

# Katameros Days Readings for the Month of Babah

قطمارس قراءات الأيام لشهر بابة المبارك

Πικαταμερος ἡτεμρομπι εϋωεωϋ δεν νιέζοοτ

Πιμετωϋ ἡνικτριάκη ἁπιὰβοτ Παὸπι



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

قطمارس قراءات اليوم الأول من شهر بابة المبارك

Κοῦαι ἠέροοῦ ἠΠιὰβοῦ Παῶπι

## 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 ζζ: κΔ, κε

Psalm 68: 25, 26

مزمور 67: 24، 25

Αἰερωρορι ἠφορ ἠνε ελἠαρχων  
ενδεντ ἠνηετερψαλιν: δεν ἠμητ  
ἠεδἠελωαιρι ἠρεφερκευκευ.: ἠμοσ  
ἠΦνοστ δεν νιεκκλἠσιἠ: οσορ Πβοις  
ἠεολ δεν νιμοσῠ ἠτε πλσραηλ.  
Ἀλληλοῦἠ.

The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.

تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. 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.

Οῦἠἠασνωσις ἠεολ δεν  
πιεῦασσελιον εσοῦαβ κατἠ ἠατἠεον  
ἠσιοσ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.

ἠατἠεον κς: ε - ις

Matthew 26: 6 - 13

متى 26: 6 - 13

Ἰησοῦς Δε εἰρχη θεν Βηθαניה θεν  
πηνι Ἰσιμων πικακσεθτ.

Ἀσι θαρоч ηξε οἰςθιμι ἐρε οτον  
οἰμοκι ἵσοξεν ἵτοτς ἐναψε ἵσοξενϭ  
οτοθ ασχοψϭ ἐθρηι ἐξεν τεϭαφε  
εϭρωτεβ.

Ἐταρνατ Δε ἵξε νιμαθηθς  
αἰχρεμευ εϭω ἵμοθ ξε παιτακο οἰ  
πε.

Ἦε οτον ὤψου θαρ πε ἐϭ ἵφα  
ἐβολ θα οἰμω οτοθ ἐθιτοτ ἵνιθκη.

Ἐταϭεμι Δε ἵξε Ἰησοῦς πεθαϭ  
νωθ: ξε εθβεοἰ τετενοθαθθι  
ἐϭθιμι: οἰθωβ θαρ ἐνανεϭ πετασαιϭ  
ἐροι.

Ἦιθκη θαρ σε νεμωτεν ἵσοἰ  
νιβεν: ἄνοκ Δε ϭνεμωτεν ἄν ἵσοἰ  
νιβεν.

Ἀσθιοἰ θαρ ἵξε θαι ἵπαισοξεν  
ἐξεν πασωμα ἐϭθινοκστ.

Ἀμην ϭω ἵμοθ νωτεν: ξε φμα  
ἐτοἰναθιωψ ἵπαιεϭσσελιον ἵμοϭ  
θεν πικομοθ θηρϭ εἰεσαζι θωϭ  
ἵφηετα ται θιμι αιϭ εἰμενι νασ.

*Πῶοἰ φα Πεννοϭ πε: ὡα ἐνεθ  
ἵτε νιἐνεθ: ἄμην.*

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

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

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

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

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

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

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

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

*Glory be to God forever.*

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

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

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

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

لَأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

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

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

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

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

<b>Ψαλμος τω Δαυιδ Η: Β, γ</b>	<b>Psalm 8: 2, 3</b>	<b>مزمور 8: 2, 3</b>
<p>ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΣΙ  ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ  ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΤΙ ΝΙΘΒΗΝΟΥΤΙ  ΝΤΕ ΝΕΚΤΗΒ: ΠΠΟΥ ΝΕΜ ΝΙΣΙΟΥΤ ΝΘΟΚ  ΑΚΧΙΣΕΝΨ ΜΜΟΥΤ. ΔΑΔΗΛΟΥΑ.</p>	<p>Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established.  <b>Alleluia.</b></p>	<p>من أفواه الأطفال والرضعان هيأت سبحاً. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. <b>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 آمين.

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

νας: γε καλωσ ἀρεχοσ γε ἕμουη̄ ραι ἕμαυ.

Πιοη̄ ραρ η̄ραι ἀρεβιτοη̄ οηοε φηεθενεμει η̄νοη̄ περαι αν πε: φαι οημεεθμη πε ε̄ταρεχοη̄.

Πεξε η̄ςεμει ηαη γε Παβοις η̄ηαη γε η̄θοκ οη̄προφηηης.

Πεηιοη̄ αηοηωη̄η ριζειη παιτωη̄η: η̄νωηηη δε ηεηεηχω ἕμοσ γε ἀρε πιμα η̄οηωη̄η δεη Ιεροηαλημ πιμα ε̄τε ρηη η̄οηωη̄η ἕμοη̄.

Πεξε Ιησοη̄ς ηαη γε η̄ςεμει ηεηεηοη̄η γε ρηηοη̄ η̄ξε οηοη̄ηοη̄ ροηε οη̄δε ριζειη παιτωη̄η οη̄δε δεη Ιεροηαλημ εηηαοηωη̄η ἕΦιωη̄.

Πηωηηηη δε ηεηεηοηωη̄η ἕφηηεηη ηεηεωη̄ηη ἕμοη̄η αν: ἀηοηηη δε ηεηοηωη̄η ἕφηηεηεηεωη̄ηη ἕμοη̄η̄: γε πιοη̄ραι οη̄ ε̄βοη̄ δεη ηηοη̄ρδαι πε.

Αληα ρηηοη̄η η̄ξε οηοη̄ηοη̄ ε̄τε η̄ηοη̄ ηε: ροηε ηηρεηοηωη̄η η̄ηαφημη εηηαοηωη̄η ἕΦιωη̄η δεη οη̄η̄ηεημα ηεμ οη̄μεεθμη: κε ραρ Φιωη̄η αη̄κωη̄η η̄ηα ηαι οηοη̄η ἕπαηρη̄η ηηεθοηωη̄η ἕμοη̄η̄.

Οη̄η̄ηεημα πε Φηοη̄η̄: οηοε ηηεθοηωη̄η ἕμοη̄η̄ ρεἕη̄η̄ηα

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

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

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

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

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

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

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

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

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

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

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

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

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

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

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

ἵπτογοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ  
οὔμεθυμι.

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

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαδ Παῦλος Πιἄποστολος

Παῦλος φῆβωκ ἕπενβοις Ἰησοῦς  
Πιῆριστος: πιἄποστολος εἰθαθευ:  
φῆεταῦθαψϋ ἐπιζιψεννοῦϋ ἵτε  
Φνοῦτ.

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

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

Εφεσιους ε: η - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ποῦσι οὔν ζωε θανηρη ἵτε  
πιῶωινι.

Walk as children of light.

اسلكوا كأولاد نور.

Ποῦταθ ταρ ἵτε πιῶωινι αϋ  
ἵερῆι ζεν πεθαναεϋ νιβεν νεμ  
οὔδικεοστῆνι νεμ οὔμεθυμι.

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

لأن ثمر الروح هو في كل صلاح وبرٍ وحق.

Ερετενερδοκιμαζιν γε οὔ  
πεθραναϋ ἕΠβοις.

finding out what is acceptable to The Lord.

مختبرين ما هو مرضي عند الرب.

Οὔοθ ἕπερερῶφῆρ ἐνιθβηοῦἵ  
ἵατοῦταθ ἵτε πιχακι μαλλον δε  
οὔοθ σοθι.

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

ولا تشتركوا في أعمال الظلمة غير المثمرة، بل بالأحرى وبخوها.

He γαρ ἐτοῦρα ἄμωοτ ἰχωπ  
οἰωπι πε ἐερῖκεχοτοτ.

Ἔωβ Δε νιβεν ἐψαρε πιστωινι  
καρωοτ ψατοτωνθ ἐβολ: ἔωβ γαρ  
νιβεν εθοτονη ἐβολ οτοτωινι πε.

Εθε φαι ἔχω ἄμοοτ γε τωηκ  
πετεγκοτ οτοθ ὀβι ἐρατκ ἐβολ ἔθεν  
νηεθωοττ οτοθ ἐρε Πιχριστοο  
ερωτωινι ἐροκ.

Ἄνατ οτη ακριβοοτ νασνηοτ γε  
ἐταρετεμωωι νὰωῆρητ ἄφρητ ἀη  
ἠεανατῶβω ἀλλα ἄφρητ ἠεανκαβετ.

Ερετενωωπ ἄπισχοτ γε νιῆσοοτ  
σεωοτ.

Εθε φαι ἄπερωωπι ἐρετενοι  
ἠατρητ ἀλλα κατ γε οτ πε φουωω  
ἄΠβοιοο.

Οτοθ ἄπεροῖθι ἔθεν πηρη φηῆτε  
οτοθ οτμετατοτσαδι ωωπ ἠῆηττ:  
ἀλλα ωωπι ἐρετενηκ ἐβολ ἔθεν  
Πιπνεωα.

Ερετενκαχι ἔθεν θηνοτ  
ἠεανψαλωοο νεω εανῆμοτ νεω  
εανεωδῆ ἄπνεωατικοη: ἐρετενεωο  
οτοθ ἐρετενερωαλιν ἐΠβοιοο ἔθεν  
νετενεηητ.

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

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

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

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

redeeming the time,  
because the days are evil.

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

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

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

لَأَنَّ الْأُمُورَ الْحَادِثَةَ مِنْهُمْ سِرًّا،  
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الْكُلَّ إِذَا تَوَبَّخَ، يُظْهِرُ بِالنُّورِ.  
لَأَنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

لِذَلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ  
مِنَ الْأَمْوَاتِ فَيُضِيءُ لَكَ الْمَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّقْوَى،  
لَا كَجُهْلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الْوَقْتَ لِأَنَّ الْأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالْخَمْرِ الَّتِي فِيهَا  
الْخَلَاعَةُ، بَلْ اامتَلِنُوا بِالرُّوحِ.

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



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

Ἐρετενδ̅νον̅ ἵηωτεν̅  
 ἵνετενερηοῦ̅ δ̅εν̅ τ̅ροτ̅ ἵτε  
 Πιχ̅ριστος̅.

*Π̅δ̅μοτ̅ τ̅αρ̅ νεμωτεν̅ νεμ̅  
 τ̅ερ̅ηνη̅ ἐγ̅σοπ̅: χ̅ε̅ ἁμ̅ην̅ ἐσ̅ε̅ω̅ω̅πι̅.*

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

submitting to one  
 another in the fear of God.

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

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

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الآب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦτ̅  
 ἵνεπιστολη̅ ἵτε̅ πενιωτ̅ Π̅τρος̅.  
 Ἁμ̅ην̅. Παμ̅ενρατ̅.

**ἁ̅ Π̅τρος̅ τ̅: ἕ̅ - ἱδ̅**

Παρητ̅ τ̅αρ̅ πε̅ ἵνοῦχοῦρ̅ ἵνηθι̅ο̅μι̅  
 ε̅σοῦαβ̅ να̅τερ̅ε̅λ̅πις̅ ἐ̅Φνοῦτ̅  
 να̅τ̅ο̅λ̅σε̅λ̅ ἠμ̅ωοῦ̅ ε̅γ̅δ̅νον̅ ἵηωοῦ̅  
 ἵηνοῦθ̅αι̅.

ἠφ̅ρητ̅ τ̅αρ̅ ἵε̅α̅ρ̅ρα̅ ε̅σ̅ω̅τεμ̅ ἵε̅α̅  
 Ἁβ̅ρα̅αμ̅ ε̅μοῦτ̅̅ ἐ̅ροϋ̅ χ̅ε̅ πα̅δοις̅  
 ο̅η̅ε̅τα̅ρε̅τε̅νε̅ρ̅ω̅ε̅ρι̅ να̅ς̅ ἐ̅ρε̅τε̅νη̅ρι̅  
 ἠπι̅πε̅θ̅να̅νεϋ̅ ο̅το̅ς̅ ἵτε̅τε̅νε̅ρ̅ο̅τ̅ ἁ̅η̅  
 δ̅α̅τ̅η̅ ἵε̅λ̅ι̅ ἵη̅ο̅τ̅.

Παρητ̅ ο̅η̅ νικ̅ε̅ρω̅μι̅ ἐ̅ρε̅τε̅νω̅πι̅  
 νεμωοῦ̅ ἐ̅ρε̅τε̅νε̅μι̅ χ̅ε̅ ο̅τ̅κε̅ρο̅ς̅

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

**1 Peter 3: 5 - 14**

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

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

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

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

**1 بطرس 3: 5 - 14**

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

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

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

ἵνα σθένος πενήθωμι ἐρετηταῖο  
νωσὺ ζωσ εἶοι ἡψφρη ἡκλῆρονομος  
ἡτε ἐπιθμοτ ἡτε ἡωνθ νεμωτεν θεν  
οἴθο ἡρητ θινα θε ἡνετενταθνο θεν  
νετενἡπροσεἴχη.

Πχωκ θε ἐρετενοι ἡοἴμεἱ ἡοἴωτ  
τηροτ: ἐρετενοι ἡψφρη ἡβιθι: οἴοθ  
ἐρετενοι ἡμυαἱον ἡψανἡμαθτ  
ἐρετενεβιἡοἴωτ.

ἡτετεντ ἡοἴπετρωσ ἡν θα  
οἴπετρωσ: οἴθε εἴοἴωσἡψ θα  
οἴωσἡψ: πετοἴβητ θε ἐρετενἡμοτ θε  
εἴταἡθαθμ ἡθἡνοτ ἐπαἴωθ θινα  
ἡτετενεἡκλῆρονομἡ ἡπἡμοτ.

Φἡ τἡρ εἴοἴωψ εἴμεἱρε ἡωνθ  
οἴοθ εἴνατ εἴανἡεσοτ εἴανἡετ  
μαρετἡαθἡ ἡπετἡλασ εἴβωθ θα  
ἡπετρωσ: οἴοθ νετἡφοτοτ  
εἴψτεμἡαχἡ ἡοἴχροτ.

Μαρετἡικἡ σαβωθ ἡἡπετρωσ:  
οἴοθ ἡτετἡἱ ἡπἡαθἡοἱ: μαρετἡκωτ  
ἡσα οἴεἱρηἡη οἴοθ ἡτετἡβοχἡ ἡωσ.

Θε νεἡβαθ ἡΠἡοἱσ σεχοἴωτ εἴεἡ  
ἡἡἡἡἡ: οἴοθ νετἡμἡψ σεἡικἡ ἡσα  
ποἴτωθ: ἡθἡ θε ἡΠἡοἱσ εἴεἡ ἡἡεἱἡἱ  
ἡἡπετρωσ.

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

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

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

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

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

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
الرَّأْيِ بِحَسَنٍ وَآحَدِ ذَوِي مَحَبَّةٍ  
أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

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

لَآنَ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى  
أَيَّامًا صَالِحَةً، فَلْيَكْفُفْ لِسَانَهُ عَن  
الشَّرِّ وَشَفَتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

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

لَآنَ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ  
وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ  
الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Οτοϛ νιμ εθναλϙεμκαϛ νωτεν  
 εϙωπι αρετενϙανερρεϙχοϛ  
 επιπεθνανεϙ.

Αλλα ιϙε τετενερ πεκεβιεμκαϛ  
 εθβε ϙμεθμη ωογνιατεν θηνοϙ:  
 τοϙεοϙ δε υπερερϙεοϙ δεατεϙη οϙδε  
 υπερωθορτερ.

*Ναϙνηοϙ υπερμενερε πικοϙμοϙ  
 οϙδε ηηεϙωοι δεν πικοϙμοϙ: πικοϙμοϙ  
 ηαϙινη νεμ τεϙεπιθνηια: φη δε ετιρι  
 υπφονηϙ υπφνοϙϙ ϙηαϙωπι ϙα ενεϙ:  
 αμην.*

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

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

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

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
 بِالْخَيْرِ؟

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

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

### The Acts

#### الإبركسيس

Πραϙιϙ ητε νενηοϙ ηαποϙτολοϙ:  
 ερε ποϙϙμοϙ εθοϙαβ ϙωπι 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.

Πραϙιϙ κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Αϙωοπι δε ετανϙωκ ηηιεϙοοϙ  
 εβολ: ανι εβολ ανμοϙι εϙτφο μμοη  
 εβολ τηροϙ νεμ εανκεριουμ νεμ  
 νοϙηηρι ϙα ϙαβολ ηϙπολιϙ: οτοϙ  
 ανηιττεν ειϙεν νεηκελι ειϙεν πιϙρο  
 ανεριπροϙεϙεϙε.

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

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

Οτοϙ ανεραποταϙεϙε εβολεα  
 νεηερηοϙ αναληη επιϙοι: ηη δε  
 ανκοτοϙ εηηετενωτοϙ.

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

وَلَمَّا وَدَّعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا  
 إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَارْجَعُوا إِلَى  
 خَاصَّتِهِمْ.

ΑΝΟΝ ΔΕ ΑΝΕΡΧΩΤ ΕΒΟΛ ΘΕΝ  
ΠΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΘ  
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΗΝΟΥ ΑΝΩΠΙ  
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουθ ετανωυ εδοτην επι  
μΦιλπιπος πιρεφζιωεννοτη: εοται πε  
εβολ θεν πιωαυφ ανωπι θατοτη.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μπαρενος εερεπροφητην.

Ετανωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηχε οται εβολ θεν  
ηουδεα εοτηπροφητης πε επεφραν πε  
Αταβος.

Ουθ εταφι ψαρον αφωλι ητηζωνη  
ητε Παυλος: αφουτη ηνεφζιζ νεμ  
νεφβαλατζ πεχαφ: ναι νε ηετεφζω  
μωωοτ ηχε Πιπνεμα εοταβ: χε  
πιρωμ ετε φωφ πε παιμοχθ:  
σενασονεφ μπαιρητ θεν Ιεροσαλημ  
ηχε ηιουδαι: ουθ σεναθηφ εερηι  
ενενηζιζ ηθανεθνος.

Ετανωτεμ δε εηαι ηανηρο πε  
ανον νεμ ηισηνοτ ητε πιμα ετε  
μματ: εωτεμ θρεφ ωε εερηι  
εΙεροσαλημ.

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

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

Now, this man had four virgin daughters who prophesied.

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

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

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

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

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

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

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

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

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

Ποτε ἀγέρων ἦνε Παῦλος καί οὐ  
πε ἔτετετρα ἕμοσι: ἐρετεριωι ογοσ  
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ  
οτυμονον ἐσονετ ἀλλα ἵσεβτωτ ἕμοσ  
θεν Ιεροσολημη ἐρηι ἐξεν Φραν  
ἕΠβοις Ιησοϋς.

Ετε ἕπε περητ δε θωτ:  
ἀναρων ενσω ἕμοσ καί πετερηναϋ  
ἕΠβοις μαρεϋωπι.

*Πισαχι δε ἦτε Πβοις ἐφέλιαι ογοσ  
ἐφέλωαι: ἐφέλωασι ογοσ ἐφέταχρο:  
θεν ἴασια ἠεκκλήσια ἦτε Φνοῖτ:  
ἀμην.*

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

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

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

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

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

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

## Synaxarium of Babah 1

سنكسار اليوم الأول من شهر بابه

### 1. The Martyrdom of Saint Anastasia

#### 1. The Martyrdom of Saint Anastasia

On this day of the year 250 AD, St. Anastasia was martyred. This saint was a native of Rome, and the daughter of Christian parents. They raised her well and taught her the Christian manners.

When she grew up, her parents wanted her to get married, but she refused. She instead, chose the pure monastic life because she longed for the heavenly glories. She joined one of the convents of the virgins in Rome. She subdued her body with piety and asceticism.

It came to pass that one of the convents, nearby the convent of St. Anastasia, was celebrating a feast. The abbess took St. Anastasia, with some of the virgins, and went to join in celebrating that feast. On their way, St. Anastasia saw the soldiers of Emperor Decius torturing some Christians and dragging them. Her heart became inflamed with divine zeal and she shouted at them saying, “O you hard-hearted men; is that what you do to those whom God created in His own image and likeness,

### 1. استشهاد القديسة أنسطاسيا

1. استشهاد القديسة أنسطاسيا  
في مثل هذا اليوم من سنة 250 ميلادية،  
استشهدت القديسة أنسطاسيا. كانت هذه  
القديسة من أهل مدينة روما. وقد وُلدت  
لأبوين مسيحيين، فرباها أحسن تربية  
وأدباها بالأداب المسيحية.  
ولما كبرت أراد والداها أن يزوجاها، فلم  
توافقهم. بل اختارت السيرة الرهبانية  
لاشتياقها إلى الأمجاد السماوية. فدخلت  
إحدى أديرة العذارى بروما وأتعبت جسدها  
بالنسك والتقشف.  
واتفق أن أحد أديرة العذارى القريبة منها  
كانت تحتفل بأحد الأعياد، فأخذتها الرئيسة  
مع بعض العذارى ومضين للاشتراك في ذلك  
العيد. فرأت في الطريق جنود داكوس الملك  
يعذبون بعض المسيحيين ويسحبوهم على  
الأرض، فألتهب قلبها بالغيرة المسيحية

and for whom He gave Himself up?"

One of the soldiers seized her and brought her to the Governor, who asked her saying, "Is it true that you are a Christian, worshipping Him who was crucified?" She confessed her faith in The Lord Christ and did not deny it. He inflicted her with severe tortures, and when she did not give up her faith, he finally commanded her beheaded. She said a fervent prayer, then she bowed her head and the swordsman beheaded her and she 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.

وصاحت بهم قائلة: "يا قساة القلوب، أهكذا تفعلون بمن خلقهم الله على صورته ومثاله وبذل نفسه عنهم".

فقبض عليها أحد الجنود وقدمها للوالي الذي سألها قائلاً: "هل أنت مسيحية تعبدين المصلوب؟" فاعترفت بالسيد المسيح ولم تنكر. فعذبها عذاباً شديداً بعذابات مختلفة وأخيراً أمر بقطع رأسها. فصلت صلاة حارة، ثم أحنث رأسها فضرب السياف عنقها فنالت إكليل الشهادة.

بركة صلواتها فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ μλ: ιϛ	Psalm 45: 14, 15	المزمور 44: 16
Εὐεῖνι ἐδοῦν ὑπιοτρο ἠξανπαρθενος εἰφασοῦ ἕμος: εὐεῖνι ναϛ ἐδοῦν ἠνεσκεῦφερι τηροῦ: εὐεῖνοῦ ἐδοῦν θεν ογοῦνοϛ νεμ οῦθεληλ: εὐεῖνοῦ ἐδοῦν ἐπερφεῖ ὑποτρο. Ἀλληλοῖα.	The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King's palace. Alleluia.	يُدخَلن إلى الملك عذارى في إثرها. جميع قريباتها إليه يُقدَّمن. يبلغن بفرح وابتهاج، يدخُلن إلى هيكل الملك. هليلويا.

## The Liturgy Gospel

### إنجيل القديس

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

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

Οὐὰναστωϛ εβολ θεν πιερασσελιον εθοῦαβ κατὰ Ματῥεον ασιοῦ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
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Ποτε ρονι ηξε τμετοτρο ητε  
 νιφνονι μμητ μπαρθενος ηηεταρβι  
 ηνονλαμπας ανι εβολ εερην  
 πιπατωελετ.

Πε ογον τιοτ δε ηκοζ ηδητοτ νεμ  
 τιοτ ηκαβη.

Πηκοζ ταρ εταρβι ηνονλαμπας  
 ογοζ μπορελ νεζ νεμ ωοτ.

Πηκαβετ δε ατελ νεζ ηδρηι ζεν  
 νοτμοκι νεμ νοτλαμπας.

Εταφωσκ δε ηξε πιπατωελετ  
 ανζηνιμ τηροτ ογοζ ατενκοτ.

Ετα τφαωμ δε μπιεχωρζ ωωπι:  
 λοτδρωοτ ωωπι ζε ις πιπατωελετ αφι  
 τενηνοτ λμωινη εβολ εεραφ.

Ποτε αντωοτνοτ ηξε ηπαρθενος  
 τηροτ ετε μματ ογοζ ανκολσελ  
 ηνονλαμπας.

Πεξε ηκοζ δε ηηηκαβετ ζε μοι  
 ναη εβολ ζεν πετενηεζ μμοη  
 ηενλαμπας ηαδενο.

Ατεροτω δε ηξε ηηκαβετ ετρω  
 μμοσ: ζε μηποτε ητεφωτεμ ραωτεη  
 νεμτωεν: μαωενωτεη δε μαλλοη ζα  
 ηηετφ εβολ ογοζ ωωπ ηωτεη.

Then the kingdom of  
 heaven shall be likened to  
 ten virgins, who took their  
 lamps, and went forth to  
 meet the bridegroom.

And five of them were  
 wise, and five were foolish.

Those who were foolish  
 took their lamps, and took  
 no oil with them.

But, the wise took oil in  
 their vessels with their  
 lamps.

While the bridegroom  
 was delayed, they all  
 slumbered and slept.

And at midnight there  
 was a cry made, "Behold,  
 the bridegroom is coming;  
 go out to meet him."

Then all those virgins  
 arose, and trimmed their  
 lamps.

And the foolish said  
 unto the wise, "Give us of  
 your oil; for our lamps are  
 going out."

But the wise answered,  
 saying, "No; lest there  
 should not be enough for us  
 and you: but go rather to  
 those who sell, and buy for  
 yourselves."

حيثنذ يشبه ملكوت السماوات  
 عشر عذارى أخذن مصابيحهن  
 وخرجن للقاء العريس.

وكان خمس منهن حكيما  
 وخمس جاهلات.

أما الجاهلات فأخذن مصابيحهن  
 ولم يأخذن معهن زيتا.

وأما الحكيما فأخذن زيتا في  
 آياتهن مع مصابيحهن.

وفيما أبطأ العريس نعتن  
 جميعهن ونمن.

ففي نصف الليل صار صراخ  
 هوذا العريس مقبل فأخرجن  
 للقاءه.

فقامت جميع أولئك العذارى  
 وأصلحن مصابيحهن.

فأ قالت الجاهلات للحكيما  
 أعطينا من زيتك فإن مصابيحنا  
 تنطفئ.

فأجابت الحكيما لعله لا يكفي لنا  
 ولكن، بل اذهبن إلى الباعة  
 وابتنن لكن.

Ἐταυρωθενωσὺν δε χε ἵτορωπ: ἀρὶ  
ἵνε πιπατρωελετ ογορ νηετσεβτωτ  
ἀνωθενωσὺν νεμαρ ἐδορην ἐπιροπ ογορ  
ἀνωθεαμ ἕπιρο.

Ἐπὶ δὲ δε ἀτὶ ἵνε ἵρωσπ  
ἵνιπαρθενος ερω μμοσ: χε Πενβοισ:  
Πενβοισ: ἀορων ναν.

Ἡσορ δε ἀρεροτὼ πεχαρ χε ἀμην  
ἵρω μμοσ νωτεν χε ἵρωσρην  
ἕμωτεν ἀν.

Ἡωισ ορην χε τετενωσρην ἀν  
ἕπιεροσρ ορδε ἵορνορ ερηνορ πε  
Πωρηι ἕΦρωμι.

*Πῶσὺν φα Πεννορἵ πε ωα ἐνερ  
ἵτε νι ἐνερ: ἀμην.*

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

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

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

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

*Glory be to God forever.*

وَفِيْمَا هُنَّ ذَاهِبَاتٌ لِّيَبْتَعْنَ، جَاءَ  
الْعَرِيْسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابُ.

أَخِيْرًا جَاءَتْ بَقِيَّةُ الْعِدَارِي أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا  
أَعْرِفُكُنَّ.

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

*والمجد لله دائماً.*



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

قطمارس قراءات اليوم الثاني من شهر بابة المبارك

ΚΟΥΣΝΑΥ ΝΕΖΟΥΥ ΞΠΙΑΒΟΥ ΠΑΔΟΠΙ

## 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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Αφωρκ ηξε Πβοικ ογοθ              ηνεροτωμ ηζοηϑ: ζε ηθοκ πε φογηθ              ψα ενεθ κατα τταζιϑ ημελχιζεδεκ:              Πβοικ ϑαογίναμ ημοκ: εθβε φα              εϑεβιϑι ηογαφε. ΔΛΛΗΛΟΥΙΑ.</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>Ογαναζνωϑιϑ εβολ ζεν              πιεαζσελιον εθογαβ κατα Βατθεον              αζιοϑ.</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>Βατθεον ιε: ιζ - ιθ</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>Εταϑι δε ηξε Ιηϑοϑ ενιϑα ητε              τεϑεαρια ητε Φιλιπποϑ ναϑψιηι</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>

Ἰησοῦ μαθητῆς καὶ ἄρε ἡρώων καὶ ἄνθρωπος  
καὶ ἡμεῖς περὶ Ἰωάννη τοῦ Βαπτιστῆ.

Πῶσος δε περὶ ἄνθρωπον καὶ θάνατον  
ἡμεῖς καὶ Ἰωάννης τοῦ βαπτιστῆ:  
θάνατον δε καὶ Ἡλίας:  
θάνατον δε καὶ Ἰερεμίας τοῦ οὔρου  
ἐβόλθεν προφητῆς.

Περαὶ ἡρώων καὶ ἄνθρωπον δε  
ἀρετῆ καὶ ἄνθρωπος καὶ ἄνθρωπος ἡμεῖς.

Ἀπερὸν δε ἦεν Σίμων Πέτρος  
περὶ καὶ ἄνθρωπον περὶ Χριστὸς Ἰωάννη  
τοῦ βαπτιστῆ εἶπεν.

Ἀπερὸν δε ἦεν Ἰησοῦς περὶ καὶ  
ἡμεῖς καὶ ὡς ἡμεῖς Σίμων Βαρ Ἰωάννης καὶ  
σαρξ καὶ ἄνθρωπος ἄνθρωπος ἄνθρωπος καὶ  
ἐβόλθεν ἀλλὰ Παιὼν εἶπεν ἡμεῖς.

Ἄνθρωπος δε ἡμεῖς καὶ ἄνθρωπος καὶ ἄνθρωπος  
περὶ Πέτρος εἶπεν ἡμεῖς ἐκ τῆς πέτρας ἡμεῖς  
ταπετρα ὡς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Εἶπεν δε καὶ ἡμεῖς ἡμεῖς ἡμεῖς  
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
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ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

*Παιὼν φα Πεννοῦ περὶ ἡμεῖς ἡμεῖς*

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

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

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

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

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

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

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

*Glory be to God forever.*

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

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سِمْعَانَ بَطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

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

وَأَعْطَيْتُكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرْتَبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْتَبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تُحْلَهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, κα

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

المزمور 72: 17، 18، 21

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

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

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

### Matins Gospel

إنجيل باكر

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

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

Οἰαζασινωσις ἔβοζ ζεν  
πιεραστελιον εθοραβ κα τα Ιωαννην  
ασιου.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιε: ιζ - κε

John 15: 17 - 25

يوحنا 15: 17 - 25

Ηαι Δε †ζονζεν ἰμωτεν ἔρωοτ  
ζινα Ἰτετενμενρε νετενἔρηοτ.

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

بَهَذَا أَوْصِيكُمْ حَتَّى تُحِبُّوا بَعْضُكُمْ بَعْضًا.

Ἰσχε πικοςμος μοσϚ ἕμωτεν  
ἀριέμι γε ἀνοκ ἠγορπ πε  
ἐτασμεστωι.

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

Δριφμενι ἕπισασι ἐταισασι ἕμοϚ  
νωτεν: γε ἕμον οἴβωκ ἐνασϚ  
ἐπεϚβοις: ἰσχε ανδοσι ἠσωι ἠώτεν  
θωτεν ενέδοσι ἠσα θηνοϚ: ἰσχε  
ανἄρεθ ἐπασασι ενἄρεθ ἐφωτεν  
θωτεν.

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

Ενε ἕπι πε οτοθ ἠτασασι νεμωοϚ  
νε ἕμοντοϚ νοβι ἕμαϚ πε: ϚνοϚ δε  
ἕμοντοϚ λωιζι ἕμαϚ εθε ποἴνοβι.

ΦθεομοσϚ ἕμοι εμοσϚ  
ἕπακειωτ.

Ενε ἕπιρι ἠνιθβηοἴ ἠθρη ἠθητοϚ  
ἠἔτε ἕπε κεοἴαι αιτοϚ νε ἕμοντοϚ  
νοβι ἕμαϚ πε: ϚνοϚ δε ανναϚ ἐροι  
οτοθ ανμεστωι νεμ Πακειωτ.

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

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

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

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

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

He who hates Me hates  
My Father also.

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

إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ فَاعْلَمُوا  
أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ.

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

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

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

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

الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضًا.

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

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

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

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

*Glory be to God  
 forever.*

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φβωκ ἠπενβοισ Ἰησοῦσ  
 Πιχριστοσ: πιὰποστολοσ ἐθαεω:  
 φηέταεθαωϗ ἐπιεζυεννοῦφι ἠτε  
 Φνοῦτ.

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

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

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

Ἡανθιωϗ γαρ ἠμωον ἀν ἀλλὰ  
 ἠΠιχριστοσ Ἰησοῦσ Πενβοισ: ἀνων Δε  
 ζων τενοι ἠβωκ νωτεν ἐβὼλ ζιτεν  
 Ἰησοῦσ.

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

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

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

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

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

ΕΟΡΟΝΤΑΝ ὡμὰτ ὑπαίθεο θεν  
εανκενος ὑβελχ: εἰνα τμετνωτ  
ἵτε τχομ ἵτεσψωπι ἔθα φνοτ τε  
ογοε οτ ἔβολ ὡμον αν τε.

Ενηεερωε θεν εωβ νιβεν: αλλα  
ἵτενηεερωε αν: ετρωοτ ὡμον ἔβολ  
αλλα ἵτενηεερωε ἔβολ αν.

Ετρωοτ ἵτων αλλα ἵτρω ὡμον  
ἵτωε αν: ετρωετ ὡμον ἔθρη αλλα  
τεντακνοτ αν.

Ншоу нивен енаи да фмоу  
ἵηχοεε θεν νενεωμ: εἰνα πικεωνε  
ον ἵτε ηχοεε ἵτεερωεωε ἔβολ θεν  
νενεωμ.

Ншоу тар нивен анон да  
νηετωνε εετ ὡμον ἔθρη ἔφμοу εθε  
ηχοεε: εἰνα πικεωνε он ἵτε ηχοεε  
ἵτεερωεωε ἔβολ θεн тенсарэ  
εεηαμοу.

Еωεεε φμοу аεερωεб ἵεηтен:  
πωνε δε θεн εηноу.

Εεεεεηтен δε ἵεε παἵνεεμ  
ἵτε φεαετ κατ φρητ εεεεηοτ: εε  
αιναετ εθε φαι αιεαε: ἵнон εων  
τεηнаετ εθε φαι тенсая.

Енеи εε φηεεεεεεεεεεεεεεε  
ηχοεε εεεεεεεεεε εων неи ηχοεε

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

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

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

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

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

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

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

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

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

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

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

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

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

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

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

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

οὐτος ἑναταρον ἐρατεν νεμωτεν.

Ὡς τὰρ νῖβεν ἑταρωπι εῶβε  
θῆνοῦ εἰνα πῆμοτ ἵτεπερσοῦο ὄουο  
ἵτεπερε πιωεπῆμοτ ερσοῦο ἔβολ  
εἰτεν νιμῆω ἑοῦωοῦ ἕφνοῦτ.

Εῶβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ  
ἰσχε περνωμῖ ετσαβολ ἑνατακο ἀλλὰ  
πετσαδοῦν ἑοἰ ἕβερι ἵεζοοῦ δαῖτη  
ἵεζοοῦ.

Πᾶσαι τὰρ ἵτε περσορσεχ ἵτε  
τῆνοῦ ἀπερσοβ ναν κατα οἰμετσοῦο  
εἰμετσοῦο εἰβαροσ ἵτε οῦωοῦ ἵενεε.

Ἦτενωῶτ ἀν ἑνηῆτενναῦ  
ἑρωοῦ ἀλλὰ νηῆτενναῦ ἑρωοῦ ἀν:  
νηῆτοῦναῦ τὰρ ἑρωοῦ εἰαπῆροσ  
οῦχοῦ νε: νη δε ἑτε ἵεεναῦ ἑρωοῦ  
ἀν εἰαν ῶα ἑνεε νε.

Ἦτενωοῦν τὰρ χε ἑῶωπ  
ἀεῶλανβωλ ἔβολ ἵχε πενη ἵτε  
πεμᾶἵωωπῖ ετρεἰεν ἵκαεἰ οῦονταν  
ἵνοῦκωτ ἔβολ εἰτεν φνοῦτ οῦνι  
ἵαθμονκ ἵεἰε ἵενεε δεν νιφνοῦτ.

Ἦεν φαι τὰρ τενοῖαρομ  
εἰνῆῶωωωοῦ ἑῖεἰωῶτεν ἕπενωωπῖ  
ἔβολ δεν ἵφε.

Ἰε ἑῶωπ ἀνωῶανθηῖ εἰωῶτεν

Jesus, and will present us with you.

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

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

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

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

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

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

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

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

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

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

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

لأنَّنا نَعْلَمُ أَنَّهُ إِنْ نُقِضَ بَيْتُ خَيْمَتِنَا  
الْأَرْضِيَّةِ فَلَنَا فِي السَّمَاوَاتِ بِنَاءٌ  
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ  
أَبْدِيٍّ.

فإنَّنا فِي هَذِهِ أَيْضًا نَنُؤِّسُ مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَنَا الَّذِي  
مِنَ السَّمَاءِ.

وإنَّ كُنَّا لِأَبْسِينِ لَا نُوجَدُ عُرَاةً.

κεναζομεν αν ενβηω.

Κε γαρ ανων θα νηετωοπ θεν  
παιμανηωπι τενηαρομ ενρορω εχεν  
φηετε ντενοτωω αν εβαωτεν μμοϋ  
αλλα εογαθεμθηϋ ζωτεν θινα  
νσεωμκ απετε ωαϋμοϋ εβολ ζωτεν  
πωνθ.

Φη δε εταφερρωβ ερον εφαι: φαι  
νε φνοϋτ πε φηεταϋτ ναλ απαρηβ  
ντε Πιπνεϋα.

Ενταχροϋτ νηητ νχοϋτ νιβεν  
οροϋ ενεμ γε ενωοπ ται θεν πιωμα  
τενη πωεμο ραβολ μπβοιϋ.

Ανωωϋ γαρ εβολ ζωτεν ογναϋτ  
πε νεμ εβολ αν ζωτεν οϋμοϋ.

Ερε πενηητ δε ταχροϋτ οροϋ  
τενηματ μαλλον ει εβολ θεν  
πιωμα οροϋ εϋε θα Πβοιϋ.

Εθε φαι γε तेνοι μμαιταιον ιτε  
ενωοπ ται θεν πιωμα ιτε εννηοϋ  
εβολ θεν πιωμα ντενωωπι ενραναϋ.

Θωτ γαρ ερον τηρεν  
ντενορονθεν εβολ ναθρεν πιβημα  
ντε Πιχριϋτοϋ θινα ντε πιοϋαι πιοϋαι  
βι κατα νιεβηοϋ εταϋαιτοϋ εβολ  
ζωτεν πιωμα ιτε οϋπεθνανεϋ ιτε  
οϋπετρωοϋ.

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

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

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

For we walk by faith,  
not by sight.

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

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

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

فَاتِنَا نَحْنُ الَّذِينَ فِي الْخِيْمَةِ نَنِنُّ  
مُتَقَلِّبِينَ اِذْ لَسْنَا نُرِيْدُ اَنْ نَخْلَعَهَا بَلْ  
اَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يُبْتَلَعَ الْمَائِثُ  
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ  
اللَّهُ الَّذِي اَعْطَانَا اَيْضًا عَرْبُونَ  
الرُّوْحِ.

فَاِذَا نَحْنُ وَاثِقُونَ كُلَّ حِيْنٍ  
وَءَعَالِمُونَ اَنَّا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحَنُّ مُتَعَرِّبُونَ عِنْدَ  
الرَّبِّ.

لَاَنَّنَا بِالْاِيْمَانِ نَسْتَلِكُ لَا بِالْعِيَانِ.

فَتَتَّقُ وَنَسْرُ بِالْاَوْلَى اَنْ نَتَعَرَّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

لِذَلِكَ نَحْتَرِصُ اَيْضًا مُسْتَوْطِنِينَ  
كُنَّا اَوْ مُتَعَرِّبِينَ اَنْ نَكُوْنَ مَرْضِيِيْنَ  
عِنْدَهُ.

لَاَنَّهُ لَا يَدُّ اَنَّا جَمِيْعًا نُنْظَرُ اَمَامَ  
كُرْسِيِّ الْمَسِيْحِ لِيُنَالَ كُلُّ وَاَحِدٍ مَا  
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
كَانَ اَمْ شَرًّا.



ΕΓΝΩΣΤΗ ΝΤΡΟΤ ΝΤΕ ΠΒΟΙC  
 ΤΕΝΘΩΤ ΜΠΡΗΤ ΝΝΙΡΩΜΙ: ΤΕΝΟΥΝΘ  
 ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΒΕΛΠΙC ΔΕ ΧΕ  
 ΔΙΟΥΤΟΥCΤ ΕΒΟΛ ΔΕΝ  
 ΝΕΤΕΝΚΕCΤΝΗΔΗCΙC.

*Πρὸς τὰς νεωτέρας  
 τῆς ῥῆσιν ἐπιστολῆς: ἡ χάρις τοῦ θεοῦ  
 ἡμῶν πάντοτε μετὰ ὑμῶν.*

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.*

فَاذْ نَحْنُ عَالَمُونَ مَخَافَةَ الرَّبِّ  
 نُقْنَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرْنَا  
 ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرْنَا  
 ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΘΟΥΤ  
 ΝΕΠΙCΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟC.  
 ΔΜΗΝ. ΜΑΜΕΝΡΑΤ.

**ἁ Πέτρος β: ιη - ς: ζ**

ΠΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΝΧΩΤΕΝ  
 ΝΝΕΤΕΝΒΙCΕΥ ΔΕΝ ΧΟΥ ΝΙΒΕΝ ΝΝΙΔΕCΑΘΟC  
 ΜΜΑΥΑΤΟΥ ΔΝ ΝΕΠΙΚΗC ΑΛΛΑ ΝΕΜ  
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι τὰρ οὐδὲ μοι πε ἰσχε εἶθε  
 οὐκ ἐνηδέεσσις ἵτε φνοῦτ οὐτοσ οὐαι  
 νάωωπ ἐροϋ ἵδρηι δέν θάνευκατθ  
 ἵηητ ἐφθνοῦ ἵχονc.

Δω τὰρ πε πῶοῦωοῦ ἰσχε  
 ἐρετενερνοβι οῦοθ ἐτέτκεθ νωτεν  
 τετενωῦ ἵηητ ἀλλὰ ἐρετενῆρι  
 ἴπιπεθάνευ οῦοθ ἐρετενδῆευκαθ  
 τετενἄμοι ἵτεν ἴηνοῦ: φαι τὰρ

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

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

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

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

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

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

**1 بطرس 2: 18 - 3: 7**

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ  
 هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ  
 الْمَتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَاقِ أَيْضًا.

لَأَنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ  
 ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْرَانًا  
 مُتَأَلِّمًا بِالظُّلْمِ.

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

οὐδὲ μοι πε ἐβολ ζιτεν Φνοϋϋ.

Εταῖθαζεμ θηνοϋ ζαρ ἐφαι ζε  
Πιχριστοϋ ζωϋ αϋβιεμαζ ἐρηι  
ἐζων: εϋζωζπ ναν ἵνοϋζῖποζτραμων  
ζινα ἵτενμωϋι ἵνα νεϋϋεντατσι.

Φηέτε ἡπεϋερνοβι οϋδε ἡποϋζεμ  
ἕροϋ χη ζεν ρωϋ.

Εϋζωοϋϋ ἐροϋ ναϋ ζωοϋϋ αν πε:  
εϋβιεμαζ ναϋ ζωντ αν πε: ναϋϋ δε  
ἡπιζαπ ἡπιρεϋϋζαπ ἡμυι πε.

Φηέταϋεν νενοβι ἐϋϋωι ζιζεν  
πιϋε ἐβολ ζιτεν πεϋζωμα ζινα  
ἐανμοϋ ἐβολ ζα νινοβι ἵτενονζ δε  
ἵϋμεθμυι: φηεταρετενταλβο ἐβολ  
ζιτεν πεϋερζοτ.

Ἠαρετενοι ζαρ πε ἡφρηϋ  
ἵζανέζωοϋ εϋζωρεμ: αλζα ἄρετεν  
ταζθο ϋνοϋ ζα πετενμαἵνεζωοϋ ογοζ  
ἵεπισκοποϋ ἵτε νετενψϋχη.

Παιρηϋ ον πε νικεζιομυι εϋθνο  
ἵζωοϋ ἵνοϋζαι ιζε οϋον ζανοϋον  
ἵνεϋμαϋ αν νεμ πιζαχι ἐβολ ζιτοϋϋ  
ἡπιζιμωϋι ἵτε νιζιομυι ἵτοϋζεμζηνοϋ  
ἡμωοϋ ατβνε ζαζι.

Εϋναϋ ἐπετενζιμωϋι εϋτοϋβηοϋϋ  
ζεν οϋζοϋϋ.

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

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

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

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

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

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

when they observe your chaste conduct accompanied by fear.

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

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي  
فَمِهِ مَكْرٌ.

الَّذِي إِذْ سُتِمَ لَمْ يَكُنْ يَشْتِمُ عَوَضًا  
وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدُدُ بَلْ كَانَ يُسَلِّمُ  
لِمَنْ يَقْضِي بَعْدَلٍ.

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

لَا تُكْمُ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنُّكُمْ  
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفُوسِكُمْ  
وَأَسْقَاهَا.

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

مَلَا حِظِينَ سِيرَتِكُنَّ الطَّاهِرَةَ  
بِخَوْفٍ.

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

Ἀλλα πιρωμι ετρηπ ἕεν πιρητ  
ἕεν παττακο ἵτε πιπνεμα  
ετρωρωτ οτοζ ἵρεμρατω φηετε  
ἵπεμοο ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιόμι  
εθοταβ ἵνατερελπις ἵφνωτ πε  
νατολσελ ἵμωωτ ετβνον ἵζωωτ  
ἵνοτβαι.

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

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

*Ἦασνηοτ ἵπερμενερε πικοσμοο  
οτδε νηετωπ ἕεν πικοσμοο: πικοσμοο  
ναςιμι νεμ τερεπρωμα: φη δε ετρη*

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

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

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

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

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

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

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

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

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

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

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

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

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

**The Acts**  
الإبركسيس

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

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

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

Πραξις κ: ιζ - λη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν υιλητος αφοτωρι  
εεφερος αμοτ ε νιπρεσβυτερος ητε  
τη εκκλησια.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةَ.

Ετατι δε ψαροφ πεχαφ νωοτ γε  
ηωωτεν τετενωωοτ γε ισεν πιεσοοτ  
ηροτι ετατ ετ λσια γε αιωπι  
νεωωτεν ηαψ ηρητ η παιχοτ τηρη.

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

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

Ειοι ηβωκ ηπβοις δεν θεβιο ηηητ  
νιβεν νεμ εανερωοτι νεμ  
νιπρασμοε ετατι εερη εχωι δεν  
νισοβηι ετρωοτ ητε νιλοτδαι.

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْنِي بِمَكَايِدِ  
الْيَهُودِ.

Αφρητ ετε ηπιζηη ελι δεν  
νηετερνοφρι ηοηεψενταμωτεν ερωοτ  
νεμ ετςβω ωωτεν.

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

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

Ειερμεερε ηδημοσια νεμ κατα ηι  
ηνιλοτδαι νεμ νιοτεινιη ητμετανοια  
ητε φνοτ νεμ πινατ ε πενβοις  
ιησοτς πιχριστοε.

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

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّبْنَا يَسُوعَ  
الْمَسِيحِ.

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

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

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

Οτοϑ ϑηππε ἀνοκ ϑεμ ϑε  
τετενναϑ ἐπαϑο αν ϑε ἡωτεν τηροϑ  
νηεταιϑινη ἡδητοϑ ειβιωϑ ἡϑμετοϑρο  
ἡτε Φνοϑϑ.

Εϑβε φαι ϑερμεϑρε νωτεν δεν  
παιϑροϑ ἡτε φοϑϑ ϑε ϑοταβ ἀνοκ  
ἐβολϑα πετενϑνοϑ τηροϑ.

Οϑ ϑαρ ἡπιϑοπτ ἐϑτεμταμωτεν  
ἐφοϑωϑ τηϑ ἡΦνοϑϑ.

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

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

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

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

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

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

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

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

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

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

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

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

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

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

ἐβολ ἔπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἀνοκ δε ἴεμι χε μενεσα  
ἐριψενηι σεναλὶ ἐδοῦν ἐρωτεν ἵνε  
ἐανοῦωνω εἴσορω ἵνενα ἴσο ἀν  
ἐπιόλι.

Οὔτος σενατωῦνοῦ ἵνε ἐανρωμι  
ἐβολ ἔθεν ἑηνοῦ εἴσω ἵνεανσαχι  
εἴφωνη εἴσορωκ ἵνεμαθητη  
σαμενηνοῦ.

Εἴθε φαι ὅτι ρωις ἐρωτεν  
ἐρετενίρι ἰδίμενὶ χε ἀιερ ψουῖ  
ἵρωμι ἰδίχα τοτ ἐβολ ἰδίεδοῦν  
νευ πιέχωρ εἴσβω ἰδίφοῦαι ἴφοῦαι  
ἰδίωτεν ἔθεν ἐανερμωοῦ.

Οὔτος ἴνοῦ ἴχω ἰδίωτεν ἔατεν  
Πβοις νευ πισαχι ἵνε περὶ ἑμοῦ φηέτε  
ὀνοῦχου ἰδίω εἴσω ὀνοῦ ἐῖ  
κλήρονομία ἔθεν ἵνεταῦτοῦβωοῦ  
τηροῦ.

Οὔτατ ἱε ὀνοῦβ ἱε ὀῦβωο  
ἰδίπερ ἐπιθῶμι ἑοῦν ἰδίωοῦ.

Ἡῶτεν τετενωοῦν χε ναχι  
ναὶ ἀψεωψὶ ἵνεαχρία νευ ἵνεθνεμη.

Ἀιταωτεν ἐρωβ ἵνεβεν χε ἰψε  
ἵδοσι ἰδίπειρη ἵτεν ἴτοτοῦ  
ἵνεητωῦν ἵτετενερ ἰδίμενὶ ἵνεσαχι

purchased with His own blood.

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

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

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

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

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

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

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

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

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُّلتَوِيَّةٍ لِيَجْتَنِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

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

وَالآنَ اسْتَوْدِعْكُمْ يَا إِخْوَتِي لِلَّهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثاً مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.

فَضَّةً أَوْ ذَهَباً أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

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

ἵτε Πῶοις Ἰησοῦς καὶ ἵθοοι ἀφροο καὶ  
οὔμετακαριοο τε μαλλοῦ ἔφ ἔροτε  
ἔβι.

Οὔοο καὶ ἔταφροτοῦ ἀφροτε ἔροο  
νεφκελι νεμωοῦ τηροῦ  
ἀφροπροοεῦχεοο.

Οὔοο ἀφρωπι δε ἵνε οὔνηωφ  
ἵριμι ἵτωοῦ τηροῦ οὔοο ἀφροτοῦ  
ἔδρῃ ἔροο ἵναοβι ἡΠαῦλοο οὔοο  
ἀφροφῃ ἔροο.

Ἐτοο ἵκαοο ἵροῃτ μαλλῖτα ἔοβε  
πικαοι ἔταφροο καὶ οἵναναῦ ἔπεροο  
ἀφ καὶ ναῦφρο δε ἵμοοι ἔροο πιροο.

*Πῖκαοι δε ἵτε Πῶοις ἔφῃαι οὔοο  
ἔφῃαι: ἔφῃαι οὔοο ἔφῃαι:  
ῥοο φῃαῖα ἵεκκῃαῖα ἵτε φῃοῦφ:  
ἀμῃ.*

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

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

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

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

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

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيمًا مِنَ الْكَلِمَةِ الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شِعَوْهُ إِلَى السَّفِينَةِ.

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

## Synaxarium of Babah 2

### سنكسار اليوم الثاني من شهر بابة

1. The Coming of Saint Severus, Patriarch of Antioch, to Egypt

#### 1. The Coming of Saint Severus, Patriarch of Antioch, to Egypt

On this day, of the year 234 of the martyrs, 518 AD, St. Severus, Patriarch of Antioch, came to Egypt, during the reign of Emperor Justinian. This Emperor opposed the Orthodox belief, following that of the council of Chalcedon. However, Queen Theodora, his wife, was an Orthodox and she loved St. Severus because of his Christian virtues and his steadfast in the true Orthodox faith. The Emperor called him one day and many

1. تذكار مجيء البطريرك الأنطاكي ساويرس إلى مصر

1. تذكار مجيء القديس ساويرس بطريرك أنطاكية إلى مصر في مثل هذا اليوم من سنة 234 للشهداء، سنة 518 ميلادية، أتى القديس ساويرس بطريرك أنطاكية إلى مصر في عهد الامبراطور يوستنيان. وكان هذا الامبراطور يتبع عقيدة مجمع خلقيدونية. أما زوجته ثينودورة فكانت أرثوذكسية محبة للقديس ساويرس، بسبب

discussions took place regarding the Orthodox faith, but the Emperor would not turn away from his wrong belief. The Emperor issued his orders to slay St. Severus. Queen Theodora besought the saint to escape to Egypt.

When the Emperor sought St. Severus and did not find him, he sent soldiers after him. However, God hid St. Severus from the soldiers and they did not see him, although he was close to them. When he came to Egypt, he went disguised from one place to another and from one monastery to another, and God made many signs and wonders by his hands.

One day, he went to the desert of Shiheet, and he entered the church in a uniform of a stranger monk during the Divine Liturgy, and a great miracle took place at that time. It came to pass, that the priest had placed the bread (Korban) on the altar, covered it with the Prospherin and continued his prayers. After the prayer of Reconciliation, the priest lifted up the Prospherin and did not find the Korban in the paten.

The priest was disturbed and wept. He turned towards the worshippers saying, "O my brethren, I did not find El-Korban in the paten, and I know not whether this thing has happened because of my sin or because of your sins." All the people wept; and straightaway, the angel of The Lord appeared to the priest and told him, "This has happened not because of your sin nor because of the sins of the worshippers, but because you offered El-Korban in the presence of the Patriarch." The priest replied, "And where is he, O my master?" The angel pointed towards St. Severus, who was standing in a corner of the church.

The priest came to St. Severus, who commanded him to continue the liturgy after they brought him to the altar with great honor. When the priest had gone up to the altar, he found the offering on the paten; as before. They all praised God and glorified His Holy Name.

St. Severus remained in Egypt for about twenty years. May the blessing of his prayers be with us all. Amen. And glory be to God, now and forever. Amen.

فضائله وتمسكه بالإيمان الأرثوذكسي القويم. وحدث أن دعاه الامبراطور وحدثت بينهما مناقشات كثيرة بخصوص الإيمان الأرثوذكسي السليم، فكان القديس ساويرس ثابتاً على الإيمان الأرثوذكسي. فأصدر الامبراطور أمره بقتل القديس ساويرس. فأوعزت إليه الملكة ثينودورة أن يهرب وينجو بنفسه. فخرج وقصد ديار مصر.

ولما طلبه الامبراطور ولم يجده، أرسل خلفه جنوداً، لكن الله أخفاه عنهم. ولما وصل إلى مصر كان يجول متتكرراً من مكان إلى مكان ومن دير إلى آخر. وكان الله يُجرى على يديه آيات كثيرة.

وحدث أن دخل في إحدى المرات، متتكرراً، إلى الكنيسة بدير في برية شيهيت، في زي راهب غريب. ودخل الكنيسة في وقت

القداس الإلهي. وبعد أن وضع الكاهن القربان على المذبح وغطاه بالإبروسفارين، وعند بدء القداس، بعد صلاة الصلح، رفع الإبروسفارين، فلم يجد قربانة الحمل في الصينية. فاضطرب وبكى والتفت إلى المصلين قائلاً: "إني لا أجد القربانة في الصينية، ولست أدري إن كان هذا من أجل خطيبي أو خطيتكم". فبكى المصلون.

ولوقت ظهر ملاك الرب وقال للكاهن: "ليس هذا لأجل خطيتك ولا خطية المصلين،

بل لأنك رفعت القربان في حضور الأب البطريرك". فقال له الكاهن: "وأين هو يا سيدي؟" فأشار إليه الملاك. وكان القديس ساويرس واقفاً بإحدى زوايا الكنيسة.

فأدخلوه إلى الهيكل بكرامة عظيمة. وأمر الكاهن أن يكمل القداس. فلما صعد الكاهن إلى المذبح، وجد القربانة في مكانها.

فمجدوا الله وظل بمصر نحو عشرين سنة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.



## The Liturgy Psalm مزمور القُداس

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

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

<b>Ψαλμος τω Δαυιδ ρ̄ϛ̄: κ̄τ̄, λ̄ᾱ</b>	<b>Psalm 107: 32, 41, 42</b>	<b>المزمور 106: 23، 31</b>
<p>Μαρον̄β̄ᾱσ̄ϗ̄ δ̄εν̄ τ̄ε̄κ̄κ̄λ̄η̄σ̄ῑᾱ ἡ̄ν̄τε περ̄λᾱος: ο̄το̄ς̄ μᾱρο̄ν̄ς̄μο̄ν̄ ἔ̄ρο̄ϗ̄ ϗ̄ι τ̄κᾱθ̄ε̄δ̄ρᾱ ἡ̄ν̄τε̄ ν̄ῑπ̄ρε̄ς̄β̄ῡτε̄ρο̄ς: ο̄το̄ς̄ ᾱρ̄χ̄ω̄ ἡ̄νο̄ῡμε̄τῑω̄τ̄ ἡ̄φ̄η̄ρ̄η̄τ̄ ἡ̄θ̄ᾱν̄ε̄ς̄ω̄ο̄ῡτ̄. ε̄ν̄ε̄νᾱτ̄ ἡ̄ν̄ζε̄ ν̄η̄ε̄τ̄ο̄ῡτ̄ω̄ν̄ ε̄ν̄ε̄ο̄ῡη̄νο̄ϗ̄. <b>Δ̄ᾱλ̄λ̄η̄λο̄ῡῑᾱ.</b></p>	<p>Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. <b>هللويليا.</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.

<b>Ο̄τ̄ὰ̄ν̄ᾱσ̄τ̄ω̄σ̄ῑς̄ ἔ̄βο̄λ̄ δ̄εν̄ πῑε̄ρ̄ᾱσ̄τ̄ε̄λ̄ῑο̄ν̄ ε̄θ̄ο̄ῡᾱβ̄ κ̄ᾱτ̄ᾱ ἰ̄ω̄ᾱν̄η̄ν̄ ᾱσ̄ῑο̄ῡτ̄.</b>	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
<b>ἰ̄ω̄ᾱν̄η̄ν̄ ἰ̄: ᾱ - ἰ̄ϛ̄</b>	<b>John 10: 1 - 16</b>	<b>يوحنا 10: 1 - 16</b>
<p>Δ̄ῡη̄ν̄ ἁ̄μ̄η̄ν̄ τ̄χ̄ω̄ ἡ̄μο̄ς̄ ν̄ω̄τε̄ν̄ ϗ̄ε̄ φ̄η̄ε̄τε̄ ἡ̄ν̄η̄νο̄ῡ ἔ̄δ̄ο̄ν̄τ̄ῑν̄ ἔ̄βο̄λ̄ ϗ̄ῑτε̄ν̄ πῑρο̄ ἔ̄τ̄ᾱν̄λ̄η̄ ἡ̄ν̄τε̄ ν̄ῑε̄ς̄ω̄ο̄ῡτ̄ ἁ̄λ̄λ̄ᾱ ε̄ϗ̄η̄νο̄ῡ ἔ̄π̄ω̄ω̄ῑ ἡ̄δ̄ο̄ϗ̄τε̄ν̄ φ̄ᾱῑ ἔ̄τε̄ ἡ̄μ̄ᾱτ̄ ο̄τ̄ρ̄ε̄ϗ̄β̄ῑο̄ῡτ̄ῑ πε̄ ο̄το̄ς̄ ο̄τ̄κο̄ν̄ῑ πε̄.</p> <p>Φ̄η̄ Δ̄ε̄ ε̄θ̄η̄νο̄ῡ ἔ̄δ̄ο̄ν̄τ̄ῑν̄ ἔ̄βο̄λ̄ ϗ̄ῑτε̄ν̄ πῑρο̄ φ̄ᾱῑ ο̄τ̄ῡμ̄ᾱν̄ε̄ς̄ω̄ο̄ῡτ̄ πε̄ ἡ̄ν̄τε̄ ν̄ῑε̄ς̄ω̄ο̄ῡτ̄.</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>But he who enters by the door is the shepherd of the sheep.</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>وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>

Φαι ψαρε πιμνοττ λoτων ναϋ  
οτοϋ ψαρε νιέσωτ ωτεμ ετεϋϋμ  
οτοϋ ψαϋμονττ ενεϋέσωτ κατα  
νοτταν οτοϋ ψαϋένοτ εβολ.

Εψωπ δε αϋψανιι νιηέτενοϋϋ  
τηροτ εβολ ψαϋμοϋϋ δαϋωτ οτοϋ  
ψαρε νιέσωτ μοϋϋ νωϋ ϋε οτη  
σεσωτην ντεϋϋμ.

Πιϋεμο δε μπατμοϋϋ νωϋ  
αλλα ετεϋωτ εβολ θαροϋ ϋε οτη  
σεσωτην αν ντεϋμ μπιϋεμο.

Ήαι παροιμια αϋϋοϋ νωτ νϋε  
Ιησοϋ: νωωτ δε μποτεμ ϋε αϋϋαϋ  
νεωωτ εθε οτ.

Παλιν ον πεϋαϋ νωτ νϋε Ιησοϋ  
ϋε αμην αμην τϋω μμοϋ νωτεν ϋε  
ανοκ πε πιϋβε ντε νιέσωτ.

Οτοϋν νιβεν εταττ δαϋωι θαϋονι  
νε οτοϋ θαϋρεϋδιοττ νε αλλα  
μποτρωτεμ νωωτ νϋε νιέσωτ.

Ανοκ πε πιϋβε ντε νιέσωτ  
φθεθατ εδωτην εβολ ϋιτοτ εϋενοϋεμ  
οτοϋ εϋετ εδωτην οτοϋ εϋετ εβολ οτοϋ  
εϋεϋιμ νοτμαμμοι.

Πιρεϋδιοττ δε νθοϋ μπαϋτ εβηλ  
αρηοτ ντεϋδιοττ οτοϋ ντεϋϋωτ οτοϋ  
ντεϋτακο: ανοκ δε εταττ ϋινα ντε

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

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

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

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

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

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

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

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

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

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

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

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

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

جَمِيعَ الَّذِينَ اتَّوَا قَلْبِي هُمْ سَرَّاقٌ  
وَلُصُوفٌ 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 لِتَكُونَ  
لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

οἰωνῶς ἡγοῦμαι ὡς οὐδὲν ἄλλο ὡς οὐδὲν ἄλλο  
ἡγοῦμαι ὡς οὐδὲν ἄλλο.

Ὁ ἀγαθὸς ποιμένας τὸν ἀγαθὸν ποιμένα  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ἡγοῦμαι ὡς οὐδὲν ἄλλο.

Ποιμένας εἶμι ἐπεὶ οὐδὲν ἄλλο  
ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο

Ὁ ἀγαθὸς ποιμένας τὸν ἀγαθὸν ποιμένα  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο.

Ὁ ἀγαθὸς ποιμένας τὸν ἀγαθὸν ποιμένα  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο.

Καθὼς οἶσται ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο

Ὁ ἀγαθὸς ποιμένας τὸν ἀγαθὸν ποιμένα  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο

*Πάντοτε φησὶ Πεννοῦς περὶ ἡμῶν ἐνεῖ  
ὡς οὐδὲν ἄλλο ἡγοῦμαι ὡς οὐδὲν ἄλλο.*

abundantly.

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

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

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

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

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

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

*Glory be to God forever.*

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.

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 أُخْرَى لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَنْبَغِي أَنْ آتِي بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثالث من شهر بابة المبارك

Κορυμτ ν̄εζοοτ ἠΠιὰβοτ Παὸπι

## Ροῖζι

### 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 ρ̄λα: ζ̄, ιβ̄, ις̄	Psalm 132: 9, 10, 17, 18	مزمور 131: 7, 12, 13
<p>Μεκοῖηβ εν̄ετ̄ζιωτοῦ ν̄οῦμεομη:</p> <p>νηεθοῦαβ ἠτακ εν̄εθελεηλ εῶβε</p> <p>Δαυιδ πεκβωκ: λισοβτ̄ ἠνοῦδ̄ηβς</p> <p>ἠπαχριστος: εϗ̄εφ̄ιρι ζε ε̄ζ̄ρηι ε̄ζωϗ</p> <p>ἠζε φηεθοῦαβ ἠτηι. Ἀλληλοιᾱ.</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. Alleluia.</p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هيأتُ سراجاً لمسيحي. وعليه يزهر قدسي. 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>Οὔᾱναστνωσις ε̄βολ̄ ζ̄εν</p> <p>πιεταστ̄ελιον εθοῦαβ κατ̄α Πατ̄εον</p> <p>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>Πατ̄εον Δ̄: κς̄ - ε̄: ις̄</p>	<p>Matthew 4: 23 – 5: 16</p>	<p>متي 4: 23 – 5: 16</p>
<p>Οῦοζ ναϗκωτ̄ πε ἠζε Ιησοῦς ζ̄εν</p> <p>†Σαλιλεὰ τηρς εϗ̄τ̄εβω ζ̄εν</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيُكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ</p>

ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΟΣ ΕΡΧΩΜΥ  
ἄπιερασσελιον ἵτε ἴμετοτρο: ουθος  
εφερφαδρι ἔψωνι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαος.

Ουθος ἀτερεμν ἰ ἔβολ δεν ἴστυριὰ  
τηρς: ουθος ἀνῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοῦτ δεν νοῦψωνι νεμ  
οὔκατρε ἵνοῦμῃ ἵρηϋ: νηῆτε  
νιδεμων νεμωοῦ νεμ νηετοι  
ἄπερμωοῦ νεμ νηεῦψηλ ἔβολ ουθος  
αφερφαδρι ἔρωοῦ.

Ουθος ἀῤυμοῦ ἵνωϋ ἵνε εαννιῦϋ  
ἄμῃ ἔβολ δεν ἴσαλιεὰ νεμ ἴμηϋ  
ἄβακι νεμ Ιεροναλῃμ νεμ ἴλοῦδεὰ  
νεμ ειμηρ ἄπιλορδανης.

Εταρεναῦ δε ἔνιμῃ αϋῦε ναϋ  
ἔῖψω ἔχεν πιτωοῦ ουθος ἔταρεμκι  
ἀνῖ εαροϋ ἵνε νεμῃαθης.

Ουθος ἔταροῦων ἵρωϋ ναϋἴσβω  
νωοῦ εϋψω ἄμωο.

Ἔοῦνιατοῦ ἵνιζηκι ἄπιπνεῦμα εε  
θωοῦ τε ἴμετοτρο ἵτε νιφῃοῦ.

Ἔοῦνιατοῦ ἵνῃετερηβι ἴνοῦ εε  
ἵθωοῦ πετοῦναἴρο ἔρωοῦ.

Ἔοῦνιατοῦ ἵνῃρεμραῦψ εε ἵθωοῦ  
πεθνεαρκλῃρονομῖν ἄπικαρι.

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، صَعَدَ إِلَى  
الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ.

فَفَتَحَ فَاهُ 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 εἶφνοττ.

Ἔσθια τοῦ ἠνῆρεφερβιρηνη ξε  
ἠέωοτ πετοῦναμοττ εῖρωοτ ξε νῆωμη  
ἠτε φνοττ.

Ἔσθια τοῦ ἠνῆεταῦβοξι ἠέωοτ  
εβε τμεεμηι ξε θωοτ τε τμετοτρο  
ἠτε νῆφνοῖ.

Ἔσθια τεν θηνοτ εῶωπ  
αῦγλανβοξι ἠσα ἠηνοτ οτοθ ἠεωεω  
θηνοτ οτοθ ἠεξε πετρωοτ νῆβεν ἠσα  
θηνοτ εῖξε μεθνοττ εῖρωτεν εοβητ.

Ραυι οτοθ θεληλ ξε πετενβεχε  
οῦνηττ πε δεν νῆφνοῖ: παρηττ ταρ  
αῦβοξι ἠσα νῆπροφητης  
εἶνατδαζωτεν.

Ἡωτεν δε πῆμοτ μῆπικαρι: εῶωπ  
δε ἠτε πῆμοτ λωφ αῦναμολεφ ἠνοτ:  
μπαφῶξεμοξομ ξε εἶλι εβηλ ἠεεβιτφ  
εβολ ἠεεωωμ εἶωφ ἠξε νῆρωμ.

Ἡωτεν πε φῶτωινι μῆπικοςμοσ  
μῆμον 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، فإنهم 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.

ⲅⲓⲗⲈⲚ ⲟⲩⲧⲱⲟⲩ.

Ⲑⲩⲁⲉ ⲙⲡⲁⲛⲃⲉⲣⲉ ⲟⲩⲃⲏⲃⲥ ⲛⲉⲥⲭⲁⲉⲓ  
ⲃⲁ ⲟⲩⲙⲈⲚⲐ ⲁⲗⲗⲁ ⲉⲱⲁⲩⲭⲁⲉⲓ ⲅⲓⲗⲈⲚ  
ⲓⲗⲁⲩⲭⲏⲁⲁ: ⲟⲩⲟⲗ ⲱⲁⲉⲣⲟⲩⲱⲏⲓ ⲉⲟⲩⲟⲛ  
ⲛⲓⲃⲈⲚ ⲉⲧⲱⲟⲡ ⲃⲈⲚ ⲡⲏⲏⲓ.

ⲡⲁⲓⲣⲏⲓⲧ ⲙⲁⲣⲉ ⲡⲉⲧⲈⲛⲟⲩⲱⲏⲓ  
ⲉⲣⲟⲩⲱⲏⲓ ⲙⲡⲉⲙⲃⲟ ⲏⲏⲓⲣⲱⲙⲓ  
ⲗⲟⲡⲱⲥ ⲛⲉⲥⲏⲁⲩⲧ ⲉⲛⲉⲧⲈⲛⲃⲏⲃⲏⲟⲩ:  
ⲉⲑⲏⲁⲛⲉⲩⲧ ⲛⲉⲥⲓⲧⲱⲟⲩ ⲙⲡⲉⲧⲈⲛⲓⲱⲧ  
ⲉⲧⲃⲈⲚ ⲛⲓⲑⲏⲟⲩⲓ.

*Πῶσον φα Πεννηοῖ πε: ἡα ἐνεε,  
ἵτε νιῆνεε: 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  
تَحْتَ الْمِكَئِيلِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لَجَمِيعِ الدِّينِ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيَمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*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 ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5, 6, 8

ⲁⲉⲱⲣⲕ ⲛⲉⲥⲉ ⲡⲃⲟⲓⲥ ⲟⲩⲟⲗ  
ⲏⲏⲉⲣⲟⲩⲱⲙ ⲏⲃⲟⲏⲉⲓ: ⲗⲉ ⲏⲑⲟⲕ ⲡⲉ ⲑⲟⲩⲏⲃ  
ⲱⲁ ⲉⲛⲉⲗ ⲕⲁⲧⲁ ⲧⲧⲁⲗⲓⲥ ⲙⲙⲉⲗⲭⲓⲥⲉⲁⲉⲕ:  
ⲡⲃⲟⲓⲥ ⲥⲁⲟⲩⲏⲁⲙ ⲙⲙⲟⲕ: ⲉⲑⲃⲉ ⲡⲁⲓ  
ⲉⲣⲉⲃⲓⲥⲓ ⲏⲟⲩⲁⲑⲉ. **ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.**

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: ιζ - κς</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοζ εταρι εδρηι νεμωου αριζι ερατι θεν ομα ηκοι νεμ ομηω ητε νεμααθητις νεμ κεμηω ερωη ητε πιλαοσ εβὼλ θεν Ηιοδεα τηρσ νεμ Ιεροσαλημ νεμ εβὼλ θεν Ηαραλια ητε Ητροσ νεμ τσιδων ηηεταρι εσωτεμ ερωε οτοζ ητεταλδωου εβὼλ θεν νοτωωνι.</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>Οτοζ ηηεναυτρεμκο υμωου ηξε 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>Οτοζ ηαρε πιμηω τηρε κωη ησα βι νεμαα: ξε οτη ηασνηου εβὼλ υμοε ηξε οηχομ οτοζ 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>Οτοζ ηθοε εταρραι ηνεεβαλ επωωι οηβε νεμααθητις πεσαε νωου ξε ωουηιατεν θηνοη ηιζηκι ξε θωτεν</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: ὠῶῦνιὰτεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔωωπ  
ἵτοῦμεεστε ἠννοῦ ἵνε νιρωμι οῦορ  
ἵτοῦοῦετ ἠννοῦ ἔβολ οῦορ ἵτοῦῶεῶ  
ἠννοῦ οῦορ ἵτοῦρι πετενραν ἔβολ  
ἕφρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἕΦρωι.

Ραῶι ρεν πιεροῦ ἔτε ἕματ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῶ†  
πε ἵρη ρεν ἵφε: ναι ραρ οη ἕναῖρι  
ἕμωῶν ἵνιπροφητης ἵνε νοῖο†.

*Πῖῶῦ 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 أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ تَشْبَعُونَ. طوبأكم أَيُّهَا الْبَاكُونَ الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طوبأكم إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا اسْمَكُمْ كَثِيرِينَ مِنْ أَجْلِ ابْنِ الْإِنْسَانِ.

افرحوا في ذلك اليوم وتهلّلوا 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 φῶωκ ἕπενῶοισ Ἰησοῦσ  
Πιῶριστοσ: πιὰποστολοσ εῦθαρεμ:  
φῆεταῦθαῶῶ ἐπιζιῶεννοῦϋι 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  
ἵσθω ἡσὰ παρὰ μου ἡσὰ παρὰ ὁρῶν ἡσώψ:  
παναρθὶ ταμετρῶν ἡσὴτ ταλταπῆ  
ταρτομμονῆ.

Πιδιωσμος νεμ ναϊμακαρ  
νηεταρωπι ἡμοι δὲν τῆλντιοχια  
δὲν Οικονιον δὲν Λυστροισ:  
νιδιωσμος τηροῦ εταρωπορ εροι  
αφμαρμετ ἡξε Πβοι εβολ ἡσὴτον  
τηροῦ.

Οὐτον δὲ νιβεν εσωωψ εωνδ δὲν  
ουμετερεβησ δὲν Πιχριστος Ιησους  
σεναδοχι ἡσωοῦ.

Θαρρωμι δὲ ερωοῦ οροσ  
ἡρεψοπεπ ερεῖ ετρη δὲν πιπερωοῦ  
ἡσὸν ερωρεμ οροσ ερωρεμ.

Πῶς δὲ ψωπι δὲν νηετακτσαβο  
ερωοῦ οροσ ἀκερπιστος ἡσὴτον: εκεμ  
ξε ετακ τσαβο εβολ ειτεν νιμ.

Οὐοσ ισxen εκοι ἡλλοῦ θανδαι  
ερωαβ ετεκωοῦν ἡμωοῦ ναι ετε  
ορον ψχομ ἡμωοῦ εἵσβω ναικ  
επιοσσαι εβολ ειτεν πιναρθὶ ετδὲν  
Πιχριστος Ιησους.

Σραφη νιβεν ἡνιφι ἡτε Φνορτ σεοι  
ἡσὸν εσβω ερωοι ερταρο ερατψ  
εσβω θηετ 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 أَحْتَمَلْتُ  
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرْزُورِينَ  
سَيَتَفَدَّمُونَ إِلَى أَرْدَاءٍ، 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 ΕΓΧΕΒΤΩΤ ΟΥΟΖ ΕΓΤΑΖΡΗΟΥΤ  
ΘΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΕΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΕΜΩΟΥΤ ΝΕΜ  
ΠΕΟΥΩΝΘ ἔΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἄΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΩΗΤ:  
ἄΡΙΕΠΙΤΙΜΑΝ ΝΘΡΗΙ ΘΕΝ ΜΕΤΡΕΩΟΥ  
ΝΩΗΤ ΝΙΒΕΝ ΝΕΜ Τ΄ΒΩ.

ΕΓΕΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΟΥΩΠ Τ΄ΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΩΔΗΡΕΥ Τ΄ΒΩ ΕΥΘΩΘ  
ἔΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥΕΦΟΝΩΥ ΣΑΒΟΛ  
ἔΘΕΜΗ: ΕΥΕΡΑΚΟΥ ΔΕ ἔΝΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΘΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΘ: ἄΡΙ ΠΩΒ  
ἔΟΥΡΕΥΩΠΕΝΝΟΥΥ ΠΕΚΩΕΜΩΙ ΧΟΚΥ  
ἔΒΟΛ.

ΔΝΟΚ ΣΑΡ ΖΗΔΗ ΣΕΝΑΟΥΘΒΕΤ  
ἔΒΟΛ: ΟΥΟΖ ΠΧΟΥ ἔΝΤΕ ΠΑΒΩΛ ἔΒΟΛ  
ἄΥΘΩΝΤ.

ΠΙΔΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡΔΩΝΙΖΕΘΕ  
ἔΜΟΥ ΠΙΔΡΟΜΟΣ ΔΙΧΟΚΥ ἔΒΟΛ ΠΙΝΑΘΤ

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. وَبِخِ،  
أَنْتَهِّرُ، عَظِّ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

لَأَنَّهُ 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.

فَأَنِّي أَنَا الْآنَ اسْكَبُ سَكِيبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

αι̅α̅ρε̅ς̅ ε̅ρο̅ς̅.

Λοιπον̅ ε̅χη̅ ν̅η̅ ν̅χε̅ πι̅χ̅λο̅μ̅ ν̅τε̅  
†δικε̅ο̅ς̅τη̅ φ̅η̅τε̅ Π̅βο̅ι̅ς̅ να̅τη̅ι̅ ν̅η̅  
δε̅ν̅ πι̅ε̅ρο̅ο̅τ̅ ε̅τε̅ υ̅μα̅τ̅:̅ πι̅ρε̅ψ̅†̅θα̅π̅  
υ̅μη̅ ο̅τ̅ μο̅νο̅ν̅ δε̅ ν̅η̅ υ̅μα̅τα̅τ̅ α̅λλα̅  
νε̅μ̅ ο̅το̅ν̅ ν̅ι̅βεν̅ ε̅τα̅τ̅με̅ν̅ρε̅ πε̅ρο̅το̅ν̅ε̅  
ε̅βο̅λ̅.

Ι̅η̅ς̅ ν̅το̅τ̅κ̅ ε̅ι̅ θ̅α̅ροι̅ ν̅χ̅ω̅λε̅μ̅.

Δ̅η̅μα̅ς̅ τ̅αρ̅ α̅ψ̅α̅τ̅ ν̅ω̅ς̅  
ε̅α̅ψ̅με̅ν̅ρε̅ παι̅ε̅νε̅ς̅ ν̅τε̅ †̅νο̅τ̅ α̅ψ̅η̅να̅ς̅  
ε̅θε̅σσα̅λο̅ν̅ι̅κ̅η̅:̅ Κ̅ρι̅ς̅κ̅η̅ς̅ ε̅†̅Γ̅α̅λα̅τι̅α̅:  
†̅ι̅το̅ς̅ ε̅Δ̅α̅λ̅μα̅τι̅α̅.

Λο̅υ̅κα̅ς̅ υ̅μα̅τα̅τ̅η̅ ε̅θη̅νε̅μ̅η̅:  
Μα̅ρ̅κο̅ς̅ μα̅τα̅λο̅ς̅ α̅ν̅ι̅τ̅η̅ νε̅μα̅κ̅:  
ε̅ρη̅ψ̅α̅τ̅ τ̅αρ̅ ν̅η̅ ε̅ν̅δι̅α̅κο̅ν̅ι̅α̅.

†̅τ̅υ̅χι̅κο̅ς̅ δε̅ α̅ιο̅το̅ρ̅η̅ ε̅ε̅φε̅σο̅ς̅.

†̅†̅φ̅ρ̅υ̅λο̅ν̅η̅ ε̅ται̅κο̅ς̅π̅ς̅ δε̅ν̅ †̅ρω̅α̅ς̅  
δ̅α̅τε̅ν̅ Κα̅ρ̅πω̅ α̅ν̅ι̅τ̅ς̅ εκ̅νη̅ο̅τ̅ νε̅μ̅  
ν̅ικ̅ε̅ω̅μ̅:̅ μα̅λι̅ς̅τα̅ ν̅ι̅με̅ν̅β̅ρα̅να̅.

Α̅λε̅ξαν̅δ̅ρο̅ς̅ πι̅βα̅ς̅νη̅τ̅ ε̅τα̅ψ̅ερ̅  
ο̅υ̅μ̅η̅ϋ̅ υ̅πε̅τ̅ρω̅ο̅τ̅ ν̅η̅ ε̅ρε̅ Π̅βο̅ι̅ς̅  
†̅ψ̅ε̅β̅ι̅ω̅ να̅ς̅ κα̅τα̅ νε̅ψ̅ϋ̅β̅η̅ο̅ν̅ι̅.

Φ̅αι̅ ε̅τε̅ ν̅θο̅κ̅ θ̅ω̅κ̅ α̅ρε̅ς̅ ε̅ρο̅κ̅  
σα̅βο̅λ̅ υ̅μο̅ς̅:̅ α̅ψ̅†̅ τ̅αρ̅ ε̅δο̅ν̅ ε̅ρη̅εν̅  
να̅σα̅χι̅ ε̅μα̅ϋ̅ω̅.

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.

وَأَخِيرًا قَدْ وُضِعَ لِي الْكَلِيلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبُّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقَطْ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

لَأَنَّ دِيمَاسَ قَدْ تَرَكَنِي إِذْ أَحَبَّ  
الْعَالَمَ الْحَاضِرَ وَذَهَبَ إِلَى  
تَسَالُونِيكِي، وَكَرِسْكِينَ إِلَى  
غَلَطِيَّةَ، وَتَيْطُسَ إِلَى دَلْمَاطِيَّةَ.

لَوْكَأَ وَحْدَهُ مَعِي. خُذْ مَرْكَسَ  
وَأَحْضِرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي  
لِلْخِدْمَةِ.

أَمَّا تِيخِيكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى  
أَفَسُسَ.

الْبَدَاءَ الَّذِي تَرَكْتُهُ فِي تْرُوَّاسَ  
عِنْدَ كَارْبُسَ أَحْضِرْهُ مَعِي جِئْتَ،  
وَالْكِتَابَ أَيضًا وَلَا سِيَّمًا الرُّقُوعَ.

اسْكَنْدَرُ النَّحَّاسُ أَظْهَرَ لِي  
شُرُورًا كَثِيرَةً. لِيَجَازِهِ الرَّبُّ حَسَبَ  
أَعْمَالِهِ.

فَاحْتَفِظْ مِنْهُ أَنْتَ أَيضًا لِأَنَّهُ قَاوِمٌ  
أَقْوَانَا جَدًّا.

Ἦεν ταροῖτῆ νὰπολοσιὰ ἄπερχα  
ἐλι ἰ θαροῖ αλλα αρχατ ἵνωου τηροῖ  
ἵνωουπ νεωου.

Πβοῖς Δε αροῖ ἐρατῆ νεμη  
αρχου μη θῖνα ἐβολ θῖτοτ ἵτε  
πιθιωῖ χωκ ἐβολ οροῖ ἵτωουτεμ  
ἵνε νεθνοῖ τηροῖ γε λῖνοθεμ ἐβολ  
ῆεν ρωῖ νῶουοῖ.

Εῖτεροῖχοῖ ἵνε Πβοῖς ἐβολ θα  
θωβ νῖβεν ετρωου οροῖ εῖναθεμ  
ἐδοῖν ετερεμετορο ἵτε τφε: φαι ετε  
φωῖ πε πῶου ῖα ἐνεῖ ἵτε νῖνεῖ:  
ἀμην.

Ψῖνι ἐΠρικτῖλλα νεμ Δκτῖλλα  
νεμ πῖνι ἵθησιφοροῖ.

Εραστοῖ αροῖ ῆεν Κορινοῖ:  
Τροφῖμοῖ Δε αῖσοπῖ ῆεν Μελητοῖ  
εῖψωνι.

Ἰηῖς ἄμοκ εῖ θαῖεν τφρω: ῖψῖνι  
εροκ ἵνε Εῖβοῖλοῖ νεμ Ποῖλοῖ νεμ  
λῖνοῖ νεμ Κλαῖδια ἵνε νῖνηοῖ  
τηροῖ.

Πβοῖς Ἰησοῖς Πῖχριστοῖ νεμ  
πεκῖνεῖμα: ἵεμοῖ νεωουτεν: ἀμην.

*Ἰεμοῖ θαρ νεωουτεν νεμ  
τῖρῖνη εῖσοῖ: γε ἀμην εῖεῖψωπῖ.*

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 تَرَكَونِي. 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 فَنَزَعْتُهُ 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 ἐβोलθεν πεπιστοιτ          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 ετδεν θηνοτ ττρω          ἐρωτ ἐὰνοκ πετενωφρη          ἡπρεσβυτερος οτοδ ἡμεερε ἡτε          ηἡκαγε ἡτε Πιχριστοσ: οτοδ ἡφρη          ἡπιωτ εθαδωρη ἐβολ.</p> <p>Δυηη ἡπιδρι ετδεν θηνοτ ἡτε          Φνωτ ερετενδἱ ἡπογωηηδεν          οτδἱνχοησ αν αλλα δεν οτογωη ηηητ          κατα Φνωτ: οτδε δεν οτμεταχρη          αν αλλα δεν οτρωτττ ηηητ.</p> <p>Οτδε ἡφρη αν γε ερετενοι ἡβοις          ἐηκληροσ αλλα ἀριττποσ ἡπιδρι.</p> <p>Οτοδ εγωη αγωηνοτοηηδεν          πιχω ἡμηνεσωτ τετεηηδἱ          ἡπιχλωη ηαθλωη ἡτε πωτ.</p> <p>Παιρητ ηδελωρη μαδηεχωτην          ἡηδελλοι: ἡωτην δε τηροτ χελ          θηνοτ ἡπιθεβἱο ηηητ εδωτη          ἐνετενηροτ γε Φνωτ ττ εδωτη          εερεη ηδασηητ: ττ δε ἡνοημοτ          ἡηηετθεβηηοττ.</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>

Μαθεβιὲ ἄθνηοῦ ὄτην δα τζιζ  
ετὰμαζι ἵτε Φνοῦτ ζινα ἵτεϋβ̄εσ  
ἄθνηοῦ δ̄εν ἵπχοῦ ἵτε πιζεμῖπῶι.

Πετερωοῦ τηρῆ ὄταζῆ ἔροϋ ζε  
ὄτην ἔερμελιν ναϋ δ̄ρωτεν.

Ὡπι ἔρετερῆσ ὄτοζ ἄρινῖμῖν  
ζε πετερῆσ πιδὶὰβολοσ εϋμῶι  
ἄφρητ ἵοῦμοῦ εϋζεμζεμ εϋκῶτ ἵσα  
εμκ ὄται.

Φἡερετενὸζι ἔρατεν ἄθνηοῦ ἔδοῦν  
ἔζωϋ ἔρετενταζρηοῦτ δ̄εν φ̄ναζτ:  
ἔρετενσῶοῦν ἵναιδ̄ιςι ναἱ: ἵπζωκ ζε  
ἵναι νετενσ̄νηοῦ ετδ̄εν πικοσμοσ.

Φνοῦτ ζε ἵτε ζ̄μοτ ἵβεν  
φἡεταϋθαζεμ ἄθνηοῦ ἔδοῦν ἔπεϋῶοῦ  
ἵνεζ δ̄εν Πιχρῖστος Ἰησοῦσ  
ἔἄρετενϋεπ ἄκαζ ἵοῦκοῦζι ἵθοϋ  
εϋἔεεβτε ἄθνηοῦ ἵτεϋρεμνε ἄθνηοῦ  
εϋἔτζομ νῶτεν εϋἔζιςεντ ἄμῶτεν.

Φωϋ πε πιὰμαζι νεμ πιῶοῦ ϋα  
ἵενεζ: ἄμην.

Διςδ̄αι νῶτεν ἔβωλ ζιτοτῆ  
ἵσιλοῦἄνοσ πενσ̄ον ἄπιστοσ ζῶσ  
εἵμεῖ δ̄εν ζαγκοῦζι: εἵτνομτ ὄτοζ  
εἵερμεῶρε ζε φ̄αι πε ἵζ̄μοτ ἵτε  
Φνοῦτ δ̄εν ὄμμεῶμνι: φ̄αι ἔτε τενοζι  
ἔρατεν ἄθνηοῦ ἵδ̄ητῆ.

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 مُلْتَمِسًا  
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،  
وَيُقَوِّمُكُمْ، وَيُقَوِّمُكُمْ، وَيَمْتَنِّمُكُمْ.

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.

Σωῖνι ἐρωτεν ἴξε ἴψφερι ἴσοτπι  
ετθεν Βαβυλων νεμ Μαρκος παυηρι.

Δριασπαζεθε ἴνετενἴρνοϋ δεν  
οτφι ἴοταβ ἴτε ἴαταπη: ἴειρηνη  
νωτεν τηροϋ νηετθεν Πιχριστος  
Ιησοϋς: ἴμην.

*Насниноу ѿπερμενρε πικοςμος  
οτδε νηετωοп δεν πικοςμος: πικοςμος  
насини нем теґеґеґиґиґиґа: фн де етири  
ѿфотωϱ ѿФноуґ ϑηαωωπι ϱα 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، 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 нениот ἴапостолюс:  
ἴере поґсґмоу есоґтав ѱωпи неман.  
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 تكون معنا. آمين.

**Празиц к: 17 - 38**

**Acts 20: 17 - 38**

**أعمال 20: 17 - 38**

Евол де ден Уилитос аґоґωρη  
ἴεґфесос аґмоуґ ἴнипресвґтерос ἴте  
ἴеккλнсиа.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Етаґи де ѱароϱ পেচаϱ নωϱ хе  
ἴθωтен тетенсωоґн хе иґхен пиѳооϱ  
ἴноґит ἴтаи ἴἴасиа хе аиϱωпи  
немωтен ἴаϱϱ ἴρηґ ἴпаиґсоϱ τηреϱ.

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 ἴβωк ἴпбoиc ден тевиἴ ἴнґит  
нивен нем ханерμωоґи нем

serving The Lord with  
all humility, with many  
tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضُعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.



νηπιρασμος ἐταγὶ ἐῆρηι ἐχωι ζεν  
nicobni etawot nte nilotdai.

Ὑφρητ ἐτε ὑπιζηπ ἐλι ζεν  
νηετερνοφρι ἰνοῦεϋενταμωτεν ἐρωωτ  
νεμ ἐτῆβω νωτεν.

Ειερμεορε ἰδημοσιὰ νεμ κατα ηι  
ἰnilotdai νεμ niOτεινιν ἰτμετὰνοιὰ  
ἰντε Φνοττ νεμ πιναρττ ἐΠενβοις  
Ihcovc Πιχριστοc.

Οτοζ τνοτ ζηππε ἀνοκ ειωνω  
ζεν πιπνευμα τναϋενηι ἐῆρηι  
ἐλεροτκαλημ ἰτῆωοτην αν ἰνηεθῆαι  
ἐδοτην ἐῆραι ἰδῆητc.

Πλην γε Πιπνευμα εθοταβ  
ῆερμεορε ηηι κατα πολις εφχω ὑμοc  
γε σεοζι νακ ἰχε ζανῆνατζ νεμ  
ζανῆλτψιc.

Ἀλλα ταψτχη τχω ὑμοc αν γε  
ῆταιηοττ ἰτοτ ζεν ἐλι ἰκαχι ψα  
τχωκ ὑπαδρομοc ἐβολ νεμ  
τδιακονια ῆηῆταιβιτc ἰτεν Πβοις  
Ihcovc ἐερμεορε ὑπιεναττελιον ἰτε  
πιῆμοτ ἰτε Φνοττ.

Οτοζ τνοτ ζηππε ἀνοκ τῆμι γε  
τετεννατ ἐπαζο αν γε ἰθωτεν τηροτ  
νηῆταιcινη ἰδῆητοτ ειβιωψ ἰτμετοτρο  
ἰντε Φνοττ.

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 كَارِزًا بِمَلَكُوتِ اللَّهِ.

Εἴθε φαι ἴερμεῖρε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἴοταβ ἄνοκ  
ἐβολα πετεῖνοϋ τηροῦ.

Οῦ ταρ ἄπιροπτ ἐϋτεμταμωτεν  
ἐφονωϋ τηρϋ ἄφνοῦτ.

Μαὲθῆτεν ἐρωτεν νεμ πιόζι τηρϋ  
εἰτὰ Πιπνεῦμα εἴοταβ χα ἠηνοῦ  
ἵεπισκοπος ἵδητηϋ ἐἄμοι  
ἵτεκκλῆσιὰ ἵτε Πβοις ἠεῖταϋϋφος  
ἐβολα ζιτεν πεϋῖνοϋ ἄμιν ἄμοϋ.

Ἄνοκ δε ἴεμι γε μενεσϋ  
ἠριϋενηι σεναῖ ἐδοῦν ἐρωτεν ἵζε  
ζανοῦνωϋ εἴροϋϋ ἵσενα ἴαο ἀν  
ἐπιόζι.

Οῦοζ σεναῖτωῦνοῦ ἵζε ζανρωμ  
ἐβολα δεν ἠηνοῦ εἴρω ἵζανσαχι  
εἴφωηζ εἴροῦσϋκ ἵνιμαῖηης  
σαμενηνοῦ.

Εἴθε φαι οῦν ρωις ἐρωτεν  
ἐρετενῖρι ἄφμεῖνι γε ἀιερ ϋουῖτ  
ἵρομπι ἄπιχα τοῦ ἐβολα ἄπιεζοοῦ  
νεμ πιέζωρ εἴτςβω ἄφοῦται φοῦται  
ἄμωτεν δεν ζανερμωοῦ.

Οῦοζ ἴνοῦ ἴχω ἄμωτεν δατεν  
Πβοις νεμ πισαχι ἵτε πεϋῖμοῦτ φηῖτε  
οῦοῦζομ ἄμοϋ ἐῶϋ οῦοζ ἐἴ  
κλῆρονομία δεν ἵηεταῦτοῦβωοῦ

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.

لَذَلِكَ أَشْهَدُكُمْ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

احْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَلِجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ  
فِيهَا أَسَاقِفَةً لِتَرْعُوا كَنِيْسَةَ اللَّهِ  
الَّتِي أَفْتَنَاهَا بِدَمِهِ.

لَأَنِّي أَعْلَمُ هَذَا: أَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تُشْفِقُ عَلَى الرَّعِيَّةِ.

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

لَذَلِكَ اسْمَعُوا مُتَذَكِّرِينَ أَنِّي ثَلَاثَ  
سِنِينَ لَيْلاً وَنَهَاراً لَمْ أَفْتُرْ عَنْ أَنْ  
أُنذِرَ بِدُمُوعٍ كُلِّ وَاحِدٍ.

وَالآنَ أَسْتُوْدِعُكُمْ يَا إِخْوَتِي لِلَّهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثاً مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.

τηρου.

Οὐραδ τ ιε οἴνοϋβ ιε οὔδβωσ  
ἄπιερῆπιθῦμι ι ἔορον ἄμωοϋ.

Πῶωτεν τετενωοῦν γε νασιχ  
ναι αὔμωμωι ἠναχρῖα νευ νηθενεμη.

Διταμωτεν ἔρωβ νιβεν γε ἔμω  
ἠδῶσι ἄπαιρηῖ ἠτενῖτοτοϋ  
ἠνηετωωνι ἠτετενερῖμειῖ ἠνινασι  
ἠτε Πῶοις Ιησοϋς γε ἠθοϋ αϋχοσ γε  
οὔμετμακαριος τε μαλλον ἔῖ ἔρωτε  
ἔβι.

Οὔοσ ναι ἔταϋχοτοϋ αϋριτω ἔξεν  
νεκκελι νεμωοϋ τηροϋ  
αὔερῖπροσεὔχεσῶε.

Οὔοσ αϋμωπι δε ἠξε οὔνιωῖ  
ἠριμι ἠτωοϋ τηροϋ οὔοσ αὔριτοϋ  
ἔδῖρηι ἔξεν ἠνασβι ἄΠαὔλοσ οὔοσ  
αὔῖφι ἔροϋ.

Ἐὔοι ἠῦκαθ ἠρητ μαλιστα εῶβε  
πινασι ἔταϋχοϋ γε σεναναὔ ἔπεϋρω  
αν γε ναὔῖφο δε ἄμωϋ ἔξεν πιχοι.

*Πινασι δε ἠτε Πῶοις εϋἔλαι οὔοσ  
εϋἔλαι: εϋἔμασι οὔοσ εϋἔταχρο:  
δεν ῖασι ἠεκκλῆνια ἠτε Φῖνοῖῖ:  
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 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 Babah 3

### سنكسار اليوم الثالث من شهر بابه

1. The Departure of St. Simon II, 51<sup>st</sup> Pope of Alexandria
2. The Martyrdom of Saints Ursus and Victor of the Theban Legion
3. The Departure of Queen Theodora
4. The Martyrdom of St. John El-Ashrubby, the Soldier

1. نياحة البابا سيمون الثاني، البطريك الحادي والخمسون من بطاركة الكرازة المرقسية
2. استشهاد القديسين أرسوس وبقطر من الفرقة الطيبية
3. نياحة القديسة ثيودورا الملكة
4. استشهاد القديس يوحنا الجندي الأشروبي

#### 1. The Departure of St. Simon II, 51<sup>st</sup> Pope of Alexandria

On this day of the year 547 of the martyrs, 831 AD, Pope Simeon II, 51<sup>st</sup> Pope of the See of St. Mark, departed. This father was born in Alexandria, to Orthodox Christian parents, of the nobles of the city. They raised him on the Orthodox principles and taught him the church subjects. He chose for himself the monastic life, so he went to the desert of Shiheet. He became a monk in the cell of his predecessor Abba Jacob, the 50<sup>th</sup> Patriarch. He became his disciple for many years, during which he exhausted his body by strenuous ascetic life, and many worships.

When Abba Marcus II, became a Patriarch, he requested St. Simon from his spiritual father Abba Jacob for what was known of his good reputation and his sound judgement and knowledge. He stayed with Abba Marcus until his departure.

When Abba Jacob, his spiritual father, became patriarch, he kept Abba Simon with him and he benefitted from him often. When Abba Jacob departed, the bishops, priests, and elders unanimously agreed to choose this father to be patriarch for what they had seen of him, as to righteousness and true Orthodox Faith. They consecrated him a patriarch on the 21<sup>st</sup> day of Amshir, in the year 546 of the martyrs, 830 AD. He lived an angelic life, which was well pleasing to The Lord. And, as God willed to repose him, he did not stay on the throne but for only seven and a half months, and departed in peace.

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

1. نياحة البابا سيمون الثاني، البطريك الحادي والخمسون من بطاركة الكرازة المرقسية  
في مثل هذا اليوم من سنة 547 للشهداء، سنة 831 ميلادية، تنيح البابا سيمون الثاني، البطريك الحادي والخمسون من بطاركة الكرازة المرقسية.  
وُلِدَ هذا الأب بمدينة الإسكندرية، من أبوين مسيحيين من أكابر المدينة. فرباه على المبادئ المسيحية القوية، وأدباه بعلوم الكنيسة. ولما كبر اختار لنفسه سيرة الرهبنة، فقصده برية شبييت، وترهب في قلاية سلفه البابا يعقوب البطريك الخمسين. وتلمذ على يديه عدة سنوات، أظنى فيها جسده بالنسك والعبادة. ولما صار الأنبا مرقس الثاني بطريركاً، طلبه من أبيه يعقوب، لما له من العلم والسيرة الصالحة والتدبير الحسن. فمكث عنده إلى أن تنيح.  
ولما صار أبوه الروحاني الأنبا يعقوب بطريركاً، جعله عنده، وكان ينتفع به كثيراً. ولما تنيح الأنبا يعقوب، أجمع الأساقفة والكهنة والأراخنة، على اختيار هذا الأب ليكون بطريركاً، لما رأوه فيه مدة إقامته عند سلفيه، من التقوى والإيمان الصحيح. فرسموه بطريركاً يوم 21 أمشير سنة 546 للشهداء، سنة 830 ميلادية. فسار سيرة ملائكية مرضية لله. وشاء الرب أن يريحه من أعاب هذا العالم. فلم يقم على الكرسي سوى سبعة أشهر ونصف، وبعدها تنيح بسلام.  
بركة صلواته فلتكن معنا. آمين.

## 2. The Martyrdom of Saints Ursus and Victor of the Theban Legion

On this day also, of the year 19 of the martyrs, 303 AD, saints Ursus and Victor of the Theban Legion, were martyred.

These two saints were born in the city of Thebes (Luxor). They joined the Theban Legion, which had been called from Thebes in Egypt by the order of Emperor Diocletian to assist Emperor Maximian in defeating the revolts of the tribes in Western Europe. The unit of the two saints Ursus and Victor, was situated near the city of Solothurn in Switzerland.

The members of the Legion refused to follow the orders of the Emperor to offer sacrifices to the idols. Maximian ordered to slay groups of ten soldiers, one group at a time, to force the rest of the Legion to obey his orders. When he saw the steadfastness of the soldiers in the Christian faith, he ordered to torture and slay all the members of the Legion.

He brought the saints Ursus and Victor before the governor of Solothurn, who tortured them severely for being steadfast in their Christian faith. The Lord performed many miracles during their torture. The iron chains that they were bound with, became loose. And when they threw them into the fire during their tortures, it was extinguished and they were not burned.

Many of those who witnessed the tortures believed in The Lord Christ and declared their faith before the governor. He became enraged and ordered to behead them. Nevertheless, after their martyrdom, the two saints stood up and carried their heads on their hands and walked for a distance then knelt down and reposed in The Lord. Their bodies shined a brilliant light, and many believed and declared their Christianity.

The two saints were buried with great honor in the place of their martyrdom. A church after the name of the apostle St. Peter was built in the place of their martyrdom, where they placed the bodies of the two saints. The body of St. Victor was relocated in the beginning of the sixth century to the city of Geneva, where a church was built after his name. In the tenth century, a cathedral was built after the name of St. Ursus in the city of Solothurn, where they placed his holy relics.

May the blessing of their prayers be with us all.

2. استشهاد القديسين أورسوس وبقتر من الفرقة الطيبية

وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد القديسان أورسوس وبقتر من الفرقة الطيبية.

وُلِدَ هذان القديسان بمدينة طيبة (الأقصر) وانضمّا إلى الفرقة الطيبية التي سافرت لإخماد ثورات القبائل في غرب أوربا بأمر من الإمبراطور دقلديانوس لمساعدة الإمبراطور مكسيميانوس. وحدث أن عسكرت كتيبة القديسين أورسوس وبقتر قرب مدينة سولوتورن بسويسرا.

ولما رفض جميع أفراد الفرقة إطاعة أوامر الإمبراطور بتقديم الذبائح للآلهة، أمر مكسيميانوس بقتل عشر أفراد من الفرقة لإرهاب البقية. ولما وجد تمسك الجميع بالإيمان المسيحي، أمر بتعذيب وقتل جميع أفراد الفرقة. وأحضر القديسان أورسوس وبقتر أمام والي سولوتورن الذي عذبهما عذاباً شديداً لأنهما تمسكا بالإيمان المسيحي.

وقد أجرى الله كثير من المعجزات أثناء تعذيبهما، منها ان السلاسل الحديدية التي ربط بها، انفكت. وعندما ألقوهما في النار أثناء تعذيبهما، انطفت النار ولم يحترقا.

وقد آمن كثير من الحاضرين بالسيد المسيح وأعلنوا إيمانهم أمام والي. فأغتاظ والي جداً وأمر بقطع رأسيهما فحمل كل منهما رأسه وسار بها مسافة ثم ركعا ورقدا في الرب. وقد لمع جسدهما بنور وهاج، فأمن عدد كبير وأعلنوا مسيحيتهم.

ودفن القديسان باكرام عظيم في مكان استشهادهما، حيث أقيمت كنيسة باسم القديس بطرس الرسول. وفي بداية القرن السادس، نقل جسد القديس بقتر إلى مدينة جنيف حيث أقيمت كنيسة باسمه. وفي القرن العاشر أقيمت بمدينة سولوتورن كنيسة كبيرة باسم القديس أورسوس ونقل إليها رفاتة. بركة صلواتهم فلنكن معنا. آمين.

Amen.

### 3. The Departure of Queen Theodora

On this day also, of the year 263 of the martyrs, 547 AD, Queen Theodora, the wife of Emperor Justinian, departed.

Her father's name was Acacius, one of the men of Emperor Justinian. He raised her well and reared her with the Christian manners. Because of her dazzling beauty, Emperor Justinian married her.

Her gifts and talents became known to all people, and they loved and obeyed her for her great role in the social reforms, building churches and hospitals. She was firm in her Orthodox faith in spite that her husband was a Chalcedonian.

She revered St. Severus, patriarch of Antioch, for his Orthodox faith. She assisted him to escape to Egypt, when her husband wanted to slay him.

She supported and assisted the Syrian and Egyptian (Coptic) churches. The church had experienced a tremendous growth during her time. When she completed her good endeavor, she departed in peace.

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

### 4. The Martyrdom of St. John El-Ashruby, the Soldier

On this day also, the great St. John El-Ashruby, the soldier, was martyred. He was born in a village called Ashrub, district of El-Bahnasa. His parents were rich, pious Christians. His father's name was Theodore and his mother's name was Sophia.

For a long time, they did not have any children, and they prayed by day and night for God to give them a good child. One day, the angel of The Lord appeared Theodore and told him that he will get a child like a precious jewel (Gawhara). Later on, they had a child and they called him John and they used to call him El-Gawhary (the Jewel); as the angel called him. When John El-Gawhary grew, he joined the army and advanced in ranks until he became a centurion. He was distinguished by courage, bravery and wisdom.

When emperor Diocletian renounced the Christian faith, and worshipped the idols, many of the rulers followed him including Kelkianus, governor of El-Bahnasa. When he received the orders of the emperor to worship the idols and offer incense before them,

3. نياحة القديسة ثيودورا الملكة  
وفيه أيضاً من سنة 263 للشهداء، سنة 547  
ميلادية، تنيحت القديسة ثيودورا الملكة، زوجة  
الإمبراطور يوستنيان.  
كان أبوها يدعي أكايوس من رجال الإمبراطور  
يوستنيان. فرباها تربية حسنة وأدبها بالأداب  
المسيحية. ونظراً لجمالها الباهر، فقد تزوجها  
الملك يوستنيان، فظهرت مواهبها الكثيرة.  
وأحبها الشعب وأطاعها بسبب دورها الكبير في  
الإصلاحات الاجتماعية وبناء الكنائس  
والمستشفيات. وكانت متمسكة بأرثوذكسيتها،  
رغم ان زوجها كان خلقيدونياً.  
لذلك كانت توقر القديس ساويرس بطريك  
أنطاكية بسبب معتقده القويم. كما كانت تسند  
الكنائس المصرية والسريانية، غير  
الخلقيدونية. هذا وقد نمت الأرثوذكسية في  
عهداها نمواً عظيماً. ولما أكملت سعيها الصالح،  
تنيحت بسلام.  
بركة صلواتها فلتكن معنا. آمين.

4. استشهاد القديس يوحنا الجندي الاشروبي  
وفيه أيضاً استشهاد القديس يوحنا الجندي  
الاشروبي. ومن أمره أنه وُلِدَ في قرية أشروبية  
بالبهنسا (ما زالت القرية تحتفظ بنفس هذا  
الاسم) من ابوين مسيحيين غنيين تقيين. وكان  
والده يدعي ثاؤدورس ووالدته تدعى صوفية.  
ظلا الوالدين بدون نسل مدة طويلة وكانا  
يصليان الليل والنهار ليرزقهما الله نسلًا صالحاً.  
و ذات يوم، ظهر ملاك الرب لثاؤدورس واعطاه  
البشري السمائية انه سينجب ابناً مثل الجواهر  
التمين. وبعد هذه النبوة، أنجبا طفلاً وسمياه  
يوحنا وكانوا يدعونه باسم جوهرى كما تسمى  
من الملاك.  
ولما كبر يوحنا الجوهرى، التحق بالجنديّة  
وانصف بالشجاعة والقوة والحكمة. وتدرج في  
الجنديّة حتى صار قائد مئة. ولما ارتد  
الإمبراطور دقلديانوس عن المسيحية وعبد  
الأوثان، تبعه جمع كثير من الولاة ومنهم  
قلقيانوس والي البهنسا. ولما وصلت أوامر  
الإمبراطور بعبادة الأوثان والتبخير لها، أرسل  
قلقيانوس لإحضار يوحنا الجندي ليبخر

Kelkianus summoned John the soldier to offer incense to the idols. But, when he found him in a visit to Alexandria, he sent to Armanius the governor of Alexandria to seize John and order him to worship and raise incense before the idols, and if he refused to torture him severely.

When John came before Armanius, he confessed The Lord Christ as his God and Savior. The governor became enraged and ordered to torture him. They squeezed him with the Hinbazeen, placed him on a red-hot iron bed, placed fiery hot nails on his body, placed him in a boiling tar, and finally they pulled out his nails and rubbed its place with vinegar and lime to torment him. He endured all tortures with patience and thanksgiving. The Lord strengthened and restored him to health without pain. Many miracles were manifested during his torture; as the healing of Armanius himself from muteness, which he suffered when he blasphemed against The Lord Christ. When Armanius got weary of torturing him, he sent him back to Kelkianus, governor of El-Bahnasa, under heavy security. He also tortured him with dreadful and consecutive tortures and John endured patiently and with thanksgiving, and The Lord healed and comforted him.

Finally, the governor ordered to behead him with the sword, and thus he received the crown of martyrdom.

Diogenius, who followed him from Alexandria, and one of the disciples of St. Julius of Aqfahs, shrouded him with expensive shrouds and buried him with great veneration. He also wrote his biography as a memorial and benefit for the coming generations.

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

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

للأصنام، فوجده في الإسكندرية. فأرسل إلى والي الإسكندرية يطلب منه القبض على يوحنا الجندي ويأمره بعبادة الأوثان والتبخير لها، وإن رفض، يعذبه بأشنع العذابات. ولما وقف يوحنا أمام والي، اعترف بالسيد المسيح رباً وإلهاً. فغضب والي وأصدر أوامره بتعذيبه. فعصروه بالهنيابين ووضعوه على سرير حديدي محمي بالنار ووضعوا مسامير محماة بالنار على جسده. ثم وضعوه في القار المغلي وخلعوا أظفاره ووضعوا مكانها الخل والجير لتؤلمه أكثر وأكثر. وفي جميع هذه العذابات كان الرب يقويه ويقومه سليماً معافى من كل ألم. وحدثت معجزات كثيرة أثناء تعذيبه منها شفاء أرمانوس والي من الخرس لما جذف على السيد المسيح. ولما تعب أرمانوس والي من تعذيبه، أرجعه بحراسة مشددة إلى قلقيانوس والي البهنسا، الذي عذبه أيضاً بسلسلة طويلة من العذابات، وهو يحتمل بصبر وشكر والرب يشفيه ويعزيه. أخيراً، أمر والي بقطع رأسه بحد السيف، فنال إكليل الشهادة.

وقام ديوجانيوس الذي حضر معه من الإسكندرية، وهو أحد تلاميذ القديس يوليوس الاقفهصي، بتكفينه بأكفان غالية الثمن ودفنه باكرام جليل وكتب سيرته المباركة لمنفعة الأجيال. 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 ὁβ: ιζ, ιη, ια

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

المزمور 72: 17، 18، 21

<p>Ἀκὰμοι ἵστασιζ ἠοῖναμ: οὔοζ  ἠῆρη ζεν πεκοβῆνι ακβίωιτ νηι:  οὔοζ ακωοπτ ἔροκ νεμ οὔωοτ: ἄνοκ  Δε οὔαζαθον νηι πε ἔτομτ ἔφνοττ  ἔχω ἠταζελπικ ζεν Πβοικ: εοριφιρι  ἔνεκμοτ τηροτ ζεν νηπυλη ἠτε  ἔπερι ἠσιων. <b>Ἀλληλοια.</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>
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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 أمين.

<p>Οὔαζαζνωσιζ ἔβολ ζεν  πηταζσελιον εοταβ κατὰ Ἰωαννην  αζιοτ.</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>Ἰωαννην ι: α - ιε'</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Ἀμην ἄμην τχω ἄμοζ νωτεν χε  φἠετε ἠῆρηοτ ἔδοτν αν ἔβολ ζιτεν  πιρο ἔταυλη ἠτε νιέσωτ αλλα  εφρηοτ ἔπωωι ἠβοττεν φαι ἔτε ἄματ  οτρεφβιοτῖ πε οὔοζ οτconi πε.  Φη δε εορηοτ ἔδοτν ἔβολ ζιτεν  πιρο φαι οτμανέσωτ πε ἠτε νιέσωτ.  Φαι ωαρε πιμνοττ ἄοτων νατ  οὔοζ ωαρε νιέσωτ σωτεμ ἔτετῆμ  οὔοζ ωατμοττ ἔνετῆσωτ κατὰ  νοτραν οὔοζ ωατῆνοτ ἔβολ.</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.    But he who enters by the door is the shepherd of the sheep.    To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.</p>	<p>أَلْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.    وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.    لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>



Εγωπ δε αϋϋανι̇νι̇ ν̇νη̇τενοϋϋ  
τηροϋ̇ ε̇βολ̇ ϋαϋμοϋϋ δαϋωοϋ̇ οτοϋ  
ϋαρε̇ νι̇ε̇ωοϋ̇ μοϋϋ ν̇ωϋ ϋε̇ οϋνι  
ε̇ε̇ωοϋ̇ν̇ ν̇τεϋ̇μ̇ν̇.

Πϋε̇μο̇ δε̇ μ̇πα̇τω̇ϋ̇ ν̇ωϋ  
α̇λα̇ ε̇ε̇φωτ̇ ε̇βολ̇ θαροϋ ϋε̇ οϋνι  
ε̇ε̇ωοϋ̇ν̇ αν̇ ν̇τ̇μ̇ν̇ μ̇πιϋε̇μο̇.

¶αι̇ παρο̇ι̇α̇ αϋϋο̇ νωοϋ̇ ν̇ε̇  
Ιη̇σοϋ̇: ν̇ωοϋ̇ δε̇ μ̇ποϋ̇ε̇μι̇ ϋε̇ αϋϋαϋ  
νε̇μοϋ̇ ε̇θε̇ οϋ̇.

Πα̇λιν̇ ο̇ν̇ πεϋαϋ νωοϋ̇ ν̇ε̇ Ιη̇σοϋ̇  
ϋε̇ α̇μ̇ν̇ν̇ α̇μ̇ν̇ν̇ ϋϋω̇ μ̇μο̇ο̇ νωτε̇ν̇ ϋε̇  
α̇νο̇κ̇ πε̇ πι̇ε̇βε̇ ν̇τε̇ νι̇ε̇ωοϋ̇.

Οτο̇ν̇ νι̇βεν̇ ε̇τα̇ν̇ι̇ δαϋωι̇ θα̇ν̇σο̇νι̇  
νε̇ οτοϋ̇ θα̇ν̇ρεϋ̇βιο̇ν̇ι̇ νε̇ α̇λα̇  
μ̇ποϋ̇τω̇τε̇μ̇ ν̇ωοϋ̇ ν̇ε̇ νι̇ε̇ωοϋ̇.

Ανο̇κ̇ πε̇ πι̇ε̇βε̇ ν̇τε̇ νι̇ε̇ωοϋ̇  
φ̇νε̇θ̇να̇ι̇ ε̇δο̇ν̇ν̇ ε̇βολ̇ ϋι̇το̇τ̇ εϋ̇ε̇νο̇ε̇μ̇  
οτοϋ̇ εϋ̇ε̇ι̇ ε̇δο̇ν̇ν̇ οτοϋ̇ εϋ̇ε̇ι̇ ε̇βολ̇ οτοϋ̇  
εϋ̇ε̇ξι̇μι̇ νο̇τω̇α̇μ̇μο̇νι̇.

Πι̇ρεϋ̇βιο̇ν̇ι̇ δε̇ ν̇θοϋ̇ μ̇παϋ̇ι̇ ε̇β̇η̇λ̇  
α̇ρ̇νο̇ν̇ ν̇τεϋ̇βιο̇ν̇ι̇ οτοϋ̇ ν̇τεϋ̇ϋωτ̇ οτοϋ̇  
ν̇τεϋ̇τα̇κο̇: α̇νο̇κ̇ δε̇ ε̇τα̇ν̇ι̇ ϋι̇να̇ ν̇τε̇  
οτω̇ν̇δ̇ ϋω̇πι̇ νωοϋ̇ οτοϋ̇ ν̇τε̇ οϋ̇ε̇ο̇ν̇ο̇  
ϋω̇πι̇ νωοϋ̇.

Ανο̇κ̇ πε̇ πι̇α̇νε̇ε̇ωοϋ̇ ε̇θ̇να̇νεϋ̇:  
οτοϋ̇ πι̇α̇νε̇ε̇ωοϋ̇ ε̇θ̇να̇νεϋ̇ ϋαϋϋ

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.

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

وَمتى 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 اتَّوَا قَبْلِي هُمْ سَرَّاقٌ  
وَأَلْصُوقٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ  
فَيُخَلِّصُ وَيَدْخُلُ وَيَخْرُجُ وَيَجِدُ  
مَرَعَى.

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.

ἠτεψυχῆ ἐρηι ἔχεν νεφέσωτ.

Πιρευβεχε δε ἠθοσ οτοσ ἐτε  
ἠοτμανέσωτ αν πε φηέτε ἠέσωτ  
νοτφ αν νε ατφωαννατ ἐπιοτωνω  
εφνηοτ ωατφωτ οτοσ ωατφχα ἠέσωτ  
οτοσ ωαρε ποτωνω εολωμοτ οτοσ  
ωατφχοροτ ἐβολ.

Χε οτρευβεχε πε οτοσ εερμελιν  
νατ αν εα ἠέσωτ.

Δνοκ πε πιμανέσωτ εθνανετ  
τρωοτν ἠνηέτενοτἠ οτοσ ἠηέτενοτἠ  
εωοτν ἠμοι.

Κατα φρητ ἔτετρωοτν ἠμοι ἠχε  
Πιωτ Δνοκ εω τρωοτν ἠφιωτ  
οτοσ τναχω ἠταψυχῆ ἔχεν  
ναέσωτ.

Οτοσ ἠτἠ ἠεανκεέσωτ ἠματ  
εβαν ἐβολ εεν τατατλη αν νε εωτ  
εροι εεν ἠκεχωοτνἠ οτοσ ετέσωτεμ  
εταεμη οτοσ ετέωπι ετοε ἠοτωτ  
εοτμανέσωτ ἠοτωτ.

*Πῶσοτ φα Πεννοτφ πε ωα ἐνεε  
ἠτε ἠι ἐνεε: ἠμἠ.*

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.*

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَبَرَى  
الدِّئْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الدِّئْبُ الْخِرَافَ  
وَيُبَدِّدُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَاتِّي الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفْنِي.

كَمَا أَنَّ الْآبَ يَعْرِفْنِي 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 4<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الرابع من شهر بابة المبارك

Κοινητοῦ ἡεζοοῦ ἠΠιαβοῦ Παοπι

## Ροῦζι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ ᾠδ: ιθ, κ	Psalm 34: 19, 20	مزمور 33: 19, 20
<p>Παῦοοῦ νιὲλῦψις ἵτε νιὲμηι: οῖοζ εἱναναζμοῦ ἵζε Πβοις εἲβολ ἵζητοῦ τηροῦ: Πβοις ναἲρεζ εἵνοῦκαζ τηροῦ: οῖαι εἲβολ ἵζητοῦ τηροῦ ἵνεεῖλοεῖ. Ἀλληλοῖα.</p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. He guards all his bones; not one of them is broken. <b>Alleluia.</b></p>	<p>كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. يحفظ الرب جميع عظامهم، وواحدة منها لا تنكسر. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οῦἄναστνωσις εἲβολ ζεν πιεῖλαςεῖλιον εἵοῖαβ κατὰ Πατῆον αῖσιον.</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>Πατῆον ἱε: κη - κη</p>	<p>Matthew 16: 24 - 28</p>	<p>متي 16: 24 - 28</p>
<p>Ποτε πεζε Ιησοῦς ἵνεεῖμαθητις: ζε φηεθοῦωῦ εἵμοῦῖ ἵνωι μαρεεῖρολε</p>	<p>Then Jesus said to His disciples, "If anyone desires to come after Me, let him</p>	<p>حينئذ قال يسوع لتلاميذه: إن أراد أحد أن يأتي ورائي فليترك نفسه ويحمل صليبه ويتبعني.</p>

ἐβόλ: οὐτος μαρεψῶλι ἠπεψῆτατρος  
ἠτεψμοψι ἠνωι.

Φη ταρ εθοτωψ εἰνοβεμ  
ἠτεψψυχη εψῆτακος: φη δε  
εθνατακο ἠτεψψυχη εθβητ εψῆεμς.

Οτ ταρ ετε πιρωμι ναχεμθνοτ  
ἠμοψ αψψανχεμθνοτ ἠπικοςμος  
τηρηψ τεψψυχη δε ἠτεψψοσι ἠμοψ:  
ἠμοον οτ πετε πιρωμι ναθηψ  
ἠτψεβιῶ ἠτεψψυχη.

Πψηρι ταρ ἠψρωμι εψηηνοτ θεν  
ἠῶοτ ἠτε Πεψιωτ νεμ νεψᾶστελος:  
οτ οτ τε εἰναψ ἠπιοται πιοται κατα  
νεψῆβηοτι.

Ἀμηη ψζω ἠμοψ νωτεν γε οτοη  
θανοτοη θεν ηηετοβι ερατοτ ἠπαμια  
ἠςεναχεμψπι ἠψμοτ αν ψατοτνατ  
εΠψηρι ἠψρωμι εψηηνοτ θεν  
τεψμετοτρο.

*Πῶοτ φα Πεννοτψ πε ψα εἰνεθ  
ἠτε ηι εἰνεθ: ἠμηη.*

deny himself, and take up  
his cross, and follow Me.

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake will find it.

For what profit is it to a  
man if he gains the whole  
world, and loses his own  
soul? Or what will a man  
give in exchange for his  
soul?

For the Son of Man will  
come in the glory of His  
Father with His angels, and  
then He will reward each  
according to his works.

Assuredly, I say to you,  
there are some standing  
here who shall not taste  
death till they see the Son  
of Man coming in His  
kingdom.”

*Glory be to God  
forever.*

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ  
الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي  
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَحِينَئِذٍ  
يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

أَلْحَقَّ أَقُولُ لَكُمْ إِنَّ مِنْ الْقِيَامِ هُنَا  
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

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

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

<b>Ψαλμος τω Δαβιδ λϛ: λδ, λε</b>	<b>Psalm 37: 39, 40</b>	<b>مزمور 36: 34, 35</b>
<p>Φνοζεμ ἵτε νιῶμη ἰχῆ δατεν  Πβοις: οτοζ ἵθοϋ πε ποτναϣ† δεν  ἵπχοϋ ἠ̅προϣεϣ: Πβοις εϣ̅ε̅ρβοῆθιν  ἕρωϣ οτοζ εϣ̅ε̅ναζμοϣ: εϣ̅ε̅τοϣωϣ  ϣε α̅νερθελις ἕροϣ. <b>Αλληλοια̅.</b></p>	<p>But the salvation of the righteous is from The Lord; He is their strength in the time of trouble. And The Lord shall help them and deliver them; He shall save them, because they trust in Him. <b>Alleluia.</b></p>	<p>خلاص الصّٰدِيقِيْنَ مِنْ قِبَلِ الرَّبِّ. وَهُوَ نَاصِرُهُمْ فِي زَمَانِ الضِّيقِ. يَعِينُهُمُ الرَّبُّ وَيُنَجِّيهِمْ وَيَخْلُسُهُمْ لِأَنَّهُمْ تَوَكَّلُوا عَلَيْهِ. <b>هَلِّلِيلُيَا.</b></p>

**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οτ̅ἀναστωσις ἕβολ δεν  πιασσελιον εθοϣαβ κατα Μαρκον  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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<b>Μαρκον ιϛ: θ - ιϛ</b>	<b>Mark 13: 9 - 13</b>	<b>مرقس 13: 9 - 13</b>
<p>Αναϣ δε ἵθωτεν ἕρωτεν σενα†  θῆνοϣ ἕρανημαῖ†θαπ: οτοζ δεν  νιστνασωση σεναβιοϣ ἕρωτεν οτοζ  ἵτοϣταζωτεν ἕρατεν θῆνοϣ ναζρεν  ζαηησεμων νεμ ζανοϣρωϣ εϣβητ  εϣμετεμερε νωϣ.</p>	<p>But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.</p>	<p>فَانظُرُوا إِلَىٰ أَنْفُسِكُمْ. لِأَنَّهُمْ سَيُسَلِّمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلَدُونَ فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ وَمُلُوكٍ مِنْ أَجْلِي شَهَادَةً لَهُمْ.</p>
<p>Νεμ νιεθνοϣ τηροϣ ζω† ἵωροπ  ἵτοϣβιωϣ ἠ̅πιασσελιον.</p>	<p>And the gospel must first be preached to all the nations.</p>	<p>وَيَنْبَغِي أَنْ يُكْرَزَ أَوَّلًا بِالْإِنْجِيلِ فِي جَمِيعِ الْأُمَمِ.</p>
<p>Οτοζ ἕωϣ ἵτοϣτεν θῆνοϣ εϣ†  ἠ̅ωωτεν ἠ̅περερωροπ ἵϣιρωϣωϣ ϣε οϣ  πε ἕτετεννασαϣι ἠ̅μοϣ: αλλα  φῆ̅τοϣναθηϣ νωτεν δεν †οϣνοϣ ἕτε</p>	<p>But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you</p>	<p>فَمَتَى سَاقُوكُمْ لِيُسَلِّمُوكُمْ فَلَا تَعْتَنُوا مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُّوا بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسَنَّتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُسِ.</p>

ὡμαρ φαι πε ἐτετεννασαζι ὡμοϋ:  
 ἴθωτεν ταρ αν πεθνασαζι αλλα  
 Πιπνευμα εθοταβ πε.

Οτοζ ἐρε οττον Ϛ ἴνοττον ἐφμοϋ  
 οτοζ ἐρε οτωτ εϋεϚ ἴνοττῃρι: οτοζ  
 σενατωοτνοϋ ἴνε θαντῃρι ἔξεν  
 νοτιοϚ οτοζ σεναδοοθβοϋ.

Οτοζ ἐρετενεϋωπι ετμοϋϚ  
 ὡωωτεν ἴνε οτον νιβεν εοβε Παραν:  
 φῃ δε εθναλλομονι ἴτοτεϋ τῃ εβολ φαι  
 πε φθεθνανοθευ.

*Πῖωοϋ φα ΠεννοϋϚ πε τῃ ἐνεε  
 ἴτε νι ἐνεε: ἀμην.*

who speak, but the Holy Spirit.

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

And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

*Glory be to God forever.*

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

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολὴ ἵτε πενσαδ Παυλοϋ Πιὰποστολοϋ

Παυλοϋ φβωκ ἵΠενδοιϋ Ιησοϋϋ  
 Πιχριστοϋ: πιὰποστολοϋ ετθαθευ:  
 φῃετατθαϋϋ ἐπιζιϋεννοϋϋ ἵτε  
 ΦνοϋϚ.

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

فصل من رسالة معلمنا بولس  
 الرسول الثانية إلى أهل  
 كورنثوس، بركته علينا آمين.

**Ἐ Κορινθίους ι: α - ιη**

**2 Corinthians 10: 1 - 18**

**2 كورنثوس 10 : 1 - 18**

Δνοκ δε Παυλοϋ Ϛτθο ἐρωτεν  
 εβολ ζιτεν Ϛμετρεματῃ νευ

Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ, who in presence am

ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ  
 وَحِلْمِهِ، أَنَا نَفْسِي بِوَلْسِ الَّذِي فِي  
 الْحَضْرَةِ دَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي

†μετ᾽ἐπικῆς ἵτε Πιχρίστος ἰωσ  
 εἰθεβινοῦτ μεν δεν ἠηνοῦ  
 ἔπετενἔθο: εἰσαβολ δε ἔμωτεν  
 παρητ ταχροῦτ δεν ἠηνοῦ.

††τωβδ δε εθριωπι εἰταχροῦτ  
 ἵηητ ἵτῆρωτεν αν δεν παιθωτ  
 ἵηητ φαι ἐτμενὶ ἐροϋ ἐερτολμαν  
 ἐῆρη ἐξεν ἑανορον ναι εθμενὶ ἐρον  
 χε ανμωϋ κατα σαρχ.

Ενημωϋ γαρ κατα σαρχ νανοι  
 ἔματα αν κατα σαρχ.

Πιροπλον γαρ ἵτε τενημεταμοι  
 ἑανσαρκικον αν νε αλλα ἑανχομ ἵτε  
 Φνοῦτ νε ετρωορωερ ἵτε ηηετχορ.

Ετρωδτ ἐῆρη ἵηανσοῦνι νεμ ἄισι  
 νιβεν εττωοῦν ἔμωοῦ ἐῆρη ἐξεν  
 πιεμι ἵτε Φνοῦτ οροϋ  
 ενερεχμαλωτεριν ἔμμενὶ νιβεν ἐδοῦν  
 δα ἵτωτεμ ἔπιχρίστος.

Οροϋ ενεβτωτ ἐβὶ ἔπεμῆωϋϋ  
 ἔμετατρωτεμ νιβεν ἐωϋπ  
 αϋωανμοϋ ἵχε πετενσωτεμ.

Πτετενχοῦτ ἐνηετχη  
 ἔπετενἔθο φηῆτε ἑθηγ χη χε φα  
 Πιχρίστος πε φαι οη μαρεϋσοῦνι ἐροϋ  
 ἵῆρη ἵῆηητ χε κατα φρητ ἐτε ἵθοϋ  
 φα Πιχρίστος παρητ ἄνον ἑων να

lowly among you, but being  
 absent am bold toward you.

But I beg you that when  
 I am present I may not be  
 bold with that confidence by  
 which I intend to be bold  
 against some, who think of  
 us as if we walked  
 according to the flesh.

For though we walk in  
 the flesh, we do not war  
 according to the flesh.

For the weapons of our  
 warfare are not carnal but  
 mighty in God for pulling  
 down strongholds,

casting down arguments  
 and every high thing that  
 exalts itself against the  
 knowledge of God, bringing  
 every thought into captivity  
 to the obedience of Christ,

and being ready to  
 punish all disobedience  
 when your obedience is  
 fulfilled.

Do you look at things  
 according to the outward  
 appearance? If anyone is  
 convinced in himself that he  
 is Christ's, let him again  
 consider this in himself, that  
 just as he is Christ's, even  
 so we are Christ's.

الْغَيْبَةِ فَمُتَجَسِّرٌ عَلَيْكُمْ.

وَلَكِنْ أَطْلُبُ أَنْ لَا أَتَجَسَّرَ وَأَنَا  
 حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي  
 سَأَجْتَرُّ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنا  
 نَسْلُكُ حَسَبَ الْجَسَدِ.

لَأَنَّا وَإِنْ كُنَّا نَسْلُكُ فِي الْجَسَدِ،  
 لَسْنَا حَسَبَ الْجَسَدِ نُحَارِبُ.

إِذْ أَسْلِحَةٌ مُحَارِبَتِنَا لَيْسَتْ جَسَدِيَّةً،  
 بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَذِهِ حُصُونٍ.

هَادِمِينَ ظُنُونًا وَكُلَّ عُلُوٍّ يَرْتَفِعُ  
 ضِدَّ مَعْرِفَةِ اللَّهِ، وَمُسْتَأْسِرِينَ كُلَّ  
 فِكْرٍ إِلَى طَاعَةِ الْمَسِيحِ.

وَمُسْتَعِدِينَ لِأَنْ نُنَقِمَ عَلَى كُلِّ  
 عَصِيَانٍ، مَتَى كَمِلَتْ طَاعَتُكُمْ.

أَنْتَظِرُونَ إِلَيَّ مَا هُوَ حَسَبِ  
 الْحُضْرَةِ؟ إِنْ وَثِقَ أَحَدٌ بِنَفْسِهِ أَنَّهُ  
 لِلْمَسِيحِ، فَلْيَحْسِبْ هَذَا أَيْضًا مِنْ  
 نَفْسِهِ: أَنَّهُ كَمَا هُوَ لِلْمَسِيحِ، كَذَلِكَ  
 نَحْنُ أَيْضًا لِلْمَسِيحِ.

Πιχριστος.

Εγωπ γαρ αιωαναυοτωοτ υμοι  
νηοτο εερηι ενεν πιωιωι ετα Πβοις  
τηιϛ ηηι ενκωτ οτοϛ ηε πετερωδτ  
αν ητναωπι αν.

Θινα ηταυτεμερ υφρητ ηοται  
εϛτρελι ηωτεη εβολ ζιτεη  
ηιεπιστολη.

Χε ηιεπιστολη μεη πεχαϛ σεροϛ  
οτοϛ σεροϛ: τπαροϛια δε ητε  
πιωια οτασθενης τε οτοϛ πιχαϛι  
ωηω.

Φαι οη μαρεϛμεϛι εροϛ ηξε φαι  
υπαρητ ξε κατα φρητ ετενοι υμοϛ  
θεν ηχαϛι εβολ ζιτεη ηιεπιστολη  
ενχη δατεη θηνοϛ αν: φαι οη πε  
υφρητ ετενοι υμοϛ θεη ηρωβ ενχη  
δατεη θηνοϛ.

Ητεηερωτωμαν γαρ αν  
ετεηωηηηη ηε εϛιτεη εραηοτοη ηαι  
ετταρο υμοωοϛ ερατοϛ υμαγατοϛ  
αλλα ηθωοϛ ηερηη ηεητοϛ εϛι  
υμοωοϛ οτοϛ εηωηηηη υμοωοϛ ερωοϛ  
υμην υμοωοϛ οτοϛ ησεκατ αν.

Δηοη δε ηαηωοτωοτ υμιοη αν  
θεη εαημετατατωι αλλα κατα πιωι  
ητε ηικαηοηη ηηετα φηοητ θαωϛ

For even if I should  
boast somewhat more about  
our authority, which The  
Lord gave us for edification  
and not for your destruction,  
I shall not be ashamed,

lest I seem to terrify you  
by letters.

“For his letters,” they  
say, “are weighty and  
powerful, but his bodily  
presence is weak, and his  
speech contemptible.”

Let such a person  
consider this, that what we  
are in word by letters when  
we are absent, such we will  
also be in deed when we are  
present.

For we dare not class  
ourselves or compare  
ourselves with those who  
commend themselves. But  
they, measuring themselves  
by themselves, and  
comparing themselves  
among themselves, are not  
wise.

We, however, will not  
boast beyond measure, but  
within the limits of the  
sphere which God appointed  
us, a sphere which  
especially includes you.

فَاتِي وَإِنْ افْتَخَرْتُ شَيْئاً أَكْثَرَ  
بِسُلْطَانِنَا الَّذِي أَعْطَانَا إِيَّاهُ الرَّبُّ  
لِنُبْنِيَّتِكُمْ لَا لِهَدْمِكُمْ، لَا أَخْجَلُ.

لئلاّ أظهر كآتي أخيفكم بالرّسائل.

لأنّه يقول: «الرّسائل ثقيلة  
وقوية، وأمّا حضور الجسد  
فضعيف والكلام حقير».

مثل هذا فليحسب أننا كما نحن في  
الكلام بالرّسائل ونحن غائبون،  
هكذا نكون أيضاً بالفعل ونحن  
حاضرون.

لأننا لا نجترئ أن نعدّ أنفسنا بين  
قوم من الذين يمدحون أنفسهم،  
ولاً أن نقابل أنفسنا بهم. بل هم إذ  
يقيسون أنفسهم على أنفسهم،  
ويقابلون أنفسهم بأنفسهم، لا  
يفهمون.

ولكن نحن لا نفتخر إلى ما لا  
يقاس، بل حسب قياس القانون  
الذي قسمه لنا الله، قياساً للبلوغ  
إليكم أيضاً.



ΝΑΝ ΕΘΡΕΝΦΟΖ ΨΑΡΟΪ ΘΕΝ ΟΥΨΙ ΝΕΜ  
ΨΑΡΩΤΕΝ.

ΟΥ ΓΑΡ ΖΩΣ ΝΤΕΝΦΕΖ ΕΡΩΤΕΝ ΑΝ  
ΤΕΝΣΩΟΥΤΕΝ ΰΜΟΝ ΕΡΩΤΕΝ ΝΕΖΟΥ:  
ΑΝΦΟΖ ΓΑΡ ΕΡΩΤΕΝ ΖΩΤΕΝ ΘΕΝ  
ΠΕΥΑΣΣΕΛΙΟΝ ΝΤΕ ΠΙΧΡΙΣΤΟΣ.

ΕΝΨΟΥΨΟΥΨΟΥ ΰΜΟΝ ΑΝ ΘΕΝ  
ΖΑΝΜΕΤΑΤΨΙ ΘΕΝ ΖΑΝΘΙΣΙ ΝΨΕΜΜΟ:  
ΕΟΥΟΝΤΑΝ ΔΕ ΝΟΥΖΕΛΠΙΣ ΑΡΕΨΑΝ  
ΠΕΤΕΝΝΑΖ† ΑΙΑΙ ΕΘΡΕΨΕΡΝΙΨ† ΘΕΝ  
ΘΗΝΟΥ ΚΑΤΑ ΠΕΝΚΑΝΩΝ ΕΥΜΕΤΖΟΥ.

ΕΖΙΨΕΝΝΟΥΨΙ ΝΩΤΕΝ ΝΗΝΗΤΟΙ  
ΝΗΨΙ† ΕΝΗ ΘΕΝ ΟΥΚΑΝΩΝ ΝΨΕΜΜΟ ΑΝ  
ΕΨΟΥΨΟΥΨΟΥ ΰΜΟΝ ΘΕΝ ΝΗΕΤΣΕΒΤΩΤ.

ΦΗ ΔΕ ΕΨΟΥΨΟΥΨΟΥ ΰΜΟΪ  
ΜΑΡΕΨΟΥΨΟΥΨΟΥ ΰΜΟΪ ΘΕΝ ΠΒΟΙΣ.

ΦΗ ΓΑΡ ΑΝ ΕΤΤΑΖΟ ΰΜΟΪ ΕΡΑΤΨ  
ΰΜΑΓΑΤΨ ΠΕ ΠΙΣΩΤΠ ΑΛΛΑ ΦΗΕΤΕ  
ΠΒΟΙΣ ΝΑΤΑΖΟΪ ΕΡΑΤΨ.

*ΠΙΣΜΟΤ ΓΑΡ ΝΕΜΩΤΕΝ ΝΕΜ  
ΤΖΙΡΗΝΗ ΕΥΣΟΠ: ΧΕ ΛΜΗΝ ΕΣΕΨΩΠΙ.*

For we are not  
overextending ourselves, as  
though our authority did not  
extend to you, for it was to  
you that we came with the  
gospel of Christ;

not boasting of things  
beyond measure, that is, in  
other men's labors, but  
having hope, that as your  
faith is increased, we shall  
be greatly enlarged by you  
in our sphere,

to preach the gospel in  
the regions beyond you, and  
not to boast in another man's  
sphere of accomplishment.

But "he who glories, let  
him glory in The Lord."

For not he who  
commends himself is  
approved, but whom The  
Lord commends.

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

لَا تَنَا لَا نَمَدُّ أَنْفُسَنَا كَأَنَّا لَسْنَا نَبْلُغُ  
إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي  
أَنْجِيلِ الْمَسِيحِ.

غَيْرَ مُفْتَخِرِينَ إِلَى مَا لَا يُقَاسُ فِي  
أَعْمَالِ آخَرِينَ، بَلْ رَاجِينَ إِذَا نَمَا  
إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ  
قَانُونِنَا بِزِيَادَةٍ.

لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَخِرَ  
بِالْأُمُورِ الْمَعْدَةِ فِي قَانُونِ غَيْرِنَا.

وَأَمَّا مَنْ افْتَخَرَ فَلْيَفْتَخِرْ بِالرَّبِّ.

لِأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ  
الْمُرَكَّبِيُّ، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

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

<p>Καθολικὸν ἐβόλ θεν πε πιβογιτ          ἡἐπιστολὴ ἡτε πενωτ Πετρος.          Δυηη. Παμενρα†.</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 Δ: ἁ - ἱἁ</b></p>	<p><b>1 Peter 4: 1 - 11</b></p>	<p><b>1 بطرس 4: 1 - 11</b></p>
<p>Πιχριστος οτη ἐταρῳεπὺκαθ θεν          ἵταρζ ἐῆρηι ἐζων: οτοθ ἡωτην          ζωτην θηκ θηνοῦ ἡπαϊςμοτ χε          φηἐταρβὺκαθ θεν ἵταρζ αῗταλῳοῗ          ἐβόλ εἰ φηνοβι.</p>	<p>Therefore, since Christ          suffered for us in the flesh,          arm yourselves also with the          same mind, for he who has          suffered in the flesh has          ceased from sin.</p>	<p>فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،          تَسَلَّحُوا أَنْتُمْ أَيْضًا بِهَذِهِ النَّبِيَّةِ. فَإِنَّ          مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ          الْخَطِيئَةِ.</p>
<p>Εἴχιητεῗτεῗωωπι χε θεν          εἰηἐπιθῳιἁ ἡρωμι αλθα ἡσεπι ἡτε          περωθ θεν ἵταρζ ἡτεῗαιῗ θεν          φῳρωῗ ἡΦηνοῗ†.</p>	<p>that he no longer should          live the rest of his time in          the flesh for the lusts of          men, but for the will of          God.</p>	<p>لِكَيْ لَا يَعْيشَ أَيْضًا الزَّمَانَ الْبَاقِي          فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ          لِإِرَادَةِ اللَّهِ.</p>
<p>Κηη ταρ ἐρωτην ἡπιχοῦ ἐταρῳι          ἐρετεῗιῗ ἡφῳρωῗ ἡηιεθνος          ἐρετεῗμοῗι ἡῆρηι θεν εἰηθῳθεν νεμ          εἰηἐπιθῳιἁ νεμ εἰηθῳθῳ ἡοῗθῳ ἡρη†          νεμ εἰηχερχερ νεμ εἰησωῗ νεμ          εἰηθῳ ἡβοῗ ἡμετῳεῗε ἡδῳλοη.</p>	<p>For we have spent          enough of our past lifetime          in doing the will of the          Gentiles; when we walked          in lewdness lusts,          drunkenness, revelries,          drinking parties, and          abominable idolatries.</p>	<p>لَآنَ زَمَانَ الْحَيَاةِ الَّذِي مَضَى          يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَمِ،          سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،          وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،          وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ          الْمُحَرَّمَاتِ.</p>
<p>Ετε φη πε ἐτοῗοι ἡῳεμο ἡῆητηῗ          ἡτετεῗβοῗι νεμωῗ αν ἐδῳη ἡπιφωη          ἐβόλ ρω ἡτε ἡμετατοῗχαι εῗχεῗα.</p>	<p>In regard to these, they          think it strange that you do          not run with them in the          same flood of dissipation,          speaking evil of you.</p>	<p>الْأَمْرُ الَّذِي فِيهِ يَسْتَعْزِبُونَ أَنْتُمْ          لَسْتُمْ تَرْتَكِضُونَ مَعَهُمْ إِلَى فَيْضِ          هَذِهِ الْخَلَاعَةِ عَيْنِهَا، مُجَدِّفِينَ.</p>
<p>Πηθηα† λοσος ἡφηετσεβτωτ          ἐῗεἰπ ἡηηετοῗθ νεμ ηηεθῳωῗτ.</p>	<p>They will give an          account to Him who is          ready to judge the living          and the dead.</p>	<p>الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِذِي          هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْيِّنَ الْأَحْيَاءَ          وَالْأَمْوَاتِ.</p>

ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΥΤΩΥΕΝΝΟΥΤΥ  
ΝΝΙΚΕΡΕΨΩΟΥΤ ΞΙΝΑ ΝΣΕΨΑΠ ΜΕΝ  
ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΔΕΝ ΤΣΑΡΞ:  
ΝΤΟΥΩΝΔ ΔΕ ΚΑΤΑ ΦΝΟΥΤ ΔΕΝ  
ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ΝΖΩΒ ΝΙΒΕΝ ΑΥΘΩΝΤ:  
ΞΕΜΚΑΨ ΟΥΝ ΟΥΟΞ ΡΩΙΣ ΔΕΝ  
ΝΙΠΡΟΣΕΥΧΗ.

ΨΟΡΠ ΔΕ ΝΖΩΒ ΝΙΒΕΝ ΜΑΡΕ  
ΨΑΣΑΠΗ ΨΩΠΙ ΕΣΜΗΝ ΔΕΝ ΘΗΝΟΥ  
ΕΝΕΤΕΝΕΡΗΟΥ ΞΕ ΨΑΣΑΠΗ ΕΨΑΞΩΒΣ  
ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ΜΜΑΨΕΜΜΟ ΕΔΟΥΤΗ  
ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ΝΑΤΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΞΜΟΥΤ  
ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΕΜΨΙ ΝΔΗΤΨ ΔΑΡΙ  
ΔΑΡΩΤΕΝ ΜΦΡΗΨ ΝΖΑΝΟΙΚΟΝΟΜΟΣ  
ΕΝΑΝΕΥ ΝΤΕ ΠΙΞΜΟΥΤ ΝΤΕ ΦΝΟΥΤ ΝΟΥΘΟ  
ΝΡΗΨ.

ΦΗΘΗΝΑΣΑΞΙ ΖΩΣ ΖΑΝΣΑΞΙ ΝΤΕ  
ΦΝΟΥΤ: ΦΗΘΗΝΑΨΕΜΨΙ ΖΩΣ ΕΒΟΛ ΔΕΝ  
ΟΥΧΟΜ ΘΗΕΤΕ ΦΝΟΥΤ ΝΑΣΕΒΤΩΤΣ ΞΙΝΑ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΝΤΕΨΒΙΩΟΥ ΝΞΕ ΦΝΟΥΤ  
ΕΒΟΛ ΞΙΤΕΝ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΕΤΕ  
ΦΨΨ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΙΑΜΑΞΙ ΨΑ ΕΝΕΞ  
ΝΤΕ ΝΙΕΝΕΞ ΤΗΡΟΥ. ΑΜΗΝ.

*Πασνηνοϋ ὑπερμενρε πικοςμοϋ*

For this reason the  
gospel was preached also to  
those who are dead, that  
they might be judged  
according to men in the  
flesh, but live according to  
God in the spirit.

But the end of all things  
is at hand; therefore, be  
serious and watchful in your  
prayers.

And above all things  
have fervent love for one  
another, for “love will cover  
a multitude of sins.”

Be hospitable to one  
another without grumbling.

As each one has  
received a gift, minister it to  
one another, as good  
stewards of the manifold  
grace of God.

If anyone speaks, let  
him speak as the oracles of  
God. If anyone ministers, let  
him do it as with the ability  
which God supplies, that in  
all things God may be  
glorified through Jesus  
Christ, to whom belong the  
glory and the dominion  
forever and ever. Amen.

*Do not love the world  
nor the things, which are in*

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا،  
لِكَيْ يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،  
وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ،  
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَوَاتِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّتِكُمْ  
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ  
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلَا  
دُمْدَمَةٍ.

لِيَكُنْ كُلٌّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ  
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا،  
كُوَكُلَاءَ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ  
الْمُتَنَوِّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ،  
وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ  
يَمْنَحُهَا اللَّهُ، لِكَيْ يَتَمَجَّدَ اللَّهُ فِي كُلِّ  
شَيْءٍ بِبِسُوءِ الْمَسِيحِ، الَّذِي لَهُ  
الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ.  
أَمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته*

*οὐδε νηετωοπ ζεν πικοςμος:*  
*πικοςμος νασινι νευ τερεπιθουια: φη*  
*δε ετιρι ὑφοτωω ὑφνοτφ ἑναωωπι*  
*ωα ἐνεε: ἀμην.*

*the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

*واما الذي يصنع ارادة الله يدوم إلى الابد. آمين.*

**The Acts**  
**الإبركسيس**

Πραξις ἢ τε νενηιοτ ἡ ἀποστολος:  
 ἐρε ποτςμοσ εσοταβ ωωπι νεμαν.  
 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، بركاتهم تكون معنا. آمين.

**Πραξις ἰβ: κε - ις: ἰβ**

**Acts 12: 25 - 13: 12**

**أعمال 12 : 25 – 13 : 12**

Βαρναβας δε νευ Σαυλος  
 ανκοτοσ εβολ ζεν Ιεροσαλημ  
 εταρχωκ ἡτ διακονια εβολ εατινι  
 ὑπεκλωαννης νεωωσ φηετατρενεϋ  
 γε Μαρκος.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

وَرَجَعَ بَرْنَابَا وَشَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَّلَا الْخُدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمُلَقَّبَ مَرْكُسَ.

Не оуон занпрофитис де неυ  
 занреϋτсβω ζεν τεκκλησια ἢ τε  
 ἰανθοχια Βαρναβας νευ Σιωων  
 φηετογμοστ εροϋ γε Ηιγερ νευ  
 Λουκιος πιΚυριννεος νευ Μαναν  
 πωφηρ ἡωανω ἢ τε Ηρωδης  
 πιτετραρχης νευ Σαυλος.

Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءٌ وَمُعَلِّمُونَ: بَرْنَابَا وَسِيمْعَانُ الَّذِي يُدْعَى نِيَجَرَ وَلُوكِيُّوسُ الْقَيْرَوَانِيُّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَشَاوُلُ.

Εγωεμωι δε ὑπβοις οσοε  
 εγερνηστεγιν πεξε Πιπνεγμα εσοταβ  
 γε φωρχ νηι εβολ ὑΒαρναβας νευ  
 Σαυλος επιεωβ εταιεαεμοσ εροϋ.

As they ministered to The Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”

وَبَيْنَمَا هُمْ يَخْدُمُونَ الرَّبَّ وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ: «أَفْرِزُوا لِي بَرْنَابَا وَشَاوُلَ لِلْعَمَلِ الَّذِي دَعَوْتُهُمَا إِلَيْهِ»

Ποτε ἀπερνήστεν οὖτος  
ἐταρτωθε οὖτος ἐταρχα ζιζ ἐζωοῦ  
οὖτος ἀρχαῦ ἐβολ.

Ἡθωοῦ μεν οὖτη ἐταροτορποῦ  
ἐβολ ζιτεν Πιπνευμα εθοταβ ἀνὶ  
ἐρρη ἐσελεκτὰ οὖτος ἐβολ ἡμαῦ  
ἀπερρωτ ἐκῆτρος.

Οὖτος ἐταῖ ἐσαλαμινη νατρωιω  
ἡπιαζι ἵτε φνοῦτ ζεν νικηνασωση  
ἵτε νιλοῦδαι: ναρε ἡκελωαννης δε  
νεμωοῦ εφοι ἡρεφωεμωι.

Εταρσεν ἴνησος δε τηρς ωα  
ἐρρη ἐπαφοῦ ἀρχιω ἡοῦρωμι ἡὰχω  
ἡψευδοπροφητης ἡιλοῦδαι ἐπεφραν  
πε βαρ Ιεζσοῦ.

Φαι ἐναρχη νεμ πιὰνοῦπατος  
Сергийс Павлос οῦρωμι ἡκατρηт: φαι  
δε αφμοῦτ ἐβαρναβас νεμ Саулос  
ναρκωτ ἐσωτεμ ἐπιαζι ἵτε φνοῦτ.

Ἡαφτ δε ἐζοῦτη ἐρραῦ ἡζε  
Ελτμαс πιὰχω ἐψατοραζεμ πεφραν  
сар ἡπαιρητ εφκωτ ἡса φεηε  
πιὰνοῦπατος ἐβολ ζεν φηαετ.

Саулос δε ἐτε Павлос πε  
ἐταρμωοῦ ἐβολ ζεν Πιπνευμα εθοταβ.

Πεχαφ: ὡ φηεθμεεζ ἡχρоч νιβεν  
νεμ πετρωοῦ νιβεν ππωρι ἵτε

Then, having fasted and  
prayed, and laid hands on  
them, they sent them away.

So, being sent out by the  
Holy Spirit, they went down  
to Seleucia, and from there  
they sailed to Cyprus.

And when they arrived  
in Salamis, they preached  
the word of God in the  
synagogues of the Jews.  
They also had John as their  
assistant.

Now when they had  
gone through the island to  
Paphos, they found a certain  
sorcerer, a false prophet, a  
Jew whose name was Bar-  
Jesus,

who was with the  
proconsul, Sergius Paulus,  
an intelligent man. This  
man called for Barnabas and  
Saul and sought to hear the  
word of God.

But Elymas the sorcerer,  
for so his name is translated,  
withstood them, seeking to  
turn the proconsul away  
from the faith.

Then Saul, who also is  
called Paul, filled with the  
Holy Spirit, looked intently  
at him.

and said, “O full of all  
deceit and all fraud, you son  
of the devil, you enemy of

فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا  
عَلَيْهِمَا الْأَيْدِي تَمَّ أَطْلَقُوهُمَا.

فَهَذَا إِذْ أُرْسِلًا مِنَ الرُّوحِ الْقُدُسِ  
انْحَدَرَا إِلَى سَلُوكِيَّةَ وَمِنْ هُنَاكَ  
سَافَرَا فِي الْبَحْرِ إِلَى قَيْرُسَ.

وَلَمَّا صَارَا فِي سَلَامِيسَ نَادِيَا  
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ  
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَاَزَا الْجَزِيرَةَ إِلَى پَافُوسَ  
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا  
يَهُودِيًّا اسْمُهُ بَارِيسُوعُ.

كَانَ مَعَ الْوَالِي سَرَجِيُوسَ بُولُسَ  
وَهُوَ رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا  
وَسَاوُلَ وَالتَّمَسَ أَنْ يَسْمَعَ كَلِمَةَ  
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرِ لِأَنَّ هَكَذَا  
يُتْرَجَمُ اسْمُهُ طَالِبًا أَنْ يَفْسِدَ الْوَالِي  
عَنِ الْإِيمَانِ.

وَأَمَّا سَاوُلُ الَّذِي هُوَ بُولُسُ أَيْضًا  
فَأَمْتَلًا مِنَ الرُّوحِ الْقُدُسِ وَشَخَّصَ  
إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمَمْتَلِيُّ كُلَّ عَيْشٍ  
وَكُلَّ خُبَيْثٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ

πιΔιάβολος πιζαζι ἵτε ἑμῆ νίβεν  
 ἵκχω ἵτοτκ ἑβολ λη εκφωνη  
 ἵνιμωιτ ετσοττων ἵτε Πβοις.

Οτοζ τῆνοτ θηππε ις τῆιζ ἡΠβοις  
 εσει ἑδρηι ἑζωκ οτοζ εκέωπι εκοι  
 ἡβελλε ἵχνατ ἡφρη λη ψα οτχοτ:  
 οτοζ σατοττ ατρει ἑδρηι ἑζωτ ἵνε  
 οτῆλολ νεμ οτχακι οτοζ νακωτ  
 ετψιμι ἵσα φηεθναττοττ.

Ποτε ἑταφνατ ἵνε πιἄνοτπατοζ  
 ἑφηἑταφωπι αφναττ εφερῶφρη  
 ἑχεν τῆβω ἵτε Πβοις.

*Πιζαζι Δε ἵτε Πβοις εφἑλαι οτοζ  
 εφἑλατ: εφἑλαμαζι οτοζ εφἑταφρο:  
 Δεν τἄτια ἵεκκλῆτσια ἵτε Φνοττ:  
 ἄμην.*

all righteousness, will you  
 not cease perverting the  
 straight ways of The Lord?

