

Katameros Days Readings for the Month of Baramhat

قطمارس قراءات الأيام لشهر برمهاث المبارك

Πικαταμερος η̅ντευρομπι εϕωεμϱι ϑεν νι̅εζοοϱ

Ниметωϱ η̅νικϱριακη η̅πι̅α̅βοτ Φαμενωθ

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Katameros Readings for the 1st Day of Baramhat

قطمارس قراءات اليوم الأول من شهر برمهاث المبارك

Κοῦραι ἡΞουοῦ ἡΠιαβοῦ Φαμενωθ

Κοῦραι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ Δ: ̅ϛ̅, ̅ϛ̅, ̅ϛ̅	Psalm 4: 3, 6, 7	مزمور 4: 3, 6, 7
<p>Δριέμι κε ἁΠβοις ἑροτερῶφηρι ἡπεθοῦαβ ἡταϛ: Πβοις εϛέσωτεμ ἑροι δεν παχινωϛ οῦβηϛ: αϛεροῦμηνι ἑῶρη ἑχων ἡξε φοῦωνι ἡτε πεκρο Πβοις: ακ† ἡνοῦοϛ ἑῶρη ἑπαρητ. Δλληλοῖα.</p>	<p>Know you that The Lord has made His Holy One wondrous. The Lord hears me when I cry to Him. The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart. Alleluia.</p>	<p>اعلموا أن الرب قد جعل قدوسه عجباً. الرب يستجيب لي إذا ما صرخت إليه. قد أضاء علينا نور وجهك يا رب. أعطيت سروراً لقلبي. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>Οῦἁνασνωϛις ἑβολ δεν πιερασσελιον εθοῦαβ κατα ἡαθεον 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>ἡαθεον ι: κΔ - Δϛ</p>	<p>Matthew 10: 24 - 33</p>	<p>متي 10: 24 - 33</p>
<p>ἡμον οῦμαθητης εϛροτο ἑπεϛρεϛ†εῶ οῦδε οῦβακ εϛροτο</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ἐπερβοις.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ
ἄπερερετῆβω ογορ πιβωκ ἵτερερ
ἄφρητ ἄπερβοις: ιςζε πινεβηι
αυμοτῆ ἐρορ γε Βελζεβορλ πωσὸ
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμμον
πετρωβς ταρ γε ἑναδωρπ ἐβολ αν:
ογδε ἄμμον πετρηπ γε σεναεμι ἐρορ
αν.

Φηεῖτρω ἄμμορ νωτεν δεν πχακι
ἄζορ δεν φορωινη ογορ
φηετετενσωτεμ ἐρορ δεν
νετενμαωχ ριωω ἄμμορ ριζεν
νετενζενεφωρ.

Ογορ ἄπερερροτ δατρη
ἄφνηεθαδωτεβ ἄπετενσωμα:
τετενψιτρη δε ἄμμον ὡχομ ἄμμορ
ἐδοθβεσ: ἀριροτ δε ἵθορ δατρη
ἄφνηετε ογον ὡχομ ἄμμορ ἐτψιτρη
νεμ πισωμα ἐτακωοτ δεν τσεενηα.

Ἐη βαχ σνατ αν ἐτορτ ἄμμορ
ἐβολ δα ογτεβι ογορ ογαι ἐβολ
ἵδητορ ἵνερερρει ἐξεν πικαρι ατῆνε
πετερνε Πετενωτ ετδεν νιφηοτῆ.

Πῶτεν δε νικερωι ἵτε τεναφε
σεπ τηροτ.

It is enough for a
disciple that he be like his
teacher, and a servant like
his master. If they have
called the master of the
house Beelzebub, how
much more will they call
those of his household!

Therefore, do not fear
them. For there is nothing
covered that will not be
revealed, and hidden that
will not be known.

Whatever I tell you in
the dark, speak in the light;
and what you hear in the
ear, preach on the
housetops.

And do not fear those
who kill the body but
cannot kill the soul. But
rather fear Him who is able
to destroy both soul and
body in hell.

Are not two sparrows
sold for a copper coin? And
not one of them falls to the
ground apart from your
Father's will.

But the very hairs of
your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ
وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا
رَبَّ الْبَيْتِ بِعَزْرَبُولَ فَكَمْ بِالْحَرِيِّ
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومٌ لَنْ
يُسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قَوْلُهُ
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ
الَّذِي يَقْدِرُ أَنْ يُهْلِكَ النَّفْسَ
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورُ رُؤُوسِكُمْ
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῖ ὅτι τετενοῖ τὰρ
ἔοικη ἡδὲ.

Ὅτις νίβει ἐθαύωνε ἐβόλ
ἡδὲ ἠπεῖθε ἡνιρῶμι ἡθαύωνε
ἐβόλ ἡδὲ ἠτῆ ἡ ἠπεῖθε ἠΠαιῶτ
εἰδεν ἡφῆνι.

Φη δε ἐθαύωνε ἐβόλ ἠπεῖθε
ἡνιρῶμι ἡθαύωνε ἐβόλ ἡ ἠπεῖθε
ἠΠαιῶτ εἰδεν ἡφῆνι.

*Πῶς φα Πεννοῖ πε: ἡ εἰνε
ἡτε ἡἰνε: ἡμην.*

Do not fear therefore;
you are of more value than
many sparrows.

Therefore, whoever
confesses Me before men,
him I will also confess
before My Father who is in
heaven.

But whoever denies Me
before men, him I will also
deny before My Father who
is in heaven.

*Glory be to God
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يَنْكُرُنِي قَدَّامَ النَّاسِ،
أَنْكُرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ριβ: α

Psalm 113: 1, 2

مزمور 113: 1

Ἐμοῖ ἐπῶσις ἡδὲ ἠλωσι: ἔμοῖ
ἔφραν ἠπῶσις: ἡρε φραν ἠπῶσις
ἡπι εἰς ἡρωσι: ἡρε ἡνω νεμ
ἡ εἰνε. ἡλληλοσι.

Praise The Lord, O the
youth, praise the name of
The Lord. Let the name of
The Lord be blessed from
now and forever. *Alleluia.*

سبحوا الرب أيها الفتيان، سبحوا
اسم الرب. ليكن اسم الرب مباركاً
من الآن وإلى الأبد. *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>Οὐὰ ἁδασνωσις ἐβὼλ θεν πιερασσελιον εθοραβ κα τα Ὑαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Ὑαρκον η̅: λ̅λ̅ - θ̅: α̅</p>	<p>Mark 8: 34 - 9: 1</p>	<p>مرقس 8: 34 - 9: 1</p>
<p>Οτοθ εταρμοντ̅ ἐπιωηϋ νεμ νεμλαθητης πεχαϋ νωοτ χε φνεθορωϋ ε̅ι σαμενηι μαρεφχολϋ ἐβὼλ: οτοθ ἵτεφωλι ἕπεφτατρος οτοθ ἵτεφμοϋι ἵνωι.</p>	<p>When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>
<p>Φη ταρ εθναορωϋ ἐνοθεμ ἵτεφψτχη εφετακος: φη δε εθνατακο ἵτεφψτχη εθβητ νεμ εθβε πιερασσελιον εφεναθεμε.</p>	<p>For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>Οτ ταρ ετε πιρωι ναχεμθνοτ ἕμοϋ αϋψανχεμθνοτ ἕπικομοο τηρϋ οτοθ ἵτεφτ̅οσι ἵτεφψτχη.</p>	<p>For what will it profit a man if he gains the whole world, and loses his own soul?</p>	<p>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>Οτ ταρ ετε πιρωι ναθηϋ ἵτ̅ϋεβιὼ ἵτεφψτχη.</p>	<p>Or what will a man give in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟</p>
<p>Φη ταρ εθναϋπι εορονετ̅ ἐβὼλ νεμ νασαχι θεν παιχωοτ ἵνωικ οτοθ ἵρεφερνοβι: Πωηρι εωϋ ἕφρωι νατ̅ϋπι ναϋ εοταν αϋψανι θεν π̅ωοτ ἵτε Πεφωτ νεμ νεφασσελοο εθοραβ.</p>	<p>For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”</p>	<p>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ.»</p>
<p>Οτοθ ναϋχω ἕμοο νωοτ χε ἅμηη τ̅χω ἕμοο νωτεη χε οτοθ εανορον θεν νηετοε̅ι ερατοτ̅ ἕπαιμα ἵνεναχεμτ̅πι ἕφμοτ̅ αν ψατοτ̅νατ̅</p>	<p>And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the</p>	<p>وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.»</p>

ἐτμετοτρο ἵτε Φνοῦτ ἐὰςὶ δέν
οὔζομ.

*Πῶοῦ φα Πεννοῦτ πε ὡα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

kingdom of God present
with power.”

*Glory be to God
forever.*

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβοκ ἄπενδοῖς Ἰησοῦς
Χριστοῦ: πιαποστολος εἰθαθεμ:
φῆεταῦθαῶϋ ἐπιζωεννοῦϋ 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
Romans. May his blessing
be upon us. Amen.

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

Πρωμοεοσ ἡ: ἰΔ - κζ

Romans 8: 14 - 27

رومية 8: 14 - 27

Πη ζαρ εθμοϋ δέν πιπνεῦμα ἵτε
Φνοῦτ ναι νε νιϋηρι ἵτε Φνοῦτ.

For as many as are led
by the Spirit of God, these
are sons of God.

لأنَّ كُلَّ الَّذِينَ يَتَّقَادُونَ بِرُوحِ اللَّهِ
فَأَوْلَانِكَ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδῖ ζαρ ἀν νοῦπνεῦμα ἵτε
οὔμετβοκ ἐδρη οη ἐνζοτ ἀλλα
ἀρετενδῖ νοῦπνεῦμα ἵτε οὔμετϋηρι
φαι ἐτενωϋ ἐβολ ἵζηηϋ ζε Δββα
Φιωτ.

For you did not receive
the spirit of bondage again
to fear, but you received the
Spirit of adoption by whom
we cry out, “Abba, Father.”

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبُودِيَّةِ أَيْضاً
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

Οὔοζ ἵθοϋ πιπνεῦμα ἕρμεερε
νεμ πιπνεῦμα ζε ἄνον ζανϋηρι ἵτε
Φνοῦτ.

The Spirit Himself bears
witness with our spirit that
we are children of God,

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا
أَنَّنا أَوْلَادُ اللَّهِ.

Ιςζε Δε ἄνον ζανϋηρι ἱε ἄνον
ζανκλήρονομος οη ζανκλήρονομος

and if children, then
heirs, heirs of God and joint
heirs with Christ, if indeed

فَإِنْ كُنَّا أَوْلَاداً فَإِنَّا وَرَثَةٌ أَيْضاً
وَرَثَةُ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.

μεν ἢτε Φνοῦτ θανῶφρη
ἢκλῆρονομος ἢτε Πιχρίστς ιςζε
τενβίωκαθ νεμαϋ θινα ἢτενβίωου
νεμαϋ οη.

¶ μενὶ γαρ γε σεμπῶα αν ἢζε
νίμκατθ ἢτε παιχοῦτ ἢτε τῆνοῦ
ἢπιῶου εθναδωρη παν ἔβολ.

Πῶαῖσομς γαρ ἔβολ ἢτε πικωντ
αϋσομς ἔβολ θατθῆ ἢπιδωρη ἔβολ
ἢτε νιῶηρι ἢτε Φνοῦτ.

Πικωντ γαρ αϋδνεχωϋ
ἢτμετέφληου ἢϋουωϋ αν αλλα εθβε
φῆεταϋθρεϋδνεχωϋ θεν ογθελπισ.

Ζε ἢθοϋ θωϋ πικωντ ἕναερρευε
ἔβολ θα τμετβωκ ἢτε ἵτακο ἔδρη
ἔτμετρευε ἢτε ἵῶου ἢτε νιῶηρι
ἢτε Φνοῦτ.

¶ ενσωουη μεν γαρ γε πικωντ
τηρηϋ ϋαθου νεμαν οτοθ ἕτῆνακθι
νεμαν ῶα ἔδοτη ἔτῆνοῦ.

Οῦ μονον δε αλλα νεμ ἄνον θων
τενϋαθου ἔτῆπαρχη ἢτε πῆπνευα
ἢτοτεν οτοθ ἄνον τεनϋαθου ἢδρη
ἢδῆτηεν ενχοῦϋτ ἔβολ θατθῆ
ἢτμετῶηρι πικωτ ἢτε πενσωα.

we suffer with Him, that we
may also be glorified
together.

For I consider that the
sufferings of this present
time are not worthy to be
compared with the glory
which shall be revealed in
us.

For the earnest
expectation of the creation
eagerly waits for the
revealing of the sons of
God.

For the creation was
subjected to futility, not
willingly, but because of
Him who subjected it in
hope;

because the creation
itself also will be delivered
from the bondage of
corruption into the glorious
liberty of the children of
God.

For we know that the
whole creation groans and
labors with birth pangs
together until now.

Not only that, but we
also who have the firstfruits
of the Spirit, even we
ourselves groan within
ourselves, eagerly waiting
for the adoption, the
redemption of our body.

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً
مَعَهُ.

فَأَيُّ أَحْسَبُ أَنَّ الْأَمَّ الزَّمَانَ
الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ
يُسْتَعْلَنَ فِيْنَا.

لِأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ
أَبْنَاءِ اللَّهِ.

إِذْ أَخْضَعْتَ الْخَلِيقَةَ لِلْبُطْلِ لَيْسَ
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أَخْضَعَهَا
عَلَى الرَّجَاءِ.

لِأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضاً سَتَعْتَقُ
مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ
أَوْلَادِ اللَّهِ.

فَأَيُّ نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنِينٌ
وَتَتَمَخَّضُ مَعاً إِلَى الْآنِ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا
بِأَكُورَةِ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيْضاً
نَنِينُ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبْنِيَّ
فِدَاءِ أَجْسَادِنَا.

ΕΤΑΝΝΟΘΕΜ ΣΑΡ ΔΕΝ ΟΥΘΕΛΠΙΣ:
 ΟΥΘΕΛΠΙΣ ΔΕ ΕΥΝΑΥ ΕΡΟΣ ΝΟΥΘΕΛΠΙΣ ΑΝ
 ΤΕ: ΦΗ ΣΑΡ ΕΨΑΡΕ ΟΥΑΙ ΝΑΥ ΕΡΟΥ
 ΨΑΦΕΡΘΥΠΟΜΟΝΗΝ ΕΡΟΥ.

ΙΣΧΕ ΔΕ ΦΗΕΤΕΝΝΑΥ ΕΡΟΥ ΑΝ
 ΤΕΝΕΡΘΕΛΠΙΣ ΕΡΟΥ ΕΒΟΛ ΖΙΤΕΝ
 ΟΥΘΥΠΟΜΟΝΗ ΤΕΝΧΟΥΤ ΕΒΟΛ ΔΑΧΟΥ.

ΠΑΙΡΗΤ ΔΕ ΟΝ ΠΙΠΝΕΥΜΑ ΨΤΗΤΟΤΟ
 ΝΤΕΝΜΕΤΧΩΒ ΟΥ ΣΑΡ ΝΤΩΒΘ ΕΤΕΝΝΑΙΟΥ
 ΚΑΤΑ ΦΡΗΤ ΕΤΣΥΕ ΝΤΕΝΕΜΙ ΑΝ ΑΛΛΑ
 ΝΘΟΥ ΠΙΠΝΕΥΜΑ ΨΕΡΘΟΥΘ ΣΕΜΙ ΕΞΡΗ
 ΕΧΩΝ ΔΕΝ ΘΑΝΚΙΑΘΟΥ ΝΑΤΣΑΧΙ
 ΜΜΟΥ.

ΦΗ ΔΕ ΕΤΘΟΥΘΕΤ ΝΝΙΘΗΤ ΨΣΩΟΥΝ
 ΧΕ ΟΥ ΠΕ ΦΜΕΥΙ ΝΤΕ ΠΙΠΝΕΥΜΑ ΧΕ
 ΑΥΣΕΜΙ ΕΦΝΟΥΤ ΕΧΕΝ ΝΗΘΟΥΑΒ.

*Πνευμα σαρ πνευωτεν νευ
 τηρινη ενσοπ: χε λμην εσεψωπι.*

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

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

لَا تَنَا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ
 الرَّجَاءَ الْمَنْظُورَ لَيْسَ رَجَاءً لِأَنَّ
 مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ
 فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا
 لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا
 يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ
 فِينَا بِأَتَاتٍ لَا يَنْطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا
 هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ
 مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΘΟΥΙΤ
 ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΟΥΤ ΠΕΤΡΟΣ.
 ΔΥΜΗΝ. ΝΑΜΕΝΡΑΤ.

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

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

ᾠ Πέτρος β: ια - ιζ

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενραϋ ϋτωβζ υμωτεν
 υφρηϋ ηζανρεμνζωιλι ογοζ
 ζανυεμμωοτ ζενθηνοτ εβολ ζα
 νιεπιθημια ηςαρκικον ηηετθικ ονβε
 ϋψυχη.

Πετενζινμοϋι μαρεϋωπι
 εϋερωατ ζεν νιεθνοζ ζινα εϋωπι
 αυραζι θαρωτεν υφρηϋ
 ηζανσαμπετρωοτ ερνατ δε εβολ
 ζιτεν νετενθβηοτι εθηανετ
 ητοτϋωοτ υφνοτϋ ζεν πεζοοτ ητε
 πιζεμπωινη.

Уабнеζωτεν υπιζωντ τηρϋ ητε
 ϋμετρωι εθε Πβοιζ: ιτε ποτρο ζωζ
 εϋβοζι.

Ιτε νιζηζεμων ζωζ ερταοτο
 υμωοτ εβολ ζιτοτϋ ερδιυπιϋϋ
 ηνιςαυπετρωοτ ερϋοτϋοτ δε
 ηνιςαυπεθηανετ.

Χε φαι πε φοτωϋ υφνοτϋ
 εθρενιρι υπιπεθηανεϋ ητετενυθαυ
 εθοτην εθρεν θυμετατεμ ητε νιατκαϋ
 ηρωι.

Υφρηϋ ηζανρεμζετ ογοζ ερε
 ϋμετρεμζε ητεν θηνοτ υφρηϋ αν
 νοτκαλυμα ητε ϋκακια αλλα
 υφρηϋ ηζανεβιαικ ητε φνοτϋ.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

Therefore, submit yourselves to every ordinance of man for The Lord's sake, whether to the king as supreme,

or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

For this is the will of God, that by doing good you may put to silence the ignorance of foolish men,

as free, yet not using liberty as a cloak for vice, but as bondservants of God.

اَيُّهَا الْاِحْبَاءُ، اَطْلُبُ اِلَيْكُمْ كَغُرَبَاءٍ وَنَزْلَاءَ اَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَّمِ حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمَجِّدُونَ اللَّهَ فِي يَوْمِ الْاِفْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمُ الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.

فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ فَوْقَ الْكُلِّ.

أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِالْتِقَامِ مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا الْخَيْرَ فَتُسَكِّتُوا جَهَالََةَ النَّاسِ الْأَعْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحَرِيَّةَ عِنْدَهُمْ سُرَّةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

Ματαίε οτον νιβεν τμετωαισον
μεριτς αριζοτ δατση μφνοττ
ματαιέ ποτρο.

*Πασηνοτ υπερμενρε πικοςμος
ονδε νηετωοπ ζεν πικοςμος:
πικοςμος νασινι νευ τερεπιθωια: φη
δε ετιρι μφοντωω μφνοττ ρηαωωπι
ωα ενεε: λμην.*

Honor all people. Love
the brotherhood. Fear God.
Honor the king.

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

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الإِخْوَةَ.
خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

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

The Acts الإبركسيس

Πραξις ντε νενιοτ νάποστολος:
ερε ποτςμον εσοταβ ωωπι νεμαν.
Αμην.

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

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

Πραξις ιθ: ια - κ

Acts 19: 11 - 20

أعمال 19: 11 - 20

Παριρι δε νθανζουμ νζε φνοττ
νθανκοτςι αν εβολ ζιτεν νενζιζ
μπατλος.

Now God worked
unusual miracles by the
hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

εωστε νσεβι νθανσοτδαριον νεμ
ζανκιμικτηθινον εβολ ζιτεν περσωμα
νσεχατ ζιζεν νηετωωνι: οτοε
ωατγενωοτ εβολ ζιωτοτ νζε νιωωνι:
οτοε νιπνευμα ετρωοτ νατνηοτ εβολ
πε.

so that even
handkerchiefs or aprons
were brought from his body
to the sick, and the diseases
left them and the evil spirits
went out of them.

حَتَّى كَانَ يُوتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ
أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ
الشِّرِيرَةُ مِنْهُمْ.

Ατχιτοτοτ δε νζε ζανοτον εβολ
ζεν νιλονδαι εκωττ νεζορσιςτης:
εζεν φραν μπβοις ιησοϋς εζεν φραν
μπβοις ιησοϋς εζεν νηετε νιπνευμα

Then some of the
itinerant Jewish exorcists
took it upon themselves to
call the name of The Lord
Jesus over those who had
evil spirits, saying, "We

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَّافِينَ
الْمُعْزَمِينَ أَنْ يُسْمُوا عَلَى الَّذِينَ
بِهِمُ الْأَرْوَاحُ الشِّرِيرَةُ بِاسْمِ الرَّبِّ
يَسُوعَ قَائِلِينَ: نُنْقِصُكَ بِسْمِ يَسُوعَ
الَّذِي يَكْرَهُ بِهِ بُولُسُ.

ετρωον ζωτων εντω υμμοσ: γε
†ταρκο υμωτεν νηκοτс φηετε
Παυλοσ ζωτω υμμοσ.

He oton waww de nwphri nte otoi
ge skeva eonlon dai pe narxhēreuc
eriri mphi.

Aqerōnō nze pipneuma etrown
pezac nwon: ge hcoyc †cwonh ummoc:
oton pke Pauloc †emi eroc: nōwten
de nōwten niu.

Oton aqritq eērhni exwon nze
pirwmi ete pipneuma etrown nemac:
aqerboic erwon encoy aqzemzom
ērhni exwon: zwste ncefwot ebol zen
pini ete ummaw enbhw ere zwon phd.

Phi de aqwpwpi erotwnz ebol
nmi lon dai thron neu niθreinin etwop
zen eφecoc: oton onzot aci eērhni
exwon thron: oton naqnhon nōtici nze
φpan mΠboic hcoyc.

Otwmhw de ebol zen nhetatnaz†:
nawnhon pe erotwnz ebol oton εντω
nnonēbhoti.

Zanmhw de ebol zen nhenawiri
nnimētpēriercoc: avini nnonzwom
awrokzot mpeumo nonon niβen: oton
awqiwop nnonwtimh eawzemoz eoton

exorcise you by the Jesus
whom Paul preaches.”

Also there were seven
sons of Sceva, a Jewish
chief priest, who did so.

And the evil spirit
answered and said, “Jesus I
know, and Paul I know; but
who are you?”

Then the man in whom
the evil spirit was leaped on
them, overpowered them,
and prevailed against them,
so that they fled out of that
house naked and wounded.

This became known
both to all Jews and Greeks
dwelling in Ephesus; and
fear fell on them all, and the
name of The Lord Jesus was
magnified.

And many who had
believed came confessing
and telling their deeds.

Also, many of those
who had practiced magic
brought their books together
and burned them in the sight
of all. And they counted up
the value of them, and it

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي
أَفَسَسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ
الْفِضَّةِ.

ἵσιος ἡὲβα ἡεατ ἡἡατ.

Παρητ̄ δεη οὐαααηι ααααηι ἡεε
ἡααηι ἡΠβοις οηοε αααααααα.

*Παααηι δε ἡτε Πβοις εαααηι οηοε
εαααηι: εαααααηι οηοε εαααααηι:
δεη ἡααηι ἡεαααηι ἡτε εηοητ̄:
ααηη.*

totalled fifty thousand pieces
of silver.

So the word of The Lord
grew mightily and
prevailed.

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

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو
وَتَقْوَى بِشِدَّةٍ.

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

Synaxarium of Baramhat 1 سنكسار اليوم الأول من شهر برمهاث

1. The Martyrdom of St. Makronius and St. Thecla
2. The Martyrdom of St. Alexandrus, the Soldier
3. The Departure of St. Narcissus, Bishop of Jerusalem
4. The Departure of Anba Marcura, the Bishop
5. 5. The Departure of St. Girgis Ibn El-Ameed, known as Ibn El-Makeen

1. استشهاد القديسين مقرونيوس وتكلا
2. استشهاد القديس الكسندروس الجندي
3. نياحة القديس نركيسوس، أسقف بيت المقدس
4. نياحة القديس مرقورة الأسقف
5. نياحة الراهب جرجس ابن العميد الشهير بابن المكين

1. The Martyrdom of St. Makronius and St. Thecla

On this day, St. Makronius and St. Thecla were martyred.

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

1. استشهاد القديسين مقرونيوس وتكلا
في مثل هذا اليوم استشهاد القديسين
مقرونيوس وتكلا.
بركة صلواتهم فلنكن معنا. أمين.

2. The Martyrdom of St. Alexandrus, the Soldier

On this day also, of the year 13 of the martyrs, 297 AD, St. Alexandrus, the soldier, was martyred. This saint was born in Rome and was raised there. He was a soldier in the army of Emperor Maximianus.

It happened that the saint believed in Christianity, and the Emperor heard of that, so he summoned the saint and asked him to raise incense before the idols, but he refused.

When the Emperor insisted, the saint answered him bravely and politely, “You have the authority, O Emperor, I revere you and would be happy to accept what you impose upon me. I revere you as an Emperor, but I love my God more than you.”

The Emperor threatened him with death, if he did not offer sacrifices for the idols. He replied, “Death that you

2. استشهاد القديس الكسندروس الجندي
وفيه أيضاً من سنة 13 للشهداء، سنة 297
ميلادية، استشهاد القديس الكسندروس
الجندي.
وُلِدَ هذا القديس بمدينة روما وتربي فيها.
وكان جندياً في جيش الإمبراطور
مكسيميانوس (وعينه الإمبراطور دقلديانوس
سنة 286 ميلادية، مساعداً له على إيطاليا
وأفريقيا).
وحدث أن آمن القديس بالمسيحية. فسمع
بذلك الإمبراطور فاستدعاه وطلب منه التبخير
للأوثان، فرفض. ولما أصر الإمبراطور،
أجاب القديس بشجاعة مملوءة أدباً: "إنك
صاحب سلطان أيها الإمبراطور لك أن تفرضه
عليّ وأنا سعيد. إنني أهابك كإمبراطور، لكنني

are threatening me with, in the eyes of the Christian is life.” The Emperor became angry and ordered him hung by his hands and a large heavy stone tied to his feet. He also ordered to beat him and burn him alive. However, The Lord in all of this healed and strengthened him. Finally, the Emperor ordered to behead him, thus he received the crown of martyrdom.

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

أحب إلهي أكثر منك".
فهدده الإمبراطور بالموت ما لم يذبح للأوثان.
فأجابته: "الموت الذي تظن أنك تهددني به،
هو في نظر المسيحيين الحياة".
فغضب الإمبراطور وأمر بتعليقه من يديه
ويربط حجر في رجليه، ثم أمر بضربه
وبحرقه حياً. وكان الرب يقيمه سالماً ويقويه.
وأخيراً أمر بقطع رأسه، فنال إكليل الشهادة.
بركة صلواته فلتكن معنا. آمين.

3. The Departure of St. Narcissus, Bishop of Jerusalem

On this day also, of the year 222 AD, the holy father St. Narcissus, bishop of Jerusalem, departed. This saint was well known for his apostolic zeal, holiness and public speaking. They chose him a bishop for Jerusalem, during the reign of Emperor Septimius Severus (who ruled in the period 193 – 211 AD).

He shepherded his flock and guided them in the way of righteousness. However, he suffered from Emperor Maximianus, who succeeded Emperor Septimius, and incited persecution against the Christians.

God granted him the gift of performing miracles, and it happened on the eve of the Feast of Resurrection, the oil in the lamps ran out, so he ordered that the lamps be filled with water and they were lit. The people were all illuminated also that night by the light of his teachings.

Satan envied him, so he moved some wicked people who accused him falsely. When St. Narcissus realized the harm that might affect his flock, he forsook the world and relinquished his episcopate. He lived in seclusion in the wilderness, completely submitting to the will of God without anyone knowing where he was.

When the time of persecution was over, St. Narcissus returned to Jerusalem, where he was greeted by his people with great joy. He continued his strife and exerted himself in serving his flock and confirming them in the Orthodox faith until he departed in peace, after staying on the apostolic throne for thirty-seven years.

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

3. نياحة القديس نركيسوس، أسقف بيت المقدس
وفيه أيضاً من سنة 222 ميلادية، تنيح الأب القديس نركيسوس أسقف بيت المقدس. وكان هذا الأب قديساً كاملاً، فأقاموه أسقفاً على بيت المقدس بأورشليم، في عهد الإمبراطور سبتموس ساويرس (كانت فترة حكمه من سنة 193 – 211 ميلادية).
فرعى شعبه رعاية رسولية حقيقية، غير أن هدوء الكنيسة لم يدم طويلاً لموت الإمبراطور سبتموس ساويرس وقيام أباطرة بعده أثاروا الاضطهاد على المسيحيين.
وقد منح الله هذا الأب موهبة صنع المعجزات، ففي ليلة عيد القيامة كان الزيت قد نفذ من القناديل، فأمر أن تملأ ماء فأضاءت. واستنار الجميع في تلك الليلة من ضوء تعاليمه أيضاً.
ولكن عدو الخير لم يسكت، فحرك بعض الناس الأشرار ضده. ولما عرف القديس، ذهب إلى البرية واختفى فيها لنلا يكون بقاؤه سبباً في عثرة أحد.
ولما انقضى زمان الاضطهاد عاد القديس نركيسوس إلى أورشليم، ففرح به شعبه فرحاً عظيماً. وظل يثبت رعيته على الإيمان حتى تنيح بسلام بعد أن قضى على كرسي الأسقفية نحو سبع وثلاثين سنة.
بركة صلواته فلتكن معنا. آمين.

4. The Departure of Anba Marcura, the Bishop

On this day also, the church celebrates the departure of Anba Marcura, the Bishop.

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

4. نياحة القديس مرقورة الأسقف
وفيه أيضاً تعيد الكنيسة بنياحة القديس الأنبا مرقورة الأسقف.
بركة صلواته فلتكن معنا. آمين.

5. The Departure of St. Girgis Ibn El-Ameed, known as Ibn El-Makeen

On this day also, St. Girgis Ibn El-Ameed, known as Ibn El-Makeen, departed. This saint was educated from his youth in the ecclesiastical sciences and he excelled in his studies.

Due to his high level of asceticism, he left the world and its riches behind, to consecrate his life on prayer, learning, and meditating on the greatness of God in the monastery of St. John the Short, in Tora, near Cairo. There, he was given the holy Eskeem. This father was concerned with learning the Coptic, Greek and Arabic languages, as well as learning logic, philosophy and history. He compiled four valuable treatises. This saint had a brother named Al-Asaad Ibrahim, who was a scribe for the army of Al-Malik Al-Adil, in the thirteenth century AD.

When the monk St. Girgis 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.

5. نياحة الراهب جرجس ابن العميد الشهير بابن المكين
وفيه أيضاً تنيح الراهب جرجس بن العميد الشهير بابن المكين. تعلم منذ صباه علوم الكنيسة ونبغ فيها. ولشدة نسكه وزهده، ترك العالم وغناه وكرس حياته للعبادة والصلاة مع البحث والدراسة والتأمل في عظام الله في دير الأنبا يوانس القصير في طرة بالقاهرة. حيث لبس الاسكيم الرهباني. وقد اهتم هذا الأب بدراسة اللغات القبطية والعربية واليونانية. كما درس المنطق والفلسفة والتاريخ ووضع أربعة مؤلفات نافعة. وقد كان لهذا القديس أخ اسمه الأسعد إبراهيم، وكان يعمل كاتباً لجيوش الملك العادل في القرن الثالث عشر الميلادي. ولما أكمل القديس جرجس جهاده الحسن تنيح بسلام.
بركة صلواته فلتنكن 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 ζε: ια, ιβ	Psalm 66: 12 - 14	مزمور 65: 11، 12
<p>Διςινι εβολ ειπεν οτχρωμ νεμ οτμωοτ: οτοδ ακεντεν εβολ επεμτον: ειει εδοτην επεκηι δεν εανθλιλ: οτοδ †να† νακ ηνιερχη ετα ναεφοτοτ χοτοτ. Αλληλοια.</p>	<p>We went through fire and through water; but You brought us out to rich fulfillment. I will go into Your house with burnt offerings; I will pay You my vows, which my lips have uttered. Alleluia.</p>	<p>جزنا في النار والماء ثم اخرجتنا الى الراحة. أدخل الى بيتك بالمحرقات. واوفيك النذور التي نطقت بها شفقتاي. هلللويا.</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 ζῆν πειραστέλιον εἶσαβ κατὰ Λοῦκαν 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>Λοῦκαν κἀ: ιβ - ιθ</p>	<p>Luke 21: 12 - 19</p>	<p>لوقا 21: 12 - 19</p>
<p>ἔρχεται δὲ τῆσδε εὐαγγελίου νόστιζ ἐξῆρη ἔχεν ἄσιν οὐδὲ σενάδοσι ἵσα ἄσιν εὐτὶ μωπτεν ἐζανστῆσασωσῆ νεμ εὐαντῆσικωσὺ εὐνι μωπτεν ἵσινεσῆσινεμ νεμ ἵσινεσῆσινεμ εὐβε Παραν.</p> <p>Εὐεσῆσινεμ πωπτεν εὐμεσῆσινεμ.</p> <p>Χὰς ἵσινεμ νεπτεσῆσινεμ ἐσῆσινεμ εὐμεσῆσινεμ πὲ σὺ πὲ ἐτεπτεσῆσινεμ ἀπολοσῆσινεμ μωσῆ.</p> <p>Ἄσινεμ τὰρ τῆσδε πωπτεν ἵσινεμ νεμ οὐσοφία ἄσινεμ ἵσινεμ εὐαντῆσινεμ ἐσῆσινεμ ἀσινεμ οὐδὲ ἵσινεμ εὐαντῆσινεμ οὐβεσῆσινεμ ἀσινεμ ἵσινεμ οὐσινεμ ἵσινεμ εὐαντῆσινεμ ἄσινεμ.</p> <p>Σενάτ ἄσινεμ δὲ ἐβόλῃ εὐπτεν εὐαντῆσινεμ εὐαντῆσινεμ εὐαντῆσινεμ εὐαντῆσινεμ εὐαντῆσινεμ εὐαντῆσινεμ εὐαντῆσινεμ οὐσῆσινεμ</p>	<p>But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.</p> <p>But it will turn out for you as an occasion for testimony.</p> <p>Therefore, settle it in your hearts not to meditate beforehand on what you will answer;</p> <p>for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.</p> <p>You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death.</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيُسَلِّمُونَكُمْ إِلَى مَجَامِعٍ وَسُجُورٍ وَتَسَاقُونَ أَمَامَ مُلُوكٍ وَوُلَاةٍ لِأَجْلِ اسْمِي.</p> <p>فَيُؤْوَلُ ذَلِكَ لَكُمْ شَهَادَةً.</p> <p>فَصَبِّعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.</p> <p>لَأْتِي أَنَا أَعْطِيكُمْ فَمَا وَحِكْمَةً لَا يَقْدِرُ جَمِيعٌ مُعَانِدِيكُمْ أَنْ يَقَاومَهَا أَوْ يَنَاقِضَهَا.</p> <p>وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ وَالْأَخْوَةِ وَالْأَقْرِبَاءِ وَالْأَصْدِقَاءِ وَيَقْتُلُونَ مِنْكُمْ.</p>

σεναδωτεβ εβολα δεν θηνοτ.

Οτοδ ερετενεωωπι ετμοστ
μωωτεν ηχε ογον νιβεν εθβε Παραη.

Οτοδ οτγωι ητετεναφε ηνεετακο.

Πδρηι δε δεν τετενεγπομοη
ερετενεφο ηνετενψρχη.

*Πωοτ φα Πεννοττ πε ωα ενεε
ητε ηι ενεε: λμηη.*

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

But not a hair of your
head shall be lost.

By your patience,
possess your souls.

Glory be to God forever.

وَتَكُونُونَ مَبْغُضِينَ مِنْ الْجَمِيعِ مِنْ
أَجْلِ اسْمِي.

وَلَكِنْ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ أَفْتَنُوا أَنْفُسَكُمْ.

والمجد لله دائماً.

Katameros Readings for the 2nd Day of Baramhat

قطمارس قراءات اليوم الثاني من شهر برمهاث المبارك

ΚΟΥΚΝΑΥ ΝΕΖΟΥΟΥ ἸΠΙἈΒΟΥΤ ΦΔΜΕΝΩΘ

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 ΠΗ: ΙΔ, ΙΕ	Psalm 89: 19 - 21	مزمور 88: 14، 15
<p>ΔΙΒΙΣΙ ΝΟΥΚΩΤΠ ΕΒΟΛ ΘΕΝ ΠΑΛΛΟΣ: ΑΙΣΙΜΙ ΝΔΑΥΙΔ ΠΑΒΩΚ: ΑΙΘΑΘΣϞ ΝΟΥΝΕΘ ΕΡΟΥΑΒ: ΠΑΧΙΣ ΤΑΡ ΕΣΕΨΤΟΤΣ ΝΑϞ. Ἀλληλοια.</p>	<p>I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.</p>	<p>رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟΥἈΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ 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 متى البشير. بركاته علينا. آمين.</p>
ΜΑΤΘΕΟΝ Γ: ΛΔ - ΜΒ	Matthew 10: 34 - 42	متى 10: 34 - 42
<p>Υπερμενι ξε εταιι εζιογι ΝΟΥΖΙΡΗΝΗ ΘΙΖΕΝ ΠΙΚΑΗΙ ΝΕΤΑΙΙ ΕΖΙΟΥΙ ΝΟΥΖΙΡΗΝΗ ΔΝ ΔΛΛΑ ΟΥΤΣΗΙ.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p>	<p>لَا تَتَظَنُّوا أَنِّي جِئْتُ لِأَلْقِي سَلَاماً عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَاماً بَلْ سَيْفًا.</p>

Διὶ γὰρ ἔφερξ οὐρῶμι ἐπερῖωτ
οὐοὺ οὐγρηρὶ ἐτεσματ οὐοὺ οὐγελετ
ἐτεσῶμι.

Οὐοὺ νενχαχι ἕπιρῶμι νε
νεσρεμῆνι.

Φνεῶμι ἕπερῖωτ ιε τεσματ
ἐζωτεροὶ ἕμῖπῶ αἱμοὶ ἀν: οὐοὺ
φνεῶμι ἕπερῶρηρὶ ιε τεσῶρηρὶ
ἐζοτεροὶ ἕμῖπῶ αἱμοὶ ἀν.

Φνετένεῖναῶλι ἕπερῖστατρος ἀν
οὐοὺ ἵτεσμοῶι ἵσῶι ἕμῖπῶ αἱμοὶ
ἀν.

Φνεῖταρῆμι ἵτερῖψῆρη
εῖῖτακος: φη δε εῖνατακο
ἵτερῖψῆρη εῖβητ εῖῖεμς.

Φνετῶπ ἕμῶτεν ἀρῶπ ἕμοὶ
οὐοὺ φνετῶπ ἕμοὶ ἀρῶπ
ἕφνεῖταροτοὶ.

Φνετῶπ ἵοῖπρῶφῆτης εῖῖραν
ἵοῖπρῶφῆτης εῖῖβῖ ἕῖβεχε
ἵοῖπρῶφῆτης οὐοὺ φνετῶπ ἵοῖῖμῆ
εῖῖραν ἵοῖῖμῆ εῖῖβῖ ἕῖβεχε
ἵοῖῖμῆ.

Οὐοὺ φνεῖναῖτσε οὐαὶ ἵναῖκοῖσι
ἵοῖῖφοτ ἕμῶοῖ ῶωχ μῶνον εῖῖραν
ἵοῖμαῖῆτης ἀμῆν ἵω ἕμῶοῖ νῶτεν

For I have come to ‘set
a man against his father, a
daughter against her
mother, and a daughter-in-
law against her mother-in-
law;’

and ‘a man’s enemies
will be those of his own
household.’

He who loves father or
mother more than Me is not
worthy of Me. And he who
loves son or daughter more
than Me is not worthy of
Me.

And he who does not
take his cross and follow
after Me is not worthy of
Me.

He who finds his life
will lose it, and he who
loses his life for My sake
will find it.

He who receives you
receives Me, and he who
receives Me receives Him
who sent Me.

He who receives a
prophet in the name of a
prophet shall receive a
prophet’s reward. And he
who receives a righteous
man in the name of a
righteous man shall receive
a righteous man’s reward.

And whoever gives one
of these little ones only a
cup of cold water in the
name of a disciple,
assuredly, I say to you, he

فَاتِي جُنْتُ لِأَفْرَقَ الْإِنْسَانَ ضِدَّ
أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَةَ ضِدَّ
حَمَاتِهَا.

وَأَعْدَاءَ الْإِنْسَانِ أَهْلَ بَيْتِهِ.

مَنْ أَحَبَّ أَبَا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعَنِي فَلَا
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي
يَقْبَلِ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًا بِاسْمِ بَارٍ
فَأَجْرَ بَارٍ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ
فَأَحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ
أَجْرَهُ.

ζε ἠνεψτακο ἠσε πεψβεχε

shall by no means lose his reward.

*Πῶς φα Πεννοῦτ πε: ψα ἐνεε
ἠτε ἠἠνεε: ἰμην.*

Glory be to God forever.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزموه باكر

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

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

Ψαλμος τω Δαυιδ ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εεετρωτωρ νοτμεομη:
νηεθοταβ ἠτακ εεεελεηλ εοβε
Δαυιδ πεκβωκ: λισοβτ ἠοτδηβς
ἰπαχριστος: εεεφρι χε εερηι εχωψ
ἠσε φηεθοταβ ἠτη. **Αλληλοια.**

Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.

كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هياتُ سراجاً لمسيحي. وعليه يزهر قدسي. **هلليويا.**

Matins Gospel

انجيل باكر

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

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

Οτἰανασνωσις εβολ δεν
πειτασσελιον εθοταβ κατα λουκαν
ασιοτ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταει εερηι νεμωοτ αερε
ερατψ δεν οτμα ἠκοι νεμ οτμηψ ἠτε
νεψμαθητης νεμ κεμηψ εερωψ ἠτε

And He came down with them and stood on a level place with a crowd of His disciples and a great

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ θεν Ἰουδαεὰ τῆρσ νεμ
Ιεροσαλημ νεμ ἐβολ θεν Ἰπαραλιὰ
ἔντε Ἰτροσ νεμ ἰσιδων νηεταῖ
ἐσωτεμ ἐροϋ οτοθ ἔντεϋταλδωοῦ
ἐβολ θεν νοῦϋωνι.

Οτοθ νηεναῦτρεμκο ἕμωοῦ ἔνε
νιπνευμα ἔκακαθαρτον ναϋερφαδρι
ἐρωοῦ.

Οτοθ ναρε πιμϋ τῆρϋ κωῦ ἔσα
βι νεμαϋ: ϋε οῦνι νασνηοῦ ἐβολ ἕμωοϋ
ἔνε οῦχομ οτοθ νασταλδο ἕμωοῦ
τῆροῦ πε.

Οτοθ ἔθοϋ ἐταϋϋαι ἔνεϋβαλ
ἐπϋωι οῦβε νεϋμαθητῆρσ πεϋαϋ νωοῦ
ϋε ὠοῦνιὰτεν ἔθνοῦ νιϋηκι ϋε ἔωτεν
τε Ἰμετοῦρο ἔντε Φνοῦῦ.

Ἐοῦνιὰτεν ἔθνοῦ νηετροκερ ϋε
Ἰνοῦ τετεννασι: ὠοῦνιὰτεν ἔθνοῦ
νηετριμ Ἰνοῦ ϋε τετεννασωβι.

Ἐοῦνιὰτεν ἔθνοῦ ἔϋωπ
ἔνοῦμεστε ἔθνοῦ ἔνε νιρωμ οτοθ
ἔνοῦνοῦετ ἔθνοῦ ἐβολ οτοθ ἔνοῦϋεϋ
ἔθνοῦ οτοθ ἔνοῦϋι πετενραν ἐβολ
ἕφρηῦ ἔνοῦπετρωοῦ εἔβε Πϋηρι
ἕΦρωμ.

Ραϋι θεν πιεροοῦ ἔτε ἕμαῦ οτοθ
ἔεληλ: ϋηππε ϋαρ πετενβεϋε οῦνιϋῦ

multitude of people from all
Judea and Jerusalem, and
from the seacoast of Tyre
and Sidon, who came to
hear Him and be healed of
their diseases,

as well as those who
were tormented with
unclean spirits. And they
were healed.

And the whole
multitude sought to touch
Him, for power went out
from Him and healed them
all.

Then He lifted up His
eyes toward His disciples,
and said: “Blessed are you
poor, For yours is the
kingdom of God.

Blessed are you who
hunger now, For you shall
be filled. Blessed are you
who weep now, For you
shall laugh.

Blessed are you when
men hate you, And when
they exclude you, And
revile you, and cast out your
name as evil, For the Son of
Man’s sake.

Rejoice in that day and
leap for joy! For indeed
your reward is great in
heaven, For in like manner

صُورَ وَصَيِّدَاءَ الَّذِينَ جَاءُوا
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.
وَكَانُوا يَبْرَأُونَ.

وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ
تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمْ النَّاسُ وَإِذَا
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ
بِالْأَنْبِيَاءِ.

πε νῆρρη θεν ἔφε: ναι ταρ οη ἐναῖρι
 ἕμωοῦ ἠνιπροφητης ἠξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦῖ πε: ὡα ἐνεε
 ἠτε νη ἐνεε: ἄμην.*

their fathers did to the
 prophets.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἠτε πενκαθ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβοκ ἕΠενβοικ Ἰησοῦσ
 Πιῆχριστοσ: πιὰποστολοσ εἰθαθεμ:
 φηἔταῖθαῦϗ ἐπιζωἕννοῦϗ ἠτε
 Φνοῦῖ.

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

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى العبرانيين،
 بركته المقدسة تكون معنا. آمين.

Θεβρεοσ ζ: ἠη - ἠ: ἠσ

Hebrews 7: 18 - 8: 13

العبرانيين 7 : 18 - 8 : 13

Οῦωωω μεν ταρ εἰθαῦωπι
 ἠῖεντολῆ ἠεοῖῖ εἰθε
 τεσμετασθενησ νεμ τεσμεταῖῖθνοῦ.

For on the one hand
 there is an annulling of the
 former commandment
 because of its weakness and
 unprofitableness,

فإنه يصيرُ إبطالُ الوصيةِ السابقةِ
 مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا.

Πινομοσ ταρ ἕπεϗκεκ ἔλι ἐβολ:
 πιμωιτ δε ἠι ἐδοῖη πε φα ἠτε
 οῖεελπιεσ εσσοῖπ φα ἔτενναδωντ
 ἐΦνοῦῖ ἐβολ ζιτοῖϗ.

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.

Οῖοθ κατα φρηῖ ἔτε αῖῖνε ἄναῦ
 αν ηη μεν ταρ αῖῖωπι ἠοῖηβ αῖῖνε
 ἄναῦ.

And inasmuch as He
 was not made priest without
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἠθοϗ νεμ οῖἄναῦ ἐβολ
 ζιτεν φηεῖχω 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

ἵνα Πβοικ οτοζ ἵνεφωτωμ ἵνεθηφ γε
ἵθοοκ πε φωτηβ ψα ἕνεε.

Κατα ταυμαιῆ αψωπι ἵνε Ιησοφς
ἠπῶτωρι ἵνε οτδιδῆθηκ εκκοτπ.

Οτοζ ηη μεν αψωπι ἵνοτηβ
εφερωτηψ εθεε γε ηαρε φμοφ χω
ἠμωοφ εὐρι αν πε.

Φαι δε γε ἕηαδωι ψα ἕνεε αψβι
ἵημετοτηβ ἵνοῦεψεν παραβασικ.

Εθεε φαι οτον ῶψου ἠμοφ
ἕνοεμ ἵησοφ ηιβεν ἵηηεθηνοφ εα
Φνοφ† εβωλ εητοτεφ εφονε ἵησοφ
ηιβεν εθερεφεμ εῆρηι ἕχωοφ.

Οηαρχηερεφς εαρ ἠπαρηη
ἕηαφσαιωοφ ηαν εφτοφβηοφτ
ἵηατπετρωοφ ἵηατσωφ εφφορε εβωλ
ἵηηιρεφερνοβι οτοζ αψβικι εαψωι
ἵηηιφηοφτι.

Φαι ἕτε ἠμοη ἵηασκη τοι εροφ
ἠμηηι ἠφρηη ἵηηαρχηερεφς
ηηεψαφεν ψοφψωοφψι ἵερηι ἵψορη
ἕεεη ηοφηοβι ἠμην ἠμωοφ: μεηεηεωε
ψαφῆνι ἕεεη ηα ηιλαοε: φαι εαρ αφαιφ
ἕαφἕηεφ εῆψωι ἵοφκοπ.

Πηομοε εαρ ψαφχω ἵεαηρωμ
ἵηηαρχηερεφς εοφοντοφ ψωηι ἠμιαφ:

who said to Him: “The Lord has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek,’”

by so much more Jesus has become a surety of a better covenant.

Also there were many priests, because they were prevented by death from continuing.

But He, because He continues forever, has an unchangeable priesthood.

Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after

ΚΑΗΝ ἰΛΙ ἈΒΔ ἕΛΙ ῤῆΒΕ ΜΛΚΙ
ΣΑΔΙΚ.

ἕΛΙ ῤῊ ῤῊ ῤῊ ῤῊ ῤῊ ῤῊ ῤῊ ῤῊ ῤῊ ῤῊ
ΣΑΜΝΑ ἕῊῊ ἈῤῊ.

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πισαζι δε ντε πιδναω φαι εταρωωπι
μενενα πινομος εταρο νουωρι
ερχηκ εβολ ωα ενεε.

Πικεφαλεον δε εζεν ηητενσω
μωου οταρχηερενς ταρ υπαιρητ
ετενταν μματ φηεταρθεμσι
σαουταμ υπιθρονος ντε τμετνωτ
θεν νιφηοτι.

Πρερωωπεν ντε ηηεοταβ νεμ
ντε τςκνη μμη οηετα Πβοις
ταχρος οτοε ρωμ αν.

Αρχηερενς ταρ νιβεν εωαρχαε
ερερεν ταιο εδοτη νεμ ωουωωωωω
εβε φαι οτανασκη οη πε ερε
οτενχαι ωωπι μφαι ερερενε εδοτη.

Ιςχε μεν οτη ναε εζεν ηκαζι ιε
νε οτοηε αν πε ερωωπ ηςχε ηηεταρεν
λωρον εδοτη κατα πινομος.

