

# Katameros Days Readings for the Month of Amshir

قطمارس قراءات الأيام لشهر أمشير المبارك

Πικαταμερος η τευροπι εϋεμωι δεν νιεζοογ

Πιμετωϋ η νικηριακη ηπιδβοτ Ήεϋηρ

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

قطمارس قراءات اليوم الأول من شهر أمشير المبارك

Κοῦαι ἡέροοῦ ἠΠιαβοῦ Ἐεωῖρ

Ροῦαι

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 ᾠδ.: ιβ, ζ	Psalm 32: 11, 6	مزمور 31: 12، 7
<p>Οὔνοσ ἔχεῖν Πῶοιοσ οὔοσ θεεληλ            νιῆμι: ψοῦψοῦ ἠμωτεῖν ῥεν Περραν            εθοῦαβ: ἔρηι ἔχεῖν θαι εὔετωβ            ἔπωψι ῥαροκ: ἡχε οὔοῖν νιβεν εθοῦαβ            ῥεν οὔχοῦ ερσοῦτων. Ἀλληλοῖα.</p>	<p>Be glad in The Lord and rejoice, you righteous; and shout for joy, and glory in His holy name. For this cause everyone who is godly shall pray to You in an upright time. <b>Alleluia.</b></p>	<p>أفرحوا أيها الصديقون بالرب وابتهجوا وافتخروا باسمه القدس. من أجل هذا يبتهل إليك كل الأبرار في أوان مستقيم.  <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>Οὔανασνωοιοσ ἔβολ ῥεν            πιεῦασσελιον εθοῦαβ κατὰ Ἐατῆοῖν            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>Ἐατῆοῖν κε : ιΔ - κζ</p>	<p>Matthew 25: 14 - 23</p>	<p>متي 25: 14 - 23</p>

Ὑπὲρ ἡτὰρ ἰσχυροὺς ἐργασθεὶς  
ἐπιπέμωσθε αὐτοῦς ἐν ἐξέβιας οὐροῦ  
αὐτῶν ὑπετέτακται ἐτότο.

Ὅτι μὲν αὐτῶν ἑκάστου ἰσχυροῦ  
κεῖται δὲ αὐτῶν ἑκάστη: κεῖται δὲ  
αὐτῶν ἑκάστη: ποιεῖται ποιεῖται κατὰ  
τετρακτὸν οὐροῦ ἐπιπέμωσθε.

Ἐργασθεὶς δὲ ἕκαστος ὑπὲρ  
ἰσχυροῦ ἀπεργασθεὶς ἕκαστος οὐροῦ  
αὐτῶν κε ἑκάστη.

Παρητὸν ὅτι φητέτασθε ὑπὲρ  
αὐτῶν κε ἑκάστη.

Ὅτι δὲ ἐτάσθε ὑπὲρ ποιεῖται  
αὐτῶν ἑκάστη οὐροῦ ἀπεργασθεὶς  
ἕκαστος περὶ οὐροῦ.

Μετὰ οὐροῦ δὲ ἕκαστος αὐτῶν  
ἕκαστος ἰσχυροῦ ἕκαστος οὐροῦ  
αὐτῶν περὶ οὐροῦ.

Ἐκαστος δὲ ἕκαστος φητέτασθε ὑπὲρ  
ἰσχυροῦ ἀπεργασθεὶς ἕκαστος οὐροῦ  
ἕκαστος οὐροῦ ἕκαστος ἰσχυροῦ  
αὐτῶν ἕκαστος οὐροῦ ἕκαστος ἰσχυροῦ  
αὐτῶν ἕκαστος οὐροῦ.

Πεπεργασθεὶς δὲ ἕκαστος οὐροῦ  
ποιεῖται ἕκαστος οὐροῦ ἐπιπέμωσθε  
αὐτῶν ἕκαστος οὐροῦ ἕκαστος ἰσχυροῦ

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  
وَسَلَّمَ لَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ زَنَاطٍ وَآخَرَ  
وَزَنَاطَيْنِ وَآخَرَ وَزَنَاطَةً كُلًّا وَاحِدًا عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

فَمَضَى الَّذِي أَخَذَ الْخَمْسَ زَنَاطٍ  
وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ زَنَاطٍ  
آخَرَ.

وَهَكَذَا الَّذِي أَخَذَ الْوَزَنَاطَيْنِ رِبِحَ  
أَيْضًا وَزَنَاطَيْنِ أُخْرَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزَنَاطَةَ 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.

εἰς ἅλας εἰσεν θάληνη ἡ μάχηνακ  
 ἔδοϋν ἔφραϋ ἵτε Πεκβοῖς.

Ἄϋι δε ἵνε φηέταϋβι ἡπιζινδωρ  
 ἔναϋ πεχαϋ γε Παβοῖς ζινδωρ ἔναϋ  
 ἀκτιτοϋ ρηι ἱς κε ἔναϋ ἀἰξφωοϋ.

Πεξε Πεϋβοῖς δε ἡαϋ γε καλωσ  
 πιβωκ εθῆνεϋ οϋοθ ἔτενηοτ ἐπιδη  
 ἀκϋωπι εκενηοτ θεν θάληκοϋζι  
 εἰς ἅλας εἰσεν θάληνη ἡ μάχηνακ  
 ἔδοϋν ἔφραϋ ἵτε Πεκβοῖς.

*Πῶοϋ φα Πεννοϋϋ πε ἡα ἔνεθ  
 ἵτε ρη ἔνεθ: 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 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 ρια: ἄ

Psalm 112: 1, 2

المزمور 111: 1

Ωορηνατϋ ἡπιρωμι ετερηοϋ  
 θάτηη ἡΠβοῖς: ἵερρη θεν ηεϋεντολη  
 εϋέοτωϋσ ἔμαϋω: εϋέξεμχομ εἰσεν  
 ἡκαθι ἵνε ηεϋέροϋ: ενέεμοϋ ἔτzeneà  
 ἵτε ηηετοϋτων. Ἀλληλοϋα.

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 وصاياه جداً. يقوى نسله على الأرض. جيل المستقيمين يُبارك. 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 πιδαστσελιον 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 البشيري. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἔ: ΙΖ - ΚΣ</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Ουοθ εταει εδρηι νεμωου αφοει εραττθ θεν ουμα ηκοι νεμ ουμηνω ητε νεμιαθητης νεμ κεμηνω ερωη ητε πιλαος εβὼλ θεν φλουδαε τηρς νεμ Ιερουσαλημ νεμ εβὼλ θεν φπαραλια ητε φτρος νεμ τσιδων ηηετατι εσωτεμ ερωη ουοθ ητεφταλδωου 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>Ουοθ ηηενατθεμκο 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>Ουοθ ηαρε πιμηνω τηρφ κωφ ησα βι νεμιαφ: ξε ουηι ηασνηου εβὼλ υμωου ηνε ουχομ ουοθ 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 وَتَشْفِي الْجَمِيعَ.</p>
<p>Ουοθ ηθοε εταεφαι ηνεεβαλ επωωι ουβε νεμιαθητης πεσαφ νωου ξε ωουηιατεν θηνοτ ηιζηκι ξε θωτεν τε φμετοτρο ητε φνοτφ.</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 τελευτᾶσωσιν.

Ὡσὶν ἰδέντων ἄνθρωπον ἐξωπ  
 ἴδοντες μισετε ἄνθρωπον ἴδοντες κενώσωσιν ὄνομα  
 ἄνθρωπου ὄνομα ἴδοντες πετενραν ἐβόλ  
 ἄφρητες ἴδοντες πετενωσιν εὐθε Πωληρι  
 ἄφρωσιν.

Ραυὶ ἄνθρωπος πῆροσος ἐτε ἄμαρ ὄνομα  
 ἄνθρωπος: ἄνθρωπος τὰ πετενβεχε ὄνομα ἴδοντες  
 πε ἴδοντες ἄνθρωπος: ναι τὰ ὄνομα ἄνθρωπος  
 ἄμαρ ἴδοντες ἄνθρωπος ἴδοντες ἄνθρωπος.

*Πῶσος φά Πεννοσος πε: ἄνθρωπος ἐνεχ  
 ἴδοντες ἄνθρωπος: ἄνθρωπος.*

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 ايها الجياع الان لانكم  
 تشبعون. طوباكم ايها الباكون  
 الان لانكم ستضحكون.

طوباكم اذا ابغضكم الناس واذا  
 افرزوكم وعيروكم واخرجوا  
 اسمكم كشيرير من اجل ابن  
 الانسان.

افرحوا في ذلك اليوم وتهللوا  
 فهوذا اجركم عظيم في السماء.  
 لان آباءهم هكذا كانوا يفعلون  
 بالانبياء.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵτε πενκάθ Παῦλος Πιάποστολος

Παῦλος φῆβωκ ἄπενδοικ Ἰησοῦς  
 Πιχριστος: πιάποστολος ἐθαχου:  
 φηέταθαυ ἐπιζωυεννοσφι ἵτε  
 φνοσφι.

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 Δ: 15 - ε: ε

**Romans 4: 13 - 5: 5**

رومية 4 : 13 - 5 : 5

Οὐ γὰρ ἐβόλ ζιτεν πινομος αν  
 αυτ̄ ὑπιωυ ἠβρααυ ιε πεφ̄ροϋ  
 ε̄ρεϋωπι ε̄ροι ἠκλ̄ηρονομος  
 ὑπικοςμος αλλα ἐβόλ ζιτεν τ̄με̄θ̄μι  
 ἠτε φ̄ναζ̄τ̄.

Ισχε γαρ ἐβόλ ζεν φ̄νομος νε  
 ἠκλ̄ηρονομος θαρα αϋωπι εϋω̄οιτ̄  
 ἠχε πιναζ̄τ̄: ο̄τοϋ αϋκωρϋ ἠχε πιωυ.

Φνομος γαρ αϋερζωβ εϋζω̄οιτ̄:  
 φ̄μα δε ε̄τε ὑμο̄ν νομος ὑμᾱν ο̄τ̄δε  
 ὑμο̄ν παραβασ̄ις.

Ε̄θε φαι ἐβόλ ζιτεν ο̄ναζ̄τ̄ ζινα  
 κατα ο̄ζ̄μο̄τ̄: ε̄ρεϋωπι ἠχε πιωυ  
 εϋτᾱχρο̄οιτ̄ ὑπῑροϋ τηρϋ  
 ὑφ̄ητω̄οι ἐβόλ ζεν πινομος  
 ὑμᾱτατϋ αν: αλλα νευ φ̄ητω̄οι  
 ἐβόλ ζεν φ̄ναζ̄τ̄ ἠβρααυ ε̄τε  
 πε̄νω̄τ̄ τηρε̄ν πε̄.

Κατα φ̄ρητ̄ ε̄τ̄ζ̄νο̄οιτ̄ χε ᾱιχακ  
 ἠιω̄τ̄ ἠο̄ῡμ̄ωυ ἠε̄θο̄ς ὑπε̄̄θο̄  
 ὑφ̄νο̄οιτ̄ φ̄η̄τᾱφ̄ναζ̄τ̄ ε̄ροϋ  
 φ̄η̄ε̄τ̄αν̄ζ̄ο̄ ἠ̄νιρεϋω̄οιτ̄ ο̄τοϋ  
 ε̄τ̄θᾱζε̄υ ἠ̄νη̄ε̄τε ἠ̄σε̄ω̄οι αν ὑφ̄ρητ̄  
 νε εϋω̄οι.

Φη ἐναφοι ἠᾱτ̄ζε̄λ̄πις εϋζω̄β  
 αϋναζ̄τ̄ εϋζε̄λ̄πις: ε̄ρεϋωπι ἠιω̄τ̄  
 ἠο̄ῡμ̄ωυ ἠε̄θο̄ς κατα φ̄ρητ̄ ε̄τᾱρ̄χο̄ς

For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

For if those who are of the law are heirs, faith is made void and the promise made of no effect,

because the law brings about wraty] for where there is no law there is no transgression.

Therefore, it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all;

as it is written, “I have made you a father of many nations” in the presence of Him whom he believed, God, who gives life to the dead and calls those things which do not exist as though they did;

who, contrary to hope, in hope believed, so that he became the father of many nations, according to what

فَاتَهُ لَيْسَ بِالنَّمُوسِ كَانَ الْوَعْدُ  
 لِإِبْرَاهِيمَ أَوْ لِنَسْلِهِ أَنْ يَكُونَ وَارِثًا  
 لِلْعَالَمِ، بَلْ بِبِرِّ الْإِيمَانِ.

لَأَنَّهُ إِنْ كَانَ الَّذِينَ مِنَ النَّامُوسِ  
 هُمْ وَرَثَةً فَقَدْ تَعَطَّلَ الْإِيمَانُ وَبَطُلَ  
 الْوَعْدُ!

لَأَنَّ النَّامُوسَ يَنْشِئُ غَضَبًا إِذْ  
 حَيْثُ لَيْسَ نَامُوسٌ لَيْسَ أَيْضًا تَعَدِّيٌّ.

لِهَذَا هُوَ مِنَ الْإِيمَانِ كَيْ يَكُونَ  
 عَلَى سَبِيلِ النِّعْمَةِ لِيَكُونَ الْوَعْدُ  
 وَطَيِّدًا لِجَمِيعِ النَّسْلِ. لَيْسَ لِمَنْ  
 هُوَ مِنَ النَّامُوسِ فَقَطْ بَلْ أَيْضًا  
 لِمَنْ هُوَ مِنْ إِيْمَانِ إِبْرَاهِيمَ الَّذِي  
 هُوَ أَبٌ لِجَمِيعِنَا.

كَمَا هُوَ مَكْتُوبٌ: «إِنِّي قَدْ جَعَلْتُكَ  
 أَبًا لَأُمَّمٍ كَثِيرَةٍ». أَمَامَ اللَّهِ الَّذِي  
 آمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَى وَيَدْعُو  
 الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا  
 مَوْجُودَةٌ.

فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى  
 الرَّجَاءِ لِكَيْ يَصِيرَ أَبًا لَأُمَّمٍ كَثِيرَةٍ  
 كَمَا قِيلَ: «هَكَذَا يَكُونُ نَسْلُكَ».



ναϋ ρε ερε πεκζροϋ ερεϋωπι  
υπαρηϋ.

Οτοϋ ετε υπερϋωπι ϋεν πιναϋϋ:  
εαϋϋναϋϋ υπερϋωμα ρϋϋεϋ ϋηδη  
ρϋμοϋ: ρϋϋ ηϋρη ϋεν ναϋ ϋε ηροϋπι  
νεϋ ϋκεμετρεϋμωοϋτ ητε θμετρα  
ηCappa.

Οτοϋ ετε υπερϋρηϋτ ϋναϋ ϋεν  
οϋμεταθναϋϋ επιωϋ ητε Φνοϋϋ:  
αλλα ρϋϋουϋεϋ ϋεν πιναϋϋ  
εαϋϋωοϋτ υΦνοϋϋϋ.

Οτοϋ απερϋρηϋτ θωτ ϋε φηεταϋωϋ  
υμοϋ ναϋ οτοϋ ϋϋου υμοϋ εαιϋ.

Εθε φαι ατοϋϋ ναϋ εϋμεθϋη.

Ηε εταϋϋϋηϋτ δε αν εθβηϋϋ  
υμαϋαϋϋ ϋε ατοϋϋ ναϋ.

Αλλα νεϋ εθβηϋϋ ϋων δα  
νηεϋροναοϋϋ νωοϋ: ηηεθναϋϋ  
εφηεταϋτοϋνοϋ Ιηϋοϋϋ Πηϋριϋτοϋ  
Πενβοιϋ εβολ ϋεν ηηεθμωοϋτ.

Φηεταϋϋηϋ εθε ηεννοβη οτοϋ  
αϋϋωϋϋ εθε ηενθμαιό.

Εταϋθμαιον οϋη εβολ ϋιτεν  
φναϋϋ μαρενηρη ηοϋρηρηη δατεν  
Φνοϋϋϋ εβολ ϋιτεν Πενβοιϋ Ιηϋοϋϋ

was spoken, “So shall your  
descendants be.”

And not being weak in  
faith, he did not consider  
his own body, already dead  
since he was about a  
hundred years old, and the  
deadness of Sarah’s womb.

He did not waver at the  
promise of God through  
unbelief, but was  
strengthened in faith, giving  
glory to God,

and being fully  
convinced that what He had  
promised He was also able  
to perform.

And therefore “it was  
accounted to him for  
righteousness.”

Now it was not written  
for his sake alone that it  
was imputed to him,

but also for us. It shall  
be imputed to us who  
believe in Him who raised  
up Jesus our Lord from the  
dead,

who was delivered up  
because of our offenses, and  
was raised because of our  
justification.

Therefore, having been  
justified by faith, we have  
peace with God through our  
Lord Jesus Christ,

وَإِذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ لَمْ  
يَعْتَبِرْ جَسَدَهُ وَهُوَ قَدْ صَارَ مَمَاتًا  
إِذْ كَانَ ابْنُ نَحْوِ مِئَةِ سَنَةٍ وَلَا  
مَمَاتِيَّةَ مُسْتَوْدَعِ سَارَةَ.

وَلَا يَعْذَمُ إِيمَانُ ارْتَابَ فِي وَعْدِ اللَّهِ  
بَلْ تَقَوَّى بِالْإِيمَانِ مُعْطِيًا مَجْدًا لِلَّهِ.

وَتَيَقَّنُ أَنَّ مَا وَعَدَ بِهِ هُوَ قَادِرٌ أَنْ  
يَفْعَلَهُ أَيْضًا.

لِذَلِكَ أَيْضًا حُسِبَ لَهُ بِرًا.

وَلَكِنْ لَمْ يَكْتُبْ مِنْ أَجْلِهِ وَحْدَهُ أَنَّهُ  
حُسِبَ لَهُ.

بَلْ مِنْ أَجْلِئْنَا نَحْنُ أَيْضًا الَّذِينَ  
سَيُحْسَبُ لَنَا الَّذِينَ نُؤْمِنُ بِمَنْ أَقَامَ  
يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ.

الَّذِي أُسْلِمَ مِنْ أَجْلِ خَطَايَانَا وَأَقِيمَ  
لَأَجْلِ تَبْرِيرِنَا.

فَإِذْ قَدْ تَبَرَّرْنَا بِالْإِيمَانِ لَنَا سَلَامٌ  
مَعَ اللَّهِ بِرَبِّنَا يَسُوعَ الْمَسِيحِ.

Πιχριστος.

Φηετα πζινη εδοτη γωπι ναν  
εβολ ζιτοτη ζεν φναζτ επαι εμοτ:  
φαι ετανοζι ερατεν νδρηι νδητη:  
οτοζ ενωοτηοτ υμον ζεν οτζελπικ  
ντε πωοτ υφνοττ.

Οτ μονον δε αλλα ενερ  
πεκωοτηοτ υμον νδρηι ζεν  
νιζοαζεα: ενεμι γε πιζοαζεα  
αφερωβ ετρεπομονε.

†ετπομονη δε ετδοκιμη:  
†δοκιμη δε ετζελπικ.

†ζελπικ δε υπασβιγπι: γε  
†αζαπη ντε φνοττ ασφων εβολ  
νδρηι ζεν νενζητ εβολ ζιτεν  
Πιπνευμα εθοαβ εταρτηι ναν.

*Πεμοτ ταρ νευωτεν νευ  
τηρηνη ενσοπ: γε αμην εσεγωπι.*

through whom also we  
have access by faith into  
this grace in which we  
stand, and rejoice in hope of  
the glory of God.

And not only that, but  
we also glory in  
tribulations, knowing that  
tribulation produces  
perseverance;

and perseverance,  
character; and character,  
hope.

Now hope does not  
disappoint, because the love  
of God has been poured out  
in our hearts by the Holy  
Spirit who was given to us.

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

الَّذِي بِهِ أَيْضاً قَدْ صَارَ لَنَا الدُّخُولُ  
بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ  
فِيهَا مُقِيمُونَ وَنَفْتَخِرُ عَلَى رَجَاءِ  
مَجْدِ اللَّهِ.

وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضاً  
فِي الضِّيقَاتِ عَالِمِينَ أَنَّ الضِّيقَ  
يُنْشِئُ صَبْرًا.

وَالصَّبْرُ تَرْكِيَّةٌ وَالتَّرْكِيَّةُ رَجَاءٌ.

وَالرَّجَاءُ لَا يُخْزِي لَأَنَّ مَحَبَّةَ اللَّهِ  
قَدْ أُنْسَكَبَتْ فِي قُلُوبِنَا بِالرُّوحِ  
الْقُدْسِ الْمُعْطَى لَنَا.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε πιζοιτ  
νεπιστολη ντε πενωτ Πετρος.  
Αμην. Ναμενρατ.

α Πετρος α: ε - ιβ

Ήμαρωοτ νζε φνοττ οτοζ  
φιωτ υΠενβοις Ιησους Πιχριστος:

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: 3 - 12**

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has

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

**1 بطرس 1: 3 - 12**

مُبَارَكُ اللَّهُ أَبُو رَبَّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الْكَثِيرَةَ وَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيِّ،

ΦΗΕΤΕ ΚΑΤΑ ΠΑΛΙΑΙ ΝΤΕ ΠΕΥΝΑΙ  
ΑΥΧΦΟΝ ΕΒΟΥΝ ΕΟΥΖΕΛΠΙΣ ΝΩΝΘ: ΕΒΟΛ  
ΖΙΤΕΝ ΠΤΩΝΗ ΝΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΕΒΟΛ  
ΘΕΝ ΝΗΘΕΜΩΟΥΤ.

ΕΒΟΥΝ ΕΟΥΚΛΗΡΟΝΟΜΙΑ ΝΑΤΤΑΚΟ  
ΟΥΟΖ ΝΑΤΩΔΕΜ ΟΥΟΖ ΝΑΤΛΩΜ:  
ΕΥΑΡΕΖ ΕΡΟΣ ΝΩΤΕΝ ΘΕΝ ΝΙΦΗΟΥΙ.

ΗΑ ΝΗΕΤΟΥΝΑΡΩΙΣ ΕΡΩΟΥ ΘΕΝ  
ΟΥΖΟΥ ΝΤΕ ΦΝΟΥΤ: ΕΒΟΛ ΖΙΤΕΝ  
ΦΝΑΖΤ ΕΟΥΖΑΙ: ΕΥΣΕΒΤΩΤ ΕΥΝΑΔΩΡΠ  
ΕΒΟΛ ΘΕΝ ΠΙΣΗΟΥ ΝΘΑΕ.

ΦΗΕΤΕ ΤΕΝΝΑΘΕΛΗΛ ΝΘΗΤΥ  
ΝΟΥΚΟΥΧΙ ΤΝΟΥ: ΙΣΧΕ ΣΥΕ  
ΝΤΕΤΕΝΒΙΕΜΚΑΖ ΝΖΗΤ ΝΘΡΗΙ ΘΕΝ  
ΖΑΝΠΙΡΑΣΜΟΣ ΝΟΥΜΗΥ ΝΡΗΤ.

ΣΙΝΑ ΘΕΜΕΤΩΤΠ ΝΤΕ ΠΕΤΕΝΝΑΖΤ  
ΝΤΕΣΥΩΠΙ ΕΣΤΑΙΝΟΥΤ ΕΒΟΥΤΕ ΠΙΝΟΥΒ  
ΦΗΘΝΑΤΑΚΟ: ΕΥΕΡΔΟΚΙΜΑΖΙΝ ΜΜΟΥ  
ΕΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ: ΝΤΟΥΖΕΜ ΘΗΝΟΥ  
ΘΕΝ ΟΥΨΟΥΨΟΥ ΝΕΜ ΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ:  
ΘΕΝ ΠΙΒΩΡΠ ΕΒΟΛ ΝΤΕ ΙΗΣΟΥΣ  
ΠΙΧΡΙΣΤΟΣ.

ΦΗΕΤΕ ΤΕΝΣΩΟΥΝ ΜΜΟΥ ΑΝ  
ΤΕΤΕΝΕΡΑΖΑΠΑΝ ΜΜΟΥ: ΦΑΙ ΤΝΟΥ ΕΤΕ  
ΤΕΝΝΑΥ ΕΡΟΥ ΑΝ ΤΕΤΕΝΝΑΖΤ ΔΕ ΕΡΟΥ:  
ΘΕΛΗΛ ΘΕΝ ΟΥΡΑΨΙ ΝΑΤΨΟΑΧΙ ΜΜΟΥ  
ΟΥΟΖ ΕΑΥΒΙΩΟΥ.

begotten us again to a living  
hope through the  
resurrection of Jesus Christ  
from the dead,

to an inheritance  
incorruptible and undefiled  
and that does not fade away,  
reserved in heaven for you,

who are kept by the  
power of God through faith  
for salvation ready to be  
revealed in the last time.

In this you greatly  
rejoice, though now for a  
little while, if need be, you  
have been grieved by  
various trials,

that the genuineness of  
your faith, being much more  
precious than gold that  
perishes, though it is tested  
by fire, may be found to  
praise, honor, and glory at  
the revelation of Jesus  
Christ,

whom having not seen  
you love. Though now you  
do not see Him, yet  
believing, you rejoice with  
joy inexpressible and full of  
glory.

بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ  
الْأَمْوَاتِ.

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا  
يُضْمَلُ، مَحْفُوظٍ فِي السَّمَاوَاتِ  
لِأَجْلِكُمْ.

أَنْتُمْ الَّذِينَ بِقُوَّةِ اللَّهِ مَحْرُوسُونَ،  
بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعَدٍّ أَنْ يُعْلَنَ  
فِي الزَّمَانِ الْآخِيرِ.

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،  
إِنْ كَانَ يَجِبُ، تُخْزَنُونَ يَسِيرًا  
بِتَجَارِبٍ مُتَنَوِّعَةٍ.

لِكَيْ تَكُونَ تَزَكِيَةً إِيْمَانِكُمْ، وَهِيَ  
أَثْمَنُ مِنَ الذَّهَبِ الْفَانِي، مَعَ أَنَّهُ  
يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ  
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ  
يَسُوعَ الْمَسِيحِ.

الَّذِي وَإِنْ لَمْ تَرَوْهُ تُحِبُّونَهُ. ذَلِكَ  
وَإِنْ كُنْتُمْ لَا تَرَوْنَهُ الْآنَ لَكِنْ  
تُؤْمِنُونَ بِهِ فَتَبْتَهِجُونَ بِفَرَحٍ لَا  
يُنْطَقُ بِهِ وَمَجِيدٍ.

Ερετενβι μ̄π̄κωκ̄ ἵτε πετενναεϋ  
φ̄νοζεμ̄ ἵτε νετενψ̄τ̄χ̄η.

Ε̄θε φ̄αι νοζεμ̄ τ̄αρ ᾱτ̄κωϋ ἵχε  
ν̄π̄ροφ̄ητ̄ης: ο̄τοε ᾱτ̄δοτ̄δετ̄  
ν̄η̄ετᾱν̄ε̄ροφ̄ητε̄τιν̄ δ̄α π̄ῑμοτ̄  
ε̄τᾱτ̄ω̄πι δ̄εν̄ ἠ̄νοτ̄.

Ε̄τ̄δοτ̄δετ̄ ἵσα π̄ῑχοτ̄ ε̄τε  
π̄ῑπ̄νε̄μα ἵτε Π̄ῑχ̄ρῑστο̄ς σᾱχι ἵδη̄τοτ̄  
ε̄ᾱν̄ε̄ρω̄ρη̄ ν̄ε̄ρ̄μ̄ε̄ρε δ̄α ν̄ῑε̄κᾱτ̄ε  
ἵτε Π̄ῑχ̄ρῑστο̄ς νε̄μ̄ ν̄ῑω̄τ̄ ε̄θη̄νοτ̄  
μ̄εν̄εν̄σα ν̄αι.

Π̄η̄ετᾱν̄ε̄ρω̄ρη̄ ν̄ω̄τ̄ ε̄βο̄λ̄ χ̄ε ν̄ᾱν̄ῑρη̄  
μ̄μο̄ς ν̄ω̄τ̄ αν̄: ν̄ᾱν̄ε̄ρ̄δ̄ιᾱκ̄ον̄ῑν̄ δ̄ε  
μ̄μ̄ω̄τ̄ ν̄ω̄τε̄ν: ν̄αι τ̄η̄νοτ̄  
ε̄τᾱτ̄ᾱμ̄ω̄τε̄ν̄ ε̄ρω̄τ̄ ε̄βο̄λ̄ ε̄ῑτο̄τοτ̄  
ἵν̄η̄ετᾱν̄ε̄ρω̄ρη̄ν̄νο̄τ̄η̄ ν̄ω̄τε̄ν̄ δ̄εν̄  
ο̄ν̄π̄νε̄μᾱ ε̄ρο̄τᾱβ̄ ε̄τᾱτο̄ρο̄ρη̄ ε̄βο̄λ̄  
δ̄εν̄ τ̄φε: ν̄η̄ε̄τε̄ ο̄το̄ν̄ ε̄ᾱνᾱτ̄ε̄λο̄ς  
ε̄ρε̄π̄ῑθη̄μ̄ῑν̄ ε̄νᾱτ̄ ε̄ρω̄τ̄.

*Π̄ᾱς̄η̄νοτ̄ ἵπε̄ρ̄μ̄ε̄ν̄ρε̄ π̄ῑκο̄μο̄ς  
ο̄τ̄δε̄ ν̄η̄ε̄τω̄ρη̄ δ̄εν̄ π̄ῑκο̄μο̄ς:  
π̄ῑκο̄μο̄ς ν̄ᾱσῑν̄ῑ νε̄μ̄ τε̄ρ̄ε̄π̄ῑθη̄μ̄ια: φ̄η̄  
δ̄ε̄ ε̄τῑρη̄ ἵφο̄τω̄ω̄ ἵφ̄η̄νο̄τ̄ ε̄ἵνᾱω̄ω̄ρη̄  
ω̄ᾱ ε̄νε̄ε̄: ἀ̄μ̄η̄ν̄.*

Receiving the end of  
your faith, the salvation of  
your souls.

Of this salvation, the  
prophets have inquired and  
searched carefully, who  
prophesied of the grace that  
would come to you,

searching what, or what  
manner of time, the Spirit of  
Christ who was in them was  
indicating when He testified  
beforehand the sufferings of  
Christ and the glories that  
would follow.

To them it was revealed  
that, not to themselves, but  
to us they were ministering  
the things, which now have  
been reported to you  
through those who have  
preached the gospel to you  
by the Holy Spirit sent from  
heaven, things, which  
angels desire to look into.

*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.*

نَائِلِينَ عَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

الْخَلَاصَ الَّذِي فَتَشَّ وَبَحَثَ عَنْهُ  
أَنْبِيَاءُ، الَّذِينَ تَتَّبَعُوا عَنِ النِّعْمَةِ  
الَّتِي لِأَجْلِكُمْ.

بَاحِثِينَ أَيَّ وَقْتٍ أَوْ مَا الْوَقْتُ الَّذِي  
كَانَ يَدُلُّ عَلَيْهِ رُوحُ الْمَسِيحِ الَّذِي  
فِيهِمْ، إِذْ سَبَقَ فَشْهَدَ بِالْأَلَامِ الَّتِي  
لِلْمَسِيحِ وَالْأَمْجَادِ الَّتِي بَعْدَهَا.

الَّذِينَ أَعْلَنَ لَهُمْ أَنَّهُمْ لَيْسَ  
لِأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ  
بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ  
الآنَ بِوَسْطَةِ الَّذِينَ بَشَّرُوكُمْ فِي  
الرُّوحِ الْقُدْسِ الْمُرْسَلِ مِنْ  
السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ  
تَطَّلِعَ عَلَيْهَا.

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

**The Acts**  
**الإبركسيس**

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμον εθοταβ ωπι νεμαν. Δυην.</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 ια: ιε - κδ</b></p>	<p><b>Acts 11: 15 - 24</b></p>	<p><b>أعمال 11: 15 - 24</b></p>
<p>Εταιερθητς δε ἡ σαχι αϋι ἐερηι ἐχωτ ἡχε Πιπνευμα εθοταβ ἡφρητ ἐταϋι ἐερηι ἐχων θων ἡωορπ.</p> <p>Διεφμετι δε ἡ παχι ἡ Πβοις ἡφρητ ναϋχω ἡμοσ γε Ιωαννης μεν αϋτωις θεν οτωωοτ: ἡωωτεν δε σεναεμς θηνοτ θεν οτπνευμα εθοταβ.</p> <p>Ισχε οτην ἡ Φνοτϋ αϋτ νωοτ ἡτθτοσ ἡτδωρεἰ ἐτατηαϋτ ἐΠβοις Ιησοτς Πιχριστοσ ἡπερητ θων: ἡνοκ νιμ δε ἐταθνο ἡΦνοτϋ.</p> <p>Ετατωτεμ δε ἐναι ατχαρωοτ οτοθ νατϋωοτ ἡΦνοτϋ εττω ἡμοσ γε θαρα ἡ Φνοτϋ αϋτ ἡτμετἄνοιἰ ἡνικε εθνοσ ἐπωνθ.</p> <p>Πη μεν οτην ετατωωρ ἐβολ ισθεν πιροχρεχ εταϋωπι ϋι Στεφανοσ ατἰ ωα ἐερηι ἐτΦοινηκ νεμ Κυπροσ νεμ ἡντιοχιἰ ἡσεσαχι νεμ ἡλι αν ἡπιαχι ἐβηλ ἐπιουδαἰ ἡμαγατοτ.</p>	<p>And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.</p> <p>Then I remembered the word of The Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’</p> <p>If therefore God gave them the same gift as He gave us when we believed on The Lord Jesus Christ, who was I that I could withstand God?”</p> <p>When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”</p> <p>Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.</p>	<p>فَلَمَّا ابْتَدَأْتُ أَتَكَلَّمُ حَلَّ الرُّوحِ الْقُدُسِ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضًا فِي الْبِدَايَةِ.</p> <p>فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنَّ يَوْحَنَّا عَمَدٌ بِمَاءٍ وَأَمَّا أَنْتُمْ فَسَتَعْمَدُونَ بِالرُّوحِ الْقُدُسِ.</p> <p>فَإِنْ كَانَ اللَّهُ قَدْ أَعْطَاهُمْ الْمَوْهَبَةَ كَمَا لَنَا أَيْضًا بِالسَّوِيَّةِ مُؤْمِنِينَ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَمَنْ أَنَا؟ أَقَادِرُ أَنْ أَمْنَعَ اللَّهَ؟»</p> <p>فَلَمَّا سَمِعُوا ذَلِكَ سَكَتُوا وَكَانُوا يُمَجِّدُونَ اللَّهَ قَائِلِينَ: «إِذَا أُعْطِيَ اللَّهُ الْأُمَّمَ أَيْضًا التَّوْبَةَ لِلْحَيَاةِ».</p> <p>أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضِّيْقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ فَأَجْتَاؤُوا إِلَى فِينِيقِيَّةِ وَقُيُوسَ وَأَنْطَاكِيَّةِ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا بِالكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.</p>

Πε οτον εδανοτον δε εβολ νδητοτ  
εδνηρωμι νκντριος νεμ νικτρινηος:  
ναι ετατι ετδντιοχια νατσαζι νεμ  
νιθρεινιη ενερωιυ μπβοις ιησοτς.

Οτοε ναρε τσιχ μπβοις χη  
νεμωοτ πε: οτνιωτ δε μμηω δνναετ  
οτοε δνκοτοτ επβοις.

Δ πιαζι δε ωε ωα νενμαωχ  
ντεκκλνχια ετδεν ιεροτσαδνμ  
εοβητοτ οτοε δνοτρωπ μβαρναβας  
ωα τδντιοχια.

Φαι ετατι οτοε ετατνατ επιεμοτ  
ντε φνοττ ατρωι οτοε ναττνομτ  
νοτον νιβεν δεν πιωτ νηητ εοροδου  
δεν πβοις.

Χε νε οτρωμι νδσαθοε πε οτοε  
ετμεε εβολ δεν πιπνευμα εοταδ  
νεμ φναετ οτοε δφοταετ νσα πβοις  
νζε οτνιωτ μμηω.

*Πιαζι δε ντε πβοις ετδαιι οτοε  
ετδωαι: ετδμαει οτοε ετδατρω:  
δεν τδσα νεκκλνχια ντε φνοττ:  
αμην.*

But some of them were  
men from Cyprus and  
Cyrene, who, when they had  
come to Antioch, spoke to  
the Hellenists, preaching  
The Lord Jesus.

And the hand of The  
Lord was with them, and a  
great number believed and  
turned to The Lord.

Then news of these  
things came to the ears of  
the church in Jerusalem, and  
they sent out Barnabas to go  
as far as Antioch.

When he came and had  
seen the grace of God, he  
was glad, and encouraged  
them all that with purpose  
of heart they should  
continue with The Lord.

For he was a good man,  
full of the Holy Spirit and of  
faith. And a great many  
people were added to The  
Lord.

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

ولكن كان منهم قوم، وهم رجال  
قبرسيون وقيريون، الذين لما  
دخلوا أنطاكية كانوا يخاطبون  
اليونانيين مبشرين بالرب يسوع.

وكانت يد الرب معهم، فآمن عدد  
كثير ورجعوا إلى الرب.

فسمع الخبر عنهم في آذان  
الكنيسة التي في اورشليم،  
فأرسلوا برنابا لكي يجتاز إلى  
أنطاكية.

الذي لما أتى ورأى نعمة الله  
فرح، ووعظ الجميع أن يتنبوا في  
الرب بعزم القلب،

لأنه كان رجلاً صالحاً وممتلئاً من  
الروح القدس والإيمان. فأنضم  
إلى الرب جمع عظيم.

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

## Synaxarium of Amshir 1 سنكسار اليوم الأول من شهر أمشير

1. The Commemoration of the Second Ecumenical Council in the city of Constantinople
2. The Martyrdom of St. Abadion, Bishop of Ansena

1. تذكارة اجتماع المجمع المسكوني الثاني بمدينة القسطنطينية
2. استشهاد القديس أباديون، أسقف أنصنا

### 3. The Consecration of the Church of St. Peter, the Seal of Martyrs in the City of Alexandria

#### 1. The Commemoration of the Second Ecumenical Council in the city of Constantinople

On this day, of the year 97 of the martyrs, 381 AD, one hundred and fifty fathers assembled in the Second Ecumenical Council, upon the order of Emperor Theodosius the Great, in the city of Constantinople.

Pope Timothy I, 22<sup>nd</sup> Patriarch of Alexandria, along with some bishops, attended the council. This council assembled to judge Macedonius, Patriarch of Constantinople, and Sabellius, whose heretical teaching was spread by Ausabius, and Apollinaris, for their blasphemy against God the Word and the Holy Spirit.

When these heresies became widespread, the fathers of the church were concerned about the soundness of the faith of the church, and informed Emperor Theodosius about them. He ordered the assembly of this council.

When the council convened, Pope Timothy asked Macedonius about his belief. Macedonius replied saying that he believes that the Holy Spirit was created like any other creature. Pope Timothy debated his opinion and made it clear to him its corruption, and advised him to renounce his erroneous belief. When he refused, the council excommunicated and divested him of his rank.

Then Pope Timothy asked Sabellius about his belief, and he replied saying that The Trinity is one being and one person. Pope Timothy said, "If the Trinity is one being and one person, as you claim, then the mentioning of the Trinity is groundless, and your baptism is futile, because it is in the Name of the Father, and the Son and the Holy Spirit." Then Pope Timothy advised him to renounce his erroneous belief. When he refused, the council excommunicated and divested him of his rank.

Then Pope Timothy asked Apollinaris about his belief, and he replied saying that the Incarnation of the Son was by His union with the human flesh without the rational being, for His divinity replaced the soul and the mind of the human being. Pope Timothy replied saying, "God the Word united with our nature to save us, therefore, if He only united with the animal body, then He did not save mankind but the animals. Humans will rise on the day of Resurrection with the rational soul with which there will be the judgement, and accordingly they will be granted the blessing or the condemnation. Accordingly, the Incarnation would be in vain. If that is

### 3. تكريس كنيسة القديس بطرس خاتم الشهداء بمدينة الإسكندرية

#### 1. تذكارات اجتماع المجمع المسكوني الثاني بمدينة القسطنطينية

في مثل هذا اليوم من سنة 97 للشهداء، سنة 381 ميلادية، اجتمع بمدينة القسطنطينية المجمع المسكوني الثاني، حضره مئة وخمسون أسقفًا بامر الملك ثاودسيوس الكبير. وحضره عن كنيسة الإسكندرية البابا تيموثاوس الأول، البطريرك الثاني والعشرون، ومعه بعض الأساقفة. وقد عقد هذا المجمع لمحاكمة مقدونيوس بطريرك القسطنطينية وسابيلوس، وقد نشر تعاليمه أوسابيوس، وأبوليناريوس المجدفين على الله الكلمة والروح القدس.

وذلك انه لما شاعت هذه البدع، خشي الآباء على سلامة إيمان الكنيسة، واعلموا الملك ثاودسيوس بها. فأمر بعقد هذا المجمع. ولما تم انعقاد المجمع، سأل البابا تيموثاوس مقدونيوس عن اعتقاده. فأجاب إن الروح القدس مخلوق كسائر المخلوقات. فناقشه في هذا الرأي وأظهر له فساد رأيه. ونصحه أن يرجع عن رأيه، فلم يسمع فحرمه المجمع وانزله عن رتبته.

ثم سأل أيضاً البابا تيموثاوس أوسابيوس عن معتقده. فأجاب قائلاً: إن للثالوث ذاتاً واحدة وإقنوماً واحداً. فقال له البابا تيموثاوس: إذا كان للثالوث، كما زعمت، ذاتاً واحدة وإقنوماً واحداً، فقد بطل ذكر الثالوث وبطلت أيضاً معموديتك لأنها باسم الأب والابن والروح القدس. وثم نصحه أن يرجع عن خطئه، فلم يسمع، فحرمه المجمع وأنزله عن رتبته.

ثم سأل أيضاً البابا تيموثاوس أبوليناريوس قائلاً: وأنت ما هو اعتقادك؟ فأجاب بقوله: إن تجسد الابن كان باتحاده مع الجسد البشري وبدون النفس الناطقة، لأن لاهوته قام مقام النفس والعقل. فرد عليه البابا تيموثاوس قائلاً: إن الله الكلمة قد اتحد بطبيعتنا لكي يخلصنا، فإن كان اتحاده بالجسد الحيواني فقط، فهو إذن لم يخلص البشر، بل الحيوانات، لأن البشر يقومون في يوم القيامة العامة بالنفس العاقلة وبها تتم

the case, why did He call Himself the Son of Man, if He did not unite with the rational speaking soul?" Then Pope Timothy advised him repeatedly to renounce his erroneous belief. When he refused, the council excommunicated and divested him of his rank.

Finally, the council excommunicated these three and all those who agreed with them. Then they completed the creed of faith, which was established by the fathers at the Council of Nicea, starting from "Yes, we believe in the Holy Spirit, The Lord, the Giver of Life ...". They put also many canons needed for the church, then they went back to their Sees in peace.

May the blessing of the prayers of these holy fathers be with us all. Amen.

## 2. The Martyrdom of St. Abadion, Bishop of Ansena

On this day also, of the year 20 of the martyrs, 304 AD, St. Abadion, Bishop of Ansena, was martyred. He was ordained bishop of Ansena (now village of Sheikh Ebada, district of Malawy) by Pope Peter, the Seal of Martyrs, and he shepherd his flock with all sincerity.

When Diocletian incited the persecution against the Christians, Arianus the governor of Ansena was extremely violent in his persecution and was very versatile in the different ways of tormenting them.

He seized St. Abadion and took him along with him in his journey to Assiut and Akhmim to personally witness the torment of the believers that he might weaken and deny the faith, but he remained steadfast in his faith.

The governor ordered to bind the saint and take him back to Ansena. The governor was amazed to see the saint rejoicing as if someone is going to a feast. He ordered to crucify him. Two pigeon appeared above the cross and the nails were loosened and the saint went down safely. Finally, the governor ordered to behead him, and thus he received the crown of martyrdom.

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

## 3. The Consecration of the Church of St. Peter, the Seal of Martyrs in the City of Alexandria

On this day also, was the consecration of the Church of St. Peter, the 17<sup>th</sup> Pope of Alexandria, and the Seal of Martyrs. The church was built by the believers, west of Alexandria, during the reign of Emperor Constantine the Great. The church existed until shortly after the Arab conquest of Egypt.

الدينونة وبها ينالون النعيم أو العذاب. وعلى ذلك قد بطلت منفعة التجسد. وإذا كان هكذا فكيف يقول عن نفسه إنه ابن الإنسان، إذا كان لم يتحد بالأنفس الناطقة العاقلة؟ ثم نصحه كثيراً أن يرجع عن بدعته، فلم يسمع، فحرمه المجمع.

أخيراً، قرر المجمع حرمان هؤلاء الثلاثة ومن يقول بقولهم، ثم أكملوا قانون الإيمان من أول: "نعم نؤمن بالروح القدس، الرب المحيي...". ثم وضعوا القوانين اللازمة للكنيسة. بعد ذلك رجعوا إلى كراسيهم بسلام. بركة صلوات هؤلاء الآباء القديسين فلتكن معنا. آمين.

2. استشهاد القديس أباديون، أسقف أنصنا وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس الأنبا أباديون أسقف أنصنا (هي قرية الشيخ عبادة حالياً بمركز ملوي. وسميت الشيخ عبادة نسبة للأنبا أباديون). كان قد رسمه البابا بطرس خاتم الشهداء أسقفاً على أنصنا، فرعى شعبه بكل أمانة.

ولما أعلن دقلديانوس الاضطهاد على المسيحيين، وكان أريانوس والي أنصنا عنيفاً جداً في اضطهاده ويتفنن كثيراً في تعذيبهم، ألقى القبض على القديس أباديون وأخذ معه في رحلته إلى أسيوط وأخميم ليشاهد عذابات المؤمنين بنفسه فيضعف وينكر الإيمان. لكنه ظل ثابتاً على إيمانه. فأمر الوالي بتقييده وأخذ معه إلى أنصنا مرة أخرى فوجده فرحاً متهللاً كمن في وليمة. فأمر بصلبه، فظهرت حمامتان على الصليب وانحلت المسامير ونزل الأسقف سالماً. أخيراً، أمر الوالي بقطع رأسه، فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

3. تكريس كنيسة القديس بطرس، خاتم الشهداء، بمدينة الإسكندرية وفيه أيضاً، تم تكريس كنيسة القديس بطرس، بابا الإسكندرية السابع عشر وخاتم الشهداء. وقد بنى المؤمنين هذه الكنيسة بغرب الإسكندرية في عهد الملك قسطنطين الكبير. وظلت هذه الكنيسة قائمة إلى زمان دخول العرب مصر.



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

بركة صلوات هذا القديس 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 ιη: Δ, ρλα: ζ</b>	<b>Psalm 19: 4, 132: 9, 10</b>	<b>المزمور 18: 4، 131: 7</b>
<p>Αποῦθρουοῦ ψεναϭ ἐβουλ ζιχεν ἵκαρι τηρϭ: οῦοθ νοῦσαζι αῦφοθ ψα αῦρηζς ἵτοικοῦμενη: νεκοῦηβ εῦεῖζιῶτοῦ ἵοῦμεοῦηι: νηεθοῦαβ ἵτακ εῦεελεηλ εῦβε Δαυιδ πεκβωκ. <b>Δλληλοῦα.</b></p>	<p>Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Your priests shall clothe themselves with righteousness; and Your righteous shall exult for the sake of Your servant David. <b>Alleluia.</b></p>	<p>في كل الأرض خرج منطقتهم، وإلى أقصى المسكونة بلغت أقوالهم. كهنتك يلبسون البر وأبرارك يبتهجون. من أجل داود عبدك. <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 آمين.

<p>Οῦὰνασνωσις ἐβουλ ζεν πιεῦασσελιον εῦοῦαβ κατὰ Μαῦθεον 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>
<b>Μαῦθεον ιϭ: ιϭ - ιϠ</b>	<b>Matthew 16: 13 - 19</b>	<b>متي 16: 13 - 19</b>
<p>Εταϭι Δε ἵχε Ιησοῦς ἐνικα ἵτε ἵΚεσαριὰ ἵτε Φιλιππος ναϭψιῖνι ἵνεϭμαθητης χε ἄρε νηρωῖι ζω ἰμοο χε νηη πε Πωρηι ἰΦρωῖι.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسَ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>

Πῶσος Δε πεχωσος γε θανουτον  
μεν γε Ιωαννης πηρεψτωμς:  
θανκεχωσωνι Δε γε Ηλιας:  
θανκεχωσωνι Δε γε Ιερεμιας ιε οται  
εβολ θεν νιπροφητης.

Πεχαα νωσος γε νῶσθεν Δε  
αρετενχω υμοσ γε ανοκ νιμ.

Αχεροτω Δε νξε Σιωων Πετροσ  
πεχαα γε νῆοκ πε Πιχριστοσ Πωηρι  
υφνοσ ετοσθ.

Αχεροτω Δε νξε Ιησοσ πεχαα  
ναα γε ωσνιατκ Σιωων Βαρ Ιωνα γε  
σαρξ νεμ σνοα αν ααωρη υφαι νακ  
εβολ αλλα Παιωτ ετθεν νιφνοτι.

Ανοκ Δε τχω υμοσ νακ γε νῆοκ  
πε Πετροσ ειεωτ νταεκκλησια θιξεν  
ταπετρα οσοθ νιπρλη ντε αμεντ  
ννοσ γεμχομ εροσ.

Ειετ Δε νακ ννιωσπ ντε  
εμετορο ντε νιφνοτι οσοθ  
φνετεκνασωνα θιξεν πικαθι εαεωωπι  
εαωνε θεν νιφνοτι οσοθ  
φνετεκναβολα εβολ θιξεν πικαθι  
εαεωωπι εαβηλ θεν νιφνοτι.

*Πῶσος φα Πεννοσ πε ωα ενεθ  
ντε νι ενεθ: αμην.*

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 يُوحَاثُ الْمَعْمَدَانَ  
وَآخَرُونَ إِبْرِيَّا وَآخَرُونَ إِزْمِيَّا أَوْ  
وَاحِدًا مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سَمْعَانُ بِطَرَسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

وَأَنَا أَقُولُ لَكَ أَيُّضًا: أَنْتَ بَطْرَسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أَبْنِي كَنِيسَتِي  
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيحَ مَمْلُوكَاتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرْبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثاني من شهر أمشير المبارك

ΚΟΥΡΝΑΥ ΝΕΞΟΥ ΑΠΙΑΒΟΥ Βεψυρ

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 Δαβιδ λα: ιβ, ζ

Psalm 32: 11, 6

مزمور 31: 12، 7

ΟΥΝΟΥ ΕΞΕΝ ΠΒΟΙΣ ΟΥΟΖ ΘΕΛΗΛ  
ΝΙΘΜΗΙ: ΨΟΥΨΟΥ ΑΜΩΤΕΝ ΟΥΟΝ ΝΙΒΕΝ  
ΕΤΣΟΥΤΩΝ ΔΕΝ ΠΟΥΖΗΤ: ΕΞΡΗΙ ΕΞΕΝ  
ΘΑΙ: ΕΥΕΤΩΒΖ ΕΨΩΨΙ ΖΑΡΟΚ: ΝΧΕ ΟΥΟΝ  
ΝΙΒΕΝ ΕΘΟΥΑΒ ΔΕΝ ΟΥΧΟΥ ΕΤΣΟΥΤΩΝ.

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.

ΑΛΛΗΛΟΥΙΑ.

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.

ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΔΕΝ  
ΠΙΕΡΑΣΤΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ  
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا لوقا  
البشيرة. بركاته علينا آمين.

ΛΟΥΚΑΝ ΚΒ: ΚΔ - Α

Luke 22: 24 - 30

لوقا 22: 24 - 30

Ἀστωπι δε οἱ ἴξε σφιλονικιά  
ἰδῆτοῦ γε νῆμ ἰμωοῦ πε πινωῦ.

Πθοῦ δε πεχαρῆ νωοῦ γε νιοῦρωοῦ  
ἴτε νιεθνοσ σεοῖ ἰδῆοῖσ ἔρωοῦ: οῦοσ  
ννετοῖ ἰερῶῖῖ ἔχωοῦ σεμοῦῦ ἔρωοῦ  
γε νιρεφερπεθῆνεφ.

Πθωτεν δε ἰπαῖρηῦ ἄν ἄλλα  
πινωῦ ἔτδεθ ἑθνοῦ μαρεφερ ἰφῆρηῦ  
ἰπιδεῶῖῖ οῦοσ πιθῆσοῦμενοσ  
ἰφῆρηῦ ἰπιδῆκων.

Πῆμ ταρ πε πινωῦῦ φηετρωτεβ  
ῶῶν φηετερδῆκων: μῆ φηετρωτεβ  
ἄν πε: ἄνοκ δε ῦχη δεθ τετενμῆῦ  
ἰφῆρηῦ ἰφηετερδῆκωνῖν.

Πθωτεν δε νε ἰνῆεταῦοῖ νεμῆ  
δεθ ναπῖρασο.

Ἄνοκ ἔω ῦνασεμῆ νεμωτεν  
κατα φῆρηῦ ἔταρσεμῆ νεμῆ ἴξε  
Παῖωτ ἰοῦμετοῦρο.

Σῖνα ἴτετενοῦωμ οῦοσ ἴτετενσω  
νεμῆ εῖχεν ταῦτραπεζα δεθ  
ταμμετοῦρο οῦοσ ἔρετενἔεμῖ εῖχεν  
εἰθῆρονοσ οῦοσ ἔρετεν ἔτῆαπ  
ἔτμετῆναῦ ἰφῆρη ἴτε Πῖραηλ.

*Πῶοῦ φα Πεννοῦῦ πε: ῶῶ ἔνεε  
ἴτε νῆνεε: ἄμῆν.*

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 تَبَيَّنْتُمْ مَعِيَ فِي تَجَارِبِي.

وَأَنَا أَجْعَلُ لَكُمْ كَمَا جَعَلْتُ لِي أَبِي مَلَكُوتاً.

لِتَأْكُلُوا وَتَشْرَبُوا عَلَيَّ مَائِدَتِي فِي مَلَكُوتِي، وَتَجْلِسُوا عَلَيَّ كُرْسِيِّ تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْاثْنَيْ عَشَرَ.

*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 λβ: α, ιβ

Psalm 33: 1, 12

مزمور 32: 1, 12

Θεληλ̄ μ̄ωωτεν̄ νῑθυμῑ ζεν̄ Π̄βοις:̄  
νηετσογ̄των̄ ε̄ερωαγ̄ νωογ̄ η̄νε  
πῑςμογ̄:̄ ωογ̄νιατ̄ε̄ μ̄πῑωλολ̄ ε̄τε̄ Π̄βοις  
πε̄ Πεγ̄νογ̄τ̄:̄ πῑλαος̄ ε̄ταγ̄σοτ̄πε̄  
ε̄γκ̄ληρονομιᾱ ναγ̄. **Αλληλοιᾱ.**

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. **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.

Ογ̄λ̄νασ̄νωσις̄ ε̄βολ̄ ζεν̄  
πιεγ̄ασ̄ε̄λιον̄ ε̄θογ̄αβ̄ κατ̄ᾱ **Ψα**τ̄θεον̄  
ᾱσιογ̄.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

**Ψα**τ̄θεον̄ **κε̄: ῑΔ - κ̄Σ**

Matthew 25: 14 - 23

متي 25: 14 - 23

Ῡφρητ̄ γαρ̄ νογ̄ρωμῑ εγ̄ναωγ̄εναγ̄  
ε̄πωεμο̄ αγ̄μογ̄τ̄ ε̄νεγ̄ε̄βιαικ̄ ογ̄ογ̄  
αγ̄τ̄ μ̄πετενταγ̄ ε̄τοτογ̄.

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  
وَسَلَّمَهُمْ أَمْوَالَهُ.

Ογ̄αῑ μεν̄ αγ̄τ̄ ναγ̄ η̄τογ̄ η̄ζιν̄θ̄ωρ̄:  
κεογ̄αῑ Δε̄ αγ̄τ̄ ναγ̄ η̄ς̄ναγ̄:̄ κεογ̄αῑ Δε̄

And to one he gave five talents, to another two, and to another one, to each according to his own

فَأَعْطَى وَاحِدًا خَمْسَ وَزْنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ وَآخَرَ وَزْنَةً كُلِّ وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

αϑϑ ναϑ ἵοται: ποται ποται κατα  
τεϑου οτου αϑυεναϑ ἔπυεμο.

Αϑυεναϑ δε ἵχε φηἔταϑι ἕπιϑου  
ἵζινδωρ αϑερωβ ἵδητου οτου  
αϑϑφε κε ϑου.

Παιρηϑ οη φηἔταϑι ἕπιϑου  
αϑϑφε κε ἑναϑ.

Φη δε ἔταϑι ἕπιοται αϑυεναϑ  
αϑυωκι ἵοκαζι οτου αϑχωπ ἕπιζατ  
ἵτε πεϑοιϑ.

Πεηενα οτηνϑϑ δε ἵχοϑ αϑι  
ἵχε Πβοιϑ ἵνιἔβιακι ἔτε ἕμαϑ οτου  
αϑϑωπ νεμωϑ.

Αϑι δε ἵχε φηἔταϑι ἕπιϑου  
ἵζινδωρ αϑεν κε ϑου ἵζινδωρ εϑω  
ἕμοϑ χε Παβοιϑ ϑου ἵζινδωρ  
ακτιτου ἵη ιϑ κε ϑου ἵζινδωρ  
αἵϑωϑ.

Πεχε Πεϑοιϑ δε ναϑ χε καλωϑ  
πιβωκ εθἵανεϑ οτου ἔτεηϑοτ ἔπιδη  
αϑυωπι εκεηϑοτ ἑεν ζἵκοϑϑι  
εἔχακ ζιχεν ζἵηηϑϑ μαϑυενακ  
ἔζοϑη ἔϑραϑη ἵτε Πεϑοιϑ.

Αϑι δε ἵχε φηἔταϑι ἕπιζινδωρ  
ἑναϑ πεζαϑ χε Παβοιϑ ζινδωρ ἑναϑ  
ακτιτου ἵη ιϑ κε ἑναϑ αἵϑωϑ.

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  
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 الْوَزْنََةَ فَمَضَى  
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَقَدَّمَ خَمْسَ وَزَنَاتٍ أُخْرَى قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسَ وَزَنَاتٍ أُخْرَى رَبِحْتُهَا فَوْقَهَا.

فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ  
الصَّالِحُ وَالْأَمِينُ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فَرَحِ سَيِّدِكَ.

ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ  
يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا  
وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

Πεξε Περβοις δε ναϋ γε καλωσ  
 πιβωκ εθνανεϋ οτοϋ ε̅τενηοτ̅ ἐπιδη  
 ακωπι εκενηοτ̅ ζεν θανκοϋσι  
 ει̅εχακ ριζεν θαννηω† μαωενακ  
 ε̅ζοϋν̅ ε̅φραωι̅ η̅τε Πεκβοις.

*Πιωϋ φα Πεννοϋ† πε ωα̅ ε̅νεϋ  
 η̅τε 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 نِعْمًا أَيُّهَا الْعَبْدُ  
 الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي  
 الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
 إِلَى فَرَحِ سَيِّدِكَ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداَس

### The Pauline Epistle

رسالة بولس الرسول

## † Ἐπιστολὴ ἵτε πενσαζ Παυλοσ Πι̅ποστολοσ

Παυλοσ φβωκ ἡπενβοις Ιησοϋσ  
 Πι̅χριστοσ: πια̅ποστολοσ ε̅θααεμ:  
 φη̅ετα̅ναωϋ̅ ἐπιρ̅ωεννοϋϋ η̅τε  
 Φνοϋ†.

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. أمين.

ζεβρεοσ ι̅ς:̅ ζ̅ - κε̅

Hebrews 13: 7 - 25

العبرانيين 13: 7 - 25

Αρι̅φμεϋ̅ ἵ̅νετενηϋτοϋμενοσ  
 η̅η̅ετα̅ναα̅χι̅ νεμωτεν̅ ἡ̅πι̅σα̅χι̅ η̅τε  
 Φνοϋ†:̅ ναι̅ ε̅τετενηναϋ̅ ἐπι̅ζι̅νι̅ ε̅βολ̅  
 η̅τε ποϋζι̅νωωϋ:̅ ω̅πι̅ ε̅ρετενη̅νι̅  
 ἡ̅ποϋ̅ναα̅†.

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.

Ιησοϋσ Πι̅χριστοσ η̅σαϋ̅ νεμ̅ φοοϋ  
 η̅θοϋ̅ η̅θοϋ̅ πε̅ νεμ̅ ω̅α̅ ε̅νεϋ.

Jesus Christ is the same  
 yesterday, today, and  
 forever.

يَسُوعُ الْمَسِيحُ هُوَ هُوَ أَمْسًا  
 وَالْيَوْمَ وَالْيَوْمَ إِلَى الْأَبَدِ.

Θαν̅ε̅βω̅ η̅νο̅θο̅ρη†̅ οτοϋ̅ η̅ω̅εμ̅μο̅  
 ἡ̅πεν̅θο̅ρο̅νο̅ϋ̅ε̅τεβ̅ θη̅νοϋ̅ ε̅βολ̅:̅ να̅νεσ̅

Do not be carried about  
 with various and strange  
 doctrines. For it is good that

لَا تَسَافُوا بِتَعَالِيمٍ مُتَّوَعَةٍ  
 وَعَرِيبَةٍ، لِأَنَّهُ حَسَنٌ أَنْ يُنَبِّتَ

σαρ ἐταχαρε πετενητ δεν οτὲμοτ:  
δεν θανδρηοτὶ αν: και ἐτε  
ἠποτρεμθνοτ ἠδητοτ ἠξε νηεθμοτ  
ἠδητοτ.

Εοτονταν ἠματ  
ἠνοτμαἠερψωοτψι: φαι ἐτε ἠμοnton  
ερψιψι εοτωμ εβολ ἠδητψ ἠξε  
νηετψεμψι ἠτσκρηνη.

ἠιζωοτην σαρ ἐτε ψατινι  
ἠποτρνοτ εδοτην ενηεθοταβ εχεν  
φνοβι εβολ ειτοτψ ἠπιαρχηερεντ  
ψατρεκτ πεωμα ἠτε και σαβολ  
ἠτπαρεμβολη.

Εθε φαι ζωψ ἠιχοττ εινα  
ἠτεττοτνοβ ἠπιλαοτ εβολ ειτεν  
Πετρνοτ ἠμιν ἠμοτψ ατβιευκατ  
σαβολ ἠτπρλη.

¶ ἠνοτ οτην μαρενηεταν εβολ  
ψαροτ σαβολ ἠτπαρεμβολη ενψαι  
ἠπετψωψ ερον.

ἠμοnton σαρ ἠπαιμα ἠοτβακι  
εσσμοντ αλλα θεεθνηοτ ετενκωτ  
ἠνωτ.

ἠαρενηνι οτην εερηι εβολ ειτοτψ  
ἠεανψοτψωοτψι ἠκμοτ ἠχοτ νιβεν  
ἠφνοττ: ἐτε φαι πε ποττατ ἠτε  
νηετφοτοτ ενοτωητ ἠΠετρηαν 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.

لَأَنَّ لَيْسَ لَنَا هُنَا مَدِينَةً بَاقِيَةً، 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 огоз цwтем  
̀нцwоу: ̀нѿwоу зар етои ̀нϥρωиc ѓцен  
нетенψтχηи зwс етна† λoσoс  
ѓцwтen зина ̀нсеер φαι ζен отраϥи  
огоз ̀нсеϣιὰζoм дн: φαι зар пе  
етерноϣри нwтen.

†ωβ ѓ̀рһи ѓ̀цwи: пензнт δε ѿнт  
ζε огон ̀нтан ἰμμa† нoтcтннΔηcиc  
ѓнанес ζен огон нивен еноϣωϥ ѓ̀μoϥи  
̀нкаλwс.

Προτὸ δε †τωβ ѓ̀ер φαι зина  
̀нсеѓφoи зарwтen ̀нχwλεμ.

Φνοϣ† δε ̀нте †ζιρηνη φηѓταϣιμ  
ѓ̀ϥωи ѓ̀βoλ ζен ннеѿμωoт ἰπινиϥ†  
ἰμμaнѓcωoт ̀нте нѓcωoт ζен ̀п̀ноϣ  
̀нте †Διαѿηκη ̀нѓνεζ Πενδoиc Ιηcоυc  
Πιχρiстoс.

Εϣѓcεβτε ѿнnoу ζен ἰζαѿон нивен  
ѓ̀ϣиnιρι ἰπεϣoтωϥ еϣиρι наϣ  
ἰπεѿραναϣ ̀нѿρη ̀нѿнтен ἰπεϣμѿѿ  
ѓ̀βoλ зитен Ιηcоυc Πιχρiстoс: φηѓτε

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 يُعْطَوْنَ حِسَابًا، لَكِنْ يَفْعَلُوا  
ذَلِكَ بِفَرَحٍ، لَا أَيْنِينَ، لِأَنَّ هَذَا عَيْرٌ  
نَافِعٌ لَكُمْ.

صَلُّوا لِأَجْلِنَا، لِأَنَّنَا نَثِقُ أَنَّ لَنَا  
ضَمِيرًا صَالِحًا رَاعِيَيْنِ 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 ειέναν ερωτεν νεμαε.

†ινη ἐνετενεγτομενος τηρον  
νεμ νιάσιος τηρον: σε†ινη ερωτεν ἕπε  
να †ε†αλιὰ.

Πεμοτ νεωτεν τηρον ἀμην.

*Πεμοτ σαρ νεωτεν νεμ  
†ε†ινη ε†οπ: †ε ἀμην εσε†ωπ.*

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.*

وَأَطْلُبُ 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 πιεο†ι†  
νέπιστολη ντε πενω† Πε†ρος.  
ἀμην. †αμε†ρα†.

† Πε†ρος †: † - †Δ

†ι†ρε†βε†τε†ρο† ε†δε†ν †η†νο† ††εο  
ερω† ε†νο† πε†τε†ν†φ†η†  
ὑ†ρε†βε†τε†ρο† †ο†ο† ὑ†με†ρε† ντε  
νι†κα†ε† ντε †ι†χ†ρι†το†: †ο†ο† ν†φ†η†  
ὑ†πῶ† ε†να†δω†π 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 رَافِقُهُمْ، وَالشَّاهِدُ لِأَلَامِ  
الْمَسِيحِ، وَشَرِيكَ الْمَجْدِ الْعَتِيدِ أَنْ  
يُعْلَنَ.



ἐρετενωσονται ἠναιδισι και: πικωκ δε  
ἠναι νετενσνηοῦ ετθεν πικωμοσ.

Φνοῦτ δε ἔντε εμοτ νιβεν  
φηεταφθαζεμ θηνοῦ εδοῦν επεφωοῦ  
ἠνεεε δεν Πιχριστοσ Ιησοῦσ  
εαρετενωεπ ακαε νοῦκοῦσι ἠθοφ  
εφεεεβτε θηνοῦ ἠτεφσεμνε θηνοῦ  
εφετχομ νωτεν εφεεεεεφ μωωτεν.

Φωφ πε παμμεε νεμ πιωοῦ φα  
νιενεε: ἀμην.

Δισδα νωτεν εβολ ειτοτφ  
ἠεελοῦανοσ πενσον ἠπιστοσ εωσ  
ειμενι δεν εανκοῦσι: ειτνομτ ονοε  
ειρμεερε εε φαι πε πιεμοτ ἠτε  
Φνοῦτ δεν οῦμεεμνι: φαι ετε τενοεε  
ερατεν θηνοῦ ἠεηηφ.

Εωφινι ερωτεν ἠεε φῶφερι ἠσοτπι  
ετθεν Βαβυλων νεμ Μαρκοσ παφρηι.

Δριαεπαεεεε ἠνετενερνοῦ δεν  
οῦφι εοῦαε ἠτε φαεαπν: τειρηνη  
νωτεν τηροῦ νηετθεν Πιχριστοσ  
Ιησοῦσ: ἀμην.

*Нас̄ннот̄ ἠπερμεερε πικωμοσ  
οῦδε νηετφωπ δεν πικωμοσ: πικωμοσ  
на̄с̄ӣнӣ нем̄ те̄ρε̄πῑθ̄ӯӣа̄: φη δε ετ̄ῑρῑ  
ἠφονωφ ἠφνοῦτ εῖναφωπι φα ενεε:  
ἀμην.*

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 بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُقَوِّضُكُمْ، وَيُثَبِّتُكُمْ.

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 الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ 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 νενοιϑ ἰὰ ποστολοϑ: ἐρε ποῦϑμοῦ εθοῦαβ ῥωπι νεμαν. Διηη.</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>Δεχαρωϑ δε ἵχε πιμηϣ τηρϑ οῦοϑ ναϑωῤεμ ἐβαρναβασ νεμ Παῦλοϑ αῤσαϑι ἵνημῆνι τηροῦ νεμ νιῶφηρι ἐτα φνοῦϑ αἰτοῦ δεη νιεθνοϑ ἐβολ ϑιτοτοῦ.</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 ἐταϑχαρωοῦ δε αϑεροῦ ἵχε Ιακωβοϑ εϑϑω ἕμοϑ: νιρωμῆ νενεῖνηοῦ ωῤεμ 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>ϑῤεωηη αῤσαϑι καῤα φηρηϑ ιϑχεν ϣορη ἐτα φνοῦϑ χεμῖϣῆνι ἐβῆ ἵνοῦλαοϑ ἐβολ δεη νιεθνοϑ δεη Πεϑραη.</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>Οῦοϑ φαι ϑεϑμαϑ νεμαϑ ἵχε νιϑαϑι ἵτε νιπροφηῤηϑ καῤα φηρηϑ εῤϑεῤοῦϑ.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تَوَافَقَهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Χε μενενσα ναι εῖεῤαϑο οῦοϑ εῖεκωῤ ἵῤϑκῤηη ἵτε Δαῤιδ θηεῤαϑει: οῦοϑ νηεῤαῤωϑ ἵῤαϑ εῖεκοτοῦ οῦοϑ ῤηαῤαϑοϑ ἐραῤ.</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>



great saint Anba Paul, the first hermit, departed.

He was born in the city of Thebes, and had a brother, whose name was Peter. When their father departed, they divided the inheritance between them, and Peter took the greater share, since Paul was still young in age.

When they did not agree with each other, they went to the governor to judge between them. On their way, they saw a funeral procession. Paul asked one of the mourners about the deceased man. Paul was told that he was one of the noble and rich people of the city.

St. Paul sighed and said, "What do I have to do then with all the money of this temporal world, which I shall leave naked?" He said to his brother, "Let us return, for I am not asking you for anything."

On their way back, Paul left his brother and went on his way outside of the city. Paul found a grave, where he stayed for three days praying to God to guide him to what pleases Him. His brother searched for him diligently and when he did not find him, he was very sorry for what he had done.

The Lord sent to St. Paul an angel who walked with him to the Eastern Inner Wilderness. He dwelt there for seventy years, during which he did not see the face of a man. He had on a tunic made of palm tree fiber. The Lord sent him a raven every day with a half loaf of bread.

When God willed to reveal his holiness and godliness, He sent an angel to St. Antonius the Great, and told him, "There is a man in the inner wilderness; the world is not worthy of his footsteps. By his prayers, The Lord brings rain and dew to fall on the earth, and brings the flood of the Nile in its due time."

When St. Antonius heard this, he rose right away and went to the inner wilderness, a distance of one day's walk. God guided him to the cave of St. Paul. He entered, and they bowed down to each other. They sat down talking about the greatness of God. In the evening, the raven came bringing a whole loaf of bread. St. Paul said to St. Antonius, "Now, I know that you are one of the servants of God. For seventy years, The Lord has been sending to me every day, a half loaf of bread, but today, The Lord is sending your food also. Now, go and bring me back in a hurry the vestment that Emperor Constantine had given to Pope Athanasius."

St. Antonius went to St. Athanasius, and brought the vestment and returned to St. Paul. On his way back, he saw the soul of St. Paul carried by the angels up to heaven.

سنة 341 ميلادية، تنيح القديس العظيم الأنبا بولا أول السواح. وُلِدَ بمدينة طيبة وكان له أخ اسمه بطرس.

وبعد وفاة والدهما، شرعا في قسمة الميراث بينهما، فأخذ بطرس النصيب الأكبر لأن بولا كان صغيراً.

وإذ لم يتفقا، مضيا إلى الحاكم ليفصل بينهما. وفي الطريق، وجدا جنازة ميت وعرف بولا إنها لأحد أغنياء المدينة. فتنهد القديس وقال: ما لي إذن ومال هذا العالم الفاني الذي سأتركه وأنا عريان. ثم التفت إلى أخيه وقال له: ارجع بنا يا أخي، فلست مطالباً إياك بشيء.

وفي طريق العودة، غافل القديس بولا أخاه وخرج إلى خارج المدينة. فوجد قبراً أقام به ثلاثة أيام، وهو يصلي طالباً من الله أن يرشده لعمل ما يرضيه. أما أخوه، فبحث عنه كثيراً، ولما لم يجده حزن وتأسف عما فرط منه.

أما القديس بولا، فقد أرسل إليه الرب ملاكاً أخرجه من ذلك المكان وسار معه إلى البرية الشرقية الداخلية. وهناك أقام سبعين سنة لم يعاين فيها وجه إنسان.

وكان يلبس ثوباً من الليف، والرب يرسل له غراباً بنصف خبزة في كل يوم. ولما أراد الرب إظهار قداسته وبره، أرسل ملاكاً للقديس العظيم الأنبا أنطونيوس، وقال له: يوجد في البرية الداخلية إنسان لا يستحق العالم وطاة قدميه، وبصلواته ينزل الرب المطر والندي على الأرض، ويأتي بالنيل في حينه.

فقام أنطونيوس لوقته وسار مسافة يوم، حتى أرشده الرب إلى مغارة القديس الأنبا بولا. فدخل إليه وسجد كل منهما للآخر.

وجلسا يتحدثان بعظام الله. ولما صار المساء، أتى الغراب ومعه خبزة كاملة. فقال القديس بولا للقديس أنطونيوس:

الآن علمت إنك من عبيد الله. إن لي اليوم سبعين سنة والرب يرسل لي نصف خبزة كل يوم، أما اليوم فقد أرسل الرب لك

طعامك. والان أسرع واحضر لي الحلة التي أعطاها قسطنطين الملك للبطريك أنثاسيوس.

When he arrived to the cave, he found that St. Paul had departed. He clothed him in the vestment and took his fiber tunic.

When St. Antonius wanted to bury St. Paul, he wondered how could he dig the grave? Two lions appeared to him and were shaking their heads. He knew that they were sent from God. He pointed to them the place of the grave and they dug the grave with their claws. He then buried the holy body, and went back to Pope Athanasius and told him what had happened. St. Athanasius sent men to bring St. Paul's body to him, but they could not find his grave.

Pope Athanasius used to put on the palm fiber tunic three times a year during the Divine Liturgy of The Lord's major feasts.

May the blessing of the prayers os St. Paul be with us all. Amen.

## 2. The Departure of St. Longinus, Abbot of El-Zugag Monastery

On this day also, the holy father Anba Longinus, the abbot of El-Zugag monastery, departed. He was born in Cilicia (in Asia Minor). When his mother departed, he became a monk along with his father Lucianus in one of the monasteries.

After the departure of the abbot of the monastery, the monks wanted St. Lucianus to become their abbot, but he did not accept. He fled from the monastery with his son Longinus and went to Syria. They dwelt there in a church, and God revealed their virtues by performing many miracles on their hands. For their fear of the vain glory of this world, Longinus took the permission of his father to go to Egypt.

He went to the monastery of El-Zugag, west of Alexandria. He pursued a life of godliness, piety and asceticism. After the departure of the abbot, the monks made him abbot against his will. Shortly after, his father Lucianus came to him, and they worked together in making the canvas sails of boats, and sold them to support themselves. God performed many miracles and signs on their hands. Father Lucianus departed from this world in peace, and shortly after, his son, Anba Longinus, departed also on this day.

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

فمضى القديس أنطونيوس وأحضر الحلة وعاد بها إلى الأنبا بولا. وفيما هو في الطريق، رأى نفس القديس الأنبا بولا والملائكة يصعدون بها. ثم تحير كيف يحفر القبر، وإذا بأسدين يشيران برأسهما، فعلم انهما مرسلان من الله. فحدد لهما مكان القبر فحفراه، ثم واري الجسد وعاد إلى البابا وأعلمه بذلك، وسلمه ثوب الليف. فأرسل البابا رجالاً ليحملوا الجسد، لكنهم لم يتعرفوا على مكانه. أما الثوب الليف، فكان يلبسه البابا ثلاث مرات في السنة أثناء التقديس، في الأعياد السيديّة الكبرى. بركة صلوات القديس الأنبا بولا فلتكن معنا. آمين.

2. نياحة القديس لونجينوس رئيس دير الزجاج  
وفيه أيضاً تنيح القديس الأنبا لونجينوس رئيس دير الزجاج. وكان من أهل كيليكية (في آسيا الصغرى). ولما توفيت والدته، تهرب في أحد الأديرة هو ووالده لوقيانوس. وبعد نياحة رئيس هذا الدير، أراد الرهبان إقامة القديس لوقيانوس رئيساً عليهم، فلم يقبل. وهرب من الدير هو وابنه وأتيا إلى الشام، وأقاما في إحدى الكنائس. وقد أظهر الله فضائلهما بأجراء عدة معجزات على أيديهما، فخافا مجد الناس. واستأذن لونجينوس أباه في الذهاب إلى مصر، وقصد دير الزجاج غرب الإسكندرية. فسار في الفضيلة والتقوى والنسك، فأقامه الرهبان رئيساً على الدير، رغباً عنه. وبعد قليل أتى إليه أبوه لوقيانوس، وكانا يعملان في صناعة قلاع المراكب ويقتاتان من عملهما. ثم تنيح الأب لوقيانوس بسلام ولحقه ابنه بعد قليل في مثل هذا اليوم. بركة صلواتهم 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 ρ̄λα: ζ, α</b>	<b>Psalm 132: 9, 10, 1, 2</b>	<b>المزمور 131: 7، 1</b>
<p>Πεκοθηβ εν̄ε̄τ̄ρῑω̄το̄ν̄ νο̄ν̄με̄θ̄μη:           η̄νε̄θο̄ραβ̄ η̄τακ̄ εν̄ε̄ε̄λε̄ηλ̄ ε̄βε           Δαυιδ̄ πεκβωκ: ἀρῑφ̄με̄ν̄ῑ Π̄βοις           η̄Δαυιδ̄ νε̄ῡ τε̄μ̄ε̄τ̄ρε̄ῡρᾱτω̄ τη̄ρς:           η̄φ̄ρη̄τ̄ ε̄τᾱφ̄ω̄ρκ̄ η̄Π̄βοις̄ ᾱφ̄τω̄βε           η̄Φ̄νο̄ν̄τ̄ η̄λακωβ. <b>Αλληλοια.</b></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. <b>Alleluia.</b></p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. اذكر يا رب داود وكل دعته، كيف أقسم للرب ونذر لإله يعقوب. <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>Ο̄τᾱνᾱσ̄νω̄σις̄ ε̄β̄ολ̄ δ̄εν̄           πε̄τᾱσ̄τε̄λῑον̄ ε̄θο̄ραβ̄ κᾱτᾱ Μᾱρκον̄           ᾱσῑοῡ.</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>
<b>Μαρκον̄ θ̄: λ̄ζ - μᾱ</b>	<b>Mark 9: 33 - 41</b>	<b>مرقس 9: 33 - 41</b>
<p>Ο̄το̄ς̄ ᾱφ̄ῑ ε̄δο̄ν̄τη̄ ἐ̄Κᾱφᾱρ̄νᾱοῡ           ο̄το̄ς̄ ε̄τᾱφ̄ῑ ε̄δο̄ν̄τη̄ ἐ̄πῑνη̄ νᾱφ̄ω̄ν̄ι           η̄μ̄ω̄ν̄ ζε̄ ο̄τ̄ ἐ̄νᾱρε̄τε̄ν̄μο̄κ̄με̄κ̄ ἐ̄ρω̄σ̄           ζῑ φ̄ω̄ιτ̄.</p> <p>Η̄θ̄ω̄ν̄ δε̄ νᾱρ̄χω̄ η̄ρω̄ν̄: νᾱρ̄σᾱχι           ζαρ̄ πε̄ νε̄ῡ νο̄τ̄ε̄ρ̄η̄ον̄ ζῑ φ̄ω̄ιτ̄ ζε̄ ν̄ιμ̄</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>But they kept silent, for on the road they had disputed among themselves who would be the greatest.</p>	<p>وَجَاءَ إِلَى كَفَرْنَاهُومَ. وَإِذْ كَانَ فِي الْبَيْتِ سَأَلَهُمْ: «بِمَاذَا كُنْتُمْ تَتَكَلَّمُونَ فِي مَا بَيْنَكُمْ فِي الطَّرِيقِ؟»</p> <p>فَسَكَتُوا لِأَنَّهُمْ تَحَاجُّوا فِي الطَّرِيقِ بَعْضُهُمْ مَعَ بَعْضٍ فِي مَنْ هُوَ أَعْظَمُ.</p>

ὕμωσϑ πε πινηϑ.

Οτοσ εταρρευσι αμωσϑ ἐπι μητ  
ςναϑ οτοσ περαρ νωσϑ ρε φηεθοωϑ  
εερροϑιτ ερεερδαε νοτον νιβεν νεμ  
Διακων νοτον νιβεν.

Οτοσ εταρβι νοταλοσ αρταρορ  
ερατϑ δεν τομηϑ οτοσ εταρλμοϑι  
ὕμορ περαρ νωσϑ.

Ρε φηεθαυρεπ οται ηηαιαλωσϑι  
ὕπαιρηϑ εΠαραν ἀνοκ πετερϑωπ  
ὕμοι: οτοσ φηετϑωπ ὕμοι ἀνοκ αν  
πεταρϑωπ ὕμοι αλλα ρεϑωπ  
ὕφηεταρταοϑοι.

Περαρ ναρ ηξε Ιωαννης ρε  
φρερϑεβω ανναϑ εοϑαι ερεϑι Δεμων  
εβωλ δεν Πεκραν οτοσ ανταρνο  
ὕμορ ρε ηρορεε ηςων αν.

Ιησοϑς Δε περαρ ναρ ρε  
ὕπερταρνο ὕμορ: ὕμον ελι ραρ  
φηεθαρι ϑοϑρομ εχεν Παραν οτοσ  
ητερρεμρομ ηρωλεμ εσαϑι ερεωσϑ  
δαροι.

Φη ραρ ετε ηρηροβην αν ρεϑ  
εςων.

Φη ραρ εθατσε θηνοϑ νοταφοτ  
ὕμωσϑ δεν Παραν ρε ηρωτεν να  
Πηχριστοσ λμην ϑρω ὕμοσ ϑωτεν ρε

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.”

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,

“Whoever receives one  
of these little children in My  
name receives Me; and  
whoever receives Me,  
receives not Me but Him  
who sent Me.”

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.”

But Jesus said, “Do not  
forbid him, for no one who  
works a miracle in My  
name can soon afterward  
speak evil of Me.

“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

فَجَلَسَ وَنَادَى الْإِثْنَيْ عَشَرَ وَقَالَ  
لَهُمْ: «إِذَا أَرَادَ أَحَدٌ أَنْ يَكُونَ أَوَّلًا  
فَيَكُونَ آخِرَ الْكُلِّ وَخَادِمًا لِلْكُلِّ».

فَأَخَذَ وَدَأَّ وَأَقَامَهُ فِي وَسْطِهِمْ ثُمَّ  
اِحْتَضَنَهُ وَقَالَ لَهُمْ:

«مَنْ قَبِلَ وَاحِدًا مِنْ أَوْلَادِي مِثْلِ هَذَا  
بِاسْمِي يَقْبَلُنِي وَمَنْ قَبِلَنِي فَلَيْسَ  
يَقْبَلُنِي أَنَا بَلِ الَّذِي أَرْسَلَنِي».

وَقَالَ يُوحَنَّا: «يَا مُعَلِّمَ رَأَيْنَا وَاحِدًا  
يُخْرِجُ شَيْطَانِينَ بِاسْمِكَ وَهُوَ لَيْسَ  
يَتَّبَعُنَا فَمَنَعْنَاهُ لِأَنَّهُ لَيْسَ يَتَّبَعُنَا».

فَقَالَ يَسُوعُ: «لَا تَمْنَعُوهُ لِأَنَّهُ لَيْسَ  
أَحَدٌ يَصْنَعُ قُوَّةً بِاسْمِي وَيَسْتَطِيعُ  
سَرِيعًا أَنْ يَقُولَ عَلَيَّ شَرًّا».

لَأَنَّ مَنْ لَيْسَ عَلَيْنَا فَهُوَ مَعَنَا.

لَأَنَّ مَنْ سَقَاكُمْ كَأْسَ مَاءٍ بِاسْمِي  
لَأَنَّكُمْ لِلْمَسِيحِ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ  
لَا يَضِيعُ أَجْرُهُ.

ἠνεστηκο ἠχε πεφβεχε.

*Πῶοτ φα Πεννοττ πε ψα ἐνεθ  
ἠτε νι ἐνεθ: ἀμην.*

you, he will by no means  
lose his reward.

*Glory be to God forever.*

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثالث من شهر أمشير المبارك

Κορυματ ἠέροοτ ἠΠιαβοτ Μεωρη

**Ροηι**

**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 ζλ: Δ, Ϛ</b>	<b>Psalm 65: 4, 5</b>	<b>مزمور 64: 4، 6</b>
<p>ΩοτηιατϚ ἠφἠετακσοτπϚ οροε          ακωοπϚ εροκ: ερεωωπι δεν          νεκατλνοτ ωα ενεε: σωτεμ ερον          ΦνοτϚ Πενσωτηρ: τζεल्पις ἠτε          ατρηκϚ ἠπκαει τηρϚ. <b>Αλληλοια.</b></p>	<p>Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts forever. You will answer us, O God of our salvation. You who are the confidence of all the ends of the earth.  <b>Alleluia.</b></p>	<p>طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. <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>Οτἠνασνωσις εβολ δεν          πιετασσελιον 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 κλ: μβ - μζ</b>	<b>Matthew 24: 42 - 47</b>	<b>متي 24: 42 - 47</b>

Ρωις οὐν γε τετενσωοῦν αν γε  
ἀρε πετενβοις νηοῦ θεν αῷ ἵοῦνοῦ.

Φαι δε ἀριεμι ἐροϋ: γε ἐναρε  
πινεβνι ἐμι γε ἀρε πικονι νηοῦ: ναϋ  
θεν αῷ ἵοῦνοῦ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχαῖ ἐβι ἕπεϋνι.

Εῶβε φαι θωτεν ῥωπι ἐρετεν  
σεβτωτ: γε θεν ἴοῦνοῦ ἐτετενσωοῦν  
ἕμοσ αν ἀρε Πωηρι ἕΦρωμι νηοῦ  
ἵθῆτσ.

Πιμ θαρα πε πιπιστοσ ἕβωκ οῦοθ  
ἵσαβε: φῆετε πεϋβοις ναχαϋ ἐῆρη  
ἐχεν νεϋεβιαικ ἐῆνωῦ ἵτοῦθρε θεν  
ἵσνοῦ ἵθηις.

Ωοῦνιατϋ ἕπιβωκ ἐτε ἕμαῖτ:  
ἐῥωπ αϋῥανι ἵνε πεϋβοις ἵτεϋξεμϋ  
εϋῖρι ἕπαρηῆ.

Διμην ἴχω ἕμοσ νωτεν: γε  
ῥῆναχαϋ ἐῆρη ἐχεν πετενταϋ τηρϋ.

*Πῶοῦ φα Πεννοῦῆ πε: ῥα ἐνεε  
ἵτε νιἐνεε: ἀμην.*

Watch therefore, for you  
do not know what hour  
your Lord is coming.

But know this, that if the  
master of the house had  
known what hour the thief  
would come, he would have  
watched and not allowed  
his house to be broken into.

Therefore, you also be  
ready, for the Son of Man is  
coming at an hour you do  
not expect.

Who then is a faithful  
and wise servant, whom his  
master made ruler over his  
household, to give them  
food in due season?

Blessed is that servant  
whom his master, when he  
comes, will find so doing.

Assuredly, I say to you  
that he will make him ruler  
over all his goods.

*Glory be to God  
forever.*

اسهروا اذا لآتكم لا تعلمون في  
آية ساعة يأتي ربكم.

واعلموا هذا انه لو عرف رب  
البيت في اي هزيع يأتي السارق  
لسهر ولم يدع بيته ينقب.

لذلك كونوا انتم ايضا مستعدين  
لانه في ساعة لا تظنون يأتي ابن  
الإنسان.

فمن هو العبد الأمين الحكيم الذي  
يقيم سيده على عبيده ليعطيهم  
طعامهم في حينه؟

طوبى لذلك العبد الذي إذا جاء  
سيده يجده يفعل هكذا.

أحَقُّ أقول لكم إنه يقيمهُ على  
جميع أمواله.

*والمجد لله دائماً.*

## ῤωρη

### 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 ΔΕ: ΙΕ, ΙΕ', ΚΖ**

**Psalm 37: 17, 18, 29**

**مزمو ر 36: 15، 16، 27**

Πῶοις Δε αραταχρο ἠνιῶμῆ Πῶοις  
σωοτην ἄφωμιτ ἠτε νιαταδνι: ογορ  
τογκληρονομια εσεωπι ωα ενερ:  
νιῶμῆ Δε ἠθωοτ σεναερκληρονομιν  
ἄπικαρι: ογορ ετεωπι ζωτϫ ωα  
ενερ ἠτε πιενερ. **Αλληλοια.**

The Lord upholds the righteous. The Lord knows the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land, and dwell in it forever. **Alleluia.**

الرب يعضد الصّديقين. يعرف الرب طريق الذين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصّديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. **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 والهننا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

Οτἄνασνωσις εβολ θεν  
πιερασσελιον εσοταβ κατα Μαρκον  
ασιοτ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.

**Μαρκον ΙΣ: ΔΣ - ΔΖ**

**Mark 13: 33 - 37**

**مرقس 13: 33 - 37**

Χοωτ εβολ: ρωις ἀριπροσερχεθε  
ἠτετενωοτην σαρ αν γε θνατ πε  
πιχοτ.

Take heed, watch and pray; for you do not know when the time is.

أَنْظَرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.

Αφρητ ἠοτρωμι εαρωωι  
επωεμο ογορ εαρωω ἄπερῆι ογορ  
αϫτ ἠνερεβιαικ ἄπιερωωι φοται φοται  
ἄπερρωβ ογορ αρωονθεν ετοτϫ  
ἄπιἄνοτ ρινα ἠτερωις.

It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبْدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبُؤَابَ أَنْ يَسْهَرَ.

Ρωις οτη γε ἠτετενωοτην σαρ αν  
γε ἄρε Πῶοις ἄπιῆι ἠθοτ ἠθνατ ιε ραν  
ἄροτϫ ιε τφαωι ἄπιερωρ ιε ερε

Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of

اسهَرُوا إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمْصَاءً أَمْ نِصْفَ اللَّيْلِ أَمْ صِيَاحِ الدِّيَكِ أَمْ صَبَاحًا.

παλῆκτωρ μοῦτῃ ἰε θαλάτοοῦ.  
 Ὑηπως ἵτεσι ἵνοῦοῦθ δῆεν οὔοῦθ  
 ἵτεσιῦεμ ἠηνοῦ ἕρετεν ἵκοῦ.  
 Πε ἵτω ἕμοῦ νωτεν ἵτω ἕμοῦ  
 ἵνοῦον ἵβεν ρωῖς.  
 Πῶοῦ φα Πεννοῦθ πε: ὡα ἕνεε  
 ἵτε ἵ ἕνεε: ἄμην.

the rooster, or in the morning,  
 lest, coming suddenly,  
 He find you sleeping.  
 And what I say to you, I say to all: "Watch!"  
 Glory be to God forever.

لَيْلًا يَأْتِي بَغْتَةً فَيَجِدْكُمْ نِيَامًا.  
 وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ:  
 اسْمَعُوا.  
 والمجد لله دائماً.

**Liturgy Readings**  
 قراءات القديس

**The Pauline Epistle**  
 رسالة بولس الرسول

Ἑπίστολη ἵτε πενσαδ Παῦλος Πῆποστολος

Παῦλος φῆβωκ ἕπενδοῖς Ἰησοῦς  
 Πῆχριστος: Πῆποστολος ἕθαδῆμ:  
 φῆεταῦθαῦϗ ἕπιζωῆννοῦϗ ἵτε  
 Φνοῦθ.  
 Ἐῦωπ σαρ ἵτε οὔαι σοε ἄνοκ  
 μεν ἄνοκ φα Παῦλος κεοῦαι δε ῥε  
 ἄνοκ φα Ἀπολλω οὔϗ ἵθωτεν  
 θαηρωμ.  
 Οὔ οὔη πε Ἀπολλω οὔ δε πε  
 Παῦλος θαηδιἄκων νε ἕρετενηαδῃ  
 ἕβολ ζῆτοτοῦ: Πῆοῦαι Πῆοῦαι κατα

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.  
 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?

البولس، فصل من رسالة معلمنا بولس الرسول الاولي الى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.  
 لِأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُوسَ» أَفَلَسْتُمْ جَسَدِيِّينَ؟  
 فَمَنْ هُوَ بُولُسٌ وَمَنْ هُوَ أَبُولُوسٌ؟ بَلْ خَادِمَانِ أَمَنْتُمْ بِوَسَائِطِهِمَا وَكَمَا أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

ἁ Κορινθῖος ῥ: ἁ - κῥ

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

φρητ̄ ετα Πβοις τ̄ ναϋ.

Ανοκ αιτωσι Απολλω αϋτ̄κο  
αλλα Φνοϋτ̄ αϋθ̄ροταιαι.

Ὡστε οὐδε φηεττωσι οὐδε  
φηετ̄κο ε̄λι πε αλλα Φνοϋτ̄ πε  
ετ̄ερο ἕμωον̄ ε̄λαι.

Φη δε εττωσι νεμ φηετ̄κο οται  
νε: ποται δε ποται ε̄ναδι ἕπεϋβεχε  
κατα πεϋθ̄ιςι ἕμιν ἕμοϋ.

Ανον θαῡφρη ταρ̄ η̄ρεϋερ̄εωβ  
η̄τε Φνοϋτ̄ ο̄ιεϋορω η̄τε Φνοϋτ̄  
η̄θωτεν ο̄γκωτ̄ η̄τε Φνοϋτ̄.

Κατα πῑεμοτ̄ η̄τε Φνοϋτ̄ εττοι  
νηι ἕφρητ̄ η̄νοϋαβε η̄αρχητεκτων  
αιχω̄ η̄νοϋεντ̄ ε̄δ̄ρηι: κεοται δε  
πεθ̄οτᾱεμ̄ κωτ̄: ποται δε ποται  
μαρεϋουμ̄ χε αϋκωτ̄ η̄αῡη̄ρητ̄.

Κεϋεντ̄ ταρ̄ ἕμον̄ ὡχομ̄ η̄τε ε̄λι  
κεοται χ̄αϋ ε̄δ̄ρηι σαβολ̄ η̄θηετ̄χη̄ ε̄τε  
η̄νοϋε Πῑχ̄ριϋοϋ πε.

η̄ϋε δε ο̄ον̄ πετ̄κωτ̄ ε̄χεν  
ταιϋεντ̄ η̄νοϋβ̄ ε̄ατ̄ ἀναμ̄ηι ρωκ̄ε  
ϋωον̄βεν ρωον̄ι.

Πεωβ̄ ἕπιποται ποται ε̄η̄αοϋωη̄ε  
ε̄βολ̄ πῑεροοϋ ταρ̄ ε̄η̄αοϋοη̄εϋ ε̄βολ̄ χε  
ε̄η̄αω̄ωρ̄π̄ ε̄βολ̄ θ̄εν̄ ο̄η̄χ̄ρωμ̄ ο̄ροϋ

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.

For we are God's fellow workers; you are God's field, you are God's building.

According to the grace of God, which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,

each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

أَنَا عَزَسْتُ وَأَبَلَّوْسُ سَقَى لَكِنَّ اللَّهَ  
كَانَ يُنْمِي.

إِذَا لَيْسَ الْغَارِسُ شَيْئاً وَلَا  
السَّاقِي، بَلِ اللَّهُ الَّذِي يُنْمِي.

وَالْغَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،  
وَلَكِنْ كُلُّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ  
بِحَسَبِ تَعَبِهِ.

فَأَنَّا نَحْنُ عَامِلَانُ مَعَ اللَّهِ وَأَنْتُمْ  
فَلَاحَةُ اللَّهِ بِنَاءِ اللَّهِ.

حَسَبَ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي كِبَاءِ  
حَكِيمٍ قَدْ وَضَعْتَ أَسَاساً وَآخَرَ  
يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ  
كَيْفَ يَبْنِي عَلَيْهِ.

فَأَنَّهُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ  
أَسَاساً آخَرَ غَيْرَ الَّذِي وَضِعَ، الَّذِي  
هُوَ يَسُوعُ الْمَسِيحُ.

وَلَكِنْ إِنْ كَانَ أَحَدٌ يَبْنِي عَلَيَّ هَذَا  
الْأَسَاسَ ذَهَباً، فَضَّةً، حِجَارَةً  
كَرِيمَةً، خَشْباً، عَشْباً، قَشّاً.

فَعَمَلُ كُلِّ وَاحِدٍ سَيَبْصُرُ ظَاهِراً،  
لَأَنَّ الْيَوْمَ سَيَبْيُنُهُ. لِأَنَّهُ بِنَارٍ  
يُسْتَعْلَنُ وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ  
وَاحِدٍ مَا هُوَ.



ἵερως ὑπιοῦται πιοῦται πύχρωμα  
εἰσναερδοκιμαζιν ὑμοσφ γε οἰαω  
ἵρητ πε.

Φη δε εἶτε περὶ ἵερως ναδωι ἕρατφ  
κοτφ ἕναδι ὑπερβεχε.

Φη δε εἶτε περὶ ἵερως ναρωκω  
ἕνατῶσι: ἵηοσφ δε ἕνανοθεμ παρητφ  
δε ζωσ εἶβολ ζωτεν οἰχρωμα.

Ἰτετενεμι αν γε ἵηωτεν  
ἵηοτερφει ἵτε Φηοῦτ οἰοσ Πῖπνευμα  
ἵτε Φηοῦτ αἰωπο δειν ἵηνοῦ.

Φη οἰη εἰσασεφ περφει ἵτε  
Φηοῦτ φαι Φηοῦτ νατακοφ: περφει  
ζαρ ἵτε Φηοῦτ ἕοταβ εἶτε ἵηωτεν  
πε.

Ἰπενῶρε ἕλι ερζαλ ὑμοσφ  
ὑμαγατφ φηεῶμεν ἵδεν ἵηνοῦ γε  
οἰσαβε πε δειν παῖνεσ μαρεφερσοσ  
ζινα ἵτεφερσαβε.

Ἰσοφια ζαρ ὑπακομοσ  
οἰμετσοσ τε ναζρεν Φηοῦτ:  
ἕσδηοῦτ ζαρ γε φηεταμαζι ἵηισαβεφ  
δειν τοῦμετσεβ.

Οἰοσ παλιν γε Πῖοισ σωοῦη  
ἵηημοκμεκ ἵτε ηἰσαβεφ γε  
ζανεφληοῦ ηε.

If anyone's work, which  
he has built on it endures,  
he will receive a reward.

If anyone's work is  
burned, he will suffer loss;  
but he himself will be  
saved, yet so as through  
fire.

Do you not know that  
you are the temple of God  
and that the Spirit of God  
dwells in you?

If anyone defiles the  
temple of God, God will  
destroy him. For the temple  
of God is holy, which  
temple you are.

Let no one deceive  
himself. If anyone among  
you seems to be wise in this  
age, let him become a fool  
that he may become wise.

For the wisdom of this  
world is foolishness with  
God. For it is written, "He  
catches the wise in their  
own craftiness;"

and again, "The Lord  
knows the thoughts of the  
wise, that they are futile."

إِنْ بَقِيَ عَمَلٌ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ  
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ احْتَرَقَ عَمَلُ أَحَدٍ فَسَيُخْسِرُ  
وَأَمَّا هُوَ فَيَسْتَأْخُذُ وَلَكِنْ كَمَا  
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ  
اللَّهِ يَسْكُنُ فِيكُمْ؟

إِنْ كَانَ أَحَدٌ يُفْسِدُ هَيْكَلَ اللَّهِ  
فَسَيُفْسِدُهُ اللَّهُ لِأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ  
الَّذِي أَنْتُمْ هُوَ.

لَا يَخْدَعَنَّ أَحَدٌ نَفْسَهُ. إِنْ كَانَ أَحَدٌ  
يَظُنُّ أَنَّهُ حَكِيمٌ بَيْنَكُمْ فِي هَذَا الدَّهْرِ  
فَلْيَصِرْ جَاهِلًا لِكَيْ يَصِيرَ حَكِيمًا.

لِأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ  
عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَحَدُ  
الْحُكَمَاءَ بِمَكْرِ هُمْ».

وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ  
الْحُكَمَاءِ أَنَّهَا بَاطِلَةٌ».

Ὡστε ὑπερηρε ἐλι υἱοῦ υἱοῦ  
 ὑμοῦ ἅπαντα: ἐνχαί τὰρ ἡβεν  
 ἡωτεν νε.

Ἰτε Παῦλος ἴτε Ἀπολλω ἴτε  
 Κηφα ἴτε πικοςμος ἴτε ἡωνῆ ἴτε φῆμοῦ  
 ἴτε ἡηετωπ ἴτε ἡηεθναῦωπι ἡωτεν  
 ἡηροῦ νε.

ἡῶτεν δε ἡῶτεν ἡα  
 Πιχρηστος: Πιχρηστος δε φα φῆνοῦτ  
 πε.

*Πῆμοῦ τὰρ ἡηωτεν ἡημ  
 ἡηρηνη εἷσοπ: χε ἡμην εἷεῦωπι.*

Therefore, let no one  
 boast in men. For all things  
 are yours:

whether Paul or Apollos  
 or Cephas, or the world or  
 life or death, or things  
 present or things to come,  
 all are yours.

And you are Christ's,  
 and Christ is God's

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

إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ  
 شَيْءٍ لَكُمْ.

أَبُولُسُ أَمْ أَبَلُوسُ أَمْ صَفَا أَمْ الْعَالَمُ  
 أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ  
 الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ  
 لَكُمْ.

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحِ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ἅπαντα πε πηροῦτ  
 ἡἡπιστολη ἡτε πενωτ Πητρος.  
 Ἀμην. ἡαμηνρατ.

**ἁ Πητρος ε: ε - ἱδ**

Παιρητ ἡηελωρι ἡαδῆεχωτεν  
 ἡηηελλοι: ἡῶτεν δε ἡηροῦ χελ  
 ἡηνοῦ ὑπηεβιῶ ἡηητ εἷοῦη  
 ἐηετεηεῆροῦ χε φῆνοῦτ ἡητ εἷοῦη  
 ἐῆρεη ἡηδασηητ: ἡητ δε ἡοῦεμοῦ  
 ἡηηετῶεβηοῦτ.

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: 5 - 14**

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.”

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

**1 بطرس 5: 5 - 14**

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

Μαθεβιέ θηνοῦ οὔτη δα τζιζ  
ετὰμαζι ἵτε Φνοῦτ ζινα ἵτεϋβ̄εϋ  
θηνοῦ δ̄εν ἵτχοῦ ἵτε πιζεμῖπῶι.

Πετερωοῦ τηρῆ οὔαζῆ ἔροϋ ζε  
οὔτη ḱερμελιν ναϋ δ̄αρωτεν.

Ἰῶπι ἔρετερῆς οὔοζ ἄρινῖμῖφιν  
ζε πετενζαζι πιδ̄ιὰβολοϋ εϋμῶι  
ἄφρητ ἵοὔμοῦτ̄ εϋζεμζεμ εϋκῶτ ἵσα  
εμκ οὔαι.

Φη̄ερετενὸζι ἔρατεν θηνοῦ ἔδοῦτη  
ἔζῶϋ ἔρετενταζρηοὔτ δ̄εν φ̄ναζτ̄:  
ἔρετενζῶοὔτη ἵναιδ̄ιϋι ναἱ: ἵτζῶκ Δε  
ἵναι νετενḱνηοῦ ετδ̄εν πικοϋμοϋ.

Φνοῦτ Δε ἵτε ζ̄μοῦτ ἵβ̄εν  
φ̄η̄εταϋθαζεμ θηνοῦ ἔδοῦτη ἔπεϋῶοῦ  
ἵνενεζ δ̄εν Πιχ̄ριϋτοϋ Ιη̄σοῦϋ  
ἔἄρετενϋεπ ἄκαζ ἵοὔκοῦτ̄ζι ἵθοϋ  
εϋḱεϋεβ̄τε θηνοῦ ἵτεϋϋεμνε θηνοῦ  
εϋḱετ̄ζομ νῶτεν εϋḱεζιϋεἵτ̄ ἄμῶτεν.

Φῶϋ πε πιὰμαζι νεμ πιῶοῦ ῶα  
ἵε̄νεζ: ἄμην.

Διϋδ̄αι νῶτεν ἔβ̄οζ ζιτοῦϋ  
ἵϋιλοῦἄνοϋ πενϋον ἄπιϋτοϋ ζῶϋ  
εἵμεῖτ̄ δ̄εν ζ̄ανκοῦτ̄ζι: εἵτ̄νομ̄τ̄ οὔοζ  
εἵερμεῶρε ζε φ̄αι πε πιζ̄μοῦτ ἵτε  
Φνοῦτ δ̄εν οὔμ̄εῶμην: φ̄αι ἔτε τενοḱι  
ἔρατεν θηνοῦ ἵδ̄ητ̄ϋ.

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.

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.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الشَّيْطَانَ  
خَصْمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَّةِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيُمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسِ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

Σωϊνι ἐρωτην ἵχε ἴωφερι ἵσοτπι  
ετθεν Βαβυλων νευ Μαρκος παωρηι.

Δριασπαζεσθε ἵνετενἑρνον̄ δεν  
οτφῑ σοταβ̄ ἵτε ἴαζαπνι: τειρηνη  
νωτην̄ τηροτ̄ νηετθεν̄ Πιχριστος  
Ἰησοῦς: ἀμην.

*Νᾱσνηοτ̄ ἡπερμενρε̄ πικοςμοσ  
οτδε̄ νηετωοπ̄ δεν̄ πικοςμοσ: πικοςμοσ  
νᾱσινῑ νεῡ τερε̄πιθνημα: φη̄ δε̄ ετῑρι  
ἡφονωω̄ ἡφνοτ̄ ρηναωωπῑ ωᾱ ἑνεε:̄  
ἀμην.*

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.*

تَسَلِّمُوا عَلَيَّكَمُ الْتِي فِي بَابِلَ الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْفُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةَ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

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

## The Acts

### الإبركسيس

Πραξις ἵτε νενιοτ̄ ἡἀποστολοσ:  
ἑρε̄ ποτ̄ςμοτ̄ εσοταβ̄ ωωπῑ νευαν.  
ἀμην.

**Πραξις ἰη: κδ - ιθ: ε̄**

Νε̄ οτον̄ οτολοτ̄δαῑ δε̄ ἐπεφραν̄ πε  
Δπελλησ̄ εοτρεμρακοτ̄ πε̄ δεν̄  
πεφρσενος̄ εοτρωωῑ πε̄ ἡλοσικος̄  
εαφερκατανταν̄ εεφεςος̄ εοτονωωχομ̄  
ἡμοσ̄ δεν̄ νιζραφνι.

Φαῑ δε̄ νε̄ ατερκατηχιν̄ ἡμοσ̄  
ἐπιμωιτ̄ ἵτε̄ Πβοις̄ οτοσ̄ ναφθνη̄ δεν̄  
πιπνευμα:̄ ναφσαχῑ οτοσ̄ ναφτ̄σβω  
δεν̄ οτταχρο̄ εσβε̄ Ἰησοῦς̄ ἐπιωμσ̄

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

**Acts 18: 24 - 19: 6**

Now a certain Jew  
named Apollos, born at  
Alexandria, an eloquent  
man and mighty in the  
Scriptures, came to  
Ephesus.

This man had been  
instructed in the way of The  
Lord; and being fervent in  
spirit, he spoke and taught  
accurately the things of The  
Lord, though he knew only  
the baptism of John.

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

**أعمال 18 : 24 - 19 : 6**

ثُمَّ أَقْبَلَ إِلَى أفسُسَ يَهُودِيٌّ اسْمُهُ  
أَبْلُوسٌ اسْكَنْدَرِيٌّ الْجَنَسِ رَجُلٌ  
فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ.  
وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ  
وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ.  
عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطَّ.

ὕμματα γὰρ ἵτε Ἰωάννης ἐτερεῶν  
ὕμω.

Φαί δε ἀφερῆς νότον ἐβόλ  
θεν Ἰερνασων: ἐταρωτεμ δε ἐρογ  
ἵνε Πρικυλλα νεμ Δκυλας ἀγποπε  
ἐρων: οτοδ ἀταμογ δέν οταχρο  
εθε πιμωιτ ἵτε Φνογ.

Εφοτωγ δε εἰ ἐβόλ ἐτᾶχαιᾶ  
ἀρτεροτοτ ναγ ἵνε νισνηοτ ἀτῶδαι  
ἵνιμαθητης γε ἵνεγποπε ἐρων: φαί  
δε ἐταγῖ ἀφεροτογρι ἐμαγω  
ἵνηἐταρναστ ἐβόλ ζιτεν πιῶμοτ.

Ναγοσι ταρ ἵνιλοτδαι δέν  
οταχρο νότωνε ἐβόλ εγταμο  
ὕμωον ἐβόλ ζιτεν νισραφι γε  
Πιχριστος πε Ιησογ.

Δσωπι δε ἐρε Δπελλης δέν  
Κορινθος Παγλος δε ἐταγσεν νιμα  
ετσαπγωι εθερεγῖ ἐεφερος οτοδ  
αγχιμῖ ἵνα νιμαθητης.

Περαγ δε νωοτ γε ἀν ἀρετενδῖ  
ὕΠιπνευμα εθοταβ ἐταρετενναστ:  
ἵνωοτ δε πεχωοτ ναγ γε ἀλλα οτδε  
ὕπενσωτεμ ρω γε οτον οτΠνευμα  
εθοταβ γωπ.

So he began to speak  
boldly in the synagogue.  
When Aquila and Priscilla  
heard him, they took him  
aside and explained to him  
the way of God more  
accurately.

And when he desired to  
cross to Achaia, the  
brethren wrote, exhorting  
the disciples to receive him;  
and when he arrived, he  
greatly helped those who  
had believed through grace;

for he vigorously  
refuted the Jews publicly,  
showing from the Scriptures  
that Jesus is the Christ.

And it happened, while  
Apollos was at Corinth, that  
Paul, having passed through  
the upper regions, came to  
Ephesus. And finding some  
disciples,

he said to them, "Did  
you receive the Holy Spirit  
when you believed? So they  
said to him, we have not so  
much as heard whether  
there is a Holy Spirit."

وَإِبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا  
سَمِعَهُ أَكِيلاً وَبَرِيْسَكَلَا أَخَذَاهُ  
إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ  
بِأَكْثَرِ تَدْقِيقٍ.

وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى آخَائِيَّةَ  
كَتَبَ الْإِخْوَةَ إِلَى التَّلَامِيذِ  
يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ  
سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّذِينَ كَانُوا قَدْ  
آمَنُوا.

لِأَنَّهُ كَانَ بِاشْتِدَادٍ يُفْحَمُ الْيَهُودَ  
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاخِي الْعَالِيَةِ جَاءَ إِلَى  
أَفَسُسَ. فَإِذْ وَجَدَ تَلَامِيذًا.

سَأَلَهُمْ: «هَلْ قَبِلْتُمْ الرُّوحَ الْقُدُسَ  
لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ: «وَلَا سَمِعْنَا  
أَنَّهُ يُوجَدُ الرُّوحُ الْقُدُسُ.»

Πῶς Δε πεχαρῶ νωοῦ γε ἐταρευσ  
θηνοῦ οὔτῃ ἐοῦ: ἠῶοῦ Δε πεχωοῦ ναρ  
γε ἐπιωυς ἵτε Ἰωαννης.

Παῦλος Δε πεχαρῶ γε Ἰωαννης  
μεν αρῆωυς θεν οὔωοῦ ἠμετανοια  
ἠπιλαος ερῶω ἠμος θινα ἠσεναρῆ  
ἐφῆθηνοῦ μενεσωγ ἐτε Ἰησοῦς  
Πιχριστος πε.

Ἐταρωτεμ Δε αῤῃωυς ἐφῆραν  
ἠΠῶοις Ἰησοῦς.

Οὔοθ ἐτα Παῦλος χα ριζ ἐχωοῦ  
αρῆ ἐρῃι ἐχωοῦ ἠξε Πιπνευμα  
εθοῦαβ: ναρσαχι Δε θεν θανλας οὔοθ  
ναῤεπιροφῃτεῖν.

*Πσαχι Δε ἵτε Πῶοις ερῆαῖι οὔοθ  
ερῆαῖι: ερῆαῖι οὔοθ ερῆταρῶ:  
θεν ῃαῖα ἠεκκλῃσια ἵτε θῆνοῦῃ:  
ἠμην.*

And he said to them,  
“Into what then were you  
baptized?” So they said,  
Into John's baptism.

Then Paul said, John  
indeed baptized with a  
baptism of repentance,  
saying to the people that  
they should believe on Him  
who would come after him,  
that is, on Christ Jesus.

When they heard this,  
they were baptized in the  
name of The Lord Jesus.

And when Paul had laid  
hands on them, the Holy  
Spirit came upon them, and  
they spoke with tongues and  
prophesied.

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

فَسَأَلَهُمْ: «فِيمَاذَا اعْتَمَدْتُمْ؟»  
فَقَالُوا: «بِمَعْمُودِيَّةِ يُوْحَنَّا».

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ  
بِمَعْمُودِيَّةِ التَّوْبَةِ قَانِلًا لِلشَّعْبِ أَنْ  
يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ  
بِالمَسِيحِ يَسُوعَ».

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ  
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ  
الرُّوْحُ الْقُدُّسُ عَلَيْهِمْ فَطَفِقُوا  
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

### Synaxarium of Amshir 3

سنكسار اليوم الثالث من شهر أمشير

1. The Departure of St. James, the Monk
2. The departure of St. Hedra, of the Rock of Banhadab

1. نياحة القديس يعقوب الراهب
2. نياحة القديس هدرا بحاجر بنهدب

#### 1. The Departure of St. James, the Monk

On this day, St. James, the ascetic monk, departed. This father denounced the world since his young age. He dwelt in a cave for 15 years, during which he exerted himself with long fasting and frequent prayers, and he never left the cave all that time.

The devil was envious of him, so he enticed a wicked woman, who adorned herself and went to him. She tried to seduce him to commit sin with her. But he preached to

1. نياحة القديس يعقوب الراهب  
في مثل هذا اليوم تنبَّح القديس يعقوب  
الراهب. كان هذا الأب زاهداً في العالم منذ  
حدثاته. فسكن في مغارة خمسة عشرة سنة.  
وقد أجهد نفسه بالصوم والصلاة ولم يخرج  
من المغارة قط.  
ففسده الشيطان، وأوعز إلى امرأة شريرة،  
تزينت وذهبت إليه وأغرته أن يسقط في

her, and reminded her of the torment of the fire of hell, judgement and the eternal punishments. She repented and went back to the city, thanking God, Who had granted her to return from the way of eternal death to the way of eternal life.

God performed many miracles by his hands. When The Lord willed to relieve him from the toil of this futile world, he fell ill for a short time then departed in peace.

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

## 2. The departure of St. Hedra, of the Rock of Banhadab

On this day also, St. Hedra, of the Rock of Banhadab, departed. He was the first monk to settle on the rock of Banhadab for his love of the solitary life, rejecting the waves of this vain world.

During his days, there was an ascetic man who was known for his spiritual deeds and virtues, whose name was Juda. This Juda, because of his simplicity, had disbelieved in the resurrection of the bodies. God, the lover of mankind, did not will for this hermit to perish, so he guided him to go to St. Hedra. He told the saint of his disbelieve. He was converted from his error by St. Hedra, who exhorted and explained to him that The Lord Jesus Christ is the first fruit of those who have fallen asleep. St. Juda believed and thanked St. Hedra for enlightening him.

St. Hedra became well known for his godliness and piety and The Lord wrought many miracles by his hands. Many people came to him to receive his blessing and prayers. This father endured the life of the wilderness and asceticism with patience. He became ill for a short time, and then departed in peace.

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

الخطية معها. فوعظها القديس وذكَّرها بعذاب نار جهنم والدينونة والعقاب. فتأبَّت على يديه وعادت إلى المدينة وهي تشكر الله الذي أنعم عليها بالرجوع من طريق الموت إلى طريق الحياة الأبدية.  
ولما أراد الرب أن يُريحه من أتعاب هذا العالم الزائل، مرض قليلاً، ثم تبيَّح بسلام. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس هدرا بحاجر بنهدب وفيها أيضاً تبيَّح القديس هدرا وهو أول من ترهب بحاجر بنهدب (في جبل الأساس القريب من مدينة نقادة، محافظة قنا) لكثرة محبته للوحدة وليطرح عنه أمواج هذا العالم الزائل.  
وكان في زمانه رجل ناسك مشهور بالأعمال والفضائل الروحانية، اسمه يهوذا ولعظم سداخته، لم يكن يؤمن بقيامة الأجساد. ولأن الله محب البشر لم يشأ هلاك هذا الناسك، أرشده أن يمضي إلى القديس هدرا. ولما ذهب إليه، أعلم القديس هدرا بأمره. فوعظه وشرح له هذه العقيدة وأن الرب يسوع المسيح هو باكورة الراقدين. فأمن القديس يهوذا وشكره لأنه أثار بصيرته. اشتهر القديس هدرا بالفضيلة والتقوى وقد أجرى الرب على يديه معجزات كثيرة. وكان الكثيرون يأتون إليه لينالوا بركته وصلواته. وقد صبر هذا الأب على حياة البرية والتقشف، فمرض قليلاً ثم تبيَّح بسلام. 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 λ̅ε̅: κη

Psalm 37: 30, 31

مزمور 36: 28

<p>Ρωϥ ἠπιῶμη ψαϥμελεταν      ἡϥσοφια̅: οτοϥ πεϥλαϥ ψαϥϥαϥι      ἠπῥαπ: πινομοϥ ἡτε φνοϥϥ εϥϥη δεν      πεϥρηπ: οτοϥ νεϥτατϥι ἡνοϥλῥαϥ.  <b>ΑΛΛΗΛΟΥΙΑ̅.</b></p>	<p>The mouth of the righteous speaks wisdom, and his tongue talks of justice. The law of his God is in his heart; none of his steps shall slide. <b>Alleluia.</b></p>	<p>فم الصّديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. <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>Οὔα̅νασνωϥιϥ ἔβολ δεν      πιεϥασϥελιον εθοϥαβ κατα λουϥκαν      αϥιοϥ.</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>
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<b>Λουϥκαν ιϥ̅: α̅ - ιβ̅</b>	<b>Luke 16: 1 - 12</b>	<b>لوقا 16: 1 - 12</b>
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<p>Ηαϥρω δε ἠμοϥ πε ἡνεϥμαθηϥϥ      ϥε νε οτοϥ οῥρωμῖ ἡραμαδὸ εοτοϥ      ἡταϥ ἠμαϥ ἡοϥοικονομοϥ: οτοϥ φαι      αϥερδιαβαλῖν ἠμοϥ δατοϥϥ ϥωϥ      εϥϥωρ ἡνεϥῥπαρχοντα ἔβολ.</p>	<p>He also said to His disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.</p>	<p>وَقَالَ أَيْضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ عَنِّي لَهُ وَكِيْلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ يُبْذِرُ أَمْوَالَهُ.</p>
<p>Οτοϥ εταϥμοϥϥ ἔροϥ πεϥαϥ ηαϥ      ϥε οϥ πε φαι εϥϥωτεμ ἔροϥ εοβηϥκ:      μα πωπ ἡϥμετοικονομοϥ ηηῖ: οϥ ϥαρ      ῥηαερ οικονομοϥ αν ϥε.</p>	<p>So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’</p>	<p>فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيْلًا بَعْدُ.</p>
<p>Πεϥαϥ δε ἡῥηῖ ἡδῖηϥ ἡϥε      πιοικονομοϥ ϥε οϥ πε ϥηααιϥ: παβοιϥ      ηαὼλι ἡϥμετοικονομοϥ ἡτοϥ:      ἡϥηαὼϥεμϥου αν ἔβρη οτοϥ ϥωπι</p>	<p>Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.</p>	<p>فَقَالَ الْوَكِيْلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟ لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَاةَ. لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَجِي أَنْ أَسْتَعْطِي.</p>



ἔωλετ μεθῆναι.

Διέμι χε οὔ πε τῆνααιχ θινα  
ζοταν ἀγῶναηιττ ἐβολθ θεν  
τμετοικονομος ἵνεωποπτ ἔρωου  
ἐδοῦν ἐνοῦηου.

Οὔοθ ἐταχμουττ ἐφοῦαι φοῦαι  
ἵνηῆτε οὔον ἵτε περβοις ἔρωου  
ναρχω ἕμοος ἕπιζοῦιτ χε οὔον οὔηρ  
ἔροκ ἵτε παβοις.

Πῆοθ Δε πεχαρ χε ὡε ἕβατοο  
ἵνηεθ: ἵθοοχ Δε πεχαρ χε μο ἐνεκῶδα  
οὔοθ θεμοι ἵχωλεμ ῶδα ἔτεοῦι.

Ἰτα πεχαρ ἵκεοῦαι χε ἵθοοκ Δε  
οὔον οὔηρ ἔροκ: ἵθοοχ Δε πεχαρ χε ὡε  
ἵκοροο ἵκοῦο: πεχαρ ναρ χε μο  
ἐνεκῶδα οὔοθ ῶδα ἔδεμνε.

Οὔοθ ἅ Πβοις ὡοῦῶοῦ ἔχεν  
ποικονομοο ἵτε τῆδικιἅ χε αῖρι θεν  
οὔμετσαβε: χε νιῶηρι ἵτε παίενεθ  
θανσαβεῦ νε ἐζοτε νιῶηρι ἵτε  
φοῦῶινη θεν τοῦσνεἅ.

Οὔοθ Δινοκ θω τῆχω ἕμοοοο νωτεν  
χε μαθαμιοῶο νωτεν ἵθανῶῶηρη ἐβολθ  
θεν μαμωνα ἵτε τῆδικιἅ θινα ζοταν  
ἀγῶναμοῦηηκ ἵτοῦῶηεπ ἑηνοῦ ἔδοῦν  
ἐνικῶῶηη ἵνενεθ.

I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?'

And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.'

Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.'

So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home.

قَدْ عَلِمْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عُرِلْتُ  
عَنِ الْوَكَاةِ يَقْبَلُونِي فِي بُيُوتِهِمْ.

فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ  
وَقَالَ لِلأَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟

فَقَالَ: مِئَةٌ مِنْ زَيْتٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَاجْلِسْ عَاجِلًا وَارْتَبْ  
خَمْسِينَ.

ثُمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيْكَ؟  
فَقَالَ: مِنْهُ مِئَةٌ مِنْ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَارْتَبْ ثَمَانِينَ.

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ  
فَعَلَّ لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ  
أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ  
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنَيْتُمْ  
يَقْبَلُونَكُمْ فِي الْمَظَالِ الأَبَدِيَّةِ.

ΠΙΣΤΟΣ ΔΕΝ ΟΥΚΟΥΧΙ ΟΥΠΙΣΤΟΣ ΟΝ  
ΠΕ ΔΕΝ ΟΥΜΗΩ ΟΥΟΖ ΦΗΕΤΒΙΝΧΟΝΣ ΨΕΝ  
ΟΥΚΟΥΧΙ ΨΒΙΝΧΟΝΣ ΟΝ ΔΕΝ ΟΥΜΗΩ.

ΙΣΧΕ ΟΥΝ ΔΕΝ ΠΙΔΙΚΟΣ ΨΜΑΜΩΝΑ  
ΨΠΕΤΕΝΩΠΙ ΕΡΕΤΕΝΝΕΟΤ ΠΙΤΑΦΩΗ  
ΔΕ ΝΙΩ ΕΘΝΑΨΤΕΝΖΕΤ ΘΗΝΟΥ ΕΡΟΥ.

ΟΥΟΖ ΙΣΧΕ ΔΕΝ ΠΕΤΕ ΦΩΤΕΝ ΔΝ ΠΕ  
ΨΠΕΤΕΝΩΠΙ ΕΡΕΤΕΝΝΕΟΤ ΠΕΤΕ ΦΩΤΕΝ  
ΝΙΩ ΕΘΝΑΨΤΗΙΨ ΝΩΤΕΝ.

*Πῶς φα Πεννοϋϋ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much.

Therefore, if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if you have not been faithful in what is another man's, who will give you what is your own?

*Glory be to God forever.*

الْأَمِينُ فِي الْقَلِيلِ أَمِينٌ أَيْضًا فِي  
الْكَثِيرِ وَالظَّالِمُ فِي الْقَلِيلِ ظَالِمٌ  
أَيْضًا فِي الْكَثِيرِ.

فَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَالِ الظُّلْمِ  
فَمَنْ يَأْتِمُنْكُمْ عَلَى الْحَقِّ؟

وَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَا هُوَ  
لِلْغَيْرِ فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الرابع من شهر أمشير المبارك

Κοινητοῦ ἡγετοῦ ἡΠαύτου Ἐπιφάνειου

**Ροιζι**

**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 ρΔ: α	Psalm 105: 1 - 3	مزمور 104: 1
<p>Οὔτως ἐβόλ ἡΠῶοις οὐοε μοϣ†            ἐΠεϣραν: εἰωιϣ ἡνεϣεβηοῖ δέν            νιεθνος: εἰωε ἐροϣ ϣαζι ἡνεϣϣϣηρι            τηροϣ: ϣροϣϣοϣ ἡμωτεν δέν Πεϣραν            εθοϣαβ. Ἀλληλοϣιὰ.</p>	<p>Oh, give thanks to The Lord! Call upon His name; make known His deeds among the peoples. Sing to Him, and talk of all His wondrous works. Glory in His holy name. <b>Alleluia.</b></p>	<p>اعترفوا للرب وادعوا باسمه. نادوا في الأمم بأعماله. سبحوه وحدثوا بجميع عجائبه. افتخروا باسمه القدوس. <b>هللويليا.</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>Οὔτᾱναστωϣις ἐβόλ δέν            πιεϣασσελιον εθοϣαβ κατᾱ λουϣκαν            ασιοϣ.</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>λουϣκαν θ: α - ε</p>	<p>Luke 9: 1 - 6</p>	<p>لوقا 9: 1 - 6</p>

Εταρμουτj δε επιμυητ cνατ  
ηαποστολος ατj του νωοτ νεμ  
οτερωιω εδρη ενειν νιδεων τηροτ  
νεμ νιωωνι εερφαδρι ερωοτ.

Οτοε αφοροποτ εβιωιω  
ητμετοτρο ητε φνοτj οτοε εταλδο  
ηνηετωωνι.

Οτοε πεχατ νωοτ γε ηπερελ ελι  
νωτεν ει φμωιτ οτδε οτβωτ οτδε  
πηρα οτδε ωικ οτδε εατ: οτοε  
ηπερχα ηθην cνοτj ει θηνοτ.

Οτοε πιηι ετετενναωενωτεν  
εδοτη ενοτj ωπι ηματ ωατετενι  
εβολ ηματ.

Οτοε ηηετενσεναωεπ θηνοτ  
ερωοτ αν ερετεννηοτ εβολ εεν τβακι  
ετε ηματ νεε πωιωιω ητε  
νετενβαλατ εβολ εμετεμεορε  
νωοτ.

Ετηνοτ δε εβολ νατωωτ πε  
κατα τμει ετβιωεννοτj: οτοε  
εερφαδρι εεν μαι νιβεν.

*Πιωοτ φα Πεννοτj πε: ωα ενεε  
ητε νιενεε: αμην.*

Then He called His  
twelve disciples together  
and gave them power and  
authority over all demons,  
and to cure diseases.

He sent them to preach  
the kingdom of God and to  
heal the sick.

And He said to them,  
“Take nothing for the  
journey, neither staffs nor  
bag nor bread nor money;  
and do not have two tunics  
apiece.

Whatever house you  
enter, stay there, and from  
there depart.

And whoever will not  
receive you, when you go  
out of that city, shake off  
the very dust from your feet  
as a testimony against  
them.”

So, they departed and  
went through the towns,  
preaching the gospel and  
healing everywhere.

*Glory be to God  
forever.*

وَدَعَا تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ  
وَأَعْطَاهُمْ قُوَّةً وَسُلْطَانًا عَلَى جَمِيعِ  
الشَّيَاطِينِ وَشِفَاءِ أَمْرَاضٍ.

وَأَرْسَلَهُمْ لِيَكْرِزُوا بِمَلَكُوتِ اللَّهِ  
وَيَشْفُوا الْمَرْضَى.

وَقَالَ لَهُمْ: «لَا تَحْمِلُوا شَيْئًا  
لِلطَّرِيقِ: لَا عَصَاً وَلَا مِزْوَدًا وَلَا  
خُبْزًا وَلَا فِصَّةً. وَلَا يَكُونُ لِلوَاحِدِ  
ثَوْبَانِ.

وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَهُنَاكَ أَقِيمُوا  
وَمِنْ هُنَاكَ ائْرُجُوا.

وَكُلُّ مَنْ لَا يَقْبَلُكُمْ فَأَخْرُجُوا مِنْ  
تِلْكَ الْمَدِينَةِ وَأَنْفُضُوا الْعُبَارَ أَيْضًا  
عَنْ أَرْجُلِكُمْ شَهَادَةً عَلَيْهِمْ».

فَلَمَّا خَرَجُوا كَانُوا يَجْتَازُونَ فِي  
كُلِّ قَرْيَةٍ يُبَشِّرُونَ وَيَشْفُونَ فِي كُلِّ  
مَوْضِعٍ.

*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 Δαβιδ ζζ: κτ, κε

Psalm 68: 24, 26

مزمور 67: 23، 25

ΕΒΟΛ ΣΙΤΟΤΓ ΑΥΝΑΥ ΕΝΕΚΑΔΑΜΩΩΙ  
ΦΝΟΥΤ: ΝΙΜΩΙΤ ΔΜΩΩΙ ΝΤΕ ΠΑΝΟΥΤ:  
ΔΜΟΥ ΕΦΝΟΥΤ ΔΕΝ ΝΙΕΚΚΛΗΧΙΑ: ΟΥΟΖ  
ΠΒΟΙΣ ΕΒΟΛ ΔΕΝ ΝΙΜΟΥΜΙ ΝΤΕ ΠΙΣΡΑΗΛ.  
ΑΛΛΗΛΟΥΙΑ.

They have seen Your procession, O God, the procession of my God. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.

من قبله رأوا مسالكك يا الله. مسالك إلهي. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. 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.

ΟΥΔΗΝΑΣΤΩΩΙΣ ΕΒΟΛ ΔΕΝ  
ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ  
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

ΛΟΥΚΑΝ ΙΖ: Ε - Ι

Luke 17: 5 - 10

لوقا 17: 5 - 10

ΟΥΟΖ ΠΕΧΕ ΝΙΑΠΟΣΤΟΛΟΣ ΔΠΒΟΙΣ  
ΧΕ ΟΥΑΖ ΝΑΖΤ ΕΡΟΝ.

And the apostles said to The Lord, "Increase our faith."

فَقَالَ الرَّسُلُ لِلرَّبِّ: زِدْ إِيمَانَنَا.

ΠΕΧΕ ΠΒΟΙΣ ΔΕ ΧΕ ΕΝΕ ΟΥΟΝΤΕΤΕΝ  
ΝΑΖΤ ΔΜΑΥ ΔΦΡΗΤ ΝΟΥΝΑΦΡΙ  
ΝΨΕΛΤΑΜ: ΝΑΡΕΤΕΝΝΑΧΟΣ ΝΤΝΟΥΖΙ ΧΕ  
ΧΩΣΙ ΟΥΟΖ ΡΩΤ ΔΕΝ ΦΙΟΥ ΟΥΟΖ

So The Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it

فَقَالَ الرَّبُّ: لَوْ كَانَ لَكُمْ إِيمَانٌ مِثْلُ حَبَّةِ خَرْدَلٍ لَكُنْتُمْ تَقُولُونَ لِهَذِهِ الْجُمَيْرَةِ انْقَلِعِي وَأَنْعَرِسِي فِي الْبَحْرِ فَتَطْبِعُكُمْ.

ΝΑΣΝΑΣΩΤΕΜ ἸΣΑ ΘΗΝΟΥ ΠΕ.

Πῶς Δε ἐβολ θεν θηνοῦ ἐτε  
οροντες ονβωκ ἡμαρ εφσχαλ ιε  
εφμοσι: φηετε αφωανι ἐδοτη ἐβολ  
θεν τκοι μη ἐναχος ναφ σατοτη γε  
ἄμοῦ ἐπῶωι ρωτεβ.

Ἦν ἐναχος ναφ αν γε σοβτ  
ἠφηετναοτομφ: οτοε μορκ ψευψι  
ἡμοι ψαττοωω οτοε ἡταω: οτοε  
μενεσα ναι ἡτεκοτωω εωκ οτοε  
ἡτεκω.

Ἦν οτον εμοτ εροφ ἡξε πιβωκ γε  
αφιρι ἡνηεταφοταεαεηι ἡμωῶν ναφ.

Παρητ ἡωωτεν εωτεν  
ἀρετεψωανιρι ἡεωβ ηιβεν  
ετανοταεαεηι ἡμωῶν νωτεν ἄχος  
γε ἄνον εαν βωκ ἡατωατ πετερον  
εαιφ αναιφ.

*Πῶς φα Πεννοῦτ πε ψα ἐνεε  
ἡτε ηι ἐνεε: ἄμην.*

would obey you.

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

But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink?’

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

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

*Glory be to God forever.*

وَمَنْ مِنْكُمْ لَهُ عَبْدٌ يَحْرُثُ أَوْ  
يَرْعَى يَقُولُ لَهُ إِذَا دَخَلَ مِنْ  
الْحَقْلِ: تَقَدَّمْ سَرِيعاً وَاتَّكئْ.

بَلْ أَلَا يَقُولُ لَهُ: أَعِدْ مَا أَتَعَشَّى بِهِ  
وَتَمَنِّطْ وَأَخِدْ مِنِّي حَتَّى أَكُلْ  
وَأَشْرَبْ وَبَعْدَ ذَلِكَ تَأْكُلْ وَتَشْرَبُ  
أَنْتَ.

فَهَلْ لِدَٰلِكَ الْعَبْدِ فَضْلٌ لِأَنَّهُ فَعَلَ مَا  
أُمِرَ بِهِ؟ لَا أَظُنُّ.

كَذَٰلِكَ أَنْتُمْ أَيْضاً مَعِيَ فَعَلْتُمْ كُلَّ مَا  
أُمِرْتُمْ بِهِ فَقُولُوا: إِنَّا عِبِيدٌ  
بَطَالُونَ. لِأَنَّا إِنَّمَا عَمَلْنَا مَا كَانَ  
يَجِبُ عَلَيْنَا.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰτε πενταδ Παυλος Πιὰποστολος**

<p>Παυλος φβωκ ὑπενδοις Ἰησοῦς Πιχριστος: πιὰποστολος ετθαδεμ: φηεταφθαυφ επιζηυεννοφχι ἰτε 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 Colossians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي أهل كولوسي، بركته علينا آمين.</p>
<p><b>Κολακκιας Δ: Β - ΙΗ</b></p>	<p><b>Colossians 4: 2 - 18</b></p>	<p><b>كولوسي 4: 2 - 18</b></p>
<p>Ἐπι ερετενμην ετπροσεφχη ερετενοι ἰφρωις ἰδητς δεν οφφεπεμοτ.</p> <p>ερετεντωβε θαμα νεμ εφρη εζων θων θνα ἰτε Φνοφτ οφων παν νοφρο ἰτε πιαζι εσαζι επιμφστηριον ἰτε Πιχριστος: φαι ετφωνθ εθβητφ.</p> <p>θινα ἰταοφονθφ εβολ κατα φρητ ετσεμφφα ἰτασαζι.</p> <p>Ἐοφφι δεν οφσβα οφβε νηετσαβολ ερετενφωπι ὑπιχοφ.</p> <p>Πετενσαζι ἰχοφ νιβεν δεν οφεμοτ εφσερνηοφτ δεν οφεμοτ εεμ ὑφρητ ετεσεμφφα νωτεν εεροφ ὑφοφαι φοφαι.</p>	<p>Continue earnestly in prayer, being vigilant in it with thanksgiving;</p> <p>meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains,</p> <p>that I may make it manifest, as I ought to speak.</p> <p>Walk in wisdom toward those who are outside, redeeming the time.</p> <p>Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.</p>	<p>وَاطْبُوا عَلَى الصَّلَاةِ سَاهِرِينَ فِيهَا بِالشُّكْرِ.</p> <p>مُصَلِّينَ فِي ذَلِكَ لِأَجْلِنَا نَحْنُ أَيْضًا، لِيَفْتَحَ الرَّبُّ لَنَا بَابًا لِلْكَلَامِ، لِتَتَكَلَّمَ بِسِرِّ الْمَسِيحِ، الَّذِي مِنْ أَجْلِهِ أَنَا مُوثَقٌ أَيْضًا.</p> <p>كَيْ أَظْهَرَهُ كَمَا يَجِبُ أَنْ أَتَكَلَّمَ.</p> <p>أَسْأَلُكُمْ بِحِكْمَةٍ مِنْ جِهَةِ الَّذِينَ هُمْ مِنْ خَارِجٍ، مُفْتَدِينَ الْوَقْتَ.</p> <p>لِيَكُنْ كَلَامُكُمْ كُلَّ حِينٍ بِنِعْمَةٍ، مُصَلِّحًا بِمِلْحٍ، لِتَعْلَمُوا كَيْفَ يَجِبُ أَنْ تَجَابُوا كُلَّ وَاحِدٍ.</p>

Πετωπο υμοι τηρου εεταμωτεν  
ερωου ηνε Τυχικος παιδαπητος  
ησον: οτος υπιστος ηδιακων οτος  
ηυφηρ υβωκ ζεν Πβοις.

Φαι εταιοροπη εαρωτεν επαρωβ  
ζινα ητερεμι επετενωινη οτος  
ητερετνωι ηνετενηητ.

Πεμ Οησιμος πιπιστος οτος  
υμενηριτ ησον: φαι ετε οεβολ  
υμωτεν πε εεταμωτεν ερωβ ηιβεν  
ετε υπαυα.

Ψωινη ερωτεν ηνε Αρισταρχος  
παυφηρ ηεχμαλωτος πεμ Μαρκος  
πωουεναυ υΒαρναβας φηεταρετενβι  
εητολη εοβητη: εωωπ αεωυαη  
εαρωτεν ωποη ερωτεν.

Πεμ Ιησουε φηετομωυτ ερωη γε  
ιωετος: ηαι ετωπο εβολ ζεν ηεβι:  
ηαι υμαγατοη ανερυφηρ ηρεερερωβ  
εημετορο ητε Φνωυτ: ηαι  
εταρωωπι ηηη ηνωυτ.

Ψωινη ερωτεν ηνε Επαφρας πι  
εβολ υμωτεν υβωκ υΠιχριστος  
Ιησουε: φαι ετεραζωνιζεεθε ηηου  
ηιβεν εεεν θηνωυ ζεν ηευπροεεηχη

Tychicus, a beloved brother, faithful minister, and fellow servant in The Lord, will tell you all the news about me.

I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts,

with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things, which are happening here.

Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas, about whom you received instructions: if he comes to you, welcome him,

and Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.

Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God.

جَمِيعُ احوَالِي سَيَعْرِفُكُمْ بِهَا  
تِيخِيكُسُ الْاَخُ الْحَبِيبُ، وَالْخَادِمُ  
الْاَمِينُ، وَالْعَبْدُ مَعَنَا فِي الرَّبِّ.

الَّذِي ارْسَلْتُهُ اَيْكُمْ لِهَذَا عَيْنِهِ،  
لِيَعْرِفَ احوَالَكُمْ وَيَعْزِي قُلُوبَكُمْ.

مَعَ اَنِسِيْمُسِ الْاَخِ الْاَمِينِ الْحَبِيبِ  
الَّذِي هُوَ مِنْكُمْ. هُمَا سَيَعْرِفَانِكُمْ  
بِكُلِّ مَا هُنَا.

يُسَلِّمُ عَلَيْكُمْ ارِسْتَرْخُسُ الْمَأْسُورُ  
مَعِي، وَمَرْقُسُ ابْنُ اَخْتِ بَرْنَابَا،  
الَّذِي اخَذْتُمْ لِاجْلِهِ وَصَايَا. اِنْ اَتَى  
الْيَوْمَ فَاَقْبَلُوهُ.

وَيَسُوعُ الْمَدْعُوُّ يُسْتُطَسُ، الَّذِينَ  
هُمُ مِنَ الْخِتَانِ. هُوَ لَاءِ هُمْ وَحَدَهُمُ  
الْعَامِلُونَ مَعِي لِمَلَكُوتِ اللَّهِ، الَّذِينَ  
صَارُوا لِي تَسْلِيَةً.

يُسَلِّمُ عَلَيْكُمْ ابْفِرَاسُ، الَّذِي هُوَ  
مِنْكُمْ، عَبْدٌ لِلْمَسِيحِ، مُجَاهِدٌ كُلَّ  
حِينٍ لِاجْلِكُمْ بِالصَّلَوَاتِ، لِكَيْ  
تَتَبُنُّوا كَامِلِينَ وَمُمْتَلِنِينَ فِي كُلِّ  
مَشِيئَةِ اللَّهِ.



ΖΙΝΑ ΝΤΕΤΕΝΘΖΙ ΕΡΑΤΕΝ ΘΗΝΟΥ  
ΕΡΕΤΕΝΣΗΚ ΕΒΟΛ: ΟΥΟΖ ΕΡΕΤΕΝΜΕΖ  
ΕΒΟΛ ΖΕΝ ΠΕΤΕΖΝΕ ΦΝΟΥΤ.

¶ Ερμεθρε ταρ θαροϋ γε ορονταϋ  
ΝΟΥΝΙΟΥΤ ΝΕΜΚΑΖ ΝΖΗΤ ΕΖΡΗΙ ΕΞΕΝ  
ΘΗΝΟΥ ΝΕΜ ΝΗΕΤΖΕΝ ΛΑΔΙΚΙΑ ΝΕΜ  
ΝΗΕΤΖΕΝ Ιεραπολις.

¶ ΨΥΝΙ ΕΡΩΤΕΝ ΝΧΕ ΛΟΥΚΑΣ ΠΙΧΙΝΙ  
ΝΑΖΑΡΗΤΟΣ ΝΕΜ ΔΗΜΑΣ.

¶ ΨΥΝΙ ΕΝΙΣΗΝΟΥ ΕΤΖΕΝ ΛΑΔΙΚΙΑ  
ΝΕΜ ΝΥΜΦΑΝ ΝΕΜ ΤΕΚΚΛΗΣΙΑ ΝΤΕ  
ΠΟΥΗ.

ΟΥΟΖ ΕΨΩΠ ΑΥΨΑΝΩΨ  
ΝΤΑΙΕΠΙΣΤΟΛΗ ΖΑΤΕΝ ΘΗΝΟΥ ΜΑΡΟΥΨ  
ΖΕΝ ΤΕΚΚΛΗΣΙΑ ΝΤΕ ΛΑΔΙΚΙΑ: ΟΥΟΖ  
ΕΒΟΛ ΖΕΝ ΛΑΔΙΚΙΑ ΖΙΝΑ ΝΘΩΤΕΝ  
ΖΩΤΕΝ ΝΤΕΤΕΝΩΨ ΜΜΟΣ.

ΟΥΟΖ ΑΧΟΣ ΝΑΡΧΙΠΠΟΣ ΓΕ ΧΟΥΨΤ  
ΕΒΟΛ ΝΤΔΙΑΚΟΝΙΑ ΕΤΑΚΒΙΤΣ ΖΕΝ ΠΒΟΙΣ  
ΖΙΝΑ ΝΤΕΚΜΑΖΣ ΕΒΟΛ.

ΠΑΣΠΑΣΜΟΣ ΖΕΝ ΤΑΞΙΧ ΑΝΟΚ  
ΠΑΥΛΟΣ: ΑΡΙΦΜΕΤΙ ΝΝΑΣΝΑΥΖ ΠΙΖΜΟΤ  
ΝΕΜΩΤΕΝ: ΑΜΗΝ.

*ΠΙΖΜΟΤ ΤΑΡ ΝΕΜΩΤΕΝ ΝΕΜ  
ΤΖΙΡΗΝΗ ΕΥΣΟΠ: ΓΕ ΑΜΗΝ ΕΣΕΨΩΠΙ.*

For I bear him witness  
that he has a great zeal for  
you, and those who are in  
Laodicea, and those in  
Hierapolis.

Luke the beloved  
physician and Demas greet  
you.

Greet the brethren who  
are in Laodicea, and  
Nymphas and the church  
that is in his house.

Now when this epistle is  
read among you, see that it  
is read also in the church of  
the Laodiceans, and that  
you likewise read the  
epistle from Laodicea.

And say to Archippus,  
“Take heed to the ministry  
which you have received in  
The Lord, that you may  
fulfill it.”

This salutation by my  
own hand, Paul. Remember  
my chains. Grace be with  
you. Amen.

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

فَانِي اشهدُ فيه انَّ له عَيْرَةً كَثِيرَةً  
لَا جُلُكُم، وَلَا جُلِ الَّذِينَ فِي لَأُودِكِيَّةَ،  
وَالَّذِينَ فِي هِيرَابُولِيسَ.

يُسَلِّمُ عَلَيْكُمْ لُوقَا الطَّيِّبُ الحَبِيبُ،  
وَدِيمَاسُ.

سَلِّمُوا عَلَى الإِخْوَةِ الَّذِينَ فِي  
لَأُودِكِيَّةَ، وَعَلَى نِمْفَاسَ وَعَلَى  
الْكَنِيسَةِ الَّتِي فِي بَيْتِهِ.

وَمَتَى قَرَنْتَ عِنْدَكُمْ هَذِهِ الرِّسَالَةَ  
فَاجْعَلُوهَا تُقْرَأُ أَيْضاً فِي كَنِيسَةِ  
اللأُودِكِيِّينَ، وَالَّتِي مِنْ لَأُودِكِيَّةَ  
تَقْرَأُوهَا أَنْتُمْ أَيْضاً.

وَقُولُوا لِأَرْخِيبُسَ: «انظُرْ إِلَى  
الْخِدْمَةِ الَّتِي قَبِلْتَهَا فِي الرَّبِّ لِكَيْ  
تَتَمِّمَهَا».

أَسَلِّمُ بِيَدِي أَنَا بُولُسَ. اذْكُرُوا  
وَتَّقِي. النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
آمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβόλθεν περὶ τοῦ ἡπίστολου ἡντιπεποιθῆτος Πέτρος. Ἀμην. Παμμενρατῆ.</p>	<p>The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الأولي بركته علينا. آمين. يا احبائي</p>
<p><b>ἁ Πέτρος τ̄: ιε - κβ</b></p>	<p><b>1 Peter 3: 15 - 22</b></p>	<p><b>1 بطرس 3: 15 - 22</b></p>
<p>Ἐρετενσοβτῆ ἡμωτεν ἡσχοῦρ νιβεν: ἐνὰπολοσιὰ ἡνοτον νιβεν εἰσαἰερετιν ἡμωτεν ἡνοτσασι: εἰσε τῆελπις ετῆεν ἡνοτ: ἀλλὰ ῥεν οὔμετρεμρατῆ νεμ οτσοτῆ.</p>	<p>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.</p>	<p>كونوا مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ مَنْ يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ.</p>
<p>Ἐοτον ἡνωτεν ἡμιατ ἡνοτγνηδηςις ἐνανεσ θινα ἡνοτδῆιπι ἡνε νηετσασι δαρωτεν ἡφρητῆ ἡθανεαμπετρωοτ οτοε ετδῆαοτῶ ἡπετενζινομωι εἰσανετῆ ῥεν Πιχριστος.</p>	<p>Having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.</p>	<p>وَلَكُمْ ضَمِيرٌ صَالِحٌ، لِكَيْ يَكُونَ الَّذِينَ يَسْتَنْمُونَ سَبِيلَ تَكُمُ الصَّالِحَةِ فِي الْمَسِيحِ يُخْزَوْنَ فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَفَاعِلِي شَرٍّ.</p>
<p>Πανες ταρ ἐρετενῆρι ἡπιπεθῆανετ ιςε ἡνοτω ἡνε πῆελημα ἡνε Φνοτῆ ἡτετενδῆεμαε εεοτε ἐρετενῆρι ἡπιπετρωοτ.</p>	<p>For it is better, if it is the will of God, to suffer for doing good than for doing evil.</p>	<p>لَأَنَّ تَأَلَّمَكُمْ إِنْ شَاءَتْ مَشِيئَةُ اللَّهِ وَأَنْتُمْ صَانِعُونَ خَيْرًا، أَفْضَلُ مِنْهُ وَأَنْتُمْ صَانِعُونَ شَرًّا.</p>
<p>Ἐ οἱνη ζωη Πιχριστος εεμοτ ἡνοτσοπ εἰσε φνοβι εερηι εεων: πῆμμη εεεν νῆοξι θινα ἡτεεφεντεν εεοτῆ ἡφνοτῆ: εεεμοτ μεν ῥεν τσαρτ:</p>	<p>For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,</p>	<p>فَإِنَّ الْمَسِيحَ أَيْضًا تَأَلَّمَ مَرَّةً وَاحِدَةً مِنْ أَجْلِ الْخَطَايَا، الْبَارُّ مِنْ أَجْلِ الْآثِمَةِ، لِكَيْ يُقَرِّبَنَا إِلَى اللَّهِ مَمَاتًا فِي الْجَسَدِ وَلَكِنْ مُحْيًى فِي الرُّوحِ.</p>

ἐϋονδ̄ δε̄ δεν Πιπνευμα.

θεν φαι νικε̄πνευμᾱ ετ̄θεν  
πῑωτεκο̄ ᾱᾱω̄ενᾱᾱ ᾱᾱᾱω̄ε̄ννο̄ῡϵ  
νω̄ο̄ῡ.

Π̄η̄ε̄τᾱε̄ρᾱτ̄ω̄τ̄ ν̄η̄η̄τ̄ ν̄ο̄ῡτ̄χο̄ῡ  
ε̄ο̄τε̄ δε̄ ε̄τᾱσ̄β̄ῑε̄ο̄ ν̄ε̄ε̄ τ̄μ̄ε̄τ̄ρε̄ϵ̄ω̄ο̄ῡ  
ν̄η̄η̄τ̄ ν̄τε̄ φ̄νο̄ῡτ̄ δεν̄ ν̄ῑε̄ε̄ο̄ο̄ῡ ν̄τε̄  
Π̄ω̄ε̄ ε̄τᾱᾱφ̄ᾱμ̄ῑο̄ ν̄ο̄ῡκ̄ν̄β̄ω̄τ̄ο̄ς: θ̄η̄ε̄τε̄  
ε̄ᾱνκο̄ῡϵ̄ῑ νο̄ε̄ε̄μ̄ ν̄ε̄η̄τ̄ε̄ ε̄β̄ο̄λ̄ δεν̄  
πῑμ̄ω̄ο̄ῡ ε̄τε̄ ω̄μ̄η̄ν̄ μ̄ψ̄ῡτ̄χ̄η̄ νε̄.

Πᾱῑρη̄τ̄ ν̄ε̄ω̄τε̄ν̄ ε̄ω̄τε̄ν̄ τ̄νο̄ῡ  
ε̄ν̄ᾱνο̄ε̄ε̄μ̄ θ̄η̄νο̄ῡ δεν̄ ο̄ῡτ̄ῡπο̄ς̄ ν̄τε̄  
ο̄ῡω̄μ̄ε̄ ν̄ο̄ῡχ̄ω̄ ε̄δ̄ρη̄ῑ ᾱν̄ ν̄τε̄ ο̄ῡθ̄ω̄λε̄β̄  
ν̄τε̄ τ̄σᾱρ̄ξ̄ ᾱλλᾱ δεν̄ ο̄ῡε̄ν̄η̄δ̄η̄σ̄ῑε̄  
ε̄νᾱνε̄ε̄ ε̄π̄ε̄ζ̄ῑν̄τ̄ω̄β̄ε̄ μ̄φ̄νο̄ῡτ̄ ε̄β̄ο̄λ̄  
ε̄ῑτε̄ν̄ π̄τ̄ω̄ν̄ε̄ ν̄η̄η̄σο̄ῡε̄ Π̄ῑχ̄ρῑε̄τ̄ο̄ς.

φ̄η̄ε̄τ̄χ̄η̄ σᾱο̄ῡτ̄ῑνᾱμ̄ μ̄φ̄νο̄ῡτ̄  
ε̄ᾱᾱω̄ε̄νᾱᾱ ε̄π̄ω̄ω̄ῑ ε̄τ̄φ̄ε̄: ο̄ῡο̄ε̄  
ε̄ν̄δ̄νε̄χ̄ω̄ο̄ῡ νᾱᾱ ν̄ε̄ε̄ ε̄ᾱνᾱσ̄τ̄ε̄λο̄ς̄ νε̄μ̄  
ε̄ᾱνε̄ε̄ζ̄ο̄ῡε̄ῑᾱ νε̄μ̄ ε̄ᾱν̄ε̄ο̄μ̄.

*Π̄ᾱσ̄νη̄ο̄ῡ μ̄πε̄ρ̄μ̄ε̄ν̄ρε̄ π̄ῑκο̄σ̄μο̄ς̄  
ο̄ῡδε̄ ν̄η̄ε̄τ̄ω̄π̄ δεν̄ π̄ῑκο̄σ̄μο̄ς̄:  
π̄ῑκο̄σ̄μο̄ς̄ νᾱσ̄ῑν̄ῑ νε̄μ̄ τε̄ρε̄π̄ῑθ̄ο̄ῡμ̄ιᾱ: φ̄η̄  
δε̄ ε̄τ̄ῑρ̄ῑ μ̄φο̄ρω̄ω̄ μ̄φ̄νο̄ῡτ̄ ε̄ν̄ᾱω̄ω̄π̄ῑ  
ω̄ᾱ ε̄νε̄ε̄: λ̄μ̄η̄ν̄.*

by whom also He went  
and preached to the spirits  
in prison,

who formerly were  
disobedient, when once the  
Divine longsuffering waited  
in the days of Noah, while  
the ark was being prepared,  
in which a few, that is, eight  
souls, were saved through  
water.

There is also an antitype  
which now saves us –  
baptism, not the removal of  
the filth of the flesh, but the  
answer of a good  
conscience toward God,  
through the resurrection of  
Jesus Christ,

who has gone into  
heaven and is at the right  
hand of God, angels and  
authorities and powers  
having been made subject to  
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.*

الَّذِي فِيهِ أَيْضاً ذَهَبَ فَكْرَزَ  
لِلأَرْوَاحِ الَّتِي فِي السِّجْنِ.

إِذْ عَصَتْ قَدِيمًا، حِينَ كَانَتْ أَنَاةَ  
اللَّهِ تَنْتَظِرُ مَرَّةً فِي أَيَّامِ نُوحٍ إِذْ كَانَ  
الْفُلْكَ يُبْنَى الَّذِي فِيهِ خَلَصَ  
قَلِيلُونَ، أَيُّ ثَمَانِي أَنْفُسٍ بِالْمَاءِ.

الَّذِي مِثَالُهُ يُخَلِّصُنَا نَحْنُ الْآنَ، أَيُّ  
الْمَعْمُودِيَّةِ. لَا إِزَالَةَ وَسَخِ الْجَسَدِ،  
بَلْ سَوَالِ ضَمِيرٍ صَالِحٍ عَنِ اللَّهِ  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ.

الَّذِي هُوَ فِي يَمِينِ اللَّهِ إِذْ قَدْ مَضَى  
إِلَى السَّمَاءِ وَمَلَائِكَةً وَسُلْطَنِينَ  
وَقُوَّاتٍ مُخَضَّعَةً لَهُ.