And now, indeed, the  
 hand of The Lord is upon  
 you, and you shall be blind,  
 not seeing the sun for a  
 time.” And immediately a  
 dark mist fell on him, and  
 he went around seeking  
 someone to lead him by the  
 hand.

Then the proconsul  
 believed, when he saw what  
 had been done, being  
 astonished at the teaching of  
 The Lord.

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

كُلِّ بِرٍّ! أَلَا تَزَالُ تُفْسِدُ سُبُلَ اللَّهِ  
 الْمُسْتَقِيمَةَ؟

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ  
 أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى  
 حِينٍ». فَفِي الْحَالِ سَقَطَ عَلَيْهِ  
 ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورٌ مُتَمَسِّبًا  
 مَنْ يَقُودُهُ بِيَدِهِ.

فَالْوَالِي حِينئذٍ لَمَّا رَأَى مَا جَرَى  
 آمَنَ مِنْدَهَشًا مِنْ تَعْلِيمِ الرَّبِّ.

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

## Synaxarium of Babah 4

سنكسار اليوم الرابع من شهر بابه

1. The Martyrdom of St. Bacchus, the Friend of St.  
 Sergius

**1. The Martyrdom of St. Bacchus, the Friend of St.  
 Sergius**

On this day, St. Bacchus, the friend of St. Sergius,  
 was martyred. These two saints were officers in the army  
 of Maximianus Caesar and they believed in The Lord  
 Christ.

When Emperor Maximianus knew of their faith, he  
 seized them and stripped them from their military ranks.  
 He sent them to Antiochus, King of Syria, who  
 imprisoned St. Sergius.

However, he ordered to slay St. Bacchus. They  
 beheaded the saint and cast his body into the River

1. استشهاد القديس واخس رفيق القديس  
 سرجيوس

1. استشهاد القديس واخس رفيق القديس  
 سرجيوس

في مثل هذا اليوم استشهاد القديس واخس  
 رفيق القديس سرجيوس. كان القديسان  
 ضابطين في جيش مكسيميانوس قيصر. آمنا  
 بالسيد المسيح، فلما علم الإمبراطور  
 بخبرهما، قبض عليهما وجردهما من  
 رتبتهما العسكرية. ثم أرسلهما إلى  
 أنطيوخس والى سوريا، فسجن القديس  
 سرجيوس.

أما القديس واخس فأمر بذبحه، فذبحوه

Euphrates.

The Lord protected the body and the waves brought it to the shore near the dwelling of some ascetic holy men. The angel of The Lord appeared to two of them and commanded them to go and carry away the pure body.

When they came to where the body was, they found an eagle and a lion protecting and guarding the body. The two holy men glorified God, who takes care of His saints. They carried the body with great honor, until they came to their cave where they buried it.

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

وطرحوه في نهر الفرات. وبغاية الله فذفته  
الأمواج إلى الشاطئ، بالقرب من مساكن  
بعض النساك. ثم ظهر ملاك الرب إلى اثنين  
منهم، وأمرهما بحمل الجسد الطاهر. فلما  
أتيا وجدا الجسد كما هو وبجواره عُقاب  
(عُقاب: نسر كبير) وأسد يحرسانه.  
فمجدًا الله الذي يعتني بقدسيه. ثم حملا  
الجسد بإكرام جليل حتى أوصلاه إلى  
مغارتها ودفناه هناك.  
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 ϣ̅ϣ̅: ι̅α̅

Psalm 97: 11, 12

مزمور 96: 11

Οὔρωϊνι ἀψ̅υ̅αι ἠ̅ν̅ι̅θ̅μ̅η̅ι: νεμ  
οὔρω̅νοϋ ἠ̅ν̅η̅ε̅τ̅σ̅οῦ̅τ̅ων̅ θ̅εν̅ πο̅υ̅ε̅η̅τ̅:  
οὔρω̅νοϋ ἠ̅θ̅μ̅η̅ι θ̅εν̅ Π̅θ̅ο̅ι̅ς: οὔρω̅ε̅ οὔρω̅νε̅  
ἐβ̅ο̅λ̅ ὑ̅ψ̅η̅μ̅ε̅ν̅ ἠ̅ν̅τε̅ τε̅μ̅ε̅τ̅ὰ̅ς̅ι̅ο̅ς.

Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. Alleluia.

نور أشرق للصدّيقين وفرح  
للمستقيمي القلوب. أفرحوا أيها  
الصدّيقون بالرب. واعترفوا لذكر  
قدسه. هليلويا.

Δ̅λ̅λ̅η̅λ̅ο̅υ̅ι̅ά̅.

### 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.

Οὔ̅τ̅ὰ̅ ν̅α̅ς̅τ̅ω̅ς̅ι̅ς̅ ἐ̅β̅ο̅λ̅ θ̅εν̅  
π̅ι̅ε̅τ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅υ̅α̅β̅ κ̅α̅τ̅α̅ λ̅ο̅υ̅κ̅α̅ν̅  
ἀ̅ς̅ι̅ο̅υ̅.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Εταρι δε εβολ μματ αφερητς  
 ηνε νικαδ νεμ νιΦαρισεοσ εσομς  
 ηκακωσ ογοθ εσαχι νεμας εθβε  
 θανμηψ.

Ετβιχροψ εχορψψ νοτσαχι εβολ  
 θεν ρωψ.

Ενοις εταρωοτ ηνε θανθα  
 μμηψ θωστε ητορθωμ εζεν  
 νοτηροτ αφερητς ηχοσ  
 ηνεμαθητς ηγορπ μαθητην  
 ερωτην εβολ θα πψευηρ ητε  
 νιΦαρισεοσ ετε τοτμετψοβι τε.

Μμον ελι εψθοβς ψε εηναψωρπ  
 εβολ αν ογοθ μμον πετρηπ ψε  
 σεναεμι εροψ αν.

Ηη ταρ ετετενναζοτοτ θεν  
 πχακι σενασοθμοτ θεν φοτωινι ογοθ  
 φηεταρετενσαχι μμοψ θεν ψμαψχ  
 θεν νιταμιον ενεθιωιτ μμοψ θιζεν  
 νιχενεφωρ.

Ψψω δε μμοσ νωτην ναψφηρ ψε  
 μηπερρηοτ θατην ηνηεθαδωτεβ  
 μηπετενσωμα ογοθ μενεσα ναι  
 μμοντωοτ μματ ηελι ηθοτο εαιψ.

And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things,

lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered that will not be revealed, nor hidden that will not be known.

Therefore, whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops."

And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.

وَمَا هُوَ يُكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكُتَّابَةُ وَالْفَرِيسِيُّونَ يَحْنَفُونَ جِدًّا وَيُصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.

وَهُمْ يُرَاقِبُونَهُ طَالِبِينَ أَنْ يَصْطَادُوا شَيْئًا مِنْ فَمِهِ لِكَيْ يَشْتَكُوا عَلَيْهِ.

وَفِي أَثْنَاءِ ذَلِكَ إِذْ اجْتَمَعَ رِبَوَاتُ الشَّعْبِ حَتَّى كَانَ بَعْضُهُمْ يَدُوسُ بَعْضًا ابْتَدَأَ يَقُولُ لِتَلَامِيذِهِ: «أَوَّلًا تَحَرَّزُوا لِأَنَّفُسِكُمْ مِنْ خَمِيرِ الْفَرِيسِيِّينَ الَّذِي هُوَ الرِّيَاضُ.

فَلَيْسَ مَكْتُومٌ لَنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ.

لِذَلِكَ كُلُّ مَا قَلْتُمُوهُ فِي الظَّلْمَةِ يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ الْأُذُنَ فِي الْمَخَادِعِ يُنَادَى بِهِ عَلَى السُّطُوحِ.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَبَعْدَ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.



† ΝΑΤΑΜΩΤΕΝ ΖΕ ΑΡΙΣΟ† ΔΑΤΕΗ  
ΝΝΙΜ ΑΡΙΣΟ† ΔΑΤΕΗ ΜΦΗΕΤΕ ΜΕΝΕΝΣΑ  
ΕΘΡΕΨΩΤΕΒ ΟΥΟΝΤΕΨ ΕΡΨΥΨΙ ΕΞΙΟΤΙ  
Ε†ΖΕΕΝΝΑ ΑΒΑ †ΖΩ ΜΜΟC ΝΩΤΕΝ ΖΕ  
ΑΡΙΣΟ† ΔΑΤΕΗ ΜΦΑΙ.

ΜΗ ΤΙΟ† ΝΒΑΖ ΑΝ ΕΤΟ†† ΜΜΩΟ†  
ΕΒΟΛ ΔΑ ΤΕΒΙ CΝΟ†† ΟΥΟΖ ΟΥΑΙ ΕΒΟΛ  
ΝΔΗΤΟ† ΝCΕΟΒΨ ΕΡΟΥ ΑΝ ΜΠΕΜΘΟ Μ  
ΦΝΟ††.

ΑΛΛΑ ΝΙΚΕΨΩΙ ΝΤΕΤΕΝΑΦΕ CΕΗΠ  
ΤΗΡΟ†: ΜΠΕΡΕΡΟ† ΤΕΤΕΝΟ††  
ΕΟΥΜΗΨ ΝΒΑΖ.

† ΖΩ ΔΕ ΜΜΟC ΝΩΤΕΝ ΖΕ ΟΥΟΝ  
ΝΙΒΕΝ ΕΘΝΑΟΥΩΝΖ ΕΒΟΛ ΝΔΗΤ ΜΠΕΜΘΟ  
ΝΝΙΡΩΜΙ ΠΨΗΡΙ ΖΩΨ ΜΦΡΩΜΙ  
ΝΑΟΥΩΝΖ ΕΒΟΛ ΝΔΗΤΟ† ΜΠΕΜΘΟ  
ΝΝΙΑΖΤΕΛΟC ΝΤΕ ΦΝΟ††.

ΦΗ ΔΕ ΕΘΝΑΧΟΛΤ ΕΒΟΛ ΜΠΕΜΘΟ  
ΝΝΙΡΩΜΙ CΕΝΑΧΟΛΤ ΕΒΟΛ ΖΩΨ ΜΠΕΜΘΟ  
ΝΝΙΑΖΤΕΛΟC ΝΤΕ ΦΝΟ††.

ΟΥΟΖ ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΧΕ ΟΥCΑΧΙ  
ΝCΑ ΠΨΗΡΙ ΜΦΡΩΜΙ CΕΝΑΧΑΨ ΝΑΨ  
ΕΒΟΛ: ΦΗ ΔΕ ΕΘΝΑΧΕΟ† ΕΠΠΝΕΨΜΑ  
ΕΘΟΝΑΒ ΝΝΟ† ΧΩ ΝΑΨ ΕΒΟΛ.

ΖΟΤΑΝ ΔΕ ΑΥΨΑΝΕΝ ΘΗΝΟ† ΕΔΟΤΗ  
ΕΝΙCΤΝΑCΩΤΗ ΝΕΜ ΝΙΑΡΧΗ ΝΕΜ  
ΝΙΕΖΟ†CΙΑ ΜΠΕΡΨΙΡΩΟΥΨ ΖΕ ΠΩC ΙΕ Ο†

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,  
do not worry about how or

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنْ  
الَّذِي بَعْدَمَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ  
يُثْفِي فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
هَذَا خَافُوا.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ  
بِفَلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا  
أَمَامَ اللَّهِ.

بَلْ سَعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا  
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَامَ  
النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ  
قَدَامَ مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَامَ النَّاسِ يُنْكَرُنِي قَدَامَ  
مَلَائِكَةِ اللَّهِ.

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.

πε ἐτετενναἰερόνῳ ἄμοσ ιε οὔ πε  
ἐτετενναζοσ.

Πιπνευμα γαρ εθοραβ  
ναῖταβωτεν θεν ἴογνοῦ ἐτε ἄματ  
ἐνηεθνασεμῖωα ἰζοτοῦ.

*Πῶσοῦ φα Πεννοῦτ πε ωα ἐνεθ  
ἰτε νι ἐνεθ: ἄμην.*

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.*

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الخامس من شهر بابة المبارك

Κοῦτιοῦ ἠέροοῦ ἠΠιάβοῦ Παῶπι

### Ροῦρι

### Vespers Psalm

مزمور العشيّة

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

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

<b>Ψαλμος τῷ Δαυιδ ρλα: ζ, ιβ, ις</b>	<b>Psalm 132: 9, 10, 17, 18</b>	<b>مزمور 131: 7, 12, 13</b>
<p>Μεκοῦηβ εἰεῖτῶτωῦ ἠνοῦεομη:</p> <p>νηεθοῦαβ ἠτακ εἰεθελεηλ εοβε</p> <p>Δαυιδ πεκβωκ: λισοβτ ἠνοῦδηβς</p> <p>ἠπαχριστος: εἰεῖφιρι τε εἰρηι εἰωφ</p> <p>ἠνε φηεθοῦαβ ἠτη. <b>Ἀλληλουια.</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. Alleluia.</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.

<p>Οῦἄνασῆνωσις εἰβωλ δῆεν</p> <p>πιεῦαστῆλιον εθοῦαβ κατὰ Παῦθεον</p> <p>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>Παῦθεον Δ: κς - ε: ις</b>	<b>Matthew 4: 23 – 5: 16</b>	<b>متي 4: 23 – 5: 16</b>
<p>Οῦοε ναφκωτ πε ἠνε Ιησοῦς δῆεν</p> <p>†Σαλιεἰα τῆρς εἰτῆβω δῆεν</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ</p>

ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΟΣ ΕΡΧΩΜΥ  
ἄπιερασσελιον ἵτε ἴμετοτρο: ουθος  
εφερφαδρι ἔψωμι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαος.

Ουθος ἀτερεμν ἰ ἔβολ δεν ἴστυριὰ  
τηρς: ουθος ἀνῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοῦτ δεν νοῦψωμι νεμ  
οὔκατρε ἵνοῦμῃ ἵρηϋ: νηῆτε  
νιδεμων νεμωοῦ νεμ νηετοι  
ἄπερμωῦ νεμ νηεῦψηλ ἔβολ ουθος  
αφερφαδρι ἔρωοῦ.

Ουθος ἀρμωψι ἵνωϋ ἵνεε θαννιϋϋ  
ἄμῃῃ ἔβολ δεν ἴσαλιλεὰ νεμ ἴμηϋ  
ἄβακι νεμ Ιεροναλῃμ νεμ ἴλοῦδεὰ  
νεμ θιμηρ ἄπιλορδανης.

Εταρεναῦ δε ἔνιμῃῃ ἀϋϋε ναϋ  
ἔῖψωμι ἔχεν πιτωοῦ ουθος ἔταρεμκι  
ἀνῖ θαροϋ ἵνεε νεϋμαθηης.

Ουθος ἔταρεοῦων ἵρωϋ ναϋἴσβω  
νωοῦ εϋψω ἄμωο.

Ψοῦνιατοῦ ἵνιζηκῖ ἄπιπνεῦμα χε  
θωοῦ τε ἴμετοτρο ἵτε νιφῃοῖ.

Ψοῦνιατοῦ ἵνιηετερηηβῖ ἴνοῦ χε  
ἵθωοῦ πετοῦναἴρο ἔρωοῦ.

Ψοῦνιατοῦ ἵνιρεμραῦψ χε ἵθωοῦ  
πεθνεαρκλῃρονομῖν ἄπικαθῖ.

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 سُورِيَّةَ.  
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 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  
πετοῦναναδινωοτ.

Ἔσθια τοῦ ἠνῆεθοταβ δεν  
ποῦρητ ξε ἠέωοτ πεθνανατ εἶφνοττ.

Ἔσθια τοῦ ἠνῆρεφερβιρηνη ξε  
ἠέωοτ πετοῦναμοττ εῖρωοτ ξε νῆωμη  
ἠτε φνοττ.

Ἔσθια τοῦ ἠνῆεταῦβοξι ἠέωοτ  
εεβε 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 εεβητ.

Ραυι οτοθ θεληλ ξε πετενβεχε  
οῦνηωτ πε δεν νῆφνοῖ: παρηττ ταρ  
αῦβοξι ἠσα νῆπροφητης  
εἶνατδαζωτεν.

Ἡθωτεν δε πῆμοτ ἠπικαρι: εῶωπ  
δε ἠτε πιῆμοτ λωφ αῦναμολεφ ἠνοτ:  
ἠπαφωξεμοξομ ξε εἶλι εβηλ ἠεεβιτφ  
εβωλ ἠεεωωμ εἶωφ ἠξε νῆρωμ.

Ἡθωτεν πε φουωῖνι ἠπικομοσ  
ἠμων 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 للجِيعِ وَالْعَطَشِ إِلَى الْبِرِّ  
لأنَّهُمْ يَشْبَعُونَ.

طوبى للرحمَاءِ لأنَّهُمْ يُرْحَمُونَ.

طوبى للأنقياءِ الْقَلْبِ لأنَّهُمْ  
يُعَايِنُونَ اللَّهَ.

طوبى لصانعي السَّلَامِ لأنَّهُمْ أَبْنَاءُ  
اللَّهِ يُدْعَوْنَ .

طوبى للمطْرُودِينَ مِنْ أَجْلِ الْبِرِّ  
لأنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ.

طوبى لَكُمْ إِذَا طَرَدُوكُمْ وَعَيَّرُوكُمْ  
وَقَالُوا فِيكُمْ مِنْ أَجْلِ شَيْءٍ  
كَادِبِينَ.

افرحُوا وَتَهَلَّلُوا لأنَّ أَجْرَكُمْ عَظِيمٌ  
فِي السَّمَاوَاتِ، فَإِنَّهُمْ هَكَذَا طَرَدُوا  
الأنبياءِ الَّذِينَ قَبْلَكُمْ.

أَنْتُمْ مِلْحُ الْأَرْضِ وَلَكِنْ إِنْ فَسَدَ  
الْمِلْحُ فِيمَاذَا يُمْلَحُ؟ لَا يَصْلُحُ بَعْدَ  
لِشَيْءٍ إِلَّا لِأَنْ يُطْرَحَ خَارِجًا  
وَيُدَاسَ مِنَ النَّاسِ.

أَنْتُمْ نُورُ الْعَالَمِ. لَا يُمْكِنُ أَنْ تُخْفَى  
مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ.

ϠΙΧΕΝ ΟΥΤΩΟΥ.

Ουδὲ ὑπαγῆρε οὐδὲ ἔθηκε ἵνα  
ῥα οὐ μὲν ἀλλὰ ἐπαγῆρε ϠΙΧΕΝ  
†ἀρχὴν: οὐδὲ ὑπεροφῶν ἐόντων  
ἵνα ἐτιπὸν ῥα πῆν.

Παρη† μαρε πετενοφῶν  
εφοφῶν ὑπεμῆο ἠνιρωμ  
ῥοπῶς ἵνα ἐνετῆν ἐβνοῖ:  
ἐθῆνετ ἵνα ἐφῶν ὑπετενωτ  
ἐτῆν ἠνιρωμ.

*Πῶν φα Πεννοφ πε: ῥα ἐνετ  
ἵνα ἠνιρωμ: 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  
تَحْتَ الْمَنَارَةِ، 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.*

## 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 ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Δεφωρκ ἵνα ἐ Πβοικ οὐδὲ  
ἵνα ἐφοφῶν ἵνα ἐθῆν: ῥα ἐθῆκ πε φῶν  
ῥα ἐνετ κατὰ τῆς ἵνα ἐλεχῆς δεκ:  
Πβοικ εαοφῆνα ὑμοκ: εθε φα  
εφῆσι ἵνα ἐφε. **Ἀλληλοφῆ.**

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  
ملكى صادق. 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 ἐβoλ θεν πιερασσελιον εθοραβ κατα λoυκαν ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>λoυκαν ε̅: ιζ - κς̅</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοζ εταϋι ε̅δρηι νεμωοϋ αϋο̅ρι ε̅ρατϋ θεν ογμα̅ η̅κοι νεμ ογμ̅ηϋ η̅τε νεμ̅αθητ̅ης νεμ̅ κ̅εμ̅ηϋ ε̅ροϋ η̅τε πιλαο̅ς ε̅βoλ θεν η̅ιοϋδα̅ε̅ τηρ̅ς νεμ̅ ιεροϋσαλ̅ημ̅ νεμ̅ ε̅βoλ θεν η̅παραλι̅α̅ η̅τε η̅τρο̅ς νεμ̅ τ̅σιδων̅ η̅η̅ετα̅ϋι ε̅σωτεμ̅ ε̅ροϋ οτοζ η̅τεϋταλ̅δ̅ωοϋ ε̅βoλ θεν νοϋϋω̅νι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْعًا كَثِيرًا مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοζ η̅η̅ενα̅ϋ̅τ̅εμ̅κο̅ υ̅μ̅ωοϋ η̅ξε η̅ι̅π̅νεϋ̅μα̅ η̅α̅καθα̅ρτο̅ν η̅α̅ϋερ̅φα̅δ̅ρι ε̅ρωοϋ.</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>Οτοζ η̅αρε̅ πιμ̅ηϋ τηρ̅ϋ κ̅ω̅η̅ η̅σα β̅ι̅ η̅εμ̅αϋ: ξε̅ ο̅τη̅ η̅α̅ς̅νη̅οϋ̅ ε̅βoλ̅ υ̅μ̅οϋ η̅ξε̅ ο̅γ̅χομ̅ ο̅τοζ η̅α̅ς̅ταλ̅δ̅ο̅ υ̅μ̅ωοϋ τηροϋ̅ πε̅.</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>Οτοζ η̅θοϋ̅ ε̅ταϋϋ̅αι̅ η̅νεϋ̅βαλ̅ ε̅ϋ̅ϋ̅ω̅ι̅ ο̅γ̅βε̅ η̅εμ̅α̅θη̅τ̅ης̅ πε̅ξαϋ̅ η̅ωοϋ̅ ξε̅ ω̅ο̅ν̅η̅α̅τε̅ν̅ θ̅η̅νοϋ̅ η̅ι̅ζη̅κι̅ ξε̅ θ̅ω̅τε̅ν̅</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: ὠῶνιὰτεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔωωπ  
ἵτοῦμεστε ἠννοῦ ἵχε νιρωμι οῦορ  
ἵτοῦοῦρετ ἠννοῦ ἔβολ οῦορ ἵτοῦῶεῶ  
ἠννοῦ οῦορ ἵτοῦρι πετενραν ἔβολ  
ἕφρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἕΦρωι.

Ραῶι ρεν πιεροῦ ἔτε ἕμιατ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῶ†  
πε ἵρη ρεν ἵφε: ναι ραρ οη ἕναῖρι  
ἕμωῶν ἵνιπροφητης ἵχε νοῖο†.

*Πῖῶῦ 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  
أَسْمَکُمْ کَثِيرًا مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهُوَ إِذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لأنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالأنبياءِ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### †ἐπιστολη ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕπενδοις Ιησοῦς  
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 3: 1 - 2: κβ

2 Timothy 3: 10 - 4: 22

2 تيموثاؤس 3: 10 - 4: 22



Πῶς δε ακριβῶς ἡσα ταμετρῶν  
ἵσβω ἡσα παῶμοτ ἡσα παῶορπ ἡθῶψ:  
παναῶ† ταμετρῶν ἡζητ ταῶσαπῆ  
ταῶπομοῆ.

Πῆδιῶσμοσ νῆμ ναιῶκαῶ  
νῆεταῶψωπῆ ἡμοῆ δῆν τῶαντιῶχῆ  
δῆν Οἰκοῆιον δῆν Λῆστροῆς:  
νῆδιῶσμοσ τῆροῦ ἔταιῶποῦ ἔροῆ  
αῶναῶμετ ἡχε Πῆοῆ ἔβοῶ ἡδῆτοῦ  
τῆροῦ.

Οῦοῆ δε νῆβῆν ἔθοῶψ ἔωνῆ δῆν  
οῦμετεῶρεβῆσ δῆν Πῆχριστοσ ἡσοῦσ  
σεναῶοσι ἡσωῦ.

Θαῶρωμῆ δε εῶῶοῦ οῦοῆ  
ἡρεῶσοπεπ εῶεῆ ἔῶῆ δῆν πῆπεῶῶ  
ἡῶοῦ εῶῶρεμ οῦοῆ εῶσορεμ.

Πῶς δε ῶψωπῆ δῆν νῆεταῶτσαῶ  
ἔρωῶ οῦοῆ αῶεῶπιστοσ ἡδῆτοῦ: ἔκῆμῆ  
χε ἔταῶ τσαῶ ἔβοῶ ῶῆτεν νῆμ.

Οῦοῆ ἡσῆν ἔκοῆ ἡῶλοῦ θαῶσῆ  
εῶοῶῶ ἔτεκῶοῶν ἡμῶοῦ ναι ἔτε  
οῦοῆ ῶῶοῆ ἡμῶοῦ ἔῶῆ ναι  
ἔπῆοῶῶ ἔβοῶ ῶῆτεν πῆναῶ† ἔδῆν  
Πῆχριστοσ ἡσοῦσ.

Σῶαῶ νῆβῆν ἡνῆῶῆ ἡτε Φῆοῦ† σεοῆ  
ἡῆνοῦ εῶῆῶ εῶσοῶ ἔῶταῶ ἔραῶ  
εῶῆῶ ῶῆετ δῆν †δικῆοῶτῆῆ.

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  
وَلِسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ  
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرْزُورِينَ  
سَيَتَفَدَّمُونَ إِلَى ارْتِدَاءٍ، مُضِلِّينَ  
وَمُضِلِّينَ.

وَأَمَّا أَنْتَ فَاثْبُتْ عَلَى 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  
ΘΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΡΟΥΩΝΖ ἔΒΟΛ ΝΕΜ ΤΕΡΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἈΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:  
ἈΡΙΕΠΙΤΙΜΑΝ ΝΘΡΗΙ ΘΕΝ ΜΕΤΡΕΩΟΥ  
ΝΖΗΤ ΝΙΒΕΝ ΝΕΜ Τ΄ΕΒΩ.

ΕΓΕΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΟΥΠΕΠ Τ΄ΕΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΖΑΝΡΕΥ Τ΄ΕΒΩ ΕΥΘΩΘ  
ἔΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥΕΦΟΝΖΥ ΣΑΒΟΛ  
ἔΘΕΜΗ: ΕΥΕΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἈΡΙΝΥΜΦΙΝ ΘΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἈΡΙ ΠΖΩΒ  
ἔΝΟΥΡΕΥΖΩΠΕΝΝΟΥΤ ΠΕΚΩΜΩΥ ΧΟΚΥ  
ἔΒΟΛ.

ΔΝΟΚ ΣΑΡ ΖΗΔΗ ΣΕΝΑΟΥΘΒΕΤ  
ἔΒΟΛ: ΟΥΟΖ ΠΧΟΥ ἔΝΤΕ ΠΑΒΩΛ ἔΒΟΛ  
ἈΥΘΩΝΤ.

ΠΙΔΣΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡΔΣΩΝΙΖΕΘΕ  
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. وَبِخِ،  
أَنْتَهْرِ، عِظْ 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.

αι̅ρε̅ ε̅ρο̅ϑ̅.

Λοιπον̅ ε̅χη̅ ν̅η̅ ν̅χε̅ πι̅χ̅λο̅μ̅ ν̅τε̅  
†δικε̅ο̅ς̅τη̅νη̅ φ̅η̅τε̅ Π̅βο̅ι̅ς̅ να̅τη̅ι̅ϑ̅ ν̅η̅ι̅  
δ̅εν̅ πι̅ε̅ρο̅ο̅τ̅ ε̅τε̅ υ̅μα̅τ̅: πι̅ρε̅ϑ̅†ε̅λα̅π̅  
υ̅μη̅ ο̅τ̅ μ̅ο̅νο̅ν̅ Δ̅ε̅ ν̅η̅ι̅ υ̅μα̅τα̅τ̅ α̅λλα̅  
νε̅μ̅ ο̅το̅ν̅ ν̅ι̅β̅εν̅ ε̅τα̅τ̅με̅νε̅ρε̅ πε̅ρο̅το̅νη̅  
ε̅βο̅λ̅.

Ι̅η̅ς̅ ν̅το̅τ̅κ̅ ε̅ι̅ ε̅α̅ροι̅ ν̅χ̅ω̅λε̅μ̅.

Δ̅η̅μα̅ς̅ τ̅αρ̅ α̅ϑ̅χα̅τ̅ η̅σω̅ϑ̅  
ε̅α̅ϑ̅με̅νε̅ρε̅ παι̅ε̅νε̅ς̅ ν̅τε̅ †νο̅τ̅ α̅ϑ̅ϑ̅ε̅να̅ϑ̅  
ε̅θε̅σσα̅λο̅νη̅κ̅η̅: Κ̅ρι̅ς̅κ̅η̅ς̅ ε̅†Σ̅α̅λα̅τι̅α̅:  
†τι̅το̅ς̅ ε̅Δ̅α̅λ̅μα̅τι̅α̅.

Λο̅υ̅κα̅ς̅ υ̅μα̅τα̅τ̅ϑ̅ ε̅θη̅νε̅μ̅η̅ι̅:  
Μ̅αρ̅κο̅ς̅ μα̅τα̅λο̅ϑ̅ α̅ν̅ι̅τ̅ϑ̅ νε̅μα̅κ̅:  
ε̅ρε̅ρω̅α̅ν̅ τ̅αρ̅ ν̅η̅ι̅ ε̅ν̅δι̅α̅κο̅νη̅α̅.

†τυ̅χι̅κο̅ς̅ Δ̅ε̅ α̅ιο̅το̅ρ̅ϑ̅ ε̅ε̅φε̅ρο̅ς̅.

†φ̅ρ̅υ̅λο̅νη̅ ε̅ται̅κο̅ζ̅π̅ς̅ δ̅εν̅ †ρω̅α̅ς̅  
δ̅α̅τε̅ν̅ Κα̅ρ̅πω̅ α̅ν̅ι̅τ̅ς̅ εκ̅νη̅ο̅τ̅ νε̅μ̅  
ν̅ικ̅ε̅ζ̅ω̅μ̅: μα̅λι̅ς̅τα̅ ν̅ι̅μ̅εν̅β̅ρα̅να̅.

Α̅λε̅ξαν̅δ̅ρο̅ς̅ πι̅βα̅ς̅νη̅τ̅ ε̅τα̅ϑ̅ε̅ρ̅  
ο̅υ̅μη̅ϑ̅ υ̅πε̅τ̅ε̅ω̅ο̅τ̅ ν̅η̅ι̅ ε̅ρε̅ Π̅βο̅ι̅ς̅  
†ϑ̅υ̅ε̅β̅ι̅ω̅ να̅ϑ̅ κα̅τα̅ νε̅ϑ̅β̅η̅νο̅τ̅ι̅.

Φ̅αι̅ ε̅τε̅ ν̅η̅ο̅κ̅ ε̅ω̅κ̅ α̅ρε̅ς̅ ε̅ρο̅κ̅  
σα̅βο̅λ̅ υ̅μο̅ϑ̅: α̅ϑ̅† τ̅αρ̅ ε̅δο̅ν̅ ε̅ε̅ρε̅ν̅  
να̅σα̅χι̅ ε̅μα̅ϑ̅ω̅.

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.

وَأَخِيرًا قَدْ وُضِعَ لِي الْكَلِيلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبُّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقَطْ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

لَأَنَّ دِيمَاسًا قَدْ تَرَكَنِي إِذْ أَحَبَّ  
الْعَالَمَ الْحَاضِرَ وَذَهَبَ إِلَى  
تَسَالُونِيكِي، وَكَرِسْكِينَ إِلَى  
غَلَاطِيَّةَ، وَتَيْطُسَ إِلَى دَلْمَاطِيَّةَ.

لَوْكَأَ وَحْدَهُ مَعِي. خُذْ مَرْكَسَ  
وَأَحْضِرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي  
لِلْخِدْمَةِ.

أَمَّا تِيخِيكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى  
أَفَسُسَ.

الْبَدَأَ الَّذِي تَرَكَتُهُ فِي تَرُؤَاسَ  
عِنْدَ كَارْبُسَ أَحْضِرْهُ مَتَى جِئْتَ،  
وَالْكِتَابَ أَيضًا وَلَا سِيَّمَا الرَّقُوقَ.

اسْكَنْدَرُ النَّحَّاسُ أَظْهَرَ لِي  
شُرُورًا كَثِيرَةً. لِيَجَازِهِ الرَّبُّ حَسَبَ  
أَعْمَالِهِ.

فَأَحْتَفِظْ مِنْهُ أَنْتَ أَيضًا لِأَنَّهُ قَاوِمٌ  
أَقْوَانَا جِدًّا.

Ἦεν ταροῖτῆ νὰπολοσιὰ ἄπερχα  
ἐλι ἰ θαροῖ αλλα αρχατ ἵνωου τηροῖ  
ἵνωουπ νεωου.

Πβοῖς δε αροῖ ἐρατῆ νεμη  
αρχου μη θινα ἐβολ θιτοτ ἵτε  
πιθιωῖ χωκ ἐβολ οροῖ ἵτωουτεμ  
ἵνε νιθυνος τηροῖ χε λινοθεμ ἐβολ  
ἵεν ρωῖ νῶουοῖ.

Εῖτεροῖχοῖ ἵνε Πβοῖς ἐβολ θα  
θωβ νιβεν ετρωου οροῖ εῖναθμετ  
ἐδοῖν ἕτερεμετορο ἵτε τφε: φαι ἕτε  
φωῖ πε πῶουῖ ῥα ἕνεθ ἵτε νιῖνεθ:  
ἀμην.

ῤῖνι ἐΠρικτῆλλα νεμ Ἀκτῆλλα  
νεμ πῆνι ἵΘησιφοροῖ.

Εραστοῖ αροῖ ἵεν Κορινθοῖ:  
ῤροφημοῖ δε αῖσοχπῆ ἵεν Μελητοῖ  
εῖψωνι.

Ἰησ ἄμοκ εἰ θαχεν τῆρω: ἕῖνι  
ἐροκ ἵνε Εῖβοῖλοῖ νεμ Ποῖθῆ νεμ  
λῖνοῖ νεμ Κλαῖδια ἵνε νῖνηοῖ  
τηροῖ.

Πβοῖς Ἰησοῖς Πῖχριστοῖ νεμ  
πεκῖνεῖμα: πῆμοτ νεωουτεν: ἀμην.

*Πῆμοτ θαρ νεωουτεν νεμ  
τῆρῖνη εῖσοπ: χε ἀμην εῖεῖωπι.*

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 بِي 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 ἐβोलθεν πεπιστοιτ          ἠέπιστολη ἠτε πενωτ Πετρος.          Δυμη. 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>Ἡἰρεσβυτερος ετδεν θηνοτ ττρω          ἐρωτ ἐανοκ πετενωφρη          ἠἰρεσβυτερος οτοτ ἠμεερε ἠτε          ηἠκατρε ἠτε Πιχριστοσ: οτοτ ἠωφρη          ἠπιωωτ εθναδωρη ἐβολ.</p> <p>Δυμοη ἠπιωωτ ετδεν θηνοτ ἠτε          Φνωττ ερετενδἠ ἠποτωηηη δεν          οτδἠνχοησ αν αλλα δεν οτοτωω ηηητ          κατα Φνωττ: οτδε δεν οτμετατχιρ          αν αλλα δεν οτρωωτττ ηηητ.</p> <p>Οτδε ἠφρητ αν χε ερετενοι ἠβοἠσ          ἐηκλἠροσ αλλα ἠριττποσ ἠπιωωτ.</p> <p>Οτοτ εωωπ αττωανοτοητ ηηε          πιχωχ ἠμἠνεσωτ τετεηηαδἠ          ἠπιχλωη ἠαθλωη ἠτε πωωτ.</p> <p>Παιρητ ηἠδελωρη μαδἠεχωτεη          ἠηἠδελωἠ: ἠωωτεη δε τηρωτ χεδ          θηνοτ ἠπιθεβἠο ηηητ εδωτη          ἐηετεηερωτ χε Φνωττ ττ εδωτη          εἠρεη ηἠδἠσἠητ: ττ δε ἠνωτμοτ          ἠηηετθεβἠοττ.</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 ἵτεϋβ̄εσ  
θηνοῦ δ̄εν ἵπχοῦ ἵτε πιζεμ̄ῶῖνι.

Πετερωοῦῶ τηρϋ οταζϋ ἐροϋ ζε  
οὔτη ḱερμελιν ναϋ δ̄αρωτεν.

ῶῶπι ἐρετερῆσ οτοζ ἀρινῦμφιν  
ζε πετενχαζι πιδ̄ιὰβολοσ εϋμοῶῖ  
ἠφ̄ρητ ἵοῦμοῦῖ εϋζεμ̄ζεμ̄ εϋκωτ ἵσα  
εμκ οὔαι.

Φ̄η̄ερετενοῶζι ἐρατεν θηνοῦ ἐδοῦῖν  
ἐζωϋ ἐρετενταζρηοῦτ δ̄εν φ̄ναζτ:  
ἐρετενσωοῦῖ ἵν̄αιδ̄ιςι ναῖ: ἵπζωκ Δε  
ἵν̄αι νετενḱνηοῦ ετδ̄εν πικοσμοσ.

Φνοῦτ Δε ἵτε ζ̄μοτ ἵβ̄εν  
φ̄η̄εταϋθαζεμ̄ θηνοῦ ἐδοῦῖν ἐπεϋῶοῦ  
ἵνενεζ δ̄εν Πιχ̄ριστος Ιησοῦσ  
ἐἀρετενϋεπ̄ ἠκαζ ἵοῦκοῦῖζι ἵθοϋ  
εϋḱεσβ̄τε θηνοῦ ἵτεϋρεμ̄νε θηνοῦ  
εϋḱετ̄ζομ̄ νωτεν εϋḱεζιςεντ̄ ἠμ̄ωτεν.

Φωϋ πε πιὰμαζι νεμ̄ πιῶοῦ ῶα  
ἵε̄νεζ: ἠμ̄ην.

Δις̄δαῖ νωτεν ἐβολ ζιτοτϋ  
ἵσιλοῦḱανοσ πενσον ἠπιστοσ ζωσ  
εἵμεῦῖ δ̄εν ζαγκοῦῖζι: εἵτ̄νομ̄τ̄ οτοζ  
εἵερμεῶρε ζε φ̄αι πε ἵζ̄μοτ ἵτε  
Φνοῦτ δ̄εν οῦμεῶμ̄ηῖ: φ̄αι ἵτε τενοῶζι  
ἐρατεν θηνοῦ ἵδ̄ητϋ.

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 مُلْتَمِسًا  
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،  
وَيُقَوِّمُكُمْ، وَيُقَوِّمُكُمْ، وَيُثَبِّتُكُمْ.

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 ἴωφερι ἴσοτπι  
ετθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἴνετεν ἴερνοῦ δεν  
οῦφι ἴογαβ ἴτε ἴαζαπη: ἴειρηνη  
νωτην τηροῦ νηετθεν Πιχριστος  
Ιησοῦς: ἀμην.

*Насниноу ѡπερμενρε πικосμος  
οῦδε νηετωοπ δεν πικосμος: πικосμος  
насини нευ теґεґеґиґиґиґа: фн де етиґи  
ѡфонуѡу ѡфноуґ гґнаѡупи ѡа енез:  
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 عَلَيَّكُمْ 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 νениоῡ ἴапостолюс:  
ἴере поῦсῡоῡ есогаб ѡупи нευан.  
Δυηη.

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.

Празиц κ: ἴζ - ἴη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Евоз де ден Уилитос асгоури  
ἴεφесос асмуоῡῡ ἴнипресвнтерос ἴте  
ἴеккλнсиὰ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفَسُسَ  
وَأَسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Етаῡ де ѡароу पेχαу нвоῡ хе  
ἴνωτηн τετεнсвоῡн хе исхен пиεροоῡ  
ἴноуит етаиῡ ἴἴΔиὰ хе аиѡупи  
неуωτηн ἴаѡу ἴриἴ ἴпаисноῡ τηре.

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 ἴβωк ἴΠβοис ден θεβιò ἴннт  
нивен нευ ханермуоῡῡ нευ

serving The Lord with  
all humility, with many  
tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضُعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.

νηπιρασμος ἐταρὶ ἐβρη ἐχωι ζεν  
nicobni etawot nte nilotdai.

Ὑφρητ ἐτε ὑπιζηπ ἐλι ζεν  
νηετερνοφρι ἰνοῦενταμωτεν ἐρωωτ  
νεμ ἐτςβω νωτεν.

Ειερμεορε ἰδημοσιὰ νεμ κατα ηι  
ἰnilotdai νεμ niOτεινιν ἰτμετὰνοιὰ  
ἰντε Φνοττ νεμ πιναρττ ἐΠενβοις  
Ihcovc Πιχριστοc.

Οτοζ τνοτ ζηππε ἀνοκ ειςωνε  
ζεν πιπνευμα τναυενηι ἐβρη  
ἐλεροτκαλμη ἰτςωοτην αν ἰνηεθναἰ  
ἐδοτην ἐβραι ἰδητc.

Πλην γε Πιπνευμα εθοταβ  
ἐερμεορε ηηι κατα πολις εφχω ὑμοc  
γε σεοζι νακ ἰχε ζανςνατζ νεμ  
ζανθελτψιc.

Ἀλλα ταψτχη τχω ὑμοc αν γε  
ἐταιηοττ ἰτοτ ζεν ἐλι ἰκαχι ψα  
τχωκ ὑπαδρομοc ἐβολ νεμ  
τδιακονια ἰηεταιιτc ἰτεν Πβοις  
Ihcovc ἐερμεορε ὑπιεναττελιον ἰτε  
πιζμοτ ἰτε Φνοττ.

Οτοζ τνοτ ζηππε ἀνοκ τἔμι γε  
τετεννατ ἐπαρο αν γε ἰθωτεν τηροτ  
νηεταιιcινι ἰδητοτ ειβιωψ ἰτμετοτρο  
ἰντε Φνοττ.

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 كَارِزًا بِمَلَكُوتِ اللَّهِ.



Εἴθε φαι ἴερμεῖρε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἴοταβ ἄνοκ  
ἐβολα πετεῖνοϋ τηροῦ.

Οὔ γαρ ἠπιζοπτ ἐϋτεμταμωτεν  
ἐφονωϋ τηρϋ ἠΦνοῦτ.

Μαὲθῆτεν ἐρωτεν νεμ πιόζι τηρϋ  
εἰτὰ Πιπνεῦμα εἴοταβ χα ἠηνοῦ  
ἠἐπισκοπος ἠδῆτηϋ ἐἄμοι  
ἠτῆεκκλῆσιἄ ἠτε Πβοις ἠηῆταϋϋφος  
ἐβολα ζιτεν πεϋῖνοϋ ἠμιν ἠμοϋ.

Ἄνοκ δε ἴεμι γε μενεῖσα  
ἠριϋενηι σεναἰ ἐδοῦν ἐρωτεν ἠζε  
ζανοῦνωϋ εἴγορω ἠσενα ἴαο ἀν  
ἐπιόζι.

Οὔοζ σεναῦωοῦνοῦ ἠζε ζανρωμ  
ἐβολα δεν ἠηνοῦ εἴχω ἠζανσαχι  
εἴφωνη εἴροῦσωκ ἠνιμαῆθης  
σαμενηνοῦ.

Εἴθε φαι οὔν ρωις ἐρωτεν  
ἐρετενῖρι ἠφμεῖνι γε ἀιερ ϋουῖτ  
ἠρομπι ἠπιχα τοῦ ἐβολα ἠπιέζοοῦ  
νεμ πιέχωρ εἴτῆβω ἠφοῦται φοῦται  
ἠμωτεν δεν ζανερμωοῦ.

Οὔοζ ἴνοῦ ἴχω ἠμωτεν δατεν  
Πβοις νεμ πιαζι ἠτε πεϋῖμοῦτ φῆῆτε  
οὔονῶζομ ἠμοϋ ἐσωϋ οὔοζ ἐἴ  
κλῆρονομιά δεν ἠηῆταῦτοῦβωοῦ

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 اَنِّي بَرِيءٌ  
مِّنْ دَمِ الْجَمِيعِ.

لَاۤ اَنِي لَمَ اُوخِّرُ اَنْ اُخْبِرْكُمْ بِكُلِّ  
مَشْوَرَةٍ لِّلّٰهِ.

اِحْتَرِزُوا اِذَا لَاۤ اَنْفُسِكُمْ وَّلِجْمِيعِ  
الرَّعِيَّةِ الَّتِي اَقَامَكُمْ الرُّوْحُ الْقُدُسُ  
فِيهَا اَسَاقِفَةٌ لِّتَرْعَوْا كَنِيْسَةَ اللّٰهِ  
الَّتِي اَفْتَنَاهَا بِدَمِهِ.

لَاۤ اَنِي اَعْلَمُ هٰذَا: اَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تُشْفِقُ عَلٰى الرَّعِيَّةِ.

وَمِنْكُمْ اَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُوْنَ  
بِاُمُوْرٍ مُّلتَوِيَةٍ لِيَجْتَذِبُوْا التَّلَامِيذَ  
وَرَاۤءَهُمْ.

لَذٰلِكَ اَسْهَرُوْا مُتَذَكِّرِيْنَ اَنِّي ثَلَاثَ  
سِنِيْنَ لَيْلًا وَّنَهَارًا لَّمْ اَقْتُرْ عَنْ اَنْ  
اُنْذِرَ بِدَمُوْعٍ كُلِّ وَاٰحِدٍ.

وَالاَنّ اَسْتُوْدِعُكُمْ يَا اِخْوَتِي لِلّٰهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ اَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيْرَاثًا مَّعَ جَمِيعِ  
الْمُقَدَّسِيْنَ.

τηρου.

Οὐρατ ιε οἴνοϋβ ιε οὔβωσ  
ἄπιερῆπιθρῦιν ἔορον ἄμωοϋ.

Πῶωτεν τετενωοῦν γε νασιχ  
ναι αὔρωμῶι ἠναχρῖα νευ νηθενεμνι.

Διταμωτεν ἔρωβ νιβεν γε ἔωγε  
ἠδῶσι ἄπαιρηῖ ἠτενῖτοτοϋ  
ἠνηετωῶνι ἠτετενερῖμεῖνι ἠνινασι  
ἠτε Πῶοις Ιησοῦς γε ἠθοϋ αὔχοϋ γε  
οὔμετακαριος τε μαλλον ἔῖ ἔρωτε  
ἔβι.

Οὔοϋ ναι ἔταὔχοτοϋ αὔριτω ἔξεν  
νεκκελι νεμωοϋ τηροϋ  
αὔερῖπροσεὔχεθε.

Οὔοϋ αὔρωπι δε ἠξε οὔνιωῖ  
ἠριμι ἠτωοϋ τηροϋ οὔοϋ αὔριτοϋ  
ἔδῖρηι ἔξεν ἠναρβι ἠΠαὔλοϋ οὔοϋ  
αὔῖφι ἔρωϋ.

Ἐὔοι ἠῦκαϋ ἠρηῖτ μαλιστα εὔβε  
πινασι ἔταὔχοϋ γε σεναναὔ ἔπεὔρω  
αν γε ναὔῖφο δε ἄμωϋ ἔξεν πιζοι.

*Πινασι δε ἠτε Πῶοις εὔεῖλαι οὔοϋ  
εὔεῖλαι: εὔεῖμασι οὔοϋ εὔεῖταχρο:  
δεν ῖασια ἠεκκλῖνσια ἠτε Φῖνοῖῖ:  
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 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 بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولْسٍ 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 Babah 5

### سنكسار اليوم الخامس من شهر بابه

1. The Martyrdom of St. Paul, Patriarch of Constantinople
2. The Departure of St. Peter, Bishop of El-Bahnasa

#### 1. The Martyrdom of St. Paul, Patriarch of Constantinople

On this day, of the year 68 of the martyrs, 351 AD, St. Paul, Patriarch of Constantinople, was martyred.

This saint was born in Thessalonica, in the later part of the third century. Since his young age, he became a disciple of Abba Alexandros, Patriarch of Constantinople. After the departure of St. Alexandros in the year 336 AD, St. Paul was consecrated patriarch of Constantinople.

When he sat on the patriarchal throne, he strongly resisted the Arians, who deny the divinity of The Lord Christ, until he purged the country from them.

When Emperor Constantine the Great, departed, his three sons reigned after him. Constantius reigned over Constantinople, Constans reigned over Rome and Constantine II reigned over France, Britain and Spain.

Constantius held the same belief as Arius, and when he reigned over the countries of the East, he asked St. Paul to refrain from resisting the Arians, but the Patriarch refused. The Emperor became angry and exiled him many times from his See.

However, he finally exiled St. Paul to the country of Armenia. He asked one of the followers of Arius to catch up with him. He went to him at night and strangled him, thus he received the crown of martyrdom.

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

#### 2. The Departure of St. Peter, Bishop of El-Bahnasa

On this day also, Anba Peter, bishop of El-Bahnasa, departed. He became a monk in the monastery of Anba Shenouda, the archimandrite, in mount Adribah, west of Souhag.

He devoted himself to study and search the Holy Scriptures and church books. He became a brilliant scholar, especially in the rituals of the church and its hymnology. He was consecrated bishop of El-Bahnasa for the period between 1186 to 1220 AD. In that time,

1. استشهاد القديس بولس بطريك القسطنطينية
2. نياحة الأنبا بطرس أسقف البهنسا

#### 1. استشهاد القديس بولس بطريك القسطنطينية

في مثل هذا اليوم من سنة 68 للشهداء، سنة 351 ميلادية، استشهد القديس بولس بطريك القسطنطينية.

وُلِدَ هذا القديس بتسالونيكى في أواخر القرن الثالث الميلادي. ومنذ حدثته، صار تلميذاً للقديس ألكسندروس بطريك القسطنطينية. وبعد نياحة القديس ألكسندروس سنة 336 ميلادية، ارتقى القديس بولس كرسي القسطنطينية.

فقاوم بشدة الأريوسيين الذين ينكرون لاهوت السيد المسيح، حتى طهر البلاد منهم. ولما توفي قسطنطين الكبير، ملك بعده أولاده الثلاثة. فأختص قسطنديوس بالقسطنطينية وقسطنس برومية وقسطنطينوس ببلاد الغال (فرنسا) وبريطانيا وأسبانيا.

وكان قسطنديوس على رأى أريوس، ولما ملك على بلاد الشرق، طلب إلى هذا البطريرك أن يكف عن مقاومة الأريوسيين، فرفض. فغضب الملك، ونفاه عدة مرات عن كرسيه.

وفي آخر مرة نفاه إلى بلاد أرمينيا. ثم أوعز إلى أحد الأريوسيين بقتله. فدخل عليه ليلاً وخنقه. فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

#### 2. نياحة الأنبا بطرس أسقف البهنسا

وفيه أيضاً تنيخ الأنبا بطرس أسقف البهنسا. ومن أمره أنه ترهب في دير الأنبا شنودة رئيس المتوحدين بجبل أدربية، غرب سوهاج. وهناك تفرغ للدرس والبحث في الكتاب المقدس وكتب الكنيسة حتى صار عالماً بارعاً خصوصاً في طقوس الكنيسة وألحانها. رُسم أسقفاً للبهنسا (البهنسا: هي الآن قرية كبيرة من قرى بني مزار محافظة المنيا،

El-Bahnasa was a great city and a capital of a province since the Pharaonic and Roman times. It was also a large parish that included many churches, monasteries and convents in the western desert nearby the city. Bishop Peter had many publications in church rituals:

First: The readings and hymns of the Holy Pascha. The believers in ancient times read the whole Holy Bible in the church during Passion Week, which took a long time.

When Pope Gabriel II, the 70<sup>th</sup> Pope known as Ibn-Turayk, was enthroned (1131 - 1145 AD), he made some changes. He was an employee of the government before his enthronement, and knew how busy the people are and their lack of vacation time to be able to attend the long services during the Passion Week. With the assistance of the monks from St. Macarius monastery in the wilderness of Shiheet, he organized, arranged and wrote down the rubrics of the readings of the Holy Pascha. He divided the daily service to five Morning hours and five Evening hours. He chose from the two testaments what was suitable for every hour of the hours of the Pascha, so the believers can follow the readings; as much as their circumstances allowed.

When Anba Peter was consecrated a bishop for El-Bahnasa:

(1) He recognized that the lectionary of the hours of the Passion Week were not well arranged. Some hours had many prophecies, while others had a few, so he decided to re-arrange them. He gathered from the Old Testament, including the Deuterocanonical books, what was appropriate for each hour from prophecies and psalms. Likewise, from the New Testament, what was appropriate for each hour from the Gospels.

(2) He made the hourly readings more uniform in length.

(3) He published all these changes in the Katameros (Lectionary) of the Holy Pascha, which the church still uses today.

(4) He arranged for the readings to contain two sermons from the sayings of the fathers daily, one for the morning and one for the evening prayers. Nine of these sermons were written by Abba Shenouda the archimandrite alone. This serves as a testimony for his loyalty and love of Abba Shenouda, in whose monastery he became a monk.

(5) Anba Peter also arranged for each of the four

وبجوار القرية الحالية توجد آثار وحفريات كثيرة لمدينة البهنسا القديمة بالجبل الغربي لبني مزار) في المدة من 1186 إلى 1220 ميلادية، وكانت البهنسا مدينة عظيمة وعاصمة إحدى الولايات منذ العصور الفرعونية والرومانية.

وكانت إيبارشية كبيرة بها الكثير من الكنائس والأديرة الخاصة بالرهبان وأديرة أخرى للراهبات بالصحراء الغربية المجاورة للمدينة. ولهذا الأسقف مؤلفات طقسية كثيرة أهمها، أولاً: قراءات والحن البصخة المقدسة. فقد كان المؤمنون في العصور القديمة يقرأون الكتاب المقدس كله في الكنيسة أثناء أسبوع الآلام، وكان ذلك يستغرق وقتاً طويلاً. ولما جلس البابا غبريال الثاني، البابا السبعون، المعروف بابن تريك، على السدة المرقسية في المدة من 1131 إلى 1145 ميلادية، وكان قبل بطريركته موظفاً عاماً في الدولة، ويعرف انشغال الناس وعدم وجود أجازات في أسبوع الآلام للمسيحيين، مما يضيع على الناس فرص الاستمتاع بقراءات أسبوع الآلام الكثيرة، فقام بمعاونة بعض رهبان دير القديس مكاريوس ببرية شيهيت بتنظيم وتدوين طقس قراءات البصخة. واختار من العهدين ما يناسب كل ساعة من ساعات البصخة حتى يستطيع المؤمنون متابعة القراءات حسبما تسمح به ظروفهم.

ولما جاء الأنبا بطرس أسقف البهنسا، وجد أن:

(1) قراءات سواعي أسبوع الآلام غير متناسقة، فتوجد ساعات فيها نبوات كثيرة وأخرى نبوات قليلة. فقام بتنسيقها فجمع من العهد القديم بما فيه الأسفار القانونية الثانية، ما يناسب كل ساعة من النبوات والمزامير ومن العهد الجديد ما يناسب كل ساعة من الأناجيل.

(2) وجعل السواعي متناسقة ومتقاربة في قراءاتها.

(3) ووضع كل هذا في كتاب قطمارس البصخة الذي ما زالت الكنيسة تستخدمه حتى الآن.

(4) كما وضع لكل يوم عظتين من أقوال الآباء، واحدة للصباح وواحدة للمساء. منها

Gospels to be read in its entirety during the Passion Week: the gospel of Matthew to be read Tuesday morning, the gospel of Mark to be read Wednesday morning, the gospel of Luke to be read Thursday morning after raising the morning incense, and the gospel of John to be read Saturday evening before the Liturgy of the Holy Resurrection.

(6) He also arranged the reading of the whole Book of Psalms, the one hundred fifty one palms, in the evening of Good Friday after the Burial Procession and the Hymn of Golgotha.

(7) He compiled and edited the commentaries of the prophecies and the gospels of Passion Week in a book of commentaries that is still used till present time.

(8) He composed tunes for many of the prayers and readings, especially the paschal psalms, which are sung in the Adribic (mourning - sad) tune. This tune is attributed to the monks of Mount Adribah, where the monastery of Anba Shenouda the archimandrite is, west of Souhag.

(9) He also introduced "The Royal Tune", known as "El-Lahn El-Shamy" to some of the Paschal psalms as "Pek Ethronos – Your throne O God" and "Av Chinon – His words were softer than oil." He acquired the tunes from Mount Shamah, west of Luxor, where the city of the Dead located in the valley of the Kings and Queens, and also where the monastery of the martyr St. Tawadros is located, west of Luxor.

Second: The rites of the "Laqan" of the feast of our fathers the Apostles (5<sup>th</sup> of Abib), where in its introduction it says, "A canon was composed by our father Anba Peter, bishop of the city of El-Bahnasa, is read over the Laqan font on the fifth of Abib, the feast of our fathers the Apostles, our father Peter and our teacher Paul."

Third: The rites of consecrating new Baptisteries, detailing the rituals of consecrating the new Baptistry, which is still used until present time. In a manuscript that documents the ritual of consecrating the baptistry, it says, "The rubrics were put down by the holy father Anba Peter, bishop of El-Bahnasa for consecrating the new Baptistry."

It is worthy to mention that whatever this honorable bishop put down from rituals, the church approved and established immediately. This is an indication that the church had put him in an honorable position for his rich

تسع عظات للقديس الأنبا شنودة وحده، مما يدل على ولائه وحبه للقديس الأنبا شنودة الذي ترهب في دير.

(5) كذلك رتبّ قراءات الأناجيل الأربعة كاملة في أسبوع الآلام: فيقرأ إنجيل متى في صباح الثلاثاء وإنجيل مرقس في صباح الأربعاء وإنجيل لوقا في صباح الخميس بعد رفع بخور باكر، وإنجيل يوحنا في مساء السبت قبل صلوات عيد القيامة المجيد.

(6) كذلك رتبّ قراءة المائة وواحد وخمسين مزموراً، أي سفر المزامير كله، مساء الجمعة الكبيرة بعد عمل الدفنة ولحن غولغوثة.

(7) قام بتجميع وتنقيح تفاسير نبوات وأناجيل أسبوع الآلام في كتاب يحمل هذا الاسم وما زال يُستخدم حتى الآن وتم طبعه عدة طبعات.

(8) قام بتلحين الكثير من الصلوات والقراءات خصوصاً مزامير البصخة باللحن الأدريني (الحزائني) المنسوب إلى رهبان جبل أدرية حيث دير الأنبا شنودة، غربي سوهاج.

(9) كذلك قام بإدخال اللحن الشامي في بعض مزامير البصخة مثل مزمور "بيك اثرونوس - كرسيك يا الله" ومزمور "أفتشنون - كلامه ألين من الدهن" نقله من جبل شامة غرب الأقصر حيث مدينة الموتى في وادي الملوك والملكات، وحيث يوجد الآن دير الشهيد تاوضروس المحارب، غرب الأقصر.

ثانياً: طقس لقان عيد الآباء الرسل، 5 أبيب، وقيل في مقدمته "قانون وضعه أبونا الأنبا بطرس أسقف مدينة البهنسا. يُقرأ على اللقان في الخامس من أبيب، في عيد أبونا الرسولين، أبينا بطرس ومعلمنا بولس".

ثالثاً: طقس تكريس المعموديات الجديدة، وهو طقس تدشين المعمودية المستعمل حتى الآن. وورد في مخطوطة تحوي طقس تكريس المعمودية النص التالي "ترتيب وضعه أبونا القديس أنبا بطرس أسقف البهنسا من أجل تكريس المعمودية الجديدة".

ومن الجدير بالذكر أن كل ما كان يقوم به هذا الأسقف الجليل من ترتيبات طقسية، كانت تأخذ به الكنيسة وتقره فوراً، مما يدل على أن الكنيسة كانت تضعه في مكانة مرموقة لكثرة علمه وحكمته وروحانيته.

ولما كملت أيام خدمته، تبيح بسلام ومضى إلى

knowledge, wisdom and spirituality.

When the days of his service were completed, he departed in peace and went to his eternal home to rest.

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

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

بيته الأبدى ليستريح.  
بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, ια	Psalm 73: 23, 24, 28; 9: 14	المزمور 72: 17، 18، 21
Ακλῆμονι ἠτάχιζ ἠοῦῖναμ: οτορ ἠἔρηι ζεν πεκοβῆνι ακβιμωιτ νηι: οτορ ακωποτ ἔροκ νεμ οῦωοτ: ἄνοκ δε οὔαθαθον νηι πε ἔτομτ ἐΦνοτῥ ἔχω ἠταζελπις ζεν Πβοις: εοριφιρι ἐνεκῆμοτ τηροτ ζεν νηπῦλη ἠτε ῥπερι ἠβιων. Ἀλληλοῦα.	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 اتكالى. لأخبر بكل تسابيحك في أبواب ابنة صهيون. هلليويا.

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

Οὔαθαθνωσις ἐβολ ζεν πιεῦατσελιον εθοῦαβ κατὰ Ιωαννην ασιουτ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
Ιωαννην ι: α - ιϛ	John 10: 1 - 16	يوحنا 10: 1 - 16

Διὴν ἀμὴν ἴψω ἄμμος νῶτεν χε  
 φηέτε ἠένηνοῦ ἐδοῦν ἀν ἐβολ ζιτεν  
 πιρο ἐταγλῆ ἵτε νιέσωῦ ἀλλὰ  
 εἰνηνοῦ ἐπῶωι ἠδοῦτεν φαι ἐτε ἄματ  
 οὔρεϋβιοῦ πε οὔοζ οὔσονι πε.

Φη δε εἰνηνοῦ ἐδοῦν ἐβολ ζιτεν  
 πιρο φαι οὔμαλνέσωῦ πε ἵτε νιέσωῦ.

Φαι ῥαρε πιμνοῦτ ἄοῦων ναϋ  
 οὔοζ ῥαρε νιέσωῦ σωτεμ ἐτεϋέμῆ  
 οὔοζ ῥαϋμοῦτ ἐνεϋέσωῦ κατα  
 νοῦραν οὔοζ ῥαϋένοῦ ἐβολ.

Εῶωπ δε αϋϋανῆνι ἠνηέτενοῦϋ  
 τηροῦ ἐβολ ῥαϋμοῦϋ δαχῶῦ οὔοζ  
 ῥαρε νιέσωῦ μοῦϋ ἠσωϋ χε οὔηι  
 σεσωῦν ἠτεϋέμῆ.

Πῶεμο δε ἄπαῦμοῦϋ ἠσωϋ  
 ἀλλὰ εἰέφωτ ἐβολ θαροϋ χε οὔηι  
 σεσωῦν ἀν ἠτέμῆ ἄπιῶεμο.

Ἰαι παρομῆ αϋχοζ νῶῦ ἵχε  
 ἰχοῦτ: ἠῶῦ δε ἄποῦεμ χε αϋχαζι  
 νεμῶῦ εῶβε οῦ.

Πάλιν οἱ πεχαϋ νῶῦ ἵχε ἰχοῦτ  
 χε ἀμὴν ἀμὴν ἴψω ἄμμος νῶτεν χε  
 ἄνοκ πε πιέβε ἵτε νιέσωῦ.

Οὔον νιβεν ἐταῦ ἰδαχῶι θαῦσονι  
 νε οὔοζ θαῦρεϋβιοῦ νε ἀλλὰ  
 ἄποῦσωτεμ ἠσωῦ ἵχε νιέσωῦ.

“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.

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

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

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

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

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

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

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

أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.

وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.

لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَذْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.

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

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

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

فَقَالَ لَهُمْ يَسُوعُ أَيْضاً: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: أَنِّي أَنَا بَابُ الْخِرَافِ.

جَمِيعَ الَّذِينَ أَتَوْا قَبْلِي هُمْ سَرَّاقٌ وَلِصُونٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ لَهُمْ.

ἌΝΟΚ ΠΕ ΠΙΣΒΕ ἸΤΕ ΝΙΕΣΩΟΥ  
ΦΗΘΗΝΑΙ ἘΒΟΛ ἘΒΟΛ ΖΗΤΟΥΤ ΕΥΕΝΟΖΕΜ  
ΟΥΟΖ ΕΥΕΙ ἘΒΟΛ ἸΤΕ ΟΥΟΖ ΕΥΕΙ ἘΒΟΛ ΟΥΟΖ  
ΕΥΕΙΜΙ ΝΟΥΜΑΜΜΟΝΙ.

Πιρεφβιοῖ Δε ἰθουφ ἠπαφί ἔβηλ  
ἀρηνου ἰτεφβιοῖ ουοζ ἰτεφφωτ ουοζ  
ἰτεφτακο: ἄνοκ Δε ἔται ἕινα ἰτε  
ουωνδ φωπι νωου ουοζ ἰτε ουζουὸ  
φωπι νωου.

ἌΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΗΑΝΕΥ:  
ΟΥΟΖ ΠΙΜΑΝΕΣΩΟΥ ΕΘΗΑΝΕΥ φωφτ  
ἰτεφψτχη ἔρηι ἔχεν νεφἔσωου.

Πιρεμβεχε Δε ἰθουφ ουοζ ἔτε  
ἰουμανἔσωου ἄν πε φηἔτε ἰἔσωου  
νουφ ἄν νε ἄφωαννατ ἔπιουωνφ  
εφνηου φωφφωτ ουοζ φωφχα ἰἔσωου  
ουοζ φωρε πιουωνφ ζουμου ουοζ  
φωφχορου ἔβουλ.

Χε ουρεμβεχε πε ουοζ ἔερμελιν  
ναφ ἄν δα ἰἔσωου.

ἌΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΗΑΝΕΥ  
τρωου ἰνηἔτενου ἰ ουοζ ἰηἔτενου ἰ  
ωου ἠμοι.

Κατα φρητ ἔτεφωου ἠμοι ἰχε  
Παιωτ Ἄνοκ ζω τρωου ἠφωωτ  
ουοζ τναχω ἰταψτχη ἔχεν  
ναἔσωου.

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.

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.

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.

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْدُلُ نَفْسَهُ عَنِ الْخِرَافِ.

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

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.



ΟΤΟΝ ΝΤΗΙ ΝΖΑΝΚΕΕΣΩΟΥ ΔΙΑΤ  
ΕΖΑΝ ΕΒΟΛ ΖΕΝ ΤΑΙΑΥΛΗ ΔΗ ΝΕ ΖΩΨ  
ΕΡΟΙ ΕΕΝ ΝΙΚΕΧΩΟΥΝΙ ΟΤΟΖ ΕΥΕΣΩΤΕΜ  
ΕΤΑΔΜΗ ΟΤΟΖ ΕΥΕΨΩΠΙ ΕΥΘΕΙ ΝΟΥΩΤ  
ΕΟΥΜΑΔΝΕΣΩΟΥ ΝΟΥΩΤ.

*Πῶς φα ΠεννοΨ πε ψα ἐνεζ  
ἴτε νι ἐνεζ: ἀμην.*

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.*

وَلِي خِرَافٍ أُخْرُ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَتَّبِعِي أَنْ آتِي بِتِلْكَ أَيْضاً  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

# Katameros Readings for the 6<sup>th</sup> Day of Babah

قطمارس قراءات اليوم السادس من شهر بابة المبارك

Κοτκοοτ ἠέροοτ ἠΠιάβοτ Παδοπι

## Πορζι

### Vespers Psalm

مزمور العشيّة

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

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

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

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτἠἠαζνωσις ἠεολ δεν  πιετἠσελιον εθοταβ κατα ἠατθεον  αζιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p><b>ἠατθεον κς: ε - ις</b></p>	<p><b>Matthew 26: 6 - 13</b></p>	<p><b>متى 26: 6 - 13</b></p>

Ἰησοῦς Δε εἰρχη θεν Βηθάνια θεν  
πῆσι Ἰσιμων πικακσεθτ.

Ἀσὶ θαρоч ἵχε οὐςθιμι ἐρε οτον  
οἱμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϭ  
οτοθ ασχοψϭ ἐθρη ἕχεν τεϭάφε  
εϭρωτεβ.

Ἐταρνατ Δε ἵχε νιμαθθης  
ατχρεμευ ετρω ἕμος χε παιτακο οτ  
πε.

Ἦε οτον ὤχου ταρ πε ἐτ ἕφαι  
ἐβολ θα οἱμω οτοθ ἐθιτοτ ἵνιθκη.

Ἐταϭεμι Δε ἵχε Ἰησοῦς πεχαϭ  
νωοτ: χε εθεοτ τετενοθαθθιϭ  
ἐτςθιμι: οθωβ ταρ ἐνανεϭ πεταϭιϭ  
ἐροι.

Ἦιθκη ταρ σε νεμωτεν ἵχοτ  
νιβεν: ἄνοκ Δε τνεμωτεν ἄν ἵχοτ  
νιβεν.

Ἀσθιοτὶ ταρ ἵχε θαι ἕπαικοθεν  
ἐχεν πασωμα ἐπζινοκστ.

Ἀμην τρω ἕμος νωτεν: χε φμα  
ἐτορναθιωψ ἕπαιερασελιον ἕμοϭ  
θεν πικομοος τηρϭ ετεϭαζι θωϭ  
ἕφθετα ται θθιμι αϭ ετμενὶ νας.

*Πῶοτ φα Πεννοττ πε: ὡα ἐνεθ  
ἵτε νιἐνεθ: ἄμην.*

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

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

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

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

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

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

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

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

*Glory be to God forever.*

وَفِيمَا كَانَ يَسُوعُ فِي بَيْتِ عَنِّيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

تَقَدَّمتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ  
طِيبٍ كَثِيرٍ الثَّمَنِ فَسَكَبَتْهُ عَلَى  
رَأْسِهِ وَهُوَ مُتَّكِيٌّ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَابُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: لِمَاذَا  
تُرْجَعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمَلَتْ  
بِي عَمَلًا حَسَنًا.

لَأنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

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

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

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

### Matins Gospel

إنجيل باكر

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

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

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

νας: γε καλωσ ἀρεχοσ γε ἕμουη ζαι ἕματ.

Πιοη ζαρ ηζαι ἀρεβιτοη οτοε φηεθενεμε ηνωη πεζαι αν πε: φαι οημεεθμη πε εταρεχοη.

Πεξε ηςεζιμι ναη γε Παβοις ηναη γε ηθοκ οηπροφηηης.

Πεηιοη ατοηωηη ζιζειη παητωη: ηνωηηη δε ηεηεηχω ἕμοσ γε ἀρε πιμα ηνωηηη ζεη Ιεροηαληη πιμα εηε εηηη ηνωηηη ἕμοη.

Πεξε Ιησοης νας γε ηςεζιμι ηεηεηοηη γε εηηηοη ηζε οτοηηοη εοηε οηδε ζιζειη παητωη οηδε ζεη Ιεροηαληη εηηηαοηωηη ἕΦιωη.

Πεωηηηη δε ηεηεηοηωηη ἕφηεηε ηεηεωηηη ἕμοη αν: ἀηοηηη δε ηεηεηοηωηη ἕφηεηεηεωηηη ἕμοη: γε πιοηζαι οη εβοηη ζεη ηηλοηδαη πε.

Αλλα εηηηοη ηζε οτοηηοη εηε ηηοη ηε: εοηε ηηρεηοηωηη ηηαφηηηη εηηηαοηωηη ἕΦιωη ζεη οηηηεηηα ηεηη οημεεθμη: κε ζαρ Φιωη αηηωη ηηα ηαι οηοηη ἕπαηηηη ηηεηοηωηη ἕμοη.

Οηηηεηηα πε Φηοηηη: οτοε ηηεηοηωηη ἕμοη εεηηηα

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

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

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

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

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

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

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

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

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

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

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

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

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

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

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

ἵΠΟΤΟΥΩΨΤ ἕμοϋ ζεν οὔΠΝΕΥΜΑ ΝΕΜ  
ΟΥΜΕΘΜΗ.

*Πῶσοϋ φα Πεννοϋϋ πε ψα ἐνεε  
ἵτε ΝΙ ἐνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ Ντε πενσαδ Παῦλοϋ Πιᾶποστολοϋ

Παῦλοϋ φῆβοκ ἕπενβοιϋ Ἰηϋοϋϋ  
Πιῆϋριστοϋ: Πιᾶποστολοϋ εἰθαδεμ:  
φῆεἰταῦθαϋϋ ἐπιζιϋεννοϋϋ ἵτε  
Φνοϋϋ.

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

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

Εφεϋιοϋϋ ε: Η - ΚΑ

**Ephesians 5: 8 - 21**

**أفسس 5: 8 - 21**

Οωϋ οϋν ζωϋ ελῆψῆρι ἵτε  
Ποϋωϋνι.

Walk as children of light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποϋταε ζαρ ἵτε Ποϋωϋνι αϋ  
ἵεϋρη ζεν Πεθῆανεϋ Νιβεν Νεμ  
οὔΔικεοϋϋνη Νεμ οὔμεθμῆ.

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

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ  
وَبِرٍّ وَحَقٍّ.

Ερετενεϋδοκῆμαζῆν ζε οὔ  
Πεθῆανεϋ ἕΠβοιϋ.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ  
الرَّبِّ.

Οϋοε ἕΠερεϋϋφῆρ ἐνῆεβῆοὔ  
ἵατοϋταε ἵτε Πῆακι μαλλον Δε  
οὔοε σοε.

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

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ  
غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ  
وَبَخَّوْهَا.

He γαρ ἐτοῦρα ἕμωοτ ἡχωπ  
οἰωπι πε ἐερῖκεχοτοτ.

Ἐωβ δε νιβεν ἐψαρε πιστωινι  
καρωοτ ψατοτωνθ ἐβολ: Ἐωβ γαρ  
νιβεν εθοτονη ἐβολ οτοτωινι πε.

Ἐθε φαι ἔχω ἕμοοτ χε τωηκ  
πετεγκοτ οτοθ ὀγι ἐρατκ ἐβολ θεν  
νηεθωοττ οτοθ ἐρε Πιχριστοο  
ερωτωινι ἐροκ.

Ἀνατ οτη ακριβωοτ νασνηοτ χε  
ἐταρετεμωωπι ἡαυῆρητ ἕφρητ αν  
ἡεανατςβω αλλα ἕφρητ ἡεανσβετ.

Ἐρετεμωωπ ἕπισχοτ χε νιέροοτ  
σερωοτ.

Ἐθε φαι ἕπερωωπι ἐρετενοι  
ἡατρητ αλλα κατ χε οτ πε φουωω  
ἕΠβοιο.

Οτοθ ἕπερθεθι θεν πηρη φηετε  
οτοθ οτμετατοτχα ωοπ ἡδηττ:  
αλλα ωωπι ἐρετεμωωπ ἐβολ θεν  
Πιπνεμα.

Ἐρετεμωωπ θεν θηνοτ  
ἡεανψαλωοτ νεμ θανςμοτ νεμ  
θανθωδη ἕπνευματικοη: ἐρετεμωωπ  
οτοθ ἐρετεμωωπ αλιν ἐΠβοιο θεν  
νετεμωωπ.

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

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

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

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

redeeming the time,  
because the days are evil.

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

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

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

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُمْ سِرًّا،  
ذَكَرَهَا أَيْضًا قَبِيحًا.

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

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

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّدْقِيقِ،  
لَا كَجُهَلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ  
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ  
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةٍ،  
مُتَرَنِّمِينَ وَمُرَتِّلِينَ فِي قُلُوبِكُمْ  
لِلرَّبِّ.

Ἐρετενωπεδ̅μοτ̅ ἵηχοῦρ̅ νιβεν  
 ἐρρηι̅ ἐξεν̅ οῦον̅ νιβεν̅ δ̅εν̅ φ̅ραν̅  
 ἠΠενδοι̅ς Ἰησοῦς Πιχ̅ριστος̅ νεμ̅  
 Φνοῦτ̅ Φιωτ̅.

Ἐρετενδ̅νον̅ ἵηωτεν̅  
 ἵνετενερηοῦ̅ δ̅εν̅ τ̅ροτ̅ ἵτε  
 Πιχ̅ριστος̅.

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

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

submitting to one  
 another in the fear of God.

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

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

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦτ̅  
 ἵνεπιστολη̅ ἵτε̅ πενιωτ̅ Π̅τρος̅.  
 Ἁμ̅η̅. Παμ̅ερατ̅.

**ἁ̅ Π̅τρος̅ τ̅: ε̅ - ιδ̅**

Παρητ̅ τ̅αρ̅ πε̅ ἵουχοῦρ̅ ἵηηιζι̅ομ̅ι  
 ε̅σοταβ̅ να̅τερ̅ελεπι̅ς̅ ἐΦνοῦτ̅  
 να̅τσολ̅σελ̅ ἠμ̅ωοῦ̅ ε̅γ̅δ̅νον̅ ἵηωοῦ̅  
 ἵηνοῦρα̅ι̅.

ἠφ̅ρητ̅ τ̅αρ̅ ἵεσ̅αρρα̅ ε̅σσωτεμ̅ ἵεσα̅  
 Ἁβρααμ̅ ε̅μοῦτ̅̅ ἐροῦ̅ χ̅ε̅ παδοι̅ς̅  
 ο̅η̅ε̅ταρετενερω̅ερι̅ να̅ς̅ ἐρετεν̅ι̅ρι̅  
 ἠπιπεθ̅νανεῦ̅ ο̅το̅ς̅ ἵτετενερω̅οτ̅̅ ἁη̅  
 δ̅α̅τ̅η̅ ἵε̅λι̅ ἵηροτ̅̅.

Παρητ̅̅ ο̅η̅̅ η̅ικερω̅ω̅ι̅̅ ἐρετενω̅οπ̅  
 νεμωοῦ̅̅ ἐρετενε̅μ̅ι̅̅ χ̅ε̅̅ ο̅̅ς̅κε̅ρο̅ς̅̅

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

**1 Peter 3: 5 - 14**

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

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

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

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

**1 بطرس 3: 5 - 14**

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

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

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



ἵνασθῆνῃς πε νηλιόμι ἐρετεν†ταῖο  
 νωοῦ ζωσ εἶοι ἡψφῆρ ἡκλῆρονομος  
 ἡτε ἐπιζῶοτ ἡτε ἡωνδ νευωτεν δειν  
 οῦθο ἡρη† εἶνα γε ἡνετενταενο δειν  
 νετενἡπροσεῦχη.

Πακ Δε ἐρετενοι ἡοῦμεῖ ἡοῦωτ  
 τηροῦ: ἐρετενοι ἡψφῆρ ἡβιδι: οῦοῦ  
 ἐρετενοι ἡμαλISON ἡψανῆμαδ†  
 ἐρετενεβινοῦτ.

ἡτετεν† ἡοῦπετρωοῦ αν δα  
 οῦπετρωοῦ: οῦδε εῶσζωοῦψ δα  
 οῦζωοῦψ: πετοῦβη† δε ἐρετενεῖμοῦ γε  
 εῶταῦαεμ ῆηνοῦ ἐπαιεωβ εἶνα  
 ἡτετενεῖκλῆρονομιν ἡπιεῖμοῦ.

Φῆ γαρ εῶοῦωψ εἶμενεῖ ἡωνδ  
 οῦοῦ εἶνα† εῶανεζοοῦ εἶνανε†  
 μαρεψταλβο ἡπεψλασ εῶολ εἶα  
 πιπετρωοῦ: οῦοῦ νεψεφοτοῦ  
 εῶψτεμαχι ἡοῦχροψ.

Μαρεψρικι σαβολ ἡπιπετρωοῦ:  
 οῦοῦ ἡτεψῖρι ἡπιαεαθον: μαρεψκω†  
 ἡσα οῦεῖρηνη οῦοῦ ἡτεψβοξι ἡωσ.

Ζε νενβαλ ἡΠβοις σεζοῦψ† εῶεν  
 ἡῖομῖ: οῦοῦ νεψμαψε σερικι ἡσα  
 ποῦτωεβ: ἡεο δε ἡΠβοις εῶεν ἡηε†ῖρι  
 ἡπιπετρωοῦ.

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

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

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

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

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

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

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

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

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

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

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

Οτοϛ νιμ εθναλϋτειακαϛ νωτεν  
 εϋωπι αρετενϋανερρεϋχοϛ  
 επιπεθνανεϋ.

Αλλα ιϛχε τετενεϋ πεκεβιεμκαϛ  
 εϋβε τμεθμη ωοτνιατεν θηνοτ:  
 τοτϋοτ δε υπερεϋϋοτ δεατεϋζη οτδε  
 υπεϋωθορτερ.

*Ναϛνηοτ υπεϋμεινε ϋικοϛμοϛ  
 οτδε νηετϋοπι δεν ϋικοϛμοϛ: ϋικοϛμοϛ  
 ναϛινη νεμ τεϋεπιθνηια: φη δε ετιρι  
 υπφονωϋ υπφνοτϋ ϋηαϋωπι ϋα ενεϋ:  
 αμην.*

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

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

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

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
 بِالْخَيْرِ؟

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

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

### The Acts

#### الإبركسيس

Πραϋιϛ ητε νενηοτ ηαποϛτολοϛ:  
 ερε ποτϋμοτ εθοταβ ϋωπι νεμαν.  
 Αμην.

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

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

Πραϋιϛ κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Αϋωωπι δε ετανϋωκ ηνιεϋοοτ  
 εβολ: ανι εβολ ανμοϋι ετφο μμοη  
 εβολ τηροτ νεμ εανκεϋιουμ νεμ  
 νοτϋηρι ϋα ϋαβολ ητπολιϛ: οτοϛ  
 ανηιττεν ειϋεν νεηκελι ειϋεν πιϋρο  
 ανεριπροϋεϋχεϋε.

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

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

Οτοϛ ανεραποταϋεϋε εβολεα  
 νενηεροτ αναληη επιϋοι: ηη δε  
 ανκοτοτ ενηετενωτοτ.

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

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

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

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

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μπαρθενος ετεροφρητην.

Ετανωωπι δε μματ νοτωμω  
ηεζουτ: αφι ηξε οται εβολ θεν  
ηουδεα εοτηροφρητης πε επεφραν πε  
Αγαβος.

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

Ετανωωτεμ δε εηαι νανηρο πε  
ανον νεμ ηισνηου ητε πιμα ετε  
μματ: εωτεμ θερεφ ωε εεθρη  
εΙεροσαλημ.

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

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

Now, this man had four virgin daughters who prophesied.

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

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

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

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

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

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَنْتَبِهْنَ.

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

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

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

Ποτε ἀγέρων ἦνε Παῦλος καί οὐ  
πε ἔτετετρα ἕμοσι: ἐρετεριωι οἶος  
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ  
οἰμονον ἐσονετ ἀλλα ἵσεβτωτ ἕμοσ  
θεν Ιεροσαλημ ἐρηι ἐξεν Φραν  
ἕΠβοις Ιησοῦς.

Ἐτε ἕπε περητ δε θωτ:  
ἀναρων ενσω ἕμοσ καί πετερηνα  
ἕΠβοις μαρεφωπι.

*Πισαχι δε ἵτε Πβοις ἐφέλια οἶος  
ἐφέλωαι: ἐφέλωασι οἶος ἐφέταρο:  
θεν ἵαγια ἵεκκλήσια ἵτε Φνωτῆ:  
ἀμην.*

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

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

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

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

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

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

## Synaxarium of Babah 6 سنكسار اليوم السادس من شهر بابه

1. The Departure of the Righteous Hannah, the Mother of Samuel, the Prophet

### 1. The Departure of the Righteous Hannah, the Mother of Samuel, the Prophet

On this day, the church celebrates the commemoration of the departure of the righteous Hannah, the mother of Samuel, the Prophet.

This just woman was of the tribe of Levi. Elkanah, the son of Jeroham, married her. He also had another wife, whose name was Peninnah.

Hannah was barren, and Peninnah was always reviling her because she had no children. Elkanah went up from his city yearly to worship and offer sacrifices to The Lord of hosts in Shiloh, where the tabernacle was.

And whenever the time came for Elkanah to make an offering, he would give portions to Peninnah his wife and to all her sons and daughters. But to Hannah, he would give a double portion, for he loved her. Then Elkanah her husband said to her: Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not

1. نياحة الصديقة حنة، أم صموئيل النبي

1. نياحة الصديقة حنة، أم صموئيل النبي  
في مثل هذا اليوم تعيد الكنيسة بتذكّار  
نياحة الصديقة حنة، أم صموئيل النبي.  
كانت هذه البارة من سبط لاوى، وتزوج  
بها القانة بن يرواحم وكانت له زوجة  
أخرى اسمها فننة. وكانت حنة عاقراً،  
فكانت ضررتها فننة تعيرها كثيراً لعدم  
النسل. وكان القانة يصعد كل سنة ليذبح  
للرب في شيلوه، حيث توجد خيمة  
الاجتماع.

ولما ذبح القانة الذبيحة أعطى لامراته  
فننة ولجميع بنيتها وبناتها أنصبة. وأما  
حنة فأعطاها نصيب اثنين، لأنه كان  
يحبها. فغارت منها فننة وأغاظتها، فبكت  
ولم تأكل.  
فقال لها زوجها: "لماذا تبكين ولا تأكلين.

better to you than ten sons? (1 Samuel 1: 1 - 8). And her rival, Peninnah, was jealous of her and provoked her. Therefore, Hannah did not accept any consolation.

Hannah went up to the house of The Lord and Eli the priest was sitting on the seat by the doorpost. She prayed to The Lord and wept in anguish. Then she made a vow and said, "O Lord of hosts, if You will give Your maid-servant a male child, then I will give him to The Lord all the days of his life. And, no razor shall come upon his head" (1 Samuel 1: 11). Eli the priest was watching her as she stood silently, for she was praying in her heart.

Eli thought that she was drunk and he rebuked her saying, "How long will you be drunk? Put your wine away from you." And Hannah answered and said, "No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before The Lord" (1 Samuel 1: 15). Then Eli answered and said, "Go in peace, and the God of Israel grant your petition" (1 Samuel 1: 17). She believed his words, went her way and ate, and her face was no longer sad.

Then she conceived and brought forth a son, and she called him Samuel, which is a Hebrew name means, "God has heard." When she weaned him, she took him to the house of The Lord; as she had vowed.

She brought the child to Eli the priest and said, "I am the woman who stood by you here, praying to The Lord. For this child I prayed, and The Lord has granted me my petition, which I asked of Him. Therefore, I also have lent him to The Lord; as long as he lives, he shall be lent to The Lord" (1 Samuel 1: 26 - 28). Then she praised God in a profound prayer (1 Samuel 2: 1 - 10).

She lived after this a live well pleasing to God, "And The Lord visited Hannah, so that she conceived and bore three sons and two daughters" (1 Samuel 2: 21). When she completed her good endeavor, she departed in peace.

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

أما أنا خير لك من عشرة بنين؟" (1 صموئيل 1: 1 - 8). فلم تقبل حنة عزاء. ثم صعدت إلى بيت الرب، وكان عالي الكاهن جالساً على الكرسي عند الباب. فصلت إلى الرب وبكت ونذرت نذراً للرب إذا أعطها نسلأ، وقالت: "إذا أعطيتني زرع بشر، فإني أعطيه لك كل أيام حياته ولا يعطو رأسه موسى" (1 صموئيل 1: 11). ولما رآها عالي الكاهن واقفة ساكئة لأنها كانت تصلى بقلبها فقط، ظنها سكرى، فانتهرها قائلاً: "انزعي خمرك عنك". فأجابت حنة وقالت: "لا يا سيد إني امرأة حزينة الروح ولم أشرب خمراً ولا مسكراً. بل أسكب نفسي أمام الرب من كثرة كربتي" (1 صموئيل 1: 15). فقال لها عالي: "أذهبي بسلام وإله إسرائيل يعطيك سؤل قلبك". فأمنت ومضت في طريقها، وأكلت ولم يكن وجهها بعد حزيناً.

ثم حبلى وولدت ابناً ودعت اسمه صموئيل وهو اسم عبراني معناه "الله سمع". ولما فطمته، أصعدته إلى بيت الرب وفاء لنذرها. وقدمته إلى عالي الكاهن قائلة: "أنا المرأة التي وقفت تصلى إلى الرب لأجل هذا الصبي، فأعطاني الرب سؤل قلبي. وها أنا أقدمه للرب ليكون خادماً له في بيته إلى الأبد" (1 صموئيل 1: 26 - 28). ثم سبحت الله بتسبحة عميقة (1 صموئيل 2: 1 - 10). وعاشت بعد ذلك مرضية لله وولدت ثلاثة بنين وبنيتين (1 صموئيل 2: 21). ولما أكملت سعيها الصالح، تنيحت بسلام. بركة صلواتها فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ᾠδ: 16

Psalm 45: 14, 15

المزمور 44: 16

<p>Εὐεῖνι ἐδοῦν ἕπιτρο      ἠθανπαρθενος εἰφασοῦ ἕμος: εὐεῖνι      ναϋ ἐδοῦν ἠνεσκεῦφερι τηροῦ:      εὐεῖνοῦ ἐδοῦν θεν ογοῦνοϋ νεμ      οῦθεληλ: εὐεῖνοῦ ἐδοῦν ἐπερφει      ἕπιτρο. <b>Ἀλληλοῖα.</b></p>	<p>The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King's palace. <b>Alleluia.</b></p>	<p>يُدْخَلْنَ إِلَى الْمَلِكِ عَذَارَى فِي      إِثْرَهَا. جَمِيعَ قَرِيبَاتِهَا إِلَيْهِ يُقَدِّمْنَ.      يَبْلُغْنَ بِفَرَحٍ وَابْتِهَاجٍ، يَدْخُلْنَ إِلَى      هَيْكَلِ الْمَلِكِ. <b>هلللويا.</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>Οὐάναστωσις ἐβολ θεν      πιερασσελιον εθοϋαβ κατα Ἰαθεον      ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي      البشير. بركاته علينا أمين.</p>
<p><b>Ἰαθεον κε: α - ιϛ</b></p>	<p><b>Matthew 25: 1 - 13</b></p>	<p><b>متي 25: 1 - 13</b></p>
<p>Ποτε ὀνι ἠχε ἡμετοῦρο ἠτε      νιφνοῖ ἕμηϋ ἕπαρθενος νηεταϋβι      ἠνοῦλαμπας αῖ ἐβολ ἐρεν      πιπατωελετ.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p>	<p>حِينَئِذٍ يُشْبِهُ مَلَكُوثُ السَّمَاوَاتِ      عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ      وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>Ἦε οῦον ἵοῦ δε ἠσοϋ ἠδητοῦ νεμ      ἵοῦ ἠσαβη.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ      وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>Ἦσοϋ ραρ εταϋβι ἠνοῦλαμπας      οῦοϋ ἕπορελ νεϋ νεμ ωοῦ.</p>	<p>Those who were foolish took their lamps, and took no oil with them.</p>	<p>أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ      وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.</p>
<p>Ἦσαβεϋ δε ατελ νεϋ ἠρηι θεν      νοῦμοκι νεμ νοῦλαμπας.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي      آيَاتِيهِنَّ مَعَ مَصَابِيحِهِنَّ.</p>

Εταρωσκ δε ἦξε πιπατωελετ  
ατηνιου τηρου οτου ατενκοτ.

Ετα τφωπι δε ὑπιεχωρ ωπι:  
αουθρωου ωπι γε ιε πιπατωελετ αφι  
τενηνου αμωινη εβολ εεραφ.

Ποτε ατηωουνοῦ ἦξε νιπαρθενος  
τηρου ετε ὑματ οτου ατολσελ  
ἠνουλαμας.

Πεξε νισοχ δε ἠνικαβετ γε μοι  
ναν εβολ ζεν πετενηεζ ὑμου  
νενλαμας ναδενο.

Ατηροῦ δε ἦξε νικαβετ ετρω  
ὑμου: γε μηποτε ἠτεφωτεμ ραωτεν  
νεωτεν: μαωενωτεν δε μαλλον θα  
νηετφ εβολ οτου ωπι νωτεν.

Εταρωενωου δε γε ἠτορωωπι: αφι  
ἦξε πιπατωελετ οτου νηετσεβτωτ  
αρωενωου νεμαφ εδοτη επιροπ οτου  
ατωαωθαμ ὑπιρο.

Επδαε δε ατι ἦξε πωωπι  
ἠνιπαρθενος ετρω ὑμου: γε Πενβοις:  
Πενβοις: αουων ναν.

Πωοφ δε αφερωῦ πεχαφ γε ἠμην  
τρω ὑμου νωτεν γε τωουην  
ὑμωτεν αν.

While the bridegroom  
was delayed, they all  
slumbered and slept.

And at midnight there  
was a cry made, "Behold,  
the bridegroom is coming;  
go out to meet him."

Then all those virgins  
arose, and trimmed their  
lamps.

And the foolish said  
unto the wise, "Give us of  
your oil; for our lamps are  
going out."

But the wise answered,  
saying, "No; lest there  
should not be enough for us  
and you: but go rather to  
those who sell, and buy for  
yourselves."

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

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

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

وَفِيْمَا أَبْطَأَ الْعَرِيْسُ نَعَسْنَ  
جَمِيْعُهُنَّ وَنِمْنَ.

فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ  
هُوَذَا الْعَرِيْسُ مُقْبِلٌ فَأَخْرَجْنَ  
لِلْقَائِهِ.

فَقَامَتْ جَمِيْعُ أَوْلِيَاكَ الْعَذَارَى  
وَأَصْلَحْنَ مَصَابِيْحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيْمَاتِ  
أَعْطِيْنَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيْحَنَا  
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيْمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا  
وَلَكُنْ، بَلِ ادْهَبِي إِلَى الْبَاعَةِ  
وَابْتَعِي لَكُنْ.

وَفِيْمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَغْنَ، جَاءَ  
الْعَرِيْسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأَغْلَقَ الْبَابَ.

أَخِيْرًا جَاءَتِ بَقِيَّةُ الْعَذَارَى أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

فَأَجَابَ: الْحَقُّ أَقُوْلُ لَكُنْ إِنِّي مَا  
أَعْرِفُكُنَّ.

Ρωις οτη γε τετενωοτη αν  
απιεζοοτ οτδε ττοηνοτ εσηηοτ πε  
Πωηρι αΦρωι.

*Πωοτ φα Πεννοττ πε ωα ενεε  
ητε ηι ενεε: αμην.*

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

*Glory be to God forever.*

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

*والمجد لله دائماً.*



# Katameros Readings for the 7<sup>th</sup> Day of Babah

قطمارس قراءات اليوم السابع من شهر بابة المبارك

Κορυαυαυη ν̄εζοοτ̄ ὑΠιᾱβοτ̄ Πᾱοπι

## Ροτ̄ζι

### 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 ̄ξ̄Δ: ̄Α, ̄Ε	Psalm 65: 4, 5	مزمور 64: 4, 6
<p>Ωοτ̄νιατ̄ ὑΦη̄ετακσοτ̄πη οτοζ ακωοπη̄ ε̄ροκ: ε̄ε̄ε̄ωπῑ ζ̄εν νεκατ̄λνοτ̄ ψᾱ ε̄νεζ: σωτεμ̄ ε̄ρον Φνοτ̄† Πενσωτηρ: †ζε̄λπις̄ ἵτε ατ̄ρηζ̄ε̄ ὑ̄πκαζῑ τηρ̄ε. <b>Αλληλοιᾱ.</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>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>Οτ̄ἀναστωσις̄ ε̄βολ̄ ζ̄εν πιετασ̄ε̄λιον̄ ε̄σοταβ̄ κατ̄ᾱ Πᾱτ̄εον̄ ᾱσιοτ̄.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.</p>
<p><b>Πατ̄εον̄ κ̄Δ: ̄μβ - ̄μζ</b></p>	<p><b>Matthew 24: 42 - 47</b></p>	<p><b>متي 24: 42 - 47</b></p>
<p>Ρωις̄ ο̄τ̄ν̄ ζ̄ε̄ τετενσω̄οτ̄η̄ αν̄ ζ̄ε̄ ἀρε̄ πετεν̄βοις̄ ν̄ηοτ̄ ζ̄εν̄ ᾱω̄ ἵοτ̄ηοτ̄.</p>	<p>Watch therefore, for you do not know what hour your Lord is coming.</p>	<p>اسهروا إذا لآتكم لا تعلمون في أيّة ساعة يأتي ربكم.</p>

Φαι δε ἀριέμι ἐροϋ: χε ἐναρε  
 πινεβνι ἐμι χε ἀρε πιϋονι νηοϋ: ναϥ  
 δεν αϥ νοϋνοϋ: ναϥναρωιϋ: πε θινα  
 ἵτεϥϥτεμχαϥ ἐβι ἕπεϥνι.

Εῶθε φαι θωπεν ϥωπι ἐρεπεν  
 σεβτωτ: χε δεν ἴοϋνοϋ ἐτεπενσωοϋν  
 ἕμοϋ αν ἀρε Πωηρι ἕΦρωμι νηοϋ  
 ἵδητϋ.

Πιμ θαρα πε πιπιστοϋ ἕβωκ οϋοϋ  
 ἵναβε: φηέτε πεϥβοιϋ ναχαϥ ἐϋρη  
 ἐχεν νεϥεβιαικ ἐϋνωϋ ἵτοϋδρε δεν  
 ἵπχοϋ ἵτηιϋ.

Ωοϋνιατϥ ἕπιβωκ ἐτε ἕματ:  
 ἐϥωπ αϥωανι ἵχε πεϥβοιϋ ἵτεϥχεμϥ  
 εϥἵρι ἕπαρηϋ.

Δμην Ἃχω ἕμοϋ νωπεν: χε  
 ἐναχαϥ ἐϋρη ἐχεν πετεπταϥ τηϥ.

*Πῶοϋ φα Πεννοϋϋ πε: ϥα ἐνεϋ  
 ἵτε νεἵνεϋ: ἀμην.*

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.*

وَاعْلَمُوا هَذَا أَنَّهُ لَوْ عَرَفَ رَبُّ  
 الْبَيْتِ فِي أَيِّ هَرِيعٍ يَأْتِي السَّارِقُ  
 لَسَهَرَ وَلَمْ يَدَعْ بَيْتَهُ يُنْقَبُ.

لَذَلِكَ كُونُوا أَنْتُمْ أَيْضاً مُسْتَعِدِّينَ  
 لِأَنَّهُ فِي سَاعَةٍ لَا تَطُنُّونَ يَأْتِي ابْنُ  
 الْإِنْسَانِ.

فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي  
 يُقِيمُهُ سَيِّدُهُ عَلَى عِبْدِهِ لِيُعْطِيَهُمْ  
 طَعَامَهُمْ فِي حِينِهِ؟

طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ  
 سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
 جَمِيعِ أَمْوَالِهِ.

*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.

Ψαλμοϋ τω Δαυιδ λϣ: ιε, ιϣ, κϣ

Psalm 37: 17, 18, 29

مزمور 36: 15، 16، 27

<p>Πῶς Δε ἀρταχρο ἠνιῶμη Πῶς          σωτην ἠφῶωιτ ἠτε νιαταβνι: οτοθ          τογκληρονομια ἐσεῶωπι ῥα ἐνεθ:          νιῶμη Δε ἠθωοῦ σεναερκκληρονομιν          ἠπικαθι: οτοθ εῖεῶωπι θιωτῆ ῥα          ἐνεθ ἠτε πιενεθ. <b>Ἀλληλοια.</b></p>	<p>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. <b>Alleluia.</b></p>	<p>الرب يعضد الصديقين. يعرف الرب طريق الذين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصاديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen. مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οτἄναστωσις ἐβωλ θεν          πιεγαστελιον εθογαβ κατα Μαρκον          ασιοῦ.</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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**Μαρκον ις: λς - λζ** **Mark 13: 33 - 37** **مرقس 13 : 33 - 37**

<p>Χοῦῥτ ἐβωλ: ρωις ἀριπροσεῦχεθε          ἠτετενσωτην ταρ αν ξε ἠναῦ πε          πιχοῦ.</p>	<p>Take heed, watch and pray; for you do not know when the time is.</p>	<p>أَنْظُرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.</p>
<p>Ἀφρητ ἠοῦρωμι ἐαμωῶι          ἐῶωμο οτοθ ἐαχῶ ἠπερηι οτοθ          αῆτ ἠνεεβιαικ ἠπιερωῶι φοῦαι φοῦαι          ἠπερρωθ οτοθ αῆρονθεν ἐτοτῆ          ἠπιἠνοῦτ θινα ἠτεερωις.</p>	<p>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.</p>	<p>كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَىٰ عِبِيدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَىٰ الْبَوَّابَ أَنْ يَسْهَرَ.</p>
<p>Ρωις οτην ξε ἠτετενσωτην ταρ αν          ξε ἠρε Πῶς ἠπιηι νηοῦ ἠἠναῦ ιε θαν          ἠρονθι ιε τῆρωι ἠπιεχωρθ ιε ἐρε          πιλεκτωρ μοῦτ ιε θανἠτοοῦι.</p>	<p>Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of the rooster, or in the morning,</p>	<p>اسهَرُوا إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمْ نِصْفَ اللَّيْلِ أَمْ صِيَاْحَ الدِّيَكِ أَمْ صَبَاحًا.</p>

Ὡς ἄντι ἰσχυροῦ δεικνύοντος  
 ἰσχυροῦ ἄντι ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ.

Πε ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ.

*Πῶς φα Πεννοῦτ πε: ἰσχυροῦ ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ: ἰσχυροῦ.*

lest, coming suddenly,  
 He find you sleeping.

And what I say to you, I  
 say to all: "Watch!"

*Glory be to God forever.*

لئلا ياتي بغتة فيجدكم نياماً.

وما أقوله لكم أقوله للجميع:  
 اسهروا.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

#### The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολὴ ἰσχυροῦ Πεννοῦτ Παῦλος Πῶστολος

Παῦλος ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 Πῶστολος: πῶστολος ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ

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

البولس، فصل من رسالة معلمنا  
 بولس الرسول الاولي الى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. أمين.

ἰσχυροῦ ἰσχυροῦ: ἰσχυροῦ - ἰσχυροῦ

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ

For when one says, "I  
 am of Paul," and another, "I  
 am of Apollos," are you not  
 carnal?

لأنه متى قال واحد: «أنا لبولس»  
 وآخر: «أنا لأبولوس» أفلسنتم  
 جسديين؟

ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 Πῶστολος ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ  
 ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ

Who then is Paul, and  
 who is Apollos, but  
 ministers through whom  
 you believed, as The Lord  
 gave to each one?

فمن هو بولس ومن هو أبولوس؟  
 بل خادمان آمنتم بواسطتهما وكما  
 أعطى الرب لكل واحد.

Ανοκ αιτωσι Απολλω αϋτσο  
αλλα Φνοϋτ αϋθοροταιαι.

Ωστε οϋδε φηεττωσι οϋδε  
φηεττσο ελι πε αλλα Φνοϋτ πε  
ετερο υμωοϋ εαιαι.

Φη δε εττωσι νευ φηεττσο οϋαι  
νε: ποϋαι δε ποϋαι εϋναδι υπερβεχε  
κατα περδισι υμιν υμοϋ.

Ανον θαυϋφηρ ταρ ηρεφερωβ  
ητε Φνοϋτ οϋεφοϋωι ητε Φνοϋτ  
ηνωτεν οϋκωτ ητε Φνοϋτ.

Κατα πιεμοτ ητε Φνοϋτ εττοι  
νη υφρητ ηνοϋαβε ηαρχητεκτων  
αιχω ηνοϋεντ εδρηι: κεϋαι δε  
πεθοϋαϋεμ κωτ: ποϋαι δε ποϋαι  
μαρεϋουϋ χε αϋκωτ ηαϋηρητ.

Κεϋεντ ταρ υμον υϋχομ ητε ελι  
κεϋαι χασ εδρηι ϋαβολ ηθηετχη ετε  
ηνοϋε Πιχριστοϋ πε.

Ιϋε δε οϋον πετκωτ εϋεν  
ταϋεντ ηοϋβ θατ ληαμη ϋωκε  
ϋωοϋβεν ϋωοϋι.

Πεωβ υποϋαι ποϋαι εϋαοϋωηϋ  
εβολ πιεϋοοϋ ταρ εϋαοϋοηϋ εβολ χε  
εϋαϋωϋρπ εβολ θεν οϋχρωμ οϋοϋ  
πεωβ υποϋαι ποϋαι πιχρωμ  
εθηαερδοκιμαζιν υμοϋ χε οϋαϋ

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.

فَأَنَّا 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  
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 ναρωκω  
ϭνατῶσι: ἠθοϭ δε ϭνανοζεμ παρητ  
δε ζωσ εβωλ ζιτεν οτχρωμ.

Ἦτετενεμι αν γε ἠωπτεν  
ἠνοερφει ἠτε Φνοτῶ οτοζ Πιπνευμα  
ἠτε Φνοτῶ αϭωπο ζεν ἠηνοτ.

Φη οτν εθνασεϭ περφει ἠτε  
Φνοτῶ φαι Φνοτῶ νατακοϭ: περφει  
ζαρ ἠτε Φνοτῶ ϭνοαβ ετε ἠωπτεν  
πε.

Ἰπενῶρε ζλι ερζαλ ἠμοϭ  
ἠμαγατϭ φηεθμενι ζεν ἠηνοτ γε  
οτσαβε πε ζεν παιενεζ μαρεϭερσοζ  
ζινα ἠτεϭερσαβε.

Ἰσοφια ζαρ ἠπαικομοϭ  
οτμετσοζ τε ναζρεν Φνοτῶ:  
ϭεζηνοτ ζαρ γε φηεταμζι ἠηιςαβετ  
ζεν τοτμετσεβ.

Οτοζ παλιν γε Πβοις σωοτν  
ἠηιμοκμεκ ἠτε ηιςαβετ γε  
ζανεϕληνοτ νε.

Ζωστε ἠπενῶρε ζλι ωροωποτ  
ἠμοϭ ζεν ηιρωμ: ενχαι ζαρ ηιβεν

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 فَيَسْخَرُ  
وَأَمَّا هُوَ فَيَسْخَرُ وَلَكِنْ كَمَا  
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ  
اللَّهِ يَسْكُنُ فِيكُمْ؟

إِنْ كَانَ أَحَدٌ يُفْسِدُ هَيْكَلَ اللَّهِ  
فَيُفْسِدُهُ 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 πωνῆ ἴτε φῆμοῦ  
ἴτε νηετωπ ἴτε νηεθναωπι νωτεν  
τηροῦ νε.

Νῶτεν Δε ἠῶτεν να  
Πιχριστος: Πιχριστος Δε φα Φνοῦτ  
πε.

*Πῆμοῦ ταρ νευωτεν νευ  
τῆρηνη εἶσοπ: χε ἄμην 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 أَبَلُّوسُ 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 πιροῦτ  
ἠεπιστολη ἠτε πενωτ Πετρος.  
Δμην. Ναμενρατ.

ᾠ Πετρος ε: ε - ιδ

Παιρητ νιδελωρι μαδνεχωτεν  
ἠνιδελλοι: ἠῶτεν Δε τηροῦ χελ  
θηνοῦ ἠπιθεβιὸ ἠζητ εδοῦν  
ενετενερνοῦ χε Φνοῦτ ἠτ εδοῦν  
εἰρεν νιδασιζητ: ἠτ Δε ἠνοῦμοῦ  
ἠνηετθεβινοῦτ.

Μαθεβιε θηνοῦ οῦν δα τχιζ  
εταμαζι ἠτε Φνοῦτ ζινα ἠτεϋθε  
θηνοῦ ζεν 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 σαβαρ εροφ γε  
οτηι σερμελιν ναφ δαρωτεν.

Ωωπι ερετενρησ οροθ αριντωφιν  
γε πετενχαχι πιδιαβολος εφωωφι  
μηρητ νοτωμοτι εφθεμμε εφκωτ να  
ευκ οται.

Φηερετενοθι ερατεν θηνοφ εδοτη  
εχωφ ερετενταχροητ θεν φηαβτ:  
ερετενσωτην ηηαιδισι ναι: πεχωκ δε  
ηηαι νετενσηνοφ ετθεν πικοςμος.

Φνοητ δε ητε εμοτ ηιβεν  
φηεταφθαρεμ θηνοφ εδοτη επεφωφ  
ηηεθε θεν Πηχριστος Ιησοφς  
εαρετενωεπ ακαθ νοηκοησι ηθοφ  
εφεεεβτε θηνοφ ητεφσεμνε θηνοφ  
εφεηχομ νωτεν εφεηισεντ μωωτεν.

Φωφ πε παμαθι νεμ πιωφωφ ωα  
ηηεθε: αμην.

Δισθαη νωτεν εβολ χιτοφ  
ηηιλοφανος πενσον ηπιστος ζωσ  
ειμεηι θεν θαηκοησι: ειηνομη οροθ  
ειεμεερε γε φαι πε ηεμοτ ητε  
Φνοητ θεν οημεθμη: φαι ετε τενοθι  
ερατεν θηνοφ ηθητη.

Σωηηι ερωτεν ηχε ηφφερι ησοτπη  
ετθεν Βαβυλων νεμ Μαρκος παωηρη.

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.



Ἀρρασπασεσθε ἑννετενέρηνοῦ θεοῦ  
 οὔφι σὸταβ ἵτε ἴαταπῆ: τῆρηνη  
 νωτεν τηροῦ νηετθεν Πιχριστος  
 Ἰησοῦς: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὔδε νηετῶπ θεοῦ πικοςμος: πικοςμος  
 νασινι νευ τερεπιθῶμα: 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 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 ῶπι νευαν.  
 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، بركاتهم المقدسة تكون  
 معنا. آمين.

Πραξις ἰη: κδ - ἰθ: ε

Acts 18: 24 - 19: 6

أعمال 18: 24 - 19: 6

Πε οῦον οῦλοῦδαῖ δε ἐπεφραν πε  
 Ἀπελλης ἐοῦρεμακοῖ πε θεοῦ  
 πεφθενος ἐοῦρωμι πε ἡλοσικος  
 ἐαφερκατανταν ἐεφεσος ἐοῦονῶχομ  
 ὑμοε θεοῦ νιῖραφῆ.

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 الْجَنَسِ رَجُلٌ  
 فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

Φαι δε νε αῦερκατηχιν ὑμοε  
 ἐπιμωιτ ἵτε Πβοις οῦοε ναςδημ θεοῦ  
 πιπνεῦμα: ναςααχι οῦοε ναςῆσβω  
 θεοῦ οὔταχρο εσβε Ἰησοῦς ἐπιωμ  
 ὑμαγαταῖ ἵτε Ἰωαννης ἐτεφωοῦν  
 ὑμοε.

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 ιερνασων: εταρωτεμ δε ερω  
νεε Πρικυλλα νεμ Δκυλασ ανωπε  
ερωσ: οτος αυταμοε δεν οταχρο  
εβε πιμωιτ ντε Φνοτ.

Ερωτω δε ει εβολ ετΑχαια  
ατφεροτοτ ναε νεε νικνηοτ ανδαι  
ννιμαθητης γε νεεωπεε ερωσ: φαι  
δε εταει αφεροτοερι εμαωω  
ννιηεταρναετ εβολ ειτεν πιεμοτ.

Ναεροε ταρ ννιλοτδαι δεν  
οταχρο νοτωνε εβολ εταμο  
μωωσ εβολ ειτεν νιγραφη γε  
Πιχριστοσ πε Ιησοτ.

Δσωπι δε ερε Δπελλησ δεν  
Κορινθοσ Παυλοσ δε εταρεν νιμα  
εταπωω ερεε εεφεσοσ οτος  
αεχιμ νεανιμαθητης.

Περαε δε νωω γε αν αρετενδ  
νΠιπνεωμ εσοταε εταρετενναετ:  
νεωω δε πεωωσ ναε γε αλλα οτδε  
νπενωτεμ ρω γε οτον οτΠνεωμ  
εσοταε ωπ.

Πωω δε περαε νωω γε εταρεμ  
θνηοτ οτν εοτ: νεωωσ 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 الَّذِينَ كَانُوا قَدْ  
آمَنُوا.

لَأَنَّهُ كَانَ بِاسْتِدْرَاجٍ يَفْحَمُ الْيَهُودَ  
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاحِي 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 περαεφ γε Ιωαννης  
μεν αφτωμς δεν οτωωοτ υμετανοια  
υπιλαος εφρω υμος θινα ησεναρτ  
εφθεσθηοτ μενεσρωφ ετε Ιησοτς  
Πιχριστοσ πε.

Εταρωτεμ δε αθιωμς εφραν  
υΠβοις Ιησοτς.

Οτοθ ετα Παυλοσ χα ριχ εχωοτ  
αφι εερηι εχωοτ ησε Πιπνερωμα  
εσοταβ: νατσαχι δε δεν θανλαδ οτοθ  
νανεριπροφητεριν.

*Πισαχι δε ητε Πβοις εφελαι οτοθ  
εφελαωαι: εφελαμασι οτοθ εφεταχρο:  
δεν φασια 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 فَطَفَّحُوا يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

## Synaxarium of Babah 7

سنكسار اليوم السابع من شهر بابة

1. The Departure of St. Paul of Tamouh

### 1. The Departure of St. Paul of Tamouh

On this day, of the year 134 of the martyrs, 418 AD, the great saint Abba Paul (Paula) of Tammoh (El-Tammohi), departed. This saint was born in the city of Tammoh (Thmoui). Since his young age, he was inclined to worship in seclusion.

For his great love to The Lord Christ, he exhausted his body with austere asceticism, fasting and many prayers in a way that exceeds human endurance. For this, The Lord Christ appeared to him and said, "Enough struggle my beloved Paul." St. Paul humbly answered Him, "Let me exhaust my body, O my Master for Your name's sake; as You exhausted Yourself for mankind, and You are the true God, who gave Himself up for us, the unworthy sinners." So, The Lord Christ consoled him

1. نياحة القديس الأنبا بولا الطموهي

1. نياحة القديس الأنبا بولا الطموهي في مثل هذا اليوم من سنة 134 للشهداء، سنة 418 ميلادية، تنيح القديس العظيم الأنبا بولا الطموهي. وقد وُلِدَ هذا القديس ببلدة طموه (احدى قرى محافظة الجيزة على شاطئ النيل).

ومن عظم محبته للسيد المسيح، أضنى جسده بكثرة النسك والأصوام حتى ظهر له الرب يسوع المسيح قائلاً: "كفاك تعباً يا حبيبي بولا. فقال له في اتضاع: دعني يا سيدي اتعب جسدي من أجلك، كما تعبت أنت من اجل جنس البشر وأنت الإله الحقيقي قد مُت عنا نحن الخطاة، غير المستحقين". فعزاه الرب وقواه ثم صعد إلى السماء.

and strengthened him, then ascended into the heavens.

When our father Anba Bishoy went to Mount Ansen, after the first raid of Berbers on the wilderness of Shiheet in the year 407 AD, Abba Paul received him with great joy, because the angel of The Lord Christ told Abba Paul, "Your body will be buried with that of Anba Bishoy." The promise of the angel was fulfilled; Anba Bishoy departed on the 7<sup>th</sup> day of the Coptic month of Abib, year 133 of the martyrs, 417 AD, and was buried there. Three months later, Abba Paul departed, and his body was placed beside the body of Anba Bishoy.

During the papacy of Pope Yousab I, in the period 830 to 849 AD, he wished to relocate the body of Anba Bishoy to his monastery in the wilderness of Shiheet, to be among his children the monks. Those who were in charge of this task, placed the body of Anba Bishoy on a boat, however, the boat would not move.

There was a righteous old monk called Armia (Jeremiah) who told them, "The boat will not move with the body of Anba Bishoy alone, because there was a covenant between the two saints, Anba Bishoy and Abba Paul, with a divine providence that they will not be separated during their sojourn days on earth and also after their repose."

They went back and carried the body of Abba Paul, and placed it onto the boat beside the body of his friend Anba Bishoy. The boat sailed peacefully, and they praised God and venerated these two saints.

When they arrived with them to the monastery of Anba Bishoy in the wilderness of Shiheet, they placed the bodies in one case (reliquary) and placed it in the church of Anba Bishoy. Their bodies are still together in a splendid richly decorated shrine. Some miracles and healings are manifested from their bodies till present time.

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

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

ولما مضى البار الأنبا بيشوي إلى جبل  
أنصنا بعد غارة البربر الأولى على برية  
شيهيت سنة 407 ميلادية، استقبله القديس  
بولاً بفرح لأن ملاك الرب كان قد ظهر له  
وقال له: "غن جسدك سيكون مع جسد  
الأنبا بيشوي".

وقد تم قول الملاك إذ تنيح الأنبا بيشوي في  
7 أبيب سنة 133 للشهداء، سنة 417  
ميلادية، ودفن جسده هناك. وبعده بثلاثة  
أشهر، تنيح القديس الأنبا بولاً ووضعوا  
جسده بجوار جسد الأنبا بيشوي.

وفي زمان بطيركية البابا يوساب الأول في  
الفترة من سنة 830 إلى سنة 849 ميلادية،  
أراد هذا البابا نقل جسد الأنبا بيشوي إلى  
ديره بشيهيت ليكون بين أولاده. ولما قام  
المكلفون بهذه المهمة بوضع جسد الأنبا  
بيشوي في السفينة، تعطلت عن المسير.  
وكان هناك شيخ قديس يدعى ارميا أخبرهم  
أن المركب لن تستطيع المسير بجسد  
الأنبا بيشوي وحده، لأنه كان يوجد عهد بين  
القديسين الأنبا بيشوي والأنبا بولاً من قبل  
الله أن يظلا غير مفترقين في أيام غربتهما  
على الأرض وبعد نياحتهما.

فرجعوا وحملوا جسد الأنبا بولاً ووضعوه  
في السفينة بجوار جسد صديقه الأنبا  
بيشوي، فسارت السفينة بسلام.  
فسبحوا الله ومجدوا القديسين العظيمين،  
الأنبا بولاً والأنبا بيشوي.

ولما وصلوا بهما إلى دير الأنبا بيشوي  
ببرية شيهيت، وضعوهما في صندوق واحد  
مع بعضهما داخل كنيسة الأنبا بيشوي. وما  
زالا يرقدان معاً داخل مقصورة جميلة تظهر  
منها بعض المعجزات والأشفية.  
بركة صلواتهم فلنكن 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 λϛ: κη	Psalm 37: 30, 31	مزمور 36: 28
<p>Ρωϵ ὑπιῶμηι ψαϵερμελεταν              ἡϛσοφια̅: ογοϵ πεϵλαϵ ψαϵϵαϵι              ὑπεϵαπ: πινομοϵ ἡτε φνοϵϛ ετϵχη ϑεν              πεϵρητ: ογοϵ νεϵτατϵι ἡνοϵϵλαϛ.              Δλληλοια̅.</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 الصديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. <b>هلليويا.</b></p>

## The Liturgy Gospel إنجيل القداس

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

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

<p>Οϵἀναστωϵιϵ εβολ ϑεν              πεϵτασϵελιον εθοϵαβ κατὰ λουκαν              αϵιοϵ.</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 ιϛ: α - ιβ</p>	<p><b>Luke 16: 1 - 12</b></p>	<p><b>لوقا 16: 1 - 12</b></p>
<p>Ηαϵω δε ὑμοϵ πε ἡνεϵμαθητϵ              ϵε νε ογον οϵρωμι ἡραμαδ̅ ε̅ονον              ἡταϵ ὑμαϵ ἡνοιοκονομοϵ: ογοϵ φαι              αϵερδιαβαλιν ὑμοϵ ϑατοτϵ ζωϵ              εϵωϵρ ἡνεϵϵνπαρχοντα εβολ.</p> <p>Ογοϵ εταϵμοϵϛ ε̅ροϵ πεϵαϵ ηαϵ              ϵε οϵ πε φαι ε̅ϵωτϵμ ε̅ροϵ εϵβητκ:              μα ἡωπ ἡϛμετοικονομοϵ ηηι: οϵ ταρ</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>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</p>	<p>وَقَالَ أَيْضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكَيْلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ يُبْذِرُ أَمْوَالَهُ.</p> <p>فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدُ.</p>

ἄρχησεν οἰκονομῶς αὐτὸν.

Πεζαυ δὲ ἰδὼν τὸν ἀρχησῆσαν  
οἰκονομῶς αὐτὸν περὶ τῶν πατρῶν  
καὶ τῆς οἰκονομίας αὐτοῦ  
ἰσχυρῶς ἐβόησεν ὡς  
ἐπαινεῖται.

Διὲν αὐτὸν περὶ τῶν πατρῶν  
ἐβόησεν ὡς ἐπαινεῖται  
τῆς οἰκονομίας αὐτοῦ  
ἐπαινεῖται.

Ὅτε ἐταρῶσεν ἐφῆσεν  
ἑαυτῷ ὡς ἐπαινεῖται  
καὶ τῆς οἰκονομίας αὐτοῦ  
ἐπαινεῖται.

Ἦθος δὲ πεζαυ καὶ ὡς  
ἰσχυρῶς δὲ πεζαυ καὶ ὡς  
ὅτι ἐβόησεν ὡς ἐπαινεῖται.

Ἰτα πεζαυ ἰσχυρῶς καὶ ὡς  
ὅτι ἐβόησεν ὡς ἐπαινεῖται  
καὶ τῆς οἰκονομίας αὐτοῦ  
ἐπαινεῖται.

Ὅτε ἂν τοῖς ἄλλοις ἐβόησεν  
οἰκονομῶς ὡς ἐπαινεῖται  
καὶ τῆς οἰκονομίας αὐτοῦ  
ἐπαινεῖται.

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  
shrewd in their generation  
than the sons of light.

فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟  
لَأَنْ سَيَذَرُّنِي سَيِّدِي بِأَخْذِ مَنِي الْوَكَاةَ.  
لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَحِي  
أَنْ أَسْتَعْطِي.

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

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

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

ثُمَّ قَالَ لِأُخْرَى: وَأَنْتَ كَمْ عَلَيْكَ؟  
فَقَالَ: مِئَةٌ كُرَّ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَارْتَبْ ثَمَانِينَ.

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

Οτοϑ Δνοκ ζω †ρω ὕμοϑ νωτεν  
ζε μαθαμιὸ νωτεν ἠθανῶφην ἔβολ  
θεν μαμωνα ἠτε †ἀδικιὰ θινα ϑοταν  
αὔψανμοῦνκ ἠτοῦψεπ ἠηνοῦ ἔδοῦν  
ἐνικκῦνη ἠένεε.

Ππιστοϑ δεν οῦκοῦχι οῦπιστοϑ ον  
πε δεν οῦμηῶ οτοϑ φηεῦβῖνχοῦϑ ψεν  
οῦκοῦχι ῥβῖνχοῦϑ ον δεν οῦμηῶ.

Ιϑε οῦν δεν πἰὰδικοϑ ὕμαμωνα  
ὕπετενῶπι ἔρετενῆροῦ πἰταφῶμη  
Δε νιμ εῠναῶτενϑεῦ ἠηνοῦ ἔροϑ.

Οτοϑ ιϑε δεν πετε φωτεν Δν πε  
ὕπετενῶπι ἔρετενῆροῦ πετε φωτεν  
νιμ εῠναῶῦθηϑ νωτεν.

*Πῶοῦ φα Πεννοῦ† πε ῶα ἔνεε  
ἠτε νι ἔνεε: ἄμην.*

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  
يَقْبَلُونَكُمْ فِي الْمَطَارِ 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 8<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الثامن من شهر بابة المبارك

Κορυμην ἠέροοτ ἠΠιὰβοτ Παὸπι

Ροτzi

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ ιζ: λΔ, μ

Psalm 18: 34, 39

المزمور 17: 34، 40

ΦηετϚβω ἠναχιζ ἠπιπολεμοσ:  
αϚχω ἠναωβω εζανφιϚ ἠρομτ:  
ακμορτ ἠοτχομ ἠπιπολεμοσ: οτορ  
ακκενζ οτον νιβεν ἠταττωοτνοτ  
εζρηι εχωι σαπεσϚτ ἠμοι.  
Αλληλοτiα.

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 يُعلم يديّ القتال، فتحني بذراعي قوس من نحاس. تنطقني بقوة للقتال. تصرع تحتي القائمين عليّ. 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.

Οτἀναστωσις εβολ ζεν  
πιεταστελιον εθοταβ κατa Πατθεον  
ασιοτ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατθεον η: ε - ιζ

Matthew 8: 5 - 13

متي 8: 5 - 13



Εταρὶ δε ἐδοῦν ἐΚαφαρναοῦμ  
αὐτὸν ἑλθεῖν ἵνα εὐαγγελίσῃ  
ἐκεῖ.

Εἶπεν αὐτῷ ὁ κεντρὸς Παβλοῦς  
παλιῶν ἑκείνων ἐκείνην τὴν ὥρην  
ἐκείνην.

Ὁτοῦ περὶ αὐτοῦ ἵνα ἴσῃς ὅτι  
ἐκεῖ ἐστιν ἡ ἀσθενεία αὐτοῦ.

Ὁτοῦ ἀπεκρίθη ὁ κεντρὸς  
παλιῶν ἑκείνων περὶ αὐτοῦ ὅτι  
ἐκεῖ ἐστιν ἡ ἀσθενεία αὐτοῦ  
ἐκείνην τὴν ὥρην ἵνα εὐαγγελίσῃ  
ἐκεῖ.

Κεῖ ἐστιν ἡ ἀσθενεία αὐτοῦ  
ἐκείνην τὴν ὥρην ἵνα εὐαγγελίσῃ  
ἐκεῖ.

Εταρὶ δε ἐδοῦν ἐΚαφαρναοῦμ  
αὐτὸν ἑλθεῖν ἵνα εὐαγγελίσῃ  
ἐκεῖ.

Ἐγὼ δε ἐδοῦν ἵνα εὐαγγελίσῃ  
ἐκεῖ.

Now when Jesus had  
entered Capernaum, a  
centurion came to Him,  
pleading with Him,

saying, “Lord, my  
servant is lying at home  
paralyzed, dreadfully  
tormented.”

And Jesus said to him,  
“I will come and heal him.”

The centurion answered  
and said, “Lord, I am not  
worthy that You should  
come under my roof. But  
only speak a word, and my  
servant will be healed.

For I also am a man  
under authority, having  
soldiers under me. And I  
say to this one, ‘Go,’ and he  
goes; and to another,  
‘Come,’ and he comes; and  
to my servant, ‘Do this,’ and  
he does it.”

When Jesus heard it, He  
marveled, and said to those  
who followed, “Assuredly,  
I say to you, I have not  
found such great faith, not  
even in Israel!

And I say to you that  
many will come from east  
and west, and sit down with  
Abraham, Isaac, and Jacob  
in the kingdom of heaven.

وَلَمَّا دَخَلَ يَسُوعُ كَفَرْنَاحُومَ جَاءَ  
إِلَيْهِ قَائِدٌ مِنْهُ يَطْلُبُ إِلَيْهِ.

وَيَقُولُ: «يَا سَيِّدُ غَلَامِي مَطْرُوحٌ  
فِي الْبَيْتِ مَفْلُوجًا مُتَعَذِّبًا جَدًّا.»

فَقَالَ لَهُ يَسُوعُ: «أَنَا آتِي  
وَأَشْفِيهِ.»

فَأَجَابَ قَائِدُ الْمُنَةِ: «يَا سَيِّدُ لَسْتُ  
مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتِ سَقْفِي لَكِنْ  
فَلْ كَلِمَةً فَقَطْ فَيَبْرَأَ غَلَامِي.»

لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ تَحْتِ  
سُلْطَانٍ لِي جُنْدٌ تَحْتِ يَدِي. أَقُولُ  
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَالْآخَرُ: آتِ  
فِيَّاتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلُ.»

فَلَمَّا سَمِعَ يَسُوعُ تَعَجَّبَ وَقَالَ  
لِلَّذِينَ يَتَّبِعُونَ: «الْحَقُّ أَقُولُ لَكُمْ لَمْ  
أَجِدْ وَلَا فِي إِسْرَائِيلَ إِيمَانًا بِمِثْلِ  
هَذَا.»

وَأَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَأْتُونَ  
مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَّكِنُونَ  
مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي  
مَلَكُوتِ السَّمَاوَاتِ.

νευ Ιακωβ ἠὲ ρηι δὲν ἴμετοτρο ἵτε  
νιφνοῖ.

Ἡῶηρι Δε ἵτε ἴμετοτρο  
εἴεβιτοῦ ἔβολ ἐπιχακι εἴσαβολ: πιμα  
ἔτε φῆρι νλωπι ἕμοϋ νευ  
πιῆερτερ ἵτε νιναχχι.

Οῦοδ πεχε Ιησοῦς  
ἕπιέκατονταρχος χε μαϋενακ  
ἕφρηἴ ἔτακναχἴ εἴεϋωπι νாக: οῦοδ  
αϋοῦχαι ἵχε πιὰλοῦ δὲν ἴοῦνοῦ ἔτε  
ἕμαρ.

*Πῶοῦ φα Πεννοῦἴ πε ψα ἔνεε  
ἵτε νι ἔνεε: ἀμην.*

But the sons of the  
kingdom will be cast out  
into outer darkness. There  
will be weeping and  
gnashing of teeth.”

Then Jesus said to the  
centurion, “Go your way;  
and as you have believed,  
so let it be done for you.”  
And his servant was healed  
that same hour.

*Glory be to God  
forever.*

وَأَمَّا بَنُو الْمَلَكُوتِ فَيُطْرَحُونَ إِلَى  
الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ  
النُّبْكَاءُ وَصَرِيرُ الْأَسْنَانِ.»

ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمَنَةِ: «اذهب  
وَكَمَا آمَنْتَ لِيَكُنْ لَكَ». فَبَرَأَ غَلَامَهُ  
فِي تِلْكَ السَّاعَةِ.

*والمجد لله دائماً.*

## Ψωπι

### Matins Psalm

#### مزمور باكر

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

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

Ψαλμος τω Δαυιδ ζζ: ἀγ, δ

Psalm 68: 35, 3

المزمور 67: 33, 4

Οῦῶφηρι πε Φνοῦἴ δὲν νηεθοῦαβ  
ἵταϋ: Φνοῦἴ ἕπιεραηλ ἵθοϋ εϋἔἴ  
ἵνοῦχομ νευ οῦὰμαβι ἕπεϋλαο: οῦοδ  
νιῆμνι μαροῦτονοϋ: μαροῦθεληλ  
ἕπεῦθο ἕΦνοῦἴ: μαροῦτονοϋ δὲν  
οῦοῦνοϋ. **Ἀλληλοῖα.**

O God, You are more  
awesome in Your saints.  
The God of Israel is He who  
gives strength and power to  
His people. But let the  
righteous be glad; let them  
rejoice before God. Yes, let  
them rejoice exceedingly.  
**Alleluia.**

عجيب هو الله في قديسيه. إله  
اسرائيل هو يعطي قوة وعزاً  
لشعبه. والصديقون يفرحون  
ويتهللون أمام الله. ويتنعمون  
بالسرور. **هلليلويا.**

**Matins Gospel**  
إنجيل باكر

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

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

<p>Οὐρανῶσιν καὶ ἐβόλῃ θέν πνεύματι κατὰ Λουκᾶν ἀσίου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΒ΄ Δ - ΙΒ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
<p>Ἰσὼ δὲ ἔλεγεν πρὸς τοὺς μαθητὰς λέγων ὅτι οὐκ ἐσθίετε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ καταλύετε αὐτὸν ἵνα ζήτε τὸν σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίει καὶ καταλύει τὸ σῶμα τοῦ ἀνθρώπου ἵνα ἑαυτὸν ζῴῃ.</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 وَيَعِدُّوْنَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Ἐπεὶ οὖν ἔλεγε ταῦτα ἔβλεπεν αὐτοὺς καὶ λέγει αὐτοῖς λέγων ὅτι οὐκ ἐσθίετε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ καταλύετε αὐτὸν ἵνα ζήτε τὸν σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίει καὶ καταλύει τὸ σῶμα τοῦ ἀνθρώπου ἵνα ἑαυτὸν ζῴῃ.</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 الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>ὅτι ἅπαντα ἔγραψα ὑμῖν ἵνα οὐκ ἐκ ἐπιφοβίας τοῦ σώματος ζήτε τὸν σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίει καὶ καταλύει τὸ σῶμα τοῦ ἀνθρώπου ἵνα ἑαυτὸν ζῴῃ.</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ بِفِلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>ὅτι ἅπαντα ἔγραψα ὑμῖν ἵνα οὐκ ἐκ ἐπιφοβίας τοῦ σώματος ζήτε τὸν σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίει καὶ καταλύει τὸ σῶμα τοῦ ἀνθρώπου ἵνα ἑαυτὸν ζῴῃ.</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>Ἰσὼ δὲ ἔλεγεν πρὸς τοὺς μαθητὰς λέγων ὅτι ὅστις ἐπιμνησθήσεται ἐμοῦ ἔμπροσθεν τῶν ἀνθρώπων ἐγὼ ἐπιμνησθήσομαι αὐτοῦ ἔμπροσθεν τοῦ πατρὸς τοῦ υἱοῦ τοῦ ἀνθρώπου. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίει καὶ καταλύει τὸ σῶμα τοῦ ἀνθρώπου ἵνα ἑαυτὸν ζῴῃ.</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ἠνιρωμι Πωηρι ζωϋ ἠΦρωμι  
ναοτωνε εβολ ἠδητοϋ ἠπεμθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Φη δε εθναχολτ εβολ ἠπεμθο  
ἠνιρωμι σεναχολτ εβολ ζωϋ ἠπεμθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Οτοε οτον νιβεν εθναξε οτσαχι  
ἠσα Πωηρι ἠΦρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναξεοτᾶ εΠἠνευμα  
εθοταβ ἠνοϋ χω ναϋ εβολ.

Σοταν δε αϋωανεν εθνοϋ εδοϋν  
εἠεϋνασση νεμ νιαρχη νεμ  
νιεζοτσια ἠπερϋρωοϋϋ ξε πωσ ιε οϋ  
πε ετετενναεροϋ ἠμοϋ ιε οϋ πε  
ετετενναχοϋ.

Πἠνευμα ταρ εθοταβ  
νατσαβωτεν δεν ϋοϋνοϋ ετε ἠμαϋ  
εἠεθνασεμἠϋα ἠχοτοϋ.

*Πἠοϋ φα Πεννοϋϋ πε ωα εἠεε  
ἠτε νι εἠεε: ἠμην.*

before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑνὲς τῶν Παύλου Πιὰποστολῶν**

<p>Παῦλος φέβωκ ἁΠενδοῖς Ἰησοῦς Πιχρίστος: πιὰποστολῶς ἐθαθευ: φῆεταῦθαυφ ἐπιζωυεννοῦφι ἵτε 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 Second epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته علينا آمين.</p>
<p><b>Ἐ Κορινθίους ι: α - ιη</b></p>	<p><b>2 Corinthians 10: 1 - 18</b></p>	<p><b>2 كورنثوس 10 : 1 - 18</b></p>
<p>Δνοκ δε Παῦλος ττρω ερωτεν εβολ ζιτεν τμετρεματω νευ τμετεπικης ἵτε Πιχρίστος ζωσ ειθεβινοῦτ μεν ζεν θηνοῦ ἁπετενἁθο: εικαβολ δε ἁμωτεν παρητ ταχροῦτ ζεν θηνοῦ.</p> <p>Ἰτωβζ δε εθριωπι ειταχροῦτ ἵηητ ἵτχαρωτεν αν ζεν παιωτ ἵηητ φαι ετμενι ερωφ εερτολμαν εερηι εζεν ζανονον ηαι εθμενι ερον ζε ανμωφι κατα σαρζ.</p> <p>Ενωωφι ζαρ κατα σαρζ ηανοι ἁματοι αν κατα σαρζ.</p> <p>Πιζοπλον ζαρ ἵτε τεμμετατοι ζανσαρκικον αν νε αλλα ζανζου ἵτε Φνοῦτ νε εγγορρωφ ἵτε ηηετχορ.</p>	<p>Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ, who in presence am lowly among you, but being absent am bold toward you.</p> <p>But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.</p> <p>For though we walk in the flesh, we do not war according to the flesh.</p> <p>For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,</p>	<p>ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ وَجِلْمِهِ، أَنَا نَفْسِي بُولُسُ الَّذِي فِي الْحُضْرَةِ دَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي الْغَيْبَةِ فَمُتَجَسِّرٌ عَلَيْكُمْ.</p> <p>وَلَكِنْ أَطْلُبُ أَنْ لَا أُتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي سَأُجْتَرِّئُ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنَا نَسْأَلُكَ حَسَبَ الْجَسَدِ.</p> <p>لَأَنَّنَا وَإِنْ كُنَّا نَسْأَلُكَ فِي الْجَسَدِ، أَسْأَلُكَ حَسَبَ الْجَسَدِ نُحَارِبُ.</p> <p>إِذْ أَسْلِحَةٌ مُحَارَبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَدْمِ حُصُونٍ.</p>

Εγρωδτ εδρηι νθανσοδνι νεμ δισι  
 νιβεν εττωογν υμωογ εδρηι εχεν  
 πιεμι ντε φνογφ ογοζ  
 ενερεχμαλωτεγνι υμεγνι νιβεν εδονγ  
 δα πωτεμ υπιχριστος.

Ογοζ ενσεβτωτ εβι υπεμπωγ  
 υμετατωτεμ νιβεν εγωπ  
 αρωανμοζ νζε πετενωτεμ.

Πτετενωγωτ ενηεγχι  
 υπετενυθο φηετε εθηνγ χη γε φα  
 Πιχριστος πε φαι ον μαρεφσοδνι εροφ  
 νδρηι νδηντε γε κατα φρητ ετε νθοφ  
 φα Πιχριστος παρητ ανον εων να  
 Πιχριστος.

Εγωπ γαρ αρωανωογωγ υμοι  
 νεογδ εδρηι εχεν περωγυι ετα πβοις  
 τηιφ νηι ενκωτ ογοζ νε πετερωδτ  
 αν νηφνωγπι αν.

Εινα νταυτεμερ υφρητ νογαι  
 εγφελι νωτεν εβολ ειτεν  
 νιεπιστολη.

Χε νιεπιστολη μεν πεχαφ σερωγ  
 ογοζ σεχορ: φπαρογια δε ντε  
 πικωμ αογασθενης τε ογοζ πικασι  
 γηω

Φαι ον μαρεφμεγνι εροφ νζε φαι  
 υπαρητ γε κατα φρητ ετενοι υμοφ

casting down arguments  
 and every high thing that  
 exalts itself against the  
 knowledge of God, bringing  
 every thought into captivity  
 to the obedience of Christ,

and being ready to  
 punish all disobedience  
 when your obedience is  
 fulfilled.

Do you look at things  
 according to the outward  
 appearance? If anyone is  
 convinced in himself that he  
 is Christ's, let him again  
 consider this in himself, that  
 just as he is Christ's, even  
 so we are Christ's.

For even if I should  
 boast somewhat more about  
 our authority, which The  
 Lord gave us for edification  
 and not for your destruction,  
 I shall not be ashamed,

lest I seem to terrify you  
 by letters.

“For his letters,” they  
 say, “are weighty and  
 powerful, but his bodily  
 presence is weak, and his  
 speech contemptible.”

Let such a person  
 consider this, that what we  
 are in word by letters when  
 we are absent, such we will

هادمين ظنوناً وكلّ علو يرتفع  
 ضد معرفة الله، ومستأسرين كلّ  
 فكر إلى طاعة المسيح.

ومستعدين لأن ننتقم على كلّ  
 عصيان، متى كملت طاعتكم.

انظرون إلى ما هو حسب  
 الحضرة؟ إن وثق أحد بنفسه أنه  
 للمسيح، فليحسب هذا أيضاً من  
 نفسه: أنه كما هو للمسيح، كذلك  
 نحن أيضاً للمسيح.

فأبي وإن افتخرت شيئاً أكثر  
 بسطاننا الذي أعطانا إياه الرب  
 لبنيانكم لا لهدمكم، لا أوجل.

لئلا أظهر كأني أخيفكم بالرسائل.

لأنه يقول: «الرسائل ثقيلة  
 وقوية، وأما حضور الجسد  
 فضعيف والكلام حقير».

مثل هذا فليحسب أننا كما نحن في  
 الكلام بالرسائل ونحن غائبون،  
 هكذا نكون أيضاً بالفعل ونحن  
 حاضرون.

δεν ἵκασι ἐβολ ζιτεν νιέπιστολη  
ενχη δατεν θηνοῦ αν: φαι οη πε  
ἠφρητ ἔτενοι ἠμοϋ δεν πζωβ ενχη  
δατεν θηνοῦ.

Πτενερολυαν γαρ αν  
ἐτενωθεν ιε ἐϋιτεν ἐθανοτον και  
ετταρο ἠμωοῦ ἐρατοῦ ἠματὰτοῦ  
ἀλλα ἠθωοῦ ἠδρηι ἠδητοῦ εϋι  
ἠμωοῦ οτοζ εϋθωντεν ἠμωοῦ ἐρωοῦ  
ἠμιν ἠμωοῦ οτοζ ἠσεκατ αν.

Διον δε νανωοῦοῦ ἠμον αν  
δεν δανμετατατῳ ἀλλα κατα πῳι  
ἠτε πικανοῦν φηετα φνοῦτ θαϋϋ  
ναν εθρενφοζ ῥαροϋ δεν οῦϋι νεμ  
ῥαρωτεν.

Οῦ γαρ ζωζ ἠτενφεζ ἐρωτεν αν  
τενωοῦτεν ἠμον ἐρωτεν ἠζοῦ:  
ανφοζ γαρ ἐρωτεν ζωτεν δεν  
περατσελιον ἠτε Πιχριστοζ.

Ενωοῦοῦ ἠμον αν δεν  
δανμετατῳ δεν δανδici ἠῥεμμο:  
εοῦονταν δε ἠοῦζελπιζ ἀρεῥαν  
πετενναζτ αιι εθρεϋερνιϋτ δεν  
θηνοῦ κατα πενκανων εῦμετζοῦ.

Εριϋεννοῦϋι νωτεν ἠνηετοι  
ἠνιϋτ ἠη δεν ογκανων ἠῥεμμο αν  
εῥοῦοῦοῦ ἠμον δεν νηετσεβτωτ.

also be in deed when we are present.

For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us, a sphere which especially includes you.

For we are not overextending ourselves, as though our authority did not extend to you, for it was to you that we came with the gospel of Christ;

not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

لَا تَنَا لَا نَجْتَرِي أَنْ نَعُدَّ أَنْفُسَنَا بَيْنَ  
قَوْمٍ مِنَ الَّذِينَ يَمْدَحُونَ أَنْفُسَهُمْ،  
وَلَا أَنْ نُقَابِلَ أَنْفُسَنَا بِهِمْ. بَلْ هُمْ إِذْ  
يَقِيسُونَ أَنْفُسَهُمْ عَلَى أَنْفُسِهِمْ،  
وَيُقَابِلُونَ أَنْفُسَهُمْ بِأَنْفُسِهِمْ، لَا  
يَفْهَمُونَ.

وَلَكِنْ نَحْنُ لَا نَفْتَخِرُ إِلَى مَا لَا  
يُقَاسُ، بَلْ حَسَبَ قِيَاسِ الْقَانُونِ  
الَّذِي قَسَمَهُ لَنَا اللَّهُ، قِيَاسًا لِلْبُلُوغِ  
إِلَيْكُمْ أَيْضًا.

لَا تَنَا لَا نَمُدِّدُ أَنْفُسَنَا كَمَا تَنَا لَسْنَا نَبْلُغُ  
إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي  
إِنْجِيلِ الْمَسِيحِ.

غَيْرَ مُفْتَخِرِينَ إِلَى مَا لَا يُقَاسُ فِي  
أَعْمَالِ آخَرِينَ، بَلْ رَاجِينَ إِذَا نَمَا  
إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ  
قَانُونِنَا بِزِيَادَةِ.

لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَخِرَ  
بِالْأُمُورِ الْمُعْدَّةِ فِي قَانُونِ غَيْرِنَا.

Φη δε εγωογγοτ υμοσ  
μαρεγγογγοτ υμοσ δεη Πβοις.

Φη γαρ αν εττασο υμοσ ερατγ  
υμαγατγ πε πιωτπ αλλα φηετε  
Πβοις νατασο ερατγ.

*Πρῶτος γαρ νεμωτεν νεμ  
τγρηνη ενσοπ: γε αμην εσεγωπι.*

But “he who glories, let  
him glory in The Lord.”

For not he who  
commends himself is  
approved, but whom The  
Lord commends.

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

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَخِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ  
الْمُزَكَّى، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεη πε πιρογτ  
νεπιστολη ντε πενωτ Πετρος.  
Δμην. Ναμενρα†.

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

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

**α Πετρος Δ: α - ια**

**1 Peter 4: 1 - 11**

**1 بطرس 4: 1 - 11**

Πιχριστος οτη εταγωεπικαθ δεη  
τσαρζ εερηι εχων: οτοθ νεωτεν  
εωτεν δεηκ θηνοτ υπαϊςμοτ γε  
φηεταγδβικαθ δεη τσαρζ αραταγωσ  
εβολ εα φνοβι.

Therefore, since Christ  
suffered for us in the flesh,  
arm yourselves also with the  
same mind, for he who has  
suffered in the flesh has  
ceased from sin.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،  
تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النَّيَّةِ. فَإِنَّ  
مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
الْخَطِيئَةِ.

Επιζιντεγωτεμγωπι γε δεη  
εανεπιθωμια ηρωμι αλλα πεπει ντε  
πεγωνθ δεη τσαρζ ητεγαϊγ δεη  
φογωυ υφνογ†.

that he no longer should  
live the rest of his time in  
the flesh for the lusts of  
men, but for the will of  
God.

لِكَيْ لَا يَعِيشَ أَيْضاً الزَّمَانَ الْبَاقِي  
فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ  
لِإِرَادَةِ اللَّهِ.

Κην γαρ ερωτεν υπισχογ εταγσινι  
ερετενιρι υφογωυ ηνιεθνοσ  
ερετενμογυ ηδρηι δεη εανθωθεν νεμ  
εανεπιθωμια νεμ εανθωθι νογθο ηρη†  
νεμ εανχερχερ νεμ εανσωγ νεμ

For we have spent  
enough of our past lifetime  
in doing the will of the  
Gentiles; when we walked  
in lewdness lusts,  
drunkenness, revelries,  
drinking parties, and  
abominable idolatries.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى  
يَكْفِينَا لِتَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَمِ،  
سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،  
وَأِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،  
وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ  
الْمُحْرَمَةِ.



ζανθο ὑβοτ ἕμετωεμεγε ἰδωλον.

Ετε φη πε ετοτοι ἠψευμο ἠδητη  
ἠτετενδοχι νεμωοτ αν εδοτην ἐπιφων  
εβολ ρω ἠτε τμετατορζαι ενχεοτὰ.

Πνεθνατ λοςος ἕφηετσεβτωτ  
ετζαπ ἐνηετονδ νεμ νηεθωοτ.

Εθε φαι ταρ ατζιγεννοτη  
ἠνικερεμωοτ τινὰ ἠσετζαπ μεν  
ερωοτ κατα νιρωμι θεν τσαρζ:  
ἠτοτωνδ δε κατα φνοττ θεν  
πιπνετμα.

Πχωκ δε ἠζωβ νιβεν ατδωντ:  
χευκατ οτην οτοζ ρωιζ θεν  
νιπροσετρχη.

Υορπ δε ἠζωβ νιβεν μαρε  
τὰσαπη ωωπι εσυην θεν θηνοτ  
ενετενερηνοτ χε τὰσαπη εωαεζωβς  
εβολ εχεν οτμηω ἠνοβι.

Υωπι ερετενοι ἕμαιψευμο εδοτην  
ενετενερηνοτ ερετενοι ἠατχρεμε.

Πιοται πιοται κατα πιεμοτ  
ετατβιττ ερετενψευμι ἠδητη δαρι  
δαρωτεν ἕφρητ ἠεανοικονομοσ  
εἠανειτ ἠτε πιεμοτ ἠτε φνοττ ἠοτθο  
ἠρητ.

Φνεθνασαχι ζωσ ζανσαχι ἠτε  
φνοττ: φνεθναψευμι ζωσ εβολ θεν

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for “love will cover a multitude of sins.”

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الْأَمْرُ الَّذِي فِيهِ يَسْتَعْرِبُونَ أَنْتُمْ لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةُ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَاباً لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِينَ الْأَحْيَاءَ وَالْأَمْوَاتِ.

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضاً، لَكِنِّي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنِّي لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنِّي قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّتِكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضاً بِلا دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضاً، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَوَعَّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لَكِنِّي يَتَمَجَّدُ اللَّهُ فِي كُلِّ

οΥΧΟΥ ΘΗΕΤΕ ΦΝΟΥΤΉ ΝΑΣΕΒΤΩΤΣ ΖΙΝΑ  
 ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΝΤΕΥΒΙΩΟΥ ΝΖΕ ΦΝΟΥΤΉ  
 ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΕΤΕ  
 ΦΩΥ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΙΑΜΑΖΙ ΨΑ ΕΝΕΖ  
 ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ. ΔΑΜΗΝ.

*ΠΑΣΗΝΟΥ ὑπερμενρε πικοςμος  
 ουδε νηετωοπ δεν πικοςμος:  
 πικοςμος νασινι νευ τερεπιθημια: φη  
 δε επιρι ὑφοτωψ ὑφνουτ εναψωπι  
 ψα ενεζ: αμην.*

him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

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

شَيْءٍ بِيسُوعَ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

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

### The Acts الإبركسيس

Πραξις ἴτε νενιοτΉ ΝΑΠΟΣΤΟΛΟΣ:  
 ΕΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ.  
 ΔΑΜΗΝ.

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

فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.

**Πραξις ιβ: κε - ις: ιβ**

**Acts 12: 25 - 13: 12**

**أعمال 12 :13 – 25 :12**

Βαρναβας δε νευ Σαυλος  
 ΑΥΚΟΤΟΥ ΕΒΟΛ ΔΕΝ ΙΕΡΟΥΣΑΛΗΜ  
 ΕΤΑΥΧΩΚ ΝΤΔΙΑΚΟΝΙΑ ΕΒΟΛ ΕΑΥΤΙΝΙ  
 ὑΠΚΕΛΩΑΝΝΗΣ ΝΕΜΩΟΥ ΦΗΕΤΑΥΤΡΕΝΟΥ  
 ΖΕ ΜΑΡΚΟΣ.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

وَرَجَعَ بَرْنَابَا وَسَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَلَا الْخِدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمُلَقَّبَ مَرْكُسَ.

Πε ουον ΖΑΝΠΡΟΦΗΤΗΣ ΔΕ ΝΕΜ  
 ΖΑΝΡΕΥΤΕΣΩ ΔΕΝ ΤΕΚΚΛΗΣΙΑ ΝΤΕ  
 ΤΑΝΘΟΥΧΙΑ ΒΑΡΝΑΒΑΣ ΝΕΜ ΣΙΜΩΝ  
 ΦΗΕΤΟΥΜΟΥΤ ΕΡΟΥ ΖΕ ΠΙΣΤΕΡ ΝΕΜ  
 ΛΟΥΚΙΟΣ ΠΙΚΥΡΙΝΝΕΟΣ ΝΕΜ ΜΑΝΑΗ  
 ΠΙΨΦΗΡ ΝΨΑΝΨ ΝΤΕ ΗΡΩΔΗΣ

Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا وَسِمَعَانُ الَّذِي يُدْعَى نِيَجَرَ وَلُوكْيُوسُ الْقَيْرَوَانِيُّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَسَاوُلُ.

πιτετραρχης νεμ Καυλος.

Ετυμεωμι δε ὑποβοις οτοθ  
εγερνηστεν πεξε Πιπνευμα εθοταβ  
ξε φωρξ νηι εβολ ὑβαρναβας νεμ  
Καυλος ἐπιβωβ ἐταιθαρομ οροφ.

Ποτε αεγερνηστεν οτοθ  
ἐταρτωβ οτοθ ἐταρχα χιζ ἐχωοτ  
οτοθ ατχατ εβολ.

Πεωοτ μεν οτη ἐτανοροποτ  
εβολ ριτεν Πιπνευμα εθοταβ ατι  
εερηι εσελεγκια οτοθ εβολ ὑματ  
αερεωτ εκυρος.

Οτοθ ἐτατι εσαλαμινη ναρτωιωμ  
ὑπιχαχι ἵτε φνοτφ δεν νικηναδωγη  
ἵτε νιλοτδαι: ναρε πεκλωαννης δε  
νεμωοτ εφοι ηρεφμεωμι.

Εταρσεν τνηςος δε τηρς ωα  
εερηι επαφοτ ατχιμι ἵνορωμι ἵαχω  
ὑψευδοπροφητης ἵνιλοτδαι ἐπεφραν  
πε βαρ ιεσοτ.

Φαι εναρχη νεμ πιανθηπατος  
Сергийс Павлос ορωμι ἵκατρηт: φαι  
δε αμμοτφ εβαρναβας νεμ Καυλος  
ναρκωτφ εσωτεμ ἐπιχαχι ἵτε φνοτφ.

Παφτ δε εδοτη εερατ ἵξε  
ελγμας πιαχω εωανοταθεμ πεφραν  
σαρ ὑπαιρητ εφκωτ ἵσα φενε

As they ministered to  
The Lord and fasted, the  
Holy Spirit said, “Now  
separate to Me Barnabas  
and Saul for the work to  
which I have called them.”

Then, having fasted and  
prayed, and laid hands on  
them, they sent them away.

So, being sent out by the  
Holy Spirit, they went down  
to Seleucia, and from there  
they sailed to Cyprus.

And when they arrived  
in Salamis, they preached  
the word of God in the  
synagogues of the Jews.  
They also had John as their  
assistant.

Now when they had  
gone through the island to  
Paphos, they found a certain  
sorcerer, a false prophet, a  
Jew whose name was Bar-  
Jesus,

who was with the  
proconsul, Sergius Paulus,  
an intelligent man. This  
man called for Barnabas and  
Saul and sought to hear the  
word of God.

But Elymas the sorcerer,  
for so his name is translated,  
withstood them, seeking to  
turn the proconsul away  
from the faith.

وَبَيِّنَمَا هُمْ يَخْدُمُونَ الرَّبَّ  
وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ:  
«أَفْرُزُوا لِي بَرْنَابَا وَسَاوُلَ لِلْعَمَلِ  
الَّذِي دَعَوْتُهُمَا إِلَيْهِ

فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا  
عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْفَوْهُمَا.

فَهَذَا إِذْ أُرْسِلَا مِنَ الرُّوحِ الْقُدُسِ  
انْحَدَرَا إِلَى سَلُوكِيَا وَمِنْ هُنَاكَ  
سَافَرَا فِي الْبَحْرِ إِلَى قَيْرُسَ.

وَلَمَّا صَارَا فِي سَلَامِيسَ نَادِيَا  
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ  
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَازَا الْجَزِيرَةَ إِلَى پَافُوسَ  
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا  
يَهُودِيًّا اسْمُهُ بَارِيَشُوعُ.

كَانَ مَعَ الْوَالِي سَرَجِيُوسَ پُولُسَ  
وَهُوَ رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا  
وَسَاوُلَ وَالتَّمَسَ أَنْ يَسْمَعَ كَلِمَةَ  
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرِ لِأَنَّ هَكَذَا  
يُنَزَّجُ اسْمُهُ طَالِبًا أَنْ يَفْسِدَ الْوَالِي  
عَنِ الْإِيمَانِ.

πιδανθηπατος εβολα ζεν φηναετ.

Савλос δε ετε Παυλος πε  
εταρμος εβολα ζεν Πιπνευμα εθοραβ.

Πεχαε: ω φηεθμεε νηχροε νιβεν  
νευ πετρωου νιβεν ππυρι ντε  
πιδιαβολος πιχασι ντε θυμι νιβεν  
νηκχω ντοτκ εβολα αν εκφωνε  
νημιωιτ ετσορτων ντε Πβοιc.

Οτοε τνοτ εηππε ιc τχιε μΠβοιc  
εσει εδρη εζωκ οτοε εκεωωπι εκοι  
μβελλα εηχνατ μηρη αν ωα οτχοτ:  
οτοε σατοτε αρει εδρη εζωε ηζε  
οτελολ νευ οτχακι οτοε ναεκωτ  
εεωινη ησα φηεθναττοτε.

Тοτε εταρματ ηζε πιανθηπατος  
εφηεταεωωπι αεραετ εερεωφηρι  
εεεν τεβω ητε Πβοιc.

*Πιχασι δε ητε Πβοιc εεεαι οτοε  
εεεωωαι: εεεαμαε οτοε εεεαερο:  
ζεη ηαεια ηεκκληεια ητε φνοτ:  
αμην.*

Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him.

and said, “O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of The Lord?

And now, indeed, the hand of The Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Then the proconsul believed, when he saw what had been done, being astonished at the teaching of The Lord.