Παι ετωεωωι θεν οςμοτ νεμ
οηδηιβι ντε τφε κατα φρητ εταρταμε
ωωρενς εφναχωκ ητςκνηη: ανατ ταρ
πεχαε εκεθαμιο ηεωβ νιβεν κατα
πιτηπος εταρταμοκ ερωε εζεν
πιτωου.

¶ ηου δε ατοτε τματ εοτφαωμη
εσοτη ηεουο μφρητ οη ετεροι
μμεσιτης ντε οηδιαθηκη εσοτη

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 الْعِظْمَةِ فِي
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ
الَّذِي نَصَبَهُ الرَّبُّ لِإِنْسَانٍ.

لَأَنَّ كُلَّ رَبِّيسٍ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ
قَرَابِينَ وَذَبَائِحَ. فَمَنْ تَمَّ يُلْزَمُ أَنْ
يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ.

فَإِنَّهُ لَوْ كَانَ عَلَى الْأَرْضِ لَمَا كَانَ
كَاهِنًا، إِذْ يُوجَدُ الْكَهَنَةُ الَّذِينَ
يُقَدِّمُونَ قَرَابِينَ حَسَبَ النَّامُوسِ.

الَّذِينَ يَخْدُمُونَ شِبْهَ السَّمَاوِيَّاتِ
وِظَلِّهَا، كَمَا أُوحِيَ إِلَى مُوسَى
وَهُوَ مُزْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ.
لِأَنَّهُ قَالَ: انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ
حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي
الْجَبَلِ.

وَلَكِنَّهُ الْآنَ قَدْ حَصَلَ عَلَى خِدْمَةِ
أَفْضَلٍ بِمِقْدَارِ مَا هُوَ وَسِيْطٌ أَيْضًا
لِعَهْدٍ أَعْظَمَ، قَدْ تَثَبَّتْ عَلَى مَوَاعِيدِ
أَفْضَلِ.

ΘΕΤΑΥΡΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ
ΕΥΣΩΠΠ.

Εναρε τζουριτ ταρ ετε υμαυ οι
ναταρικι νατνακωτ αν πε νσα φουα
νητααζενοττ.

Εφξευ αρικι ταρ ερωου εφξω
υμος χε ις θανεζουτ σεννοτ πεξε
Πβοις τναζωκ εζεν πηι μπιρανλ
νευ εζεν πηι νιοτδα νοτδιαθηκη
υβερι.

Κατα τδιαθηκη αν εταισεμνητς
νευ νοτιοτ ζεν πιεζουτ εταιαμαζι
ντοτχιζ ειναενοτ εβολ ζεν πκαζι
νηχιμι χε ηθουτ υποροζι ζεν
ταδιαθηκη ανοκ ζω αιεραμεελις
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη
νητνασεμνητς νευ πηι μπιρανλ
μενενσα ναιεζουτ ετε υμαυ πεξε
Πβοις ειετ ηνανομος εδρηι ενουμενι
οτοζ ειεσζητοτ εδρηι εζεν νοτζητ
οτοζ ανοκ ειεωπι νουτ ηνοττ οτοζ
ηθουτ ζωου ετεωωπι ηηι ετλαος.

Οτοζ ηνε φοται φοται τσβω
υπεφρεμυβακι νευ πιοται πιοται
υπεφρον εφξω υμος χε σοτεν Πβοις
χε σενασοτωντ τηροτ ιςζεν ποτκοτχι

established on better
promises.

For if that first covenant
had been faultless, then no
place would have been
sought for a second.

Because finding fault
with them, He says:
“Behold, the days are
coming, says The Lord,
when I will make a new
covenant with the house of
Israel and with the house of
Judah,

not according to the
covenant that I made with
their fathers in the day when
I took them by the hand to
lead them out of the land of
Egypt; because they did not
continue in My covenant,
and I disregarded them, says
The Lord.

For this is the covenant
that I will make with the
house of Israel after those
days, says The Lord: I will
put My laws in their mind
and write them on their
hearts; and I will be their
God, and they shall be My
people.

None of them shall teach
his neighbor, and none his
brother, saying, ‘Know The
Lord,’ for all shall know
Me, from the least of them
to the greatest of them.

فَاتَهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

لَأَنَّهُ يَقُولُ لَهُمْ لِأَنَّمَا: هُوَذَا أَيَّامٌ
تَأْتِي يَقُولُ الرَّبُّ حِينَ أَكْمَلَ مَعَ
بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُودَا
عَهْدًا جَدِيدًا.

لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ
يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأُخْرِجَهُمْ مِنْ
أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَبْنُوا فِي
عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ.

لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أَعْهَدُهُ مَعَ
بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ
الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي
أَذْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ،
وَأَنَا أَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ
لِي شَعْبًا.

وَلَا يُعَلِّمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ
وَاحِدٍ أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،
لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ ἀπορνιψίς.

Χε τῆς ἀκαχζω ἠνοῦμετβῖνζονο
νωοῦ ἐβολ οῖοζ ἠναερφμεῖι χε
ἠνοῦνοβι.

Ἦεν πῆζινζοζ χε οῖβερι ιε αερ
τῆζοῖτ ἠὰπαο φη δε ἐῶαερὰπαο
οῖοζ ἠτεερδελλο ὑδεντ ἐπτακο.

*Πρῶτοζ γαρ νεῦωτεν νεῦ
τῆρῖνην εῖσοπ: χε ἀμην ἐσεῶωπι.*

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

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

لَأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ،
وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي
مَا بَعْدَ.

فَإِذْ قَالَ جَدِيدًا، عَتَقَ الْأَوَّلَ. وَأَمَّا
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ
الْإِضْمَحْلَالِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε
πιαζωομτ ἠἐπιστολη ἠτε πενωτ
ιωαννης. Αμην. Παμενρατ.

Ἦ Ἰωαννης ἀ: ἀ - ιε

The Catholic Epistle from the Third Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.

الكاثوليكون من رسالة معلمنا
يوحنا الرسول الثالثة، بركته
المقدسة تكون معنا. أمين. يا
احبائي.

3 يوحنا 1: 1 - 15

Πῆρεοβῖτεροο ἠΣαιοο πῆζαπητοο
φη ἀνοκ ἐτμει ἠμοοφ δεν οῖμεομνι.

Παμενριτ ττωβζ εοβε ζωβ νιβεν
εορε πεκωωιτ ωοῖτεν οῖοζ
ἠτεκοῖζαι κατὰ φῆρητ ἐτε νενωωιτ
ἠτεκψῖχη σοῖτων.

Διραῶι γαρ ἐμαῶω ἐταῖῖ ἠχε
νῖοῖνοῖ οῖοζ ἐταῖερεμεορε δα
τεκμεομνι κατὰ φῆρητ ἠθοοκ
ἐτεκμοῶι δεν οῖμεομνι.

The Elder, to the beloved Gaius, whom I love in truth:

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

الْشَيْخُ، إِلَيَّ غَايِسَ الْحَبِيبِ الَّذِي
أَنَا أَحِبُّهُ بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أَرْوِّمُ
أَنْ تَكُونَ نَاجِحًا وَصَحِيحًا، كَمَا أَنَّ
نَفْسَكَ نَاجِحَةٌ.

لَأَنِّي فَرِحْتُ جَدًّا إِذْ حَضَرَ إِخْوَةٌ
وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ
تَسْلُكُ بِالْحَقِّ.

Μουνη ἔμοτ γαρ εφοι ἠνιωτ ἔφαι
χίνα ἠτασωτεμ εθε ναυηρι χε
σεμογι δεν οτμεθμη.

Πιάσαπητος οτρωβ ἠπιστος
ἐτεκίρι ἠμοσ εκερρωβ ἠδῆρη δεν
ἠίςνηοτ οτοσ φαι δεν ἠιωεμμοωτ.

ἠαι ἐταγερμεθερε δα τεκὰσαπη
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε
καλωσ κῆαδισ εκῆατῆωωτ ετἠπῶα
ἠφῆνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί
ἐλι ἀν ἠτεν ἠιθεῆνικος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ
ἠερρωβ ἐτμεθμη.

Ἄκδαι ἠοτρωβ ἠτεκκλῆσιὰ
ἀλλα Διοτρεφῆς πῆαιερσογιτ
ἠδῆτοτ ἠῆῶωπ ἠμοσ ἐροσ ἀν.

Ἐθε φαι αἰῶανὶ τῆαθερεφερ φῆετὶ
ἠνεσῆβῆνοτὶ ἐτεεῖρι ἠμωωτ
εφερφλῆarin ἠμοσ δεν χῆασι
ἠπονηρος οτοσ εφῆν ἀν δεν ἠαι
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἐροσ ἀν:
οτοσ ἠθεοτωῶ εῶωποτ ἠῆχῶ ἠμωωτ
ἀν οτοσ εφῆτ ἠμωωτ ἐβολ δεν
τεκκλῆσιὰ.

I have no greater joy
than to hear that my
children walk in truth.

Beloved, you do
faithfully whatever you do
for the brethren and for
strangers,

who have borne witness
of your love before the
church. If you send them
forward on their journey in
a manner worthy of God,
you will do well,

because they went forth
for His name's sake, taking
nothing from the Gentiles.

We therefore ought to
receive such, that we may
become fellow workers for
the truth.

I wrote to the church,
but Diotrephes, who loves
to have the preeminence
among them, does not
receive us.

Therefore, if I come, I
will call to mind his deeds
which he does, prating
against us with malicious
words. And not content with
that, he himself does not
receive the brethren, and
forbids those who wish to,
putting them out of the
church.

لَيْسَ لِي فَرَحٌ أَكْبَرُ مِنْ هَذَا: أَنْ
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ
بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ
كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى
الْغُرَبَاءِ.

الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ
الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا
شَيَعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

لَأَتَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ يَتَّبِعِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ
بِالْحَقِّ.

كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنْ
دِيُوتْرِيفَسَ الَّذِي يُحِبُّ أَنْ يَكُونَ
الْأَوَّلَ بَيْنَهُمْ لَا يَقْبَلُنَا.

مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكُرُهُ
بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَانِذَا عَلَيْنَا
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ
الْكَنِيسَةِ.

Παμενριτ ὑπερτενωκ
ἐπιπετρωοτ ἀλλὰ ἐπιπεθωνεϛ:
φἠετῖρι ὑπιπεθωνεϛ οὔ ἐβωλ ζεν
Φνωτϛ πε: φἠ δε ετῖρι ὑπιπετρωοτ
ὑπεϛνατ ἐΦνωτϛ.

Δυερμεερε ἡΔιμητριος ζιτεν
οὔον νιβεν νεμ ζιτεν ἠμη οὔοζ ἀνον
τενερμεερε οὔοζ κωοτην ζε
τεμετεερε οὔμη τε.

He οὔοντ οὔμηϛ ἐςδῆτοτ νακ πε
ἀλλὰ ἡτορωϛ ἀν ἐςδαὶ νακ ἐβωλ
ζιτεν οὔμελα νεμ οὔκαϛ.

Ⲭερελπις δε σατοτ ἕνατ ἐροκ
οὔοζ ἡτενσαζι νεμ νενέρηοτ ἡρο
οὔβε ρο.

Ⲭερῖνη νακ: σεϛῖνι ἐροκ ἡζε
νιῶφῖρ: ϛῖνι ἐνιῶφῖρ κατὰ νοὔραν.

*Ⲭασινηοτ ὑπερμερε πικοςμοος
οὔδε νηετωοπ ζεν πικοςμοος:
πικοςμοος νασινι νεμ τεϛεπιθωια: φἠ
δε ετῖρι ὑφορωϛ ὑΦνωτϛ ἑῖναϛωπι
ϛα ἐνεζ: ἀμη.*

Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

Demetrius has a good testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

I had many things to write, but I do not wish to write to you with pen and ink;

but I hope to see you shortly, and we shall speak face to face.

Peace to you. Our friends greet you. Greet the friends by name.

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

The Acts الإبركسيس

Ⲭραζις ἡτε νενιοτ ἡἀποστολοος:
ἐρε ποὔσμοον εσοταβ ϛωπι νεμδλ.
Δμη.

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

أَيُّهَا الْحَبِيبُ، لَا تَتَمَثَّلْ بِالشَّرِّ بَلْ
بِالْخَيْرِ، لِأَنَّ مَنْ يَصْنَعُ الْخَيْرَ هُوَ
مِنَ اللَّهِ، وَمَنْ يَصْنَعُ الشَّرَّ فَلَمْ
يُبْصِرِ اللَّهَ.

دِيمِثْرِيُوسُ مَشْهُودٌ لَهُ مِنَ الْجَمِيعِ
وَمِنَ الْحَقِّ نَفْسِهِ، وَنَحْنُ أَيْضًا
نَشْهَدُ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ شَهَادَتَنَا
هِيَ صَادِقَةٌ.

وَكَانَ لِي كَثِيرٌ لِأَكْتُبُهُ، لَكِنِّي لَسْتُ
أُرِيدُ أَنْ أَكْتُبَ إِلَيْكَ بِحَبْرٍ وَقَلَمٍ.

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ
فَنَتَكَلَّمَ فَمَا لَقِمٍ.

سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحْبَاءُ. سَلِّمُ
عَلَى الْأَحْبَاءِ بِأَسْمَائِهِمْ.

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

فصل من أعمال آباءنا الرسل
الأطهار المشمولين بنعمة الروح
القدس، بركتهم تكون معنا. أمين.

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененса занезоот де пезе Павлос ъВарнабас зе маренкоттен ̀НТЕНЗЕМ П̀УИНИ ̀ННИСННОУ КАТА ВАКИ НИВЕН: ННЕТАН ЗИΩΥ ̀УПИСАΧΙ ̀НТЕ Πβοις ̀НЗНТОУ ЗЕ ОУ ПЕ ΕΤΩΟΠ ̀ΜΜΩΟΥ.</p>	<p>Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing.”</p>	<p>ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ».</p>
<p>Варнабас де нагоуωυ ὲωλι ̀μπκε Ιωαννης νεμωου φηετοуμouτ ὲροу зе Уаркос.</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>Павлос де нау ера̀зιοин зе χας πε: φηεταуφωρх ὲβολ ̀μμωου ιсxen τПаμφυλιὰ: οτοз ὲτε ̀περι νεμωου ὲπιρωβ ὲυτεμολу νεμωου.</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>Δεуωπι де ̀νε οτхωнт зωсте ̀νεφωрх ὲβολ ̀нноὲрноу: Варнабас μει аϛβι ъУаркос аϛερзωт ὲκτπρος.</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>Павлос де аϛωтπ ̀нСιλαс аϛι ὲβολ: ὲαυтнιϛ ̀НТЕН Пιζμοτ ̀НТЕ Φноуτ ὲβολ зιτοτοу ̀ННИСННОУ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَأَخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Насϛини де пе ὲβολ зитен τСυρια неμ τΚυλικiα еϛтаχро ̀ННιεκκλнсиὰ.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيْلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δϛι де ὲρнι ὲтκε Тερβн неμ Λυστρα: οτοз ιс ουμαοηтнс ὲнаϛχн ̀μμαυ ὲπεϛραν пе Тιμοθεос π̀ωнρι ̀ноу̀зиωι ̀Нιουδαи ̀πισтн: πεϛιωт де не Оυεиnin пе.</p>	<p>Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.</p>	<p>ثُمَّ وَصَلَ إِلَى دَرَبَةِ وَلَيْسْتَرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεθερε εθβητηγ ηνε
νιςνηογ ετθεν λυστρα νευ εικονιον.

Φαι αφοτωγ ηνε Παυλος εθρεψι
εβολ νημαγ: ογοε εταφολγ
αφουβητηγ εθε νιλονδαι ετψοπ δεν
πιμα ετε υμαγ: ναυωογν γαρ τηρογ
ζε πεφωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ
υμοε ετοτογ εαρεε ενιζων
νηεταυρεμνητογ εβολ χιτοτογ
νηιαποστολοε νευ νιπρεεβυτεροε
ετθεν Ιερογσαλημ.

Πιεκκλησια μεν ογη ναυνηογ
ηταχρο δεν πιναετ ογοε ναυνηογ
ηαυαι δεν τογηπι υμνηι.

*Πισαχι δε ητε Πβοιε ερεαμιο ογοε
ερεαυαι: ερεαμαει ογοε ερεταχρο:
δεν φαγια ηεκκλησια ητε Φνογτ:
αμνη.*

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

Paul wanted to have him
go on with him. And he
took him and circumcised
him because of the Jews
who were in that region, for
they all knew that his father
was Greek.

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

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

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

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

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

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمُدُنِ
كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ
بِهَا الرُّسُلُ وَالْمَشَايخُ الَّذِينَ فِي
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

Synaxarium of Baramhat 2

سنكسار اليوم الثاني من شهر برمهاث

1. The Martyrdom of St. Makrawy (Macrobius) the
Bishop

**1. The Martyrdom of St. Makrawy (Macrobius) the
Bishop**

On this day, of the year 21 of the martyrs, 305 AD,
the holy father Anba Makrawy, the bishop, was martyred.

This saint was born in Ashmun Grais (Ashmun
Kharirat in Menoufia governorate) to Christian parents,
who were rich in piety, faith, and also possessions. They

1. استشهاد الأنبا مكرأوى الأسقف

1. استشهاد الأنبا مكرأوى الأسقف
في مثل هذا اليوم من سنة 21 للشهداء،
سنة 305 ميلادية، استشهاد القديس الأنبا
مكرأوى الأسقف. وُلِدَ هذا القديس بأشمون
جريس بمحافظة المنوفية، من أبوين
مسيحيين غنيين في التقوى والإيمان والمال
أيضاً. فربياه تربية مسيحية. ولما كبر،

raised him up with a true Christian upbringing. When he grew up, he devoted himself to fasting, praying and reading the Holy Books.

When his virtues became well known, they ordained him a bishop for the city of Nikiu (Nakiyos). He strived in teaching and confirming his people in the Orthodox faith.

When Youfanyous, the Governor, heard of him, he summoned the saint and offered him to worship the idols. When he refused, he ordered him beaten, humiliated and poured melted lime in vinegar down his throat. However, God strengthened and healed him. The Governor was baffled about him, he sent him to Armanius, the Governor of Alexandria, who imprisoned him.

God wrought many signs by his hands. When governor Armanius heard about the signs that were performed by the saint, he ordered him crushed by the Hinbazeen and dismembered. Then they cast him to fierce beasts, which did not harm him. Finally, they beheaded him by the sword, and he received the crown of martyrdom.

St. Julius El-Akfahsi (of Aqfahs) took his body, shrouded it with great veneration and put a cross on his chest and sent him on a ship to his Episcopal seat in Nikiu. The ship sailed and then stopped at his hometown Ashmun Grais. When they could not move the ship, they understood that The Lord wants the body of the saint in this place. The people went out and carried the body, singing praises in front of him and buried the saint with great honor. He lived for one hundred and thirty one years; sixty nine years of them in episcopal rank. Thus, he completed his good strife.

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

عكف على الصوم والصلاة وقراءة الكتب المقدسة، حتى ذاعت فضائله الكثيرة، فرسموه أسقفاً على مدينة نيكْيوس (حالياً هي قرية زاوية رزين بمحافظة المنوفية). فأقام مجاهداً ومعلماً ومثباً شعبه على الإيمان المستقيم. فسمع به يونانيوس الوالي، فاستحضره وعرض عليه عبادة الأوثان. ولما رفض، أمر بأن يُضرب ويُهان ويُذاب جير في خل ويُصب في حلقه. ففعلوا به ذلك، وكان الله يقويه ويشفيه. ولما احتار الوالي في أمره، أرسله إلى أرمانْيوس والي الإسكندرية، فأودعه السجن.

وقد أجرى الله على يديه آيات كثيرة، فبلغ إلى مسامع الوالي أرمانْيوس ما يفعله هذا القديس من الآيات. فأمر بعصره في الهنبازين وتقطيع أعضائه، ثم ألقيه للوحوش الضارية فلم تؤذِه. أخيراً، قطعوا رأسه بحد السيف، فقال إكليل الشهادة. فأخذ القديس يوليوس الأقفهصي جسده وكفنه بإكرام عظيم، ووضع صليباً على صدره وأرسله في سفينة بصحبة غلمانه إلى مقر كرسيه. فأبحرت السفينة وتوقفت عند بلدته أشمون جريس. ولما لم يستطيعوا تحريكها، فهموا أن الرب يريد أن يكون جسد القديس في هذا الموضع. فخرج الشعب وحملوه مرتلين أمامه ودفنوه. وكانت مدة حياته مائة وإحدى وثلاثين سنة، منها تسع وستون سنة في الرئاسة الكنائسية. وهكذا أكمل جهاده الحسن. بركة صلواته فلتنكنا 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 ᾠμ: ε, ε'

Psalm 99: 6, 7

مزمور 98: 5، 6

<p>Ὡς ὁ κύριος καὶ Αἰλῶν ζῆν νεφουηβ: καὶ Καμουήλ ζῆν νηεττωβζ ἠπεφραν: ναττωβζ ἠΠβοικ οτοζ ἠθου ναφωτεμ ἔρωοτ: ζῆν οτττλζλοσ ἠβῆπι ναφραζι νεωωοτ. Ἀλληλοια.</p>	<p>Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.</p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.</p>
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The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐάναςνωσις ἐβολ ζῆν πιερασσελιον εσοταβ 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>Ιωαννην ιε': κ - λζ</p>	<p>John 16: 20 - 33</p>	<p>يوحنا 16: 20 - 33</p>
<p>Αμην ἠμην ψζω ἠμοσ νωτεν ζε ἠθωτεν τετενναριμι οτοζ τετενναερηβι: πικοςμοσ δε ἠθου ἔηναρωι ἠθωτεν τετενναερῠκαζ ἠζητ ἀλλὰ πετενῠκα ἠζητ ἔηναρωπι νωτεν ετραωι. Ψ̅̅ζωι ασωαννοτὶ ἐμισι ψ̅̅ασερῠκαζ ἠζητ ζε ασὶ ἠζε τεσοτνοτ: ἐψωπ δε ασωανμισι ἠπιωηρι ἠπασερῠμενὶ ζε ἠπιροζεεε εθεβε πιραωι ζε ασμεεσ οτρωωι ἐπικοςμοσ.</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>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّمَا سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّنُ إِلَى فَرَحٍ. الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وُلِدَتِ الْوَلَدَ لَا تَتَعَوَّذُ تَتَذَكَّرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>

Ουτος ηνωθεν ζωθεν τνου μεν
 ερετενεβι νουμακα ηζητ: παλιν ον
 τνανατ ερωθεν ουος τετενναραωι
 ουος πετενραωι μμοη ελι ναολϷ
 ητενηνοτ.

Ουος θεη πιεροοτ ετε μματ
 τετενναωεντ εβλι αν: αμην αμην
 ττω μμοη νωθεν φηετετενναερετιν
 μμοϷ ητοτϷ μφιωτ θεη Παραη
 ερετηιϷ νωθεν.

Ωα τνου μπατετενερετιν ηβλι θεη
 Παραη: αριετιν ουος τετενναβι θινα
 ητε πετενραωι ωωπι εϷχηκ εβολ.

Ηα δε αιχοτοτ νωθεν θεη
 θανπαρομια: σνηοτ δε ηξε ουοτνοτ
 εοτε εινασαχι νεωωθεν αν ξε θεη
 θανπαρομια αλλα θεη οτπαρρησια
 τναταμωθεν εβε φιωτ.

θεη πιεροοτ ετε μματ
 ερετενερετιν θεη Παραη: ουος
 τναχοη νωθεν αν ξε ανοκ εθνατχο
 εφιωτ εβε θηνοτ.

ΗθοϷ ταρ εωϷ φιωτ Ϸμει μμωθεν
 ξε ηνωθεν αρετενμεηριτ ουος
 αρετενναετ ξε εταη εβολ εα φιωτ.

Αη εβολ θεη φιωτ ουος αη
 επικομοη παλιν οη τναχω

Therefore, you now have
 sorrow; but I will see you
 again and your heart will
 rejoice, and your joy no one
 will take from you.

And in that day you will
 ask Me nothing. Most
 assuredly, I say to you,
 whatever you ask the Father
 in My name He will give
 you.

Until now you have
 asked nothing in My name.
 Ask, and you will receive,
 that your joy may be full.

These things I have
 spoken to you in figurative
 language; but the time is
 coming when I will no
 longer speak to you in
 figurative language, but I
 will tell you plainly about
 the Father.

In that day you will ask
 in My name, and I do not
 say to you that I shall pray
 the Father for you;

for the Father Himself
 loves you, because you have
 loved Me, and have believed
 that I came forth from God.

I came forth from the
 Father and have come into
 the world. Again, I leave the
 world and go to the Father.”

فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنَ.
 وَلَكِنِّي سَأَرَاكُمْ أَيْضاً فَتَفْرَحُ قُلُوبُكُمْ
 وَلَا يَتَّخِذُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئاً.
 الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ مَا
 طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيكُمْ.

إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئاً بِاسْمِي.
 أَطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرَحُكُمْ كَامِلاً.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي
 سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضاً بِأَمْثَالٍ
 بَلْ أَخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي.
 وَأَسْأَلُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ
 مِنْ أَجَلِكُمْ.

لَأَنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ
 أَحْبَبْتُمُونِي وَأَمَنْتُمْ أَيْ مِنْ عِنْدِ اللَّهِ
 خَرَجْتُ.

خَرَجْتُ مِنَ عِنْدِ الْآبِ وَقَدْ أَتَيْتُ إِلَى
 الْعَالَمِ وَأَيْضاً أَتْرُكُ الْعَالَمَ وَأَذْهَبُ
 إِلَى الْآبِ.

ἄπικοςμος οὐτος ἵναγεννηθῶ Φιωτ.

Περε νευμαθητης ναρ γε εηπε
ἵνου κκαζι θεν οηπαρησιὰ οουο κχε
ε̅λι αν ἄπαροιμια̅.

Ἰ̅ἥ̅νοῦ̅ τε̅νε̅μι̅ γε̅ κ̅ω̅ω̅τη̅ν̅ ἡ̅ε̅ω̅β̅
νιβεν οουο ἡ̅κε̅ρ̅χ̅ρι̅α̅ αν̅ ε̅ρε̅ ο̅ραι̅
ω̅εν̅κ̅:̅ θε̅ν̅ φ̅αι̅ τε̅ν̅να̅ε̅ῖ̅ γε̅ ε̅̅τα̅κι̅ ε̅̅βο̅λ̅
ε̅α̅ Φ̅νοῦ̅ῖ̅.

Δ̅ε̅ρο̅ν̅ω̅ ν̅ω̅οῦ̅ ἡ̅χε̅ Ι̅η̅σοῦ̅ς̅ γε̅ ἵ̅νοῦ̅
τε̅τε̅ν̅να̅ε̅ῖ̅.

Ε̅η̅πε̅ ε̅̅νη̅οῦ̅ ἡ̅χε̅ ο̅ο̅ν̅νοῦ̅ ο̅ο̅ε̅ α̅ε̅
ε̅ι̅να̅ ἡ̅τε̅τε̅ν̅ε̅ω̅ρ̅ ε̅̅βο̅λ̅ φ̅ο̅ραι̅ φ̅ο̅ραι̅
ἄ̅μ̅ω̅τε̅ν̅ ε̅̅πε̅ε̅μα̅ ο̅ο̅ε̅ ἡ̅τε̅τε̅ν̅ε̅α̅τ̅
ἄ̅μ̅α̅ρα̅τ̅:̅ ο̅ο̅ε̅ ἵ̅χη̅ ἄ̅μ̅α̅ρα̅τ̅ αν̅ γε̅
ε̅̅χη̅ νε̅μη̅ ἡ̅χε̅ Π̅αι̅ω̅τ̅.

Ἡ̅αι̅ δι̅χο̅τοῦ̅ ν̅ω̅τε̅ν̅ ε̅̅ι̅να̅ ἡ̅τε̅
ο̅η̅ε̅ι̅ρη̅νη̅ ω̅υ̅πι̅ ν̅ω̅τε̅ν̅ ἡ̅̅ρη̅ι̅ ἡ̅̅η̅τ̅:
ο̅ο̅ν̅ ἡ̅̅ω̅τε̅ν̅ ἄ̅μ̅α̅τ̅ ἡ̅̅ο̅ε̅ε̅ε̅ε̅ε̅ θε̅ν̅
π̅ι̅κο̅ς̅μο̅ς̅:̅ α̅λ̅λα̅ γε̅μ̅νο̅μ̅ῖ̅ ἄ̅νο̅κ̅ δι̅ε̅ρο̅
ε̅̅π̅ι̅κο̅ς̅μο̅ς̅.

*Π̅ι̅ω̅οῦ̅̅ φ̅α̅ Π̅ε̅ν̅νοῦ̅ῖ̅ π̅ε̅ ω̅α̅ ε̅̅νε̅ε̅
ἡ̅̅τε̅ ν̅ι̅ ε̅̅νε̅ε̅:̅ ἄ̅μ̅η̅ν̅.*

His disciples said to Him,
“See, now You are speaking
plainly, and using no figure
of speech!

Now we are sure that
You know all things, and
have no need that anyone
should question You. By
this we believe that You
came forth from God.”

Jesus answered them,
“Do you now believe?

Indeed the hour is
coming, yes, has now come,
that you will be scattered,
each to his own, and will
leave Me alone. And yet I
am not alone, because the
Father is with Me.

These things I have
spoken to you, that in Me
you may have peace. In the
world you will have
tribulation; but be of good
cheer, I have overcome the
world.”

Glory be to God forever.

قَالَ لَهُ تَلَامِيذُهُ: هُوَذَا الْآنَ تَتَكَلَّمُ
عَلَانِيَةً وَلَسْتَ تَقُولُ مَثَلًا وَاحِدًا.

الْآنَ نَعْلَمُ أَنَّكَ عَالِمٌ بِكُلِّ شَيْءٍ
وَلَسْتَ تَحْتَاجُ أَنْ يَسْأَلَكَ أَحَدٌ. لِهَذَا
نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

هُوَذَا تَأْتِي سَاعَةٌ وَقَدْ أَتَتْ الْآنَ
تَتَفَرَّقُونَ فِيهَا كُلُّ وَاحِدٍ إِلَى خَاصَّتِهِ
وَتَتْرَكُونَنِي وَحْدِي. وَأَنَا لَسْتُ
وَحْدِي لِأَنَّ الْآبَ مَعِي.

قَدْ كَلَّمْتُكُمْ بِهَذَا لِيَكُونَ لَكُمْ فِيَّ
سَلَامٌ. فِي الْعَالَمِ سَيَكُونُ لَكُمْ ضِيقٌ
وَلَكِنْ تَقْوُوا: أَنَا قَدْ غَلَبْتُ الْعَالَمَ.

والمجد لله دائماً.

Katameros Readings for the 3rd Day of Baramhat
قطمارس قراءات اليوم الثالث من شهر برمهاث المبارك
Κορυομτ ἠέροοτ ἠΠιἠβοτ Φαμενωθ

Ροτzi

Vespers Psalm
مزمور العشيّة

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

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

Ψαλμοc τω Δαυιδ πc: ἁ, ε	Psalm 84: 3, 4	المزمور 83: 4, 5
<p>Πεκυανερωοτωι Πβοιc Φνοττ ἠτε νιζομ: Παοτπο οτοz Πανοττ: ὠοτνιτατοτ ἠοτον νιβεν ετωοπ ζεν πεκηι: ενεἰμον εροκ ωα ενεz ἠτε πιενεz. Ἀλληλοια.</p>	<p>Even Your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in Your house: they will still be praising You. Alleluia.</p>	<p>مذابحك يا رب إله القوات، ملكي وإلهي. طوبى لكل الساكنين في بيتك، يباركونك إلى الأبد. 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.

Οτἠναστνωcic εβολ ζεν	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
<p>πιεναστελιον εθοταβ κατα λοτκαν ασιοτ.</p>		
λοτκαν ζ: ἁ - ι	Luke 7: 1 - 10	لوقا 7: 1 - 10
<p>εταροτῶ δε ερχωκ ἠνεεραzi τηροτ εβολ ζεν νενηαωz ἠπιλαοc αqι εδοτν εκαφαρναοτμ.</p>	<p>Now when He concluded all His sayings in the hearing of the people, He entered Capernaum.</p>	<p>وَلَمَّا اكْمَلَ اقْوَالَهُ كُلَّهَا فِي مَسَامِعِ الشَّعْبِ دَخَلَ كَفَرَنَّاخُوْمَ.</p>

Ὅτε κάποιος ταγματάρχης Δε φίλος ἦν καὶ
περὶ τὸν πατέρα τοῦ υἱοῦ αὐτοῦ
ἔμελλεν ἀποθνήσκειν.

Ὅτε αὐτὸς ἑώρα τὸν υἱὸν τοῦ
πατρὸς αὐτοῦ ἔμελλεν ἀποθνήσκειν
καὶ ἔμελλεν ἀποθνήσκειν τὸν υἱὸν
αὐτοῦ.

Ὅτε αὐτὸς ἑώρα τὸν υἱὸν τοῦ
πατρὸς αὐτοῦ ἔμελλεν ἀποθνήσκειν
καὶ ἔμελλεν ἀποθνήσκειν τὸν υἱὸν
αὐτοῦ.

Ὅτι αὐτὸς ἑώρα τὸν υἱὸν τοῦ
πατρὸς αὐτοῦ ἔμελλεν ἀποθνήσκειν
καὶ ἔμελλεν ἀποθνήσκειν τὸν υἱὸν
αὐτοῦ.

Ὅτε αὐτὸς ἑώρα τὸν υἱὸν τοῦ
πατρὸς αὐτοῦ ἔμελλεν ἀποθνήσκειν
καὶ ἔμελλεν ἀποθνήσκειν τὸν υἱὸν
αὐτοῦ.

Ὅτι αὐτὸς ἑώρα τὸν υἱὸν τοῦ
πατρὸς αὐτοῦ ἔμελλεν ἀποθνήσκειν
καὶ ἔμελλεν ἀποθνήσκειν τὸν υἱὸν
αὐτοῦ.

Ὅτι αὐτὸς ἑώρα τὸν υἱὸν τοῦ
πατρὸς αὐτοῦ ἔμελλεν ἀποθνήσκειν
καὶ ἔμελλεν ἀποθνήσκειν τὸν υἱὸν
αὐτοῦ.

And a certain
centurion's servant, who
was dear to him, was sick
and ready to die.

So when he heard about
Jesus, he sent elders of the
Jews to Him, pleading with
Him to come and heal his
servant.

And when they came to
Jesus, they begged Him
earnestly, saying that “the
one for whom He should do
this was deserving,

for he loves our nation,
and has built us a
synagogue.”

Then Jesus went with
them. And when He was
already not far from the
house, the centurion sent
friends to Him, saying to
Him, “Lord, do not trouble
Yourself, for I am not
worthy that You should
enter under my roof.

Therefore, I did not
even think myself worthy to
come to You. But say the
word, and my servant will
be healed.

For I also am a man
placed under authority,
having soldiers under me.
And I say to one, ‘Go,’ and
he goes; and to another,
‘Come,’ and he comes; and
to my servant, ‘Do this,’
and he does it.”

وَكَانَ عَبْدٌ لِقَائِدٍ مِنْ مَرِيضًا
مُشْرِفًا عَلَى الْمَوْتِ وَكَانَ عَزِيزًا
عِنْدَهُ.

فَلَمَّا سَمِعَ عَنْ يَسُوعَ أَرْسَلَ إِلَيْهِ
شُيُوخَ الْيَهُودِ يُسْأَلُهُ أَنْ يَأْتِي
وَيَشْفِيَ عَبْدَهُ.

فَلَمَّا جَاءُوا إِلَى يَسُوعَ طَلَبُوا إِلَيْهِ
بِاجْتِهَادٍ قَائِلِينَ: «إِنَّهُ مُسْتَحِقٌّ أَنْ
يُفْعَلَ لَهُ هَذَا.

لَأَنَّهُ يُحِبُّ أُمَّتَنَا وَهُوَ بَنَى لَنَا
الْمَجْمَعَ.»

فَذَهَبَ يَسُوعُ مَعَهُمْ. وَإِذْ كَانَ غَيْرَ
بَعِيدٍ عَنِ الْبَيْتِ أَرْسَلَ إِلَيْهِ قَائِدُ
الْمِنَةِ أَصْدِقَاءَ يَقُولُ لَهُ: «يَا سَيِّدُ
لَا تَتَعَبْ. لِأَنِّي لَسْتُ مُسْتَحِقًّا أَنْ
تَدْخُلَ تَحْتَ سَقْفِي.

لِذَلِكَ لَمْ أَحْسِبْ نَفْسِي أَهْلًا أَنْ آتِي
إِلَيْكَ. لَكِنْ قُلْ كَلِمَةً فَيَبْرَأَ غَلَامِي.

لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ مُرْتَبِّبٌ تَحْتَ
سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. وَأَقُولُ
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَلَاخَرُ: أَنْتَ
فَيَأْتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلُ.»

Εταρῶν τε Δε ἐναὶ ἴξε Ἰησοῦς
 ἀρερῶ φηρι ἕμοσ οἶος ἔταρ φονεῖ
 πεχαῖ ἕπι μὴ εἶμοσ ἴσω ἔ τῶ
 ἕμοσ νωτεν ἔ οἶδε θεν Πισραηλ
 τηρῖ ἕπι ζεμ οἶναδ τῖ ἵτα ιμα ἴν.

Οἶος ἔταρ κοτοῦ ἔπι ἴξε
 μηταρ οἶορ ποῦ ἀρῶ μὴ βωκ
 ἔαφ οἶσαι.

*Πῶοτ φα Πεννοῦτ πε ῶα ἐνεε
 ἴτε νι ἐνεε: ἀμην.*

When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"

And those who were sent, returning to the house, found the servant well who had been sick.

Glory be to God forever.

وَلَمَّا سَمِعَ يَسُوعُ هَذَا تَعَجَّبَ مِنْهُ
 وَانْتَفَتَ إِلَى الْجَمْعِ الَّذِي يَتَّبِعُهُ
 وَقَالَ: «أَقُولُ لَكُمْ: لَمْ أَجِدْ وَلَا فِي
 إِسْرَائِيلَ إِيمَانًا بِمِقْدَارِ هَذَا».

وَرَجَعَ الْمُرْسَلُونَ إِلَى الْبَيْتِ
 فَوَجَدُوا الْعَبْدَ الْمَرِيضَ قَدْ صَحَّ.

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 κε: ε, δ

Psalm 26: 8, 7

المزمور 25: 5, 4

Πβοις ἀιμενε τῖ μετσαἰε ἴτε πεκνι:
 νεμ ἴτοπος ἕφμανη ῶπι ἴτε πεκῶοτ:
 ἔπζιντασ τεμ ἔπδρωοτ ἴτε πεκῶμοτ:
 οἶος ἵτασαζι ἵνεκ ῶ φηρι τηροῦ.

Ἀλληλοια.

Lord, I have loved the habitation of Your house, and the place where Your glory dwells, that I may proclaim with the voice of thanksgiving, and tell of all Your wondrous works.
Alleluia.

يا رب أحببت جمال بيتك، وموضع مسكن مجدك. لأسمع صوت تسبيحك، وأنطق بجميع عجائبك.
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>Οὐὰ ἁδασνωσις ἐβόλ θεν πιερασσελιον εθοραβ κα τα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν ιθ: α - ι</p>	<p>Luke 19: 1 - 10</p>	<p>لوقا 19: 1 - 10</p>
<p>Οτοζ ἐτασψε ἐδοτη νασμοσι πε θεν Ιεριχω.</p>	<p>Then Jesus entered and passed through Jericho.</p>	<p>ولمَّا دَخَلَ يَسُوعُ مُجْتَازاً فِي أَرِيحَا.</p>
<p>Οτοζ ισ οτρωσι ετμοσϛ ἐπεσραν χε Ζακχεος: οτοζ φαι νε οταρχητελωνης πε οτοζ νε οτραμαδ πε.</p>	<p>Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich.</p>	<p>وإِذَا بَرَجَلُ اسْمُهُ زَكَا، وَهَذَا كَانَ رَئِيساً لِلْعَشَّارِينَ وَكَانَ غَنِيًّا.</p>
<p>Οτοζ νασκωϛ πε εφοτωϛ ἐνατ ἐλχοτς χε νιμ πε: οτοζ νασψχεμοσι αν πε εθβε πιμηϛ χε νε οτκοτςι πε θεν τεσμαιη.</p>	<p>And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.</p>	<p>وَكَانَ يَطْلُبُ رَاغِباً فِي أَنْ يَرَى مَنْ هُوَ يَسُوعُ، وَلَمْ يَقْدِرْ مِنْ أَجْلِ الْجَمْعِ، لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ.</p>
<p>Οτοζ ἐτασβοσι ἐτθη ασψενασ ἐρρηι ἐχεν οτκομορεα θινα ητεσνατ εροϛ: οτοζ νασσιμι πε ἐβόλ θιτοτς.</p>	<p>So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.</p>	<p>فَتَقَدَّمَ مُسْرِعاً وَصَعِدَ إِلَى جُمَيْزَةٍ لِكِي يَرَاهُ، لِأَنَّهُ كَانَ مُزْمِعاً أَنْ يَجْتَازَ بِهَا.</p>
<p>Οτοζ ἐτασϛ ἐχεν πιμα ασσοις εροϛ ηχε Ιησοτς πεσασ νασ χε Ζακχεος χωλεμ υμοκ αμοϛ ἐπεσρητ: υφοοτ ταρ θωϛ εροι ητασψωπι θεν πεκηι.</p>	<p>And when Jesus came to the place, He looked up and saw him, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.”</p>	<p>فَلَمَّا جَاءَ يَسُوعُ إِلَى الْمَوْضِعِ، نَظَرَ إِلَيْهِ وَقَالَ لَهُ: «يَا زَكَا، أَسْرِعْ وَانزِل، لِأَنَّهُ يَنْبَغِي لِي أَنْ أَكُونَ الْيَوْمَ فِي بَيْتِكَ.»</p>
<p>Οτοζ ασχωλεμ υμοϛ ασϛ ἐπεσρητ οτοζ ασψωπι εροϛ εσραϛι.</p>	<p>So he made haste and came down, and received Him joyfully.</p>	<p>فَأَسْرِعَ وَنَزَلَ وَقَبِلَهُ فَرِحًا.</p>

ΟΤΟΣ ΝΗ ΤΗΡΟΥ ΕΤΑΥΝΑΥ
 ΑΤΕΡΧΡΕΥΡΕΜ ΕΥΧΩ ΰΜΟΣ ΧΕ
 ΑΥΨΕΝΑΥ ΕΒΟΥΝ ΕΠΗΙ ΝΟΥΡΕΥΕΡΝΟΒΙ
 ΝΡΩΜΙ ΕΜΤΟΝ ΰΜΟΥ.

ΑΥΘΩΙ ΔΕ ΕΡΑΤΥ ΝΧΕ ΖΑΚΧΕΟΣ
 ΠΕΧΑΥ ΰΠΒΟΙΣ ΧΕ ΠΒΟΙΣ ΖΗΠΠΕ ΤΤ
 ΝΤΦΑΨΙ ΝΝΑΖΥΠΑΡΧΟΝΤΑ ΝΝΙΖΗΚΙ:
 ΟΥΟΣ ΦΗΕΤΑΙΒΙΤΥ ΝΧΟΝΣ ΝΞΛΙ
 ΤΝΑΚΟΒΟΥ ΝΑΥ ΝΥΤΟΥ ΝΚΩΒ.

ΠΕΧΑΥ ΔΕ ΝΑΥ ΝΧΕ ΙΗΣΟΥΣ ΧΕ
 ΰΦΟΥΣ Α ΠΟΥΧΑΙ ΨΩΠΙ ΖΕΝ ΰΠΑΙΝΙ ΧΕ
 ΝΘΟΥ ΖΩΥ ΟΥΨΗΡΙ ΝΤΕ ΑΒΡΑΑΜ ΠΕ.

ΑΥΙ ΤΑΡ ΝΧΕ ΠΨΗΡΙ ΰΦΡΩΜΙ
 ΕΚΩΤ ΟΥΟΣ ΕΝΟΥΣΕΜ ΰΦΗΕΤΑΥΤΑΚΟ.

*ΠΰΟΥ ΦΑ ΠΕΝΝΟΥΤ ΠΕ ΨΑ ΕΝΕΣ
 ΝΤΕ ΝΙ ΕΝΕΣ: ΑΜΗΝ.*

But when they saw it,
 they all complained, saying,
 “He has gone to be a guest
 with a man who is a
 sinner.”

Then Zacchaeus stood
 and said to The Lord,
 “Look, Lord, I give half of
 my goods to the poor; and if
 I have taken anything from
 anyone by false accusation,
 I restore fourfold.”

And Jesus said to him,
 “Today salvation has come
 to this house, because he
 also is a son of Abraham.

For the Son of Man has
 come to seek and to save
 that which was lost.”

*Glory be to God
 forever.*

فلما رأى الجميع ذلك تَدَمَّرُوا
 قائلين: «إِنَّهُ دَخَلَ بَيْتَ رَجُلٍ
 خَاطِي لِيَسْتَرِيحَ.»

فوقَّفَ زَكَّا وقال للربِّ: «ها أنا يا
 ربُّ أَعْطِي نِصْفَ أَمْوَالِي
 لِلْمَسَاكِينِ. وَأَنْ كُنْتُ قَدْ وَشَيْتُ
 بِأَحَدٍ، أُرِدُ أَرْبَعَةَ أَضْعَافٍ.»

فقال له يسوع: «اليوم حصل
 خلاص لهذا البيت، إذ هو أيضاً
 ابن إبراهيم.»

لأنَّ ابنَ الإنسانِ إنما جاء لكي
 يَطْلُبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ.»

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

† ΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΣΑΘ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

ΠΑΥΛΟΣ ΦΕΒΩΚ ΰΠΕΝΒΟΙΣ ΙΗΣΟΥΣ
 ΠΙΧΡΙΣΤΟΣ: ΠΙΔΠΟΣΤΟΛΟΣ ΕΤΘΑΖΕΜ:
 ΦΗΕΤΑΥΘΑΨΥ ΕΠΙΖΨΥΕΝΝΟΥΤΙ ΝΤΕ
 ΦΝΟΥΤ.

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

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى العبرانيين،
 بركته المقدسة تكون معنا. آمين.

Σεβρεος θ: α - ι	Hebrews 9: 1 -10	العبرانيين 9: 1 - 10
<p>Ⲛϥⲟⲩⲓⲧⲉ ⲙⲉⲛ ⲟⲩⲛ ⲛ̀ϥⲕⲣⲛⲏⲏ ⲉ̀ⲟⲩⲟⲛⲛ̀ⲏⲧⲁϥ ⲛ̀ⲑⲁⲛⲙⲉⲑⲙⲏⲏ ⲛ̀ⲱⲉⲙⲱⲓ ⲙ̀ⲙⲁⲧ ⲛⲉⲙ ⲟⲩⲁⲥⲓⲟⲛ ⲛ̀ⲛⲟⲗⲥⲉⲗ.</p>	<p>Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.</p>	<p>ثُمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضاً فَرَانِضُ خِدْمَةٍ وَالْقُدْسُ الْعَالَمِيِّ.</p>
<p>Ⲛϥⲕⲣⲛⲏⲏ ϩⲁⲣ ⲛ̀ⲑⲟⲩⲓⲧⲉ ⲁⲧⲙⲟⲛⲕⲥ ⲑⲏⲉⲧⲉ ⲧⲗⲧⲭⲛⲓⲁ ⲛ̀ⲛ̀ⲑⲏⲧⲥ ⲛⲉⲙ ⲧⲧⲣⲁⲓⲡⲉⲗⲁ ⲛⲉⲙ ⲧⲧⲣⲟⲑⲉⲥⲓⲥ ⲛ̀ⲧⲉ ⲛⲓⲱⲓⲕ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉ̀ⲣⲟⲥ ϫⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ.</p>	<p>For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary.</p>	<p>لِأَنَّهُ نَصَبَ الْمَسْكَنَ الْأَوَّلَ الَّذِي يُقَالُ لَهُ «الْقُدْسُ» الَّذِي كَانَ فِيهِ الْمَنَارَةُ، وَالْمَائِدَةُ، وَخُبْزُ التَّقْدِيمَةِ.</p>
<p>Ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲁⲉ ⲙ̀ⲙⲁⲑ ⲥ̀ⲛⲁⲧ ⲧⲕⲕⲣⲛⲏⲏ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉ̀ⲣⲟⲥ ϫⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ ⲛ̀ⲧⲉ ⲛⲏⲉⲑⲟⲩⲁⲅ.</p>	<p>And behind the second veil, the part of the tabernacle which is called the Holiest of All,</p>	<p>وَوَرَاءَ الْجِجَابِ الثَّانِي الْمَسْكَنُ الَّذِي يُقَالُ لَهُ «قُدْسُ الْأَقْدَاسِ».</p>
<p>Ⲉⲟⲩⲟⲛ ⲟⲩⲱⲟⲩⲣⲏ ⲛ̀ⲛⲏⲟⲩⲅ ⲛ̀ⲛ̀ⲑⲏⲧⲥ ⲛⲉⲙ ⲧⲕⲕⲩⲱⲧⲟⲥ ⲛ̀ⲧⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲉⲥⲑⲟⲅⲥ ⲛ̀ⲛⲏⲟⲩⲅ ⲥⲁⲥⲁ ⲛⲓⲅⲉⲛ ⲑⲏⲉⲧⲉ ⲡⲓⲥⲧⲁⲙⲛⲟⲥ ⲛ̀ⲛⲏⲟⲩⲅ ⲛ̀ⲛ̀ⲑⲏⲧⲥ ⲉ̀ⲣⲉ ⲡⲓⲙⲁⲛⲏⲁ ⲛ̀ⲛ̀ⲑⲏⲧⲉⲓ ⲛⲉⲙ ⲡⲓⲱⲅⲱⲧ ⲛ̀ⲧⲉ ⲁⲗⲁⲣⲱⲛ ⲉ̀ⲧⲁⲥⲫⲓⲣⲓ ⲉ̀ⲅⲟⲗ ⲛⲉⲙ ⲛⲓⲡⲗⲁⲑ ⲛ̀ⲧⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ.</p>	<p>which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant.</p>	<p>فِيهِ مِخْرَةٌ مِنْ ذَهَبٍ، وَتَابُوتُ الْعَهْدِ مَعْشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ، الَّذِي فِيهِ قِسْطٌ مِنْ ذَهَبٍ فِيهِ الْمَنُّ، وَعَصَا هَارُونَ الَّتِي أَفْرَحَتْ، وَلَوْحَا الْعَهْدِ.</p>
<p>Ⲉⲁⲡⲱⲱⲓ ⲁⲉ ⲙ̀ⲙⲟⲥ ⲑⲁⲛⲭⲉⲣⲟⲩⲅⲓⲙ ⲛ̀ⲧⲉ ⲡ̀ⲱⲟⲩ ⲉⲛⲉⲣⲑⲏⲏⲓⲅⲓ ⲉ̀ϫⲉⲛ ⲡⲓⲗⲁⲥⲧⲏⲣⲓⲟⲛ: ⲛⲁⲓ ⲉ̀ⲧⲉ ⲛⲁ ⲧⲏⲟⲩ ⲁⲛ ⲛⲉ ⲉ̀ϥⲁϫⲓ ⲉ̀ⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲙⲉⲣⲟⲥ.</p>	<p>And above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.</p>	<p>وَفَوْقَهُ كَرُوبَا الْمَجْدِ مُظَلِّلِينَ الْغُطَاءَ. أَشْيَاءٌ لَيْسَ لَنَا الْآنَ أَنْ نَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ.</p>
<p>ⲛⲁⲓ ⲁⲉ ⲉⲩⲑⲁⲙⲓⲛⲟⲩⲧⲉ ⲙ̀ⲡⲁⲓⲣⲏⲧⲉ: ⲧⲕⲕⲣⲛⲏⲏ ⲙⲉⲛ ⲛ̀ⲑⲟⲩⲓⲧⲉ ⲥⲉⲛⲁ ⲉ̀ⲑⲟⲩⲛ ⲉ̀ⲣⲟⲥ ⲛ̀ⲛⲥⲉ ⲛⲓⲟⲩⲏⲅⲅⲓ ⲛ̀ⲛⲟⲩⲉ ⲛⲓⲅⲉⲛ ⲉⲩⲧⲱⲕ ⲛ̀ⲛⲏⲓⲱⲉⲙⲱⲓ ⲉ̀ⲅⲟⲗ.</p>	<p>Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.</p>	<p>ثُمَّ إِذْ صَارَتْ هَذِهِ مَهَيَّأَةً هَكَذَا، يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلِّ جِينٍ، صَانِعِينَ الْخِدْمَةَ.</p>
<p>Ⲉⲧⲙⲁⲑ ⲥ̀ⲛⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲥⲟⲡ ⲛ̀ⲛⲧⲉⲙⲣⲟⲙⲡⲓ ⲛ̀ⲛⲥⲉ ⲡⲁⲣⲭⲏⲉⲣⲉⲩⲥ</p>	<p>But into the second part the high priest went alone once a year, not without</p>	<p>وَأَمَّا إِلَى الثَّانِي فَرَنِيْسُ الْكَهَنَةِ فَقَطُّ مَرَّةً فِي السَّنَةِ، لَيْسَ بِأَدَمٍ</p>

ἡμαρταν ἀτῶνε ἰνοφ ἀν φαι
 ἔψαρεν ἐρρη ἐχωφ νεμ ἔχεν
 νιμετατέμι ἵτε πιλαος.