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

**The Acts**  
الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολος: ἐρε ποῦςμοῦ εθοῦαβ ὡπι 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 الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ᾱ: ᾱ - ιδ̄</b></p>	<p><b>Acts 1: 1 - 14</b></p>	<p><b>أعمال 1: 1 - 14</b></p>
<p>Πιζοῦιτ μεν ἡσαζι διαιϋ εῦβε ἡωβ νιβεν ὡ θεοφιλε ἡεν ηἡετα Ιησοῦς ἡιτοτεϋ ἐαιτοῦ: οῦοε εἶϋεβω:  Ὡα πιεζοοῦ εἡαϋερονεεν εἡτοτοῦ ἡηιαποστολος εβωλ ἡιτεν Πιπνευμα εθοῦαβ ηἡεταϋκοτποῦ αῦολεϋ εἡϋε:  Ἡαι εἡαϋρονονεϋ εἡρωῦ εϋονε μενενα εἡαϋϋεπὸκαε ἡεν οῦμηϋ ἡμηηι εβωλ ἡιτεν ἡμε ηἡεζοοῦ εϋονονε ἡμοϋ εἡρωῦ: οῦοε εϋαζι νεμωῦ εῦβε ϋμετοῦρο ἡτε Φνοῦϋ:  Οῦοε εϋοῦωμ νεμωῦ αϋερονεεν εἡτοτοῦ εἡϋτεμϋωρϋ σαβωλ ἡλεροῦαλημ αλλα εοῦι ἡπιωϋ ἡτε Φιωτ φηεταρετενκοθμεϋ ἡτοτ.  Ἣε Ιωαννης μεν αϋϋωμς ἡεν οῦμωῦ: ἡθωτεν Δε σεναεμς θηνοῦ ἡεν οῦπνευμα εθοῦαβ: μενενα</p>	<p>The former account I made, O Theophilus, of all that Jesus began both to do and teach,  until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,  to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.  And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me;  for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."</p>	<p>الْكَلَامُ الْأَوَّلُ أَنْشَأْتُهُ يَا ثَاوُفِيلُسُ عَنْ جَمِيعِ مَا ابْتَدَأَ يَسُوعُ يَفْعَلُهُ وَيُعَلِّمُ بِهِ.  إِلَى الْيَوْمِ الَّذِي ارْتَفَعَ فِيهِ بَعْدَ مَا أَوْصَى بِالرُّوحِ الْقُدُسِ الرَّسُلَ الَّذِينَ اخْتَارَهُمْ.  الَّذِينَ أَرَاهُمْ أَيْضًا نَفْسَهُ حَيًّا بِبَرَاهِينٍ كَثِيرَةٍ بَعْدَمَا تَلَّمَ وَهُوَ يَطَّهَّرُ لَهُمْ أَرْبَعِينَ يَوْمًا وَيَتَكَلَّمُ عَنِ الْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ اللَّهِ.  وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ أَوْصَاهُمْ أَنْ لَا يَبْرَحُوا مِنْ أُورُشَلِيمَ بَلْ يَنْتَظِرُوا مَوْعِدَ الْآبِ الَّذِي سَمِعْتُمُوهُ مِنِّي.  لَأَنَّ يُوْحَنَّا عَمَدَ بِالْمَاءِ وَأَمَّا أَنْتُمْ فَسَتَنْعَمُدُونَ بِالرُّوحِ الْقُدُسِ لَيْسَ بَعْدَ هَذِهِ الْأَيَّامِ بِكَثِيرٍ.</p>

οἰκονομῶν ἐξουσίαν ἔχοντες ἡμεῖς.

Πῶσος δε οἱ ἐταρωσος  
ναρωινη ἡμοσ ενω ἡμοσ γε Πβοις ιε  
ἡδρηθεν παισος ἡνατφε τμετοτρο  
επλσραηλ:

Πεχαδ δε νωσος γε φωτεν αν πε  
εεμι εβανχρονος ιε βανσος: ναι ετα  
Φιωτ χατ θα πεφρωιωι.

Αλλα ερετενεδῖ νορσομ εωωπ  
αρωαν Πιπνευμα εσοραβ ἰ εδρη εεν  
θνηος: οσοσ τετενωωωπι νηι  
ἡμεσρεθεν Ιεροσολιμη νευ τιοτδεα  
τηρσ νευ τσαμαρια νευ ωα αρηησ  
ἡπκαθι:

Οσοσ ναι εταρσοτος ενσομ  
αρηιττ επωωι: οσοσ ονθηπ αρωοπ  
ερος εβολθα νοτβαλ.

Πατοι δε ἡφρητ εναριορεμ  
ερωωι επωωι ετφε: οσοσ θηππε ισ  
ρωμ ἰνατ νατορι ερατος ναβρατ πε  
θεν βανθεβσω ενοτοβω.

Οσοσ πεχωσος: νιρωωμ νιγαλιλεος  
αδωτεν τετενορι ερατεν θνηος  
ερετενσομ επωωι ετφε: φαι πε Ιησος  
εταρολτ επωωι ετφε εβολ θαρωτεν:

Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"

And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,

who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

أَمَّا هُمْ الْمُجْتَمِعُونَ فَسَأَلُوهُ قَائِلِينَ:  
يَا رَبُّ هَلْ فِي هَذَا الْوَقْتِ تَرُدُّ  
الْمُلْكَ إِلَى إِسْرَائِيلَ.

فَقَالَ لَهُمْ: لَيْسَ لَكُمْ أَنْ تَعْرِفُوا  
الْأَزْمَنَةَ وَالْأَوْقَاتَ الَّتِي جَعَلَهَا الْآبُ  
فِي سُلْطَانِهِ.

لَكِنَّمْكُمْ سَتَأَلُونَ قُوَّةً مَتَى حَلَّ  
الرُّوحُ الْقُدْسُ عَلَيْكُمْ وَتَكُونُونَ لِي  
شُهَدَاءَ فِي أُورُشَلِيمَ وَفِي كُلِّ  
الْيَهُودِيَّةِ وَالسَّامِرَةِ وَإِلَى أَقْصَى  
الْأَرْضِ.

وَلَمَّا قَالَ هَذَا ارْتَفَعَ وَهُمْ يَنْظُرُونَ  
وَأَخَذَتْهُ سَحَابَةٌ عَنْ أَعْيُنِهِمْ.

وَفِيمَا كَانُوا يَشْخَصُونَ إِلَى السَّمَاءِ  
وَهُوَ مُنْطَلِقٌ إِذَا رَجُلَانِ قَدْ وَقَفَا  
بِهِمْ بِلِبَاسٍ أَبْيَضَ.

وَقَالَا: أَيُّهَا الرِّجَالُ الْجَلِيلِيُّونَ مَا  
بَالَكُمْ وَأَقْفَيْنِ تَنْظُرُونَ إِلَيَّ  
السَّمَاءِ؟ إِنَّ يَسُوعَ هَذَا الَّذِي  
ارْتَفَعَ عَنْكُمْ إِلَى السَّمَاءِ سَيَأْتِي  
هَكَذَا كَمَا رَأَيْتُمُوهُ مُنْطَلِقًا إِلَى  
السَّمَاءِ.

φαι ον πε ἄφρητ ἔτεϋνηοτ ἕμοϋ  
ἄφρητ ἔταρετεννατ ἔροϋ εϋμοϋ  
ἐπῳωι ἐτφε.

Ποτε ἀνκοτοϋ ἔλερονσαλημ  
ἐβολβα πιτωοτ φηέϋατωοτ ἔροϋ χε  
φα νιζωιτ: εϋδεντ ἐδοϋτη  
ἐλερονσαλημ ἵοτσαββατοη ἕμοϋ.

Οτοϋ τοτε ἔταϋϋε ἐδοϋτη ἀϋϋε  
ἐρρηι ἐοϋμα εϋσα ἵϋωωι: πιμα  
ἐναϋϋοπ ἵδητη ἵχε Πετροϋ νεμ  
Ιωαννηϋ: Ιακωβοϋ νεμ Ἀνδρεαϋ:  
Φιλιπποϋ νεμ Θωμαϋ: Βαρθολομειοϋ  
νεμ Ματθεοϋ: Ιακωβοϋ φα Ἀλφειοϋ  
νεμ Σιμων πιρεϋχοϋ νεμ Ιουδαϋ  
ἵπσοη ἵιακωβοϋ:

Ἡαι δε τηροϋ ναϋμην εϋσοπ  
ἐτπροσεϋχη νεμ θαηιόμωι νεμ Μαρια  
θαη ἵησοϋϋ νεμ νεϋϋνηοτ.

*Πισαχι δε ἵτε Πβοιϋ εϋέλιαι οτοϋ  
εϋέλιαι: εϋέλιαι οτοϋ εϋέταϋρο:  
δεν ἵάστια ἵεκκλήστια ἵτε Φνοϋτ:  
ἀμην.*

Then they returned to  
Jerusalem from the mount  
called Olivet, which is near  
Jerusalem, a Sabbath day's  
journey.

And when they had  
entered, they went up into  
the upper room where they  
were staying: Peter, James,  
John, and Andrew; Philip  
and Thomas; Bartholomew  
and Matthew; James the son  
of Alphaeus and Simon the  
Zealot; and Judas the  
brother of James.

These all continued with  
one accord in prayer and  
supplication, with the  
women and Mary the  
mother of Jesus, and with  
His brothers.

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

حِينَئِذٍ رَجَعُوا إِلَى أُورُشَلِيمَ مِنَ  
الْجَبَلِ الَّذِي يُدْعَى جَبَلَ الزَّيْتُونِ  
الَّذِي هُوَ بِالْقُرْبِ مِنْ أُورُشَلِيمَ  
عَلَى سَفَرِ سَبْتٍ.

وَلَمَّا دَخَلُوا صَعِدُوا إِلَى الْعَلِيَّةِ الَّتِي  
كَانُوا يُقِيمُونَ فِيهَا بِطَرَسِ  
وَيَعْقُوبَ وَيُوحَنَّا وَأَنْدَرَاوُسَ  
وَفِيلِبُّسَ وَتُومَا وَبَرْتُولَمَّاوُسَ  
وَمَتَّى وَيَعْقُوبَ ابْنَ حَلْفَايَ وَسَمْعَانَ  
الْعَبِّيَّ وَيَهُوذَا أَخُو يَعْقُوبَ.

هَؤُلَاءِ كُلُّهُمْ كَانُوا يُوَاطِنُونَ بِنَفْسٍ  
وَاحِدَةٍ عَلَى الصَّلَاةِ وَالطَّلْبَةِ مَعَ  
النِّسَاءِ وَمَرْيَمَ أُمِّ يَسُوعَ وَمَعَ  
إِخْوَتِهِ.

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

## Synaxarium of Amshir 4 سنكسار اليوم الرابع من شهر أمشير

1. The Martyrdom of St. Agabus, One of the Seventy Apostles

### 1. The Martyrdom of St. Agabus, One of the Seventy Apostles

On this day, St. Agabus, one of the seventy apostles, was martyred. They were chosen by The Lord to go before Him to preach the word of life (Luke 10: 1). St. Agabus was with the twelve disciples in the upper room of Zion on the day of Pentecost (Acts 2: 1 – 12).

God granted him the gift of prophecy. He prophesied about a famine, which was fulfilled during the time of Claudius Caesar (Acts 11: 28). He also prophesied about St. Paul the Apostle that the Jews at Jerusalem will bind him and deliver him into the hands of the Gentiles (Acts 21: 10 - 11).

He preached the gospel in many countries, converting many of the Jews and the Greeks to the faith of The Lord Christ.

Finally, the Jews of Jerusalem seized and scourged him severely, then tied a rope around his neck, and dragged him outside the city, where they stoned him until he delivered up his pure soul in the hand of God, whom he loved. Thus, he received the crown of martyrdom. A light came down from heaven to his body. When a Jewish woman saw that light, she cried out saying, "Truly this man was righteous." Then she shouted in a loud voice saying, "I am a Christian." They stoned her also, so she departed in peace and received the crown of martyrdom.

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

1. استشهاد القديس أغابوس، أحد السبعين رسولاً

### 1. استشهاد القديس أغابوس، أحد السبعين رسولاً

في مثل هذا اليوم استشهاد القديس أغابوس أحد السبعين رسولاً، الذين أختارهم الرب ليكرزوا بكلمة الحياة (لوقا 10: 1). وكان مع التلاميذ الاثني عشر في عليية صهيون عندما حل عليهم الروح القدس (أعمال 2: 1 - 12). ومنحه الله نعمة النبوة، فهو الذي تنبأ عن المجاعة التي حدثت في أيام كلوديوس قيصر (أعمال 11: 28). كما تنبأ عن بولس الرسول أن اليهود سيقيدونه متى وصل أورشليم ويسلمونه إلى أيدي الأمم (أعمال 21: 10 - 11).

كرز هذا الرسول ببشارة الإنجيل في بلاد كثيرة ورد كثيرين من اليهود واليونانيين إلى الإيمان بالسيد المسيح.

أخيراً، قبض عليه اليهود في أورشليم وضربوه كثيراً، ثم وضعوا في عنقه حبلاً وجروه إلى خارج المدينة حيث رجموه بالحجارة إلى إن استودع روحه الطاهرة في يدي الرب الذي أحبه، ونال إكليل الشهادة. حينئذ ظهر نور رآه الناس متصلاً بالسماء وبجسده. ولما رأت امرأة يهودية ذلك النور، صاحت بأعلى صوتها: "حقاً، إن هذا الرجل بار"، وقالت: "أنا مسيحية". فرجموها هي أيضاً وانتقلت بسلام ونالت إكليل الشهادة. بركة صلواتهم فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القداوس

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 ρε: α, β</b>	<b>Psalm 96: 2, 3</b>	<b>المزمور 95: 1، 2</b>
<p>Ὡς ἐπῶις ἑμοῦ ἐπεφραν:</p> <p>ἐπιγεννηοῦμι ἠπεφοῦραι πᾶσοις ἡμέραις</p> <p>ἡμεῶν: Ἐξοῦ ἠπεφῶνθεν νικηθῶς:</p> <p>νεμ πεφῶφρηι ἡνε νικηθῶς τηροῦ.</p> <p><b>Ἀλληλοῦια.</b></p>	<p>Sing to The Lord, bless His name; proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples. <b>Alleluia.</b></p>	<p>سبحوا الرب وباركوا اسمه. بشروا من يوم إلى يوم بخلاصه. حدثوا في الأمم بمجده وبين جميع الشعوب بعجائبه. <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>Ὁτὰναστωσις ἐβουλήθεν</p> <p>πεντασσελιον εθουαβ κατὰ Λουκαν</p> <p>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 أمين.</p>
<b>Λουκαν ι: α - κ</b>	<b>Luke 10: 1 - 20</b>	<b>لوقا 10: 1 - 20</b>
<p>Κενενσα ναι δε ἂ πῶις οἰωνῶ</p> <p>ἡκεῶνβε ἐβουλή: οἰωνῶ ἀποφοροῦν ἡῶνβε</p> <p>ἑκαστῶν ἐβουλή ἡδωφῶ ἐδοῦν ἐβακι νιβεν</p> <p>νεμ μαι νιβεν ἐναφῶνῶν ἐρωῶν.</p> <p>Ἡαφῶ δε ἡμωσις νωῶν πε γε</p> <p>πῶσις μεν οἰωνῶν πε νικηθῶσις δε</p> <p>ἡανκοῦνσι νε: τῶν οἰωνῶν ἡπῶις</p> <p>ἡπῶσις ἡοπῶσις ἡτεφῶνῶν</p> <p>ἡἡανκοῦνσις ἐβουλή ἐπεφῶσις.</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 أَيْضًا وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمِعًا أَنْ يَأْتِيَ.</p> <p>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ»</p>





†Βακι δε ετετενναυε νωτεν  
εδον εν ερος οτος ντοτυτεμυεπ  
θηνον ερωον αυωινη εβολ ζεν  
νεσιλατια αζος.

Χε πικεωωυ εταγτωμι ενεν  
βαλαυζ εβολ ζεν τετενβακι  
τεννανεζυ νωτεν εβολ: πλην φαι  
αριεμι ερογ γε αςδωντ ηγε  
†μετοτρο ητε Φνον†.

†ζω δε υμος νωτεν γε ογον  
ονυτον ναυωπι ηκοζομα ζεν  
πιεροον ετε υμαυ εζοτε †βακι ετε  
υμαυ.

Οτοι νε Χωραζιν: οτοι νε  
Βησαιδα γε ηερηι ζεν †τρος ευ  
†σιδων ενε αυωωπι ηγε ναιχομ  
εταγωωπι ζεν θηνον νε ις θνει  
αγερμετανοιη ενζευσι ζεν ουκοκ νεμ  
ονκερμι.

Πλην †τρος νεμ †σιδων ογον  
ονυτον ναυωπι νωον ζεν †κρισις  
εζοτερωτεν.

Οτος ηθο ζωι Καφαρναου μη  
τεραβιςι ψα εερηι ετφε σεναθεβιο ψα  
επεσχητ εαμενη†.

But whatever city you  
enter, and they do not  
receive you, go out into its  
streets and say,

‘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.

وَآيَةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُوكُمْ  
فَاخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

حَتَّى الْعِبَارُ الَّذِي لَصِقَ بِنَا مِنْ  
مَدِينَتِكُمْ نَنْفُضُهُ لَكُمْ. وَلَكِنْ اعْلَمُوا  
هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ  
اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُذُومٍ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لِلْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صَنَعْتَ فِي  
صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةَ  
فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمُسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لَكُمْ

وَأَنْتِ يَا كَفَرْنَاخُومُ الْمُرْتَفِعَةَ إِلَى  
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَابِيَةِ.

ΦΗΕΤΩΤΕΜ ΝΩΤΕΝ ΔΑΨΩΤΕΜ  
ΝΩΙ: ΟΥΘ ΦΗΕΤΩΤΩ ΜΩΤΕΝ  
ΔΑΨΩΤΩ ΜΜΟΙ: ΦΗ ΔΕ ΕΤΩΤΩ ΜΜΟΙ  
ΜΦΗΕΤΑΨΤΑΟΤΟΙ.

ΔΥΤΑΨΘ ΔΕ ΝΧΕ ΠΙΕΨΒΕ ΞΕΝ  
ΟΥΡΑΨΙ ΕΥΧΩ ΜΜΟΨ ΧΕ ΠΒΟΙΨ  
ΝΙΚΕΔΕΜΩΝ ΨΕΒΝΟ ΝΧΩΟΥ ΝΑΝ ΞΕΝ  
ΠΕΚΡΑΝ.

ΠΕΧΑΨ ΔΕ ΝΩΟΥ ΧΕ ΔΙΝΑΨ  
ΕΨΑΤΑΝΑΨ ΕΑΨΘΕΙ ΕΒΟΛ ΞΕΝ ΤΨΕ  
ΜΨΡΗΨ ΝΟΥΨΕΤΕΒΡΗΧ.

ΞΗΠΠΕ ΔΙΨ ΝΩΤΕΝ ΜΠΙΕΡΨΨΙ  
ΕΨΩΜΙ ΕΧΕΝ ΞΑΝΘΟΥ ΝΕΜ ΞΑΝΘΛΗ ΝΕΜ  
ΕΧΕΝ ΨΧΟΜ ΤΗΨ ΝΤΕ ΠΙΧΑΨΙ: ΟΥΘ  
ΝΝΕΨΒΙ ΘΗΝΟΥ ΝΧΟΝΨ ΝΞΛΙ.

ΠΛΗΝ ΜΠΕΡΡΑΨΙ ΞΕΝ ΦΑΙ ΧΕ  
ΝΙΠΝΕΨΜΑ ΨΕΒΝΟ ΝΧΩΟΥ ΝΩΤΕΝ: ΡΑΨΙ  
ΔΕ ΝΘΟΥ ΧΕ ΝΕΤΕΝΡΑΝ ΨΕΞΘΗΟΥΤ ΞΕΝ  
ΝΙΦΗΟΥΤΙ.

*Πῶς φα ΠεννοΨ πε ψα ἐνεξ  
ἵτε ΝΙ ΕΝΕΞ: ΔΜΗΝ.*

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”

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.*

أَلَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرَدُّكُمْ يُرَدُّنِي وَالَّذِي  
يُرَدُّنِي يُرَدُّنِي الَّذِي أَرْسَلَنِي.».

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا  
رَبُّ حَتَّى الشَّيَاطِينُ تَخَضَعُ لَنَا  
بِاسْمِكَ.».

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطاً  
مِثْلَ الْبُرْقِ مِنَ السَّمَاءِ.».

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لِتَدُوسُوا  
الْحَيَّاتِ وَالْعَقَّارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.».

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخَضَعُ لَكُمْ بَلْ افْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ.».

*والمجد لله دائماً.*

# Katameros Readings for the 5<sup>th</sup> Day of Amshir

قطمارس قراءات اليوم الخامس من شهر أمشير المبارك

ΚΟΥΤΙΟΥ ΝΕΖΟΥΟΥ ἸΠΙΔΒΟΥ Αεωυρ

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 ρια: α	Psalm 112: 1, 2	المزمور 111: 1
Ωοῦνιατῆ ἰπιρωμι ετερζοτ δατρη ἰπῶοις: ἰερρη δεν νεφεντολη εφεορωγ εμαωω: εφεεμωου ριχεν ἰκαρι ἰνε νεφχρω: ενεεμου ετνεεα ἰντε νηετκοῦτων. Ἀλληλοῦια.	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 وصاياه 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.

Οῦανασνωσις εβωλ δεν πιερασσελιον εθοῦαβ κατα Αατῆον ασιοῦ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Αατῆον κε: ιΔ - κς	Matthew 25: 14 - 23	متي 25: 14 - 23

Ὑπὲρ ἧς τὰρ ἡοῦρωμι ἐφῆραγεναι  
ἐπὶ πνευμο λαμοῦς ἐνεφῆβιαικ οῖος  
αἰς ἕπετενταῖς ἐτοτοῦ.

Οὔαι μεν αἰς ἡαῖ ἡῖοῦ ἡῖοῖοῦ:  
κεοῦαι Δε αἰς ἡαῖ ἡῖοῦ: κεοῦαι Δε  
αἰς ἡαῖ ἡῖοῦ: ποῦαι ποῦαι κατὰ  
τερξοῖ οῖος ἀφῆραγεναι ἐπὶ πνευμο.

Δφῆραγεναι Δε ἡῖοῦ φῆεῖβι ἕπιῖοῦ  
ἡῖοῖοῦ ἀφῆραγεναι ἡῖοῦ οῖος  
αἰς φε κε ῖοῦ.

Παρηῖ οἱ φῆεῖβι ἕπιῖοῦ  
αἰς φε κε ῖοῦ.

Φῆ Δε ἐταῖβι ἕπιῖοῦ ἀφῆραγεναι  
αἰς φωκι ἡοῦκαῖ οῖος ἀφῆραγεναι ἕπιῖοῦ  
ἡῖοῦ περῖοῖς.

Μενεναι οῖοῦ Δε ἡῖοῦ αἰς  
ἡῖοῦ ἡῖοῖς ἡῖοῖοῦ ἐτε ἕμια οῖος  
αἰς φωπ νεμωῦ.

Δφῆ Δε ἡῖοῦ φῆεῖβι ἕπιῖοῦ  
ἡῖοῖοῦ αἰς κε ῖοῦ ἡῖοῖοῦ ἐφῆραγεναι  
ἕμιος ῖοῦ Παῖοῖς ῖοῦ ἡῖοῖοῦ  
αἰς ῖοῦ ἡῖοῖς κε ῖοῦ ἡῖοῖοῦ  
αἰς φωῦ.

Περε Περῖοῖς Δε ἡαῖ ῖοῦ καλως  
πιβωκ ἐθῆραγεναι οῖος ἐτενῖοῦ ἐπιῖοῦ  
αἰς φωπ ἐκενῖοῦ ῖοῦ ῖοῦ

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  
وَسَلَّمَ لَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ 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 وَزْنَتَيْنِ 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.

είεχακ ειχεν εαννιωτ μαυενακ  
 εδουνη εφραυι ντε Πεκβοις.

Αυι δε ηνε φηεταρβι υπιχινωρ  
 ενατ πεχαρ γε Παβοις χινωρ ενατ  
 ακτηιτοτ νηι ις κε ενατ αιεφωοτ.

Πεξε Περβοις δε ναρ γε καλωσ  
 πιβωκ εθανεφ ουοε ετενροτ επιδη  
 ακωπι εκενροτ δεν εανκοτχι  
 ειεχακ ειχεν εαννιωτ μαυενακ  
 εδουνη εφραυι ντε Πεκβοις.

*Πιωοτ φα Πεννοττ πε ωα εινεε  
 ητε νι εινεε: 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

Αριφμενι Πβοις ηΔαυιδ νεμ  
 τεφμετρεμραυη τηρσ: μηρητ  
 εταφωρκ μηβοις αφτωβε μηφνοττ  
 ηλακωβ: νεκοτηβ ετετρωιωτοτ  
 ηνοτμεθυηι: νηεθοταβ ητακ  
 ετεθελεηλ εοβε Δαυιδ πεκβωκ.

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.  
**هلليويا.**

**Αλληλοια.**

**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 πιδαστσελιον 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 البشيري. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἔ: ΙΖ - ΚΣ</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοθ ετασι εδρηι νεμωου αροει ερατι θεν ουμα ηκοι νεμ ουμηνυ ητε νεμιαθητης νεμ κεμηνυ ερωυ ητε πιλαος εβὼλ θεν ηιουδαεα τηρς νεμ ιεροσαλημ 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 وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ 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 πιμηνυ τηρς κωη ησα βι νεμααυ: 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 يَمَسُّوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηθοε ετασγαι ηνεεβαλ επωωι ουβε νεμιαθητης πεσαυ νωου γε ωουηιατεν θηνου ηιζηκι γε θωτεν τε ημετοτρο ητε φνουη.</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 ἠννοῦ νηετροκερ χε  
 ἴνου τετεννασι: ὠσὶν ἰδέντων ἠννοῦ  
 νηετριμι ἴνου χε τετεννασῶβι.

Ὡσὶν ἰδέντων ἠννοῦ ἔωπι  
 ἴνοτωεστε ἠννοῦ ἴνε νιρωμι οτορ  
 ἴνοτονετ ἠννοῦ ἔβολ οτορ ἴνοτωεω  
 ἠννοῦ οτορ ἴνοτρι πετενραν ἔβολ  
 ἔφρηῖ ἴνοπετρωοτ εθε Πωηρι  
 ἔφρωι.

Ραωι θεν πιεροοτ ἔτε ἔματ οτορ  
 θεληλ: θηππε ταρ πετενβεχε οτηνωῖ  
 πε ἴερηι θεν ἴφε: ναι ταρ οη ἔναῖρι  
 ἔμωοτ ἴνιπροφητης ἴνε νοτιοῖ.

*Πῶσοτ φα Πεννοῖτ πε: ἔα 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.*

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 القديس

## The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολη ἴτε πενσαδ Παυλος Πιὰποστολος

Παυλος φβωκ ἔΠενβοις Ἰησοῦς  
 Πιχριστος: πιὰποστολος ετθαρεμ:  
 φηἔτατρωεω ἔπιεωεννοῖτ ἴτε  
 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.

Ἐεβρεοσ ἰα: ἰζ - λα

Hebrews 11: 17 - 31

العبرانيين 11: 17 - 31



<p>ԵՆ ՕՂՆԱԶԴ ԱԲՐԱԱՄ ԱՐԻՆԻ      ÌԼՏԱԱԿ ԷՆՐԻՆԻ ԵՏԵՐՍԻՐԱԶԻՆ ԸՄՈՐԿ: ԱՐԻՆԻ      ԸՍԵՐՉՄԻՐԻ ԸՄԱՐԱԿԱԿ ԷՆՐԻՆԻ ՆՇԵ      ՓԻՆԵՏԱՐՉՄԵՍ ՈՒՅՍ ԷՐՈՐԿ.</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>ՓԻՆԵՏԱՐՏԱԿԻ ՆԵՄԱՐԿ ՇԵՆ ԼՏԱԱԿ      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 ԱՐՄՈԿԱԿԵԿ ՇԵ ՕՂՈՆ ԿՐՍՈՒ      ԸՓՈՐԴԴ ԷՏՈՂՈՍՈՐԿ ԷՅՈՂ ՇԵՆ      ՆԻԿԵԵՊՈՒՄՈՐԿ: ԵՅԵ ՓԱԻ ԱՐԳԻՏԿ ՇԵՆ      ՕՂՆՓԱՐԱՅՈՂՆ.</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 ՆԻԵՊՆԱՐՉՄԻ      ԱՐԿՄՈՐ ՆՇԵ ԼՏԱԱԿ ԷԼԱԿՈՅ ՆԵՄ ԻՏԱՐ.</p>	<p>By faith Isaac blessed Jacob and Esau concerning things to come.</p>	<p>بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَوَعِيسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԼԱԿՈՅ ԵՐՆԱՄՈՐ      ԱՐԿՄՈՐ ԷՓՈՒԱԻ ՓՈՒԱԻ ՆՆԵՆՉՄԻՐԻ      ՆԼՈՏԻՓ: ՕՂՈՅ ԱՐՈՐԿՄՍԿ ԷՆՐԻՆԻ ԷՇԵՆ      ԶՅՈՂ ԸՍԵՐՉՄՓՈՒՏ.</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 ԼՈՏԻՓ ԵՐՆԱՄՈՐ      ԱՐԵՐՓՄԵՐԻ ԸՍՔԻՆԻ ԷՅՈՂ ՆՆԵՆՉՄԻՐԻ      ԸՍԻՐԱՆԼ ՕՂՈՅ ԱՐՉՈՆՉԵՆ ԵՅԵ      ՆԵՐԿԱՏ.</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 ԱՎՐՄՈՍԵՍ ԷՏԱՐՄԱՐԿ      ԱՂՍՈՐԿ ՆՍՅՈՒՄ ՆԱՅՈՒՏ ՆՇԵ ՆԵՐՉՈՒԴ ՇԵ      ԱՂՆԱՐ ԷՍԻԱՂՈՐ ՇԵ ՕՂԱՏԻՈՍ ՍԵ: ՕՂՈՅ      ԸՍՍՈՐԵՐՅՈՒԴ ՃԱՂԵՆ ԸՍՍԻՅՈՒՍ ՆՏԵ      ՍՈՐՈ.</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، لِأَنَّهَمَا رَأَيَا الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ الْمَلِكِ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԱՎՐՄՈՍԵՍ ԷՏԱՐԵՐՆԻՍԿ      ԱՐՉԱՂ ԷՅՈՂ ԷՍՏԵՄԵՅՐՈՐՄՈՐԴ ԷՐՈՐԿ</p>	<p>By faith Moses, when he became of age, refused</p>	<p>بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةٍ فِرْعَوْنَ.</p>

ζε ἡωρηι ἵτε ἡωρηι ἡΦαραῶ.

Μαλλον ἑαφρωω ἑωρε εμκαθ  
νεμ πιλαοc ἵτε Φνωρῡ ἑροτε  
ἵτεφβιμη θεν φνοβι ἡροc ορχορ.

Εαφχα ἡωωω ἡΠιχριcτc ἵτοτφ  
ζε ορμετραμῶ ἑνααc τε ἑροτε  
ἵαωωρ ἵτε Χημ: ναφχορφτ ταρ  
ἑβολ πε θαῡτη ἡπιωεβιῑ βεχε.

Ἡεν ορναεῡτ αφχα Χημ ἵωωφ  
ἡπεφερεοῡτ θαῡτη ἡπιῡβον ἵτε  
ἡορρο: πιαθναῡτ ταρ ἑροφ ναφμορῡη  
ἑροφ ἡφρηῡ ἵοται εφναῡ ἑροφ.

Ἡεν ορναεῡτ αφιρι ἡπιπαcχα νεμ  
πιφωη ἑβολ ἵτε πιcνοφ ρινα  
ἵτεῡτεμ πιρεφτακο βι νεμ νορφωορπ  
ἡμici.

Ἡεν ορναεῡτ αφcιηι ἑβολ θεν φιομ  
ἵωαρι ἡφρηῡ νε ἑβολ θεν ορκαθι  
εφφωοῡοῡτ φηῑταρβι πιρα ἵθητφ ἵχε  
ἵρεμῡΧημ ατωμc ἑθρηι.

Ἡεν ορναεῡτ ηicoβῡ ἵτε Ιεριχω  
αφθει ἑταρκωῡ ἑρωοῡ ἵωαωφ ἵεροοῡ.

Ἡεν ορναεῡτ Ρααβ ῡπορῡη  
ἡπεcτακο νεμ ηηῑταφερατcωτεμ:  
ἑταcωεπ ηιζηρ ἑροc θεν ορθιρῡηη.

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 اجْتَاوُوا فِي الْبَحْرِ الْأَحْمَرِ  
كَمَا فِي الْيَابِسَةِ، الْأَمْرُ الَّذِي لَمَّا  
شَرَعَ فِيهِ الْمِصْرِيُّونَ عَرِقُوا.

بِالْإِيمَانِ سَقَطَتْ أَسْوَارُ أَرِيحَا  
بَعْدَمَا طِيفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ.

بِالْإِيمَانِ رَا حَابَ الزَّانِيَةِ لَمْ تَهْلِكْ  
مَعَ الْعِصَاةِ، إِذْ قَبِلَتْ الْجَاسُوسِينَ  
بِسَلَامٍ.

Πῆμοτ γαρ νευωτεν νευ  
τῆρηνη εἴσοπ: χε ἀμην εσέψωπι.

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

نعمة الله الأب تكون مع جميعكم.  
أمين.

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν ἴεπιστολη  
ἵτε πενωτ Ιακωβος. Ἀμην.  
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.

Ιακωβος ᾰ: ἰβ - κα

James 1: 12 - 21

يعقوب 1: 12 - 21

Οὔμακαριος πε πρωμι  
φνεθναδμονι ἵτοτϋ θεν οὔπιρασμος  
χε αϋψανεροϋσωτπ ἑναδι ἕπιχλομ  
ἵτε ἵωνθ φνεταϋωψ ἕμοϋ ἵχε  
Πβοις ἵνηεθναμεριτϋ.

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 χος εἵερπιραζιν  
ἕμοϋ χε φνοϋἴ πετερπιραζιν ἕμοι:  
φνοϋἴ γαρ εἵερπιραζιν αν θεν  
θανπετρωϋτ: ἵἑερπιραζιν δε ἵθοϋ  
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 جُرِبَ إِنِّي أَجْرَبُ  
مَنْ قَبِلَ اللَّهَ، لِأَنَّ اللَّهَ غَيْرُ مُجْرَبٍ  
بِالشَّرِّ وَهُوَ لَا يُجْرِبُ أَحَدًا.

Πιοται δε πιοται εἵερπιραζιν  
ἕμοϋ ἐβολ εἵτεν τεϋεπιθωμᾶ ἕμιν  
ἕμοϋ εσσωκ ἕμοϋ οὔοε εσσοπεπ  
ἕμοϋ.

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

وَلَكِنَّ كُلَّ وَاحِدٍ يُجْرَبُ إِذَا انْجَذَبَ  
وَأَنخَذَ مِنْ شَهْوَتِهِ.

Ἰτα ἴεπιθωμᾶ αϋψανερβοκι  
ψασιεϋ φνοβι: φνοβι δε αϋψανσωκ  
ἐβολ ψαϋχφο ἕφμοϋ.

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

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

Ἐπερωρεμ νὰςνηοῦ νὰμμενρα†.

Παιὸ νιβεν εἰνανεῦ νεμ δωρον  
νιβεν εἰτχηκ ἐβολ εἰνεβολ ἠπῶωι νε:  
εἰνηνοῦ ἐπερωτ ἐβολ εἰτεν Φιωτ ἠτε  
νιοῦωινη: φηῆτε ἠμμοη πῶβ† νὰεραε  
οῦδε οῦεμοτ ἠτε οῦεηιβι εἰεεεεε.

Ἀερωω εἰεἰφον εἰεν πῶαε ἠτε  
†μμεοηι: εἰρενωωπι ἠοῦἠπαρη ἠτε  
νεεεωωτ.

Πεεεεωωωω δε νὰςνηοῦ  
νὰμμενρα†: μἠρεεωωπι ἠεε ρωω  
νιβεν εἰηεε εἰηἠεωωεμ: εἰεωω  
εἰηἠεαεαε: εἰεωω εἰηἠεωωωτ.

Πεωωωτ εἰρ ἠεφρωω ἠπαεεεωωβ  
εἰμμεοηι ἠτε Φνωω†.

Εἰβε φαί εἰα εἰωλεβ νιβεν εἰρηι  
νεμ ἠεωῶ ἠτε †καεα: εἰεν  
οῦεεεεεεεεεε: εἰεπ πῶαε ἠεωωε  
εἰρητ ἠεεεε: φηῆτε οῦον ἠεωω ἠμμοε  
εἰεεεεε ἠνεεεεεεεεε.

*Ἡὰςνηοῦ ἠπερμεερε πῶεεεε  
οῦδε ἠνεεεωωπ εἰεν πῶεεεεε:  
πῶεεεεε νὰεεεεε νεμ τεεεεεεεεε: φη  
δε εἰρηι ἠεφρωω ἠεφνωω† εἰηἠεωωπι  
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 تَصَلُّوا 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 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 ἴτε νενοιϑ ἡποστολοϑ:      ἔρε ποτςμοϑ εϑοταβ ωωπι νεμαν.      Δυην.</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>Ναϑιρι Δε ἡθανχομ ἡξε Φνοϑϑ      ἡθανκοϑϑι αν ἔβολ ϑιτεν νενηχιϑ      ἡΠατλοϑ.      Ωωϑτε ἡσεβι ἡθανχοϑΔαριον νεμ      ϑανχιμικϑνηθινοη ἔβολ ϑιτεν πεϑωμα      ἡσεχαϑ ϑιϑεν νηεϑωωι: οτοϑ      ωλαϑωενωϑ ἔβολ ϑιϑτοϑ ἡξε νιϑωωι:      οτοϑ νιπνεμα εϑωϑοϑ ναϑνηοϑ ἔβολ      πε.</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.</p>	<p>وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولْسَ          قُوَاتٍ غَيْرِ الْمُعْتَادَةِ.            حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ          أَوْ مَازَرٍ إِلَى الْمَرْضَى فَنَزُولُ          عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ          الشَّرِيرَةُ مِنْهُمْ.</p>
<p>Δϑιτοτοϑ Δε ἡξε ϑανοϑον ἔβολ      ϑεν νιλοϑΔαι εϑκωϑ ἡεϑοϑϑιϑηϑ:      ἔξεν φραν ἡΠβοιϑ ἡχοϑϑ ἔξεν φραν      ἡΠβοιϑ ἡχοϑϑ ἔξεν νηεϑε νιπνεμα      εϑωϑοϑ ϑιϑτοϑ εϑχω ἡμοϑ: ϑε      ϑταρκο ἡμωτεν ἡἡχοϑϑ φηεϑε      Πατλοϑ ϑιωϑ ἡμοϑ.</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>فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَّافِينَ          الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ          بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ          يَسُوعَ قَائِلِينَ: نَفْسِمُ عَلَيْكَ يَسُوعَ          الَّذِي يَكْرِزُ بِهِ بُولْسُ.</p>
<p>Νε οτοη ωλωϑ Δε ἡϑηρι ἡτε οϑαι      ϑε ϑκεϑα ἔοϑλοϑΔαι πε ἡαρχηεϑεϑ      εϑιρι ἡφαι.</p>	<p>Also there were seven          sons of Sceva, a Jewish          chief priest, who did so.</p>	<p>وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ          لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَّبِّيسٍ كَهَنَةٍ.</p>
<p>Δϑεϑοϑω ἡξε πιπνεμα εϑωϑοϑ      πεϑαϑ νωϑ: ϑε ἡχοϑϑ ϑωϑοϑη ἡμοϑ:      ϑωϑοϑη ἡμοϑ?</p>	<p>And the evil spirit          answered and said, “Jesus I          know, and Paul I know; but          who are you?”</p>	<p>فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا          يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولْسُ أَنَا          أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟</p>

οτος πκε Παυλος τ'εμι ερωτ: ν'ωπτεν  
Δε ν'ωπτεν νιυ.

Οτος αριτιτ ε'ερηι ε'χωοτ ν'χε  
πιρωμι ε'τε πιπνευμα ε'τρωοτ νεμαατ:  
αριερβοις ε'ρωοτ ενκοπ αριεμμο  
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 αριωπι ε'ρωωνε ε'βολ  
ν'νιλον'δαι τηροτ νεμ νιΟ'ρεινι ενωοπ  
ε'εν Ε'φεσοτ: οτος ο'ρωοτ α'σι ε'ερηι  
ε'χωοτ τηροτ: οτος ναρινηοτ ν'δ'ι'σι ν'χε  
Φραν υ'Π'βοις Ιησοτ.

Ο'τωμω Δε ε'βολ ε'εν νηετα'τναε'τ:  
να'τνηοτ πε ε'ρωωνε ε'βολ ο'ρωοτ εν'ω  
ν'νο'τ'ε'βηο'τ.

Ε'δανμω Δε ε'βολ ε'εν νηενα'τ'ρι  
ν'νιμετπεριερσοτ: α'τ'νι ν'νο'τ'ω  
α'τ'ροκ'ε'οτ υ'πε'μ'θο ν'νο'τον νιβεν: ο'ρωοτ  
α'τ'ριωπ ν'νο'τ'ιμη ε'α'τ'ε'μοτ ε'ο'τον  
τ'ιο'τ ν'ε'βα ν'ε'α'τ υ'ματ.

Πα'ριτ' ε'εν ο'τ'α'μα'ε'ι α'ρι'α'ι ν'χε  
π'σα'ε'ι υ'Π'βοις ο'ρωοτ α'ριεμμο.

*Π'σα'ε'ι Δε ν'τε Π'βοις ε'ε'α'ι'α'ι ο'ρωοτ  
ε'ε'α'ω'α'ι: ε'ε'α'μα'ε'ι ο'ρωοτ ε'ε'ε'τα'ε'ρο:  
ε'εν τ'α'τ'ια ν'ε'κ'κ'λ'η'σ'ια ν'τε Φ'νο'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 Amshir 5

### سنكسار اليوم الخامس من شهر أمشير

1. The Commemoration of the Relocation of the Relics of the Forty-Nine Elders of the Wilderness of Shiheet
2. The Departure of St. Agrippinus, 10<sup>th</sup> Pope of Alexandria
3. The Departure of Anba Bishay, the Founder of the Red Monastery
4. The Departure of St. Apollo, Friend of Anba Abib
5. The Martyrdom of St. Hippolytus, Pope of Rome
6. The Departure of Anba Abanoub, the Owner of the Golden Fan

1. تذكّار نقل أعضاء التسعة والأربعين شهيداً شيوخ شيهيت
2. نياحة البابا أغريبينوس، البطريرك العاشر من بطاركة الكرازة المرقسية
3. نياحة القديس الأنبا بشاي، صاحب الدير الأحمر
4. نياحة الأنبا أبوللو، صديق القديس الأنبا أبيب من قديسي القرن الرابع الميلادي
5. نياحة القديس أبوليدس، بابا روما
6. نياحة القديس أبانوب، صاحب المروحة الذهب

#### 1. The Commemoration of the Relocation of the Relics of the Forty-Nine Elders of the Wilderness of Shiheet

On this day, the church celebrates the commemoration of the relocation of the relics of the forty-nine martyrs of the wilderness of Shiheet to their church in the monastery of St. Macarius.

Pope Benjamine I, the 38<sup>th</sup> Patriarch, repeated their shrouding, embalming, and re-burying them in the middle of the church. He also established this day a feast for relocating their bodies.

The pure relics of these saints remained in this church until it fell apart. The monks kept their relics in one of the cells until the time when Moalem Ibrahim El-Gohary built for them a church in the year 1732 AD. Their relics still exist till present time in this church in the monastery of St. Macarius the Great. The church is called the church of the elders.

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

1. تذكّار نقل أعضاء التسعة والأربعين شهيداً شيوخ شيهيت
- في مثل هذا اليوم تعيد الكنيسة بتذكّار نقل أعضاء التسعة والأربعين شهيداً شيوخ شيهيت.
- وذلك عندما أعاد البابا بنيامين الأول، البطريرك الثامن والثلاثين، تكفينهم وتحنيطهم ودفنهم في وسط الكنيسة وثبت هذا اليوم عيداً لنقل أجسادهم.
- وقد ظلت هذه الرفات الطاهرة في هذه الكنيسة حتى تصدعت، فأحتفظ الرهبان بالأجساد في إحدى القبلي، إلى أن بني لهم المعلم إبراهيم الجوهري كنيسة خاصة بهم في سنة 1732 ميلادية. ولا زالت أجسادهم بها إلى هذا اليوم وهي بدير القديس مكاريوس الكبير وتسمى كنيسة الشيوخ.
- بركة صلواتهم فلنكن معنا. آمين.

#### 2. The Departure of St. Agrippinus, 10<sup>th</sup> Pope of Alexandria

On this day also of the year 178 AD, Pope Agrippinus, the 10<sup>th</sup> Patriarch of Alexandria, departed. This holy father was born in Alexandria. He was pure, saintly and feared God. He was ordained a priest in the church of Alexandria.

When Pope Celadios, the 9<sup>th</sup> Patriarch of Alexandria departed, he was chosen Patriarch. By the grace of God, he took over the apostolic throne, preaching the word of

2. نياحة البابا أغريبينوس، البطريرك العاشر من بطاركة الكرازة المرقسية
- وفيه أيضاً من سنة 178 ميلادية تنيح البابا أغريبينوس، البطريرك العاشر من بطاركة الكرازة المرقسية. وُلد هذا القديس بالإسكندرية، وكان قديساً طاهراً خائفاً من الله، فرسموه قساً على كنيسة الإسكندرية.
- فلما تنيح الأب المغبوط كلاوتيانوس، البطريرك التاسع، انتخبوه بطريكاً. فجلس

God, teaching principles of faith, and guarding the flock.

He did not possess any silver or gold, except for what met his basic needs. He was a contemporary of the persecution of Emperor Marcus Aurelius, during which he supported the faithful and exhorted them. Moreover, he preached to the heathens and converted many of them to the faith.

When he completed his good endeavor, he departed in peace.

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

### 3. The Departure of Anba Bishay, the Founder of the Red Monastery

On this day also, Anba Bishay, the founder of the Red Monastery of Akhmim, west of Souhag, departed. This holy father was born in the village of Absounah (An old village in the district of Maragha, Souhag governorate). In his young age, he worked in inappropriate jobs, but because of the love of God for him, He brought upon him a sickness, during which he saw a vision. In this vision, he saw the places of torment. He sighed, cried and raised his eyes to heaven saying, "My Lord and God, if you heal me, I will repent and worship you with all my heart."

When he was healed, a noble thought pondered in his heart, so he started to renounce this world and forsake everything, even the sheep that he tended, and then he went up the mountain. On his way, he met Anba Pigol, the uncle of St. Shenouda the Archimandrite, and dwelt with him on Mount Adribah. They practiced fastings, vigils, many worship and ascetic works without boredom. They suffered from the enemy many temptations, but The Lord saved them from his snares.

The account of Anba Bishay became well known in all the land of Egypt. He put down many discourses and useful teachings for the monks and the laity. One time, he fasted for a whole month, and the deeds of people were uncovered before him. During these days, St. Shenouda went up to his uncle Anba Pigol, and the angel of The Lord directed him to put on his nephew the Holy Eskeem, in the presence of Anba Bishay. The three joined together in worship and asceticism. They made for themselves dwellings in the mountain, and built a church after the name of the Virgin Mary.

When Anba Bishay completed his good endeavor, he departed in peace, and the saint Anba Shenouda

بنعمة الله على الكرسي الرسولي. وقد كان هذا البطريرك كارزاً ومعلماً لأصول الإيمان وحارساً للرعية. ولم يفتني ذهباً ولا فضة، بل ما كان ضرورياً فقط. وقد عاصر اضطهاد الإمبراطور مرقس اوريليوس، فكان يسند المؤمنين ويعظمهم، بل كان يكرز للوثنيين أيضاً وضم منهم عدداً كبيراً إلى الإيمان. ولما أكمل سعيه الصالح، تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس الأنبا بشاي، صاحب الدير الأحمر  
وفيه أيضاً تنيح القديس الأنبا بشاي صاحب الدير الأحمر بغرب سوهاج. وُلِدَ هذا القديس في قرية أبصونة (قرية قديمة مازالت بنفس الاسم، تابعة لمركز المراغة بمحافظة سوهاج). كان في شبابه يعمل أعمالاً لا تليق، ولمحبة الرب له جلب عليه مرضاً ورأى رؤيا نظر فيها مواضع العذاب. فتنهد وبكى ورفع عينيه إلى السماء وقال: "يا سيدي والهي إذا شفيتني، فأنا أتوب وأعبدك من كل قلبي". فلما شفي، تحرك في قلبه الفكر الصالح وبدأ يزهد في هذا العالم وترك كل شيء حتى الغنم التي كان يرعاها وصعد إلى الجبل. فصادف القديس الأنبا بيجول، خال القديس الأنبا شنودة رئيس المتوحدين، وسكن معه في جبل أدريبة. وكانا يقومان بعبادات وأصوام ونسك بلا ملل. وقد تحملوا من العدو تجارب كثيرة والرب خلصهما منها. وشاع خبر الأنبا بشاي في كل أرض مصر ووضع مقالات كثيرة وتعاليم نافعة للرهبان والعلمانيين. ومرة صام شهراً كاملاً وكانت أعمال الناس مكشوفة لديه. وفي تلك الأيام صعد أنبا شنودة إلى خاله الأنبا بيجول، وأشار عليه ملاك الرب أن يلبسه الاسكيم. فألبسه الاسكيم بحضور أنبا بشاي. وظل الثلاثة متفقين في العبادة والنسك. وصنعوا لهم مساكن في الجبل، وبنوا كنيسة على اسم القديسة العذراء مريم. ولما أكمل أنبا بشاي سعيه الصالح، تنيح بسلام فكفنه القديس الأنبا شنودة، ودفنه في الدير الذي سمي باسمه وهو



shrouded him. He buried him in the monastery, which was named after him and known by the Red Monastery, west of Souhag. Anba Shenouda wrote down his biography and asceticism. He called him "Peter" for what he saw from his endurance of hardships, as the rock.

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

#### 4. The Departure of St. Apollo, Friend of Anba Abib

On this day also, St. Apollo, who was like the angels, the friend of St. Abib, departed. They were of the fourth century saints. He was born in the city of Akhmim. He resembled his parents in piety since young age. He practiced the life of asceticism and was inclined to the solitary life. He spent his time in studying the Holy Bible, and in contemplation and praying.

He had a close friend called Abib and they were in agreement in thought and had the same monastic aspiration. Apollo went to one of the monasteries, where he dwelt in seclusion in a cell practicing a life of fellowship with God. He met his friend Anba Abib from time to time and was present at the time of his departure (Anba Abib departed on the 25<sup>th</sup> of Babah). The holy father Anba Apollo departed in a good old age.

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

#### 5. The Martyrdom of St. Hippolytus, Pope of Rome

On this day also, St. Hippolytus, Pope of Rome, was martyred. He was a perfect and righteous man, so they chose him for the Roman See, after the departure of Pope Augius. This was in the first year of the enthronement of Pope Celadios, the 9<sup>th</sup> Patriarch of Alexandria (his patriarchate was from 152 AD to 166 AD).

Pope Hippolytus constantly taught his people and defended the Orthodox faith. When the Roman Emperor Claudius Caesar (Antonius) heard of him, he summoned the saint and asked him to worship the idols. When he refused, he ordered to torture him. They tortured him severely then tied a heavy stone to his feet, and threw him into the sea, and thus he received the crown of martyrdom.

On the following day, one of the faithful found the body floating above the water, and the stone tied to his feet. He took him to his home, shrouded him with expensive shrouds, and buried him.

الشهير بالدير الأحمر، غربي سوهاج. وقد كتب القديس الأنبا شنودة سيرته ونسكياته ودعاها "بطرس" لما رآه من قوة احتماله الأتعاب مثل الصخر. بركة صلواته فلتكن معنا. آمين.

4. نياحة الأنبا أبولو، صديق القديس الأنبا أبيب من قديسي القرن الرابع الميلادي وفيه أيضاً نتيج القديس الأنبا أبولو المتشبهه بالملائكة، صديق الأنبا أبيب وهما من قديسي القرن الرابع الميلادي. وُلِدَ هذا القديس بمدينة اخميم وكان مثل أبويه، تقياً منذ حدثته، يمارس الحياة النسكية، ميالاً لحياة الوحدة، يقضي وقته في دراسة الكتاب المقدس والتأمل والصلاة. وكان له صديق حميم يدعى أبيب اتفقا معاً في الفكر وتلاقت اشتياقاتهما للحياة الرهبانية. انطلق أبولو إلى أحد الأديرة، حيث سكن في قلاية منفردة يمارس حياة الشركة مع الله. وكان يلتقي من وقت لآخر بصديقه أبيب وحضر نياحته (نياحة الأنبا أبيب يوم 25 بابه). ونتيج القديس الأنبا أبولو في شيخوخة صالحة. بركة صلواته فلتكن معنا. آمين.

5. نياحة القديس أبوليدس، بابا روما وفيه أيضاً استشهد البابا القديس ابوليدس بابا روما. كان رجلاً فاضلاً وكاملاً فاختره لكرسي روما بعد الأب أجوس، في أول سنة من جلوس البابا كلاوتيانوس البطريرك السكندري التاسع (جلس البابا كلاوتيانوس سنة 152 ميلادية، ونتيج سنة 166 ميلادية). كان البابا ابوليدس مداوماً على تعليم شعبه ومدافعاً عن الإيمان المستقيم. فسمع به أنطونيوس قيصر، إمبراطور روما، فعرض عليه عبادة الأوثان. ولما رفض، أمر بتعذيبه. فعذبوه كثيراً، ثم ربطوا في رجليه حجراً ثقيلاً والقوه في البحر، فنال إكليل الشهادة. ووجد جسده أحد المؤمنين طافياً على الماء، والحجر مربوطاً في رجليه. فأخذته إلى منزله وكفنه بأكفان فاخرة ودفنه. وقد كتب هذا الأب أقوالاً كثيرة نافعة وقوانين لا تزال باقية حتى

This father left a great wealth of teachings and 38 church canons, that are still in use till this day.  
May the blessing of his prayers be with us all. Amen.

اليوم عددها 38 قانوناً.  
بركة صلواته فلتكن معنا. آمين.

### 6. The Departure of Anba Abanoub, the Owner of the Golden Fan

On this day also, was the departure of the saint Anba Abanoub, who is known as the Owner of the Golden Fan.  
May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

6. نياحة القديس أبانوب، صاحب المروحة الذهب  
وفيه أيضاً تنيخ القديس أبانوب، صاحب المروحة الذهب.  
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 Δαβιδ α: α

Psalm 1: 1

مزمور 1: 1

Ὁτυακαριος πε πιωμι: ετε  
υπερωυ δεν πσοβνι ντε νιασεβης:  
ουδε υπεροβι ερατγ ει φυωιτ ντε  
νιρεφερνοβι: ουδε υπεφρευμι ει  
τκαθεδρα ντε νιλοιμος. **Αλληλουια.**

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. **هلليويا.**

## The Liturgy Gospel

إنجيل القديس

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

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

Ὁτὰναστωσις εβωλ δεν  
πιερασσελιον εθογαβ κατα Πατθεον  
ασιογ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατθεον Δ: κτ - ε: ιε

Matthew 4: 23 – 5: 16

متي 4: 23 – 5: 16

Οτοζ ναρκωτ πε ηξε Ιησοϋς ζεν  
 †Σαλιεὰ τηρς εϋτςβω ζεν  
 νοϋρνασωση: οτοζ εϋρωϋ  
 ἠπιερασσελιον ητε †μετοτρο: οτοζ  
 εϋερφαδρι εϋωνι νιβεν νεμ ιαβι νιβεν  
 ετδεν πιλαος.

Οτοζ ἀτεϋςμη ι εβολ ζεν †Cτρία  
 τηρς: οτοζ αϋινη ναϋ νοτον νιβεν  
 ετρεμκνοϋτ ζεν νοϋϋωνι νεμ  
 οϋκαϋε νοϋμηϋ ηρη†: ηηετε  
 νιδεμων νεμωοτ νεμ ηηετοι  
 ἠπερμοϋ νεμ ηηετωηλ εβολ οτοζ  
 αϋερφαδρι ερωοτ.

Οτοζ αϋμοϋ ηςωϋ ηξε ζανηϋ†  
 ἠμηϋ εβολ ζεν †Σαλιεὰ νεμ †μη†  
 ἠβακι νεμ Ιεροϋσαλημ νεμ †ιοϋδεὰ  
 νεμ ζιμηρ ἠπιλορδανης.

Εταϋναϋ δε εηιμηϋ αϋϋε ναϋ  
 εϋϋωι εχεν πιτωοτ οτοζ εταϋρεμσι  
 αϋι ζαροϋ ηξε νεϋμαθητης.

Οτοζ εταϋροτων ηρωϋ ναϋτςβω  
 νωοτ εϋχω ἠμοος.

Ωοηνιατοϋ ηηιζηκη ἠπιπνευμα χε  
 εωοτ τε †μετοτρο ητε ηιφηνοϋ.

Ωοηνιατοϋ ηηηετερηηβι †νοϋ χε  
 ηεωοτ πετοηνα†ζο ερωοτ.

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.

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.

Great multitudes  
 followed Him, from  
 Galilee, and from  
 Decapolis, Jerusalem,  
 Judea, and beyond the  
 Jordan.

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.

وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ  
 يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ  
 الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ  
 ضَعْفٍ فِي الشَّعْبِ.

فَدَاعَ خَبْرَهُ فِي جَمِيعِ سُورِيَةَ.  
 فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
 الْمُصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
 مُخْتَلِفَةٍ وَالْمَجَانِينِ وَالْمَصْرُوعِينَ  
 وَالْمَقْلُوجِينَ فَشَفَاهُمْ.

فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ  
 وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ  
 وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ

وَلَمَّا 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.

Ἐὐλογεῖται ἡ ἡμεῖς καὶ ἡ ἡμεῖς  
οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

Ἐὐλογεῖται ἡ ἡμεῖς καὶ ἡ ἡμεῖς  
οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

Ἐὐλογεῖται ἡ ἡμεῖς καὶ ἡ ἡμεῖς  
οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

Ἐὐλογεῖται ἡ ἡμεῖς καὶ ἡ ἡμεῖς  
οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

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οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

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οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

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οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

Ἐὐλογεῖται ἡ ἡμεῖς καὶ ἡ ἡμεῖς  
οἱ ἡμεῖς καὶ ἡ ἡμεῖς.

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.

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.

طُوبَى لِلرُّحَمَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

طُوبَى لِلْجَائِعِ وَالْعَاطِشِ إِلَى الْبِرِّ  
لِأَنَّهُمْ يَشْبَعُونَ.

طُوبَى لِلرَّحَمَاءِ لِأَنَّهُمْ يُرْحَمُونَ.

طُوبَى لِلنَّاقِيَةِ 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.

افْرَحُوا وَتَهَلَّلُوا لِأَنَّ أَجْرَكُمْ عَظِيمٌ  
فِي السَّمَاوَاتِ، فَأَنَّهُمْ هَكَذَا طَرَدُوا  
الْأَنْبِيَاءَ الَّذِينَ قَبْلَكُمْ.

أَنْتُمْ مِلْحُ الْأَرْضِ وَلَكِنْ إِنْ فَسَدَ  
الْمِلْحُ فِيمَاذَا يَمْلَحُ؟ لَا يَصْلُحُ بَعْدَ  
لِشَيْءٍ إِلَّا لِأَنَّهُ يُطْرَحُ خَارِجًا  
وَيُدَاسُ مِنَ النَّاسِ.

Πῶθεν πε φῶτινι ἄπικοςμος  
ἄμμον ὡχου ἵτε οὔβακι χωπ εσχῆ  
εἰχεν οὔτωον.

Οὔδε ἄπαῦβερε οὔδῆβς ἵσεχαϋ  
δα οὔμεντ ἀλλὰ ἐπαῦχαϋ εἰχεν  
†λαῦχῆνιὰ: οὔοε ψαϋεῖροῦνι ἐοὔον  
νιβεν εὔωοπ δῆν πιῆ.

Παῖρη† μαρε πετενοῦνι  
εῖροῦνι ἄπεῖθο ἵνῆρωμι  
εὔοπωε ἵσεναῦ ἐνετενεῖβῆοὔι:  
εῖοῆνεῦ ἵσεῦῶοῦ ἄΠετενῆωτ  
εὔδῆεν νῆφῆοὔι.

*Πῶοῦ φα Πεννοῦ† πε: ψα ἐνεε  
ἵτε νῆνεε: ἄμῆν.*

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 نُورُ الْعَالَمِ. لَا يُمَكِّنُ أَنْ تُخْفَى  
مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ.

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمِكْيَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لْجَمِيعِ الَّذِينَ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَّامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيُمَجِّدُوا آبَاكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 6<sup>th</sup> Day of Amshir قطمارس قراءات اليوم السادس من شهر أمشير المبارك

## CοRCοοτ ñεζοοτ ùΠιὰβοτ Uεωπρ

### 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 ζζ: λγ, λ	Psalm 68: 35, 3	المزمور 67: 33, 4
<p>Οτῶφηρι πε ΦνοτϚ ðεν νηεθοταβ            ñταϚ: ΦνοτϚ ùπιλcραηλ ñθοϚ εϚεϚ            ñοτϚου νεμ οτὰμαρι ùπεϚλαοc: οτοz            νιθουηι μαροτοτνοϚ μαροτθεληλ            ùπεῦθο ùΦνοτϚ: μαροτοτνοϚ ðεν            οτοτνοϚ. <b>ΑΛΛΗΛΟΥΙΑ.</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، ويتعمون بالسرور. <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>Οτὰναcτνωcic εβολ ðεν            πιεταcτελιον εθοταβ κατa Uατθεον            acioτ.</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>Uατθεον ι: ιε - κτ</b>	<b>Matthew 10: 16 - 23</b>	<b>متى 10: 16 - 23</b>

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανοῦωνα ὑωπι οῦν ἔρετενοι ἡσαβε  
ἕφρητ ἡνιζοϋ: ἀκερεοσ δε ἕφρητ  
ἡνιδῶρμπι.

Ἰαζῶητεν δε ἔρωτεν ἔβολ ζα  
νιρωμι: σενατ ἕμνοῦ ζαρ  
ἔζανυανητζαπ οῦοζ  
σεναερμακτιστοιν ἕμωτεν δεν  
νοῦσῖναζωση.

Εὔεεν ἕμνοῦ δε ἡνιοῦρωοῦ νεμ  
νιζηεμων εῶβητ εῦμετμεῶρε νωοῦ  
νεμ νιεθνοσ.

Εῦωπ δε ἀῦωανητ ἕμνοῦ  
ἕπερϋιρωοῦϋ ζε πωσ ιε οῦ πε  
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν  
ἰουῖνοῦ ἔτεῦμαῦ ἕφηἔτετενναζα  
ἕμοϋ.

Ἡῶτεν ζαρ ἀν πεδῶναζαζι ἀλλα  
Πῖπνευμα ἡτε πετενιωτ εῶναζαζι  
δεν ἕμνοῦ.

Ερε οῦσον δε εϋἔτ ἡνοῦσον ἔφμοῦ:  
οῦοζ ἔρε οῖωτ εϋἔτ ἡνοῦηρι: οῦοζ  
ἔρε ζανῦηρι τωοῦνοῦ ἔξεν νοῖοῖτ  
εῦἔδοῶβοῦ.

Οῦοζ ἔρετενεῦωπι εῦμοστ  
ἕμωτεν ἡξε οῦον νιβεν 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 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 εθναδμουνη ντοτυ φα εβολ φα  
πεθνανοθευ.

Εγωπη δε αυγανθοσι νωτεν θεν  
ταιβακι φωτ εκεοτι: αμην τρω μμοσ  
νωτεν γε ννετενφορ εμωτ νιβακι  
ντε Πισραηλ φατερι νγε Πωηρι  
μΦρωι.

*Πῶσοι φα Πεννορτ 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  
فَاهْرَبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ  
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مَدْنَ إِسْرَائِيلَ  
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

## Ψωπη

### 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 αρωαι νηιθουη: νευ  
οτορνοφ ννηετσορτων θεν πορθητ:  
οτορνοφ νηιθουη θεν Πβοις: οτορ ορωηε  
εβολ μφμενι ντε τεμετασιοσ.

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. **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>Ὁ ἄναστωσις ἐβόλ θεν      πιερασσελιον εθοραβ κατὰ Μαρκον      ασιοϋ.</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>Ἄναϋ Δε ἰθωτεν ἐρωτεν σεναϋ      θηνοϋ ἐθανμαδῆϋβαπ: οτοϋ θεν      νισϋναςωση σεναβιοϋ ἰρωτεν οτοϋ      ἵποϋταρωτεν ἐρατεν θηνοϋ ναβρεν      βανρησημων νεμ βανοϋρωοϋ εοβητ      εϋμετεμερε νωοϋ.</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>Νεμ νισθνος τηροϋ βωϋ ἰγορη      ἵποϋβιωϋ ἰπιερασσελιον.</p>	<p>And the gospel must      first be preached to all the      nations.</p>	<p>وَيَنْبَغِي أَنْ يُكْرَرَ أَوْلًا بِالْإِنْجِيلِ فِي      جَمِيعِ الْأُمَمِ.</p>
<p>Οτοϋ ἐϋωπ ἵποϋτεν θηνοϋ εϋϋ      ἰμωτεν ἰπερεϋγορη ἵβρωωϋ ρε οϋ      πε ἐτετεννασαϋ ἰμοϋ: αλλα      φηετοϋναθηϋ νωτεν θεν ϋοϋνοϋ ἐτε      ἰμαϋ φαι πε ἐτετεννασαϋ ἰμοϋ:      ἰθωτεν ϋαρ αν πεθνασαϋ αλλα      Πῖνεϋμα 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>فَمَتَىٰ سَاقُوكُمْ لِيَسْلِمُوكُمْ فَلَا تَعْتَنُوا      مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُّوا      بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ      فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسَنَّتُمْ أَنْتُمْ      الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُسِ.</p>
<p>Οτοϋ ἐρε οϋσον ϋ ἵποϋσον ἐϋμοϋ      οτοϋ ἐρε οϋωτ εϋεϋ ἵποϋηρι: οτοϋ      σενατωοϋνοϋ ἵνε βανϋηρι ἐξεν      νοϋιοϋ οτοϋ σεναβιοϋ.</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 إِلَىٰ الْمَوْتِ      وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَىٰ      وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.</p>
<p>Οτοϋ ἐρετενεϋωπι εϋμοϋϋ      ἰμωτεν ἵνε οϋον νιβεν εοβε Παραν:      φη δε εθναλμοϋ ἵποϋτεϋ ϋα ἐβόλ φαι      πε φηεθνανοϋεμ.</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 إِلَىٰ      الْمُنْتَهَىٰ فَهَذَا يَخْلُصُ.</p>

Πῶς φα Πεννοῖτ πε ἠεε  
 ἵτε νι ἠεε: ἄμην.

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 ἠΠενβοικ Ἰησοῦς  
 Πιχριστος: πιάποστολος εἰθαρεμ:  
 φηἠεταῖθαῤῥ ἐπιζῶεννοῦφι 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.

Ἐεβερος ἰβ: ῥ - ἰδ

Hebrews 12: 3 - 14

العبرانيين 12: 3 - 14

Ἐεκεεκ ἠνοῖτ ζαρ  
 ἠεταμετρεἠαμονι ἵτοτεῤ ἵτε φα  
 ἠπαρητ ἠεβολ ζιτοτοῖ ἵνιρεφερνοβι  
 εἰαντιλοζιἠ ἠρωῖτ ἠμιν ἠμωῖτ ζινα  
 ἵτετενεῤτεμδιδιζι ἠερετενβηλ ἠεβολ  
 ζεν νετενψῤγχι.

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 وَتَحْزُرُوا فِي نَفُوسِكُمْ.

Ἐπατετενοῖζι ζαρ ἠρατεν ἠνοῖτ  
 ἠερετενῖοῖβε φνοβι ἠα ἠδῤρη ἠεῖςνοῖ.

You have not yet resisted to bloodshed, striving against sin.

لَمْ تَقَاوَمُوا بَعْدُ حَتَّى الدِّمِ مُجَاهِدِينَ ضِدَّ الْخَطِيئَةِ.

ἠτοῖζ ἠερετενεῖρωβῶ ἠπιῖωτ  
 ἵηητ φα ἠεταῤαζι νεμωτεν ἠφῤρητ  
 ἵεζανῶηρι: Παῤῶηρι ἠπερερκοῖζι ἵηητ  
 ζεν ῖςβω ἵτε Πῖοικ: οῖῤδε ἠπερβωλ  
 ἠεβολ εῤσοζι ἠμοκ.

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 تَحْزُرْ إِذَا وَبَّخَكَ».

Φη γαρ ἐτε Πβοις μει ἕμοϋ ἠαϋ  
τῆβω ναϋ ἠαϋερμαστιστοις Δε ἠῶηρι  
νιβεν ἐτεϋναῶποϋ ἔροϋ.

Δριϋπομενιν ἠῆβω αϋαζι  
νεωτεν ἕφρητ ἠεανῶηρι ἠτε  
Φνοϋτ: νιμ γαρ ἠῶηρι ἐτε ἕπαρε  
πεϋωτ τῆβω ναϋ.

Ιςξε τετενϋχι σαβολ ἠτῆβω  
ἠἔταϋ ἐρῶφρη ἔροϋ τηροϋ: εαρα  
ἠἠωτεν εανῶηρι ἠνοϋε οτοϋ ἠἠωτεν  
εανῶηρι αν.

Ιςξε νενοϋτ μεν ἠτε τσαρζ ναϋ  
ἠταν ἕμαϋ ἠρεϋτῆβω: οτοϋ ναῶφιτ  
εατοϋεη: ιε ἠεοϋο αν ξε ἠτενδνεζωη  
ἕφωτ ἠτε νιπνεϋμα οτοϋ ἠτενωηε.

Πη μεν γαρ ἠροϋ ογκοϋχι ἠεροϋ  
ναϋτῆβω ναη κατα πετερνωϋ: φαι  
Δε ἠἠοϋ πετεροϋρι ναη ἠεοϋο ξε  
ἠτενδἠ εβολ εεν τεϋμεττοϋβο.

Εβω Δε νιβεν ἠροϋ ττοϋνοϋ μεν  
ἕπακξεμοϋ ἠναοϋραϋι νε αλλα ἠτε  
οϋμαε ἠεητ: ἐπῆδε Δε οτοϋταε  
ἠεϋρινηκοη ἠτε τμεἠμη: ἠαϋ τηϋ  
ἠηἠεταϋεϋεϋμαζιη ἕμωϋ εβολ  
ειτοτϋ.

Εἠβε φαι νιζιε ετϋχη 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 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 اِنْسَادَنَا  
مُؤَدِّبِيْنَ، وَكُنَّا نَهَابُهُمْ. اَفَلَا نَخْضَعُ  
بِالْاَوْلٰى جَدًّا لِاَبِي الْاَرْوَاحِ فَحَيًّا؟

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.

Αριστι ἠθανζινδοσι ενσογτων  
 ἠνετενδαλαγζ: θινα ἠτε ὑτεμ  
 †μετβαλε ρικι μαλλον δε ἠτεελοξε.

Ἰοσι ἠσα †θιρηνη νεμ ογον  
 νιβεν: νεμ πιτογβο φηετε ατῆνογφ  
 ἠμιοη ἔλι ναναγ 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 πιθονιτ  
 ἠἐπιστολη ἠτε πενιωτ Πετρος.  
 Ἀμην. Ἡαμενρα†.

**ἁ Πέτρος 2: 18 - 19**

Ἡαμενρα† ἠπερερ ἠηνογ ἠγυεμμο  
 δεν πιρωκθ εθναγωπι δεν ἠηνογ:  
 ενεπιρασμιοσ νωτεν ἠφρη† ἠογρωβ  
 ἠγυεμμο ἔαγζεμ ἠηνογ.

Ἀλλα ἠφρη† ἐρετενοι ἠψφρη  
 ἐνιἠκαγθ ἠτε Πιχριστοσ: ραγι θινα  
 δεν πιθωρπ ἔβολα ἠτε πεγῶογ  
 ἠτετενραγι δεν ογθελα.

Ισζε δε σεγωγ ἠμωτεν δεν φραη  
 ἠΠιχριστοσ ὠογνιατεν ἠηνογ: ζε φα  
 πιῶογ νεμ †ζου νεμ Πιπνεγμα ἠτε  
 φνογ† αγῆτον ἠμογ ἔζεν ἠηνογ.

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  
 امْتِحَانِكُمْ، 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 φειδωλοῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου.

Ἐπεὶ οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ φειδωλοῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου.

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ἢ ὡς ἐπὶ φειδωλοῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου.

Ὁμοίως οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου  
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ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου.

Ὁμοίως οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ φειδωλοῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου.

*Ἐπεὶ οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ φειδωλοῦ καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου  
ἢ ὡς ἐπὶ ἀκαταστάτου καὶ ἄδικου.*

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؟

فَإِذَا، 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 ἵὰ ποστολοσ: ἐρε ποῦσμοῦ εσοῦαβ ὡπι νεμωδ. Δυην.</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 ζ: μΔ - η: α</p>	<p style="color: red;">Acts 7: 44 - 8: 1</p>	<p style="color: red;">أعمال 7 : 44 - 8 : 1</p>
<p>Ϡσκῆνη ἵτε ϑμετμεορε οηένασ ἵτε νενοιϑ εἰ ἵωαρε κατὰ φρηϑ ἐταροῦαζσαζνι ἵξε φηετσαζι νεμ Ὑῶνχοσ ἐθαμιοσ κατὰ πιτῆποσ ἐταρῆαῦ ἐροϑ.</p> <p>Θαι ἐτατολοσ ἐδοῦη νεμωῶ ἐαῦτοποσ ἐρωῶ ἵξε νενοιϑ νεμ Ἰησοῦ ζεν πιάμαζι ἵτε νιεθνοσ νηέτα Φνοῦϑ ζιτοῦ ἐβολ ζαῖτη μῆρο ἵτε νενοιϑ ὡα νιεροῦ ἵτε Δαῦιδ.</p> <p>Φηέταρῆαζι ἵνοῦμοῦ ἵπεῦθο ἵΦνοῦϑ: οροζ αρερετιν ἐθαμιο ἵνοῦα ἵὡπι ἵΦνοῦϑ ἵλακωβ.</p> <p>Σολομων δε αρεκετ οῦηι ναϑ.</p> <p>Δλλα ναρε πετβοσι ὡπι αν ζεν ζανμοῦηκ ἵχιζ κατὰ φρηϑ ἐτε πιπροφηηχοσ ζω ἵμοσ.</p> <p>Ζε ἵφε πε παῑρονοσ οροζ ἵκαζι πε φῆα ἵνεμνι ἵτε ναβαλαῦζ: αῦ ἵηι πε φηέτετεν νακοῦϑ ηηι πεζε Πβοις: ιε αῦ πε φῆα ἵτε παμωῦτοη.</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 لِلَّهِ 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>

Ἦν ταῦτα ἀνὰ καρδίαν αὐτοῦ.

Πῖναυτ νὰρβι οὐορ νὰτσεβι δὲν  
ποῦκερητ νεμ ποῦκεμαυχ: νῶωτεν  
ἵσχοῦ ριβεν τετεν† ἐδοῦν ἐζρεν  
Πῖπνευμα εθοῦαβ ἠφρη†  
ἵνετενκειο† οὐορ νῶωτεν ρωτεν.

Πῖμ ἐβολ δὲν νῖπροφητης ἐτε ἠπε  
νετενιο† βοχι ἵσωφ: οὐορ ἀρδωτεβ  
ἵνηεταῦερωορπ ἵελιωῦ ἐπζινῖ ἵτε  
πῖθμῖ: φαι νῶωτεν ἐταρετενθιϋ  
οὐορ ἀρετενδοοβεϋ.

Νῶωτεν ἀρετενβῖ ἠπινομοσ  
ἐζανθωα νὰστελοσ οὐορ ἠπετενἀρεβ  
ἐροϋ.

Ἦαι δε ἐταρσοομοῦ νὰρψοβωεβ  
ἠπορρητ οὐορ νὰρδραρρεχ  
ἵνοῦναρρι ἐρρη ἕρωϋ.

Стефанос δε εμμερ ἐβολ δὲν  
φῖμαρ† νεμ Πῖπνευμα εθοῦαβ νεμ  
αρσομσ ἐρρη ἐτφε αρναρ ἐπῶοῦ  
ἠφνοῦ† οὐορ ἵσος ερδελ ἐρατϋ  
σαοῖναμ ἠφνοῦ†.

Οὐορ περαϋ ρε ρηππε †ναρ  
ἐνιφνοῖ ἐροῦνη: οὐορ Πωρη ἠφρωμ  
ερδελ ἐρατϋ σαοῖναμ ἠφνοῦ†.

Ἀρωῦ δε ἐβολ τηροῦ δὲν οῦνηῦ†  
ἵσμη οὐορ ἀνὰμαρ ἵνοῦμαυχ οὐορ

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 وَعِجْرَ الْمُخْتُونِينَ بِالْقُلُوبِ وَالْأَذَانِ، أَنْتُمْ دَائِمًا تُقَاوِمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ، كَذَلِكَ أَنْتُمْ.

أَيُّ الْأَنْبِيَاءِ لَمْ يَصْطَهْدُهُ 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 وَصَرَّوْا 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 أَذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ وَاحِدَةٍ.

αὐτοῖσι ἐν κοινῷ ἔβη ὁμοῖοι ἐξ ἑνὸς ἔσωσεν.

Ὁμοῖοι ἀρετῶν σαβολὴ ἡ πόλις  
ἀρετῶν ἐξωσεν: ὁμοῖοι νικηθεὶς ἀρετῶν  
ἡ νουθεσία δαράτῃ ἡ νοθεύωσι  
ἐπεφραν πε Κατλός.

Ὁμοῖοι ἀρετῶν ἐξεν Στεφάνος  
ἐφῆτο ὁμοῖοι ἐξωσεν ἡμῶς καὶ Πβοῖς  
Ἰησοῦς ὡς παῖνευμα ἔροκ.

Ἀρετῶν δε ἐξεν νεκρῶν ὁμοῖοι  
ἀρετῶν ἐβόλῃ δὲν ὁρῶντι ἡμῶν ἐξωσεν  
ἡμῶς καὶ Πβοῖς ἡνεκεν παῖνοβι ἔρωσεν:  
ὁμοῖοι φαῖ ἐταρῶν ἀρετῶν.

Κατλός δε ναρτῶν πε ἐξεν  
ἐξεν περῶν: ἀρετῶν δε ἡμῶν  
ἐτεῦμα ἡνεκεν ὁρῶντι ἡμῶν ἐξεν  
ἡ ἐκκλησία ἐτῶν Ἰεροσολῶν ἀρετῶν  
δε ἐβόλῃ τῆρον ἐν Ἰουδαία καὶ Σαμαρία  
νεμ ἡ Καμαρία ὡς ἀποστόλων  
ἡμῶν.

*Πισαὶ δε ἡτε Πβοῖς ἐφῆται ὁμοῖοι  
ἐφῆται: ἐφῆται ὁμοῖοι ἐφῆται:  
δὲν ἡ δία ἡ ἐκκλησία ἡτε ἡ φωνή:  
ἡμῶν.*

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. وَالشَّهَادَةُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رِجْلِ شَابِّ يُقَالُ لَهُ شَاوُلُ.

فَكَانُوا يَرِجُمُونَ اسْتَفَانُسَ وَهُوَ يَدْعُو وَيَقُولُ: «أَيُّهَا الرَّبُّ يَسُوعُ أَقْبِلْ رُوحِي».

ثُمَّ جَثَا عَلَى رُكْبَتَيْهِ وَصَرَخَ بِصَوْتٍ عَظِيمٍ: «يَا رَبُّ لَا تُقِمَ لَهُمْ هَذِهِ الْخَطِيئَةَ». وَإِذْ قَالَ هَذَا رَقَدَ.

وَكَانَ شَاوُلُ رَاضِيًا بِقَتْلِهِ. وَحَدَّثَ فِي ذَلِكَ الْيَوْمِ اضْطِهَادَ عَظِيمٍ عَلَى الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتْ الْجَمِيعُ فِي كُورِ الْيَهُودِيَّةِ وَالسَّامَرَةِ مَا عَدَا الرُّسُلَ.

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

### Synaxarium of Amshir 6

سنكسار اليوم السادس من شهر أمشير

1. The Martyrdom of the Saints Abakir, John, the Three Virgins and Their Mother
2. The Departure of St. Marcus IV, 84<sup>th</sup> Pope of

1. استشهاد القديسين أباكير ويوحنا والثلاثة عذارى وأمهن
2. نياحة البابا مرقس الرابع، البطريرك الرابع



Alexandria

### 3. The Departure of St. Zanoftius

#### 1. The Martyrdom of the Saints Abakir, John, the Three Virgins and Their Mother

On this day, the saints Abakir; John; the three virgins, Theodora, Theopisti, and Theodosia; and their mother, Athanasia were martyred in Alexandria.

Abakir was born in Alexandria to godly parents, who raised him up with a Christian upbringing. He grew in loving God and the church. He learned the medical profession and became known for his knowledge, godliness and love for the poor. They accused him before the governor that he was healing the people with sorcery and magic. The governor ordered to arrest him in spite of all the services that he offered freely to the people. Abakir fled to the Eastern Desert, where he joined the hermits, lived among them and served them.

However, John was a high-ranking officer in the army of the countries in Mesopotamia. He was a pious Christian, inclined to the ascetic life and worship. When he heard about Abakir, he left the military service, went to visit the holy places in Jerusalem, and then went to the Eastern Desert, where St. Abakir was. John met him, saluted each other, and John dwelt nearby Abakir. He took him as a teacher and they became spiritual brothers.

When Diocletian incited the persecution against the Christians, Alexandria became a stage for the torment and torture of the believers. The soldiers of the governor seized a Christian woman called Athanasia (which means the immortal) and her three virgin daughters; Theodora (which means the gift of God), Theopisti (which means the faith of God), and Theodosia (which means the glory of God). They led them bound for trial and torture to an area called Kanoub, east of Alexandria.

When St. Abakir heard, while he was in the Eastern Desert, of the arrest of Athanasia and her daughters, he had compassion on them, for he had known them before. He was concerned that torture might weaken their faith. He decided to go down to Alexandria to stand beside them. His spiritual brother John went down with him. As they entered Alexandria, they went to Kanoub to encourage Athanasia and her daughters.

Some wicked people informed the governor of the

والثمانون من بطاركة الكرازة المرقسية  
3. نياحة القديس زانوفوس

1. استشهد القديسين أباكير ويوحنا والثلاثة  
عذارى وأمهن  
في مثل هذا اليوم استشهد القديسون أباكير  
ويوحنا والثلاث عذارى، ثيودورة، وثاؤبستي،  
وثاؤذكسيا، وأمهن أناسيا، بالإسكندرية.  
وُلد أباكير في مدينة الإسكندرية من أبوين  
تقيين وربياه تربية مسيحية. فنشأ محباً لله  
والكنيسة. وتعلم مهنة الطب، فاشتهر بعلمه  
وتقواه ومحبة الفقراء. فوشوا به عند الوالي  
أنه يشفي الناس بالسحر والشعوذة. فأمر  
الوالي بالقبض عليه رغم علمه بالخدمات  
الكثيرة التي يقدمها لكل الناس. فهرب أباكير  
إلى الصحراء الشرقية، حيث انضم للنسك  
وعاش معهم وكان يخدمهم.  
أما يوحنا فكان ضابطاً كبيراً في بلاد ما بين  
النهرين، وكان مسيحياً تقياً يميل إلى حياة  
النسك والعبادة. ولما سمع بخبر أباكير، ترك  
الجنديّة وجاء وزار الأماكن المقدسة في  
أورشليم، ثم جاء إلى الصحراء الشرقية حيث  
يوجد القديس أباكير. فتقابلا وسلما على  
بعضهما وسكن يوحنا بجوار أباكير، واتخذ  
معلماً له في الفضيلة. وصارا كأخوين  
روحيين.

ولما أثار الملك دقلديانوس الاضطهاد على  
المسيحيين، وكانت الإسكندرية مسرحاً لحالات  
الاضطهاد والتعذيب، فأمسك الوالي بسيدة  
مسيحية مؤمنة تدعى أناسيا (تعني خالدة  
وغير مانتة) وبناتها العذارى الثلاث: ثيودورة  
(أي عطية الله)، وثاؤبستي (أي إيمان الله)،  
وثاؤذكسيا (أي مجد الله) واقتادوهن مقيدات  
للمحاكمة والتعذيب في منطقة تدعى كانوب  
بشرق الإسكندرية.

سمع القديس أباكير وهو في الصحراء بخبر  
القبض على أناسيا وبناتها. وكان يعرفهن من  
قبل، فأشفق عليهن لنلا يؤثر فيهن العذاب  
فيضعفن. فقرر أن ينزل إلى الإسكندرية  
للقوف بجانبهن. ونزل معه أخوه الروحي  
يوحنا. وما أن دخلا إلى الإسكندرية وذهبا إلى  
كانوب لكي يشجعا أناسيا وبناتها، حتى وشي  
بعض الأشرار للوالي بوصول أباكير ويوحنا.

arrival of Abakir and John. He ordered to arrest, try, and torment them with severe tortures. He also ordered to behead Athanasia and her daughters. St. Athanasia stood by her daughters to keep them steadfast in the faith and to comfort them and remind them that through martyrdom they will become brides of The Lord Christ. The governor beheaded the three daughters first, and then their mother, and thus they received the crown of martyrdom.

The governor performed this vicious act before Abakir and John to frighten them. Nevertheless, they became more steadfast in their faith and longed also for receiving the crown of martyrdom. After a long series of tortures, the governor ordered to behead them, and thus they received the crown of martyrdom. That was in the area called Kanoub, that was called later on Abu-Kir in reference to the saint Abakir.

St. Julius of Aqfahs came with his men, carried the bodies of the martyrs and buried them in a tomb nearby the church of St. Mark in Alexandria. He also wrote down the biography of their strive and martyrdom.

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

## 2. The Departure of St. Marcus IV, 84<sup>th</sup> Pope of Alexandria

On this day also, of the year 1079 of the martyrs, 1363 AD, Pope Marcus IV, the 84<sup>th</sup> Pope of Alexandria, departed. He was a native of the city of Qalyub, and became a monk in the Shahrān monastery by the name Ghabrial. He was a righteous monk, knowledgeable and godly.

After the departure of Pope Peter V, the bishops and lay leaders (Archons) convened and they chose this monk. He was consecrated Patriarch on the 8<sup>th</sup> day of tout, year 1065 of the martyrs, 1348 AD, by the name of Pope Marcus IV.

During his days, a severe persecution befell the Copts, some of the churches were destroyed and some of the monasteries were ruined. The country faced many difficulties. The Pope was imprisoned, and the Christian King of Ethiopia had to intervene to release the Pope.

Finally, after patience and thanksgiving for such trials, The Lord willed to relieve him from the toils of this world, and he delivered up his soul in the hand of The Lord and was buried in Shahrān monastery.

فأمر الوالي بالقبض عليهما ومحاكمتهما وتعذيبهما بعدايات شديدة. وأمر الوالي بقطع رؤوس أثناسيا وبناتها الثلاث. وكانت القديسة أثناسيا تثبت بناتها وتصيرهن وتعرفهن بأنهن إذا استشهدن يصرن عرائس المسيح. وهكذا قطعوا رؤوسهن أولاً ثم أمهن، فنلن إكليل الشهادة. وجعل الوالي استشهادهن أمام أباكير ويوحنا لكي يرعبيهما. ولكنهما ازدادا في التمسك بإيمانتهما واشتاقا أن ينالا كليل الشهادة أيضاً. وبعد سلسلة من العدايات، أمر الوالي بقطع رأسيهما، فنالا إكليل الشهادة، في منطقة كانوب التي سمت بعد ذلك أبوقير نسبة للقديس أباكير.

وبعدها جاء القديس يوليوس الأقفهصي مع غلماته وحملوا أجساد الشهداء ودفنوه في مقبرة قرب كنيسة مارمرقس بالإسكندرية. وكتب أيضاً قصة جهادهم واستشهادهم. بركة صلواتهم فلنكن معنا. آمين.

2. نياحة البابا مرقس الرابع، البطريرك الرابع والثمانون من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1079 للشهداء، سنة 1363 ميلادية، تنيح البابا مرقس الرابع، البطريرك الرابع والثمانون من بطاركة الكرازة المرقسية. كان هذا البطريرك من أهالي قليوب. وترهب بدير شهران باسم الراهب غبريال، وكان راهباً فاضلاً ذا علم وتقوى. وبعد نياحة البابا بطرس الخامس، اجتمع الأساقفة والأراخنة ووقع اختيارهم على هذا الراهب وتمت رسامته بطريركاً يوم 8 توت سنة 1065 للشهداء، سنة 1348 ميلادية، باسم البابا مرقس الرابع.

وقد حدثت في أيامه اضطهادات شديدة على الأقباط وهدمت بعض الكنائس وخربت بعض الأديرة وعمّ الضيق كافة البلاد. كما تعرض البابا للسجن أيضاً، وتدخل ملك أثيوبيا المسيحي لإطلاق سراح البابا. وأخيراً بعد صبر وشكر على التجارب، أراد الرب أن يريحه من أتعاب هذا العالم، فاستودع روحه الطاهرة في يد الرب ودفن بدير شهران.

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

بركة صلواته فلتكن معنا. آمين.

### 3. The Departure of St. Zanolius

On this day also, the holy father Anba Zanolius, departed. He was the abbot of a large community of monks in the region of El-Marayegh (it is currently the city of Maragha in Souhag governorate), district of Akhmim. He was known for asceticism and worship. He taught his children the virtues of monasticism, worship and the fear of God. He also established a convent for the virgins, put in charge a righteous mother and sent them epistles that explained the commandments and monastic rules.

When he completed his good endeavor, he departed in peace and was buried in his monastery. God wrought many signs from his pure body.

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

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

3. نياحة القديس زانوفوس وفيه أيضاً نتيج الأب القديس زانوفوس. كان هذا القديس أباً لمجمع رهباني كبير بناحية المرايغ (المرايغ: هي مدينة المراغة حالياً بمحافظة سوهاج) في مقاطعة أحميم. اشتهر بالنسك والعبادة وكان يعلم أولاده الرهبان الفضيلة والعبادة ومخافة الله. كما بنى ديراً للعداري وجعل لهن أمماً رئيسة وكان هو يرسل إليهن الرسائل بها الوصايا والقوانين الرهبانية. ولما أكمل سعيه الصالح، نتيج بسلام ودفن في ديريه وأجرى الله من جسده آيات كثيرة. 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 Δαβιδ λζ: ιθ, κ

Psalm 34: 19, 20

مزمور 33: 19، 20

Παρωουτ νιελτψις ντε νιθμηι:  
νοου ρηναναουου νξε Πβοις εβολ  
νηητου τηρου: Πβοις νααρεθ ενουκακ  
τηρου: ουαι εβολ νηητου τηρου  
νηνεελοελεε. **ΑΛΛΗΛΟΥΙΑ.**

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 أحزان الصديقين، ومن جميعها ينجيهم الرب، يحفظ الرب جميع عظامهم، وواحدة منها لا تنكسر. **هلليويا.**

## The Liturgy Gospel

إنجيل القديس

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

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

Οὐρανῶσι καὶ ἐβοῶντες  
 περὶ τῶν ἀγγέλων κατὰ Λουκᾶν  
 ἀσίου.

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**

Ἐταμίθε ἐβοῶντες ἄνεργητες  
 ἵνα νικᾷτε νημ νιΦαρισεὺς ἐσοῦσι  
 ἵνα κακῶς ὁποῦν ἐσαχί νημαὶ εἶθε  
 θανατηθῶτε.

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 يَكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكَتَّابَةُ  
 وَالْفَرِّيسِيُّونَ يَحْتَقُونَ جِدًّا  
 وَيَصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.

Ἐνθιγῶρον ἐχορραχί νουσαχί ἐβοῶν  
 θεν ρωχί.

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.

Ἐνοῖσι ἐταρωοντῆ ἵνα θαναθῶσι  
 ἄνεργητες ἵνα νικᾷτε  
 νημ νιΦαρισεὺς ἐσοῦσι  
 ἵνα κακῶς ὁποῦν ἐσαχί νημαὶ  
 εἶθε θανατηθῶτε.

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  
 تَحَرَّزُوا لِأَنَّفْسِكُمْ مِنْ خَمِيرِ  
 الْفَرِّيسِيِّينَ الَّذِي هُوَ الرِّيَاءُ.

Ἐνοῖσι ἐταρωοντῆ ἵνα θαναθῶσι  
 ἄνεργητες ἵνα νικᾷτε  
 νημ νιΦαρισεὺς ἐσοῦσι  
 ἵνα κακῶς ὁποῦν ἐσαχί νημαὶ  
 εἶθε θανατηθῶτε.

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.

Ἦν γὰρ ἐτετενναχοτοῦ θεν πῆρακι  
 σενασοθμοῦ θεν φῶτωι νουοῦ  
 φηεταρετενσαχί ἄνεργητες ἵνα  
 νικᾷτε νημ νιΦαρισεὺς ἐσοῦσι  
 ἵνα κακῶς ὁποῦν ἐσαχί νημαὶ  
 εἶθε θανατηθῶτε.

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."

لِذَلِكَ كُلُّ مَا قَلْتُمُوهُ فِي الظُّلْمَةِ  
 يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ  
 الْأُذُنَ فِي الْمَخَادِعِ يُنَادَى بِهِ عَلَى  
 السُّطُوحِ.

Ἔγω δὲ ἄνεργητες ἵνα νικᾷτε  
 νημ νιΦαρισεὺς ἐσοῦσι  
 ἵνα κακῶς ὁποῦν ἐσαχί νημαὶ  
 εἶθε θανατηθῶτε.

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.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا  
 مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَبَعْدَ ذَلِكَ  
 لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.

ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων.

Ἰνα ταυωτεν γε ἀριζοτ δατρη  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων

Ἰν τιον ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων

Ἀλλὰ νικεστω ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων

Ἰχω δε ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων

Φη δε εθναχολτ ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων

Οτος οτον ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων

Σοταν δε ἀτωαν ἔμμεντων ἔμμεντων  
ἔμμεντων ἔμμεντων ἔμμεντων ἔμμεντων

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.

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,

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ  
الَّذِي بَعْدَمَا يُقْتَلُ لَهُ سُلْطَانٌ أَنْ  
يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
هَذَا خَافُوا.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ  
بِفَلْسَيْنِ وَوَاحِدٌ 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 يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدْسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمْتُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤُسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا

νὴ ἐξοῦσιὰ ὑπερβρωσῶν ἕως ἵνα οὐ  
πεῖτε τενηνὰ ἐρωτῶν ἄλλοις ἵνα πε  
ἔτε τενηνὰ σοφί.

Πνεῦμα γὰρ εἰσοῦσιν  
ναὶ τὰ βωτῆν δὲν ἴσθῃσιν ἔτε ἄλλοις  
ἐνηθῆσιν ἐπιπῶν ἵνα σοφί.

*Πῶσιν φα Πεννοῦν πε πῶ ἐνεθ  
ἵνα τε νῆ ἐνεθ: ἀμην.*

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.*

تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ».

*والمجد لله دائماً.*

# Katameros Readings for the 7<sup>th</sup> Day of Amshir قطمارس قراءات اليوم السابع من شهر أمشير المبارك

## Cοτψαψϥ ὴεζοοτ ὠΠιὰβοτ ὘εψιρ

### Ροτζει

#### 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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Δεψορκ ὴνε Πβοιϥ οτοϥ ὴνεϥοτωμ ὴεθηϥ: ρε ὴθοκ πε φοτηβ ψα ε̅νεϥ κατὰ τ̅ταζιϥ ὠΜελχιϥεδεκ: Πβοιϥ ϥαοτ̅ιναμ ὠμοκ: ε̅θε φαι ε̅ε̅β̅ι̅ϥ̅ι̅ ὴνοτ̅α̅φε. <b>ΑΛΛΗΛΟΥΙΑ.</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>Οτ̅ὰνασ̅νωϥιϥ ε̅βολ̅ θ̅εν πιετ̅ασ̅σε̅λιον̅ ε̅θοτ̅αβ̅ κατὰ ὘ατ̅θ̅εον̅ ασ̅ιοϥ.</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>὘ατ̅θ̅εον̅ ι̅ε̅: ι̅ε̅ - ι̅θ̅</b></p>	<p><b>Matthew 16: 13 - 19</b></p>	<p><b>متي 16: 13 - 19</b></p>

Ἐταρὶ δε ἴξε Ἰησοῦς ἐνισὰ ἴτε  
ἰΚεσαριὰ ἴτε Φιλίππος ναρψῶνι  
ἴνεραμαθητῆς χε ἄρε νιρωμι ζω ἴμοο  
χε νιμ πε Πῶηρι ἴΦρωμι.

Πῶουτ δε πεχωουτ χε θανοουον  
μεν χε ἰωαννης πιρερτῶμο:  
θανκεχωουτι δε χε Ηλιας:  
θανκεχωουτι δε χε Ιερεμιας ιε οται  
ἐβολ θεν νιπροφητης.

Πεχαρ νουτ χε ἴῶωτεν δε  
ἀρετενχω ἴμοο χε ἄνοκ νιμ.

Αφῆροῦθ δε ἴξε Σιμων Πητρος  
πεχαρ χε ἴθοοκ πε Πιχριστοσ Πῶηρι  
ἴΦνουτ ετονηθ.

Αφῆροῦθ δε ἴξε Ἰησοῦς πεχαρ  
ναρ χε ῶοτηιατκ Σιμων Βαρ ἰωνα χε  
σαρτ νειμ ἴνορ αν αφωρπ ἴφαι νακ  
ἐβολ αλλα Παιωτ ετθεν νιφηοῦθ.

Ανοκ δε τχω ἴμοο νακ χε ἴθοοκ  
πε Πητροσ εἴκωτ ἴταεκκλῆσιὰ θιζεν  
ταπετρα οροθ νιπρῆη ἴτε ἴμεντ  
ἴνουθχεμοου ἐροσ.

Εἰετ δε νακ ἴνιωουτ ἴτε  
ἴμετοουρο ἴτε νιφηοῦθ οροθ  
φἴτεκνασονετ θιζεν πικαθι εφῆωπι  
εφσονε θεν νιφηοῦθ οροθ

When Jesus came into  
the region of Caesarea  
Philippi, He asked His  
disciples, saying, “Who do  
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.

وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي  
فَيْصَرِيَّةَ فَيَلْتَسَّ سَأَلَ تَلَامِيذَهُ: مَنْ  
يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.

فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ  
وَأَخْرُونَ إِبْرِيئِيلِيًّا وَأَخْرُونَ إِرْمِيَا أَوْ  
وَاحِدٍ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سَمْعَانَ بُطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

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

وَأَعْطِيكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرَبِّطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَخْلَعُهُ عَلَى الْأَرْضِ يَكُونُ مَخْلُوعًا  
فِي السَّمَاوَاتِ.



ΦΗΕΤΕΚΝΑΒΟΛϷ ΕΒΟΛ ΖΙΖΕΝ ΠΙΚΑΖΙ  
ΕΦΕΨΩΠΙ ΕΦΒΗΛ ΘΕΝ ΝΙΦΗΟΤΙ.

*Πῶσοι φα Πεννοῖτ πε ψα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

*Glory be to God forever.*

*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 οβ: ιζ, ιη, κα

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

المزمور 72: 17، 18، 21

Δκαμοσι ἵταχιζ ἵοῖναμ: οτοθ  
ἵερηι θεν πεκοβνι ακβιμωιτ νηι:  
οτοθ ακωοπτ ἐροκ νεμ οῦωοτ: ἀνοκ  
δε οῦαῖαθοθ νηι πε ἐτομτ ἐφνοῖτ  
ἐχω ἵταζελπις θεν Πβοις: εοριφιρι  
ἐνεκῶμοτ τηροτ θεν νιπῖλη ἵτε  
ῖγερη ἵσιων. **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.**

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

Οῦαῖασινωσις ἐβोल θεν  
πιεῖασιελιον εθοῖαβ κατὰ Ιωαννην  
ασιοτ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ναι δε τζονζεν υμωτεν ερωσ  
 ζινα ντετενυενρε νετενερηνοτ.

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

بِهَذَا أوصيكم حتى تحبوا بعضكم بعضاً.

Ιςζε πικοςμος μοςτ υμωτεν  
 αριεμι ζε ανοκ ηγωρπ πε  
 εταρμεστωι.

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

ان كان العالم يبغضكم فاعلموا انه قد ابغضني قبلكم.

Ενε νωωτεν ζαν εβολ ζεν  
 πικοςμος ναρε πικοςμος ναυενρε  
 πετεφωτ: οτι δε νωωτεν ζαν εβολ  
 ζεν πικοςμος αν: αλλα ανοκ αισετπ  
 θηνοτ εβολ ζεν πικοςμος εβε φαι  
 πικοςμος μοςτ υμωτεν.

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.

لو كنتم من العالم لكان العالم يحب خاصته. ولكن لانكم لستم من العالم بل انا اخترتكم من العالم لذلك يبغضكم العالم.

Αριφμενι υπιςαζι εταισαζι υμοσ  
 νωτεν: ζε υμον ογβωκ εναατ  
 επετβοις: ιςζε ανθοσι ηστωι νωωτεν  
 ζωτεν ενεδοσι ησα θηνοτ: ιςζε  
 αναρεζ επαααζι ενεαρεζ εφωτεν  
 ζωτεν.

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.

اذكروا الكلام الذي قلت لكم: ليس عبد اعظم من سيده. ان كانوا قد اضطهدوني فسيضطهدونكم وان كانوا قد حفظوا كلامي فسيحفظون كلامكم.

Αλλα ναι τηροτ σενααιτοτ νωτεν  
 εβε Παραν: ζε σεσωσην αν  
 υφνεταρταοτοι.

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

لكنهم انما يفعلون بكم هذا كله من اجل اسمي لانهم لا يعرفون الذي ارسلني.

Ενε υπι πε ογοζ ητααζι νεμωοτ  
 νε υμοντοτ νοβι υματ πε: τνοτ δε  
 υμοντοτ λωιζι υματ εβε ποτνοβι.

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

لو لم اكن قد جئت وكلمتهم لم تكن لهم خطية واما الان فليس لهم عذر في خطيتهم.

Φνεθμοστ υμοι εμοστ  
 υπακειωτ.

He who hates Me hates My Father also.

الذي يبغضني يبغض ابي ايضا.

Ενε ὑπὲρ ἡμῶν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν

ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν

*Πῶς φα Πεννοῦ πε ὡς ἐνεῖ  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν*

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.

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.*

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

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

*والمجد لله دائماً*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵνα πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῶκος ὑπὲρ ἡμῶν Ἰησοῦς  
 Χριστός: πιαποστολος εἶπαρεμ:  
 φηῖτα ἡμῶν ἐπιζητησῶν ἵνα  
 φῶκος.

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 ἐπιστολὴ ἵνα πενσαδ Παῦλος Πιὰποστολος

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν  
 ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν

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

فَاتِنَّا لَسْنَا نَكْرِزُ بِأَنْفُسِنَا بَلْ  
 بِالْمَسِيحِ يَسُوعَ رَبِّاً، وَلَكِنْ  
 بِأَنْفُسِنَا عِبِيدٌ لَكُمْ مِنْ أَجْلِ يَسُوعَ.

Χε Φνοῦτ ἀφ' οὗτος κε οὐρανῶν  
ἐφ' ἐροῦσιν ἐβόλ θεν π' ἄκτι: ἐτε φαί  
πε ἐταφ' ἐροῦσιν θεν νενθ' ἐροῦσιν  
ἵτε π' ἐμ' ἵτε π' ὄν μ' Φνοῦτ θεν π' οὐ  
ἵησοῦς Πιχ' ριστος.

Εὐοῦσαν ἡμῶν ἡμῶν θεν  
θ' ἀκτι: θ' ἵνα τ' μετ' ἵτε  
ἵτε τ' οὐ ἵτε ἡμῶν ἐθα Φνοῦτ τε  
οὐ ὄν ἐβόλ ἡμῶν ἵτε.

Εὐθ' ἐροῦσιν θεν θ' ἵνα: ἀλλὰ  
ἵτε ἐροῦσιν ἵτε: ἐροῦσιν ἡμῶν ἐβόλ  
ἀλλὰ ἵτε ἐροῦσιν ἵτε.

Εὐθ' ἐροῦσιν ἀλλὰ ἵτε ἡμῶν  
ἵτε ἵτε: ἐροῦσιν ἡμῶν ἐθ' ἀλλὰ  
τετακ' ἵτε.

ἵτε ἵτε ἐροῦσιν θ' ἵτε  
ἵτε θεν νενθ' ἵτε: θ' ἵνα πικ' ἵτε  
ἵτε ἵτε ἵτε ἵτε ἐβόλ θεν  
νενθ' ἵτε.

ἵτε ἵτε ἵτε ἵτε θ' ἵτε  
ἵτε ἵτε ἐροῦσιν ἵτε ἵτε ἵτε  
ἵτε ἵτε: θ' ἵνα πικ' ἵτε ἵτε ἵτε  
ἵτε ἵτε ἐβόλ θεν τετακ' ἵτε  
ἵτε.

ἵτε ἵτε ἵτε ἵτε ἵτε:  
ἵτε ἵτε θεν ἵτε.

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.

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.

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

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

مُكْتَبِينَ فِي كُلِّ شَيْءٍ، لَكِنْ غَيْرَ  
مُتَضَائِقِينَ. مُتَحِيرِينَ، لَكِنْ غَيْرَ  
يَائِسِينَ.

مُضْطَّهَدِينَ، لَكِنْ غَيْرَ مَتْرُوكِينَ.  
مَطْرُوحِينَ، لَكِنْ غَيْرَ هَالِكِينَ.

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

لَأَنَّنا نَحْنُ الْأَحْيَاءُ نُسَلَّمُ دَائِمًا  
لِلْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِكَيْ تَظْهَرَ  
حَيَاةُ يَسُوعَ أَيْضًا فِي جَسَدِنَا  
الْمَائِتِ.

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

Εφενδῆτην Δε ἵξε παῖπνευμα  
ἵτε φηναρτ κατα φρητ ετςδνοτ: γε  
αιναρτ εβε φαι αιςαχι: ἄνον ρων  
τενναρτ εβε φαι τενσαχι.

Ενεμι γε φηεταρτονος Πβοις  
Ιησοτς εφετονοσTEN ρων Νευ Ιησοτς  
οτορ ρηναταρον ερατεν Νευωτεν.

Ρωβ γαρ νιβεν εταρωπι εβε  
θηνοτ ρινα πιρμωτ ἵτεφερτοο οτορ  
ἵτεφερε πιωπερμωτ ερτοο εβολ  
ριτεν νιμω εοτωοτ ἡφνοττ.

Εθε φαι ἵτενερηκακιν αι: αλλα  
ιςγε πενρωμι ετσαβολ ρηνατακο αλλα  
πετσαδοτη ροι μβερι ἵεροοτ ρατρη  
ἵεροοτ.

Πακια γαρ ἵτε πενρορρεχ ἵτε  
τνοτ αφερρωβ ναν κατα οτμεττοο  
ετμεττοο ετβαροσ ἵτε οτωοτ ἵνεε.

Πτενωτ αι ἵνετεννατ  
ερωοτ αλλα νηετεννατ ερωοτ αι:  
νηετοτνατ γαρ ερωοτ ρανηροσ  
οτχοοτ νε: νη Δε ετε ἵνενατ ερωοτ  
αι ραν ωα ενεε νε.

Πενσωτη γαρ γε ερωπ  
αρωανρωλ εβολ ἵξε πενη ἵτε  
πενμἄρωπι ετριζεν ηκαρι ορονταν  
ἵνοκωτ εβολ ριτεν φνοττ οτη

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

knowing that He who  
raised up The Lord Jesus  
will also raise us up with  
Jesus, and will present us  
with you.

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

Therefore, we do not  
lose heart. Even though our  
outward man is perishing,  
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.

فَاذ لَنَا رُوحُ الْإِيمَانِ عَيْنُهُ، حَسَبَ  
الْمَكْتُوبِ «أَمَنْتُ لِدَلِّكَ تَكَلَّمْتُ»،  
نَحْنُ أَيْضًا نُؤْمِنُ وَلِدَلِّكَ نَتَكَلَّمُ  
أَيْضًا.

عَالَمِينَ أَنَّ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ  
سَيُقِيمُنَا نَحْنُ أَيْضًا بِيَسُوعَ،  
وَيُحْضِرُنَا مَعَكُمْ.

لَأَنَّ جَمِيعَ الْأَشْيَاءِ هِيَ مِنْ أَجْلِكُمْ،  
لِكَيْ تَكُونَ النِّعْمَةُ وَهِيَ قَدْ كَثُرَتْ  
بِالْأَكْثَرِينَ، تَزِيدُ الشُّكْرَ لِمَجْدِ اللَّهِ.

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

لَأَنَّ خِفَةَ ضِيقَاتِنَا الْوَقْتِيَّةِ تُنْشِئُ لَنَا  
أَكْثَرَ فَأَكْثَرَ ثَقَلٍ مَجْدٍ أَبَدِيًّا.

وَنَحْنُ غَيْرُ نَاطِرِينَ إِلَى الْأَشْيَاءِ  
الَّتِي تَرَى، بَلْ إِلَى الَّتِي لَا تَرَى.  
لَأَنَّ الَّتِي تَرَى وَقْتِيَّةٌ، وَأَمَّا الَّتِي لَا  
تَرَى فَأَبَدِيَّةٌ.

لَأَنَّنَا نَعْلَمُ أَنَّهُ إِنْ نُقِضَ بَيْتُ حَيَمَتِنَا  
الْأَرْضِيَّ فَلَنَّا فِي السَّمَاوَاتِ بِنَاءً  
مِنَ اللَّهِ بَيْتٌ غَيْرُ مَصْنُوعٍ بِيَدِ  
أَبْدِيٍّ.

ἠλαθμονκ ἠχιζ ἠνεεζ ζεν νιφνοῖ.

Ἦεν φαι γαρ τενφιὰρομ  
ενδιψωωοῦ ἐϋζιῶτεν ἠπενψωπι  
ἐβολ ζεν τῆε.

Ἰε ἐψωπ ανψανθηϋ ζιῶτεν  
σεναζεμεν αν ενβηψ.

Κε γαρ ἠνον θα νηεψωπ ζεν  
παιμαῆψωπι τενφιὰρομ ενερωψ ἐξεν  
φἠετε ἠτενορωψ αν ἐβαψτεν ἠμοϋ  
αλλα ἐοῦαζεμθηϋ ζιῶτεν ζινα  
ἠσεωμκ ἠπετε ψαϋμοῦ ἐβολ ζιτεν  
ἠπωνδ.

Φη δε ἐταϋερεζωβ ἐρον ἐφαι: φαι  
νε φνοῦϋ πε φἠεταϋϋ ναν ἠπὰρηβ  
ἠτε Πιπνευμα.

Ενταϋρηοῦτ ἠζητ ἠχοῦ νιβεν  
οῦοζ ενεμι ζε ενψωπ ται ζεν πιωμα  
τενζι ἠψευμο σαβολ ἠΠβοις.

Ανωψι γαρ ἐβολ ζιτεν οῦναζϋ  
πε νεμ ἐβολ αν ζιτεν οῦμοτ.

Ερε πενητ δε ταϋρηοῦτ οῦοζ  
τενϋμαϋ μαλλον εἰ ἐβολ ζεν  
πιωμα οῦοζ ἐψε θα Πβοις.

Εῶβε φαι ζε τενοι ἠμαιταιον ἠτε  
ενψωπ ται ζεν πιωμα ἠτε εννηοῦ  
ἐβολ ζεν πιωμα ἠτενψωπι ενραναϋ.

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

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.

فَاتِنَا فِي هَذِهِ أَيْضاً نُنِنُّ مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَنَا الَّذِي  
مِنَ السَّمَاءِ.

وَإِنْ كُنَّا لِأَيِّسِينَ لَا نُوجَدُ عُرَاةً.

فَاتِنَا نَحْنُ الَّذِينَ فِي الْخَيْمَةِ نُنِنُّ  
مُتَقَلِّبِينَ إِذْ لَسْنَا نُرِيدُ أَنْ نُخْلَعَهَا بَلْ  
أَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يُبْتَلَعَ الْمَائِثُ  
مِنَ الْحَيَاةِ.

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

فَإِذَا نَحْنُ وَانْتَقُونَ كُلَّ حِينٍ  
وَعَالِمُونَ أَنَّنَا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحَنُّ مُتَعَرِّبُونَ عَنِ  
الرَّبِّ.

لَأَنَّنا بِالْإِيمَانِ نَسُلكُ لَا بِالْعَيَانِ.

فَنَتَّقُ وَنَسْرُ بِالْأَوْلَى أَنْ تَتَعَرَّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

لَذَلِكَ نَحْتَرِصُ أَيْضاً مُسْتَوْطِنِينَ  
كُنَّا أَوْ مُتَعَرِّبِينَ أَنْ نُكُونَ مَرْضِيِّينَ  
عِنْدَهُ.

Θωτ γαρ ἐρον τηρεν  
 ἵτενορονθεν ἐβολ ναρρεν πιβημα  
 ἵτε Πιχριστος θινα ἵτε ποται ποται  
 βι κατα νιθβηοτι ἐταγατορ ἐβολ  
 θιτεν πιωμα ἵτε ογπεθνανεϋ ἵτε  
 ογπεθωοϋ.

Ενωωοτη ἵτθωτ ἵτε Πβοις  
 τενοωωτ ἡπερητ ἡνιρωωι: τενοωωθε  
 δε ἐβολ ἡφνοϋτ: τερθελπις δε κε  
 λιοτονητ ἐβολ θεν  
 νετενκεσγνηδησις.

*Πνευμοτ γαρ νεωωτεν νευ  
 τερρηνη ενσοπ: κε λμην εσεωωπι.*

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.

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.*

لَا تَهْ لَأْتَهُ لَا بُدَّ أَنَّا جَمِيعًا نُنْظَرُ أَمَامَ  
 كُرْسِيِّ الْمَسِيحِ لِنَبَالَ كُلُّ وَاحِدٍ مَا  
 كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
 كَانَ أَمْ شَرًّا.

فَإذْ نَحْنُ عَالَمُونَ مَخَافَةَ الرَّبِّ  
 نُقْنَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرَّنَا  
 ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرَّنَا  
 ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν πε πιθωοιτ  
 ἡνεπιτολη ἡτε πενωωτ Πετρος.  
 Δμην. Παμμερατ.

**ἁ Πετρος β: ιη - σ: ζ**

Πιεβιαικ ἐρετενβνον ἡνωωτεν  
 ἡνετενβισεϋ θεν θωτ νιβεν ἡνιὰσαθοσ  
 ἡμματατορ ἡν ἡεπικησ ἡλλα νευ  
 νικεχωωοτη νιετκωλχ.

Φαι γαρ ογθμοτ πε ισχε εθβε  
 ογγνηδεσις ἡτε φνοϋτ ογον ογαι  
 ναωωπ ἐροϋ ἡθρηι θεν θανευκατθ

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.

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

**1 بطرس 2: 18 - 3: 7**

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ  
 هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ  
 الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَفَاءِ أَيْضًا.

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

ἤΝΗΤ ΕΦΒΗΟΥ ἸΖΟΝΣ.

Ἐϋ ζαρ πε πωοτωοϋ ιςχε  
ἐρετενερνοβι οτοζ ερετκεζ νωτεν  
τετενωοϋ ἤΝΗΤ ἄλλα ἐρετενῖρι  
ἄπιπεθνανεϋ οτοζ ἐρετενδiewκαζ  
τετενἄμοιι ἠτεν θηνοϋ: φαι ζαρ  
οτῶμοτ πε ἐβολ ζιτεν Φνοϋτ.

Ἐταρθαζεμ θηνοϋ ζαρ ἐφαι ζε  
Πιχριστοζ ζωϋ αϋβiewκαζ ἐρηι  
ἐχων: εϋζωζπ ναν ἵνοτζεποστραμων  
ζινα ἠτενμοϋι ἵνα νεϋϋεντατσι.

Φηετε ἄπεϋερνοβι οτδε ἄπορζεμ  
ἕροϋ χη ζεν ρωϋ.

Ἐρζωοτϋ ἐροϋ ναϋ ζωοτϋ αν πε:  
εϋβiewκαζ ναϋ ζωντ αν πε: ναϋτ δε  
ἄπιζαπ ἄπιρεϋτζαπ ἄμμι πε.

Φηεταϋεν νεννοβι ἐπωϋι ζιζεν  
πιϋε ἐβολ ζιτεν πεϋζωμα ζινα  
ἐδανμοϋ ἐβολ ζα νινοβι ἠτενονδ δε  
ἠτμεθμμι: φηεταρετενταλδο ἐβολ  
ζιτεν πεϋερζοτ.

Ἡαρετενοι ζαρ πε ἄφρητ  
ἠζανῆσωοϋ εϋζωρεμ: ἄλλα ἄρετεν  
ταζθο τνοϋ ζα πετενμαἠῆσωοϋ οτοζ  
ἠεπισκοποζ ἠτε νετενψυτχη.

Παιρητ ον πε νικεζῖομι εϋθνο  
ἠζωοϋ ἠνοτζαι ιςχε οτον ζανοτον

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.

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

لَا تَهٗ أَيَّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَتَطْمَنُونَ  
مُخْطِئِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ  
تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَصْبِرُونَ،  
فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.

لَأَنَّكُمْ لِهَذَا دُعِيتُمْ. فَإِنَّ الْمَسِيحَ  
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَلًا  
لِكَيْ تَتَّبِعُوا خُطْوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وَجَدَ فِي  
فَمِهِ مَكْرًا.

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

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

لَأَنَّكُمْ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنَّا  
رَجَعْنَا الْآنَ إِلَى رَاعِي نَفْسِكُمْ  
وَأَسْفَفَهَا.

كَذَلِكَ أَيُّهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ  
لِرِجَالِكُنَّ، حَتَّىٰ وَإِنْ كَانَ الْبَعْضُ لَا  
يُطِيعُونَ الْكَلِمَةَ، يُزَبِّحُونَ بِسِيرَةٍ



ἵνα ἂν ἡμεῖς ἴδωμεν ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

ἵνα ἂν ἡμεῖς ἴδωμεν ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

ἵνα ἂν ἡμεῖς ἴδωμεν ἡμεῖς  
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ἵνα ἂν ἡμεῖς ἴδωμεν ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

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.

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.

النِّسَاءِ بِدُونِ كَلِمَةٍ،

مَلَا حِظِينَ سَبِيْرَتِكُنَّ الطَّاهِرَةِ  
بِخَوْفٍ.

وَلَا تَكُنَّ زِينَتَكُنَّ الزَّيْنَةَ الْخَارِجِيَّةَ  
مِنْ صَفْرِ الشَّعْرِ وَالتَّحْلِي بِالذَّهَبِ  
وَلِبْسِ الثِّيَابِ،

بَلْ إِنْسَانَ الْقَلْبِ الْخَفِيِّ فِي الْعَدِيْمَةِ  
الْفَسَادِ، زِينَةَ الرُّوحِ الْوَدِيْعِ  
الْهَادِي، الَّذِي هُوَ قَدَامَ اللَّهِ كَثِيْرُ  
الثَّمَنِ.

فَإِنَّهُ هَكَذَا كَانَتْ قَدِيْمًا النِّسَاءُ  
الْقَدِيْسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ  
لِرِجَالِهِنَّ،

كَمَا كَانَتْ سَارَةُ تُطِيْعُ إِبْرَاهِيْمَ  
دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صرَّتْ  
أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرِ  
خَائِفَاتٍ خَوْفًا الْبَتَّةَ.

كَذَلِكَ أَيُّهَا الرِّجَالُ كُونُوا سَاكِنِينَ  
بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنْعَاءِ النَّسَائِي  
كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ كِرَامَةً  
كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةَ الْحَيَاةِ،  
لِكَيْ لَا تَعَاقَ صَلَوَاتُكُمْ.

οὐθὸ ἡρῆτ ἕινα χε ἡνετενταρνο δεν  
νετενπροσερχη.

*Ἡ δὲ ἀσῆνοῦ ὑπερμενρε πικοςμος  
οὐδε νηετῶοπ δεν πικοςμος: πικοςμος  
νασιμι νευ τερεπιθῶμια: φη δε εἰτῆρι  
ὑφορωῶ ὑφνοῦτ ἡναῶοπι ῶα ἐνεε:  
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 ἡτε νενηοῦτ ἡἀποστολοσ:  
ἐρε ποῦςμοῦ εθοταβ ῶοπι νεμδαν.  
ἀμην.

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 المقدسة تكون  
معنا. آمين.

Πραξις κ: ἡζ - ἀη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητοσ αφορωρη  
ἐεφεροσ αφοῦοῦτ ἐνηπρεσβῦτεροσ ἡτε  
ἡεκκλῆσιδ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Εταῦ δε ῶαροϋ πεχαϋ νωοῦ χε  
ἡῶωτεν τετενσωοῦη χε ιχεν πιεζοοῦ  
ἡζοῦιτ ἐταῖι ἐῡδσιδ χε αῡῶοπι  
νεμωτεν ἡαῡ ἡρητ ὑπαιχοῦτ τηρηϋ.

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 ὑβωκ ὑπβοις δεν θεβιο ἡζητ  
νιβεν νεμ ζανερμωοῦι νεμ  
νηπρασμοσ ἐταῦι ἐζρηι ἐχωι δεν  
νισοβηι ετρωοῦτ ἡτε νηλοῦδαι.

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

أَخَذِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَايِدِ  
الْيَهُودِ.

Ἐφρητ ἐτε ὑπιζηη ἕλι δεν  
νηετερνοϋρη ἡνοῦεῡενταμωτεν ἐρωοῦτ

how I kept back nothing  
that was helpful, but  
proclaimed it to you, and

كَيْفَ لَمْ أُوخِّرْ شَيْئاً مِنَ الْفَوَائِدِ إِلَّا  
وَأَخْبِرْتُكُمْ وَعَلَّمْتُكُمْ بِهِ جَهْرًا وَفِي  
كُلِّ بَيْتٍ.

νευ ἐτὶςβω νωτεν.

Ειερμεερε νὲδημοσιὰ νευ κατὰ νη  
νῆπιουδαυ νευ νιΟτεινιν νῆτμετὰνοιά  
νῆτε Φνουτ νευ πιναετ ἐΠενβοις  
Ιησους Πιχριστος.

Οτοε τῆνου εηππε ἀνοκ ειωνε  
θεν πιπνευμα τῆναυεννι ἐερνι  
ἐλεροτσαλνυ νῆτσωοτν αν ἠννεθναί  
ἐδοτν ἐεραυ ἠδῆτς.

Πλην γε Πιπνευμα εθοταβ  
εερμεερε νη κατὰ πολις εφχω ἄμοο  
γε σεοε ναικ ἠγε εανεναυε νευ  
εανθελψις.

Αλλα ταψυχη τῆχω ἄμοο αν γε  
εταινουτ ἠτοτ εεν ελι ἠσαχι ψα  
τῆχωκ ἠπαδρμμοο εβολ νευ  
τῆδιακονια θεταιβιτς ἠτεν Πβοις  
Ιησους εερμεερε ἠπιερατσελιον ἠτε  
πιεμοτ ἠτε Φνουτ.

Οτοε τῆνου εηππε ἀνοκ τῆμι γε  
τετενναυ ἐπαεο αν γε ἠωωτεν τηρου  
νηεταισινι ἠδῆτοτ ειειωψ νῆτμετοτρο  
ἠτε Φνουτ.

Εθε φαυ τερμεερε νωτεν εεν  
παιεεοοτ ἠτε φοοτ γε τῆοταβ ἀνοκ  
εβολεα πετενενοτ τηρου.

taught you publicly and  
from house to house,

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

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.

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّبْنَا يَسُوعَ  
الْمَسِيحِ.

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

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

وَلَكِنِّي لَسْتُ أَحْتَسِبُ لشيءٍ وَلَا  
نَفْسِي ثَمِينَةً عِنْدِي حَتَّى أَتَمَّ  
بِقَرَحِ سَعْيِي وَالْخِدْمَةِ الَّتِي أَخَذْتُهَا  
مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ  
نِعْمَةِ اللَّهِ.

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

لِذَلِكَ أَشْهَدُكُمْ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنَ دَمِ الْجَمِيعِ.

Οὐ γὰρ ὑπιζοῦσι ἕνταυτα λέγοντες  
ἐφ' ὧν ἠρῶ ὑμῖν.

Μὰ θέντες ἐρωτεν νεμ πιόρι τηρη  
εἰς τὸ Πνεῦμα ἑσθ' ἁγία ἡννοῦ  
ἡ ἐπίσκοπος ἡ δῆμι ἐλμῶνι  
ἡ ἐκκλησία ἡ τε πῶοις θηέταρ ἡ φος  
ἐβόλ' ἡ τεν περὶ σὸν ἡ μιν ἡ μοῦ.

Δνοκ δε ἡ ἐμὶ γε μενεσα  
ἡ ριγενηι σεναὶ ἐδ' ὄν' ἐρωτεν ἡ γε  
ἡ δ' ὄν' ἡ ριγενηι ἡ σενα ἡ ἀσο ἀν  
ἐπιόρι.

Ὅσοι σενα τῶν ἡννοῦ ἡ γε δ' ἡρῶνι  
ἐβόλ' δεν ἡννοῦ ἐρῶ ἡ δ' ἡννοῦ  
ἐρῶ ἡννοῦ ἐρῶ ἡννοῦ ἡννοῦ  
σενα ἡννοῦ.

Εἴθε φαι ὄν' ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ

Ὅσοι ἡννοῦ ἡρῶ ἡρῶ ἡρῶ  
πῶοις νεμ πῶοις ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ

Ὅσοι ἡρῶ ἡρῶ ἡρῶ ἡρῶ  
ἡρῶ ἡρῶ ἡρῶ ἡρῶ ἡρῶ

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  
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.

لَا تَنِي لَمْ أَوْخِرَ أَنْ أُخْبِرَكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

إِحْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَلِجَمِيعِ  
الرَّعِيَةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُّوسُ  
فِيهَا أَسَاقِفَةً لِتَرْعُوا كَنِيسَةَ اللَّهِ  
الَّتِي أَقْتَنَاهَا بِدَمِهِ.

لَا تَنِي أَعْلَمُ هَذَا: أَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَوَابٌّ خَاطِفَةٌ لَا  
تُشْفِقُ عَلَى الرَّعِيَةِ.

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَنِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

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

وَالآنَ أَسْتُودِعُكُمْ يَا إِخْوَتِي لِلَّهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثاً مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.

فَضَّةً أَوْ ذَهَباً أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

Πῶς τεν τετενωσῶν τε ναζιζ  
ναι αγγεμωι ἠναχρια νεμ νηεθενεμη.

Διταμωτεν ἐρωβ νιβεν τε ὄψε  
ἠδῶσι ὑπαρητ ἠτενητοτο  
ἠνηετωωνι ἠτετενερφεμεν ἠνιχασι  
ἠτε Πβοις Ἰησοῦς τε ἠθοϋ αϋχοϋ τε  
ογμετωακαριος τε μαλλον ἐτ ἐροτε  
ἐβι.

Οτοϋ ναι ἐταϋχοτοϋ αϋϋιτϋ ἐξεν  
νεϋκελι νεμωοϋ τηροϋ  
αγγεπροσεγγεθε.

Οτοϋ αϋϋωπι δε ἠξε ογνιωτ  
ἠριμι ἠτωοϋ τηροϋ οτοϋ αϋϋιτοϋ  
ἐδρηι ἐξεν ἠναρβι ὑπαρλοϋ οτοϋ  
αγγεφι ἐροϋ.

Ενοι ἠυκαϋ ἠρητ μαλιστα εθε  
πιχασι ἐταϋχοϋ τε σεναναϋ ἐπεϋρο  
αν τε ναγγεφο δε ἠμοϋ ἐξεν πιχοι.

*Πιχασι δε ἠτε Πβοις εϋελαι οτοϋ  
εϋελαι: εϋελασι οτοϋ εϋεταϋρο:  
δεν ἴαγια ἠεκκλησια ἠτε Φνοϋτ:  
ἀμην.*

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 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.*

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

فِي كُلِّ شَيْءٍ أَرَيْتُكُمْ أَنَّهُ هَكَذَا  
يَنْبَغِي أَنْكُمْ تَتَعَيَّوْنَ وَتَعْضُدُونَ  
الضُّعْفَاءَ مُتَذَكِّرِينَ كَلِمَاتِ الرَّبِّ  
يَسُوعَ أَنَّهُ قَالَ: مَغْبُوطٌ هُوَ الْعَطَاءُ  
أَكْثَرُ مِنَ الْإِخْذِ.

وَلَمَّا قَالَ هَذَا جَنَّا عَلَى رُكْبَتَيْهِ مَعَ  
جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ  
وَوَقَعُوا عَلَى عُنُقِ بُولْسَ يُقَبِّلُونَهُ.

مُنْتَوِّجِينَ وَلَا سِيَّامًا مِنَ الْكَلِمَةِ  
الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ  
أَيْضًا. ثُمَّ شَيَّعُوهُ إِلَى السَّفِينَةِ.

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

## Synaxarium of Amshir 7

### سنكسار اليوم السابع من شهر أمشير

1. The Departure of St. Alexandros II, 43<sup>rd</sup> Pope of Alexandria
2. The Departure of St. Theodorus (Theodore), 45<sup>th</sup> Pope of Alexandria

1. نياحة البابا الكسندروس الثاني، البطريك الثالث والأربعين من بطاركة الكرازة المرقسية
2. نياحة البابا ثيودورس، البطريك الخامس والأربعون من بطاركة الكرازة المرقسية

#### 1. The Departure of St. Alexandros II, 43<sup>rd</sup> Pope of Alexandria

On this day, of the year 445 of the martyrs, 729 AD, the Holy Father Abba Alexandros II (Alexander), the 43<sup>rd</sup> Pope of Alexandria, departed. He was born in the village of Bana, El-Mahalla El-Kobra. He was raised on piety, godliness and love of solitary life. He became a monk by the name of Alexandros in the monastery of Pateron (the monastery of the fathers), which was also known as El-Zugag monastery, west of Alexandria.

He lived a life of asceticism, fasting and prayers until the fame of his virtues became well known, so the fathers ordained him a priest for the church of the monastery.

When the apostolic throne became vacant by the departure of Pope Simon I, they unanimously agreed to choose the monk Fr. Alexandros. They consecrated him Patriarch on the 30<sup>th</sup> day of Baramudah, year 420 of the martyrs, 704 AD.

The early days of his pontificate were tranquil; however, the devil incited the war against the church. The ruler of the country persecuted the Christians and seized the Patriarch and did not release him until he collected three-thousand dinars.

The governorship of this ruler did not last long. Nevertheless, the next ruler was even more worse than him. The state of the Christians deteriorated more. The fines and difficulties were repeated under the following four rulers. Hardships were from within the church and also from the Chalcedonians.

The Pope endured all these pains, praying and supplicating The Lord until he departed in peace.

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

1. نياحة البابا الكسندروس الثاني، البطريك الثالث والأربعين من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 445 للشهداء، سنة 729 ميلادية، تنيح البابا القديس الكسندروس الثاني، البطريك الثالث والأربعين من بطاركة الكرازة المرقسية.

وَلِدَ هذا القديس في قرية بنا، بالمحلة الكبرى. وربى على التقوى والفضيلة ومحبة الانفراد. ثم مضى وترهب بدير الباتيرون، أي دير الآباء، الذي كان معروفاً بدير الزجاج الكائن غرب الإسكندرية، باسم الراهب الكسندروس. فعاش في نسك وصوم وصلاة حتى ذاع صيت فضائله، فرسمه الآباء قساً على كنيسة الدير. ولما خلا الكرسي البطريكي بنياحة البابا سيمون الأول، أجمعت آراء الأساقفة والشعب على اختيار الراهب القس الكسندروس. فرسموه بطريكاً يوم 30 برمودة، سنة 420 للشهداء، الموافق 704 ميلادية.

وكانت أيامه الأولى هادئة، غير أن الشيطان أثار الحرب على الكنيسة، فأساء الوالي معاملة المسيحيين. وقبض على البطريك ولم يتركه حتى جمع له ثلاثة آلاف دينار. ولم تدم رئاسة هذا الوالي طويلاً، ولكن قام من بعده من هو أشد منه. فازدادت أحوال المسيحيين سوءاً وتكررت الغرامات والمضايقات مع أربعة ولاية آخرين. وكانت المحاربات من داخل الكنيسة أيضاً ومن الخلقيدونيين كذلك. واحتمل البابا كل هذه الآلام مصلياً ومتضرعاً للرب، حتى تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

#### 2. The Departure of St. Theodorus (Theodore), 45<sup>th</sup> Pope of Alexandria

On this day also, of the year 458 of the martyrs, 742 AD, St. Theodorus (Theodore), the 45<sup>th</sup> Pope of

2. نياحة البابا ثيودورس، البطريك الخامس والأربعون من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 458 للشهداء، سنة 742 ميلادية، تنيح البابا القديس ثيودورس،

Alexandria, departed. This Holy Father became a monk by the name Tadros in a monastery nearby Mariot. He became a disciple of a holy elder monk called Yoannis (John). Abba Yoannis was inspired by the Holy Spirit that his disciple Tadros, one day, would become a Patriarch. Abba Yoannis told the people in the church about his vision.

The monk Tadros struggled in his worship, and was perfect in his humility and meekness. When the apostolic throne became vacant by the departure of Pope Cosma I, the bishops and lay leaders (Archons) convened. They remembered the prophecy of Abba Yoannis, so they brought the monk Fr. Tadros from the monastery, against his will. They consecrated him Patriarch on the 1<sup>st</sup> day of Abib, year 446 of the martyrs, 730 AD.

After his enthronement, he took interest in the pastoral care of his flock. The church during his days enjoyed a good deal of rest, although he faced many hardships for he witnessed the calamities brought by the rulers. He patiently endured what he witnessed, nevertheless, the church continued to grow spiritually until he completed his good strive, and departed in peace.

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

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

البطريرك الخامس والأربعون من بطارقة الكرازة المرقسية. ترهب هذا القديس باسم تادرس بدير قريب من مريوط وتلمذ لراهب شيخ يدعي يوانس. وقد أوحى للأب يوانس من الروح القدس بأن تلميذه تادرس سيصير يوماً ما بطيركا، فأعلم الناس بهذا.

وكان الراهب تادرس مجاهداً في عبادته واتضاعه ووداعته. ولما خلا الكرسي البطريركي بنياحة البابا قسما الأول، اجتمع الأساقفة والأراخنة، وتذكروا نبوة القديس يوانس. فأرسلوا إلى الدير واحضروا الراهب القس تادرس رغماً عنه، ورسومه بطيركاً يوم أول أبيب، سنة 446 للشهداء، سنة 730 ميلادية.

فلما ارتقي كرسي مارمقس، اهتم بالعمل الرعوي وحظيت الكنيسة في أيامه بأكمل قسط من الراحة، إلا إنه صادف متاعب عديدة لدي مشاهدته الفظائع التي أتاها الولاة. واستمر صابراً على ما رأى وكانت الكنيسة تنمو روحياً، إلى أن أكمل هذا الباب جهاده الحسن، وتنيح بسلام.

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 Δαβιδ ρ̄: κτ, λα

Psalm 106: 32, 41, 42

المزمور 106: 23، 31

Ἐπαινεσθε τὸν θεὸν ἐν ἐκκλησίᾳ ἡντε  
πεπλησσοῦσθε οὐνοῦ μαρτυριῶν ἑρῶν καὶ  
ἐκκλησιῶν ἡντε ἐν παλαιῶν ἡμερῶν οὐνοῦ  
καὶ ἐν νεότητι ἡμερῶν ἡμῶν. Ἄλληλουϊα.  
ἐν ἡμερῶν ἡμῶν ἐν ἡμερῶν ἡμῶν.

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. Alleluia.

فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. هليلويا.

Ἀλληλοῦϊα.

**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>Οὐρανῶν ἀναστῶσις ἐβόλ θεν πνεύματος ἑοῦταβ κατὰ Ἰωάννην ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>Ἰωάννην ἰ: α - ιϛ</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Διὴν ἀμὴν ἴχω ἄμωσ νωτεν χε φῆετε ἵκηνοῦ ἐδοῦν ἀν ἐβόλ θιτεν πυρο ἐτᾶνλη ἵτε νιέσωσ ἀλλὰ εἰκηνοῦ ἐπῶσι ἵβοῦτεν φαι ἐτε ἄμωσ οὔρεθῖοῦ πῆ οὔοθ οὔσοῖ πῆ.</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 thief and a robber.</p>	<p>الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p>
<p>Φη δε εἶκηνοῦ ἐδοῦν ἐβόλ θιτεν πυρο φαι οὔμωσῶσ πῆ ἵτε νιέσωσ.</p>	<p>But he who enters by the door is the shepherd of the sheep.</p>	<p>وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>
<p>Φαι ῶρε πῖμνωτ ἄοῦων ναῦ οὔοθ ῶρε νιέσωσ ῶτεμ ἐτεῦσμη οὔοθ ῶρεμωσ ἕνεῦέσωσ κατὰ νωτῶν οὔοθ ῶρεῖνοῦ ἐβόλ.</p>	<p>To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.</p>	<p>لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>
<p>Εῶσι δε ἀῦωσῶσ ἵκηνοῦτενοῦ θηροῦ ἐβόλ ῶρεμωσ ἄωσῶσ οὔοθ ῶρε νιέσωσ μωσ ἵσωσ χε οὔσῖ ῶσωσ ἵτεῦσμη.</p>	<p>And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.</p>	<p>وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبَعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ.</p>
<p>Πῶρεμωσ δε ἵπαῦμωσ ἵσωσ ἀλλὰ ἐῦέφωτ ἐβόλ θωροῦ χε οὔσῖ ῶσωσ ἄν ἵτῶσμη ἵπῶρεμωσ.</p>	<p>Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”</p>	<p>وَأَمَّا الْغَرِيبُ فَلَا تَتَّبَعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.</p>



Ἰαὶ παροιμιὰ ἀρχος νωοῦ ἦξε  
Ἰησοῦς: ἠέωοῦ Δε ἠποῦέμι ἕε ἀρχαζι  
νεωωοῦ εἴβε οῦ.

Πάλιν οἱ πεζαζ νωοῦ ἦξε Ἰησοῦς  
ἕε ἄμην ἄμην Ἰῶ ἠμοος νωτεν ἕε  
ἄνοκ πε πιέβε ἠτε νιέσωοῦ.

Οὔτοι νιβεν ἔταῖ δαζωι θανconi  
νε οὔοθ θανρεφθιοῖ νε ἀλλα  
ἠποῦοῦτεμ ἠέωοῦ ἦξε νιέσωοῦ.

Ἄνοκ πε πιέβε ἠτε νιέσωοῦ  
φθεῖθαῖ ἔδοῦν ἔβολ θιτοῦ εἰένοθμ  
οὔοθ εἰεί ἔδοῦν οὔοθ εἰεί ἔβολ οὔοθ  
εἰέξιμι ἠοῦμαἠμῶνι.

Πιρεφθιοῖ Δε ἠθοῦ ἠπαῖ ἔβηλ  
ἄρην ἠτεφθιοῖ οὔοθ ἠτεφῶτ οὔοθ  
ἠτεφτακο: ἄνοκ Δε ἔταῖ θινα ἠτε  
οὔωνθ ῶπι νωοῦ οὔοθ ἠτε οὔοθ  
ῶπι νωοῦ.

Ἄνοκ πε πιἠνέσωοῦ εῖθἠνεφ:  
οὔοθ πιἠνέσωοῦ εῖθἠνεφ ῶαῖ  
ἠτεφῶτῆ εῖρῆ ἔξεν νεφέσωοῦ.

Πιρεῖβεῦε Δε ἠθοῦ οὔοθ ἔτε  
ἠοῦμαἠέσωοῦ ἠν πε φῆτε νιέσωοῦ  
νοῦῖ ἠν νε ἀφῶἠἠἠἠἠ ἔπιοῦῶ  
εἰἠἠοῦ ῶαῖῶτ οὔοθ ῶαῖῶα νιέσωοῦ  
οὔοθ ῶαρε πιοῦῶ ῶοῖῶοῦ οὔοθ  
ῶαῖῶοῦ ἔβολ.

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.

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.

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.

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

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

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لَتَكُونَ  
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 وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الذِّئْبُ الْخِرَافَ  
وَيَبْذُرُهَا.

Χε οἰρευβεχε πε οτοζ ἔερμελιν  
ναϭ αν ᾖα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεϭ  
†ωωτη νηηέτενοῖ οτοζ νηέτενοῖ  
ωωτη μμοι.

Κατα φρη† έτεϭωωτη μμοι νξε  
Παιωτ Δνοκ ζω †ωωτη μΦιωτ  
οτοζ †ναχω νταψυχη έξεν  
ναέσωτ.

Οτον νητη νηανκέσωτ μματ  
εζαν εβολ ᾖεν ταιαγλη αν νε ζω†  
εροι εεν νικεχωωτη οτοζ ενέσωτεμ  
εταεμη οτοζ ενεωπι ενεζι νοτωτ  
εογμανέσωτ νοτωτ.

*Πῶον φα Πεννοτ† πε ωα ενεζ  
ντε νι ενεζ: ἀμην.*

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  
and one shepherd.

*Glory be to God forever.*

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أُجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

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

وَلِي خِرَافٌ آخَرٌ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَتَّبِعُنِي أَنْ آتِيَ بِتِلْكَ أَيْضاً  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

# Katameros Readings for the 8<sup>th</sup> Day of Amshir

قطمارس قراءات اليوم الثامن من شهر أمشير المبارك

Κορυμνη ἠέροοτ ἠΠιὰβοτ Ἀεωρη

Πχινὶ ἠΠενσωτηρ ἠδοτην ἠπιερφει

عيد دخول مخلصنا إلى الهيكل

## Ροηρι

### 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 ριε: ς, δ

Psalm 116: 16 - 19

مزمور 115: 3، 4

Ακωλιπ ἠνασναρη ϒναωτ ακ  
ἠνοτωοτωωοτωι ἠσμοτ: ϒναϒ  
ἠναετηχη ἠΠβοις ϑεν νιατηλοτ ἠτε  
ἠπι ἠΠβοις: ἠπεἠθο ἠπιλαοσ τηρη:  
ϑεν ἠμηϒ ἠλεροτσαλημ. Ἀλληλοια.

You have loosed my bonds. I will offer to You the sacrifice of praise. I will pay my vows to The Lord, now in the presence of all His people, in the courts of The Lord's house, in the midst of you, O Jerusalem. Alleluia.

قطعت قيودي فلك أذبح ذبيحة التسبيح. أوفي للرب نذوري في ديار بيت الرب، قدام كل شعبه، في وسط أورشليم. 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.

Οτὰνασνωσις ἠβολ ϑεν  
πιετασσελιον εθοταβ κατὰ λωτκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

ΟΤΟΣ ΔΕ ΑΓΓΕΛΟΙ ΕΤΑΥΤΩ ΕΝΩΤ ΕΤΦΕ  
 ΕΒΟΛ ΘΑΡΩΤ ΝΞΕ ΝΙΑΥΤΕΛΟC ΔΥCΑΞΙ  
 ΝΞΕ ΝΙΜΑΝΕCΩΤ ΝΕΜ ΝΟΥΕΡΗΝΟΥ ΕΥCΩ  
 ΰΜΟC ΧΕ ΜΑΡΟΝ ΨΑ ΒΗΘΛΕΕΜ  
 ΝΤΕΝΝΑΥ ΕΠΑΙCΑΞΙ ΕΤΑΥΤΩ ΠΑΙ ΕΤΑ  
 ΠΒΟΙC ΤΑΜΟΝ ΕΡΟΥ.

ΟΤΟΣ ΑΥΙ ΕΥΗC ΔΥCΙΜΙ ΰΜΑΡΙΑΜ  
 ΝΕΜ ΙΩCΗΦ ΝΕΜ ΠΙΔΛΟΥ ΕΥΧΗ ΘΕΝ  
 ΠΙΟΥΝΘΕΥ.

ΕΤΑΥΝΑΥ ΔΕ ΑΥΕΜΙ ΧΕ ΠΙCΑΞΙ  
 ΕΤΑΥCΑΞΙ ΰΜΟΥ ΝΕΜΩΤ ΕΘΒΕ ΠΙΔΛΟΥ.

ΟΤΟΣ ΟΥΟΝ ΝΙΒΕΝ ΕΤΑΥCΩΤΕΜ  
 ΔΥΕΡΨΦΗΡΙ ΕΞΕΝ ΝΗΕΤΑΥCΑΞΙ ΰΜΩΤ  
 ΝΕΜΩΤ ΝΞΕ ΝΙΜΑΝΕCΩΤ.

ΜΑΡΙΑΜ ΔΕ ΝΘΟC ΝΑCΑΡΕC  
 ΕΝΑΙCΑΞΙ ΤΗΡΟΥ ΠΕ ΕCΘΒΝΙ ΘΕΝ  
 ΠΕCΘΗΤ.

ΟΤΟΣ ΔΥΤΑCΘΟ ΝΞΕ ΝΙΜΑΝΕCΩΤ  
 ΕΥΤΩΤ ΟΤΟΣ ΕΥCΩC ΕΦΝΟΥΤ ΕΞΡΗ  
 ΕΞΕΝ ΘΩΒ ΝΙΒΕΝ ΕΤΑΥCΘΟΜΟΥ ΝΕΜ  
 ΝΗΕΤΑΥΝΑΥ ΕΡΩΤ ΚΑΤΑ ΦΗΡΗΤ  
 ΕΤΑΥCΑΞΙ ΝΕΜΩΤ.

*Πίωου φα Πεννουτ πε ψα ενεε  
 ιντε νι ενεε: λμην.*

So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, ‘Let us now go to Bethlehem and see this thing that has come to pass, which The Lord has made known to us.’

And they came with haste and found Mary and Joseph, and the Babe lying in a manger.

Now when they had seen Him, they made widely known the saying, which was told them concerning this Child.

And all those who heard it marveled at those things which were told them by the shepherds.

But Mary kept all these things and pondered them in her heart.

Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

*Glory be to God forever.*

وَلَمَّا مَضَتْ عَنْهُمْ الْمَلَائِكَةُ إِلَى السَّمَاءِ، قَالَ الرَّجَالُ الرُّعَاةَ بَعْضُهُمْ لِبَعْضٍ لِنَذْهَبِ الْآنَ إِلَى بَيْتِ لَحْمٍ وَنَنْظُرَ هَذَا الْأَمْرَ الْوَاقِعَ الَّذِي أَعْلَمْنَا بِهِ الرَّبُّ.

فَجَاءُوا مُسْرِعِينَ، وَوَجَدُوا مَرْيَمَ وَيُوسُفَ وَالطِّفْلَ مُضْجِعًا فِي الْمَدْوَدِ.

فَلَمَّا رَأَوْهُ أَخْبَرُوا بِالْكَلَامِ الَّذِي قِيلَ لَهُمْ عَنْ هَذَا الصَّبِيِّ.

وَكُلُّ الَّذِينَ سَمِعُوا تَعَجَّبُوا مِمَّا قِيلَ لَهُمْ مِنَ الرُّعَاةِ.

وَأَمَّا مَرْيَمُ فَكَانَتْ تَحْفَظُ جَمِيعَ هَذَا الْكَلَامِ مُتَفَكِّرَةً بِهِ فِي قَلْبِهَا.

ثُمَّ رَجَعَ الرُّعَاةُ وَهُمْ يُمَجِّدُونَ اللَّهَ وَيُسَبِّحُونَهُ عَلَى كُلِّ مَا سَمِعُوهُ وَرَأَوْهُ كَمَا قِيلَ لَهُمْ.

*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 ζε: ιβ, ιγ

Psalm 66: 13, 15

مزمور 65: 12، 13

Εἰεὶ ἐδοῦν ἐπέκρη θεν θανθλιλ:  
οτοθ ϚναϚ ἠνιερχη ἕτα ναϚφοτοϚ  
χοτοϚ: θανθλιλ ἠωτ ἠατκαϚ  
ϚναἕνοϚ νακ ἕρρη: νεμ οϚἕοινοϚϚ  
νεμ θανωλιλ. **Αλληλοια.**

I will go into Your house with burnt offerings; I will pay You my vows, which my lips have uttered. I will offer You burnt sacrifices of fat animals, with the sweet aroma of rams. **Alleluia.**

أدخل إلى بيتك بالمحرقات، وأوفيك النذور التي نطقت بها شفّتاي، أقرب لك محرقات سميئة مع بخور وكباش. **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.

Λογκαν β: μ - νβ

Luke 2: 40 - 52

لوقا 2: 40 - 52

ΠαλοϚ δε νε αϚαιαι πε οτοθ  
ναϚαμαζι θεν πιπνεϚμα πε εϚμεϚ  
ἕβολθθεν οτοϚοϚια: οτοθ οϚἕμοτ ἠτε  
ϚνοϚϚ ναϚχη εϚϚωϚ πε.

And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

وَكَانَ الصَّبِيُّ يَنْمُو وَيَتَّقَوَى  
بِالرُّوحِ، مُمْتَلِنًا حِكْمَةً، وَكَانَتْ  
نِعْمَةُ اللَّهِ عَلَيْهِ.

Οτοθ νε ψαϚψενωοϚ ἠϚε νεϚιοϚ  
ἠτεν Ϛομπι ἕλεροϚαλἠμ ἕπιψαι ἠτε  
πιπαϚχα.

His parents went to Jerusalem every year at the Feast of the Passover.

وَكَانَ أَبَوَاهُ يَذْهَبَانِ كُلَّ سَنَةٍ إِلَى  
أُورُشَلِيمَ فِي عِيدِ الْفِصْحِ.

Οτοζ ἔταϕερ μητ ἰνατ ἱρομη  
ατϕενωοτ ἐπιϕαι κατα τκαθς.

Οτοζ ἔτατρωκ ἐβολ ἵνε νιέρουοτ  
ῶεν ἔχιντοττασθο ατρωπ ἵνωοτ  
ῶεν Ιεροσαλημ ἵνε πάλου Ιησοτς  
οτοζ ἔποτμι ἵνε Ιωσηφ νεμ  
τεϕματ.

Ετμετὶ δε γε ναϕμοϕι νεμ  
νηθεμοϕι ρι πιωιτ: ατὶ νοτέρουοτ  
ἔμοϕι οτοζ νατρωτ ἵνωϕ πε ῶεν  
νοτςτςτενης νεμ νηέτοτρωοτη  
ἔμοωοτ.

Οτοζ ἔτε ἔποτρωϕ αττασθο  
ἐΙεροσαλημ ἐτρωτ ἵνωϕ.

Οτοζ αρωπι μενεσα ρωμτ  
ἵέρουοτ ατρωϕ ῶεν πιερϕει ἐϕρωμι  
ῶεν ἔμητ ἵνιρεϕτῶβω ἐϕρωτεμ  
ἔρωοτ οτοζ ἐϕρωι ἔμοωοτ.

Νατρωμτ δε τηροτ πε ἵνε  
νηετρωτεμ ἐρωϕ ἐρρη ἔξεν πεϕέμι  
νεμ πεϕχινέροτῶ νωοτ.

Οτοζ ἔτατνατ ἐρωϕ ατρωϕηρι:  
οτοζ πεξε τεϕματ ναϕ γε παρωρη οτ  
πε ϕαι ἔτακαϕ ναν ἔπαρητ: ρηππε  
ις πεκιωτ νεμ ἄνοκ νανοι  
ἵνεκαρῆρητ πε ἐτρωτ ἵνωκ.

And when He 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 Boy Jesus lingered  
behind in Jerusalem. And  
Joseph and His mother did  
not know it,

but supposing Him to  
have been in the company,  
they went a day's journey,  
and sought Him among  
their relatives and  
acquaintances.

So when they did not  
find Him, they returned to  
Jerusalem, seeking Him.

Now so it was that after  
three days they found Him  
in the temple, sitting in the  
midst of the teachers, both  
listening to them and asking  
them questions.

And all who heard Him  
were astonished at His  
understanding and answers.

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”.

وَلَمَّا كَانَتْ لَهُ اثْنَتَا عَشْرَةَ سَنَةً  
صَعِدُوا إِلَى أُورُشَلِيمَ كَعَادَةِ الْعِيدِ.

وَبَعْدَمَا أَكْمَلُوا الْأَيَّامَ بَقِيَ عِنْدَ  
رُجُوعِهِمَا الصَّبِيُّ يَسُوعُ فِي  
أُورُشَلِيمَ، وَيُوسُفُ وَأُمُّهُ لَمْ يَعْلَمَا.

وَإِذْ ظَنُّوا بَيْنَ الرَّفِيقَةِ، ذَهَبًا مَسِيرَةَ  
يَوْمٍ، وَكَانَا يَطْلُبَانِهِ بَيْنَ الْأَقْرَبَاءِ  
وَالْمَعَارِفِ.

وَلَمَّا لَمْ يَجِدَاهُ رَجَعَا إِلَى أُورُشَلِيمَ  
يَطْلُبَانِهِ.

وَبَعْدَ ثَلَاثَةِ أَيَّامٍ وَجَدَاهُ فِي الْهَيْكَلِ،  
جَالِسًا فِي وَسْطِ الْمُعَلِّمِينَ،  
يَسْمَعُهُمْ وَيَسْأَلُهُمْ.

وَكُلُّ الَّذِينَ سَمِعُوهُ بُهْتُوا مِنْ  
فَهْمِهِ وَأَجْوِبَتِهِ

فَلَمَّا أَبْصَرَاهُ انْدَهَشَا وَقَالَتْ لَهُ  
أُمُّهُ: يَا بَنِيَّ، لِمَاذَا فَعَلْتَ بِنَا هَكَذَا؟  
هُوَذَا أَبُوكَ وَأَنَا كُنَّا نَطْلُبُكَ  
مُعْذَبِينَ!

Οτοϑ πεϑαϑ νωοϑ ϑε εϑβεοϑ  
 τετενκωϑ ἵνωι ναρετενέμι αν πε ϑε  
 ϑωϑ ἔροι ἵταϑωπι ϑεν να παιωτ.

Πῶοϑ Δε ἔποκαϑ ἔπιϑαϑι  
 εταϑϑοϑ νωοϑ.

Οτοϑ ἔταϑι ἔδρηι νεμωοϑ  
 ἔΝαζαρεϑ οτοϑ ναϑῶνο ἵνωϑ νωοϑ  
 πε: τεϑμαϑ Δε ναϑᾶρεϑ ἔναϑαϑι  
 τηροϑ πε εϑσοβῆι ϑεν πεϑητ.

Οτοϑ Ιηϑοϑϑ ναϑεῖροκοπτιν πε  
 ϑεν ϑμαῖη νεμ ϑσοϑφια νεμ πιϑμοϑ  
 ϑατεν Φνοϑϑ νεμ ηῖρωι.

*Πῶοϑ φα Πεννοϑϑ πε ωα ἔνεϑ  
 ἵτε ηι ἔνεϑ: ἄμην.*

And He said to them,  
 “Why did you seek Me?  
 Did you not know that I  
 must be about My Father’s  
 business?”

But they did not  
 understand the statement  
 which He spoke to them.

Then He went down  
 with them and came to  
 Nazareth, and was subject  
 to them, but His mother  
 kept all these things in her  
 heart.

And Jesus increased in  
 wisdom and stature, and in  
 favor with God and men.

*Glory be to God  
 forever.*

فَقَالَ لَهُمَا: لِمَاذَا كُنْتُمَا تَطْلُبَانِي؟  
 أَلَمْ تَعْلَمَا أَنَّهُ يَنْبَغِي أَنْ أَكُونَ فِي  
 مَا لِأَبِي؟

فَلَمْ يَفْهَمَا الْكَلَامَ الَّذِي قَالَ لَهُمَا.

ثُمَّ نَزَلَ مَعَهُمَا وَجَاءَ إِلَى النَّاصِرَةِ  
 وَكَانَ خَاضِعًا لَهُمَا. وَكَانَتْ أُمُّهُ  
 تَحْفَظُ جَمِيعَ هَذِهِ الْأُمُورِ فِي قَلْبِهَا.

وَأَمَّا يَسُوعُ فَكَانَ يَتَقَدَّمُ فِي  
 الْحِكْمَةِ وَالْقَامَةِ وَالنِّعْمَةِ، عِنْدَ اللَّهِ  
 وَالنَّاسِ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενϑαῑ Παϑλοϑ Πιαποστολοϑ

Παϑλοϑ φῆβοκ ἔΠενβοϑϑ Ιηϑοϑϑ  
 Πιϑριϑτοϑ: πιὰποστολοϑ εῑθαϑεμ:  
 φῆεταϑωϑ ἔπιϑιωεννοϑϑι ἵτε  
 Φνοϑϑ.

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  
 Phillipians. May his  
 blessing be upon us. Amen.

فصل من رسالة معلمنا بولس  
 الرسول إلي أهل فيليبي، بركته  
 المقدسة، علينا. آمين.

Φιλιπποιϑ ϑ: ἄ - ἱβ

Phillipians 3: 1 - 12

فيليبي 3: 1 - 12

Το λοιπον ηασηνοτ ραυι θεν  
Πβοικ ναι οη εςζητοτ νωτεν νοτδνατ  
μεν νηι αν πε: οτταζρο δε νωτεν πε.

Ανατ ενιοτρωρ ανατ ενιερσατης  
ετρωοτ ανατ επιωωτ νεβι.