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

وَأَمَّا سَاوُلُ الَّذِي هُوَ بُولُسُ أَيْضًا  
فَأَمْتَلًا مِنَ الرُّوحِ الْقُدُسِ وَشَخَّصَ  
إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمُمْتَلِي كُلَّ عَشِّ  
وَكُلَّ خُبْتٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ  
كُلِّ بَرٍّ! أَلَا تَرَالُ تُفْسِدُ سُبُلَ اللَّهِ  
الْمُسْتَقِيمَةَ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ  
أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى  
حِينٍ. «فَفِي الْحَالِ سَقَطَ عَلَيْهِ  
ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورُ مُتَمَسِّبًا  
مَنْ يَفُودَهُ بِيَدِهِ.»

فَالْوَالِي حِينئذٍ لَمَّا رَأَى مَا جَرَى  
أَمَّنْ مُنْدهِشًا مِنْ تَعْلِيمِ الرَّبِّ.

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

## Synaxarium of Babah 8

### سنكسار اليوم الثامن من شهر بابية

1. The Martyrdom of St. Matra
2. The Martyrdom of the Saints Abba Hor, Tosia (Susanna) and their Children
3. The Departure of Abba Agathon, the Hermit

1. استشهاد القديس مطرا
2. استشهاد القديسين أباهور وطوسيا وأولادهما
3. نياحة القديس الأنبا أغاثون المتوحد

#### 1. The Martyrdom of St. Matra

On this day, St. Matra the elder, was martyred. He was a pious Christian from the city of Alexandria. When Emperor Decius reigned, he ordered the persecution of the Christians in every place of the empire.

When his edict reached the city of Alexandria, they seized this saint and brought him before the governor. St. Matra confessed that The Lord Christ is a true God of true God. The Governor commanded him to worship the idols and promised him with splendid promises, which he refused. Then, he threatened and intimidated him with severe punishment.

St. Matra did not change his conviction, but instead he shouted saying, "I worship and kneel only to The Lord Christ, the creator of heaven and earth. How can I forsake Him and worship idols made of stones and wood that do not hear or see?"

The Governor became angry and ordered him beaten. He was severely beaten and then hanged up by his arms. Later on, they imprisoned him for few days in a offensively smelling dark prison. Afterwards, they took him out of prison, beaten him again and wounded him.

Finally, when the governor saw him steadfast in his faith in The Lord Christ, to Him is the glory, he ordered to behead St. Matra outside the city, so he received the crown of martyrdom.

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

1. استشهاد القديس مطرا  
في مثل هذا اليوم، استشهد القديس مطرا الشيخ. وقد كان مسيحياً تقياً بمدينة الإسكندرية. فلما ملك داكوس، أمر باضطهاد المسيحيين في كل مكان. ولما وصلت أوامره إلى مدينة الإسكندرية، قبضوا على هذا القديس واحضروه أمام الوالي. فاعترف بالسيد المسيح انه إله حق من إله حق. فأمره الوالي بالسجود للأصنام، ووعدته بوعود جزيلة فلم يقبل منه، ثم هدده وتوعده بالعقاب الشديد، فلم يتراجع أيضاً عن رأيه، بل صاح قائلاً: "أنا أعبد وأسجد للسيد المسيح خالق السماء والأرض، فكيف أتركه وأسجد للأصنام المصنوعة من الحجارة والخشب التي لا تسمع ولا ترى؟" فغضب الوالي جداً وأمر بضربه، فضربوه وعلقوه من ذراعيه، ثم حبسوه أياماً في حبس مظلم كرية الراحة، وبعد ذلك أخرجوه.  
ولما رأى الوالي أنه ثابتاً على إيمانه بالسيد المسيح له المجد، أمر بقطع رأسه خارج المدينة، فنال إكليل الشهادة.  
بركة صلواته فلنكن معنا. آمين.

#### 2. The Martyrdom of the Saints Abba Hor, Tosia (Susanna) and their Children

On this day also is the commemoration of The martyrdom of the saints Abba Hor, Tosia (Susanna) and their Children.

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

2. استشهاد القديسين أباهور وطوسيا وأولادهما  
في مثل هذا اليوم تعيد الكنيسة بتذكار استشهاد القديسين أباهور وطوسيا وأولادهما.  
بركة صلواتهم فلنكن معنا. آمين.

#### 3. The Departure of Abba Agathon, the Hermit

On this day also, the church celebrates the commemoration of the departure of Abba Agathon, the

3. نياحة القديس الأنبا أغاثون المتوحد وفيه أيضاً تُعَدُّ الكنيسة بتذكار نياحة القديس الأنبا أغاثون المتوحد. تتلمذ على

Hermit. He became a disciple of Abba Poemen in the wilderness of Shiheet, during the fourth century. When his teacher departed, he followed the instructions of St. Arsenius. He left the wilderness after the first raid of the Berbers on Shiheet in the year 410 AD, and lived in Torah Mount (south of Cairo).

He strived to fulfill the Divine commandments. He was simple in his clothing and he led a pious ascetic life. He only owned an iron knife to split the fronds (palm leaves) and braid baskets. It was said about him that he was full of gentleness and enthusiasm. He was able with his wisdom and renouncing the world to gather around him many monks. He loved the virtue of giving and serving the sojourners.

One time he found a sick man lying on the side of the road, so he carried him to a hostel, cared for him and provided for his care for four months. After the man was healed, Abba Agathon went to the desert, saying to himself, "I wish that I can find a leprous man to give him my body and he gives me his body."

He used to say, "I never went to sleep and I was angry at someone." He also has a famous saying, "If a man of wrath can raise the dead, he would not be accepted by God." He also said many other useful sayings.

When his departure drew near, he spent three days in a deep contemplation and he said to those who were around him, "I am occupied at this hour by meeting Christ," then he departed in peace. His face was shining and smiling; as he was meeting his beloved One that he longed for.

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

يدي القديس بيمن ببرية شيهيت في القرن الرابع وبعد نياحة معلمه، سلك يارشاد القديس أرسانيوس وقد ترك القديس البرية بعد هجوم البربر الأول عام 410 ميلادية، وعاش بجبل طرة (جبل طرة: جنوب القاهرة وعاش به أيضاً فترة القديس أرسانيوس). كان حريصاً على إتمام الوصايا الإلهية، كما كان بسيطاً في ملبسه، زاهداً في معيشته، فلم يملك سوى قطعة حديد لشق الخوص وعمل السلال، وقيل عنه أنه كان مملوءاً لطفاً ونشاطاً، ولحكمته وتجرده التفّ حوله العديد من الرهبان. كما كان محباً لفضيلة العطاء وخدمة الغرباء.

فذات مرة وَجَدَ إنساناً مطروحاً عليلاً فحمّله إلى بيت وأقام ينفق عليه أربعة شهور. وبعد أن شفي، انطلق إلى البرية قائلاً لنفسه: "كنت أشاء لو وجدت رجلاً مجذوماً يأخذ جسدي ويعطيني جسده".

كما كان يقول: "ما رقدت قَطّ وأنا غاضب من إنسان". وله عبارته الشهيرة: "وإن أقام الغضوب أمواتاً، فما هو مقبول عند الله". وله أيضاً أقوال كثيرة نافعة.

وعند اقتراب انطلاق روحه إلى السماء، مكث ثلاثة أيام في تأمل عميق. وقد قال لمن حوله اصنعوا محبة، فإني مشغول في تلك الساعة بلقاء المسيح، ثم تنيح بسلام. وأبصروا وجهه منيراً مبتسماً كمن يستقبل حبيبه المشتاق إليه.

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

## The Liturgy Psalm

### مزمور القداس

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

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

Ψαλμος τω Δαυιδ μλ: ε	Psalm 45: 3, 4	المزمور 44: 5
<p>Μοῦρ ἡ τεκμηρί ἐπεκάλου: φηέτε οἱ οὐρανῶν καὶ ἡ γῆ: ἡ ἔρημος καὶ ἡ θάλασσα τεκμητβερί νευ πεκαί: βωλκ καματ</p>	<p>Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty. And in Your</p>	<p>تقلد سيفك على فخذك أيها القوى، بجلالك وجمالك. استله وانجح واملك. هليلويا.</p>

ἀριστορο. Ἀλληλοῦν.

majesty ride prosperously.  
Alleluia.

### 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.

Οὐὰναστρωσις ἐβουλ θεν  
πενασσελιον εθουαβ κατα Βατθεον  
ασιοτ.

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

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا أمين.

**Βατθεον ιβ: θ - κς**

**Matthew 12: 9 - 23**

**متي 12: 9 - 23**

Οτοζ ετασποτωτεβ ἐβουλ ἕματ αει  
ἐδοτην ετορσυνασωση.

Now when He had departed from there, He went into their synagogue.

ثُمَّ انصَرَفَ مِنْ هُنَاكَ وَجَاءَ إِلَى  
مَجْمَعِهِمْ.

Οτοζ ισ οτρωμι ερε τετχιζ  
ωτοωτο οτοζ ατσηενε ετρω ἕμοσ κε  
αν σωε νερφαδρι θεν πεαββατον θινα  
νεσερκατησopin εροτ.

And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse Him.

وَإِذَا إِنْسَانٌ يَدُهُ يَابِسَةٌ فَسَأَلُوهُ:  
«هَلْ يَحِلُّ الْإِبْرَاءُ فِي السَّبُّوتِ؟»  
لَكِي يَسْتَنكُوا عَلَيْهِ.

Πθοτ δε πεχατ νωοτ: κε νιμ  
νηρωμι ετθεν θηνοτ ετε οτοττετ  
οτεσωοτ ἕματ οτοζ ἵτε φαι θει  
εοττωικ θεν πεαββατον μη εηναλμοι  
ἕμοτ αν ἵτεττοτνοσ.

Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"

فَقَالَ لَهُمْ: «أَيُّ إِنْسَانٍ مِنْكُمْ يَكُونُ  
لَهُ خَرُوفٌ وَاحِدٌ فَإِنْ سَقَطَ هَذَا فِي  
السَّبُّوتِ فِي حُفْرَةٍ أَفَمَا يُمَسِكُهُ  
وَيُقِيمُهُ؟»

Ιε οτοτ οτρωμι κε οτοτ εοτεσωοτ  
ἵνατηρ θωστε σωε νερ πεθιανετ θεν  
νιαββατον.

Of how much more value then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath."

فَالْإِنْسَانُ كَمْ هُوَ أَفْضَلُ مِنَ  
الْخُرُوفِ! إِذَا يَحِلُّ فِعْلُ الْخَيْرِ فِي  
السَّبُّوتِ.»

Ποτε πεχαϋ ἄπιρωμι χε σοϋτεν  
τεκχιϋ ἐβολ οτοϋ αϋσοϋτωνϋ οτοϋ  
ασοϋχαϋ ἄφρηϋ ἵϋχεϋ.

Ἐταϋ δε ἐβολ ἵχε νιΦαριϋεοϋ  
αϋερ οϋκοϋνι δαροϋ ϋινα ἵσετακοϋ.

Ἰηϋοϋϋ δε ἕταϋεμι αϋροϋτεβ ἐβολ  
ἄμαϋ οτοϋ ατοϋαδου ἵρωϋ ἵχε  
ϋαννιωϋ ἄμηνω οτοϋ αϋερφαδρι  
ἐρωϋ τηροϋ.

Αϋερεπιτιμαν νωοϋ ϋινα  
ἵσεϋτεμοτοϋεϋ ἐβολ.

ϋινα ἵτεϋρωκ ἐβολ ἵχε  
φϋεταϋροϋ ἐβολ ϋιτοϋ ἵηϋαἵαϋ  
πιπροφητηϋ εϋρω ἄμοϋ.

Ἐε ϋηπε ιϋ Παλλοϋ φηεταϋραννι  
Παμενριτ φηετα ταϋϋϋχη ϋμαϋ  
ἵδητηϋ εἰεχω ἄΠαπνεϋμα ϋιχωϋ  
εϋεταμε νιεθνοϋ εϋελαπ.

Ἰνεϋϋδῆνην οϋδε ἵνεϋωϋ ἐβολ  
οϋδε ἵνε οϋαι ϋωτεμ ἕτεϋϋμη δεν  
νιπλατιἄ.

Οϋκαϋ εϋδεμδωμ ἵνεϋκαϋϋϋ:  
οτοϋ οϋκοϋ εϋοι ἵχερεμϋϋ ἵνεϋβενοϋ  
ωατεϋϋιοϋ ἄπιελαπ εϋδϋρο.

Οτοϋ νιεθνοϋ εϋερεϋελπιϋ  
ἐΠεϋραν.

Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other.

Then the Pharisees went out and plotted against Him, how they might destroy Him.

But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.

Yet He warned them not to make Him known,

that it might be fulfilled which was spoken by Isaiah the prophet, saying:

‘Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

He will not quarrel nor cry out, nor will anyone hear His voice in the streets.

A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory.

And in His name Gentiles will trust.”

ثُمَّ قَالَ لِلإِنْسَانِ: «مُدِّ يَدَكَ». فَمَدَّهَا. فَعَادَتْ صَحِيحَةً كَالْأُخْرَى.

فَلَمَّا خَرَجَ الْفَرِيسِيُّونَ تَشَاوَرُوا عَلَيْهِ لِكَيْ يُهْلِكُوهُ.

فَعَلِمَ يَسُوعُ وَأَنْصَرَفَ مِنْ هُنَاكَ. وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ جَمِيعًا.

وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ.

لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

«هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي الَّذِي سَرَّتْ بِهِ نَفْسِي. أَضَعُ رُوحِي عَلَيْهِ فَيُخْبِرُ الْأُمَمَ بِالْحَقِّ.

لَا يُخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ أَحَدٌ فِي الشُّوَارِعِ صَوْتَهُ.

قَصَبَةً مَرْضُوضَةً لَا يَقْصِفُ وَفَتِيلَةً مَدَخَنَةً لَا يُطْفِئُ حَتَّى يُخْرِجَ الْحَقَّ إِلَى النَّصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَمِ.»



Ποτε ἀνὶνι ναϋ νουβελλε εὐρον  
οὔδε μων νεμαϋ οὔο, εϋοι νὲβο οὔο  
αϋερφαδρι ἐροϋ: ζωστε ἵτε πιέβο σαϋι  
οὔο, ἵτεϋναϋ ἄβολ.

Παντωμτ δε τηροϋ πε ἵξε νιμω  
οὔο, ναττω ἄμοϋ ρε μη φαι αν πε  
Πωηρι ἵδατιδ.

*Πῶον φα Πεννοϋϋ πε ωα ἐνεϋ  
ἵτε νι ἐνεϋ: ἄμην.*

Then one was brought to  
Him who was demon-  
possessed, blind and mute;  
and He healed him, so that  
the blind and mute man  
both spoke and saw.

And all the multitudes  
were amazed and said,  
“Could this be the Son of  
David?”

*Glory be to God forever.*

حِينَئِذٍ أُخْرِصَ إِلَيْهِ مَجْنُونٌ أَعْمَى  
وَأَخْرَسٌ فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى  
الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

فَبُهَّتْ كُلُّ الْجُمُوعِ وَقَالُوا: «أَلَعَلَّ  
هَذَا هُوَ ابْنُ دَاوُدَ؟»

*والمجد لله دائماً.*

# Katameros Readings for the 9<sup>th</sup> Day of Babah

قطمارس قراءات اليوم التاسع من شهر بابة المبارك

Κοιψιτ ν̄εροοτ ἁπιὰβοτ Παοπι

## 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 τω Δαυιδ ρ̄λα: ζ̄, ιβ̄, ις̄	Psalm 132: 9, 10, 17, 18	مزمور 131: 7, 12, 13
<p>Μεκοιηβ εν̄ετ̄ριωτοτ̄ νοτ̄μεομη:</p> <p>νηεθοταβ̄ ν̄τακ εν̄εθελεηλ̄ εοβε</p> <p>Δαυιδ̄ πεκβοκ: λισοβ̄τ̄ νοτ̄δηβ̄ς</p> <p>ἁπαχριστος: εϕ̄εφιρῑ γε̄ ε̄ρηῑ ε̄χωϕ</p> <p>ν̄χε̄ φηεθοταβ̄ ν̄τη. <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. Alleluia.</p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هيأتُ 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 آمين.

<p>Οτ̄ἀναστωσις̄ ἐβολ̄ δ̄εν</p> <p>πιεταστ̄ελιον̄ εθοταβ̄ κατ̄α Πατ̄εον̄</p> <p>δ̄σιοῡ.</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>Πατ̄εον̄ Δ̄: κς̄ - ε̄: ις̄</p>	<p>Matthew 4: 23 – 5: 16</p>	<p>متي 4: 23 – 5: 16</p>
<p>Οτοε̄ ναϕκωτ̄ πε̄ ν̄χε̄ Ιησοϕ̄ς̄ δ̄εν</p> <p>†Σαλιε̄ᾱ τηρ̄ς̄ εϕ̄τ̄εβω̄ δ̄εν</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ</p>

ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΖ ΕΡΖΩΨ  
ἄπιεραστειλιον ἵτε †μετοτρο: ουοζ  
εφερφαδρι εψωνι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαοσ.

Ουοζ ἀτερςμῆ ἰ ἐβολ δεν †Cγρια  
τηρσ: ουοζ αῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοῦτ δεν νοῦψωνι νεμ  
οῦκατρε ἵνοῦμῆψ ἵρη†: νηετε  
νιδεμων νεμωοῦ νεμ νηετοι  
ἄπερμooῦ νεμ νηεψηλ ἐβολ ουοζ  
αφερφαδρι ἐρωοῦ.

Ουοζ αῦμοψι ἵνωψ ἵνεε θαννιψ†  
ἄμῆψ ἐβολ δεν †Σαλιλεὰ νεμ †μη†  
ἄβακι νεμ Ιεροναλῆμ νεμ †ιοῦδεὰ  
νεμ θιμηρ ἄπιλορδανησ.

Εταρναῦ δε ἐνιμῆψ αϋψε ναϋ  
ἐψῶψι ἐχεν πιτωοῦ ουοζ ἐταρθεμσι  
αῖ ἄροϋ ἵνεε νεϋμααθησ.

Ουοζ ἐταρτοῦων ἵρωϋ ναϋ†σβω  
νωοῦ εϋψω ἄμοσ.

Ψοῦνιατοῦ ἵνιζηκι ἄπιπνεῦμα χε  
θωοῦ τε †μετοτρο ἵτε νιφῆοῖ.

Ψοῦνιατοῦ ἵνῆετερθῆβι †νοῦ χε  
ἵθωοῦ πετοῦνα†ρο ἐρωοῦ.

Ψοῦνιατοῦ ἵνῆρεμραῦψ χε ἵθωοῦ  
πεθνεαρκλῆρονομῆν ἄπικαθι.

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 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 لِلْوَدَعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

Ἔσθια τοῦ ἠνῆετοκερ νεμ  
νηετοβι ἠτμεεμηι ξε ἠέωοτ πεθνασι.

Ἔσθια τοῦ ἠνῆναητ ξε ἠέωοτ  
πετοῦναηαι νωοτ.

Ἔσθια τοῦ ἠνῆεθοταβ δεη  
ποῦρητ ξε ἠέωοτ πεθναηατ εἶφνοῦτ.

Ἔσθια τοῦ ἠνῆρεφερρηρηη ξε  
ἠέωοτ πετοῦναμοῦτ εῖρωοτ ξε νῆωηρη  
ἠτε φνοῦτ.

Ἔσθια τοῦ ἠνῆεταῦβοξι ἠέωοτ  
εεβε τμεεμηι ξε θωοτ τε τμετοῦρο  
ἠτε νῆφνοῦ.

Ἔσθια τεη ἠηνοῦ εῖωωπ  
αῦωαηβοξι ἠσα ἠηνοῦ οῦοη ἠεωεω  
ἠηνοῦ οῦοη ἠεξε πεῦωοτ νῆβη ἠσα  
ἠηνοῦ εῖξε μεθνοῦτ εῖρωτεη εεβητ.

Ραῦη οῦοη ἠεληη ξε πετεηβεχε  
οῦηηῦτ πε δεη νῆφνοῦ: παρητ ταρ  
αῦβοξι ἠσα νῆπροφηηη  
εἶηαῦδαζωτεη.

ἠέωτεη δε ἠεῖμοῦ ἠπικαηη: εῖωωπ  
δε ἠτε ἠεῖμοῦ λωη αῦηηαηοηηη ἠοῦ:  
ἠπαηῦηεμζοη ξε εῖλι εβηη ἠεεηηη  
εβοη ἠεεωωη εῖωη ἠξε νῆρωηη.

ἠέωτεη πε φῶηωηη ἠπικοςμοη  
ἠμωη ῦηζοη ἠτε οῦβακη ῥωη εηχη

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، 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 ουθηβς νεχαα  
δα ουμεντ αλλα εψαρχαα Ϡιχεν  
†λρχνια: ουορ ψααερωωινη εοουον  
νιβεν ετωοπ δεν πινη.

Παρη† μαρε πετενοωωινη  
ερωωωινη υπεμθο ηνιρωμ  
εοπωο νεναατ ενετηνεβνοτι:  
εθνανετ νεε†ωου υπετενωωτ  
ετδενη νιφνοτι.

*Πιωου φα Πεννοου† πε: ψα ενεε  
ιτε 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.

Ψαλμοο τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5, 6, 8

Δαωρηκ ηχε Πβοιο ουορ  
ηνερωωωμ ηεθηα: εε ηθοκ πε φοθηβ  
ψα ενεε κατα τταειο υπελχιεεδεκ:  
Πβοιο εαοτιναμ ημοκ: εθε φα  
εεεβιει νοναφε. **Αλληλοτια.**

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 πειραστρελιον εθογав κατα λουτκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ 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 νεμααθητις νεμ κεμηνυ ερωυ ητε πιλαοσ εβολ θεν ηιουδαεα τηρσ νεμ ιεροσολαημ νεμ εβολ θεν ηπαραλια ητε ητροσ νεμ ησιδων ηηεταυι εσωτεμ ερωυ οτοθ ητεεταλδωου εβολ 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 ηηεναυτρεμκο 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 νεμαα: γε οηι 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 يَمْسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηθοσ ετασραι ηνεεβαλ επωωι οηβε νεμααθητις πεσαα νωου γε ωοηηιατεν οηνοη ηηηηκι γε οητεν τε ημετοηρο ητε φηνοηη.</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>

Ὡοῖνιὰ τέν ἠννοῦ νηετροκερ χε  
 †νοῦ τετεννασι: ὠοῖνιὰ τέν ἠννοῦ  
 νηετριμι †νοῦ χε τετεννασῶβι.

Ὡοῖνιὰ τέν ἠννοῦ ἔωωπι  
 ἵντοῦμεεεε ἠννοῦ ἵνεε νιρωμι ογοε  
 ἵντοῦνοεετ ἠννοῦ ἔβοε ογοε ἵντοῦωεω  
 ἠννοῦ ογοε ἵντοῦεε πετενραν ἔβοε  
 ἕφρη† ἵνοῦπετρωοῦ εθεε Πωηρι  
 ἕφρωμι.

Ραωι θεν πιεεσοῦ εεε ἕμαε ογοε  
 θεεηηλ: εηππε εαρ πετενβεχε οῖνιω†  
 πε ἵερηι θεν ἵφε: ναι εαρ οη ἕναῖρι  
 ἕμωοῦ ἵνιπποφηηεε ἵνεε νοῖο†.

*Πῶοῦ φα Πεννοῦ† πε: ωε ἕνεε  
 ἵτε νι ἕνεε: ἁμην.*

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.*

طوبآكم آيها الجيعآ الآن لآتكم  
 تشبغون. طوبآكم آيها البآكون  
 الآن لآتكم سنضحكون.

طوبآكم آذا أبعضكم النآس وآذا  
 أفرزوكم وعبروكم وأخرجوا  
 اسمكم ككثير من أجل ابن  
 الإنسان.

أفرحوا في ذلك اليوم وتهللوا  
 فهودآ أجركم عظيم في السمآء.  
 لأن آباءهم هكذا كآنوا يفعلون  
 بالأنبيآء.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

## †ἐπιστολὴ ἵτε πενσαε Παῦλοε Πιἁποστολοε

Παῦλοε φβωκ ἕπενδοεε Ιησοῦε  
 Πιχριστοε: πιἁποστολοε εεθαεεμ:  
 φηεεταεθαωεε ἐπιειωενηνοεε 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 Τιμοθεοε ε: ἵ - ε: κβ

2 Timothy 3: 10 - 4: 22

22 : 4 - 10 : 3 تيموثاؤس

Πῶς δὲ ἀκριβῶς ἴσα ταμετρῶς  
ἵσθω ἴσα παῖς ἴσα παῖς ἴσα παῖς ἴσα παῖς  
παναζῆ ταμετρῶς ἴσα παῖς ἴσα παῖς  
ταρτομονη.

Πιδιωσμος νει ναικαρ  
νηεταρωπι ἡμοι δὲν τῆλυτιοχια  
δὲν Οικονιον δὲν Λυστροισ:  
νιδιωσμος τηροῦ εταρωπορ εροι  
αφναρμετ ἴσα Πβοι εβολ ἴσα παῖς  
τηροῦ.

Ουον δὲ νιβεν εθωωῦ εωνδ δὲν  
ουμετερεβης δὲν Πιχριστος Ιησους  
σεναδοχι ἴσα παῖς.

Θαρρωμι δὲ ερωωῦ ορο  
ἴσα παῖς ερει ετη δὲν πιπερωωῦ  
ἴσα παῖς ερωωῦ ορο ερωωῦ.

Πῶς δὲ ῶπι δὲν νηετακτσαβο  
ερωωῦ ορο ἀκριβῶς ἴσα παῖς: εκεμι  
ζε ετακ τσαβο εβολ ετακ νει.

Ουο ιχεν εκοι ἴσα παῖς ετακ  
ερωωῦ ετεκωωῦ ἡμωωῦ ναι ετε  
ορον ῶπι ἡμωωῦ εἴσθω ναι  
επωωῦ εβολ ετακ πιναζῆ ετη  
Πιχριστος Ιησους.

Σραφη νιβεν ἴσα παῖς ἴσα παῖς  
ἴσα παῖς ερωωῦ ερωωῦ ερωωῦ  
ερωωῦ ερωωῦ ερωωῦ ερωωῦ.

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 الْمُرْزُورِينَ  
سَيَتَقَدَّمُونَ إِلَى أَرْدَاءٍ، 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 ΕΥΣΕΒΤΩΤ ΟΥΟΖ ΕΥΤΑΞΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΔ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΥΟΥΝΩΖ ἔΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἄΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΩΗΤ:  
ἄΡΙΕΠΙΤΙΜΑΝ ΝΔΡΗΙ ΔΕΝ ΜΕΤΡΕΩΟΥ  
ΝΩΗΤ ΝΙΒΕΝ ΝΕΜ Τ΄ΕΒΩ.

ΕΥἔΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΝΟΥΠΕΠ Τ΄ΕΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΩΔΗΡΕΥ Τ΄ΕΒΩ ΕΥΔΩΔ  
ἔΝΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥἔΦΟΝΩΖ ΣΑΒΟΛ  
ἔΘἔΜΗ: ΕΥἔΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΔΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἄΡΙ ΠΩΒ  
ἔΝΟΥΡΕΥΩΠΕΝΝΟΥΤ ΠΕΚΩΜΩΠΙ ΧΟΚΥ  
ἔΒΟΛ.

ΔΝΟΚ ΣΑΡ ΖΗΔΗ ΣΕΝΑΟΥΘΒΕΤ  
ἔΒΟΛ: ΟΥΟΖ ΠΧΟΥ ἔΝΤΕ ΠΑΒΩΛ ἔΒΟΛ  
ἄΥΔΩΝΤ.

ΠΙΔΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡἄΣΩΝΙΖΕΘΕ  
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 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 سَكْبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

αὶαρεε ε̄ροε.

Λοιπον ε̄χη̄νη̄νε̄ π̄χλω̄μ̄ η̄τε  
 †δικε̄οσ̄τη̄νη̄ φ̄η̄τε̄ Π̄βο̄ις̄ νᾱτη̄η̄νη̄  
 δε̄ν̄ πῑε̄ροσ̄ ε̄τε̄ ῡμᾱτ̄:̄ πῑρε̄η̄†ε̄λᾱπ̄  
 ῡμη̄η̄ ο̄τ̄ μο̄νον̄ δε̄νη̄ ῡμᾱτᾱτ̄ ᾱλλᾱ  
 νε̄μ̄ ο̄τον̄ η̄ῑβεν̄ ε̄τᾱτ̄με̄νη̄ρε̄ πε̄ρο̄νη̄ο̄ν̄ε̄  
 ε̄βο̄λ̄.

Ἦς ἵποτκ̄ ε̄ῑ ε̄αρ̄οῑ η̄χω̄λω̄μ̄.

Δη̄μᾱς̄ τ̄αρ̄ ᾱη̄χᾱτ̄ η̄σω̄η̄  
 ε̄ᾱη̄με̄νη̄ρε̄ πᾱῑε̄νε̄ε̄ η̄τε̄ †νο̄τ̄ ᾱη̄η̄ε̄νᾱη̄  
 ε̄θε̄σσᾱλο̄νη̄κη̄:̄ Κ̄ρῑς̄κη̄ς̄ ε̄†ε̄λᾱτᾱῑᾱ:  
 †τῑτο̄ς̄ ε̄Δ̄ᾱλᾱμᾱτῑᾱ.

Λο̄ῡκᾱς̄ ῡμᾱτᾱτ̄η̄ ε̄θη̄νε̄μη̄:  
 Μαρ̄κο̄ς̄ μᾱτᾱλο̄η̄ ᾱνη̄τε̄ η̄νε̄μᾱκ̄:  
 ε̄η̄ρω̄η̄τ̄ τ̄αρ̄νη̄ ε̄τ̄δῑᾱκο̄νη̄ᾱ.

†τη̄χῑκο̄ς̄ δε̄ ᾱιο̄το̄ρη̄η̄ ε̄ε̄φε̄ρο̄ς̄.

†φ̄η̄ρ̄λο̄νη̄ ε̄ταῑο̄ξ̄η̄ς̄ δε̄νη̄ †ρω̄ᾱς̄  
 δε̄ᾱτη̄ν̄ Κᾱρπ̄ω̄ ᾱνη̄τε̄ εκ̄νη̄νο̄τ̄ νε̄μ̄  
 η̄κη̄ε̄σω̄μ̄:̄ μᾱλῑς̄τᾱ η̄ῑμε̄νη̄β̄ρᾱνᾱ.

Ᾱλε̄ξαν̄δρο̄ς̄ πῑβᾱς̄νη̄η̄τ̄ ε̄τᾱη̄η̄ρ̄  
 ο̄τ̄μη̄η̄ ῡπε̄τ̄ε̄ω̄ο̄τ̄ η̄νη̄ ε̄ρε̄ Π̄βο̄ις̄  
 †η̄ῡε̄β̄ιω̄η̄ᾱη̄ κᾱτᾱ η̄ε̄η̄β̄η̄νο̄τ̄ῑ.

Φ̄αῑ ε̄τε̄ η̄θο̄κ̄ ε̄ω̄κ̄ ᾱρε̄ε̄ ε̄ρο̄κ̄  
 σᾱβο̄λ̄ ῡμο̄ο̄η̄:̄ ᾱη̄†̄ τ̄αρ̄ ε̄δο̄τη̄ν̄ ε̄η̄ρε̄ν̄  
 η̄ᾱσᾱχῑ ε̄μᾱη̄ω̄.

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.

وَأَخِيْرًا قَدْ وُضِعَ لِي الْكُلِيْلُ الْبَرِّ،  
 الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبُّ  
 الْدَيَّانُ الْعَادِلُ، وَلَيْسَ لِي فَقْطً، بَلْ  
 لِجَمِيْعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيْعًا.

لَأَنَّ دِيْمَاسَ قَدْ تَرَكَنِي إِذْ أَحَبَّ  
 الْعَالْمَ الْحَاضِرَ وَذَهَبَ إِلَى  
 تَسَالُونِيْكِي، وَكَرِسْكِيْسَ إِلَى  
 غَالَطِيْةَ، وَتِيْطُسَ إِلَى دَلْمَاطِيْةَ.

لَوْكَأ وَحْدَهُ مَعِي. خُذْ مَرْكُسَ  
 وَأَحْضِرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي  
 لِلْخِدْمَةِ.

أَمَّا تِيْحِيْكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى  
 عَفْسُسَ.

الْبَدَاءَ الَّذِي تَرَكَتُهُ فِي تَرَوْاسَ  
 عِنْدَ كَارْبُسَ أَحْضِرْهُ مَتَى جِئْتَ،  
 وَالْكُتُبَ أَيضًا وَلَا سِيْمَا الرُّقُوْعَ.

إِسْكَنْدَرُ النَّحَّاسُ أَظْهَرَ لِي  
 شُرُورًا كَثِيْرَةً. لِيَجَازِهِ الرَّبُّ حَسَبَ  
 أَعْمَالِهِ.

فَاحْتَفِظْ مِنْهُ أَنْتَ أَيضًا لِأَنَّهُ قَاوِمٌ  
 أَقْوَالَنَا جَدًّا.

Ἦεν ταροῖτῆ νὰπολοσιὰ ἄπερχα  
ἔλι ἰ θαροῖ αλλα ατχατ ἵνωουτ τηροῖ  
ἵνωουπ νεωουτ.

Πβοῖς Δε αροῖ ἐρατῆ νεμη  
ατῆου μη θῖνα ἔβουλ θῖτοτ ἵτε  
πιθῖωῖ πωκ ἔβουλ οῖου ἵτωουτεμ  
ἵνε νεθουο τηροῖ πε λῖνοθεμ ἔβουλ  
ῥεν ρωῖ νῶουοῖ.

Εῖτεοῖοῖο ἵνε Πβοῖς ἔβουλ θῖ  
θωβ νῖβεν ετῖουο οῖου εῖνεαθμετ  
ἔδοῖν ἔτεῖμετοῖο ἵτε ῥε: φαῖ ἔτε  
φωῖ πε πῖουο ῖα ἔνεθ ἵτε νῖνεθ:  
ἀμην.

Ψῖνι ἔΠρῖσκῖλλα νεμ Ἀκῖλλα  
νεμ πῖνι ἵΘησιφοροῖ.

Εραστοῖ αροῖ ῥεν Κορῖνοῖ:  
Τροφῖμοῖ Δε αῖσοπῖ ῥεν Μελητοῖ  
εῖψῖνι.

Ἰηοῖ ἄμοκ ἔῖ θῖαῖεν ῥῖρω: ἔψῖνι  
ἔροκ ἵνε Εῖβοῖλοῖ νεμ Ποῖλοῖ νεμ  
Λῖνοῖ νεμ Κλαῖδια ἵνεμ νῖσῖνοῖ  
τηροῖ.

Πβοῖς Ἰηοῖοῖ Πῖχῖστοῖ νεμ  
πεκῖνεῖμα: ἵῖμοτ νεωουτεν: ἀμην.

*Ἰῖμοτ τῖρ νεωουτεν νεμ  
ῥῖρῖνῖ εῖσοῖ: πε ἀμην εῖεῖωῖ.*

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.*

فῖ اḥتῖاجῖ الأوّل لَمْ يَحْضُرْ أَحَدٌ  
مَعِي، بَلِ الْجَمِيعُ تَرَكَونِي. لَا  
يُحْسَبُ عَلَيْهِمْ.

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِي وَقَوَّانِي،  
لِكَيْ تُتَمَّ بِِي الْكِرَاةُ، وَيَسْمَعَ  
جَمِيعُ 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  
أَنِيسِيفُورُسَ.

أَرَأْسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا  
تْرُوفِيمُسُ فَنَزَعْتُهُ 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 ἐβोलθεν πεπιστοῖσι ἠπίστολοι ἠτε πεπιστωτ Πέτρος. Ἀμην. Χαμενρατ.</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 Πέτρος εἰ: ἁ - ιδ</b></p>	<p><b>1 Peter 5: 1 - 14</b></p>	<p><b>1 بطرس 5: 1 - 14</b></p>
<p>Ἠπίρεσβυτερος ετδεν θηνοῦ ττρω ἐρωσῶ ἐὰνοκ πετενωφρη ἠπίρεσβυτερος οτοσ ἠμεερε ἠτε ἠικατε ἠτε Πιχριστος: οτοσ ἠωφρη ἠπιωσῶ εθναδωρπ ἐβολ.  Ἀμوني ἠπιδρι ετδεν θηνοῦ ἠτε Φνοττ ἐρετενδῖ ἠπογωῖνι δεν οτδῖνχοнос αν αλλα δεν οτορωῶ ἠεῖτ κατα Φνοττ: οτδε δεν οτμεταχρι αν αλλα δεν οτρωσῶττ ἠεῖτ.  Οτδε ἠφρητ αν γε ἐρετενοι ἠβοικ ἐνικληρος αλλα ἀριττερος ἠπιδρι.  Οτοσ ἐγωπ αγωανοτοσεῖ ἠνε πιχωῶ ἠμανεσωσ τετενναδῖ ἠπιχλωῶ ἠαθλωῶ ἠτε πωσῶ.  Παιρητ ἠιδελωρι μαδνεχωτεν ἠνιδελλοι: ἠωτεν δε τηροῦ γεῖ θηνοῦ ἠπιθεβῖο ἠεῖτ ἐδωῖν ἐνετενερνοῦ γε Φνοττ ττ ἐδωῖν ἐερεν ἠιδασιεῖτ: ττ δε ἠοτῶμοτ ἠνεθεβινοττ.</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:  Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;  nor as being lords over those entrusted to you, but being examples to the flock;  and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.  Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”</p>	<p>أطلب إلى الشيوخ الذين بينكم، أنا الشيخ رفيقهم، والشاهد للآلام المسيح، وشريك المجد العتيدي أن يعلن.  ارعوا رعية الله التي بينكم نظاراً، لا عن اضطرار بل بالإختيار، ولا لربح قبيح بل بنشاط.  ولا كمن يسود على الأنصبه بل صائرين أمثلة للرعية.  ومتى ظهر رئيس الرعاة تتألون إكليل المجد الذي لا يبلى.  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 ἵτεϋβ̄εσ  
θηνοῦ δ̄εν ἵτχοῦ ἵτε πιζεμπ̄ωινη.

Πετερωοῦω τηρϋ οταζϋ ἐροϋ ρε  
οὔτη ḱερμελιν ναϋ δ̄αρωτεν.

Ὡπι ἐρετερῆσ οτοζ ἀρινῤυφιν  
ρε πετερζαζι πιδ̄ιὰβολοσ εϋμοϋι  
ἠφ̄ρητ ἵοῤμοῤι εϋζεμζεμ εϋκωτ ἵσα  
εμκ οῤαι.

Φ̄η̄ερετενὸζι ἐρατεν θηνοῦ ἐδ̄οῤῥ  
ἐζωϋ ἐρετενταζρηοῤτ δ̄εν φ̄ναζτ:  
ἐρετενσωοῤῥ ἵν̄αιδ̄ιςι ναἱ: ἵτ̄ωκ Δε  
ἵν̄αι νετενσ̄ηνοῦ ετδ̄εν πικοσμοσ.

Φνοῦτ Δε ἵτε ζ̄μοτ ἵβ̄εν  
φ̄η̄εταϋθαζεμ θηνοῦ ἐδ̄οῤῥ ἐπεϋῶοῤ  
ἵνενεζ δ̄εν Πιχ̄ριστοσ Ἰησοῤσ  
ἐὰρετενϋεπ ἠκαζ ἵοῤκοῤζι ἵθοϋ  
εϋḱεσβ̄τε θηνοῦ ἵτεϋρεμνε θηνοῦ  
εϋḱετ̄ζομ νωτεν εϋḱεζιςεντ̄ ἠμωτεν.

Φωϋ πε πιὰμαζι νεμ πιῶοῤ ῥα  
ἵε̄νεζ: ἠμην.

Δις̄δ̄αι νωτεν ἐβ̄ολ ζιτοτϋ  
ἵσιλοῤἄνοσ πενσ̄ον ἠπιστοσ ζωσ  
εἵμεῤι δ̄εν ζ̄ανκοῤζι: εἵτ̄νομτ̄ οτοζ  
εἵερμεῶρε ρε φ̄αι πε ἵζ̄μοτ ἵτε  
Φνοῦτ δ̄εν οῤμεῶμ̄η: φ̄αι ἵτε τενοζι  
ἐρατεν θηνοῦ ἵδ̄ητϋ.

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 الْأَمَمِ تُجْرَى  
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.

Σωῖνι ἐρωτην ἄνε ψῶφερι ἄσοτπι  
ετθεν Βαβυλων νεμ Μαρκος παυηρι.

Δριασπαζεθε ἄνετενερνοῦ δεν  
οῦφι ἄοταβ ἄτε τᾶσαπν: τᾶιρηνη  
νωτην τηροῦ νηετθεν Πιχριστος  
Ιησοῦς: ἄμην.

*Насниноу ἄπερμενρε πικοςμος  
οῦδε νηετῶοπ δεν πικοςμος: πικοςμος  
насини нем теґеґиґиґи: фн де етири  
ἄφορωψ ἄφноуґ гнаψопи ψа ἄнез:  
ἄμην.*

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 عَلَيَّكُمْ 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 ἄτε νениоґ ἄἄпостолюс:  
ἄре поґсґмоу есоґтав ψопи неман.  
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 تكون معنا. آمين.

Празиц к: 17 - 38

Acts 20: 17 - 38

أعمال 20: 17 - 38

Евоз де ден Уилһтос асгоуорп  
ἄεφесос асмоуґ ἄнипресвнтерос ἄте  
ґеккґлһсиἄ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَأَسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Етаґи де ψароу पेχαу нвоу хе  
ἄνωτηн тетенсвоуґн хе ицен пиεροоῦ  
ἄноуит ἄтаи ἄґΔсиἄ хе аиψопи  
немωτηн ἄаψ ἄрнґ ἄпаисноῦ τηре.

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 ἄβωк ἄПбoиc ден θεβιò ἄнһт  
нивен нем ханерμωоῖ нем

serving The Lord with  
all humility, with many  
tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضَعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.

νηπιρασμος ἐτατί ἐἐρηι ἐχωι ζεν  
nicobni etzow nte nilovdai.

Ὑφρητ ἐτε ὑπιρηπ ἐλι ζεν  
νηετερνοφρι ἰνοῦεϋενταμωτεν ἐρωσ  
νεμ ἐτςβω νωτεν.

Ειερμεορε ἰδημοσιὰ νεμ κατα ηι  
ἰnilovdai νεμ niOτεινιν ἰτμετὰνοιὰ  
ἰντε Φνοττ νεμ πιναρττ ἐΠενβοις  
Ihcovc Πιχριστοc.

Οτοζ τνοτ θηππε ἀνοκ ειςωνε  
ζεν πιπνευμα τναϋενηι ἐερηι  
ἐλεροτκαλημ ἰτςωοτην αν ἰνηεθῆαι  
ἐδοτην ἐεραι ἰδῆητc.

Πλην γε Πιπνευμα εθοραβ  
ἐερμεορε ηηι κατα πολις εφχω ὑμοc  
γε σεοζι νακ ἰχε θανῆνατζ νεμ  
θανῆλτψιc.

Ἀλλα ταψτχη τχω ὑμοc αν γε  
ῆταιηοττ ἰτοτ ζεν ἐλι ἰκαχι ψα  
τχωκ ὑπαδρομοc ἐβολ νεμ  
τδιακονια ἰηῆταιιτc ἰτεν Πβοις  
Ihcovc ἐερμεορε ὑπιεναττελιον ἰτε  
πιῆμοτ ἰτε Φνοττ.

Οτοζ τνοτ θηππε ἀνοκ τῆμι γε  
τετεννατ ἐπαρο αν γε ἰθωτεν τηροτ  
νηῆταιcινη ἰδῆητοτ ειβιωψ ἰτμετοτρο  
ἰντε Φνοττ.

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 بَرِئْنَا 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 لِنَفْسِي وَلَا  
نَفْسِي تَمِينَةً عِنْدِي حَتَّى أَنْتَمَ  
بِفَرَحٍ سَعْيِي وَالْخِدْمَةَ الَّتِي أَخَذْتُهَا  
مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ  
نِعْمَةِ اللَّهِ.

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

Εἴθε φαι ἴερμεῖρε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἴοταβ ἄνοκ  
ἐβολα πετενσνοῦ τηροῦ.

Οὔ γαρ ὑπιζοπτ ἐῶτεμταμωτεν  
ἐφονωῦ τηρῶ ὑφνοῦτ.

Μαὲθῆτεν ἐρωτεν νεμ πιόζι τηρῶ  
εἰτὰ Πιπνεῦμα εἴοταβ χα ἠηνοῦ  
ἵεπισκοπος ἵδητηῶ ἐἄμοι  
ἵτεκκλήσιᾶ ἵτε Πβοις ἠεῖταεῶφος  
ἐβολα εἰτεν περσνοῦ ὑμιν ὑμοῦ.

Ἄνοκ δε ἴεμι γε μενεσᾶ  
ἠριωενηι σεναῖ ἐδοῦν ἐρωτεν ἵξε  
εἰνοῦνωῦ εἰνοῦνω ἵσενα ἴαο ἀν  
ἐπιόζι.

Οὔοε σενατωοῦνοῦ ἵξε εἰνοῦνω  
ἐβολα δεν ἠηνοῦ εἰνω ἵενασαῖ  
εἰφωεε εἰνοῦνω ἵνιμαῖηη  
εἰμενεῖνοῦ.

Εἴθε φαι οὔν ρωις ἐρωτεν  
ἐρετενῖρι ὑφμεῖνι γε ἀιερ ῶμοῦ  
ἵρομπι ὑπιχα τοῦ ἐβολα ὑπιεζοοῦ  
νεμ πιεχωρ εἰτῶβ ὑφῶταῖ φῶταῖ  
ὑμωτεν δεν εἰνοῦνω.

Οὔοε ἴνοῦ ἴχω ὑμωτεν εἰτεν  
Πβοις νεμ πιεσαῖ ἵτε περῶμοῦ φηῖτε  
οὔνοῦνω ὑμοῦ ἐῶω οὔοε ἐῖ  
κλήρονομιά δεν ἵεῖταεῖνοῦ

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.

لَذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

احْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَلِجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ  
فِيهَا أَسَاقِفَةً لِتَرْعَوْا كَنِيْسَةَ اللَّهِ  
الَّتِي أَفْتَنَاهَا بِدَمِهِ.

لَأَنِّي أَعْلَمُ هَذَا: أَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تُشْفِقُ عَلَى الرَّعِيَّةِ.

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

لَذَلِكَ اسْمَعُوا مُتَذَكِّرِينَ أَنِّي ثَلَاثَ  
سِنِينَ لَيْلاً وَنَهَاراً لَمْ أَفْتُرْ عَنْ أَنْ  
أُنذِرَ بِدُمُوعٍ كُلِّ وَاحِدٍ.

وَالآنَ أَسْتُوْدِعُكُمْ يَا إِخْوَتِي لِلَّهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثاً مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.



τηρου.

Οὐραδ τ ιε οἴηνοῦβ ιε οὔβωσ  
ἄπιερέπιθῦμιη ἐόνον ἄμωου.

Πῶωτεν τετενωονν χε νασιχ  
ναι αἰψευωῖ ἠναχρῖα νευ νηεθνεμη.

Διταμωτεν ἐρωβ νιβεν χε ἄψε  
ἠδῶσι ἄπαιρηῖ ἠτενητοου  
ἠνηετωωνι ἠτετενερψμεῖ ἠνινασι  
ἠτε Πῶοις Ιησοῦς χε ἠθοῦ αἰχοσ χε  
οὔμετμακαριος τε μαλλον ἐϋ ἐροτε  
ἐβι.

Οὔοσ ναι ἐταχσοτου αἰρηιτϋ ἐχεν  
νεκκελι νεμωου τηρου  
αἰερίπροσεῖχεθε.

Οὔοσ αἰρωπι δε ἠχε οἴηνωϋ  
ἠριμι ἠτωου τηρου οὔοσ αἰρηιτοου  
ἐδῆρη ἐχεν ἠνασβι ἠΠαῦλοσ οὔοσ  
αἰρηι ἐροϋ.

Ἐτοι ἠἠκαθ ἠηητ μαλιστα εῶβε  
πινασι ἐταχσοϋ χε σεναναῖ ἐπερωο  
αν χε ναῖῖφο δε ἠμωϋ ἐχεν πιχοι.

*Πινασι δε ἠτε Πῶοις εἰεἠαι οὔοσ  
εἰεἠαι: εἰεἠασι οὔοσ εἰεἠαρο:  
δεν ἡασια ἠεκκλῆσια ἠτε Φνωϋ:  
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 خَدَمَتْهَا 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 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 Babah 9

### سنكسار اليوم التاسع من شهر باباه

1. The Departure of Pope Omaniou (Eumenes), the Seventh Patriarch of the See of St. Mark
2. The Commemoration of St. Simeon (Simeon), the Bishop

#### 1. The Departure of Pope Omaniou (Eumenes), the Seventh Patriarch of the See of St. Mark

On this day of the year 141 AD, the pure and chaste saint, Pope Omaniou (Eumenes), the Seventh Patriarch of the See of St. Mark, departed.

This saint was born in the city of Alexandria, and he was raised in Christian upbringing. He was known for his knowledge and moral excellence, so Pope Ebrimous (Primus), the fifth Patriarch, ordained him a deacon. Then, St. Yustus (Justus), the sixth Patriarch, ordained him a priest. He also appointed him the dean of the Theological School of Alexandria.

When Pope Yustus departed, they unanimously agreed to appoint this father a Patriarch. He was consecrated and enthroned in the year 129 AD. Pope Omaniou consecrated many bishops for many parishes in the land of Egypt, Nubia and the Five Western Cities (Pentapolis). He also ordained a great number of priests to shepherd the faithful and to teach them the Christian faith.

Pope Omaniou persevered in bringing back the strayed sinners. He explained to the pagans plainly the Divinity of our Lord Jesus Christ. He also explained to the heretics that The Lord Christ is One in His divine essence.

He remained on the patriarchal throne for eleven years and three months, and departed in peace.

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

#### 2. The Commemoration of St. Simeon (Simeon), the Bishop

On this day also, the church celebrates the commemoration of St. Simon, the Bishop.

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

1. نياحة البابا أومانيوس، البطريرك السابع في بطاركة الكرازة المرقسية
2. تذكّار القديس سمعان الأسقف

1. نياحة البابا أومانيوس، البطريرك السابع في بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 141 ميلادية، تنيح البابا القديس أومانيوس، البطريرك السابع من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس في مدينة الإسكندرية وتربي تربية مسيحية واشتهر بالعلم والفضيلة، فرسمه القديس ابريموس، البابا الخامس، شماساً. ثم رسمه القديس يسطس، البابا السادس، قساً. وأسند إليه رئاسة مدرسة الإسكندرية اللاهوتية.

ولما تنيح البابا يسطس، اتفقت الآراء على تقديمه بطريكاً. فتمت سيامته في سنة 129 ميلادية. وقام بسيامة أساقفة كثيرين وأرسلهم إلى مراكزهم بالبلاد المصرية والنوبة والخمس مدن الغربية. كما قام بسيامة عدداً كبيراً من الكهنة لرعاية المؤمنين وتعليمهم الإيمان المسيحي. أما القديس أومانيوس فقد كان مداوماً على رد الضالين من الخطاة، مبيناً للوثنيين بإيضاح ألوهية السيد المسيح، وللهرطقة وحدانية جوهر لاهوت السيد المسيح. وأقام على الكرسي المرقسي إحدى عشرة سنة وثلاثة أشهر، ثم تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. تذكّار القديس سمعان الأسقف وفيه أيضاً تعيد الكنيسة بتذكّار القديس سمعان الأسقف.
- بركة صلواته فلتكن معنا. آمين.
- ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

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

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

<b>Ψαλμος τω Δαυιδ οβ: ιζ, ιη, κα</b>	<b>Psalm 73: 23, 24, 28; 9: 14</b>	<b>المزمور 72: 17، 18، 21</b>
<p>Ακὰμοιι Ἰταξιζ Ἰοῦιναμ: οῦοε              Ἰἔρηι θεν πεκοβῆι ακβιμωιτ νηι:              οῦοε ακωοιπτ ἔροκ νεμ οῦωον: ἀνοκ              δε οῦὰσαθον νηι πε ἔτομτ ἔφῆνοῦτ              ἔχω Ἰταζελιπικ θεν Πβοικ: εοριφιρι              ἔνεκῆμοῦ τηροῦ θεν νηιπῆλη Ἰτε              Ἰγερη Ἰβωιων. <b>Ἀλληλοια.</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 الي 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 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>Οῦὰνασνωικ εβωλ θεν              πιερασσελιον εθοῦαβ κατὰ Ἰωαννην              ασιοῦ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>Ἰωαννην ι: α - ιε</b>	<b>John 10: 1 - 16</b>	<b>يوحنا 10: 1 - 16</b>
<p>Διμη ἄμηι τζω ἰμοοκ νωτεν γε              φηἔτε Ἰἔρηνοῦ εἔδοῦν ἀν εβωλ ζιτεν              πιρο ἔτῆαῦλη Ἰτε νηἔσωοῦ ἀλλα              εφρηνοῦ ἔπιγωι Ἰβοϋτεν φαι ἔτε ἰμοαῦ              οῦρεϋβιοῦτῖ πε οῦοε οῦκοιι πε.              Φη δε εορηνοῦ εἔδοῦν εβωλ ζιτεν</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.              But he who enters by the door is the shepherd of the</p>	<p>أَلْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.              وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>

πιο φαι οτμανέσωτ πε ἴτε νιέσωτ.

Φαι γpare πιμνοντ λoτων ναq  
οτοq γpare νιέσωτ cωτεμ ἔτεqḿη  
οτοq γραqμoντ ἔνεqḿέσωτ κατα  
νοτραη οτοq γραqḿένοτ ἔβολ.

Εγωπ Δε αqγqανἱνἱ ἵνηἔτενοτq  
τηροτ ἔβολ γραqμoπι δαxωτ οτοq  
γpare νιέσωτ μοπι ἵcωq xε οτη  
ceσωτη ἵτεqḿη.

Πιγωμο Δε ἕπατμοπι ἵcωq  
αλλα εḡḗφωτ ἔβολ γapοq xε οτη  
ceσωτη αν ἵτḿη ἕπιγωμο.

Ἰαι παροιμαḗ αqχοc νωοτ ἵxε  
ἱχοτc: ἵθωοτ Δε ἕποḡḡḡ xε αqcaḗ  
νεωοτ εḡβε οτ.

Παλἱν οη πεxαq νωοτ ἵxε ἱχοτc  
xε λḡηη λḡηη τḗω ἕμοc νωτεη xε  
λḡοκ πε πιḗβε ἵτε νιέσωτ.

Οτοη νἱβεν ἔταḡἱ δαxωἱ γανcοη  
ηε οτοq γανρεqḗḗḗḗ ηε αλλα  
ἕποḡcωτεμ ἵcωοτ ἵxε νιέσωτ.

Δḡοκ πε πιḗβε ἵτε νιέσωτ  
φηεḡηλἱ ἔδoτη ἔβολ γἱτοτ εḡḡḡḡḡḡ  
οτοq εḡḡἱ ἔδoτη οτοq εḡḡἱ ἔβολ οτοq  
εḡḡḡḡḡ ἵνοḡαḡḡḡḡḡḡ.

Πἱρεqḗḗḗḗ Δε ἵθoq ἕπαqἱ ἔβηλ  
ἄρηοτ ἵτεqḗḗḗḗ οτοq ἵτεqḡḡḡḡ οτοq

sheep.

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

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

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

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

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

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

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

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

لِهَذَا يَفْتَحُ الْبُؤَابَ وَالْخِرَافَ تَسْمَعُ  
صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ  
بِأَسْمَاءٍ وَيُخْرِجُهَا.

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

وَأَمَّا الْعَرَبِيُّ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ  
مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْعَرَبِيَّةِ.

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

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

جَمِيعُ الَّذِينَ أَتَوْا قَبْلِي هُمْ سُرَّاقٌ  
وَلُصُؤُصٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

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

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لِيَكُونَ  
لَهُمْ حَيَاةٌ وَلِيَكُونَ لَهُمْ أَفْضَلُ.

ἵστεϋτακο: ἄνοκ δε ἔταιῖ θινα ἵτε  
οὔωνδ ὡπι νωοὔ οὔοθ ἵτε οὔθοὔο  
ὡπι νωοὔ.

Ἄνοκ πε πιμανέσωὔ εὔθανεϋ:  
οὔοθ πιμανέσωὔ εὔθανεϋ ὡαϋϋ  
ἵτεϋψὔχη εὔρηῖ εὔεν νεϋέσωὔ.

Πιρεμβεχε δε ἵθοϋ οὔοθ ἔτε  
ἵοὔμανέσωὔ ἄν πε φῆτε ἵέσωὔ  
νοὔϋ ἄν νε ἄϋὔανῆῆῆῆ ἔπιοὔωνϡ  
εϋρηνοὔ ὡαϋϋφωὔ οὔοθ ὡαϋϋχα ἵέσωὔ  
οὔοθ ὡαρε πιοὔωνϡ θοὔμοὔ οὔοθ  
ὡαϋϋχοροὔ ἔβοὔ.

Χε οὔρεμβεχε πε οὔοθ ᄀεῤεῤεῤῖ  
ῆῆῆ ἄν θἄ ἵέσωὔ.

Ἄνοκ πε πιμανέσωὔ εὔθανεϋ  
ϋᄀωοὔῆ ἵῆῆῆῆῆῆῆῆῆ οὔοθ ἵῆῆῆῆῆῆῆῆῆ  
ᄀωοὔῆ ἡμοῖ.

Καὔα φῆρηᄀ ἔτεϋᄀωοὔῆ ἡμοῖ ἵξε  
Παιωᄀ Ἄνοκ θω ϋᄀωοὔῆ ἡΦιωᄀ οὔοθ  
ϋᄀἄχω ἵῆῆῆῆῆῆῆῆῆ ἔξεν ἵῆῆῆῆῆῆῆῆῆ.

Οὔοῆ ἵῆῆῆῆ ἵῆῆῆῆῆῆῆῆῆ ἡμοῖ  
ἔθἄν ἔβοὔ θεν ταιῆῆῆ ἄν νε θωϋ  
ἔροι ἔῆν ἵκεχωοὔῆῆ οὔοθ εὔέᄀωᄀεᄀ  
ἔᄀᄀῆῆ οὔοθ εὔέᄀωᄀῆῆ ἔᄀᄀῆῆ  
ἔοᄀμανέσωὔ ἵοᄀωᄀ.

*Πῶοᄀ φα Πεννοᄀᄀ πε ὡᄀ ἔνεᄀ  
ἵτε ἵῆ ἔνεᄀ: ἄᄀᄀᄀ.*

that they may have it more abundantly.

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

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

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

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

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

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

*Glory be to God forever.*

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 فَيُخَطِّفُ الذَّنْبُ الْخِرَافَ  
وَيَبْذُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا يَبَالِي  
بِالْخِرَافِ.

أَمَّا أَنَا فَإِنِّي الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

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

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

*والمجد لله دائماً.*

# Katameros Readings for the 10<sup>th</sup> Day of Babah

قطمارس قراءات اليوم العاشر من شهر بابة المبارك

COYMHY NÈZOOY ÈΠIÀBOY ΠAÒΠI

**Ρογη**

**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 ΔΣ: ΙΘ, Κ	Psalm 34: 19, 20	مزمور 33: 19, 20
<p>Παρωοτ νιθλνψις ντε νιθμηι: ονοθ ςηναναζμοθ νζε Πβοις εβολ νδητοθ τηροθ: Πβοις ναδρεθ ενορκας τηροθ: οναι εβολ νδητοθ τηροθ ννεϷλοϷλεϷ. <b>Αλληλοια.</b></p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. He guards all his bones; not one of them is broken. <b>Alleluia.</b></p>	<p>كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. يحفظ الرب جميع عظامهم، وواحدة منها لا تنكسر. <b>هلليويا.</b></p>

**Vespers Gospel**

إنجيل العشيّة

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

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

<p>Οτὰναστνωσις εβολ δεν πιεταστελιον εθοταβ κατα Παθεον ασιοθ.</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>Παθεον ΙϷ: ΚΗ - ΚΗ</b></p>	<p><b>Matthew 16: 24 - 28</b></p>	<p><b>متي 16: 24 - 28</b></p>
<p>Ποτε πεξε ΙησοϷς ννεϷμαθηθις: ζε φηεθορωϷ εμοϷϷ νσωι μαρεϷρολϷ</p>	<p>Then Jesus said to His disciples, "If anyone desires to come after Me, let him</p>	<p>حينئذ قال يسوع لتلاميذه: إن أراد أحد أن يأتي ورائي فلينكر نفسه ويحمل صليبه ويتبعني.</p>

ἐβολ: ονος μαρεϋῶλι ἠπερϋτατρος  
ἠτερμωϋ ἠνωι.

Φη ταρ εθοτωϋ εἰοθου  
ἠτερψυχη ερετακος: φη δε  
εθνατακο ἠτερψυχη εθβητ ερεχευς.

Οτ ταρ ετε πρωμι ναχευθου  
ἠμοϋ αϋϋανχευθου ἠπικοςμος  
τηρϋ τερψυχη δε ἠτερϋοσι ἠμοος:  
ἠμον οτ πετε πρωμι ναθηϋ  
ἠτωεβιῶ ἠτερψυχη.

Πωρηι ταρ ἠφρωμι ερηνοτ ζεν  
πῶοτ ἠτε Περιωτ νευ νεϋατσελοσ:  
ονοτ τοτε εἰναϋ ἠπιοται πιοται κατα  
νεϋεβνοῖ.

Αμην ϋζω ἠμοος νωτεν ζε ονον  
ζανονον ζεν νηετοζι ερατοτ ἠπαμια  
ἠσεναχευϋπἠ ἠφμοον αν ψατοτνατ  
εΠωρηι ἠφρωμι ερηνοτ ζεν  
τερμετοτρο.

*Πῶοτ φα Πεννοτϋ πε ψα εἰνεθ  
ἠτε νι εἰνεθ: ἀμην.*

deny himself, and take up  
his cross, and follow Me.

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake will find it.

For what profit is it to a  
man if he gains the whole  
world, and loses his own  
soul? Or what will a man  
give in exchange for his  
soul?

For the Son of Man will  
come in the glory of His  
Father with His angels, and  
then He will reward each  
according to his works.

Assuredly, I say to you,  
there are some standing  
here who shall not taste  
death till they see the Son  
of Man coming in His  
kingdom.”

*Glory be to God  
forever.*

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ  
الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي  
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَحِينَئِذٍ  
يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

أَلْحَقَّ أَقُولُ لَكُمْ إِنَّ مِنْ الْقِيَامِ هُنَا  
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

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

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

<b>Ψαλμος τω Δαβιδ λϛ: λΔ, λε</b>	<b>Psalm 37: 39, 40</b>	<b>مزمور 36: 34, 35</b>
<p>Φνοζεμ ἵτε νιῶμη ἰχη δατεν  Πβοις: οτοζ ἵθοϋ πε ποτναϣ† δεν  ἵπχοϋ ἠ̄προϣεϣ: Πβοις εϣ̄εερβοῆθιν  ἕρωϣ οτοζ εϣ̄εναζμοϣ: εϣ̄ετοϣζωϣ  ϣε ᾱπερθελιϣ ἕροϣ. <b>Αλληλοιᾱ.</b></p>	<p>But the salvation of the  righteous is from The Lord;  He is their strength in the  time of trouble. And The  Lord shall help them and  deliver them; He shall save  them, because they trust in  Him. <b>Alleluia.</b></p>	<p>خلاص الصّٰدِقِيْنَ مِنْ قَبْلِ الرَّبِّ.  وهو ناصرهم في زمان الضيق.  يعينهم الرب وينجيهم ويخلصهم  لأنهم توكّلوا عليه. <b>هلليويا.</b></p>

**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οτ̄ἀναστωϣιϣ ἕβολ δεν  πιερασσελιον εθοϣαβ κατα Μαρκον  ᾱσιου.</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>
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<b>Μαρκον ιϣ: θ - ιϣ</b>	<b>Mark 13: 9 - 13</b>	<b>مرقس 13: 9 - 13</b>
<p>Αναϣ δε ἵθωτεν ἕρωτεν σενα†  θῆνοϣ ἕρανημαῖ†θαπ: οτοζ δεν  νιϣῆναζωϣη σεναζιοϣῑ ἕρωτεν οτοζ  ἵτοϣταζωτεν ἕρατεν θῆνοϣ ναζρεν  ζαηηεμωη νεμ ζανοϣρωϣ εθβη†  εϣμετεμερε ηωϣ.</p> <p>Νεμ νιεθνοϣ τηροϣ ζω† ἵωροπ  ἵτοϣζιωϣ ἠ̄πιερασσελιον.</p> <p>Οτοζ ἕωϣπ ἵτοϣτεν θῆνοϣ εϣ†  ἠ̄μωτεν ἠ̄περερωροπ ἵϣιρωϣωϣ ϣε οϣ  πε ἕτετενναϣαϣι ἠ̄μοϣ: αλλα  φῆετοϣναθηϣ ηωτεν δεν †οϣνοϣ ἕτε</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>And the gospel must  first be preached to all the  nations.</p> <p>But when they arrest  you and deliver you up, do  not worry beforehand, or  premeditate what you will  speak. But whatever is  given you in that hour,  speak that; for it is not you</p>	<p>فَانظُرُوا إِلَىٰ نَفْسِكُمْ. لَأَنْتُمْ  سَيُسَلَّمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلَدُونَ  فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ  وَمُلُوكٍ مِنْ أَجْلِي شَهَادَةً لَهُمْ.</p> <p>وَيَنْبَغِي أَنْ يُكْرَزَ أَوَّلًا بِالْإِنْجِيلِ فِي  جَمِيعِ الْأُمَمِ.</p> <p>فَمَتَى سَأَقُوكُمْ لِيُسَلَّمُوكُمْ فَلَا تَعْتَنُوا  مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُّوا  بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ  فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسْنَكُمْ أَنْتُمْ  الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُسِ.</p>



ὡμαρ φαι πε ἐτετεννασαζι ὡμοϋ:  
 ἴθωτεν ταρ αν πεθνασαζι αλλα  
 Πιπνευμα εθοταβ πε.

Οτοζ ἐρε οττον Ϛ ἴοττον ἐφμοϋ  
 οτοζ ἐρε οτωτ εϋεϚ ἴοττωρι: οτοζ  
 σενατωοτνοϋ ἴζε θανωρι ἐξεν  
 νοτιοϚ οτοζ σεναδοοβοϋ.

Οτοζ ἐρετενεϋωπι ετμοϋϚ  
 ὡωωτεν ἴζε οτον νιβεν εοβε Παραν:  
 φη δε εθναλλομονι ἴτοτεϋ ωα εβολ φαι  
 πε φθεθνανοζεμ.

*Πιῶοϋ φα ΠεννοϋϚ πε ωα ἐνεε  
 ἴτε νι ἐνεε: ἄμην.*

who speak, but the Holy Spirit.

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

And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

*Glory be to God forever.*

وَسَيُسَلِّمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
 وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
 وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

## Ἡ ἐπιστολὴ ἴτε πενσαδ Παυλοϋ Πιᾶποστολοϋ

Παυλοϋ φεβοκ ἴΠενδοιϋ Ιησοϋϋ  
 Πιχριστοϋ: πιᾶποστολοϋ ετθαζεμ:  
 φηετατθαωϋ ἐπιζιωεννοϋϋ ἴτε  
 ΦνοϋϚ.

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

فصل من رسالة معلمنا بولس  
 الرسول الثانية إلى أهل  
 كورنثوس، بركته علينا آمين.

**Ἡ Κορινθιοϋ ι: ἄ - ιη**

**2 Corinthians 10: 1 - 18**

**2 كورنثوس 10 : 1 - 18**

Δνοκ δε Παυλοϋ ϚϚο ἐρωτεν  
 εβολ ζιτεν Ϛμετρεματω νεμ

Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ, who in presence am

ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ  
 وَحِلْمِهِ، أَنَا نَفْسِي بِوَلْسِ الَّذِي فِي  
 الْحَضْرَةِ دَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي

†μετ᾽ἐπικῆς ἵτε Πιχρίστος ἰωσ  
 εἰθεβινοῦτ μεν δεν ἠηνοῦ  
 ἔπετενἔθο: εἰσαβολ δε ἔμωτεν  
 παρητ ταχροῦτ δεν ἠηνοῦ.

††τωβδ δε εθριωπι εἰταχροῦτ  
 ἵηητ ἵτῆρωτεν αν δεν παιθωτ  
 ἵηητ φαι ἐτμενὶ ἐροϋ ἐερτολμαν  
 ἐῆρη ἐξεν ἑανορον ναι εθμενὶ ἐρον  
 χε ανμωϋ κατα σαρχ.

Ενμωϋ γαρ κατα σαρχ νανοι  
 ἔματα αν κατα σαρχ.

Πιροπλον γαρ ἵτε τεμετματοι  
 ἑανσαρκικον αν νε αλλα ἑανχομ ἵτε  
 Φνοῦτ νε ετρωορϋερ ἵτε ηηετχορ.

Ετρωδτ ἐῆρη ἵηανσοῦνι νεμ βῆσι  
 νιβεν εττωορν ἔμωοῦτ ἐῆρη ἐξεν  
 πιεμι ἵτε Φνοῦτ οροϋ  
 ενερεχμαλωτεριν ἔμμενὶ νιβεν ἐδοορν  
 δα ἵτωτεμ ἔπιχρίστος.

Οροϋ ενσεβτωτ ἐβὶ ἔπεμῆϋϋ  
 ἔμετατσωτεμ νιβεν ἐϋωπ  
 αϋϋανμοϋ ἵχε πετενσωτεμ.

Πτετενχοῦτ ἐνηετχη  
 ἔπετενἔθο φηετε ἑθηγ χη χε φα  
 Πιχρίστος πε φαι οη μαρεϋσοῦνι ἐροϋ  
 ἵῆρη ἵῆηητ χε κατα φρητ ἐτε ἵθοϋ  
 φα Πιχρίστος παρητ ἄνον ἑων να

lowly among you, but being  
 absent am bold toward you.

But I beg you that when  
 I am present I may not be  
 bold with that confidence by  
 which I intend to be bold  
 against some, who think of  
 us as if we walked  
 according to the flesh.

For though we walk in  
 the flesh, we do not war  
 according to the flesh.

For the weapons of our  
 warfare are not carnal but  
 mighty in God for pulling  
 down strongholds,

casting down arguments  
 and every high thing that  
 exalts itself against the  
 knowledge of God, bringing  
 every thought into captivity  
 to the obedience of Christ,

and being ready to  
 punish all disobedience  
 when your obedience is  
 fulfilled.

Do you look at things  
 according to the outward  
 appearance? If anyone is  
 convinced in himself that he  
 is Christ's, let him again  
 consider this in himself, that  
 just as he is Christ's, even  
 so we are Christ's.

الْغَيْبَةِ فَمُتَجَاسِرٌ عَلَيْكُمْ.

وَلَكِنْ أَطْلُبُ أَنْ لَا أَتَجَاسَرَ وَأَنَا  
 حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي  
 سَاجِتْرٌ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنا  
 نَسْلُكُ حَسَبَ الْجَسَدِ.

لَأَنَّنَا وَإِنْ كُنَّا نَسْلُكُ فِي الْجَسَدِ،  
 لَسَنَّا حَسَبَ الْجَسَدِ نُحَارِبُ.

إِذْ أَسْلِحَةٌ مُحَارِبَتِنَا لَيْسَتْ جَسَدِيَّةً،  
 بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَذِهِ حُصُونٍ.

هَادِمِينَ ظُنُونًا وَكُلَّ عُلُوٍّ يَرْتَفِعُ  
 ضِدَّ مَعْرِفَةِ اللَّهِ، وَمُسْتَأْسِرِينَ كُلَّ  
 فِكْرٍ إِلَى طَاعَةِ الْمَسِيحِ.

وَمُسْتَعِدِينَ لِأَنْ نُنَقِمَ عَلَى كُلِّ  
 عَصِيَانٍ، مَتَى كَمِلَتْ طَاعَتُكُمْ.

أَنْتَظِرُونَ إِلَيَّ مَا هُوَ حَسَبَ  
 الْحُضْرَةِ؟ إِنْ وَثِقَ أَحَدٌ بِنَفْسِهِ أَنَّهُ  
 لِلْمَسِيحِ، فَلْيَحْسِبْ هَذَا أَيْضًا مِنْ  
 نَفْسِهِ: أَنَّهُ كَمَا هُوَ لِلْمَسِيحِ، كَذَلِكَ  
 نَحْنُ أَيْضًا لِلْمَسِيحِ.

Πίχριστος.

Ἐγωπ γαρ αἰωανωσῶσιν ἡμοι  
ἠσοῦ ἐξῆρη ἔξεν πικρωσι ἐτα Πβοις  
τηιϛ νηι εἴκωτ οῦοε νε πετερωδτ  
αν ἠτῆναωπι αν.

Θινα ἠταῶτεμερ ἡφρητ ἠοται  
εϛτῆελι νωτεν ἔβολ εἴτεν  
νιἔπιστολη.

Ἐε νιἔπιστολη μεν πεχαϛ σεσορω  
οῦοε σεσορ: τῆπαροσιὰ δε ἠτε  
πικωα οῦαθενης τε οῦοε πικασι  
ωηω.

Φαι ον μαρεϛμεῖ ἐροϛ ἠξε φαι  
ἡπαρητ ξε κατὰ φρητ ἔτενοι ἡμοϛ  
δεῖν ἠκασι ἔβολ εἴτεν νιἔπιστολη  
εἴχη δατεν ἠηνοῦ αν: φαι ον πε  
ἡφρητ ἔτενοι ἡμοϛ δεῖν ἠρωβ εἴχη  
δατεν ἠηνοῦ.

ἠτεπερτολμαν γαρ αν  
ἔτεῖνωῖεν ιε ἔωιτεν ἔρανοῦοῖν ναι  
εῖτασο ἡμωοῦ ἔρατοῦ ἡμαγὰτοῦ  
ἀλλα ἠῶοῦ ἠῆρη ἠῆητοῦ εῖωι  
ἡμωοῦ οῦοε εῖῶωῖτεν ἡμωοῦ ἔρωοῦ  
ἡμιν ἡμωοῦ οῦοε ἠσεκατ αν.

Ἄνον δε νανωσῶσιν ἡμον αν  
δεῖν εἰναμετατατωι ἀλλα κατὰ πωι  
ἠτε πικανοῦν φηῖτα φηοῦτ θαωϛ

For even if I should  
boast somewhat more about  
our authority, which The  
Lord gave us for edification  
and not for your destruction,  
I shall not be ashamed,

lest I seem to terrify you  
by letters.

“For his letters,” they  
say, “are weighty and  
powerful, but his bodily  
presence is weak, and his  
speech contemptible.”

Let such a person  
consider this, that what we  
are in word by letters when  
we are absent, such we will  
also be in deed when we are  
present.

For we dare not class  
ourselves or compare  
ourselves with those who  
commend themselves. But  
they, measuring themselves  
by themselves, and  
comparing themselves  
among themselves, are not  
wise.

We, however, will not  
boast beyond measure, but  
within the limits of the  
sphere which God appointed  
us, a sphere which  
especially includes you.

فَاتِي وَإِنْ افْتَحَرْتُ شَيْئاً أَكْثَرَ  
بِسُلْطَانِنَا الَّذِي أَعْطَانَا إِيَّاهُ الرَّبُّ  
لِنُبْنِيَتِكُمْ لَا لِهَدْمِكُمْ، لَا أَحْجَلُ.

لئلاّ أظهر كآتي أخيفكم بالرّسائل.

لأنّه يقول: «الرّسائل ثقيلة  
وقوية، وأمّا حضور الجسد  
فضعيف والكلام حقير».

مثل هذا فليحسب أننا كما نحن في  
الكلام بالرّسائل ونحن غائبون،  
هكذا نكون أيضاً بالفعل ونحن  
حاضرون.

لأننا لا نجترئ أن نعدّ أنفسنا بين  
قوم من الذين يمدحون أنفسهم،  
ولاً أن نقابل أنفسنا بهم. بل هم إذ  
يقيسون أنفسهم على أنفسهم،  
ويقابلون أنفسهم بأنفسهم، لا  
يفهمون.

ولكن نحن لا نفتخر إلى ما لا  
يقاس، بل حسب قياس القانون  
الذي قسمه لنا الله، قياساً للبلوغ  
إليكم أيضاً.

ΝΑΝ ΕΘΡΕΝΦΟΖ ΨΑΡΟΪ ΘΕΝ ΟΥΨΙ ΝΕΜ  
ΨΑΡΩΤΕΝ.

ΟΥ ΓΑΡ ΖΩΣ ΝΤΕΝΦΕΖ ΕΡΩΤΕΝ ΑΝ  
ΤΕΝΣΩΟΥΤΕΝ ΰΜΟΝ ΕΡΩΤΕΝ ΝΕΖΟΥ:  
ΑΝΦΟΖ ΓΑΡ ΕΡΩΤΕΝ ΖΩΤΕΝ ΘΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΝΤΕ ΠΙΧΡΙΣΤΟΣ.

ΕΝΨΟΥΨΟΥΨΟΥ ΰΜΟΝ ΑΝ ΘΕΝ  
ΖΑΝΜΕΤΑΤΨΙ ΘΕΝ ΖΑΝΘΙΣΙ ΝΨΕΜΜΟ:  
ΕΟΥΟΝΤΑΝ ΔΕ ΝΟΥΖΕΛΠΙΣ ΑΡΕΨΑΝ  
ΠΕΤΕΝΝΑΖ† ΑΙΔΙ ΕΘΡΕΨΕΡΝΙΨ† ΘΕΝ  
ΘΗΝΟΥ ΚΑΤΑ ΠΕΝΚΑΝΩΝ ΕΥΜΕΤΖΟΥ.

ΕΖΙΨΕΝΝΟΥΨΙ ΝΩΤΕΝ ΝΗΝΗΤΟΙ  
ΝΗΨΙ† ΕΝΗ ΘΕΝ ΟΥΚΑΝΩΝ ΝΨΕΜΜΟ ΑΝ  
ΕΨΟΥΨΟΥΨΟΥ ΰΜΟΝ ΘΕΝ ΝΗΕΤΣΕΒΤΩΤ.

ΦΗ ΔΕ ΕΨΟΥΨΟΥΨΟΥ ΰΜΟΪ  
ΜΑΡΕΨΟΥΨΟΥΨΟΥ ΰΜΟΪ ΘΕΝ ΠΒΟΙΣ.

ΦΗ ΓΑΡ ΑΝ ΕΤΤΑΖΟ ΰΜΟΪ ΕΡΑΤΨ  
ΰΜΑΓΑΤΨ ΠΕ ΠΙΣΩΤΠ ΑΛΛΑ ΦΗΕΤΕ  
ΠΒΟΙΣ ΝΑΤΑΖΟΪ ΕΡΑΤΨ.

*ΠΙΨΟΤ ΓΑΡ ΝΕΜΩΤΕΝ ΝΕΜ  
ΤΖΙΡΗΝΗ ΕΥΣΟΠ: ΧΕ ΛΜΗΝ ΕΣΕΨΩΠΙ.*

For we are not  
overextending ourselves, as  
though our authority did not  
extend to you, for it was to  
you that we came with the  
gospel of Christ;

not boasting of things  
beyond measure, that is, in  
other men's labors, but  
having hope, that as your  
faith is increased, we shall  
be greatly enlarged by you  
in our sphere,

to preach the gospel in  
the regions beyond you, and  
not to boast in another man's  
sphere of accomplishment.

But "he who glories, let  
him glory in The Lord."

For not he who  
commends himself is  
approved, but whom The  
Lord commends.

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

لَا تَنَا لَا نَمَدُّ أَنْفُسَنَا كَمَا تَنَا لَسْنَا نَبْلُغُ  
إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي  
أَنْجِيلِ الْمَسِيحِ.

غَيْرَ مُفْتَحِرِينَ إِلَى مَا لَا يُقَاسُ فِي  
أَعْيَابِ آخَرِينَ، بَلْ رَاجِينَ إِذَا نَمَا  
إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ  
قَانُونِنَا بِزِيَادَةِ.

لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَحِرَ  
بِالْأُمُورِ الْمَعْدَةِ فِي قَانُونِ غَيْرِنَا.

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَحِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ  
الْمُرَكَّبِي، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

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

<p>Καθολικὸν ἐβόλ θεν πε πιβογιτ          ἡἐπιστολὴ ἡτε πενιωτ Πετρος.          Δυηη. Παμενρα†.</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 Δ: ἁ - ἰᾶ</b></p>	<p><b>1 Peter 4: 1 - 11</b></p>	<p><b>1 بطرس 4: 1 - 11</b></p>
<p>Πιχριστος οτη ἐταρῳεπὺκαθ θεν          ἵταρζ ἐῆρη ἐζων: οτοθ ἡωτην          ζωτην θηκ θηνοῦ ἡπαϊμοτ γε          φηἐταρβὺκαθ θεν ἵταρζ αῗταλῳοῗ          ἐβολ εἰ φηνοβι.</p>	<p>Therefore, since Christ          suffered for us in the flesh,          arm yourselves also with the          same mind, for he who has          suffered in the flesh has          ceased from sin.</p>	<p>فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،          تَسَلَّحُوا أَنْتُمْ أَيْضًا بِهَذِهِ النَّيَّةِ. فَإِنَّ          مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ          الْخَطِيئَةِ.</p>
<p>Εἰζιντεῗτεῗωωπι γε θεν          εἰνεπῳμἰᾶ ἡρωμἰ αἰλα ἡσεπι ἡτε          περωθ θεν ἵταρζ ἡτεῗαιῗ θεν          φῳωῗ ἡΦηνοῗ†.</p>	<p>that he no longer should          live the rest of his time in          the flesh for the lusts of          men, but for the will of          God.</p>	<p>لِكَيْ لَا يَعْيشَ أَيْضًا الزَّمَانَ الْبَاقِي          فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ          لِإِرَادَةِ اللَّهِ.</p>
<p>Κηη ταρ ἐρωτην ἡπιχοῦ ἐταρῳι          ἐρετενῑρι ἡφῳωῗ ἡνιεθνος          ἐρετενῳωῗ ἡῆρη θεν εἰνωθθεν νεμ          εἰνεπῳμἰᾶ νεμ εἰνοιθῑ ἡοῗθο ἡρη†          νεμ εἰνεῗεῗεῗε νεμ εἰνεωῗ νεμ          εἰνοθ ἡβο† ἡμεῗεῗεῗε ἡδῳλον.</p>	<p>For we have spent          enough of our past lifetime          in doing the will of the          Gentiles; when we walked          in lewdness lusts,          drunkenness, revelries,          drinking parties, and          abominable idolatries.</p>	<p>لَآنَ زَمَانَ الْحَيَاةِ الَّذِي مَضَى          يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ،          سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،          وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،          وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ          الْمُحَرَّمَاتِ.</p>
<p>Ετε φη πε ἐτοῗοι ἡῗεμμο ἡῆητηῗ          ἡτετενῑοῗι νεμωῗ αν ἐδῳην ἐπιφωη          ἐβολ ρω ἡτε ἡμεῗατοῗεῗαι εῗνεοῗᾶ.</p>	<p>In regard to these, they          think it strange that you do          not run with them in the          same flood of dissipation,          speaking evil of you.</p>	<p>الْأَمْرُ الَّذِي فِيهِ يَسْتَعْزِبُونَ أَنْتُمْ          لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ          هَذِهِ الْخَلَاعَةِ عَيْنِهَا، مُجَدِّفِينَ.</p>
<p>Πηθηα† λοσοῗ ἡφηεῗεῗεῗωτ          ἐ†εἰπ ἡνηετοῗθ νεμ ηηεθῳωῗτ.</p>	<p>They will give an          account to Him who is          ready to judge the living          and the dead.</p>	<p>الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِذَلِكَ          هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْيِّنَ الْأَحْيَاءَ          وَالْأَمْوَاتِ.</p>

ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΥΤΩΥΕΝΝΟΥΤΙ  
ΝΝΙΚΕΡΕΦΜΩΟΥΤ ΖΙΝΑ ΝΣΕΨΑΠ ΜΕΝ  
ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΔΕΝ ΤΣΑΡΖ:  
ΝΤΟΥΩΝΔ ΔΕ ΚΑΤΑ ΦΝΟΥΤ ΔΕΝ  
ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ΝΖΩΒ ΝΙΒΕΝ ΑΥΘΩΝΤ:  
ΧΕΜΚΑΨ ΟΥΝ ΟΥΟΖ ΡΩΙΣ ΔΕΝ  
ΝΙΠΡΟΣΕΥΧΗ.

ΨΟΡΠ ΔΕ ΝΖΩΒ ΝΙΒΕΝ ΜΑΡΕ  
ΨΑΣΑΠΗ ΨΩΠΙ ΕΣΜΗΝ ΔΕΝ ΘΗΝΟΥ  
ΕΝΕΤΕΝΕΡΗΟΥ ΧΕ ΨΑΣΑΠΗ ΕΨΑΣΖΩΒΣ  
ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ΜΜΑΙΨΕΜΜΟ ΕΔΟΥΤΗ  
ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ΝΑΤΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΖΜΟΥΤ  
ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΕΜΨΙ ΝΖΗΤΨ ΔΑΡΙ  
ΔΑΡΩΤΕΝ ΜΨΡΗΨ ΝΖΑΝΟΙΚΟΝΟΜΟΣ  
ΕΝΑΝΕΥ ΝΤΕ ΠΙΖΜΟΥΤ ΝΤΕ ΦΝΟΥΤ ΝΟΥΘΟ  
ΝΡΗΨ.

ΦΗΘΗΝΑΣΑΧΙ ΖΩΣ ΖΑΝΣΑΧΙ ΝΤΕ  
ΦΝΟΥΤ: ΦΗΘΗΝΑΨΕΜΨΙ ΖΩΣ ΕΒΟΛ ΔΕΝ  
ΟΥΧΟΜ ΘΗΕΤΕ ΦΝΟΥΤ ΝΑΣΕΒΤΩΤΣ ΖΙΝΑ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΝΤΕΨΒΙΩΟΥ ΝΣΕ ΦΝΟΥΤ  
ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΕΤΕ  
ΦΨΨ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΙΑΜΑΖΙ ΨΑ ΕΝΕΖ  
ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ. ΑΜΗΝ.

*Πασνηνοϋ ὑπερμενρε πικοςμοϋ*

For this reason the  
gospel was preached also to  
those who are dead, that  
they might be judged  
according to men in the  
flesh, but live according to  
God in the spirit.

But the end of all things  
is at hand; therefore, be  
serious and watchful in your  
prayers.

And above all things  
have fervent love for one  
another, for “love will cover  
a multitude of sins.”

Be hospitable to one  
another without grumbling.

As each one has  
received a gift, minister it to  
one another, as good  
stewards of the manifold  
grace of God.

If anyone speaks, let  
him speak as the oracles of  
God. If anyone ministers, let  
him do it as with the ability  
which God supplies, that in  
all things God may be  
glorified through Jesus  
Christ, to whom belong the  
glory and the dominion  
forever and ever. Amen.

*Do not love the world  
nor the things, which are in*

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا،  
لِكَيْ يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،  
وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَأَمَّا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،  
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّتِكُمْ  
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ  
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلَا  
دُمْدَمَةٍ.

لِيَكُنْ كُلٌّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ  
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا،  
كُوَكَلَاءَ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ  
الْمُنْتَوَعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ،  
وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ  
يَمْنَحُهَا اللَّهُ، لِكَيْ يَتَمَجَّدَ اللَّهُ فِي كُلِّ  
شَيْءٍ بِسُوءِ الْمَسِيحِ، الَّذِي لَهُ  
الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ.  
أَمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته*

οὐδε νηετωοπ ζεν πικοςμος:  
 πικοςμος νασινι νεμ τερεπιθουια: φη  
 δε ετιρι ὑφοτωω ὑφνοτφ ἑναωωπι  
 ωα ἐνεε: ἀμην.

*the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

واما الذي يصنع ارادة الله يدوم  
 إلى الابد. آمين.

**The Acts**  
 الإبركسيس

Πραξις ἴτε νενηιοτ ἡποστολος:  
 ἐρε ποτςμοτ εθοταβ ωωπι νεμαν.  
 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، بركاتهم تكون معنا. آمين.

**Πραξις ἰβ: κε - ις: ἰβ**

**Acts 12: 25 - 13: 12**

**أعمال 12 : 25 – 13 : 12**

Βαρναβας δε νεμ Σαυλος  
 ανκοτοτ εβολ ζεν Ιεροσαλημ  
 εταρχωκ ητ διακονια εβολ εατινι  
 ὑπεκλωαννης νεμωοτ φηετατρενϑ  
 χε Μαρκος.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

وَرَجَعَ بَرْنَابَا وَسَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَلَا الْخُدْمَةَ وَأَخَذَا مَعَهُمَا يُوْحَنَّا الْمَلَقَبَ مَرْكُسَ.

Не оґон заґпрофитһс де неμ  
 заґреϑτсβω ζен τεκκλησια ἴτε  
 τἄλθοχια Βαρναβας неμ Сиωη  
 φηετογμοτφ εροϑ χε Ηιγερ неμ  
 Λουκιος πιΚυρινηеос неμ Μαναν  
 πωφһр ηωαηω ἴτε Ηρωδһс  
 πιτετρααρχһс неμ Саυλος.

Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا وَسِيمَعَانُ الَّذِي يُدْعَى نِيَجَرَ وَلُوكِيُّوسُ الْقَيْرَوَانِيُّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَسَاوُلُ.

Εγωεμωι δε ὑπβοιс οгоз  
 еґерһһстеґин πεχε Πιπνεγμα εθοταβ  
 χε φωρχ һһи εβολ ὑΒαρναβας неμ  
 Саυλος επιζωβ εταιθαζμοτ εροϑ.

As they ministered to The Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”

وَبَيْنَمَا هُمْ يَخْدُمُونَ الرَّبَّ وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ: «أَفْرَزُوا لِي بَرْنَابَا وَسَاوُلَ لِلْعَمَلِ الَّذِي دَعَوْتُهُمَا إِلَيْهِ»

Ποτε ἀπερνήστεν οὖτος  
ἐταρτωθε οὖτος ἐταρχα ζιζ ἐζωοῦ  
οὖτος ἀρχαῦ ἐβολ.

Ἡθωοῦ μεν οὖτη ἐταροτορποῦ  
ἐβολ ζιτεν Πιπνευμα εθοταβ ἀνὶ  
ἐρρη ἐσελεκτὰ οὖτος ἐβολ ἡμαῦ  
ἀπερρωτ ἐκῦρος.

Οὖτος ἐταῖ ἐσαλαμινη ναρζιωψ  
ἡπικαζι ἵτε φνοῦτ ζεν νικηναςωζη  
ἵτε νιλοῦδαι: ναρε πκελωαννης δε  
νεμωοῦ εφοι ἡρεψμεψι.

Εταρσεν τῆνος δε τηρς ψα  
ἐρρη ἐπαφοῦ αρχιμι ἡοῦρωμι ἡὰχω  
ἡψερδοπροφητης ἡιλοῦδαι ἐπεψραν  
πε βαρ Ιεζσοῦ.

Φαι ἐναρχη νεμ πιὰνοῦπατος  
Cερσιος Παῦλος οῦρωμι ἡκατρητ: φαι  
δε αψμοῦτ ἐβαρναβας νεμ Cαῦλος  
ναρκωτ ἐσωτεμ ἐπικαζι ἵτε φνοῦτ.

Ἡαψτ δε ἐζοῦτη ἐρραῦ ἡζε  
Ελτμας πιὰχω ἐψαροταζεμ πεψραν  
σαρ ἡπαιρητ εψκωτ ἡσα φενε  
πιὰνοῦπατος ἐβολ ζεν φηναετ.

Cαῦλος δε ἐτε Παῦλος πε  
ἐταρμωοῦ ἐβολ ζεν Πιπνευμα εθοταβ.

Πεχαψ: ὡ φηεθμεεζ ἡχρροψ νιβεν  
νεμ πετρωοῦ νιβεν ππυρι ἡτε

Then, having fasted and  
prayed, and laid hands on  
them, they sent them away.

So, being sent out by the  
Holy Spirit, they went down  
to Seleucia, and from there  
they sailed to Cyprus.

And when they arrived  
in Salamis, they preached  
the word of God in the  
synagogues of the Jews.  
They also had John as their  
assistant.

Now when they had  
gone through the island to  
Paphos, they found a certain  
sorcerer, a false prophet, a  
Jew whose name was Bar-  
Jesus,

who was with the  
proconsul, Sergius Paulus,  
an intelligent man. This  
man called for Barnabas and  
Saul and sought to hear the  
word of God.

But Elymas the sorcerer,  
for so his name is translated,  
withstood them, seeking to  
turn the proconsul away  
from the faith.

Then Saul, who also is  
called Paul, filled with the  
Holy Spirit, looked intently  
at him.

and said, “O full of all  
deceit and all fraud, you son  
of the devil, you enemy of

فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا  
عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْلَقُوهُمَا.

فَهَذَا إِذْ أُرْسِلَ مِنَ الرُّوحِ الْقُدُسِ  
انْحَدَرَا إِلَى سَلُوكِيَّةَ وَمِنْ هُنَاكَ  
سَافَرَا فِي الْبَحْرِ إِلَى قَبْرُسَ.

وَلَمَّا صَارَا فِي سَلَامِيسَ نَادِيَا  
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ  
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَاَزَا الْجَزِيرَةَ إِلَى پَافُوسَ  
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا  
يَهُودِيًّا اسْمُهُ بَارِيسُوعُ.

كَانَ مَعَ الْوَالِي سَرَجِيُوسَ بُولُسَ  
وَهُوَ رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا  
وَسَاوُلَ وَالتَّمَسَّ أَنْ يَسْمَعَ كَلِمَةَ  
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرِ لِأَنَّ هَكَذَا  
يُتَرَجَّمُ اسْمُهُ طَالِبًا أَنْ يَفْسِدَ الْوَالِي  
عَنِ الْإِيمَانِ.

وَأَمَّا سَاوُلُ الَّذِي هُوَ بُولُسُ أَيْضًا  
فَأَمْتَلًا مِنَ الرُّوحِ الْقُدُسِ وَشَخَّصَ  
إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمَمْتَلِيُّ كُلَّ عَيْشٍ  
وَكُلَّ خُبَيْثٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ



πιΔιάβολος πιζαζι ἵτε ἑμῆι νιβεν  
 ἵκχω ἵτοτκ ἑβολα αν εκφωνε  
 ἵνιμωιτ ετσοῦτων ἵτε Πβοις.

Οτοε τῆνοῦ εἴππε ις τῆιζ ἡΠβοις  
 εσει ἑδρηι ἑζωκ οτοε εκέωπι εκοι  
 ἡβελλε ἵχναῦ ἡφρη αν ψα οτχοῦτ:  
 οτοε σατοτῆ αρεβει ἑδρηι ἑζωῆ ἵνε  
 οῦελολ νεμ οτχακι οτοε ναρκωτ  
 εῆψιμι ἵσα φηεθναττοτῆ.

Ποτε ἑταφναῦ ἵνε πιανθηπατοε  
 ἑφηεταφωπι αφναετ εφερῶφρηι  
 ἑχεν τῆβω ἵτε Πβοις.

*Πιζαζι δε ἵτε Πβοις εῆελαι οτοε  
 εῆελαῖ: εῆελαζι οτοε εῆεταχρο:  
 δεν ἵαζια ἵεκκλῆσια ἵτε φῆνοῦτ:  
 ἡμην.*

all righteousness, will you  
 not cease perverting the  
 straight ways of The Lord?

And now, indeed, the  
 hand of The Lord is upon  
 you, and you shall be blind,  
 not seeing the sun for a  
 time.” And immediately a  
 dark mist fell on him, and  
 he went around seeking  
 someone to lead him by the  
 hand.

Then the proconsul  
 believed, when he saw what  
 had been done, being  
 astonished at the teaching of  
 The Lord.

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

كُلِّ بَرٍّ! أَلَا تَزَالُ تُفْسِدُ سُبُلَ اللَّهِ  
 الْمُسْتَقِيمَةَ؟

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ  
 أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى  
 حِينٍ. «فَفِي الْحَالِ سَقَطَ عَلَيْهِ  
 ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورٌ مُلْتَمِسًا  
 مَنْ يَقُودُهُ بِيَدِهِ.

فَالْوَالِي حِينَئِذٍ لَمَّا رَأَى مَا جَرَى  
 آمَنَ مِنْذَهُشًا مِنْ تَعْلِيمِ الرَّبِّ.

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

## Synaxarium of Babah 10

سنكسار اليوم العاشر من شهر بابه

1. The Martyrdom of St. Sergius, the Friend of St.  
 Bacchus

**1. The Martyrdom of St. Sergius, the Friend of St.  
 Bacchus**

On this day, St. Sergius, the Friend of St. Bacchus,  
 was martyred. This happened during the reign of Emperor  
 Maximianus, 284 – 312 AD.

The two saints were high-ranking officers, advanced  
 in the court of Emperor Maximianus, and were very close  
 to him. This Emperor was heathen, and these two saints  
 did not agree with his denial of the Christian faith.

The Emperor was enraged and he sent them to  
 Antiochus, King of Syria, to torture them, but they were  
 steadfast in the faith.

1. استشهاد القديس سرجيوس رفيق  
 القديس واخس

1. استشهاد القديس سرجيوس رفيق  
 القديس واخس

في مثل هذا اليوم، وفي عهد الملك  
 مكسيميانوس، 284 – 312 ميلادية،

استشهد القديس سرجيوس رفيق القديس  
 واخس. وقد كان هذان القديسان من الضباط  
 المتقدمين في بلاط الملك مكسيميانوس ومن  
 المقربين لديه. ولأن هذا الملك كان وثنياً،  
 ولم يوافق هذان القديسان على جرده  
 للإيمان المسيحي، غضب عليهما وأرسلهما  
 إلى أنطيوخس والى سوريا ليعذبهما. ولكن

Antiochus inflicted St. Bacchus with severe tortures and, when he did not dissuade him from his Christianity, he ordered his soldiers to behead him, and cast his body into the River Euphrates. He also ordered to imprison St. Sergius.

St. Sergius was grieved for his friend Bacchus until he saw him in his sleep in a beautiful palace, shining brightly and rested; so his soul was exceedingly comforted.

Later on, the Governor commanded to drive nails into St. Sergius' feet, and to send him to El-Rusafa (One of the cities in Syria), tied to the tails of the horses; and his blood flowed down on the road.

On their way, they met a virgin damsel, who gave them water to drink. When she saw the sorrowful condition the saint was in, she felt sad for him and encouraged him. The saint told her, "Come, follow me to the city of El-Rusafa to take my body," and she followed him.

The Governor of El-Rusafa tried to convince St. Sergius to change his mind to save his life. When the saint refused, he ordered him beheaded, so he received the crown of martyrdom. That virgin came and received the blood, which flowed from his holy neck and kept it in a clip of wool.

However, the holy body was kept until the end of the days of persecution when they built a great cathedral after his name at El-Rusafa. The church was consecrated by 15 bishops. They laid his holy body in a coffin made of marble. Those who were present witnessed that a fragrant oil flew from his body and it healed incurable illnesses.

In Old Cairo, there is a famous church after his name, which is called Abu-Serga. The church is one of the oldest antiquated churches in Egypt.

Under the church sanctuary, there exists the grotto of the Holy Family where they stayed for a period of time during their flight into Egypt.

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

القديسان لم يرجعا عن إيمانهما المسيحي. فعدب أنطيوخس القديس واخس عذاباً شديداً ثم أمر بذبحه وإلقائه في النهر، كما أمر بحبس سرجيوس في السجن.

وبقي سرجيوس حزيناً على صديقه، فرأى في نومه رفيقه واخس منيراً ساطعاً ومستريحاً فتعزت نفسه كثيراً.

وبعد ذلك أمر الوالي أن يُسَمَّر سرجيوس بالمسامير الطويلة في رجليه. فسمره وأرسلوه إلى الرصافة، إحدى مدن الشام، مربوطاً في ذيول الخيل، وكان دمه يقطر على الأرض.

وفي الطريق قابلتهم فتاة فاستقوا منها ماء. ولما رأت هذا القديس في هذه الحالة السيئة حزنت عليه، وأخذت تشجعه، فقال لها:

"الحقي بي في الرصافة لتأخذي جسدي"، فتبعتهن إلى هناك.

حاول والي الرصافة إقناعه بالعدول عن رأيه حفظاً لحياته، ولما رفض أمر بقطع رأسه ونال إكليل الشهادة.

فتقدمت تلك الفتاة وأخذت الدم الذي خرج من عنقه المقدس وجعلته في جرة الصوف. أما جسده المقدس فقد حفظ إلى انقضاء

زمن الاضطهاد، حيث بنوا له كنيسة عظيمة في الرصافة قام بتكريسها خمسة عشر أسقفًا، ووضعوا الجسد المقدس في تابوت من الرخام، وكان ينبع منه دهن طيب يشفي الأمراض المستعصية.

وتوجد بمصر القديمة كنيسة شهيرة باسم القديس سرجيوس، يطلقون عليها كنيسة "أبو سرجة"، وهي من أقدم الكنائس

الأثرية. ويوجد تحت هيكلها، مغارة العائلة المقدسة، حيث أقامت فيها العائلة المقدسة مدة من الزمان أثناء هروبها إلى مصر.

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

## The Liturgy Psalm

### مزمور القديس

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

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

<b>Ψαλμος τω Δαυιδ ϫϛ: ια</b>	<b>Psalm 97: 11, 12</b>	<b>مزمو 96: 11</b>
<p>Ογοτωινη αρωαι νηιθουη: νευ ογοτνοϋ νηηετσογτων θεν πογρητ: ογνοϋ νηθουη θεν Πβοιϋ: ογοθ ογωνθ εβολ υφεμενι ντε τεμετασιοϋ. <b>Αλληλοια.</b></p>	<p>Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. <b>Alleluia.</b></p>	<p>نور أشرق للصدّيقين وفرح للمستقيمي القلوب. أفرحوا أيها الصديقون بالرب. واعترفوا لذكر قدسه. <b>هللوياء.</b></p>

**The Liturgy Gospel**  
**إنجيل القداس**

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

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

<p>Οτὰναστωϋϋ εβολ θεν πιετασσελιον εθουαθ κατα λουκαν ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<b>Λουκαν ια: νϛ - ιβ: ιβ</b>	<b>Luke 11: 53 - 12: 12</b>	<b>لوقا 11: 53 - 12: 12</b>
<p>Εταϋ δε εβολ υματ ατερρητϋ νηε νικαθ νευ νιΦαριϋεοϋ εϋοϋϋ νηκακωϋ ογοθ εϋαϋ νευαϋ εθε θανουϋ.  Ετβιχροϋ εχορϋϋ νουϋαϋ εβολ θεν ϋωϋ.  Ενοιϋ εταρωοϋτ νηε θανθβα υμηϋ θωϋτε ντοϋρωμυ εϋεν νοϋερνοϋ αϋερρητϋ νηϋοϋ νηεϋμαθητϋ νϋορπ μαθθητεν</p>	<p>And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things,  lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.  In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all,</p>	<p>وَفِيْمَا هُوَ يُكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكُتَّابَةُ وَالْفَرِيسِيُّونَ يَحْنَفُونَ جِدًّا وَيُصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.  وَهُمْ يَرِاقِبُونَهُ طَالِبِينَ أَنْ يَصْطَادُوا شَيْئًا مِنْ فَمِهِ لِكَيْ يَشْتَكُوا عَلَيْهِ.  وَفِي أَتْنَاءِ ذَلِكَ إِذِ اجْتَمَعَ رَبَّوَاتِ الشَّعْبِ حَتَّى كَانَ بَعْضُهُمْ يَدُوسُ بَعْضًا ابْتَدَأَ يَقُولُ لِتَلَامِيذِهِ: «أَوَّلًا تَحَرَّزُوا لِأَنْفُسِكُمْ مِنْ خَمِيرِ الْفَرِيسِيِّينَ الَّذِي هُوَ الرِّيَاءُ.»</p>

ἐρωτην ἐβολ θὰ πῶμεν ἢ τε  
νιΦαρισεος ἐτε τοῦμετωβι τε.

Μιον ἐλι εἰροβς γε ἰναῶωρπ  
ἐβολ ἀν οῖοθ ἔμιον πετρηπ γε  
σενἀέμι ἐροϋ ἀν.

Πη γαρ ἐτετενναχοτοῦ θεν  
πῆακι σενασοομοῦ θεν φῶωωινι οῖοθ  
φἠεταρετενσαχι ἔμιοϋ θεν φῶαῶϋ  
θεν νιταμιον ἐνέριωιτ ἔμιοϋ θιζεν  
νιζενεφωρ.

¶ ἔγω δε ἔμιος νωτεν νὰῶφῆρ γε  
ἔπερροθ θὰτῆν ἠνἠεθῆναθωτεβ  
ἔπετενσωμα οῖοθ μενεσᾶ ναι  
ἔμιοντωοῦ ἔματ ἠέλι ἠεοῦ ἔαιϋ.

¶ ἠαταμωτεν γε ἀριροθ θὰτῆν  
ἠνιμ ἀριροθ θὰτῆν ἔφἠετε μενεσᾶ  
εῶρεϋθωτεβ οῖοντεϋ ἐρωϋι ἐριοῖ  
ἐττενενα ἀθα τῆγω ἔμιος νωτεν γε  
ἀριροθ θὰτῆν ἔφαι.

Πη τιοῦ ἠβᾶϋ ἀν ἐτοῖτ ἔμιωοῦ  
ἐβολ θὰ τεβι ἔνοῖτ οῖοθ οῖαι ἐβολ  
ἠθἠτοῦ ἠεοβῶϋ ἐροϋ ἀν ἔπεῦθο ἔ  
Φνοῖτ.

Ἀλλὰ νικεϋω ἠτετενᾶφε σενπ  
τηροῦ: ἔπερροθ τετενοτοῦ  
ἐοῦμηϋ ἠβᾶϋ.

“Beware of the leaven of  
the Pharisees, which is  
hypocrisy.

For there is nothing  
covered that will not be  
revealed, nor hidden that  
will not be known.

Therefore, whatever  
you have spoken in the dark  
will be heard in the light,  
and what you have spoken  
in the ear in inner rooms  
will be proclaimed on the  
housetops.”

And I say to you, My  
friends, do not be afraid of  
those who kill the body, and  
after that have no more that  
they can do.

But I will show you  
whom you should fear: Fear  
Him who, after He has  
killed, has power to cast  
into hell; yes, I say to you,  
fear Him!

Are not five sparrows  
sold for two copper coins?  
And not one of them is  
forgotten before God.

But the very hairs of  
your head are all numbered.  
Do not fear therefore; you  
are of more value than  
many sparrows.

فَلَيْسَ مَكْتُومٌ لَّنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ  
لَّنْ يُعْرَفَ.

لِذَلِكَ كُلُّ مَا قَلْتُمُوهُ فِي الظُّلْمَةِ  
يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ  
الْأُذُنَ فِي الْمَخَادِعِ يُنَادَى بِهِ عَلَى  
السُّطُوحِ.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا  
تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ  
وَبَعْدَ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ  
أَكْثَرَ.

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ  
الَّذِي بَعْدَمَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ  
يُلْقِي فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
هَذَا خَافُوا.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ  
بِفَلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا  
أَمَامَ اللَّهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا  
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

✠ Ἰ̅ϛω δε ἰ̅μοϛ νωτεν ρε ογον  
νιβεν εθναογωνη ε̅βολη̅ ν̅δ̅ητ̅ ἰ̅πε̅μ̅θο  
ν̅η̅η̅ρω̅μ̅ι Πω̅η̅ρι̅ ρω̅υ̅ ἰ̅φ̅ρω̅μ̅ι  
ναογωνη ε̅βολη̅ ν̅δ̅η̅το̅υ̅ ἰ̅πε̅μ̅θο  
ν̅η̅η̅α̅σ̅τ̅ε̅λ̅ο̅ϛ̅ ν̅τ̅ε̅ Φ̅ν̅ο̅υ̅ϛ̅.

Φ̅η̅ δε̅ ε̅θ̅να̅ρο̅λ̅τ̅ ε̅β̅ο̅λ̅ ἰ̅πε̅μ̅θο  
ν̅η̅η̅ρω̅μ̅ι̅ ρ̅ε̅να̅ρο̅λ̅τ̅ ε̅β̅ο̅λ̅ ρω̅υ̅ ἰ̅πε̅μ̅θο  
ν̅η̅η̅α̅σ̅τ̅ε̅λ̅ο̅ϛ̅ ν̅τ̅ε̅ Φ̅ν̅ο̅υ̅ϛ̅.

Ο̅το̅ρ̅ ο̅γο̅ν̅ ν̅ι̅β̅ε̅ν̅ ε̅θ̅να̅ρ̅ε̅ ο̅υ̅ρ̅α̅χ̅ι  
ν̅ε̅α̅ Πω̅η̅ρι̅ ἰ̅φ̅ρω̅μ̅ι̅ ρ̅ε̅να̅ρ̅α̅ϛ̅ ν̅α̅ϛ̅  
ε̅β̅ο̅λ̅: φ̅η̅ δε̅ ε̅θ̅να̅ρ̅ε̅ο̅υ̅ ἔ̅π̅ι̅π̅ν̅ε̅υ̅α̅  
ε̅θ̅ο̅υ̅α̅β̅ ἡ̅νο̅υ̅ ρ̅ω̅ ν̅α̅ϛ̅ ε̅β̅ο̅λ̅.

ῶ̅το̅τ̅αν̅ δε̅ ἀ̅γ̅ω̅γ̅α̅ν̅ἑ̅ν̅ θ̅η̅νο̅υ̅ ε̅δ̅ο̅υ̅η̅  
ε̅ν̅ι̅σ̅τ̅η̅σ̅ω̅σ̅η̅ ν̅ε̅μ̅ ν̅ι̅α̅ρ̅χ̅η̅ ν̅ε̅μ̅  
ν̅ι̅ε̅ρ̅ο̅υ̅τ̅ι̅ ἠ̅π̅ε̅ρ̅ϛ̅ι̅ρω̅ο̅υ̅ ρ̅ε̅ πω̅ϛ̅ ι̅ε̅ ο̅υ̅  
π̅ε̅ ε̅τ̅ε̅τ̅ε̅ν̅η̅α̅ε̅ρο̅υ̅ ἰ̅μ̅ο̅ϛ̅ ι̅ε̅ ο̅υ̅ π̅ε̅  
ε̅τ̅ε̅τ̅ε̅ν̅η̅α̅ρο̅ϛ̅.

Π̅ι̅π̅ν̅ε̅υ̅α̅ ρ̅αρ̅ ε̅θ̅ο̅υ̅α̅β̅  
ν̅α̅τ̅α̅β̅ω̅τ̅ε̅ν̅ δ̅ε̅ν̅ ϛ̅ο̅τ̅η̅νο̅υ̅ ε̅τ̅ε̅ ἰ̅μ̅α̅υ̅  
ε̅η̅η̅ε̅θ̅η̅α̅ρ̅ε̅μ̅ι̅ϛ̅ ἡ̅ρ̅ο̅το̅υ̅.

Π̅ι̅ω̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅νο̅υ̅ϛ̅ π̅ε̅ ω̅α̅ ε̅ν̅ε̅θ̅  
ἡ̅τ̅ε̅ ν̅ι̅ ε̅ν̅ε̅θ̅: ἰ̅μ̅η̅η̅.

Also I say to you,  
whoever confesses Me  
before men, him the Son of  
Man also will confess  
before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God  
forever.*

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ  
النَّاسِ يَعْتَرِفُ بِي ابْنُ الْإِنْسَانِ  
قَدَّامَ مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكِرُنِي قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُعْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُعْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤُسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*

# Katameros Readings for the 11<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الحادي عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΟΥΑΙ ΝΈΞΟΥΤ ΑΠΙΑΒΟΥ ΠΑΟΠΙ

## 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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
Αεωρκ ηξε Πβοικ οτοε ηνεροτωμ ηεθηε: γε ηθοκ πε φογηε ωα ενεε κατα τταζιε μελχιζεδεκ: Πβοικ εαογιναμ ημοκ: εθεε φα εγεεβιει ηογαφε. <b>ΑΛΛΗΛΟΥΙΑ.</b>	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>	أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. <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.

Ογαναςνωσιε εβολ θεν περασσελιον εθογαε κατα Ααθεον ασιου.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Ααθεον ιε: ιε - ιθ	Matthew 16: 13 - 19	متي 16: 13 - 19
Εταφι δε ηξε Ιησουε ενικα ητε τεκεσαρια ητε Φιλιπποε ναεωγινι	When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do	وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.

Ἰησοῦ μαθητῆς καὶ ἀρε νηρωι ζω ἄμωο  
καὶ νηυ πε Πωηρι ἄΦρωι.

Πῶωοῦ Δε πεχωοῦ καὶ θανοοῦν  
μην καὶ Ἰωαννης πηρεφτωμο:  
θανκεχωοῦνι Δε καὶ Ηλιαο:  
θανκεχωοῦνι Δε καὶ Ιερεμιαο ιε οὔαι  
ἐβολ θεν νηπροφητηο.

Πεχαα νωοῦ καὶ ἠῶωτεν Δε  
ἀρετενω ἄμωο καὶ ἀνοκ νηυ.

Ααεροῦῶ Δε ἠξε Σιωων Πετροο  
πεχαα καὶ ἠθοο πε Πηχριστοο Πωηρι  
ἄΦνωῦῦ ετοηθ.

Ααεροῦῶ Δε ἠξε Ιηοοῦο πεχαα  
ναα καὶ ῶοῦνιατκ Σιωων Βαρ Ιωνα κα  
σαρζ νηυ ἄνοα αν ααῶωρη ἄφαι νακ  
ἐβολ αλλα Παιωτ ετθεν νηφνωῖ.

Ανοκ Δε ῦνω ἄμωο νακ καὶ ἠθοο  
πε Πετροο εἰεκοτ ἠταεκκληοια θηθεν  
ταπετρα οοοη νηπυλη ἠτε ἄμηνῦ  
ἠνωῦνεμωο ἐροο.

Εἰεῦ Δε νακ ἠνηωωῦῦ ἠτε  
ἠμετοορο ἠτε νηφνωῖ οοοη  
φἠετεκναοοηα θηθεν πικααη εαῦῶωπι  
εαοοη θεν νηφνωῖ οοοη  
φἠετεκναβολαα ἐβολ θηθεν πικααη  
εαῦῶωπι εαβηλ θεν νηφνωῖ.

*Πῶωοῦ φα Πηννοῦῦ πε ωα ἐνεε*

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

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

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

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

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

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

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

*Glory be to God forever.*

فَقَالُوا: قَوْمٌ يُوحِنَا الْمَعْمَدَانُ  
وَآخَرُونَ إِبِلِيَا وَآخَرُونَ إِرْمِيَا أَوْ  
وَاحِدٌ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سِمَعَانَ بُطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

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

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرَبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, κα

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

المزمور 72: 17، 18، 21

Δκαμοσι Ἰτασιζ Ἰοῖναμ: ογοζ  
Ἰῆρηι ζεν πεκοβνι ακβιμοιτ νηι:  
ογοζ ακωοπτ ἔροκ νεμ οῦωοῦ: ἄνοκ  
Δε οἰαζαθον νηι πε ἔτομτ ἔφνοῦτ  
ἔχω Ἰταζελπιζ ζεν Πβοιζ: εοριφιρι  
ἔνεκμοῦτ τηροῦ ζεν νηπῆλη Ἰτε  
ῖπερι Ἰσιων. **Ἀλληλοια.**

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

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

### Matins Gospel

إنجيل باكر

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

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

Οἰαζασινωσιζ ἔβοζ ζεν  
πιεραστελιον εθοραβ κα τα Ιωαννην  
ασιου.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιε: ιζ - κε

John 15: 17 - 25

يوحنا 15: 17 - 25

Ηαι Δε τζονζεν ἰμωτεν ἔρωοῦτ  
ζινα Ἰτετενμενρε νετενἔρηοῦτ.

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

بَهَذَا أَوْصِيكُمْ حَتَّى تُحِبُّوا بَعْضُكُمْ بَعْضًا.



Ἰσχε πικοςμος μοςϚ ἕμωτεν  
ἀριέμι γε ἀνοκ ἠγορπ πε  
ἐτασμεστωι.

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

Δριφμενι ἕπισαςι ἐταισαςι ἕμοϚ  
νωτεν: γε ἕμον οἴβωκ ἐνααϚ  
ἐπεϚβοις: ἰσχε ανδοσι ἠσωι ἠώτεν  
θωτεν ενέδοσι ἠσα θηνοϚ: ἰσχε  
ανἄρεθ ἐπασαςι ενἄρεθ ἐφωτεν  
θωτεν.

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

Ενε ἕπι πε οτοθ ἠτασαςι νεμωοϚ  
νε ἕμοντοϚ νοβι ἕμαϚ πε: ϚνοϚ δε  
ἕμοντοϚ λωιζι ἕμαϚ εθε ποἴνοβι.

ΦθεθμοϚ ἕμοι εμοϚϚ  
ἕπακειωτ.

Ενε ἕπιρι ἠνιθβηοἴ ἠθρη ἠθητοϚ  
ἠἔτε ἕπε κεοἴαι αιτοϚ νε ἕμοντοϚ  
νοβι ἕμαϚ πε: ϚνοϚ δε ανναϚ ἐροι  
οτοθ ανμεστωι νεμ Πακειωτ.

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

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

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

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

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

He who hates Me hates  
My Father also.

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

إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ فَاعْلَمُوا  
أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ.

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

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

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

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

الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضًا.

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

Ἀλλὰ θίνα ἠτερχωκ ἔβολ ἠχε  
 πικασι ἐτςδῆοτ θι πογνομοσ χε  
 λγμεεττωι ἠζινζη.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε  
 ἠτε νι ἐνεε: ἄμην.*

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

*Glory be to God  
 forever.*

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παυλοσ Πιὰποστολοσ

Παυλοσ φβωκ ἠπενβοισ Ἰησοϋσ  
 Πιχριστοσ: πιὰποστολοσ ετθαεω:  
 φηἔταετθαωϋ ἐπιεζυεννοτφι ἠτε  
 φνοττ.

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

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

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

ἠανθιωϋ ταρ ἠμων ἄν ἄλλα  
 ἠΠιχριστοσ Ἰησοϋσ Πενβοισ: ἄνων Δε  
 εων τενοι ἠβωκ νωτεν ἔβολ ειτεν  
 Ἰησοϋσ.

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

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

Χε φνοττ ετχοσ χε οτοτωινι  
 εφεερωτωινι ἔβολ εεν πχακι: ἔτε φαι  
 πε ἔταεφρωτωινι εεν νενεητ ετοτωινι  
 ἠτε πἔμι ἠτε πῶοτ ἠφνοττ εεν πἔο  
 ἠἸησοϋσ Πιχριστοσ.

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

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

ΕΟΡΟΝΤΑΝ ὡμὰτ ὑπαίθεο θεν  
θανκενος ὑβελχ: θινα τμετνωτ  
ἵτε τχομ ἵτεσψωπι ἔθα φνοντ τε  
ογοθ οτ ἔβολ ὡμον αν τε.

Ενηεχρωχ θεν ρωβ νιβεν: αλλα  
ἵτενηεχρωχ αν: ενθιοτι ὡμον ἔβολ  
αλλα ἵτενηθιοτι ἔβολ αν.

Εγθοχι ἵνων αλλα ἵηρω ὡμον  
ἵνωψ αν: ενρωθτ ὡμον ἔθρη αλλα  
τεντακνοτ αν.

Ншоу нивен енаи θα φμοу  
ἵηχοуθс θен ненωμα: θινα πικωνθ  
он ἵτε ηχοуθс ἵτεροуωηθ ἔβολ θен  
ненωμα.

Ншоу τар нивен ἄнон θα  
νηετωνθ сеτ ὡμον ἔθρη ἔφμοу εθε  
ηχοуθс: θινα πικωνθ он ἵτε ηχοуθс  
ἵτεροуωηθ ἔβολ θен тенсарз  
εθнамоу.

Зωστε φμοу аφερρωβ ἵθηтен:  
πιωνθ δε θен θηноу.

Εφенθηтен δε ἵχε παιπνευμα  
ἵτε φнаετ κατa φρητ етсθноуτ: χε  
αιναετ εθε φαι αιсаχι: ἄнон ρων  
теннаετ εθε φαι тенсахи.

Ενεμι χε φηεταροунос Пбоис  
ηχοуθс еφетоуностен ρων нем ηχοуθс

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

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

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

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

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

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

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

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

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

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

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

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

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

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

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

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

οὐτος ἑναταρον ἐρατεν νεμωτεν.

Ὡς τὰρ νῖβεν ἑταγγωπι εῶβε  
θῆνοῦ εἰνα πῆμοτ ἵτεπερσοῦο ὁουο  
ἵτεπερε πιωεπῆμοτ ερσοῦο ἔβολ  
εἰτεν νιμῆω ἑοῦωοῦ ἕφνοῦτ.

Εῶβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ  
ἰσχε περῶωι εἰσαβολ ἑνατακο ἀλλὰ  
πετσαδοῦν ἑοἰ ἕβερι ἵεζοοῦ δαῖτη  
ἵεζοοῦ.

Πάσια τὰρ ἵτε περσορχεχ ἵτε  
τῆνοῦ ἀπερῶβ ναν κατὰ οἰμετσοῦο  
εἰμετσοῦο εἰβαροσ ἵτε οῦωοῦ ἵενεε.

Ἦτενχοῦτ ἀν ἑνηἑτενναῦ  
ἑρωοῦ ἀλλὰ νηἑτενναῦ ἑρωοῦ ἀν:  
νηἑτοῦναῦ τὰρ ἑρωοῦ εἰαπῆροσ  
οῦχοῦ νε: νη δε ἑτε ἵεεναῦ ἑρωοῦ  
ἀν εἰαν ῥα ἑνεε νε.

Ἦενωοῦν τὰρ χε ἑῶωπ  
ἀεῦλανβωλ ἔβολ ἵχε πενη ἵτε  
πενμᾶἵωωπι εἰεἰεεν ἵκαεἰ οῦονταν  
ἵνοῦκωτ ἔβολ εἰτεν φνοῦτ οῦνι  
ἵαθμονκ ἵεἰε ἵενεε εἰεν νιφνοῦτ.

Ἦεν φαι τὰρ τενφιᾶρομ  
εἰνδῖωωωοῦ ἑτῆἰωτεν ἕπενωωπι  
ἔβολ εἰεν τῆε.

Ἰε ἑῶωπ ἀνωανθηῖ εἰωτεν

Jesus, and will present us with you.

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

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

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

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

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

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

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

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

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

لأنَّ خِفَةَ ضِيقَاتِنَا الْوَقْتِيَّةِ تُنْشِئُ لَنَا  
أَكْثَرَ فَآخِرًا ثِقَلٌ مَجْدٍ أَبَدِيًّا.

وَنَحْنُ عَيْرُ نَاطِرِينَ إِلَى الْأَشْيَاءِ  
الَّتِي تُرَى، بَلْ إِلَى الَّتِي لَا تُرَى.  
لأنَّ الَّتِي تُرَى وَفْتِيَّةٌ، وَأَمَّا الَّتِي لَا  
تُرَى فَأَبَدِيَّةٌ.

لأنَّنا نَعْلَمُ أَنَّهُ إِنْ نَقِضَ بَيْتُ خَيْمَتِنَا  
الْأَرْضِيَّةِ فَلَنَا فِي السَّمَاوَاتِ بِنَاءٌ  
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ  
أَبَدِيٍّ.

فإنَّنا فِي هَذِهِ أَيْضًا نَنُوءُ مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَتَنَا الَّذِي  
مِنَ السَّمَاءِ.

وإنَّ كُنَّا لِأَبْسِينِ لَا نُوجَدُ عُرَاةً.

κεναζομεν αν ενβηω.

Κε γαρ ανων θα ηητωποθ ζεν  
παιμανηωπι τενγιαρομ ενρορω εζεν  
φηετε ητενωτω αν εβαωτεν υμοσ  
αλλα εογαζεμθησ ζωτεν ζινα  
ησεωμκ υπετε ωαμωσ εβολ ζιτεν  
πωνθ.

Φη δε εταφερρωβ ερον εφαι: φαι  
νε φνωσ πε φηετασταν αν παρηβ  
ητε Πιπνεωμ.

Ενταχροωτ ηηητ ηχοωτ ηιβεν  
οωοζ ενεμ ζε ενωποτ αι ζεν πικωμ  
τενζι πεωμμο σαβολ υπβοις.

Αημωσ γαρ εβολ ζιτεν ογνασταν  
πε νεμ εβολ αν ζιτεν οωμωτ.

Ερε πεηηητ δε ταχροωτ οωοζ  
τενσταν μαλλον ει εβολ ζεν  
πικωμ οωοζ εωρε θα πβοις.

Εθε φαι ζε τενωι υμωιταιωι ιτε  
ενωποτ αι ζεν πικωμ ιτε εννηωτ  
εβολ ζεν πικωμ ητενωωπι ενρανασ.

Θωσ γαρ ερον τηρεν  
ητενωονηεν εβολ ηαζρεν πιβημ  
ητε Πιχριστωσ ζινα ητε πιωται πιωται  
βι κατα ηιβηωνι εταφαιτωσ εβολ  
ζιτεν πικωμ ιτε οηπεθωνεσ ιτε  
οηπετρωωτ.

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

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

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

For we walk by faith,  
not by sight.

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

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

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

فَاتِنَا نَحْنُ الَّذِينَ فِي الْخِيْمَةِ نَنِنُّ  
مُتَقَلِّبِينَ اِذْ لَسْنَا نُرِيدُ اَنْ نَخْلَعَهَا بَلْ  
اَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يُبْتَلَعَ الْمَائِثُ  
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ  
اللَّهُ الَّذِي اَعْطَانَا اَيْضاً عَزْبُونَ  
الرُّوحِ.

فَاِذَا نَحْنُ وَاثِقُونَ كُلَّ حِينٍ  
وَءَالَمُونَ اَنَّا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحَنُّ مُتَعَرِّبُونَ عِنْدَ  
الرَّبِّ.

لَاَنَّا بِالْاِيْمَانِ نَسْلُكُ لَا بِالْعِيَانِ.

فَتَثِقُ وَنَسْرُ بِالْاَوْلَى اَنْ نَتَعَرَّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

لِذَلِكَ نَحْتَرِصُ اَيْضاً مُسْتَوْطِنِينَ  
كُنَّا اَوْ مُتَعَرِّبِينَ اَنْ نَكُونَ مَرْضِيَّيْنَ  
عِنْدَهُ.

لَاَنَّهُ لَا يَدُّ اَنَّا جَمِيعاً نُنْظَرُ اَمَامَ  
كُرْسِيِّ الْمَسِيحِ لِنَبَالَ كُلُّ وَاحِدٍ مَا  
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
كَانَ اَمْ شَرًّا.

ΕΓΝΩΣΤΗ ΝΤΡΟΤ ΝΤΕ ΠΒΟΙΣ  
 ΤΕΝΘΩΤ ΜΠΡΗΤ ΝΝΙΡΩΜΙ: ΤΕΝΟΥΝΘ  
 ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΒΕΛΠΙΣ ΔΕ ΧΕ  
 ΔΙΟΥΝΟΥΤ ΕΒΟΛ ΔΕΝ  
 ΝΕΤΕΝΚΕΣΤΗΝΔΗΣΙΣ.

*Πρὸς τὰς νεωτέρας  
 τῆς ἁγίας ἐκκλησίας: ἡ χάρις τοῦ θεοῦ  
 τοῦ πατρὸς ἡμῶν πάντοτε μετὰ ὑμᾶς.*

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.*

فَاذْ نَحْنُ عَالَمُونَ مَخَافَةَ الرَّبِّ  
 نُقْنَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرْنَا  
 ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرْنَا  
 ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΣΟΥΤ  
 ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.  
 ΔΥΜΗΝ. ΠΑΜΕΝΡΑΤ.

**ἁ Πέτρος β: ιη - σ: ζ**

ΠΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΝΧΩΤΕΝ  
 ΝΝΕΤΕΝΒΙΣΕΥ ΔΕΝ ΖΟΥΤ ΝΙΒΕΝ ΝΝΙΑΣΑΘΟΣ  
 ΜΜΑΝΑΤΟΥ ΔΝ ΝΕΠΙΚΗΣ ΑΛΛΑ ΝΕΜ  
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι τὰς οὐμῶς πε ἰσχε εἶθε  
 οὐσὴνδῆσις ἵτε ΦΝΟΥΤ ΟΥΟΝ ΟΥΑΙ  
 ΝΑΨΩΠ ΕΡΟΥ ΝΔΡΗΙ ΔΕΝ ΖΑΝΕΜΚΑΥΘ  
 ΝΖΗΤ ΕΦΒΗΟΥ ΝΧΟΝΣ.

ΔΨ ΤΑΡ ΠΕ ΠΙΨΟΥΨΟΥ ΙΣΧΕ  
 ΕΡΕΤΕΝΕΡΝΟΒΙ ΟΥΟΖ ΕΥΕΤΚΕΣ ΝΩΤΕΝ  
 ΤΕΤΕΝΩΟΥ ΝΖΗΤ ΑΛΛΑ ΕΡΕΤΕΝΙΡΙ  
 ΜΠΙΠΕΘΑΝΕΥ ΟΥΟΖ ΕΡΕΤΕΝΒΙΕΜΚΑΘ  
 ΤΕΤΕΝΔΜΟΝΙ ΝΤΕΝ ΘΗΝΟΥ: ΦΑΙ ΤΑΡ

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

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

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

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

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

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

**1 بطرس 2: 18 - 3: 7**

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ  
 هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ  
 الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَاقِ أَيْضًا.

لَأَنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ  
 ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْرَانًا  
 مُتَأَلِّمًا بِالظُّلْمِ.

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

οὐδὲ μοι πε ἐβολ ζιτεν Φνοϋϋ.

Εταῖθαζεμ ἠηνοϋ ζαρ ἐφαι ζε  
Πιχριστοϋ ζωϋ αϋβιεμαζ ἐρηι  
ἐζων: εϋζωζπ ναη ἠοϋζηποζραμωη  
ζινα ἠτενωμωϋ ἠσα ηεϋωηετατϋ.

Φηετε ἠπεϋερνοβι οϋδε ἠποϋζεμ  
χροϋ χη ζεν ρωϋ.

Εϋζωοϋϋ ἐροϋ ηαϋ ζωοϋϋ αν πε:  
εϋβιεμαζ ηαϋ ζωηη αν πε: ηαϋϋ δε  
ἠπιζαη ἠπιρεϋϋζαη ἠμμη πε.

Φηεταϋεν ηεννοβι ἐϋωϋ ζιζεν  
πιϋε ἐβολ ζιτεν πεϋζωμα ζινα  
ἐδμμοϋ ἐβολ ζα ηινοβι ἠτενοηδ δε  
ἠϋμεθμμη: φηεταρετεηαλδο ἐβολ  
ζιτεν πεϋερδωτ.

Ηαρετεηοι ζαρ πε ἠφρηϋ  
ἠζανεζωοϋ εϋζωρεμ: αλζα ἠρετεη  
ταζω ϋηοϋ ζα πετεημδἠεζωοϋ οηοζ  
ἠεπισκοποϋ ἠτε ηετεηψϋχη.

Παιρηϋ οη πε ηικεζιομυ εϋδηο  
ἠζωοϋ ἠηοϋζαη ιζε οϋον ζαηοϋον  
ἠζεϋμαϋ αν ηεμ πιζαηι ἐβολ ζιτωϋ  
ἠπιζιημωϋ ἠτε ηιζιομυ ἠτοϋζεμζηοϋ  
ἠμωοϋ ατδηε ζαηι.

Εϋηαϋ ἐπετεηζιημωϋ εϋτοϋβηοϋϋ  
ζεν οϋζοϋϋ.

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

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

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

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

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

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

when they observe your chaste conduct accompanied by fear.

لَا تُكْمُ لِهَذَا دُعِيْتُمْ. فَإِنَّ الْمَسِيْحَ  
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَالًا  
لِكَيْ تَتَّبِعُوا خُطْوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي  
فَمِهِ مَكْرٌ.

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

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

لَا تُكْمُ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنُّكُمْ  
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفُوسِكُمْ  
وَأَسَقَفِهَا.

كَذَلِكَنَّ أَيُّهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ  
لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا  
يُطِيعُونَ الْكَلِمَةَ، يُرَبِّحُونَ بِسِيرَةِ  
النِّسَاءِ بِدُونِ كَلِمَةٍ،

مَلَا حِظِينَ سِيرَتِكُنَّ الطَّاهِرَةَ  
بِخَوْفٍ.

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

Ἀλλα πιρωμι ετρηπ ἕεν πιζητ  
 ἕεν παττακο ἵτε πιπνευμα  
 ετρωρωτ οτοζ ἵρεμρατω φηετε  
 ἕπεμο ἕφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιόμι  
 εθοταβ ἵνατερελπις ἕφνωτ πε  
 νατσολελ ἕμωωτ ετβνον ἵζωωτ  
 ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
 Ἀβρααμ εμωτ ἕρωτ γε παβοις  
 οηεταρετενερωρι νας ἕρετενῖρι  
 ἕπιπεθαναεφ οτοζ ἵτετενερωτ αν  
 ἕατρη ἵελι ἵρωτ.

Παιρητ οη νικερωμι ἕρετενωπι  
 νεμωωτ ἕρετενεμι γε οτκετος  
 ἵασθενη σ πε νιζιόμι ἕρετενταιο  
 νωωτ ζωσ ετοι ἵφρητ ἵκληρονομος  
 νεμωωτεν ἵτε πιζμοτ ἵτε πωνδ ἕεν  
 οτοθ ἵρητ εινα γε ἵνετεταρνο ἕεν  
 νετενπροσετχη.

*Πασνηοτ ἕπερμενερε πικοςμοσ  
 οτδε νηετωπι ἕεν πικοςμοσ: πικοςμοσ  
 νασιμι νεμ τερεπρωμα: φη δε ετῖρι*

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

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

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

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

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

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

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

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

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

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

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

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



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

**The Acts**  
الإبركسيس

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

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

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

Πραξις κ: ιζ - λη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητος αφοτωρι  
εεφερος αμοτ ἡ ἐπιρεσβυτερος ἡ τε  
ἡ ἐκκλησιὰ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةِ.

Ετατὶ δε ψαροφ πεχαφ νωτ γε  
ἡ ἄωτεν τετενωσων γε ιςεν πιεσοτ  
ἡ ἡονιτ ἡ τατ ἡ τ λσιὰ γε αψωπι  
νεμωτεν ἡ αψ ἡ ρητ ἡ παισχοτ τηρ.

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 ἡ βωκ ἡ πβοις δεν θεβιὸ ἡ ἡτ  
νιβεν νεμ εανερμωτὶ νεμ  
νιπραμοτ ἡ τατ ἡ ἡ ρηι ἡ εχω δεν  
νισοβνι ετρωτ ἡ τε νιλοτ λαι.

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْنِي بِمَكَايِدِ  
الْيَهُودِ.

ἡ φρητ ἡ τε ἡ πιρρηι ἡ λαι δεν  
νηετερνοφρι ἡ ἡ ἡ εταμωτεν ἡ ρωτ  
νεμ ἡ τ βω νωτεν.

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

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

Ειερμεερε ἡ δημοσιὰ νεμ κατα νι  
ἡ νιλοτ λαι νεμ νιΟτεινι ἡ τ μετὰ νοιὰ  
ἡ τε φνοτ νεμ πινατ ἡ πενβοις  
Ιησοτ Πιχριστοτ.

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

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّبْنَا يَسُوعَ  
الْمَسِيحِ.

Οτοϑ ϑηππε ἀνοκ ειϑωνϑ  
δεν πιπνευμα ϑηαυεννη ἐϑρηι  
ἐλερονϑαλημ ἡϑωωνη αν ἡνηθεναι  
ἐδονη ἐϑραι ἡδητϑ.

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

Αλλα ταψϑχη ϑω μμοϑ αν ϑε  
ϑταιηοϑτ ἡτοτ δεν ϑλι ἡϑαϑι ωα  
ϑωκ ἡπαδϑρομοϑ ἐβολ νεμ  
ϑδιακονια ἡηεταιβιτϑ ἡτεν Πβοιϑ  
ἡνοϑϑ εϑερμεϑρε ἡπειϑαϑϑελιον ἡτε  
πιϑμοτ ἡτε Φνοϑϑ.

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

Εϑβε φαι ϑερμεϑρε νωτεν δεν  
παιϑροϑ ἡτε φοϑϑ ϑε ϑοταβ ἀνοκ  
ἐβολϑα πετενϑνοϑ τηροϑ.

Οϑ ϑαρ ἡπιϑοπτ ἐϑτεμταμωτεν  
ἐφοϑωϑ τηϑ μΦνοϑϑ.

Μαϑητην ἐρωτεν νεμ πιϑρι τηϑϑ  
ετα Πιπνευμα εϑοταβ ϑα ἡηνοϑ  
ἡεπιϑκοποϑ ἡδητηϑ ἐλμοη  
ἡϑεκκληϑια ἡτε Πβοιϑ ἡηεταϑϑϑφοϑ

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

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

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

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

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

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

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

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

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

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

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

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

احْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَالْجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ  
فِيهَا أَسَافِقَةً لِتَرْعُوا كَنِيسَةَ اللَّهِ  
الَّتِي أَقْتَنَاهَا بِدَمِهِ.

ἐβολ ἕπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἀνοκ δε τῆμι χε μενεσα  
ἐριψενηι σεναλὶ ἐδοῦν ἐρωτεν ἵχε  
εἰσπονηυ εἰσπονηυ ἵσενα τὰσο ἀν  
ἐπιόγι.

Οὔτος σενατωοῦνοῦ ἵχε εἰσπονηυ  
ἐβολ θεν ἑθνοῦ εἰσπονηυ ἵσενα  
εἰσπονηυ εἰσπονηυ ἵσενα  
σενατωοῦνοῦ.

Εἴθε φαι οἶν ρωις ἐρωτεν  
ἐρετενῆρι ἰδίῳ χε ἀιερ ψουτ  
ἵσπονηυ ἵσπονηυ τοτ ἐβολ ἰδίῳ  
νευ ἵσενα εἰσπονηυ ἵσενα  
ἰδίῳ θεν εἰσπονηυ.

Οὔτος τῆνοῦ τῆνοῦ ἰδίῳ  
Πβοις νευ ἵσενα ἵσενα περὶ ἑαυτοῦ  
οἶν ἵσενα ἰδίῳ ἵσενα οὔτος ἐτ  
κλήρονηυ θεν ἵσενα  
τηροῦ.

Οὔτος ἵσενα ἵσενα ἵσενα  
ἰδίῳ ἵσενα ἵσενα ἵσενα.

Ἰῶτεν τετενεωοῦν χε ἵσενα  
ἵσενα ἵσενα ἵσενα ἵσενα.

Ἀπαιτωτεν ἐρωθ ἵσενα χε ἵσενα  
ἵσενα ἵσενα ἵσενα ἵσενα  
ἵσενα ἵσενα ἵσενα ἵσενα.

purchased with His own blood.

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

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

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

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

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

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

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

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

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَنِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

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

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

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

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

ἵτε Πῶις Ἰησοῦς καὶ ἵσοσ ἀφσος καὶ  
οὐμετακαριος τε μαλλον ἐφ' ἐσοτε  
ἐβι.

Οσοσ ναὶ ἐταφσοτοσ ἀφσιτφ ἐξεν  
νεκκελι νεμωσ τηροσ  
ἀτερπρσοερχεσθε.

Οσοσ ἀφσωπι δε ἵξε στησιψτ  
ἵριμι ἵτωσ τηροσ οσοσ ἀφσιτοσ  
ἐδρη ἐξεν ἵναδρι ἵΠαυλοσ οσοσ  
ἀφτφ ἐροσ.

Εσοὶ ἵκασ ἵρητ μαλιςτα εσβε  
πισασι ἐταφσοσ καὶ σενανασ ἐπερσο  
ἀσ καὶ νατφσ δε ἵμοσ ἐξεν πισοι.

*Πισασι δε ἵτε Πῶις εφἔαισι οσοσ  
εφἔαισσι: εφἔαισασι οσοσ εφἔταφρο:  
δεν ἵασι ἐκεκλῆσια ἵτε Φνοσφ:  
ἀμην.*

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

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

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

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

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

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيمًا مِنَ الْكَلِمَةِ الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شِعَوْهُ إِلَى السَّفِينَةِ.

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

### Synaxarium of Babah 11

سنكسار اليوم الحادي عشر من شهر بابية

1. The Departure of St. James, Patriarch of Antioch
2. The Departure of St. Pelagia, the Penitent

1. نياحة الأنبا يعقوب، بطريرك أنطاكية
2. نياحة القديسة بيلاجية التائبة

#### 1. The Departure of St. James, Patriarch of Antioch

On this day, the holy father Abba James, Patriarch of Antioch, departed. Great tribulations befell this father. He was exiled for the sake of defending the Orthodox faith. After he remained in exile for a period of time, the people of the city gathered and brought him back. Then the Arians exiled him again and he stayed in exile for seven more years, and then departed in peace.

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

1. نياحة الأنبا يعقوب، بطريرك أنطاكية في مثل هذا اليوم تنجح الأب القديس الأنبا يعقوب، بطريرك أنطاكية. وقد لاقى هذا الأب شدائد كثيرة ونفى من أجل الإيمان الأرثوذكسي. وفي المرة الأخيرة، نفاه الأريوسيون ومكث في المنفى سبع سنين، ثم تنجح بسلام. بركة صلواته فلتنكن معنا جميعاً. آمين.

## 2. The Departure of St. Pelagia, the Penitent

On this day also, of the year 176 of the martyrs, 460 AD, St. Pelagia the Penitent, departed. This righteous woman was born in the city of Antioch to pagan parents. Besides a corrupt faith, she had an immoral manner of life also.

Once, she met a holy bishop, whose name was Nonnius, of Edessa, who preached and instructed her. She believed in The Lord Christ through him, and confessed to him everything she had done. He encouraged her and taught her not to despair, but to repent with a true determination. He baptized her and then she received the Holy Mysteries. The grace illuminated her heart and she led a penitent life with a firm heart and a pure determination. She exhausted her body with strenuous worship and asceticism.

Then she dressed herself in the garb of men and went to Jerusalem, where she met St. Alexandros, Patriarch of Jerusalem. She told him of her story, and he sent her to one of the monasteries nearby Jerusalem. She dwelt there for 40 years, worshipping with fasting and many prayers. She was known as the monk Pelagius. Then she lived a solitary life in a cave on Mount Olives for three years, and then departed in peace. No one knew that she was a woman until it was revealed after her death and they buried her with great veneration.

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

2. نياحة القديسة بيلاجية التانية  
وفيه أيضاً من سنة 176 للشهداء، سنة  
460 ميلادية، تنيحت القديسة بيلاجية  
التانية.  
وُلدت هذه القديسة بمدينة أنطاكية من أبوين  
وثنيين، وكانت قد اقتنت مع فساد معتقدها،  
نجاسة السيرة أيضاً.  
وكانت تعيش في أماكن الفجور وجمعت من  
ذلك مبالغ طائلة. وقابلها مرة أسقف قديس  
يدعى نونيوس. فوعظها بكلام كثير فأمنت  
على يديه بالسيد المسيح، واعترفت له  
بجميع ما صنعت. فعمدها وناولها من  
الأسرار المقدسة، فاستنارت بالنعمة  
وتقدمت في حياة التوبة بنية خالصة وأتعبت  
جسدها بالنسك والعبادة.  
ثم تزينت بزى الرجال وذهبت إلى اورشليم.  
وتقابلت مع القديس الكسندروس، بطريك  
اورشليم. فأرسلها إلى أحد أديرة الرهبان  
القريبة من اورشليم. فمكثت فيه أربعين  
سنة، عابدة بأصوام وصلوات وعرفت باسم  
الراهب بيلاجيوس ثم عاشت في حياة  
الوحدة داخل مغارة مدة ثلاث سنوات، ثم  
تنيحت بسلام. ولم يكتشف أحد أنها امرأة إلا  
بعد نياحتها. ودفنوها باكرام جليل.  
بركة صلواتها فلتكن معنا. آمين.  
ولربنا المجد دائماً ابدياً. 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 ρ̅ε̅: κ̅τ̅, λ̅α̅

Psalm 107: 32, 41, 42

المزمور 106: 23، 31

Μαροῦδασϥ θεν τεκκλ̅ησι̅ὰ̅ ἴ̅τε  
πεϥλαος: ο̅το̅ς μαροῦ̅ς̅μοῦ̅ ε̅ροϥ θ̅ι  
ἴ̅κα̅θε̅δ̅ρα̅ ἴ̅τε̅ ν̅ι̅π̅ρε̅ς̅β̅ν̅τε̅ρο̅ς: ο̅το̅ς  
α̅ϥ̅χ̅ω̅ ἴ̅νο̅υ̅με̅τι̅ω̅τ̅ μ̅ϕ̅ρη̅†̅ ἴ̅θ̅αν̅ε̅σω̅τ̅:  
ε̅ῖ̅ε̅να̅τ̅ ἴ̅νε̅ ν̅η̅ε̅τ̅σο̅υ̅τ̅ων̅ ε̅ῖ̅ε̅ο̅υ̅νο̅ϥ.

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. **هلليويا.**

Δ̅λ̅λ̅η̅λο̅υ̅ι̅ὰ̅.

**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>Οὐρανῶνασπρωσις ἐβόλῃ θεν 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 أمين.</p>
<p><b>Ιωαννην ι: α - ιε'</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Δυην ἀμην τρω μμοσ πωτεν γε φηετε η̅νηνοτ ε̅δορν αν ε̅βολ ζιτεν πιρο ε̅ταρλη η̅τε νι̅εσωτ αλλα ε̅ρηνοτ ε̅πωωι η̅βοϋτεν φαι ε̅τε μματ οτρεϋβιοτι 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 ε̅θηνοτ ε̅δορν ε̅βολ ζιτεν πιρο φαι οτμαν̅εσωτ πε η̅τε νι̅εσωτ.</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 ψαρε πι̅μνοτ̅ λ̅οτ̅ων̅ ναϋ οτοζ ψαρε νι̅εσωτ̅ σω̅τεμ̅ ε̅τεϋ̅μη οτοζ ψαϋμοτ̅τ̅ ε̅νεϋ̅εσωτ̅ κατα νοτ̅ραν̅ οτοζ ψαϋ̅ενοτ̅ ε̅βολ.</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>Ε̅ωωπ̅ δε̅ αϋ̅γαν̅ι̅νι̅ η̅νη̅ε̅τε̅νοτ̅ϋ τηροτ̅ ε̅βολ̅ ψαϋ̅μοωι̅ θ̅α̅χωτ̅ οτοζ ψαρε νι̅εσωτ̅ μοωι̅ η̅σωϋ̅ γε̅ ο̅νη̅ ε̅εσωο̅η̅ η̅τεϋ̅μη̅.</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>Π̅ρω̅ε̅μο̅ δε̅ μ̅πα̅τω̅ωι̅ η̅σωϋ̅ αλλα̅ ε̅νε̅φωτ̅ ε̅βολ̅ θ̅α̅ροϋ̅ γε̅ ο̅νη̅</p>	<p>Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of</p>	<p>وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.</p>

κεσωτην αν ντςμη μπιωεμο.

Ται παροιμιὰ αχχοσ νωοτ ηνε  
Ιησοϋς: ηνωοτ δε μποτεμι χε αχχασι  
νεμωοτ εθε οτ.

Παλιν ον πεχααη νωοτ ηνε Ιησοϋς  
χε αμην αμην τρω μμοσ νωτεν χε  
ανοκ πε πιςβε ητε νιεσωοτ.

Οτοη νιβεν ετατι δαζωι ζανconi  
νε οτοη ζανρεβιοτι νε αλλα  
μποτσωτεμ ηνωοτ ηνε νιεσωοτ.

Ανοκ πε πιςβε ητε νιεσωοτ  
φθεθαι εδοτη εβολ ζιτοτ εγενοζεμ  
οτοη εχει εδοτη οτοη εχει εβολ οτοη  
εχεζιμ νοτμαμμονι.

Πιρεβιοτι δε ηθοα μπασι εβηλ  
αρηοτ ητεβιοτι οτοη ητεαρωτ οτοη  
ητεατακο: ανοκ δε εταιι ζινα ητε  
οτωνδ ωπι νωοτ οτοη ητε οτσοτ  
ωπι νωοτ.

Ανοκ πε πιμανεσωοτ εθανεα:  
οτοη πιμανεσωοτ εθανεα ωαατ  
ητεαψιχη εερηι εχεν νεεεσωοτ.

Πιρεβεχε δε ηθοα οτοη ετε  
νοτμανεσωοτ αν πε φηετε νιεσωοτ  
νοτ αν νε ααωαννατ επιοτωνω  
εφηνοτ ωααφωτ οτοη ωααχα νιεσωοτ  
οτοη ωαρε ποτωνω εοζμοτ οτοη

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; 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: أَنَا بَابُ الْخِرَافِ.

جَمِيعَ الَّذِينَ أَتَوْا قَبْلِي هُمْ سَرَّاقٌ  
وَأَسْوَاقٌ 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 لِتَكُونَ  
لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

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

ὑπαχοροῦ ἐβόλ.

Χε οἰρεμβεχε πε οτοζ, σερμελιν  
ναϭ αν δα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεϭ  
†ωοτην ἠνηέτενοῖ οτοζ, ἠηέτενοῖ  
ωοτην ἠμοι.

Κατα φρη† ετεϭωοτην ἠμοι ἠχε  
Παιωτ Δνοκ ζω †ωοτην ἠΦιωτ  
οτοζ †ναχω ἠταψ†χη εζεν  
ναέσωτ.

Οτοἠ ἠτη ἠεανκεέσωτ ἠματ  
εζαν ἐβόλ δεν ταια†λη αν νε ζω†  
εροι εέν νικεχωοτην οτοζ, εἠέσωτεμ  
εταέμη οτοζ, εἠέωπι εἠοζι ἠοτωτ  
εο†μανέσωτ ἠοτωτ.

*Πιῶοτ φα Πεννο†† πε ωα ἐνεε  
ἠτε ἠι ἐνεε: 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  
تَعْرِفْنِي.

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

وَلِي خِرَافٌ أُخْرُ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَنْبَغِي أَنْ آتِي بِتِلْكَ أَيْضاً  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِداً.

*والمجد لله دائماً.*



# Katameros Readings for the 12<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الثاني عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΣΝΑΥ ΝΕΞΟΥΣ ΞΠΙΑΒΟΥΤ ΠΑΔΟΠΙ

## 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 ΚΑ: ΚΑ, ΚΒ	Psalm 22: 22, 23	مزمور 21: 21، 22
<p>ΕΙΣΕΑΞΙ ΞΠΕΚΡΑΝ ΘΑΤΟΤΟΥ                  ΞΝΑΣΝΗΟΥ: ΕΙΞΩΣ ΕΡΟΚ ΘΕΝ ΘΜΗΤ                  ΞΤΕΚΚΛΗΝΙΑ: ΝΗΕΤΕΡΘΟΥ ΘΑΤΩΗ                  ΞΠΒΟΙΣ ΣΜΟΥ ΕΡΟΥ: ΜΑΩΟΥ ΝΑΥ ΠΞΡΟΥΧ                  ΤΗΡΥ ΞΛΑΚΩΒ. ΔΛΛΗΛΟΥΙΑ.</p>	<p>I will declare Your name to My brethren. In the midst of the assembly I will praise You. You who fear The Lord, praise Him! All you descendants of Jacob, glorify Him. Alleluia.</p>	<p>أخبر باسمك اخوتي. وفي وسط الجماعة اسبحك. يا أيها الخائفو الرب سبحوه. ويا معشر ذرية يعقوب مجدوه. 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>ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ                  ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ                  ΔΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ΜΑΤΘΕΟΝ Θ: Θ - ΙΣ</p>	<p>Matthew 9: 9 - 13</p>	<p>متي 9: 9 - 13</p>
<p>ΟΤΟΥ ΕΥΧΙΝΙΩΟΥ ΕΒΟΛ ΞΜΑΥ ΞΧΕ                  ΙΝΟΟΥΣ ΑΦΝΑΥ ΕΟΥΡΩΜΙ ΕΥΘΕΜΙΣ ΘΙ                  ΟΥΤΕΛΩΝΙΟΝ ΕΠΕΚΡΑΝ ΠΕ ΜΑΤΘΕΟΣ:</p>	<p>As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him,</p>	<p>وَفِيْمَا يَسُوْعُ مُجْتَازًا مِنْ هُنَاكَ رَأَى إِنْسَانًا جَالِسًا عِنْدَ مَكَانِ الْجَبَايَةِ اسْمُهُ مَتَّى، فَقَالَ لَهُ: «اتَّبِعْنِي». فَقَامَ وَتَبِعَهُ.</p>

οτοϑ πεχαϑ ναϑ χε μοϑι ν̄νωι: οτοϑ  
αϑτωηϑ αϑμοϑι ν̄νωϑ.

Εϑρωτεβ Δε θ̄εν π̄ηι ν̄σιμων ιϑ  
θ̄ανηηϑ η̄ρεϑερνοβι νεμ  
θ̄αντελωνηϑ: ᾱνῑ ᾱτροθβοϑ νεμ  
ιησοϑς νεμ νεϑμααθηϑς.

Οτοϑ ε̄ταϑναϑ η̄νε η̄ιϑαριϑεοϑ  
ναϑω ῡμοϑ η̄νεϑμααθηϑς χε ε̄οβε  
οϑ πετεηρεϑϑ̄εβω εϑοϑωμ νεμ  
η̄ιτελωνηϑς νεμ η̄ιρεϑερνοβι.

Εταϑωτεμ Δε η̄νε ιησοϑς πεχαϑ  
η̄ωοϑ: χε η̄η̄ετχοϑ σεϑϑ̄ρῑᾱ αν  
ῡπιϑη̄ιη̄ι αν αλλα η̄η̄ετμοϑε.

Μαϑη̄νωτεν Δε ᾱρῑεμ χε οϑ πε:  
οϑη̄αι πε ϑ̄οϑαϑϑ οτοϑ  
η̄νοϑωοϑωοϑωϑι αν: η̄ετᾱῑ ϑ̄αρ αν  
ε̄θαϑεμ η̄ῑθ̄η̄ι αλλα η̄ιρεϑερνοβι  
εϑμετᾱνο̄ιᾱ.

*Π̄ωοϑ φα Π̄εννοϑϑ̄ πε: ϑ̄ᾱ ε̄νεϑ  
η̄τε η̄ῑε̄νεϑ: ᾱμη̄η̄.*

“Follow Me.” So he arose and followed Him.

Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples.

And when the Pharisees saw it, they said to His disciples, “Why does your Teacher eat with tax collectors and sinners?”

When Jesus heard that, He said to them, “Those who are well have no need of a physician, but those who are sick.

But go and learn what this means: ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance.”

*Glory be to God forever.*

وَبَيْنَمَا هُوَ مُتَكِّئٌ فِي الْبَيْتِ إِذَا  
عَشَّارُونَ وَخَطَاةٌ كَثِيرُونَ قَدْ  
جَاءُوا وَاتَّكَأُوا مَعَ يَسُوعَ  
وَتَلَامِيذِهِ.

فَلَمَّا نَظَرَ الْفَرِيسِيُّونَ قَالُوا  
لِتَلَامِيذِهِ: «لِمَاذَا يَأْكُلُ مَعَكُمْ مَعَ  
الْعَشَّارِينَ وَالْخَطَاةِ؟»

فَلَمَّا سَمِعَ يَسُوعَ قَالَ لَهُمْ: «لَا  
يَحْتَاجُ الْإِصْحَاءُ إِلَى طَبِيبٍ بَلِ  
الْمَرْضَى.

فَاذْهَبُوا وَتَعَلَّمُوا مَا هُوَ: إِنِّي أُرِيدُ  
رَحْمَةً لَا ذَبِيحَةً لِأَنِّي لَمْ آتِ لِأَدْعُو  
أَبْرَاراً بَلِ خُطَاةً إِلَى التَّوْبَةِ.»

*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.