Φαι δε εφορωνε ἡμοφ ἐβολ ἵχε
 Πῖπνευμα εθοταβ χε ἡπατεφορωνε
 ἐβολ ἵχε πιμωιτ ἵτε νεθοταβ ἐτι
 εμοοντ ἵχε ἴσκνη ἵχοτιῆ.

Θηεττενωντ ἐπαίχοφ ετψοπ
 φηέψατεν δωρον νεμ ψοψωοψωι
 ἐδορν ζωτς ἡμον ὡχομ ἡμωοφ
 κατα στήνηδης ἐχεκ πετψωμψωι
 ἐβολ.

Ἦονον ἔχεν θανοψωμ νεμ θανω
 νεμ θανωμς ετψεβινοῦτ ἐτε
 θανμεθμη ἵτε ἴσαρζ νε ψα ἵχοφ
 ἵτε πιταρο ἐρατφ.

*Πῖμοτ ταρ νεμωτεν νεμ
 τερρηνη ετσοπ: χε ἀμην εσεψωπι.*

blood, which he offered for himself and for the people's sins committed in ignorance.

The Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience,

concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

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

يُقَدِّمُهُ عَنِ نَفْسِهِ وَعَنِ جَهَالَاتِ
 الشَّعْبِ.

مُعِنًا الرُّوحَ الْقُدُسُ بِهَذَا أَنَّ
 طَرِيقَ الْأَقْدَاسِ لَمْ يُظْهَرْ بَعْدُ، مَا
 دَامَ الْمَسْكَنُ الْأَوَّلُ لَهُ إِقَامَةً.

الَّذِي هُوَ رَمَزٌ لِلْوَقْتِ الْحَاضِرِ،
 الَّذِي فِيهِ تُقَدَّمُ قَرَابِينُ وَذَبَائِحُ لَا
 يُمَكِّنُ مِنْ جِهَةِ الضَّمِيرِ أَنْ تَكْمَلَ
 الَّذِي يَخْدِمُ.

وَهِيَ قَائِمَةٌ بِأَطْعِمَةٍ وَأَشْرَبِيَّةٍ
 وَغَسَلَاتٍ مُخْتَلِفَةٍ وَفَرَائِضَ
 جَسَدِيَّةٍ فَقَطْ، مَوْضُوعَةٌ إِلَى وَقْتِ
 الْإِصْلَاحِ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν πε πιχοῖτ
 ἵεπιστολη ἵτε πενιωτ Πετρος.
 Ἀμην. Παμενραῆ.

ἁ Πετρος ἁ: κε - β: ἱ

Φαι δε πε πιχαχι ἐταρζιωψ ἡμοφ
 θεν θηνοφ.

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

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

1 بطرس 1: 25 - 2: 10

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

Εἰς ἅρετες χωρὶς ἐδῆρι ἠκακίᾳ
 νίβεν νεμ ἕρωσ νίβεν νεμ μετψοβι
 νίβεν νεμ φῆθονος νίβεν νεμ
 καταλαλιά νίβεν.

Ὡφρητ ἠθανκοτςι ἠάλωσι
 ἕατμασοτ τνοτ: πἕρωτ ἠλοσικον
 ἠατἕρωσ βιψωωοτ ἠμοσ: ρινα
 ἠτετεναλια ἠδῆτϵ εἕδοτν ἕπισοτςαι.

Ιςε ἄτετενεμ τπι ρε οτἕρωστος
 πε Πβοις.

Φῆτετενενηοτ ραροσ πιῶσι
 ετωνδ ἕατψωωϵ μεν ἕβολ ριτεν
 νιρωμ: ἕωτπ δε ἠτεν Φνοττ οτορ
 εϵταινοτ.

Οτορ ἠῶωτεν ρωτεν ψωπι ἠφρητ
 ἠθανῶσι ετωνδ: ἕρετενεκωτ ἠμωτεν
 ἠνοτῆ ἠπνευματικον ἕοτμετοτῆβ
 εθοταβ: ἕπξιῆσι ἕψωπι
 ἠθανψωωωωωω ἠπνευματικον:
 ετωμηπ ἠΦνοττ ἕβολ ριτεν Ιησοτς
 Πἕρωστος.

Ἐε οτῆι ἕδῆνοτ ρεν τἕραφῆ: ρε
 ρῆππε τῆαχω ρεν ριων ἠοτῶσι
 εϵωτπ ἠχωϵ ἠλακε εϵταινοτ:
 οτορ φῆθῆναρτ ἕρωσ ἠνεϵδῆωπι.

Πιταῖο οτῆι αϵωοπ ἠωτεν ρα
 ἠθῆναρτ: ἠαθῆναρτ δε ἠῶωτ πιῶσι

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.

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

فَأَطْرَحُوا كُلَّ حُبِّهِمْ وَكُلِّ مَكْرٍ
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَنَةٍ،

وَكَأَطْفَالٍ مَوْلُودِينَ الْآنَ، اسْتَهُوا
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعِشِّ لِكَيْ
 تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُوقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا
 مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا
 مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَجِجَارَةٍ
 حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،
 لِتَقْدِيمِ ذَبَائِحِ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ
 اللَّهِ بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يُتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:
 «هَسْنَدًا أَضَعُ فِي صَهْيُوتِ حَجَرٍ
 رَؤُوسِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ
 بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكِرَامَةَ،
 وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ
 الَّذِي رَفَضَهُ الْبَنَّاؤُونَ هُوَ قَدْ صَارَ

εταρωωυϥ ἴνε νηετκωτ: φαι αϥωωπι
ἵνοϣωϣ ἵλακϩ.

Πεμ οῦῶνι ἵβροπ νεμ οῦπετρα
ἵσκανδαλον: νηεθναδῖβροπ ἐπισαϣι
ενοι ἵατϣμαϣ ἔφηεταϣεϣεϣαϣ
ἵδῆητϣ.

Πῶτεν δε ἵῶτεν οῦτενος
εϣωτπ οῦμετοῦρο οῦμετοῦηβ
οῦῶλωλ εϣοταβ οῦλαος εῦῶμαιοϣ
ῶποϣ ἵτετενοῦωνϩ ἔβολ ἵνιαρετη
ἵτε φηεταϣθαϣεμ ῶηνοῦ ἔβολ δῆεν
ἵχακι ἔδῶην ἐπεϣοῦωινη ετοι ἵῶφῆρη.

Πῆετε ἵοῦλαος ἀν πε ἵοῦχοῦ:
ϣῆνοῦ δε ἀρετενεϣ οῦλαος ἵφῆνοῦϣ:
νηῆτε ἵαῦῆναι ἵωοῦ ἀν ϣῆνοῦ δε ἀῦῆναι
νωτεν.

*ἵαῶσηνοῦ ἵπερμενεϣε ϣικοςμοϣ
οῦδε νηετωοπ δῆεν ϣικοςμοϣ:
ϣικοςμοϣ ἵαῶηνη νεμ τεϣεῖπιῶημια: φῆ
δε εῦῆρη ἵφῆοῦωϣ ἵφῆνοῦϣ ἵῆναϣωωπι
ῶα ἔνεϩ: ἀμην.*

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
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.*

رَأْسَ الزَّاويَةِ،

وَجَرَ صَدْمَةً وَصَخْرَةَ عَثْرَةٍ.
الَّذِينَ يَعْتَرُونَ غَيْرَ طَائِعِينَ
لِلْكَلِمَةِ، الْأَمْرَ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَجَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ
مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ اِقْتِنَاءٍ،
لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ
مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا
الآنَ فَأَنْتُمْ شَعْبُ اللَّهِ. الَّذِينَ كُنْتُمْ
غَيْرَ مَرْحُومِينَ، وَأَمَّا الآنَ
فَمَرْحُومُونَ.

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

The Acts الإبركسيس

Πραϣιϣ ἵτε νενηοϣ ἵἀποστολοϣ:
ἔρε ποῦςμοῦ εῶοταβ ωωπι νεμἀν.
Δμην.

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

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

Πραϣιϣ ῶ: ῶα - ῶϣ

Acts 9: 31 - 43

أعمال 9: 31 - 43

Ἰεκκλῆσιᾶ μὲν οὖν ἵτε Ἰουδαεᾶ
 τῆρς νεμ Ἰαλιλεᾶ νεμ Ἰσαμαριαῖ:
 νε οὖν ἵτων ἵουερῆρῆν ἡμαρ:
 ἐκῆτ οὖορ ἐμοωμῖ δὲν Ἰσοῖ ἵτε
 Πβοις: οὖορ ναρῆνορ ἵψαι δὲν πιωτ
 ἵρητ ἵτε Πίπνευμα εθοραβ.

Δωωπι δε ἐρε Πετρος νασινη
 ἐβολ εἴτεν ἵσῆνορ τῆρορ ἀρῖ ψα
 ἵασιος ἐτωοπ δὲν Λυδα.

Δερεμι δε ἵουρωμῖ ἡμαρ
 ἐπερῆν πε ἐνεᾶ ἐαρερ ὡμῆν ἵρομπῖ
 ἐψῶτηοτ εἴκεν οὖβλοχ φαῖ δε
 ναρψῆλ ἐβολ πε.

Πετρος δε περαρ ναρ γε ἐνεᾶ
 ἐρεταλβο ἡμοκ ἵκε Ιησοϋς Πιχριστοϋ
 τωκ οὖορ φωρω δαροκ: οὖορ σατοτῖ
 ἀρτωρ.

Οὖορ ἀρῆαρ ἐρορ τῆρορ ἵκε
 νῆτωοπ δὲν Λυδα νεμ Σαρων
 νῆεταρκοτορ ἐΠβοις.

Ἰῆρη δε δὲν Ιοπη νε οὖορ
 ορμαθητῆς ἵεμῖ ἡμαρ πε ἐπερῆν
 πε Ἰαβιθα θῆετε ψατοραρμεϋ
 ἵεμορῖ ἐροϋ γε Ἰδαρσι: θαῖ ναρμερ
 ἵρωβ ἵαγαθον νεμ ἵμεθῆρῆτ ἐναρῖρῖ
 ἡμοωρ.

Then the churches
 throughout all Judea,
 Galilee, and Samaria had
 peace and were edified. And
 walking in the fear of The
 Lord and in the comfort of
 the Holy Spirit, they were
 multiplied.

Now it came to pass, as
 Peter went through all parts
 of the country, that he also
 came down to the saints
 who dwelt in Lydda.

There he found a certain
 man named Aeneas, who
 had been bedridden eight
 years and was paralyzed.

And Peter said to him,
 “Aeneas, Jesus the Christ
 heals you. Arise and make
 your bed.” Then he arose
 immediately.

So all who dwelt at
 Lydda and Sharon saw him
 and turned to The Lord.

At Joppa there was a
 certain disciple named
 Tabitha, which is translated
 Dorcas. This woman was
 full of good works and
 charitable deeds which she
 did.

وَأَمَّا الْكَنَائِسُ فِي جَمِيعِ الْيَهُودِيَّةِ
 وَالْجَلِيلِ وَالسَّامِرَةِ فَكَانَ لَهَا سَلَامٌ
 وَكَانَتْ تُبْنَى وَتَسِيرُ فِي خَوْفِ
 الرَّبِّ وَبِتَعَزِيَةِ الرُّوحِ الْقُدُسِ كَانَتْ
 تَتَكَثَّرُ.

وَحَدَّثَ أَنْ بَطْرُسَ وَهُوَ يَجْتَازُ
 بِالْجَمِيعِ نَزَلَ أَيْضاً إِلَى الْقَدِيسِينَ
 السَّاكِنِينَ فِي لُدَّةَ.

فَوَجَدَ هُنَاكَ إِنْسَاناً اسْمُهُ إِبْنِيَّاسُ
 مُضْطَجِعاً عَلَى سَرِيرٍ مُنْذُ ثَمَانِي
 سِنِينَ وَكَانَ مَقْلُوجاً.

فَقَالَ لَهُ بَطْرُسُ: يَا إِبْنِيَّاسُ يَشْفِيكَ
 يَسُوعُ الْمَسِيحُ فُمْ وَأَفْرَشْ لِنَفْسِكَ
 فِقَامَ لِلْوَقْتِ.

وَرَأَهُ جَمِيعُ السَّاكِنِينَ فِي لُدَّةَ
 وَسَارُونِ الَّذِينَ رَجَعُوا إِلَى الرَّبِّ.

وَكَانَ فِي يَافَا تَلْمِيذَةٌ اسْمُهَا طَابِيثَا
 الَّتِي تَرْجَمَتُهُ عَرَاةً. هَذِهِ كَانَتْ
 مُمْتَلِنَةً أَعْمَالاً صَالِحَةً وَإِحْسَانَاتٍ
 كَانَتْ تَعْمَلُهَا.

Ασπυπι δε θεν νιερσοτ ετε υματ
ασπυπι ασμοτ εταρσοκμεε δε ατχασ
θεν πιμα ετσαπυπι.

Παρε λυδδα δε νασθεντ ελοπιη
πε: νιμαθητης οτην εταρωτεμ γε
εματ ηνε Πετροσ ανουωρη ηρωμι
σνατ εαροφ ερωβε υμοφ γε
υπερδνατ ει εαρον.

Αφτωνφ δε ηνε Πετροσ αφμοφι
νευωοτ: εταφι δε ατολιφ εερηι επιμα
ετσαπυπι: οτοε ατοει ερατοτ νασραφ
ηνε νιχηρα τηροτ εριμι οτοε
εταμο υμοφ ενιωθην νεμ νιβωσ
ενασθαμιδ υμωοτ πε εσωοπ νευωοτ
ηνε Ιβασι.

Εταφριτοτ δε εβολ τηροτ ηνε
Πετροσ οτοε εταφριτω ριζεν νεφκελι
αφτωβε οτοε εταφκοτω επισωμα
πεχαφ γε Ταβιθα τωοτην: ηθοε δε
ασοτων ηνεεβαλ οτοε ετασνατ δε
εΠετροσ ασεεμι.

Αφτ τοτς δε τεφχιε οτοε
αφταεοε ερατς: εταφμοτη δε
ενιασιοε νεμ νιχηρα αφταεοε νωοτ
εσονθ.

Απαιεωβ δε οτωνε εβολ θεν
λοπιη τηρς: οτοε οτημηφ ανναετ

But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room.

And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them.

Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments, which Dorcas had made while she was with them.

But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up.

Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive.

And it became known throughout all Joppa, and many believed on The Lord.

وَ حَدَّثَ فِي تِلْكَ الْأَيَّامِ أَنَّهَا مَرِضَتْ
وَمَاتَتْ فَغَسَلُوهَا وَوَضَعُوهَا فِي
عَلِيَّةٍ.

وَإِذْ كَانَتْ لُدَّةَ قَرِيبَةً مِنْ يَافَا
وَسَمِعَ التَّلَامِيذُ أَنَّ بُطْرُسَ فِيهَا
أَرْسَلُوا رَجُلَيْنِ يَطْلُبَانِ إِلَيْهِ أَنْ لَا
يَتَوَانَى عَنْ أَنْ يَجْتَازَ إِلَيْهِمْ.

فَقَامَ بُطْرُسُ وَجَاءَ مَعَهُمَا. فَلَمَّا
وَصَلَ صَعَدُوا بِهِ إِلَى الْعَلِيَّةِ فَوَقَفَتْ
لَدَيْهِ جَمِيعُ الْأَرَامِلِ يَبْكِينَ وَيُرِينَ
أَقْمِصَةً وَثِيَابًا مِمَّا كَانَتْ تَعْمَلُ
عَرَالَهُ وَهِيَ مَعَهُنَّ.

فَأَخْرَجَ بُطْرُسُ الْجَمِيعَ خَارِجًا
وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى ثُمَّ انْتَفَتْ
إِلَى الْجَسَدِ وَقَالَ: يَا طَابِثَا قُومِي
فَفَتَحَتْ عَيْنَيْهَا. وَلَمَّا أَبْصَرَتْ
بُطْرُسَ جَلَسَتْ.

فَنَآوَلَهَا يَدَهُ وَأَقَامَهَا. ثُمَّ نَادَى
الْقَدِيسِينَ وَالْأَرَامِلَ وَأَحْضَرَهَا
حَيَّةً.

فَصَارَ ذَلِكَ مَعْلُومًا فِي يَافَا كُلِّهَا
فَأَمَنَ كَثِيرُونَ بِالرَّبِّ.

ἐΠβοις.

Δεϋωπι δε ζεν Ιοπηι ἡνομηω
ἡεβοοτ ζατεν οται γε Σιωων

πιβακωαρ.

*Πισαχι δε ἡτε Πβοις εφελαι οσοε
εφελαωαι: εφελαμασι οσοε εφεταχρο:
ζεν φασια ἡεκκλησια ἡτε Φνορτ:
αμην.*

So it was that he stayed many days in Joppa with Simon, a tanner.

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

وَمَكَثَ أَيَّاماً كَثِيرَةً فِي يَافَا عِنْدَ سِمَعَانَ رَجُلٍ دَبَّاحٍ.

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

Synaxarium of Baramhat 3 سنكسار اليوم الثالث من شهر برمهاث

1. The Departure of Pope Cosmas III, the Fifty-Eighth Patriarch of Alexandria
2. The Martyrdom of St. Porphorius (Porphyry)
3. The Departure of St. Porphorius (Porphyry), Bishop of Gaza
4. The Departure of St. Hadid the Priest

1. نياحة البابا قسما الثالث، البطريرك الثامن والخمسون من بطاركة الكرازة المرقسية
2. استشهاد القديس برفوريوس
3. نياحة القديس برفوريوس، أسقف غزة
4. نياحة القديس الأنبا حديد القس

1. The Departure of Pope Cosmas III, the Fifty-Eighth Patriarch of Alexandria

On this day, of the year 648 of the martyrs, 932 AD, the holy father Pope Cosmas III (Kosma), the Fifty-Eighth Patriarch of Alexandria, departed. He excelled in studying the Holy Scriptures and the church subjects from a young age. They unanimously chose him for the patriarchate, as a successor to Pope Gabriel I. He was consecrated in Alexandria on the 4th day of Baramhat, in the year 636 of the martyrs, 920 AD. He shepherded his flock in purity and chastity. He cared for the poor and the needy, taught the people, built churches, and consecrated bishops for the vacant dioceses; among them were Anba Peter, metropolitan for Ethiopia.

In the days of Pope Cosmas, some troubles befell Egypt. The Fatimids conquered the country, which caused a famine, looting and killing. The Pope did not find any mean to help his people, except by prayer, fasting and visiting his flock to comfort them. Because of the weakness of the Pope's body from his ascetic life and the sadness that afflicted him, he departed in peace. He remained on the apostolic throne for about twelve

1. نياحة البابا قسما الثالث، البطريرك الثامن والخمسون من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 648 للشهداء، سنة 932 ميلادية، تنجح القديس البابا قسما الثالث، البطريرك الثامن والخمسون من بطاركة الكرازة المرقسية. نبغ في الأسفار الإلهية والعلوم الكنسية منذ صغره، فأجمعوا على اختياره بطريكاً خلفاً للبابا غبريال الأول، وكرسوه بالإسكندرية يوم 4 برمهاث، سنة 636 للشهداء، سنة 920 ميلادية. فأقام على الكرسي المرقسي راعياً شعبه بالطهارة والعفاف. واهتم بالفقراء والمساكين، وتعليم الشعب وتشييد الكنائس، وأقام أساقفة للإيبارشيات الخالية، ومن بينهم الأنبا بطرس مطران الحبشة.

وفي أيام البابا قسما، حدثت بعض الاضطرابات بسبب دخول الفاطميين إلى مصر، مما أدى إلى حدوث مجاعات وسلب ونهب وقتل. ولم يجد هذا البابا وسيلة أمامه غير الصلاة والصوم وافتقاد شعبه وتعزيته.

years.

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

وضعف جسد البابا من كثرة نسكه والحزن الذي أصابه، فتتَّح بِسلام بعد أن قضى على الكرسي المرقسي نحو اثنتي عشرة سنة. بركة صلواته فلتكن معنا. آمين.

2. The Martyrdom of St. Porphorius (Porphyry)

On this day also, St. Porphorius was martyred in the days of Emperor Diocletian. The saint was one of the wealthy people of Baniyas, and the most charitable and caring for the poor and the needy, and visiting the prisoners.

When persecution incited against the Christians and called everywhere to worship the idols, this saint heard that the prince was passing by. He stood in front of his house and shouted in his face, saying, "I am Christian. I am Christian." The prince tried to dissuade him from his confession of faith, but the saint refused. The prince ordered to behead him, thus he received the crown of martyrdom. The people of his hometown took his body, and shrouded him with expensive shrouds and buried him with great veneration.

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

2. استشهد القديس برفوريوس وفيه أيضاً استشهد القديس برفوريوس في أيام الامبراطور دقلديانوس. وكان من كبار أغنياء بانياس، وأكثرهم صدقة وعطفاً على الفقراء والمساكين وافتقاد المحبوسين. ولما ثار الاضطهاد على المسيحيين ونادوا في كل مكان بالسجود للأصنام، وسمع هذا القديس بمرور الأمير، وقف أمام بيته وصاح في وجهه: "أنا مسيحي... أنا مسيحي". فحاول الأمير أن يثنيه عن اعترافه بالإيمان ولكنه رفض. فأصدر أمراً بقطع رأسه، فنال إكليل الشهادة. وأخذ أهل بلده جسده وكفنوه بأكفان غالية ودفنوه بإكرام جليل. بركة صلواته فلتكن معنا. آمين.

3. The Departure of St. Porphorius (Porphyry), Bishop of Gaza

On this day also, of the year 136 of the martyrs, 420 AD, the holy father St. Porphorius, the Bishop of Gaza, departed. This saint was born in the year 69 of the martyrs, 353 AD, in the city of Thessalonica, to Christian parents who were rich in virtue and money. They raised him up on the Christian teachings, and taught him the secular subjects.

When he was twenty-five years old, he undertook the monastic life in the wilderness of Shiheet, where he spent five years living in asceticism, prayer and meditation. Then he dwelt in a cave alone, where he practiced austere asceticism until he became very thin and was close to death. He went to Jerusalem, where he recovered by the power of The Lord Christ.

Given what was known about him from grace and piety, they ordained him a priest, and then St. John, archbishop of Jerusalem, ordained him a bishop for Gaza. The natives of the city were heathen and they rebelled against the saint and wanted to slay him, but he disappeared away from them.

In those days, it did not rain and a great famine befell the land of Palestine. So, the heathen offered sacrifices

3. نياحة القديس برفوريوس، أسقف غزة وفيه أيضاً من سنة 136 للشهداء، سنة 420 ميلادية، تنجح الأب القديس برفوريوس أسقف غزة. وُلِدَ هذا القديس سنة 69 للشهداء، سنة 353 ميلادية، في مدينة تسالونيكي من أبوين مسيحيين غنيين بالفضيلة والمال. فربياه على التعاليم المسيحية وعلماه العلوم العالمية. ولما بلغ الخامسة والعشرين من عمره، اتخذ السيرة الرهبانية في بيرة الاسقيط حيث أمضى خمس سنوات في عيشة النسك والصلاة والتأمل. ثم انطلق إلى مغارة منفردة وتنسك فيها حتى انحل جسمه وأشرف على الموت. فمضى إلى اورشليم حيث تم شفاؤه بقوة السيد المسيح. ونظراً لما عُرف عنه من فضل وتقوى، رسموه كاهناً، ثم رسمه القديس يوحنا رئيس أساقفة اورشليم اسقفاً على غزة. وكان أكثر أهلها من الوثنيين، فثاروا عليه وأرادوا قتله، فتوارى عنهم بعيداً. وفي تلك الأيام لم ينزل المطر، فحدث جوع شديد في بلاد فلسطين. فقام الوثنيون بتقديم

to the gods in order for the rain to come down, but it did not. They sought St. Porphorius, with whose prayers God sent down rain. Consequently, many of the pagans believed and were baptized in the name of the Holy Trinity.

The saint built a large church in Gaza city, with the help of Empress Eudoxia, the wife of Emperor Arcadius. He also shepherded the church of The Lord with wisdom and piety. He cared for the widows and the needy, and he encouraged the young people repeatedly on the life of piety, purity and virginity.

When he completed his good endeavor, he departed in peace, after serving The Lord and His church for twenty-four years.

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

4. The Departure of St. Hadid the Priest

On this day also, of the year 1103 of the martyrs, 1387 AD, Anba Hadid (i.e., iron) the priest, departed. This saint was born in the village of Singar, nearby El-Borollos Lake, to pious parents. His father was a fisherman and they had no children. His mother saw a vision at night, a luminous angel telling her, "God shall grant you a blessed son, that would be a shepherd for the people, and when God fulfill His promise, to call him Hadid."

God fulfilled His promise and she gave birth to this saint and called him Hadid. They raised him up on the Christian teachings, and he persevered unceasingly on fasting and prayer.

When he grew up, his mother encouraged him to get married, but he refused and continued working with his father in fishing. When his virtues became well known, he feared the snares of Satan, so he left and worked as a laborer, donated what he earned and served the needy in his spare time.

He longed for the monastic life and wanted to go to the wilderness of St. Macarius, but the blessed Virgin St. Mary appeared to him in a vision and told him that The Lord wanted him to reside in a church after her name in the village of "Matobas El-Romman." He went away to that church and served there faithfully and humbly. He devoted himself to reading and studying the Holy Books. The people of the village unanimously agreed to nominate him to the bishop to be their priest. The father the bishop ordained him a priest for them. He watched over the salvation of his flock, teaching them, giving

الذبايح للآلهة لكي ينزل المطر، فلم ينزل. فلجأوا للقديس برفوريوس الذي بصلواته أنزل الله المطر. فأمن كثيرون من الوثنيين واعتمدوا باسم الثالوث القدوس. بنى هذا القديس كنيسة كبيرة في مدينة غزة بمساعدة الإمبراطورة افدوكيا زوجة الإمبراطور اركاديوس. كما رعى كنيسة الرب بحكمة وتقوى ودراية. وكان يعتني بالأرامل والمساكين وشجع الشباب على حياة الطهارة والتقوى والبتولية. ولما أكمل جهاده الصالح، تنيح بسلام بعد أن قضى على الكرسي مدة أربعة وعشرين سنة. بركة صلواته فلتكن معنا. آمين.

4. نياحة القديس الأنبا حديد القس وفيه أيضاً من سنة 1103 للشهداء، سنة 1387 ميلادية، تنيح القديس الأنبا حديد القس. وُلِدَ هذا القديس في قرية سنجار، مركز البرلس، من أبوين تقيين. وكان والده يعمل صياداً للسمك. ولم يكن لهما ولد. وحدث أن رأت أمه رؤيا في الليل، وإذ ملاك نوراني يقول لها: "اعلمي أن الله سيرزقك ابناً مباركاً يكون رئيساً على شعب. ومتي أتم الله وعده، تسمينه حديد". فأتم الله وعده وأنجبت هذا القديس وأسمته حديد. فربياه على التعاليم المسيحية. فواظب على الصوم والصلاة بلا فتور. ولما كبر، شجعت أمه على الزواج، فرفض. وكان يعمل مع والده في صيد السمك. فاشتهرت فضائله، فخاف من فخاخ الشيطان وذهب وعمل أجيراً وكان يتصدق بكل ما يحصل عليه. وكان يخدم المحتاجين في أوقات فراغه.

وأراد أن يمضي ليترهب في برية القديس مكاريوس، ولكن ظهرت له العذراء القديسة مريم في رؤيا وأعلمته بأن الرب أراد له أن يقيم في كنيسة على اسمها في قرية "ماطوباس الرمان". فمضي إلى الكنيسة وخدم فيها بأمانة واتضاع مواظباً على قراءة الكتب الإلهية. واتفق رأي شعب القرية أن يزكوه أمام الأسقف ليكون كاهناً عليهم. فرسمه الأب الأسقف قساً، فكان يسهر على

himself as an example to them in every good deed.

He became known for performing healings and signs, which brought upon him many tribulations and trials, but The Lord saved him from all of them. When he completed his good endeavor, he became ill with a severe fever, and he delivered his pure soul to the habitations of the righteous. His people mourned him, shrouded his body and buried him with great veneration.

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

خلاص رعيته وتعليمهم مقدماً نفسه قدوة لهم في كل عمل صالح. واشتهر بصنع الأشفية والعجائب، فكانت سبباً في تعرضه لتجارب كثيرة، ومن جميعها أنقذه الرب. ولما أكمل سعيه الحسن، أخذته حمى شديدة وبعدها فاضت روحه الطاهرة إلى مساكن الأبرار. فبكاه شعبه وكفوه باكرام جليل. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ζλ: α, β

Psalm 65: 1, 2

المزمور 64: 1، 2

Πθoκ Φθoυ† ςερωαυ νακ ηνε
πιχω θεν Ciωη: εϑε† νακ ηθανεϑχη
θεν Ιεροσαλημ: σωτευ Φθoυ†
εταπροσεϑχη: νε σενηoυ θαροκ ηνε
σαρζ ηιβεν. **Αλληλοια.**

Praise is awaiting You, O God, in Zion; and to You the vow shall be performed in Jerusalem. O You who hear prayer, to You all flesh will come. **Alleluia.**

لك ينبغي التسبيح يا الله في صهيون. ولك توفى النذور في اورشليم. استمع يا الله صلاتي لأنه إليك يأتي كل بشر. **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.

Οτὰναστωσις εβoλ θεν
πιερασσελιον εθογαβ κατa Uαθεoη
ασιοϑ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Uαθεoη ιϑ: ιϑ - ιθ

Matthew 16: 13 - 19

متي 16: 13 - 19

Ἐταρὶ Δε ἦξε Ἰησοῦς ἐνὶ καὶ ἤτε
 ἰΚεσαρίᾳ ἤτε Φιλίππος ναρῶνι
 ἠνεμαθητῆς καὶ ἄρε νιρωμι καὶ ἄμοσ
 καὶ νιμ πε Πωηρι ἠΦρωμι.

Πῶου καὶ πεχωου καὶ θανουον
 μεν καὶ ἰωαννης πηρεφτωμσ:
 θανκεχωουτι καὶ καὶ Ηλιασ:
 θανκεχωουτι καὶ καὶ Ιερεμιασ ιε οται
 ἐβολ θεν νιπροφητῆς.

Πεκαρ νου καὶ ἠῶτεν καὶ
 ἄρετενω ἄμοσ καὶ ἄνοκ νιμ.

Αρερου καὶ ἦξε Σιμων Πητροσ
 πεκαρ καὶ ἠθοκ πε Πιχριστοσ Πωηρι
 ἠΦνουφ ετοηθ.

Αρερου καὶ ἦξε Ἰησοῦς πεκαρ
 ναρ καὶ ῶουηιατκ Σιμων Βαρ ἰωνα καὶ
 καρ καὶ νεμ σνοφ αν αρωρη ἠφαι νακ
 ἐβολ αλλα Παιωτ ετθεν νιφουτι.

Ανοκ καὶ φκα ἄμοσ νακ καὶ ἠθοκ
 πε Πητροσ εἰκωτ ἠταεκκλῆσιᾳ θιζεν
 ταπετρα ουοθ νιπυλη ἠτε ἄμενφ
 ἠνουφκαμου εροσ.

Εἰεφ καὶ νακ ἠνιωουτ ἠτε
 ἠμετορο ἠτε νιφουτι ουοθ
 φηετεκνασονεφ θιζεν πικαθι ερεωωπι
 εφσονε θεν νιφουτι ουοθ

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

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

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

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

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

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

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

وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي
 فَيَصْرِيَّةَ فَيَلْتَسَّ سَأَلَ تَلَامِيذَهُ: مَنْ
 يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.

فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ
 وَآخَرُونَ إِبْرَاهِيمَ وَآخَرُونَ إِزْمِيَا أَوْ
 وَاحِدٍ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
 أَنَا.

فَأَجَابَ سَمْعَانَ بُطْرُسُ: أَنْتَ هُوَ
 الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

وَأَنَا أَقُولُ لَكَ أَيْضًا: أَنْتَ بُطْرُسُ
 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
 تَخُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَخْلُوعًا
 فِي السَّمَاوَاتِ.

φῆτε κναβὸλ εἰς ἐν πικαζι
εἰς ἐπὶ εἰς βηλ δὲν νιφονί.

*Πῶς φα Πεννοῖτ πε γὰ ἐνεθ
ἵτε νι ἐνεθ: ἀμην.*

Glory be to God forever.

والمجد لله دائماً.

Katameros Readings for the 4th Day of Baramhat
قطمارس قراءات اليوم الرابع من شهر برمهاث المبارك
Κοιῦτορ ἠέροορ ἠΠιὰβοτ Φαμενωθ

Ροῦρι

Vespers Psalm
مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ λλ: ιβ, ζ

Psalm 32: 11, 6

مزمور 31: 12، 7

Οῦνοϋ ἔχεν Πῶοιϋ οῦοϋ θεληλ
 νιῶμη: ῥοῦῥοῦ ἠῶωτεν ζεν Περραν
 εθοῦαβ: ἔρρη ἔχεν θαι εῦῆτωβϋ
 ἔῶωϋ ἡροκ: ἠζε οῦοῦ νιβεν εθοῦαβ
 ζεν οῦχοῦ ερκοῦτων. **Αλληλοια.**

Be glad in The Lord and rejoice, you righteous; and shout for joy, and glory in His holy name. For this cause everyone who is godly shall pray to You in an upright time. **Alleluia.**

أفرحوا أيها الصديقون بالرب
 وابتهجوا وافتخروا باسمه
 القدوس. من أجل هذا يبتهل إليك
 كل الأبرار في أوان مستقيم.
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.

Οῦἀνασῆωσιϋ ἔβολ ζεν
 πιεῦαῦελιον εθοῦαβ κατὰ ἠαῦθεον
 ασιοῦ.

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

فصل من إنجيل معلمنا متي
 البشير. بركاته علينا آمين.

ἠαῦθεον κῆ: ιΔ - κζ

Matthew 25: 14 - 23

متي 25: 14 - 23

ἠῆρηϋ ταρ ἠοῦρωωι ερναῦεναϋ
 ἔῶωεωμο αρμιοῦϋ ἔνεϋῆβιαικ οῦοϋ
 αϋϋ ἠπετενταϋ ἔτοτοῦ.

For the kingdom of heaven is like a man traveling to a far country, who called his own servants

وَكَاثَمَا إِنْسَانٌ مُّسَافِرٌ دَعَا عِبِيدَهُ
 وَسَلَّمَ هُمْ أَمْوَالَهُ.

Οὔαι μεν ἀφτ ναϋ ἡτοῦ ἡζινδωρ:
κεῖται δε ἀφτ ναϋ ἡσναῦ: κεῖται δε
ἀφτ ναϋ ἡοῦαι: ποῖται ποῖται κατὰ
τερζου οὔου ἀφθεναϋ ἐπῶεμο.

Ἀφθεναϋ δε ἡξε φηέτβι ἡπιτοῦ
ἡζινδωρ ἀφερζωβ ἡζητοῦ οὔου
ἀφζφε κε τοῦ.

Παιρητ οἡ φηέταϋβι ἡπιςναῦ
ἀφζφε κε σναῦ.

Φη δε ἐταϋβι ἡποῖται ἀφθεναϋ
ἀφῶκι ἡοῦκαζι οὔου ἀφχωπ ἡπιζατ
ἡτε περβοις.

Ἐενενσα οὔηηϋτ δε ἡσχοῦ ἀϋ
ἡξε Πβοις ἡηιέβιαικ ἐτε ἡμαῦ οὔου
ἀφϋωπ νεμωῦ.

Ἀϋ δε ἡξε φηέταϋβι ἡπιτοῦ
ἡζινδωρ ἀφεν κε τοῦ ἡζινδωρ εϋζω
ἡμοσ ζε Παβοις τοῦ ἡζινδωρ
ἀκτητοῦ ηἡις κε τοῦ ἡζινδωρ
ἀζφωῦ.

Πεξε Περβοις δε ναϋ ζε καλως
πιβωκ εῖθανεϋ οὔου ἐτεηζοτ ἐπιδη
ἀϋωπι εκεηζοτ ζεν ζανκοῦζι
εἰέχακ ζιζεν ζανηηϋτ μαϋενακ
ἐζοῦη ἐφραϋ ἡτε Πεκβοις.

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 many things. Enter into the joy of your lord.'

فَأَعْطَى وَاحِدًا خُمْسَ وَزَنَاتٍ وَآخَرَ
وَزَنْتَيْنِ وَآخَرَ وَزَنْةَ كُلِّ وَاحِدٍ عَلَى
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

فَمَضَى الَّذِي أَخَذَ الْخُمْسَ وَزَنَاتٍ
وَتَاجَرَ بِهَا فَرَبِحَ خُمْسَ وَزَنَاتٍ
أُخْرَى.

وَكَهَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبْحَ
أَيْضًا وَزَنْتَيْنِ أُخْرَيَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزْنَ فَمَضَى
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخُمْسَ وَزَنَاتٍ
وَقَدَّمَ خُمْسَ وَزَنَاتٍ أُخْرَى قَائِلًا يَا
سَيِّدُ خُمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا
خُمْسُ وَزَنَاتٍ أُخْرَى رِبْحْتُهَا فَوْقَهَا.

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

Δεὶ Δε ἵκε φηέταρδι ἠπιζινδωρ
 ἔναρ περαρ γε Παβοις ζινδωρ ἔναρ
 ακτητοῦ νηι ις κε ἔναρ ἀϊζφωρ.

Πεξε Περβοις Δε ναρ γε καλωσ
 πιβωκ εθνανερ ογορ ἔτενεροτ ἐπιδη
 ακωπι εκενοροτ ζεν θανκορζι
 εἰεχακ ριζεν θαννιωτ μαωρενακ
 ἐδορν ἐφραωι ἵτε Πεκβοις.

*Πῶσορ φα Πεννορτ πε ωα εἶνεθ
 ἵτε νη ἐνεθ: ἄμην.*

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 الْوَرَنْتَيْنِ وَقَالَ
 يَا سَيِّدُ وَرَنْتَيْنِ سَلَّمْتَنِي. هُوَذَا
 وَرَنْتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

قَالَ لَهُ سَيِّدُهُ نِعَمًا أَيُّهَا الْعَبْدُ
 الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي
 الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ
 إِلَى فَرَحِ سَيِّدِكَ.

والمجد لله دائماً.

Ψωπι

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαβιδ ρια: ἄ

Psalm 112: 1, 2

المزمور 111: 1

Ωογνιατρ ἠπιρωμι ετερροτ
 ζατρη ἠΠβοις: ἵερηι ζεν νερεντολη
 ερεορωωσ εμαωω: ερεξεμχομ ριζεν
 ἵκαρι ἵκε νερεροχ: ερεεμορ ετρενεα
 ἵτε νηετροτων. Ἀλληλοια.

Blessed is the man who fears The Lord, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed. Alleluia.

طوبى للرجل الخائف الرب
 ويهوى وصاياه جداً. يقوى نسله
 على الأرض. جيل المستقيمين
 يُبارك. هليلويا.

Matins Gospel

انجيل باكر

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

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

<p>Οὐὰναστνωσις ἐβὼλ δὲν πιερασσελιον εθοῦαβ κατὰ 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>ΛΟΥΚΑΝ Ἑ: 17 - 18</p>	<p>Luke 6: 17 - 23</p>	<p>لوقا 6: 17 - 23</p>
<p>Ουοζ ἐταϋι ἐδρηι νεμωου αϋορι ἐρατϋ δὲν ουμα ἵκοι νεμ ουμηϋ ἵτε νεμιαθητης νεμ κεμηϋ εϋουϋ ἵτε πιλαοσ ἐβὼλ δὲν Ἰουδαεὰ τηρσ νεμ Ιεροσολιμη νεμ ἐβὼλ δὲν Ἰπαραλιὰ ἵτε Ἰτροσ νεμ Ἰσιδων νηεταῖ ἐσωτεμ ἐροϋ ουοζ ἵτεϋταλδωου ἐβὼλ δὲν νοϋϋωνι.</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 وَجَمْعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيَشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Ουοζ νηεναϋτρεμκο ἕμωου ἵξε νιπνεϋμα ἵακαθαρτον ναϋερφαδρι ἐρωου.</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>Ουοζ ναρε πιμηϋ τηρϋ κωϋ ἵσα βι νεμιαϋ: ϋε ουηι νασνηου ἐβὼλ ἕμωου ἵξε ουχομ ουοζ νασταλδο ἕμωου 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>Ουοζ ἵθοϋ ἐταϋϋαι ἵνεϋβαλ ἐϋϋωι ουβε νεμιαθητης πεϋαϋ νωου ϋε ὠουνιὰτεν θηνου νιζηκι ϋε θωτεν τε Ἰμετοϋρο ἵτε Φνουϋ.</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>
<p>Ωουνιὰτεν θηνου νηετσοκερ ϋε Ἰνου τετεννασι: ὠουνιὰτεν θηνου νηετριμι Ἰνου ϋε τετεννασωβι.</p>	<p>Blessed are you who hunger now, For you shall be filled. Blessed are you who weep now, For you shall laugh.</p>	<p>طُوبَاكُمْ أَيُّهَا الْجَائِعُونَ الْآنَ لِأَنَّكُمْ تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.</p>

Ὡς οὖν ἵδτεν ἄνθρωποι ἐψωπι
 ἵπτοσμεστε ἄνθρωποι ἵνεκ ἡρώων ὄτος
 ἵπτοσμεστε ἄνθρωποι ἐβόλ ὄτος ἵπτοσμεστε
 ἄνθρωποι ὄτος ἵπτοσμεστε πετενραν ἐβόλ
 ἡφρητ ἵπτοσμεστε εἶθε Πωρηι
 ἡφρωι.

Ρασι θεν πῆροσ εἶθε ἡματ ὄτος
 θεληλ: εἶθε σαρ πετενβεχε ὄσμησ
 πε ἵπρη θεν ἵφθε: ναι σαρ ὄσ ἕνα ἵπρη
 ἡμωσ ἵπτοσμεστε ἵνεκ ἡσῶσ.

*Πῶσ φα Πεννοστ πε: ἡ εἶθε
 ἵπτε ἡ εἶθε: ἡμην.*

Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake.

Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets.

Glory be to God forever.

طوباكم إذا أبغضكم الناس وإذا
 أفرزوكم وعيروكم وأخرجوا
 اسمكم كشريير من أجل ابن
 الإنسان.

افرحوا في ذلك اليوم وتهللوا
 فهوذا أجركم عظيم في السماء.
 لأن آباءهم هكذا كانوا يفعلون
 بالأنبياء.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἵπτε πενσαδ Παυλος Πῆποστολος

Παυλος φβωκ ἡπενβοικ ἡσῶσ
 Πῆχριστος: Πῆποστολος εἶθεσμε:
 φἡετασῶσ ἐπισημενοσῶ ἵπτε
 φνοστ.

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

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى أهل رومية،
 ببركته المقدسة تكون معنا. آمين.

ἡρώμωσ Δ: ἵπ- εἶ- εἶ

Romans 4: 13 - 5: 5

رومية 4: 13 - 5: 5

ὄσ σαρ ἐβόλ εἶπτεν Πῆποστος ἡσ
 ἡσῶσ ἡπῶσ ἡβραῶ ἡ πεσῶσ
 εἶθεσῶσ ἐσο ἡκλῆροσ
 ἡπῶσ ἡσ ἡβόλ εἶπτεν ἡμῶσ

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

فإتة لئس بالناموس كان الوعد
 لإبراهيم أو لنسله أن يكون وارثاً
 للعالم، بل ببيير الإيمان.

ἵνα τε φησὶ.

Ἰσχε τὰρ ἐβολ θεν φνομος νε
νικληρονομος θαρα αρωπι ερωογτ
ἵνατε πιναρτ: οτοθ αρωρωρ ἵνατε πιωρ.

Φνομος τὰρ αρωρωωβ ερωωντ:
φμα δε ετε ἡμιον νομος ἡματ οτδε
ἡμιον παραβασις.

Εθε φαί ἐβολ θιτεν οφναρτ θινα
κατα οτμοτ: ερωρωωπι ἵνατε πιωρ
ερωταρωογτ ἡπιρωορ τηρω
ἡφνητωοπι ἐβολ θεν πινομος
ἡματατω αν: αλλα νεμ φνητωοπι
ἐβολ θεν φναρτ ἡβρααμ ετε
πειωτ τηρεν πε.

Κατα φρητ ετςθνογτ γε αρωακ
ἵνωτ ἡοτωμω ἡεθνοσ ἡπεμθο
ἡφνογτ φηεταρωαρτ ερωρ
φνηττανθο ἡνιρερωωογτ οτοθ
ετωαθεμ ἡνηετε ἡσεωοπι αν ἡφρητ
νε ερωοπι.

Φη ἐναρωι ἡατρωελπις ερωωβ
αρωαρτ ερωελπις: ερωρωωπι ἵνωτ
ἡοτωμω ἡεθνοσ κατα φρητ εταρωοσ
ναρ γε ερε πεκρωορ ερωωωπι
ἡπαιρητ.

Οτοθ ετε ἡπερωωωνι θεν πιναρτ:
εαρωτνιατω ἡπερωωωα αρωεμωρ θηδη

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

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

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

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

who, contrary to hope,
in hope believed, so that he
became the father of many
nations, according to what
was spoken, "So shall your
descendants be."

And not being weak in
faith, he did not consider
his own body, already dead

لأنه إن كان الذين من الناموس
هم ورثة فقد تعطل الإيمان وبطل
الوعد!

لأن الناموس ينشئ غضباً إذ
حيث ليس ناموس ليس أيضاً تعد.

لهذا هو من الإيمان كي يكون
على سبيل النعمة ليكون الوعد
وطيداً لجميع النسل. ليس لمن
هو من الناموس فقط بل أيضاً
لمن هو من إيمان إبراهيم الذي
هو أب لجميعنا.

كما هو مكتوب: «إني قد جعلتك
أباً لأمم كثيرة». أمام الله الذي
آمن به الذي يحيي الموتى ويدعو
الأشياء غير الموجودة كأنها
موجودة.

فهو على خلاف الرجاء آمن على
الرجاء لكي يصير أباً لأمم كثيرة
كما قيل: «هكذا يكون نسلك».

وإذ لم يكن ضعيفاً في الإيمان لم
يعتبر جسده وهو قد صار مماتاً

αρμου: αρι νερηι δεν νατ γε ηρομπι
νευ κκευτρεμωοτ ητε θυετρα
ηCappa.

Οτοζ ετε υπεερηητ εναν δεν
ορμεταθηαζτ επιωυ ητε φνορτ:
αλλα αρκουχευ δεν πιναζτ
εαυτωοτ μηφνορτ.

Οτοζ απεερηητ θωτ γε φηεταρωυ
υμορ ναρ ορον υχομ υμορ εαιρ.

Εθε φαι αροπς ναρ ευμεθμηι.

Ηε εταυςθητς δε αν εθβητγ
υμαγατγ γε αροπς ναρ.

Αλλα νευ εθβητην θων θα
νηετροναοπς νωοτ: ηθεθαζτ
εφηεταρτορνος Ιησους Πιχριστος
Πενβοις εβολθ δεν ηθεθωοτ.

Φηεταρτηγ εθε νεννοβι οτοζ
αρτωνγ εθε πενημαιο.

Εταυθμαιον οτη εβολθ ριτην
φθαζτ μαρενιρι νορβιρηνη θατην
φνορτ εβολθ ριτην Πενβοις Ιησους
Πιχριστος.

Φηετα πεζινη εθοτην ωωπι ναν
εβολθ ριτοτγ δεν φθαζτ επαυ θυοτ:
φαι ετανοθι ερατην ηερηι ηθητηγ:

since he was about a
hundred years old, and the
deadness of Sarah's womb.

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

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

And therefore "it was
accounted to him for
righteousness."

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

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

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

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

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

اذ كان ابن نحو مئة سنة ولا
مماثية مستودع سارة.

ولا بعدم ايمان ارتاب في وعد الله
بل تقوى بالايمان معطياً مجداً لله.

وتيقن ان ما وعد به هو قادر ان
يفعله ايضاً.

لذلك ايضاً حسب له برّاً.

ولكن لم يكتب من اجله وحده انه
حسب له.

بل من اجلنا نحن ايضاً الذين
سيحسب لنا الذين نؤمن بمن اقام
يسوع ربنا من الاموات.

الذي اسلم من اجل خطايانا واقيم
لاجل تبريرنا.

فاذ قد تبررنا بالايمان لنا سلام
مع الله بربنا يسوع المسيح.