Ανον ταρ πε πιεβι θα  
νηετωεμωι υπιπνευμα ητε φνοτ  
οτοε ενωοτρωοτ υμον θεν Πιχριστοε  
ηχοοτ οτοε ηαρε εθην χη θεν τσαρζ  
αν.

Κεπερ ανοκ οτονητη υματ  
νοτρωτ ηεητ θεν τσαρζ οη ιεε οτοη  
κεοται μενι εχαεθην θεν τσαρζ ανοκ  
ηεοτο.

Ανοκ οτσεβι θεν φμαεωμην  
ηεοοοτ εβολεθεν πεενοε  
υΠιερηνλ τφτλη υΒενιαμην:  
οτρεβερεοε εβολεθεν εανρεβερεοε: κατα  
πινομοε ανοκ οτφαριεοε.

Κατα οηχοε αβοζι ησα  
τρεκκλησια: κατα τμεθμη ετθεν  
πινομοε αιωωπι ειοι ηαταρικι.

Αλλα ηηενατρωπ ηηι εεανηηοτ  
ηαι αιοποτ εροι νοτοει εβε  
Πιχριστοε.

Finally, my brethren,  
rejoice in The Lord. For me  
to write the same things to  
you is not tedious, but for  
you it is safe.

Beware of dogs, beware  
of evil workers, beware of  
the mutilation!

For we are the  
circumcision, who worship  
God in the Spirit, rejoice in  
Christ Jesus, and have no  
confidence in the flesh.

Though I also might  
have confidence in the  
flesh. If anyone else thinks  
he may have confidence in  
the flesh, I more so:

circumcised the eighth  
day, of the stock of Israel,  
of the tribe of Benjamin, a  
Hebrew of the Hebrews;  
concerning the law, a  
Pharisee;

concerning zeal,  
persecuting the church;  
concerning the  
righteousness which is in  
the law, blameless.

But what things were  
gain to me, these I have  
counted loss for Christ.

أخيراً يَا إِخْوَتِي أَفْرَحُوا فِي الرَّبِّ.  
كِتَابَةٌ هَذِهِ الْأُمُورِ إِلَيْكُمْ لَيْسَتْ  
عَلَيَّ ثَقِيلَةً، وَأَمَّا لَكُمْ فَهِيَ مُؤَمَّنَةٌ.

أَنْظَرُوا الْكَلَابَ. أَنْظَرُوا فَعَلَةَ  
الشَّرِّ. أَنْظَرُوا الْفَطْعَ.

لَأَنَّا نَحْنُ الْخِتَانُ، الَّذِينَ نَعْبُدُ اللَّهَ  
بِالرُّوحِ، وَنَفْتَخِرُ فِي الْمَسِيحِ  
يَسُوعَ، وَلَا نَتَّكِلُ عَلَى الْجَسَدِ.

مَعَ أَنَّ لِي أَنْ أَتَّكِلَ عَلَى الْجَسَدِ  
أَيْضًا. إِنْ ظَنَّ وَاحِدٌ آخَرَ أَنْ يَتَّكِلَ  
عَلَى الْجَسَدِ فَأَنَا بِالْأَوْلَى.

مِنْ جِهَةِ الْخِتَانِ مَخْتُونٌ فِي الْيَوْمِ  
الثَّامِنِ مِنْ جُنْسِ إِسْرَائِيلَ، مِنْ  
سِبْطِ بَنِيَامِينَ، عِبْرَانِيٌّ مِنْ  
الْعِبْرَانِيِّينَ. مِنْ جِهَةِ النَّامُوسِ  
فَرِيسِيٌّ.

مِنْ جِهَةِ الْغَيْرَةِ مُضْطَهَدُ الْكَنِيسَةِ.  
مِنْ جِهَةِ الْبِرِّ الَّذِي فِي النَّامُوسِ  
بِلَا لَوْمٍ.

لَكِنْ مَا كَانَ لِي رِبْحًا، فَهَذَا قَدْ  
حَسِبْتُهُ مِنْ أَجْلِ الْمَسِيحِ خَسَارَةً.



Ἀλλὰ μενοῦντε ἴσως ἁπλοῦς  
τηροῦ ἐξάνοσι εἴθε πιστοῦ ἵτε πέμι  
ἵτε ἁπλοῦς ἰησοῦς Παῦλοι: φαί  
εταιῖοσι ἵσως ἵθις εἴθις: οὐδὲ  
ἴσως ἁπλοῦς τηροῦ ἐξάνοσι εἴθε  
ἵταξευθνοῦ ἁπλοῦς ἰησοῦς.

Οὐδὲ ἵσως ἵθις εἴθις εἴθις ἁπλοῦς  
ἵτε ταμεῖοσι ἵθις εἴθις εἴθις  
ἁπλοῦς ἵθις εἴθις εἴθις ἁπλοῦς:  
ἵθις εἴθις εἴθις εἴθις εἴθις  
ἵθις εἴθις εἴθις εἴθις εἴθις.

Ἐθις εἴθις εἴθις ἁπλοῦς ἵτε  
ταμεῖοσι εἴθις εἴθις εἴθις ἁπλοῦς  
ἵθις εἴθις εἴθις εἴθις ἁπλοῦς  
ἵθις εἴθις εἴθις εἴθις ἁπλοῦς.

Ἐθις εἴθις ἵτα ἵθις εἴθις ἁπλοῦς ἵτε  
ἵθις εἴθις ἁπλοῦς.

Οὐδὲ ἵθις εἴθις εἴθις ἁπλοῦς  
ἵθις εἴθις εἴθις εἴθις ἁπλοῦς  
ἵταταξο ἵθις εἴθις εἴθις ἁπλοῦς  
ἵθις εἴθις ἁπλοῦς ἰησοῦς ἰησοῦς.

*Πᾶσι τοῖς ἀγαπῶμενοις  
τῆς ἐκκλησίας: ἡ χάρις τοῦ κυρίου ἡμῶν ἰησοῦς  
Χριστοῦ μετὰ πάντων ὑμῶν.*

Yet indeed I also count  
all things loss for the  
excellence of the  
knowledge of Christ Jesus  
my Lord, for whom I have  
suffered the loss of all  
things, and count them as  
rubbish, that I may gain  
Christ.

and be found in Him,  
not having my own  
righteousness, which is  
from the law, but that which  
is through faith in Christ,  
the righteousness which is  
from God by faith;

that I may know Him  
and the power of His  
resurrection, and the  
fellowship of His  
sufferings, being conformed  
to His death,

if, by any means, I may  
attain to the resurrection  
from the dead.

Not that I have already  
attained, or am already  
perfected; but I press on,  
that I may lay hold of that  
for which Christ Jesus has  
also laid hold of me

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

ἵθις εἴθις ἁπλοῦς ἵθις εἴθις ἁπλοῦς  
ἵθις εἴθις ἁπλοῦς ἵθις εἴθις ἁπλοῦς  
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ἵθις εἴθις ἁπλοῦς ἵθις εἴθις ἁπλοῦς.

*ἡ χάρις τοῦ κυρίου ἡμῶν ἰησοῦς  
Χριστοῦ μετὰ πάντων ὑμῶν.  
Ἄμην.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβोल ζεν πε πιζουιτ          ἡἐπιστολη ἡτε πενωτ Πετρος.          Δωην. Ηαμενρατ.</p>	<p>The Catholic epistle of          the second epistle of our          father St. Peter. May his          blessings be with us all.          Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الثانية، بركته المقدسة،          فلاكن معنا. آمين. يا احبائي.</p>
<p><b>Β Πετρος α: ιβ - κα</b></p>	<p><b>2 Peter 1: 12 - 21</b></p>	<p><b>2 بطرس 1: 12 - 21</b></p>
<p>Εθβε φαι τνατ ἡφμενι νωτεν          ἡσχοῦ νιβεν εθβε ναι κεπερ          ἐρετενσωονη ογοζ ἐρετενταζρηοντ          ζεν τμεθυηι ετψοπ.</p> <p>¶ μενι δε γε ογζωβ ἡμυηι πε φαι          ἐτμενι ἐροϋ γε ἐφοσον τψοπ ζεν          παιμαψωπι ειέτογνος θηνοῦ ἡδρηι          ζεν οτμενι.</p> <p>Ειέμι γε ἡναβωλ ἐβολ ἡγε          παμαψωπι ἡχωλεμ κατα φρητ ζωϋ          ἡτα Πενβοις Ιησοῦς Πιχριστοσ ταμον          ἐροϋ.</p> <p>¶ ναιησ δε ἡτοτ ἡσχοῦ νιβεν ζινα          ἡτετενερφμενι ἡναι μενενσα παμωιτ          ἐβολ.</p> <p>Ζανῶϋω ταρ αν ἡμετσαβε πε          ἡτανμωϋ ἡσωοῦ ἡανταμωτεν ἡτσομ          ογοζ ἡπαροτσιὰ ἡΠενβοις Ιησοῦς          Πιχριστοσ αλλα ανερρεϋηατ          ἐτμεθυηιτ ἡτε φηετεμματα.</p>	<p>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.</p> <p>Yes, I think it is right,          as long as I am in this tent,          to stir you up by reminding          you.</p> <p>Knowing that shortly I          must put off my tent, just as          our Lord Jesus Christ          showed me.</p> <p>Moreover I will be          careful to ensure that you          always have a reminder of          these things after my          decease.</p> <p>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.</p>	<p>لِذَلِكَ لَا أَهْمِلُ أَنْ أَذَكِّرْكُمْ دَائِمًا          بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ عَالِمِينَ          وَمُثَبِّتِينَ فِي الْحَقِّ الْحَاضِرِ.</p> <p>وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا دُمْتُ فِي          هَذَا الْمَسْكَنِ أَنْ أَنْهَضَكُمْ بِالتَّذْكَرَةِ.</p> <p>عَالِمًا أَنَّ خَلْعَ مَسْكَنِي قَرِيبٌ، كَمَا          أَعْلَنَ لِي رَبِّنَا يَسُوعَ الْمَسِيحِ          أَيْضًا.</p> <p>فَأَجْتَهِدُ أَيْضًا أَنْ تَكُونُوا بَعْدَ          خُرُوجِي، تَتَذَكَّرُونَ كُلَّ حِينٍ بِهَذِهِ          الْأُمُورِ.</p> <p>أَنَّنَا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةً، إِذْ          عَرَفْنَاكُمْ بِقُوَّةِ رَبِّنَا يَسُوعَ الْمَسِيحِ          وَمَجِيئِهِ، بَلْ قَدْ كُنَّا مُعَايِنِينَ          عَظَمَتَهُ.</p>

Δεχθὶ νόρταιὸ νέμ οὔωορ  
ἐβολεῖτεν Φνοῦτ Φιωτ οτοε ἀ  
οὔεμ ἰ ναε ἔπαρητ ἐβολεῖτεν  
πινῶτ ἰ ἔωορ εθνααε: εε φαε πε  
παωρη παμερητ φαε ἀνοκ ἔταιτματ  
ἐερη ἔεωε.

Οτοε ταῖεμ ἀνον ἀνοθεμεε  
εθνοῦ ἐβολεῖτεν τφε εηχη νεμαε  
εἰεε πτωορ εθοεαε.

Οτοε εεταρηοῦτ ἰτοτεν ἰεε  
πιαε ἰτε ἰπροφητεε φαε ἔτε  
καλωε τετερε ἀμοε:  
ἐρετετῆεθετεν ναε ἔφρητ ἰοὔεθεε  
εερεοῦωἰνε εεε οὔμα ἰεαε  
εατεεοῦωἰνε ἐβολ ἰεε πτεεοοῦ: οτοε  
πτοῦωἰνε εαεεῦαι ἰτεεφῖρη εεε  
νετεεεετ.

Φαε δε ἰωορη ἀρετενεμ ἔροε εε  
ἰπροφητεα ἰβεε ἰτε ἰεραφῆ ναε  
ποὔεωλ εωοε ἐβολ ἰεετοῦ ἔμαεατοῦ  
ἀν.

Οῦ εαε εεε φεοῦεῦ ἰοὔεωἰνε ἀν  
αὔἰνε ἰοὔἰπροφητεα ἰοὔεοῦ ἀεεε  
αὔεαε ἰεε εαρηωἰνε ἐβολεῖτεν φεοῦεῦ  
ἔΦνοῦτ ἰερη εεε πἰνεεμα εθοεαε.

*Ἠἀενοῦ ἔπερεερε πἰκοεμοε  
οὔδε ἰηεεωοε εεε πἰκοεμοε:*

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.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but*

لأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ كَرَامَةً  
وَمَجْدًا، إِذْ أَقْبَلَ 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 أَوَّلًا: أَنَّ كُلَّ نُبُوءَةِ  
الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصٍّ.

لأَنَّهُ لَمْ تَأْتِ نُبُوءَةٌ قَطُّ بِمَشِيئَةِ  
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللَّهِ  
الْقَدِيسُونَ مَسُوقِينَ مِنَ الرُّوحِ  
الْقَدِيسِ.

*لا تحبوا العالم ولا الاشياء التي  
فى العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم*

πικοςμος νασινι νεμ τερεπιθωμια: φη  
 δε επιρι μηφορωω μηφνορτ ρηναωωπι  
 ωα ενεε: αμην.

he who does the will of God  
 abides forever. Amen.

إلى الابد. آمين.

**The Acts**  
 الإبركسيس

Πραξις ντε νενοιτ νὰποστολοσ:  
 ερε ποτςμοσ εθοταβ ωωπι νεμαν.  
 Αμην.

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

فصل من أعمال أباننا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم المقدسة، فلتكن  
 معنا. آمين.

Πραξις ιε: ιϛ - κα

Acts 15: 13 - 21

أعمال 15: 13 - 21

Μενενσα εταρχαρωσ δε  
 αρερονω ηξε λακωβοσ ερχω υμοσ:  
 ηρωωμ ηνεσνηοσ σωτεμ εροι.

And after they had  
 become silent, James  
 answered, saying, "Men  
 and brethren, listen to me:

وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا  
 الرِّجَالُ الْإِخْوَةُ اسْمَعُونِي.

Συμεων αρχασι κατα φρητ ισθεν  
 ωορη ετα φνορτ χεμπωινη εβι  
 ηνογλαοσ εβολ θεν ηιεθνοσ θεν  
 Περραν.

Simon has declared how  
 God at the first visited the  
 Gentiles to take out of them  
 a people for His name.

سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ  
 أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شُعْبًا عَلَى  
 اسْمِهِ.

Οτοσ φαι σετματ νεμασ ηξε  
 ηισασι ητε ηιπροφητησ κατα φρητ  
 ετςδεηορτ.

And with this the words  
 of the prophets agree, just  
 as it is written:

وَهَذَا تُوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا  
 هُوَ مَكْتُوبٌ:

Χε μενενσα ηαι ειετασθο οτοσ  
 ειεκωτ ητσκυνη ητε Δαυιδ  
 θεηετασθει: οτοσ ηηεταστωσ ητασ  
 ειεκοτορ οτοσ ηηατασθεσ ερατс.

'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.

سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا خَيْمَةَ  
 دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا  
 وَأُقِيمُهَا ثَانِيَةً.

Σοπωσ ησεκωτ ησα Πβοιс ηξε  
 ησωωπ ητε ηιρωωμ νεμ ηιεθνοσ τηρορ  
 ηηετασμορτ εΠαραν εερηη εχωσρ

So that the rest of  
 mankind may seek The  
 Lord, even all the Gentiles  
 who are called by My

لِكَيْ يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ  
 الرَّبَّ وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ  
 اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ  
 هَذَا كُلَّهُ.

περε Πβοις φηετῶρο ἵηαι.

Οτωηε εβολ ιχεν πενεε.

Εθε φαι ττβαπ ἀνοκ  
εὔτεμοταεδici ἐνηεθακοτοῦ εβολ  
δεν νιεθνοε εἶρηι εα εΦνοττ.

Αλλα εοτωρπ νωοῦ εροτρενοῦ  
καβολ ἵηιωωτ ἵδωλων νεμ νιορμια  
νεμ νιωεε νεμ πιενοε.

Ωῶηεε ταρ ιχεν νιεεεα  
ἵαρχεοε οτοηταε ἵηηετβιωω ἕμοε  
κατα πολιεε δεν νιετῆεεωε ετωω  
ἕμοε κατα Καββατοη νιεεε.

*Πισαχι δε ἵτε Πβοις εεεαiai οροε  
εεεαωαι: εεεαμαει οροε εεεεταερο:  
δεν τῆεεα ἵεκκῆηεεα ἵτε Φνοττ:  
ἀμην.*

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.*

مَعْلُومَةٌ عِنْدَ الرَّبِّ مُنْذُ الْأَزَلِ  
جَمِيعَ أَعْمَالِهِ.

لِذَلِكَ أَنَا أَرَى أَنْ لَا يُتَّقَلَّ عَلَيَّ  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يُمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّوْنَا،  
وَالْمَخْنُوقِ، وَالْدَمِّ.

لَأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ، لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرُرُ بِهِ، إِذْ يُقْرَأُ  
فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

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

### Synaxarium of Amshir 8

سنكسار اليوم الثامن من شهر أمشير

1. The Feast of the Entry of The Lord Christ into the Temple
2. The Departure of St. Simeon the Elder

1. عيد دخول السيد المسيح إلى الهيكل
2. نياحة القديس سمعان الشيخ

#### 1. The Feast of the Entry of The Lord Christ into the Temple

On this day, the church celebrates the feast of the entry of The Lord Christ into the temple. It is one of the Minor Feasts of The Lord. When The Lord Christ reached forty days of age, His mother, the Virgin St. Mary, took Him along with St. Joseph the carpenter and went to the temple, to fulfill the Mosaic Law and to offer on His behalf the required sacrifice, according to their ability (Leviticus 12:

1. عيد دخول السيد المسيح إلى الهيكل  
في هذا اليوم تعيد الكنيسة بعيد دخول السيد  
المسيح إلى الهيكل، وهو أحد الأعياد  
السيدية السبعة الصغرى. ففي اليوم  
الأربعين لميلاد السيد المسيح، أخذته أمه  
السيدة العذراء مريم ومعها القديس يوسف  
النجار وذهبا به إلى الهيكل ليصنعا له  
حسب عادة الناموس ولكي يقدمه عنه

1 – 8). Because of the poverty of the Virgin and Joseph, they offered the sacrifice of the poor, which was two young pigeons.

The Virgin St. Mary, who conceived by the Holy Spirit, and gave birth to the Savior of the world with all purity, submitted to this law to exercise the virtues of humility, obedience to the Law, and for us to follow her example. And to follow her Son, The Lord Jesus Christ, who obeyed the Law of the Old Testament with all humility before He established the Law of the New Testament.

And behold in the Temple, there was an old priest whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, Simeon took Him up in his arms and blessed God and said: Lord, now You are letting Your servant depart in peace, according to Your word... (Luke 2: 25 -32).

Then Simeon blessed them, and said to Virgin Mary, "Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (which is the sign of the cross). Yes, a sword will pierce through your own soul also (the sword of grief at the crucifixion of The Christ)" (Luke 2: 34 – 35).

Now there was one, Anna, a prophetess, the daughter of Phanuel, and coming in that instant, she gave thanks to The Lord, and spoke of Him to all those who looked for redemption in Jerusalem. So, when they had performed all things according to the law of The Lord, they returned to Galilee, to their own city, Nazareth. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him (Luke 2: 39 – 40).

May the blessing of our Lord Jesus Christ, who had laid down for us the way of salvation, be with us all. Amen.

## 2. The Departure of St. Simeon the Elder

On this day also, St. Simeon the Elder, departed. Simeon was one of the seventy elders who translated the Old Testament from the Hebrew language to Greek, in Alexandria. That was according to the order of Ptolemy Philadelphus, king of Egypt.

When Simeon was translating the verse from Isaiah the prophet (7: 14), "Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" (also Matthew 2: 23), he was afraid to translate that a virgin

الذبيحة المطلوبة حسب مقدرتهما (لاويين 12: 1 – 8). ولفقر السيدة العذراء والقديس يوسف، قدما عنه تقدمة الفقراء وهي فرخي حمام.

والعذراء مريم التي حبلت بالروح القدس وولدت مخلص العالم بطهارة ونقاوة، أطاعت هذه الشريعة لكي تمارس فضيلتي الاتضاع وطاعة الناموس ولكي نفتدي نحن بها وبابنها الرب يسوع المسيح الذي أطاع شريعة العهد القديم بكل اتضاع قبل أن يؤسس شريعة العهد الجديد.

وكان في الهيكل في هذا الوقت، كاهن شيخ قديس اسمه سمعان، وكان باراً تقياً ينتظر تعزية إسرائيل والروح القدس كان عليه. وعندما دخل بالطفل يسوع أبواه ليصنعا عنه كما يجب في الناموس، حمله سمعان على ذراعيه وبارك الله قائلاً: الآن يا سيد تطلق عبدك بسلام حسب قولك... (لوقا 2: 25 – 32). وباركهما سمعان وقال للسيدة العذراء: "ها ان هذا قد وضع لسقوط وقيام كثيرين في اسرائيل ولعلامة تقاوم (وهي علامة الصليب). وأنت أيضاً تجوز في نفسك سيف (سيف الحزن عند صلب ابنها)" (لوقا 2: 34 – 35).

وكانت هناك في الهيكل أيضاً نبية قديسة اسمها حنة بنت فنونيل، وفتت وتكلمت (تنبأت عنه) أمام الحاضرين. ولما أكملوا كل شيء حسب ناموس الرب، رجعوا إلى الجليل، إلى مدينتهم الناصرة. وكان الصبي ينمو ويتقوى بالروح ممتلئاً بحكمة وكانت نعمة الله عليه (لوقا 2: 39 – 40). بركة ربنا يسوع المسيح الذي رسم لنا طريق الخلاص فلتكن معنا. آمين.

2. نياحة القديس سمعان الشيخ وفيه أيضاً تنبأ القديس سمعان الشيخ. وهو أحد السبعين شيخاً الذين ترجموا التوراة من اللغة العبرية إلى اللغة اليونانية، بأمر الملك بطليموس فلادلفوس. ولما وصل إلى قول إشعياء النبي (7: 14): "هوذا العذراء تحبل وتلد ابناً وتدعو اسمه عمانوئيل" (أيضاً متى 2: 23)، خشي أن يكتب "العذراء تحبل" فيهزأ به

would conceive, because the King would mock him and accuse him of ignorance. He wanted to translate the word “virgin” to “young lady or damsel.”

He became doubtful saying to himself: it is impossible for a virgin to conceive. God revealed to him in a vision that he would not die before he would see Immanuel born of a virgin. This was fulfilled and he lived about three-hundred years until The Lord Christ was born from the Virgin Mary, without a human seed, but by the Holy Spirit. Simeon was well advanced in age and his sight dimmed.

When he came by the Spirit into the temple and carried the Divine Child in his hands, his sight came back, and the Holy Spirit told him, “this is the Child that you have been waiting for.” He blessed God and said, “You are letting Your servant depart in peace according to Your Word, for my eyes have seen Your salvation, which You have prepared before the face of all peoples” (Luke 2: 28 – 32).

He blessed Joseph and Mary and prophesied for them about the future of the Child and about the pains that the Virgin would suffer. And in the same day, he departed in peace.

May the blessing of the prayers of this righteous man be with us all. Amen.

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

الملك ويتهمه بالجهل. فأراد ان يكتب كلمة "فتاة" بدلاً من "عذراء".

وداخله الشك قائلاً في نفسه إنه لأمر ممتنع أن تلد عذراء، فأعلن له الله في رؤيا أنه لن يري الموت قبل ان يري مسيح الرب المولود من العذراء. وقد تم ذلك وعاش هذا البار نحو ثلاثمائة سنة حيث وُلِدَ السيد المسيح. وكان بصره قد كف.

فلما أتى بالروح الى الهيكل وحمل الطفل الإلهي على ذراعيه، أبصر وأعلمه الروح القدس ان هذا هو الذي كنت تنتظره. "فبارك الله وقال الآن تطلق عبدك يا سيد حسب قولك بسلام. لان عيني قد أبصرتا خلاصك. الذي أعدته قدام جميع الشعوب" (لوقا 2: 28 – 32). ثم بارك القديس يوسف والعذراء مريم وتنبأ لهما عن مستقبل الطفل وعن الآلام التي ستقاسيها السيدة العذراء. وفي نفس اليوم، تنيح بسلام.

بركة صلواته فتكن 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 μθ: ιβ, ιη	Psalm 50: 14, 23	مزمور 49: 12, 18
<p>Ὡς τὸ νοσηροῦσθωσθῶσι ἴκμοις ἐφνοῦτ: οὐοὺ μοι ἠνεκερυχη ἄφηετῶσι: οὐσηροῦσθωσθῶσι ἴκμοις εϋετῶσθ νηι: οὐοὺ ἀϋμματα ἠνε πιμωιτ ἐτῆναταμοκ ἐροϋ πιουχαὶ ἠτε φνοῦτ. Ἀλληλοῦα.</p>	<p>Offer to God praise, and pay your vows to the Most High. Whoever offers praise glorifies Me; and to him who orders his conduct aright I will show the salvation of God. Alleluia.</p>	<p>أذبح لله ذبيحة التسبيح، أوف العلى نذورك. ذبيحة التسبيح تمجدني، وهناك الطريق حيث أريك خلاص الله. 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>Οὐὰναστωσις ἐβολ ᾖεν πιερασσελιον εθοραβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Β: ΚΑ - ΛΘ</b></p>	<p><b>Luke 2: 21 - 39</b></p>	<p><b>لوقا 2: 21 - 39</b></p>
<p>Οτοσ ἐταυμοσ ἐβολ ἵνε πιῶμην ἵνεθοσ ἀτὶ γε ἵνοτοσφβητη οτοσ αυμοτ ἐπεεραν γε Ἰησοσ φἠεταυμοτ ἐροσ ἄμοσ ἵνε πιασσελοσ ισεν ἄπατοφερβοκι ἄμοσ ᾖεν ἠνεσι.</p>	<p>And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb.</p>	<p>وَلَمَّا تَمَّتْ ثَمَانِيَةٌ أَيَّامٍ لِيُخْتَنُوا الصَّبِيُّ سُمِّيَ يَسُوعَ، كَمَا تَسَمَّى مِنَ الْمَلَائِكَةِ قَبْلَ أَنْ حِيلَ بِهِ فِي الْبَطْنِ.</p>
<p>Οτοσ ἐτα ἵνεθοσ μοσ ἐβολ ἵνε πιτοφβο κατα πινομοσ ἵνε Ὡφῆσἠ ἀφῆνσ ἐφρη ἐλεροσαλημ ἐταθοσ ἐρατσ ἄΠβοισ.</p>	<p>Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present Him to The Lord.</p>	<p>وَلَمَّا تَمَّتْ أَيَّامُ تَطْهِيرِهَا، حَسَبَ شَرِيْعَةِ مُوسَى، صَعَدُوا بِهِ إِلَى أُورُشَلِيمَ لِيَقْدِمُوهُ لِلرَّبِّ.</p>
<p>Καταφρητ ετςδνοτ ᾖεν πινομοσ ἵνε Πβοισ γε ζωοτ νιβεν εθοσφων ετοτ ἵνε τεσματ εφῆμοτ ἐροσ γε πεθοραβ ἄΠβοισ.</p>	<p>As it is written in the law of The Lord, “Every male who opens the womb shall be called holy to The Lord.</p>	<p>كَمَا هُوَ مَكْتُوبٌ فِي نَامُوسِ الرَّبِّ: أَنَّ كُلَّ ذَكَرٍ فَاتِحٍ رَحِمٍ يُدْعَى قُدُّوسًا لِلرَّبِّ.</p>
<p>Οτοσ ἐτ ἵνοφωσφωσφωσι καταφρητ ετςδνοτ εφ φνομοσ ἄΠβοισ γε οσφωσφ ἵδρομῖπυαλ ἱε μασ σνατ ἵδρομῖπ.</p>	<p>and to offer a sacrifice according to what is said in the law of The Lord, “A pair of turtledoves or two young pigeons.”</p>	<p>وَلِكَيْ يُقَدِّمُوا ذَبِيْحَةً كَمَا قِيلَ فِي نَامُوسِ الرَّبِّ: رَوْجَ يَمَامٍ أَوْ فَرْخِي حَمَامٍ.</p>



Ουοζ ις ζηππε νε ογον ογρωμι  
 ζεν Ιεροσαλημ επεφραν πε Συμεων  
 ογοζ παρωμι νε ογθμη πε  
 ηρεφερζοτ εφζοτψτ εβολ ζατζη  
 ηπτηνομτ ηΠισραηλ: ογοζ νε ογον  
 ογπνευμα εφοταβ χη ζιζωφ.

Ογοζ νε αυταμοφ πε ζεν  
 ογχρηματικμοζ ητοτοφ ηπιπνευμα  
 εφοταβ εψτεμεεφρεφνατ εφμοτ  
 ηπατεφνατ εΠιχριστοζ Πβοις.

Ογοζ αφι ζεν πιπνευμα εζρη  
 επιεφει ογοζ ζεν ηζινητοφεν πιζλοτ  
 Ιησοφζ εδοτη ηζε νεφιοτ εηρι εζωφ  
 κατα πετζωε ητε πινομοζ.

Ογοζ αφοζφ εζεν νεφθνατ ηζε  
 Συμεων ογοζ αφζμοτ εφφοτφ εφζω  
 ημοζ.

Χε φνοτ πανηβ χναχα πεκβωκ  
 εβολζεν ογζιρηνη κατα πεκζαχι.

Χε αυνατ ηζε ναβαλ επεκνοζεμ.

Φηετακζεβτωτφ ηπεμθο  
 ημηλαοζ τηροτ.

Ογοτωινη αυθωρπ εβολ ητε  
 ζανεθνοζ νεμ ογωοτ ητε πεκλαοζ  
 Πισραηλ.

And behold, there was a  
 man in Jerusalem whose  
 name was Simeon, and this  
 man was just and devout,  
 waiting for the Consolation  
 of Israel, and the Holy  
 Spirit was upon him.

And it had been  
 revealed to him by the Holy  
 Spirit that he would not see  
 death before he had seen  
 The Lord's Christ.

So he came by the Spirit  
 into the temple. And when  
 the parents brought in the  
 Child Jesus, to do for Him  
 according to the custom of  
 the law,

he took Him up in his  
 arms and blessed God and  
 said:

Lord, now You are  
 letting Your servant depart  
 in peace, According to  
 Your word;

For my eyes have seen  
 Your salvation.

Which You have  
 prepared before the face of  
 all peoples,

A light to bring  
 revelation to the Gentiles,  
 And the glory of Your  
 people Israel."

وَكَانَ رَجُلٌ فِي أُورُشَلِيمَ اسْمُهُ  
 سِمَعَانُ، وَهَذَا الرَّجُلُ كَانَ بَارًّا تَقِيًّا  
 يَنْتَظِرُ تَعْزِيَةَ إِسْرَائِيلَ، وَالرُّوحُ  
 الْقُدُسُ كَانَ عَلَيْهِ.

وَكَانَ قَدْ أُوحِيَ إِلَيْهِ بِالرُّوحِ  
 الْقُدُسِ أَنَّهُ لَا يَرَى الْمَوْتَ قَبْلَ أَنْ  
 يَرَى مَسِيحَ الرَّبِّ.

فَأَتَى بِالرُّوحِ إِلَى الْهَيْكَلِ. وَعِنْدَمَا  
 دَخَلَ بِالصَّبِيِّ يَسُوعَ أَبَوَاهُ،  
 لِيُصْنَعَا لَهُ حَسَبَ عَادَةِ النَّامُوسِ.

أَخَذَهُ عَلَى ذِرَاعَيْهِ وَبَارَكَ اللَّهَ  
 وَقَالَ:

"الآن تُطَلِّقُ عَبْدَكَ يَا سَيِّدُ حَسَبَ  
 قَوْلِكَ بِسَلَامٍ.

لَآنَ عَيْنَيَّ قَدْ أَبْصَرْتَا خَلَاصَكَ.

الَّذِي أَعَدَدْتَهُ قَدَّامَ وَجْهِ جَمِيعِ  
 الشُّعُوبِ.

نُورَ إِعْلَانٍ لِلْأُمَّمِ، وَمَجْدًا لِشُعْبِكَ  
 إِسْرَائِيلَ."

Οτοζ να γερῶ φηρι πε ἴχε περωτ  
νευ τερωατ ἔχεν νηέτορω μωωοτ  
εθβητϋ.

Οτοζ ατῆμοτ ἔρωοτ ἴχε Συμεων  
οτοζ περατ ἡ Μαρια ἡματ ἡπιὰλοτ  
χε ις φαι ἔχην ἔοτθει νευ οττωνϋ ἴτε  
θαυηωυ θεν Πισραηλ νευ ουμηνι  
ετϋ ἔδοτη ἔρατϋ.

Οτοζ ἴθο ζωι ἔρε οτχηϋ ἴτε  
οτβιανις σινη ἴτεψυχη ροπωσ  
ἴτοτβωρι εβωλθεν θαυηωυ ἴθητ  
ἴχε θαυηεῖ.

Οτοζ ναρε Ἀννα τῆροφητις  
τῶερι ἡ Φανοηλ εβωλθεν τῶτλν  
ἴλσχηρ θαυι νε ασαι ἴνοτμωυ ἴεζοοτ  
αωνθ νευ θαυι ἴνωαυϋ ἴρομπι ιςχεν  
τεμεεπαρθενιὰ.

Οτοζ θαυι ε ασερχηρα πε ωα  
θαυηε ἔτωοτ ἴρομπι ἡθετε νασσινι  
ἡπιερφει εβωλ αν πε θεν θαυηηστιὰ  
νευ θαυηωβε σεωεωυ ἴχωρθε νευ  
μερι.

Οτοζ ἡπινατ ἔτεῦματ ασι  
ἡπερῆμο ασοτωνθ εβωλ ἡΦνοτϋ  
οτοζ νασσαζι εθβητϋ πε θατεν οτον  
νιβεν ετχοτϋτ εβωλ θατην ἴνοττωτ  
ἴλεροσαλημ.

And Joseph and His  
mother marveled at those  
things which were spoken  
of Him.

Then Simeon blessed  
them, and said to Mary His  
mother, "Behold, this Child  
is destined for the fall and  
rising of many in Israel, and  
for a sign which will be  
spoken against.

Yes, a sword will pierce  
through your own soul  
also), that the thoughts of  
many hearts may be  
revealed."

Now there was one,  
Anna, a prophetess, the  
daughter of Phanuel, of the  
tribe of Asher. She was of a  
great age, and had lived  
with a husband seven years  
from her virginity;

and this woman was a  
widow of about eighty-four  
years, who did not depart  
from the temple, but served  
God with fastings and  
prayers night and day.

And coming in that  
instant she gave thanks to  
The Lord, and spoke of  
Him to all those who  
looked for redemption in  
Jerusalem.

وَكَانَ يُوسُفُ وَأُمُّهُ يَتَعَجَّبَانِ مِمَّا  
قِيلَ فِيهِ.

وَبَارَكَهُمَا سَمْعَانُ، وَقَالَ لِمَرْيَمَ  
أُمِّهِ: "هَا إِنَّ هَذَا قَدْ وُضِعَ لِسُقُوطِ  
وَقِيَامِ كَثِيرِينَ فِي إِسْرَائِيلَ،  
وَلِإِعْلَامَةٍ تُقَاوَمُ.

وَأَنْتِ أَيْضًا يَجُوزُ فِي نَفْسِكَ  
سَيْفٌ، لِتُعْلَنَ أَفْكَارٌ مِنْ قُلُوبِ  
كَثِيرَةٍ."

وَكَانَتْ نَبِيَّةً، حَنَّةً بِنْتُ فَنُوئِيلَ مِنْ  
سَبْطِ أَشِيرَ، وَهِيَ مُتَقَدِّمَةٌ فِي أَيَّامِ  
كَثِيرَةٍ، قَدْ عَاشَتْ مَعَ زَوْجِ سَبْعِ  
سِنِينَ بَعْدَ بُحُورِ بَيْتِهَا.

وَهِيَ أَرْمَلَةٌ نَحْوَ أَرْبَعِ وَثَمَانِينَ  
سَنَةً، لَا تَفَارِقُ الْهَيْكَلَ، عَابِدَةٌ  
بِأَصْوَامٍ وَطَلِبَاتٍ لَيْلًا وَنَهَارًا.

فَهِيَ فِي تِلْكَ السَّاعَةِ وَقَفَتْ تُسَبِّحُ  
الرَّبَّ، وَتَكَلَّمَتْ عَنْهُ مَعَ جَمِيعِ  
الْمُنْتَظِرِينَ فِدَاءً فِي أُورُشَلِيمَ.

Οτοϑ εταϑχωκ νεωβ νιβεν εβολ  
κατα φνομοϑ υπβοιϑ ακοτοϑ  
εϑ Γαλιλεα ετοϑβακι Ναζαρεϑ.

*Πιωϑ φα Πεννοϑϑ πε ωα ενεϑ  
ιϑε νι ενεϑ: αμην.*

So when they had  
performed all things  
according to the law of The  
Lord, they returned to  
Galilee, to their own city,  
Nazareth

*Glory be to God  
forever.*

وَلَمَّا أَكْمَلُوا كُلَّ شَيْءٍ حَسَبَ  
نَامُوسِ الرَّبِّ، رَجَعُوا إِلَى الْجَلِيلِ  
إِلَى مَدِينَتِهِمُ النَّاصِرَةِ.

*والمجد لله دائماً.*

# Katameros Readings for the 9<sup>th</sup> Day of Amshir

## قطمارس قراءات اليوم التاسع من شهر أمشير المبارك

### Cουψιτ νὲροοτ ἁπιὰβοτ Uεψιρ

#### Ροῦγι

#### 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 Δθ: ̅</b>	<b>Psalm 40: 2, 3</b>	<b>مزمور 39: 3</b>
<p>Αϭταρο ἠναβαλαρχ ἔρατοϣ          ριχεν οὔπετρα: οὔροϩ αϭκοὔτεν          νατατϭι: αϭριονὶ ἠοὔρωϩ ἁβερι ἔδοὔτη          ἔρωι: νε፤ οὔϭο፤ο፤ ἔΠεννο፤ϭ.</p> <p><b>ΑΛΛΗΛΟΥΙΑ.</b></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 وسهل خطواتي. وجعل في فمي تسبيحاً جديداً وسبحاً لإلهنا. <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.

<b>Οὔα፤νασ፤νωϭιϭ ἔβολ δ፤εν Πιερασ፤ε፤λιον ε፤θο፤αβ κατὰ Uατ፤θεον α፤σιο፤ϭ.</b>	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
<b>Uατ፤θεον ̅ζ: κβ - κε</b>	<b>Matthew 7: 22 - 25</b>	<b>متي 7: 22 - 25</b>
<p>Οὔτον ο፤፤μ፤η፤ϭ ϭαρ ε፤፤ναϭοϭ ἠ፤ηι δ፤εν Πι፤ε፤ροο፤τ ἔτε ἁ፤ματ: ϭε Π፤βοιϭ Π፤βοιϭ ፤η</p>	<p>Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your</p>	<p>كثيرون سيقولون لي في ذلك اليوم: يا رب يا رب أليس باسمك</p>

ἔθεν Πεκραν ἀν ἐρπρόφητεῖν οὐροῦ  
 ἔθεν Πεκραν ἀνεῖ δέμων ἐβολῶ οὐροῦ  
 ἔθεν Οεκραν ἀνὶρὶ ἵοῦμῆϋ ἵζουμ.

Οὔροῦ τότε εἰέοῦωνεῖς νωοῦ ἐβολῶ  
 ζε ἕπισοῦτεν ἄνηοῦ ἐνεεῖς μᾶϋενωτεν  
 ἐβολῶ ζαροῖ νιερζατῆς ἵτε ἴἀνομιά.

Οὔτον νίβεν οὔν εἰτωτεμ ἐνάσαζι  
 ναι οὔροῦ εἰρὶ μῦωοῦ εἰέτενθωνεῖ  
 ἐοῦρωμῖ ἵσαβε φηέταρκωτ ἕπερῆν  
 ζιζεν ἴπετρα.

Οὔροῦ ἀϋ ἐπερῆτ ἵζε πιμοῦνεζωοῦ  
 ἀνὶ ἵζε νηαρωοῦ οὔροῦ ἀνιρῖ ἵζε  
 νιθνοῦ οὔροῦ ἀγκωλζ ἐπῆνι ἐτε ἕμᾶτ  
 οὔροῦ ἕπερζει: νᾶρε τερςενἴ ζαρ  
 ταζρῆοῦτ πε ζιζεν ἴπετρα.

*Πῶοῦ φα Πεννοῦἴ πε: ῥᾶ ἐνεεῖς  
 ἵτε νιένεεῖς: ἀμην.*

name, cast out demons in  
 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.*

تَنبَأْنَا وَبِاسْمِكَ أَخْرَجْنَا شَيَاطِينَ  
 وَبِاسْمِكَ صَنَعْنَا قُوَاتٍ كَثِيرَةً؟

فَحِينَئِذٍ أَصْرَحُ لَهُمْ: إِنِّي لَمْ  
 أَعْرِفْكُمْ قَطُّ. اذْهَبُوا عَنِّي يَا فَاعِلِي  
 الْإِثْمِ.

«فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ  
 وَيَعْمَلُ بِهَا أَشْبِهُهُ 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: ιε', ιε'

Psalm 89: 17, 19

مزمور 88: 16، 13

Ἰαμῆομῆνι νεμ παναῖ νεμᾶϋ:  
 ἵερῆνι ἔθεν παραν εἰεῖβῖσι ἵζε περζαπ:  
 τότε ἔθεν οὔρορασις ἀκσαζι νεμ

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

أمانتي ورحمتي معه. وباسمي  
 يرتفع قرنه. حينئذ بالوحي تكلمت  
 مع بنيك. وقلت إنني جعلت عوناً  
 على القوي. هليلويا.

<p>νεκρωτηρι: ομοζ ακρωζ ζε αιχω          νουβοηοια εζεν πετε οτονωζου          υμοζ. <b>Αλληλοια.</b></p>	<p>given help to one who is          mighty. <b>Alleluia.</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>Ουαναςνωζις εβολ ζεν          περατζελιον εθοραβ κατα Λουκαν          αζιοτ.</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>
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<p><b>Λουκαν ις: κς - λ</b></p>	<p><b>Luke 13: 23 - 30</b></p>	<p><b>لوقا 13: 23 - 30</b></p>
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<p>Πεζε οται δε ναζ ζε Πβοιζ ζαν          κοτζι νε νηεθιανοζεμ: ηθοζ δε          πεζαζ νωοτ.</p> <p>Ζε αριαζωνιζεθε ει εδοτη εβολ          ζιτεν πιρο ετζηοτ: ζε νε οτον οτυμω          τζω υμοζ νωτεν νακωτ ησα ι εδοτη          ομοζ ηνοτωζεμζου.</p> <p>Αζωανφοζ ετωνη ηζε πινηβη          ομοζ ητεζωθαμ υπιρο: ομοζ          ητετενναερζητς εοζι ερατεν θηνοτ          σαβολ ομοζ εκωλζ επιρο ερετενζω          υμοζ: ζε Πβοιζ Πβοιζ λοτων ναη:          ομοζ ητεζεροτω ητεζχοζ νωτεν: ζε          ητζωοτη υμωτεν αν ζε ηθωτεν ζαν          εβολ θων.</p>	<p>Then one said to Him,          “Lord, are there few who          are saved?”</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>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>فَقَالَ لَهُ وَاحِدٌ: يَا سَيِّدُ أَقَلِيلٌ هُمْ          الَّذِينَ يَخْلُصُونَ؟ فَقَالَ لَهُمْ:</p> <p>اجْتَهِدُوا أَنْ تَدْخُلُوا مِنَ الْبَابِ          الضَّيِّقِ فَإِنِّي أَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ          سَيَطْلُبُونَ أَنْ يَدْخُلُوا وَلَا يَفْعَلُونَ.</p> <p>مِنْ بَعْدِ مَا يَكُونُ رَبُّ الْبَيْتِ قَدْ قَامَ          وَأَعْلَقَ الْبَابَ وَابْتَدَأَتْكُمْ تَقْفُونَ          خَارِجًا وَتَقْرَعُونَ الْبَابَ قَائِلِينَ: يَا          رَبُّ يَا رَبُّ افْتَحْ لَنَا يُجِيبُكُمْ: لَا          أَعْرِفُكُمْ مِنْ أَيْنَ أَنْتُمْ.</p>
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Ἰότε ἐρετενερθητς ἵνος: γε  
ἀνορωμ ἠπεκῆθο ορωσ ἀνω: ορωσ  
ἀκ ἴβω δεν νενπλάτιὰ.

Ορωσ ἑναζος νωτεν γε ἵτσωτην  
ἠμωτεν ἀν γε ἵθωτεν θαν ἔβολ  
θων: μαψενωτεν ἔβολ θαρρι τηροῦ  
νιερσατης ἵτε ἴδικιὰ.

Πιμα ἔτε ἠμαῦ ἑναψωπι ἵνε  
ἑριμι νευ πιθέρτερ ἵτε νιναχι:  
θωταν ἀρετενωανναῦ ἔλβρααμ νευ  
Iσαακ νευ Iακωβ νευ νιπροφητης  
τηροῦ δεν ἴμετορω ἵτε Φνωῖ:  
ἵθωτεν δε εἰεῖσιῖ ἠμωτεν ἔβολ.

Ορωσ εἰεῖ ἔβολ δεν νιμαῖψαι νευ  
νιμα ἵθωτιπ νευ πεμχιτ νευ σαρης:  
ορωσ εἰεροθβοῦ δεν ἴμετορω ἵτε  
Φνωῖ.

Ορωσ θηππε ορον θαν δαεῖ  
εἵναερωορπ ορωσ θανωορπ  
εἵναερδαε.

*Πῶορ φα Πεννοῖ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

Then you will begin  
to say, ‘We ate and drank in  
Your presence, and You  
taught in our streets.’

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.*

حِينَئِذٍ تَبْدَأُونَ تَقُولُونَ: أَكَلْنَا  
قُدَامَكَ وَشَرَبْنَا وَعَلَّمْتَ فِي  
شَوَارِعِنَا.

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.

وَهُؤُذَا آخِرُونَ يَكُونُونَ أَوْلِيَيْنَ  
وَأَوْلُونَ يَكُونُونَ آخِرِينَ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἵτε πενκάθ Παύλος Πιάποστολος**

Παύλος φέβωκ ὑπενδίοις Ἰησοῦς  
Πιχριστος: πιάποστολος εἰθαδεμ:  
φἠέτατθαωϗ ἐπιζιωεννοϗι ἵτε  
Φνοϗϗ.

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 الاولى إلى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.

**ἁ Κορινθίος τ̄: ἁ - ἠ**

**1 Corinthians 3: 1 - 8**

**1 كورنثوس 3: 1 - 8**

Ἄνοκ δε ζω ναδνηοϗ  
ὑπιώχευχομ ἵκασι νεμωτεν ὑφρηϗ  
ἵθανἠνευματικός ἀλλα ὑφρηϗ  
ἵθανσαρκικός ὑφρηϗ ἵθανκοϗι  
ἵἀλωοἴ δειν Πιχριστος.

And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.

وَإِنَّا أَيُّهَا الإِخْوَةُ لَمْ أَسْتَطِعْ أَنْ أَكَلِمَكُمُ كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ، كَأَطْفَالٍ فِي الْمَسِيحِ.

Ἄιτσε θηνοϗ ἵνοϗερωϗ ἵνοϗδρε ἀν  
τε νε ὑπατετενὑχευχομ ταρ πε  
ἀλλα οϗδε ϗνοϗ οἵ  
ὑπατετενὑχευχομ ἐτι ταρ ἵθωτεν  
ἵθανσαρκικός.

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 أَيُّضًا لَا تَسْتَطِيعُونَ.

Ἔωσ ταρ ἕοϗον οϗχοϗ νεμ  
οϗὑδἠνην δειν θηνοϗ μη ἵθωτεν  
θανσαρκικός ἀν οϗοϗ ἀρετενμωϗι  
κατα ρωμι.

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؟

Ἐϗωπ ταρ ἵτε οϗαι ζοϗ κε ἄνοκ  
μειν ἄνοκ φα Παύλος κεοϗαι δε κε

For when one says, "I am of Paul," and another, "I am of Apollos," are you not

لَأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُوسَ» أَفَلَسْتُمْ جَسَدِيِّينَ؟



ἀνοκ φα Ἀπολλω οὔχι ἠῶωτεν  
ζαηρωμι.

Οὔ οὔτη πε Ἀπολλω οὔ δε πε  
Παῦλος ζαηδιακων νε ἐἀρετενηαζ†  
ἐβολ ζητοτοῦ πιοῦραι πιοῦραι κατα  
φῆρη† ἐτα Πῶοις † ναϋ.

Ἀνοκ αιτωσι Ἀπολλω αἰτῶσο  
ἀλλα Φνοῦ† αἰθῶροταιαι.

Ὡστε οὔδε φηεττωσι οὔδε  
φηετῶσο ἐλι πε ἀλλα Φνοῦ† πε  
ετῶρο ἕμωωρ ἐαiai.

Φη δε εττωσι νεμ φηετῶσο οὔαι  
νε: πιοῦραι δε πιοῦραι ἐναδι ἕπερβεχε  
κατα περθῆις ἕμωωρ ἕμωωρ.

*Πῆμοτ ζαρ νεμωτεν νεμ  
τῆρηνη εῦσοπ: ζε ἀμην εσεῶωπι.*

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.*

فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ أَبَلُّوسُ؟  
بَلْ خَادِمَانِ آمَنْتُمْ بِوَأَسِطَتِهِمَا وَكَمَا  
أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبَلُّوسُ 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.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ζεν πε πιςναῦ  
ἠἐπιστολη ἠτε πενωτ Πετρος.  
Ἀμην. Ναμηνρα†.

**Ἡ Πετρος ἁ: ἁ - ἱἁ**

Σιμων Πετρος φῆωκ οὔοζ  
πιἁποστολος ἠτε ἱησοῦς Πιχριστος:  
ἠνηῆτοι ἠζῆρος ἠταιο νεμαν ζεν  
φῆαζ† ἐταζωπ ἐρον ἠζῆρη ζεν

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 have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

الكاثوليكون من رسالة معلمنا  
بطرس الثانية، بركته المقدسة  
تكون معنا. أمين. يا احبابي.

**2 بطرس 1: 1 - 11**

سمعان بطرس عبْد يسوع  
المسيح ورسولهُ، إلى الذين نالوا  
معنا إيماناً ثميناً مساوياً لنا، ببر  
إلهنا والمخلص يسوع المسيح.

†μεθυνη ἵτε Πεννοῦ† οὔο  
Πενσωτηρ Ιησοῦς Πιχριστος.

Πιευοτ νεμ †βιρηνη ἵτοῦἀωαι  
νωπεν ἵδρηι δεν ἵσοῦεν Φνοῦ† νεμ  
Ιησοῦς Πιχριστος Πενβοις.

Εως ἐὰ ζωβ νιβεν ὡπι ναν ἵταιῖο  
δεν ἵχομ ἵτε τεμεθνοῦ† ἐδουη  
ἐπωνδ νεμ †μετεγεβης θεῆταῦθις  
ναν ἵκινζη ἐβολ ζιπεν ἵσοῦεν  
ἵφθεταφθαζμεν δεν πεφωοῦ νεμ  
†ἀρετη.

Νεμ ἐβολ ζιπεν ναινιῶ† ἵωοῦ  
εῖταιηοῦ† ἐταῦθιτοῦ ναν ἵταιῖο  
ζινα ἐβολ ζιπεν ναι ἵτεπενῶπι  
ἐρετενοι ἵῶφηρ ἐῖφῦς ἵτε  
†μεθνοῦ†: ἐρετενφητ σαβολ  
ἵῖεπιθωιὰ ἵτε ἵτακο θεῆτε ἵδρηι  
δεν πικοςμος.

Οὔοδ ἵδρηι δεν φαι ἐἀρετενιῖ  
ἐδουη ἵσποῦδη νιβεν σαζηι ἵσα  
†ἀρετη δεν πετενναζ†: ἵδρηι δε δεν  
†ἀρετη †ζνωσις.

ἵδρηι δε δεν †ζνωσις †εζκραιῖ:  
ἵδρηι δε δεν †εζκραιῖ †εζπομοηη:  
ἵδρηι δε δεν †εζπομοηη  
†μετεγεβης.

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,

لَتَكْثُرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ بِمَعْرِفَةِ  
اللَّهِ وَيَسُوعَ الْمَسِيحِ رَبِّنَا.

كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا  
كُلَّ مَا هُوَ لِلْحَيَاةِ وَالتَّقْوَى،  
بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ  
وَالْفُضِيلَةِ،

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 الْفُضِيلَةِ مَعْرِفَةً،

وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ  
صَبْرًا، وَفِي الصَّبْرِ تَقْوَى،

Ἡδὴρι δε θεν †μετετερεβης  
†μετμαισον: ἡδὴρι δε θεν  
†μετμαισον †ασαπη.

Ἡαι γαρ εγυοπ νωτεν ογορ  
εγερζοτὸ θεν θηνοτ ἡσενλερ θηνοτ  
ἡαρζοτ αν οτδε ἡατογταρ εδοτη  
εἵποτεν Πενβοις Ἰησοϋς Πιχριστοϋ.

Φη δε ετε ναι γυοπ ναϋ αν  
ογβελε πε εγχομζεμ εαϋβι ἡογεβωι  
ἡτε ἡπογβο ἡτε νεϋγορπ ἡνοβι.

Εθε φαι μαλλον νενσνηοτ Ἰηϋ  
ἡτεν θηνοτ ρινα εβολ ριτεν νιϋβηοτ  
εθνανετ ἡτετενταρρε πετενωζεμ  
νεμ τετενμετρωπ: ναι γαρ ερετενιρι  
ἡμωοτ ἡνετενδλα† ενερ.

Παιρη† γαρ θεν ογμετραμαδ  
εγερενε πιμωιτ εδοτη νωτεν ἡτε  
εμετογρο ἡνερ ἡτε Πενβοις ογορ  
Πενρωτηρ Ἰησοϋς Πιχριστοϋ.

*Ἡασἡνοτ ἡπερμενρε πικομοϋ  
οτδε ἡηετγυοπ θεν πικομοϋ:  
πικομοϋ νασινη νεμ τερεπιθωμια: φη  
δε ετιρι ἡφογωϋ ἡΦηνοτ† ρηναγωπι  
γω ενερ: 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 عَيْرَ  
مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ  
أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ  
تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْإِخْوَةُ  
أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ  
ثَابِتِينَ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ  
تَرْتَلُوا أَبَدًا.

لِأَنَّهُ هَكَذَا يُقَدَّمُ لَكُمْ بِسَعَةِ دُخُولٍ  
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 ποῦςμον 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 ιε: ις - κθ</b></p>	<p><b>Acts 15: 13 - 29</b></p>	<p><b>أعمال 15: 13 - 29</b></p>
<p>Уenenca ἔταρχαρωοῦ δε αχέρουὸ ἡξε Ιακωβος εφζω ἡμος: νιρωμι νενησνηοῦ σωτεμ ἐροι.  Стмewн αсραзи каτa φρηῦ ιсxen ἡορι ἔτα Φνοῦῦ χεμπῶιιι ἐβι ἡοῦλαοс ἐβολ δен ниеθнос δен 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 شَعْبًا عَلَى اسْمِهِ.</p>
<p>Οτοζ φαι σεῦμαῦ νεμαϋ ἡξε νισαзи ἡτε νιπροφητης κατa φρηῦ ετсδηοῦт.</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>Χε мененса нαι ειετасθo οτοζ ειεκωт ἡῦскγνη ἡτε Δαυιδ θηετасρει: οτοζ нηετасωс ἡтас ειεκοτοῦ οτοζ ῥнатасос 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 أَيْضًا حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Зоπωс ἡσεκωῦ ἡса Пбоис ἡξε ἡсωсп ἡτε нирωми нем ниеθнос тнроῦ ннеτасμoῦῦ ἐПаран ἐεῖρηι ἐζωοῦ πεξε Пбоис φηετөρο 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 وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ.</p>
<p>Οτωηз ἐβολ ιсxen ἡεнез.</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 η̄νιωϋτ  
η̄ιδωλον νεμ νιπορνιᾱ νεμ νιωχθ  
νεμ πιςνοϋ.

Υω̄τςτς ταρ ιςxen νιςenē  
η̄αρχεος οτονταϋ η̄νηετθιωϋ η̄μοϋ  
κατα πολις θεν νιςτναςωση ετωϋ  
η̄μοϋ κατα σαββατον νιβεν.

Ποτε ασερδοκιν η̄νιαποστολοϋ  
νεμ νιπρεβϋτεροϋ νεμ †εκκλςιᾱ  
τςτς ε̄ωτπ η̄θανρωμι ἐβολ η̄δητοϋ  
ε̄ογορποϋ ε̄τ̄αντιοχῑᾱ νεμ Παυλοϋ  
νεμ Βαρναβας: Ιουδαϋ φη̄ετοϋμοϋ†  
ε̄ροϋ χε Βαρσαββας νεμ Cιλαϋ  
θανρωμι η̄ε̄τσοϋμενοϋ θεν νιςνηοϋ.

Εᾱτςδαι ἐβολ θιτοτοϋ  
η̄νιαποστολοϋ νεμ νιπρεβϋτεροϋ νεμ  
νιςνηοϋ η̄η̄ε̄τχη θεν τ̄αντιοχῑᾱ νεμ  
†Κυλκιᾱ νεμ †Cυριᾱ η̄νιςνηοϋ η̄η̄  
ἐβολ θεν νιεθνος χερε.

Επιδη ανωτεμ χε θανονον ἐβολ  
θεν θηνοϋ ε̄τᾱτῑ ἐβολ ᾱϋϋε̄ρτερ  
θηνοϋ ε̄τ̄φωη̄θ η̄νετενψ̄τχη 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 انا اري ان لا يتقل على  
الراجين الى الله من الامم.

بل يرسل اليهم ان يمتنعوا عن  
نجاسات الاصنام، والزنا،  
والمخوق، والدم.

لان موسى منذ اجيال قديمه، له  
في كل مدينة من يكرز به، اذ يقرأ  
في المجمع كل سبت.

حينذ رأى الرسل والمشايخ مع  
كل الكنيسة ان يختاروا رجلين  
منهم فيرسلوهما الى انطاكية مع  
بولس وبرنابا: يهوذا الملقب  
برسبا وسيلا رجلين متقدمين في  
الاخوة.

وكتبوا بأيديهم هكذا: «الرسل  
والمشايخ والاخوة يهدون سلاماً  
الى الاخوة الذين من الامم في  
انطاكية وسورية وكليكية:

اذ قد سمعنا ان انساناً خارجين من  
عندنا ازعجوكم باقوال مقلبين  
انفسكم وقائلين ان تختنوا

ΖΑΝΞΙΝ ΣΑΞΙ ΝΑΙ ΕΤΕ ἄΠΕΝΧΟΤΟΥ.

Ασερδοκιν ουν ναν εανι ευμα  
ενσοπ εσωπι ηθανρωμι εογορπου  
ζαρωτεν νεμ νενασταπητος  
Βαρναβας νεμ Παυλος.

Ζανρωμι εαυτ ητοψυχη εερηι  
εξεν Φραν ἄΠενδοις Ιησου  
Πιχριστος.

Ανορωπ δε ηλουδας νεμ Σιλας:  
ηθωου ζωου ενεταμωτεν εναι ρω  
εβολ ζιτεν πιχαξι

Ασραναϋ ταρ ἄΠιπνευμα εθοταβ  
νεμ ἄνον ζων εψτεμοταζ βαρος  
εξεν θηνου ηζουο: ηλην ναι ζεν  
ογανασκη.

Αρεζ ερωτεν σαβολ ἄμωου  
νιψωτ ηιδωλον νεμ νισνοϋ εθωωουτ  
νεμ νιωχε νεμ νιπορνια: ναι  
ερετεναρεζ ερωτεν σαβολ ἄμωου  
ητετενερωβ ηκαλωσ: ουχα.

*Πιχαξι δε ητε Πβοις ερελιαι οροζ  
ερελιαυαι: ερελιαυαι 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 يَهُوذَا 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 Amshir 9

### سنكسار اليوم التاسع من شهر أمشير

1. The Departure of St. Barsauma, the Father of the Syrian Monks
2. The Martyrdom of St. Paul, the Syrian
3. The Martyrdom of St. Simeon
4. The Departure of St. Euphrosyne of Alexandria

#### 1. The Departure of St. Barsauma, the Father of the Syrian Monks

On this day, of the year 174 of the martyrs, 458 AD, the blessed father Anba Barsauma, the father of the Syrian monks, departed. This holy father was born in the city of Samosata, in Syria. A holy man prophesied about him before his birth, saying to his parents, "There shall go forth from you a righteous fruit, whose fame shall spread out everywhere."

This prophecy was fulfilled. When Barsauma grew up, he left his parents and went to the river Euphrates, where he dwelt with a holy man called Abraham. Afterwards, he lived in solitude on the mountain, praying and fasting with austere asceticism. Many disciples gathered around him. The water of that place was salty, and with the prayers of the saint, it became sweet. God wrought through him many miracles. A famine befell this country, and God lifted it up by his prayers.

St. Simeon the Stylite visited him and they blessed each other. The saint was well known for his resistance to the heresy of Nestorius. He attended the Ecumenical Council at Ephesus in the year 431 AD, at the invitation of Emperor Theodosius the Less, who greatly honored him.

When Emperor Marcian convened the Chalcedonian Council, the fathers asked the Emperor not to invite St. Barsauma to the council, for they knew of the grace that was in him. When the council agreed on the two natures of Christ, St. Barsauma resisted these heretical teachings, and many hardships befell him from the Chalcedonians.

The holy father knew the day of his departure. He gathered his disciples and commanded them to be steadfast in the Orthodox faith. He blessed them and departed in peace.

At the time of his departure, a pillar of light

1. نياحة القديس برسوما أب رهبان السريان
2. استشهاد القديس بولس السرياني
3. استشهاد القديس سمعان
4. نياحة القديسة إفروسينا

1. نياحة القديس برسوما أب رهبان السريان في مثل هذا اليوم من سنة 174 للشهداء، سنة 458 ميلادية، نتيج الأب المغبوط الأنبا برسوما أب رهبان السريان. وُلد هذا القديس في بلدة ساموساط بالشام. وقد تنبأ عنه رجل قديس قبل ولادته قائلاً لوالديه: "سيخرج منكما ثمر صالح، وينتشر ذكره في الأرض". وفعلاً تم هذا القول، إذ أنه عندما شب برسوما قليلاً، ترك أبويه وقصد نهر الفرات حيث أقام زماناً عند رجل قديس يدعي أبراهام. ثم انفرد في الجبل عابداً، مصلياً، صائماً بنسك شديد. فاجتمع حوله تلاميذ كثيرون. وكان ماء ذلك المكان مالحاً، وبصلوات القديس برسوما، صار حلواً. كما حدثت منه معجزات كثيرة. وحدث غلاء في تلك البلاد، فرفعه الرب بصلاته.

وقد زاره القديس سمعان العمودي، وتباركا من بعضهما البعض. وقد اشتهر بمقاومته لبدعة نسطور، وحضر مجمع أفسس، سنة 431 ميلادية، بدعوة من الامبراطور ثيودوسيوس الصغير، الذي أكرمه كثيراً. ولما جمع الامبراطور مرقيان المجمع الخلقيدوني، طلب الآباء من الامبراطور ألا يدعي برسوما إلى المجمع لِعَلْمَهُم بالنعمة التي فيه. وعندما قرر المجمع القول بالطبيعتين، قاوم القديس برسوما هذه التعاليم الباطلة، فنالته شدائد كثيرة منهم. وعلم هذا القديس بيوم نياحته، فاستدعي أولاده الرهبان وباركهم وأوصاهم بالثبات على الإيمان الأرثوذكسي، ونتيج بسلام. وقد ظهر وقت نياحته عمود من نور قائم على باب قلايته، فكفنوه ودفنوه بإكرام جليل. بركة صلواته فلتكن معنا. آمين.

appeared at the door of his cell. They shrouded and buried him with great veneration.

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

## 2. The Martyrdom of St. Paul, the Syrian

On this day also, of the year 21 of the martyrs, 305 AD, St. Paul, the Syrian, was martyred. His family relocated from Syria and settled in the City of Ashmunin. Through working in trading, his father gained a great wealth. God granted them this saint and they raised him in a true Christian upbringing, growing in godliness and loving The Lord from all his heart.

After the death of his parents, the saint prayed to God to guide him in the way that pleased Him. The Lord sent His angel in a vision, and made it known to him that he will receive the crown of martyrdom. The saint rejoiced and was comforted. He distributed all his money to the poor and the needy.

The saint arose right away and went to the governor of Ansena and confessed The Lord Christ before him. The Governor ordered him stripped naked, beaten with whips, and placed burning torches to his sides. The saint was not afraid, and the governor tried again to entice him with money, but the saint said to him, "My parents left me a fortune of gold and silver, and I rejected them for the sake of the love of The Lord Christ. So, why should I look to your money now?"

The Governor became angry and he tortured him with different kinds of tortures. However, The Lord healed and strengthened him. Later on, the Governor ordered him placed with venomous serpents, which did not harm him.

When the Governor got weary of torturing him, he took the saint with him to Alexandria, and put him in prison, where he met his two friends, the saints Anba Esi and his sister Theckla, and their souls rejoiced.

When the Governor decided to return to Ansena, he ordered the beheading of St. Paul, and thus he received the crown of martyrdom. The faithful came, took his body, shrouded it and buried him with great veneration.

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

## 3. The Martyrdom of St. Simeon

On this day also, St. Simeon was martyred.  
May the blessing of his prayers be with us all.

2. استشهد القديس بولس السرياني وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهد القديس بولس السرياني. هاجرت أسرته من بلاد سوريا واستقرت في مدينة الأشمونين. وعمل والده في التجارة واقتني أموالاً كثيرة. ورزقهما الله هذا القديس. فربياه تربية مسيحية حتى نما في الفضيلة وأحب الرب من كل قلبه. ولما توفي والده، صلى القديس إلى الله ليرشده إلى الطريق الذي يرضيه، فأرسل الرب ملاكه في رؤيا، وأعلمه بأنه سينال إكليل الشهادة، ففرح وتعزى ووزع كل أمواله على الفقراء والمساكين. وقام لوقته ومضى إلى والي أنصنا واعترف بالسيد المسيح. فأمر بأن يعزى من ثيابه ويضرب بالسياط وتوضع مشاعل في جنبه، فلم يخف، ثم حاول إغراءه بالمال، فقال القديس: "لقد ترك لي أبواي كثيراً من الذهب والفضة، فلم ألتفت إليها حباً في ربي وإلهي يسوع المسيح، فكيف أنظر إلى مالك الآن؟" فغضب الوالي جداً وعذبه بكل أنواع العذاب، وكان الرب يشفيه ويقويه. بعد ذلك أمر الوالي بأن يطلقوا عليه حيات سامة مميتة فلم تؤذ. ولما احتار الوالي في تعذيبه، أخذه معه إلى الإسكندرية وأودعه السجن، فالتقى بصديقيه القديسين إيسي وتكلا أخته، فابتهجت أرواحهم. ولما عزم الوالي العودة إلى أنصنا، أمر بقطع رأس القديس بولس، فقال إكليل الشهادة. فأتى بعض المؤمنين وأخذوا جسده وكفنوه ودفنوه بإكرام جليل. بركة صلواته فلتكن معنا. آمين.

## 3. استشهد القديس سمعان

وفيه أيضاً استشهد القديس سمعان. بركة صلواته فلتكن معنا. آمين.



Amen.

#### 4. The Departure of St. Euphrosyne of Alexandria

On this day also, of the year 186 of the martyrs, 470 AD, St. Euphrosyne of Alexandria, departed. This saint was born in Alexandria, an only child to a godly and wealthy family. They raised her with a true Christian upbringing. She learnt from her parents the fear of God and the charity for the poor and the needy.

When she was eighteen years old, she left her home, wearing the attire of men and went to one of the monasteries. The abbot of the monastery accepted her and put her up in a solitary cell. She devoted herself to fasting, prayers and austere asceticism, which changed her appearance.

Her father visited the monastery often asking the monks to pray for him for The Lord to grant him peace and comfort for his heart. Euphrosyne recognized him, but he did not know her, however, she received and encouraged him. He found consolation from the words of grace that she spoke to him.

Euphrosyne became ill and she knew the day of her departure. When her father came to the monastery, she revealed her identity to him, and told him that she was about to depart. He embraced her crying, however, she encouraged and consoled him, and then she departed between his arms.

He was very much moved and agreed with his wife to forsake the vanity of the world. He sold all his possessions and distributed the money to the churches and the poor. His wife joined one of the convents and he dwelt in the cell of his daughter in the monastery for ten years, and then departed in peace.

May the blessing and prayers of St. Euphrosyne be with us all. Amen.

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

4. نياحة القديسة إفروسينا  
وفيه أيضاً من سنة 186 للشهداء، سنة 470 ميلادية، تنيحت القديسة إفروسينا. ولدت هذه القديسة بالإسكندرية وكانت ابنة وحيدة لأسرة تقية وغنية. فرباها تربية مسيحية حقيقية. وتعلمت من والديها مخافة الله ومحبة الفقراء والمساكين.  
ولما بلغت الثامنة عشر من عمرها، تركت بيتها وتزينت بزّي الرجال، وذهبت إلى أحد أديرة الرهبان، فقبلها رئيس الدير وأسكنها قلاية منفردة. عكفت على الصوم والعبادة والنسك الزائد، حتى تبدلت هيئتها.  
وكان والدها يتردد على الدير ليطلب من الرهبان أن يصلوا عنه ليعطيه الرب سلاماً وتعزية قلبية. وعرفته إفروسينا وكانت تقابله وتشجعه. أما هو فلم يعرفها. وصار يتردد على الدير كثيراً إذ كان يجد راحة من كلمات النعمة التي كانت تكلمه بها.  
مرضت إفروسينا وعرفت بيوم انتقالها. فلما حضر والدها إلى الدير، عرفته بنفسها وبأنها ستنقل. فقبلها باكياً. فشجعتة وعزته، ثم تنيحت بين يديه.  
أما هو فتأثر جداً واتفق مع زوجته على الزهد في الدنيا. فباع أملاكه ووزع ثمنها على الكنائس والفقراء. ودخلت امراته أحد أديرة الراهبات، أما هو فسكن في قلاية ابنته، عشر سنوات، ثم تنيح بسلام.  
بركة صلوات القديسة إفروسينا 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 ΦΝΟΥΤΉ ΕΠΑΤΩΒΖ: ΜΑΔΘΗΚ      ΕΤΑΠΡΟΨΕΥΧΗ: ΑΚΒΑΣΤ ΖΙΧΕΝ ΟΥΠΕΤΡΑ      ΑΚΒΙΩΙΤ ΝΗΙ: ΑΚΩΠΙ ΝΗΙ ΝΟΥΒΕΛΠΙΣ      ΝΕΜ ΟΥΠΥΡΟΣ ΝΤΕ ΟΥΧΟΜ.      ΔΔΔΗΛΟΤΙΑ.</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. <b>Alleluia.</b></p>	<p>استمع يا الله طلبتي، وأصغ إلى          صلاتي. على الصخرة رفعتني          وأرشدتني وصرت رجائي، وبرجاً          حصيناً. <b>هللليويا.</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>ΟΥΔΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΔΕΝ          ΠΙΕΥΑΣΤΣΕΛΙΟΝ 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 أمين.</p>
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<b>ΛΟΥΚΑΝ ΙΔ: ΚΕ - ΛΕ</b>	<b>Luke 14: 25 - 35</b>	<b>لوقا 14: 25 - 35</b>
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<p>ΝΑΥΜΩΠΙ ΔΕ ΝΕΜΑΨ ΝΖΕ ΖΑΝΝΙΩΨ          ΞΜΗΨ: ΟΥΟΖ ΕΤΑΨΦΟΝΖΨ ΠΕΧΑΨ ΝΨΟΥ.          ΖΕ ΦΗΘΗΝΟΥ ΖΑΡΟΙ ΟΥΟΖ          ΕΤΕΝΨΝΑΜΕΣΤΕ ΠΕΨΩΤ ΑΝ ΝΕΜ          ΤΕΨΜΑΨ ΝΕΜ ΤΕΨΨΙΜΙ ΝΕΜ ΝΕΨΨΗΡΙ          ΝΕΜ ΝΕΨΨΗΝΟΥ ΝΕΜ ΝΕΨΨΩΝΙ: ΕΤΙ ΔΕ          ΝΕΜ ΤΕΨΚΕΨΨΥΧΗ ΞΜΟΝΨΨΟΜ ΞΜΟΨ          ΕΕΡ ΜΑΘΗΤΗΣ ΝΗΙ.          ΦΗΕΤΕ ΝΨΝΑΤΑΔΕ ΠΕΨΨΤΑΨΡΟΣ          ΕΡΟΨ ΑΝ ΟΥΟΖ ΝΤΕΨΦΟΝΑΖΨ ΝΨΩΙ          ΞΜΟΝΨΨΟΜ ΞΜΟΨ ΕΕΡ ΜΑΘΗΤΗΣ ΝΗΙ.          ΝΗΜ ΖΑΡ ΕΒΟΛ ΔΕΝ ΘΗΝΟΥ ΨΨΟΥΨ          ΕΚΕΤ ΟΥΠΥΡΟΣ: ΜΗ ΨΝΑΖΕΜΙ ΝΨΩΡΠ</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.          For which of you,          intending to build a tower,          does not sit down first and</p>	<p>وَكَانَ جُمُوعٌ كَثِيرَةٌ سَائِرِينَ مَعَهُ          فَالْتَفَتَ وَقَالَ لَهُمْ:          إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ          أَبَاهُ وَأُمَّهُ وَأُمَّرَأَتَهُ وَأَوْلَادَهُ          وَإِخْوَتَهُ وَأَخَوَاتِهِ حَتَّى نَفْسَهُ أَيْضاً          فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.          وَمَنْ لَا يَحْمِلُ صَلْبِيهِ وَيَأْتِي وَرَائِي          فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.          وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ          بُرْجاً لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ          النَّقْفَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟</p>
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ἵστευσις ἵνα δαπανῆ: καὶ ἀνὸς οὐκ ἔχει  
ἵνα ἔρ περὶ οὐκ ἔχει.

Θίνα μὴ πως ἵστευσα ἵνα οὐκ  
ἵνα ὡς οὐκ ἔχει ἔχει ἔχει:  
οὐκ ἵστευσα ἵνα οὐκ ἔχει  
οὐκ ἵνα ἔχει.

ἔχει ἵνα καὶ παρῶν ἔχει οὐκ  
ἵνα οὐκ ἔχει ἔχει ἔχει  
ἔχει.

ἔχει ἵνα οὐκ ἔχει οὐκ ἔχει  
ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
ἔχει ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
ἔχει οὐκ ἔχει.

ἔχει ἵνα ἔχει οὐκ ἔχει ἔχει  
ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
οὐκ ἔχει.

ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
ἔχει ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
ἔχει οὐκ ἔχει.

ἔχει ἔχει οὐκ ἔχει ἔχει ἔχει  
ἔχει οὐκ ἔχει ἔχει οὐκ ἔχει  
ἔχει.

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?

لَيْسَ يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ  
يُكْمَلَ فَيَبْتَدِئُ جَمِيعُ النَّاطِرِينَ  
يَهْزَأُونَ بِهِ.

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ بَيْنِي  
وَلَمْ يَقْدِرْ أَنْ يُكْمَلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يَلْقَى  
بِعَشْرَةِ آلَافٍ الَّذِي يَأْتِي عَلَيْهِ  
بِعِشْرِينَ أَلْفًا؟

وَالْأَمَّا دَائِمًا ذَلِكَ بَعِيدًا يُرْسِلُ  
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصَّلَاحِ.

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

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ  
فَمَاذَا يُصْلَحُ؟

Οὐδε πικαρι οὐδε ἴκοπριὰ ἔφερψα  
αν ἀλλα ἐψαφζιτψ ἐβολ: φηἔτε οὔον  
μαψχ ἕμοσῖ 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  
فَيَطْرَحُوهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 10<sup>th</sup> Day of Amshir

## قطمارس قراءات اليوم العاشر من شهر أمشير المبارك

### CΟΥΜΗΤ ΝΈΞΟΥΤ ἸΠΙἌΒΟΥ Ξεψυρ

#### ΡΟΥΤΙ

#### 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 εϷετ̅ ἵνοϷαϷι              ἵννηετϷιϷεννοϷϷι: ḡεν οϷηιϷτ̅ ἵνωϷι:              οϷϷφηρι πε ΦνοϷτ̅ ḡεν νηεθοϷαβ              ἵταϷ: ΦνοϷτ̅ ἸπιλϷραηλ ἵθοϷε εϷετ̅              ἵνοϷωϷι νεϷ οϷὰμαϷι ἸπεϷλαοϷ.              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>ΟϷὰναϷνωϷιϷ εβουλ ḡεν              πιεϷαϷϷελιον εθοϷαβ κατὰ Μαρκον              αϷιοϷ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
Μαρκον Ϸ: ζ - κᾶ	Mark 3: 7 - 21	مرقس 3: 7 - 21

<p>Οτος Ιησους νευ νευμαθητης  απεραναχωριν εκκεν φιομ: οτος  οτυμω ερωϋ εβολ θεν †Σαλιλεα  απερακολοθωιν νεμ εβολ θεν  †Ιουδαεα.</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 νεμ †Ιουδαοιμεα  νεμ ριμηρ απιλορδανης: νεμ κευμω  ερωϋ εβολ θεν να†τρος νεμ †σιδων:  ερωϋ τεμ εν ηεναεϋρι μμωοτ αϋι  εαροϋ.</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 الْأَرْدَنِ. وَالَّذِينَ حَوْلَ صُورَ  وَصَيْدَاءَ جَمْعٌ كَثِيرٌ، إِذْ سَمِعُوا كَمْ  صَنَعَ أَتَوْا إِلَيْهِ.</p>
<p>Οτος αϋχοϋ ηνευμαθητης ρινα  ητε οτχοι μοτη ερωϋ εοβε πιμω ρινα  ητοϋϋτεμ εεχρωϋϋϋ.</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>Θανμωϋ εαρ ναεραφαδρι ερωοτ:  εωστε ητοϋι εχωϋ ητοϋϋι νεμαϋ ηνε  οτον ηιβεν εναρε θανμαατισε  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 ηιπνευμα ηακαθαρτον  ερωπ ητοϋναϋ ερωϋ ερωϋετοϋ εδρη  θαρατϋ: οτος ναρωϋ εβολ ερωϋ  μμοϋ εε ηθοκ πε Πωηρι μΦνοϋ†.</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>Οτος αεραεπιτιμαν νωοτ ηοτυμωϋ  ρινα ηερωϋτεμοτονεϋ 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 αϋωεναϋ εδρη εεεν πιτωοτ  οτος αϋμοϋ† εν ηεταϋοϋαϋοϋ ηθοϋϋ  οτος αϋωενωοτ εαροϋ.</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>

Οτοϑ αϑθαμιε̄ μητ̄ ςνατ̄  
νη̄εταϑτ̄ρενοτ̄ ϑε̄ νιᾱποστολοϑ ϑινᾱ  
ν̄τονο̄ρῑ νεμαϑ οτοϑ ϑινᾱ  
ν̄τεϑοτοροποτ̄ ε̄βιωϑ.

Οτοϑ ε̄ορε̄ περ̄ωϑῑ ω̄ωπῑ ν̄τοτοτ̄  
ε̄ερφαδ̄ρῑ ε̄ω̄ωνῑ οτοϑ ε̄βῑ Δεμω̄ν  
ε̄βολ̄.

Οτοϑ αϑτ̄ ν̄οτ̄ραν̄ ε̄ϑιμω̄ν ϑε̄  
Πετροϑ.

Οτοϑ Ιακωβοϑ̄ πε̄ω̄ηρῑ ν̄ΖεβεΔεοϑ  
νεμ̄ Ιωαννηϑ̄ πε̄ϑον̄ ν̄ιακωβοϑ οτοϑ  
αϑτ̄ ν̄θανρᾱν̄ ε̄ρωοτ̄ ϑε̄ Βο̄ανερ̄γεϑ  
ε̄τε̄ φαῑ πε̄ ϑε̄ νῑω̄ηρῑ ν̄τε̄ τ̄ϑαραβᾱι.

Ανδ̄ραϑ̄ νεμ̄ Φιλιπποϑ̄:  
Βαρθολομιοϑ̄ νεμ̄ Υατ̄θεοϑ̄: νεμ̄  
Θωμαϑ̄ νεμ̄ Ιακωβοϑ̄ ν̄τε̄ Αλφεοϑ̄:  
νεμ̄ ΘαδΔεοϑ̄ νεμ̄ ϑιμω̄ν  
πιΚαθανεοϑ̄.

Νεμ̄ Ιουδαϑ̄ πῑϑκαριω̄τηϑ̄  
φ̄νη̄εταϑτ̄ηιϑ̄.

Οτοϑ αϑῑ ε̄δο̄τη̄ ε̄ο̄τη̄ οτοϑ  
αϑφωοτ̄ ο̄ν̄ ν̄ϑε̄ πῑμηϑ̄ ϑωϑτε̄  
ν̄το̄νο̄τεμ̄ϑεμ̄ϑοῡ οτ̄δε̄ ε̄ο̄νεμ̄ ω̄ικ̄.

Οτοϑ ε̄τᾱρ̄ω̄τεμ̄ ν̄ϑε̄ ν̄η̄ε̄τε̄νο̄τ̄η̄  
ᾱν̄ῑ ε̄βολ̄ ε̄̄λ̄μο̄νῑ ῡμοϑ̄: νᾱτ̄ϑω̄ τ̄αρ̄  
ῡμοϑ̄ πε̄ ϑε̄ ᾱ πεϑ̄η̄τ̄ ϑῑβῑ.

*Πιωοτ̄ φᾱ Πεννοτ̄η̄ πε̄ ω̄ᾱ ε̄νεϑ*

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.”

*Glory be to God forever.*

وَأَقَامَ اثْنَيْ عَشَرَ لِيَكُونُوا مَعَهُ  
وَلِيُرْسِلَهُمْ لِيَكْرِزُوا.

وَيَكُونُ 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.

وَيَهُوذَا الْإِسْحَرْيُوطِيَّ الَّذِي  
أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

فاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا  
وَلَا عَلَى أَكْلِ خُبْزٍ.

وَلَمَّا سَمِعَ أَقْرِبَاؤُهُ، خَرَجُوا  
لِيُمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ  
مُخْتَلِّ!».

*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 ρυλ: η, θ

Psalm 145: 10 - 12

المزمور 144: 8، 9

Πνεθογαν Ἰτακ ενεσογ εροκ:  
πωογ Ἰτε τεκμετογρο ενεσαχι ἠμογ:  
ογοθ ενεχω Ἰτεκμετχωρι:  
εθορογοθονθ Ἰνεκμετχωρι εβολ  
Ἰνιωηρι Ἰτε 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.

Ουαναστηωσις εβολ θεν  
πιεγαστελιον εθογαν κατα λωγκαν  
ασιογ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λωγκαν ε: ιβ - κς

Luke 6: 12 - 23

لوقا 6: 12 - 23

Ασωπι δε θεν νιεσογ ετε ἠμαγ  
αχι εβολ εχεν πιτωγ  
εεροπροσεγχεθε ογοθ ναχοι Ἰωρωις  
θεν τπροσεγχη Ἰτε φνογτ.

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.

وفي تلك الأيام خرج إلى الجبل ليصلي. وقضى الليل كله في الصلاة لله.



Οτοϑ ἔτα πιέροοϑ ρωπι αϑμοϑϑ  
ἐνεϑμαῶθηϑ οτοϑ αϑωπ ἐβολ  
ἵδητοϑ ἕμῆτ ἑναϑ ἠἔταϑϑρενοϑ ρε  
ἀποστολοϑ.

ϑιμων φῆτοϑμοϑϑ ἔροϑ ρε  
Πετροϑ νεμ Ἀνδρεαϑ πεϑϑον:  
Ἰακωβοϑ νεμ Ἰωαννηϑ: Φιλιπποϑ νεμ  
Βαρθολομειοϑ.

Νεμ Ματῶεοϑ νεμ Θωμαϑ νεμ  
Ἰακωβοϑ ἵτε Ἀλφειοϑ νεμ ϑιμων  
φῆτοϑμοϑϑ ἔροϑ ρε πιρεϑχοϑ.

Νεμ Ἰουδαϑ ἵτε Ἰακωβοϑ νεμ  
Ἰουδαϑ πιϑκαριωθηϑ φῆταϑωπι  
ἕπροδοθηϑ.

Οτοϑ ἔταϑι ἔδρηι νεμωοϑ αϑοϑι  
ἔρατϑ ῥεν οϑμα ἵκοι νεμ οϑμῆϑ ἵτε  
νεϑμαῶθηϑ νεμ κεμῆϑ εϑωϑ ἵτε  
πιλαοϑ ἐβολ ῥεν ϑῆουδαἔα τηϑ νεμ  
Ἰεροϑαλημ νεμ ἐβολ ῥεν ϑαραζια  
ἵτε Ἰηροϑ νεμ ἑϑιδων ἠἔταϑι  
ἔσωτεμ ἔροϑ οτοϑ ἵτεϑταλδωοϑ  
ἐβολ ῥεν νοϑωωνι.

Οτοϑ ἠἔναϑῑτεϑκο ἕμωοϑ ἵϑε  
ἠίπνεϑμα ἵκακαθαϑον ἠαϑερφαδῑ  
ἔρωοϑ.

Οτοϑ ἠαρε πιμῆϑ τηϑϑ κωϑ ἵϑα  
βι νεμαϑ: ρε οϑηι ἠαϑνηοϑ ἐβολ ἕμοϑ

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.

And the whole  
multitude sought to touch  
Him, for power went out

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ  
وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ  
سَمَّاهُمْ أَيْضاً «رُسُلًا».

سِمْعَانَ الَّذِي سَمَّاهُ أَيْضاً بُطْرُسَ  
وَأَنْدْرَاوُسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا.  
فِيلِيبُّسَ وَبَرْتُولَمَّاوُسَ.

مَتَّى وَثُومَا. يَعْقُوبَ بْنَ حَلْفَايَ  
وَسِمْعَانَ الَّذِي يُدْعَى الزَّعَلِيُّ.

يَهُوذَا بْنَ يَعْقُوبَ وَيَهُوذَا  
الْإِسْحَرْيُوطِيَّ الَّذِي صَارَ مُسَلِّمًا  
أَيْضاً.

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمْعٌ مِنْ تَلَامِيذِهِ  
وَجَمْعٌ كَثِيرٌ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ  
صُورَ وَصَيْدَا الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذِّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.

ἤχε οὐχομ ογορ νασταλδο ἡμωοῦ  
τηροῦ πε.

Ογορ ἠθορ εἶταρραι ἠνερβαλ  
ἐῖπωωι οῦβε νερμαθητης περαρ νωοῦ  
χε ὠοῦνιὰτεν ἠηνοῦ νιζηκι χε ἠωτεν  
τε ἴμετοῦρο ἠτε Φνοῦῖ.

ἠοῦνιὰτεν ἠηνοῦ νηετσοκερ χε  
ἴνοῦ τετεννασι: ὠοῦνιὰτεν ἠηνοῦ  
νηετριμ ἴνοῦ χε τετεννασωβι.

ἠοῦνιὰτεν ἠηνοῦ ἐωωπ  
ἠτοῦμεστε ἠηνοῦ ἠχε νιρωμ ογορ  
ἠτοῦοῦετ ἠηνοῦ ἐβολ ογορ ἠτοῦωεω  
ἠηνοῦ ογορ ἠτοῦρι πετενραν ἐβολ  
ἠῆρηῖ ἠοῦπετρωοῦ εἠβε Πωηρι  
ἠΦρωμι.

Ραωι ἠεν πιεροοῦ εἶτε ἠμαῦ ογορ  
ἠεληλ: ἠηπε ραρ πετενβεχε οῦνιωῖ  
πε ἠῆρηι ἠεν ἠφε: ναι ραρ οη ἐναῦρι  
ἠμωοῦ ἠηῖπροφητης ἠχε νοῖοῖ.

*Πῶοῦ φα Πεννοῦῖ πε: ἠα ἐνεε  
ἠτε νι ἐνεε: ἠμην.*

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.*

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.

إَفْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهُوَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπτασὶν Παύλου Πιὰποστολὸς**

<p>Παῦλος φῶκ ἁπενδοῖς Ἰησοῦς Πιχριστος: πιὰποστολος εἰθαρεμ: φῆεταῦθαωφ ἐπιζιωεννοῦφι ἡτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Πρωμος 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 εἰμεθμη ἡοτον νιβεν εἰθαετ εἰροφ.  Ἰωῦσῆς ταρ ἀρεῖσαι κε τμεθμη εἰβολ ῥεν πινομος: φῶωμ εἰθααι εἰεωνῆ ἡδῆτ.  Ἰμεθμη δε εἰβολ ῥεν φῆαετ εἰρω ἁμος ἁπαρητ: ἁπερζος ῥεν πεκρητ κε νιμ εἰθαωῦε εἰπωι εἰφε: εἰτε φαι πε κε ἡτεφῆνι ἁΠιχριστος εἰεετ.  Ἰε νιμ εἰθαωῦε εἰεετ εἰφῆφῆνι: εἰτε φαι πε κε ἡτεφῆνι ἁΠιχριστος εἰπωι εἰβολ ῥεν ἡεθωωτ.  Ἀλλα οῦ πε εἰτε τῆραφῆ ρω ἁμοφ εἰδεντ εἰροκ ἡκε πιααχι εἰχη ῥεν ρωκ οῦοε εἰχη ῥεν πεκρητ: εἰτε 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 للبرِّ لكلِّ مَنْ يُؤْمِنُ بِهِ.  لأن موسى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّامُوسِ: إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا.  وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ، أَي لِيَحْدِرَ الْمَسِيحُ.  أَوْ مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟ أَي لِيَصْعَدَ الْمَسِيحُ مِنَ الْأَمْوَاتِ.  لَكِنْ مَاذَا يَقُولُ؟ الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ، أَي كَلِمَةُ الْإِيمَانِ الَّتِي تُكْرَرُ بِهَا.</p>

ΠΙΣΤΑΧΙ ἸΝΤΕ ΦῆΝΑΖΤ ἘΤΕΝΖΙΩΨ ὕΜΟΥ.

Χε ἔΨΩΠ ΑΚΩΛΑΝΟΥΩΝΖ ἔΒΟΛ ΖΕΝ  
ΡΩΚ ΧΕ ΠῆΟΙΣ ΠΕ ΙΗΣΟΥΣ ΟΥΟΖ  
ἸΝΤΕΚΝΑΖΤ ΖΕΝ ΠΕΚΖΗΤ ΧΕ ἈΦΝΟΥΤ  
ΤΟΥΝΟΥΣ ἔΒΟΛ ΖΕΝ ΝΗΘΟΥΟΥΤ  
ΕΚΕΝΟΥΣΕΜ.

ΖΕΝ ΠΙΖΗΤ ΖΑΡ ΣΕΝΑΖΤ ἔΡΟΥ  
ΕΥΜΕΘΜΗ: ΖΕΝ ΡΩΟΥ ΔΕ ΣΕΟΥΩΝΖ  
ὕΜΟΥ ἔΒΟΛ ΕΥΝΟΥΣΕΜ.

ΣΧΩ ΖΑΡ ὕΜΟΥΣ ἸΧΕ ΤΤΡΑΦΗ ΧΕ  
ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΖΤ ἔΡΟΥ ἸΝΕΥΒΙΨΠΙ.

ὙΜΟΝ ΦΩΡΧ ΖΑΡ ΨΟΠ ἸΠΙΟΥΔΑΙ  
ΝΕΜ ΠΙΟΥΕΙΝΙΝ: ΠῆΟΙΣ ΖΑΡ ἸΟΥΩΤ ΠΕ  
ἸΝΤΕ ΟΥΟΝ ΝΙΒΕΝ: ΕΥΟΙ ἸΡΑΜΑΔ ἸΟΥΟΝ  
ΝΙΒΕΝ ΕΤΩΨ ἔΖΡΗ ΟΥΒΗΥ.

ΟΥΟΝ ΖΑΡ ΝΙΒΕΝ ΕΘΝΑΤΩΒΖ ὕΦΡΑΝ  
ὕΠῆΟΙΣ ΕΥΕΝΟΥΣΕΜ.

ΠΩΣ ΟΥΝ ΣΕΝΑΤΩΒΖ ὕΦΗΕΤΕ  
ὕΠΟΥΝΑΖΤ ἔΡΟΥ: ΠΩΣ ΔΕ ΣΕΝΑΝΑΖΤ  
ὕΦΗΕΤΕ ὕΠΟΥΣΟΘΜΕΥ: ΠΩΣ ΔΕ  
ΣΕΝΑΣΩΤΕΜ ΑΤῆΝΕ ΦΗΕΤΖΙΩΨ.

ΠΩΣ ΔΕ ΣΕΝΑΖΙΩΨ  
ΑΥΨΤΕΜΟΥΟΡΠΟΥ ΚΑΤΑ ΦῆΡΗΤ ΕΤΣῆΟΥΤ  
ΧΕ ΖΩΣ ἔΝΕΣΕ ΝΕΝΒΑΛΑΥΧ  
ἸΝΗῆΤΖΙΨΕΝΝΟΥΥ ἸΝΗΠΕΘΝΑΝΕΥ.

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 خَلَّصْتَ.

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: Ησαῖας ταρ ἔρω ἕμοσ  
 χε Πβοις νιμ πε ἔταρναρτ ἔτενςμν:  
 ορω πωωβω ἕΠβοις ἔταρβωρπ ἔνιμ.

Θαρα φναρτ ἔβολ ζεν ἵρωτεμ:  
 πε: ἵρωτεμ δε ἔβολ ζιτεν ἵσαχι  
 ἕΦνωτ πε.

Αλλα τρω ἕμοσ χε μν  
 ὑπορωτεμ μενωρνε ἄποτῶρωτ  
 ωνεατ ἔβολ ζιχεν ἵκαχι τηρ: ορω  
 νορσαχι ατφορ ωα ατρησ  
 ἵτοικοτμενη.

*Πρῶτος ταρ νεωτεν νεμ  
 τερηνη ενσοπ: χε ἄμην ἐσεΰωπι.*

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 إِشْعِيَاءَ 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 τμαρςνωτ  
 ἵεπιστολη ἵτε πενωτ Πετρος. Δμην.  
 Παμερατ.

**ἅ Πετρος ἁ: ἱβ - κᾶ**

Εθε φαί τνατ ἕφμενἱ νωτεν ἵσχοτ  
 νιβεν εθε ναι κεπερ ἔρετενσωοτη ορω  
 ἔρετενταρρηοτ ζεν τμεθμνι ετωοπ.

Ἰμενἱ δε χε ορωωβ ἕμνι πε φαί  
 ἔτμενἱ ἔροτ χε ἔφοσον 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 εϊετογνος θηνογ νδρη δεν  
ογμενι.

Εϊεμι γε εναβωλ εβολ νχε  
παλιανωπι νχωλεμ κατα φρητ ζωγ  
ετα Πενβοις Ιησογς Πιχριστος ταμον  
ερογ.

¶ Ναιης δε ντοτ νχογ νιβεν ρινα  
ντετενερφεμενι νναι μενεσα παμωιτ  
εβολ.

Θανωγω γαρ αν υμετσαβε πε  
ετανμωγι νσωγ: ελνταμωτεν ετχομ  
ογορ τπαρογσια υΠενβοις Ιησογς  
Πιχριστος αλλα ανερρεγναγ  
ετμεθιωτ ντε φηετευμαγ.

Αγβι γαρ νογταιο νεμ ογωγ εβολ  
ριτεν φνογτ Φιωτ ογορ α ογμν ι ναγ  
υπαρητ εβολ ριτεν πινηγτ νωγ  
εθαδαγ: γε φαι πε Παωρηι Παμενριτ φαι  
Δνοκ εταγτματ ερρηι εζωγ.

Ογορ ταγμν ανον ανσοθμεσ εσνηογ  
εβολ δεν τφε ενχη νεμαγ ριτεν πιτωγ  
εθογβ.

Ογορ εταχρηογτ ντοτεν νχε πιχασι  
ντε νιπροφητης φαι ετε καλωσ τετενρα  
υμοσ ερετεντθητεν ναγ υφρητ  
νογδηβς εγερογωινη δεν ογμα νχακι  
γατερογωνη εβολ νχε πιεροογ 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 يَسُوعَ 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 عَظَمَتَهُ.

لَأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ الْكَرَامَةَ  
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 γραφαι ντεφφρι δεν  
 νετενητ.

Φαι δε νωροπ αρετενεμι εροφ γε  
 προφητια νιβεν ντε νιτραφν: ναρε  
 πονβωλ ωοπ εβωλ νδητοφ υμανατοφ  
 αν.

Οφ ταρ δεν φοτωφ νωρωμι αν ατινι  
 νωπροφητια νωροχοφ: αλλα ατασι νξε  
 εαρωμι εβωλ δεν φοτωφ υφνωφ  
 νερη Πιπνεμα εσοταβ.

*Πασηνοφ υπερμενρε πικομοσ οφδε  
 νηετωοπ δεν πικομοσ: πικομοσ νασινι  
 νεμ τερεπιθημα: φη δε ετιρι υφοτωφ  
 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

Πραξις ντε νενηοφ ναποστολοσ:  
 ερε πονκομοφ εσοταβ ωοπι νεμαν.  
 Αμην.

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

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

Πραξις τ: α - ιε

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετροσ δε νεμ Ιωαννης νανα  
 εερηι επερφει υφναφ νφπροσευχη  
 ντε αχπ ψιφ.

Now, Peter and John  
 went up together to the  
 temple at the hour of prayer,  
 the ninth hour.

وَصَعِدَ پَطْرُسُ وَيُوحَنَّا مَعًا إِلَى  
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

Νε ογον ορωμι δε εφοι νβαλε  
 ισxen εφδεν ενεχι ντε τεμαφ: φαι νε  
 γρατωοτη υμοφ υμηνι νσεχαφ

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

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ  
 يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ  
 بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ  
 «الْحَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ  
 يَدْخُلُونَ الْهَيْكَلِ.

δατεν φρο νητηπυλη ντε περφει οηετε  
υαυμορτ ερος γε τσαιη εθρεφδι  
νορμεθναητ ντε νηεθνα εδουτη  
επιερφει.

Φαι εταφνατ εΠετρος νεμ  
ιωαννης ερνα εδουτη επιερφει  
ναφτωβη μμωοτ εφουωυ εβι  
νορμεθναητ ντοτοτ.

Πετρος δε αφουοις εροφ νεμ  
ιωαννης πεφαφ γε ουοις ερον.

Πθοφ δε αφουοις ερωοτ ναφμενι  
γε εφναβι νορνεχαη ντοτοτ.

Πετρος δε πεφαφ ναφ: γε οφδατ  
νεμ οφνοτβ ηφωοπ νηη αν πετεντη  
δε ττ μμοφ νακ δεν φραν νηχοφς  
Πιχριςτος Πιναζωρεος τωηκ οφου  
μωυ.

Οφου αφαμαβη δε ντεφχιζ  
νοφνιναμ αφτοφνοφ: δεν φοφνοφ δε  
αφταφρο ηξε νεφβαοις νεμ νιβοφ ητε  
ρατφ.

Οφου εφβιφει αφουβη ερατφ οφου  
ναφμωυ οφου αφωε εδουτη επιερφει  
νεμωοτ εφμωυ εφβιφει εφουοτ  
εφνοτφ.

Οφου αφνατ εροφ ηξε πιλαος  
τηρφ εφμωυ οφου εφουοτ εφνοτφ.

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 يُوحَنَّا  
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّ هُمَا 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 فِي  
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: ἱε ἄδωτεν  
ἔτετενσομσ ἔρον εωσ γε ἵρρη δεν  
τενσομ ἱε τεμμετετσεβἠσ ἀἵρη ἕφαι  
εσρε παι μοσφ.

Φνοσ† ἵἄβρααμ νεμ Φνοσ†  
ἵσαακ νεμ Φνοσ† ἵιακωβ: Φνοσ†  
ἵτε νεηιο† ασ†ῶσ ἕπεσἄλοσ  
Ἰησοσ: φαι ἵθωτεν ἔταρετενησ  
ἔαρετενσομσ ἔβολ ἕπεμθο  
ἕΠιλατοσ: ἔἄ φη μεν †εαπ ἔχασ  
ἔβολ.

Ἡθωτεν Δε πεθοσαβ οσοσ πιθμοη  
ἄρετετενσομσ ἔβολ ἔαρετενερετιν  
εσροσχα οτρωμι νωτεν ἔβολ  
ἵρεσδωτεβ.

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  
الرَّوَّاقِ الَّذِي يُقَالُ لَهُ «رَوَّاقِ  
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيُّونَ مَا بِأَلْكُمْ 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 ἵτε πῶνθ  
ἀρετενδοθεβει: φαι ἔτα Φνοϋϋ  
τοϋνοσυ ἔβολ θεν νηεθωωϋτ: φαι  
ἀνον तेνοι ἕμεθερε ναϋ.

Οϋοθ νῆρηι θεν φηναϋϋ ἵτε  
πεϋραν φαι ἔτετενναϋ ἔροϋ οϋοθ  
τετενωον ἕμοϋ Πεϋραν πε  
ἔταϋταϋροϋ οϋοθ πιναϋϋ ἔτε οϋ ἔβολ  
θιτοϋϋ πε αϋϋ ναϋ ἕπαιοϋϋαι  
ἕπετενἕθο ἔβολ τηροϋ.

*Πισαχι δε ἵτε Πβοις εϋἔλαι οϋοθ  
εϋἔλαϋαι: εϋἔλαϋαι οϋοθ εϋἔταϋρο:  
θεν ἴαγια ἵεκκλῆσια ἵτε Φνοϋϋ:  
ἀμην.*

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 شُهُودٌ  
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ  
الَّذِي بِوِاسِطَتِهِ أُعْطِيَ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.

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

## Synaxarium of Amshir 10

سنكسار اليوم العاشر من شهر أمشير

1. The Martyrdom of St. Philo, Bishop of the Persian
2. The Martyrdom of St. Justus, the Son of Emperor Numerian
3. The Departure of St. Isidore of Pelusium (El-Pharma)

1. استشهاد القديس فيلو أسقف فارس
2. استشهاد القديس يسطس ابن الملك نوماريوس
3. نياحة القديس إيسودوروس الفرسي

### 1. The Martyrdom of St. Philo, Bishop of the Persian

On this day, St. Philo, bishop of the Persians, was martyred by the hand of the Persian emperor. When he did not accept worshipping fire and the sun, and stood fast in his faith in The Lord Christ, the emperor tortured him with different kinds of tortures. Finally, he ordered to behead him with the sword, and thus he received the crown of martyrdom.

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

1. استشهاد القديس فيلو أسقف فارس في مثل هذا اليوم، استشهاد القديس فيلو أسقف فارس على يد ملك الفرس، الذي حاول معه لكي يجبره على عبادة النار والسجود للشمس التي كان يتعبد لها. ولما تمسك القديس بإيمانه بالسيد المسيح، عذبته الملك بكل أنواع العذابات، وأخيراً أمر بقطع رأسه بحد السيف، فنال إكليل الشهادة.  
بركة صلواته فلتنك معنا. أمين.

### 2. The Martyrdom of St. Justus, the Son of Emperor Numerian

2. استشهاد القديس يسطس ابن الملك نوماريوس

On this day also, St. Justus, the son of Emperor Numerian, was martyred. He was a prince and a high-ranking army commander. When he returned victoriously from the war against the Persians, he found that his father died; and Diocletian had married his sister and became emperor.

When the nobles of the empire met together to enthrone Justus emperor, he refused for he preferred the heavenly kingdom over the earthly. After a while, Diocletian apostatized the faith in The Lord Christ, and worshipped the idols. When Justus objected to what Diocletian had done, he seized him, his wife Theoclea and his son Abali and sent them to Alexandria, to be tortured there away from their country and their people.

When they arrived to Alexandria, the governor tried to persuade them to worship the idols. They refused, declaring their steadfastness in their faith in The Lord Christ. He sent St. Justus to Ansenia (district of Malawy), Abali his son, to Basta (near Zagazig), and Theoclea his wife to Sa (Sa El-Hagar, Sharqia). The rulers tortured them, and then beheaded the three saints, and they received the crown of martyrdom.

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

### 3. The Departure of St. Isidore of Pelusium (El-Pharma)

On this day also, of the year 166 of the martyrs, 450 AD, the great saint, ascetic and scholar Anba Isidore of Pelusium (El-Pharma), departed. He was born in Alexandria in the year 370 AD, to a rich and noble family. He was related to the saints Pope Theophilus, the 23<sup>rd</sup> Patriarch of Alexandria, and Pope Kyrillos, the 24<sup>th</sup> Patriarch of Alexandria. His parents raised him up with a Christian upbringing and taught him the church subjects.

When he grew up, he learnt the Greek language and its literature, in which he excelled and surpassed many. He became a scholar in many subjects; Philosophy, History and Logic. However, he was a humble ascetic.

He fled away from the glory of the world and became a monk in one of the monasteries in the region of El-Farma. Then he moved to the region of Pelusium to live there a life of solitude and asceticism. His

وفيه أيضاً استشهد القديس يسطس ابن الملك نوماريوس. كان أميراً وقائداً كبيراً في الجيش. وبعد أن عاد من الحرب مع الفرس منتصراً، وجد أن أباه قد مات وتزوج دقلديانوس بأخته وصار ملكاً.

ولما اجتمع كبار رجال الدولة لتنصيب يسطس امبراطوراً، رفض مفضلاً المملكة السمانية على الأرضية. وبعد مدة، ارتد دقلديانوس عن الإيمان بالسيد المسيح وعبد الأوثان. ولما اعترض يسطس، قبض عليه دقلديانوس هو وزوجته ثاوكليا وابنه أبالي وأرسلهم إلى الإسكندرية لتعذيبهم بعيداً عن بلدهم وشعبهم. ولما وصلوا إلى الإسكندرية، حاول الوالي التأثير عليهم لعبادة الأوثان فرفضوا معلنين تمسكهم بإيمانهم بالسيد المسيح، فأرسل يسطس إلى أنصنا (أنصنا: كانت مركز ولاية كبيرة وهي الآن قرية الشيخ عبادة شرق ملوي)، وأبالي إلى بسطة (بسطة: مدينة قديمة كانت بالقرب من الزقازيق الحالية)، وثاوكليا إلى صا الحجر (صا الحجر: مدينة فرعونية قديمة تقع الآن في محافظة الشرقية). فعدبهم الولاة هناك ثم قطعوا رؤوسهم، فنالوا أكاليل الشهادة. بركة صلواته فلتنك معنا. آمين.

3. نياحة القديس إيسودوروس الفرّمي وفيه أيضاً من سنة 166 للشهداء، سنة 450 ميلادية، تنحّ القديس العظيم العالم الناسك الأنبا إيسودوروس الفرّمي. وُلِدَ في الإسكندرية سنة 370 ميلادية من عائلة كبيرة. وكان قريباً للقديسين ثاوفيلس بابا الإسكندرية الثالث والعشرين وكيرلس الأول البابا الرابع والعشرين. ربّاه أبواه تربية مسيحية وعلماه العلوم الكنسية. ولما كبر، تعلم اللغة اليونانية وآدابها فأتقنها وبرع فيها وصار عالماً في كل العلوم والفلسفات والتاريخ والمنطق. ومع ذلك كان ناسكاً متواضعاً، هرب من مجد العالم وترهب في أحد الأديرة بمنطقة الفرّما (الفرما: مدينة في سيناء على ساحل البحر الأبيض المتوسط، شرقي بورسعيد بحوالي 25 كيلومتراً)، لذلك دُعِيَ إيسودوروس الفرّمي. ثم انتقل إلى منطقة البلوزيوم (البلوزيوم: مدينة

monastic conduct was purely evangelical, inclined to simplicity, caring for the inward adornment of the soul with virtues.

He was interested in his seclusion to interpret the Holy Scriptures. He commented on many books of the Old and New Testaments of the Bible. He also wrote powerful epistles to many of the emperors, patriarchs, bishops and monks. These epistles were estimated to be about two thousands. The gifts of the Holy Spirit were abundantly clear in his writings. When he reached a good old age, he departed in peace and went to The Lord, whom he loved.

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

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

ساحلية في سيناء شرقي بورسعيد) ليعيش هناك حياة الوحدة والنسك. وكان منهجه الرهباني إنجيلياً صرفاً، يميل إلى البساطة والاهتمام بزينة النفس الداخلية بالفضائل. اهتم في خلوته بتفسير الكتاب المقدس ففسر الكثير من أسفار العهدين القديم والجديد، كما كتب رسائل قوية لكثير من الملوك والبطاركة والأساقفة والرهبان فدرت بنحو ألفي رسالة، وكانت مواهب الروح القدس تتدفق منه بغزارة. ولما وصل إلى شيخوخة حسنة، تتيح بسلام ومضى إلى الرب الذي أحبه. 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 Δαβιδ ιη: α, β

Psalm 19: 1, 4

المزمور 18: 1، 4

Πιφηνοῖ σεσαχι ὑπὸν ὑφνοῖτ:  
πιθαμιὸ ἵτε νεχιζ πιτερῶμα ζωιω  
ὑμοι: ἀποῖρωον ὑεναϋ ἐβολ ζιζεν  
ἵκαζι τηρε: οτοζ νοτσαχι ατφοζ ὑα  
ατρηζς ἵτοικορμενη. 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 القداص

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.

Οὐάναςνωσις ἐβολ ζεν  
πιεραστελιον εθοταβ κατα Πατθεον  
ασιου.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا. آمين.

Οτοϑ εταϑμοϑτ̄ ἐπεϑ μητ̄ ḱναϑ  
 ἠμαθητῃϑ αϑτ̄ ερωϑιϑι νωοϑ ἔϑεν  
 νιπνεϑμα ἠκαθαρτον ϑωϑτε ἐϑιτοϑ  
 ἔβολ οτοϑ ἔερφαδρι ἔϑωνι νιβεν νεμ  
 ιαβι νιβεν.

Φραν δε ἠπιμητ̄ ḱναϑ  
 ἠἀποστολοϑ ναι νε: πιϑονιτ̄ πε Σιμων  
 φηετοϑμοϑτ̄ ἔροϑ ϑε Πετροϑ νεμ  
 Ἀνδρεαϑ πεϑϑον: Ιακωβοϑ π̄ϑηρι  
 ἠΖεβεδεοϑ νεμ Ιωαννηϑ πεϑϑον.

Φιλιπποϑ νεμ Βαρθολομιοϑ:  
 Θωμαϑ νεμ Ματθεοϑ πιτελωνηϑ:  
 Ιακωβοϑ π̄ϑηρι ἠἈλφειοϑ νεμ  
 Θαδδαιοϑ.

Σιμων πιΚανανοϑ νεμ Ιουδαϑ  
 πιϑκαριωτῃϑ φηεθνατῃϑ.

Πιμητ̄ ḱναϑ αϑτοτορποϑ ἠϑε Ιηϑοϑϑ  
 ἔαϑϑονϑεν νωοϑ ἔϑϑω ἠμοϑ ϑε  
 ἠπερϑε ἔφμωιτ̄ ἠτε νιεθνοϑ οϑδε  
 ἠπερϑε ἔδονη ἔβακι ἠτε νιϑαμαριτῃϑ.

Μαϑε νωτεν δε μαλλον ϑα  
 νιϑϑωοϑ ετϑωρεμ ἠτε π̄νι ἠπιΙϑραηλ.

Ερετενμοϑι δε ϑιωϑι ἔρετενϑω  
 ἠμοϑ ϑε αϑδωντ̄ ἠϑε τ̄μετοϑρο ἠτε  
 νιφνοϑι.

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.

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.

Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus.

Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

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.

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.'

تَمَّ دَعَا تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ  
 وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ  
 نَجِسَةٍ حَتَّى يُخْرِجُوهَا وَيَشْفُوا كُلَّ  
 مَرَضٍ وَكُلِّ ضَعْفٍ.

وَأَمَّا أَسْمَاءُ الْإِثْنَيْ عَشَرَ رَسُولًا  
 فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانُ الَّذِي يُقَالُ  
 لَهُ پِطْرُسُ وَأَنْدْرَاوُسُ أَخُوهُ.  
 يَعْقُوبُ بْنُ زَبْدِي وَيُوحَنَّا أَخُوهُ.

فِيلِپُّسُ وَبَرْتُولِمَاوُسُ. ثَوْمَا وَمَتَّى  
 الْعَشَّارُ. يَعْقُوبُ بْنُ حَلْفَى وَلَبَّاوُسُ  
 الْمَلَقَّبُ تَدَّاوُسُ.

سِمْعَانَ الْقَانَوِيِّ وَيَهُوذَا  
 الْإِسْحَرْيُوطِيَّ الَّذِي أَسْلَمَهُ.

هَؤُلَاءِ الْإِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ  
 وَأَوْصَاهُمْ قَائِلًا: إِلَى طَرِيقِ أُمَّمٍ لَا  
 تَمْضُوا وَإِلَى مَدِينَةٍ لِلسَّامِرِيِّينَ لَا  
 تَدْخُلُوا.

بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ  
 إِسْرَائِيلَ الضَّالَّةِ.

وَفِيمَا أَنْتُمْ ذَاهِبُونَ اكْرِزُوا قَائِلِينَ:  
 إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

Πητέτωνι ἀριφάρρι ἐρωοῦ:  
νιρεϋμωοῦτ ματοῦνοσοῦ: νικακκεετ  
ματοῦβωοῦ: νιδεμων ριτοῦ ἐβολ:  
ἀρετενβι ἵνζινζη μοι ἵνζινζη.

Ἐπερχα νοῦβ νωτεν: οὔδε ρατ  
οὔδε ρομτ ρεν νετενμοοξδ.

Οὔδε πηρα νωτεν ρι φῆμωιτ: οὔδε  
ῶθην ἄνοῦτ: οὔδε θωοῦ οὔδε ῶβωτ:  
πιερσατης ραρ ἑμῆπῶα ἵτεϋδρε.

†βακι δε ἐτετενναῶε νωτεν  
ἐδοῦν ἐροσ ιε πιτῶι ῶινη ἵδητς ρε νιμ  
πετεῆπῶα οῦορ ῶωπι ῶμαῦ ῶα τετενι  
ἐβολ ῶμαῦ.

Ἐρετενναῶενωτεν δε ἐδοῦν ἐπινη  
ματαιε μοῦτ ραϋ.

Οῦορ ἐῶωπ μεν ἐπινη ῶπῶα  
ἵτετενρηρην ἐσεῖ ἐχωϋ: ἐῶωπ δε  
ἑῶπῶα ἀν ἵτετενρηρην ἐσεκοτς  
ἐρωτεν.

Οῦορ φητενῆναῶεπ ἠνοῦ ἐροϋ  
ἀν οῦορ ἐτενῆνασωτεμ ἀν ἵσα  
νετενσαζι ἐρετεννηοῦ ἐβολ ρεν πινη ιε  
†βακι ἐτε ῶμαῦ ιε πιτῶι νερ ῶῶωῶ  
ἵνετενβῆλαῦξ ἐβολ.

Διμην †χω ῶμοσ νωτεν ρε  
εῦε†ασο ἐπκαρι ἵσοδομα νεμ  
σομορρα ρεν πιεροοῦ ἵτε †κρισις

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.

Assuredly, I say to you,  
it will be more tolerable for  
the land of Sodom and  
Gomorrhah in the day of  
judgment than for that city.

أَشْفُوا مَرَضَى. طَهَّرُوا بُرْصًا.  
أَقِيمُوا مَوْتَى. أَخْرِجُوا شَيَاطِينَ.  
مَجَانًا أَخَذْتُمْ مَجَانًا أَعْطَا.

لَا تَقْتَنُوا ذَهَبًا وَلَا فِضَّةً وَلَا نَحَاسًا  
فِي مَنَاطِقِكُمْ.

وَلَا مِزْوَدًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا  
أَحْدِيَّةً وَلَا عَصَاً لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ طَعَامِهِ.

وَأَيَّةَ مَدِينَةٍ أَوْ قَرْيَةٍ دَخَلْتُمُوهَا  
فَأَفْحَصُوا 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 غُبَارَ  
أَرْجُلِكُمْ.

الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ لِأَرْضِ  
سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ حَالَةٌ  
أَكْثَرَ احْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ.

ἐξοτε ἴβακι ἐτε ἰμαγ.

*Πῶσ φα Πεννοῖ φα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

*Glory be to God forever.*

*والمجد لله دائماً.*

# Katameros Readings for the 11<sup>th</sup> Day of Amshir قطمارس قراءات اليوم الحادي عشر من شهر أمشير المبارك

## CΟΥΜΗΤ ΟΥΑΙ ΝΈΞΟΥΤ ἈΠΙἈΒΟΥΤ Ἐεωυρ

### 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. ΚΑ, ΙΗ	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>Εἰςεϋμνι ἠπερῶροϋ ψα ἔνεϋ ἵτε πιένεϋ: οὔοϋ περῶρονοϋ ἠφῶρηϋ ἠφῶρη ἠπαῶθο ἔβολ: περῶροϋ ναωωπι ψα ἔνεϋ ἵτε πιένεϋ: οὔοϋ περῶρονοϋ ἠφῶρηϋ ἵνιένεϋ ἵτε ἵφε. <b>Ἀλληλοῦα.</b></p>	<p>His seed shall endure forever, and his throne as the sun before Me. His seed also I will make to endure forever, and his throne as the days of heaven. <b>Alleluia.</b></p>	<p>وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء. <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>Οὔαἰναϋνωϋϋ ἔβολ ῥεν πιεῦαϋϋελιον εῦοῦαβ κατα λουκἰαν αϋϋοῦ. <b>λουκἰαν θ: ιη - κζ</b></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>λουκἰαν θ: ιη - κζ</b>	<b>Luke 9: 18 - 27</b>	<b>لوقا 9: 18 - 27</b>



Οτοϑ αϑωπι εϑχη ϑαπεα  
υμαγατεϑ εϑεϑπεροϑ εϑχεϑε ναϑχη  
νεμαϑ πε νεϑε νεϑμαθητηϑ οτοϑ  
αϑωενοϑ εϑχω υμοϑ: χε αρε νερωμι  
χω υμοϑ χε Δνοκ νεμ.

Πεωοϑ δε εταϑεροϑ πεχωοϑ χε  
Ιωαννηϑ πιρεϑτωμοϑ: χανκεχωοϑνε  
δε χε Ηλιαϑ: χανκεχωοϑνε δε χε  
οϑπεροϑητηϑ νετε νεαρχεοϑ πε  
εταϑτηνεϑ.

Πεχαϑ δε νεωοϑ νεχε Ιηϑοϑ χε  
νεωτηνε δε αρετηνε χω υμοϑ χε  
Δνοκ νεμ: Πετροϑ δε εταϑεροϑ  
πεχαϑ χε νεοκ πε Πιχριϑτοϑ Φνοϑ.

Πεοϑ δε εταϑ ερε πιτιμαν νεωοϑ  
αϑεονεϑενε νεωοϑ εϑτεμ χε φα νεβλι.

Εαϑχοϑ χε ϑωϑ πε νετε Πωηρι  
υΦρωμι βιοϑμηϑ νεδισι: οτοϑ  
νετοϑωωϑ νεχε νεπερεβϑτεροϑ νεμ  
νεαρχη ερενε νεμ νεϑαδ οτοϑ νετοϑ  
δοθεϑε: οτοϑ νετεϑτηνεϑ δενε πιμαϑ  
ωομτ νεεϑοοϑ.

Παϑχω δε υμοϑ νεοτοϑ νεβεν χε  
φνεθνεαοϑωϑ εοϑαϑεϑ νεωι  
μαρεϑχοϑεϑ εβοϑ οτοϑ μαρεϑωλι  
υπεϑεταϑροϑ υμνηνε οτοϑ νετεϑμωϑι  
νεωι.

And it happened, as He  
was alone praying, that His  
disciples joined Him, and  
He asked them, saying,  
“Who do the crowds say  
that I am?”

So they answered and  
said, “John the Baptist, but  
some say Elijah; and others  
say that one of the old  
prophets has risen again.”

He said to them, “But  
who do you say that I am?”  
Peter answered and said,  
“The Christ of God.”

And He strictly warned  
and commanded them to tell  
this to no one,

saying, “The Son of  
Man must suffer many  
things, and be rejected by  
the elders and chief priests  
and scribes, and be killed,  
and be raised the third day.”

Then He said to them  
all, “If anyone desires to  
come after Me, let him deny  
himself, and take up his  
cross daily, and follow Me.

وَفِيْمَا هُوَ يُصَلِّي عَلَىٰ انْفِرَادٍ، كَانَ  
التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ  
الْجُمُوعُ إِنِّي أَنَا؟

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ.  
وَآخَرُونَ إِيْلِيَّا. وَآخَرُونَ إِنَّ نَبِيًّا  
مِّنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا؟ فَأَجَابَ پَطْرُسُ: مَسِيحُ اللَّهِ.

فَانْتَهَرَهُمْ وَأَوْصَىٰ أَنْ لَا يَقُولُوا  
ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَتَّبِعُنِي أَنْ ابْنِ الْإِنْسَانِ  
يَتَأَلَّمُ كَثِيرًا وَيُرْفُضُ مِنَ الشُّيُوخِ  
وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلُ  
وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ  
يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ  
صَلْبِيَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

ΦΗ ΓΑΡ ΕΘΘΩΨ ΕΝΘΖΕΜ  
 ΝΤΕΨΥΤΥΧΗ ΕΨΕΤΑΚΟΨ: ΦΗ ΔΕ  
 ΕΘΝΑΤΑΚΟ ΝΤΕΨΥΤΥΧΗ ΕΘΒΗΤ ΦΑΙ  
 ΕΨΕΝΑΖΜΕΨ.

ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΗΟΥ  
 ΰΜΟΨ ΑΨΥΑΝΧΕΜΘΗΟΥ ΰΠΙΚΟΨΜΟΨ  
 ΤΗΡΨ: ΝΘΟΨ ΔΕ ΝΤΕΨΤΑΚΟΨ ΰΜΑΤΑΤΨ  
 ΙΕ ΝΤΕΨΤΟΨΙ ΜΜΟΨ.

ΦΗ ΓΑΡ ΕΘΝΑΨΥΠΙ ΘΑΤΕΗ ΝΕΜ  
 ΝΑΨΑΨΙ ΦΑΙ ΖΩΨ ΠΨΗΡΙ ΰΦΡΩΜΙ  
 ΝΑΨΨΥΠΙ ΝΑΨ ΕΨΥΩΠ ΑΨΥΑΝΙ ΘΕΝ  
 ΠΕΨΨΟΥΨ ΝΕΜ ΦΑ ΠΕΨΨΩΤ ΝΕΜ  
 ΝΕΨΑΨΨΕΛΟΨ ΕΘΟΥΑΒ.

† ΨΩ ΰΜΟΨ ΝΩΤΕΝ ΤΑΨΜΗΙ ΧΕ ΟΥΟΝ  
 ΖΑΝΟΥΟΝ ΘΕΝ ΝΗΕΤΟΨΙ ΕΡΑΤΟΥΨ ΰΠΑΙΜΑ  
 ΝΗΤΕΝΣΕΝΑΧΕΜΨΠΙ ΰΨΜΟΥΨ ΑΝ  
 ΨΑΤΟΥΝΑΨ ΕΨΜΕΤΟΥΨΡΟ ΝΤΕ ΦΗΟΥΨ.

*ΠΰΨΟΥΨ ΦΑ ΠΕΝΝΟΥΨΨ ΠΕ ΨΑ ΕΝΕΘ  
 ΝΤΕ ΝΙ ΕΝΕΘ: ΑΜΗΝ.*

For whoever desires to  
 save his life will lose it, but  
 whoever loses his life for  
 My sake will save it.

For what profit is it to a  
 man if he gains the whole  
 world, and is himself  
 destroyed or lost?

For whoever is ashamed  
 of Me and My words, of  
 him the Son of Man will be  
 ashamed when He comes in  
 His own glory, and in His  
 Father's, and of the holy  
 angels.

But I tell you truly, there  
 are some standing here who  
 shall not taste death till they  
 see the kingdom of God."

*Glory be to God forever.*

فَأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
 يُهْلِكُهَا وَمَنْ يُهْلِكْ نَفْسَهُ مِنْ أَجْلِي  
 فَهَذَا يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ  
 الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ  
 خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِيهِذَا  
 سَيَسْتَحِي ابْنُ الْإِنْسَانِ مَتَى جَاءَ  
 بِمَجْدِهِ وَمَجْدِ الْآبِ وَالْمَلَائِكَةِ  
 الْقَدِيسِينَ.

حَقًّا أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا  
 قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
 مَلَكُوتَ اللَّهِ.»

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموں باكر

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

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

ΨαλμοΨ τω Δαυιδ ρ̄ϛ: κ̄τ, λ̄α

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

ΨΑΡΟΥΒΑΨΨ ΘΕΝ ΤΕΚΚΛΗΨΙΑ ΝΤΕ  
 ΠΕΨΛΑΟΨ: ΟΥΟΖ ΜΑΡΟΥΨΜΟΥΨ ΕΡΟΨ ΖΙ

Let them exalt Him also  
 in the assembly of the  
 people, and praise Him in

فليرفعوه في كنيسة شعبه.  
 وليباركوه في مجلس الشيوخ.  
 جعل أبوة مثل الخراف. يبصر

<p>ἵτα ἠέδρα ἵτε ἵπρεβῖτερος: οἱ οὖν ἀρχὼ ἵοῦμετιωτ ἠῆρητ ἵθανέσωτ: ἐνένατ ἵξε ἵηετσωτῶν ἐνέοῖνοϋ.</p> <p><b>ΔΔΛΗΛΟΤΙΑ.</b></p>	<p>the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>المستقيمون ويفرحون. <b>هللوييا.</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>Οἱ ἀναγνωσις ἐβὼλ θεν πιερασσελιον εἶοῦαβ κατὰ 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 أمين.</p>
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<p><b>Μαρκον ἵ: κβ - κθ</b></p>	<p><b>Mark 8: 22 - 29</b></p>	<p><b>مرقس 8 : 22 - 29</b></p>
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<p>Οἱ οὖν ἀτὶ ἐβηθαίδα οἱ οὖν ἀτὶνι ναϋ ἵοῦβελλε: οἱ οὖν ναττσο ἐροϋ ρινα ἵτεϋθῖ νεμαϋ.</p> <p>Οἱ οὖν ἀϋάμονι ἵττιϋ ἠπιβελλε οἱ οὖν ἀϋενϋ σαβὼλ ἠπιτμ: οἱ οὖν ἐταϋϋθαϋ θεν νεϋβαλ ἀϋχα νεϋϋϋϋ ϋϋϋϋϋ νεϋϋϋϋ ἠμοϋ ϋε οῦπε τεκνατ ἐροϋ.</p>	<p>Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.</p> <p>So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.</p>	<p>وَجَاءَ إِلَى بَيْتِ صَيْدَا، فَقَدَّمُوا إِلَيْهِ أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.</p> <p>فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى خَارِجِ الْقَرْيَةِ وَتَقَلَّ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ أَبْصَرَ شَيْئًا؟</p>
<p>Οἱ οὖν ἐταϋνατ ἠβὼλ ναϋϋϋ ἠμοϋ ϋε τῖνατ ἐνιρωμῖ ἠῆρητ ἵθανῶϋμῖ ἐτμοϋ.</p>	<p>And he looked up and said, “I see men like trees, walking.”</p>	<p>فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ كَأَشْجَارٍ يَمْشُونَ».</p>
<p>ἵτα οῦν ἀϋχα νεϋϋϋϋ ἐξεν νεϋβαλ οἱ οὖν ἀϋνατ ἠβὼλ: οἱ οὖν</p>	<p>Then He put His hands on his eyes again and made him look up. And he was</p>	<p>ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ وَجَعَلَهُ يَتَطَّلَعُ. فَعَادَ صَحِيحًا وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا.</p>

αγορευται οτος αχνατ ε̇πτηρη ϑεν  
οτοτωνε ε̇βολ.

Οτος αχοτορη ε̇περη ε̇ρω  
υμοσ: γε οτδε υ̇περωενακ ε̇δοτη  
ε̇πιτω οτδε υ̇περοσ νε̇λι νε̇ητс.

Οτος α̇ι̇ ε̇βολ νε̇χε Ιησοτс νε̇υ  
νε̇μαθηтс ε̇νι τ̇μι νε̇τε Κεσαρι̇ νε̇τε  
Φιλιππε οτοσ ϑεν πιμωιτ να̇ρωι  
νε̇νε̇μαθηтс ε̇ρω υ̇μοσ νε̇ωτ γε  
α̇ρε η̇ρωι ζω υ̇μοσ γε α̇νοκ η̇ι.

Η̇ωωτ δε α̇τωс να̇ ε̇ρω υ̇μοс  
γε Ιωαννηс πιρε̇τωс: οτοσ ϑαν  
κεχωωτη δε γε Η̇λιαс: οτοσ ϑαν  
κεχωωτη δε γε ο̇ται νε̇τε  
η̇προφηтс.

Οτοс η̇θοс να̇ρωι υ̇μωωτ γε  
η̇ωωтн τεтн ζω υ̇μοс ε̇ροι γε α̇νοκ  
η̇ι α̇ε̇ρο̇ νε̇χε Πετрос πε̇α̇ γε  
η̇θοс пе Πι̇χρισтс.

*Π̇ωωτ φα Π̇ηνωτ̇ пе ω̇ ε̇νε̇  
η̇τε η̇ ε̇νε̇: α̇μηη.*

restored and saw everyone  
clearly.

Then He sent him away  
to his house, saying,  
“Neither go into the town,  
nor tell anyone in the  
town.”

Now Jesus and His  
disciples went out to the  
towns of Caesarea Philippi;  
and on the road He asked  
His disciples, saying to  
them, “Who do men say  
that I am?”

So they answered, “John  
the Baptist; but some say,  
Elijah; and others, one of  
the prophets.”

He said to them, “But,  
who do you say that I am?”  
Peter answered and said to  
Him, “You are the Christ.”

*Glory be to God  
forever.*

فَأَرْسَلَهُ إِلَى بَيْتِهِ قَائِلًا: «لَا تَدْخُلِ  
الْقَرْيَةَ وَلَا تَقُلْ لِأَحَدٍ فِي الْقَرْيَةِ».

ثُمَّ خَرَجَ يَسُوعُ وَتَلَامِيذُهُ إِلَى قَرْيِ  
فَيْصَرِيَّةَ فَيْلِبُّسَ. وَفِي الطَّرِيقِ  
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ  
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ  
وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ وَاحِدٌ مِّنَ  
الْأَنْبِيَاءِ».

فَقَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا؟» فَأَجَابَ بُطْرُسُ: «أَنْتَ هُوَ  
الْمَسِيحُ».

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπταβιβλίου Παύλου Πιὰποστολὸς**

<p>Παῦλος ἄβωκ ἡΠενδοῖς Ἰησοῦς Πιχριστος: παποστολος εθαδευ: φηεταρωαυφ επιζωεννοτηι ητε Φνοτη.</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>Ἐβραεὺς Δ: ιΔ - ε: ιΔ</b></p>	<p><b>Hebrews 4: 14 - 5: 14</b></p>	<p><b>العبرانيين 4 : 14 - 5 : 14</b></p>
<p>Εογονηταν οτηι υματ νοτηιωτ ηαρχηερευς εαδσεν ηιφλοτι Ἰησοῦς Πωηρι ηΦνοτη μαρεναμονι ηπιωωνη εβολ.</p>	<p>Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.</p>	<p>فَادْ لَنَا رَنِيْسُ كَهَنَةٍ عَظِيْمٍ قَدْ اَجْتَازَ السَّمَاوَاتِ يَسُوْعُ ابْنُ اللهِ فَلْتَمَسْكَ بِالْاِقْرَارِ.</p>
<p>Οταρχηερευς ταρ αν πε ετενταν υματ υμον ωχομ υμοφ εδιευκαθ νευ νενωωνι: εατερπιραζιν δε υμοφ θεν ζωβ ηιβεν κατα πενςμοτ ατδνε νοβι.</p>	<p>For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.</p>	<p>لَاَنْ لَيْسَ لَنَا رَنِيْسُ كَهَنَةٍ عَيْرُ قَادِرٍ اَنْ يَرْتِي لِضَعْفَاتِنَا بَلْ مُجْرَبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيْةٍ.</p>
<p>Μαρενη εδονηι θεν οτωνη εβολ ηπευθο ηπιθρονος ητε πιζμοτ θινα ητενδι νοται ογοθ ητενσιμι νοτημοτ εοτεκερια υβοηθια.</p>	<p>Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need</p>	<p>فَلْتَقَدَّمْ بِثَقَّةٍ اِلَى عَرْشِ النِّعْمَةِ لِكِيْ نَنَالْ رَحْمَةً وَنَجِدْ نِعْمَةً عَوْنًا فِي حِيْنِهِ.</p>
<p>Δαρχηερευς ταρ ηιβεν ετονη υμοφ εβολ θεν θιτεν ηιρωμι εωαταροφ ερατη εκεν ηιρωμι θατεν</p>	<p>For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and</p>	<p>لَاَنْ كُلَّ رَنِيْسٍ كَهَنَةٍ مَّاخُوْذٍ مِّنَ النَّاسِ يُقَامُ لِاَجْلِ النَّاسِ فِيْ مَا لِلّٰهِ، لِكِيْ يُقَدِّمَ قَرَابِيْنَ وَدَبَائِحَ عَنِ الْخَطِيْاِ.</p>

Φνοϋϑ ρινα ἵτεϑεν Δωρον νεμ  
ϋροϋϋωοϋϋι ἔδοϋν ἔξεν νινοβι.

Εογον ὤχου ἰμοϋ ἔϋεπευκαθ  
θεν οϋϋι νεμ νιατέμι ογορ ετρωρεμ  
ζε ἵθοϋ ρωϋ ἔϋηι θεν οϋϋωνι.

Ογορ εοβητεϋ ἔεμῖϋα ναϋ κατα  
ῥρηϑ ἔϋαϋιμι ἔρρηι ἔξεν να πιλαοϋ:  
παιρηϑ ρωϋ ἵτεϑιμι ἔξεν νεϋνοβι  
ἰμιν ἰμοϋ.

Ογορ ἰπαρε οϋαι βι ναϋ ἰπιταῖο  
ἰμαγατεϋ αλλα αϋθωρεμ ἰμοϋ ἵξε  
Φνοϋϑ κατα ῥρηϑ ἵλλαρων.

Παιρηϑ ρωϋ Πιχριστοϋ  
νεταϋϑωοϋ ναϋ ἰμαγατεϋ αν  
εορεϋϋωπι εϋοι ἵαρχηερεϋϋ αλλα φη  
πε ἔταϋϋαζι νεμαϋ ζε ἵθοϋ πε  
Παϋηρι Δινοκ αῖϋφοκ ἰφοοϋ.

Κατα ῥρηϑ ον ἔτεϋϋω ἰμοϋ θεν  
κεμα ζε ἵθοϋ πε φοϋηβ ϋα ἔνεϋ κατα  
ῑταζιϋ ἰΜελχιϋεΔεκ.

Φηἔταϋιμι ἔρρηι θεν νιἔροοϋ ἵτε  
τεϋϋαϋ ϵ ἵθαντωβ νεμ ρανϑο ρα  
φηἔτε ογον ὤχου ἰμοϋ ἔναρμεϋ  
ἔβολ θεν φμοϋ νεμ οϋῥωοϋ εϋϋορ  
νεμ ρανερμωοϋ ἔαϋἔνοϋ ἔδοϋν ογορ  
αϋρωτεμ ἔροϋ ἔβολ θεν ῑροϑ.

Κεπερ ἔοϋϋηρι πε ἔαϋἔμι

sacrifices for sins.

He can have  
compassion on those who  
are ignorant and going  
astray, since he himself is  
also subject to weakness.

Because of this he is  
required as for the people,  
so also for himself, to offer  
sacrifices for sins.

And no man takes this  
honor to himself, but he  
who is called by God, just  
as Aaron was.

So also Christ did not  
glorify Himself to become  
High Priest, but it was He  
who said to Him: “You are  
My Son, Today I have  
begotten You.”

As He also says in  
another place: “You are a  
priest forever according to  
the order of Melchizedek;”

who, in the days of His  
flesh, when He had offered  
up prayers and  
supplications, with  
vehement cries and tears to  
Him who was able to save  
Him from death, and was  
heard because of His godly  
fear,

though He was a Son,

قَادِرًا أَنْ يَتَرَفَّقَ بِالْجُهَالِ  
وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُحَاطٌ  
بِالضُّعْفِ.

وَلِهَذَا الضُّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ  
عَنِ الْخَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا  
أَيْضًا لِأَجْلِ نَفْسِهِ.

وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوَظِيفَةَ بِنَفْسِهِ  
بَلِ الْمَدْعُوِّ مِنَ اللَّهِ كَمَا هَارُونُ  
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ  
لِإِصْبِرَ رَّبِّيَّسَ كَهَنَةً بَلِ الَّذِي قَالَ  
لَهُ أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

كََمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ  
أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ  
مَلِكِي صَادِقٍ.

الَّذِي فِي أَيَّامِ جَسَدِهِ إِذْ قَدَّمَ  
بِصُرَاخٍ شَدِيدٍ وَدُمُوعِ طَلِبَاتٍ  
وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يُخَلِّصَهُ مِنَ  
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ

ἐταπεινωθεὶς ἕνεκα τῶν πραγμάτων  
ἐταπεινωθεὶς.

Ὁμοίως ἐταπεινωθεὶς ἕνεκα τῶν πραγμάτων  
ἵνα ἡμεῖς ἔσταιμεν ἰσχυροὶ ἐν ἡμῶν  
ἐπιθυμίαις ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ.

Ὁμοίως ἡμεῖς ἔσταιμεν ἰσχυροὶ ὡς  
ἡμεῖς ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν  
ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ.

Ὁμοίως ἡμεῖς ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ.

Ὁμοίως ἡμεῖς ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ.

Ὁμοίως ἡμεῖς ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ.

Ὁμοίως ἡμεῖς ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ  
ἔσταιμεν ἰσχυροὶ ὡς ἡμεῖς ἔσταιμεν ἰσχυροὶ.

yet He learned obedience by the things which He suffered.

And having been perfected, He became the author of eternal salvation to all who obey Him,

called by God as High Priest, "according to the order of Melchizedek,"

of whom we have much to say, and hard to explain, since you have become dull of hearing.

For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.

For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

به.

وَإِذْ كَمَلَ صَارَ لِجَمِيعِ الَّذِينَ يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَئِيسَ كَهَنَةٍ عَلَى رُتَبَةِ مَلِكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا وَعَسِرُ التَّفْسِيرِ لِنَنْطِقَ بِهِ إِذْ قَدْ صِرْتُمْ مُتَبَاظِنِي الْمَسَامِعِ.

لَأَنَّكُمْ إِذْ كَانُمْ يَنْبَغِي أَنْ تَكُونُوا مُعَلِّمِينَ لِسَبَبِ طَوْلِ الزَّمَانِ تَحْتَاجُونَ أَنْ يُعَلِّمَكُم أَحَدٌ مَا هِيَ أَرْكَانُ بَدَاءَةِ أَقْوَالِ اللَّهِ وَصِرْتُمْ مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامٍ قَوِيٍّ.

لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمُ الْخُبْرَةِ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ الَّذِينَ بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمُ الْحَوَاسُّ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ الْخَيْرِ وَالشَّرِّ.

Πῆμοτ γαρ νεμωτεν νεμ  
τῆρινην εἴσοπ: χε ἀμην ἐσέψωπι.

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

نعمة الله الأب تكون مع جميعكم.  
أمين.

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ἔεν πε πιζοῦτ  
νῆπιστολῆν ἠτε πενωτ Πέτρος.  
Δυην. Παμενρα †.

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 علينا. أمين.  
يا احبائي.

ᾧ Πέτρος ᾧ: ᾧ - ᾠ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πέτρος πᾶποστολος ἠτε Ἰησοῦς  
Χριστός ἠνισωτπ εἴσωπ εἰ πῶεμο  
ἠῆρη ἔεν πιζωρ ἐβωλ ἠτε Ποντος  
τῆγαλατιὰ τῆκαπποδοκία †ἀσια νεμ  
†βηθνία.

Peter, an apostle of  
Jesus Christ, to the pilgrims  
of the Dispersion in Pontus,  
Galatia, Cappadocia, Asia,  
and Bithynia,

بَطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ،  
إِلَى الْمُنْتَرِبِينَ مِنْ شَتَاتِ بَنِي  
وَعَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَّا  
وَبِيثِينِيَّةَ، الْمُخْتَارِينَ.

Κατα οἴσωρπ ἠέμι ἠτε Φνωτ†  
Φιωτ ἔεν πιτοῦβο ἠτε Πίπνευμα  
εἴσωτεμ νεμ οἴνογῆδ ἠτε πῆνοϋ  
ἠἸησοῦς Χριστός: πῆμοτ νεμ  
†τῆρινην εἴεῶλαι νωτεν.

elect according to the  
foreknowledge of God the  
Father, in sanctification of  
the Spirit, for obedience and  
sprinkling of the blood of  
Jesus Christ: Grace to you  
and peace be multiplied.

بِمُقْتَضَى عِلْمِ اللَّهِ الْأَبِ السَّابِقِ،  
فِي تَقْدِيسِ الرُّوحِ لِلطَّاعَةِ، وَرَشِّ  
دَمِ يَسُوعَ الْمَسِيحِ. لِنُكْتَرِ لَكُمْ  
النِّعْمَةَ وَالسَّلَامَ.

Ἐμαρωοῦτ ἠζε Φνωτ† οἴσο  
Φιωτ ἠΠενβοῖς Ἰησοῦς Χριστός:  
φῆετε κατα πᾶῶλαι ἠτε πεφῆναι  
ἀφῆφον ἐῶοτη εἴογελπις ἠωνῆ: ἐβωλ  
εἴτεν ἠτῶνη ἠἸησοῦς Χριστός ἐβωλ  
ἔεν νηεθωοῦτ.

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has  
begotten us again to a living  
hope through the  
resurrection of Jesus Christ  
from the dead,

مُبَارَكُ اللَّهُ أَبُو رَبِّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الْكَثِيرَةَ وَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيٍّ،  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ  
الْأَمْوَاتِ.

Ἐῶοτη εἴογκληρονομία ἠαττακο

to an inheritance  
incorruptible and undefiled

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا  
يُضْمَلُ، مَحْفُوظٍ فِي السَّمَاوَاتِ



οτοζ ἡατῶδεμ οτοζ ἡατῶμ:  
εἰἀρεζ ἐροϋ νωτεν ζεν νιφνοῖ.

Ἡα νηέτοῦναρωιϋ ἐρωοῦ ζεν  
οῦζου ἡτε Φνοῦτ: ἐβολ ζιτεν  
φἡναζτ ἐοῦζαι: εἰϋεβτωτ εἰἡναῶωρπ  
ἐβολ ζεν πιϋνοῦ ἡδαε.

Φἡετε τεἡναῶελἡἡ ἡδἡτϋ  
ἡνοῦκοῦζι τἡνοῦ: ιϋζε ῥωε  
ἡτετεἡνῶιεμκαζ ἡζητ ἡδῶρἡι ζεν  
ζανπιραϋμοϋ ἡνοῦμἡω ἡρητ.

Ζιἡα ῶμετϋωπἡ ἡτε πετεἡναζτ  
ἡτεϋωπἡ εἡταιἡοῦτ ἐζοτε πιἡνοῦβ  
φἡεἡνατακο: εἡεἡδοκιμαζιἡ ἡμοϋ  
ἐβολ ζιτεν οῦῡρωμ: ἡτοῦζεμ ῶἡνοῦ  
ζεν οῦωοῦωοῦ νεμ οῦωοῦ νεμ οῦταἡο:  
ζεν πιῶωρπ ἐβολ ἡτε Ιἡϋοῦϋ  
Πιῡριϋτοϋ.

Φἡετε τεἡϋωοῦἡ ἡμοϋ ἡἡ  
τετεἡεἡῡαπαἡ ἡμοϋ: φἡι τἡνοῦ ἡτε  
τεἡναῡ ἡροϋ ἡἡ τετεἡναζτ Δε ἡροϋ:  
ῶελἡἡ ζεν οῦραωἡ ἡατῶϋαζι ἡμοϋ  
οτοζ εἡαῦῶἡοῦ.

Εἡεἡεἡἡἡ ἡἡϋωκ ἡτε πετεἡναζτ  
φἡοζεμ ἡτε νετεἡψῡῡἡ.

*ἡαἡἡἡοῦ ἡπεἡμεἡεἡεἡεἡεἡεἡ  
οῦΔε ἡἡεἡωοἡ ζεν πιϋκοϋμοϋ:  
πιϋκοϋμοϋ ἡαἡἡἡἡ νεμ τεϋεἡἡἡἡἡἡἡ: φἡ*

and that does not fade away,  
reserved in heaven for you,

who are kept by the  
power of God through faith  
for salvation ready to be  
revealed in the last time.

In this you greatly  
rejoice, though now for a  
little while, if need be, you  
have been grieved by  
various trials,

that the genuineness of  
your faith, being much more  
precious than gold that  
perishes, though it is tested  
by fire, may be found to  
praise, honor, and glory at  
the revelation of Jesus  
Christ,

whom having not seen  
you love. Though now you  
do not see Him, yet  
believing, you rejoice with  
joy inexpressible and full of  
glory.

Receiving the end of  
your faith, the salvation of  
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.*

لأجلكم.

أنتم الذين بقوة الله محروسون،  
بإيمان، لخلاص مستعد أن يعلن  
في الزمان الأخير.

الذي به تبتّهجون، مع أنكم الآن،  
إن كان يجب، تحزنون يسيراً  
بتجارب متتوعة.

لكي تكون تركة إيمانكم، وهي  
أثمن من الذهب الفاني، مع أنه  
يُمْتَحَنُ بالنار، تُوجَدُ للمدح  
والكرامة والمجد عند استعلان  
يسوع المسيح.

الذي وإن لم تروه تحبونه. ذلك  
وإن كنتم لا ترونه الآن لكن  
تؤمنون به فتبتّهجون بفرح لا  
ينطق به ومجيد.

نائلين غاية إيمانكم خلاص  
النفوس.

*لا تحبوا العالم ولا الأشياء التي  
في العالم، العالم يزول وشهوته  
وأما الذي يصنع إرادة الله يدوم  
إلى الأبد. آمين.*

Δε ἐτίρι ὑφ' ὀφθαλμῶν ὑμῶν ἵστασθαι  
 ὡς ἐνεε: ἀμην.

**The Acts**  
 الإبركسيس

Πραξις ἴτε νενοιῶ ἡ ἀποστολῶς:  
 ἔρε ποῦς μόν εθοῦαβ ὡπι νεμαν.  
 Δμην.

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

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

**Πραξις ἰβ: ἀ - κΔ**

**Acts 12: 1 - 24**

**أعمال 12: 1 - 24**

Ἡ ἐρῆρι Δε δὲν πιχοῦ ἔτε ὑμῶν ἅ  
 Ἡρωδῆς ποῦρο αἰνι ἡ τεφχιζ ἐρῆρι  
 ἔχεν θανοῦτον ἐβολ δὲν ἱεκκλῆσιᾶ  
 ἐῖμακαθ νωοῦ.

Now about that time  
 Herod the king stretched out  
 his hand to harass some  
 from the church.

وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ  
 الْمَلِكُ يَدَيْهِ لِيُسَيِّئَ إِلَى أَنْاسٍ مِنْ  
 الْكَنِيسَةِ.

Ὁ τοῦ αἰδωτέβ ἡ λακωβος ἡσον  
 ἡλωαννης δὲν ἱσχι.

Then he killed James the  
 brother of John with the  
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Ἐταχῆαῦ Δε χε πιθωβ ρανωοῦ  
 ἡνιποῦδα αἰνοῦαθ τοῦτ ἐδωπι  
 ὑπκε Πέτρος: νε ἡ ἐροοῦ Δε νε ἡ τε  
 ἡιατκωβ.

And because he saw that  
 it pleased the Jews, he  
 proceeded further to seize  
 Peter also. Now it was  
 during the Days of  
 Unleavened Bread.

وَإِذْ رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ  
 عَادَ فَقَبِضَ عَلَى بُطْرُسَ أَيْضًا.  
 وَكَانَتْ أَيَّامَ الْفَطِيرِ.

Φαι ἔταχῆοπι αἰχαδ δὲν  
 πιῶτεκο ἔαχῆιῖ ἐτοτοῦ ἡ ἔτοῦ ἡ ὡπι  
 ὑμῶτοι εθοῦαρεθ ἐροῦ εἰμεῖ ἔενῖ  
 ἐρῆρι ὑπιλαος μενεσα πιπασχα.

So when he had arrested  
 him, he put him in prison,  
 and delivered him to four  
 squads of soldiers to keep  
 him, intending to bring him  
 before the people after  
 Passover.

وَلَمَّا أَمْسَكَهُ وَضَعَهُ فِي السِّجْنِ  
 مُسَلِّمًا إِيَّاهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ  
 الْعَسْكَرِ لِيَحْرُسُوهُ نَاقِيًا أَنْ يُقَدِّمَهُ  
 بَعْدَ الْفِصْحِ إِلَى الشَّعْبِ.

Πέτρος οῦν ἡαῦαρεθ ἐροῦ δὲν  
 πιῶτεκο ἡαῦεῖροσεῖ χεθε Δε  
 εοβῆῖῖ ἐμαῶα θα Φνοῦῖ ἡ χε  
 ἱεκκλῆσιᾶ.

Peter was therefore kept  
 in prison, but constant  
 prayer was offered to God  
 for him by the church.

فَكَانَ بُطْرُسُ مَحْرُوسًا فِي السِّجْنِ  
 وَأَمَّا الْكَنِيسَةُ فَكَانَتْ تَصِيرُ مِنْهَا  
 صَلَاةً بِلِجَاةٍ إِلَى اللَّهِ مِنْ أَجْلِهِ.

Ὡστε δε εφναλένq εἰρηι ἵνε  
 Ηρωδης θεν πιεζωρε ετε ἡματ  
 ναφενκοτ ἵνε Πετρος ογτε ματοι  
 ἄνατ εφμηρ ἡθαλγσις ἄνογτ: νε ογον  
 θαλἄρεθ δε θιρεν νιρωοτ ετἄρεθ  
 ἐπιῶτεκο.

Ογοθ θηπιε ις ογασσελοθ ἵνε  
 Πβοις αqι ογοθ ογοτωινη αqεροτῶινη  
 θεν πινη: ἐταqκιμ δε ἐπῆφιρ ἡΠετρος  
 αqτογνοσq εφζω ἡμοθ ζε τωνηκ  
 ἵχωλεμ: ογοθ ατθει ἵνε νηθαλγσις  
 ἐβολθ θεν νεφχιζ.

Πεξε πιασσελοθ δε ναq ζε μορκ  
 ογοθ μα πεκρνηδαλιον ἐρατκ: αqιρι  
 δε ἡπαιρητ: ογοθ πεχαq ζε ζολθκ  
 ἡπεκῆβωθ ογοθ μοqι ἵνωι.

Ογοθ ἐταqι ἐβολθ ναqμοqι ἵνωq:  
 ογοθ ναqῆμι αν ζε ογμηι πε ἔτε  
 ναqῶπο ἐβολθ θιτεν πιασσελοθ:  
 ναqμετἱ δε πε ζε ογθοραμα πε  
 ἐταqνατ ἔροq.

Εταγσινη δε ἐβολθ θιτεν πιμα  
 ἵἄρεθ ἡθογτιτ νεμ πιμαθ ἄνατ ατἱ  
 ἐτπνγλη ἡβενιπι θηεθνηοτ ἐβολθ  
 ἐτπολις θαι ασοτων νωοτ ἵνογατς:  
 ἐτατἱ δε ἐβολθ ατцен ογαι ἵνιθιρ ογοθ  
 σατοτq αqῶνεαq ἵνε πιασσελοθ ἐβολθ  
 θαροq.

And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.

Now behold, an angel of The Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands.

Then the angel said to him, "Gird yourself and tie on your sandals;" and so he did. And he said to him, "Put on your garment and follow me."

So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision.

When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ يُقَدِّمَهُ كَانَ بُطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِمًا بَيْنَ عَسْكَرِيِّينَ مَرْبُوطًا بِسِلْسِلَتَيْنِ وَكَانَ قَدَّمَ الْبَابِ حُرَّاسٌ يَحْرُسُونَ السِّجْنَ.

وَإِذَا مَلَاكَ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا». فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَالْبَسْ نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ: «الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي جَرَى بِوَأَسْطَةِ الْمَلَاكِ هُوَ حَقِيقِيٌّ بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ وَأَتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ ذَاتِهِ فُخْرَجَا وَتَقَدَّمَا زُقَافًا وَاجِدًا وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

Πετρος δε ετα περρητ ι εροϋ  
περαϋ γε τνον αιμι ταφμηι γε λ  
Πβοις ονωρη απεραστειλοσ οροϋ  
αϋναϋμετ εβολ ρεν τχιϋ ηΗρωδης  
νευ πισομς εβολ τηρη απιλαοσ ητε  
νιλονδαι.

Εταϋνατ δε αϋι επι η Μαρια  
θαυ ηλωαννης φηετονομητ εροϋ γε  
Μαρκοσ πιμα εναυθομητ υμοϋ ηγε  
οτυμηϋ ετερηπροσετηεσε.

Εταϋκωλϋ δε ριρεν φρο  
υπιπυλων ηγε Πετροσ αϋι εβολ ηγε  
ογαλον υβωκι εερωτω ναϋ επεκραν πε  
ρωδη.

Οροϋ ετασσοϋεν τςμη υΠετροσ  
εβολ ρεν πιραϋι απεσοτων υπιϋωωμ:  
ετασβοϋι δε εδοϋη ασταμωοτ γε  
Πετροσ οϋι ερατη ριρεν πιπυλων.

Ηωοτ δε περωοτ νασ γε  
αρελοβι: ηθοσ δε νασταϋρο ητοτς πε  
γε παρητ πετωοι: ηωοτ δε περωοτ  
νασ γε περαστειλοσ πε.

Πετροσ δε ναϋμηη εϋκωλϋ:  
ετανοτων δε αϋνατ εροϋ οροϋ  
αϋτωμτ.

Αϋδωρεμ δε ερωοτ ητεϋχιϋ γε  
εϋαρωτην οροϋ αϋαϋι ρατοτοτ γε

And when Peter had  
come to himself, he said,  
“Now I know for certain  
that The Lord has sent His  
angel, and has delivered me  
from the hand of Herod and  
from all the expectation of  
the Jewish people.”

So, when he had  
considered this, he came to  
the house of Mary, the  
mother of John whose  
surname was Mark, where  
many were gathered  
together praying.

And as Peter knocked at  
the door of the gate, a girl  
named Rhoda came to  
answer.

When she recognized  
Peter’s voice, because of  
her gladness she did not  
open the gate, but ran in and  
announced that Peter stood  
before the gate.

But, they said to her,  
“You are beside yourself!”  
Yet she kept insisting that it  
was so. So they said, “It is  
his angel.”

Now, Peter continued  
knocking; and when they  
opened the door and saw  
him, they were astonished.

But, motioning to them  
with his hand to keep silent,  
he declared to them how  
The Lord had brought him

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى  
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ  
أَرْسَلَ مَلَاكَهُ وَأَنْقَذَنِي مِنْ يَدِ  
هِيرُودَسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبِ  
الْيَهُودِ.»

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ  
أُمِّ يُوْحَنَّا الْمُلَقَّبِ مَرْقُسَ حَيْثُ كَانَ  
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا فَرَعَ بُطْرُسُ بَابَ الدَّهْلِيزِ  
جَاءَتْ جَارِيَةٌ اسْمُهَا رُودَا لِتَسْمَعَ.

فَلَمَّا عَرَفَتْ صَوْتَ بُطْرُسَ لَمْ تَفْتَحِ  
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى  
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بُطْرُسَ وَقَفَّ  
قُدَّامَ الْبَابِ.

فَقَالُوا لَهَا: «أَنْتِ تَهْدِينِ!» وَأَمَّا  
هِيَ فَكَانَتْ تُوكِّدُ أَنَّ هَكَذَا هُوَ.  
فَقَالُوا: «إِنَّهُ مَلَاكُهُ!»

وَأَمَّا بُطْرُسُ فَلَبِثَ يَفْرَعُ. فَلَمَّا  
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ  
كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.  
وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ

ἔβη ἐκ τῆς φυλακῆς καὶ ἦλθεν πρὸς Ἰάκωβον καὶ τὸν ἀδελφόν αὐτοῦ Ἰωάννην. ὁ δὲ ἦλθεν εἰς ἄλλο τόπον.

Ἐπειδὴ οὖν ὡς ἔλαβεν τὴν ἀγγελίαν ὅτι ἦν ἐκεῖ, οὐκ ἦν ἄλλο κίνημα ἐν τοῖς στρατιώταις περὶ τοῦ Πέτρου.