Ψαλμοϑ τω Δαϑιδ̄ λ̄θ̄: η̄, θ̄

Psalm 40: 9, 10

مزمور 39: 8, 9

<p>Διηγησεννοτι ἠτεκμεθμη θεν  ονηιϋ† νεκκλhcιa: θηππε γε  ἠηαταθho ἠηαcφoτοϋ: Πβοic ἠθoκ  ακἔμi ἔταμeθμη: oγoθ ἠπιχωπ  ἠτεκμεθμη θεν παθητ. <b>Αλληλοια.</b></p>	<p>I have proclaimed the good news of righteousness. You Yourself know. I have not hidden Your righteousness within my heart. <b>Alleluia.</b></p>	<p>بشرت بعدلك. في جماعة عظيمة  هوذا لا أمنع شفتي. أنت يا رب  قد علمت بري. لم اكنم عدلك في  قلبي. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οτἄναστωcic ἔβολ θεν  πeγαστελιον εθοραβ κατα 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 أمين.</p>
<p><b>Μαρκον β: ιϛ - ιζ</b></p>	<p><b>Mark 2: 13 - 17</b></p>	<p><b>مرقس 2: 13 - 17</b></p>
<p>Ογoθ αcἰ ἔβολ ἔcκεν φιομ oγoθ  πιμηϋ τηρϋ ηαcηηοϋ θαρoϋ: oγoθ  ηαc†cἔβω ηωoϋ πε.</p> <p>Ογoθ εcḡcινἰωoϋ αcηηαϋ ἔλεϋἰ ἠτε  Δαλφεoс εcḡεμci θι πιτελωνιον: oγoθ  πεχαcḡ ηαc γε μoϋἰ ἠcωi: oγoθ  αcḡτωηcḡ αcḡμoϋἰ ἠcωcḡ.</p> <p>Ογoθ αcϋωπι εcḡρωτεβ θεν πεcḡηi  ηε oγoη θανμηϋ ἠτελωνηc ηεμ  θανρεcḡερηoβi εḡρωτεβ ηεμ Ιηcοϋc  ηεμ ηεcḡμαθηηc: oγμηϋ ταρ ἔβολ  ἠηηαι ηαϋμoϋἰ ἠcωcḡ πε.</p>	<p>Then He went out again by the sea; and all the multitude came to Him, and He taught them.</p> <p>As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.</p> <p>Now it happened, as He was dining in Levi’s house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.</p>	<p>ثَمَّ خَرَجَ أَيْضاً إِلَى الْبَحْرِ وَأَتَى إِلَيْهِ  كُلُّ الْجَمْعِ فَعَلَّمَهُمْ.</p> <p>وَفِيمَا هُوَ مُجْتَازٌ رَأَى لِأَوِيِّ بْنِ  حَلْفَى جَالِساً عِنْدَ مَكَانِ الْجَبَايَةِ  فَقَالَ لَهُ: «اتَّبِعْنِي». فَقَامَ وَتَبِعَهُ.</p> <p>وَفِيمَا هُوَ مُتَكِيٌّ فِي بَيْتِهِ كَانَ  كَثِيرُونَ مِنَ الْعَشَّارِينَ وَالْخَطَاةِ  يَتَكُونُونَ مَعَ يَسُوعَ وَتَلَامِيذِهِ لِأَنَّهُمْ  كَانُوا كَثِيرِينَ وَتَبِعُوهُ.</p>

Οτοζ ἔταϋνατ ἵξε νικαδ̄ νεμ  
 νιΦαρισεος ξε ἰοτωμ νεμ νιτελωνησ  
 νεμ νιρεφερνοβι νατρω ἄμοσ  
 ἵνεφμααθητς ξε εβε οτ ἰοτωμ οτοζ  
 ἰω ἵξε πετενρεφτ̄βω νεμ  
 νιτελωνησ νεμ νιρεφερνοβι.

Οτοζ ἔταφωτεμ ἵξε Ιησοϋς  
 πεζαφ νωοτ ξε σεερ̄χρια αν ἵξε  
 νηετχορ ἄπιχινι αλλα νηεθομοκζ:  
 νεταιι ταρ αν ἔθαζεμ νιθμηι αλλα  
 νιρεφερνοβι ετμετανοιὰ.

*Πῶσοι φα Πεννοτ̄ πε ωα ἔνεζ  
 ἵτε νι ἔνεζ: ἄμην.*

And when the scribes  
 and Pharisees saw Him  
 eating with the tax  
 collectors and sinners, they  
 said to His disciples, “How  
 is it that He eats and drinks  
 with tax collectors and  
 sinners?”

When Jesus heard it, He  
 said to them, “Those who  
 are well have no need of a  
 physician, but those who are  
 sick. I did not come to call  
 the righteous, but sinners, to  
 repentance.”

*Glory be to God forever.*

وَأَمَّا الْكَتَبَةُ وَالْفَرِيسِيُّونَ فَلَمَّا رَأَوْهُ  
 يَأْكُلُ مَعَ الْعَشَّارِينَ وَالْخَطَاةِ، قَالُوا  
 لَتَلَامِيذِهِ: «مَا بَالُهُ يَأْكُلُ وَيَشْرَبُ  
 مَعَ الْعَشَّارِينَ وَالْخَطَاةِ؟»

فَلَمَّا سَمِعَ يَسُوعُ قَالَ لَهُمْ: «لَا  
 يَحْتَاجُ الْأَصْحَاءُ إِلَى طَبِيبٍ بَلِ  
 الْمَرْضَى. لَمْ آتِ لِأَدْعُو أَبْرَاراً بَلِ  
 خَطَاةً إِلَى التَّوْبَةِ.»

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

† Ἐπιστολὴ ἵτε πενσαδ̄ Παυλοσ Πιὰποστολοσ

Παυλοσ φ̄βωκ ἄπενβοις Ιησοϋς  
 Πῑχριστοσ: πιὰποστολοσ ετθαζεμ:  
 φ̄ηετατθαωφ̄ επιζιωεννοϋφι ἵτε  
 Φνοτ̄.

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

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

Εφεσιουσ Δ: ια - ιθ

Ephesians 4: 11 - 19

أفسس 4: 11 - 19

Οτοζ ἵθοσ αφτ̄ μεν  
 ἵθανὰποστολοσ: θανοτον Δε  
 ἄπροφητς: θανκεοτον Δε

And He Himself gave  
 some to be apostles, some  
 prophets, some evangelists,  
 and some pastors and  
 teachers,

وَهُوَ أَعْطَى الْبَعْضَ أَنْ يَكُونُوا  
 رُسُلًا، وَالْبَعْضَ أَنْبِيَاءَ، وَالْبَعْضَ  
 مُبَشِّرِينَ، وَالْبَعْضَ رِعَاةً  
 وَمُعَلِّمِينَ.

ἡρεφζιϋεννοϋφι: ζανκεοτον Δε  
ἡμανέσωϋ νεμ ζανρεφτςβω.

Προς ἴκοβτ ἡτε ηἰδςιοε εϋζωβ  
ἡΔιακονια εϋκωτ ἡτε ἴκωμ  
ἡΠιχριστοε.

Ϙαν τεπερκατανταν τηρεν  
εϋμετοται ἡτε πιναζτ νεμ πιεμι ἡτε  
Πωηρι ἡΦνοϋτ εοϋρωμ ἡτελιε  
εοϋϋι ἡτε ϋμειη ἡτε φμοε  
ἡΠιχριστοε.

Ζινα ἡτενηϋτεμϋωπι ενοι ἡκοϋζι  
ἡλλοϋ ερε ἡζωμ ζιοϋ ἡμμο  
εϋοϋτεβ ἡμμο εβολ ζεν θνοϋ ηιβεν  
ἡτε ϋμετρεφτςβω ζεν ϋκϋβια ἡτε  
ηιρωμ ζεν οϋμετσεβ ἡροε ηικοτς ἡτε  
ϋπλανε.

Εηιρι Δε ἡεμυ ζεν οϋαζαπη  
μαρεϋται ηζωβ ηιβεν εζοϋν εροϋ  
ετε ἡοοϋ πε ϋαφε Πιχριστοε.

Φαι ετε πιωμια τηρεϋ ζωτπ εροϋ:  
οτοε εϋϋμαϋ ζεν οϋζιοι εβολ ζιτεν  
μοϋτ ηιβεν ἡτε ηιζαηηη κατα ηιερωβ  
ζεν οϋϋι ἡτε φοϋαι φοϋαι ἡηημελοε:  
εϋιρι ἡπιαηη ἡτε πιωμια: εϋκωτ ηαϋ  
ζεν οϋαζαπη.

Φαι Δε ϋζω ἡμοϋ οτοε ϋεμεοϋρε  
ζεν ἡβοιε εϋτεμοϋρετεμμοϋι ζε

for the equipping of the  
saints for the work of  
ministry, for the edifying of  
the body of Christ,

till we all come to the  
unity of the faith and of the  
knowledge of the Son of  
God, to a perfect man, to the  
measure of the stature of the  
fullness of Christ.

That we should no  
longer be children, tossed to  
and fro and carried about  
with every wind of doctrine,  
by the trickery of men, in  
the cunning craftiness of  
deceitful plotting,

but, speaking the truth  
in love, may grow up in all  
things into Him who is the  
head; Christ,

from whom the whole  
body, joined and knit  
together by what every joint  
supplies, according to the  
effective working by which  
every part does its share,  
causes growth of the body  
for the edifying of itself in  
love.

This I say, therefore,  
and testify in The Lord, that  
you should no longer walk  
as the rest of the Gentiles

لأجل تكميل القديسين، لعمل  
الخدمة، لبنيان جسد المسيح.

إلى أن ننتهي جميعنا إلى وحدانية  
الإيمان ومعرفة ابن الله، إلى  
إنسان كامل، إلى قياس قامه ملء  
المسيح.

كي لا نكون في ما بعد أطفالاً  
مضطربين ومحمولين بكل ريح  
تعليم، بحيلة الناس، بمكر إلى  
مكيده الضلال.

بل صادقين في المحبة، ننمو في  
كل شيء إلى ذلك الذي هو الرأس  
المسيح.

الذي منه كل الجسد مركباً معاً،  
ومفترناً بموازره كل مفصل،  
حسب عمل، على قياس كل جزء،  
يحصّل نمو الجسد لبنيانه في  
المحبة.

فأقول هذا وأشهد في الرب، أن لا  
تسلكوا في ما بعد كما تسلك سائر  
الأمم أيضاً يبطل ذنوبهم.

ἠφρητ̄ ἔτε νιϷθνος μοϷι ἠμοϷ δην  
οϷμετεφλνοϷ ἵτε ποϷζητ̄.

Ἐτοι ἵχακι δην νοϷμεϷι: εϷοι  
ἵϷεμοϷ ἠπιωνδ̄ ἵτε φνοϷτ̄ εϷβε  
τ̄μετατεμι εϷϷοϷ ἵδητοϷ: εϷβε  
πιϷωϷ ἵτε ποϷζητ̄.

Ἡαι ἔταϷερατ̄καϷ αϷτ̄ητοϷ  
ἠμαϷαϷτοϷ ἔδρη εϷϷωϷ: εϷϷωβ ἵτε  
βωδευ νιβεν δην οϷμετ̄βιἵϷονϷ.

*Πρ̄μοϷ Ϸαρ̄ νεϷωτεν̄ νεϷ  
τ̄εϷρηνη εϷϷοϷ: Ϸε ἠμην̄ εϷεϷωπι.*

walk, in the futility of their  
mind,

having their  
understanding darkened,  
being alienated from the life  
of God, because of the  
ignorance that is in them,  
because of the blindness of  
their heart;

who, being past feeling,  
have given themselves over  
to lewdness, to work all  
uncleanness with  
greediness.

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

إذْ هُمْ مُظْلَمُونَ الْفِكْرَ، وَمُنْجَبُونَ  
عَنْ حَيَاةِ اللَّهِ لِسَبَبِ الْجَهْلِ الَّذِي  
فِيهِمْ بِسَبَبِ غِلَاطَةِ قُلُوبِهِمْ.

الَّذِينَ إِذْ هُمْ قَدْ فَقَدُوا الْحَسَّ،  
أَسْلَمُوا أَنْفُسَهُمْ لِلدَّعَاةِ لِيَعْمَلُوا  
كُلَّ نَجَاسَةٍ فِي الطَّمَعِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβωλ δην πε πιϷοϷιτ̄  
ἵνεπιϷτολη ἵτε πενιϷτ̄ ΠετροϷ.  
Ἄμην. Ἡαμηνρατ̄.

**ἁ ΠετροϷ ἁ: Ϸ - ἱβ̄**

ἸϷμαϷωϷτ̄ ἵχε φνοϷτ̄ οϷοϷ  
φνωτ̄ ἠΠενδ̄οιϷ ἱηϷοϷϷ ΠιϷϷριϷτοϷ:  
φἵετε κατᾱ παϷϷαι ἵτε πεϷηαι  
αϷϷφον̄ ἔδοϷη ἔοϷεελπιϷ ἵωνδ̄: ἔβωλ  
Ϸιτεν̄ ἵτ̄ωνη ἵηηϷοϷϷ ΠιϷϷριϷτοϷ ἔβωλ  
δην̄ νηεϷωϷοϷτ̄.

ἘδοϷη ἔοϷκ̄ληρονομιᾱ ἵατ̄τακο  
οϷοϷ ἵατ̄βωδεῡ οϷοϷ ἵατ̄λωϷ:  
εϷἄρεϷ ἔροϷ νωτεν̄ δην̄ νιφ̄ηοϷῑ.

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  
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,

الكاثوليكون من رسالة معلمنا  
بطرس الأولي بركته علينا. آمين.  
يا احبائي.

**1 بطرس 1: 3 - 12**

مُبَارَكُ اللَّهُ أَبُو رَبَّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الْكَثِيرَةَ وَوَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيِّ،  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ  
الْأَمْوَاتِ.

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

ἡ ἀνητοῦναρωικ ἐρωοῦ θεν  
οῦζου ἵτε φνοῦτ: ἐβολ ζιτεν  
φναζτ ἐοῦζαι: εἰσεβτωτ εἰναδωρπ  
ἐβολ θεν πιχοῦ ἵδαε.

Φηέτε τενναθεληλ ἵδητϭ  
ἵνοῦκοῦζι τῆνοῦ: ἰσχε ὀωε  
ἵτετενδῖεμαζ ἵζητ ἵδῆρη θεν  
ζανπιρασμοϭ ἵνοῦμηϭ ἵρητ.

ζινα ἑμετσωπ ἵτε πετενναζτ  
ἵτεσϭωπι εἰταινοῦτ ἐζοτε πινοῦβ  
φθεῖνατακο: εἰερδοκῖμαζιν ἕμοϭ  
ἐβολ ζιτεν οῦῆρωμ: ἵτοῦζεμ ἑηνοῦ  
θεν οῦωοῦωοῦ νεμ οῦωοῦ νεμ οῦταῖο:  
θεν πιδωρπ ἐβολ ἵτε ἱησοῦς  
Πῆχριστοϭ.

Φηέτε τενσωοῖν ἕμοϭ ἀν  
τετενεράζαπαν ἕμοϭ: φαι τῆνοῦ ἑτε  
τενναῦ ἐροϭ ἀν τετενναζτ δε ἐροϭ:  
θεληλ θεν οῦραϭ ἵνατῶσαζι ἕμοϭ  
οῦοζ ἐαϭδῖωοῦ.

Ερετενδῖ ἕπεζωκ ἵτε πετενναζτ  
φῆνοζεμ ἵτε νετενψῆϭη.

Εθε φαι νοζεμ ζαρ ἀρκωτ ἵχε  
ἵπροφῆτηϭ: οῦοζ ἀρδῶτδῆτ  
ἵηεταῦεῖπροφῆτεῖν ἵα πιεμοτ  
ἐταϭωπι θεν ἑηνοῦ.

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.

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

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

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،  
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ سَيِّرًا  
بِتَجَارِبِ مُتَوَعِّةٍ.

لَكَيْ تَكُونَ تَرْكِيَّةَ إِيْمَانِكُمْ، وَهِيَ  
أَثْمُنُ مِنَ الذَّهَبِ الْفَائِي، مَعَ أَنَّهُ  
يُمْنَحُ 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.

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

الْخَلَاصَ الَّذِي فَتَّشَ وَبَحَثَ عَنْهُ  
أَنْبِيَاءُ، الَّذِينَ تَنَبَّأُوا عَنِ النِّعْمَةِ  
الَّتِي لِأَجْلِكُمْ.

ΕΥΔΟΤΘΕΤ ΝΣΑ ΠΙΣΗΟΥ ΕΤΕ  
 ΠΙΠΝΕΥΜΑ ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΣΑΖΙ ΝΘΗΤΟΥ  
 ΕΑΥΕΡΨΟΡΠ ΝΕΡΜΕΘΕΡΕ ΘΑ ΝΙΕΜΚΑΥΘ  
 ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΝΕΜ ΝΙΩΟΥ ΕΘΝΗΟΥ  
 ΜΕΝΕΝΣΑ ΝΑΙ.

ΠΗΕΤΑΥΘΩΡΠ ΝΩΟΥ ΕΒΟΛ ΧΕ ΝΑΥΤΙΡΙ  
 ΜΜΟΣ ΝΩΟΥ ΔΝ: ΝΑΥΕΡΔΙΑΚΟΝΙΝ ΔΕ  
 ΜΜΟΥ ΝΩΤΕΝ: ΝΑΙ ΤΝΟΥ  
 ΕΤΑΥΤΑΜΩΤΕΝ ΕΡΩΟΥ ΕΒΟΛ ΣΙΤΟΤΟΥ  
 ΝΗΗΕΤΑΥΘΩΡΠ ΝΩΤΕΝ ΘΕΝ  
 ΟΥΠΝΕΥΜΑ ΕΦΟΥΑΒ ΕΤΑΥΟΡΟΡΠ ΕΒΟΛ  
 ΘΕΝ ΤΦΕ: ΝΗΕΤΕ ΟΥΟΝ ΘΑΝΑΣΤΕΛΟΣ  
 ΕΡΕΠΙΘΥΜΙΝ ΕΝΑΥ ΕΡΩΟΥ.

*ΠΑΣΗΝΟΥ ΜΠΕΡΜΕΡΕ ΠΙΚΟΣΜΟΣ  
 ΟΥΔΕ ΝΗΕΤΨΟΠ ΘΕΝ ΠΙΚΟΣΜΟΣ:  
 ΠΙΚΟΣΜΟΣ ΝΑΣΙΝΙ ΝΕΜ ΤΕΥΕΠΙΘΥΜΙΑ: ΦΗ  
 ΔΕ ΕΤΙΡΙ ΜΦΟΤΩΨ ΜΦΗΝΟΥΤ ΕΝΑΨΩΠΙ  
 ΨΑ ΕΝΕΘ: ΑΜΗΝ.*

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.*

ΒΑΧΤΙΝ ΑΥΙ ΟΥΤ ΑΥ ΜΑ ΟΥΟΥΤ ΑΥ ΔΥΙ  
 ΚΑΝ ΥΔΥ ΕΥΕ ΡΟΥ ΜΣΙΧ ΔΥΙ  
 ΦΙΕΜ, ΑΔ ΣΥΟΥ ΦΣΗΔ ΒΑΛΑΜ ΤΥΙ  
 ΛΛΜΣΙΧ ΟΛΑΜΓΑΔ ΤΥΙ ΒΕΔΗΑ.

ΑΔΥΝ ΑΕΛΝ ΛΗΜ ΑΝΗΜ ΝΙΣ  
 ΛΑΝΦΣΗΜ, ΒΛ ΝΑ ΚΑΝΟΥ ΑΥΔΜΟΥΝ  
 ΒΕΔΗ ΑΜΟΥΡ ΤΥΙ ΑΥΙΡΤΜ ΒΗΑ ΑΝΤΜ  
 ΑΛΝ ΒΟΑΣΠΤΗ ΑΔΥΝ ΒΣΡΟΥΚΜ ΦΙ  
 ΡΟΥΧ ΦΥΔΥΣ ΜΥΣΛ ΜΝ  
 ΣΜΕΑΥ. ΤΥΙ ΤΣΗΥΗ ΑΜΛΑΝΚΗ ΑΝ  
 ΤΠΛΕ ΕΥΕΗΑ.

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

### The Acts الإبركسيس

ΠΡΑΖΙΣ ΝΤΕ ΝΕΝΙΟΥΤ ΝΑΠΟΣΤΟΛΟΣ:  
 ΕΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ.  
 ΔΑΜΗΝ.

ΠΡΑΖΙΣ Ε: ΙΒ - ΙΗ

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

Acts 5: 12 - 18

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

أعمال 5: 12 - 18

ΕΒΟΛ ΔΕ ΣΙΤΕΝ ΝΕΝΣΙΧ  
 ΝΗΑΠΟΣΤΟΛΟΣ ΝΑΥΨΟΠ ΠΕ ΝΣΕ  
 ΘΑΝΜΗΨ ΜΜΗΝΙ ΝΕΜ ΘΑΝΨΦΗΡΙ ΝΘΡΗ

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in

وَجَرَتْ عَلَى أَيْدِي الرُّسُلِ آيَاتٌ  
 وَعَجَائِبٌ كَثِيرَةٌ فِي الشَّعْبِ. وَكَانَ  
 الْجَمِيعُ بِنَفْسٍ وَاحِدَةٍ فِي رِوَاقٍ  
 سَلِيمَانٍ.



δεν πιλαος οτος να'ρθοιητ τηροτ  
εργοπ δατεν †στοα'ντε Coλoμων.

Περηι δε δεν νισωσπ νε μωον  
ελι ερτολμαν ετομϋ εδοτην ερωοτ  
αλλα ναρε πιλαος βιτσι μωωοτ.

Μαλλον δε νατοτοσ μωωοτ  
εΠβοις ετναε† ηξε εανμηϋ ηρωμι  
νεμ εαν ειομι.

εωστε ησεινι ηνηετωωνι εβολ  
δεν ηιπλατια οτοσ ησεχατ ειξεν εαν  
δ'λοε νεμ εαν μανενκοτ εινα  
εφνασινιωοτ ηξε Πετροс καν ητε  
τεεδηιβι ιεξεν οται μωωοτ.

Πατηνοτ δε εερηι πε ηξε νιμηϋ  
ητε ηιπολις ετκω† ελεροτσαλμη ετινι  
ηνηετωωνι νεμ ηηετηηϋ ητε  
ηιπνετμα ηακαθαρτοн ηαι δε τηροτ  
ωατοτσαι εβολ ειτοτοτ.

Διττωνϋ δε ηξε παρχηηερετс νεμ  
ηη τηροτ εθηεμαϋ ετε τηερεсιс ητε  
ηιсаδδοτκεос ατμοε ηχοε.

Οτοε ατινι ηνοτχιε εχεν  
ηιαποστολοс οτοε ατχατ επαρεε  
ερωοτ ηδημοсια.

*Πισαχι δε ητε Πβοις εφεαηαι οτοε  
εφεαωαι: εφεαμαεη οτοε εφεταχρο:  
δεν †αεια ηεκκληсια ητε †ηνοτ†:*

Solomon's Porch.

Yet none of the rest  
dared join them, but the  
people esteemed them  
highly.

And believers were  
increasingly added to The  
Lord, multitudes of both  
men and women,

so that they brought the  
sick out into the streets and  
laid them on beds and  
couches, that at least the  
shadow of Peter passing by  
might fall on some of them.

Also a multitude  
gathered from the  
surrounding cities to  
Jerusalem, bringing sick  
people and those who were  
tormented by unclean  
spirits, and they were all  
healed.

Then the high priest rose  
up, and all those who were  
with him, which is the sect  
of the Sadducees, and they  
were filled with indignation,

and laid their hands on  
the apostles and put them in  
the common prison.

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

وَأَمَّا الْآخَرُونَ فَلَمْ يَكُنْ أَحَدٌ مِنْهُمْ  
يَجْسُرُ أَنْ يَلْتَصِقَ بِهِمْ لَكِنْ كَانَ  
الشَّعْبُ يُعَظِّمُهُمْ.

وَكَانَ مُؤْمِنُونَ يَنْضَمُونَ لِلرَّبِّ  
أَكْثَرَ جَمَاهِيرٍ مِنْ رِجَالٍ وَنِسَاءٍ.

حَتَّى إِنَّهُمْ كَانُوا يَحْمِلُونَ الْمَرْضَى  
خَارِجًا فِي الشُّوَارِعِ وَيَضَعُونَهُمْ  
عَلَى فُرُشٍ وَأَسْرَّةٍ حَتَّى إِذَا جَاءَ  
بُطْرُسُ يَلْقَى ظِلَّهُ عَلَى أَحَدٍ  
مِنْهُمْ.

وَاجْتَمَعَ جُمُهُورُ الْمَدِينِ الْمُحِيطَةِ  
إِلَى أُورُشَلِيمَ حَامِلِينَ مَرْضَى  
وَمُعَذِّبِينَ مِنْ أَرْوَاحٍ نَجِسَةٍ وَكَانُوا  
يُبْرَأُونَ جَمِيعَهُمْ.

فَقَامَ رَئِيسُ الْكَهَنَةِ وَجَمِيعُ الَّذِينَ  
مَعَهُ الَّذِينَ هُمْ شِيعَةُ الصَّدُوقِيِّينَ  
وَأَمْتَلَأُوا غَيْرَةً.

فَأَلْقَوْا أَيْدِيَهُمْ عَلَى الرَّسُلِ  
وَوَضَعُوهُمْ فِي حَبْسِ الْعَامَّةِ.

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

## Synaxarium of Babah 12

### سنكسار اليوم الثاني عشر من شهر بابه

1. The Commemoration of the Honorable Archangel Michael
2. The Martyrdom of St. Matthew the Evangelist
3. The Departure of Abba Demetrius I, the Vinedresser, the 12<sup>th</sup> Patriarch of Alexandria

1. تذكار رئيس الملائكة الجليل ميخائيل
2. استشهاد القديس متى الإنجيلي البشير
3. نياحة البابا ديمتريوس الكرام، البطريرك الثاني عشر من بطاركة الكرازة المرقسية

#### 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 السماوية، القائم كل حين أمام كرسي العظمة الإلهية يشفع في جنس البشر. بركة شفاعته المقدسة فلتكن معنا. آمين.

#### 2. The Martyrdom of St. Matthew the Evangelist

On this day also, of the year 70 AD, St. Matthew the Evangelist, was martyred. He was one of the Twelve Disciples and his name was Levi. The name “Matthew” came from the Hebrew word “Mattathia,” which means the gift of God.

This saint was born in Cana of Galilee. He had another name, which is “Levi” the son of Alphaeus, from the tribe of Levi. He was a tax collector in Capernaum for the benefit of the Roman Occupier. This job was hated by the Jews.

When The Lord Christ saw him sitting at the tax office in Capernaum, He called him for the apostolic ministry (Matthew 9: 9). After his calling, he made for The Lord Christ and His disciples a great feast and he invited his fellow tax collectors to hear the words of grace and life to believe in Him.

He became a disciple for The Lord Christ during His earthly ministry. After the ascension of The Lord and the coming down of the Holy Spirit on him along with the disciples, he preached in the land of Palestine, Tyre and Sidon.

This saint wrote his gospel around the year 60 AD in Hebrew (Aramaic) to declare to the Jews that Jesus Christ is the awaited Savior, the Messiah, in whom all the

2. استشهاد القديس متى الإنجيلي البشير وفيه أيضاً من سنة 70 ميلادية، استشهاد القديس متى الإنجيلي، أحد الاثني عشر رسولاً. وكلمة "متي" من الكلمة العبرية "متاثيا" أي عطية الله. وُلِدَ هذا القديس في قانا الجليل، وكان له اسم آخر وهو لاوي ابن حلفى من سبط لاوي. وكان يعمل عشاراً، أي جابياً للضرائب في كفرناحوم لحساب المستعمر الروماني. وكانت هذه الوظيفة مكروهة من اليهود. ولما رآه السيد المسيح جالساً عند مكان الجباية في كفرناحوم، دعاه للخدمة الرسولية (متي 9: 9). وبعد دعوته، صنع وليمة عظيمة للرب وتلاميذه، دعا فيها زملاءه العشارين ليسمعوا كلمات النعمة والحياة ليؤمنوا به. والقديس متى تتلمذ للسيد المسيح مدة خدمته على الأرض. وبعد الصعود وحلول الروح القدس عليه مع التلاميذ، كرز في بلاد فلسطين وصور وصيدا. ثم كتب إنجيله بالعبرية (الأرامية) لليهود حوالي عام 60 ميلادية، ليعلن لهم أن

prophecies of the Old Testament were fulfilled. For this reason, he quoted many of the verses of the Old Testament that spoke about The Lord Christ.

St. Matthew preached later on in the Arabian countries, Yemen and the southern region of the Arabian peninsula. From there, he traveled to Ethiopia. There, he preached the good news of the Gospel, and through him the king of Ethiopia's daughter, called Ephigenia, believed. She vowed herself to a life of virginity, and many of the daughters of the noble families followed her.

After the death of the king of Ethiopia, his brother took over the kingdom by force. He wanted to marry Ephigenia to establish his kingdom, but she refused. The king summoned St. Matthew the apostle, and asked him to convince her with this marriage. Nevertheless, he did not do that, but instead, he encouraged her to keep her vow of virginity and her determination. The king was enraged and wanted to slay St. Matthew.

One day, while St. Matthew was praying the Divine Liturgy, the soldiers of the king took him by surprise and beat him severely until they killed him. Thus, he received the crown of martyrdom.

The believers took his pure body and buried him with great veneration, and many churches were built after his name.

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

### 3. The Departure of Abba Demetrius I, the Vinedresser, the 12<sup>th</sup> Patriarch of Alexandria

On this day also of the year 230 AD, the pure and celibate father, Abba Demetrius I, 12<sup>th</sup> Patriarch of Alexandria, departed.

This saint was born in the city of Ahnasia (a city in Beni Sweif governorate). He was an illiterate farmer, and was married. He lived with his wife for 47 years in complete celibacy with all purity and chastity.

When the departure of St. Yulianus (Julian), 11<sup>th</sup> Pope, drew near, the angel of The Lord appeared to St. Yulianus in a vision and told him about who would succeed him. He gave him a sign saying, "Tomorrow, a man shall come to you having a cluster of grapes, he is the one to succeed you." When he woke up from his sleep, he told those who were around him about this vision.

So, it happened on the next day that St. Demetrius found a cluster of grapes that was out of season. He carried it to St. Yulianus, to receive his blessing. The father, the Patriarch, took him by the hand and told those

يسوع المسيح هو المخلص المنتظر، الذي فيه تحققت جميع نبوات العهد القديم، لذلك اقتبس الكثير من آيات العهد القديم التي تتحدث عن السيد المسيح.

كرز القديس متى بعد ذلك في بلاد العرب واليمن وجنوبي الجزيرة العربية، ومنها سافر إلى الحبشة، حيث كرز هناك ببشارة الإنجيل. وهناك آمنت على يديه إفجانيا ابنة ملك الحبشة ونذرت نفسها للبتولية واقتفى أثرها كثيرات من بنات العظماء.

وبعد موت الملك، اغتصب أخوه المملكة وأراد أن يتزوج أفجانيا لكي يثبت مملكته فرفضت. فاستدعى متى الرسول وطلب منه إقناعها بهذا الزواج، فلم يفعل بل ثبتها على عزمها ونذرها، فغضب الملك وأراد قتله. وبينما هو يصلى القديس الإلهي ذات يوم، فجاه جنود الملك بالضرب حتى قتلوه فقال إكليل الشهادة.

وأخذ المؤمنون جسده الطاهر ودفنوه باحترام جزيل وبُنيت على اسمه كنائس كثيرة.

بركة صلواته فلتكن معنا. آمين.

3. نياحة البابا ديمتريوس الكرام، البطريرك الثاني عشر من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 230 ميلادية، تنيح الأب البتول الطاهر الأنبا ديمتريوس الأول، البطريرك الثاني عشر من بطاركة الكرازة المرقسية.

وُلِدَ هذا القديس بأهناسيا المدينة (مدينة أثرية مازالت موجودة بنفس اسمها وهي إحدى مراكز محافظة بني سويف). وكان فلاحاً أمياً، متزوجاً وقد عاش مع زوجته سبع وأربعين سنة في بتولية كاملة، في عفة ونقاوة.

ولما قربت نياحة القديس يوليانوس البابا الحادي عشر، ظهر له ملاك الرب في رؤيا وأعلمه بمن سيكون بعده، وأعطاه علامة بقوله: "غداً سيأتيك رجل ومعه عنقود عنب، هو الذي سيخلفك". ولما انتبه

who were present, "This is your Patriarch who will be after me." Then he prayed over him.

They held him and kept him in the patriarchal residence until the departure of Abba Yulianus, whereupon they finished the prayers of ordination and enthroned him as Patriarch. He was filled with the heavenly grace, and The Lord enlightened his mind and he learned reading and writing. He studied the church books and their interpretations. Words of grace flew from his mouth when he preached the people.

He established the reckoning of the Epacts, by which the dates of fasting and feasts were determined on a fixed basis and in a very accurate manner. He appended the Holy Fast (Lent) to the Passion Week.

Pope Demetrius wrote in this respect to the Patriarchs of Jerusalem; Antioch; Rome and to others. They all approved and followed it.

God was with Abba Demetrius because of his purity and chastity. God granted him the gift of knowing who was worthy of partaking of the Holy Mysteries, from those who were not worthy. He admonished the sinners, urging them to repent.

Because he rebuked the sinners often, and urged them on repentance, some of them murmured saying, "This man is married, how can he rebuke us?" The Lord Almighty wished to reveal to them the virtue of his celibacy, so the angel of The Lord came to him at night and told him, "O Demetrius, do not seek your salvation and let others be destroyed with their doubt and perdition. You must reveal the mystery, which is between yourself and your wife, to the people that you might remove the doubt from them."

On the following morning, after he had celebrated the Divine Liturgy, he ordered the people not to leave the church. He took red-hot coal and placed it in his wife's shawl and his pallium, then they went around in the church and their clothes did not burn. The people were amazed at this miracle. He told them that he and his wife did not know each other as married people till that day. The doubt was removed from the people and they realized the purity of this father and his chastity.

During the days of his papacy, he did not stop teaching and confirming the believers in the Orthodox Faith. When he had grown old and reached the age of 105 years, then departed in peace.

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

البطريرك من نومه، أخبر من حوله بهذه الرؤيا.

وفي الغد دخل القديس ديمتريوس إلى البابا البطريرك ومعه عنقود عنب، نضح في غير أوانه، ليقدمه للبابا لينال بركته.

فأمسكه البابا من يده وقال للحاضرين " هذا هو بطريركم من بعدى ". ثم صلى عليه فأمسكوه رغماً عنه وأبقوه في الدار البطريكية إلى أن تنيح البابا يوليانوس بسلام. فاقاموا القديس ديمتريوس بطريركاً وأكملوا الصلوات عليه. فامتلاً من النعمة الإلهية وتعلم كل علوم البيعة، وكان يعظ الشعب.

وهو الذي وضع قواعد حساب الأبقطي الذي به تستخرج مواعيد الأصوام والأعياد بنظام في غاية الدقة. وكتب بذلك إلى بطاركة أورشليم وروما وأنطاكية فاستحسنوه وعملوا به. كذلك ضم صوم الأربعين المقدسة إلى صوم أسبوع الآلام. وكان الله مع هذا الأب لبتوليته، وأعطاه حكمة حتى كان يميز من يستحق تناول ومن لا يستحق وكان يبكت الخطاة ويحثهم على التوبة. فتذمر بعضهم وقال: " هذا رجل متزوج فكيف يبكنا؟ " فأراد الله إظهار بتوليته، فاتاه ملاك الرب قائلاً: " لا تطلب خلاصك وحدك وتترك غيرك في شكه، يجب أن تكشف السر الذي بينك وبين زوجتك للشعب، حتى يزول عنهم الشك ".

وفي الصباح صلى القديس الإلهي وبعد الصلاة أمر الشعب بعدم الخروج من الكنيسة ثم أخذ جمراً ووضع بعضاً منه في إزار زوجته وبعضاً آخر في بلينته (يشبه الشملة الخاصة بالخدمة الكهنوتية) وطافا معاً في الكنيسة فلم تحترق ثيابهما. فتعجب الشعب من هذه المعجزة، ثم عرفهم أنه هو وزوجته لم يعرفا بعضهما معرفة الزواج إلى اليوم. فزال الشك من الشعب، وتيقنوا من بتولية هذا الأب وطهارته.

وظل هذا القديس يعلم شعبه ويثبتهم على الإيمان المستقيم حتى كبر وشاخ وبلغ من العمر مائة وخمس سنين. وتنيح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القُداس

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

من مزَامير معلنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ζζ: ις	Psalm 68: 11, 12	المزمور 67: 13
<p>Πῶς ἐχὲτ' ἠοῦσασι ἠννητρωπεννοϋϋ: ζεν οἱνηϋτ' ἠξου: Ποτρο ἠτε νιξου πε πιμενριτ: οἱοζ ζεν ἠσαι ἠτε ἠηι ἠτε πιμενριτ φωϋ ἠθαηϋωλ. <b>Αλληλοια.</b></p>	<p>The Lord gave the word; great was the company of those who proclaimed it. The King of armies is the Beloved. In the excellence of the house of beloved, they divide the spoil. <b>Alleluia.</b></p>	<p>الرب يعطي كلمة للمبشرين بقوة عظيمة. ومك القوات هو الحبيب. وفي بهاء بيت الحبيب أقسموا الغنائم. <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>Οἱ ἀναστρωσις ἐβολ ζεν πιεραστελιον εθοταβ κατα λουκαν ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>Λουκαν ε: κζ - λθ</b></p> <p>Οἱοζ μενεσα ναι δε αϋι ἐβολ ἠξε ιησοϋς: οἱοζ αϋναϋ εοϋτελωνης ἐπεϋραν πε λειϋ εϋϋεϋσι ζι πιτελωνιον: οἱοζ πεσαϋ ναϋ ζε μοϋϋ ἠσωι.</p> <p>Οἱοζ αϋχα ζωβ νιβεν αϋτωνϋ αϋμοϋϋ ἠσωϋ.</p>	<p><b>Luke 5: 27 - 39</b></p> <p>After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me."</p> <p>So he left all, rose up, and followed Him.</p>	<p><b>لوقا 5: 27 - 39</b></p> <p>وَبَعْدَ هَذَا خَرَجَ فَنَظَرَ عَشَّارًا اسْمُهُ لَأَوِي جَالِسًا عِنْدَ مَكَانِ الْجَبَايَةِ فَقَالَ لَهُ: «اتَّبِعْنِي».</p> <p>فَتَرَكَ كُلَّ شَيْءٍ وَقَامَ وَتَبِعَهُ.</p>

Οτοϛ λειτ̄ι αφερ οττιωτ̄ ν̄ωοπε  
ε̄ροϕ ν̄δ̄οττι δ̄εν̄ επ̄εϕηι: οτοϛ νε οτοϛ  
οττιωτ̄ μ̄ωηω ντε νιτελωνηϛ νεμ  
ε̄ανκεχωοττινι ε̄τροτεβ̄ νεμωοτ̄ πε.

Οτοϛ νατ̄χ̄ρευρεμ̄ ν̄ξε νιϕαριϛεοϛ  
νεμ νιϛαδ̄ οτ̄βε εϕμαθ̄ηϛ ε̄τ̄ω  
μ̄μοϛ χ̄ε ε̄βε οτ̄ τετενοτ̄ωμ̄ οτοϛ  
τετεν̄ω νεμ νιτελωνηϛ νεμ  
νιρεϕερνοβι.

Οτοϛ αφεροτ̄ω ν̄ξε Ιηϛοϛ πεχαϕ  
νωοτ̄ χ̄ε νηετ̄χορ̄ ε̄εϕ̄χ̄ρῑᾱ μ̄πιϛηνι  
αν̄ λ̄λα νηεθ̄μοκ̄ε.

Нетαῑ τ̄αρ̄ αν̄ ε̄θαεμ̄ νιθ̄μ̄νι  
αλ̄λα νιρεϕερνοβι οτ̄μετ̄ανο̄ιᾱ.

*Π̄ωοτ̄ ϕ̄α Π̄εννοτ̄τ̄ πε ω̄ᾱ ε̄νεε̄  
ν̄τε νι ε̄νεε̄: λ̄μ̄νι.*

Then Levi gave Him a  
great feast in his own house.  
And there were a great  
number of tax collectors and  
others who sat down with  
them.

And their scribes and the  
Pharisees complained  
against His disciples, saying,  
“Why do You eat and drink  
with tax collectors and  
sinners?”

Jesus answered and said  
to them, “Those who are  
well have no need of a  
physician, but those who are  
sick.

I have not come to call  
the righteous, but sinners, to  
repentance.”

*Glory be to God forever.*

وَصَنَعَ لَهُ لَأَوِي ضِيَافَةً كَبِيرَةً فِي  
بَيْتِهِ. وَالَّذِينَ كَانُوا مُتَكِنِينَ مَعَهُمْ  
كَانُوا جَمْعًا كَثِيرًا مِنْ عَشَّارِينَ  
وَأَخْرِينَ.

فَتَذَمَّرَ كَتَبَتُهُمْ وَالْفَرِيسِيُّونَ عَلَى  
تَلَامِيذِهِ قَائِلِينَ: «لِمَاذَا تَأْكُلُونَ  
وَتَشْرَبُونَ مَعَ عَشَّارِينَ وَخُطَّاءَ».

فَأَجَابَ يَسُوعُ: «لَا يَحْتَاجُ الْأَصِحَّاءُ  
إِلَى طَبِيبٍ بَلِ الْمَرْضَى.

لَمْ آتِ لِأَدْعُو أَبْرَارًا بَلِ خُطَّاءَ إِلَى  
التَّوْبَةِ».

*والمجد لله دائماً.*

# Katameros Readings for the 13<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الثالث عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΨΟΥΤ ΝΕΞΟΥΤ ἈΠΙἈΒΟΥΤ ΠΑΟΠΙ

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ ζ΄: Δ, Ε	Psalm 65: 4, 5	مزمور 64: 4, 6
<p>ΨΟΥΝΙΑΤΥ ἠΦΗΕΤΑΚΟΤΠΥ ΟΥΟΖ            ακυοπη ἐροκ: εφεΰωπι ζεν            ΝΕΚΑΥΛΗΟΥ ΨΑ ἔΝΕΖ: ΩΤΕΜ ἔΡΟΝ            ΦΝΟΥ† ΠΕΝΩΤΗΡ: †ΖΕΛΠΙΣ ἠΤΕ            ΑΥΡΗΧΥ ἠΠΚΑΖΙ ΤΗΡΥ. ἈΛΛΗΛΟΥΙΑ.</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.            Alleluia.</p>	<p>طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟΥἈΝΑΣΤΗΩΣΙΣ ἔΒΟΛ ΖΕΝ            ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΨΑΤΘΕΟΝ            ΔΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.</p>
<p>ΨΑΤΘΕΟΝ ΚΔ: ἠΒ - ἠΖ</p>	<p>Matthew 24: 42 - 47</p>	<p>متي 24: 42 - 47</p>
<p>ΡΩΙΣ ΟΥΝ ΖΕ ΤΕΤΕΝΩΟΥΝ ΔΝ ΖΕ            ἄρε πετενδοις νηου ζεν αψ ἠΟΥΝΟΥ.</p>	<p>Watch therefore, for you do not know what hour your Lord is coming.</p>	<p>اسهروا إذاً لأنكم لا تعلمون في أيّة ساعة يأتي ربكم.</p>

Φαι δε ἀριέμι ἐροϋ: χε ἐναρε  
πινεβνι ἐμι χε ἀρε πικονι νηοϋ: ναϋ  
θεν αϋ νότοϋ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχατ ἐβι ἕπεϋνι.

Εῶβε φαι θωπεν ῶωπι ἐρεπεν  
σεβτωτ: χε δεν ἴτοϋνοϋ ἐτεπενσωοϋν  
ἕμοσ ἀν ἀρε Πωηρι ἕΦρωμι νηοϋ  
ἵδῆτσ.

Πιμ θαρα πε πιπιστοσ ἕβωκ οτοσ  
ἵναβε: φῆετε πεϋβοις ναχαϋ ἐϋρη  
ἐχεν νεϋεβιαικ ἐἴνωϋ ἵτοϋθρε δεν  
ἵπχοϋ ἵτῆις.

Ωοϋνιατϋ ἕπιβωκ ἐτε ἕματ:  
ἐϋωπ αϋϋανι ἵχε πεϋβοις ἵτεϋχεμϋ  
εϋἵρι ἕπαρηἴ.

Δμην ἴχω ἕμοσ ἵωπεν: χε  
ἐναχαϋ ἐϋρη ἐχεν πετεπταϋ τηϋ.

*Πῶοϋ φα Πεννοῤἥ πε: ῶα ἐνεσ  
ἵτε νεἵνεσ: ἀμην.*

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.*

وَاعْلَمُوا هَذَا أَنَّهُ لَوْ عَرَفَ رَبُّ  
الْبَيْتِ فِي أَيِّ هَرِيعٍ يَأْتِي السَّارِقُ  
لَسَهَرَ وَلَمْ يَدَعْ بَيْتَهُ يُنْقَبُ.

لَذَلِكَ كُونُوا أَنْتُمْ أَيْضاً مُسْتَعِدِّينَ  
لَأَنَّهُ فِي سَاعَةٍ لَا تَتَطَوَّنُونَ يَأْتِي ابْنُ  
الْإِنْسَانِ.

فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي  
يُقِيمُهُ سَيِّدُهُ عَلَى عِبْدِهِ لِيُعْطِيَهُمْ  
طَعَامَهُمْ فِي حِينِهِ؟

طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ  
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
جَمِيعِ أَمْوَالِهِ.

*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 λϛ: ιε, ιϛ, κζ

Psalm 37: 17, 18, 29

مزمور 36: 15, 16, 27



<p>Πῶς Δε ἀρταχρο ἠνιῶμη Πῶς          σωτην ἠφῶωιτ ἠτε νιαταβνι: οὔτος          τοῦκλῆρονομιά ἐσῆωπι ψα ἔνεε:          νιῶμη Δε ἠῶουτ σεναερκλῆρονομιν          ἠπικαρι: οὔτος εὔῆωπι θιωτψ ψα          ἔνεε ἠτε πιῆνεε. <b>Ἀλληλοια.</b></p>	<p>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. <b>Alleluia.</b></p>	<p>الرب يعضد الصّديقين. يعرف الرب طريق الدّين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصّديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὔτᾱναστνωσις ἐβωλ θεν          πιεγαστελιον εῶουαβ κατᾱ Ὑαρκον          ασιοῦ.</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>Ὑαρκον ις: λς - λζ</b></p>	<p><b>Mark 13: 33 - 37</b></p>	<p><b>مرقس 13 : 33 - 37</b></p>
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<p>Χοῦψτ ἐβωλ: ρωις ἀριπροσερχεσε          ἠτετενσωτην τᾱρ ἄν γε ἠναῦ πε          πιχοῦ.</p>	<p>Take heed, watch and pray; for you do not know when the time is.</p>	<p>أَنْظُرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.</p>
<p>Ὑῆρητ ἠοῦρωμι ἐαμωψι          ἐῶεμο οὔτος ἐαμωψι ἠπερῆνι οὔτος          αμτ ἠνεεβιαικ ἠπιερωψι φοῦαι φοῦαι          ἠπερῆωβ οὔτος αμρονθεν ἔτοτψ          ἠπιῶνοῦτ θινα ἠτεερωις.</p>	<p>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.</p>	<p>كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبِيدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبَوَّابَ أَنْ يَسْهَرَ.</p>
<p>Ρωις οὔτην γε ἠτετενσωτην τᾱρ ἄν          γε ἄρε Πῶς ἠπῆνι νῆουτ ἠῆναῦ ιε θαν          ἄρονθι ιε τῆαψι ἠπιῆχωρθ ιε ἔρε          πιᾱλεκτωρ μοῦτ ιε θανᾱτοοῦι.</p>	<p>Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of the rooster, or in the morning,</p>	<p>اسهَرُوا إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمْ نِصْفَ اللَّيْلِ أَمْ صِبَاْحًا أَمْ صِبَاْحًا.</p>

Ὡς ἄντι ἰσχυροῦ ἔρρετο ἔρετο  
 ἔρετο ἔρετο ἔρετο ἔρετο.

Πε ἔρετο ἔρετο ἔρετο ἔρετο  
 ἔρετο ἔρετο ἔρετο.

*Πῶς φα Πεννοῦτ πε: ἔρετο ἔρετο  
 ἔρετο ἔρετο: ἔρετο.*

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 فَيَجِدُكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ:  
 اسهروا.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

## Ἡ ἐπιστολὴ ἔρετο πενναδ Παῦλος Πιὰποστολὸς

Παῦλος φέβωκ ἔρετο ἔρετο ἔρετο  
 Πιὰποστολὸς ἔρετο ἔρετο:  
 φέρετο ἔρετο ἔρετο ἔρετο ἔρετο  
 ἔρετο.

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

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

ἁ Κορινθίος ἔρετο: ἔρετο - ἔρετο

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

ἔρετο ἔρετο ἔρετο ἔρετο ἔρετο  
 ἔρετο ἔρετο φα Παῦλος ἔρετο ἔρετο  
 ἔρετο φα ἔρετο ἔρετο ἔρετο ἔρετο  
 ἔρετο.

For when one says, "I  
 am of Paul," and another, "I  
 am of Apollos," are you not  
 carnal?

لأنه متى قال واحد: «أنا لبولس»  
 وآخر: «أنا لأبولوس» أفلسنتم  
 جسديين؟

ἔρετο ἔρετο ἔρετο ἔρετο ἔρετο  
 Παῦλος ἔρετο ἔρετο ἔρετο ἔρετο  
 ἔρετο ἔρετο: ἔρετο ἔρετο ἔρετο  
 ἔρετο ἔρετο ἔρετο ἔρετο.

Who then is Paul, and  
 who is Apollos, but  
 ministers through whom  
 you believed, as The Lord  
 gave to each one?

فمن هو بولس ومن هو أبولوس؟  
 بل خادمان آمنتم بواسطتهما وكما  
 أعطى الرب لكل واحد.

ΑΝΟΚ ΑΙΤΩΣΙ ΑΠΟΛΛΩ ΑΥΤΟ  
ΑΛΛΑ ΦΝΟΥΤ ΑΥΘΟΡΑΙΑΙ.

ΩΣΤΕ ΟΥΔΕ ΦΗΕΤΩΣΙ ΟΥΔΕ  
ΦΗΕΤΤΟ ΕΛΙ ΠΕ ΑΛΛΑ ΦΝΟΥΤ ΠΕ  
ΕΤΕΡΟ ΨΥΧΩΝ ΕΙΔΙΑΙ.

ΦΗ ΔΕ ΕΤΤΩΣΙ ΝΕΜ ΦΗΕΤΤΟ ΟΥΑΙ  
ΝΕ: ΠΙΟΥΑΙ ΔΕ ΠΙΟΥΑΙ ΕΝΑΒΙ ΨΥΧΕΥΧΕ  
ΚΑΤΑ ΠΕΥΘΙΣΙ ΨΥΧΙ ΨΥΧ.

ΑΝΟΝ ΘΑΝΩΨΗΡ ΣΑΡ ΉΡΕΨΕΡΩΒ  
ΝΤΕ ΦΝΟΥΤ ΟΥΕΦΟΥΩΙ ΝΤΕ ΦΝΟΥΤ  
ΝΘΩΤΕΝ ΟΥΚΩΤ ΝΤΕ ΦΝΟΥΤ.

ΚΑΤΑ ΠΙΣΜΟΤ ΝΤΕ ΦΝΟΥΤ ΕΤΤΟΙ  
ΝΗΙ ΨΥΧΗΤ ΝΟΥΣΑΒΕ ΝΑΡΧΗΤΕΚΤΩΝ  
ΑΙΧΩ ΝΟΥΣΕΝΤ ΕΨΗΡΗ: ΚΟΥΑΙ ΔΕ  
ΠΕΘΟΥΑΒΕΜ ΚΩΤ: ΠΙΟΥΑΙ ΔΕ ΠΙΟΥΑΙ  
ΜΑΡΕΥΣΟΜΣ ΧΕ ΑΥΚΩΤ ΝΑΨΗΡΗΤ.

ΚΕΣΕΝΤ ΣΑΡ ΨΥΧΟΝ ΨΥΧΟΝ ΝΤΕ ΕΛΙ  
ΚΟΥΑΙ ΧΑΣ ΕΨΗΡΗ ΣΑΒΟΛ ΝΘΗΕΤΧΗ ΕΤΕ  
ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΠΕ.

ΙΣΧΕ ΔΕ ΟΥΟΝ ΠΕΤΚΩΤ ΕΧΕΝ  
ΤΑΙΣΕΝΤ ΝΟΥΒ ΣΑΤ ΑΝΑΜΗ ΡΩΚΕ  
ΣΩΟΝΒΕΝ ΡΩΟΥ.

ΠΕΩΒ ΨΠΙΟΥΑΙ ΠΙΟΥΑΙ ΕΝΑΟΥΩΝΘ  
ΕΒΟΛ ΠΙΕΡΟΥΣ ΣΑΡ ΕΝΑΟΥΟΝΘΥ ΕΒΟΛ ΧΕ  
ΕΝΑΨΩΡΠ ΕΒΟΛ ΘΕΝ ΟΥΧΡΩΜ ΟΥΟΘ  
ΠΕΩΒ ΨΠΙΟΥΑΙ ΠΙΟΥΑΙ ΠΙΧΡΩΜ  
ΕΘΝΑΕΡΔΟΚΙΜΑΖΙΝ ΨΥΧ ΧΕ ΟΥΑΨ

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 وَضَعْتُ 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  
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 ζιτεν οτχρωμ.

Ἦτετενεμι αν γε ἠωπτεν  
ἠνοερφει ἠτε Φνοτῶ οτοζ Πιπνευμα  
ἠτε Φνοτῶ αϭωοπ ζεν ἠηνοτ.

Φη οτν εθνασεϭ περφει ἠτε  
Φνοτῶ φαι Φνοτῶ νατακοϭ: περφει  
ζαρ ἠτε Φνοτῶ ϭνοαβ ετε ἠωπτεν  
πε.

Ἰπενῶρε ζλι ερζαλ ἠμοϭ  
ἠμαγατϭ φηεθμετῶ ζεν ἠηνοτ γε  
οτσαβε πε ζεν παιεμεζ μαρεϭερσοζ  
ζινα ἠτεϭερσαβε.

Ἰσοφια ζαρ ἠπαικομοϭ  
οτμετσοζ τε ναζρεν Φνοτῶ:  
ϭεζηνοτ ζαρ γε φηεταμζαζι ἠηιςαβετ  
ζεν τοτμετσεβ.

Οτοζ παλιν γε Πβοις σωοτν  
ἠηιμοκμεκ ἠτε ηιςαβετ γε  
ζανεϕληνοτ νε.

Ζωστε ἠπενῶρε ζλι ωροωοτ  
ἠμοϭ ζεν ηιρωμ: ενχαι ζαρ ηιβεν

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 فَسَيُخَلِّصُ 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 φῆμοῦ  
ἰτε νηετωπ ἰτε νηεθναωπι νωτεν  
τηροῦ νε.

Νῶτεν Δε ἠῶτεν να  
Πιχριστος: Πιχριστος Δε φα Φνοῦτ  
πε.

*Πῆμοῦ ταρ νευωτεν νευ  
τῆρηνη εἶσοπ: χε ἄμην 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 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 εβολα δεν πε πιροῦτ  
ἠεπιστολη ἠτε πενωτ Πετρος.  
Δμην. Ναμενρατ.

ᾠ Πετρος ε: ε - ιδ

Παιρητ νιδελωρι μαδνεχωτεν  
ἠνιδελλοι: ἠῶτεν Δε τηροῦ χελ  
θηνοῦ ἠπιθεβιὸ ἠζητ εδοῦν  
ενετενερνοῦ χε Φνοῦτ ἠτ εδοῦν  
εἰρεν νιδασιζητ: ἠτ Δε ἠνοῦμοῦ  
ἠνηετθεβινοῦτ.

Μαθεβιε ἠθηνοῦ 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 σαβαρ ερωε γε  
οτηι σερωελιν ναρ δαρωτεν.

Υωπι ερετενηρς οτορ αρινρωφιν  
γε πετενηαχι πιδιαβολος ερωωυι  
μηρητ νοτωοτι ερωεμεεω ερωωτ να  
εωκ οται.

Φηερετενοβι ερατεν θηνορ εδοτη  
ερωε ερετενηαρηοτ δεν φηαβτ:  
ερετενηωοτη ηηαιδισι ηαι: ηρωκ δε  
ηηαι ηετηνηοη ετδεν ηικοςμος.

Φνωτ δε ητε εωοτ ηιβεν  
φηεταραεω θηνορ εδοτη επερωορ  
ηηερε δεν ηηρωιστος ηηωορς  
εαρετηωεη ηκαε νοηκοησι ηθορ  
ερεεεβετη θηνορ ητερωεμε ηηνορ  
ερετρωω ηωτην ερεηισεντ ηωωτην.

Φωε πε ηιαμαρι ηεω ηιωορ ωα  
ηηεηεε: αμηη.

Δισδα ηωτην εβωλ ριτοτη  
ηηιλωαηος ηενση ηπιστος ρωσ  
ειμεηι δεν ραηκοησι: ειηνωη οτορ  
ειερωερε γε φαι πε ηηωοτ ητε  
Φνωτ δεν ορωεθμη: φαι ετε ηενοβι  
ερατεν θηνορ ηδητη.

Σωηηι ερωτην ηγε ηωφερι ησοτηη  
ετδεν Βαβυλων ηεω ηαρκος ηαωηηη.

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 الْأُمَّةِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

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

Ἀρρασπασεσθε ἑννετενέρηνοῦ θεοῦ  
 οὔφι σὸταβ ἵτε ἴαταπῆ: τῆρηνη  
 νωτεν τηροῦ νηετθεν Πιχριστος  
 Ἰησοῦς: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὔδε νηετῶπ θεοῦ πικοςμος: πικοςμος  
 νασινι νευ τερεπιθῶμα: φη δε εἰτιρι  
 ὑφονῶῤῥ ὑφνονῥ 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 νενιοῦ ἵαποστολος:  
 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  
 الأظهار المشمولين بنعمة الروح  
 القدس، بركاتهم المقدسة تكون  
 معنا. آمين.

Πραξις ἱν: κδ - ἱθ: ε

Acts 18: 24 - 19: 6

أعمال 18 : 24 - 19 : 6

Πε οτον ονλονδαῖ δε ἐπεφραν πε  
 Ἀπελλης ἐοτρεμακοῦ πε θεοῦ  
 πεφθενος ἐοτρωμι πε ἵλοσικος  
 ἐαφερκατανταν ἐεφεσος ἐοτονῶχομ  
 ὑμοφ 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 الْجَنَسِ رَجُلٌ  
 فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

Φαι δε νε ατερκατηχιν ὑμοφ  
 ἐπιμωιτ ἵτε Πβοις οτοε ναςδημ θεοῦ  
 πιπνευμα: ναςααχι οτοε ναςῥεβω  
 θεοῦ οὔταχρο εσβε Ἰησοῦς ἐπιωμ  
 ὑμαγαταφ ἵτε Ἰωαννης ἐτεφωοτη  
 ὑμοφ.

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 ερωι  
νεε Πρικυλλα νεμ Δικυλασ αφωπη  
ερωι: οτοσ αφταμοι θεν οταχρο  
εβε πιμωιτ ντε Φνοιτ.

Ερωτω δε ει εβολ ετΑχαια  
αφτεροτοτ ναε νεε νικνηοτ αφεδα  
νημιαθητης γε νεεωπη ερωι: φαι  
δε εταει αφεροτορηι εμαωω  
νηηεταρναετ εβολ ειτεν πιεμοτ.

Ναεροε ταρ νηιλοτδαι θεν  
οταχρο νοτωνε εβολ εταμο  
μωοτ εβολ ειτεν νιτραφη γε  
Πιχριστοσ πε Ιησοτ.

Ασωπι δε ερε Απελλησ θεν  
Κορινθοσ Παυλοσ δε εταρεν νια  
εταπωωι ερεει εεφεσοσ οτοσ  
αχιμ νηανιαθητης.

Περαε δε νωοτ γε αν αφτενδι  
μηΠιπνεμα εσοταβ εταρετνηετ:  
νηωοτ δε πεωοτ ναε γε αλλα οτδε  
μηπενωτεμ ρω γε οτον οτΠνεμα  
εσοταβ ωοπ.

Πθοε δε περαε νωοτ γε εταρεμσ  
θνηοτ οτη εοτ: νηωοτ δε πεωοτ ναε  
γε επωμσ 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 بِاسْتِدْرَاجِ الْيَهُودِ  
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاحِي 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 περαθ̅ γε Ιωαννης  
μεν αφ̅τωμ̅ς θ̅εν ο̅τωωο̅τ̅ υ̅μετανοι̅α̅  
υ̅πιλαο̅ς ε̅ρχω̅ υ̅μο̅ς θ̅ινα̅ ἵ̅σ̅ε̅να̅θ̅  
ε̅φ̅η̅ε̅θ̅η̅νο̅τ̅ με̅νε̅ν̅ε̅ω̅τ̅ ε̅τε̅ Ι̅η̅σο̅υ̅ς  
Π̅ι̅χ̅ρι̅στο̅ς̅ πε̅.

Ε̅τα̅τ̅ω̅τ̅ε̅μ̅ Δ̅ε̅ α̅ν̅θ̅ι̅ω̅μ̅ς̅ ε̅φ̅ε̅ραν̅  
υ̅π̅βο̅ι̅ς̅ Ι̅η̅σο̅υ̅ς̅.

Ο̅τω̅ς̅ ε̅τα̅ Πα̅υ̅λο̅ς̅ χα̅ρι̅ς̅ ε̅χ̅ω̅ο̅τ̅  
α̅φ̅ι̅ ε̅ρ̅η̅ι̅ ε̅χ̅ω̅ο̅τ̅ ἵ̅η̅ε̅ Π̅ι̅π̅νε̅υ̅μα̅  
ε̅θο̅υ̅α̅β̅:̅ να̅τ̅σα̅χι̅ Δ̅ε̅ θ̅εν̅ θ̅α̅ν̅λ̅α̅ς̅ ο̅τω̅ς̅  
να̅ν̅ε̅ρ̅ι̅π̅ρο̅φ̅η̅τε̅ν̅ι̅ν̅.

*Π̅ι̅σα̅χι̅ Δ̅ε̅ ἵ̅η̅τε̅ Π̅βο̅ι̅ς̅ ε̅φ̅ε̅λαι̅ ο̅τω̅ς̅  
ε̅φ̅ε̅λ̅ω̅α̅ι̅:̅ ε̅φ̅ε̅λ̅ω̅α̅ζ̅ι̅ ο̅τω̅ς̅ ε̅φ̅ε̅τα̅χ̅ρο̅:  
θ̅εν̅ ἴ̅α̅ς̅ια̅ ἡ̅ε̅κ̅κ̅λ̅η̅ς̅ια̅ ἵ̅η̅τε̅ Φ̅νο̅υ̅τ̅:  
ἀ̅μ̅η̅ν̅.*

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  
بِالمَسِيحِ يَسُوعَ.»

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ  
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ  
الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّحُوا  
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

## Synaxarium of Babah 13

سنكسار اليوم الثالث عشر من شهر بابة

1. The Departure of Saint Zacharias, the Monk

### 1. The Departure of Saint Zacharias, the Monk

On this day, St. Zacharias the monk, departed. His father's name was Karyos. He was married, but he longed for the monastic life. He told his wife about what was on his mind and she agreed to it. Karyos had a son, called Zacharias, and a daughter. He left them with their mother, and went to the desert of Shiheet. He became a monk under the guidance of a holy old man.

Shortly after, there was a great famine befell the country, and the wife took the two children and went to him in the desert and handed him the children. But Karyos told her, "You take the girl and leave the boy with me." She took her daughter and went back. Karyos took his son Zacharias and brought him to the elders of the monastery, who prayed over him and they prophesied that

1. نياحة القديس زكريا الراهب

### 1. نياحة القديس زكريا الراهب

في مثل هذا اليوم تنيح القديس المجاهد زكريا الراهب. وكان أبوه يدعى قاريوس. وكان متزوجاً، ولكنه اشتاق إلى الرهبة فكاشف زوجته بما يجول بخاطره. فوافقته على ذلك. وكان له ابن اسمه زكريا وابنة فتركهما عند أمهما وقصد برية شيهيت حيث ترهب عند شيخ قديس هناك.

وبعد قليل حدث غلاء شديد في البلاد، فأخذت الزوجة طفليها وذهبت إليه في البرية لتسلمه الطفلين. أما هو فقال لها: خذي أنتِ البنتِ واتركي لي الولد. فأخذتِ البنتِ وانصرفت. أما هو فقد أخذ الولد وأتى به إلى شيوخ الدير، فصلوا عليه وتنبأوا

he would become a virtuous monk.

Zacharias was brought up well in the desert, and advanced in every virtue. Because of his fair look, there were many murmurs in the desert as they said, “How is it, a boy like that dwells in the desert among the monks?” When Zacharias heard that, he went to lake El-Natroun (which was very salty) without telling anyone. He took off his apparel, plunged his body into the lake, and remained in it for many hours. The color of his body became black and he looked like a leper. Then he got out of the water, put on his apparel and came to his father who did not recognize him until he had stared at him closely. When he asked him about what had changed his appearance, he told him what he had done.

On Sunday, he went with his father to the church to attend the Divine Liturgy and partake of the Holy Mysteries. The Lord revealed to St. Isidore, the priest of Shiheet, what St. Zacharias had done. He marveled and said to the monks, “Zacharias received the mysteries last Sunday as a man, but now he has become an angel.”

This saint advanced in many virtues, especially the virtue of humility, that his father said about him, “I have labored greatly in the spiritual fight, but I have never attained the extent of my son Zacharias.”

St. Zacharias lived an ascetic life and strove exceedingly hard for 45 years, then he departed in peace.

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

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

عنه بأنه سيكون راهباً فاضلاً. وتربى زكريا في البرية تربيةً صالحة، وتقدم في الفضائل. ولكن حدث تدمر لحسن طلعته، وكانوا يقولون: “كيف يكون صبي مثل هذا في البرية بين الرهبان؟” فلما سمع زكريا هذا الكلام، ذهب إلى بحيرة النظرون (التي كانت مالحة جداً) من غير أن يعلم أحداً، وخلع ثيابه ونزل فيها وأنغمس فيها عدة ساعات. فتحول لون جسده إلى السواد وصار كالمجنون. ثم سعد من الماء وليس ثيابه واتى إلى أبيه، فلم يعرفه إلا بعد أن تفرس فيه جيداً. ولما سأله عن الذي غير منظره أعلمه بما فعل.

ولما كان يوم الأحد، مضى مع أبيه إلى الكنيسة والتناول من الأسرار المقدسة، فكشف الله للقديس إيسيدوروس قس الأسقيط ما صنعه القديس زكريا، فتعجب وقال للرهبان: “إن زكريا تقدم في الأحد الماضي كإنسان، أما الآن فقد صار ملاكاً.” ونما هذا القديس في جميع الفضائل، خاصة في فضيلة الاتضاع، حتى قال أبوه عنه: “إنني تحملت تعباً كثيراً في الجهاد ولكني لم أصل إلى رتبة ابني زكريا.” وأقام هذا القديس مجاهداً وناسكاً في البرية خمسة وأربعين سنة، ثم تنيح بسلام. 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 λ̅ε̅: κ̅η̅

Psalm 37: 30, 31

مزمور 36: 28

Ρωϗ ὑπιθ̅μη̅ ψαϗερμελεταν  
 η̅†Coφια̅: ο̅ρο̅ς πεϗλα̅ς ψαϗϗα̅ζι  
 ὑ̅†ε̅λα̅π: πινομο̅ς η̅†ε̅ φ̅νο̅†† ε̅†χ̅η̅ δ̅ε̅ν  
 πεϗρη̅†: ο̅ρο̅ς πεϗτα̅†† η̅†νο̅†ε̅λα̅†.

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. **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.

<p>Οὐὰναστωνοισ ἐβoλ θεν          πιεγασσελιον εθογαβ κατα λoυκαν          ασιoυ.</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>Λoυκαν ιϛ: α - ιβ</b></p>	<p><b>Luke 16: 1 - 12</b></p>	<p><b>لوقا 16: 1 - 12</b></p>
<p>Παρχω δε υμοσ πε ηνεμαθητησ          γε νε ογον ογρωμι ηραμαδ εογον          ητασ υματ νογοικονομοσ: ογοσ φαι          αερδιαβαλιν υμοσ θατοτη ζωσ          εφχωρ ηνεφερπαρχοντα εβoλ.</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 أَيضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ          غَنِيٌّ لَهُ وَكَيْلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ          يُبْذِرُ أَمْوَالَهُ.</p>
<p>Ογοσ εταφμουτ εροσ πεχασ νασ          γε οτ πε φαι ετρωτεμ εροσ εθβητκ:          μα πωπ ητμετοικονομοσ ηηι: οτ ταρ          χηαερ οικονομοσ αν γε.</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>فَدَعَاوَهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ          عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا          تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدُ.</p>
<p>Πεχασ δε ηερηι ηθητη ηγε          ποικονομοσ γε οτ πε τηααισ: παδοικ          ναδωλι ητμετοικονομοσ ητοτ:          ητηναυχεμζομ αν εδρη ογοσ τωπι          εωατ μεθαι.</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 الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟          لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ.          لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَجِي          أَنْ أَسْتَعْطِي.</p>
<p>Διέμι γε οτ πε τηααισ θινα          ζοταν αυωανηιττ εβoλ θεν          τμετοικονομοσ ησεωοπτ ερωοτ</p>	<p>I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’</p>	<p>قَدْ عَلِمْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عُرِيتُ          عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ.</p>

ἔδοϋν ἐνοϋήοϋ.

Οτοϑ ἔταϑμοϋτ' ἔφοϋται φοϋται  
ἵνηέτε οτοϋν ἵτε πεϑβοικ ἔρωοϋ  
ναϑϑω ἕμοϑ ἕπιβοϋιτ ϑε οτοϋν οϋηρ  
ἔροκ ἵτε παβοικ.

Πθοϑ Δε πεϑαϑ ϑε ψε ἕβατοϑ  
ἵνεϑ: ἵθοϑ Δε πεϑαϑ ϑε μο ἐνεκὶδαί  
οτοϑ ϑεμοικ ἵχωλεμο ἶδαί ἔτεοϋι.

Ἰτα πεϑαϑ ἵκεοϋται ϑε ἵθοϑ Δε  
οτοϋν οϋηρ ἔροκ: ἵθοϑ Δε πεϑαϑ ϑε ψε  
ἵκοροϑ ἵκοϋὸ: πεϑαϑ ναϑ ϑε μο  
ἐνεκὶδαί οτοϑ ἶδαί ἔδεμοϋε.

Οτοϑ ἁ Πβοικ ψοϋψοϋ ἔϑεν  
ποικονομοϑ ἵτε τ'ἀδικιὰ ϑε αϑίρι ϑεν  
οϋμετϑαβε: ϑε νιψηρι ἵτε παίεϋεϑ  
ϑαϋαβεϋ νε ἔβοτε νιψηρι ἵτε  
φοϋωιϋ ϑεν τοϋϑεϋεἁ.

Οτοϑ Δινοκ ϑω τ'ϑω ἕμοϑ νωτεν  
ϑε μαθαμοῖο νωτεν ἵϑανῶψηρ ἔβολ  
ϑεν μαμωνἁ ἵτε τ'ἀδικιὰ ϑινα ϑοταν  
αϋϑαϋμοϋτηκ ἵτοϋϋεϋ ἑηνοϋ ἔδοϋν  
ἕνικῆτηη ἵνεϑεϑ.

Πιϑιϑοϑ ϑεν οϋκοϋϑι οϋπιϑοϑ οϋ  
πε ϑεν οϋμηϡ οτοϑ φηητ'βίηϑοϑϑ ϑεν  
οϋκοϋϑι ἕβίηϑοϑϑ οϋ ϑεν οϋμηϡ.

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.

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.

فَدَعَا كُلَّ وَاحِدٍ مِّنْ مَّدْيُونِي سَيِّدِهِ  
وَقَالَ لِلأَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟

فَقَالَ: مِئَةَ بَشْرَ زَيْتٍ. فَقَالَ لَهُ: خُذْ  
صَكَّكَ وَاجْلِسْ عَاجِلًا وَارْتُبْ  
خَمْسِينَ.

ثُمَّ قَالَ لِأَخَرَ: وَأَنْتَ كَمْ عَلَيْكَ؟  
فَقَالَ: مِئَةُ كَرِّ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَكَّكَ وَارْتُبْ ثَمَانِينَ.

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

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ  
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَئِئْتُمْ  
يَقْبَلُوكُمْ فِي الْمَظَالِ الأَبَدِيَّةِ.

الْأَمِينُ فِي القَلِيلِ أَمِينٌ أَيْضًا فِي  
الكَثِيرِ وَالظَّالِمُ فِي القَلِيلِ ظَالِمٌ  
أَيْضًا فِي الكَثِيرِ.

Ισχε οὔτιν δὲν πιάδικος ἠμαμωνα  
ἠπετενωπι ἐρετενήσοτ πιταφῶμη  
Δε νιμ εθναῶτενηετ θηνοῦ ἐροϋ.

Οὔτοθ ισχε δὲν πετε φωτεν ἀν πε  
ἠπετενωπι ἐρετενήσοτ πετε φωτεν  
νιμ εθναῶτηϋ νωτεν.

*Πῶσοϋ φα Πεννοῦϋ πε ωα ἐνεθ  
ἠτε νι ἐνεθ: ἀμην.*

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.*

فَإِنْ لَمْ تَكُونُوا أَمْنَاءَ فِي مَالِ الظَّنْمِ  
فَمَنْ يَأْتِمُنْكُمْ عَلَى الْحَقِّ؟

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

*والمجد لله دائماً.*

# Katameros Readings for the 14<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الرابع عشر من شهر بابة المبارك

Κοιμητ ἔτοϋ ἡέροϋ ἠΠιὰβοτ Παῶπι

## Ροϋζι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμοϋ τω Δαυιδ ἕζ: ἁγ, ἁ

Psalm 68: 35, 3

المزمور 67: 33, 4

Οὐὲφρηι πε Φνοϋτ̄ δ̄εν ηηεθοϋαβ  
ἦταϋ: Φνοϋτ̄ ἠπ̄ιερηνλ ἦθοϋ εϋε̄τ̄  
ἦοϋϋου η̄εμ οὔαμαϋ ἠπεϋλαοϋ: οτοϋ  
η̄ῑθ̄μη μαροτοϋνοϋ: μαροθεληλ  
ἠπεῦθο ἠΦνοϋτ̄: μαροτοϋνοϋ δ̄εν  
οτοϋνοϋ. Ἀλληλοϋᾱ.

O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.

عجيب هو الله في قديسيه. إله اسرائيل هو يعطي قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله. ويتنعمون بالسرور. 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.

Οὔαηασηωϋϋ ε̄βολ δ̄εν  
π̄ιεραστελιον εθοϋαβ κατὰ Ἰοϋκαν  
ασιοϋ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Ἰοϋκαν ι: ἁ - κ

Luke 10: 1 - 20

لوقا 10: 1 - 20

Κ̄ενενσα η̄αι Δ̄ε ἠ Π̄βοιϋ οϋωηϋ  
ἦκεῦβε ε̄βολ: οτοϋ αϋοϋορποϋ ἦῦβε

After these things The Lord appointed seventy others also, and sent them

وَبَعَدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ

ὁναυ ἔβολα θαλασσὴ ἐδοῦν ἔβακι νίβεν  
νευ μαί νίβεν ἐναφναυε ἔρωου.

Ἡαφω δε ἕμος νωου πε γε  
πιωσδ μεν οἰνωυτ πε νιερατης δε  
θαγκοῦσι νε: τωβλ οἰν ἕπβοις  
ἕπιωσδ εοπωσ ἡτεφιοῦν  
ἡθανερατης ἔβολα ἔπεφωσδ.

Ἡαυε νωτεν θηπε ἀνοκ  
τῶρωπ ἕμωτεν ἕφρητ ἡθανθιθ  
θεν ἕμητ ἡθανοῦνω.

Ἡπερφαί ἡοῦαῶνι οῦδε πηρα  
οῦδε θωοῦ οῦοῦ ἕπερασαζεσθε  
ἡθλι θι φῶωιτ.

Πηι δε ετετενναυε νωτεν ἐδοῦν  
ἐροφ αχοσ ἡωροπ γε τῆρινη ἕπαινι.

Οῦοῦ εῶωπ ἐπῶηρι ἡτε τῆρινη  
ἕμαυ τετενηρινη εἰῆτον ἕμος  
ἐθρη ἔχωφ: εῶωπ δε ἕμον  
τετενηρινη εἰκοτς ἔρωτεν.

Ἡωπι δε θεν πηι ἐτε ἕμαυ  
ἐρετενοῦω οῦοῦ ἐρετενω ἡνηετε  
ἡτωου: πιερατης ταρ ἕεμῶα  
ἕπεφβεχε: ἕπεροῦτεβ ἔβολα θεν  
οῦηι ἐοῦηι.

Οῦοῦ τβακι ἐτετενναυε νωτεν  
ἐδοῦν ἐροσ οῦοῦ ἡτοῦεπ ἕθνοῦ

two and two before His face  
into every city and place,  
where He Himself was  
about to go.

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.

Go your way; behold, I  
send you out as lambs  
among wolves.

Carry neither money  
bag, knapsack, nor sandals;  
and greet no one along the  
road.

But whatever house you  
enter, first say, ‘Peace to  
this house.’

And if a son of peace is  
there, your peace will rest  
on it; if not, it will return to  
you.

And remain in the same  
house, eating and drinking  
such things as they give, for  
the laborer is worthy of his  
wages. Do not go from  
house to house.

Whatever city you  
enter, and they receive you,  
eat such things as are set  
before you.

أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ  
حَيْثُ كَانَ هُوَ مُزْمَعًا أَنْ يَأْتِيَ.

فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ  
الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ  
الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى  
حَصَادِهِ»

إِذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ خُمَلَانَ  
بَيْنَ ذُئَابٍ.

لَا تَحْمِلُوا كَيْسًا وَلَا مَزُودًا وَلَا  
أَحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي  
الطَّرِيقِ.

وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا:  
سَلَامٌ لِهَذَا الْبَيْتِ.

فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجُلُّ  
سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعْ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ  
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ  
إِلَى بَيْتٍ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

ἔρωσιν οὐρανὸν ἠνῆτοῦναχαῖ  
δαρωθεν.

Οὐτοὶ νηετωωνι ἠδῆτς ἀριφαδρι  
ἔρωσιν: οὐτοὶ ἀχοσ νωσὺν χε ἀσδωντ  
ἔρωθεν ἠχε ἴμετοτρο ἠτε Φνοῖτ.

Ἰβακι δε ἔτετενναωπε νωθεν  
ἔδον ἔρος οὐτοὶ ἠτοῦτωτεωπε  
θῆνοῦ ἔρωσὺν ἀμωινι ἔβολ δεν  
νεσπλάτιὰ ἀχοσ.

Χε πικετωιω ἔταρτωμι ἔνε  
βλαδῶν ἔβολ δεν τετενβακι  
τεννανερχ νωθεν ἔβολ: πλῆν φαι  
ἀριέμι ἔροχ χε ἀσδωντ ἠχε  
ἴμετοτρο ἠτε Φνοῖτ.

Ἰχω δε ἔμοσ νωθεν χε οὔον  
οὔτον ναωπι ἠσοδομα δεν  
πιέροῦ ἔτε ἔματ ἔροτε ἴβακι ἔτε  
ἔματ.

Οὔοι νε Χωραζιν: οὔοι νε  
Βηθσαιδα χε ἠέρῃ δεν Ἰτροσ εμ  
ἠσιδων ἔνε ἀτωπι ἠχε ναιχομ  
ετατωπι δεν θῆνοῦ νε ἰσ ἠνει  
ἀνεμετάνοιν ενχεμσι δεν οὔσοκ νεμ  
οὔκερμι.

Πλῆν Ἰτροσ νεμ ἠσιδων οὔον  
οὔτον ναωπι νωσὺν δεν ἴκρισι  
ἔροτερωθεν.

And heal the sick there,  
and say to them, 'The  
kingdom of God has come  
near to you'.

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

'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.

وَإِشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُوكُمْ  
فَأَخْرَجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

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

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُودَمَ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لِتِلْكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي  
صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةُ  
فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمَسُوحِ وَالرَّمَادِ.

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



Οτοϛ ἡθο ρωι Καφαρναοτοϛ μη  
τεραδισι ψα ἔρηι ἔτφε σεναθεβιο ψα  
ἐπεσнт ἔαμεντ.

Φηετωτεμ ἡωτεν αρωτεμ  
ἡωι: οτοϛ φηετωωυ ἡωτεν  
αρωωυ ἡμοι: φη δε ετωωυ ἡμοι  
ἡφηεταρωοι.

Ατωαθο δε ἡξε πιεωβε ρεν  
ορωωι ενρω ἡμοϛ ρε Πβοιϛ  
νικεδεωων σεβνο ἡρωοτ ναν ρεν  
Πεκραν.

Περαρ δε νωοτ ρε αινατ  
ἐπαταναϛ ἔαρωει ἔβολ ρεν τφε  
ἡφρητ ἡοτσετεβρηϛ.

Θηππε αιτ νωτεν ἡπιερωωι  
ἔρωι ἔχεν ρανρορ νεμ ρανδλη νεμ  
ἔχεν τρωμ τηρϛ ἡτε πιραρι: οτοϛ  
ἡνερωι ἡηνοτ ἡρωοϛ ἡῆλι.

Πλην ἡπερρωωι ρεν φαι ρε  
νιπνετωα σεβνο ἡρωοτ νωτεν: ρωωι  
δε ἡθορ ρε νετενραν σερδηοτ ρεν  
νιφηοτ.

*Πωοτ φα Πεννοττ πε ωα ἐνερ  
ἡτε νι ἐνερ: ἡμην.*

And you, Capernaum,  
who are exalted to heaven,  
will be brought down to  
Hades.

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

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.*

وَأَنْتِ يَا كَفَرْنَاوْمُ الْمُرْتَفَعَةَ إِلَى  
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَآوِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرْذَلُكُمْ يُرْذَلُنِي وَالَّذِي  
يُرْذَلُنِي يُرْذَلُ الَّذِي أَرْسَلَنِي.».

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

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطاً  
مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.

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

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

*والمجد لله دائماً.*

**Ψωρη**  
**Matins Psalm**  
**مزمور باكر**

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

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

<b>Ψαλμος τω Δαυιδ ρυθ̄: η̄, θ̄</b>	<b>Psalm 145: 10 - 12</b>	<b>المزمور 144: 8، 9</b>
<p>Πνευματα ἵνα τα ἐνέσωσιν ἕρος:</p> <p>ἵνα τα ἵνα τα τεκμετοτρο ἐνέσασιν ἡμῶσ:</p> <p>οἶος ἐνέσω ἵνα τεκμετρωρι:</p> <p>εἶροτοτονη ἵνα τεκμετρωρι ἐβωλ</p> <p>ἵνα πωρη ἵνα τα νιρωμι. <b>Ἀλληλοια.</b></p>	<p>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.</p> <p><b>Alleluia.</b></p>	<p>قديسوك يباركونك. ومجد ملكك يصفون. وبقتك يتكلمون. ليظهروا لبني البشر قدرتك.</p> <p><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 آمين.

<b>Οὐρανῶσιν ἐβωλ θεν</b>	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
<b>Περασσελιον εἶροτα κατα Ιωαννην ασιοσ.</b>		
<b>Ιωαννην ᾱ: μσ̄ - ν̄ᾱ</b>	<b>John 1: 43 - 51</b>	<b>يوحنا 1: 43 - 51</b>
<p>Επεραστ̄ δε εφορω εἰ</p> <p>ε̄τ̄γαλιλεα οἶος ασχιμι ἡΦιλιππος</p> <p>οἶος περασ̄ νασ̄ γε μοσ̄ι ἵνωσι.</p> <p>Φιλιππος δε νε οτρευβηδσαιδα</p> <p>πε ἐβωλ θεν ἑβακι ἵνα νδρεασ νεμ</p> <p>Πετροσ.</p>	<p>The following day, Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me."</p> <p>Now Philip was from Bethsaida, the city of Andrew and Peter.</p>	<p>في الغد أراد يسوع أن يخرج إلى الجليل، فوجد فيلبس. فقال له: اتبعني.</p> <p>وكان فيلبس من بيت صيدا، من مدينة أندراوس وبطرس.</p>

Φιλιππος δε αρχιμι η̅Ναθαναηλ  
οτοθ πεχαϋ ναϋ γε φη̅ετα̅ Οω̅γ̅ς̅η̅ς̅  
̅̅δα̅ι̅ ε̅ο̅β̅η̅τ̅ϋ̅ ρ̅ι̅ πι̅νο̅μο̅ς̅ νε̅μ̅  
η̅̅π̅ρ̅ο̅φ̅η̅τ̅η̅ς̅ αν̅ξε̅μ̅ϋ̅ ε̅τε̅ Ιη̅σο̅υ̅ς̅ πε̅  
̅̅ψ̅η̅ρι̅ η̅̅λω̅ς̅η̅φ̅ πι̅ ε̅βο̅λ̅ δ̅εν̅ Ηα̅ζα̅ρε̅θ̅.

Πεξε Ηαθαναηλ ναϋ γε αν̅ οτοθ  
̅̅ψ̅ο̅μ̅ η̅̅τε̅ ο̅τ̅α̅ζ̅α̅θ̅ον̅ ψ̅ω̅πι̅ ε̅βο̅λ̅ δ̅εν̅  
Ηαζαρεθ: πεξε Φιλιππος ναϋ γε  
̅̅μ̅ο̅υ̅ οτοθ̅ λ̅να̅υ̅.

Αϋναυ̅ δε̅ η̅ξε̅ Ιη̅σο̅υ̅ς̅ ε̅̅Ηαθαναηλ  
ε̅ϋ̅νη̅ο̅υ̅ θ̅α̅ρο̅ϋ̅ οτοθ̅ πεχαϋ̅ ε̅ο̅β̅η̅τ̅ϋ̅ γε̅  
ι̅ς̅ θ̅η̅π̅πε̅ τα̅φ̅η̅μ̅ι̅: ι̅ς̅ ο̅τ̅ι̅ς̅ρα̅η̅λι̅τ̅η̅ς̅  
̅̅μ̅ο̅ν̅ δ̅ο̅λο̅ς̅ η̅̅θ̅η̅τ̅ϋ̅.

Πεξε Ηαθαναηλ ναϋ γε ακωο̅ν̅  
̅̅μ̅ο̅ι̅ θ̅ων̅: α̅ϋ̅ε̅ρο̅υ̅̅ η̅ξε̅ Ιη̅σο̅υ̅ς̅ οτοθ̅  
πεχαϋ̅ ναϋ̅ γε̅ η̅̅πα̅τε̅ Φι̅λι̅π̅πο̅ς̅ μ̅ο̅υ̅†  
̅̅ρο̅κ̅ εκ̅χη̅ δ̅α̅ρα̅τ̅ς̅ η̅̅τ̅β̅ω̅ η̅̅κε̅ν̅τε̅  
α̅ι̅να̅υ̅̅ ε̅ρο̅κ̅.

Αϋε̅ρο̅υ̅̅ ναϋ̅ η̅ξε̅ Ηαθαναηλ  
πεχαϋ̅ ναϋ̅ γε̅ Ρα̅β̅βαι̅ η̅̅θο̅κ̅ πε̅ Π̅ω̅η̅ρι̅  
̅̅Φ̅η̅νο̅υ̅†: η̅̅θο̅κ̅ πε̅̅πο̅υ̅ρο̅ η̅̅π̅ι̅ς̅ρα̅η̅λ̅.

Αϋε̅ρο̅υ̅̅ η̅ξε̅ Ιη̅σο̅υ̅ς̅ πεχαϋ̅ ναϋ̅  
γε̅ α̅ι̅χο̅ς̅ να̅κ̅ γε̅ α̅ι̅να̅υ̅̅ ε̅ρο̅κ̅ δ̅α̅ρα̅τ̅ς̅  
η̅̅τ̅β̅ω̅ η̅̅κε̅ν̅τε̅ χ̅̅να̅θ̅†: θ̅α̅νη̅μ̅ι̅ψ̅†̅ ε̅̅ναι̅  
ε̅κε̅να̅υ̅̅ ε̅ρω̅ο̅υ̅.

Οτοθ̅ πεχαϋ̅ ναϋ̅ γε̅ λ̅μ̅η̅ν̅ λ̅μ̅η̅ν̅  
†̅̅ζ̅ω̅̅ μ̅μ̅ο̅ς̅ ν̅ω̅τε̅ν̅ γε̅ ε̅ρε̅τε̅νε̅να̅υ̅

Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote, Jesus of Nazareth, the son of Joseph."

And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit."

Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel."

Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels

فِيْلْبُسُ وَجَدَ نَثْنَائِيلَ وَقَالَ لَهُ:  
وَجَدْنَا الَّذِي كَتَبَ عَنْهُ مُوسَى فِي  
النَّامُوسِ وَالْأَنْبِيَاءِ، يَسُوعَ ابْنَ  
يُوسُفَ الَّذِي مِنَ النَّاصِرَةِ.

فَقَالَ لَهُ نَثْنَائِيلُ: أَمِنَ النَّاصِرَةِ  
يُمْكِنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ، قَالَ  
لَهُ فَيْلْبُسُ تَعَالَى وَانظُرْ.

وَرَأَى يَسُوعُ نَثْنَائِيلَ مُقْبِلًا إِلَيْهِ،  
فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا  
غِشَّ فِيهِ.

قَالَ لَهُ نَثْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟  
أَجَابَ يَسُوعُ: قَبْلَ أَنْ دَعَاكَ فَيْلْبُسُ  
وَأَنْتَ تَحْتَ التِّينَةِ رَأَيْتَكَ.

فَقَالَ نَثْنَائِيلُ يَا مَعْ لِمَ أَنْتَ ابْنُ اللَّهِ.  
أَنْتَ مَلِكُ إِسْرَائِيلِ.

أَجَابَ يَسُوعُ: هَلْ آمَنْتَ لِأَنِّي قُلْتُ  
لَكَ إِنِّي رَأَيْتَكَ تَحْتَ التِّينَةِ؟ سَوْفَ  
تَرَى أَعْظَمَ مِنْ هَذَا.

وَقَالَ لَهُ الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ مِنَ  
الآن تَرَوْنَ السَّمَاءَ مَفْتُوحَةً  
وَمَلَائِكَةَ اللَّهِ يَصْعَدُونَ وَيُنْزِلُونَ  
عَلَى ابْنِ الْإِنْسَانِ.

ἐτ̄φε ε̄σ̄ο̄νην ο̄το̄ς ν̄ιᾱς̄ς̄ε̄λο̄ς ἵ̄τε  
 Φ̄νο̄ῡτ̄ ε̄τ̄νᾱ ἐ̄π̄ω̄ι ο̄το̄ς ε̄τ̄νηνο̄ῡ  
 ἐ̄πε̄σ̄η̄τ̄ ἵ̄σᾱ Π̄ω̄η̄ρι ἡ̄Φ̄ρω̄ι.

*Π̄ω̄ο̄ῡτ̄ φᾱ Π̄εν̄νο̄ῡτ̄ πε̄ ω̄ᾱ ἐ̄νε̄θ̄  
 ἵ̄τε ν̄ι ἐ̄νε̄θ̄: ἁ̄μ̄ην.*

of God ascending and descending upon the Son of Man.”

*Glory be to God forever.*

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداَس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ̄ ἐ̄πῑστο̄λη̄ ἵ̄τε πε̄ν̄σᾱδ̄ Πᾱῡλο̄ς Π̄ῑἀ̄πο̄στο̄λο̄ς

Π̄ᾱῡλο̄ς φ̄β̄ω̄κ ἡ̄πε̄ν̄δο̄ις Ἰ̄η̄σο̄ῡς  
 Χ̄ρῑστο̄ς: π̄ῑἀ̄πο̄στο̄λο̄ς ε̄τ̄θᾱζε̄μ̄:  
 φ̄η̄ε̄τᾱτ̄θᾱω̄ῡϗ̄ ἐ̄πῑζ̄ω̄ῡε̄ν̄νο̄ῡϗ̄ ἵ̄τε  
 Φ̄νο̄ῡτ̄.

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 Titus. May his blessing be upon us. Amen.

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

Ἰ̄τῑτο̄ς β̄: ἰ̄ᾱ - ε̄: ζ̄

**Titus 2: 11 - 3: 7**

**تيطس 2 : 11 - 3 : 7**

Π̄ε̄μο̄τ̄ τ̄αρ ἡ̄Φ̄νο̄ῡτ̄ Π̄εν̄σω̄τη̄ρ  
 ᾱφο̄νω̄η̄ ε̄ρω̄ι ν̄ιβ̄εν̄.

For the grace of God that brings salvation has appeared to all men,

لَا تَهُ قَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ الْمُخْلِصَةِ لِجَمِيعِ النَّاسِ.

Ε̄ϗ̄τ̄ε̄β̄ω̄ ν̄ᾱν ζ̄ῑνᾱ ε̄ᾱν̄ξε̄λ̄  
 τ̄μ̄ε̄τ̄ὰ̄σε̄β̄η̄ς ε̄β̄ο̄λ̄ ν̄ε̄μ̄ ν̄ῑε̄πῑθ̄ῡμ̄ῑὰ̄  
 ἵ̄κ̄ο̄ς̄μ̄ῑκ̄ο̄ν: ἵ̄τε̄νω̄η̄δ̄ ζ̄ε̄ν̄ ο̄τ̄μ̄ε̄τ̄σᾱβε̄  
 ν̄ε̄μ̄ ο̄τ̄μ̄ε̄θ̄μ̄η̄ ν̄ε̄μ̄ ο̄τ̄μ̄ε̄τε̄ρ̄σε̄β̄η̄ς ζ̄ε̄ν̄  
 πᾱῑε̄νε̄θ̄ ἵ̄τε̄ τ̄νο̄ῡ.

teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

مُعَلِّمَةً إِيَّانَا أَنْ نُنْكِرَ الْفُجُورَ وَالشَّهَوَاتِ الْعَالَمِيَّةَ، وَنَعِيشَ بِالتَّعْقَلِ وَالْبِرِّ وَالتَّقْوَى فِي الْعَالَمِ الْحَاضِرِ.

Ἰ̄εν̄χο̄ῡω̄τ̄ ε̄β̄ο̄λ̄ δ̄ᾱχ̄ω̄ς ἵ̄τ̄η̄ν̄αῑᾱτ̄ς  
 ἵ̄η̄ε̄λ̄πῑς ν̄ε̄μ̄ φ̄ο̄νω̄η̄ς ε̄β̄ο̄λ̄ ἵ̄τε̄ π̄ω̄ο̄ῡ  
 ἡ̄Φ̄νο̄ῡτ̄ π̄ῑν̄ῑω̄τ̄ ο̄το̄ς Ἰ̄η̄σο̄ῡς  
 Χ̄ρῑστο̄ς Π̄εν̄σω̄τη̄ρ̄.

looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

مُنْتَظِرِينَ الرَّجَاءَ الْمُبَارَكِ وَظُهُورَ مَجْدِ اللَّهِ الْعَظِيمِ وَمُخْلِصِنَا يَسُوعَ الْمَسِيحِ.

Φαι ἑταυτηιῆ ἐὲρηι ἕχων  
ὡλατεφναζμεν ἔβολα ἀνομιὰ νιβεν  
ογοζ ἵτεφτοφβον ναφ εφλαοζ  
εφῆμομφ ογοζ ἵρεφχοζ ἕθανῆβηοῖ  
ἕνανεφ.

Παι ςαζι ἕμωοφ ογοζ μανομῆ:  
κοζι ἵῆρηι ῆεν οφαζςαζνι νιβεν:  
ἕπενῆρε ἕλι ἕμوني ἕμοκ ῆεν οῦμι.

Ὑα φμεφῆ νωοφ εθροφ ὄνεχωοφ  
ἵννιαρχη νεμ νιῆζοφῆ εφοι  
ἵρεφῆμαῆ ἵνεφωπι εφςεβτωτ ἕζωβ  
νιβεν εθνανεφ.

Πεξεοφῆ ἕἕλι ἀν ἵνεοι  
ἵρεφῆμαῆ ἀν εφοι ἵἕπικηζ εφοφωηζ  
ἕβολα ἕμεφρεμραφῆ νιβεν νεμ ρωμι  
νιβεν.

Πανοι ςαρ ζων πε ἵατεμῆ ἵοφχοφ  
ενοι ἵατῆμαῆ εφκορεμ ενοι ἕβωκ  
ἵζανῆπιθωμῆ νεμ ζανῆφῆδονη  
ἵοφμωφ ἵρηῆ εφμωφῆ ῆεν οφκακῆ  
νεμ οφῆθονοζ εφἕπῆα ἕμεφτων  
εφμοφῆ ἵνεφῆρηοφ.

ζοτε δε ἕτακοφωηζ ἕβολα ἵζε  
ῆμεφῆρηκοζ νεμ ῆμεφμαιομῆ ἵτε  
φνοφῆ Πενωτηρ.

Πε ἕβολα ῆεν νεφῆβηοῖ ἀν  
ἕταναιτοφ ῆεν οφμεθωμῆ ἀλλα κατα

who gave Himself for  
us, that He might redeem us  
from every lawless deed and  
purify for Himself His own  
special people, zealous for  
good works.

Speak these things,  
exhort, and rebuke with all  
authority. Let no one  
despise you.

Remind them to be  
subject to rulers and  
authorities, to obey, to be  
ready for every good work,

to speak evil of no one,  
to be peaceable, gentle,  
showing all humility to all  
men.

For we ourselves were  
also once foolish,  
disobedient, deceived,  
serving various lusts and  
pleasures, living in malice  
and envy, hateful and hating  
one another.

But when the kindness  
and the love of God our  
Savior toward man  
appeared,

not by works of  
righteousness which we  
have done, but according to  
His mercy He saved us,

الذِي بَدَلَ نَفْسَهُ لِأَجْلِنَا، لِكَيْ يَفْدِيَنَا  
مِنْ كُلِّ إِثْمٍ، وَيُطَهِّرَ لِنَفْسِهِ شَعْبًا  
خَاصًّا غَيْرًا فِي أَعْمَالٍ حَسَنَةٍ.

تَكَلِّمْ بِهَذِهِ وَعِظْ وَوَبِّخْ بِكُلِّ سُلْطَانٍ.  
لَا يَسْتَهْنِ بِكَ أَحَدٌ.

ذَكِّرْهُمْ أَنْ يَخْضَعُوا لِلرِّيَاسَاتِ  
وَالسَّلَاطِينِ وَيَطِيعُوا، وَيَكُونُوا  
مُسْتَعِدِّينَ لِكُلِّ عَمَلٍ صَالِحٍ.

وَلَا يَطْعَنُوا فِي أَحَدٍ، وَيَكُونُوا غَيْرَ  
مُخَاصِمِينَ، حُلَمَاءَ، مُظْهِرِينَ كُلَّ  
وَدَاعَةٍ لِجَمِيعِ النَّاسِ.

لَأَنَّ كُنَّا نَحْنُ أَيْضًا قَبْلًا أَغْيَاءَ،  
غَيْرَ طَائِعِينَ، ضَالِّينَ، مُسْتَعِدِّينَ  
لِشَهَوَاتٍ وَلذَاتٍ مُخْتَلَفَةٍ، عَانِشِينَ  
فِي الْخُبْتِ وَالْحَسَدِ، مَمْقُوتِينَ،  
مُبْغِضِينَ بَعْضُنَا بَعْضًا.

وَلَكِنْ حِينَ ظَهَرَ لَطْفٌ مُخْلِصِنَا اللَّهُ  
وَإِحْسَانُهُ.

لَا بِأَعْمَالٍ فِي بَرٍّ عَمَلْنَاهَا نَحْنُ، بَلْ  
بِمُقْتَضَى رَحْمَتِهِ خَلَّصَنَا بِغَسْلِ  
الْمِيَلَادِ الثَّانِي وَتَجْدِيدِ الرُّوحِ  
الْقُدْسِ.

πεφναι αφναρμεν εβολ ζιτεν  
 πιζωκεμ ντε ποταρουμεμι νεμ  
 ποταρουμεβρι ντε Πιπνευμα εσοταβ.

Φαι εταρζωψ εερηι εζων δεν  
 ουμετραμδ εβολ ζιτεν Ιησοϋς  
 Πιχριστος Πενσωτηρ.

Σινα ντενμαι δεν πιεμοτ ντε  
 φηετευματ ντενωπι νκληρονομος  
 κατα οτρελιπικ ντε οτωνδ νενεε.

*Πιεμοτ ταρ νεμωτεν νεμ  
 τερηνη ενσοπ: σε αμην εσεψωπι.*

through the washing of  
 regeneration and renewing  
 of the Holy Spirit,

whom He poured out on  
 us abundantly through Jesus  
 Christ our Savior,

that having been  
 justified by His grace we  
 should become heirs  
 according to the hope of  
 eternal life.

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

الَّذِي سَكَبَهُ بِغِنَى عَلَيْنَا بِيَسُوعَ  
 الْمَسِيحِ مُخْلِصِنَا.

حَتَّى إِذَا تَبَرَّرْنَا بِنِعْمَتِهِ نَصِيرُ  
 وَرَثَةً حَسَبَ رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιζογιτ  
 νεπιστολη ντε πενωτ Ιωαννης.  
 Αμην. Παμενρατ.

**α Ιωαννης ε: ε - ιε**

Πιμ δε πε φηετρηνοτ επικοςμος  
 εβηλ εφθεθαζτ σε Ιησοϋς Πωρηι  
 αφνοτ πε.

Φαι πε φηεταρι εβολ ζιτεν  
 οτωωοτ νεμ οτςνοϋ νεμ οτΠνευμα  
 Ιησοϋς Πιχριστος δεν πιωωοτ  
 αμαραταϋ αν αλλα νεμ δεν πιωωοτ  
 νεμ δεν πιςνοϋ οτοε Πιπνευμα πε  
 ετερμεορε σε Πιπνευμα πε τμεομηι.

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

**1 John 5: 5 - 13**

Who is he who  
 overcomes the world, but he  
 who believes that Jesus is  
 the Son of God?

This is He who came by  
 water and blood, Jesus  
 Christ; not only by water,  
 but by water and blood. And  
 it is the Spirit who bears  
 witness, because the Spirit is  
 truth.

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

**1 يوحنا 5: 5 - 13**

مَنْ هُوَ الَّذِي يَغْلِبُ الْعَالَمَ، إِلَّا الَّذِي  
 يُؤْمِنُ أَنَّ يَسُوعَ هُوَ ابْنُ اللَّهِ؟

هَذَا هُوَ الَّذِي أَتَى بِمَاءٍ وَدَمٍ، يَسُوعُ  
 الْمَسِيحُ. لَا بِالْمَاءِ فَقَطْ، بَلْ بِالْمَاءِ  
 وَالدَّمِ. وَالرُّوحُ هُوَ الَّذِي يَشْهَدُ،  
 لِأَنَّ الرُّوحَ هُوَ الْحَقُّ.

Χε οϋηι ρωμτ νε νηετερμεερε δεν  
τφε: Φιωτ νεμ Πικαχι νεμ Πιπνευμα  
εθοϋαβ οτοϋ πιρωμτ σε δεν οϋαι.

Χε οϋηι ρωμτ νε νηετερμεερε:  
Πιπνευμα νεμ πιμωοϋ νεμ πιςνοϋ  
οτοϋ πιρωμτ σε δεν οϋαι.

Ιςχε τονβι νημετμεερε ντε  
νιρωμι ημετμεερε ντε Φνοϋτ  
οϋηιωτ τε ηεϋοϋ: χε θαι τε  
ημετμεερε ντε Φνοϋτ χε αϋερμεερε  
δα Πεϋωηρι.

Φνεθναϋτ εΠωηρι μΦνοϋτ ϋωοπ  
ηδητϋ ηχε ημετμεερε ντε Φνοϋτ  
οτοϋ φηετενϋναϋτ εΦνοϋτ αν αϋαϋϋ  
ησαμεθνοϋχ χε μπεϋναϋτ  
εημετμεερε οηεταϋερμεερε μμοϋ  
ηχε Φνοϋτ δα Πεϋωηρι.

Οτοϋ θαι τε ημετμεερε χε αϋτ  
ναν μπιωνδ ηνεεϋ ηχε Φνοϋτ: οτοϋ  
παιωνδ αϋδεη Πεϋωηρι.

Φηετε Πωηρι ητοτϋ ηπωνδ ητοτϋ:  
φηετε Πωηρι μΦνοϋτ ητοτϋ αν ηπωνδ  
ητοτϋ αν.

Ηαι αϋδητοϋ ηωτεη ηινα  
ητετεηεμι χε οϋον ητοτεη μμαϋ  
ηοϋωνδ ηνεεϋ: ηηεθναϋτ εϋραη  
μΠιωηρι ητε Φνοϋτ.

For there are three that  
bear witness in heaven: the  
Father, the Word, and the  
Holy Spirit; and these three  
are one.

And there are three that  
bear witness on earth: the  
Spirit, the water, and the  
blood; and these three agree  
as one.

If we receive the witness  
of men, the witness of God  
is greater; for this is the  
witness of God, which He  
has testified of His Son.

He who believes in the  
Son of God has the witness  
in himself; he who does not  
believe God has made Him a  
liar, because he has not  
believed the testimony that  
God has given of His Son.

And this is the  
testimony: that God has  
given us eternal life, and this  
life is in His Son.

He who has the Son has  
life; he who does not have  
the Son of God does not  
have life.

These things I have  
written to you who believe  
in the name of the Son of  
God, that you may know  
that you have eternal life,  
and that you may continue to  
believe in the name of the

فَانِ الَّذِيْنَ يَشْهَدُوْنَ فِي السَّمَاءِ هُمْ  
ثَلَاثَةٌ: الْاَبُ، وَالْكَلِمَةُ، وَالرُّوْحُ  
الْقُدْسُ. وَهَوْلَاءِ الثَّلَاثَةُ هُمْ وَاِحِدٌ.

وَالَّذِيْنَ يَشْهَدُوْنَ فِي الْاَرْضِ هُمْ  
ثَلَاثَةٌ: الرُّوْحُ، وَالْمَاءُ، وَالْدَّمُ.  
وَالثَّلَاثَةُ هُمْ فِي الْوَاِحِدِ.

اِنْ كُنَّا نَقْبَلُ شَهَادَةَ النَّاسِ فَشَهَادَةُ  
اللّٰهِ اَعْظَمُ، لِاَنَّ هَذِهِ هِيَ شَهَادَةُ اللّٰهِ  
الَّتِي قَدْ شَهِدَ بِهَا عَنِ ابْنِهِ.

مَنْ يُؤْمِنُ بِابْنِ اللّٰهِ فَعِنْدَهُ الشَّهَادَةُ  
فِي نَفْسِهِ، مَنْ لَا يُصَدِّقُ اللّٰهَ فَقَدْ  
جَعَلَهُ كَاذِبًا، لِاَنَّهُ لَمْ يُؤْمِنْ بِالشَّهَادَةِ  
الَّتِي قَدْ شَهِدَ بِهَا اللّٰهُ عَنِ ابْنِهِ.

وَهَذِهِ هِيَ الشَّهَادَةُ: اَنَّ اللّٰهَ اَعْطَانَا  
حَيَاةً اَبَدِيَّةً، وَهَذِهِ الْحَيَاةُ هِيَ فِي  
ابْنِهِ.

مَنْ لَهٗ الْاِبْنُ فَلَهٗ الْحَيَاةُ، وَمَنْ لَيْسَ  
لَهٗ اِبْنُ اللّٰهِ فَلَيْسَتْ لَهٗ الْحَيَاةُ.

كَتَبْتُ هَذَا اِلَيْكُمْ اَنْتُمْ الْمُؤْمِنِيْنَ بِاسْمِ  
ابْنِ اللّٰهِ لِكَيْ تَعْلَمُوْا اَنَّ لَكُمْ حَيَاةً  
اَبَدِيَّةً، وَلِكَيْ تُؤْمِنُوْا بِاسْمِ ابْنِ اللّٰهِ.

*Νασινηοῦ ὑπερμενερε πικοςμος  
οὐδε νηετωοπ δεν πικοςμος: πικοςμος  
νασινη νευ τερεπιθουμα: φη δε ετιρι  
μηφοτωῦ μηφνοῦτ ἡναωπι ῥα ἐνεε:  
ἀμην.*

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

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

**The Acts**  
**الإبركسيس**

Πραξις ἴτε νενηιοῦ ἡποστολοσ:  
ἐρε ποῦσμοῦ εθοταβ ῥωπι νεμδην.  
ἀμην.

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

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

**Πραξις ἁ: ἁ - ιδ**

**Acts 8: 26 - 39**

**أعمال 8: 26 - 39**

Οτασσελοσ δε ἴτε Πβοις αερασι  
νευ Φιλιπποσ εφχω ἕμοσ χε τωκ  
οτοσ μαϋενακ ἕφναῦ ἕμερι ἐχεν  
πιμωιτ ἐτεκνηοῦ ἐβολδ δεν  
Ιεροσαλημ ἐδαζα φαι οῦϋαε πε.

An angel of The Lord  
spoke to Philip. "Get  
yourself ready and go south  
to the road that goes from  
Jerusalem to Gaza."

ثُمَّ إِنَّ مَلَأَكَ الرَّبِّ قَالَ لِفِيلِبُّسَ قُمْ  
وَأَذْهَبْ نَحْوَ الْجَنُوبِ عَلَى الطَّرِيقِ  
الْمُنْحَدِرَةِ مِنْ أُورُشَلِيمَ إِلَى غَزَّةَ  
الَّتِي هِيَ بَرِّيَّةٌ.

Οτοσ αετωναϋ αεϋεναϋ οτοσ  
εηπε ιε οῦρωμ νεεωϋ ἡσιοῦρ  
ἡοῦρεμἡχομ ἴτε Κανδακησ ἴτε  
ἡοῦρω ἴτε νιεθαϋϋ: φαι ναεϋχη ειχεν  
τεσσαζα τηρσ: νε αϋι πε εοῦωϋτ δεν  
Ιεροσαλημ.

So, Philip got ready and  
went. Now an Ethiopian  
eunuch was on his way  
home. This man was an  
important official in charge  
of the treasury of the  
Queen, or Candace, of  
Ethiopia. He had been to  
Jerusalem to worship God,

فَقَامَ وَذَهَبَ. وَإِذَا رَجُلٌ حَبَشِيٌّ  
خَصِيٌّ وَزَيْرٌ لِكَنْدَاكَةَ مَلِكَةِ الْحَبَشَةِ  
كَانَ عَلَى جَمِيعِ خَزَائِنِهَا فَهَذَا كَانَ  
قَدْ جَاءَ إِلَى أُورُشَلِيمَ لِيَسْجُدَ.

Νε αεκοτϋ δε πε εεϋεμσι ειχεν  
πεϋεαρμα οτοσ ναφοτωϋ πε ει  
πιπροφητησ Ησαἡασ.

and was going back to  
his carriage. As he rode  
along he was reading from  
the book of the prophet  
Isaiah.

وَكَانَ رَاجِعاً وَجَالِساً عَلَى مَرْكَبَتِهِ  
وَهُوَ يَقْرَأُ النَّبِيَّ إِسْحَعْيَاءَ.



Πεξε Πιπνευμα δε υφιλπιπος γε  
μαυενακ τουκ επαι θαρια.

Αυβοχι δε ηχε φιλιπος οτοθ  
αρωτεμ ερω ερω εη πιπροφητης  
Ησαηας οτοθ πεχαρ ναρ γε θαρα  
κωωτη ηνηετεκωυ υμωωτ.

Ηθορ δε πεχαρ γε πως  
οτοθωου υμοι εεμι αρεωτεμ οται  
βιωωτ ηη: αρωθε δε υφιλπιπος  
εηνα ητεφλλη ητεφθεμσι ηευαφ.

Φυα δε ετδθνοτ ετε ναρωυ  
υμοφ φαι πε: υφρητ ηνοεωωτ  
εαηναενφ επδολθελ: οτοθ υφρητ  
ηνοηηηβ ηατθρωωτ εφχη υπευθο  
υφηετθωκ υμοφ παρητ ηφωτων  
ηρωφ αν πε.

Ατωλι υπεφθα ηθρη θεν  
πεφθεβιο: τεφθενεα δε ηη  
πεθναυσαζι ερω γε σεναωλι  
υπεφωηθ εβωλ εηεν ηκαε.

Αφερωω δε ηχε πιωοη πεχαρ  
υφιλπιπος γε ηηεω ερω ματαμοι  
γε αρε παι προφητης ζω υφαι εθε  
ηη: εθβητηφ ωαν εθε κεοται.

Αφωτων δε ηρωφ ηχε φιλιπος  
οτοθ αφερεηηε ηεωηενοηφ ηαρ  
ηηεωε εβωλ θεν ταηεραφη.

The Holy Spirit said to Philip, “Go over and stay close to that carriage.

Philip ran over and heard him reading from the book of the prophet Isaiah; so he asked him, “Do you understand what you are reading?”

“How can I understand,” the official replied, “unless someone explain sit to me?” And he invited Philip to climb up and sit in the carriage with him.

The passage of scripture which he was reading was this. “He was like a sheep that is taken to be slaughtered; he was like a lamb that makes no sound when its wool is cut off; he did not say a word.

He was humiliated, and justice was denied him. No one will be able to tell about his descendants, because his life on earth has come to an end.”

The official said to Philip, “Tell me, of whom is the prophet saying this? Of himself or of someone else?”

Philip began to speak; starting from this very passage of scripture, he told him the Good News about Jesus.

فَقَالَ الرُّوحُ لِفِيلِبُّسَ تَقَدَّمْ وَرَافِقْ  
هَذِهِ الْمَرْكَبَةَ.

فَبَادَرَ إِلَيْهِ فِيلِبُّسٌ وَسَمِعَهُ يَقْرَأُ  
النَّبِيَّ إِسْعِيَاءَ، فَسَأَلَهُ: أَلَعَلَّكَ تَفْهَمُ  
مَا أَنْتَ تَقْرَأُ.

فَأَجَابَ: كَيْفَ يُمَكِّنُنِي إِنْ لَمْ  
يُرْشِدْنِي أَحَدٌ. وَطَلَبَ إِلَى فِيلِبُّسَ  
أَنْ يَصْعَدَ وَيَجْلِسَ مَعَهُ.

وَأَمَّا فَصْلُ الْكِتَابِ الَّذِي كَانَ يَقْرَأُهُ  
فَكَانَ هَذَا مِثْلَ شَاةٍ سِيَقَ إِلَى الذَّبْحِ  
وَمِثْلَ خُرُوفٍ صَامَتِ أَمَامَ الَّذِي  
يَجْرُهُ هَكَذَا لَمْ يَفْتَحْ فَاذًا.

فِي تَوَاضُعِهِ انْتَزَعَ قِصَاوُهُ وَجِيئُهُ  
مَنْ يُخْبِرُ بِهِ لِأَنَّ حَيَاتَهُ تَنْتَزِعُ مِنَ  
الْأَرْضِ.

فَسَأَلَ الْخَصِيَّ فِيلِبُّسَ: أَطَلَبُ إِلَيْكَ،  
عَنْ مَنْ يَقُولُ النَّبِيُّ هَذَا؟ عَنْ  
نَفْسِهِ أَمْ عَنْ وَاحِدٍ آخَرَ.

فَبَدَأَ فِيلِبُّسُ مِنْ هَذَا الْكِتَابِ  
يُبَشِّرُهُ بِإِسْوَعِ.

Ὡστε εὐμῶσι θι πιμωιτ ἀτὶ ἔξεν  
οὐμωοῦ οὐοῦ πεξε πισιοῦρ γε θηππε  
ις οὐμωοῦ οὐ πετταθνο ἄμοι ἐβιωμς.

Φιλίππος Δε πεχαρῆ ναρῆ: γε  
ἀρεῶαν ναρῆ ἄπεκρητ: ἀφέρουῶ Δε  
πεχαρῆ: γε ἀιναρῆτ Ἰησοῦς Πιχριστος  
Πωρηι ἄΦνοῦτ πε.

Οὐοῦ ἀφοταθσαθνι ἔταθνο  
ἄπιθαρμα οὐοῦ ἀτὶ ἐθρηι ἐπιμωοῦ  
ἄξε πῆσαῦ ἄξε Φιλίππος νεμ πισιοῦρ  
οὐοῦ ἀρῆωμς ναρῆ.

Ἐταῦτὶ Δε ἐπῶσι ἐβῶλ θεν πιμωοῦ  
οὐΠνεῦμα ἄτε Πβοις ἀρῶλεμ  
ἄΦιλίππος οὐοῦ ἄπερῆ γε ναῦ ἐρορῆ  
ἄξε πισιοῦρ: ναρῆμωσι ταρ πε θι  
περῆμωιτ ερῶρι.

*Πισαχι Δε ἄτε Πβοις ερῆλαι οὐοῦ  
ερῆλῶρι: ερῆλῶμαθι οὐοῦ ερῆταχρο:  
θεν ῆαῖα ἄεκκλῆθια ἄτε Φνοῦτ:  
ἀμην.*

As they traveled down the road they came to a place where there was some water, and the official said, “Here is some water. What is to keep me from being baptized?”

Philip said to him, “You maybe baptized if you believe with all your heart.” “I do,” he answered. “I believe that Jesus Christ is the Son of God.”

The official ordered the carriage to stop; and both of them, Philip and the official went down into the water, and Philip baptized him.

When they came up out of the water the Spirit of The Lord took Philip away. The official did not see him again, but continued on his way, full of joy.

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

وَفِيمَا هُمَا سَانِرَانِ فِي الطَّرِيقِ  
أَقْبِلًا عَلَى مَاءٍ. فَقَالَ الْخَصِيُّ:  
هُذَا مَاءٌ، مَاذَا يَمْنَعُ أَنْ أَعْتَمِدَ.

فَقَالَ فِيلِيبُّسُ: إِنْ كُنْتُ تُؤْمِنُ مِنْ  
كُلِّ قَلْبِكَ، يَجُوزُ. فَأَجَابَ: أَنَا أُوْمِنُ  
أَنَّ يَسُوعَ الْمَسِيحَ هُوَ ابْنُ اللَّهِ.

فَأَمَرَ أَنْ تَقِفَ الْمَرْكَبَةَ. فَنَزَلَا  
كِلَاهُمَا إِلَى الْمَاءِ، فِيلِيبُّسُ  
وَالْخَصِيُّ، فَعَمَّدَهُ.

وَلَمَّا صَعِدَا مِنَ الْمَاءِ، خَطَفَ رُوحُ  
الرَّبِّ فِيلِيبُّسَ فَلَمْ يُبْصِرْهُ الْخَصِيُّ  
أَيْضًا، وَذَهَبَ فِي طَرِيقِهِ فَرِحًا.

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

## Synaxarium of Babah 14

سنكسار اليوم الرابع عشر من شهر بابية

1. The Departure of St. Philip, One of the Seven Deacons

**1. The Departure of St. Philip, One of the Seven Deacons**

On this day, St. Philip, one of the Seven Deacons,

1. نياحة القديس فيلبس، أحد الشمامسة السبعة

1. نياحة القديس فيلبس، أحد الشمامسة السبعة

في مثل هذا اليوم تنيح القديس فيلبس، أحد

departed. This saint was born in Caesarea, Palestine (a big city at the bank of the Mediterranean Sea). The Lord Christ chose him to be one of the 70 apostles and sent them forth to preach and heal the sick. The Apostles chose him as one of the Seven Deacons appointed to serve.

This saint preached in the cities of Samaria and baptized its people. He also baptized Simeon the magician, who perished when he tried to buy the gift of the Holy Spirit with money.

One day, the angel of The Lord spoke to Philip saying, "Arise and go toward the south along the road, which goes down from Jerusalem to Gaza." He rose and went and behold a man of Ethiopia, a eunuch of great authority under Candace, the Queen of Ethiopia, who had come to Jerusalem to worship. As he was returning and sitting in his chariot, he was reading Isaiah the prophet. Then the spirit said to Philip, "Go near and join this chariot." So Philip ran to him, and heard him reading the prophet Isaiah and said, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. The place in the scripture, which he read was this, "He was led as a sheep to the slaughter. And as a lamb before its shearer is silent. So He opened not his mouth" (Isaiah 53: 7).

So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" Then Philip opened his mouth, and beginning at this scripture, preached Jesus to him. Now as they went down the road, they came to some water. And the eunuch said, "See, here is water; what hinders me from being baptized?" Then Philip said, if you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. Now when they came up out of the water, the Spirit of The Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

But Philip was found at Azotus (one of the big five cities in Palestine, about 24 miles north of Gaza). And passing through, he preached in all the cities, till he came to Caesarea (Acts 8: 36-40).

He went around the countries of Asia and preached

الشماسية السبعة. وُلِدَ هذا القديس في قيصرية فلسطين (مدينة كبيرة على شاطئ البحر الأبيض المتوسط). وقد عينه الرب يسوع من ضمن السبعين رسولاً الذين أرسلهم ليكرزوا ويشفوا المرضى (لوقا 10: 1). ثم أختاره الرسل ضمن السبعة شمامسة الذين أقاموهم للخدمة (أعمال 6: 5).

وقد بشر هذا الرسول في مدن السامرة وعمد أهلها. وهو الذي عمد أيضاً سيمون الساحر الذي هلك لما قصد أن يقتني موهبة الروح القدس بالمال.

وحدث ذات يوم، أن ملاك الرب كلم فيلبس قائلاً: "قم واذهب نحو الجنوب على الطريق المنحدرة من أورشليم إلى غزة التي هي برية" (أعمال 8: 26). فوجد الخصي الحبشي وزير كنداكة ملكة الحبشة. فهذا كان قد جاء إلى أورشليم ليسجد وكان راجعاً وجالساً على مركبته وهو يقرأ في نبوة إشعيا النبي. فقال الروح لفيلبس: "تقدم ورافق هذه المركبة". فبادر إليه فيلبس وسمعه يقرأ في سفر إشعيا النبي، فسأله فيلبس: "العلك تفهم ما أنت تقرأ؟" فقال: "كيف يمكنني إن لم يرشدني أحد". وطلب من فيلبس أن يصعد ويجلس معه. وأما فصل الكتاب الذي كان يقرأه فكان: "مثل شاة سيقت إلى الذبح ومثل خروف صامت أمام الذي يجزه هكذا لم يفتح فاه" (إشعيا 53: 7).

فأجاب الخصي فيلبس وقال: "أطلب إليك، عن من يقول هذا النبي؟ عن نفسه أم عن واحد آخر". ففتح فيلبس فاه وابتدأ من هذا الكتاب فبشره بيسوع. وفيما هما سائران في الطريق أقبل على ماء، فقال الخصي: "هوذا ماء، ماذا يمنع أن أعتد؟ فقال فيلبس: إن كنت تؤمن من كل قلبك يجوز". فأجاب وقال: "أنا أؤمن أن يسوع هو ابن الله. فأمر أن تقف المركبة. فنزلا كلاهما إلى الماء، فيلبس والخصي، فعمده. ولما صعدا من الماء، خطف روح الرب فيلبس فلم يبصره الخصي وذهب في طريقه فرحاً.

وأما فيلبس فوجد في أشدود (إحدى مدن فلسطين الخمس الكبرى، تبعد عن غزة 24 ميل إلى الشمال). وبينما هو مجتاز، كان يبشر جميع المدن حتى جاء إلى قيصرية (أعمال 8:

the living Gospel there and The Lord supported his ministry with many miracles. He was married and had four daughters who prophesied and preached the word of God with him. He brought many of the Jews, the Samaritans and others to the faith, and departed in peace.

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

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

36 - 40). وطاف القديس فيلبس بلاد آسيا وكرز فيها بالبشارة المحيية. وكان الرب يعضده ويؤيد خدمته بالآيات التابعة. وكان متزوجاً وله أربع بنات يتنبأن ويبشرن معه (أعمال 21: 8 - 9). ورد كثيرين من اليهود والسامرة وغيرهم إلى حظيرة الإيمان. وتنتيح 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 λ̄α: α, β	Psalm 32: 1, 2	المزمور 31: 1, 2
<p>Ἐὐνομητοῦ ἠνῆταρχω  ἠνοῦὰνομιὰ νωοῦ ἐβολ: νεμ  νηῆταρχωβс ἐβολ ἐξεν νοῦνοβι:  ωοῦνιατϭ ἠπιρωμι ἐτε ἠπε Πβοιс  ἐῖπνοβι ἐροϭ: ονοϭ ἠμον ἡροϭ χη ῥεν  ρωϭ. Ἀλληλοιᾱ.</p>	<p>Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom The Lord does not impute iniquity, and in whose spirit there is no deceit. Alleluia.</p>	<p>طوباهم الذين تركت لهم آثامهم والذين سترت خطاياهم. طوبى للرجل الذي لم يحسب له الرب خطية، ولم يوجد في فمه غش. 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>Οῦὰναςνωιс ἐβολ ῥεν  πιεῤασελιον εσοῤαβ κατa Ιωαννην  ασιοῤ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην ϭ: α - κᾱ</p>	<p>John 3: 1 - 21</p>	<p>يوحنا 3: 1 - 21</p>

Πε οτον οτρωμι δε πε εβολ ζεν  
νιΦαρισεος επεφραν πε Νικοδημος:  
οταρχων πε ντε νιλονδαι.

Φαι αρι θα Ιησους νεζωρ οτοζ  
πεχαφ ναφ γε Ραββι: τενεμι γε ετακι  
εβολ ζιτεν Φνοτφ ηρεφτςβω: υμον  
υχομ ταρ ντε ελι εερ ναιμηνι ετεκιρι  
υμωοτ αρεψτεμ Φνοτφ ωπι νεμαφ.

Αφερονω νε Ιησους πεχαφ ναφ  
γε λμην λμην τχω υμοσ νாக: γε  
ατψτεμμεσ οτρωμι ηκεσοπ: υμον  
υχομ υμοφ ενατ ετμετοτρο ντε  
Φνοτφ.

Πεχε Νικοδημος ναφ γε πως οτον  
υχομ ητογμεσ οτρωμι ηκεσοπ  
μενενα ερεφερδελλο: μη οτον υχομ  
ητεφ ωεναφ εδοτη εθνεχι ητε τεφματ  
υφμασ σοπ ενατ οτοζ ητογμασφ.

Αφερονω νε Ιησους οτοζ πεχαφ  
ναφ γε λμην λμην τχω υμοσ νாக: γε  
ατψτεμμεσ οται εβολ ζεν οτμωοτ  
νεμ οτπνευμα: υμον υχομ υμοφ ει  
εδοτη ετμετοτρο ντε Φνοτφ.

Πιμισι εβολ ζεν τσαρζ οτσαρζ πε:  
οτοζ πιμισι εβολ ζεν πιπνευμα  
οτπνευμα πε.

There was a man of the  
Pharisees named  
Nicodemus, a ruler of the  
Jews.

This man came to Jesus  
by night and said to Him,  
“Rabbi, we know that You  
are a teacher come from  
God; for no one can do these  
signs that You do unless  
God is with him.”

Jesus answered and said  
to him, “Most assuredly, I  
say to you, unless one is  
born again, he cannot see the  
kingdom of God.”

Nicodemus said to Him,  
“How can a man be born  
when he is old? Can he enter  
a second time into his  
mother's womb and be  
born?”

Jesus answered, “Most  
assuredly, I say to you,  
unless one is born of water  
and the Spirit, he cannot  
enter the kingdom of God.

That which is born of the  
flesh is flesh, and that which  
is born of the Spirit is spirit.

كَانَ إِنْسَانٌ مِنَ الْفَرِيسِيِّينَ اسْمُهُ  
نِيقُودِيمُوسُ رَئِيسٌ لِلْيَهُودِ.

هَذَا جَاءَ إِلَى يَسُوعَ لَيْلًا وَقَالَ لَهُ:  
«يَا مُعَلِّمَ نَعْلَمُ أَنَّكَ قَدْ أَتَيْتَ مِنَ اللَّهِ  
مُعَلِّمًا لِأَنَّ لَيْسَ أَحَدًا يَقْدِرُ أَنْ يَعْمَلَ  
هَذِهِ الْآيَاتِ الَّتِي أَنْتَ تَعْمَلُ إِنْ لَمْ  
يَكُنِ اللَّهُ مَعَهُ.»

أَجَابَ يَسُوعُ وَقَالَ لَهُ: «الْحَقُّ  
الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدٌ لَا يُوَلَّدُ  
مِنْ فَوْقٍ لَا يَقْدِرُ أَنْ يَرَى مَلَكُوتَ  
اللَّهِ.»

قَالَ لَهُ نِيقُودِيمُوسُ: «كَيْفَ يُمَكِّنُ  
الْإِنْسَانُ أَنْ يُوَلَّدَ وَهُوَ شَيْخٌ؟ أَلَعَلَّهُ  
يَقْدِرُ أَنْ يَدْخُلَ بَطْنِ أُمِّهِ ثَانِيَةً  
وَيُوَلَّدَ؟»

أَجَابَ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ  
لَكَ: إِنْ كَانَ أَحَدٌ لَا يُوَلَّدُ مِنَ الْمَاءِ  
وَالرُّوحِ لَا يَقْدِرُ أَنْ يَدْخُلَ مَلَكُوتَ  
اللَّهِ.»

الْمَوْلُودُ مِنَ الْجَسَدِ جَسَدٌ هُوَ  
وَالْمَوْلُودُ مِنَ الرُّوحِ هُوَ رُوحٌ.

Ἐπερὲρ ὠφῆρι ἔε ἀίχορ νὰκ ἔε  
ἔωτ ἵτοτμερ ἔθνοτ ἵκεσοπ.

Πῖπνετμα εφνιφι ἔφμα ἔτεθναφ  
οτοθ κῶτεμ ἔτεφῶμῆ: ἀλλὰ ἵκῆμι  
ἀν ἔε ἀφννοτ ἔβολ θων ἱε ἀφναφ  
ἔθων: φαι πε ἠφρητ ἵνοτον ἵβεν  
ἔτοτμῆι ἠμοφ ἔβολ ἔεν πῖπνετμα.

Ἀφῆροτὸν ἵχε Νικοδημορ οτοθ  
πεχαφ νὰφ: ἔε πωρ οτοθ ὠχου ἵτε  
ναι ὠωπι.

Ἀφῆροτὸν ἵχε ἱχοτρ οτοθ πεχαφ  
νὰφ: ἔε ἵθοκ πε ἵσαδ ἠΠιρῆνλ οτοθ  
ναι κῆμι ἔρωτ ἀν.

Ἀμῆν ἠμῆν τῆω ἠμορ νὰκ: ἔε  
φῆἔτενσῶτῆ ἠμοφ τενσαχι ἠμοφ:  
οτοθ φῆἔτεννατ ἔροφ τενερμεῶρε  
ἠμοφ οτοθ τενμετμεῶρε τετενῶι  
ἠμορ ἀν.

ἱχε ἀίχε νὰ ἵκαρι νῶτεν  
ἠπετεννατ: πωρ ἀίωλῆν ἵχε νὰ τῆ  
νῶτεν τετεννατ.

Οτοθ ἠπε ἔλι ὠναφ ἔῶωι ἔτῆ  
ἔβηλ εφῆἔταφ ἔπεσῆτ ἔβολ ἔεν τῆ:  
ἔτε Πωρηι ἠΦρωι πε φῆἔωοπ ἔεν  
τῆ.

Do not marvel that I said to you, ‘You must be born again.’

The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.

Nicodemus answered and said to Him, “How can these things be?”

Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?”

Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.

If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

لَا تَتَعَجَّبْ أَنِّي قُلْتُ لَكَ: يَنْبَغِي أَنْ  
تُولَدُوا مِنْ فَوْقٍ.

الرِّيحُ تَهْبُ حَيْثُ تَشَاءُ وَتَسْمَعُ  
صَوْتَهَا لَكِنَّكَ لَا تَعْلَمُ مِنْ أَيْنَ تَأْتِي  
وَلَا إِلَى أَيْنَ تَذْهَبُ. هَكَذَا كُلُّ مَنْ  
وُلِدَ مِنَ الرُّوحِ.»

أَجَابَ نِيْقُودِيْمُوسُ وَقَالَ: «كَيْفَ  
يُمْكِنُ أَنْ يَكُونَ هَذَا؟»

أَجَابَ يَسُوعُ وَقَالَ: «أَنْتَ مُعَلِّمٌ  
إِسْرَائِيلَ وَلَسْتَ تَعْلَمُ هَذَا.

الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنَّمَا  
نَتَكَلَّمُ بِمَا نَعْلَمُ وَنَشْهَدُ بِمَا رَأَيْنَا  
وَلَسْتُمْ تَقْبَلُونَ شَهَادَتَنَا.

إِنْ كُنْتُ قُلْتُ لَكُمْ الْأَرْضِيَّاتِ وَلَسْتُمْ  
تُؤْمِنُونَ فَكَيْفَ تُؤْمِنُونَ إِنْ قُلْتُ لَكُمْ  
السَّمَاوِيَّاتِ؟

وَلَيْسَ أَحَدٌ صَعِدَ إِلَى السَّمَاءِ إِلَّا  
الَّذِي نَزَلَ مِنَ السَّمَاءِ ابْنُ الْإِنْسَانِ  
الَّذِي هُوَ فِي السَّمَاءِ.

Ὁτος ἠέφητ' ἔτα Ὡτ' ἔσῃς βῆς  
πιβορ νῆρῃς εἰ πῶραφῃ: παρητ' εἰωτ' πε  
ἵποτ' βῆς Πῶρηι ἠέφρωι.

εἰνα ἵτε οὔον νιβεν εῖναρτ' ἔρορ  
ἵτερῖ ἠπιωνῆ ἵνερε.

Παρητ' ταρ ἠέφνοτ' μενρε  
πικοςμος εἰωστε Περῶρηι ἠμαγατῃ  
ἵτερῃτῃ: εἰνα οὔον νιβεν εῖναρτ'  
ἔρορ ἵτερῶτῃτακο: ἀλλα ἵτερῖ  
ἵποτ'ωνῆ ἵνερε.

Ἡε ἔτα φνοτ' ταρ ἀν οὔωρη  
ἠΠερῶρηι ἔπικοςμος εἰνα ἵτερῃτ' εἰω  
ἔπικοςμος: ἀλλα εἰνα ἵτε πικοςμος  
νορεμ ἔβωλ εἰποτῃ.

φῆεῖναρτ' ἔρορ εῖνατ' εἰω ἔρορ  
ἀν: φῆ δε ἔτε ἵεῖναρτ' ἔρορ ἀν εἰηλ  
ἀποτ' εῖτ' εἰω ἔρορ: εἰ ἠπεῖναρτ'  
ἔφραν ἠΠιμονοσῆης Πῶρηι ἵτε  
φνοτ'.

φαι δε πε πιεαπ εἰ ποῖωῖνι ἀφῖ  
ἔπικοςμος: οὔος νιρωῖ ἀτμενρε  
πιχακι μαλλον ἔεοτε ποῖωῖνι:  
ποτ' εἰβνοτ' ταρ νατ' εἰω πε.

Ὁτον ταρ νιβεν εἰτῖρῖ ἠπιπετ' εἰω  
ἔμωτ' ἠποῖωῖνι: οὔος ἠπαφῖ εἰ  
ποῖωῖνι εἰνα ἵποτ' εἰω κορῖ  
ἵνεεἰβνοτ' εἰ εἰεἰω.

And as Moses lifted up  
the serpent in the wilderness,  
even so must the Son of  
Man be lifted up,

that whoever believes in  
Him should not perish but  
have eternal life.

For God so loved the  
world that He gave His only  
begotten Son, that whoever  
believes in Him should not  
perish but have everlasting  
life.

For God did not send  
His Son into the world to  
condemn the world, but that  
the world through Him  
might be saved.

He who believes in Him  
is not condemned; but he  
who does not believe is  
condemned already, because  
he has not believed in the  
name of the only begotten  
Son of God.

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

For everyone practicing  
evil hates the light and does  
not come to the light, lest his  
deeds should be exposed.

وَكَأَمْ رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ  
هَكَذَا يَتَّبِعِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ.

لَكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ  
تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

لَأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَلَ  
ابْنَهُ الْوَحِيدَ لَكَيْ لَا يَهْلِكَ كُلُّ مَنْ  
يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ  
الْأَبَدِيَّةُ.

لَأَنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ إِلَى الْعَالَمِ  
لِيُعَذِّبَ الْعَالَمَ بَلْ لِيَخْلُصَ بِهِ الْعَالَمَ.

الَّذِي يُؤْمِنُ بِهِ لَا يُدَانَ وَالَّذِي لَا  
يُؤْمِنُ قَدْ دَانَ لَأَنَّهُ لَمْ يُؤْمِنْ بِاسْمِ  
ابْنِ اللَّهِ الْوَحِيدِ.

وَهَذِهِ هِيَ الدَّيْنُونَةُ: إِنَّ النُّورَ قَدْ  
جَاءَ إِلَى الْعَالَمِ وَأَحَبَّ النَّاسُ  
الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ لِأَنَّ أَعْمَالَهُمْ  
كَانَتْ شَرِيرَةً.

لَأَنَّ كُلَّ مَنْ يَفْعَلُ السَّيِّئَاتِ يُبْغِضُ  
النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِنَلَا تُوْبَحَّ  
أَعْمَالُهُ.

Φη δε ετιρι η̄μεθυμι ω̄αϋ̄ι θα  
πιουωινη: θ̄ινα η̄τοουωνη ε̄βολ̄ η̄νε  
νεϋ̄βηνο̄ι γε̄ ε̄ταϋαιτοῡ θ̄εν Φ̄νοϋ̄τ.

*Π̄ωοῡ φᾱ Π̄εννοϋ̄τ πε̄ ω̄ᾱ ε̄νεϋ̄  
η̄τε̄ νῑ ε̄νεϋ̄: λ̄μην̄.*

But he who does the  
truth comes to the light, that  
his deeds may be clearly  
seen, that they have been  
done in God.

*Glory be to God forever.*

وَأَمَّا مَنْ يَفْعَلُ الْحَقَّ فَيُقْبَلُ إِلَى  
النُّورِ لِكَيْ تَظْهَرَ أَعْمَالُهُ أَنَّهَا بِاللَّهِ  
مَعْمُولَةٌ.

*والمجد لله دائماً.*



# Katameros Readings for the 15<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الخامس عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΤΙΟΥ ΝΕΖΟΥ ΑΠΙΑΒΟΥ ΠΑΟΠΙ

**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 ιζ: λλ, μ

Psalm 18: 34, 39

المزمور 17: 34، 40

ΦηετϚβω η̄ναχιζ̄ ε̄πιπολεμος:  
αϚχω η̄ναωβω ε̄ζανφιϚ η̄ζουτ:  
ακμορτ̄ η̄ουζοῡ ε̄πιπολεμος: ουοε  
ακσενε ουον̄ η̄ιβεν̄ ε̄ταρτωουνοτ̄  
ε̄ρηῑ ε̄ζωῑ σαπεσχη̄ μ̄μοι.

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.**

Αλληλοιᾱ.

**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.

Οῡᾱνασνωσις̄ ε̄βολ̄ ζ̄εν  
πιε̄τασσελιον̄ ε̄θο̄ταβ̄ κᾱτᾱ ῡᾱθεον̄  
ᾱσιοῡ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ῡᾱθεον̄ ι: ιϚ̄ - κζ̄

Matthew 10: 16 - 23

متي 10: 16 - 23

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

Παζῶητεν Δε ἔρωτεν ἔβολ ζα  
νιρωμ: σενατ ἕμνοῦ ζαρ  
ἔζανμυαντζαπ οῦοζ  
σεναερμαατισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

Εὔεεν ἕμνοῦ Δε ἡνιοῦρωοῦ νεμ  
νιζηζεμων εῶβητ εῦμετμεῶρε νωοῦ  
νεμ νιεῶνοο.

Εὑωπ Δε ἀῦωαντ ἕμνοῦ  
ἕπερϋιρωοῦϋ ζε πωο ιε οῦ πε  
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν  
ἰοῦνοῦ ἔτεῦμαῦ ἕφηἔτετεννααζι  
ἕμμοϋ.

Πῶωτεν ζαρ ἀν πεδῶνααζι ἀλλα  
Πῖπνεμα ἡτε πετενιωτ εῶνααζι  
δεν ἕμνοῦ.

Ερε οῦοον Δε εϋἔτ ἡνοῦοον ἔφμοῦ:  
οῦοζ ἔρε οῦιωτ εϋἔτ ἡνοῦηρι: οῦοζ  
ἔρε ζανῦηρι τωοῦνοῦ ἔζεν νοῦιοῦ  
εῦἔδοῶβοῦ.

Οῦοζ ἔρετενεῦωπι εῦμοοτ  
ἕμωτεν ἡζε οῦοον νιβεῦ 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.

وَتُسَاقَفُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

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

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

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

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

ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΟΘΕΜ.

ΕΨΩΠ ΔΕ ΔΥΨΑΝΘΟΧΙ ΝΩΤΕΝ ΘΕΝ  
ΤΑΙΒΑΚΙ ΦΩΤ ΕΚΕΟΥΤΙ: ΑΜΗΝ ΨΧΩ ΑΜΟC  
ΝΩΤΕΝ ΧΕ ΝΝΕΤΕΝΦΟΘ ΕΜΕΨΤ ΝΙΒΑΚΙ  
ΝΤΕ ΠΙCΡΑΗΛ ΨΑΤΕΨΙ ΝΧΕ ΠΨΗΡΙ  
ΑΦΡΩΜΙ.

*ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥΨ ΠΕ: ΨΑ ΕΝΕΘ  
ΝΤΕ ΝΙΕΝΕΘ: ΑΜΗΝ.*

But he who endures to the  
end will be saved.

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

*Glory be to God  
forever.*

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

ΨαλμοC τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمو ر 44: 5, 9

ΠΟΥΡ ΝΤΕΚΣΗΨΙ ΕΠΕΚΑΛΟΧ: ΦΗΕΤΕ  
ΟΥΟΝΨΧΟΜ ΑΜΟC: ΝΞΡΗΙ ΘΕΝ  
ΤΕΚΜΕΤΒΕΡΙ ΝΕΜ ΠΕΚCΑΙ: ΒΩΛΚ ΜΑΜΑΨ  
ΑΡΙΟΥΡΟ: ΠΕΚΘΕΡΟΝΟC ΦΝΟΥΨ ΨΑ ΕΝΕΘ  
ΝΤΕ ΠΙΕΝΕΘ: ΟΥΟΘ ΠΨΒΩΤ ΑΨCΩΟΥΤΕΝ  
ΠΕ ΠΨΒΩΤ ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

**ΑΛΛΗΛΟΥΙΑ.**

Gird Your sword upon  
Your thigh, O Mighty One,  
with Your glory and Your  
majesty. And in Your  
majesty ride prosperously.  
Your throne, O God, is  
forever and ever. A scepter  
of righteousness is the  
scepter of Your kingdom.  
**Alleluia.**

تقلد سيفك على فخذك أيها 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 γε Ηαιν οτοζ  
 ναϋμοϋϋ νεμαϋ ρνε νεϋμαϋθϋς 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.

θωστε εταϋδωντ εϋπρλη ρνε  
 ϋβακι: θηππε εναϋωλι ροϋαι εβὼλ  
 εαϋμοϋ: εοϋϋηρι μμαϋαϋϋ πε ρνε  
 τεϋμαϋ: οτοζ θαι νε οϋϋηρα τε: οτοζ  
 νε οτοϋ 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  
 ασωεϋηϋ θαρϋ: οτοζ πεχαϋ νας γε  
 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 ϋϋλϋ: ϋη δε  
 εϋϋαι ανὀθι ερατοϋ: οτοζ πεχαϋ γε  
 πιδελϋρι ρνοκ πε ϋϋω μμοϋ νακ  
 τωϋκ.

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 ασϋεϋηϋς ρσαϋι: 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 ροτοϋ ϋβεν οτοζ  
 ναϋϋωοϋ μϋϋνοϋϋ εϋϋω μμοϋ γε  
 οϋνιϋϋϋ μπεροϋηϋς ασϋωϋϋ ρνεϋηϋ:

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.

οτος γε ἀφνοῦτ̄ γεμῖπῳι  
ἠπερλαος.

Οτος αϕὶ ἐβολ ἠξε παιααζι  
εθβητηϑ δειν ἴποτδεὰ τηρσ νεμ  
†περιχωροσ τηρσ.

*Πῶνοῦ φα Πεννοῦτ̄ πε ῥα 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:  
φηεταεταϭϭ ἐπιζωεννοῦτ̄ 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  
تيموثاؤس، بركته المقدسة تكون  
معنا. آمين.

**Ἢ Τιμοθεοσ Ἢ: ̅ϫ̅ - ̅ι̅ε̅**

**2 Timothy 2: 3 - 15**

**2 تيموثاؤس 2: 3 - 15**

Δριῶφηρ ἠϭεπῖκαε ἠφρη†  
ἠνοῦματοι ἐνανεϑ ἠτε Πιχριστοσ  
Ἰησοῦσ.

You therefore must endure hardship as a good soldier of Jesus Christ.

فَأَشْرِكْ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ  
كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Ἰπαρε εἰλι εϑοι ἠμματοι  
δλεμλωμϭ δειν νιζβηοῦ ἠτε παιωνδ  
εἰνα ἠτεϭραναϭ ἠφηεταϭδϭκϭ.

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.

Εϭωπ δε ἀρεϭαν οῖαι ϭε ἐφμα  
ἠ† ἠπαϭβιχῶλομ αϭῶτεμ† 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.

Πρωτωι ετδoci ζωτ̄ ε̄ροq̄ ν̄τεq̄δi  
ν̄q̄op̄p̄ ε̄βολ̄ δ̄εν̄ ν̄ιο̄r̄τᾱz̄.  
Κατ̄ ε̄νη̄ε̄τ̄z̄ω̄ ῡμωōr̄ Π̄βοic̄ τ̄αρ  
ε̄q̄ε̄τ̄ νακ̄ ν̄ο̄r̄ε̄μī δ̄εν̄ ζωβ̄ ν̄ιβεν̄.  
Αρῑφ̄με̄r̄ī ν̄ῑη̄c̄ōr̄c̄ Πῑχ̄ριc̄tōc̄  
ε̄ταq̄τω̄νηq̄ ε̄βολ̄ δ̄εν̄ ν̄η̄ε̄ōμωōr̄τ̄ ε̄βολ̄  
δ̄εν̄ π̄χ̄ροx̄ ν̄Δ̄ᾱν̄ῑΔ̄ κατ̄α  
πᾱε̄ρᾱσ̄τε̄λιον̄.  
Φ̄αῑ ε̄τ̄δ̄ω̄ῑᾱκᾱz̄ ν̄δ̄η̄τηq̄ ω̄ᾱ ε̄δ̄ρη̄ī  
ε̄z̄αν̄c̄νᾱr̄z̄ ῡφ̄ρη̄τ̄ ν̄ο̄r̄ρε̄q̄ε̄p̄ε̄r̄ε̄τ̄z̄ωōr̄  
ᾱλ̄λ̄ᾱ π̄c̄ᾱx̄ī ῡΦ̄νο̄r̄τ̄ con̄z̄ ᾱn̄.  
Ε̄ōβε̄ φ̄αῑ τ̄ε̄ρ̄ε̄r̄πο̄με̄ν̄ῑn̄ δ̄εν̄ ζωβ̄  
ν̄ιβεν̄ ε̄ōβε̄ ν̄ic̄ω̄τ̄π̄ z̄ῑνᾱ ν̄τε̄ το̄το̄ῡ δ̄ī  
ῡπ̄ιο̄r̄z̄αī ε̄τ̄δ̄εν̄ Πῑχ̄ριc̄tōc̄ Ῑη̄c̄ōr̄c̄ ν̄ε̄μ̄  
π̄ω̄ōr̄ ν̄ε̄νε̄z̄.  
ϸ̄εν̄z̄ōτ̄ ν̄x̄ε̄ π̄c̄ᾱx̄ī ic̄x̄ε̄ τ̄αρ̄ ᾱν̄μōr̄  
ν̄ε̄μ̄ᾱq̄ īε̄ τ̄ε̄ν̄νᾱω̄n̄δ̄ ν̄ε̄μ̄ᾱq̄ ōn̄.  
Ιc̄x̄ε̄ τ̄ε̄ν̄νᾱε̄ρ̄z̄r̄πο̄με̄ν̄ῑn̄ īε̄  
τ̄ε̄ν̄νᾱε̄ρο̄r̄rō ν̄ε̄μ̄ᾱq̄ ōn̄ ic̄x̄ε̄  
τ̄ε̄ν̄νᾱx̄ōλ̄q̄ ε̄βολ̄ ν̄θōq̄ z̄ωq̄  
ε̄ν̄ᾱx̄ōλ̄τε̄n̄ ε̄βολ̄.  
Ιc̄x̄ε̄ τ̄ε̄ν̄νᾱε̄ρᾱθ̄νᾱz̄τ̄ φ̄η̄ ν̄θōq̄  
ε̄ν̄ᾱδ̄ōz̄ī ε̄q̄ōī ῡπ̄ic̄tōc̄ ῡμōn̄ ω̄j̄x̄ōμ̄ τ̄αρ̄  
ν̄τε̄q̄x̄ōλ̄q̄ ε̄βολ̄ ῡμᾱr̄ᾱτ̄q̄.  
Ῡᾱφ̄με̄r̄ī n̄ωōr̄ ν̄η̄n̄αī ε̄k̄ε̄ρ̄ε̄μ̄ε̄ρ̄ē  
ῡπ̄ε̄μ̄ε̄θō ῡΦ̄νο̄r̄τ̄ ε̄ω̄ȳτε̄μ̄ ῡλ̄ᾱδ̄ 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 أَنَّ الْحَرَاتَّ الَّذِي يَتْعَبُ  
يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَثْمَارِ.  
أَفْهَمُ مَا أَقُولُ. فَلْيُعْطِكَ الرَّبُّ فَهْمًا  
فِي كُلِّ شَيْءٍ.  
أَذْكُرُ يَسُوعَ الْمَسِيحَ الْمَقَامَ مِنَ  
الْأَمْوَاتِ مِنْ نَسْلِ دَاوُدَ بِحَسَبِ  
أَنْجِيلِي.  
الَّذِي فِيهِ اخْتَمَلُ الْمَشَقَّاتِ حَتَّى  
الْقَيْوَدَ 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 مَجْدِ ابْدِيَّةِ.  
صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ إِنْ كُنَّا قَدْ  
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.  
إِنْ كُنَّا نَصْبِرُ فَسَنَمَلِكُ أَيْضًا مَعَهُ،  
إِنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا.  
إِنْ كُنَّا غَيْرَ ائْمَانٍ فَهُوَ يَبْقَى ائْمِينًا  
لَنْ يَقْدِرَ أَنْ يَنْكِرَ نَفْسَهُ.  
فَكِّرْ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَّامَ الرَّبِّ  
أَنْ لَا يَتِمَّاحِكُوا بِالْكَلامِ الْأَمْرُ غَيْرُ  
النَّفَاعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.

ἵνα καὶ ἐξεν ἕλι νῆωβ ἠμὸν ἡμῶν  
 ἠδῆτῃ ἐοῦσιν ἠνῆτῶν.  
 Ἰησὺς ἠμῶν ἐταροῦ ἐρατῆ ἠνοῦσῶν  
 ἠφῆνοῦ ἠνοῦσατῆ ἠπαρῆβῶν  
 ἐκῶν ἠἵνα ἠτε ἠμεῶν ἐβὼλ ἡεν  
 οὔσῶν.

*Πρῶτος τῆς νευωτεν νευ  
 τῆς ἡμῶν ἐσοπ: ἡ ἀμῆν ἐσῶν.*

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 تقيم نفسك لله مزمي  
 عاملاً لا يخزي مفصلاً كلمة الحق  
 بالإستقامة.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβὼλ ἡεν πε πῆροῦτ  
 ἠἐπιστολῆ ἠτε πενῶτ Πέτρος.  
 Ἄμῆν. ἠαμῆρατ.

**ἁ Πέτρος τ: ἠ - ἠε**

Πῶκ δὲ ἐρετενοῖ ἠνοῦμεν  
 ἠνοῦτ τῆρο: ἐρετενοῖ ἠῶφῆρ  
 ἠβῆσι: οὔσῶ ἐρετενοῖ ἠμῶν  
 ἠῶν ἠμαδτ ἐρετενοῖβῆνοῦτ.

ἠτετεντ ἠνοῦπετῶν ἠν ἡ  
 οὔπετῶν: οὔδὲ ἐοῦσῶν ἡ  
 οὔσῶν: πετοῦβῆτ δὲ ἐρετενοῖ  
 ἡ ἐταροῦ ἠνοῦ ἐπαρῶν ἡ  
 ἠτετενερχῆρονομῆ ἠπῆμον.

Φῆ τῆς ἐσοῦν ἠμενερ ἠωνῆ  
 οὔσῶ ἠνα ἠεῶν ἠεῶν  
 ἠαρεταλῶ ἠπεταλῶ ἐβὼλ ἡ

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.

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

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

**1 بطرس 3: 8 - 15**

وَالنَّهَائِيَّةُ كُونُوا جَمِيعاً مُتَّحِدِي  
 الرأْيِ بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَبْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرِثُوا بَرَكَةً.

لأنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الحَيَاةَ  
 وَيَرَى أَيَّاماً صَالِحَةً، فَلْيُكْفِفْ  
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتَيْهِ أَنْ  
 تَتَكَلَّمَا بِالْمَكْرِ.

πιπετρωου: οτος νεψφοτου  
εψτεμσαζι νοτχροφ.

Μαρεφρικι σαβολ υπιπετρωου:  
οτος ητεφιρι υπιαδαθον: μαρεφκωτ  
ησα οτρηρηνη οτος ητεφδοχι ησως.

Χε ηενβαλ υπβοις σεχοτυτ εχεν  
νηθμη: οτος νεφμαωχ σερικι ησα  
ποττωβρ: ηρο δε υπβοις εχεν  
νηετιρι υπιπετρωου.

Οτος ηιμ εθναψτεμκαρ ηωτεν  
εψωπ αρτενψανερρεφχορ  
επιπεθνανεφ.

Αλλα ισε τετενερ ηκεβιεμκαρ  
εβε ημεθμη ωοηνιατεν θηνοτ:  
τοηροτ δε υπερεροτ δατεσρη οτδε  
υπερωθορτερ.

Πβοις δε Πιχριστοσ ματοηβοφ  
εδρη δεη νετενητ: ερετενσοβτ  
υμωτεν ηχοτ ηιβεν εηαπολοσια  
ηοτον ηιβεν εθναερετιη υμωτεν  
ηοτσαζι εβε ηεελπις ετδεη θηνοτ  
αλλα δεη οτμετρεμρατυ ηεμ οηροτ.

*Ηασηνοτ υπερμενρε ηικοςμοσ  
οτδε ηηετωπ δεη ηικοςμοσ:  
ηικοςμοσ ηασηνη ηεμ τερεπειθωμια: φη  
δε ετιρι υφοτωψ υφνοτφ εηαωπι  
ψα ενεε: αμην.*

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 ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْدِيكُمْ 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 ποϑῆμοϑ εθοϑαβ ψωπι 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>Δϑίρι δε ἰοϑκοβηι ἰξε νηματοι ζηνα ἰσεδωτεβ ἰνηετϑωνη: μηπωϑ ἰτε οϑαι ηηβι ἰτεϑφωτ.</p> <p>Πιεκατονταρχοϑ δε εϑοϑωϑ ἐνοϑεμ ἰΠαυλοϑ αϑωαϑτοϑ ἐϑτεμῑρι ἰποϑκοβηι: αϑοϑαϑαϑηι δε ἰνηετε οϑον ψϑου ἰμωοϑ ἰσεϑιτοϑ ἐϑιομ ἰσενηβι ἰϑορπ ἐπιϑρο.</p> <p>Οϑοϑ ἰκεϑωϑπ ϑανοϑον μεη ϑι ϑανϑανη: ϑαν κε ϑωοϑηι δε ϑι ϑαν κε ενϑαι ἰτε πιϑοι: οϑοϑ παρηϑ αϑωωπι εϑρενηοϑεμ τηρεη ἐπιϑρο.</p> <p>Οϑοϑ ἐταννοϑεμ τοτε ανεμϑ ϑε ϑαϑμοϑϑ ἐϑηηϑοϑ ἐτε ἰμαϑ ϑε Μελετηηη.</p> <p>Πηβαρβαροϑ δε ἰτε πιμα ἐτε ἰμαϑ ανῑρι ἰοϑηϑωϑ ἰμετϑαιρωμ νεμαν: ἐταϑερε οϑϑρωμ ϑαρ αϑωοπηηη τηρεη ἐρωοϑ εϑβε πιμοϑηϑωοϑ ἐτε ηαϑωοπ ηεμ εϑβε πιϑϑεβ.</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 فَيَهْرَبَ.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَاغَةِ 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 ἴχε Παυλοc αqχιω  
 ἵνομηq ἵλεβq: οτοc ἔταqητοq ἔχεν  
 πῆqρωμ οτοc ἔβοληιτεν πιθμου αcἱ  
 ἔβολ ἵχε οἰάqω αcκεq τεqηιx.