الذي به ايضاً قد صار لنا الدخول
بالايمان الى هذه النعمة التي نحن
فيها مقيمون ونفتخر على رجاء
مجد الله.

οὔτε ἐν ψυχῶν ἡμῶν θέν οὐδε λπικ
 ἢ τε πῶν ἡ Φνοῦτ.

Οὐ μόνον δε ἀλλὰ ἐνερ
 ἡ κεψοῦν ἡμῶν ἡδῆρι θέν
 νιροχρεχ: ἐνέμι χε πιροχρεχ
 ἀφερωβ ἐτρηπομονε.

† ἡ τρηπομονη δε ἐτδοκιμη:
 † δοκιμη δε ἐτρηλπις.

† ἡ ἡλπις δε ἡ πασδῆωπι: χε
 † ἀσαπη ἢ τε Φνοῦτ ἀσφων ἐβωλ
 ἡδῆρι θέν νενεητ ἐβωλ θιτεν
 Πῆνευμα ἐθοταβ ἐταρτηιχ ναν.

*Πῆμοτ γαρ νευωτεν νευ
 ἡ τρηνη ἐτσοπ: χε ἡ μην ἐσεῶωπι.*

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

and perseverance,
 character; and character,
 hope.

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

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

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

وَالصَّبْرُ تَرْكِيَّةٌ وَالتَّرْكِيَّةُ رَجَاءٌ.

وَالرَّجَاءُ لَا يُخْزِي لِأَنَّ مَحَبَّةَ اللَّهِ
 قَدْ أُنْسَكِبَتْ فِي قُلُوبِنَا بِالرُّوحِ
 الْقُدُسِ الْمُعْطَى لَنَا.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ θέν πε πιροῦτ
 ἡ ἐπιστολη ἡ τε πενωτ Πετρος.
 Δυην. Παμενρα †.

ἁ Πετρος ἁ: ῥ - ἡβ

† ἡ ἀρωτ ἡ χε Φνοῦτ οὔτε
 Φιωτ ἡ πενδοις ἡ νοῦς Πιχριστος:
 φηέτε κατὰ πᾶλαι ἡ τε πεφναι
 ἀφῆφον ἐδοῦν ἐοῦδε λπικ ἡ ωνδ: ἐβωλ
 θιτεν ἡ τωνχ ἡ ἡ νοῦς Πιχριστος ἐβωλ
 θέν ἡ θεομωῶτ.

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,

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

1 بطرس 1: 3 - 12

مُبَارَكُ اللَّهُ أَبُو رَبِّنَا يَسُوعَ
 الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ
 الْكَثِيرَةَ وَلَدَّنَا ثَانِيَةً لِرَجَاءِ حَيِّ،
 بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ
 الْأَمْوَاتِ.

Εἰς ἕνα ἑοῦ κληρονομία ἡ ἀττακο
οἶτος ἡ ἀττωδεμ οἶτος ἡ ἀττωμ:
εἰ ἀρεζ ἐρος νωτεν δεν νιφηνὶ.

Ἡ ἀ νηέτογναρωις ἐρωοῦ δεν
οἶτωμ ἡ τε φνοῦτ: ἐβωλ ζιτεν
φῆναζτ ἐοῦτλαι: εἰς εβτωτ εἰναδωρπ
ἐβωλ δεν πιχοῦτ ἡ δαε.

Φῆετε τετναθεληλ ἡ δητγ
ἡ νοκοῦτλ τῆνοῦ: ιςχε ὀωε
ἡ τετενδiewκαζ ἡ ζητ ἡ δῆρη δεν
ζανπιρασμος ἡ νομηγ ἡ ρητ.

Ζινα ἡ μετωπ ἡ τεπετναζτ
ἡ τετωπι εσταηοῦτ ἐζοτε πινοῦβ
φῆεθνατακο: εἰερδοκμιαζιν ἡ μογ
ἐβωλ ζιτεν οἶχωμ: ἡ τοῦτσεμ ἡ ηνοῦ
δεν οἶωοῦτοῦ νεμ οἶωοῦ νεμ οἶταῖο:
δεν πιδωρπ ἐβωλ ἡ τε ιησοῦς
Πιχριστος.

Φῆετε τετνωοῦν ἡ μογ ἀν
τετενεραζαπαν ἡ μογ: φαι τῆνοῦ ἡ τε
τετναῦ ἐρογ ἀν τετναζτ Δε ἐρογ:
θεληλ δεν οἶραγ ἡ ἀττωαζι ἡ μογ
οἶτος ἐαγδῖωοῦ.

Εἰρετενδῖ ἡ πῆχωκ ἡ τεπετναζτ
φῆνοζεμ ἡ τεπετηψῆχη.

Εἶθε φαι νοζεμ ταρ ἀττωτ ἡ τε
νιπροφητης: οἶτος ἀττωδετ

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

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

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

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

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

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

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

أَنْتُمْ الَّذِينَ بِقُوَّةِ اللَّهِ مَحْرُوسُونَ،
بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعِدٍّ أَنْ يُعْلَنَ
فِي الزَّمَانِ الْآخِرِ.

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ بِسَبَبِ
بِتَجَارِبٍ مُتَنَوِّعَةٍ.

لَكَيْ تَكُونَ تَرْكِيَّةَ إِيْمَانِكُمْ، وَهِيَ
أَثَمَنُ مِنَ الذَّهَبِ الْفَائِي، مَعَ أَنَّهُ
يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ
يَسُوعَ الْمَسِيحِ.

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

تَأْتِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ
النُّفُوسِ.

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

νηέτα γερπρόφητεν δα πιέμοτ
 έταρρωπι δέν θηνοτ.

Εγδοτδέτ νσα πιχοτ έτε
 πιπνετμα ντε Πιχριστος ραζι νδητοτ
 έα γερρωπι νερμεερε δα νιευκατθ
 ντε Πιχριστος νεμ νίωοτ εθνηοτ
 μενεσα ναι.

Πηέτα γωρπ νωοτ έβολ ζε νατ'ιρι
 ύμοο νωοτ αν: να γερδιακονιν δε
 ύμωοτ νωτεν: ναι τ'νοτ
 έταρταμωτεν έρωοτ έβολ ριτοποτ
 νηέταρ ριωεννοτ'ι νωτεν δέν
 οτ'πνετμα εφοταβ έτατογορπη έβολ
 δέν τ'φε: νηέτε οτον ρανατσελοο
 ερεπιθωμιν ένατ έρωοτ.

*Πασνηοτ ύπερμενερε πικοομοο
 ονδε νηετωοπ δέν πικοομοο:
 πικοομοο νασινι νεμ τερεπιθωμια: φη
 δε ετιρι ύφοτωω ύφνοτ' ρ'ναωωπι
 ωα ένεε: άμην.*

would come to you,

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

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

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

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

الَّذِينَ أَعْلَنَ لَهُمْ أَنَّهُمْ لَيْسَ لَأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ الْآنَ بِوَسِطَةِ الَّذِينَ بَشَّرَوْكُمْ فِي الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنَ السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ تَطَّلِعَ عَلَيْهَا.

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 νενηοτ' νάποστολοο:
 έρε ποτςμοοτ εθοταβ ωωπι νεμαν.
 Δμην.

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

فصل من أعمال آباءنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. أمين.

Πραζις ια: ιε - κδ

Acts 11: 15 - 24

أعمال 11: 15 - 24

Ἐταίρητης δε ἵσασι αὐτὸ ἐρρη
ἔχωσιν ἵνε Πίπνευμα εἶσαβ ἕφρητ
ἔταρτὸ ἐρρη ἔχων ζωὴν ἡγωρπ.

Διεφμετὶ δε ἕπασασι ἕΠβοις
ἕφρητ ἡαυα ἕμοσ κε Ιωαννης μεν
αυτῶμοσ δεσ οὔμοσ: ἡῶτεν δε
σεναεμοσ ἕηνοσ δεσ οὔπνευμα εἶσαβ.

Ισχε οὔν ἅ φνοῦτ αὐτῶμοσ
ἡτῶμοσ ἡτῶμοσ ἕταρναρτ ἕΠβοις
Ιησοῦσ Πιχριστοσ ἕπρητ ζωὴ: ἅνοκ
νιμ δε ἕταρνο ἕφνοῦτ.

Ἐταρτωτεμ δε εἶσαι αὔαρωσ
οὔμοσ ἡαυτῶμοσ ἕφνοῦτ εὔα ἕμοσ
κε ἕαα ἅ φνοῦτ αὐτῶμοσ ἡταρνοῖα
ἡνικε εἶμοσ ἕπῶνδ.

Πη μεν οὔν εὔαρωσ εἶσαβ ἕσεν
πῶμοσ εὔαρωπ ἕστεφανοσ αὔι
ὔα ἐρρη ἕτῶμοσ νιμ Κυπροσ νιμ
ἕαντιοχῖα ἡσεσασι νιμ ἕλι αν
ἕπασασι εἶσαβ ἕπῶνδα ἕμαατοσ.

Πε οὔν εὔαρωσ δε εἶσαβ ἡδητοσ
εὔαρωπ ἡΚυπριοσ νιμ ἡΚυρηνεοσ:
ἡαι ἕταρτὸ ἕαντιοχῖα ἡαυασι νιμ
ἡοὔρεινιν εὔαρωπ ἕΠβοις Ιησοῦσ.

Οὔμοσ ἡαρε τῶμοσ ἕΠβοις χη
νιμωσ πε: οὔμωτ δε ἕμωσ αὔαρωτ
οὔμοσ αὔκοτοσ ἕΠβοις.

And as I began to speak,
the Holy Spirit fell upon
them, as upon us at the
beginning.

Then I remembered the
word of The Lord, how He
said, ‘John indeed baptized
with water, but you shall be
baptized with the Holy
Spirit.’

If therefore God gave
them the same gift as He
gave us when we believed
on The Lord Jesus Christ,
who was I that I could
withstand God?”

When they heard these
things they became silent;
and they glorified God,
saying, “Then God has also
granted to the Gentiles
repentance to life.”

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.

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

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

فَلَمَّا ابْتَدَأْتُ اتَّكَلِمُ حَلَّ الرُّوحِ
الْقُدُّسِ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضاً فِي
الْبَدَأَةِ.

فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنَّ
يُوحَنَّا عَمَدَ بِمَاءٍ وَأَمَّا أَنْتُمْ
فَسَتُعَمَّدُونَ بِالرُّوحِ الْقُدُّسِ.

فَإِنْ كَانَ اللَّهُ قَدْ أَعْطَاهُمْ الْمَوْهَبَةَ
كَمَا لَنَا أَيْضاً بِالسَّوِيَّةِ مُؤْمِنِينَ
بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَمَنْ أَنَا؟
أَقَادِرُ أَنْ أَمْنَعَ اللَّهَ؟»

فَلَمَّا سَمِعُوا ذَلِكَ سَكَتُوا وَكَانُوا
يُمَجِّدُونَ اللَّهَ قَائِلِينَ: «إِذَا أُعْطِيَ
اللَّهُ الْإِمَامَ أَيْضاً التَّوْبَةَ لِلْحَيَاةِ».

أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضِّيْقِ
الَّذِي حَصَلَ بِسَبَبِ اسْتِفْهَانُوسَ
فَاجْتَاوْا إِلَى فِينِيقِيَّةٍ وَقُپْرُسَ
وَأَنْطَاكِيَّةِ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا
بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.

وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ، وَهُمْ رِجَالٌ
قُپْرُسِيُّونَ وَقُپْرِيَانِيُّونَ، الَّذِينَ لَمَّا
دَخَلُوا أَنْطَاكِيَّةَ كَانُوا يَخَاطَبُونَ
الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَّنَ عَدَدٌ
كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ.

Α πιςαχι δε ψρε ψρα νενυαψχ
 ἡτεκκλησιὰ ετθεν Ιερουσαλημ
 εβητορ ορορ ατορωρη ἡΒαρναβας
 ψρα τᾶντιοχια.

Φαι εταρι ορορ εταριναυ επιεμοτ
 ἡτε Φνοντ αφραψι ορορ ναριτνομτ
 ἡνονον νιβεν θεν πιωωτ ἡρητ εθροτορι
 θεν Πβοις.

Χε νε ορωωι ἡαγαθορ πε ορορ
 εψμερ εβολ θεν Πιπνευμα εθοραβ
 νεμ φηναρτ ορορ αφοραρι ἡσα Πβοις
 ἡχε οτηψιτ ἡμηνω.

*Πισαχι δε ἡτε Πβοις ερεαμια ορορ
 ερεαψα: ερεαμαρι ορορ ερεταχρο:
 θεν ἡαγια ἡεκκλησιὰ ἡτε Φνοντ:
 ἡμην.*

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

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

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

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

فَسَمِعَ الْخَبْرَ عَنْهُمْ فِي آدَانَ
 الْكَنِيسَةَ الَّتِي فِي أُورُشَلِيمَ،
 فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى
 أَنْطَاكِيَّةَ.

الَّذِي لَمَّا آتَى وَرَأَى نِعْمَةَ اللَّهِ
 فَرِحَ، وَوَعَّظَ الْجَمِيعَ أَنْ يَثْبُتُوا فِي
 الرَّبِّ بِعَزْمِ الْقَلْبِ،

لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُتَلَمِّنًا مِنْ
 الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَأَنْضَمَّ
 إِلَى الرَّبِّ جَمْعٌ عَفِيرٌ.

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

Synaxarium of Baramhat 4 سنكسار اليوم الرابع من شهر برمهاث

1. Assembly of the Holy Council on the island of Bani-Omar
2. The Martyrdom of St. Hanulius (Haboulyous) the prince

1. مجمع الأربعين (الأربعة عشرية) بجزيرة عمر
2. استشهاد القديس هانوليوس الأمير

1. Assembly of the Holy Council on the island of Bani-Omar

On this day, a Holy Council convened on the island of Bani-Omar against those people called the Quartodeciman (Fourteenthians).

The Fourteenthians celebrated the Feast of the Holy Resurrection with the Jews on the fourteenth day of the month of Nisan (April), regardless of what day of the week it fell on. The Bishop of the island excommunicated them, and sent to Serapion, Patriarch of Antioch, Democratus, Bishop of Rome, Demetrius, Patriarch of Alexandria, and

1. مجمع الأربعين (الأربعة عشرية) بجزيرة عمر

في مثل هذا اليوم انعقد مجمع بجزيرة بني عمر على قوم يقال لهم الأربعينية. وهؤلاء كانوا يعيدون عيد القيامة المجيد مع اليهود في اليوم الرابع عشر من شهر نيسان العبري في أي يوم اتفق من أيام الأسبوع. فحرمهم أسقف الجزيرة، وأرسل إلى سراييون بطريرك أنطاكية، وديمقراطس بطريرك روما، وديمتريريوس

Symmachus, Bishop of Jerusalem to inform them of the heresy of these people. Each one of them sent an epistle indicating in it that the Feast of Resurrection was only to be celebrated on Sunday that follows the feast of the Jews and ordered to excommunicate everyone that contradicts and disobeys that.

A council of eighteen bishops convened and the epistles of the fathers the patriarchs were read to them. Some of them returned from their erroneous opinion and the others insisted on their error. They excommunicated them from the fellowship of the Holy Church. Also, they decided to celebrate the Feast of Resurrection, as the order of the Holy Apostles saying, "Any one that celebrates the Feast of Resurrection on any day other than Sunday, had shared the Jews in their feasts and separated himself from the Christians."

May The Lord confirm us in the Orthodox faith, which the holy apostles handed down to us.

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

2. The Martyrdom of St. Hanulius (Haboulyous) the prince

On this day also, St. Hanulius the prince, was martyred, during the reign of Emperor Diocletian. This saint was born in the city of Perga in Pamphylia (a city in the south of Asia Minor, Turkey - Acts 13: 13, 14: 25) to Christian parents, who brought him up with a true Christian upbringing. He loved The Lord and strived in worship and piety. He was the prince (ruler) of the city of Perga.

When Emperor Diocletian heard that he was Christian, he sent to Barnabakhas the Governor, ordering him to arrest the saint. When he stood before the Governor, he declared his Christian faith and confessed The Lord Christ giving The Lord the honor with glorious hymns. The Governor became angry and ordered him crucified. However, The Lord comforted him and strengthened him, and finally he departed in peace and received the crown of martyrdom.

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

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

بطريرك الإسكندرية، وسيمachus بطريرك
أورشليم، وأعلمهم ببدعة هؤلاء القوم.
فأرسل كل منهم رسالة حدد فيها أن لا
يعمل العيد إلا في يوم الأحد الذي يلي عيد
اليهود ويحرمون كل من يتعدى هذا
ويخالفه.

واجتمع مجمع من ثمانية عشر أسقفًا،
وتليت عليهم رسائل الآباء البطارقة.
فرجع قوم منهم، وبقي آخرون على
ضلالهم، فحرموهم وقرروا عمل عيد
القيامة كأوامر الآباء الرسل القديسين
القائلين: "إن من يُعبد عيد القيامة في
غير يوم الأحد، فقد شارك اليهود في
أعيادهم، وافترق من المسيحيين".
الرب يثبتنا على الإيمان المستقيم الذي
سلمه لنا الآباء الرسل.
بركة صلواتهم فلنكن معنا. آمين.

2. استشهاد القديس هانوليوس الأمير
وفيه أيضاً استشهاد هانوليوس الأمير في
أيام دقلديانوس. وُلِدَ هذا القديس في مدينة
برجة بمفيلية (برجة بمفيلية، هي مدينة
جنوب آسيا الصغرى، تركيا - أعمال 13:
13، 14: 25)، من أبوين مسيحيين ربياه
تربية مسيحية حقيقية، فأحب الرب وجاهد
في العبادة والتقوى، وكان أميراً على
برجة.

ولما سمع الإمبراطور دقلديانوس أنه
مسيحي، أرسل إلى باريناخس الأمير
بأمره بالقبض على القديس. ولما وقف
أمام الأمير، جاهر بالإيمان المسيحي
واعترف بالسيد المسيح معطياً إياه المجد
بالتراتيل البهية. فأمر بصلبه على خشبة.
وكان الرب يقويه ويعزيه. وأخيراً، تنيح
بسلام ونال إكليل الشهادة.
بركة صلواته 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 ιη: δ, ρλα: ζ	Psalm 19: 4, 132: 9, 10	المزمور 19: 4, 132: 9, 10
<p>Δποῦδῥωου ὑνεαυ ἐβολ ζιχεν ἵκαχι τηρϥ: οῦοθ νοῦσαχι αῦφοθ ὑα αῦρηχς ἡτοικοῦμενη: νεκοῦηβ εῦεῖζιῶτοῦ ἡοῦμεῦομη: νηεῦοῦαβ ἡτακ εῦεῦελεηλ εῦβε Δαυιδ πεκβωκ. Δλληλοῦα.</p>	<p>Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Your priests shall clothe themselves with righteousness; and Your righteous shall exult for the sake of Your servant David. Alleluia.</p>	<p>في كل الأرض خرج منطلقهم، وإلى أقصى المسكونة بلغت أقوالهم. كهنتك يلبسون البر وأبرارك يبتهجون. من أجل داود عبدك. هلليويا.</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>Οῦἂναστνωσις ἐβολ ζεν πιερασσελιον εῦοῦαβ κατὰ Ὑατῥεον 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>
Ὑατῥεον ιβ: ιβ - ιθ	Matthew 16: 13 - 19	متي 16: 13 - 19
<p>Εταῦῖ δε ἡζε Ιησοῦς ἐνικα ἡτε ῖΚεσαριὰ ἡτε Φιλιππος ναϥῡῡῡῡῡ ἡνεϥμαῦηθς χε ἂρε ηῡρωῡι ζω ἂμοο χε ηῡῡ πε Πῡηρι ἂΦρωῡῡ.</p> <p>Πῥωοῦ δε πεχωοῦ χε ζανοῦον μεη χε Ιωαηνης πῡεϥῡῡῡῡῡῡ ζανκεχωοῦῡῡ δε χε 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>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فِيلِيبَسَ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p> <p>فَقَالُوا: قَوْمٌ يُوحِنَّا الْمَعْدَانَ وَآخَرُونَ إِيلِيَّا وَآخَرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.</p>

εὐαγγελιστῶν Δε καὶ Ἰερουσαλὴμ
ἐβόλθεν ἀποστόλων.

Πετραίον καὶ Ἰωάννην Δε
ἀποστόλων ἑστέ καὶ ἀποστόλων.

Ἀπεκρίθη Δε Ἰσχυρὸς Πέτρος
πετραίον καὶ Ἰησοῦν τοῦ ζῶντος
καὶ λέγων.

Ἀπεκρίθη Δε Ἰησοῦς πετραίον
καὶ λέγων Ἰσχυρὸν Βαριωνά καὶ
σαρξ καὶ αἷμα οὐκ ἀπέκρυψε
ἐβόλθεν ἀλλὰ Παιὼν ἐστὶν οὐρανῶν.

λέγων Δε Ἰσχυρὸν καὶ Ἰησοῦν
πε Πέτρος εἰς τὴν πέτραν ἐπιθήσει
καὶ ἐπὶ ταύτης οἰκοδομήσει τὴν ἐκκλησίαν
καὶ ἅτινά ἐστιν ἐπιθήσει ἐπὶ αὐτῆς
καὶ οὐρανὸς οὐκ ἐπιθήσει ἐπὶ αὐτήν.

εἰς τὴν πέτραν ἐπιθήσει καὶ οὐρανὸς
οὐκ ἐπιθήσει ἐπὶ αὐτήν. ἅτινά ἐστιν
ἐπιθήσει ἐπὶ αὐτῆς καὶ οὐρανὸς
οὐκ ἐπιθήσει ἐπὶ αὐτήν. ἅτινά ἐστιν
ἐπιθήσει ἐπὶ αὐτῆς καὶ οὐρανὸς
οὐκ ἐπιθήσει ἐπὶ αὐτήν.

*Πῶς φα Πεννοῦν πε ἰσχυρὸν
ἐστὶν ἡ ἀρχὴ.*

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 بَنِي 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 فَكُلُّ مَا تَرْتَبِطُهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.

والمجد لله دائماً.

Katameros Readings for the 5th Day of Baramhat

قطامرس قراءات اليوم الخامس من شهر برمهاث المبارك

ΚΟΥΤΙΟΥ ΝΕΖΟΥΟΥ ἈΠΙΔΒΟΥΤ ΦΑΜΕΝΩΘ

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 ΠΗ: ΙΔ, ΙΕ	Psalm 89: 19 - 21	مزمور 88: 14، 15
<p>ΔΙΒΙΣΙ ΝΟΥΩΤΠ ΕΒΟΛ ΘΕΝ ΠΑΛΛΟΣ: ΑΙΣΙΜΙ ΝΔΑΥΙΔ ΠΑΒΩΚ: ΑΙΘΑΘΣϞ ΝΟΥΝΕΘ ΕΦΟΥΑΒ: ΠΑΧΙΣ ΤΑΡ ΕΣΕΨΤΟΤΣ ΝΑϞ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.</p>	<p>رفعتُ مختاراً من شعبي. وجدتُ داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟΥΔΗΝΑΣΝΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΥΑΤΘΕΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p>ΥΑΤΘΕΟΝ Ι: ΛΔ - ΜΒ</p>	<p>Matthew 10: 34 - 42</p>	<p>متى 10: 34 - 42</p>
<p>Υπερμενι ξε εταιι εζιογι ΝΟΥΖΙΡΗΝΗ ΘΙΖΕΝ ΠΙΚΑΗΙ ΝΕΤΑΙΙ ΕΖΙΟΥΙ ΝΟΥΖΙΡΗΝΗ ΔΝ ΑΛΛΑ ΟΥΣΗϞΙ.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p>	<p>لَا تَتَظَنُّوا أَنِّي جِئْتُ لِأَلْقِي سَلَاماً عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَاماً بَلْ سَيْفاً.</p>

Διὶ γὰρ ἐφ'ερχ ὄνρωμι ἐπεριωτ
ὄτοζ ὄνρωρι ἐτεσματ ὄτοζ ὄνρωλετ
ἐτεσρωμι.

ὄτοζ νενχαχι ἠπιρωμι νε
νεσρεμῆνι.

Φνεθμει ἠπεριωτ ιε τεσματ
ἐζωτεροι ἠεμπῶα ἠμοι αν: ὄτοζ
φνεθμει ἠπεριωρι ιε τεσρωρι
ἐζοτεροι ἠεμπῶα ἠμοι αν.

Φνετενῆναῶλι ἠπεριῆτατρος αν
ὄτοζ ἠτερωμοϋ ἠσῶι ἠεμπῶα ἠμοι
αν.

Φνεταρχιμι ἠτεριψῆρην
εῆετακος: φη δε εθνατακο
ἠτεριψῆρην εθβητ εῆεξεμς.

Φνετρωπ ἠμωτεν αῆρωπ ἠμοι
ὄτοζ φνετρωπ ἠμοι αῆρωπ
ἠφνεταρταοτοι.

Φνετρωπ ἠὸνῆπροφητης ἐφραν
ἠὸνῆπροφητης εῆεβι ἠφβεχε
ἠὸνῆπροφητης ὄτοζ φνετρωπ ἠὸνῆμνι
ἐφραν ἠὸνῆμνι εῆεβι ἠφβεχε
ἠὸνῆμνι.

ὄτοζ φνεθναῆτσε ὄται ἠναικοῆτσι
ἠὸνῆαφοτ ἠμωοῆρ ζωχ μονον ἐφραν
ἠὸνῆαθητης ἠμνι ῆχω ἠμωος νωτεν

For I have come to ‘set
a man against his father, a
daughter against her
mother, and a daughter-in-
law against her mother-in-
law;’

and ‘a man’s enemies
will be those of his own
household.’

He who loves father or
mother more than Me is not
worthy of Me. And he who
loves son or daughter more
than Me is not worthy of
Me.

And he who does not
take his cross and follow
after Me is not worthy of
Me.

He who finds his life
will lose it, and he who
loses his life for My sake
will find it.

He who receives you
receives Me, and he who
receives Me receives Him
who sent Me.

He who receives a
prophet in the name of a
prophet shall receive a
prophet’s reward. And he
who receives a righteous
man in the name of a
righteous man shall receive
a righteous man’s reward.

And whoever gives one
of these little ones only a
cup of cold water in the
name of a disciple,
assuredly, I say to you, he

فَاتِي جُنْتُ لِأَفْرَقَ الْإِنْسَانَ ضِدَّ
أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَةَ ضِدَّ
حَمَاتِهَا.

وَأَعْدَاءَ الْإِنْسَانِ أَهْلَ بَيْتِهِ.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعُنِي فَلَا
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي
يَقْبَلِ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ
فَأَحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ
أَجْرَهُ.

ζε ἠνεψτακο ἠσε πεψβεχε

shall by no means lose his reward.

*Πῶς φα Πεννοττ πε: ψα ἐνεε
ἠτε ἠἠνεε: ἰμην.*

Glory be to God forever.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزموه باكر

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

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

Ψαλμος τω Δαυιδ ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εεττζιωτορ ἠοημεομη:
νηεθοταβ ἠτακ εεεελεηλ εοβε
Δαυιδ πεκβωκ: λισοβτ ἠοηδηβς
ἰπαχριστος: εεεφρι χε εερηι εεωψ
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.

Οτἰἠασηωσις εβολ δην
πειτασελιον 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 αερε
ερατψ δην οημα ἠκοι νεμ οημηψ ἠτε
νεψμαθητης νεμ κεμηψ εεωψ ἠτε

And He came down with them and stood on a level place with a crowd of His disciples and a great

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ
سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ
وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ θεν Ἰουδαεὰ τῆς νεμ
Ιεροσαλημ νεμ ἐβολ θεν Ἰπαραλιὰ
ἔντε Ἰτρος νεμ Ἰσιδων νηεταγὶ
ἐσωτεμ ἐροϋ οτοθ ἔντεϋταλδωοϋ
ἐβολ θεν νοϋϋωνι.

Οτοθ νηεναϋτρεμκο ἕμωοϋ ἔνε
νἰπνεϋμα ἔκαθαρτον ναϋερφαδρι
ἐρωοϋ.

Οτοθ ναρε πιμϋ τῆρ κωϋ ἔσα
βἰ νεμαϋ: ϋε οϋνι νασνηοϋ ἐβολ ἕμωοϋ
ἔνε οϋϋομ οτοθ νασταλδο ἕμωοϋ
τηροϋ πε.

Οτοθ ἔθοϋ ἐταϋϋαι ἔνεϋβαλ
ἐϋϋωι οϋβε νεϋμαθητῆς πεϋαϋ νωοϋ
ϋε ὠοϋνιὰτεν ἔθνοϋ νιϋηκι ϋε ἔωτεν
τε Ἰμετοϋρο ἔντε Φνοϋϋ.

Ωοϋνιὰτεν ἔθνοϋ νηετροκερ ϋε
Ἰνοϋ τετεννασι: ὠοϋνιὰτεν ἔθνοϋ
νηετριμ Ἰνοϋ ϋε τετεννασωβι.

Ωοϋνιὰτεν ἔθνοϋ ἐϋωπ
ἔνοϋμεστε ἔθνοϋ ἔνε νιρωμ οτοθ
ἔνοϋνοϋετ ἔθνοϋ ἐβολ οτοθ ἔνοϋϋεϋ
ἔθνοϋ οτοθ ἔνοϋϋι πετενραν ἐβολ
ἕϋρηϋ ἔνοϋπετρωοϋ εϋβε Πϋηρι
ἕΦρωμ.

Ραϋι θεν πιεροοϋ ἔτε ἕμαϋ οτοθ
ἔεληλ: ϋηππε ϋαρ πετενβεϋε οϋνιϋϋ

multitude of people from all
Judea and Jerusalem, and
from the seacoast of Tyre
and Sidon, who came to
hear Him and be healed of
their diseases,

as well as those who
were tormented with
unclean spirits. And they
were healed.

And the whole
multitude sought to touch
Him, for power went out
from Him and healed them
all.

Then He lifted up His
eyes toward His disciples,
and said: “Blessed are you
poor, For yours is the
kingdom of God.

Blessed are you who
hunger now, For you shall
be filled. Blessed are you
who weep now, For you
shall laugh.

Blessed are you when
men hate you, And when
they exclude you, And
revile you, and cast out your
name as evil, For the Son of
Man’s sake.

Rejoice in that day and
leap for joy! For indeed
your reward is great in
heaven, For in like manner

صَوْرَ 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
فَهُوَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ
بِالْأَنْبِيَاءِ.

πε νῆρη θεν ἔφε: ναι ταρ οη ἐναῖρι
 ἕμωοῦ ἠνιπροφητης ἠξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦτ πε: ὡα ἐνεε
 ἠτε νη ἐνεε: ἀμην.*

their fathers did to the
 prophets.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἠτε πενκαθ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕΠενβοικ Ἰησοῦκ
 Πιχριστοκ: πιὰποστολοκ εἰθαθεμ:
 φηῆταῖθαυϗ ἐπιζωυεννοῦϗ ἠτε
 Φνοῦϗ.

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

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى العبرانيين،
 بركته المقدسة تكون معنا. آمين.

Θεβρεοκ ζ: ἠη - ἠ: ἠε

Hebrews 7: 18 - 8: 13

العبرانيين 7 : 18 - 8 : 13

Οῦωωω μεν ταρ εἰθαωωπι
 ἠῖεντολη ἠεοῖϗ εἰθε
 τεμεταθενης νεμ τεμετατῖενοῦ.

For on the one hand
 there is an annulling of the
 former commandment
 because of its weakness and
 unprofitableness,

فإنه يصيرُ إبطالُ الوصيةِ السابقةِ
 مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا.

Πινομοκ ταρ ἕπεϗκεκ ἕλι ἕβολ:
 πιμωιτ δε ἠι ἕδοῖη πε φα ἠτε
 οῖεελπιε εσοῖπ φα ἕτενναδωντ
 ἕΦνοῦϗ ἕβολ 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.

Οῖοζ κατὰ φρηῖ ἕτε αῖβνε ἀναω
 αν ηη μεν ταρ αῖωωπι ἠοῖηβ αῖβνε
 ἀναω.

And inasmuch as He
 was not made priest without
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἠθοϗ νεμ οῖἀναω ἕβολ
 ζιτεν φηετχω ἕμοκ 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 فَبِقَسَمٍ مِنَ الْقَائِلِ
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ

ἵκε Πβοικ οτοζ ἵνεφωτωμ ἵεθηνϋ ρε
ἵθοοκ πε φωτηβ ὡα ἕνεε.

Κατα ταυμαιῖν αϋωπι ἵκε Ιησοϋε
ἵπῶτωρι ἵτε οὔδιαθηνκη εεσοτπ.

Οτοζ νη μεν αϋωπι ἵνοτηβ
εϋερωτηϋ εθεε ρε ναρε φμοϋ ρω
ἵμωοϋ εὐοι αν πε.

Φαι δε ρε ῥναδωι ὡα ἕνεε αϋβι
ἵτμετοτηβ ἵοὔεϋεν παραβασικ.

Εθεε φαι οτον ὡζου ἵμοϋ
ἕνοεμ ἵχοϋ ριβεν ἵνηεθνηοϋ εα
Φνοϋτ ἕβολ ειτοτεϋ εϋονε ἵχοϋ
ριβεν εθρεϋεμ εῖρηι ἕζωοϋ.

Οταρχηερεϋε ραρ ἵπαιρητ
ἕναϋσαιωοϋ ναν εϋτοϋβηοϋτ
ἵνατπετρωοϋ ἵατρωϋ εϋφορϋ ἕβολ
ἵνιρεϋερνοβι οτοζ αϋβικι ραπῶωι
ἵνιφηοϋι.

Φαι ἕτε ἵμοον ἀνασκη τοι ἕροϋ
ἵμηνι ἵφρητ ἵνιαρχηερεϋε
νηεϋαϋεν ὡοϋωοϋωι ἵερηι ἵωορη
ἕεεν νοϋνοβι ἵμιν ἵμωοϋ: μενεεωω
ὡαῖνι ἕεεν να πιλαοϋ: φαι ραρ αϋαιϋ
ἕαϋεϋεϋ εῖπῶωι ἵοϋσοπ.

Πινομοϋ ραρ ὡαϋρω ἵεαηρωωι
ἵνιαρχηερεϋε εὐοτοντοϋ ὡωνι ἵμααϋ:

who said to Him: “The Lord has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek,’”

by so much more Jesus has become a surety of a better covenant.

Also there were many priests, because they were prevented by death from continuing.

But He, because He continues forever, has an unchangeable priesthood.

Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after

ΚΑΗΝ ἱΑΙ ἈΒΔ ἕΑΙ ῤΘΒΕ ΜΚΙ
ΣΑΔΙΚ.

ἕΑΙ ῤΔ ῤΛΚ ῤΔ ΣΑΡ ἱΣΟϋ
ΣΑΜΝΑ ἕΕΗΔ Ἀῤῤ.

ἕΑΟΛΝΚ ῤΔ ΣΑΡΑῤ ῤΗΝΕ ῤΘΒΙΡΙΝ
ἕΑΝ ἈΜΟΤ ΜΝΕΗΜ ΜΝ ἕΒῤ.

ἕΑΜΑ ἕΔΑ ῤΛΑΤῤ ἕΒῤ ἕΑΙ ἈΒΔ, ἕ
ῤΗΝΟΤ ἕΑ ἕΡΟῤ.

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πισαζι δε ἵτε πιδάναυ φαι ἔταρῶπι
μενενας πινομος ἔταρο ἵνοῦρη
ερχηκ ἐβολ ῶα ἔνεε.

Πικεφαλεον δε ἔξεν ηἵτενας
ἡμωοῦ οἱαρχηερεῦς ταρ ἡπαρητ
ἔτεταν ἡματ φηἔταρῶμι
σαοῦιναμ ἡπιἔρονοσ ἵτε τμετνωτ
ῶεν ηἵφηοῦι.

Πρεφῶπεν ἵτε ηἵθεοταβ ηἵ
ἵτε τῆκτνη ἡμνη θεἔτα Πβοις
ταχροσ οῦοε ρωμν αν.

Αρχηερεῦς ταρ ηἵβεν ἔῶαρχαε
ερερεν ταἰο ἔδοῦν ηἵ ῶοῦῶοῦῶ
εθε φαι οἱαναςκη οἱ πε ερε
οῦερχαι ῶπι ἡφαι ερερεἵνῶ ἔδοῦν.

Ισχε μεν οῦν ναε εἵξεν ἵκαζι ηἵ
νε οῦοῦηβ αν πε εῦῶοπ ἵσχε ηἵτεἄτεν
ῶωρον ἔδοῦν κατα πινομοσ.

Παι εῦῶεῦῶι ῶεν οῦσμοτ ηἵ
οῦῶηβι ἵτε τῆε κατα φῆρητ ἔταῦταμ
ῶοῦερε εῦναχωκ ἵτῆκηνη: ἄνατ ταρ
πεχαε εκἔθαμἰο ἵῶωβ ηἵβεν κατα
πιτῆποσ ἔταῦταμοκ ἔροε εἵξεν
πιῦωοῦ.

¶ ἵνοῦ δε ἄτοτε τματ εοῦφαῶμη
εσοῦπ ἵῶοῦο ἡφῆρητ οἱ ἔτεροἱ
ἡμεσιῦεσ ἵτε οῦἰαἔθηκη εσοῦπ

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.

ΘΕΤΑΥΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ
ΕΥΩΤΠ.

Εναρε τζουτιτ ταρ ετε υματ οι
ναταρικι νατνακωτ αν πε νσα φουα
νητααζενοττ.

Εφξευ αρικι ταρ ερωου εφξω
υμος χε ις θανεζουτ σενηου πεξε
Πβοις τναζωκ εζεν πηι μπιρανλ
νευ εζεν πηι νιοτδα νοτδιαθηκη
υβερι.

Κατα τδιαθηκη αν εταισεμνητς
νευ νοτιοτ θεν πιεζουτ εταιδμαζι
ντοτχιζ ειναενοτ εβολ θεν πκαζι
νηχιμι χε ηθουτ υποροζι θεν
ταδιαθηκη ανοκ ζω αιεραμελης
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη
νητνασεμνητς νευ πηι μπιρανλ
μενενα ναιεζουτ ετε υματ πεξε
Πβοις ειετ ηνανομος εδρηι ενουμενι
οτοζ ειεσθητοτ εδρηι εζεν νοτρητ
οτοζ ανοκ ειεωπι νουτ ηνοττ οτοζ
ηθουτ ζωου ετεωωπι ηηι ετλαος.

Οτοζ ηνε φοται φοται τσβω
υπεφρεμυβακι νευ πιουαι πιουαι
υπεφρον εφξω υμος χε σοτεν Πβοις
χε σενασοτωντ τηροτ ιςχεν 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 الْاَوَّلُ بِلا عَيْبٍ
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

لَا تَهُ يَقُولُ لَهُمْ لِأَنَّمَا: هُوَذَا أَيَّامٌ
تَأْتِي يَقُولُ الرَّبُّ حِينَ أَكْمَلَ مَعَ
بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُودَا
عَهْدًا جَدِيدًا.

لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ
يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأُخْرِجَهُمْ مِنْ
أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَبْتَنُوا فِي
عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ.

لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أُعْهِدُهُ مَعَ
بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ
الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي
أَذْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ،
وَأَنَا أَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ
لِي شَعْبًا.

وَلَا يُعَلِّمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ
وَاحِدٍ أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،
لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ ἀπορνιψίς.

Χε τῆς ἀκαχζω ἡνοῦμετβῖνζονσ
νωοῦ ἔβολ οῖοσ ἡναερφμεῖτῖ χε
ἡνοῦνοβι.

Ἦεν πῆζινζοσ χε οῖβερι ιε ἀρερ
τῆροῖτῖ ἡἀπασ φη δε ἔωλαρεῖαπασ
οῖοσ ἡτερερδελλο ὑῖεντ ἔπτακο.

*Πρῶτοσ τῆρ νεμωτεν νεμ
τῆρηνη εῖσοπ: χε ἀμην εσέωωπι.*

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

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

لَأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ،
وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي
مَا بَعْدَ.

فَإِذْ قَالَ جَدِيدًا، عَتَقَ الْأَوَّلَ. وَأَمَّا
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ
الْإِضْمَحَلِّ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δῆεν πε
πιαρωμοτ ἡἐπιστολη ἡτε πενωτ
ιωαννης. Αμην. Παμενρατ.

Ἦ Ιωαννης ἀ: ἀ - ιε

The Catholic Epistle from the Third Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.

الكاثوليكون من رسالة معلمنا
يوحنا الرسول الثالثة، بركته
المقدسة تكون معنا. أمين. يا
احبابي.

3 يوحنا 1: 1 - 15

Πῆρεσβῦτεροσ ἡΣαῖοσ πῆαζαπητοσ
φη ἀνοκ ἐτῆμει ἡμοσ δῆεν οῖμεθμηνι.

Παμενριτ τῆτωβσ εῖβε ζωβ νῖβεν
εῖρε πεκμωιτ σωῖτεν οῖοσ
ἡτεκοῖχαῖ κατὰ φῆρητ ἔτε νεμωωιτ
ἡτεκψῦχη σωῖτων.

Διραωι τῆρ ἔμαωω ἔταῖ ἡχε
νῖσνηοῦ οῖοσ ἔταῖερεμῆρε δα
τεκμῆμηνι κατὰ φῆρητ ἡθοκ
ἔτεκμωωι δῆεν οῖμεθμηνι.

The Elder, to the beloved Gaius, whom I love in truth:

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

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 ἠιωεμμοωτ.

ἠαι ἔταγερμεθερε δα τεκὰσαπη
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἔτε
καλωσ κῆαδισ εκῆατῆωωτ ετἠπῶα
ἠΦνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί
ἐλι αν ἠτεν ἠεθῆκος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον
ἠπαρητ ἔρον χίνα ἠτενερωφῆρ
ἠερρωβ ἐτμεθμη.

Ἄκδαι ἠοτρωβ ἠτεκκλῆσιὰ
ἠλλα Διοτρεφῆς πῆαιερσοτῆ
ἠδῆτοτ ἠῆῶωπ ἠμον ἔροσ αν.

Ἐθε φαι αῶαἠἠ ἠναῆρεφερ φῆετῆ
ἠνεσῆβῆνοτῆ ἔτεεῆρι ἠμωωτ
εφερφῆλῆαῆῆ ἠμον δεν χῆααα
ἠποἠηροσ οτοσ εφῆῆ αν δεν ἠαι
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ αν:
οτοσ ἠηεθοωῶ εῶωποτ ἠῆῶω ἠμωωτ
αν οτοσ εφῆῆτ ἠμωωτ ἐβολ δεν
ἠτεκκλῆσιὰ.

I have no greater joy
than to hear that my
children walk in truth.

Beloved, you do
faithfully whatever you do
for the brethren and for
strangers,

who have borne witness
of your love before the
church. If you send them
forward on their journey in
a manner worthy of God,
you will do well,

because they went forth
for His name's sake, taking
nothing from the Gentiles.

We therefore ought to
receive such, that we may
become fellow workers for
the truth.

I wrote to the church,
but Diotrephes, who loves
to have the preeminence
among them, does not
receive us.

Therefore, if I come, I
will call to mind his deeds
which he does, prating
against us with malicious
words. And not content with
that, he himself does not
receive the brethren, and
forbids those who wish to,
putting them out of the
church.

لَيْسَ لِي فَرَحٌ أَكْبَرُ مِنْ هَذَا: أَنْ
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ
بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ
كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى
الْغُرَبَاءِ.

الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ
الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا
شَيَعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

لَأَتَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ يَتَّبِعِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ
بِالْحَقِّ.

كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنْ
دِيُوتْرِيفَسَ الَّذِي يُحِبُّ أَنْ يَكُونَ
الْأَوَّلَ بَيْنَهُمْ لَا يَقْبَلُنَا.

مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكُرُهُ
بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَانِذَا عَلَيْنَا
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ
الْكَنِيسَةِ.

Παμενριτ ὑπερτενωκ
 ἐπιπετρωοτ αλλα ἐπιπεθωνεϛ:
 φηετιρι ὑπιπεθωνεϛ οτ εβολ ζεν
 Φνωττ πε: φη δε ετιρι ὑπιπετρωοτ
 ὑπερνωτ εΦνωττ.

Δυερμεερε ἡΔιμητριος ζιτεν
 ονον νιβεν νεμ ζιτεν ἠμη οτοζ ἄνον
 τενερμεερε οτοζ κωωτην ζε
 τεμετεερε οτυμη τε.

He οτονη οτυμη εςδητοτ νακ πε
 αλλα ἡτοτωϛ αν εςδαι νακ εβολ
 ζιτεν οτυμελα νεμ οτκαϛ.

Ⲭερελπις δε σατοτ ενατ εροκ
 οτοζ ἡτενσαζι νεμ νεπερηοτ ἡρο
 οτβε ρο.

Ⲭερινη νακ: σεϛινη εροκ ἡζε
 νιϛφρη: ϛινη εριϛφρη κατα ποτραν.

*Ⲭασηνοτ ὑπερμερε πικωμοϛ
 οτδε νηετωοπ ζεν πικωμοϛ:
 πικωμοϛ νασινη νεμ τερεπειτωια: φη
 δε ετιρι ὑφοτωϛ ὑΦνωττ εἰναϛωπι
 ϛα ενεε: ἄμηη.*

Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

Demetrius has a good testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

I had many things to write, but I do not wish to write to you with pen and ink;

but I hope to see you shortly, and we shall speak face to face.

Peace to you. Our friends greet you. Greet the friends by name.

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

The Acts الإبركسيس

Ⲭραζις ἡτε νενηοττ ἡἀποστολοϛ:
 ερε ποτςμοτ εσοταβ ϛωπι νεμδλ.
 Δμηη.

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

أَيُّهَا الْحَبِيبُ، لَا تَتَمَثَّلْ بِالشَّرِّ بَلْ
 بِالْخَيْرِ، لِأَنَّ مَنْ يَصْنَعُ الْخَيْرَ هُوَ
 مِنَ اللَّهِ، وَمَنْ يَصْنَعُ الشَّرَّ فَلَمْ
 يُبْصِرِ اللَّهَ.

دِيمِثْرِيُوسُ مَشْهُودٌ لَهُ مِنَ الْجَمِيعِ
 وَمِنَ الْحَقِّ نَفْسِهِ، وَنَحْنُ أَيْضًا
 نَشْهَدُ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ شَهَادَتَنَا
 هِيَ صَادِقَةٌ.

وَكَانَ لِي كَثِيرٌ لِأَكْتُبُهُ، لَكِنِّي لَسْتُ
 أُرِيدُ أَنْ أَكْتُبَ إِلَيْكَ بِحَبْرٍ وَقَلَمٍ.

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ
 فَتَتَكَلَّمُ فَمَا لَقِمٍ.

سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحْبَاءُ. سَلِّمُ
 عَلَى الْأَحْبَاءِ بِأَسْمَائِهِمْ.

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

فصل من أعمال آباءنا الرسل
 الأطهار المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. أمين.

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененса занезоот де пезе Παυλος ἔβαρναβας χε μαρενκοττεν ἵτηνχου πῶνι νηιςνηοτ κατα βακι νιβεν: νηεταν ζωιω ὑπισαχι ἵτε Πβοις νδητοτ χε οτ πε ετωοπ ἕμωοτ.</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 ναροτωω εωλι ἕπκε Ιωαννης νεμωοτ φηετομοτ εροτ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوْحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε νατ εραζιοιη χε χας πε: φηετατφωρτ εβολ ἕμωοτ ιχεν †Παμφυλια: οτοτ ετε ὑπερι νεμωοτ επιζωβ εωτεμολτ 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 يَأْخُذْهُمَا مَعَهُمَا.</p>
<p>Δετωοπι δε ἵχε οτχωντ ζωστε ἵσεφωρτ εβολ ἵνοτερνοτ: Βαρναβας μεν ατβι ἕΜαρκος ατερζωτ εΚτπροτ.</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 αττωπ ἵCιλατ ατ εβολ: εατθητ ἵτην πιζμοτ ἵτε Φνοτ† εβολ ζιτοτοτ 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 مُسْتُوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Νατσινι δε πε εβολ ζιτην †Cυρια νεμ †Κυλικια ετταχρο ἵνηεκκλησια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيْلِيْكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δατ δε εζρηι ετκε †ερβη νεμ Λυστρα: οτοτ ισ οτμαοθητ ενατχη ἕματ επετταν πε †ιμοθεοτ πωρηι ἵνοτζιω ἵλοτδαι ὑπιστη: πετωτ δε νε Οτεινιη 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 تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εθβητηγ `νεε
νιςνηογ ετδεν λυστρα νεμ εικονιον.

Φαι αφοτωγ `νεε Παυλος εθρεψι
εβολ νεμαψ: οτοε εταφολγ
αψουβητηγ εθε νιλονδαι ετψοπ δεν
πιμα ετε μματ: ναυωοτην γαρ τηρογ
ζε πεψιωτ νε Οτεινιη πε.

Εγκωτ Δε δεν νιπολις ναυτ
μμοε ετοτογ εαρεε ενιζων
νηεταυρεμνητογ εβολ ζιτοτογ
νηιαποστολοε νεμ νιπρεβυτεροε
ετδεν Ιερουσαλημ.

Πιεκκλησια μεν οτη ναυνηογ
ηταχρο δεν πιναετ οτοε ναυνηογ
ηαυαι δεν τοτηπι μμηνη.

*Πισαχι δε ητε Πβοις ερεαμια οτοε
ερεαυαι: ερεαμαει οτοε ερεταχρο:
δεν φατια ηεκκλησια ητε Φνοητ:
αμην.*

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

Paul wanted to have him
go on with him. And he
took him and circumcised
him because of the Jews
who were in that region, for
they all knew that his father
was Greek.

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

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

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

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

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

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمُدُنِ
كَانُوا يُسَلِّمُونَهُمْ الْقَضَايَا الَّتِي حَكَمَ
بِهَا الرُّسُلُ وَالْمَشَايِخُ الَّذِينَ فِي
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

Synaxarium of Baramhat 5

سنكسار اليوم الخامس من شهر برمهاث

1. The Departure of Anba Serapamon, Hegumen of Anba Yehness The Short Monastery
2. The Martyrdom of St. Eudoxia (Eutychia)

1. The Departure of Anba Serapamon, Hegumen of Abba Yehness The Short Monastery

On this day, the ascetic holy father Anba Serapamon, the Hegumen of Anba Yehness (John) the Short monastery, departed. Since his young age, he was raised on a life of piety and virtues. Then he went and became a

1. نياحة الأنبا صرابامون، قمص دير الأنبا يحنس القصير
2. استشهاد القديسة أودوكسية

1. نياحة الأنبا صرابامون، قمص دير الأنبا يحنس القصير
في مثل هذا اليوم تنيح القديس الأنبا صرابامون، قمص دير الأنبا يحنس القصير. تربي منذ صغره على حياة التقوى والفضيلة ثم مضى وترهب في دير القديس الأنبا

monk in the monastery of Anba Yehness The Short. He persevered in worship, asceticism, fasting and prayers. When his virtues became known, they ordained him Hegumen for the monastery. He added to the works of piety and asceticism. He fasted all day from the day he joined the monastery till the day of his departure. After spending many years in managing the monastery and serving the fathers the monks, he shut himself up in his cell practicing austere asceticism, reading and contemplating.