Ὁ δὲ Ἡρῶδης ἐταράχθη ὡς ἰδοὺ αὐτὸν οὐκ εἶχε εὑρεῖν, ἐκέλευσε τοὺς φύλακας ἀποκτενεῖν αὐτούς. ὁ δὲ ἦλθεν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν καὶ ἐμεῖνε ἐκεῖ.

Ὁ δὲ Ἡρῶδης ἦν ὀργισθεὶς τὸν λαόν τῆς Τύρου καὶ τῆς Σιδῶνος, ἀλλ' ἦν ἑκεῖ ἓξ ἄνθρωποι ἐκ τῆς Τύρου καὶ τῆς Σιδῶνος, οἵτινες ἦσαν ἐκ τῆς βασιλείας τοῦ βασιλέως, οἵτινες ἐλάμβανον τὸν ἄρτον ἀπὸ τῆς βασιλείας τοῦ βασιλέως.

Ὁ δὲ Ἡρῶδης ἐπέθετο ἑαυτῷ τὴν βασιλικήν ἰσχύοντα, καὶ ἐπέσειλην τὴν ἑορτήν αὐτοῖς.

Ὁ δὲ λαὸς ἐκραυγάζοντες ἔλεγεν· «Ὁ θεὸς καὶ οὐκ ἄνθρωπος!»

out of the prison. And he said, “Go, tell these things to James and to the brethren.” And he departed and went to another place.

Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

But, when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there.

Now, Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king’s personal aide their friend, they asked for peace, because their country was supplied with food by the king’s country.

So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.

And the people kept shouting, “The voice of a god and not of a man!”

بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ آخَرَ.

فَلَمَّا صَارَ النَّهَارُ حَصَلَ اضْطِرَابٌ لَيْسَ بِقَلِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا جَرَى لِپِطْرُسَ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ يَجِدْهُ فَحَصَّ الْحُرَّاسَ وَأَمَرَ أَنْ يُنْفَذُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنَ الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةِ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعَطَفُوا بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ الْمُصَالَحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ الْخَلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا صَوْتُ إِنْسَانٍ!»

ΣΑΤΟΥΤ ΔΕ Ἀ ΟΥΑΤΣΕΛΟΣ ἸΝΤΕ  
ΠῸΟΙΣ ΑΔΥΑΡΙ ΕΡΟΥ ΕΦΥΑ ΖΕ  
ἠΠΕΥΤῶΟΥ ἠΦΝΟΥΤ ΟΥΟΖ  
ΕΤΑΦΕΡΒΙΣΕΝΤ ΑΥΜΟΥ.

ΠΙΣΑΧΙ ΔΕ ἸΝΤΕ ΦΝΟΥΤ ΑΥΑΙΑΙ ΟΥΟΖ  
ΝΑΥΡΗΝΟΥ ΝᾶΨΑΙ.

*ΠΙΣΑΧΙ ΔΕ ἸΝΤΕ ΠῸΟΙΣ ΕΥΕΛΑΙΑ ΟΥΟΖ  
ΕΥΕΛΨΑΙ: ΕΥΕΛΜΑΞΙ ΟΥΟΖ ΕΥΕΤΑΧΡΟ:  
ΔΕΝ ΓΑΤΣΙΑ ΝΕΚΚΛΗΣΙΑ ἸΝΤΕ ΦΝΟΥΤ:  
ἌΜΗΝ.*

Then immediately an angel of The Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

But the word of God grew and multiplied.

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

فَفِي الْحَالِ ضَرَبَهُ مَلَاكُ الرَّبِّ لِأَنَّهُ  
لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكُلُهُ الدُّوْدُ  
وَمَاتَ.

وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ.

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

## Synaxarium of Amshir 11 سنكسار اليوم الحادي عشر من شهر أمشير

1. The Departure of Pope Yoannis XIII, 94<sup>th</sup> Patriarch of Alexandria
2. The Martyrdom of St. Fabianus (Fabrianus), Pope of Rome

### 1. The Departure of Pope Yoannis XIII, 94<sup>th</sup> Patriarch of Alexandria

On this day of the year 1240 of the martyrs, 1524 AD, Pope Yoannis (John) XIII, 94<sup>th</sup> Patriarch of Alexandria, departed. This saint was born in the city of Sedfa (a district in Assiut). He was a godly man, charitable to the poor and the needy. He became a monk in the monastery of St. Mary, El-Moharraq, and lived there a pious monastic life.

After the departure of Pope Yoannis XII, the bishops and the lay leaders (Archons), unanimously agreed to choose the monk John El-Moharraqy (John El-Masry, the Egyptian) to be ordained Patriarch. He was consecrated on the 15<sup>th</sup> day of Amshir, year 1200 of the martyrs, 1484 AD. He shepherded the flock of God with the best care.

During his days, there was a Coptic episcopate on the island of Cyprus. Also, the relics of the great martyr, St. Philopateer Mercurius, Abu Safain, were returned to his church in Old Cairo.

1. نياحة البابا يوانس الثالث عشر،  
البطريرك الرابع والتسعون من بطاركة  
الكرازة المرقسية
2. استشهاد القديس فابيانوس بابا روما

1. نياحة البابا يوانس الثالث عشر،  
البطريرك الرابع والتسعون من بطاركة  
الكرازة المرقسية  
في مثل هذا اليوم من سنة 1240 للشهداء،  
سنة 1524 ميلادية، تنيح البابا القديس  
يوانس الثالث عشر، البطريرك الرابع  
والتسعون من بطاركة الكرازة المرقسية.  
ولد هذا القديس ببلدة صدفا (إحدى مراكز  
محافظة أسيوط حالياً). كان رجلاً فاضلاً  
محسناً على الفقراء والمساكين. ترهب بدير  
القديسة العذراء، دير المحرق، وسار سيرة  
رهبانية فاضلة.  
وبعد نياحة البابا يوانس الثاني عشر، أجمع  
الأساقفة وأراخنة الشعب على اختيار  
الراهب يوحنا المحرقي (يوحنا المصري)  
لرسامته بطريركاً. فرسموه يوم 15 أمشير،  
سنة 1200 للشهداء، سنة 1484 ميلادية.  
فرعى رعية الله أحسن رعاية.  
وكان في عهده توجد أسقفية قبطية في

Pope Yoannis remained on the apostolic throne struggling to improve the position of his church for forty years, accomplished in them many renovations, improvements and wrote many spiritual books.

Then he departed in peace and was buried in the church of the Virgin Mary in Haret Zuweila, which was the papal residence at that time.

When Anba Agathon completed his good endeavor, he departed in peace.

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

جزيرة قبرص وفي عهده أيضاً تم إحضار جسد الشهيد العظيم مرقوريوس أبي سيفين إلى كنيسته بمصر القديمة. واستمر البابا يوانس على الكرسي المرقسي مجاهداً في سبيل إعلاء قدر كنيسته مدة 40 سنة، أتم فيها الكثير من الإصلاح والتجديد، وكتب العديد من المؤلفات الروحية النافعة. ثم تنيح بسلام ودفن بكنيسة القديسة العذراء مريم بحارة زويلة التي كانت مقراً للبطريركية في ذلك الوقت. بركة صلواته فلتكن معنا. آمين.

## 2. The Martyrdom of St. Fabianus (Fabrianus), Pope of Rome

On this day also, St. Fabianus, Pope of Rome, was martyred. This father was a righteous scholar. He was ordained Pope for Rome, so he taught his people and guided them in the way of Christian perfection.

When Emperor Decius incited persecution against the Christians, many were martyred at his hands. When the Emperor was informed that St. Fabianus was confirming the Christians in their faith, which hindered the worshipping of idols, he brought St. Fabianus to Ephesus, and ordered him to offer incense before the idols, but he refused. The Emperor tormented him with many severe tortures for a long time. Finally, he ordered to behead him with the sword, and thus he received the crown of martyrdom.

Pope Fabianus stayed on the apostolic throne for twelve years.

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

2. استشهد القديس فابيانوس بابا روما وفيه أيضاً استشهد القديس فابيانوس بابا روما. وكان هذا الأب عالماً صالحاً مجاهداً، فأقاموه بطبركاً على روما، فأخذ يعلم شعبه ويقوده في طريق الكمال. ولما أثار الامبراطور داكوس الاضطهاد على المسيحيين واستشهد كثيرون على يديه. وقد بلغه أن القديس فابيانوس يثبت المسيحيين على إيمانهم ويعطل عبادة الأوثان. فاستحضره بأفسس وطلب منه أن يبخر للأصنام، فلم يقبل. فعذبه بعذابات شديدة مدة طويلة. وأخيراً أمر بقطع رأسه بحد السيف، فنال إكليل الشهادة، بعد أن أقام هذا البابا على الكرسي اثنتي عشرة 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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
Δεωρκ ηξε Πβοις ονοθ ηνεροτωμ ηεθνη: χε ηθοκ πε φοτηθ	The Lord has sworn and will not repent: "You are a Priest forever, according to the order of Melchizedek."	أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس

<p>ὡς ἔνευ κατὰ ἄξιον ἡμελχίσεδεκ:  Πῶς καὶ ἰσχυρὰ ἡμῶν: εὐθε φαι  εὐεῖσι ἡοῦαφε. <b>Ἀλληλοῦα.</b></p>	<p>The Lord is at Your right hand. Therefore, He shall lift up his head. <b>Alleluia.</b></p>	<p>ملكیصادق. الرب عن یمینك.  لذلك یرفع رأسه. <b>هللیویا.</b></p>
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**The Liturgy Gospel**  
**إنجيل القديس**

<p><b>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.</b></p>	<p>مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.</p>
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<p>Ὁῦαῖσῶσις ἐβὼλ θεν  πιασσελιον εἰσῶβ κατὰ Ὑαθεον  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>
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<p><b>Ὑαθεον ἱϛ: ἱϛ - ἱϛ</b></p>	<p><b>Matthew 16: 13 - 19</b></p>	<p><b>متي 16: 13 - 19</b></p>
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<p>Ἐταῖοι δε ἦνε Ιησοῦς ἐνικα ἦτε  ἰΚεσαρια ἦτε Φιλιππος ναϋϋῖνι  ἠνεϋμαθητῆς τε ἄρε νιρωμι ζω ἡμῶς  τε νιυ πε Πωηρι ἡΦρωμι.</p> <p>Ἡῶωῦ δε πεχωῦ τε θανουον  μην τε Ιωαννης πιαϋῶμς:  θανκεχωῦνι δε τε Ηλιας:  θανκεχωῦνι δε τε Ιερεμιας ιε οῦαι  ἐβὼλ θεν νιπροφητῆς.</p> <p>Πεσαϋ νωῦ τε ἠῶτεν δε  ἀρετεν ζω ἡμῶς τε ἄνοκ νιυ.</p> <p>Ἀϋεροῦ δε ἦνε Σιωων Πητρος  πεσαϋ τε ἠοοκ πε Πιχριστος Πωηρι</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p> <p>So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”</p> <p>He said to them, “But who do you say that I am?”</p> <p>Simon Peter answered and said, “You are the Christ, the Son of the living God.”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p> <p>فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ وَآخَرُونَ إِبْرَاهِيمَ وَآخَرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.</p> <p>فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.</p> <p>فَأَجَابَ سِمْعَانُ بَطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.</p>
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ἠΦνοῖτ ετοῖδ.

Αἰερότῳ δε ἵχε Ιησοῦς πεχαῖ  
ναῖ γε ὠοῖνιατκ Σιωων Βαρ Ιωνα γε  
σαρξ νεμ ἔνοῖ ἀν ἀϋῶρπ ἠφαι νακ  
ἐβολ ἀλλα Παιωτ ετῆεν νιφνοῖ.

Ανοκ δε τῆω ἠμοσ νακ γε ἵθοκ  
πε Πετροσ εἰεῖωτ ἵταεκκῆλῆσιὰ εἰεῖεν  
ταπετρα οῖοε νιπῆλῆ ἵτε ἠμεντ  
ἵνοῖτῶχεμῶ εῖροσ.

Εἰετ δε νακ ἵνιῶῶτ ἵτε  
ἠμετοῖρο ἵτε νιφνοῖ οῖοε  
φῆετεκνασῶεῖ εἰεῖεν πικαεἰ εῖεῖωπι  
εῖεῖεῖ εἰεῖεν νιφνοῖ οῖοε  
φῆετεκναβολῖ εἰεῖεῖ εἰεῖεν πικαεἰ  
εῖεῖωπι εῖεῖεῖ εἰεῖεν νιφνοῖ.

*Πῶοῖ φα Πεννοῖτ πε ῶα ἐνεε  
ἵτε νι ἐνεε: ἠμῆν.*

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.*

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

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ پِطْرُسُ وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيسَتِي وَأَبْوَابَ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْتُكَ مَفَاتِيحَ مَمْلُوكَاتِ السَّمَاوَاتِ فَمَا تَرَبَّطَ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحْلُهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 12<sup>th</sup> Day of Amshir قطامرس قراءات اليوم الثاني عشر من شهر أمشير المبارك

## COTMHT CNAT NÈBOOT ÌΠIÀBOY UεYIP

### 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.

<b>Ψαλμος τω Δαυιδ ζλ: α, ε</b>	<b>Psalm 65: 4, 5</b>	<b>مزمور 64: 4, 6</b>
<p>Ωογνιατq ìφηέτακcotπq oγoε ακωoπq εροκ: εqεωωπι δεη νεκαγλhoγ ωα ενεε: ωτεμ ερον Φhoγ† Πενσωτηρ: †εελπιc ìτε αρηηq ìπκαει τηρq. <b>Αλληλοια.</b></p>	<p>Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts forever. You will answer us, O God of our salvation. You who are the confidence of all the ends of the earth. <b>Alleluia.</b></p>	<p>مطوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. <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>Οτὰναστωcic εβoλ δεη πειγαστελιoη εθογαβ κατα Uαθεoη ασιογ.</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>
<b>Uαθεoη κλ: μβ - μζ</b>	<b>Matthew 24: 42 - 47</b>	<b>متي 24: 42 - 47</b>

Ρωις ουν γε τετενσωορν αν γε  
ἀρε πετενβοις νηοϋ ϑεν αϋ νοϋνοϋ.

Φαι δε ἀριεμι ἐροϋ: γε ἐναρε  
πινεβνι ἐμι γε ἀρε πιconi νηοϋ: ναϋ  
ϑεν αϋ νοϋνοϋ: ναϋναρωις: πε ϑινα  
ἡτεϋτεμχαϋ ἐβι ἡπεϋνι.

Εϑβε φαι ϑωτεν ρωπι ἐρετεν  
σεβτωτ: γε ϑεν ϱοϋνοϋ ἐτετενσωορν  
ἡμοϲ αν ἀρε Πωηρι ἡΦρωμι νηοϋ  
ἡϑητς.

Πημ ϑαρα πε πιπιστοϲ ἡβωκ οροϲ  
ἡσαβε: φηετε πεϋβοις ναχαϋ ἐϋρη  
ἐχεν νεϋεβιαικ ἐϱνωϋ ἡτοϋϑρε ϑεν  
ἡχοϋ ἡηηις.

Ωοϋνιατϋ ἡπιβωκ ἐτε ἡμαϋ:  
ἐϋωπ αϋϋανι ἡχε πεϋβοις ἡτεϋξεμϋ  
εϋῖρι ἡπαρηϱ.

Δμην ϱω ἡμοϲ νωτεν: γε  
ϋναχαϋ ἐϋρη ἐχεν πετενταϋ τηϋ.

*Πῶοϋ φα Πεννοϋϱ πε: ϋα ἐνεϲ  
ἡτε νιἐνεϲ: ἀμην.*

Watch therefore, for you  
do not know what hour  
your Lord is coming.

But know this, that if the  
master of the house had  
known what hour the thief  
would come, he would have  
watched and not allowed  
his house to be broken into.

Therefore, you also be  
ready, for the Son of Man is  
coming at an hour you do  
not expect.

Who then is a faithful  
and wise servant, whom his  
master made ruler over his  
household, to give them  
food in due season?

Blessed is that servant  
whom his master, when he  
comes, will find so doing.

Assuredly, I say to you  
that he will make him ruler  
over all his goods.

*Glory be to God  
forever.*

اسهروا اذا لآتكم لا تعلمون في  
آية ساعة يأتي ربكم.

واعلموا هذا انه لو عرف رب  
البيت في اي هزيع يأتي السارق  
لسهر ولم يدع بيته ينقب.

لذلك كونوا انتم ايضا مستعدين  
لانه في ساعة لا تظنون يأتي ابن  
الانسان.

فمن هو العبد الأمين الحكيم الذي  
يقيمه سيده على عبده ليعطيهم  
طعامهم في حينه؟

طوبى لذلك العبد الذي إذا جاء  
سيده يجده يفعل هكذا.

أحَقُّ أقول لكم انه يقيمه على  
جميع أمواله.

*والمجد لله دائماً.*

## Ψωπη

### 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 ΔΕ: ΙΕ, ΙΕ', ΚΖ

Psalm 37: 17, 18, 29

مزمو ر 36: 15، 16، 27

Πῶοις Δε αραταχρο ἠνιῶμῆ Πῶοις  
σωοτη ἄφωμιτ ἠτε νιαταδνι: οτοε  
τογκληρονομια εσεωπι ωα ενεε:  
νιῶμῆ Δε ἠθωοτ σεναερκληρονομιν  
ἄπικαρι: οτοε ετεωπι ζωτϫ ωα  
ενεε ἠτε πιενεε. **Αλληλοια.**

The Lord upholds the righteous. The Lord knows the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land, and dwell in it forever. **Alleluia.**

الرب يعضد الصّديقين. يعرف الرب طريق الذين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصّديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. **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 والهننا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

Οτᾶνασνωσις εβολ θεν  
πιερασσελιον εθοταβ κατα Μαρκον  
ασιοτ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.

Μαρκον ΙΣ: ΔΣ - ΔΖ

Mark 13: 33 - 37

مرقس 13: 33 - 37

Χοωτ εβολ: ρωις ἀριπροσερχεθε  
ἠτετενωοτην σαρ αν γε θνατ πε  
πιχοτ.

Take heed, watch and pray; for you do not know when the time is.

أَنْظَرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.

Αφρητ ἠοτρωμι εαρωωι  
επωεμο οτοε εαρωω ἄπερη οτοε  
αϫτ ἠνεεβιαικ ἄπιερωωι φοται φοται  
ἄπερωω οτοε αρωοηεν ετοτϫ  
ἄπιἄνοτ ρινα ἠτερωις.

It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبْدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبُؤَابَ أَنْ يَسْهَرَ.

Ρωις οτη γε ἠτετενωοτην σαρ αν  
γε ἄρε Πῶοις ἄπιηι νηοτ ἠθνατ ιε θαν  
ἄροηι ιε τφαωι ἄπιερωω ιε ερε

Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of

اسهَرُوا إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمَّ مَصَاءً أَمَّ نِصْفَ اللَّيْلِ أَمَّ صِيحَ الدِّيكِ أَمَّ صَبَاحًا.

πὰ λεκτωρ μοῦτῃ ἰε θαλὰ τοοῦτῃ.

Ὑηπως ἵτεσι ἵνοῦτοῦτῃ θεν οὔτοῦτῃ  
ἵτεσι γευ ἠηνοῦ ἕρετεν ἵκοτῃ.

Πε τῆω ἕμοσι νωτεν τῆω ἕμοσι  
ἵνοτον ἵβεν ρωις.

*Πῶοτ φα Πεννοῦτ πε: ὡα ἕνεε  
ἵτε ἵ ἕνεε: ἄμην.*

the rooster, or in the morning,

lest, coming suddenly, He find you sleeping.

And what I say to you, I say to all: "Watch!"

*Glory be to God forever.*

لَيْلًا يَأْتِي بَغْتَةً فَيَجِدْكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ: اسْهَرُوا.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολη ἵτε πενσαῶ Παῦλος Πῖποστολος

Παῦλος φῆβοκ ἕπενβοις Ἰησοῦς  
Πῖχριστος: πῖποστολος εἰθαθευ:  
φῆεταῦθαῶε ἐπιθιῶεννοῦσι ἵτε  
Φνοῦτῃ.

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 إلى أهل كورنثوس، بركته المقدسة تكون معنا. أمين.

**ἄ Κορινθῖος τ̄: ἄ - κτ̄**

**1 Corinthians 3: 4 - 23**

**1 كورنثوس 3: 4 - 23**

Ἐῶπ ταρ ἵτε οὔαι ῥοκ γε ἄνοκ  
μεν ἄνοκ φα Παῦλος κεῦται δε γε  
ἄνοκ φα Ἀπολλω οὔχι ἵθωτεν  
θαηρωι.

For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?

لَأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُوسَ» أَفَلَسْتُمْ جَسَدِيِّينَ؟

Οὔ οὔη πε Ἀπολλω οὔ δε πε  
Παῦλος θαηδιᾶκων νε ἕρετενθαετῃ  
ἕβολ θιτοτοῦ: πιοῦαι πιοῦαι κατα  
φρητῃ ἕτα Πβοις τῃ ηαε.

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

فَمَنْ هُوَ بُولُسٌ وَمَنْ هُوَ أَبُولُوسٌ؟ بَلْ خَادِمَانِ آمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

Ανοκ αιτωσι Απολλω αϋτσο  
αλλα Φνοϋτ αφοροταιαι.

Ωστε ουδε φηεττωσι ουδε  
φηεττο ελι πε αλλα Φνοϋτ πε  
ετερο υμωοι εαιαι.

Φη δε εττωσι νευ φηεττο οται  
νε: ποται δε ποται εναδι υπερβεχε  
κατα περδισι υμιν υμοϋ.

Ανον θαυωφηρ ταρ ηρεφερωβ  
ητε Φνοϋτ οτιεφοτωι ητε Φνοϋτ  
ηωτεν ογκωτ ητε Φνοϋτ.

Κατα πιεμοτ ητε Φνοϋτ εττοι  
νηι υφρητ ηοτσαβε ηαρχητεκτων  
αιχω ηοτσητ εδρηι: κεοται δε  
πεθοραζεω κωτ: ποται δε ποται  
μαρεϋσομς χε αϋκωτ ηαυηρητ.

Κεσητ ταρ υμωον ωχομ ητε ελι  
κεοται χασ εδρηι σαβολ ηθηετχη ετε  
ησοτς Πιχριστοσ πε.

Ισχε δε οτον πετκωτ εχεν  
ταισεντ ηοτβ θατ αναμνη ρωκε  
σωοτβεν ρωοτι.

Πεωβ υποται ποται εηαοτωηε  
εβολ πιεροοτ ταρ εηαοτοηεϋ εβολ χε  
εηαωωρη εβολ θεν οηχωωμ οτοε  
πεωβ υποται ποται πιχωωμ  
εθηαερδοκιμαζην υμοϋ χε οταω

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.

For we are God's fellow  
workers; you are God's  
field, you are God's  
building.

According to the grace  
of God, which was given to  
me, as a wise master builder  
I have laid the foundation,  
and another builds on it.  
But let each one take heed  
how he builds on it.

For no other foundation  
can anyone lay than that  
which is laid, which is Jesus  
Christ.

Now if anyone builds  
on this foundation with  
gold, silver, precious  
stones, wood, hay, straw,

each one's work will  
become clear; for the Day  
will declare it, because it  
will be revealed by fire; and  
the fire will test each one's  
work, of what sort it is.

أَنَا عَرَسْتُ وَأَبْلَسُ 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 تَعْمَلِهِ.

فَأَنَا نَحْنُ عَامِلَانِ مَعَ اللَّهِ وَأَنْتُمْ  
فَلَاحَةُ اللَّهِ بِنَاءِ اللَّهِ.

حَسَبَ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي كِبْنَاءِ  
حَكِيمٍ قَدْ وَضَعْتَ أَسَاساً وَآخَرَ  
يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ  
كَيْفَ يَبْنِي عَلَيْهِ.

فَأَنَّهُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ  
أَسَاساً آخَرَ غَيْرَ الَّذِي وَضَعَ، الَّذِي  
هُوَ يَسُوعُ الْمَسِيحُ.

وَلَكِنْ إِنْ كَانَ أَحَدٌ يَبْنِي عَلَيَّ هَذَا  
الْأَسَاسِ ذَهَباً، فَضَّةً، حِجَارَةً  
كَرِيمَةً، خَشْباً، عَشْباً، قَشّاً.

فَعَمَلُ كُلِّ وَاحِدٍ سَيَبْصُرُ ظَاهِراً،  
لَأَنَّ الْيَوْمَ سَيَبْيُنُهُ. لِأَنَّهُ بِنَارٍ  
يُسْتَعْلَنُ وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ  
وَاحِدٍ مَا هُوَ.

ἵρητ πε.

Φη δε ετε περζωβ ναδωι ερατϭ  
κοτϭ ϭναδι ἠπερβεχε.

Φη δε ετε περζωβ ναρωκϭ  
ϭνατῶσι: ἠθοϭ δε ϭνανοζεμ παρητ  
δε ζωϭ εβωλ ζιτεν οτχρωμ.

Ἦτετενεμι αν γε ἠνωτεν  
ἠνοερφει ἠτε Φνοτῶ οτοϭ Πιπνευμα  
ἠτε Φνοτῶ αϭωοπ ζεν ἠηνοτ.

Φη οτν εθνασεϭ περφει ἠτε  
Φνοτῶ φαι Φνοτῶ νατακοϭ: περφει  
ζαρ ἠτε Φνοτῶ ϭνοταβ ετε ἠνωτεν  
πε.

Ἰπενῶρε ζλι ερζαλ ἠμοϭ  
ἠμαγατϭ φηεθμετῶ ζεν ἠηνοτ γε  
οτσαβε πε ζεν παιεμεϭ μαρεϭερσοϭ  
ζινα ἠτεϭερσαβε.

Ἰσοφια ζαρ ἠπαικομοϭ  
οτμετσοϭ τε ναζρεν Φνοτῶ:  
ϭεζηνοτ ζαρ γε φηεταμζι ἠηησαβετ  
ζεν τοτμετσεβ.

Οτοϭ παλιν γε Πβοιϭ σωοτν  
ἠηημοκμεκ ἠτε ηησαβετ γε  
ζανεϕληνοτ νε.

Ζωστε ἠπενῶρε ζλι ωροωοτ  
ἠμοϭ ζεν ηηρωμ: εηχαι ζαρ ηηβεν

If anyone's work, which  
he has built on it endures,  
he will receive a reward.

If anyone's work is  
burned, he will suffer loss;  
but he himself will be  
saved, yet so as through  
fire.

Do you not know that  
you are the temple of God  
and that the Spirit of God  
dwells in you?

If anyone defiles the  
temple of God, God will  
destroy him. For the temple  
of God is holy, which  
temple you are.

Let no one deceive  
himself. If anyone among  
you seems to be wise in this  
age, let him become a fool  
that he may become wise.

For the wisdom of this  
world is foolishness with  
God. For it is written, "He  
catches the wise in their  
[own] craftiness;"

and again, "The Lord  
knows the thoughts of the  
wise, that they are futile."

Therefore, let no one  
boast in men. For all things  
are yours:

إِنْ بَقِيَ عَمَلٌ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ  
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ احْتَرَقَ عَمَلٌ أَحَدٍ فَسَيَخْسَرُ  
وَأَمَّا هُوَ فَسَيَخْلُصُ وَلَكِنْ كَمَا  
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ  
اللَّهِ يَسْكُنُ فِيكُمْ؟

إِنْ كَانَ أَحَدٌ يُفْسِدُ هَيْكَلَ اللَّهِ  
فَسَيُفْسِدُهُ اللَّهُ لَأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ  
الَّذِي أَنْتُمْ هُوَ.

لَا يَخْدَعَنَّ أَحَدٌ نَفْسَهُ. إِنْ كَانَ أَحَدٌ  
يُظَنُّ أَنَّهُ حَكِيمٌ بَيْنَكُمْ فِي هَذَا الدَّهْرِ  
فَلْيَصِرْ جَاهِلًا لِكَيْ يَصِيرَ حَكِيمًا.

لَأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ  
عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَحَدُ  
الْحَكَمَاءَ بِمَكْرِهِمْ».

وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ  
الْحَكَمَاءِ أَنَّهَا بَاطِلَةٌ».

إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ  
شَيْءٍ لَكُمْ.

ΝΩΤΕΝ ΝΕ.

Ἰτε Παῦλος ἰτε Ἀπολλῶ ἰτε  
Κηφά ἰτε πικοςμος ἰτε πωνῆ ἰτε φῆμοτ  
ἰτε νηετωπ ἰτε νηεθναωπι νωτεν  
τηροτ νε.

Νῶτεν Δε ἠῶτεν να  
Πιχριστος: Πιχριστος Δε φα Φνοττ  
πε.

*Πῆμοτ ταρ νεωτεν νεμ  
τῆρηνη ετσοπ: χε ἄμην εσεωπι.*

whether Paul or Apollos  
or Cephas, or the world or  
life or death, or things  
present or things to come,  
all are yours.

And you are Christ's,  
and Christ is God's

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

أَبُولُسُ أَمْ أَبِلُوسُ أَمْ صَفَا أَمْ الْعَالَمُ  
أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ  
الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ  
لَكُمْ.

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحُ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε πιροττ  
ἠεπιστολη ἠτε πενωτ Πετροс.  
Δμην. Παμενρατ.

**ἁ Πετροс ε: ε - ιδ**

Παιρητ νιδελωρι μαδνεχωτεν  
ἠνιδελλοι: ἠῶτεν Δε τηροτ χελ  
θηνοτ ἠπιθεβιὸ ἠζητ εδοτν  
ενετενερηοτ χε Φνοττ ἠτ εδοτν  
εἰρεν νιδασιζητ: ἠτ Δε ἠνοτμοτ  
ἠνηετθεβιηοτ.

Μαθεβιε θηνοτ οτν δα τχιζ  
εταμαζι ἠτε Φνοττ ζινα ἠτεφθεс  
θηνοτ ζεν ἠχοτ ἠτε πιχεμῶπι.

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: 5 - 14**

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,

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

**1 بطرس 5: 5 - 14**

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.



Πετηρωουω τηρη σαβαρ εροφ γε  
οτηι σερμελιν ναφ δαρωτεν.

Ψωπι ερετενρησ οτοθ αριντωφιν  
γε πετενχαχι πιδιαβολος εφμωφι  
μηρητ νοτωοτι εφμεμε εφκωτ να  
ευκ οται.

Φηερετενοθι ερατεν θηνοφ εδοτη  
εχωφ ερετενταχροτφ δεν φηαβτ:  
ερετενσωτην ηηαιδισι ναι: πεωκ δε  
ηηαι νετενσηνοφ ετθεν πικοςμος.

Φνοτφ δε ητε εμοτ νιβεν  
φηεταφθαρεμ θηνοφ εδοτη επεφωφ  
ηηερε δεν Πηχριστος Ιησοφς  
εαρετενφεπ ακαθ νογκοτφ ηθοφ  
εφεεεβτε θηνοφ ητεφσεμνε θηνοφ  
εφετχομ νωτεν εφεεισεντ μωωτεν.

Φωφ πε παμαρι νεμ πιωφφ φα  
ηηερε: λμην.

Δισδα νωτεν εβολ χιτοφ  
ηηιλοφανος πενσον ηπιστος ζωσ  
ειμενι δεν θαγκοτφ: ειτνομφ οτοθ  
ειερμεερε γε φαι πε πεμοτ ητε  
Φνοτφ δεν οτμεθμη: φαι ετε τενοθι  
ερατεν θηνοφ ηδητη.

Σωινη ερωτεν ηχε φφφερι ησοτπι  
ετθεν Βαβυλων νεμ Μαρκος παωηρι.

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.

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.

مَلَقِينَ كُلَّ مَمَكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَمَمِ تَجْرَى  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلَّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُقَوِّمُكُمْ، وَيُقَوِّضُكُمْ، وَيُسَلِّطُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

سَلِّمٌ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

Ἀρρασπασεσθε ἑννετενέρηνοῦ θεοῦ  
 οὔφι σὸταβ ἵτε ἴαταππῆ: τῆρηνη  
 νωτεν τηροῦ νηετῶεν Πιχριστοσ  
 Ἰησοῦσ: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοσμοσ  
 οὔδε νηετῶοπ θεοῦ πικοσμοσ: πικοσμοσ  
 νασινι νευ τερεπιθῶμα: φη δε εἰτιρι  
 ὑφονῶω ὑφνονῆ ἑναῶωπι ῶα ἐνεε:  
 ἀμην.*

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.*

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
 الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
 فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

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

### The Acts الإبركسيس

Πραξις ἵτε νενιοῖ ἡποστολοσ:  
 ἐρε ποῦσμοῦ εσοταβ ῶωπι νευαν.  
 Ἀμην.

**Πραξις ἰη: κδ - ἰθ: ε**

Πε οῦον οῦλοῦδαῖ δε ἐπεφραν πε  
 Ἀπελλησ ἐοῦρεμρακοῖ πε θεοῦ  
 πεφρενοσ ἐοῦρωμι πε ἡλοσικοσ  
 ἐαφερκατανταν ἐεφεσοσ ἐοῦονῶχομ  
 ὑμοσ θεοῦ νιῖραφῆ.

Φαι δε νε ἀτερκατηχῖν ὑμοσ  
 ἐπιμωῖτ ἵτε Πβοῖσ οῦοε νασῆμ θεοῦ  
 πιπνεῦμα: νασααχι οῦοε νασῆβω  
 θεοῦ οὔταχρο εσβε Ἰησοῦσ ἐπιωμσ  
 ὑμαῖτατῶ ἵτε Ἰωαννησ ἐτεφωοῦν  
 ὑμοσ.

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

**Acts 18: 24 - 19: 6**

Now a certain Jew  
 named Apollos, born at  
 Alexandria, an eloquent  
 man and mighty in the  
 Scriptures, came to  
 Ephesus.

This man had been  
 instructed in the way of The  
 Lord; and being fervent in  
 spirit, he spoke and taught  
 accurately the things of The  
 Lord, though he knew only  
 the baptism of John.

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

**أعمال 18 : 24 - 19 : 6**

ثُمَّ أَقْبَلَ إِلَى أَلَسَسَ يَهُودِيٍّ اسْمُهُ  
 أَبِلُوسُ إِسْكَنَدَرِيٌّ الْجَنَسِ رَجُلٌ  
 فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ.  
 وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ  
 وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ.  
 عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطْ.

Φαι δε αφερητης νοτονηε εβολ  
θεν ιερνασων: εταρωτεμ δε ερω  
νε Πρικυλλα νεμ Δικυλασ ανωπε  
ερωσ: οτος ανταμοε δεν οταχρο  
εβε πιμωιτ ντε Φνορτ.

Ερωτω δε ει εβολ ετΑχαια  
αντεροτοσ ναε νεσιννοσ ανεδαι  
νημαθητης γε νερωπε ερωσ: φαι  
δε εταε αφεροτοσρι εμαωω  
νηεταρναετ εβολ ετεν πιεμοτ.

Ναεροε ταρ νηιλοσδαι δεν  
οταχρο νοτωνε εβολ εταμο  
μωωσ εβολ ετεν νισραφη γε  
Πιχριστοσ πε Ιησοσ.

Δρωπι δε ερε Δπελλησ δεν  
Κορινθοσ Παυλοσ δε εταρεν νια  
εταπωω ερεε εεφεσοσ οτος  
αχιμ νεανιαθητης.

Περαε δε νωσ γε αν αρετενδ  
νπιπνεμα εσοαε εταρετενναετ:  
νεωω δε πεωωσ ναε γε αλλα οτδε  
νπενωτεμ ρω γε οτον οτΠνεμα  
εσοαε ωοπ.

Πωω δε περαε νωω γε εταρεμ  
θνοσ οτν εοσ: νεωω δε πεωωσ ναε  
γε επωμ ντε Ιωαννησ.

So he began to speak  
boldly in the synagogue.  
When Aquila and Priscilla  
heard him, they took him  
aside and explained to him  
the way of God more  
accurately.

And when he desired to  
cross to Achaia, the  
brethren wrote, exhorting  
the disciples to receive him;  
and when he arrived, he  
greatly helped those who  
had believed through grace;

for he vigorously  
refuted the Jews publicly,  
showing from the Scriptures  
that Jesus is the Christ.

And it happened, while  
Apollos was at Corinth, that  
Paul, having passed through  
the upper regions, came to  
Ephesus. And finding some  
disciples,

he said to them, "Did  
you receive the Holy Spirit  
when you believed? So they  
said to him, we have not so  
much as heard whether  
there is a Holy Spirit."

And he said to them,  
"Into what then were you  
baptized?" So they said,  
Into John's baptism.

وَإِبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا  
سَمِعَهُ أَكِيلاً وَبَرِيصِيلاً أَخَذَاهُ  
إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ  
بِأَكْثَرِ تَدْقِيقٍ.

وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى آخَائِيَّةَ  
كَتَبَ الْإِخْوَةَ إِلَى التَّلَامِيذِ  
يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ  
سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّتِي كَانُوا قَدْ  
آمَنُوا.

لَأَنَّهُ كَانَ بِإِسْتِدَادٍ يُفْحَمُ الْيَهُودَ  
جَهْرًا مُبِينًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاخِي الْعَالِيَةِ جَاءَ إِلَى  
أَفَسُسَ. فَإِذْ وَجَدَ تَلَامِيذًا.

سَأَلَهُمْ: «هَلْ قَبِلْتُمْ الرُّوحَ الْقُدُسَ  
لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ: «وَلَا سَمِعْنَا  
أَنَّهُ يُوجَدُ الرُّوحُ الْقُدُسُ.»

فَسَأَلَهُمْ: «فِيمَاذَا اعْتَمَدْتُمْ؟»  
فَقَالُوا: «بِمَعْمُودِيَّةِ يُوْحَنَّا.»

Παῦλος Δε περαει γε Ιωαννης  
μεν αφτωμας θεν οτωωοτ υμετανοια  
υπιλαος εφρω υμος θινα ησεναβτ  
εφθεσθηοτ μενεσωφ ετε Ιησοτς  
Πιχριστοσ πε.

Εταρωτεμ δε αβιωμας εφραν  
υΠβοις Ιησοτς.

Οτοθ ετα Παυλοσ χα ριχ εχωοτ  
αφι εερηι εχωοτ ησε Πιπνευμα  
εθοραβ: νατσαχι δε θεν θανλασ οτοθ  
νανερπροφητεριν.

*Πισαχι δε ητε Πβοις εφελαι οτοθ  
εφελαυαι: εφελαμασι οτοθ εφεταχρο:  
θεν φατια ηεκκλησια ητε Φνορτ:  
αμην.*

Then Paul said, John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of The Lord Jesus.

And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

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

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ  
بِمَغْمُودِيَّةِ التَّوْبَةِ قَانِبًا لِلشَّعْبِ أَنْ  
يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ  
بِالمَسِيحِ يَسُوعَ.»

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ  
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ  
الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّفُوا  
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

## Synaxarium of Amshir 12

سنكسار اليوم الثاني عشر من شهر أمشير

1. The Commemoration of the Honorable Archangel Michael
2. The Departure of St. Gelasius, the Ascetic

1. تذكار رئيس الملائكة الجليل ميخائيل
2. نياحة القديس جلاسيوس الناسك

### 1. The Commemoration of the Honorable Archangel Michael

On the twelfth day of each Coptic month, the church celebrates the commemoration of the honorable Archangel Michael, the head of the Heavenly Hosts, who stands at all times before the throne of the Divine Majesty interceding on behalf of the human race.

May the blessing of his holy intercession be with us all. Amen.

1. تذكار رئيس الملائكة الجليل ميخائيل  
تعيد الكنيسة في هذا اليوم من كل شهر  
قبطي بتذكار رئيس الملائكة الجليل ميخائيل،  
رئيس الأجناد السمائية، القائم كل حين أمام  
كرسي العظمة الإلهية يشفع في جنس  
البشر.  
بركة شفاعته المقدسة فلتكن معنا. أمين.

### 2. The Departure of St. Gelasius, the Ascetic

On this day also, St. Gelasius, the ascetic, departed. This holy father was born to Christian parents, who brought him up with a Christian upbringing. They taught

2. نياحة القديس جلاسيوس الناسك  
وفيه أيضاً تنيح القديس جلاسيوس الناسك.  
ولد هذا القديس من أبوين مسيحيين، فرباه

him the church subjects, and then he was ordained a deacon.

He became a monk in the wilderness of Shiheet. The angel of The Lord guided him to a place in the inner wilderness, where some monks, who desired the solitary life, gathered around him. St. Gelasius became a teacher and guide for them. He worked in the transcribing the Holy Scriptures.

He loved everyone and forgave those who trespassed against him. He reached a high degree of holiness to the extent of raising a dead man.

His life was a good example for everyone. After a long struggle in the monastic life, asceticism, worship and guiding the brethren, he departed in peace and gained the eternal rest.

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

تربية مسيحية، وعلماه علوم الكنيسة،  
فرسم شماساً.  
ثم تهرب في برية شيهيت وأرشده ملاك  
الرب إلى مكان داخل البرية. فاجتمع حوله  
بعض الرهبان من محبي الوحدة، فصار لهم  
معلماً ومرشداً. وكان يعمل بنسخ الكتب  
المقدسة.  
وكان محباً للجميع، يغفر ويسامح لكل من  
إليه، فوصل إلى درجة عالية من القداسة  
حتى إنه أقام ميتاً.  
وبعد جهاد طويل في الرهبة والنسك  
والعبادة وإرشاد الأخوة، حيث كانت حياته  
قدوة حسنة للجميع، تنيح بسلام ونال الراحة  
الأبدية.  
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 λβ': κη

Psalm 37: 30, 31

مزمور 36: 28

Ρωϛ ὑπιθῶμι ψαφμελεταν  
ἠψοφια: οροϛ περλαϛ ψαφϛαϛι  
ὑπεραπ: πινομοϛ ἠτε φνοϛψ ετχη ϑεν  
περϛητ: οροϛ νεϛτατϛι ἠνοϛελαψ.

The mouth of the  
righteous speaks wisdom,  
and his tongue talks of  
justice. The law of his God  
is in his heart; none of his  
steps shall slide. Alleluia.

فم الصديق يتلو الحكمة ولسانه  
ينطق بالحكم. ناموس الله في قلبه  
ولا تتعرقل خطواته. هليلويا.

Δλληλοια.

## The Liturgy Gospel

### إنجيل القداص

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 ἐβολῶ δὲν  
πιερασσελιον εθοῦαβ κατὰ Λουκῶκαν  
ασιοῦ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

**Λουκῶκαν 16: 1 - 12**

**Luke 16: 1 - 12**

**لوقا 16: 1 - 12**

Παρχῶ δὲ ἄμωσ πε ἠνεμαθητῆς  
χε πε οῦον οῦρωμι ἠραμαδὸ εῶρον  
ἠταϋ ἄματ ἠνοικονομωσ: οῦοϋ φαί  
αφερδιαβαλιν ἄμωσ δατοτϋ εωσ  
εφχωρ ἠνεεϋρπαρχοντα ἐβολῶ.

He also said to His  
disciples: There was a  
certain rich man who had a  
steward, and an accusation  
was brought to him that this  
man was wasting his goods.

وَقَالَ أَيضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ  
غَنِيٌّ لَهُ وَكَيْلٌ فُوشِيَ بِهِ إِلَيْهِ بِأَنَّهُ  
يُبْذِرُ أَمْوَالَهُ.»

Οῦοϋ εἰταμωτῆ εῶρω πεχαϋ ναϋ  
χε οῦ πε φαί εἰτωτεμ εῶρω εθβητκ:  
μα ἠωπ ἠτμετοικονωμωσ νηι: οῦ ταρ  
χῆναερ οικονωμωσ αν χε.

So he called him and  
said to him, ‘What is this I  
hear about you? Give an  
account of your  
stewardship, for you can no  
longer be steward.’

فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ  
عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا  
تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدُ.

Πεχαϋ δὲ ἠδῶρη ἠδῆτη ἠχε  
πιοικονωμωσ χε οῦ πε τῆνααιϋ: παβοις  
ναῶλι ἠτμετοικονωμωσ ἠτοτ:  
ἠτῆναῶχεμωσ αν εἰρη οῦοϋ τῶπι  
εῶατ μεθῆαι.

Then the steward said  
within himself, ‘What shall  
I do? For my master is  
taking the stewardship away  
from me. I cannot dig; I am  
ashamed to beg.’

فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟  
لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ.  
لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَجِي  
أَنْ أَسْتَعْطِي.

Διέμι χε οῦ πε τῆνααιϋ εἰνα  
εοταν αῦωανηιττ ἐβολῶ δὲν  
τῆμετοικονωμωσ ἠσεωοπτ εῶρω  
εἰδῶν εἰνοῦῆοῦ.

I have resolved what to  
do, that when I am put out  
of the stewardship, they  
may receive me into their  
houses.’

فَدَعَلِمْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عُرِّزْتُ  
عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ.

Οῦοϋ εἰταμωτῆ εἰφοῦαι φοῦαι  
ἠνηῆτε οῦον ἠτε πεϋβοις εῶρω  
ναϋχω ἄμωσ ἄπιεοῦιτ χε οῦον οῦηρ  
εῶρω ἠτε παβοις.

So he called every one  
of his master’s debtors to  
him, and said to the first,  
‘How much do you owe my  
master?’

فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ  
وَقَالَ لِلأُولَى: كَمْ عَلَيْكَ لِسَيِّدِي؟

Πῆοϋ δὲ πεχαϋ χε ὡε ἄβατοσ

And he said, ‘A hundred  
measures of oil.’ So he said

فَقَالَ: مِئَةٌ بَثْ رَبِيَّتِ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَاجْلِسْ عَاجِلاً وَانْكُتِبْ

ἴνεος: ἴθοος Δε περααυ γε μο ἐνεκὲςδαί  
οτοθ ρεμοι ἴχωλεμ ἴδαί ἔτεοῖ.

Ἰτα περααυ ἴκεοῖται γε ἴθοοκ Δε  
οτον οῖτηρ ἔροκ: ἴθοος Δε περααυ γε ῥε  
ἴκορος ἴκοῖτο: περααυ ναυ γε μο  
ἐνεκὲςδαί οτοθ ἴδαί ἔδεμνε.

Οτοθ ἄ Πβοις ῥοῖῥοῖ ἔξεν  
πιοικονομοκ ἴτε ἴδαίικιὰ γε αῖῖῖῖ ἴεν  
οῖμετσαβε: γε ἴῥῥῥῖ ἴτε παίενεθ  
ῥανσαβεῖ νε ἔροτε ἴῥῥῥῖ ἴτε  
ῥοῖῥῖῖῖ ἴεν τοῖῖῖῖῖῖ.

Οτοθ Δἴνοκ ῥω ἴῥῥῥ ἴμοκ ἴωτεῖ  
γε μαθαῖῖῖ ἴωτεῖ ἴῥῥῥῥῥῥῥ ἔβοῖ  
ἴεν μαμῖῖῖ ἴτε ἴδαίικιὰ ῥῖῖῖ ῥοῖῥῖ  
αῖῖῖῖῖῖῖῖ ἴτοῖῥῥῥῥ ῥῖῖῖῖ ἔδοῖῖ  
ἔῖῖῖῖῖῖ ἴνενεθ.

Πῖῖῖῖῖ ἴεν οῖκοῖῖῖ οῖῖῖῖῖ ὀῖ  
πε ἴεν οῖῖῖῖῖ οτοθ ῥῖῖῖῖῖῖῖῖ ῥῖῖῖ  
οῖκοῖῖῖ ἴῖῖῖῖῖῖ ὀῖ ἴεν οῖῖῖῖῖ.

Ἰῥῥῥ ὀῖῖ ἴεν πῖῖῖῖῖῖ ἴμαμῖῖῖῖ  
ἴπετεῖῥῥῥῥῥ ἔρετεῖῖῖῖῖῖῖῖ πῖῖῖῖῖῖ  
Δε ἴῖῖ ἔῖῖῖῖῖῖῖῖ ῥῖῖῖῖῖ ἔροῖ.

Οτοθ Ἰῥῥῥ ἴεν πετε ῥῥῥῥῥ ἄῖῖ  
ἴπετεῖῥῥῥῥῥ ἔρετεῖῖῖῖῖῖῖῖ πετε ῥῥῥῥῥ  
ἴῖῖ ἔῖῖῖῖῖῖῖῖ ἴωτεῖ.

*Πῖῖῖῖῖ φα Πεννοῖῖῖ πε ῥῖῖ ἔνεθ  
ἴτε ἴῖ ἔνεθ: ἴῖῖῖ.*

to him, 'Take your bill, and sit down quickly and write fifty.'

Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.'

So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home.

He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much.

Therefore, if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if you have not been faithful in what is another man's, who will give you what is your own?

*Glory be to God forever.*

حَمْسِينَ.

ثُمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيَّ؟  
فَقَالَ: مِنْهُ كُرٌّ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَارْتَبْ ثَمَانِينَ.

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ  
فَعَلَّ لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ  
أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ  
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنَيْتُمْ  
يَقْبَلُونَكُمْ فِي الْمَطَالِ الْأَبَدِيَّةِ.

الْأَمِينُ فِي الْقَلِيلِ أَمِينٌ أَيْضًا فِي  
الْكَثِيرِ وَالظَّالِمُ فِي الْقَلِيلِ ظَالِمٌ  
أَيْضًا فِي الْكَثِيرِ.

فَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَالِ الظُّلْمِ  
فَمَنْ يَأْتِمُنْكُمْ عَلَى الْحَقِّ؟

وَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَا هُوَ  
لِلْغَيْرِ فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟

*والمجد لله دائماً.*

# Katameros Readings for the 13<sup>th</sup> Day of Amshir قطمارس قراءات اليوم الثالث عشر من شهر أمشير المبارك

## CΟΥΜΗΤ ΨΟΥΤ ΝΈΞΟΥΤ ùΠΙÀΒΟΥΤ ΉΨΥΡ

### 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: Ἑ - Η**

**Psalm 4: 6 - 8**

**مزمور 4: 6 - 8**

Δεφροϋμηιμι εἶρηι εἶων ἵξε  
φουωιμι ἵτε πεκχο Πβοις: ακτῆ ἵουνοϋ  
εἶρηι εἶπαρητ: χε ἵθοκ ἡμαγατκ  
Πβοις: ακῆριωπι θεν ουρελιπικ.  
**ΑΛΛΗΛΟΥΙΑ.**

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.**

قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. **هلللويا.**

#### 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.

Ουἰασηνωσις εἶβολ θεν  
πειρασσελιον εθογαβ κατα Βαθεον  
ασιου.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

**ΒΑΘΕΟΝ ΙῚ: ΚΔ - ΚΗ**

**Matthew 16: 24 - 28**

**متى 16: 24 - 28**

Ποτε πεχε Ιησοϋς ἵνεϋμαθητς:  
χε φηεθοτωψ εμοψι ἵσωι μαρεψχολϋ

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up

حِينِيذ قَالَ يَسُوعُ لِتَلَامِيذِهِ: إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيْبَهُ وَيَتَّبِعْنِي.



ἐβολ: οτοϑ μαρεϕῶλι ἔπεϕτᾶτροϑ  
ἵτεϕμοϖι ἵνωι.

Φη τᾶρ εθοτωϖ ἔνοθευ  
ἵτεϕψυχη εϕέτακοϑ: φη δε  
εθνατακο ἵτεϕψυχη εθβητ εϕέχευϑ.

Οτ τᾶρ ἔτε πιρωμι ναχευθενοτ  
ἔμοϑ αϕϖᾶνχευθενοτ ἔπικοϑμοϑ  
τηϕϑ τεϕψυχη δε ἵτεϕτῶσι ἔμοϑ:  
ἔμοϑον οτ πετε πιρωμι νατηϑ ἵτῶεβιῶ  
ἵτεϕψυχη.

Πῶηρι τᾶρ ἔφρωμι εϕηηνοτ θεν  
πῶοτ ἵτε Πεϕωτ νευ νεϕᾶστελοϑ:  
οτοϑ τοτε ἕνατ ἔπιοται πιοται κατα  
νεϕεβηνοτ.

Ἄμην τᾶω ἔμοϑ νωτεν χε οτοϑ  
θαηνοτοϑ θεν ηηετοϑι ἔρατοτ ἔπαμᾶ  
ἵνεναχευτπι ἔφμοτ ἄη ϖᾶτοτῆνατ  
ἔΠῶηρι ἔφρωμι εϕηηνοτ θεν  
τεϕμετοτρο.

*Πῶοτ φα Πεννοτῆ πε ϖᾶ ἔνεϑ  
ἵτε ηι ἔνεϑ: ἄμην.*

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 يُهْلِكْ نَفْسَهُ مِنْ أَجْلِي  
يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي  
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَجِيْنَدِهِ  
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.

Ψαλμος τω Δαυιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

Εὐεῷοῦῶοῦ ἄμωοῦ ἠδῆτκ ἠζε νη  
τηροῦ εἰμει ἄπεκραν: γε ἠθοκ  
ακῆμοῦ ἐπιῆμῆ Πβοις: ἄφρητ  
ἠνοῦροπλον ἠτε οῦτματ: ακτ  
ἠνοῦχλομ ἐζων. Ἀλληλοῖα.

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. Alleluia.

ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. 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.

Οὐὰναστωσις ἐβωλ θεν  
πιερασσελιον εθοῦαβ κατὰ Ὑαθῆον  
ασιοῦ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.

Ὑαθῆον ι: λλ - μβ

Matthew 10: 34 - 42

متي 10: 34 - 42

Ὑπερμεῖ γε ἐταιῖ ἐξιοῖ  
ἠνοῦριρηνθ ειζειν πικαζι νεταιῖ ἐξιοῖ  
ἠνοῦριρηνθ αν αλλα οτσηφι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لَا تَتَّظَنُوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سَيْفًا.

Διῖ γαρ ἐφερχ οῦρωμῖ ἐπεριωτ  
οῦοθ οῦῶερι ἐτεσματ οῦοθ οῦῶελετ  
ἐτεσυωμῖ.

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;’

فَأَيُّ جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْابْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.

Οῦοθ νενηαχι ἄπιρωμῖ νε  
νεφρεμῖνῖ.

and ‘a man’s enemies will be those of his own household.’

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

Φνεῶμῖ ἄπεριωτ ιε τεγματ  
ἐροῦοῖοῖ ςεμῖῶα ἄμμοι αν: οῦοθ  
φνεῶμῖ ἄπεριωτῖ ιε τεῶῶερι  
ἐροῦοῖοῖ ςεμῖῶα ἄμμοι αν.

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.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

Φη̅ε̅τε̅ν̅ε̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅τα̅ρ̅ος̅ ἀ̅ν̅  
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅ς̅ω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι  
ἀ̅ν̅.

Φη̅ε̅τα̅ρ̅ξι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅ρ̅ε̅τα̅κο̅ς̅:  
φ̅η̅ δ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅θ̅β̅η̅τ̅  
ε̅ρ̅ε̅ξ̅ε̅μ̅ς̅.

Φη̅ε̅τ̅ω̅π̅ ἄ̅μο̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι  
ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅  
ἄ̅φ̅η̅ε̅τα̅ρ̅τα̅ο̅υ̅ι̅.

Φη̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅φ̅ρα̅ν̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅  
ε̅φ̅ρα̅ν̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅θ̅η̅μι̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅  
ἡ̅νο̅ῦ̅α̅φο̅τ̅ ἄ̅μο̅ω̅ο̅υ̅ ρ̅ω̅ξ̅ μ̅ο̅νο̅ν̅ ε̅φ̅ρα̅ν̅  
ἡ̅νο̅ῦ̅α̅θ̅η̅τ̅η̅ς̅ ἀ̅μ̅η̅ν̅ ἴ̅ξ̅ω̅ ἄ̅μ̅ο̅ς̅ ἡ̅ω̅τε̅ν̅  
ξ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅ξ̅ε̅ πε̅ρ̅ε̅ξ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅η̅ο̅υ̅ῖ̅ π̅ε̅: ὡ̅α̅ ἔ̅νε̅ξ̅  
ἡ̅τε̅ ἡ̅ι̅ ἔ̅νε̅ξ̅: 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 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  
كَأَسِ 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 ἵτε πενκάθ Παύλος Πιάποστολος**

Παύλος φβωκ ἔπενδοις Ἰησοῦς  
Πιχριστος: πιάποστολος ετθαζεμ:  
φνὲτατθαωγ ἐπιζιωεννοϋφι ἵτε  
Φνοϋτ.

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 ἡ: ἰη - λ**

**Romans 8: 18 - 30**

**رومية 8: 18 - 30**

Ἰμενὶ ταρ γε σεμπωα αν ἵζε  
νιῶκατθ ἵτε παισνοϋ ἵτε τνοϋ  
ἔπιωον εθναδωρπ ναη ἔβολ.

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.

Πωάνσομ ταρ ἔβολ ἵτε πισωντ  
αγσομ ἔβολ θάτθη ἔπιδωρπ ἔβολ  
ἵτε νιωηρι ἵτε Φνοϋτ.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

لَأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ أَبْنَاءِ اللَّهِ.

Πισωντ ταρ αγδνεχωγ  
ἵτμετεφληνοϋ ἵτρωωγ αν αλλα εθβε  
φνὲτατθρεϋδνεχωγ θεν οτθελπισ.

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.

Ἰε ἵθοϋ ζωγ πισωντ ἕναερρευθε  
ἔβολ θα τμετβωκ ἵτε ἵτακο ἔδρη  
ἔτμετρευθε ἵτε ἵωον ἵτε νιωηρι  
ἵτε Φνοϋτ.

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.

Ἰενσωοτη μεη ταρ γε πισωντ  
τηρϋ ϋιὰθου νεμαν οτοθ ἕτθνακθι  
νεμαν ωα ἔδοτη ἔτνοϋ.

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 φηεττηνατ ἐροσ αν  
τεπερβελπις ἐροσ ἐβολ ζιτεν  
οτβηπομονη τενχοῦπτ ἐβολ δαχωσ.

Παρητ δε οη πῖπνευμα ἵτῆτοτ  
ἵτενμετχωβ οτ ταρ ἵτωβζ ἐτενηαισ  
κατα φρητ ετσωε ἵτενεμι αν ἀλλὰ  
ἵθοσ πῖπνευμα ἵερβοτὸ σεμι ἐδῆρη  
ἐχωη δεν ζανσιὰζου ἵατσαζι  
ἵμωοτ.

Φη δε ετδοτδετ ἵνιζητ ἵσῶοτη  
χε οτ πε φμενῖ ἵτε Πῖπνευμα χε  
αφσεμι ἐφνοττ ἐχεν νηεθοταβ.

Πενσωτη δε χε νηετερὰζαπαν  
ἵφνοττ ῶαφερ ζωβ νευωοτ δεν ζωβ  
νιβεν εθνανετ νηεταφθαζωοτ κατα  
πεφωορη 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  
فِدَاءِ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ حَلَّصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لِأَنَّ  
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 ύπεψηρι ερεψωπι εφοι  
 νψορπ ύμισι θεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον  
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ  
 ναι ον αφθμαϊωοτ: νη δε  
 έταφθμαϊωοτ ναι ον αφτωοτ νωοτ.

*Πνεμοτ ταρ νευωτεν νευ  
 τειρηνη ενσοπ: χε λμην 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 فعرّفهم سبق  
 فعيّنهم ليكونوا مشابهيّن صورة  
 ابنه ليكون هو بكرًا بين إخوة  
 كثيرين.

والذين سبق فعيّنهم فهؤلاء  
 دعاهم أيضًا والذين دعاهم  
 فهؤلاء برّهم أيضًا والذين  
 برّهم فهؤلاء مجدّهم أيضًا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον έβολα θεν πε πιζοτιτ  
 νέπιστολη ντε πενωτ Πετροс.  
 Δμην. Παμενρατ.

**α̅ Πετροс β̅: η̅ - ιε̅**

Πχωκ δε ερετενοι νοτμετι νοτωτ  
 τηροτ: ερετενοι νψφηρ νβιθιςι: οτοζ  
 ερετενοι ύμιαισον νψανθμαδτ  
 ερετενεβινοτ.

Πτετεντ̅ νοτπετρωοτ αν θα  
 οτπετρωοτ: οτδε εοτρωοτψ θα  
 οτρωοτψ: πετοτβητ δε ερετενέμοτ χε  
 εταφθαζεμ θηνοτ επατρωβ θινα  
 ντετενερεκληρονομιν 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**

وَالنّهَايةَ كُونُوا جَمِيعًا مَتّحِدي  
 الرّأْيِ بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبّةٍ  
 أَخَوِيّةٍ مُشَفِّقِينَ لَطْفَاءً.

عَيْرَ مُجَازِيْنَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيْمَةٍ بِسَتِيْمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِيْنَ عَالَمِيْنَ أَنْكُمْ لِهَذَا دُعِيْتُمْ  
 لِكَيْ تَرثُوا بَرَكَةً.

Φη γαρ εθορωω εμενρε πωνδ  
οτος ενατ εθανεσοτ ενανετ  
μαρεγταλβο υπεγλας εβολ εα  
πιπετρωοτ: οτος νεφςφοτοτ  
εϋτεμσαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:  
οτος ητεφιρι υπιαγαθον: μαρεγκωτ  
ησα οτρηρηνη οτος ητεφβοχι ησως.

Χε νεηβαλ υπβοις σεζοτυτ εχεν  
νηομη: οτος νεφμαγυα σερικι ησα  
ποττωβλ: ηρο δε υπβοις εχεν ηηετιρι  
υπιπετρωοτ.

Οτος ηιμ εθναϋτεμκαλ ηωτεν  
εϋωπ αρετενγλανερρεφχοε  
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαλ  
εθε φμεομη ωογνιατεν θηνοτ:  
τοτρωοτ δε υπερερρωοτ εατεσζη οτδε  
υπερϋθορτερ.

Πβοις δε φνοττ ματορβοφ ηδερη  
δεν νετενηητ.

*Ηασηνοτ υπερμενρε πικοςμοσ  
οτδε ηηετωοπ δην πικοςμοσ: πικοςμοσ  
ηασινη ηεμ τερεπειθυμια: φη δε ετιρι  
υφορωω υφνοττ ηηαωπι 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، فَلْيَكْتُمْ لِسَانَهُ عَنِ الشَّرِّ وَشَفْتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ 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 فَطُوبَى 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 νενηιοϋ ἡ ἀποστολοσ: 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 آباءنا 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>Δεῦροπι δε δεν πιχνοῦ ἐτε ἡμαρ ἡνε οὔῳορτερ ἡνοκοῦσι αν εῳβε 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 οῦμηνκατ πε: εῳμονκ ἡθανερφνοῦ ἡθατ ἡτε ϋαρτεμικ ναϋτ ἡθανηϋ 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 αῳθουῳτοῦ νεμ νικερσαθικ ἐτε ἡπκωϋ ἡναι πεχαϋ: νιρωμι τετενωων ἡνε ἐβολ θιτεν ταχινερθωβ ἡρε ϋμετρεϋϋφεθνοῦ 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 τετενηαῳ οῦοθ τετενωωτεμ ἡνε οῳ μονον δε εῳφεσοσ ἡμαγατκ: ἡλλα εῳχεδον δεν ϋασια θηρκ ἡ φαι ἡνε Παῳλοσ οῳῳτεβ ἡνοῳνιϋϋ ἡμηνϋ ἐβολ εῳχω ἡμοσ: ἡνε θαννοῳϋ αν νε ναι ἐτοῳθαμιο ἡμωοῳ ἐβολ θιτεν θανμοῳθικ ἡνιχ.</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 وَأَزَاغَ يُولُسَ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῳ μονον δε παιμεροσ εῳθαῳωπι ναν εοῳκῳθηδινοσ εῳρενι εῳκοθι 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 نَصِيبِنَا هَذَا وَحْدَهُ فِي خَطَرٍ مِنْ أَنْ يَحْصَلَ فِي إِهَانَةٍ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءٍ وَأَنْ سَوْفَ تُهْدَمُ</p>



πικερφει ἵτε ἴνιωτ ἵνοοτ  
†Δρτεμικ ἵσεναιοπϷ αν ζε εἶλι ογοζ  
σεναιορρωρ ἵτεσμετνιωτ θαί ετε  
†Δσιὰ τηρσ νεμ †οικοτμενη τηρσ  
ερσεβες'ε ἕμοσ.

Εταρωτεμ δε εἵναι ογοζ  
εταρωμοζ ἵκωντ ναρωϷ εβολ ερωζ  
ἕμοσ ζε ορνωτ τε †Δρτεμικ ἵτε να  
Εφεσοσ.

Ογοζ ασμοζ ἵνε †πολις  
ἵψωορτερ: ανθοχι δε τηροϷ ζεν  
ογονοι ετοσπ ἐπιθεατρον ανρωλεμ  
ἵΣαιοσ νεμ Δρισταρχοσ  
εζανρεμῶΜακεδονιὰ νε εατι  
εἶπωεμο νεμ Παυλοσ.

ΕρορωϷ δε ἵνε Παυλοσ εἶ εδορν  
επιμηϷ ναρωζ ἕμοϷ αν πε ἵνε  
νιμαθητησ.

Ζανκεχωορني δε εβολ ζεν  
νιαρχων ἵτε †Δσιὰ εροι ἵψωφηρ εροϷ  
ανρωρπ ζαροϷ ερωζο εροϷ  
εἶτεμῶρεϷτηϷ ἕμαραταϷ  
επιθεατρον.

Ζανκεχωορني μεν ναρωϷ εβολ  
ερωζ ἕμοσ ἵκερωβ νε ἶ †εκκλιςιὰ  
ζαρ ἵψωορτερ πε ογοζ ναρε πορωοῶ  
ωορνη αν πε ζε εταρωορ† 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  
وَأَرْسْتَرُخُسَ 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  
لَأَيِّ 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 οτδρωον ἴονωτ ἴτε ορον  
νιβεν νατ ονονοτ ἴονωτ ερωωυ εβολα χε  
οννωωτ τε τδρτεμικ ἴτε να εφεσοσ.

Εταρωερε πιμηω δε χερι ἴχε  
πιτραμματεωσ πεχαω χε νιρωω  
νιρεμεφεσοσ νιμ ταρ δεν νιρωωυ ετε  
ἴρωωονη αν ἴπολισ ἴνιρεμεφεσοσ  
χε σοι ἴνεωκεροσ ἴτε τνωωτ  
ἴδρτεμικ νεμ πιδωπετησ.

Μωον ελι οτη τεδωον εερεν ναυ:  
σεμπωα δε ἴτετενωωπι ερετενσωονη  
ορωε ἴτετενωωτεμερ ελι ἴρωωβ δεν  
οτασιναι.

δρετενινι ταρ ἴναιρωωυ ευναι  
οτδε χανκαλωπερφει αν νε οτδε  
ἴσεχεοτα αν ενετενωωτ.

Ισχε μεν οτη Δημητριωσ νεμ  
νικετεχνιτωσ εθνεμαω ονον ἴτωω  
ἴονωσιναι εα οταυ σεναἴνι ἴνιἴτωροεσ  
ορωε ονον ανωρωπατωσ ωοπ μαρωνεμ  
εἴνωωερωω.

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 سَكَّنَ 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.

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  
فَلْيُزِمْ فِئَعُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετεγκωτ̄ ἵσα κερωβ  
δεν τεκκλῆσιὰ ἵνομιμον ἐνέβολα  
ἐβολ.

Κε ταρ तेनेरकिनदिनेवि  
εροουερκατησοριῆρον εθε  
πιωθορτερ ἵτε φοου ἕμιον ἕλι  
ἵλωιζι ωοπ θαῖ ἕτε ἕμιονωζου ἕμιον  
ἐτλσοσ εοβητς δεν παιωθορτερ.

Οτοσ ναι ἐταρσοτοσ αρχω  
ἵτεκκλῆσιὰ ἐβολ.

*Πισαχι δε ἵτε Πβοις ἐφέαλι οτοσ  
ἐφέαλι: ἐφέαμαζι οτοσ ἐφέταχρο:  
δεν ἵασιὰ ἵεκκλῆσιὰ ἵτε Φνορτ̄:  
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 شَيْئًا مِنْ جِهَةِ  
أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلٍ  
شَرْعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ  
فِتْنَةٍ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمْكِنُنَا  
مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَابًا عَنْ هَذَا  
التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرَفَ الْمَحْفَلَ.

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

## Synaxarium of Amshir 13

سنكسار اليوم الثالث عشر من شهر أمشير

1. The Martyrdom of St. Sergius of Atripe, His Father, Mother, Sister, and Many Others with Them  
2. The Departure of St. Timothy III, 32<sup>nd</sup> Patriarch of Alexandria

### 1. The Martyrdom of St. Sergius of Atripe, His Father, Mother, Sister, and Many Others with Them

On this day, St. Sergius, his father, his mother, his sister and many others with them, were martyred. This saint was born in the city of Atripe to pious parents, who raised him with Christian principles.

When he was 20 years old, he thought about the vanity of this world and the eternal happiness, so he arose and went Cyprianus (Cyprian), the governor, and confessed his faith in The Lord Christ. The governor commanded to torture him with different kinds of tortures and to cast him in prison. At night, he saw in a vision the habitations of the righteous. His soul was

1. استشهاد القديس سرجيوس الأتريبي وأبيه وأمه وأخته وكثيرين معهم  
2. نياحة البابا تيموثاوس الثالث، البطريرك الثاني والثلاثون من بطاركة الكرازة المرقسية

1. استشهاد القديس سرجيوس الأتريبي وأبيه وأمه وأخته وكثيرين معهم  
في مثل هذا اليوم استشهاد القديس سرجيوس وأبوه وأمه وأخته وكثيرون معهم. ولد القديس سرجيوس في مدينة أتريب من أبوين تقيين، فربياه على الآداب المسيحية.  
ولما بلغ عمره عشرين سنة، فكر في زوال العالم والسعادة الأبدية. فقام ومضى إلى الوالي كبريانوس وأعترف أمامه بالسيد المسيح. فأمر الوالي بتعذيبه وسجنه.  
وفي الليل أبصر في رؤيا مساكن الأبرار، فتعزت نفسه وشفاه الرب من أوجاعه.

comforted, and The Lord healed him from his wounds.

Ohios, the captain of the soldiers, took charge of torturing Sergius. He ordered to skin him and to rub his wounds with salt and vinegar, then crush him with the Hinbazeen. He also pulled out his nails and placed him on an iron bed over a blazing fire. However, The Lord strengthened and healed him. When Ohios, the captain, got weary of torturing him, he ordered to behead him. At that time, his father, mother, sister and many others with them came. When they saw him tied up with the bridle of a horse dragging him to the place of execution, they protested the soldiers for their extreme cruelty. The captain ordered to behead them all and they all received the crown of martyrdom.

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

## 2. The Departure of St. Timothy III, 32<sup>nd</sup> Patriarch of Alexandria

On this day also, of the year 252 of the martyrs, 536 AD, the holy father Pope Timothy III, the 32<sup>nd</sup> Patriarch of Alexandria, departed.

This saint was born in the city of Alexandria. He studied the church subjects and excelled in them. He was ordained a priest for the church of St. Mark in Alexandria. The fame of his holiness, knowledge, and steadfastness in the Orthodox faith became well known.

When the apostolic throne became vacant after the departure of Pope Dioscorus II, the bishops, priests and lay leaders (Archons) convened and prayed entreating God to guide them to whomever worthy of this rank. The Holy Spirit inspired them to choose the priest Timothy. He was consecrated Patriarch on the first day of Hatour, year 235 of the martyrs, 518 AD.

He followed the same manner of his predecessors by sending a fellowship epistle to his brothers the bishops of the East. They all replied declaring their joy for the perpetuity of peace and love between them.

This father suffered many hardships for preserving the Orthodox faith. Emperor Justin-I, was an advocate of the Chalcedonian Council, and called for a council to excommunicate St. Severus, Patriarch of Antioch. Pope Timothy refused to attend this council. Consequently, the emperor ordered to exile him. When the faithful opposed the execution of his order, he killed a large number of them. They arrested Pope Timothy and he was exiled for three years.

تولى أوهيوس الاسفهلار تعذيب القديس، فأمر بسلخ جلده وتدليكه بخل وملح. ثم عصره بالهنبازين وقلع أظافره، ووضعته على سرير حديد تحته نار موقدة. وكان الرب في كل هذه العذابات يقويه ويشفيه. ولما ضجر أوهيوس الاسفهلار، أمر بقطع رأسه. وأثناء ذلك حضر أبوه وأمه وأخته وكثيرون معهم. فلما رأوه مشدوداً بلجام كالخيل إلى موضع الاستشهاد، احتجوا على الجند لقساوتهم. فأمر القائد بقطع رؤوسهم جميعاً، فنالوا إكليل الشهادة. بركة صلواتهم فلنكن معنا. آمين.

2. نياحة البابا تيموثاوس الثالث، البطريرك الثاني والثلاثون من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 252 للشهداء، سنة 536 ميلادية، تنيح القديس الأنبا تيموثاوس الثالث، البطريرك الثاني والثلاثون من بطاركة الكرازة المرقسية.

وُلِدَ هذا القديس بمدينة الإسكندرية ودرس علوم الكنيسة ونبغ فيها، فأقاموه قساً على كنيسة مارمرقس بالإسكندرية. فذاع صيت قداسته وعلمه وتمسكه بالإيمان الأرثوذكسي. ولما خلا الكرسي بنياحة البابا ديوسقوروس الثاني، اجتمع الآباء الأساقفة والكهنة والأراخنة وصلوا طالبين إرشاد الرب في مَنْ يصلح لهذه الرتبة، فألهمهم الروح القدس أن يختاروا القس تيموثاوس، فرسموه بطريكاً يوم أول هاتور سنة 235 للشهداء، سنة 518 ميلادية. فسار على منوال سلفائه بأن أرسل رسالة الشركة إلى إخوته أساقفة الشرق. فردوا عليه جميعاً معلنين اغتباطهم بدوام السلام والألفة بينهم.

وقد نالت هذا الأب شذائد كثيرة بسبب جهاده للحفاظ على الإيمان المستقيم. وذلك أن الإمبراطور يوستينيانوس الأول، كان مناصراً لمجمع خلقيدونية، ودعا إلى عقد مجمعاً لحرمة القديس ساويرس بطريك أنطاكية، فرفض البابا تيموثاوس حضور هذا المجمع، فأمر الإمبراطور بنفيه. ولما عارض المؤمنون في



<p>Οὐρανῶν αὐτῶν ἐβόλ θεν πνεύματιον εὐαγγελίον 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 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>Καὶ ἐγὼ λέγω ὑμῖν ἄγε οὐ φοβηθήσεσθε ἐπιβουλήντων τῷ σώματι τούτῳ καὶ ἐπιβουλήντων τῷ ψυχῇ τούτῳ ὅτι τίς ἐξουσίαν ἔχει ἐπὶ τοῦ σώματος τούτου καὶ ἐπὶ τῆς ψυχῆς τούτης ἵνα κατακτείνῃ αὐτόν· ἀλλὰ ὁ κύριος τῆς ψυχῆς τούτης καὶ τοῦ σώματος τούτου ἐστιν ὁ θεός.</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 وَيَعِدُّونَ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Καὶ ἐγὼ λέγω ὑμῖν ἄγε οὐ φοβηθήσεσθε ἐπιβουλήντων τῷ σώματι τούτῳ καὶ ἐπιβουλήντων τῷ ψυχῇ τούτῳ ὅτι τίς ἐξουσίαν ἔχει ἐπὶ τοῦ σώματος τούτου καὶ ἐπὶ τῆς ψυχῆς τούτης ἵνα κατακτείνῃ αὐτόν· ἀλλὰ ὁ κύριος τῆς ψυχῆς τούτης καὶ τοῦ σώματος τούτου ἐστιν ὁ θεός.</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 مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُثْقِلَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>Ὁὐκ ἔστιν ἄξιον ἵνα ἀπολάβῃ ἄνθρωπος ἄνθρωπον ἢ ἀργύριον ἢ χρυσίον ἢ ἀπολάβῃ τὸ σῶμα τούτου ἵνα κατακτείνῃ αὐτόν· ἀλλὰ ὁ κύριος τῆς ψυχῆς τούτης καὶ τοῦ σώματος τούτου ἐστιν ὁ θεός.</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 بِفِلْسِينَ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>Ἀλλὰ πάντα τὰ κείμενα ἐπὶ τῆς κεφαλῆς σου ἀριθμῶνται· οὐ φοβηθήσεσθε ἰσχυρῶς ἐπιβουλήντων τῷ σώματι τούτῳ καὶ ἐπιβουλήντων τῷ ψυχῇ τούτῳ ὅτι τίς ἐξουσίαν ἔχει ἐπὶ τοῦ σώματος τούτου καὶ ἐπὶ τῆς ψυχῆς τούτης ἵνα κατακτείνῃ αὐτόν· ἀλλὰ ὁ κύριος τῆς ψυχῆς τούτης καὶ τοῦ σώματος τούτου ἐστιν ὁ θεός.</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>Καὶ ἐγὼ λέγω ὑμῖν ἄγε οὐ φοβηθήσεσθε ἐπιβουλήντων τῷ σώματι τούτῳ καὶ ἐπιβουλήντων τῷ ψυχῇ τούτῳ ὅτι τίς ἐξουσίαν ἔχει ἐπὶ τοῦ σώματος τούτου καὶ ἐπὶ τῆς ψυχῆς τούτης ἵνα κατακτείνῃ αὐτόν· ἀλλὰ ὁ κύριος τῆς ψυχῆς τούτης καὶ τοῦ σώματος τούτου ἐστιν ὁ θεός.</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God.</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ النَّاسِ يَاعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ مَلَائِكَةِ اللَّهِ.</p>
<p>Ὁὐκ ἔστιν ἄξιον ἵνα ἀπολάβῃ ἄνθρωπος ἄνθρωπον ἢ ἀργύριον ἢ χρυσίον ἢ ἀπολάβῃ τὸ σῶμα τούτου ἵνα κατακτείνῃ αὐτόν· ἀλλὰ ὁ κύριος τῆς ψυχῆς τούτης καὶ τοῦ σώματος τούτου ἐστιν ὁ θεός.</p>	<p>But he who denies Me before men will be denied before the angels of God.</p>	<p>وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ἵνιασσελος ἵτε Φνοῦτ.

Οτοσ οτον νιβεν εθναχε οτσαχι  
ἵνα Πωηρι ἕΦρωμι σεναχαε ναε  
εβολ: φη δε εθναχεοτὰ εἰπιπνευμα  
εθοταβ ἵνοτ χω ναε εβολ.

εοταν δε ατψανεν εθνοτ εδοτη  
εἰνιςτνασση νεμ νιαρχη νεμ  
νιεζοτσια ἕπερψιρωοτψ χε πως ιε οτ  
πε ετετενναεροτὸ ἕμοοε ιε οτ πε  
ετετενναχοε.

Πιπνευμα εαρ εθοταβ  
νατσαβωτεν εεν ττοτνοτ ετε ἕματ  
εἰνεθνασεμψα ἵχοτοτ.

*Πῶοτ φα Πεννοττ πε ψα ενεε  
ἵτε νι ενεε: ἅμην.*

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.*

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤُسَاءِ 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 14<sup>th</sup> Day of Amshir قطمارس قراءات اليوم الرابع عشر من شهر أمشير المبارك

## CΟΥΜΗΤ ἔΤΟΥ ΝΕΞΟΥ ἠΠΙἌΒΟΥ Ξεψῖρ

### 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 ρλα: ζ, ιβ, ις	Psalm 132: 9, 10, 17, 18	مزمور 131: 7, 12, 13
<p>Νεκουηβ ερετξιωτου νουμεομηι:          ηνεθοταβ ητακ ερεθεληλ εβε          Δαυιδ πεκβωκ: λισοβτ ηνουδηβ          ηπαχριστος: ερεφιρι κε ερηι εχωϗ          ηνε φηεθοταβ ητηι. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>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.  <b>Alleluia.</b></p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هياتُ سراجاً لمسيحي. وعليه يزهر قدسي. <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.

Ουαηασηωσις εβολ δην πειταστελιον εθοταβ κατα Ξατθεον ασιου.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Ξατθεον Δ: κς - ε: ις	Matthew 4: 23 – 5: 16	متي 4: 23 – 5: 16
<p>Οτοε ηαϗκωτ πε ηνε Ιησουε δην †Σαλιλεα τηρε εϗτβεω δην</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبَشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ</p>



ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΟΣ ΕΡΧΩΜΥ  
ἄπιερασσελιον ἵτε ἴμετοτρο: ουθος  
εφερφαδρι ἐψωμι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαος.

Ουθος ἀτερεμν ἰ ἐβολ δεν ἴστυριὰ  
τηρς: ουθος ἀνῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοῦτ δεν νοῦψωμι νεμ  
οὔκατρε ἵνοῦμῃ ἵρητ: νηῆτε  
νιδεμων νεμωοῦ νεμ νηετοι  
ἄπερμωῦ νεμ νηεῦψηλ ἐβολ ουθος  
αφερφαδρι ἐρωοῦ.

Ουθος ἀτυοψι ἵνωϋ ἵνε εαννιψῴ  
ἄμῃ ἐβολ δεν ἴσαλιεὰ νεμ ἴμητ  
ἄβακι νεμ Ιεροναλῃμ νεμ ἴλοῦδεὰ  
νεμ ειμηρ ὑπιλοδανης.

Εταρεναῦ δε ἐνιμῃ αϋψε ναϋ  
ἐψῳι ἐχεν πιτωοῦ ουθος ἐταρεμκι  
ἀνῖ εαροϋ ἵνε νεμμαθης.

Ουθος ἐταροῦων ἵρωϋ ναϋἴσβω  
νωοῦ εϋψω ἄμοος.

Ψοῦνιατοῦ ἵνιζηκι ὑπιπνεῦμα εε  
θωοῦ τε ἴμετοτρο ἵτε νιφνοῦ.

Ψοῦνιατοῦ ἵνῃετερηβι ἴνοῦ εε  
ἵθωοῦ πετοῦναἴρο ἐρωοῦ.

Ψοῦνιατοῦ ἵνῃρεμραῦψ εε ἵθωοῦ  
πεθνεαρκληρονομῖν ἄπικαρι.

gospel of the kingdom, and  
healing all kinds of sickness  
and all kinds of disease  
among the people.

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.

Great multitudes  
followed Him, from  
Galilee, and from  
Decapolis, Jerusalem,  
Judea, and beyond the  
Jordan.

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.

ضَعَفَ فِي الشَّعْبِ.

فَدَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَةِ.  
فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
الْمَصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
مُخْتَلَفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ  
وَالْمَفْلُوجِينَ فَشَفَاهُمْ.

فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ  
وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ  
وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ

وَلَمَّا 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 لِلْوَدَعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

Ἔσθια τοῦ ἠνῆετοκερ νεμ  
νηετοβι ἠτμεεμηι ξε ἠέωοτ πεθνασι.

Ἔσθια τοῦ ἠνῆναητ ξε ἠέωοτ  
πετοῦναναι νωοτ.

Ἔσθια τοῦ ἠνῆεθοταβ δεν  
ποῦρητ ξε ἠέωοτ πεθνανατ εἶφνοττ.

Ἔσθια τοῦ ἠνῆρεφερβιρηνη ξε  
ἠέωοτ πετοῦναμοττ εῖρωοτ ξε νῆωηρι  
ἠτε φνοττ.

Ἔσθια τοῦ ἠνῆεταῦβοξι ἠέωοτ  
εθε τμεεμηι ξε θωοτ τε τμετοτρο  
ἠτε νῆφνοῖ.

Ἔσθια τεν θηνοτ εῶωπ  
αῦγλανβοξι ἠσα ἠηνοτ οτοθ ἠεωεω  
θηνοτ οτοθ ἠεξεε πετρωοτ νῆβεν ἠσα  
θηνοτ εῖτξε μεθνοττ εῖρωτεν εοβητ.

Ραυι οτοθ θεληλ ξε πετενβεχε  
οῦνηωτ πε δεν νῆφνοῖ: παρηττ ταρ  
αῦβοξι ἠσα νῆπροφητης  
εἶνατδαζωτεν.

Ἡῶτεν δε πῆμοτ ἠπικαρι: εῶωπ  
δε ἠτε πιῆμοτ λωφ αῦναμολεφ ἠνοτ:  
ἠπαφῶξεμοξομ ξε εἶλι εβηλ ἠεεβιτφ  
εβολ ἠεεωωμ εἶωφ ἠξε νῆρωμ.

Ἡῶτεν πε φῶτωινη ἠπικομοσ  
ἠμωη ῶξομ ἠτε οῦβακι χωπ εσχη

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.

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.

طوبى للجياع والعطاش إلى البر  
لأنهم يشبعون.

طوبى للرحماء لأنهم يرحمون.

طوبى للأنقياء 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، فأنهم هكذا طردوا  
الأنبياء الذين قبلكم.

أنتم ملح الأرض ولكن إن فسد  
الملح فيماذا يملح؟ لا يصلح بعد  
لشيء إلا لأن يطرح خارجاً  
ويداس من الناس.

أنتم نور العالم. لا يمكن أن تخفى  
مدينة موضوعة على جبل.

ϠΙΧΕΝ ΟΥΤΩΟΥ.

Ουδε υπανθερε ουθηβε νεχαα  
δα ουμεντ αλλα εγραχαα Ϡιχεν  
†λαρχνια: ουοε γραερωωινη εοουον  
νιβεν ετωοπ δεν πινη.

Παρη† μαρε πετενοωωινη  
ερωωωινη υπεμθο ηηρωωι  
εοπωε νεενατ ενετενεβηοτι:  
εοηανετ νεε†ωου υπετενωωτ  
ετδεη νιφηοτι.

*Πιουο φα Πεννο† πε: γρα ενεε  
ητε νιενεε: αμην.*

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.*

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمِكْيَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لِكُلِّ مَنِ الدِّينِ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيَمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*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.

Ψαλμοε τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5, 6, 8

Δαωρηκ ηχε Πβοιε ουοε  
ηνεερωωωη ηεθηε: εε ηθοκ πε φοτηε  
γρα ενεεε κατα †ταειε υπελαειεδεε:  
Πβοιε εαοτιηαη υποκ: εοβε φαη  
εεεβειεη ηοηαφε. **Δαληλοηα.**

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. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو  
الكاهن ألي الأبد على طقس  
ملكیصادق. الرب عن يمينك.  
لذلك يرفع رأسه. **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 ἐβολ θεν πιερασσελιον εθοραβ 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 Ἑ: 17 - 18</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοθ εταρι εδρηι νεμωου αριθι ερατι θεν ομα ηκοι νεμ ομηω ητε νεμααθητις νεμ κεμηω ερωη ητε πιλαοσ εβολ θεν ηιοδεα τηρσ νεμ Ιεροσαλημ νεμ εβολ θεν ηπαραλια ητε ητροσ νεμ ησιδων ηηεταρι εσωτεμ ερωε οτοθ ητεταλδωου εβολ θεν νορωωηι.</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 وَوَقَفَ 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 ηηεναητεμκο υμωου ηνε ηιπνευμα ηακαθαρτον ηαερφαδρι ερωου.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοθ ηαρε πιμηω τηρε κωη ησα βι νεμαα: γε οτηη ηασνηου εβολ υμοσ ηνε οηχομ 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 يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηθοε εταριαι ηνεαβαλ επωωι οηβε νεμααθητις πεσαα ηωου γε ωοηηιατεη ηηηου ηηηηηι γε 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 ἵτε Φνοῦ†.

Ἔοῦνιὰτεν ἠννοῦ νηετλοκερ ρε  
†νοῦ τετεννασι: ὠῶνῖατεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔωωπ  
ἵτοῦμεεστε ἠννοῦ ἵχε νιρωμι οῦορ  
ἵτοῦοῦετ ἠννοῦ ἔβωλ οῦορ ἵτοῦῶεῶ  
ἠννοῦ οῦορ ἵτοῦεπι πετενραν ἔβωλ  
ἕφρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἕΦρωι.

Ραῶι ρεν πιεροῦ ἔτε ἕμιατ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῶ†  
πε ἵεῦρη ρεν ἵφε: ναι ραρ οη ἕναῖρι  
ἕμωῶν ἵνιῖπροφητης ἵχε νοῖο†.

*Πῖῶῶ φα Πεννοῦ† πε: ῶα ἕνεε  
ἵτε νι ἕνεε: ἕμην.*

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 أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمُ وَعَيَّرُوكُمُ وَأَخْرَجُوا  
أَسْمَئَكُمْ كَثِيرِينَ 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 ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕπενδοις Ἰησοῦς  
Πιῆριστος: πιὰποστολος εῦθαρεμ:  
φῆεταῦθαῶϋ ἐπιζιῶεννοῦϋ ἵτε  
Φνοῦ†.

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

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

Β Τιμοθεος τ: ι - Δ: κβ

2 Timothy 3: 10 - 4: 22

2 تيموثاؤس 3 : 10 - 4 : 22

Πῶς δὲ ἀκριβοῦς ἦσαν ταμετρῶν  
ἵδω ἦσαν παρὰ μου ἦσαν παρὰ ὅρων  
παναρθῆ ταμετρῶν ἠδὲ ταλαπην  
ταρτομονη.

Πιδιωσμος νει ναιμκαρ  
νηεταρωπι υμοι δεν ταντιοχια  
δεν Οικονιον δεν Λυστροισ:  
νιδιωσμος τηρου εταιρωπορ εροι  
αφναμετ ηξε Πβοι εβολ ηδητον  
τηρου.

Ουον δε νιβεν εθωωυ εωνδ δεν  
ουμετερεβης δεν Πιχριστος Ιησους  
σεναδοχι ησωο.

Θανρωμι δε ενθωο ορο  
ηρεφσπεπ ενει ετηη δεν πιπερωο  
ηροο ενρωρεμ ορο ενσρεμ.

Πῶς δὲ ὡπι δεν νηετακτσαβο  
ερωο ορο ακερπιστος ηδητον: εκεμ  
ξε ετακ τσαβο εβολ ηιτεν νιμ.

Ορο ιχεν εκοι ηαλοθ θανδαι  
ενταβ ετεκωοη υμωο ηαι ετε  
ορον ωχομ υμωο ετσω νακ  
επιουσαι εβολ ηιτεν πιναρθῆ ενθεν  
Πιχριστος Ιησους.

Σραφη νιβεν ηνιχι ητε Φνορτ σεοι  
ηηνοθ ενδω ενσρι ενταρο ερατϋ  
ενδω θετ δεν τδικεοστηη.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,

persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all The Lord delivered me.

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

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

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

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

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

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
أَصَابَنِي فِي أَنْطَاكِيَّةَ وَإِيقُونِيَّةَ  
وَلَيْسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ  
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرُورِينَ  
سَيَتَفَدَّمُونَ إِلَى ارْتِدَاءٍ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبَعْتَ عَلَيَّ مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

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

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالْتَّائِدِيبِ الَّذِي فِي الْبِرِّ،

ΣΙΝΑ ΝΤΕΡΩΠΙ ΝΞΕ ΦΡΩΜΙ  
ἔΦΝΟΥΤ ΕΓΣΕΒΤΩΤ ΟΥΟΖ ΕΓΤΑΖΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΔ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΡΟΥΩΝΖ ἔΒΟΛ ΝΕΜ ΤΕΡΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἄΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:  
ἄΡΙΕΠΙΤΙΜΑΝ ΝΔΡΗΙ ΔΕΝ ΜΕΤΡΕΩΟΥ  
ΝΖΗΤ ΝΙΒΕΝ ΝΕΜ ΤΣΒΩ.

ΕΓΕΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΟΥΩΠ ΤΣΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΖΑΝΡΕΥ ΤΣΒΩ ΕΥΔΩΔ  
ἔΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥΕΦΟΝΖΥ ΣΑΒΟΛ  
ἔΘΕΜΗ: ΕΥΕΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΔΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἄΡΙ ΠΖΩΒ  
ἔΝΟΥΡΕΥΖΩΠΕΝΝΟΥΤΙ ΠΕΚΩΜΩΥ ΧΟΚΥ  
ἔΒΟΛ.

ΔΝΟΚ ΣΑΡ ΖΗΔΗ ΣΕΝΑΟΥΘΒΕΤ  
ἔΒΟΛ: ΟΥΟΖ ΠΣΗΟΥ ἔΝΤΕ ΠΑΒΩΛ ἔΒΟΛ  
ἄΥΔΩΝΤ.

ΠΙΔΣΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡΔΣΩΝΙΖΕΣΘΕ  
ἔΜΟΥ ΠΙΔΡΟΜΟΣ ΔΙΧΟΚΥ ἔΒΟΛ ΠΙΝΑΖΤ

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

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

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

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

لَعْنِي يَكُونُ انْسَانُ اللهِ كَامِلًا، مُتَّهَبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

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

اكَرِّزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،  
أَنْتَهْرِ، عِظْ بِكُلِّ آنَاءٍ وَتَعْلِيمٍ.

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

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيُنْحَرِفُونَ إِلَى الْخَرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْحُ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلُ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

αἰᾶρες ἐροϋ.

Λοιπον ἐχρηνη ἵνε πῆχλου ἵνε  
†δικεὸςτη φηέτε Πβοις νατηιη ηηι  
δεν πιέροοτ ἐτε ἡματ: πιρεϋ†θαπ  
ἡμη οτ μονον δε ηηι ἡματατ αλλα  
νεμ οτον νιβεν ἐτατμενρε πεφοτονη  
ἐβολ.

Ιης ἵποτκ ἐῖ θαροι ἵχωλεμ.

Δημας θαρ αϋχατ ἵωωϋ  
ἐαϋμενρε παιένηε ἵτε †νοτ αϋϋεναϋ  
ἐθεσσαλονικη: Κρικης ἐ†θαλατιὰ:  
†ιτοσ ἐθαλατιὰ.

Λοτκασ ἡματατϋ ἐθηεμη:  
Μαρκοσ ματαλοϋ ἀνιτϋ νεμακ:  
ϋερϋατ θαρ ηηι ἐτδιακονιὰ.

†τυχικοσ δε αιοτορηϋ ἐεφεκοσ.

†φρυλωνη ἐταικοϋπς δεν †ρωακ  
δατεν Καρπω ἀνιτς εκνηοτ νεμ  
νικεϋωμ: μαλιςτα ηιμενβρανα.

Αλεξανδρὸσ πιβασνητ ἐταϋερ  
οτηηϋ ἡπετρωοτ ηηι ἐρε Πβοις  
†ϋεβιὼ ναϋ κατα νεϋβηνοῖ.

Φαι ἐτε ἵθοκ θακ ἀρες ἐροκ  
καβολ ἡμοϋ: αϋ† θαρ ἐδοτη ἐρηεν  
νασαχι ἐμαϋω.

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;

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.

وَأخيراً قَدْ وُضِعَ لِي الْكَلِيلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبُّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقَطْ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيضاً.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعاً.

لَأَنَّ دِيمَاسَ قَدْ تَرَكَنِي إِذْ أَحَبَّ  
الْعَالَمَ الْحَاضِرَ وَذَهَبَ إِلَى  
تَسَالُونِيكِي، وَكَرِسْكِينَ إِلَى  
غَالَطِيَّةَ، وَتَيْطُسَ إِلَى دَلْمَاطِيَّةَ.

لَوْكَاسَ وَحْدَهُ مَعِي. خُذْ مَرْكَسَ  
وَأَحْضِرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي  
لِلْخِدْمَةِ.

أَمَّا تِيخِيكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى  
أَفَسُسَ.

الْبَدَاءَ الَّذِي تَرَكَتُهُ فِي تَرُؤَاسَ  
عِنْدَ كَارْبُسَ أَحْضِرْهُ مَتَى جِئْتَ،  
وَالْكِتَابَ أَيضاً وَلَا سِيَّما الرُّقُوعَ.

اسْكَنْدَرُ النَّحَّاسُ أَظْهَرَ لِي  
شُرُوراً كَثِيراً. لِيُجَازِهِ الرَّبُّ حَسَبَ  
أَعْمَالِهِ.

فَاحْتَفِظْ مِنْهُ أَنْتَ أَيضاً لِأَنَّهُ قَاوِمٌ  
أَقْوَالِنَا جِداً.



Ἦεν ταροῖτῆ ἰὰπολοσιὰ ἄπερχα  
ἔλι ἰ ἑαροῖ αλλα ἀρχατ ἰνωου τηροῖ  
ἰνωουπ νεωου.

Πβοῖς Δε ἀροῖ ἐρατῆ νεμη  
ἀρτχομ νηῖ θῖνα ἔβολ θῖτοτ ἰτε  
πιθῖωῖ ῥωκ ἔβολ οῖοθ ἰτωουτεμ  
ἰνε νεθνοθ τηροῖ ῥε λῖνοθεμ ἔβολ  
ἑεν ρωῖ ἰνωου.

Εῖτεροῖχοῖ ἰνε Πβοῖς ἔβολ ἑα  
ἑωβ ἰβεν ετρωου οῖοθ εῖεναθεμ  
ἔδοῖν ἔτερεμετοῖρο ἰτε τῖε: φαῖ ἔτε  
φωῖ πε πῖουῖ ῥα ἔνεθ ἰτε ἰἔνεθ:  
ἀμην.

ῤῖνῖ ἔΠρῖκτῖλλα νεμ Ἀκῖλλα  
νεμ ἰνῖ ἰΘηησιφοροθ.

Εραστοθ ἀροῖ ἑεν Κορῖνοθ:  
ῤροφημοθ Δε ἀῖοῖπῖ ἑεν Μελητοθ  
εῖῥωνῖ.

Ἰηθ ἄμμοκ ἔῖ ἑαῖεν τῖῖρω: ἔῥωῖνῖ  
ἔροκ ἰνε Εῖβοῖλοθ νεμ Ποῖδῖηθ νεμ  
Λῖνοθ νεμ Κλαῖδῖα νεμ ἰῖκνηοῖ  
τηροῖ.

Πβοῖς Ἰηοῖθ Πῖχῖστοθ νεμ  
πεκῖπνεῖμα: ἰἔμοτ νεωωτεν: ἀμην.

*ἰἔμοτ ῥαρ νεωωτεν νεμ  
τῖρηνη εῖσοπ: ῥε ἀμην εῖεῖωπῖ.*

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

Greet Prisca and Aquila,  
and the household of  
Onesiphorus.

Erastus stayed in  
Corinth, but Trophimus I  
have left in Miletus sick.

Do your utmost to come  
before winter. Eubulus  
greet you, as well as  
Pudens, Linus, Claudia, and  
all the brethren.

The Lord Jesus Christ  
be with your spirit. Grace be  
with you. Amen.

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

فِى اَحْتِجَاجِى الْاَوَّلِ لَمْ يَحْضُرْ اَحَدٌ  
مَعِى، بَلِ الْجَمِيعُ تَرَكَونِى. لَا  
يُحْسَبُ عَلَيْهِمْ.

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِى وَقَوَّانِى،  
لِغَى تَتَمَّ بِى الْكِرَاةُ، وَيَسْمَعُ  
جَمِيعُ الْاُمَمِ، فَاَنْقَذْتَنى مِنْ فَمِ الْاَسَدِ.

وَسَيُنْقِذُنِى الرَّبُّ مِنْ كُلِّ عَمَلٍ  
رَدِىِّ وَيَحْلِصُنِى لِمَلَكُوتِهِ  
السَّمَاوِىِّ. الَّذِى لَهُ الْمَجْدُ اِلَى دَهْرِ  
الدُّهُورِ. اٰمِيْن.

سَلِّمْ عَلَى فِرْسَكَا وَاٰكِيْلَا وَبَيْتِ  
اَنِيسِيفُورُسَ.

اَرَاَسْتُسُ بَقِىِّ فِى كُورِنْثُوسَ. وَاَمَّا  
تُرُوفِيْمُسُ فَتَرَكْتُهُ فِى مِيْلِيْتُسَ  
مَرِيضًا.

بَادِرْ اِنْ تَجِىءُ قَبْلَ الشِّتَاءِ. يُسَلِّمْ  
عَلَيْكَ اَفِيُولُسُ وَبُوْدِيسُ وَلِئِيْسُ  
وَكَلاَفِدِيَّةُ وَالْاِخُوَّةُ جَمِيعًا.

الرَّبُّ يَسُوْعُ الْمَسِيْحُ مَعَ رُوحِكَ.  
النِّعْمَةُ مَعَكُمْ. اٰمِيْن.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβोल θεν πε πιζογιτ          ἡἐπιστολη ἡτε πενωτ Πετρος.          Δυηη. Παμενρατ.</p>	<p>The Catholic epistle of          the first epistle of our father          St. Peter. May his blessings          be with us all. Amen. My          beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الأولي، بركته المقدسة          تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πετρος εἰ ἁ - ιᾶ</b></p>	<p><b>1 Peter 5: 1 - 14</b></p>	<p><b>1 بطرس 5: 1 - 14</b></p>
<p>Ἡἱπρεσβυτερος ετθεν θηνοῦ ττρω          ἐρωῶτ ἐὰνοκ πετενωφρη          ἡπρεσβυτερος οτοῦ ἡμεερε ἡτε          ηἡκαγε ἡτε Πιχριστος: οτοῦ ἡφρη          ἡπιωῶτ εθναδωρη ἐβολ.</p> <p>Δυηη ἡπιδρι ετθεν θηνοῦ ἡτε          Φνωτ ερετενδἱ ἡπογωμη θεν          οτδἱνχοнос αν αλλα θεν οτονωῶ ἡηητ          κατα Φνωτ: οτδε θεν οτμεταχρη          αν αλλα θεν οτρωοττῆ ἡηητ.</p> <p>Οτδε ἡφρη αν γε ερετενοι ἡβοικ          ἐνικληρος αλλα ἀριτῆπος ἡπιδρι.</p> <p>Οτοῦ εῶωπ αγωανοτονηῆ ἡγε          πιχωῶ ἡμανεσωτ τετενναδἱ          ἡπιχλωῶ ἡαθλωῶ ἡτε ἡωῶτ.</p> <p>Παιρητ ηἡδελωρη μαδνεχωτεν          ἡηδελλοι: ἡωτεν δε τηροῦ χελ          θηνοῦ ἡπιθεβἱο ἡηητ εδουη          ἐνετενερηοῦ γε Φνωτ ῆτ εδουη          εἰρεν ηἡδαιηητ: ῆτ δε ἡνοῦμοτ          ἡηηετθεβηοττ.</p>	<p>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:</p> <p>Shepherd the flock of          God which is among you,          serving as overseers, not by          compulsion but willingly,          not for dishonest gain but          eagerly;</p> <p>nor as being lords over          those entrusted to you, but          being examples to the flock;</p> <p>and when the Chief          Shepherd appears, you will          receive the crown of glory          that does not fade away.</p> <p>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.”</p>	<p>أطلب إلى الشيوخ الذين بينكم، أنا          الشيخ رفيقهم، والشاهد للآلام          المسيح، وشريك المجد العتيدي أن          يعلن.</p> <p>ارعوا رعية الله التي بينكم نظاراً،          لا عن اضطرار بل بالإختيار، ولا          لربح قبيح بل بنشاط.</p> <p>ولا كمن يسود على الأنصبه بل          صائرين أمثلة للرعية.</p> <p>ومتى ظهر رئيس الرعاة تتألون          إكليل المجد الذي لا يبلى.</p> <p>كذلك أيها الأحداث اخضعوا          للشيوخ، وكونوا جميعاً خاضعين          لبعضكم لبعض، وتسربلوا          بالتواضع، لأن الله يقاوم          المستكبرين، وأما المتواضعون          فيعطيهم نعمة.</p>

Μαθεβιέ θηνοῦ οὔτη δα τζιζ  
ετὰμαζι ἵτε φνοῦτ ζινα ἵτεϋβες  
θηνοῦ δεν ἵτχοῦ ἵτε πιζεμπῶι.

Πετερωοῦ τηρῆ οταζῆ ἐροῦ ζε  
οὔτη σερμελιν ναῦ δαρωτεν.

Ὡπι ἐρετερῆς οτοζ ἀρινῆμφιν  
ζε πετενχαζι πιδιαβολοζ εῦμοῦι  
ἡφρητ ἵοτμοῦι εῦζεμεεμ εῦκωτ ἵσα  
εμκ οὔαι.

Φηερετενοῦ ἐρατεν θηνοῦ ἐδοῦτη  
ἐζωῦ ἐρετενταζρηοῦτ δεν φηαζτ:  
ἐρετενσωοῦτη ἵναιιδιζι ναῖ: ἵτκωκ ζε  
ἵναι νετενσῆνοῦ ετδεν πικοζμοζ.

Φνοῦτ ζε ἵτε ζμοῦτ ἵβεν  
φηεταῦθαζεμ θηνοῦ ἐδοῦτη ἐπεῦωοῦ  
ἵνεεζ δεν Πιχριστοζ Ιησοῦζ  
ἐἀρετενῶεπ ἡκαζ ἵοτκοῦτζι ἵθοῦ  
εῦεεβετε θηνοῦ ἵτεῦεμενε θηνοῦ  
εῦετζομ νωτεν εῦεζιζεντ ἡμωτεν.

Φωῦ πε πιὰμαζι νεμ πιῶοῦ ῶα  
ἵενεεζ: ἀμην.

Διςδαῖ νωτεν ἐβολ ζιτοῦτ  
ἵσιλοῦἀνοζ πενσον ἡπιστοζ ζωζ  
εῖμεῦι δεν ζαγκοῦτζι: εῖτνομτ οτοζ  
εῖερμεερε ζε φαι πε ἵζμοῦτ ἵτε  
Φνοῦτ δεν οὔμεεμην: φαι ἐτε τενοῦζι  
ἐρατεν θηνοῦ ἵδῆτῶ.

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.

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.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيُمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسِ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

Σωϊνι ἐρωτην ἴχε ἴψφερι ἴσοτπι  
ετθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἴνετενἴρνοῦ δεν  
οῦφι ἴοῦαβ ἴτε ἴάσαπν: ἴειρηνη  
νωτην τηροῦ νηετθεν Πιχριστος  
Ιησοῦς: ἴμην.

*Насниноу ѡπερμενρε πικοςμος  
οῦδε νηετωοπ δεν πικοςμος: πικοςμος  
насини нευ теґεπιθνμια: φη δε ετιρι  
ἴφονωῦ ἴφνοῦἴ ρηαῦωπι ῥα ἴνεε:  
ἴμην.*

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.*

تَسَلِّمُوا عَلَيَّكَمُ الَّتِي فِي بَابِلَ الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْفُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

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

### The Acts الإبركسيس

Празиц ἴτε νениоἴ ἴἀποστολος:  
ἴρε ποῦςμοῦ εθοῦαβ ῥωπι νευαν.  
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.

Празиц κ: ἴζ - ἴη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητος αροῦωρι  
ἴεφερος αροῦοἴ ἴνιπρεβνῑτερος ἴτε  
ἴεκκλησιὰ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَأَسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Εταῖ ἴε ῥαροῦ πεχαῦ νωῦ ῥε  
ἴνωτην τετενσωῦν ῥε ἴχεν πἴεροῦ  
ἴροῖτ ἴται ἴἴασιὰ ῥε αἴῥωπι  
νεωτην ἴαῦ ἴρηἴ ἴπαἴχοῦ τηρεῖ.

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 ἴβωκ ἴπβοις δεν θεβἴο ἴηητ  
νιβεν νευ ελνερωῦνἴ νευ

serving The Lord with  
all humility, with many  
tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعِ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.

νιπιρασμος ἐταῦτὶ ἐῆρηι ἐχῶι δεν  
νισοῦνι ετρωοτ ἵτε νισοῦνδαι.

Ὑφρητ ἐτε ἄπιρηνι ἐλι δεν  
νηετερνοφρι ἵνοῦεῦενταμωτεν ἐρωοτ  
νεμ ἐτῆβω νωτεν.

Ειερμεορε ἵνδμιοσιὰ νεμ κατὰ νι  
ἵνισοῦνδαι νεμ νισοῦνι νῆτμετὰνοιὰ  
ἵτε Φνοῦτ νεμ πιναρτ ἐΠενδοις  
Ἰησοῦς Πιχριστος.

Ὅτοθ τῆνοτ θηππε ἄνοκ εἰσῶνθ  
δεν πιπνευμα τῆναῦεννι ἐῆρηι  
ἐλεροτκαλμῆ νῆτρωοτν ἀν ἵννηθῆναι  
ἐδοῦν ἐῆραι ἵδῆτς.

Πλῆν γε Πιπνευμα εθοῦαβ  
ῆερμεορε νηι κατὰ πολις εφχω ἄμοος  
γε σεῶθι νὰκ ἵχε θανῆναῦθ νεμ  
θανῆλτψις.

Ἀλλὰ ταψῆχη τῆχω ἄμοος ἀν γε  
ῆταιῆοῦτ ἵτοτ δεν ἐλι ἵκαχι ῶα  
τῆχωκ ἄπαδρῶμοος ἐβολ νεμ  
τῆδιακονιὰ θῆῆταιῆιτς ἵτεν Πῆοις  
Ἰησοῦς ἐερμεορε ἄπιεναῦτελιον ἵτε  
πιῆμοτ ἵτε Φνοῦτ.

Ὅτοθ τῆνοτ θηππε ἄνοκ τῆμι γε  
τετενναῦ ἐπαρο ἀν γε ἵθωτεν θηροῦ  
νηῆταιῆι νῆδῆτοῦ εἰθιωῦ νῆτμετοῦρο  
ἵτε Φνοῦτ.

happened to me by the  
plotting of the Jews;

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

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

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.

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

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّئْنَا يَسُوعَ  
الْمَسِيحِ.

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

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

وَلَكِنِّي لَسْتُ أَحْتَسِبُ لِسَيِّءٍ وَلَا  
نَفْسِي تَمِينَةً 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 كَارِرًا بِمَلَكُوتِ اللَّهِ.

Εἴθε φαι ἴερμεερε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἴοταβ ἄνοκ  
ἐβολα πετενςνοϋ τηροῦ.

Οῦ ταρ ἄπιροπτ ἐϋτεμταμωτεν  
ἐφονωϋ τηρϋ ἄφνοῦτ.

Μαὲθτην ἐρωτεν νεμ πιόζι τηρϋ  
εἰτὰ Πιπνεῦμα εθοταβ χα θηνοῦ  
ἵεπισκοπος ἵδητηϋ ἐἄμοι  
ἵτεκκλησιὰ ἵτε Πβοις θεἱεταϋϋφος  
ἐβολ ζιτεν πεϋςνοϋ ἄμιν ἄμοϋ.

Ἄνοκ δε ἴεμι γε μενεσϋ  
ἐριϋενηι σεναἱ ἐδοῦν ἐρωτεν ἵξε  
ζανοῦνωϋ εἱροϋϋ ἵσενα ἴαο ἀν  
ἐπιόζι.

Οῦοζ σενατωοῦνοῦ ἵξε ζανρωμ  
ἐβολ δεν θηνοῦ εἱχω ἵζανσαχι  
εἱφωηζ εθοροϋωκ ἵνιμαθητηϋ  
σαμενηνοῦ.

Εἴθε φαι οῦν ρωις ἐρωτεν  
ἐρετενἱρι ἄφμεῖνι γε ἀιερ ϋουμἴ  
ἵρομπι ἄπιχα τοτ ἐβολ ἄπιεζοοῦ  
νεμ πιέχωρζ εἱτςβω ἄφοῦται φοῦται  
ἄμωτεν δεν ζανερμωοῦ.

Οῦοζ ἴνοῦ ἴχω ἄμωτεν δατεν  
Πβοις νεμ πιαζι ἵτε πεϋζμοτ φηἱετε  
οῦοῦζομ ἄμοϋ ἐσωϋ οῦοζ ἐἴ  
κληρονομιά δεν νηἱεταῦτοῦβωοῦ

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  
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.

لَذٰلِكَ اَشْهَدُكُمْ الْيَوْمَ هٰذَا اَنِّيْ بَرِيْءٌ  
مِّنْ دَمِ الْجَمِيْعِ.

لَاۤ اَتِيْ لَمْ اُوَخِّرْ اَنْ اُخْبِرَكُمْ بِكُلِّ  
مَشُوْرَةِ اللّٰهِ.

اِحْتَرِزُوْا اِذَا لَاۤ اَنْفُسِكُمْ وَّلِجْمِيْعِ  
الرَّعِيَّةِ الَّتِيْ اَقَامَكُمْ الرُّوْحُ الْقُدُسُ  
فِيْهَا اَسَاقِفَةً لِتَرْعَوْا كَنِيْسَةَ اللّٰهِ  
الَّتِيْ اَفْتَنَآهَا بِدَمِيْهِ.

لَاۤ اَتِيْ اَعْلَمُ هٰذَا: اَنَّهُۥ بَعْدَ ذِهَابِيْ  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تَشْفِقُ عَلٰى الرَّعِيَّةِ.

وَمِنْكُمْ اَنْتُمْ سَيَقُوْمُ رِجَالٌ يَّتَكَلَّمُوْنَ  
بِاُمُوْرٍ مُّلتَوِيَةٍ لِيَجْتَنِبُوْا التَّلَامِيْذَ  
وَرَاۤءَهُمْ.

لَذٰلِكَ اَسْهَرُوْا مُتَذَكِّرِيْنَ اَنِّيْ ثَلَاثَ  
سِنِيْنَ لَيْلًا وَّنَهَارًا لَمْ اَقْتُرْ عَنْ اَنْ  
اُنْذِرَ بِدَمُوْعٍ كُلِّ وَاٰحِدٍ.

وَالاَنّ اَسْتُوْدِعُكُمْ يَا اِخُوْتِيْ لِلّٰهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْفَاذِرَةِ اَنْ تَبِيْنَكُمْ  
وَتُعْطِيَكُمْ مِيْرَاثًا مَّعَ جَمِيْعِ  
الْمُقَدَّسِيْنَ.

τηρου.

Οὐραδ τ ιε οἴηνοῦβ ιε οὔδῶωσ  
ἄπιερέπιθῶμιν ἔορον ἄμωου.

Πῶωτεν τετενωωονν χε νασιχ  
ναι αἰψωμωι ἠναχρῖα νευ νηθενεμη.

Διταμωτεν ἔρωβ νιβεν χε ἔψε  
ἠδῶσι ἄπαιρηῆ ἠτενητοτοῦ  
ἠνηετωωνι ἠτετενερψμενῖ ἠνιχασι  
ἠτε Πῶοις Ιησοῦς χε ἠθοῦ αἰχοσ χε  
οὔμετακαριος τε μαλλον ἔτ ἔρωτε  
ἔβι.

Οὔοσ ναι ἔταχοτοῦ αἰρηιτῶ ἔξεν  
νεκκελι νεμωου τηρου  
αἰερίπροσεῦχεθε.

Οὔοσ αἰρωπι δε ἠξε οἴηνωῆ  
ἠριμι ἠτωου τηρου οὔοσ αἰρηιτοῦ  
ἔδρηι ἔξεν ἠναρβι ἠΠαῦλοσ οὔοσ  
αἰρηι εῖροϋ.

Ἐτοῖ ἠῦκαρ ἠρητ μαλιστα εῖβε  
πιχασι ἔταχοϋ χε σεναναῦ ἔπερωο  
αν χε ναῦτφο δε ἄμωϋ ἔξεν πιχοι.

*Πιχασι δε ἠτε Πῶοις εἰῆλαι οὔοσ  
εἰῆλαι: εἰῆμασι οὔοσ εἰῆταχο:  
δεν ἡῆσια ἠεκκλήνια ἠτε Φνωῆ:  
ἀμην.*

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 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.*

فَضَّةٌ أَوْ ذَهَبٌ أَوْ لِبَاسٍ 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 أَكْثَرُ مِنَ الْاِخْتِذَا.

وَلَمَّا قَالَ هَذَا جَنَأَ عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءً عَظِيمًا مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولْسَ يَقْبَلُونَهُ.

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

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

## Synaxarium of Amshir 14

### سنكسار اليوم الرابع عشر من شهر أمشير

1. The Departure of St. Severus, Patriarch of Antioch
2. The Departure of St. James (Jacob), 50<sup>th</sup> Patriarch of Alexandria

#### 1. The Departure of St. Severus, Patriarch of Antioch

On this day, the holy father St. Severus, Patriarch of Antioch, departed. This saint was born in the year 175 of the martyrs, 459 AD, in the city of Sozopolis in Asia Minor. His parents raised him up with a Christian upbringing and taught him the religious and secular subjects. After he finished his studies of Philosophy in Alexandria, he went to Beirut to study law and he excelled, and everyone expected for him a great future.

Severus grew in spiritual life, and an ascetic prophesied about him that he would be Patriarch, teacher of Orthodoxy, and its defender. Later on, he became a monk in the monastery of St. Romanus, and the fame of his virtues and knowledge became well known.

When the Patriarch of Antioch departed, the bishops and the people had a consensus to ordain him the Patriarch of the city in the year 512 AD. The church was illuminated by his teachings, which spread to all the universe.

When Emperor Justinian-I, who was Chalcedonian in faith, reigned, he called upon this holy father and gave him great honors to persuade him to change his stand and to follow the Emperor's belief, but the Saint refused. The Emperor became angry, and ordered to kill him. Theodora, the Emperor's wife, who was Orthodox in faith, knew about what the Emperor intended to do, so she told the saint to flee to Egypt. St. Severus escaped to the land of Egypt and that was during the time of Pope Timothy III.

He wandered around between monasteries and the Egyptian cities in simple monk attire, confirming the believers in the Orthodox faith. That made the Emperor to incite a severe persecution against the Coptic church for accepting St. Severus, who was fleeing from his face.

He dwelt in the later part of his life in the city of Sakha at a righteous Archon called Doretheos. God

1. نياحة القديس ساويرس، بطريرك أنطاكية
2. نياحة البابا القديس يعقوب، البطريرك الخمسين من بطاركة الكرازة المرقسية

1. نياحة القديس ساويرس، بطريرك أنطاكية في مثل هذا اليوم تتبَّح القديس ساويرس، بطريرك أنطاكية. وُلِدَ هذا القديس سنة 175 للشهداء، سنة 459 ميلادية، في مدينة سوزوبوليس بآسيا الصغرى (تذكر بعض المصادر الأخرى أنه وُلِدَ في أثينا). ربَّاه والداه تربية مسيحية وعلماه العلوم الدينية والدينيوية. وبعد أن أكمل دراساته في العلوم الفلسفية بالإسكندرية، انطلق إلى بيروت ليدرس العلوم القانونية، فأظهر نبوغاً فائقاً فتوقع له الجميع مستقبلاً عظيماً. ونما ساويرس في الحياة الروحية وتنبأ عنه أحد النساك أنه سيصير بطريركاً على أنطاكية ومعلماً للأرثوذكسية ومدافعاً عنها. بعد ذلك ترهب في دير القديس رومانوس وذاع صيت فضائله وعلمه. فلما تتبَّح بطريرك أنطاكية، اختاره الأساقفة والشعب وأقاموه بطريركاً على أنطاكية سنة 512 ميلادية، فاستضاءت الكنيسة بتعاليمه التي ذاعت في كل المسكونة. ولما ملك يوستينيانوس وكان على عقيدة مجمع خلقيدونية، استدعى هذا الأب وأكرمه كثيراً لكي يوافق على رأيه. ولما تمسك بعقيدته الأرثوذكسية، غضب الملك. أما زوجة الملك ثينودورة، فكانت أرثوذكسية محبة للقديس ساويرس، بسبب فضائله وتمسكه بالإيمان الأرثوذكسي القويم، فأوعزت إليه الملكة ثينودورة أن يهرب، فخرج وقصد ديار مصر. وكان ذلك في عهد البابا تيموثاوس الثالث الإسكندري. وظل يطوف في الأديرة والبلاد المصرية في زي راهب بسيط يتبَّح المؤمنين على الإيمان المستقيم، مما دعا الملك أن يثير اضطهاداً شديداً على الكنيسة القبطية التي قبلت القديس ساويرس، الهارب من وجهه. وقد أقام في أواخر حياته في مدينة سخا، عند



performed many miracles through his hands. He departed in the city of Sakha, and his body was relocated later on to the monastery of El-Zugag nearby Alexandria.

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

## 2. The Departure of St. James (Jacob), 50<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 546 of the martyrs, 830 AD, the holy father Pope James (Jacob), the 50<sup>th</sup> Patriarch of Alexandria, departed. He was born in the city of Nabaroh (Tal-kha district, Dakah-leya governorate). His parents raised him up with a Christian upbringing, and taught him the church subjects. When he grew up, he became a monk in the monastery of St. Macarius in the wilderness of Shiheet. He lived a godly monastic life.

When Pope Mark-II, departed, they chose him by a consensus for the patriarchate. He was consecrated in the year 819 AD. He renovated the churches and populated the monasteries. God granted him the gift of performing miracles and signs, as raising a child from the dead in the city of Nabaroh.

When he finished his good endeavor, he departed in peace, after sitting on the apostolic throne for ten years and nine months.

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

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

رجل أرخن فاضل يُدعى دوروثيوس. وقد أجرى الله على يديه آيات كثيرة وتنجح بمدينة سخا ونُقل جسده إلى دير الزجاج، قرب الاسكندرية. بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا القديس يعقوب، البطريرك الخمسين من بطاركة الكرازة المرقسية وفيه أيضا من سنة 546 للشهداء، سنة 830 ميلادية، تنجح البابا يعقوب البطريرك الخمسين من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس في بلدة نبروه (قرية بمركز طلخا محافظة الدقهلية حالياً)، فرباه أبواه تربية مسيحية وعلماه العلوم الكنسية. ولما كبر ترهب بدير القديس مكاريوس بيرية شيهيت، فسار سيرة رهبانية فاضلة. ولما تنجح البابا مرقس الثاني، انتخبوه بطريركاً ورسموه سنة 819 ميلادية. فجدد الكنائس وعمر الأديرة. وقد وهبه الله عمل الآيات والعجائب، منها انه إقام طفلاً من الموت في نبروه. ولما أكمل سعيه الصالح تنجح بسلام بعد أن جلس على الكرسي المرقسي عشرة سنين وتسعة أشهر. بركة صلواته فلتكن 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 Δαβιδ οβ: ιζ, ιη, κα

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

المزمور 72: 17، 18، 21

Ακἀμονι ἠταξιζ ἠοῖναμ: οροθ  
ἠἔρηι θεν πεκοβῆνι ακβιωιτ νηι:  
οροθ ακωοπτ ἔροκ νεμ οῦωοτ: ἄνοκ  
δε οὔαταθον νηι πε ἔτοωτ ἐφνοτ†  
ἔχω ἠταθελιπικ θεν Πβοις: εοριφιρι

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

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

ἐνεκῶν τῆρου θεν νιπτλῆ ἵτε  
τῶερι ἵσιων. **Ἀλληλοῖα.**

Your works in the gates of  
the daughter of Zion.  
**Alleluia.**

**The Liturgy Gospel**  
**إنجيل القدااس**

**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.

Οτὰναστωσις ἐβολ θεν  
πιερασσελιον εθοραβ κατα Ιωαννην  
ασιοτ.

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

فصل من إنجيل معلمنا يوحنا  
البشير. بركاته علينا أمين.

**Ιωαννην ι: α - ιε'**

**John 10: 1 - 16**

**يوحنا 10: 1 - 16**

Αμην ἀμην τῶ μμοσ νωτεν γε  
φῆετε ἵρηνοτ ἐδορν αν ἐβολ θιτεν  
πιρο ετῆτλῆ ἵτε νιέσωτ αλλα  
ερηνοτ ἐπῶωι ἵβοϋτεν φαι ετε ἡματ  
οτρεϋβιοτῖ πε οτοθ οτconi πε.

“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  
thief and a robber.

أَلْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا  
يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ  
الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ  
فَذَلِكَ سَارِقٌ وَلِصٌّ.

Φη δε εθνοτ ἐδορν ἐβολ θιτεν  
πιρο φαι οτμανέσωτ πε ἵτε νιέσωτ.

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

وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ  
رَاعِي الْخِرَافِ.

Φαι ῥαρε πιμνοτ ἄοτων ναϋ  
οτοθ ῥαρε νιέσωτ σωτεμ ετεϋςμη  
οτοθ ῥαϋμοτῖ ἐνεϋέσωτ κατα  
νοτραν οτοθ ῥαϋένοτ ἐβολ.

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

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

Εῶωπ δε αϋϋανῖνι ἵνηετενοτϋ  
τῆρου ἐβολ ῥαϋμοϋθι θαϋωτ οτοθ  
ῥαρε νιέσωτ μοϋθι ἵσωϋ γε οθῖ  
σεσωορν ἵτεϋςμη.

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

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

Πιψευμο δε ὑπαρυμοψι ἵνωφ  
αλλα εἰεφωτ ἐβολ θαροφ γε οἰνη  
σεωοἰν αν ἵτςμη ὑπιψευμο.

Ἰαι παροιμιὰ αραος νωοῦ ἵνε  
Ἰχοῦτ: ἵνωοῦ δε ὑποῖεμι γε αρααζι  
νεωοῦ εθε οῦ.

Παλιν οἰ περααφ νωοῦ ἵνε Ἰχοῦτ  
γε ἄμην ἄμην Ἰω ὑμοοο νωτεν γε  
ἄνοκ πε πιβε ἵτε ἵεσωοῦ.

Οῦοἰν ἵβεν ἕταῖ Ἰαζωι θανconi  
νε οῦοθ θανρεφῖοῖἵ νε αλλα  
ὑποῖωτεμ ἵνωοῦ ἵνε ἵεσωοῦ.

Ἄνοκ πε πιβε ἵτε ἵεσωοῦ  
φθεοἰα ἕδοῖν ἐβολ θιτοτ εἰενοθεμ  
οῦοθ εἰε ἕδοῖν οῦοθ εἰε ἕβολ οῦοθ  
εἰεχιμ ἵοῦμαὑμοἰ.

Πιρεφῖοῖἵ δε ἵθοφ ὑπααῖ ἕβηλ  
ἄρην ἵτεφῖοῖἵ οῦοθ ἵτεφῖωτ οῦοθ  
ἵτεφῖακο: ἄνοκ δε ἕταιἵ θινα ἵτε  
οῦωἵθ ῖωπι νωοῦ οῦοθ ἵτε οῦοῖοῖ  
ῖωπι νωοῦ.

Ἄνοκ πε πιανἕσωοῦ εθἵανεφ:  
οῦοθ πιανἕσωοῦ εθἵανεφ ῖωαῖἸ  
ἵτεφῖῖῖχἵ ἕρἵ ἕχεν νεφἕσωοῦ.

Πιρευβεχε δε ἵθοφ οῦοθ ἕτε  
ἵοῦμαἵεσωοῦ αν πε φἵετε ἵεσωοῦ  
νοῖῖ αν νε αραῖανἵαῖ ἕπιοῖωἵω

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.

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;

وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتِ الْغَرِيبِ.

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

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

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

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

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لَتَكُونَ 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 الذَّنْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ وَيَهْرَبُ فَيَخْطَفُ الذَّنْبُ الْخِرَافَ وَيَبْذُلُهَا.

εφνηοτ γαφωτ οτοτ γαφχα νιέσωτ  
οτοτ γαρε πιονωνυ εολμοτ οτοτ  
γαφχοροτ έβολ.

Χε οτρεμβεχε πε οτοτ έερμελιν  
ναφ αν θα νιέσωτ.

Δνοκ πε πιωδνέσωτ εθνανεφ  
†ωοτν ννηέτενοτν οτοτ νηέτενοτν  
ωοτν υμοι.

Κατα φρη† έτεφωοτν υμοι νχε  
Παιωτ Δνοκ εω †ωοτν υφωτ  
οτοτ †ναχω νταψυχη έξεν  
ναέσωτ.

Οτοτ νθη νεανκέέσωτ υματ  
εξαν έβολ θεν ταιαγλη αν νε εω†  
εροι έεν νικεχωοτν οτοτ ετέωτεμ  
εταέμη οτοτ ετέωπι ετοε νοτωτ  
εοτμανέσωτ νοτωτ.

*Πωοτ φα Πεννοτ† πε γα ένεε  
ντε νι ένεε: λμην.*

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  
and one shepherd.

*Glory be to God forever.*

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أُجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا 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 آتِي بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

**Katameros Readings for the 15<sup>th</sup> Day of Amshir**  
**قطمارس قراءات اليوم الخامس عشر من شهر أمشير المبارك**

**ΚΟΥΜΗΤ ΤΙΟΥ ΝΕΖΟΥΤ ἈΠΙΔΒΟΥ Ξεψυρ**

**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.**

<b>Ψαλμος τω Δαυιδ Πη: ιδ, ιε</b>	<b>Psalm 112: 6, 7, 3, 9</b>	<b>مزمور 111: 5، 2، 7</b>
<p>Εφἔψωπι ἵζε πιθῶμη ενμενὶ              ἵνενεζ: ογοζ ἵνεφερβοτ δατῆη              ἵνοῦκμη εςζωοτ: ογοζ τεψμεθῶμη ψοπ              ψα ἔνεζ ἵτε πιένεζ: εφἔδici ἵζε              περταπ δεν οῦωοτ. <b>Ἀλληλοια.</b></p>	<p>The righteous will be in everlasting remembrance. He will not be afraid of evil tidings. His heart is steadfast, trusting in The Lord; and his righteousness endures forever. His horn shall be exalted with honor. <b>Alleluia.</b></p>	<p>ذكر الصديق يدوم إلى الأبد، ولا يخشى من خبر السوء، وبره يدوم إلى الأبد. يرتفع قرنه بالمجد. <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.**

<b>Οὔανασνωσις ἐβολ δεν</b>	<b>A chapter according to Saint Matthew, may his blessings be with us. Amen.</b>	<b>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</b>
<p>πιερασσελιον εσοταβ κα τα Ξατῆον              ασιοτ.</p>		
<b>Ξατῆον κλ: μβ - μζ</b>	<b>Matthew 24: 42 - 47</b>	<b>متى 24: 42 - 47</b>

Ρωις οὐν γε τετενσωοῦν αν γε  
ἀρε πετενβοις νηοῦ θεν αῶ νοῦνοῦ.

Φαι δε ἀριεμι ἐροϋ: γε ἐναρε  
πινεβνι ἐμι γε ἀρε πιconi νηοῦ: ναϋ  
θεν αῶ νοῦνοῦ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχαῦ ἐβι ἕπεϋνι.

Εῶβε φαι θωτεν ῶπι ἐρετεν  
σεβτωτ: γε θεν ἴοῦνοῦ ἐτετενσωοῦν  
ἕμοο αν ἀρε Πωηρι ἕΦρωμι νηοῦ  
ἵζητς.

Πιμ θαρα πε πιστοο ἕβωκ οροε  
ἵναβε: φηετε πεϋβοις ναχαϋ ἐερνι  
ἐχεν νεϋεβιαικ ἐἴνωοῦ ἵτοῦθρε θεν  
ἵχοῦ ἵτηις.

Ωοῦνιατϋ ἕπιβωκ ἐτε ἕμαῦ:  
ἐῶπα αϋῶανι ἵχε πεϋβοις ἵτεϋξεμϋ  
εϋῖρι ἕπαιρηἴ.

Διμην ἴχω ἕμοο νωτεν: γε  
ἕναχαϋ ἐερνι ἐχεν πετενταϋ τηρϋ.

*Πῶοῦ φα Πεννοῦἴ πε: ῶα ἐνεε  
ἵτε νιἐνεε: ἀμην.*

Watch therefore, for you do not know what hour your Lord is coming.

But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

Therefore, you also be ready, for the Son of Man is coming at an hour you do not expect.

Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?

Blessed is that servant whom his master, when he comes, will find so doing.

Assuredly, I say to you that he will make him ruler over all his goods.

*Glory be to God forever.*

اسهروا اذا لآتكم لا تعلمون في  
آية ساعة يأتي ربكم.

واعلموا هذا انه لو عرف رب  
البيت في اي هزيع يأتي السارق  
لسهر ولم يدع بيته ينقب.

لذلك كونوا انتم ايضا مستعدين  
لانه في ساعة لا تظنون يأتي ابن  
الانسان.

فمن هو العبد الأمين الحكيم الذي  
يقيم سيده على عبيده ليعطيهم  
طعامهم في حينه؟

طوبى لذلك العبد الذي اذا جاء  
سيده يجده يفعل هكذا.

أحَقُّ أقول لكم انه يقيمهُ على  
جميع أمواله.

*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 Δαβιδ ρα: η, ιβ**

**Psalm 92: 10, 14, 15**

**مزمور 91: 8، 12**

Εξηδισι νζε παταν μηρητ μφα  
πιταπ νορωτ: οτοζ ταμετδελλο ζεν  
ογνεζ εκκενωοτ: οτοζ ενεωπι  
εμμοτεν μμωοτ εθορζοζ: ζε  
εσορτων νζε Πβοιζ Πεννορτ.  
**Αλληλοια.**

But my horn You have exalted like a wild ox; I have been anointed with fresh oil; they shall be fresh and flourishing, to declare that The Lord is upright. **Alleluia.**

ويرتفعُ قَرْنِي مِثْلَ وَحِيدِ الْقَرْنِ.  
وشيوخُوتِي فِي ذُهْنٍ دَسِمِ.  
ويكونون بما هم مُستريحون،  
يُخبرون بأنَّ الرَّبَّ إِلَهَنَا مُستقيمٌ.  
**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.

Οτὰναστωσις εβολ ζεν  
πιερασσελιον εθοραβ κατα λωτκαν  
ασιον.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

**Λωτκαν ιθ: ια - ιθ**

**Luke 19: 11 - 19**

**لوقا 19: 11 - 19**

Ερωτεμ δε εναι αφοραβοτοτ  
νζε οτπαροβλη εβε ζε νατζεντ πε  
ελεροτσαλμη οτοζ νατμενι πε ζε  
τμετορο ντε Φνορτ ναοτωνζ εβολ  
σατοτς πε.

Now, as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.

وَإذ كانوا يسمعونَ هذا عادَ فقالَ  
مثلاً لأنَّهُ كانَ قريباً منَ أُورُشَلِيمَ  
وَكانوا يظنُّونَ أنَّ مَلَكُوتَ اللَّهِ عَتِيدٌ  
أَنْ يظَهَرَ فِي الْحَالِ.

Πεχατ ογν ζε νε ορον οτρωμι  
νετzenhc ατγενατ εοτχωρα εσοηνοτ  
εβι νομμετορο νατ οτοζ ετασθο.

Therefore, He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.

فَقَالَ: «إِنْسَانٌ شَرِيفٌ الْجَنَسِ  
ذَهَبَ إِلَى كُورَةٍ بَعِيدَةٍ لِيَأْخُذَ لِنَفْسِهِ  
مُلْكاً وَيَرْجِعَ.

Εταμορτ δε εμμητ μβωκ ντατ  
αττ μμητ νεμνα νωοτ ετρω μμοζ

So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.'

فَدَعَا عَشْرَةَ عَبِيدَ لَهُ وَأَعْطَاهُمْ  
عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَأْجِرُوا  
حَتَّى آتِي.

ζε ἀριεβρωτ θεν ναι ψα ϻι.

Πεπολιτης δε ναυμοϻ υμοϻ πε  
οτοϻ ατορωρι νοτιρεβια σαφαροϻ  
υμοϻ ενζω υμοϻ ζε τενορευ φαι αν  
εορεεροτρο εϻρηι εζων.

Οτοϻ αρωπι εταρτασο εαϻβι  
νημετοτρο αρχοϻ εορομοϻϻ  
ενιεβιαικ ναι εταρϻ υπιζατ νωοϻ  
θινα ντερεμι ζε οϻ υμετιεβρωτ πε  
εταραιϻ.

Αϻι δε ηζε πιροτιτ ενζω υμοϻ  
ζε παβοιϻ ἀ πεκευνα αϻερ μητ  
νευνα.

Οτοϻ πεχαϻ ναϻ ζε καλωϻ πιβωκ  
εθνανεϻ εθβε ζε ακρωπι εκενροτ θεν  
θανκοϻζι ϻωπι εοτοντεκ ενϻϻι  
υμαϻ εζεν μητ υβακι.

Οτοϻ αϻι ηζε πιμαθ ϻνοϻϻ ενζω  
υμοϻ ζε παβοιϻ ἀ πεκευνα αϻερ τιοϻ  
νευνα.

Πεχαϻ δε οη υπαικετ ζε ϻωπι  
θωκ εζεν τιοϻ υβακι.

*Πιωοϻ φα Πεννοϻϻ πε ψα ενεϻ  
ητε ηι ενεϻ: αμην.*

But his citizens hated  
him, and sent a delegation  
after him, saying, ‘We will  
not have this man to reign  
over us.’

And so it was that when  
he returned, having received  
the kingdom, he then  
commanded these servants,  
to whom he had given the  
money, to be called to him,  
that he might know how  
much every man had gained  
by trading.

Then came the first,  
saying, ‘Master, your mina  
has earned ten minas.’

And he said to him,  
‘Well done, good servant;  
because you were faithful in  
a very little, have authority  
over ten cities.’

And the second came,  
saying, ‘Master, your mina  
has earned five minas.’

Likewise he said to him,  
‘You also be over five  
cities.’

*Glory be to God forever.*

وَأَمَّا أَهْلُ مَدِينَتِهِ فَكَأَنُوا يُبْغِضُونَهُ،  
فَأَرْسَلُوا وَرَاءَهُ سَفَرَةً قَائِلِينَ: لَا  
نُرِيدُ أَنْ هَذَا يَمْلِكَ عَلَيْنَا.

وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمُلْكَ، أَمَرَ  
أَنْ يُدْعَى إِلَيْهِ أَوْلِيَاءُ الْعَبِيدِ الَّذِينَ  
أَعْطَاهُمُ الْفِضَّةَ لِيَعْرِفَ بِمَا تَاجَرَ  
كُلُّ وَاحِدٍ.

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدَ مَنَّا  
رَبِحَ عَشْرَةَ أَمْنَاءٍ.

فَقَالَ لَهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ  
لَأَنَّكَ كُنْتَ أَمِينًا فِي الْقَلِيلِ فَلْيَكُنْ  
لَكَ سُلْطَانٌ عَلَى عَشْرِ مَدَنٍ.

ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدَ مَنَّا  
عَمِلَ خَمْسَةَ أَمْنَاءٍ.

فَقَالَ لَهُذَا أَيْضًا: وَكُنْ أَنْتَ عَلَى  
خَمْسِ مَدَنٍ.

*والمجد لله دائماً.*



**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπταβιβλίου Παύλου Πιὰποστολὸς**

<p>Παῦλος φῶβος ἡΠενβόιος Ἰησοῦς Χριστός: πιάποστολος ἐθαβευ: φῆετατῶαυ ἐπιβιωεννοῦφι ἡτε 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 إلى العبرانيين، بركته علينا آمين.</p>
<p><b>Ἑβραεὺς ζ': ιη - η: ιε'</b></p>	<p><b>Hebrews 11: 32 - 12: 2</b></p>	<p><b>العبرانيين 11 : 32 - 12 :</b></p>
<p>Ὅτοθ ἡταχος οη γε οῦ ἐξέμοῦνηκ ταρ ἐροί ἡξε πιχοῦ εἰφίρι εῶβε Σεδεον Βαράκ Σαμψωμ Ιεφθα Ιε Δαυιδ νεμ Σαμουηλ νεμ νικεῖπροφητης.  Πηετε ἐβωλ ζιτεν οἰναβτ αῦδρο ἐθανμετοῦρωοῦ: ἀνερωβ ἐτμεθυμι ἀτοτοῦ βι ἡνιωῦ: ἀτωωμ ἡρωοῦ ἡθανμοῦι.  Ἀτῶγεμ ἡτῶμ ἡτε οῦχρωμ: αῦφωτ ἐβωλ ζεν ρωοῦ ἡθανχηῖ: αῦχεμωμ ζεν ἡωωμ: αῦωπι εῦχορ ζεν πιπολεμοσ: ἀρῖκι ἡθανπαρευβολη ἡτε θανγεμωοῦ.  Ἀτῶι ἡξε θανθιωμ ἡνωρεμωοῦτ ἐβωλ ζεν οῦἀναστασις</p>	<p>And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets:  who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,  quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.  Women received their dead raised to life again. And others were tortured, not accepting deliverance,</p>	<p>وَمَاذَا أَقُولُ أَيْضاً لِأَنَّهُ يُعْزِيئِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ، وَبَارَاقِ، وَشَمْشُونِ، وَيَفْتَاخِ، وَدَاوُدَ، وَصَمُوئِيلَ، وَالْأَنْبِيَاءِ،  الَّذِينَ بِالإِيمَانِ قَهَرُوا مَمَالِكًا، صَنَعُوا بِرًّا، نَالُوا مَوَاعِيدَ، سَدَّوْا أَفْوَاهَ أَسْوَدِ،  أَطْفَأُوا قُوَّةَ النَّارِ، نَجَّوْا مِنْ حَدِّ السَّيْفِ، تَقَوَّوْا مِنْ ضَعْفٍ، صَارُوا أَشْدَاءَ فِي الْحَرْبِ، هَرَمُوا جُيُوشَ غُرَبَاءَ،  أَخَذَتْ نِسَاءً أَمْوَاتَهُنَّ بِقِيَامَةٍ وَأَخْرُوجَ عَذِّبُوا وَلَمْ يَقْبَلُوا النِّجَاةَ لِئَلَّا يَتَأَلَّوْا قِيَامَةً أَفْضَلَ.</p>

ΖΑΝΚΕΧΩΟΥΝΙ ΔΕ ΑΥΟΥΕΥΟΥΩΟΥΟΥ  
ΜΦΡΗΤ ΝΖΑΝΚΕΜΚΕΜ ΜΠΟΥΠΕΠ ΠΙΣΩΤ  
ΕΡΩΟΥ ΖΙΝΑ ΝΤΕ ΤΟΤΟΥ ΒΙ ΝΤΑΝΑΣΤΑΙΣ  
ΕΤΩΠΠ.

ΖΑΝΚΕΧΩΟΥΝΙ ΔΕ ΔΕΝ ΖΑΝΩΒΙ  
ΝΕΜ ΖΑΝΜΑΚΤΙΣΤΟΣ ΑΥΒΙ ΠΙΡΑ: ΕΤΙ ΔΕ  
ΝΕΜ ΖΑΝΚΕΝΑΥΖ ΝΕΜ ΖΑΝΥΤΕΚΩΟΥ.

ΑΥΖΙΩΝΙ ΕΧΩΟΥ ΑΥΒΑΚΟΥ  
ΝΕΒΑΥΟΥΡ ΑΥΕΡΠΙΡΑΖΙΝ ΜΜΩΟΥ ΑΥΜΟΥ  
ΔΕΝ ΠΩΤΕΒ ΝΤΕΗΤΙ ΑΥΜΟΥ ΔΕΝ  
ΖΑΝΜΕΛΩΤΗ ΔΕΝ ΖΑΝΥΑΡ ΜΒΑΕΜΠΙ  
ΕΥΕΡΔΑΕ ΕΥΖΕΧΩΩΧ ΕΥΒΙΜΚΑΖ.

ΠΑΙ ΕΤΕ ΝΑΡΕ ΠΙΚΟΣΜΟΣ ΜΠΩΑ  
ΜΜΩΟΥ ΑΝ ΠΕ: ΕΥΩΡΕΜ ΖΙ ΝΙΩΑΦΕΥ  
ΝΕΜ ΝΙΤΩΟΥ ΝΕΜ ΝΙΒΗΒ ΝΕΜ ΝΙΧΟΛ ΝΤΕ  
ΠΚΑΖΙ.

ΟΥΟΣ ΝΑΙ ΤΗΡΟΥ ΕΤΑΥΕΡΜΕΘΡΕ  
ΔΑΡΩΟΥ ΕΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖΤ ΜΠΟΥΒΙ  
ΜΠΩΟΥ.

ΕΑΦΧΟΥΟΥΤ ΙΣΧΕΝ ΨΟΡΠ ΝΧΕ  
ΦΝΟΥΤ ΔΑΤΕΗ ΝΟΥΖΩΒ ΕΦΩΠΠ  
ΕΘΒΗΤΕΝ ΖΙΝΑ ΝΣΕΥΤΕΜΧΩΚ ΕΒΟΛ  
ΑΤΒΝΟΥΝ.

ΕΘΒΕ ΦΑΙ ΖΑΡ ΑΝΟΝ ΖΩΝ ΕΟΥΟΝ  
ΟΥΒΗΠΙ ΝΤΑΙΜΑΙΗ ΧΗ ΕΖΡΗΙ ΕΧΩΝ ΝΤΕ  
ΖΑΝΜΑΡΤΥΡΟΣ ΕΑΝΧΩ ΝΣΩΝ  
ΜΜΕΤΒΑΣΙΖΗΤ ΝΙΒΕΝ ΝΕΜ ΦΝΟΒΙ ΕΤΟΖΙ

that they might obtain a better resurrection.

Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented.

of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise,

God having provided something better for us, that they should not be made perfect apart from us.

Therefore, we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race

وَآخَرُونَ تَجَرَّبُوا فِي هُزءٍ وَجَلْدٍ،  
ثُمَّ فِي قُبُودٍ أَيْضاً وَحَبْسٍ.

رُجِمُوا، نُشِرُوا، جُرِبُوا، مَاتُوا قَتْلًا  
بِالسَّيْفِ، طَافُوا فِي جُلُودٍ غَنَمٍ  
وَجُلُودٍ مِعْزَى، مُعْتَازِينَ مَكْرُوبِينَ  
مُدْلِينَ،

وَهُمْ لَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ  
تَانِيهِينَ فِي بَرَارِيٍّ وَجِبَالٍ وَمَغَايِرَ  
وَشَفُوقِ الْأَرْضِ.

فَهُؤُلَاءِ كُلُّهُمْ، مَشْهُودًا لَهُمْ  
بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ،

إِذْ سَبَقَ اللَّهُ فَنظَرَ لَنَا شَيْئًا أَفْضَلَ،  
لِكَيْ لَا يَكْمُلُوا بِدُونِنَا.

لِذَلِكَ نَحْنُ أَيْضاً إِذْ لَنَا سَحَابَةٌ مِنْ  
الشَّهُودِ مَقْدَارُ هَذِهِ مُحِيطَةٌ بِنَا،  
لِنَطْرُخَ كُلَّ ثِقَلٍ وَالْخَطِيئَةَ الْمُحِيطَةَ  
بِنَا بِسُهُولَةٍ، وَلِنَحَاضِرَ بِالصَّبْرِ فِي  
الْجِهَادِ الْمَوْضُوعِ أَمَامَنَا.

ἐρατὴ ἐρον ἐμαυτῶ ἐβολὴ εἶπεν  
 οὐχὶ ἵππομονη μαρενδοξί θεν πιάτων  
 εἵχησαν ἐδῆρι.

Ἐνδοξῶτ ἐπαρχησος ἵτε φηναεῖ  
 νεμ πρεφχωκ Ἰησοῦς φαι ἔτε ἠτῶεβιῶ  
 ἠπιραῶι εἵχη δαχωφ ἀφάμονι ἠτοτῶ  
 ἠοῦστατροσ ἀφερκαταφρονιῖ ἠπῶπι  
 ἀφθεμει σαοῖνιναμ ἠπιθρονος ἵτε  
 φηνοῖτ.

*Πρῶτος γὰρ νεμωτεν νεμ  
 τῆρινη ἐνσοπ: χε ἀμην ἐσεῶωπι.*

that is set before us,

looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

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

نَاطِرِينَ إِلَى رَئِيسِ الْإِيمَانِ  
 وَمُكَمِّلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ  
 السُّزُورِ الْمَوْضُوعِ أَمَامَهُ احْتَمَلَ  
 الصَّلِيبَ مُسْتَهِينًا بِالْخِزْيِ، فَجَلَسَ  
 فِي يَمِينِ عَرْشِ اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολὴ θεν ῥεπιστολῆ  
 ἵτε πενιωτ Ἰακωβος. Ἀμην.  
 Παμενρατ.

**Ἰακωβος εἶ: θ - κ**

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

**James 5: 9 - 20**

الكاثوليكون من رسالة معلمنا  
 يعقوب الرسول، بركته المقدسة  
 تكون معنا. آمين. يا احباي.

**يعقوب 5: 9 - 20**

Ἐπερὶ ἀλλοῶ δα νετενῆρνοῦ  
 νασνηοῦ εἵνα ἠτοῦῶτεμ ῥεπα  
 ἔρωτεν: εἵππε ἱε πρεφῥεπα εἶρε  
 ἐρατῶ εἵρεν ηἱρωοῦ.

Ἐἵ ἠοῦσμοτ ῶτεν νασνηοῦ ἵτε  
 οῦμετρεφῶεπιδίσι νεμ ῥεμετρεφῶοῦ  
 ἵηητ ἵτε ηἱπροφηηησ ηηεταῦσαχι  
 θεν φηραν ἠπῶοις.

Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

My brethren, take the prophets, who spoke in the name of The Lord, as an example of suffering and patience.

لَا يَبْنَ بَعْضُكُمْ عَلَى بَعْضِ أَيَّهَا  
 الْإِخْوَةَ لئَلَّا تُدَانُوا. هُوَذَا الدَّيَّانُ  
 وَاقِفٌ قُدَّامَ الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِأَحْتِمَالِ  
 الْمَشَقَّاتِ وَالْأَنَاءِ، الْأَنْبِيَاءِ الَّذِينَ  
 تَكَلَّمُوا بِاسْمِ الرَّبِّ.

Θηππε τε νε ρμακαριζιν  
 νηηεταγαμοι ντοτοτ: αρετενσωτεμ  
 ζαρ ετζεπομοι ντε ιωβ: οτοζ πιζωκ  
 ντε Πβοις αρετεννατ εροϋ: ζε  
 ογνιϋτ ηγανθημαδτ εμαϋω πε Πβοις  
 οτοζ ογρεϋωτ ηζητ πε.

Ηγωορπ ηζωβ νιβεν ναςνηοτ  
 μηπερεδαναϋ οτδε εζρεν τφε οτδε  
 εζρεν πικαζι οτδε κεδαναϋ: μαρε  
 πετενσαζι δε ερ οταδα δα μημον  
 μημον: ζινα ητετενηϋτεμϋωπι δα  
 οτδαπ.

Ιςζε δε οτον οται βιδici ζεν θηνοτ  
 μαρεϋερπροσεϋχεσθε: φη δε ετογνοϋ  
 ηζητ μαρεϋψαλιν.

Ιςζε δε οτον οται ϋωνι ζεν θηνοτ  
 μαρεϋμοτ η ενιπρεσβυτεροσ ητε  
 ηεκκλησια οτοζ μαροτωβη εζωϋ:  
 εαταδσϋ ηογνεη ζεν Φραν μηΠβοις.

Οτοζ ερε ητωβη ητε φηαζτ  
 εϋενοζεμ μηθεθομοκζ οτοζ  
 εϋετογνοϋ ηζε Πβοις: οτοζ καν  
 εϋωπι αϋιρι ηζαννοβι εϋεχατ ναϋ  
 εβολ.

Οτωνησ ογν ητετεννοβι εβολ  
 ηηετενηροτ: οτοζ τωβη εζεν  
 νετενηροτ ζοπωσ ητετενοτσαι: οτον

Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by The Lord, that The Lord is very compassionate and merciful.

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes” be “Yes,” and your “No,” “No,” lest you fall into judgment.

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of The Lord.

And the prayer of faith will save the sick, and The Lord will raise him up. And if he has committed sins, he will be forgiven.

Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

هَا نَحْنُ نُطَوِّبُ الصَّابِرِينَ. قَدْ سَمِعْتُمْ بَصِيرَ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرَ الرَّحْمَةِ وَرَوْوْفٍ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِقَسَمٍ آخَرَ. بَلْ لِنَتَكُنْ نَعْمَكُمْ نَعَمٌ وَلَا لَكُمْ لَا، لِنَلَّا تَقْعُوا تَحْتَ دَيْئُونَةٍ.

أَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَاتٌ؟ فَلْيُصَلِّ. أَمْسُرُورٌ أَحَدًا؟ فَلْيُرْتِلْ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شُبُوحَ الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ بِرَيْتِ بِاسْمِ الرَّبِّ.

وَصَلَاةُ الْإِيمَانِ تَشْفِي الْمَرِيضَ وَالرَّبُّ يَرْفَعُهُ، وَإِنْ كَانَ قَدْ فَعَلَ خَطِيئَةً تُغْفَرُ لَهُ.

اعْتَرَفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَّاتِ، وَصَلُّوا لِبَعْضِكُمْ لِأَجْلِ بَعْضٍ لِكَيْ تَشْفَوْا. طَلِبَةُ الْبَارِ تَقْتَدِرُ كَثِيرًا فِي فِعْلِهَا.

οἰκτιροῦν ἡμᾶς ὅτι οὐκ ἔστιν ἡμεῖς ὡς οἱ ἄγγελοι  
ἐσμεν.

Ἡλίας νε ὄρωμι ζωει πε  
ἠρεσῶμεν καὶ ἠπενρητ ὄρος αἰτωβει  
ἠνοῦ ἠπροσευχη ἔωτε μὲρ τῆς ζωῆς  
βίβειν πικαρι ὄρος ἠπερ ζωῆς ἠψομτ  
ἠρομπι νεμ σοῦτ ἠάβοτ.

Ὁρος αἰτωβει οἰκτιροῦν ἡμᾶς  
ἠνοῦ ἠμὲρ ζωῆς ὄρος ἠπικαρι ρωτ  
αἰτῆ ἠπερ ὄρος.

Ἡσῆνοῦ ἔωπι ἠρεσῶμεν ὄρος ἠδεν  
ἠνοῦ σωρεμ ἔβωλ βὰ φῶμιτ ἠτε  
ἠμεθῶμι ὄρος ἠτερετασθῶμ ἠζε ὄρος.

Ἡρεσῶμεν ἠζε φῆσθῶμασθῶ  
ἠνοῦ ἠρερενοβι ἔβωλ βὰ φῶμιτ ἠτε  
τερεπλᾶνη γε ἠῆνοσῶμε ἠτερεψῆχη  
ἔβωλ ἠδεν φῶμιτ: ὄρος ἠῆνοσῶμε ἔβωλ  
ἔξεν ὄρος ἠνοβι.

*Ἡσῆνοῦ ἠπερ μὲρ πικοςμος  
ὄρος ἠηετωπι ἠδεν πικοςμος:  
πικοςμος ἠσῆνοβι νεμ τερεπῆσθῶμα: φῆ  
δε εἰτιρὶ ἠφῶσῶμ ἠφῆνοῦτ ἠῆνοσῶπι  
ωα ἔνεε: ἠμῆν.*

Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.

And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Brethren, if anyone among you wanders from the truth, and someone turns him back,

let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

*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.*

كَانَ إِيلِيَّا إِنْسَانًا تَحْتِ الْأَلَامِ مِثْلَنَا،  
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَرُ، فَلَمْ  
تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ  
وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّيْتُ أَيْضًا فَأَعْطَتِ السَّمَاءُ  
مَطَرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا.

أَيُّهَا الْإِخْوَةَ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ  
عَنِ الْحَقِّ فَرُدَّهُ أَحَدًا.

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالٍ  
طَرِيقِهِ يُخَلِّصُ نَفْسًا مِنَ الْمَوْتِ،  
وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.

*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 ποτςμον εσοταβ ωωπι νευαν. 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 الأطهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.</p>
<p><b>Πραξις ιη: κδ - ιθ: ε</b></p>	<p><b>Acts 18: 24 - 19: 6</b></p>	<p><b>أعمال 18: 24 - 19: 6</b></p>
<p>He οτον οριονδαι δε επεφραν πε Απελλης εοτρευρακοτ πε δεν πεφθενος εοτρωμι πε ηλσικος εαφερκατανταν εεφεσος εοτονωχομ υμοφ δεν ηιτραφη.</p>	<p>Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.</p>	<p>ثُمَّ أَقْبَلَ إِلَى أَفْسَسٍ يَهُودِيٌّ اسْمُهُ أَبْلُوسٌ إِسْكَانْدَرِيٌّ الْجَنَسِ رَجُلٌ فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.</p>
<p>Φαι δε νε ατερκατηχιν υμοφ επιμωιτ ητε Πβοις οτοφ ναφδην δεν πιπνευμα: ναφσαχι οτοφ ναφτςβω δεν οτταχρο εοβε Ιησοτς επωμς υμαγατφ ητε Ιωαννης ετεφωοτη υμοφ.</p>	<p>This man had been instructed in the way of The Lord; and being fervent in spirit, he spoke and taught accurately the things of The Lord, though he knew only the baptism of John.</p>	<p>كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ. وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ. عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطْ.</p>
<p>Φαι δε αφερηητς ηοτονηφ εβολ δεν φτναδωτη: εταφωτεμ δε εροφ ηξε Πρισκνλλα νεμ Ακνλας αφωοπεφ ερωοτ: οτοφ αφταμοφ δεν οτταχρο εοβε πιμωιτ ητε Φνοτφ.</p>	<p>So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.</p>	<p>وَإِبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا سَمِعَهُ أَكِيْلَا وَپَرِيسْكَلَا أَخَذَاهُ إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ بِأَكْثَرِ تَدْقِيقٍ.</p>
<p>Εφωτωφ δε ει εβολ ετΑχαια ατφεροτοτ ναφ ηξε ηιςνηοτ αφςδαι ηνημαθηης χε ησεφωοπεφ ερωοτ: φαι δε εταφι αφεροηοφρι εμαφω ηνηεταφναητφ εβολ ριτεν πιεμοτ.</p>	<p>And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace;</p>	<p>وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى أَخَايَا كَتَبَ الْإِخْوَةُ إِلَى التَّلَامِيذِ يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّذِينَ كَانُوا قَدْ آمَنُوا.</p>

Ἡραρσοῖ ταρ ἠηλοῦδαι ᾔθεν  
οὔταρπο ἠοῦωνε ἐβὼλ εἰταμο  
ἠμωον ἐβὼλ εἰτεν ηἰσραφι κε  
Πιχριστος πε ἱησοῦς.