Εταqηαυ Δε ἵχε νιβαρβαροc  
 ἔπιθηριον εqάqη ἵca τεqηιx ναυqω  
 ἕμοc ἵνοηῖρηνοq: qε παντωc παρωμ  
 οηρεqḗωτεβ πε φαι: ἔτε μενεuca  
 ἔτεqηοqεμ ἔβοληεν φιομ ἕπε πεqηαι  
 qαq ἔωνḗ.

Πθοq μεν οτη αqηεc πιθηριον  
 ἔπιqρωμ ἕπε ἔλι ἕπετqωοq ωωπι  
 ἕμοq.

Πθοωο Δε ναυμεῖ qε ḗναφωqι ιε  
 ḗναqει caτοτq ἵτεqμοq: ἔταqωcκ Δε  
 ενcoμc ἔροq οτοc ἔταqηαυ qε ἕπε  
 ἔλι ἵqωβ εqηωοq ταqοq αηκοτοq  
 caτοτοq ενqω ἕμοc ἔροq qε οηνοq†  
 πε.

*Πισαχι Δε ἵτε Πθοιc εqἔαιαι οτοc  
 εqἔάqηαι: εqἔάμαqι οτοc εqἔταqρο:  
 ḗεν ḗάqια ἵεκκḗηcια ἵτε Φηοq†:  
 ἄμην.*

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 مِّنَ الْفُضْبَانِ  
 وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِّنَ  
 الْحَرَارَةِ أَفْعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعَلَّقًا  
 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 يَنْتَفِخَ أَوْ يَسْقُطَ بَعْتَهُ مَيِّتًا. فَإِذْ  
 انْتَبَظَرُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ  
 يَعْضُرْ لَهُ شَيْءٌ مُّضِرٌّ، تَغَيَّرُوا  
 وَقَالُوا: «هُوَ إِلَهٌ!».

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

## Synaxarium of Babah 15

سنكسار اليوم الخامس عشر من شهر بابة

1. The Martyrdom of Saint Panteleimon, the Physician

1. The Martyrdom of Saint Panteleimon, the Physician

1. استشهاد القديس بندلانيمون الطبيب

1. استشهاد القديس بندلانيمون الطبيب في مثل هذا اليوم من سنة 21 للشهداء،

On this day of the year 21 of the martyrs, 305 AD, St. Panteleimon, the Physician, was martyred. This saint was born in the city of Nicomedia. His father "Eustorgius" worshipped idols, but his mother "Eubula" was a Christian.

They educated him well and he became a physician. He excelled in his profession and his fame spread, so Emperor Maximian made him his private physician. He appreciated him for his success in his work, his intelligence and his gentle demeanor.

Panteleimon met a priest whose name was Hermolaus, who taught him the facts of the Christian faith and then baptized him. He reached a high level of the virtuous life. God wrought great wonders by his hands. Once, a blind man came to him to be treated by his medicine. He made the sign of the Cross over him and his eyes were healed immediately.

When the Emperor heard the news of his account, he summoned the blind man, and asked him about how his eyes were healed. He told him that St. Panteleimon healed him by making the sign of the cross over his eyes.

The Emperor summoned St. Panteleimon the Physician and asked him about his belief. He confessed that he was a Christian. The Emperor gently rebuked him about how could he accept a faith different than that of the Emperor! The Emperor brought him closer to him and bestowed riches and many honors on him.

St. Panteleimon answered politely and courageously that he cannot renounce his Christ. The Emperor threatened to inflict upon him different kinds of tortures, but the saint was not moved. He started to torture him, sometimes by beating and flogging, and often times by casting him into the sea or into the fire. The Lord Christ appeared to him to strengthen and comfort him.

Later on, the Emperor ordered to behead him. After the saint had prayed a fervent prayer, the soldiers cut off his head, and thus he received the crown of martyrdom.

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

سنة 305 ميلادية، استشهد القديس بندلانيمون الطبيب. وُلد هذا القديس في مدينة نيقوميديا. كان أبوه "أوستورجيوس" وثنياً وأمه "أوبالا" مسيحية.

وقد علماه صناعة الطب فنبح فيها وذاع صيته، فجعله الملك مكسيميانوس طبيبه الخاص. وكان يحبه من أجل نجاحه في العمل ولطف أخلاقه وذكائه.

وتقابل بندلانيمون مع قس يدعي أرمولاس، فعلمه حقائق الأيمان المسيحي ثم عمدته.

فجاهد في الفضيلة وارتقى في سلم درجاتها وأجرى الله على يديه آيات عظيمة.

منها أن إنساناً أعمى قصده ليداويه، فرشم عليه علامة الصليب، فبرئت عيناه في الحال.

ولما علم الملك بالخبر، استحضر ذلك الرجل وسأله عن كيفية شفاء عينيه. فأعلمه أن القديس بندلانيمون شفاه برشم علامة الصليب على عيناه.

فاستحضر الملك بندلانيمون الطبيب وسأله عن معتقده، فأقر إنه مسيحي. فعاتبه بلطف

كيف يقبل إيماناً غير إيمان الملك. وقد قربته إليه وأعطاه غنى وكرامات كثيرة.

فأجابه بأدب وشجاعة إنه لا يستطيع أن يجحد مسيحه. وعند ذلك، هدهد الملك بأنواع

العذاب فلم يتزعزع إيمانه. فبدأ في تعذيبه تارة بالضرب والجلد، وأخرى بالرمي في البحر والنار. فكان السيد المسيح يظهر له

ويقويه.

ثم أمر الملك بقطع رأسه فصلى القديس صلاة حارة، وقطع الجند رأسه فنال إكليل

الشهادة.

بركة صلواته فلتكن معنا. آمين.

ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαβιδ ρ: ι, θ

Psalm 91: 13, 11

مزمور 90: 10، 9

Εκέλωμι ἐξεν οὐροσ νεμ  
οὐβασιλικος: οὐροσ εκέδουδεμ ἰουμοῦν  
νεμ οὐδρακων: γε ἑναζονθεν  
ἐτοῦτοῦ ἠνερασσελος εοβητικ:  
εοροῦαρεσ ἐροκ ει πεκωιτ τηροῦ.  
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. هليلويا.

The Liturgy Gospel  
إنجيل القداس

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

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

Οὐαναςνωσις ἐβουλθεν  
περασσελιον εοουαβ κατὰ λουκαν  
ασιοῦ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.

Λουκαν ι: κα - κδ

Luke 10: 21 - 24

لوقا 10: 21 - 24

Περηι δεθεν ἰουνοῦ ἐτε ἡματ  
αφθεληλ ἠξε ιησοῦσ δεν Πιπνειμα  
οῦροσ πεχαφ γε ἰουωνθ νακ ἐβουλ  
Φιωτ Πβοις ἠτφε νεμ ἠκαθι γε  
ακρηπ ναι ἐζανσαβεῦ νεμ θανκατρητ  
οῦροσ ακθορποῦ ἐβουλ ἠθανκοῦσι  
ἠδλωοῦν: αθα Φιωτ γε φαι πε ἠφρητ  
ἠπιτματ ἠταφωπι ἠπεκῆθο.

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."

وفي تلك الساعة تهلل يسوع بالروح وقال: «أحمدك أيها الأب رب السماء والأرض لأنك أخفيت هذه عن الحكماء والفهماء وأعلنتها للأطفال. نعم أيها الأب لأن هكذا صارت المسرة أمامك».

Θωβ νιβεν αῤῥθηιτοῦ νηι ἠτεν  
Παιωτ: οῦροσ ἡμον ἑλι σωοῦν γε νιμ  
πε Πωρηι ἐβηλ ἐΦιωτ οῦροσ γε νιμ πε

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

والتفت إلى تلاميذه وقال: «كل شيء قد دفع إلي من أبي. وليس أحد يعرف من هو الابن إلا الأب ولا من هو الأب إلا الابن ومن أراد الابن أن يعين له».

Φιωτ ἐβηλ ἐΠωηρι νεμ φηέτε Πωηρι  
ορωω ἐβωρη παφ ἐβολ.

Ορω ἐταφκοτφ ἐνεφμαθητς  
σαΐσα ἡμαγατοφ πεχαφ νωοφ χε  
ωοφνιατοφ ηνιβαλ εθναφ  
ἐνηέτετενναφ ἐρωοφ.

✠χω αρ ἡμοσ νωτεν χε θαμηω  
ἡπροφητς νεμ θανοφρωφ ατορωω  
ἐναφ ἐνηέτετενναφ ἐρωοφ ορω,  
ἡποφναφ ορω ἐσωτεμ  
ἐνηέτετενσωτεμ ἐρωοφ ορω,  
ἡποφσωτεμ.

*Πῶοφ φα Πεννοφφ πε ωα ἐνεε  
ἡτε ηι ἐνεε: ἀμην.*

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.*

وَالْتَقَتْ 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 16<sup>th</sup> Day of Babah

قطمارس قراءات اليوم السادس عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΚΟΥΤ ΝΕΞΟΥΤ ΜΠΙΑΒΟΥΤ ΠΑΔΟΠΙ

## 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>ΕΙΞΕΥΜΗΝΙ ΜΠΕΥΧΡΟΧ ΨΑ ΕΝΕΞ ΝΤΕ ΠΙΕΝΕΞ: ΟΥΟΞ ΠΕΥΘΕΡΟΝΟΞ ΜΦΗΡΗΤ ΜΦΗΡΗ ΜΠΑΜΘΟ ΕΒΟΛ: ΠΕΥΧΡΟΧ ΝΑΨΩΠΙ ΨΑ ΕΝΕΞ ΝΤΕ ΠΙΕΝΕΞ: ΟΥΟΞ ΠΕΥΘΕΡΟΝΟΞ ΜΦΗΡΗΤ ΝΝΙΕΞΟΥΤ 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>Alleluia.</p>	<p>وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء.</p> <p>هلليويا.</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>Luke 9: 18 - 27</p>	<p>لوقا 9: 18 - 27</p>

Οτοϑ αϑωπι εϑχη ϑαπεα  
υμαγατεϑ εϑερεπποϑ εϑχεϑε ναϑχη  
νεμαϑ πε νε νεϑμααηηηϑ οτοϑ  
αϑωενοϑ εϑω υμοϑ: χε αρε νιρωμι  
ωω υμοϑ χε Δνοκ νιμ.

Ηθωοϑ Δε εταϑεροϑω πεωοϑ χε  
Ιωαννηϑ πιρεϑτωϑ: εανκεωοϑνι  
Δε χε Ηλιαϑ: εανκεωοϑνι Δε χε  
οϑπροφηηηϑ νε νιαρχεοϑ πε  
εταϑτωνϑ.

Πεχαϑ Δε νωοϑ νεχε Ιηϑοϑ χε  
νεωτεν Δε αρετεν ωω υμοϑ χε  
Δνοκ νιμ: Πετροϑ Δε εταϑεροϑω  
πεχαϑ χε νεοκ πε Πιχριϑοϑ Φνοϑ.

Ηθοϑ Δε εταϑ ερε πιτιμαν νωοϑ  
αϑεονεεν νωοϑ εϑτεμ χε φαι νεβλι.

Εαϑχοϑ χε εωϑ πε νετε Πωηρι  
υΦρωμι βιοϑμηϑ νεδici: οτοϑ  
ντοϑωωϑ νεχε νιπερεβϑτεροϑ νεμ  
νιαρχη ερεϑ νεμ νιϑαε οτοϑ νετοϑ  
εοθεϑ: οτοϑ νετεϑτωνϑ εεν πιμαε  
ωομτ νεεοοϑ.

Ηαϑω Δε υμοϑ νεοτον νιβεν χε  
φηεθαοϑω εοταεϑ νεωι  
μαρεϑωοϑ εβοε οτοϑ μαρεϑωλι  
υπεϑεταϑροϑ υμνι οτοϑ νετεμωωι  
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.  
وَأَخْرُونَ إِيلِيَّا. وَأَخْرُونَ إِنِّي نَبِيًّا  
مِّنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا؟ فَأَجَابَ پِطْرُسُ: مَسِيحُ اللَّهِ.

فَانْتَهَرَهُمْ وَأَوْصَىٰ أَنْ لَا يَقُولُوا  
ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَتَّبِعِي أَنْ ابْنِ الْإِنْسَانِ  
يَتَأَلَّمُ كَثِيرًا وَيُرْفُضُ مِنَ الشُّيُوعِ  
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 ΝΤΕΨΤΨΟΨ ΜΜΟΨ.

ΦΗ ΓΑΡ ΕΘΝΑΨΥΠΙ ΔΑΤΕΗ ΝΕΜ  
 ΝΑΨΑΨΙ ΦΑΙ ΖΩΨ ΠΨΗΡΙ ΰΦΡΩΜΙ  
 ΝΑΨΨΥΠΙ ΝΑΨ ΕΨΩΠ ΑΨΥΑΝΙ ΔΕΝ  
 ΠΕΨΨΟΥΨ ΝΕΜ ΦΑ ΠΕΨΨΩΤ ΝΕΜ  
 ΝΕΨΑΨΨΕΛΟΨ ΕΘΟΥΑΒ.

† ΨΩ ΰΜΟΨ ΝΩΤΕΝ ΤΑΨΜΗΙ ΧΕ ΟΥΟΝ  
 ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΨΖΙ ΕΡΑΤΟΥΨ ΰΠΑΙΜΑ  
 ΝΗΤΕΝΣΕΝΑΧΕΜΨΠΙ ΰΨΜΟΥΨ ΑΝ  
 ΨΑΤΟΥΝΑΨ ΕΨΜΕΤΟΥΨΡΟ ΝΤΕ ΦΗΟΥΨ.

*ΠΰΨΟΥΨ ΦΑ ΠΕΝΝΟΥΨΨ ΠΕ ΨΑ ΕΝΕΖ  
 ΝΤΕ ΝΙ ΕΝΕΖ: 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 وَبِكَلِمَاتِي فِي هَذَا  
 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

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.

ΨαλμοΨ τω Δαυιδ ρ̅ϛ̅: κ̅ζ̅, λ̅α̅

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

ΜαρουθδασΨ ΔΕΝ 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 ἡπρεβυτερος: οἱ οὖοι  αρχω ἡοῦμετιωτ ἡφρητ ἡεανέσωοτ:  εἴενατ ἡε νηετοῦτων εἴεοῦνοε.  <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>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οἱ ἀναγνωσιε ἐβολ θεν  πιασσελιον εθοταβ κατα Μαρκον  ασιοτ.</p>	<p>A chapter according to  Saint Mark, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس  البشير. بركاته علينا أمين.</p>
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<p><b>Μαρκον ἡ: 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 οὖοι εἴβηοσαιδα οἱ οὖοι αἴνι  ναε ἡοῦβελλε: οἱ οὖοι ναττσο εροε  εἴνα ἡτερεῖ νεμαε.  Οἱ οὖοι αρχαμονι ἡττιε ἡπιβελλε  οἱ οὖοι αρχενεε σαβολ ἡπιτμ: οἱ οὖοι  εταερεοαε θεν νεεβαλ αρχα νεετιε  ειτωε νεετμῖνι ἡμοε εε οἱπε τεκνατ  εροε.</p>	<p>Then He came to  Bethsaida; and they brought  a blind man to Him, and  begged Him to touch him.  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.  فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى  خَارِجِ الْقَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ  وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ  أَبْصَرَ شَيْئًا؟</p>
<p>Οἱ οὖοι εταενατ ἡβολ ναετω ἡμοε  εε τνατ εἡνωμῖ ἡφρητ ἡεανῶωμῖ  ετωμωῖ.</p>	<p>And he looked up and  said, “I see men like trees,  walking.”</p>	<p>فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ  كَأَشْجَارٍ يَمْشُونَ».</p>
<p>Ἰτα οἱ αρχα νεετιε εεε  νεεβαλ οἱ οὖοι αρχατ ἡβολ: οἱ οὖοι</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 αϑηατ ε̇πτηρη ϑεν  
οτοτωνθ ε̇βολ.

Οτοθ αϑοτορηϑ ε̇περη ηϑω  
υμοο: ϑε οτδε υ̇περωενακ ε̇δοτη  
ε̇πιτω οτδε υ̇περοο η̇λι η̇θητο.

Οτοθ αϑι̇ ε̇βολ η̇νε Ιηοοτοο η̇εμ  
η̇εμαθητοο ε̇νη τω η̇τε Κεοαρι̇ η̇τε  
Φιλιππε οτοθ ϑεν η̇μωιτ η̇αϑωιη  
η̇ηεμαθητοο ηϑω υ̇μοο η̇ωοτ ϑε  
α̇ρε η̇ρωι ϑω υ̇μοο ϑε α̇νοκ η̇μ.

Η̇ωοτ δε α̇τοοο η̇αϑ ε̇ρω υ̇μοο  
ϑε Ιωαννηοο η̇ρεϑτωοο: οτοθ ϑαν  
κεϑωοτη δε ϑε Η̇λιαο: οτοθ ϑαν  
κεϑωοτη δε ϑε οτα η̇τε  
η̇προφητοο.

Οτοθ η̇θοϑ η̇αϑωιη υ̇μωοτ ϑε  
η̇ωοτεη τετεη ϑω υ̇μοο ε̇ροι ϑε α̇νοκ  
η̇μ αϑεροτ̇ η̇νε Πετροοο η̇εαϑ ϑε  
η̇θοοο η̇ε Πιϑοοτοοο.

*Π̇ωοτ φα Π̇ηηοττ̇ η̇ε ωα ε̇νεθ  
η̇τε η̇ ε̇νεθ: α̇μην.*

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 δούλος ἡμεῶν Ἰησοῦς Χριστός: πᾶποστολὸς ἐθαλάσμι: φηέτα ἑταίρου ἐπιζωωνοῦντι ἡμεῖς Φνοῦν.</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>2: 12 - 5: 12</b></p>	<p><b>Hebrews 4: 14 - 5: 14</b></p>	<p><b>العبرانيين 4 : 14 - 5 : 14</b></p>
<p>Εὐρονήταν οὐκ ἡμᾶρ νόνην ἀρχιερεὺς ἐλάσεν νιφλοῦ Ἰησοῦς Πωρηι ἡμεῶν μαρενάμονι ἡπιωνῶν ἐβόλ.</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>فَأذِنَّا لَنَا رَئِيسٌ كَهَنَةٌ عَظِيمٌ قَدْ اجْتَازَ السَّمَاوَاتِ يَسُوعُ ابْنُ اللَّهِ فَلْتَمَسْنَا بِالإِقْرَارِ.</p>
<p>Οὐκ ἔχοντες τὰρ ἀν πε ἔτεταν ἡμᾶρ ἡμῶν ὥσμου ἡμῶν ἐβίεκα νευ νενῶνι: ἐάτερπιαζιν δε ἡμῶν θεν ῶβ νιβεν κατὰ πένσμοτ ἀτῶνε 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>لَأَنَّ لَيْسَ لَنَا رَئِيسٌ كَهَنَةٌ غَيْرٌ قَادِرٌ أَنْ يَرْتَبِي لضعفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلاَ خَطِيئَةٍ.</p>
<p>Μαρενι ἐδονθιν ῥεν οῦωνῶν ἐβόλ ἡπεῖθο ἡπιθρονος ἡτε πιῶμοτ θινα ἡτενβι ἡνογαι ογοθ ἡτενσιμι ἡνοῦμοτ ἐορεκεριὰ ἡβοηθία.</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>فَلْتَقَدِّمْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ لِكَيْ نَنَالِ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.</p>
<p>Ἀρχιερεὺς τὰρ νιβεν ἐτογβι ἡμῶν ἐβόλ ῥεν θιτεν νιρωμι ἐψαταροθ ἐρατῶν ἐξεν νιρωμι 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>لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٌ مَأخُوذٌ مِنْ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ عَنِ الْخَطَايَا.</p>

Φνοῦτ' εἰνα ἵτερεν Δωρον Νεμ  
υποψωοῦγι ἐδοῦν ἐξεν Νινοβι.

Εογον ὤχου ἰμοσ ἐψεπευκαθ  
θεν οὔγι Νεμ Νιατέμι ογοε ετσωρεμ  
ζε ἵθοσ ελω εῖχη ἵθεν οὔγωνι.

Ογοε εοβητε εεμπῶα Ναε Κατα  
φρητ' ἐωλαϋι ἐεῖρη ἐξεν Να Πιλαοσ:  
παρητ' ελω ἵτερεῖνι ἐξεν Νεϋνοβι  
ἰμιν ἰμοσ.

Ογοε ἰπαρε οῖαι βι Ναε ἰπιταῖο  
ἰμαγατε ἀλλα εφωεμ ἰμοσ ἵξε  
Φνοῦτ' κατα φρητ' ἵλλάρων.

Παρητ' ελω Πιχριστοσ  
Νεταετῶοτ' Ναε ἰμαγατε ἀν  
εορεεϋωπι εοι ἵαρχιἠερετс ἀλλα φη  
πε ἕταεραε Νεμαε ζε ἵθοσ πε  
Παωηρι Δινοκ Διζφοκ ἰφοοῦτ'.

Κατα φρητ' ον ἕτερεω ἰμοσ ἵθεν  
κεμα ζε ἵθοσ πε φοῖηβ ῶα ἐνεε κατα  
ῖταεε ἰΜελεχιεδεκ.

Φηἕταεῖνι ἐεῖρη ἵθεν Νιεεοοῦτ' ἵτε  
τεεραετ' ἵεαντωε Νεμ εαντῶο εα  
φηἕτε ογον ὤχου ἰμοσ ἐναεμεε  
ἐβολ εθεν φμοῦτ' Νεμ οὔερωοτ' εεχορ  
Νεμ εανερμωοῖτ' ἐαεῖνοῦτ' ἐδοῦν ογοε  
αερωτεμ ἐροε ἐβολ εθεν ῖεοτ'.

Кεπερ εοῦγωηρι πε ἐαεῖμι

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 الْوُظَيْفَةَ بِنَفْسِهِ  
بَلِ الْمَدْعُوُّ مِنَ اللَّهِ كَمَا هَارُونُ  
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ  
لِإِصْبِرِ رَّبِّي سَ كَهَنَةِ 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

ἐταμετρεψατεμ ἐβολθ δεν νιευκατθ  
ἐταφβιτογ.

Οτοθ ἐταφχωκ ἐβολθ αφψωπι  
ννονον νιβεν εθνασωτεμ νσωφ  
ννογλωιζι ντε ογογσαι ννεθε.

Εὰ φνογτ μογτ ἐροφ γε  
αρχηερεγσ ψα ἐνεθ κατα τταζις  
μμελχιςεδεκ.

Φαι ἐτε εθβητφ ογνιψτ ναν πε  
πιαζι οτοθ εμοκεθ νογαθμεφ γε  
ἀρετεψωπι ἐρετεψωπι δεν  
νετενσωτεμ.

Κε γαρ νασμψα νωτεν πε ἐερ  
ρεφτςβω εθε πιχρονος παλιν ον  
τετενερχρια ντσαβε θηνογ γε ογ νε  
νιστοιχιον ντε ταρχη ννικαζι ντε  
φνογτ οτοθ ἀρετεψωπι  
ἐρετενερχρια νογερωτ νογδρε εσχορ  
αν.

Ογον γαρ νιβεν εθοτεμ ἐρωτ  
νϋδετδωτ αν δεν πιαζι ντε  
τμεθυμι ογαλογ γαρ πε.

Ϡδρε δε ετχορ θα νιτελιος τε  
νηετε εθε τογθεζις ογον ντωογ  
νογεσθεθηριον εγδετδωτ νδητογ  
επζινεμι επψιβτ μπιπεθνανεφ νεμ  
πιπεθωογ.

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 كُمَلَّ صَارَ لَجْمِيعِ الَّذِينَ  
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَنِيْسَ كَهَنَةِ عَلَيَّ  
رُتْبَةً مُلْكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا  
وَعَسِرُ التَّفْسِيرِ لِنَنْطِقَ بِهِ إِذْ قَدْ  
صِرْتُمْ مُتَبَاظِنِي الْمَسَامِعِ.

لَأَتَّكُم إِذْ كَانَ يَنْبَغِي أَنْ تَكُونُوا  
مُعَلِّمِينَ لِسَبَبِ طُولِ 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 عَدِيمٌ  
الْخُبْرَةَ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ الَّذِينَ  
بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمْ  
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 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.

ᾱ Πετρος ᾱ: ᾱ - ῑ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος πᾶποστολος νῆτε Ιησοῦς  
Πιχριστος ἠνισωπ εἴσωπ εἰ πῶεμμο  
νῆρη δεν πιχωρ ἐβωλ νῆτε Ποντος  
τῆγαλατιὰ τῆκαπποδοκία τῆασιὰ νεμ  
τῆβηθνια.

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 νῆεμ νῆτε Φνωτ†  
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.

Ἐμάρωοτ νῆζε Φνωτ† οἴσο  
Φιωτ μΠενβοις Ιησοῦς Πιχριστος:  
φῆετε κατα πᾶλαι νῆτε πεφναι  
αγῆφον ἐδοτη εἴογελπις ἠωνδ: ἐβωλ  
εἴτεν πῆνωγ ἠησοῦς Πιχριστος ἐβωλ  
δεν νηεθωοτ.

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 وَلَدَّنَا ثَانِيَةً لِرَجَاءِ حَيٍّ،  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ  
الْأَمْوَاتِ.

Ἐδοτη εἴογκληρονομία ἠαττακο

to an inheritance  
incorruptible and undefiled

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا  
يُضْمَحَلُّ، مَحْفُوظٍ فِي السَّمَاوَاتِ

οτοζ ἡατῶδεμ οτοζ ἡατῶμ:  
εἰἀρεζ ἐροϋ νωτεν ζεν νιφνοῖ.

Ἡα νηέτογναρωιϋ ἐρωοῦ ζεν  
ογζου ἡτε φνοῦ†: ἐβολ ζιτεν  
φναζ† ἐογζαι: εϋρεβτωτ εϋναῶωρπ  
ἐβολ ζεν πιϋνοῦ ἡδαε.

Φηέτε τετναθελῆλ ἡδῆτϋ  
ἡνογκογζι †νοῦ: ιϋξε ῥωε  
ἡτετενῶιεκαζ ἡζητ ἡδῆρη ζεν  
ζανπιραϋμοϋ ἡνογμῆϋ ἡρη†.

Ζινα ἠμετωπ ἡτε πετετναζ†  
ἡτεϋωπι εϋταιηοῦ† ἐζοτε πινοῦβ  
φθεῶνατακο: εϋερδοκιμαζιν ἡμοϋ  
ἐβολ ζιτεν ογῥωμ: ἡτογζεμ ἠηνοῦ  
ζεν ογωογωοῦ νεμ ογῶοῦ νεμ ογταῖο:  
ζεν πιῶωρπ ἐβολ ἡτε Ιηϋοῦϋ  
Πιῥριϋτοϋ.

Φηέτε τετνωογῆν ἡμοϋ αν  
τετενεραζαπαν ἡμοϋ: φαι †νοῦ ἠτε  
τετναῦ ἐροϋ αν τετετναζ† Δε ἐροϋ:  
θελῆλ ζεν ογραϋι ἡατῶϋαζι ἡμοϋ  
οτοζ εαϋῶοῦ.

Ερετενῶι ἡπζωκ ἡτε πετετναζ†  
φῆοζεμ ἡτε νετενψῥῥῆ.

*Ἡαϋῆνοῦ ἡπερμενρε πικοϋμοϋ  
ογΔε νηετωοπ ζεν πικοϋμοϋ:  
πικοϋμοϋ ἡαϋῆνι νεμ τεϋεπιῶμια: φη*

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 تحبونه. ذلك  
وإن كنتم لا ترونه الآن لكن  
تؤمنون به فتبتهجون بفرح لا  
ينطق به ومجيد.

نأبلين 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' ὀφ' ἡμεῶν ἡμεῶν  
 ὡς ἐνεε: ἄμην.

**The Acts**  
 الإبركسيس

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:  
 ἐρε ποτ' ἄν εἴη ὡς πᾶσι νεμην.  
 ἄμην.

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**

Ἐρρη δε θεν πιχοτ ἐτε ὑματ ἄ  
 Ἡρωδης ποτρο αρινη ἡ τεραχιζ ἐρρη  
 ἔχεν θανοτον ἐβολ θεν τεκκλησιᾶ  
 ἐτ' ἄκαθ νωοτ.

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 مِنَ  
 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.

Εταχνατ δε χε πιθωβ ρανωοτ  
 ἡνιποτδαι αροταθτοττ ἐδωπι  
 ἡπεκεΠετρος: νε ηιεροοτ δε νε ἡτε  
 ηιατκωβ.

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 ἐταχθοπη αχθαθ θεν  
 πιϋτεκο ἐαχτηιϋ ἐτοτοτ ἡττοτ ἡϋωπι  
 ὑματοι εθροτ' αρεθ ἐροϋ εμμενι ἐενϋ  
 ἐρρη 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 نَاوِيًا أَنْ يُقَدِّمَهُ  
 بَعْدَ الْفِصْحِ إِلَى الشَّعْبِ.

Πετρος οτη νατ' αρεθ ἐροϋ θεν  
 πιϋτεκο νατερ' ποσετ' χεθε δε  
 εθβητηϋ ἐμαϋω θα φνοτ' ἡχε  
 τεκκλησιᾶ.

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 θηππε ις ογασσελοθ ἵνε  
 Πβοις αqι ογοθ ογοτωινη αqεροτῶινη  
 θεν πιηι: ἐταqκιμ δε ἐπἄφιρ ἡΠετρος  
 αqτογνοσq εqξω ἡμοθ qε τωηκ  
 ἵqωλεμ: ογοθ ατθει ἵνε ηθαλγσις  
 ἐβολθ θεν νεqχιζ.

Πεξε πιασσελοθ δε ναq qε μορκ  
 ογοθ μα πεκqτηθαλιον ἐρατκ: αqιρι  
 δε ἡπαιρητ: ογοθ πεχαq qε qολθκ  
 ἡπεκἄβωθ ογοθ μοqι ἵνωι.

Ογοθ ἐταqι ἐβολθ ναqμοqι ἵνωq:  
 ογοθ ναqἔμι αν qε ογμηι πε ἔτε  
 ναqῶπ ἐβολθ θιτεν πιασσελοθ:  
 ναqμετἱ δε πε qε ογθοραμα πε  
 ἐταqματ ἔροq.

Εταγσινη δε ἐβολθ θιτεν πιμα  
 ἵἄρεθ ἡθογτιτ νεμ πιμαθ ἄνατ ατἱ  
 ἐτπγλη ἡβενιπι θηεθνηοτ ἐβολθ  
 ἐτπολις θαι ασοτων ηωοτ ἵνογατς:  
 ἐτατἱ δε ἐβολθ ατqεν ογαι ἵηηθιρ ογοθ  
 σατοτq 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 مَلَأُكَ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا». فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَأُ: «تَمَنِّطِقْ وَالْبَسْ نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ: «الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي جَرَى بِوَأَسْطَةِ الْمَلَأِ 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 الْمَلَأُ.

Πετρος δε ετα περρητ ι εροϋ  
περαϋ γε τνον αιμι ταφμη γε λ  
Πβοιϋ ονωρη ιπεραστελοϋ οροϋ  
αϋναϋμετ εβολ ρεν τχιϋ ηρωδηϋ  
νευ πιϋομϋ εβολ τηρη ιπιλαοϋ ητε  
νιλοτδαι.

Εταϋνατ δε αϋι επνη ιΜαρια  
θαυ ηλωανηϋ φηετονοτ εροϋ γε  
Μαρκοϋ πιυα ενατθοτ ημοϋ ητε  
οτμηϋ ετεριπροετχεϋε.

Εταϋκωλϋ δε ϋιρεν φρο  
ιπιπυλων ητε Πετροϋ αϋι εβολ ητε  
οταλοτ ιβωκι εερωτω ναϋ επεϋραν πε  
ρωδη.

Οροϋ εταϋοτεν τεμη ιΠετροϋ  
εβολ ρεν πιραϋι ιπεϋοτων ιπιϋωμϋ:  
εταϋβοϋι δε εδοτη αταμωοτ γε  
Πετροϋ οϋι ερατϋ ϋιρεν πιπυλων.

Ηωοτ δε πεϋωοτ ναϋ γε  
αρελοβι: ηθοϋ δε ναϋταϋρο ητοτϋ πε  
γε παρητ πετρωπ: ηωοτ δε πεϋωοτ  
ναϋ γε περαστελοϋ πε.

Πετροϋ δε ναϋμην εϋκωλϋ:  
ετατοτων δε ατνατ εροϋ οροϋ  
αττωμτ.

Αϋδωρεμ δε ερωοτ ητεϋχιϋ γε  
εϋαρωτεν οροϋ αϋαϋι ϋατοτοτ 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

ἔβη ἐκ τῆς φυλακῆς καὶ ἦλθεν  
πρὸς Ἰάκωβον καὶ τὸν ἀδελφόν  
αὐτοῦ Ἰωάννην. ὁ δὲ ἦλθεν  
ἐκεῖ.

Ὅταν ἔβη ἐκ τῆς φυλακῆς  
ὡς ὅτι οὐκ ἔμελλεν εἶναι  
ἐκεῖ.

Ὁ δὲ Ἡρῴδης ἐτακῶς ἠρώτων  
ἐπὶ τῶν φύλακων καὶ ἐκέλευεν  
ἀποκτενεῖν αὐτούς. ὁ δὲ  
ἦλθεν ἀπὸ τῆς Ἰουδαίας  
ἐπὶ τὴν Καισάρειαν.

Ὁ δὲ Ἡρῴδης ἔμελλεν ἐπιγαμεῖν  
τὴν ἑξαετηρίαν τῆς βασιλείας  
αὐτοῦ. ὁ δὲ ἦλθεν ἀπὸ  
τῆς Ἰουδαίας ἐπὶ τὴν  
Καισάρειαν.

Ὁ δὲ Ἡρῴδης ἠρώτων ἐπὶ τῶν  
φύλακων καὶ ἐκέλευεν  
ἀποκτενεῖν αὐτούς.

Ὁ δὲ Ἡρῴδης ἠρώτων ἐπὶ τῶν  
φύλακων καὶ ἐκέλευεν  
ἀποκτενεῖν αὐτούς.

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  
لِئْسٍ بَقِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا  
جَرَى لِپِطْرُسَ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ  
يَجِدْهُ فَحَصَّ الْحُرَّاسَ وَأَمَرَ أَنْ  
يُقَادُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنْ  
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  
الْحُلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى  
كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا  
صَوْتُ إِنْسَانٍ!»

Σατοτϣ δε ἀ σταςτελος ἵτε  
 Πβοις αϣϣαρι ἐροϣ ἐφμα ρε  
 ὠπεϣτῶοτ ὠΦνοτῥ οτοε  
 ἐταϣερδισεντ αϣμοτ.

Πισαχι δε ἵτε Φνοτῥ αϣαλαι οτοε  
 ναϣρηνοτ ἵαϣαι.

*Πισαχι δε ἵτε Πβοις ἐϣέλαι οτοε  
 ἐϣέλϣαι: ἐϣέλμασι οτοε ἐϣέταϣρο:  
 ρεν ῥάστια ἵεκκλῆσια ἵτε Φνοτῥ:  
 ἀμην.*

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.  
 آمين.*

## Synaxarium of Babah 16

سنكسار اليوم السادس عشر من شهر بابة

1. The Departure of St. Agathon, 39<sup>th</sup> Pope of Alexandria
2. The Commemoration of Saints Carpus, Apollos and Peter

### 1. The Departure of St. Agathon, 39<sup>th</sup> Pope of Alexandria

On this day of the year 397 of the martyrs, 681 AD, Pope Agathon, the 39<sup>th</sup> Pope of Alexandria, departed. He was from a noble family in Marriot. When he grew up, he became a disciple to Pope Benjamin, the 38<sup>th</sup> Pope.

Pope Benjamin ordained him a priest for one of the churches in Alexandria. When Pope Benjamin disappeared for a period of time from the face of his Chalcedonian persecutors, he left Fr. Agathon to preach the believers and confirm them in the Orthodox faith.

Fr. Agathon went around disguised wearing a carpenter's apparel, and carrying carpenter's tools, while performing his pastoral duties and celebrating the Divine Mysteries in secret. He kept doing this until the return of Pope Benjamin from his hiding place to the papal See. The Pope then appointed Fr. Aghathon as his private secretary.

When Pope Benjamin departed, this saint was chosen to be the 39<sup>th</sup> Patriarch, and he was consecrated on the

1. نياحة الأنبا أغاثون، البطريرك التاسع والثلاثون من بطاركة الكرازة المرقسية
2. تذكّار القديسين كاربوس وأبوللوس وبطرس

1. نياحة الأنبا أغاثون، البطريرك التاسع والثلاثون من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 397 للشهداء، سنة 681 ميلادية، تنيح البابا أغاثون، البطريرك التاسع والثلاثون من بطاركة الكرازة المرقسية. وكان من عائلة شريفة من مريوط. فلما كبر، صار تلميذاً للبابا بنيامين، البطريرك الثامن والثلاثون. وقد رسمه كاهناً على إحدى كنائس الإسكندرية. ولما اختفى البابا بنيامين زمناً من وجه مضطهديه الخلفيون، ترك الأب أغاثون يواظب على وعظ المؤمنين وتثبيتهم في الإيمان المستقيم. فكان أغاثون يطوف متخفياً في زي نجار يحمل أدوات النجارة، ويمارس أعمال الكهنوت الرعوية ويقوم الأسرار الإلهية خفية. وظل هكذا حتى عاد البابا بنيامين إلى مقر كرسيه. فاتخذه البابا سكرتيراً خاصاً له. ولما تنيح البابا بنيامين، رسموا هذا القديس

14<sup>th</sup> day of Tubah, year 387 of the martyrs, 662 AD. He faced great tribulations for the sake of keeping the Orthodox faith.

For example, a man whose name was Theodorus, a Chalcedonian, went to the Calif in Damascus, and gave him much money and took from him an order to appoint him the Governor of Alexandria, El-Behira and Marriot. When he became in charge of this position, he afflicted Anba Aghathon with many hardships, and severely persecuted him. He levied high taxes on the Pope. He put forth an order that any man who might find the Patriarch on his way should slay him. Anba Aghathon remained in his cell until God destroyed that evil Governor.

During the days of this Pope, the building of St. Macarius Church in his monastery in the wilderness of Shiheet, was completed.

One night, the angel of The Lord appeared to him and told him about a holy monk from the monastery of St. Macarius whose name was John, and ordered him to bring him to help in preaching and teaching the people. The angel told him that he would be Patriarch after him. Anba Agathon brought him and entrusted to him the administration of the churches, and teaching the believers. When Anba Agathon completed his good endeavor, he departed in peace.

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

## 2. The Commemoration of Saints Carpus, Apollos and Peter

On this day also is the commemoration of the saints Carpus, Apollos and Peter. They were disciples of the holy father, Abba Isaiah of Shiheet.

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

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

بطريركاً يوم 14 طوبة سنة 387 للشهداء، سنة 662 ميلادية. وقد لاقى شدائد كثيرة في سبيل المحافظة على الإيمان المستقيم. من ذلك أن إنساناً اسمه ثيودورس، خلقيدوني المذهب، ذهب إلى الخليفة بدمشق وقدم له أموالاً وأخذ منه أمراً بتعيينه والياً على الإسكندرية والبحيرة ومريوط. فلما تولى هذا المنصب، اضطهد الأنبا أغاتون اضطهاداً شديداً وكان يطلب منه جزية كبيرة وأصدر أمراً بأن أي إنسان يجد البطريرك في الطريق فليقتله. فمكث الأنبا أغاتون في قلايته إلى أن أهلك الله هذا الوالي الشرير. وفي زمن هذا البابا، كملت عمارة كنيسة القديس مكاريوس بديره بيرية شهيت. وفي إحدى الليالي، ظهر له ملاك الرب وأعلمه عن راهب قديس من دير القديس مكاريوس اسمه يوحنا وأمره أن يستحضره ليساعده في وعظ الشعب وتعليمه، وأخبره بأنه سيصير بطريركاً بعده. فاستحضره وسلم إليه أمور الكنائس وترتيبها وتعليم الشعب. ولما أكمل سعيه الصالح، تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. تذكّار القديسين كاربوس وأبوللوس وبطرس وفيه أيضاً تذكّار القديسين كاربوس وأبوللوس وبطرس. وهؤلاء كانوا تلاميذ القديس الأنبا إشعياى أب بيرية شهيت. 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>Δεωρκ ἵχε Πβοικ οτοε  ἵνεροτωμ ἵθθηϋ: χε ἵθοκ πε φθηβ  ωα ἕνεε κατα ἵταζιϋ ἕΜελχιϋεΔεκ:  Πβοικ ραοἴναμ ἕμοκ: εθε φαι  εϋεἶϋι ἵνοἵφε. <b>ΔΛΛΗΛΟΥΙΑ.</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. <b>هلليويا.</b> لذلك يرفع رأسه.</p>
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**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 أمين.

<p>Οἱ ἄναστωϋϋ εἶβολ θεν  πεἱαϋϋελιον εθοἱαβ κατα ἕαθεον  αϋιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشِير. بركاته علينا آمين.</p>
<p><b>ἕαθεον ἵϋ: ἵϋ - ἵϋ</b></p>	<p><b>Matthew 16: 13 - 19</b></p>	<p><b>متي 16: 13 - 19</b></p>
<p>εταϋ ἕνε ἵχοϋϋ εἵνιϋ ἵτε  ἵκεϋαἵα ἵτε φιλιπποϋ ναϋϋἵνι  ἵνεϋμαθηϋϋ χε ἄρε νιρωμι ϋω ἕμοκ  χε νιμ πε Πωηρι ἕΦρωμι.  Πῃωϋ Δε πεχωϋ χε θανοϋον  μεν χε ἵωαννηϋ πιρεϋϋωμϋ:  θανκεχωϋνι Δε χε ἵλιαϋ:  θανκεχωϋνι Δε χε ἵερεμιαϋ ἵε οἱαι  εἶβολ θεν νιπροϋηϋϋ.  Πεχαϋνωϋ χε ἵῃωτεν Δε  ἄρετενϋω ἕμοκ χε ἄνοκ νιμ.</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?”  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?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.  فَقَالُوا: قَوْمٌ يُوحِنَّا الْمَعْمَدَانُ وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ إِرْمِيَا أَوْ وَاحِدًا مِنَ الْأَنْبِيَاءِ.  فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.</p>

Απεροτω δε νεε Σιωων Πετρος  
πεσαε γε νεοοκ πε Πιχριστος Πωηρι  
μΦνοη ετοηδ.

Απεροτω δε νεε Ιησουε πεσαε  
ναε γε ωοηηατκ Σιωων Βαρ Ιωνα γε  
σαρξ νεμ σνοη αν αεβωρη μφαι νακ  
εβολ αλλα Παιωτ ετδεν νιφηοη.

Ανοκ δε ηρω μμοε νακ γε νεοοκ  
πε Πετροε ειεκωτ ηταεκκλησια εηεην  
ταπετρα οροε ηηηηλη ητε αμηνη  
ηηνοηεμεμο εροε.

Ειεη δε νακ ηηηωωηη ητε  
εμετοηρο ητε ηιφηοη οροε  
φηετεκναεοηεη εηεην ηικαεη εεεωωπι  
εεεοηε δην ηιφηοη οροε  
φηετεκναεοηε εβολ εηεην ηικαεη  
εεεωωπι εεβηλ δην ηιφηοη.

*Πιωοη φα Πηννοηη πε ωα εηεε  
ητε ηι εηεε: αμην.*

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.*

فَأَجَابَ سَمْعَانُ بَطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

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

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرَبِّطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 17<sup>th</sup> Day of Babah

قطمارس قراءات اليوم السابع عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΨΑΨΥ ΝΈΞΟΥΤ ἸΠΙἸΒΟΥΤ ΠἈΟΠΙ

## 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.

ΨἈλμος τω Δαυιδ ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Δεψωρκ ἵξε Πβοικ ογοε              ἵνεερωτωμ ἵεθην: ξε ἵθοκ πε φογηβ              ψα ἕνεε κατα ἵταζις ἸΜελχιζεδεκ:              Πβοικ εαογἵναμ Ἰμοκ: εθεε φα              εφεβἵσι ἵογαφε. ἈΛΛΗΛΟΥΙΑ.</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>Ογαναςνωσις εβολ ζεν              περασσελιον εθογαβ κατα Ἰατθεον              ασιογ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ἰατθεον ἱε: ἱε - ἱε</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>εταφι δε ἵξε Ἰησογς ἕνιςα ἵτε              τεΚεσαρια ἵτε Φιλιππος ναψωινη</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>



ἡνεκα μαθητης σε ἄρε νηρωι ζω ἕμος  
σε νηι πε Πωηρι ἕΦρωι.

Πῶσος δε πεχωσος σε θανοσων  
μεν σε Ιωαννης περεφτωμς:  
θανκεχωσωνι δε σε Ηλιας:  
θανκεχωσωνι δε σε Ιερεμιας ιε οται  
εβολ θεν νηπροφητης.

Πεχαρ νωσος σε ἠωσεν δε  
ἀρετεν ζω ἕμος σε ἀνοκ νηι.

Αχεροσων δε ἠσε Σιωων Πετρος  
πεχαρ σε ἠσοκ πε Πιχριστος Πωηρι  
ἕΦνωσος ετοσθ.

Αχεροσων δε ἠσε Ιησους πεχαρ  
ναρ σε ωσωνιατκ Σιωων Βαρ Ιωνα σε  
σαρσ νημ σνορ αν αφωρπ ἕφαι νακ  
εβολ αλλα Παιωτ ετθεν νηφνωσι.

Ανοκ δε τσω ἕμος νακ σε ἠσοκ  
πε Πετρος ειεκωτ ἠταεκκλησια θιζειν  
ταπετρα οσοθ νηπυλη ἠτε ἀμεντ  
ἠνωσωνεωσου ερος.

Ειετ δε νακ ἠνηωσωτ ἠτε  
ἠμετοσρο ἠτε νηφνωσι οσοθ  
φἠετεκνασωνερ θιζειν πικαθι εφεωωπι  
εφσωνε θεν νηφνωσι οσοθ  
φἠετεκναβολερ εβολ θιζειν πικαθι  
εφεωωπι εφβηλ θεν νηφνωσι.

*Πῶσος φα Πηνωσος πε ωα ενεε*

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

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

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

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

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

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

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

*Glory be to God forever.*

فَقَالُوا: قَوْمٌ يُوحِنَا الْمَعْمَدَانُ  
وَآخَرُونَ إِبِلِيَّا وَآخَرُونَ إِرْمِيَا أَوْ  
وَاحِدٌ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سِمَعَانَ بُطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بُطْرُسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيستِي  
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وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
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تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, κα

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

المزمور 72: 17، 18، 21

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

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

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

### Matins Gospel

إنجيل باكر

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

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

Οἰατασνωσιζ ἔβοζ ζεν  
πιετασσελιον εθοταβ κα τα Ιωαννην  
ασιοτ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιε: ιζ - κε

John 15: 17 - 25

يوحنا 15: 17 - 25

Ηαι Δε †ζονζεν ἰμωτεν ἔρωοτ  
ζινα Ἰτετενμενρε νετενἔρηοτ.

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

بَهَذَا أَوْصِيَكُمْ حَتَّى تُحِبُّوا بَعْضُكُمْ بَعْضًا.

Ἰσχε πικοςμος μοσϚ ἕμωτεν  
ἀριέμι γε ἀνοκ ἠγορπ πε  
ἐτασμεστωι.

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

Δριφμενι ἕπισασι ἐταισασι ἕμοϚ  
νωτεν: γε ἕμον οἴβωκ ἐνασϚ  
ἐπεϚβοις: ἰσχε ανδοσι ἠσωι ἠώτεν  
θωτεν ενέδοσι ἠσα θηνοϚ: ἰσχε  
ανἄρεθ ἐπασασι ενἄρεθ ἐφωτεν  
θωτεν.

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

Ενε ἕπι πε οτοθ ἠτασασι νεμωοϚ  
νε ἕμοντοϚ νοβι ἕμαϚ πε: ϚνοϚ δε  
ἕμοντοϚ λωιζι ἕμαϚ εθε ποἴνοβι.

ΦθεθμοσϚ ἕμοι εμοσϚ  
ἕπακειωτ.

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

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

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

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

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

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

He who hates Me hates  
My Father also.

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

إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ فَاعْلَمُوا  
أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ.

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

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

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

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

الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضًا.

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

Ἀλλὰ θίνα ἠτεροζωκ ἔβολ ἠξε  
 ΠΙΣΑΧΙ ΕΤΣΩΝΟΥΤ ΘΙ ΠΟΥΝΟΜΟΣ ΧΕ  
 ΛΥΜΕΣΤΩΙ ἠΖΙΝΣΗ.

*Πῶου φα Πεννοουτ πε ωα ἔνεε  
 ἠτε νι ἔνεε: ἄμην.*

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

*Glory be to God  
 forever.*

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε Πενσαδ Παυλος Πιὰποστολος

Παυλος φβωκ ἠπενβοις ἠσοϋς  
 Πιχριστος: πιὰποστολος ετθαβεω:  
 φηἔταρωαυφ ἔπιζωεννοϋφι ἠτε  
 Φνοϋτ.

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

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

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

Πανζιωω σαρ ἠμουν αν αλλα  
 ἠΠιχριστος ἠσοϋς Πενβοις: ἄνον Δε  
 ζων τενοι ἠβωκ νωτεν ἔβολ ζιτεν  
 ἠσοϋς.

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

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

Χε Φνοϋτ αϋζος χε οϋϋωινι  
 εϋερωϋινι ἔβολ ζεν πχακι: ἔτε φαι  
 πε ἔταϋερωϋινι ζεν νενζητ εϋωϋινι  
 ἠτε πἔμι ἠτε πῶου ἠΦνοϋτ ζεν πἔο  
 ἠἠσοϋς Πιχριστος.

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

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

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

Ενηεχρωχ θεν ρωβ νιβεν: αλλα  
ἵτενηεχρωχ αν: ενριοτὶ ὡμον ἔβολ  
αλλα ἵτενηριοτὶ ἔβολ αν.

Εγβοχι ἵνων αλλα ἵηρω ὡμον  
ἵνωτ αν: ενρωδτ ὡμον ἔδρη αλλα  
τεντακνοττ αν.

Ншоу нивен енаи да фмоу  
ἵηχοτс θεν ненцова: θινα πικωνθ  
он ἵτε ηχοτс ἵτεροτωνα ἔβολ θεν  
ненцова.

Ншоу зар нивен ἄνον да  
ннетωνθ сеτ ὡμον ἔδρη ἔφμοу εβε  
ηχοτс: θινα πικωνθ он ἵτε ηχοτс  
ἵτεροτωνα ἔβολ θεν тенсарз  
еннамоу.

Зωστε φμοу аφερρωβ ἵθηтен:  
πiωνθ δε θεν θηноу.

Εφενθτηтен δε ἵχε παιπνευμα  
ἵτε φнаεττ κατa φρητ ετсθноуτ: χε  
αιναεττ εβε φαι αιсахи: ἄνον ρων  
теннаεττ εβε φαι тенсахи.

Ενεμι χε φηεταροτνοс Пбоис  
ηχοτс еφетоτностен ρων нем ηχοτс

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

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

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

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

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

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

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

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

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

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

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

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

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

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

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

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

οὐτος ἑναταρον ἐρατεν νεμωτεν.

Ὡς τὰρ νῖβεν ἑταῦρωπι εὖβε  
θῆνοῦ εἶνα πῆμοτ ἵτεπερσοῦο ὄοτος  
ἵτεπερε πιωεπῆμοτ ερσοῦο ἔβολ  
εἰτεν νιμῆω εῶτωσ ἕφνοῦτ.

Εὖβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ  
ἰσχε περῶωι ετσαβολ ἑνατακο ἀλλὰ  
πετσαδοῦν ἑοῖ ἕβερι ἵεζοοῦ δατῆ  
ἵεζοοῦ.

Πάσια τὰρ ἵτε περσορχεῖ ἵτε  
τῆνοῦ ἀπερῶβ ναν κατὰ οἰμετσοῦο  
εἰμετσοῦο εἰβαρος ἵτε οἰωσ ἵενεε.

Ἦτενσοῦωτ ἀν ἐνηἑτενναῦ  
ἑρωσ ἀλλὰ νηἑτενναῦ ἑρωσ ἀν:  
νηἑτοῦναῦ τὰρ ἑρωσ εἰαπῆροσ  
οἰχοῦ νε: νη δε ἑτε ἵεεναῦ ἑρωσ  
ἀν εἰα νῶ εἰεε νε.

Ἦεσῶοῦν τὰρ χε ἑῶωπ  
ἀεῶαβῶλ ἔβολ ἵχε πενη ἵτε  
πεμῶαῶωπι ετρεῖεν ἵκαεῖ οἰονταν  
ἵνοκῶτ ἔβολ εἰτεν φνοῦτ οἰη  
ἵαθῶοκ ἵεεε ἵεεεε εἰεν νιφῆοῦτ.

Ἦεν φαι τὰρ τενῶαρομ  
εἰβῶωωωωτ ἑτῶωωωωτ ἕπεωωωπ  
ἔβολ εἰεν τῶε.

Ἰε ἑῶωπ ἀνωαθηῖ εἰωωτεν

Jesus, and will present us with you.

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

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

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

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

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

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

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

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

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

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

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

لأنَّنا نَعْلَمُ أَنَّهُ إِنْ نَقِضَ بَيْتُ خَيْمَتِنَا  
الْأَرْضِيَّةِ فَلَنَا فِي السَّمَاوَاتِ بِنَاءٌ  
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ  
أَبْدِيٍّ.

فإنَّنا في هَذِهِ أَيْضًا نَنْنُ مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَتَنَا الَّتِي  
مِنَ السَّمَاءِ.

وإنَّ كُنَّا لِأَبْسِينِ لَا نُوجَدُ عُرَاةً.

κεναζομεν αν ενβηω.

Κε γαρ ανον θα νητωοπ θεν  
παιμανωπι τενγιαρομ ενρορω εχεν  
φηετε ντενωτω αν εβαωτεν υμοσ  
αλλα εογαθευτησ ζωτεν θινα  
νσεωμκ υπετε ψαμνοσ εβολ θιτεν  
πωνθ.

Φη δε εταφερρωβ ερον εφαι: φαι  
νε φνοσ† πε φηετασ† ναλ υπαρηβ  
ντε Πιπνευα.

ενταχροσ† νηστ νχοσ νιβεν  
οροσ ενεμι γε ενωοπ ται θεν πιωμα  
τενσι πωεμο σαβολ υπβοις.

Ανωωσι γαρ εβολ θιτεν ογνασ†  
πε νεμ εβολ αν θιτεν οσμοσ.

Ερε πενηστ δε ταχροσ† οροσ  
τεν†μα† μαλλον ει εβολ θεν  
πιωμα οροσ εωρε θα Πβοις.

Εθε φαι γε τενοι υμαιταιον ιτε  
ενωοπ ται θεν πιωμα ιτε εννηοσ  
εβολ θεν πιωμα ντενωωπι ενρανασ.

Θω† γαρ ερον τηρεν  
ντενωονθεν εβολ ναθρεν πιβημα  
ντε Πιχριστοσ θινα ντε ποσται ποσται  
βι κατα νιεβηοσ† εταφαιτοσ εβολ  
θιτεν πιωμα ιτε οσπεθνανεσ ιτε  
οσπερωοσ.

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

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

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

For we walk by faith,  
not by sight.

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

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

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

فَاتِنَا نَحْنُ الَّذِينَ فِي الْخِيْمَةِ نَنِنُّ  
مُتَقَلِّبِينَ اِذْ لَسْنَا نُرِيْدُ اَنْ نَخْلَعَهَا بَلْ  
اَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يُبْتَلَعَ الْمَائِثُ  
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ  
اللَّهُ الَّذِي اَعْطَانَا اَيْضًا عَرْبُونَ  
الرُّوْحِ.

فَاِذَا نَحْنُ وَاثِقُونَ كُلَّ حِيْنٍ  
وَءَعَالِمُونَ اَنَّنا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحَنُّ مُتَعَرِّبُونَ عِنْدَ  
الرَّبِّ.

لَاَنَّنَا بِالْاِيْمَانِ نَسْتَلِكُ لَا بِالْعِيَانِ.

فَتَتَّقُ وَنَسْرُ بِالْاَوْلَى اَنْ نَتَعَرَّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

لِذَلِكَ نَحْتَرِصُ اَيْضًا مُسْتَوْطِنِينَ  
كُنَّا اَوْ مُتَعَرِّبِينَ اَنْ نَكُوْنَ مَرْضِيِيْنَ  
عِنْدَهُ.

لَاَنَّهُ لَا يَدُّ اَنَّنا جَمِيْعًا نُنْظَرُ اَمَامَ  
كُرْسِيِّ الْمَسِيْحِ لِيُنَالَ كُلُّ وَاَحِدٍ مَا  
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
كَانَ اَمْ شَرًّا.

ΕΓΝΩΣΤΗ ΝΤΡΟΤ ΝΤΕ ΠΒΟΙΣ  
 ΤΕΝΘΩΤ ΜΠΡΗΤ ΝΝΙΡΩΜΙ: ΤΕΝΟΥΝΘ  
 ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΒΕΛΠΙΣ ΔΕ ΧΕ  
 ΔΙΟΥΝΟΥΤ ΕΒΟΛ ΔΕΝ  
 ΝΕΤΕΝΚΕΣΤΗΝΗΔΗΣΙΣ.

*Πρὸς τὰς νεωτέρας  
 τῆς ἁγίας ἐκκλησίας: ἡ χάρις τοῦ θεοῦ  
 πατρὸς ἡμῶν πάντοτε μετὰ ὑμᾶς.*

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.*

فَاذْ نَحْنُ عَالَمُونَ مَخَافَةَ الرَّبِّ  
 نُقْنَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرْنَا  
 ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرْنَا  
 ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΣΟΥΤ  
 ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.  
 ΔΜΗΝ. ΠΑΜΕΝΡΑΤ.

**ἁ Πέτρος β: ιη - ς: ζ**

ΠΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΝΧΩΤΕΝ  
 ΝΝΕΤΕΝΒΙΣΕΥ ΔΕΝ ΖΟΥΤ ΝΙΒΕΝ ΝΝΙΑΣΑΘΟΣ  
 ΜΜΑΝΑΤΟΥ ΔΝ ΝΕΠΙΚΗΣ ΑΛΛΑ ΝΕΜ  
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι τὰρ οὐδὲ μοι πε ἰσχε εἶθε  
 οὐκ ἐνηδέσῃς ἵτε φησὶ οὐκ οὐκ  
 ἡδύωπ ἐροῦ ἡδύωπ δὲν ἡδύωπ  
 ἡδύωπ ἐρῶν ἡδύωπ.

Δὲ τὰρ πε πῶς οὐκ ἰσχε  
 ἐρετενερνοβι οὐκ ἐρετενερνοβι  
 τετενωσὶ ἡδύωπ ἀλλὰ ἐρετενερνοβι  
 ἡδύωπ ἐρετενερνοβι οὐκ ἐρετενερνοβι  
 τετενωσὶ ἡδύωπ ἡδύωπ: φαι τὰρ

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

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

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

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

For what credit is it if,  
 when you are beaten for  
 your faults, you take it  
 patiently? But when you do  
 good and suffer, if you take  
 it patiently, this is  
 commendable before God.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**1 بطرس 2: 18 - 3: 7**

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ  
 هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ  
 الْمَتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَاقِ أَيْضًا.

لَأَنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ  
 ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْرَانًا  
 مُتَأَلِّمًا بِالظُّلْمِ.

لِأَنَّهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَلْطَمُونَ  
 مُخْطِئِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ  
 تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَصْبِرُونَ،  
 فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.



οὐδὲ μοι πε ἐβολ ζιτεν Φνοῦτ.

Εταῖθαζεμ ἠηνοῦ ταρ ἐφαί γε  
Πιχρίστοσ ζωϋ αϋβιεμακασ ἐῆρη  
ἐξων: εϋϋωσπ ναν ἵνοῦεῖποστραμω  
ζινα ἵτενμωϋ ἵσα νεϋϋεντατσι.

Φηῆτε ἡπεϋερνοβι οῦδε ἡποῦξεμ  
ἕροϋ χη ῥεν ρωϋ.

Εῦζωοῦϋ ἐροϋ ναϋ ζωοῦϋ αν πε:  
εϋβιεμακασ ναϋ ζωοῦϋ αν πε: ναϋτ δε  
ἡπιθαπ ἡπιρεϋτθαπ ἡμυ πε.

Φηῆταϋεν νεηνοβι ἐϋϋωϋ ζιζεν  
πιϋε ἐβολ ζιτεν πεϋϋωμα ζινα  
ἐανμοῦ ἐβολ θα νινοβι ἵτενονθ δε  
ἵτμεῦμυ: φηεταρετενταλθο ἐβολ  
ζιτεν πεϋερθοτ.

Ἡαρετενοι ταρ πε ἡφρητ  
ἵθαἵεσωῦ εῦζωρεμ: αλλα ἄρετεν  
τασθο τῆνοῦ θα πετενμἡἵεσωῦ οῦοε  
ἵεπισκοποσ ἵτε νετενψῆχη.

Παιρητ οη πε νικεζιομυ εῦθνο  
ἵζωοῦ ἵνοῦθαἵ ισε οῦον θανοῦον  
ἵσετματ αν νεμ πιεαχι ἐβολ ζιτοτϋ  
ἡπιζιμωϋ ἵτε νιζιομυ ἵτοῦξεμθμοῦ  
ἡμωοῦ ατῆνε σαχι.

Εῦναῦ ἐπετενζιμωϋ εῦτοῦβηοῦτ  
ῥεν οῦεοτ.

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

“Who committed no sin, nor was deceit found in His mouth;”

who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed.

For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

when they observe your chaste conduct accompanied by fear.

لَا تُكْمُ لِهَذَا دُعِيْتُمْ. فَإِنَّ الْمَسِيحَ  
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَالًا  
لِكَيْ تَتَّبِعُوا خُطَوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي  
فَمِهِ مَكْرٌ.

الَّذِي إِذْ سُتِمَ لَمْ يَكُنْ يَسْتُمُّ عَوَضًا  
وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدُدُ بَلْ كَانَ يُسَلِّمُ  
لِمَنْ يَقْضِي بَعْدَلٍ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي  
جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ  
عَنِ الْخَطَايَا فَنَحْيَا لِلْبِرِّ. الَّذِي  
بِجَلْدَتِهِ شَفَيْتُمْ.

لَا تُكْمُ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنُّكُمْ  
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفُوسِكُمْ  
وَأَسَقَفِهَا.

كَذَلِكَ أَنْتِهِنَّ النِّسَاءُ كُنَّ خَاضِعَاتٍ  
لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا  
يُطِيعُونَ الْكَلِمَةَ، يُرَبِّحُونَ بِسِيرَةِ  
النِّسَاءِ بِدُونِ كَلِمَةٍ،

مَلَا حِظِينَ سِيرَتِكُنَّ الطَّاهِرَةَ  
بِخَوْفٍ.

Ἦεν ναι μαρεφωπι ἵνε πιζολσελ  
αν ετσαβολ ἵτε νιεβ ἵζωλκ ἵτε  
νιφωι νεμ νιεβ ἵνονβ ιε ἵεν οτρεβσω  
ἵτρωτωτ εσελσωλ.

Ἀλλα πιρωμι ετρηπ ἵεν πιζητ  
ἵεν παττακο ἵτε πιπνευμα  
ετρωτωτ οτοζ ἵρεμρατω φηετε  
ἵπεμθο ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵοτχοτ ἵνιζιὸμι  
εθοταβ ἵνατερελπις ἵφνωτ πε  
νατσολελ ἵμωωτ ετβνον ἵζωωτ  
ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
Ἀβρααμ εμωτ ἵερωτ γε παβοις  
οηεταρετενερωρι νας ἵερετενιρι  
ἵπιπεθαναεφ οτοζ ἵτετενερωτ αν  
ἵατρη ἵεζι ἵεζοτ.

Παιρητ οη νικερωμι ἵερετενωπι  
νεμωωτ ἵερετενεμι γε οτκετος  
ἵασθενη σ πε νιζιὸμι ἵερετενταιο  
νωωτ ζωσ ετοι ἵψφρη ἵκληρονομος  
νεμωτεν ἵτε πιζμοτ ἵτε πωνδ ἵεν  
οτθο ἵρητ εινα γε ἵνετεταενο ἵεν  
νετενπροσετχη.

*Ἦασνηοτ ἵπερμενερε πικοςμοσ  
οτδε νηετωπι ἵεν πικοςμοσ: πικοςμοσ  
ναςιμι νεμ τερεπρωμα: φη δε ετρη*

Do not let your  
adornment be merely  
outward, arranging the hair,  
wearing gold, or putting on  
fine apparel,

rather let it be the hidden  
person of the heart, with the  
incorruptible beauty of a  
gentle and quiet spirit, which  
is very precious in the sight  
of God.

For in this manner, in  
former times, the holy  
women who trusted in God  
also adorned themselves,  
being submissive to their  
own husbands,

as Sarah obeyed  
Abraham, calling him lord,  
whose daughters you are if  
you do good and are not  
afraid with any terror.

Husbands, likewise,  
dwell with them with  
understanding, giving honor  
to the wife, as to the weaker  
vessel, and as being heirs  
together of the grace of life,  
that your prayers may not be  
hindered.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَلَا تَكُنْ زِينَتَكَ الزَّيْنَةَ الْخَارِجِيَّةَ  
مِنْ صَفْرِ الشَّعْرِ وَالتَّحْلِي بِالذَّهَبِ  
وَلِبْسِ الثِّيَابِ،

بَلْ إِنْسَانَ الْقَلْبِ الْخَفِيِّ فِي الْعَدِيمَةِ  
الْفَسَادِ، زِينَةَ الرُّوحِ الْوَدِيعِ  
الْهَادِي، الَّذِي هُوَ قَدَامَ اللَّهِ كَثِيرُ  
الْتَمَنِ.

فَإِنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ  
الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ  
لِرِجَالِهِنَّ،

كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ  
دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صَرَّتْ  
أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرِ  
خَائِفَاتٍ خَوْفًا الْبَتَّةَ.

كَذَلِكَ أَيُّهَا الرِّجَالُ كُونُوا سَاكِنِينَ  
بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنَاءِ النِّسَائِي  
كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ كَرَامَةً  
كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةَ الْحَيَاةِ،  
لِكَيْ لَا تَعَاقَ صَلَوَاتُكُمْ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الأبد. آمين.*

ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ  
ἀμήν.

**The Acts**  
الإبركسيس

Πραξις ἴτε νενοιότ ἡ ἀποστολός:  
ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν.  
ἀμήν.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آبائنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. آمين.

Πραξις κ: ἰζ - ἀη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δην Μιλητος αφοῦωρι  
ἐεφερος αφοῦωτ ἐνιπρεσβυτερος ἴτε  
ἡ ἐκκλησία.

From Miletus he sent to  
Ephesus and called for the  
elders of the church.

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةَ.

Εταῖ δε ὡαροϋ πεχαϋ νωοῦ γε  
ἡ ὥωτεν τετενωοῦν γε ἰσεν πιεζοοῦ  
ἡ ἡοῖτ ἐταῖ ἐτ ἀσιὰ γε αἰῶπι  
νεμωτεν ἡ αῶ ἡρητ ἡ παισοῦ τηρε.

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.

Εἰοι ἡ βωκ ἡ πῶοις δην θεβιὸ ἡ ἡτ  
ἡ βεν νεμ ἡ ἀνερωοῖ νεμ  
ἡ πιαμοος ἐταῖ ἐρηι ἐχω δην  
ἡ σοβῆι ἐτρωοῦ ἡ τε ἡ ἡοῦδα.

... serving The Lord with  
all humility, with many  
tears and trials which  
happened to me by the  
plotting of the Jews;

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْنِي بِمَكَايِدِ  
الْيَهُودِ.

ἡ ἡρητ ἐτε ἡ πρηπ ἡ λῖ δην  
ἡ ἡετερνοϋρι ἡ ὡεῦεταμωτεν ἐρωοῦ  
νεμ ἐτ βω ὡωτεν.

... how I kept back nothing  
that was helpful, but  
proclaimed it to you, and  
taught you publicly and  
from house to house,

كَيْفَ لَمْ أُوخِّرْ شَيْئاً مِنَ الْفَوَائِدِ إِلَّا  
وَأَخْبَرْتُكُمْ وَعَلَّمْتُكُمْ بِهِ جَهْرًا وَفِي  
كُلِّ بَيْتٍ.

Εἰεμεερε ἡ δῆμοσιὰ νεμ κατὰ ἡ  
ἡ ἡοῦδα νεμ ἡ ἡοῖνῖν ἡ ἡετὰ ἡοῖα  
ἡ τε φωνὴ νεμ πῖαῶτ ἐπενδοῖς  
ἡ ἡοῦς Πιχριστος.

... testifying to Jews, and  
also to Greeks, repentance  
toward God and faith  
toward our Lord Jesus  
Christ.

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّبْنَا يَسُوعَ  
الْمَسِيحِ.

Οτοϑ ϑηππε ἀνοκ ειϑωνϑ  
δεν πιπνευμα ϑηαυεννη ἐϑρηι  
ἐλερονϑαλημ ἡϑωωνη αν ἡνηθεναι  
ἐδονη ἐϑραι ἡδητϑ.

Πλην ϑε Πιπνευμα εϑοταβ  
ϑερμεϑρε νηι κατα πολιϑ εϑω μμοϑ  
ϑε ϑεϑρι νακ ἡϑε δανϑναϑη νεμ  
δανϑλϑψιϑ.

Αλλα ταψϑχη ϑω μμοϑ αν ϑε  
ϑταιηονϑ ἡτοτ δεν ϑλι ἡϑαϑι ωα  
ϑωκ ἡπαδϑρομοϑ ἐβολ νεμ  
ϑδιακονια ἡηεταιβιτϑ ἡτεν Πβοιϑ  
ἡνοϑϑ εϑερμεϑρε ἡπειϑαϑϑελιον ἡτε  
πιϑμοτ ἡτε Φνοϑϑ.

Οτοϑ ϑηππε ἀνοκ ϑεμ ϑε  
τετενναϑ ἐπαϑο αν ϑε ἡϑωτεν τηροϑ  
νηεταιϑινη ἡδητοϑ ειβιωω ἡϑμετοϑρο  
ἡτε Φνοϑϑ.

Εϑβε φαι ϑερμεϑρε νωτεν δεν  
παιεϑοϑ ἡτε φοϑϑ ϑε ϑοταβ ἀνοκ  
ἐβολϑα πετενϑνοϑ τηροϑ.

Οϑ ϑαρ ἡπιϑοπτ ἐϑτεμταμωτεν  
ἐφοϑωϑ τηϑ μΦνοϑϑ.

Μαϑητην ἐρωτεν νεμ πιϑρι τηϑϑ  
ετα Πιπνευμα εϑοταβ ϑα ἡηνοϑ  
ἡεπιϑκοποϑ ἡδητηϑ ἐλμοη  
ἡϑεκκληϑια ἡτε Πβοιϑ ἡηεταϑϑϑφοϑ

And see, now I go  
bound in the spirit to  
Jerusalem, not knowing the  
things that will happen to  
me there,

except that the Holy  
Spirit testifies in every city,  
saying that chains and  
tribulations await me.

But none of these things  
move me; nor do I count my  
life dear to myself, so that I  
may finish my race with  
joy, and the ministry which  
I received from The Lord  
Jesus, to testify to the  
gospel of the grace of God.

And indeed, now I know  
that you all, among whom I  
have gone preaching the  
kingdom of God, will see  
my face no more.

Therefore, I testify to  
you this day that I am  
innocent of the blood of all  
men.

For I have not shunned  
to declare to you the whole  
counsel of God.

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He

وَالآنَ هَا أَنَا أَذْهَبُ إِلَى أُورُشَلِيمَ  
مُقَيِّدًا بِالرُّوحِ لَا أَعْلَمُ مَاذَا  
يُصَادِقُنِي هُنَاكَ.

غَيْرَ أَنَّ الرُّوحَ الْقُدُسَ يَشْهَدُ فِي  
كُلِّ مَدِينَةٍ قَائِلًا: إِنَّ وُثُقًا وَشَدَائِدَ  
تَنْتَظِرُنِي.

وَلَكِنِّي لَسْتُ أَحْتَسِبُ لِنَفْسِي وَلَا  
نَفْسِي ثَمِينَةً عِنْدِي حَتَّى أَتَمِّمَ  
بِفَرَحٍ سَعْيِي وَالْخِدْمَةَ الَّتِي أَخَذْتُهَا  
مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ  
نِعْمَةِ اللَّهِ.

وَالآنَ هَا أَنَا أَعْلَمُ أَنَّكُمْ لَا تَرَوْنَ  
وَجْهِي أَيْضًا أَنْتُمْ جَمِيعًا الَّذِينَ  
مَرَرْتُمْ بَيْنَكُمْ كَارِزًا بِمَلَكُوتِ اللَّهِ.

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

اِحْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَالْجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ  
فِيهَا أَسَافِقَةً لِتَرْعُوا كَنِيسَةَ اللَّهِ  
الَّتِي أَقْتَنَاهَا بِدَمِهِ.

ἐβολ ἔπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἄνοκ δε ἴεμι γε μενεσα  
ἐριψυενηι σεναλὶ ἐδοῦν ἐρωτεν ἵνε  
εἰδοντωνω εἰς ἑαυτοῦ ἵνεσενα ἴακο ἀν  
ἐπιόρι.

Ὅτος σενατωοῦνοῦ ἵνε εἰδοντωνω  
ἐβολ ἔπτεν ἑαυτοῦ εἰς ἑαυτοῦ  
εἰς ἑαυτοῦ εἰς ἑαυτοῦ ἵνεσενα ἴακο ἀν  
ἐπιόρι.

Εἴθε φαί οἱ ἵνε ἵνε ἵνε  
ἐρετεν ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ὅτος ἴνοῦ ἴνω ἵνε ἵνε ἵνε  
Πβοις νεμ πιεσα ἵνε περὶ ἑαυτοῦ  
οἱ ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ὅτος ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ἡῶτεν τετενεωοῦν γε νασιζ  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ἄπτεν ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

purchased with His own blood.

For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Therefore, watch, and remember that for three years I did not cease to warn everyone night and day with tears.

So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

I have coveted no one's silver or gold or apparel.

Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of The Lord

لَا تَبِي أَعْلَمُ هَذَا: أَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَوَابِّ خَاطِفَةٌ لَا  
تُشْفِقُ عَلَى الرَّعِيَّةِ.

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 أَسْتَوْدِعُكُمْ يَا إِخْوَتِي لِلَّهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثًا مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

فِي كُلِّ شَيْءٍ أَرَيْتُكُمْ أَنَّهُ هَكَذَا  
يَنْبَغِي أَنْكُمْ تَتَعَبُونَ وَتَعْضُدُونَ  
الضَّعْفَاءَ مُتَذَكِّرِينَ كَلِمَاتِ الرَّبِّ  
يَسُوعَ أَنَّهُ قَالَ: مَغْبُوطٌ هُوَ الْعَطَاءُ  
أَكْثَرَ مِنَ الْاِخْتِذِ.

ἵτε Πῶοις Ἰησοῦς καὶ ἵθοοι ἀφροο καὶ  
οὔμετακαριοο τε μαλλοῖν ἐϋ ἐροο  
ἐβι.

Οὔοο καὶ ἐταφροοτοῦ ἀφροοιϋ ἐξεν  
νεφκελι νεμωοῦ τηροῦ  
ἀφροπροοεῦχεοο.

Οὔοο ἀφρωπι δε ἵνε οὔνηωϋ  
ἵριμι ἵτωοῦ τηροῦ οὔοο ἀφροοτοῦ  
ἐδρῆι ἐξεν ἵναρβι ἵΠαῦλοο οὔοο  
ἀφροφι ἐροο.

Εὔοι ἵκακαο ἵρητ μαλιτα εοβε  
πικακι ἐταφροο καὶ σεναναῦ ἐπεφρο  
ἀν καὶ ναῦφο δε ἵμοοι ἐξεν πιροο.

*Πικακι δε ἵτε Πῶοις εφἔαλι οὔοο  
εφἔαωλι: εφἔαμαλι οὔοο εφἔταφρο:  
δεν ἵἀστια ἵεκκλῆκσια ἵτε φῆορϋ:  
ἀμην.*

Jesus, that He said, ‘It is more blessed to give than to receive.’”

And when he had said these things, he knelt down and prayed with them all.

Then they all wept freely, and fell on Paul’s neck and kissed him,

sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءً عَظِيمًا مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيمًا مِنَ الْكَلِمَةِ الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شِيعُوهُ إِلَى السَّفِينَةِ.

*لم تنزل كلمة الرب تنمو وتعزز وتثبت في كنيسة الله المقدسة. آمين.*

## Synaxarium of Babah 17

سنكسار اليوم السابع عشر من شهر بابية

1. The Departure of St. Dioscorus II, 31<sup>st</sup> Pope of Alexandria

**1. The Departure of St. Dioscorus II, 31<sup>st</sup> Pope of Alexandria**

On this day, of the year 234 of the martyrs, 518 AD, Pope Dioscorus II, the 31<sup>st</sup> Pope of Alexandria, departed. He was born in Alexandria and was taught and reared with all the Christian demeanors. He was gentle in his disposition and righteous in his deeds.

After the departure of his predecessor, Pope Yoannis (John) II, the 30<sup>th</sup> Patriarch, the fathers of the

1. نياحة البابا ديوسقورس الثاني، البطريك الحادي والثلاثون من بطاركة الكرازة المرقسية

1. نياحة البابا ديوسقورس الثاني، البطريك الحادي والثلاثون من بطاركة الكرازة المرقسية

في مثل هذا اليوم من سنة 234 للشهداء، سنة 518 ميلادية، تنح البابا ديوسقورس الثاني، البطريك الحادي والثلاثون من بطاركة الكرازة المرقسية. وقد وُلِدَ بالإسكندرية وتعلم وتهذب بكل الآداب المسيحية وكان وديعاً في

church convened and choose him Patriarch. He was consecrated on the 3<sup>rd</sup> day of Baunah, year 231 of the martyrs, 516 AD.

His first work after his enthronement to the See of St. Mark was writing an epistle to Anba Severus, Patriarch of Antioch. This epistle expressed the principles of the Orthodox doctrine. Anba Severus replied with a congratulatory message that Pope Dioscorus received with joy. He commanded that the message be read to all the people.

During his days, a dissention took place in Alexandria that angered Emperor Anastasius. The people were terrified from the punitive measures and pleaded to the Pope to intercede on their behalf to the Emperor. He was successful in his mission and the Emperor declared his pardon of them.

This father stayed on the throne of St. Mark for three years, during which he preached and taught continually, and urged the priests in every city to shepherd and guard their flocks. He departed leaving his flock grieving and weeping for a spiritual shepherd like him who departed to the heavenly glory that fast.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

أخلاقه وفاضلاً في أعماله. وبعد نياحة البابا يوانس الثاني، البطريك الثلاثون، اجتمع آباء الكنيسة واختاروه بطريكاً وتم تكريسه يوم 3 بؤونة، سنة 231 للشهداء، سنة 516 ميلادية. ولما ارتقي الكرسي المرقسي، كتب رسالة جامعة إلى الأب القديس ساويرس بطريك أنطاكية ضمنها مبادئ العقيدة الارثوذكسية. فرد عليها برسالة تهنئة. فقبلها البابا ديسقورس بفرح وأمر بتلاوتها على الشعب. وقد حدثت في أيامه فتنة في الإسكندرية أغضبت الامبراطور أناسطاسيوس. فخاف الناس سوء العقاب وترجوا من البابا أن يشفع فيهم لدى الامبراطور. فنجح في مهمته وأعلن الامبراطور صفحه عنهم. وجلس هذا الأب على الكرسي حوالي ثلاث سنوات مداوماً على التعليم والوعظ وحض الكهنة في كل بلد وتوصيتهم على حراسة الرعية. ثم نتيج تاركاً شعبه يبكيه ويتألم من أن راعياً روحياً مثله انتقل إلى عالم المجد بهذه السرعة. 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 ρ̄ε̄: κ̄ς, λ̄α	Psalm 107: 32, 41, 42	المزمور 106: 23, 31
<p>Μαροῦδαςϥ θ̄εν τεκκ̄λησῑᾱ ἴτε  πεϥλαος: ο̄τος μαροῦςμοῦ ε̄ροϥ θ̄ι  ἴκαθεδρα ἴτε νῑπρεσβ̄ιτερος: ο̄τος  αϥχω ἴνομιετιωτ ἠ̄φρη† ἴθανε̄σωτ:  ε̄τε̄νατ ἴνε̄ νηετσοῦτων ε̄τε̄οῦνοϥ.  <b>ΔΔΛΗΛΟΥΙΑ.</b></p>	<p>Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. <b>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>Οὐρανῶναστρωσις ἐβόλῃ θεν πνεύμασσελιον εθοῦαβ κατὰ Ἰωαννην 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 آمين.</p>
<p><b>Ἰωαννην ἰ: ἀ - ιϛ'</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Διηνη ἀμην ἰχω ἕμοσ νωτεν χε φῆετε ἵνηνηοῦ ἐδοῦν ἀν ἐβόλῃ ζιτεν πιορ ἐτᾶνλῆ ἵτε νιέσωοῦ ἀλλὰ εἰνηοῦ ἐπῶωι ἵβοῦτεν φαι ἐτε ἕματ οῦρεῖβιοῦτι πε οῦοζ οῦσοῖι 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 الْحَقَّ 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 ζιτεν πιορ φαι οῦμαῖνεσωοῦ πε ἵτε 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 ῥαρε πιμνοῦτ ἀοῦων ναῖ οῦοζ ῥαρε νιέσωοῦ σωτεμ ἐτεῖςμη οῦοζ ῥαῖμοῦτ ἐνεῖέσωοῦ κατὰ νοῦραν οῦοζ ῥαῖένοῦ 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 فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>
<p>Εῶωπ δε ἀῖωανῖνι ἵνηεῖτενοῦτ θηροῦ ἐβόλῃ ῥαῖμοῦωι θᾶχωοῦ οῦοζ ῥαρε νιέσωοῦ μοῦωι ἵσωῖ χε οῦνι σεσωοῦν ἵτεῖςμη.</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>Πῶεμο δε ἕπαῦμοῦωι ἵσωῖ ἀλλὰ εῖεῖωτ ἐβόλῃ θᾶροῖ χε οῦνι σεσωοῦν ἀν ἵτῆμη ἕπιῶεμο.</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 الْغَرَبَاءِ.</p>



Ἰαὶ παροιμιὰ ἀρχος νωοῦ ἵχε  
Ἰησοῦς: ἵνωοῦ δε ἠποῦέμι χε ἀρχαζι  
νεμωοῦ εῖβε οῦ.

Πάλιν οἱ πεζαζ νωοῦ ἵχε Ἰησοῦς  
χε ἄμην ἄμην Ἰχω ἠμος νωτεν χε  
ἄνοκ πε πιῖβε ἵτε νιῖσωοῦ.

Οὔτον νιβεν ἔταῖ δαζωι θανconi  
νε οὔοθ θανρεφθιοῖ νε ἀλλα  
ἠποῦοτμε ἵνωοῦ ἵχε νιῖσωοῦ.

Ἄνοκ πε πιῖβε ἵτε νιῖσωοῦ  
φθεῖθαῖ ἔδοῦν ἔβολ ζιτοτ εφἔνοθεμ  
οὔοθ εφἔἰ ἔδοῦν οὔοθ εφἔἰ ἔβολ οὔοθ  
εφἔξιμι ἵνομαἠμονι.

Πιρεφθιοῖ δε ἵθοφ ἠπαφἰ ἔβηλ  
ἄρην ἵτεφθιοῖ οὔοθ ἵτεφωτ οὔοθ  
ἵτεφτακο: ἄνοκ δε ἔταιἰ θινα ἵτε  
οὔωνθ ωπι νωοῦ οὔοθ ἵτε οὔοθ  
ωπι νωοῦ.

Ἄνοκ πε πιἠνῆσωοῦ εῖθανεφ:  
οὔοθ πιἠνῆσωοῦ εῖθανεφ ωαφἰ  
ἵτεφψῖχη ἔρῃ ἔχεν νεφῆσωοῦ.

Πιρεμβεχε δε ἵθοφ οὔοθ ἔτε  
ἵνομαἠῆσωοῦ ἀν πε φἠἔτε νιῖσωοῦ  
νοῦφ ἀν νε ἀφωανῃαῦ ἔπιοῦωνω  
εφῃνοῦ ωαφωτ οὔοθ ωαφχα νιῖσωοῦ  
οὔοθ ωαρε πιοῦωνω θολμοῦ οὔοθ  
ωαφχοροῦ 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  
الذِّئْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الذِّئْبُ الْخِرَافَ  
وَيَبْذُرُهَا.

Χε ονρεμβεχε πε οτοζ δερμελιν  
ναϭ αν δα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεϭ  
†ωωτη ννηέτενοτι οτοζ νηέτενοτι  
ωωτη υμοι.

Κατα φρη† ετεϭωωτη υμοι νξε  
Παιωτ Δνοκ ζω †ωωτη υφιωτ  
οτοζ †ναχω νταψυχη εζειν  
ναέσωτ.

Οτοζ νθη νθανκεέσωτ υματ  
εζαν εβολ δεν ταιαγλη αν νε ζω†  
εροι εεν νικεχωωτη οτοζ ενέσωτεμ  
εταδμη οτοζ ενεωπι ενοζι νοτωτ  
εοτμανέσωτ νοτωτ.

*Πιωοτ φα Πεννοτ† πε ωα ενεζ  
ντε νι ενεζ: λμην.*

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 18<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الثامن عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΨΥΜΗΝ ΝΕΞΟΥΤ ἈΠΙἈΒΟΥΤ ΠΑὉΠΙ

## 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
Εἰςεϋμνι ἄπεϋχροϋ ψα ἔνεϋ ἵτε πιένεϋ: ογοϋ πεϋθρονοϋ ἄϋρηϋ ἄϋρη ἄπαἄθο ἔβολ: πεϋχροϋ ναψωπι ψα ἔνεϋ ἵτε πιένεϋ: ογοϋ πεϋθρονοϋ ἄϋρηϋ ἵνιένεϋ ἵτε ἵφε. Ἀλληλοῖα.	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. Alleluia.	وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء. هلليويا.

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

ΘῶἈΝΑΣΤΗΩΣΙϋ ἔβολ ζεν πιεταστελιον 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 Θ: ΙΗ - ΚΖ	Luke 9: 18 - 27	لوقا 9: 18 - 27

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 νεοοκ πε Πιχριϑοϑ Φνοϑ.

Πεοϑ δε εταϑ ερε πιτιμαν νεωοϑ  
αϑεονεϑενε νεωοϑ εϑτεμ χε φαι νεβλι.

Εαϑχοϑ χε βωϑ πε νετε Πωηρι  
υΦρωμι βιοϑμηϑ νεβιϑι: οτοϑ  
νετοϑωωϑ νεχε νεπερεβϑτεροϑ νεμ  
νεαρχη ερεϑνε νεμ νεϑαϑ οτοϑ νετοϑ  
δεοβεϑ: οτοϑ νετεϑτηνεϑ δενε πιμαϑ  
ωομτ νεεϑοοϑ.

Παϑχω δε υμοϑ νεοτοϑ νεβεν χε  
φνεοηαοϑωϑ εοϑαϑεϑ νεωι  
μαρεϑχοϑεϑ εβοϑ οτοϑ μαρεϑωλι  
υπεϑεταϑροϑ υμνηι 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.  
وَأَخْرُونَ إِيلِيَّا. وَأَخْرُونَ إِنِّي 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  
يَتَأَلَّمَ كَثِيرًا وَيُرْفُضُ مِنَ الشُّيُوعِ  
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 ΝΑΧΕΜΖΗΟΥ  
 ΰΜΟΨ ΑΨΥΑΝΧΕΜΖΗΟΥ ΰΠΙΚΟΨΜΟΨ  
 ΤΗΡΨ: ΝΘΟΨ ΔΕ ΝΤΕΨΤΑΚΟΨ ΰΜΑΤΑΤΨ  
 ΙΕ ΝΤΕΨΤΨΟΨ ΜΜΟΨ.

ΦΗ ΓΑΡ ΕΘΝΑΨΥΠΙ ΔΑΤΖΗ ΝΕΜ  
 ΝΑΨΑΨΙ ΦΑΙ ΖΩΨ ΠΨΗΡΙ ΰΦΡΩΜΙ  
 ΝΑΨΨΥΠΙ ΝΑΨ ΕΨΥΩΠ ΑΨΥΑΝΙ ΔΕΝ  
 ΠΕΨΨΟΥΨ ΝΕΜ ΦΑ ΠΕΨΨΩΤ ΝΕΜ  
 ΝΕΨΑΨΨΕΛΟΨ ΕΘΟΥΑΒ.

† ΨΩ ΰΜΟΨ ΝΩΤΕΝ ΤΑΨΜΗΙ ΧΕ ΟΥΟΝ  
 ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΨΖΙ ΕΡΑΤΟΥΨ ΰΠΑΙΜΑ  
 ΝΗΤΕΝΣΕΝΑΧΕΜΨΠΙ ΰΨΜΟΥΨ ΑΝ  
 ΨΑΤΟΥΝΑΨ ΕΨΜΕΤΟΥΨΡΟ ΝΤΕ ΦΗΟΥΨ.

*ΠΰΨΟΥΨ ΦΑ ΠΕΝΝΟΥΨΨ ΠΕ ΨΑ ΕΝΕΖ  
 ΝΤΕ ΝΙ ΕΝΕΖ: 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 اسْتَحَىٰ بِي وَبِكَلِمَاتِي فِيهِذَا  
 سَيَسْتَحِي ابْنُ الْإِنْسَانِ مَتَىٰ جَاءَ  
 بِمَجْدِهِ وَمَجْدِ الْآبِ وَالْمَلَائِكَةِ  
 الْقُدِّيسِينَ.

حَقًّا أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا  
 قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّىٰ 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: κ̄ζ, λ̄α

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

ΨΑΡΟΥΒΑΨ ΔΕΝ 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 ἡπρεβυτερος: οἱ οὖν ἀρχὼ νότυμετιωτ ἠφρητ ἡζανέσωτ: ἐνένατ ἡζε νηετσοῦτων ἐνέοῦνοϋ.</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>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>Οὔτᾱναστνωσις ἐβोल θεν πιεταστελιον εθοῦαβ κατᾱ Μαρκον ασιοῦ.</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 ἡ: 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>Οὔτος ἀτὶ ἐβηθαϊδα οὔτος ἀτῖνι ναϋ νόυβελλε: οὔτος ναττσο ἐροϋ θινα ἡτεϋθῖ νεμαϋ.</p> <p>Οὔτος ἀϋᾱμονι ἡττιϋ ἠπιβελλε οὔτος ἀϋενϋ σαβολ ἠπιτῖμ: οὔτος ἐταϋθιθαϋ θεν νεϋβαλ ἀϋχα νεϋϋϋϋ θιϋωϋ ναϋϋϋνι ἠμοϋ ϋε οὔπε 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>Οὔτος ἐταϋνατ ἠβολ ναϋϋω ἠμοϋ ϋε τῖνατ ἐνιρωμῖ ἠφρητ ἡζανῶϋη εῦμοϋ.</p>	<p>And he looked up and said, “I see men like trees, walking.”</p>	<p>فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ كَأَشْجَارٍ يَمْشُونَ».</p>
<p>Ἰτα οὔτῖ ἀϋχα νεϋϋϋϋ ἐϋεν νεϋβαλ οὔτος ἀϋνατ ἠβολ: οὔτος</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 αγνατ' επτηρηθ' ζεν  
οτοτωνθ' εβολ.

Οτος αφορορηθ' επεφημει εφρω  
υμοσ: γε οτδε υπερωενακ' εδονη  
επιτω οτδε υπερχος ηβλι ηδητς.

Οτος αρι' εβολ ηνε Ιησοϋς νεμ  
νεμλαθητς ενι τω ητε Κεσαρια ητε  
Φιλιππε οτος ζεν πιμωιτ' ναφωινη  
ηνεμλαθητς εφρω υμοσ νωοτ' γε  
αρε ηρωιμω ζω υμοσ γε ανοκ ημ.

Ηθωοτ' δε ατχοσ ναφ' εφρω υμοσ  
γε Ιωαννησ πιρεφτωμοσ: οτος ζαν  
κεχωοτην δε γε Ηλιασ: οτος ζαν  
κεχωοτην δε γε οται ητε  
ηπροφητς.

Οτος ηθοσ ναφωινη υμωοτ' γε  
ηθωτεν τετεν ζω υμοσ εροι γε ανοκ  
ημ αφεροτη ηνε Πετροσ πεχαφ' γε  
ηθοκ πε Πιχριστοσ.

*Πωοτ' φα Πεννοτ' πε ωα' ενεθ'  
ητε ηι' ενεθ': αμην.*

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 ἑπταεὶς Ἰησοῦς Πιχριστος: πιὰποστολὸς ἐθαλαμ: φηέταῖαυφ ἐπιζωυεννοῦφι ἑτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἐβραεὺς 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>Ἐογονῆταν οὔνη ἡματ ἑνοῖνωτ ἑαρχῆερεῦς ἑαδσεν νιφλοῖ Ἰησοῦς Πωηρι ἑΦνοῦτ μαρεῖαμονι ἑπιωωνῆ ἑβωλ.</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>فَأذِنَّا لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَازَ السَّمَاوَاتِ يَسُوعُ ابْنُ اللَّهِ فَلْتَمَسَّكَ بِالْإِقْرَارِ.</p>
<p>Ἐταρχῆερεῦς ταρ αν πε ἑτενταν ἡματ ἡμον ὡχου ἡμοφ ἑβιεκαθ νευ νενωωνι: ἑατεπιραζιν δε ἡμοφ θεν ρωβ νιβεν κατα πενσμοτ ατῆνε 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>لَأَنَّ لَيْسَ لَنَا رَئِيسٌ كَهَنَةٍ غَيْرٍ قَادِرٍ أَنْ يَرْتَبِي لضعفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيئَةٍ.</p>
<p>Μαρενι ἑδονῆν ἑεν οὔωνῆ ἑβωλ ἡπεῖθο ἡπιῆρονος ἑτε πιῆμοτ ρινα ἑτενβι ἑνοῖαι οὔοῆ ἑτενσιμι ἑνοῖμοτ ἑοὔετκεριὰ ἡβοῆηιὰ.</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>فَلْتَقَدِّمَ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ لِكَيْ نَنَالِ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.</p>
<p>Ἐαρχῆερεῦς ταρ νιβεν ἑτοῖβι ἡμοφ ἑβωλ ἑεν ριτεν νιρωμι ἑωαταροφ ἑρατφ ἑεν νιρωμι ρατεν</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 ἐυρεπυκαθ  
θεν οὔγι νεμ νιατέμι ογοε ετρωρεμ  
ζε ἵθοσ εωε εῖχη ἵθεν οὔγυωνι.

Ογοε εοβητε εεμπῶα ναε κατα  
φρητ' ἐωλαεῖνι ἐερηι ἐξεν να πιλαοε:  
παιρητ' εωε ἵτερεῖνι ἐξεν νεεφνοβι  
ἰμιν ἰμοε.

Ογοε ἰπαρε οῦαι βι ναε ἰπιταῖο  
ἰμαγατε ελλα εεφωεεμ ἰμοε ἵνε  
Φνοῦτ' κατα φρητ' ἵλλαρων.

Παιρητ' εωε Πιχριστοε  
νεταετ'ωοῦτ' ναε ἰμαγατε εαν  
εορεεγῶπι εεοι ἵαρχηερεεε ελλα φη  
πε εταεεαεε νεμαε εε ἵθοε πε  
Παῶηρι ελνοε εῖεφοε ἰφοοῦτ'.

Κατα φρητ' ον ετεεεεω ἰμοε ἵθεν  
κεμα εε ἵθοε πε φοηεβ ῶα ενεε κατα  
ῖταεεε ἰΜελεχεεεεε.

Φηεταεῖνι ἐερηι ἵθεν νιεεοοῦτ' ἵτε  
τεεεαεεε ἵεαντωεε νεμ εαντ'εο εα  
φηετε ογον ὤχου ἰμοε εναεεεε  
εβοε ἵθεν φμοῦτ' νεμ οῦερωοῦτ' εεεορ  
νεμ εανερμωοῦτ' εαεενοῦτ' ἐδοῦν ογοε  
εεεωτεμ εροε εβοε ἵθεν ῖεοτ'.

Κεπερ εοῦγῶηρι πε εαεεεμ

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 كَهَنَةِ 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 ἕως θανάτου  
ἐταπεινωθεὶς.

Ὁμοίως ἕως θανάτου ἡμεῖς  
ἀποθανόντες ἵνα  
ἀποθανῶμεν ἵνα ζήσωμεν.

Ὁμοίως ἕως θανάτου ἡμεῖς  
ἀποθανόντες ἵνα  
ἀποθανῶμεν ἵνα ζήσωμεν.

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Ὁμοίως ἕως θανάτου ἡμεῖς  
ἀποθανόντες ἵνα  
ἀποθανῶμεν ἵνα ζήσωμεν.

Ὁμοίως ἕως θανάτου ἡμεῖς  
ἀποθανόντες ἵνα  
ἀποθανῶμεν ἵνα ζήσωμεν.

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 كُنَّا صَارَ لَجْمِيعِ الَّذِينَ  
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَئِيسَ كَهَنَةٍ عَلَى  
رُتْبَةِ مَلِكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا  
وَعَسِرَ التَّفْسِيرُ لِنَنْطِقَ بِهِ إِذْ قَدْ  
صِرْتُمْ مُتَبَاظِنِي الْمَسَامِعِ.

لَأَنَّكُمْ إِذْ كَانٍ يَنْبَغِي أَنْ تَكُونُوا  
مُعَلِّمِينَ لِسَبَبِ طَوْلِ الزَّمَانِ  
تَحْتَاجُونَ أَنْ يُعَلِّمَكُم أَحَدٌ مَا هِيَ  
أَرْكَانُ بَدَاةِ أَقْوَالِ اللَّهِ وَصِرْتُمْ  
مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامٍ  
قَوِيٍّ.

لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمٌ  
الْخُبْرَةَ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ الَّذِينَ  
بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمْ  
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 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.

ᾶ Πετρος ᾶ: ᾶ - ῑ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος πᾶποστολος νῆτε Ιησοῦς  
Πιχριστος ἠνισωπ εἴσωπ εἰ πῶεμμο  
νῆρη δεν πιχωρ ἐβωλ νῆτε Ποντος  
τῆγαλατιὰ τῆκαπποδοκία τῆασιὰ νεμ  
τῆβηθνια.

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 Φνωτ†  
Φιωτ δεν πιτογβο νῆτε Πιπνευμα  
εἴσωτεμ νεμ οἴνωγδ νῆτε πῆνοϋ  
νῆησοῦς Πιχριστος: 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.

Ἐμάρωοτ νῆζε Φνωτ† οἴσο  
Φιωτ μΠενβοις Ιησοῦς Πιχριστος:  
φῆετε κατα πᾶλαι νῆτε πεφναι  
αϋχφον ἐδοτη εἴογελπις ἠωνδ: ἐβωλ  
εἴτεν πτωνη νῆησοῦς Πιχριστος ἐβωλ  
δεν νηεθωοτ.

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.

Ἐδοτη 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 Φνοῦ†: ἐβολ ζιτεν  
φἡναζ† ἐοῦζαι: εἰϋεβτωτ εἰϋαῶωρπ  
ἐβολ ζεν πιϋνοῦ ἡδαε.

Φἡεῦτε τεἡναῶελἡλ ἡδἡτϋ  
ἡνοῦκοῦζι †ἡνοῦ: ιϋζε ῥωϋε  
ἡτετεἡνῶιεμκαζ ἡζἡτ ἡδῶρἡι ζεν  
ζανπιραϋμοϋ ἡνοῦμἡϋ ἡρη†.

Ζιἡα ῶμετϋωπἡ ἡτε πετεἡναζ†  
ἡτεϋωπἡ εῡταιἡοῦ† ἐζοτε πιἡνοῦβ  
φἡεῶατακο: εἰεῡδοκιμαζιἡ ἡμοϋ  
ἐβολ ζιτεν οῦῡρωμ: ἡτοῦζεμ ῶἡνοῦ  
ζεν οῦῡοῦῡοῦ νεμ οῦῡοῦ νεμ οῦῡαιῶ:  
ζεν πιῶωρπ ἐβολ ἡτε Ιἡϋοῦϋ  
Πιῡριϋτοϋ.

Φἡεῦτε τεἡϋωῡἡ ἡμοϋ αἡ  
τετενεῡαζαπαν ἡμοϋ: φαι †ἡνοῦ ἡτε  
τεἡναῡ ἡροϋ αἡ τετεἡναζ† Δε ἡροϋ:  
ῶελἡλ ζεν οῡραϋἡ ἡαῡῡαζι ἡμοϋ  
οτοζ εἰαῡῶῡοῦ.

Εῡτεἡνῶι ἡῡζωκ ἡτε πετεἡναζ†  
φἡοζεμ ἡτε νετεἡψῡῡἡ.

*ἡαῡἡνοῦ ἡπεῡμεἡρε πικοϋμοϋ  
οῡδε νἡεῡῡοπ ζεν πικοϋμοϋ:  
πικοϋμοϋ ἡαῡἡἡι νεμ τεϋεῡῡῡῡῡῡῡ: 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.*

لأجلِكُمْ.

أَنْتُمْ الَّذِينَ بِقُوَّةِ اللَّهِ مَحْرُوسُونَ،  
بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعِدِّ أَنْ يُعْلَنَ  
فِي الزَّمَانِ الْآخِيرِ.

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،  
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ سَيِّراً  
بِتَجَارِبٍ مُتَوَعَّاةٍ.

لَكَيْ تَكُونَ تَزَكِيَةً إِيْمَانِكُمْ، وَهِيَ  
أَثْمُنُ مِنَ الذَّهَبِ الْفَائِي، مَعَ أَنَّهُ  
يُمْنَحُنُ 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.

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

*لا تحبوا العالم ولا الاشياء التي  
فى العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. أمين.*

Δε ἐτίρι ὑφ' ὀφθαλμῶν ὑμῶν ἵστασθαι  
 ὡς ἐνεε: ἁμην.

**The Acts**  
 الإبركسيس

Πραξις ἴτε νενοιῶ ἡ ἀποστολῶς:  
 ἔρε ποῦς μόν εθοῦαβ ὡπι νεμαν.  
 ἁμην.

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: ἁ - 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 νωῶ.

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 أَنَاسٍ مِنْ  
 الْكَنِيسَةِ.

Ὅτοθ αἰδῶτεβ ἡ λακωβος ἡσον  
 ἡλωαννης δὲν ἱτσηϋ.

Then he killed James the  
 brother of John with the  
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Ἐταφῆνα ἡ γε πιθωβ ρανωῶ  
 ἡνιποῦδα αἰφθαζτοτϋ ἐδῶπι  
 ὑῖκε Πέτρος: νε ἡ ἐροῦ ἡ 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 ἔταφῆοπ αἰφθαζ δὲν  
 πιῶτεκο ἔαφῆηϋ ἔτοτοῦ ἡ ἔτοῦ ἡ ὡπι  
 ὑμῶτοι εθοῦαρεβ ἔροϋ εϋμεῖ ἔενϋ  
 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 οῖν ναῦαρεβ ἔροϋ δὲν  
 πιῶτεκο ναῦεῖροσεῖ ρεθε Δε  
 εοβηηϋ ἔμαῶθ θα Φνοῦῖ ἡνε  
 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 بِلِجَاجَةٍ 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 θηππε ις ογασσελοθ ἵνε  
 Πβοις αqι ογοθ ογοτωινη αqεροτῶινη  
 θεν πινη: ἐταqκιμ δε ἐπῆφιρ ἡΠετρος  
 αqτογνοσq εqξω ἡμοθ qε τωνηκ  
 ἵxωλεμ: ογοθ ατθει ἵνε νηθαλγσις  
 ἐβολθ θεν νεqχιx.

Πεξε πιασσελοθ δε ναq qε μορκ  
 ογοθ μα πεκqνηδαλιον ἐρατκ: αqιρι  
 δε ἡπαιρητ: ογοθ πεχαq qε xολθκ  
 ἡπεκῆβωθ ογοθ μοqι ἵνωι.

Ογοθ ἐταqι ἐβολθ ναqμοqι ἵνωq:  
 ογοθ ναqῆμι αν qε ογμηι πε ἔτε  
 ναqῶπο ἐβολθ θιτεν πιασσελοθ:  
 ναqμετἱ δε πε qε ογθοραμα πε  
 ἐταqνατ ἐροq.

Εταγσινη δε ἐβολθ θιτεν πιμα  
 ἵἄρεθ ἡθογτιτ νεμ πιμαθ ἄνατ ατἱ  
 ἐτπγλη 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 مَلَاكُ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ وَأَيْقَظُهُ 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 ταφμη γε λ  
Πβοιϋ ονωρη ιπεραστελοϋ οροϋ  
αϋναϋμετ εβολ ρεν τχιϋ ηΗρωδηϋ  
νευ πιϋομϋ εβολ τηρη ιπιλαοϋ ητε  
ηιλοηδαι.

Εταϋνατ δε αϋι επνη ιΜαρια  
θαυ ηλωανηϋ φηετονοητ εροϋ γε  
Μαρκοϋ πιυα εναηοηητ ιμοϋ ηγε  
οημηϋ εηεριπροεηχεϋε.

Εταϋκωλϋ δε ϋιρην φρο  
ιπιπηλων ηγε Πετροϋ αϋι εβολ ηγε  
οηαλοη ιβωκι εερωτω ηαϋ επεϋραν πε  
Ρωδη.

Οροϋ εταϋοηεν τςμη ιΠετροϋ  
εβολ ρεν πιραϋι ιπεϋοηων ιπιϋωωμϋ:  
εταϋβοϋι δε εϋοηη αϋαμωοη γε  
Πετροϋ οηι εραηϋ ϋιρην πιπηλων.

Ηωοη δε πεϋωοη ηαϋ γε  
αρηλοβι: ηθοϋ δε ηαϋαϋρο ητοηϋ πε  
γε παρηητ πεηωοη: ηωοη δε πεϋωοη  
ηαϋ γε περαστελοϋ πε.

Πετροϋ δε ηαϋμηη εϋκωλϋ:  
εταηοηων δε αηηαη εροϋ οροϋ  
αητωμτ.

Αϋβωρημ δε ερωοη ηηεϋχιϋ γε  
εϋαρωτην οροϋ αϋαϋι ϋατοηοη 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 الدَّهْلِيْزِ  
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 تَهْدِيْنَ!» 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

ἔβη ἐκ τῆς φυλακῆς καὶ ἦλθεν πρὸς Ἰάκωβον καὶ τὸν ἀδελφὸν αὐτοῦ Ἰωάννην. ὁ δὲ ἦλθεν ἐκεῖ.

Ὅταν ἔβη ἐκ τῆς φυλακῆς, οὐκ ἦν ἄλλο κίνημα ἐν τοῖς στρατιώταις περὶ τοῦ Πέτρου.

Ὁ Ἡρῴδης δὲ ἐτακῶς ἠρώτων τοὺς ἀστυνομικοὺς καὶ ἐκέλευεν ἀποκτενεῖν τοὺς ἀστυνομικοὺς αὐτοῦ.

Ὁ Ἡρῴδης δὲ ὄνους ἐποίησεν τοῖς ἀστυνομικοῖς τῆς Τύρου καὶ τῆς Σιδῶνος, ὅτι ἦλθον πρὸς αὐτὸν ἑνωμένως, ἵνα παραγγείλῃ αὐτοῖς τὸν Πέτρον. ὁ δὲ ἔδωκεν αὐτοῖς ἀπάντησιν, ὅτι ἡ χώρα αὐτῶν ἐφοδοῦτο ἐκ τῆς χώρας τῆς βασιλείας.

Ὁ δὲ Ἡρῴδης ἐν ἁμέρᾳ ἐκείνῃ ἠρώτων ἐν τῷ θρόνῳ αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτοὺς.

Ὁ δὲ λαὸς ἐκραύγαιεν λέγοντες, «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 لِبِطْرُسَ؟

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 بِلَاسْتُسِ النَّاطِرِ عَلَى مَضْجَعِ الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ الْمَصَالِحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ الْخَلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتٌ لِإِلَهٍ لَا صَوْتٌ لِنَسَانٍ!».



ΣΑΤΟΥΤ ΔΕ ἈΘΑΥΤΕΛΟΣ ἸΝΤΕ  
ΠῆΟΙΣ ΑΔΥΑΡΙ ΕΡΟΥ ΕΨΜΑ ΧΕ  
ἠΠΕΡΤῶΟΥ ἠΦΝΟΥΤ ΟΥΟΖ  
ΕΤΑΦΕΡΒΙΡΕΝΤ ΑΥΜΟΥ.

ΠΙΣΑΧΙ ΔΕ ἸΝΤΕ ΦΝΟΥΤ ΑΥΑΙΑΙ ΟΥΟΖ  
ΝΑΦΗΝΟΥ ΝᾶΨΑΙ.

*ΠΙΣΑΧΙ ΔΕ ἸΝΤΕ ΠῆΟΙΣ ΕΥΕΛΑΙΑ ΟΥΟΖ  
ΕΥΕΛΨΑΙ: ΕΥΕΛΜΑΞΙ ΟΥΟΖ ΕΥΕΤΑΧΡΟ:  
ΔΕΝ ΓΑΣΙΑ 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 وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Babah 18

### سنكسار اليوم الثامن عشر من شهر بابة

1. The Departure of the Honorable Father Saint Theophilus, 23<sup>rd</sup> Pope of Alexandria

#### 1. The Departure of the Honorable Father Saint Theophilus 23<sup>rd</sup> Pope of Alexandria

On this day of the year 128 of the martyrs, 412 AD, the holy father Abba Theophilus, the 23<sup>rd</sup> Pope of Alexandria, departed. Theophilus is a Greek word that means “the lover of God.”

This saint was born in the city of Manf from pious and rich Christian parents (“Manf” is an old Egyptian city that was mentioned in the Bible as “Noph” in Isaiah 19: 13. In the Greek and Roman times, it was called “Memphis.” Now, it is called “Meet Rahina, in the district of Badrashain, Giza governorate).

His parents passed away while he and his sister were still young. They were raised by an Ethiopian caregiver. She took them to Alexandria, and there she took them to the church. When St. Athanasius saw her with the two children, he inquired about her story and she told him all about the children. He took the children from her and put them under his care. When they grew up a little, he put the girl in a house associated with the church until the day of her wedding to a man from El-Mahala El-Koubra. There, she gave birth to a son called

1. نياحة البابا القديس ثاوفيلس البطريرك الثالث والعشرين من بطاركة الكرازة المرقسية

1. نياحة البابا القديس ثاوفيلس البطريرك الثالث والعشرين من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 128 للشهداء، سنة 412 ميلادية، نتيج القديس البابا ثاوفيلس البطريرك الثالث والعشرون من بطاركة الكرازة المرقسية. وكلمة ثاوفيلس كلمة يونانية معناها "محب الله".

وُلِدَ هذا القديس بمدينة منف من أبوين مسيحيين غنيين تقيين (منف: مدينة مصرية قديمة ورد ذكرها في الكتاب المقدس باسم نوف في إشعياء 19: 13. وسُميت في العصر اليوناني والروماني ممفيس - وتسمى الآن ميت رهينة - مركز البدرشين وهي إحدى المدن الأثرية القديمة بمحافظة الجيزة).

مات والداه وهو صغير وتركاه هو وأخته فتولت تربيتهما مربية حبشية ذهبت بهما إلى الإسكندرية وهناك دخلت بهما إلى الكنيسة، فلما رآها القديس أنثاسيوس مع الطفلين سألهما عن خبرهما. فقصت عليه قصتهما، فأخذ منها الطفلين ووضعهما تحت رعايته. ولما كبرا قليلاً وضع الفتاة في بيت تابع للكنيسة

Kyrrillos, who became the Pillar of Faith.

Theophilus became the disciple of St. Athanasius the Apostolic. He grew to be a pious scholar, so the Pope appointed him a private secretary, and then promoted him to the priesthood. He continued to serve the churches of Alexandria until the departure of Pope Timothy I, the 22<sup>nd</sup> patriarch. St. Theophilus was unanimously chosen to the patriarchate on the 23<sup>rd</sup> day of Misra, year 101 of the martyrs, 385 AD, for what the people saw from good conduct and his zeal for the Orthodox faith.

He was in the place of confidence for the Orthodox Emperor Theodosius, who ordered the spread of the Christian faith. He regarded Christianity the official religion of the Roman Empire.

Pope Theophilus paid great attention to building churches, and transformed some abandoned pagan temples to churches. He tore down the famous pagan temple of Serapion in Alexandria and built a church after the names of St. John the Baptist and Elisha the prophet. He relocated their relics to it, fulfilling the wishes of his teacher St. Athanasius the Apostolic.

Pope Theophilus was knowledgeable of the church books with an expert understanding of their interpretation. He wrote many discourses and spiritual sayings urging on love, charity and mercy. He warned the people about receiving the Divine Mysteries without true repentance and being prepared. He wrote concerning the Resurrection and the punishment, which is prepared for sinners and many other useful teachings.

Pope Theophilus went to Constantinople twice during his papacy. The first time was in the year 394 AD to attend one of the councils. The second time was in the year 398 AD to attend the consecration of St. John Chrysostom patriarch of the See of Constantinople.

Pope Theophilus loved the wilderness and its monks. He often visited the desert fathers to consult with them in all humility, to have dialogue with them, and to ask them to remember him in their prayers.

When this great Pope completed his good endeavor, he departed in peace.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

إلى يوم زواجها برجل من بلدة المحلة الكبرى، وفيها ولدت كيرلس الذي صار عمود الدين. أما القديس ثاوفيلس فاتخذة البابا أثناسيوس تلميذاً له، فنما عالماً تقياً، فجعله سكرتيراً خاصاً، ثم رَفَّاه إلى درجة الكهنوت.

وظل يخدم في كنائس الإسكندرية إلى نياحة البابا تيموثاؤس البطريك الثاني والعشرين، فانتخب القديس ثاوفيلس بطريكاً بالإجماع في 23 مسرى، سنة 101 للشهداء، سنة 385 ميلادية، لما رآه فيه الشعب من حُسن السيرة وعظْم الغيرة على العقيدة الأرثوذكسية. وقد كان موضع ثقة الإمبراطور ثينودوسيوس الأرثوذكسي الذي أمر بتعميم الديانة المسيحية واعتبارها الديانة الرسمية للإمبراطورية الرومانية.

اهتم البابا ثاوفيلس ببناء الكنائس وحول بعض المعابد الوثنية المهجورة إلى كنائس. كما هدم معبد سيرابيوم الوثني الشهير بالإسكندرية وبنى كنيسة على اسم القديسين يوحنا المعمدان وألشع النبي ونقل جسديهما إليها متمماً رغبة معلمه القديس البابا أثناسيوس الرسولي.

وكان البابا ثاوفيلس عالماً بكتب البيعة، خبيراً بنقاسيرها. ووضع ميامر عديدة وأقوالاً روحية حثَّ فيها على المحبة والرحمة وحذَّر من الدنو من الأسرار الإلهية بغير استعداد وتوبة، كما كتب عن القيامة والعذاب المُعد للخُطاة غير التائبين.

وذهب البابا ثاوفيلس إلى القسطنطينية مرتين، الأولى سنة 394 ميلادية، لحضور أحد المجامع والثانية سنة 398 ميلادية، لحضور سيامة القديس يوحنا ذهبي الفم بطريكاً على كرسي القسطنطينية.

كان البابا ثاوفيلس يحب البرية والرهبان، فكان يُكثر من الزيارات لآباء البرية يسألهم باتضاع ويتحاور معهم ويطلب منهم أن يذكره في صلواتهم. ولما أكمل هذا البابا العظيم جهاده الحسن، تَنبَّح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm مزمور القداس

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

<b>Ψαλμος τω Δαυιδ ρθ: ε, ε, η</b>	<b>Psalm 110: 4, 5, 7</b>	<b>المزمور 109: 5, 6, 8</b>
<p>Δεψρκ ηξε Πβοικ ογοε              ηνερονωμ ηζεθη: γε ηθοκ πε φοθηβ              ψα ενεε κατ τταζικ υμελχιζεδεκ:              Πβοικ εαογιναμ υμοκ: εθε φα              εφεβικι νογαφε. <b>Αλληλοια.</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>

## 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 والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Ογαναςνωικ εβολ ζεν              πεεασσελιον εθογαβ κατ ααθεον              ασιογ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>Ααθεον ιε: ιε - ιθ</b>	<b>Matthew 16: 13 - 19</b>	<b>متي 16: 13 - 19</b>
<p>εταφι δε ηξε Ιησογς ενικα ητε              τεεαρια ητε Φιλιππος ναψωινη              ηνεεμαθητης γε αρε ηρωωμ ζω υμοκ              γε ημ πε Πωρη υΦρωμ.</p> <p>Πωωγ δε πεχωωγ γε ζανογον              μεη γε Ιωαννης περεφτωμ:              ζανκεχωωγη δε γε Ηλιας:</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>ولما جاء يسوع إلى نواحي قيصرية فيلبس سأل تلاميذه: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p> <p>فَقَالُوا: قَوْمٌ يُوحَتَّا الْمَعْمَدَانِ وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.</p>

εὐαγγελιστῶν Δε καὶ Ἰερουσαλὴμ  
ἐβόλθεν ἰσχυρῶς.

Πετραίον ἔλεγε καὶ ἰσχυρῶς Δε  
ἀρετῶν ἡμῶν καὶ ἀνοκῶν.

Ἀπεκρίθη Δε καὶ Ἰσχυρῶς Πέτρος  
πετραίον καὶ ἰσχυρῶς περὶ Χριστοῦ τοῦ  
ἠζούσαντος ἐν οὐρανό.

Ἀπεκρίθη Δε καὶ Ἰησοῦς πετραίον  
καὶ ἰσχυρῶς καὶ ἰσχυρῶς καὶ ἰσχυρῶς  
καὶ ἰσχυρῶς καὶ ἰσχυρῶς καὶ ἰσχυρῶς  
ἐβόλθεν ἰσχυρῶς καὶ ἰσχυρῶς.

Ἀνοκ Δε καὶ ἰσχυρῶς καὶ ἰσχυρῶς  
περὶ Πέτρος εἰς τὴν ἰσχυρῶς ἐβόλθεν  
καὶ ἰσχυρῶς καὶ ἰσχυρῶς καὶ ἰσχυρῶς  
ἐναντίον τῶν ἀγγέλων.

Εἰς Δε καὶ ἰσχυρῶς καὶ ἰσχυρῶς  
ἐναντίον τῶν ἀγγέλων καὶ ἰσχυρῶς  
ἐναντίον τῶν ἀγγέλων καὶ ἰσχυρῶς  
ἐναντίον τῶν ἀγγέλων καὶ ἰσχυρῶς  
ἐναντίον τῶν ἀγγέλων καὶ ἰσχυρῶς  
ἐναντίον τῶν ἀγγέλων.

*Πῶς φαίνεται Πέτρος περὶ τῆς ἐβόλης  
ἐναντίον τῶν ἀγγέλων.*

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.*

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.

فَأَجَابَ سَمْعَانُ بَطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سَمْعَانُ بَنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنْ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بَطْرُسُ وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ فَمَا تَرَبَّطَهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 19<sup>th</sup> Day of Babah

قطمارس قراءات اليوم التاسع عشر من شهر بابة المبارك

ΚΟΥΜΗΤ ΨΙΤ ΝΕΖΟΥΤ ἈΠΙΑΒΟΥΤ ΠΑΟΠΙ

**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 ιζ: λλ, μ

Psalm 18: 34, 39

المزمور 17: 34، 40

ΦηετϚβω ἠναχιζ ἐπιπολεμος:  
αϚχω ἠναωωβω ἐζανφιϚ ἠζουτ:  
ακμορτ ἠουζου ἐπιπολεμος: ουοε  
ακσενε ουον νιβεν ἐταϚτωουνοϚ  
ἐεϚρηι ἐζωι σαπεσϚτ 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.**

Ἀλληλοια.

**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.

Οὔτᾱνασνωσις ἐβολε ζεν  
πιεϚασϚελιον εθοϚαβ κατᾱ Πατθεον  
ασιου.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατθεον ι: ιε - κϚ

Matthew 10: 16 - 23

متي 10: 16 - 23

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανορωνα ὡωπι ορην ἔρετενοι ἡσαβε  
ἕφρητ ἡνιοροϋ: ἀκερεοο Δε ἕφρητ  
ἡνιοδρωπι.

Παρθητεν Δε ἔρωτεν ἔβολ θα  
νιρωμι: σενατ ἕμνορ ταρ  
ἔθανυαητθαπ οροο  
σεναερμαατιστοιη ἕμωτεν δεν  
νορτρηνασωση.

Εγέεν ἕμνορ Δε ἡνιορρωορ νεμ  
νιηηεμων εοβητ ερμεεμεορε νωορ  
νεμ νιεθνοο.

Εωωπ Δε ατρωαητ ἕμνορ  
ἕπερρηρωορϡ ϡε πωο ιε ορ πε  
ἔτετεννασοϋ: σενατ ταρ νωτεν δεν  
ἰουνορ ἔτεμωατ ἕφρητετενναααη  
ἕμμοϋ.

Πῶωτεν ταρ αν πεδθναααη αλλα  
Πιπνευμα ἡτε πετενιωτ εθναααη  
δεν ἕμνορ.

Ερε ορσοη Δε ερετ ἡνορσοη ἔφμορ:  
οροο ἔρε οριωτ ερετ ἡνορρηρι: οροο  
ἔρε θαηρηρι τωορνορ ἔχεν νοριοτ  
ερεδσοοβορ.

Οροο ἔρετενεωωπι ερμοοτ  
ἕμωτεν ἡξε οροη 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 مَجَالِسٍ وَفِي  
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافَرُونَ أَمَامَ وُلاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

فَمَتَى أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطُونَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وُلْدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ  
مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ  
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΟΘΕΜ.

ΕΨΩΠ ΔΕ ΔΥΨΑΝΘΟΧΙ ΝΩΤΕΝ ΘΕΝ  
ΤΑΙΒΑΚΙ ΦΩΤ ΕΚΕΟΥΤΙ: ΑΜΗΝ ΨΧΩ ΑΜΟC  
ΝΩΤΕΝ ΧΕ ΝΝΕΤΕΝΦΟΘ ΕΜΕΨΤ ΝΙΒΑΚΙ  
ΝΤΕ ΠΙCΡΑΗΛ ΨΑΤΕΨΙ ΝΧΕ ΠΨΗΡΙ  
ΑΦΡΩΜΙ.

*ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥΨ ΠΕ: ΨΑ ΕΝΕΘ  
ΝΤΕ ΝΙΕΝΕΘ: ΑΜΗΝ.*

But he who endures to the  
end will be saved.

When they persecute  
you in this city, flee to  
another. For assuredly, I say  
to you, you will not have  
gone through the cities of  
Israel before the Son of  
Man comes.

*Glory be to God  
forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ  
فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ  
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مُدُنَ إِسْرَائِيلَ  
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

ΨαλμοC τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمو ر 44: 5, 9

ΠΟΥΡ ΝΤΕΚΣΗΨΙ ΕΠΕΚΑΛΟΧ: ΦΗΕΤΕ  
ΟΥΟΝΨΧΟΜ ΑΜΟΨ: ΝΞΡΗΙ ΘΕΝ  
ΤΕΚΜΕΤΒΕΡΙ ΝΕΜ ΠΕΚΣΑΙ: ΒΩΛΚ ΜΑΜΑΨ  
ΑΡΙΟΥΡΟ: ΠΕΚΘΕΡΟΝΟC ΦΝΟΥΨ ΨΑ ΕΝΕΘ  
ΝΤΕ ΠΙΕΝΕΘ: ΟΥΟΘ ΠΨΒΩΤ ΑΨΨΩΟΥΤΕΝ  
ΠΕ ΠΨΒΩΤ ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

**ΑΛΛΗΛΟΥΙΑ.**

Gird Your sword upon  
Your thigh, O Mighty One,  
with Your glory and Your  
majesty. And in Your  
majesty ride prosperously.  
Your throne, O God, is  
forever and ever. A scepter  
of righteousness is the  
scepter of Your kingdom.  
**Alleluia.**

تقلد سيفك على فخذك أيها 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>Οὐὰναστρωσις ἐβὼλ θεν      πιερασσελιον εσοραβ κατα λουκαν      ασιοϋ.</p>	<p>A chapter according to      Saint Luke, may his      blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا      البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ᾫ: ια - ιζ</b></p>	<p><b>Luke 7: 11 - 17</b></p>	<p><b>لوقا 7: 11 - 17</b></p>
<p>Οτοϋ ασωπι επερασϑ ασωπενασϑ      εορβακι ερμιοϑϑ ερος γε Παιν οτοϋ      ναρμωϑι νεμαϑ ἵνε νεραμαθητις νεμ      ορνωϑϑ ἄμηνϑ.</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>ϑωστε εταϑδωντ εϑπρλη ἵνε      ϑβακι: θηππε εναρῶλι ἵνοται ἐβὼλ      εαϑμοϑ: εορωρηι ἄμαραταϑ πε ἵνε      τεραμαϑ: οτοϋ θαι νε ορϑηρα τε: οτοϋ      νε οτον ορμηϑ ερωϑ ἵνε ϑβακι      νεμας 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>Οτοϋ εταϑναϑ ερος ἵνε Πβοις      ασωπενθητ θαρϑ: οτοϋ περαϑ νας γε      ἄπερριμι.</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>Οτοϋ ασϑ ασϑι νεμ ϑϑλν: νη δε      εϑραι ανῶθι ερατοϑ: οτοϋ περαϑ γε      πιθελωρι ἵθοκ πε ϑρω ἄμοϑ 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 النَّعْشَ فَوَقَفَ      الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ      أَقُولُ قُمْ.</p>
<p>Οτοϋ ασθεμσι ἵνε πιρεραμωοϑτ      οτοϋ ασερθητις ἵνασι: οτοϋ ασϑηϑ      ἵνεραμαϑ.</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>Οτοϑϑ δε ασϑι ἵνοτον νιβεν οτοϋ      ναρϑωοϑ ἄϑνοϑϑ ερωϑ ἄμοϑ γε      ορνωϑϑ ἄπροφητις ασϑωνϑ ἵθητεν:</p>	<p>Then fear came upon all,      and they glorified God,      saying, “A great prophet has      risen up among us”; and,</p>	<p>فَأَخَذَ الْجَمِيعُ خَوْفٌ وَمَجَّدُوا اللَّهَ      قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ      وَافْتَقَدَ اللَّهُ شَعْبَهُ.</p>



οτος γε ἀφνοῦτ̄ γεμῶνι  
ἠπερλαος.

Οτος αϕὶ ἐβολ ἵνε παιασι  
εθβητηϑ̄ δ̄εν ἴονδεὰ τηρσ̄ νεμ  
†περιχωροσ̄ τηρσ̄.

*Πῶνοῦ φα Πεννοῦτ̄ πε ἠᾱ ἐνεθ̄  
ἵτε̄ νῑ ἐνεθ̄: 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 ἵτε πενσαδ̄ Παῦλοσ̄ Πιὰποστολοσ̄

Παῦλοσ̄ φ̄βωκ ἠπενδοισ̄ Ἰησοῦσ̄  
Πῑχριστοσ̄: πιὰποστολοσ̄ ε̄θαζεμ:  
φ̄ηε̄ταῦθαϑ̄ϑ̄ ἐπιζωεννοῦτ̄ι ἵτε  
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  
تيموثاؤس، بركته المقدسة تكون  
معنا. آمين.

**Ἢ Τιμοθεοσ̄ Ἢ: ῥ̄ - ἵε̄**

**2 Timothy 2: 3 - 15**

**2 تیموثاؤس 2: 3 - 15**

Δριῶφηρ ἵπ̄ε̄π̄ικαθ̄ ἠφ̄ρη†  
ἵνοῦματοῑ ἐνανεϑ̄ ἵτε Πῑχριστοσ̄  
Ἰησοῦσ̄.

You therefore must  
endure hardship as a good  
soldier of Jesus Christ.

فَأَشْرِكْ أَنْتَ فِي احْتِمَالِ الْمَشَقَّاتِ  
كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Ἰπαρε̄ ἕλῑ ε̄φοῑ ἠμματοῑ  
δ̄λεμλωμϑ̄ δ̄εν̄ νῑδ̄βηνοῦτ̄ῑ ἵτε̄ παιωνδ̄  
ζινᾱ ἵτεϑ̄ραναϑ̄ ἠφ̄ηε̄ταϑ̄δοκϑ̄.

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.

Εῶπα Δε̄ ἀρεῶαν̄ ο̄ταῑ ἠε̄ ἐφ̄μᾱ  
ἵ† ἠπαϑ̄βῑχ̄λομ̄ αϑ̄ῶτεμ† νομμοσ̄.

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 ετδoci ζωτ εροϋ ντεϋβι  
νϋωροπ εβολ δεν νιοϋταδ.

Κατ ενηετρω υμωοτ Πβοιc ταρ  
εϋετ νακ νοϋεμι δεν ζωβ νιβεν.

Αριϋμεϋι νηcοτc Πιχριcοc  
εταϋτωηϋ εβολ δεν νηεομωοτ εβολ  
δεν πχροχ νΔαυιδ κατα  
παεταcτελιον.

Φαι ετβωικαδ νδητηϋ ψα εδρη  
εδανcνατδ υφρητ νοϋρεϋερεπετρωοτ  
αλλα πεαχι υΦνοϋτ conδ αν.

Εοβε φαι τερετπομενιν δεν ζωβ  
νιβεν εοβε νιcωτπ ϋινα ντε τοτοϋ βι  
υπιοτϋαι ετδεν Πιχριcοc Ιηcοϋc νεμ  
πεωοτ νενεε.

ϋενεοτ νξε πεαχι icxe ταρ ανμοτ  
νεμαϋ ιε τενναωνδ νεμαϋ ον.

Ιcxe τενναερετπομενιν ιε  
τενναεροτπο νεμαϋ ον icxe  
τενναχολϋ εβολ νθοϋ ζωϋ  
εναχολτεν εβολ.

Ιcxe τενναεραθνατ φη νθοϋ  
εναδδϋ εϋοι υπιστοc υμον ψχομ ταρ  
ντεϋχολϋ εβολ υματατϋ.

Υαϋμεϋι νωοτ νηαι εκερεμεϋε  
υπευθο υΦνοϋτ εϋτεμ υλαδ δεν

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 أَنَّ الْحَرَاتَّ الَّذِي يَتَعَبُ  
يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَمْثَارِ.

افهم ما أقول. فليعطك الربُّ فهماً  
في كلِّ شيءٍ.

أذكر يسوع المسيح المقام من  
الأموات من نسل داود بحسب  
انجيلي.

الذي فيه احتمل المشقات حتى  
القيود كمدني لكن كلمة الله لا  
تقيد.

لأجل ذلك أنا أصبر على كلِّ شيءٍ  
لأجل المختارين لكي يحصلوا هم  
أيضاً على الخلاص الذي في  
المسيح يسوع مع مجدٍ أبديٍّ.

صادقة هي الكلمة أنه إن كنا قد  
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضاً مَعَهُ.

إن كنا نصبر فسَنَمَلِكُ أَيْضاً مَعَهُ،  
إن كنا نُنْكِرُهُ فَهُوَ أَيْضاً سَيُنْكِرُنَا.

إن كنا غيرَ آمناء فهو يبقى أميناً  
لأن يقدر أن ينكر نفسه.

فكر بهذه الأمور مناشداً قدام الربِّ  
أن لا يتماحكوا بالكلام الأمر غيرُ  
النافع لشيءٍ، لهدم السامعين.

ἵνα καὶ ἐξεν ἕλι νῆωβ ἠμονενοῦ  
 ἠδῆτη ἐοῦωπ ἠνηετωτεμ.  
 Ἰησ ἠμοκ ἕταροκ ἕρατκ ἠοῦωπ  
 ἠφνοῦτ ἠοῦερατῆς ἠπαρβῆωπι  
 εκωωτ ἠἵκασι ἠτε τμεθῆνι ἕβολ δῆεν  
 οῦωοῦτεν.

*Πρῶτος γαρ νευωτεν νευ  
 τῆρῆνη εῦσοπ: χε ἠμῆν εσεῶωπι.*

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 يُخزى مُفصلاً كلمة الحق  
 بالإستقامة.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἕβολ δῆεν πε πιροῦτ  
 ἠἕπιστολη ἠτε πενωτ Πετρος.  
 ἠμῆν. ἠαμῆρατ.

**ἁ Πετρος γ: ἠ - ἱε**

Πρωκ δε ἕρετενοι ἠοῦμενι  
 ἠοῦωτ τηροῦ: ἕρετενοι ἠῶφῆρ  
 ἠβῆδῆσι: οῦορ ἕρετενοι ἠμῆαῖον  
 ἠῶανῆμαδτ ἕρετενεβῆνοῦτ.

ἠτετεῖτ ἠοῦπετρωοῦ ἠν δῆ  
 οῦπετρωοῦ: οῦδε ἕοῦωοῦω δῆ  
 οῦωοῦω: πετοῦβῆτ δε ἕρετενεῦμοῦ  
 χε ἕταῦθαρεμ ἠηνοῦ ἕπαῖρωβ εῖνα  
 ἠτετενερκλῆρονομῆν ἠἵπεῖμοῦ.

Φη γαρ εθοῦωω ἕμενρε ἠωῆδ  
 οῦορ ἕναῦ ἕζανἕροῦ ἕνανῆτ  
 μαρεταλβο ἠπερλας ἕβολ εῖα

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.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. آمين. يا احبابي.

**1 بطرس 3: 8 - 15**

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرأى بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَبْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرِثُوا بَرَكَةً.

لأنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ  
 وَيَرَى أَيَّامًا صَالِحَةً، فَلْيُكْفِفْ  
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتَيْهِ أَنْ  
 تَتَكَلَّمَا بِالْمَكْرِ.

πιπετρωον: οτος νεϋςφοτοϋ  
εϋτεμσαζι νοϋχροϋ.

Μαρεϋρικι σαβολ υπιπετρωον:  
οτος ητεϋρι υπιαδαθον: μαρεϋκωϋ  
ησα οτρηρηνη οτος ητεϋβοζι ησως.

Χε νενβαλ υΠβοις σεχοϋϋτ εχεν  
νηθμη: οτος νεϋμαϋϋϋ σερικι ησα  
ποϋτωβρ: ηρο δε υΠβοις εχεν  
νηετιρι υπιπετρωον.

Οτος νημ εθναϋϋεμκαρ νωτεν  
εϋωπ αρτενϋανερρεϋχορ  
επιπεθνανεϋ.

Αλλα ισε τετενερ ηκεβιεμκαρ  
εβε ϋμεθμη ωοηνιατεν θηνοϋ:  
τοηροϋ δε υπερερροϋ δατεσρη οϋδε  
υπερϋθορτερ.

Πβοις δε Πιχριστοσ ματοϋβοϋ  
εδρη δεν νετενρητ: ερετενσοβϋ  
υμωτεν ηχοϋ ηβεν εϋαπολοσια  
ηοτον ηβεν εθναερετιν υμωτεν  
ηνοσαζι εβε ϋελπις ετδεν θηνοϋ  
αλλα δεν οϋμετρεϋραϋη νημ οηροϋ.

*Ηασηνοϋ υπερμενρε πικοσμοσ  
οϋδε ηηετωπ δεν πικοσμοσ:  
πικοσμοσ ηασηνι νημ τεϋεπιθϋμια: φη  
δε ετιρι υφοϋωϋ υΦνοϋϋ εηαϋωπι  
ϋα ενεϋ: αμην.*

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 صِدًّا فَاعْلِي 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 ποϑῶμοϑ εθοϑαβ ψωπι 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>Δϑίρι δε ἰοϑκοβηι ἰξε νηματοι ζηνα ἰσεδωτεβ ἰνηετϑωνϑ: μηπωϑ ἰτε οϑαι ηηβι ἰτεϑφωτ.</p> <p>Πιεκατονταρχοϑ δε εϑοϑωϑ ἐνοϑεμ ἰΠαυλοϑ αϑωαϑτοϑ ἐϑτεμῑρι ἰποϑκοβηι: αϑοϑαϑαϑηι δε ἰνηετε οϑοη ἰϑου ἰμωοϑ ἰσεϑιτοϑ ἐϑιοη ἰσενηβι ἰϑορπ ἐπιϑρο.</p> <p>Οϑοϑ ἰκεϑωϑπ ϑανοτοη μεη ϑι ϑανϑανηι: ϑαν κε ϑωοϑηι δε ϑι ϑαν κε ενϑαι ἰτε πιϑοι: οϑοϑ παρηϑ αϑωωπι εϑρενηοϑεμ τηρεη ἐπιϑρο.</p> <p>Οϑοϑ ἐταννοϑεμ τοτε ανεμϑ ϑε ϑαϑμοϑϑ ἐϑηηϑοϑ ἐτε ἰμαϑ ϑε Μελετηηη.</p> <p>Πηβαρβαροϑ δε ἰτε πιμα ἐτε ἰμαϑ αϑίρι ἰοϑηϑωϑ ἰμετϑαιρωμ νεμαν: ἐταϑερε οϑϑρωμ ϑαρ αϑωοπηηη τηρεη ἐρωοϑ εϑβε πιμοϑηϑωοϑ ἐτε ηαϑωοη νεμ εϑβε πιϑϑεβ.</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 فَيَهْرَبَ.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَاغَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فَيَخْرُجُونَ 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 مَلِيْطَةَ.</p> <p>فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمَعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبَلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.</p>

Αγκοτη δε ηνε Παυλος αφιω  
νοσημω ηλεβω: οτος εταχριτορ εχεν  
πιχρωμ οτος εβοληιτεν πιθμου ασι  
εβολ ηνε οταχω ασχεκε τεχιζ.

Ετατηνατ δε ηνε νιβαρβαρος  
επιθηριον ελαγω ησα τεχιζι νατρω  
μμοσ ηνοτηρηον: χε παντωσ παρωμι  
οτηρεδωτεβ πε φαι: ετε μενεσα  
ετεφνοζεμ εβολθεν φιομ ηπε πεφθαπ  
χαφ εωνδ.

Πθοσ μεν οτη αφνεσ πιθηριον  
επιχρωμ ηπε ελι ηπετρωωτ ωωπι  
μμοσ.

Πθοωτ δε νατμετι χε ηναφωχι ιε  
ηναζει σατοτη ητεφμοτ: εταφωσκ δε  
ετσομσ εροφ οτος ετατηνατ χε ηπε  
ελι ηρωβ εφρωωτ ταρωφ αγκοτορ  
σατοτορ ετρω μμοσ εροφ χε οτηνοτ†  
πε.

*Πισαχι δε ητε Πβοις εφελαι οτος  
εφελωαι: εφελμασι οτος εφεταχρο:  
θεν ηαγια ηεκκλησια ητε φνοτ†:  
αμην.*

But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand.

So when the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live."

But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

فَجَمَعَ بُولُسُ كَثِيرًا مِنَ الْقَصَبَانِ  
وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنَ  
الْحَرَارَةِ أفعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعَلَّقًا  
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 تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
امين.*

## Synaxarium of Babah 19

سنكسار اليوم التاسع عشر من شهر بابة

1. The Martyrdom of Saints Theophilus and his Wife  
2. The Assembly of a Council in Antioch against Paul of Samosata

1. استشهاد القديس ثاوفيلس وزوجته  
2. عقد مجمع بأنطاكية لمحاكمة بولس الساموساطي

## 1. The Martyrdom of Saints Theophilus and his Wife

On this day also, St. Theophilus and his wife in Fayyum, were martyred, during the days of Emperor Diocletian the apostate. Some brought accusation against them before the Governor of being Christians. The Governor brought them and questioned them about their faith. They confessed their faith in The Lord Christ, with all courage. He commanded to throw them in a deep pit and stone them to death. They did so, and saints Theophilus and his wife received the crown of martyrdom. They were buried in this pit under the stones.

May the blessing of their prayers be with us all.  
Amen.

## 2. The Assembly of a Council in Antioch against Paul of Samosata

On this day also, of the year 262 AD, a Holy Council assembled in Antioch to judge Paul of Samosata, Patriarch of Antioch. He was a native of Samosata (a small city in Mesopotamia), and he was consecrated Patriarch of Antioch.

Satan sowed in his mind the belief that The Lord Christ was an ordinary man whom God had created to redeem the human race. Christ started by being born of the Virgin Mary and that Divinity did not unite with Jesus but joined Him by the will only. He believed that God is one person, so he did not believe in the Son or the Holy Spirit.

Because of him, a council assembled in the city of Antioch during the papacy of Pope Dionysius, the 14<sup>th</sup> Pope of Alexandria. He was invited to attend the council, but because of his old age and poor health, he was unable to attend. So he wrote a letter to explain The Lord Christ is the Word of God, and His Son, and is equal to Him in essence, in divinity and in eternity. The Holy Trinity is Three Persons by character, in one God-head. One Person of the Trinity is the Son incarnated and became in Hypostatic Union, a perfect man. Abba Dionysius affirmed these doctrines using many quotations from the Old and the New Testaments, and he sent this letter with two priests of the church scholars.

In Antioch, thirteen bishops and the two Coptic priests assembled in that council. They brought Paul before the council and asked him about the heresy that he was teaching. He declared it to them and did not deny anything. They debated the issue with him and read to him the letter of Pope Dionysius and made him listen to

1. استشهد القديس ثاوفيلس وزوجته في مثل هذا اليوم استشهد القديس ثاوفيلس وزوجته بالفيوم في أيام دقلديانوس الملك الجاحد. وذلك أن بعض الناس وشوا بهما عند الوالي انهما مسيحيان. فاستحضرهما الوالي وسألهما عن معتقدتهما. فاعترفا بإيمانهما بالسيد المسيح بكل شجاعة. فأمر الوالي أن يلقيا في حفرة عميقة، ثم يرجمها بالحجارة حتى الموت. فتم ذلك ونالا إكليل الشهادة ودفنا في تلك الحفرة تحت الحجارة. بركة صلواتهم فلنكن معنا. آمين.

2. عقد مجمع بأنطاكية لمحاكمة بولس الساموساطي وفيه أيضاً من سنة 262 ميلادية، عقد مجمع مقدس بأنطاكية لمحاكمة بولس الساموساطي بطريك أنطاكية. كان من أهل ساموساط (ساموساط: مدينة صغيرة في بلاد ما بين النهرين) ثم رُسم بطريكاً على أنطاكية. وقد غرس الشيطان في عقله الاعتقاد بأن السيد المسيح إنسان عادى خلقه الله ليخلص به البشر وأنه ابتداءً بولادته من العذراء مريم. وأن اللاهوت لم يتحد به بل صحبه بالمشيئة، وأن الله أقنوم واحد. ولم يكن يؤمن بالابن ولا بالروح القدس. فاجتمع بسببه هذا المجمع بأنطاكية في أيام بطريركية البابا ديونيسيوس البطريرك الرابع عشر للكراسة المرقسية، الذي دُعي لحضور المجمع ولكن لم يتمكن لضعف صحته، فكتب رسالة أوضح فيها بأن السيد المسيح كلمة الله وابنه وأنه مساو له في الجوهر وفي الألوهية والأزلية. وأن الثالوث القدوس ثلاثة أقانيم في خواصها، لاهوت واحد في طبيعته، وأن الأقنوم الثاني الذي هو الابن تجسد وصار إنساناً كاملاً. واستشهد على ذلك بشهادات كثيرة من العهدين القديم والجديد. ثم أرسل الرسالة مع كاهنين من علماء الكنيسة. وهناك في أنطاكية، اجتمع ثلاثة عشر أسقفاً والكاهنان المصريين وحضر بولس المذكور أمام المجمع. فسألوه عن معتقده، فأقرّ به

what the Apostle Paul said about The Lord Christ the Word of God that He is, “The brightness of His glory. And the express image of His person” (Hebrews 1: 3). They debated him, but he did not accept their words, and he would not turn away from his erroneous opinion. They excommunicated him, and all those who believed in his teachings, and they exiled him from his See.

The fathers assembled in this council put forth beneficial Canons for the church, which are still in the hands of the believers till this day.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

ولم ينكر. فقرأوا عليه رسالة البابا ديونيسيوس وأسمعه قول الرسول بولس عن السيد المسيح كلمة الله، أنه بهاء مجده ورسم جوهره (عبرانيين 1: 3). وناقشوه كثيراً، فلم يرجع عن ضلاله. فحرموه وقطعوا كل من يقول بقوله ونفوه عن كرسيه. ووضع هؤلاء الآباء قوانين نافعة للكنيسة. 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 ρ: ι, θ	Psalm 91: 13, 11	مزمور 90: 9, 10
<p>Εκέδωμι ἐξεν οὐροϋ νεμ  οὐβασιλικος: οὐροϋ εκέδουδεμ ἰουμοῦ  νεμ οὐδρακων: χε ἡμαθονθεν  ἐτοῦτοῦ ἡνεγασσελος εοβητκ:  εοροῦαρεϋ ἐροκ ϋ πεκμωιτ τηροῦ.  <b>Δλληλοια.</b></p>	<p>You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. For He shall give His angels charge over you, to keep you in all your ways. <b>Alleluia.</b></p>	<p>تطأ الأفعى وملك الحيات، وتسحق الأسد والتنين. لأنه يوصي ملائكته بك، ليحفظوك في سائر طرقك. <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>Οὐἀναστωσις ἐβολ θεν  πιεγασσελιον εοοραβ κατα λουκαν  ασιοῦ.</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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Περὶ δε θεν ἰοῦνοῦ ἔτε ἡματ  
αρχεληλ ἵχε Ιησοῦς θεν Πιπνευμα  
οροζ πεχααχ γε ἰοῦωνθ νακ ἔβολ  
Φιωτ Πβοις ἵτφε νεμ ἵκαρι γε  
ακρηπ ναι ἔθανκαβετ νεμ θανκατρητ  
οροζ ακβοροῦ ἔβολ ἵθανκοῦσι  
ἵλλωνῖ: αθα Φιωτ γε φαι πε ἵφρητ  
ἵπιτματ ἔτααγωπι ἵπεκῦθο.

Θωβ νιβεν αῤῥηιτοῦ νηι ἵτεν  
Παιωτ: οροζ ἵμον ἔλι σωοῖν γε νιμ  
πε Πωρηι ἔβηλ ἔΦιωτ οροζ γε νιμ πε  
Φιωτ ἔβηλ ἔΠωρηι νεμ φηἔτε Πωρηι  
ορωγ ἔδωρπ ναα ἔβολ.

Οροζ ἔταακοτγ ἔνεαμααθηθς  
σαῖσα ἵμαατατοῦ πεχααχ νωοῦ γε  
ῶοῖνιὰτοῦ ἵνιβαλ εθνατ  
ἔνηἔτετεννατ ἔρωοῦ.

Ἰω αρ ἵμοο νωτεν γε θανμηγ  
ἵπροφηθς νεμ θανοῦρωῦ αῤοῦωγ  
ἔνατ ἔνηἔτετεννατ ἔρωοῦ οροζ  
ἵποῦνατ οροζ ἔσωτεμ  
ἔνηἔτετενσωτεμ ἔρωοῦ οροζ  
ἵποῦσωτεμ.

*Πῶοῦ φα Πεννοῦτ πε γα ἔνεθ  
ἵτε νι ἔνεθ: ἄμην.*

In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight."

All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him."

Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see;

for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."

*Glory be to God forever.*

وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ بِالرُّوحِ وَقَالَ: «أَحْمَدُكَ أَيُّهَا الْآبُ رَبُّ السَّمَاءِ وَالْأَرْضِ لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ. نَعَمْ أَيُّهَا الْآبُ لِأَنَّ هَكَذَا 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 يُعْجِنَ لَهُ».

وَالْتَفَتَ إِلَى تَلَامِيذِهِ عَلَى انْفِرَادٍ وَقَالَ: «طُوبَى لِلْعُيُونِ الَّتِي تَنْظُرُ مَا تَنْظُرُونَهُ».

لَأَنِّي أَقُولُ لَكُمْ: إِنَّ أَنْبِيَاءَ كَثِيرِينَ وَمُلُوكًا أَرَادُوا أَنْ يَنْظُرُوا مَا أَنْتُمْ تَنْظُرُونَ وَلَمْ يَنْظُرُوا وَأَنْ يَسْمَعُوا مَا أَنْتُمْ تَسْمَعُونَ وَلَمْ يَسْمَعُوا».

*والمجد لله دائماً.*

# Katameros Readings for the 20<sup>th</sup> Day of Babah

قطمارس قراءات اليوم العشرون من شهر بابة المبارك

ΚΟΥΧΟΥΤ ΝΕΖΟΥΤ ΑΠΙΑΒΟΥ ΠΑΟΠΙ

## 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 ᾠα: ἱβ, ζ	Psalm 32: 11, 6	مزمور 31: 12, 7
<p>ΟΥΝΟΥ ΕΞΕΝ ΠῶΟΙΣ ΟΥΟΖ ΘΕΛΗΛ  ΝΙΘΜΗ: ΨΟΥΨΟΥ ΑΜΩΤΕΝ ΟΥΟΝ ΝΙΒΕΝ  ΕΤΣΟΥΤΩΝ ΔΕΝ ΠΟΥΡΗΤ: ΕΞΡΗΙ ΕΞΕΝ  ΘΑΙ: ΕΥΕΤΩΒΖ ΕΠΩΨΙ ΖΑΡΟΚ: ΝΧΕ ΟΥΟΝ  ΝΙΒΕΝ ΕΘΟΥΑΒ ΔΕΝ ΟΥΧΟΥ ΕΥΣΟΥΤΩΝ.  <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>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. <b>Alleluia.</b></p>	<p>أفرحوا أيها الصديقون بالرب  وابتهجوا وافتخروا يا جميع  مستقيمي القلوب. من أجل هذا  يبتهل إليك كل الأبرار في أوان  مستقيم. <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>ΟΥΑΝΑΣΤΩΟΙΣ ΕΒΟΛ ΔΕΝ  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 ΚΒ: ΚΔ - Α</p>	<p>Luke 22: 24 - 30</p>	<p>لوقا 22: 24 - 30</p>

Ἀστωπι δε οἱ ἦσαν οὐφιλονικία  
ἰσθιτοῦ καὶ νῦν ἡμῶν περὶ πῶς.

Πῶς δε περὶ τῶν καὶ ἰσθιτοῦ  
ἵνα θεοῦ καὶ ἰσθιτοῦ: οὐκ  
ἴσθιτοι ἰσθιτοῦ ἔχοντες καὶ ἰσθιτοῦ  
καὶ ἰσθιτοῦ περὶ θεοῦ.

Πῶς δε ἰσθιτοῦ ἄλλο  
πῶς ἐστὶν θεοῦ ἰσθιτοῦ ἰσθιτοῦ  
ἰσθιτοῦ οὐκ ἰσθιτοῦ  
ἰσθιτοῦ ἰσθιτοῦ.

Πῶς περὶ πῶς φησὶν  
ἰσθιτοῦ θεοῦ: ἴσθιτοῦ  
ἴσθιτοῦ δε ἴσθιτοῦ ἰσθιτοῦ  
ἰσθιτοῦ ἰσθιτοῦ.

Πῶς δε ἴσθιτοῦ ἰσθιτοῦ  
ἴσθιτοῦ.

ἴσθιτοῦ ἴσθιτοῦ ἰσθιτοῦ  
κατὰ φησὶν ἴσθιτοῦ ἰσθιτοῦ ἴσθιτοῦ  
Πῶς ἴσθιτοῦ.

ἴσθιτοῦ ἴσθιτοῦ ἴσθιτοῦ  
ἴσθιτοῦ ἴσθιτοῦ ἴσθιτοῦ  
ἴσθιτοῦ ἴσθιτοῦ ἴσθιτοῦ  
ἴσθιτοῦ ἴσθιτοῦ ἴσθιτοῦ.

*Πῶς φα Πῶς περὶ: ἴσθιτοῦ  
ἴσθιτοῦ: ἴσθιτοῦ.*

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 تَبَنُّوْا مَعِيَ فِي تَجَارِبِي.

وَأَنَا أَجْعَلُ لَكُمْ كَمَا جَعَلَ 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
<p>Θεληλ̄ μ̄ωωτεν̄ νῑθυμῑ ζεν̄ Π̄βοις:̄            νηετσογ̄των̄ ε̄ερωαγ̄ νωογ̄ η̄νε            πῑςμογ̄:̄ ωογ̄νιατγ̄ μ̄πῑωλολ̄ ε̄τε̄ Π̄βοις            πε̄ Πεγ̄νογ̄τ:̄ πῑλαο̄ ε̄ταγ̄σοτπγ̄            εγ̄κλ̄ηρονομιᾱ ναγ̄. <b>Αλληλοιᾱ.</b></p>	<p>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. <b>Alleluia.</b></p>	<p>ابتهجوا أيها الصديقون بالرب، للمستقيمين ينبغي التسبيح. طوبى للأمة التي الرب إلهها. والشعب الذي اختاره ميراثاً له. <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 آمين.

<p>Ογ̄λ̄νασ̄νωσις̄ ε̄βολ̄ ζεν̄            πιεγ̄ασ̄ε̄λιον̄ ε̄θογ̄αβ̄ κατ̄ᾱ Ὑατ̄θεον̄            ᾱσιογ̄.</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>Ὑατ̄θεον̄ κ̄ε:̄ ῑΔ - κ̄ζ</p>	<p>Matthew 25: 14 - 23</p>	<p>متي 25: 14 - 23</p>
<p>Ὑφ̄ρητ̄ γαρ̄ η̄ογ̄ρωμῑ εγ̄ναω̄εναγ̄            ε̄πω̄εμο̄ ᾱγ̄μογ̄τ̄ ε̄νεε̄βιαικ̄ ογ̄ο̄            ᾱγ̄τ̄ μ̄πετε̄νταγ̄ ε̄τοτογ̄.             Ογ̄αῑ μεν̄ ᾱγ̄τ̄ ναγ̄ η̄τογ̄ η̄ζ̄ινθ̄ωρ:̄            κεογ̄αῑ δε̄ ᾱγ̄τ̄ ναγ̄ η̄κ̄ναγ̄:̄ κεογ̄αῑ δε̄</p>	<p>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</p>	<p>وَكَأَمَّا إِنْسَانٌ مُسَافِرٌ دَعَا عِبْدَهُ وَسَلَّمَهُمْ أَمْوَالَهُ.             فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ وَزَنْتَيْنِ وَآخَرَ وَزَنْةً كُلِّ وَاحِدٍ عَلَى قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.</p>

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  
αϑηιτου 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  
αϑηιτου 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 أُخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ 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 ετενεβοτ επιδη  
 ακωπι εκενοβοτ ζεν θανκοϋσι  
 ειεχακ ριζεν θαννιωϋ μαωενακ  
 εδοϋν εφραωι ντε Πεκβοις.

*Πιωϋ φα Πεννοϋϋ πε ωα ενεϋ  
 ντε νι ενεϋ: λμην.*

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 القدا؁س

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολὴ ἰτε πενσαδ Παυλοϋ Πιαποστολοϋ

Παυλοϋ φβωκ ὑπενοβοιϋ Ιηϋοϋϋ  
 Πιχριϋτοϋ: πιαποστολοϋ ετοαβεμ:  
 φηετανωαωϋ επιρωενονοϋ ντε  
 φνοϋϋ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Epistle of  
 our teacher St. Paul to the  
 Hebrews. May his blessing  
 be upon us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول إلى العبرانيين،  
 بركته المقدسة تكون معنا. أمين.