When his departure drew near, the angel of The Lord appeared to him in a vision and gave him a cross of fire saying, "Take this cross in your hand." The saint replied, "How can I hold fire in my hands." The angel said, "Do not be afraid for The Lord Christ have not given the fire dominion over you." The Saint extended his hand and took the cross from the angel. Then the angel told him, "Be strong, partake of the Holy Mysteries and after three days I shall come back to take you."

When he woke up from his sleep, he told the elders about his vision. They wept, bid him farewell, and asked him to remember them. He also asked them to remember him in their prayers. He departed in peace on the third day and the elders were around him. They shrouded and buried him with great honor.

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

2. The Martyrdom of St. Eudoxia (Eutychia)

On this day also, of the year 114 AD, St. Eudoxia (a Greek word, which means glorified), was martyred.

This Saint was of Samaritan origin, from the city of Baalbek, in Syria. With the beauty of her face and physical appearance, she caused many to fall into sin, acquiring thereby great wealth.

A saintly ascetic monk named Germanus heard about her. He went to her, pretending to be one of those who used to visit her, but when they were alone, he exhorted her with many dreadful and fearful words, reminding her of eternal torment. She asked him saying, "Do the bodies rise up after death to be judged?" He replied, "Yes." Then she asked him, "What are the proofs of what you said, since the Torah that God gave to Moses the prophet did not mention this and I did not hear this from my fathers?" He explained to her with biblical and logical proofs until she was convinced. She asked him, "If I return repentant to God, would He accept me?" St. Germanus replied, "If you believe in The Lord Christ and that He came to the

يحنس القصير. فواظب على النسك والعبادة والصوم والصلاة. ولما ظهرت فضائله، أقاموه قمصاً على الدير. فتزايد في بره ونسكه، حتى إنه كان يصوم طول النهار، وذلك من يوم رهبنته إلى يوم نياحته. وبعد أن قضى سنوات طويلة في تدبير الدير وخدمة الآباء الرهبان، انفرد في قلايته ومارس فيها النسك الشديد والقراءة والتأمل.

ولما دنت نياحة هذا الأب، ظهر له ملاك الرب في رؤيا وناوله صليباً من نار، قائلاً له: "خذ هذا بيدك". فقال له القديس: "كيف أستطيع أن أمسك النار بيدي؟" فقال له الملاك: "لا تخف لأن السيد المسيح لم يجعل لها عليك سلطاناً". فأخذ الصليب ثم أعلمه الملاك قائلاً: "تقو وتقرّب من الأسرار المقدسة وبعد ثلاثة أيام سأتي وأخذك".

ولما استيقظ من النوم، أعلم الآباء بالرؤيا فبكوا وودعوه وسألوه أن يذكرهم. فطلب هو أيضاً إليهم أن يداوموا على ذكره في صلواتهم. ثم تنيح بسلام في اليوم الثالث، والآباء حوله، فكفّنوه بإكرام عظيم. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسة أذوكسية وفيه أيضاً من سنة 114 ميلادية، استشهدت القديسة أذوكسية (كلمة يونانية معناها ممجّدة). وُلدت هذه القديسة في بعلبك بالشام من أصل سامري. وكانت جميلة للغاية، فجذبت الكثيرين إلى الخطية واقتنت أموالاً كثيرة. فسمع بها ناسك قديس اسمه جرمانس، فدخل إليها في صورة الذين اعتادوا الدخول لها، ووعظها بأقوال رهيبة ومخيفة وذكّرها بعقاب جهنم. فأجابته قائلة: "هل بعد الموت تُقام هذه الأجساد وتُحاسَب؟" فقال لها: "نعم". فسألتها أيضاً: "وما هو دليلك على ذلك، خصوصاً أن توراه موسى لم تذكر هذا الكلام ولا سمعته أنا من آبائي؟" فأثبته لها وأقنعها بالبراهين الشرعية والعقلية. فسألتها: "هل إذا رجعت نادمة إلى الله يقبلني؟" فأجابها القديس: "اعلمي أنك

world, took away our sins by His Crucifixion, and offer a sincere repentance, and be baptized, He will accept you, and will not mention any of what you have done, but you will be as if you just have been born.”

Her heart opened to the faith and asked him to help her to fulfil that. He took her to Anba Theodorus, bishop of Baalbek. She confessed before him the Holy Trinity and the Incarnation of God the Word. She repented at his hands and confessed her sins before him, so he baptized her.

Afterwards, she distributed all what she owned on the poor and the needy. Then she joined a house of virgins and she fought a good and perfect fight, and persevered in prayer, fasting and asceticism. However, Satan became envious of her, and moved some wicked men to accuse her before Emperor Trajan. He summoned her and tried to befriend her to deny her faith in The Lord Christ. When she refused, he ordered to behead her, thus she received the crown of martyrdom.

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

إن أنت بالسيد المسيح وأنه جاء إلى العالم من أجل الخطاة وحمل خطايانا بصلبه عنا، ثم قدمت توبة صادقة واعتمدت على اسمه، فإنه يقبلك ولا يذكر لك شيئاً مما صنعتيه، بل تكونين كما كنت يوم ولادتك من بطن أمك".
فانفتح قلبها على الإيمان، ومضى بها القديس جرمانس إلى الأنبا ثيودورس أسقف بعلبك، واعترفت أمامه بالثالوث الأقدس وبتجسد الله الكلمة وتابت على يديه واعترفت بخطاياها أمامه فعمدها.
وبعد ذلك قامت بتوزيع كل ما تملك على الفقراء والمساكين ومضت إلى بيت للعداري وجاهدت جهاداً كبيراً وداومت على الصلاة والصوم والنسك. فحسدها الشيطان، فحرك بعض الناس الأشرار وسعوا بها عند الإمبراطور تراجان، فاستدعاهما وحاول أن يستميلها لتتكر الإيمان فرفضت. فأمر بقطع رأسها، 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 ᾠη: ε, ϛ

Psalm 99: 6, 7

مزمور 98: 5، 6

Ὡν̄ϑης νευ Δάρων ζεν νεφουηβ:
νευ Σαμουήλ ζεν νηεττωβζ
ἔπεφραν: ναϛτωβζ ἔπβοις οτοζ ἕθοϛ
ναϛωτευ ἔρωοϛ: ζεν οϛτεϛλλοϛ
ἕβηπι ναϛραζι νευωοϛ. Ἀλληλοιᾱ.

Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.

موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.

The Liturgy Gospel
إنجيل القديس

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

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

<p>ΘΥΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>ΙΩΑΝΝΗΝ ΙΒ΄: Κ - ΛΣ</p>	<p>John 16: 20 - 33</p>	<p>يوحنا 16: 20 - 33</p>
<p>Διμην ἀμην ψχω ἕμοος νωτεν γε νῆωτεν τετενναριμι ογοσ τετενναερηβι: πικοςμοος δε νῆοου ἐναραψι νῆωτεν τετενναερῶκαε νῆητ ἀλλα πετενωκα νῆητ ἐναψωπι νωτεν ετραψι.</p>	<p>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنْتُمْ سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ.</p>
<p>Ψεμι ασωαννοτι εμισι ψασερῶκαε νῆητ γε ασι νῆε τεσορνοτ: εψωπ δε ασωανμικι ἕπιψηρι ἕπασερφεμενι γε ἕπιροχεε εθεβε πιραψι γε αμεεσ οτρωμι επικοςμοος.</p>	<p>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.</p>	<p>الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وَلَدَتِ الطِّفْلَ لَا تَعُودُ تَذْكُرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>
<p>Ογοσ νῆωτεν θωτεν ψνοτ μεν ερετενεβι νοτῶκαε νῆητ: παλιν οη ψνανατ ερωτεν ογοσ τετενναραψι ογοσ πετενραψι ἕμιον ελι ναολε νῆτενηνοτ.</p>	<p>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.</p>	<p>فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ. وَلَكِنِّي سَأَرَأَكُمُ أَيضاً فَتَفْرَحُ قُلُوبُكُمْ وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.</p>

Ὁτοϑ ζεν πιέροοτ έτε ύμμλτ
 τετενναωρεντ έζλι αν: λμην λμην
 τρω ύμοϑ νωτεν φηέτετενναερετιν
 ύμοϑ ητοτϑ ύφιωτ ζεν Παραν
 ερετιϑ νωτεν.

Ψα τνοτ ύπατετενερετιν ηέλι ζεν
 Παραν: αριέτιν οτοϑ τετενναδι ζινα
 ητε πετενραωι ωωπι εφζηκ έβολ.

Ψαι δε αιχοτοϑ νωτεν ζεν
 ζανπαρομιά: σηνοτ δε ηζε οτοϑνοτ
 ζοτε ειναζαζι νεμωτεν αν γε ζεν
 ζανπαρομιά αλλα ζεν οτπαρρησιά
 τναταμωτεν εβε φιωτ.

ηεν πιέροοτ έτε ύμμλτ
 έρετενερετιν ζεν Παραν: οτοϑ
 τναχοϑ νωτεν αν γε ανοκ εθνατζο
 έφιωτ εβε θηνοτ.

Πθοϑ ταρ ζωϑ φιωτ ύμει ύμωτεν
 γε ηωτεν αρετενμεεριτ οτοϑ
 αρετενναζτ γε έταιι έβολ ζα φιωτ.

Δη έβολ ζεν φιωτ οτοϑ αι
 έπικοϑμοϑ παλιν οη τναζω
 ύπικοϑμοϑ οτοϑ τναωενηι ζα φιωτ.

Πεξε νεφμαθητς ναϑ γε ζηππε
 τνοτ κκαζι ζεν οτπαρρησιά οτοϑ κζε
 έλι αν ύπαρομιά.

And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.

Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.

In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;

for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech!

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئًا. الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ مَا طَلَبْتُمْ مِنَ الْآبِ يَأْتِيكُمْ بِاسْمِي يُعْطِيكُمْ.

إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئًا بِاسْمِي. أَطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرْحُكُمْ كَامِلًا.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضًا بِأَمْثَالٍ بَلْ أَخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي. وَلَسْتُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ مِنْ أَجْلِكُمْ.

لَآنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ أَحْبَبْتُمُونِي وَأَمَنْتُمْ أَيَّيَّ مِنْ عِنْدِ اللَّهِ خَرَجْتُ.

خَرَجْتُ مِنَ عِنْدِ الْآبِ وَقَدْ أَتَيْتُ إِلَى الْعَالَمِ وَأَيْضًا أَتْرُكُ الْعَالَمَ وَأَذْهَبُ إِلَى الْآبِ.

قَالَ لَهُ تَلَامِيذُهُ: هُوَذَا الْآنَ تَتَكَلَّمُ عَلَانِيَةً وَلَسْتُ تَقُولُ مَثَلًا وَاحِدًا.

†† ΝΟΥ ΤΕΝΕΜΙ ΧΕ ΚΩΟΥΝ ΝΕΩΒ
ΝΙΒΕΝ ΟΥΟΖ ΝΚΕΡΧΡΙΑ ΔΗ ΕΘΡΕ ΟΥΑΙ
ΥΠΕΚ: ΔΕΝ ΦΑΙ ΤΕΝΝΑΖ† ΧΕ ΕΤΑΚΙ ΕΒΟΛ
ΖΑ ΦΝΟΥ†.

Διχέρουτὸ νωου ἴχε Ιησοῦς χε †νου
τετενναζ†.

Θηππε σῆνοῦ ἴχε οὔοῦνοῦ οὔοζ αςὶ
θινα ἴτετενχωρ ἐβολ φῶραι φῶραι
ἄμωτεν ἐπεγμα οὔοζ ἴτετενχατ
ἄμαγατ: οὔοζ †χη ἄμαγατ ΔΗ ΧΕ
ἐχη νεμη ἴχε Παιωτ.

†Δι Διχοτοῦ νωτεν θινα ἴτε
οὔθιρηνη ὑωπι νωτεν ἴθρη ἴθρη:
οὔοῦ ἴτωτεν ἄματ ἴοὔοζοζοζ ΔΕΝ
πικοςμος: ἀλλὰ χεμνομ† ἄνοκ Διδρο
ἐπικοςμος.

*Πῶου φα Πεννοῦ† πε ὑα ἐνεε
ἴτε ΝΙ ἐνεε: ἄμην.*

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.

الآن تعلم أنك عالم بكل شيء
ولست تحتاج أن يسألك أحد لهذا
نؤمن أنك من الله خرجت.

أجابهم يسوع: الآن تؤمنون.

هؤذا تأتي ساعة وقد أتت الآن
تتفرقون فيها كل واحد إلى خاصته
وتتركونني وحدي. وأنا لست
وحدي لأن الأب معي.

قد كلمتكم بهذا ليكون لكم في
سلامة. في العالم سيكون لكم ضيق
ولكن ثقوا: أنا قد غلبت العالم.

والمجد لله دائماً.

Katameros Readings for the 6th Day of Baramhat

قطمارس قراءات اليوم السادس من شهر برمهاث المبارك

ΚΟΥΚΟΥ ΝΕΖΟΥ ΝΠΙΔΒΟΥ ΦΑΜΕΝΩΘ

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 ΔΘ: ̅	Psalm 46: 1, 7	مزمور 45: 1، 7
<p>ΠΕΝΝΟΥΤ ΠΕ ΠΕΝΜΑΔΦΩΤ ΝΕΜ ΤΕΝΣΟΜ: ΠΕΝΒΟΗΘΟΣ ΠΕ ΘΕΝ ΝΕΝΘΛΥΨΙC ΕΤΑΥΧΕΜΤΕΝ ΕΜΑΥΩ: Π̅ΟΙC ΦΝΟΥΤ̅ ΝΤΕ ΝΙΧΟΜ ΔΥΧΗ ΝΕΜΔΗ: ΠΕΠΡΕΥΩΠΤΕΝ ΕΡΟΥ ΠΕ ΦΝΟΥΤ̅ ΝΙΔΑΚΩΒ. ΔΔΛΗΛΟΥΙΑ.</p>	<p>God is our refuge and strength. He is our help in the afflictions that have come heavily upon us. The Lord of hosts is with us; The God of Jacob is our refuge. Alleluia.</p>	<p>إلهنا ملجأنا وقوتنا، ومعيننا في شدائدنا التي أصابتنا جداً. الرب إله القوات معنا، ناصرنا هو إله يعقوب. 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>ΟΥΔΑΝΑΣΗΩCΙC ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΔCΙΟΥ.</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 Δ: Ιϛ - κβ</p>	<p>Mark 1: 16 - 22</p>	<p>مرقس 1: 16 - 22</p>

Οτοζ ἔταρσινι ἐβολᾷ ἐκκεν φῖουμ
ἵντε †Σαλιελᾷ ἀρναῦ ἐσιμων νεμ
Ἀνδρεαῦ πῶσον ἵσιμων ἐτρίψνε ἵσι†
ἐφῖουμ: ζε οὔνη ζαρ νε θανοῦζι νε.

Οτοζ πεχαρ νωοῦ ἵνε Ιησοῦς ζε
ἀμωινι σαμενεζι ἵταερ θηνοῦ
ἵθανοῦζι ἵρεφταζε ρωμ.

Οτοζ ἀρχα νοῦψνηοῦ ἵνωοῦ
σατοτοῦ ἀγμοῦψι ἵνωψ.

Οτοζ ἔταρσινι ἐτρη νοῦκοῦζι
ἀρναῦ ἐλακωβοῦ πῶψηρι ἵΖεβεδεοῦ
νεμ Ιωαννης περσον οτοζ ἵθωοῦ
ζωοῦ ἐτρη πιζοι ἐνσοβ† ἵνοῦψνηοῦ.

Οτοζ σατοτψ ἀμοῦψ† ἐρωοῦ οτοζ
ἀρχα ποῦωτ ἵνωοῦ Ζεβεδεοῦ ζι
πιζοι νεμ νιμνῶωθῆς ἀψενωοῦ
σαμενεζιψ.

Οτοζ ἀψενωοῦ ἐζοῦτη
ἐΚαφαρναοῦμ οτοζ σατοτψ ζεν
πισαββατον ἔταρψε ἐζοῦτη ναρ†βω
ζεν †στῆναζωζη.

Οτοζ ναρεῦψηρι ἐξεν τερῶβω:
ναρ†βω ζαρ νωοῦ πε ζωοῦ ἐρε
πεφερῶψι ἵτοτψ οτοζ ἵφρη† ἀν
ἵνιναδ.

*Πῶοῦ φα Πεννοῦ† πε: ψα ἐνεζ
ἵντε νιῆνεζ: ἀμην.*

And as He walked by
the Sea of Galilee, He saw
Simon and Andrew his
brother casting a net into
the sea; for they were
fishermen.

Then Jesus said to them,
“Follow Me, and I will
make you become fishers of
men.”

They immediately left
their nets and followed
Him.

When He had gone a
little farther from there, He
saw James the son of
Zebedee, and John his
brother, who also were in
the boat mending their nets.

And immediately He
called them, and they left
their father Zebedee in the
boat with the hired servants,
and went after Him.

Then they went into
Capernaum, and
immediately on the Sabbath
He entered the synagogue
and taught.

And they were
astonished at His teaching,
for He taught them as one
having authority, and not as
the scribes.

*Glory be to God
forever.*

وَفِيمَا هُوَ يَمْشِي عِنْدَ بَحْرِ الْجَلِيلِ،
أَبْصَرَ سِمْعَانَ وَأَنْدْرَاوَسَ أَخَاهُ
يُلْقِيَانِ شَبَكَةَ فِي الْبَحْرِ فَاتَهُمَا كَانَا
صَيَّادَيْنِ.

فَقَالَ لَهُمَا يَسُوعُ: «هَلُمَّ وَرَائِي
فَأَجْعَلُكُمْ تَصِيرَانِ صَيَّادِي
النَّاسِ».

فَلَوَقَتْ تَرَكَآ شَبَاكَهُمَا وَتَبِعَاهُ.

ثُمَّ اجْتَاَزَ مِنْ هُنَاكَ قَلِيلًا فَرَأَى
يَعْقُوبَ بَنَ زَبْدِي وَيُوحَنَّا أَخَاهُ
وَهُمَا فِي السَّفِينَةِ يُصَلِحَانِ
الشَّبَاكَ.

فَدَعَاهُمَا لِلْوَقْتِ. فَتَرَكَآ أَبَاهُمَا
زَبْدِي فِي السَّفِينَةِ مَعَ الْأَجْرَى
وَذَهَبَا وَرَاءَهُ.

ثُمَّ دَخَلُوا كَفَرْنَاحُومَ وَالْوَقْتِ دَخَلَ
الْمَجْمَعِ فِي السَّبْتِ وَصَارَ يُعَلِّمُ.

فَبِهَتُوا مِنْ تَعْلِيمِهِ لِأَنَّهُ كَانَ
يُعَلِّمُهُمْ كَمَا لَهُ سُلْطَانٌ وَلَيْسَ
كَالْكَتَبَةِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ρμε: α, δ	Psalm 146: 1, 2, 5	مزمور 145: 1, 4
Παψυχμ̄ μοῡ ἐΠβοις: †νᾱμοῡ ἐΠβοις δ̄εν παωνδ: ω̄ρνιατϣ μ̄ψη̄τε Φνοϣ† η̄λακωβ πε πεϣβοη̄θος: ἐρε τεϣελπις δ̄εν Πβοις πεϣνοϣ†. ΔΔΛΗΛΟΤΙᾹ.	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 إله. 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.

Ο̄τ̄ἀναστω̄σις̄ ἐβ̄ολ̄ δ̄εν πετασ̄τελιον̄ ε̄θο̄ταβ̄ κᾱτᾱ Ὑᾱτ̄θ̄εον̄ ασ̄ιοϣ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Ὑατ̄θ̄εον̄ δ̄: ιη̄ - κβ̄	Matthew 4: 18 - 22	متي 4: 18 - 22
Εϣμοϣῑ Δε̄ ἐ̄κκεν̄ φ̄ιομ̄ η̄τε †Σαλῑλε̄ᾱ ᾱϣναϣ̄ ἐ̄σον̄ σ̄ναϣ̄ Σῑμων̄ ψη̄τοϣμοϣ† ἐ̄ροϣ̄ ϣε̄ Πε̄τρος̄ νεμ̄ Δη̄δ̄ρεας̄ πεϣσον̄ ε̄ϣῑ ω̄νε̄ ἐ̄φ̄ιομ̄: νε̄ ε̄ανοϣ̄ο̄ϣῑ τ̄αρ̄ νε̄.	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 وَأَنْدْرَاوَسَ 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 ἕταϑϑινι ετῆ εβολ ἕματ
 ἀϑηατ ἕκεϑον ϑηατ Ιακωβοϑ πῶηρι
 ἵΖεβεδεοϑ νεμ Ιωαννηϑ πεϑϑον ετῆ
 πιϑοι νεμ Ζεβεδεοϑ ποτιωτ ετϑοβτ
 ἵννοϛῶννηοϛ οτοϛ ἀϑμοϛτ ἕρωοϛ.

Πῆωοϛ δε ϑατοτοϛ ἀρχω ἕπιϑοι
 νεμ Ζεβεδεοϑ ποτιωτ ἀτμωϱι ἵκωϑ.

*Πῶοϛ φα Πεννοϛτ πε ωα ἕνεϑ
 ἵτε νι ἕνεϑ: 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 القداؑؑ

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἵτε πενϑαϑ Παυλοϑ Πιὰποστολοϑ

Παυλοϑ ῥεβοκ ἕΠενβοιϑ Ιηϑοϑ
 Πιχρϑοϑ: πιὰποστολοϑ ετῆαϑεμ:
 φῆἕταϑωϑ εῑπιϑιωεννοϑϑι ἵτε
 φῆνοϛτ.

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.

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

Γαλατῆϑ ἁ: ἁ - ιϑ

Galatians 1: 1 - 19

غلاطية 1: 1 - 19

Παῦλος ἀποστόλος ἐβόλῃ δὲν
 ῥωμαῖοι ἀνθρώποι ἐβόλῃ ζήτεν ῥωμαῖοι ἀν
 ἀλλὰ ἐβόλῃ ζήτεν Ἰησοῦς Χριστός
 νεῦ Φνοῦτ Φιωτ φαί εταῖτονος
 ἐβόλῃ δὲν νηθεμωοῦτ.

Νεῦ νικηνοῦ τήροῦ εθνεμῖ
 ἠνικηκλήσιὰ ἠτε τῆς γαλιατῆς.

Πέμοτ νωτεν νεῦ τζιρηνῆ ἐβόλῃ
 ζήτεν Φνοῦτ Πενιωτ νεῦ Πενβοῖς
 Ἰησοῦς Χριστός.

Φαί εταῖτηι ἐξερῆ ἐξεν νεννοβῖ
 ὑατερναμεν ἐβόλῃ δὲν παῖνεῖς
 ετρωοῦ ετρωοῦ κατὰ πετερναῖ
 ἠΦνοῦτ ὁτοῦ Φιωτ.

Φηέτε φωῖ πε πῶοῦ ὑα ἐνεῖς ἠτε
 νιένεῖς: ἀμην.

Ἰερῶφρηι χε παρητῆ ἠχῶλεμ
 σεοῦτεβ ἠμωτεν ἐβόλῃ σαβόλ
 ἠφηεταῖθαλεμ θηνοῦ δὲν πέμοτ
 ἠΠιχριστός εκεῖτασελιον.

Ετε κεοῦαι ἀν πε ἐβηλ ἀρνοῦ χε
 ὁτον θανοτον εῦθροτερ ἠμωτεν
 ετοῦωῦ ἐφενῖς πεετασελιον ἠτε
 Πιχριστός.

Ἀλλὰ καὶ ἄνθρωποι ἠε οἰασσελοῦ
 ἐβόλῃ δὲν τῆς ἠτερῶνεννοῦνι νωτεν
 σαβόλ ἠφηετανῶνεννοῦνι ἠμοῦ

Paul, an apostle, not
 from men nor through man,
 but through Jesus Christ and
 God the Father who raised
 Him from the dead,

and all the brethren who
 are with me, to the churches
 of Galatia:

Grace to you and peace
 from God the Father and our
 Lord Jesus Christ,

who gave Himself for
 our sins, that He might
 deliver us from this present
 evil age, according to the
 will of our God and Father,

to whom be glory
 forever and ever. Amen.

I marvel that you are
 turning away so soon from
 Him who called you in the
 grace of Christ, to a
 different gospel,

which is not another; but
 there are some who trouble
 you and want to pervert the
 gospel of Christ.

But even if we, or an
 angel from heaven, preach
 any other gospel to you than
 what we have preached to
 you, let him be accursed.

بُولُسُ رَسُوْلٌ لَا مِنْ النَّاسِ وَلَا
 بِإِنْسَانٍ، بَلْ بِيَسُوعَ الْمَسِيحِ وَاللَّهِ
 الْآبِ 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.
 آمِينَ.

إِنِّي أَتَعَجَّبُ أَنْكُمْ تَنْتَقِلُونَ هَكَذَا
 سَرِيعًا عَنِ الَّذِي دَعَاكُمْ بِنِعْمَةِ
 الْمَسِيحِ إِلَى أَنْجِيلٍ آخَرَ.

لَيْسَ هُوَ آخَرَ، غَيْرَ أَنَّهُ يُوجَدُ قَوْمٌ
 يُرْجِعُونَكُمْ وَيُرِيدُونَ أَنْ يَحْوُلُوا
 أَنْجِيلَ الْمَسِيحِ.

وَلَكِنْ إِنْ بَشَّرْنَاكُمْ نَحْنُ أَوْ مَلَائِكَةٌ
 مِنَ السَّمَاءِ بِغَيْرِ مَا بَشَّرْنَاكُمْ،
 فَلْيَكُنْ «أَنَاثِيمًا».

νωτες μαρεψωπι νοταναθεμα.

Ὡφρητ̄ ετανερωωρπ̄ η̄χος νεμ
†νωτ̄ οη†χω̄ ῡμος γε
φθεθναζιωεννοτ̄φῑ νωτες σαβολ
ῡφθεταρετενδ̄ιτ̄ι μαρεψωπι
νοταναθεμα.

†νωτ̄ γαρ̄ αιωτ̄ ῡπερητ̄ η̄νιρωωι
ωαν̄ φνωτ̄ ωαν̄ αικω† η̄σα ραναγ
η̄ρωωι: ισε δε̄ ναικω† η̄σα ραναγ
η̄ρωωι οη̄ ιε̄ ανοκ̄ οσβωκ̄ αν̄ γε̄ η̄τε
Πῑχριστος.

†ταμο̄ δε̄ ῡμωτες̄ νασνηοτ̄
ε̄πιεταστ̄ελιον̄ φθεταρ̄ζιωεννοτ̄φῑ
ῡμοσ̄ ε̄βολ̄ ζιτοτ̄ γε̄ νοτ̄ κατ̄α ρωωι
αν̄ πε.

Οῡδε γαρ̄ ανοκ̄ εταιδ̄ιτ̄ι η̄τεν
ρωωι αν̄ οῡδε̄ νε̄ εταρ̄†ε̄βω̄ νη̄ι ε̄ροσ̄
αν̄ αλλᾱ ε̄βολ̄ ζιτεν̄ οσ̄δωρπ̄ ε̄βολ̄
η̄τε̄ Ιη̄σοϋς̄ Πῑχριστος.

Ατετενωτεμ̄ γαρ̄ ε̄παξινοωϋι
ῡπιχοτ̄ η̄ρη̄ῑ θε̄ν† μετ̄λοτ̄δᾱι γε̄
η̄ρη̄ῑ θε̄ν̄ οῡμετ̄ζοτ̄ο̄ ναιβο̄ζῑ η̄σα
†ε̄κ̄κλησῑᾱ η̄τε̄ φνωτ̄ οτο̄ζ̄ ναιωωϋι
ῡμος.

Παιερ̄προκοπτιν̄ θε̄ν† μετ̄λοτ̄δᾱι
ε̄ζοτε̄ οῡμηϋ̄ η̄τε̄ ταμ̄αιη̄ θε̄ν
πατε̄νος̄ ε̄ιοῑ η̄ρεψ̄χο̄ζ̄ η̄ζοτ̄ο̄ ε̄νη̄ετᾱ

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 ΣΕΒΤΑ ΦΑΛΝΑ ΑΦΟῩ ΑΛΑΝ̄ ΑΥΣΑ:̄
ΙΝ̄ ΚΑΝ̄ ΑΧΔ̄ ῩΒΙΣΤ̄Ρ̄Κ̄Μ̄ ΒΕΓΙΡ̄ ΜᾹ ΦΙΛ̄Τ̄Μ̄,
ΦΛΥΚ̄Ν̄ «ΑΝΑΤΙΜΑ».

ΑΦΑΣΤΕΓΦ̄ ΑΛΑΝ̄ ΝΑΣ̄ ΑΜ̄ ΑΛΛ̄Η?̄ ΑΜ̄
ΑΠ̄Λ̄Β̄ ΑΝ̄ ΑΡ̄ΥΣῙ ΝΑΣ̄?̄ ΦΛ̄Ο̄ Κ̄Ν̄Τ̄
ΒΕΔ̄ ΑΡ̄ΥΣῙ ΝΑΣ̄ Λ̄Μ̄ ΑΚ̄Ν̄ Ε̄ΒΔ̄Ᾱ
ΛΛ̄Μ̄ΣΙΧ̄.

Ω̄ΑΕΡ̄Φ̄Κ̄Μ̄ ΑῩΗ̄Ᾱ ΙΑΧ̄Ω̄Τ̄Ᾱ ΙΝ̄ΑΓΙΛ̄ ΑΔ̄Υ
Β̄Τ̄Ρ̄Τ̄ Β̄Η̄, ΑΝ̄Ε̄ Λ̄ΥΣ̄ Β̄Χ̄Σ̄Β̄
ΙΝ̄ΣΑΝ̄.

ΛΑῩῙ Λ̄Μ̄ ΑΦ̄Β̄Λ̄Η̄ Μ̄Ν̄ Ε̄ΝΔ̄ ΙΝ̄ΣΑΝ̄ Ω̄ΛᾹ
Ε̄Λ̄Μ̄Ν̄Ε̄. Β̄Λ̄ ΒᾹΕΛΑΝ̄ ῙΣ̄Ω̄Ε̄ Μ̄ΣΙΧ̄.

ΦΑΤ̄Κ̄Μ̄ ΣΕΜ̄ΕΤ̄Μ̄ Β̄ΣΙΡ̄Τ̄Ῑ ΦΙΛᾹ ΦΙ
ΑΔ̄ΥΑΤ̄Η̄ ΑῩΗ̄ΩΔῙΕ̄, ΑῩῙ Κ̄Ν̄Τ̄
ΑῩΣΠ̄ΗΔ̄ Κ̄ΝΙΣ̄Ε̄ ΑΛΛ̄Η̄ ΒᾹΦΡΑΤ̄Ρ̄ ΑῩΤ̄Λ̄Φ̄Α.

Ω̄Κ̄Ν̄Τ̄ ΑΤ̄ΕΔ̄Μ̄ ΦῙ ΑΔ̄ΥΑΤ̄Η̄ ΑῩΗ̄ΩΔῙΕ̄
Ε̄ΛῩ Κ̄Τ̄ΙΡ̄ΙΒ̄ΙΝ̄ Μ̄Ν̄ ΑῩΡΑΒ̄Ῑ ΦῙ
Γ̄Ν̄ΣῙ, ΙΔ̄ Κ̄Ν̄Τ̄ ΑῩΦ̄Ρ̄ Ε̄ῩΡ̄Ε̄ ΦῙ
Τ̄Φ̄ΛΙΔΑΤ̄ ΑΒΑῩῙ.

ΝΑΙΟΥ ΤΗΤΟΥ ΕΤΟΥ.

ὍΤΕ ΔΕ ΕΤΑΥΜΑΤΗ ΝΧΕ ΦΝΟΥΤ
ΦΗΕΤΑΥΦΟΡΧΤ ΕΒΟΛ ΘΕΝ ΘΝΕΧΙ ΝΤΕ
ΤΑΜΑΥ: ΟΥΘ ΑΥΘΑΖΜΕΤ ΕΒΟΛ ΧΙΤΕΝ
ΠΕΥΘΜΟΥ.

ΕΒΟΡΠ ΜΠΕΥΦΗΡΙ ΕΒΟΛ ΝΘΗΤ ΧΙΝΑ
ΝΤΑΧΙΥΕΝΝΟΥΧΙ ΜΜΟΥ ΘΕΝ ΝΙΕΘΝΟΧ
ΣΑΤΟΥ ΜΠΙΟΥΑΧΤ ΝΣΑ ΣΑΡΧ ΧΙ ΣΝΟΥ.

ΟΥΔΕ ΜΠΙΥΕ ΕΞΗΡΙ ΕΙΕΡΟΥΣΑΛΗΜ
ΨΑ ΝΙΑΠΟΣΤΟΛΟΧ ΕΤΔΑΧΩΙ ΑΛΛΑ
ΑΙΥΕΝΗΙ ΕΤΑΡΑΒΙΑ: ΠΑΛΙΝ ΟΝ ΑΙΚΟΥΤΤ
ΕΔΑΜΑΣΚΟΧ.

ΙΤΑ ΜΕΝΕΝΣΑ ΨΟΥΤΗ ΝΡΟΜΠΙ
ΑΙΥΕΝΗΙ ΕΞΗΡΙ ΕΙΕΡΟΥΣΑΛΗΜ ΕΝΑΥ
ΕΚΗΦΑ ΟΥΘ ΑΙΘΕΙ ΔΑΤΟΥΧ ΜΜΗΤ ΤΙΟΥ
ΝΕΖΟΥ.

ΚΕΟΥΑΙ ΔΕ ΝΝΙΑΠΟΣΤΟΛΟΧ ΜΠΙΝΑΥ
ΕΡΟΥ ΕΒΗΛ ΕΙΛΑΚΩΒΟΧ ΠΟΝ ΜΠΟΙΧ.

*Πρῶτος γαρ πνευωτεν νευ
τηρινη ενσοπ: χε λμην εσεψωπι.*

But when it pleased
God, who separated me
from my mother's womb
and called me through His
grace,

to reveal His Son in me,
that I might preach Him
among the Gentiles, I did
not immediately confer with
flesh and blood,

nor did I go up to
Jerusalem to those who
were apostles before me;
but I went to Arabia, and
returned again to Damascus.

Then after three years, I
went up to Jerusalem to see
Peter, and remained with
him fifteen days.

But I saw none of the
other apostles except James,
The Lord's brother.

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

وَلَكِنْ لَمَّا سَرَ اللَّهُ الَّذِي أَفْرَزَنِي مِنْ
بَطْنِ أُمِّي، وَدَعَانِي بِنِعْمَتِهِ.

أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأُبَشِّرَ بِهِ بَيْنَ
الْأُمَمِ، لِلْوَقْتِ لَمْ أَسْتَشِرْ لَحْمًا
وَدَمًا.

وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى
الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ انْطَلَقْتُ إِلَى
الْعَرَبِيَّةِ ثُمَّ رَجَعْتُ أَيْضًا إِلَى
دِمَشْقَ.

ثُمَّ بَعْدَ ثَلَاثِ سِنِينَ صَعَدْتُ إِلَى
أُورُشَلِيمَ لِأَتَعْرِفَ بِبِطْرُسَ، فَمَكَثْتُ
عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا.

وَلَكِنِّي لَمْ أَرْ غَيْرَهُ مِنَ الرُّسُلِ إِلَّا
يَعْقُوبَ أَخَا الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΘΕΝ ΨΕΠΙΣΤΟΛΗ
ΝΤΕ ΠΕΝΙΟΥΤ ΙΑΚΩΒΟΧ ΔΑΜΗΝ.
ΠΑΜΕΝΡΑΤΗ.

ιακωβος α: α - ιβ

The Catholic Epistle
from the Epistle of our
teacher St. James. May his
blessings be with us. Amen.
My beloved.

James 1: 1 - 12

الكاثوليكون من رسالة معلمنا
يعقوب الرسول، بركته المقدسة
تكون معنا. آمين. يا احبائي.

يعقوب 1 : 1 - 12

Ἰακωβος δέσφωκ ἠφνωρτ νεμ
 Πενδοις Ἰησοῦς Πιχρίτος ἠτμητ
 ἄνωρτ ἠφρλῆ ετχῆ δεν πιχωρ ἔβωλ
 χερε.

Ὡπι δεν ραῶι νιβεν νάσνηοτ
 ἔωπι ἄρετενωανραοῦ
 ἔβανπιρασμοσ ἠοτθοῖρητ.

Ἐρετενεμι χε τδωκιμη ἠτε
 πετεννατ ἄσερλωβ ἔοττπομομη.

τττπομομη δε μαρε οτλωβ
 ετχῆκ ἔβωλ ωπι ἠδῆτς θινα
 ἠτετενωπι ἔρετενχῆκ ἔβωλ οτοθ
 ἔρετενοτοχ ἠτετενχορθ ἠἔλι αν.

Ἰσχε δε οτοθ οται δεν θηνοτ
 ετχορθ ἠἄβω μαρεἔερετιν ἠφνωρτ
 φηεττ ἠοτοθ νιβεν ἠπλωσ οτοθ
 ἠἔωωωτ αν ετἔτνατ.

Μαρεἔερετιν δε δεν οτναττ ἠἔοι
 ἠθῆτ ἄνατ αν: φῆ ταρ ετοι ἠθῆτ ἄνατ
 αχοι ἠφρητ ἠνιχολ ἠτε φιομ ἔρε
 ἠθνοτ δι ἠμωοτ οτοθ ετἠνι ἠμωοτ.

Ὑπεἠερεμετἠ ταρ νατ ἠχε
 πιρωμἠ ετε ἠματ χε ἔναδι ἠἔλι
 ἠτοττ ἠΠδοις.

Πιρωμἠ δε ετοι ἠθῆτ ἄνατ
 οτατσεμνι πε θι νετμωιτ τηροτ.

James, a bondservant of
 God and of The Lord Jesus
 Christ, to the twelve tribes,
 which are scattered abroad:
 Greetings.

My brethren, count it all
 joy when you fall into
 various trials,

knowing that the testing
 of your faith produces
 patience.

But let patience have its
 perfect work, that you may
 be perfect and complete,
 lacking nothing.

If any of you lacks
 wisdom, let him ask of God,
 who gives to all liberally
 and without reproach, and it
 will be given to him.

But let him ask in faith,
 with no doubting, for he
 who doubts is like a wave of
 the sea driven and tossed by
 the wind.

For let not that man
 suppose that he will receive
 anything from The Lord;

he is a double-minded
 man, unstable in all his
 ways.

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ
 الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ
 عَشَرَ سِبْطًا الَّذِينَ فِي الْمَتَاتِ.

إِحْسِبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَ مَا
 تَقَعُونَ فِي تَجَارِبٍ مُتَنَوِّعَةٍ.

عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يَنْشِئُ
 صَبْرًا.

وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌّ لِكَيْ
 تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرِ
 نَاقِصِينَ فِي شَيْءٍ.

وَأَمَّا إِنْ كَانَ أَحَدُكُمْ تُعْوِزُهُ حِكْمَةٌ
 فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي الْجَمِيعَ
 بِسَخَاءٍ وَلَا يُعَيِّرُ فَسَيُعْطَى لَهُ.

وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مُرْتَابٍ
 الْبَيْتَةَ لِأَنَّ الْمُرْتَابَ يُشْبِهُ مَوْجًا مِنَ
 الْبَحْرِ تَخْبِطُهُ الرِّيحُ وَتَدْفَعُهُ.

فَلَا يَظَنَّ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ
 شَيْئًا مِنَ عِنْدِ الرَّبِّ.

رَجُلٌ دُوْرَائِيْنٍ هُوَ مُتَقَلِّبٌ فِي
 جَمِيعِ طَرَفِهِ.

Παρεφωσῶσθε Δε ἡμῶς ἵνα πικρῶν
ἐπιθῆναι δὲν περὶ τῶν.

Πирамаδὸ Δε ἵερῆν δὲν περὶ θῆναι
ἵνα ἡφῆρῆν ἵερῆν ἵνα οὐκ ὄντων
ἐπιθῆναι.

Διψῶσι γὰρ ἵνα φῆρῆν νῆν
πικρῶν οὐκ ἀφῆρῆν ἐπιθῆναι
οὐκ τεφῆρῆν ἀφῆρῆν οὐκ πικρῶν
ἵνα περὶ ἀφῆρῆν παρῆρῆν ἵνα
παραμῶν ἵερῆν δὲν περὶ τῶν
ἐπιθῆναι.

Ὁ μακαριος πε πικρῶν
φῆρῆν ἵνα οὐκ ὄντων
ἵνα ἀφῆρῆν οὐκ πικρῶν
ἵνα πικρῶν φῆρῆν ἵνα οὐκ ὄντων
πικρῶν ἵνα φῆρῆν.

*Ἴνα ἵερῆν ἵνα πικρῶν
οὐκ ὄντων ἵνα πικρῶν:
πικρῶν ἵνα νῆν τεφῆρῆν: φῆρῆν
ἵνα ἐπιθῆναι ἵνα φῆρῆν ἵνα πικρῶν
ἵνα ἵνα: ἵνα.*

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.*

وَلْيَفْتَحِ الْأَخُ الْمَتَّعُ بِارْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَبِاتِّصَاعِهِ لِأَنَّهُ كَزَهْرٍ
الْعُشْبِ يَزُولُ.

لَأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ فَيَبَّسَتْ
الْعُشْبَ فَسَقَطَ زَهْرُهُ وَقَتِي جَمَالُ
مَنْظَرِهِ. هَكَذَا يَذْبُلُ الْغَنِيُّ أَيْضاً فِي
طُرُقِهِ.

طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ النَّجْرَةَ
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 ἵνα νῆν ἵνα ἀποστολῶν:
ἵνα οὐκ ὄντων ἐπιθῆναι νῆν.
ἵνα.

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: ιε - κα

Acts 15: 13 - 21

أعمال 15: 13 - 21

Μενενσα ἔταρχαρωσὺ Δε
 αχῆροτὸν ἵνε Ιακωβος εφζω ἕμμοσ:
 νιρωμι νενῆσνηοτὸν σωτεμ ἔροι.

Сγμεων αφсази каτa φρητ ισxen
 γορπ ἔτα Φνοττ χεμπωινη ἐβι
 ἵνοτλαοσ ἐβολ δεν νιεθνοσ δεν
 Περραν.

Οτοσ φαι σετματ νεμασ ἵνε
 νισαзи ἵνε νιπροφηтис каτa φρηт
 εтсδнот.

Χε μεненса ναι εἰετασθο οτοσ
 εἰεκωт ἵтскνη ἵνε Δαυιδ
 θηετασθει: οτοσ νηεταστωс ἵтас
 εἰεκοτοτ οτοσ тнатаσос ἔραтс.

Θοπωс ἵσεκωт ἵса Пбoic ἵνε
 ἵсωσπ ἵνε νιρωμι нем νιεθнос тнροτ
 νηετασμοττ ἔПаран εἔρηι ἔζωωт
 πεζε Пбoic φηετῆρο ἵннаι.

Οτωνησ ἐβολ ιсxen ἵενεσ.

Εθε φαι ттзап ἀноκ
 εἰттеμοτaσδici εἵνηεθнаκοτοτ ἐβολ
 δен νιεθнос εἔρηι εα εΦноττ.

Δλλα εοτωρп νωοτ εροτzeneοτ
 саβολ ἵνнιωт ἵδωлон нем νιποрнiа
 нем νιωσз нем πiснос.

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 أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ
 أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى
 اسْمِهِ.

وَهَذَا تَوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ
 مَكْتُوبٌ:

سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا حَيْمَةَ
 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 عَنِ
 نَجَاسَاتِ الْأَصْنَامِ، وَالزَّانَا،
 وَالْمَخْنُوقِ، وَالْدَّمِ.

Ὡς ἄρα τὰρ ἰσχυρὸν ἠνεκὸν
 ἠάρχουσιν οὐρανῶν ἠνεκὸν
 κατὰ πόλιν θέν ἠνεκὸν ἠνεκὸν
 ἠνεκὸν κατὰ Σαββάτον ἠνεκὸν.

*Πισαχὶ Δε ἠνεκὸν Πῶσις ἐφεῖλαι οὐρανῶν
 ἐφεῖλαι: ἐφεῖλαι οὐρανῶν ἐφεῖλαι:
 θέν ἠνεκὸν ἠνεκὸν ἠνεκὸν
 ἠνεκὸν.*

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 سبت.

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

Synaxarium of Baramhat 6 سنكسار اليوم السادس من شهر برمهاث

1. The Martyrdom of St. Dioscorus at the Time of the Arabs
2. The Departure of the Bishop St. Theodotus, the Confessor

1. استشهاد القديس ديوسقورس في زمن العرب
2. نياحة القديس ثاودوطس، الأسقف المعترف

1. The Martyrdom of St. Dioscorus at the Time of the Arabs

On this day, St. Dioscorus was martyred during the time of the Arabs. This saint was born in the city of Alexandria, to Christian parents. For unexplained reason, he left the Christian faith and adopted the faith of the Arabs. When his sister heard of what her brother had done, she was greatly sorrowful. She sent him a letter from El-Fayyom saying, "I would have liked to hear the news that you had died a Christian, than that you are alive, and you have abandoned the Faith of The Lord Christ, your God."

When he had read his sister's letter, it touched him, he wept bitterly, and signed himself with the sign of the cross, and prayed entreating God fervently. Then he rose in haste and girded up his loins, and went out of his house and wandered about in the streets of the city. When the people saw him in this condition, they brought him to the Governor who asked him, "what had happened to you?" the saint replied saying, "I have been born Christian, and I shall die Christian, and I do not know except this." The Governor threatened him, scourged him severely, and then imprisoned him. When he could not change conviction, he ordered to burn him alive. They casted him

1. استشهاد القديس ديوسقورس في زمن العرب

في مثل هذا اليوم استشهاد القديس ديوسقورس في زمن العرب. ولد هذا القديس بمدينة الإسكندرية من أبوين مسيحيين. وقد حدث له أن ترك الغيمان المسيحي ودخل في ديانة العرب. فلما سمعت به أخته، حزنت حزناً عظيماً وأرسلت له رسالة من الفيوم تقول: "لقد كنت اشتغى أن يأتيني خبر موتك وأنت مسيحي، ولا أسمع خبر حياتك وأنت بعيد عن السيد المسيح إلهك". فتأثر من رسالتها وبكى وقام ورشم على وجهه علامة الصليب، وشد على وسطه بزئار، وقام ومشى في شوارع المدينة. فلما رآه الناس هكذا، أمسكوه وسلموه للوالي، فسأله عن ذلك. فأجاب القديس قائلاً: "إني ولدت مسيحياً وأموت مسيحياً ولا أعرف غير هذا". فضربه الوالي كثيراً ثم حبسه. ولما لم يقدر عليه، أمر بحرقه حياً. فحرقوه خارج المدينة ونال إكليل الشهادة. بركة صلواته فلتكن معنا. أمين.

into the fire and burned him outside the city, thus he received the crown of martyrdom.

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

2. The Departure of the Bishop St. Theodotus, the Confessor

On this day also, St. Theodotus the confessor, Bishop of the city of Corinth, on the island of Cyprus, departed. He confessed The Lord Christ before Julius, the Governor of that city during the days of Emperor Diocletian. He demanded the saint to deny his faith in The Lord Christ and to raise incense to the idols. When he refused, he ordered to painfully scourge him with whips made of buffalo's hide, and combed his body with iron combs, tearing up his flesh, then imprisoned him.

He remained in prison until the reign of Emperor Constantine, who released him among all those who were imprisoned for the sake of faith. St. Theodotus returned to his Episcopal Seat, and continued to tend his flock, that The Lord Christ entrusted him with. When he 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.

2. نياحة القديس ثاودوطس، الأسقف المعترف

وفيه أيضاً تنيح القديس ثاودوطس الأسقف المعترف. كان هذا القديس أسقفاً على مدينة كورنثوس التي في جزيرة قبرص. اعترف بالسيد المسيح أمام الوالي يوليوس، أيام الإمبراطور دقلديانوس. وطلب منه الوالي أن ينكر إيمانه بالسيد المسيح ويقدم البخور للأصنام، فرفض. فأمر بتعذيبه بالجلد وتمشيط جسده بأمشاط حديدية. ثم وضعوه في السجن إلى أن تملك الإمبراطور قسطنطين البار، فأطلقه مع جملة القديسين المحبوسين. وعاد إلى كرسيه وداوم على رعاية شعبه الذي أوثمن عليه. وبعد أن أكمل جهاده الحسن، تنيح بسلام.

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

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαβιδ ος: ε, ρλδ: ε

Psalm 78: 5, 135: 5

المزمور 77 : 5، 134 : 5

Δεταρο νοτυετμεερε ερατς ζεν
λακωβ: οτος αρεμνι νοτνομος ζεν
περανλ: γε ανοκ διεμι γε οτηνωτ πε
Πβοις: οτος Πενβοις εζοτε νινοττ
τηροτ. Δλληλοια.

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. Alleluia.

إذ أقام الشهادة في يعقوب. ووضع الناموس في إسرائيل. لأنني أنا قد عرفت ان الرب عظيم هو، وربنا أفضل من جميع الآلهة. 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>Οὐρανῶσιν ἐβόησεν πνεύματι κατὰ Μάρκον ἀποστόλου.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشيري. بركاته علينا آمين.</p>
<p>Μάρκον ι: λϵ - μϵ</p>	<p>Mark 10: 35 - 45</p>	<p>مرقس 10 : 35 - 45</p>
<p>Ὁσος ἀπὶ ἑαροῦ ἦσαν Ἰακώβος καὶ Ἰωάννης ἡρώδου τοῦ τετραβασίλου ἑγγύς. καὶ ἠρώτησαν τὸν Ἰησοῦν λέγοντες· ἰδοὺ ἡμεῖς ἔβασίλευσαμεν ἐν τῇ βασιλείᾳ σου.</p>	<p>Then James and John, the sons of Zebedee, came to Him, saying, “Teacher, we want You to do for us whatever we ask.”</p>	<p>وَتَقَدَّمَ إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى قَائِلَيْنِ: «يَا مُعَلِّمُ نُرِيدُ أَنْ تَفْعَلَ لَنَا كُلَّ مَا نَطْلُبُ.»</p>
<p>Ὁ Ἰησοῦς δὲ περὶ αὐτῶν καὶ οὐ τὸ ἠρώτησαν.</p>	<p>And He said to them, “What do you want Me to do for you?”</p>	<p>فَقَالَ لَهُمَا: «مَاذَا تُرِيدَانِ أَنْ أَفْعَلَ لَكُمَا؟»</p>
<p>Ὁ Ἰησοῦς δὲ περὶ αὐτῶν καὶ ἔφη λέγοντες· ἰδοὺ ἡμεῖς ἔβασίλευσαμεν ἐν τῇ βασιλείᾳ σου.</p>	<p>They said to Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.”</p>	<p>فَقَالَا لَهُ: «أَعْطِنَا أَنْ نَجْلِسَ وَاحِدٌ عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ فِي مَجْدِكَ.»</p>
<p>Ὁ Ἰησοῦς δὲ περὶ αὐτῶν καὶ οὐ ἠγάθυνεν αὐτοὺς λέγων· οὐκ ἔστιν ἐν ἐμοὶ δύναμις ἵνα ἔβασίλευσθε ἐν τῇ βασιλείᾳ μου.</p>	<p>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?”</p>	<p>فَقَالَ لَهُمَا يَسُوعُ: «لَسْتُمَا تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا وَأَنْ تَصْطَبَّعَا بِالصَّبْغَةِ الَّتِي أَصْطَبَّعُ بِهَا أَنَا؟»</p>
<p>Ὁ Ἰησοῦς δὲ περὶ αὐτῶν καὶ οὐ ἠγάθυνεν αὐτοὺς· ὁ Ἰησοῦς δὲ περὶ αὐτῶν καὶ οὐκ ἠγάθυνεν αὐτοὺς.</p>	<p>They said to Him, “We are able.” So Jesus said to them, “You will indeed</p>	<p>فَقَالَا لَهُ: «نَسْتَطِيعُ.» فَقَالَ لَهُمَا يَسُوعُ: «أَمَّا الْكَأْسُ الَّتِي أَشْرَبُهَا</p>

νωου γε πιαφοτ ετω υμοου
ερετενεσοου οτου πιωου ετωου υμοου
υμοου ερετενεεου θηνου υμοου.