Ἀσῶπι δε ἐρε Ἀπελλης ᾔθεν  
Κορινθος Παῦλος δε ἐταρσεν ηἰμα  
εἰσαῖῳωι εἰρεῖ εἰς εἰσος οὔος  
αἰσι ηἰηανηαθηης.

Πεχαρ δε ἠωῦ κε ἀν ἄρετενδῖ  
ἠΠιπνεῦμα εἰοῦαβ ἐταρετενηαῖ:  
ἠῆωῦ δε πεχωῦ ἠαῖ κε ἀλλὰ οὔδε  
ἠπενσωτεμ ρω κε οὔον οὔΠνεῦμα  
εἰοῦαβ ῳοπ.

Ἡοῦ δε πεχαρ ἠωῦ κε ἐταρεῦς  
θηνοῦ οὔη εἰοῦ: ἠῆωῦ δε πεχωῦ ἠαῖ  
κε ἐπιωῦς ἠτε ἱωαννης.

Παῦλος δε πεχαρ κε ἱωαννης  
μεν αἰῖωῦς ᾔθεν οὔμωῦ ἠμετανοῖα  
ἠπιλαος εἰσῶ ἠμος εἰνα ἠσεναῖῖ  
ἐφῆθηνοῦ μενεσῶῖ ἐτε ἱησοῦς  
Πιχριστος πε.

Εἰταρσωτεμ δε ἀνδῖωῦς ἐφῆραν  
ἠΠβοῖς ἱησοῦς.

Οὔος ἐτα Παῦλος χα ριχ ἐχωῦ  
αἰῖ ἐρηῖ ἐχωῦ ἠκε Πιπνεῦμα  
εἰοῦαβ: ἠαρσαῖ δε ᾔθεν εἰανηας οὔος  
ἠαῖεἰπροφητεῖν.

for he vigorously  
refuted the Jews publicly,  
showing from the Scriptures  
that Jesus is the Christ.

And it happened, while  
Apollos was at Corinth, that  
Paul, having passed through  
the upper regions, came to  
Ephesus. And finding some  
disciples,

he said to them, “Did  
you receive the Holy Spirit  
when you believed? So they  
said to him, we have not so  
much as heard whether  
there is a Holy Spirit.”

And he said to them,  
“Into what then were you  
baptized?” So they said,  
Into John's baptism.

Then Paul said, John  
indeed baptized with a  
baptism of repentance,  
saying to the people that  
they should believe on Him  
who would come after him,  
that is, on Christ Jesus.

When they heard this,  
they were baptized in the  
name of The Lord Jesus.

And when Paul had laid  
hands on them, the Holy  
Spirit came upon them, and  
they spoke with tongues and  
prophesied.

لَا تَهُ كَانِ بِأَشْتَدَادٍ يُفْحِمُ الْيَهُودَ  
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَ فِيمَا كَانَ أَبْلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَاَزَ  
فِي النُّوَاحِي الْعَالِيَةِ جَاءَ إِلَى  
أَفَسُسَ. فَأَدَّ وَجَدَ تَلَامِيذًا.

سَأَلَهُمْ: «هَلْ قَبِلْتُمْ الرُّوحَ الْقُدُسَ  
لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ: «وَلَا سَمِعْنَا  
أَنَّهُ يُوجَدُ الرُّوحَ الْقُدُسَ.»

فَسَأَلَهُمْ: «فِيمَاذَا اعْتَمَدْتُمْ؟»  
فَقَالُوا: «بِمَعْمُودِيَّةِ يُوْحَنَّا.»

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ  
بِمَعْمُودِيَّةِ التَّوْبَةِ قَانِلًا لِلشَّعْبِ أَنَّ  
يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ  
بِالْمَسِيحِ يَسُوعَ.»

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ  
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ  
الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّوْا  
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

Πισαχι δε ἴτε Πβοις ἐρεῖλαι οροσ  
ἐρεῖλαι: ἐρεῖμασι οροσ ἐρεῖταχρο:  
δεν ἴαγια ἠεκκλήνια ἴτε Φνορῆ:  
ἀμην.

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

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

## Synaxarium of Amshir 15

سنكسار اليوم الخامس عشر من شهر أمشير

1. The Departure of St. Paphnoute (Paphnotius), the Monk
2. The Martyrdom of the Righteous Zechariah the Prophet, the Son of Berechiah, the Son of Iddo
3. The Martyrdom of Abba Bigoul (Pigol), the Priest
4. The Consecration of the First Church Dedicated for the Forty Martyrs of Sebaste

1. نياحة القديس بفتوتيوس الراهب
2. استشهاد الصديق زكريا النبي ابن براخيا ابن عدو
3. استشهاد القديس أبا بيجول القس
4. تكريس أول كنيسة للأربعين شهيداً الذين استشهدوا في سبسطية

### 1. The Departure of St. Paphnoute (Paphnotius), the Monk

On this day, the ascetic monk St. Paphnoute (Paphnotius), departed. This holy father became a monk in one of the monasteries of Upper Egypt. He lived a holy life to the point that they looked to him more as an angel than a human.

He enjoyed much the company of the blessed spirits of the saints, as he had a great favor before God in his prayers. He attracted many to the monastic life.

The grace of God inspired him to travel to the inner wilderness to meet the fathers the anchorites, and record their biographies. He rose up and walked many days in the wilderness and suffered many hardships on his way. The angel of The Lord appeared to him often to encourage and strengthen him until he finally reached where the fathers the anchorites dwelled.

He saw many of them, among those well known were Anba Timothy and Anba Nofer (Onnuphrius). St. Paphnoute was the one to shroud Anba Nofer and bury him.

He longed for the life of the anchorites and desired to remain there, but Anba Nofer told him that this was not the will of God for him. But he had to return back to his monastery and to inform the brothers of what he saw and heard for the benefit of the monks and those seeking the path of righteousness. Consequently, after the departure of Anba Nofer, the palm tree that he fed on its fruits fell

1. نياحة القديس بفتوتيوس الراهب في مثل هذا اليوم تنجح القديس بفتوتيوس الراهب. ترهب هذا القديس في أحد أديرة الصعيد وعاش حياة مقدسة حتى أنهم كانوا ينظرون اليه كملك أكثر منه كإنسان. وكان يسعد كثيراً بملازمة الأرواح الطوباوية. كما كانت له دالة عظيمة في صلواته لدي الله، وقد جذب الكثيرين إلى طريق الرهبة والنسك.

حركته نعمة الله للدخول إلى البرية لينظر الآباء السواح ويتعرف على سيرة حياتهم. فقام ومشى في البرية أياماً كثيرة ولاقي متاعب جمة في الطريق. وكان يظهر له ملك الرب يشدده ويقويه حتى وصل أخيراً إلى أماكن الآباء السواح ورأى كثيرين منهم، أشهرهم الأنبا تيموثاوس السائح والأنبا نوفر الذي كفنه القديس بفتوتيوس ودفنه.

استهوته حياة السياحة، فأراد البقاء هناك ولكن القديس أنبا نوفر أعلمه أن ليست هذه مشيئة الله بالنسبة له، ولكن عليه أن يرجع إلى بريته ويخبر الأخوة بما رآه وسمعه لينتفع الرهبان وسالكي طريق الفضيلة. وفعلاً بعد نياحة أبي نوفر، سقطت النخلة التي كان يقتات منها وجفت عين الماء وانهارت المغارة، فرجع القديس



down, and the spring of water dried up and the cave that he lived in collapsed, so St. Paphnoute returned sorrowful.

He persevered in the life of asceticism and worship. Finally, the angel of The Lord appeared to him and called upon him to depart to the eternal habitations. The brothers gathered around him and listened to many useful sayings from him, and then he delivered up his pure soul.

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

## 2. The Martyrdom of the Righteous Zechariah the Prophet, the Son of Berechiah, the Son of Iddo

On this day also, the righteous prophet Zechariah, the son of Berechiah, the son of Iddo, one of the twelve Minor Prophets, was martyred. He was from the tribe of Levi, and was born in the land of Gilead. His father's name was Berechiah, who died young, so the prophet was named after his grandfather Iddo.

He was exiled to the land of the Chaldeans. In exile, he prophesied, in the second year of King Darius, about 520 BC. After the king had allowed the men of Judah to return to Jerusalem, the prophet's message was centered on strengthening the frail determination of the people to behave with the spirit of godliness and rebuild the temple.

He then uncovered the glorious future of Jesus Christ, who emanated hope in them after the destruction of Jerusalem and the cities of Judah during the period of exile, which lasted for seventy years.

He also prophesied about the incarnation of the Word in the midst of Zion (Zechariah 2: 10); His triumphant entrance into Jerusalem (Zechariah 9: 9); betraying Him with thirty pieces of silver (Zechariah 11: 12); the piercing of His hands (Zechariah 13: 6); the darkness during crucifixion (Zechariah 14: 6); piercing Him with the spear (Zechariah 12: 10); the scattering of the disciples (Zechariah 13: 7); and His sending of the Holy Spirit (Zechariah 14: 8 - 11).

When the Jews became angry from the admonishing of this prophet, they conspired against him and killed between the altar and the temple, as the Savior had told the Scribes and the Pharisees, "that on you may come all the righteous blood shed on the earth, from the blood of the righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar" (Matthew 23: 35).

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

## 3. The Martyrdom of Abba Bigoul (Pigol), the Priest

بفنونتيوس حزينا.  
ثاير القديس على حياة النسك والصلاة،  
وأخيراً ظهر له ملاك الرب ودعاه للانطلاق  
إلى المظالم الأبدية. فأجتمع حوله الأخوة  
وسمعوا منه أقوالاً نافعة، ثم فاضت روحه  
الطاهرة.  
بركة صلواته فلتكن معنا. آمين.

2. استشهاد الصديق زكريا النبي ابن  
براخيا ابن عدو  
وفيه أيضاً تنبأ القديس زكريا النبي ابن  
براخيا ابن عدو، أحد الاثني عشر نبياً  
الصغار. وُلِدَ هذا النبي في ارض جلعاد، من  
سبط لاوي. اسم أبيه براخيا (براشيا) الذي  
مات شاباً، فسمى النبي باسم جده عدو.  
سبي إلى ارض الكلدانيين. وتنبأ هناك في  
السنة الثانية لملك داريوس، نحو سنة  
520 ق.م. وبعد أن سمح الملك لرجال  
يهوداً بالعودة إلى اورشليم، فكانت رسالته  
تركز على تشجيع عزائم الشعب الضعيفة  
ليسلخوا بروح التقوى ويعيدوا بناء الهيكل.  
ثم كشف المستقبل المجيد في المسيح  
يسوع الذي يبعث فيهم الرجاء، بعد خراب  
اورشليم ومدن يهوذا أثناء فترة السبي  
التي دامت سبعين عاماً.  
كما تنبأ عن تجسد الكلمة في وسط صهيون  
(زكريا 2: 10)، ودخوله اورشليم منتصراً  
(زكريا 9: 9) وبيعه بثلاثين من الفضة  
(زكريا 11: 12) وثقب يديه (زكريا 13: 6)  
وحدوث الظلمة (زكريا 14: 6) وطعته  
بالحرية (زكريا 12: 10) وتشنت التلاميذ  
(زكريا 13: 7) وارسال الروح القدس  
(زكريا 14: 8 - 11).  
ولما اغتاز اليهود من توبيخ هذه النبي،  
تحالفوا عليه وقتلوه بين الهيكل والمذبح.  
وبذلك يكون هو المقصود بقول المخلص  
للكتبة والفريسيين "لكي يأتي عليكم كل دم  
زكي سفك على الأرض، من دم هابيل  
الصديق إلى دم زكريا بن برخيا الذي  
قتلتموه بين الهيكل والمذبح" (متى 23: 35).  
بركة صلوات هذا النبي فلتكن معنا. آمين.

3. استشهاد القديس أبا بيجول القس

On this day also of the year 21 of the martyrs, 305 AD, Abba Bigoul the priest, was martyred. This saint was born in Upper Egypt, and for his piety and good conduct, they ordained him a priest. His emphasis was on exhorting the people, teaching them, and confirming them in the faith.

When he heard about the torment of the Christians, he went to Alexandria where he met a saint with the same name, whose name was Bigoul the soldier, during his torture. They seized Abba Bigoul the priest and handed him to the commander Closianus, who tortured and then imprisoned him. When Armanius became the governor of Alexandria, they brought Abba Bigoul the priest before him. He confessed The Lord Christ, with conviction.

Henceforth, the governor ordered to scourge and severely torture him, which he endured with peace and serenity. The Lord performed some miracles by his hands, which the governor attributed to witchcraft, and told the saint, "O teacher of magic, why not abandon your witchcraft and worship the gods? For the One that you rely on, cannot save you from my hands this time." Armanius the governor ordered to crush him with the Hinbazeen and then placed him on an iron bed, with a blazing fire under it. Finally, he ordered to behead him.

The saint said, "Now my joy has been completed and fulfilled my priesthood, for I have served The Lord for forty years for the sake of this hour." The sword's man came forward and beheaded him, and thus he received the crown of martyrdom.

A church after his name still exists in the village of Talah, west of the city of El-Menia (this church carries the names of the two saints Abba Bigoul the priest and St. Bigoul the soldier, for both of them are of the same village).

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

#### 4. The Consecration of the First Church Dedicated for the Forty Martyrs of Sebaste

On this day also, the church celebrates the commemoration of the consecration of the church of the forty martyrs who were martyred in Sebaste by the hands of Emperor Licinius. It was the first church that had been built after their names, where their bodies were located in Sebaste. St. Basil the Great consecrated it. He also wrote their biographies and established a great feast day for them

وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهد القديس أبابا بيجول القس. وُلِدَ هذا القديس بصعيد مصر، ولتقواه وسيرته الصالحة رسموه قساً. فأهتم بوعظ الشعب وتعليمه وتثبيته على الإيمان.

ولما سمع عن تعذيب المسيحيين، مضى إلى الإسكندرية، وهناك التقى بقديس بنفس الاسم، اسمه بيجول الجندي أثناء تعذيبه، فقبضوا على أبابا بيجول القس وسلموه للوالي كلوسيانوس، فعذبه وأودعه السجن.

ولما استلم أرمانوس الولاية على الإسكندرية، أوقفوا القديس أمامه، فاعترف بالسيد المسيح وأظهر ثباتاً. عندئذ أمر الوالي أن يُجَلدَ ويُعذَّب بشدة، فاحتمل بهدوء وسكينة، وقد أجرى الله على يديه بعض المعجزات، فنسبها الوالي للسحر، وقال له: "يا معلم السحرة، أما تترك سحرك وتسجد للآلهة لأن الذي أنت متكل عليه لن يقدر أن يخلصك من يدي هذه المرة". أجابه القديس: "إلى متى تهين روح الله. كُفَّ عن هذا". فأمر أرمانوس الوالي أن يُعصر بالهنابزين ويوضع على سرير حديد تحته نار. وأخيراً أمر بقطع رأسه. فقال القديس: "الآن قد كمل فرحي وأتممت كهنوتي، فلي اليوم أربعون سنة أخدم الرب لأجل هذه الساعة". فتقدَّم السيَّاف وقطع رأسه ونال إكليل الشهادة. وما زالت توجد كنيسة باسمه بقرية تلة غربي مدينة المنيا (الكنيسة المذكورة باسم القديسين أبابا بيجول القس وأبابا بيجول الجندي وكلاهما من أبناء القرية). بركة صلواته فلتكن معنا. آمين.

4. تكريس أول كنيسة للأربعين شهيداً الذين استشهدوا في سبسطية وفيه أيضاً تعيد الكنيسة بتذكار تكريس كنيسة الأربعين شهيداً الذين استشهدوا في سبسطية على يد ليكنيوس قيصر. وهي أول كنيسة بنيت على اسمهم وبها أجسادهم بسبسطية. وقام بتكريسها القديس باسيليوس الكبير وهو الذي كتب

in this day.  
 May the blessing of their prayers be with us all. Amen.  
 And glory be to God, now and forever. Amen.

تاريخهم وثبت لهم عيداً عظيماً في مثل هذا  
 اليوم.  
 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 ρ̅α: ι, ι̅α	Psalm 92: 12, 13	مزمور 91: 10، 11
<p>Πι̅θμη εϑ̅εφ̅ιρι ἠ̅φ̅ρη† ἠ̅πιβ̅ενι:                      ο̅ρο̅ς εϑ̅ε̅ ἄ̅ψ̅αι ἠ̅φ̅ρη† ἠ̅πι̅ϱ̅εν̅σι̅ϑ̅ι̅ ἡ̅τε                      πι̅λιβ̅αν̅ο̅ς: η̅η̅ε̅τ̅ρη† ϑ̅εν̅ π̅η̅ι ἠ̅Π̅β̅ο̅ι̅ς:                      ο̅ρο̅ς ε̅ν̅φ̅ο̅ρι̅ ἑ̅β̅ο̅λ̅ ϑ̅εν̅ η̅ια̅τ̅λη̅νο̅υ̅ ἡ̅τε                      π̅η̅ι ἠ̅Π̅εν̅νο̅υ̅†. Ἀ̅λ̅λ̅η̅λο̅υ̅ι̅ᾶ.</p>	<p>The righteous shall flourish like a palm tree. He shall grow like a cedar in Lebanon. Those who are planted in the house of The Lord shall flourish in the courts of our God. Alleluia.</p>	<p>الصديق كالنخلة يزهر. وكمثل أرز                      لبنان ينمو. مغروسين في بيت                      الرب. في ديار إلهنا يزهرون.                      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>Ο̅τ̅ᾶ̅η̅α̅ς̅η̅ω̅ς̅ι̅ς̅ ἑ̅β̅ο̅λ̅ ϑ̅εν̅                      πι̅ε̅τ̅ᾶ̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅τ̅α̅β̅ κ̅α̅τ̅α̅ λ̅ο̅υ̅κ̅α̅ν̅                      ἁ̅ς̅ι̅ο̅υ̅.</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>λ̅ο̅υ̅κ̅α̅ν̅ ι̅β̅: ἁ̅β̅ - ἁ̅δ̅</p>	<p>Luke 12: 32 - 44</p>	<p>لوقا 12: 32 - 44</p>
<p>Ἰ̅π̅ε̅ρ̅ε̅ρ̅ε̅θ̅ο̅υ̅† π̅ι̅κ̅ο̅υ̅ς̅ι̅ ἡ̅ν̅ο̅ς̅ι̅ ϑ̅ε̅                      ἁ̅ϑ̅ῆ̅μα† ἡ̅ς̅ε̅ π̅ε̅τ̅ε̅ν̅ι̅ω̅τ̅ ἑ̅† ἡ̅ω̅τ̅ε̅ν̅                      ἡ̅†μ̅ε̅τ̅ο̅υ̅ρ̅ο̅.</p>	<p>“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.</p>	<p>«لَا تَخَفْ أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ                      آبَاكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلْكَوَتَ.</p>

Ὡς πετενηπαρχοντα ἐβολ  
μηιτοῦ ἐθμετηνατ μαθαμιὸ νωτεν  
ἠθανὰσονὶ ἠπατερὰπας ἠνοταρο  
ἠαθμοῦνηκ ἠεν νιφηοῦνὶ πιμα ἔτε  
ἠπαρε ρεφβιοῦνὶ ἠωντ ἔροϋ οῦδε  
ἠπαρε ρολι τακοϋ.

Πιμα γαρ ἔτε πετενηπαρχοντα ἠμοϋ  
εφἔγωπι ἠματ ἠξε πετενηπαρχοντα.

Μαροῦγωπι εφἔθηκ ἠξε πετενηπαρχοντα  
οῦροζ πετενηπαρχοντα εφἔμοζ.

Οῦροζ ἠνωτεν ρωτεν ἔρετενηπαρχοντα  
ἠεανρωμι εφἔροῦτ ἐβολ ἠατῆη  
ἠποῦνβοις ἠε αφἔνα ἠοῦν ἠἠνατ ἐβολ  
ἠεν πιροπ ρινα αφἔγανὶ ἠτεφκολε  
σατοτοῦ ἠσελῶων ἠαφ.

Ὡσὸν ἠατοῦ ἠνιἔβιαικ ἔτε ἠματ  
ἠητε αφἔγανὶ ἠξε ποῦνβοις  
ἠτεφξεμοῦ εφἔρηκ: ἠμην ἠξω ἠμοϋ  
ἠωτεν ἠε ἔναδοκε οῦροζ  
ἠτεφἔροῦρωτεβ οῦροζ ἠτεφῶζι ἔρατϋ  
ἠτεφἔμωπι ἠμωοῦ.

Καν αφἔγανὶ ἠεν ἠματῆνοῦτ καν  
αφἔγανὶ ἠεν ἠματῆμοῦτ ἠοῦτερω οῦροζ  
ἠτεφξεμοῦ εφἔρι ἠπαρητ ἠοῦνἠατοῦ  
ἠνιἔβιαικ ἔτε ἠματ.

Φαι δε ἠριἔμι ἔροϋ ἔναρε πινεβη  
ἔμι ἠε ἠεν αϋ ἠοῦνοῦ ἔρηνοῦ ἠξε

Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.

For where your treasure is, there your heart will be also.

Let your waist be girded and your lamps burning;

and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.

Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.

And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.

But know this, that if the master of the house had known what hour the thief would come, he would have

بيعوا ما لكم وأعطوا صدقة. اعملوا لكم أكياساً لا تفنى، وكنزاً لا ينفد في السموات حيث لا يقرب سارق ولا يبلي سوس.

لأنه حيث يكون كنزكم هناك يكون قلبكم أيضاً.

لنكن أحقاؤكم ممنتقة وسررجم موقدة.

وأنتم مثل أناس ينتظرون سيدهم متى يرجع من العرس حتى إذا جاء وقرع يفتحون له للوقت.

طوبى لأولئك العبيد الذين إذا جاء سيدهم يجدهم ساهرين. الحق أقول لكم إنه يتمنطق ويتكلمهم ويتقدم ويخدمهم.

وإن أتى في الهزيع الثاني أو أتى في الهزيع الثالث ووجدهم هكذا فطوبى لأولئك العبيد.

وإنما اعلموا هذا: أنه لو عرف رب البيت في أية ساعة يأتي السارق لسهر ولم يدع بيته ينقب.

παραβουλι παραρρωις πε οροζ  
παρναχαζ αν πε ερωατς επεφμη.

Οορζ νθωτεν ζωτεν ψωπι  
ερετενεβτωτ ζε ζεν ρορνορ  
ετετενεωορν υμοο αν ερνηορ νζε  
Πωρηι υΦρωμι.

Πεζε Πετροο δε παρ ζε Πβοιοο  
ακζω νται παραβολη παν ψωαν ακζω  
υμοο νορρον νιβεν.

Οορζ πεζε Πβοιοο ζε νιμ ζαρα πε  
πιπιτοο νοικονομοο οορζ νσαβε  
φνετε περβοιοο παχαζ εζεν νερεβιαικ  
ζε ντερεφ ντορρε νωορ ζεν πεχορ  
ντηοο.

Ωορνιατεφ υπιβωκ ετε υμαρ  
φνετε αρωανι νζε περβοιοο ντερεζεμ  
εφρι υπαρηφ.

Παφμηι ρζω υμοο νωτεν ζε  
ερπαχαζ εζεν πετενταφ τηρορ.

*Πωορ φα Πεννορφ πε ψα ενεζ  
ντε νι ενεζ: λμηι.*

watched and not allowed his  
house to be broken into.

Therefore, you also be  
ready, for the Son of Man is  
coming at an hour you do  
not expect.”

Then Peter said to Him,  
“Lord, do You speak this  
parable only to us, or to all  
people?”

And The Lord said,  
“Who then is that faithful  
and wise steward, whom his  
master will make ruler over  
his household, to give them  
their portion of food in due  
season?”

Blessed is that servant  
whom his master will find  
so doing when he comes.

Truly, I say to you that  
he will make him ruler over  
all that he has.

*Glory be to God forever.*

فكونوا أنتم إذا مسنعين لآته في  
ساعة لا تظنون يأتي ابن  
الإنسان.»

فقال له بطرس: «يا ربّ ألسنا نقول  
هذا المثل أم للجميع أيضاً؟»

فقال الربّ: «فمن هو الوكيل  
الأمين الحكيم الذي يقيمهُ سيده  
على خدمه ليُعطيهم الطعام في  
حينه؟»

طوبى لذلك العبد الذي إذا جاء  
سيده يجده يفعل هكذا.

الحق أقول لكم إنّه يقيمهُ على  
جميع أمواله.

*والمجد لله دائماً.*

# Katameros Readings for the 16<sup>th</sup> Day of Amshir قطمارس قراءات اليوم السادس عشر من شهر أمشير المبارك

## COTMHT COOT ÑÈZOOT ÌΠΙΔΒΟΤ Μεσπρ

### Ροηζι

#### 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 θ: ια, ιβ	Psalm 9: 11, 14	مزمور 9: 11، 14
<p>Δριψαλιν ε̅Πβοις φηετωπ ζεν Cιων: οτοζ σαζι ñνεεζ̅βηοι̅ τηροϳ ζεν νιεθνοϳ: ζοπωϳ ñτασαζι ñνεκ̅μοϳ τηροϳ: ζεν νιπ̅γλη ñτε τ̅περι ñCιων. Δλληλοια̅.</p>	<p>Sing praises to The Lord, who dwells in Zion. Declare His deeds among the people that I may tell of all Your praise in the gates of the daughter of Zion. Alleluia.</p>	<p>رتلوا للرب الساكن في صهيون. وأخبروا في الأمم بكل أعماله. لكي ما أخبر بجميع تسابيحك، في أبواب ابنة صهيون. 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>Οτ̅ἀνασ̅νωσιϳ ε̅βολ̅ ζεν πιετασ̅ε̅λιον ε̅θο̅ταβ̅ κα̅τα̅ Μαρ̅κον α̅σι̅οϳ.</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>Μαρ̅κον ι̅β: ϳ - θ</p>	<p>Mark 14: 3 - 9</p>	<p>مرقس 14: 3 - 9</p>
<p>Οτοζ ε̅γ̅χη̅ ζεν Βη̅θανια̅ ζεν̅ ñ̅πι ñCι̅ω̅ν̅ πι̅κακ̅σε̅τ̅ ε̅ρω̅τε̅β̅ α̅σι̅ ñ̅ζε̅</p>	<p>And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an</p>	<p>وَفِيْمَا هُوَ فِي بَيْتِ عَنِّيَا فِي بَيْتِ سَمْعَانَ الْأَبْرَصِ وَهُوَ مُتَكِيٌّ جَاءَتْ امْرَأَةٌ مَعَهَا قَارُورَةٌ طِيبٍ</p>

οὐσίαι ἐρε οὐρον οὐμοκι ἵκοθεν  
ἵναρδος ἵτοτς ἵπίστικη ἵναψε  
ἵκοτενϋ ἵακδομδεμ ἵπιμοκι  
ἵακχοψϋ ἵεχεν τεϋάφε.

Παρε θανορον δε χρεμεν νεμ  
ἵνοϋερηοϋ εντω ἵμοσ τε εθε οϋ  
ἵπατακο ἵτε παισοχεν ψωπι.

Πε ορον ψχομ ταρ ἐϋ ἵφαι ἐβολ  
αἵψωπι ἵψομτ ψε ἵαθερι: οροθ  
ἵτοϋτητοϋ ἵνιζηκι οροθ ναϋμβον  
ἵερος πε.

Ἰησοϋς δε πεχαϋ νωοϋ τε χασ  
ἵδωτεν τετενϋδici ναc: οϋθωβ ταρ  
ἵνανεϋ ἵτασερθωβ ἵροϋ ἵδητ.

Ἰησοϋς νιβεν νιζηκι σε νεμωτεν  
οροθ ἵψωπι ἵτετενοϋψω ορον ἵχομ  
ἵμωτεν ἵερ πεθνανεϋ νωοϋ ἵχοϋ  
νιβεν: ἵνοκ δε ϋνεμωτεν ἵχοϋ  
νιβεν αν.

Φηἱετασβιτεϋ ασαιϋ ασερψορπ ταρ  
ἵθαδc Παcωμα ἵπαισοχεν  
ἵεψινκοcτ.

Διηνη ϋτω ἵμοσ νωτεν τε πιμα  
ετοϋναθιωψ ἵπαιεϋαcτδιον ἵμοϋ  
δεν πικοcμοc τηρϋ: φη θωϋ ἵτε θα  
αιϋ ενεcαχι ἵμοϋ ενμενι ναc.

*Πῶοϋ φα Πεννοϋϋ πε: ψα ἵνεϋ*

alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head.

But there were some who were indignant among themselves, and said, “Why was this fragrant oil wasted?”

For it might have been sold for more than three hundred denarii and given to the poor”. And they criticized her sharply.

But Jesus said, “Let her alone. Why do you trouble her? She has done a good work for Me.

For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always.

She has done what she could. She has come beforehand to anoint My body for 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*

نَارِدِينَ خَالِصٍ كَثِيرِ الثَّمَنِ.  
فَكَسَرَتِ الْقَارُورَةَ وَسَكَبَتْهُ عَلَى  
رَأْسِهِ.

وَكَانَ قَوْمٌ مُّغْطِظِينَ فِي أَنْفُسِهِمْ  
فَقَالُوا: «لِمَاذَا كَانَ تَلْفُ الطِّيبِ  
هَذَا؟»

لَأَنَّهُ كَانَ يُمَكِّنُ أَنْ يُبَاعَ هَذَا بِأَكْثَرِ  
مِنْ ثَلَاثِمِئَةِ دِينَارٍ وَيُعْطَى  
لِلْفُقَرَاءِ». وَكَانُوا يُؤَنِّبُونَهَا.

أَمَّا يَسُوعُ فَقَالَ: «اتْرُكُوهَا! لِمَاذَا  
تُزَعِّجُونَهَا؟ قَدْ عَمِلَتْ بِي عَمَلًا  
حَسَنًا.

لَأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ  
وَمَتَى أَرَدْتُمْ تَقْدِرُونَ أَنْ تَعْمَلُوا  
بِهِمْ خَيْرًا. وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ  
فِي كُلِّ حِينٍ.

عَمِلَتْ مَا عِنْدَهَا. قَدْ سَبَقَتْ  
وَدَهَنْتُ بِالطِّيبِ جَسَدِي لِلتَّكْفِينِ.

الْحَقُّ أَقُولُ لَكُمْ: حَيْثُمَا يُكْرَزُ بِهَذَا  
الإنجيل في كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا  
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا».

*والمجد لله دائماً.*

ἵΤΕ ΝΙΈΝΕΣ: ἈΜΗΝ.

forever.

## 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 ρα: ιε', ιζ

Psalm 102: 19 - 21

مزمو ر 101: 16, 17

Πῶοις ἀρχοῦτ ἐβoλ θεν ἴφε  
ἐχεν πικαρι: ἐσωτεμ ἐπὶ ἀζομ ἵτε  
νηετρωοῖ ἕπεδης: εθροφρι εφραν  
ἕΠῶοις θεν Ciων: νεμ περῶμοτ θεν  
Ιεροσαλημ. Ἀλληλοια.

The Lord looked upon the earth from heaven. To hear the groaning of the fettered ones. To proclaim the name of The Lord in Zion. And His praise in Jerusalem. Alleluia.

نَظَرَ الرَّبُّ مِنَ السَّمَاءِ عَلَى  
الأَرْضِ، لِيَسْمَعَ تَنَهُدَ الْمُتَعَبِينَ.  
لِيُخْبِرُوا فِي صِهْيُونَ بِاسْمِ الرَّبِّ.  
وَيَتَسَبَّحَتِهِ فِي أُورُشَلِيمَ. هَلِّلِيلُيَا.

### 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.

Οὐὰ ναστηωσις ἐβoλ θεν  
πιερασσελιον εθοταβ κατὰ 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 ιβ: μα - μδ

Mark 12: 41 - 44

مرقس 12: 41 - 44

Οτοθ εταρθεωσι ἵχε Ιησοτς  
ἕπεμθο ἕπι σαζοφνλακιον ναρνατ χε  
πωσ νιμηω εφρι ρομτ  
ἐπι σαζοφνλακιον: οτοθ οτμηω ταρ  
ἵραμαδὸ νατριοῖ ἵεδανωρηω.

Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

وَجَلَسَ يَسُوعُ تَجَاهَ الْخِزَانَةِ وَنَظَرَ  
كَيْفَ يُلقِي الْجَمْعُ نَحَاساً فِي  
الْخِزَانَةِ. وَكَانَ أَغْنِيَاءَ كَثِيرُونَ  
يُلْقُونَ كَثِيراً.



Οτοζ ἐτασι̅ δε̅ ἴξε σι̅χηρα̅ ἴξηκι  
 α̅ςιο̅τι̅ ἴτε̅βι̅ ἴνο̅υ̅τ̅ ἐ̅τε  
 ο̅ν̅κο̅ν̅δ̅ρα̅ν̅τ̅η̅ς̅ π̅ε̅.

Οτοζ ἐτα̅ςμο̅υ̅τ̅ ἐ̅νε̅ς̅μα̅θη̅της̅  
 πε̅χα̅ς̅ ν̅ω̅ο̅υ̅ ζ̅ε̅ ἄ̅μ̅η̅ν̅ τ̅ζ̅ω̅ ἄ̅μ̅ο̅ς̅  
 ν̅ω̅τ̅ε̅ν̅ ζ̅ε̅ τ̅αι̅χ̅η̅ρα̅ ἴ̅ξη̅κι̅ α̅ς̅ιο̅τι̅  
 ἐ̅ρ̅ο̅τ̅ε̅ ν̅η̅ τ̅η̅ρο̅υ̅ ε̅τ̅ζ̅ιο̅τι̅  
 ἐ̅πι̅ζ̅α̅ζ̅ο̅φ̅τ̅λ̅α̅κ̅ιο̅ν̅.

Οτο̅ν̅ ζ̅αρ̅ ν̅ι̅β̅ε̅ν̅ ἐ̅τα̅τ̅ζ̅ιο̅τι̅̅ ἐ̅β̅ο̅λ̅  
 ζ̅ε̅ν̅ πε̅τε̅ρ̅ζ̅ο̅υ̅ ἔ̅ρ̅ω̅ο̅υ̅:̅ θ̅αι̅ δε̅ ἴ̅θ̅ο̅ς̅  
 ἐ̅β̅ο̅λ̅ ζ̅ε̅ν̅ πε̅τε̅σε̅ρ̅ζ̅α̅ε̅ ἄ̅μ̅ο̅ς̅:̅ ζ̅ω̅β̅  
 ν̅ι̅β̅ε̅ν̅ ἐ̅τε̅ ἴ̅τ̅α̅ς̅ α̅ς̅ιο̅ι̅το̅υ̅ πε̅ς̅ω̅ν̅ζ̅ τ̅η̅ρ̅ς̅.

*Πῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅νο̅υ̅τ̅ π̅ε̅:̅ ὡ̅α̅ ἐ̅νε̅ζ̅  
 ἴ̅τ̅ε̅ ν̅ι̅ ἐ̅νε̅ζ̅:̅ ἄ̅μ̅η̅ν̅.*

Then one poor widow  
 came and threw in two  
 mites, which make a  
 quadrans.

So He called His  
 disciples to Himself and  
 said to them, “Assuredly, I  
 say to you that this poor  
 widow has put in more than  
 all those who have given to  
 the treasury;

for they all put in out of  
 their abundance, but she out  
 of her poverty put in all that  
 she had, her whole  
 livelihood”.

*Glory be to God forever.*

فَجَاءَتْ أَرْمَلَةٌ فَقِيرَةٌ وَأَلْقَتْ فَلْسَيْنِ  
 قِيمَتُهُمَا رُبْعَ.

فَدَعَا تَلَامِيذَهُ وَقَالَ لَهُمْ: «الْحَقُّ  
 أَقُولُ لَكُمْ: إِنَّ هَذِهِ الْأَرْمَلَةَ الْفَقِيرَةَ  
 قَدْ أَلْقَتْ أَكْثَرَ مِنْ جَمِيعِ الَّذِينَ أَلْقُوا  
 فِي الْخِرَانَةِ.

لَأَنَّ الْجَمِيعَ مِنْ فَضْلَتِهِمْ أَلْقُوا.  
 وَأَمَّا هَذِهِ فَمِنْ إِعْوَارِهَا أَلْقَتْ كُلَّ  
 مَا عِنْدَهَا، كُلَّ مَعِيشَتِهَا».

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### Ἐ̅πι̅ς̅το̅λη̅ ἴ̅τε̅ πε̅ν̅σα̅ζ̅ Πα̅υ̅λο̅ς̅ Π̅ι̅ὰ̅πο̅ς̅το̅λο̅ς̅

Π̅α̅υ̅λο̅ς̅ φ̅έ̅β̅ω̅κ̅ ἄ̅Π̅ε̅ν̅θ̅ο̅ι̅ς̅ Ἰ̅η̅σο̅υ̅ς̅  
 Χ̅ρ̅ι̅σ̅το̅ς̅:̅ π̅ι̅ὰ̅πο̅ς̅το̅λο̅ς̅ ε̅τ̅θα̅ζ̅ε̅μ̅:  
 φ̅η̅ἐ̅τα̅τ̅θα̅ζ̅ω̅ς̅ ἐ̅πι̅ζ̅ι̅ω̅ε̅ν̅νο̅υ̅τ̅ι̅ ἴ̅τε̅  
 Φ̅νο̅υ̅τ̅.

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.

Ρω̅μ̅ε̅ο̅ς̅ ἄ̅:̅ ἄ̅ - ἰ̅ζ̅

**Romans 1: 1 - 17**

رومية 1: 1 - 17

Παῦλος ἄβδωκ Ἰησοῦς Πιχριστος  
πᾶποστολος εἰσαρεμ φηεταεθαυε  
επιεπιωεννουφι ἵτε Φνουτ.

Φηεταερωροπ ἵνωυ ἡμοε εβολ  
ειτοτοϋ ἵνεεπιροφητης εεν νιεραφη  
εοοταβ.

Εθε Περωρη φηεταερωπι εβολ  
εεν πιχροϋ ἵΔαυιδ κατα σαρξ.

Πωρη ἡΦνουτ ετηω εεν ονχομ  
κατα οπινευα ερωταβ εβολ εεν  
πιτωνεϋ ἵνιρεεμωοτ Ιησοϋς  
Πιχριστος Πενβοις.

Φηετανβι ἵνοτεμοτ εβολ ειτοτε  
νεμ ουμεταποστολος ερωτεμ ἵτε  
φναετ εεν νιεθνοϋ τηροϋ εερηι εεεν  
Περαμ.

Πηετετεν ἵερηι ἵεητοϋ εωτεν  
νηεταερεμ ἵτε Ιησοϋς Πιχριστος.

Πογον νιβεν ετωωπ εεν Ρωμη  
νιμενρατ ἵτε Φνουτ εταερεμ  
εοοταβ πεεμοτ νωτεν νεμ τερηνη  
εβολ ειτεν Φνουτ Πενιωτ νεμ  
Πενβοις Ιησοϋς Πιχριστος.

Πωροπ μεν τωπεεμοτ ἵτεν  
Πανουτ εβολ ειτεν Ιησοϋς Πιχριστος  
εερηι εεεν εηνοϋ τηροϋ: εε

Paul, a bondservant of  
Jesus Christ, called to be an  
apostle, separated to the  
gospel of God,

which He promised  
before through His prophets  
in the Holy Scriptures,

concerning His Son,  
who was born of the seed of  
David according to the  
flesh,

and declared to be the  
Son of God with power  
according to the Spirit of  
holiness, by the resurrection  
from the dead.

Through Him we have  
received grace and  
apostleship for obedience to  
the faith among all nations  
for His name,

among whom you also  
are the called of Jesus  
Christ.

To all who are in Rome,  
beloved of God, called to be  
saints: Grace to you and  
peace from God our Father  
and The Lord Jesus Christ.

First, I thank my God  
through Jesus Christ for you  
all, that your faith is spoken  
of throughout the whole  
world.

ΒΟΥΝΣ ΕΒΔ̄ ΛΙΣΟΥΕ ΜΣΙΧ  
ΜΔΕΟΥ ΡΣΟΥΛΑ ΜΦΡΖ̄ ΙΝΓΙΛΙ ΑΛΛΗ.

ΑΔΙ ΣΒΚ̄ ΦΟΕΔ̄ ΒΗ ΒΑΝΒΙΑΝΗ ΦΙ  
ΑΚΤΒ ΜΦΔΣΕ.

ΕΝ ΑΒΝΗ. ΑΔΙ ΣΑΡ ΜΝ ΝΣΛ̄ ΔΑΥΔ̄  
ΜΝ ΓΗΕ Η ΜΣΙΧ ΡΒΝΑ.

ΩΤΕΙΝ ΑΒΝ ΑΛΛΗ ΒΦΩΕ ΜΝ ΓΗΕ ΡΟΧ  
ΑΦΔΑΣΕ ΒΑΦΙΑΜΕ ΜΝ ΑΜΩΤ:  
ΙΣΟΥΕ ΜΣΙΧ ΡΒΝΑ.

ΑΔΙ ΒΗ ΑΓΛ̄ ΑΣΜΗ ΦΙΛΝΑ ΝΕΜΕ  
ΩΡΣΑΛΕ ΙΠΑΕΓΕ ΙΑΙΜΑΝ ΦΙ ΓΜΙΕ  
ΑΜΜ.

ΑΔΙΝ ΒΒΝΗΜ ΑΝΤΜ ΑΙΣΑ ΜΔΕΟΥ  
ΙΣΟΥΕ ΜΣΙΧ.

ΑΙ ΓΜΙΕ ΜΩΓΟΥΔΙΝ ΦΙ ΡΟΜΙΕ  
ΑΓΒΑΕ ΑΛΛΗ ΜΔΕΟΥΝ ΦΔΙΣΙΝ: ΝΕΜΕ  
ΛΚΜ ΩΣΑΛΑΜ ΜΝ ΑΛΛΗ ΑΒΙΝΑ ΩΡΒ  
ΙΣΟΥΕ ΜΣΙΧ.

ΑΥΛΑ, ΑΣΚΡ̄ ΑΗΦΙ ΒΙΣΟΥΕ ΜΣΙΧ  
ΜΝ ΓΗΕ ΓΜΙΕΚΜ ΑΝ ΙΑΜΑΚΜ ΙΝΑΔΙ  
ΒΗ ΦΙ ΚΛ̄ ΑΛΑΜ.

πετενναετ̄ σεβιωψ̄ υμοσ̄ δεν  
πικοςμος̄ τηρετ̄.

Παμεθρε̄ ταρ̄ πε̄ Φνο̄τ̄  
φ̄νε̄τ̄ψ̄εμψ̄ι υμοσ̄ δεν̄ πᾱπνευμᾱ δεν̄  
πιετασσελιον̄ η̄τε̄ Πεψ̄ωμηρι: εωσ̄  
η̄τ̄χω̄ η̄τοτ̄ ε̄βολ̄ αν̄ εῑρι ῡπετενμεε̄τι.

Π̄σχο̄ῡ η̄ιβεν̄ δεν̄ η̄ᾱπροσεῡχη  
ειτωβ̄ε̄ γε̄ ᾱρηο̄ῡ η̄τε̄ παμωιτ̄ σοβ̄τ̄  
δεν̄ πιωτωψ̄ η̄τε̄ Φνο̄τ̄ ε̄ῑ ε̄αρωτεν̄.

†̄τωψ̄ω̄ ταρ̄ ε̄νατ̄ ε̄ρωτεν̄ ε̄ινα  
η̄τατ̄ νωτεν̄ η̄ο̄ῡε̄μοτ̄ ῡπνευμᾱτικον̄  
ε̄πῑχῑνταχε̄ ρ̄ηνο̄ῡ.

Ε̄τε̄ φ̄αῑ πε̄ ε̄ε̄ρω̄φ̄ηρ̄ η̄ταχε̄ρο̄ η̄η̄η̄τ̄  
δεν̄ ρ̄ηνο̄ῡ ε̄βολ̄ ε̄ῑτεν̄ πιναε̄τ̄  
φ̄ηε̄τω̄ο̄π̄ η̄δ̄η̄τεν̄ νεμ̄ νε̄νε̄ρηνο̄ῡ  
φωτεν̄ νεμ̄ φ̄ωῑ ε̄ω.

Π̄το̄ρεψ̄ ρ̄ηνο̄ῡ δε̄ αν̄ ε̄ρετενοῑ  
η̄ᾱτε̄μῑ η̄ᾱς̄νηνο̄ῡ γε̄ ῑς̄ ο̄σμ̄ηψ̄ η̄σο̄π̄  
†̄σοβ̄τ̄ ῡμοῑ ε̄ῑ ε̄αρωτεν̄: ο̄ρο̄ε̄  
ᾱρταε̄ηνο̄ ῡμοῑ ψ̄ᾱ ε̄δο̄τη̄ ε̄τ̄νο̄ῡ ε̄ινα  
η̄ταδ̄ῑ η̄ο̄νο̄ῡταε̄ δεν̄ ρ̄ηνο̄ῡ ε̄ωτεν̄  
κατᾱ φ̄ρη̄τ̄ ῡπ̄σω̄χῑ η̄η̄ικε̄ ε̄θνο̄ς̄.

Π̄ιο̄ῡειν̄ῑν̄ νεμ̄ η̄ιβαρβαρο̄ς̄ η̄ῑσαβε̄ν̄  
νεμ̄ η̄ιᾱε̄η̄η̄τ̄ ο̄ρο̄η̄ ε̄ροῑ.

Π̄αιρη̄τ̄ πε̄ παρωο̄ρ̄ε̄τ̄ ε̄τω̄ο̄π̄ ῡμοῑ  
ε̄ε̄λω̄ε̄νηνο̄ῡτ̄ῑ η̄ωτεν̄ ε̄ωτεν̄ δ̄α  
η̄η̄ε̄τω̄ο̄π̄ δεν̄ Ρωμη̄.

For God is my witness,  
whom I serve with my spirit  
in the gospel of His Son,  
that without ceasing I make  
mention of you always in  
my prayers,

making request if, by  
some means, now at last I  
may find a way in the will  
of God to come to you.

For I long to see you,  
that I may impart to you  
some spiritual gift, so that  
you may be established;

that is, that I may be  
encouraged together with  
you by the mutual faith both  
of you and me.

Now I do not want you  
to be unaware, brethren, that  
I often planned to come to  
you but was hindered until  
now, that I might have some  
fruit among you also, just as  
among the other Gentiles.

I am a debtor both to  
Greeks and to barbarians,  
both to wise and to unwise.

So, as much as is in me,  
I am ready to preach the  
gospel to you who are in  
Rome also.

فَإِنَّ اللَّهَ الَّذِي أَعْبُدُهُ بِرُوحِي فِي  
إِنْجِيلِ ابْنِهِ شَهِدٌ لِي كَيْفَ بِلَا  
انْقِطَاعٍ أَذْكُرْكُمْ.

مُتَضَرِّعاً دَائِماً فِي صَلَوَاتِي عَسَى  
الآنَ أَنْ يَتَّيَسَّرَ لِي مَرَّةً بِمَشِيئَةِ اللَّهِ  
أَنْ آتِي إِلَيْكُمْ.

لَأْتِي مُشْتَقِّقاً أَنْ أَرَاكُمْ لِكَيْ أَمْنَحَكُمْ  
هَبَّةً رُوحِيَّةً لِثَبَاتِكُمْ.

أَيْ لِنْتَعَزِّي بَيْنَكُمْ بِالْإِيمَانِ الَّذِي  
فِينَا جَمِيعاً، إِيْمَانِكُمْ وَإِيْمَانِي.

ثُمَّ لَسْتُ أَرِيدُ أَنْ تَجْهَلُوا أَيُّهَا  
الْإِخْوَةُ أَنِّي مَرَّاراً كَثِيرَةً قَصَدْتُ أَنْ  
آتِي إِلَيْكُمْ وَمُنِعْتُ حَتَّى الْآنَ لِيَكُونَ  
لِي ثَمَرٌ فِيكُمْ أَيْضاً كَمَا فِي سَائِرِ  
الْأُمَمِ.

إِنِّي مَدْيُونٌ لِلْيُونَانِيِّينَ وَالْبَرَابِرَةِ  
لِلْحُكَمَاءِ وَالْجُهَلَاءِ.

فَهَكَذَا مَا هُوَ لِي مُسْتَعِدٌّ لِتَبَشِيرِكُمْ  
أَنْتُمْ الَّذِينَ فِي رُومِيَّةٍ أَيْضاً.

Πῆψιπι γαρ ἀν θεν πιερασσελιον  
οὔρου γαρ ἴτε φνουῖ πε εἰνοθεμ  
ἵνονο νιβεν εθναεῖ πιουδαῖ ἵψορπ  
νεμ πιουεινιν.

Οὔμεθωμι γαρ ἴτε φνουῖ  
πεθναδωρπ ἐβολ ἵθητεῖ ἐβολ θεν  
οὔναεῖ εἰναεῖ κατὰ φρηῖ εἰςθνοῖ  
ζε πιθωμ ἰ αῖφναωνθ ἐβολ θεν φναεῖ.

*Πῆμοτ γαρ νεμωτεν νεμ  
ῖερινην εἰσοπ: ζε ἀμην εσεῖωπι.*

For I am not ashamed of  
the gospel of Christ, for it is  
the power of God to  
salvation for everyone who  
believes, for the Jew first  
and also for the Greek.

For in it the  
righteousness of God is  
revealed from faith to faith;  
as it is written, “The just  
shall live by faith.”

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

لَا تَبِي لَسْتُ أَسْتَحِي بِإِنْجِيلِ الْمَسِيحِ  
لَأَنَّهُ قُوَّةُ اللَّهِ لِلخَّلَاصِ لِكُلِّ مَنْ  
يُؤْمِنُ: لِلْيَهُودِيِّ أَوَّلًا ثُمَّ لِلْيُونَانِيِّ.

لَأَنَّ فِيهِ مُعْلَنٌ بِرَّ اللَّهِ بِإِيمَانٍ لِإِيمَانٍ  
كَمَا هُوَ مَكْتُوبٌ: «أَمَّا الْبَارُّ  
فَبِالإِيمَانِ يَحْيَا».

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν ῖεπιστολη  
ἵτε πενωτ Ιακωβος. Δωμην.  
Παμενραῖ.

**ιακωβος α: α - ιη**

ιακωβος φβωκ ἵφνουῖ νεμ  
Πενδοῖ Ιησοῖς Πιχριςτος ἵψμηῖ  
ῖνοῖ ἵφνλη εἰχη θεν πιζωρ ἐβολ  
χερε.

Ψωπι θεν ραψι νιβεν ναῖνηοῖ  
ἐψωπ ἀρετενψαηραοῖ  
εζαηπιδασμοῖ ἵνοῖθηρηῖ.

Ερετενεμ ζε ῖδοκιμη ἵτε  
πετενναῖ ασερζωβ εοῖεῖπομομη.

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

**James 1: 1 - 18**

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.

الكاثوليكون من رسالة معلمنا  
يعقوب الرسول، بركته المقدسة  
تكون معنا. آمين. يا احبابي.

**يعقوب 1 : 1 - 18**

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ  
الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الإِثْنَيْ  
عَشَرَ سِبْطاً الَّذِينَ فِي الشَّتَاتِ.

إِحْسِبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَمَا  
تَقْعُونَ فِي تَجَارِبٍ مُتَنَوِّعَةٍ.

عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يُنْشِئُ  
صَبْرًا.

† Ἐντομονη δε μαρε ορθωβ  
εφζηκ εβολ ωπι νδητς θινα  
ντετενωπι ερετενηκ εβολ οροθ  
ερετενοροχ ντετενηχορ νελι αν.

Ισχε δε οτον οραι θεν θηνοτ  
εφχορ νδβω μαρεερετιν μφνοτ  
φηετ νονον νιβεν απλωσ οροθ  
νδωωω αν ερετναφ.

Μαρεερετιν δε θεν ορναρτ νχοι  
νζητ σνατ αν: φη ταρ ετοι νζητ σνατ  
αχοι μφρητ ννιχοθ ντε φιομ ερε  
πενοτ βι μμωοτ οροθ εφινι μμωοτ.

Μπεθερεμενι ταρ ναφ νχε  
πρωμι ετε μματ χε εναβι νελι  
ντοτφ μΠβοις.

Πρωμι δε ετοι νζητ σνατ  
ορατσεμνι πε θι νεφμωιτ τηροτ.

Μαρεφωοτωοτ δε μμοφ νχε πιον  
εθεβνοτ θεν πεφβιςι.

Πραμαδ δε νερηθι θεν πεθεβιο  
χε μφρητ νοτερηθι ντε ορωοτβεν  
εφνασινι.

Αφωαι ταρ νχε φρη νεμ  
πικατωων οροθ αφτωοτι επιωοτβεν  
οροθ τεφερηθι αφορφερ οροθ πσαι  
ντε πεφρο αφτακο παρητ εωφ

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.

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.

وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامًّا،  
لِكَيْ تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ  
نَاقِصِينَ فِي شَيْءٍ.

وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُعَوِّزُهُ حِكْمَةٌ  
فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي  
الْجَمِيعَ بِسَخَاءٍ وَلَا يُعَيِّرُ، فَسَيُعْطَى  
لَهُ.

وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مَرْتَابٍ  
الْبَيْتَةِ، لِأَنَّ الْمَرْتَابَ يُشْبِهُ مَوْجًا  
مِنَ الْبَحْرِ تَخْبِطُهُ الرِّيحُ وَتَدْفَعُهُ.

فَلَا يَظُنْ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ  
شَيْئًا مِنْ عِنْدِ الرَّبِّ.

رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلِّبٌ فِي  
جَمِيعِ طُرُقِهِ.

وَلْيَفْتَخِرِ الْأَخُ الْمَتَّضِعُ بِارْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَيَبْتَاعُهُ، لِأَنَّهُ كَزَهْرٍ  
الْعُشْبِ يَزُولُ.

لِأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ،  
فَيَبَسَّتِ الْعُشْبُ، فَسَقَطَ زَهْرُهُ  
وَفَنِيَ جَمَالُ مَنْظَرِهِ. هَكَذَا يَذْبُلُ  
الْغَنِيُّ أَيْضًا فِي طُرُقِهِ.

παραδο̅ ἡδ̅ρηι̅ δ̅εν̅ νε̅μωιτ̅ τη̅ροϋ̅  
ἐ̅ναλω̅.

Ὁ̅υ̅μακαρι̅ος̅ πε̅ π̅ρω̅μι̅  
φ̅η̅ε̅να̅δα̅μο̅νι̅ ἡ̅το̅τ̅ϵ̅ δ̅εν̅ ο̅υ̅πι̅ρα̅ς̅μο̅ς̅  
ζε̅ α̅ϵ̅ψ̅α̅νε̅ρο̅υ̅ς̅ω̅τ̅π̅ ἐ̅να̅β̅ι̅ ἡ̅πι̅χ̅λω̅μι̅  
ἡ̅ν̅τε̅ ἡ̅ω̅ν̅δ̅ φ̅η̅ε̅τα̅ϵ̅ψ̅ω̅ ἡ̅μο̅ς̅ ἡ̅νε̅  
Π̅βο̅ις̅ ἡ̅ν̅η̅ε̅θ̅να̅μ̅ε̅ν̅ρι̅τ̅ϵ̅.

Ἐ̅πε̅ν̅ε̅ρε̅ ἕ̅λι̅ ζ̅ο̅ς̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρα̅ζ̅ι̅ν̅  
ἡ̅μο̅ς̅ ζ̅ε̅ φ̅η̅νο̅ϯ̅ πε̅τε̅ρ̅ε̅π̅ι̅ρα̅ζ̅ι̅ν̅ ἡ̅μο̅ι̅:  
φ̅η̅νο̅ϯ̅ ζ̅αρ̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρα̅ζ̅ι̅ν̅ ἂ̅ν̅ δ̅εν̅  
θ̅α̅ν̅ε̅τ̅ε̅ω̅ο̅ϯ̅: ἡ̅ϵ̅ρ̅ε̅π̅ι̅ρα̅ζ̅ι̅ν̅ δ̅ε̅ ἡ̅θ̅ο̅ς̅  
ἡ̅ε̅λι̅ ἂ̅ν̅.

Π̅ιο̅ραι̅ δ̅ε̅ π̅ιο̅ραι̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρα̅ζ̅ι̅ν̅  
ἡ̅μο̅ς̅ ἐ̅β̅ο̅λ̅ ζ̅ι̅τε̅ν̅ τε̅ϵ̅ἐ̅πι̅θ̅υ̅μ̅ι̅ᾶ̅ ἡ̅μ̅ι̅ν̅  
ἡ̅μο̅ς̅ ε̅ς̅ς̅ω̅κ̅ ἡ̅μο̅ς̅ ο̅γ̅ο̅ς̅ ε̅ς̅ς̅ο̅π̅ς̅ε̅π̅  
ἡ̅μο̅ς̅.

Ἰ̅τα̅ ἴ̅ε̅πι̅θ̅υ̅μ̅ι̅ᾶ̅ α̅ϵ̅ψ̅α̅νε̅ρ̅β̅ο̅κι̅  
ψ̅α̅ς̅μ̅ε̅ς̅ φ̅η̅νο̅β̅ι̅: φ̅η̅νο̅β̅ι̅ δ̅ε̅ α̅ϵ̅ψ̅α̅νε̅ζ̅ω̅κ̅  
ἐ̅β̅ο̅λ̅ ψ̅α̅ϵ̅ζ̅ε̅φ̅ο̅ ἡ̅φ̅ε̅μο̅υ̅.

Ἐ̅πε̅ρ̅ς̅ω̅ρ̅ε̅μ̅ ἡ̅α̅ς̅ν̅η̅ο̅υ̅ ἡ̅α̅μ̅ε̅ν̅ρ̅α̅ϯ̅.

Ἧ̅α̅ι̅ο̅ ἡ̅ι̅β̅ε̅ν̅ ε̅θ̅η̅α̅νε̅ϵ̅ρ̅ νε̅μ̅ δ̅ω̅ρο̅ν̅  
ἡ̅ι̅β̅ε̅ν̅ ε̅τ̅ζ̅η̅κ̅ ἐ̅β̅ο̅λ̅ θ̅α̅ν̅ ἐ̅β̅ο̅λ̅ ἡ̅π̅ω̅υ̅ι̅  
νε̅: ε̅ϵ̅ν̅η̅ο̅υ̅ ε̅πε̅ς̅η̅τ̅ ἐ̅β̅ο̅λ̅ ζ̅ι̅τε̅ν̅ φ̅ι̅ω̅τ̅  
ἡ̅ν̅τε̅ ἡ̅ι̅ο̅ϯ̅ω̅ι̅ν̅ι̅: φ̅η̅ε̅τε̅ ἡ̅μ̅ο̅ν̅ ψ̅ι̅β̅ϯ̅  
ἡ̅α̅θ̅ρα̅ϵ̅ ο̅υ̅ δ̅ε̅ ο̅υ̅ς̅μ̅ο̅τ̅ ἡ̅ν̅τε̅ ο̅υ̅θ̅η̅ι̅β̅ι̅  
ἐ̅α̅ς̅ς̅ι̅ν̅ι̅.

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.

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.

طوبى̅ للرجل̅ الذي̅ يحتمل̅  
التجربة̅، لأنه̅ إذا̅ تركمى̅ ينال̅  
«إكليل̅ الحياة̅» الذي̅ وعد̅ به̅  
الرب̅ للذين̅ يحبونه̅.

لا̅ يقل̅ أحد̅ إذا̅ جرب̅ إني̅ أجرب̅  
من̅ قبل̅ الله̅، لأن̅ الله̅ غير̅ مجرب̅  
بالشرور̅ وهو̅ لا̅ يجرب̅ أحدًا̅.

ولكن̅ كل̅ واحد̅ يجرب̅ إذا̅ انجذب̅  
وانخدع̅ من̅ شهوته̅.

ثم̅ الشهوة̅ إذا̅ حبلت̅ تلد̅ خطية̅،  
والخطية̅ إذا̅ كملت̅ تنتج̅ موتًا̅.

لا̅ تضلوا̅ يا̅ إخوتي̅ الأحباء̅.

كل̅ عطية̅ صالحة̅ وكل̅ موهبة̅  
تامة̅ هي̅ من̅ فوق̅، نازلة̅ من̅ عند̅  
أبي̅ الأنوار̅، الذي̅ ليس̅ عنده̅  
تغيير̅ ولا̅ ظل̅ دوران̅.

Αφ' ἑαυτοῦ ἀφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς

*ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς*

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

*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.*

شَاءَ فَوَلَدْنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ بَأَكْوَرَةً مِنْ خَلْقِهِ.

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

### The Acts

#### الإبركسيس

Πραξις ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἐφ' ἑαυτοῦ ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς

**Πραξις ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς**

ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἐφ' ἑαυτοῦ ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς

ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
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 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς

ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἐφ' ἑαυτοῦ ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς  
 ἵνα ἡμεῖς ἐφ' ἑαυτοῦ ἵνα ἡμεῖς

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

**Acts 7: 2 - 7**

The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran,

and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.'

Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.

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

**أعمال 7: 2 - 7**

ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ قَبْلَمَا سَكَنَ فِي حَارَانَ.

وَقَالَ لَهُ: اخْرُجْ مِنْ أَرْضِكَ وَمِنْ عَشِيرَتِكَ وَهَلِّمْ إِلَى الْأَرْضِ الَّتِي أُرِيكَ.

فَخَرَجَ حِينئذٍ مِنْ أَرْضِ الْكَلْدَانِيِّينَ وَسَكَنَ فِي حَارَانَ. وَمِنْ هُنَاكَ نَقَلَهُ بَعْدَ مَا مَاتَ أَبُوهُ إِلَى هَذِهِ الْأَرْضِ الَّتِي أَنْتُمْ الْآنَ سَاكِنُونَ فِيهَا.

θεν παικαρι: φαι ν̄θωτεν̄ ε̄τετενωπι  
 ζωτϥ ϣ̄νοϥ.

Οτοϥ̄ ἠπεϣ̄τ̄ ναϥ̄ ν̄οῦκ̄ληρονομιὰ  
 ν̄δ̄ητϥ̄ οὔδε οὔϣ̄εντατ̄σῑ ν̄τε  
 οὔβαλοϥ: οτοϥ̄ αϥ̄ωϣ̄ ε̄τηϣ̄ ναϥ̄̄ θε̄ν  
 οὔαμαρῑ νεμ̄ πεϣ̄̄ροϥ̄ μενε̄νωϥ̄:  
 ἠμο̄ντεϣ̄ ω̄ηρῑ δε̄ ἠμᾱτ̄.

Δ̄ Φ̄νοϣ̄τ̄ δε̄ σᾱχῑ ἠπαρη̄τ̄ ϣ̄ε̄ ε̄ρε̄  
 πεκ̄̄ροϥ̄ ε̄ρρεμ̄ν̄χω̄ῑλῑ θε̄ν̄ οὔκᾱρῑ  
 ν̄ϣ̄εμ̄μο: οτοϥ̄ ε̄ν̄ε̄αιτοϣ̄ ἠβωκ̄ οτοϥ̄  
 ε̄νετ̄ζεμ̄κωοῦ̄ ν̄̄̄τοϣ̄ ω̄ε̄ ν̄ρομ̄πι.

Οτοϥ̄ πῑωλο̄λ̄ ε̄τοῦ̄ναερ̄βωκ̄ ναϥ̄  
 ε̄ῑε̄τ̄βαπ̄ ε̄ροϥ̄ ἠνοκ̄ πε̄χε̄ Φ̄νοϣ̄τ̄: οτοϥ̄  
 μενε̄νω̄σαῑ ε̄ν̄ε̄ῑ ε̄βο̄λ̄ ε̄νε̄ϣ̄εμ̄ω̄ῑ ἠμο̄ι  
 θε̄ν̄ παῑμᾱ φ̄αῑ.

*Πισαχῑ δε̄ ν̄τε̄ Π̄βο̄ις̄ ε̄ν̄ε̄αῑαῑ οτοϥ̄  
 ε̄ν̄ε̄λ̄ω̄αῑ: ε̄ν̄ε̄λ̄μᾱρῑ οτοϥ̄ ε̄ν̄ε̄τᾱϣ̄ρο:  
 θε̄ν̄ ϣ̄ᾱς̄ιᾱ ν̄ε̄κ̄κ̄λη̄σιᾱ ν̄τε̄ Φ̄νοϣ̄τ̄:  
 ἠμ̄ην̄.*

And God gave him no inheritance in it, not even enough to set his foot on. But even when Abraham had no child, He promised to give it to him for a possession, and to his descendants after him.

But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them four hundred years.

‘And the nation to whom they will be in bondage I will judge,’ said God, ‘and after that they shall come out and serve Me in this place.’

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

وَلَمْ يُعْطِهِ فِيهَا مِيرَاثًا وَلَا وَطْأَةً  
 قَدَمٍ وَلَكِنْ وَعَدَ أَنْ يُعْطِيَهَا مُلْكًا لَهُ  
 وَلِنَسْلِهِ مِنْ بَعْدِهِ وَلَمْ يَكُنْ لَهُ بَعْدُ  
 وَلَدٌ.

وَتَكَلَّمَ اللَّهُ هَكَذَا: أَنْ يَكُونَ نَسْلُهُ  
 مُتَعَرِّبًا فِي أَرْضٍ غَرِيبَةٍ  
 فَيَسْتَعْبِدُونَ وَيُسَبِّحُونَ إِلَيْهِ أَرْبَعَ مِائَةٍ  
 سَنَةً.

وَالْأُمَّةَ الَّتِي يُسْتَعْبِدُونَ لَهَا  
 سَأَدِينُهَا أَنَا، يَقُولُ اللَّهُ. وَبَعْدَ ذَلِكَ  
 يَخْرُجُونَ وَيَعْبُدُونَنِي فِي هَذَا  
 الْمَكَانِ.

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

### Synaxarium of Amshir 16

سنكسار اليوم السادس عشر من شهر أمشير

1. The Departure of St. Elizabeth, Mother of St. John the Baptist
2. The Departure of Pope Michael (Mikhael) III, 92<sup>nd</sup> Patriarch of Alexandria
3. The Departure of the Hegumen Michael (Mikhael) El-Behairy, El-Muharraqy

1. نياحة القديسة اليصابات أم القديس يوحنا المعمدان
2. نياحة البابا القديس ميخائيل الثالث، بطريرك الثاني والتسعين من بطاركة الكرازة المرقسية
3. نياحة القديس القمص ميخائيل البحيري المحرقى

1. The Departure of St. Elizabeth, Mother of St. John

1. نياحة القديسة اليصابات أم القديس



## the Baptist

On this day, the upright St. Elizabeth, mother of St. John the Baptist, departed. This holy woman was born in Jerusalem to a righteous father called Matthan (Matthew) from the tribe of Levi and from the house of Aaron the priest. Her mother was a pious woman called Sofia.

Matthan had three daughters. The first was called Mary, the mother of Salome, the midwife who cared for the Virgin St. Mary during her virginal birth. The name of the second daughter was Sofia, the mother of St. Elizabeth, the mother of St. John the Baptist. The youngest daughter was St. Hannah, the mother of the Virgin St. Mary, the mother of the Savior. Therefore, Salome, Elizabeth and the Virgin St. Mary were cousins.

When St. Zacharias the priest married St. Elizabeth, they lived in righteousness and holiness before God, as the evangelist said, "They were both righteous before God, walking in all the commandments and ordinances of The Lord, blameless" (Luke 1: 6).

Elizabeth was barren; she and her husband constantly prayed and entreated God to give them an offspring. They persevered in supplicated God for many years until they became advanced in age. God was slow in answering their prayers for a divine providence until the time that was appointed by God for the incarnation of The Lord Christ, the Son of God, the Logos, for St. John the Baptist, son of Zacharias and Elizabeth, was the angel to prepare the way before Him.

In the fullness of time, God sent His angel Gabriel to Zacharias to announce to him with the conception of Elizabeth with John, and the angel told him what would become of this saint. Elizabeth rejoiced along with her neighbors and relatives.

The Virgin St. Mary visited her to congratulate her and to serve her during her pregnancy in her old age. When she entered the house of Zacharias and greeted Elizabeth, "And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Then she spoke out with a loud voice and said: Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Blessed is she who believed, for there will be a fulfillment of those things, which were told her from

## يوحنا المعمدان

في مثل هذا اليوم تنيحت القديسة البارة أليصابات أم القديس يوحنا المعمدان. ولدت هذه القديسة بأورشليم من أب بار اسمه متثات (متي) من سبط لاوي من نسل هارون، وأم تقيّة اسمها صوفية. وكان لمتثات ثلاث بنات اسم الكبرى مريم وهي أم سالومي التي اهتمت بالعدراء مريم أثناء الميلاد البتولي. واسم الثانية صوفية وهي أم القديسة أليصابات والدة يوحنا المعمدان. والصغرى هي القديسة حنة والدة العدراء مريم أم المخلص. فتكون إذن سالومي وأليصابات والسيدة العدراء مريم بنات خالات. فلما تزوج القديس زكريا الكاهن بالقديسة أليصابات، سار الاثنان بالبر والقداسة أمام الله كما يقول البشير عنهما "وكان كلاهما بارين أمام الله سالكين في جميع وصايا الرب وأحكامه بلا لوم" (لوقا 1: 6).

وكانت أليصابات عاقراً. وكانت تداوم على الصلاة مع زوجها والطلبة أمام الله لكي يرزقهما نسلًا. وظلا على ذلك سنين طويلة حتى تقدما في السن. وقد تباطأ الله عن إجابة طلبتهما لحكمة إلهية حتى يكمل الوقت المحدد من قبل الله لتجسد السيد المسيح ابن الله الكلمة ليكون يوحنا ابن زكريا وأليصابات هو الملاك الذي يهيئ الطريق قدامه.

ولما جاء ملاء الزمان، أرسل الله ملاكه جبرائيل إلى زكريا فبشره بحبل أليصابات بيوحنا. وأعلمه بما سيكون من أمر هذا القديس. ففرحت أليصابات وفرح الجميع لها.

وزارتها العدراء مريم لتهنئتها وتخدمها أثناء حبلها في شيخوختها. فلما دخلت البيت وسلمت على أليصابات، وسمعت أليصابات سلام مريم، ارتكض الجنين بابتهاج في بطنها وامتلت أليصابات من الروح القدس "وصرخت بصوت عظيم وقالت: مباركة أنت في النساء ومباركة هي ثمرة بطنك. فمن أين لي هذا ان تأتي أم ربي إليّ. فهوذا حين صار صوت سلامك في أذني، ارتكض الجنين بابتهاج في بطني. فطوبى للتي آمنت

The Lord... And Mary remained with her about three months, and returned to her house” (Luke 1: 39 – 56)

“Now Elizabeth full time came for her to be delivered, and she brought forth a son. When her neighbors and relatives heard how The Lord had shown great mercy to her, they rejoiced with her” (Luke 1: 57 – 58). The child was called John, as was called by the angel.

When Elizabeth completed her days, she departed in peace.

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

## 2. The Departure of Pope Michael (Mikhael) III, 92<sup>nd</sup> Patriarch of Alexandria

On this day also, of the year 1194 of the martyrs, 1478 AD, Pope Michael III, the 92<sup>nd</sup> Patriarch of Alexandria, departed. This holy father was born in Samalut, El-Menia governorate, to Christian parents, who taught him the Christian subjects. He longed for the monastic life, became a monk in one of the monasteries and lived a godly life.

After the departure of Pope Gabriel VI, the bishops and lay leaders (Archons) unanimously agreed to choose this monk for the patriarchate. He was consecrated on the 13<sup>th</sup> day of Amshir, year 1193 of the martyrs, 1477 AD. He did not last long on the apostolic throne, but only one year and three days, and then departed in peace.

He was buried with great honor in the church of the Virgin, Babylon El-Darag, in Old Cairo.

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

## 3. The Departure of the Hegumen Michael (Mikhael) El-Behairy, El-Muharraqy

On this day also, of the year 1639 of the martyrs, 1923 AD, the Hegumen Michael (Mikhael) El-Behairy, El-Muharraqy, departed. He was the disciple of the great saint Anba Abraam, bishop of El-Fayyum and El-Giza.

This holy father was born in the year 1847 AD, in the city of Esheen El-Nasarah (District of Maghagha, El-Menia governorate). His parents were pious Christians who raised him in a true Christian upbringing that yielded a blessed fruit. He was called El-Behairy, in reference to the name of his family El-Beharrwah, for they were originally from El-Bhaira governorate.

ان يتم ما قيل لها من قبل الرب... فمكثت مريم عندها نحو ثلاثة أشهر، ثم رجعت إلى بيتها” (لوقا 1: 39 – 56).

ولما تم زمانها لتلد، ولدت ابناً وسمع جيرانها وأقرباؤها ان الرب عظم رحمته لها ففرحوا معها. وسمي الطفل يوحنا كما تسمي من الملاك. ولما أكملت أيامها، تنيحت بسلام.

بركة صلواتها فلتكن معنا. آمين.

2. نياحة البابا القديس ميخائيل الثالث، البطريرك الثاني والتسعين من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 1194 للشهداء، سنة 1478 ميلادية، تنيح البابا القديس ميخائيل الثالث، البطريرك الثاني والتسعين من بطاركة الكرازة المرقسية. وُلد هذا القديس في سمالوط، بمحافظة المنيا، من أبوين مسيحيين علماه العلوم المسيحية. فاشتاقت إلى السيرة الرهبانية وترهب بأحد الأديرة وسار سيرة فاضلة.

وبعد نياحة البابا غبريال السادس، اجتمع الأساقفة والأراخنة واتفقوا على اختيار هذا الراهب للبطريركية ورسموه في 13 أمشير 1193 للشهداء، 1477 ميلادية، ولم يستمر على الكرسي المرقسي سوى سنة واحدة وثلاثة أيام فقط. ثم تنيح بسلام ودفن بإكرام جليل في كنيسة العذراء في بابلون الدرج بمصر القديمة.

بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس القمص ميخائيل البحيري المحرقى

وفيه أيضاً من سنة 1639 للشهداء، سنة 1923 ميلادية، تنيح القديس القمص ميخائيل البحيري المحرقى وهو تلميذ القديس العظيم الأنبا أبرام أسقف الفيوم والحيزة.

وُلد هذا القديس سنة 1847 ميلادية، ببلدة أشنين النصارى (قرية بمركز مغاغة، محافظة المنيا) من أبوين تقيين ربياه تربية مسيحية حقيقية أثمرت ثمرات مباركة وسمي البحيري نسبة إلى اسم عائلته (البحاروة)

When he was twelve years old, his father became seriously ill and was dying. His mother had compassion on him from seeing his father dead and the people crying and mourning over him, so she sent him to the house of a relative. While he was on the roof, he saw the spirit of his father ascending to heaven surrounded by luminous angels praising and singing hymns. He immediately recognized it and shouted saying, "My father... My father." One of the angels told him: ask and pray that your end would be like him.

During this period, he met a man from El-Muharraq monastery, whose name was the Hegumen Tawadros, who always talked to him about the nobility of monasticism and the angelic life of the monks. Accordingly, he passionately loved virginity and the monastic life, which he practiced at home. Later on, he went to El-Muharraq monastery and joined it during the time of the Hegumen Bolos El-Dalagawy El-Muharraqy, who became later on the great saint Anba Abraam.

He remained in the monastery for a period of time, as a novice, and when the abbot of the monastery and the monks saw his meekness and obedience, he was ordained a monk by the name Michael (Mikhael). They handed him to a holy old monk called Hegumen Saleeb El-Olwany to show him the path to the monastic life.

The monk Michael grew in piety and asceticism, and everyone loved him. He was ordained a priest in the year 1874 AD, then Hegumen. Later on, he became a father of confession and spiritual guide to all the monks of the monastery.

God granted him the gift of healing the sick, and many sought his prayers, and God was glorified through his healing hands. The saint became well known for the virtue of giving and compassion to the needy, as his teacher the great saint Anba Abraam. He offered them from the little that he had with love and contentment. In the later part of his life, he lost his vision; however, he thanked God and persisted on praying.

After a life full of righteous deeds, holiness, asceticism, compassion, purity, and after he practiced and taught by his sayings and deeds, he reposed in The Lord. His age was 76 years old, twenty years in the world, and fifty-six years in the monastery spent in hard monastic struggle that elevated him to the rank of the saints.

At the time of his departure, one of the elder monks in the monastery saw his pure spirit ascending to heaven

لأن أصل العائلة من محافظة البحيرة. وحدث وهو في سن الثانية عشرة من عمره، أن مرض والده مرض الموت. فأشفقت والدته عليه من أن ينظر والده ميتاً والناس يبكون عليه، فأرسلته إلى بيت أحد الأقارب. وبينما هو على السطح رأى روح والده صاعدة إلى السماء وحولها ملائكة نورانيون يسبحون ويرنمون. فعرفها في الحال ونادى قائلاً: "يا أبي... يا أبي". فقال له أحد الملائكة: "اطلب لكي تكون آخرتك كأخرته".

تعرف في هذه الفترة على راهب من دير المحرق اسمه القمص تاوضروس الذي كان يحدثه باستمرار عن سمو الرهبة وحياة الرهبان الملائكية. فعشق البتولية والرهبة وأخذ يتدرب عليها. بعد ذلك توجه إلى دير المحرق والتحق به في عهد القمص بولس الدلاجوي المحرق، الذي أصبح بعد ذلك القديس العظيم الأنبا أبرام.

ظل في الدير مدة تحت الاختبار ولما رأى رئيس الدير والرهبان وداعته وطاعته، تمت سيامته راهباً باسم الراهب ميخائيل وسلموه إلى شيخ قديس يدعي صليب العلواني ليعلمه طريق الرهبة.

نما الراهب ميخائيل في الفضيلة والنسك، فأحبه الجميع ورسموه قساً سنة 1874 ميلادية، وصار بعد ذلك أب اعتراف ومرشداً روحياً لجميع رهبان الدير.

وأعطاه الله نعمة شفاء الأمراض، فقصده كثيرون فكان الله يتمجد على يديه بشفانهم. واشتهر هذا القديس بفضيلة العطاء والرحمة على المساكين مثل معلمه القديس العظيم الأنبا أبرام، فكان يقدم لهم من القليل الذي عنده عن حب ورضي. وفي آخر حياته، فقد بصره لكنه كان يشكر الله ويداوم على الصلاة.

وبعد حياة حافلة بأعمال البر والقداسة والزهد والرحمة والعفة، وبعد أن عمل وعلم بأقواله وأفعاله، رقد في الرب وكان عمره وقتئذ 76 سنة، قضى منها 20 عاماً في العالم و 56 سنة في جهاد رهباني شاق رفعه إلى مصاف القديسين. وعند نياحته رأى أحد الشيوخ الرهبان

accompanied by angels, while singing and praising God. In the feast of his departure, year 1707 of the martyrs, 1991 AD, and during the papacy of Pope Shenouda III, the 117<sup>th</sup> Patriarch of Alexandria, his relics were uncovered with great veneration in the presence of 14 bishops. His body was placed in a special shrine in the monastery for the Christ loving people to receive his blessings.

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

بالدير روحه الطاهرة صاعدة إلى السماء  
تصاحبها الملائكة الأظهار وهم يرتلون  
ويسبحون الله. وفي عيد نياحته سنة 1707  
للسهداء، سنة 1991 ميلادية، وفي حبرية  
قداسة البابا شنودة الثالث، البطريرك 117،  
تم اخراج رفات القديس بكرامة عظيمة  
وبحضور أربعة عشر أسقفاً، وتم وضعه في  
مقصورة خاصة بالدير ليتبارك منه الشعب  
المحب للسيد المسيح.  
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 ρα: ια, ιβ	Psalm 102: 13, 16, 17	مزمور 101: 11, 14
<p>Ποοκ Φνοοϋ εκεκοτκ εκεϋενζητ δα Ciωn: χε πχοοϋ πε εορεκϋενζητ δαροο: χε αϋι ηχε πιχοοϋ: χε Πβοιο εϋεκωτ ηCiωn οοοε εϋενοοονεϋ δεν πεϋωοϋ: χε αϋχοοϋτ εχεν τπροοεϋχη ηνοιηηκιο. ΔΔληλοιοι.</p>	<p>You O Lord will arise and have mercy on Zion; for the time to favor her, Yes, the set time, has come. For The Lord shall build up Zion. He shall appear in His glory. He shall regard the prayer of the destitute. Alleluia.</p>	<p>أنت يا الله ترجع وترحم صهيون. لأنه وقت التراءف عليها. لأن الزمان قد حضر. لأن الرب يبني صهيون ويظهر بمجده. لأنه نظر إلى صلاة المساكين. 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>Οϋαηασηωοιο εβολ δεν πιετασηελιοη εοοαβ κατΑ λοοκΑη ασηοοϋ.</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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Επιδη ουμωυ αριτοτοϋ εεζε  
 εανσαχι εθε νιεβνοϋ εταρζωκ εβολ  
 νερη νρητεν.

Κατα φρηϋ εταρϋ ετοτεν υμοϋ  
 νζε νιωρη εταρνατ: οτοε αρωπι  
 εροι ηρεϋωμωυ υπισαχι.

Δσρανη ζω ελιμοϋ ησα ζωβ  
 νιβεν ισζεν εη εεν ορταχρο εεδαι νακ  
 υφρηϋ ηκρατιστε θεοφιλε.

Εινα ητεκσοτεν ηταχρο ητε  
 νισαχι ηηετατερκαθηχι υμοκ ηρη  
 νρητεν.

Δσωπι εεν νιεεοοϋ ητε Ηρωδης  
 ηοτρο ητε ηιοηδεα νε οτον οτοηεβ  
 δε επεϋραν πε Ζαχαριαε: εοϋ εβολ  
 εεν νιεεοοϋ ηρωμωυ ητε Δβια οτοε  
 τεϋεζιμι νε οϋ εβολ τε εεν νιωρη  
 ητε Δαρων: οτοε επεσραν πε  
 Ελισαβετ.

Ηε εανθμη δε υπισνατ νε  
 υπευθο υφνοϋϋ: ερωμωυ εεν  
 νιεντολη ητροϋ νευ νιμεθμη ητε  
 Ηβοιε εροι ηαταρικι.

Οτοε νε υμοντοϋ ωρη υματ πε:  
 εε ογη νε ορατρη ηζε Ελισαβετ:

Inasmuch as many have taken in hand to set in order a narrative of those things, which have been fulfilled among us,

just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us,

it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus,

that you may know the certainty of those things in which you were instructed.

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth.

And they were both righteous before God, walking in all the commandments and ordinances of The Lord blameless.

But they had no child, because Elizabeth was barren, and they were both well advanced in years.

ΙΔ ΚΑΝ ΚΘΙΡΟΝ ΚΔ ΑΧΔΩΑ ΒΤΑΛΙΦ  
 ΚΙΣΕ ΦΙ ΑΜΟΡ ΜΤΙΦΝΕ ΕΝΔΝΑ.

ΚΜΑ ΣΛΜΗΑ ΙΝΑ ΔΙΝ ΚΑΝΟ ΜΝΔ  
 ΑΒΔΕ ΜΕΑΙΝΙΝ ΟΧΔΑΜΑ ΛΛΚΛΜΕ.

ΡΑΙΝΤ ΑΝΑ ΑΙΥΑ ΙΔ ΚΔ ΤΤΒΕΤ ΚΛ  
 ΣΗΕ ΜΝ ΑΟΛ ΒΤΔΦΙΚ ΑΝ ΑΚΤΒ  
 ΕΛΥ ΤΟΑΛΙ ΙΝΙΚ ΑΙΗΑ ΑΓΕΡΙ  
 ΤΑΟΦΙΛΙΝ.

ΛΤΕΡΦ ΣΙΧΕ ΑΚΑΜ ΔΙ ΔΙ ΕΛΜΤ  
 ΒΗ.

ΚΑΝ ΦΙ ΑΙΑΜ ΗΙΡΟΔΙΝ ΜΚ  
 ΑΙΗΟΔΙΕ ΚΑΗΝ ΑΙΜΕ ΖΚΡΙΑ ΜΝ  
 ΦΡΦΕ ΑΒΙΑ ΑΜΡΑΤΗ ΜΝ ΒΝΑΤ  
 ΗΑΡΟΝ ΑΙΜΗΑ ΑΙΥΑΒΑΤ.

ΟΚΑΤΑ ΚΛΑΜΑ ΒΑΡΙΝ ΑΜΑΜ ΑΛΛΗ  
 ΣΑΛΚΙΝ ΦΙ ΚΜΙΕ ΟΥΑΙΑ ΡΑΒ  
 ΟΑΧΚΑΜΗ ΒΛΑ ΟΥΜ.

ΟΛΜ ΙΚΝ ΛΗΜΑ ΟΔΔ ΙΔ ΚΑΝΤ  
 ΑΙΥΑΒΑΤ ΕΑΦΡΑ. ΟΚΑΤΑ ΚΛΑΜΑ  
 ΜΤΦΔΜΙΝ ΦΙ ΑΙΑΜΗΑ.

οτος νε αταιδι μπεσνατ πε δεν  
νορεζοοτ.

Αστωπι δε εφιρι ντεμετονηβ  
δεν τταζις ντε νερεζοοτ νωεμωι  
μπεμθο μφνοττ.

Κατα τκαθς ντε τμετονηβ λ  
πωπ ι εροϋ εεν εθουνοτφι επωωι οτος  
αϋωεναϋ εδοτην επερφει ντε Πβοις.

Οτος ναρε πιμηϋ τηρϋ ντε  
πιλαοσ ναττωβε σαβολ μφνατ  
μπεεθουνοτφι.

Αϋοτονηϋ δε εροϋ νζε  
οτασσελοσ ντε Πβοις εϋοβι ερατϋ  
σαοτιναμ μπιμαδερωωοτϋ ντε  
πεεθουνοτφι.

Οτος εταϋνατ εροϋ νζε Ζαχαριασ  
αϋωθορτερ: οτος οτσοτ ασι εερηι  
εζωϋ.

Πεχαϋ δε ναϋ νζε πιασσελοσ χε  
μπερερσοτ Ζαχαριασ χε οτηι  
ατσωτεμ επεκτωβε: οτος τεκεβιμ  
Ελισαβετ εσεερβοκι οτος εσεμιςι νακ  
νοτϋηρι: οτος εκεμοττ επερραν χε  
Ιωαννης.

Οτος ερε οτραϋι ϋωπι νακ νεμ  
οθεεληλ: οτος ερε οτμηϋ ϋαϋι εζεν  
πεϋζιμμιςι.

So it was, that while he  
was serving as priest before  
God,

in the order of his  
division, according to the  
custom of the priesthood,  
his lot fell to burn incense  
when he went into the  
temple of The Lord.

And the whole  
multitude of the people was  
praying outside at the hour  
of incense.

Then an angel of The  
Lord appeared to him,  
standing on the right side of  
the altar of incense.

And when Zacharias  
saw him, he was troubled,  
and fear fell upon him.

But the angel said to  
him, "Do not be afraid,  
Zacharias, for your prayer is  
heard; and your wife  
Elizabeth will bear you a  
son, and you shall call his  
name John.

And you will have joy  
and gladness, and many will  
rejoice at his birth.

فَبَيْنَمَا هُوَ يَكْهَنُ فِي نُوْبَةِ فِرْقَتِهِ  
أَمَامَ اللَّهِ.

حَسَبَ عَادَةِ الْكَهَنُوْتِ، أَصَابَتْهُ  
الْفُرْعَةُ أَنْ يَدْخُلَ إِلَى هَيْكَلِ الرَّبِّ  
وَيُبَخِّرَ.

وَكَانَ كُلُّ جُمُھُورِ الشَّعْبِ يُصَلُّونَ  
خَارِجًا وَقْتُ الْبُخُوْرِ.

فَظَهَرَ لَهُ مَلَاكُ الرَّبِّ وَاقِفًا عَنْ  
يَمِيْنِ مَذْبَحِ الْبُخُوْرِ.

فَلَمَّا رَأَهُ زَكَرِيَّا اضْطَرْبَ وَوَقَعَ  
عَلَيْهِ خَوْفٌ.

فَقَالَ لَهُ الْمَلَاكُ: «لَا تَخَفْ يَا زَكَرِيَّا  
لَأَنَّ طَلِبَتَكَ قَدْ سُمِعَتْ وَامْرَأَتُكَ  
أَلْيَسَابَاثُ سَتَلِدُ لَكَ ابْنًا وَتُسَمِّيهِ  
يُوْحَنَّا.

وَيَكُوْنُ لَكَ فَرْحٌ وَابْتِهَاجٌ وَكَثِيْرُونَ  
سَيَفْرَحُوْنَ بِوِلَادَتِهِ.

Ἐνδυνάτωπι τὰρ ἐφοί ἠνιωψὶ ἠπεύθεο  
ἠΠῆβοις: οἶνος οὐτῆρπ νεμ οὐσικερα  
ἠνεψυων: οἶνος ἠναμοσ ἐβολ ἠθεν  
οὐπνευμα ἐφοταβ ισxen ἐψθεν ἠνεσι  
ἠντε τεψματ.

Οἶνος ἐψνῆρε οὐμηψ ἠντε νεψωηρι  
ἠΠισραηλ κοτοτ ἐΠῆβοις ποτνοτ.

Οἶνος ἠνεοψ ἠναερψωρπ ἠὶ ἠαχωψ  
ἠπεψμῆθο ἠεν οὐπνευμα νεμ οὐσμο  
ἠντε ἠλιας ἐκετ πῆητ ἠηανιοψ  
ἐνοψωηρι νεμ ἠηετοι ἠατῶτ ἠηητ  
ἠεν ψμεψ ἠντε ἠῆμη: ἐσεβτε οὐλαοσ  
ἠΠῆβοις ἐατῆμαιοψ.

Οἶνος πεχε Ζαχαριασ ἠπιασσελοσ  
χε ἠῆρη ἠεν οὐ τῆναῆμ ἐψαι: ἠνοκ  
τὰρ οὐῆελλο οἶνος ταῆημ ασαι ἠεν  
νεσεροσ.

Οἶνος αψεροτῶ ἠχε πιασσελοσ  
πεχαψ ναψ χε ἠνοκ πε Σαβρηλ  
ψηετοῆ ἐρατψ ἠπεύθεο ἠψνοτ:  
οἶνος ατταοτοι ἐσασι εμακ: οἶνος  
ἐηψεννοτψ ἠακ ἠηαι.

Οἶνος ἠηπε ἐκέψωπι ἐκχω ἠρωκ  
οἶνος ἠμον ψχομ ἠμοκ ἐσασι ψα  
πῆεροσ ἐτε ἠαι ἠαψωπι ἠμοψ: ἠψμα  
χε ἠπεκναῆτ ἠεσασι ἠαι εηααωκ  
ἐβολ ἠεν ποτχοσ.

For he will be great in the sight of The Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb.

And he will turn many of the children of Israel to The Lord their God.

He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children', and the disobedient to the wisdom of the just, to make ready a people prepared for The Lord".

And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years".

And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time".

لَا تَهُ يَكُونُ عَظِيمًا أَمَامَ الرَّبِّ  
وَخَمْرًا وَمُسْكِرًا لَا يَشْرَبُ وَمِنْ  
بَطْنِ أُمِّهِ يَمْتَلِي مِنَ الرُّوحِ الْقُدُسِ.

وَيَرُدُّ كَثِيرِينَ مِنْ بَنِي إِسْرَائِيلَ إِلَى  
الرَّبِّ إِلَهُهُمْ.

وَيَتَقَدَّمُ أَمَامَهُ بِرُوحِ إِيلِيَّا وَقُوَّتِهِ  
لِيُرِدَّ قُلُوبَ الْآبَاءِ إِلَى الْآبَاءِ  
وَالْعَصَاةَ إِلَى فِكْرِ الْأَبْرَارِ لِكَيْ  
يُهَيِّئَ لِلرَّبِّ شَعْبًا مُسْتَعِدًّا».

فَقَالَ زَكَرِيَّا لِلْمَلَكِ: «كَيْفَ أَعْلَمُ  
هَذَا لِأَنِّي أَنَا شَيْخٌ وَأَمْرَاتِي مُتَقَدِّمَةٌ  
فِي أَيَّامِهَا؟».

فَأَجَابَ الْمَلَكُ: «أَنَا جِبْرَائِيلُ  
الْوَاقِفُ قُدَّامَ اللَّهِ وَأُرْسِلْتُ لِأَكَلِمِكَ  
وَأُبَشِّرَكَ بِهَذَا».

وَمَا أَنْتَ تَكُونُ صَامِتًا وَلَا تَقْدِرُ أَنْ  
تَتَكَلَّمَ إِلَى الْيَوْمِ الَّذِي يَكُونُ فِيهِ  
هَذَا لِأَنَّكَ لَمْ تُصَدِّقْ كَلَامِي الَّذِي  
سَيَتِمُّ فِي وَقْتِهِ».

Οτοζ ναρε πιλαοσ τηρϋ χοτυτ  
ἐβολζ δαχωϋ ἠΖαχαριασ οτοζ  
νανερϋφηρι πε εθε ζε αϋωσκ ἠδουτη  
δεν περφει.

Εταϋι δε ἐβολζ ναϋϋχευμοϋ  
ἠσαζι νευωοϋ αν πε: οτοζ αϋεμι ζε  
οτοϋωνη πε εταϋναϋ ἐροϋ ἐδουτη δην  
περφει: οτοζ ἠθοϋ ναϋϋωρεϋ ἐρωοϋ  
πε ἠτεϋζιζ οτοζ αϋουζι ϋοι ἠεβο.

Οτοζ αϋωπι εταϋμοζ ἐβολζ ἠζε  
νεϋεζοοϋ ἠϋεϋϋ αϋϋεναϋ ἐπεϋηι.

Πενενσα ναιεζοοϋ δε ετε ἠμαϋ  
αϋερβοκι ἠζε Ελιζαβετ τεϋϋζιμι:  
οτοζ ναϋωπι ἠμοσ πε ἠτιοϋ ἠαβοτ  
εϋω ἠμοσ.

Ζε παιρηϋ πετα Πβοιϋ αιϋ ηηι  
ἠδρηι δην νιεζοοϋ εταϋχοτυτ ἐροι  
ἠδρηι ἠδητοϋ ἐωλι ἠπαϋωϋ ἐβολζ  
δην ηιρωμι.

*Πῶσοϋ φα Πεννοϋϋ πε ϋα ἐνεζ  
ἠτε ηι ἐνεζ: ἀμην.*

And the people waited  
for Zacharias, and marveled  
that he lingered so long in  
the temple.

But when he came out,  
he could not speak to them;  
and they perceived that he  
had seen a vision in the  
temple, for he beckoned to  
them and remained  
speechless.

And so it was, as soon  
as the days of his service  
were completed, that he  
departed to his own house.

Now after those days his  
wife Elizabeth conceived;  
and she hid herself five  
months, saying,

“Thus The Lord has  
dealt with me, in the days  
when He looked on me, to  
take away my reproach  
among people”.

*Glory be to God forever.*

وَكَانَ الشَّعْبُ مُنْتَظِرِينَ زَكَرِيَّا  
وَمُتَعَجِّبِينَ مِنْ إِطْنَانِهِ فِي الْهَيْكَلِ.

فَلَمَّا خَرَجَ لَمْ يَسْتَطِعْ أَنْ يَكَلِّمَهُمْ  
فَفَقَهُمُوا أَنَّهُ قَدْ رَأَى رُؤْيَا فِي  
الْهَيْكَلِ. فَكَانَ يَوْمَهُ الْبَقِيَّ  
صَامِتًا.

وَلَمَّا كَمَلَتْ أَيَّامُ خِدْمَتِهِ مَضَى إِلَى  
بَيْتِهِ.

وَبَعْدَ تِلْكَ الْأَيَّامِ حَبَلَتْ أَلِيصَابَاثُ  
امْرَأَتُهُ وَأَخْفَتْ نَفْسَهَا خَمْسَةَ  
أَشْهُرٍ قَائِلَةً:

«هَكَذَا قَدْ فَعَلَ بِي الرَّبُّ فِي الْأَيَّامِ  
الَّتِي فِيهَا نَظَرَ إِلَيَّ لِيَنْزِعَ عَارِي  
بَيْنَ النَّاسِ».

*والمجد لله دائماً.*



# Katameros Readings for the 17<sup>th</sup> Day of Amshir قطمارس قراءات اليوم السابع عشر من شهر أمشير المبارك

## CΟΥΜΗΤ ΨΑΛΜΥ ΝΕΞΟΥΤ ἈΠΙΔΒΟΥΤ ΞεΨΥΡ

### ΠΟΥΞΙ

### 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**

Δεφροϋμηιμι ε̅ξρηι ε̅ξων η̅ξε  
φ̅οϋωιμι η̅τε πεκ̅χο Π̅βοις: ακ̅ϋ̅ η̅οϋνοϋ  
ε̅ξρηι ε̅παρη̅ητ: ξε̅ η̅θοκ̅ ἠ̅μα̅τα̅τκ  
Π̅βοις: ακ̅ε̅ρη̅ω̅πι̅ δ̅εν̅ ο̅υ̅ξε̅λι̅πι̅ς.  
**ΑΛΛΗΛΟΥΙΑ̅.**

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.**

قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. **هلللويا.**

### 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.

Ο̅υ̅ἀ̅να̅σ̅τη̅ω̅ς̅ ε̅β̅ο̅λ̅ δ̅εν̅  
Π̅ε̅ρ̅α̅σ̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅υ̅α̅β̅ κα̅τα̅ Ὑ̅α̅τ̅θ̅ε̅ο̅ν̅  
α̅σ̅ι̅ο̅υ̅.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

**ὙΑΤΘΕΟΝ ΙΓ: ΚΔ - ΚΗ**

**Matthew 16: 24 - 28**

**متى 16: 24 - 28**

Π̅ο̅τε̅ πε̅ξε̅ Ι̅η̅σο̅υ̅ς̅ η̅νε̅ψ̅μα̅θη̅της̅:  
ξε̅ φ̅η̅ε̅θ̅ο̅υ̅ω̅ ε̅μο̅ω̅ι̅ η̅ς̅ω̅ι̅ μα̅ρε̅ψ̅χο̅λ̅ϋ̅

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up

حَبِيْبُهُ قَالَ يَسُوْعُ لِتَلَامِيْذِهِ: اِنْ اَرَادَ اَحَدٌ اَنْ يَاتِيَّ وَرَانِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيْبَهُ وَيَتَّبِعْنِي.

ἐβολ: οτοζ μαρεφῶλι ἔπερῆτατρος  
ἵτερμωγι ἵνωι.

Φη γαρ εθοτωψ ἔνοθευ  
ἵτερψυχη ερετακος: φη δε  
εθνατακο ἵτερψυχη εθβητ ερεξευς.

Οτ γαρ ἔτε πρωμι ναξευθνοτ  
ἔμοσ αεψωανξευθνοτ ἔπικοςμοσ  
τηρψ τερψυχη δε ἵτερῆοσι ἔμοσ:  
ἔμοσ οτ πετε πρωμι νατηιψ ἵτερβιω  
ἵτερψυχη.

Πωρηι γαρ ἔφρωμι εφρηνοτ θεν  
ἵωοτ ἵτε Περωτ νευ νεραστελοσ:  
οτοζ τοτε εἵνατ ἔπιοται πιοται κατα  
νερεβνοτι.

Δμην τρω ἔμοσ νωτεν γε οτοσ  
θανοτοσ θεν νηετοε ερατοτ ἔπαμια  
ἵσεναξευτπι ἔφμοτ αν ψατοτνατ  
ἔΠωρηι ἔφρωμι εφρηνοτ θεν  
τερμετοτρο.

*Πῶοτ φα Πεννοτ πε ψα ἐνεε  
ἵτε νι ἐνεε: δμην.*

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 يُهْلِكْ 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 وَجِيْنَدِي  
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

مز مور 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 ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

Εὐεῷοῦοῦοῦ ἄμωοῦ ἠδῆτκ ἠζε νη  
τηροῦ εἰμει ἄπεκραν: ζε ἠθοκ  
ακῆμοῦ ἐπιῆμῆ Πβοις: ἄφρητ  
ἠνοῦροπλον ἠτε οῦτματ: ακτ  
ἠνοῦχλομ ἐζων. Ἀλληλοῖα.

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. Alleluia.

ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. 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.

Οὐὰνασνωσις ἐβोल θεν  
πιερασσελιον εθοραβ κατα Ὑαθεον  
ασιου.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.

Ὑαθεον ι: λλ - μβ

Matthew 10: 34 - 42

متي 10: 34 - 42

Ὑπερμεῖ ζε ἐταιῖ ἐξιοῖ  
ἠνοῦριρηνθ ειζειν πικαζι νεταιῖ ἐξιοῖ  
ἠνοῦριρηνθ αν αλλα οτσηφι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لَا تَتَّظَنُوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سَيْفًا.

Διῖ ζαρ ἐφερζ οῦρωμῖ ἐπεριωτ  
οῦοθ οῦωρι ἐτεσματ οῦοθ οῦωλετ  
ἐτερωμῖ.

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.’

فَأَيُّ جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْابْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.

Οῦοθ νενηαχι ἄπιρωμῖ νε  
νεφρεμῖνῖ.

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.

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

Φνεθμει ἄπεριωτ ιε τερωματ  
ἐροτεροι ἔμεπῶα ἄμοι αν: οῦοθ  
φνεθμει ἄπεριωρι ιε τερωρι  
ἐροτεροι ἔμεπῶα ἄμοι αν.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

Φη̅ε̅τε̅ν̅ε̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅τα̅ρ̅ος̅ ἀ̅ν̅  
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅νω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι  
ἀ̅ν̅.

Φη̅ε̅τα̅ρ̅χι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅ρ̅ε̅τα̅κο̅ς̅:  
φ̅η̅ δ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅θ̅β̅η̅τ̅  
ε̅ρ̅ε̅ξ̅ε̅μ̅ς̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι  
ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅  
ἄ̅φ̅η̅ε̅τα̅ρ̅τα̅ο̅υ̅ο̅ι̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅φ̅ρα̅ν̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅  
ε̅φ̅ρα̅ν̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅θ̅η̅μι̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅  
ἡ̅νο̅ῦ̅α̅φο̅τ̅ ἄ̅μο̅ω̅ῦ̅ ζ̅ω̅ξ̅ μ̅ο̅νο̅ν̅ ε̅φ̅ρα̅ν̅  
ἡ̅νο̅ῦ̅α̅θ̅η̅τ̅η̅ς̅ ἀ̅μ̅η̅ν̅ ἡ̅ξ̅ω̅ ἄ̅μο̅ο̅ς̅ ἡ̅ω̅τε̅ν̅  
ξ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅ξ̅ε̅ πε̅ρ̅ε̅ξ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅η̅ο̅υ̅ῆ̅ π̅ε̅: ὡ̅α̅ ἔ̅νε̅ξ̅  
ἡ̅τε̅ ἡ̅ι̅ ἔ̅νε̅ξ̅: 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 نَبِيِّ فَأَجْرَ نَبِيِّ  
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ  
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ  
كَأَسِ 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 Πιὰποστολὸς**

<p>Πάυλος φέβωκ ὑπενοῖς Ἰησοῦς Πιχριστός: πιὰποστολὸς ἐθαθευ: φὴεταῦθαυφ ἐπιζωῆννοϋφι ἵτε Φνοϋϋ.</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>Ἡρωμεὸς ἡ: ἡ - λ</b></p>	<p><b>Romans 8: 18 - 30</b></p>	<p><b>رومية 8: 18 - 30</b></p>
<p>Ἰμενὶ ταρ χε σεμπῶα ἀν ἵχε νὶάκατῆ ἵτε παισνοῦ ἵτε ϋνοῦ ὑπιῶοῦ εθναδωρπ ναῖ ἐβολ.</p> <p>Πωάνσομ ταρ ἐβολ ἵτε πιῶντ αϋσομ ἐβολ θάτῆ ὑπιδωρπ ἐβολ ἵτε νιῶηρι ἵτε Φνοϋϋ.</p> <p>Πιῶντ ταρ αϋδνεχωϋ ἵτμετεφληνοῦ ἵτρωϋ ἀν ἀλλὰ εθε φὴεταϋθρεϋδνεχωϋ θεν οῦεελπις.</p> <p>Ἰε ἵθοϋ εϋϋ πιῶντ ὑναερρεμῆ ἐβολ εα ϋμετῶκ ἵτε ἵτακο ἐδρη ἐτμετρεμῆ ἵτε ἵῶοῦ ἵτε νιῶηρι ἵτε Φνοϋϋ.</p> <p>Ἰενσωοῦν μεν ταρ χε πιῶντ τηρϋ ϋιὰθου νεμαν οῦοϋ ὑτῆνακῆ νεμαν ῶα ἐδοῦν ἐτῆνοῦ.</p>	<p>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.</p> <p>For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.</p> <p>For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;</p> <p>because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.</p> <p>For we know that the whole creation groans and labors with birth pangs together until now.</p>	<p>فَأَنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا.</p> <p>لَآنَ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ أَبْنَاءِ اللَّهِ.</p> <p>إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا عَلَى الرَّجَاءِ.</p> <p>لَآنَ الْخَلِيقَةُ نَفْسَهَا أَيْضًا سَتُعْتَقُ مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أَوْلَادِ اللَّهِ.</p> <p>فَأِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُوحُ وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.</p>

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη  
τενφιὰζου ἐτὰρ ἀρχη ἵτε πῖπνευμα  
ἵτοτεν ογοζ ἄνον τενφιὰζου ἵδῆρη  
ἵδῆτεν ενχοτῶτ 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 φηετηννατ ἐροσ αν  
τεπερβελπις ἐροσ ἐβολ ζιτεν  
οτβηπομονη τενχοτῶτ ἐβολ δαχωσ.

Παιρητ δε οη πῖπνευμα ἵτῆτοτς  
ἵτενμετῶβ οτ ταρ ἵτωβζ ἐτενηαισ  
κατα φρητ ετςωε ἵτενεμι αν ἀλλὰ  
ἵθοσ πῖπνευμα ἵερβοτὸ σεμῖ ἐδῆρη  
ἐχωη δεν ζανφιὰζου ἵατσαζι  
ἵμωοτ.

Φη δε ετδोटδет ἵνιζηт ἵσωοτη  
χε οτ πε φμενῖ ἵτε Πῖπνευμα χε  
αφσεμῖ ἐφνοτῆτ ἐχεν νηεθοταβ.

Πενσωοτη δε χε νηετερὰζαпан  
ἵφνοτῆτ ῶαφερ ζωβ νευωοτ δεν ζωβ  
νιβεν εθνανετ νηεταφθαζωοτ κατα  
πεφωορηπ 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 فَهُوَ لَاءِ  
 دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ  
 فَهُوَ لَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ  
 بَرَّرَهُمْ فَهُوَ لَاءِ مَجَّدَهُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον έβολθ θεν πε πιζοτιτ  
 νέπιστολη ντε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**α̅ Πετρος β̅: η̅ - ιε̅**

Πχωκ δε έρετενοι νοτμετι νοτωτ  
 τηροτ: έρετενοι νψφηρ νβιθικι: οτοζ  
 έρετενοι ύμιαϊσον νψανθμαδτ  
 έρετενεβινοτ.

Πτετεντ̅ νοτπετρωοτ αν θα  
 οτπετρωοτ: οτδε εοτρωοτψ θα  
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε  
 έταφθαζεμ θηνοτ επαϊρωβ 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**

وَالنَّهَایَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرأی بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَاتِهِ.

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 ματοτβοφ ηδερη  
εεν νετεηζητ.

*Ηασηνοτ υπερμενρε ηικοςμοε  
οτδε ηηετρωπ εεν ηικοςμοε: ηικοςμοε  
ηασηνη νεμ τερεπηθωια: 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.*

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 مُتَمَلِّينَ 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 νευαν. Δυην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال أباننا 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 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 γαρ ἐπεγραν πε Δμητριος οὔμανκθατ πε: εμμονκ ἡθανερφνοῖ ἡθατ ἡτε ἡαρτεμικ ναϋῡ ἡθανηῡ 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 دِيمِΤْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِصَّةٍ لِأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αϋθούωτοῦ νεμ νικερσαθικ ἐτε ἡπκωῡ ἡναι πεχαϋ: νιρωμι τετενωων ἡνε ἐβολ θιτεν ταιξινερθωβ ἡρε ἡμετρεϋϋφεθνοῦ ῡοπι 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 χε οῡ μονον δε εφεσοῦ ἡμαγατς: αλλα εχεδον δεν ἡδισια θηρς ἡ φαι χε Παῡλος οῡῳτεβ ἡοῡνιῡῡ ἡμῡ ἐβολ εϋω ἡμοῦ: χε θαννοῡῡ αν νε ναι ἐτοῡθαμιο ἡμωῡῡ ἐβολ θιτεν θανμοῡθικ ἡσιχ.</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 وَأَزَاغَ بُولُسَ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῡ μονον δε παιμεροῦ εθναῡῡπι ναν εοῡκῡθνηδινος εθρενι εῡκοθι 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 لَأَشْيَاءٍ وَأَنْ سَوْفَ تُهْدَمُ</p>

πικερφει ἵτε ἴνιωτ ἵνοοτ  
†Δρτεμικ ἵσεναιοπϭ αν γε ἔῶλι ογοῶ  
σεναιορρωερ ἵτεσμετνιωτ θαί ἔτε  
†Δσιὰ τηρσ νεμ ἴοικοῦμενη τηρσ  
ερσεβες'ε ἕμοσ.

Ἐταρωτεμ δε ἔναι ογοῶ  
ἔταρωμοῶ ἵκωντ ναρωω ἔβολ ερωω  
ἕμοσ γε ορνωτ τε †Δρτεμικ ἵτε να  
Ἐφεσοσ.

Ογοῶ αμοῶ ἵνε ἴπολις  
ἵῶθορτερ: ανθοχι δε τηροῶ ῥεν  
ογοῶοι ερωοπ ἔπιθεατρον ανρωλεμ  
ἵῤαιοσ νεμ Δρισταρχοσ  
ἔζανρεμῶ Μακεδονιὰ νε ἔαῖ  
ἔῶεμμο νεμ Παῦλοσ.

Ἐρωρωω δε ἵνε Παῦλοσ εἶ ἔδορν  
ἔπιμωω ναρωω ἕμοϭ αν πε ἵνε  
νιμαθητησ.

ῤανκερωορني δε ἔβολ ῥεν  
νιαρχων ἵτε †Δσιὰ εροι ἵῶφηρ ἔροϭ  
ανρωορπ ῥαροϭ ερωῤῥο ἔροϭ  
ἔῶτεμῶρεϭτηϭ ἕμαῤαῤϭ  
ἔπιθεατρον.

ῤανκερωορني μεν ναρωω ἔβολ  
ερωω ἕμοσ ἵκερωῶ νε ἄ ἴεκκλησιὰ  
ῥαρ ῶθορτερ πε ογοῶ ναρε πορωοῶ  
ρωορني αν πε γε ἔταρωορτ εῶβε οῤ.

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  
وَأَنذَفَعُوا 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  
لَأَيِّ 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 ογδρωον ἴονωτ ἴτε ορον  
νιβεν νατ ονονοτ ἴονωτ 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 πιλιωπετωσ.

Μωον ελι οτη τεδωτην εερεν ναυ:  
σεμπωα δε ἴτετενωωπι ερετενσωοντ  
ορωε ἴτετενωωτεμερ ελι ἴρωε δεν  
οτασιναι.

Αρετενι νι ταρ ἴναιρωωυ εμναι  
ογδε εανκαλιπερφει αν νε ογδε  
ἴσεχεοτα αν ενετενωωτ.

Ισχε μεν οτη Δημητριωσ νεμ  
νικετεχνιτωσ εθνεμαω ονον ἴτωω  
ἴονωσιν εα οταυ σεναἴνι ἴνιἴτωροεσ  
ορωε ονον ανωρωπατωσ ωοπ μαρωνεμ  
εμνωερωον.

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 رُفْسٍ.»

فَإذْ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تَقَاوِمُ  
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.



commander of the Arab soldiers and debated this issue with him. The saint explained to the commander the validity of the Christian faith and the necessity of the incarnation of the Word of God for the salvation of the world. The sonship of the Son is not through parental procreation, but a sonship of a special kind, as the light proceeds from the Sun.

The commander became enraged and ordered his soldiers to cut the saint into pieces and to throw him into the river, thus he received the crown of martyrdom.

The believers gathered the pieces of his pure body, shrouded and buried it with a great honor.

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

وتقدم إلى قائد الجند وتناقشا في هذا الأمر وبين للقائد صحة إيمانه بضرورة تجسد الله الكلمة لخلاص العالم. وأن بنوة الابن ليست عن طريق التناسل، ولكنها بنوة من نوع خاص مثل ولادة النور من الشمس. فغضب القائد من هذا القول وأمر جنوده فقطعوا القديس بالسيوف إرباً إرباً وطرحوه في النهر، فقال إكليل الشهادة. فجمع المؤمنون أجزاء جسده الطاهرة وكفنوه ودفنوه بإكرام جليل. بركة صلواته فلتكن معنا. آمين.

## 2. The Consecration of the Church of St. Castor of Bardanouha

On this day also, was the consecration of the church of the martyr St. Castor of Bardanouha. This saint was martyred in Alexandria, and when his body arrived to his hometown Bardanouha (a village in the district of beni Mazar, El-Menia governorate), all the people went out to receive him. They carried his body with great veneration to his house. After the end of the persecution, they changed his home to a church after his name and was consecrated on this day. Until present time, there is a church in Bardanouha after his name.

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

2. تكريس كنيسة القديس قسطور البردنوحي وفيه أيضاً تم تكريس كنيسة الشهيد قسطور البردنوحي، الذي استشهد بالإسكندرية. وعند وصول جسده إلى بلده بردنوها (قرية بمركز بني مزار، محافظة المنيا) خرج الشعب كله لاستقباله. فحملوا جسده بإكرام عظيم إلى بيته. وبعد انتهاء الاضطهاد، حولوا بيته إلى كنيسة على اسمه وكرسوها في مثل هذا اليوم. وما زالت حتى الآن توجد في بردنوها كنيسة باسمه. 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 Δαβιδ ζζ: λγ, λ

Psalm 68: 35, 3

المزمور 67: 33، 4

Ο τῶ φηρι πε φνοϋτ δ εν νηθεοταβ  
 ἠταϋ: φνοϋτ ἠπιλτραηλ ἠθοϋ ἐϋετ  
 ἠοϋϋου νευ οἶαμαρι ἠπεϋλαοϋ: οἶοϋ  
 ἠἠμη μαροϋοϋνοϋ μαροϋεληλ

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

عجيب هو الله في قديسيه، إله إسرائيل هو يعطي قوة وعزاً لشعبه. والصدّيقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هليلويا.

<p>ἠπεύθε ἠΦνοῦτ: μαροτοῖνοϋ ζεν οῖτοῖνοϋ. <b>Ἀλληλοῖα.</b></p>	<p>them rejoice exceedingly. <b>Alleluia.</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>Οἱ ἀναστρωσις ἐβόλ ζεν πιασσελιον εθοῖαβ κατὰ Λουκᾶν ἀσιού.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
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<p><b>Λουκᾶν ἰβ: ᾧ - ἰβ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
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<p>Ϟζω δε ἠμοοο νωτεν ναῶφηρ γε ἠπερερροτ δατῆη ἠνηεθναδωτεβ ἠπετενσωμα οῖτοῖ μενενα και ἠμοοντωοῖ ἠμαῖ ἠῆλι ἠροῖο ἠαιϋ.</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 وَيَعِدُّ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
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<p>Ϟναταμωτεν γε ἠριροτ δατῆη ἠνιμ ἠριροτ δατῆη ἠφηῆτε μενενα εορεϋδωτεβ οῖοντεϋ ερωϋϋ ἠελοῖ ἠτσεενα ἠρα τζω ἠμοοο νωτεν γε ἠριροτ δατῆη ἠφαι.</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 مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
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<p>Ϟη τιοῖ ἠβᾶχ ἠη ἠτοῖτ ἠμωοῖ ἠβόλ δα τεβι ἠνοῖτ οῖτοῖ οῖαι ἠβόλ ἠδῆτοῖ ἠεοβϋ ἠροϋ ἠη ἠπεῦθε ἠ Φνοῖτ.</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>
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<p>Ἀλλὰ νικεϋω ἠτετεῖαφε σεηπ τηροῖ: ἠπερερροτ τετενοοῖ ἠοῖμηϋ ἠβᾶχ.</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>
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**Katameros Readings for the 18<sup>th</sup> Day of Amshir**  
**قطمارس قراءات اليوم الثامن عشر من شهر أمشير المبارك**

**COYMHY ὧμην ἡέροοτ ἠΠιὰβοτ Ἐεωπρ**

**Ροτχι**

**Vespers Psalm**

**مزمور العشيّة**

<b>Ψαλμοσ τω Δαυιδ ρλα: ζ, ιβ, ις</b>	<b>Psalm 132: 9, 10, 17, 18</b>	<b>مزمور 131: 7, 12, 13</b>
<p>Πεκοτηβ ετετχιωτοτ ἡοτμεομη:</p> <p>νηεθοταβ ἡτακ ετεθελεηλ εθε</p> <p>Δαυιδ πεκβοκ: αισοβτ ἡοτδηβς</p> <p>ἠπαχριστοσ: εφεφιρι χε εερηι εχωϗ</p> <p>ἡχε φηεθοταβ ἡτηι. <b>Αλληλοια.</b></p>	<p>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.</p> <p><b>Alleluia.</b></p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هياتُ سراجاً لمسيحي. وعليه يزهر قدسي. <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 أمين.

<p>Οτὰναστωσις εβολ δειν</p> <p>πιετασσελιον εθοταβ κα τα ἠατθεον</p> <p>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>ἠατθεον Δ: κς - ε: ις</b>	<b>Matthew 4: 23 – 5: 16</b>	<b>متي 4: 23 – 5: 16</b>
<p>Οτοε ναϗκωτ πε ἡχε Ιησοϗς δειν</p> <p>τσαλιλεα τηρς εϗτεβω δειν</p> <p>νοτचनाσωση: οτοε εϗεωιϗ</p> <p>ἠπιετασσελιον ἡτε τμετοτρο: οτοε</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</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبَشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>



εϋερφαστρι εϋωνι νιβεν νεμ ιαβι νιβεν  
ετθεν πιλαος.

Οτοϋ ατεϋαμν ι εβολ θεν ϯCτρία  
τηρϋ: οτοϋ ατινι ναϋ νοτον νιβεν  
ετρεμκνοϋτ θεν νοϋωνι νεμ  
οϋκαϋε νοϋμϋ ηρηϯ: νηετε  
νιδεμων νεμωοϋ νεμ νηετοι  
υπερμωοϋ νεμ νηετωηλ εβολ οτοϋ  
αϋερφαστρι ερωοϋ.

Οτοϋ αϋμοϋι ηρωϋ ηνε θαννιϋϯ  
υμϋ εβολ θεν ϯΓαλιλεα νεμ ϯμηϯ  
υβακι νεμ Ιεροϋσαλημ νεμ ϯΙουδαεα  
νεμ θιμηρ υπιλορδανηϋ.

Εταϋναϋ δε ενιμϋ αϋϋε ναϋ  
εϋωϋι εχεν πιτωοϋ οτοϋ εταϋρεμϋ  
αϋι θαροϋ ηνε νεϋμαθητηϋ.

Οτοϋ εταϋοϋων ηρωϋ ναϋϯεβω  
νωοϋ εϋϋω υμοϋ.

Ωοϋνιατοϋ ηνιθηκι υπιπνεϋμα χε  
εωοϋ τε ϯμετοϋρο ητε νιϋνοϋι.

Ωοϋνιατοϋ ηνηετερθηβι ϯνοϋ χε  
ηθωοϋ πετοϋναϯεο ερωοϋ.

Ωοϋνιατοϋ ηνιρεμραϋϋ χε ηθωοϋ  
πεθηαρκληρονομιν υπικαθι.

Ωοϋνιατοϋ ηνηετσοκερ νεμ  
νηετοβι ηϯμεθμη χε ηθωοϋ πεθηαϋι.

among the people.

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.

Great multitudes followed Him, from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

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.

فَدَّاعَ حَبْرَهُ فِي جَمِيعِ سُورِيَةَ.  
فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
الْمُصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
مُخْتَلَفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ  
وَالْمَقْلُوجِينَ فَشَفَاهُمْ.

فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ  
وَالْعَشْرِ الْمَدَنِ وَأُورُشَلِيمَ  
وَالْيَهُودِيَّةِ وَمِنْ عِبْرِ الْأُرْدُنِّ

وَلَمَّا 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 وَالْعَطَاشِ إِلَى الْبِرِّ  
لِأَنَّهُمْ يَشْبَعُونَ.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
πεποιθότες ἡμεῖς.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
ποιεῖται ἡμεῖς πεποιθότες ἐφ' ἡμεῖς.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
ἡμεῖς πεποιθότες ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Ἐὐλογεῖται ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

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.

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.

طوبى للرحماء لأنهم يرحمون.

طوبى للأنقياء 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.

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.

Οὐδέ ἔπαυθη ἐρε οὐδὲν ἐνεχαῖ  
 δα οὐμεντ ἀλλὰ ἔψαυχαῖ εἰχεν  
 ἴλτχινιὰ: οὐοε ψαῖερονωινι ἔορον  
 νιβεν ετψοπ δεν πιηι.

Παιρηῖ μαρε πετενορωινι  
 ερονωινι ἔπεμθο ἠνιρωμι  
 εοπωε ἔνεναῖ ἔνετενεβηοῖ:  
 εθνανεῖ ἔνεῖῶοῖ ἔπετενωιῶ  
 ετδεν νιφηοῖ.

*Πῶοῖ φα Πεννοῖῖ πε: ψα ἔνεε  
 ἠτε νιἔνεε: ἀμην.*

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.*

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
 تَحْتِ الْمَنَارَةِ، بَلْ عَلَى الْمَنَارَةِ  
 فَيُضِيءُ لْجَمِيعِ الَّذِينَ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَامَ النَّاسِ  
 لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
 وَيَمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
 السَّمَاوَاتِ.

*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.

Ψαλμοε τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Δαωρκ ἔνεε Πβοιε οὐοε  
 ἠνεεφορω ἠεθηῖ: εε ἠθοκ πε φοῖηε  
 ψα ἔνεεε κατὰ ἴταεῖε ἔμελεεεεεεεε:  
 Πβοιε εαοῖηεεε ἔμοεε: εεβε φα  
 εεεεεεεεεεεε. **ΔΔΔΔΔΔΔΔ.**

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. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو  
 الكاهن ألي الأبد على طقس  
 ملكيصادق. الرب عن يمينك.  
 لذلك يرفع رأسه. **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.

Οὐὰναςνωσις ἐβολὼ δειν  
 πιερασσελιον εσοταβ 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 Ἔ: ἰζ - κς**

**Luke 6: 17 - 23**

**لوقا 6: 17 - 23**

Ουοζ ἐταϋι ἐδρηι νεμωοϋ αϋοϋ  
 ἐρατϋ δειν οϋμα ἱκοι νεμ οϋμωϋ ἵτε  
 νεμιαθητῃς νεμ κεμωϋ εϋωϋ ἵτε  
 πιλαοϋ ἐβολὼ δειν Ἰουδαεὰ τηρϋ νεμ  
 Ιεροσαλημ νεμ ἐβολὼ δειν Ἰαραλιὰ  
 ἵτε Ἰϋροϋ νεμ Ἰσιλων νηεταϋι  
 ἐσωτεμ ἐροϋ ουοζ ἵτεϋταλδωοϋ  
 ἐβολὼ δειν νοϋϋωνι.

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,

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ  
 سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ  
 وَجَمْعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ  
 جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ  
 صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا  
 لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

Ουοζ νηεναϋτρεμκο ἕμωοϋ ἵξε  
 νιπνεϋμα ἱκακαθαρτον ναϋερφαδρι  
 ἐρωοϋ.

as well as those who  
 were tormented with  
 unclean spirits. And they  
 were healed.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نجسَةٍ.  
 وَكَانُوا يَبْرَأُونَ.

Ουοζ ναρε πιμωϋ τηρϋ κωϋ ἵσα  
 βι νεμιαϋ: ξε οϋνι νασνηοϋ ἐβολὼ ἕμοϋ  
 ἵξε οϋχομ ουοζ νασταλδο ἕμωοϋ  
 τηροϋ πε.

And the whole  
 multitude sought to touch  
 Him, for power went out  
 from Him and healed them  
 all.

وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
 قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفَى  
 الْجَمِيعَ.

Ουοζ ἵθοϋ ἐταϋϋαι ἵνεϋβαλ  
 ἐϋϋωι οϋβε νεμιαθητῃς πεξαϋ νωοϋ  
 ξε ὠοϋνιὰτεν ἵθνοϋ νιζηκι ξε ἵωτεν  
 τε Ἰμετοϋρο ἵτε Φνοϋϋ.

Then He lifted up His  
 eyes toward His disciples,  
 and said: “Blessed are you  
 poor, For yours is the  
 kingdom of God.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
 طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
 مَلَكُوتَ اللَّهِ.

Ωοϋνιὰτεν ἵθνοϋ νηετσοκεϋ ξε  
 Ἰνοϋ τετενναςι: ὠοϋνιὰτεν ἵθνοϋ  
 νηετριμι Ἰνοϋ ξε τετενναςωβι.

Blessed are you who  
 hunger now, For you shall  
 be filled. Blessed are you  
 who weep now, For you  
 shall laugh.

طُوبَاكُمْ أَيُّهَا الْجَائِعُ الْآنَ لِأَنَّكُمْ  
 تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ  
 الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.



Πιδιωσμος νευ ναιμκατς  
 νηεταρωπι υμοι δεν ταντιοχια  
 δεν Οικονιον δεν Λυστροισ:  
 νιδιωσμος τηροτ εταιωποτ εροι  
 αφναρωμετ νχε Πβοι εβολ νδητοτ  
 τηροτ.

Ουον δε νιβεν εθορωυ εωνδ δεν  
 ουμετερεβης δεν Πιχριστοσ Ιησους  
 σεναδοσι νσωου.

Θαρωμι δε ερωοτ ουοτ  
 νρεφκοπεπ ενει εττη δεν πιπερωου  
 νηουο ερωρεμ ουοτ ερωρεμ.

Πθοκ δε ωπι δεν νηετακτσαβο  
 ερωου ουοτ αφερπιστοσ νδητοτ: εκεμ  
 χε ετακ τσαβο εβολ χιτεν νιμ.

Ουοτ ισxen εκοι ναλλοτ θανδαι  
 ενοταβ ετεκωουν υμωου ναι ετε  
 ουον ωχου υμωου ετςβω νακ  
 επιουχαι εβολ χιτεν πιναρτ ετδεν  
 Πιχριστοσ Ιησους.

Γραφη νιβεν νηιχι ντε Φνουτ σεοι  
 νηουτ ετςβω ερωοι ετταρο ερατχ  
 ετςβω θηετ δεν τδικεοτνη.

Χινα ντερωπι νχε φρωμι  
 υΦνουτ ερεβτωτ ουοτ ετταρροτ  
 δεν ρωβ νιβεν εθνανετ.

persecutions, afflictions,  
 which happened to me at  
 Antioch, at Iconium, at  
 Lystra; what persecutions I  
 endured. And out of them  
 all The Lord delivered me.

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

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

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

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

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

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

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
 أَصَابَنِي فِي أَنْطَاكِيَّةَ وَإِيقُونِيَّةَ  
 وَلِسْتَرَةَ. أَيَّةَ اضْطِهَادَاتٍ احْتَمَلْتُ  
 وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعِيشُوا  
 بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
 يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْإِشْرَارَ الْمُرْوَرِينَ  
 سَيَتَقَدَّمُونَ إِلَى ارْتِدَاءٍ، مُضِلِّينَ  
 وَمُضَلِّينَ.

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

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
 الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
 لِلْخَلَاصِ، بِالإِيمَانِ الَّذِي فِي  
 الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
 وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
 وَالتَّأْدِيبِ الَّذِي فِي الْبِرِّ،

لِكَيْ يَكُونَ إِنْسَانُ اللَّهِ كَامِلًا، مُتَأَهِّبًا  
 لِكُلِّ عَمَلٍ صَالِحٍ.

†Ϟεμεερε υπευθο υφνου† νεμ  
Πβοις Ιησους Πιχριστος φηεθνα†εαπ  
ενηετωνθ νεμ νηεθωωο† νεμ  
πεφουωνε εβολ νεμ τεφμετο†ρο.

Θιωυ υπιεαχι ωπι ειωωο  
ετκερος ακερος: σορι μαθητη†:  
αριεπιτωαν νεθρι θεν μετρεφωο†  
νεη† νεβεν νεμ †εβω.

Εφεωωπι εαρ νεε ουχοο† εοτε  
νενουεπ †εβω εθοροε ερωο†: αλλα  
κατα νοεπιθυμια υματατο† ερωκ  
νωο† νεεανρεφ †εβω εεθωθ  
νενουεαωε.

Πουεωτεμ μεν εεφεουεφ εαβολ  
νεθυμι: εεερακο† δε νεα νευβω.

Πθοκ δε αρινηυφιν θεν εωβ  
νεβεν: ωεπεεκαε: αρι πεωβ  
νεουρεφεωενηνο†φι πεκωεμωι εοκφ  
εβολ.

Δνοκ εαρ εηδη εεναοουοεβε†  
εβολ: οροε πεχοο† νετε παβωλ εβολ  
αεθω†.

Πιαεων εθνανεφ αιεραεωνηεεθε  
υμοε πιδρωμοε αιεκοφ εβολ πιναε†  
αιαρεε εροφ.

Λοιπον εφχι νηι νεε πιχλωμ νετε  
†δικεοε†νη φηε†ε Πβοις να†ηιφ νηι

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

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

For the time will come  
when they will not endure  
sound doctrine, but  
according to their own  
desires, because they have  
itching ears, they will 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

أَنَا أَنَا شِدُّكَ إِذَا أَمَامَ اللَّهِ وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينَ  
الْأَحْيَاءَ وَالْأَمْوَاتَ، عِنْدَ ظُهُورِهِ  
وَمَلْكُوتهِ:

اَكْرِزْ بِالْكَلِمَةِ. اَعْتَفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِحْ،  
أَنْتَهْرُ، عِظْ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

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

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيُنْحَرِفُونَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْحُ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اِعْمَلْ عَمَلِ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَأِنِّي أَنَا الْآنَ اسْكَبُ سَكِبًا، وَوَقْتُ  
أَنْجِلَابِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

وَأخِيرًا قَدْ وَضِعَ لِي الْكَلْبِلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبِّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقْطُ، بَلْ

δεν πιεζοοῦ ἔτε ἡμᾶρ: πηρεψθαπ  
ἡμῃ οὔ μόνον δε νῆι ἡμᾶτατ ἀλλὰ  
νευ οὔτον νιβεν ἔτατμενρε πεφρονε  
ἐβολ.

Ἰησ ἦτοτκ εἰ ἄροι ἠχωλεμ.

Δημασ γαρ ἀρχατ ἠσωφ  
ἐαφμενρε παιένεε ἠτε ἴνοῦ ἀφθεναφ  
ἐθεσσαλονικη: Κρικηκς ἐψδαλατιὰ:  
Ἰτιοσ ἐδαλαματιὰ.

Λοτκασ ἡμᾶτατφ εθνεμη:  
Μαρκοσ ματαλοφ ἀνιτφ νεμακ:  
ἑφρωαῦ γαρ νῆι εῦδιακονιὰ.

Ἰτυχικοσ δε διοτορπη ἐεφεκοσ.

Ἰφφρλῶνῆ ἐταικοσπς δεν Ἰρωακ  
δατεν Καρπω ἀνιτς εκνηοῦ νευ  
νικεχωμ: μαλιςτα νιμενβρανα.

Ἀλεξανδρὸσ πιβασνητ ἔταφερ  
οὔμηψ ἠπετρωοῦ νῆι ἐρε Πβοικ  
ἴφγεβιὼ ναφ κατα νεφδβηοῖ.

Φαι ἔτε ἠθοκ ρωκ ἀρεε ἐροκ  
καβολ ἡμοφ: ἀφτ γαρ ἐδοῦν ἐρεν  
νασαχι ἐμαψω.

Ἦεν ταροῖτ ἠἀπολοσιὰ ἠπεφχα  
ἐλι ἰ ἄροι ἀλλὰ ἀρχατ ἠσωοῦ τηροῦ  
ἠνοῦωπ νεμωοῦ.

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;  
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.

لَجْمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

لَأَنَّ دِيمَاسَ قَدْ تَرَكَنِي إِذْ أَحَبَّ  
الْعَالَمَ الْحَاضِرَ وَذَهَبَ إِلَى  
تَسَالُونِيكِي، وَكْرِيسْكَيْسَ إِلَى  
غَلَاطِيَّةَ، وَتَيْطُسَ إِلَى دَلْمَاطِيَّةَ.

لَوْكَاسَ وَحْدَهُ مَعِي. خُذْ مَرْقَسَ  
وَأَحْضِرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي  
لِلْخِدْمَةِ.

أَمَّا تِيخِيكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى  
أَفَسُسَ.

الْبَدَاءَ الَّذِي تَرَكْتُهُ فِي تْرُوَاسَ  
عِنْدَ كَارْپُسَ أَحْضِرْهُ مَتَى جِئْتَ،  
وَالْكِتَابَ أَيْضًا وَلَا سِيَّمَا الرُّقُوقَ.

إِسْكَندَرُ النَّحَّاسُ أَظْهَرَ لِي  
شُرُورًا كَثِيرَةً. لِيَجَازِهِ الرَّبُّ حَسَبَ  
أَعْمَالِهِ.

فَاحْتَفِظْ مِنْهُ أَنْتَ أَيْضًا لِأَنَّهُ قَاوِمٌ  
أَقْوَالِنَا جِدًّا.

فِي احْتِجَاجِي الْأَوَّلِ لَمْ يَحْضُرْ أَحَدٌ  
مَعِي، بَلِ الْجَمِيعُ تَرَكُونِي. لَا  
يُحْسَبُ عَلَيْهِمْ.



Πῶς Δε ἀφῶρι ἐράτη νεμη  
 ἀφῆχομ νηι θινα ἔβωλ θιτοτ ἵτε  
 πιθιωψ χωκ ἔβωλ ογοθ ἵτοτσωτεμ  
 ἵξε νιέθνοθ θηροῦ γε λινοθεμ ἔβωλ  
 θεν ρωψ νῶτομοῖ.

Εὐετονοχοι ἵξε Πῶς ἔβωλ θα  
 θωβ νιβεν ετρωοῦ ογοθ ερεναθμετ  
 ἔδοτην ἔτερεμετοτρο ἵτε τφε: φαι ἔτε  
 φωψ πε πῶοῦ ψα ἔνεθ ἵτε νιένεθ:  
 ἄμην.

Ψινη ἐΠρισκῦλλα νεμ Ἀκυλλα  
 νεμ πηι ἵθνησιφοροθ.

Εραστοθ ἀφῶρι θεν Κορινθοθ:  
 Τροφημοθ δε λιθοσπη θεν Μελητοθ  
 εψωπι.

Ιηθ ἄμοκ ἔθθαξεν τῆρω: ἔψινη  
 ἔροκ ἵξε Εὐβοῦλοθ νεμ Ποῦλοθ νεμ  
 Λινοθ νεμ Κλαυδια ἄνεμ νιένηοῦ  
 θηροῦ.

Πῶς Ιησοῦθ Πιχριστοθ νεμ  
 πεκίπνευμα: πῆμοτ νεμωτεν: ἄμην.

*Πῆμοτ ταρ νεμωτεν νεμ  
 τῆρινην εἵκοπ: γε ἄμην εἰέψωπι.*

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

Greet Prisca and Aquila, and the household of Onesiphorus.

Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

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

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِيَ وَقَوَّانِي،  
 لِكَيْ تُنَمَّ بِي الْكِرَازَةُ، وَيَسْمَعَ  
 جَمِيعَ الْأُمَمِ، فَأَنْقَذْتُ مِنْ فَمِ الْأَسَدِ.

وَسَيُنْقِذُنِي الرَّبُّ مِنْ كُلِّ عَمَلٍ  
 رَدِيٍّ وَيَحْلِصُنِي لِمَلَكُوتِهِ  
 السَّمَاوِيِّ. الَّذِي لَهُ الْمَجْدُ إِلَى دَهْرِ  
 الدُّهُورِ. آمِينَ.

سَلِّمْ عَلَى فِرْسَكَا وَأَكِيلَا وَبَيْتِ  
 أُنَيْسِيفُورُسَ.

أَرَأْسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا  
 تْرُوفِيمُسُ فَتَرَكْتُهُ فِي مِيلِيْتُسَ  
 مَرِيضًا.

بَادِرْ أَنْ تَجِيَّ قَبْلَ الشِّتَاءِ. يُسَلِّمُ  
 عَلَيْكَ أَفْبُولُسُ وَبُودِيسُ وَلِينُسُ  
 وَكَلَاوْدِيَّةُ وَالْإِخْوَةُ جَمِيعًا.

الرَّبُّ يَسُوعُ الْمَسِيحُ مَعَ رُوحِكَ.  
 النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβωλ θεν πε πιθωῖτ  
 ἵεπιστολη ἵτε πενωτ Πετροθ.

The Catholic epistle of the first epistle of our father St. Peter. May his blessings

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

Αμην. Παμενρατ.

be with us all. Amen. My beloved.

ἁ Πητρος ε: ἁ - ιδ

1 Peter 5: 1 - 14

1 بطرس 5: 1 - 14

Πῆρεςβυτερος ετθεν θηνοτ ττσο  
ερωτ εανοκ πετενωφρη  
ἠπρεςβυτερος οτοθ ἠμεερε ντε  
νικατθ ντε Πιχριστος: οτοθ νωφρη  
ἠπιωτ εθαδωρπ εβολ.

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:

أطلب إلى الشيوخ الذين بينكم، أنا الشيخ رفيقهم، والشاهد للألم المسيح، وشريك المجد العتيدي أن يعلن.

Αμοι ἠπιόθι ετθεν θηνοτ ντε  
Φνοττ ερετενδῖ ἠποτωι νιθεν  
ονδινχοις αν αλλαθεν οτοτω νηητ  
κατα Φνοττ: οτδεθεν οτμεταφχιρ  
αν αλλαθεν οτρωοττ νηητ.

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

ارعوا رعية الله التي بينكم نظاراً، لا عن اضطرار بل بالاختيار، ولا لربح قبيح بل بنشاط.

Οτδε ἠφρητ αν γε ερετενοι νδοις  
ενικληρος αλλα ἀριττοπος ἠπιόθι.

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

ولا كمن يسود على الأنصبه بل صائرين أمثلة للرعية.

Οτοθ εωωπ αφωανοτοθτ ννε  
πιχω ἠμανεσωτ τετενναδῖ  
ἠπιχλου ἠαθλω ἠτε πωοτ.

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

ومتى ظهر رئيس الرعاة تتألون إكليل المجد الذي لا يبلى.

Παιρητ νιδελωρι μαδνεχωτεν  
ἠνιδελλοι: ἠωτεν δε τηροτ κελ  
θηνοτ ἠπιθεβιό νηητ εδοτη  
ενετενερνοτ γε Φνοττ εττ εδοτη  
εερεν νιδασιητ: εττ δε ἠονεμοτ  
ἠνηεθεβιηοττ.

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.”

كذلك أيها الأحداث اخضعوا للشيوخ، وكونوا جميعاً خاضعين لبعضكم لبعض، وتسربلوا بالتواضع، لأن الله يقاوم المستكبرين، وأما المتواضعون فيُعطيهم نعمة.

Αθεβιε θηνοτ οτην δα τχιχ  
εταμαθῖ ἠτε Φνοττ θινα ἠτεφθε  
θηνοτ θεν ἠχοτ ἠτε πιχεμπωι νι.

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

فتواضعوا تحت يد الله القوية لكي يرفعكم في حينه.

Πετηρωουω τηρη σαααυ ερωυ γε  
οτηι σερωελιν ναυ δαρωτεν.

Ψωπι ερετενηυ οτοα αρινωυφιν  
γε πετενηααυ πιδιαβολοα ερωωυ  
μφρητ νοτωοτι ερωεμεεμ ερωωτ να  
ευκ οται.

Φηερετενοαυ ερατεν οηνου εδοτη  
ερωυ ερετενηααρωυτ δεν φηααυτ:  
ερετενηωοτην ηηαιδισι ναυ: πεωκ δε  
ηηαι νετενησηου ετδεη πικοαμοα.

Φνωυτ δε ητε εμοα ηιβεν  
φηεταρωααεμ οηνου εδοτη επερωου  
ηηεαυ δεη Πηρωριστοα ηηοαυα  
εαρετενηεπ μααυ νοτωκοαυ ηηοαυ  
ερεεαεβεη οηνου ητερωαεμνε οηνου  
ερετρωομ ηωτεη ερεηισεντ μωωτεη.

Φωυ πε παμααυ ηεμ πιωου ρα  
ηηεαυ: αμην.

Δισδαυ ηωτεη εβωα αητοαυ  
ηηισλωαηνοα πεησηοη μπιστοα αωα  
εημευ δεη αηηκοαυαυ: εητηομτ οτοα  
εηερωερε γε φαι πε ηεμοα ητε  
Φνωυτ δεη οημεομηη: φαι ετε ηενοαυ  
ερατεη οηνου ηηηηαυ.

Αωηηη ερωτεη ηεε ηυφερι ηηοαυηη  
ετδεη Βαβυλωη ηεμ Μαρωκοα παωηηη.

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.

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.

مَلَقِينَ كُلَّ مَمَكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَمَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلَّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

تَسَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.



Ὑφῆρῆτ' ἐτε ὑπιζηπὲ ἐλι δὲν  
νηετερνοφρι ἰοῦεῶενταμωτεν ἔρωσῶ  
νεμ ἐτῶβω νωτεν.

Εἰερμεορε ἰδημοσιὰ νεμ κατὰ νη  
ἰνιποῦδαἰ νεμ νιοῦρεινιν ἰτμετὰνοἰὰ  
ἰντε Φνοῦτ' νεμ πιναῶτ' ἐΠενδοῖς  
Ἰησοῦς Πιχῆριστος.

Ὅτοῦ τ'νοῦ ζηππε ἀνοκ εἰσωνῶ  
δὲν πιπνευμα τ'ναῶεννη ἔερη  
ἐλεροῦταδμη ἰτῶσῶτην ἀν ἰννηθῶναι  
ἐδῶτην ἔεραι ἰδῆητς.

Πλῆν γε Πιπνευμα εἰσοῦαβ  
ῆερμεορε νη κατὰ πολῖς εἰσῶ ὑμοσ  
γε σῶοῖς νὰκ ἰνε ζανῶναῦζ νεμ  
ζανῶλῆψις.

Ἀλλὰ ταψῆχη τ'χω ὑμοσ ἀν γε  
ῆταιῆοῦτ' ἰτοῦτ' δὲν ἐλι ἰσαχι ῶα  
τ'χωκ ὑπαδῶρομοσ ἐβῶλ νεμ  
τ'διακονῖὰ θεῆταιῆιτς ἰντεν Πῶοῖς  
Ἰησοῦς ἔερμεορε ὑπιεναῦτῆλιον ἰντε  
πιῆμοτ' ἰντε Φνοῦτ'.

Ὅτοῦ τ'νοῦ ζηππε ἀνοκ τ'εμ γε  
τετενναῦ ἐπαῶο ἀν γε ἰθῶτεν τηροῦ  
νηῆταιῆινι ἰδῆητοῦ εἰζιωῶ ἰτμετοῦρο  
ἰντε Φνοῦτ'.

Εἴθε φαι τ'ερμεορε νωτεν δὲν  
παῖεῶοῦτ' ἰντε φοοῦ γε τ'οῦαβ ἀνοκ

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

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

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.

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

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّئْنَا يَسُوعَ  
الْمَسِيحِ.

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

غَيْرَ أَنَّ الرُّوحَ الْقُدُسَ يَشْهَدُ فِي  
كُلِّ مَدِينَةٍ قَائِلًا: إِنَّ وُثُقًا وَشِدَائِدَ  
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 كَارِرًا بِمَلَكُوتِ اللَّهِ.

لِذَلِكَ أَشْهَدُكُمْ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنَ دَمِ الْجَمِيعِ.

ἐβολθα πετενςνοϋ τηροϋ.

Οϋ γαρ ὑπιβοπτ ἐϋτευταμωτεν  
ἐφορωϋ τηρϋ ὑΦνοϋτ.

Μαθῆτεν ἐρωτεν νεμ πιὸζι τηρϋ  
ετὰ Πιπνεϋα εσογαβ χα θηνοϋ  
ἡἐπισκοποϋ ἡδῆτηϋ ἔαμοι  
ἡτῆκκλῆσιὰ ἡτε Πβοιϋ θῆεταϋχϋφοϋ  
ἐβολζ ϋιτεν πεϋςνοϋ ὑμιν ὑμοϋ.

Ανοκ δε τῆμι γε μενενα  
ῆριϋενηι σεναὶ ἐδοϋν ἐρωτεν ἡζε  
ζανοϋνωϋ εϋβορω ἡσενατῆσο αν  
ἐπιὸζι.

Οτοϋ σενατωοϋνοϋ ἡζε ζανρωμι  
ἐβολζ ζεν θηνοϋ εϋζω ἡζανσαζι  
εϋφωηζ εφοϋσϋκ ἡνιμαθητηϋ  
σαμενηνοϋ.

Εθε φαι οϋν ϋωιϋ ἐρωτεν  
ἐρετενιρι ὑφμενὶ γε αιεϋ ϋομτ  
ἡρομπι ὑπιχα τοτ ἐβολζ ὑπιεζοοϋ  
νεμ πιεζωϋ ειτῆβω ὑφοϋται φοϋται  
ὑμωτεν ζεν ζανερμωοϋ.

Οτοϋ τῆνοϋ τῆχω ὑμωτεν ζατεν  
Πβοιϋ νεμ πισαζι ἡτε πεϋεμοτ φῆετε  
οϋνοϋζομ ὑμοϋ ἐσωϋ οτοϋ ἐτ  
κζηρονομια ζεν ἡῆεταϋτοϋβωοϋ  
τηροϋ.

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  
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.

لَا تَبِي لَمْ أَوْخِرَ أَنْ أُخْبِرَكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

إِحْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَلِجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُّوسُ  
فِيهَا أَسَافِقَةً لِتَرْعُوا كَنِيْسَةَ اللَّهِ  
الَّتِي اقْتَنَاهَا بِدَمِهِ.

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

وَمِنْكُمْ أَنْتُمْ سَيَفُومُ رَجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَدِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

لِذَلِكَ اسْهَرُوا مُتَذَكِّرِينَ أَنِّي ثَلَاثَ  
سِنِينَ لَيْلًا وَنَهَارًا لَمْ أَفْتُرَ عَنْ أَنْ  
أُنذِرَ بِدُمُوعِ كُلِّ وَاحِدٍ.

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

Οὐρατ ἰε οἴνοτβ ἰε οὔβωσ  
ἄπιερὲπιθῦμιν ἔογον ἄμωοῦ.

Πῶωτεν τετενωοῦν γε νάσιχ  
ναὶ ἀνῶεμῶι ἠνάχρῖὰ νεμ νηεθνεμῖ.

Διταμωτεν ἔρωβ νιβεν γε ὄωε  
ἠδῶσι ἄπαιρητ ἠτενῆτοτοῦ  
ἠνηετωῶνι ἠτετενερῶμεῖ ἠηισαχι  
ἠτε Πῶοις Ἰησοῦς γε ἠθοῦ ἀρχοῦς γε  
οῦμετακαριος τε μαλλον ἔῆ ἔρωτε  
ἔβι.

Οὔοι ναι ἔταρχοτοῦ ἀρχιτεῖ ἔξεν  
νεκκελι νεμωοῦ τηροῦ  
ἀνερῖπροσερχεθε.

Οὔοι ἀρχωπι δε ἠξε οἴνωῖτ  
ἠριμῖ ἠτωοῦ τηροῦ οὔοι ἀρχιτοῦ  
ἔδρηι ἔξεν ἠναρβι ἠΠαῦλοῦ οὔοι  
ἀρῆφι ἔροϋ.

Ἐῶοι ἠῦκαρ ἠρητ μαλιςτα εῶβε  
πιςαχι ἔταρχοϋ γε σεναναῦ ἔπερῶο  
ἀν γε ναῦτφο δε ἄμωϋ ἔξεν πιςοι.

*Πισαχι δε ἠτε Πῶοις ἐφέλαι οὔοι  
ἐφέλαϋ: ἐφέλασι οὔοι ἐφέταρῶ:  
δεν ῆὰςια ἠεκκλήσια ἠτε Φῆνοῦῆ:  
ἀμην.*

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  
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.*

فَضَّةٌ أَوْ ذَهَبٌ أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمَتْهَا هَاتَانِ الْيَدَانِ.

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

وَلَمَّا قَالَ هَذَا جَنَأَ عَلَى رُكْبَتَيْهِ مَعَ  
جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ  
وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

مُنْتَوِّجِينَ وَلَا سِيَّامًا مِنَ الْكَلِمَةِ  
الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ  
أَيْضًا. ثُمَّ شَبِعُوهُ إِلَى السَّفِينَةِ.

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

## Synaxarium of Amshir 18

سنكسار اليوم الثامن عشر من شهر أمشير

1. The Departure of St. Malatius the Confessor, Patriarch of Antioch
2. The Consecration of the Church of St. Paul, the Simple

### 1. The Departure of St. Malatius the Confessor, Patriarch of Antioch

On this day of the year 381 AD, St. Malatius (Miltius) the Confessor, Patriarch of Antioch, departed. He was consecrated a bishop for Sebaste in the year 357 AD. He left it because of the rudeness and harshness of its people, and lived a solitary life nearby the city of Halab in Syria. In the year 360 AD, he was chosen a patriarch for Antioch, during the days of Constantius, the son of Constantine the Great.

He was an eminent, knowledgeable and meek man, who was loved by everyone. When he entered the city of Antioch, he resisted the Arians. When the Emperor heard that, he exiled him in the same year of his enthronement. The bishops, the priests and the people convened and wrote to the Emperor asking for the return of their Patriarch.

The Emperor responded to their request and brought St. Malatius back in the year 362 AD. He did not cease resisting the Arians. He persisted in teaching the people the true Orthodox faith, according to the council of Nicea. Therefore, the Emperor exiled him again. In exile, all the exiled Orthodox faithful gathered around him, encouraging and supporting each other. He sent to his flock pastoral epistles to confirm them in the Orthodox faith.

He remained in exile for many years, and then returned to Antioch in the year 378 AD. He attended the Council of Constantinople in the year 381 AD. When he completed his good endeavor, he departed in peace.

St. John Chrysostom (of Golden Mouth) praised St. Malatius on his feast day declaring his greatness and stature for what he suffered from exile and humiliation for the sake of the Orthodox faith.

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

1. نياحة القديس ميلاتيوس المعترف، بطريرك أنطاكية
2. تكريس كنيسة القديس بولس البسيط

### 1. نياحة القديس ميلاتيوس المعترف، بطريرك أنطاكية

في مثل هذا اليوم من سنة 381 ميلادية، تنيح القديس ميلاتيوس المعترف بطريرك أنطاكية. وقد رسم أسقفاً على سبسطية سنة 357 ميلادية. ولقساوة شعبها تركها وانفرد قرب مدينة حلب بالشام. وفي سنة 360 ميلادية، انتخبوه بطريركاً على أنطاكية في أيام قسطنديوس بن قسطنطين الكبير. وكان القديس رجلاً فاضلاً عالماً وديعاً محبوباً من الجميع. فلما دخل أنطاكية، ظل يقاوم الأريوسيين. فلما سمع الملك قسطنديوس بذلك، نفاه في نفس سنة تنصيبه. فاجتمع الأساقفة والكهنة والشعب وكتبوا إلى الملك يطلبون رجوع بطريركهم. فأستجاب لمطلبهم وأعادهم إليهم سنة 362 ميلادية. ولكنه بعد رجوعه، لم يكف عن مقاومة الأريوسيين معلماً الشعب الإيمان الأرثوذكسي السليم حسب إيمان مجمع نيقية. فنفاه الملك مرة ثانية. وفي نفس المنفى، اجتمع إليه كل المنفيين من الأرثوذكس، يشجعون بعضهم بعضاً. وكان يرسل إلى شعبه رسائل رعوية يثبتهم بها على الإيمان الأرثوذكسي النيقاوي المستقيم. وقد أقام في المنفى سنين كثيرة، ثم عاد إلى أنطاكية سنة 378 ميلادية، وحضر مجمع القسطنطينية المسكوني سنة 381 ميلادية، ثم تنيح بسلام. وقد مدحه القديس يوحنا ذهبي الفم في يوم عيدهِ، مبيناً عظمة مقداره، واحتماله الآلام من أجل الثبات على العقيدة والإيمان المستقيم. بركة صلواته فلتكن معنا. آمين.



## 2. The Consecration of the Church of St. Paul, the Simple

On this day also, was the consecration of the church of St. Paul the Simple, one of the disciples of the great saint Anba Antonius, father of all monks. Paul (Bolos) was a simple farmer from the city of Atfeeh. He got married when he was advanced in age to a young girl, who used to cheat on him.

One day, he went home and caught his wife in the act. He left the house and went to the saint Anba Antonius to be a monk under his guidance and become his disciple. Anba Antonius tried to dissuade him from his determination for his old age and the difficulties of the path of monasticism. When he saw his firm determination, he tested him with difficult examinations and hard tests, which he successfully passed them all.

When he saw his perseverance, he accepted him. He commanded him to establish for himself a cell nearby him. He lived close to him as an obedient disciple in spite of his old age. Because of his simplicity, asceticism and his struggle, God granted him the gift of casting out evil spirits and revealing the thoughts of people.

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

2. تكريس كنيسة القديس بولس البسيط  
وفي هذا اليوم ايضاً تم تكريس كنيسة  
القديس بولس البسيط، أحد تلاميذ القديس  
العظيم الأنبا أنطونيوس أب الرهبان.  
كان بولس فلاحاً بسيطاً من بلدة أطفيح.  
تزوج وهو في سن متقدمة من شابة صغيرة  
وكانت تخونه مع رجال آخرين. وفي أحد  
الأيام دخل بيته فوجد زوجته في ذات الفعل،  
فترك لها المنزل وانطلق الى القديس  
أنطونيوس ليترهب عنده ويتلمذ على يديه.  
حاول الأنبا أنطونيوس أن يثنيه عن هذا  
العزم نظراً لكبر سنه وصعوبة طريق  
الرهبنة. ولما رآه مُصرّاً، اختبره باختبارات  
شديدة وتجارب صعبة نجح فيها جميعاً.  
ولما رأى مثابرتة، قبله وأمره أن يعمل له  
قلاية بالقرب منه، وعاش تلميذاً مطيعاً رغم  
كبر سنه. ومن أجل بساطته ونسكه وجهاده،  
منحه الله موهبة اخراج الشياطين وكشف  
أفكار الناس.  
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 οβ: ιζ, ιη, ια	Psalm 73: 23, 24, 28; 9: 14	المزمور 72: 17، 18، 21
<p>Δκὰμοιι ἠταχιζ ἠοῖιναμ: ογορ ἠῆρηι θεν πεκοβῆνι ακβιωιτ νηι: ογορ ακωοπτ ἔροκ νεμ οῶοτ: ἄνοκ δε οἰαῖαθον νηι πε ἔτομτ ἐφῆνοτ ἔχω ἠταθελπις θεν Πβοις: εοριφιρι ἐνεκῶμοτ τηροτ θεν νηπῖλη ἠτε τῶερι ἠῆσιων. <b>Αλληλοια.</b></p>	<p>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. <b>Alleluia.</b></p>	<p>أمسكت بيدي اليمنى. وبمشورتك تهديني وبعد الى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون. <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>Οὐρανῶναστρωσις ἐβόλῃ θῆεν πνεύμασσελιον εθοῦραβ κατὰ Ἰωάννην ἀσιον.</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 ι: α - ιϛ</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Ἀμην ἀμην ἰχω ἕμιος πωτην χε φῆετε ἠῆνηοῦ ἐδοῦν ἀν ἐβόλῃ ζιτην πιρο ἐτᾶνλῃ ἠτε νιέσωοῦ ἀλλὰ εῆνηοῦ ἐπῶωι ἠδοῦτην φαι ἐτε ἕμιατ ονρεϋβιονι πε οτοζ οτconi πε.</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 thief and a robber.</p>	<p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p>
<p>Φη δε εθνηοῦ ἐδοῦν ἐβόλῃ ζιτην πιρο φαι οτμανέσωοῦ πε ἠτε νιέσωοῦ.</p>	<p>But he who enters by the door is the shepherd of the sheep.</p>	<p>وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>
<p>Φαι ῶαρε πιῆνοῦτ ἀοτων ναϋ οτοζ ῶαρε νιέσωοῦ ῶωτεμ ἐτεϋῶμη οτοζ ῶαϋμοῦτ ἐνεϋέσωοῦ κατὰ νοῦτραν οτοζ ῶαϋένοῦ ἐβόλῃ.</p>	<p>To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.</p>	<p>لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَذْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>
<p>Εῶωπ δε αϋῶανῆνι ἠνηέτενοῦϋ τηροῦ ἐβόλῃ ῶαϋμοῦϋ θαχωοῦ οτοζ ῶαρε νιέσωοῦ μοῦϋ ἠῶωϋ χε οῦηι ῶῶωοῦν ἠτεϋῶμη.</p>	<p>And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.</p>	<p>وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ.</p>
<p>Πῶεμοο δε ἕπαρμοῦϋ ἠῶωϋ ἀλλὰ ἐρέφωτ ἐβόλῃ θαροϋ χε οῦηι ῶῶωοῦν ἀν ἠτῶμη ἕπιῶεμοο.</p>	<p>Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”</p>	<p>وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرِيبِ.</p>

Ἰαὶ παροιμιὰ ἀρχος νωοῦ ἵχε  
Ἰησοῦς: ἵνωοῦ δε ἠποῦεμι χε ἀρχαζι  
νεμωοῦ εθε οῦ.