ζεβεροϋ ιϋ: ζ - κε

Hebrews 13: 7 - 25

العبرانيين 13: 7 - 25

Αριφμεϋι ἰνετενερωτομενοϋ  
 νηετανωαωϋ νεωωτεν ὑπιϋαϋ ντε  
 φνοϋϋ: ναι ετετενωαϋ επιϋιϋι εβολ  
 ντε ποϋϋιμωϋ: ωπι ερετενοϋ  
 ὑπονωαϋϋ.

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 كَلَّمَكُم  
 بِكَلِمَةِ اللَّهِ. انظُرُوا إِلَى نِهَائِهِ  
 سِيرَتِهِمْ فَتَمَثَّلُوا بِإِيمَانِهِمْ.

Ιηϋοϋϋ Πιχριϋτοϋ ἰσαϋ νεμ φοοϋ  
 ἰθοϋϋ ἰθοϋϋ πε νεμ ωα ενεϋ.

Jesus Christ is the same  
 yesterday, today, and  
 forever.

يَسُوعُ الْمَسِيحُ هُوَ هُوَ أَمْسًا  
 وَالْيَوْمَ وَالْيَوْمَ وَالْيَوْمَ.

Θανεβω ἰνοϋοϋρηϋ οτοϋ ἰωεμμο  
 ὑπενοροϋοϋετεβ θηνοϋ εβολ: νανεϋ

Do not be carried about  
 with various and strange  
 doctrines. For it is good that

لَا تُسَاقُوا بِتَعَالِيمٍ مُتَّوَعَةٍ  
 وَعَرَبِيَّةٍ، لِأَنَّهُ حَسَنٌ أَنْ يُنْبَتَ

σαρ ἐταχαρε πετενητ δεν οτὲμοτ:  
δεν ελινδρηοτὶ αν: και ἐτε  
ἔπονημελοτ ἔδητοτ ἔνε νηεμοωι  
ἔδητοτ.

Εορονταν ἔματ  
ἔνομαλινρωοτωι: φαι ἐτε ἔμοοντοτ  
ερωιωι ἐοτωμ ἐβολ ἔδητοτ ἔνε  
νηετωεωι ἔτσκρη.

Ηιζωοτη σαρ ἐτε ωατινι  
ἔπονηνοτ ἐδοτη ἐνηεθοταβ ἐεεν  
ἐνοβι ἐβολ ειτοττ ἔπαρχηερεντ  
ωατρεκτ πεωμα ἔτε και σαβολ  
ἔτπαρεμβολη.

Εθε φαι εωι Ιησοτς εινα  
ἔτεττονοβ ἔπιλαοτ ἐβολ ειτεν  
Περενοτ ἔμιν ἔμοωι εαβιεμκατ  
σαβολ ἔτπνλη.

¶ ἔνοτ οτη μαρενωεναν ἐβολ  
ωαροτ σαβολ ἔτπαρεμβολη ενφαι  
ἔπερωωω ἐρον.

ἔμοονταν σαρ ἔπαιμα ἔνοτβακι  
εεεμοοντ ελλα θεενηνοτ ἐτενκωτ  
ἔνωτ.

Μαρενἔνι οτη ἐερηι ἐβολ ειτοττ  
ἔεληνωτωωοτωι ἔεμοτ ἔνοτ νιβεν  
ἔφνοττ: ἐτε φαι πε ποττατ ἔτε  
νενεεφοτοτ ενοτωητ ἔΠεφραν ἐβολ.

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 ùπερερπορωβϥ:  
ζανϥοϣϥωοϣϥ ζαρ ùπαιρη†  
ϥατραναϥ ùΦνοϣ†.

Царе петензнт ѿwt нем  
нетензтзоуменос оуoz cwтем  
̀νωωϣ: ñωωϣ ζαρ ετοι ñϥρωιϥ ε̅xen  
нетенψтχн ζωϥ ετνα† λoσoϥ  
ε̅xωτεп зина ñceep φαι ζен oтpαϥι  
oтoз ñceϣiàзoм aн: φαι ζαρ пе  
εтерноϣри нωтеп.

†ωβ ε̅ρρη ε̅xωн: πεнзнт δε ѿнт  
ze oтoн ñтан ùμαϣ ñoтϣтннΔHCIC  
ε̅нанес ζен oтoн нивен εноϣωϥ ε̅μοϥι  
̀нкаλωϥ.

Προϋò δε †τωβ ε̅ερ φαι зина  
ñceтφoi ζαρωτεп ñxωλεμ.

Φνοϣ† δε ñτε †ζιρηνη φηεταϣιμ  
ε̅ϥωι ε̅βολ ζен ннеθωωϣ† ùπιηιϥ†  
ùμαñε̅cωωϣ ñτε ñε̅cωωϣ ζен ñ̅cноϣ  
ñτε †Δια̅θηκη ñε̅νεz Πεν̅δοιϥ Ιη̅cοϣϥ  
Πι̅χριϥτοϥ.

εϣε̅ceβte θηноϣ ζен àζαθoн нивен  
ε̅ϣиηι̅ρι ùπεϣοϣωϥ εϣι̅ρι ναϣ  
ùπε̅ραναϣ ñ̅ρρη ñ̅θητεп ùπεϣ̅μ̅θo  
ε̅βολ зитен Ιη̅cοϣϥ Πι̅χριϥτοϥ: φηε̅τε

But do not forget to do good and to share, for with such sacrifices God is well pleased.

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.

But I especially urge you to do this, that I may be restored to you the sooner.

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

وَلَكِنْ لَا تَنْسُوا فِعْلَ الْخَيْرِ  
وَالْتَّوَزُّعِ، لِأَنَّهُ بِدَبَائِحٍ مِثْلِ هَذِهِ  
يُسِرُّ اللَّهُ.

أَطِيعُوا مُرَشِدِيكُمْ وَأَخْضَعُوا، لِأَنَّهُمْ  
يَسْهَرُونَ لِأَجْلِ نَفُوسِكُمْ كَأَنَّهُمْ  
سَوْفَ يُعْطُونَ حِسَابًا، لَكِنْ يَفْعَلُوا  
ذَلِكَ بِفَرَحٍ، لَا 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  
يَرْضَى 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.

†ετενωον ὑπενσον †ιμοθεος  
φηέταγχαγ ἐβολ: φαι αγγανι  
νχωλεμ ειένατ ἐρωτεν νεμαγ.

†ινη ἐνετενεγτομενος τηρον  
νεμ νιάσιος τηρον: σε†ινη ἐρωτεν ἕπε  
να †ε†αλιὰ.

†εμοτ νεωτεν τηρον ἀμην.

*†εμοτ σαρ νεωτεν νεμ  
†εγρηνη ε†οπ: χε ἀμην εσε†ωπι.*

And I appeal to you,  
brethren, bear with the word  
of exhortation, for I have  
written to you in few words.

Know that our brother  
Timothy has been set free,  
with whom I shall see you if  
he comes shortly.

Greet all those who rule  
over you, and all the saints.  
Those from Italy greet you.

Grace be with you all.  
Amen.

*The grace of God the  
Father be with you all.  
Amen.*

وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَنْ  
تَحْتَمِلُوا كَلِمَةَ الْوَعْدِ، لِأَنِّي  
بِكَلِمَاتٍ قَلِيلَةٍ كَتَبْتُ إِلَيْكُمْ.

اعْلَمُوا أَنَّهُ قَدْ أَطْلَقَ الْإِخ  
تِيموثَاوُسُ، الَّذِي مَعَهُ سَوْفَ  
أَرَاكُمْ، إِنْ أَتَى سَرِيعًا.

سَلِّمُوا عَلَى جَمِيعِ مُرَشِدِيكُمْ  
وَجَمِيعِ الْقِدِّيسِينَ. يُسَلِّمُ عَلَيْكُمْ  
الَّذِينَ مِنْ إِيطَالِيَا.

النِّعْمَةُ مَعَ جَمِيعِكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιρογιτ  
νέπιστολη ντε πενωτ Πετρος.  
ἀμην. †αμενρα†.

† Πετρος †: † - †

†ιπρεσβυτερος ε†εν οηνον ††εο  
ἐρωτ ἐάνοκ πετεν†ηρη  
ὑπρεσβυτερος οηοε ὑμεερε ντε  
νιικα†ε ντε †ιχριστος: οηοε ἕ†ηρη  
ὑπῶον ε†αδωρη 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.

Δουονι ὑπιὸσι ἐτθεν ἠηνοῦ ἵτε  
Φνοῦτ' ἐρετενδὶ ὑποῦωινι δεν  
οὔβῆνχοῦς ἀν ἀλλὰ δεν οὔοῦωῦ ἵηητ  
κατὰ Φνοῦτ': οὔδε δεν οὔμεταῦχιρ  
ἀν ἀλλὰ δεν οὔρωοῦτῦ ἵηητ.

Οὔδε ὑφρητ' ἀν ἕε ἕρετενοι ἵβοις  
ἐνικλῆροῦς ἀλλὰ ἀριτῦποῦς ὑπιὸσι.

Οὔοῦ ἐῦωπ ἀῦωανοῦοῦηῦ ἵηε  
πιῦωῦ ὑμῶνέσωοῦ τετεῖνῶδι  
ὑπιχλῶμ ἵαθῶμ ἵτε ἵῦωοῦ.

Παιρητ' ἵδεῦωιρι ὑδῆνεῦωτεν  
ἵηἵεῦλωι: ἵῦωτεν δε τηροῦ ἕεῦ  
ἠηνοῦ ὑπιθεβῶ ἵηητ ἐδῶτη  
ἐνετενέρηοῦ ἕε Φνοῦτ' ὑτ' ἐδῶτη  
ἐῦρεν ἵβῶσιηητ: ὑτ' δε ἵοῦῶμοῦ  
ἵηηεθεβῶηοῦτ.

Ἰαθεβῶ ἠηνοῦ οὔτη δῶ τ'χιῦ  
ετῶμῶι ἵτε Φνοῦτ' ἕιῖῶ ἵτεῦῦεῦ  
ἠηνοῦ δεν ἵηοῦ ἵτε πιῦεῦῦωινι.

Πετενρωοῦῦ τηρῦ οὔαῦῦ ἕροῦ ἕε  
οὔτη ῦεῦμῶιῖν ἵαῦ δῶρωτεν.

Ἰῦωπι ἕρετενρηῦς οὔοῦ ἀριῖηῦφῶι  
ἕε πετενῦαῦι πιδῶβῶλοῦς εῦμῶῦ  
ὑφρητ' ἵοῦμῶῖ εῦῦεῦμῶεμ εῦῦωῦτ' ἵῦῶ  
εῦκ οὔῶι.

Φῆερετενῶσι ἕρατεν ἠηνοῦ ἐδῶτη  
ἕῦωῦ ἕρετενταῦρηοῦτ' δεν φῆῶῦτ':

Shepherd the flock of  
God which is among you,  
serving as overseers, not by  
compulsion but willingly,  
not for dishonest gain but  
eagerly;

nor as being lords over  
those entrusted to you, but  
being examples to the flock;

and when the Chief  
Shepherd appears, you will  
receive the crown of glory  
that does not fade away.

Likewise, you younger  
people, submit yourselves to  
your elders. Yes, all of you  
be submissive to one  
another, and be clothed with  
humility, for “God resists  
the proud, But gives grace to  
the humble.”

Therefore, humble  
yourselves under the mighty  
hand of God, that He may  
exalt you in due time,

casting all your care  
upon Him, for He cares for  
you.

Be sober, be vigilant;  
because your adversary the  
devil walks about like a  
roaring lion, seeking whom  
he may devour.

Resist him, steadfast in  
the faith, knowing that the  
same sufferings are

ارْعُوا رَعِيَّةَ اللَّهِ الَّتِي بَيْنَكُمْ نَظَارًا،  
لَا عَنْ اضْطِرَارٍ بَلْ بِالِاخْتِيَارِ، وَلَا  
لِرَبْحِ قَبِيحٍ بَلْ بِنَشَاطٍ.

وَلَا كَمَنْ يَسُوذُ عَلَى الْأَنْصَبَةِ بَلْ  
صَائِرِينَ أَمْثَلَةً لِلرَّعِيَّةِ.

وَمَتَى ظَهَرَ رَئِيسُ الرُّعَاةِ تَنَالُونَ  
إِكْلِيلَ الْمَجْدِ الَّذِي لَا يَبْلى.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
لِلشُّبُوحِ، وَكُونُوا جَمِيعًا خَاضِعِينَ  
بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ ابْنَ  
خَصْمِكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُلْتَمِسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تُجْرَى  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

ἐρετενωσονται ἰνναιδιαι ναι: ἰχως δε  
ἰνναι νετενσνηοῦ ετθεν πικοςμος.

Φνοῦτ δε ἰντε εμοτ νιβεν  
φνεταρφαρεμ θηνοῦ εδοῦν ἐπερῶοῦ  
ἰνενεθ δεν Πιχριστος Ιησοῦς  
εἰρετενωεπ ἰκαρ ἰνοκοῦσι ἰθοῦ  
ερεεεβτε θηνοῦ ἰτερσεμνε θηνοῦ  
ερετῶου νωτεν ερερικεντ ἰμωτεν.

Φωε πε παμαρι νεμ πῶοῦ ρα  
νιενεθ: ἰμην.

Δικδαι νωτεν εβολ ριτοτ  
ἰνσιλοῦανος πενσον ἰπιστος ρωσ  
ειμενι δεν ρανκοῦσι: ετνομτ ονορ  
ειρμεερε γε φαι πε πῶοῦ ἰντε  
Φνοῦτ δεν οῦμεθμη: φαι ετε τενορ  
ερατεν θηνοῦ ἰδητ.

Σωινη ερωτεν ἰνε τῶφερι ἰσοτπι  
ετθεν Βαβυλων νεμ Μαρκος παυηρι.

Δριασπαρεθε ἰνετενερνοῦ δεν  
οῦφι σοραβ ἰντε τῶραπν: τῶρηνη  
νωτεν τηροῦ νηετθεν Πιχριστος  
Ιησοῦς: ἰμην.

*Νασνηοῦ ἰπερμενερε πικοςμος  
οῦδε νηετῶοπ δεν πικοςμος: πικοςμος  
νασινι νεμ τερεπιθωια: φη δε ετῖρι  
ἰφονωῶ ἰφνοῦτ ρηαῶοπι ρα ενεθ:  
ἰμην.*

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 الْمُخْتَارَةِ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعًا الَّذِينَ  
فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. آمين.*

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιοῦ ἰὰ ποστολοσ: ἐρε ποῦσμοῦ εθοσαβ ὡπι νεμαν. Διην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις ιε: ιβ - κα</p>	<p style="color: red;">Acts 15: 12 - 21</p>	<p style="color: red;">أعمال 15: 12 - 21</p>
<p>Δεχαρω δε ἴχε πιμω τηρ οροσ ναρσωτεμ ἐβαρναβασ νεμ Παῦλοσ αῤσαξι ἰνιμἰνι τηροῦ νεμ νιῶφηρι ἔτα φνοῦῤ αιτοῦ δε νιεθνοσ ἐβολ ζιτοτοῦ.</p>	<p>Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.</p>	<p>فَسَكَتَ الْجُمُهورُ كُلُّهُ وَكَانُوا يَسْمَعُونَ بَرْنَابَا وَبُولُسَ يُحَدِّثَانِ بِجَمِيعِ مَا صَنَعَ اللهُ مِنَ الْآيَاتِ وَالْعَجَائِبِ فِي الْأُمَّمِ بِوَأَسِطَتِهِمْ.</p>
<p>Уененса ἔτατχαρωσ δε αῤεροῦ ἴχε Ιακωβοσ ερσω ἰμοσ: νιρωι νεנסνηοῦ σωτεμ 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>Сυμεων αῤσαξι κατὰ φρηῤ ισxen ωροπ ἔτα φνοῦῤ χεμπωι ἐβι ἰνοῦλαοσ ἐβολ δεν νιεθνοσ δε Περραν.</p>	<p>Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.</p>	<p>سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللهُ أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى اسْمِهِ.</p>
<p>Οροσ φαι σεῤμαῤ νεμαῤ ἴχε νισαξι ἴτε νιπροφητησ κατὰ φρηῤ εῤσδενοῦῤ.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تَوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Χε μεненса нαι ειέτασθο οροσ ειέκωτ ἰῤσκηνη ἴτε Δαυιδ θηέτασθει: οροσ νηέτασως ἴτασ ειέκοτοῦ οροσ ῤνατασος ἐρατс.</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>

Ἡ ὁποῦς ἵκεκωτῆ ἵσα Πῶοις ἵχε  
 ἵκωπ νιρωμι νεμ νιεθνος τηροτ  
 νηῆταυμοτῆ ἕΠαραν ἕἔρηι ἕχωοτ  
 πεχε Πῶοις φηετῶρε ἵναι.

Ὅτωνηε ἕβολ ιχεν πῆνεε.

Ἐθε φαι τῆραπ ἄνοκ  
 ἕῶτεμοταεθιци ἕνηεθνακοτοτ ἕβολ  
 ἕεν νιεθνος ἕἔρηι εα ἕΦνοτῆ.

Ἀλλα ἕοτωρπ νωοτ εθροτνενοτ  
 σαβολ ἵνιωωτ ἵἄωλον νεμ νιπορνια  
 νεμ νιωεε νεμ πιςνοε.

Ὡῶηε ταρ ιχεν νισεηἕ  
 ἵαρχεοε οτοηταε ἵνηετρωιω ἕμοε  
 κατα ποηιε ἕεν νισῆναεωση ετωω  
 ἕμοε κατα σαββατοη νιβεν.

*Πισαχι δε ἵτε Πῶοις εφεἕαι οροε  
 εφεἕωαι: εφεἕμαει οροε εφεἕαερο:  
 ἕεν ῆαεια ἵεκκῆηεια ἵτε Φνοτῆ:  
 ἕμην.*

So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.'

Known to God from eternity are all His works.

Therefore,, I judge that we should not trouble those from among the Gentiles who are turning to God,

but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

لَكِي يَطْلَبَ الْبَاقُونَ مِنَ النَّاسِ  
 الرَّبَّ وَجَمِيعَ الْأُمَمِ الَّذِينَ دُعِيَ  
 اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ  
 هَذَا كُلَّهُ.

مَعْلُومَةٌ عِنْدَ الرَّبِّ مُنْذُ الْأَزَلِ جَمِيعُ  
 أَعْمَالِهِ.

لِذَلِكَ أَنَا أَرَى أَنْ لَا يُتَّقَلَ عَلَيَّ  
 الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنِ  
 نَجَاسَاتِ الْأَصْنَامِ، وَالزَّيْنَا،  
 وَالْمَخْنُوقِ، وَالْدَّمِ.

لَأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ لَهُ  
 فِي كُلِّ مَدِينَةٍ مَنْ يَكْرُرُ بِهِ، إِذْ يُقْرَأُ  
 فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

*لم تنزل كلمة الرب تنمو وتعتز  
 وتثبت في كنيسة الله المقدسة.  
 آمين.*

## Synaxarium of Babah 20

سنكسار اليوم العشرون من شهر بابة

1. The Departure of the Great St. John the Short

**2. The Departure of the Great St. John the Short**

On this day, of the year 125 of the martyrs, 409 AD, the great saint Anba Yahnis (John the Short), departed. He was born in the year 339 AD in the city of Thebes (Luxor). His parents were righteous and God-fearing people, rich in faith and good deeds.

1. نياحة القديس يوحنا القصير

1. نياحة القديس يوحنا القصير الشهير  
 بالأنبا يحنس  
 في مثل هذا اليوم من سنة 125 للشهداء،  
 سنة 409 ميلادية، تنيح القديس العظيم أنبا  
 يحنس القصير، وُلِدَ سنة 339 ميلادية  
 بمدينة طيبة (طيبة هي مدينة الأقصر

When he was 18 years old, he longed for the monastic life, and the grace of God moved him to go to the wilderness of Shiheet. There, he met an elder and holy man whose name was Anba Pemwah.

St. John knelt before Anba Pemwah and asked him to allow him to stay with him. Anba Pemwah thought to test him by enumerating the difficulties of monasticism. However, St. John was firm in his intention and told him, "Do not send me away, for God's sake, because I came to be in your obedience and prayers. If you accept me, I believe that God will help me with your prayers."

Anba Pemwah asked The Lord Christ to reveal to him the realty of this young man. The angel of The Lord appeared to him and said, "Accept him, for he shall become a chosen vessel." Anba Pemwah accepted him, shaved his hair, and dressed him with the monastic garb. St. John started his monastic life with great asceticism and splendid works.

One day, Anba Pemwah wanted to test him, so he expelled him from his cell. St. John stayed out by the door of Anba Pemwah's cell for seven days. Every day Anba Pemwah went out and smote him with a palm branch and St. John bowed down, in extreme humility, before him saying, "I have sinned O my father." On the seventh day, Anba Pemwah went out to go to the church and he saw an angel with a crown placing it on the head of St. John. Since that day, Anba Pemwah loved him and accepted to live with him.

One day, Anba Pemwah wanted to test his obedience, so he gave him a piece of dry wood (a stick) and said to him, "Take this wood, plant it and water it." St. John obeyed and went on watering it daily, though the water was very far. After three years, that piece of wood sprouted and grew into a fruitful tree. Anba Pemwah took some of that fruit and went around to the elder monks saying, "Take, and eat from the fruit of obedience." This tree still exists in its place in his monastery.

Abba Pemwah fell sick for 12 years, during which St. John served him diligently. When Anba Pemwah was about to depart, he held the hand of St. John and handed him to the elder fathers saying, "Take and keep him, for he is an angel, not a man." He commanded St. John to stay in the place where he had planted the tree of obedience, then Anba Pemwah departed in peace. St. John dwelt beside the tree where he established a large monastery.

حالياً)، من أبوين تقيين يخافان الله، ولم يكونا غنيين بأموال هذا العالم. فلما بلغ الثامنة عشرة، حركته نعمة الله أن يمضي إلى برية شيهيت مشتاقاً إلى الحياة الرهبانية. فتقابل مع راهب شيخ قديس هو الأنبا بموا.

فسجد له وسأله أن يسمح بإقامته عنده. فأراد الشيخ أن يجربه، فأخذ يعدد له متاعب الرهبة، فكان يزداد تمسكاً ويقول "لا تردني يا أبى من أجل الله، لأنني أتيت لأكون تحت طاعتك، وإذا قبلتني فإن الله سيساعدني بصلواتك".

سأل الأنبا بموا السيد المسيح أن يكشف له أمر القديس يحنس. فظهر له ملاك الرب قائلاً: "أقبله لأنه سيكون إناءً مختاراً". فقبله الأنبا بموا، وقص شعر رأسه وألبسه ثياب الرهبة. فابتدأ بنسك عظيم وأعمال فاضلة.

وأراد مرة الأنبا بموا أن يجرب تلميذه يحنس، فطرده من عنده، فأقام سبعة أيام خارج الباب وفي كل يوم كان الأنبا بموا يخرج ويضربه، أما هو فكان يعمل له ميطنية ويقول "أخطأت يا أبى". وفي اليوم السابع خرج الشيخ قاصداً الكنيسة فرأى ملاكاً يضع إكليلاً على رأس الأنبا يحنس، فأحبه وقبل سكناه معه.

وأراد في مرة أخرى أن يختبر طاعته، فأعطاه عوداً يابساً وأمره أن يغرسه ويسقيه. فأطاعه القديس وصار يسقى العود في كل يوم، وكان الماء بعيداً جداً. وبعد ثلاث سنوات، نما العود وصار شجرة مثمرة. فأخذ الأنبا بموا من ثمرها وأعطى للشيوخ قائلاً: "خذوا كلوا من ثمرة الطاعة".

ولما مرض الأنبا بموا، كان هذا القديس يخدمه مدة اثنتي عشرة سنة، وعند نياحته أمسك بيده وسلمه للشيوخ قائلاً: "احتفظوا بهذا، فإنه ملاك وليس إنساناً"، وأوصاه أن يسكن في المكان الذي غرس فيه شجرة الطاعة، ثم نتج الأنبا بموا بسلام. أما الأنبا يحنس فسكن بجوار الشجرة وبنى ديراً عظيماً.

It happened when the Pope Theophilus was ordaining Abba John hegumen and abbot, a voice from heaven was heard saying, "Axios, Axios, Axios (worthy, worthy, worthy)." When this saint consecrated the offering, he was able to know those who were worthy to partake of it and those who were not worthy. Abba John was extremely humble person.

Later on, the Berbers attacked the desert of Shiheet in the year 407 AD, so Abba John left the wilderness. He went to Mount Qulzum, in the Eastern Wilderness near the city of Suez, and dwelt in a cave there. God arranged for him a man of faith to serve him. He brought to him all his needs once a week.

When he completed his good endeavor, he departed in peace, in his cave in Mount Qulzum. Later on, his disciples relocated his body to the wilderness of Shiheet. The Lord wrought many miracles through his holy body. His body is located at present time in a reliquary in the shrine of the three saints Abba Macarii in the monastery of Anba Macarius the Great in the wilderness of Shiheet.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

وإذ أراد البابا ثاوفيلس أن يرسمه قمصاً، سمع صوتاً من السماء يقول: "مستحق، مستحق، مستحق". وكان هذا الأب عندما يقدس الأسرار يعرف من يستحق تناول ومن لا يستحق، وكان في غاية الاتضاع. ولما هجم البربر على البرية سنة 407 ميلادية، ترك الأنبا يحنس القصير البرية. وانطلق إلى القلزم (القلزم: جبل في البرية الشرقية قرب السويس) وسكن في مغارة هناك، ورتب الله رجلاً مؤمناً لخدمه، فكان يأتي بحاجاته مرة كل أسبوع. ولما أكمل سعيه الحسن تنيح بسلام في مغارته بجبل القلزم، وبعد ذلك حمله أولاده إلى برية شيهيت (يوجد جسده الآن في أنبوبة خاصة داخل مقصورة الثلاث مقارات بدير الأنبا مكاريوس الكبير ببرية شيهيت). وقد أجري الله من جسده المقدس معجزات كثيرة. 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.

Ψαλμοσ τω Δαυιδ ρλα: ζ, α	Psalm 132: 9, 10, 1, 2	المزمور 131: 7، 1
<p>Μεκογηβ ενετρωτωτ νογμεθμη: νηεθοραβ ητακ ενεθελεηλ εθβε Δαυιδ πεκβωκ: αριφμενι Πβοις ηΔαυιδ νευ τεφμετρευραγυ τηρς: μηφρητ εταρωρκ μηΠβοις αρωτωβε μηφνορτ ηλακωβ. <b>ΑΛΛΗΛΟΥΙΑ.</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 دعتة، كيف أقسم للرب ونذر لإله يعقوب. <b>هللويليا.</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>Οὐὰναστωνωσις ἐβοῶλ θεν πιετασσελιον εθοραβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p><b>Μαρκον θ: λτ - μα</b></p>	<p><b>Mark 9: 33 - 41</b></p>	<p><b>مرقس 9: 33 - 41</b></p>
<p>Οτοθ ακι ἐδοτην ἐΚαφαρναοτι οτοθ ἐτακι ἐδοτην ἐπιηι ναϋωϋι ἡμωτ γε οτ ἐναρετενμοκμεκ ἐρωσ χι φμωιτ.</p>	<p>Then He came to Capernaum. And when He was in the house He asked them, “What was it you disputed among yourselves on the road?”</p>	<p>وَجَاءَ إِلَى كَفَرْنَاهُومَ. وَإِذْ كَانَ فِي الْبَيْتِ سَأَلَهُمْ: «بِمَاذَا كُنْتُمْ تَتَكَلَّمُونَ فِي مَا بَيْنَكُمْ فِي الطَّرِيقِ؟»</p>
<p>Πθωσθ δε νατρω ἡρωσθ: νατσαχι σαρ πε νεμ νοτρηνοτ χι φμωιτ γε νημ ἡμωσθ πε πιηιϋτ.</p>	<p>But they kept silent, for on the road they had disputed among themselves who would be the greatest.</p>	<p>فَسَكَتُوا لِأَنَّهُمْ تَحَاجُّوا فِي الطَّرِيقِ بَعْضُهُمْ مَعَ بَعْضٍ فِي مَنْ هُوَ أَكْبَرُ.</p>
<p>Οτοθ ἐταϋρευσι αϋμοτϋ ἐπι μητ ἔνατ οτοθ πεχαϋ ηωσθ γε φηεθοσϋϋ ἐερσοηιτ εϋεερδαε ἵνοτον ηιβεν νεμ διακων ἵνοτον ηιβεν.</p>	<p>And He sat down, called the twelve, and said to them, “If anyone desires to be first, he shall be last of all and servant of all.”</p>	<p>فَجَلَسَ وَنَادَى الْاِثْنَيْ عَشَرَ وَقَالَ لَهُمْ: «إِذَا أَرَادَ أَحَدٌ أَنْ يَكُونَ أَوَّلًا فَيَكُونَ آخِرَ الْكُلِّ وَخَادِمًا لِلْكُلِّ».</p>
<p>Οτοθ ἐταϋβι ἵνοτἄλοτ αϋταροϋ ἐρατϋ θεν τοτμητ οτοθ ἐταϋἄμοηι ἡμοϋ πεχαϋ ηωσθ.</p>	<p>Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them,</p>	<p>فَأَخَذَ وِلْدًا وَأَقَامَهُ فِي وَسْطِهِمْ ثُمَّ احْتَضَنَهُ وَقَالَ لَهُمْ:</p>
<p>Χε φηεθναϋεπ οται ἵηηαιἄλωσθ ἡπαιρητ ἐΠαραη ἄνοκ πετεϋωπ ἡμοη: οτοθ φηετϋωπ ἡμοη ἄνοκ ἀη πεταϋωπ ἡμοη ἀλλἄ αϋωπ</p>	<p>“Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me.”</p>	<p>«مَنْ قَبِلَ وَاحِدًا مِنْ أَوْلَادِي مِثْلَ هَذَا بِاسْمِي يَقْبَلُنِي وَمَنْ قَبِلُنِي فَلَيْسَ يَقْبَلُنِي أَنَا بَلِ الَّذِي أَرْسَلَنِي».</p>



ὠφθηταυταοτοι.

Πεχαυ ναυ ηνε Ιωαννης γε  
φρεφτβω ανναυ εοται εφρι Δευων  
εβολ δεν Πεκραν οτοε ανταενο  
υμοφ γε ηεοτεε ηων αν.

Ιησουε δε πεχαυ ναυ γε  
υπερταενο υμοφ: υμον ελι γαρ  
φθεθαυρι ηοτχομ εχεη Παραν οτοε  
ητεφχευχομ ηχωλεμ εσαχι εφρωοτ  
δαροι.

Φη γαρ ετε ηεφτογβην αν αφτ  
εχων.

Φη γαρ εθαετσε θηνοτ ηογαφοτ  
υμωοτ δεν Παραν γε ηωτεη να  
Πιχριτοε αμην τχω υμοε νωτεη γε  
ηνεφτακο ηνε πεφβεχε.

*Πωοτ φα Πεννοττ πε ωα ενεε  
ητε ηι ενεε: αμην.*

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 you, he will by no means lose his reward.

*Glory be to God forever.*

وَقَالَ يُوحَنَّا: «يَا مُعَلِّمَ رَأَيْنَا وَاحِدًا  
يُخْرِجُ شَيَاطِينَ بِاسْمِكَ وَهُوَ لَيْسَ  
يَتَّبَعُنَا فَمَنْعَاهُ 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.

*والمجد لله دائماً.*

# Katameros Readings for the 21<sup>st</sup> Day of Babah

## قطمارس قراءات اليوم الحادي والعشرون من شهر بابه المبارك

CΟΥΧΟΥΤ ΟΥΑΙ ΝΕΧΟΥΤ ὙΠΙΑΒΟΥΤ ΠΑΔΟΠΙ

### 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 ρΔ: Η	Psalm 105: 14, 15	المزمور 104: 8
<p>Υπερχα ρωμι ἐβιτου ἵχουσι: ουου αφουρι ἡθανουρωου ἐρηι ἐχουτ: χε ἡπερβινεμ ναχριστος: ουου ἡπερπετρωου θεν ναπροφητης. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>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.” <b>Alleluia.</b></p>	<p>لم يترك إنساناً يظلمهم، وبكّت ملوكاً من أجلهم، قائلًا: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". <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>Ουα ναστωσις εβου θεν πειρασελιον 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>
ΛΟΥΚΑΝ ΙΑ: ΛΖ - ΝΑ	Luke 11: 37- 51	لوقا 11: 37 - 51
<p>Εταφρασι δε αφηρο ερου ἡχε ουφαιρισεος ροπως ἡτεφουωμ θατοτφ</p>	<p>And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.</p>	<p>وَفِيمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيُّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.</p>

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερϑφηρι ϑε μπεϑιδιωμϑ ηϑορπ  
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνωτην δο ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ μπιαφοτ νεμ πιβιναϑ: ϑαδοτη  
δε μμωτην μερ ηρωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτη.

Πληη ηηετωοπ μηιτοτ  
εθυμετηνητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοτ ηωτην.

Αλλα οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηνητ μηφρευητ μπιαδιν ηϑοι νεμ  
πιβαϑοτωϑ νεμ οτοτ ηιβεν: οτοϑ  
τετηνηϑω ηνωτην μπιϑαπ νεμ  
τϑαϑαπη ητε φηοττ: ηαι δε ηαϑμπεϑα  
ητετηηαιτοτ οτοϑ ηικεϑωοτηη  
ητετηηετωμϑατ ηϑα θηηοτ.

Οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηημει ηηηορπ μμηνϑεμϑι δεη  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι ηωτην ηιϑαδο νεμ ηιΦαριϑεοϑ  
ηηοβι ϑε τετηηοι μηφρητ ηηημϑατ

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 الْفَرِّيسِيُّ فَلَمَّا رَأَى ذَلِكَ تَعَجَّبَ أَنَّهُ لَمْ يَغْتَسِلْ أَوْ لَا قَبْلَ الْعَدَاءِ.

فَقَالَ لَهُ الرَّبُّ: «أَنْتُمْ الْآنَ أَيُّهَا الْفَرِّيسِيُّونَ تَنْقُونَ خَارِجَ الْكَاسِ وَالْقَصْعَةِ وَأَمَّا بَاطِنُكُمْ فَمَمْلُوءٌ اخْتِطَافًا وَخُبْنًا.

يَا أَغْيَاءَ الْبَيْسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخِلَ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِّيسِيُّونَ لِأَنَّكُمْ تَعْتَبِرُونَ النِّعْنَاعَ وَالسَّدَابَ وَكُلَّ بَقْلِ وَتَتَجَاوَزُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

وَيْلٌ لَكُمْ أَيُّهَا الْفَرِّيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي الْأَسْوَاقِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِّيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ مِثْلُ الْقُبُورِ الْمُخْتَفِيَةِ وَالَّذِينَ يَمَشُونَ عَلَيْهَا لَا يَعْلَمُونَ.»

ἐτενσεοτωνη εβολ αν οτοη ηρωμι  
εμοωυ ηιζωοτ ησεεμι αν.

Δηερωτ ηνε οται ηηνωμικος  
πεζαυ ηαυ γε ηρεφτβω ηαι εκζω  
μωοτ εκτρωυ μωον ηων.

Ηθου δε πεζαυ γε ηθωτεν ηωτεν  
δα ηηνωμικος οτοι ηωτεν γε  
τετενταλο ηεανετφωοτ εγωκε  
ηηιτοτ εχεν ηρωμι: οτοη ηθωτεν  
τετενδ ηεμ ηηετφωοτ αν ηοται  
ηηετενθηβ.

Οτοι ηωτεν γε τετενκωτ  
ηηιμυαυ ητε ηηπροφητης: ηετενιοτ  
δε αηδοθβοτ.

Θαρα τετενερμεερε οτοη  
τετεντματ εχεν ηηβηοτ ητε  
ηετενιοτ: γε ηθωοτ μεν αηδοθβοτ:  
ηθωτεν δε τετενκωτ ηηοτμυαυ.

Εθε φαι αηκεσοφια ητε φηοτ  
ζοη γε ηηαοτωρη ηαρωοτ  
ηεανηπροφητης ηεμ εαν αποστολοη:  
οτοη εηεδωτεβ εβολ ηηητοτ οτοη  
εηεδοζι ηεωοτ.

Ζηνα ηεβ ηηεμωυ μηημου  
ηηηπροφητης ηηροτ εταηφονυ εβολ  
ηεηεκαταβολη: ηηηκοημοη ητοη  
ηηαιεηεα.

who walk over them are not  
aware of them.”

Then one of the lawyers  
answered and said to Him,  
“Teacher, by saying these  
things You reproach us  
also.”

And He said, “Woe to  
you also, lawyers! For you  
load men with burdens hard  
to bear, and you yourselves  
do not touch the burdens  
with one of your fingers.

Woe to you! For you  
build the tombs of the  
prophets, and your fathers  
killed them.

In fact, you bear witness  
that you approve the deeds  
of your fathers; for they  
indeed killed them, and you  
build their tombs.

Therefore, the wisdom  
of God also said, ‘I will  
send them prophets and  
apostles, and some of them  
they will kill and persecute,’

that the blood of all the  
prophets which was shed  
from the foundation of the  
world may be required of  
this generation,

فأجاب واحد من التاموسيين وقال  
لَهُ: يَا مُعَلِّمَ حِينَ تَقُولُ هَذَا تَسْتَمِنَا  
نَحْنُ أَيْضًا.

فَقَالَ: وَيَلِّ لَكُمْ أَنْتُمْ أَيُّهَا  
التَامُوسِيُّونَ لِأَنَّكُمْ تَحْمِلُونَ النَّاسَ  
أَحْمَالًا عَسِيرَةً الْحَمْلَ وَأَنْتُمْ لَا  
تَمْسُونَ الْأَحْمَالَ بِأَحَدِي أَصَابِعِكُمْ.

وَيَلِّ لَكُمْ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ  
وَأَبَاؤُكُمْ قَتَلُوهُمْ.

إِذَا تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ  
أَبَائِكُمْ لِأَنَّهُمْ هُمْ قَتَلُوهُمْ وَأَنْتُمْ  
تَبْنُونَ قُبُورَهُمْ.

لِذَلِكَ أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي  
أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَ  
مِنْهُمْ وَيَطْرُدُونَ.

لِكَيْ يُطَلَّبَ مِنْ هَذَا الْجِيلِ دَمَ جَمِيعِ  
الْأَنْبِيَاءِ الْمَهْرُوقِ مُنْذُ إِنشَاءِ الْعَالَمِ.

Ισθεν ἰςνοϋ ἰβελ ψα ἰςνοϋ  
 ἰΖαχαριας ἰψηρι ἰΒαραχιας:  
 φηεταϋτακοϋ οϋτε πιμα ἰερψωουϋϋ  
 νεμ πιηι: σε †ζω ἰμοϋ νωτεν σε  
 σενακω† ἰσωϋ ἰτοτϋ ἰταισενελ.

*Πῶσοι φα Πεννοϋ† πε ψα ἐνεϋ  
 ἰτε νι ἐνεϋ: ἀμην.*

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 يُطَلَّبُ 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.

Ψαλμοϋ τω Δαυιδ ρλ: ἰβ, κϷ

Psalm 105: 26, 27, 45

المزمور 104 : 12 ، 26

Δεϋουρηπ ἰΜωϋϋϋϋ πεϋβωκ: νεμ  
 Δάρων φηεταϋσοτπεϋ: δεϋω ἰδῆτοϋ  
 ἰνικαζι ἰτε νεϋμηνι νεμ νεϋψϋφηρι:  
 εοπωϋ ἰτοϋἀρεϋ ἐνεϋμεϋμηι: οτοϋ  
 ἰτοϋκω† ἰσα πεϋνομοϋ. **ΔΔΗΛΟΥΑ.**

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.

Οϋἀναστωϋϋϋ εβολ δεν  
 πιερασσελιον εθοϋαβ κατα Ματῆον  
 ασιοϋ.

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 εζεν  
 οντωτ εβουσι σαπσα μυατατοτ.

Οτοζ αβουβτq ηχερεβ απονοθε  
 οτοζ α περσο ερονωινη μφρη† μφρη:  
 νερεβωσ δε ατονβαω μφρη†  
 απονωινη.

Οτοζ εηπε ατονουζουτ εροq ηχε  
 Αωνχησ νεμ Ηλιασ ενσαχι νεμαq.

Απερονω δε ηχε Πετροσ πεχαq  
 ηησουτ χε Παβοισ ηανεσ ηαν  
 ητενωπι αποαιμα: χουωω  
 ητεθαμιο ηωου† ηκκνη ηαιμα  
 οτι ηακ νεμ οτι ηΑωνχησ νεμ οτι  
 ηΗλιασ.

Οτε ενσαχι ισ ονθηπι ηουωινη  
 ασερθηβι εχωου: οτοζ ισ ονμνη  
 αωωπι εβουλ θεν ηβηπι ενωω αποοσ  
 χε φαι πε Παωηρι Παμεριτ φηετα  
 ταψυχη ημα† ηθητεq σωτεμ ησωq.

Οτοζ ετανωτεμ ηχε ημαθητησ  
 αυρει εζεν ηουζο οτοζ αυερζο†  
 εμαωω.

Οτοζ αqι εαρωουτ ηχε Ιησουτ  
 αβινεμωου: πεχαq ηωουτ χε τεη

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  
 بَيَضَاءَ 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 ὑπερερθεῖ.

Ἐταρταὶ δὲ ἤνοιθαλ ἔπωω  
ὑποῖνατ ἐξλι ἐβηλ ἐλχοτς  
ὑματατ.

Οτοθ εἴηνοῦ ἐπεσῆτ ἐβολ θιχεν  
πιτωοῦ αἰθρονθεν νωοῦ ἤξε Ιησοῦτς  
εἰχῶ ὑμοσ χε ὑπερταμε θλι  
ἐπιθοραμα ἠατε Πῶηρι ὑΦρωω  
τωνεῖ ἐβολ θεν νηθεωωοῦτ.

*Πῶοῦ φα Πεννοῦτ πε ἠα ἐνεθ  
ἵτε νι ἐνεθ: 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 الْأَمْوَاتِ».

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵτε πενθαθ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῶωκ ὑΠενθοισ Ιησοῦτς  
Πιχριστοσ: πιὰποστολοσ εἰθαθεω:  
φῆεταῦθαῶεῖ ἐπιθιῶεννοῦεῖ 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 إلى العبرانيين، بركته المقدسة تكون معنا. آمين.

**Ἐεβρεοσ ἱα: ἱζ - κζ**

**Hebrews 11: 17 - 27**

**العبرانيين 11: 17 - 27**

Ἦεν οῖηαθθ Ἀβρααμ αἰῖνι  
ἵλσαακ ἐθρηι εἰερπιραθιν ὑμοσ: αἰῖνι  
ὑπεεῶηρι ὑματατ ἐθρηι ἵξε  
φῆεταῶεῖπ νιωῶ εῖροε.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

بِالِإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبِلَ الْمَوَاعِيدَ، وَحِيدَهُ.

Φηέταγσαχι νεμαεϋ χε δεν Ισαακ  
ερέθαρεμ ούχρον ακ.

Οτοε αεμοκκεκ χε οτον υχου  
μΦνογϋ ετογνοεϋ εβολ δεν  
νηκεεμωογτ: εθε φαι αεβιτϋ δεν  
ογπαροβλη.

δεν ογναεϋ εθε νηεθναωπι  
αερεμογ ενχε Ισαακ ελακωβ νεμ Ησαγ.

δεν ογναεϋ Ιακωβ εφναμογ  
αερεμογ εφοται φοται εννενηρηι  
νηωσχηφ: οτοε αερωωγτ ερηι ενεν  
εθνηϋ μπεεϋφωτ.

δεν ογναεϋ Ιωσχηφ εφναμογ  
αερεφμεεϋ μπχινη εβολ εννενηρηι  
μΠισραηλ οτοε αερονεεν εθε  
νεεκαε.

δεν ογναεϋ Αωγχεε εταγεμαεϋ  
αγχοπεϋ ηωμοτ ηαβοτ ενχε νεειοϋ χε  
αγναγ επιαλογ χε ογαστιοε πε: οτοε  
μπογερεοϋ δατην μπιεωπ εντε  
πογρο.

δεν ογναεϋ Αωγχεε εταεφρηιωϋ  
αεεωλ εβολ εϋτεμεερογμογϋ εροεϋ  
χε περηι εντε τηερει μΦαραω.

Ααλλον εαερωωϋ εϋεπ εμκαε  
νεμ πιλαοε εντε Φνογϋ εεοτε  
νητεεβιμη δεν φνοβι περοε ογχογ.

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.

مُفَضِّلًا بِالْآخِرَى 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 ἠ̄σω̄  
 ἠ̄πε̄ρε̄ρ̄σο̄τ̄ δ̄ᾱτ̄η̄ν ἠ̄πῑἠ̄βο̄ν ἠ̄τε̄  
 π̄ο̄ῡρο̄: πᾱθη̄νᾱτ̄ τ̄αρ ἠ̄ρο̄ῡ νᾱρ̄μο̄ῡη̄  
 ἠ̄ρο̄ῡ ἠ̄φ̄η̄ρ̄η̄τ̄ ἠ̄ο̄ταῑ ε̄ρ̄νᾱτ̄ ἠ̄ρο̄ῡ.

*Π̄ρ̄μο̄τ̄ τ̄αρ̄ ν̄ε̄ω̄τε̄ν̄ ν̄ε̄μ̄  
 τ̄ε̄ρ̄η̄νη̄ ε̄ν̄σο̄π̄: χε̄ ἠ̄μ̄η̄ν̄ ε̄σ̄ε̄ω̄π̄ῑ.*

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 ἠ̄βο̄λ δ̄εν̄ πε̄ π̄ῑς̄νᾱτ̄  
 ἠ̄ἠ̄πῑστο̄λη̄ ἠ̄τε̄ πε̄νῑω̄τ̄ Π̄ε̄τρο̄ς.  
 Δ̄ῡμη̄ν. Πᾱμ̄ε̄ν̄ρᾱτ̄.

**Ἦ̄ Π̄ε̄τρο̄ς ἠ̄: ἰῶ - Ἦ̄: ἠ̄**

Ο̄το̄ς ε̄τᾱχ̄ρη̄ο̄ῡτ̄ ἠ̄το̄τε̄ν̄ ἠ̄χε̄  
 π̄ῑσᾱχῑ ἠ̄τε̄ ν̄ῑπ̄ρο̄φ̄η̄τ̄η̄ς φ̄αῑ ἠ̄τε̄ κᾱλω̄ς  
 τε̄τε̄ν̄ρα ἠ̄μο̄ς ἠ̄ρε̄τε̄ν̄τ̄ῆ̄θη̄τε̄ν̄ νᾱρ̄  
 ἠ̄φ̄η̄ρ̄η̄τ̄ ἠ̄ο̄ῡδ̄η̄β̄ς ε̄ε̄ρ̄ο̄ῡω̄ῑνῑ δ̄εν̄ ο̄ῡμᾱ  
 ἠ̄χᾱκῑ ψ̄ᾱτε̄ρ̄ο̄ῡω̄η̄ς ἠ̄βο̄λ ἠ̄χε̄  
 π̄ῑε̄ρ̄ο̄ο̄τ̄: ο̄το̄ς π̄ιο̄ῡω̄ῑνῑ ψ̄ᾱρ̄ψ̄ᾱῑ  
 ἠ̄τε̄ρ̄φ̄ῑρῑ δ̄εν̄ ν̄ε̄τε̄ν̄ε̄η̄τ̄.

Φ̄αῑ Δ̄ε̄ ἠ̄ψ̄ο̄ρ̄π̄ ἠ̄ρῑε̄μ̄ῑ ἠ̄ρο̄ῡ χε̄  
 π̄ρο̄φ̄η̄τῑᾱ̄ ν̄ῑβ̄εν̄ ἠ̄τε̄ ν̄ῑζ̄ρᾱφ̄η̄: νᾱρε̄  
 π̄ο̄ῡβ̄ω̄λ ψ̄ο̄π̄ ἠ̄βο̄λ 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 φῶρωϋ ἵορωμι ἀν  
ἀνῖνι ἵοῖπρωφῆτιὰ ἵοῖσῆοῦ: ἀλλὰ  
ἀρσᾶσι ἵνε εἰρηωμι ἐβὼλθεν φῶρωϋ  
ἠφῆοῦτ ἵεῖρη Πῖπνεῦμα εῖοῦαβ.

Αῖρωπι Δε ἵνε εἰρηπρωφῆτῆς  
ἵνωῦτ ἵεῖρηθεν πῖλαοσ: ἠφῆῖτ ὀν  
ἐτοῖναῖωπιθεν ἠνωῦ ἵνε  
εἰρηεῖτῆβω ἵνωῦτ: ναῖ ἐτοῖναῖμι  
ἐδῶῖν ἵοῖερεσῖς ἵᾶσῶ: ὀτοε φῆνῆβ  
ἐταεῖωπο εῖρσῶλ ἠμοε ἐβὼλ: εῖνῖ  
νωῦτ ἵοῖᾶσῶ ἵεῖωλεμ.

Οῖτοε εἰρηωϋ εῖεσῶκ ἵεῖα ἵοῖσῶε  
ὀτοε ἐβὼλ εἰτοτοῦ εῖρσῶτᾶ ἐφῶωῖτ  
ἵνε τῖμεῖμη.

Οῖτοε ἵεῖρηθεν εἰρηεῖτῖνσῶε  
ἠπῖλαστον ἵεῖσῖ εῖρεῖβῶτ  
ἠμωτεν: ναῖ ἐτε ἵοῖεαπ ἵεῖεῖν εἰ  
εῖκορε ἀν: ὀτοε τοῖᾶσῶ εἰρηῖνῖμ ἀν.

ἵεῖε φῆοῦτ ἠπεεῖτᾶε  
ἐνῖασῖελοσ ἵηεταερενωῖ: ἀλλὰ  
ἵεῖρηθεν εἰρηεῖναῖε ἵεῖνωφῶεθεν  
πῖταρταροσ: εῖρηῖτοῦ εῖροῖᾶρεε  
ἐρωῦ ἐῖεαπ ὀτοε ἐερεκολαεῖν  
ἠμωῦ.

Οῖτοε πῖρηεοσ ἵκοσμοσ  
ἠπεεῖτᾶε 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 اللّٰه  
الْقَدِيسُؤن مَسُوقِين مِّن الرُّوْح  
الْقُدُسِ.

وَلَكِنْ كَانِ أَيْضاً فِي الشَّعْبِ أَنْبِيَاءُ  
كَذِبَةً، كَمَا سِيكُونُ فِيكُمْ أَيْضاً  
مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدَّسُونَ يَدَعِ  
هَلَاكِهِ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي  
اسْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ  
هَلَاكاً سَرِيعاً.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ  
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ  
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيْنُونَتْهُمْ  
مُنذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا  
يَنُوعَسُ.

لَا تَهُ إِنْ كَانَ اللّٰه لَمْ يُشْفِقْ عَلَى  
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ  
الظُّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ  
مَحْرُوسِينَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ  
إِنَّمَا حَفِظَ نُوحاً ثَامِناً كَارِزاً لِلْبِرِّ إِذْ  
جَلَبَ طُوفَاناً عَلَى عَالَمِ الْفَجَّارِ.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἐροϋ: ἀϋῖνι ἵοῦκατακλῦτμοσ ἐξεν  
 πικοσμοσ ἵτε ἵασειβησ.

Οῦοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροῦ ἐἀφερκατακρινῖν  
 ἡμωοῦ: ἐἀφχαῦ εῦςμοτ ἵνιἵασειβησ  
 εῦθαῦωπι.

Οῦοθ πιῦμνι λωτ ἀφναθμεϋ εῦβῖ  
 ἡμοϋ ἵξοησ ἐβολ θῖτεν ποῦςμοτ  
 εῦθωοῦ ἵτε ποῦξῖνμωϋ εῦτωϋ.

Ἦεν οῦτωμοσ θαρ νεμ οῦτωτεμ  
 ναϋωπι ἵῦρη ἵῦητοῦ ἵξε πιῦμνι  
 ἵἐροοῦ θᾶτῦη ἵἐροοῦ: οῦοθ  
 ναῦεμκαθ ἵοῦψῦχῖη ἵῦμνι ἵῦρη  
 θεν θᾶνῦβηοῦ ἵἵἵνομοσ.

*Ἦᾶσῖνηοῦ ἡπερμενερε πικοσμοσ  
 οῦδε ἵηετωπι θεν πικοσμοσ:  
 πικοσμοσ ἵαϋῖνι νεμ τεϋεπιῦεμᾶ: φῖ  
 δε εῦῖρι ἡφορωϋ ἡφῖνοῦῦ ῖῖναῦωπι  
 ῖα ἐνεθ: ἡμῖν.*

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 رَمَدَ مَدِينَتِي سَدُومَ وَعَمُورَةَ  
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعَأَ  
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ  
 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

Πραξις ἵτε νεῖνιοῦ ἵἵἵποστολοσ:  
 ἐρε ποῦςμοῦ εῦοθαβ ῖωπι νεμᾶν.  
 Ἰμῖν.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραξις ἱε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἦν γὰρ ἰσχυρὸν πιστεῖν ἐν  
ἡρχεοῖς οὐσινταῖς ἡννηετρωιω ἡμοῦ  
κατὰ πόλεις θεν νιστναςωση ερωῦ  
ἡμοῦ κατὰ Σαββατον νιβεν.

Ποτε ἀσερδοκιν ἡννιαποστολοσ  
νευ ἡπρεσβυτεροσ νευ τεκκλῆσιὰ  
τηρσ ἐσωτπ ἡθανρωμι ἐβολ ἡθητοῦ  
ἐογορποῦ ἐτᾶντιοχιὰ νευ Παῦλοσ  
νευ Βαρναβασ: Ιουδασ φηέτομοῦτ  
ἐροῦ γε Βαρσαββασ νευ Σιλασ  
θανρωμι ἡετσοτμενοσ θεν νισνηοῦ.

Αὐτῶν ἐβολ εἰποτοῦ  
ἡννιαποστολοσ νευ ἡπρεσβυτεροσ  
ἡνισνηοῦ νηέτχη θεν τᾶντιοχιὰ νευ  
τεκκλῆσιὰ νευ τετρωιὰ ἡνισνηοῦ  
νιέβολ θεν νισθνοσ χερετε.

Επιδη ἀνωτεμ γε θανοῦτον ἐβολ  
θεν θηνοῦ ἐταῖ ἐβολ ἀνῶθερτερ  
θηνοῦ εῦφωθῆ ἡνετενψῦτχη θεν  
θανσιν σασι ναι ἐτε ἡπενχοτοῦ.

Ασερδοκιν οῦν ναν ἐάνι εῦμα  
εῦσοπ ἐσωτπ ἡθανρωμι ἐογορποῦ  
θαρωτεν νευ νενᾶσαπητοσ  
Βαρναβασ νευ Παῦλοσ.

Θανρωμι ἐαῦτ ἡτοῦψῦτχη ἐεῦρη  
ἐχεν Φραν ἡΠενθοισ Ιησοῦσ

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  
Barsabab, 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 يكرز به، إذ يُقرأ  
في المجمع كل سبت.

حينئذ رأى الرسل والمشايع مع  
كل الكنيسة أن يختاروا رجلين  
منهم فيرسلوهما إلى أنطاكية مع  
بولس وبرنابا: يهوذا الملقب  
برسابا وسيلا رجلاين 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 واحد أن  
نختار رجلين ونرسلهما إليكم مع  
حبیبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم  
ربنا يسوع المسيح.

Πιχριστος.

Ανοτωρι δε ηλουδαοο νεμ σιλαοο:  
ηνωοτ εωοτ ερεταμωτεν εναι ρω  
εβολ ειτεν πιααζι

Ασραναε γαρ ηπιπνευμα εσοταβ  
νεμ ανον εων εωτεμοταε βαροο  
εεεε οηνοο ηεοο: ηλην ηαι εεν  
ογανασκη.

Αρεε ερωτεν αβολ ημωοτ  
ηιωωτ ηδωλον νεμ ηιανοε εομωοτ  
νεμ ηιωεε νεμ ηιπορηα: ηαι  
ερετεηαρεε ερωτεν αβολ ημωοτ  
ητετενερωε ηκαλωο: ογαι.

*Πιααζι δε ητε ηβοιοε εεεαηι οοοε  
εεεαηαι: εεεαμααηι οοοε εεεταερο:  
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 فَبِعَمَّا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ».

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Babah 21

سنكسار اليوم الحادي والعشرون من شهر بابه

1. The Commemoration of the Theotokos, the Virgin St. Mary
2. The Departure of Joel the Prophet
3. The Relocation of the Body of Lazarus, the Beloved of The Lord
4. The Departure of Anba Roweis (St. Freig, Abba Tegi)

### 1. The Commemoration of the Theotokos, the Virgin St. Mary

On this day, the church celebrates the monthly commemoration of the Theotokos, the holy Virgin St. Mary.

May her intercession be with us all. Amen.

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
2. نياحة يونيل النبي
3. نقل جسد لعازر حبيب المسيح
4. نياحة القديس الأنبا رويس (فريج)

### 1. التذكار الشهري لوالدة الإله القديسة مريم العذراء

في مثل هذا اليوم، تعيد الكنيسة بالتذكار الشهري لوالدة الإله القديسة العذراء مريم. شفاعتها فلتنكن معنا. أمين.

## 2. The Departure of Joel the Prophet

Today also, the church celebrates the commemoration of the departure of the great Prophet Joel, the son of Pethuel, from the tribe of Reuben. Joel is a Hebrew name that means, "Jehovah is God." He is one of the twelve Minor Prophets.

He prophesied in the days of Asa the son of Abia, the King of Judah. He lived before the time of Isaiah the prophet. He prophesied in the kingdom of Judah, and Amos prophesied in the kingdom Israel at the same time.

He included in his prophecy, an incitement for the people to offer a true repentance, so The Lord would keep away from them the afflictions, the tribulations, and to multiply for them the wealth and the spiritual and materialistic blessings.

He prophesied also about the coming of the Holy Spirit, upon the holy Apostles on the day of Pentecost (Joel 2: 28 – 32) and prophesied about preaching of the Gospel starting from Jerusalem (Joel 3: 18). He also prophesied about the Day of Judgement at the Second Coming of The Lord Christ (Joel 3: 11 - 15).

When he completed his good endeavor, he departed in peace.

May the blessing of his prayers be with us. Amen.

## 3. The Relocation of the Body of Lazarus, the Beloved of The Lord

On this day also, the church celebrates the commemoration of the relocation of the body of Lazarus, the beloved of The Lord, whom our Lord raised from the dead.

Lazarus was ordained a bishop for Cyprus. The two apostles Paul and Barnabas had laid their hands on him to shepherd the people of this island.

He departed in the year 76 AD, and his pure body was buried in Kition, which is the old Kittim (Genesis 10: 4). Currently, it is called Larnaca, located on the eastern shore of the island of Cyprus.

When Emperors Leo VI (886 – 912 AD) heard about the presence of the body of St. Lazarus on the island of Cyprus, he sent some priests who brought him to Constantinople in a marble sarcophagus. Then he built a church for him and placed his pure body in it, with great honor and veneration. Later on, the body was relocated to Marseille, France, where it settled in a church there until present time.

May the blessing of his prayers be with us all. Amen.

2. نياحة يونيل النبي  
وفيه أيضاً تحتفل الكنيسة بتذكارة نياحة النبي العظيم يونيل بن فنونيل، وهو من سبط راويين. وكلمة "يونيل" اسم عبري معناه "يهوه هو الله". وهو أحد الاثني عشر الانبياء الصغار.

وقد تنبأ في زمان أسا بن أبيا ملك يهوذا. وعاش قبل زمان إشعيا. وكان هو يتنبأ في مملكة يهوذا، وعاموس يتنبأ في مملكة إسرائيل، في وقت واحد. وقد ضمن نبوته تشجيعاً للشعب على تقديم توبة صادقة لكي يرفع الرب عنهم النكبات والتجارب ويكثر لهم الخيرات والبركات الروحية والمادية.

كما تنبأ عن حلول الروح القدس على التلاميذ يوم الخمسين (يونيل 2: 28 - 32). وعن بداية البشارة بالإنجيل من أورشليم (يونيل 3: 18). كما تنبأ عن يوم الدينونة والمجيء الثاني للسيد المسيح (يونيل 3: 11 - 15). ولما أكمل سعيه الصالح، تنيح بسلام بشيخوخة صالحة ودفن في حقله بأورشليم. بركة صلواته فلتكن معنا. آمين.

3. نقل جسد لعازر حبيب المسيح  
وفيه أيضاً تُعَدُّ الكنيسة بتذكارة نقل جسد لعازر حبيب الرب، الذي أقامه من بين الأموات. وقد رُسم أسقفًا على قبرص، حيث وضع عليه الرسولان بولس وبرنابا اليد لرعاية شعب هذه الجزيرة. وقد تنيح سنة 76 ميلادية، ودفن جسده الطاهر في كتيون وهي كتيمة القديمة (تكوين 10: 4)، وتسمى حالياً لارنكا على الساحل الشرقي لجزيرة قبرص.

ولما سمع الملك ليون السادس (886 - 912 ميلادية) بوجود جسد القديس لعازر في جزيرة قبرص، أرسل بعض الكهنة فأحضروه إلى القسطنطينية داخل تابوت من رخام. ثم بنى له كنيسة ووضع الجسد الطاهر فيها باكرام واحترام جليل. ولكن بعد ذلك، نُقل الجسد إلى مارسيليا بفرنسا حيث استقر في كنيسة هناك إلى هذا اليوم. بركة صلواته فلتكن معنا. آمين.

#### 4. The Departure of Anba Roweis (St. Freig, Abba Tegi)

On this day also, of the year 1121 of the martyrs, 1405 AD, St. Freig, who is known as Anba Roweis, departed. He was a contemporary of Pope Mettaos I (Matthew).

This saint was from a village called Miniyet-Yamin, Gharbia governorate. His father's name was Isaac and his mother's name was Sarah. When he was born, they called him Freig. As poor farmers, he had a harsh upbringing. At times, he helped his father in farming. At other times, he sold salt carried on a small camel. He called the camel "Roweis" (i.e. small head). Because of his humility and honesty, the people loved him.

When he was twenty years old, he went to Cairo, and then to Upper Egypt. He changed his name from Freig to Roweis, after the name of his small camel as a mean of humility and self denial.

He went from one place to another, not having a house or shelter or any belongings. He was a man of few words, but lots of fasting and vigils. He ate very little of simple food. He partook of the Holy Mysteries diligently with a wholly prepared heart in fear and trembling. He always said, "No one is worthy to partake of the Holy Mysteries except the one that his entrails are pure as those of our pure lady, St. Mary that were worthy to carry The Lord Christ."

He saw the glory of God coming upon the Holy Mysteries on the altar. Anba Roweis had reached an eminent degree of spirituality that he was able to move from one place to another, for he has reached the level of an anchorite (hermit). God had granted him the gift of knowing hidden secrets, so the church gave him the title of "Theophanius," that is to say, "whom God appear to."

One time, some evil men, through the envy of the devil, plotted against him, so they delivered him to prince Sodon, after they had painfully beaten him. The prince asked him for the reason of why they had seized him? When he did not answer, the prince ordered to beat him till they tore up his flesh and his blood flew on the ground. Then he ordered to parade him in the streets ridiculing him and striking him along with one of his disciples. What they have received from torturing on that day could not be described; finally, they imprisoned them. He raised his eyes to heaven and thankfully prayed to God.

4. نياحة القديس الأنبا رويس (فريج) وفيه أيضاً من سنة 1121 للشهداء، سنة 1405 ميلادية، تنيح القديس العظيم فريج المعروف بالأنبا رويس. كان هذا القديس معاصراً للقديس الأنبا متاؤس الأول. نشأ هذا القديس في قرية صغيرة بمحافظة الغربية تسمى منية بيمين. وكان اسم أبيه إسحق وأمه المباركة سارة. فربياه تربية خشنة كفلاحين فقراء. وكان أحياناً يساعد والده في الفلاحة. وأحياناً آخري يبيع الملح على جمل صغير، أسماه رويس. وأحبه الناس بسبب تواضعه وأمانته.

ولما بلغ سن العشرين، سافر إلى القاهرة ومنها إلى الوجه القبلي حيث غير اسمه من فريج إلى رويس، تصغير كلمة رأس، على اسم جملة الصغير، إمعاناً في الاتضاع وانكار الذات. وكان ينتقل من مكان لآخر، ولم يكن له بيت أو مأوى ولا قنية. وكان قليل الكلام، كثير الصوم والسهر، لا يأكل إلا قليلاً من الأطعمة البسيطة. وكان مواظباً على تناول من الأسرار المقدسة باستعداد قلبي كامل وبخوف ورعدة. وكان يقول: "إنه لا يستحق تناول من هذه الأسرار، إلا من كان جوفه طاهراً نقياً كأحشاء سيدتنا الطاهرة مريم التي استحققت أن تحمل السيد المسيح في أحشائها".

وكان يري مجد الله حالاً على الأسرار المقدسة على المذبح. وقد وصل الأنبا رويس إلى درجة روحية سامية. فكان ينتقل من مكان لآخر، إذ وصل إلى درجة السياحة. ووهبه الله معرفة الأسرار الخفية. وأعطته الكنيسة لقب "ثيوفانيوس"، أي "من يظهر له الله".

وذات مرة، تأمر عليه الأشرار بحسد الشيطان، فسلموه إلى الأمير سودون بعد أن ضربوه ضرباً مبرحاً. ولما سأله الأمير عن سبب القبض عليه، لم يتكلم. فأمر الأمير بضربه حتى تهرأ جسده وسال دمه. وأمر أن يطوفوا به في الشوارع. فطافوا يستهزأون به وكانوا يضربونه ومعه أحد تلاميذه. فنالا من التعذيب في ذلك اليوم ما لا يوصف. وأدخلوهما السجن، فرفع عينيه وصلى إلى

Pope Mettaos came and released him and his disciple from prison and took them to treat their wounds. Anba Roweis stayed with the Pope for a period of time until he was healed. The Pope asked him to stay with him in the papal residence, but he refused and resumed his wandering; as he used to.

Anba Roweis was merciful and compassionate to the widows and the orphans. He treated everyone gently and kindly. God granted him the gift of prophecy and he foretold many things to come.

During the later part of the life of this saint, he became severely ill and was bedridden for nine years in the house of one of his disciples called Michael the builder. During his illness, he was consoled, patient, and thankful to The Lord.

When the time of his departure drew near, the Virgin St. Mary, whom he loved much, came to encourage and comfort him. Then, he delivered his pure soul in the hand of The Lord. His body was buried in Dair El-Khandaq, which was renamed later on after his name.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

الله شاكراً.  
فحضر البابا متاؤس وأخرجه هو وتلميذه من السجن. وأخذهم عنده ليعالجهم من جراحاتهم. فمكث الأنبا رويس عند البابا زمناً حتى شفي. وطلب منه البابا أن يبقي معه في الدار البطريركية، فلم يوافق وواصل تنقلاته كعادته.  
وكان الأنبا رويس كثير الرحمة والشفقة على الأرملة والأيتام ويعامل الكل بلطف واشفاق. وأعطاه الله موهبة النبوة، فأخبر بأمور آتية. وفي أواخر حياة هذا القديس، مرض مرضاً شديداً فرقد تسع سنوات كاملة في بيت أحد تلاميذه ويدعي ميخائيل البناء. وكان في مرضه متعزياً، صابراً، شاكراً الرب.  
ولما قربت ساعة نياحته، جاءت إليه القديسة العذراء مريم، التي كان يحبها كثيراً، لتشجعه وتعزيه. وفاضت روحه الطاهرة بيد الرب. ودفن جسده بدير الخندق، الذي تسمى بعد ذلك باسمه.  
بركة صلواته فلتنك معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين

## The Liturgy Psalm

### مزمو القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ εη: ε, ε	Psalm 99: 6, 7	المزمور 98: 5، 6
<p>Ὡς ἦν καὶ Μωϋσῆς καὶ Ἀαρὼν ἐν τοῖς ἱερεῦσι· καὶ Σαμουὴλ ἦν ἐν τοῖς ἐκείνοις οἱ καλοῦντες τὸ ὄνομα τοῦ κυρίου· καὶ ἀποκρίθη αὐτοῖς ἐν ῥηματι· καὶ ἐλάλησεν αὐτοῖς ἐν ῥηματι ἐν στήλῃ νεφέλης.</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 أمين.

<p>Οὐρανῶσιν ἐβόλῃ θέν πνεύματι κατὰ Πατέρα καὶ υἱόν.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
<p><b>Πατέρα Κύριε - Ἄγε</b></p>	<p><b>Matthew 23: 13 - 36</b></p>	<p><b>متي 23 : 13 - 36</b></p>
<p>Οἱ ἄρχιερεῖς καὶ φαρισαῖοι: ἡμεῖς οἱ ἄρχιερεῖς καὶ φαρισαῖοι οὐκ ἐπιτρέπομεν ἵνα εἰσέλθῃσιν οἱ ἄλλοι εἰς τὴν βασιλείαν τῶν οὐρανῶν·</p>	<p>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.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ فَذَامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.</p>
<p>Οἱ ἄρχιερεῖς καὶ φαρισαῖοι: ἡμεῖς οἱ ἄρχιερεῖς καὶ φαρισαῖοι ἐπιτιμῶμεν ἵνα μακρολογῆσιν οἱ ἄλλοι ἐν ταῖς προσευχαῖς· ἵνα ἐπιλάβωμεν τὴν κατακρίαν τὴν ἐκ τῆς οὐρανόθεν·</p>	<p>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.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ الْيَتَامَى وَالْأَرَامِلِ وَلِغَلَّةٍ تُطِيلُونَ صَلَاةَكُمْ. لِذَلِكَ تَأْخُذُونَ دَيْنُونَةً أَكْبَرَ.</p>
<p>Οἱ ἄρχιερεῖς καὶ φαρισαῖοι: ἡμεῖς οἱ ἄρχιερεῖς καὶ φαρισαῖοι ἐπιτιμῶμεν ἵνα ἐπιλάβωμεν τὴν κατακρίαν τὴν ἐκ τῆς οὐρανόθεν· ἵνα ἐπιλάβωμεν τὴν κατακρίαν τὴν ἐκ τῆς οὐρανόθεν·</p>	<p>“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.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ وَالْبَرَّ لِتَكْسِبُوا دَخِيلًا وَاحِدًا وَمَتَى حَصَلَ تَصَنَعْتُمُوهُ ابْنًا لِجَهَنَّمَ أَكْثَرَ مِنْكُمْ مُضَاعَفًا.</p>
<p>Οἱ ἄρχιερεῖς καὶ φαρισαῖοι: ἡμεῖς οἱ ἄρχιερεῖς καὶ φαρισαῖοι ἐπιτιμῶμεν ἵνα ἐπιλάβωμεν τὴν κατακρίαν τὴν ἐκ τῆς οὐρανόθεν· ἵνα ἐπιλάβωμεν τὴν κατακρίαν τὴν ἐκ τῆς οὐρανόθεν·</p>	<p>Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانُ الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ الْهَيْكَلِ يَلْتَزِمُ!</p>

ἐλὶ πε: φη δε εθναωρκ ἔπινοῦβ ἵτε  
πιερφει οτον ἐροϋ.

Πισοχ οτοϋ ἔβελλε νιμ ταρ ετοι  
ἵνιϋϋ†: πινοῦβ πε ὡαν πιερφει εττοῦβο  
ἔπινοῦβ.

Οτοϋ φηεθναωρκ ἔπιμα  
ἵνερωουϋϋ ἐλὶ πε: φη δε εθναωρκ  
ἔπιταιὸ ετχη ριζωϋ οτον ἐροϋ.

Πισοχ οτοϋ ἔβελλε αϋ ταρ ετοι  
ἵνιϋϋ† πιταιὸ πε ὡαν πιμαἵνερωουϋϋ  
εττοῦβο ἔπιταιὸ.

Φη οτιν ετωρκ ἔπιμαἵνερωουϋϋ  
αϋωρκ ἔμοϋ νεμ ρωβ νιβεν ετχη  
ριζωϋ.

Οτοϋ φηετωρκ ἔπιερφει αϋωρκ  
ἔμοϋ νεμ φηετωϋοπ ἵδῆητϋ.

Οτοϋ φηετωρκ ἵτφε αϋωρκ  
ἔπιῆρονοϋ ἵτε Φνοῦ† νεμ φηετρεμσι  
ριζωϋ.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοϋ  
νιϋοβι: χε τετεν† ἔφρεμῆτ  
ἔπιἄβινῆθοι νεμ πιἄμσι νεμ πιῆαπεν:  
οτοϋ ἄτετενχω ἵνηετρωϋ ἵτε  
πινομοϋ ἵσα θηνοῦ πιζαπ νεμ πιναἵ  
νεμ πιναϋ†: ναἵ ναϋἔπϋα  
ἵτετεναἵτοῦ νικεχωῦνι δε  
ἵτετενῶτεμχαῦ ἵσα θηνοῦ.

by the gold of the temple, he  
is obliged to perform it.’

Fools and blind! For  
which is greater, the gold or  
the temple that sanctifies the  
gold?

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.’

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.

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:  
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ  
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبُوحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:  
الْقُرْبَانُ أَمْ الْمَذْبُوحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبُوحِ 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 الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَبِرُونَ النَّعْنَعَ  
وَالشَّبِثَ وَالْكُمُونَ وَتَرْكُتُمُ أَثْقَلَ  
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةِ  
وَالْإِيمَانِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

Ἦιδάτωιτ ἄβελλε νηετσω  
ἠψολμεσ οτοε ετωικ ἄπιζαμογλ.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοσ  
νιψοβι: γε τετεντογβο σαβολ ἄπιὰφοτ  
νεμ ἴπαροψις: σαδογν δε ἄμωοτ μερ  
ἠεωλεμ νεμ βωδεμ.

Πιβελλε ἄΦαρισεοσ: ματογβο  
σαδογν ἄπιὰφοτ ἠψορπ νεμ ἴπαροψις  
εἰνα ἠτε σαβολ ἄμωοτ τογβο.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοσ  
νιψοβι: γε τετενὸνι ἠεανἠεατ ετογϋ  
ἠκονιὰ: σαβολ μεν ἄμωοτ σεοτωνε  
εβολ ἐνεσωοτ: σαδογν δε ἄμωοτ μερ  
ἠκασ ἠρεμωοττ νεμ βωδεμ νιβεν.

Παιρητ ἠεωτεν εωτεν σαβολ μεν  
ἄμωοτεν τετενοτωνε εβολ ἄπεμθο  
ἠνιρωμι ἄφρητ ἠεανἠεμνι: σαδογν δε  
ἄμωοτεν μερ ἄμετωοβι νεμ ἄνομιὰ  
νιβεν.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοσ  
νιψοβι: γε τετενκωτ ἠνιμἠεατ ἠτε  
ἠιπροφητησ οτοε τετενσολεελ ἠνιβηβ  
ἠτε νιἠμνι.

Οτοε τετενχω ἄμοσ γε ἐνε ανχη  
εεν νιεροοτ ἠτε νενιοτ: ναν ναγωπι  
ενοι ἠψφηρ ερωοτ αν πε εεν ἠενοϋ  
ἠτε νιπροφητησ.

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  
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.'

أَيْهَا الْفَادَةُ الْعُمَيَانُ الَّذِينَ يُصَفَّوْنَ  
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكَاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلٍ  
مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

أَيْهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوْلًا  
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَشْبِهُونَ قُبُورًا  
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً  
وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامِ  
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ  
تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّكُمْ مِنْ  
دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِثْمًا!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ  
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا  
شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

Ὡς Δε τετενερωερε θαρωτεν: γε  
νῶτεν νενωρηι νηνῆταγθωτεβ  
ννιπροφητης.

Οτος νῶτεν θωτεν τετενεκεκ πῶι  
ντε νετενιοϋ εβολ.

Πιζοϋ μμιϋ εβολ θεν νιαζω: πως  
τετενναϋφωτ εβολ θεν ϋκριϋ ντε  
ϋτεεννα.

Εθε φαι θηπε ανοκ ϋναοωρη  
θαρωτεν νθανπροφητης νεμ  
θανσαβεϋ νσαθ: οτος ερετεν εθωτεβ  
εβολ νθητοϋ: οτος ερετεν ειϋι οτος  
ερετεν εερμακτιστοιμ μμωοϋ θεν  
νετεν σϋναςωση: οτος ερετεν εβοχι  
νσωοϋ ιςχεν βακι εβακι.

Ὡπως ντεϋι εχεν θηνοϋ νχε σνοϋ  
νιβεν νῶμηι εταγφονϋ εβολ θιχεν  
πικαθι: ιςχεν πςνοϋ νδβελ πιῶμηι ϋα  
πςνοϋ νΖαχαριας πωρηι μΒαραχιας:  
φνῆταρετεν θοθεϋ οϋτε πιερφει νεμ  
πιμανερωωοϋϋι.

Δμην ϋχω μμοϋ νωτεν γε ερε ναι  
θηροϋ ι εχεν ται γενα.

*Πῶοϋ φα Πεννοϋ πε ϋα ενεθ  
ντε νι ενεθ: δμην.*

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?

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.*

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنْكُمْ  
أَبْنَاءُ قَتَلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ  
تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أَرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ  
وَحُكَمَاءَ وَكُتَّابَةً فَمِنْهُمْ تَقْتُلُونَ  
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي  
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى  
مَدِينَةٍ.

لَكَيْ يَأْتِي عَلَيْكُمْ كُلُّ دَمٍ زَكِيٍّ سَفَكَ  
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلَ الصِّدِّيقِ  
إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَا الَّذِي  
قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلُّهُ يَأْتِي  
عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

# Katameros Readings for the 22<sup>nd</sup> Day of Babah

قطمارس قراءات اليوم الثاني والعشرون من شهر بابة المبارك

ΚΟΥΧΟΥΤ ἘΝΑΥ ΝἘΞΟΥΤ ἘΠΙἈΒΟΥΤ ΠΑῸΠΙ

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυιδ ρΔ: ᾠ	Psalm 105: 1 - 3	مزمور 104: 1
<p>Οἴωνος ἐβόλ ἘΠῸοις οἴος μοῦτ            ἐΠεφραν: εἰωιψ ἠνεφἔβηοῖ δέν            νιεθνος: εἰω εῖροφ σαζι ἠνεφψφηρι            τηροτ: ψοτψοτ ἠμωτεν δέν Πεφραν            εθοταβ. ΔΔΛΗΛΟΥΙΑ.</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. Alleluia.</p>	<p>اعترفوا للرب وادعوا باسمه. نادوا في الأمم بأعماله. سبحوه وحدثوا بجميع عجائبه. افتخروا باسمه القدوس. 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>ΟὔἈΝΑΣΤΗΩΙC Ἐβόλ δέν            πιεταστελιον εθοταβ κατὰ 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>ΛΟΥΚΑΝ Θ: ᾠ - ε̄</p>	<p>Luke 9: 1 - 6</p>	<p>لوقا 9: 1 - 6</p>

Εταρμουτj δε επιμυητ ςνατ  
ηαποστολος αρτj του νωοτ νεμ  
οτερωιω εδρη ενειν νιδεων τηροτ  
νεμ νιωωνι εερφαδρι ερωοτ.

Οτοε αρτοροποτ εβιωιω  
ητμετοτρο ητε φνοτj οτοε εταλδο  
ηνηετωωνι.

Οτοε πεχατj νωοτ γε ηπερελ ελι  
νωτεν ει φμωιτ οτδε οτβωτ οτδε  
πηρα οτδε ωικ οτδε εατ: οτοε  
ηπερχα ηθην ςνοτj ει θηνοτ.

Οτοε πιηι ετετενναωενωτεν  
εδονη ενροτj ωπι ηματj ωατετενι  
εβολ ηματj.

Οτοε ηηετενσεναωεπ θηνοτ  
ερωοτ αν ερετεννηοτ εβολ εεν τβακι  
ετε ηματj νεε πωιωιω ητε  
νετενβαλατj εβολ εμετεμεορε  
νωοτ.

Ετηνοτ δε εβολ νατμωτj πε  
κατα τμωι ετβιωεννοτj: οτοε  
εερφαδρι εεν ωαι 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 الْاِثْنَيْ 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 Δαυιδ ζζ: κτ, κε

Psalm 68: 24, 26

مزمور 67: 23، 25

ΕΒΟΛ ΣΙΤΟΤϚ ΑΥΝΑΥ ΕΝΕΚΑΔΑΜΟΩΙ  
ΦΝΟΥΤ: ΝΙΜΩΙΤ ΔΜΟΩΙ 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 قبيله 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.

ΟΥΑΝΑΣΤΩΟΙΣ 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 ΝΤΝΟΥΒΙ ΧΕ  
ΧΩΧΙ 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 ἔτε  
ογοντεσ ονβωκ ἕματ εφσχαλ ιε  
εφμοσι: φηέτε ασγλανι ἐδοτη ἐβολ  
θεν τκοι μη ἐνασος νασ σατοτη σε  
ἄμοσ ἐπρωι ρωτεβ.

Ἦν ἐνασος νασ αν σε σοβτ  
ἕφηἐτναοτομφ: οτοσ μορκ ψευψι  
ἕμοι ψαττορωμ οτοσ ἵτασω: οτοσ  
μενεσα ναι ἵτεκοτωμ ζωκ οτοσ  
ἵτεκσω.

Ἦν οτον ἕμοτ ἐροφ ἵσε πιβωκ σε  
ασφρι ἵνηἔτασφασασαθι ἕμωσ νασ.

Παρητ ἵνωτεν ζωτεν  
ἀρετεψλανιρι ἵζωβ νιβεν  
ἔτασφασασαθι ἕμωσ νωτεν ἄσος  
σε ἄνον θαν βωκ ἵατψατ πετερον  
ἔαιφ ἀναιφ.

*Πῶσ φα Πεννοτ πε ψα ἐνεσ  
ἵτε νι ἐνεσ: 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 think 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 وَأَخْدِمْنِي حَتَّى أَكُلُ  
وَأَشْرَبُ وَبَعْدَ ذَلِكَ تَأْكُلُ وَتَشْرَبُ  
أَنْتَ.

فَهَلْ لِدَٰلِكَ الْعَبْدِ فَضْلٌ لِأَنَّهُ فَعَلَ مَا  
أَمَرَ بِهِ؟ لَا أَظُنُّ.

كَذَٰلِكَ أَنْتُمْ أَيْضاً مَتَى فَعَلْتُمْ كُلَّ مَا  
أَمَرْتُمْ 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 Παῦλος Πιὰποστολὸς**

<p>Παῦλος φῶκ ἠπενδοῖς Ἰησοῦς Πιχριστος: πιὰποστολος εἰθαδευ: φῆεταῖθαυφ ἐπιβιωεννοϋφι ἰτε 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 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>Κολακκίας Δ: Β - ΙΗ</b></p>	<p><b>Colossians 4: 2 - 18</b></p>	<p><b>كولوسي 4: 2 - 18</b></p>
<p>Ἐπι ἐρετενημηνη ἐϋπροσεϋχη ἐρετενοι ἠϋρωικ ἠδῆτς δει οϋϋεϋμοτ.</p> <p>Ερετενωβε θαμα νεμ ἐϋρη ἐϋων ϋων ϋνα ἰτε Φνοϋϋ οϋων ναδ ἠνοϋρο ἠτε πιαϋχι ἐσαϋι ἐπιμϋστηριον ἠτε Πιχριστος: φαι ἐϋωνϋ εϋβητϋ.</p> <p>ϋινα ἠταοϋνοϋϋ ἐβολ κατα φρηϋ εἰσεμϋϋα ἠταϋαϋι.</p> <p>Ἐοϋϋ δει οϋϋβω οϋβε ηηεταβωδ ἐρετενωπ ἠπιϋνοϋ.</p> <p>Πετεναϋι ἠϋνοϋ ϋιβεν δει οϋϋμοτ εϋϋεϋνηνοϋτ δει οϋϋμοτ ἐεμ ἠφρηϋ ἐτεσεμϋϋα ἠωτεν ἐεροϋ</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، لِنَتَكَلَّمَ بِسِرِّ الْمَسِيحِ، الَّذِي مِنْ أَجْلِهِ أَنَا مُوثَقٌ أَيْضًا.</p> <p>كَيْ أَظْهَرَهُ كَمَا يَجِبُ أَنْ أَتَكَلَّمَ.</p> <p>اسْئَلُوا 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>

ἠφονται φονται.

Πετωοπ ἠμοι τηροῦ εἰεταμωτεν  
ἐρωοῦ ἠξε Τυχικος πιδσαπητος  
ἠσον: οτοθ ἠπιστος ἠδιακων οτοθ  
ἠψφρη ἠβωκ θεν Πβοις.

Φαι εἰταιοτορπεῖ θαρωτεν ἐπαιθωβ  
θινα ἠτερεῖμι ἐπετενωπινι οτοθ  
ἠτερεῖνομῆ ἠνετενητ.

Πεμ Οησιμος πιπιστος οτοθ  
ἠμενριτ ἠσον: φαι εἰτε οἰεβολ  
ἠμωτεν πε εἰεταμωτεν ἐθωβ ἠβεν  
εἰτε ἠπαιμα.

Ψωπινι ἐρωτεν ἠξε Αρισταρχος  
παψφρη ἠεχμαλωτος πεμ Μαρκος  
πῶγοςνατ ἠΒαρναβας φηεταρετενβι  
εντολη εθβητῆ: ἐψωπ αῖψωπινι  
θαρωτεν ψωπεῖ ἐρωτεν.

Πεμ Ιησοῦς φηετοτομοῖτ ἐροῦ πε  
Ιουτος: ναι ετωοπ εβολ θεν πεεβι:  
ναι ἠμαγατοῖτ ἀνερωφρη ἠρερερωβ  
εἰμετοτορο ἠτε Φνοῖτ: ναι  
εταρωπινι ἠη ἠνομῆ.

Ψωπινι ἐρωτεν ἠξε Επαφρας πι  
εβολ ἠμωτεν ἠβωκ ἠΠιχριστος  
Ιησοῦς: φαι εἰτεραζωνιζεσθε ἠσχοῖ

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.

Ephras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may

جَمِيعُ اَحْوَالِي سَيَعْرِفُكُمْ بِهَا  
تِيخِيكُسُ الْاَخُ الْحَبِيبُ، وَالْخَادِمُ  
الْاَمِينُ، وَالْعَبْدُ مَعًا فِي الرَّبِّ.

الَّذِي ارْسَلْتُهُ اِلَيْكُمْ لِهَذَا عَيْنِهِ،  
لِيَعْرِفَ اَحْوَالَكُمْ وَيَعْزِي قُلُوبَكُمْ.

مَعَ اَنَسِيْمُسَ الْاَخِ الْاَمِينِ الْحَبِيبِ  
الَّذِي هُوَ مِنْكُمْ. هُمَا سَيَعْرِفَانِكُمْ  
بِكُلِّ مَا هَهُنَا.

يُسَلِّمُ عَلَيْكُمْ ارِسْتَرْخُسُ الْمَأْسُورُ  
مَعِي، وَمَرْقُسُ ابْنُ اَخْتِ بَرْنَابَا،  
الَّذِي اخَذْتُمْ لِاجْلِهِ وَصَايَا. اِنْ اَتَى  
اَيْكُمْ فَاقْبَلُوهُ.

وَيَسُوعُ الْمَدْعُوُّ يُسْتُطَسَ، الَّذِيْنَ  
هُم مِّنَ الْخِتَانِ. هُوَ لَاءِ هُمْ وَحَدَهُمْ  
الْعَامِلُونَ مَعِي لِمَلَكُوتِ اللهِ، الَّذِيْنَ  
صَارُوا لِي تَسْلِيَةً.

يُسَلِّمُ عَلَيْكُمْ ابْفَرَاسُ، الَّذِي هُوَ  
مِنْكُمْ، عَبْدٌ لِلْمَسِيحِ، مُجَاهِدٌ كُلَّ  
حِينٍ لِاجْلِكُمْ بِالصَّلَوَاتِ، لِكَيْ  
تَثْبُتُوا كَامِلِينَ وَمُتَمَلِّئِينَ فِي كُلِّ  
مَشِيئَةِ اللهِ.

ΜΙΒΕΝ ἔΧΕΝ ΘΗΝΟΥ ΘΕΝ ΝΕΥΠΡΟΨΕΥΧΗ  
ΖΙΝΑ ΝΤΕΤΕΝΘΕΙ ἘΡΑΤΕΝ ΘΗΝΟΥ  
ἘΡΕΤΕΝΣΗΚ ἘΒΟΛ: ΟΥΘΕ ἘΡΕΤΕΝΜΕΣ  
ἘΒΟΛ ΘΕΝ ΠΕΤΕΖΝΕ ΦΝΟΥΤ.

¶ Ἐρμεῖρε τὰρ θάροϋ γε οὐρονταϋ  
ΝΟΥΝΙΟΥΤ ΝΕΜΚΑΖ ΝΘΗΤ ἘΘΡΗΙ ἔΧΕΝ  
ΘΗΝΟΥ ΝΕΜ ΝΗΕΤΘΕΝ ΛΑΘΔΙΚΙΑ ΝΕΜ  
ΝΗΕΤΘΕΝ Ιεραπολις.

ΨΥΝΙΝΙ ἔρωτεν ἵχε ΛΟΥΚΑΣ ΠΙΧΙΝΙ  
ΝᾶΣΑΠΗΤΟΣ ΝΕΜ ΔΗΜΑΣ.

ΨΥΝΙΝΙ ἔνιςθηνοῦ εἰθεν ΛΑΘΔΙΚΙΑ  
ΝΕΜ ΝΥΜΦΑΝ ΝΕΜ ΤΕΚΚΛΗΣΙΑ ἵτε  
ΠΟΥΝΗ.

ΟΥΘΕ ἔωπ ἀγγαλωϋ  
ἵΝΤΑΙΕΠΙΣΤΟΛΗ ΘΑΤΕΝ ΘΗΝΟΥ ΜΑΡΟΥΟΥ  
ΘΕΝ ΤΕΚΚΛΗΣΙΑ ἵτε ΛΑΘΔΙΚΙΑ: ΟΥΘΕ  
ἘΒΟΛ ΘΕΝ ΛΑΘΔΙΚΙΑ ΖΙΝΑ ἵΘΩΤΕΝ  
ΖΩΤΕΝ ἵΤΕΤΕΝΩϋ ΜΜΟΣ.

ΟΥΘΕ ἄχος ἵΑρχιππος γε ποϋϋ  
ἘΒΟΛ ἵΤΔΙΑΚΟΝΙΑ ἘΤΑΚΒΙΤΣ ΘΕΝ ΠΒΟΙΣ  
ΖΙΝΑ ἵΤΕΚΜΑΘΣ ἘΒΟΛ.

ΠΑΣΠΑΣΜΟΣ ΘΕΝ ΤΑΞΙΣ ἄΝΟΚ  
ΠΑΥΛΟΣ: ἀριφμεϋ ἵΝΝΑΣΝΑΥΣ ΠΙΘΜΟΤ  
ΝΕΜΩΤΕΝ: ἄΜΗΝ.

*Πιθμοτ τὰρ Νεμωτεν Νεμ*

stand perfect and complete  
in all the will of God.

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.*

فَاتِي اشْهَدُ فِيهِ اَنَّ لَهُ غَيْرَةَ كَثِيرَةً  
لْأَجْلِكُمْ، وَلْأَجْلِ الَّذِينَ فِي لَأُودِكِيَّةَ،  
وَالَّذِينَ فِي هِيرَابُولِيسَ.

يُسَلِّمُ عَلَيْكُمْ لُوقَا الطَّيِّبُ الْحَبِيبُ،  
وَدِيمَاسُ.

سَلِّمُوا عَلَى الْإِخْوَةِ 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 لِأَرْخِپُّسَ: «انظُرْ إِلَى  
الْخِدْمَةِ الَّتِي قَبِلْتَهَا فِي الرَّبِّ لِكَيْ  
تَتَمِّمَهَا».

السَّلَامُ بِيَدِي أَنَا بِوَلْسَ. اذْكُرُوا  
وَتَّقِي. النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

ἡΓΙΡΗΝΗ ΕΥΣΟΠ: ΧΕ ἈΜΗΝ ΕΣΕΨΩΠΙ.

Amen.

**The Catholic Epistle**  
**الكاثوليكون**

Καθολικον ἐβोल θεν πε πιρογιτ  
ἡἐπιστολη ἡτε πενωτ Πετροс.  
Ἀμην. 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. آمين.  
يا احبائي

ἁ Πετροс τ: ιε - κβ

**1 Peter 3: 15 - 22**

**1 بطرس 3: 15 - 22**

Ερετενσοβ† ἡμωτεν ἡχοοτ νιβεν:  
εἰὰπολοσιὰ ἡνοτον νιβεν εθναερετιν  
ἡμωτεν ἡνοτсази: εθβε †θελπιс ετθεν  
εθνοτ: ἀλλὰ θεν ογμετρεμραγψ νεμ  
ογρο†.

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.

كونوا مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ  
مَنْ يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي  
فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ.

Εογον ἡτωτεν ἡματ  
ἡνοτсγνηδηсис εἡнаес θινα ἡτογδιωπι  
ἡνε нηετсази θарωτεν ἡφρη†  
ἡθλнсаμπετρωοτ ογοθ ετδίαογῶ  
ἡπετενζιημοωι εθнанеψ θεν  
Πιχριστοс.

Having a good  
conscience, that when they  
defame you as evildoers,  
those who revile your good  
conduct in Christ may be  
ashamed.

وَلَكُمْ ضَمِيرٌ صَالِحٌ، لِكَيْ يَكُونَ  
الَّذِينَ يَسْتَمْتُونَ سَبْرَتَكُمْ الصَّالِحَةَ  
فِي الْمَسِيحِ يُخْزَوْنَ فِي مَا يَفْتَرُونَ  
عَلَيْكُمْ كَفَاعِلِي شَرٍّ.

Нанес τар ερετενιρι ἡπιπεθнанеψ  
исче ψογωψ ἡνε πιθελημα ἡτε  
Φног† ἡτετενδиемкаθ εθοτε  
ερετενιρι ἡπιπετρωοτ.

For it is better, if it is the  
will of God, to suffer for  
doing good than for doing  
evil.

لَآنَ تَأَلَّمْتُمْ إِنِ شَاءَتْ مَشِيئَةُ اللَّهِ  
وَأَنْتُمْ صَانِعُونَ خَيْرًا، أَفْضَلُ مِنْهُ  
وَأَنْتُمْ صَانِعُونَ شَرًّا.

Χε ογνη θωψ Πιχριστοс αqμοτ  
ἡνοτсоп εθβε φηοβι εθρηι εχων: πιθμη  
εχεν ηιοχι θινα ἡτεψεντεν εθογн

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,

فَإِنَّ الْمَسِيحَ أَيْضًا تَأَلَّمَ مَرَّةً وَاحِدَةً  
مِنْ أَجْلِ الْخَطَايَا، الْبَارَّ مِنْ أَجْلِ  
الْأَثَمَةِ، لِكَيْ يُقَرِّبَنَا إِلَى اللَّهِ مَمَاتًا  
فِي الْجَسَدِ وَلَكِنْ مُحْيَى فِي الرُّوحِ.

ὁ Φνοῖτ: ἑαυμοῦ μεν δὲν τσαρζ:  
ῥουθ δὲ δὲν Πιπνεῦμα.

Ἦεν φαι νικεῖπνεῦμα ετδεν  
πιῶτεκο αῤῥωεναῤῥ αῤῥωεπνενοῤῥι  
νωοῤ.

Πηεταερατῶωτ ἠεητ ἠοῤχοῤ  
εοτε δε ετασβιεο ἠεε τμετρεῤῶοῤ  
ἠεητ ἠτε Φνοῖτ δὲν νιεεοοῤ ἠτε  
Πωε ετασθαμιο ἠοῤκῤβωτοσ: ῶηετε  
εανκοῤξι νοεεμ ἠεητ εεβολ δὲν  
πιμωοῤ ετε ῶμην ἠψῤῥχη νε.

Παιρητ ἠεωτεν εωτεν τῤοῤ  
ῥῤανοεεμ ῶηνοῤ δὲν οῤτῤποσ ἠτε  
οῤωμσ ἠοῤῥω εδρηι αν ἠτε οῤῶωλεβ  
ἠτε τσαρζ αλλα δὲν οῤῥῤηηδῤσῤ  
εἠανεσ εῖπζιῤτωεε ἠΦνοῖτ εεβολ  
εῖτεν ἠτωῤεῤ ἠηεοῤε Πιῤῥιστοσ.

Φηεῤχη εαοῤῖναμ ἠΦνοῖτ  
εαῤῥωεναῤῥ εῖῥωωι εῖτφε: οῤοε  
εῤῥνεεωοῤ ἠαῤ ἠεε εανασῤελοσ νεμ  
εανεεζοῤεα νεμ εανεομ.

*Ἦασῤηοῤ ἠπερμεῤρε πικοσμοσ  
οῤδε ηηεῤωοπ δὲν πικοσμοσ:  
πικοσμοσ ἠασῤῖνι νεμ τεεῤεῤῥωμια: φη  
δε εῤῖρι ἠφοῤωῥ ἠΦνοῖτ ῥῤαῥωπι  
ῥα εἠεε: ἠμην.*

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 فُكْرُ  
لِلأَرْوَاحِ الَّتِي فِي السِّجْنِ.

إِذْ عَصَتْ قَدِيمًا، حِينَ كَانَتْ أَنَاةً  
اللَّهُ 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 سَوَالٍ ضَمِيرٍ صَالِحٍ عَنِ اللَّهِ  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ.

الَّذِي هُوَ فِي يَمِينِ اللَّهِ إِذْ قَدْ مَضَى  
إِلَى السَّمَاءِ وَمَلَائِكَةً وَسُلْطِينَ  
وَقُوَّاتٍ مُخَضَّعَةً لَهُ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الابد. أمين.*

## The Acts

### الإبركسيس

<p>Πραξις ἵτε νενοιϑ ἵὰ ποστολοσ: ἐρε ποῦσμοσ εσοταβ ῥωπι 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 الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις ἀ: ἀ - ιδ</p>	<p style="color: red;">Acts 1: 1 - 14</p>	<p style="color: red;">أعمال 1: 1 - 14</p>
<p>Προϋιτ μεν ἵσασι διαιϑ εσβε ρωβ νιβεν ὠ θεοφιλε ϑεν νηετα Ιησοϑ ϑιτοϑϑ ἕαιτοϑ: οτοϑ ἕϑεβω:           Ὡα πιεροσϑ ἕταϑρονϑεν ἕτοτοϑ ἵνιὰ ποστολοσ ἕβολ ϑιτεν Πιπνεϑμα εσοταβ νηεταϑσοτποϑ ατολϑ ἕϑφε:           Ηαι ἕταϑροϑοϑϑ ἕρωσϑ εϑοϑδ μενεϑσα ἕταϑϑεπιμκαϑ ϑεν οϑμϑϑ ἕμϑιϑι ἕβολ ϑιτεν ἕμε ἵεϑοσϑ εϑοϑοϑϑ ἕμοϑ ἕρωσϑ: οτοϑ εϑσασι νευωσϑ εσβε ϑμετοϑρο ἵτε Φνοϑϑ:           Οτοϑ εϑοϑωμ νευωσϑ αϑρονϑεν ἕτοτοϑ ἕϑϑεμϑωϑϑ σαβολ ἵλεροϑσαλϑημ αλλα ἕοϑι ἕπιωϑ ἵτε Φιωτ φηεταρετεϑσοϑμεϑ ἵτοτ.           Χε Ιωαϑνϑηϑ μεν αϑϑωμϑ ϑεν οϑμωσϑ: ἵϑωτεν Δε ϑεϑαεμϑ ἕϑνοϑ</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</p>	<p>الْكَلَامِ الْأَوَّلِ أَنْشَأْتَهُ 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 بِدَرَاهِينَ كَثِيرَةٍ بَعْدَمَا تَأَلَّمَ وَهُوَ يُظْهِرُ لَهُمْ أَرْبَعِينَ يَوْمًا وَيَتَكَلَّمُ عَنِ الْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ اللَّهِ.           وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ أَوْصَاهُمْ أَنْ لَا يَبْرَحُوا مِنْ أُورُشَلِيمَ بَلْ يَنْتَظِرُوا مَوْعِدَ أَبِي الَّذِي سَمِعْتُمُوهُ مِنِّي.           لِأَنَّ يُوْحَنَّا عَمَدَ بِالْمَاءِ وَأَمَّا أَنْتُمْ فَسَتَنْتَعِمُونَ بِالرُّوحِ الْقُدُسِ لَيْسَ بَعْدَ هَذِهِ الْأَيَّامِ بِكَثِيرٍ.</p>

θεν οὐπνευμα εθοραβ: μενεσα

οτυμω νεβοοτ αν λ ναι ωπι.

Πωοτ δε οτη εταρωοτ†  
ναωπιι υμοσ ενω υμοσ γε Πβοις ιε  
νδρηι θεν παιχοτ χνατφε †μετορο  
επλερανλ:

Πεχαε δε νωοτ γε φωτεν αν πε  
εεμι εθανχρονοσ ιε θανχοτ: ναι ετα  
Φιωτ χατ θα πεφερωπι.

Αλλα ερετενεδι νοτχομ εωωπ  
αρεωαν Πιπνευμα εθοραβ ι εδρηι εχεν  
θηνοτ: οτοθ τετενναωπι νηι  
υμεορε θεν Ιεροσαλημ νεμ †ιοτδεα  
τηρσ νεμ †σαμαρια νεμ ωα ατηρχε  
υπκαθι:

Οτοθ ναι εταρχοτοτ ενκομσ  
ατηιτφ επωωι: οτοθ ονθηπι αωωοπφ  
εροσ εβολθα νοτβαλ.

Πατοι δε υφρη† ενατιορεμ  
εφμοωι επωωι ετφε: οτοθ θηππε ισ  
ρωμι ςνατ νατοθι ερατοτ ναθρατ πε  
θεν θανθεβω ετοτοβω.

Οτοθ πεχωοτ: νιρωμι νιγαλιλεοσ  
αδωτεν τετενοθι ερατεν θηνοτ  
ερετενκομσ επωωι ετφε: φαι πε Ιησοτ

now.”

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

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 الْقُدُسُ 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 أَبْيَضٍ.

وَقَالَا: أَيُّهَا الرِّجَالُ الْجَلِيلِيُّونَ مَا  
بَالَكُمْ وَاقِفِينَ تَنْظُرُونَ إِلَى  
السَّمَاءِ؟ إِنَّ يَسُوعَ هَذَا الَّذِي  
ارْتَفَعَ عَنْكُمْ إِلَى السَّمَاءِ سَيَأْتِي  
هَكَذَا كَمَا رَأَيْتُمُوهُ مُنْطَلِقًا إِلَى

ἐταρολα ἐπῶμι ἐτφε ἐβολ θαρωτεν:  
φαι οη πε ἄφρητ ἐτεφνηοτ ἄμοφ  
ἄφρητ ἐταρετεννατ ἐροφ εφμοφ  
ἐπῶμι ἐτφε.

Ποτε ἀκτοοτ ἐλεροτσαλημ  
ἐβολθα πιτωοτ φηέφρατωοτ ἐροφ γε  
φα νιζωιτ: εφδεντ ἐδοτν  
ἐλεροτσαλημ ἵοτσαββατοη ἄμοφ.

Οτοθ ποτε ἐταρωε ἐδοτν ἀρωε  
ἐρρη ἐοτμα εφσα πῶμι: πια  
ἐναφωοη ἵδητφ ἵχε Πετροσ νευ  
Ιωαννησ: Ιακωβοσ νευ Ἀνδρεασ:  
Φιλιπποσ νευ Θωμασ: Βαρθολομειοσ  
νευ Ματθεοσ: Ιακωβοσ φα Ἀλφειοσ  
νευ Σιμων πιρεφχοθ νευ Ιουδασ  
ἵσοη ἵακωβοσ:

Ἡαι δε τηροτ νατμηη ενσοη  
ἐτπροσεφχη νευ θανθιόμη νευ Μαριὰ  
θατ ἵησοφσ νευ νεφῆνηοτ.

*Πισχι δε ἵτε Πβοισ εφἄλαι οτοθ  
εφἄφαι: εφἄμαθι οτοθ εφἄταφρο:  
δεν φἄγια ἵεκκλἄησια ἵτε φνοτφ:  
ἄμην.*

as you saw Him go into  
heaven.”

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.*

السَّمَاءِ.

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 بِطَرَسٍ  
وَيَعْقُوبَ وَيُوحَنَّا وَأَنْدَرَاوُسَ  
وَفِيلِبُّسَ وَتُومَا وَبَرْتُولِمَاوُسَ  
وَمَتَّى وَيَعْقُوبَ بْنَ حَلْفَايَ وَسِمْعَانَ  
الْعَبِّيَّ وَيَهُوذَا أَخُو يَعْقُوبَ.

هَؤُلَاءِ كُلُّهُمْ كَانُوا يُواظِبُونَ 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 Babah 22

### سنكسار اليوم الثاني والعشرون من شهر بابية

1. The Martyrdom of Saint Luke the Evangelist

**1. The Martyrdom of Saint Luke the Evangelist**

On this day, of the year 67-68 AD, during the reign of the tyrant Emperor Nero, the great St. Luke the Evangelist, was martyred. The saint was born in Antioch from pagan parents. They raised, brought up, and educated him as a physican. He was an eloquent speaker, writer, and artist. He lived a celibate life. He was chosen by The Lord Christ as one of the 70 apostles (Luke 10: 1).

He accompanied the Apostles Paul in his second missionary journey from Troas to Philippi (Acts 16: 10 – 17), and in his third missionary journey from Philippi to Jerusalem (Acts 20: 5 – 21: 18).

He also accompanied St. Paul in Rome during his imprisonment. preaching. St. Paul loved him much and called him, “Luke the beloved physician” (Colossi 4: 14) and “...Lucas, my fellow labourers” (Philimon 1: 24).

He wrote his Gospel between the years 60-63 AD, in the Greek language for the Gentiles. He showed The Lord Christ as a Savior for all humanity Who is fulfilling the yearning of every heart. He demonstrated Christ as human in His full humanity, Who resembled us in everything, except for sin alone. He depicyed Him in his entire Gospel as the lover of sinners, the healer of the sick, the comfort of the fainthearted and the shepherd of the lost sheep. The symbol of his gospel is the image of Ox, for he wrote about the sacrifices and the atonement sacrifice of The Lord Christ.

He also wrote the Acts of the Apostles as a continuation for his Gospel between the years 63-64 AD, during his stay with the apostke Paul in his first imprisonment in Rome. He dedicated it to the same person, as he dedicated the Gospel, to “Th most excellent Theophilus.”

In all probability, this person was a noble personality in the city of Alexandria. He included in it the account of establishing the early church among the Jews in Jerusalem through the ministry of our teacher

1. استشهاد القديس لوقا الإنجيلي

1. استشهاد القديس لوقا الإنجيلي

في مثل هذا اليوم من سنة 67 – 68 ميلادية، في عهد نيرون الطاغية، استشهد القديس العظيم لوقا الإنجيلي. وُلِدَ في أنطاكية من أبوين وثنيين، ربياه وهذبا، وعلماه مهنة الطب. وكان فصيحاً وكاتباً ورساماً وعاش بتولاً. اختاره الرب يسوع من جملة السبعين رسولاً (لوقا 10: 1).

رافق القديس بولس الرسول في رحلته التبشيرية الثانية من ترواس إلى فيلبى (أعمال 16: 10 – 17)، وفي رحلته الثالثة من فيلبى إلى أورشليم (أعمال 20: 5 – 21: 18). كما كان مرافقاً له في روما عند الأسر (أعمال 28: 30، 2 تيموثاؤس 4: 11). وأحبه القديس بولس كثيراً ودعاه الطبيب الحبيب (كولوسى 4: 14)، “... ولوقا العاملون معي” (فليمون 1: 24).

كتب إنجيله بين عامي 60 – 63 ميلادية، باللغة اليونانية للأمميين. وفيه يقدم السيد المسيح كمخلص لجميع البشر وتمام اشتياقات كل قلب. ويظهر المسيح الإنسان في ملء بشريته وإنه مثلنا في كل شيء ما خلا الخطية. ويصوره في كل البشارة بأنه محب الخطاة، شافي المرضى، معزى منكسرى القلوب، وراعى الخروف الضال. ويرمز لإنجيله بشكل ثور لأنه تكلم عن الذبائح وذبيحة السيد المسيح الكفارية.

وكتب كذلك سفر أعمال الرسل كتكملة لإنجيله بين عامي 63 – 64 ميلادية، أثناء إقامته مع الرسول بولس أثناء سجنه الأول في روما، ووجهه إلى نفس الشخص الذي وجه إليه الإنجيل وهو (العزير تاوفيلس). ويرجع أن هذا الشخص كان من كبار الشخصيات في مدينة الإسكندرية. وضمّنه أخبار تأسيس الكنيسة الأولى بين اليهود في أورشليم بواسطة خدمة معلمنا القديس بطرس الرسول

the apostle St. Peter (Acts 1 – 12) and among the Gentiles through the ministry of our teacher the apostle St. Paul.

Some sources indicate that St. Luke had preached in Dalmatia, France and Italy. He was martyred by the order of Nero, and he was 84 years old, and thus he received the crown of martyrdom. They placed his pure body in a hair sack and cast it in the sea. With the providence of God, the waves of the sea brought it to an island and was found by a believer, who took the body, shrouded it with costly shrouds and buried it with great honor.

His body was relocated to Constantinople during the reign of Emperor Costantinus, in the year 357 AD, along with the relics of St. Andrew. Later on, it was relocated again to Italy in the year 1177 AD.

May the blessing of his prayers be with us. Amen.  
And glory be to God, now and forever. Amen.

(أعمال 1 – 12)، وبين الأمم بواسطة خدمة معلمنا القديس بولس الرسول (أعمال 13 – 28).

وتقول بعض المصادر أن معلمنا القديس لوقا الطبيب قد بشر بالإنجيل في دالماتية وفرنسا وإيطاليا. واستشهد على يد نيرون وكان عمره أربع وثمانين سنة ونال إكليل الشهادة. ووضع جسده الطاهر في كيس شعر وألقى في البحر، وبتدبير الله قذفته الأمواج إلى جزيرة، فوجده رجل مؤمن فأخذه وكفنه بأكفان حسنة. ونقل الجسد في عهد الملك قسطنطينوس سنة 357 ميلادية إلى القسطنطينية مع رفات القديس أندراوس، ثم نُقل بعد ذلك إلى إيطاليا سنة 1177 ميلادية. 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 ρε: α, β

Psalm 96: 2, 3

المزمور 95: 1، 2

Ὡς ἐπὶ τοῖς ἔθνεσσιν ἐπεφάνη:  
ἐπιγεννησέναι ὑπεφάνηκα ἡ ἐξουσία σου ὁ Θεός.  
ἡ ἐξουσία σου: Κατὰ ἕθνη σου θεὸς κτίστης.  
νεύρα φημι θεῶν κτίστης.  
Ἀλληλοῦια.

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. Alleluia.

سبحوا الرب وباركوا اسمه. بشروا من يوم إلى يوم بخلاصه. حدثوا في الأمم بمجده وبين جميع الشعوب بعجائبه. هليلويا.

## The Liturgy Gospel

### إنجيل القديس

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ΘΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ 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 Γ: Δ - Κ</b></p>	<p><b>Luke 10: 1 - 20</b></p>	<p><b>ΛΟΥΚΑ 10: 1 - 20</b></p>
<p>ΜΕΝΕΝCΑ ΝΑΙ ΔΕ ἃ ΠΒΟΙC ΟΥΩΝΘ ΝΚΕΨΒΕ ἔΒΟΛ: ΟΥΘ ΔΟΥΟΡΠΟΥ ΝΨΒΕ CΝΑΥ ἔΒΟΛ ΘΑΧΩΨ ἔΘΟΥΝ ἔΒΑΚΙ ΝΙΒΕΝ ΝΕΜ ΜΑΙ ΝΙΒΕΝ ἔΝΑΨΝΑΨΕ ἔΡΩΟΥ.</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>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضًا وَأَرْسَلَهُمْ ائْتِنِينَ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمَعًا أَنْ يَأْتِيَ.</p>
<p>ΝΑΨΧΩ ΔΕ ἄΜΟC ΝΩΟΥ ΠΕ ΧΕ ΠΙΩCΘ ΜΕΝ ΟΥΝΙΨΨ ΠΕ ΝΙΕΡCΑΤΗC ΔΕ ΘΑΝΚΟΥCΙ ΝΕ: ΤΩΒΘ ΟΥΝ ἄΠΒΟΙC ἄΠΙΩCΘ ΘΟΠΩC ἢΤΕΨΘΙΟΥ ἢΘΑΝΕΡCΑΤΗC ἔΒΟΛ ἔΠΕΨΩCΘ.</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>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ</p>
<p>ΜΑΨΕ ΝΩΤΕΝ ΘΗΠΠΕ ΔΝΟΚ ΨΟΥΡΠ ἄΜΩΤΕΝ ἄΨΡΗΨ ἢΘΑΝΘΙΘ ΘΕΝ ΘΜΗΨ ἢΘΑΝΟΥΩΝΨ.</p>	<p>Go your way; behold, I send you out as lambs among wolves.</p>	<p>إِذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ خُمَلَانَ بَيْنَ ذِئَابٍ.</p>
<p>ΜΠΕΡΨΑΙ ἢΟΥΔCΟΥ ἢΟΥΔΕ ΠΗΡΑ ΟΥΔΕ ΘΩΟΥ ἢΟΥΘ ἄΠΕΡΕΡΑCΠΑΖΕCΘΕ ἢΘΛΙ ΘΙ ΨΜΩΙΤ.</p>	<p>Carry neither money bag, knapsack, nor sandals; and greet no one along the road.</p>	<p>لَا تَحْمَلُوا كَيْسًا وَلَا مَزُودًا وَلَا أَحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي الطَّرِيقِ.</p>
<p>ΠΗΝΙ ΔΕ ΕΤΕΤΕΝΝΑΨΕ ΝΩΤΕΝ ἔΘΟΥΝ ἔΡΟΥ ΔΑΟC ἢΨΟΥΡΠ ΧΕ ΨΘΙΡΗΝΗ ἄΠΑΙΝΙ.</p>	<p>But whatever house you enter, first say, ‘Peace to this house.’</p>	<p>وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا: سَلَامٌ لِهَذَا الْبَيْتِ.</p>
<p>ΟΥΘ ΕΨΩΠ ἔΨΨΗΡΙ ἢΤΕ ΨΘΙΡΗΝΗ ἄΜΑΥ ΤΕΤΕΝΘΙΡΗΝΗ ΕCἔΜΤΟΝ ἄΜΟC ἔΘΡΗ ἔΧΩΨ: ΕΨΩΠ ΔΕ ἄΜΟΝ</p>	<p>And if a son of peace is there, your peace will rest on it; if not, it will return to you.</p>	<p>فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجِلُّ سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.</p>

ΤΕΤΕΝΞΙΡΗΝΗ ΕΣΕΚΟΤΣ ΕΡΩΤΕΝ.

Ὡπι δε ζεν πιηι ετε μμαγ  
ερετενοτωμ οτοζ ερετενσω ννηετε  
ντωον: περζατης ταρ εμπωα  
μπερβεχε: μπεροτωτεβ εβολ ζεν  
ογηι εογηι.

Οτοζ τβακι ετετενναωε νωτεν  
εζονη ερος οτοζ ντογυεπ θηνογ  
ερωον οτωμ ννηετογναχαγ  
ζαρωτεν.

Οτοζ νηετωωνη νζηης αριφαζρι  
ερωον: οτοζ αζος νωον γε αζωντ  
ερωτεν νχε τμετογρο ντε φνογτ.

τβακι δε ετετενναωε νωτεν  
εζονη ερος οτοζ ντογυτεμυεπ  
θηνογ ερωον αμωινη εβολ ζεν  
νεσπλατια αζος.

Χε πικεωωιγ εταγτωωι ενεν  
βαλαγζ εβολ ζεν τετενβακι  
τεννανεζγ νωτεν εβολ: πλην φαι  
αριεμι ερογ γε αζωντ νχε  
τμετογρο ντε φνογτ.

τρω δε μμος νωτεν γε ογον  
ογμτον ναωωπι νεοζομα ζεν  
πιεροογ ετε μμαγ εζοτε τβακι ετε

And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house.

Whatever city you enter, and they receive you, eat such things as are set before you.

And heal the sick there, and say to them, 'The kingdom of God has come near to you'.

But whatever city you enter, and they do not receive you, go out into its streets and say,

'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.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ  
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ  
إِلَى بَيْتٍ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْتُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَأَشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلِكُمْ  
فَاحْرَجُوا 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 لِسُودُومَ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لِلْمَدِينَةِ.



Θηππε διτ νωτεν ὑπερρωι  
ἐρωμι ἐξεν βανροϋ νεμ βανβλη νεμ  
ἐξεν τχου τηρς ἵτε πιχαχι: ογρο  
ἵνεϋβι θηνοϋ ἵχονς ἵἐλι.

Πλην ὑπερρωι θεν φα χε  
νιπνευμα σεβνο ἵχωοϋ νωτεν: ραϋι  
δε ἵθοϋ χε νετενραν σεδθοϋτ θεν  
νιφθοϋ.

*Πῶοϋ φα Πεννοϋτ πε ωα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

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.*

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لِّتَدُوسُوا  
الْحَيَّاتِ وَالْعَقَابِ وَكُلَّ قُوَّةِ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ افْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ».

*والمجد لله دائماً.*

# Katameros Readings for the 23<sup>rd</sup> Day of Babah

قطمارس قراءات اليوم الثالث والعشرون من شهر بابة المبارك

Κοινοῦτ ὡμοτ ἠέροοτ ἠΠιὰβοτ Παῶπι

## Ποῦζι

### 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 Πη: ιδ, ιε

Psalm 89: 19 - 21

مزمور 88: 14، 15

Διῶιci ἠνοῦωτπ ἔβολ θεν παλλοc:  
αιχιωι ἠΔαυιδ παβοκ: αιθαεεε  
ἠνοῦνεε εφοταβ: Παχιε ταρ εεεττοτc  
ναε. Ἀλληλοια.

I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.

رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οτὰναστωεic ἔβολ θεν  
πιεταεεελιον εθοταβ κατὰ Πατθεον  
ασιοτ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.

Πατθεον ι: λλ - μβ

Matthew 10: 34 - 42

متى 10: 34 - 42

Υπερμενι γε εται ἔριοι  
ἠνοῦριρηνη εικεν πικαηι νεται ἔριοι  
ἠνοῦριρηνη αν αλλα οτχηι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لا تظنوا آني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.

Διὶ γὰρ ἐφέρχῃ οὐρῶμι ἐπερῖωτ  
οὐοὺ οὐγῆρι ἐτεσματ οὐοὺ οὐγῆλετ  
ἐτεσῶμι.

Οὐοὺ νενχαχι ἕπιρῶμι νε  
νεσρεμῆνι.

Φνεῶμι ἕπερῖωτ ιε τεσματ  
ἐζωτεροι ἕεμπῶα ἕμοι ἀν: οὐοὺ  
φνεῶμι ἕπερῶηρι ιε τεσῶηρι  
ἐζοτεροι ἕεμπῶα ἕμοι ἀν.

Φνετενεῖναῶλι ἕπερῖστατρος ἀν  
οὐοὺ ἵτεσμοῶι ἵσῶι ἕεμπῶα ἕμοι  
ἀν.

Φνεταρῆμι ἵτερῖρῆη  
εῖετακος: φη δε εῖνατακο  
ἵτερῖρῆη εῖβητ εῖεξεμς.

Φνετῶπ ἕμῶτεν ἀρῶπ ἕμοι  
οὐοὺ φνετῶπ ἕμοι ἀρῶπ  
ἕφνεταρῆτοι.

Φνετῶπ ἵοῖπροφῆτης ἐφῆραν  
ἵοῖπροφῆτης εῖεβῖ ἕφβεχε  
ἵοῖπροφῆτης οὐοὺ φνετῶπ ἵοῖθῶμι  
ἐφῆραν ἵοῖθῶμι εῖεβῖ ἕφβεχε  
ἵοῖθῶμι.

Οὐοὺ φνεθαῖτσε οῖαι ἵναικοῖσι  
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 وَالْكَنَهَ ضِدَّ  
حَمَاتِهَا.

وَأَعْدَاءَ الْإِنْسَانِ أَهْلَ بَيْتِهِ.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا  
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً  
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ 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 يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ  
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ  
فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.



ζε ἠνεψτακο ἠσε πεψβεχε

shall by no means lose his reward.

*Πῶσοι φα Πεννοῖτ πε: ψα ἐνεε  
ἠτε ἠἠεεε: 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.

Ψαλμοσ τω Δαυιδ ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εεετρωτωρ νοτμεομη:  
νηεθοταβ ἠτακ εεεελεηλ εβε  
Δαυιδ πεκβωκ: λισοβτ νοτδηβς  
ἠπαχριστοσ: εεεφρι χε εερηι εχωψ  
ἠσε 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.

Οτἄναστωσις εβολ δειν  
πειτασσελιον εθοταβ κατα Λοτκαν  
ασιοτ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λοτκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταει εερηι νεμωοτ αερει  
ερατψ δειν οτμα ἠκοι νεμ οτμηψ ἠτε  
νεψμαθητς νεμ κεμηψ εερωψ ἠτε

And He came down with them and stood on a level place with a crowd of His disciples and a great

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ  
وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ ἄθεν Ἰουδαεᾶ τῆς νεμ  
Ιεροσαλῆμ νεμ ἐβολ ἄθεν Ἰπαραλιᾶ  
ἢ τε Ἰτρος νεμ ἰσιδων νηῆταῖ  
ἐσωτεμ ἐροϋ οτοῦ ἢ τεϋταλῶοῦ  
ἐβολ ἄθεν νοῦϋωνι.

Οτοῦ νηῆναῦτρεμκο ἕμωοῦ ἢνε  
νῖπνεϋμα ἢ ἀκαθαρτον ναϋερφαῶρι  
ἐρωοῦ.

Οτοῦ ναρε πιμῃ τῆρ κωῦ ἢσα  
ῶι νεμαϋ: ἄε οῦνι νασνηοῦ ἐβολ ἕμωοϋ  
ἢνε οῦχομ οτοῦ νασταλῶο ἕμωοῦ  
τῆροῦ πε.

Οτοῦ ἢθοϋ ἐταϋϋαι ἢνεϋβαλ  
ἐῖϋωι οῦβε νεϋμαθητῆς πεϋαϋ νωοῦ  
ἄε ὠοῦνιᾶτεν ἠνηοῦ νιῶηκι ἄε ἠωτεν  
τε Ἰμετοῦρο ἢ τε Φνοῦῦ.

ἠοῦνιᾶτεν ἠνηοῦ νηεῦροκερ ἄε  
Ἰνοῦ τετεννασι: ὠοῦνιᾶτεν ἠνηοῦ  
νηεῦριμ Ἰνοῦ ἄε τετεννασῶβι.

ἠοῦνιᾶτεν ἠνηοῦ ἐϋωπ  
ἢτοῦμεστε ἠνηοῦ ἢνε νιρωμ οτοῦ  
ἢτοῦνοῦετ ἠνηοῦ ἐβολ οτοῦ ἢτοῦϋεϋ  
ἠνηοῦ οτοῦ ἢτοῦϋι πετενραν ἐβολ  
ἕφρηῦ ἢοῦπετρωοῦ εῶβε Πῃηρι  
ἕΦρωμ.

Ραῃ ἄθεν πιεῶοοῦ ἐτε ἕμαῦ οτοῦ  
ἠεληλ: ῶηπε 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 νῆρη θεν ἔφε: ναι ταρ οη ἑναῖρι  
 ἕμωοῦ ἡνιπροφητης ἡξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦτ πε: ὡα ἔνεε  
 ἡτε νη ἔνεε: ἀμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

#### The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολη ἡτε πενθαδ Παῦλος Πᾶποστολος

Παῦλος φῆβοκ ἕΠενβοικ Ἰησοῦς  
 Πιχριστος: πᾶποστολος εἰθαθεμ:  
 φηῖταῖθαυϗ ἐπιζωεννοῦϗ ἡτε  
 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  
 علينا آمين.

**Θεβρεοσ ζ: ἡ - ἡ: ἰϛ**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οὔωω μεν ταρ εἰθαυωπι  
 ἡτενοτολη ἡχοῖτ εἰθε  
 τεσμετασθενησ νεμ τεσμετατῆθνοῦ.

For on the one hand  
 there is an annulling of the  
 former commandment  
 because of its weakness and  
 unprofitableness,

فإِنَّهُ يَصِيرُ إِبْطَالُ الْوَصِيَّةِ السَّابِقَةِ  
 مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا.

Πινομοσ ταρ ἕπεϗκεκ ἔλι ἔβολ:  
 πιμωιτ δε ἡ ἔδοῖν πε φα ἡτε  
 οῖζελπιεσ εσσοῖτ φα ἔτενναδωντ  
 ἔΦνοῦτ ἔβολ ζιτοτϗ.

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 أَفْضَلُ بِهِ  
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῖοσ κατα φρηῖ ἔτε ατῆνε ἀναω  
 αν ηη μεν ταρ αῖωωπι ἡοῖηβ ατῆνε  
 ἀναω.

And inasmuch as He  
 was not made priest without  
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἡθοϗ νεμ οῖἀναω ἔβολ  
 ζιτεν φηετχω ἕμοσ ναϗ ξε 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 فَبِقَسَمِ مِنَ الْقَائِلِ  
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ



πισαζι δε ντε πιδναω φαι εταρωωπι  
μενενα πινομος εταρο νουωρι  
ερχηκ εβολ ωα ενεε.

Πικεφαλεον δε εζεν νηετηνσω  
μωου οταρχηερενς ταρ υπαιρητ  
ετηνταν μματ φηεταρθεμσι  
σαουταμ υπιθρονος ντε τμετνωτ  
θεν νιφνοτι.

Πρερωωπεν ντε νηεθοταβ νεμ  
ντε τσκτηνη μμη θηετα Πβοις  
ταχρος οτοε ρωμι αν.

Αρχηερενς ταρ νιβεν εωαρχαε  
ερερεν ταιο εδοτη νεμ ωουρωωτωπι  
εθε φαι οταναςκη οη πε ερε  
οτενχαι ωωπι μφαι ερερενετ εδοτη.

Ισχε μεν οτη ναε εζεν πκαζι ιε  
νε οτοθηβ αν πε ερωοπ νχε νηεταρεν  
λωρον εδοτη κατα πινομος.

Παι ετωεμωπι θεν οτςμοτ νεμ  
οτθιβι ντε τφε κατα φρητ εταρταμε  
ωωτςης εφναχωκ ητςκηνη: ανατ ταρ  
πεχαε εκεθαμιο ηρωβ νιβεν κατα  
πιτηπος εταρταμοκ ερωε εζεν  
πιτωοτ.

¶ Νου δε ατοτετ τματ εοτφαωπι  
εσοτπ ηροτο μφρητ οη ετεροι  
μμεσιτης ντε οτδιαθηκη εσοτπ

the law, appoints the Son  
who has been perfected  
forever.

Now this is the main  
point of the things we are  
saying: We have such a  
High Priest, who is seated at  
the right hand of the throne  
of the Majesty in the  
heavens,

a Minister of the  
sanctuary and of the true  
tabernacle which The Lord  
erected, and not man.

For every high priest is  
appointed to offer both gifts  
and sacrifices. Therefore, it  
is necessary that this One  
also have something to  
offer.

For if He were on earth,  
He would not be a priest,  
since there are priests who  
offer the gifts according to  
the law;

who serve the copy and  
shadow of the heavenly  
things, as Moses was  
divinely instructed when he  
was about to make the  
tabernacle. For He said,  
“See that you make all  
things according to the  
pattern shown you on the  
mountain.”

But now He has  
obtained a more excellent  
ministry, inasmuch as He is  
also Mediator of a better  
covenant, which was

مُكَمَّلًا إِلَى الْأَبَدِ.

وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا  
رَبِّيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي  
يَمِينِ عَرْشِ الْعِظَمَةِ فِي  
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ  
الَّذِي نَصَبَهُ الرَّبُّ لِإِنْسَانٍ.

لَأَنَّ كُلَّ رَبِّيسٍ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ  
قَرَابِينَ وَذَبَائِحَ. فَمَنْ تَمَّ يُلْزَمُ أَنْ  
يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ.

فَإِنَّهُ لَوْ كَانَ عَلَى الْأَرْضِ لَمَا كَانَ  
كَاهِنًا، إِذْ يُوجَدُ الْكَهَنَةُ الَّذِينَ  
يُقَدِّمُونَ قَرَابِينَ حَسَبَ النَّامُوسِ.

الَّذِينَ يَخْدُمُونَ شِبْهَ السَّمَاوِيَّاتِ  
وِظَلِّهَا، كَمَا أُوحِيَ إِلَى مُوسَى  
وَهُوَ مُزْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ.  
لِأَنَّهُ قَالَ: انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ  
حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي  
الْجَبَلِ.

وَلَكِنَّهُ الْآنَ قَدْ حَصَلَ عَلَى خِدْمَةِ  
أَفْضَلٍ بِمِقْدَارِ مَا هُوَ 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  
νητααζενοτ.

Εφξευ αρικι ταρ ερωου εφρω  
υμος γε ις θανεζουτ σενηου πεξε  
Πβοις τναζωκ εξεν πηι μπιρανλ  
νευ εξεν πηι νιοτδα νουδιαθηκη  
υβερι.

Κατα τδιαθηκη αν εταισεμνητς  
νευ νοτιοτ θεν πιεζουτ εταιδμαζι  
ντοτχιζ ειναενοτ εβολ θεν πκαζι  
νηχιμι γε ηθουτ υποροζι θεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενα ναιεζουτ ετε υμαυ πεξε  
Πβοις ειετ ηνανομος εδρηι ενουμενι  
οτοζ ειεσζητοτ εδρηι εξεν νοτζητ  
οτοζ ανοκ ειεωπι νουτ ηνοττ οτοζ  
ηθουτ ζωου ετεωωπι ηηι ετλαος.

Οτοζ ηνε φοται φοται τσβω  
υπεφρεμυβακι νευ πιουαι πιουαι  
υπεφρον εφρω υμος γε σοτεν Πβοις  
γε σενασοτωντ τηροτ ιςξεν 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.

ὡς πορνιῶν.

Χε τῆναχζω ἠνοῦμετῖνζονσ  
νωου ἔβολ ογοσ ἠναερφεῖτε χε  
ἠνοῦνοβι.

Ἦεν ἠχινζοσ χε οῦβερι ιε αερ  
τῆροῖτ ἠὰπασ φη δε ἔωαερὰπασ  
ογοσ ἠτεερδελλο ὑδεντ ἔπτακο.

*Πρῶτος γαρ νεωτεν νευ  
τῆρινη εῖσοπ: χε ἄμην ἐσέωπι.*

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  
الِإِضْمِحَالِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δεν πε  
πιασζουμτ ἠἠπιστολη ἠτε πενωτ  
ιωαννης. Δμην. Παμενρατ.

Ἦ Ιωαννης ἄ: ἄ - 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  
احبائي.

3 يوحنا 1: 1 - 15

Πῖρεσβυτερος ἠΣαιος πἰασπητος  
φη ἠνοκ ἐτῆμει ἠμοσ δεν οῦμεθμνι.

Παμενριτ τῆωβσ εθε σωβ νιβεν  
ερε πεκμωιτ σωρτεν ογοσ  
ἠτεκοῦσαι κατα φῆρητ ἔτε νενμωιτ  
ἠτεκψῆχη σωρτων.

Διρασι γαρ ἔμασῶ ἔταῖ ἠχε  
νἠσνηοῦ ογοσ ἔταῖερμεερε δα  
τεκμεθμνι κατα φῆρητ ἠθοκ  
ἔτεκμωι δεν οῦμεθμνι.

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.

أَلَسَيِّخٌ، 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 ἠιωεμωοτ.

ἠαι ἐταγερμεθερε δα τεκὰσαπη  
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε  
καλωσ κῆαδισ εκῆατῆωοτ ετἠπῶα  
ἠφῆνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἔλι αν ἠτεν ἠιθεῆνικος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερρωβ ἐτμεθμη.

Ἄκδσαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἠλλα Διοτρεφῆς πῆαιερσογιτ  
ἠδῆτοτ ἠῆῶωπ ἠμον ἔροσ αν.

Ἐθε φαι αἰῶανὶ τῆαθερεφερ φῆετὶ  
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμωοτ  
εφερφλῆarin ἠμον δεν χανσασι  
ἠπονηροσ οτοσ εφῆην αν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ αν:  
οτοσ ἠθεοτωῶ εῶωποτ ἠῆῶω ἠμωοτ  
αν οτοσ εφῆιτ ἠμωοτ ἐβολ δεν  
τεκκλῆσιὰ.

I have no greater joy  
than to hear that my  
children walk in truth.

Beloved, you do  
faithfully whatever you do  
for the brethren and for  
strangers,

who have borne witness  
of your love before the  
church. If you send them  
forward on their journey in  
a manner worthy of God,  
you will do well,

because they went forth  
for His name's sake, taking  
nothing from the Gentiles.

We therefore ought to  
receive such, that we may  
become fellow workers for  
the truth.

I wrote to the church,  
but 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 ἀλλὰ ἐπιπεθανεϋ:  
φἠετῖρι ὑπιπεθανεϋ οτ ἐβολ ζεν  
Φνοϋτ πε: φἠ δε ετῖρι ὑπιπετρωοτ  
ὑπεϋνατ ἐΦνοϋτ.

Δυερμεερε ἠΔιμητριος ζιτεν  
οτον νιβεν νεμ ζιτεν ἠμη οτοζ ἀνον  
τενερμεερε οτοζ κωοτη ζε  
τεμετεερε οτυμη τε.

He οτονη οτυμω ἐςδῆτοτ νακ πε  
ἀλλὰ ἠτοτωω ἀν ἐςδα νακ ἐβολ  
ζιτεν οτυμελα νεμ οτκαω.

Ⲭερελπις δε σατοτ ἠνατ ἐροκ  
οτοζ ἠτενσαζι νεμ νεπἠροτ ἠρο  
οτβε ρο.

Ⲭερινη νακ: σεωινη ἐροκ ἠζε  
νηϋφἠρ: ωινη ἐνηϋφἠρ κατὰ νοτραν.

*Ⲭασηνοτ ὑπερμερε πικοςμοσ  
οτδε νηετωοπ ζεν πικοςμοσ:  
πικοςμοσ νασινη νεμ τεϋεπιθωια: φἠ  
δε ετῖρι ὑφοτωω ὑΦνοϋτ ἠμαωωπι  
ωα 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 ἠτε νενηοτ ἠἀποστολοσ:  
ἐρε ποτςμοτ εθοταβ ωωπι 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>Уененца занѣзоот де пезе            Παυλος ὁ Βαρναβας χε μαρενκοττεν            ἵτηνχευ πῶνι νηιςνηοτ κατα βακι            νιβεν: νηεταν θιωψ ὁπισαχι ἵτε            Πβοις νδητοτ χε οτ πε ετωοπ ὁμωοτ.</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>ثَمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ».</p>
<p>Βαρναβας δε ναροτωψ εωλι            ὁπκε Ιωαννης νεμωοτ φηετομωοτ            εροφ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναφ εραξιοιη χε χας            πε: φηεταφωρξ εβολ ὁμωοτ ιχεν            †Παμφυλια: οτοθ ετε ὁπερι νεμωοτ            επιρωβ εψτεμολφ νεμωοτ.</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>Δεψωπι δε ἵχε οτχωντ ζωστε            ἵσεφωρξ εβολ ἵνογερνοτ: Βαρναβας            μεη αφβι ὁΜαρκος αφερρωτ εΚυπροσ.</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 αφωπ ἵσιλας αφι            εβολ: εαγθηφ ἵτην πιεμοτ ἵτε            Φνοοτ εβολ θιτοτοτ ἵνηςνηοτ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَاخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναφσινι δε πε εβολ θιτην †συρια            νευ †Κυλικια εψταχρο ἵνηεκκλιςια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيْلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δφι δε εερηι εεκε †ερβη νευ            λυστρα: οτοθ ισ οτμαοθης εναφχη            ὁματ επεφραν πε †ιμοθεοσ πωμηρι            ἵνοτθιωι ἵλοτδαι ὁπιστη: πεφωτ 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>ثَمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيموثَاوُسُ 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 εθεε 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 νιπρεβγτεροε  
ετδεν Ιερογσαλημ.

Πιεκκλησια μεν ογη ναυνηογ  
νηταχρο δεν πιναετ ογοε ναυνηογ  
νηαυαι 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 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.  
أمين.*

## Synaxarium of Babah 23

سنكسار اليوم الثالث والعشرون من شهر بابية

1. The Martyrdom of St. Dionysius, Bishop of Corinth
2. The Departure of St. Yousab, 52<sup>nd</sup> Pope of Alexandria

1. استشهاد القديس ديوناسيوس أسقف  
كورنثوس  
2. نياحة البابا يوساب الأول، البطريرك  
الثاني والخمسون من باباوات الكرازة  
المرقسية

### 1. The Martyrdom of St. Dionysius, Bishop of Corinth

On this day, St. Dionysius, bishop of Corinth in  
Greece, was martyred, during the days of Diocletian and  
Maximianus, 284-312 AD. He endured many severe

1. استشهاد القديس ديوناسيوس أسقف  
كورنثوس  
في مثل هذا اليوم استشهاد القديس  
ديونيسيوس أسقف كورنثوس ببلاد

tortures for the sake of his faith in The Lord Christ, to Whom is the Glory, and for refusing to offer incense to the idols. When they saw his perseverance and were weary of torturing him, they cut off his neck with the sword, and thus he received the crown of eternal glory.

May the blessing of his prayers be with us all. Amen.

## 2. The Departure of St. Yousab, 52<sup>nd</sup> Pope of Alexandria

On this day also, of the year 566 of the martyrs, 849 AD, Anba Yousab I (Joseph), the 52<sup>nd</sup> Pope of Alexandria, departed. He was the only child of his parents, who were from the city Menuf, Menoufia governorate.

When his parents departed and he was still young, a certain rich family raised him up. When he grew up, he longed for the monastic life, so he went to the patriarch Pope Marcus II, and revealed to him his desire. The Pope rejoiced and sent him to the monastery of St. Macarius in the wilderness of Shiheet, and became a monk under the guidance of a holy old man.

The monk Yousab lived a life asceticism and piety. Pope Marcus II ordained him a priest and served with him in the patriarchate a period of time, then returned to the wilderness.

After the departure of Anba Simon II, the 51<sup>st</sup> Patriarch, the bishops and the people asked God to make known to them of whom He chose. The Lord guided them to this father. They sent a delegation to the wilderness to bring him. On their way, they prayed to God saying, "We beseech You, O Lord, if You have chosen this father for this honor, let the sign be that we find his door open upon our arrival." When they arrived, they found his door open, for he was bidding farewell to some visiting monks. They seized him and took him to Alexandria and placed their hands over him a Patriarch on the 21<sup>st</sup> day of Hatour, year 548 of the martyrs, 831 AD.

He took a great interest in building the churches and teaching the people. However, Satan became envious and brought much sorrow upon him. The bishops of Tinnis (a city in Sharqia governorate) and Miser (Cairo), had brought many hardships upon their congregations. The people appealed to the Pope for help. Anba Yousab asked the bishops often to be merciful to their flocks, but they would not accept his command. He exerted a great effort

اليونان في عهد دقلديانوس ومكسيميانوس، 284 – 312 ميلادية، وقد عذب هذا الشهيد بعذابات شديدة في سبيل الإيمان بالمسيح له المجد ورفض التبخير للأوثان، وبعد أن رأوا إصراره وتعبوا من تعذيبه، قطعوا رأسه بحد السيف ونال إكليل المجد الأبدي.  
بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا يوساب الأول، البطريرك الثاني والخمسون من بابوات الكرازة المرقسية  
وفيه أيضاً من سنة 566 للشهداء، سنة 849 ميلادية، تنيح البابا يوساب الأول، البطريرك الثاني والخمسون من بطاركة الكرازة المرقسية. كان ابناً وحيداً لأبويه في مدينة منوف بمحافظة المنوفية. ومات أبواه وهو طفل فاهتم بتربيته عائلة غنية، وعاش يوساب هناك سعيداً. ولما كبر اشتاق إلى حياة الرهينة فذهب إلى الأب البطريركيو البابا مرقس الثاني، وأطلعه على رغبته، ففرح به وأرسله إلى دير القديس مكاريوس ببرية شيهيت وترهب عند شيخ قديس.  
ظل الراهب يوساب يعيش حياة الزهد والنسك والتقشف، ورسمه البابا مرقس الثاني قساً وخدم معه في البطريركية مدة من الزمان ثم عاد إلى البرية.  
بعد نياحة البابا سيمون الثاني، البطريرك الحادي والخمسون، طلب الأساقفة والشعب إلى الله أن يُعرفهم من يختاره فأرشدهم إلى هذا الأب. فأرسلوا وفداً إلى البرية لإحضاره. وفي الطريق صلوا قائلين:  
"نسألك يارب إن كنت اخترت هذا الأب لهذه الرتبة فلتكن علامة ذلك أننا نجد بابه مفتوحاً عند وصولنا إليه". فلما وصلوا، وجدوا بابه مفتوحاً حيث كان يودع بعض زائريه من الرهبان، فأمسكوه وأخذوه إلى الإسكندرية ووضعوا عليه اليد بطريكاً يوم 21 هاتور، سنة 548 للشهداء، سنة 831 ميلادية.  
فاهتم ببناء الكنائس وتعليم الشعب، فحسده الشيطان وسبب له أحزاناً كثيرة منها أن

to reconcile between them, but it was in vain. The Pope convened a council and excommunicated them.

When they were excommunicated, they went to the Governor in Cairo and brought false accusations against Anba Yousab. The Governor sent his brother, the Prince, with some soldiers to bring the Patriarch to him. When they came to the Patriarch, the Governor's brother drew his sword to kill him. But The Lord thrust aside his hand and the sword struck a pillar and was broken. The Prince became furiously angry, so he drew his dagger and drove it with all his might into the side of this father. The dagger did not do any harm to him other than cutting his apparel.

The Prince realized that the Patriarch had divine grace, and heavenly protection, so he brought him with respect to his brother and told him about what had happened. The Governor also respected and feared him. The Governor asked the Patriarch about the accusation that was made against him. The Patriarch proved to him the falsehoods of these accusations and informed him about the matter of the two bishops. The Governor was convinced and honored the Patriarch and wrote a decree that no one should disobey him in any ordination or removal of any bishops or in any other work concerning the church.

The Lord wrought many miracles by his hands. He continually preached to the sinners and admonished the disobedient, establishing the people in the Orthodox faith. After having sat on the throne of St. Mark for 18 years, he departed in peace.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

أسقف مصر وأسقف تانيس (تانيس: مدينة قديمة بمحافظة الشرقية تسمى حالياً صا الحجر) أتعبا شعبيهما جداً فاستغاثوا بالبابا. فنصح هذين الأسقفين أن يترفقا بالشعب، ولما لم يلتزما بنصيحته، عقد مجمعاً وقطعهما.

فذهبا إلى الوالي ولفقا تهماً كاذبة على الأب البطريرك، فأرسل الوالي أخاه مع بعض الجنود لإحضار البطريرك. فجرد سيفه لقتل البطريرك، فجاءت الضربة في العمود فانكسر السيف. فغضب الأمير وأخذ سكيناً وضربه بها فلم تقطع سوى ثيابه فقط.

فتحقق الأمير أن في البطريرك نعمة إلهية تحفظه. فأخذه باحترام إلى أخيه الوالي وأعلمه بما جرى، فاحترمه الوالي وخافه، ثم استفسر منه عن التهم الموجهة إليه، فأثبت له عدم صحتها وأعلمه بأمر الأسقفين الشاكيين. تقبل الوالي كلامه وأكرمه وكتب له فرماناً لنلا يعارضه أحد في رسامة أو عزل أو أي عمل يعمله. وقد أظهر الله على يديه عجائب كثيرة، وظل مداوماً على تعليم الشعب وتثبيتته على الإيمان المستقيم وتوبيخ المخالفين للعقيدة الأرثوذكسية.

وقد أقام على الكرسي نحو ثمانية عشر عاماً، ثم 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 ᾠμ: ε, ϛ

Psalm 99: 6, 7

مزمور 98: 5، 6

<p>Ὡς ἴσῃς νεμ Δάρων θεν νεφότηβ:  νεμ Σαμοήλ θεν νηεττωβε  ἠπεφραν: ναῖτωβε ἠΠβοις ογοθ ἠθοφ  ναφωτεμ ἔρωοτ: θεν οὔτετγλοθ  ἠβῆπι ναφραχι νεμωοτ. <b>Ἀλληλοῖα.</b></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. <b>Alleluia.</b></p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. <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>Οὔανασηωσις ἐβωλ θεν  πιεφασσελιον εθοφαβ κατὰ Ἰωαννην  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 أمين.</p>
<p><b>Ἰωαννην ἰϛ': κ - λϛ'</b></p>	<p><b>John 16: 20 - 33</b></p>	<p><b>يوحنا 16: 20 - 33</b></p>
<p>Διμην ἀμην †χω ἠμοθ νωτεν χε  ἠνωτεν τετενναριμ ογοθ  τετενναερηβι: πικοςμοθ Δε ἠθοφ  ἐφναρψι ἠνωτεν τετενναερῦκαθ  ἠεητ ἀλλὰ πετενῦκα ἠεητ ἐφναψωπι  νωτεν εφραψι.  †ϛεῖμι ασψαννοῖ ἐμισι  ψασερῦκαθ ἠεητ χε ασὶ ἠχε  τεσοφνοτ: ἐψωπ Δε ασψανμσι  ἠπιψηρι ἠπασερφῦεῖ χε ἠπιροχρεχ  εθεβε πιραψι χε ασμεεσ οφρωμ  ἐπικοςμοθ.</p>	<p>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.   A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.</p>	<p>أَلْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّكُمْ سَتَبْكُونَ وَتَتُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ.   الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وُلِدَتِ الطِّفْلَ لَا تَتَعَوَّدُ تَتَذَكَّرُ الشَّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>

Ουτος ν̄θωτεν ζωτεν τ̄νωτ̄ μεν  
ε̄ρετενε̄δ̄ῑ νο̄ῡκαε̄ ν̄ε̄ητ̄: πᾱλῑν̄ ο̄ν  
τ̄νᾱνᾱτ̄ ε̄ρωτεν ουος τετε̄ννᾱρᾱω̄ι  
ουος πετε̄νρᾱω̄ῑ μ̄μο̄ν̄ ε̄λῑ νᾱο̄λ̄ῑ  
ν̄τε̄νθη̄νο̄τ̄.

Ουτος δε̄ν̄ πῑε̄ρο̄ο̄τ̄ ε̄τε̄ μ̄μᾱτ̄  
τε̄τε̄ννᾱω̄εν̄τ̄ ε̄ε̄λῑ αν̄: ᾱμ̄ην̄ ᾱμ̄ην̄  
τ̄νω̄ μ̄μο̄ς̄ νω̄τεν̄ φ̄η̄ε̄τε̄τε̄ννᾱε̄ρε̄τῑν̄  
μ̄μο̄ς̄ ν̄το̄τ̄ῑ μ̄φ̄ιω̄τ̄ δε̄ν̄ Πᾱρᾱν̄  
ε̄φ̄ε̄τη̄ῑς̄ νω̄τεν̄.

Ω̄ᾱ τ̄νω̄τ̄ μ̄πᾱτε̄τε̄νε̄ρε̄τῑν̄ ν̄ε̄λῑ  
δε̄ν̄ Πᾱρᾱν̄: ᾱρῑε̄τῑν̄ ουος̄ τε̄τε̄ννᾱδ̄ῑ  
ε̄ῑνᾱ ν̄τε̄ πετε̄νρᾱω̄ῑ ω̄ω̄πῑ ε̄φ̄η̄κ̄  
ε̄βο̄λ̄.

Η̄αῑ δε̄ ᾱῑχο̄το̄τ̄ νω̄τεν̄ δε̄ν̄  
ε̄ᾱν̄πᾱρο̄ῑμ̄ῑᾱ: ε̄ν̄η̄νο̄τ̄ δε̄ ν̄ε̄ξε̄ οῡο̄τ̄η̄νο̄τ̄  
ε̄ο̄τε̄ ε̄ῑνᾱε̄ᾱχῑ νε̄μ̄ω̄τεν̄ αν̄ ε̄ε̄ δε̄ν̄  
ε̄ᾱν̄πᾱρο̄ῑμ̄ῑᾱ ᾱλ̄λᾱ δε̄ν̄ οῡπᾱρρη̄σῑᾱ  
τ̄νᾱτᾱμ̄ω̄τεν̄ ε̄ο̄βε̄ φ̄ιω̄τ̄.

Η̄εν̄ πῑε̄ρο̄ο̄τ̄ ε̄τε̄ μ̄μᾱτ̄  
ε̄ρε̄τε̄νε̄ρε̄τῑν̄ δε̄ν̄ Πᾱρᾱν̄: ουος̄  
τ̄νᾱχο̄ς̄ νω̄τεν̄ αν̄ ε̄ε̄ ᾱνο̄κ̄ ε̄ο̄νᾱτ̄ε̄ο̄  
ε̄φ̄ιω̄τ̄ ε̄ο̄βε̄ θ̄η̄νο̄τ̄.

Η̄θο̄ς̄ τ̄αρ̄ ε̄ω̄φ̄ φ̄ιω̄τ̄ ε̄μ̄εῑ μ̄μ̄ω̄τεν̄  
ε̄ε̄ ν̄θω̄τεν̄ ᾱρε̄τε̄ν̄μ̄εν̄ρῑτ̄ ουος̄  
ᾱρε̄τε̄ν̄νᾱε̄τ̄ ε̄ε̄ ε̄ταῑῑ ε̄βο̄λ̄ ε̄ᾱ φ̄ιω̄τ̄.

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.

فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنَ  
وَلَكِنِّي سَأَرَاكُمْ أَيْضاً فَتَفْرَحُ قُلُوبُكُمْ  
وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئاً.  
الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ مَا  
طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيكُمْ.

أَلَيْ الْآنَ لَمْ تَطْلُبُوا شَيْئاً بِاسْمِي.  
اطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرَحُكُمْ  
كَامِلاً.

فَدَكَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي  
سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضاً 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 وَأَمَنْتُمْ أَنِّي مِنْ عِنْدِ اللَّهِ  
خَرَجْتُ.

Αἰ ἐβόλ θεν Φιωτ οτοθ αι  
ἐπικοςμος παλιν ον τναχω  
ἔπικοςμος οτοθ τναωενη θα Φιωτ.

Περε νεφμαθηθς ναϋ γε εηππε  
τνον κσαχι θεν ονπαρρησιὰ οτοθ κχε  
εζλι αν ἔπαροιμιὰ.

† τνον τενεμι γε κσωοτη νεωβ  
νιβεν οτοθ νεκερχρια αν ερε οται  
ωενκ: θεν φαι τεσσατ γε ετακι εβολ  
θα φνοτ.

Αϋερονω νωοτ νε Ιησοϋς γε  
τνον τετεσσατ.

εηππε ενηοτ νε οτοτονοτ οτοθ ασι  
εινα νετετεσσαω εβολ φοται φοται  
ἔμωτεν επεμα οτοθ νετετεσσατ  
ἔματα: οτοθ τχι ἔματα αν γε  
εχι νεμη νε παιωτ.

Ήαι αιχοτοϋ νωτεν εινα νετε  
οτρηρηνη ωωπι νωτεν νερηι νεητ:  
οτον νετωτεν ἔματ νοτσοσεεθ θεν  
πικοςμος: αλλα γεμνομτ ἀνοκ αιρο  
ἐπικοςμος.

*Πῶοτ φα Πεννοτ πε ωα ενεε  
νετε νι ενεε: ἀμην.*

I came forth from the  
Father and have come into  
the world. Again, I leave the  
world and go to the Father.”

His disciples said to  
Him, “See, now You are  
speaking plainly, and using  
no figure of speech!

Now we are sure that  
You know all things, and  
have no need that anyone  
should question You. By  
this we believe that You  
came forth from God.”

Jesus answered them,  
“Do you now believe?

Indeed the hour is  
coming, yes, has now come,  
that you will be scattered,  
each to his own, and will  
leave Me alone. And yet I  
am not alone, because the  
Father is with Me.

These things I have  
spoken to you, that in Me  
you may have peace. In the  
world you will have  
tribulation; but be of good  
cheer, I have overcome the  
world.”

*Glory be to God forever.*

ΧΡΗΤ ΜΝ ΕΝΔ ΑΒ ΩΔ ΑΤΗΤ  
ΕΙ ΕΛΜ ΑΙΣΑ ΑΤΡΚ ΕΛΜ  
ΩΔΗΒ ΕΙ ΑΒ.

ΚΑΛ Ε ΤΑΜΕΔΗ: ΗΩΔ ΑΝ ΤΤΚΜ  
ΕΛΝΕΕ ΩΛΣΤ ΤΦΩ ΜΤΛΑ ΩΔΑ.

ΑΝ ΝΕΛΜ ΑΝΚ ΕΛΜ ΚΛ ΣΥΕ  
ΩΛΣΤ ΤΧΝΑΚ ΑΝ ΨΑΛΚ ΑΔ. ΕΗΔ  
ΝΟΜΝ ΑΝΚ ΜΝ ΕΛΛ ΧΡΗΤ.

ΑΒΗΜ ΨΟΕ: ΑΝ ΝΟΜΝΟΝ.

ΗΩΔ ΤΑΤΙ ΣΑΕ ΩΔ ΑΤΤ ΑΝ  
ΤΤΦΡΩΝ ΕΙΕΑ ΚΛ ΩΔ ΕΙ  
ΧΑΤΕ Ω ΤΤΡΚΩΝΕΙ ΩΔΕΙ. ΩΝΑ  
ΛΣΤ ΩΔΕΙ ΛΑΝ ΑΒ ΜΕΙ.

ΚΔ ΚΛΜΤΚΜ ΕΗΔ ΕΙΚΟΝ ΚΜ ΕΙ  
ΣΑΜ. ΕΙ ΕΛΜ ΣΕΚΟΝ ΚΜ ΣΥΕ  
ΩΚΝ ΤΦΩ: ΑΝΑ ΚΔ ΕΛΒΤ ΕΛΜ.

*والمجد لله دائماً.*



# Katameros Readings for the 24<sup>th</sup> Day of Babah

قطمارس قراءات اليوم الرابع والعشرون من شهر بابة المبارك

ΚΟΥΧΟΥΤ ἔΤΟΥ ΝΕΖΟΥΤ ἈΠΙΔΒΟΥ ΠΑΟΠΙ

## 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 ᾠα: ιβ, λβ: α, λα: ζ	Psalm 32: 11, 33: 1, 32: 6	مزمور 31: 12، 32: 1، 31: 7
ΟΥΝΟΥ ἔΧΕΝ ΠΒΟΙΣ ΟΥΟΥ ΘΕΛΗΛ ΝΙΘΜΗ: ΝΗΕΤΚΟΥΤΩΝ ἔΡΟΥΛΥ ΝΟΥ ἸΧΕ ΠΙΣΜΟΥ: ἔΡΗΙ ἔΧΕΝ ΘΑΙ ΕΥΕΤΩΒΗ ἔΠΩΥΙ ΖΑΡΟΚ: ἸΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΘΟΥΑΒ ΖΕΝ ΟΥΧΟΥ ΕΥΚΟΥΤΩΝ. ἈΛΛΗΛΟΥΙΑ.	Be glad in The Lord and rejoice, for praise from the upright is beautiful. For this cause, everyone who is godly shall pray to You in an upright time. <b>Alleluia.</b>	افرحوا أيها الصديقون بالرب وابتهجوا. للمستقيمين ينبغي التسبيح. من أجل هذا يبتهل إليك كل الأبرار في أوان مستقيم. <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.

ΟΥΑΝΑΣΝΩΟΙΣ ΕΒΟΛ ΖΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ ΑΣΙΟΥ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
ΜΑΤΘΕΟΝ ΚΕ: ΙΔ - ΚΣ	Matthew 25: 14 - 23	متي 25: 14 - 23

Ὑψηλὴ γὰρ ἡοῦρωμι ἐφῆραγενὰς  
ἐπῶεμο ἀμφοῦτ' ἐνεφῆβιακ ὄροθ  
ἀφτ' ὑπετεντὰς ἐτοτοῦ.