Πιθευσι δε σαοτιναυ υμοου ιε
σαχαδη υφωι αν πε ετηιφ αλλα φα
νη πε εταυσεβτωτ νωου.

Οτου εταυρωτευ ηνε πιμητ
αυερηητς ηχρευρευ εθε Ιακωβο
νευ Ιωαννης.

Οτου εταυμουτ ερωου ηνε Ιησους
πεχαφ νωου γε τετενευι γε ηθευει
γε σεοι ηαρχων ενιεθνος σεοι ηβοις
ερωου: οτου νοτηυτ σεοι ηερυυι
ερωου.

Παιρητ δε αν πετωοπ θεν θηνου
αλλα φθεθαοτωυ εερ ηυτ θεν
θηνου εφεερ διακων νωτεν.

Οτου φθεθαοτωυ εερ εοριτ θεν
θηνου εφεερ βοκ νοτον ηιβεν.

Οτ ταρ Πυηρι υφρωυι νεταφι αν
εορωεμωητη αλλα ερωεμωι οτου
ετ ητεφψηχη ηνωτ ητωεβιω
ηοτηηυ.

*Πιωου φα Πεννουτ πε υα ενεε
ητε ηι ενεε: αμην.*

drink the cup that I drink,
and with the baptism I am
baptized with you will be
baptized;

but to sit on My right
hand and on My left is not
Mine to give, but it is for
those for whom it is
prepared.”

And when the ten heard
it, they began to be greatly
displeased with James and
John.

But Jesus called them to
Himself and said to them,
“You know that those who
are considered rulers over
the Gentiles lord it over
them, and their great ones
exercise authority over
them.

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.

أَنَا فَتَشْرَبَانَهَا وَيَا صَبْغَةَ 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
الْأُمَمِ يَسُودُونَ لَهُمْ وَأَنْ عَظَمَاءَهُمْ
يَسَلْطُونُ عَلَيْهِمْ.

فَلَا يَكُونُ هَكَذَا فِيكُمْ. بَلْ مَنْ أَرَادَ
أَنْ يَصِيرَ فِيكُمْ عَظِيمًا يَكُونُ لَكُمْ
خَادِمًا.

وَمَنْ أَرَادَ أَنْ يَصِيرَ فِيكُمْ أَوْلَى
يَكُونُ لِلْجَمِيعِ عَبْدًا.

لَأَنَّ ابْنَ الْإِنْسَانِ أَيْضًا لَمْ يَأْتِ
لِيُخْدَمَ بَلْ لِيُخْدَمَ وَلِيَبْدِلَ نَفْسَهُ
فِدْيَةً عَنْ كَثِيرِينَ».

والمجد لله دائماً.

Katameros Readings for the 7th Day of Baramhat
قطمارس قراءات اليوم السابع من شهر برمهاث المبارك
Κοιτωαυαυ η̅νεροοτ̅ η̅Πια̅βοτ̅ Φαμενωθ̅

Ροτ̅ζι

Vespers Psalm
مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ Δ: ς, ε, ζ

Psalm 4: 3, 6, 7

مزمور 4: 3, 6, 7

Δρι̅ε̅μι̅ γε̅ ἀ̅Π̅βο̅ι̅ς̅ ἠ̅ρο̅τε̅ρ̅ῶ̅φ̅η̅ρι̅
 ἠ̅πε̅θο̅να̅β̅ ἠ̅τα̅ς̅: Π̅βο̅ι̅ς̅ ἐ̅γ̅ε̅ω̅τε̅μ̅ ἠ̅ρο̅ι̅
 δ̅εν̅ πα̅ξι̅νω̅υ̅ ο̅ν̅β̅η̅ς̅: ἀ̅γε̅ρο̅υ̅μη̅νι̅
 ἠ̅ρ̅η̅ι̅ ἠ̅χω̅ν̅ ἠ̅ξε̅ φ̅ο̅ρ̅ω̅νι̅ ἠ̅τε̅ πε̅κ̅ε̅ο̅
 Π̅βο̅ι̅ς̅: ἀ̅κ̅†̅ ἠ̅ο̅ν̅νο̅ς̅ ἠ̅ρ̅η̅ι̅ ἠ̅πα̅ρ̅η̅τ̅.
Δ̅λ̅λ̅η̅λο̅ι̅α̅.

Know you that The Lord has made His Holy One wondrous. The Lord hears me when I cry to Him. The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart.
Alleluia.

اعلموا أن الرب قد جعل قدوسه عجباً. الرب يستجيب لي إذا ما صرخت إليه. قد أضاء علينا نور وجهك يا رب. أعطيت سروراً لقلبي. **هلللويا.**

Vespers Gospel
إنجيل العشيّة

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

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

Ο̅τ̅ἀ̅να̅σ̅νω̅ς̅ ἠ̅βο̅λ̅ δ̅εν̅
 πι̅ε̅ρα̅σ̅τ̅ε̅λι̅ον̅ ἠ̅θο̅να̅β̅ κα̅τα̅ Ὑ̅α̅τ̅ῆ̅ον̅
 ἀ̅σ̅ιο̅υ̅.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ὑ̅α̅τ̅ῆ̅ον̅ ι̅: κ̅Δ̅ - Δ̅Ϛ̅

Matthew 10: 24 - 33

متى 10: 24 - 33

Ὑ̅μο̅ν̅ ο̅υ̅μα̅θη̅της̅ ἐ̅ρο̅το̅τ̅
 ἠ̅πε̅ρε̅γ̅ε̅†̅ε̅ω̅ ο̅ν̅δε̅ ο̅ν̅β̅ω̅κ̅ ἐ̅ρο̅το̅τ̅

A disciple is not above his teacher, nor a servant above his master.

لَيْسَ التَّلْمِذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.

ἐπερβοις.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ
ἄπερερετῆβω ογορ πιβωκ ἵτερερ
ἄφρητ ἄπερβοις: ιςζε πινεβηι
αυμοτῆ ἐρορ γε Βελζεβορλ πωσὸ
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμων
πετρωβς ταρ γε ἄναδωρπ ἐβολ αν:
ογδε ἄμων πετρηπ γε σεναἔμι ἐρορ
αν.

Φηἔτρω ἄμωρ νωτεν δεν πχακι
ἄσορ δεν φορωινη ογορ
φηἔτετενσωτεμ ἐρορ δεν
νετενμαωρ ειωω ἄμωρ ειζεν
νετενζενεφωρ.

Ογορ ἄπερερροτ δατρη
ἄφνηθναδωτεβ ἄπετενσωμα:
τετενψρχη δε ἄμων ὡρομ ἄμωορ
ἐδοθβεσ: ἀριροτ δε ἵθορ δατρη
ἄφνητε ογον ὡρομ ἄμωρ ἐτψρχη
νεμ πισωμα ἔτακωορ δεν τσεενηα.

Ἐη βαζ σναρ αν ἐτορτ ἄμωορ
ἐβολ δα ογτεβι ογορ ογαι ἐβολ
ἵδητορ ἵνερερει ἐξεν πικαρι ατῆνε
πετερνε Πετενωτ ετδεν νιφηοτῆ.

Πῶωτεν 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 يُهْلِكَ النَّفْسَ
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورُ رُؤُوسِكُمْ
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῖ ὅτι τετενοῖοτ τὰρ
ἔορυμῳ ἡβᾶξ.

Ὅτον νιβεν εἰσαοῖωνε εἶβωλ
ἡδῆτ ἠπεῖθο ἡνιρωμ ἡναοῖωνε
εἶβωλ ἡδῆτῃ ζω ἠπεῖθο ἠΠαιωτ
ετῆεν νιφῆοῖ.

Φη δε εἰσαοῖοτ εἶβωλ ἠπεῖθο
ἡνιρωμ ἡναοῖοτ εἶβωλ ζω ἠπεῖθο
ἠΠαιωτ ετῆεν νιφῆοῖ.

*Πῶοτ φα Πεννοῖτ πε: ῥα ἐνεε,
ἡτε νιῖνεε: ἰμην.*

Do not fear therefore;
you are of more value than
many sparrows.

Therefore, whoever
confesses Me before men,
him I will also confess
before My Father who is in
heaven.

But whoever denies Me
before men, him I will also
deny before My Father who
is in heaven.

*Glory be to God
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يَنْكُرْنِي قَدَّامَ النَّاسِ،
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ριβ: ᾧ

Psalm 113: 1, 2

مزمو ر 112: 1

Ἐμοῖ ἐπῶοις νιᾶλωοῖ: ἔμοῖ
ἐφῆραν ἠπῶοις: μαρε φῆραν ἠπῶοις
ῥωπι εῃεμαρωοῖτ: ιεεεν ἡνοῖ νεμ
ῥα ἐνεε. Ἀλληλοῖα.

Praise The Lord, O the
youth, praise the name of
The Lord. Let the name of
The Lord be blessed from
now and forever. **Alleluia.**

سبحوا الرب أيها الفتيان، سبحوا
اسم الرب. ليكن اسم الرب مباركاً
من الآن وإلى الأبد. **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>Οὐὰ ἁΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>ΜΑΡΚΟΝ Η: ΛΔ - Θ: Α</p>	<p>Mark 8: 34 - 9: 1</p>	<p>مرقس 8 :34 - 9 : 1</p>
<p>ΟΤΟΣ ἔΤΑΦΜΟΥΤ ἔΠΙΩΗΥ ΝΕΜ ΝΕΥΜΑΘΗΤΗΣ ΠΕΧΑΦ ΝΩΟΥ ΧΕ ΦΗΘΟΥΩΥ ΕΙ ΣΑΜΕΝΘΗ ΜΑΡΕΥΧΟΛΦ ἔΒΟΛ: ΟΤΟΣ ἸΤΕΥΩΛΙ ἸΠΕΥCΤΑΥΡΟC ΟΤΟΣ ἸΤΕΥΜΟΥΙ ἸCΩΙ.</p>	<p>When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΩΥ ἔΝΟΘΕΜ ἸΤΕΥΨΥΧΗ ΕΥΕΤΑΚΟC: ΦΗ ΔΕ ΕΘΝΑΤΑΚΟ ἸΤΕΥΨΥΧΗ ΕΘΒΗΤ ΝΕΜ ΕΘΒΕ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΥΕΝΑΘΜΕC.</p>	<p>For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΟΥ ἸΜΟC ΔΕΥΑΝΧΕΜΘΟΥ ἸΠΙΚΟCΜΟC ΤΗΡΦ ΟΤΟΣ ἸΤΕΥΤΟCΙ ἸΤΕΥΨΥΧΗ.</p>	<p>For what will it profit a man if he gains the whole world, and loses his own soul?</p>	<p>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΤΗΙΦ ἸΤΨΕΒΙΩ ἸΤΕΥΨΥΧΗ.</p>	<p>Or what will a man give in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΠΙ ἔΟΥΘΗΤ ἔΒΟΛ ΝΕΜ ΝΑCΑΧΙ ΔΕΝ ΠΑΙΧΩΟΥ ἸΝΩΙΚ ΟΤΟΣ ἸΡΕΥΕΡΝΟΒΙ: ΠΩΗΡΙ ΧΩΦ ἸΦΡΩΜΙ ΝΑΤΨΙΠΙ ΝΑΦ ΧΟΤΑΝ ΔΕΥΑΝΙ ΔΕΝ ΠΩΟΥ ἸΤΕ ΠΕΥΩΤ ΝΕΜ ΝΕΥΑΣΤΕΛΟC ΕΘΟΥΑΒ.</p>	<p>For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”</p>	<p>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ.»</p>
<p>ΟΤΟΣ ΝΑΦΧΩ ἸΜΟC ΝΩΟΥ ΧΕ ἸΜΗΝ ΤΨΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΟΥΘΟΝ ΘΑΝΟΥΘΟΝ ΔΕΝ ΝΗΕΤΟΘΙ ἔΡΑΤΟΥ ἸΠΑΙΜΑ ἸCΕΝΑΧΕΜΤΠΙ ἸΦΜΟΥ ΔΗ ΨΑΤΟΥΝΑΥ</p>	<p>And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the</p>	<p>وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.»</p>

ἐπιμετρον ἵτε φνορτ ἐὰς δέν
οὔζου.

*Πῶς φα Πεννορτ πε ὡς ἐνεε
ἵτε νι ἐνεε: ἀμην.*

kingdom of God present
with power.”

*Glory be to God
forever.*

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἁπενδοις Ἰησοῦς
Πιχριστος: πιὰποστολος εἶθαθευ:
φῆεταῖθαδω ἐπιζωεννορτ ἵτε
φνορτ.

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

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

Πρωμεος ἡ: ἰδ - κζ

Romans 8: 14 - 27

رومية 8: 14 - 27

Πη ταρ εθωωι δέν πιπνευμα ἵτε
φνορτ ναι νε νιωηρι ἵτε φνορτ.

For as many as are led
by the Spirit of God, these
are sons of God.

لَأَنَّ كُلَّ الَّذِينَ يَتَّقِدُونَ بِرُوحِ اللَّهِ
فَأَوْلَانِكَ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδὶ ταρ ἀν νοῖπνευμα ἵτε
οὔμετβωκ ἐδρη ον ἐρσοτ ἀλλα
ἀρετενδὶ νοῖπνευμα ἵτε οὔμετωηρι
φαι ἐτενωω ἐβωλ ἵθητϭ γε ἁββα
φιωτ.

For you did not receive
the spirit of bondage again
to fear, but you received the
Spirit of adoption by whom
we cry out, “Abba, Father.”

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبُودِيَّةِ أَيْضاً
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

Οὔοδ ἵθοοϭ πιπνευμα ἑρμεερε
νευ πιπνευμα γε ἄνον θανωηρι ἵτε
φνορτ.

The Spirit Himself bears
witness with our spirit that
we are children of God,

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا
أَنَّنا أَوْلَادُ اللَّهِ.

Ιςχε δε ἄνον θανωηρι ιε ἄνον
θανκλήρονομος ον θανκλήρονομος

and if children, then
heirs, heirs of God and joint
heirs with Christ, if indeed

فَإِنْ كُنَّا أَوْلَاداً فَإِنَّا وَرَثَةٌ أَيْضاً
وَرَثَةُ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.

μεν ἢτε Φνοῦτ θανῶφηρ
ἢκλῆρονομος ἢτε Πιχρίστς ιςζε
τενβίωκαθ νεμαϋ θινα ἢτενβίωου
νεμαϋ οη.

¶ μενὶ γαρ ζε σεμῖωα αν ἢζε
νίμκατθ ἢτε παιχοῦτ ἢτε τῆνοῦ
ἢπιῶου εθναδωρη παν ἐβωλ.

Πωἄνσομς γαρ ἐβωλ ἢτε πιῶουτ
αϋσομς ἐβωλ θατθῆ ἢπιδωρη ἐβωλ
ἢτε νιῶηρι ἢτε Φνοῦτ.

Πιῶουτ γαρ αϋδνεζωϋ
ἢτμετέφληου ἢϋουωϋ αν αλλα εθβε
φἢεταϋθρεϋδνεζωϋ θεν ογθελπις.

Ζε ἢθοϋ θωϋ πιῶουτ ἢναερρευε
ἐβωλ θα τμετβωκ ἢτε ἢτακο ἐδῆρι
ἐτμετρευε ἢτε ἢῶου ἢτε νιῶηρι
ἢτε Φνοῦτ.

¶ ενσωουη μεν γαρ ζε πιῶουτ
τηρηϋ ϋἄθου νεμαν οτοθ ἢτῆνακθι
νεμαν ωα ἐδοῦη ἐτῆνοῦ.

Οῦ μονον δε αλλα νεμ ἄνον θωη
τενϋἄθου ἐτἄπαρθη ἢτε πἢπνευμα
ἢτοτεν οτοθ ἄνον τεनϋἄθου ἢδῆρι
ἢδῆτεν ενζοῦϋτ ἐβωλ θατθῆ
ἢτμετῶηρι πιῶτ ἢτε πενσωμα.

we suffer with Him, that we
may also be glorified
together.

For I consider that the
sufferings of this present
time are not worthy to be
compared with the glory
which shall be revealed in
us.

For the earnest
expectation of the creation
eagerly waits for the
revealing of the sons of
God.

For the creation was
subjected to futility, not
willingly, but because of
Him who subjected it in
hope;

because the creation
itself also will be delivered
from the bondage of
corruption into the glorious
liberty of the children of
God.

For we know that the
whole creation groans and
labors with birth pangs
together until now.

Not only that, but we
also who have the firstfruits
of the Spirit, even we
ourselves groan within
ourselves, eagerly waiting
for the adoption, the
redemption of our body.

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً
مَعَهُ.

فَأَيُّ أَحْسَبُ أَنَّ أَلَمَ الزَّمَانِ
الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ
يُسْتَعْلَنَ فِيْنَا.

لِأَنَّ اِنْتِظَارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ
أَبْنَاءِ اللهِ.

إِذْ أَحْضَعْتَ الخَلِيقَةَ لِلْبُطْلِ لَيْسَ
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أَحْضَعَهَا
عَلَى الرَّجَاءِ.

لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيْضاً سَتَعْتَقُ
مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ
أَوْلَادِ اللهِ.

فَأَيُّ نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَنِينٌ
وَتَتَمَخَّضُ مَعاً إِلَى الآنِ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا
بِأَكْوَرةِ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيْضاً
نَنِينُ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبْنِي
فِدَاءِ أَجْسَادِنَا.

ΕΤΑΝΝΟΘΕΜ ΣΑΡ ΔΕΝ ΟΥΘΕΛΠΙΣ:
 ΟΥΘΕΛΠΙΣ ΔΕ ΕΥΝΑΥ ΕΡΟΣ ΝΟΥΘΕΛΠΙΣ ΑΝ
 ΤΕ: ΦΗ ΣΑΡ ΕΨΑΡΕ ΟΥΑΙ ΝΑΥ ΕΡΟΥ
 ΨΑΦΕΡΘΥΠΟΜΟΝΗΝ ΕΡΟΥ.

ΙΣΧΕ ΔΕ ΦΗΕΤΕΝΝΑΥ ΕΡΟΥ ΑΝ
 ΤΕΝΕΡΘΕΛΠΙΣ ΕΡΟΥ ΕΒΟΛ ΖΙΤΕΝ
 ΟΥΘΥΠΟΜΟΝΗ ΤΕΝΧΟΥΤ ΕΒΟΛ ΔΑΧΟΥ.

ΠΑΙΡΗΤ ΔΕ ΟΝ ΠΙΠΝΕΥΜΑ ΨΤΗΤΟΤ
 ΝΤΕΝΜΕΤΧΩΒ ΟΥ ΣΑΡ ΝΤΩΒΘ ΕΤΕΝΝΑΙΨ
 ΚΑΤΑ ΦΡΗΤ ΕΤΨΥΕ ΝΤΕΝΕΜΙ ΑΝ ΑΛΛΑ
 ΝΘΟΥ ΠΙΠΝΕΥΜΑ ΨΕΡΘΟΥΘ ΣΕΜΙ ΕΞΡΗ
 ΕΧΩΝ ΔΕΝ ΘΑΝΨΙΑΘΟΥ ΝΑΤΣΑΧΙ
 ΜΜΟΥ.

ΦΗ ΔΕ ΕΤΘΟΥΘΕΤ ΝΝΙΘΗΤ ΨΨΩΟΥ
 ΧΕ ΟΥ ΠΕ ΦΜΕΨΙ ΝΤΕ ΠΙΠΝΕΥΜΑ ΧΕ
 ΑΨΣΕΜΙ ΕΦΝΟΥΨ ΕΧΕΝ ΝΗΘΟΥΑΒ.

*Πῆμοτ σαρ νεμωτεν νεμ
 τῆρρηνη ενσοπ: χε λμην εσεψωπι.*

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

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

لَا تَنَا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ
 الرَّجَاءَ الْمَنْظُورَ لَيْسَ رَجَاءً لِأَنَّ
 مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ
 فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا
 لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا
 يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ
 فِينَا بِأَتَاتٍ لَا يَنْطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا
 هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ
 مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΘΟΥΤ
 ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.
 ΔΜΗΝ. ΝΑΜΕΝΡΑΨ.

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

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

ᾠ Πέτρος β: ια - ιζ

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενραϋ ϋτωβζ υμωτεν
 υφρηϋ νηανρεμνζωιλι ογοζ
 ζανυεμμωοτ ζενθηνοτ εβολ ζα
 νιεπιθημια νκαρκικον νηετδνκ ονβε
 ϋψρχν.

Πετενζινμοϋι μαρεϋωπι
 εϋερωατ ζεν νιεθνοζ ζινα εϋωπι
 ανκαζι δαρωτεν υφρηϋ
 νηανκαμπετρωοτ ερνατ δε εβολ
 ζιτεν νετενζβηνοτ εθηανετ
 ντοτϋωοτ υφνοτϋ ζεν πεζοοτ ντε
 πιζεμπωινι.

Уабнеζωτεν υπιζωντ τηρϋ ντε
 ϋμετρωμι εθε Πβοιζ: ιτε ποτρο ζωζ
 εϋβοζι.

Ιτε νιζηζεμων ζωζ ερταοτο
 υμωοτ εβολ ζιτοτϋ ερδιυπιϋϋ
 ννικαυπετρωοτ ερϋοτϋοτ δε
 ννικαυπεθηανετ.

Χε φαι πε φοτωϋ υφνοτϋ
 εθρενιρι υπιπεθηανεϋ ντετενϋθαυ
 εδον εν εζρεν θυμετατεμι ντε νιατκαϋ
 νρωμι.

Υφρηϋ νηανρεμζετ ογοζ ερε
 ϋμετρεμζε ντεν θηνοτ υφρηϋ αν
 νοτκαλυμα ντε ϋκακια αλλα
 υφρηϋ νηανεβιαικ ντε φνοτϋ.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

Therefore, submit yourselves to every ordinance of man for The Lord's sake, whether to the king as supreme,

or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

For this is the will of God, that by doing good you may put to silence the ignorance of foolish men,

as free, yet not using liberty as a cloak for vice, but as bondservants of God.

اَيُّهَا الْاَحْبَاءُ، اَطْلُبُ اِلَيْكُمْ كَغُرَبَاءٍ وَنَزْلَاءَ اَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَّمِ حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمْجِدُونَ اللَّهَ فِي يَوْمِ الْاِنْتِقَادِ، مِنْ اَجْلِ اَعْمَالِكُمْ الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.

فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ اَجْلِ الرَّبِّ. اِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ فَوْقَ الْكُلِّ.

أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِالْتِقَامِ مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ الْأَعْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحُرِّيَّةَ عِنْدَهُمْ سُرَّةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

Ματαίε οτον νιβεν †μετωδικον
μεριτς αριζο† δατση υΦνο†
ματαιε ποτρο.

*Πασνηο† υπερευμενρε πικοςμος
ο†δε νηετωο† δεν πικοςμος:
πικοςμος νασινη νευ τερεπειθουια: φη
δε ε†ρι υφοντω υΦνο†† ρηαωπι
ωα ε†νεε: λμην.*

Honor all people. Love
the brotherhood. Fear God.
Honor the king.

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

اَكْرَمُوا الْجَمِيعَ. أَحِبُّوا الإِخْوَةَ.
خَافُوا اللَّهَ. أَكْرَمُوا الْمَلِكَ.

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

The Acts
الإبركسيس

Πραξις ντε νενιο† †αποστολος:
ερε πο†ςμο† εσο†αβ ωπι νευαν.
Δμην.

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

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

Πραξις ιθ: ια - κ

Acts 19: 11 - 20

أعمال 19: 11 - 20

Παρι† δε νθανου υνε Φνο††
νηανκο†σι αν εβολ ζι†εν νενσιζ
υΠα†λος.

Now God worked
unusual miracles by the
hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

εω†ε †νεε† νθανο††α†ριον νευ
ζανσιμικ†νηο†νον εβολ ζι†εν πε†ωμα
†νεχα†† ζι†εν νηε†ω†νι: ο†οε
ω†α†ω†ενω†† εβολ ζι†ω†ο†† †νε νι†ω†νι:
ο†οε νι†πνε†μα ε†ω†ο†† ναν†νηο†† εβολ
πε.

so that even
handkerchiefs or aprons
were brought from his body
to the sick, and the diseases
left them and the evil spirits
went out of them.

حَتَّى كَانَ يُوتَى عَنْ جَسَدِهِ بِمَنَادِيلَ
أَوْ مَازَرَ إِلَى الْمَرْضَى فَتَزُولُ
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ
الشَّيْطَانِيَّةُ مِنْهُمْ.

Δ†ζι†ο†ο†† †νε ζανο††ον εβολ
δε†ν νιλο††αι ε†κω†† †νεζο††ι†ι†ι†ι†:
ε†εν φ†ραν υΠ†βοι† ι†χο††ε† ε†εν φ†ραν
υΠ†βοι† ι†χο††ε† ε†εν νη†ε† νι†πνε†μα

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

فَشَرَخَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ
الْمُعْزَمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ
بِهِمُ الْأَرْوَاحُ الشَّيْطَانِيَّةُ بِاسْمِ الرَّبِّ
يَسُوعَ قَائِلِينَ: نُنْفِئُكَ بِسُوءِ
الَّذِي يَكْرِزُ بِهِ بُولُسُ.

ετρωον ζωτων εντω υμμοσ: γε
†ταρκο υμωτεν νηχοτс φηετε
Παυλοσ ζωτω υμμοσ.

He οτον ωαωω δε νωηρι ντε οται
γε σκετα εονλονδαι πε ναρχηερετс
ετιρι υφαι.

Αφερονω νζε πιπνευμα ετρωον
πεχαω νωον: γε ηχοτс †ωωον υμμοσ:
οτοσ πε Παυλοσ †εμι εροσ: νωωτεν
δε νωωτεν νιυ.

Οτοσ αφωιτω εερηι εχωον νζε
πιρωμι ετε πιπνευμα ετρωον νεμασ:
αφερβοιс ερωον ενσοп αφεμμοσ
εερηι εχωον: ζωστε νεφωτ εβολ δεν
πιηι ετε υματ ενβηω ερε ζωον φηδ.

Φαι δε αφωωπι εφοτωνε εβολ
νημιλονδαι τηροτ νευ νιθωεινιν ετωοп
δεν εφεσοс: οτοσ οτωο† ασι εερηι
εχωον τηροτ: οτοσ ναφνηοτ νδισι νζε
Φραν υπβοιс ηχοτс.

Οτωμηω δε εβολ δεν νηετατναω†:
νατνηοτ πε ετωωνε εβολ οτοσ εντω
νηνοτεβηοτι.

Σανμηω δε εβολ δεν νηενατιρι
νημιετπεριερωс: ατινι νηνοττωω
ατροκωον υπεμθο νοτον νιβεν: οτοσ
αττωωп νηνοττιμη εαττωωον εοτον

exorcise you by the Jesus
whom Paul preaches.”

Also there were seven
sons of Sceva, a Jewish
chief priest, who did so.

And the evil spirit
answered and said, “Jesus I
know, and Paul I know; but
who are you?”

Then the man in whom
the evil spirit was leaped on
them, overpowered them,
and prevailed against them,
so that they fled out of that
house naked and wounded.

This became known
both to all Jews and Greeks
dwelling in Ephesus; and
fear fell on them all, and the
name of The Lord Jesus was
magnified.

And many who had
believed came confessing
and telling their deeds.

Also, many of those
who had practiced magic
brought their books together
and burned them in the sight
of all. And they counted up
the value of them, and it

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَّبِّيسٍ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي
أَفَسَسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ
الْفِضَّةِ.

ἵσσις ἡνθάδε ἡνθάδε ἡνθάδε.

Παρητήθεν ὁρᾷμασι ἀγαθαῖς ἵσσις
ἡνθάδε ἡνθάδε ὁρᾷμασι ἀγαθοῦ.

*Ἦσσις δε ἵτε Ἦσοις ἐφᾷμασι ὁρᾷ
ἐφᾷμασι: ἐφᾷμασι ὁρᾷ ἐφᾷταχρο:
Ἦσιν ἴασις ἡεκκλήσια ἵτε Φνορή:
ἀμην.*

totalled fifty thousand pieces of silver.

So the word of The Lord grew mightily and prevailed.

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

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو
وَتَقْوَى بِشِدَّةٍ.

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

Synaxarium of Baramhat 7 سنكسار اليوم السابع من شهر برمهاث

1. The Martyrdom of Saints Philemon and Apollonius
2. The Martyrdom of St. Mary the Israelite

1. The Martyrdom of Saints Philemon and Apollonius

On this day, of the year 21 of the martyrs, 305 AD, Saints Philemon and Apollonius, were martyred. Philemon was the singer, and Apollonius was the flute-player for Arianus the governor of Ansena (Antinoe). They were very close friends and they wished to receive the crown of martyrdom. One day, Philemon went to the Governor and confessed The Lord Christ before him, so he ordered to shoot him with arrows, thus he received the crown of martyrdom.

Afterwards, Apollonius came before the Governor and he also confessed The Lord Christ. When the Governor recognized him, he became angry and ordered to shoot him also with arrows. While they were shooting Apollonius, one of the arrows glanced back and struck the Governor's eye and destroyed it. That happened before some Christians, and one of them told the Governor, "If you take from his blood and apply it to your eye, you would regain your sight." At the beginning, he did not believe, but because of the severe pain and the loss of his eye, he took some blood of St. Apollonius and smeared his eye. He immediately regained his sight. He regretted much all what he had done in tormenting the saints, and he believed in The Lord Christ. Apollonius also completed his good strive and received the crown of martyrdom.

May the blessing of their prayers be with us all.

1. استشهاد القديسين فليمون وأبلانيوس
2. استشهاد القديسة مريم الإسرائيلية

1. استشهاد القديسين فليمون وأبلانيوس

في مثل هذا اليوم من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديسان فليمون وأبلانيوس. كان القديس فليمون مغنياً لأريانوس والي أنصنا وكان القديس أبلانيوس عازف مزامير للوالي أيضاً. وكانت بينهما صداقة، فاشتهي الاثنان أن ينالا إكليل الشهادة، فدخل فليمون يوماً على الوالي أريانوس واعترف أمامه بالسيد المسيح، فأمر بأن يضرب بالسهم، فقال إكليل الشهادة.

ثم دخل أبلانيوس بعد ذلك واعترف هو أيضاً بالسيد المسيح فغضب الوالي جداً، وأمر أن يضرب بالسهم. وحدث أثناء ذلك أن رجع السهم تجاه الوالي فأصاب عينه، وكان ذلك أمام بعض المسيحيين، فقال أحدهم للوالي: "لو أخذت من دمه ووضعت على عينك ستبصر". فلم يصدق في أول الأمر، لكنه من شدة الألم وضياح عينه، أخذ جزءاً من دم الشهيد أبلانيوس ووضعه على عينه، فأبصر للوقت. وندم كثيراً على ما فرط منه في تعذيب القديسين وأمن بالسيد المسيح. أما القديس أبلانيوس فأكمل جهاده ونال إكليل الشهادة.

بركة صلواتهم فلتكن معنا. آمين.

Amen.

2. The Martyrdom of St. Mary the Israelite

On this day also, St. Mary the Israelite was martyred. This Saint did not know anything about The Lord Christ and she lived a sinful life. The Lord sent to her a holy man who preached her, and revealed to her the way of salvation and the faith in The Lord Christ. He told her that the soul has to give an answer about all her deeds on Judgment Day, according to what is mentioned in the Old Testament.

When she heard his sayings, she was fearful and trembled. The grace moved her heart and she asked him saying, "Would God accept my repentance, and pardon me for my sins?" He replied, "Yes, but you must believe that The Lord Christ had come to the world for the salvation of mankind, was crucified on our behalf, died and rose from the dead on the third day." She repented, believed and was baptized with the holy baptism.

When the Governor knew about her, he brought her before him. She confessed her faith in The Lord Christ, and she was steadfast in her belief. He tried to change her resolve by promises and threats, but she refused his words. He ordered to torture her and finally ordered her beheaded by the sword, thus she received the crown of martyrdom.

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

2. استشهاد القديسة مريم الإسرائيلية وفيه أيضاً استشهدت القديسة مريم الإسرائيلية. لم تكن هذه القديسة تعرف شيئاً عن السيد المسيح، وكانت تعيش في سيرة رديئة في الخطية. فأرسل الرب لها قديساً وعظماً وعرفها طريق الخلاص والإيمان بالسيد المسيح وأن النفس لا بد أن تعطي جواباً عن جميع أعمالها يوم الدينونة، مستنداً على ما جاء في العهد القديم. ولما سمعت هذا الكلام، خافت وارتعدت وعملت النعمة في قلبها وسألته قائلة: "هل يقبل الله توبتي ويسامحني على أخطائي؟" فأجابها القديس: "نعم، بشرط الإيمان بالسيد المسيح أنه جاء إلى العالم لخلاص البشر وصلب من أجلنا ومات وقام في اليوم الثالث". فتابت وأمنت ثم اعتمدت بالمعمودية المقدسة. ولما بلغ خبرها إلى الوالي، أحضرها أمامه فاعترفت بالسيد المسيح وتمسكت بإيمانها. فحاول أن يثنيها سواء بالوعد أو بالوعيد، فلم تقبل منه كلامه. فأمر بتعذيبها، وأخيراً قطع رأسها بحد السيف ونالت 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 Δαβιδ ζε: ια, ιβ

Psalm 66: 12 - 14

مزمور 65: 11، 12

ΔΥΝΑΜΙΝ ἔβωλ εἰπεν οὐρανῶν νεμ
οὐρανῶν: οὐρανὸν ἀκέντην ἔβωλ ἔπεμτον:
εἰς ἔδραν ἐπέκθη δὲν θανδῶλιλ: οὐρανὸν
†να† νακ ἠνιερχη ἔτα ναδφοτορ
χοτορ. Ἀλληλοιοιὰ.

We went through fire and through water; but You brought us out to rich fulfillment. I will go into Your house with burnt offerings; I will pay You my vows, which my lips have uttered. Alleluia.

جزنا في النار والماء ثم اخرجتنا الى الراحة. أدخل الى بيتك بالمحرقات. واوفيك النذور التي نطقت بها شفثاي. 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>Οὐρανῶσιν ἐβόλῃ ζῆν πενταστέλιον εὐχαβ 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>Λουκᾶν κᾶ: ιβ - ιθ</p>	<p>Luke 21: 12 - 19</p>	<p>لوقا 21: 12 - 19</p>
<p>ἔρχονται δὲ τῶν ἐχθρῶν σου καὶ καταδικάζουσίν σε καὶ παραδώσουσί σε ἐν ἑκκλησίαις καὶ ἐν φυλακαῖς καὶ βασανίσουσίν σε ἕως θανάτου· ἀλλὰ ὁ κύριός σου στείλει ἄγγελόν σου μετὰ σοῦ καὶ σώσει σε· καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις· καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε.</p> <p>Παραν.</p>	<p>But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلَمُونَكُمْ إِلَى مَجَامِعَ وَسُجُونٍ وَتَسَافُونَ أَمَامَ مُلُوكٍ وَوَلَاةٍ لِأَجْلِ اسْمِي.</p>
<p>Εὐφρανέσθε ἐν τῷ ὅτι οὗτοι ποιῶσιν ὑμῖν· ὁ γὰρ ὁ κύριός ἐστιν ἔτοιμος στείλει ἄγγελόν σου μετὰ σοῦ καὶ σώσει σε· καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε.</p> <p>Χὰς τῆς ζῆν νετενεζητ ἐϋτεμερωορπ ἡερμελεταν ζε οὔ πε ἐτετενηαερὰπολοσιθε ἡμοϋ.</p>	<p>But it will turn out for you as an occasion for testimony.</p> <p>Therefore, settle it in your hearts not to meditate beforehand on what you will answer;</p>	<p>فَيُؤْوَلُ ذَلِكَ لَكُمْ شَهَادَةً.</p> <p>فَصَبِّحُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.</p>
<p>ὁ κύριός σου στείλει ἄγγελόν σου μετὰ σοῦ καὶ σώσει σε· καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε.</p>	<p>for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.</p>	<p>لَأْتِي أَنَا أُعْطِيكُمْ فَمَا وَحْكَمَةً لَا يَقْدِرُ جَمِيعُ مُعَادِيكُمْ أَنْ يُقَاوِمُوهَا أَوْ يُنَاقِضُوهَا.</p>
<p>ὁ κύριός σου στείλει ἄγγελόν σου μετὰ σοῦ καὶ σώσει σε· καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε καὶ στείλει σοὺ ἐν ἁγίῳ καὶ ἐν ἀγγέλοις καὶ σώσει σε.</p>	<p>You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death.</p>	<p>وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ وَالْأَخْوَةِ وَالْأَقْرَبَاءِ وَالْأَصْدِقَاءِ وَيَقْتُلُونَ مِنْكُمْ.</p>

σεναδωτεβ εβολα δεν θηνοτ.

Οτοζ ερετενεωωπι ετμοστ
μωωτεν ηξε ογον νιβεν εθβε Παραη.

Οτοζ οτηωι ητετεναφε ηνεετακο.

Πδρηι δε δεν τετενεηπομοηη
ερετενεφο ηνετενηψηχη.

*Πωοτ φα Πεννοτ πε ωα ενεε
ητε ηι ενεε: λμηη.*

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

But not a hair of your
head shall be lost.

By your patience,
possess your souls.

Glory be to God forever.

وَتَكُونُونَ مَبْغُضِينَ مِنْ
الْجَمِيعِ مِنْ
أَجْلِ اسْمِي.

وَلَكِنْ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ أَفْتَنُوا أَنْفُسَكُمْ.

والمجد لله دائماً.

Katameros Readings for the 8th Day of Baramhat
قطمارس قراءات اليوم الثامن من شهر برمهاث المبارك
Κοῦμην ἠέροοῦ ἠΠιάβοῦ Φαμενωθ

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 Δαβιδ ζζ: ις, λς	Psalm 68: 11, 35	المزمور 67: 13، 33
<p>Πῶοις εϋεῖτ ἠνοῦραζι ἠννηετῶιεννοῦϋ: ῥεν οῦνιῶτ ἠζοο: οῦῶφῆρι πε Φνοῦτ ῥεν νηεθοῦαβ ἠταϋ: Φνοῦτ ἠπιραηλ ἠθοϋ εϋεῖτ ἠνοῦζοο νευ οῦαμαζι ἠπεϋλαοο. Αλληλουια.</p>	<p>The Lord gave the word; great was the company of those who proclaimed it. O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. Alleluia.</p>	<p>الرب يعطي كلمة للمبشرين بقوة عظيمة. عجب هو الله في قديسيه. إله اسرائيل هو يعطي قوة وعزاً لشعبه. 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>Οῦαῦαζηνωσις εῖβολ ῥεν πιεῦαζτελιον εθοῦαβ κατὰ Μαρκον αζιοῦ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
Μαρκον ϋ: ζ - κα	Mark 3: 7 - 21	مرقس 3: 7 - 21

<p>Οτος Ιησους νευ νευμαθητης απεραναχωριν εκκεν φιομ: οτος οτυμω ερωϋ εβολ ζεν †Σαλιλεα απερακολοθωιν νεμ εβολ ζεν †Ιουδαεα.</p>	<p>But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea</p>	<p>فَانصَرَفَ يَسُوعُ مَعَ تَلَامِيذِهِ إِلَى الْبَحْرِ، وَتَبِعَهُ جَمْعٌ كَثِيرٌ مِنَ الْجَلِيلِ وَمِنَ الْيَهُودِيَّةِ.</p>
<p>Νευ Ιεροσαλημ νεμ †Ιουδαοτυμεα νεμ ριμυρ μπιλορδανης: νεμ κευμω ερωϋ εβολ ζεν ναϯτρος νεμ †Σιδων: ετωτευ ενηεναεϋρι μμωοτ αϋι εαροϋ.</p>	<p>and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.</p>	<p>وَمِنَ أُورُشَلِيمَ وَمِنَ أَدُومِيَّةٍ وَمِنْ عَبْرِ الْأَرْدَنِ. وَالَّذِينَ حَوْلَ صُورَ وَصَيْدَاءَ جَمْعٌ كَثِيرٌ، إِذْ سَمِعُوا كَمْ صَنَعَ أَتَوْا إِلَيْهِ.</p>
<p>Οτος αϋχος ηνευμαθητης ρινα ητε οτχοι μοτη ερωϋ εθβε πιμω ρινα ητοϋτευμεεχρωϋϋ.</p>	<p>So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.</p>	<p>فَقَالَ لِتَلَامِيذِهِ أَنْ تَلَاژِمَهُ سَفِينَةٌ صَغِيرَةٌ لِسَبَبِ الْجَمْعِ، كَيْ لَا يَرْحَمُوهُ.</p>
<p>Θανμωϋ εαρ ναεεφαδρι ερωοτ: εωστε ητοϋι εχωϋ ητοϋβι νεμαϋ ηνε οτον ηιβεν εναρε εανμαετισε νεμωοτ.</p>	<p>For He healed many, so that as many as had afflictions pressed about Him to touch Him.</p>	<p>لَأَنَّهُ كَانَ قَدْ شَفَى كَثِيرِينَ حَتَّى وَقَعَ عَلَيْهِ لِيَلْمَسَهُ كُلُّ مَنْ فِيهِ دَاءٌ.</p>
<p>Οτος ηιπνευμα ηακαθαρτον εωωπ ητοϋναϋ ερωϋ ερωϋετωτ εδρη εαταϋ: οτος νατωϋ εβολ ετω μμοε εε ηεοκ πε Πωμηρ μΦνοτ†.</p>	<p>And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of God.”</p>	<p>وَالْأَرْوَاحُ النَّجِسَةُ حِينَ مَا نَظَرْتَهُ خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ أَنْتَ ابْنُ اللَّهِ».</p>
<p>Οτος αερεπιτιμαν νωοτ ηοτυμωϋ εινα ηεεϋτεμοτονεϋ εβολ.</p>	<p>But He sternly warned them that they should not make Him known.</p>	<p>وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا يُظْهِرُوهُ.</p>
<p>Οτος αϋωεναϋ εδρη εεεν πιτωοτ οτος αϋμοτ† ενηεταϋογαϋοτ ηεοϋ οτος αϋωενωοτ εαροϋ.</p>	<p>And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.</p>	<p>ثُمَّ صَعِدَ إِلَى الْجَبَلِ وَدَعَا الَّذِينَ أَرَادَهُمْ فَذَهَبُوا إِلَيْهِ.</p>

Οτοϑ αϑθαμιε̄ μητ̄ ςνατ̄
νη̄εταϑτ̄ρενοτ̄ ϑε̄ νιᾱποστολοϑ ϑινᾱ
ν̄τονο̄ρῑ νεμαϑ οτοϑ ϑινᾱ
ν̄τεϑοτοροποτ̄ ε̄βιωϑ.

Οτοϑ εορε̄ περϑϑϑϑϑϑ ϑϑϑϑπ̄ ν̄τοτοτ̄
ε̄ερφαδ̄ρῑ ε̄ϑϑϑϑν̄ῑ οτοϑ ε̄β̄ῑ Δεμων
ε̄βολ̄.

Οτοϑ αϑτ̄ ν̄οτ̄ραν̄ ε̄ϑιμων̄ ϑε̄
Πετροϑ.

Οτοϑ Ιακωβοϑ̄ πε̄ϑηρῑ ν̄ΖεβεΔεοϑ
νεμ̄ Ιωαννηϑ̄ πε̄ϑον̄ ν̄ιακωβοϑ οτοϑ
αϑτ̄ ν̄θανραν̄ ε̄ρωοτ̄ ϑε̄ Βο̄ανερ̄γεϑ
ε̄τε̄ φαῑ πε̄ ϑε̄ ν̄ιϑηρῑ ν̄τε̄ τ̄θαραβᾱι.

Ανδρεαϑ̄ νεμ̄ Φιλιπποϑ̄:
Βαρθολομιοϑ̄ νεμ̄ Υατ̄θεοϑ̄: νεμ̄
Θωμαϑ̄ νεμ̄ Ιακωβοϑ̄ ν̄τε̄ Αλφεοϑ̄:
νεμ̄ ΘαδΔεοϑ̄ νεμ̄ ϑιμων̄
πιΚανανεοϑ̄.

Νεμ̄ Ιουδαϑ̄ πιϑκαριω̄τηϑ̄
φ̄νη̄εταϑτ̄ηϑ̄.

Οτοϑ αϑτ̄ ε̄δοτ̄ν̄ ε̄οτ̄ν̄ῑ οτοϑ
αϑφωοτ̄ ον̄ ν̄ϑε̄ πιμηϑ̄ ϑωϑτε̄
ν̄τονο̄ϑ̄τεμϑεμϑοῡ οτ̄δε̄ ε̄οτ̄εμ̄ ωικ̄.

Οτοϑ ε̄τατ̄ωτεμ̄ ν̄ϑε̄ ν̄η̄ετενοτ̄ϑ̄
ατ̄ῑ ε̄βολ̄ ε̄λ̄μο̄ν̄ῑ ῡμοϑ̄: νατ̄ϑω̄ τ̄αρ̄
ῡμοϑ̄ πε̄ ϑε̄ λ̄ πεϑη̄ητ̄ ϑῑβ̄ῑ.

Πιωοτ̄ φᾱ Πεννοτ̄τ̄ πε̄ ϑᾱ ε̄νεϑ

Then He appointed
twelve, that they might be
with Him and that He might
send them out to preach,

and to have power to
heal sicknesses and to cast
out demons:

Simon, to whom He
gave the name Peter;

James the son of
Zebedee and John the
brother of James, to whom
He gave the name
Boanerges, that is, “Sons of
Thunder;”

Andrew, Philip,
Bartholomew, Matthew,
Thomas, James the son of
Alphaeus, Thaddaeus,
Simon the Cananite;

and Judas Iscariot, who
also betrayed Him. And
they went into a house.

Then the multitude
came together again, so that
they could not so much as
eat bread.

But when His own
people heard about this,
they went out to lay hold of
Him, for they said, “He is
out of His mind.”

Glory be to God forever.

وَأَقَامَ اثْنَيْ عَشَرَ لِيَكُونُوا مَعَهُ
وَلِيُرْسِلَهُمْ لِيَكْرِزُوا.

وَيَكُونُ لَهُمْ سُلْطَانٌ عَلَى شِفَاءِ
الْأَمْرَاضِ وَإِخْرَاجِ الشَّيَاطِينِ.

وَجَعَلَ لِسِمْعَانَ اسْمًا بُطْرُسَ.

وَيَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَا
يَعْقُوبَ وَجَعَلَ لَهُمَا اسْمًا
بُؤَانْرَجِسَ.

وَأَنْدَرَاوُسَ وَفِيلَيْبُسَ وَبَرْتُولِمَاوُسَ
وَمَتَّى وَتُومَا وَيَعْقُوبَ بْنَ حَلْفَايَ
وَتَدَاوُسَ وَسِمْعَانَ الْقَانَوِيَّ.

وَيَهُوذَا الْإِسْحَرْيُوطِيَّ الَّذِي
أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

فاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا
وَلَا عَلَى أَكْلِ خُبْزٍ.

وَلَمَّا سَمِعَ أَقْرِبَاؤُهُ، خَرَجُوا
لِيُمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ
مُخْتَلِّ!».

والمجد لله دائماً.

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

Ψωπ

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ρυλ: η, θ

Psalm 145: 10 - 12

المزمور 144: 8، 9

Πνεθογαν Ἰτακ ενεσογ εροκ:
πωογ Ἰτε τεκμετογρο ενεσαχι υμογ:
ογογ ενεχω Ἰτεκμετχωρι:
ερογοτογογ Ἰνεκμετχωρι εβολ
Ἰνιωηρι Ἰτε νιρωμι. Ἀλληλοια.

Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power. To make known to the sons of men His mighty acts.
Alleluia.

قديسوك يباركونك. ومجد ملكك يصفون. وبقوتك يتكلمون. ليظهروا لبني البشر قدرتك. هليلويا.

Matins Gospel

إنجيل باكر

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

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

Ογαναστηωσις εβολ θεν
πιεγαστελιον εθογαν κατα λογκαν
ασιογ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λογκαν ε: ιβ - κζ

Luke 6: 12 - 23

لوقا 6: 12 - 23

Αχωπι δε θεν νιεσογ ετε υμαγ
αχι εβολ εχεν πιτωγ
εεπροσεγχεθε ογογ ναχοι Ἰωρωις
θεν Ἰπροσεγχη Ἰτε φνογ†.

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.

وفي تلك الأيام خرج إلى الجبل ليصلي. وقضى الليل كله في الصلاة لله.

Οτοϑ ἔτα πιέροοϑ ρωπι αϑμοϑϑ
ἐνεϑμαῶθηϑ οτοϑ αϑωπ ἐβολ
ἵδητοϑ ἕμῆτ ἑναϑ ἠἔταϑϑρενοϑ ρε
ἀποστολοϑ.

ϑιμων φῆτοϑμοϑϑ ἔροϑ ρε
Πετροϑ νεμ ἀνδρεαϑ πεϑϑον:
ιακωβοϑ νεμ ιωαννηϑ: Φιλιπποϑ νεμ
Βαρθολομεοϑ.

Νεμ Ματῶεοϑ νεμ Θωμαϑ νεμ
ιακωβοϑ ἵτε ἀλφεοϑ νεμ ϑιμων
φῆτοϑμοϑϑ ἔροϑ ρε πιρεϑχοϑ.