Παλιν οἱ πεζαζ νωοῦ ἵχε Ἰησοῦς  
χε ἄμην ἄμην Ἰχω ἠμος νωτεν χε  
ἄνοκ πε πιβε ἵτε νιέσωοῦ.

Οῦτον νιβεν ἔταῖ δαζωι θανconi  
νε οτοθ θανρεφθιοῖ νε ἀλλα  
ἠποῦρωτεμ ἵνωοῦ ἵχε νιέσωοῦ.

Ἄνοκ πε πιβε ἵτε νιέσωοῦ  
φθεθναῖ ἔδοῦν ἔβολ ζιτοτ εφἔνοθεμ  
οτοθ εφἔῖ ἔδοῦν οτοθ εφἔῖ ἔβολ οτοθ  
εφἔξιμ ἵνομαἠμoνι.

Πιρεφθιοῖ δε ἵθοφ ἠπαφῖ ἔβηλ  
ἄρην ἵτεφθιοῖ οτοθ ἵτεφρωτ οτοθ  
ἵτεφτακο: ἄνοκ δε ἔταιῖ θινα ἵτε  
οῦωνδ ρωπι νωοῦ οτοθ ἵτε οῦροῦ  
ρωπι νωοῦ.

Ἄνοκ πε πιμἄνέσωοῦ εθἄνεφ:  
οτοθ πιμἄνέσωοῦ εθἄνεφ ραφἸ  
ἵτεφψῖχη ἔρῃ ἔχεν νεφἔσωοῦ.

Πιρεμβεχε δε ἵθοφ οτοθ ἔτε  
ἵνομαἠέσωοῦ ἀν πε φἠἔτε νιέσωοῦ  
νοῦφ ἀν νε ἀφωἄνναῦ ἔπιοῦωνρ  
εφἵνοῦ ραφρωτ οτοθ ραφχα νιέσωοῦ  
οτοθ ραρε πιοῦωνρ ροζμoῦ οτοθ  
ρωφχοροῦ ἔβολ.

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.

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.

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

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

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

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

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لَتَكُونَ  
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  
الذَّنْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الذَّنْبُ الْخِرَافَ  
وَيَبْذُرُهَا.

Χε οἰρευβεχε πε οτοζ ἔερμελιν  
ναϭ αν δα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεϭ  
†ωωτη νηηέτενοῖ οτοζ νηέτενοῖ  
ωωτη υμοι.

Κατα φρη† ετεϭωωτη υμοι νξε  
Παιωτ Δνοκ ζω †ωωτη υΦιωτ  
οτοζ †ναχω νταψυχη εξεν  
ναέσωτ.

Οτον νθη νζανκέσωτ υματ  
εζαν εβολ δεν ταιαγλη αν νε ζω†  
εροι εεν νικεχωωτη οτοζ ενέσωτεμ  
εταδμη οτοζ ενεωπι ενδζι νοτωτ  
εογμανέσωτ νοτωτ.

*Πῶον φα Πεννοτ† πε ωα ενεζ  
ντε νι ενεζ: ἀμην.*

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  
and one shepherd.

*Glory be to God forever.*

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أُجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

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

وَلِي خِرَافٌ آخَرٌ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَتَّبِعِي أَنْ آتِيَ بِتِلْكَ أَيْضاً  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

**Katameros Readings for the 19<sup>th</sup> Day of Amshir**  
**قطمارس قراءات اليوم التاسع عشر من شهر أمشير المبارك**

**COYMHY ΨHT NÈZOOY ÌΠIÀBOY UεYHP**

**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 ζλ: α, ε**

**Psalm 65: 4, 5**

**مزمور 64: 4، 6**

Ωογνιατq ìφηέτακcotπq oγoε  
 ακωoπq èροκ: εqèεωπι ðεν  
 νεκαγλhoγ ψα èνεε: cωτεu èροη  
 Φhoγ† Πενcωτηρ: †ελπιc ìτε  
 αγρηχq ìπκαει τηρq. **Αλληλοια.**

Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts forever. You will answer us, O God of our salvation. You who are the confidence of all the ends of the earth.  
**Alleluia.**

طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. **هللويليا.**

**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.**

Οτὰναcτηωcic èβολ ðεν  
 πιεγαστελιον εθογαβ κατα Uατθεον  
 αcιογ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

**Uατθεον κλ: μβ - μζ**

**Matthew 24: 42 - 47**

**متي 24: 42 - 47**

Ρωις ουν γε τετενσωορν αν γε  
ἀρε πετενβοις νηοϋ θεν αυ ἵοτονοϋ.

Φαι δε ἀριεμι ἐροϋ: γε ἐναρε  
πινεβνι ἐμι γε ἀρε πιconi νηοϋ: ναϋ  
θεν αυ ἵοτονοϋ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχαϋ ἐβι ἵπεϋνι.

Εθε φαι θωτεν ῶπι ἐρετεν  
σεβτωτ: γε θεν ἴοτονοϋ ἐτετενσωορν  
ἵμοο αν ἀρε Πωηρι ἵΦρωμι νηοϋ  
ἵθητς.

Πιμ θαρα πε πιπιστοο ἵβωκ οτοθ  
ἵναβε: φηέτε πεϋβοις ναχαϋ ἐϋρη  
ἐχεν νεϋέβιαικ ἐϋνωϋ ἵτοϋθρε θεν  
ἵχοϋ ἵθηις.

Ωοϋνιατϋ ἵπιβωκ ἐτε ἵμαϋ:  
ἐϋωπ αϋϋανι ἵνε πεϋβοις ἵτεϋξεμϋ  
εϋῖρι ἵπαρηϋ.

Διμην ἴχω ἵμοο νωτεν: γε  
ϋναχαϋ ἐϋρη ἐχεν πετενταϋ τηϋ.

*Πῶοϋ φα Πεννοϋϋ πε: ῶα ἐνεθ  
ἵτε νιένεθ: ἀμην.*

Watch therefore, for you  
do not know what hour  
your Lord is coming.

But know this, that if the  
master of the house had  
known what hour the thief  
would come, he would have  
watched and not allowed  
his house to be broken into.

Therefore, you also be  
ready, for the Son of Man is  
coming at an hour you do  
not expect.

Who then is a faithful  
and wise servant, whom his  
master made ruler over his  
household, to give them  
food in due season?

Blessed is that servant  
whom his master, when he  
comes, will find so doing.

Assuredly, I say to you  
that he will make him ruler  
over all his goods.

*Glory be to God  
forever.*

اسهروا اذا لآتكم لا تعلمون في  
آية ساعة يأتي ربكم.

واعلموا هذا انه لو عرف رب  
البيت في اي هزيع يأتي السارق  
لسهر ولم يدع بيته ينقب.

لذلك كونوا انتم ايضا مستعدين  
لانه في ساعة لا تظنون يأتي ابن  
الانسان.

فمن هو العبد الأمين الحكيم الذي  
يقيم سيده على عبده ليعطيهم  
طعامهم في حينه؟

طوبى لذلك العبد الذي إذا جاء  
سيده يجده يفعل هكذا.

أحَقُّ أقول لكم انه يقيمهُ على  
جميع أمواله.

*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 ΔΕ: ΙΕ, ΙΕ, ΚΖ

Psalm 37: 17, 18, 29

مزمو ر 36: 15، 16، 27

Πῶοις Δε αραταχρο ἠνιῶμνι Πῶοις  
σωοτην ἄφωμιτ ἠτε νιαταδνι: ογορ  
τογκληρονομια εσεωπι ωα ενερ:  
νιῶμνι Δε ἠθωοτ σεναερκληρονομιν  
ἄπικαρι: ογορ ετεωπι ζωτq ωα  
ενερ ἠτε πιενερ. **Αλληλοια.**

The Lord upholds the righteous. The Lord knows the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land, and dwell in it forever. **Alleluia.**

الرب يعضد الصديقين. يعرف الرب طريق الذين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصادقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. **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 والهننا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

Οτἄνασνωσις εβολ θεν  
πιερασσελιον εσοταβ κατα Μαρκον  
ασιοτ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.

Μαρκον ΙΣ: ΔΣ - ΔΖ

Mark 13: 33 - 37

مرقس 13: 33 - 37

Χοωτ εβολ: ρωις ἀριπροσερχεθε  
ἠτετενωοτην ζαρ αν γε θνατ πε  
πιχοτ.

Take heed, watch and pray; for you do not know when the time is.

أَنْظَرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.

Αφρητ ἠοτρωμι εαρωωι  
επωεμο ογορ εαρωω ἄπερην ογορ  
αατ ἠνερεβιαικ ἄπιερωωι φοται φοται  
ἄπερρωβ ογορ ααρονθεν ετοτq  
ἄπιἄνοτq θινα ἠτερωις.

It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبْدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبُؤَابَ أَنْ يَسْهَرَ.

Ρωις οτην γε ἠτετενωοτην ζαρ αν  
γε ἄρε Πῶοις ἄπιηι νηοτ ἠθνατ ιε θαν  
ἀροτq ιε τφαωι ἄπιεχωρ, ιε ερε

Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of

اسهَرُوا إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمْصَاءً أَمْ نِصْفَ اللَّيْلِ أَمْ صِيحَ الدِّيكِ أَمْ صَبَاحًا.

πὰλεκτωρ μοῦτῃ ἰε θαῖὰ τοῦτῃ.

Ὑηπως ἵτεσι ἵνοῦτοῦθ δειν οὔτοῦθ  
ἵτεσι γευ ἠηνοῦ ἕρετεν ἵκοῦτ.

Πε τῆω ἕμοσι νωτεν τῆω ἕμοσι  
ἵνοτον ἵβεν ρωις.

*Πῶοῦ φα Πεννοῦτ πε: ὡα ἕνεε  
ἵτε ἵ ἕνεε: ἄμην.*

the rooster, or in the morning,

lest, coming suddenly, He find you sleeping.

And what I say to you, I say to all: "Watch!"

*Glory be to God forever.*

لَيْلًا يَأْتِي بَغْتَةً فَيَجِدْكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ: اسْهَرُوا.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πῖποστολος

Παῦλος φῆβοκ ἕπενβοις Ἰησοῦς  
Χριστοῦ: πῖποστολος εἰθαδεῦ:  
φῆεταῦθαῦε ἐπιζωῆννοῦσι ἵτε  
Φνοῦτῃ.

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 إلى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.

ἁ Κορινθῖος τ: ἁ - κτ

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

Ἐῶπ ταρ ἵτε οὔαι χος γε ἄνοκ  
μεν ἄνοκ φα Παῦλος κεῦται δε γε  
ἄνοκ φα Ἀπολλω οὔχι ἵθωτεν  
θαηρωι.

For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?

لَأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُوسَ» أَفَلَسْتُمْ جَسَدِيِّينَ؟

Οὔ οὔν πε Ἀπολλω οὔ δε πε  
Παῦλος θαῖδιἄκων νε ἕρετενναετῃ  
ἕβολ ζιτοτοῦ: πιοῦαι πιοῦαι κατὰ  
φρητῃ ἕτα Πβοις τῃ ναε.

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

فَمَنْ هُوَ بُولُسٌ وَمَنْ هُوَ أَبُولُوسٌ؟ بَلْ خَادِمَانِ آمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.



Ανοκ αιτωσι Απολλω αϋτσο  
αλλα Φνοϋτ αφοροταιαι.

Ωστε οϋδε φηεττωσι οϋδε  
φηεττο ελι πε αλλα Φνοϋτ πε  
ετορο υμωοϋ εαιαι.

Φη δε εττωσι νευ φηεττο οϋαι  
νε: ποϋαι δε ποϋαι εϋναδι υπερβεχε  
κατα περδισι υμιν υμοϋ.

Ανον θαυφρηρ ταρ ηρεφερωβ  
ητε Φνοϋτ οϋεφοϋωι ητε Φνοϋτ  
ηωτεν οϋκωτ ητε Φνοϋτ.

Κατα πιεμοτ ητε Φνοϋτ εττοι  
νηι υφρητ ηοϋσαβε ηαρχητεκτων  
αιχω ηοϋσεντ εδρηι: κεϋαι δε  
πεθοϋαζεμ κωτ: ποϋαι δε ποϋαι  
μαρεϋσομς χε αϋκωτ ηαυηρητ.

Κεσεντ ταρ υμωον υϋχομ ητε ελι  
κεϋαι χασ εδρηι σαβολ ηθηετχη ετε  
ησοϋς Πιχριστοϋ πε.

Ισχε δε οϋον πετκωτ εχεν  
ταισεντ ηοϋβ θατ αναμνη ρωκε  
σωοϋβεν ρωοϋ.

Πεωβ υποϋαι ποϋαι εϋναοϋωηε  
εβολ πιεροοϋ ταρ εϋναοϋοηεϋ εβολ χε  
εϋναυωρπ εβολ θεν οϋχρωμ οτοε  
πεωβ υποϋαι ποϋαι πιχρωμ  
εθηαερδοκιμαζιν υμοϋ χε οϋαυ

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.

For we are God's fellow  
workers; you are God's  
field, you are God's  
building.

According to the grace  
of God, which was given to  
me, as a wise master builder  
I have laid the foundation,  
and another builds on it.  
But let each one take heed  
how he builds on it.

For no other foundation  
can anyone lay than that  
which is laid, which is Jesus  
Christ.

Now if anyone builds  
on this foundation with  
gold, silver, precious  
stones, wood, hay, straw,

each one's work will  
become clear; for the Day  
will declare it, because it  
will be revealed by fire; and  
the fire will test each one's  
work, of what sort it is.

أَنَا عَرَسْتُ وَأَبْلَسُ 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 تَعْمَلِهِ.

فَأَنَا نَحْنُ عَامِلَانِ مَعَ اللَّهِ وَأَنْتُمْ  
فَلَاحَةُ اللَّهِ بِنَاءِ اللَّهِ.

حَسَبَ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي كِبْنَاءِ  
حَكِيمٍ قَدْ وَضَعْتَ أَسَاساً وَآخَرَ  
يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ  
كَيْفَ يَبْنِي عَلَيْهِ.

فَأَنَّهُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ  
أَسَاساً آخَرَ غَيْرَ الَّذِي وَضِعَ، الَّذِي  
هُوَ يَسُوعُ الْمَسِيحُ.

وَلَكِنْ إِنْ كَانَ أَحَدٌ يَبْنِي عَلَيَّ هَذَا  
الْأَسَاسَ ذَهَباً، فَضَّةً، حِجَارَةً  
كَرِيمَةً، خَشْباً، عَشْباً، قَشّاً.

فَعَمَلُ كُلِّ وَاحِدٍ سَيَبْصُرُ ظَاهِراً،  
لَأَنَّ الْيَوْمَ سَيَبْيُنُهُ. لِأَنَّهُ بِنَارٍ  
يُسْتَعْلَنُ وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ  
وَاحِدٍ مَا هُوَ.

ἵρητ πε.

Φη δε ετε περζωβ ναδωι ερατϭ  
κοτϭ ϭναδι ἠπερβεχε.

Φη δε ετε περζωβ ναρωκω  
ϭνατῶσι: ἠθοϭ δε ϭνανοζεμ παρητ  
δε ζωσ εβωλ ζωτεν οτχρωμ.

Ἦτετενεμι αν γε ἠωπτεν  
ἠνοερφει ἠτε Φνοτῥ οτοζ Πιπνευμα  
ἠτε Φνοτῥ αϭωοπ ζεν ἠηνοτ.

Φη οτν εθνασεϭ περφει ἠτε  
Φνοτῥ φαι Φνοτῥ νατακοϭ: περφει  
ζαρ ἠτε Φνοτῥ ϭνοαβ ετε ἠωπτεν  
πε.

Ἰπενῶρε ζλι ερζαλ ἠμοϭ  
ἠμαγατϭ φηεθμετῖ ζεν ἠηνοτ γε  
οτσαβε πε ζεν παιεμεζ μαρεϭερσοζ  
ζινα ἠτεϭερσαβε.

Ἰσοφια ζαρ ἠπαικομοϭ  
οτμετσοζ τε ναζρεν Φνοτῥ:  
ϭεζηνοτ ζαρ γε φηεταμωζι ἠηησαβετ  
ζεν τοτμετσεβ.

Οτοζ παλιν γε Πβοιϭ σωοτν  
ἠηημοκμεκ ἠτε ηησαβετ γε  
ζανεϕληνοτ νε.

Ζωστε ἠπενῶρε ζλι ωροωοτ  
ἠμοϭ ζεν ηηρωμ: εηχαη ζαρ ηηβεν

If anyone's work, which  
he has built on it endures,  
he will receive a reward.

If anyone's work is  
burned, he will suffer loss;  
but he himself will be  
saved, yet so as through  
fire.

Do you not know that  
you are the temple of God  
and that the Spirit of God  
dwells in you?

If anyone defiles the  
temple of God, God will  
destroy him. For the temple  
of God is holy, which  
temple you are.

Let no one deceive  
himself. If anyone among  
you seems to be wise in this  
age, let him become a fool  
that he may become wise.

For the wisdom of this  
world is foolishness with  
God. For it is written, "He  
catches the wise in their  
[own] craftiness;"

and again, "The Lord  
knows the thoughts of the  
wise, that they are futile."

Therefore, let no one  
boast in men. For all things  
are yours:

إِنْ بَقِيَ عَمَلٌ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ  
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ احْتَرَقَ عَمَلٌ أَحَدٍ فَسَيُخْسِرُ  
وَأَمَّا هُوَ فَسَيَخْلُصُ وَلَكِنْ كَمَا  
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ  
اللَّهِ يَسْكُنُ فِيكُمْ؟

إِنْ كَانَ أَحَدٌ يُفْسِدُ هَيْكَلَ اللَّهِ  
فَسَيُفْسِدُهُ اللَّهُ لَأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ  
الَّذِي أَنْتُمْ هُوَ.

لَا يَخْدَعَنَّ أَحَدٌ نَفْسَهُ. إِنْ كَانَ أَحَدٌ  
يُظَنُّ أَنَّهُ حَكِيمٌ بَيْنَكُمْ فِي هَذَا الدَّهْرِ  
فَلْيَصِرْ جَاهِلًا لِكَيْ يَصِيرَ حَكِيمًا.

لَأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ  
عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَحَدُ  
الْحَكَمَاءَ بِمَكْرِهِمْ».

وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ  
الْحَكَمَاءِ أَنَّهَا بَاطِلَةٌ».

إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ  
شَيْءٍ لَكُمْ.

ΝΩΤΕΝ ΝΕ.

Ἰτε Παῦλος ἴτε Ἀπολλῶ ἴτε  
Κηφά ἴτε πικοςμος ἴτε πῶνθ ἴτε φῆμοῦ  
ἴτε νηετωπ ἴτε νηεθναωπι νωτεν  
τηροῦ νε.

Νῶτεν Δε ἠῶτεν να  
Πιχριστος: Πιχριστος Δε φα Φνοῦτ  
πε.

*Πῆμοῦ ταρ νευωτεν νευ  
τῆρηνη εἴσοπ: χε ἀμην εσεῶωπι.*

whether Paul or Apollos  
or Cephas, or the world or  
life or death, or things  
present or things to come,  
all are yours.

And you are Christ's,  
and Christ is God's

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

أَبُولُسُ أَمْ أَبِلْوَسُ أَمْ صَفَا أَمْ الْعَالَمُ  
أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ  
الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ  
لَكُمْ.

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحُ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δεν πε πιροῦτ  
ἠἐπιστολη ἠτε πενωτ Πετρος.  
Ἀμην. Ναμενρατ.

**ἁ Πετρος ε: ε - ιδ**

Παιρητ νιδελωρι μαδνεχωτεν  
ἠνιδελλοι: ἠῶτεν Δε τηροῦ χελ  
θηνοῦ ἠπιθεβιὸ ἠζητ ἐδοῦν  
ἐνετενερῆνοῦ χε Φνοῦτ ἠτ ἐδοῦν  
ἐῆρεν νιδασιζητ: ἠτ Δε ἠνοῦμοῦ  
ἠνηετθεβινοῦτ.

Μαθεβιὲ θηνοῦ οῦν δα τχιζ  
εταμαζι ἠτε Φνοῦτ εἰνα ἠτεφθε  
θηνοῦ δεν ἠχοῦ ἠτε πιχεμῶωπι.

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: 5 - 14**

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,

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

**1 بطرس 5: 5 - 14**

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.

Πετηρωουω τηρη σααυ εροϋ γε  
οτηι σερωελιν ναϋ δαρωτεν.

Ωωπι ερετενης οτοϋ αρινωφιν  
γε πετενηαχι πιδιαβολος ερωωϋ  
μφρητ νοτωοτι ερωεμεεμ ερωωτ να  
εωκ οται.

Φηερετενοϋι ερατεν οηνοϋ εδοϋην  
ερωϋ ερετενηαρηοϋτ δεν φηαυτ:  
ερετενωοϋην ηηαιδιϋι ναϋ: πεωκ δε  
ηηαι νετενηοηοϋ ετδεη πιωοωο.

Φνωϋτ δε ητε εωοτ ηιβεη  
φηεταρωαεμ οηνοϋ εδοϋην επερωοϋ  
ηηεηε δεη Πηρωριστοϋ Ιησοϋϋ  
εαρετενωεπ μκαυ νοτωοϋη ηοωϋ  
ερεεεβετε οηνοϋ ητερωεμεηε οηνοϋ  
ερετρωομ ηωτεη ερεηιϋεητ μωωτεη.

Φωϋ πε πιαμαυ ηεμ πιωοϋ ϋα  
ηηεηεϋ: αμην.

Διϋδαη ηωτεη εβωλ ϋιτωϋ  
ηηιλωαηοϋ πεηοηη μπιτωοϋ ϋωϋ  
ειμεϋ δεη ϋαηκοϋηηι: ειτνωμτ οτοϋ  
ειρωεερε γε φαι πε πεωοτ ητε  
Φνωϋτ δεη οημεοηηη: φαι ετε τεηοϋη  
ερατεη οηνοϋ ηηηηϋ.

ϋωηηη ερωτεη ηγε τρωφери ηοωπη  
ετδεη Βαβυλωηη ηεμ Μαρκοϋ παωηηη.

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.

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.

مَلَقِينَ كُلَّ مَمَكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَاللَّهُ كُلَّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُقَوِّمُكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانُسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

سَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

Ἀρρασπασεσθε ἑννετενέρηνοῦ θεοῦ  
 οὔφι σὸταβ ἵτε ἴαταπῆ: τῆρηνη  
 νωτεν τηροῦ νηετθεν Πιχριστος  
 Ἰησοῦς: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὔδε νηετῶπ θεοῦ πικοςμος: πικοςμος  
 νασῆνι νευ τερεπιθῆμα: φη δε εἰτιρι  
 ὑφονῶυ ὑφνονῆ ἑναῶπι ῶα ἐνεε:  
 ἀμην.*

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.*

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
 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  
 الى الابد. آمين.*

### The Acts الإبركسيس

Πραξις ἵτε νενιοῖ ἡποστολοσ:  
 ἐρε ποῦσμοῦ εσοταβ ῶπι νευαν.  
 Ἀμην.

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

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

Πραξις ἰη: κδ - ἰθ: ε̅

Acts 18: 24 - 19: 6

أعمال 18 : 24 - 19 : 6

Πε οτον ονλονδαῖ δε ἐπεφραν πε  
 Ἀπελλησ ἐοτρεμακοῖ πε θεοῦ  
 πεφσενος ἐοτρωμι πε ἡλοσικος  
 ἐαφερκατανταν ἐεφεσος ἐοτονῶχομ  
 ὑμοσ θεοῦ νιτραφῆ.

Now a certain Jew  
 named Apollos, born at  
 Alexandria, an eloquent  
 man and mighty in the  
 Scriptures, came to  
 Ephesus.

ثُمَّ أَقْبَلَ إِلَى أَلَسَسَ يَهُودِيٍّ اسْمُهُ  
 أَبِلُوسُ إِسْكَندَرِيٌّ الْجَنَسُ رَجُلٌ  
 فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

Φαι δε νε ατερκατηχῆν ὑμοσ  
 ἐπιμωῖτ ἵτε Πβοῖσ οτοσ νασδημ θεοῦ  
 πιπνευμα: νασφασῆ οτοσ νασῆτςβω  
 θεοῦ οὔταχρο εσβε Ἰησοῦς ἐπιωμσ  
 ὑματατῆ ἵτε Ἰωαννης ἐτεφωοτη  
 ὑμοσ.

This man had been  
 instructed in the way of The  
 Lord; and being fervent in  
 spirit, he spoke and taught  
 accurately the things of The  
 Lord, though he knew only  
 the baptism of John.

كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ.  
 وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ  
 وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ.  
 عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطْ.

Φαι δε αφερητης νοτονηε εβολ  
θεν ιερνασωση: εταρωτεμ δε ερω  
νεε Πρικυλλα νεμ Δκυλασ ανωπε  
ερωσ: οτος αυταμοε δεν οταχρο  
εβε πιμωιτ ντε Φνοτ.

Ερωτω δε ει εβολ ετΑχαια  
αντεροτοσ ναε νεε νικνηοσ ανεδαι  
ννιμαθητης γε νεεωπε ερωσ: φαι  
δε εταει αφεροτορι εμαωω  
ννιηεταρναετ εβολ ειτεν πιεμοτ.

Ναεροε ταρ ννιλοσδαι δεν  
οταχρο νοτωνε εβολ εταμο  
μωωσ εβολ ειτεν νισραφη γε  
Πιχριστοσ πε Ιησοσ.

Δσωπι δε ερε Δπελληε δεν  
Κορινθοσ Παυλοσ δε εταρεν νιμα  
εταπωω ερεε εεφεσοσ οτος  
αεχιμ νεανιμαθητης.

Περαε δε νωσ γε αν αρετενδ  
νΠιπνεωμ εσοταε εταρετενναετ:  
νεωω δε πεωωσ ναε γε αλλα οτδε  
νπενσωτεμ ρω γε οτον οτΠνεωμ  
εσοταε ωπ.

Πωω δε περαε νωω γε εταρεμ  
θνηοσ οτν εοτ: νεωω δε πεωωσ ναε  
γε επωμ ντε Ιωαννηε.

So he began to speak  
boldly in the synagogue.  
When Aquila and Priscilla  
heard him, they took him  
aside and explained to him  
the way of God more  
accurately.

And when he desired to  
cross to Achaia, the  
brethren wrote, exhorting  
the disciples to receive him;  
and when he arrived, he  
greatly helped those who  
had believed through grace;

for he vigorously  
refuted the Jews publicly,  
showing from the Scriptures  
that Jesus is the Christ.

And it happened, while  
Apollos was at Corinth, that  
Paul, having passed through  
the upper regions, came to  
Ephesus. And finding some  
disciples,

he said to them, "Did  
you receive the Holy Spirit  
when you believed? So they  
said to him, we have not so  
much as heard whether  
there is a Holy Spirit."

And he said to them,  
"Into what then were you  
baptized?" So they said,  
Into John's baptism.

وَإِبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا  
سَمِعَهُ أَكِيلاً وَبَرِيصِيلاً أَخَذَاهُ  
إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ  
بِأَكْثَرِ تَدْقِيقٍ.

وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى آخَائِيَّةَ  
كَتَبَ الْإِخْوَةَ إِلَى التَّلَامِيذِ  
يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ  
سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّذِينَ كَانُوا قَدْ  
آمَنُوا.

لَأَنَّهُ كَانَ بِاسْتِدَادٍ يَفْحَمُ الْيَهُودَ  
جَهْرًا مُبِينًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاخِي الْعَالِيَةِ جَاءَ إِلَى  
أَفْسُسَ. فَإِذْ وَجَدَ تَلَامِيذًا.

سَأَلَهُمْ: «هَلْ قَبِلْتُمْ الرُّوحَ الْقُدُسَ  
لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ: «وَلَا سَمِعْنَا  
أَنَّهُ يُوجَدُ الرُّوحُ الْقُدُسُ.»

فَسَأَلَهُمْ: «فِيمَاذَا اعْتَمَدْتُمْ؟»  
فَقَالُوا: «بِمَعْمُودِيَّةِ يُوْحَنَّا.»

Παῦλος Δε περαει γε Ιωαννης  
μεν αφτωμας δεν οτωωοτ υμετανοια  
υπιλαος ερω υμοσ θινα ησεναετ  
εφθεσθηοτ μενεσωε ετε Ιησοτ  
Πιχριστοσ πε.

Εταρωτεμ δε αρωιωμας εφραν  
υΠβοις Ιησοτ.

Οτωε ετα Παυλοσ χα ριχ εχωοτ  
αρι εερηι εχωοτ ησε Πιπνερωμα  
εθοραβ: νατσαχι δε δεν εανλασ οτωε  
ναερεπροφητεριν.

*Πισαχι δε ητε Πβοις ερελιαι οτωε  
ερελιαι: ερελιαμασι οτωε ερεταχρο:  
δεη φατια ηεκκλησια ητε Φνορτ:  
αμην.*

Then Paul said, John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of The Lord Jesus.

And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

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

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ بِمَعْمُودِيَّةِ التَّوْبَةِ قَانِبًا لِلشَّعْبِ أَنْ يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ بِالْمَسِيحِ يَسُوعَ.»

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّفُوا يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

## Synaxarium of Amshir 19

سنكسار اليوم التاسع عشر من شهر أمشير

1. The Commemoration of the Relocation of the Relics of St. Martianus, the Monk to Antioch

**1. The Commemoration of the Relocation of the Relics of St. Martianus, the Monk to Antioch**

On this day, the church commemorate the relocation of the relics of St. Martianus (Martinianus) the monk from Athens to Antioch. He was a monk in Antioch, and before the end of his life, he went to Athens, and departed there.

When St. Demetrius was enthroned Patriarch of Antioch, he took on the endeavor of relocating the relics of St. Martianus to Antioch. He sent priests to Athens, who carried the pure body with great veneration and honor to Antioch. He placed the body in a sarcophagus for the people to receive his blessings.

May the blessing of his holy intercession be with us

1. تذكار نقل أعضاء القديس مرتيانوس الراهب إلى أنطاكية

1. تذكار نقل أعضاء القديس مرتيانوس الراهب إلى أنطاكية

في هذا اليوم تعيد الكنيسة بتذكار نقل أعضاء القديس مرتيانوس الراهب من أثينا إلى إنطاكية. كان راهباً في أنطاكية وفي نهاية حياته ذهب إلى أثينا وتبيح هناك. ولما جلس القديس ديمتريوس بطريركاً على أنطاكية، اهتم بنقل جسد القديس مرتيانوس إلى أنطاكية. فأرسل كهنة إلى أثينا وحملوا الجسد الطاهر إلى إنطاكية بإكرام وتبجيل عظيمين، حيث وضعه في تابوت، ليتبارك منه الشعب.

بركة صلواته فلنكن معنا. آمين.

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

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 ΔΨ: ΚΗ	Psalm 37: 30, 31	مزمور 36: 28
<p>Ρωϥ ùπιòμνι ψαϥερμελεταν              ñ†Cοφιà: ογοϥ πεϥλαϥ ψαϥϥαϥι              ùπ̄ραπ: πινομοϥ ñτε Φνοϥ† ετϥχι ðεν              πεϥρη†: ογοϥ νεϥτα†τϥ ñνοϥϥλα†.              Δλληλοϥιà.</p>	<p>The mouth of the righteous speaks wisdom, and his tongue talks of justice. The law of his God is in his heart; none of his steps shall slide. Alleluia.</p>	<p>فم الصديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. 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>Οτ̄àναϥνωϥιϥ èβολ ðεν              πιεϥαϥϥελιοϥ εθοϥαβ κα†α λου†καν              αϥιοϥ.</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>λου†καν ιϥ̄: α - ιβ</p>	<p>Luke 16: 1 - 12</p>	<p>لوقا 16: 1 - 12</p>
<p>Ηαϥϥω ðε ùμοϥ πε ñνεϥμαθη†ηϥ              ϥε νε ο†ρον ο†ρωμι ñραμαò εο†ρον              ñ†αϥ ùμα† ñο†οικονομοϥ: ογοϥ φαι              αϥερδιαβαλιν ùμοϥ ðα†ο†ϥ ϥωϥ              εϥϥωρ ñνεϥϥρπαρϥον†α èβολ.</p>	<p>He also said to His disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.</p>	<p>وَقَالَ أَيْضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكَيْلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ يُبْذِرُ أَمْوَالَهُ.</p>



Οτοζ εταρμουτ ερορ περαρ ναρ  
ζε οτ πε φαι ετρωτεμ ερορ εθβητκ:  
μα πωπ ητμετοικονομος ηηι: οτ ταρ  
χναερ οικονομος αν ζε.

Περαρ δε ηδρη ηδρητ ηζε  
ποικονομος ζε οτ πε τνααιρ: παβοικ  
ναωλι ητμετοικονομος ητοτ:  
ητναωζεμου αν εβρη οτοζ τωπι  
εωατ μεθαι.

Διειμ ζε οτ πε τνααιρ ζινα  
ζοταν αυωανηιττ εβολ ζεν  
τμετοικονομος ησεωοπτ ερωοτ  
εδοτη ενοτηοτ.

Οτοζ εταρμουτ εφοται φοται  
ηνηετε οτον ητε περβοικ ερωοτ  
ναρζω υμοσ υπιζοιτ ζε οτον οτηρ  
εροκ ητε παβοικ.

Πθορ δε περαρ ζε ωε υβατοσ  
ηνεζ: ηθορ δε περαρ ζε μο ενεκδαι  
οτοζ ζεμσι ηχωλεμ δαι ετεοτι.

Ιτα περαρ ηκεοται ζε ηθοκ δε  
οτον οτηρ εροκ: ηθορ δε περαρ ζε ωε  
ηκοροσ ηκοτο: περαρ ναρ ζε μο  
ενεκδαι οτοζ δαι εδεμνε.

Οτοζ η πβοικ ωορωοτ εζεν  
ποικονομος ητε τδαικιδι ζε αριρι ζεν  
οτμετσαβε: ζε ηωρη ητε παιενεζ

So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.'

I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?'

And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.'

Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.'

So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more

فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ  
عَنكَ؟ أَعْطَ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا  
تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدُ.

فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟  
لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ.  
لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَحِي  
أَنْ أَسْتَعْطِي.

قَدْ عَلِمْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عُرِّيتُ  
عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ.

فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ  
وَقَالَ لِلأَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟

فَقَالَ: مِئَةٌ بَنَاتِ زَيْتٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَاجْلِسْ عَاجِلاً وَارْتَبْ  
خَمْسِينَ.

ثُمَّ قَالَ لِأُخْرَى: وَأَنْتَ كَمْ عَلَيْكَ؟  
فَقَالَ: مِئَةٌ كُرِّ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَارْتَبْ ثَمَانِينَ.

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ  
فَعَلَ لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ  
أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

ΖΑΝΚΑΒΕΥ ΝΕ ΕΞΟΤΕ ΝΙΩΗΡΙ ΝΤΕ  
ΦΟΥΩΙΝΙ ΔΕΝ ΤΟΥΤΕΝΕΛ.

ΟΤΟΣ ΔΝΟΚ ΖΩ ΤΧΩ ΰΜΟC ΝΩΤΕΝ  
ΧΕ ΜΑΘΑΜΙΟ ΝΩΤΕΝ ΝΖΑΝΨΦΗΡ ΕΒΟΛ  
ΔΕΝ ΜΑΜΩΝΑ ΝΤΕ ΤΑΔΙΚΙΑ ΖΙΝΑ ΖΟΤΑΝ  
ΑΥΨΑΝΜΟΤΗΚ ΝΤΟΥΨΕΠ ΘΗΝΟΥ ΕΔΟΥΝ  
ΕΝΙCΚΥΝΗ ΝΕΝΕΖ.

ΠΙCΤΟC ΔΕΝ ΟΥΚΟΥCΙ ΟΥΠΙCΤΟC ΟΝ  
ΠΕ ΔΕΝ ΟΥΜΗΨ ΟΤΟΣ ΦΗΕΤΒΙΝΧΟΝC ΨΕΝ  
ΟΥΚΟΥCΙ ΨΒΙΝΧΟΝC ΟΝ ΔΕΝ ΟΥΜΗΨ.

ΙCΧΕ ΟΥΝ ΔΕΝ ΠΑΔΙΚΟC ΰΜΑΜΩΝΑ  
ΰΠΕΤΕΨΩΠΙ ΕΡΕΤΕΝΝΕΖΟΤ ΠΙΤΑΦΜΗ  
ΔΕ ΝΙΜ ΕΘΝΑΨΤΕΝΖΕΤ ΘΗΝΟΥ ΕΡΟΥ.

ΟΤΟΣ ΙCΧΕ ΔΕΝ ΠΕΤΕ ΦΩΤΕΝ ΔΝ ΠΕ  
ΰΠΕΤΕΨΩΠΙ ΕΡΕΤΕΝΝΕΖΟΤ ΠΕΤΕ ΦΩΤΕΝ  
ΝΙΜ ΕΘΝΑΨΤΗΙΨ ΝΩΤΕΝ.

*Πῶσοι φα Πεννοῦτ πε ψα ἐνεζ  
ἵτε νι ἐνεζ: ἀμην.*

shrewd in their generation  
than the sons of light.

And I say to you, make  
friends for yourselves by  
unrighteous mammon, that  
when you fail, they may  
receive you into an  
everlasting home.

He who is faithful in  
what is least is faithful also  
in much; and he who is  
unjust in what is least is  
unjust also in much.

Therefore, if you have  
not been faithful in the  
unrighteous mammon, who  
will commit to your trust  
the true riches?

And if you have not  
been faithful in what is  
another man's, who will  
give you what is your own?

*Glory be to God forever.*

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ  
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّىٰ إِذَا فَنَيْتُمْ  
يَقْبَلُوكُمْ فِي الْمَطَالِ الْأَبَدِيَّةِ.

الْأَمِينُ فِي الْقَلِيلِ أَمِينٌ أَيْضًا فِي  
الْكَثِيرِ وَالظَّالِمُ فِي الْقَلِيلِ ظَالِمٌ  
أَيْضًا فِي الْكَثِيرِ.

فَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَالِ الظُّلْمِ  
فَمَنْ يَأْتِمُنْكُمْ عَلَى الْحَقِّ؟

وَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَا هُوَ  
لِلْغَيْرِ فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟

*والمجد لله دائماً.*

# Katameros Readings for the 20<sup>th</sup> Day of Amshir قَطْمَارِس قِرَاءَات الْيَوْم الْعَشْرُونَ مِنْ شَهْر أَمْشِير الْمُبَارِك

## ΚΟΥΧΟΥΤ ΝΕΖΟΥΤ ΜΠΙΔΒΟΥ ΒΕΨΥΡ

### 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 πη: κα, ιη	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>ΕΙΣΕΞΟΥΝΙ ΜΠΕΥΧΡΟΧ ΨΑ ΕΝΕΞ ΝΤΕ ΠΙΕΝΕΞ: ΟΥΟΞ ΠΕΥΘΕΡΟΝΟΞ ΜΦΕΡΗΤ ΜΦΕΡΗ ΜΠΑΜΘΟ ΕΒΟΛ: ΠΕΥΧΡΟΧ ΝΑΨΩΠΙ ΨΑ ΕΝΕΞ ΝΤΕ ΠΙΕΝΕΞ: ΟΥΟΞ ΠΕΥΘΕΡΟΝΟΞ ΜΦΕΡΗΤ ΝΝΙΕΖΟΥΤ ΝΤΕ ΤΦΕ.</p> <p>ΑΛΛΗΛΟΥΙΑ.</p>	<p>His seed shall endure forever, and his throne as the sun before Me. His seed also I will make to endure forever, and his throne as the days of heaven.</p> <p><i>Alleluia.</i></p>	<p>وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء.</p> <p><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>ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΞΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ 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>ΛΟΥΚΑΝ Θ: ΙΗ - ΚΖ</p>	<p><b>Luke 9: 18 - 27</b></p>	<p><b>لوقا 9: 18 - 27</b></p>

Οτοϑ αϑωπι εϑχη ϑαπεα  
 υμαγατε εϑερπρος εϑχεϑε ναϑχη  
 νεμαϑ πε νε νεϑμαθητηϑ οτοϑ  
 αϑυενοϑ εϑω υμοϑ: ϑε αρε νρωμι  
 ϑω υμοϑ ϑε Δνοκ νιμ.

Ηθωοϑ δε εταϑεροϑ πεϑωοϑ ϑε  
 Ιωαννηϑ πιρεϑτωϑ: ϑανκεϑωοϑνι  
 δε ϑε Ηλιαϑ: ϑανκεϑωοϑνι δε ϑε  
 οϑπροϑητηϑ νε νιαρχεοϑ πε  
 εταϑτωνϑ.

Πεϑαϑ δε νωοϑ νεϑε Ιηϑοϑϑ ϑε  
 νεωτεν δε αρετεν ϑω υμοϑ ϑε  
 Δνοκ νιμ: Πετροϑ δε εταϑεροϑ  
 πεϑαϑ ϑε νεοκ πε Πιϑριϑτοϑ Φνοϑϑ.

Ηθοϑ δε εταϑ ερε πιτιμαν νωοϑ  
 αϑρονηεν νωοϑ εϑτεμ ϑε φαι νεϑλι.

Εαϑϑοϑ ϑε ϑωϑ πε νε Πωηρι  
 υΦρωμι διοϑμηϑ νεϑιϑι: οτοϑ  
 ντοϑωωϑϑ νεϑε νιπρεϑτεροϑ νεμ  
 νιαρχη ερεϑ νεμ νιϑαϑ οτοϑ νετοϑ  
 ϑοϑβεϑ: οτοϑ νετεϑτωνϑ ϑεν πιμαϑ  
 ωομτ νεϑοοϑ.

Ηαϑϑω δε υμοϑ νεοτοϑ νιβεν ϑε  
 φηεθαοϑωϑ εοϑαϑϑ νεϑω  
 μαρεϑωοϑ εβοϑ οτοϑ μαρεϑωλι  
 υπεϑεταϑροϑ υμνι οτοϑ νετεϑμωϑι  
 νεϑω.

And it happened, as He  
 was alone praying, that His  
 disciples joined Him, and  
 He asked them, saying,  
 “Who do the crowds say  
 that I am?”

So they answered and  
 said, “John the Baptist, but  
 some say Elijah; and others  
 say that one of the old  
 prophets has risen again.”

He said to them, “But  
 who do you say that I am?”  
 Peter answered and said,  
 “The Christ of God.”

And He strictly warned  
 and commanded them to tell  
 this to no one,

saying, “The Son of  
 Man must suffer many  
 things, and be rejected by  
 the elders and chief priests  
 and scribes, and be killed,  
 and be raised the third day.”

Then He said to them  
 all, “If anyone desires to  
 come after Me, let him deny  
 himself, and take up his  
 cross daily, and follow Me.

وَفِيْمَا هُوَ يُصَلِّي عَلَىٰ انْفِرَادٍ، كَانَ  
 التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ  
 الْجُمُوعُ إِنِّي أَنَا؟

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ.  
 وَآخَرُونَ إِيْلِيَّا. وَآخَرُونَ إِنَّ نَبِيًّا  
 مِنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
 أَنَا؟ فَأَجَابَ پَطْرُسُ: مَسِيحُ اللَّهِ.

فَانْتَهَرَهُمْ وَأَوْصَىٰ أَنْ لَا يَقُولُوا  
 ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَتَّبِعِي أَنْ ابْنَ الْإِنْسَانِ  
 يَتَأَلَّمُ كَثِيرًا وَيُرْفُضُ مِنَ الشُّيُوخِ  
 وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلُ  
 وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ  
 يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ  
 صَلْبِيَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

ΦΗ ΓΑΡ ΕΘΘΩΨ ΕΝΘΖΕΜ  
 ΝΤΕΨΥΤΥΧΗ ΕΨΕΤΑΚΟϑ: ΦΗ ΔΕ  
 ΕΘΝΑΤΑΚΟ ΝΤΕΨΥΤΥΧΗ ΕΘΒΗΤ ΦΑΙ  
 ΕΨΕΝΑΖΜΕϑ.

ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΖΗΟΥ  
 ΰΜΟϑ ΑΨΥΑΝΧΕΜΖΗΟΥ ΰΠΙΚΟϑΜΟϑ  
 ΤΗΡϑ: ΝΘΟϑ ΔΕ ΝΤΕΨΤΑΚΟϑ ΰΜΑΤΑΤϑ  
 ΙΕ ΝΤΕΨΤΟϑΙ ΜΜΟϑ.

ΦΗ ΓΑΡ ΕΘΝΑΨΥΠΙ ΔΑΤΖΗ ΝΕΜ  
 ΝΑϑΑΖΙ ΦΑΙ ΖΩϑ ΠΨΗΡΙ ΰΦΡΩΜΙ  
 ΝΑΨΥΠΙ ΝΑϑ ΕΨΥΠ ΑΨΥΑΝΙ ΔΕΝ  
 ΠΕΨΩΟΥ ΝΕΜ ΦΑ ΠΕΨΩΤ ΝΕΜ  
 ΝΕΨΑΖΣΕΛΟϑ ΕΘΟΥΑΒ.

‡ ΧΩ ΰΜΟϑ ΝΩΤΕΝ ΤΑΨΜΗΙ ΧΕ ΟΥΟΝ  
 ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΟΖΙ ΕΡΑΤΟΥ ΰΠΑΙΜΑ  
 ΝΗΤΕΝΣΕΝΑΧΕΜΨΠΙ ΰΨΜΟΥ ΔΝ  
 ΨΑΤΟΥΝΑΥ ΕΨΜΕΤΟΥΡΟ ΝΤΕ ΦΗΟΥΨ.

*ΠΰΨΟΥ ΦΑ ΠΕΝΝΟΥΨ ΠΕ ΨΑ ΕΝΕΖ  
 ΝΤΕ ΝΙ ΕΝΕΖ: ΔΜΗΝ.*

For whoever desires to  
 save his life will lose it, but  
 whoever loses his life for  
 My sake will save it.

For what profit is it to a  
 man if he gains the whole  
 world, and is himself  
 destroyed or lost?

For whoever is ashamed  
 of Me and My words, of  
 him the Son of Man will be  
 ashamed when He comes in  
 His own glory, and in His  
 Father's, and of the holy  
 angels.

But I tell you truly, there  
 are some standing here who  
 shall not taste death till they  
 see the kingdom of God."

*Glory be to God forever.*

فَأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
 يُهْلِكُهَا وَمَنْ يَهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
 فَهَذَا يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ  
 الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ  
 خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلِمَاتِي فِيهِذَا  
 سَيَسْتَحِي ابْنُ الْإِنْسَانِ مَتَى جَاءَ  
 بِمَجْدِهِ وَمَجْدِ الْآبِ وَالْمَلَائِكَةِ  
 الْقَدِيسِينَ.

حَقًّا أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا  
 قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
 مَلَكُوتَ اللَّهِ.»

*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.

Ψαλμοϑ τω Δαυιδ ρ̄ϑ: κ̄τ, λ̄α

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

Μαροϑβασϑ ΔΕΝ ΤΕΚΚΛΗϑΙΑ ΝΤΕ  
 ΠΕΨΛΑΟϑ: ΟΥΟΖ ΜΑΡΟΥϑΜΟΥ ΕΡΟϑ ΖΙ

Let them exalt Him also  
 in the assembly of the  
 people, and praise Him in

فليرفعوه في كنيسة شعبه.  
 وليباركوه في مجلس الشيوخ.  
 جعل أبوة مثل الخراف. يبصر

<p>ἵτα ἠέδρα ἵτε ἵπρεβῖτερος: οἱ οὖν ἀρχὼ ἵοῦμετιωτ ἠέρητ ἵθανέσωτ: ἐνένατ ἵξε ἵηετσωτων ἐνέοῖνοε.</p> <p><b>Ἀλληλοῖα.</b></p>	<p>the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>المستقيمون ويفرحون. <b>هليلويا.</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>Οἱ ἀναγνωσῖς ἐβόλ θεν πιασσελιον εἶοῦαβ κατὰ 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 أمين.</p>
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<p><b>Μαρκον ἵ: κβ - κθ</b></p>	<p><b>Mark 8: 22 - 29</b></p>	<p><b>مرقس 8 : 22 - 29</b></p>
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<p>Οἱ οὖν ἀτὶ ἐβησαιδα οἱ οὖν ἀτῖνι ναε ἵοῦβελλε: οἱ οὖν ναττσο ἐροε εἵνα ἵτερεῖθι νεμαε.</p> <p>Οἱ οὖν ἀεἰμονι ἵτσειε ἠπιβελλε οἱ οὖν ἀερεε σαβολ ἠπιτμ: οἱ οὖν ἐταερεθαε θεν νεεβαλ ἀεχα νεεσειε εἵσεωε ναεψῖνι ἠμοε εε οἱπε τεκνατ ἐροε.</p>	<p>Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.</p> <p>So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.</p>	<p>وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.</p> <p>فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى خَارِجِ الْقَرْيَةِ وَتَقَلَّ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ أَبْصَرَ شَيْئًا؟</p>
<p>Οἱ οὖν ἐταενατ ἠβολ ναεεω ἠμοε εε τῖνατ ἐνιρωμῖ ἠέρητ ἵθανέσωμῖ εεμωμῖ.</p>	<p>And he looked up and said, “I see men like trees, walking.”</p>	<p>فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ كَأَشْجَارٍ يَمْشُونَ».</p>
<p>ἵτα οἱν ἀεχα νεεσειε ἐεε νεεβαλ οἱ οὖν ἀενατ ἠβολ: οἱ οὖν</p>	<p>Then He put His hands on his eyes again and made him look up. And he was</p>	<p>ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ وَجَعَلَهُ يَتَطَّلَعُ. فَعَادَ صَحِيحًا وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا.</p>

αγορευται οτοθ αϑηνα' ε̐πτηρη ϑεν  
οτοτωνθ ε̐βολ.

Οτοθ αϑοτορηϑ ε̐περη η̐ϑω  
υ̐μοθ: ϑε οτδε υ̐περωενακ ε̐δοτη  
ε̐πιτω οτδε υ̐περϑοθ η̐βλι η̐δητθ.

Οτοθ αϑι̐ ε̐βολ η̐ϑε Ιη̐ϑοτθ η̐εμ  
η̐εμλαθητθ ε̐νη τω η̐τε Κεσαρια̐ η̐τε  
Φιλιππε οτοθ ϑεν η̐μωιτ η̐αϑωιη̐  
η̐η̐εμλαθητθ ε̐ϑω υ̐μοθ η̐ωοτ ϑε  
α̐ρε η̐ρωιη̐ ϑω υ̐μοθ ϑε α̐νοκ η̐ιη̐.

Η̐ωοτ δε α̐τϑοθ η̐αϑ ε̐ϑω υ̐μοθ  
ϑε Ιωαννηθ η̐η̐εμλωιθ: οτοθ ϑαν  
κεϑωοτη δε ϑε Η̐λιαθ: οτοθ ϑαν  
κεϑωοτη δε ϑε οται η̐τε  
η̐η̐ροφητθ.

Οτοθ η̐θοϑ η̐αϑωιη̐ υ̐μωοτ ϑε  
η̐ωοτη η̐τεη̐ ϑω υ̐μοθ ε̐ροι ϑε α̐νοκ  
η̐ιη̐ αϑεροτη̐ η̐ϑε Πετροθ η̐εϑαϑ ϑε  
η̐θοκ η̐ε Πη̐ϑριθοθ.

*Πωοτ φα Πη̐η̐οττ η̐ε ωα ε̐η̐εθ  
η̐τε η̐ι ε̐η̐εθ: α̐μην.*

restored and saw everyone  
clearly.

Then He sent him away  
to his house, saying,  
“Neither go into the town,  
nor tell anyone in the  
town.”

Now Jesus and His  
disciples went out to the  
towns of Caesarea Philippi;  
and on the road He asked  
His disciples, saying to  
them, “Who do men say  
that I am?”

So they answered, “John  
the Baptist; but some say,  
Elijah; and others, one of  
the prophets.”

He said to them, “But,  
who do you say that I am?”  
Peter answered and said to  
Him, “You are the Christ.”

*Glory be to God  
forever.*

فَأَرْسَلَهُ إِلَى بَيْتِهِ قَائِلًا: «لَا تَدْخُلِ  
الْقَرْيَةَ وَلَا تَقُلْ لِأَحَدٍ فِي الْقَرْيَةِ».

ثُمَّ خَرَجَ يَسُوعُ وَتَلَامِيذُهُ إِلَى قَرْيِ  
فَيْصَرِيَّةَ فَيْلِبُّسَ. وَفِي الطَّرِيقِ  
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ  
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ  
وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ وَاحِدٌ مِّنَ  
الْأَنْبِيَاءِ».

فَقَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا؟» فَأَجَابَ بُطْرُسُ: «أَنْتَ هُوَ  
الْمَسِيحُ».

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القُداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπταεὶς Παύλου Πιὰποστολὸς**

<p>Παῦλος ἄβωκ ἡΠενδοῖς Ἰησοῦς Πιχριστος: παποστολος εταδευ: φηεταταδωϋ ἐπιζωυεννοϋϋ ἡτε Φνοϋϋ.</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>Ἐβρεοῦς 4: 14 - 5: 14</b></p>	<p><b>Hebrews 4: 14 - 5: 14</b></p>	<p><b>العبرانيين 4 : 14 - 5 : 14</b></p>
<p>Εογονηταν οτη ἡματ ἡνονηϋϋ ἡαρχηερεϋς εαδσεν ἡφλοϋι Ἰησοῦς Πωηρι ἡΦνοϋϋ ἡαρεἰἡμοἡ ἡπιωωνη εβολ.</p>	<p>Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.</p>	<p>فَأذْ لَنَا رَئِيسٌ كَهَنَةٌ عَظِيمٌ قَدْ اجْتَازَ السَّمَاوَاتِ يَسُوعُ ابْنُ اللَّهِ فَانْتَمَسْنَا بِالْإِقْرَارِ.</p>
<p>Οταρχηερεϋς ταρ αν πε ετενταν ἡματ ἡμοἡ ἡχοἡ ἡμοϋ εβιεκαε νεἡ νεἡϋωνἡ: εατεπιραζἡν δε ἡμοϋ δεν ρωβ ἡβεν κατα πενςμοτ ατδνε νοβἡ.</p>	<p>For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.</p>	<p>لَأَنْ لَيْسَ لَنَا رَئِيسٌ كَهَنَةٌ غَيْرٌ قَادِرٌ أَنْ يَرْتَبِي لضعفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيئَةٍ.</p>
<p>ἡαρεἡ εδονη δεν οϋωνη εβολ ἡπεἡθο ἡπιθρονος ἡτε πιεμοτ ρἡνα ἡτεἡδἡ ἡοἡἡ οἡοϋ ἡτεἡἡἡ ἡοἡἡμοτ εοτεκεριἡ ἡβοἡἡἡ.</p>	<p>Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need</p>	<p>فَلْنَتَقَدَّمْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ لِكَيْ نَنَالِ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.</p>
<p>ἡαρχηερεϋς ταρ ἡβεν ετοἡδἡ ἡμοϋ εβολ δεν ρἡτεἡ ἡρἡἡἡ εϋαταεϋοϋ ερατε εεἡν ἡρἡἡἡ δατεἡ</p>	<p>For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and</p>	<p>لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ مَأخُودٌ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ عَنِ الْخَطَايَا.</p>



Φνοῦτ' εἰνα ἵτερεν Δωρον νεμ  
υροῦυωοῦγι ἐδοῦν ἐξεν νινοβι.

Εορον ὤχου ἰμοσ ἐυρεπευκαθ  
θεν οὔγι νεμ νιατέμι ογοθ ετρωρεμ  
ζε ἵθοσ εωε εῖχη θεν οὔγωνι.

Ογοθ εοβητε εεμπῶα ναε κατα  
φρητ' ἐωλαεῖνι ἐερηι ἐξεν να πιλαοσ:  
παιρητ' εωε ἵτερεῖνι ἐξεν νεεφνοβι  
ἰμιν ἰμοσ.

Ογοθ ἰπαρε οῖαι βι ναε ἰπιταῖο  
ἰμαγατε ελλα εεφωεμ ἰμοσ ἵξε  
Φνοῦτ' κατα φρητ' ἵλλαρων.

Παιρητ' εωε Πιχριστοσ  
νεταετῶοτ' ναε ἰμαγατε αν  
εορεεγωπι εοι ἵαρχηερεεσ ελλα φη  
πε εταεραεε νεμαε εε ἵθοσ πε  
Παωηρι Δλιοκ εἵεφοκ ἰφοοῦτ'.

Κατα φρητ' ον ετερεεω ἰμοσ θεν  
κεμα εε ἵθοσ πε φοηηε εα ενεε κατα  
ῖταεεε ἰΜελεχεεδεκ.

Φηεταεῖνι ἐερηι θεν νιεεοοῦτ' ἵτε  
τεεραεε ἵεαντωεε νεμ εαντῶο εα  
φηετε ογον ὤχου ἰμοσ εναεμεε  
εβοε θεν φμοῦτ' νεμ οῦερωοῦτ' εεχορ  
νεμ εανερμωοῦτ' εαεενοῦτ' ἐδοῦν ογοθ  
εεεωτεμ εροε εβοε θεν ῖεοτ'.

Κεπερ εοῦγωηρι πε εαεεμ

sacrifices for sins.

He can have  
compassion on those who  
are ignorant and going  
astray, since he himself is  
also subject to weakness.

Because of this he is  
required as for the people,  
so also for himself, to offer  
sacrifices for sins.

And no man takes this  
honor to himself, but he  
who is called by God, just  
as Aaron was.

So also Christ did not  
glorify Himself to become  
High Priest, but it was He  
who said to Him: "You are  
My Son, Today I have  
begotten You."

As He also says in  
another place: "You are a  
priest forever according to  
the order of Melchizedek;"

who, in the days of His  
flesh, when He had offered  
up prayers and  
supplications, with  
vehement cries and tears to  
Him who was able to save  
Him from death, and was  
heard because of His godly  
fear,

though He was a Son,

قَادِرًا أَنْ يَتَرَفَّقَ بِالْجُهَالِ  
وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُحَاطٌ  
بِالضُّعْفِ.

وَلِهَذَا الضُّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ  
عَنِ الْخَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا  
أَيْضًا لِأَجْلِ نَفْسِهِ.

وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوَظِيفَةَ بِنَفْسِهِ  
بَلِ الْمَدْعُوِّ مِنَ اللَّهِ كَمَا هَارُونُ  
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ  
لِإِصْبِيرِ رَبِّيسٍ كَهَنَةٍ بَلِ الَّذِي قَالَ  
لَهُ أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

كََمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ  
أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ  
مَلِكِي صَادِقٍ.

الَّذِي فِي أَيَّامِ جَسَدِهِ إِذْ قَدَّمَ  
بِصُرَاخٍ شَدِيدٍ وَدُمُوعِ طَلِبَاتٍ  
وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يُخَلِّصَهُ مِنَ  
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ



Πῆμοτ γαρ νευωτεν νεμ  
τῆρινην εἴσοπ: χε ἀμην ἐσεΰωπι.

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

نعمة الله الأب تكون مع جميعكم.  
أمين.

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δεν πε πιζογιτ  
νῆπιστολη νῆτε πενωτ Πετρος.  
Δυνη. Παμενρα †.

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 علينا. أمين.  
يا احبائي.

ᾠ Πετρος ᾠ: ᾠ - ᾠ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος πᾶποστολος νῆτε Ιησοῦς  
Πιχριστος ἠνισωτι εἴσωπ εἰ πῶεμμο  
νῆδρη δεν πιχωρ ἐβωλ νῆτε Ποντος  
τῆγαλατιὰ τῆκαπποδοκία †ασιὰ νεμ  
†βηθνια.

Peter, an apostle of  
Jesus Christ, to the pilgrims  
of the Dispersion in Pontus,  
Galatia, Cappadocia, Asia,  
and Bithynia,

بَطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ،  
إِلَى الْمُتَعَرِّبِينَ مِنْ شَتَاتِ بَنِي  
وَعَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَّا  
وَبِيثِينِيَّةَ، الْمُخْتَارِينَ.

Κατα οἴσωρπ νῆμι νῆτε Φνογ†  
Φιωτ δεν πιτογβο νῆτε Πιπνευμα  
εἴσωτεμ νεμ οἴνογδ νῆτε πῆνογ  
νῆησοῦς Πιχριστος: πιῆμοτ νεμ  
†τῆρινην εἴεῶλαι νωτεν.

elect according to the  
foreknowledge of God the  
Father, in sanctification of  
the Spirit, for obedience and  
sprinkling of the blood of  
Jesus Christ: Grace to you  
and peace be multiplied.

بِمُقْتَضَى عِلْمِ اللَّهِ الْأَبِ السَّابِقِ،  
فِي تَقْدِيسِ الرُّوحِ لِلطَّاعَةِ، وَرَشِّ  
دَمِ يَسُوعَ الْمَسِيحِ. لِنُكْتَرِ لَكُمْ  
النِّعْمَةَ وَالسَّلَامَ.

Ψᾶρωογ† νῆζε Φνογ† οἴσο  
Φιωτ ᾠΠενβοις Ιησοῦς Πιχριστος:  
φῆετε κατα πᾶλαι νῆτε πεφναι  
αγχφον ἐδογι εἴογελπις ἠωνδ: ἐβωλ  
εἴτεν πῆνωγ ἠησοῦς Πιχριστος ἐβωλ  
δεν νηεθωογ†.

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has  
begotten us again to a living  
hope through the  
resurrection of Jesus Christ  
from the dead,

مُبَارَكُ اللَّهُ أَبُو رَبِّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الْكَثِيرَةَ وَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيٍّ،  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ  
الْأَمْوَاتِ.

Εδογι εἴογκληρονομία ἠαττακο

to an inheritance  
incorruptible and undefiled

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا  
يُضْمَلُ، مَحْفُوظٍ فِي السَّمَاوَاتِ

οτοζ ἡατῶδεμ οτοζ ἡατῶμ:  
εἰἀρεζ ἐροϋ νωτεν ζεν νιφνοῖ.

Ἡα νηέτογναρωιϋ ἐρωοῦ ζεν  
ογζου ἡτε Φνοῦ†: ἐβολ ζιτεν  
φἡαζ† εῶγχα: εϋεβτωτ εϋηαῶωρπ  
ἐβολ ζεν πιϋοῦ ἡδαε.

Φἡετε τεἡναθελἡλ ἡδἡτϋ  
ἡογκοῦζι †ἡοῦ: ιϋζε ῥωε  
ἡτετενῶιεκαζ ἡζητ ἡδῆρἡι ζεν  
ζανπιραϋμοϋ ἡογμἡϋ ἡρη†.

Ζιἡα ἡμετωπ ἡτε πετεἡαζ†  
ἡτεϋωπι εϋταιἡοῦ† εῶτε πιἡοῦβ  
φἡεἡατακο: εϋερδοκιμαζιἡ ἡμοϋ  
ἐβολ ζιτεν ογῆρωμ: ἡτογζεμ ἡἡοῦ  
ζεν ογωογωοῦ νεμ ογῶοῦ νεμ ογταῖο:  
ζεν πιῶωρπ ἐβολ ἡτε Ιἡοῦϋ  
Πιῆριϋτοϋ.

Φἡετε τεἡσωοἡἡ ἡμοϋ ἡἡ  
τετενεἡῶαπαἡ ἡμοϋ: φἡι †ἡοῦ ἡτε  
τεἡναῦ ἐροϋ ἡἡ τετεἡαζ† Δε ἐροϋ:  
θελἡλ ζεν ογῶαϋι ἡατῶσαζι ἡμοϋ  
οτοζ εἡαῶῶοῦ.

Εἡετενῶι ἡἡζωκ ἡτε πετεἡαζ†  
φἡοζεμ ἡτε νετεἡψῆϋἡ.

*Ἡαἡἡοῦ ἡπερμεἡερε πικοϋμοϋ  
οῦδε νἡετωοπ ζεν πικοϋμοϋ:  
πικοϋμοϋ ἡαἡἡἡ νεμ τεϋεἡἡογμἡ: φἡ*

and that does not fade away,  
reserved in heaven for you,

who are kept by the  
power of God through faith  
for salvation ready to be  
revealed in the last time.

In this you greatly  
rejoice, though now for a  
little while, if need be, you  
have been grieved by  
various trials,

that the genuineness of  
your faith, being much more  
precious than gold that  
perishes, though it is tested  
by fire, may be found to  
praise, honor, and glory at  
the revelation of Jesus  
Christ,

whom having not seen  
you love. Though now you  
do not see Him, yet  
believing, you rejoice with  
joy inexpressible and full of  
glory.

Receiving the end of  
your faith, the salvation of  
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.*

لأجلكم.

أنتم الذين بقوة الله محروسون،  
بإيمان، لخلاص مستعد أن يعلن  
في الزمان الأخير.

الذي به تبتهجون، مع أنكم الآن،  
إن كان يجب، تحزنون يسيراً  
بتجارب متوعدة.

لكي تكون تركة إيمانكم، وهي  
أثمن من الذهب الفاني، مع أنه  
يُمْتَحَنُ بالنار، تُوجَدُ للمدح  
والكرامة والمجد عند استعلان  
يسوع المسيح.

الذي وإن لم تروه تحبونهُ. ذلك  
وإن كنتم لا ترونهُ الآن لكن  
تؤمنون به فتبتهجون بفرح لا  
يُنطق به ومجيد.

نأخذ غاية إيمانكم خلاص  
النفوس.

لا تحبوا العالم ولا الأشياء التي  
في العالم، العالم يزول وشهوته  
وأما الذي يصنع إرادة الله يدوم  
إلى الأبد. أمين.

Δε ἐτίρι ὑφ' ὀφθαλμοῦ ὑμῶν ἵστασθε  
 ὡς ἐνεε: ἀμην.

**The Acts**  
**الإبركسيس**

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:  
 ἐρε ποτ' ἄρα εἴσονται ὑμῶν  
 ἀμην.

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

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

**Πραξις ιβ: α - κδ**

**Acts 12: 1 - 24**

**أعمال 12: 1 - 24**

Ἐρηνι δε θεν πιχοτ ἐτε ὑμῶν ἂ  
 Ἡρωδης ποτρο αρινη ἡ τεραξιζ ἐρηνι  
 ἔχεν θανοτον ἐβολ θεν τεκκλησιὰ  
 ἐτ' ἄκαθ' ἡνωτ.

Now about that time  
 Herod the king stretched out  
 his hand to harass some  
 from the church.

وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ  
 الْمَلِكُ يَدَيْهِ لِيُسَيِّئَ إِلَى أَنْاسٍ مِنْ  
 الْكَنِيسَةِ.

Οτοθ αχθωτεβ ἡ λακωβος ἡσον  
 ἡλωαννης θεν τσηφι.

Then he killed James the  
 brother of John with the  
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Εταρηνατ δε γε πιθωβ ρανωοτ  
 ἡνιποτ' αρινη αροταθ' ἔδωπι  
 ἡπεκε Πητρος: νε ἡεροοτ δε νε ἡτε  
 ἡιατκωβ.

And because he saw that  
 it pleased the Jews, he  
 proceeded further to seize  
 Peter also. Now it was  
 during the Days of  
 Unleavened Bread.

وَإِذْ رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ  
 عَادَ فَقَبَضَ عَلَى بُطْرُسَ أَيْضًا.  
 وَكَانَتْ أَيَّامَ الْفَطِيرِ.

Φαι ἐταρηνοπη αρηαθ θεν  
 πιϋτεκο ἐαρηνηφ ἐτοτοτ' ἡετοτ' ἡνωπι  
 ὑμῶν εθροτ' ἄρεθ' ἐροφ εμενι ἐενφ  
 ἐρηνι ὑπιλαος μενεσα πιπασχα.

So when he had arrested  
 him, he put him in prison,  
 and delivered him to four  
 squads of soldiers to keep  
 him, intending to bring him  
 before the people after  
 Passover.

وَلَمَّا أَمْسَكَهُ وَضَعَهُ فِي السِّجْنِ  
 مُسَلِّمًا إِيَّاهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ  
 الْعَسْكَرِ لِيَحْرُسُوهُ نَاقِيًا أَنْ يُقَدِّمَهُ  
 بَعْدَ الْفِصْحِ إِلَى الشَّعْبِ.

Πητρος οτη νατ' ἄρεθ' ἐροφ θεν  
 πιϋτεκο νατ' ἐροσετ' ἡεθε δε  
 εθρητηφ ἐματωθ θα Φνοτ' ἡνε  
 τεκκλησιὰ.

Peter was therefore kept  
 in prison, but constant  
 prayer was offered to God  
 for him by the church.

فَكَانَ بُطْرُسُ مَحْرُوسًا فِي السِّجْنِ  
 وَأَمَّا الْكَنِيسَةُ فَكَانَتْ تَصِيرُ مِنْهَا  
 صَلَاةً بِلِجَاةٍ إِلَى اللَّهِ مِنْ أَجْلِهِ.

Ὡστε δε εφναλένq εἰρηι ἵνε  
 Ηρωδης θεν πιεζωρε ετε ἡματ  
 ναφενκοτ ἵνε Πετρος ογτε ματοι  
 ἄνατ εφμηρ ἡθαλγσις ἄνογτ: νε ογον  
 θαλἄρεθ δε θιρεν νιρωοτ ετἄρεθ  
 ἐπιῶτεκο.

Ογοθ θηπιε ις ογασσελοθ ἵνε  
 Πβοις αqι ογοθ ογοτωινη αqεροτῶινη  
 θεν πινη: ἐταqκιμ δε ἐπῆφιρ ἡΠετρος  
 αqτογνοσq εqαω ἡμοθ qε τωνηκ  
 ἵqωλεμ: ογοθ ατθει ἵνε νηθαλγσις  
 ἐβολθ θεν νεqχιζ.

Πεθε πιασσελοθ δε ναq qε μορκ  
 ογοθ μα πεκqνηδαλιον ἐρατκ: αqιρι  
 δε ἡπαιρητ: ογοθ πεθαq qε qολθκ  
 ἡπεκῆβωθ ογοθ μοqι ἵqωι.

Ογοθ ἐταqι ἐβολθ ναqμοqι ἵqωq:  
 ογοθ ναqῆμι αν qε οqμηι πε ἔτε  
 ναqῶπ ἐβολθ θιτεν πιασσελοθ:  
 ναqμετἱ δε πε qε οqθοραμα πε  
 ἐταqματ ἔροq.

Εταγσινη δε ἐβολθ θιτεν πιμα  
 ἵἄρεθ ἡθογτιτ νεμ πιμαθ ἄνατ ατἱ  
 ἐτπγλη ἡβενιπι θηεθνηοτ ἐβολθ  
 ἐτπολις θαι αqοτων νωοτ ἵνογατς:  
 ἐτατἱ δε ἐβολθ ατqεν ογαι ἵνιθιρ ογοθ  
 αατοτq αqῶεναq ἵνε πιασσελοθ ἐβολθ  
 θαροq.

And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.

Now behold, an angel of The Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands.

Then the angel said to him, "Gird yourself and tie on your sandals;" and so he did. And he said to him, "Put on your garment and follow me."

So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision.

When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ يُقَدِّمَهُ كَانَ بُطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِمًا بَيْنَ عَسْكَرِيِّينَ مَرْبُوطًا بِسِلْسِلَتَيْنِ وَكَانَ قَدَّمَ الْبَابِ حُرَّاسٌ يَحْرُسُونَ السِّجْنَ.

وَإِذَا مَلَاكُ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا». فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَالْبَسْ نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ: «الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي جَرَى بِوَأَسْطَةِ الْمَلَاكِ هُوَ حَقِيقِيٌّ بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ وَأَتَى إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ ذَاتِهِ فُخْرَجَا وَتَقَدَّمَا زُقَافًا وَاجِدًا وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

Πετρος δε ετα περρητ ι εροϋ  
περαϋ γε τνον αιμι ταφμηι γε λ  
Πβοιϋ ονωρη ιπεραστελοϋ οροϋ  
αϋναϋμετ εβολ ρεν τχιϋ ηρωδηϋ  
νευ πιϋομϋ εβολ τηρη ιπιλαοϋ ητε  
νιλοηδαι.

Εταϋνατ δε αϋι επνη ιΜαρια  
θαυ ηλωανηϋ φηετονοητ εροϋ γε  
Μαρκοϋ πιυα εναηθοητ ιμοϋ ηγε  
οημηϋ εερεπροσεηχεϋε.

Εταϋκωλϋ δε ριρεν φρο  
ιπιπηλων ηγε Πετροϋ αϋι εβολ ηγε  
οηαλοη ιβωκι εερωτω ηαϋ επεϋραν πε  
ρωδη.

Οροϋ εταϋοϋεν τϋμη ιΠετροϋ  
εβολ ρεν πιραϋι ιπεϋοηων ιπιϋωωμϋ:  
εταϋβοϋι δε εϋοηη αϋαμωοη γε  
Πετροϋ οηι εραηϋ ριρεν πιπηλων.

Ηωοη δε πεϋωοη ηαϋ γε  
αρελοβι: ηθοϋ δε ηαϋαϋρο ητοϋϋ πε  
γε παρηητ πετωοη: ηωοη δε πεϋωοη  
ηαϋ γε περαστελοϋ πε.

Πετροϋ δε ηαϋμηη εϋκωλϋ:  
εταηοηων δε αηηαητ εροϋ οροϋ  
αητωμτ.

Αϋβωρεμ δε ερωοη ητεϋχιϋ γε  
εϋαρωτην οροϋ αϋαϋι ϋατοτοη γε

And when Peter had  
come to himself, he said,  
“Now I know for certain  
that The Lord has sent His  
angel, and has delivered me  
from the hand of Herod and  
from all the expectation of  
the Jewish people.”

So, when he had  
considered this, he came to  
the house of Mary, the  
mother of John whose  
surname was Mark, where  
many were gathered  
together praying.

And as Peter knocked at  
the door of the gate, a girl  
named Rhoda came to  
answer.

When she recognized  
Peter’s voice, because of  
her gladness she did not  
open the gate, but ran in and  
announced that Peter stood  
before the gate.

But, they said to her,  
“You are beside yourself!”  
Yet she kept insisting that it  
was so. So they said, “It is  
his angel.”

Now, Peter continued  
knocking; and when they  
opened the door and saw  
him, they were astonished.

But, motioning to them  
with his hand to keep silent,  
he declared to them how  
The Lord had brought him

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى  
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ  
أَرْسَلَ مَلَاكَهُ وَأَنْقَذَنِي مِنْ يَدِ  
هِيرُودَسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبِ  
الْيَهُودِ.»

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ  
أُمِّ يُوْحَنَّا الْمُلَقَّبِ مَرْقُسَ حَيْثُ كَانَ  
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا فَرَعَ بُطْرُسُ بَابَ الدَّهْلِيزِ  
جَاءَتْ جَارِيَةٌ اسْمُهَا رُودَا لِتَسْمَعَ.

فَلَمَّا عَرَفَتْ صَوْتَ بُطْرُسَ لَمْ تَفْتَحِ  
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى  
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بُطْرُسَ وَقَفَّ  
قُدَّامَ الْبَابِ.

فَقَالُوا لَهَا: «أَنْتِ تَهْذِينِ!» وَأَمَّا  
هِيَ فَكَانَتْ تُؤَكِّدُ أَنَّ هَكَذَا هُوَ.  
فَقَالُوا: «إِنَّهُ مَلَاكُهُ!»

وَأَمَّا بُطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا  
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ  
كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.  
وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ

ἵνα ἡρῆτ ἃ Πῶις ἐν ἐβολῶν  
πῶτεκο: πεχαϋ δε νωοτ γε ματαμε  
Iakwboс neu niсnnoу ἐнаι: oтoз ἐταϋι  
ἐβολῶν αϋωεναϋ ἐκεμα.

Ἐτα πιέροοτ δε ωωπι ναϋωοπ ἵχε  
οτῶοορτερ ἵοτκοτзи αν ῶен нιματοι  
χε οτ ῶара пе ἐταϋωωπι ἡΠετροс.

Ἡρωδης δε ἐταϋωωτ ἵνωϋ οτοз  
ἐτε ἡπεϋχεμεϋ αϋτῶκαз ἡниреϋῶρεз  
αϋοгазсазни ἐῶοθβοτ οτοз ἐταϋι  
ἐβολῶν τIонῶεῶ ἐῶρηι ἐКесариа  
αϋωωπι ἡματ.

Наϋωοπ δε ῶен οτῶβοи еϋτoυβε  
на Iтpoc neu τCидων ави δε етсоп  
ωароϋ οτοз ἐтаϋoет пзнт  
ἡΠλαστος: φηῶτχη зизен пикойтoи  
ἵте ποτpо ναϋερεῶетин ἵοτзирнин еῶβε  
χε ναϋωαηϋ ἵтоϋχωра ἐβολῶ зитотс  
ἵтеϋμεтоpо.

Ἡῶρηι δε ῶен οτῶροοτ еϋθηϋ ἃ  
Ἡρωδης τзιωτϋ ἵοτзевсω ἵοτpо  
οτοз ἐтаϋземси зизен пивнма  
наϋсази neuωοτ пе.

Πιηηϋ δε ναϋωϋ ἐβολῶ еϋζω  
ἡμοс χε οτῶμη ἵноττ τε θαι οτοз θα  
pωи an τε.

out of the prison. And he said, “Go, tell these things to James and to the brethren.” And he departed and went to another place.

Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

But, when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there.

Now, Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king’s personal aide their friend, they asked for peace, because their country was supplied with food by the king’s country.

So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.

And the people kept shouting, “The voice of a god and not of a man!”

بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ  
آخَرَ.

فَلَمَّا صَارَ النَّهَارُ حَصَلَ اضْطِرَابٌ  
لِئِسَ بَقَلِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا  
جَرَى لِپِطْرُسَ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ  
يَجِدْهُ فَحَصَّ الْحُرَّاسَ وَأَمَرَ أَنْ  
يُنْفَقُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنْ  
الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةِ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى  
الصُّورِيِّينَ وَالصَّيْدَاوِيِّينَ فَحَضَرُوا  
إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعْطَفُوا  
بِلَأْسْتُسِ النَّاطِرِ عَلَى مَضْجَعِ  
الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ  
الْمُصَالَحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ  
كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ  
الْحُلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى  
كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا  
صَوْتُ إِنْسَانٍ!»



Σατοτϣ δε ἀ σταςτελος ἵτε  
 Πῶοις αϣϣαρι ἐροϣ ἐϕῶα ρε  
 ἠπεϣῥῶοῦ ἠϕνοῦῥ οροϣ  
 ἐταϣερδισεντ αϣμοῦ.

Πισαχι δε ἵτε ϕνοῦῥ αϣαλαι οροϣ  
 ναϣρηνοῦ ἡῶα.

*Πισαχι δε ἵτε Πῶοις ἐϣῆλαι οροϣ  
 ἐϣῆῶα: ἐϣῆῶασι οροϣ ἐϣῆταϣρο:  
 ρεν ῥῆσῆα ἡεκκῆησῆα ἵτε ϕνοῦῥ:  
 ἁμην.*

Then immediately an angel of The Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

But the word of God grew and multiplied.

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

فَفِي الْحَالِ ضَرَبَهُ مَلَاكُ الرَّبِّ لِأَنَّهُ لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكُلُهُ الدُّوْدُ وَمَاتَ.

وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ.

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

## Synaxarium of Amshir 20 سنكسار اليوم العشرون من شهر أمشير

1. The Departure of St. Peter II, 21<sup>st</sup> Patriarch of Alexandria
2. The Martyrdom of the Saints Basil, Theodore and Timothy in Alexandria

1. نياحة البابا بطرس الثاني، البطريك الحادي والعشرون من بطاركة الكرازة المرقسية
2. استشهاد القديسين باسيليوس وتاودورس وتيموثاوس بالإسكندرية

### 1. The Departure of St. Peter II, 21<sup>st</sup> Patriarch of Alexandria

On this day of the year 95 of the martyrs, 379 AD, the holy father Pope Peter II, the 21<sup>st</sup> Patriarch of Alexandria, departed. This saint was born in Alexandria and was the successor of St. Athanasius the apostolic, who was his teacher.

He followed his teacher in his holiness, and was refined with his knowledge. When his teacher saw his advancement in godliness, he ordained him a priest, and later on ordained him a bishop. Pope Athanasius sent him to Syria to join St. Basil the Great in resisting some of the heresies that spread.

When Pope Athanasius felt that his departure drew near, he commanded that his disciple Anba Peter succeed him. After the departure of Pope Athanasius, they consecrated him Patriarch in the year 373 AD, for what he showed from godliness and knowledge.

Anba Peter II struggled against the Arians, as he

1. نياحة البابا بطرس الثاني، البطريك الحادي والعشرون من بطاركة الكرازة المرقسية  
 في مثل هذا اليوم من سنة 95 للشهداء، سنة 379 ميلادية، تنيح البابا القديس بطرس الثاني، البطريك الحادي والعشرون من بطاركة الكرازة المرقسية.  
 وُلِدَ هذا القديس في مدينة الإسكندرية وتتلّمذ على يد البابا أثناسيوس الرسولي.  
 فتمثل بقداسته وتهذب بعلمه. ولما رأى معلمه نموه في الفضيلة، رسمه قساً. وبعد ذلك، رسمه أسقفًا وأرسله إلى سوريا للاشتراك مع القديس باسيليوس الكبير في مقاومة بعض البدع التي انتشرت هناك.  
 ولما شعر البابا أثناسيوس بقرب نياحته، أوصى أن يخلفه تلميذه الأنبا بطرس. ولما تنيح البابا أثناسيوس الرسولي، أقاموا الأنبا

learned from his teacher Pope Athanasius. He suffered many hardships from the Arians, who tried many times to kill him. He had to disappear for two years, during which the Arians appointed an illegitimate patriarch. Nevertheless, the people did not accept him. They brought back their father, Anba Peter, to his throne and he resumed his resistance against the Arians.

When he completed his good endeavor, The Lord willed to relieve him from the toil of this world and he departed in peace into the heavenly church of the first born.

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

## 2. The Martyrdom of the Saints Basil, Theodore and Timothy in Alexandria

On this day also, the saints Basil, Theodore and Timothy, were martyred, in the city of Alexandria.

When Emperor Septimius Severus incited the persecution against the Christians, many were martyred at his hands in all parts of Egypt. He imprisoned many, so prisons became churches for they heard from them voices of prayers and praises.

These three saints came forward and declared their faith in The Lord Christ, and 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.

بطرس بطريركاً سنة 373 ميلادية، نظراً لما اتصف به من الفضيلة والعلم.

وجاهد ضد الأريوسيين كما تعلم من معلمه القديس أنثاسيوس. وقد قاسي شدايد كثيرة من الأريوسيين، الذين حاولوا قتله مراراً كثيرة. فكان يهرب منهم وظل مختفياً مدة سنتين، فأقام الأريوسيون بطريركاً غير شرعي، غير إن الشعب لم يقبله وأعادوا اباهم البابا بطرس إلى كرسيه، فعاود مقاومته للأريوسيين.

ولما أكمل سعيه الصالح، أراد الرب أن يريحه من أتعاب، فنتجّح بسلام ومضي إلى كنيسة الأبقار السمائية. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسين باسيليوس وتاودورس وتيموثاوس بالإسكندرية

وفيه أيضاً استشهاد القديسون باسيليوس وتاودورس وتيموثاوس بمدينة الإسكندرية. وذلك عندما أثار الإمبراطور سبتيموس

ساويرس الاضطهاد على المسيحيين وأستشهد كثيرون على يديه في كل بلاد مصر وسجن كثيرين، فتحوطت السجون إلى كنائس تُسمع فيها أصوات التسبيح والصلوات.

فتقدم هؤلاء الثلاثة القديسون وأعلنوا إيمانهم بالسيد المسيح ونالوا إكليل الشهادة. بركة صلواتهم 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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Αφωρκ η̅νε Π̅βοις ο̅νοθ  η̅νερο̅νωμ η̅θ̅η̅ϛ: χ̅ε η̅θοκ πε̅ φο̅τη̅θ̅  ω̅α̅ ε̅νεθ̅ κα̅τα̅ τ̅τα̅ζ̅ι̅ς̅ η̅̅λε̅χ̅ι̅σε̅δε̅κ:</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</p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. هليلويا.</p>

<p>Πῶς οὖν αὐτὸν ἀνοήτως εὐθεύει ἐφ' ἑβραίων νότον. <b>Ἀλληλοῦν.</b></p>	<p>hand. Therefore, He shall lift up his head. <b>Alleluia.</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>Ὁ γὰρ ἀναστρωσὶς ἐβόλ θεν πενταστρελιον εθουαβ κατὰ Ὑαθῆον ἀσιον.</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>Ὑαθῆον ιϛ': ιϛ' - ιθ'</b>	<b>Matthew 16: 13 - 19</b>	<b>متي 16: 13 - 19</b>
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<p>Ἐταρὶ δὲ ἦξε Ἰησοῦς ἐν ἰσα ἠτε ἰΚεσαριὰ ἠτε Φιλιππος παρῶνι ἠνεμαθητῆς χε ἄρε νιρωι χω ἠμοσ χε νιυ πε Πωηρι ἠΦρωι.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةَ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>
<p>Πῶσος δὲ πεχωσος χε θανουον μεν χε Ιωαννης παρῶνι: θανκεχωσος δὲ χε Ηλιας: θανκεχωσος δὲ χε Ιερεμιας ιε οτα ἐβόλ θεν ἠπροφητῆς.</p>	<p>So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”</p>	<p>فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانُ وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.</p>
<p>Πεχαρ νωσος χε ἠωτεν δὲ ἀρετενχω ἠμοσ χε ἠνοκ νιυ.</p>	<p>He said to them, “But who do you say that I am”.</p>	<p>فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.</p>
<p>Ἀρερον δὲ ἠξε Σιωων Πετρος πεχαρ χε ἠθοκ πε Πιχριστος Πωηρι ἠΦνοντ ετονθ.</p>	<p>Simon Peter answered and said, “You are the Christ, the Son of the living God.”</p>	<p>فَأَجَابَ سِمَعَانُ بُطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.</p>

Απερώτω δε ἦξε Ἰησοῦς περαε  
ναε γε ὠσνιατκ Σιωων Βαρ Ιωνα γε  
σαρξ νεμ ἔνοε αν αεβωρη μφαι νακ  
ἐβολ αλλα Παιωτ ετθεν νιφνοῖ.

Ανοκ δε τρω ἄμοο νακ γε ἦθοοκ  
πε Πετροο εἰεωτ ἠταεκκλησιὰ εἰεεν  
ταπετρα οτοε νιπρλη ἠτε ἄμεντ  
ἠνοεωεμεωου εροο.

Εἰετ δε νακ ἠνιωωωτ ἠτε  
ἠμετοερο ἠτε νιφνοῖ οτοε  
φἠετεκναοοεεε εἰεεν πικαε εεεωωπι  
εεεοοε εεν νιφνοῖ οτοε  
φἠετεκναβολε εβολ εἰεεν πικαε  
εεεωωπι εεεεε εεν νιφνοῖ.

*Πῶοτ φα Πεννοτ πε εα ενεε  
ἠτε νι ενεε: ἄμην.*

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.*

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

وَأَنَا أَقُولُ لَكَ أَيُّضًا: أَنْتَ بِطَرَسُ وَعَلَى هَذِهِ الصَّخْرَةِ أَبْنِي كَنِيسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ فَكُلُّ مَا تَرْبِطُهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 21<sup>st</sup> Day of Amshir

## قطمارس قراءات اليوم الحادي والعشرون من شهر أمشير المبارك

### ΚΟΥΧΟΥΤ ΟΥΑΙ ΝΕΖΟΥΤ ὙΠΙΔΒΟΥΤ Ὑεωυρ

#### 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 ζζ: ιϛ, λτ	Psalm 68: 11, 35	المزمور 67: 13, 33
<p>Πῶοις εϵε̅ϑ̅ ἵνοῦαζι                      ἵνηηετῶεννοϵϑι: ζεν οὔνηϵϑ̅ ἵζομ:                      οὔϵϑ̅ηρι πε Φνοϵϑ̅ ζεν ηηεθοῦαβ                      ἵταϵ: Φνοϵϑ̅ ὕπιςραηλ ἵθοϵϑ̅ εϵε̅ϑ̅                      ἵνοϵζομ ηευ οὔαμαζι ὕπεϵλαος.                      Ἀλληλοῦα̅.</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 قديسيه. إله اسرائيل هو يعطي قوة وعزاً لشعبه. <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>Οὔαηαζηωϵϵ ε̅βολ ζεν                      πιεταστειλιον εθοῦαβ κατὰ Ὑαρκον                      αζιοϵ.</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>
Ὑαρκον ϵ̅: ζ̅ - κα̅	Mark 3: 7 - 21	مرقس 3: 7 - 21

<p>Οτος Ιησους νευ νευμαθητης  απεραναχωριν εκκεν φιομ: οτος  οτυμω ερωϋ εβολ ζεν †Σαλιλεα  απερακολοθειν νευ εβολ ζεν  †Ιουδαεα.</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 †Ιουδαοτυμεα  νευ ριμηρ απιλορδανης: νευ κευμω  ερωϋ εβολ ζεν ναϯτρος νευ †Σιδων:  ερωϋ τεμ εν ηεναεϋρι μμωοτ αϋι  εαροϋ.</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>وَمِنَ أُورُشَلِيمَ وَمِنَ أَدُومِيَّةٍ وَمِنْ  عَبْرِ الْأَرْدَنِ. وَالَّذِينَ حَوْلَ صُورَ  وَصَيْدَاءَ جَمَعَ كَثِيرٌ، إِذْ سَمِعُوا كَمْ  صَنَعَ أَتَوْا إِلَيْهِ.</p>
<p>Οτος αϋχοϋ ηνευμαθητης ρινα  ητε οτχοι μοτη ερωϋ εοβε πιμω ρινα  ητοϋϋτεμ εεχρωϋϋϋ.</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>Ζανμωϋ εαρ ναεραφαδρι ερωοτ:  εωστε ητοϋι εχωϋ ητοϋβι νεμαϋ ηνε  οτον ηιβεν εναρε εανμαετισε  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 ηιπνευμα ηακαθαρον  ερωπ ητοϋναϋ ερωϋ ερωϋετοϋ εδρη  εαρατεϋ: οτος ναρωϋ εβολ ερωϋ  μμοϋ εε ηεοκ πε Πωηρι μΦνοϋ†.</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 حِينَمَا نَظَرَتْهُ  خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ  أَنْتَ ابْنُ اللَّهِ».</p>
<p>Οτος αεραεπιτιμαν νωοτ ηοτυμωϋ  εινα ηεεϋτεμοτονεϋ 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 αϋϋεναϋ εδρη εεεν πιτωοτ  οτος αϋμοϋ† εηηεταϋοϋαϋοϋ ηεοϋ  οτος αϋϋενωοτ εαροϋ.</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>

Οτοϑ αϑθαμιε̄ μητ̄ ςνατ̄  
νη̄εταϑτ̄ρενοτ̄ ϑε̄ νιᾱποστολοϑ ϑινᾱ  
ν̄τονο̄ρῑ νεμαϑ οτοϑ ϑινᾱ  
ν̄τεϑοτοροποτ̄ ε̄βιωϑ.

Οτοϑ ε̄ρε̄ περϑϑϑϑϑϑ ϑϑϑϑϑϑ ν̄τοτοτ̄  
ε̄ερφαδ̄ρῑ ε̄ϑϑϑϑνῑ οτοϑ ε̄βῑ Δεμων  
ε̄βολ̄.

Οτοϑ αϑτ̄ ν̄οτ̄ραν̄ ε̄ϑιμων̄ ϑε̄  
Πετροϑ.

Οτοϑ Ιακωβοϑ̄ πε̄ϑηρῑ ν̄ΖεβεΔεοϑ  
νεμ̄ Ιωαννηϑ̄ πε̄ϑον̄ ν̄ιακωβοϑ οτοϑ  
αϑτ̄ ν̄θανραν̄ ε̄ρωοτ̄ ϑε̄ Βο̄ανερϑεϑ  
ε̄τε̄ φαῑ πε̄ ϑε̄ νιϑηρῑ ν̄τε̄ τ̄ϑαραβαῑ.

Ανδρεαϑ̄ νεμ̄ Φιλιπποϑ̄:  
Βαρθολομειοϑ̄ νεμ̄ Υατ̄θεοϑ̄: νεμ̄  
Θωμαϑ̄ νεμ̄ Ιακωβοϑ̄ ν̄τε̄ Αλφεοϑ̄:  
νεμ̄ ΘαδΔεοϑ̄ νεμ̄ ϑιμων̄  
πιΚανανεοϑ̄.

Νεμ̄ Ιουδαϑ̄ πιϑκαριωτ̄ηϑ̄  
φ̄νη̄εταϑτ̄ηϑ̄.

Οτοϑ αϑτ̄ ε̄δοτ̄η̄ ε̄οτ̄η̄ οτοϑ  
αϑφωοτ̄ ον̄ ν̄ϑε̄ πιμηϑ̄ ϑωϑτε̄  
ν̄τονο̄ϑ̄τεμϑεμϑοῡ οτ̄δε̄ ε̄οτ̄εμ̄ ωικ̄.

Οτοϑ ε̄τατ̄ωτεμ̄ ν̄ϑε̄ ν̄η̄ετενοτ̄ϑ̄  
ατ̄ῑ ε̄βολ̄ ε̄λ̄μοσῑ ῡμοϑ̄: νατ̄ϑω̄ τ̄αρ̄  
ῡμοϑ̄ πε̄ ϑε̄ λ̄ πεϑητ̄ ϑιϑῑ.

*Πιωοτ̄ φᾱ Πεννοτ̄τ̄ πε̄ ϑᾱ ε̄νεϑ*

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.”

*Glory be to God forever.*

وَأَقَامَ اثْنَيْ عَشَرَ لِيَكُونُوا مَعَهُ  
وَلِيُرْسِلَهُمْ لِيَكْرِزُوا.

وَيَكُونُ لَهُمْ سُلْطَانٌ عَلَى شِفَاءِ  
الْأَمْرَاضِ وَإِخْرَاجِ الشَّيَاطِينِ.

وَجَعَلَ لِسِمْعَانَ اسْمًا بَطْرُسَ.

وَيَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَا  
يَعْقُوبَ وَجَعَلَ لَهُمَا اسْمًا  
بُؤَانْرَجِسَ.

وَأَنْدَرَاوُسَ وَفِيلَيْبُسَ وَبَرْتُولِمَاوُسَ  
وَمَتَّى وَتُومَا وَيَعْقُوبَ بْنَ حَلْفَايَ  
وَتَدَاوُسَ وَسِمْعَانَ الْقَانَوِيَّ.

وَيَهُوذَا الْإِسْحَرْيُوطِيَّ الَّذِي  
أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

فاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا  
وَلَا عَلَى أَكْلِ خُبْزٍ.

وَلَمَّا سَمِعَ أَقْرِبَاؤُهُ، خَرَجُوا  
لِيُمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ  
مُخْتَلِّ!».

*والمجد لله دائماً.*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

## Ψωπι

### 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 ρυλ: η, θ

Psalm 145: 10 - 12

المزمور 144: 8، 9

Πνεθογαν Ἰτακ ενεσομ ἔροκ:  
Ἰωοτ Ἰτε τεκμετοτρο ενεσαχι ἡμοσ:  
οτοσ ενεχω Ἰτεκμετχωρι:  
εθοροτοροη Ἰνεκμετχωρι εβολ  
Ἰνιωηρι Ἰτε 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

انجيل باكر

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

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

Οτλναστωσις εβολ θεν  
πιερασσελιον εθογαν κατα λωτκαν  
ασιοτ.

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

فصل من انجيل معلمنا لوقا البشير. بركاته علينا آمين.

λωτκαν ε: ιβ - κς

Luke 6: 12 - 23

لوقا 6: 12 - 23

Λωωπι δε θεν νιεσοτ ετε ἡματ  
αχι εβολ εχεν πιτωοτ  
εεπιπροσετχεσε οτοσ ναχοι Ἰωρωις  
θεν τπροσετχη Ἰτε φνοτ.

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.

وفي تلك الأيام خرج إلى الجبل ليصلي. وقضى الليل كله في الصلاة لله.



Οτοϑ ἔτα πιέροοϑ ὡπι αϑμοϑϑ  
ἐνεϑμαῶθηϑ οτοϑ αϑωπ ἐβολ  
ἵδητοϑ ἕμῃτ ἑναϑ ἡἔταϑϑρενοϑ ϑε  
ἀποστολοϑ.

Σιμων φῆτοϑμοϑϑ ἔροϑ ϑε  
Πετροϑ νεμ Ἀνδρεαϑ πεϑον:  
Ἰακωβοϑ νεμ Ἰωαννηϑ: Φιλιπποϑ νεμ  
Βαρθολομειοϑ.

Νεμ Ματῆοϑ νεμ Θωμαϑ νεμ  
Ἰακωβοϑ ἵτε Ἀλφειοϑ νεμ Σιμων  
φῆτοϑμοϑϑ ἔροϑ ϑε πιρεϑχοϑ.

Νεμ Ἰουδαϑ ἵτε Ἰακωβοϑ νεμ  
Ἰουδαϑ πιϑκαριωθηϑ φῆταϑϑωπι  
ἕπροδοθηϑ.

Οτοϑ ἔταϑι ἔῶρη νεμωοϑ αϑῶσι  
ἔρατϑ ῥεν οϑμα ἵκοι νεμ οϑμῃϑ ἵτε  
νεϑμαῶθηϑ νεμ κεμῃϑ εϑωϑ ἵτε  
πιλαοϑ ἐβολ ῥεν ϑῆουδαἔ τηϑ νεμ  
Ἰεροϑαλημ νεμ ἐβολ ῥεν ϑπαρالياἔ  
ἵτε Ἰηροϑ νεμ ἑΣιδων ἡἔταϑι  
ἔσωτεμ ἔροϑ οτοϑ ἵτεϑταλδωοϑ  
ἐβολ ῥεν νοϑωωνι.

Οτοϑ ἡἔναϑῑτῑεμκο ἕμωοϑ ἵϑε  
ἡἑπνεϑμα ἡἑκαῶαρτοϑ ἡαϑερφαῶρι  
ἔρωοϑ.

Οτοϑ ἡαρε πιμῃϑ τηϑϑ κωϑ ἵσα  
βῑ νεμαϑ: ϑε οϑηἑ ἡαϑνηοϑ ἐβολ ἕμοϑ

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.

And the whole  
multitude sought to touch  
Him, for power went out

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ  
وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ  
سَمَّاهُمْ أَيْضاً «رُسُلًا».

سِمَعَانَ الَّذِي سَمَّاهُ أَيْضاً بُطْرُسَ  
وَأَنْدْرَائُسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا.  
فِيلِيبُّسَ وَبَرْتُولَمَّاوُسَ.

مَتَّى وَثُومَا. يَعْقُوبَ بَنَ حَلْفَى  
وَسِمَعَانَ الَّذِي يُدْعَى الزَّعِيورَ.

يَهُودَا بَنَ يَعْقُوبَ وَيَهُودَا  
الْإِسْخَرْيُوطِيَّ الَّذِي صَارَ مُسَلِّمًا  
أَيْضاً.

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمْعٌ مِنْ تَلَامِيذِهِ  
وَجَمْهُورٌ كَثِيرٌ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ  
صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.

ἤχε οὐχομ ογορ νασταλδο ἡμωοῦ  
τηροῦ πε.

Ογορ ἠθορ εἶταρραι ἠνερβαλ  
ἐῖπωωι οῦβε νερμαθητης περαρ νωοῦ  
χε ὠοῦνιὰτεν ἠηνοῦ νιζηκι χε ἠωτεν  
τε ἡμετοῦρο ἠτε Φνοῦῡ.

ἠοῦνιὰτεν ἠηνοῦ νηετσοκερ χε  
ἡνοῦ τετενναςι: ὠοῦνιὰτεν ἠηνοῦ  
νηετριμ ἡνοῦ χε τετενναςωβι.

ἠοῦνιὰτεν ἠηνοῦ ἐωωπ  
ἠτοῦμεστε ἠηνοῦ ἠχε νιρωμ ογορ  
ἠτοῦροετ ἠηνοῦ ἐβολ ογορ ἠτοῦρρε  
ἠηνοῦ ογορ ἠτοῦρι πετενραν ἐβολ  
ἠῆρηῡ ἠοῦπετρωοῦ εἠβε Πωρηι  
ἠΦρωμι.

Ραωι ρεν πιεροοῦ εἶτε ἡμαῦ ογορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιωῡ  
πε ἠῆρηι ρεν ἡφε: ναι ραρ οη ἠναῦρι  
ἡμωοῦ ἠηῖπροφητης ἠχε νοῦιοῡ.

*Πῶοῦ φα Πεννοῦῡ πε: ῡα ἐνερ  
ἠτε νι ἐνερ: ἡμην.*

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.*

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 أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

إَفْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهُوَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

Ἐπιστολὴ ἑπτασὶν Παύλου Πιὰποστολὸς

<p>Παῦλος φῶκ ἁπενδοῖς Ἰησοῦς Πιχριστος: πιὰποστολος εἰθαρεμ: φῆεταῖθαυφ ἐπιζιωεννοῦφι ἡτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Πρωμος 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 εἰμεθμη ἡνον ριβεν εἰθαετ εἰροφ.  Ἰωῖθς ταρ ἀρεῖσαι κε τμεθμη εἰβολ ῥεν πινομος: φρωμ εἰθααι εἰεωνῆ ἡθης.  Ἰμεθμη δε εἰβολ ῥεν φθαετ εἰρω ἁμος ἁπαρητ: ἁπερζος ῥεν πεκρητ κε ἡμ εἰθαυῶε εἰπωι εἰφε: εἰτε φαι πε κε ἡτεῖνι ἁΠιχριστος εἰεσθ.  Ἰε ἡμ εἰθαυῶε εἰεσθ εἰφονῖ: εἰτε φαι πε κε ἡτεῖνι ἁΠιχριστος εἰπωι εἰβολ ῥεν ἡεθωοῦτ.  Ἀλλα οῖ πε εἰτε τῖραφῆ ρω ἁμοφ εἰθεντ εἰροκ ἡκε πιααχι εἰχῆ ῥεν ρωκ οῖοε εἰχῆ ῥεν πεκρητ: εἰτε 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 ΦῆΝΑΖΤ ἘΤΕΝΖΙΩΨ ὕΜΟΥ.

Χε ἔΨΩΠ ΑΚΩΔΑΝΟΥΩΝΖ ἔΒΟΛ ΖΕΝ  
ΡΩΚ ΧΕ ΠῆΟΙΣ ΠΕ ΙΗΣΟΥΣ ΟΥΟΖ  
ἸΝΤΕΚΝΑΖΤ ΖΕΝ ΠΕΚΖΗΤ ΧΕ ἈΦΝΟΥΤ  
ΤΟΥΝΟΥΣ ἔΒΟΛ ΖΕΝ ΝΗΘΟΥΟΥΤ  
ΕΚΕΝΟΥΣΕΜ.

ΖΕΝ ΠΙΖΗΤ ΖΑΡ ΣΕΝΑΖΤ ἔΡΟΥ  
ΕΥΜΕΘΜΗ: ΖΕΝ ΡΩΟΥ ΔΕ ΣΕΟΥΩΝΖ  
ὕΜΟΥ ἔΒΟΛ ΕΥΝΟΥΣΕΜ.

ΣΧΩ ΖΑΡ ὕΜΟΥ ἸΧΕ ΤΤΡΑΦΗ ΧΕ  
ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΖΤ ἔΡΟΥ ἸΝΕΥΒΙΨΠΙ.

ὙΜΟΝ ΦΩΡΧ ΖΑΡ ΨΟΠ ἸΠΙΟΥΔΑΙ  
ΝΕΜ ΠΙΟΥΕΙΝΙΝ: ΠῆΟΙΣ ΖΑΡ ἸΟΥΩΤ ΠΕ  
ἸΝΤΕ ΟΥΟΝ ΝΙΒΕΝ: ΕΥΟΙ ἸΡΑΜΑΔ ἸΟΥΟΝ  
ΝΙΒΕΝ ΕΤΩΨ ἔΖΡΗ ΟΥΒΗΥ.

ΟΥΟΝ ΖΑΡ ΝΙΒΕΝ ΕΘΝΑΤΩΒΖ ὕΦΡΑΝ  
ὕΠῆΟΙΣ ΕΥΕΝΟΥΣΕΜ.

ΠΩΣ ΟΥΝ ΣΕΝΑΤΩΒΖ ὕΦΗΕΤΕ  
ὕΠΟΥΝΑΖΤ ἔΡΟΥ: ΠΩΣ ΔΕ ΣΕΝΑΝΑΖΤ  
ὕΦΗΕΤΕ ὕΠΟΥΣΟΘΜΕΥ: ΠΩΣ ΔΕ  
ΣΕΝΑΣΩΤΕΜ ΑΤῆΝΕ ΦΗΕΤΖΙΩΨ.

ΠΩΣ ΔΕ ΣΕΝΑΖΙΩΨ  
ΑΥΨΤΕΜΟΥΟΡΠΟΥ ΚΑΤΑ ΦῆΡΗΤ ΕΤΣῆΟΥΤ  
ΧΕ ΖΩΣ ἔΝΕΣΕ ΝΕΝΒΑΔΑΥΧ  
ἸΝΗΕΤΖΙΩΨΕΝΝΟΥΥ ἸΝΗΠΕΘΝΑΝΕΥ.

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: Ησαῖας ταρ ἔρω ἕμοσ  
 χε Πβοις νιμ πε ἔταρναρτ ἔτενςμν:  
 ορω πρωβω ἕΠβοις ἔταρβωρπ ἔνιμ.

Θαρα φναρτ ἔβολ δεν ἵρωτεμ:  
 πε: ἵρωτεμ δε ἔβολ εἴτεν ἵσαχι  
 ἕΦνωτ πε.

Αλλα τρω ἕμοσ χε μν  
 ὑπορωτεμ μενωρνε ἀποτῶρωτ  
 ωεναρ ἔβολ εἴτεν ἵκαχι τηρ: ορω  
 νορσαχι ἀρφορ ωα ἀρρησ  
 ἵτοικοτμενη.

*Πρῶτος ταρ νεωτεν νεμ  
 τερρηνη ερσοπ: χε ἀμνη 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 إِشْعِيَاءَ 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 δεν τμαρςνωτ  
 ἵεπιστολη ἵτε πενωτ Πετρος. Δμνη.  
 Παμενρατ.

**Ἢ Πετρος ἁ: ἵβ - κᾶ**

Εθε φαί τνατ ἕφμενἵ νωτεν ἵσχωτ  
 νιβεν εθε ναι κεπερ ἔρετενσωοτη ορω  
 ἔρετενταρρηοτ δεν τμεθμνη ετωοπ.

Ἰμενἵ δε χε ορωβ ἕμνη πε φαί  
 ἔτμενἵ ἔρορ χε ἔφοσον ττωοπ δεν

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  
 وَمُتَّبِعِينَ 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  
ετμεθωιτ ντε φηετευματ.

Αφβι γαρ νορταιο νεμ οτωτ εβολ  
ριτεν φνοτφ Φιωτ ογορ α ονσμη ι ναφ  
υπαρητ εβολ ριτεν πινηιτ νωτ  
εθνααφ: γε φαι πε Παωρηι Παμενριτ φαι  
Δνοκ εταιτματ ερρηι εζωφ.

Ογορ ταϊσμη ανον ανσοθμεσ εσνηοτ  
εβολ δεν τφε ενχη νεμαφ ριτεν πιτωτ  
εθοραβ.

Ογορ εταχρηοτ ντοτεν νχε πιχασι  
ντε νιπροφητης φαι ετε καλωσ τετενρα  
υμοσ ερετεντθητεν ναφ υφρητ  
νοτδηβς εφεροτωινη δεν ογμα 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.

πιρωιμι γαρωαι ντεφφρι δεν  
 νετενεητ.

Φαι δε νωροπ αρετενεμι ερωε γε  
 προφητια νιβεν ντε νιγραφη: ναρε  
 πονβωλ ωοπ εβωλ νδητογ υμανατογ  
 αν.

Ογ ταρ δεν φωτωγ νωρωμι αν ατινι  
 νωπροφητια νωροχογ: αλλα ατσαζι νζε  
 εαρρωμι εβωλ δεν φωτωγ υφνωγ  
 νερη Πιπνευμα εσοταβ.

*Πασηνογ υπερμενρε πικοςμοσ ογδε  
 νηετωοπ δεν πικοςμοσ: πικοςμοσ νασινι  
 νευ τερεπιθημα: φη δε ετιρι υφωτωγ  
 υφνωγ εναωοπι γα 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 νενιογ νάποστολοσ:  
 ερε πονκομογ εσοταβ ωοπι νεμαν.  
 Δμην.

**Πραζις τ: α - ιε**

Πετροσ δε νευ Ιωαννης ναγνα  
 εερηι επερφει υφναγ νηπροσεγχι  
 ντε αχπ ψιγ.

Νε ογον ορωμι δε εγοι νβαλε  
 ισθεν εγδεν ενεχι ντε τεγμαγ: φαι νε  
 γαγτωοτη υμοεγ υμηνι νσεχαεγ

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

**Acts 3: 1 - 16**

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

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

**أعمال 3: 1 - 16**

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 ἔΠετρος νεμ  
Ιωαννης εῖνα ἔδοῖτ ἐπιερφει  
ναφτωβῆ μμωῖτ εφῖτωφ ἔβῖ  
ἡνωμεῖναῖτ ἡτοτοῖτ.

Πετρος Δε αφουε ἔροφ νεμ  
Ιωαννης πεφαφ γε ουε ἔρον.

Πῶος Δε αφουε ἔρωῖτ ναφμεῖτ  
γε ἔναβῖ ἡνοτεχαῖ ἡτοτοῖτ.

Πετρος Δε πεφαφ ναφ: γε οῖατ  
νεμ οῖνοῖβ ἡῖφωῖπ νηῖ αν πετεῖτῖ  
Δε ττ μμοφ νακ ἔεν Φραν ἡησοῖε  
Πιχριστος Πιναζωρεος τωηκ οῖοῖ  
μωῖ.

Οῖοῖ αφάμαβῖ Δε ἡτεφχιζ  
ἡνοῖναμ αφτοῖνοεφ: ἔεν τῖοῖνοῖ Δε  
αῖταζρο ἡε νεφβασῖ νεμ νῖβῖπ ἡτε  
ρατφ.

Οῖοῖ εφβῖφει αφῖβῖ ἔρατφ οῖοῖ  
ναφμωῖ οῖοῖ αφῖε 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 حَظَّ هُمَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا  
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا  
ذَهَبٌ وَلَكِنَّ 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 ηιςραἠλιθις εσβε οτ  
τετενερωφρη ἔξεν φαι: ἱε ἄδωτεν  
ἔτετενσομσ ἔρον εωσ γε ἵρρη δεν  
τενσομ ἱε τεμμετετσεβησ ἀἵρι ἕφαι  
εσρε παι μοσφ.

Φνοσ† ἵἄβρααμ νεμ Φνοσ†  
ἵισαακ νεμ Φνοσ† ἵιακωβ: Φνοσ†  
ἵτε νεηιο† ασ†ῶσ ἕπεσἄλοσ  
Ἰησοσ: φαι ἵθωτεν ἔταρετενησ  
ἔαρετενσολσ ἔβολ ἕπεἕθο  
ἕπιλατοσ: ἔἄ φη μεν †εαπ ἔχασ  
ἔβολ.

Ἡθωτεν Δε πεθοσἄβ οσοσ πιἕμη  
ἄρετετενσολσ 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 ἵτε πῶνθ  
ἀρετενδοθευ: φαι ἔτα Φνοϋϋ  
τοϋνοσυ ἔβολ θεν νηεθωωϋτ: φαι  
ἀνον तेνοι ἕμεθρε ναϋ.

Οϋοθ νῆρηι θεν φναθϋ ἵτε  
πεϋραν φαι ἔτετενναϋ ἔροϋ οϋοθ  
τετενωον ἕμοϋ Πεϋραν πε  
ἔταϋταϋροϋ οϋοθ πιναθϋ ἔτε οϋ ἔβολ  
θιτοϋ πε αϋϋ ναϋ ἕπαιοϋϋαι  
ἕπετενἕθο ἔβολ τηροϋ.

*Πισαχι δε ἵτε Πβοις εϋἔλαι οϋοθ  
εϋἔλαϋαι: εϋἔλαϋαι οϋοθ εϋἔταϋρο:  
θεν ἴαγια ἵεκκλῆσια ἵτε Φνοϋϋ:  
ἀμην.*

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 شُهُودٌ  
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ  
الَّذِي بِوِاسِطَتِهِ أُعْطِيَ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.

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

## Synaxarium of Amshir 21

### سنكسار اليوم الحادي والعشرون من شهر أمشير

1. The Monthly Commemoration of the Virgin St. Mary, the Theotokos
2. The Martyrdom of St. Onesimus, the Disciple of St. Paul the Apostle
3. The Departure of St. Gabriel, 57<sup>th</sup> Patriarch of Alexandria
4. The Departure of St. Zacharias, Bishop of Sakha

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
2. استشهاد القديس أنسيموس تلميذ القديس بولس الرسول
3. نياحة البابا غبريال الأول، البطريرك السابع والخمسون من بطاركة الكرازة المرقسية
4. نياحة أنبا زخارياس أسقف سخا

#### 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 her holy intercession be with us all. Amen.

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء  
تُعبد الكنيسة اليوم بالعيد الشهري لوالدة الإله القديسة مريم العذراء التي منها كان الخلاص لأدم وذريته.  
شفاعتها المقدسة فلتكن معنا. أمين.

#### 2. The Martyrdom of St. Onesimus, the Disciple of St. Paul the Apostle

On this day also, St. Onesimus, the disciple of St.

2. استشهاد القديس أنسيموس تلميذ القديس بولس الرسول  
وفيه أيضاً استشهاد القديس أنسيموس تلميذ

Paul, was martyred. This saint was a slave for a man from Rome called Philemon, who was one of the prominent Christians of Colosse (Philemon was a disciple of St. Paul, and the apostles ordained a bishop for Colosse).

The devil enticed Onesimus' heart, led him to steal money from his master and fled to Rome. There, he heard about the apostle St. Paul. He believed, repented and was baptized at the hand of St. Paul. He served with him as a deacon, then sent him back to Colosse. He sent with him an epistle to St. Philemon, asking him to accept Onesimus, no longer as a slave, but as a brother. St. Tychicus accompanied him on this journey. After he received the forgiveness of his master, Onesimus returned to Rome.

According to tradition, St. Onesimus later on became the bishop of Berea. After the martyrdom of St. Paul and by the order of the emperor, they seized St. Onesimus and exiled him to one of the islands, where he taught and baptized its people. When the ruler of the island heard that, he scourged him and ordered to break his legs, so he departed and received the crown of martyrdom.

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

### 3. The Departure of St. Gabriel, 57<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 636 of the martyrs, 920 AD, the holy father, Pope Gabriel, the 57<sup>th</sup> Patriarch of Alexandria, departed. He was born in the village of El-Mayah (District of Shebeen El-Koum, Menoufia governorate). He became a monk in the monastery of St. Macarius the Great. He loved solitary life and wept much while praying, asking The Lord to save him from the snares of the devil.

When the fame of his virtues became well known, he was chosen Patriarch, after the departure of Pope Mikhael, the 56<sup>th</sup> Patriarch. He was enthroned on the 21<sup>st</sup> day of Bashans, year 625 of the martyrs, 909 AD. He cared a great deal for the church affairs. However, the patriarchal duties did not prevent him from his worship and asceticism.

He spent most of his days in the wilderness and he fought against the flesh and the devil by increasing fasting, watching, prayers and humility.

He persevered in this manner of worship, struggling

القديس بولس الرسول. وترجمة اسمه تعني (نافع). وقد كان عبداً للقديس فليمون الذي كان من المسيحيين البارزين في كولوسي (فليمون: هو تلميذ القديس بولس الرسول، وقد أقامه الآباء الرسل أسقفاً على كولوسي). أغوى الشيطان قلب أنسيموس، فسرق أموالاً من سيده فليمون، وهرب إلى روما. وهناك سمع عن القديس بولس الرسول، فتاب واعتمد على يديه، ثم خدم معه شماساً. وأرسله القديس بولس ثانية إلى كولوسي ومعه رسالة إلى القديس فليمون يطلب منه فيها أن يقبل أنسيموس لا كعبد بل كأخ، وكان مرافقاً له في هذه الرحلة القديس تيخيكس (كولوسي 4: 7 - 9). وبعد أن نال السماح من سيده عاد إلى روما.

ويقول التقليد أن القديس أنسيموس أصبح فيما بعد أسقفاً على بيريّة، وبعد استشهاد القديس بولس الرسول، قبض على القديس أنسيموس بأمر الإمبراطور ونفي إلى إحدى الجزائر وهناك صار يعلم ويعمد الناس. فلما سمع حاكم الجزيرة بذلك، ضربه وأمر بكسر ساقيه، فتنج ونال إكليل الشهادة. بركة صلواته فلتنك معنا. آمين.

3. نياحة البابا غبريال الأول، البطريرك السابع والخمسون من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 636 للشهداء، سنة 920 ميلادية، تنج البابا القديس غبريال الأول، البطريرك السابع والخمسون من بطاركة الكرازة المرقسية.

وُلِدَ هذا القديس بقرية الميه (الميه - الماي: مدينة تابعة لشبين الكوم، محافظة المنوفية)، وترهب بدير القديس مكاريوس الكبير، وكان محباً للانفراد، كثير البكاء، طالباً من الله أن ينجيه من مكائد الشيطان.

ولما ذاع صيته وفضائله، اختاروه بطريكاً ورسم يوم 21 بشنس 625 للشهداء، سنة 909 ميلادية. فأخذ يهتم بشئون الكنيسة، ولم تعظله مهام البطريركية عن عبادته ونسكه إذ كان يقضى أغلب الأيام في البرية، وكان يجاهد ضد الجسد والشيطان بالإكثار من الصوم والسهر والصلاة والتواضع.

وظل على هذا الحال عابداً ومجاهداً وواعظاً

and preaching for eleven years, then departed in peace.  
May the blessing of his prayers be with us all.  
Amen.

#### 4. The Departure of St. Zacharias, Bishop of Sakha

On this day also, St. Zacharias, Bishop of Sakha, departed. He was the son of a scribe called John, who left his job and was chosen to be a priest. He raised his son Zacharias on the Orthodox faith, studying the church and secular subjects.

When he grew up, the ruler El-Wazeer appointed him as a scribe in his court. Afterward, he agreed with a friend called Ptolemy, who was the mayor of the town of Sakha, to leave their work and go to the wilderness to become monks. That coincided with the coming of a monk from the monastery of St. John the Short, so they decided to go with him to the monastery. When the ruler El-Wazeer knew that, he prevented them. However, they left in secret, walking to the wilderness, without knowing their way. They met on their way, by the will of God, a monk who took them to the monastery of St. John the Short. When their friends knew about that, they took a letter from the ruler to bring them back, but The Lord defeated their counsel.

As for Zacharias and his friend, they put on the garb of the monks and exerted themselves in much worship. That was during the time of the saints Abba Gawargah and Abba Abraham, who were the best guides for them.

When the Bishop of Sakha departed, the people wrote to the Patriarch, asking to consecrate the monk Zacharias a bishop for them. The Patriarch brought him and ordained him against his will.

This father directed his interest to visiting his flock, exhorting and teaching them. He wrote many commentaries, exhortations, sermons and discourses. He remained on his throne for 30 years, and then departed in peace.

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

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

إحدى عشرة سنة ثم تنيح بسلام.  
بركة صلواته فلتكن معنا. آمين.

4. نياحة القديس زخارياس أسقف سخا  
وفيه أيضاً تنيح القديس زخارياس أسقف  
سخا. كان هذا القديس ابناً لكاتب يدعى يوحنا،  
ترك وظيفته واختير قساً، فربى ابنه زخارياس  
على الإيمان المستقيم مع العلوم الكنسية  
والأدبية.

ولما كبر عيئه، الوزير كاتباً بديوانه. وبعد ذلك  
اتفق مع صديق له اسمه أبلاطس، كان والياً  
على سخا، أن يتركا عملهما ويذهبا إلى البرية  
للرهبنة. واتفق حضور أحد رهبان دير القديس  
يحنس القصير، فعزما على أن يذهبا معه إلى  
ديره، فعلم الوالي بذلك ومنعهما.  
فخرجا خفية وسارا إلى البرية دون أن يعرفا  
الطريق، فقابلهما أحد الرهبان وصحبهما إلى  
دير القديس يحنس، فلما علم أصدقاؤهما،  
أخذوا من الوالي كتاباً ليرجعوهما، فبدد الرب  
مشورتهم.

أما زخارياس وصديقه فلبسا الثوب الرهباني  
وأجهدا نفسيهما في عبادات كثيرة. وكان ذلك  
في أيام القديسين أبرام وجاورجي (القديسان  
أبرام وجاورجي: من قديسي برية شيهيت في  
القرن السابع الميلادي)، اللذين كانا خير  
مرشد لهما.

ولما تنيح أسقف سخا، كتب الشعب إلى البابا  
البطريرك يطلبون رسامة الراهب زخارياس  
أسقفاً عليهم، فاستحضره ورسمه أسقفاً رغمًا  
عنه.

اهتم هذا الأب بافتقاد شعبه ووعظه وتعليمه،  
كما وضع مقالات وميامر كثيرة. وأقام على  
الكرسي ثلاثين عاماً، ثم تنيح بسلام.  
بركة صلواته فلتكن 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 ιη: α, β

Psalm 19: 1, 4

المزمور 18: 1, 4

Ἡψῆνοῦ ἑσαχὶ ὑπὸν ὑψῆνοῦτ:  
πιθαμιὸ ἵτε νεφχιζ πιςτερῶμα θιωψ  
ἕμοφ: ἀποῦθῆρωον ψεναφ ἔβολ θιζεν  
ἵκαθι τηρφ: οτοθ νοτσαχι ατφοθ ψα  
ατρησ ἵτῆοικουμην. **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. **هلليويا.**

**The Liturgy Gospel**  
**إنجيل القديس**

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

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

Οὐάναστωσις ἔβολ θεν  
πειραστελιον εθοταθ κατα Πατῆον  
ασιου.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا. أمين.

Πατῆον ι: α - ιε

Matthew 10: 1 - 15

متى 10: 1 - 15

Οτοθ εταφμοῦτ ἔπεφ μητ ἑνατ  
ἕμαθηθις αφτ ερωψι νωον ἔχεν  
ἵπνευμα ἵάκαθαρτον θωστε ἔριτοφ  
ἔβολ οτοθ ἔερφαθρι ἔψωνι ἵβεν νεμ  
ιαβι ἵβεν.

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 وَكُلَّ ضَعْفٍ.

Φραν δε ὑπιμητ ἑνατ  
ἵἀποστολοθ και νε: πιθουιτ πε **σιμων**  
φἑτοῦμοῦτ ἔροφ χε **Πετροθ** νεμ  
**Ἀνδρεαθ** πεφσον: **ιακωβοθ** ἵψηρι  
ἵζεβεδεοθ νεμ **ιωαννηθ** πεφσον.

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 زَبْدِي وَيُوحَنَّا أَخُوهُ.

Φιλιπποθ νεμ **Βαρθολομοθ**:  
**θωμαθ** νεμ **Πατῆοθ** **πιτελωνηθ**:

Philip and Bartholomew; Thomas and Matthew the tax collector; James the son

فِيلِيبُّسُ وَيَزَبْثُولَمَّاوُسُ. ثُومًا وَمَتَّى الْعَشَارُ. يَعْقُوبُ بْنُ حَلْفَى وَلَبَّاوُسُ الْمُقْبَبُ تَدَّاوُسُ.

Ιακωβος πῶηρι ἠδὲ λφεος νεμ  
θαδδεος.

Σιμων πικανανεος νεμ Ιουδας  
πιςκαριωτης φηεθνατηι.

Πιμνητ ενατ αφοτοποτ ηξε Ιησουτ  
εαφρονηεν νωοτ εφρω υμοσ χε  
υπερω εφωιτ ητε νιεθνοσ οτδε  
υπερω εδοτην εβακι ητε νισαμαριτησ.

Μαυε νωτεν δε μαλλον θα  
νιεσωτ ετσωρεμ ητε ηνι υπιςραηλ.

Ερετενμοσι δε ζωιυ ερετενσω  
υμοσ χε ασδωντ ηξε ημετοτρο ητε  
νιφθονι.

Ηνετωηνι αριφαδρι ερωοτ:  
νιρεψμωοτ ματογνοσοτ: νικακκεστ  
ματογβωοτ: νιδεμων ζιτοτ εβολ:  
αρετενδι ηζινζη μοι ηζινζη.

Υπερχα νοτβ νωτεν: οτδε θατ  
οτδε ρομτ δεν νετενμοσδ.

Οτδε πηρα νωτεν ζι φωιτ: οτδε  
υθην ενοτ: οτδε θωνι οτδε υβωτ:  
περσατης θαρ εμπω ητεφδρε.

ηβακι δε ετετενναυε νωτεν  
εδοτην εροσ ιε πιηι υνι ηδητς χε νιμ  
πετεμπω οτοζ υπι υματ υα τετενι  
εβολ υματ.

of Alphaeus, and Lebbaeus,  
whose surname was  
Thaddaeus.

Simon the Canaanite,  
and Judas Iscariot, who also  
betrayed Him.

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.

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.

سَمْعَانَ الْقَانَوِيِّ وَيَهُوذَا  
الِإِسْخَرْيُوطِيَّ الَّذِي أَسَنَّهٗ.

هُؤُلَاءِ الْإِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ  
وَأَوْصَاهُمْ قَائِلًا: إِلَى طَرِيقِ أُمَّمٍ لَا  
تَمْضُوا وَإِلَى مَدِينَةِ السَّامِرِيِّينَ لَا  
تَدْخُلُوا.

بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ  
إِسْرَائِيلَ الصَّالَّةِ.

وَفِيمَا أَنْتُمْ ذَاهِبُونَ اكْرُزُوا قَائِلِينَ:  
إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

اشْفُوا مَرْضَى. طَهَّرُوا بُرْصًا.  
أَقِيمُوا مَوْتَى. أَخْرِجُوا شَيَاطِينَ.  
مَجَانًا أَخَذْتُمْ مَجَانًا أَعْطُوا.

لَا تَقْتَنُوا ذَهَبًا وَلَا فِضَّةً وَلَا نَحَاسًا  
فِي مَنَاطِقِكُمْ.

وَلَا مِزْوَدًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا  
أَخَذِيَّةً وَلَا عَصًا لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ طَعَامِهِ.

وَأَيَّةَ مَدِينَةٍ أَوْ قَرْيَةٍ دَخَلْتُمُوهَا  
فَأَفْحَصُوا مِنْ فِيهَا مُسْتَحِقُّ  
وَأَقِيمُوا هُنَاكَ حَتَّى تَخْرُجُوا.

Ερετενναωενωτεν δε εδουρν επιηι  
ματαιε μουτ ηαυ.

Ουοε εωωπ μεν επιηι απωα  
ητετενηρηνη εσει εχωφ: εωωπ δε  
εμπωα αν ητε τενηρηνη εσεκοτς  
ερωτεν.

Ουοε φηετενηναωεπ θηνοτ ερωφ  
αν ουοε ετενηναωτεμ αν ησα  
νετενσαζι ερετενηνοτ εβολ ζεν πιηι ιε  
ηβακι ετε μματ ιε πιηι νεε πωωιω  
ηνετενδλατχ εβολ.

Αμην ηχω μμοε νωτεν γε  
ερεηαεο επκαζι ησοδομα νεμ  
σομορρα ζεν πιεουοτ ητε ηκριεις  
εεοτε ηβακι ετε μματ.

*Πιωοτ φα Πεννοτ η πε ωα ενεε  
ητε ηι ενεε: αμην.*

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.

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.*

وَحِينَ تَدْخُلُونَ الْبَيْتَ سَلِّمُوا عَلَيْهِ.

فَإِنْ كَانَ الْبَيْتُ مُسْتَحَقًّا فَلْيَأْتِ  
سَلَامُكُمْ عَلَيْهِ وَلَكِنْ إِنْ لَمْ يَكُنْ  
مُسْتَحَقًّا فَلْيَرْجِعْ سَلَامُكُمْ إِلَيْكُمْ.

وَمَنْ لَا يَقْبَلَكُمْ وَلَا يَسْمَعُ كَلَامَكُمْ  
فَاخْرُجُوا خَارِجًا مِنْ ذَلِكَ الْبَيْتِ أَوْ  
مِنْ تِلْكَ الْمَدِينَةِ وَانْفُضُوا غُبَارَ  
أَرْجُلِكُمْ.

الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ لِأَرْضِ  
سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ حَالَةً  
أَكْثَرَ احْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ.

*والمجد لله دائماً.*

**Katameros Readings for the 22<sup>nd</sup> Day of Amshir**  
**قطمارس قراءات اليوم الثاني والعشرون من شهر أمشير المبارك**

**ΚΟΥΧΟΥΤ ἘΝΑΥ ΝἘΞΟΥΤ ἠΠΙἌΒΟΥΤ Ἐσψυρ**

**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.**

<b>Ψαλμος τω Δαυιδ Πη: ιδ, ιε</b>	<b>Psalm 89: 19 - 21</b>	<b>مزمور 88: 14, 15</b>
<p>Διῶισι ἰνοῦωππ ἐβωλ θεν παλαος:            αιχιωι ἠΔαυιδ παβωκ: αιθαεσεϗ            ἰνοῦνεε εφοταβ: Παχιε ταρ εσεϗτοτε            ναϗ. <b>Ἀλληλοια.</b></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. <b>Alleluia.</b></p>	<p>رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. <b>هللويليا.</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>Οὔαναστηωσις ἐβωλ θεν            πιεταστελιον εθοταβ κατα Ματθεον            ασιου.</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: λλ - μβ</b>	<b>Matthew 10: 34 - 42</b>	<b>متي 10: 34 - 42</b>
<p>Ἐπερμενι ξε εταιι εριοτι            ἰνοῦειρηνη ειχεν πικαηι νεταιι εριοτι            ἰνοῦειρηνη αν αλλα οτχηϗι.</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 تظننوا اني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.</p>



Διὶ γὰρ ἐφέρχῃ οὐρῶμι ἐπερῖωτ  
οὐοὺ οὐγῆρι ἐτεσματ οὐοὺ οὐγῆλετ  
ἐτεσῶμι.

Οὐοὺ νενχαχι ἕπιρῶμι νε  
νεσρεμῆνι.

Φνεῶμι ἕπερῖωτ ιε τεσματ  
ἐζῶτεροι ἕεμπῶα ἕμοι ἀν: οὐοὺ  
φνεῶμι ἕπερῶηρι ιε τεσῶηρι  
ἐζῶτεροι ἕεμπῶα ἕμοι ἀν.

Φνετενεῖναῶλι ἕπερῖστατροσ ἀν  
οὐοὺ ἵτεσμοῶι ἵσῶι ἕεμπῶα ἕμοι  
ἀν.

Φνεταρῆμι ἵτεσῶηρη  
εῖετακοσ: φη δε εῖνατακο  
ἵτεσῶηρη εῖβητ εῖεξεμσ.

Φνετῶπ ἕμῶτεν ἀρῶπ ἕμοι  
οὐοὺ φνετῶπ ἕμοι ἀρῶπ  
ἕφνεταρῶτοι.

Φνετῶπ ἵοῖπροφῆτησ ἐφῆραν  
ἵοῖπροφῆτησ εῖεβῖ ἕφβεχε  
ἵοῖπροφῆτησ οὐοὺ φνετῶπ ἵοῖθῶμη  
ἐφῆραν ἵοῖθῶμη εῖεβῖ ἕφβεχε  
ἵοῖθῶμη.

Οὐοὺ φνεθαῖτσε οῖαι ἵνακοῖσι  
ἵοῖαφοτ ἕμῶοτ ἕωχ μονον ἐφῆραν  
ἵοῖμαθητησ ἀμην ἵω ἕμοσ νῶτεν

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 ابْنَةَ  
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعُنِي 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 ἠοτδηβς  
ἰπαχριστοο: 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.

Οτἰἠαζνωοιο εεολ δην  
πειταστελιοη εοοταβ κατα λοτκαν  
αοιοτ.

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

Οτοε εταεἰ εερηι νεμωοτ αεοεἰ  
ερατψ δην οτμα ἠκοι νεμ οτμηψ ἠτε  
νεμλαθηηο 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  
وَجَمْهُورٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ θεν Ἰουδαεὰ τῆς νεμ  
Ιεροσαλημ νεμ ἐβολ θεν Ἰπαραλιὰ  
ἤτε Ἰτρος νεμ Ἰσιδων νηεταγὶ  
ἐσωτεμ ἐροϋ οτοθ ἤτεϋταλδωοϋ  
ἐβολ θεν νοϋϋωνι.

Οτοθ νηεναϋτρεμκο ἕμωοϋ ἤξε  
νἰπνεϋμα ἡκαθαροτον ναϋερφαδρι  
ἐρωοϋ.

Οτοθ ναρε πιμϋ τῆρ κωϋ ἡσα  
βι νεμαϋ: ξε οϋνι νασνηοϋ ἐβολ ἕμωοϋ  
ἤξε οϋχομ οτοθ νασταλδο ἕμωοϋ  
τῆροϋ πε.

Οτοθ ἡθοϋ ἐταϋϋαι ἡνεϋβαλ  
ἐϋϋωι οϋβε νεϋμαθητῆς πεχαϋ νωοϋ  
ξε ὡοϋνιὰτεν ἡνηοϋ νιθκῆι ξε ἡωτεν  
τε Ἰμετοϋρο ἤτε Φνοϋϋ.

Ωοϋνιὰτεν ἡνηοϋ νηετροκερ ξε  
Ἰνοϋ τετεννασι: ὡοϋνιὰτεν ἡνηοϋ  
νηετριμῆι Ἰνοϋ ξε τετεννασωβῆι.

Ωοϋνιὰτεν ἡνηοϋ ἐϋωπ  
ἡτοϋμεστε ἡνηοϋ ἤξε νιρωμῆι οτοθ  
ἡτοϋνοϋετ ἡνηοϋ ἐβολ οτοθ ἡτοϋϋεϋ  
ἡνηοϋ οτοθ ἡτοϋϋι πετενραν ἐβολ  
ἡφρηϋ ἡοϋπετρωοϋ εϋβε Πϋηρι  
ἡΦρωμῆι.

Ραϋμῆι θεν πιεροοϋ ἐτε ἡμαϋ οτοθ  
ἡεληλ: ϋηππε ταρ πετενβεϋξε οϋνιϋϋ

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.

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  
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  
 ἕμωυ ἠνιπροφητης ἠξε νοτιοῖ.

*Πῶυ φᾶ Πεννοῖτ πε: ὡᾶ ἐνεε  
 ἠτε νη ἐνεε: ἄμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداص

### The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολη ἠτε πενκαθ Παυλοσ Πιᾶποστολοσ

Παυλοσ φῆβοκ ἕΠενβοις Ἰησουσ  
 Πιχριστοσ: πιᾶποστολοσ εῑθαρεμ:  
 φηῑταῑθαυϭ ἐπιζυωεννοῑϭ ἠτε  
 Φνοῑϭ.

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: ἰϭ**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οῑωωυ μεν ταρ εῑθαυωπι  
 ἠῑεντολη ἠεοῑῑϭ εῑβε  
 τεσμετασθενησ νεμ τεσμεταῑῑενοῑϭ.

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 ἕπεϭκεκ ἕλι ἕβολ:  
 πιμωιῑ Δε ἠι ἕδοῑη πε φᾶι ἠτε  
 οῑεελπισ εσσοῑπ φᾶι ἕτενναδωῑτ  
 ἕΦνοῑϭ ἕβολ 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 φῑρηῑ ἕτε αῑῑνε ἄναυ  
 αν ηη μεν ταρ αῑωωπι ἠοῑηβ αῑῑνε  
 ἄναυ.

And inasmuch as He  
 was not made priest without  
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φᾶι Δε ἠθοϭ νεμ οῑᾶναυ ἕβολ  
 ζιτεῑ φηεῑχω ἕμοσ ναϭ ζε 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 فَبِقَسَمٍ مِنَ الْقَائِلِ  
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ

ἵνα Πβοικ οτοζ ἵνεγοτωμ ἵνεθηγ γε  
ἵθοοκ πε φοτηβ γω ἕνεε.

Κατα ταυμαιῆ αγωπι ἵνε Ιησουε  
ἠπῶτωρι ἵτε ογδιδῆθηκ ἐσοτπ.

Οτοζ ηη μεν αγωπι ἵνοτηβ  
εγροτυηγ εθε γε ηαρε φμογ χω  
ἠμωογ εῶρι αν πε.

Φαι δε γε ἑηαῶρι γω ἕνεε αβῆ  
ἵημετοτηβ ἵογῆγεν παραβασις.

Εθε φαι οτον ὠζου ἠμογ  
ἕνοεμ ἵχογ ηιβεν ἵηηεθηογ εα  
Φηογ† εβωλ εητοτγ εγρηε ἵχογ  
ηιβεν εθρεγσει εῶρη εχωογ.

Οηαρχηερεγε εαρ ἠπαρηη  
ἕηαγαιῶογ ηαν εγτογβηογτ  
ἵηατπετρωογ ἵηατρωγ εγφορε εβωλ  
ἵηηρεγερνοβι οτοζ αβῆσι εαπγωι  
ἵηηηφογῆ.

Φαι ἕτε ἠμοη ἵηασκη τοι ερογ  
ἠμηνι ἠφρηη ἵηηαρχηερεγε  
ηηεγωγεη γρωγγωογωι ἵερηι ἵγωρη  
εεεν ηογηοβι ἠμην ἠμωογ: μεηεγωε  
γωγῆνι εεεν ηα ηηλαο: φαι εαρ αγαιγ  
εαγῆεγ εῶγωι ἵογσοη.

Πηομοε εαρ γωαγγω ηεαηρωμ  
ἵηηαρχηερεγε εογροηογ γωηι ἠμιαγ:

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 عَنْ خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

فَإِنَّ النَّامُوسَ يُقِيمُ أَنَاثًا 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 υπιθρονος ντε τμετνωτ  
θεν νιφνωι.

Πρεφωπεν ντε νηεθοταβ νεμ  
ντε τσκτηνι μμηι θηετα Πβοις  
ταχρος οτοε ρωμι αν.

Αρχηερενς ταρ νιβεν εψαρχαφ  
ερεφεν ταιο εδοτη νεμ ψουψωουψι  
εβε φαι οτανασκη ον πε ερε  
οτενχαι ψωπι μφαι ερεφενφ εδοτη.

Ισχε μεν οτη ναφ ειχεν πκαζι ιε  
νε οτοτηβ αν πε εψωπ νχε νηετατεν  
λωρον εδοτη κατα πινομος.

Παι εψωμψι δεν οτςμοτ νεμ  
οτθιβι ντε τφε κατα φρητ ετατταμ  
Πωτςχς εφναχωκ ντςκνηνι: ανατ ταρ  
πεχαφ εκεθαμιο νηωβ νιβεν κατα  
πιτηπος ετατταμοκ εροφ ειχεν  
πιτωου.

¶ Νου δε ατοτφ τματ εοτφαψνι  
εσοτπ ηζουο 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 الْآبِدِ.

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 وَسِيْطٌ 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  
νητααζενοττ.

Εφξευ αρικι ταρ ερωου εφξω  
υμος χε ις θανεζουτ σενηου πεχε  
Πβοις τναζωκ εζειν πηι μπιρανλ  
νευ εζειν πηι νιοτδα νοτδιαθηκη  
υβερι.

Κατα τδιαθηκη αν εταισεμνητς  
νευ νοτιοτ ζεν πιεζουτ εταιδμαζι  
ντοτχιζ ειναενοτ εβολ ζεν πκαζι  
νηχιμι χε ηθουτ υποτοζι ζεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεχε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενσα ναιεζουτ ετε υμαυ πεχε  
Πβοις ειετ ηνανομος εδρηι ενουμενι  
οτοζ ειεσζητοτ εδρηι εζειν νοτζητ  
οτοζ ανοκ ειεωπι νουτ ηνοττ οτοζ  
ηθουτ ζωου ετεωπι ηηι ετλαος.

Οτοζ ηνε φοται φοται τσβω  
υπεφρεμυβακι νευ πιουαι πιουαι  
υπεφρον εφξω υμος χε σοτεν Πβοις  
χε σενασοτωντ τηροτ ιςζειν 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 ἀπορνιψίς.

Χε τῆς ἀκαχζω ἠνοῦμετβῖνζονσ  
νωοῦ ἔβολ οῖοσ ἠναερφμεῖτῖ χε  
ἠνοῦνοβι.

Ἦεν πῆζινζοσ χε οῖβερι ιε αερ  
τῆσ οῖτῆ ἠὰπασ φη δε ἔωαερὰπασ  
οῖοσ ἠτεερδελλο ὑδεντ ἔπτακο.

*Πρῶτοσ τῆσ νεμωτεν νεμ  
τῆσ ρηνη εῖσοπ: χε ἀμην εσέωωπι.*

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

Καθολικον ἔβολ δεν πε  
πιασζωομτ ἠεπιστολη ἠτε πενωτ  
ιωαννης. Αμην. Παμενρατ.

Ἦ Ἰωαννης ἀ: ἀ - ιε

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

Πῆρεσβυτεροσ ἠσαιοσ πῆσζαπητοσ  
φη ἀνοκ ἐτῆμει ἠμοσ δεν οῖμεθμηνι.

Παμενριτ τῆσ ωβ εθε ζωβ νιβεν  
εθερε πεκμωιτ σωοῖτεν οῖοσ  
ἠτεκοῖχαι κατα φηρητ ἔτε νεμωιτ  
ἠτεκψυχη σωῖτων.

Διραωι τῆσ ἔμαωω ἔταῖ ἠχε  
νῖσνηοῦ οῖοσ ἔταῖερεμεθερε δα  
τεκμεθμηνι κατα φηρητ ἠθοκ  
ἔτεκμωι δεν 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.

الشيخ، ألي غايس الحبيب الذي  
أنا أحبه 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  
ἠίςνηοτ οτοσ φαι δεν ἠιωεμμοωτ.

ἠαι ἐταγεμεθερε δα τεκασαπη  
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε  
καλωσ κῆαδισ εκῆατῆωωτ ετἠπῶα  
ἠφῆνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἔλι ἀν ἠτεν ἠεθῆκος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερρωβ ἐτμεθμη.

Ἄκδαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἀλλα Διοτρεφῆς πῆαιερσογιτ  
ἠδῆτοτ ἠῆῶωπ ἠμον ἔροσ ἀν.

Ἐθε φαι αἰῶανὶ τῆαθερεφερ φῆετὶ  
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμωωτ  
εφερφλῆαριν ἠμον δεν χῆασι  
ἠπονηροσ οτοσ εφῆν ἀν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ ἀν:  
οτοσ ἠηεθοωῶ εῶωποτ ἠῆῶω ἠμωωτ  
ἀν οτοσ εφῆτ 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  
دِيوتْرِفِسَ 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 αλλα ἐπιπεθωνεϛ:  
 φηετιρι ὑπιπεθωνεϛ οτ εβολ ζεν  
 Φνωτ πε: φη δε ετιρι ὑπιπετρωοτ  
 ὑπερνωτ εΦνωτ.

Δυερμεερε ἠΔιμητριος ζιτεν  
 ονον νιβεν νεμ ζιτεν ἠμη οτοζ ἄνον  
 τενερμεερε οτοζ κωοτη νε  
 τεμετεερε οτυμη τε.

He οτονη οτυμη εεδητοτ νακ πε  
 αλλα ἠτοτω αη εεδα νακ εβολ  
 ζιτεν οτυμελα νεμ οτκαω.

Ⲭερελαπις δε σατοτ ενατ εροκ  
 οτοζ ἠτενσαζι νεμ νενερηοτ ἠρο  
 οτβε ρο.

Ⲭερινη νακ: σεωινη εροκ ἠζε  
 νιωφρη: ωινη ενωφρη κατα ποτραν.

*Ⲡασηνοτ ὑπερμερε πικωμοσ  
 οτδε νηετωοπ ζεν πικωμοσ:  
 πικωμοσ νασινη νεμ τερεπειτωια: φη  
 δε ετιρι ὑφοτωω ὑΦνωτ εἰναωωπι  
 ωα ενεε: ἄμη.*

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 ἠτε νενηοτ ἠἀποστολοσ:  
 ερε ποτσωοτ εσοταβ ωωπι 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  
 فَتَتَكَلَّمُ فَمَا لَفَمٍ.

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>Уененса занезоот де пезе            Παυλος ἔβαρναβας τε μαρενκοττεν            ἵτην γεμ πῶνι νηιςνηοῦ κατα βακι            νιβεν: ηἵεταν ζωιω ὑπισαχι ἵτε            Πβοις ἵζητοῦ τε 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 وَنَفْتَقُدُ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ».</p>
<p>Βαρναβας δε ναροτωω εῶλι            ἕπκε Ιωαννης νεμωοῦ φηετομοῦτ            εροϋ τε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذًا مَعَهُمَا أَيْضًا يُوْحَنَّا الَّذِي يُدْعَى مَرْفُسَ.</p>
<p>Παυλος δε ναϋ εραζιοιν τε χας            πε: φηεταϋφωρϋ εβολ ἕμωοῦ ιςχεν            †Παμφυλια: οτοϋ ετε ὑπεϋ νεμωοῦ            επιζωβ 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 ἵνε οτϋωντ ζωστε            ἵνεφωρϋ εβολ ἵνοϋερνοῦ: Βαρναβας            μεν αϋβι ἕΜαρκος αϋερζωτ εΚϋπροϋ.</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 مَرْفُسَ. وَسَافَرَ فِي الْبَحْرِ إِلَى قَبْرُسَ.</p>
<p>Παυλος δε δεϋωππ ἵσιλαϋ αϋι            εβολ: εαϋτηιϋ ἵτην πιζμοτ 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 فَأَخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναϋσινι δε πε εβολ ζιτην †συρια            νεμ †Κυλικια εϋταχρο ἵνηεκκλἵσια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيْلِيْكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δϋι δε εϋρηι ετεκε †ερβη νεμ            λϋστρα: οτοϋ ις οϋμαοητἵς εναϋχη            ἕμαϋ επεϋραν πε †ιμοθεοϋ πῶμηρι            ἵνοϋζιω ἵλοϋδαι ὑπιστη: πεϋιωτ δε            νε Ορεινιη 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 دَرْبَةِ وَلَيْسْتَرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاؤُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εθβητηγ `νεε  
νιςνηογ ετδεν λυστρα νεμ εικονιον.

Φαι αφοτωγ `νεε Παυλος εθρεψι  
εβολ νεμαψ: ογοε εταφολγ  
αφουβητηγ εθβε νιλονδαι ετψοπ δεν  
πιμα ετε μματ: ναυωογν γαρ τηρογ  
ζε πεψωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ  
μμοε ετοτογ εαρεε ενιζων  
νηεταυρεμνητογ εβολ ζιτοτογ  
νηιαποστολοε νεμ νιπρεβυτεροε  
ετδεν Ιερογσαλημ.

Πιεκκλησια μεν ογη ναυνηογ  
νηταχρο δεν πιναστ ογοε ναυνηογ  
νηαυδαι δεν τογηπι μμηνι.

*Πισαχι δε ητε Πβοις εφεαμι ογοε  
εφεαυαι: εφεαμαει 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 مَشْهُوداً 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 وَالْمَشَايِخُ 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 Amshir 22

سنكسار اليوم الثاني والعشرون من شهر أمشير

1. The Departure of St. Maruta (Marouta), the Bishop

### 1. The Departure of St. Maruta (Marouta), the Bishop

On this day, St. Maruta (Marouta), bishop of Mia-Farkain, from the countries between the Two Rivers (Mesopotamia), departed. He was a knowledgeable and righteous man.

Emperor Theodosius the Great, sent him to the king of Persia, Sapor II, to negotiate with him the conditions of the truce that both wanted to sign. King Sapor welcomed him and housed him in a royal palace.

1. نياحة القديس ماروتا أسقف ميافرقين

1. نياحة القديس ماروتا أسقف ميافرقين  
في هذا اليوم تذكّر نياحة القديس ماروتا  
أسقف ميافرقين، من بلاد ما بين النهرين،  
شمالي نصيبين. وكان ماروتا فاضلاً عالماً.  
أوفده الملك ثاؤدسيوس الكبير إلى سابور  
ملك الفرس لمفاوضته في أمر الهدنة التي  
كانا يرغبان في توقيعها. فأكرمه سابور  
الملك، واسكنه في قصر ملكي.

When St. Maruta knew that the king had an infirm daughter, he asked to bring her to him. He prayed over her and she was healed. King Sapor was exceedingly rejoiced. When St. Maruta found favor in the sight of the King, he asked the King to give him the relics of the saints who were martyred in Persia. The saint collected the relics for which he built a church and a great wall around it. Later on, a city was built inside the wall, which was named after Maruta.

After the saint had finished his good strive, he departed in peace.

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

ولما وصل إلى هناك، علم إن للملك ابنة مريضة، فطلب إحضارها إليه وصلى عليها. فشفيت في الحال ففرح سابور بذلك. فلما وجد ماروتا نعمة في عيني الملك، طلب منه أجساد القديسين الذي استشهدوا في بلاد فارس. فجمع الأجساد وبني لها كنيسة وسوراً كبيراً حولها. وفيما بعد بنيت مدينة داخل هذا السور، سميت باسم ماروتا. وبعد أن أكمل جهاده الحسن، تنيح بسلام. 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 ϣη: ε, ϛ	Psalm 99: 6, 7	مزمور 98: 5, 6
<p>UὼϣHC NEU Δάρων ζεν νεϣοϣHB: NEU Cαμοϣηλ ζεν NHETτωβζ ̀μπεϣραν: Nαϣτωβζ ̀μΠβοιC οτοζ ̀ηθοϣ Nαϣωτεμ ̀ερωοϣ: ζεν οϣτϣλλοC ̀ηθηπi NαϣCαζi NEUωοϣ. ΔΛΛΗΛοϣiὰ.</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>Οϣ̀ΑΝΑCτρωCιC ̀εβολ ζεν πιεϣαCτελιον εθοϣαβ κατΑ ΙωΑΝΝΗΝ αCιοϣ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
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Διμην ἀμην ϗχω ἕμμοσ νωτεν γε  
νῶωτεν τετενναριμι ογοσ  
τετενναερηβι: πικοσμοσ δε νῆοσ  
ἐναραωι νῶωτεν τετενναερῦκαθ  
νῆητ ἀλλα πετενῦκα νῆητ ἐναωπι  
νωτεν ετραωι.

† Ἐσμι ασωαννοῦ ἐμοι  
ωασερῦκαθ νῆητ γε ασι ἵνε  
τεσοῦνοῦ: ἐωωπ δε ασωανμοι  
ἕπιωηρι ἕπασερῦμενι γε ἕπιροχρεχ  
εθεε πιραωι γε αμεεσ ογρωμι  
ἐπικοσμοσ.

Ογοσ νῶωτεν θωτεν ϑνοῦ μεν  
ἐρετενεῖδι νοῦῦκαθ νῆητ: παλιν οη  
ϑναναῦ ἐρωτεν ογοσ τετενναραωι  
ογοσ πετενραωι ἕμμοη ἐλι ναολϑ  
ἵτενηνοῦ.

Ογοσ θεν πιεροοῦ ἐτε ἕμμαῦ  
τετενναωεντ ἐῖλι αν: ἀμην ἀμην  
ϑχω ἕμμοσ νωτεν φηῖτετενναερῆτιη  
ἕμμοϑ ἵτοτοϑ ἕφωιωτ θεν Παραη  
εϑῆτηϑ νωτεη.

Ὡα ϑνοῦ ἕπατετενερεῖτιη ἵῖλι θεν  
Παραη: ἀριῖτιη ογοσ τετενναδι θινα  
ἵτε πετενραωι ωωπι εϑηηκ ἐβολ.

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.

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.

أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ  
سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ.  
أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّنُ  
إِلَى فَرَحٍ.

الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا  
قَدْ جَاءَتْ وَلَكِنْ مَتَى وُلِدَتِ الْوَلَدَ  
لَا تَعُودُ تَذْكُرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ  
لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.

فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ.  
وَلَكِنِّي سَأَرَأَكُمُ أَيضاً فَتَفْرَحُ قُلُوبُكُمْ  
وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئاً.  
أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ مَا  
طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيكُمْ.

إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئاً بِاسْمِي.  
أَطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرَحُكُمْ كَامِلاً.

Ἡαὶ Δε αἰζοτοῦ νωτεν δεν  
 εἰς παροιμίαι· ἄνηοῦ Δε ἵχε οὔτοῦνοῦ  
 εἰς οὔτε εἰς ἀκαζὶ νεμωτεν ἀν χε δεν  
 εἰς παροιμίαι ἀλλὰ δεν οὔπαρρησίαι  
 ἵνα ταμωτεν εἶθε Φῶτ.

Ἡεν πῆροοῦ ἐτε ἡμαῦ  
 ἐρετεν ἐρετιν δεν Παρην· οὔτο  
 ἵνα ζος νωτεν ἀν χε ἀνοκ εἶθα ἵσο  
 ἐΦῶτ εἶθε ἄνηοῦ.

Ἡθοῦ ταρ εἰς Φῶτ ἕμει ἡμωτεν  
 χε ἵνωτεν ἀρετεν μενριτ οὔτο  
 ἀρετεν ἡεῖ χε ἐταῖ ἐβόλ εἰς Φῶτ.

Ἡῖ ἐβόλ δεν Φῶτ οὔτο ἡῖ  
 ἐπικοςμος παλιν οἱ ἵνα ζω  
 ἡπικοςμος οὔτο ἵνα ζην ἡ εἰς Φῶτ.

Ἡεχε νεμαθητις ἡαῦ χε εἶππε  
 ἵνοῦ κκαζὶ δεν οὔπαρρησίαι οὔτο κχε  
 ἐλὶ ἀν ἡπαροιμίαι.

Ἡἵνοῦ τενεμὶ χε κχωοῦν ἵεωβ  
 ἵβεν οὔτο ἵκερ χριὰ ἀν εἶρε οὔται  
 ἡενκ· δεν φαι τενηεῖ χε ἐτακὶ ἐβόλ  
 εἰς Φῶτ.

Ἡεῖροῦ νωοῦ ἵχε ἵχοῦς χε ἵνοῦ  
 τετενηεῖ.

Ἡεἶππε ἄνηοῦ ἵχε οὔτοῦνοῦ οὔτο ἀσὶ  
 εἰς ἵνα ἵτετεν χωρ ἐβόλ φῶται φῶται  
 ἡμωτεν ἐπεμα οὔτο ἵτετεν χατ

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.”

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

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 أَجْلِكُمْ.

لَأَنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ  
 أَحْبَبْتُمُونِي وَآمَنْتُمْ أَنِّي مِنْ عِنْدِ اللَّهِ  
 خَرَجْتُ.

خَرَجْتُ مِنَ عِنْدِ الْآبِ وَقَدْ أَتَيْتُ إِلَى  
 الْعَالَمِ وَأَيْضًا أَتْرُكُ الْعَالَمَ وَأَذْهَبُ  
 إِلَى الْآبِ.

قَالَ لَهُ تَلَامِيذُهُ: هُوَذَا الْآنَ تَتَكَلَّمُ  
 عَلَانِيَةً وَلَسْتُ تَقُولُ مَثَلًا وَاحِدًا.