Ὅτῃ μὲν ἀφτ' ἡὰς ἡτοῦ ἡζινδῶρ:  
κεοῦται Δε ἀφτ' ἡὰς ἡσῆατ: κεοῦται Δε  
ἀφτ' ἡὰς ἡοῦται: ποῦται ποῦται κατὰ  
τερζομ ὄροθ ἀφῆραγενὰς ἐπῶεμο.

Ἀφῆραγενὰς Δε ἡξε φῆετῆβι ὑπιτοῦ  
ἡζινδῶρ ἀφερζωβ ἡδῆτοῦ ὄροθ  
ἀφῆφε κε τοῦ.

Παρητ' ὄν φῆετῆβι ὑπισῆατ  
ἀφῆφε κε σῆατ.

Φῆ Δε ἐταβῆβι ὑπιοῦται ἀφῆραγενὰς  
ἀφῶκι ἡοῦκαβι ὄροθ ἀφῶπ ὑπιζατ  
ἡτε περβοις.

Ὑενενσα ὄρῆωτ' Δε ἡσῆοῦ ἀφῆ  
ἡξε Πβοις ἡἡιῆβιακ ἐτε ὑμῆατ ὄροθ  
ἀφῶπ νεμωῦ.

Ἀφῆ Δε ἡξε φῆετῆβι ὑπιτοῦ  
ἡζινδῶρ ἀφῆν κε τοῦ ἡζινδῶρ ἐφζω  
ὑμοθ γε Παβοις τοῦ ἡζινδῶρ  
ἀκῆτοῦ ἡἡι ις κε τοῦ ἡζινδῶρ  
ἀῆφωῦ.

Πεξε Περβοις Δε ἡὰς γε καλως  
πιβωκ ἐθῆανεφ ὄροθ ἐτενεζοτ ἐπιδῆ  
ἀκῶπι ἐκενεζοτ δῆν ζῆνκοῦτῆ

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  
وَزَنْتَيْنِ وَآخَرَ وَزَنَةً كُلًّا وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ وَزَنَاتٍ  
آخَرَ.

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ  
أَيْضًا وَزَنْتَيْنِ أُخْرَيَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ فَمَضَى  
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَقَدَّمَ خَمْسَ وَزَنَاتٍ أُخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ وَزَنَاتٍ أُخَرَ رَبِحْتُهَا فَوْقَهَا.

فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ  
الصَّالِحُ وَالْأَمِينُ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فَرْحِ سَيِّدِكَ.

εἰς ἅλας εἰσεν θάλλων ἡ μάλας  
 ἐδοῦν ἐφραῦ ἡ τε Πεκβοῖς.

Ἄρι δὲ ἡνε φηέταρι ἡ πικρινῶρ  
 ἄναρ περαρ ἡε Παβοῖς χινῶρ ἄναρ  
 ἀκτητοῦρ ἡ ἡ ἡ κε ἄναρ ἀξφωοῦρ.

Περε Περβοῖς δε ἡαρ ἡε καλω  
 πιβωκ εθῶνερ οτοθ ἐτενεοτ ἐπιδη  
 ἀκωπι εκενοτ θεν θῶκοῦσι  
 εἰς ἅλας εἰσεν θάλλων ἡ μάλας  
 ἐδοῦν ἐφραῦ ἡ τε Πεκβοῖς.

*Πῶοῦ φα Πεννοῦτ πε ἡα ἐνεε  
 ἡ τε ἡ ἡ ἐνεε: ἀμην.*

many things. Enter into the joy of your lord.’

He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’

His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

*Glory be to God forever.*

ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي هُوَذَا وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

قَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ إِلَى فِرْحِ سَيِّدِكَ.

*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 ἄβ: ἄ, ἡβ

Psalm 33: 1, 12

مزمور 32: 1، 12

Θελη ἡμωτεν ἡθμη θεν Πβοῖς:  
 ἡετσοῦτων ἡερῶαρ ἡωοῦ ἡνε  
 πῖσοῦ: ὡοῦἡατῆ ἡπιῶλοῦ ἡτε Πβοῖς  
 πε περνοῦτ: πῖλαοῦ ἡταρσοτῆ  
 ἐκῆρονομῖα ἡαρ. Ἄλληλοῦα.

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. **هليلويا.**

## Matins Gospel إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστρωσις ἐβουλ θεν πικραστρελιον εθουαβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΘ: ΙΑ - ΙΘ</b></p>	<p><b>Luke 19: 11 - 19</b></p>	<p><b>لوقا 19: 11 - 19</b></p>
<p>Εἰσῶτεμ δε ἐναι αφοραετοτε ἵνε οἱ παραβολη εθε θε ναφθεντ πε ἐλερονσαλμη οτοθ ναυμενι πε θε ἴμετοτρο ἵτε φνοτῆ ναοτωνθ ἐβουλ σατοτς πε.</p>	<p>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.</p>	<p>وَإِذْ كَانُوا يَسْمَعُونَ هَذَا عَادَ فَقَالَ مَثَلًا لِأَنَّهُ كَانَ قَرِيبًا مِنْ أُورُشَلِيمَ وَكَانُوا يَظُنُّونَ أَنَّ مَلَكُوتَ اللَّهِ عَتِيدٌ أَنْ يَظْهَرَ فِي الْحَالِ.</p>
<p>Πεχαφ οἱν θε νε οἱον οἱρωμι ἵνετρενης αφγεναφ εοτχωρα εσοῖηοῖ ἐβι ἵνομετοτρο ναφ οτοθ ἐταεθο.</p>	<p>Therefore, He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return.</p>	<p>فَقَالَ: «إِنْسَانٌ شَرِيفٌ الْجَنَسِ ذَهَبَ إِلَى كُورَةٍ بَعِيدَةٍ لِيَأْخُذَ لِنَفْسِهِ مُلْكًا وَيَرْجِعَ.</p>
<p>Εταμοτῆ δε ἐμυτ ἕβωκ ἵταφ αφῆ ἕμυτ ἵνεμνα νωοῖ εφχω ἕμοσ θε ἀριεβρωτ θεν ναι ψα ἴι.</p>	<p>So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come.’</p>	<p>فَدَعَا عَشْرَةَ عَبِيدَ لَهُ وَأَعْطَاهُمْ عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَأْجِرُوا حَتَّى آتِي.</p>
<p>Πεφπολιτθς δε ναυμοσῆ ἕμοσ πε οτοθ ατοτρωπ ἵνοῖπρεσβια σαφασοῖ ἕμοσ εφχω ἕμοσ θε τενονεψ φαι αν εορεφεροτρο ἐεῖρηι ἐζων.</p>	<p>But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’</p>	<p>وَأَمَّا أَهْلُ مَدِينَتِهِ فَكَΑΤΟΥ ΒΙΒΟΥΝΕ, فَأَرْسَلُوا وَرَاءَهُ سَفَارَةً قَائِلِينَ: لَا نُرِيدُ أَنْ هَذَا يَمْلِكَ عَلَيْنَا.</p>
<p>Οτοθ αψωπι ἐταφταεθο ἐαφβι ἵἴμετοτρο αφχοσ εοροῖμοτῆ ἐνιέβιαικ ναι ἐταφῆ ἕπιεατ νωοῖ θινα ἵτεφεμι θε οῖ ἕμετιεβρωτ πε</p>	<p>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,</p>	<p>وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمُلْكَ، أَمَرَ أَنْ يُدْعَى إِلَيْهِ أَوْلِيَاكَ الْعَبِيدِ الَّذِينَ أَعْطَاهُمْ الْفِضَّةَ لِيَعْرِفَ بِمَا تَأْجَرُ كُلُّ وَاحِدٍ.</p>

ἔταραϊς.

Δεῖ δὲ ἵκε πρῶτον εἰς τὸν ἄνθρωπον  
καὶ πρὸς τὸν πεντήκοντα ἀργύρου  
ἀνθρώπων.

Ὁ δὲ πρῶτος καὶ καλῶς ἐπείθετο  
ἐπὶ ὅτι εὖ καὶ ἀκριβῶς ἐποίησεν  
καὶ ἐπὶ ὅτι ἐπὶ ὅτι ἐπὶ ὅτι ἐπὶ ὅτι  
ἀνθρώπων ἔχεν ἄνθρωπον.

Ὁ δὲ δεύτερος ἵκε πρὸς τὸν ἄνθρωπον  
καὶ πρὸς τὸν πεντήκοντα ἀργύρου  
ἀνθρώπων.

Ὁ δὲ πρῶτος ἵκε πρὸς τὸν ἄνθρωπον  
καὶ πρὸς τὸν πεντήκοντα ἀργύρου  
ἀνθρώπων.

*Πῶς φαίνεται πρὸς τὸν ἄνθρωπον  
ἵκε πρὸς τὸν ἄνθρωπον.*

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.*

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
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 سَيِّدُ مَنَّاكَ  
عَمِلَ خَمْسَةَ أَمْنَاءٍ.

فَقَالَ لِهَذَا أَيْضًا: وَكُنْ أَنْتَ عَلَى  
خَمْسِ مَدَنٍ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵκε πρὸς τὸν Πάυλον Πιλιπποστόλου

Πάυλος δούλος ἡμεῶν Ἰησοῦς  
Χριστοῦ: πῶς ἐπὶ τὸν ἄνθρωπον  
ἐπὶ τὸν ἄνθρωπον ἵκε πρὸς τὸν ἄνθρωπον  
ἀνθρώπων.

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 Philippians. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا  
بولس الرسول إلى أهل فيليبي،  
بركته المقدسة تكون معنا. آمين.

Φιλιπποις 3: κ - 2: θ

Philippians 3: 20 - 4: 9

فيليبي 3: 20 - 4: 9

Πενμετρεμβακι γαρ ἄνον  
 αςωοπ δεν νιφνοῖ οτοθ εβολ ἡματ  
 τενχογυτ δατρη ἡπενσωτρη  
 Πενβοις Ιησοϋς Πιχριστος.

Φαι εθναωυβ† ἡπσωμα ἡτε  
 πενθεβιο ἡψφηρ ἡμορφη ἡτε πσωμα  
 ἡτε περῶοτ κατα περρωβ  
 εθρεφχευχομ οτοθ εθρεφερ ρωβ  
 νιβεν ὄνεχωοτ ναϋ.

Ὡστε νασνηοτ νασαπητος οτοθ  
 ἡμενρα† παραυι νεμ παχλομ:  
 ἡπαρη† ὄρι ερατεν θηνοτ δεν Πβοις  
 ναμενρα†.

Εὐοδια† τ†ρο ερος νεμ Σντηγχι  
 εροτμενι εφαι ρω δεν Πβοις.

Се††ρο εροκ ρωκ πιωπι  
 Σντηγχε ματοτκ νεμωοτ: ναι  
 εταρβιδιϋι νεμηι δεν πιεραστελιον  
 νεμ πεκεκλημεντος νεμ πεσι  
 ἡναψφηρ ἡρεφερρωβ: ναι ετε πογραν  
 ϋδνοτ ρι πσωμ ἡτε πωνδ.

Ραυι δεν Πβοις ἡσχοτ νιβεν:  
 παλιν οη†ρω ἡμοσ χε ραυι.

Πετην μετεπικης μαρεσοτωνε  
 ερωμ νιβεν: Πβοις δεντ.

Ἰπερφρωογυ δα ελι: αλλα δεν  
 ρωβ νιβεν†περοσεγχι νεμ πιτωβε

For our citizenship is in  
 heaven, from which we also  
 eagerly wait for the Savior,  
 The Lord Jesus Christ,

who will transform our  
 lowly body that it may be  
 conformed to His glorious  
 body, according to the  
 working by which He is able  
 even to subdue all things to  
 Himself.

Therefore, my beloved  
 and longed-for brethren, my  
 joy and crown, so stand fast  
 in The Lord, beloved.

I implore Euodia and I  
 implore Syntyche to be of  
 the same mind in The Lord.

And I urge you also, true  
 companion, help these  
 women who labored with  
 me in the gospel, with  
 Clement also, and the rest of  
 my fellow workers, whose  
 names are in the Book of  
 Life.

Rejoice in The Lord  
 always. Again I will say,  
 rejoice!

Let your gentleness be  
 known to all men. The Lord  
 is at hand.

Be anxious for nothing,  
 but in everything by prayer  
 and supplication, with  
 thanksgiving, let your

فَان سِيرَتَنَا نَحْنُ هِيَ فِي  
 السَّمَاوَاتِ، الَّتِي مِنْهَا أَيْضًا نَنْتَظِرُ  
 مُخْلِصًا هُوَ الرَّبُّ يَسُوعُ الْمَسِيحُ.

الَّذِي سَيَغَيِّرُ شَكْلَ جَسَدِ تَوَاضَعْنَا  
 لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ،  
 بِحَسَبِ عَمَلِ اسْتِطَاعَتِهِ أَنْ يُخْضِعَ  
 لِنَفْسِهِ كُلَّ شَيْءٍ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ وَالْمَشْتَاقِ  
 إِلَيْهِمْ، يَا سُرُورِي وَإِكْلِيلِي، اثْبُتُوا  
 هَكَذَا فِي الرَّبِّ أَيُّهَا الْأَحِبَّاءُ.

أَطْلُبُ إِلَى أَفُودِيَّةَ وَأَطْلُبُ إِلَى  
 سِنْتِيحِي أَنْ تَفْتَكِرَا فِكْرًا وَاحِدًا فِي  
 الرَّبِّ.

نَعَمْ أَسْأَلُكَ أَنْتَ أَيْضًا، يَا (سَنزِيكَ)  
 شَرِيكِي الْمَخْلِصِ، سَاعِدِ هَاتَيْنِ  
 اللَّتَيْنِ جَاهِدَتَا مَعِي فِي الْإِنْجِيلِ،  
 مَعَ أَكْلِيمَنْدَسَ أَيْضًا وَبَاقِي  
 الْعَامِلِينَ مَعِي، الَّذِينَ أَسْمَاؤُهُمْ فِي  
 سِفْرِ الْحَيَاةِ.

افْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ  
 أَيْضًا افْرَحُوا.

لِيَكُنْ حِلْمُكُمْ مَعْرُوفًا عِنْدَ جَمِيعِ  
 النَّاسِ. الرَّبُّ قَرِيبٌ.

لَا تَهْتَمُّوا بِشَيْءٍ، بَلْ فِي كُلِّ شَيْءٍ  
 بِالصَّلَاةِ وَالِدُعَاءِ مَعَ الشُّكْرِ، لِتَعْلَمَ  
 طِلْبَاتُكُمْ لَدَى اللَّهِ.

ᾧ ΔΕΝ ΟΥΨΕΠΕῤῤΜΟΤ: ΝΕΤΕΝΕῤῤΗΜΑ  
ΜΑΡΟΝΟΥΩΝΩΣ ΕΒΟΛ ΔΑΤΕΝ ΦΝΟΥΤ.

ΟΥΟΣ ΤΖΙΡΗΝΗ ΝΤΕ ΦΝΟΥΤ  
ΘΗΕΤΒΟCΙ ΕΝΟΥC ΝΙΒΕΝ: ΕCΕᾶΡΕΩ  
ΕΝΕΤΕΝΩΗΤ ΝΕΜ ΝΕΤΕΝΜΕῤῤΙ ΔΕΝ  
ΠΙΧΡΙCΤΟC ΙΗCΟΥC.

ΠΟ ΛΟΙΠΟΝ ΝΑCΝΗΟΥ ΝΗΕΤΕ  
ΖΑΝΜΕΘΜΗ ΝΕ: ΝΗΕΤΕ ΖΑΝΜΕΤCΕΜΝΟC  
ΝΕ: ΝΗΕΤΕ ΖΑΝΔΙΚΕΟΝ ΝΕ: ΝΗΕΤΕ  
ΖΑΝΜΕΤΤΟΥΒΟ ΝΕ: ΖΩΒ ΝΙΒΕΝ ΔΕΝ  
ΟΥΜΕΙ: ΖΩΒ ΝΙΒΕΝ ΔΕΝ ΟΥΨΕΝΝΟΥCΙ:  
ΦΗΕΤΕ ΟΥΔΑΡΕΤΗ ΠΕ ΟΥΟΣ ΦΗΕΤΕ ΟΥΤΑΙΟ  
ΠΕ: ΝΑΙ ΜΕῤῤΙ ΕῤῤΩΟΥ.

ΕΤΕ ΝΑΙ ΝΕ ΕΤΑΡΕΤΕΝῤῤCΑΒΕ ΘΗΝΟΥ  
ΕῤῤΩΟΥ: ΟΥΟΣ ἈΡΕΤΕΝΒΙΤΟΥ ΟΥΟΣ  
ἈΡΕΤΕΝ CΘΘΜΟΥ: ΟΥΟΣ ἈΡΕΤΕΝΝΑῤῤ  
ΕῤῤΩΟΥ ΝᾶΡΗΙ ΝᾶΗΤ: ΝΑΙ ἈΡΙΤΟΥ ΟΥΟΣ  
ΦΝΟΥΤ ΝΤΕ ΤΖΙΡΗΝΗ ΕCΕῤῤΩΩΠΙ  
ΝΕΜΩΤΕΝ.

*Πῖμωτ ταρ νευωτεν νευ  
τγρηνη ενσοπ: χε λμην εσεωωπι.*

requests be made known to God;

and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy, meditate on these things.

The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

*The grace of God the Father be with you all. Amen.*

وَسَلَامَ اللَّهِ الَّذِي يَفُوقُ كُلَّ عَقْلٍ  
يَحْفَظُ قُلُوبَكُمْ وَأَفْكَارَكُمْ فِي الْمَسِيحِ  
يَسُوعَ.

أَخْبِرًا أَيُّهَا الإِخْوَةُ كُلُّ مَا هُوَ حَقٌّ،  
كُلُّ مَا هُوَ جَلِيلٌ، كُلُّ مَا هُوَ عَادِلٌ،  
كُلُّ مَا هُوَ طَاهِرٌ، كُلُّ مَا هُوَ مُسِرٌّ،  
كُلُّ مَا صَيْتُهُ حَسَنٌ إِنْ كَانَتْ  
فَضِيلَةٌ وَإِنْ كَانَ مَذْحٌ، فَفِي هَذِهِ  
افْتَكِرُوا.

وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ،  
وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ، فَهَذَا  
افْعَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΤῚΠΙCΤΟΛΗ  
ΝΤΕ ΠΕΝΙΩΤ ΙΑΚΩΒΟC. ΔΜΗΝ.  
ΝΑΜΕΝΡΑ Τ.

ΙΑΚΩΒΟC Ε: 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 احبائي.

يعقوب 5: 9 - 20

Ἐπεριὰζου ἃ κατενεῖρηον  
 καὶ σὺν ἑαυτοῖς ἵνα ἴστανται ἡμεῖς  
 ἕως ἡμετέρων: ἡμεῖς ἵνα ἴστανται ἕως  
 ἡμετέρων ἡμεῖς.

Ὅτι ἡμεῖς ἵστανται ἕως ἡμετέρων ἡμεῖς  
 ὡς ἡμεῖς ἵστανται ἕως ἡμετέρων  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Ἦσαν τε ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

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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.

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.

لَا يَنْبَغُ لَكُمْ عَلَى بَعْضِ الْآخِرَةِ  
 الْإِخْوَةِ لِنَاءً تَدَانُوا. هُوَذَا الدَّيَّانُ  
 وَاقِفٌ قُدَّامَ الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِأَحْتِمَالِ  
 الْمَشَقَّاتِ وَالْإِنَاءَةِ، الْأَنْبِيَاءِ الَّذِينَ  
 تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَذَا نَحْنُ نُطَوِّبُ الصَّابِرِينَ. قَدْ  
 سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ  
 الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ  
 وَرَوْوْفٌ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا  
 تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ  
 وَلَا بِقَسَمِ آخَرَ. بَلْ لِيَتَكُنْ نَعْمُكُمْ نَعْمٌ  
 وَلَاكُمْ لَا، لِئَلَّا تَقَعُوا تَحْتَ دِينُونَةٍ.

أَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَّاتٌ؟ فَلْيُصَلِّ.  
 أَمْسُرُورٌ أَحَدٌ؟ فَلْيُرْتَلِّ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شُيُوخَ  
 الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ  
 بِزَيْتٍ بِاسْمِ الرَّبِّ.



Ουος ερε πτωβη ντε φηναετ  
εφενουεμ υφθεομοκε ουος  
εφετογνοσεφ ηνε Πβοις: ουος καν  
εψωπ αριρι ηθαννοβι ενεχατ ναε  
εβολ.

Ουωνη ουη ητετεννοβι εβολ  
ηνετενερηνοτ: ουος τωβη εχεν  
νετενερηνοτ εοπωε ητετενοτσαι: ουον  
ουηιωτ ηχομ δεη τηπροσετχη υπιθουη  
εσερβωβ.

Ηλιαε νε ουρωμ εωε πε  
ηρεεφεπυκαε υπερηητ ουος αετωβη  
ηουπροσετχη εψτεμθρε τηε εωου  
εχεη πικαε ουος υπεεεωου ηψουητ  
ηρωμυ νεμ ουου ηαβοτ.

Ουος αετωβη ου η τηε  
τηουμοτηεωου ουος η πικαε ρωτ  
αετ υπεεουταε.

Ηαενηου εψωπ αρεψαν ουαι δεη  
θηνοτ ουρεμ εβολ εα φουωη ητε  
τημεουη ουος ητεεταεου ηνε ουαι.

Ηαρεεμ ηνε φηεθαταεο  
ηουρεεφερνοβι εβολεα φουωη ητε  
τεεηλαηη εε ηηαηουεμ ητεεψηχη  
εβολ δεη φουου: ουος εηαεωβε εβολ  
εχεν ουμηψ ηηνοβι.

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.

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.

وَصَلَاةَ الْإِيمَانِ تَشْفِي الْمَرِيضَ  
وَالرَّبُّ يَرْفَعُهُ، وَإِنْ كَانَ قَدْ فَعَلَ  
خَطِيئَةً تُغْفَرُ لَهُ.

اعترفوا بعضكم لبعض بالزلات،  
وصلوا بعضكم لأجل بعض لكي  
تشفوا. طلبة البر تفتد كثيرا في  
فعلها.

كَانَ إِيلِيَّا إِنْسَانًا تَحْتَ الْآلَامِ مِثْلَنَا،  
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَر، فَلَمْ  
تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ  
وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ  
مَطْرًا 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.

Ἡσάνηνοῦ ὑπερμενρε πικοςμοσ  
 οὔδε νηετωοπ δεν πικοςμοσ:  
 πικοςμοσ νασίνι νευ τερεπέθουια: φη  
 δε ετιρι ὑφοντωῦ ὑφνοντ ἑματωπι  
 ῥα 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 ἴτε νενιοτ ἡποστολοσ:  
 ἐρε ποτςμοσ εσοταβ ῥωπι νευαν.  
 Δμην.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آبائنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραξις ια: ιθ - κϛ

Acts 11: 19 - 26

أعمال 11: 19 - 26

Ἦν μεν οὔν εταρωσ ἐβολ ισxen  
 πιροχεε εταρωπι ει Στεφανοσ ἀτὶ  
 ῥα ἐρηι ἐφφοινικη νευ Κυπρος νευ  
 ἰαντιοχια ἡσεασι νευ ἐλι αν  
 ὑπιασι ἐβηλ ἐπιουδαὶ ὑματατοῦ.

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.

أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضَّيْقِ  
 الَّذِي حَصَلَ بِسَبَبِ اسْتَفَانُوسَ  
 فَأَجْتَاؤُا إِلَى فِينِيقِيَّةٍ وَقُيُوسَ  
 وَأَنْطَاكِيَّةِ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا  
 بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.

Ἦε οὔν οἱ εταρωσ δε ἐβολ ἡδητοῦ  
 εταρωμι ἡΚυπριος νευ ἡΚυριννεοσ:  
 ναι ἐτατὶ ἐτἰαντιοχια ναισασι νευ  
 ἡοϋρεινιη ετρωιω ὑΠβοις ἡσοτς.

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.

وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ، وَهُمْ رِجَالٌ  
 قُيُوسِيُونَ وَقَيْرَوَانِيُونَ، الَّذِينَ لَمَّا  
 دَخَلُوا أَنْطَاكِيَّةً كَانُوا يَخَاطَبُونَ  
 الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

Οὔοσ ναιρε τςιχ ὑΠβοις χη  
 νευωσ πε: οτρωτ δε ὑμμηῦ ἀτρωετ  
 οὔοσ ἀκτοτοῦ ἐΠβοις.

And the hand of The  
 Lord was with them, and a  
 great number believed and  
 turned to The Lord.

وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَنَ عَدَدٌ  
 كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ.

Δ πιασι δε ῥε ῥα νενμαῶχ  
 ἡτεκκλησια ἐτδεν ἡεροσαλημ  
 εεβητοῦ οὔοσ ατορωπ ὑΒαρναβασ  
 ῥα ἰαντιοχια.

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.

فَسَمِعَ الْكَنِيسَةُ الَّتِي فِي أُورُشَلِيمَ،  
 فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى  
 أَنْطَاكِيَّةِ.

Φαι ἔταçì οὐοç ἔταçνατ ἐπιζμοτ  
 ἵτε Φνοττ αραωι οὐοç ναçτνομτ  
 ἵνοτον νιβεν ζεν πιθωτ ἵζητ εθροῶζι  
 ζεν Πβοιç.

Χε νε οτρωμι ἵὰσαθοç πε οὐοç  
 εραμεç ἔβολ ζεν Πίπνευμα εθοταβ  
 νεμ φναζτ οὐοç αραοαζç ἵνα Πβοιç  
 ἵζε οτνωτ ἡμω.

Εταçì δε ἔβολ ἐπαραοç ερακωτ  
 ἵνα Çατλοç: οὐοç ἔταçζεμç αραενç  
 ἐζρηι ἐτἈντιοχια.

Αραωπι δε ἔταρερ οτρωμι τηρç  
 ερθοττ ζεν τεκκλḡçια: οὐοç  
 ἔταττçβω ἵοτνωτ ἡμω αττρεν  
 νιμαοητηç δε ετθεν τἈντιοχια  
 ἵωορη ζε νιχριçτιḡḡνοç.

*Πισαχι δε ἵτε Πβοιç εραḡḡαι οὐοç  
 εραḡḡαι: εραḡḡμαζι οὐοç εραταχρο:  
 ζεν ḡḡαζια ἵεκκλḡḡçια ἵτε Φνοττ:  
 ἡμην.*

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.

Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch.

And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

أَلَّذِي لَمَّا أَتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ، وَوَعَّظَ الْجَمِيعَ أَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزْمِ الْقَلْبِ،

لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُتَلِنًا مِنْ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ غَفِيرٌ.

ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ لِيَطْلُبَ سَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةِ.

فَحَدَّثَتْ أَنَّهُمَا اجْتَمَعًا فِي الْكَنِيسَةِ سَنَةً كَامِلَةً وَعَلَّمَا جَمْعًا غَفِيرًا. وَدُعِيَ التَّلَامِيذُ «مَسِيحِيِّينَ» فِي أَنْطَاكِيَّةِ أَوَّلًا.

*لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. آمين.*

### Synaxarium of Babah 24

سنكسار اليوم الرابع والعشرون من شهر بابية

1. The Departure of the Great Father Abba Hilarion, the Monk  
 2. The Martyrdom of the Saints Paul, Longinus and Deenah

1. نياحة أنبا إيلاريون الكبير الراهب  
 2. استشهاد القديسين بولس ولونجينوس ودينه

**1. The Departure of the Great Father Abba Hilarion, the Monk**

On this day, of the year 188 of the martyrs, 472 AD, the great Saint Abba Hilarion, departed.

1. نياحة أنبا إيلاريون الكبير الراهب  
 في مثل هذا اليوم من سنة 188 للشهداء، سنة 472 ميلادية، تنيح القديس العظيم الأنبا

This saint was born at Tabatha, south of Gaza, Palestine in the year 392 AD, to pagan parents. They taught him the Greek literature and culture. He went to the city of Alexandria to pursue his education.

There, in the city of Alexandria, the divine grace moved him to learn also the Christian doctrines and books. Abba Hilarion was convinced and believed in The Lord Christ, and received the holy baptism.

Abba Hilarion loved prayers, worship, and asceticism. When he heard about St. Anthony the Great (251-356 AD), he went to him and became his disciple.

After a while, Abba Hilarion went back to Palestine because he was informed that his parents had died. He distributed his wealth among the poor and needy. He built a little cell, where he led a life of worship and asceticism. Many came to him seeking his prayers and his guidance.

Many monks gathered around him, so he built a monastery for them and became a father and a counselor for the monks. Abba Hilarion is considered to be the founder of monasticism in Palestine. Many came to him to take his advice and to receive the blessing of his prayers.

In the later part of his life, he went to island of Cyprus, where he lived in seclusion in a cell for five years. There, he was visited by St. Epiphanius and Abba Hilarion prophesied for him that he would be the bishop of Cyprus. The prophecy was fulfilled in the following years.

The days of this father were 80 years, which he spent most of it in worship and asceticism. Then, he departed in peace.

St. John Chrysostom (of the Golden Mouth) praised him in some of his articles and St. Basil the Great mentioned him in some of his homilies.

May the blessing of his prayers be with us all.  
Amen.

## 2. The Martyrdom of the Saints Paul, Longinus and Deenah

On this day also, the church celebrates the commemoration of the martyrdom of Saints Paul, Longinus and Deenah.

May the blessing of their prayers be with us all.  
Amen.

And glory be to God, now and forever. Amen.

إيلاريون الكبير.  
وُلِدَ هذا القديس في بلدة طابا جنوب غزة في سنة 392 ميلادية من أبوين وثنيين. وقد علماه الآداب اليونانية. ثم قصد مدينة الإسكندرية لإتمام علومه.  
وهناك في الإسكندرية حركته النعمة الإلهية ليدرس العلوم المسيحية، فافتنع بها واعتنقها ونال سر المعمودية المقدسة.  
وكان إيلاريون محباً للصلاة والعبادة والنسك، فلما سمع عن القديس أنطونيوس الكبير (251-356 ميلادية)، ذهب إليه وتلمذ على يديه.

وبعد مدة من الزمن، رجع إيلاريون إلى بلاد فلسطين إذ بلغه انتقال والديه. فوزع أمواله على الفقراء والمساكين. وبني قلاية وعاش فيها عابداً ناسكاً. وكان كثيرون يأتون إليه طالبين إرشاده وصلواته.  
وكثر عدد الرهبان حوله، فبني لهم ديراً وصار لهم أباً ومرشداً. ويعتبر هو بحق مؤسس الرهبنة في فلسطين. وكان كثير من الشعب يأتون إليه ويسترشدون به وينالون بركة صلواته.

وفي أواخر حياته مضي إلى جزيرة قبرص وعاش هناك في قلاية منفردة حوالي خمس سنوات. وزاره هناك القديس أيفانيوس، فتنبأ له إنه سيصير أسقفاً على قبرص، وقد تمت نبوته في السنوات التالية.  
ولما بلغ هذا الأب القديس من العمر ثمانين سنة، قضى معظمها في النسك والعبادة، تنيح بسلام. وقد مدحه القديس يوحنا ذهبي الفم في بعض مقالاته، وذكره القديس باسيليوس الكبير في بعض عظاته النسكية.  
بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسين بولس ولونجينوس ودينه  
وفيه أيضاً تعيد الكنيسة بتذكارات استشهاد القديسين بولس ولونجينوس ودينه.  
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.

<p><b>Ψαλμος τω Δαυιδ λσ: ιθ, ζζ: α</b></p> <p>Παυωου νιθλνψις ντε νιθμνι: οτοζ ε̅ναναζμοτ̅ νζε Πβοις ε̅βολ ν̅δ̅ητοτ̅ τηροτ̅: Οτοζ νιθμνι μαροτοτνοϋ: μαροτοεληλ̅ υ̅πεμ̅θο υ̅φνοτ̅†: μαροτοτνοϋ δ̅εν οτοτνοϋ. <b>Δλληλοτ̅α̅.</b></p>	<p><b>Psalm 34: 19, 68: 3</b></p> <p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. <b>Alleluia.</b></p>	<p><b>مزمور 33: 19، 67: 4</b></p> <p>كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. والصديقون يفرحون ويتهللون أمام الله. ويتنعمون بالسرور. <b>هلليلويا.</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>Οτ̅αν̅ασ̅νω̅σις̅ ε̅βολ̅ δ̅εν πιε̅ρασ̅σε̅λιον̅ ε̅θο̅τα̅β̅ 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>
<p><b>λ̅ο̅υ̅κα̅ν̅ ι̅β̅: λ̅β̅ - μ̅λ̅</b></p>	<p><b>Luke 12: 32 - 44</b></p>	<p><b>لوقا 12: 32 - 44</b></p>
<p>Υ̅πε̅ρε̅ρ̅ε̅ζ̅ο̅†̅ π̅ι̅κο̅υ̅χι̅ ν̅ο̅β̅ι̅ ζ̅ε̅ α̅ϥ̅†̅μα̅†̅ ν̅ζε̅ πε̅τε̅ν̅ιω̅†̅ ε̅†̅ ν̅ω̅τε̅ν̅ ν̅†̅με̅το̅υ̅ρο̅.</p> <p>Υ̅α̅ νε̅τε̅νε̅ρ̅ε̅πα̅ρ̅χο̅ν̅τα̅ ε̅βολ̅ μ̅η̅ι̅το̅υ̅ ε̅̅μ̅ε̅τ̅νη̅α̅η̅τ̅ μ̅α̅θα̅μ̅ι̅ο̅ ν̅ω̅τε̅ν̅ ν̅ε̅ζ̅α̅ν̅α̅σο̅ν̅ι̅ υ̅πα̅τε̅ρ̅α̅πα̅ς̅ ν̅ο̅υ̅α̅ζ̅ο̅ ν̅α̅θ̅μ̅ο̅υ̅η̅κ̅ δ̅εν̅ ν̅ι̅φ̅η̅ο̅ν̅ι̅ π̅ι̅μ̅α̅ ε̅τε̅</p>	<p>“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.</p> <p>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</p>	<p>«لَا تَخَفْ أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ آبَائَكُمْ قَدْ سَرُّ أَنْ يُعْطِيَكُمْ الْمَلَكُوتَ.</p> <p>بيعوا ما لكم وأعطوا صدقة. اعملوا لكم أكياساً لا تفنى وكنزاً لا ينفد في السماوات حيث لا يقرب سارق ولا يبلى سوس.</p>

ἄπαρε ρεφθιοῖσι θῶντ ἔροϋ οὔδε  
ἄπαρε θολι τακοϋ.

Πῶμα γαρ ἔτε πετενὰλο ἄμοϋ  
εϋέϋωπι ἄματ ἵνε πετενητ.

Ἄραρωϋωπι εἰδῆκ ἵνε νετενητπι  
οὔοθ νετενηδῆβς εἰμοθ.

Οὔοθ ἵθωτεν θωτεν ἔρετενὸνι  
ἵθαρηωμι εἰχοϋϋτ ἔβολ θὰτῆη  
ἄπονηοις χε αϋηα ἵοὔω ἵθῆνατ ἔβολ  
θεν πιροπ θῖνα αϋωανὶ ἵτεϋκολεθ  
κατοτοὔ ἵνεαῶοὔων ναϋ.

Ἔοὔνηὰτοὔ ἵνηῖβιαικ ἔτε ἄματ  
νηετ αϋωανὶ ἵνε ποὔθοις  
ἵτεϋχεμοὔ εἰρης: ἄμην ἵχω ἄμοθ  
νωτεν χε ἑῖναδοκε οὔοθ  
ἵτεϋἔροὔρωτεβ οὔοθ ἵτεϋὀθι ἔρατϋ  
ἵτεϋϋεμωι ἄμωοὔ.

Καν αϋωανὶ θεν ἵμαθςνοὔτ καν  
αϋωανὶ θεν ἵμαθωοιἵ ἵοὔερωι οὔοθ  
ἵτεϋχεμοὔ εἵρη ἄπαιρητ ἕοὔνηὰτοὔ  
ἵνηῖβοαικ ἔτε ἄματ.

Φαι δε ἄριέμι ἔροϋ ἔναρε πινεβνι  
ἔμι χε θεν αϋ ἵοὔνοὔ ἑῖνηοὔ ἵνε  
πιρεϋθιοῖσι ναϋηαρωις πε οὔοθ  
ναϋηαχαϋ αν πε ερωατς ἔπερηι.

Οοὔθ ἵθωτεν θωτεν ωωπι  
ἔρετενεβτωτ χε θεν ἵοὔνοὔ

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  
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.”

لَا تَهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ  
قَلْبُكُمْ أَيْضًا.

لَتَكُنْ أَحْقَاؤُكُمْ مُمَنِّطَةً وَسُرُجُكُمْ  
مُوقَدَةً.

وَأَنْتُمْ مِثْلُ أَنْاسٍ يَنْتَظِرُونَ سَيِّدَهُمْ  
مَتَى يَرْجِعُ مِنَ الْعُرْسِ حَتَّى إِذَا  
جَاءَ وَقَرَعَ يَفْتَحُونَ لَهُ لِلْوَقْتِ.

طُوبَى لِأَوْلِيَاكَ الْعَبِيدِ الَّذِينَ إِذَا جَاءَ  
سَيِّدُهُمْ يَجِدُهُمْ سَاهِرِينَ. الْحَقُّ  
أَقُولُ لَكُمْ إِنَّهُ يَتَمَنِّطُ وَيَتَكُنُّهُمْ  
وَيَتَقَدَّمُ وَيَخْدِمُهُمْ.

وَإِنْ أَتَى فِي الْهَرَبِيعِ الثَّانِي أَوْ أَتَى  
فِي الْهَرَبِيعِ الثَّلَاثِ وَوَجَدَهُمْ هَكَذَا  
فَطُوبَى لِأَوْلِيَاكَ الْعَبِيدِ.

وَأَمَّا اعْلَمُوا هَذَا: أَنَّهُ لَوْ عَرَفَ  
رَبُّ الْبَيْتِ فِي آيَةٍ سَاعَةَ يَأْتِي  
السَّارِقُ لَسَهَرَ وَلَمْ يَدْعُ بَيْتَهُ يُنْقَبُ.

فَكُونُوا أَنْتُمْ إِذَا مُسْتَعِدِّينَ لِأَنَّهُ فِي  
سَاعَةٍ لَا تَتَّظَنُّونَ يَأْتِي ابْنُ  
الْإِنْسَانِ.»

ἐτετενσωτην ἕμος ἀν ἑνηοῦ ἵνε  
Πωηρι ἕΦρωαι.

Πεξε Πετρος δε ναϋ γε Πβοις  
ακκω ἵται παραβολη ναν ψαν ακκω  
ἕμος ἵνονοις νιβεν.

Οτοξ πεξε Πβοις γε νιμ θαρα πε  
πιπιστος ἵοικονομος οτοξ ἵσαβε  
φἵετε περβοις ναχαϋ ἕξεν νεϋεβιαικ  
γε ἵτεϋϋ ἵτοϋθρε νωοῦ θεν ἵχοῦ  
ἵτηις.

Ωοηιατϋ ἕπιβωκ ἕτε ἕμαϋ  
φἵετε αϋψανἵ ἵνε περβοις ἵτεϋξεμϋ  
εϋἵρι ἕπαιρηϋ.

Ἰαφἵηι ϋξω ἕμος νωτεν γε  
ἑναχαϋ ἕξεν πετενταϋ τηροῦ.

*Πἵωοῦ φα Πεννοῦϋ πε ψα ἕνεθ  
ἵτε νι ἕνεθ: ἁμην.*

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.*

فَقَالَ لَهُ بُطْرُسُ: «يَا رَبُّ أَلَا تَقُولُ  
هَذَا الْمَثَلُ أَمْ لِلْجَمِيعِ أَيْضًا؟»

فَقَالَ الرَّبُّ: «فَمَنْ هُوَ الْوَكِيلُ  
الْأَمِينُ الْحَكِيمُ الَّذِي يُقِيمُهُ سَيِّدُهُ  
عَلَى خَدَمِهِ لِيُعْطِيَهُمُ الطَّعَامَ فِي  
حِينِهِ؟»

طُوبَى لِدَاكِ الْعَبْدِ الَّذِي إِذَا جَاءَ  
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
جَمِيعِ أَمْوَالِهِ.

*والمجد لله دائماً.*

# Katameros Readings for the 25<sup>th</sup> Day of Babah

## قطمارس قراءات اليوم الخامس والعشرون من شهر بابة المبارك

CΟΥΧΟΥΤ ΠΙΟΥ ΝΕΞΟΥΤ ὠΠΙἈΒΟΥΤ ΠἈῶΠΙ

### Ποῦρι

#### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυιδ ᾠδ: Δ, ε	Psalm 65: 4, 5	مزمور 64: 4, 6
<p>Ἔσθια τῆ ὠφῆτακκοτπῆ οῦοῶ            ακωοπῆ ἔροκ: ἐφῆωπι ῥεν            νεκαῦληνοῦ ψᾶ ἔνεῶ: ῶτεμ ἔρον            Φνοῦ† Πενσωτηρ: †ῥελπις ἵτε            ἀρηχεῖ ὠπκαῶι τηρῆ. Ἀλληλοῦᾶ.</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.            Alleluia.</p>	<p>طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. 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>Οῦᾶνασνωσις ἔβοῶλ ῥεν            πιεῦασῦελιον εῶοῦαβ κατᾶ Ἐαῦθῆον            ἄσιου.</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>
Ἐαῦθῆον κᾶ: ὠβ - ὠζ	Matthew 24: 42 - 47	متي 24: 42 - 47
<p>Ῥωις οῦην ῥε τετενωοῦην ἄν ῥε            ἄρε πετενῶοις νηοῦ ῥεν ἄψ ἵοῦνοῦ.</p>	<p>Watch therefore, for you do not know what hour your Lord is coming.</p>	<p>اسهروا إذاً لأنكم لا تعلمون في أيّة ساعة يأتي ربكم.</p>



Φαι δε ἀριέμι ἐροϋ: χε ἐναρε  
πινεβνι ἐμι χε ἀρε πικονι νηοϋ: ναϋ  
θεν αϋ νότοϋ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχατ ἐβι ἕπεϋνι.

Εῶβε φαι θωπεν ῥωπι ἐρεπεν  
σεβτωτ: χε δεν ἴτοϋνοϋ ἐτεπενσωοϋν  
ἕμοσ ἀν ἀρε Πωρηι ἕΦρωμι νηοϋ  
ἵθητσ.

Πιμ θαρα πε πιπιστοσ ἕβωκ οτοσ  
ἵναβε: φηέτε πεϋβοις ναχαϋ ἐϋρηι  
ἐχεν νεϋεβιαικ ἐἴνωοϋ ἵτοϋθρε δεν  
ἵπχοϋ ἵθηις.

Ωοϋνιατϋ ἕπιβωκ ἐτε ἕματ:  
ἐϋωπ αϋϋανι ἵχε πεϋβοις ἵτεϋχεμϋ  
εϋἵρι ἕπαρηἴ.

Δμην ἴχω ἕμοσ ἵωπεν: χε  
ἐναχαϋ ἐϋρηι ἐχεν πετεπταϋ τηϋ.

*Πιῶοϋ φα Πεννοῤἥ πε: ῥα ἐνεσ  
ἵτε νεἵνεσ: ἀμην.*

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.*

وَاعْلَمُوا هَذَا أَنَّهُ لَوْ عَرَفَ رَبُّ  
الْبَيْتِ فِي أَيِّ هَرَجٍ يَأْتِي السَّارِقُ  
لَسَهَرَ وَلَمْ يَدْعُ بَيْتَهُ يُنْقَبُ.

لَذَلِكَ كُونُوا أَنْتُمْ أَيْضاً مُسْتَعِدِّينَ  
لَأَنَّهُ فِي سَاعَةٍ لَا تَتُّنُّونَ يَأْتِي ابْنُ  
الْإِنْسَانِ.

فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي  
يُقِيمُهُ سَيِّدُهُ عَلَى عِبْدِهِ لِيُعْطِيَهُمْ  
طَعَامَهُمْ فِي حِينِهِ؟

طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ  
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
جَمِيعِ أَمْوَالِهِ.

*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 λϛ: ιε, ιϛ, κζ

Psalm 37: 17, 18, 29

مزمور 36: 15، 16، 27

<p>Πῶς Δε ἀγταχρο ἠνιῶμη Πῶς          σωτην ἠφῶωιτ ἠτε νιαταβνι: οὔτος          τοῦκλῆρονομιά ἐσέωωπι ψα ἔνεε:          νιῶμη Δε ἠῶωυ σεναερκλῆρονομιν          ἠπικαρι: οὔτος εὔεωωπι ριωτψ ψα          ἔνεε ἠτε πιένεε. <b>Ἀλληλοῦα.</b></p>	<p>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. <b>Alleluia.</b></p>	<p>الرب يعضد الصّديقين. يعرف الرب طريق الدّين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصّديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen. مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὔτᾱναστωσις ἐβωλ θεν          πιεγαστελιον εῶωαβ κατᾱ Ὑαρκον          ασιοῦ.</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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**Ὑαρκον ις: λς - λζ** **Mark 13: 33 - 37** **مرقس 13 : 33 - 37**

<p>Χοῦψτ ἐβωλ: ρωις ἀριπροεργεσθε          ἠτετενσωτην ταρ ἄν γε ἠναῦ πε          πιχοῦ.</p>	<p>Take heed, watch and pray; for you do not know when the time is.</p>	<p>أَنْظُرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.</p>
<p>Ὑφρητ ἠοῦρωμι ἐαμωωι          ἐπῶεμο οὔτος ἐαμωω ἠπερῆνι οὔτος          αμτ ἠνεεβιαικ ἠπιερψωι ψοῦαι ψοῦαι          ἠπερρωβ οὔτος αμρονθεν ἐτοτψ          ἠπιῶνωτ ρινα ἠτεερωις.</p>	<p>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.</p>	<p>كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبِيدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبَوَّابَ أَنْ يَسْهَرَ.</p>
<p>Ρωις οὔτην γε ἠτετενσωτην ταρ ἄν          γε ἄρε Πῶς ἠπῆνι νῆωτ ἠῶωαῦ ιε θαν          ἄρουνι ιε τῦαωι ἠπιέχωρρ ιε ἐρε          πιᾱλεκτωρ μωτῦ ιε θανᾱτοοῦι.</p>	<p>Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of the rooster, or in the morning,</p>	<p>اسهَرُوا إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمْ نِصْفَ اللَّيْلِ أَمْ صِبَاحَ الدِّيكِ أَمْ صَبَاحًا.</p>

Ὡς ἄντι ἰσχυροῦς ἔσται ἡ ἐπιτομή  
 ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή.

Πε ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή  
 ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή.

*Πῶς φα Πεννοῦτ πε: ἡ ἐπιτομή  
 ἡ ἐπιτομή ἡ ἐπιτομή: ἡ ἐπιτομή.*

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 فَيَجِدُكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ:  
 اسهَرُوا.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιτομή ἡ ἐπιτομή Παῦλος Πιὰποστολός

Παῦλος φέβωκ ἡ ἐπιτομή ἡ ἐπιτομή  
 Πιὰποστολός: πιαποστολός ἐπιτομή:  
 ἐπιτομή ἐπιτομή ἐπιτομή ἡ ἐπιτομή  
 ἐπιτομή.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the First  
 Epistle of our teacher St.  
 Paul to the Corinthians.  
 May his blessing be upon  
 us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الاولي الى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. أمين.

ἁ Κορινθίος ἡ: ἁ - ἁ

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

Ὡς ἄντι ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή  
 ἡ ἐπιτομή φα Παῦλος κεῖται ἡ ἐπιτομή  
 ἡ ἐπιτομή φα ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή  
 ἡ ἐπιτομή.

For when one says, "I  
 am of Paul," and another, "I  
 am of Apollos," are you not  
 carnal?

لأنه متى قال واحد: «أنا لبولس»  
 وآخر: «أنا لأبولوس» أفلسنتم  
 جسديين؟

Ὡς ἄντι ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή  
 Παῦλος ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή  
 ἡ ἐπιτομή ἡ ἐπιτομή: πιαποστολός ἡ ἐπιτομή  
 ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή ἡ ἐπιτομή.

Who then is Paul, and  
 who is Apollos, but  
 ministers through whom  
 you believed, as The Lord  
 gave to each one?

فمن هو بولس ومن هو أبولوس؟  
 بل خادمان آمنتم بواسطتهما وكما  
 أعطى الرب لكل واحد.

Ανοκ αιτωσι Απολλω αϋτο  
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 θαυφηρ 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  
μαρεϋουμ χε αϋκωτ ηαυηρητ.

Κεσεντ ταρ υμωον υϋχομ ητε ελι  
κεϋαι χασ εδρηι σαβολ ηθηετχη ετε  
ησοϋε Πιχριστοϋ πε.

Ισχε δε οϋον πετκωτ εχεν  
ταισεντ ηοϋβ θατ ληαμη ρωκε  
σωοϋβεν ρωοϋ.

Πεωβ υποϋαι ποϋαι εϋναοϋωηε  
εβολ πιεϋοοϋ ταρ εϋναοϋοηεϋ εβολ χε  
εϋναϋωρη εβολ θεν οϋχρωμ οϋοε  
πεωβ υποϋαι ποϋαι πιχρωμ  
εθηαερδοκιμαζιν υμοϋ χε οϋαϋ

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.

فَأَنَّا نَحْنُ عَامِلَانِ 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.

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 ἠωπτεν  
ἠνοερφει ἠτε Φνοτῶ οτοϭ Πιπνευμα  
ἠτε Φνοτῶ αϭωποϭ ζεν ἠηνοτ.

Φη οτν εθνασεϭ περφει ἠτε  
Φνοτῶ φαι Φνοτῶ νατακοϭ: περφει  
ζαρ ἠτε Φνοτῶ ϭνοταβ ετε ἠωπτεν  
πε.

Ἰπενηρε 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 φηεταλμαζι ἠηησαβετ  
ζεν τοτμετσεβ.

Οτοϭ παλιν γε Πβοιϭ σωοτν  
ἠηημοκμεκ ἠτε ηησαβετ γε  
ζανεϕληνοτ νε.

Ζωστε ἠπενηρε ζλι ωποωποτ  
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 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 πωνῆ ἴτε φῆμοῦ  
ἴτε νηετωπ ἴτε νηεθναωπι νωτεν  
τηροῦ νε.

Νῶτεν Δε ἠῶτεν να  
Πιχριστος: Πιχριστος Δε φα Φνοῦτ  
πε.

*Πῆμοῦ ταρ νευωτεν νευ  
τῆρηνη εἶσοπ: χε ἄμην 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 εβολ ζεν πε πιροῦτ  
ἠεπιστολη ἠτε πενωτ Πετρος.  
Δμην. Ναμενρατ.

**ἁ Πετρος ε: ε - ιδ**

Παιρητ νιδελωρι μαδνεχωτεν  
ἠνιδελλοι: ἠῶτεν Δε τηροῦ χελ  
θηνοῦ ἠπιθεβιὸ ἠζητ εδοῦν  
ενετενερνοῦ χε Φνοῦτ ἠτ εδοῦν  
εἶρεν νιδασιζητ: ἠτ Δε ἠνοῦμοῦ  
ἠνηετθεβινοῦτ.

Μαθεβιε ἠθηνοῦ οῦν δα τχιζ  
εταμαζι ἠτε Φνοῦτ ζινα ἠτεφθε  
θηνοῦ ζεν 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 σαβαρ εροφ γε  
οτηι σερμελιν ναφ δαρωτεν.

Ωωπι ερετενης οτορ αρινημφιν  
γε πετενηαχι πιδιαβολος εφωωγι  
μηρητ νοτωοτι εφωωμευ εφωωτ να  
ευκ οται.

Φηερετενοβι ερατεν θηνοτ εδοτη  
εχωφ ερετενηαρηνοτ δεν φηαβτ:  
ερετενωωτην ηηαιδισι ναι: ηχωκ δε  
ηηαι νετενησηνοτ ετδεν πικοςμος.

Φνοτ δε ητε εμοτ ηιβεν  
φηεταφθαρευ θηνοτ εδοτη επεφωωτ  
ηηενεδ δεν Πηχριστος ηχοτς  
εαρετενηεπ ηκαδ νοηκοησι ηθοφ  
εφεεεβτε θηνοτ ητεφωωμενε θηνοτ  
εφετχομ νωτεν εφεηισεντ ημωτεν.

Φωφ πε παμααρι νεμ πιωωτ ψα  
ηηενεδ: αμην.

Δισδαη νωτεν εβολ ηιτοτφ  
ηηιλοηανος πενσον ηπιστος ηως  
ειμεηι δεν ηανκοησι: ειηνομη οτορ  
ειερμεερε γε φαι πε ηημοτ ητε  
Φνοτ δεν οημεθμη: φαι ετε τενοβι  
ερατεν θηνοτ ηηητη.

Ωωηηι ερωτεν ηχε ηψφερι ησοτπη  
ετδεν Βαβηλων νεμ Μαρκος παωηρη.

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.

مُلَقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الشَّيْطَانَ  
خَصَمَكُمْ كَمَا سَدَّ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَّةِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَاللَّهُ كُلَّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيَبْنِيكُمْ، وَيُقَوِّيْكُمْ، 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.

Ἀρρασπαζεσθε 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  
 ὑφονῶῤῥ 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  
 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 ἵαποστολοσ:  
 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، بركاتهم المقدسة تكون  
 معنا. آمين.

Πραξις ἰη: κδ - ἰθ: ε

Acts 18: 24 - 19: 6

أعمال 18 : 24 - 19 : 6

Πε οῦον οῦλοῦδαῖ δε ἐπεφραν πε  
 Ἀπελλησ ἐοῦρεμακοῖ πε θεοῦ  
 πεφρενοσ ἐοῦρωμι πε ἵλοσικοσ  
 ἐαφερκατανταν ἐεφεσοσ ἐοῦονῶχομ  
 ὑμοσ θεοῦ νιῖραφῆ.

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 إِسْكَنَدَرِيٌّ الْجَنَسِ رَجُلٌ  
 فَصِيحٌ مُفْتَدِرٌ فِي الْكُتُبِ.

Φαι δε νε αῦερκατηχῆν ὑμοσ  
 ἐπιμωῖτ ἵτε Πβοῖσ οῦοε νασῆμ θεοῦ  
 πιπνεῦμα: νασῆαχι οῦοε νασῆτῆβω  
 θεοῦ οὔταχρο εσβε Ἰησοῦσ ἐπιωμσ  
 ὑμαῖατῶ ἵτε Ἰωαννησ ἐτεφωοῦν  
 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 ιερνασων: εταρωτεμ δε ερω  
νεε Πρικυλλα νεμ Δικυλασ 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 αφεροτοερι εμαωω  
ννιηεταρναετ εβολ ειτεν πιεμοτ.

Ναεροε ταρ ννιλοσδαι δεν  
οταχρο νοτωνε εβολ εταμο  
μωωσ εβολ ειτεν νισραφη γε  
Πιχριστοσ πε Ιησοσ.

Δωωπι δε ερε Δπελλησ δεν  
Κορινθοσ Παυλοσ δε εταρεν νιμα  
εταπωω ερεε εεφεσοσ οτος  
αεχιμ νεανιμαθητης.

Περαε δε νωσ γε αν αρετενδ  
νΠιπνεωμ εσοταε εταρετενναετ:  
νεωσ δε πεωωσ ναε γε αλλα οτδε  
νπενωτεμ ρω γε οτον οτΠνεωμ  
εσοταε ωοπ.

Πωω δε περαε νωσ γε εταρεμ  
θνηοσ οτν εοσ: νεωσ 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 وَبَرِيصَكلاً 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 بِشَتَدٍ يُفْحِمُ الْيَهُودَ  
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاحِي 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 δεν οτωωοτ υμετανοια  
υπιλαος ερω υμοσ θινα ησεναβτ  
εφθεσθηοτ μενεσωγ ετε Ιησοτ  
Πιχριστοσ πε.

Εταρωτεμ δε αβιωμας εφραν  
υπβοις Ιησοτ.

Οτωε ετα Παυλοσ χα ριχ εχωοτ  
αφι εερηι εχωοτ ησε Πιπνευμα  
εσοταβ: νατσαχι δε δεν θανλασ οτωε  
νανεπιπροφητενι.

*Πισαχι δε ητε Πβοις εφελαι οτωε  
εφελαωαι: εφελαμασι οτωε εφεταχρο:  
δεη φασια 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 قَانِباً لِشَّعْبِ 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.  
أمين.*

## Synaxarium of Babah 25

### سنكسار اليوم الخامس والعشرون من شهر بابه

1. The Departure of St. Abib, the Friend of St. Apollo  
2. The Consecration of the Church of the Martyr Julius El-Akfahasi (of Aqfahs), the Writer of the Biography of the Martyrs

1. نياحة القديس أبيب صديق القديس أبوللو  
2. تكريس كنيسة الشهيد يوليوس الاقفهسي  
كاتب سير الشهداء

#### 1. The Departure of St. Abib, the Friend of St. Apollo

On this day, the saint Abba Abib, departed. He was the friend of St. Apollo, who was like the angels. They were of the fourth century saints.

Abib was pious since his young age, practicing the ascetic life, sleeping on the ground, and inclined to the solitary life. He spent most of his time in studying the Holy Bible, contemplating and praying.

His father admonished him and advised him not to dedicate all his life for worship, but to study so he can acquire a good position in the society like his brothers. He accepted the admonishing calmly and in silence. His

1. نياحة القديس أبيب صديق القديس أبوللو  
في مثل هذا اليوم تنيح القديس الأنبا أبيب  
صديق القديس الأنبا أبوللو المتشبهه  
بالملائكة. وهما من قديسي القرن الرابع  
الميلادي.

كان أبيب تقياً منذ حداثته يمارس الحياة  
النسكية وينام على الأرض، ميالاً لحياة  
الوحدة، يقضى وقته في دراسة الكتاب  
المقدس والتأمل والصلاة.

كان والده يوبخه وينصحه ألا يكرس كل وقته  
للعبادة، حتى يقدر أن ينال مركزاً مرموقاً في

father and brothers were astonished from his amazing serenity and delicate feelings.

When his father became seriously ill, and his death drew near, he called him saying, "My son pray to The Lord on my behalf that He may not count what I have done to grieve and trouble you with. You were seeking only God, but I have behaved with worldly perception." He held the hand of his son and cried. The father gathered his children and pointed to Abib, saying, "From now on, this is your father and teacher. Behave with a good conscience; as he tells you." The children were greatly moved seeing eternity before their eyes, as their father delivered up his soul. After the departure of his father, he received the inheritance, which he divided rightly among his brothers. He took his share and distributed it among the poor.

After the departure of his father, he went to one of the monasteries along with his friend Apollo. Each one lived in a cell, practicing the life of seclusion and asceticism in an evangelic spiritual manner. They met every now and then to support each other in The Lord.

Shortly after, St. Abib became ill. So, St. Apollo came in haste to serve him, but St. Abib apologized saying, "My brother, let me stay by myself to be with The Lord, and when my hour comes, I will call you." St. Apollo left him in obedience for his wish, and his eyes were full of tears.

When the time of the departure of St. Abib from this world drew near, he called his friend St. Apollo. When he entered his cell, he heard him saying, "Hurry, we shall meet in Paradise," and he delivered up his pure soul. St. Apollo did not have the chance to bid him farewell, so he kissed him to receive his blessing.

St. Apollo mentioned his friend St. Abib often in his conversations. On the commemoration of the departure of St. Abib, St. Apollo said to some of his disciples, "If you pray to The Lord Christ asking for the intercession of St. Abib, The Lord will fulfill your request." Some doubted what St. Apollo had said for he often talked about him. In the same day, one of the monks departed, so they all went to receive his blessing before his burial. Suddenly, the dead monk rose up and rebuked those who doubted the words of St. Apollo, then departed in peace. They all were filled with the fear of The Lord.

May the blessing of the prayers of St. Abib be with us all. Amen.

المجتمع كإخوته، فكان يقبل التوبيخ في هدوء وصمت. وكان والده وإخوته يتعجبون من رقة أحاسيسه وهدوئه العجيب. اشتد المرض بوالده، ولما حضرته الوفاة، ناداه وقال له: "صَلِّ يا ابني إلى الرب لكي لا يحاسبني على ما سببته لك من أحزان ومضايقات. لقد كنت أنت تطلب الله وحده، أما أنا فكنت أسلك بمفاهيم العالم". وأمسك بيدي ابنه وبكى. ثم جمع أولاده، وأشار إلى أبيب قائلاً: "من الآن هذا هو أبوك ومعلمكم. اسلكوا بضمير حي كما يقول لكم". فتأثر الأبناء جداً، وتجلت الأبدية أمام أعينهم، بينما كان والدهم يسلم الروح. وبعد نياحته، استلم أبيب الميراث ووزعه على إخوته بالعدل. أما هو فأخذ نصيبه ووزعه على الفقراء. وانطلق أبيب بعد نياحة والده إلى أحد الأديرة مع صديقه أبوللو. حيث سكن كل منهما في قلاية منفردة، يمارسان حياة الوحدة والنسك بفكر روعي إنجيلي. وكانا يلتقيان من وقت لآخر ليسندا بعضهما بعضاً في الرب. وبعد فترة، مرض القديس أبيب بشدة، فأسرع إليه أبوللو لخدمته، فاعتذر له أبيب قائلاً: "اتركني يا أخي بمفردي مع الرب وعندما تحين ساعتى ساناديك". فذهب من عنده مطيعاً لوصيته وعيناه تفيضان دموعاً. لما حانت ساعة انطلاق القديس أبيب من هذا العالم، أرسل يستدعي صديقه أبوللو. ولما دخل إلى القلاية سمعه يقول: "أسرع، سنلتقي في الفردوس". ولم يجد أبوللو فرصة إلا ليقبله. فانطلقت روحه إلى الفردوس. كان القديس أبوللو يذكر صديقه أبيب كثيراً في أقواله. وفي تذكارة نياحة القديس أبيب، قال أبوللو لبعض تلاميذه: "إن من يصلى للسيد المسيح طالباً صلوات القديس أبيب يُستجاب له". فتشكك البعض بسبب كثرة كلامه عنه. وفي نفس اليوم تبيح أحد الرهبان، فذهب الكل لينالوا بركته قبل دفنه. وفجأة قام الراهب ووبخ المتشككين في كلام القديس أبوللو. ثم تبيح بسلام. فامتلاً الكل من مخافة الله. بركة صلوات القديس الأنبا أبيب فلتكن معنا. آمين.

## 2. The Consecration of the Church of the Martyr Julius El-Akfahasi (of Aqfahs), the Writer of the Biography of the Martyrs

On this day also, the church celebrates the commemoration of the consecration of the church of St. Julius El-Akfahasi (of Aqfahs). This saint was martyred in the city of Towa. When the era of persecution ended, the righteous Emperor Constantine reigned. He heard reports of St. Julius and how he cared for the bodies of the martyrs, shrouded them, and wrote their biographies.

The Emperor praised the life story of this saint, and so he sent much money to Egypt, and commanded that a church be built after his name in Alexandria. After the church was built, his body was relocated to it. The church was consecrated by the saint Abba Alexandros, the 19<sup>th</sup> Patriarch of Alexandria, with some bishops. A great feast was celebrated on this day.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

2. تكريس كنيسة الشهيد يوليوس الاقفهسي  
كاتب سير الشهداء  
وفيه أيضاً تعيد الكنيسة بتذكار تكريس كنيسة  
الشهيد يوليوس الاقفهسي، الذي استشهد  
بطوة. وذلك أنه لما انتهى عصر الاضطهاد  
وتملك الامبراطور قسطنطين البار، سمع  
بخبر القديس يوليوس وعن اهتمامه بأجساد  
الشهداء وكتابة سيرهم.  
امتدح الملك سيرة هذا القديس وأرسل أموالاً  
كثيرة إلى مصر، وأمر أن تبني كنيسة باسمه  
في مدينة الإسكندرية. ولما انتهوا من بنائها،  
نقلوا جسده الطاهر إليها. وكرسها البابا  
القديس ألكسندروس، البطريرك التاسع عشر  
من بطاركة الكرازة المرقسية، ومعه بعض  
الأساقفة. وعمل عيداً عظيماً بهذه المناسبة.  
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 λβ': κη	Psalm 37: 30, 31	مزمور 36: 28
<p>Ρωϥ ὑπιῶμη ψαφερμελεταν ἠϥσοφια: ογορ περλαδ ψαφραχι ὑπεραπ: πινομοσ ἠτε φνοϥϥ ετχη ϑεν περρητ: ογορ νεϥτατϥ ἠνοϥελαϥ. Ἀλληλοια.</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.

Οὐὰναστρωσις ἐβoλ θεν  
πιερασσελιον εθοραβ κατα λoυκαν  
ασιοτ.

A chapter according to  
Saint Luke, may his  
blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

**ΛΟΥΚΑΝ 16: 1 - 12**

**Luke 16: 1 - 12**

**لوقا 16: 1 - 12**

Παρχω δε υμoς πε ηνεμαθητης  
ξε πε οτον οτρωμι ηραμαδo εοτον  
ηταq υματ ηνοικονομoς: οτοz φαι  
αφερδιαβαλιν υμοq θατοτq ζωc  
εφχωρ ηνεφερπαρχοντα εβoλ.

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.»

Οτοz εταqμοντ εροq πεχαq ναq  
ξε οτ πε φαι ετρωτεμ εροq εοβητκ:  
μα ηωπ ητμετοικoνομoς ηη: οτ ταρ  
χναερ οικoνομoς αν ξε.

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.

Πεχαq δε ηδρη ηδητq ηξε  
ποικoνομoς ξε οτ πε ηηαιq: παβοιc  
ναωλι ητμετοικoνομoς ητοτ:  
ητναωχεμoυ αν εβρη οτοz ηωπι  
εωατ μεθαι.

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.

Διemi ξε οτ πε ηηαιq θινα  
ζοταν αρωανηιττ εβoλ θεν  
ημετοικoνομoς ησεωοπτ ερωοτ  
εδoυη ενοηηοτ.

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 عُرِزْتُ  
عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ.

Οτοz εταqμοντ εφοται φοται  
ηνηετε οτον ητε πεqβοιc ερωοτ  
ναqχω υμοc υπιζοητ ξε οτον οτηη  
εροκ ητε παβοιc.

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؟

Πθοq δε πεχαq ξε ωε υβατοc

And he said, ‘A hundred  
measures of oil.’ So he said

فَقَالَ: مِئَةٌ بَثْ رَبَّتِ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَاجْلِسْ عَاجِلاً وَانْكُتِبْ

ἴνεος: ἴθοος Δε περααυ γε μο ἐνεκὲςδαί  
οτοθ ρεμοι ἴχωλεμ ἲδαί ἔτεοῖ.

Ἰτα περααυ ἴκεοῖται γε ἴθοοκ Δε  
οτον οῖτηρ ἔροκ: ἴθοος Δε περααυ γε ῥε  
ἴκορος ἴκοῖτο: περααυ ἵαυ γε μο  
ἐνεκὲςδαί οτοθ ἲδαί ἔδεμνε.

Οτοθ ἁ Πβοις ῥοῖῥοῖ ἔξεν  
πιοικονομος ἴτε ἴδαίικιἁ γε αῖῖῖῖ ἴεν  
οῖμετσαβε: γε ἵῥῥῥῖ ἴτε παίενεθ  
ῥανσαβεῖ νε ἔροτε ἵῥῥῥῖ ἴτε  
ῥοῖῥῖῖῖ ἴεν τοῖῖῖῖῖῖ.

Οτοθ Δἴνοκ ῥω ἴῥω ἴμοοκ ἵῥῥῥῖ  
γε ἵαῥῥῖῖῖ ἵῥῥῥῖ ἵῥῥῥῖῥῥῖ ἔβοῖ  
ἴεν ἵαῥῥῖῖῖ ἴτε ἴδαίικιἁ ῥῖῖῖ ῥοῖῥῖ  
αῖῖῖῖῖῖῖῖ ἵῥῥῥῖῥῖ ἔδοῖῖ  
ἔἵῖῖῖῖῖ ἵῖῖῖῖῖ.

Πῖῖῖῖῖῖ ἴεν οῖκοῖῖῖ οῖῖῖῖῖῖ ὀῖ  
πε ἴεν οῖῖῖῖῖ οτοθ ῥῖῖῖῖῖῖῖῖ ῥῖῖῖ  
οῖκοῖῖῖ ῖῖῖῖῖῖῖῖ ὀῖ ἴεν οῖῖῖῖῖῖ.

Ἰῖῖῖ ὀῖῖ ἴεν ἵῖῖῖῖῖῖ ἵῖῖῖῖῖῖ  
ἵῖῖῖῖῖῖῖ ἔῖῖῖῖῖῖῖῖ ἵῖῖῖῖῖῖ  
Δε ἵῖῖ ἔῖῖῖῖῖῖῖῖ ἔῖῖῖῖῖ ἔροῖ.

Οτοθ Ἰῖῖῖ ἴεν ἵῖῖῖ ῥῖῖῖῖ ἁῖ ἵῖῖ  
ἵῖῖῖῖῖῖῖ ἔῖῖῖῖῖῖῖῖ ἵῖῖῖῖῖῖ ἵῖῖῖῖῖῖ  
ἵῖῖ ἔῖῖῖῖῖῖῖῖ ἵῖῖῖῖῖῖῖ.

*Πῖῖῖῖῖῖ ῥῖῖ Πῖῖῖῖῖῖ ἵῖῖ ἔῖῖῖ  
ἵῖῖῖ ἵῖῖῖῖῖῖῖῖῖ.*

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.*

خَمْسِينَ.

ثُمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيَّ؟  
فَقَالَ: مِنْهُ كُرٌّ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَارْتَبْ ثَمَانِينَ.

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ  
فَعَلَ 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 26<sup>th</sup> Day of Babah

## قطمارس قراءات اليوم السادس والعشرون من شهر بابة المبارك

### ΚΟΥΧΟΥΤ ΚΟΥΤ ΝΕΖΟΥΤ ΑΠΙΑΒΟΥΤ ΠΑΔΟΠΙ

#### 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 ε: ια, ιβ	Psalm 5: 11, 12	المزمور 5: 11, 12
<p>Μαροτογνοϋ μμωοτ νεο οτοη            νιβεν ετερζεελπις εροκ: ενεθεληλ ψα            ενερ: γε νεοκ ακεμον επιθυμι Πβοις:            μηρητ νοτσοπιλον ητε οτματ: ακτ            νοτχλου εζων. Δλληλοια.</p>	<p>Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. <b>Alleluia.</b></p>	<p>وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. <b>هلليويا.</b></p>

#### Vespers Gospel

#### إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οτἀναστωσις εβολ ζεν            πιερασσελιον εθοταβ κατα Μαθεον            ασιον.</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>
Μαθεον ι: κλ - λς	Matthew 10: 24 - 33	متى 10: 24 - 33
<p>Μμον οτμαθητης εφοτοτ            επεπερετςβω οτδε οτβωκ εφοτοτ</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التِّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ἐπερβοις.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ  
ἄπερερετῆβω ογορ πιβωκ ἵτερερ  
ἄφρητ ἄπερβοις: ιςχε πινεβηι  
ατμορτ ἔρορ χε Βελζεβορλ πωσὸ  
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμμοη  
πετρωβς ταρ χε ἔναδωρπ ἐβολ αν:  
ογδε ἄμμοη πετρηπ χε σεναἔμι ἔρορ  
αν.

Φηἔτρω ἄμμορ νωτεν δεν πχακι  
ἄμορ δεν φορωινη ογορ  
φηἔτετενσωτεμ ἔρορ δεν  
νετενμαωχ ριωω ἄμμορ ριχεν  
νετενχενεφωρ.

Ογορ ἄπερερροτ δατρη  
ἄφνηθναδωτεβ ἄπετενσωμα:  
τετενψρχη δε ἄμμοη ὡχομ ἄμμορ  
ἐδοθβες: ἄριροτ δε ἵθορ δατρη  
ἄφνητε ογον ὡχομ ἄμμορ ἐτψρχη  
νεμ πισωμα ἔτακωρ δεν τσεενηα.

Ἐη βαχ σνατ αν ἔτορτ ἄμμορ  
ἐβολ δα ογτεβι ογορ ογαι ἐβολ  
ἵδητορ ἵνερερει ἔχεν πικαρι ατῆνε  
πετερνε Πετενωτ ετδεν νιφηοτῖ.

Πῶτεν δε νικερωι ἵτε τεναφε  
σεηπ τηροτ.

It is enough for a  
disciple that he be like his  
teacher, and a servant like  
his master. If they have  
called the master of the  
house Beelzebub, how  
much more will they call  
those of his household!

Therefore, do not fear  
them. For there is nothing  
covered that will not be  
revealed, and hidden that  
will not be known.

Whatever I tell you in  
the dark, speak in the light;  
and what you hear in the  
ear, preach on the  
housetops.

And do not fear those  
who kill the body but  
cannot kill the soul. But  
rather fear Him who is able  
to destroy both soul and  
body in hell.

Are not two sparrows  
sold for a copper coin? And  
not one of them falls to the  
ground apart from your  
Father's will.

But the very hairs of  
your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ  
وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا  
رَبَّ الْبَيْتِ بِعَزْرَبُولَ فَكَمْ بِالْحَرِيِّ  
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومٌ لَنْ  
يُسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قَوْلُهُ  
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي  
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ  
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ  
الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ  
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شَعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.



Ἐπερὲρβοῦ ὄρν τετενοῦοτ γαρ  
ἐορυμῶ ἵβλαξ.

Ὅτον νιβεν εἰθαοῦωνε εἶβολ  
ἵδῆτ ἠπεῦθο ἵνιρωμι ἵθαοῦωνε  
εἶβολ ἵδῆτῆ ζω ἠπεῦθο ἠΠαιωτ  
ετῆεν νιφῆοῦι.

Φη δε εἰθαοῦοτ εἶβολ ἠπεῦθο  
ἵνιρωμι ἵθαοῦοτ εἶβολ ζω ἠπεῦθο  
ἠΠαιωτ ετῆεν νιφῆοῦι.

*Πῶοτ φα Πεννοῦτ πε: ῶα ἐνεε  
ἵτε νιῆνεε: ἀμην.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً*

## Ψωπ

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ Δσ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῶοτ νιῆλτψις ἵτε νιῆμνι:  
οτοε εἱθαοῦοτ ἵνε Πβοις εἶβολ  
ἵδῆτοτ τηροτ: Πβοις ναῶρεε ἐνοτκαε  
τηροτ: οται εἶβολ ἵδῆτοτ τηροτ  
ἵνεετλοετ. Ἀλληλοια.

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. Alleluia.

كثيرة هي آحزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تنكسر. هليلويا.

### Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of The Lord,  
our Lord, God, Savior, and King of us all, Jesus Christ the  
Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد آمين.

<p>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ᾗΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>ΙΩΑΝΝΗΝ ΙΒ: Κ - ΚϚ</b></p>	<p><b>John 12: 20 - 26</b></p>	<p><b>يوحنا 12: 20 - 26</b></p>
<p>ΠΕ ΟΥΟΝ ΘΑΝΘΥΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ᾗΕΝ ΝΗΕΘΝΗΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΝΤΟΥΟΥΩΥΤ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</p>	<p>وَكَانَ أَنَاسٌ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p>
<p>Παι ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΜ ΒΗΘCΑΙΔΑ ἸΝΤΕ ΨΑΛΙΛΕᾶ ΟΥΟΥC ΝΑΥΨΘΟ ἔΡΟΥ ΠΕ ΕΥΞΩ ἸΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p>	<p>Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."</p>	<p>فَتَقَدَّمَ هَوْلَاءُ إِلَى فِيلِبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔCΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑΥΖΟC ἸΑΝΔΡΕΑC: ΔΝΔΡΕΑC ΔΕ ΟΝ ΝΕΜ ΦΙΛΙΠΠΟC ΑΥΙ ΑΥΖΟC ἸΙΗCΟΥC.</p>	<p>Philip came and told Andrew, and in turn Andrew and Philip told Jesus.</p>	<p>فَأَتَى فِيلِبُّسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِبُّسُ لِيَسُوعَ.</p>
<p>ΙΗCΟΥC ΔΕ ἔΤΑΥΕΡΟΥᾶ ΠΕΖΑΥ ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΝΤΕ ΠΩΗΡΙ ἸΦΡΩΜΙ ΘΙΩΟΥ.</p>	<p>But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.</p>	<p>وَأَمَّا يَسُوعُ فَأَجَابَهُمَا قَائِلًا: قَدْ أَتَتِ السَّاعَةُ لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ.</p>
<p>ΔΜΗΝ ΔΜΗΝ ΨΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΔΡΕΨΤΕΜ ΨΝΑΦΡΙ ἸCΟΥᾶ ΘΕΙ ΘΙΧΕΝ ΠΙΚΑΘΙ ΟΥΟΥC ἸΤΕCΜΟΥ ἸΘΟC ἸΜΑΥΑΤC ἔΨΑCΨΩΠΙ: ἔΨΩΠ ΔΕ ΑCΨΑΝΜΟΥ ΨΑCΕΝ ΟΥΜΗΨ ἸΝΟΥΤΑΘ ἔΒΟΛ.</p>	<p>Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.</p>	<p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَقَعْ حَبَّةُ الْحِنْطَةِ فِي الْأَرْضِ وَتَمُتْ فَهِيَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.</p>
<p>ΦΗΘΜΕΙ ἸΝΤΕΨΨΥΧΗ ΕΥἔΤΑΚΟC: ΟΥΟΥC ΦΗΘΜΟCΨ ἸΝΤΕΨΨΥΧΗ ἸΞΡΗΙ ᾗΕΝ ΠΑΙΚΟΜΟC ΕΥἔΑΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يَهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηναυεμυι υμοι μαρεφοταυε  
 νσω οτοθ φυα ετρωπ υμοθ ερεωπι  
 υματ νεμηι νξε παρεωεμυι οτοθ  
 φηθηναερρεωεμυι νηι εναρτιμαν  
 υμοθ νξε Παιωτ.

*Πῶς φα Πεννοτ πε ωα ενεθ  
 ντε νι ενεθ: αμην.*

If anyone serves Me, let  
 him follow Me; and where I  
 am, there My servant will  
 be also. If anyone serves  
 Me, him My Father will  
 honor.

*Glory be to God  
 forever.*

إِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،  
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ  
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي  
 يُكْرِمُهُ الْآبُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ντε πενθαδ Παυλος Πιποστολος

Παυλος φβωκ υπενδοις Ιησουθ  
 Πιχριστοθ: πιποστολοθ εθαρευ:  
 φηεταυθαυε επιρωεννοτυι ντε  
 Φνοττ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Second  
 Epistle of our teacher St.  
 Paul to the Corinthians.  
 May his blessing be upon  
 us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الثانية إلى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. آمين.

Β Ηικορινθιοθ ια: ιε - ιβ: ιβ

**2 Corinthians 11: 16 - 12:  
 12**

**2 Κορινθιοθ 11: 16 - 12: 12**

Παλιν τρω υμοθ μηπωθ ντε οται  
 μενι εροι γε ανοκ οτατητ: υμον  
 καν υφρητ νοτατητ ωοπτ ερωτεν  
 εινα νταωοτυοτ υμοι εω νοτοκοτυι.

I say again, let no one  
 think me a fool. If  
 otherwise, at least receive  
 me as a fool, that I also may  
 boast a little.

أَقُولُ أَيْضًا: لَا يَظُنُّ أَحَدٌ أَنِّي غَبِيٌّ.  
 وَإِلَّا فَاقْبَلُونِي وَلَوْ كَغَبِيٍّ، لِأَفْتَخِرَ  
 أَنَا أَيْضًا قَلِيلًا.

Πετσαχι υμοθ ναιχω υμοθ αν  
 κατα Πβοιθ αλλα εωθ εεν  
 ονμετατητ νερηι εεν παιωι ντε

What I speak, I speak  
 not according to The Lord,  
 but as it were, foolishly, in  
 this confidence of boasting.

الَّذِي أَتَكَلَّمُ بِهِ لَسْتُ أَتَكَلَّمُ بِهِ  
 بِحَسَبِ الرَّبِّ، بَلْ كَأَنَّهُ فِي عِبَاوَةٍ،  
 فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ.

παιδιού σου.

Επιδη στον ουρανόν σου  
ἐμῶν κατὰ σαρκὸς ἄνοκ ὡς  
†ναυού σου ἐμοί.

Θηδεως ταρ τετενεράνεχεσθε  
ἠνιατρητ ἠθωτεν ελσαβετ.

†τετενεράνεχεσθε ταρ ἠφητιρι  
ἐμῶτεν ἠβωκ: φηθουωμ ἐμῶτεν  
φητβι ἠτεν θηνοτ: φητβιςι ἐμοϋ  
νεμ φητβιοτὶ θεν πετενηο.

Κατὰ οὐρανὸν †χω ἐμὸς ὡς χε  
ἀνωγωνι ἄνοκ: φη δε ἐτε οὐρον οὐαι  
ναερτολμαν ἠδητηϋ αἰχω ἐμοσ θεν  
οὐμετατρητ †ναερτολμαν ὡ.

Εάν Ἑβραεὸς νε ἄνοκ ὡ: εἰ  
Ισραηλιτῆς νε ἄνοκ ὡ: εἰ ἄνοκ  
ἠτε Ἀβραάμ νε: ἄνοκ ὡ.

Εάν διακὼν ἠτε Πιχριστοσ νε:  
αἰσασι θεν οὐσιβι ἠρητ ἄνοκ ἠροτὸ:  
ἠδρηι θεν ελσθιςι ἠροτὸ: ἠδρηι θεν  
ελσθηνϋ: ἠροτὸ ἠδρηι θεν  
ελσθτεκωοτ: θεν οὐμετροτὸ: θεν  
ελσμοτ ἠοϋμηνϋ ἠσοπ.

Εβὼλ εἰποτοτ ἠνι Ιουδαἰ: αἰβι  
†ιοτ ἠεμε ταρ ἠελαϋ ϋατεν οὐαι.

Seeing that many boast  
according to the flesh, I also  
will boast.

For you put up with  
fools gladly, since you  
yourselves are wise!

For you put up with it if  
one brings you into  
bondage, if one devours  
you, if one takes from you,  
if one exalts himself, if one  
strikes you on the face.

To our shame I say that  
we were too weak for that!  
But in whatever anyone is  
bold, I speak foolishly, I am  
bold also.

Are they Hebrews? So  
am I. Are they Israelites?  
So am I. Are they the seed  
of Abraham? So am I.

Are they ministers of  
Christ? I speak as a fool, I  
am more: in labors more  
abundant, in stripes above  
measure, in prisons more  
frequently, in deaths often.

From the Jews five  
times I received forty  
stripes minus one.

بِمَا أَنَّ كَثِيرِينَ يَفْتَخِرُونَ حَسَبَ  
الْجَسَدِ، أَفْتَخِرُ أَنَا أَيْضًا.

فَأَنْتُمْ بِسُرُورٍ تَحْتَمِلُونَ الْأَعْيَاءَ،  
إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَنْتُمْ تَحْتَمِلُونَ: إِنْ كَانَ أَحَدٌ  
يَسْتَعْبِدُكُمْ! إِنْ كَانَ أَحَدٌ يَأْكُلُكُمْ! إِنْ  
كَانَ أَحَدٌ يَأْخُذُكُمْ! إِنْ كَانَ أَحَدٌ  
يَرْتَفِعُ! إِنْ كَانَ أَحَدٌ يَضْرِبُكُمْ عَلَى  
وُجُوهِكُمْ!

عَلَى سَبِيلِ الْهَوَانِ أَقُولُ: كَيْفَ أَنَّنَا  
كُنَّا ضَعْفَاءَ! وَلَكِنَّ الَّذِي يَجْتَرِئُ  
فِيهِ أَحَدٌ، أَقُولُ فِي عِبَاوَةٍ: أَنَا  
أَيْضًا أَجْتَرِئُ فِيهِ.

أَهُمْ عِبْرَانِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ  
إِسْرَائِيلِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ نَسْلُ  
إِبْرَاهِيمَ؟ فَأَنَا أَيْضًا.

أَهُمْ خُدَّامُ الْمَسِيحِ؟ أَقُولُ كَمُخْتَلِّ  
الْعَقْلِ، فَأَنَا أَفْضَلُ: فِي الْأَتْعَابِ  
أَكْثَرُ، فِي الضَّرَبَاتِ أَوْفَرُ، فِي  
السُّجُونِ أَكْثَرُ، فِي الْمَيِّتَاتِ مَرَارًا  
كَثِيرَةً.

مِنَ الْيَهُودِ خَمْسَ مَرَّاتٍ قَبِلْتُ  
أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً.

Αποτερωσεται ὑποβωτ ἠψομτ  
ἵκοπ: ἀρχιῶνι ἐξωι ἵκοπ: ἃ πῶοι  
βιζι ἄροιο ἠψομτ ἵκοπ: διερ οὔελοοτ  
νεμ οὔελωρδ δεν πῶωκ ὑψιομ.

Ἦεν εανμοωυ ει ψυωιτ ἵκομω  
ἵκοπ: διωωυ δεν εανιαρωοτ: διωωυ  
ἵτε εανκινωοτ: διωωυ ἵτε να  
παῦλωλ: διωωυ ἵτεν εανεθνοσ  
διωωυ δεν εανβακι: διωωυ ει πῶαρε:  
διωωυ δεν ψιομ: διωωυ ἵτεν  
εανκνηοτ ἵκοτ.

Ἦεν εανδῆσι νεμ εαν ὑκατδ δεν  
εαν ὑρωιε ἵκομω ἵκοπ: δεν οὔελο  
νεμ οὔβι: δεν εαν κητιᾶ ἵκομω  
ἵκοπ: δεν εαν εαε νεμ εαν βωυ.

Χωριε κηεταβολ εεχη ειωω  
ὑμῆνι ἵτε εφρωοτῶ ἵκομω  
τηροτ.

Ἦεμ ετωωνι οτοδ ἵτωωνι εαν: ἵμ  
ετερσκανδαλιζεθε οτοδ ἵκομ  
τρωκε εαν.

Ἰεε εεμῶα ἵταωοτῶ ὑμοι  
εανωοτῶ ὑμοι δεν ναετωβ.

Φνοττ οτοδ Φιωτ ὑπενοιοι  
ἵκοτ Πιχριστοε ετωοτῆ  
φηετμαρωοτῶ ῶα ἵνεεε εε ἵτε  
μεθνοτ εαν.

Three times I was  
beaten with rods; once I  
was stoned; three times I  
was shipwrecked; a night  
and a day I have been in the  
deep;

in journeys often, in  
perils of waters, in perils of  
robbers, in perils of my own  
countrymen, in perils of the  
Gentiles, in perils in the  
city, in perils in the  
wilderness, in perils in the  
sea, in perils among false  
brethren;

in weariness and toil, in  
sleeplessness often, in  
hunger and thirst, in  
fastings often, in cold and  
nakedness,

besides the other things,  
what comes upon me daily:  
my deep concern for all the  
churches.

Who is weak, and I am  
not weak? Who is made to  
stumble, and I do not burn  
with indignation?

If I must boast, I will  
boast in the things which  
concern my infirmity.

The God and Father of  
our Lord Jesus Christ, who  
is blessed forever, knows  
that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً  
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسَرْتُ بِي  
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي  
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارِ  
سُيُُُولٍ، بِأَخْطَارِ لُصُُُُوصٍ، بِأَخْطَارِ  
مِنْ جُنُُُُوسِي، بِأَخْطَارِ مِنَ الْأُمَمِ،  
بِأَخْطَارِ فِي الْمَدِينَةِ، بِأَخْطَارِ فِي  
الْبَرِّيَّةِ، بِأَخْطَارِ فِي الْبَحْرِ، بِأَخْطَارِ  
مِنْ إِخْوَةِ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا  
كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي  
أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ  
وَعُرْيٍ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الشَّرَائِكُ عَلَيَّ  
كُلَّ يَوْمٍ، الْإِهْتِمَامُ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضْعُفُ وَأَنَا لَا أَضْعُفُ، مَنْ  
يَعْتُرُّ وَأَنَا لَا أَتْهَبُ.

إِنْ كَانَ يَجِبُ الْإِفْتِخَارُ، فَسَأَفْتَحِرُ  
بِأُمُورِ ضَعْفِي.

اللَّهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي  
هُوَ مُبَارَكٌ إِلَى الْأَبَدِ، يَعْلَمُ أَنِّي  
لَسْتُ أَكْذِبُ.

Χε νῆρηι θεν Δαμασκος παρχων  
ντε νιεθνος ντε Δρετα ποτρο  
ναϕαρεθ εῶβακι ντε να Δαμασκος  
εφρωτω εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν  
οτρωτωτ θεν οτκαρτανη εβολ θιζεν  
πισοβτ αινοθευ εβολ θεν νεφχιζ.

Εγωτρωτ δε σερνοφρι μεν αν:  
†ηαι δε εζεν θανκεζινηνατ νευ  
θανδωρη εβολ ντε Πβοις.

†ωων νοτρωμι θεν Πιχριστος  
θαζεν μητ ετοτ ηρομπι ιτε θεν  
ρωμα: ητεμι αν: ιτε σαβολ ηρωμα  
ητεμι αν: Φνοτ† πετρωων: χε  
ατθελευ φαι ηπαρη† γα †μαζωω†  
ηφε.

Οτοθ †ωων ηπαρωμι ηπαρη†:  
ιτε θεν ρωμα ιτε σαβολ ηρωμα †εμι  
αν: Φνοτ† πετρωων.

Χε ατθολμεφ επιπαρδιος: οτοθ  
αφρωτευ εθανσαχι νατσαχι ημωοτ  
νηετε ηρωε αν ητε οτρωμι σαχι  
ημωοτ.

Διναγωτρωτ ημοι ερηι εζεν φαι  
ηπαρη†: ερηι δε εζωι η†ναγωτρωτ  
ημοι αν εβηλ αρηοτ θεν νιωωνι.

In Damascus the  
governor, under Aretas the  
king, was guarding the city  
of the Damascenes with a  
garrison, desiring to arrest  
me;

but I was let down in a  
basket through a window in  
the wall, and escaped from  
his hands.

It is doubtless not  
profitable for me to boast. I  
will come to visions and  
revelations of The Lord:

I know a man in Christ  
who fourteen years ago,  
whether in the body I do not  
know, or whether out of the  
body I do not know, God  
knows, such a one was  
caught up to the third  
heaven.

And I know such a man,  
whether in the body or out  
of the body I do not know,  
God knows.

how he was caught up  
into Paradise and heard  
inexpressible words, which  
it is not lawful for a man to  
utter.

Of such a one I will  
boast; yet of myself I will  
not boast, except in my  
infirmities.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ  
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،  
يُرِيدُ أَنْ يُمَسِّكَنِي،

فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَبِيلٍ مِنَ  
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي  
آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ.

أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ  
أَرْبَعِ عَشْرَةِ سَنَةٍ. أَفِي الْجَسَدِ  
لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ لَسْتُ  
أَعْلَمُ. اللَّهُ يَعْلَمُ. اخْتُطِفَ هَذَا إِلَى  
السَّمَاءِ الثَّالِثَةِ.

وَأَعْرِفُ هَذَا الْإِنْسَانَ أَفِي الْجَسَدِ  
أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ. اللَّهُ  
يَعْلَمُ.

أَنَّهُ اخْتُطِفَ إِلَى الْفِرْدَوْسِ، وَسَمِعَ  
كَلِمَاتٍ لَا يُنطِقُ بِهَا، وَلَا يَسُوغُ  
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ  
جِهَةِ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي.

Διωδιανοῦ τὰρ ἐϋδοῦσθ' ἄλλοι  
ἵτησῶπι ἀν εἰοἰ ἵατῆητ: ἴμνη τὰρ  
πε τῶ ἄλλοι: τῶ ἄλλοι μὴ ἴτε οὔαι  
μὲν ἴροι σαβολ ἄπετερενατ ἴροι  
ἄλλοι ἴε πετερεωτεμ ἴροτ ἴβολ ἄλλοι.

Нем же не пажай нте нидорп ἴβολ  
εθε φαι ἴνα ἵταῶτεμδῖοι ἄλλοι ἀτῆ  
ἵνοῦερεβενη δῆν τασαρτ ἵνε  
οὔαστελοο ἵτε ἵσῆταναο ἴνα  
ἵτετῆκεο ἵνη τε ἵναδῖοι ἄλλοι.

Διτωβῆ ἄπβοῖοι ἵψομτ ἵσοπ  
ἴεεν φαι ἴνα ἵτερερετ σαβολ ἄλλοι.

Οὔοε πεσατ ἵνη τε κῆη ἴροκ  
ἴπαῖδμοτ: ταχομ τὰρ ἀσκηκ ἴβολ  
δῆν τμετασθενηο: ἴρανῆη οὔη  
μἄλλον ἴδοῦσθ' ἄλλοι ἵερη δῆν  
ἵψωνῆ ἴνα ἵτε τχομ ἵτε ἵχριστοο  
ἵωπι ἴεω.

Εθε φαι τῶματ δῆν ἴανῶπῆ:  
δῆν ἴανῶπῆ: δῆν ἴανἄνασκη: δῆν  
ἴανἴωσμοο: δῆν ἴανἴοεεε ἴερη  
ἴεεν ἵχριστοο: ἴωπ τὰρ  
ἴωπῆ ἵτε ἴαῖεμνομτ.

Διερατῆη ἵἴωπῆ δῆ  
ἄτετενεραἵνασκαῖη ἄλλοι: ἄνοκ τὰρ  
ἵασεμῶπῆ ἵνη πε ἴβολ ἴτε ἴηνοτ:  
ἵτετενερετῆησῆη ἄλλοι: ἄπβοῖοε

For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

Concerning this thing I pleaded with The Lord three times that it might depart from me.

And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore, most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Therefore, I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent

فَاتِي إِنْ أَرَدْتُ أَنْ أَفْتَخَرَ لَا أَكُونُ  
عَبِيًّا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي  
أَتَحَاشَى لِنَلَا يَظُنُّ أَحَدٌ مِنْ جِهَتِي  
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

وَلِنَلَا أَرْتَفِعُ بِفَرْطِ الْإِعْلَانَاتِ،  
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ  
الشَّيْطَانِ لِيَلْطِمَنِي، لِنَلَا أَرْتَفِعُ.

مِنْ جِهَةِ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ  
ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي.

فَقَالَ لِي تَكْفِيكَ نِعْمَتِي لِأَنَّ قُوَّتِي  
فِي الضَّعْفِ تَكْمَلُ. فَبِكَلِّ سُرُورٍ  
أَفْتَخِرُ بِالْحَرِيِّ فِي ضَعْفَاتِي، لِكَيْ  
تَحِلَّ عَلَيَّ قُوَّةُ الْمَسِيحِ.

لِذَلِكَ أَسُرُّ بِالضَّعْفَاتِ وَالشَّتَائِمِ  
وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ  
وَالضِّيَقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي  
حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

قَدْ صِرْتُ عَبِيًّا وَأَنَا أَفْتَخِرُ. أَنْتُمْ  
الزَّمْتُمُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ  
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ  
فَائِدِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ  
شَيْئًا.

σαρ ἡὲλι ἐβοτε νιαποστολοσ  
εθοῦοτεβ ισχε μεν ἀνοκ ἐλι αν.

Αλλα νιμνι ντε  
†μεταποστολοσ ατερωβ δεν θηνοσ  
ἡερῆι δεν εγπομονη νιβεν δεν  
εανμηνι νευ εανῶφρη νευ εανχου.

*Πῆμοτ σαρ νευωτεν νευ  
ἑιρῆνη εγσοπ: εε ἀμην εσεῶωπι.*

apostles, though I am  
nothing.

Truly the signs of an  
apostle were accomplished  
among you with all  
perseverance, in signs and  
wonders and mighty deeds.

*The grace of God the  
Father be with you all.  
Amen.*

إِنَّ عَلَامَاتِ الرَّسُولِ صُنِعَتْ بَيْنَكُمْ  
فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبٍ  
وَقَوَّاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολα δεν πε πιρογιτ  
ἡεπιστολη ἡτε πενιωτ Πετροσ.  
Αμην. Παμενρα†.

**α̅ Πετροσ α̅: κε̅ - β̅: ι̅**

Φαι δε πε πιεαχι εταερωιωω ἡμοσ  
δεν θηνοσ.

Εαρετενχω ονη εδρη ἡκακια  
νιβεν νευ χροσ νιβεν νευ μετωοβι  
νιβεν νευ φθονοσ νιβεν νευ  
καταλαλια νιβεν.

Αφρη† ἡεανκοεζι ἡαλωοι  
εαεμασοσ †νοσ: πιερω† ἡλοσικον  
ἡατχροσ βιωωωον ἡμοσ: εινα  
ἡτετεναιδι ἡεητη εεδοτη επισοεαι.

Ισχε ατετενεμ†πι εε οεχριστοσ  
πε Πβοισ.

The Catholic epistle of  
the First epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

**1 Peter 1: 25 - 2: 10**

Now this is the word,  
which by the gospel was  
preached to you

Therefore, laying aside  
all malice, all deceit,  
hypocrisy, envy, and all evil  
speaking,

as newborn babes,  
desire the pure milk of the  
word, that you may grow  
thereby,

if indeed you have  
tasted that The Lord is  
gracious.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي بركته علينا. أمين.  
يا احبابي.

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
اللَبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ  
تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.



Φηέτετεννηοῦ χαροῦ πιῶνι  
 ετωνῶ ἐαυτοῦ μεν ἐβὼλ χιτεν  
 νιρωμι: ἔσωτι Δε ἵτεν Φνοῦτ ὄρο  
 εφταινοῦτ.

Ὁρο ἠῶτεν ζωτεν ὡπι μῆρητ  
 ἠδανῶνι ετωνῶ: ἐρετεκωτ ἠμωτεν  
 ἠοῦνι ἠπνευματικον ἐομετοῦνῆ  
 εθοραβ: ἐπχιῖνι ἐῶπι  
 ἠδανωτοῦωοῦπι ἠπνευματικον:  
 εῶπι μῆνοῦτ ἐβὼλ χιτεν Ἰησοῦ  
 Πιχριστοῦ.

Χε οῦνι ἠδῆνοῦτ ῶεν τῶραφῆ: χε  
 χιπε τῆναχῶ ῶεν Σιων ἠοῦνι  
 εῶσι ἠχῶ ἠλακε εφταινοῦτ:  
 ὄρο φηῶνατ ἔροϋ ἠνεφῶπι.

Πιταῖο οῦν ἀϋοπ ἠωτεν ῶα  
 ἠηῶνατ: ἠαῶνατ Δε ἠῶοῦ πιῶνι  
 εταυτοῦ ἠχε ἠηεκωτ: φαι ἀϋοπι  
 ἠοῦχῶ ἠλακε.

ἠε οῦνι ἠβροπ ἠε οῦπετρα  
 ἠκκανδαλον: ἠηῶνατῆροπ ἐπιχασι  
 εροι ἠατῆματ ἐφηεταερεπκεχαῦ  
 ἠῶητ.

ἠῶτεν Δε ἠῶτεν οῦγενος  
 εῶσι οῦμετοῦρο οῦμετοῦνῆ  
 οῦῶλα εθοραβ οῦλαο εῶμαιοϋ  
 ῶοῦ ἠτετενοῦνῆ ἐβὼλ ἠνιαρετη

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious.

You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Therefore, it is also contained in the Scripture, “Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.”

Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,”

and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His

الذِي إِذ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَحِجَارَةٍ حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا، لِتَقْدِيمِ ذَبَائِحِ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ اللَّهِ بِيَسُوعِ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ: «هَئِنْدَا أَضَعُ فِي صِهْيُونَ حَجْرَ زَاوِيَةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكَرَامَةَ، وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ الَّذِي رَفَضَهُ الْبُنَاوُونَ هُوَ قَدْ صَارَ رَأْسَ الزَّاوِيَةِ،

وَحَجْرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ. الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ لِلْكَلِمَةِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ ائْتِنَاءٍ، لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

ἴτε φηεταϳθαζεμ ἠηνοῦ ἔβολ δεν  
 π᳚ακι ἔδοῦν ἔπεροῦωινι εῖτοι ἵψ᳚φ᳚ηρι.

Π᳚ἠἔτε ἵνοῦλαοσ ἀν πε ἵνοῦχοῦ:  
 †νοῦ δε ἀρετενερ οῦλαοσ ἕφ᳚νοῦ†:  
 ηἠἔτε ναῦναι ἵνοῦ δε ἀῦναι  
 ἵνωτεν.

*Π᳚ἁσ᳚ἠνοῦ ἕπερμενερε π᳚κοσμοσ  
 οῦδε ηἠεῦωπ δεν π᳚κοσμοσ:  
 π᳚κοσμοσ ηἁσ᳚ἠνι ηεμ τεϳ᳚ἔπι᳚θημ᳚ἁ: φ᳚ἠ  
 δε εῖτιρι ἕφοῦωῦ ἕφ᳚νοῦ† ᳚ἠαῦωπ᳚᳚  
 ῦα ἔνεε: ἀμ᳚ἠ.*

marvelous light;

who once were not a  
 people but are now the  
 people of God, who had not  
 obtained mercy but now  
 have obtained mercy.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا  
 الْآنَ فَأَنْتُمْ شَعْبُ اللَّهِ. الَّذِينَ كُنْتُمْ  
 غَيْرَ مَرْحُومِينَ، وَأَمَّا الْآنَ  
 فَمَرْحُومُونَ.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 إلى الأبد. آمين.*

### The Acts الإبركسيس

Πραϳ᳚ἱ ἵτε ηἠἵοῦ† ἵἀποστολοσ:  
 ἔρε ποῦϳμοῦ εθοῦαβ ῦωπ᳚᳚ ηεμ᳚᳚.  
 Δ᳚᳚᳚᳚.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباءنا الرسل  
 الأظهار المشمولين بنعمة الروح  
 القدس، بركتهم المقدسة تكون  
 معنا. آمين.

Πραϳ᳚ἱ ε̄: ᾱ - ζ: β

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Π᳚᳚᳚᳚᳚ δε δεν ηἁἔροοῦ ἔτε ἕμ᳚᳚᳚  
 ἔταῦ᳚᳚᳚ ἵνε ηἠ᳚᳚᳚᳚᳚ ᳚ϳ᳚᳚᳚᳚ ἵνε  
 οῦ᳚᳚᳚᳚ ἵτε ηἠ᳚᳚᳚᳚᳚ ᳚᳚᳚  
 ηἠ᳚᳚᳚᳚᳚ ᳚᳚᳚† ἵ᳚᳚᳚᳚᳚ ᳚᳚᳚  
 ἔπι᳚᳚᳚᳚ ἕμ᳚᳚᳚᳚ ἵτε η᳚᳚᳚᳚᳚.

Now in those days,  
 when the number of the  
 disciples was multiplying,  
 there arose a complaint  
 against the Hebrews by the  
 Hellenists, because their  
 widows were neglected in  
 the daily distribution.

وَفِي تِلْكَ الْأَيَّامِ إِذْ تَكَثَّرَ التَّلَامِيذُ،  
 حَدَثَ تَدَمُّرٌ مِنَ الْيُونَانِيِّينَ عَلَى  
 الْعِبْرَانِيِّينَ أَنَّ أَرَامِلَهُمْ كُنَّ يُغْفَلُ  
 عَنْهُنَّ فِي الْخِدْمَةِ الْيَوْمِيَّةِ.

Δ᳚᳚᳚᳚᳚ ᳚᳚᳚᳚᳚ δε ἵἀποστολοσ  
 ᳚᳚᳚᳚᳚† ἔπι᳚᳚᳚᳚ ἵτε ηἠ᳚᳚᳚᳚᳚᳚  
 πε᳚᳚᳚᳚᳚ ἵνοῦ᳚᳚᳚᳚ ᳚᳚᳚᳚᳚ ᳚᳚᳚  
 εθοῦ᳚᳚᳚᳚ ἵ᳚᳚᳚᳚᳚ ἵτε φ᳚᳚᳚᳚᳚†  
 ἵτε᳚᳚᳚᳚᳚ ἵ᳚᳚᳚᳚᳚᳚᳚᳚.

Then the twelve  
 summoned the multitude of  
 the disciples and said, “It is  
 not desirable that we should  
 leave the word of God and  
 serve tables.

فَدَعَا الْاثْنَا عَشَرَ جُمُوهَرَ التَّلَامِيذِ  
 وَقَالُوا: لَا يُرْضِي أَنْ نَتْرِكَ نَحْنُ  
 كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.

Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ  
ἠρωμι ἐβολ θεν ἠηνοῦ εἱερμεερε  
θαρωοῦ εἱμεε ἠπιπνευμα νεμ σοφιὰ  
ἠτενχαῦ ἐρηι ἐεεν ταιχῆριὰ.

Ανον δε ἠτενερωοῦτ ἐῖπροσερχη  
νεμ ἠψεμῶι ἠτε πιεασι.

Οτοε ἀπιεασι ρανωοῦ ἠπεῦθε  
ἠπιμῶι τηρῶ οτοε ἀρωοῦπ  
ἠστεφανοε ἐβολ ἠθηνοῦ οἱρωμι πε  
εἱμεε ἐβολ θεν φῆναεῖτ νεμ  
Πιπνευμα εσοῦαβ νεμ Φιλιπποε νεμ  
Προχοροε νεμ Ηικανωρ νεμ Τιμων  
νεμ Παρμενα νεμ Ηικολαοε πιεεμμο  
ἠρεμῖΑητιοχῆριὰ.

Ηαι ἀρωοῦε ἐρατοῦ ἠπεῦθε  
ἠηιαποστολοε οτοε ἐταρωοε ἀρωο  
ασι ἐρωοῦ.

Οτοε ἀπιεασι ἠτε φῆνοῦτ ἀραιαι  
ἀαῶαι ἠεε τῆπι ἠηημαθηθεε θεν  
Ιεροσαλημ ἠμαῶω: οτοε οἱρωοῦτ δε  
ἠμῶι ἠτε ηιοθηε ἀρωοτεμ ἠεα  
φῆναεῖτ.

Стефанос δε εἱμεε ἠεμμοτ νεμ  
χομ ηαῖρι ἠεανηοῦτ ἠμῆηι νεμ  
εανῶφηρι νεμ εανχομ ἠερηι θεν  
πιλαοε.

Therefore, brethren,  
seek out from among you  
seven men of good  
reputation, full of the Holy  
Spirit and wisdom, whom  
we may appoint over this  
business;

but we will give  
ourselves continually to  
prayer and to the ministry of  
the word.”

And the saying pleased  
the whole multitude. And  
they chose Stephen, a man  
full of faith and the Holy  
Spirit, and Philip,  
Prochorus, Nicanor, Timon,  
Parmenas, and Nicolas, a  
proselyte from Antioch,

whom they set before  
the apostles; and when they  
had prayed, they laid hands  
on them.

Then the word of God  
spread, and the number of  
the disciples multiplied  
greatly in Jerusalem, and a  
great many of the priests  
were obedient to the faith.

And Stephen, full of  
faith and power, did great  
wonders and signs among  
the people.

فَأَتَّخِبُوا أَيُّهَا الإِخْوَةُ سَبْعَةَ رِجَالٍ  
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ  
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ  
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فَنُؤَاظِبُ عَلَى الصَّلَاةِ  
وَوَدْمَةَ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ  
الْجُمُوعِ، فَاخْتَارُوا اسْتِفَانُوسَ،  
رَجُلًا مَمْلُوكًا مِنَ الإِيمَانِ وَالرُّوحِ  
الْقُدُسِ، وَفِيلِيبَّسَ، وَبِرُوخُورِسَ،  
وَنِيكَانُورَ، وَتِيمُونَ، وَبِرْمِينَاسَ،  
وَنِيْقُولَاوُسَ دَخِيلًا أَنْطَاكِيًّا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا  
وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ  
التَّلَامِيذِ يَتَكَثَّرُ جَدًّا فِي أُورُشَلِيمَ،  
وَجُمُوعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ  
الإِيمَانَ.

وَأَمَّا اسْتِفَانُوسُ فَإِذْ كَانَ مَمْلُوكًا  
إِيمَانًا وَقُوَّةً، كَانَ يَصْنَعُ عَجَائِبَ  
وَأَيَاتٍ عَظِيمَةً فِي الشَّعْبِ.

Ἀρτωῶντος Δε ἦξε θανοῶν  
ἐβολ θεν ἱερνασῶση ἔτε ψαυμοῦτ  
ἔρωον γε Ηιλιβερτινος νεμ  
Ηικυριννεος νεμ Ηιρεμρακοῦ νεμ  
Ηιρεμῆκνλκικιὰ νεμ ἱΔσιὰ εκκωῖ  
νεμ Στεφανος.

Οτος ἠπορῶν γευχομ ἠτ ἔδορν  
ἔρην ἱσοφια νεμ Πιπνεμα ἔτε  
ναρκασι ἠδῆτη.

Ποτε ἀνινη ἠθανρωμι εκχω ἠμοος  
γε ἠνον ἀνωτεμ ἔρορ εκχω  
ἠθανκασι ἠξεοῶ ἔωῶνχης νεμ  
Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρη νεμ  
ηἠρεσβῦτερος νεμ ηικαδ ἀρτωῶντος  
ἀγρολμερ ἀρενη ἔδορν ἐπιμα ἠτθαπ.

Ἀρταθο Δε ἠθανμετεορεῖ  
ἠνοῦτ ἔρατοῦ εκχω ἠμοος γε παρρωμι  
ἠῆχω ἠτοτῆ ἐβολ ἀν εκχω ἠθανκασι  
ἠκα παιμα εθοῶβ νεμ πινομος.

Ἀνωτεμ ταρ ἔρορ εκχω ἠμοος  
γε ἠχοῦς Πιναζωρεος ἠθορ εθναβελ  
παιμα εθοῶβ ἐβολ ἔναψιβῖ  
ἠηικῖνηθιὰ ἔταρῖητοῦ ἔτοτεν ἠξε  
ἠωῶνχης.

Οτος ἔταρκομ τηροῦ ἔδορν  
ἔραρ ἠξε ηηετρεμσι θεν πιμαἠτθαπ

Then there arose some  
from what is called the  
Synagogue of the  
Freedmen, Cyrenians,  
Alexandrians, and those  
from Cilicia and Asia,  
disputing with Stephen.

And they were not able  
to resist the wisdom and the  
Spirit by which he spoke.

Then they secretly  
induced men to say, “We  
have heard him speak  
blasphemous words against  
Moses and God.”

And they stirred up the  
people, the elders, and the  
scribes; and they came upon  
him, seized him, and  
brought him to the council.

They also set up false  
witnesses who said, “This  
man does not cease to speak  
blasphemous words against  
this holy place and the law;

for we have heard him  
say that this Jesus of  
Nazareth will destroy this  
place and change the  
customs which Moses  
delivered to us.”

And all who sat in the  
council, looking steadfastly  
at him, saw his face as the  
face of an angel.

فَنَهَضَ قَوْمٌ مِّنَ الْمَجْمَعِ الَّذِي يُقَالُ  
لَهُ مَجْمَعُ اللَّيْبَرْتِيِّينَ  
وَالْقَيْرَوَانِيِّينَ وَالْإِسْكََنْدَرِيِّينَ، وَمِنْ  
الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَا، يُحَاوِرُونَ  
سْتَفَانُوسَ.

وَلَمْ يَقْدِرُوا أَنْ يَقَاوُمُوا الْحِكْمَةَ  
وَالرُّوحَ الَّذِي كَانَ يَتَكَلَّمُ بِهِ.

حِينَئِذٍ دَسَّوْا لِرِجَالٍ يَقُولُونَ: إِنَّا  
سَمِعْنَاهُ يَتَكَلَّمُ بِكَلَامٍ تَجْدِيفٍ عَلَى  
مُوسَى وَعَلَى اللَّهِ.

وَهَيَّجُوا الشَّعْبَ وَالشُّيُوخَ وَالْكَتَبَةَ،  
فَقَامُوا وَخَطَفُوهُ وَأَتَوْا بِهِ إِلَى  
الْمَجْمَعِ،

وَأَقَامُوا شُهُودًا كَذِبَةً يَقُولُونَ: هَذَا  
الرَّجُلُ لَا يَفْتُرُ عَنَّا أَنْ يَتَكَلَّمَ كَلَامًا  
تَجْدِيفًا ضِدَّ هَذَا الْمَوْضِعِ الْمُقَدَّسِ  
وَالنَّامُوسِ،

لَأَنَّا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ  
النَّاصِرِيِّ هَذَا سَيَنْقُضُ هَذَا  
الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي  
سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي  
الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ  
مَلَائِكِي.

ἀγνατ ἐπερθε ὑφρητ ὑπερο  
ἠνοταστελος.

Περαε δε ναε ἠχε παρχηερεεε  
χε αν ναι ωωπι ὑπαρητ.

Πθοε δε περαε: ηρωωμ ηενενηοτ  
οροε ηενιοτ σωτεμ: Φνοτ ἠτε πωοτ  
αφορονδε επενιωτ Αβρααμ ερχη  
ἠερη δεη τ Μεσοποταμια  
ὑπατερωωπι δεη Χαρραν.

*Πισαχι δε ἠτε Πβοις ερεαμιο οροε  
ερεαωα: ερεαμαμιο οροε ερεταχρο:  
δεη τασια ηεκκλησια ἠτε Φνοτ:  
αμην.*

Then the high priest  
said, “Are these things so?”

And he said, “Brethren  
and fathers, listen: The God  
of glory appeared to our  
father Abraham when he  
was in Mesopotamia, before  
he dwelt in Haran.”

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَقَالَ رَبِّيسُ الْكَهَنَةِ أَتَرَى هَذِهِ  
الْأُمُورَ هَكَذَا هِيَ.

فَقَالَ أَيُّهَا الرِّجَالُ الْإِخْوَةَ وَالْآبَاءُ  
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا  
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،  
قَبْلَمَا سَكَنَ فِي حَارَانَ.

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Babah 26

سنكسار اليوم السادس والعشرون من شهر بابه

1. The Martyrdom of St. Timon the Apostle  
2. The Commemoration of the Seven Martyrs on the  
Mount of St. Antonius

1. استشهاده القديس تيمون الرسول أحد  
السبعين رسولاً وأحد الشمامسة السبعة  
2. تذكارة السبعة شهداء بجبل أنطونيوس

### 1. The Martyrdom of St. Timon the Apostle

On this day, St. Timon the Apostle, was martyred.  
He was one of the 70 Apostles, who were chosen by The  
Lord, and sent them to preach the Kingdom of Heaven.

This saint received the gifts of healing the sick and  
casting out the evil spirits. He accompanied The Lord  
until His Ascension into heaven, and after that, he  
continued to be with the disciples and received the grace  
of the Holy Spirit along with them on the day of  
Pentecost.

The Disciples appointed him one of the Seven  
Deacons, who were full of the Holy Spirit and wisdom  
(Acts 6: 2 – 6).

After he had remained in the diaconate for a period  
of time, the apostles laid their hands on him, a bishop of  
the city of western Bostra, in Arabia. He preached The

1. استشهاده القديس تيمون الرسول أحد  
السبعين وأحد الشمامسة السبعة  
في مثل هذا اليوم استشهد القديس تيمون،  
وهو أحد السبعين رسولاً الذين عينهم الرب  
وأرسلهم للكراسة.  
ونال هذا القديس مواهب شفاء الأمراض  
وإخراج الشياطين. ولازم الرب حتى صعوده  
إلى السماء. وبعدها لازم الرسل ونال معهم  
نعمة الروح القدس يوم الخمسين.  
ثم انتخبه الرسل ضمن السبعة شمامسة لأنهم  
كانوا مملوئين نعمة حكمة (أعمال 6: 2 –  
6).

وبعد أن أقام مدة في الخدمة الشمامسية،  
وضع عليه الرسل اليد أسقفا على مدينة  
البصرة الغربية ببلاد العرب، حيث بشر فيها

Lord Christ to them and baptized many of its people. The Governor became angry and seized him, and inflicted him with many tortures. He finally burned him alive, and thus he received the crown of martyrdom. May the blessing of his prayers be with us all. Amen.

بالسيد المسيح. وعمد الكثيرين من أهلها فغضب الوالي وقبض عليه وعذبه بعذابات كثيرة. وأخيراً أمر بحرقه حياً بالنار، فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

## 2. The Commemoration of the Seven Martyrs on the Mount of St. Antonius

On this day also, of the year 1382 AD, was the martyrdom of the Seven Martyrs. They were martyred by the hand of the Berbers on the mount of the great Saint Abba Antonius, the father of all monks, in the Eastern Desert.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

2. تذكّار السبعة شهداء بجبل أنطونيوس وفيه أيضاً تذكّار السبعة شهداء الذين استشهدوا على يد البربر سنة 1382 ميلادية، بجبل القديس العظيم الأبا أنطونيوس أب جميع الرهبان، بالصحراء الشرقية. 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.

Ψαλμος τω Δαυιδ κ: Ϛ, ε

Psalm 21: 3, 5

المزمور 20: 3، 5

Χε ἀκερωτορπ ἐροϋ δειν νιςμοϋ ἵτε  
τεκμετῆριςτος: ἀκχω ριζωϋ  
ἵνοϋχλομ ἐβολ δειν οϋῶνι εϋταινοϋτ:  
οϋνιωϋ πε πεϋῶν δειν πεκνοϋεμ:  
οϋῶν νεμ οϋνιωϋ ἕμετσαιε ἐκῆχαϋ  
ριζωϋ. Ἀλληλοϋα̅.

For You meet him with the blessings of goodness; You set a crown of pure gold upon his head. His glory is great in Your salvation; honor and majesty. **Alleluia.**

أدركته ببركات صلاحك، ووضعت على رأسه إكليلاً من حجر كريم، مجده عظيم بخلصك، مجداً وبهاءً عظيماً جعلت عليه. **هلليلويا.**

## 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.

Οὐὰναστρωσις ἐβὼλ θεν  
 πιερασσελιον εθοραβ κατὰ λουκαν  
 ασιοτ.

A chapter according to  
 Saint Luke, may his  
 blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا  
 البشير. بركاتة علينا آمين.

**ΛΟΥΚΑΝ Γ: Α - Κ**

**Luke 10: 1 - 20**

**لوقا 10: 1 - 20**

Уененса наи δε ἅ Πῶοις οὐωνη  
 ἠκεῶβε ἐβὼλ: οτοθ αχοτοροποτ ἠῶβε  
 ἔνατ ἐβὼλ θαχωτ ἐδοτην ἐβακι νιβεν  
 νευ μαι νιβεν ἐναφναωε ἐρωοτ.

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.

وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ  
 آخَرِينَ أَيْضًا وَأَرْسَلَهُمْ ائْتِنِينَ  
 أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ  
 حَيْثُ كَانَ هُوَ مُزْمِعًا أَنْ يَأْتِيَ.

Παρω δε ἕμοοο νωοτ πε γε  
 πιωοδ μεν οτηνωτ πε νιερατης δε  
 θακοοτχι νε: τωβε οτη ἕΠῶοις  
 ἕπιωοδ εοπωο ἠτερεοιωτ  
 ἠθανερατης ἐβὼλ ἐπερωοδ.

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.

فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ  
 الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ  
 الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى  
 حَصَادِهِ

Уаωε νωτεν εηπεε Δνοκ  
 †οτωρηπ ἕμωτεν ἕφρη† ἠθανεηιβ  
 θεν ἕμη† ἠθανοτωναω.

Go your way; behold, I  
 send you out as lambs  
 among wolves.

إِذْهَبُوا. هَا أَنَا أَرْسَلِكُمْ مِثْلَ خُمُلَانَ  
 بَيْنَ ذُئَابٍ.

Уπερχει ἠοτἄσοτὶ οτδε πηρα  
 οτδε θωοτὶ οτοθ ἕπερεραспа зεεθε  
 ἠελι зи φμωит.

Carry neither money  
 bag, knapsack, nor sandals;  
 and greet no one along the  
 road.

لَا تَحْمَلُوا كَيْسًا وَلَا مَزُودًا وَلَا  
 أَحْذِيَّةً وَلَا تُسَلِّمُوا عَلَى أَحَدٍ فِي  
 الطَّرِيقِ.

Πηη δε ετετενναωε νωτεν ἐδοτην  
 ἐροφ αχοο ἠωορηπ γε †εηρηνη ἕπαηη.

But whatever house you  
 enter, first say, ‘Peace to  
 this house.’

وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا:  
 سَلَامٌ لِهَذَا الْبَيْتِ.

Οτοθ εωωπ ἐπωηρη ἠτε †εηρηνη  
 ἕματ τετενηρηνη εεἕμτοη ἕμοοο  
 ἐερηη ἐχωφ: εωωπ δε ἕμοοη  
 τετενηρηνη εεεκοτс ἐρωτεη.

And if a son of peace is  
 there, your peace will rest  
 on it; if not, it will return to  
 you.

فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجِلُّ  
 سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

Ὡσπι δε θεν πινη ετε υμυα  
 ερετενοτωμ οτοθ ερετενσω ννηετε  
 ντωοτ: πιερσατης ταρ εμπεωα  
 υπερβεχε: υπεροτωτεβ εβολ θεν  
 ογχι εογχι.

Οτοθ τβακι ετετενναωε νωτεν  
 εθονν εροσ οτοθ ντοτωεπ θηνοτ  
 ερωοτ οτωμ ννηετογναχατ  
 θαρωτεν.

Οτοθ νηετωωνι νθηετς αριφαθρι  
 ερωοτ: οτοθ αχοσ νωοτ γε αεθωντ  
 ερωτεν νχε τμετοτρο ντε φνοττ.

τβακι δε ετετενναωε νωτεν  
 εθονν εροσ οτοθ ντοτωεπ  
 θηνοτ ερωοτ λμωινι εβολ θεν  
 νεσπλατια αχοσ.

Χε πικεωωωυ εταρτωμι ενεν  
 βαλατχ εβολ θεν τετενβακι  
 τεννανεωε νωτεν εβολ: πλην φαι  
 αριεμι εροτ γε αεθωντ νχε  
 τμετοτρο ντε φνοττ.

τχω δε υμοσ νωτεν γε ογον  
 ονυτον ναωωπι νσοδομα θεν  
 πιεροοτ ετε υμυατ εροτε τβακι ετε  
 υμυατ.

Οτοι νε Χωραζιν: οτοι νε  
 Βηθσαιδα γε νερηι θεν ττροσ ευ

And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house.

Whatever city you enter, and they receive you, eat such things as are set before you.

And heal the sick there, and say to them, 'The kingdom of God has come near to you'.

But whatever city you enter, and they do not receive you, go out into its streets and say,

'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 to 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

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ آكِلِينَ وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ مُسْتَحِقُّ أَجْرَتِهِ. لَا تَتَقَلَّبُوا مِنْ بَيْتٍ إِلَى بَيْتٍ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلَتْكُمْ فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَاشْفُوا الْمَرْضَى الَّذِينَ فِيهَا وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ اللَّهِ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلْكُمْ فَاحْرَجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

حَتَّى الْعِبَارِ الَّذِي لَصِقَ بِنَا مِنْ مَدِينَتِكُمْ نَنْفُضُهُ لَكُمْ. وَلَكِنْ اعْلَمُوا هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُودُومَ فِي ذَلِكَ الْيَوْمِ حَالَةً أَكْثَرَ احْتِمَالًا مِمَّا لِنَتِكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صَنَعْتَ فِي صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةَ



ἸΣΙΔΩΝ ἔΝΕ ΔΥΩΠΙ ΝΧΕ ΝΑΙΧΟΜ  
ΕΤΑΥΩΠΙ ΔΕΝ ΘΗΝΟΥ ΝΕ ΙΣ ΘΝΕΙ  
ΑΥΕΡΜΕΤΑΝΟΙΝ ΕΥΖΕΜΙ ΔΕΝ ΟΥΣΟΚ ΝΕΜ  
ΟΥΚΕΡΜΙ.

ΠΛΗΝ Ἰγρος ΝΕΜ ἸΣΙΔΩΝ ΟΥΘΟΝ  
ΟΥΜΤΟΝ ΝΑΥΩΠΙ ΝΩΟΥ ΔΕΝ Ἰκρίσις  
ἐξοτερωτεν.

ΟΥΘΕ ἦΘΟ ΖΩΙ ΚΑΦΑΡΝΑΟΥ ΜΗ  
ΤΕΡΑΒΙΣΙ ΨΑ ἔΖΗΜΙ ἔΤΦΕ ΣΕΝΑΘΕΒΙΟ ΨΑ  
ἐΠΕΣΗΤ ἔΔΜΕΝΤ.

ΦΗΕΤΩΤΕΜ ἠΩΤΕΝ ΔΑΥΩΤΕΜ  
ἠΣΩΙ: ΟΥΘΟ ΦΗΕΤΩΨ ἠΜΩΤΕΝ  
ΔΑΥΩΨ ἠΜΟΙ: ΦΗ ΔΕ ΕΤΩΨ ἠΜΟΙ  
ἠΦΗΕΤΑΥΤΑΟΥΤΟΙ.

ΑΥΤΑΘΟ ΔΕ ἠΧΕ ΠΙΕΨΒΕ ΔΕΝ  
ΟΥΡΑΨΙ ΕΥΧΩ ἠΜΟC ΧΕ ΠΒΟΙC  
ΝΙΚΕΔΕΜΩΝ ΣΕΒΝΟ ἠΧΩΟΥ ΝΑΝ ΔΕΝ  
ΠΕΚΡΑΝ.

ΠΕΧΑΥ ΔΕ ΝΩΟΥ ΧΕ ΔΙΝΑΥ  
ἐΠΣΑΤΑΝΑC ἔΑΥΖΕΙ ἔΒΟΛ ΔΕΝ ἸΦΕ  
ἠΦΡΗΤ ἠΟΥCΕΤΕΒΡΗΧ.

ΖΗΠΠΕ ΔΙΤ ΝΩΤΕΝ ἠΠΙΕΡΨΨΙ  
ἐΖΩΜΙ ἔΧΕΝ ΖΑΝΖΟΥ ΝΕΜ ΖΑΝΒΛΗ ΝΕΜ  
ἔΧΕΝ ἸΧΟΜ ΤΗΡC ἠΤΕ ΠΙΧΑΧΙ: ΟΥΘΟ  
ἠΝΕCΦΙ ΘΗΝΟΥ ἠΧΟΝC ἠΖΛΙ.

ΠΛΗΝ ἠΠΕΡΡΑΨΙ ΔΕΝ ΦΑΙ ΧΕ  
ΝΙΠΝΕΥΜΑ ΣΕΒΝΟ ἠΧΩΟΥ ΝΩΤΕΝ: ΡΑΨΙ

were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

But it will be more tolerable for Tyre and Sidon at the judgment than for you.

And you, Capernaum, who are exalted to heaven, will be brought down to Hades.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”

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,

فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمُسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةً أَكْثَرَ اِحْتِمَالًا مِمَّا  
لَكُمْ

وَأَنْتِ يَا كَفَرْنَاخُومُ الْمُرْتَفِعَةَ إِلَى  
السَّمَاءِ سَتُهْبَطِينَ إِلَى الْهَادِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرْذَلُكُمْ يُرْذَلُنِي وَالَّذِي  
يُرْذَلُنِي يُرْذَلُ الَّذِي أَرْسَلَنِي.»

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا  
رَبُّ حَتَّى الشَّيَاطِينُ تَخْضَعُ لَنَا  
بِاسْمِكَ.»

فَقَالَ لَهُمْ: «رَأَيْتُ الشَّيْطَانَ سَاقِطًا  
مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لَتَدُوسُوا  
الْحَيَّاتِ وَالْعَقَّارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ افْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ.»

Δε ἠθού γε μετεραν σεσθοντ δει  
νιφονι.

*Πῶς φα Πεννοτ πε ψα ἐνεε  
ἠτε νι ἐνεε: ἀμην.*

but rather rejoice because  
your names are written in  
heaven".

*Glory be to God  
forever.*

*والمجد لله دائماً.*

# Katameros Readings for the 27<sup>th</sup> Day of Babah

## قطمارس قراءات اليوم السابع والعشرون من شهر بابة المبارك

### Cουχοϋτ ψαψϣ η̄εχοοϋ μ̄Πιαβοτ Παοπι

#### Ροϋε

#### Vespers Psalm

#### مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρια: α	Psalm 112: 1, 2	المزمور 111: 1
<p>Ωογνιατϣ μ̄πιρωμ̄ι ετεροτ̄                  δατϩη μ̄Πβοιϣ: η̄ερηι δ̄εν νεϣεντολη                  εϣ̄εορωϣ ε̄μαψω: εϣ̄εξεμ̄χομ̄ ϩιϣεν                  η̄καϩη η̄ξε νεϣ̄εροϣ: ε̄νε̄μοϣ̄ ε̄τ̄τενε̄α                  η̄ντε η̄ηετ̄κοϣ̄των. <b>Αλληλοϋιᾱ.</b></p>	<p>Blessed is the man who fears The Lord, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed.  <b>Alleluia.</b></p>	<p>طوبى للرجل الخائف الرب ويهوى وصاياها جداً. يقوى نسله على الأرض. جيل المستقيمين يُبارك. <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.

Ο̄τ̄αν̄ᾱσ̄νω̄ϣιϣ̄ ε̄βολ̄ δ̄εν πιε̄τᾱσ̄τε̄λιον̄ ε̄θο̄τᾱβ̄ κᾱτᾱ ῡᾱτ̄θεον̄ ᾱσ̄ιοϣ̄.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
<b>ῡᾱτ̄θεον̄ κ̄ε̄: ῑΔ̄ - κ̄σ̄</b>	<b>Matthew 25: 14 - 23</b>	<b>متي 25: 14 - 23</b>

Ὑπὲρ ἧς τὰρ ἡοῦρωμι ἐφναῶνα  
ἐπῶεμο ἀμοῦτ ἐνεφῆβιακ ὄρο  
ἀφτ ἕπετενταφ ἔτοτοφ.

Ὅται μεν ἀφτ ναφ ἡτοφ ἡζινδωρ:  
κεῖται δε ἀφτ ναφ ἡνατ: κεῖται δε  
ἀφτ ναφ ἡοται: ποται ποται κατὰ  
τεφρομ ὄρο ἀφναφ ἐπῶεμο.

Ἀφναφ δε ἡξε φῆτεβι ἕπιτοφ  
ἡζινδωρ ἀφρῶβ ἡῆτοφ ὄρο  
ἀφφε κε τοφ.

Παρητ ὄν φῆτεβι ἕπινατ  
ἀφφε κε ῆνατ.

Φη δε ἔταβι ἕπιοται ἀφναφ  
ἀφωκι ἡοκαβι ὄρο ἀφωπ ἕπιβατ  
ἡτε πεφβοις.

Ὑενενα ὄρνωφ δε ἡχοφ ἀφ  
ἡξε Πβοις ἡνιῆβιακ ἔτε ἕματ ὄρο  
ἀφωπ νεμωφ.

Ἀφ δε ἡξε φῆτεβι ἕπιτοφ  
ἡζινδωρ ἀφεν κε τοφ ἡζινδωρ ἐφω  
ἕμοσ χε Παβοις τοφ ἡζινδωρ  
ἀκτητοφ ἡνι ις κε τοφ ἡζινδωρ  
ἀφφωφ.

Πεξε Πεφβοις δε ναφ χε καλωσ  
πιβωκ ἐθναφ ὄρο ἔτεφροτ ἐπιδη  
ἀφωπι ἐκεφροτ ῆεν ῆανκοφχι

For the kingdom of  
heaven is like a man  
traveling to a far country,  
who called his own servants  
and delivered his goods to  
them.

And to one he gave five  
talents, to another two, and  
to another one, to each  
according to his own  
ability; and immediately he  
went on a journey.

Then he who had  
received the five talents  
went and traded with them,  
and made another five  
talents.

And likewise he who  
had received two gained  
two more also.

But he who had  
received one went and dug  
in the ground, and hid his  
lord's money.

After a long time the  
lord of those servants came  
and settled accounts with  
them.

So he who had received  
five talents came and  
brought five other talents,  
saying, 'Lord, you  
delivered to me five talents;  
look, I have gained five  
more talents besides them.'

His lord said to him,  
'Well done, good and  
faithful servant; you were  
faithful over a few things, I  
will make you ruler over

وَكَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ  
وَسَلَّمَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ وَآخَرَ وَزْنَةً 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 الْوَزْنَ فَمَضَى  
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَقَدَّمَ خَمْسَ وَزَنَاتٍ أُخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ وَزَنَاتٍ أُخَرَ رَبِحْتُهَا فَوْقَهَا.

فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ  
الصَّالِحُ وَالْأَمِينُ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فَرْحِ سَيِّدِكَ.

εἰς ἅκρον εἰσεν θαννιωτ μαυενακ  
ἐδοϋν ἐφραυι ἵτε Πεκβοις.

Δϑι δε ἵξε φηεταϑβι ὑπιξινοωρ  
ἐναϑ πεαϑϑ ϑε Παβοις ξινοωρ ἐναϑ  
ακτιτοϑ νηι ις κε ἐναϑ ἀιξφωοϑ.

Πεξε Πεϑβοις δε ναϑ ϑε καλωϑ  
πιβωκ εθνανεϑ οτοϑ ἐτενεοτ ἐπιδη  
ακωωπι εκενοοτ ϑεν θανκοϑξι  
εἰς ἅκρον εἰσεν θαννιωτ μαυενακ  
ἐδοϋν ἐφραυι ἵτε Πεκβοις.

*Πῶοϑ φα Πεννοϑτ πε ωα ἐνεϑ  
ἵτε νι ἐνεϑ: ἀμην.*

many things. Enter into the joy of your lord.'

He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'

His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

*Glory be to God forever.*

ثَمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

قَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ إِلَى فَرَحِ سَيِّدِكَ.

*والمجد لله دائماً.*

### Ψωρη

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. أمين.

Ψαλμοϑ τω Δαυιδ ρλα: α, ζ

Psalm 132: 1, 2, 9, 10

مزمو ر 131: 1, 7

Δριφμεϑι Πβοις ἵΔαυιδ νεμ  
τεϑμετρεμαϑω τηρϑ: ὑφρητ  
εταϑωρκ ὑΠβοις αϑτωβε ὑΦνοϑτ  
ἵλακωβ: νεκοϑηβ εϑεϑεϑωτοϑ  
ἵνοϑμεθμνι: νηεθοϑαβ ἵτακ  
εϑεθελεηλ εοβε Δαυιδ πεκβωκ.  
**Δλληλοϑια.**

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 دعتة، كيف أقسم للرب ونذر لإله يعقوب. كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. **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 ἐβὼλ θεν πικραστρελιον 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 Ἑ: 17 - 18</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοθ εταει εδρηι νεμωου αροει ερατει θεν ουμα ηκοι νεμ ουμηνυ ητε νεμιαθητης νεμ κεμηνυ ερωυ ητε πιλαος εβὼλ θεν ηουδαεα 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 وَصَيْدَاةَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοθ ηηεναυτεμκο υμωου ηνε ηιπνευμα ηακαθαρθον ηαφερφαδρι ερωου.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοθ ηαρε πιμηνυ τηρευ κωη ησα βι νεμιαυ: γε ουηι ηασνηου εβὼλ υμωου ηνε ουχομ οτοθ ηασταλδο υμωου τηρου πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَمْسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηθοε εταεγαυ ηνεεβαλ επωυ ουβε νεμιαθητης πεσαυ νωου γε ωουηιατεν θηνου ηιζηκι γε θωτεν τε ημετορο ητε φνοηη.</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

Ὡσὸν ἰδὲ τὸν θῆνον ἡετσοκερ χε  
 ἴνον τετεννασι: ὠσὸν ἰδὲ τὸν θῆνον  
 ηἡετριμι ἴνον χε τετεννασῶβι.

Ὡσὸν ἰδὲ τὸν θῆνον ἔωπι  
 ἴνοτωεστε θῆνον ἴχε νιρωμι οτοθ  
 ἴνοτονετ θῆνον ἔβωλ οτοθ ἴνοτωεω  
 θῆνον οτοθ ἴνοτρι πετενραν ἔβωλ  
 ἴφρηἴ ἴνοπετωοτ εθε Πωηρι  
 ἴφρωι.

Ραωι θεν πιεσοοτ ἔτε ἴματ οτοθ  
 θεληλ: θηππε ταρ πετενβεχε οηνωἴ  
 πε ἴερηι θεν ἴφε: ναι ταρ οη ἔναἴρι  
 ἴμωοτ ἴηιπροφητης ἴχε νοἴοἴ.

*Πῶσοτ φα Πεννοἴ πε: ωα ἔνεθ  
 ἴτε ηι ἔνεθ: ἀμην.*

Blessed are you who  
 hunger now, For you shall  
 be filled. Blessed are you  
 who weep now, For you  
 shall laugh.

Blessed are you when  
 men hate you, And when  
 they exclude you, And  
 revile you, and cast out your  
 name as evil, For the Son of  
 Man's sake.

Rejoice in that day and  
 leap for joy! For indeed  
 your reward is great in  
 heaven, For in like manner  
 their fathers did to the  
 prophets.

*Glory be to God forever.*

طوبأكم أَيَّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ  
 تَشْبَعُونَ. طوبأكم أَيَّهَا الْبَاكُونَ  
 الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طوبأكم إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا  
 أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
 اسْمَكُمْ كَشْرِيرٍ مِنْ أَجْلِ ابْنِ  
 الْإِنْسَانِ.

افرحوا في ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
 فَهُوَ إِجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
 لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
 بِالْأَنْبِيَاءِ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵτε πενσαδ Παυλοσ Πιὰποστολοσ

Παυλοσ φβωκ ἴΠενβοις Ἰησουσ  
 Πιχριστοσ: πιὰποστολοσ ετθαθεμ:  
 φηἔτατθαωϋ ἔπιριωενηνοἴ ἵτε  
 φνοἴ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the epistle of  
 our teacher St. Paul to the  
 Hebrews. May his blessing  
 be upon us. Amen.

فصل من رسالة معلمنا بولس  
 الرسول إلى العبرانيين، بركته  
 المقدسة تكون معنا. أمين.

Ἐεβρεοσ ἱα: ἱζ - λα

Hebrews 11: 17 - 31

العبرانيين 11: 17 - 31

<p>ԵՆ ՕՂՆԱԶԴ ԱԲՐԱԱՄ ԱՐԻՆԻ      ÌԸԱԱԿ ÈԶՐԻՆԻ ԵՏԵՐՍԻՐԱԶԻՆ ÌՄՈՍԳ: ԱՐԻՆԻ      ÌՍԵՐԿՄԻՐԻ ÌՄԱՏԱԴԿ ÈԶՐԻՆԻ ÌՆՇԵ      ՓԻԵՏԱԿՄԵՍ ՈՒՄՍ ËՐՈԿ.</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>ՓԻԵՏԱՏՏԱԿԻ ՆԵՄԱԿ ՉԵ ՏԵՆ ԸՏԱԱԿ      ԵՏԵԹԱԶԵՄ 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 ԱՐՄՈԿՄԵԿ ՉԵ ՕՂՈՆ ÌՄՉՈՄ      ÌՓՈՆՈՂԴ ԵՒՈՂՈՍԿ ԵՅՈՂ ՏԵՆ      ՆԻԿԵԹՄՈՒՐԿ: ԵԾԵ ՓԱԻ ԱԿԾԻԿ ՏԵՆ      ՕՂՍԱՐԱԲՈՂՆ.</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 ԵԾԵ ՆԻԵԹՆԱՄՍԻ      ԱՐԿՄՈՒՐ ÌՆՇԵ ԸՏԱԱԿ ԵՂԱԿՈՅ ՆԵՄ ԻՏԱՂ.</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 ԸՂԱԿՈՅ ԵՐՆԱՄՈՒՐ      ԱՐԿՄՈՒՐ ԵՓՈՒԱԻ ՓՈՒԱԻ ÌՆՆԵՆՄԻՐԻ      ÌԼՈՏԻՓ: ՕՂՈՅ ԱՐՈՒՄՄԿՄԵՒ ԵնՐԻՆԻ ԵՇԵՆ      ԶԵՆԿ ÌՍԵՐԿՄՓՄԿՄԵՒ.</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 ԸՂՈՏԻՓ ԵՐՆԱՄՈՒՐ      ԱՐԵՐՓՄԵՒԵՒ ÌՍՍԻՆԻ ԵՅՈՂ ÌՆՆԵՆՄԻՐԻ      ÌՍԻՐԱՆԸ ՕՂՈՅ ԱՐՉՈՆՉԵՆ ԵԾԵ      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 ՍՈՂՏԻՑ ԵՒՏԱՄԱՏԿ      ԱՂՉՈՍԿ ÌՄՍՈՄ ÌՆՆՈՒՍ ÌՆՇԵ ՆԵՐԿԻՈՂ ՉԵ      ԱՂՆԱՂ ԵՍԻՂՈՒՐ ՉԵ ՕՂԱՏԻՈՍ ՍԵ: ՕՂՈՅ      ÌՍՈՒԵՐԵԾՈՂ ՏՃԱՂԵՆ ÌՍԻՂՈՍ ÌՆՇԵ      ՍՈՒՐՈ.</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 ՍՈՂՏԻՑ ԵՒՏԱՐԵՆԻՄՄԿ      ԱՐԿՉԱՂ ԵՅՈՂ ԵՄՒԵՄԵՐՈՒՐՄՈՒՐԴ ԵՐՈԿ</p>	<p>By faith Moses, when he became of age, refused</p>	<p>بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.</p>



ζε ἡωρηι ἵτε ἡωρηι ἡΦαραῶ.

Μαλλον ἑαφρωω ἑωρε ευκαθ  
νευ πιλαος ἵτε Φνωρῆ ἑροτε  
ἵτεφβιμη θεν φνοβι ἡρος ορχορ.

Εαφχα ἡωωω ἡΠιχριςτε ἵτοτε  
ζε ορμετραμῶ ἑναας τε ἑροτε  
ἡαζωρ ἵτε Χημ: ἡαφχορῡτ ταρ  
ἑβολ πε θαῆτη ἡπιωεβιῆ βεχε.

ἡεν ορναεῆτ αφχα Χημ ἵσωφ  
ἡπεφερεοῆτ θαῆτη ἡπιῡβον ἵτε  
ἡορρο: πιαθναῡ ταρ ἑροφ ἡαφμορἡ  
ἑροφ ἡφρηῆτ ἵοται εφναῡ ἑροφ.

ἡεν ορναεῆτ αφιρι ἡπιπασχα νευ  
πιφωἡ ἑβολ ἵτε πιςνοφ ρινα  
ἵτεῡτεμ πιρεφτακο βι νευ ἡοῡωορπ  
ἡμικι.

ἡεν ορναεῆτ αφσινι ἑβολ θεν φιομ  
ἡωαρι ἡφρηῆτ νε ἑβολ θεν ορκαρι  
εφωοῡῡοῡ φηῆταρβι πιρα ἵθητη ἵχε  
ἡιρεμἡΧημ ατωμς ἑθρη.

ἡεν ορναεῆτ ἡισοβτ ἵτε Ιεριχω  
αφει ἑταρκωῆτ ἑρωοῡ ἡωαωφ ἵεροοῡ.

ἡεν ορναεῆτ Ρααβ ῆπορἡ  
ἡπεστακο νευ ἡηῆταφερατσωτεμ:  
ἑτασφеп ἡιζηρ ἑρος θεν ορζιρἡἡἡ.

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 الْأَبْنَاءَ.

بِالْإِيمَانِ اجْتَازُوا فِي الْبَحْرِ الْأَحْمَرِ  
كَمَا فِي الْيَابِسَةِ، الْأَمْرُ الَّذِي لَمَّا  
شَرَعَ فِيهِ الْمِصْرِيُّونَ عَرِقُوا.

بِالْإِيمَانِ سَقَطَتْ أَسْوَارُ أَرِيحَا  
بَعْدَمَا طِيفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ.

بِالْإِيمَانِ رَا حَابَ الزَّانِيَةِ لَمْ تَهْلِكْ  
مَعَ الْعَصَاةِ، إِذْ قَبِلَتْ الْجَاسُوسِينَ  
بِسَلَامٍ.

Πῆμοτ γαρ νευωτεν νευ  
τῆρηνη εἵσοπ: χε ἀμην εἰέωωπι.

The grace of God the  
Father be with you all.  
Amen.

نعمة الله الأب تكون مع جميعكم.  
أمين.

## The Catholic Epistle الكاثوليكون

Καθολικον 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 ἵτοτϵ θεν οὔπιδασμοσ  
χε αϵωανεροϵωτπ ἑναδι ἕπιχλομ  
ἵτε ἵωνθ φνεταϵωϵ ἕμοϵ ἵχε  
Πβοις ἵνηεθναμεριϵϵ.

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.

Ἐπενῶρε ἕλι χος εἵερπιδαζιν  
ἕμοϵ χε φνοϵϵ πετερπιδαζιν ἕμοι:  
φνοϵϵ γαρ εἵερπιδαζιν αν θεν  
θανπετρωϵν: ἵϵερπιδαζιν δε ἵθοϵ  
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 جُرِّبَ إِنِّي أَجْرَبُ  
مَنْ قَبِلَ اللَّهَ، لِأَنَّ اللَّهَ عَيْرٌ مُجْرَبٌ  
بِالشَّرِّ وَهُوَ لَا يُجْرِبُ أَحَدًا.

Πιοται δε πιοται εἵερπιδαζιν  
ἕμοϵ ἐβολ εἵτεν τεϵἑπιθωμᾰ ἕμιν  
ἕμοϵ εἵωκ ἕμοϵ οὔοθ εἵσοπσεπ  
ἕμοϵ.

But each one is tempted  
when he is drawn away by  
his own desires and enticed.

وَلَكِنَّ كُلَّ وَاحِدٍ يُجْرَبُ إِذَا انْجَذَبَ  
وَأَنخَدَعَ مِنْ شَهْوَتِهِ.

Ἰτα ἴεπιθωμᾰ αϵωανερβοκι  
ωασμεϵ φνοβι: φνοβι δε αϵωανϵωκ  
ἐβολ ωαϵϵϵφο ἕφμοϵ.

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 νὰμμενραϋ.

Παιὸ νιβεν εἰνανεῦ νεμ δωρον  
νιβεν εἵχηκ ἔβολ εἰνεβολ ἔπῳωι νε:  
εἵνηοῦ ἔπερετ ἔβολ εἵτεν Φιωτ ἔτε  
νιοῦωινη: φηἔτε ἔμμοη πῳβϋ νὰεραϋ  
οῦδε οῦεμοτ ἔτε οῦεηιβι ἔαεεενη.

Δερωωυ αϋχφον εἰεν πῳαεἵ ἔτε  
ϋμεεμνη: εἰρενωωπι ἔοῦαπαρχη ἔτε  
νεεεωωτ.

Πετενεωωτη δε νὰςνηοῦ  
νὰμμενραϋ: μαρεεωωπι ἔεε ρωωι  
νιβεν εἵηεε εἵηαεωτεμ: εἵεεωω  
εἵηαεαεἵ: εἵεεωω εἵηαεωωτ.

Πεωωτ εἵαρ ἔφρωωι ἔπαεεεεωε  
ἔϋμεεμνη ἔτε Φνωϋϋ.

Εἵβε φαἵ εἵα εἵωλεε νιβεν ἔερη  
νεμ ἔεοῦ ἔτε ϋκαεἵ: εἵεν  
οῦμεερεμραεωυ: εἵεπ πῳαεἵ ἔρωτεν  
εἵρητ ἔβεεε: φηἔτε οῦον εἵεωω ἔμμοε  
ἔνοεεμ ἔνετενψῳεε.

*Νὰςνηοῦ ἔπερμενρε πῳεμοε  
οῦδε νηετωωπ εἵεν πῳεμοε:  
πῳεμοε νὰεενη νεμ τεεεεεεεεε: φη  
δε εἵεεπῳ ἔφρωωυ ἔφνωϋϋ εἵηαεωωπι  
εἵα ἔνεε: ἔμμη.*

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 ἡ τε νενηιοϋ ἡ ἀποστολος: ἐρε ποῦςμοῦ εθοταβ ὡπι 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 الأظهار المشمولين بنعمة الروح القدس، بרכתهم 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>Ναϋρι δε ἡθανχομ ἡξε φνοϋϋ ἡθανκοϋϋι αν ἐβολ ζιτεν νενηιζ ἡ Παϋλος.  Ὡστε ἡσεβι ἡθανχοϋδαριον νεμ ζανκιμικϋνηθιον ἐβολ ζιτεν περρωμα ἡσεχαϋ ζιζεν νηεϋωνι: οτοζ ϋαϋϋενωοϋ ἐβολ ζιωτοϋ ἡξε νιϋωνι: οτοζ νιπνεϋμα ετρωοϋ ναϋνηοϋ ἐβολ 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>Δϋζιτοτοϋ δε ἡξε ζανονον ἐβολ ζεν νιλοϋδαι εκωϋ ἡεζορσιϋθις: ἐξεν φραν ἡΠβοις ἡχοϋς ἐξεν φραν ἡΠβοις ἡχοϋς ἐξεν νηετε νιπνεϋμα ετρωοϋ ζιωτοϋ ενχω ἡμοϋ: ζε ϋταρκο ἡμωτεν ἡἡχοϋς φηετε Παϋλος ζιωϋ ἡμοϋ.</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 بِيَسُوعَ الَّذِي يَكْرِزُ بِهِ بُولْسُ.</p>
<p>Νε οτον ϋαϋϋ δε ἡϋηρι ἡτε οϋαι ζε σκεϋα ἐοϋλοϋδαι πε ἡαρχηερεϋς ενιρι 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 رَيْسِ كَهَنَةٍ.</p>
<p>Δϋεροϋ ἡξε πιπνεϋμα ετρωοϋ πεζαϋ νωοϋ: ζε ἡχοϋς ϋωοϋν ἡμοϋ: ϋοϋ οϋαι?</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: νθωτεν  
δε νθωτεν νιυ.

Οτος αχριτq ε'ερηι ε'χωοτ' ν'χε  
πιρωμι ε'τε πιπνευμα ε'τρωοτ' νεμααq:  
α'ερβοις ε'ρωοτ' ενκοπ α'χ'ευμοο  
ε'ερηι ε'χωοτ': ε'ωστε ν'σεφωτ' ε'βολ' δεν  
πιηι ε'τε υ'μαα' ε'τβηω' ε'ρε' π'ωοτ' φηδ'.

Φαι' δε α'φωπι ε'φοτωηε' ε'βολ'  
ν'νιλον'δαι τηροτ' νευ' νι'Ο'ρεινιηι ε'τωοπ  
δε'ν ε'φεκοσ: οτος ο'τρωτ' α'σι' ε'ερηι  
ε'χωοτ' τηροτ': οτος να'κηνοτ' ν'δ'ι'σι' ν'χε  
Φραη' υ'π'βοις Ιη'σο'υς.

Ο'τωηω' δε' ε'βολ' δε'ν νη'ετα'τ'να'ε'τ':  
να'τηνοτ' πε' ε'φοτωηε' ε'βολ' ο'τρω' ε'τ'ρω  
ν'νο'τ'ε'β'ηο'τ'ι.

Ε'δ'νηω' δε' ε'βολ' δε'ν νη'ενα'τ'ι'ρι  
ν'νι'με'τ'πε'ρι'ε'ρ'σοσ: α'τ'ι'νι' ν'νο'τ'ρω  
α'τ'ρο'κ'ε'ο'τ' υ'πε'μ'ε'θ'ο' ν'ο'το'ν νι'β'ε'ν: ο'τρω  
α'τ'φ'ω'π' ν'νο'τ'τι'μη' ε'α'τ'ε'μ'ο'τ' ε'ο'το'ν  
τ'ιο'τ' ν'ε'βα' ν'ε'α'τ' υ'μαα'.

Παιρη'τ' δε'ν ο'τ'α'μα'α'ι α'φ'α'ι'α'ι' ν'χε  
π'σα'χι' υ'π'βοις ο'τρω' α'χ'ε'υ'μο'ο.

*Π'σα'χι' δε' ν'τε' Π'βοις ε'φ'ε'α'ι'α'ι' ο'τρω'  
ε'φ'ε'α'ω'α'ι: ε'φ'ε'α'μα'α'ι' ο'τρω' ε'φ'ε'τα'χ'ρο:  
δε'ν τ'α'ς'ια' ν'ε'κ'κ'λ'η'σι'α' ν'τε' Φ'νο'τ'τ':  
α'μην.*

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

And many who had  
believed came confessing  
and telling their deeds.

Also, many of those  
who had practiced magic  
brought their books together  
and burned them in the sight  
of all. And they counted up  
the value of them, and it  
totaled fifty thousand pieces  
of silver.

So the word of The Lord  
grew mightily and  
prevailed.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلَبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ  
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ  
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا  
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ  
الْفِضَّةِ.

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو  
وَتَقْوَى بِشِدَّةٍ.

*لم تنزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Babah 27

### سنكسار اليوم السابع والعشرون من شهر بابية

1. The Martyrdom of St. Macarius, Bishop of Kaw (Edko)

#### 1. The Martyrdom of St. Macarius, Bishop of Kaw (Edko)

On this day, of the year 367 of the martyrs, 451 AD, St. Macarius, Bishop of Edko (or Kaw in Assiut), was martyred.

This saint had reached a high level of holiness, for every time, he went up on the pulpit to preach the people, he wept. When he was asked for the reason for his weeping, he answered that he saw the sins of the people. On another occasion, he saw our Lord Christ in the sanctuary, and the angels bringing unto Him the works of the people, one after the other. Anba Macarius heard a voice saying, "Why, O bishop, are you slacking in preaching to your people?" He replied, "My Lord, they do not accept my words." So The Lord said to him, "It is meet for the bishop to preach to the people and if they do not accept his words, their blood be upon their own heads."

Anba Dioscorus, the 25<sup>th</sup> Pope of Alexandria, took Anba Macarius with him to attend the Council of Chalcedon. On his way to the council, on the ship, he performed two miracles: he healed a young man from blinding illness and restored the apparel of his disciple, which was stolen by one of the sailors.

On arriving to the council, the guards prevented him from entering because of his modest clothes, until Pope Dioscorus told them that he was the bishop of Edko. When he had gone in and heard what the defiant were saying about The Lord Christ, he condemned them.

After the illegal session of the council, they reviewed with Pope Dioscorus and Anba Macarius the Tome of Leo and the resolution of the council, so Pope Dioscorus wrote on it the words of excommunication.

Anba Macarius also signed condemning this erroneous faith. Emperor Marcian exiled him along with Pope Dioscorus to the island of Gagra. From there, Pope Dioscorus sent him with a Christian merchant to Alexandria saying to him."

Shortly after, he arrived in the city of Alexandria; the messenger of Emperor Marcian arrived also with the

1. استشهاد القديس مكاريوس أسقف قاو (إدكو)

1. استشهاد القديس مكاريوس أسقف قاو في مثل هذا اليوم من سنة 367 للشهداء، سنة 451 ميلادية، استشهاد القديس مكاريوس أسقف قاو (قاو: قرية ما زالت بنفس اسمها القديم في مركز البداري محافظة أسيوط، وكانت أحياناً تُنطق إدكو أو إدكاو).

نال هذا القديس مرتبة عالية من القداسة فكان يرى خطايا الشعب فيبكي عليها. وقد رأى مرة السيد المسيح في الهيكل، والملائكة يقدمون له أعمال الشعب، وسمع صوتاً يقول له: "لا تغفل يا أسقف عن شعبك، لأنه يجب على الأسقف أن يعظ الشعب، فإن قبلوا فلخيرهم وإلا قدمهم على رؤوسهم".

وأخذ القديس الأنبا ديوسقوروس معه لحضور مجمع خلقيدونية، وحدثت منه أعجوبتان وهو في السفينة: فشفى غلاماً مهدداً بالعمى، واسترجع ثوب تلميذه الذي كان قد سرقه أحد البحارة.

وفي المجمع لم يدعُ الجنود يدخل لبسطة ملابسه، ولكن لما عرفوا أنه أسقف، سمحوا له. فدخل وعند سماعه لقول المخالفين استنكره.

وبعد الجلسة غير القانونية للمجمع، أطلعوا البابا ديوسقوروس والقديس مكاريوس على طومس لاون، فكتب عليه القديس ديوسقوروس عبارات الحرمان.