Νεμ Ιοϑδαϑ ἵτε ιακωβοϑ νεμ
Ιοϑδαϑ πιϑκαριωθηϑ φῆταϑωπι
ἕπροδοθηϑ.

Οτοϑ ἔταϑι ἔδρηι νεμωοϑ αϑοϑι
ἔρατϑ δει οϑμα ἵκοι νεμ οϑμῆϑ ἵτε
νεϑμαῶθηϑ νεμ κεμῆϑ εϑωϑ ἵτε
πιλαοϑ ἐβολ δει ϑιοϑδεὰ τηϑ νεμ
Ιεροϑαλημ νεμ ἐβολ δει ϑιπαρاليا
ἵτε Ἰηροϑ νεμ ἑϑιδων ἠἔταϑι
ἔωτεμ ἔροϑ οτοϑ ἵτεϑταλδωοϑ
ἐβολ δει νοϑωωνι.

Οτοϑ ἠἔναϑϑεμκο ἕμωοϑ ἵϑε
ἠίπνεϑμα ἵκακαθαϑον ἠαϑερφαδρι
ἔρωοϑ.

Οτοϑ ἠαρε πιμῆϑ τηϑϑ κωϑ ἵϑα
βι νεμαϑ: ρε οϑηι ἠαϑνηοϑ ἐβολ ἕμοϑ

And when it was day,
He called His disciples to
Himself; and from them He
chose twelve whom He also
named apostles:

Simon, whom He also
named Peter, and Andrew
his brother; James and John;
Philip and Bartholomew;

Matthew and Thomas;
James, the son of Alphaeus,
and Simon called the
Zealot;

Judas, the son of James,
and Judas Iscariot who also
became a traitor.

And He came down
with them and stood on a
level place with a crowd of
His disciples and a great
multitude of people from all
Judea and Jerusalem, and
from the seacoast of Tyre
and Sidon, who came to
hear Him and be healed of
their diseases,

as well as those who
were tormented with
unclean spirits. And they
were healed.

And the whole
multitude sought to touch
Him, for power went out

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ
وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ
سَمَّاهُمْ أَيْضاً «رُسُلًا».

سِمْعَانَ الَّذِي سَمَّاهُ أَيْضاً بُطْرُسَ
وَأَنْدْرَاوُسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا.
فِيلِيبُّسَ وَبَرْتُولَمَاوُسَ.

مَتَّى وَثُومَا. يَعْقُوبَ بَنَ حَلْفَى
وَسِمْعَانَ الَّذِي يُدْعَى الزَّعِيورَ.

يَهُوذَا بَنَ يَعْقُوبَ وَيَهُوذَا
الْإِسْخَرْيُوطِيَّ الَّذِي صَارَ مُسَلِّمًا
أَيْضاً.

وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ
سَهْلٍ هُوَ وَجَمْعٌ مِنْ تَلَامِيذِهِ
وَجَمْهُورٌ كَثِيرٌ مِنَ الشَّعْبِ مِنْ
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ
صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ.
وَكَانُوا يَبْرَأُونَ.

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي
الْجَمِيعَ.

ἤχε οὐχομ ογορ νασταλδο ἡμωοῦ
τηροῦ πε.

Ογορ ἠθορ εἶταρραι ἠνερβαλ
ἐῖπωωι οῦβε νερμαθητης περαρ νωοῦ
χε ὠοῦνιὰτεν ἠηνοῦ νιζηκι χε ἠωτεν
τε ἡμετοῦρο ἠτε Φνοῦἡ.

ἠοῦνιὰτεν ἠηνοῦ νηετσοκερ χε
ἡνοῦ τετεννασι: ὠοῦνιὰτεν ἠηνοῦ
νηετριμ ἡνοῦ χε τετεννασωβι.

ἠοῦνιὰτεν ἠηνοῦ ἐωωπ
ἠτοῦμεστε ἠηνοῦ ἠχε νιρωμ ογορ
ἠτοῦροετ ἠηνοῦ ἐβολ ογορ ἠτοῦρρε
ἠηνοῦ ογορ ἠτοῦρι πετενραν ἐβολ
ἠῆρηἡ ἠοῦπετρωοῦ εἠβε Πωρηι
ἠΦρωμι.

Ραωι ρεν πιεροοῦ εἶτε ἡμαῦ ογορ
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιωἡ
πε ἠῆρη ρεν ἡφε: ναι ραρ οη ἐναῦρι
ἡμωοῦ ἠηἠπροφητης ἠχε νοῦοἡ.

*Πῶοῦ φα Πεννοῦἡ πε: ῶα ἐνερ
ἠτε νι ἐνερ: ἡμην.*

from Him and healed them
all.

Then He lifted up His
eyes toward His disciples,
and said: “Blessed are you
poor, For yours is the
kingdom of God.

Blessed are you who
hunger now, For you shall
be filled. Blessed are you
who weep now, For you
shall laugh.

Blessed are you when
men hate you, And when
they exclude you, And
revile you, and cast out your
name as evil, For the Son of
Man’s sake.

Rejoice in that day and
leap for joy! For indeed
your reward is great in
heaven, For in like manner
their fathers did to the
prophets.

Glory be to God forever.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجَائِعُ الْآنَ لِأَنَّكُمْ
تُشْبِعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ
الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ
الْإِنْسَانِ.

إَفْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا
فَهُوَ ذَا أَجْرِكُمْ عَظِيمٍ فِي السَّمَاءِ.
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ
بِالْأَنْبِيَاءِ.

والمجد لله دائماً

Liturgy Readings
قراءات القداس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἰντε πενκάθ Παῦλος Πιάποστολος

<p>Παῦλος φβωκ ἰπενδοῖς Ἰησοῦς Πιχριστος: πιάποστολος ετθαβεμ: φηέτα τθαωψι ἐπιζιωεννοϋφι ἰντε Φνοϋτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p>Πρωμοος ι: Δ - ιη</p>	<p>Romans 10: 4 - 18</p>	<p>رومية 10: 4 - 18</p>
<p>Πρωκ ταρ ἰπινομος Πιχριστος πε ετμεθμη ἰνοτον νιβεν εθναετ εροϋ. Ὡτςης ταρ ἀρεδαί γε τμεθμη εβολ θεν πινομος: φρωμι εθνααι εϋεωνθ ἰθης. Ἰμεθμη δε εβολ θεν φναετ εϋω ἰμος ἰπαρητ: ἰπερζος θεν πεκρητ γε νιμ εθναωϋε εϋωι ετφε: ετε φαι πε γε ἰτεϋῖνι ἰΠιχριστος επεσϋτ. Ιε νιμ εθναωϋε επεσϋτ εϋνοϋν: ετε φαι πε γε ἰτεϋῖνι ἰΠιχριστος εϋωι εβολ θεν νηεθωοϋτ. Ἀλλα οϋ πε ετε ττραφη ϋω ἰμοϋ εϋθεντ εροκ ἰνε πιαϋι εϋϋθεν ρωκ ογοε εϋϋθεν πεκρητ: ετε φαι πε</p>	<p>For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” that is, to bring Christ down from above. Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead. But what does it say? The word is near you, in your mouth and in your heart”, that is, the word of faith which we preach:</p>	<p>لأن غاية الناموس هي المسيح للبرِّ لكلِّ مَنْ يُؤْمِنُ بِهِ. لأن موسى يكتبُ في البرِّ الذي بالناموس: إنَّ الإنسانَ الذي يفعلها سيحيا بها. وأمَّا البرُّ الذي بالإيمان فيقول هكذا: لا تقلَّ في قلبك مَنْ يصعدُ إلى السَّماءِ، أي ليحدر المسيح. أو مَنْ يهبطُ إلى الهاوية؟ أي ليصعد المسيح من الأموات. لكنَّ ماذا يقولُ؟ الكلمة قريبة منك في فمك وفي قلبك، أي كلمة الإيمان التي نكرِّرُ بها.</p>

ΠΙΣΤΑΧΙ ἸΝΤΕ ΦῆΝΑΖΤ ἘΤΕΝΖΙΩΨ ὕΜΟΥ.

Χε ἔΨΩΠ ΑΚΩΔΑΝΟΥΩΝΖ ἔΒΟΛ ΖΕΝ
ΡΩΚ ΧΕ ΠῆΟΙΣ ΠΕ ΙΗΣΟΥΣ ΟΥΟΥΖ
ἸΝΤΕΚΝΑΖΤ ΖΕΝ ΠΕΚΖΗΤ ΧΕ ἈΦΝΟΥΤ
ΤΟΥΝΟΥΣ ἔΒΟΛ ΖΕΝ ΝΗΘΟΥΟΥΤ
ΕΚΕΝΟΥΖΕΜ.

ΖΕΝ ΠΙΖΗΤ ΖΑΡ ΣΕΝΑΖΤ ἔΡΟΥ
ΕΥΜΕΘΟΥΗ: ΖΕΝ ΡΩΟΥ ΔΕ ΣΕΟΥΩΝΖ
ὕΜΟΥ ἔΒΟΛ ΕΥΝΟΥΖΕΜ.

ΣΧΩ ΖΑΡ ὕΜΟΥΣ ἸΧΕ ΤῚΡΑΦΗ ΧΕ
ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΖΤ ἔΡΟΥ ἸΝΕΥΦΙΨΠΙ.

ὙΜΟΝ ΦΩΡΧ ΖΑΡ ΨΟΠ ἄΠΙΟΥΔΑΙ
ΝΕΜ ΠΙΟΥΕΙΝΙΝ: ΠῆΟΙΣ ΖΑΡ ἸΟΥΟΥΤ ΠΕ
ἸΝΤΕ ΟΥΟΝ ΝΙΒΕΝ: ΕΥΟΙ ἸΡΑΜΑΔ ἸΟΥΟΝ
ΝΙΒΕΝ ΕΤΩΨ ἔΖΡΗ ΟΥΒΗΥ.

ΟΥΟΝ ΖΑΡ ΝΙΒΕΝ ΕΘΝΑΤΩΒΖ ἄΦΡΑΝ
ἄΠῆΟΙΣ ΕΥΕΝΟΥΖΕΜ.

ΠΩΣ ΟΥΝ ΣΕΝΑΤΩΒΖ ἄΦΗΕΤΕ
ἄΠΟΥΝΑΖΤ ἔΡΟΥ: ΠΩΣ ΔΕ ΣΕΝΑΝΑΖΤ
ἄΦΗΕΤΕ ἄΠΟΥΣΟΘΜΕΥ: ΠΩΣ ΔΕ
ΣΕΝΑΣΩΤΕΜ ΑΤῚΝΕ ΦΗΕΤΖΙΩΨ.

ΠΩΣ ΔΕ ΣΕΝΑΖΙΩΨ
ΑΥΨΤΕΜΟΥΟΡΠΟΥ ΚΑΤΑ ΦῆΡΗΤ ΕΤΣῚΗΟΥΤ
ΧΕ ΖΩΣ ἔΝΕΣΕ ΝΕΝΒΑΔΑΥΧ
ἸΝΗΕΤΖΙΩΨΕΝΝΟΥΥΠΙ ἸΝΗΠΕΘΑΝΕΥ.

that if you confess with
your mouth The Lord Jesus
and believe in your heart
that God has raised Him
from the dead, you will be
saved.

For with the heart one
believes unto righteousness,
and with the mouth
confession is made unto
salvation.

For the Scripture says,
'Whoever believes on Him
will not be put to shame.'

For there is no
distinction between Jew and
Greek, for the same Lord
over all is rich to all who
call upon Him.

For 'whoever calls on
the name of The Lord shall
be saved.'

How then shall they call
on Him in whom they have
not believed? And how shall
they believe in Him of
whom they have not heard?
And how shall they hear
without a preacher?

And how shall they
preach unless they are sent?
As it is written: 'How
beautiful are the feet of
those who preach the gospel
of peace, who bring glad
tidings of good things!'

لَا تَنَكَّ إِنِ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ
مِنَ الْأَمْوَاتِ خَلَّصَتْ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ
لَا يُخْزَى.

لَأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ
غَنِيًّا لِّجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ.

لَأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ
يَخْلُصُ.

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.
وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ
وَكَيْفَ يَسْمَعُونَ بِلَا كَارِرٍ؟

وَكَيْفَ يَخْرُجُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامُ
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ
بِالْخَيْرَاتِ!"

Αλλα ὑπορωτεμ τηρωτ ἵσα
 περασσελιον: Ησαῖας ταρ ἔρω ἕμοσ
 χε Πβοις νιμ πε ἔταρναρτ ἔτενςμν:
 ορω πρωβω ἕΠβοις ἔταρβωρπ ἔνιμ.

Θαρα φναρτ ἔβολ δεν ἵρωτεμ:
 πε: ἵρωτεμ δε ἔβολ ριτεν ἵσαχι
 ἕΦνωρτ πε.

Αλλα τρω ἕμοσ χε μν
 ὑπορωτεμ μενωρνε ἄπορδρωρ
 ρεναρ ἔβολ ριχεν ἵκαχι τηρρ: ορω
 νορσαχι αρφωρ ρα αρηρς
 ἵτοικορμεν.

*Πρῶτος ταρ νεωτεν νεμ
 τερρηνη ερσοπ: χε ἄμην εσερωπι.*

But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed our report? And to whom has the arm of The Lord been revealed?'

So then faith comes by hearing, and hearing by the word of God.

But I say, 'have they not heard?' Yes indeed: 'Their sound has gone out to all the earth, And their words to the ends of the world.'"

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

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا
 الْإِنْجِيلَ، لِأَنَّ إِسْعِيَاءَ يَقُولُ: " يَا
 رَبُّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ
 اسْتُعْلِنَتْ ذِرَاعُ الرَّبِّ؟".

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ
 اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟
 بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ
 صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ
 أَقْوَالُهُمْ".

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δεν τμαρςνωρτ
 ἵνεπιστολη ἵτε πενωτ Πετρος. Δμην.
 Παμενρατ.

ἅ Πετρος ἁ: ἱβ - κᾶ

Εθε φαί τνατ ἕφμενἱ νωτεν ἵσχορ
 νιβεν εθε ναι κεπερ ἔρετενσωρην ορω
 ἔρετενταρρηορτ δεν τμεθμνι ερωπ.

Ἰμενἱ δε χε ορωβ ἕμνι πε φαί
 ἔτμενἱ ἔρορ χε ἔφοσον τρωπ δεν

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

2 Peter 1: 12 - 21

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,

الكاثوليكون من رسالة معلمنا
 بطرس الثانية بركته علينا.
 آمين. يا احبائي.

2 بطرس 1: 12 - 21

لِذَلِكَ لَا أَهْمِلُ أَنْ أذَكِّرْكُمْ دَائِمًا
 بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ عَالِمِينَ
 وَمُثَبِّتِينَ فِي الْحَقِّ الْحَاضِرِ.

وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا دُمْتُ فِي
 هَذَا الْمَسْكَنِ أَنْ أَنْهَضَكُمْ
 بِالتَّذْكَرَةِ.

παυμανωπι εϊετογνος θηνογ νδρη δεν
ογμενι.

Εϊεμι γε ρναβωλ εβωλ νχε
παυμανωπι νχωλεμ κατα φρητ ζωγ
ετα Πενβοις Ιησογς Πιχριστος ταμον
ερογ.

¶ Ναιης δε ντοτ νχογ ριβεν ρινα
ντετενερφμενι νηαι μενεσα παμωιτ
εβωλ.

Θανωγω γαρ αν υμετσαβε πε
ετανμωγι νσωγ: ελνταμωτεν ετχομ
ογορ τπαρογσια υΠενβοις Ιησογς
Πιχριστος αλλα ανερρεγναγ
ετμεθιωτ ντε φηετευμαγ.

Αρβι γαρ νογταιο νεμ ογωγ εβωλ
ριτεν φνογτ φιωτ ογορ α ογμν ι ναγ
υπαρητ εβωλ ριτεν πινηωτ νωγ
εθαδαγ: γε φαι πε Παωρηι Παμερηιτ φαι
Δνοκ εταγτματ ερηι εζωγ.

Ογορ ταγμν ανον ανσοθμεσ εσνηογ
εβωλ δεν τφε ενχη νεμαγ ριτεν πιτωγ
εθογβ.

Ογορ ρταχρηογτ ντοτεν νχε πιχαγι
ντε νιπροφητης φαι ετε καλωσ τετενρα
υμοσ ερετεντθητεν ναγ υφρητ
νογδηβς εγερογωινη δεν ογμα νχακι
γυατερογωνη εβωλ νχε πιεροογ ογορ

knowing that shortly I
must put off my tent, just
as our Lord Jesus Christ
showed me.

Moreover, I will be
careful to ensure that you
always have a reminder of
these things after my
decease.

For we did not follow
cunningly devised fables
when we made known to
you the power and coming
of our Lord Jesus Christ,
but were eyewitnesses of
His majesty.

For He received from
God the Father honor and
glory when such a voice
came to Him from the
Excellent Glory: "This is
My beloved Son, in whom
I am well pleased."

And we heard this
voice which came from
heaven when we were with
Him on the holy mountain.

And so we have the
prophetic word confirmed,
which you do well to heed
as a light that shines in a
dark place, until the day
dawns and the morning
star rises in your hearts.

عَالِماً أَنَّ خَلْعَ مَسْكِنِي قَرِيبٌ كَمَا
أَعْلَنَ لِي رَبَّنَا يَسُوعُ الْمَسِيحُ
أَيْضاً.

فَأَجْتَهِدُ أَيْضاً أَنْ تَكُونُوا بَعْدَ
خُرُوجِي تَتَذَكَّرُونَ كُلَّ حِينٍ بِهِذِهِ
الْأُمُورِ.

لَأَنَّنَا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةً إِذْ
عَرَّفْنَاكُمْ بِقُوَّةِ رَبَّنَا يَسُوعَ
الْمَسِيحِ وَمَجِيئِهِ، بَلْ قَدْ كُنَّا
مُعَايِنِينَ عَظَمَتِهِ.

لَأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ كَرَامَةً
وَمَجْدًا، إِذْ أَقْبَلَ عَلَيْهِ صَوْتٌ كَهَذَا
مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ
ابْنِي الْحَبِيبُ الَّذِي أَنَا سُرِرْتُ
بِهِ».

وَنَحْنُ سَمِعْنَا هَذَا الصَّوْتِ مُقْبِلًا
مِنَ السَّمَاءِ إِذْ كُنَّا مَعَهُ فِي الْجَبَلِ
الْمُقَدَّسِ.

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ
أَثْبَتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ
انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ
فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ
النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصَّبْحِ فِي
قُلُوبِكُمْ.

πιρωινη γραφωαι ντεφφρι δεν
 νετενεητ.

Φαι δε νωροπ αρετενεμι εροφ γε
 προφητια νιβεν ντε νιτραφν: ναρε
 πονβωλ ωοπ εβωλ νδητοφ υμανατοφ
 αν.

Οφ ταρ δεν φοτωω νωρωμι αν ατινι
 νωπροφητια νωροχοφ: αλλα ατσαζι νζε
 εαρωμι εβωλ δεν φοτωω υφνωφ
 νερη Πιπνευμα εθοταβ.

*Νασηνοφ υπερμενρε πικομοσ οφδε
 νηετωοπ δεν πικομοσ: πικομοσ νασινη
 νεμ τερεπιθηια: φη δε ετιρι υφοτωω
 υφνωφ εναωωπι γρα ενεε: αμην.*

Knowing this first, that
 no prophecy of Scripture is
 of any private
 interpretation,

for prophecy never
 came by the will of man,
 but holy men of God spoke
 as they were moved by the
 Holy Spirit.

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

عَالَمِينَ هَذَا أَوْلًا: أَنْ كُلَّ نُبُوءَةِ
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرِ خَاصِّ،

لَأَنَّهُ لَمْ تَأْتِ نُبُوءَةٌ قَطَّ بِمَشِيئَةِ
 إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللَّهِ
 الْقُدِّيسُونَ مَسُوقِينَ مِنَ الرُّوحِ
 الْقُدِّيسِ.

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

The Acts الإبركسيس

Πραζις ντε νενηοφ νάποστολοσ:
 ερε πονκομοφ εθοταβ ωωπι νεμαν.
 Δμην.

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 تكون معنا. آمين.

Πραζις τ: α - ιε

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετροσ δε νεμ Ιωαννης ναηνα
 εερη επερφει υφναφ νηπροσευχη
 ντε αχπ ψιφ.

Now, Peter and John
 went up together to the
 temple at the hour of prayer,
 the ninth hour.

وَصَعِدَ پَطْرُسُ وَيُوحَنَّا مَعًا إِلَى
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

Νε ογον ορωμι δε εφοι νβαλε
 ισxen εφδεν ενεχι ντε τεφμαφ: φαι νε
 γρατωοτη υμοφ υμηνι νεεχαφ

And a certain man lame
 from his mother's womb
 was carried, whom they laid
 daily at the gate of the
 temple, which is called
 Beautiful, to ask alms from

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ
 يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ
 بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ
 «الْحَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ
 يَدْخُلُونَ الْهَيْكَلِ.

ἄτεν φρο ἠῆπυλῆ ἠτε περφει ἠἠε τε
υαυμοῖτ ἔροσ τε ἰσαιῆ εῖρεφῖ
ἠνοῖμεῖναῖτ ἠτε ἠηῖθνα ἔδοῖτῆ
ἐπιερφει.

Φαι ἔταφναῖτ ἔΠετροσ νεῖ
ἰωανῆσ εῖνα ἔδοῖτῆ ἐπιερφει
ἠαφτωβῆ ἠμωοῖτ εῖροῖωῖ ἔβῖ
ἠνοῖμεῖναῖτ ἠτοτοῖτ.

Πετροσ δε αῖσοῖσ ἔροῖ νεῖ
ἰωανῆσ πεχαῖ τε σοῖσ ἔροῖ.

ἠῖοῖ δε αῖσοῖσ ἔρωοῖ ἠαῖμεῖνῖ
τε ἔῖναῖτ ἠοῖτεῖχαῖ ἠτοτοῖτ.

Πετροσ δε πεχαῖ ἠαῖ: τε οῖθαῖ
νεῖ οῖνοῖτ ἠῖῖωῖπ ἠῖ ἠῖ πεῖῖῖῖ
δε ἠῖ ἠμωοῖ ἠαῖ ἠῖεν Φραῖ ἠῖῖσοῖ
Πῖῖῖῖῖῖ Πῖῖῖῖῖῖῖῖῖ ῖῖῖῖ ῖῖῖῖ
μωῖ.

Οῖοῖ αῖῖῖῖῖῖ δε ἠτεῖῖῖῖ
ἠοῖῖῖῖῖῖ αῖῖῖῖῖῖῖ: ἠῖεν ἠῖῖῖῖῖῖ δε
αῖῖῖῖῖῖ ἠῖε ἠεῖῖῖῖῖῖ νεῖ ἠῖῖῖῖ ἠῖτε
ραῖῖ.

Οῖοῖ εῖῖῖῖῖῖ αῖῖῖῖ ἔραῖῖ ῖῖῖῖ
ἠαῖῖῖῖῖῖ ῖῖῖῖ αῖῖῖῖ ἔδοῖῖῖ ἔπιερφει
ἠεῖῖῖῖῖῖ εῖῖῖῖῖῖῖῖῖ εῖῖῖῖῖῖ
ἔΦῖῖῖῖῖῖ.

Οῖοῖ αῖῖῖῖῖ ἔροῖ ἠῖε πῖῖῖῖ
ῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖῖῖ εῖῖῖῖῖῖῖῖῖ.

those who entered the temple;

who, seeing Peter and John about to go into the temple, asked for alms,

And fixing his eyes on him, with John, Peter said, “Look at us.”

So he gave them his attention, expecting to receive something from them.

Then Peter said, “Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.”

And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength.

So he, leaping up, stood and walked and entered the temple with them, walking, leaping, and praising God.

And all the people saw him walking and praising God.

فَهَذَا لَمَّا رَأَى بُطْرُسَ وَيُوحَنَّا
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ
لِيَأْخُذَ صَدَقَةً.

فَتَقَرَّسَ فِيهِ بُطْرُسُ مَعَ يُوحَنَّا
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهَمَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا
ذَهَبٌ وَلَكِنَّ الَّذِي لِي فَأَيَّاهُ أُعْطِيكَ:
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ
وَأَمْشِ.»

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي
وَيَطْفُرُ وَيُسَبِّحُ اللَّهَ.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي
وَيُسَبِّحُ اللَّهَ.

Ἦατσωοτην Δε ἕμοσφ πε γε φαι πε
φἠἔνασρεμοσι εσφλατμεθσαι δατεν
†σαι ἕπρλη ἵτε περφει οσοσ ατμοσ
ἔβολ δεν οτσο† νεμ οτμετεβη ἔρρη
ἔξεν φηἔτασφωπι ἕμοσφ.

Ἐασἄμασι Δε ἕΠετροσ νεμ
Ἰωαννης ασφωτ ἔαρωσ ἵξε πιλαοσ
τηρσ δατεν †στοἰ θεἔωατμοσ† ἔροσ
ξε θα σολομων ετ ἵρρη δεν οτσο†.

Ἐτασφατ Δε ἵξε Πετροσ ασἔροσῶ
ἕπιλαοσ ηρωμι ηιςραἠλιθις εσβε οτ
τετενερωφρη ἔξεν φαι: ἱε ἄσωτεν
ἔτετενσομσ ἔρον εωσ γε ἵρρη δεν
τενσομ ἱε τεμμετετσεβησ ἀἵρι ἕφαι
εσρε παι μοσφ.

Φνοσ† ἵἄβρααμ νεμ Φνοσ†
ἵσαακ νεμ Φνοσ† ἵιακωβ: Φνοσ†
ἵτε νεηιο† ασ†ῶσ ἕπεσἄλοσ
Ἰησοσ: φαι ἵθωτεν ἔταρετενησ
ἔαρετενσολσ ἔβολ ἕπεἕθο
ἕπιλατοσ: ἔἄ φη μεν †εαπ ἔχασ
ἔβολ.

Ἡθωτεν Δε πεθοσασ οσοσ πιἕμη
ἄρετετενσολσ ἔβολ ἔαρετεἵερετιν
εσροσχα οτρωμι νωτεν ἔβολ
ἵρεσἄωτεβ.

Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him,

Now, as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch, which is called Solomon's, greatly amazed.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ
الْجَمِيلِ فَأَمْتَلُوا دَهْشَةً وَحَيْرَةً مِمَّا
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوحَنَّا،
تَرَكَضَ إِلَيْهِمْ جَمِيعَ الشَّعْبِ إِلَى
الرَّوَّاقِ الَّذِي يُقَالُ لَهُ «رَوَّاقِ
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ
الْإِسْرَائِيلِيُّونَ مَا بِأَلْكُمْ تَتَعَجَّبُونَ
مِنْ هَذَا وَلِمَاذَا تَنْتَحِصُونَ إِلَيْنَا
كَأَنَّا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ
وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

Παρχησος δε ἵτε πῶνθ
ἀρετενδοθευ: φαι ἔτα Φνοϋϋ
τοϋνοσυ ἔβολ θεν νηθεωωϋτ: φαι
ἀνον तेνοι ἕμεθερε ναϋ.

Οϋοθ νῆρηι θεν φναεϋ ἵτε
πεϋραν φαι ἔτετενναϋ ἔροϋ οϋοθ
τετενωον ἕμοϋ Πεϋραν πε
ἔταϋταϋροϋ οϋοθ πιναεϋ ἔτε οϋ ἔβολ
εϋτοϋτε πε αϋϋ ναϋ ἕπαιοϋϋαι
ἕπετενἕθο ἔβολ τηροϋ.

*Πισαϋι δε ἵτε Πβοις εϋἔλαι οϋοθ
εϋἔλαϋαι: εϋἔλαϋαι οϋοθ εϋἔταϋρο:
θεν ἴαϋια ἵεκκλḡηϋια ἵτε Φνοϋϋ:
ἀμην.*

and killed the Prince of
life, whom God raised from
the dead, of which we are
witnesses.

And His name, through
faith in His name, has made
this man strong, whom you
see and know. Yes, the
faith, which comes through
Him has given him this
perfect soundness in the
presence of you all.

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

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهُودٌ
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ
الَّذِي بِوِاسِطَتِهِ أُعْطِيَ هَذِهِ الصِّحَّةَ
أَمَامَ جَمِيعِكُمْ.

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

Synaxarium of Baramhat 8 سنكسار اليوم الثامن من شهر برمهاث

1. The Martyrdom of St. Matthias, the Apostle
2. The Departure of St. Julian, the Eleventh Patriarch of Alexandria
3. The Martyrdom of St. Arianus, the Governor of Ansen

1. The Martyrdom of St. Matthias, the Apostle

On this day, of the year 68 AD, St. Matthias, the apostle was martyred. He was born in the region of Galilee. He followed the apostles and was chosen in place of Judas Iscariot during the apostolic assembly in the upper room of Zion. Our teacher St. Peter stood up in the midst of the disciples and said, "Men and brethren, this Scripture had to be fulfilled... For it is written in the book of Psalms: 'Let his habitation be desolate, and let no one live in it;' and, 'Let another take his office.' Therefore, of these men who have accompanied us all the time that The Lord Jesus went in and out among us, beginning from the baptism of John to that day when He

1. استشهاد القديس متياس الرسول
2. نياحة القديس البابا يوليانوس، البطريرك الحادي عشر من بطاركة الكرازة المرقسية
3. استشهاد القديس أريانوس والي أنصنا

1. استشهاد القديس متياس الرسول في مثل هذا اليوم من سنة 68 ميلادية، استشهاد القديس متياس الرسول. وُلِدَ هذا القديس بإقليم الجليل، وكان من المرافقين للرسول، وهو الذي أُختير بدلاً من يهوذا الإسخريوطي في اجتماع عليّة صهيون، وذلك عندما قال معلمنا بطرس الرسول: "أيها الرجال الإخوة كان ينبغي أن يتم هذا المكتوب في سفر المزامير، لتصر داره خراباً، ولا يكن فيها ساكن، وليأخذ وظيفته آخر. فينبغي أن الرجال الذين اجتمعوا معنا في الزمان الذي فيه دخل إلينا الرب يسوع

was taken up from us, one of these must become a witness with us of His resurrection. And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, 'You, O Lord, who know the hearts of all, show which of these two You have chosen, to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.' And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles" (Acts 1: 16 - 26).

Afterwards, St. Matthias was filled with the Holy Spirit, that descended upon the apostles on the day of Pentecost. He preached the Gospel in Judea, Samaria, and Cappadocia. It was also said that he went to the country of cannibals. He went on preaching until he reached the city of Bartus, where he preached the Gospel, but they seized him, for its people did not accept the Word and imprisoned him.

St. Matthias prayed interceding to the Virgin St. Mary, who came on a cloud. When she entered the city, all the iron therein melted (as wax). She went to the prison, released St. Matthias the apostle and all those who were imprisoned with him for the sake of faith. When the Governor of the city heard about what had happened, he requested to see the Virgin St. Mary. She came to him along with St. Matthias the apostle, and she healed his son who was possessed. The Governor and all the people of the city believed. St. Mary prayed and all the iron changed back to its former state, and she went up on a luminous cloud. St. Matthias baptized the people of the city and tarried there teaching and confirming them in the faith. He ordained priests for them, after he was confident of their faith, then he left them to resume his evangelism.

St. Matthias went to the city of Damascus and preached there in the Name of The Lord Christ. The people of the city became angry, so they took him and laid him upon an iron bed, they lit a fire under it, which did not harm him but his face was shining with light like the sun. They marveled exceedingly and they all believed in The Lord Christ through St. Matthias the apostle, who baptized them, and appointed priests for them. He tarried many days with them confirming them in the faith. When he returned to Jerusalem, the Jews stoned him, so he was martyred and received the crown of martyrdom.

وخرج، منذ معمودية يوحنا إلى اليوم الذي ارتفع فيه عنا، يصير واحد منهم شاهداً معنا بقيامته، فأقاموا اثنين يوسف الذي يدعى برسابا الملقب يوستس (معناها عادل)، ومتياس. وصلوا قائلين: أيها الرب العارف قلوب الجميع، عيّن أنت من هذين الاثنين أيّاً اخترته ليأخذ فُرعة هذه الخدمة والرسالة التي تعدّها يهوذا ليذهب إلى مكانه. ثم ألقوا فُرعتهم فوقعت القرعة على متياس، فحُسب مع الأحد عشر رسولاً" (أعمال 1: 16 - 26).

وبعد هذا امتلأ متياس من الروح القدس الذي حل على الرسل في يوم الخمسين. وبشّر في اليهودية والسامرة وكبادوكية، كما قيل أيضاً أنه ذهب لمدينة آكلي لحوم البشر. وذهب ليكرز بالإنجيل حتى وصل إلى مدينة برطس، ونادى فيها ببشارة الإنجيل، فقبض عليه أهلها، إذ لم يقبلوا الكلمة، وأودعوه السجن. فصلى القديس متياس متشفعاً بالقديسة العذراء مريم، فأتت على سحابة. وبمجرد دخولها المدينة، تحوّل كل ما فيها من حديد إلى حالة سيولة (كالشمع). فتوجهت إلى السجن، وأخرجت متياس الرسول والمسجونين معه من أجل الإيمان، ولما سمع والي المدينة بما حدث، طلب أن يرى العذراء القديسة مريم، فأتت إليه هي والقديس متياس الرسول، وأبرأت ابنه الذي كان فاقد العقل، فأمن هو وكل أهل المدينة. وصلت القديسة العذراء فعاد الحديد إلى طبيعته، وارتفعت القديسة العذراء مريم على سحابة نورانية. أما القديس متياس الرسول، فعمّد جميع أهل المدينة ومكث عندهم يعلمهم، ثم رسم لهم كهنة، وبعد أن اطمأن عليهم تركهم ليستأنف طريق كرازته. ثم انطلق إلى دمشق وبشّر بها بالسيد المسيح، فغضب أهل المدينة، وقبضوا عليه وعذبوه ووضعوه على سرير حديد وأوقدوا النار تحته، فلم تؤذ به بل كان وجهه يتلألأ بالنور كالشمس. فتعجبوا من ذلك وأمنوا بالرب يسوع على يدي هذا القديس، فعمّدهم ورسم لهم كهنة وأقام عندهم أياماً كثيرة. ولما رجع القديس إلى اورشليم، رجمه اليهود فمات ونال إكليل الشهادة.

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

2. The Departure of St. Julian, the Eleventh Patriarch of Alexandria

On this day also, of the year 188 AD, the holy father Pope Julian, the Eleventh Patriarch of Alexandria, departed. This father was a student in the Theological School of Alexandria, that was established by St. Mark. He was a disciple of St. Panteaenus. He excelled and surpassed many in knowledge, righteousness and purity. He was ordained a priest in the city of Alexandria, then a patriarch on the 9th of Baramhat, in year 178 AD.

Before his departure, the angel of The Lord announced to him that the one who will bring him a cluster of grapes, is the one to succeed him on the Patriarchal Throne. One day, while Demetrius the vine dresser, who was a lay man, was trimming his trees, he found a cluster of grapes and was not in season. He decided to present it to the Patriarch Abba Julian as a gift. While the bishops and the lay leaders were gathered around the Pope, he foretold them about who would be on the throne after him. He told them that a person carrying a cluster of grapes would be coming to present it to him; they all marveled and were amazed of what the Pope had told them. While they were pondering, Demetrius came carrying the cluster of grapes in his hand and presented it to the Pope. Pope Julian rejoiced for the fulfillment of his vision and everyone around him was also pleased. He commanded them to enthrone Demetrius Patriarch after him.

Pope Julian remained on the apostolic throne for ten years, caring for his people, teaching them continually, and visiting them. Because of his great care of his people, the pagans did not allow him to leave the city of Alexandria, so he used to leave the city in secret to ordain priests everywhere and visit his flock.

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

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

3. The Martyrdom of St. Arianus, the Governor of Ansen

On this day also, of the year 21 of the martyrs, 305 AD, St. Arianus, the governor of Ansen (Antinoe,

بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس البابا يوليانوس، البطريرك الحادي عشر من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 188 ميلادية، تنيح الأب المغبوط القديس البابا الأنبا يوليانوس البطريرك الحادي عشر من بطاركة الكرازة المرقسية. وقد تتلمذ هذا الأب في المدرسة الإكليريكية التي أنشأها القديس مرقس، وكان تلميذاً للقديس بنتينوس، وقد نبغ روحياً وعلمياً، فُرسم قساً بمدينة الإسكندرية ثم بطريكاً في 9 برمهات سنة 178 ميلادية. وقد رأى البابا رؤيا قبل نياحته بأن ظهر له ملاك الرب وقال "إن من يأتيك بعنقود عنب هو الذي سيكون بعدك على الكرسي المرقسي". ولم يكن وقتها أوان العنب، وحدث فعلاً أن رجلاً عامياً يدعى ديمتريوس كان كراماً، وبينما هو يصلح كرمه، عثر على عنقود عنب في غير أوانه، فقرر أن يهديه للبابا البطريرك.

وبينما كان مجتمعاً حول البابا كبار الشعب وعظماؤه، بدأ يخبرهم بمن سيكون على الكرسي من بعده، فأخبرهم بما سيحدث من حضور الشخص الذي يحمل عنقود عنب، فتحيروا وتعجبوا من كلام البابا هذا، وبينما هم متحIRON، دخل ديمتريوس وعنقود العنب في يده وقدمه إلى البابا البطريرك. ففرح البابا بتحقيق الرؤيا وفرحوا هم أيضاً، ونفذوا وصية البابا فيما بعد واختاروا ديمتريوس بطريكاً من بعده.

وقد قضى البابا يوليانوس على الكرسي المرقسي مدة عشر سنوات اعتنى فيها بشعبه عناية روحية، حتى أنه من عظم عنايته أن الوثنيين كانوا لا يسمحون له بمغادرة الإسكندرية فكان يخرج منها سراً ويذهب إلى كل مكان ويرسم كهنة للشعب ويفتقدهم، وبعد ذلك أتم جهاده الحسن وتنيح بسلام.

بركة صلواته فلتكن معنا. آمين.

3. استشهاد القديس أريانوس والي أنصنا وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديس أريانوس والي أنصنا (هي أنتينوبوليس، مركز الولاية على

currently village El-Sheikh Ebada, east of Mallawy, Menia governorate)), was martyred. He was cruel and unjust governor, who persecuted Christianity and slew the Christians.

It happened when he ordered to shoot St. Apollonius with arrows, and one of the arrows glanced back and struck his eye and destroyed it, as it is mentioned in the 7th day of Baramhat, one of the believers, who were attending, told him, "If you take some of his blood and smear your eye with it, you will receive your sight." The Governor took some of his blood, smeared his eye, and immediately he was able to see. Arianus believed in The Lord Christ, with great sorrow for all the evil things, which he had done to the holy martyrs and the severity with which he tortured them. Then he rose up, destroyed his idols, and he refrained from torturing any of the believers.

When Diocletian heard the report of Arianus, he brought him, and asked him why he had forsaken the worship of his idols. Arianus began to tell him about the signs and wonders, which God was working by the hands of the holy martyrs, and how, in spite of the tortures, which he had inflicted upon them, and the cutting of their bodies, they rose up again whole.

The Emperor became furious with him because of what he said and ordered him to be tortured severely, and to cast him into a pit and to cover it until he dies. The Lord saved him. Diocletian again ordered to place him into a hair sack, and to cast him into the sea, so he delivered up his soul and received the crown of martyrdom.

The saint had told his kinsfolk when he bid them farewell that The Lord had told him in a vision of the night that he would take care of his body, return it to his hometown, and they could find it on the shore of Alexandria.

The Lord ordered a dolphin to carry the body of the saint, bring and cast it on the shore of Alexandria. His men took his body and brought it to Ansenia, and placed it with the bodies of the saints Philemon and Apollonius. Thus, he finished his good strife and received the heavenly crown.

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

الصعيد الأعلى، حالياً هي بلدة الشيخ عبادة نسبة إلى الأنبا أباديون أسقف أنصنا الشهيد، وموجودة بشرقي ملوي محافظة المنيا). كان والياً قاسياً وحاكماً ظالماً، اضطهد المسيحية وقتل المسيحيين.

وحدث أنه لما أمر بطعن القديس أبلانيوس بالسهم، ارتد أحد السهام إلى عينه، فقال له أحد المسيحيين: "لو أخذت من دمه ووضعت على عينك ستبصر"، فأخذ من دمه ووضعها على عينه فأبصر للوقت، فأمن بالسيد المسيح. وندم كثيراً على ما فرط منه في تعذيب القديسين. ثم قام وكسر أصنامهم ولم يعد يعذب أحداً من المؤمنين.

فلما بلغ خبره الملك دقلديانوس، استحضره واستعلم منه عن السبب الذي رده عن عبادة آلهته. فبدأ القديس يقص عليه الآيات والعجائب التي أجراها الله على أيدي قديسيه وأنهم في حال تعذيبهم وتقطيع أجسادهم كانوا يعودون أصحاء. فاغتاز الملك من هذا القول، وأمر أن يُعذب عذاباً شديداً، وأن يُطرح في جب ويُعطى عليه حتى يموت، فأنقذه الرب. وأمر الملك بالقائه في البحر، ففاضت روحه، ونال إكليل الشهادة.

وكان القديس عندما ودع أهله أخبرهم بأن الرب قد أعلمه في رؤيا الليل أنه سيهتم بجسده ويعيده إلى بلده، وأنهم سيجدونه على ساحل الإسكندرية.

وقد حدث أن أمر الرب درفياً لحمله إلى الإسكندرية وطرحه على البر. فأخذه غلمانه وأتوا به إلى أنصنا ووضعوه مع أجساد القديسين فليمون وأبلانيوس، وهكذا أكمل جهاده ونال الإكليل السماوي. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

φνῆτοῦμοῦτ ἑροῦ χε Πετρος νεμ
Δηδρεας περσον: Ιακωβος πῶηρι
ἠΖεβεδεος νεμ Ιωαννης περσον.

Φιλιππος νεμ Βαρθολομεος:
Θωμας νεμ Πατθεος πιτελωνης:
Ιακωβος πῶηρι ἠΔλφεος νεμ
Θαδδεος.

Σιμων πιΚανανης νεμ Ιουδας
πισκαριωτης φνῆθηατηϋ.

Πιμητ ἄνατ αροτορποῦ ἠχε Ιησοῦς
ἑαφσονθεν νωοῦ ἑφχω ἠμοος χε
ἠπερϋε ἑφμωιτ ἠτε νιεθνος οῦδε
ἠπερϋε ἑδονη ἑβακι ἠτε νιCαμαριτης.

Παϋε νωτεν δε μαλλον θα
νιεσων ετσωρεμ ἠτε πηι ἠπιCραηλ.

Ἐρετενωϋι δε ριωϋ ἑρετενω
ἠμοος χε αδωντ ἠχε τμετοτρο ἠτε
νιφνοῦ.

Πηῆτωηι ἠριφαδρι ἑρωοῦ:
νιρεμωοῦτ ματογνοςοῦ: νικακσετ
ματογβωοῦ: νιδεμων ριτοῦ ἑβολ:
ἠρετενδῖ ἠξινξη μοι ἠξινξη.

Ἰπερχα νοῦβ νωτεν: οῦδε θατ
οῦδε ρομτ θεν νετενωοχδ.

Οῦδε πηρα νωτεν ρι φμωιτ: οῦδε
ϋθην ἄνοῦτ: οῦδε θωοῦ οῦδε ϋβωτ:
πιερσατης ταρ ἑμῆϋα ἠτεϋδρε.

brother; James the son of
Zebedee, and John his
brother.

Philip and Bartholomew;
Thomas and Matthew the
tax collector; James the son
of Alphaeus, and Lebbaeus,
whose surname was
Thaddaeus.

Simon the Canaanite,
and Judas Iscariot, who also
betrayed Him.

These twelve Jesus sent
out and commanded them,
saying: Do not go into the
way of the Gentiles, and do
not enter a city of the
Samaritans.

But go rather to the lost
sheep of the house of Israel.

And as you go, preach,
saying, 'The kingdom of
heaven is at hand.'

Heal the sick, cleanse the
lepers, raise the dead, cast
out demons. Freely you have
received, freely give.

Provide neither gold nor
silver nor copper in your
money belts,

nor bag for your journey,
nor two tunics, nor sandals,
nor staffs; for a worker is
worthy of his food.

فِيْلِبُّسُ وَبَرْثُولَمَآؤُسُ. ثَوْمَا وَمَتَّى
الْعَشَّارُ. يَعْقُوبُ بَنُ حَلْفَى وَلَبَّآؤُسُ
الْمَلْقَبُ تَدَاؤُسَ.

سِمْعَانَ الْقَانَوِيِّ وَيَهُودَا
الْإِسْحَرْيُوطِيَّ الَّذِي أَسْلَمَهُ.

هُؤَلَاءِ الْاِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ
وَأَوْصَاهُمْ قَائِلًا: إِلَى طَرِيقِ أُمَّمٍ لَا
تَمْضُوا وَإِلَى مَدِينَةٍ لِلسَّامِرِيِّينَ لَا
تَدْخُلُوا.

بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ
إِسْرَائِيلَ الضَّالَّةِ.

وَفِيمَا أَنْتُمْ ذَاهِبُونَ اكْرُزُوا قَائِلِينَ:
إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

اِشْفُوا مَرَضَى. طَهِّرُوا بُرْصًا.
أَقِيمُوا مَوْتَى. أَخْرِجُوا شَيَاطِينَ.
مَجَانًا أَخَذْتُمْ مَجَانًا أَعْطُوا.

لَا تَقْتَنُوا ذَهَبًا وَلَا فِضَّةً وَلَا نَحَاسًا
فِي مَنَاطِقِكُمْ.

وَلَا مِرْوَدًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا
أَحْذِيَّةً وَلَا عَصَاً لِأَنَّ الْفَاعِلَ
مُسْتَحِقُّ طَعَامِهِ.

†βακι δε ετετενναωε νωτεν
εδορν ερος ιε πιτμι ωινη νδητς γε νιμ
πετεμπωα ογορ ωωπι υματ ωα τετενι
εβολ υματ.

Ερετενναωενωτεν δε εδορν επινη
ματαιε μοττ νατ.

Ογορ εωωπ μεν επινη μπωα
ητετενβιρηνη εσει εχωτ: εωωπ δε
εμπωα αν ητε τεβιρηνη εσεκοτς
ερωτεν.

Ογορ φητετενναωεπ θηνοτ εροτ
αν ογορ ετετενναωτεμ αν ησα
νετενσαζι ερετεννηοτ εβολ δεν πινη ιε
†βακι ετε υματ ιε πιτμι νερ πωωιω
ηνετενβαλατχ εβολ.

Λμην τχω υμοσ νωτεν γε
εγε†ασο επκαρι ησοδομα νεμ
Σομορρα δεν πιεσοτ ητε τκρισις
εβοτε †βακι ετε υματ.

*Πιωτ φα Πεννοττ πε ωα ενεε
ητε νι ενεε: λμην.*

Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out.

And when you go into a household, greet it.

If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.

Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Glory be to God forever.

وَآيَةً مَدِينَةٍ أَوْ قَرْيَةٍ دَخَلْتُمُوهَا
فَأَفْحَصُوا مِنْ فِيهَا مُسْتَحَقًّا
وَأَقِيمُوا هُنَاكَ حَتَّى تَخْرُجُوا.

وَحِينَ تَدْخُلُونَ الْبَيْتَ سَلِّمُوا عَلَيْهِ.

فَإِنْ كَانَ الْبَيْتُ مُسْتَحَقًّا فَلْيَأْتِ
سَلَامُكُمْ عَلَيْهِ وَلَكِنْ إِنْ لَمْ يَكُنْ
مُسْتَحَقًّا فَلْيَرْجِعْ سَلَامُكُمْ إِلَيْكُمْ.

وَمَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ كَلَامَكُمْ
فَاخْرُجُوا خَارِجًا مِنْ ذَلِكَ الْبَيْتِ أَوْ
مِنْ تِلْكَ الْمَدِينَةِ وَانْفُضُوا عُبَارَ
أَرْجُلِكُمْ.

الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ لِأَرْضِ
سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ حَالَةً
أَكْثَرُ اِحْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ.

والمجد لله دائماً.

Katameros Readings for the 9th Day of Baramhat

قطمارس قراءات اليوم التاسع من شهر برمهاث المبارك

Κορυψιτ ἡέροοτ ἠΠιαβοτ Φαμενωθ

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 ξλ: λ, ε

Psalm 65: 4, 5

مزمور 64: 4، 6

Ψογνιατq ἠφἡετακσοτq ογοθ
ακωοπq εροκ: εqεωωπι θεν
νεκατλἡοτ qα ενεθ: σωτεμ ερον
Φνοτ† Πενσωτηρ: †θελπις ἡτε
ατρηχq ἠπκαθι τηρq. Δαληλοια.

Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts forever. You will answer us, O God of our salvation. You who are the confidence of all the ends of the earth. Alleluia.

طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. 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.

Οτλἡατνωσις εβολ θεν
πιεταττελιον εθοταβ κατα Πατθεον
ασιου.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

Πατθεον κλ: μβ - μζ

Matthew 24: 42 - 47

متي 24: 42 - 47

Ρωις οτἡνε τετενωοτἡνε αννε
ἠρε πετενθοις νἡοτ θεν αω ἡοτἡοτ.

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

اسهروا إذا لا تكلم لا تعلمون في أية ساعة يأتي ربكم.

Φαι δε ἀριέμι ἐροϋ: χε ἐναρε
 πινεβνι ἐμι χε ἀρε πιϋονι νηοϋ: ναϥ
 ζεν αϥ νιοϋνοϋ: ναϥναρωιϋ: πε θινα
 ἵτεϥϥτεμχαϥ ἐβι ἕπεϥνι.

Εθε φαι θωτεν ϥωπι ἐρετεν
 σεβτωτ: χε ζεν ἴοϋνοϋ ἐτετενϥωοϋν
 ἕμοϋ αν ἀρε Πωηρι ἕΦρωμι νηοϋ
 ἵζητϥ.

Πιμ θαρα πε πιπιϥτοϥ ἕβωκ οϋοϥ
 ἵναβε: φηέτε πεϥβοιϥ ναχαϥ ἐϋρη
 ἐχεν νεϥεβιαικ ἐϋνωϋ ἵτοϋθρε ζεν
 ἵϥνοϋ ἵτηιϥ.

Ωοϋνιατϥ ἕπιβωκ ἐτε ἕμαϥ:
 ἐϥωπ αϥϥανι ἵχε πεϥβοιϥ ἵτεϥχεμϥ
 εϥἵρι ἕπαρηϋ.

Δμην Ἃχω ἕμοϋ νωτεν: χε
 ἐναχαϥ ἐϋρη ἐχεν πετενταϥ τηϥ.

*Πῶοϋ φα Πεννοϋϋ πε: ϥα ἐνεϥ
 ἵτε νεἵνεϥ: 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 يَدْعُ 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 لَذَلِكَ 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.