الْآنَ نَعْلَمُ أَنَّكَ عَالِمٌ بِكُلِّ شَيْءٍ  
 وَلَسْتُ تَحْتَاجُ أَنْ يَسْأَلَكَ أَحَدٌ. لِهَذَا  
 نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

هُوَذَا تَأْتِي سَاعَةٌ وَقَدْ أَتَيْتِ الْآنَ  
 تَتَفَرِّقُونَ فِيهَا كُلُّ وَاحِدٍ إِلَى خَاصَّتِهِ  
 وَتَتْرُكُونَنِي وَحْدِي. وَأَنَا لَسْتُ  
 وَحْدِي لِأَنَّ الْآبَ مَعِي.

ἄλλατα: οὐτος ἴχνη ἄλλατα ἀν χε  
εἴχη νεωμὴ ἵχε Παίωτ.

Παι ἀιχοτοῦ νωτεν θινα ἵτε  
οὔθιρηνη ὤπι νωτεν ἵθρη ἵθρη:  
οὔτον ἵτωτεν ἄλλατ ἵοὔροχθεχ θεν  
πικοςμος: ἀλλα χεμνοῦτ ἄνοκ ἀἴρο  
ἐπικοςμος.

*Πῶορ φα Πεννοῦτ πε ὤα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

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.*

قَدْ كَلَّمْتُكُمْ بِهَذَا لِيَكُونَ لَكُمْ فِي  
سَلَامٍ. فِي الْعَالَمِ سَيَكُونُ لَكُمْ ضِيقٌ  
وَلَكِنْ تَقْوُوا: أَنَا قَدْ غَلَبْتُ الْعَالَمَ.

*والمجد لله دائماً.*



**Katameros Readings for the 23<sup>rd</sup> Day of Amshir**  
**قطمارس قراءات اليوم الثالث والعشرون من شهر أمشير المبارك**

**ΚΟΥΧΟΥΤ ΨΟΥΤ ΝΕΖΟΥΤ ΜΠΙΔΒΟΥΤ ΞΕΨΥΡ**

**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**

Διφεροϋμηιμι ε̅ϛρηι ε̅ζων η̅νε  
 φ̅ορωιμι η̅τε πεκ̅βο Π̅βοις: ακ̅τ̅ η̅νο̅νοϋ  
 ε̅ϛρηι ε̅παρη̅τ: χ̅ε η̅θοκ̅ μ̅μα̅τα̅τκ  
 Π̅βοις: ακ̅ε̅ρι̅ω̅πι̅ θ̅εν ο̅υ̅ζε̅λ̅πι̅ς.  
**ΑΛΛΗΛΟΥΙΑ.**

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.**

قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. **هلللويا.**

**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.**

Ο̅υ̅δ̅α̅να̅σ̅η̅ω̅ς̅ι̅ς̅ ε̅β̅ο̅λ̅ θ̅εν  
 πι̅ε̅ρα̅σ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅υ̅α̅β̅ κα̅τα̅ υ̅α̅τ̅θ̅ε̅ο̅ν̅  
 α̅σ̅ι̅ο̅υ̅.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

**ΥΑΤΘΕΟΝ ΙΒ': ΚΔ - ΚΗ**

**Matthew 16: 24 - 28**

**متى 16: 24 - 28**

Π̅ο̅τε̅ πε̅χε̅ Ι̅η̅σο̅υ̅ς̅ η̅νε̅ψ̅μα̅θη̅τ̅η̅ς̅:  
 χ̅ε̅ φ̅η̅ε̅θ̅ο̅υ̅ω̅ μ̅ο̅ω̅ι̅ η̅ς̅ω̅ι̅ μα̅ρε̅ψ̅χο̅λ̅ε̅

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up

حَبِيْبُهُ قَالَ يَسُوْعُ لِتَلَامِيْذِهِ: اِنْ اَرَادَ اَحَدٌ اَنْ يَاتِيَّ وَّرَانِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيْبَهُ وَيَتَّبِعْنِي.

ἐβολ: οτοϑ μαρεϕωλι ἠπεϕτᾶτροϑ  
ἠτεϕμοϕι ἠνωι.

Φη τᾶρ εθοτωϕ ἔνοϑεϕ  
ἠτεϕψυχη εϕετακοϑ: φη δε  
εθνατακο ἠτεϕψυχη εθβητ εϕεξεϕϑ.

Οτ τᾶρ ἔτε πιρωϕι ναξεϕϑηοτ  
ἠμοϕ αϕϕανξεϕϑηοτ ἠπικοϑμοϑ  
τηϕ τεϕψυχη δε ἠτεϕτᾶοι ἠμοϑ:  
ἠμοϑ οτ πετε πιρωϕι νατηϕ ἠτϕεβιῶ  
ἠτεϕψυχη.

Πωηρι τᾶρ ἠϕρωϕι εϕηηοτ δεη  
πῶοτ ἠτε Πεϕωτ νεϕ νεϕᾶστελοϑ:  
οτοϑ τοτε εἶνατ ἠπιοται πιοται κατα  
νεϕεβηοτῖ.

Διηη τᾶϕ ἠμοϑ νωτεη ξε οτοη  
ελνοτοη δεη ηηετοεῖ ερατοτ ἠπαιμα  
ἠςεναξεϕτπῖ ἠϕμοτ αη ϕατοτῖνατ  
εΠωηρι ἠϕρωϕι εϕηηοτ δεη  
τεϕμετοτρο.

*Πῶοτ φα Πεηηοτῖ πε ϕα ἔνεε  
ἠτε ηι ἔνεε: ἠμηη.*

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 يُهْلِكْ 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 وَجِيُنْدٍ  
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.*

## Ψωπ

### Matins Psalm

مز مور 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 ε: ια, ιβ</b>	<b>Psalm 5: 11, 12</b>	<b>المزمور 5: 11، 12</b>
<p>Εὐεῷοῦοῦοῦ ἰμοῦοῦοῦ ἠδῆτκ ἠζε ἠη          τηροῦ εῷει ἰπεκραν: γε ἠθοκ          ακῆμοῦ ἐπιῷμη Πβοις: ἰφρητ          ἠνοῦροπλον ἠτε οῦτματ: ακτ          ἠνοῦχλου ἐζων. <b>Ἀλληλοῦια.</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>

**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>Οῦἀναστωσις ἐβोल θεν          πιερασσελιον εῷοταβ κατα Ἰαθεον          ασιου.</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>Ἰαθεον ι: λλ - μβ</b>	<b>Matthew 10: 34 - 42</b>	<b>متى 10: 34 - 42</b>
<p>Ἰπερμεῖ γε ἐταιῖ ἐξιουῖ          ἠνοῦριρηνηθ ειζειν πικαρι μεταιῖ ἐξιουῖ          ἠνοῦριρηνηθ αν αλλα οῦτσηι.          Ἀλλ ταρ ἐφερχ οῦρωμι ἐπεριωτ          οῦοθ οῦωερι ἐτεσματ οῦοθ οῦωελετ          ἐτεσυωμι.          Οῦοθ νενηχαχι ἰπιρωμι νε          νεφρεμῆνη.          Φνεῷμει ἰπεριωτ ιε τευματ          ἐροτεροι ἰεμῖπυα ἰμοι αν: οῦοθ          φνεῷμει ἰπεριωηρι ιε τεωερι          ἐροτεροι ἰεμῖπυα ἰμοι 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 سَيْفًا.          فَإِنِّي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.          وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.          مَنْ أَحَبَّ أَبًا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.</p>

Φη̅ε̅τε̅νη̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅τα̅ρ̅ος̅ ἀ̅ν  
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅ς̅ω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι  
ἀ̅ν.

Φη̅ε̅τα̅ρ̅χι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅ρ̅ε̅τα̅κο̅ς̅:  
φη̅ ἄ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅θ̅β̅η̅τ̅  
ε̅ρ̅ε̅χ̅ε̅μ̅ς̅.

Φη̅ε̅τ̅ω̅π̅ ἄ̅μ̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι  
ο̅υ̅ος̅ φη̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅  
ἄ̅φ̅η̅ε̅τα̅ρ̅τα̅ο̅υ̅ο̅ι̅.

Φη̅ε̅τ̅ω̅π̅ ἡ̅ο̅υ̅ἡ̅ρ̅ο̅φ̅η̅τ̅η̅ς̅ ε̅ῆ̅ρ̅α̅ν̅  
ἡ̅ο̅υ̅ἡ̅ρ̅ο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅χ̅ε̅  
ἡ̅ο̅υ̅ἡ̅ρ̅ο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φη̅ε̅τ̅ω̅π̅ ἡ̅ο̅υ̅ῆ̅μ̅η̅  
ε̅ῆ̅ρ̅α̅ν̅ ἡ̅ο̅υ̅ῆ̅μ̅η̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅χ̅ε̅  
ἡ̅ο̅υ̅ῆ̅μ̅η̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅  
ἡ̅ο̅υ̅ᾱ̅φο̅τ̅ ἄ̅μ̅ω̅ο̅υ̅ ἕ̅ω̅ς̅ μ̅ο̅νο̅ν̅ ε̅ῆ̅ρ̅α̅ν̅  
ἡ̅ο̅υ̅ᾱ̅θ̅η̅τ̅η̅ς̅ ἄ̅μ̅η̅ν̅ ἰ̅χ̅ω̅ ἄ̅μ̅ο̅ς̅ ἡ̅ω̅τε̅ν̅  
χ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅χ̅ε̅ πε̅ρ̅ε̅χ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅η̅ο̅υ̅ῆ̅ πε̅: 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  
فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἵτε πενταδ Παῦλος Πιάποστολος**

Παῦλος φῶκ ἁπενδοῖς Ἰησοῦς  
Πιχριστος: πιάποστολος εἰθαθεμ:  
φῆεταῦθαυφ ἐπιζιωεννοϋφι 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 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: ἰη - λ**

**Romans 8: 18 - 30**

**رومية 8: 18 - 30**

Ἐμενὶ ταρ γε σεμπῶα ἁν ἵχε  
νιῶκατθ ἵτε παισνοϋ ἵτε ϋνοϋ  
ἁπιῶοϋ εῖθαδωρπ νἁν ἔβολ.

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.

Πῶανσομς ταρ ἔβολ ἵτε πῖσωντ  
αϋσομς ἔβολ θἁτθῆ ἁπιδωρπ ἔβολ  
ἵτε νῖωῆρι ἵτε 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.

Πῖσωντ ταρ αϋδῖνεϋωϋ  
ἵϋμετεφλνοϋ ἵϋορωϋ ἁν ἁλλα εῖθε  
φῆεταϋῖρεϋδῖνεϋωϋ θεν οῦεελπῖς.

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.

Ἐ ἵθοϋ ϋωϋ πῖσωντ ῖῆαερρεμϋε  
ἔβολ θἁ ϋμετῖωκ ἵτε ἵτακο ἔδρῆ  
ἔϋμετρεμϋε ἵτε ἵῶοϋ ἵτε νῖωῆρι  
ἵτε 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.

Ἰενσωοῦῆ ῖεν ταρ γε πῖσωντ  
τῆρϋ ϋιἁθου νευἁν οῦοϋ ῖϋῆνακϋ  
νεμἁν ῶἁ ἔδοῦῆ ἔϋνοϋ.

For we know that the whole creation groans and labors with birth pangs together until now.

فَاتِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُؤُ وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη  
τενσιὰζου ἐτὰρ ἀρχη ἵτε πῖπνευμα  
ἵντοτεν οὐοζ ἄνον τενσιὰζου ἵδῆρη  
ἵδῆτην 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 φηετηννατ ἐροσ αν  
τεπερβελπις ἐροσ ἐβολ ζιτεν  
οτρηπομονη τενχοῦπτ ἐβολ δαχωσ.

Παρητ δε οη πῖπνευμα ἵτῆντοτ  
ἵτενμετχωβ οτ ταρ ἵτωβζ ἐτενηαισ  
κατα φρητ ετσωε ἵτενεμι αν ἀλλὰ  
ἵθοσ πῖπνευμα ἵερβοτὸ σεμι ἐδῆρη  
ἐχωη δεν ζανσιὰζου ἵατσαζι  
ἵμωοτ.

Φη δε ετδोटδєт ἵνιζηт ἵσωοτη  
χε οτ πε φμενῖ ἵτε Πῖπνευμα χε  
αφσεμι ἐφνοττ ἐχεν νηεθοταβ.

Πενσωοτη δε χε νηετερὰζαпан  
ἵφνοττ ῶαφερ ζωβ νευωοτ δεν ζωβ  
νιβεν εθнаνετ νηεταφθαζωοτ κατα  
πεφωορη 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 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  
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 αφέμαϊωοτ: νη δε  
 έταφέμαϊωοτ ναι ον αφτΰωοτ 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 فَهَؤُلَاءِ  
 دَعَاَهُمْ أَيْضًا وَالَّذِينَ دَعَاَهُمْ  
 فَهَؤُلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ  
 بَرَّرَهُمْ فَهَؤُلَاءِ 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 νουμενι νουωτ  
 τηροτ: έρετενοι νψφηρ νβιθικι: οτοζ  
 έρετενοι ύμαϊσον νψανθέμαθτ  
 έρετενεβινοτ.

Πτετεντ νουπετρωοτ αν θα  
 οτπετρωοτ: οτδε εοτρωοτψ θα  
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε  
 έταφθαζεμ θηνοτ έπαιρωβ θινα  
 ντετενερεκληρονομιν 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 ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سُبْتِيمَةٍ بِسُبْتِيمَةٍ 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  
ποττωβζ: ηρο δε υπβοις εχεν ηηετιρι  
υπιπετρωοτ.

Οτος ηιμ εθναϋτεμκαζ ηωτεη  
εϋωπ αρετεηγανερρεφχοζ  
επιπεθηανεφ.

Αλλα ισχε τετενερ ηκεβιεμκαζ  
εθβε ημεομη ωοηνιατεη θηνοτ:  
τοτρωοτ δε υπερερρωοτ εατεσζη οτδε  
υπερϋθορτερ.

Πβοις δε Φνοττ ματορβοφ ηδερη  
δεν νετεηζηη.

*Ηασηνοτ υπερευμενρε ηικοςμοσ  
οτδε ηηετωοπ δην ηικοςμοσ: ηικοςμοσ  
ηασινη ηευ τερεπηθυια: φη δε ετιρι  
υφορωω υφνοττ ηηαωπι γα ενεζ:  
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 وَشَفَتَيْهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ، لِيَطْلُبَ السَّلَامَ وَيَجِدَ 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 νεμην. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιθ: κς - μα</b></p>	<p><b>Acts 19: 23 - 41</b></p>	<p><b>أعمال 19: 23 - 41</b></p>
<p>Δεῦροπι 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 οῦμακκατ πε: εμμοκ ἡθανερφνοῖ ἡθατ ἡτε ἡαρτεμικ ναῦτ 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 دِيمِΤْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِصَّةٍ لِأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αῤθοῦῳτοῦ νεμ νικερσαθικ ἐτε ἡπκωῦ ἡναι πεχαῤ: νιρωμι τετενωων ἡνε ἐβολ θιτεν ταχινερθωβ ἡρε ἡμετρεῤῥεθον 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 τετενηαῤ οῦοθ τετενωωτεμ ἡνε οῤ μονον δε εφεσοκ ἡμαῤατκ: ἡλλα ἡχεδον δεν ἡδικα ἡθικ ἡ φαι ἡνε Παῤλοκ οῤῳτεβ ἡοῤνιῳῦ ἡμῳ ἡβολ εῤω ἡμοκ: ἡνε θαννοῦῦ αν νε ναι ἐτοῤθαμιο ἡμωῤ ἡβολ θιτεν θανμοῤκ 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 وَأَزَاغَ يُولُسَ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῤ μονον δε παιμεροκ εθναῤωπι ναν ἐοῤκῤθινδινοκ εθρενι εῤκοθι 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 ἴνιωτ ἵνοοτ  
 ἴΑρτεμῖς ἵσεναιοπϵ ἀν γε ἔἔλι ογοῶ  
 σεναιορῶρῶρ ἵτεσμετῆνωτ ἴαι ἔτε  
 ἴΑσιὰ ἴηρς νεμ ἴοικοῦμενη ἴηρς  
 ερσεβες'ε ἕμοος.

Ἐταρωτεμ δε ἔναι ογοῶ  
 ἔταρωμοῶ ἵκωντ ναρωῶ ἔβολ ερωῶ  
 ἕμοος γε οἴνωτ τε ἴΑρτεμῖς ἵτε να  
 Ἐφεσοο.

Ογοῶ αμοῶ ἵνε ἴπολις  
 ἵῶθορτερ: ἀνθοξι δε ἴηροῶ ἴεν  
 ογοῶοι ερωοῶ ἔπιθεατρον ἀρωῶλεμ  
 ἵἴαιοο νεμ Ἀρισταρχοο  
 ἔζανρεμῶ Ἰακεδονιὰ νε ἔαῖ  
 ἔῶεμμο νεμ Παῦλοο.

Ἐρωρωῶ δε ἵνε Παῦλοο εἶ ἔδοῶν  
 ἔπιμηῶ ναρωῶ ἕμοοϵ ἀν πε ἵνε  
 νῖμαθηηο.

Ἰανκερωοῶνῖ δε ἔβολ ἴεν  
 νῖαρχων ἵτε ἴΑσιὰ εῶο ἵῶφῆρ ἔροϵ  
 ἀρωρωρῖ ἴαροϵ ερωῶρο ἔροϵ  
 ἔῶτεμῶρεϵτηϵ ἕμαῶαῶ  
 ἔπιθεατρον.

Ἰανκερωοῶνῖ μεν ναρωῶ ἔβολ  
 ερωῶ ἕμοοο ἵκερωῶ νε ἕ ἴεκκῆλῆσιὰ  
 ἴαρ ἕθορτερ πε ογοῶο ναρε πορωοῶο  
 ϵωοῶν ἀν πε γε ἔταρωοῶτ εῶβε οῶ.

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.

Εβολ δε δεν πιμηω ατινι  
Ἰαλεξανδροσ εβολ ἴξε νιλονδαι:  
Ἰαλεξανδροσ δε αρωρεμ ερωον  
ἴτερχιχ ερωωω εεραπολοσιθε  
ἴπιμηω.

Εταγεμι δε γε ονιονδαι πε  
αρωωπι ἴξε ονδρωον ἴονωτ ἴτε ορον  
νιβεν νατ ονονοτ ἴονωτ ερωω εβολ γε  
οννωτ τε τδρτεμις ἴτε να εφεσοσ.

Εταγερε πιμηω δε γερι ἴξε  
πιτραμματεγσ πεχαα γε νιρωω  
νιρεμεφεσοσ νιμ ταρ δεν νιρωω ετε  
ἴερωον αν ἴπολις ἴνιρεμεφεσοσ  
γε σοι ἴνεωκεροσ ἴτε τνωτ  
ἴδρτεμις νεμ πιδιοπετησ.

Μιον ελι οτη τεδον εερεν ναι:  
εεμπωα δε ἴτετενωωπι ερετενεμοντ  
οροσ ἴτετενωωτεμερ ελι ἴεωβ δεν  
οταααι.

δρετενι νι ταρ ἴναιρωω εεμαι  
ονδε εανκαλπερφει αν νε ονδε  
ἴσεχεοτα αν ενετεννοωτ.

Ισε μεν οτη Δημητριος νεμ  
νικετεχνιτεσ εθνεμαα ορον ἴτωω  
ἴονταχι εα οται σεναἴνι ἴνιἴστορεοσ  
οροσ ορον ανωπατοσ ωοπ μαρονεμ  
εενοωερωω.

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 سَكَّنَ 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 ἀρετηκωφ ἵσα κερωβ  
θεν ἱεκκλῆσιὰ ἵνομιμον ἐνέβολε  
ἐβολ.

Κε ταρ तेनेरकिनदिनेवि  
ερονεरκαत्सोरि ἔρον εθε  
πιῶορτερ ἵτε φοοτ ἕμιον ἔλι  
ἵλωιζι ῶοπ θα ἔτε ἕμιονῶζου ἕμιον  
ἐτλοσος εθβητς ἅεν παιῶορτερ.

Οτοε ναι ἔταεζοτοε αερω  
ἵἱεκκλῆσιὰ ἐβολ.

*Πισαχι δε ἵτε Πβοις εεἰαλι οτοε  
εεἰῶα: εεἰῶαζι οτοε εεἰεταερο:  
ἅεν ἱἅσια ἵεκκλῆσιὰ ἵτε Φνορτ:  
ἅμην.*

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  
شَرَعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ  
فِتْنَةِ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمْكِنُ  
مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا  
التَّجْمَعِ».

وَلَمَّا قَالَ هَذَا صَرََفَ الْمَحْفَلِ.

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

## Synaxarium of Amshir 23

سنكسار اليوم الثالث والعشرون من شهر أمشير

1. The Martyrdom of St. Eusebius, Son of Basilides, the Vizier

### 1. The Martyrdom of St. Eusebius, Son of Basilides, the Vizier

On this day, St. Eusebius, the son of Basilides, the Vizier, was martyred.

This Saint was one of the great generals of the Roman army, who fought in the war against the Persians. During the war, Diocletian abandoned the faith in The Lord Christ and worshipped the idols. When Eusebius returned, after the end of the war and knew of this matter, he agreed with his relatives, Abadir, Yustos, Ekladius and Theodore (Tadros), to confess their faith in The Lord Christ before him.

When the Emperor asked them to worship his idols with him, they all refused. The Emperor exiled Eusebius to Egypt to be tortured there. The governor inflicted upon

1. استشهاد القديس أوساويوس ابن  
واسيليدس الوزير

1. استشهاد القديس أوساويوس ابن  
واسيليدس الوزير

في مثل هذا اليوم من سنة 19 للشهداء،  
سنة 303 ميلادية، استشهاد القديس

أوساويوس ابن واسيليدس الوزير.

كان هذا القديس أحد ضباط الجيش الذي  
يحارب ضد الفرس. وأثناء الحرب ارتد

دقديانوس عن الإيمان بالسيد المسيح وعبد  
الأوثان. ولما رجع أوساويوس بعد الحرب،

علم بذلك فاتفق هو وأقاربه يسطس وأبادير  
وتادرس على أن يعترفوا أمامه بالسيد

المسيح.  
ولما عرض عليهم الملك عبادة الأوثان،

him many tortures from the Hinbazeen, dismembered him, and by beating him severely. The Lord sent to him His angel to strengthen him in his afflictions, and to comfort him.

He saw in a vision of the night, paradise, the mansions of the saints, and the places that had been prepared personally for him, and his soul was consoled.

Later on, the Governor ordered to burn him in a fiery furnace prepared for him outside the City of Ahnas (a city in Beni Sweif governorate). The angel of The Lord came down and put out the fire and took St. Eusebius out safely. Finally, the Governor ordered him beheaded, and thus he 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.

رفضوا. فقام الملك بنفي أوسابيوس إلى مصر لتعذيبه هناك، حيث قام الوالي بتعذيبه بالهنازير وتقطيع الأعضاء والضرب الشديد. وكان ملاك الرب يشفيه ويقويه ويعزيه.

ثم رأى في رؤيا الليل الفردوس والأماكن المعدة للقديسين والمكان المعد له هو شخصياً فتعزت نفسه.

وبعد ذلك أمر الوالي بإحراقه في أتون نار أقامه له خارج مدينة إهناس (هي مدينة إهناسيا الحالية، بمحافظة بني سويف).

فنزل ملاك الرب وأطفأ اللهب وأخرج القديس سالماً. أخيراً أمر الوالي بقطع رأسه، فقال 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 ζζ: ας, α	Psalm 68: 35, 3	المزمور 67: 33, 4
<p>Οὐρανῶν πε φνοϋτ̄ δ̄εν νηθεοταβ            ἵταϋ: φνοϋτ̄ ἠπιϋραηλ ἵθοϋ ἐϋϵ̄τ̄            ἵνοϋου νεμ οταμαρι ἠπεϋλαοϋ: οτοϋ            ἵθ̄μη μαροτοϋνοϋ μαροθεεληλ            ἠπεϋθο ἠφνοϋτ̄: μαροτοϋνοϋ δ̄εν            οτοϋνοϋ. Ἀλληλοιᾱ.</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; let them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</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 آمين.

Οὐὰναστνωσις ἐβὼλ θεν  
 πιερασσελιον εθογαβ κατὰ λουτκαν  
 ασιογ.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

ΛΟΥΚΑΝ ΙΒ: Δ - ΙΒ

Luke 12: 4 - 12

لوقا 12: 4 - 12

Ϟρω δε ἕμοσ νωτεν ναῶφηρ γε  
 ἕπερερθοτ θατρη ἠνηθεναδωτεβ  
 ἕπετενσωμα ογορ μενενα και  
 ἕμιοντωοτ ἕμαγ ἠελι ἠεογὸ εαιγ.

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.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا  
 مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعِدُّ ذَلِكَ  
 لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.

Ϟναταμωτεν γε ἄριθοτ θατρη  
 ἠνιμ ἄριθοτ θατρη ἕφηετε μενενα  
 εορεφδωτεβ ογοντεγ ερωπι εζιοτι  
 ετσεενα ἄρα τρω ἕμοσ νωτεν γε  
 ἄριθοτ θατρη ἕφαι.

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!

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ  
 الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ  
 يُثْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
 هَذَا خَافُوا.

Οη τιογ ἠβαχ αν ετογτ ἕμωοτ  
 ἐβὼλ θα τεβι ἄνογτ ογορ ογαι ἐβὼλ  
 ἠδητογ ἠσεοβγ ερογ αν ἕπεμθο ἕ  
 φνογτ.

Are not five sparrows  
 sold for two copper coins?  
 And not one of them is  
 forgotten before God.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ  
 بِفِلْسَيْنِ وَوَاحِدٍ مِنْهَا لَيْسَ مَنْسِيًّا  
 أَمَامَ اللَّهِ.

Αλλα νικεγωι ἠτετεναφε σεηπ  
 τηρογ: ἕπερερθοτ τετενογοτ  
 εογμηγ ἠβαχ.

But the very hairs of  
 your head are all numbered.  
 Do not fear therefore; you  
 are of more value than  
 many sparrows.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا  
 مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
 عَصَافِيرَ كَثِيرَةٍ.

Ϟρω δε ἕμοσ νωτεν γε ογον  
 νιβεν εθναογωνε ἐβὼλ ἠδητ ἕπεμθο  
 ἠνιρωμ Πωηρι ρωγ ἕφρωμ  
 ναογωνε ἐβὼλ ἠδητογ ἕπεμθο  
 ἠνιασσελοσ ἠτε φνογτ.

Also I say to you,  
 whoever confesses Me  
 before men, him the Son of  
 Man also will confess  
 before the angels of God.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ  
 النَّاسِ يَعْتَرِفْ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ  
 مَلَائِكَةِ اللَّهِ.

Φη δε εθναχολτ ἐβὼλ ἕπεμθο  
 ἠνιρωμ σεναχολτ ἐβὼλ ρωγ ἕπεμθο

But he who denies Me  
 before men will be denied  
 before the angels of God.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
 مَلَائِكَةِ اللَّهِ.

ἡμιας τελος ἡτε φησὶ.

Ὅτος ὅσον ἡβεν εἰσαχε ὅσασι  
ἡκα Πωρηι ἡφρωι εἰσαχαφ ἡαφ  
ἔβωλ: φη δε εἰσαχεοῖα ἔπιπνευμα  
εἰσοῖαβ ἡνοῖ χω ἡαφ ἔβωλ.

Ὅταν δε ἀγωῖαν ἔθνοῖ εἰδοῖ  
ἔνις ἡνασση νεμ ἡαρχη νεμ  
ἡἔξοῖα ἡπερ ἡρωῖα χε πως ἡε ὅτ  
πε ἔτε ἡναἔροῖ ἡμοῖ ἡε ὅτ πε  
ἔτε ἡναχοῖ.

Πῖνευμα ἡαρ εἰσοῖαβ  
ἡαῖαβωτεν ἡεν ἡοῖνοῖ ἔτε ἡαα  
ἔνἡεἰσαεἡῖα ἡἔοτοῖ.

*Πῖνοῖ φα Πεννοῖ πε ῖα ἔνεε  
ἡτε ἡε ἔνεε: ἡμην.*

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.*

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمْتُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤُسَاءِ 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 24<sup>th</sup> Day of Amshir**  
**قطمارس قراءات اليوم الرابع والعشرون من شهر أمشير المبارك**

**Κορυθαυτ εἶτορ ἡεζοοτ ἠΠιαβοτ Ηεωρη**

**Ρορη**

**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 Πη: ιδ, ιε</b>	<b>Psalm 89: 19 - 21</b>	<b>مزمور 88: 14, 15</b>
<p>Διθιϑι ἡνορωτπ εἶβολ θεν παλαοϑ:            αιχιωι ἡΔαυιδ παβωκ: αιθαυϑϑ            ἡνορηε εφοραβ: Παιχιε γαρ εεεττοτϑ            ηαϑ. <b>Αλληλοια.</b></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. <b>Alleluia.</b></p>	<p>رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. <b>هللويليا.</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>Οτἄηασηωϑιϑ εἶβολ θεν            πιεγαστελιον εθοραβ κατἄ Ηαθεον            αϑιοτ.</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>
<b>Ηαθεον ι: λλ - μβ</b>	<b>Matthew 10: 34 - 42</b>	<b>متى 10: 34 - 42</b>
<p>Ηπερηετἰ γε εταη ερηοτἰ            ἡνορηρηνη ειχεν πικαηη ηεταη ερηοτἰ            ἡνορηρηνη αν αλλα οτχηη.</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 تظنوا أنني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.</p>



Διὶ γὰρ ἐφέρχ οὐρωμι ἐπεριωτ  
οτοζ οὐπερι ἐτεσματ οτοζ οὐπελετ  
ἐτεσψωμι.

Οτοζ νενχαχι ἠπιρωμι νε  
νεσρεμῆνι.

Φνεθμει ἠπεριωτ ιε τεσματ  
ἐζωτεροι ἠεμπῶα ἠμοι αν: οτοζ  
φνεθμει ἠπεριωρι ιε τεσπερι  
ἐζοτεροι ἠεμπῶα ἠμοι αν.

Φνετενῆναῶλι ἠπεριῆτατρος αν  
οτοζ ἠτεσμοσι ἠσωι ἠεμπῶα ἠμοι  
αν.

Φνεταρχιμι ἠτεσψῆρχη  
εῆετακος: φη δε εθνατακο  
ἠτεσψῆρχη εθβητ εῆεξεμς.

Φνετψωπ ἠμωτεν αῆψωπ ἠμοι  
οτοζ φνετψωπ ἠμοι αῆψωπ  
ἠφνεταρταοτοι.

Φνετψωπ ἠοῆπροφητης ἐφραν  
ἠοῆπροφητης εῆεβι ἠφβεχε  
ἠοῆπροφητης οτοζ φνετψωπ ἠοῆθμνι  
ἐφραν ἠοῆθμνι εῆεβι ἠφβεχε  
ἠοῆθμνι.

Οτοζ φνεθναῆσε οῆαι ἠνναικοῆσι  
ἠοῆαφοτ ἠμωοῆ ρωχ μονον ἐφραν  
ἠοῆμαθητης ἠμνι ῆχω ἠμοος νωτεν

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 وَالْكَنَهَ ضِدَّ  
حَمَاتِهَا.

وَأَعْدَاءَ الْإِنْسَانِ أَهْلَ بَيْتِهِ.

مَنْ أَحَبَّ أَبَا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا  
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً  
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ 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 يَقْبَلِ 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: ἀμην.*

*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 νοτδηβ  
ἠπαχριστοο: εεεφρι γε εερηι εεω  
ἠζε φηεθοταβ ἠτη. **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.

Οτἄναστωοιο εεολ δην  
πειτασσελιον εοοταβ 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 εταει εερηι νεμωοτ αεοε  
εραττ δην οτμα ἠκοι νεμ οτμηω ἠτε  
νεμλαθητχο νεμ κεμηω εεωω 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 وَجَمُوعًا كَثِيرًا مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ ἄθεν Ἰουδαεᾶ τῆς νεμ  
Ιεροσαλῆμ νεμ ἐβολ ἄθεν Ἰπαραλιᾶ  
ἢ τε Ἰτρος νεμ ἰσιδων νηῆταῖ  
ἐσωτεμ ἐροϋ οτοϋ ἢ τεϋταλδωοῦ  
ἐβολ ἄθεν νοῦϋωνι.

Οτοϋ νηῆναῦτρεμκο ἕμωοῦ ἢνε  
νιπνευμα ἢκαθαρτον ναϋερφαδρι  
ἐρωοῦ.

Οτοϋ ναρε πιμῃ τῆρ κωῦ ἢσα  
βι νεμαϋ: ἄε οῦνι νασνηοῦ ἐβολ ἕμωοῦ  
ἢνε οῦχομ οτοϋ νασταλδο ἕμωοῦ  
τηροῦ πε.

Οτοϋ ἢθοϋ ἐταϋϋαι ἢνεϋβαλ  
ἐπῃωι οῦβε νεϋμαθητῆς πεϋαϋ νωοῦ  
ἄε ὠοῦνιᾶτεν ἠνηοῦ νιϋηκι ἄε ἠωτεν  
τε Ἰμετοῦρο ἢ τε Φνοῦῦ.

Ωοῦνιᾶτεν ἠνηοῦ νηεῦροκερ ἄε  
Ἰνοῦ τετεννασι: ὠοῦνιᾶτεν ἠνηοῦ  
νηεῦριμ Ἰνοῦ ἄε τετεννασωβι.

Ωοῦνιᾶτεν ἠνηοῦ ἐϋωπ  
ἢτοῦμεστε ἠνηοῦ ἢνε νιρωμ οτοϋ  
ἢτοῦνοῦετ ἠνηοῦ ἐβολ οτοϋ ἢτοῦϋεϋ  
ἠνηοῦ οτοϋ ἢτοῦϋι πετενραν ἐβολ  
ἕφρηῦ ἢοῦπετρωοῦ εἠβε Πῃηρι  
ἕΦρωμ.

Ραῃ ἄθεν πιεζοοῦ ἐτε ἕμαῦ οτοϋ  
ἠεληλ: ἠηπε ταρ πετενβεϋε 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.

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  
الآنَ 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.

πε νῆρρη θεν ἔφε: ναι ταρ οη ἐναῖρι  
 ἕμωοῦ ἠνιπροφητης ἠξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦῖ πε: ὡα ἐνεε  
 ἠτε νη ἐνεε: ἄμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

**Liturgy Readings**

قراءات القديس

**The Pauline Epistle**

رسالة بولس الرسول

**Ἔπιστολη ἠτε πενθαδ Παῦλος Πιᾶποστολος**

Παῦλος φῆβοκ ἕΠενβοις Ἰησοῦς  
 Πιᾶριστος: πιᾶποστολος εἰθαθεμ:  
 φηἕταἕθαυϗ ἐπιζωεννοῦϗ 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: ἠε**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οἕωωω μεν ταρ εἰθαωωπι  
 ἠἕεντολη ἠεοῖῖ εἰθε  
 τεσμεταθενης νεμ τεσμεταἕἕνοῦ.

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 ἕπεϗκεκ ἕλι ἕβολ:  
 πιμωιτ δε ἠι ἕδοῖη πε φαι ἠτε  
 οῖεελπις εσσοἕπ φαι ἕτενναδωἕτ  
 ἕΦνοῦῖ ἕβολ ζιτοἕϗ.

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.

Οῖοζ κατὰ φῆρηἕ ἕτε αἕἕνε ἕναω  
 αν ηη μεν ταρ αἕωωπι ἕνοἕηβ αἕἕνε  
 ἕναω.

And inasmuch as He  
 was not made priest without  
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἕθοϗ νεμ οῖἕναω ἕβολ  
 ζιτεἕ φηεἕω ἕμοσ ναϗ ζε αϗωρκ

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



πισαζι δε ἵτε πιδάναυ φαι ἔταϋωπι  
μενενας πινομος ἔταζο ἵνωϋηρι  
εϋχνηκ ἔβολ ἡ ἀ ἔνεε.

Πικεφαλεον δε ἔξεν ηἵτενας  
ἡμωου οἱαρχηερευε ταρ ἡπαρητ  
ἔτεταν ἡματ φηἔταϋεμσι  
σαουἱναμ ἡπιἔρονος ἵτε τμετνωτ  
δεν νιφηοἱ.

Πρεϋφωϋεν ἵτε ηἵθεοταβ νεμ  
ἵτε τσκτηη ἡμνι θεἑτα Πβοις  
ταχρος οἱοε ρωμι αν.

Αρχηερευε ταρ νιβεν ἔϋατχαϋ  
εἱρεϋεν ταἱο ἔδοἱη νεμ ἡνωϋωουϋι  
εἱβε φαι οἱαναςκη οη πε εἱρε  
οἱεϋχαι ἡωπι ἡφαι εἱρεϋεἱηϋ ἔδοἱη.

Ισχε μεν οἱη ναϋ εἱξεν ἡκαζι ιε  
νε οἱοἱηβ αν πε εἱϋωοπ ἵχε ηἵτετατεν  
δωρον ἔδοἱη κατα πινομος.

Παι εἱϋεμϋι δεν οἱεμοτ νεμ  
οἱδηιβι ἵτε τφε κατα φηρητ ἔτατταμε  
ἡωἱεηε εϋναχωκ ἵτσκνηη: ἡνατ ταρ  
πεχαϋ εκἔθαμἱο ἵηωβ νιβεν κατα  
πιτηποε ἔτατταμοκ ἔροϋ εἱξεν  
πιτωου.

¶ ἵνωρ δε ἡτοτϋ τματ εἱοἱφωϋνι  
εσοτπ ἵηοἱο ἡφρητ οη ἔτεϋοι  
ἡμεσιτηε ἵτε οἱδἱαθηκη 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 الْآبَدِ.

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 وَسِيْطٌ أَيْضًا  
لِعَهْدٍ أَعْظَمَ، قَدْ تَثَبَّتْ عَلَى مَوَاعِيدِ  
أَفْضَلِ.

ΘΕΤΑΥΡΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ  
ΕΥΣΩΠΠ.

Εναρε τζουριτ ταρ ετε υματ οι  
ναταρικι νατνακωτ αν πε νσα φουα  
νητααζενοττ.

Εφξευ αρικι ταρ ερωου εφξω  
υμος χε 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 εβολθ θεν πκαζι  
νηχιμυ χε ηθουτ υποροζι θεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενα ναιεζουτ ετε υματ 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 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 ἠνοῦ μετῶν τῶν ἰνζονς  
νωοῦ ἔβωλ οἶος ἠναερφμεῖς χε  
ἠνοῦ νοβι.

Ἦεν πῆρινζος χε οἶβερι ιε ἀερ  
τῆς οἶτῆς ἠὰ πας φη δε ἔωαερὰ πας  
οἶος ἠτεερδελλο ὑδεντ ἔπτακο.

*Πρῶτος γὰρ νεύωτεν νεύ  
τῆς ῖρηνης ἐγσοπ: χε ἀμην ἐσέωωπι.*

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 ἔβωλ Ἦεν πε  
πιαρωμοῦτ ἠἐπιστολῆ ἠτε πενωῦτ  
Ἰωαννης. Ἀμην. Παμενρατ.

Ἦ Ἰωαννης ἀ: ἀ - ιε

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

Πῆρεσβυτερος ἠΣαῖος πῆς ἀπηττος  
φη ἀνοκ ἐτῆμει ἠμοσφ Ἦεν οἶμεθμηνι.

Παμενριτ τῆς ωβς εθβε ζωβ νιβεν  
εορε πεκμωῖτ σωοῦτεν οἶος  
ἠτεκοῦχαῖ κατὰ φῆρητ ἔτε νενωῖτ  
ἠτεκψῆχη σωῖτων.

Διραωῖ γὰρ ἔμαωω ἔταῖ ἠχε  
νῖς ἠνοῦ οἶος ἔταῖερμεορε δα  
τεκμεθμηνι κατὰ φῆρητ ἠθοκ  
ἔτεκμωῖτ Ἦεν οἶμεθμηνι.

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 غَايِسَ 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  
ἐλι αν ἠτεν ἠεθῆκος.

Ἄνον οτη σῶε ἠαν ἐῶεπ ἠαι οτον  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερρωβ ἐτμεθμη.

Ἄκδαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἠλλα Διοτρεφῆς πῆαιερσογιτ  
ἠδῆτοτ ἠῆῶωπ ἠμοσ ἔροσ αν.

Ἐθε φαι αἰῶανὶ τῆαῆρεφερ φῆετὶ  
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμωωτ  
εφερφλῆαριν ἠμοσ 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  
ἐπιπετρωοτ αλλα ἐπιπεθωνεϛ:  
φηετιρι ὑπιπεθωνεϛ οτ ἐβολ ζεν  
Φνωτ πε: φη δε ετιρι ὑπιπετρωοτ  
ὑπερνωτ ἐΦνωτ.

Δυερμεερε ἡΔιμητριος ζιτεν  
οτον νιβεν νεμ ζιτεν ἠμη οτοζ ἄνον  
τενερμεερε οτοζ κωοτην ζε  
τεμετεερε οτυμη τε.

He οτονη οτυμη ἐςδητοτ νாக πε  
αλλα ἡτοτωϛ αν ἐςδαι νாக ἐβολ  
ζιτεν οτυμελα νεμ οτκαϛ.

Ⲭερελπις δε σατοτ ἐνατ ἐροκ  
οτοζ ἡτενσαζι νεμ νενηροτ ἡρο  
οτβε ρο.

Ⲭερινη νாக: σεϛινη ἐροκ ἡζε  
νηϛφρη: ϛινη ἐνηϛφρη κατα ποτραν.

*Ⲭασηνοτ ὑπερμεερε πικωμοϛ  
οτδε νηετωοπ ζεν πικωμοϛ:  
πικωμοϛ νασινη νεμ τερεπειτωια: φη  
δε ετιρι ὑφοτωϛ ὑΦνωτ ρηναϛωπι  
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

Ⲭραζις ἡτε νενηοτ ἡἀποστολοϛ:  
ἐρε ποτςμοτ εθοταβ ϛωπι νεμαν.  
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  
فَتَتَكَلَّمُ فَمَا لَقِمٍ.

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>Уененса занезоот де пезе            Παυλος ἔβαρναβας χε μαρενκοττεν            ἵπτενχου πῶνι νηιςνηοῦ κατα βακι            νιβεν: ηἵεταν ζωιω ὑπισαχι ἵτε            Πβοις ἵζητοῦ χε οῦ 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 εῶλι            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 يَأْخُذًا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναῦ εραξιοιη χε χας            πε: φηεταῦφωρξ εβολ ἕμωοῦ ιχεν            τῆ Παμφυλια: οτοξ ετε ὑπεῖ νεμωοῦ            επιζωβ εῶτεμολῦ 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 ἵχε οτχωντ ζωστε            ἵσεφωρξ εβολ ἵνοῦερηοῦ: Βαρναβας            μεη αῖβι ἕΜαρκος αῖερζωτ εΚῦπροξ.</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 ἵσιλαξ αῖῖ            εβολ: εαῖτηιῦ ἵπτεν πιζμοτ 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 سِيلَاً وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναῖσινη δε πε εβολ ζιπτεν τῆσυρια            νεμ τῆΚυλικια εῖταχρο ἵνιεκκλιηα.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيَلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δῖ δε εῖρηι εῖτκε Τερβη νεμ            Λυστρα: οτοξ ιξ οτμαοηηξ εναῖχη            ἕμαῖ επεῖραν πε Τιμοθεοξ πῶηρι            ἵνοῦζιω ἵλοῦδα ὑπιστη: πεῖωτ δε            νε Ορεινιη 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 وَلَيْسْتَرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυτεμεθερε εσθητηγ ηνε  
νικηνοφ ετθεν λυστρα νευ εικονιον.

Φαι αφοτωγ ηνε Παυλος εθρεψι  
εβολ νημαφ: οτοε εταφολγ  
αφουβητη εθε νιλονδαι ετψοπ δεν  
πιμα ετε υματ: ναυωων σαρ τηροφ  
ζε πεφωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ  
υμοε ετοτοφ εαρεε ενιζων  
νηεταυρεμνητοφ εβολ ειτοτοφ  
νηιαποστολοε νευ νιπρεβυτεροε  
ετθεν Ιερουσαλημ.

Πιεκκλησια μεν οτη ναυνηοφ  
ηταχρο δεν πιναετ οτοε ναυνηοφ  
ηαυαι δεν τοτηπι υμνηι.

*Πισαχι δε ητε Πβοις εφεαμι οτοε  
εφεαυαι: εφεαμαει οτοε εφεταχρο:  
δεν φατια ηεκκλησια ητε φνοφ:  
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 Amshir 24

سنكسار اليوم الرابع والعشرون من شهر أمشير

1. The Departure of St. Agapetus (Agapius), the Bishop  
2. The Martyrdom of St. Timothy of Gaza and St. Matthias  
of the City of Quos

**2. The Departure of St. Agapetus (Agapius), the Bishop**  
On this day, of the year 52 of the martyrs, 336 AD, St.  
Agapetus, the bishop of Synnada, Phrygia, departed.

He was born in Cappadocia to Christian parents. His  
parents raised him up on godliness and piety. When he  
grew up, he served the hermits and learned from them  
worship and asceticism.

1. نياحة القديس أغابيطوس الأسقف  
2. استشهاد القديس تيموثاوس بغزة  
والقديس متياس بمدينة قوص

1. نياحة القديس أغابيطوس الأسقف  
في مثل هذا اليوم من سنة 52 للشهداء،  
سنة 336 ميلادية، تنيح القديس  
أغابيطوس أسقف سينادا في فريجية.  
وُلِدَ اغابيطوس في بلاد الكبادوك من  
والدين مسيحيين، فربياه على البر

That was during the time of the apostate emperor Diocletian. When the governor heard about St. Agapetus, he brought him by force and enlisted him a soldier in the army. This did not prevent St. Agapetus from continuing in his ascetic life and worship, rather he greatly increased in virtue.

Shortly after, Diocletian perished and Constantine the Great reigned. When he knew of his account, he released him and the saint returned to the place of his asceticism and worship.

The bishop of Synnada heard about him. He brought him and appointed him as his assistant, then ordained him a priest. The saint was greatly dedicated in serving the people. When the bishop of Synnada departed, the people chose him as his successor.

He manifested a fiery zeal in shepherding and serving the souls. He persevered in exhorting and teaching his flock. He also took great interest in caring for the poor and the needy. The Lord performed by his hands many splendid signs.

When he completed his good endeavor, he departed in peace.

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

## 2. The Martyrdom of St. Timothy of Gaza and St. Matthias of the City of Quos

On this day also was the martyrdom of St. Timothy of Gaza, and St. Matthias of the City of Quos.

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

والتقوى. ولما كبر، كان يخدم النساك ويتعلم منهم العبادة والتقشف. كان ذلك في أيام دقلديانوس الجاحد. فلما سمع الوالي بالقدّيس اغابيطوس، استحضره كرهاً وعينه جندياً في الجيش. فلم يمنعه هذا من استمراره في النسك والعبادة، بل ازداد في الفضيلة. ولما مات دقلديانوس وملك الامبراطور قسطنطين الكبير وعرف قصته، أطلق سراحه. فرجع إلى مكان نسكه وعبادته. سمع به أسقف سينادا، فاستدعاه وجعله معاوناً له ورسمه قساً. فأخذ يتفانى في خدمة الشعب. ولما تبيح أسقف سينادا، اختاره الشعب خلفاً له. فأظهر غيرة نارية في الرعاية وخدمة النفوس ودأب على الوعظ والتعليم. كما اهتم بالفقراء والمساكين، فأجرى الله على يديه آيات باهرة. ولما أكمل سعيه الصالح، تبيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسين تيموثاوس بمدينة غزة ومثياس بمدينة قوص وفيه أيضاً استشهاد القديسان تيموثاوس من غزة ومثياس من قوص. بركة صلواتهم 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, ϛ

Psalm 99: 6, 7

مزمور 98: 5، 6



Ουτος ηνωθεν ζωθεν τνου μεν  
 ερετενεβι νουμακα ηζητ: παλιν ον  
 τνανατ ερωθεν ουος τετενναραωι  
 ουος πετενραωι μμον ελι ναολϷ  
 ητενηνοτ.

Ουος δεν πιεροοτ ετε μματ  
 τετενναωεντ εεζλι αν: αμην αμην  
 ττω μμοο νωθεν φηετετενναερετιν  
 μμοϷ ητοτϷ μφιωτ δεν Παραν  
 ερετηιϷ νωθεν.

Ωα τνου μπατετενερετιν ηεζλι δεν  
 Παραν: αριετιν ουος τετενναβι ζινα  
 ητε πετενραωι ωωπι εϷζηκ εβολ.

Ηαι δε αιχοτοτ νωθεν δεν  
 ζανπαροια: σνηοτ δε ηξε ουοτνοτ  
 ζοτε εινασαχι νεωωθεν αν γε δεν  
 ζανπαροια αλλα δεν οτπαρρησια  
 τναταμωθεν εβε φιωτ.

δεν πιεροοτ ετε μματ  
 ερετενερετιν δεν Παραν: ουος  
 τναχοο νωθεν αν γε ανοκ εθνατζο  
 εφιωτ εβε θηνοτ.

ΗθοϷ ταρ ζωϷ φιωτ Ϸμει μμωθεν  
 γε ηνωθεν αρετενμενριτ ουος  
 αρετενναετ γε εταιι εβολ εα φιωτ.

Αιι εβολ δεν φιωτ ουος αιι  
 επικομοο 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 يَتَّزِعُ 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 ἴναγεννη εἰς Φίωτ.

Περε νευμαθητης ναρ γε εηπε  
ἴνου κκαζι θεν οηπαρησιὰ οουο κχε  
εἰλι αν ἄπαροιμιὰ.

ἴνου τενεμι γε κωοτη νεωβ  
νιβεν οουο ἡκερχηριὰ αν ερε οραι  
ωενκ: θεν φαι τεμμαεῖτ γε εἰτακι εἰβολ  
εἰς Φίωτ.

Δερεοῦνὼ νωοῦ ἡχε Ιησοῦς γε ἴνου  
τετεμμαεῖτ.

Εηπε εἰνηοῦ ἡχε οουοῖνοῦ οουο αἰ  
εἰνα ἡτετενωρ εἰβολ φουαι φουαι  
ἄμωτεν επεμα οουο ἡτετενωατ  
ἄμαατα: οουο ἴχη ἄμαατα αν γε  
εἰχη νεμη ἡχε Παίωτ.

Ἡαι λισοτοῦ νωτεν εἰνα ἡτε  
οηειρηνη ωωπι νωτεν ἡρηι ἡδητ:  
οουο ἡτωτεν ἄμαατ ἡοηοεεε θεν  
πικοςμος: ἀλλα γεμνομῖ ἀνοκ λιβρο  
εἰπικοςμος.

*Πίωοῦ φα Πεννοῦτ πε ωα εἰεε  
ἡτε νι εἰεε: ἀμην.*

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 25<sup>th</sup> Day of Amshir

## قطمارس قراءات اليوم الخامس والعشرون من شهر أمشير المبارك

ΚΟΥΧΟΥΤ ΤΙΟΥ ΝΕΖΟΥΤ ἘΠΙΔΒΟΥΤ Κεϋρι

### Ροϋρι

#### 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: λδ, μ

Psalm 18: 34, 39

المزمور 17: 34، 40

Φηετϳεβω ἠναχιζ ἐπιπολεμος:  
αϳχω ἠναψωβω ἐζανφιϳ ἠρομτ:  
ακμορτ ἠοϳου ἐπιπολεμος: οϳοϳ  
ακσενϳ οϳον νιβεν ἐταϳτωϳνοϳ  
ἐϳρηι ἐχωι σαπεσϳτ ἠμοι.

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. **Alleluia.**

الذي يُعَلِّم يَدَيَّ القتال، فتحني بذراعي قوس من نحاس. تنطقني بقوة للقتال. تصرع تحتي القانمين عليّ. **هلليويا.**

Αλληλοϳια.

#### 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.

Οϳὰναϳνωϳιϳ ἐβoλ ϳεν  
πιεϳαϳϳελιον εϳοϳαβ κατα Μαϳθεον  
αϳιοϳ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Μαϳθεον ι: ιϳ - κϳ

Matthew 10: 16 - 23

متي 10: 16 - 23

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανορωνα ὑωπι ορην ἔρετενοι ἡσαβε  
ἕφρητ ἡνιζοφ: ἀκερεοο Δε ἕφρητ  
ἡνιδῶρομπι.

Παρθητεν Δε ἔρωτεν ἔβολ θα  
νιρωμι: σενατ ἕμνοορ ταρ  
ἔθανυαητθαπ οροο  
σεναερμαατιστοιη ἕμωτεν δεν  
νορτρηναζωση.

Εγἔεν ἕμνοορ Δε ἡνιορρωορ νεμ  
νιηηζεμωη εοβητ ερμετμεορε νωορ  
νεμ νιἔνοοο.

Εωωπ Δε ατρωαητ ἕμνοορ  
ἕπερρηρωορωυ ζε πωοο ιε ορ πε  
ἔτετενναζοφ: σενατ ταρ νωτεν δεν  
ἰουορνοο ἔτεμωατ ἕφρηἔτετεννααζι  
ἕμμοφ.

Πῶοτεν ταρ αη πεδῶνααζι αλλα  
Πἰπνευμα ἡτε πετενιωτ εῶνααζι  
δεν ἕμνοορ.

Ερε ορσοη Δε εφἔτ ἡνορσοη ἔφμοορ:  
οροο ἔρε οριωτ εφἔτ ἡνορρηρι: οροο  
ἔρε θαηρηρι τωορνοορ ἔξεν νορνοοτ  
ερεδῶοβοορ.

Οροο ἔρετενεωωπι ερμοοτ  
ἕμωτεν ἡξε οροηη νιβεν εοβε παρην:

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 وَلِلْأُمَّمِ.

فَمَتَى أَسْلَمُونَكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّهُمْ 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.

*Πῶσ' φα ΠεννοΨ πε: ψα ἐνεε,  
ἵτε νιἐνεε: ἀμην.*

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

ΠοΨρ ἵτεκχηἱ ἐπεκἀλοχ: φηἱτε  
οΨοηΨχομ ᾠμοϑ: ἵεϑρη θεν  
τεκμετβερι νεμ πεκκαἱ: βωλκ μαμαΨ  
ἀριοϑρο: πεκῆρονοc ΦνοΨΨ ψα ἐνεε  
ἵτε πιἐνεε: οΨοε πιΨβωτ ᾠΨωοΨτεν  
πε πιΨβωτ ἵτε τεκμετοϑρο.

ΑΛΛΗΛΟΨΙΑ.

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 القوى،  
بجلالك وجمالك. استله وانجح  
واملك. كرسيك يا الله إلى دهر  
الدهور. قضيب الاستقامة هو  
قضيب ملكك. *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.

Οὐὰνασνωσις ἐβὼλ θεν  
 πιερασσελιον εθοραβ 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 Ζ: ΙΑ - ΙΖ**

**Luke 7: 11 - 17**

**لوقا 7: 11 - 17**

Οτοζ ασωπι επερασϋ ασωεναϋ  
 εοϋβακι εϋμοϋϋ ερος ζε Παιν οτοζ  
 ναϋμοϋϋ νεμαϋ ρνε νεϋμαϋθης νεϋ  
 οϋνιϋϋϋ μμηϋ.

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.

وَفِي الْيَوْمِ التَّالِيِ ذَهَبَ إِلَى مَدِينَةٍ  
 تُدْعَى نَايِينَ وَذَهَبَ مَعَهُ كَثِيرُونَ  
 مِنْ تَلَامِيذِهِ وَجَمْعٌ كَثِيرٌ.

ζωστε εταϋδωντ εϋπρλη ρνε  
 ϋβακι: ζηππε εναϋωλι ρνοαι εβὼλ  
 εαϋμοϋ: εοϋϋηρι μμαϋαϋϋ πε ρνε  
 τεϋμαϋ: οτοζ θαι νε οϋϋηρα τε: οτοζ  
 νε οτον οϋμμηϋ εϋωϋ ρνε ϋβακι  
 νεμας πε.

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.

فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ، إِذَا  
 مَيِّتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لَأُمِّهِ وَهِيَ  
 أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ  
 الْمَدِينَةِ.

Οτοζ εταϋναϋ ερος ρνε Πβοις  
 ασωενηϋ θαρϋ: οτοζ πεχαϋ νας ζε  
 μπερριϋ.

When The Lord saw her,  
 He had compassion on her  
 and said to her, “Do not  
 weep.”

فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ  
 لَهَا: لَا تَبْكِي.

Οτοζ ασϋ ασϋι νεϋ ϋϋλν: νη δε  
 εϋϋαι ανὀζι ερατοϋ: οτοζ πεχαϋ ζε  
 πιδελϋρι ρνοκ πε ϋζω μμοϋ νακ  
 τωνκ.

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.”

ثُمَّ تَقَدَّمَ وَلَمَسَ النَّعْشَ فَوَقَفَ  
 الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ  
 أَقُولُ قُمْ.

Οτοζ ασθεϋσι ρνε πιρεϋμωοϋτ  
 οτοζ ασεϋηϋς ρναϋ: οτοζ ασϋηϋ  
 ρνεϋμαϋ.

So he who was dead sat  
 up and began to speak. And  
 He presented him to his  
 mother.

فَجَلَسَ الْمَيِّتُ وَابْتَدَأَ يَتَكَلَّمُ فَدَفَعَهُ  
 إِلَى أُمِّهِ.

Οτοζϋ δε ασϋι ρνοτον ριβεν οτοζ  
 ναϋϋωοϋ μϋϋνοϋϋ εϋζω μμοϋ ζε  
 οϋνιϋϋϋ μπεροϋηϋς ασϋωϋϋ ρνεϋτην:

Then fear came upon all,  
 and they glorified God,  
 saying, “A great prophet has  
 risen up among us”; and,

فَأَخَذَ الْجَمِيعُ خَوْفًا وَمَجَّدُوا اللَّهَ  
 قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ  
 وَافْتَقَدَ اللَّهُ شَعْبَهُ.

οτοϑ ρε λ̅ϕνοϑϑ ρεμ̅πϱι  
 μ̅πεϱλαοϑ.

Οτοϑ ρεϑ̅ ε̅βολ̅ η̅ξε παι̅ρα̅ϑι  
 ε̅βη̅τη̅ϑ δ̅εν ϑ̅ιο̅ν̅δε̅α̅ τη̅ρϑ νε̅μ  
 ϑ̅πε̅ρι̅χω̅ροϑ τη̅ρϑ.

*Π̅ι̅ω̅ο̅ϑ̅ ϑ̅α̅ Π̅εν̅νο̅ϑ̅ϑ̅ 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

### ϑ̅ε̅πι̅ϑ̅το̅λη̅ η̅τε̅ πε̅ν̅σα̅δ̅ Πα̅υ̅λοϑ̅ Π̅ι̅α̅πο̅ϑ̅το̅λοϑ̅

Π̅α̅υ̅λοϑ̅ ϑ̅β̅ω̅κ̅ μ̅πε̅ν̅βο̅ιϑ̅ Ι̅η̅ϑ̅οϑ̅ϑ̅  
 Π̅ι̅χ̅ριϑ̅τοϑ̅:̅ π̅ι̅α̅πο̅ϑ̅το̅λοϑ̅ ε̅τ̅θα̅ε̅μ̅:  
 ϑ̅η̅ε̅τα̅τ̅θα̅ϱ̅ϑ̅ ε̅πι̅β̅ιω̅εν̅νο̅ϑ̅ϑ̅ι̅ η̅τε̅  
 ϑ̅νο̅ϑ̅ϑ̅.

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 Τ̅ι̅μο̅θ̅ο̅ϑ̅ Β̅:̅ ̅ϑ̅ - ̅ι̅ε̅**

**2 Timothy 2: 3 - 15**

**2 تيموثاؤϑ 2: 3 - 15**

Δ̅ρι̅ϱ̅ϑ̅η̅ρ̅ η̅ϱ̅ε̅π̅ι̅κα̅ε̅ μ̅ϑ̅η̅η̅ϑ̅  
 η̅νο̅ϑ̅μα̅το̅ι̅ ε̅να̅νε̅ϑ̅ η̅τε̅ Π̅ι̅χ̅ριϑ̅τοϑ̅  
 Ι̅η̅ϑ̅οϑ̅ϑ̅.

You therefore must endure hardship as a good soldier of Jesus Christ.

فَأَشْرَكَ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ  
 كَجُنْدِيِّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Υ̅πα̅ρε̅ ε̅λι̅ ε̅ϑ̅ο̅ι̅ μ̅μα̅το̅ι̅  
 δ̅λ̅ε̅μ̅λω̅μ̅ϑ̅ δ̅εν̅ η̅ι̅β̅η̅νο̅ϑ̅ι̅ η̅τε̅ παι̅ω̅η̅δ̅  
 ε̅ι̅να̅ η̅τε̅ϑ̅ρα̅να̅ϑ̅ 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  
 η̅ϑ̅ μ̅πα̅ϑ̅β̅ι̅χ̅λο̅μ̅ ρ̅ϑ̅ϱ̅τε̅μ̅ϑ̅ 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 قَانُونِيًّا.

Πρωτωι ετδοσι ζωτ̄ εροϋ̄ ντεϋβι  
ν̄ϋορπ̄ εβολ̄ δ̄εν̄ νιοϋταδ̄.

Κατ̄ ε̄νηε̄τ̄ζω̄ ῡμωοτ̄ Π̄βοις̄ ταρ  
εϋε̄τ̄ νακ̄ νο̄νε̄μῑ δ̄εν̄ ζωβ̄ νιβεν̄.

Αρῑφ̄με̄τῑ ν̄ιη̄σοϋς̄ Πῑχ̄ρις̄τοϋς̄  
ε̄ταϋτ̄ω̄νηϋ̄ ε̄βολ̄ δ̄εν̄ ν̄ηε̄ομωοτ̄ ε̄βολ̄  
δ̄εν̄ π̄χ̄ροϋ̄ ν̄Δ̄ᾱνῑδ̄ κᾱτα  
πᾱε̄τᾱσ̄τε̄λιον̄.

Φ̄αῑ ε̄τ̄β̄ω̄ῑκᾱδ̄ ν̄δ̄η̄τηϋ̄ ω̄ᾱ ε̄δ̄ρη̄  
ε̄θᾱν̄ῑσ̄νᾱτ̄δ̄ ῡφ̄ρη̄τ̄ νο̄τ̄ρεϋε̄ρ̄πε̄τ̄ζωοτ̄  
ᾱλ̄λᾱ π̄κᾱχῑ ῡΦ̄νο̄ῡτ̄ κο̄νη̄ δ̄ν̄.

Ε̄σ̄βε̄ φ̄αῑ τ̄ε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ δ̄εν̄ ζωβ̄  
νιβεν̄ ε̄σ̄βε̄ ν̄ῑσ̄ω̄τ̄π̄ ϋ̄ῑνᾱ ν̄τε̄ το̄το̄ῡ β̄ῑ  
ῡπ̄ιο̄ῡτ̄ζᾱῑ ε̄τ̄δ̄εν̄ Πῑχ̄ρις̄τοϋς̄ Ῑη̄σοϋς̄ ν̄ε̄μ̄  
π̄ω̄οτ̄ ν̄ε̄νε̄ε̄.

ϸ̄εν̄ε̄σο̄τ̄ ν̄ξε̄ π̄κᾱχῑ ῑσ̄ξε̄ ταρ̄ δ̄ν̄μο̄ῡ  
νε̄μᾱϋ̄ ῑε̄ τε̄ν̄νᾱω̄νη̄δ̄ νε̄μᾱϋ̄ ο̄ν̄.

Ῑσ̄ξε̄ τε̄ν̄νᾱε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ ῑε̄  
τε̄ν̄νᾱε̄ρο̄ῡτο̄ νε̄μᾱϋ̄ ο̄ν̄ ῑσ̄ξε̄  
τε̄ν̄νᾱχο̄λ̄ϋ̄ ε̄βολ̄ ν̄θο̄ϋ̄ ζωϋ̄  
ε̄νᾱχο̄λ̄τε̄ν̄ ε̄βολ̄.

Ῑσ̄ξε̄ τε̄ν̄νᾱε̄ρᾱθ̄νᾱε̄τ̄ φ̄η̄ ν̄θο̄ϋ̄  
ε̄νᾱδ̄ο̄ῑ ε̄ϋο̄ῑ ῡπ̄ῑσ̄τοϋς̄ ῡμ̄ο̄ν̄ ω̄ϋ̄χο̄μ̄ ταρ̄  
ν̄τεϋ̄χο̄λ̄ϋ̄ ε̄βολ̄ ῡμᾱτᾱτ̄ϋ̄.

Ῡᾱφ̄με̄τῑ ν̄ωοτ̄ ν̄η̄ν̄αῑ ε̄κε̄ρ̄ε̄μ̄ε̄ρ̄ε̄  
ῡπε̄μ̄ε̄θο̄ ῡΦ̄νο̄ῡτ̄ ε̄ω̄ϋ̄τε̄μ̄ ῡλᾱδ̄ δ̄εν̄

The hard-working farmer must be first to partake of the crops.

Consider what I say, and may The Lord give you understanding in all things.

Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel,

for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained.

Therefore, I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus with eternal glory.

This is a faithful saying: For if we died with Him, we shall also live with Him.

If we endure, we shall also reign with Him. If we deny Him, He also will deny us.

If we are faithless, He remains faithful; He cannot deny Himself.

Remind them of these things, charging them before The Lord not to strive about words to no

يَجِبُ أَنْ الْحَرَاتِ الَّذِي يَتَعَبُ  
يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَمْثَارِ.

أَفْهَمْ مَا أَقُولُ. فَلْيُعْطِكَ الرَّبُّ فَهْمًا  
فِي كُلِّ شَيْءٍ.

أَذْكَرُ يَسُوعَ الْمَسِيحَ الْمَقَامَ مِنَ  
الْأَمْوَاتِ مِنْ نَسْلِ دَاوُدَ بِحَسَبِ  
أَنْجِيلِي.

الَّذِي فِيهِ اخْتَمَلُ الْمَشَقَّاتِ حَتَّى  
الْقَيْوَدِ كَمُذْنِبٍ لَكِنَّ كَلِمَةَ اللَّهِ لَا  
تُقَيَّدُ.

لَأَجْلِ ذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ  
لَأَجْلِ الْمُخْتَارِينَ لِكَيْ يَحْصُلُوا هُمْ  
أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ مَعَ مَجْدٍ أَبَدِيٍّ.

صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ أَنْ كُنَّا قَدْ  
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.

إِنْ كُنَّا نَصْبِرُ فَسَنَمْلِكُ أَيْضًا مَعَهُ،  
أَنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا.

إِنْ كُنَّا غَيْرَ أَمْنَاءٍ فَهُوَ يَبْقَى أَمِينًا  
لَنْ يَقْدِرَ أَنْ يَنْكِرَ نَفْسَهُ.

فَكَرِّ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَّامَ الرَّبِّ  
أَنْ لَا يَتِمَّاحَكُوا بِالْكَلَامِ الْأَمْرُ غَيْرُ  
النَّافِعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.

ἵνα καὶ ἐξεν ἕλι νῆωβ ἄμωνηνοῦ  
 ἵνα δῆτε εἰς ἑσῶπ ἵνα νῆετσωτεμ.  
 Ἰησὺς ἄμωκ ἕταροκ ἕρατκ ἵνα ἵνα ἵνα  
 ἵνα φῶνοῦ ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

*Πρῶτος τῆς νευωτεν νευ  
 τῆς ἱερῆς ἐπιστολῆς: χε ἄμην ἐσῶπι.*

profit, to the ruin of the 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 تُقيم نفسك لله مُرَكَّبِي  
 عاملاً لا يُخزي مُفصلاً كَلِمَةَ الْحَقِّ  
 بِالْإِسْتِقَامَةِ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ δῆν πε πῆροῦτ  
 ἵνα ἐπιστολῆ ἵνα πε πῆροῦτ Πέτρος.  
 ἄμην. ἡμῶνρατ.

**ἁ Πέτρος τ: ἠ - ἱε**

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 احبابي.

**1 Peter 3: 8 - 15**

**1 بطرس 3: 8 - 15**

Πῶκ δε ἕρετενοι ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα  
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 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

Φη τῆς ἐπιστολῆς ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

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.

وَالنَّهْيَةَ كُونُوا جَمِيعاً مُتَّحِدِي  
 الرَّأْيِ بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُسْتَفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرِثُوا بَرَكَاتِهِ.

لَأَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ  
 وَيَرَى أَيَّاماً صَالِحَةً، فَلْيُكْفِفْ  
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتَيْهِ أَنْ  
 تَتَكَلَّمَا بِالْمَكْرِ.

πιπετρωον: οτος νεϋςφοτοϋ  
εϋτεμσαζι νοϋχροϋ.

Μαρεϋρικι σαβολ υπιπετρωον:  
οτος ητεϋρι υπιαδαθον: μαρεϋκωϋ  
ησα οτρηρηνη οτος ητεϋβοϋ ησως.

Χε ηενβαλ υπβοις σεχοϋϋτ εχεν  
ηθμη: οτος νεϋμαϋϋϋ σερικι ησα  
ποϋτωβϋ: ηρο δε υπβοις εχεν  
ηηετιρι υπιπετρωον.

Οτος ηημ εθναϋϋεμκαϋ ηωτεν  
εϋωπ αρτενϋηηερρεϋχοϋ  
επιπεθναηεϋ.

Αλλα ισε τετεηερ ηκεβιεμκαϋ  
εβε ϋμεθμη ωοηηιατεν θηνοϋ:  
τοηροϋ δε υπερηροϋ δατεϋζη οϋδε  
υπερϋθορτερ.

Πβοις δε Πιχριστοϋ ματοϋβοϋ  
εδρη δεη ηετηηηη: ερετενσοβϋ  
υμωτεν ηχοϋ ηιβεν εϋαπολοϋια  
ηοϋον ηιβεν εθναερετιη υμωτεν  
ηοϋσαζι εβε ϋηελπιϋ ετδεη θηνοϋ  
αλλα δεη οϋμετρεϋραϋ ηημ οηροϋ.

*Ηασηηοϋ υπερηεηρε ηικοϋμοϋ  
οϋδε ηηεϋωπ δεη ηικοϋμοϋ:  
ηικοϋμοϋ ηασηηη ηημ τεϋεπιθϋηια: φη  
δε ετιρι υφοϋωϋ υφηοϋϋ εηηαϋωπι  
ϋα εηεϋ: αμηη.*

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.*

لِيَعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أَثَرِهِ.

لَأَنَّ 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 تَصْطَرْبُوا.

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 الأبد. أمين.*



## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιοῦ ἡ ἀποστολῶν: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δυην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من اعمال آباننا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις κζ: μβ - κη: ϛ</p>	<p style="color: red;">Acts 27: 42 - 28: 6</p>	<p style="color: red;">اعمال 27: 42 - 28: 6</p>
<p>Δῦιρι δε ἰοῦσοβνι ἴχε νιματοι ζινα ἴσεδωτεβ ἴνηετσωνζ: μηπωσ ἴτε οῦαι νηβι ἴτεφωτ.</p> <p>Πιέκατονταρχος δε εφοῦω ἐνοζεμ ἴπανλος αῦωαῦτοῦ ἐῶτεμῖρι ἴποῦσοβνι: αῦοταβσαβνι δε ἴνηετε οῦοῦ ὡζου ἴμωοῦ ἴσεφίτοῦ ἐφίου ἴσενηβι ἴωορπ ἐπιῆρο.</p> <p>Οῦοζ ἴκεσωπ ζανοτον μεν ζι ζανσανις: ζαν κε ζωοῦνι δε ζι ζαν κε ενζαι ἴτε πιζοι: οῦοζ παρηῦ αῦωπι εθρηννοζεμ τηρεν ἐπιῆρο.</p> <p>Οῦοζ ἐταννοζεμ τοτε ἀνεμι ζε ωαῦμοῦῦ ἐῦνησος ἐτε ἴμαῦ ζε Μελετινη.</p> <p>Πιβαρβαρος δε ἴτε πιμα ἐτε ἴμαῦ ἀῦιρι ἴοῦνιωῦ ἴμεταιρωμι νεμαν: ἐταῦβερε οῦῆρωμ ζαρ αῦωοπτεν τηρεν ἐρωοῦ εθβε πιμοῦνηζωοῦ ἐτε ναῦωοπ νεμ εθβε πιῶζεβ.</p>	<p>And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.</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>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>Now when they had escaped, they then found out that the island was called Malta.</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>فَكَانَ رَأْيُ الْعَسْكَرِ أَنْ يَقْتُلُوا الْأَسْرَى لِنَلَا يَسْبِغَ أَحَدٌ مِنْهُمْ فِيهِزْبٍ.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَاغَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فِيخْرُجُونَ إِلَى الْبَرِّ.</p> <p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p> <p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيطَةَ.</p> <p>فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمَعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبَلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.</p>

Αφκοτq Δε ἵχε Παυλος αφχιω  
ἵνομηω ἵλεβω: οτοε ἕταφχιτοῦ ἕχεν  
πιχρωμ οτοε ἕβολχιτεν πιθμου ασι  
ἕβολ ἵχε οῦαχω ασχεκε τεφχιε.

Εταφναῦ Δε ἵχε νιβαρβαροε  
ἕπιθηριον εφάωι ἵσα τεφχιε ναῦχω  
ἕμοε ἵνοῦῆρηον: χε παντωε παρωμ  
οῦρεφδωτεβ πε φαι: ἕτε μενεσα  
ἕτεφνοεμ ἕβολθεν φιομ ἕπε πεφχαπ  
χαφ ἕωνδ.

Πῶε μεν οῦη αφνεε πιθηριον  
ἕπιχρωμ ἕπε ἕλι ἕπετρωοῦ ῥωπι  
ἕμοε.

Πῶοῦ Δε ναῦμεῖ χε ἕναφωχι ιε  
ἕναει σατοτq ἵτεφμοῦ: ἕταφωσκ Δε  
εῦκομ εῦροφ οτοε ἕταφναῦ χε ἕπε  
ἕλι ἵεωβ εφρωοῦ ταεοφ αφκοτοῦ  
σατοτοῦ εῦχω ἕμοε εῦροφ χε οῦνοῦ†  
πε.

*Πισαχι Δε ἵτε Πῶοιε εφἕαμιο οτοε  
εφἕαωαι: εφἕαμαει οτοε εφἕταφρο:  
δεν ἵαγια ἵεκκλἕησια ἵτε φἵνοῦ†:  
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 بُوْلُسُ كَثِيرًا مِنَ الْقَصَبَاتِ  
وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنْ  
الْحَرَارَةِ أفعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا  
بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ  
هَذَا الْإِنْسَانُ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ  
يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ  
يَتَضَرَّرْ بِشَيْءٍ رَدِيءٍ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ  
أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَعْتَهُ مَيِّتًا. فَإِذْ  
انْتَظَرُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ  
يَعْرِضْ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا  
وَقَالُوا: «هُوَ إِلَهٌ!».

*لم تنزل كلمة الرب تنمو وتعتر  
وتثبت في كنيسة الله المقدسة.  
امين.*

## Synaxarium of Amshir 25

سنكسار اليوم الخامس والعشرون من شهر أمشير

1. The Martyrdom of Saints Philemon, his Wife Apphia and their Son Archippus
2. The Martyrdom of St. Quona (Kona) in the City of

1. استشهاد القديسين فليمون وزوجته أبفية وابنهما أرخبس
2. استشهاد القديس قونا بمدينة رومية (أو

Rome

3. The Martyrdom of St. Mina, in the City of Quos
4. The Martyrdom of St. Abu-Fana in Mount Delga

### 1. The Martyrdom of Saints Philemon, his Wife Apphia and their Son Archippus

On this day, of the year 65 AD, the Saints Philemon, his Wife Apphia and their Son Archippus, were martyred. They were natives of Colosse, capital of Phrygia in Asia Minor.

They believed in The Lord Christ at the hands of St. Paul, when he was preaching in Phrygia. St. Paul the apostle sent an epistle to St. Philemon included the apostolic greetings to all his family members (Philemon 1: 1 – 3) and the love of the apostle to his friend Philemon (Philemon 1: 4 – 7).

The fathers the apostles consecrated Philemon a bishop for Colosse, and he served his people with righteousness and purity. When Nero, the Roman Emperor, incited persecution against the Christians because of the fire that was spread in Rome, the heathen who were celebrating their goddess Diana, attacked the church while St. Philemon and his flock were praying, and they seized him and his family. They scourged them severely and then placed them in a pit and stoned them until they delivered up their souls, and thus they received the crown of martyrdom.

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

### 2. The Martyrdom of St. Quona (Kona) in the City of Rome

On this day also, St. Quona (Kona) was martyred in the City of Rome. He was born to Christian parents, who raised him with a spiritual ecclesiastical upbringing.

When he grew up, his parents wed him against his will. When he was alone with his bride, he put off the light that was in the room, and then he lit it again. He asked his bride of what is better; the light or darkness? She replied that light is better. Then he started to talk to her about The Lord Christ, the light of the world. The words of grace touched her heart and they lived with each other as brethren in complete celibacy.

They devoted themselves to fasting, prayer and serving. He guided many from his city to the faith in The Lord Christ. The Lord also granted him the gift of performing miracles and casting out evil spirits.

القديس قرماس بروما)

3. استشهاد القديس مينا بمدينة قوص
4. استشهاد القديس أبو فانا بجبل دلجا

1. استشهاد القديسين فليمون وزوجته أبفية وابنهما أرخبس  
في مثل هذا اليوم من سنة 65 ميلادية،  
استشهد القديسون فليمون وزوجته أبفية  
وابنهما أرخبس. هؤلاء كانوا من أهل  
كولوسي، عاصمة فريجيا بآسيا الصغرى.  
وآمنا بالسيد المسيح على يد القديس  
بولس الرسول، عندما كان يكرز هناك.  
وقد أرسل القديس بولس الرسول رسالة إلى  
القديس فليمون، تضمنت السلام الرسولي  
لكل أفراد الأسرة (فليمون 1: 1 – 3)،  
ومحبة الرسول لصديقه فليمون (فليمون 1:  
4 – 7).

وقد أقامه الآباء الرسل أسقفاً على  
كولوسي، وكان يخدم شعبه بكل تقوي وبر.  
ولما أثار نبرون الاضطهاد على المسيحيين  
بسبب حريق روما، هجم الوثنيون بعد  
الاحتفال بعيد الآلهة ديانا، على الكنيسة  
بفريجيا وقت الصلاة مع شعبه. فقبضوا  
على القديس فليمون وأسرته، وجلدوهم  
بعنف ثم وضعوهم في حفرة ورجموهم،  
فنالوا إكليل الشهادة.  
بركة صلواتهم فلتكن معنا. آمين.

### 2. استشهاد القديس قونا بمدينة روما (أو القديس قرماس بروما)

وفيه أيضاً استشهاد القديس قونا بمدينة  
روما.  
ومن أمره انه وُلِدَ لأبوين مسيحيين فربياه  
تربية روحية كنسية. ولما كبر، زوجه والداه  
بدون إرادته. ولما اختلى بعروسه، أطفأ  
السراج الذي كان بالحجرة ثم أناره وقال  
لعروسه: إيهما أحسن: النور أم الظلمة؟  
فأجابته النور أحسن. فبدأ يكلمها عن السيد  
المسيح نور العالم. فنفتت النعمة إلى قلبها  
وعاشا كالأخوة في بتولية كاملة.  
وانصرفا للصوم والصلاة والخدمة. وقد  
هدى كثيرين من أبناء مدينته إلى الإيمان  
بالسيد المسيح.  
كما وهبه الله موهبة صنع المعجزات

When a heathen governor ruled, he pursued the Christians and tortured them. He seized St. Quona and scourged him until his flesh was torn. When he saw the steadfastness of his faith, he beheaded him with the sword, and thus he received the crown of martyrdom.

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

### 3. The Martyrdom of St. Mina, in the City of Quos

On this day also, St. Mina, in the City of Quos, was martyred.

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

### 4. The Martyrdom of St. Abu-Fana in Mount Delga

On this day also, St. Abu-Fana in Mount Delga, was martyred, during the reign of Emperor Theodosius the Great.

This saint was born to pious Christian parents, who raised him in the fear of God and keeping His commandments. He grew loving the solitary life, contemplating and being merciful to the poor and the needy.

He became a monk in his youth in one of the monasteries of El-Ashmunain. He practiced the ascetic life along with manual work. He sold the work of his hands, ate with a portion of it, and contributed the rest to the poor.

He increased in his worship, asceticism and his love for the brothers. He longed for the solitary life to spend a greater time with The Lord Christ. He took the permission of the abbot of the monastery and dwelt in a cave in the western desert, west of the village of Abu-Sair. God granted him a spring of water to drink from.

The saint fasted daily till evening during summer time, and two days at a time in the winter, along with many prayers and prostrations until his skin cleaved to his bones and looked like burnt wood.

In spite of his love for solitary life, he did not shut his heart toward his brothers. His dwelling became a spiritual shining center. All monks came to receive his guidance. The Lord also granted him the gift of performing miracles and signs.

When the hour of his departure drew near, the angel of The Lord informed him that he would depart from this world. He asked the priest of the area to bring the Holy Mysteries to him. He partook of them standing on his

وإخراج الشياطين.  
ولما جاء حاكم وثني وكان يلاحق  
المسيحيين ويعذبهم، قبض على قونا وجلده  
حتى تقطع جسده. ولما رأى تمسكه بإيمانه،  
قطع رأسه بحد السيف فنال إكليل الشهادة.  
بركة صلواته فلتكن معنا. آمين.

3. استشهاد القديس مينا بمدينة قوص  
وفيه أيضاً استشهاد القديس مينا بمدينة  
قوص.  
بركة صلواته فلتكن معنا. آمين.

4. استشهاد القديس أبو فانا بجبل دلجا  
وفيه أيضاً تتيح الأب القديس أبو فانا في  
أيام الإمبراطور ثيودوسيوس الكبير.  
وُلد هذا القديس من أبوين مسيحيين تقيين،  
ربياه في مخافة الله وحفظ وصاياه. فنشأ  
محباً لحياة الخلوة والتأمل والرحمة بالفقراء  
والمساكين.  
ترهب في شبابه في أحد أديرة الأشمونين،  
وتدرب على الحياة النسكية مع العمل  
اليدوي. فكان يبيع عمل يديه، حيث يأكل  
بجزء منه ويتصدق بالباقي للفقراء.  
ازداد في العبادة والنسك ومحبة الأخوة، ثم  
اشتاق ان يفرد ليجد فرصة أكبر مع ربه  
ومسيحه. فاستأذن رئيس الدير وانطلق  
وسكن في مغارة في الصحراء الغربية،  
غرب قرية أبو صير. وقد وهبه الله ينبوع  
ماء ليشرّب منه.  
كان القديس يصوم يوماً حتى المساء في  
الصيف، وفي الشتاء كان يصوم يومين  
يومين مع صلوات كثيرة ومطانيات حتى  
لصق جلده بعظمه وصار كخشبة محروقة.  
ورغم محبته للوحدة، لكنه لم يغلق قلبه عن  
أخوته، فتحول مسكنه إلى مركز إشعاع  
روحي. فكان الرهبان يأتون ليأخذوا منه  
الإرشاد، كما وهبه الله ان يعمل المعجزات.  
ولما قربت ساعة نياحته، أعلمه ملاك الرب  
بأنه سينتقل من هذا العالم. فطلب من الأب  
كاهن المنطقة ان يناوله من الأسرار  
المقدسة. فتناول منها واقفاً على قدميه  
اللتين تورمتا من كثرة الوقوف. وودع  
الأخوة وباركهم طالباً صلواتهم عنه، ثم

feet, which were swollen from standing often. He bid his brothers farewell, blessed them while asking for their prayers, then delivered his pure soul. The fathers shrouded and buried him with great honor. A monastery was built after his name nearby in the village of Beni-Khalid. The monastery of Abu-Fana is still located in the wilderness, west of the city of Malloway.

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

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

فاضت روحه الطاهرة. فكفنه الآباء ودفنوه  
بإكرام عظيم. وقد بُني دير على اسمه بجوار  
قرية بني خالد. وما زال دير أبو فانا موجوداً  
في الصحراء، غربي مدينة ملوي.  
بركة صلواته فنتكن 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 ρ: ι, θ

Psalm 91: 13, 11

مزمور 90: 10، 9

Εκέλωμι ἔχεν οὐροϋ νεμ  
οὐβασιλικος: οὐροϋ εκέδουδεμ ἵουμοτι  
νεμ οὐδρακων: κε ἕναερονεεν  
ἐτορτορ ἠνερασελος εθβητκ:  
εθρονᾶρεϋ ἐροκ εἰ πεκωιτ τηροϋ.

Ἀλληλοια.

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.

تطأ الأفعى وملك الحيات، وتسحق  
الأسد والتنين. لأنه يوصي ملائكته  
بك، ليحفظوك في سائر طرقك.  
هلليويا.

## The Liturgy Gospel

إنجيل القديس

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

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

Οὐὰνασνωσις ἐβολ θεν  
πιερασσελιον εθουαβ κατὰ 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 ι: κα - κδ

Luke 10: 21 - 24

لوقا 10: 21 - 24

Ἡ ἐρημία δε θεν ἰουνοῦ ἐτε ἡμαρ  
 ἀφελήλ ἴξε ἰησοῦς θεν Πιπνευμα  
 οῦοῦ πεχαρῆ γε ἰουωνῶ νὰκ ἐβολ  
 Φιωτ Πβοικ ἵτφε νεμ ἵκαρι γε  
 ἀκρηπ ναι ἐθανκαβετ νεμ θανκατρητ  
 οῦοῦ ἀκβοροῦ ἐβολ ἵθανκοῦσι  
 ἵἀλωοῖ: ἀγα Φιωτ γε φαί πε ἵφρητ  
 ἵπιτματ ἐταρῶπι ἵπεκῦθο.

Θωβ ἵβεν ἀρτητοῦ νηι ἵτεν  
 Παιωτ: οῦοῦ ἵμον ἐλι σωοῖν γε νιμ  
 πε Πωρηι ἐβηλ ἐΦιωτ οῦοῦ γε νιμ πε  
 Φιωτ ἐβηλ ἐΠωρηι νεμ φηέτε Πωρηι  
 οῦωῦ ἐβωρπ ναι ἐβολ.

Οῦοῦ ἐταρκοτῆ ἐνεφμαθητῆ  
 σαῖσα ἵμαγατοῦ πεχαρῆ νωοῦ γε  
 ὠοῖνιὰτοῦ ἵνιβαλ εθνατ  
 ἐνηέτετεννατ ἐρωοῦ.

Ἰχω ἀρ ἵμοσ νωτεν γε θανωηῶ  
 ἵπροφητῆ νεμ θανοῦρωτ ἀτοῦωῦ  
 ἐνατ ἐνηέτετεννατ ἐρωοῦ οῦοῦ  
 ἵποῦνατ οῦοῦ ἐσωτεμ  
 ἐνηέτετενσωτεμ ἐρωοῦ οῦοῦ  
 ἵποῦσωτεμ.

*Πῶοῦ φα Πεννοῦτ πε ῶα ἐνεθ  
 ἵτε νι ἐνεθ: ἀμην.*

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 دَفِعَ إِلَيَّ مِنْ أَبِي. وَلَيْسَ  
 أَحَدٌ يَعْرِفُ مَنْ هُوَ الْإِبْنُ إِلَّا الْآبُ  
 وَلَا مَنْ هُوَ الْآبُ إِلَّا الْإِبْنُ وَمَنْ  
 أَرَادَ الْإِبْنَ أَنْ يُعْطَى لَهُ».

وَالْتَفَتَ إِلَى تَلَامِيذِهِ عَلَى انْفِرَادٍ  
 وَقَالَ: «طُوبَى لِلْعَيْنِ 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 26<sup>th</sup> Day of Amshir

## قطمارس قراءات اليوم السادس والعشرون من شهر أمشير المبارك

CΟΥΧΟΥΤ CΟΥΤ ΝΈΞΟΥΤ ὠΠΙἈΒΟΥΤ Uεωυρ

### 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 ρΔ: Η	Psalm 105: 14, 15	المزمور 104: 8
Υπερχα ρωμι ἐβιτοῦ ἵζονο: ογοε αχοροῖ ἵζανοῦρωον ἐῆρηι ἐζωοῦ: ξε ὠπερβινεμ ναῆριστο: ογοε ὠπερπετρωοῦ ζεν ναῆπροφητης. Ἀλληλοια.	He permitted no one to do them wrong. Yes, He rebuked kings for their sakes, saying, “Do not touch My anointed ones, and do My prophets no harm.” <i>Alleluia.</i>	لم يترك انساناً يظلمهم، وبكت ملوكاً من أجلهم، قائلًا: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". <b>هلليويا.</b>

#### 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.

ΟῦἈΝΑΣΤΩCΙC ΕΒΟΛ ΖΕΝ ΠΙΕΡΑCΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑCΙΟΥ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
ΛΟΥΚΑΝ ΙἈ: ἈΖ - ΝἈ	Luke 11: 37- 51	لوقا 11: 37 - 51
Εταφραζι δε αφῆρο ἐροφ ἵξε οφΦαρισεο: ροπω: ἵτεφρωω ζατοτφ	And as He spoke, a certain Pharisee asked Him to dine with him. So He	وَفِيمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيُّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأ.

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερυφηρι ϑε υπεϑβιωμϑ ηυορη  
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνωτην δο ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ υπιαφοτ νεμ πιβιναϑ: ϑαδοτη  
δε υμωτην μερ ηρωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτη.

Πληη ηηετωοη μηιτοτ  
εθυετηηητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοττ ηωτην.

Αλλα οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηνητ υφρηητ υπιαδιν ηϑοι νεμ  
πιβαυοτω νεμ οτοτ ηιβεν: οτοϑ  
τετηνηω ηνωτην υπιϑαη νεμ  
τϑαϑαη ητε φηοττ: ηαι δε ηαϑυπϑα  
ητετηηαιτοτ οτοϑ ηικεχωοτηη  
ητετηηυτεμχατ ηϑα θηηοτ.

Οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηημει ηηηυορη υμηνϑεμϑι δεη  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι ηωτην ηιϑαδο νεμ ηιΦαριϑεοϑ  
ηηυοβι ϑε τετηηοι υφρητ ηηημϑατ

went in and sat down to eat.

When the Pharisee saw it, he marveled that He had not first washed before dinner.

Then The Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.

Foolish ones! Did not He who made the outside make the inside also?

But rather give alms of such things as you have; then indeed all things are clean to you.

But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men

وَأَمَّا الْفَرِيسِيُّ فَلَمَّا رَأَى ذَلِكَ تَعَجَّبَ أَنَّهُ لَمْ يَغْتَسِلْ أَوْ لَا قَبْلَ الْعَدَاءِ.

فَقَالَ لَهُ الرَّبُّ: «أَنْتُمْ الْآنَ أَيُّهَا الْفَرِيسِيُّونَ تَنْقُونَ خَارِجَ الْكَاسِ وَالْقَصْعَةِ وَأَمَّا بِاطْنِكُمْ فَمَمْلُوءَةٌ اخْتِطَافًا وَخُبْنًا.

يَا أَغْيَاءَ الْبَيْسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تَعْتَبِرُونَ النِّعْنَغَ وَالسَّدَابَ وَكُلَّ بَقْلِ وَتَتَجَاوَزُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي الْأَسْوَاقِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ مِثْلُ الْقُبُورِ الْمُخْتَفِيَةِ وَالَّذِينَ يَمَشُونَ عَلَيْهَا لَا يَعْلَمُونَ.»





Ισθεν ἰς νοσὶν Ἰβελ ὡς ἰς νοσὶν  
 Ἰζαχαρίας ἰς ὡρη Ἰβαραχίας:  
 φηέτα ἴτακοσ ὄτε πιμὰ ἰερῶ ὡσῶσι  
 νεμ πιη: σε ἴσῶ Ἰμοσ νῶτεν σε  
 σενακῶ ἴ Ἰσῶ Ἰτοτς Ἰταίσενα.

*Πῶσ φὰ Πεννοῖ ἴ πε ὡς ἐνεε  
 Ἰτε νι ἐνεε: Ἰμην.*

from the blood of Abel  
 to the blood of Zechariah  
 who perished between the  
 altar and the temple. Yes, I  
 say to you, it shall be  
 required of this generation.

*Glory be to God forever.*

مِنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي  
 أَهْلَكَ بَيْنَ الْمَذْبُوحِ وَالْبَيْتِ. نَعَمْ  
 أَقُولُ لَكُمْ: إِنَّهُ يُطَلَبُ مِنْ هَذَا  
 الْجِيلِ.

*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 τῶ Δαυιδ ρλ: Ἰβ, κϵ

Psalm 105: 26, 27, 45

المزمور 104 : 12 ، 26

Δεσῶσρη Ἰμῶ ἴσῆσ περβωκ: νεμ  
 Δὰρῶν φηέτα ἴσῶτπε: δεσῶ Ἰδῆτοσ  
 Ἰνιςαζι Ἰτε νεμ Ἰμηνι νεμ νεμ ἴφρη:  
 εῶσῶ Ἰτοτὰρεε ἐνεμ ἐμῆ: ὄτοε  
 Ἰτοτῶ ἴ Ἰσα περνομοσ. Ἰλληλοῖα.

He sent Moses His  
 servant, and Aaron whom  
 He had chosen. They  
 performed His signs among  
 them, and wonders, that they  
 might observe His statutes  
 And keep His laws. *Alleluia.*

أرسل موسى عبده، وهارون الذي  
 اختاره، جعل فيهما أقوال آياته  
 وعجائبه، كي يحفظوا حقوقه،  
 ويطلبوا ناموسه. *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 والهنأ  
 ومخلصنا يسوع المسيح ابن الله الحي.  
 الذي له المجد الدائم إلى الأبد آمين.

Ὁτὰ Ἰνασῶσῆσ ἐβῶλ δεν  
 περὰ σσελιον εῶσῶβ κατὰ Ἰατῆον  
 ασῶσ.

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

فصل من إنجيل معلمنا متي  
 البشير. بركاته علينا آمين.

Οτοζ μενεσα σουτ νεζουτ ετα  
 Ιησουτ ελ Πετροσ νεμ Ιακωβοσ νεμ  
 Ιωαννης περσον αβιτοτ εζειν  
 οντωτ εβουσι σαπσα μυατατοτ.

Οτοζ αβουβτq ηχερεβ υπονωθε  
 οτοζ α περσο ερονωινη υπορη† υπορη:  
 νερεβωσ δε ατονβαω υπορη†  
 υπονωινη.

Οτοζ εηπε ατονουζουτ εροq ηχε  
 Οωνχεσ νεμ Ηλιασ ερσαχι νεμαq.

Απερονω δε ηχε Πετροσ πεχαq  
 ηησουτ χε Παβοισ νανεσ ναν  
 ητενωπι υποαιμα: ηχοτωω  
 ητεθαμιο ηωου† ηκκτηνη υποαιμα  
 οτι νακ νεμ οτι υποωνχεσ νεμ οτι  
 ηηλιασ.

Οτοτε ερσαχι ισ ονβηπι νοτωινη  
 ασερδηιβι εχωουτ: οτοζ ισ ονμνη  
 αωωπι εβουλ ζεν† βηπι ερω υπομοσ  
 χε φαι πε Παωηρι Παμεριτ φηετα  
 ταψυχη† μα† ηδητεq σωτεμ ησωq.

Οτοζ εταρωτεμ ηχε νιμαθητησ  
 ατρει εζειν νοτσο οτοζ ατρεζο†  
 εμαωω.

Οτοζ αqι εαρωουτ ηχε Ιησουτ  
 αβινεμωουτ: πεχαq νωουτ χε τεμ

Now after six days  
 Jesus took Peter, James, and  
 John his brother, led them  
 up on a high mountain by  
 themselves;

and He was transfigured  
 before them. His face shone  
 like the sun, and His clothes  
 became as white as the  
 light.

And behold, Moses and  
 Elijah appeared to them,  
 talking with Him.

Then Peter answered  
 and said to Jesus, “Lord, it  
 is good for us to be here; if  
 You wish, let us make here  
 three tabernacles: one for  
 You, one for Moses, and  
 one for Elijah.”

While he was still  
 speaking, behold, a bright  
 cloud overshadowed them;  
 and suddenly a voice came  
 out of the cloud, saying,  
 “This is My beloved Son, in  
 whom I am well pleased.  
 Hear Him!”

And when the disciples  
 heard it, they fell on their  
 faces and were greatly  
 afraid.

But Jesus came and  
 touched them and said,

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ  
 وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ  
 إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ  
 وَجْهُهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
 بَيَاضًا كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ  
 يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
 رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ  
 شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَظَالٍ لَكَ  
 وَاحِدَةً لِمُوسَى وَاحِدَةً وَإِيلِيَّا  
 وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ  
 ظَلَّتْهُمْ وَصَوَّتْ مِنَ السَّحَابَةِ  
 قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي  
 بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا.»

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى  
 وُجُوهِهِمْ وَخَافُوا جِدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:  
 «قُومُوا وَلَا تَخَافُوا.»

θηνοῦ ὑπερερξοῦ.

Ἐταῦται Δε ἠνοῦβαλ ἐπῶσι  
ὑποῖναῦ ἐξλι ἐβηλ ἐλχοῦς  
ὑμαῖται.

Οὔτω εἴηνοῦ ἐπεσιτ ἐβωλ εἶχεν  
πιτωῦ ἀρξονθεν νωῦ ἦξε Ἰησοῦς  
εῖχῶ ὑμοσ κε ὑπερταμε ἐλι  
ἐπιζοραμα ὡα τε Πῶηρι ὑΦρωσι  
τωνεῖ ἐβωλ θεν νηθεμωῦτ.

*Πῶοῦ φα Πεννοῦτ πε ὡα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

“Arise, and do not be afraid.”

When they had lifted up their eyes, they saw no one but Jesus only.

Now as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.”

*Glory be to God forever.*

فَرَفَعُوا أَعْيُنَهُمْ وَلَمْ يَرَوْا أَحَدًا إِلَّا  
يَسُوعَ وَحْدَهُ.

وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ  
أَوْصَاهُمْ يَسُوعُ قَائِلًا: «لَا تَعْلَمُوا  
أَحَدًا بِمَا رَأَيْتُمْ حَتَّى يَقُومَ ابْنُ  
الْإِنْسَانِ مِنَ الْمَوْتِ».

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### Ἐπιστολὴ ἵτε πενθαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβοκ ὑΠενβοισ Ἰησοῦς  
Χριστοσ: πιὰποστολοσ εῖθαθεμ:  
φῆεταῖθαῶεῖ ἐπιζιῶεννοῦφι 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 Hebrews. May his blessing be upon us. Amen.

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

Ἐεβρεοσ ἱα: ἱζ - κζ

Hebrews 11: 17 - 27

العبرانيين 11: 17 - 27

Ἦεν οῖηναεῖτ Ἀβρααμ ἀϕῖνι  
ἵλσαακ ἐρῆρι εῖεπιραζιν ὑμοσ: ἀϕῖνι  
ὑπεϕωηρι ὑμαῖται ἐρῆρι ἦξε  
φῆεταῖεπ νιωῶ εῖροϕ.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ  
مُجَرَّبٌ، قَدَّمَ الَّذِي قَبْلَ الْمَوَاعِيدِ،  
وَحِيدَهُ.

Φηέταγσαχι νεμαεϋ χε δεν Ισαακ  
ερέθαζεμ ούζροχ νακ.

Οτοε αεμοκκεκ χε οτον υ̅χου  
μ̅Φνοϋτ̅ ε̅τογνοεϋ ε̅βολ δεν  
νηκεεμωοϋτ̅: ε̅βε φαι αεβ̅ιτϋ δεν  
οϋπαρβολη.

Ηεν οϋναεϋτ̅ ε̅βε ηνεθναωπι  
αερεμοϋτ̅ η̅χε Ισαακ ε̅λακωβ νεμ Ησαϋ.

Ηεν οϋναεϋτ̅ Ιακωβ εϋναμοϋ  
αερεμοϋτ̅ ε̅φοται φοται η̅νενηρη  
η̅λωχηφ: οτοε αερωωϋτ̅ ε̅ρη η̅εν  
ε̅θηε μ̅πεεϋφωτ̅.

Ηεν οϋναεϋτ̅ Ιωχηφ εϋναμοϋ  
αερεφμεϋτ̅ μ̅π̅χινη̅ ε̅βολ η̅νενηρη  
μ̅Πιερηνλ οτοε αερονεεν ε̅βε  
νεεκαε.

Ηεν οϋναεϋτ̅ Μωϋ̅χηε̅ ε̅ταγμαεϋ  
αϋχοπεϋ η̅ωμοϋτ̅ η̅αβοτ̅ η̅χε νεειοϋτ̅ χε  
αϋναϋ ε̅πα̅λοϋτ̅ χε οϋαετιοε πε: οτοε  
μ̅ποϋερεοϋτ̅ δα̅τεη̅ μ̅πιεωπ̅ η̅τε  
πεϋρο.

Ηεν οϋναεϋτ̅ Μωϋ̅χηε̅ ε̅ταεϋρηϋϋτ̅  
αεϋωλ ε̅βολ ε̅ϋτεμεεροϋμοϋτ̅ ε̅ροεϋ  
χε πεϋρη η̅τε τ̅ϋεϋρη̅ μ̅Φαϋαω.

Μαλλον̅ ε̅αερωωϋ ε̅ϋεπ̅ εμκαε  
νεμ̅ πιλαοε̅ η̅τε Φ̅νοϋτ̅ ε̅εοτε  
η̅τεεβ̅ιμη̅ δεν̅ φ̅νοβ̅ι̅ πε̅ροε̅ οϋχοϋτ̅.

of whom it was said, “In  
Isaac your seed shall be  
called,”

concluding that God  
was able to raise him up,  
even from the dead, from  
which he also received him  
in a figurative sense.

By faith Isaac blessed  
Jacob and Esau concerning  
things to come.

By faith Jacob, when he  
was dying, blessed each of  
the sons of Joseph, and  
worshiped, leaning on the  
top of his staff.

By faith Joseph, when  
he was dying, made  
mention of the departure of  
the children of Israel, and  
gave instructions  
concerning his bones.

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.

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,

الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى  
لَكَ نَسْلٌ».

إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ  
مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ  
أَخَذَهُ أَيْضًا فِي مِثَالٍ.

بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ  
وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.

بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ  
كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ  
عَلَى رَأْسِ عَصَاهُ.

بِالْإِيمَانِ يُوسُفُ عِنْدَ مَوْتِهِ ذَكَرَ  
خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ  
جِهَةِ عِظَامِهِ.

بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ  
أَبَوَاهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا  
الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ  
الْمَلِكِ.

بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ  
يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.

مُفَضَّلًا بِالْأُخْرَى أَنْ يُدَلَّ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيٌّ  
بِالْخَطِيئَةِ.

Εαρχα π̄ωωῡ ἠΠῑχρῑστῑς ἠτο̄τῑ  
 χε̄ ο̄ῡμε̄τρᾱμᾱδ̄ ἠ̄νᾱδ̄ς τε̄ ἠ̄ρο̄τε  
 νῑᾱζω̄ρ ἠ̄τε̄ Χ̄η̄μῑ: νᾱρ̄χο̄ῡτ̄ τ̄αρ  
 ἠ̄βο̄λ πε̄ δ̄ᾱτ̄η̄ν ἠ̄πῑω̄ε̄βῑε̄ βε̄χε̄.

Ἦεν̄ ο̄ῡνᾱζ̄τ̄ ᾱρχ̄α Χ̄η̄μῑ ἠ̄σω̄ϋ  
 ἠ̄πε̄ρε̄ρ̄σο̄τ̄ δ̄ᾱτ̄η̄ν ἠ̄πῑἠ̄βο̄ν ἠ̄τε̄  
 π̄ο̄ῡρο̄: πᾱθη̄νᾱτ̄ τ̄αρ ἠ̄ρο̄ϋ νᾱρ̄μο̄ῡτ̄  
 ἠ̄ρο̄ϋ ἠ̄φ̄η̄τ̄ ἠ̄ο̄ταῑ ε̄ϋ̄νᾱτ̄ ἠ̄ρο̄ϋ.

*Π̄ρ̄μο̄τ̄ τ̄αρ̄ ν̄ε̄ω̄τε̄ν̄ ν̄ε̄μ̄  
 τ̄ε̄ρ̄η̄νη̄ ε̄ῡσο̄π̄: χε̄ ἠ̄μ̄η̄ν̄ ε̄σ̄ε̄ϋ̄ω̄π̄ῑ.*

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.

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

حَاسِبًا عَارَ الْمَسِيحِ غَنَىٰ أَعْظَمَ  
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
 إِلَى الْمَجَازَاةِ.

بِالْإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ  
 مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ  
 يَرَى مَنْ لَا يَرَى.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Κᾱθο̄λῑκο̄ν ἠ̄βο̄λ̄ δ̄εν̄ πε̄ π̄ῑς̄νᾱτ̄  
 ἠ̄ἠ̄πῑστο̄λ̄η̄ ἠ̄τε̄ πε̄νῑω̄τ̄ Π̄ε̄τρο̄ς.  
 Δ̄ῡμη̄ν̄. Πᾱμ̄ε̄ν̄ρᾱτ̄.

**Ἦ̄ Π̄ε̄τρο̄ς ἠ̄: ἰῶ - Ἦ̄: ἠ̄**

Ο̄το̄ς ἠ̄τᾱχ̄ρη̄ο̄ῡτ̄ ἠ̄το̄τε̄ν̄ ἠ̄χε̄  
 π̄ῑσᾱχῑ ἠ̄τε̄ ν̄ῑπ̄ρο̄φ̄η̄τ̄η̄ς φ̄αῑ ἠ̄τε̄ κᾱλω̄ς  
 τε̄τε̄ν̄ρα ἠ̄μ̄ο̄ς ἠ̄ρε̄τε̄ν̄τ̄ῆ̄θη̄τε̄ν̄ νᾱρ̄  
 ἠ̄φ̄η̄τ̄ ἠ̄ο̄ῡδ̄η̄β̄ς ε̄ϋ̄ε̄ρο̄ῡω̄ῑνῑ δ̄εν̄ ο̄ῡμᾱ  
 ἠ̄χᾱκῑ ἠ̄ᾱτε̄ϋ̄ο̄τ̄ω̄ν̄ε̄ ἠ̄βο̄λ̄ ἠ̄χε̄  
 π̄ῑε̄ρ̄ο̄ο̄τ̄: ο̄το̄ς π̄ιο̄ῡω̄ῑνῑ ἠ̄ᾱϋ̄ϋ̄αῑ  
 ἠ̄τε̄ϋ̄φ̄ῑρῑ δ̄εν̄ ν̄ε̄τε̄ν̄ε̄η̄τ̄.

Φ̄αῑ Δ̄ε̄ ἠ̄ϋ̄ο̄ρ̄π̄ ἠ̄ρῑε̄μ̄ῑ ἠ̄ρο̄ϋ χε̄  
 π̄ρο̄φ̄η̄τῑᾱ ν̄ῑβ̄ε̄ν̄ ἠ̄τε̄ ν̄ῑτ̄ρᾱφ̄η̄: νᾱρε̄  
 π̄ο̄ῡβ̄ω̄λ ἠ̄ϋ̄ο̄π̄ ἠ̄βο̄λ̄ ε̄ῑτο̄το̄ῡ ἠ̄μ̄ᾱτ̄

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: 19 - 2: 8**

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,

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

**2 بطرس 1: 19 - 2: 8**

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ  
 أُثْبِتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ  
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ  
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ  
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي  
 قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلًا: أَنَّ كُلَّ نُبُوءَةِ  
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصٍ،

ἀτοῦ ἀν.

Οὐ Δε γαρθεν φῶρωυ ἵορωυ ἀν  
ἀνῖνι ἵοῖπρωφῆτιὰ ἵοῖσῆοῦ: ἀλλὰ  
ἀρσᾶσι ἵνε εἰρηωυ ἐβῶλθεν φῶρωυ  
ἠφῆοῦτ ἵεῖρη Πῖπνεῦμα εῖοῦαβ.

Ἀρωῦπι Δε ἵνε εἰρηπρωφῆτις  
ἵνωῦτ ἵεῖρηθεν πῖλαοσ: ἠφῆῖ ὀν  
ἐτοῖναῦωπιθεν ἠνωῦ ἵνε  
εἰρηεῖτῖβω ἵνωῦτ: ναι ἐτοῖναῖνι  
ἐδῶῖνι ἵοῖερεσις ἵᾶσῶ: ὀτοε φῆνῆβ  
ἐταεῦωπο εῖρσῶλ ἠμοεῖ ἐβῶλ: εῖνῖνι  
ἵνωῦτ ἵοῖᾶσῶ ἵεῖωλεμ.

Ὀτοε εἰρηωῦ εῖεσῶκ ἵεῖα ἵοῖσῶε  
ὀτοε ἐβῶλ εἰτοτοῦ εῖρσῶῖ ἐφῶωῖτ  
ἵνε τῖμεῖμῖ.

Ὀτοε ἵεῖρηθεν εἰρηεῖτῖβῶσῶσ  
ἠπῖλαστον ἵεῖσῶ εῖρεῖβῶωτ  
ἠμωῖτεν: ναι ἐτε ἵοῖεἰπ ἵεῖεῖν εἰ  
εῖκορεῖ ἀν: ὀτοε τοῖᾶσῶ εἰρηῖνῖνι ἀν.

ἵεῖε φῆοῦτ ἠπεεῖτῖσῶ  
ἐνῖασῖελοσ ἵηεταεῖρηβῖ: ἀλλὰ  
ἵεῖρηθεν εἰρηεἰναῖε ἵεῖρηφῶσθεν  
πῖταρταροσ: εῖρηῖτοῦ εῖρηῖᾶρεε  
ἐρωῖτ ἐῖεἰπ ὀτοε ἐεῖκοῖεἰν  
ἠμωῖτ.

Ὀτοε πῖρηεοσ ἵκοσμοσ  
ἠπεεῖτῖσῶ ἐροε: ἀλλὰ ἐῖωε πῖμαε

for prophecy never  
came by the will of man,  
but holy men of God spoke  
as they were moved by the  
Holy Spirit.

But there were also false  
prophets among the people,  
even as there will be false  
teachers among you, who  
will secretly bring in  
destructive heresies, even  
denying The Lord who  
bought them, and bring on  
themselves swift  
destruction.

And many will follow  
their destructive ways,  
because of whom the way  
of truth will be blasphemed.

By covetousness they  
will exploit you with  
deceptive words; for a long  
time their judgment has not  
been idle, and their  
destruction does not  
slumber.

For if God did not spare  
the angels who sinned, but  
cast them down to hell and  
delivered them into chains  
of darkness, to be reserved  
for judgment;

and did not spare the  
ancient world, but saved  
Noah, one of eight people, a  
preacher of righteousness,

لَا تَهُ لَمْ تَأْتِ نُبُوَّةٌ قَطُّ بِمَشِيئَةِ  
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللّٰهِ  
الْقَدِيْسُونَ مَسُوْقِيْنَ مِنَ الرُّوْحِ  
الْقُدْسِ.

وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءُ  
كَذِبَةٌ، كَمَا سَيَكُونُ فِيكُمْ أَيْضًا  
مُعَلِّمُونَ كَذِبَةٌ، الَّذِينَ يَدْعُونَ بِدَع  
هَلَاكِكِ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي  
اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ  
هَلَاكًا سَرِيْعًا.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ  
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ  
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيْنُونَتْهُمْ  
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا  
يَنْعَسُ.

لَا تَهُ إِنْ كَانَ اللّٰهُ لَمْ يُشْفِقْ عَلَى  
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ  
الظُّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ  
مَحْرُوسِينَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ  
إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلْبَيْرِ إِذْ  
جَلَبَ طُوفَانًا عَلَى عَالَمِ الْفَجَّارِ.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρες  
 ἔροϋ: ἀϋῖνι ἵνοκατακλῦτος ἐξεν  
 πικοςμος ἵτε νιᾶσεβης.

Οτοζ νικεπολις Σοδομα νεμ  
 Σομορρα ἀφροκροτ ἔαφερκατακρινῖν  
 ἕμωοτ: ἔαφχατ εἴκοτ ἵνιᾶσεβης  
 εθναωπι.

Οτοζ πιθμνι λωτ ἀφναζμεϋ εἴβι  
 ἕμωοτ ἵκρονοε ἐβολ ζιτεν ποῦκοτ  
 ετρωοτ ἵτε ποῦζινμωυι ετρωϋ.

Ἦεν οῦκωμοε ζαρ νεμ οῦκωτεμ  
 ναϋωπι ἵδρηι ἵδῆτοτ ἵξε πιθμνι  
 ἵέροοτ δατῆη ἵέροοτ: οτοζ  
 ναῦεμκαζ ἵνοῦψῦχη ἵθμνι ἵδρηι  
 δεν ζανῆβνοῦ ἵἵἵνομοε.

*Ἦασῆνοτ ἕπερμεπερε πικοςμοε  
 οῦδε νηετωοπ δεν πικοςμοε:  
 πικοςμοε ναϋῖνι νεμ τεϋεπιθῦμα: φη  
 δε εἵρι ἕφοτωϋ ἕφνοτῦ ῥῆναωπι  
 ψα ἔνεε: ἵμην.*

bringing in the flood on the world of the ungodly;

and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly.

and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked,

for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds.

*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.*

وَإِذْ رَمَدْنَا مَدِينَتَيْ سَدُومَ وَعَمُورَةَ  
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعَأَ  
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سَيْرَةِ  
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ  
 سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا  
 نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْآتِيْمَةِ.

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

### The Acts الإبركسيس

Πραζις ἵτε νενιοῦ ἵἵἵποστολοε:  
 ἔρε ποῦκοτ εθοταβ ωπι νεμδν.  
 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.

Πραζις ἵε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29



Ὡς ἦν τὰρ ἰσχυρὸν πιστεῖν ἐν  
ἡρχεοῖς οὐκ ὄντας ἠννητῶν ἡμῶν  
κατὰ πόλιν ὅθεν πιστεύουσιν ἑσθλῶν  
ἡμῶν κατὰ Σαββάτων ἡμεῖν.

Τότε ἀπερδοκίαν ἠννίαποστολοῦ  
νευ ἡπρεσβυτεροῦ νευ ἡεκκλήσιᾶ  
τηρὸς ἐσωτῆρ ἡθανρωμῶν ἐβόλῃ ἡδῆτο  
ἐοροποῦ ἐτῶντιοχίᾳ νευ Παῦλο  
νευ Βαρναβᾶ: ἰουδαὸς φηέτομοῦ  
ἑροῦ νευ Βαρσαββᾶ νευ Σιλᾶ  
θανρωμῶν ἡεῖροτομενοῦ ὅθεν πισκνοῦ.

Ἀντῶν ἐβόλῃ εἰποτοῦ  
ἠννίαποστολοῦ νευ ἡπρεσβυτεροῦ  
ἠπισκνοῦ ἡνῆτοχῆ ὅθεν τῶντιοχίᾳ νευ  
ἡΚιλικίᾳ νευ ἡΣυρίᾳ ἠπισκνοῦ  
ἡἐβόλῃ ὅθεν πισκνοῦ χερετε.

Ἐπιθῆ ἀνωτεμῶν νευ θανοῦρον ἐβόλῃ  
ὅθεν θηνοῦ ἐταῖρ ἐβόλῃ ἀνῶθερτερ  
θηνοῦ ἐφωθῆ ἡνετενψυχῆ ὅθεν  
θανῶν καὶ ἡεῖτε ἡπενχοτοῦ.

Ἀπερδοκίαν οὔν ἡαν ἐανὶ ἐσθλῶν  
ἐσοπ ἐσωτῆρ ἡθανρωμῶν ἐοροποῦ  
θανῶν νευ ἡενᾶσταπῆτο  
Βαρναβᾶ νευ Παῦλο.

Θανρωμῶν ἐαντῆ ἡτοψυχῆ ἐερῆ  
ἑχεν Φραν ἡΠενθοῖοῖς ἡσοῦ

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, 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.

لأن موسى منذ أجيال قديمة، له في كل مدينة من يقرأ به، إذ يُقرأ في المجمع كل سبب.

حينئذ رأى الرسل والمشايع مع كل الكنيسة أن يختاروا رجلين منهم فيرسلوهما إلى أنطاكية مع بولس وبرنابا: يهوذا الملقب برسببا وسيلا رجلا متقدمين في الإخوة.

وكتبوا بأيديهم هكذا: «الرسل والمشايع والإخوة يهدون سلاماً إلى الإخوة الذين من الأمم في أنطاكية وسورية وكيليكية:

إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تختتنوا وتحفظوا ناموس الذين نحن لم نأمرهم.

رأينا وقد صرنا بنفس واحدة أن نختار رجلين ونرسلهما إليكم مع حبيبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم ربنا يسوع المسيح.

Πιχριστος.

Ανοτωρι δε ηλουδαο νεμ σιλαο:  
ηνωοτ εωοτ εεταμωτεν εναι ρω  
εβολ ειτεν πιχασι

Ασραναε γαρ ηπιπνευμα εσοταβ  
νεμ ανον εων εωτεμοταε βαροο  
εεεε οηνοτ ηεονο: ηλην ηαι εεν  
οτανασκη.

Αρεε ερωτεν σαβολ ημωοτ  
ηιωωτ ηηδωλον νεμ ηιανοε εομωοτ  
νεμ ηιωεε νεμ ηηπορηα: ηαι  
ερετεηαρεε ερωτεν σαβολ ημωοτ  
ητετεηερεωβ ηκαλωο: οτααι.

*Πιχασι δε ητε ηβοιοε εεεαηαι οτοε  
εεεαωαι: εεεαμααι οτοε εεεεταερο:  
εεν ηααηα ηεκηληα ητε εηνοη:  
αμην.*

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.*

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا  
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ  
أَنْ لَا نَضْعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ  
هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ  
الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ  
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ».

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

## Synaxarium of Amshir 26

سنكسار اليوم السادس والعشرون من شهر أمشير

1. The Departure of Righteous Hosea, the Prophet
2. The Martyrdom of St. Zadok and the 128 who were with Him
3. The Martyrdom of the Two Bishops Tyranius and Silvanus And the Priest Zinopius and their Companions in the City of Tyre

### 1. The Departure of Righteous Hosea, the Prophet

On this day, the great prophet Hosea, one of the twelve Minor Prophets of Israel, departed. He was born in the mountain of Ephraim, the son of Beeri. He prophesied during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israel (Hosea 1: 1).

1. نياحة هوشع النبي
2. استشهاد القديسون صادوق والمائة والثمانية والعشرون الذين معه
3. إستشهاد الأسقفين تيرانايوس وسلوانس والكاهن زينوبيوس ورفاقهم في مدينة صور

1. نياحة هوشع النبي  
في مثل هذا اليوم تنبأ النبي العظيم هوشع أحد الاثني عشر نبياً الصغار. وُلِدَ في جبل إفرام، من أب يدعى بانيري. عاصر الملوك عزيا ويوثام وأحاز وحزقيا ملوك يهوذا، ويربعام بن يواش ملك إسرائيل (هوشع 1: 1)

He was also contemporary to the prophets Isaiah, Amos and Micah. He prophesied for seventy years. This prophet was also contemporary to the Assyrian exile in the year 722 BC.

He mentioned in his prophecy some remarkable and marvelous things. He rebuked the children of Israel for their sins and their transgressions, and warned them about the evil things that would befall them because of their offenses. He promised them the uplifting of these calamities if they returned to God, repenting, that these evil things would be removed from them.

He also prophesied about the passions of our Savior, His resurrection and the salvation of Mankind. He said, "He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; on The Third Day He will raise us up, that we may live in His sight" (Hosea 6: 1 - 3).

He prophesied also about the end of the sting of death and the dominion of hades by saying, "I will ransom them from the power of the grave, I will redeem them from death, O Death, I will be your plagues! O Grave, I will be your destruction" (Hosea 13: 14).

He departed in a good old age.

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

## 2. The Martyrdom of St. Zadok and the 128 who were with Him

On this day also, St. Zadok and the 128 men with him were martyred in Persia. Behram, King of Persia, brought them before him and ordered them to worship the sun. St. Zadok said to him, "I do not worship except God, the Creator of the sun and all the universe." The King asked, "Does this Sun have a god?" The saint replied, "Yes, and He is The Lord Christ, our God." The King ordered him beheaded. When the executioner came forward to cut his head off, a great light appeared; and all those who were present saw it and cried out saying, "We are all Christians." The King ordered that their heads be cut off and they all received the crowns of martyrdom.

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

## 3. The Martyrdom of the Two Bishops Tyranius and Silvanus and the Priest Zinopius and their Companions in the City of Tyre

On this day also, of the year 20 of the martyrs, 304

(1). وكذلك إشعياء و عاموس وميخا الأنبياء. وقد مارس العمل النبوي حوالي سبعين عاماً. وقد عاصر هذا النبي سبى إسرائيل بواسطة آشور سنة 722 ق.م. وذكر في نبوته أشياء غريبة وعجيبة وبكت بني إسرائيل على زلاتهم وأنذرهم بالشروع التي تحل بهم عقاباً لهم على جرائمهم. ووعدهم بزوال هذه المصائب عنهم إذا رجعوا إلى الرب إلههم بالتوبة. كما تنبأ عن آلام المخلص وقيامته وخلص بني البشر، فقال: "ضرب فيجبنا، يحيينا بعد يومين، في الثالث يقيمنا فنحيا أمامه" (هوشع 6: 1 - 3). وتنبأ عن إبطال سطوة الموت وكسر شوكة الجحيم بقوله: "من يد الهاوية أفيدهم. من الموت أخلصهم. أين شوكتك يا موت، أين غلبتك يا هاوية" (هوشع 13: 14). وتنبأ بشيخوخة صالحة. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسون صادوق والمائة والثمانية والعشرون الذين معه وفيه أيضاً استشهاد القديسون صادوق والمائة والثمانية والعشرون رجلاً الذين معه. وذلك أن بهرام ملك الفرس أحضرهم أمامه وعرض عليهم أن يسجدوا للشمس. فأجابه القديس صادوق بقوله: إنني لا أسجد إلا لله خالق الشمس وكل الكون. فقال له الملك: وهل لهذه الشمس إله؟ فأجابه القديس: نعم، وهو السيد المسيح إلهنا. فأمر الملك بقطع رأسه وعندما تقدم السيف ليقطع رأسه، ظهر نور عظيم رآه الحاضرون، فصاحوا: نحن جميعاً مسيحيون. فأمر الملك بقطع أعناقهم جميعاً ونالوا أكاليل الشهادة. بركة صلواتهم فلتكن معنا. آمين.

3. استشهاد الأسقفين تيرانوس وسلوانس والكاهن زينوبيوس ورفاقهم في مدينة صور وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد الأسقفان تيرانوس

AD, bishops Tyranius and Silvanus and the priest Zinopius and their companions in the city of Tyre, were martyred.

Captain Vitorius ordered to torment them with many tortures. They tore their flesh by scourging, and then cast them to wild vicious beasts, which did not harm them by divine providence. They tormented them again with severe tortures by fire and iron, thus they all received the crowns of martyrdom.

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

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

وسلوانس، والكاهن زينوبيوس ورفاقهم في مدينة صور.

وذلك أن القائد فيتوريوس أمر بتعذيبهم بعذابات كثيرة، فمزقوا أجسادهم بالجلد، ثم طرحوهم للوحوش الضارية فلم تؤذهم بقوة إلهية. ثم عذبوهم عذابات قاسية بالنار والحديد، فنالوا 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.

Ψαλμος τω Δαυιδ ϣη: ε, ϛ

Psalm 99: 6, 7

المزمور 98: 5، 6

Μωϋσῆς καὶ Ἀαρὼν ἦν ἐν τοῖς ἱερεῦσι·  
καὶ Σαμουὴλ ἦν ἐν τοῖς ἐκείνοις οἱ  
καλεῖται τὸ ὄνομα τοῦ κυρίου.  
καὶ ἐπεφώνησαν· καὶ ἠπεφάνη ὁ  
κύριος ἐν τῷ στύλῳ τοῦ νεφέου·  
καὶ εἶπεν· ἡ ἀλληλουϊά.

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.

موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. 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.

Ὁ ἄναγνωστικὸς ἐβόλῃ ἔσται  
πνευματικὸν εὐαγγέλιον κατὰ Ματθαῖον  
ἀποστόλου.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ουοι νωτεν νικαδ νεμ νιΦαρισεοσ  
νιψοβι: γε τετενωθαυ ετμετοτρο ντε  
νιφνοτι υπεμθο ννιρωμι: νωτεν ταρ  
τετεννηοτ εδοτη αν οτδε ννεθνηοτ  
εδοτη τετενωχω μμωοτ αν ει εδοτη.

Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَغْلِقُونَ مَلَكُوتَ  
السَّمَاوَاتِ فَمَا النَّاسُ فَلَا تَدْخُلُونَ  
أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.

Ουοι νωτεν νικαδ νεμ νιΦαρισεοσ  
νιψοβι: γε τετενοτωμ νιχι ντε νιχηρα  
δεν ετια ντε τενριπροσετρχη εωμην  
εβολ: εθε φαι τετεν ναδι νθαν νιωτ  
νθαπ.

Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore, you will receive greater condemnation.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ  
الْأَرَامِلِ وَلِعَلَّةَ تَطِيلُونَ صَلَاتِكُمْ.  
لِذَلِكَ تَأْخُذُونَ دِينُونَ عَظِيمًا.

Ουοι νωτεν νικαδ νεμ νιΦαρισεοσ  
νιψοβι: γε τετενκωτ εφιομ νεμ  
πετωουοτ ερετετεθαμιο  
νοτιπροσχιλιτοσ: οτοσ εωπα  
αεψωανωπι τετενιρι μμοσ νωηρι  
νσεενα εεκηβ ερωτεν.

“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ  
وَالْبَرَّ لِتَكْتَسِبُوا دَخِيلًا وَاحِدًا وَمَتَى  
حَصَلَ تَصْنَعُونَهُ ابْنًا لِحَبْنَمَ أَكْثَرَ  
مِنْكُمْ مُضَاعَفًا.

Ουοι νωτεν νιδατωμιτ μβελλε  
νηεττω μμοσ γε φνεθναωρκ υπιερφει  
ελι πε: φη δε εθναωρκ υπινονβ ντε  
πιερφει οτον εροε.

Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’

وَيْلٌ لَّكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانُ  
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ  
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ  
الْهَيْكَلِ يَلْتَزِمُ!

Νισοχ οτοσ μβελλε νιμ ταρ ετοι  
ννιωτ: πινονβ πε ωαν πιερφει εττοτβο  
μπινονβ.

Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا عَظُمَ:  
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ  
الذَّهَبَ؟

Οτοσ φνεθναωρκ μπιμα  
νερωωωωγι ελι πε: φη δε εθναωρκ  
μπιταιο ετχη ειωωε οτον εροε.

And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

Ἦισοχ ογοζ ἔβελλε αῶ ταρ ετοι  
ἠνιωτ πιταῖο πε ῶαν πιμλἠερῶοτῶ  
εττοτβο ἔπιταῖο.

Φη οτη ετωρκ ἔπιμλἠερῶοτῶ  
αεωρκ ἔμοσ νεμ ζωβ νιβεν ετχἠ  
ειζωε.

Οτοζ φηετωρκ ἔπιερφει αεωρκ  
ἔμοσ νεμ φηετῶοπ ἠδἠετ.

Οτοζ φηετωρκ ἠτφε αεωρκ  
ἔπιθρονοζ ἠτε Φηοτῆ νεμ φηετρεμσι  
ειζωε.

Οτοἰ νωτεν νισαδ νεμ νιΦαρισεοζ  
νιωοβι: γε τετεντῆ ἔφρεμἠτ  
ἔπιδἠβἠνἠσἠοἰ νεμ πιδἠμσι νεμ πιθαπεν:  
οτοζ ἄτετεντῶ ἠνηετῶοτῶ ἠτε  
πινομοζ ἠσα θηνοτ πιζαπ νεμ πιναἰ  
νεμ πιναετῆ: ναι νασἠπῶα  
ἠτετενδἠτοτ νικεχωοτἠ Δε  
ἠτετενῶτεμχατ ἠσα θηνοτ.

Ἦιβδἠτωιτ ἔβελλε νηετσωε  
ἠτῶοζμεζ οτοζ ετωμκ ἔπιζαμνοτλ.

Οτοἰ νωτεν νισαδ νεμ νιΦαρισεοζ  
νιωοβι: γε τετεντοτβο σαβολ ἔπιδἠφοτ  
νεμ τῆπαροψις: σαδοτἠ Δε ἔμωοτ μεε  
ἠεωλεμ νεμ βωδεμ.

Πἠβελλε ἔΦαρισεοζ: ματοτβο

Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

Therefore, he who swears by the altar, swears by it and by all things on it.

He who swears by the temple, swears by it and by Him who dwells in it.

And he who swears by heaven, swears by the throne of God and by Him who sits on it.

Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Blind guides, who strain out a gnat and swallow a camel!

Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

Blind Pharisee, first cleanse the inside of the cup

أَيُّهَا الْجُهَالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:  
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ  
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَبِرُونَ النَّعْنَاعَ  
وَالشَّبِيثَ وَالْكُمُونَ وَتَرَكْتُمْ أَثْقَلَ  
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةَ  
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

أَيُّهَا الْقَادَةُ الْعُمَيَانُ الَّذِينَ يُصَفِّونَ  
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكَاسِ وَالصَّحْفَةَ وَهُمَا مِنْ دَاخِلِ  
مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوَّلًا  
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ

καθόντι ἔπι ἀφοῦ ἔξωρον νεμ ἴπαροψις  
εἶνα ἢ τε καθολ ἔμωον τοῦβο.

Οἱ τοὶ νόθεν νικάδ νεμ νιφάρισεος  
νιψοβί: χε τετενόνη ἢ εἰ ἀνὲ εἰσὺ εἰσὺ  
ἢ κωνιά: καθολ μεν ἔμωον σεύωνε  
ἐβολ ἐνεσωον: καθόντι δε ἔμωον μερ  
ἢ κας ἢ ρεμωοντ νεμ βωδεμ νιβεν.

Παρητ ἢ ἠωθεν εἰωθεν καθολ μεν  
ἔμωθεν τετενοῦωνε ἐβολ ἔμπεμο  
ἢ νιρωμι ἔμφρητ ἢ εἰ ἀνὲ μνη: καθόντι δε  
ἔμωθεν μερ ἔμμετσοβί νεμ ἀνομιά  
νιβεν.

Οἱ τοὶ νόθεν νικάδ νεμ νιφάρισεος  
νιψοβί: χε τετενωτ ἢ νιμὲ εἰ ἢ τε  
ἢ πρφητης οῦοε τετενολεσελ ἢ νιβηβ  
ἢ τε νιθμη.

Οῦοε τετενω ἔμμοε χε ἐνε ἀνη  
δε νι εἰσοον ἢ τε νενιοτ: ναν ναῦωπι  
ενοι ἢ ῥφρηρ ἐρωον ἀν πε δε νι πῆνοε  
ἢ τε νι πρφητης.

Εἰωε δε τετενερεμερε εἰρωθεν: χε  
ἢ ἠωθεν νενῶρη ἢ νηεταεἰ εἰωτεβ  
ἢ νι πρφητης.

Οῦοε ἢ ἠωθεν εἰωθεν τετενεκε πῶ  
ἢ τε νενενιοτ ἐβολ.

Πιζοε ἔμμιε ἐβολ δε νι εἰσὺ: πως  
τετενεναῦφωτ ἐβολ δε νι κρις ἢ τε

and dish, that the outside of  
them may be clean also.

Woe to you, scribes and  
Pharisees, hypocrites! For  
you are like whitewashed  
tombs which indeed appear  
beautiful outwardly, but  
inside are full of dead men's  
bones and all uncleanness.

Even so you also  
outwardly appear righteous  
to men, but inside you are  
full of hypocrisy and  
lawlessness.

Woe to you, scribes and  
Pharisees, hypocrites!  
Because you build the tombs  
of the prophets and adorn  
the monuments of the  
righteous,

and say, 'If we had lived  
in the days of our fathers, we  
would not have been  
partakers with them in the  
blood of the prophets.'

Therefore, you are  
witnesses against yourselves  
that you are sons of those  
who murdered the prophets.

Fill up, then, the  
measure of your fathers'  
guilt.

Serpents, brood of  
vipers! How can you escape  
the condemnation of hell?

خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا  
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً  
وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامِ  
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ  
تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنْكُمْ مِنْ  
دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِنَّمَا!

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ  
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا  
شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنَّكُمْ  
أَبْنَاءُ قَتَلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ  
تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟

†ΣΕΕΝΝΑ.

ΕΘΒΕ ΦΑΙ ΘΗΠΠΕ ΑΝΟΚ †ΝΑΟΥΡΠ  
ΘΑΡΩΤΕΝ ΝΘΑΝΠΡΟΦΗΤΗΣ ΝΕΜ  
ΘΑΝΣΑΒΕΥ ΝΣΑΔ: ΟΥΘ ΕΡΕΤΕΝ ΕΔΩΤΕΒ  
ΕΒΟΛ ΝΘΗΤΟΥ: ΟΥΘ ΕΡΕΤΕΝ ΕΙΨΙ ΟΥΘ  
ΕΡΕΤΕΝ ΕΕΡΜΑΚΤΙΣΤΟΙΝ ΜΜΩΟΥ ΘΕΝ  
ΝΕΤΕΝ ΣΥΝΑΣΩΣΗ: ΟΥΘ ΕΡΕΤΕΝ ΕΒΟΞΙ  
ΝΣΩΟΥ ΙΣΧΕΝ ΒΑΚΙ ΕΒΑΚΙ.

Θοπως ντεϋι εχεν θηνοϋ νχε σνοϋ  
νιβεν νθμη εταϋφονϋ εβολ θιχεν  
πικαθι: ιχχεν πσνοϋ νδβελ πιθμη ψα  
πσνοϋ νΖαχαριας πψηρι μΒαραχιας:  
φηεταρετεν θοθβεϋ ουτε πιερφει νεμ  
πιμδνερωωοϋϋι.

Δμην †χω μμοσ νωτεν χε ερε ναι  
τηροϋ ι εχεν ται σνεα.

*Πωου φα Πεννοϋ† πε ψα ενεε  
ντε νι ενεε: δμην.*

Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

Assuredly, I say to you, all these things will come upon this generation.

*Glory be to God forever.*

لَذٰلِكَ هَا اَنَا اَرْسَلُ اِلَيْكُمْ اَنْبِيَاءَ  
وَحُكَمَاءَ وَكُتَّابَةً فَمِنْهُمْ تَقْتُلُوْنَ  
وَتَصَلِبُوْنَ وَمِنْهُمْ تَجْلِدُوْنَ فِي  
مَجَامِعِكُمْ وَتَطْرُدُوْنَ مِنْ مَدِيْنَةٍ اِلَى  
مَدِيْنَةٍ.

لَكِي يَاتِي عَلَيكُمْ كُلُّ دَمٍ زَكِيٍّ سَفَكَ  
عَلَى الْاَرْضِ مِنْ دَمِ هَابِيْلَ الصِّدِّيْقِ  
اِلَى دَمِ زَكَرِيَّا بْنِ بَرَحِيَّا الَّذِي  
قَتَلْتُمُوْهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ اَقُوْلُ لَكُمْ: اِنَّ هٰذَا كُلُّهُ يَاتِي  
عَلَى هٰذَا الْجِيْلِ.

*والمجد لله دائماً.*





ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΟΣ ΕΦΘΩΨ  
ἄπιερασσελιον ἵτε ἴμετοτρο: ουθος  
εφερφαδρι ἐψωνι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαος.

Ουθος ἀτερεμν ἰ ἐβολ δεν ἴστυριὰ  
τηρς: ουθος ἀνῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοῦτ δεν νοῦψωνι νεμ  
οὔκατρε ἵνοῦμῃ ἵρητ: νηῆτε  
νιδεμων νεμωοῦ νεμ νηετοι  
ἄπερμωῦ νεμ νηεψηλ ἐβολ ουθος  
αφερφαδρι ἐρωοῦ.

Ουθος ἀτυοψι ἵνωψ ἵνεε θαννιψῴ  
ἄμῃ ἐβολ δεν ἴσαλιεὰ νεμ ἴμητ  
ἄβακι νεμ Ιεροναλῃμ νεμ ἴλοῦδεὰ  
νεμ θιμηρ ἄπιλορδανης.

Εταρεναῦ δε ἐνιμῃ ἀψωε ναϋ  
ἐψῴψι ἐχεν πιτωοῦ ουθος ἐταρεμει  
ἀνῖ θαροϋ ἵνεε νεμμαθητς.

Ουθος ἐταρετων ἵρωϋ ναϋἴσβω  
νωοῦ εφψω ἄμωο.

Ψοῦνιατοῦ ἵνιζηκῖ ἄπιπνεῦμα χε  
θωοῦ τε ἴμετοτρο ἵτε νιφῃοῖ.

Ψοῦνιατοῦ ἵνῃετερθῃβῖ ἴνοῦ χε  
ἵθωοῦ πετοῦναἴρο ἐρωοῦ.

Ψοῦνιατοῦ ἵνῃρεμραῦψ χε ἵθωοῦ  
πεθνεαρκλῃρονομῖν ἄπικαθῖ.

gospel of the kingdom, and  
healing all kinds of sickness  
and all kinds of disease  
among the people.

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.

Great multitudes  
followed Him, from  
Galilee, and from  
Decapolis, Jerusalem,  
Judea, and beyond the  
Jordan.

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.

ضَعْفٍ فِي الشَّعْبِ.

فَدَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَّةِ.  
فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
الْمَصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
مُخْتَلَفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ  
وَالْمَفْلُوجِينَ فَشَفَاهُمْ.

فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ  
وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ  
وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ

وَلَمَّا رَأَى الْجُمُوعَ، صَعَدَ إِلَى  
الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ.

فَفَتَحَ فَاهَ وَعَلَّمَهُمْ قَائِلًا:

طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ  
مَلَكُوتَ السَّمَاوَاتِ.

طُوبَى لِلْحَزَانَى الْآنَ لِأَنَّهُمْ  
يَتَعَزَّوْنَ.

طُوبَى لِلْوَدْعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

Ἔσθια τοῦ ἠνῆετοκερ νεμ  
νηετοβι ἠτμεεμηι ξε ἠέωοτ πεθνασι.

Ἔσθια τοῦ ἠνῆναητ ξε ἠέωοτ  
πετοῦναναι νωοτ.

Ἔσθια τοῦ ἠνῆεθοταβ δεν  
ποῦρητ ξε ἠέωοτ πεθνανατ ἐφνοττ.

Ἔσθια τοῦ ἠνῆρεφερβιρηνη ξε  
ἠέωοτ πετοῦναμοττ ἐρωοτ ξε νῆωμη  
ἠτε φνοττ.

Ἔσθια τοῦ ἠνῆεταῦβοξι ἠέωοτ  
εθε τμεεμηι ξε θωοτ τε τμετοτρο  
ἠτε νῆφνοῖ.

Ἔσθια τεν θηνοτ ἐωωπ  
αῦγλανβοξι ἠσα ἠηνοτ οτοθ ἠσεωεω  
θηνοτ οτοθ ἠσεξε πετρωοτ νῆβεν ἠσα  
θηνοτ ετξε μεθνοττ ἐρωτεν εοβητ.

Ραυι οτοθ θεληλ ξε πετενβεχε  
οῦνηωτ πε δεν νῆφνοῖ: παρηττ ταρ  
αῦβοξι ἠσα νῆπροφητης  
ἐνατδαζωτεν.

Ἡωτεν δε πῆμοτ ἠπικαρι: ἐωωπ  
δε ἠτε πῆμοτ λωφ αῦναμολεφ ἠνοτ:  
ἠπαφωξεμοξομ ξε ἐῆλι ἐβηλ ἠσεβιτφ  
ἐβολ ἠσερωμι ἐχωφ ἠξε νῆρωμι.

Ἡωτεν πε φουωῖνι ἠπικομοσ  
ἠμοῦν ωξομ ἠτε οῦβακι χωπ εσχη

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.

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.

طوبى للجياع والعطاش إلى البر  
لأنهم يشبعون.

طوبى للرحماء لأنهم يرحمون.

طوبى للأتقياء 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.

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.

ϠΙΧΕΝ ΟΥΤΩΟΥ.

Ουδε υπανθερε ουθηβε νεσεχαε  
δα ουμεντ αλλα εψαρχαε Ϡιχεν  
†λαρχνια: ουοε ψαεερωωινη εοουον  
νιβεν ετωοπ δεν πινη.

Παρη† μαρε πετενοωωινη  
ερωωωινη υπεμεθο ηηρωωι  
εοπωε νεσεναε ενετενεβηουι:  
εθαναεε νεε†ωου υπετενωωτ  
ετδεη νιφουι.

*Πιουο φα Πεννοε† πε: ψα ενεε  
ητε νιενεε: αμην.*

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.*

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمِكْيَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لِكُلِّ الَّذِينَ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيَمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*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.

Ψαλμοε τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5, 6, 8

Δεωρηκ ηχε Πβοιε ουοε  
ηνεερωωω ηεθουε: εε ηθοκ πε φοουηβ  
ψα ενεεε κατα †ταειε υπελεχιεεδεε:  
Πβοιε εαουηναμ ημοε: εθεε φαε  
εεεβεεεεε ηουαφε. **ΑΛΛΗΛΟΥΙΑ.**

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. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو  
الكاهن ألي الأبد على طقس  
ملكیصادق. الرب عن يمينك.  
لذلك يرفع رأسه. **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 πιερασσελιον εθοραβ 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 Ἑ: 17 - 18</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοθ εταρι εδρηι νεμωου αριθι ερατιθ θεν ομα ηκοι νεμ ομηη ητε νεμααθηθις νεμ κεμηη ερωη ητε πιλαοσ εβὼλ θεν ηιορδεα τηρσ νεμ Ιεροσολημ νεμ εβὼλ θεν ηπαραλια ητε ητροσ νεμ ησιδων ηηεταρι εσωτεμ ερωη οτοθ ητεταλδωου εβὼλ θεν νορωωηι.</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 وَوَقَفَ 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 ηηεναρθεμκο υμωου ηνε ηιπνευμα ηακαθαρτον ηαερφαθρι ερωου.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοθ ηαρε πιμηη τηρη κωη ησα βι νεμααη: θε οτηη ηασνηου εβὼλ υμοη ηνε οηχομ 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 يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηθοη εταρηαι ηνερηβαλ επωωι οηβε νεμααθηθις πεσαη ηωου θε ωοηηιατεη ηηηου ηιηηκη θε 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: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

τε ἤμετοτρο ἵτε Φνοῦ†.

Ἔοῦνιὰτεν ἠννοῦ νηετσοκερ ρε  
†νοῦ τετεννασι: ὠῶνῖατεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔωωπ  
ἵτοῦμεστε ἠννοῦ ἵχε νιρωμι οῦορ  
ἵτοῦοῦετ ἠννοῦ ἔβωλ οῦορ ἵτοῦῶεῶ  
ἠννοῦ οῦορ ἵτοῦρι πετενραν ἔβωλ  
ἠφῆρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἠΦρωι.

Ραῶι ρεν πιεροῦ ἔτε ἠμιαῦ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῶ†  
πε ἵρη ρεν ἵφε: ναι ραρ οη ἕναῖρι  
ἠμωῶν ἵνιπροφητης ἵχε νοῖο†.

*Πῖῶῦ φα Πεννοῦ† πε: ῶα ἕνεε  
ἵτε νι ἕνεε: ἠμην.*

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 أئها الجوع الآن لأنكم  
تسبعون. طوبأكم أئها البأون  
الآن لأنكم ستضحكون.

طوبأكم إذا أبغضكم الناس وإذا  
أفرزوكم وعيروكم وأخرجوا  
اسمكم كشريير 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 القداس

### The Pauline Epistle

رسالة بولس الرسول

## †ἐπιστολὴ ἵτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβωκ ἠπενῶοισ Ἰησοῦσ  
Πιῆριστοσ: πιὰποστολοσ εῦθαρεμ:  
φῆεταῦθαῶϋ ἐπιρῖωεννοῦϋι ἵτε  
Φνοῦ†.

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

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

Β Τιμοθεοσ ς: ι - Δ: κβ

2 Timothy 3: 10 - 4: 22

2 تيموثاؤس 3: 10 - 4: 22

Πῶς δὲ ἀκριβοῦς ἦσαν ταμετρῶν  
ἵσταν ἦσαν παρὰ μου ἦσαν παρὰ ὅρων  
παναρθῆ ταμετρῶν ἠδὲ ταλαπην  
ταρτομονη.

Πιδιωσμος νει ναιμκαρ  
νηεταρωπι ἡμοι δὲν ταντιοχια  
δὲν Οικονιον δὲν Λυστροισ:  
νιδιωσμος τηρου εταρωπορ εροι  
αφναρμετ ἠχε Πβοι εβολ ἠδῆτον  
τηρου.

Ουον δὲ νιβεν εθωωυ εωνδ δὲν  
ουμετερεβης δὲν Πιχριστος Ιησους  
σεναδοχι ἠσωο.

Σαρρωμι δὲ ερωωο ορο  
ἠρεφσπεπ ερει ετη δὲν πιπερωωο  
ἠροτο ερωρεμ ορο ερωρεμ.

Πῶς δὲ ὡπι δὲν νηετακτσαβο  
ερωωο ορο ἀκριβος ἠδῆτον: εκεμ  
χε ετακ τσαβο εβολ ειτεν νιμ.

Ουο ιχεν εκοι ἠαλορ εανδαι  
ερωαβ ετεκωοη ἡμωο ναι ετε  
ορον ὡχομ ἡμωο εἵσταν ναικ  
επιωαδ εβολ ειτεν πιναρθῆ ετδεν  
Πιχριστος Ιησους.

Σραφη νιβεν ἠνιφι ἠτε Φνωρτ σεοι  
ἠηνορ ερβω ερωοι ερωαο ερατφ  
ερβω θεετ δὲν τδικεοστην.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,

persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra; what persecutions I endured. And out of them all The Lord delivered me.

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

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

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

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

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

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
أَصَابَنِي فِي أَنْطَاكِيَّةِ وَإِيقُونِيَّةِ  
وَلَيْسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ  
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرُورِينَ  
سَيَتَفَدَّمُونَ إِلَى أَرْدَاءِ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبَيْتَ عَلَيَّ مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

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

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالْتَّائِدِيبِ الَّذِي فِي الْبِرِّ،

ΣΙΝΑ ΝΤΕΡΩΠΙ ΝΞΕ ΦΡΩΜΙ  
ἔΦΝΟΥΤ ΕΓΣΕΒΤΩΤ ΟΥΟΖ ΕΓΤΑΖΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΕΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΔ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΡΟΥΩΝΖ ἔΒΟΛ ΝΕΜ ΤΕΡΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἄΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:  
ἄΡΙΕΠΙΤΙΜΑΝ ΝΔΡΗΙ ΔΕΝ ΜΕΤΡΕΩΟΥ  
ΝΖΗΤ ΝΙΒΕΝ ΝΕΜ ΤΣΒΩ.

ΕΓΕΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΝΟΥΠΕΠ ΤΣΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΖΑΝΡΕΥ ΤΣΒΩ ΕΥΔΩΔ  
ἔΝΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥΕΦΟΝΖΥ ΣΑΒΟΛ  
ἔΘΕΜΗ: ΕΥΕΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΔΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἄΡΙ ΠΖΩΒ  
ἔΝΟΥΡΕΥΖΙΩΠΕΝΝΟΥΤ ΠΕΚΩΜΩΥ ΧΟΚΥ  
ἔΒΟΛ.

ΔΝΟΚ ΣΑΡ ΖΗΔΗ ΣΕΝΑΟΥΘΒΕΤ  
ἔΒΟΛ: ΟΥΟΖ ΠΧΟΥ ἔΝΤΕ ΠΑΒΩΛ ἔΒΟΛ  
ἈΥΔΩΝΤ.

ΠΙΔΣΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡΔΣΩΝΙΖΕΣΘΕ  
ἔΜΟΥ ΠΙΔΡΟΜΟΣ ΔΙΧΟΚΥ ἔΒΟΛ ΠΙΝΑΖΤ

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

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

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

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

لَعْنِي يَكُونُ انْسَانُ اللهِ كَامِلًا، مُتَاهِبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

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

اكَرِّزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخْ،  
أَنْتَهِّرْ، عَظِّ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

لِأَنَّهُ سَيَكُونُ وَقْتٌ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعِهِمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيُنْحَرِفُونَ إِلَى الْخَرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلُ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكِيبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.





Ἦεν ταροῖτῆ νὰπολοσιὰ ἔπερα  
ἔλι ἰ θαροῖ αλλα ἀρχατ ἵνωου τηροῖ  
ἵνωουπ νεωου.

Πβοῖς Δε ἀροῖ ἐρατῆ νεμη  
ἀρτχομ νηῖ θῖνα ἐβολ θῖτοτ ἵτε  
πιθιωῖ ῥωκ ἐβολ οῖοθ ἵτωῖωτεμ  
ἵνε νῖεθνοθ τηροῖ ῥε λῖνοθεμ ἐβολ  
ῥεν ρωῖ νῖοῖμοῖ.

Εῖτεροῖχοῖ ἵνε Πβοῖς ἐβολ θῖ  
θωβ νῖβεν εῖρωου οῖοθ εῖεναθμετ  
ἐδοῖν εῖτεῖμετοῖρο ἵτε τῖε: φαῖ εῖτε  
φωῖ πε πῖουῖ ῥα ἐνεθ ἵτε νῖενεθ:  
ἀμην.

ῤῖνῖ ἐΠρισκῖλλα νεμ Ἀκῖλλα  
νεμ πῖνῖ ἵΘησιφοροθ.

Εραστοθ ἀροῖ ῥεν Κορινηοθ:  
ῤροφημοθ Δε ἀροῖπῖ ῥεν Μελητοθ  
εῖρωῖνῖ.

Ἰηοθ ἔμοκ εῖ ῥαῖεν τῖρω: ἔρωῖνῖ  
ἐροκ ἵνε Εῖβοῖλοθ νεμ Ποῖλοθ νεμ  
Λῖνοθ νεμ Κλαῖδια νεμ νῖενηοῖ  
τηροῖ.

Πβοῖς Ἰηοῖοθ Πῖχῖοθ νεμ  
πεκῖνεῖμα: πῖμοτ νεωωτεν: ἀμην.

*Πῖμοτ ῥαρ νεωωτεν νεμ  
τῖρῖνῖ εῖροπ: ῥε ἀμην εῖεῖωπῖ.*

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

Greet Prisca and Aquila,  
and the household of  
Onesiphorus.

Erastus stayed in  
Corinth, but Trophimus I  
have left in Miletus sick.

Do your utmost to come  
before winter. Eubulus  
greet you, as well as  
Pudens, Linus, Claudia, and  
all the brethren.

The Lord Jesus Christ  
be with your spirit. Grace be  
with you. Amen.

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

فِي احْتِجَاجِي الْأَوَّلِ لَمْ يَحْضُرْ أَحَدٌ  
مَعِي، بَلِ الْجَمِيعُ تَرَكُونِي. لَا  
يُحْسَبُ عَلَيْهِمْ.

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِي وَقَوَّانِي،  
لِكَيْ تُتَمَّ بِِي الْكِرَاةُ، وَيَسْمَعَ  
جَمِيعُ الْأُمَمِ، فَأُنْقِذْتُ مِنْ فَمِ الْأَسَدِ.

وَسَيُنْقِذُنِي الرَّبُّ مِنْ كُلِّ عَمَلٍ  
رَدِيٍّ وَيَحْلِصُنِي لِمَلَكُوتِهِ  
السَّمَاوِيِّ. الَّذِي لَهُ الْمَجْدُ إِلَى دَهْرِ  
الدُّهُورِ. آمِينَ.

سَلِّمْ عَلَى فِرْسَكَا وَأَكِيلَا وَبَيْتِ  
أَنِيسِيفُورُسَ.

أَرَأْسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا  
تْرُوفِيمُسُ فَنَتْرَكْتُهُ فِي مِيلِثُسَ  
مَرِيضًا.

بَادِرْ أَنْ تَجِيَّ قَبْلَ الشِّتَاءِ. يُسَلِّمْ  
عَلَيْكَ أَفْبُولُسُ وَبُودِيسُ وَلِينُسُ  
وَكَلَاوْدِيَّةُ وَالْإِخْوَةُ جَمِيعًا.

الرَّبُّ يَسُوعُ الْمَسِيحُ مَعَ رُوحِكَ.  
النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβोल θεν πε πιζογιτ          ἡἐπιστολη ἡτε πενωτ Πετρος.          Δυηη. Παμενραϋ.</p>	<p>The Catholic epistle of          the first epistle of our father          St. Peter. May his blessings          be with us all. Amen. My          beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الأولي، بركته المقدسة          تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πετρος εἰ ἁ - ιᾶ</b></p>	<p><b>1 Peter 5: 1 - 14</b></p>	<p><b>1 بطرس 5: 1 - 14</b></p>
<p>Ἡἱπρεσβυτερος ετθεν θηνοϋ ϣϣεο          ἐρωοϋ ἐἄνοκ πετενηϋφηρ          ἡἱπρεσβυτερος οτοϋ ἡμεερε ἡτε          ηἡκαγε ἡτε Πιχριστοϋ: οτοϋ ἡϋφηρ          ἡπιωοϋ εθναδωρπ ἐβολ.</p> <p>Δυοηι ἡπιοεζι ετθεν θηνοϋ ἡτε          Φνοϋϣ ἐρετενηδἱ ἡποϋϋηηι θεν          οὔδἱνηχοηϋ αη αλλα θεν οτοϋϋϋ ἡηητ          κατα Φνοϋϣ: οὔδε θεν οὔμεταϣϣηρ          αη αλλα θεν οὔρωοϣϣ ἡηητ.</p> <p>Οὔδε ἡφρηϣ αη χε ἐρετενοι ἡβοιϋ          ἐηικληροϋ αλλα ἡριϣηποϋ ἡπιοεζι.</p> <p>Οτοϋ εϋωπ αϣϣαηοτοηϣ ἡχε          πιϣωϣ ἡμαηεϋωοϣ τετενηαδἱ          ἡπιχλοη ἡαθλωη ἡτε ἡωοϣ.</p> <p>Παιρηϣ ηἡδελϋηρη μαδἡεϣωτεη          ἡηἡδελλοη: ἡθωτεη δε τηροϣ χεδ          θηνοϋ ἡπιεβἱο ἡηητ ἐδἱοϣη          ἐηετεηεἡροϣ χε Φνοϋϣ ϣϣ ἡδἱοϣη          ἐεἡρεη ηἡδἱαϣηητ: ϣϣ δε ἡοϣεμοϣ          ἡηηετθεβηοϣϣτ.</p>	<p>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:</p> <p>Shepherd the flock of          God which is among you,          serving as overseers, not by          compulsion but willingly,          not for dishonest gain but          eagerly;</p> <p>nor as being lords over          those entrusted to you, but          being examples to the flock;</p> <p>and when the Chief          Shepherd appears, you will          receive the crown of glory          that does not fade away.</p> <p>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.”</p>	<p>أطلب إلى الشيوخ الذين بينكم، أنا          الشيخ رفيقهم، والشاهد للآلام          المسيح، وشريك المجد العتيدي أن          يعلن.</p> <p>ارعوا رعية الله التي بينكم نظاراً،          لا عن اضطرار بل بالإختيار، ولا          لربح قبيح بل بنشاط.</p> <p>ولا كمن يسود على الأنصبه بل          صائرين أمثلة للرعية.</p> <p>ومتى ظهر رئيس الرعاة تتألون          إكليل المجد الذي لا يبلى.</p> <p>كذلك أيها الأحداث اخضعوا          للشيوخ، وكونوا جميعاً خاضعين          لبعضكم لبعض، وتسربلوا          بالتواضع، لأن الله يقاوم          المستكبرين، وأما المتواضعون          فيُعطيهم نعمة.</p>

Μαθεβιὲ ἄθνηοῦ ὄτην δα ἰχίχ  
εἰτὰμαζι ἵτε Φνοῦῖ ζινα ἵτεϋῖε  
ἄθνηοῦ δεν ἵχνοῦ ἵτε πιχεμῖπῖνι.

Πετερωοῦῷ τηρεῖ ὄταζεῖ ἔροϋ ἡε  
ὄτην ἔερωελιν ναϋ δαρωτεν.

ῶπι ἔρετερηϋ ὄτοε ἀρηνῖμῖν  
ἡε πετερχαζι πιδιδβολοϋ εϋμῖπῖ  
ἡφρηῖ ἵοῦμοῖ εϋεμεεμ εϋκῖῖ ἵνα  
εμκ ὄτα.

Φηερετενοῖ εἰρατεν ἄθνηοῦ ἔδοῖν  
ἔχωϋ ἔρετενταχρηοῖ δεν φηαζεῖ:  
ἔρετενσωοῖν ἵναιδιδι ναῖ: ἵχκ δε  
ἵναι νετενῖνηοῦ εἰδεν πικοϋμοϋ.

Φνοῦῖ δε ἵτε ἔμοῖτ ἵβεν  
φηεταϋθαεμ ἄθνηοῦ ἔδοῖν ἔπεϋῖοῦ  
ἵνεεε δεν Πιχρῖοϋ Ιηϋοῦϋ  
ἔαρετενϋεπ ἡκαε ἵοῦκοῖζι ἵθοϋ  
εϋεεεβετε ἄθνηοῦ ἵτεϋεμνε ἄθνηοῦ  
εϋεῖτχομ ἵωτεν εϋεεεεεῖῖ ἡμῖωτεν.