واشترك معه هذا الأب في توقيع الحرمان على هذا المعتقد. فنفاه الملك ماركيان مع البطريرك الأنبا ديوسقوروس إلى جزيرة غاغرا. ومنها أرسله البابا ديوسقوروس إلى الإسكندرية بصحبة رجل تاجر مسيحي مؤمن قائلًا له: "إن لك هناك إكليل شهادة".

وعندما وصل الإسكندرية، اتفق وصول رسول الملك ماركيان ومعه طومس لاون الذي يحوي الإيمان بالطبيعتين، وأوصاه

Tome of Leo, which stated the two natures of Christ. The Emperor had commanded him saying that, "He who endorses this creed first, will be the Patriarch of the city of Alexandria, and he who does not endorse it, be killed."

When the Emperor's messenger met Anba Macarius in Alexandria, he presented to him the Tome of Leo, but he refused to sign it. The envoy of the Emperor jumped over the bishop and kicked him with a deadly kick. Anba Macarius died instantly, and thus he received the crown of martyrdom for keeping his Orthodox faith.

The believers took his pure body and buried it with the bodies of St. John the Baptist and Elisha the Prophet. That fulfilled what these two saints had told this father, the Bishop, in a vision that his body would be with their bodies. His body presently located in a reliquary in the monastery of St. Macarius the Great, in the wilderness of Shiheet, along with the bodies of the three saints Abba Macarii and St. John the Short.

May the blessing of their prayers be with us all.  
Amen.

And glory be to God, now and forever. Amen.

الملك قائلًا: "مَنْ يوافق على هذه العقيدة أولاً يصير بطريكاً على الإسكندرية، ومن لا يوافق عليها فيقتل".

وقابل رسول الملك القديس مكاريوس بالإسكندرية ولما عرض عليه طومس لاون، رفض التوقيع عليه. فضربه رسول الملك ضربة بقدمه أصابت فيه مقتلاً، فنتيخ في الحال ونال إكليل الشهادة على إيمانه الأرثوذكسي المستقيم.

فأخذ المؤمنون جسده الطاهر وجعلوه مع جسدي يوحنا المعمدان وأيشع النبي، فتحقق بذلك ما قاله هذان القديسان لهذا الأب لأسقف في رؤيا: أن جسده سيكون مع جسديهما. وما زال جسده موجوداً في مقصورة بدير القديس مكاريوس الكبير ببرية شيهيت تحوي أجساد الثلاثة مقارات والقديس يوحنا القصير.  
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 α: α	Psalm 1: 1	مزمور 1: 1
<p>Ὁυακαριος πε πρωμι: ετε              ἠπερωε θεν ἠσοβνι ἠτε ἠιασεβησ:              ονδε ἠπερωε ερα τϥ ρι φρωιτ ἠτε              νιρεφερνοβι: ονδε ἠπερωεμσι ρι              ἠκαθεδρα ἠτε νιλοιομσ. Ἀλληλοια.</p>	<p>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.</p>	<p>طوبى للرجل الذي لم يسلك في مشورة المنافقين، وفي طريق الخطاة لم يقف، وفي مجلس المستهزئين لم يجلس. 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>ΟὐὰΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ 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. بركاتة علينا آمين.</p>
<p><b>ΜΑΤΘΕΟΝ Δ: ΚΣ - Ε: ΙϚ</b></p>	<p><b>Matthew 4: 23 – 5: 16</b></p>	<p><b>متي 4: 23 – 5: 16</b></p>
<p>ΟΥΟZ ΝΑΦΚΩ† ΠΕ ΝΞΕ ΙΗCΟΥC ΔΕΝ †ΣΑΛΙΛΕΑ ΤΗΡC ΕΦ†CΒΩ ΔΕΝ ΝΟΥCΥΝΑΣΩCΗ: ΟΥΟZ ΕΦΖΩΨ ἸΠΙΕΥΑΣΤΕΛΙΟΝ ἸΤΕ †ΜΕΤΟΥΡΟ: ΟΥΟZ ΕΦΕΡΦΑΔΡΙ ἘΨΩΝΙ ΝΙΒΕΝ ΝΕΜ ΙΑΒΙ ΝΙΒΕΝ ΕΤΔΕΝ ΠΙΛΑΟC.</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>
<p>ΟΥΟZ ἈΤΕΥCΜΗ Ἰ ἔΒΟΛ ΔΕΝ †CΥΡΙΑ ΤΗΡC: ΟΥΟZ ἈΤΙΝΙ ΝΑΦ ἸΟΥΟΝ ΝΙΒΕΝ ΕΤΖΕΜΚΗΟΥΤ ΔΕΝ ΝΟΥΨΩΝΙ ΝΕΜ ΟΥἸΚΑΥΖ ἸΟΥΜΗΨ ἸΡΗ†: ΝΗΕΤΕ ΝΙΔΕΜΩΝ ΝΕΜΩΟΥ ΝΕΜ ΝΗΕΤΟΙ ἸΠΕΡΜΟΥ ΝΕΜ ΝΗΕΨΗΛ ἔΒΟΛ ΟΥΟZ ΑΦΕΡΦΑΔΡΙ ἘΡΩΟΥ.</p>	<p>Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.</p>	<p>فَدَاعَ حَبْرَهُ فِي جَمِيعِ سُورِيَةَ. فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ الْمُصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ مُخْتَلِفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ وَالْمَقْلُوجِينَ فَشَفَاهُمْ.</p>
<p>ΟΥΟZ ΑΥΜΟΥΨ ἸCΩΨ ἸΞΕ ΖΑΝΝΙΨ† ἸΜΗΨ ἔΒΟΛ ΔΕΝ †ΣΑΛΙΛΕΑ ΝΕΜ †ΜΗ† ἸΒΑΚΙ ΝΕΜ ΙΕΡΟΥCΑΛΗΜ ΝΕΜ †ΙΟΥΔΕΑ ΝΕΜ ΖΙΜΗΡ ἸΠΙΟΥΡΔΑΝΗC.</p>	<p>Great multitudes followed Him, from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.</p>	<p>فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ وَالْعَشْرِ الْمَدَنِ وَأُورُشَلِيمَ وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ</p>
<p>ΕΤΑΦΝΑΥ ΔΕ ἘΝΙΜΗΨ ΑΦΨΕ ΝΑΦ ἘΨΩΨΙ ἘΞΕΝ ΠΙΨΩΟΥ ΟΥΟZ ἘΤΑΦΖΕΜCΙ ΑΥἸ ΖΑΡΟΥ ἸΞΕ ΝΕΦΜΑΘΗΤΗC.</p>	<p>And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.</p>	<p>وَلَمَّا رَأَى الْجُمُوعَ، صَعَدَ إِلَى الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ.</p>
<p>ΟΥΟZ ἘΤΑΦΟΥΩΝ ἸΡΩΨ ΝΑΦ†CΒΩ ΝΩΟΥ ΕΦΨΩ ἸΜΟC.</p>	<p>Then He opened His mouth and taught them, saying:</p>	<p>فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:</p>



Ἔσθια τοῦ ἡνιχκοῦ ἡπὶ πνεῦμα καὶ  
ἔσθια τε ἡμετοῦρο ἡντε νιφθοῦν.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ πετοῦρο ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
πετοῦρο ἡνιχκοῦ ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
πετοῦρο ἡνιχκοῦ ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
πετοῦρο ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ πετοῦρο ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ.

Ἔσθια τοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ  
ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ ἡνιχκοῦ.

Blessed are the poor in  
spirit, For theirs is the  
kingdom of heaven.

Blessed are those who  
mourn, for they shall be  
comforted.

Blessed are the meek,  
for they shall inherit the  
earth.

Blessed are those who  
hunger and thirst for  
righteousness, for they shall  
be filled.

Blessed are the  
merciful, for they shall  
obtain mercy.

Blessed are the pure in  
heart, for they shall see  
God.

Blessed are the  
peacemakers, for they shall  
be called sons of God.

Blessed are those who  
are persecuted for  
righteousness' sake, for  
theirs is the kingdom of  
heaven.

Blessed are you when  
they revile and persecute  
you, and say all kinds of  
evil against you falsely for  
My sake.

Rejoice and be  
exceedingly glad, for great  
is your reward in heaven.

طوبى للْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ  
مَلَكُوتَ السَّمَاوَاتِ.

طوبى لِلْحَزَانِى الْآنَ لِأَنَّهُمْ  
يَتَعَزَّوْنَ.

طوبى لِلْوَدَّعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

طوبى لِلْجِيَاعِ وَالْعَطَشِ إِلَى الْبِرِّ  
لِأَنَّهُمْ يَشْبَعُونَ.

طوبى لِلرَّحْمَاءِ لِأَنَّهُمْ يُرْحَمُونَ.

طوبى لِلرَّقِيَّاتِ الْقُلُوبِ لِأَنَّهُمْ  
يُعَايِنُونَ اللَّهَ.

طوبى لِصَانِعِي السَّلَامِ لِأَنَّهُمْ أَبْنَاءُ  
اللَّهِ يُدْعَوْنَ .

طوبى لِلْمَطْرُودِينَ مِنْ أَجْلِ الْبِرِّ  
لِأَنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ.

طوبى لَكُمْ إِذَا طَرَدُوكُمْ وَعَيَّرُوكُمْ  
وَقَالُوا فِيكُمْ مِنْ أَجْلِى كُلِّ شَيْءٍ  
كَاذِبِينَ.

افْرَحُوا وَتَهَلَّلُوا لِأَنَّ أَجْرَكُمْ عَظِيمٌ  
فِي السَّمَاوَاتِ، فَإِنَّهُمْ هَكَذَا طَرَدُوا  
الْأَنْبِيَاءَ الَّذِينَ قَبْلَكُمْ.

Ἡθωτεν δε πὲρ τοῦ ἁπικαζῆ: ἔωωπ  
δε ἵτε πιθμοῦ λωϋ ἀτναμολζϋ ἵου:  
ἁπαϋῶχεμζου ζε εἶλι ἐβηλ ἵσεζιτϋ  
ἐβολ ἵσεζωμι ἐζωϋ ἵζε νιρωμι.

Ἡθωτεν πε φουωινη ἁπικοςμος  
ἁμων ῶζωμ ἵτε οὔβακι ζωπ εςζη  
ζιζεν ουτωου.

Οὔδε ἁπανθερε ουθῆβε ἵσεζαϋ  
θα ουμεντ ἀλλα ἔωατζαϋ ζιζεν  
†λτζηνιὰ: ουοζ ῶαϋέροωωινη ἔουον  
νιβεν ετωοπ ζεν πινη.

Παιρη† μαρε πετενωωινη  
ερωωινη ἁπεῦθο ἵνιρωμι  
ζοπωζ ἵσενατ ἐνετενῶβηουῖ:  
εθνανετ ἵσε†ωου ἁΠετενωωτ  
ετζεν νιφουοῖ.

*Πῶου φα Πενου† πε: ῶα ἐνεζ  
ἵτε νιῆνεζ: ἀμην.*

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing, but to be thrown out and trampled underfoot by men.

You are the light of the world. A city that is set on a hill cannot be hidden.

Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

*Glory be to God forever.*

أَنْتُمْ مَلْحُ الْأَرْضِ وَلَكِنْ إِنْ فَسَدَ  
الْمَلْحُ فِيمَاذَا يُمَلَّحُ؟ لَا يَصْلُحُ بَعْدُ  
لِشَيْءٍ إِلَّا لِأَنْ يُطْرَحَ خَارِجًا  
وَيُدَاسَ مِنَ النَّاسِ.

أَنْتُمْ نُورُ الْعَالَمِ. لَا يُمَكَّنُ أَنْ تُخْفَى  
مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ.

وَلَا يُوقَدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمَكِّيَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لِكُلِّ مَنِ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيُمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 28<sup>th</sup> Day of Babah

## قطمارس قراءات اليوم الثامن والعشرون من شهر بابة المبارك

### ΚΟΥΧΟΥΤ ΨΥΜΗΝ ΝΕΖΟΥΤ ΜΠΙΔΒΟΥ ΠΑΔΟΠΙ

#### 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 ιζ: λΔ, μ	Psalm 18: 34, 39	المزمور 17: 34، 40
<p>ΦΗΕΤΪΣΒΩ ΝΗΝΑΧΙΖ ΕΠΠΟΛΕΜΟΣ:          ΔΕΥΧΩ ΝΗΝΑΨΩΒΨ ΕΞΑΝΦΙΪ ΝΕΖΟΥΤ:          ΑΚΜΟΡΤ ΝΟΥΧΟΜ ΕΠΠΟΛΕΜΟΣ: ΟΥΘΕ          ΑΚΣΕΝΘ ΟΥΘΟΝ ΝΙΒΕΝ ΕΤΑΥΤΩΟΥΝΟΥ          ΕΞΡΗΙ ΕΧΩΙ ΣΑΠΕΣΗΤ ΜΜΟΙ.          ΑΛΛΗΛΟΥΙΑ.</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 يُعلم يديّ القتال، فتحنى 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 وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

ΟΥΔΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΨΑΤΘΕΟΝ ΑΣΙΟΥ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
ΨΑΤΘΕΟΝ Η: Ε - ΙΣ	Matthew 8: 5 - 13	متي 8: 5 - 13

Εταρὶ Δε ἐδοῦν ἐΚαφαρναοῦμ  
αὐτὸν ἑλθόντα ἐκεῖθεν ἵνα  
εἰσέλθῃ εἰς αὐτὸν.

Εἰς τὸν οἶκον αὐτοῦ: Παροῦσιν παῖδον  
ἑνὸς τοῦ οἴκου ἐκείνου οὕτως  
ἐκτεθεικένον ἐμαυτῶν.

Οὕτως περὶ αὐτοῦ Ἰησοῦς ἔειπεν: καὶ  
ἔλεγε ἑαυτὸν ἵνα ἐρχομαι εἰς αὐτόν.

Οὕτως ἀπεκρίθη ἵνα  
ἐκεῖθεν ἵνα περὶ αὐτοῦ ἔειπεν  
ἵνα ἐλθῶ εἰς αὐτόν. ἀλλὰ μόνον ἵνα  
ἐλθῶ εἰς αὐτόν. ἀλλὰ μόνον ἵνα  
ἐλθῶ εἰς αὐτόν.

Καὶ γὰρ ἐγώ εἰμι ἄνθρωπος ὡς ἐστέν  
οὗτοι ἄνθρωποι. ἀλλὰ ἵνα  
ἐλθῶ εἰς αὐτόν. καὶ ἵνα  
ἐλθῶ εἰς αὐτόν. καὶ ἵνα  
ἐλθῶ εἰς αὐτόν.

Εταρὶ Δε ἵνα ἔειπεν Ἰησοῦς  
αὐτοῖς τοῖς μαθηταῖς αὐτοῦ  
ἵνα ἐλθῶ εἰς αὐτόν. καὶ ἵνα  
ἐλθῶ εἰς αὐτόν. καὶ ἵνα  
ἐλθῶ εἰς αὐτόν.

Ἰησοῦς Δε ἵνα ἔειπεν καὶ ἵνα  
ἐλθῶ εἰς αὐτόν. καὶ ἵνα  
ἐλθῶ εἰς αὐτόν. καὶ ἵνα  
ἐλθῶ εἰς αὐτόν.

Now when Jesus had  
entered Capernaum, a  
centurion came to Him,  
pleading with Him,

saying, “Lord, my  
servant is lying at home  
paralyzed, dreadfully  
tormented.”

And Jesus said to him,  
“I will come and heal him.”

The centurion answered  
and said, “Lord, I am not  
worthy that You should  
come under my roof. But  
only speak a word, and my  
servant will be healed.

For I also am a man  
under authority, having  
soldiers under me. And I  
say to this one, ‘Go,’ and he  
goes; and to another,  
‘Come,’ and he comes; and  
to my servant, ‘Do this,’ and  
he does it.”

When Jesus heard it, He  
marveled, and said to those  
who followed, “Assuredly,  
I say to you, I have not  
found such great faith, not  
even in Israel!

And I say to you that  
many will come from east  
and west, and sit down with  
Abraham, Isaac, and Jacob  
in the kingdom of heaven.

وَلَمَّا دَخَلَ يَسُوعُ كَفَرْنَاحُومَ جَاءَ  
إِلَيْهِ قَائِدٌ مِّنْهُ يَطْلُبُ إِلَيْهِ.

وَيَقُولُ: «يَا سَيِّدُ غَلَامِي مَطْرُوحٌ  
فِي الْبَيْتِ مَفْلُوجًا مُتَعَذِّبًا جَدًّا.»

فَقَالَ لَهُ يَسُوعُ: «أَنَا آتِي  
وَأَشْفِيهِ.»

فَأَجَابَ قَائِدُ الْمَنَةِ: «يَا سَيِّدُ لَسْتُ  
مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي لَكِنْ  
فَلْ كَلِمَةً فَقَطْ فَيَبْرَأَ غَلَامِي.»

لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ تَحْتَ  
سُلْطَانٍ. لِي جُنُودٌ تَحْتَ يَدِي. أَقُولُ  
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَلَا خَرَّ: آتِ  
فِي آتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلْ.»

فَلَمَّا سَمِعَ يَسُوعُ تَعَجَّبَ وَقَالَ  
لِلَّذِينَ يَتَّبِعُونَهُ: «الْحَقُّ أَقُولُ لَكُمْ لَمْ  
أَجِدْ وَلَا فِي إِسْرَائِيلَ إِيمَانًا بِمِثْلِ  
هَذَا.»

وَأَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَأْتُونَ  
مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَّكِنُونَ  
مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي  
مَلَكُوتِ السَّمَاوَاتِ.

νευ Ιακωβ ἠὲ ρηι δὲν ἴμετοτρο ἵτε  
νιφνοῖ.

Ἡῶηρι Δε ἵτε ἴμετοτρο  
εἴεβιτοῦ ἔβολ ἐπιχακι εἴσαβολ: πιμα  
ἔτε φῆρι νλωπι ἕμοϋ νευ  
πιῆερτερ ἵτε νιναχχι.

Οῦορ πεξε Ιησοῦς  
ἕπιέκατονταρχος χε μαϋενακ  
ἕφρηἴ ἔτακναχἴ εἴεϋωπι νாக: οῦορ  
αϋοῦχαι ἵχε πιὰλοῦ δὲν ἴοῦνοῦ ἔτε  
ἕμαρ.

*Πῶορ φα Πεννοῦἴ πε ψα ἔνεε  
ἵτε νι ἔνεε: ἀμην.*

But the sons of the  
kingdom will be cast out  
into outer darkness. There  
will be weeping and  
gnashing of teeth.”

Then Jesus said to the  
centurion, “Go your way;  
and as you have believed,  
so let it be done for you.”  
And his servant was healed  
that same hour.

*Glory be to God  
forever.*

وَأَمَّا بَنُو الْمَلَكُوتِ فَيُطْرَحُونَ إِلَى  
الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ  
النُّبْكَاءُ وَصَرِيرُ الْأَسْنَانِ.»

ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمَنَةِ: «إِذْهَبْ  
وَكَمَّا آمَنْتَ لِيَكُنْ لَكَ». فَبَرَأَ غَلَامَهُ  
فِي تِلْكَ السَّاعَةِ.

*والمجد لله دائماً.*

## Ψωπι

### Matins Psalm

#### مزمور باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ζζ: ἀγ, δ

Psalm 68: 35, 3

المزمور 67: 33, 4

Οῦῶφηρι πε Φνοῦἴ δὲν νηεθοῦαβ  
ἵταϋ: Φνοῦἴ ἕπιεραηλ ἵθοϋ εϋἔἴ  
ἵνοῦχομ νευ οῦὰμαβι ἕπεϋλαο: οῦορ  
νιῆμη μαροῦτονοϋ: μαροῦθεληλ  
ἕπεῦθο ἕΦνοῦἴ: μαροῦτονοϋ δὲν  
οῦοῦνοϋ. Ἀλληλοῖα.

O God, You are more  
awesome in Your saints.  
The God of Israel is He who  
gives strength and power to  
His people. But let the  
righteous be glad; let them  
rejoice before God. Yes, let  
them rejoice exceedingly.  
Alleluia.

عجيب هو الله في قديسيه. إله  
اسرائيل هو يعطي قوة وعزاً  
لشعبه. والصديقون يفرحون  
ويتهللون أمام الله. ويتنعمون  
بالسرور. هليلويا.

**Matins Gospel**  
إنجيل باكر

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐρανῶσιν καὶ ἐβόλῃ θέν πνεύματι καὶ ἑσθραβ κατὰ Λουκᾶν ἀσίου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΒ΄ Δ - ΙΒ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
<p>Ἰσὼ δὲ ἔμοσ πῶτεν νὰψφῆρ χε ἔπερερσοτ δὰτῆν ἠνῆθῆναδῶτεβ ἔπετενσωμα ογοθ μενενσα ναι ἔμοοντωοτ ἔματ ἠῆλι ἠῆσοτὸ ἔαιϋ.</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مَنْ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعِدُّ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Ἰναταμωτεν χε ἀρῆσοτ δὰτῆν ἠνῆμ ἀρῆσοτ δὰτῆν ἔφῆτε μενενσα ἔρεϋδῶτεβ ογοντεϋ ἔρϋϋϋ ἔρῆοτ ἔτρεννα ἀρα τῆσῶ ἔμοσ πῶτεν χε ἀρῆσοτ δὰτῆν ἔφαι.</p>	<p>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!</p>	<p>بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مَنْ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>Ἐἠ τῆσῶ ἠῆραχ ἀν ἔτοττ ἔμοωοτ ἔβωλ δὰ τεβῆ ἔνοττ ογοθ ογαῖ ἔβωλ ἠῆῆτοτ ἠῆσοβϋ ἔροϋ ἀν ἔπεῆθο ἔ Φνοττ.</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ بِفَلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>Ἀλλὰ νῆκεϋῶ ἠτετενὰφε ἔσηπ τηροτ: ἔπερερσοτ τετενοτοτ ἔοτμηϋ ἠῆραχ.</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>Ἰσὼ δὲ ἔμοσ πῶτεν χε ογον ἠβεν ἔθῆδοτῶνῆ ἔβωλ ἠῆῆτ ἔπεῆθο</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعْتَرَفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ἠνιρωμι Πωηρι ζωϋ ἠΦρωμι  
ναοτωνε εβολ ηδητοϋ ἠπευθο  
ἠνιασσελοσ ἠτε Φνωϋϋ.

Φη δε εθναχολτ εβολ ἠπευθο  
ἠνιρωμι σεναχολτ εβολ ζωϋ ἠπευθο  
ἠνιασσελοσ ἠτε Φνωϋϋ.

Οτοε οτον νιβεν εθναξε οτσαχι  
ἠσα Πωηρι ἠΦρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναξεοτᾶ εΠἠνευμα  
εθοταβ ἠνωϋ χω ναϋ εβολ.

Σοταν δε αϋωανεν εθνωϋ εδοϋν  
εἠεϋνασση νευ νιαρχη νευ  
νιεζοτσια ἠπερϋρωοϋϋ ξε πωσ ιε οϋ  
πε ετετενναεροϋ ἠμοϋ ιε οϋ πε  
ετετενναχοϋ.

Πἠνευμα ταρ εθοταβ  
νατσαβωτεν δεν ϋοϋνωϋ ετε ἠμαϋ  
εἠεθνασεμἠϋα ἠχοτοϋ.

*Πἠνωϋ φα Πεννωϋϋ πε ωα ενεε  
ἠτε νι ενεε: ἠμην.*

before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπτὰ Πάυλος Πιὰποστολὸς**

<p>Πάυλος φέβωκ ἁΠενδοῖς Ἰησοῦς Πιχρίστος: πιὰποστολὸς ἐθαθευ: φῆεταῖαυφ ἐπιζωεννοῦφι ἵτε Φνοῖτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Second epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته علينا آمين.</p>
<p><b>Ἐ Κορινθίους ι: α - ιη</b></p>	<p><b>2 Corinthians 10: 1 - 18</b></p>	<p><b>2 كورنثوس 10 : 1 - 18</b></p>
<p>Ἄνοκ δε Πάυλος ττρω ἐρωτεν ἐβολ ζιτεν τμετρεματω νευ τμετέπικης ἵτε Πιχρίστος ζωσ ειθεβινοῖτ μεν ζεν θηνοῖτ ἁπετενἁθο: εἰαβολ δε ἁμωτεν παρητ ταχροῖτ ζεν θηνοῖτ.</p> <p>Ἰτωβζ δε εθριωπι εἰταχροῖτ ἵηητ ἵτζαρωτεν αν ζεν παιωτ ἵηητ φαι ἐτμενὶ ἐροφ ἐερτολμαν ἐζρηι ἐξεν ζανονον ηαι εθμενὶ ἐρον χε ανμωφι κατα σαρζ.</p> <p>Ενωωφι ζαρ κατα σαρζ ηανοι ἁματοι αν κατα σαρζ.</p> <p>Πιζοπλον ζαρ ἵτε τεμμετατοι ζανσαρκικον αν νε αλλα ζανζου ἵτε Φνοῖτ νε εγγορρωφ ἵτε ηηετχορ.</p>	<p>Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ, who in presence am lowly among you, but being absent am bold toward you.</p> <p>But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.</p> <p>For though we walk in the flesh, we do not war according to the flesh.</p> <p>For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,</p>	<p>ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ وَجِلْمِهِ، أَنَا نَفْسِي بُولُسُ الَّذِي فِي الْحُضْرَةِ دَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي الْغَيْبَةِ فَمُتَجَسِّرٌ عَلَيْكُمْ.</p> <p>وَلَكِنْ أَطْلُبُ أَنْ لَا أُتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي سَأُجْتَرِّئُ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنَا نَسْأَلُكَ حَسَبَ الْجَسَدِ.</p> <p>لَأَنَّنَا وَإِنْ كُنَّا نَسْأَلُكَ فِي الْجَسَدِ، أَسْأَلُكَ حَسَبَ الْجَسَدِ نُحَارِبُ.</p> <p>إِذْ أَسْلِحَةٌ مُحَارَبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَدْمِ حُصُونٍ.</p>



Εγρωδτ εδρηι νηανσοδνι νεμ δισι  
νιβεν εττωογν υμωογ εδρηι εχεν  
πιεμι ντε φνογφ ογορ  
επερεχμαλωτεγνι υμεγνι νιβεν εδογν  
δα πωτεμ υπιχριστος.

Ογορ ενσεβτωτ εβι υπεμπωγ  
υμετατωτεμ νιβεν εγωπ  
αγωανμορ νζε πετενωτεμ.

Πτετενωγωτ ενηεγχι  
υπετενυθο φηετε εθην γχι γε φα  
Πιχριστος πε φαι ον μαρεφσοδνι εροφ  
νηδρηι νηητη γε κατα φρητ ετε νθοφ  
φα Πιχριστος παρητ ανον εων να  
Πιχριστος.

Εγωπ γαρ αγωανωογωογ υμοι  
νηογο εδρηι εχεν περωγυι ετα πβοις  
τηιφ νηι ενκωτ ογορ νε πετερωδτ  
αν ητνωγιπ αν.

Εινα ηταυτεμερ υφρητ νογαι  
εγτβελι νωτεν εβολ ειτεν  
νιεπιστολη.

Χε νιεπιστολη μεν πεχαφ σεγορω  
ογορ σεγορ: τπαρογια δε ητε  
πισωμα ογασθενης τε ογορ πισαχι  
ωηω

Φαι ον μαρεφμεγνι εροφ νζε φαι  
υπαρητ γε κατα φρητ ετενοι υμοφ

casting down arguments  
and every high thing that  
exalts itself against the  
knowledge of God, bringing  
every thought into captivity  
to the obedience of Christ,

and being ready to  
punish all disobedience  
when your obedience is  
fulfilled.

Do you look at things  
according to the outward  
appearance? If anyone is  
convinced in himself that he  
is Christ's, let him again  
consider this in himself, that  
just as he is Christ's, even  
so we are Christ's.

For even if I should  
boast somewhat more about  
our authority, which The  
Lord gave us for edification  
and not for your destruction,  
I shall not be ashamed,

lest I seem to terrify you  
by letters.

“For his letters,” they  
say, “are weighty and  
powerful, but his bodily  
presence is weak, and his  
speech contemptible.”

Let such a person  
consider this, that what we  
are in word by letters when  
we are absent, such we will

هَادِمِينَ ظُنُونًا وَكُلَّ عُلُوٍّ يَرْتَفِعُ  
ضِدَّ مَعْرِفَةِ اللَّهِ، وَمُسْتَأْسِرِينَ كُلَّ  
فِكْرٍ إِلَى طَاعَةِ الْمَسِيحِ.

وَمُسْتَعِدِّينَ لِأَنْ نَنْتَقِمَ عَلَى كُلِّ  
عَصِيَانٍ، مَتَى كَمِلَتْ طَاعَتُكُمْ.

أَنْظُرُونَ إِلَى مَا هُوَ حَسَبِ  
الْحَضْرَةِ؟ إِنْ وَثِقَ أَحَدٌ بِنَفْسِهِ أَنَّهُ  
لِلْمَسِيحِ، فَلْيَحْسِبْ هَذَا أَيْضًا مِنْ  
نَفْسِهِ: أَنَّهُ كَمَا هُوَ لِلْمَسِيحِ، كَذَلِكَ  
نَحْنُ أَيْضًا لِلْمَسِيحِ.

فَأَيُّ وَإِنْ افْتَخَرْتُ شَيْئًا أَكْثَرَ  
بِسُلْطَانِنَا الَّذِي أُعْطَانَا إِيَّاهُ الرَّبُّ  
لِبُنْيَانِكُمْ لَا لِهَدْمِكُمْ، لَا أَجَلُّ.

لِيَلَّا أَظْهَرَ كَاتِي أَخِيفُكُمْ بِالرَّسَائِلِ.

لَأَنَّهُ يَقُولُ: «الرَّسَائِلُ ثَقِيلَةٌ  
وَقَوِيَّةٌ، وَأَمَّا حُضُورُ الْجَسَدِ  
فَضَعِيفٌ وَالْكَلَامُ حَقِيرٌ».

مِثْلُ هَذَا فَلْيَحْسِبْ أَنَّنَا كَمَا نَحْنُ فِي  
الْكَلَامِ بِالرَّسَائِلِ وَنَحْنُ غَائِبُونَ،  
هَكَذَا نَكُونُ أَيْضًا بِالْفِعْلِ وَنَحْنُ  
حَاضِرُونَ.

δεν ἵκασι ἐβολ ζιτεν νιέπιστολη  
ενχη δατεν θηνοῦ δι: φαι ον πε  
ἠφρητ ἔτενοι ἠμοσ δεν πζωβ ενχη  
δατεν θηνοῦ.

Πτενερολυμαν γαρ δι  
ἐτενωθεν ιε ἐψιτεν ἐθανοτον ναι  
ετταρο ἠμωσ ἐρατος ἠματὰτος  
ἀλλα ἠθωσ ἠδρη ἠδητος ετψι  
ἠμωσ οτος ετθωντεν ἠμωσ ἐρωσ  
ἠμιν ἠμωσ οτος ἠσεκατ δι.

Διον δε νανωσγωσ ἠμον δι  
δεν δανμετατψι ἀλλα κατὰ πψι  
ἠτε πικανοῦν φηετα φνοτ θαψι  
νὰν εθρεφοσ ψαροψ δεν οτψι νευ  
ψαρωτεν.

Οτ γαρ ζωσ ἠτενφεζ ἐρωτεν δι  
τενωσωντεν ἠμον ἐρωτεν ἠζοῦ:  
ἀνφοσ γαρ ἐρωτεν ζωτεν δεν  
πετασσελιον ἠτε Πιχριστος.

Ενωσγωσ ἠμον δι δεν  
δανμετατψι δεν δανδici ἠψευμο:  
ἐορονταν δε ἠοτζελπιε ἀρεψαν  
πετενναστ αιι εθρεφερνιψτ δεν  
θηνοῦ κατὰ πενκανων ετμετζοῦ.

Εριψεννοσψι νωτεν ἠνηετοι  
ἠνιψτ ἐνη δεν οτκανων ἠψευμο δι  
ἐρωσγωσ ἠμον δεν νηετσεβτωτ.

also be in deed when we are present.

For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us, a sphere which especially includes you.

For we are not overextending ourselves, as though our authority did not extend to you, for it was to you that we came with the gospel of Christ;

not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

لَا تَنَا لَا نَجْتَرِي أَنْ نَعُدَّ أَنْفُسَنَا بَيْنَ  
قَوْمٍ مِنَ الَّذِينَ يَمْدَحُونَ أَنْفُسَهُمْ،  
وَلَا أَنْ نُقَابِلَ أَنْفُسَنَا بِهِمْ. بَلْ هُمْ إِذْ  
يَقِيسُونَ أَنْفُسَهُمْ عَلَى أَنْفُسِهِمْ،  
وَيُقَابِلُونَ أَنْفُسَهُمْ بِأَنْفُسِهِمْ، لَا  
يَفْهَمُونَ.

وَلَكِنْ نَحْنُ لَا نَفْتَخِرُ إِلَى مَا لَا  
يُقَاسُ، بَلْ حَسَبَ قِيَاسِ الْقَانُونِ  
الَّذِي قَسَمَهُ لَنَا اللَّهُ، قِيَاسًا لِلْبُلُوغِ  
إِلَيْكُمْ أَيْضًا.

لَا تَنَا لَا نَمُدُّ أَنْفُسَنَا كَمَا تَنَا لَسْنَا نَبْلُغُ  
إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي  
إِنْجِيلِ الْمَسِيحِ.

غَيْرَ مُفْتَخِرِينَ إِلَى مَا لَا يُقَاسُ فِي  
أَعْمَالِ آخَرِينَ، بَلْ رَاجِينَ إِذَا نَمَا  
إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ  
قَانُونِنَا بِزِيَادَةِ.

لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَخِرَ  
بِالْأُمُورِ الْمُعْدَّةِ فِي قَانُونِ غَيْرِنَا.

Φη δε εγωορωοτ υμοο  
μαρεορωορωοτ υμοο δεν Πβοοο.

Φη γαρ αν ετταοο υμοο ερατ  
υμαγατ πε πωτωπ αλλα φηετε  
Πβοοο ναταοοο ερατ.

*Πρμωτ γαρ νεμωτεν νεμ  
τγρηνη ενσοπ: γε αμην εσεωωπι.*

But “he who glories, let  
him glory in The Lord.”

For not he who  
commends himself is  
approved, but whom The  
Lord commends.

*The grace of God the  
Father be with you all.  
Amen.*

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَحِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ  
الْمُرْتَبِيُّ، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πωοωτ  
νεπιστωλη νετε πενωτ Πετροο.  
Δμην. Ναμενρατ.

The Catholic epistle of  
the first epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبابي.

**α Πετροο Δ: α - ια**

**1 Peter 4: 1 - 11**

**1 بطرس 4: 1 - 11**

Πιχριστωο οτη εταοωεπωκαο δεν  
τσαρζ εερηι εχων: οτοο νεωτεν  
οωτεν δηκ θηνοτ υπαοομοτ γε  
φηεταοδωκαο δεν τσαρζ αοταλωο  
εβολ οα φνωοι.

Therefore, since Christ  
suffered for us in the flesh,  
arm yourselves also with the  
same mind, for he who has  
suffered in the flesh has  
ceased from sin.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،  
تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النَّيَّةِ. فَإِنَّ  
مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
الْخَطِيئَةِ.

Επιζιντεωωτεμωωπι γε δεν  
οανεπωτωια νερωοι αλλα πεπει νετε  
περωηδ δεν τσαρζ νετεωωι δεν  
φωωωυ υφνωωτ.

that he no longer should  
live the rest of his time in  
the flesh for the lusts of  
men, but for the will of  
God.

لِكَيْ لَا يَعِيشَ أَيْضاً الزَّمَانَ الْبَاقِي  
فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ  
لِإِرَادَةِ اللَّهِ.

Κην γαρ ερωτεν υπιχοοτ εταοωοι  
ερετενιρι υφοωωυ ηνιεθνοο  
ερετεμωωι νερηι δεν οανωδεν νεμ  
οανεπωτωια νεμ οανωδω νεοωο ηρητ  
νεμ οανοερωε νεμ οανωω νεμ

For we have spent  
enough of our past lifetime  
in doing the will of the  
Gentiles; when we walked  
in lewdness lusts,  
drunkenness, revelries,  
drinking parties, and  
abominable idolatries.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى  
يَكْفِينَا لِتَكُونِ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَمِ،  
سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،  
وَأِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،  
وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ  
الْمُحَرَّمَاتِ.

ζανθο ὑβοτ ἕμετωεμεγε ἰδωλον.

Ετε φη πε ετοτοι ἠψευμο ἠδητη  
ἠτετενδοχι νεμωοτ αν εδοτην ἐπιφων  
εβολ ρω ἠτε τμετατορζαι ενχεοτᾶ.

Πνεθνατ λοςοσ ἕφηετσεβτωτ  
ετζαπ ἐνηετονδ νεμ νηεθωοτ.

Εθε φαι ταρ ατζιγεννοτη  
ἠνικερεμωοτ ζινα ἠσετζαπ μεν  
ερωοτ κατα νιρωμι ζεν τσαρζ:  
ἠτοτωνδ δε κατα φνοττ ζεν  
πιπνευμα.

Πχωκ δε ἠζωβ νιβεν ατδωντ:  
ζεμκατ οτην οτοζ ρωιζ ζεν  
νιπροσερχη.

Ψορπ δε ἠζωβ νιβεν μαρε  
τᾶσαπη ψωπι εσυην ζεν θηνοτ  
ενετενερνοτ χε τᾶσαπη εψαεζωβς  
εβολ εζεν οτμηψ ἠνοβι.

Ψωπι ερετενοι ἕμαιψευμο εδοτην  
ενετενερνοτ ερετενοι ἠατχρεμε.

Πιοται πιοται κατα πιζμοτ  
ετατβιττ ερετενψευμι ἠδητη ζαρι  
ζαρωτεν ἕφρητ ἠεανοικονομοσ  
ενανετ ἠτε πιζμοτ ἠτε φνοττ ἠοτθο  
ἠρητ.

Φνεθνασαχι ζωσ ζανσαχι ἠτε  
φνοττ: φνεθναψευμι ζωσ εβολ ζεν

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for "love will cover a multitude of sins."

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الامر الذي فيه يستغربون انكم  
لستم تركضون معهم الى فيض  
هذه الخلاعة عينها، مجدفين.

الذين سوف يعطون حساباً للذي  
هو على استعداد ان يدين الاحياء  
والاموات.

فاتهُ لِاجْلِ هَذَا بُشِّرَ الْمَوْتَى اَيْضاً،  
لِكِي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،  
وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ،  
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لِنَكُنْ مَحَبَّةً  
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ  
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضاً بِلا  
دَمَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ  
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضاً،  
كوكلاء صالحين على نعمة الله  
المتنوعة.

إن كان يتكلم أحد فكاقول الله،  
وإن كان يخدم أحد فكاأنه من قوة  
يمنحها الله، لكي يتمجد الله في كل

οΥΧΟΥ ΘΗΕΤΕ ΦΝΟΥΤΉ ΝΑΣΕΒΤΩΤΣ ΖΙΝΑ  
 ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΝΤΕΥΒΙΩΟΥ ΝΖΕ ΦΝΟΥΤΉ  
 ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΕΤΕ  
 ΦΩΥ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΙΔΜΑΖΙ ΨΑ ΕΝΕΖ  
 ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ. ΔΑΜΗΝ.

*ΠΑΣΗΝΟΥ ὑπερμενρε πικοςμος  
 ουδε νηετωοπ δεν πικοςμος:  
 πικοςμος νασινη νευ τερεπιθημια: φη  
 δε επιρι ὑφοτωψ ὑφνουτ εναψωπι  
 ψα ενεζ: ἀμην.*

him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

شَيْءٍ بِبِسُوءِ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

*لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الابد. آمين.*

### The Acts الإبركسيس

Πραξις ἴτε νενιοτΉ ΝΑΠΟΣΤΟΛΟΣ:  
 ΕΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ.  
 ΔΑΜΗΝ.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.

Πραξις ιβ: κε - ις: ιβ

Acts 12: 25 - 13: 12

أعمال 12 : 25 – 13 : 12

Βαρναβας δε νευ Σαυλος  
 ανκοτου εβολ δεν Ιεροσαλημ  
 εταρχωκ ητΔιακονια εβολ εατινι  
 ὑπεκλειωαννης νευουφ φηεταυτρενυ  
 ζε Μαρκος.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

وَرَجَعَ بَرْنَابَا وَسَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَلَا الْخُدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمُلَقَّبَ مَرْكُسَ.

Πε ουον ζανπροφητης δε νευ  
 ζανρεψτςβω δεν τεκκλησια ντε  
 τΔηνοχηα Βαρναβας νευ Σιμων  
 φηετομουτ εροψ ζε Ηιτερ νευ  
 Λουκιος πιΚυριννεος νευ Μαναη  
 πιψφηρ ηψαηψ ντε Ηρωδης

Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا وَسِمَعَانُ الَّذِي يُدْعَى نِيَجَرَ وَلُوكْيُوسُ الْقَيْرَوَانِيُّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَسَاوُلُ.

πιτετραρχης νεμ Καυλος.

Ετυμεωμι δε ὑποβοις οτοθ  
εγερνηστεν πεξε Πιπνευμα εθοταβ  
ξε φωρξ νηι εβολ ὑβαρναβας νεμ  
Καυλος επιρωβ εταθαρομοτ εροφ.

Ποτε αεγερνηστεν οτοθ  
εταρτωβθ οτοθ εταρχα χιζ εχωοτ  
οτοθ ατχατ εβολ.

Πθοοτ μεν οτην ετανοροποτ  
εβολ ριτεν Πιπνευμα εθοταβ ατι  
εερηι εσελεγκια οτοθ εβολ ὑματ  
αερερωτ εκεπρος.

Οτοθ ετατι εσαλαμινη νατρωιωμ  
ὑπιαχι ντε φνοτθ δεν νικηναδωγη  
ντε νιλοτδαι: ναρε πεκλωαννης δε  
νεμωοτ εφοι ηρεφμεωμι.

Εταρσεν τνησοτ δε τηρσ ωα  
εερηι επαφοτ ατρωι νοτρωμι ναχω  
ὑψευδοπροφητης νιλοτδαι επεφραν  
πε βαρ ιεσοτ.

Φαι εναφχη νεμ πιανθηπατοτ  
Сергийс Павлос οτρωμι ηκατρηт: φαι  
δε αφμοτθ εβαρναβας νεμ Καυλος  
ναφκωτ εσωτεμ επιαχι ντε φνοτθ.

Παφτ δε εδοτην εερατ ηξε  
ελτωματ πιαχω εωατοραθεμ πεφραν  
σαρ ὑπαιρητ εφκωτ ησα φενθ

As they ministered to  
The Lord and fasted, the  
Holy Spirit said, "Now  
separate to Me Barnabas  
and Saul for the work to  
which I have called them."

Then, having fasted and  
prayed, and laid hands on  
them, they sent them away.

So, being sent out by the  
Holy Spirit, they went down  
to Seleucia, and from there  
they sailed to Cyprus.

And when they arrived  
in Salamis, they preached  
the word of God in the  
synagogues of the Jews.  
They also had John as their  
assistant.

Now when they had  
gone through the island to  
Paphos, they found a certain  
sorcerer, a false prophet, a  
Jew whose name was Bar-  
Jesus,

who was with the  
proconsul, Sergius Paulus,  
an intelligent man. This  
man called for Barnabas and  
Saul and sought to hear the  
word of God.

But Elymas the sorcerer,  
for so his name is translated,  
withstood them, seeking to  
turn the proconsul away  
from the faith.

وَبَيِّنَمَا هُمْ يَخْدُمُونَ الرَّبَّ  
وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ:  
«أَفْرُزُوا لِي بَرْنَابَا وَسَاوُلَ لِلْعَمَلِ  
الَّذِي دَعَوْتُهُمَا إِلَيْهِ

فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا  
عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْفَوْهُمَا.

فَهَذَا إِذْ أُرْسِلَا مِنَ الرُّوحِ الْقُدُسِ  
انْحَدَرَا إِلَى سَلُوكِيَّةَ وَمِنْ هُنَاكَ  
سَافَرَا فِي الْبَحْرِ إِلَى قَيْرُسَ.

وَلَمَّا صَارَا فِي سَلَامِيسَ نَادَى  
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ  
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَازَا الْجَزِيرَةَ إِلَى پَافُوسَ  
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا  
يَهُودِيًّا اسْمُهُ بَارِيسُوعُ.

كَانَ مَعَ الْوَالِي سَرَجِيُوسَ پُولُسَ  
وَهُوَ رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا  
وَسَاوُلَ وَالتَّمَسَ أَنْ يَسْمَعَ كَلِمَةَ  
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرُ لِأَنَّ هَكَذَا  
يُنَزَّجُ اسْمُهُ طَالِبًا أَنْ يُفْسِدَ الْوَالِي  
عَنِ الْإِيمَانِ.

πιδανθηπατος εβολ ζεν φναετ.

Савлос δε ετε Παυλος πε  
εταρμος εβολ ζεν Πιπνευμα εθοραβ.

Πεχαρ: ω φθεομεε νηχροε νιβεν  
νευ πετρωου νιβεν ππυρι ντε  
πιδιαβολος πιχασι ντε θυμι νιβεν  
νηχω ντοτκ εβολ αν εκφωνε  
νημιωιτ ετσορτων ντε Πβοιc.

Οτοε τνοτ ρηππε ιc τχιε μΠβοιc  
εει εδρη εζωκ οτοε εκεωωπι εκοι  
μβελλε νηχνατ μηρη αν ωα οτχοτ:  
οτοε σατοττ αρει εδρη εζωτ νζε  
οτελολ νευ οτχακι οτοε ναεκωτ  
εωωινη να φθεοναττοττ.

Тотε етарнаτ нζε пиданθηπατος  
εφηεταρωωπι αρεναετ ερερωφρη  
εεεν τεβω ντε Πβοιc.

*Πιχασι δε ντε Πβοιc ερεαμιο οτοε  
ερεαωαι: ερεαμαειο οτοε ερεταχρο:  
ζεν φαεια ηεκκληεια ητε φνοττ:  
αμην.*

Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him.

and said, “O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of The Lord?”

And now, indeed, the hand of The Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Then the proconsul believed, when he saw what had been done, being astonished at the teaching of The Lord.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَأَمَّا سَاوُلُ الَّذِي هُوَ بُولُسُ أَيْضًا فَامْتَلَأَ مِنَ الرُّوحِ الْقُدُسِ وَشَخَّصَ إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمُمْتَلِئُ كُلَّ عَشَنِ وَكُلَّ خُبْتٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ كُلِّ بَرٍّ! أَلَا تَرَاهُ تُفْسِدُ سُبُلَ اللَّهِ الْمُسْتَقِيمَةِ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى حِينٍ». فَفِي الْحَالِ سَقَطَ عَلَيْهِ ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورُ مُلْتَمِسًا مَنْ يَفُودَهُ بِيَدِهِ.

فَالْوَالِي حِينئذٍ لَمَّا رَأَى مَا جَرَى أَمِنَ مُنْدهِشًا مِنْ تَعْلِيمِ الرَّبِّ.

*لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. أمين.*

### Synaxarium of Babah 28

سنكسار اليوم الثامن والعشرون من شهر بابة

1. The Martyrdom of Saints Marcian (Marcianus) and Mercurius

1. استشهاد القديسين ماركيانوس ومرقوريوس

1. The Martyrdom of Saints Marcian (Marcianus) and Mercurius

1. استشهاد القديسين ماركيانوس ومرقوريوس

On this day, of the year 67 of the martyrs, 351 AD, the two great saints Marcianus and Mercurius were martyred. They were disciples of St. Paul the Martyr, Patriarch of Constantinople.

When Emperor Constantine II, the son of Constantine the Great, adopted the belief of Arius, Abba Paul the Patriarch opposed him, refusing his erroneous belief. So he exiled him to Armenia, where he was killed by strangulation.

These two saints cried over their father St. Paul. They condemned the Arian faith of the Emperor as corrupt and accursed.

Some Arian men made an accusation against them to the Emperor. He had them brought to him and ordered them slain with the sword, so they received the crown of martyrdom. They were buried where they were killed, and their bodies remained there until the time of St. John Chrysostom (of the Golden Mouth). When he knew their account, he sent and brought their honorable bodies to the city of Constantinople. He built a church for them and relocated their bodies with great veneration.

May the blessing of their prayers be with us all. Amen.

And Glory be God, now and forever. Amen.

في مثل هذا اليوم من سنة 67 للشهداء، سنة 351 ميلادية، استشهد القديسان العظيمان مركيانوس ومرقوريوس. وقد كانا تلميذين للقديس بولس الشهيد، بطريرك القسطنطينية.

وسبب استشهادهما هو إن الملك قسطنطينوس ابن قسطنطين الكبير لما تبع بدعة أريوس، لم يوافقه البطريرك على معتقده، فنفاه إلى بلاد الأرمن حيث قتل مخنوقاً.

فبكي هذان القديسان على أبيهما وكانا يقولان إن اعتقاد الملك فاسد ومحروم. فوشي بهما الأريوسيون لدي الملك، فاستحضرهما وأمر بقتلهما بالسيف، فنالا إكليل الشهادة.

ودفنا حيث قتلا، وظل جسداهما في ذلك المكان إلى زمن القديس يوحنا ذهبي الفم، الذي لما عرف خبرهما بني لهما كنيسة في القسطنطينية ونقل جسديهما إليها باكرام جزيل.

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 μα: ε

Psalm 45: 3, 4

المزمور 44: 5

Уотр њтеκσнѣ ѣпек̀λλοχ: φὴετε  
ογοὴϑ̄χοιι μ̄μοϑ: њ̀ερ̄ηι δ̄εν  
τεκμ̄ετβ̄ερι νεμ̄ πεκ̄σαι: β̄ωλκ̄ μαμᾱ†  
̀αρ̄ιοτρο. Ἀλληλοιᾱ.

Gird Your sword upon  
Your thigh, O Mighty One,  
with Your glory and Your  
majesty. And in Your  
majesty ride prosperously.  
Alleluia.

تقلد سيفك على فخذك أيها القوى،  
بجلالك وجمالك. استله وانجح  
واملك. هليلويا.



## The Liturgy Gospel إنجيل القديس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστωνωσις ἐβουλ θεν πιερασσελιον εθοραβ κατα Βατθεον 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>
<p><b>Βατθεον ιβ: θ - κς</b></p>	<p><b>Matthew 12: 9 - 23</b></p>	<p><b>متي 12: 9 - 23</b></p>
<p>Οτοθ εταχοτωτεβ ἐβουλ ἕματ αρι ἐθορν ετονερνασωση.</p>	<p>Now when He had departed from there, He went into their synagogue.</p>	<p>ثَمَّ أَنْصَرَفَ مِنْ هُنَاكَ وَجَاءَ إِلَى مَجْمَعِهِمْ.</p>
<p>Οτοθ ισ οτρωμι ἐρε τεψχιζ ψοτωοτ οτοθ ατψγενη ετρω ἕμοσ κε αν ὅψε νερφαδρι θεν πσαββατον θινα νεεερκατητοριν ἐροψ.</p>	<p>And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse Him.</p>	<p>وَإِذَا إِنْسَانٌ يَدُهُ يَابِسَةٌ فَسَأَلُوهُ: «هَلْ يَحِلُّ الْإِبْرَاءُ فِي السَّبُّوتِ؟» لِكَيْ يَشْتَكُوا عَلَيْهِ.</p>
<p>Πθοσ δε πεχαα νωοτ: κε νιμ νηρωμι ετθεν θηνοτ ετε οτονετ οτνεσωτ ἕματ οτοθ ητε φαι θει εοτψικ θεν πσαββατον μη ἐναλμοι ἕμοσ αν ητεψτοτνοσψ.</p>	<p>Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"</p>	<p>فَقَالَ لَهُمْ: «أَيُّ إِنْسَانٍ مِنْكُمْ يَكُونُ لَهُ خَرُوفٌ وَاحِدٌ فَإِنْ سَقَطَ هَذَا فِي السَّبُّوتِ فِي حُفْرَةٍ أَمَا يُمَسِكُهُ وَيُقِيمُهُ؟»</p>
<p>Ιε οτοθ οτρωμι κε οτοτ εοτνεσωτ νητηρ θωστε ὅψε νερ πεθνανεψ θεν νισαββατον.</p>	<p>Of how much more value then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath."</p>	<p>فَالْإِنْسَانُ كَمْ هُوَ أَفْضَلُ مِنَ الْخَرُوفِ! إِذَا يَحِلُّ فِعْلُ الْخَيْرِ فِي السَّبُّوتِ.»</p>
<p>Ποτε πεχαα ἕπιρωμι κε σοττεν τεψχιζ ἐβουλ οτοθ ατσοττωνσ οτοθ ασοτλαι ἕφρητ ητψχετ.</p>	<p>Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other.</p>	<p>ثَمَّ قَالَ لِلْإِنْسَانِ: «مُدِّ يَدَكَ.» فَمَدَّهَا. فَعَادَتْ صَحِيحَةً كَمَا لِالْآخَرَى.</p>

Ἐταῖ δὲ ἐβόλῃ ἦν ἐπιφάρισαι  
ἀπερ οὐκοῦν θάρου εἶνα ἵσεταικοῦ.

Ἰησοῦ δὲ ἐταρῆμι ἀφῶντεβ ἐβόλῃ  
ἡματ οὐοῦ ἀποῦαροῦ ἵσωφ ἦνε  
εἰαηιωτ ἡμηνω οὐοῦ ἀφῆραδρι  
ἔρωοτ τηροτ.

Ἀφῆρεπιτιμᾶν ἡωοτ εἶνα  
ἵσῶτεμοοροηεφ ἐβόλῃ.

Εἶνα ἵτεφχωκ ἐβόλῃ ἦνε  
φῆεταφχοφ ἐβόλῃ εἰτοτφ ἵησαῖα  
πῖπροφητηε εφχω ἡμοε.

Ἴε εἰηπε ἵε Παῶλοτ φῆεταφραηη  
Παμηνριτ φῆετα ταψτχη τματ  
ἵδητη εἰέχω ἡΠαῖπνεμα εἰχωφ  
εφῆταμῆ ἵεθνοε εφεαπ.

Ἰηεφῶδῆηηη οῦδε ἵηεφωφ ἐβόλῃ  
οῦδε ἵηε οῦαι σωτεμ ἔτεφῆμη ῆεν  
ἵηλατῖα.

Οῦκαφ εφῆεμῆωμ ἵηεφκαφφ:  
οῦοῦ οῦκοῦ εφοῖ ἵηρεμτε ἵηεφῆενοφ  
φῆτεφηοῖ ἡπῆεαπ εφῆρο.

Οῦοῦ ἵεθνοε εφῆερεεαπῆ  
ἔΠεφραη.

Ἰοτε ἀῖηηη ἵαφ ἵοῦβελλε ἔοροη  
οῦδεμωη ηεμαφ οῦοῦ εφοῖ ἵἔβο οῦοῦ  
ἀφῆραδρι ἔροφ: εωστε ἵτε πῖεβο εαε

Then the Pharisees went out and plotted against Him, how they might destroy Him.

But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.

Yet He warned them not to make Him known,

that it might be fulfilled which was spoken by Isaiah the prophet, saying:

‘Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

He will not quarrel nor cry out, nor will anyone hear His voice in the streets.

A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory.

And in His name Gentiles will trust.”

Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.

فَلَمَّا خَرَجَ الْفَرِيسِيُّونَ تَشَاوَرُوا عَلَيْهِ لِكَيْ يُهْلِكُوهُ.

فَعَلِمَ يَسُوعُ وَأَنْصَرَفَ مِنْ هُنَاكَ. وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ جَمِيعًا.

وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ.

لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

«هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي الَّذِي سَرَّتْ بِهِ نَفْسِي. أَضَعُ رُوحِي عَلَيْهِ فَيُخْبِرُ الْأُمَّمَ بِالْحَقِّ.

لَا يُخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ أَحَدٌ فِي الشُّوَارِعِ صَوْتَهُ.

قَصَبَةً مَرْضُوضَةً لَا يَقْصِفُ وَفَتِيلَةً مَدَخَنَةً لَا يُطْفِئُ حَتَّى يُخْرَجَ الْحَقُّ إِلَى النَّصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَّمِ.»

حِينَئِذٍ أُحْضِرَ إِلَيْهِ مَجْنُونٌ أَعْمَى وَأَخْرَسٌ فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

ογοσ ἠτεϋνατ ἄβολ.

Παττωμτ δε τηροτ πε ἠξε νιωηω  
ογοσ ναττω ἄμοσ γε μη φαι αν πε  
Πωηρι ἠΔατιΔ.

*Πῶσοτ φα Πεννοττ πε ωα ἐνεε  
ἠτε νι ἐνεε: ἄμην.*

And all the multitudes  
were amazed and said,  
“Could this be the Son of  
David?”

*Glory be to God forever.*

فَبُهتَ كُلُّ الْجُمُوعِ وَقَالُوا: «أَلَعَلَّ  
هَذَا هُوَ ابْنُ دَاوُدَ؟»

*والمجد لله دائماً.*

# Katameros Readings for the 29<sup>th</sup> Day of Babah

## قطمارس قراءات اليوم التاسع والعشرون من شهر بابة المبارك

ΚΟΥΧΟΥΤ ΨΙΤ ΝΕΖΟΥΤ ΜΠΙΑΒΟΥΤ ΠΑΔΟΠΙ

### ΡΟΥΖΙ

#### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ λθ: 7

Psalm 46: 1, 7

مزمور 45: 1, 7

Πεννοϋτ πε πενμαμφωτ νεμ  
 ΤΕΝΣΟΜ: ΠΕΝΒΟΗΘΟΣ ΠΕ ΘΕΝ  
 ΝΕΝΘΛΥΨΙΣ ΕΤΑΥΧΕΜΤΕΝ ΕΜΑΨΩ:  
 ΠΘΟΙΣ ΦΝΟΥΤ ΝΤΕ ΝΙΣΟΜ ΔΥΧΗ  
 ΝΕΜΑΝ: ΠΕΠΡΕΨΟΠΤΕΝ ΕΡΟΨ ΠΕ  
 ΦΝΟΥΤ ΝΙΛΑΚΩΒ. ΑΛΛΗΛΟΥΙΑ.

God is our refuge and strength. He is our help in the afflictions that have come heavily upon us. The Lord of hosts is with us; The God of Jacob is our refuge. *Alleluia.*

إلهنا ملجأنا وقوتنا، ومعيننا في شدائدنا التي أصابتنا جداً. الرب إله القوات معنا، ناصرنا هو إله يعقوب. *هللليويا.*

#### 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.

ΟΥΔΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ  
 ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ  
 ΔΣΙΟΥ.

A chapter according to Saint Mark, may his blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

ΜΑΡΚΟΝ Α: ΙΘ' - ΚΒ

Mark 1: 16 - 22

مرقس 1: 16 - 22

ΟΤΟΣ ΕΤΑΨΙΝΙ ΕΒΟΛ ΕΚΚΕΝ ΦΙΟΥ

And as He walked by the Sea of Galilee, He saw

وَفِيْمَا هُوَ يَمْشِي عِنْدَ بَحْرِ الْجَلِيلِ، أَبْصَرَ سِمْعَانَ وَأَنْدْرَاوُسَ أَخَاهُ

ἵντε †Σαλιλεὰ ἀφνατ ἐΣιμων νεμ  
Ἀνδρεαὺς πῶσον ἵΣιμων εὐρυῶνε ἵσι†  
ἐφῖου: χε οὔνη τὰρ νε θανοῦθι νε.

Οὔτος πεχαρῶ νωοῦ ἵχε Ἰησοῦς χε  
ἄλωινη σαμενη ἵταερ ἰθνοῦ  
ἵθανοῦθι ἵρεφταε ρωμ.

Οὔτος ἀρχα νοῦῶνηοῦ ἵσωοῦ  
σατοτοῦ ἀνωῶ ἵνωφ.

Οὔτος ἐταρῶινη ἐτρη ἵνοῦκοῦσι  
ἀφνατ ἐλακωβος πῶηρι ἵΖεβεδεοῦ  
νεμ Ἰωαννης περῶσον οὔτος ἵθωοῦ  
θωοῦ εὐθι πιζοι εῦσοβ† ἵνοῦῶνηοῦ.

Οὔτος σατοτῶ ἀνωοῦ† ἐρωοῦ οὔτος  
ἀρχα ποῦωτ ἵνωοῦ Ζεβεδεοῦ θι  
πιζοι νεμ νιμῦσῶθῆς ἀνωῶνωοῦ  
σαμενη.

Οὔτος ἀνωῶνωοῦ ἐδοῦη  
ἐΚαφαρναοῦ οὔτος σατοτῶ θεν  
πιΣαββατον ἐταρῶε ἐδοῦη ναφ†βω  
θεν †στῆνασῶη.

Οὔτος ναῦρῶφῆρι ἐχεν τερῶβω:  
ναφ†βω τὰρ νωοῦ πε θωσ ἐρε  
περῶρωῶ ἵτοτῶ οὔτος μῶρη† ἀν  
ἵνιθαθ.

*Πῶοῦ φα Πεννοῦ† πε: ῶα ἐνεθ  
ἵτε νῆνεθ: ἄμην.*

Simon and Andrew his  
brother casting a net into  
the sea; for they were  
fishermen.

Then Jesus said to them,  
“Follow Me, and I will  
make you become fishers of  
men.”

They immediately left  
their nets and followed  
Him.

When He had gone a  
little farther from there, He  
saw James the son of  
Zebedee, and John his  
brother, who also were in  
the boat mending their nets.

And immediately He  
called them, and they left  
their father Zebedee in the  
boat with the hired servants,  
and went after Him.

Then they went into  
Capernaum, and  
immediately on the Sabbath  
He entered the synagogue  
and taught.

And they were  
astonished at His teaching,  
for He taught them as one  
having authority, and not as  
the scribes.

*Glory be to God  
forever.*

يُثْقَانِ شَبَكَةَ فِي الْبَحْرِ فَاتَّهَمَا كَانَا  
صَيَّادَيْنِ.

فَقَالَ لَهُمَا يَسُوعُ: «هَلُمَّ وِرَائِي  
فَأَجْعَلُكُمْ تَصِيرَانِ صَيَّادِي  
النَّاسِ».

فَلَوَقَتْ تَرَكَآ شَبَاكَهُمَا وَتَبِعَاهُ.

ثُمَّ اجْتَاَزَ مِنْ هُنَاكَ قَلِيلًا فَرَأَى  
يَعْقُوبَ بَنَ زَبْدِي وَيُوحَنَّا أَخَاهُ  
وَهُمَا فِي السَّفِينَةِ يُصَلِّحَانِ  
الشَّبَاكَ.

فَدَعَاهُمَا لِلْوَقْتِ. فَتَرَكَآ أَبَاهُمَا  
زَبْدِي فِي السَّفِينَةِ مَعَ الْأَجْرَى  
وَذَهَبَا وَرَاءَهُ.

ثُمَّ دَخَلُوا كَفَرْنَآحُومَ وَالْوَقْتِ دَخَلَ  
الْمَجْمَعِ فِي السَّبْتِ وَصَارَ يُعَلِّمُ.

فَبُهِتُوا مِنْ تَعْلِيمِهِ لِأَنَّهُ كَانَ  
يُعَلِّمُهُمْ كَمَنْ لَهُ سُلْطَانٌ وَلَيْسَ  
كَالْكَتَبَةِ.

*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 ρμε: α, β

Psalm 146: 1, 2, 5

مزمور 145: 1، 4

Ήραψυχη σμου ε̅Πβοις: †νασμου  
ε̅Πβοις δ̅εν παωνδ: ωσνιατϵ μ̅φηε̅τε  
Φνοϵ† η̅λακωβ πε περβοηθος: ε̅ρε  
τερ̅ελπις δ̅εν Πβοις περνοϵ†.

Praise The Lord, O my soul. I will praise The Lord in my life. Blessed is he whose helper is the God of Jacob, whose hope is in The Lord his God. Alleluia.

سبحي يا نفسي الرب. أسبح الرب في حياتي. طوبى لمن إله يعقوب معينه. واتكاله على الرب إلهه. هليلويا.

ΑΛΛΗΛΟΥΙΑ.

### 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.

Οτ̅ανασνωσις ε̅βολ̅ δ̅εν  
πιερασ̅ελιον ε̅θο̅ναβ̅ κα̅τα̅ Μα̅τ̅θ̅εον  
ασιοϵ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ματ̅θ̅εον Δ: ιη - κβ

Matthew 4: 18 - 22

متي 4: 18 - 22

Ερ̅μο̅ωι Δ̅ε̅ ε̅σ̅κε̅ν̅ φ̅ιο̅μ̅ η̅τε  
†Σα̅λι̅δε̅α̅ α̅ρη̅να̅ϵ̅ ε̅σον̅ σ̅να̅ϵ̅ Σ̅ι̅μων  
φ̅η̅ε̅το̅μο̅ϵ̅† ε̅ρο̅ϵ̅ ϵ̅ε̅ Πε̅τρο̅ς̅ νε̅μ̅  
Δ̅η̅δ̅ρε̅ας̅ πε̅ρ̅σον̅ ε̅ϵ̅ϵ̅ ω̅νε̅ ε̅φ̅ιο̅μ̅:̅ νε̅  
ε̅ανο̅ϵ̅ο̅ϵ̅ι̅ τ̅αρ̅ νε̅.

And Jesus, walking by the Sea of Galilee, saw two brothers; Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

وَإِذْ كَانَ يَسُوعُ مَاشِيًا عِنْدَ بَحْرِ الْجَلِيلِ أَبْصَرَ أَخَوَيْنِ: سَمْعَانَ الَّذِي يُقَالُ لَهُ بُطْرُسُ وَأَنْدَرَاوَسَ أَخَاهُ يُلْقِيَانِ شَبَكَةً فِي الْبَحْرِ فَإِنَّهُمَا كَانَا صَيَّادَيْنِ.

Οτοϛ πεχαϑ νωοϛ ϑε ἀμωινι μωϱι  
 ἵκωι ἵταερ ἠννοϛ ἵνοῶρι ἵρεϑταβε  
 ρωμ.

Πῆωοϛ δε ϑατοτοϛ ἀρχω  
 ἵννοϛῶννηοϛ οτοϛ ἀτμωϱι ἵκωϑ.

Οτοϛ ἕταϑρινι ετρη ἐβολ ἡματ  
 ἀϑηατ ἕκεϑον ϑηατ Ιακωβοϑ πῶηρι  
 ἵΖεβεδεοϑ νεμ Ιωαννηϑ πεϑϑον ετρη  
 πιϑοι νεμ Ζεβεδεοϑ ποτιωτ ετϑοβτ  
 ἵννοϛῶννηοϛ οτοϛ ἀμωοττ ἕρωοτ.

Πῆωοϛ δε ϑατοτοϛ ἀρχω ἡπιϑοι  
 νεμ Ζεβεδεοϑ ποτιωτ ἀτμωϱι ἵκωϑ.

*Πῶοϛ φα Πεννοττ πε ωα ἐνεϑ  
 ἵτε νι ἐνεϑ: ἀμην.*

Then He said to them,  
 "Follow Me, and I will  
 make you fishers of men."

They immediately left their  
 nets and followed Him.

Going on from there,  
 He saw two other brothers,  
 James the son of Zebedee,  
 and John his brother, in the  
 boat with Zebedee their  
 father, mending their nets.

He called them, and  
 immediately they left the  
 boat and their father, and  
 followed Him.

*Glory be to God  
 forever.*

فَقَالَ لَهُمَا: "هَلُمَّ وَرَائِي فَأَجْعَلْكُمْ  
 صَيَّادِي النَّاسِ".

فَلَلَوَقْتِ تَرَكَا الشَّبَاكَ وَتَبِعَاهُ.

ثُمَّ اجْتَازَ مِنْ هُنَاكَ فَرَأَى أُخْوَيْنِ  
 آخَرَيْنِ: يَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا  
 أَخَاهُ فِي السَّفِينَةِ مَعَ زَبْدِي أَبِيهِمَا  
 يُصَلِّحَانِ شَبَاكَهُمَا فَدَعَاهُمَا.

فَلَلَوَقْتِ تَرَكَا السَّفِينَةَ وَأَبَاهُمَا  
 وَتَبِعَاهُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداؑ

### The Pauline Epistle

رسالة بولس الرسول

### Ἐπιστολῆ ἵτε πενϑαϑ Παυλοϑ Πιὰποστολοϑ

Παυλοϑ φῆβοκ ἡΠενβοιϑ Ιηϑοϑϑ  
 Πιχρϑοϑ: πιὰποστολοϑ ετῆαϑεμ:  
 φῆἕτατῆαϑϑ ἐπιϑιωεννοϑϑι ἵτε  
 φῆνοττ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the epistle of  
 our teacher St. Paul to the  
 Galatians. May his blessing  
 be upon us. Amen.

فصل من رسالة معلمنا بولس  
 الرسول إلي أهل غلاطية، بركته  
 علينا آمين.

Γαλατῆϑ ἁ: ἁ - ιϑ

Galatians 1: 1 - 19

غلاطية 1: 1 - 19

Παῦλος ἀποστόλος ἐβόλῃ δὲν  
ῥωμα ἀνθρώπου ἐβόλῃ ζήτεν ῥωμα ἀν  
ἀλλὰ ἐβόλῃ ζήτεν Ἰησοῦς Χριστός  
νευ Φνοῦτ Φιωτ φαι εταϋτοῦνοςϋ  
ἐβόλῃ δὲν νηεθμωοῦτ.

Νευ νικῆνοῦ τηροῦ εθνευμι  
ἠνιεκκλήσιὰ ἠτε τῆς γαλατίας.

Πέμοτ νωτεν νευ τερηνη ἐβόλῃ  
ζήτεν Φνοῦτ Πενιωτ νευ Πενβοις  
Ἰησοῦς Χριστός.

Φαι εταϋτηιϋ ἐρρηι ἐξεν νεννοβι  
ῥατεϋναζμεν ἐβόλῃ δὲν παίενεϋ  
ετρωοῦ ετρωοϋ κατὰ πετεϋναϋ  
ἠΦνοῦτ οτοϋ Φιωτ.

Φηέτε φωϋ πε πῶοῦ ῥα ἐνεϋ ἠτε  
νιένεϋ: ἀμην.

¶ Ἐρωφρηι χε παρητῆ ἠχωλευ  
σεοῦτεβ ἠμωτεν ἐβόλῃ σαβόλ  
ἠφηεταϋθαζμεν θηνοῦ δὲν πέμοτ  
ἠΠιχριστός εκεϋαϋτελιον.

Ετε κεοῦαι ἀν πε ἐβηλ ἀρνοῦ χε  
οτοῦν θανοτοῦν εῦϋθορτερ ἠμωτεν  
ετοῦωϋ ἐφενϋ πεϋαϋτελιον ἠτε  
Πιχριστός.

Ἀλλὰ καν ἠνον ιε οϋαϋτελοϋ  
ἐβόλῃ δὲν τφε ἠτεϋϋεννοϋϋι νωτεν  
σαβόλ ἠφηεταϋϋεννοϋϋι ἠμοϋ

Paul, an apostle, not  
from men nor through man,  
but through Jesus Christ and  
God the Father who raised  
Him from the dead,

and all the brethren who  
are with me, to the churches  
of Galatia:

Grace to you and peace  
from God the Father and our  
Lord Jesus Christ,

who gave Himself for  
our sins, that He might  
deliver us from this present  
evil age, according to the  
will of our God and Father,

to whom be glory  
forever and ever. Amen.

I marvel that you are  
turning away so soon from  
Him who called you in the  
grace of Christ, to a  
different gospel,

which is not another; but  
there are some who trouble  
you and want to pervert the  
gospel of Christ.

But even if we, or an  
angel from heaven, preach  
any other gospel to you than  
what we have preached to  
you, let him be accursed.

بُولُسُ رَسُوْلٌ لَا مِنْ النَّاسِ وَلَا  
بِإِنْسَانٍ، بَلْ بِيَسُوعَ الْمَسِيحِ وَاللَّهِ  
الْأَبِ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ،

وَجَمِيعَ الْإِخْوَةِ الَّذِينَ مَعِيَ، إِلَى  
كَنَائِسِ غَالَطِيَّةَ.

نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ الْآبِ،  
وَمِنْ رَبِّنَا يَسُوعَ الْمَسِيحِ.

الَّذِي بَدَلَ نَفْسَهُ لِأَجْلِ خَطَايَانَا،  
لِيُنْقِذَنَا مِنَ الْعَالَمِ الْحَاضِرِ الشَّرِيرِ  
حَسَبَ إِرَادَةِ اللَّهِ وَأَبِينَا.

الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ.  
أَمِينَ.

إِنِّي أَتَعَجَّبُ أَنْكُمْ تَنْتَقِلُونَ هَكَذَا  
سَرِيعًا عَنِ الَّذِي دَعَاكُمْ بِنِعْمَةِ  
الْمَسِيحِ إِلَى أَنْجِيلٍ آخَرَ.

لَيْسَ هُوَ آخَرَ، غَيْرَ أَنَّهُ يُوجَدُ قَوْمٌ  
يُرْجِسُونَكُمْ وَيُرِيدُونَ أَنْ يَحْوِلُوا  
إِنْجِيلَ الْمَسِيحِ.

وَلَكِنْ إِنْ بَشَّرْنَاكُمْ نَحْنُ أَوْ مَلَائِكَةٌ  
مِنَ السَّمَاءِ بِغَيْرِ مَا بَشَّرْنَاكُمْ،  
فَلْيَكُنْ «أَنَاثِيمًا».



νωτεν μαρεψωπι νοταναθεμα.

Ὑφρητ̄ ετανερωωρπ̄ η̄χος̄ νεμ̄  
†νωτ̄ οη̄ †χω̄ ῡμοσ̄ χε̄  
φθεθναζιωεννοτ̄φῑ νωτεν̄ σαβολ̄  
ῡφθεταρετενδ̄ιτ̄ῑ μαρεψωπῑ  
νοταναθεμα.

†νωτ̄ ζαρ̄ αιωτ̄ ῡπερη̄τ̄ η̄νιρωωῑ  
ωαν̄ φνωτ̄ ωαν̄ αικωτ̄ η̄σᾱ ραναϋ̄  
η̄ρωωῑ: ιςχε̄ δε̄ ναικωτ̄ η̄σᾱ ραναϋ̄  
η̄ρωωῑ οη̄ ιε̄ ανοκ̄ οσβωκ̄ αν̄ χε̄ η̄τε̄  
Πῑχριστοσ̄.

†ταμο̄ δε̄ ῡμωτεν̄ νασνηοτ̄  
ε̄πιενασσελιον̄ φθεταρ̄ζιωεννοτ̄φῑ  
ῡμοσ̄ ε̄βολ̄ ζιτοτ̄ χε̄ νοτ̄ κατ̄ᾱ ρωωῑ  
αν̄ πε̄.

Οῡδε̄ ζαρ̄ ανοκ̄ εταιδ̄ιτ̄ῑ η̄τεν̄  
ρωωῑ αν̄ οῡδε̄ νε̄ εταρ̄†εβω̄ νη̄ῑ ε̄ροϋ̄  
αν̄ αλλᾱ ε̄βολ̄ ζιτεν̄ οσδ̄ωρπ̄ ε̄βολ̄  
η̄τε̄ Ιη̄σοϋσ̄ Πῑχριστοσ̄.

Ατετενωτεμ̄ ζαρ̄ ε̄παξινοωϋ̄  
ῡπιχοτ̄ η̄ρη̄ῑ θε̄ν̄ †μετλοτ̄δᾱῑ χε̄  
η̄ρη̄ῑ θε̄ν̄ οσμετ̄ζοτ̄ο̄ ναιβο̄ζῑ η̄σᾱ  
†εκκλησῑᾱ η̄τε̄ φνωτ̄ οτο̄ζ̄ ναιωωϋ̄  
ῡμοσ̄.

Παιερ̄προκοπτιν̄ θε̄ν̄ †μετλοτ̄δᾱῑ  
ε̄ζοτε̄ οσμηϋ̄ η̄τε̄ ταμ̄αῑη̄ θε̄ν̄  
πασενοσ̄ ειοῑ η̄ρεϋ̄χοσ̄ η̄ζοτ̄ο̄ ε̄νηε̄τᾱ

As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

But I make known to you, brethren, that the gospel which was preached by me is not according to man.

For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

ΚΑΜΑ ΣΕΒΤΑΝΑ ΦΑΛΝΑ ΑΦΟΥ ΑΛΑΝ ΑΙΥΑ: ΙΝ ΚΑΝ ΑΧΔ ΙΒΙΣΤΡΚΜ ΒΕΙΡ ΜΑ ΦΙΛΤΜ, ΦΛΙΚΝ «ΑΝΑΤΙΜΑ».

ΑΦΑΣΤΕΠΤΑ ΑΛΑΝ ΑΝΑΝ ΑΜ ΑΛΛΗ? ΑΜ ΑΠΛΒ ΑΝ ΑΡΥΣΙ ΑΝΑΝ? ΦΛΟΥ ΚΝΤ ΒΕΔ ΑΡΥΣΙ ΑΝΑΝ ΛΜ ΑΚΝ ΕΒΔΑ ΛΛΜΣΙΧ.

ΩΑΕΡΦΚΜ ΑΙΗΑ ΙΑΧΩΤΑ ΙΑΝΓΙΛ ΑΔΙ ΒΤΡΤ ΒΗ, ΑΝΕ ΛΙΣ ΒΙΣΒ ΙΑΝΑΝ.

ΛΑΤΙ ΛΜ ΑΦΒΗ ΜΝ ΕΝΔ ΙΑΝΑΝ ΩΛΑ ΕΛΜΤΗ. ΒΛ ΙΑΕΛΑΝ ΙΣΟΥΣ ΑΜΣΙΧ.

ΦΑΤΚΜ ΣΕΜΕΤΜ ΒΙΣΙΡΤΙ ΦΙΛΑ ΦΙ ΑΔΙΑΤΑ ΑΙΟΥΔΙΕ, ΑΝΙ ΚΝΤ ΑΣΤΗΔ ΚΝΙΣΕ ΑΛΛΗ ΙΑΦΡΑΤΡ ΙΑΤΛΦΗΑ.

ΩΚΝΤ ΑΤΑΔΜ ΦΙ ΑΔΙΑΤΑ ΑΙΟΥΔΙΕ ΕΛΙ ΚΤΙΡΙΒΙΝ ΜΝ ΑΤΡΑΒΙ ΦΙ ΓΙΝΣΙ, ΑΔ ΚΝΤ ΑΟΥΡ ΕΙΡΕ ΦΙ ΤΑΛΙΔΑΤ ΑΒΑΙ.

ΝΑΙΟΥ ΤΗΤΟΥ ΕΤΟΥ.

Ὡστε δε ἐταρταῖα ἤξε φηνοῦτ  
φηεταρφορξτ ἐβολ θεν ἠνεξι ἠτε  
ταματ: οτοθ ατθαζμετ ἐβολ επτεν  
περζμοτ.

Εβορπ ἠΠερσφρηι ἐβολ ἠδῆτ εἰνα  
ἠταριωεννοτμ ἠμοτ θεν νιεθνοσ  
σατοτ ἠπιοναετ ἠσα σαρξ εἰ ἠνοτ.

Οτδε ἠπιωε εἰρηι ἐλεροτσαλῆμ  
ωα νἠποστολοσ ετθαζωι αλλα  
αιωενῆι εἰτδραβιὰ: παλιν οἠ αικοττ  
ἐΔαμασκοσ.

Ἰτα μενεσα ωομτ ἠρομπ  
αιωενῆι εἰρηι ἐλεροτσαλῆμ ἐνατ  
ἐΚηφα οτοθ αἰοεἰ θατοττ ἠμῆτ τῆοτ  
ἠεζοοτ.

Κεοται δε ἠνἠποστολοσ ἠπινατ  
εροτ ἐβηλ ἐλακωβοσ ἠσον ἠΠβοισ.

*Πρῶτοσ ταρ νεμωτεν νεμ  
τῆρινη ετσοπ: χε ἀμῆν εσεῶωπι.*

But when it pleased  
God, who separated me  
from my mother’s womb  
and called me through His  
grace,

to reveal His Son in me,  
that I might preach Him  
among the Gentiles, I did  
not immediately confer with  
flesh and blood,

nor did I go up to  
Jerusalem to those who  
were apostles before me;  
but I went to Arabia, and  
returned again to Damascus.

Then after three years, I  
went up to Jerusalem to see  
Peter, and remained with  
him fifteen days.

But I saw none of the  
other apostles except James,  
The Lord’s brother.

*The grace of God the  
Father be with you all.  
Amen.*

وَلَكِنْ لَمَّا سَرَ اللَّهُ الَّذِي أَفْرَزَنِي مِنْ  
بَطْنِ أُمِّي، وَدَعَانِي بِنِعْمَتِهِ.

أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأُبَشِّرَ بِهِ بَيْنَ  
الْأُمَمِ، لِلْوَقْتِ لَمْ أَسْتَشِيرْ لَحْمًا  
وَدَمًا.

وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى  
الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ انطَلَقْتُ إِلَى  
العَرَبِيَّةِ ثُمَّ رَجَعْتُ أَيْضًا إِلَى  
دِمَشْقَ.

ثُمَّ بَعْدَ ثَلَاثِ سِنِينَ صَعَدْتُ إِلَى  
أُورُشَلِيمَ لِأَتَعْرِفَ بِبِطْرُسَ، فَمَكَثْتُ  
عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا.

وَلَكِنِّي لَمْ أَرْ غَيْرَهُ مِنَ الرُّسُلِ إِلَّا  
يَعْقُوبَ أَخَا الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν τῆπιστολῆ  
ἠτε πενωτ Ιακωβοσ. Αμῆν.  
Ναμενρατ.

Ιακωβοσ ἁ: ἁ - ιβ

The Catholic Epistle  
from the Epistle of our  
teacher St. James. May his  
blessings be with us. Amen.  
My beloved.

James 1: 1 - 12

الكاثوليكون من رسالة معلمنا  
يعقوب الرسول، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

يعقوب 1 : 1 - 12



Παρεφωσγυωσ Δε ἕμοσ ἵχε πικον  
ετθεβνοτ δεν πεφβιςι.

Πιραμαδ Δε ἵερη δεν πεφθεβιδ  
χε ἕφρητ ἵνοτρηρι ἵτε οσωσβεν  
ἐφασινη.

Δφψαι ταρ ἵχε φρη νεμ  
πικατσωσ οσοσ αφτψογι ἐπιωσβεν  
οσοσ τεφερηρι ασφορφερ οσοσ πσαι  
ἵτε πεφσο αφτακο παρητ ζωφ  
πιραμαδ ἵερη δεν πεφμωιτ τηροτ  
ἐφναλωμ.

Οσμακαριος πε πιρωμ  
φθεθαδμοι ἵτοτε δεν οσπιρασμοσ  
χε αφψανεροτσωτπ ἐφναδἱ ἕπιχλωμ  
ἵτε ἵωνδ φηεταφωψ ἕμοσ ἵχε  
Πβοις ἵννεθαμμεριτεφ.

*Νασἵνοτ ἕπερμενρε πικοσμοσ  
οτδε ἵηετωοπ δεν πικοσμοσ:  
πικοσμοσ ἵασινη νεμ τεφεπιθωμια: φη  
Δε ετιρι ἕφωτωψ ἕφνοτφ ἐφναψωπι  
ψα ἐνεσ: ἀμην.*

Let the lowly brother  
glory in his exaltation,

but the rich in his  
humiliation, because as a  
flower of the field he will  
pass away.

For no sooner has the  
sun risen with a burning  
heat than it withers the  
grass; its flower falls, and  
its beautiful appearance  
perishes. So the rich man  
also will fade away in his  
pursuits.

Blessed is the man who  
endures temptation; for  
when he has been approved,  
he will receive the crown of  
life, which The Lord has  
promised to those who love  
Him.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَلْيَفْتَحِرِ الْأَخُ الْمَتَّضِعُ بِإِرْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَبِإِتِّضَاعِهِ لِأَنَّهُ كَزَهْرٍ  
الْعُشْبِ يَزُولُ.

لَأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ فَيَبَّسَتْ  
الْعُشْبَ فَسَقَطَ زَهْرُهُ وَقَفِيَ جَمَالُ  
مَنْظَرِهِ. هَكَذَا يَذْبُلُ الْغَنِيُّ أَيْضاً فِي  
طُرُقِهِ.

طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ النَّجْرَبَةَ  
لِأَنَّهُ إِذَا تَزَكَّى يَنَالُ إِكْلِيلَ الْحَيَاةِ  
الَّذِي وَعَدَ بِهِ الرَّبُّ لِلَّذِينَ يُحِبُّونَهُ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. آمين.*

### The Acts الإبركسيس

Πραξις ἵτε νενηοτ ἵἀποστολοσ:  
ἐρε ποτςμοτ εσοταβ ψωπι νεμαν.  
Δμην.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. آمين.

Πραξις ιε: ις - κα

Acts 15: 13 - 21

أعمال 15: 13 - 21

Μενενσα ἔταρχαρωσὺ δε  
αχῆροτὸν ἵνε Ιακωβος εφζω ἕμμος:  
νιρωμι νενῆσνηοτὸν σωτεμ ἔροι.

Стμewн αφρασι κατὰ φῆρη† ισxen  
ωορη ἔτα Φνοτ† χεμπωινη ἐβι  
ἵνοτλαος ἐβολ δεν νιεθνος δεν  
Πεφραν.

Οτοσ φαι σετμα† νεμασ ἵνε  
νιρασι ἵνε νιπροφητης κατὰ φῆρη†  
ετςδῆοτ.

Χε μενεσα ναι εἰετασθο οτοσ  
εἰεκωτ ἵτςκνη ἵνε Δαριδ  
θηετασθει: οτοσ νηεταστωσ ἵτασ  
εἰεκοτοτ οτοσ τῆατασος ἔρατς.

Σοπως ἵσεκω† ἵνα Πβοις ἵνε  
ἵπωσπ ἵνε νιρωμι νεμ νιεθνος τηροτ  
νηετασμοτ† ἐΠαραν ἐῆρη ἕζωοτ  
πεζε Πβοις φηετῆρο ἵναι.

Οτωνη ἐβολ ισxen ἵνενη.

Εθε φαι ††ραπ ἄνοκ  
ἐϋτεμοτασδici ἐνηεθνακοτοτ ἐβολ  
δεν νιεθνος ἐῆρη εα ἐΦνοτ†.

Δλλα ἐοτωρη νωοτ εροτzeneοτ  
σαβολ ἵνιωωτ ἵδωλον νεμ νιπορηιὰ  
νεμ νιωχ νεμ πιςνοϋ.

And after they had become silent, James answered, saying, “Men and brethren, listen to me:

Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

And with this the words of the prophets agree, just as it is written:

‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.

So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.’

Known to God from eternity are all His works.

Therefore,, I judge that we should not trouble those from among the Gentiles who are turning to God,

but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا  
الرِّجَالُ الْإِخْوَةُ اسْمَعُونِي.

سَمِعَانُ قَدْ أَحْبَرَ كَيْفَ افْتَقَدَ اللَّهُ  
أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى  
اسْمِهِ.

وَهَذَا تَوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ  
مَكْتُوبٌ:

سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا خَيْمَةَ  
دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا  
وَأَقِيمُهَا ثَانِيَةً.

لِكَيْ يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ  
الرَّبَّ وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ  
اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ  
هَذَا كُلَّهُ.

مَعْلُومَةٌ عِنْدَ الرَّبِّ مُنْذُ الْأَزَلِ جَمِيعُ  
أَعْمَالِهِ.

لِذَلِكَ أَنَا أَرَى أَنْ لَا يُثْقَلَ عَلَى  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَّمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّانَا،  
وَالْمَخْنُوقِ، وَالْدَّمِ.

Ὡς ἄρα τὰς ἰσχυρὰς γενεὰς  
 ἀρχαίως οὐκ ἔστιν ἡννετρωμένη  
 κατὰ πόλιν ἕως ἡμερῶν  
 ἀμὸς κατὰ Σαββάτον ἡβέν.

*Πισαχὶ δε ἵτε Πβοις ἐφέλαι ογοθ  
 ἐφέλωαι: ἐφέλωαι ογοθ ἐφέταχρο:  
 ἕως ἡμερῶν ἡ ἐκκλησία ἵτε Φνορῆ:  
 ἀμην.*

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.*

لأن موسى منذ أجيال قديمة، له  
 في كل مدينة من يكرز به، إذ يُقرأ  
 في المجمع كل سبوت.

*لم تنزل كلمة الرب تنمو وتعزز  
 وتثبت في كنيسة الله المقدسة.  
 آمين.*

## Synaxarium of Babah 29

سنكسار اليوم التاسع والعشرون من شهر بابا

1. The Commemoration of the Three Major Feasts of The Lord
2. The Martyrdom of St. Demetrius of Thessalonica
3. The Departure of Pope Gabriel VII, the 95<sup>th</sup> Pope of Alexandria

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)
2. استشهاده القديس ديمتريوس التسالونيكي
3. نياحة البابا غبريال السابع، البطريرك الخامس والتسعون من بطاركة الكرازة المرقسية

### 1. The Commemoration of the Three Major Feasts of The Lord

The Coptic Orthodox Church arranged to celebrate on this day the commemoration of the Three Major Feasts of The Lord: the Annunciation, the Nativity and the Resurrection. The rite of the Liturgy is prayed in the festive tune, with no strict abstinence or prostrations.

If the 29<sup>th</sup> of the Coptic month falls on a Sunday, the readings should be from the 29<sup>th</sup> of Baramhat, the commemoration of the Annunciation. The months of Tubah and Amshir are not celebrated because they fall outside of the period between the annunciation and the birth of The Lord Jesus Christ, i.e. outside the period of the Virgin's conception. Another view says that these two months represent the law and the Prophets of the Old Testament that prophesied about the incarnation.

May the blessing of our Good Savior be with us all. Amen.

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)  
 رتبت الكنيسة القبطية الأرثوذكسية أن تحتفل اليوم بتذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة) ويحتفل به بالطقس الفرائحي. ويمنع الصوم الانقطاعي والميطانيات.  
 فإذا وقع التاسع والعشرون من الشهر القبطي يوم أحد، تقرأ فصول 29 من برمهات تذكّار البشارة. أما في شهري طوبة وأمشير، فلا يعمل التذكّار لأنهما يقعان خارج فترة البشارة والحمل الإلهي إلى الميلاد، كما أنهما يرمزان للناموس والأنبياء بالانبؤ عن التجسد.  
 بركة مخلصنا الصالح فلتكن معنا. آمين.

### 2. The Martyrdom of St. Demetrius of Thessalonica

On this day also, St. Demetrius, was martyred, in the days of Maximianus the Emperor (284 – 312 AD).

2. استشهاده القديس ديمتريوس التسالونيكي وفيه أيضاً استشهد القديس ديمتريوس التسالونيكي في زمن الملك مكسيميانوس

He was a pious Christian young man from the city of Thessalonica. He learned various subjects, and most of all, those of the Orthodox Church. He taught and preached diligently and converted many to the faith of The Lord Christ.

Some made accusations against him to Emperor Maximianus, who ordered that he be brought to him. The Emperor ordered him to offer incense to his gods and worship them.

When St. Demetrius refused, the Emperor ordered to thrust spears at him until his body was torn to pieces and he delivered his pure soul in the hand of The Lord whom he loved, and thus he received the crown of martyrdom.

The believers took his body and laid it in a coffin made out of marbles. The body remained hidden until the end of the days of persecution. A great church was built for him in Thessalonica, and they laid his body therein. Many great signs and wonders were manifested from his body.

May the blessing of his prayers be with us all. Amen.

### 3. The Departure of Pope Gabriel VII, the 95<sup>th</sup> Pope of Alexandria

On this day also, of the year 1285 of the martyrs, 1568 AD, the holy father Pope Gabriel VII, the 95<sup>th</sup> Pope of Alexandria, departed.

This saint was born in the area around Al-Moharraq monastery, by the name Raphael. His parents raised him in a true Christian upbringing. When he grew up, he went and became a monk in the monastery of St. Mary, known as El-Suryan, in the wilderness of Shiheet. He lived an eminent monastic life.

When Pope Yoannis (John) XIII, departed, the bishops and lay-leaders (Archons) unanimously agreed to choose him a Patriarch. He was consecrated on Sunday, the 4<sup>th</sup> of Babah, year 1242 of the martyrs, 1525 AD.

This Pope spared no effort in renovating and populating the monasteries of St. Antonius and St. Paula, in the Eastern Desert after being in ruins for a long time.

He consecrated Anba Yousab III (Joseph), a metropolitan for Ethiopia in the year 1547 AD. The relation between the two churches was re-established after a long estrangement.

And it happened, as he was on his way to the monastery of St. Antonius, he embarked a boat at Al-Maymon going to the Eastern shore of the Nile, but he

(سنة 284 – 312 ميلادية).

كان هذا القديس شاباً تقياً حصل على علوم كثيرة وبالأكثر علوم الكنيسة، وأخذ يعلم ويعظ، ويردّ كثيرين إلى الإيمان بالسيد المسيح.

فوشي به بعض الأشرار لدى الملك. فاستحضره وأمره أن يبخر لآلهته ويسجد لها، فلم يوافق.

فأمر بطعنه بالحرايب إلى أن تهرأ جسده وأسلم روحه الطاهرة بيد الرب الذي أحبه، ونال إكليل الشهادة.

وأخذ المؤمنون جسده الطاهر ووضعوه في تابوت من رخام حتى انقضاء زمن الاضطهاد. فبنيت له كنيسة عظيمة في تسالونيكي ووضعوا جسده فيها.

وكانت تحدث منه آيات وعجائب كثيرة. بركة صلواته فتكن معنا. آمين.

3. نياحة البابا غبريال السابع، البطريرك الخامس والتسعون من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 1285 للشهداء، سنة 1568 ميلادية، تنيح البابا القديس غبريال السابع، البطريرك الخامس والتسعون من بطاركة الكرازة المرقسية.

وُلد هذا القديس بمنشية الدير المحرق باسم روفائيل، ورباه أبواه تربية مسيحية حقيقية. ولما كبر مضى وترهب بدير القديسة العذراء المعروف بالسريان في برية شيهيت، وسار سيرة رهبانية فاضلة.

ولما تنيح البابا يوانس الثالث عشر، اجتمع رأي الأساقفة والأراخنة على اختياره بطريركاً. فرسموه يوم الأحد 4 بابه سنة

1242 للشهداء، سنة 1525 ميلادية. وبذل هذا البابا مجهوداً كبيراً في تعمير ديري الأنبا أنطونيوس والأنبا بولا بالصحراء الشرقية، بعد خرابهما مدة طويلة. وقد رسم الأنبا يوساب الثالث مطراناً على الحبشة سنة 1547 ميلادية، فعادت العلاقات بين

الكنيستين بعد مدة من القطيعة.

وحدث ذات مرة أنه كان في طريقه إلى دير الأنبا أنطونيوس، ونزل في المركب عند

departed while in the boat. They took his body and buried him in the church of Abu Saifain in Old Cairo, after he remained on the throne of St. Mark for 43 years and 25 days.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

الميمون متوجهاً إلى الناحية الشرقية للنيل. ولكنه تنجّح في المركب، فنقلوه ودفنوه في كنيسة الشهيد مرقوريوس أبي سيفين بمصر القديمة بعد أن قضى على الكرسي المرقسي 43 سنة و25 يوماً. 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 ος: ε, ρλδ: ε	Psalm 78: 5, 135: 5	المزمور 77 : 5، 134 : 5
<p>Δεταρο νοτυετμεερε ερατς δειν            Ιακωβ: οτος αρεμνι νοτυνομος δειν            ηλραηλ: γε ανοκ αιεμι γε οτηνω† πε            Πδοις: οτος Πενδοις ελοτε νινο†            τηρο†. Δλληλο†α.</p>	<p>For He established a testimony in Jacob, and appointed a law in Israel. For I know that The Lord is great, and our Lord is above all gods. <b>Alleluia.</b></p>	<p>إذ أقام الشهادة في يعقوب. ووضع الناموس في إسرائيل. لأنني أنا قد عرفت ان الرب عظيم هو، وربنا أفضل من جميع الآلهة. <b>هلليويا.</b></p>

## 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>Οτἀναστωσις εβολ δειν            περασσελιον εθοταβ κατα Μαρκον            ασιο†.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον ι: λε - με</p>	<p>Mark 10: 35 - 45</p>	<p>مرقس 10 : 35 - 45</p>
<p>Οτος αρι χαροϋ ηξε Ιακωβος νεμ            Ιωαννης ηωηρι σνα† ηζεβεδεος ευρω</p>	<p>Then James and John, the sons of Zebedee, came to Him, saying, "Teacher,</p>	<p>وتقدّم إليه يعقوب ويوحنا ابنا زبدي قائلين: «يا معلم نريد أن تفعل لنا كل ما طلبنا».</p>



ἄλλοις ναὶ καὶ φέρει τὸ βῶ τενοῦω  
εἰνα φητέννα ἐρετιν ἄλλοις ἢ τεκαί  
ναν.

Πῶς δὲ πεζαὶ νωὸν καὶ οὐ  
τετενοῦω τῆς ἡταίης νωτεν.

Πῶς δὲ πεζοῦ ναὶ καὶ μῆς  
ναν εἰνα ἢ τε οὐαὶ ἄλλον εἰσι  
κατεκοῦνα οὐο, οὐαὶ ἄλλον  
κατεκαδὴ δὲν πεκῶν.

Ἰησοῦς δὲ πεζαὶ νωὸν καὶ  
ἢ τετενεῖμι ἀν καὶ οὐ πε  
ἐτετεννα ἐρετιν ἄλλοις οἰονῶ  
ἄλλωτεν ἐς παῖφοτ ἐτῶ ἄλλοις ἰε  
πιωμ ἐτῶμ ἄλλοι ἄλλοις.

Πῶς δὲ πεζοῦ ναὶ καὶ  
οἰονῶ ἄλλον: Ἰησοῦς δὲ πεζαὶ  
νωὸν καὶ παῖφοτ ἐτῶ ἄλλοις  
ἐρετενεσοῦ οὐο, πιωμ ἐτῶμ ἄλλοι  
ἄλλοις ἐρετενεεμς θηνοῦ ἄλλοις.

Πῶς δὲ καοῦνα ἄλλοις ἰε  
κακαδὴ ἄφω ἀν πε ἐτιή ἀλλὰ φα  
νη πε ἐταρσεβτωτῆ νωοῦ.

Οὐο ἐταρσωτεμ ἢ καὶ πιμητ  
ἀρερητς ἢ χρεμεμ εἶβε ἰακωβος  
νεμ ἰωαννης.

Οὐο ἐταρμωτῆ ἐρωοῦ ἢ καὶ ἰησοῦς  
πεζαὶ νωὸν καὶ τετενεῖμι καὶ νηθεμεῖ

we want You to do for us  
whatever we ask.”

And He said to them,  
“What do you want Me to  
do for you?”

They said to Him,  
“Grant us that we may sit,  
one on Your right hand and  
the other on Your left, in  
Your glory.”

But Jesus said to them,  
“You do not know what you  
ask. Are you able to drink  
the cup that I drink, and be  
baptized with the baptism  
that I am baptized with?”

They said to Him, “We  
are able.” So Jesus said to  
them, “You will indeed  
drink the cup that I drink,  
and with the baptism I am  
baptized with you will be  
baptized;

but to sit on My right  
hand and on My left is not  
Mine to give, but it is for  
those for whom it is  
prepared.”

And when the ten heard  
it, they began to be greatly  
displeased with James and  
John.

But Jesus called them to  
Himself and said to them,  
“You know that those who  
are considered rulers over

فَقَالَ لَهُمَا: «مَاذَا تُرِيدَانِ أَنْ أَفْعَلَ  
لَكُمَا؟»

فَقَالَا لَهُ: «أَعْطِنَا أَنْ نَجْلِسَ وَاحِدٌ  
عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ فِي  
مَجْدِكَ.»

فَقَالَ لَهُمَا يَسُوعُ: «لَسْتُمَا تَعْلَمَانِ  
مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ تَشْرَبَا  
الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا وَأَنْ  
تَصْطَبِغَا بِالصَّبِغَةِ الَّتِي أَصْطَبِغُ بِهَا  
أَنَا؟»

فَقَالَا لَهُ: «نَسْتَطِيعُ.» فَقَالَ لَهُمَا  
يَسُوعُ: «أَمَّا الْكَأْسُ الَّتِي أَشْرَبُهَا  
أَنَا فَتَشْرَبَانِهَا وَيَا صَبِغَةَ الَّتِي  
أَصْطَبِغُ بِهَا أَنَا تَصْطَبِغَانِ.»

وَأَمَّا الْجُلُوسُ عَنْ يَمِينِي وَعَنْ  
يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا  
لِلَّذِينَ أَعَدَّ لَهُمْ.»

وَلَمَّا سَمِعَ الْعَشْرَةَ ابْتَدَأُوا  
يَغْتَاظُونَ مِنْ أَجْلِ يَعْقُوبَ وَيُوحَنَّا.

فَدَعَاهُمْ يَسُوعُ وَقَالَ لَهُمْ: «أَنْتُمْ  
تَعْلَمُونَ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ

ζε σεοι ἡρχων ἐπιθνος σεοι ἡβοις  
ἐρωσ: οτοζ νοτρωτ σεοι ἡερωτω  
ἐχωσ.

Παιρητ δε αν πετωοπ δεν θηνοτ  
αλλα φηεθναοτω εερ νιωτ δεν  
θηνοτ ερεερ διακων νωτεν.

Οτοζ φηεθναοτω εερ ζοτιτ δεν  
θηνοτ ερεερ βωκ ἡοτον νιβεν.

Οτ ταρ Πωρηι ἡΦρωμι νεταρι αν  
εορωεωμωητη αλλα ερωεωμι οτοζ  
ετ ἡτερωψωχη ἡσωτ ἡτωεβιω  
ἡοτωμηω.

*Πῶσ φα Πεννοτ πε ωα ἐνεζ  
ἡτε νι ἐνεζ: ἡμην.*

the Gentiles lord it over  
them, and their great ones  
exercise authority over  
them.

Yet it shall not be so  
among you; but whoever  
desires to become great  
among you shall be your  
servant.

And whoever of you  
desires to be first shall be  
slave of all.

For even the Son of  
Man did not come to be  
served, but to serve, and to  
give His life a ransom for  
many.”

*Glory be to God forever.*

الأمم يسودونهم وأن عظماءهم  
يتسلطون عليهم.

فلا يكون هكذا فيكم. بل من أراد  
أن يصير فيكم عظيماً يكون لكم  
خادماً.

ومن أراد أن يصير فيكم أولاً  
يكون للجميع عبداً.

لأن ابن الإنسان أيضاً لم يأت  
ليخدم بل ليخدم وليبذل نفسه  
فدية عن كثيرين.»

*والمجد لله دائماً.*



Οτοζ αϑμοϑϑ ἐπιμητ ϑναϑ οτοζ  
αϑερρητϑ ἰοτοροποϑ ἰϑναϑ ϑναϑ: οτοζ  
αϑϑ ερωϑϑι νωοϑ ἔϑεν ἰπἰνεϑμα  
ἰἰκαθαροτο.

Οτοζ αϑροηηεν νωοϑ ἔϑτεμελ  
ἔλι νεμωοϑ ϑι ϑμωιτ ἔβηλ ἔοϑϑβωτ  
ἔμαγατϑ οϑδε ωικ οϑδε πηρα οϑδε  
ρομτ ϑεν νετενημοϑϑ.

Αλλα ἔρε ϑανκανδαλιον τοι  
ἐρατεν ἑηνοϑ οτοζ ἔπερϑϑῶηη  
ϑνοϑϑ ϑι ἑηνοϑ.

Οτοζ ηαϑϑω ἔμοϑ νωοϑ ϑε πιμα  
ἔτετενηαϑε ἔδοϑη ἔοϑη ἔμοϑ ϑωπι  
ἔμαϑ ϑατετενι ἔβολ ἔμαϑ.

Οτοζ μαι ἰβεν ἔτε ἰϑηαϑεπ  
ἑηνοϑ ἔροϑ αν οϑδε ἰτοϑϑτεμωτεμ  
ἔρωτεν ἔρετενηηοϑ ἔβολ ἔμαϑ νεϑ  
ἰϑωϑϑ ετϑαϑρη ἰηετενδλαϑϑ ἔβολ  
εημετεμἔρε νωοϑ ϑϑω ἔμοϑ νωτεν  
ταϑμη ϑε οτοη οϑἔτοη ηαϑωπι  
ἰϑοδωμ ηεμ ϑομορρα ϑεν πιἔροοϑ  
ἰτε ϑκρϑϑ ἔροτε ἰτε ϑβακι ἔτε  
ἔμαϑ.

Οτοζ ἔταϑι ἔβολ αϑϑιωϑ ϑιηα  
ἰϑεερεμετἄνοηη.

Οτοζ αϑϑι οϑμηϑ ἰδεμωη ἔβολ  
οτοζ οϑμηϑ ἰρεϑϑωηη ηαϑῶϑϑ

And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits.

He commanded them to take nothing for the journey except a staff; no bag, no bread, no copper in their money belts,

but to wear sandals, and not to put on two tunics.

Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.

And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

So they went out and preached that people should repent.

And they cast out many demons, and anointed with

وَدَعَا الْاِثْنَيْ عَشَرَ وَابْتَدَأَ يُرْسِلُهُمْ  
اِثْنَيْنِ اِثْنَيْنِ وَأَعْطَاهُمْ سُلْطَانًا عَلَى  
الْأَرْوَاحِ النُّجِسَةِ.

وَأَوْصَاهُمْ أَنْ لَا يَحْمِلُوا شَيْئًا  
لِلطَّرِيقِ غَيْرَ عَصَا فَقَطْ لَا مَزُودًا  
وَلَا خُبْزًا وَلَا نَحَاسًا فِي الْمِنْطَقَةِ.

بَلْ يَكُونُوا مَشْدُودِينَ بِنَعَالٍ وَلَا  
يَلْبَسُوا ثَوْبَيْنِ.

وَقَالَ لَهُمْ: «حَيْثُمَا دَخَلْتُمْ بَيْتًا  
فَأَقِيمُوا فِيهِ حَتَّى تَخْرُجُوا مِنْ  
هُنَاكَ.»

وَكُلُّ مَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ لَكُمْ  
فَاخْرُجُوا مِنْ هُنَاكَ وَأَنْفِضُوا  
التُّرَابَ الَّذِي تَحْتَ أَرْجُلِكُمْ شَهَادَةً  
عَلَيْهِمْ. الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ  
لِأَرْضِ سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ  
حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا لَتِلْكَ  
الْمَدِينَةِ.»

فَخَرَجُوا وَصَارُوا يَكْرِزُونَ أَنْ  
يَتُوبُوا.

وَأَخْرَجُوا شَيْطَانِينَ كَثِيرَةً وَدَهَنُوا  
بِرِّيْتٍ مَرْضَى كَثِيرِينَ فَشَفَوْهُمْ.

ἄλλων ἦνεθ οὖτος πατερφαστρι ἔρων.

oil many who were sick,  
and healed them.

*Πῶς φα Πεννοῦτ πε: γα ἔνεθ  
ἦτε νιἔνεθ: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ὠωπι

### 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 ρΔ: ᾶ

Psalm 105: 1 - 3

مزمو ر 104: 1

Οὔωνθ ἐβoλ ἰΠβοιc οὖτος μοῦτ  
ἐπεφραν: εἰωιψ ἠνεφθβνοῖ θεν  
νιἔθνοc εἰωc ἔροφ οὖτος ἄριψαλιν ἔροφ:  
cαζι ἠνεφψφηρι τηροῦ: ψοῦψοῦ  
ἄμωτεν θεν πεφραν εθοῦαβ.

Oh, give thanks to The  
Lord! Call upon His name;  
make known His deeds  
among the peoples. Sing to  
Him, sing psalms to Him;  
talk of all His wondrous  
works. Glory in His holy  
name. **Alleluia.**

اعترفوا للرب وادعوا باسمه.  
نادوا في الأمم بأعماله. سبحوا  
ورتلوا له. حدثوا بجميع عجائبه.  
افتخروا باسمه القدوس. **هليلويا.**

Δλληλοῖα.

## 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.

Οὔἀναστωc ἐβoλ θεν  
πιεαcτελιον εθοῦαβ κατa Μαρκον  
αcιοῦ.

A chapter according to  
Saint Mark, may his  
blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον ι: ιζ - λ

Mark 10: 17 - 30

مرقس 10: 17 - 30

Οὔτος εφνηοῦ ἐβoλ εἰ οὔωωιτ  
αφβοcι ἠξε οῦαι αφριτφ ἔξεν νεφκελι

Now as He was going  
out on the road, one came  
running, knelt before Him,  
and asked Him, “Good

وَفِيمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ  
رَكَضَ وَاجِدٌ وَجَأَ لَهُ وَسَأَلَهُ:



ἐτμετοτρο ἵτε Φνοῦτ.

Πιμαθητις δε νατεροτ πε ἔχεν  
πιχασι: Ιησοῦς δε οη ἔταγεροῦ ἠνωῦ  
πεχασι γε ναῦηρι πως ἔμοκθ ἵτε  
νηἔτε ἔθονοῦ χη ἔβανχρημα εἰ ἔδονη  
ἐτμετοτρο ἵτε Φνοῦτ.

Сμοуен норуамоуа эсину ёвоа  
эиуен форуен норуа норуи е  
оруаадо нтеци ёдорун етметотро нте  
Фноуф.

Нёуору де нёруо натуеруфери  
еруа ѱмоу нау ге нии еθнаѱноуеи.

Εταγεροῦτ ἔρωῦ ἵτε Ιησοῦς  
πεχασι γε ἄτεν ηιρωι οῦμετατμου  
πε αλλα ἄτεν Φνοῦτ αν: οῦον  
ῶμου ταρ ἠπτηρῆ ἄτεν Φνοῦτ.

Αφερητις ἵσοϋς ναϋ ἵτε Πετροϋ  
γε ρηπε ἄνον ανχα πτηρη ἵνων  
οῦοϋ ανοραεуен ἵνωκ.

Πεχασι ἵτε Ιησοῦς γε ἄμην τῶ  
῱μοϋ ἠωуен γε ῱мон ελι εαϋχα ηι  
ἵνωϋ ηε ρανϋνηοῦ ηε ρανϋνη ηε ματ ηε  
ιωτ ηε ῶηρι ηε ιοβι εθβηт ηεи εθβε  
πιεραστελιον.

Αϋῶτεμβιτοῦ ἵϋε ἵκωβ ἵκοπ  
τῶοῦ ἄεν παιϋοῦ ρανηη ηεи  
ρανϋνηοῦ ηεи ρανϋνη ηεи ρανηατ

And the disciples were  
astonished at His words.  
But Jesus answered again  
and said to them, “Children,  
how hard it is for those who  
trust in riches to enter the  
kingdom of God!

It is easier for a camel to  
go through the eye of a  
needle than for a rich man  
to enter the kingdom of  
God.”

And they were greatly  
astonished, saying among  
themselves, “Who then can  
be saved?”

But Jesus looked at  
them and said, “With men it  
is impossible, but not with  
God; for with God all things  
are possible.”

Then Peter began to say  
to Him, “See, we have left  
all and followed You.”

So Jesus answered and  
said, “Assuredly, I say to  
you, there is no one who has  
left house or brothers or  
sisters or father or mother or  
wife or children or lands,  
for My sake and the  
gospel’s,

who shall not receive a  
hundredfold now in this  
time; houses and brothers  
and sisters and mothers and  
children and lands, with

فَتَحَيَّرَ التَّلَامِيذُ مِنْ كَلَامِهِ. فَقَالَ  
يَسُوعُ أَيْضاً: «يَا بَنِيَّ مَا أَصْعَبَ  
دُخُولَ الْمَمْلَكَةِ عَلَى الْأَمْوَالِ إِلَى  
مَلَكُوتِ اللَّهِ.

مُرُورُ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ  
أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!»

فَبُهْتُوا إِلَى الْعَايَةِ قَانِلِينَ بَعْضُهُمْ  
لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ  
يَخْلُصَ؟»

فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ  
النَّاسِ عَيْبٌ مُسْتَطَاعٌ وَلَكِنْ لَيْسَ  
عِنْدَ اللَّهِ، لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ  
عِنْدَ اللَّهِ.

وَابْتَدَأَ پِطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ  
قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.»

فَأَجَابَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ  
لَيْسَ أَحَدٌ تَرَكَ بَيْتاً أَوْ إِخْوَةً أَوْ  
أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ  
أَوْلَاداً أَوْ حُقُولاً لِأَجْلِي وَلِأَجْلِ  
الْإِنْجِيلِ.

إِلَّا وَيَأْخُذُ مِئَةَ ضِعْفٍ الْآنَ فِي هَذَا  
الزَّمَانِ بُيُوتاً وَإِخْوَةً وَأَخَوَاتٍ  
وَأُمَّهَاتٍ وَأَوْلَاداً وَحُقُولاً مَعَ

ΝΕΥ ΖΑΝΙΟΥ† ΝΕΥ ΖΑΝΩΗΡΙ ΝΕΥ ΖΑΝΙΟΥΖΙ  
 ΖΕΝ ΝΙΔΙΩΣΜΟΣ ΟΥΘΟΖ ΖΕΝ ΠΙΕΩΝ  
 ΕΘΝΗΟΥ ΟΥΩΝΘ ΝΕΝΕΖ.  
*Πιῶου φα Πεννοῦ† πε ψα ἐνεε*  
*ἵτε νι ἐνεε: ἀμην.*

persecutions, and in the age  
 to come, eternal life.

*Glory be to God forever.*

اضْطِهَادَاتٍ وَفِي الدَّهْرِ الْآتِي  
 الْحَيَاةَ الْآبَدِيَّةَ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

† ἘΠΙΣΤΟΛΗ ἸΝΤΕ ΠΕΝΣΑΘ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

ΠΑΥΛΟΣ ΦΕΒΟΚ ἸΠΕΝΘΟΙΣ ΙΗΣΟΥΣ  
 ΠΙΧΡΙΣΤΟΣ: ΠΙΔΠΟΣΤΟΛΟΣ ΕΤΘΑΖΕΥ:  
 ΦΗΕΤΑΥΘΑΨΥ ΕΠΙΖΩΥΕΝΝΟΥΕΠΙ ἸΝΤΕ  
 ΦΝΟΥ†.

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.

Β ΤΙΜΟΘΕΟΣ ̅: ̅Γ - Δ: ̅Π

2 Timothy 3: 10 - 4: 18

2 تيموثاوس 3: 10 - 4: 18

ΠΘΟΚ ΔΕ ΑΚΜΩΣΙ ἸΝΣΑ ΤΑΜΕΤΡΕΥ  
 †ΣΒΩ ἸΝΣΑ ΠΑΣΜΟΤ ἸΝΣΑ ΠΑΨΟΡΠ ἸΘΩΨ:  
 ΠΑΝΑΖ† ΤΑΜΕΤΡΕΨΩΟΥ ἸΖΗΤ ΤΑΔΣΑΠΗ  
 ΤΑΖΥΠΟΜΟΝΗ.

But you have carefully  
 followed my doctrine,  
 manner of life, purpose,  
 faith, longsuffering, love,  
 perseverance,

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
 وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
 وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

ΝΙΔΙΩΣΜΟΣ ΝΕΥ ΝΑΙΜΚΑΥΖ  
 ΝΗΕΕΤΑΨΩΠΙ ἸΜΟΙ ΖΕΝ ΤΑΝΤΙΟΨΙΔ  
 ΖΕΝ ΟΙΚΟΝΙΟΝ ΖΕΝ ΛΥΣΤΡΟΙΣ:  
 ΝΙΔΙΩΣΜΟΣ ΤΗΡΟΥ ΕΤΑΙΨΟΠΟΥ ΕΡΟΙ  
 ΑΨΝΑΖΜΕΤ ἸΧΕ ΠΒΟΙ ΕΒΟΛ ἸΖΗΤΟΥ  
 ΤΗΡΟΥ.

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.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
 أَصَابَنِي فِي أَنْطَاكِيَّةَ وَإِيقُونِيَّةَ  
 وَلِيسْتْرَةَ. آيَةً اضْطِهَادَاتٍ احْتَمَلْتُ  
 وَمِنْ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.



ΟΥΟΝ ΔΕ ΝΙΒΕΝ ΕΘΟΥΩΥ ΕΩΝΘ ΔΕΝ  
ΟΥΜΕΤΕΡΣΕΒΗΣ ΔΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ  
ΣΕΝΑΒΟΧΙ ΝΩΟΥ.

ΘΑΝΡΩΜΙ ΔΕ ΕΥΖΩΟΥ ΟΥΟΖ  
ΝΡΕΥΟΠΣΕΠ ΕΥΕΙ ΕΤΖΗ ΔΕΝ ΠΙΠΕΤΖΩΟΥ  
ΝΖΟΥΘ ΕΥΣΩΡΕΜ ΟΥΟΖ ΕΥΣΟΡΕΜ.

ΠΘΟΚ ΔΕ ΥΩΠΙ ΔΕΝ ΝΗΕΤΑΚΤΣΑΒΟ  
ΕΡΩΟΥ ΟΥΟΖ ΑΚΕΡΠΙΣΤΟΣ ΝΔΗΤΟΥ: ΕΚΕΜΙ  
ΧΕ ΕΤΑΚ ΤΣΑΒΟ ΕΒΟΛ ΖΙΤΕΝ ΝΙΜ.

ΟΥΟΖ ΙΣΧΕΝ ΕΚΟΙ ΝΑΛΟΥ ΘΑΝΣΔΑΙ  
ΕΥΟΥΑΒ ΕΤΕΚΩΟΥΝ ΜΜΩΟΥ ΝΑΙ ΕΤΕ  
ΟΥΟΝ ΥΨΟΜ ΜΜΩΟΥ ΕΤΣΒΩ ΝΑΚ  
ΕΠΙΟΥΣΑΙ ΕΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖΤ ΕΤΔΕΝ  
ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ.

ΣΡΑΦΗ ΝΙΒΕΝ ΝΗΝΙΥΙ ΝΤΕ ΦΝΟΥΤ ΣΕΟΙ  
ΝΖΗΟΥ ΕΥΣΒΩ ΕΥΣΟΖΙ ΕΥΤΑΖΟ ΕΡΑΤΥ  
ΕΥΣΒΩ ΘΗΕΤ ΔΕΝ ΤΔΙΚΕΘΟΥΝΗ.

ΘΙΝΑ ΝΤΕΥΩΥΠΙ ΝΧΕ ΦΡΩΜΙ  
ΜΦΝΟΥΤ ΕΥΣΕΒΤΩΤ ΟΥΟΖ ΕΥΤΑΧΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΑΝΕΥ.

ΨΕΡΜΕΘΡΕ ΜΠΕΜΘΟ ΜΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΕΝΑΤΖΑΠ  
ΕΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΥΟΥΝΘ ΕΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΘΙΩΥ ΜΠΙΣΑΧΙ ΥΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ΑΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:

Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

But evil men and impostors will grow worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them.

And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

that the man of God may be complete, thoroughly equipped for every good work.

I charge you therefore before God and The Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all

وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْشُوا  
بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهُدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُزَوِّرِينَ  
سَيَتَقَدَّمُونَ أَلَى أَرْذَاءٍ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبِثْ عَلَى مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلنَّجَاحِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَىٰ بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالتَّادِيْبِ الَّذِي فِي الْبِرِّ،

لِكَيْ يَكُونَ إِنْسَانُ اللَّهِ كَامِلًا، مُتَأَهِّبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَاشِدُكَ إِذَا أَمَامَ اللَّهِ وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينِ  
الْأَحْيَاءَ وَالْأَمْوَاتَ، عِنْدَ ظُهُورِهِ  
وَمَلَكُوتِهِ:

اكَرِزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،  
اَنْتَهْرِ، عِظْ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

ἀριέπιτιμᾶν ἠδὲρὴν θέν μετρεῖων  
ἠζητ νιβεν νεμ ἴβω.

Εἰς ἕωπι γαρ ἠξε οὔχοῦ ἕοτε  
ἠνοῦρεπ ἴβω εθοροῦ ἔρωῦ: ἀλλὰ  
κατὰ νοῦ ἐπιθυμῖα ἕματα τοῦ εἰσωκ  
νωῦ ἠζανρεῖ ἴβω εἰδωθ  
ἠνοῦμαῶ.

Ποῦσωτεμ μεν εἰεφονεῖ σαβολ  
ἠῆμη: εἰερακοῦ Δε ἠσα νῖῶβω.

Πθοκ Δε ἀριντυφιν θέν ἕωβ  
νιβεν: ῶπεμακα: ἀρι πῆωβ  
ἠνοῦρεῖ ῶεννοῦφι πεῶεῶι ῶοκῖ  
ἔβωλ.

Δνοκ γαρ ἕζηδὴ σεναοῦοθετ  
ἔβωλ: οῦοῦ πῆοῦ ἠτε παβωλ ἔβωλ  
αῖδωντ.

Πιάτων εθῆνεῖ ἀιεράτωνιζεθε  
ἕμοῖ πῖδρομοσ ἀῖοκῖ ἔβωλ πῖναῖ ἴ  
αῖαρεῖ ἔροῖ.

Λοιπον ἔχη νη ἠξε πῖχλωμ ἠτε  
ἴδικεόστην φῆτε Πβοικ νατηῖ νη  
θέν πῖεσοῦ ἔτε ἕματ: πῖρεῖ ἴθαπ  
ἕμη οῦ μονον Δε νη ἕματα ἀλλὰ  
νεμ οῦον νιβεν ἔταῦμενε πεῖροῦοῦ  
ἔβωλ.

Ἰησ ἠτοτκ εἰ ἕαροι ἠχωλεμ.

longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

Finally, there is laid up for me the crown of righteousness, which The Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Be diligent to come to me quickly;

لَا تَهُ سَيَكُونُ وَقْتُ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيَنْحَرِفُونَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اخْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلَ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ  
أَجَلِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، أَكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

وَأَخِيرًا قَدْ وُضِعَ لِي الْكَلْبِلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبِّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقْطُ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

Δημας γαρ ἀρχατ ἠσωφ  
ἐαφμενρε παιένεε ἠτε †νοφ ἀφφεναφ  
ἐθεσσαλονικη: Κρικηκς ἐ†Γαλατιὰ:  
†ιτος ἐΔαλματιὰ.

Λουκας ἕμαγατη εφνεμη:  
Μαρκος ματαλοφ ἀνιτη νεμακ:  
φερωφ γαρ νηι εφδιακονιὰ.

†τυχιος δε αιοτορπη ἐεφερος.

†φφηλονη ἐταιροφπς δεν †ρωας  
δατεν Καρπω ἀνιτε εκνηοφ νεμ  
νικεφωμ: μαλιςτα νιμενβρανα.

Αλεξανδρος πιβασνητ ἐταφερ  
οφμηφ ἕπετρωοφ νηι ἐρε †βοις  
†φφεβιὼ ναφ κατα νεφδβηνοφ.

Φαι ἐτε ἠθοκ ζωκ ἀρεφ ἐροκ  
καβολ ἕμοφ: αφ† γαρ ἐδοφν ἐφρεν  
νακαφι ἕμαφω.

δεν ταφονι† ἠαπολοσιὰ ἕπεφχα  
ἐλι ἰ θαροι αλλα αφχατ ἠσωοφ τηροφ  
ἠνοφωπ νεμωοφ.

†βοις δε αφοφι ἐρατη νεμη  
αφ†φωμ νηι φινα ἐβολ φιτοφ ἠτε  
πιφιωφ ζωκ ἐβολ οφοφ ἠτοφωτεμ  
ἠξε νιεθνοφ τηροφ φε αινοφεμ ἐβολ  
δεφ ρωφ ἠοφμοφ.

εφετοφχοι ἠξε †βοις ἐβολ θα  
φωβ νιβεν εφφωοφ οφοφ εφεναφμετ

for Demas has forsaken  
me, having loved this  
present world, and has  
departed for Thessalonica,  
Crescens for Galatia, Titus  
for Dalmatia.

Only Luke is with me.  
Get Mark and bring him  
with you, for he is useful to  
me for ministry.

And Tychicus I have  
sent to Ephesus.

Bring the cloak that I  
left with Carpus at Troas  
when you come, and the  
books, especially the  
parchments.

Alexander the  
coppersmith did me much  
harm. May The Lord repay  
him according to his works.

You also must beware  
of him, for he has greatly  
resisted our words.

At my first defense no  
one stood with me, but all  
forsook me. May it not be  
charged against them.

But The Lord stood with  
me and strengthened me, so  
that the message might be  
preached fully through me,  
and that all the Gentiles  
might hear. And I was  
delivered out of the mouth  
of the lion.

And The Lord will  
deliver me from every evil  
work and preserve me for

لأنّ ديماس قد تركني إذ أحبّ  
العالم الحاضر وذهب إلى  
ثسالونيكي، وكريسكيس إلى  
غلاطية، وتيطس إلى دلماطية.

لوقا وحده معي. خذ مرقس  
وأحضره معك لأنه نافع لي  
للخدمة.

أما تيخيكس فقد أرسلته إلى  
إفسس.

الرداء الذي تركته في ترواس  
عند كارپس أحضره متي جئت،  
والكتب أيضاً ولا سيما الرقوق.

إسكندر النحاسي أظهر لي  
شراً كثيراً. ليُجازِه الربّ حسب  
أعماله.

فاحتفظ منه أنت أيضاً لأنه قاوم  
أقوالنا جداً.

في احتجاجي الأول لم يحضر أحد  
معني، بل الجميع تركوني. لا  
يُحسب عليهم.

ولكنّ الربّ وقف معي وقوّاني،  
لكي تتم بي الكرازة، ويسمع  
جميع الأمم، فأنفذت من فم الأسد.

وسينقذني الربّ من كلّ عمل  
رديّ ويخلصني لمكوثه  
السمّاوي. الذي له المجد إلى دهر

ἐδοῦν ἐτεταμετοτρο ἵτε τφε: φαί ἐτε  
 φωγ πε πῶοντ ψα ἐνεεζ ἵτε νιένεε:  
 ἀμην.

*Πρῶτος ταρ νευωτεν νευ  
 τζιρηνη ενσοπ: χε ἀμην εσεΰωπι.*

His heavenly kingdom. To  
 Him be glory forever and  
 ever. Amen.

*The grace of God the  
 Father be with you all.  
 Amen.*

الدُّهُور. امين.

*نعمة الله الأب تكون مع جميعكم.  
 امين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ζεν πε πιζονιτ  
 ἡἐπιστολη ἵτε πενιωτ Πετρος.  
 Ἀμην. Παμενρατ.

**ἁ Πετρος ε: ἁ - ιδ**

Ἡἱπρεσβυτερος ετθεν θηνοτ ττζο  
 ἐρωοντ ἐὰνοκ πετενωφηρ  
 ἡἱπρεσβυτερος οτοε ἡμεερε ἵτε  
 νιῶκατε ἵτε Πιχριστος: οτοε ἡψφηρ  
 ἡπιῶοντ εθναδωρι ἐβωλ.

Ἀμοι ἡπιῶε ετθεν θηνοτ ἵτε  
 Φνοττ ἐρετενδι ἡποτψι νεν  
 ονδινχονε αν αλλα ζεν οτορωψ ἡζητ  
 κατα Φνοττ: οτδε ζεν οτμεταφχιρ  
 αν αλλα ζεν οτρωοντε νζητ.

Οτδε ἡφρητ αν χε ἐρετενοι ἡβοις  
 ἐνικληροε αλλα ἀριτποε ἡπιῶε.

Οτοε εΰωπ αψωανοτονηε ἡνεε  
 πιζωχ ἡμανεσωον τετενναδι  
 ἡπιχλωμ ἡαθλωμ ἵτε πῶοντ.

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:

Shepherd the flock of  
 God which is among you,  
 serving as overseers, not by  
 compulsion but willingly,  
 not for dishonest gain but  
 eagerly;

nor as being lords over  
 those entrusted to you, but  
 being examples to the flock;

and when the Chief  
 Shepherd appears, you will  
 receive the crown of glory  
 that does not fade away.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. امين. يا احبائي.

**1 بطرس 5: 1 - 14**

أطلب إلى الشيوخ الذين بينكم، أنا  
 الشيخ رفيقهم، والشاهد للأمام  
 المسيح، وشريك المجد العتيدي أن  
 يعلن.

ارعوا رعية الله التي بينكم نظاراً،  
 لا عن اضطرار بل بالاختيار، ولا  
 لربح قبيح بل بنشاط.

ولا كمن يسود على الأنصبه بل  
 صابرين أمثلة للرعية.

ومتى ظهر رئيس الرعاة تتألون  
 إكليل المجد الذي لا يبلى.

Παιρητ̄ νιδελωρι μαδ̄νερωτεν  
 ἠνιδελλοι: ἠωτεν δε τηροϋ̄ κελ  
 ἠηνοϋ̄ ἠπιθεβιὸ̄ ἠητ̄ ἠδοϋ̄ν  
 ἠνετενἠρηνοϋ̄ ρε̄ φ̄νοϋ̄τ̄ ἠτ̄ ἠδοϋ̄ν  
 ἠε̄ρεν νιδασιητ̄: ἠτ̄ δε ἠνοϋ̄μοτ̄  
 ἠνηετθεβιηοϋ̄τ̄.

ἠαθεβιὲ̄ ἠηνοϋ̄ οϋ̄ν δε̄ τ̄χιϋ̄  
 ετ̄ἠμαζι ἠτε φ̄νοϋ̄τ̄ ρινα ἠτεϋβ̄εϋ̄  
 ἠηνοϋ̄ δε̄ν ἠηνοϋ̄ ἠτε πιξεμ̄πω̄νι.

Πετερωοϋ̄ τηρϋ̄ οταρϋ̄ ἠροϋ̄ ρε̄  
 οϋ̄νι ἠερμελιν̄ ναϋ̄ δε̄ρωτεν.

ἠωπι ἠερετερηϋ̄ οτοϋ̄ ἠρινϋ̄μφιν  
 ρε̄ πετενϋ̄αχῑ πιδιαβολοϋ̄ εϋ̄μοϋ̄  
 ἠφρητ̄ ἠοϋ̄μοϋ̄ῑ εϋ̄ρεμϋ̄εμ̄ εϋ̄κωτ̄ ἠα  
 εμ̄κ̄ οται.

φ̄ηερετενὸ̄ζῑ ἠρατεν ἠηνοϋ̄ ἠδοϋ̄ν  
 ἠρωϋ̄ ἠερετενταϋρηοϋ̄τ̄ δε̄ν φ̄ηαϋ̄τ̄:  
 ἠερετενϋ̄ωοϋ̄ν ἠηαιδῑσῑ νᾱι: ἠϋ̄ωκ̄ δε̄  
 ἠηαῑ νετενϋ̄ηνοϋ̄ ετ̄δε̄ν̄ πικοϋ̄μοϋ̄.

φ̄νοϋ̄τ̄ δε̄ ἠτε̄ ϋ̄μοτ̄ νιδεν̄  
 φ̄ηεταϋθαϋεμ̄ ἠηνοϋ̄ ἠδοϋ̄ν ἠπεϋ̄ωοϋ̄  
 ἠε̄νεϋ̄ δε̄ν̄ Πῑχριϋ̄τοϋ̄ Ιη̄σοϋ̄ϋ̄  
 ἠε̄ρετενϋ̄επ̄ ἠκαϋ̄ ἠοϋ̄κοϋ̄ϋ̄ ἠηοϋ̄  
 εϋ̄ε̄εβ̄τε̄ ἠηνοϋ̄ ἠτεϋϋ̄εμ̄νε̄ ἠηνοϋ̄  
 εϋ̄ε̄τ̄ρομ̄ ἠωτεν̄ εϋ̄ε̄ϋ̄ισεν̄τ̄ ἠμ̄ωτεν̄.

φ̄ωϋ̄ πε̄ πῑαμαζῑ νεμ̄ πῑωοϋ̄ ϋ̄α  
 νιδε̄νεϋ̄: ἠμ̄ην̄.

Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”

Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time,

casting all your care upon Him, for He cares for you.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

To Him be the glory and the dominion forever and ever. Amen.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
 لِلشُّبُوخِ، وَكُونُوا جَمِيعاً خَاضِعِينَ  
 بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
 بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
 الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
 فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
 يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
 يِعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الْإِبْلِيسَ  
 خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّساً  
 مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
 عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَمِ تُجْرَى  
 عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَإِلَهُ كُلِّ نِعْمَةٍ الَّذِي دَعَانَا إِلَى  
 مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
 بَعْدَمَا تَأَلَّمْتُمْ يَسِيراً، هُوَ يُكَمِّلُكُمْ،  
 وَيَبْنِيكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدٍ  
 الْأَبَدِينَ. آمِينَ.

Διδάσαι νωτεν ἐβουλ χιτοτϥ  
 ἡΝΣΙΛΟΥΑΝΟΣ ΠΕΝΣΟΝ ἄΠΙΣΤΟΣ ΧΩΣ  
 εἰμενὶ θεν θανκοῦνσι: εἰτῆνοῦτ οῦοθ  
 εἰερμεερε χε φαἰ πε πιεμοτ ἡτε  
 Φνοῦτ θεν οὔμεθμῆ: φαἰ ἔτε τενοῦθ  
 ἐρατεν θηνοῦ ἡδῆτϥ.

Σῶνι ἐρωτεν ἡχε ἡψφερι ἡσοτπι  
 εἰθεν Βαβυλων νευ Μαρκος παῦηρι.

Δριασπαζεθε ἡνετεῖρνοῦ θεν  
 οὔφι ἡοῦαβ ἡτε ἡάσαπη: ἡειρηνη  
 νωτεν ἡηροῦ ἡηεθεν Πιχριστοσ  
 ἡησοῦσ: ἄμῆν.

*ἡασῆνοῦ ἡπερμενρε πικοσμοσ  
 οὔδε ἡηετῶοπ θεν πικοσμοσ: πικοσμοσ  
 ἡασῆνι νευ τερεπιθῆμια: φῆ δε εἰτῆρι  
 ἡφῆοῦωῦ ἡφῆνοῦτ ἡῆαῶωπι ῶα ἡνεθ:  
 ἄμῆν.*

By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

بَيِّدْ سَلْوَانَسَ الْأَخَ الْأَمِينِ، كَمَا أَظُنُّ  
 كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَا  
 وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
 الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

تَسَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
 مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبِيلَةِ  
 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 ἡτε νενιοῦτ ἡἀποστολοσ:  
 ἡρε ποῦσμοῦ εθοῦαβ ῶωπι νευαν.  
 Δμῆν.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركاتهم تكون معنا. آمين.

**Πραξις ιε: λϥ - ιϥ: ε**

**Acts 15: 36 - 16: 5**

**أعمال 15: 36 - 16: 5**

Χενενσα θανεζοοῦτ δε πεχε  
 Παῦλοσ ἡΒαρναβασ χε μαρενκοττεν  
 ἡτενχεμ ἡῶνι ἡἡισῆνοῦτ κατὰ βακι

Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see

ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا:  
 «لِنَرْجِعْ وَنَفْتَقُدَّ إِخْوَتَنَا فِي كُلِّ  
 مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ  
 هُمْ».

ΝΙΒΕΝ: ΝΗΕΤΑΝ ΒΙΩΩΥ ΜΠΙΣΑΧΙ ΝΤΕ  
ΠΒΟΙΣ ΝΔΗΤΟΥ ΧΕ ΟΥ ΠΕ ΕΤΥΟΠ ΜΜΩΟΥ.

Βαρναβας Δε ηαγορωωυ εωλι  
μπεκε Ιωαννης ηευωου φηετομουτ  
ερωυ χε Μαρκος.

Παυλος Δε ηαυ εραζιοιν χε χας  
πε: φηεταυφωρχ εβωλ μμωου ιςχεν  
†Παμφυλια: οτοε ετε μπερι ηευωου  
επιρωβ εωτεμωλϷ ηευωου.

ΔιϷωπι Δε ηνε οτχωντ Ϸωστε  
ησεφωρχ εβωλ ηνωερηου: Βαρναβας  
μεν αϷδι μΜαρκος αϷερρωτ εΚυπροε.

Παυλος Δε αϷωπτι ηCιλαε αϷι  
εβωλ: εαυτηιϷ ητεν πιρωμοτ ητε  
Φνωτ εβωλ Ϸιτοτοη ηηικηνοη.

ΗαϷινη Δε πε εβωλ Ϸιτεν †Cυρια  
ηευ †Κυλικια εϷταχρω ηηικηκλησια.

ΔϷι Δε εερηηι ετκε †ερβη ηευ  
Λυστρα: οτοε ις ομαθηηε εηαϷχη  
μμαυ επεϷραν πε †ιμοθεοε πϷηρι  
ηνωεϷιμ ηηωτδαηι μπιςτη: πεϷιωτ Δε  
ηε Ουεινηη πε.

Φαι ηαυερμεορε εοβηηϷ ηνε  
ηικηνοη ετδεν Λυστρα ηευ Εικονιοη.

Φαι αϷορωωυ ηνε Παυλοε εορεϷι  
εβωλ ηευαϷ: οτοε εταϷολϷ  
αϷορβηηϷ εοβε ηηωτδαηι ετυοπ δεν

how they are doing.”

Now Barnabas was determined to take with them John called Mark.

But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.

But Paul chose Silas and departed, being commended by the brethren to the grace of God.

And he went through Syria and Cilicia, strengthening the churches.

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.

He was well spoken of by the brethren who were at Lystra and Iconium.

Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for

فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا  
يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.

وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ  
الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةَ وَلَمْ  
يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذَانِهِ  
مَعَهُمَا.

فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ  
أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ  
وَسَافَرَ فِي الْبَحْرِ إِلَى كَيْبُرُسَ.

وَأَمَّا بُولُسُ فَأَخْتَارَ سِيلَا وَخَرَجَ  
مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ  
اللَّهِ.

فَأَخْتَارَ فِي سُورِيَّةَ وَكَيْلِيكِيَّةَ يُشَدِّدُ  
الْكَنَائِسَ.

ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَةَ وَإِذَا  
تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ  
ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنَّ  
أَبَاهُ يُونَانِيٌّ.

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لَيْسْتَرَةَ وَإِيْقُونِيَّةَ.

فَارَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ  
فَأَخَذَهُ وَخَنَّنَهُ مِنْ أَجْلِ الْيَهُودِ  
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ  
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

πῶς ἔτε ἄματ: νατσωοτη γαρ τηροτ  
 γε περωτ νε Ορεινιη πε.

Εγκωτ δε δην νιπολις ναττ  
 ἄμος ἔτοτοτ ἔαρεθ ἔνιζων  
 νηῆτατσεμνητοτ ἔβολ ζιτοτοτ  
 ἠνιὰποστολοσ νεμ νιπρεσβυτεροσ  
 ετδεν Ιεροσαλημ.

Πιεκκλησια μεν οτη νατνηοτ  
 ἠταχρο δην πιναττ οτοσ νατνηοτ  
 ἠδωαι δην τοτηπι ἄμηνι.

*Πισαχι δε ἠτε Πβοις εφεαλαι οτοσ  
 εφεαλαι: εφεαμαζι οτοσ εφεταχρο:  
 δην ἴαγια νεκκλησια ἠτε φνοττ:  
 ἄμηνι.*

they all knew that his father was Greek.

And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.

So the churches were strengthened in the faith, and increased in number daily.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمَدِينِ  
 كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ  
 بِهَا الرُّسُلُ وَالْمَشَايخُ الدِّينِ فِي  
 أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
 وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

*لم تزل كلمة الرب تنمو وتعزز  
 وتثبت في كنيسة الله المقدسة.  
 آمين.*

### Synaxarium of Babah 30 سنكسار اليوم الثلاثون من شهر بابة

1. The Appearance of the Holy Head of St. Mark the Evangelist and the Consecration of his Church
2. The Departure of St. Ibrahim, the Hermit

1. ظهور رأس القديس مارمرقس الإنجيلي الرسولي وتكريس كنيسته
2. نياحة القديس إبراهيم المتوحد

#### 1. The Appearance of the Holy Head of St. Mark the Evangelist and the Consecration of his Church

On this day, the church celebrates the appearance of the holy head of St. Mark the Evangelist and the consecration of the church that was built for the holy head.

The body of St. Mark remained with the head in the same reliquary till the year 644 AD. This sarcophagus was kept in the church of St. Mark in Bokalia or the place of cows (Dar El-Bakar) in Alexandria.

One day of the year 644 AD, one of the Arab sailors entered the church and found the reliquary. He thrust his hand into The sarcophagus of St. Mark, thinking that he would find gold. His hand came upon the head, so he

1. ظهور رأس القديس مارمرقس الإنجيلي الرسول وتكريس كنيسته  
 في مثل هذا اليوم تعيد الكنيسة بظهور رأس القديس مارمرقس الإنجيلي وتكريس الكنيسة التي بنيت عليها.  
 ظل جسد القديس مارمرقس ورأسه معاً في تابوت واحد حتى سنة 644 ميلادية، وكان هذا التابوت محفوظاً في كنيسة بوكاليا أو دار البقر بالإسكندرية.  
 وفي أحد الأيام من سنة 644 ميلادية، دخل أحد البحارة العرب إلى الكنيسة فوجد التابوت وتوهم أن فيه ذهباً ووضع يده في التابوت فوقعت يده على الرأس فأخذها في



stole the expensive shrouds and took the head with him, and hid it in the lower part of the ship and did not tell anyone.

When Amr Ibn El-As was about to leave Alexandria, all the ships sailed except the one that had the head of St. Mark, which did not move in spite of all the attempts of the sailors to move it. They realized that a hidden item on board must have been involved. Amr Ibn El-As ordered to search the ship, and they found the head hidden in it. When they took the head off the ship, it sailed right away. Amr Ibn El-As and those with him realized that the reason for the inability of the ship to move was the presence of the holy head on it. He summoned the sailor who hid the head, and he confessed his crime, so Amr Ibn El-As punished him.

Amr Ibn El-As inquired about the Pope of the Coptic people, who was Anba Benjamin I, the 38<sup>th</sup> Patriarch of Alexandria. The Pope had fled away and disappeared in the monasteries of Upper Egypt. He sent a circular to all the cities of Egypt directing that the Pope's hiding place be kept safe and secure. He asked the Pope to come back to his people and his church. Pope Benjamin came back and Amr Ibn El-As turned over the holy head to him. Amr Ibn El-As narrated the Pope the great miracle that had happened because of the head. He gave the Pope ten thousand dinars to build a great cathedral in the name of the person that this head belonged to.

The Pope thanked him and kept the holy head in his cell in the monastery of Metra until the completion of the building of the church, which was known by the name of El-Mualaka, which is located in the Masalah Street in Alexandria. However, he could not finish it, so his successor Pope Agathon completed and consecrated it on this day, and relocated the holy head to it.

As part of the rites of consecrating the patriarchs, the successors of St. Mark the apostle, the newly elected Pope used to go on the second day of enthronement to the head of St. Mark the Evangelist and Apostle, accompanied by the bishops, priests and people. He would prostrate himself before the holy head, then raise incense, and read the introduction of the Gospel of St. Mark. He would then conclude the prayer by the absolution and the blessing. Then he would enter a room by himself, place the holy head on his lap, remove the old shroud, and redress it with a new silk shroud and then seal it. Then he would get out to the people so they could

الليل وأخفاها في أسفل المركب.  
ولما عزم القائد عمرو ابن العاصي على  
المسير، أبحرت كل السفن وخرجت من  
ميناء الإسكندرية، ما عدا تلك السفينة التي  
بها الرأس. فلم تتحرك إطلاقاً رغم محاولات  
البحارة في بذل جهودهم لإخراجها. عند ذلك  
علموا أن في الأمر سراً. فأمر عمرو بن  
العاص بتفتيش السفينة، فوجدوا الرأس  
مخبأة فيها فأخرجوها من السفينة واحتفظ  
بها عمرو ابن العاصي. وبعدها تحركت  
السفينة حالاً. ففهم عمرو ابن العاص ومن  
معه أن تأخر السفينة كان بسبب وجود  
الرأس المقدسة فيها. فأحضر البحار الذي  
خبأها، فأعترف بجريمته فعاقبه.  
ثم سأل عمرو ابن العاص عن بابا الأقباط  
وكان هو الأنبا بنيامين، البطريرك الثامن  
والثلاثون، وكان هارياً ومختبئاً بأديرة  
الصعيد. فكتب له عمرو ابن العاص خطاباً  
بخط يده يطمئنه ويعطيه الأمان ويطلب منه  
الحضور. فحضر البابا بنيامين وأستلم منه  
الرأس المقدسة، بعد ما قص عليه عمرو  
ابن العاص المعجزة العظيمة التي حدثت  
منه. ثم أعطاه عشرة آلاف دينار ليبنى بها  
كنيسة عظيمة على أسم صاحب هذه الرأس.  
فشكره البابا وأحتفظ بالرأس في قلايته بدير  
مطرا إلى أن يتم بناء الكنيسة. ثم بدأ في  
بناء الكنيسة التي عرفت باسم المعلقة  
بالإسكندرية الكائنة في شارع المسلة،  
بالشعر، ولكنه لم يستطع إكمالها. فأتتها  
خليفته البابا أغاثون وكرسها في مثل هذا  
اليوم، ووضع فيها الرأس المقدسة.  
وكان من طقس رسامة البطاركة أن يتوجه  
البابا ثاني يوم رسامته إلى رأس مارمرقس  
الإنجيلي الرسول وبصحبه الأساقفة  
والكهنة والشعب. فيضرب المطانية أمام  
الرأس المقدس ثم يرفع البخور أمام الرأس  
ويقرأ مقدمة إنجيل مرقس. ويختم الصلاة  
بالتحليل والبركة ثم يدخل إلى حجرة وحده.  
ويأخذ الرأس المقدسة ويضعها في حجرة  
ويعريها من الكسوة القديمة ويكسوها  
بكسوة جديدة من الحرير ويخيط عليها وبعد  
ذلك يظهر للناس وهي في حجره ليقبلوها

kiss it, each one according to his rank. Then he would receive the blessing of the founder of the See of St. Mark.

May the blessing of the prayers of the Apostle St. Mark the Evangelist be with us. Amen.

واحدًا واحدًا حسب رتبهم. ويتبارك هو من مؤسس الكرازة المرقسية.  
بركة صلوات القديس مارمرقس الإنجيلي الرسول فلتكن معنا. آمين.

## 2. The Departure of St. Ibrahim, the Hermit

On this day also, St. Ibrahim, the hermit, departed. He was born in the city of Menuf, to rich, Christian parents. His parents raised him in a Christian upbringing, and reared him with evangelical manners.

When he grew up, he longed for the monastic life. He went to Akhmim and from there he came to St. Pachomius, father of the Koinonia, who put the monastic garb on him. St. Ibrahim exhausted his body with ascetic practices and worship. He stayed with St. Pachomius for 23 years, and then St. Pachomius permitted him to live a solitary life in one of the caves.

He made nets to catch fish. One of the laymen used to come, take the work of his hands to sell it, buy for him his needs, and give the rest of the money to the poor.

He dwelt in this cave for 16 years. He ate each evening some of salty beans soaked in water. He covered himself with a piece of sackcloth (Khaish).

The devil fought much against him. They disturbed him with strange voices and terrified him with fearful images. But with the grace of God, he used to overcome them and drive them away.

When his departure drew near, he sent the lay brother who used to serve him to the monastery to bring Abba Tadros, the disciple of St. Pachomius. When Abba Tadros came, St. Ibrahim bowed down and asked for his blessing. Then he rose up and prayed with St. Tadros. Then, laid down facing the east and delivered up his pure soul in the hand of God whom he loved.

St. Tadros sent the news to the monastery, and consequently the monks came and carried him to the church. They prayed over him and then laid him along with the bodies of the saints.

May the blessing of his prayers be with us. Amen.  
And glory be to God, now and forever. Amen.

2. نياحة القديس إبراهيم المتوحد  
وفيه أيضاً تنيح القديس إبراهيم المتوحد.  
وُلِدَ بمنوف من أبوين مسيحيين غنيين،  
فربياه بالتربية المسيحية وأدباه بالآداب  
الإنجيلية.  
فلما كبر، اشتاق إلى السيرة الرهبانية،  
فقصده بلاد أخميم ومن هناك وصل إلى  
القديس باخوميوس أب الشركة، حيث ألبسه  
ثياب الرهنة وأقام عنده ثلاثة وعشرين  
سنة بالنسك والعبادة الحارة. ثم سمح له  
القديس باخوميوس بالتوحد في إحدى  
المغارات.  
فعاش فيها يشتغل بصناعة الشباك لصيد  
السماك. وكان أحد المؤمنين يبيع له عمل  
يديه ويشترى له احتياجاته، ويوزع الباقي  
على الفقراء.  
وأقام في هذه المغارة ستة عشرة سنة، يأكل  
فيها عند مساء كل يوم بعض الفول المبلول  
المملح. وكان يستتر جسده بقطع من الخيش.  
وقد حورب كثيراً من الشياطين، وكانوا  
يزعجونهم بأصوات غريبة وخيالات مخيفة.  
فكان ينتصر عليهم بالصلاة والجوع إلى  
الله.  
ولما دنت وفاته، أرسل الرجل الذي كان  
يخدمه إلى القديس تادرس، تلميذ الأنبا  
باخوميوس يستدعيه. فلما حضر، تبارك منه  
ثم قاما وصليا، ثم رقد متوجهاً إلى الشرق  
وأسلم روحه الطاهرة بيد الرب الذي أحبه.  
فأرسل القديس تادرس إلى الدير، فحضر  
الرهبان وحملوه إلى الكنيسة وصلوا عليه  
ثم وضعوه مع أجساد القديسين.  
بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً ابدياً. 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 ρε: α	Psalm 96: 1, 2	المزمور 95: 1
<p>Ὡς ἐπῶις θεν οὐρως ἄβερι: ὠς ἐπῶις πκαβι τηρϕ: ὠς ἐπῶις ἰμοϕ ἐπεϕραν: βιωεννοϕϕι ἄπεϕοϕζαι ἢέροϕ δατρη ἢέροϕ. <b>Ἀλληλοια.</b></p>	<p>Sing to The Lord a new song; sing to The Lord, all the earth. Sing to The Lord, bless His name; proclaim the good news of His salvation from day to day. Alleluia.</p>	<p>سبحوا الرب تسبيحاً جديداً، سبحي الرب يا كل الأرض. سبحوا الرب وباركوا اسمه. بشروا من يوم إلى يوم بخلصه. <b>هللويليا.</b></p>

## The Liturgy Gospel إنجيل القداس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστωσις ἐβολ θεν πιερασσελιον εθοραβ κατα Βαρκον ασιοϕ.</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>Βαρκον α: α - ια</b></p>	<p><b>Mark 1: 1-11</b></p>	<p><b>مرقس 1: 1 - 11</b></p>
<p>Παρχη ἄπιερασσελιον ἢτε Ἰησοϕ Πιχριστοϕ Πωηρι ἄΦνοϕϕ.</p> <p>Κατα φρηϕ ετςθνοϕϕ θεν Ησαηας πιπροφητης: χε θηπε ἄνοκ ϕηνοϕωρι ἄπασσελος δατρη ἄπεκρο φηεθασοϕϕ ἄπεκωωιτ δαζωκ.</p> <p>Περωοϕ ἄπετωϕ ἐβολ βι πωαϕε χε σεβτε φωωιτ ἄπῶις οτοϕ σοϕτων νεϕμαλμοϕι.</p>	<p>The beginning of the gospel of Jesus Christ, the Son of God.</p> <p>As it is written in the Prophets: “Behold, I send My messenger before Your face, who will prepare Your way before You.”</p> <p>The voice of one crying in the wilderness: ‘Prepare the way of The Lord; make His paths straight.’”</p>	<p>بَدْءُ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ.</p> <p>كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: «هَا أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ.</p> <p>صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ اصْنَعُوا سَبِيلَهُ مُسْتَقِيمَةً.»</p>

Αφωπι δε ηξε Ιωαννης  
πρεφτωμς ει πωαφε οτος εφριωψ  
ηνωμς μετανοια ζεν οτχω εβολ  
ητε ζαννοβι.

Οτος νατηνοτ εβολ ζαροφ ηξε να  
†Ηουδεα της ηχωρα νεμ να  
Ιεροσαλημ τηροτ: οτος νατβιωμς  
ητοτε ζεν πιλορζανης ηιαρο ετοσηε  
ηνοτηνοβι εβολ.

Οτος Ιωαννης ναρε ζανφωι  
ηζαμοτλ τοι ζιωτε πε οτος εφμηρ  
ηνομοζδ ηζαρ ζιζεν τεφτι οτος  
ναφουεμ ψξε πε νεμ εβιω ητε τκοι.

Οτος ναφριωψ εφχω ημος χε  
ζηνηοτ μενεσωι ηξε φηετχορ  
εζοτεροι: φηετε ητμηπια αν εχοβστ  
εδρηι ετοτη ηνομοτσερ ητε  
πεφωοτι.

Ανοκ αιτωμς νωτην ζεν  
οτυμοτ: ηθοφ δε εφηλεμς θηνοτ ζεν  
οτηπευμα εφοταβ.

Οτος αφωπι ζεν ηιεζοοτ  
ετευματ αφι ηξε Ιησοτς εβολ ζεν  
†Ναζαρεθ ητε †Σαλιεα οτος  
αφβιωμς ζεν πιλορζανης ηιαρο ητοτε  
ηιωαννης.

John came baptizing in  
the wilderness and  
preaching a baptism of  
repentance for the remission  
of sins.

Then all the land of  
Judea, and those from  
Jerusalem, went out to him  
and were all baptized by  
him in the Jordan River,  
confessing their sins.

Now John was clothed  
with camel's hair and with a  
leather belt around his  
waist, and he ate locusts and  
wild honey.

And he preached,  
saying, "There comes One  
after me who is mightier  
than I, whose sandal strap I  
am not worthy to stoop  
down and loose.

I indeed baptized you  
with water, but He will  
baptize you with the Holy  
Spirit."

It came to pass in those  
days that Jesus came from  
Nazareth of Galilee, and  
was baptized by John in the  
Jordan.

كَانَ يُوحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ  
بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَغْفِرَةِ الْخَطَايَا.

وَخَرَجَ إِلَيْهِ جَمِيعُ كُورَةِ الْيَهُودِيَّةِ  
وَأَهْلُ أُورُشَلِيمَ وَاعْتَمَدُوا جَمِيعُهُمْ  
مِنْهُ فِي نَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ  
بِخَطَايَاهُمْ.

وَكَانَ يُوحَنَّا يَلْبَسُ وَبِرَ الْإِبِلِ  
وَمِنْطَقَةً مِنْ جِلْدٍ عَلَى حَقْوِيهِ  
وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا.

وَكَانَ يَكْرِزُ قَائِلًا: «يَأْتِي بَعْدِي مَنْ  
هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ  
أَنْحِي وَأَحْلَ سَيُورَ حِذَائِهِ.

أَنَا عَمَّدْتُكُمْ بِالْمَاءِ وَأَمَّا هُوَ  
فَسَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ.»

وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنْ  
نَاصِرَةِ الْجَلِيلِ وَاعْتَمَدَ مِنْ يُوحَنَّا  
فِي الْأُرْدُنِّ.

Ὅτος σατοτεϋ εϋρηνοϋ ἐπὺωι ἐβολ  
θεν πιωωοϋ αϋναϋ ἐνιφνοϋ ἐλϋφωδ  
οτοϋ Πιπνεϋα ἔφρηϋ ἵνοϋδροϋπι  
εϋρηνοϋ ἐπεσϋτ οτοϋ αϋροϋ ϋιϋωϋ.

Ὅτοϋ οϋσμη αϋωωπι ἐβολ ἄεν  
νιφνοϋ: ϋε ἵθοϋ πε Παωρη  
Παμενριτ ἐταιϋμαϋ ἵδϋηϋ.

*Πῶοϋ φα Πεννοϋϋ πε: ωα ἐνεϋ  
ἵτε νι ἐνεϋ: ἄμην.*

And immediately,  
coming up from the water,  
He saw the heavens parting  
and the Spirit descending  
upon Him like a dove.

Then a voice came from  
heaven, “You are My  
beloved Son, in whom I am  
well pleased.”

*Glory be to God forever.*

وَلِلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ  
رَأَى السَّمَاوَاتِ قَدْ انْشَقَّتْ وَالرُّوحُ  
مِثْلَ حَمَامَةٍ نَزَلَ عَلَيْهِ.

وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: «أَنْتَ  
ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ».

*والمجد لله دائماً.*