Φωϋ πε πιὰμαζι νεμ πιῖοῦῖ ῶα  
ἵνεεεε: ἀμην.

Διδδαῖ ἵωτεν ἔβοε ζιτοῖϋ  
ἵχιλοῦῖανοϋ πενϋον ἡπιϋοϋ ζωϋ  
εἵμεῖῖ δεν εαηκοῖζι: εἰῖνομῖ ὄτοε  
εἰερωερε ἡε φαι πε ἵεμοῖτ ἵτε  
Φνοῦῖ δεν ὄμμεθμην: φαι ἔτε τενοῖε  
ἔρατεν ἄθνηοῦ ἵδητεϋ.

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.

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.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيُمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

Σωϊνι ἐρωτην ἴχε ἴψφερι ἴσοτπι  
 ετθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἴνετενἴρνοῦ δεν  
 οτφι ἴοναβ ἴτε ἴάσαπη: ἴειρηνη  
 νωτην τηροῦ νηετθεν Πιχριστος  
 Ιησοῦς: ἀμην.

*Насниноу ѡπερμενρε πικосμος  
 οτδε νηετποπ δεν πικосμος: πικосμος  
 насини нευ теґεґиθνма: φη δε ετιρι  
 ѡφονωψ ѡφνονґ ϑηαωπι ψα εнез:  
 ἀμην.*

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.*

تَسَلِّمُوا عَلَيَّكَمُ الَّتِي فِي بَابِلَ الْمُخْتَارَةَ  
 مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
 الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
 فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

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

**The Acts**  
 الإبركسيس

Празиц ἴτε νениоґ ἴапостолюс:  
 ἴере ποῦсмоῦ εθοгаб ψωпи нευан.  
 Амην.

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، بركاتهم تكون معنا. آمين.

Празиц κ: ἴз - ἴн

Acts 20: 17 - 38

أعمال 20: 17 - 38

Евоз де ден Уилнтос аϑгоури  
 ἴεφесос аϑмоуґ ἴнипресвнтерос ἴте  
 ἴеккλнсиа.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
 وَاسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Етаῖ де ψαροϑ πεχαϑ νωоῗ хе  
 ἴνωτηн τετεнсωоῗн хе ицен пиεροоῗ  
 ἴноуит ἴтаи ἴἴΔсиа хе аиψωпи  
 нευωτηн ἴаψ ἴρηґ ѡπαисноῗ τηреϑ.

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.

Еиои ѡβωк ѡπβоис ден θεβιò ἴннт  
 нивен нευ εанерμωоῗи нευ

serving The Lord with  
 all humility, with many  
 tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضُعٍ وَدُمُوعِ  
 كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
 الْيَهُودِ.

ΝΙΠΙΡΑCΜΟC ΕΤΑΥΤΙ ΕΞΡΗΙ ΕΧΩΙ ΔΕΝ  
ΝΙCΟΒΝΙ ΕΤΖΩΟΥ ΝΤΕ ΝΙΛΟΥΔΑΙ.

ΑΦΡΗΤ ΕΤΕ ΑΠΙΖΗΠ ΕΛΙ ΔΕΝ  
ΝΗΕΤΕΡΝΟCΠΙ ΝΟΥΕΥΕΝΤΑΜΩΤΕΝ ΕΡΩΟΥ  
ΝΕΜ ΕΤΣΒΩ ΝΩΤΕΝ.

ΕΙΕΡΜΕΘΕΡΕ ΝΔΗΜΟCΙΑ ΝΕΜ ΚΑΤΑ ΗΙ  
ΝΝΙΛΟΥΔΑΙ ΝΕΜ ΝΙΟΥΤΕΙΝΙΝ ΝΤΜΕΤΑΝΟΙΑ  
ΝΤΕ ΦΝΟΥΤ ΝΕΜ ΠΙΝΑΖΤ ΕΠΕΝΒΟΙC  
ΙΗCΟΥC ΠΙΧΡΙCΤΟC.

ΟΥΟΖ ΤΝΟΥ ΖΗΠΠΕ ΑΝΟΚ ΕΙCΩΝΖ  
ΔΕΝ ΠΙΠΝΕΥΜΑ ΤΝΑΨΥΧΗΝΗ ΕΞΡΗΙ  
ΕΙΕΡΟΥCΑΔΗΜ ΝΤCΩΟΥΝ ΔΝ ΝΗΗΘΕΝΑΙ  
ΕΔΟΥΝ ΕΞΡΑΙ ΝΔΗΤC.

ΠΛΗΝ ΖΕ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ  
ΕΡΜΕΘΕΡΕ ΝΗΙ ΚΑΤΑ ΠΟΛΙC ΕΡΧΩ ΑΜΟC  
ΖΕ CΕΟΥΙ ΝΑΚ ΝΧΕ ΖΑΝCΝΑΥΖ ΝΕΜ  
ΖΑΝΘΛΥΨΙC.

ΑΛΛΑ ΤΑΨΥΧΗ ΤΧΩ ΑΜΟC ΔΝ ΖΕ  
CΤΑΙΗΟΥΤ ΝΤΟΤ ΔΕΝ ΕΛΙ ΝCΑΧΙ ΨΑ  
ΤΧΩΚ ΑΠΑΔΡΟΜΟC ΕΒΟΛ ΝΕΜ  
ΤΔΙΑΚΟΝΙΑ ΘΗΕΤΑΙΒΙΤC ΝΤΕΝ ΠΒΟΙC  
ΙΗCΟΥC ΕΕΡΜΕΘΕΡΕ ΑΠΙΕΝΑΤΤΕΛΙΟΝ ΝΤΕ  
ΠΙΔΜΟΤ ΝΤΕ ΦΝΟΥΤ.

ΟΥΟΖ ΤΝΟΥ ΖΗΠΠΕ ΑΝΟΚ ΤΕΜΙ ΖΕ  
ΤΕΤΕΝΝΑΥ ΕΠΑΖΟ ΔΝ ΖΕ ΝΘΩΤΕΝ ΤΗΡΟΥ  
ΝΗΕΤΑΙCΙΝΙ ΝΔΗΤΟΥ ΕΙΖΙΩΨ ΝΤΜΕΤΟΥΡΟ  
ΝΤΕ ΦΝΟΥΤ.

happened to me by the plotting of the Jews;

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

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

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.

ΚΪΦ ΛΜ ΑΥΧΡ ΣΪΝΑ ΜΝ ΑΦΩΑΙΔ ΑΙ  
ΑΧΪΡΤΚΜ ΕCΜΝΤΚΜ ΒΗ ΓΗΡΑ ΪΦΙ  
ΚΛ ΒΙΤ.

CΑΗΔΑ ΛΛΙΗΟΥΔ ΑΙΟΥΝΑΙΙΝ ΒΑΛΤΟΥΒΗ  
ΑΙΙ ΑΛΛΗ ΑΙΙΜΑΝ ΑΙΙ ΖΙ ΒΡΙΤΑ ΙCΟΥC  
ΑΙCΙΧ.

ΑΙ ΑΝ ΗΑ ΑΝΑ ΑΔΗΒ ΑΙΙ ΑΟΥCΛΙΜ  
ΜΪΙΔΑ ΒΑΛΡΟΥC ΛΑ ΑΕΜ ΜΑΔΑ  
ΙCΑΔΪΦΙ ΗΝΑΚ.

ΕΙΡ ΑΝ ΡΟΥC ΑΪΔCCCC ΪCΗΔΪ ΦΙ  
ΚΛ ΜΔΙΝΗ ΑΑΙΛΑ: ΙΝ ΪΘΑ ΪCΔΑΙΔ  
ΤΝΤΪΡΝΙ.

ΑΙ ΚΑΙΝΙ ΛCΤ ΑΧΤCΙΒ ΙCΪ Ε ΪΛΑ  
ΝΪCΙ ΤΜΙΝΗ ΕΝΔΙ ΧΤΙ ΑΤΜ  
ΒΪΡΧ CΕΪΙ ΑΙ ΧΔΜΗ ΑΙ ΑΧΔΤΗΑ  
ΜΝ ΑΙ ΡΑ ΙCΟΥC ΑCΗΔ ΒΙCΑΡΗ  
ΝΕΜΗ ΑΛΛΗ.

ΑΙ ΑΝ ΗΑ ΑΝΑ ΑΕΜ ΑΝΚΜ ΛΑ ΤΡΩΝ  
ΑΪΗΙ ΑΙCΑ ΑΝΤΜ ΑΜΙΕΑ ΑΙΙΝ  
ΜΡΖΤ ΒΙΙΤΚΜ ΚΑΡΖΑ ΒΜΛΚΟΤ ΑΛΛΗ.

Εἶθε φαι ἱερμεερε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἱοταβ ἄνοκ  
ἐβολα πετενςνοϋ τηροῦ.

Οῦ ταρ ἠπιζοπτ ἐϋτεμταμωτεν  
ἐφονωϋ τηρϋ ἠφνοῦτ.

Μαὲθτην ἐρωτεν νεμ πιόζι τηρϋ  
εἰτὰ Πιπνεῦμα εθοταβ χα θηνοῦ  
ἠεπισκοπος ἠδῆτηϋ ἐἰμοι  
ἠτῆεκκλῆσιἰ ἠτε Πβοις θεῆταϋϋφος  
ἐβολ ζιτεν πεϋςνοϋ ἠμιν ἠμοϋ.

Ἄνοκ δε ἱέμι γε μενεσϋ  
ἐριϋενηι σεναἰ ἐδοῦν ἐρωτεν ἠζε  
ζανοῦνωϋ εῦζορϋ ἠσενα ἱἶσο ἀν  
ἐπιόζι.

Οῦοζ σενατωοῦνοῦ ἠζε ζανρωμ  
ἐβολ δεν θηνοῦ εῦζω ἠζανσαχι  
εῦφωνη εθοροσϋκ ἠνιμαθητης  
σαμενηνοῦ.

Εἶθε φαι οῦν ρωις ἐρωτεν  
ἐρετενῖρι ἠφμεῖνι γε ἀιερ ϋουῦτ  
ἠρομπι ἠπιχα τοτ ἐβολ ἠπιέζοοῦ  
νεμ πιέζωρ εἰτῆβω ἠφοῦται φοῦται  
ἠμωτεν δεν ζανερμωοῦ.

Οῦοζ ἱνοῦ ἱχω ἠμωτεν δατεν  
Πβοις νεμ πισαχι ἠτε πεϋζμοτ φηῆτε  
οῦοῦζομ ἠμοϋ ἐσωϋ οῦοζ ἐἱ  
κλῆρονομια δεν νῆταῦτοῦβωοῦ

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  
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.

لَذٰلِكَ اَشْهَدُكُمْ الْيَوْمَ هٰذَا اَنِّيْ بَرِيْءٌ  
مِّنْ دَمِ الْجَمِيْعِ.

لَآئِي لَمْ اُوْخِرْ اَنْ اُخْبِرْكُمْ بِكُلِّ  
مَشْوَرَةٍ لِّلّٰهِ.

اِحْتَرِزُوا اِذَا لَاتُنْفِسِكُمْ وَلِجَمِيْعِ  
الرَّعِيَّةِ الَّتِي اَقَامَكُمْ الرُّوْحُ الْقُدُسُ  
فِيْهَا اَسَاقِفَةٌ لِّتَرْعَوْا كَنِيْسَةَ اللّٰهِ  
الَّتِي اَفْتَنَاهَا بِدَمِهِ.

لَآئِي اَعْلَمُ هٰذَا: اَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تَشْفِقُ عَلٰى الرَّعِيَّةِ.

وَمِنْكُمْ اَنْتُمْ سَيَقُوْمُ رِجَالٌ يَّتَكَلَّمُوْنَ  
بِاُمُوْرٍ مُّلتَوِيَةٍ لِّيَجْتَنِبُوْا التَّلَامِيْذَ  
وَرَاَعَهُمْ.

لَذٰلِكَ اَسْهَرُوْا مُتَذَكِّرِيْنَ اَنِّيْ ثَلَاثَ  
سِنِيْنَ لَيْلًا وَنَهَارًا لَمْ اَقْتُرْ عَنْ اَنْ  
اُنْذِرَ بِدَمُوْعٍ كُلِّ وَاٰحِدٍ.

وَالاَنّ اَسْتُوْدِعُكُمْ يَا اِخْوَتِيْ لِلّٰهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ اَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيْرَاثًا مَّعَ جَمِيْعِ  
الْمُقَدَّسِيْنَ.

τηρου.

Οὐραδ τ ιε οἴνοϋβ ιε οὔβωσ  
ἄπιερῆπιθῦμι ιε ἔορον ἄμωοϋ.

Πῶωτεν τετενωοῦν γε νασιχ  
ναι αἰψωμῶι ἠναχρῖα νευ νηθενεμη.

Διταμωτεν ἔρωβ νιβεν γε ἔψε  
ἠδῶσι ἄπαιρηῖ ἠτενῖτοτοϋ  
ἠνηετωῶνι ἠτετενερῖμεῖ ἠνινασι  
ἠτε Πῶοις Ιησοῦς γε ἠθοϋ αἰχοϋς γε  
οὔμετακαριος τε μαλλον ἔϖ ἔρωτε  
ἔβι.

Οὔοϋ ναι ἔταχοτοϋ αἰρηιϗ ἔξεν  
νεκκελι νεμωοϋ τηροϋ  
αἰερῖπροσεῖχεθε.

Οὔοϋ αἰρωῶπι δε ἠξε οἴνιϗῖ  
ἠριμι ἠτωοϋ τηροϋ οὔοϋ αἰρηιτοϋ  
ἔδρηι ἔξεν ἠναρβι ἠΠαῖλοϋ οὔοϋ  
αἰϖῖφι ἔροϗ.

Ἐτοῖ ἠῦκαϋ ἠρητ μαλιστα εῶβε  
πινασι ἔταχοϗ γε σεναναῖ ἔπερω  
αν γε ναῖῖφο δε ἄμωϗ ἔξεν πιχοι.

*Πινασι δε ἠτε Πῶοις εἰῆλαι οὔοϋ  
εἰῆλαι: εἰῆμασι οὔοϋ εἰῆταχο:  
δεν ῖασι ἠεκκλῆσια ἠτε Φνωῖ:  
ἄμην.*

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 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.*

فَضَّةٌ أَوْ ذَهَبٌ أَوْ لِبَاسٌ أَحَدٍ لَّمْ 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 أَكْثَرُ مِنَ الْاِخْتِذَا.

وَلَمَّا قَالَ هَذَا جَنَّا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يَقْبَلُونَهُ.

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

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



## Synaxarium of Amshir 27

### سنكسار اليوم السابع والعشرون من شهر أمشير

1. The Departure of St. Eustathius, Patriarch of Antioch
2. The Martyrdom of St. Perpetua and her Companions

1. نياحة القديس أوسطاسيوس بطريرك أنطاكية
2. استشهاد القديسة بربتوا ومن معها

#### 1. The Departure of St. Eustathius, Patriarch of Antioch

On this day of the year 53 of the martyrs, 337 AD, St. Eustathius, Patriarch of Antioch, departed. He was born in Pamphylia in the middle of the third century. He was well known for his godliness and knowledge. When the Patriarch of Antioch departed, they chose Eustathius as his successor in the year 324 AD.

His fame became well known for his virtues and profound knowledge. He attended the Council of Nicea to judge Arius, and he defended the decisions of the Council.

After the Council, the Arian bishops devised many plots to remove him from his position. They enticed and bribed an adulterous woman with much money to accuse St. Eustathius that he was the father of her child. They convened a council and judged to excommunicate him from his episcopal rank.

They informed Emperor Constantine, who believed their unfounded judgement. He deposed and banished St. Eustathius to Thrace (a place near Philippi), where the saint remained until his departure.

When the people knew of the decision of the emperor, they revolted for they were confident of his innocence. However, the meek patriarch calmed them down and accepted the decision peacefully. When he arrived to his exile, he persevered in praying, contemplation and writing many useful spiritual books and many epistles against the Arians, until he departed in peace.

The Lord God willed to manifest his innocence and to reveal the truth. The woman became seriously ill and she knew that her suffering was a punishment for her false accusation against the saint. She came to the church and confessed before the people of the city of the innocence of that saint. She pointed to the Arian bishops who asked her to do that. Those Arian bishops who were responsible for the exile of the patriarch, The Lord took revenge against them and let them taste the bitterness of

1. نياحة القديس أوسطاسيوس بطريرك أنطاكية  
في مثل هذا اليوم من سنة 53 للشهداء، سنة 337 ميلادية، تنيح القديس أوسطاسيوس بطريرك أنطاكية. وُلد هذا القديس في بمفيلية في أواسط القرن الثالث واشتهر بالفضيلة والعلم. ولما تنيح بطريرك أنطاكية، أُنتخب أوسطاسيوس خلفاً له سنة 324 ميلادية. وقد ذاعت شهرته بسبب فضائله وعلمه العزيز وحضر مجمع نيقية لمحاكمة أريوس ودافع عن قراراته. وبعد المجمع ثار عليه الأساقفة الأريوسيون، فدبروا له مكائد كثيرة لإبعاده عن كرسيه. ومنها أنهم أغروا امرأة زانية بمال كثير حتى تقول انه أنجب منها ابناً. فجمعوا مجماً حكموا فيه بقطعه من رتبته وابلغوا قسطنطين الملك بذلك. فصدق قولهم ونفاه إلى ثراكي (مكان بالقرب من مدينة فيلبي). ولما أحس الشعب بقرار الملك، ثار ثورة عارمة وكادت تحدث فتنة بسبب ثقتهم في براءته. ولكن البطريرك الوديع قام بتهدنتهم ونفذ قرار النفي بهدوء. ولما وصل إلى منفاه، عكف على الصلاة والتأمل ووضع الكتب الروحية النافعة وكتب رسائل ضد الأريوسيين حتى تنيح بسلام. إلا أن الله أراد إظهار براءته وإظهار الحقيقة، فمرضت المرأة مرضاً شديداً علمت انه بسبب اتهامها ظلماً للقديس. فحضرت إلى الكنيسة وأقرت أمام كل الشعب ببراءة القديس وأن الأساقفة الأريوسيين هم الذين دفعوها إلى ذلك. أما الأساقفة الأريوسيون الذين تسببوا في نفي البطريرك، فقد انتقم منهم الله فأذاقهم مرارة النفي عقاباً على شرهم. بركة صلواته فلتكن معنا. آمين.

banishment as a punishment for their wickedness.  
May the blessing of his prayers be with us all. Amen.

## 2. The Martyrdom of St. Pereptua, and her Companions

On this day also of the year 203 AD, St. Pereptua and her companions of women and men were martyred during the reign of Emperor Septimius Severus. The saint was born in the year 181 AD, in Carthage, North Africa, current day Tunisia,

She was a well educated lady from a wealthy family. She was married to a noble man and had a young child. They apprehended her when she was 22 years old, along with some men and women, right after receiving the sacrament of Holy Baptism and becoming Christians.

They were imprisoned to deny The Lord Christ, however God granted Pereptua visions and revelations, subsequently she comforted and confirmed the others in the faith. In an effort to force them to deny The Lord Christ, they sentenced them and ordered to severely torture them.

They threw St. Pereptua before a wild bull, which struck her fiercely, tore her cloth and threw her on the ground. The saint supported herself and tried to bring together the torn parts of her dress to cover her body. Therefore, in her death she was not any less concerned about her chastity than in her life. This was a great example for the devotion of the early Christians to chastity and their perseverance to hold unto it. When she saw her family crying and screaming in the arena, she told them, "Be firm in the faith, love one another, and do not be grieved or frightened because of our passion."

After a series of tortures, the governor ordered them beheaded and they accepted the sentence with joy. They were beheaded by the sword, one after the other, and they all received the crowns of martyrdom.

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

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

2. استشهاد القديسة بربتوا ومن معها وفيه أيضاً من سنة 203 ميلادية استشهدت القديسة بربتوا ومعها عدد من النساء والرجال وذلك في عصر الإمبراطور سبتيميوس ساويرس. وُلدت هذه القديسة سنة 181 ميلادية بقرطاجنة بشمال أفريقيا، وهي تونس حالياً. كانت مثقفة ومن أسرة عريقة غنية تزوجت من رجل شريف ورزقت منه بطفل. تم القبض عليها وعمرها 22 سنة مع بعض الرجال والنساء بعد أن نالوا سر المعمودية المقدس وصاروا مسيحيين. أودعواهم السجن حتى ينكروا المسيح ولكن الله وهب بربتوا بعض الرؤى والإعلانات فكانت تعزي وتثبت الآخرين. حاكموهم لكي ينكروا المسيح ولما تمسكوا بإيمانهم، بدأوا يعذبونهم بالعذابات الشديدة. فألقوا بالقديسة بربتوا لبقرة وحشية، فتساندت القديسة وحاولت أن تضم أطراف الرداء الممزق لتستر نفسها فكانت في موتها لا تقل اهتماماً بعفتها عن حياتها وهذا دليل على محبة المسيحيين الأوائل للعفة وتمسكهم بها. ولما رأت أسرتها تصرخ في ميدان المصارعة، قالت لهم: "اثبتوا في الإيمان وأحبوا بعضكم بعضاً ولا تجزعوا من آلامنا". وبعد سلسلة من العذابات، امر الوالي بقطع رؤوسهم فقبلوا الحكم بفرح. فقطعوا رؤوسهم بالسيف واحداً تلو الآخر ونالوا جميعهم أكاليل الاستشهاد. بركة صلواتهم 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 **ὁβ: ιζ, ιη, κ**

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

المزمور 72: 17، 18، 21

Ακὰμοιι ἵταξιζ ἵνοῖναμ: ογοζ  
ἵἔρηι ζεν πεκοβῆι ακβίωιτ νηι:  
ογοζ ακωοπτ ἔροκ νεμ οῦωοῦ: ἀνοκ  
δε οῦὰσαθον νηι πε ἔτομτ ἔφνοῦτ  
ἔχω ἵταζελπιζ ζεν Πβοιζ: εοριφιρι  
ἔνεκμοῦτ τηροῦ ζεν νιπῦλη ἵτε  
ἵγπερι ἵσιων. **Ἀλληλοῖα.**

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.**

أمسكت بيدي اليمنى. وبمشورتك تهديني وبعد الى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون.  
**هلللويا.**

### 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.

Οῦὰναστωσιζ ἔβολ ζεν  
πιεταστελιον εοῦαβ κατὰ Ἰωαννην  
ασιοῦ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.

Ἰωαννην **ι: α - ιε'**

John 10: 1 - 16

يوحنا 10: 1 - 16

Ἀμην ἀμην τῶ μμοζ νωτεν ζε  
φῆἔτε ἵἔρηνοῦ ἔδοῦν ἀν ἔβολ ζιτεν  
πιρο ἔταῦλη ἵτε νιἔσωοῦ ἀλλὰ  
εἔρηνοῦ ἔπῳωι ἵβοῦτεν φαι ἔτε ἵμαῦ  
οῦρεῦβιοῦτῖ πε ογοζ οῦκοιι πε.

“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 thief and a robber.

أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.

Φη δε εοῦνοῦ ἔδοῦν ἔβολ ζιτεν  
πιρο φαι οῦμαἵνεσωοῦ πε ἵτε νιἔσωοῦ.

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

وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.

Φαι ῳαρε πιἕνοῦτ ἄοῦων ναῦ  
ογοζ ῳαρε νιἔσωοῦ σωτεμ ἔτεῦῆμη

To him the doorkeeper opens, and the sheep hear his voice; and he calls his

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

οτοϑ ψαϑμοϑ† ἐνεϑέϑωϑ κατὰ  
νοϑραν οτοϑ ψαϑένοϑ ἔβολ.

Ἐψωπ δε αϑψανῖνι ἵνηέτενοϑϑ  
τηροϑ ἔβολ ψαϑμοϑψι δαϑωϑ οτοϑ  
ψαρε νιέϑωϑ μοϑψι ἵνωϑ ϑε οϑνι  
ϑεϑωϑν ἵνεϑέμν.

Πψευμο δε ἕπαϑμοϑψι ἵνωϑ  
ἀλλὰ ἐρέψωτ ἔβολ θαροϑ ϑε οϑνι  
ϑεϑωϑν ἀν ἵτέμν ἕπιψευμο.

¶αῖ παροῖμῖα αϑϑοϑ νωϑ ἵνε  
Ἰηϑοϑ: ἵνωϑ δε ἕποϑέμν ϑε αϑϑαϑ  
νεμοϑ εϑβε οϑ.

Παλῖν ον πεϑαϑ νωϑ ἵνε Ἰηϑοϑ  
ϑε ἀμν ἄμν †ϑω ἕμοϑ νωτεν ϑε  
ἀνοκ πε πιϑβε ἵνε νιέϑωϑ.

Οτοϑν νῖβεν ἔταϑ ἕδαϑω θανϑονῖ  
νε οτοϑ θανρεϑβῖοῖ νε ἀλλὰ  
ἕποϑωτεμ ἵνωϑ ἵνε νιέϑωϑ.

Ἀνοκ πε πιϑβε ἵνε νιέϑωϑ  
ψηϑῆναῖ ἔδοϑν ἔβολ θῖτοτ ἐϑένοϑεμ  
οτοϑ ἐϑεῖ ἔδοϑν οτοϑ ἐϑεῖ ἔβολ οτοϑ  
ἐϑέϑῖμῖ νοϑμαἄμμοῖ.

Πρεϑβῖοῖ δε ἵθοϑ ἕπαϑῖ ἔβηλ  
ἀρνοϑ ἵνεϑβῖοῖ οτοϑ ἵνεϑψωτ οτοϑ  
ἵνεϑτακο: ἀνοκ δε ἔταῖ θῖνα ἵνε  
οϑων῕ ψωπι νωϑ οτοϑ ἵνε οϑϑοῖ  
ψωπι νωϑ.

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.

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.

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: الْحَقَّ الْحَقَّ  
أَقُولُ لَكُمْ: أَنَا بَابُ الْخِرَافِ.

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

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

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

ΑΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΝΑΝΕΥ;  
ΟΤΟΖ ΠΙΜΑΝΕΣΩΟΥ ΕΘΝΑΝΕΥ ΨΑΥΤ  
ΝΤΕΥΨΥΧΗ ΕΞΡΗΙ ΕΧΕΝ ΝΕΥΕΣΩΟΥ.

Πιρευβεχε δε νθοου οτοζ ετε  
νουμανεσωου αν πε φηετε νιεσωου  
νοτυ αν νε αψωανναυ επιοτωνω  
εφνηου ψαυφωτ οτοζ ψαυχα νιεσωου  
οτοζ ψαρε ποτωνω εολμοου οτοζ  
ψαυχοροου εβολ.

Χε οπρευβεχε πε οτοζ σερωελιν  
ναυ αν θα νιεσωου.

ΑΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΝΑΝΕΥ  
ΤΣΩΟΥΝ ΝΗΕΤΕΝΟΥΙ ΟΤΟΖ ΝΗΕΤΕΝΟΥΙ  
ΣΩΟΥΝ ΜΜΟΙ.

Κατα φρητ ετεψωουνη μμοι νχε  
Παιωτ ΑΝΟΚ εω τσωουνη μφιωτ  
οτοζ τναχω νταψυχη εχεν  
ναεσωου.

ΟΤΟΝ ΝΤΗΙ ΝΖΑΝΚΕΕΣΩΟΥ ΜΜΑΥ  
ΕΖΑΝ ΕΒΟΛ ΘΕΝ ΤΑΙΑΥΛΗ ΑΝ ΝΕ ΕΩΤ  
ΕΡΟΙ ΕΕΝ ΝΙΚΕΧΩΟΥΝΙ ΟΤΟΖ ΕΥΕΣΩΤΕΜ  
ΕΤΑΣΜΗ ΟΤΟΖ ΕΥΕΨΩΠΙ ΕΥΘΕΙ ΝΟΥΤ  
ΕΟΥΜΑΝΕΣΩΟΥ ΝΟΥΤ.

*Πῶσοι φα Πεννουτ πε ψα ενεε  
ντε νι ενεε: λμην.*

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  
and one shepherd.

*Glory be to God forever.*

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْدُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًّا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى  
الذِّئْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الذِّئْبُ الْخِرَافَ  
وَيَبْدُدُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا 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 آتِي بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

**Katameros Readings for the 28<sup>th</sup> Day of Amshir**  
**قطمارس قراءات اليوم الثامن والعشرون من شهر أمشير المبارك**

**ΚΟΥΧΟΥΤ ΨΑΛΜΗΝ ΝΕΞΟΥΤ ἸΠΙΔΒΟΥΤ Ξεψυρ**

**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.**

<b>Ψαλμος τω Δαυιδ ιζ: λλ, μ</b>	<b>Psalm 18: 34, 39</b>	<b>المزمور 17: 34, 39</b>
<p>ΦΗΕΤΨΒΩ ἸΝΝΑΞΙΧ ἘΠΠΟΛΕΜΟΣ:            αϭΧΩ ἸΝΝΑΨΩΒΨ ἘΞΑΝΦΙΨ ἸΞΟΥΤ:            ΑΚΜΟΡΤ ἸΟΥΧΟΜ ἘΠΠΟΛΕΜΟΣ: ΟΥΟΞ            ΑΚΚΕΝΞ ΟΥΟΝ ΝΙΒΕΝ ἘΤΑΥΤΩΟΥΝΟΥ            ἘΞΡΗΙ ἘΧΩΙ ΣΑΠΕΧΗΤ ἸΜΟΙ.  <b>Ἀλληλοῦια.</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 القائمين 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 والهننا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.**

<p>ΟΥΔΑΝΑΣΗΩΣΙΣ ἘΒΟΛ ΞΕΝ            ΠΙΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΞΑΤΘΕΟΝ            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>ΞΑΤΘΕΟΝ Γ: ΙΕ - ΚΣ</b>	<b>Matthew 10: 16 - 23</b>	<b>متي 10: 16 - 23</b>

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανορωνα ὑωπι ορην ἔρετενοι ἡσαβε  
ἕφρητ ἡνιοροϋ: ἀκερεοο Δε ἕφρητ  
ἡνιοδρωπι.

Ἰαζοητεν Δε ἔρωτεν ἔβολ ζα  
νιρωμι: σενατ ἕμνοορ ζαρ  
ἔζανυαητζαπ οροο  
σεναερμαατιστοιη ἕμωτεν δεν  
νοορυνασωζη.

Εὔεεν ἕμνοορ Δε ἡνιορρωορ νεμ  
νιζηεμωη εοβητ ερμεεμεορε νωορ  
νεμ νιεθνοο.

Εὑωπ Δε ἀρῶαητ ἕμνοορ  
ἕπερρηρωορῶ ζε πωο ιε ορ πε  
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν  
ἰουνοο ἔτεμμεατ ἕφρηετετεννααζι  
ἕμμοϋ.

Ἡωτεν ζαρ ἀη πεδθνααζι ἀλλα  
Πῖνευμα ἡτε πετενιωτ εθνααζι  
δεν ἕμνοορ.

Ερε οορσον Δε ερετ ἡνορσον ἔφμοορ:  
οροο ἔρε οοιωτ ερετ ἡνορῶηρη: οροο  
ἔρε ζανῶηρη τωορνοορ ἔξεν νοοιοτ  
ερεδσοοβοορ.

Οροο ἔρετενεῶωπι ερμοοτ  
ἕμωτεν ἡξε οορον νιβεν εοβε παρην:

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 وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالدِيهِمْ 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.

*Πιῶορ φα Πεννορψ πε: ψα ἐνεε,  
ἵτε νιῆνεε: ἀμην.*

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.*

## 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.

Ψαλμοc τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمور 44: 5، 9

Πορρ ἵτεκχεψι ἐπεκὰλοχ: φηῆτε  
ογοηῶχομ ᾠμοψ: ἵερηι θεν  
τεκμετβερι νεμ πεκκαι: βωλκ μαμαψ  
ἀρηορρο: πεκῆρονοc Φνορψ ψα ἐνεε  
ἵτε πιῆνεε: ογοε πιῶβωτ ᾠπρωορτεν  
πε πῶβωτ ἵτε τεκμετορρο.

**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 القوى،  
بجلالك وجمالك. استله وانجح  
واملك. كرسيك يا الله إلى دهر  
الدهور. قضيب الاستقامة هو  
قضيب ملكك. **هلليويا.**

### Matins Gospel

إنجيل باكر

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

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



<p>ΟὐὰΝΑΣΝΩCIC 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† ἸΜΗΥ.</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 نَايِينَ وَذَهَبَ مَعَهُ كَثِيرُونَ مِنْ تَلَامِيذِهِ وَجَمْعٌ كَثِيرٌ.</p>
<p>ΩΩCΤΕ ΕΤΑCΔΩΝΤ Ε†ΠΡΑΖΗ ἸΝΤΕ †ΒΑΚΙ: ΖΗΠΠΕ ΕΝΑΥΩΛΙ ἸΟΥΑΙ ΕΒΟΛ ἘΔCΜΟΥ: ΕΟΥΩΗΡΙ ἸΜΑΥΑΤC ΠΕ ἸΝΤΕ ΤΕCΜΑΥ: ΟΥΟZ ΘΑΙ ΝΕ ΟΥΧΗΡΑ ΤΕ: ΟΥΟZ ΝΕ ΟΥΟΝ ΟΥΜΗΥ ΕCΟΥ ἸΝΤΕ †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 ἘΡΑΤΟΥ: ΟΥΟZ ΠΕΧΑC ΧΕ ΠΙΔΕΛΨΗΡΙ 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 ΔCΘΕΜCΙ ἸΧΕ ΠΙΡΕCΜΩΟΥ† ΟΥΟZ ΔCΘΡΖΗΤC ἸCΑΧΙ: ΟΥΟZ ΔCΤΗΙC ἸΝΤΕCΜΑΥ.</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 وَأَفْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτος γε ἀφνοῦτ̄ γεμῶνι  
ἠπερλαος.

Οτος αϕὶ ἐβολ ἠξε παιααζι  
εθβητηϑ δεν ἴιονδεὰ τηρσ νεμ  
†περιχωροσ τηρσ.

*Πῶνοῦ φα Πεννοῦτ̄ πε ἠα ἐνεε  
ἠτε νι ἐνεε: ἀμην.*

“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 القداس

### The Pauline Epistle

رسالة بولس الرسول

## Ἰἐπιστολη ἠτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φβωκ ἠπενδοισ Ἰησοῦσ  
Πιχριστοσ: πιὰποστολοσ ετθααεμ:  
φηεταεαωϑ ἐπιζωεννοῦτ̄ι ἠτε  
Φνοῦτ̄.

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

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

**Ἢ Τιμοθεοσ Ἢ: ̅ϛ̅ - ̅ι̅ε̅**

**2 Timothy 2: 3 - 15**

**2 تيموثاؤس 2: 3 - 15**

Δριῶφηρ ἠῶπεῦκαε ἠφρη†  
ἠνοῦματοι ἐνανεϑ ἠτε Πιχριστοσ  
Ἰησοῦσ.

You therefore must  
endure hardship as a good  
soldier of Jesus Christ.

فَأَشْتَرِكُ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ  
كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Ἰπαρε εἰλι εϑοι ἠμματοι  
δλεμλωμϑ δεν νιεβηοῦἠ ἠτε παιωνδ  
εἰνα ἠτεϑραναϑ ἠφηεταϑδοκϑ.

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.

Εῶωπ δε ἀρεῶαν οῖαι ῶε εἶμα  
ἠ† ἠπαϑβιχλομ αϑῶτεμ† νομμοσ.

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 قَانُونِيًّا.

Πρωτω ετδοσι ζωτ̄ εροϋ̄ ντεϋβι  
ν̄ϋορπ̄ εβολ̄ δ̄εν̄ νιοϋταδ̄.

Κατ̄ ε̄νηε̄τ̄ζω̄ ῡμωοτ̄ Π̄βοις̄ ταρ  
εϋε̄τ̄ νακ̄ νο̄νε̄μῑ δ̄εν̄ ζωβ̄ νιβεν̄.

Αρῑφ̄με̄τῑ ν̄ιη̄σοϋς̄ Πῑχ̄ρις̄τοϋς̄  
ε̄ταϋτ̄ω̄νη̄ ε̄βολ̄ δ̄εν̄ ν̄η̄ε̄ο̄μωοτ̄ ε̄βολ̄  
δ̄εν̄ π̄χ̄ροϋ̄ ν̄Δ̄ᾱνῑδ̄ κᾱτα  
πᾱε̄τᾱσ̄τε̄λιον̄.

Φ̄αῑ ε̄τ̄β̄ω̄ῑκᾱδ̄ ν̄δ̄η̄τη̄ ϋ̄ᾱ ε̄δ̄ρη̄  
ε̄θᾱν̄ῑσ̄νᾱτ̄δ̄ ῡφ̄ρη̄τ̄ νο̄τ̄ρεϋε̄ρ̄πε̄τ̄ζωοτ̄  
ᾱλλᾱ π̄κᾱχῑ ῡΦ̄νο̄ῡτ̄ κο̄νη̄ δ̄ν̄.

Ε̄ο̄βε̄ φ̄αῑ τ̄ε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ δ̄εν̄ ζωβ̄  
νιβεν̄ ε̄ο̄βε̄ ν̄ῑσ̄ω̄τ̄π̄ ϋ̄ῑνᾱ ν̄τε̄ το̄το̄ῡ β̄ῑ  
ῡπ̄ιο̄ῡτ̄αῑ ε̄τ̄δ̄εν̄ Πῑχ̄ρις̄τοϋς̄ Ῑη̄σοϋς̄ ν̄ε̄μ̄  
π̄ω̄οτ̄ ν̄ε̄νε̄ε̄.

ϋ̄εν̄ε̄ο̄τ̄ ν̄ξε̄ π̄κᾱχῑ ῑσ̄ξε̄ ταρ̄ δ̄η̄μο̄ῡ  
ν̄ε̄μᾱϋ̄ ῑε̄ τ̄εν̄νᾱω̄ν̄δ̄ ν̄ε̄μᾱϋ̄ ο̄ν̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ ῑε̄  
τ̄εν̄νᾱε̄ρο̄ῡρο̄ ν̄ε̄μᾱϋ̄ ο̄ν̄ ῑσ̄ξε̄  
τ̄εν̄νᾱχο̄λ̄ϋ̄ ε̄βολ̄ ν̄θο̄ϋ̄ ζωϋ̄  
ε̄νᾱχο̄λ̄τε̄ν̄ ε̄βολ̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρᾱθ̄νᾱε̄τ̄ φ̄η̄ ν̄θο̄ϋ̄  
ε̄νᾱδ̄ο̄ῑ ε̄ϋο̄ῑ ῡπ̄ῑσ̄τοϋς̄ ῡμ̄ο̄ν̄ ϋ̄ϋ̄χο̄μ̄ ταρ̄  
ν̄τεϋ̄χο̄λ̄ϋ̄ ε̄βολ̄ ῡμᾱτᾱτ̄ϋ̄.

Ῡᾱφ̄με̄τῑ ν̄ωοτ̄ ν̄η̄ναῑ εκ̄ε̄ρ̄ε̄μ̄ε̄ρ̄ε̄  
ῡπε̄μ̄ε̄θο̄ ῡΦ̄νο̄ῡτ̄ ε̄ϋ̄τε̄μ̄ ῡλᾱδ̄ δ̄εν̄

The hard-working  
farmer must be first to  
partake of the crops.

Consider what I say, and  
may The Lord give you  
understanding in all things.

Remember that Jesus  
Christ, of the seed of David,  
was raised from the dead  
according to my gospel,

for which I suffer  
trouble as an evildoer, even  
to the point of chains; but  
the word of God is not  
chained.

Therefore, I endure all  
things for the sake of the  
elect, that they also may  
obtain the salvation, which  
is in Christ Jesus with  
eternal glory.

This is a faithful saying:  
For if we died with Him, we  
shall also live with Him.

If we endure, we shall  
also reign with Him. If we  
deny Him, He also will  
deny us.

If we are faithless, He  
remains faithful; He cannot  
deny Himself.

Remind them of these  
things, charging them  
before The Lord not to  
strive about words to no

يَجِبُ أَنْ الْحَرَاتِ الَّذِي يَتَعَبُ  
يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَمْثَارِ.

أَفْهَمُ مَا أَقُولُ. فَلْيُعْطِكَ الرَّبُّ فَهْمًا  
فِي كُلِّ شَيْءٍ.

أَذْكَرُ يَسُوعَ الْمَسِيحَ الْمَقَامَ مِنَ  
الْأَمْوَاتِ مِنْ نَسْلِ دَاوُدَ بِحَسَبِ  
أَنْجِيلِي.

الَّذِي فِيهِ اِحْتَمَلُ الْمَشَقَّاتِ حَتَّى  
الْقَيْوَدِ كَمُذْنِبٍ لِكِنَّ كَلِمَةَ اللَّهِ لَا  
تَقْتَدُّ.

لَأَجْلِ ذَلِكَ أَنَا اصْبِرُ عَلَى كُلِّ شَيْءٍ  
لَأَجْلِ الْمُخْتَارِينَ لِكَيْ يَحْصُلُوا هُمْ  
أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ مَعَ مَجْدٍ أَبَدِيٍّ.

صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ أَنْ كُنَّا قَدْ  
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.

إِنْ كُنَّا نَصْبِرُ فَسَنَمَلِكُ أَيْضًا مَعَهُ،  
أَنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا.

إِنْ كُنَّا غَيْرَ أَمْنَاءَ فَهُوَ يَبْقَى أَمِينًا  
لَنْ يَقْدِرَ أَنْ يَنْكِرَ نَفْسَهُ.

فَكَّرْ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَّامَ الرَّبِّ  
أَنْ لَا يَتِمَّاحِكُوا بِالْكَلامِ الْأَمْرُ غَيْرُ  
النَّافِعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.



πιπετρωον: οτος νεϋςφοτοϋ  
εϋτεμσαζι νοϋχροϋ.

Μαρεϋρικι σαβολ υπιπετρωον:  
οτος ητεϋρι υπιαδαθον: μαρεϋκωϋ  
ησα οτρηρηνη οτος ητεϋβοϋ ησως.

Χε ηενβαλ υΠβοις σεχοϋϋτ εχεν  
ηιθμη: οτος νεϋμαϋϋ σερικι ησα  
ποϋτωβρ: ηρο δε υΠβοις εχεν  
ηηετιρι υπιπετρωον.

Οτος ηημ εθναϋϋεμκαρ ηωτεν  
εϋωπ αρτενϋανερρεϋχορ  
επιπεθναηεϋ.

Αλλα ισε τετενερ ηκεβιεμκαρ  
εβε ϋμεθμη ωοηνιατεν θηνοϋ:  
τοηροϋ δε υπερερροϋ δατεσρη οϋδε  
υπερϋθορτερ.

Πβοις δε Πιχριστοϋ ματοϋβοϋ  
εδρη δεν ηετενρητ: ερετενσοβϋ  
υμωτεν ηχοϋ ηιβεν εϋαπολοσια  
ηοτον ηιβεν εθναερετιν υμωτεν  
ηνοϋσαζι εβε ϋηελπις ετδεν θηνοϋ  
αλλα δεν οϋμετρεϋραϋ ημ οηροϋ.

*Ηασηνοϋ υπερμερρε ηικοςμοϋ  
οηδε ηηετωπ δεν ηικοςμοϋ:  
ηικοςμοϋ ηασηνη ημ τεϋεπιθουια: φη  
δε ετιρι υφοϋωϋ υΦνοϋϋ εηαϋωπι  
ϋα εηεϋ: αμηη.*

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.*

لِيَعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي آثَرِهِ.

لَأَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ  
وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ  
الرَّبِّ صِدْقًا عَلَيَّ الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ  
بِالْخَيْرِ؟

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

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 الأبد. أمين.*

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἰὰ ποστολοϑ: ἐρε ποῦϑμοῦ εθοῦαβ ὡπι νεμαν. Δυηη.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من اعمال آباننا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις κζ: μβ - κη: ϛ</p>	<p style="color: red;">Acts 27: 42 - 28: 6</p>	<p style="color: red;">اعمال 27: 42 - 28: 6</p>
<p>Δῦῖρι δε ἰοῦκοβῆνι ἵχε νιματοῖ ζῖνα ἵσεῖωτεβ ἵνηετῶνῶ: μηπωϑ ἵτε οῦαι νηβῖ ἵτεϑφωτ.</p> <p>Πῖεκατονταρχοϑ δε εϑοῦωϡ ἐνοζεμ ἰΠαῦλοϑ αϑῡαῡτοῦ ἐῡτεμῖρι ἰποῦκοβῆνι: αϑοῦαῡαῡβῆνι δε ἵνηετε οῦοῖ ὡζομ ἰμωοῦ ἵσεϑῖτοῦ ἐῖοῖμ ἵσενηβῖ ἵῡορῖ ἐπῖχῖρο.</p> <p>Οῦοῡ ἵκεῡωϡῖ ζῖνοῦοῖμ μεν ζῖ ζῖναῡνῖ: ζῖν κε χῡοῦῖνι δε ζῖ ζῖν κε ἐνχῖαι ἵτε πῖχοῖ: οῦοῡ παῖρηϑ αϑῡωῖ εῖορηννοζεμ τηρεν ἐπῖχῖρο.</p> <p>Οῦοῡ ἐταννοζεμ τοτε ἀνεῖμ χε ῡαῡμοῦϑ ἐϑῖνηϑοϑ ἐτε ἰμῖαῡ χε Μελεῖτηη.</p> <p>Πῖβαρβαροϑ δε ἵτε πῖμα ἐτε ἰμῖαῡ ἀῡῖρι ἵοῦῖωϑ ἰμεῡταιρωῖ νεμαν: ἐταῡῖερε οῡχῖρωμ ζῖαρ αῡῡοῖπτεν τηρεν ἐρωῡῡ εῖβε πῖμοῡῖηῡοῡῡ ἐτε ηαϑῡοῖπ νεμ εῖβε πῖῡεβ.</p>	<p>And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.</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>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>Now when they had escaped, they then found out that the island was called Malta.</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>فَكَانَ رَأْيُ الْعَسْكَرِ أَنْ يَقْتُلُوا الْأَسْرَى لِنَلَّا يَسْبِغَ أَحَدٌ مِنْهُمْ فَيُهْرَبَ.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَاخَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فَيَخْرُجُونَ إِلَى الْبَرِّ.</p> <p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوُحاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p> <p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيْطَةَ.</p> <p>فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمَعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبَلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.</p>

Αφκοτq Δε ἵχε Παυλος αφχιω  
 ἵνομηψ ἵλεβψ: οτοε ἕταφχιτοφ ἕχεν  
 πιχρωμ οτοε ἕβολχιτεν πιθμου ασι  
 ἕβολ ἵχε οτᾶχω ασχεκε τεφχιε.

Εταφναφ Δε ἵχε νιβαρβαροε  
 ἕπιθηριον εφᾶψι ἵσα τεφχιε ναφχω  
 ἕμοε ἵνοφῆρηον: χε παντωε παρωμ  
 οφρεφθωτεβ πε φαι: ἕτε μενεσα  
 ἕτεφνοεμ ἕβολθεν φιομ ἕπε πεφθαπ  
 χαφ ἕωνθ.

Πθοε μεν οφν αφνεε πιθηριον  
 ἕπιχρωμ ἕπε ἕλι ἕπετρωφ ψωπι  
 ἕμοε.

Πθοφ Δε ναφμεφ ἕχε ἕναφωχι ιε  
 ἕναθε σατοφ ἵτεφμοφ: ἕταφωσκ Δε  
 εφωμ εροφ οτοε ἕταφναφ χε ἕπε  
 ἕλι ἵθωβ εφρωφ ταθωφ αφκοτοφ  
 σατοτοφ εφχω ἕμοε εροφ χε οφνοφ†  
 πε.

*Πισαχι Δε ἵτε Πθοιε εφἕλαι οτοε  
 εφἕψαι: εφἕμαε οτοε εφἕταφρο:  
 θεν φᾶσια ἵεκκᾶησια ἵτε φνοφ†:  
 ἕμην.*

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 بُوْلُسُ كَثِيْرًا مِّنَ الْفُصْبَانِ  
 وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِّنَ  
 الْحَرَارَةِ أَفْعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا  
 بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنَّ  
 هَذَا الْإِنْسَانَ قَاتِلٌ لَّمْ يَدَعْهُ الْعَدْلُ  
 يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ  
 يَتَضَرَّرْ بِشَيْءٍ رَدِيٍّ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ  
 أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَعْتَهُ مَيْتًا. فَاذٍ  
 انْتَظَرُوا كَثِيْرًا وَرَأَوْا أَنَّهُ لَمْ  
 يَعْضُرْ لَهُ شَيْءٌ مُّضِرٌّ، تَغَيَّرُوا  
 وَقَالُوا: «هُوَ إِلَهٌ!».

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

### Synaxarium of Amshir 28

سنكسار اليوم الثامن والعشرون من شهر أمشير

1. The Relocation of the Relics of the Martyr St. Theodore (Tadros), the Oriental (El-Mishreke)

1. نقل أعضاء القديس تاوضروس (تادرس) المشرقي الشهيد

1. The Relocation of the Relics of the Martyr St.

1. نقل أعضاء القديس تاوضروس (تادرس)

### Theodore (Tadros), the Oriental (El-Mishreke)

On this day, the relics of the martyr St. Theodore (Tadros), the Oriental (El-Mishreke) were relocated.

The martyrdom of the saint was by burning in the city of Amasia, the capital of the region Pontus in Asia Minor, in the year 306 AD. After the state of the empire settled, the Edict of Milan was proclaimed by Emperor Constantine that established religious freedom for Christians, the Divine Providence willed to relocate the relics of this great martyr to the city of Nyssa. Where a church was built after his name. Many miracles were manifested from his pure body.

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

المشرفي الشهيد  
في مثل هذا اليوم تم نقل أعضاء القديس  
تأوضروس (تادرس) المشرفي الشهيد. وذلك  
أنه بعد أن استشهد القديس بالموت حرقاً في  
مدينة أماسيا، عاصمة إقليم البنطس بأسيا  
الصغرى، سنة 306 ميلادية، وبعد أن  
استقرت الأحوال وصدور منشور الإمبراطور  
قسطنطين الذي بموجبه أعطيت الحرية  
الدينية للمسيحيين، شاءت العناية الإلهية أن  
يُنقل جسد هذا الشهيد العظيم إلى مدينة  
نيصص، حيث بُنيت له كنيسة باسمه.  
وظهرت من جسده عجائب وآيات كثيرة.  
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 ρ: ι, θ

Psalm 91: 13, 11

مزمور 90: 10، 9

ΕΚΕΘΩΜΙ ΕΞΕΝ ΟΥΡΟΥ ΝΕΜ  
ΟΥΒΑΚΙΛΙΚΟΣ: ΟΥΟΣ ΕΚΕΘΟΜΘΕΜ ΝΟΥΜΟΥ  
ΝΕΜ ΟΥΔΡΑΚΩΝ: ΧΕ ΕΨΝΑΘΟΝΘΕΝ  
ΕΤΟΥΤΟΥ ΗΝΕΥΑΣΣΕΛΟΣ ΕΘΒΗΤΚ:  
ΕΘΡΟΥΑΡΕΖ ΕΡΟΚ ΖΙ ΠΕΚΜΩΙΤ ΤΗΡΟΥ.

Αλληλοια.

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.

تطأ الأفعى وملك الحيات، وتسحق  
الأسد والتنين. لأنه يوصي ملائكته  
بك، ليحفظوك في سائر طرقك.  
هلليويا.

### The Liturgy Gospel

#### إنجيل القديس

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

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

ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ  
ΠΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.



ΑΣΙΟΥ.

**ΛΟΥΚΑΝ Γ: ΚΑ - ΚΔ**

Περὶ δε θεν ἰουνοῦ ἐτε ἡμαρ  
αρχεληλ ἵχε Ἰησοῦς θεν Πνεῦμα  
οὔου περαχ γε ἰουωνε νακ ἐβολ  
Φιωτ Πβοικς ἵτφε νεμ ἵκαρι γε  
ακρηπ ναι ἐθανκαβεῖ νεμ θανκατρητ  
οὔου ακβορποῦ ἐβολ ἵθανκοῦχι  
ἵἀλωοῖ: ἀθα Φιωτ γε φαί πε ἵφρητ  
ἵπιτματ ἵεταρῳπι ἵπεκῦθο.

Θωβ νιβεν ἀρτηιτοῦ νηι ἵτεν  
Παιωτ: οὔου ἵμον θλι σωοῖν γε νιμ  
πε Πωρηι ἐβηλ ἐΦιωτ οὔου γε νιμ πε  
Φιωτ ἐβηλ ἐΠωρηι νεμ φηέτε Πωρηι  
οὔου ἐβωρπ ναϋ ἐβολ.

Οὔου ἐταρκοτϋ ἐνεϋμαθητς  
σαῖσα ἵμαρατοῦ περαχ νωοῦ γε  
ῶοῖνιὰ τοῦ ἵνιβαλ εθναῦ  
ἐνηέτετενναῦ ἐρωοῦ.

✠ ἵω ἀρ ἵμοσ νωτεν γε θανμηϋ  
ἵπροφητς νεμ θανοῦρωοῦ ἀροῦωϋ  
ἐναῦ ἐνηέτετενναῦ ἐρωοῦ οὔου  
ἵποῦναῦ οὔου ἐσωτεμ  
ἐνηέτετενσωτεμ ἐρωοῦ οὔου  
ἵποῦσωτεμ.

*Πῶοῦ φα Πεννοῦτ πε ῳα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

**Luke 10: 21 - 24**

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.*

**لوقا 10: 21 - 24**

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 صَارَتْ 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 يُعْطَى لَهُ.»

وَالْتَفَتَ إِلَى أَنْفِرَادِ وَقَالَ: «طُوبَى لِلْعَيْنِ 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.*



ΘΗΝΟΥ ΦΗΕΤΕΤΕΝΟΥΤΑΥΤΑ ΔΙΕΤΙΝ ΞΜΟΥ  
ΟΥΟΣ ΕΓΝΑΥΩΠΙ ΝΩΤΕΝ.

ΔΕΝ ΦΑΙ ΔΕΒΙΩΟΥ ΝΧΕ ΠΑΙΩΤ ΖΙΝΑ  
ΝΤΕΤΕΝΕΝ ΟΥΜΗΥ ΝΟΥΤΑΖ ΕΒΟΛ ΟΥΟΣ  
ΝΤΕΤΕΝΩΠΙ ΝΗΙ ΞΜΑΘΗΤΗΣ.

ΞΦΡΗΤ ΕΤΑΕΜΕΝΡΙΤ ΝΧΕ ΠΑΙΩΤ  
ΔΝΟΚ ΖΩ ΔΙΜΕΝΡΕ ΘΗΝΟΥ: ΨΩΠΙ ΝΘΡΗΙ  
ΔΕΝ ΤΑΔΣΑΠΗ.

ΕΨΩΠ ΝΤΕΤΕΝΑΡΕΖ ΕΝΑΕΝΤΟΛΗ  
ΤΕΤΕΝΝΑΨΩΠΙ ΔΕΝ ΤΑΔΣΑΠΗ ΞΦΡΗΤ  
ΖΩ ΕΤΑΙΔΑΡΕΖ ΕΝΙΕΝΤΟΛΗ ΝΤΕ ΠΑΙΩΤ  
ΟΥΟΣ ΨΩΠ ΔΕΝ ΤΕΑΔΣΑΠΗ.

ΗΑΙ ΔΙΣΟΤΟΥ ΝΩΤΕΝ ΖΙΝΑ ΝΤΕ  
ΠΑΡΑΨΥ ΨΩΠΙ ΔΕΝ ΘΗΝΟΥ ΟΥΟΣ  
ΠΕΤΕΝΡΑΨΥ ΖΩΤΕΝ ΝΤΕΨ ΖΩΚ ΕΒΟΛ.

ΘΑΙ ΔΝΟΚ ΤΕ ΤΑΕΝΤΟΛΗ ΖΙΝΑ  
ΝΘΩΤΕΝ ΝΤΕΤΕΝΜΕΝΡΕ ΝΕΤΕΝΕΡΗΟΥ  
ΞΦΡΗΤ ΕΤΑΙΜΕΝΡΕ ΘΗΝΟΥ ΞΜΟΥ.

ΞΜΟΝ ΠΕΘΝΑΑΣ ΕΤΑΙΔΣΑΠΗ ΝΤΕΝ  
ΖΛΙ ΖΙΝΑ ΝΤΕ ΟΥΑΙ ΧΩ ΝΤΕΨΨΥΧΗ  
ΕΞΡΗΙ ΕΧΕΝ ΠΕΨΨΦΗΡ.

ΗΘΩΤΕΝ ΝΘΩΤΕΝ ΝΑΨΦΗΡ ΕΨΩΠ  
ΔΡΕΤΕΝΨΑΝΕΡ ΝΗΕΤ ΖΟΝΖΕΝ ΞΜΩΤΕΝ  
ΕΡΩΟΥ.

ΗΤΝΑΜΟΥΤ ΕΡΩΤΕΝ ΔΝ ΧΕ ΒΟΚ: ΧΕ  
ΞΠΑΡΕ ΠΙΒΟΚ ΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΕ ΠΕΨΒΟΙΣ  
ΡΑ ΞΜΟΥ: ΝΘΩΤΕΝ ΔΕ ΔΙΜΟΥΤ ΕΡΩΤΕΝ

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  
not know what his master is  
doing; but I have called you  
friends, for all things that I

بِهَذَا يَتَمَجَّدُ أَبِي أَنْ تَأْتُوا بِثَمَرٍ  
كَثِيرٍ فَتَكُونُونَ تَلَامِيذِي.

كَمَا أَحَبَّنِي الْآبُ كَذَلِكَ أَحَبُّكُمْ أَنَا.  
أَثْبُتُوا فِي مَحَبَّتِي.

إِنْ حَفِظْتُمْ وَصَايَايَ تَثْبُتُونَ فِي  
مَحَبَّتِي كَمَا أَنِّي أَنَا قَدْ حَفِظْتُ  
وَصَايَا أَبِي وَأَثْبُتُ فِي مَحَبَّتِهِ.

كَلَّمْتُكُمْ بِهَذَا لِكَيْ يَثْبُتَ فَرْحِي فِيكُمْ  
وَيُكْمَلَ فَرْحُكُمْ.

هَذِهِ هِيَ وَصِيَّتِي أَنْ تُحِبُّوا بَعْضُكُمْ  
بَعْضًا كَمَا أَحَبُّكُمْ.

لَيْسَ لِأَحَدٍ حُبٌّ أَكْبَرَ مِنْ هَذَا أَنْ  
يَضَعَ أَحَدٌ نَفْسَهُ لِأَجْلِ أَحِبَّائِهِ.

أَنْتُمْ أَحِبَّائِي إِنْ فَعَلْتُمْ مَا أَوْصِيكُمْ  
بِهِ.

لَا أَعُودُ أَسَمِّكُمْ عِبِيدًا لِأَنَّ الْعَبْدَ لَا  
يَعْلَمُ مَا يَفْعَلُ سَيِّدُهُ لِكِنِّي قَدْ  
سَمَّيْتُكُمْ أَحِبَّاءَ لِأَنِّي أَعْلَمْتُكُمْ بِكُلِّ  
مَا سَمِعْتُهُ مِنْ أَبِي.

ζε ναὺφῆρ ζε ζωβ νιβεν ἔταισοθμοῦ  
 ἵτοτῆ ἠΠαιωτ αιταμωτεν ἔρωοῦ.

Ἡῶτεν αν ἀρετενσοτπτ αλλα  
 ἀνοκ αισετπ θηνοῦ ογορ αιχα θηνοῦ  
 ζινα ἵτετενωενωτεν ογορ ἵτετενεῖν  
 οῦταζ ἔβολ ογορ πετενοῦταζ  
 ἵτετῶρι ζινα φῆτε τενηαερεῖτιν  
 ἠμοῦ ἵτοτῆ ἠΦιωτ ζεν Παραν  
 ἵτετῆτιῆ νωτεν.

*Πῶοῦ φα Πεννοῦτ πε: ὡα ἔνεζ  
 ἵτε νιἔνεζ: ἀμην.*

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.*

لَيْسَ أَنْتُمْ اخْتَرْتُمُونِي بَلْ أَنَا  
 اخْتَرْتُكُمْ وَأَقَمْتُكُمْ لِتَذْهَبُوا وَتَأْتُوا  
 بِثَمَرٍ وَيَدُومَ ثَمَرُكُمْ لِكَيْ يُعْطِيَكُمْ  
 الْآبُ كُلَّ مَا طَلَبْتُمْ بِاسْمِي.

*والمجد لله دائماً.*

## Ὠωρη

### 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 ᾠδ: α, λ

Psalm 45: 1, 2

مزمو ر 44: 1, 4

Ἀπαρητ αῤβεβι ἵοῦραχι ἵὰζαθον:  
 †ναζω ἵναἔβηοῖ ἀνοκ ἠπιοῦρο: ἀ  
 πιἔμοτ ζωῶ ἔβολ ζεν νεκῶφοτοῦ:  
 εῶβε φα ἠΦνοῦτ ῶμοῦ ἔροκ ὡα ἔνεζ.  
 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 بافعالي. وقد انسكبت النعمة  
 على شفتيك، فلذلك باركك الله إلى  
 الدهر. **هلليويا.**

### Matins Gospel

إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβολα δὲν πιασσελιον εθοραβ 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><b>Ιωαννην ᾱ: ᾱ - ιζ̄</b></p>	<p><b>John 1: 1 - 17</b></p>	<p><b>يوحنا 1: 1 - 17</b></p>
<p>δεν τ̄αρχη νε πιασι πε οροσ πιασι ναρχη δατεν Φνοτ̄τ̄ οροσ νε ορνοτ̄τ̄ πε πιασι.</p> <p>Φαῑ ε̄ναρχη ισxen θη δατεν Φνοτ̄τ̄.</p> <p>θωβ̄ νιβεν̄ ατ̄ωπῑ ἐβολᾱ ε̄ιτοτ̄ε οροσ̄ ατ̄̄νοτ̄ε̄ ἔπε̄ ε̄λῑ ωπῑ ἐβολᾱ δεν̄ φη̄ετᾱωπῑ.</p> <p>Πε̄̄ π̄ωνδ̄ πε̄̄ ε̄τε̄̄ ν̄δ̄ητε̄̄ οροσ̄ π̄ωνδ̄̄ νε̄̄ φο̄τω̄νῑ ν̄ν̄ιρω̄ῑ πε̄̄.</p> <p>Οροσ̄̄ π̄ιο̄τω̄νῑ̄ ᾱε̄ρο̄τω̄νῑ̄ δ̄εν̄ π̄ῑχᾱκῑ οροσ̄̄ ἔπε̄̄ π̄ῑχᾱκῑ̄ ω̄τᾱε̄ο̄ε̄.</p> <p>Ᾱε̄ω̄πῑ̄ ν̄χε̄̄ ο̄τω̄ω̄ῑ̄ ε̄ᾱτο̄ο̄ρ̄πε̄̄ ἐβολᾱ̄ ε̄ιτεν̄̄ Φνοτ̄̄τ̄̄ ε̄πε̄ε̄ραν̄ πε̄̄ Ιωαννη̄ς.</p> <p>Φαῑ̄ ᾱε̄̄ ε̄τω̄ε̄τω̄ε̄ρε̄̄ ε̄ινᾱ̄ ν̄τε̄ε̄ρω̄ε̄ρε̄̄ δ̄ᾱ̄ π̄ιο̄τω̄νῑ̄̄ ε̄ινᾱ̄̄ ν̄τε̄ ο̄ρον̄̄ ν̄ιβεν̄̄ νᾱε̄τ̄̄ ἐβολᾱ̄̄ ε̄ιτοτ̄̄ε̄̄.</p> <p>Πε̄̄̄ ν̄θο̄ε̄̄̄ αν̄̄ πε̄̄̄ π̄ιο̄τω̄νῑ̄̄ ᾱλ̄λᾱ̄ ε̄ινᾱ̄̄ ν̄τε̄ε̄ρω̄ε̄ρε̄̄̄ δ̄ᾱ̄̄ π̄ιο̄τω̄νῑ̄̄.</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>He was not that Light, but was sent to bear witness of that Light</p>	<p>فِي الْبَدْءِ كَانَ الْكَلِمَةُ وَالْكَلِمَةُ كَانَ عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ اللَّهُ.</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 يُوحَنَّا.</p> <p>هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ لِلنُّورِ لِكَيْ يُؤْمِنَ الْكُلُّ بِوَأَسْطِهِ.</p> <p>لَمْ يَكُنْ هُوَ النُّورَ بَلْ لِيَشْهَدَ لِلنُّورِ.</p>

Ἡ ἀφωτὸν ἦν ἡ ἀληθινή φωνή  
ἡ ἀφωτὸν ἦν ἡ ἀληθινή φωνή  
ἡ ἀφωτὸν ἦν ἡ ἀληθινή φωνή

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ἡ ἀφωτὸν ἦν ἡ ἀληθινή φωνή  
ἡ ἀφωτὸν ἦν ἡ ἀληθινή φωνή

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.'"

كَانَ النُّورُ الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ.

كَانَ فِي الْعَالَمِ وَكَوْنَ الْعَالَمُ بِهِ وَلَمْ يَعْرِفْهُ الْعَالَمُ.

إِلَى خَاصَّتِهِ جَاءَ وَخَاصَّتُهُ لَمْ تُقْبَلْهُ.

وَأَمَّا كُلُّ الَّذِينَ قَبَلُوهُ فَأَعْطَاهُمْ سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ أَيُّ الْمُؤْمِنُونَ بِاسْمِهِ.

الَّذِينَ وُلِدُوا لَيْسَ مِنْ دَمٍ وَلَا مِنْ مَشِيئَةِ جَسَدٍ وَلَا مِنْ مَشِيئَةِ رَجُلٍ بَلْ مِنَ اللَّهِ.

وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوْحِيدٍ مِنَ الْآبِ مَمْلُوءًا نِعْمَةً وَحَقًّا.

يُوحَنَّا شَهِدَ لَهُ وَنَادَى قَائِلًا: "هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّ الَّذِي يَأْتِي بَعْدِي صَارَ قُدَّامِي لِأَنَّهُ كَانَ قَبْلِي."

Χε ἄνον τηρεν ἀνθι ἐβολ θεν  
περμωθ νεμ οὔεμοτ ἰτῶεβιῶ  
ἰνοὔεμοτ.

Χε πινομοθ ἀγθηιϥ ἐβολ θιτεν  
Ἰωῦθχθ: πιῆμοτ δε νεμ τμεθμη  
ἀγῶπι ἐβολ θιτεν Ἰησοῦθ Πιχριθθ.

*Πῶοῦ φα Πεννοῦτ πε ῶα ἐνεθ  
ἰτε νι ἐνεθ: ἄμμη.*

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 القداث

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολῆ ἰτε πενθαθ Παῦλοθ Πιἄποστολοθ

Παῦλοθ φῶκ ἰπενθοιθ Ἰησοῦθ  
Πιχριθθ: πιἄποστολοθ εῦθαθμ:  
φῆεταῦθαϥ ἐπιθῶεννοῦϥ ἰτε  
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  
Romans. May his blessing  
be upon us. Amen.

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

Πρωμοθ ἰ: Δ - ἰη

**Romans 10: 4 - 18**

**رومية 10: 4 - 18**

Πχωκ θαρ ἰπινομοθ Πιχριθθ πε  
εῦμεθμη ἰνοῦθ νιθεν εῦθαθτ ἐροϥ.

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

لَأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ  
لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ بِهِ.

Ἰωῦθχθ θαρ ἀϥῶθαι θε τμεθμη  
ἐβολ θεν πινομοθ: φῶωμ εῦθαθθ  
εϥῶωνθ ἰθῆθθ.

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.

Ἰμεθμη δε ἐβολ θεν φῆθαθτ  
ἐϥῶ ἰμοθ ἰπαρθητ: ἰπερθθθ 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.

πεκαητ γε νιμ εθναδωυε επωωι ετφε:  
ετε φαι πε γε ντεφινι μπιχριστος  
επεσнт.

Ιε νιμ εθναδωυε επεσнт εφνοτη:  
ετε φαι πε γε ντεφινι μπιχριστος  
επωωι εβολ θεν νθεθωωοτ.

Αλλα οτ πε ετε ττραφη ζω  
μμοϋ εδεντ εροκ νχε πιχαχι εχη θεν  
ρωκ οτοθ εχη θεν πεκαηт: ετε φαι πε  
πιχαχι ντε φναθτ ετενηιωω μμοϋ.

Χε εωωπ ακωανοτωνθ εβολ θεν  
ρωκ γε Πβοιϋ πε Ιησοϋσ οτοθ  
ντεκναθτ θεν πεκαηт γε λφνοττ  
τοτνοϋϋ εβολ θεν νθεθωωοτ  
εκενοθεμ.

θεν πιηт ταρ σεναθτ εροϋ  
ετμεθμη: θεν ρωοτ δε σεοτωνθ  
μμοϋ εβολ ετνοθεμ.

Сζω ταρ μμοϋ νχε ττραφη γε  
οτοθ νιβεν εθναθτ εροϋ ννεϋβιωπι.

Уμοη φωρх ταρ ωοп μπιλοτδαι  
νεμ πιΟϋεиниη: Πβοιϋ ταρ νοτωτ πε  
ντε οτοθ νιβεν: εϋοι ηραμδò νοτοθ  
νιβεν ετωω εερηι οτβηϋ.

Οτοθ ταρ νιβεν εθνατωθ μφραν  
μΠβοιϋ εϋενοθεμ.

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 قَرِيبَةٌ مِنْكَ  
فِي فَمِكَ وَفِي قَلْبِكَ، أَيُّ كَلِمَةُ  
الْإِيمَانِ الَّتِي نَكْرِرُ بِهَا.

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

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  
 υποτριναρτ εροφ: πως δε σεναναρτ  
 υφηητε υπονοσομεφ: πως δε  
 σενασωτεμ ατδνε φηετρωιω.

Πως δε σεναρωιω  
 ανωτεμοτοροπον κατα φρητ ετςδνοτ  
 σε ζωσ ενεσε νενδλλατς  
 ννηετρωιεννοτφ ννηπεθαναετ.

Αλλα υπονωσωτεμ τηροτ νσα  
 πεταςσελιον: Ησαηας ταρ ερω υμοσ  
 σε Πβοις νιμ πε εταρναρτ ετενςμη:  
 οτοσ περωβω υΠβοις εταρδωρη ενιμ.

Θαρα φναρτ εβολ δεν πεσωτεμ:  
 πε: πεσωτεμ δε εβολ ειτεν πεσαι  
 υφνοτ πε.

Αλλα τρω υμοσ σε μη  
 υπονωσωτεμ μενοτνεε αποτρωω  
 ωεναρ εβολ ειτεν πεσαι τηρφ: οτοσ  
 νοτσαι ατφορ ωα ατρησε  
 ντσοικομενη.

*Πρωτοτ ταρ νεμωτεν νεμ  
 τερηνη ενσοπ: σε 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 أَقْدَامُ  
 الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ  
 بِالْخَيْرَاتِ!"

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا  
 الْإِنْجِيلَ، لِأَنَّ إِشْعِيَاءَ يَقُولُ: " يَا  
 رَبُّ مَنْ صَدَقَ خَبَرْنَا. 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."

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιζοττ  
 νεπιστολη ντε πενωτ Ιωαννης.  
 Αμην. Ναμηνρατ.

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  
φ̅η̅ε̅τ̅αν̅σ̅θ̅ω̅μ̅ε̅ϗ̅ φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅  
ἡ̅ν̅η̅ν̅β̅α̅λ̅ φ̅η̅ε̅τ̅αν̅σ̅ω̅μ̅ς̅ ε̅ρο̅ϗ̅: ο̅υ̅ο̅Ϸ̅  
ἄ̅ν̅η̅ν̅ς̅ι̅ς̅ χ̅ε̅μ̅χ̅ω̅μ̅ϗ̅ ε̅ϑ̅ε̅ π̅ι̅ς̅α̅χ̅ι̅ ἡ̅ν̅τ̅ε̅  
π̅ω̅ν̅ᾷ̅.

Ο̅υ̅ο̅Ϸ̅ π̅ω̅ν̅ᾷ̅ α̅ρ̅ο̅ϗ̅ω̅ν̅ῶ̅ ε̅β̅ο̅λ̅ ο̅υ̅ο̅Ϸ̅  
α̅ν̅η̅ν̅α̅ϗ̅: ο̅υ̅ο̅Ϸ̅ τ̅ε̅ν̅ε̅ρ̅μ̅ε̅ϑ̅ε̅ρ̅ε̅ ο̅υ̅ο̅Ϸ̅  
τ̅ε̅ν̅τ̅α̅μ̅ο̅ ἡ̅μ̅ω̅τ̅ε̅ν̅ ε̅π̅ι̅ω̅ν̅ᾷ̅ ἡ̅ν̅ε̅ν̅ε̅ρ̅: χ̅ε̅  
φ̅η̅ε̅τ̅ω̅π̅ Ϸ̅α̅ φ̅ι̅ω̅τ̅ ο̅υ̅ο̅Ϸ̅ α̅ρ̅ο̅ϗ̅ω̅ν̅ῶ̅  
ε̅ρο̅ν̅.

Φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅ ο̅υ̅ο̅Ϸ̅  
ε̅τ̅αν̅σ̅θ̅ω̅μ̅ε̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ω̅ ἡ̅μ̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅  
Ϸ̅ι̅ν̅α̅ ἡ̅θ̅ω̅τ̅ε̅ν̅ Ϸ̅ω̅τ̅ε̅ν̅ ἡ̅ν̅τ̅ε̅ ο̅υ̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅  
ω̅π̅ι̅ ἡ̅μ̅ω̅τ̅ε̅ν̅ ἡ̅μ̅α̅ν̅ ο̅υ̅ο̅Ϸ̅ τ̅ε̅ν̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅  
α̅ς̅χ̅η̅ ἡ̅μ̅ φ̅ι̅ω̅τ̅ ἡ̅μ̅ Π̅ε̅ϗ̅ω̅η̅ρ̅ι̅ Ἰ̅η̅ς̅ο̅υ̅ς̅  
Π̅ι̅χ̅ρ̅ι̅ς̅τ̅ο̅ς̅.

Ο̅υ̅ο̅Ϸ̅ ἡ̅μ̅ι̅ ε̅τ̅ε̅ν̅ς̅ᾷ̅ ἡ̅μ̅ω̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅  
Ϸ̅ι̅ν̅α̅ ἡ̅ν̅τ̅ε̅ π̅ε̅τ̅ε̅ν̅ρ̅α̅ω̅ι̅ ω̅π̅ι̅ ε̅ϗ̅χ̅η̅κ̅ ε̅β̅ο̅λ̅.

Ο̅υ̅ο̅Ϸ̅ φ̅α̅ι̅ π̅ε̅ π̅ι̅ω̅ω̅ ε̅τ̅αν̅σ̅θ̅ω̅μ̅ε̅ϗ̅  
ἡ̅ν̅τ̅ο̅τ̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ω̅ ἡ̅μ̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅: χ̅ε̅  
φ̅η̅ο̅υ̅ϗ̅ ο̅υ̅ο̅ϗ̅ω̅ι̅ν̅ι̅ π̅ε̅ ο̅υ̅ο̅Ϸ̅ ἡ̅μ̅ο̅ν̅ ε̅λ̅ι̅  
ἡ̅χ̅α̅κ̅ι̅ ἡ̅ᾷ̅η̅τ̅ϗ̅.

Ε̅ω̅ω̅π̅ α̅ν̅ω̅α̅ν̅ς̅ο̅ς̅ χ̅ε̅ ο̅υ̅ο̅ν̅ ἡ̅τ̅αν̅  
ἡ̅ο̅υ̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅ ἡ̅μ̅α̅ϗ̅ ο̅υ̅ο̅Ϸ̅ ε̅ν̅μ̅ο̅ω̅ι̅ ᾷ̅ε̅ν̅  
π̅ι̅χ̅α̅κ̅ι̅ τ̅ε̅ν̅χ̅ε̅ μ̅ε̅θ̅η̅ο̅υ̅ϗ̅ ο̅υ̅ο̅Ϸ̅ τ̅ε̅ν̅ι̅ρ̅ι̅  
ἡ̅θ̅μ̅η̅ι̅ α̅ν̅.

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  
 ἄμαῦ τεπερεθλ ἄμον ἄμαῦατεν  
 οὔοθ ἄμηι ῶωπ ἵθῆτεν ἀν.

Εὐωπ ἀνωάν οὔωνθ ἵνηεννοβι  
 ἐβὼλ ἑῖνεῶοῦ οὔοθ οὔἄμηι πε εἵνα  
 ἵνεεῦχα νεννοβι ναν ἐβὼλ: οὔοθ  
 ἑῖνατοῦβον ἐβὼλ εἰα θῖνχοῦς νιβεν.

Εὐωπ ἀνωάνχοῦ ε̄ ἄπεπερνοβι  
 τεῖρηι ἄμοῦ ἵκαμεθνοῦε οὔοθ  
 πεεῦαζι ῶωπ ἵθῆτεν ἀν.

Παῦρηι ναι ἵεῖθαι ἄμωοῦ νωτεν  
 εἵνα ἵτετενῶτεπερνοβι: οὔοθ ε̄ῶωπ  
 ἄρεῦωαν οὔαι ερνοβι οὔον ἵταν ἄμαῦ  
 ἄΠιπαρὰκλῆτοῦ θἰατεν Φῖωτ̄ ἵχοῦς  
 Πιχρίστοῦ πιἄμηι.

Οὔοθ ἵθοῦ πε ἵεῖωτ̄ ἵτε νεννοβι:  
 εἄβε νοῦν Δε ἄμαῦατεν ἀν ἀλλὰ νεμ̄  
 εἄβε νὰ πικοσμοῦ θηρεῦ.

Οὔοθ θεν φαἱ τεῖεμ̄ ε̄ ἀνσοῦωνεῦ  
 ε̄ῶωπ ἀνωάνἄρεθ ἐνεεῦεῖτοῦλῆ.

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 فَلَنَا شَرِكَةٌ 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 إِنَّنَا لَمْ نُخْطِئْ نَجْعَلُهُ كَاذِبًا، وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.

يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا تَخْطِئُوا. وَإِنْ أَحَدٌ أَخْطَأَ أَحَدٌ فَلَنَا 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 χε λισουωυ οτοσ  
 ντεϑυτεμαρεσ ενεϑεντολη  
 οτσαμεινονχ πε οτοσ οτθμι υποσ δεν  
 φαι αν.

Φηε δε εθνααρεσ επεϑαχι  
 αληωσ τασαπη ντε Φνοτ ασχωκ  
 εβολ νδρη δεν φαι: δεν φαι τενναεμι  
 χε τενυοπ νδητη.

Φηετω υμωσ χε τυοπ νδητη  
 σεμπα μφρητ ετα φη μωυ υμωυ  
 ντεϑμωυ εωυ υπαιρητ.

*Νασινηοτ υπεριενρε πικωμοσ  
 οτδε νηετυοπ δεν πικωμοσ: πικωμοσ  
 νασινη νεμ τεϑεπιθωια: φη δε ετιρι  
 μφρωυ μφνοτ ρηαωπι ωα ενεσ:  
 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 يَسْلُكُ هُوَ أَيضًا.

*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 ναποστολοσ:  
 ερε ποτςμοτ εθοταβ υωπι 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.

Πραξις ρ: α - ιε'

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετροσ δε νεμ Ιωαννης νατνα  
 εερηι επερφει 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.

Πε οτον οτρωμι δε εφοι νβαλε  
ισκεν εφθεν θνεσι ντε τευματ: φαι νε  
πρατωοτη υμοφ υμνηι νεσεχαφ  
δατεν φρο ντηπυλη ντε περφει θετε  
πραμοτφ ερος γε τσαιη εθρεφβι  
νοτυεθναητ ντε ηθεθα εδοτη  
επερφει.

Φαι εταφνατ εΠετρος νεμ  
ιωαννης εφνα εδοτη επερφει  
ναφτωβθ υμωοτ εφοτωφ εβι  
νοτυεθναητ ντοτοτ.

Πετρος δε αφουοι εροφ νεμ  
ιωαννης πεφαφ γε ουοι ερον.

Πθοφ δε αφουοι ερωοτ ναφμενι  
γε φναβι νοτεηχαι ντοτοτ.

Πετρος δε πεφαφ ναφ: γε οφθατ  
νεμ οφνοτβ ηφωοπ ηηι αν πετενητη  
δε φφ υμοφ νακ θεν φφραν ηησοις  
Πιχριστος Πιναζωρεοι τωνκ οτοθ  
μοφ.

Οτοθ αφαμαβι δε ητεφχιζ  
νοφηναμ αφτοφνοφ: θεν φοφνοτ δε  
αφταφρο ηγε νεφβασις νεμ ηιδοπ ητε  
ρατφ.

Οτοθ εφβιφει αφοθι ερατφ οτοθ  
ναφμοφ οτοθ αφφε εδοτη επερφει  
νεμωοτ εφμοφ εφβιφει εφμοτ

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  
مُزْمِعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ  
لِيَأْخُذَ صَدَقَةً.

فَتَقَرَّسَ فِيهِ بُطْرُسُ مَعَ يُوَحَنَّا  
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  
وَأْمَسْ.

وَأْمَسَكَ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي  
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ  
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي  
وَيَطْفِرُ وَيُسَبِّحُ اللَّهَ.

ἐΦνοῦτ.

Οτοϛ αϑνατ ἐροϑ ἵνε πιλαοϛ  
τηρϑ εϑμοϿι οτοϛ εϑμοῦτ ἐΦνοῦτ.

Πατωοτη Δε ἕμοϑ πε γε φαι πε  
φἠεναϑρεμϑι εϑϿατμεθἠαι δατεν  
τκαἰ ἕπρῆλἠ ἵτε περφει οτοϛ ατμοϛ  
ἐβολ δεν οτϿοτ νεμ οτμετεβἠ ἐῆρη  
ἐξεν φἠεταϑϿωπι ἕμοϑ.

Εαϑαμαζι Δε ἕΠετροϛ νεμ  
Ιωανἠἠϛ αϑφωτ εαρωοτ ἵνε πιλαοϛ  
τηρϑ δατεν τῑστοὰ θεῶατμοῦτ ἐροϛ  
γε θα Σολομων ετ ἵῆρη δεν οτϿοτ.

Εταϑνατ Δε ἵνε Πετροϛ αϑεροῦὸν  
ἕπιλαοϛ ἠιρωἠ ἠιϑραἠλιτἠϛ εῶβε οτ  
τετενερῶφἠρη ἐξεν φαι: ἰε ἀδωτεν  
ἐτετενκομϛ ἐρον εῶϛ γε ἵῆρη δεν  
τενχομ ἰε τεμμετετσεβἠϛ ἀἠἠρη ἕφαι  
εῶρε παἠ μοϿι.

Φνοῦτ ἵΑβρααμ νεμ Φνοῦτ  
ἵΙσαακ νεμ Φνοῦτ ἵΙακωβ: Φνοῦτ  
ἵτε νεἠιοτ αϑτῶοτ ἕπεϑαλοῦ  
ΙἠοϿϑ: φαι ἵῶωτεν ἐταρετεἠτἠϑ  
ἐἠρετενχολϑ ἐβολ ἕπεῦθεο  
ἕΠιλατοϑ: ἐὰ φἠ μεν τῑδαπ ἐχαϑ  
ἐβολ.

Πῶωτεν Δε πεῶοταβ οτοϛ πιῶμἠἠ  
ἀρετετενχολϑ 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 الْبَيْتِ  
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 بَالَكُمْ 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 يُؤْتَى لَكُمْ رَجُلٌ قَاتِلٌ.

εθροῦχα οἰρωμι νωτεν ἐβολ  
ἡρεψδωτεβ.

Παρχησος δε ἵτε πῶνθ  
ἀρετενδουθεβ: φαι ἔτα φνοῦτ  
τοῦνοςψ ἐβολ δεν νηεθωωοῦτ: φαι  
ἀνον तेνοι ἕμεερε ναψ.

Οὔος ἡδῆρη δεν φηναετ ἵτε  
πεψραν φαι ἔτετενναῦ ἐροψ οὔος  
τετενσωοῦν ἕμοψ Πεψραν πε  
ἐταψταψροψ οὔος πιναετ ἔτε οῦ ἐβολ  
εἰτοῦψ πε αψτ ναψ ἕπαιοῦχαἰ  
ἕπετενἕθο ἐβολ τηροῦ.

*Πισαχι δε ἵτε Πῶοις εφεἄλαι οὔος  
εφεἄψαι: εφεἄμαεἰ οὔος εφεἄταψρο:  
δεν ἴαγια ἡεκκλῆσια ἵτε φνοῦτ:  
ἀμην.*

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 أُعْطَاهُ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.

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

## Synaxarium of Amshir 29

سنكسار اليوم التاسع والعشرون من شهر أمشير

1. The Martyrdom of St. Polycarp, Bishop of Smyrna

### 1. The Martyrdom of St. Polycarp, Bishop of Smyrna

On this day of the year 167 AD, St. Polycarp, Bishop of Smyrna (known as Izmir), was martyred. He was a disciple of St. John the Evangelist. He was the one about whom The Lord Christ said, "And to the angel of the church in Smyrna write: These things, says the First and the Last, Who was dead, and came to life: I know your works, tribulations and poverty, but you are rich; and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. Do not fear any of those things, which you are about to

1. استشهد القديس بوليكار بوس أسقف  
سميرنا وتلميذ يوحنا البشير

1. استشهد القديس بوليكار بوس أسقف  
سميرنا وتلميذ يوحنا البشير  
في مثل هذا اليوم من سنة 167 ميلادية،  
استشهد القديس بوليكار بوس أسقف سميرنا  
الشهيرة بأزمير. وقد تتلمذ على يد القديس  
يوحنا الإنجيلي. وهو الذي يعنيه الرب يسوع  
في سفر الرؤيا بقوله: "اكتب إلى ملاك كنيسة  
سميرنا. هذا يقوله الأول والآخر، الذي كان  
ميتاً فعاش. أنا أعرف أعمالك وصيقتك،  
وفقرتك وتجديف القائلين إنهم يهود وليسوا  
يهوداً، بل هم مجمع الشيطان. لا تخف البتة

suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life” (Revelation 2: 8 - 10).

When St. Ignatius, patriarch of Antioch, on his way to Rome for martyrdom, passed by the city of Smyrna, St. Polycarp went out to meet the saint and he embraced him and kissed his fetters.

St. Polycarp went to Rome in the year 157 AD, to settle a dispute between Rome and the churches of the East, in regards to the date of the honorable Feast of Resurrection. He resolved the dispute with the Pope and then returned to his See.

He carried his pastoral duties with ambition and divine zeal. He wrote many articles and discourses about the Virginal Birth, death, hades, and torments of hell. He also wrote about the virgin St. Mary and economy of salvation. He attracted many souls to the faith in The Lord Christ, with his life-giving teaching.

When Emperor Marcus Aurelius incited persecutions against Christians, he seized St. Polycarp and tried with him to deny The Lord Christ. St. Polycarp replied, “I have served my Lord Christ for 86 years and He never harmed me, so how can I blaspheme against my King Who saved me?”

The Emperor said, “If you do not fear the wild beasts, I will make the fire consume you if you do not forsake your faith.” St. Polycarp replied, “You threaten me with fire that burns for a while, then burns out, for you do not know the everlasting fire of judgement and the eternal punishment that are awaiting the wicked. Now, why are you lingering? Do whatever you want.”

The Emperor started to severely torture him, and then ordered to place him in the middle of fire, which did not harm him. Finally, he ordered to stab him with a spear. His blood flew profusely and put the fire off, and he delivered up his pure soul, and thus received the crown of life. The believers took his pure body, shrouded and prayed over him as fitting, then buried him with great honor.

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

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

مَمَا أَنْتَ عَتِيدٌ أَنْ تَتَأَلَّمَ بِهِ. هُوَذَا إِبْلِيسُ مُزْمَعٌ أَنْ يُلْقِيَ بَعْضًا مِنْكُمْ فِي السِّجْنِ لِكَيْ تُجَرَّبُوا، وَيَكُونُ لَكُمْ ضَيْقٌ عَشْرَةَ أَيَّامٍ. كُنْ أَمِينًا إِلَى الْمَوْتِ فَسَأُعْطِيكَ إِكْلِيلَ الْحَيَاةِ" (رُؤْيَا 2: 8 - 10).

وفيما كان القديس أغناطيوس بطريرك أنطاكية ذاهباً إلى روما للاستشهاد، مرَّ على مدينة سميرنا، فخرج القديس بوليكاربوس لملاقاته وعانقه وقبَّل قيوده.

وعندما وقع الخلاف بين كنيسة روما وكنائس الشرق بخصوص موعد عيد القيامة المجيد، ذهب القديس إلى روما سنة 157 ميلادية، واتفق مع بابا روما بخصوص هذا الأمر، ثم عاد إلى مقر كرسيه.

وباشر أعماله الرعوية بكل همّة وغيره مقدسة. ووضع مقالات كثيرة وميامر عديدة عن الميلاد البتولي والموت والجحيم والعذاب. كما كتب عن القديسة العذراء مريم وعن تدبيرات الخلاص. وبذلك جذب نفوساً كثيرة بتعاليمه النافعة إلى الإيمان بالسيد المسيح.

ولما أثار الإمبراطور مرقس أوريليوس الاضطهاد على المسيحيين، قبض على القديس بوليكاربوس وحاول معه لكي ينكر المسيح، فأجاب بوليكاربوس: "سنة وثمانون سنة أخدمه ولم يسبب لي ضرراً، فكيف أجذب على ملكي الذي خلصني".

أجاب الإمبراطور: "إن كانت الوحوش لا تخيفك فسأجعل النيران تلتهمك إلا إذا رجعت عن إيمانك". أجابه القديس: "إنك تهددني بالنار التي تشتعل ساعة ثم تنطفئ لأنك لا تعرف نار الدينونة العتيدة والقصاص الأبدي المعد للأشرار".

حينئذ بدأ الإمبراطور يعذبه بعذابات عديدة، ثم أمر بوضعه في النار فلم تؤذِهِ. أخيراً أمر بطعنه بالحربة فتدفَّق دمه وأطفأ النار وفاضت روحه الطاهرة ونال إكليل الحياة.

وأخذ المؤمنون جسده الطاهر وكفنوه وصلُّوا عليه كما يليق، ثم دفنوه بإكرام جليل. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً آمين.



## The Liturgy Psalm مزموں القءاس

**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 ρλη: ιε, ιϛ</b>	<b>Psalm 139: 17, 18</b>	<b>المزمور 138: 15، 16</b>
<p>Δνοκ Δε αυταιὸ ἦτοτ ἔμαυω: ἦνε νεκὺφηρι Φνοϋ†: ατὰμαρι ἔμαυω ἦνε νοταρχη: εἰεβῆπι ἔμωοϋ οτοϑ ετἔλϱαι ἔροτε οϱϱω.  Δλληλοια.</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. <b>Alleluia.</b></p>	<p>وأنا لقد أكرم على جداً، أصفياؤك يا الله، واعتزت جداً رئاستهم، أحصيهم فيكثرون أكثر من الرمل. <b>هلليويا.</b></p>

## The Liturgy Gospel إنجيل القءاس

**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>Οτὰνασνωσις ἐβολ θεν πιερασσελιον εθοταβ κατ Ιωαννην ασιοϋ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>Ιωαννην κα: ιε - κε</b>	<b>John 21: 15 - 21</b>	<b>يوحنا 21: 15 - 25</b>
<p>ϑοτε οτη ἔτανοτωμ πεξε Ιησοϋς ἦσιμων Πετροϑ ρε Σιμων φα Ιωνα κερασαπαν ἔμοι ἔροτε να: πεσαϱ ναϱ ρε σε Παβοιϑ ἦθοκ ετεμι ρε ϑμει ἔμοοκ: πεσαϱ ναϱ ρε ἔμοι ἦναρηιβ.  Παλιν οη πεσαϱ ναϱ ἔφμαϑ σοη εναϋ ρε Σιμων φα Ιωνα ρμει ἔμοι:</p>	<p>So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of 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;</p>	<p>فَبَعْدَ مَا تَعَدَّوْا، قَالَ يَسُوعُ لِسِمْعَانَ بُطْرُسَ: يَا سِمْعَانَ بَنَ يُونَا، أَتُحِبُّنِي أَكْثَرَ مِنْ هَؤُلَاءِ؟ قَالَ لَهُ: نَعَمْ يَا رَبُّ، أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ. قَالَ لَهُ: ارْعَ خِرَافِي.  قَالَ لَهُ أَيْضًا ثَانِيَةً: يَا سِمْعَانَ بَنَ يُونَا، أَتُحِبُّنِي؟ قَالَ لَهُ: نَعَمْ يَا رَبُّ، أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ. قَالَ لَهُ: ارْعَ غَنَمِي.</p>

πεχαρ ναρ γε σε Παβοις ν̄θοκ ε̄τεμι  
γε Ϛμει ὕμοκ: πεχαρ ναρ γε ἄμοι  
ν̄ναέσωτ.

Πεχαρ ναρ ον ὕφμαρῶμτ̄ ν̄σοπ  
γε Παβοις ν̄θοκ ἔμει ὕμοι: αφερὺκαρ  
ν̄ρητ̄ δε̄ ν̄χε Πετρος γε αφρος ναρ  
ὕφμαρῶμτ̄ ν̄σοπ γε ἔμει ὕμοι:  
οτορ πεχαρ ναρ γε Παβοις ν̄θοκ  
ε̄τσωτ̄ν̄ ν̄ρωβ̄ ν̄ιβεν̄ ν̄θοκ ε̄τεμι γε  
Ϛμει ὕμοκ: πεχαρ ναρ γε ἄμοι  
ν̄ναέσωτ.

Διην ἄμην Ϛω ὕμοκ νακ γε  
εκοι ν̄ἄλοτ̄ Ϛακμορκ ὕματ̄ατ̄κ οτορ  
Ϛακῶενακ̄ ε̄φμᾱ ε̄τερνακ̄: ε̄ωπ̄ δε̄  
ακῶανερδ̄ελλο̄ εκ̄εσοτ̄τεν̄ νεκ̄χιζ̄  
ε̄βολ̄ οτορ̄ ε̄ρε̄ κεοτ̄αῑ μορκ̄ οτορ̄  
ε̄ρε̄ολ̄κ̄ ε̄φμᾱ ε̄τερνακ̄ αν̄.

Φαῑ δε̄ ε̄ταρῶρ̄ ε̄φερ̄ε̄μ̄εν̄ιν̄ γε  
ε̄νατ̄ωοτ̄ ὕφνοτ̄ ν̄ρη̄ν̄ δ̄εν̄ ᾱω  
ὕμοτ̄: οτορ̄ φαῑ ε̄ταρῶρ̄ πεχαρ ναρ  
γε μοῶπ̄ ν̄σω.

Δερφονερ̄ δε̄ ν̄χε Πετρος αφρατ̄  
ε̄πιμαθητ̄ς φη̄ ε̄ναρε̄ Ιησοῦς μ̄ει  
ὕμορ̄ ε̄ρονε̄ς ν̄σω: φη̄ε̄ταρῶρ̄θε̄  
ριχεν̄ τερ̄με̄στεν̄ρη̄τ̄ δ̄εν̄ πῑδιπ̄νον̄  
οτορ̄ ε̄ταρῶρ̄ς ναρ γε Πβοις̄ ν̄ιμ̄ πε  
φ̄η̄ε̄νατ̄η̄κ̄.

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.”

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?”

قَالَ لَهُ ثَالِثَةً: يَا سَمْعَانُ بَنَ يُونَا،  
أَتُحِبُّنِي؟ فَحَزَنَ بُطْرُسُ لِأَنَّهُ قَالَ لَهُ  
ثَالِثَةً أَتُحِبُّنِي. فَقَالَ لَهُ: يَا رَبُّ أَنْتَ  
تَعْلَمُ كُلَّ شَيْءٍ. أَنْتَ تَعْرِفُ أَنِّي  
أُحِبُّكَ. قَالَ لَهُ يَسُوعُ: ارْزَعْ عَنِّي.

الْحَقُّ الْحَقُّ أَقُولُ لَكَ: لَمَّا كُنْتَ  
أَكْثَرَ حَدَاثَةً كُنْتَ تُمْنِطُ ذَاتَكَ  
وَتَمْشِي حَيْثُ تَشَاءُ. وَلَكِنْ مَتَى  
شَخْتُ فَإِنَّكَ تَمُدُّ يَدَيْكَ وَآخَرُ  
يُمْنِطُكَ وَيَحْمِلُكَ حَيْثُ لَا تَشَاءُ.

قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيتَةٍ كَانَتْ  
مُرْمَعًا أَنْ يَمَجِّدَ اللَّهَ بِهَا. وَلَمَّا قَالَ  
هَذَا قَالَ لَهُ اتَّبِعْنِي.

فَأَلْتَفَتَ بُطْرُسُ وَنَظَرَ التَّلْمِيذَ الَّذِي  
كَانَ يَسُوعُ يُحِبُّهُ يَتْبَعُهُ وَهُوَ أَيْضًا  
الَّذِي اتَّكَأَ عَلَى صَدْرِهِ وَقَتَّ الْعِشَاءِ  
وَقَالَ يَا سَيِّدُ مَنْ هُوَ الَّذِي يُسَلِّمُكَ.

Ἐταφνατ οὐν ἔφαι ἵχε Πέτρος  
περααὶ ἡχοῦς γε Πβοῖς φαι δε ἵθοοϋ  
οὔ.

Πεχε ἡχοῦς ναϋ γε ἔϋωπ  
αιψανοῦϋ ἔχαϋ ψα ϻὶ ἀδοκ ἵθοοκ:  
ἵθοοκ δε οὔαζκ ἵσωι.

Α παῖσαχι δε ἰ ἔβολ ζεν ἡῖσνηοὔ  
γε πιαθῆτῆς ἔτε ἡματ ἕναμοὔ αν:  
νεταφζοϋ ναϋ αν ἵχε ἡχοῦς γε  
ἕναμοὔ αν ἀλλα ἔϋωπ αιψανοῦϋ  
ἔχαϋ ψα ϻὶ ἀδοκ ἵθοοκ.

Φαι πε πιαθῆτῆς ἔταφμεῦρε  
δα ναι οὔοζ ἵθοοϋ πεταφζῆτοὔ: οὔοζ  
τενεῖμι γε οὔμι τε τεφμετεῦρε.

Οὔοζ ζανκεμῆϋ δε οἱ αφαιτοὔ  
ἵχε ἡχοῦς: ναι ἔνε ἀφζῆτοὔ πε κατα  
οὔαι οὔαι ϻμεῖ γε ναρε πικομοϋ  
ναῦερχωρι αν πε ἡνιζωμ  
ἔτοὔναζῆτοὔ.

*Πῶοὔ φα Πεννοὔϻ πε ψα ἔνεζ  
ἵτε ἡ ἔνεζ: ἀμην.*

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.*

فَلَمَّا رَأَى بُطْرُسُ هَذَا قَالَ لِيَسُوعَ  
يَا رَبِّ وَهَذَا مَا لَهُ.

قَالَ لَهُ يَسُوعُ: إِنْ كُنْتُ أَشَاءُ أَنَّهُ  
يَبْقَى حَتَّىٰ أَجِيءَ، فَمَاذَا لَكَ؟  
اتَّبِعْنِي أَنْتَ.

فَدَاعَ هَذَا الْقَوْلَ بَيْنَ الْإِخْوَةِ إِنْ  
ذَلِكَ التَّلْمِيذُ لَا يَمُوتُ. وَلَكِنْ لَمْ يَقُلْ  
لَهُ يَسُوعُ إِنَّهُ لَا يَمُوتُ بَلْ إِنْ كُنْتُ  
أَشَاءُ أَنَّهُ يَبْقَى حَتَّىٰ 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 30<sup>th</sup> Day of Amshir قطمارس قراءات اليوم الثلاثون من شهر أمشير المبارك

## Cουμαπ η̅ε̅ροοϋ η̅Πια̅βοτ η̅εωϋρ

### Ροϋζι

#### 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 Δαυιδ̅ η̅Δ̅: ι, κθ̅	Psalm 35: 10, 27	المزمور 34: 10, 29
<p>Ηακας τηροϋ εν̅ε̅χος ζε Π̅βο̅ις η̅ιμ̅ πε̅το̅νι η̅μο̅κ: Ηαροϋχος η̅σχοϋ η̅ιβεν ζε μαρεϋερηιωϋ η̅ζε Π̅βο̅ις η̅ζε η̅ηε̅θο̅ρωϋ τ̅ειρη̅νη η̅πε̅κ̅βο̅κ. <b>Αλληλοια̅.</b></p>	<p>All my bones shall say, “Lord, who is like You.” And let them say continually, “Let The Lord be magnified, who has pleasure in the prosperity of His servant.” <b>Alleluia.</b></p>	<p>جميع عظامي تقول يا رب من ملك. وليقل في كل حين ليتعظم الرب، الذين يريدون سلامة عبدك. <b>هلليويا.</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>Ο̅γα̅να̅σ̅νη̅ω̅ς̅ι̅ς̅ ε̅βο̅λ̅ ζ̅εν̅ Π̅ε̅ρα̅σ̅σε̅λ̅ι̅ον̅ ε̅θο̅υ̅α̅β̅ κα̅τα̅ λ̅ο̅υ̅κα̅ν̅ α̅σι̅ο̅υ̅.</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>λ̅ο̅υ̅κα̅ν̅ ζ̅: ιη̅ - κη̅</b>	<b>Luke 7: 18 - 28</b>	<b>لوقا 7: 18 - 28</b>
<p>Ο̅υ̅ο̅ζ̅ α̅ν̅τα̅με̅ Ι̅ω̅α̅ν̅νη̅ς̅ η̅ζε η̅ε̅μα̅θη̅της̅ ε̅ο̅βε̅ ναι̅ τη̅ρο̅υ̅.</p>	<p>Then the disciples of John reported to him concerning all these things.</p>	<p>فَأَخْبَرَ يُوْحَنَّا تَلَامِيذُهُ بِهَذَا كُلِّهِ.</p>

Οτοϑ εταρμoυτ̄ ε̄ςνατ̄ (β) εβολ  
 δεν νερμαoθτηϑ η̄νε Ιωαννηϑ  
 αροτορπου θα Ιηϑoυϑ ερξω ῡμοϑ ϑε  
 η̄θοοκ πε φηεθνηoυ π̄αν η̄τενχοτ̄ωτ̄  
 εβολ θαξωϑ η̄κεoυται.

Ετατ̄ι δε θαροϑ η̄νε η̄ρωωι  
 πεχωoυ ϑε Ιωαννηϑ η̄ρεϑτ̄ωμϑ  
 αροτορπτεν θαροκ ερξω ῡμοϑ ϑε  
 η̄θοοκ πε φηεθνηoυ π̄αν η̄τενχοτ̄ωτ̄  
 εβολ θαξωϑ η̄κεoυται.

Βεν τ̄oυτοϑ ετε ῡματ̄ αϑερφαδρι  
 ε̄θανμηω εβολ δεν θαηωωηηι νεμ  
 θαημαατ̄ϑϑoϑ νεμ θαηπ̄νετ̄μα ετ̄ρωoυτ̄  
 οτοϑ οτ̄μηω ῡβελεε αϑερε̄μοτ̄ η̄ωoυτ̄  
 ῡπινατ̄ ῡβολ.

Οτοϑ αϑεροτ̄ω η̄νε Ιηϑoυϑ πεχαϑ  
 η̄ωoυτ̄ ϑε μαω̄ενωτεν ματαμ̄ε  
 Ιωαννηϑ ε̄νηεταρετενηατ̄ ε̄ρωoυτ̄ οτοϑ  
 ε̄ταρετενχοομου η̄βελεετ̄ ϑενατ̄  
 ῡβολ η̄θαλεετ̄ ϑεμοωι η̄κακϑετ̄  
 ϑετογ̄βηoυτ̄ η̄κογ̄ρ ϑεωτεμ  
 η̄ρεϑμωoυτ̄ ϑετωoυτοϑ η̄ηκηι  
 ϑεηω̄εννοτ̄ϑη η̄ωoυτ̄.

Οτοϑ ωoτ̄ηιατ̄ϑ ῡφηετε  
 η̄η̄ναερ̄ϑκανδαλι ϑεϑε αν η̄θ̄ητ̄.

Ετατ̄ωε η̄ωoυτ̄ δε η̄νε η̄ρεμ̄η̄ρωβ  
 η̄τε Ιωαννηϑ αϑερη̄η̄η̄ϑε η̄χοϑ η̄η̄η̄μηω

And John, calling two of  
 his disciples to him, sent  
 them to Jesus, saying, “Are  
 You the Coming One, or do  
 we look for another?”

When the men had come  
 to Him, they said, “John the  
 Baptist has sent us to You,  
 saying, ‘Are You the  
 Coming One, or do we look  
 for another?’”

And that very hour He  
 cured many of infirmities,  
 afflictions, and evil spirits;  
 and to many blind He gave  
 sight.

Jesus answered and said  
 to them, “Go and tell John  
 the things you have seen and  
 heard: that the blind see, the  
 lame walk, the lepers are  
 cleansed, the deaf hear, the  
 dead are raised, the poor  
 have the gospel preached to  
 them.

And blessed is he who is  
 not offended because of  
 Me.”

When the messengers of  
 John had departed, He began  
 to speak to the multitudes  
 concerning John: “What did

فَدَعَا يُوحَنَّا اثْنَيْنِ مِنْ تَلَامِيذِهِ  
 وَأَرْسَلَ إِلَيَّ يَسُوعَ قَائِلًا: «أَنْتَ هُوَ  
 الْآتِي أَمْ نَنْتَظِرُ آخَرَ؟»

فَلَمَّا جَاءَ إِلَيْهِ الرَّجُلَانِ قَالَا:  
 «يُوحَنَّا الْمَعْمَدَانُ قَدْ أَرْسَلَنَا إِلَيْكَ  
 قَائِلًا: أَنْتَ هُوَ الْآتِي أَمْ نَنْتَظِرُ  
 آخَرَ؟»

وَفِي تِلْكَ السَّاعَةِ شَفَى كَثِيرِينَ مِنْ  
 أَمْرَاضٍ وَأَدْوَاءٍ وَأَرْوَاحٍ شَرِيرَةٍ  
 وَوَهَبَ الْبَصَرَ لِعُمَيَّانٍ كَثِيرِينَ.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُمَا: «إِذْهَبَا  
 وَأَخْبِرَا يُوحَنَّا بِمَا رَأَيْتُمَا وَسَمِعْتُمَا:  
 إِنَّ الْعُمَى يُبْصِرُونَ وَالْعُرْجُ  
 يَمْشُونَ وَالْبُرْصَ يُطَهَّرُونَ وَالصَّمَمَ  
 يَسْمَعُونَ وَالْمَوْتَى يُقَامُونَ  
 وَالْمَسَاكِينَ يُبَشِّرُونَ.

وَطُوبَى لِمَنْ لَا يَعْثُرُ فِيَّ.»

فَلَمَّا مَضَى رَسُولًا يُوحَنَّا ابْتَدَأَ يَقُولُ  
 لِلْجُمُوعِ عَنْ يُوحَنَّا: مَاذَا خَرَجْتُمْ  
 إِلَى الْبَرِّيَّةِ لِتَنْتَظِرُوا؟ أَقْصَبَةٌ  
 تَحْرِكُهَا الرِّيحُ.

εἶπε Ἰωάννης καὶ ἐταρετενὶ ἐβόλ  
 ἐπῶραε ἕνατ' εἶοτ' εἰσκαυῶ εἰκιμ' ἐροϋ  
 ἐβόλ θιτεν οὐθιοτ'.

Ἀλλὰ ἐταρετενὶ ἐβόλ ἕνατ' εἶοτ'  
 εἰσρωμι εἶστον ἀνεβωσ εἰσζην τοι  
 θιωτῆ θηππε ἰσ να νιθβωσ ἵτε πῶοτ'  
 νεμ ποτνοϋ σεχη θεν νιθι ἵνιοτρωοτ'.

Ἀλλὰ ἐταρετενὶ ἐβόλ ἕνατ' εἶοτ'  
 εἰσπροφητης ἀθ θρω ἕμοσ νωτεν  
 κα ορθοτὸ εἰσπροφητης πε.

Φαι πε θαρ φηετςθιοτ' εἰσθητῆ κα  
 θηππε θηασωρπ ἕπααστελοσ θάτθθ  
 ἕπεκθσ φηεθασοβθ ἕπεκμωιτ  
 ἕπεκἕθο.

¶ θρω ἕμοσ νωτεν κα θεν ἕθινμῖσι  
 ἵτε νιθιομῖ ἕμοσ θλι ἕνααϋ εἰωλννης  
 πηρεϋτωμσ: πικοτχι δε ἐροϋ θεν  
 θμετοτρω ἵτε νιθνοτὶ οθνιωτῆ ἐροϋ  
 πε.

*Πῶοτ' φα Πεννοτῆ πε ωα ἐνεε  
 ἵτε νι ἐνεε: ἕμην.*

you go out into the wilderness to see? A reed shaken by the wind?

But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts.

But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

This is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'

For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he."

*Glory be to God forever.*

بَلْ مَاذَا خَرَجْتُمْ لِنَنْظُرُوا؟ أَلِنَسَانًا  
 لَأَبْسَاءَ ثِيَابًا نَاعِمَةً؟ هُوَذَا الَّذِينَ فِي  
 الثِّيَابِ الْفَاخِرِ وَالتَّعَمُّ هُمْ فِي  
 قُصُورِ الْمُلُوكِ.

بَلْ مَاذَا خَرَجْتُمْ لِنَنْظُرُوا؟ أَنْبِيَاءُ؟ نَعَمْ  
 أَقُولُ لَكُمْ وَأَفْضَلُ مِنْ نَبِيِّ.

هَذَا هُوَ الَّذِي كُتِبَ عَنْهُ: هَا أَنَا  
 أُرْسِلُ أَمَامَ وَجْهِكَ مَلَائِكَةَ الَّذِي  
 يُهَيِّئُ طَرِيقَكَ قَدَامَكَ.

لَأَنِّي أَقُولُ لَكُمْ: إِنَّهُ بَيْنَ الْمُؤَلُودِينَ  
 مِنَ النِّسَاءِ لَيْسَ نَبِيٌّ أَعْظَمُ مِنْ  
 يُوحَنَّا المَعْمَدَانِ وَلَكِنَّ الْأَصْغَرَ فِي  
 مَلَكُوتِ اللَّهِ أَعْظَمُ مِنْهُ.

*والمجد لله دائماً.*

## Ψωρπ

### 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 ἕλ: ε, θ

Psalm 51: 8, 19

المزمور 50: 8، 20



Πῶθεν τετενερευεθε ρηι γε  
αιζος πῶθεν γε ἀνοκ ἀν πε Πιχριστος  
ἀλλὰ ἐταγταοτοι δαζωϋ ἠφην.

Φηετε τῷελετ ἵτοτε ἵθοϋ πε  
πιπατῷελετ: πῶφην δε ἠπιπατῷελετ  
φηετοζι ἐρατῷ πε ογοζ ευρωτεμ ἐροϋ  
θεν ογρωϋ ευρωϋ εθεε τῶμην ἵτε  
πιπατῷελετ: φαι ογην πε παρωϋ ἀνοκ  
αϋζωκ ἐβολ.

Ζωτ ογην ἵτε φη αιαι ἀνοκ δε  
ἵταθεβιο.

Φηεθνηοτ ἐβολ ἠπῶωι ἐσαπῶωι  
ἵνοτον νιβεν: πιεβολ ἵεν ἵκαζι ογ ἐβολ  
ἵεν ἵκαζι πε ογοζ ῶαϋαζι ἐβολ ἵεν  
ἵκαζι: Φηεθνηοτ ἐβολ ἵεν τῷε  
ἐσαπῶωι ἵνοτον νιβεν.

Φηεταϋνατ ἐροϋ ογοζ  
ἐταϋσοθεεϋ φαι πε ἐτεϋερευεθε ἠμοϋ  
ογοζ τεϋμετευεθε ἠμον ἕλι βι ἠμοϋ.

Φηεθναβι ἵτεϋμετευεθε φαι  
αϋερεϋφραζιζιν γε Φηογτ ογῶμην πε.

Φη ζαρ ἐτα Φηογτ ογορπεϋ νιαζι  
ἵτε Φηογτ ἐτεϋαζι ἠμωογ: ναρε  
Φηογτ ζαρ ἀν τῷπιπνευμα ἵεν ογῶι.

Φιωτ ζαρ ἐμει ἠΠῶηρι ογοζ ἕωβ  
νιβεν αϋθητογ ἐδῆρη ἐνεϋαζιζ.

You yourselves bear me  
witness, that I said, 'I am not  
the Christ,' but, 'I have been  
sent before Him.'

He who has the bride is  
the bridegroom; but the  
friend of the bridegroom,  
who stands and hears him,  
rejoices greatly because of  
the bridegroom's voice.  
Therefore, this joy of mine  
is fulfilled."

He must increase, but I  
must decrease.

He who comes from  
above is above all; he who is  
of the earth is earthly and  
speaks of the earth. He who  
comes from heaven is above  
all.

And what He has seen  
and heard, that He testifies;  
and no one receives His  
testimony.

He who has received His  
testimony has certified that  
God is true.

For He whom God has  
sent speaks the words of  
God, for God does not give  
the Spirit by measure.

The Father loves the  
Son, and has given all things  
into His hand.

أَنْتُمْ أَنْفُسُكُمْ تَشْهَدُونَ لِي أَنِّي قُلْتُ:  
لَسْتُ أَنَا الْمَسِيحُ بَلْ إِنِّي مُرْسَلٌ  
أَمَامَهُ.

مَنْ لَهُ الْعَرُوسُ فَهُوَ الْعَرِيسُ وَأَمَّا  
صَدِيقُ الْعَرِيسِ الَّذِي يَقِفُ وَيَسْمَعُهُ  
فَيَفْرَحُ فَرَحًا مِنْ أَجْلِ صَوْتِ  
الْعَرِيسِ. إِذَا فَرِحَ هَذَا قَدْ كَمِلَ.

يَنْبَغِي أَنْ ذَلِكَ يَزِيدُ وَأَنِّي أَنَا  
أَنْقُصُ.

الَّذِي يَأْتِي مِنْ فَوْقٍ هُوَ فَوْقَ  
الْجَمِيعِ وَالَّذِي مِنَ الْأَرْضِ هُوَ  
أَرْضِيٌّ وَمِنَ الْأَرْضِ يَتَكَلَّمُ. الَّذِي  
يَأْتِي مِنَ السَّمَاءِ هُوَ فَوْقَ الْجَمِيعِ.

وَمَا رَأَهُ وَسَمِعَهُ بِهِ يَشْهَدُ  
وَشَهَادَتُهُ لَيْسَ أَحَدٌ يَقْبَلُهَا.

وَمَنْ قَبِلَ شَهَادَتَهُ فَقَدْ حَتَمَ أَنَّ اللَّهَ  
صَادِقٌ.

لَأَنَّ الَّذِي أَرْسَلَهُ اللَّهُ يَتَكَلَّمُ بِكَلَامِ اللَّهِ  
لَأَنَّهُ لَيْسَ بِكَيْلٍ يُعْطِي اللَّهُ الرُّوحَ.

الْأَبُ يُحِبُّ الْإِبْنَ وَقَدْ دَفَعَ كُلَّ شَيْءٍ  
فِي يَدِهِ.



Φησθαδϯ ἠΠιωηρι οροντεϿ ωηδ  
 ἠἠνεεζ ἠμμλγ.

*ΠῶσοϿ φα ΠεννοϿϯ πε Ͽγα ἠνεεζ  
 ἠτε νι ἠνεεζ: ἠμην.*

He who believes in the  
 Son has everlasting life.

*Glory be to God forever.*

الَّذِي يُؤْمِنُ بِالْإِبْنِ لَهُ حَيَاةٌ أَبَدِيَّةٌ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

#### The Pauline Epistle

رسالة بولس الرسول

### ϯεπιστολη ἠτε πενσαδ Παγλοσ Πιἠποστολοσ

Παγλοσ φἠβοκ ἠΠενβοισ ΙησοϿσ  
 Πιχριστοσ: πιἠποστολοσ ετθαδεμ:  
 φηἠταρθαϿϿ επιζιωεννοϿϿι ἠτε  
 φνοϿϯ.

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  
 المقدسة تكون معنا. آمين.

ζεβρεοσ ιἠ: ἠ - ι

**Hebrews 11: 1 - 10**

**العبرانيين 11: 1 - 10**

φναδϯ δε οϿταζρο πε ἠτε  
 νηἠτοϿερζελπισ ἠρωοϿ: οϿρεϿσοζι ζε  
 πε ἠζλνἠβνοϿι ἠσενλγ ἠρωοϿ λη.

Now, faith is the  
 substance of things hoped  
 for, the evidence of things  
 not seen.

وَأَمَّا الْإِيمَانُ فَهُوَ النَّقْطَةُ بِمَا يُرْجَى  
 وَالْإِيقَانُ بِأُمُورٍ لَا تُرَى.

ἠεν φαι ζαρ λτερμεερε δα  
 νιπρεσβϿτεροσ.

For by it the elders  
 obtained a good testimony.

فَاتَّهُ فِي هَذَا شَهِدٍ لِلْقَدَمَاءِ.

ἠεν οϿηναδϯ तेनकाϯ ζε λϿσοβϯ  
 ἠζε νιἠνεεζ δεν πιἠαζι ἠφνοϿϯ ζε  
 ἠβολ δεν νηἠτε ἠσϿοϿωνη ἠβολ λη  
 λϿϿωπι ἠζε φηἠτοϿηναϿ ἠροϿ.

By faith we understand  
 that the worlds were framed  
 by the word of God, so that  
 the things which are seen  
 were not made of things  
 which are visible. Faith at  
 the Dawn of History.

بِالْإِيمَانِ نَفْهَمُ أَنَّ الْعَالَمِينَ أُتْقِنَتْ  
 بِكَلِمَةِ اللَّهِ، حَتَّى لَمْ يَتَكَوَّنْ مَا يُرَى  
 مِمَّا هُوَ ظَاهِرٌ.

ἠεν οϿηναδϯ Δβελ λϿϿεν ϿοϿο  
 ϿοϿϿωοϿϿϿι ἠφνοϿϯ ἠζοτε Καην: φαι

By faith Abel offered to  
 God a more excellent  
 sacrifice than Cain, through  
 which he obtained witness

بِالْإِيمَانِ قَدَّمَ هَابِيلُ لِلَّهِ ذَبِيحَةً  
 أَفْضَلَ مِنْ قَايِينَ، فِيهِ شَهِدٌ لَهُ أَنَّهُ

ἐταγερμεερε δαροϋ ἐβολ ζιτοτϋ γε  
οὔθυμι πε: εϋερμεερε ἵνε Φνοϋτ  
ἐζῆρη ἐξεν νεϋταιο: οτοζ ἐβολ  
ζιτοτϋ ἐταϋμοϋ ὑϋασι οη.

Ἦεν οὔναζτ Ἐνωχ ἀποτοθεβϋ  
ἐβολ ἐϋτεμναϋ ἐϋμοϋ οτοζ ναϋζιαι  
ἰμοϋ ἀν πε γε ἄ Φνοϋτ οτοθεβϋ  
ἐβολ: δαζωϋ ταρ ἰπιονῶτεβ ἐβολ  
ἀγερμεερε δαροϋ γε ἀϋραναϋ  
ἰΦνοϋτ.

Ἀτβνε ναζτ δε ἰμοον ὑζου  
ἐραναϋ: ὑϋε ταρ ἵτεϋναζτ ἵνε  
ϋθεθνηοϋ θα Φνοϋτ γε ὑϋοπ οτοζ  
ὑναϋωπι ἵρεϋτβεχε ἐνηέτκωτ  
ἵνωϋ.

Ἦεν οὔναζτ Ἡωὲ ἐταϋταμοϋ  
εθε νηέτε ἰπατοϋναϋ ἐρωοϋ  
ἀϋερζοτ ἀϋμοκ ἵοϋκῶβωτοϋ  
εϋνοζεμ ἵτε πεϋηι:  
θηέταϋερκατακρινῖν ἰπικοϋμοϋ ἐβολ  
ζιτοτϋ οτοζ ἀϋωωπι ἵκλῆρονομοϋ  
ἵτε τμεθυμι ἵτε φναζτ.

Ἦεν οὔναζτ φηέτοϋμοϋτ ἐροϋ γε  
Ἀβρααμ ἀϋωτεμ εἰ ἐβολ ἐπιμα  
ἐναϋναβῖτϋ ἵκλῆρονομῖα οτοζ ἀϋῖ  
ἐβολ ἵὑέμ ἀν γε ἀϋωωϋ ἐθων.

that he was righteous, God  
testifying of his gifts; and  
through it he being dead  
still speaks.

By faith Enoch was  
taken away so that he did  
not see death, “and was not  
found, because God had  
taken him”; for before he  
was taken he had this  
testimony, that he pleased  
God.

But without faith it is  
impossible to please Him,  
for he who comes to God  
must believe that He is, and  
that He is a rewarder of  
those who diligently seek  
Him.

By faith Noah, being  
divinely warned of things  
not yet seen, moved with  
godly fear, prepared an ark  
for the saving of his  
household, by which he  
condemned the world and  
became heir of the  
righteousness which is  
according to faith.

By faith Abraham  
obeyed when he was called  
to go out to the place which  
he would receive as an  
inheritance. And he went  
out, not knowing where he  
was going.

بَارًّا، إِذْ شَهِدَ اللهُ لِقَرَابِيهِ. وَبِهِ،  
وَإِنْ مَاتَ، يَتَكَلَّمُ بَعْدُ.

بِالْإِيمَانِ نَقَلَ أَخْنُوخُ لِكَيْ لَا يَرَى  
الْمَوْتَ، وَلَمْ يُوجَدْ لِأَنَّ اللَّهَ نَقَلَهُ إِذْ  
قَبْلَ نَقْلِهِ شَهِدَ لَهُ بِأَنَّهُ قَدْ أَرْضَى  
اللَّهَ.

وَلَكِنْ بِدُونِ إِيْمَانٍ لَا يُمَكِّنُ  
إِرْضَاؤُهُ، لِأَنَّهُ يَجِبُ أَنْ الَّذِي يَأْتِي  
إِلَى اللَّهِ يُؤْمِنُ بِأَنَّهُ مُوجِدٌ، وَأَنَّهُ  
يُجَازِي الَّذِينَ يَطْلُبُونَهُ.

بِالْإِيمَانِ نُوحٌ لَمَّا أُوجِيَ إِلَيْهِ عَنْ  
أُمُورٍ لَمْ تَرُ بَعْدُ خَافَ، فَبَنَى فُلْكَأً  
لِخَلَاصِ بَيْتِهِ، فِيهِ دَانَ الْعَالَمَ،  
وَصَارَ وَارِثًا لِلْبِرِّ الَّذِي حَسَبَ  
الْإِيمَانَ.

بِالْإِيمَانِ إِبْرَاهِيمُ لَمَّا دُعِيَ أَطَاعَ  
أَنْ يَخْرُجَ إِلَى الْمَكَانِ الَّذِي كَانَ  
عَتِيدًا أَنْ يَأْخُذَهُ مِيرَاثًا، فَخَرَجَ  
وَهُوَ لَا يَعْلَمُ إِلَى أَيِّنَ يَأْتِي.

Ἦεν οὐρανῶν ἀπερρεμῆν ζωὴν ἔδειξεν  
 πικρὰν ἵνα ἵστασθε ἐν ἑσέῳ ἀν  
 πε ἐὰρ ὡς περὶ Ἰσαὰκ καὶ Ἰακώβ  
 καὶ Ἰακώβ ἐκκληρονομοῦν ἵνα  
 παύσῃ.

Ἦαρετε ἕως ἄρα τῆς πόλεως  
 ἵνα ἵστασθε ὄντας ἵνα ἵστασθε  
 ὄντας περὶ τῆς πόλεως καὶ περὶ  
 τῆς πόλεως.

*Πρῶτος ἀποστόλος πᾶσι τοῖς ἀγαπῶσι  
 τὴν πόλιν ἐν ἑσέῳ.*

By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;

for he waited for the city, which has foundations, whose builder and maker is God.

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

بِإِيمَانٍ تَدْرَبُ فِي أَرْضِ الْمَوْعِدِ  
 كَأَنَّهَا غَرِيبَةٌ، سَاكِنًا فِي خِيَامٍ مَعَ  
 إِسْحَاقَ وَيَعْقُوبَ الْوَارِثِينَ مَعَهُ  
 لِهَذَا الْمَوْعِدِ عِنْدَهُ.

لِأَنَّهُ كَانَ يَنْتَظِرُ الْمَدِينَةَ الَّتِي لَهَا  
 الْأَسَاسَاتُ، الَّتِي صَانِعُهَا وَبَارِئُهَا  
 اللَّهُ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ ἔδειξεν περὶ τοῦ  
 ἡγουμένου ἡμεῶν Πέτρος.  
 Διὰ τὴν ἀγάπην.

**ἁ Πέτρος ἁ: κε - β: ι**

Φαίτε περὶ τῆς ἀγάπης ἡμεῶν  
 ἔδειξεν ὁ ἡγούμενος.

Ἐὰρ ἐτενχῶ ὄντας ἐξ ἁρτίων κακίᾳ  
 ἵνα ἵστασθε ἡμεῶν καὶ ἡμεῶν  
 ἵνα ἵστασθε ἡμεῶν καὶ ἡμεῶν  
 καταλαλιᾶ ἵνα ἵστασθε.

ὡς ἡμεῶν ἡμεῶν ἡμεῶν  
 ἡμεῶν ἡμεῶν ἡμεῶν ἡμεῶν  
 ἡμεῶν ἡμεῶν ἡμεῶν ἡμεῶν

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,

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 حُبِّبٍ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعِشَّ لِكَيْ  
 تَنْمُوا بِهِ.

ἤτετεναιδι ἠδῆτη ἐδοῦν ἐπιουχαί.

Ισχε ἀτετενεμψπι χε οὔχριστος  
πε Πβοις.

Φηέτετενηνοῦ θαροϋ πιῶνι  
ετωνῶ ἐαῦψοϋϋ μεν ἐβολ ζιτεν  
νιρωμ: ἐρωτπ δε ἠτεν Φνοῦτ οροζ  
εϋταινοῦτ.

Οροζ ἠῶτεν ζωτεν ψωπι μῆρητ  
ἠεανῶνι εῦωνῶ: ἐρετενεκωτ ἠμωτεν  
ἠνοῦνι ἠπνευματικον ἐοῦμετοῦνθβ  
εθοῦαβ: ἐπζινῆνι ἐψωι  
ἠεανψοῦψωοῦψι ἠπνευματικον:  
εῦψηπ μῆΦνοῦτ ἐβολ ζιτεν Ιησοῦς  
Πιχριστος.

Χε οῦνι ἠδῆνοῦτ θεν ψῆραφη: χε  
ζηππε ψναχω θεν Σιων ἠοῦῶνι  
ερωτπ ἠχωχ ἠλακε εϋταινοῦτ:  
οροζ φηεθαζτ ἐροϋ ἠνεεβψωπι.

Πιταιῖ οῦν αϋψοπ νωτεν θα  
νηεθαζτ: νιαθαζτ δε ἠῶοῦ πιῶνι  
εταῦψοϋϋ ἠχε νηετκωτ: φαι αϋψωπι  
ἠοῦνωχ ἠλακε.

Нем οῦῶνι ἠβροп нем οῦпетра  
ἠσκανδαλον: νηεθαδῖβροп ἐπισαζι  
εροι ἠατψματ ἐφηεταῦεῖρεπκεχαῦ  
ἠδῆτη.

if indeed you have  
tasted that The Lord is  
gracious.

Coming to Him as to a  
living stone, rejected indeed  
by men, but chosen by God  
and precious.

You also, as living  
stones, are being built up a  
spiritual house, a holy  
priesthood, to offer up  
spiritual sacrifices  
acceptable to God through  
Jesus Christ.

Therefore, it is also  
contained in the Scripture,  
“Behold, I lay in Zion a  
chief cornerstone, elect,  
precious, and he who  
believes on Him will by no  
means be put to shame.”

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.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذْ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا  
مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا  
مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَحِجَارَةٍ  
حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،  
لِنَقْدِيمِ ذَبَائِحَ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ  
اللَّهِ بِيَسُوعَ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:  
«هَئِنْدَا أَضَعُ فِي صِهْيُونَ حَجْرَ  
رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ  
بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكَرَامَةَ،  
وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ  
الَّذِي رَفَضَهُ الْبَنَّاوُونَ هُوَ قَدْ صَارَ  
رَأْسَ الرَّاوِيَّةِ،

وَحَجْرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ.  
الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ  
لِلْكَالِمَةِ، الْأَمْرَ الَّذِي جُعِلُوا لَهُ.

Πῶτες δε ἠῶτες οὐγενος  
 εἰρωπι οὐμετογορο οὐμετογηβ  
 οὐῶλωλ εἰροταβ οὐλαος εὐῶμαιοϋ  
 ροπωσ ἠτετενοῶνωε εἶβολ ἠνιαρετη  
 ἠτε φηεταϋθαζεμ ἠηνοῦ εἶβολ θεν  
 ἠχακι εἶδοῦν ἐπεροῶωινι ετοι ἠῶφηρι.

ἠηετε ἠοῦλαος ἀν πε ἠοῦχοῦ:  
 ἡνοῦ δε ἀρετενερ οὐλαος ἠφνοῦῡ:  
 ἠηετε ἠαῦηαι ἠωοῦ ἀν ἡνοῦ δε ἀῦηαι  
 ἠωτεν.

*ἠασῆνοῦ ἠπερμενερε πικοςμοος*  
*οῦδε ἠηεῡωοπ θεν πικοςμοος:*  
*πικοςμοος ἠασῆνι νεμ τεϋεῡπῆοῡμια: φη*  
*δε εῡῡρι ἠφῆοῡωῡ ἠφνοῦῡ ῆἠαῡωοπι*  
*ῡα εἶνεε: ἀμην.*

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 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.*

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُّخْتَارٌ، وَكَهَنُوتٌ مُّلوِكِيٌّ، أُمَّةٌ مُّقدَّسَةٌ، شَعْبٌ اِفتِنَاءٍ، لِكِي تَحْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ مِنَ الظُّلْمَةِ إِلَى نُورِهِ العَجِيبِ.

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

Πραζις ἠτε νεἠιοῡ ἠἀποστολοος:  
 εῡρε ποῦσοῡ εῡοῡταβ ῡωοπι νεμἀη.  
 Δμην.

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

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

Πραζις ιϛ: κε - λϛ

Acts 13: 25 - 33

أعمال 13: 25 - 33

εῡτα ἰωαννης δε ρωκ  
 ἠπεϋδρῆμοος εἶβολ ἠαϋρω ἠμμοος ρε  
 ἀρετενεμεῡι ρε ἀνοκ ἠιμ ἀνοκ ἀν πε  
 ἀλλα ρηππε εῡρηνοῦ μενεنعωι ἠρε  
 φηετε ἠῡἠῡα ἀν εῡῡοῡῡ ἠπιῡωοῡι  
 ἠτε νεϋβλαῡρ.

And as John was finishing his course, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'

وَلَمَّا صَارَ يُوْحَنَّا يُكْمِلُ سَعْيَهُ جَعَلَ يَقُولُ مَنْ تَظُنُّونَ أَنِّي أَنَا؟ لَسْتُ أَنَا أَيَّاهُ، لَكِن هُوَذَا يَأْتِي بَعْدِي الَّذِي لَسْتُ مُسْتَحِقًّا أَنْ أَحُلَّ حِذَاءَ قَدَمَيْهِ.

Πιρωμι νενσνηοτ νιωηρι ντε  
πτενος νΑβρααμ: οτοθ νηετερβοτ  
θεν θηνοτ θατρη μΦνοττ  
ετανοτωρπ νωτεν μπιασι ντε  
παιοτχαι φαι.

Πη ταρ ετρωπ δεν Ιεροταλημ  
νεμ νοτκεαρχων φαι ατερατεμι εροϋ  
νεμ νικεσμη ντε νιπροφητης ναι  
ετονωϋ μμωοτ κατα Καββατον νιβεν  
εαττχαπ ατχοκοτ εβολ.

Οτοθ ετε μποτχεμ ελι νλωσι  
ντε φμοτ νδητϋ ατερετιν μΠιλατοσ  
εδοθεϋ.

Ετατχοκ δε εβολ νεωβ νιβεν  
ετδθνοττ εθβητϋ ατχαϋ επεσητ εβολ  
χιξεν πιϋε ατχαϋ εδοτην δεν οτμχατ.

Φνοττ δε αϋτοτνοσϋ εβολ δεν  
νηεθμωοττ

Φαι εταϋτονηϋ εβολ νοτμηϋ  
νεροοτ νηηετατνι νεμαϋ εβολ δεν  
τσαλιεα ερηι ειεροταλημ ναι  
τνοτ ετοι μμεορε ναϋ ϋα πιλαοσ  
τηρϋ.

Οτοθ ανον τενηϋεννοτϋ νωτεν  
μπιωϋ εταϋϋωπι δεν νηιοττ.

Χε φαι αΦνοττ χοκϋ εβολ  
νηιωηρι εταϋτοτνοσ Ιησοτσ μφρηττ

Men and brethren, sons  
of the family of Abraham,  
and those among you who  
fear God, to you the word of  
this salvation has been sent.

For those who dwell in  
Jerusalem, and their rulers,  
because they did not know  
Him, nor even the voices of  
the Prophets, which are read  
every Sabbath, have  
fulfilled them in  
condemning Him.

And though they found  
no cause for death in Him,  
they asked Pilate that He  
should be put to death.

Now when they had  
fulfilled all that was written  
concerning Him, they took  
Him down from the tree and  
laid Him in a tomb.

But God raised Him  
from the dead.

He was seen for many  
days by those who came up  
with Him from Galilee to  
Jerusalem, who are His  
witnesses to the people.

And we declare to you  
glad tidings--that promise  
which was made to the  
fathers.

God has fulfilled this for  
us their children, in that He  
has raised up Jesus. As it is

أَيُّهَا الرِّجَالُ الْإِخْوَةَ بَنِي جِنْسِ  
إِبْرَاهِيمَ، وَالَّذِينَ بَيْنَكُمْ يَتَّقُونَ اللَّهَ،  
إِلَيْكُمْ أُرْسِلَتْ كَلِمَةُ هَذَا الْخَلَاصِ.

لَأَنَّ السَّاكِنِينَ فِي أُورُشَلِيمَ  
وَرُؤَسَاءَهُمْ لَمْ يَعْرِفُوا هَذَا. وَأَقْوَامُ  
الْأَنْبِيَاءِ الَّتِي تَقْرَأُ كُلَّ سَبْتٍ  
تَمِّمُوهَا، إِذْ حَكَمُوا عَلَيْهِ.

وَمَعَ أَنَّهُمْ لَمْ يَجِدُوا عِلَّةً وَاحِدَةً  
لِلْمَوْتِ، طَلَبُوا مِنْ بِيلاطُسَ أَنْ  
يُقْتَلَ.

وَلَمَّا تَمَّمُوا كُلَّ مَا كُتِبَ عَلَيْهِ،  
أَنْزَلُوهُ عَنِ الْخَشَبَةِ وَوَضَعُوهُ فِي  
قَبْرِ.

وَلَكِنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ.

وَوَظَّهَرَ أَيَّامًا كَثِيرَةً لِلَّذِينَ صَعِدُوا  
مَعَهُ مِنَ الْجَلِيلِ إِلَى أُورُشَلِيمَ،  
الَّذِينَ هُمْ شُهَدَاؤُهُ عِنْدَ الشَّعْبِ.

وَنَحْنُ نُبَشِّرُكُمْ بِالْمَوْعِدِ الَّذِي صَارَ  
لِآبَائِنَا.

إِنَّ اللَّهَ قَدْ أَكْمَلَ هَذَا لَنَا نَحْنُ  
أَوْلَادُهُمْ إِذْ أَقَامَ يَسُوعَ كَمَا هُوَ  
مَكْتُوبٌ أَيْضًا فِي الْمَزْمُورِ الثَّانِي:

εἰς τὸ δῆλον ὅτι δὲν πωλεῖσθαι οὐκ ἔστιν ἡ ψαλμοῦς:  
καὶ ἡ ἰσχυρία περὶ Παύλου ἁγίου ἀποστόλου  
ἡ φωνή.

*Πισχυὶ δὲ ἡ ἰσχυρία ἐξέλιξι οὐρα  
ἐξέλιξι: ἐξέλιξι οὐρα ἐξέταξο:  
δὲν ἴσχυρία ἡ ἐκκλησία ἡ ἰσχυρία  
ἀμην.*

also written in the second  
Psalm: 'You are My Son,  
Today I have begotten  
You.'

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

أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

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

### Synaxarium of Amshir 30 سنكسار اليوم الثلاثون من شهر أمشير

1. The Appearance of the Head of St. John the Baptist
2. The Departure of Pope Kyrillos VI, 116<sup>th</sup> Pope of Alexandria

1. وجود رأس القديس يوحنا المعمدان
2. نياحة البابا الأنبا كيرلس السادس

#### 1. The Appearance of the Head of St. John the Baptist

On this day, we celebrate the appearance of the head of St. John the Baptist, in Homs, Syria. St. John appeared to Abba Martianus, Bishop of Homs, in a vision, and guided him to the place of the head. He found it and celebrated its appearance with a great veneration.

The story of the journey of the head of St. John the Baptist started when Herod cut off his holy head because of his marriage to Herodias (Matthew 14: 3 - 12). It was said that after the feast, he regretted the beheading of St. John, so he hid the holy head in his palace.

The place of the hidden head was unknown for a long time until two Christian men from Homs went to Jerusalem to spend the holy fast (Lent) to receive the blessings of the holy places. Night fell on them while passing by the ruins of Herod's palace, so they spent the night there. St. John appeared to one of them and told him about his name, informed him about the place of his head and ordered him to take it to his house. When they woke up, they dug in the place that the saint specified for them. They found the holy head in a pottery vessel. When they opened that vessel, a

1. وجود رأس القديس يوحنا المعمدان في مثل هذا اليوم تم العثور على رأس القديس يوحنا المعمدان ظهر لأنبا مرتيانوس أسقف حمص في رؤيا، وأرشدته إلى موضع الرأس. فأخذها واحتفل بها باكرام جزيل. وقصة رحلة رأس يوحنا المعمدان بدأت عندما قطع هيرودس رأسه المقدس بسبب زواجه من هيروديا (متي 14: 3 - 12)، ثم أخفي الرأس المقدس في قصره.

وظلت مجهولة زماناً طويلاً حتى أتى رجلان مسيحيان من أهل حمص إلى أورشليم في الصوم الكبير للتبرك من الأماكن المقدسة. وأمسى عليهما الوقت بالقرب من قصر هيرودس المهجور، فناما. فظهر القديس يوحنا لأحدهما وأعلمه باسمه وعرفه بموضع رأسه وأمره أن يحمله معه إلى منزله. فلما استيقظا من نومهما، حفرا في الموضع الذي أخبرهما به القديس، فوجدا الرأس المقدس داخل وعاء فخاري. ولما فتحاه صعدت منه رائحة طيبة. وأخذ الرجل الذي رأى الرؤيا الرأس معه إلى منزله، ووضع أمامه قديلاً. وبعد وفاة هذا الرجل انتقل الرأس من مكان إلى آخر داخل مدينة حمص إلى أن ظهر القديس يوحنا لأنبا مرتيانوس أسقف حمص في أواخر القرن الرابع وأرشدته إلى موضع الرأس،

sweet aroma came out of it.

The man who saw the vision, took it to his house. He lit a lamp in front of it. After the departure of this man, the head was handed from one person to another in the city of Homs, until St. John appeared to Abba Martianus, Bishop of Homs, in the later part of the fourth century, and guided him to the place of the head. He found the head, took it and celebrated for it a great feast.

May the blessing of St. John the Baptist be with us all. Amen.

## 2. The Departure of Pope Kyrillos VI, 116<sup>th</sup> Pope of Alexandria

On this day also of the year 1687 of the martyrs, March 9, 1971 AD, the holy and righteous father Pope Kyrillos VI, the 116<sup>th</sup> Pope of Alexandria, departed.

He was born in the city of Damanhour, to godly and righteous parents. His name was Azer Youssef Atta. The hegumen Tadros El-Baramousy, an elder monk used to frequently visit them, and he foretold his monastic life. When he grew up, he practiced monastic life at home, persevering in studying the Holy Books, church subjects, its rituals and its hymns. In July of 1927 AD, he went to the Monastery of El-Baramous, where he became a monk by the name Mina El-Baramousy. He chose this name because of his great love for his patron Saint Mari Mina, the wonder worker.

On July 18, 1931 AD, he was ordained priest. He joined the Seminary in Helwan city. When he heard that Pope Yoannis , 113<sup>th</sup> Patriarch, intended to ordain him a bishop, he fled to Upper Egypt and stayed in St. Shenouda monastery in Souhag. Later on, he returned and met the Patriarch, who agreed to his request of solitary life and assigned a pious monk hegumen Abdel Messih El-Baramousy, to be his spiritual guide. Then he lived in a cave, one-hour walking distance from the monastery. He only came to the monastery Saturday night to take care of the elder monks, attend Vespers and Sunday Liturgy to partake of the Holy Mysteries.

Early in 1936 AD, he lived in a deserted mill on the Mokattam Mount in Old Cairo, where he diligently held a daily Liturgy. In 1941 AD, he was assigned to be the abbot of Anba Samuel the

فأخذها واحتفل بها احتفالاً عظيماً.  
بركة القديس يوحنا المعمدان فلتكن معنا. آمين.

2. نياحة البابا الأنبا كيرلس السادس، البطريرك المئة والسادس عشر من بطاركة الكرازة المرقسية وفي مثل هذا اليوم أيضاً من سنة 1687 للشهداء، الموافق 9 مارس 1971 ميلادية، تنيخ البابا كيرلس السادس بابا الإسكندرية وبطيريك الكرازة المرقسية المئة والسادس عشر.

وُلِدَ هذا القديس في 2 مسرى، سنة 1618 للشهداء، الموافق 8 أغسطس، سنة 1902 ميلادية، بمدينة دمنهور من والدين تقيين بارين. وكان اسمه عازر يوسف عطا. وكان القمص تادرس البراموسي، وهو راهب شيخ، معتاداً أن يزور تلك الأسرة، وكان قد تنبأ مسبقاً برهنته. ولمّا كبر عازر، كان يمارس الحياة الرهبانية في منزله، كما كان مثابراً على قراءة الكتاب المقدس، والمواضيع الكنسية والطقوس والألحان. وفي يوليو من سنة 1927 ميلادية، ذهب إلى دير البراموس ورُسِمَ راهباً باسم مينا البراموسي. وقد اختار هذا الاسم بسبب حبه الشديد لشفيعه القديس مارمينا العجائبي.

وفي 18 يوليو، سنة 1931 ميلادية، رُسِمَ قساً، ثم التحق بالكلية الاكليريكية بحلوان. وعندما سمع أن البابا يوانس، البطريرك المئة والثالث عشر، ينوي أن يرسمه أسقفاً، هرب إلى الصعيد ومكث في دير الأنبا شنودة في سوهاج. ثم عاد فيما بعد والتقي بالبطيريك الذي وافق على طلبه بالتوحد وعين الراهب النقي عبد المسيح البراموسي ليكون مرشده الروحي. ثم بعد ذلك، عاش القديس في مغارة تبعد عن الدير ساعة واحدة مشياً على الأقدام. كان يأتي إلى الدير يوم السبت مساءً فقط ليعتني بالرهبان الشيوخ، ويحضر صلاة العشية وقداًس يوم الأحد لكي يتناول من الأسرار المقدسة.

وفي سنة 1936 ميلادية، عاش القديس في طاحونة



Confessor monastery in Qalamoun desert, he renovated the monastery, the church and built new cells for the monks. The church was consecrated by the late Bishop Anba Athanasius of Beni Sweif, who ordained him a hegumen.

In 1947 AD, he returned to Old Cairo, where he built a church after the name of St. Mina. In that church, several pious monks became his disciples, many of them later on became bishops of the church. Because of his perpetual prayers and strong faith, he healed the sick, cast out evil spirits and solved many problems for his visitors.

When Pope Yousab departed, and after the long process of nominations, the elections were conducted and an altar lot was drawn and the hegumen Mina El-Baramousy was chosen to be the 116<sup>th</sup> Pope of Alexandria. His consecration took place on Sunday, May 10, 1959 AD, as Pope Kyrillos VI. On June 28, 1959 AD, Pope Kyrillos consecrated a Patriarch Catholicos for the Ethiopian church to strengthen the ties between the two sister churches.

In November 1959 AD, Pope Kyrillos put the foundation stone of the monastery of the martyr St. Mina the wonder worker in the wilderness of Mariot, and relocated his pure relics to it. In 1967 AD, Pope Kyrillos compounded the Holy Myron, which was a historical event since this was only done 26 times in the history of the Coptic Church. On April 2<sup>nd</sup>, 1968 AD, the immaculate Mother of God St. Mary was transfigured on the domes of her church in Zeiton. In June 1968 AD, Pope Kyrillos received the relics of St. Mark after sojourning away from Egypt for close to eleven centuries. He laid it to rest in a reliquary, especially built under the altar of the great cathedral of St. Mark, which Pope Kyrillos built in the area of Anba Roweis, El-Abbaseyah. This cathedral was inaugurated in a magnificent celebration attended by president Gamal Abdel Naser and the late emperor Haile Silasi and delegates from churches all over the world.

Pope Kyrillos never forgot that he is the poor monk Mina the anchorite. His food was very simple. Many days he would subsist on a meal of dry bread, salt and cumin after the late Divine

مهجورة على جبل المقطم في مصر القديمة، حيث دأب أن يصلي قداساً كل يوم. وفي سنة 1941 ميلادية، عُيِّنَ رئيساً لدير الأنبا صموئيل المعترف في صحراء القلمون. فقام بتجديد الدير والكنيسة وبني قلالي جديدة للرهبان. وقد تم تدشين الكنيسة بيد المتنيح الأنبا أثاناسيوس أسقف بني سويف الذي منحه رتبة القمصية.

وفي سنة 1947 ميلادية، عاد القديس إلى مصر القديمة حيث بني كنيسة على اسم القديس مارمينا العجائبي. كان العديد من الرهبان الأتقياء قد تتلمذوا على يديه في تلك الكنيسة، كما سيم العديد منهم فيما بعد أساقفة في الكنيسة. وقد كان بسبب صلواته الدائمة وإيمانه القوي، يشفي المرضى ويخرج الأرواح الشريرة ويحل العديد من مشاكل زائريه. وعندما تتيح البابا يوساب الثاني، وبعد عملية مطولة من الترشيحات، تم عمل القرعة الهيكلية التي وقعت على القمص مينا البراموسي ليكون البطريرك المئة والسادس عشر من بطاركة الإسكندرية. وقد تمت الرسامة في 2 بشنس، سنة 1675 للشهداء، الموافق 10 مايو، سنة 1959 ميلادية. وقد قام قداسته برسامة بطريرك للكنيسة الاثيوبية لكي يقوي الروابط بين الكنائس الشقيقة. وفي 27 نوفمبر، سنة 1959 ميلادية، وضع البابا كيرلس حجر الأساس لدير الشهيد مارمينا العجائبي بصحراء مريوط، ونقل رفاته الطاهر إليه.

وفي سنة 1967 ميلادية، عمل الميرون المقدس، وكان حدثاً تاريخياً هاماً، إذ هي المرة السادسة والعشرون في تاريخ الكنيسة القبطية الأرثوذكسية. وفي 2 أبريل، سنة 1968 ميلادية، تجلّت العذراء كلبية الطهر أم النور القديسة مريم، فوق قباب كنيستها في الزيتون. وكان إعلاناً سماوياً عظيماً. وفي يونيو 1968 ميلادية، جلب البابا رفات القديس مارمرقس التي بقيت خارج مصر لما يقرب من إحدى عشر قرناً من الزمان. وأودعه في مزار خاص بُني خصيصاً تحت مذابح الكاتدرائية العظيمة للقديس مارمرقس التي أنشأها البابا كيرلس السادس في منطقة الأنبا رويس بالعباسية، وافتتحها في احتفال عظيم، حضره الرئيس جمال عبد الناصر والامبراطور الراحل هيلاسلاسي ومندوبون عن الكنائس من العالم كله.

لم ينس البابا كيرلس السادس يوماً أنه الراهب الفقير مينا المتوحد. فكان طعامه بسيطاً جداً حيث كان في أيام كثيرة يأكل وجبة واحدة من الخبز

Liturgies, which concluded in the evening. He was diligent in praying the midnight praise daily. His daily Liturgy was serene and profound.

God has granted this pure father the gift of performing great miracles even after his departure.

When God wanted to give him rest from the afflictions of this present age, he had a brief illness. On the day of his departure, he received a number of his children and raised the cross and said, "May The Lord arrange your affairs," then he delivered his pure soul in the hands of God, whom he loved. On November 25<sup>th</sup>, 1972 AD, his pure body was relocated to the monastery of St. Mina at Mariot, according to his hand-written will.

On the day of the relocation of his relics, heaven honored him for the sky thundered and rain came down in such a way that had never been seen before.

May the blessing of the prayers of Pope Kyrillos be with us all. Amen.

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

الجاف والملح والكمون، بعد أن يصلي القداسات في وقت متأخر من المساء. كما كان حريصاً على إقامة تسبحة نصف الليل يومياً. وكان قداسه اليومي هادناً وعميقاً.

هذا وقد منح الله هذا الأب الطاهر موهبة صنع المعجزات حتى بعد نياحته.

وعندما أراد الرب أن يُريحه من أتعاب هذا الزمان الحاضر، مرض قليلاً، وفي يوم نياحته استقبل العديد من أبنائه ورفع الصليب وقال: "الرب يدبر أموركم". ثم سلم روحه الطاهرة بيد الله الذي خدمه وأحبه، في يوم 9 مارس، سنة 1971 ميلادية، ودُفن أسفل الكاتدرائية المرقسية بالأنبا رويس بالقاهرة. وفي 25 نوفمبر، سنة 1972 ميلادية، تم نقل جسده الطاهر إلى دير مار مينا بصحراء مريوط، وذلك تنفيذاً لوصيته. وفي يوم نقل رفاته إلى الدير، كرمته السماء ببروق وأمطار غزيرة لم تحدث بهذه الطريقة من قبل. بركة صلوات هذا الأب القديس فلتكن 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 λ̄τ: κ, ιε

Psalm 34: 20, 15

مزمو 33: 20، 15

Πβοιc νᾱαρεc ε̄νοικαc τηρο̄υ: ο̄ται  
ε̄βολ̄ ν̄δ̄ητο̄υ τηρο̄υ η̄νεϋλοϋλεϋ: Χ̄ε  
νε̄νβαλ̄ ῡΠβοιc ε̄ξεν̄ νῑθ̄μη: ο̄τοc  
νεϋμαϋχ̄ σερακῑ η̄σα πο̄τωβ̄ε.

He guards all his bones;  
not one of them is broken.  
The eyes of The Lord are on  
the righteous, and His ears  
are open to their cry.  
Alleluia.

يحفظ الرب جميع عظامهم،  
وواحدة منها لا تنكسر. فإن عيني  
الرب على الصديقين، وأذنيه  
مصغيتان إلى طلبتهم. هليلويا.

Αλληλοιᾱ.

## 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>Οὐὰναςνωσις ἐβoλ δειν πιερασσελιον εθοραβ κατα Ματθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p><b>Ματθεον ια: β - ι</b></p>	<p><b>Matthew 11: 2 - 10</b></p>	<p><b>متي 11: 2 - 10</b></p>
<p>Ιωαννης δε εταρσωτεμ ερχη δειν πιωτεκο εθε νεβνοτι ητε Πιχριστος: αφορωρπ ησνατ (β) εβoλ δειν νεφμαθητης.</p>	<p>And when John had heard in prison about the works of Christ, he sent two of his disciples.</p>	<p>أَمَّا يُوحَنَّا فَلَمَّا سَمِعَ فِي السِّجْنِ بِأَعْمَالِ الْمَسِيحِ أَرْسَلَ اثْنَيْنِ مِنْ تَلَامِيذِهِ.</p>
<p>Περαφ ναφ γε ηθοκ πε φηεθνοτ ωαν ητενχοτωτ εβoλ δαζωφ ηκετται.</p>	<p>And said to Him, “Are You the Coming One, or do we look for another?”</p>	<p>وَقَالَ لَهُ: أَنْتَ هُوَ الْآتِي أَمْ نَنْتَظِرُ آخَرَ.</p>
<p>Οτοθ εταρεροτω ηζε Ιησοϋς περαφ νωοτ: γε μαφενωτεν ματαμε Ιωαννης εηηετετεννατ ερωοτ: νεμ ηηετετενσωτεμ ερωοτ.</p>	<p>Jesus answered and said to them, “Go and tell John the things which you hear and see:</p>	<p>فَأَجَابَهُمَا يَسُوعُ: أَذْهَبَا وَأَخْبِرَا يُوحَنَّا بِمَا تَسْمَعَانِ وَتَنْظُرَانِ:</p>
<p>Χε ηιβελλετ σενατ ηβoλ ηιβαλετ σεμοϋι: ηικακσετ σετορβνοτ ηκοτρ σεσωτεμ ηιρεφμωοτ σετωοτνοτ ηιηκη σεβιφεννοτφ ηωοτ.</p>	<p>The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.</p>	<p>الْأَعْمَى يَبْصُرُونَ وَالْعَرْجُ يَمْشُونَ وَالْبُرْسُ يُطَهَّرُونَ وَالصُّمُّ يَسْمَعُونَ وَالْمَوْتَى يَقُومُونَ وَالْمَسَاكِينُ يُبَشَّرُونَ.</p>
<p>Οτοθ ωοτνιατφ ηφηετε ηερεσκανδαλιζεσθε αν ηδητ.</p>	<p>And blessed is he who is not offended because of Me.”</p>	<p>وَطُوبَى لِمَنْ لَا يَعْثُرُ فِيَّ.</p>
<p>Ηαι δε εφναφενωοτ αφερηητς ηζε Ιησοϋς ηζος ηηημωφ εθε Ιωαννης γε εταρετενι εβoλ επωαφε ενατ εοτ: εοτκαφ ερε ηθνοτ κημ εροφ.</p>	<p>As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?</p>	<p>وَبَيْنَمَا ذَهَبَ هَذَانِ، ابْتَدَأَ يَسُوعُ يَقُولُ لِلْجُمُوعِ عَنْ يُوحَنَّا: «مَاذَا خَرَجْتُمْ إِلَى الْبَرِّيَّةِ لَتَنْظُرُوا؟ أَقْصَبَةٌ تُحَرِّكُهَا الرِّيحُ؟</p>

Αλλα ἐταρετενὶ ἐβολ ἐναῡ ε̄ογ: ε̄ογρωμι εγχι δ̄εν θανθ̄ιθ̄βωσ̄ ἵχανη: θηππε ιϷ νᾱ νιθ̄βωσ̄ ἵχανη σεχι δ̄εν νενηογ̄ ἡνιογρωογ̄.

Αλλα ἐταρετενὶ ἐβολ εθβεογ̄ ἐναῡ ε̄ογ̄προφητης: ἀθᾱ τ̄χω̄ ἄμοσ̄ νωτεν̄ γε̄ ογ̄θογ̄ ε̄ογ̄προφητης.

Φαῑ γαρ̄ πε̄ φηετ̄ς̄θνογ̄τ̄ εθβητ̄τ̄ γε̄ θηππε̄ τ̄ναογ̄ωρη̄ ἄπαᾱσ̄τελοσ̄ θ̄ᾱσ̄ωκ̄ ογ̄οθ̄ εγ̄ε̄σοβ̄τ̄ ἄπεκ̄ωωιτ̄ ἄπεκ̄ἄθο.

*Πῑωογ̄ φᾱ Πεννογ̄τ̄ πε̄ ωᾱ ἐνεθ̄ ἡ̄τε̄ νῑ ἐνεθ̄: ἄμην.*

But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings' houses.

But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

For this is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'

*Glory be to God forever.*

لَكِنْ مَاذَا خَرَجْتُمْ لِتَنْظُرُوا؟ أَلِنَسَانًا لَأَبْسًا ثِيَابًا نَاعِمَةً؟ هُوَذَا الَّذِينَ يَلْبَسُونَ الثِّيَابَ النَّاعِمَةَ هُمْ فِي بُيُوتِ الْمُلُوكِ.

لَكِنْ مَاذَا خَرَجْتُمْ لِتَنْظُرُوا؟ أَنْبِيَاءَ؟ نَعَمْ أَقُولُ لَكُمْ وَأَفْضَلُ مِنْ نَبِيِّ.

فَإِنَّ هَذَا هُوَ الَّذِي كُتِبَ عَنْهُ: هَا أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ.

*والمجد لله دائماً.*