Ψαλμοϥ τω Δαυιδ λϣ: ιε, ιϣ, κζ

Psalm 37: 17, 18, 29

مزمور 36: 15, 16, 27

<p>Πῶς Δε ἀρταχρο ἠνιῶμη Πῶς σωτην ἠφῶωιτ ἠτε νιαταβνι: οὔτος τοῦκλῆρονομιά ἐσέωωπι ψα ἔνεε: νιῶμη Δε ἠθωοῦ σεναερκλῆρονομιν ἠπικαρι: οὔτος εὔεωωπι θιωτψ ψα ἔνεε ἠτε πιένεε. Ἀλληλοῦα.</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. Alleluia.</p>	<p>الرب يعضد الصّديقين. يعرف الرب طريق الدّين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصّديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. هلليويا.</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 πιερασσελιον εθουαβ 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>Χοῦψτ ἐβωλ: ρωις ἀριπροσερχεσε ἠτετενσωοτην 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 ἐαμωωι ἐπῶεμο οὔτος ἐαμωωι ἠπερῆι οὔτος αμτ ἠνεεβιαικ ἠπιερψωι ψοῦαι ψοῦαι ἠπερρωβ οὔτος αμρονθεν ἐτοτψ 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 الْبُوابَ أَنْ يَسْهَرَ.</p>
<p>Ρωις οὔτην ξε ἠτετενσωοτην ταρ αν ξε ἠρε Πῶς ἠπῆι νηοῦ ἠἠναῦ ιε θαν ἠρονθι ιε τῦαωι ἠπιέχωρθ ιε ἠρε πιἠλεκτωρ 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 أَمْصَاءً أَمْ نِصْفَ اللَّيْلِ أَمْ صِيَاحِ الدِّيكِ أَمْ صَبَاحًا.</p>

Ὡς ἄντι ἰσχυροῦ ἔρρετο
 ἰσχυροῦ ἔρρετο ἔρρετο ἔρρετο.

Πε ἰσχυροῦ ἔρρετο ἰσχυροῦ
 ἔρρετο ἔρρετο ἔρρετο.

*Πῶς φα Πεννοῦ πε: ἔρρετο
 ἔρρετο ἔρρετο: ἔρρετο.*

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 بعتة فيجدكم نياماً.

وما أقوله لكم أقوله للجميع:
 اسهروا.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἰτε πενθαδ Παῦλος Πιὰποστολὸς

Παῦλος φῶκ ἔρρετο ἰσχυροῦ
 Πιὰποστολὸς ἔρρετο:
 φῶκ ἔρρετο ἔρρετο ἔρρετο ἔρρετο
 ἔρρετο.

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 γ: ἁ - κ

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

ἔρρετο ἔρρετο ἔρρετο ἔρρετο
 ἔρρετο φα Παῦλος ἔρρετο ἔρρετο
 ἔρρετο φα ἔρρετο ἔρρετο ἔρρετο
 ἔρρετο.

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؟

ἔρρετο ἔρρετο ἔρρετο ἔρρετο
 Παῦλος ἔρρετο ἔρρετο ἔρρετο
 ἔρρετο ἔρρετο: ἔρρετο ἔρρετο
 ἔρρετο ἔρρετο ἔρρετο ἔρρετο.

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 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 θαυφρη ραρ ηρεφερωβ
ητε Φνοϋτ οϋεφοϋωι ητε Φνοϋτ
ηωτεν οϋκωτ ητε Φνοϋτ.

Κατα πιεμοτ ητε Φνοϋτ εττοι
νη υφρητ ηνοϋαβε ηαρχητεκτων
αιχω ηνοϋεντ εδρηι: κεϋαι δε
πεθοϋαϋεμ κωτ: ποϋαι δε ποϋαι
μαρεϋουϋ ρε αϋκωτ ηαυηρητ.

Κεϋεντ ραρ υμον υϋχομ ητε ελι
κεϋαι ραϋ εδρηι ϋαβολ ηθηετχη ετε
ηνοϋϋ Πηχριστοϋ πε.

Ιϋε δε οϋον πετκωτ εϋεν
ταϋεντ ηοϋβ θατ ηναυηι ρωκε
ϋωοϋβεν ρωοϋ.

Πρωβ υποϋαι ποϋαι εϋαοϋωηϋ
εβολ πιεϋοοϋ ραρ εϋαοϋοηϋ εβολ ρε
εϋαυωρπ εβολ ϋεν οϋϋρωμ οϋοϋ
ηρωβ υποϋαι ποϋαι ηϋρωμ
εθηερδοκιμαζην υμοϋ ρε οϋαυ

I planted, Apollos
watered, but God gave the
increase.

So then neither he who
plants is anything, nor he
who waters, but God who
gives the increase.

Now he who plants and
he who waters are one, and
each one will receive his
own reward according to
his own labor.

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

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

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

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

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

أَنَا عَرَسْتُ وَأَبْلَسُ سَقَى لَكِنَّ اللَّهَ
كَانَ يُنْمِي.

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

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ
بِحَسَبِ تَعْمَلِهِ.

فَأَنَّا 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 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 ἕπερβεχε.

Φη δε ετε περζωβ ναρωκω
ϭνατῶσι: ἵθοϭ δε ϭνανοζεμ παρητ
δε ζωσ εβωλ ζωτεν οτχρωμ.

Ἦτετενεμι αν γε ἵθωτεν
ἵνοτερπει ἵτε Φνοτῥ οτοζ Πιῖπνευμα
ἵτε Φνοτῥ αϭωοπ ζεν ἵθνοτ.

Φη οτν εθνασεϭ περπει ἵτε
Φνοτῥ φαι Φνοτῥ νατακοϭ: περπει
ζαρ ἵτε Φνοτῥ ϭνοαβ ετε ἵθωτεν
πε.

Ἰπενῶρε ζλι ερζαλ ἕμοϭ
ἕμαγατϭ φηεθμετῖ ζεν ἵθνοτ γε
οτσαβε πε ζεν παιεμεζ μαρεϭερσοζ
ζινα ἵτεϭερσαβε.

Ἰσοφια ζαρ ἕπαικομοϭ
οτμετσοζ τε ναζρεν Φνοτῥ:
ϭεζνοτ ζαρ γε φηεταμωζι ἵθιναβετ
ζεν τοτμετσεβ.

Οτοζ παλιν γε Πβοιϭ σωοτν
ἵθιμοκμεκ ἵτε θιναβετ γε
ζανεϕληνοτ νε.

Ζωστε ἕπενῶρε ζλι ωροωοτ
ἕμοϭ ζεν θιρωμ: ενχαι ζαρ θιβεν

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 ἰτε Ἀπολλῶ ἰτε
Κηφά ἰτε πικοςμος ἰτε πωνῶ ἰτε φῆμοτ
ἰτε νηετωπ ἰτε νηεθναωπι νωτεν
τηροτ νε.

Νῶτεν Δε ἠῶτεν να
Πιχριστος: Πιχριστος Δε φα Φνοττ
πε.

*Πῆμοτ ταρ νεωτεν νεμ
τῆρηνη ετσοπ: χε ἄμην εσεωπι.*

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

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

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

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

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحُ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε πιροττ
ἠεπιστολη ἠτε πενωτ Πετροс.
Δμην. Ναμενρατ.

ἁ Πετροс ε: ε - ιδ

Παιρητ νιδελωρι μαδνεχωτεν
ἠνιδελλοι: ἠῶτεν Δε τηροτ χελ
θηνοτ ἠπιθεβιὸ ἠζητ εδοτν
ενετενερηοτ χε Φνοττ ἠτ εδοτν
εἰρεν νιδασιζητ: ἠτ Δε ἠνοτμοτ
ἠνηετθεβιηοτ.

Μαθεβιε ἠθηνοτ οτν δα τχιζ
εταμαζι ἠτε Φνοττ ζινα ἠτεφθεс
θηνοτ ζεν ἠχοτ ἠτε πιχεμῶπι.

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

1 Peter 5: 5 - 14

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

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

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

1 بطرس 5: 5 - 14

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

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ
يَرْفَعَكُمْ فِي حِينِهِ.

Πετηρωουω τηρη σαβαρ εροφ γε
οτηι σερμελιν ναφ δαρωτεν.

Ωωπι ερετενρησ οροθ αρινρυφιν
γε πετενχαχι πιδιαβολος εφμοωι
μηρητ νοτωοτι εφμεμε εφκωτ να
ευκ οται.

Φηερετενοθι ερατεν θηνοφ εδοτη
εχωφ ερετενταχροτφ δεν φηαβτ:
ερετενσωοτηι ηηαιδισι ναι: πεωκ δε
ηηαι νετενσηνοφ ετθεν πικοςμος.

Φνοτφ δε ητε εμοτ νιβεν
φηεταφθαρεμ θηνοφ εδοτη επεφωοφ
ηηερε δεν Πιχριστος Ιησοφς
εαρετενωεπ ακαθ νογκοτφ ηθοφ
εφεεεβτε θηνοφ ητεφσεμνε θηνοφ
εφετχομ νωτεν εφεεεεεντ μωωτεν.

Φωφ πε παμαρι νεμ πιωοφ ωα
ηηερε: αμην.

Δισδα νωτεν εβολ χιτοτφ
ηηιλογανος πενσον ηπιστος ζωσ
ειμενι δεν θαγκοτφ: ειτνομτ οροθ
ειερμεερε γε φαι πε πεμοτ ητε
Φνοτφ δεν οτμεθμη: φαι ετε τενοθι
ερατεν θηνοφ ηδητη.

Σωινη ερωτεν ηγε τωφφερι ησοτπι
ετθεν Βαβυλων νεμ Μαρκος παωηρι.

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

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

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

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

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

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

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

مَلَقِينَ كُلَّ مَمَكُمْ عَلَيْهِ لِأَنَّهُ هُوَ
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَمَمِ 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.

Ἀρρισπασαζεσθε ἡνετενέρηνοῦ θεοῦ
 οὔφι σὸταβ ἡτε ἴαταππῆ: τῆρηνη
 νωτεν τηροῦ νηετῶεν Πιχριστοσ
 Ἰησοῦσ: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοσμοσ
 οὔδε νηετῶοπ θεοῦ πικοσμοσ: πικοσμοσ
 νασινη νεμ τερεπιθῶμα: φη δε ετιρι
 ὑφονῶω ὑφνονῶ ἱναῶωπι 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 ἡτε νενιοῦ ἡποστολοσ:
 ἐρε ποῦσμοῦ εσοταβ ῶωπι 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 المقدسة تكون
 معنا. آمين.

Πραξις ἡ: κδ - ἰθ: ε

Acts 18: 24 - 19: 6

أعمال 18 : 24 - 19 : 6

Πε οτον ονλονδαῖ δε ἐπεφραν πε
 Ἀπελλησ ἐοφρεμακοῦ πε θεοῦ
 πεφσενοσ ἐοφρωμῖ πε ἡλοσικοσ
 ἐαφερκατανταν ἐεφεσοσ ἐοφονῶχομ
 ὑμοφ θεοῦ νηεραφῆ.

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

ثُمَّ أَقْبَلَ إِلَى أَلَسَسَ يَهُودِيٍّ اسْمُهُ
 أَبِلُوسُ إِسْكَندَرِيٌّ الْجَنَسُ رَجُلٌ
 فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

Φαι δε νε ατερκατηχῖν ὑμοφ
 ἐπιμωιτ ἡτε Πβοισ οφοε ναφδῆμῖ θεοῦ
 πιπνευμα: ναφσαχι οφοε ναφῶεβω
 θεοῦ οφταχρο εσβε Ἰησοῦσ ἐπιωμσ
 ὑμαφατφ ἡτε Ἰωαννησ ἐτεφωοφν
 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 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 εταε αφεροτοερι εμαωω
ννιηεταρναετ εβολ ειτεν πιεμοτ.

Ναεροε ταρ ννιλοσδαι δεν
οταχρο νοτωνε εβολ εταμο
μωωσ εβολ ειτεν νισραφη γε
Πιχριστοσ πε Ιησοσ.

Δεωπι δε ερε Δπελλησ δεν
Κορινθοσ Παυλοσ δε εταεεν νιμα
εταπωω ερεε εεφεσοσ οτος
αεχιμ νεανιμαθητης.

Περαε δε νωσ γε αν αρετενδ
νΠιπνεωμ εσοταε εταρετενναετ:
νεωσ δε πεωσ ναε γε αλλα οτδε
νπενωτεμ ρω γε οτον οτΠνεωμ
εσοταε ωπ.

Πωσ δε περαε νωσ γε εταεωμ
θνηοσ οτν εοσ: νεωσ δε πεωσ ναε
γε επωμ ντε Ιωαννησ.

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

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

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

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

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

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

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

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

لَأَنَّهُ كَانَ بِإِسْتِدَادٍ يُفْحَمُ الْيَهُودَ
جَهْرًا 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 περαθε γε Ιωαννης
μεν αψτωμ δεν οτωωοτ υμετανοια
υπιλαος ερω υμοσ θινα ησεναστ
εφθεσθηοτ μενεσσωε ετε Ιησοτ
Πιχριστοσ πε.

Εταρωτεμ δε αθιωμσ εφραν
υΠβοισ Ιησοτσ.

Οτοσ ετα Παυλοσ χα ριχ εχωοτ
αψι εερηι εχωοτ ησε Πιπνετωμα
εθοταβ: νατσαχι δε δεν θανλασ οτοσ
ναεπιπροφητεριν.

*Πισαχι δε ητε Πβοισ εφελαι οτοσ
εφελαωαι: εφελαμασι οτοσ 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 قَانِلًا لِلشَّعْبِ أَنْ يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ بِالْمَسِيحِ يَسُوعَ.»

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّوْا يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

Synaxarium of Baramhat 9 سنكسار اليوم التاسع من شهر برمهاث

1. The Departure of St. Konan, the Confessor
2. The Martyrdom of Saints Andrianus, Martha his wife, Eusebius, Armanius, and the Forty Martyrs

1. The Departure of St. Konan, the Confessor

On this day, of the year 50 AD, St. Konan departed. This Saint was from a city called Antanyos in Syria, to heathen parents who worshipped the stars.

When he grew up, he heard the preaching of the Apostles, so he believed and was baptized by their hands. Many virtues as purity, chastity, piety, and mercy were manifested in his life. His parents wished for him to get married, but he refused. They forced him to get married, so he agreed with his wife to keep their virginity, and lived as such for a period of time. God granted him the gift of performing miracles and casting out evil spirits. He attracted his parents and his in-laws to the faith in The

1. نياحة القديس كونن المعترف
2. استشهاد القديسين أندريانوس ومرثا زوجته وأوسابيوس وأرما وأربعين شهيداً

1. نياحة القديس كونن المعترف
في مثل هذا اليوم من سنة 50 ميلادية، تنيح القديس المجاهد كونن. ولد هذا البار في ضيعة أنطانيوس من بلاد سوريا، من أبوين وثنيين يعبدان الكواكب. ولما كبر، سمع ببشارة الآباء الرسل، فأمن واعتمد على أيديهم. وظهرت منه فضائل كثيرة كالعفة والطهارة والرحمة. وأراد والداه أن يزوجه فأبى، ولكنهما أرغماه على ذلك، فاتفق مع زوجته على حفظ البتولية، وعاشا على هذه الحالة مدة من الزمن. وقد منحه الله موهبة عمل المعجزات وإخراج الشياطين، فاجتذب

Lord Christ.

This saint preached the Gospel and many of the heathens believed at his hands. One day, one of the unbelievers went to a pagan temple to offer a sacrifice to the idols. When St. Konan knew this, he entered the temple and entreated God to uncover the truth to this man. A voice came out of one of the idols declaring that the idol was the work of Satan and not a god. All the people who were present cried out saying, "One is the God of St. Konan," and they believed in The Lord Christ and were baptized.

When the deputy of Emperor Claudius Caesar (born 10 BC in Leon and reigned 41-54 AD), heard about this Saint, he brought him, and proposed to the saint to worship the idols, but he refused and confessed his faith in The Lord Christ. He commanded to bind him and severely beat him. The people of the city, who were present, jumped over the soldiers, freed the Saint from their hands, brought him to his house, and took care of his wounds until he recovered.

When he finished his good strive, he departed in peace.

The believers made his house a church and laid his body in it, from which many signs and wonders were manifested.

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

2. The Martyrdom of Saints Andrianus, Martha his wife, Eusebius, Armanius, and the Forty Martyrs

On this day also, was the martyrdom of Saints Andrianus, Martha his wife, Eusebius, Armanius, and the Forty Martyrs. They were all from Rome, and were all tortured severely in the Name of Our Lord Jesus Christ because they refused to worship the idols made of gold and silver. They confessed that they only worship the One God of heaven and earth, The Lord and King Jesus Christ, so they beheaded them all.

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

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

أبويه ووالدي زوجته أيضاً إلى الإيمان
بالسيد المسيح.

بشّر هذا القديس بالإنجيل، فأمن على يديه
كثيرون من الوثنيين. وذات مرة دخل أحد
الوثنيين ليذبح للأوثان في معبد وثني، فلما
علم به هذا القديس دخل المعبد وصلى لله
ليكشف للرجل الحقيقة، فخرج صوت من
أحد الأصنام معلناً أن الوثن من عمل
الشياطين وليس إلهاً. فصرخ الحاضرون
قائلين "واحد هو إله القديس كونن"، ثم
آمنوا بالسيد المسيح واعتمدوا.

سمع نائب الإمبراطور كلوديوس قيصر (وُلد
في ليون سنة 10 ق.م. وأقامه الجنود ملكاً
بعد قتل غايوس عمه سنة 41 ميلادية. مات
في سنة 54 ميلادية)، بخبر هذا القديس،
فاستحضره وعرض عليه عبادة الأوثان،
فرفض، وأقر بإيمانه بالسيد المسيح. فأمر
بربطه وضربه ضرباً شديداً، فوثب الشعب
الحاضر على الجند وخلصوا القديس من
أيديهم وأتوا به إلى بيته، وضمّدوا جراحه
حتى شفي. ولما أكمل جهاده الصالح، تنيح
بسلام. فجعل المسيحيون داره كنيسة
ووضعوا جسده فيها.
بركة صلواته فلنكن معنا. آمين.

2. استشهاد القديسين أندريانوس ومرثا
زوجته وأوسابيوس وأرما وأربعين شهيداً
في مثل هذا اليوم استشهاد القديسون
أندريانوس ومرثا زوجته وأوسابيوس
وأرما وأربعون شهيداً، وهم كانوا من أهل
روما وقد عانوا عذابات كثيرة من أجل اسم
السيد المسيح ورفضوا السجود للآلهة من
ذهب وفضة. وقالوا نحن نسجد لإله واحد
هو إله السماء والأرض ملكنا يسوع
المسيح. وبعد هذا الكلام قطعوا رؤوسهم
جميعاً بالسيف ونالوا جميعاً إكليل الشهادة.
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 ὑπεραπ: πινομοϵ ἡτε φνοϵϛ ετϵχη ϑεν πεϵρητ: ογοϵ νεϵτατϵι ἡνοϵλαϛ. 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. Alleluia.</p>	<p>فم الصديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. هلليويا.</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 περασσελιον εσοϵαβ κατα 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>Luke 16: 1 - 12</p>	<p>لوقا 16: 1 - 12</p>
<p>Ηαϵω δε ὑμοϵ πε ἡνεμαθητϵ ϵε νε ογον οϵρωμι ἡραμαδ̅ ε̅ονον ἡταϵ ὑμαϵ ἡνοικονομοϵ: ογοϵ φαι αϵερδιαβαλιν ὑμοϵ ϑατοτϵ ζωϵ εϵωϵρ ἡνεϵρηπαρχοντα εβολ.</p> <p>Ογοϵ εταϵμοϵϛ ε̅ροϵ πεϵαϵ ηαϵ ϵε οϵ πε φαι ε̅ϵωτεμ̅ 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.

Πεζαχ δε νῆρηι νῆρηι νῆρηι
πιοικονομος γε οὐ πε τῆσασιν: παβοικ
ναὼλι νῆμετοικονομος ἵστοτ:
νῆτῆναὲχευμοου αν ἐβρη οτοε τῆσπ
ἐωατ μεθαι.

Διέμι γε οὐ πε τῆσασιν εἶνα
ετοαν ἀτῶανηιττ ἐβολ εθεν
τῆμετοικονομος ἵσεωποτ ἐρωσ
ἐδοτη ἐνοτήσ.

Οτοε ἐταεμοσῆτ ἐφοται φοται
νῆνῆετε οτον ἵτε πετβοικ ἐρωσ
ναεαω ἕμοε ἕπιεοιττ γε οτον οτηρ
ἐροκ ἵτε παβοικ.

Πθοε δε πεζαχ γε ῶε ἕβατοε
ἵνεε: ἵθοε δε πεζαχ γε μο ἐνεκῆσαι
οτοε εμοε ἵχωλεμ ῆσαι ἐτεοῆ.

Ἰτα πεζαχ ἵκεοται γε ἵθοε δε
οτον οτηρ ἐροκ: ἵθοε δε πεζαχ γε ῶε
ἵκοροε ἵκοῆ: πεζαχ ναε γε μο
ἐνεκῆσαι οτοε ῆσαι ἐδεμνε.

Οτοε ἅ Πβοικ ῶσῶσῶε ἕεε
πιοικονομος ἵτε τῆδῆκῆα γε εαῆρι εθεν
οῆμετσαε: γε νῆσῆρι ἵτε παῆεεε
εανσαεετ νε ἐεοτε νῆσῆρι ἵτε
φοῆσῆρι εθεν τοῆεεεε.

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؟
لَأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ.
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
فَعَمِلَ لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ
أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

ΟΤΟΣ ΔΝΟΚ ΖΩ ΤΞΩ ὤΜΟC ΝΩΤΕΝ
ΞΕ ΜΑΘΑΜΙΟ ΝΩΤΕΝ ΝΖΑΝΨΦΗΡ ἘΒΟΛ
ΖΕΝ ΜΑΜΩΝΑ ΝΤΕ ΤΔΔΙΚΙΑ ΖΙΝΑ ΖΟΤΑΝ
ΑΥΨΑΝΜΟΤΗΚ ΝΤΟΥΨΕΠ ΘΗΝΟΥ ἘΖΟΥΝ
ἘΝΙCΚΥΝΗ ΝΕΝΕΖ.

ΠΙCΤΟC ΖΕΝ ΟΥΚΟΥΞΙ ΟΥΠΙCΤΟC ΟΝ
ΠΕ ΖΕΝ ΟΥΜΗΨ ΟΥΟΖ ΦΗΕΤΒΙΝΧΟΝC ΨΕΝ
ΟΥΚΟΥΞΙ ΨΒΙΝΧΟΝC ΟΝ ΖΕΝ ΟΥΜΗΨ.

ΙCΞΕ ΟΥΝ ΖΕΝ ΠΑΔΔΙΚΟC ὤΜΑΜΩΝΑ
ὤΠΕΤΕΨΩΠΙ ἘΡΕΤΕΝΝΖΟΤ ΠΙΤΑΦΜΗ
ΔΕ ΝΙΜ ΕΘΝΑΨΤΕΝΖΕΤ ΘΗΝΟΥ ἘΡΟΥ.

ΟΤΟΣ ΙCΞΕ ΖΕΝ ΠΕΤΕ ΦΩΤΕΝ ΔΝ ΠΕ
ὤΠΕΤΕΨΩΠΙ ἘΡΕΤΕΝΝΖΟΤ ΠΕΤΕ ΦΩΤΕΝ
ΝΙΜ ΕΘΝΑΨΤΗΙΨ ΝΩΤΕΝ.

*Πῶσοι φα Πεννοῦτ πε ψα ἐνεζ
ἵτε νι ἐνεζ: ἀμην.*

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 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 10th Day of Baramhat

قطمارس قراءات اليوم العاشر من شهر برمهاث المبارك

COYMHY ÑÈZOY ùΠIÀBOY ΦAΜENΩΘ

Feast of the Appearance of the Living Cross at the hand of Queen Helen

عيد ظهور الصليب المحي على يد الملكة هيلانة

ΠYAI ùΠXINOYΩHΘ ÈBOΛ ùΠICTAYPOC ÑPEYTAHΘO ÈBOΛ ZITOTC ÑYOTYΩ

CEΛENH

POYZI

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.

ΨAΛMOY TOY ΔAYIΔ Δ: ̄ - ̄

Psalm 4: 6 - 8

المزمور 4: 6 - 8

ΔYEPOTYMHINI ÈPPI EZΩN ÑZE
ΦOTWINI ÑTE ΠEKZO ΠBOIC: AKY
ÑOTONOCY ÈPPI ÈΠAZHT: ZE ÑΘOK
ùMAYATK ΠBOIC: AKÈPIYΩΠI ŽEN
OTZELΠIC. ΔΔΔHΛOTIÀ.

The light of Your countenance, O Lord, has been manifested towards us. You have put gladness into my heart. For You, O Lord, only has caused me to dwell securely. Alleluia.

قد ارتسم علينا نور وجهك يا رب. أعطيت سروراً لقلبي. لأنك أنت وحدك يا رب. أسكنتني على الرجاء. 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.

OTÀNAZYNOCIC ÈBOΛ ŽEN
ΠEYAZZEΛION EΘOTAB KATA IΩANNHN
AZIOY.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Πεξε Ιησοϋς νωοϋ γε εϋωπ
 ἀρετενϋανδες Πωηρι ἔφρωμι τοτε
 ἐρετενεμι γε ἀνοκ πε οτοϋ ἡτηρ ἐλι
 αν ἐβολ ριτοτ ἡμαγατ: αλλα κατα
 φρητη ἐταϋτσαβοι ἡξε Παιωτ ναι
 τσαζι ἡμωοϋ.

Οτοϋ φηεταϋταοτοι εϋχη νεμη
 οτοϋ ἡπεϋχατ ἡμαγατ γε ἀνοκ τηρι
 ἡνηεθραναϋ ἡσχοϋ νιβεν.

Ναι δε εϋξω ἡμωοϋ θανμηϋ
 ατναετη εροϋ.

Ναϋξω οτη ἡμοϋ πε ἡξε Ιησοϋς
 ἡμιλονδαι ἐτατναετη εροϋ γε εϋωπ
 ἡωθεν ἀρετενϋανδρι θεν πασαζι
 ταφμη ἡωθεν ναμαθητηϋ.

Οτοϋ ἐρετενεσοτεν ἡμη οτοϋ ἐρε
 ἡμη ερ ἡνοϋ ἡρευε.

Ατεροϋ εϋξω ἡμοϋ ναϋ γε
 ἀνον να ἡπερμα ἡΑβρααμ οτοϋ
 ἡπενερβωκ ἡἐλι ἐνεϋ: πωϋ ἡθοκ
 εκξω ἡμοϋ γε ἐρετενεερ ρευε.

Αϋεροϋ νωοϋ ἡξε Ιησοϋς γε
 ἡμη ἡμη τηξω ἡμοϋ νωθεν γε
 οτον νιβεν ετηρι ἡφνοβι οτβωκ ἡτε
 φνοβι πε.

Then Jesus said to them,
 “When you lift up the Son
 of Man, then you will know
 that I am He, and that I do
 nothing of Myself; but as
 My Father taught Me, I
 speak these things

And He who sent Me is
 with Me. The Father has not
 left Me alone, for I always
 do those things that please
 Him.”

As He spoke these
 words, many believed in
 Him.

Then Jesus said to those
 Jews who believed Him, “If
 you abide in My word, you
 are My disciples indeed.

And you shall know the
 truth, and the truth shall
 make you free.”

They answered Him,
 “We are Abraham’s
 descendants, and have never
 been in bondage to anyone.
 How can You say, ‘You
 will be made free?’”

Jesus answered them,
 “Most assuredly, I say to
 you, whoever commits sin
 is a slave of sin.

فَقَالَ لَهُمْ يَسُوعُ: «مَتَى رَفَعْتُمْ ابْنَ
 الْإِنْسَانِ فَحِينَئِذٍ تَفْهَمُونَ أَنِّي أَنَا
 هُوَ وَلَسْتُ أَفْعَلُ شَيْئًا مِنْ نَفْسِي بَلْ
 أَتَكَلَّمُ بِهَذَا كَمَا عَلَّمَنِي أَبِي.

وَالَّذِي أَرْسَلَنِي هُوَ مَعِي وَلَمْ
 يَتْرُكْنِي الْآبَ وَحْدِي لِأَنِّي فِي كُلِّ
 حِينٍ أَفْعَلُ مَا يَرْضِيهِ».

وَبَيْنَمَا هُوَ يَتَكَلَّمُ بِهَذَا آمَنَ بِهِ
 كَثِيرُونَ.

فَقَالَ يَسُوعُ لِلْيَهُودِ الَّذِينَ آمَنُوا
 بِهِ: «إِنَّكُمْ إِنْ تَبَيَّنْتُمْ فِي كَلَامِي
 فَبِالْحَقِيقَةِ تَكُونُونَ تَلَامِيذِي.

وَتَعْرِفُونَ الْحَقَّ وَالْحَقُّ يُحَرِّرُكُمْ».

أَجَابُوهُ: «إِنَّا ذُرِّيَّةُ إِبْرَاهِيمَ وَلَمْ
 نُسْتَعْبَدْ لِأَحَدٍ قَطْرَ كَيْفَ تَقُولُ أَنْتَ:
 إِنَّكُمْ تَصِيرُونَ أَحْرَارًا؟»

أَجَابَهُمْ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ
 لَكُمْ: إِنَّ كُلَّ مَنْ يَعْصِلُ الْخَطِيئَةَ هُوَ
 عَبْدٌ لِلْخَطِيئَةِ.

Πῖβωκ Δε ὑπαρῶσι θεν πιηι ψα
ἐνεε: πιψηρι Δε ἴθοοψ ψαρῶσι ἐρατψ
ψα ἐνεε.

Εψωπ οτη ἀρεψαν Πιψηρι ερ
θηνοῦ ἵρεμζε οητωσ τετεηναερ
ρεμζε.

Ἰἔμι γε ἴθωτεη να ἴχροχ
ἴΔβρααμ ἀλλα τετεηκωτ ἴσωι
ἐδοθεετ γε πασαχι ψοπ θεν ἴηνοῦ ἀη.

Πη οτη ἀνοκ ἐταηαῦ ἐρωῶ
ἴτοτψ ἴΠαιωτ ηαι τσαχι ἴμωοῦ:
οῦοε ἴθωτεη εωτεη
ηηἔταρετεησοομοῦ ἴτοτψ ἴπετεηιωτ
τετεηἵρι ἴμωοῦ.

Ἀγέροῦῶ πεχωῦῦ ηαψ γε πεηιωτ
πε Δβρααμ: πεξε ἴησοῦε ηωῦῦ γε ἐνε
ἴθωτεη ηεηψηρι ἴΔβρααμ πε
ηιἔβηοῦἴ ἴτε Δβρααμ
ηαρετεηηαἵτοῦ.

Ἰἴνοῦ Δε τετεηκωτ ἴσωι
ἐδοθεετ: οῦρωμἵ εψχω ἴἴμἵη ηωτεη
ἴηἔταἵσοομἵεσ ἴτοτψ ἴΦηοῦῦτ: φαἵ
ἴπε Δβρααμ αἵψ.

Πῶτεη τετεηἵρι ἴηιἔβηοῦἴ ἴτε
πετεηιωτ: πεχωῦῦ ηαψ γε ἀηοη
εαηἴφο ἀη ἐβωλ θεν ἴπορηἵα: οῦιωτ
ἴμαρατψ ἐτεηηαη πε Φηοῦῦτ.

And a slave does not
abide in the house forever,
but a son abides forever.

Therefore, if the Son
makes you free, you shall be
free indeed.

I know that you are
Abraham's descendants,
but you seek to kill Me,
because My word has no
place in you.

I speak what I have seen
with My Father, and you do
what you have seen with
your father."

They answered and said
to Him, "Abraham is our
father." Jesus said to them,
"If you were Abraham's
children, you would do the
works of Abraham.

But now you seek to kill
Me, a Man who has told
you the truth which I heard
from God. Abraham did not
do this.

You do the deeds of
your father" Then they said
to Him, "We were not born
of fornication; we have One
Father, God."

وَالْعَبْدُ لَا يَبْقَى فِي الْبَيْتِ إِلَى الْأَبَدِ
أَمَّا الْإِبْنُ فَيَبْقَى إِلَى الْأَبَدِ.

فَإِنْ حَرَّرَكُمْ الْإِبْنُ فَبِالْحَقِيقَةِ
تَكُونُونَ أَحْرَارًا.

أَنَا عَالِمٌ أَنكُمْ ذُرِّيَّةُ إِبْرَاهِيمَ. لَكِنكُمْ
تَطْلُبُونَ أَنْ تَقْتُلُونِي لِأَنَّ كَلَامِي لَا
مَوْضِعَ لَهُ فِيكُمْ.

أَنَا أَتَكَلَّمُ بِمَا رَأَيْتُ عِنْدَ أَبِي وَأَنْتُمْ
تَعْمَلُونَ مَا رَأَيْتُمْ عِنْدَ آبَائِكُمْ».

أَجَابُوا وَقَالُوا لَهُ: «أَبُونَا هُوَ
إِبْرَاهِيمُ». قَالَ لَهُمْ يَسُوعُ: «لَوْ
كُنْتُمْ أَوْلَادَ إِبْرَاهِيمَ لَكُنْتُمْ تَعْمَلُونَ
أَعْمَالَ إِبْرَاهِيمَ.

وَلَكِنكُمْ الْآنَ تَطْلُبُونَ أَنْ تَقْتُلُونِي
وَأَنَا إِنْسَانٌ قَدْ كَلَّمْتُكُمْ بِالْحَقِّ الَّذِي
سَمِعْتُهُ مِنَ اللَّهِ. هَذَا لَمْ يَعْمَلْهُ
إِبْرَاهِيمُ.

أَنْتُمْ تَعْمَلُونَ أَعْمَالَ آبَائِكُمْ». فَقَالُوا
لَهُ: «إِنَّا لَمْ نُوَلَدْ مِنْ زِنَا. لَنَا أَبٌ
وَاحِدٌ وَهُوَ اللَّهُ».

Πεχαεϋ νωοϋ ἵξε Ιησοϋε γε ἐνε
 Φνοϋϋ πε πετενωτ
 ναρετενναμενριτ πε: ἀνοκ ταρ ἐταιῖ
 ἐβολ δεν Φνοϋϋ ογοε δι: οϋδε ταρ
 νεταῖ ἀν ἐβολ εἰτοτ ἕμαγατ ἀλλα
 ἵθοϋ πε ἐταεταοιοι.

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

Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.”

Glory be to God forever.

فَقَالَ لَهُمْ يَسُوعُ: «لَوْ كَانَ اللَّهُ
 أَبَاكُمْ لَكُنْتُمْ تُحِبُّونَنِي لِأَنِّي خَرَجْتُ
 مِنْ قِبَلِ اللَّهِ وَأَتَيْتُ. لِأَنِّي لَمْ آتِ مِنْ
 نَفْسِي بَلْ ذَاكَ أَرْسَلَنِي.»

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.

Ψαλωμοσ τω Δαυιδ νθ: 5

Psalm 60: 4, 5

مزمو ر 59: 3

Δκϋ ἵοϋμηνι ἵνηετερεοϋ
 δατεκεη: εθοροφωτ ἐβολ δατη ἕπεο
 ἵνοφϋϋ: εἰνα ἵτοϋνοεε ἵξε
 νεκμενραϋ: ναεμετ δεν τεκοῖναε.
 Δλληλοια.

You have given a banner to those who fear You, That it may be displayed because of the truth. That Your beloved may be delivered, Save with Your right hand, and hear me. Alleluia.

أعطيت الذين يتقونك علامة
 ليهربوا من وجه القوس لكیما
 ینجو أحباؤك بيمينك. 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.

Οϋὰνασνωσικ ἐβολ δεν
 πεεαστελιον εθοραβ κατὰ Ιωαννην
 ασιοϋ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاتة علينا آمين.

Φηθηναυεμωι υμιοι μαρεφοναζεφ
ηνωι οτοζ φηα ετρωοπ υμοφ εφερωπι
υματ νεμη ηξε παρεφωεμωι: οτοζ
φηθηναερρεφωεμωι ηηι εηναερτιωαη
υμοφ ηξε Παιωτ.

¶ ηνωτ α ταψυτχη υωορτερ οτοζ οτ
πε τηναζοφ: Παιωτ ναζμετ εβολ ζεν
ταιοτνωτ: αλλα εθε φαι αι
εταιοτνωτ.

Φιωτ μαωοτ υΠεκυηρι: οτςμη ασι
εβολ ζεν τφε εςχω υμοζ κε αιτωοτ:
παλιν οη τηνατωοτ.

Πιμηω οτη εναεφωζι ερατφ
ετατωεμ νατρω υμοζ κε οτδαβαδαι
πεταφωπι ζανκεχωοτη δε νατρω
υμοζ κε οτασσελοζ πεταφραζι νεμαφ.

Δεφερονω νεωοτ ηξε Ιησοφς οτοζ
πεζαφ κε εταφωπι αη εθηητ ηξε
ταιςμη αλλα εθε θηνωτ.

¶ ηνωτ ηεαη ητε παικοζμοζ: τηνωτ
παρχωη ητε παικοζμοζ ετρεζιτφ εβολ.

Οτοζ ανοκ ζω αιωαηβιςι εβολεα
ηκαζι ειεσεκ οτοη ηιβεν εροι.

Φαι δε ναφρω υμοφ εφτημηηηι κε
ζεν αω υμοοτ εηναμοοτ.

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.

Now My soul is troubled, and what shall I say? 'Father, save Me from this hour?' But for this purpose I came to this hour.

"Father, glorify Your Son." Then a voice came from heaven, saying, "I have both glorified it and will glorify it again."

Therefore, the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him."

Jesus answered and said, "This voice did not come because of Me, but for your sake."

Now is the judgment of this world; now the ruler of this world will be cast out.

And I, if I am lifted up from the earth, will draw all peoples to Myself."

This He said, signifying by what death He would die.

ιΝ ΚΑΝ ΑΧΔ ΥΧΔΜΝΥ ΦΛΥΤΥΒΕΝΥ
ΥΧΥΘΥ ΑΚΟΝ ΑΝΑ ΗΝΑΚ ΑΥΣΑ ΥΚΟΝ
ΧΑΔΜΥ. ΙΝ ΚΑΝ ΑΧΔ ΥΧΔΜΝΥ
ΥΚΡΜΕ ΑΒ.

ΑΛΑΝ ΝΦΣΥ ΦΔ ΑΣΥΡΥΤ. ΥΜΑΔΑ
ΑΦΟΛΥ; ΑΥΗΑ ΑΒ ΝΚΝΥ ΜΝ ΗΔΗ
ΑΣΑΕ. ΥΛΚΝ ΛΑΚΛ ΗΔΑ ΑΤΥΘΥ ΙΛΥ
ΗΔΗ ΑΣΑΕ.

ΑΥΗΑ ΑΒ ΜΚΔ ΑΒΝΚ. ΦΚΑΕ ΣΥΘΥ
ΜΝ ΑΣΜΑΥ: «ΜΚΔΥ ΑΜΚΔ
ΑΥΣΑ».

ΦΑΛΚΜΥ ΑΔΥ ΚΑΝ ΑΦΦΑ ΥΣΜΕ
ΚΑΛ: «ΦΔ ΧΔΥ ΡΕΔΥ» ΑΧΡΟΝ
ΚΑΛΟΑ: «ΦΔ ΚΛΜΕ ΜΛΚ».

ΑΚΑΒ ΥΣΟΥ: «ΥΛΣ ΜΝ ΑΚΛΥ
ΣΑΡ ΗΔΑ ΑΣΥΘΥ ΒΛ ΜΝ ΑΚΛΜ».

ΑΛΑΝ ΔΥΝΟΝΕ ΗΔΑ ΑΛΑΜ. ΑΛΑΝ ΥΤΡΧ
ΡΑΥΣ ΗΔΑ ΑΛΑΜ ΧΑΡΚΑ.

ΥΑΝΑ ΙΝ ΑΡΤΦΕΥΤ ΕΝ ΑΡΥΣ ΑΚΔΥ
ΑΥΥ ΑΚΜΕΥ».

ΚΑΛ ΗΔΑ ΜΥΣΑΡΑ ΙΛΥ ΑΥΕ ΜΥΤΕ ΚΑΝ
ΜΥΜΕΑ ΑΝ ΥΜΥΤ.

Διέροτων ναυ ἵνε πιμῆ εἰρω
 ἄμος γε ἄνον ἀνωτεμ ἐβωλ ἄεν
 πινομος γε Πιχριστος ὡπ ὡα ἔνεε:
 οτοε πως εκρω ἄμος ἵθοκ γε ρω† πε
 ἵτοτβεε Πωηρι ἄΦρωμ: νιμ πε
 Πωηρι ἄΦρωμ.

Πεξε Ιησοϋε νωοϋ γε ἐτι κεκοϋχι
 ἵνηοϋ πιοϋωινη ἄεν ἄηνοϋ: μοϋι οϋη
 ἄεν πιοϋωινη ρωε πιοϋωινη ἵτεν ἄηνοϋ:
 ρινα ἵτεϋτεμ πιχακι ταεε ἄηνοϋ: γε
 φηεμοϋι ἄεν πιχακι ἵϋέμι ἀν γε
 ἀϋμοϋι ἔθων.

ρωε πιοϋωινη ἵτεν ἄηνοϋ ναε†
 ἐπιοϋωινη ρινα ἵτετενερωηρι
 ἄπιοϋωινη.

*Πιῶοϋ φα Πεννοϋ† πε ὡα ἔνεε
 ἵτε νι ἔνεε: ἄμην.*

The people answered Him, “We have heard from the law that the Christ remains forever; and how can You say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

While you have the light, believe in the light, that you may become sons of light.”

Glory be to God forever.

فَأَجَابَهُ الْجَمْعُ: «نَحْنُ سَمِعْنَا مِنَ
 النَّامُوسِ أَنَّ الْمَسِيحَ يَبْقَى إِلَى
 الْأَبَدِ فَكَيْفَ تَقُولُ أَنْتَ إِنَّهُ يَنْبَغِي أَنْ
 يَرْتَفَعَ ابْنُ الْإِنْسَانِ؟ مَنْ هُوَ هَذَا
 ابْنُ الْإِنْسَانِ؟»

فَقَالَ لَهُمْ يَسُوعُ: «النُّورُ مَعَكُمْ
 زَمَانًا قَلِيلًا بَعْدُ فَسِيرُوا مَا دَامَ لَكُمْ
 النُّورُ لِنَلَّا يُدْرِكْكُمْ الظُّلَامُ. وَالَّذِي
 يَسِيرُ فِي الظُّلَامِ لَا يَعْلَمُ إِلَى أَيِّ
 يَذْهَبُ.»

مَا دَامَ لَكُمْ النُّورُ آمِنُوا بِالنُّورِ
 لِتَصِيرُوا أَبْنَاءَ النُّورِ.»

والمجد لله دائماً.

Liturgy Readings

قراءات القدااس

The Pauline Epistle

رسالة بولس الرسول

† Ἐπιστολὴ ἵτε πενσαε Παϋλοε Πιἀποστολοε

Παϋλοε φβωκ ἄΠενβοιε Ιησοϋε
 Πιχριστοε: πιἀποστολοε εταεεμ:
 φηεταερωϋ επιρωιεννοϋϋι ἵτε
 Φνοϋ†.

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 الأولى إلى أهل
 كورنثوس، بركته المقدسة تكون
 معنا. آمين.

ἄ Κορινθίος ἄ: ἱζ - ἄἄ

1 Corinthians 1: 17 - 31

1 كورنثوس 1: 17 - 31

He ἐταρταροὶ γαρ ἀν ἴξε
Πιχριστος ἐτωμος ἀλλα ἐβιωμενοϋϋ
θεν οὐτβω ἵσασι: ἀν θίνα
ἵτεϋῶτεμωπι εϋωοιτ ἴξε
πιτάρρος ἵτε Πιχριστος.

Πισασι γαρ ἵτε πιτάρρος ἵτεν
μη μεν εθνατακο οϋμετσοϋ πε: ἵαν
δε ἄνον θἄ νηεθνανοϋεμ οϋϋου ἵτε
Φνοϋϋ πε.

ϸεθνοϋτ γαρ ϋε ϋνατακο
ἵτεσοϋἄ ἵτε νισαβεϋ οϋοϋ πεμ ἵτε
νικατϋητ ϋναϋωϋϋ.

Δϋθων οϋσαβε: αϋθων οϋσαθ:
αϋθων οϋρεϋθοϋθετ ἵτε παι ἐνεϋ: μη
ἵπε Φνοϋϋ εϋ ἵτεσοϋἄ ἵτε παι κοσμοϋ
ἵσοϋ.

Επιδη γαρ θεν ϋσοϋἄ ἵτε
Φνοϋϋ ἵπε πικοσμοϋ σοϋεν Φνοϋϋ
εβολ θίτεν ϋσοϋἄ αϋϋμαϋ ἵξε
Φνοϋϋ εβολ θίτεν ϋμετσοϋ ἵτε
πιϋιωϋ ἐνοϋεμ ἵνηεθναϋϋ.

Επιδη νικελοϋδαὶ σεερετιν
ἵθδανμηνι: οϋοϋ νιϋϋεινιν σεκωϋ ἵσα
οϋσοϋἄ.

Δνον δε τενηιωϋ ἵΠιχριστος
εαϋωϋ: νιλοϋδαὶ μεν οϋκἀνδἄλον

For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

For it is written: “I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.”

Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?

For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

For Jews request a sign, and Greeks seek after wisdom,

but we preach Christ crucified, to the Jews a stumbling block and to the

لأنّ المسيح لم يُرسلني لأعمد بل لأبشّر، لا بحكمة كلامٍ لئلا يتعطل صليب المسيح.

فإنّ كلمة الصليب عند الهالكين جهالةٌ وأما عندنا نحن المخلصين فهي قوّة الله.

لأنّه مكتوب: «سأبهد حكمة الحكماء وأرفض فهم الفهماء».

أين الحكيم؟ أين الكاتب؟ أين مباحث هذا الدهر؟ ألم يجعل الله حكمة هذا العالم؟

لأنّه إذ كان العالم في حكمة الله لم يعرف الله بالحكمة استحسن الله أن يخلص المؤمنين بجهالة الكرازة.

لأنّ اليهود يسألون آية واليونانيّين يطلبون حكمة.

ولكننا نحن نكرز بالمسيح مصلوباً: لليهود عنرةٌ ولليونانيّين جهالةٌ!

νωου πε: νιθρεινιν δε ουμαετοζ πε.

ἮΑΝ ΔΕ ἌΝΘΡΩΠΩΝ ΔΕ ΝΗΘΗΝΑΝΘΡΩΠΩΝ
ΝΙΟΥΔΑΙ ΝΕΜ ΝΙΘΡΕΙΝΙΝ ΠΙΧΡΙΣΤΟΣ
ΟΥΧΟΥ ΝΤΕ ΦΝΟΥΤ ΠΕ ΝΕΜ ΟΥΣΟΦΙΑ
ΝΤΕ ΦΝΟΥΤ.

Χε τμεετοζ ντε Φνουτ εσοι
νσαβε εζοτε νιρωμι: οτοζ
τμεετασθενησ ντε Φνουτ εσοι νζωρι
εζοτε νιρωμι.

ἈΝΑΥ ΤΑΡ ΕΠΕΤΕΝΘΩΖΕΜ ΝΑΣΗΝΟΥ
ΧΕ ἄΜΟΝ ΟΥΜΗΥ ἸΝΣΑΒΕ ΚΑΤΑ ΣΑΡΖ:
ἄΜΟΝ ΟΥΜΗΥ ἸΝΣΩΡΙ ἄΜΟΝ ΟΥΜΗΥ
ΝΕΥΣΕΝΗΣ.

ἈΛΛΑ ΝΙΣΟΖ ΝΤΕ ΠΙΚΟΣΜΟΣ
ΑΥΣΟΤΠΟΥ ΝΧΕ ΦΝΟΥΤ ΖΙΝΑ ΝΤΕΥΤΥΠΙ
ἸΝΙΣΑΒΕΥ ΟΥΟΖ ΝΙΜΕΤΧΩΒ ΝΤΕ
ΠΙΚΟΣΜΟΣ ΑΥΣΟΤΠΟΥ ΝΧΕ ΦΝΟΥΤ ΖΙΝΑ
ΝΤΕΥΤΥΠΙ ἸΝΙΣΩΡΙ.

Ουοζ νιμετασθενησ ντε πικοςμος
νεμ νηετωουζ αυσοτπου νχε
Φνουτ: νεμ νηετε νσεωοπ αν ζινα
ντευκωρζ ννηετωοπ.

Σοπωσ ντε υτεμ σαρζ νιβεν
υουυου ἄμωου ἄπεμθο ἄΦνουτ.

ἮΩΤΕΝ ΔΕ ΕΒΟΛ ἄΜΟΦ ΖΩΤΕΝ
ΖΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ ΦΗΕΤΑΥΩΠΙ
ΝΑΝ ΝΟΥΣΟΦΙΑ ΕΒΟΛ ΖΙΤΕΝ ΦΝΟΥΤ

Greeks foolishness,

but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.

But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty,

and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,

that no flesh should glory in His presence.

But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and

وَأَمَّا لِلْمَدْعُونِ: يَهُودًا وَيُونَانِيِّينَ
فَبِالْمَسِيحِ قُوَّةَ اللَّهِ وَحِكْمَةَ اللَّهِ.

لِأَنَّ جَهَالََةَ اللَّهِ أَحْكَمُ مِنَ النَّاسِ!
وَضَعْفَ اللَّهِ أَقْوَى مِنَ النَّاسِ!

فَانظُرُوا دَعْوَتَكُمْ أَيُّهَا الإِخْوَةُ أَنْ
لَيْسَ كَثِيرُونَ حُكَمَاءَ حَسَبِ
الْجَسَدِ. لَيْسَ كَثِيرُونَ أَقْوِيَاءَ.
لَيْسَ كَثِيرُونَ شُرَفَاءَ.

بَلِ اخْتَارَ اللَّهُ جُهَالَ الْعَالَمِ لِيُخْزِي
الْحُكَمَاءَ وَاخْتَارَ اللَّهُ ضَعْفَاءَ الْعَالَمِ
لِيُخْزِي الأَقْوِيَاءَ.

وَاخْتَارَ اللَّهُ أَدْنِيَاءَ الْعَالَمِ
وَالْمُرْدَرَى وَغَيْرَ الْمَوْجُودِ لِيُبْطِلَ
الْمَوْجُودَ.

لِكَيْ لَا يَفْتَخِرَ كُلُّ ذِي جَسَدٍ أَمَامَهُ.

وَمِنْهُ أَنْتُمْ بِالْمَسِيحِ يَسُوعَ الَّذِي
صَارَ لَنَا حِكْمَةً مِنَ اللَّهِ وَبِرًّا
وَقِدَاسَةً وَفِدَاءً.

οὐμεομηι νεμ οὔτογβο νεμ οὔωτ. redemption,
 θινα κατα φρητ ετςδνογτ γε that, as it is written, “He
 πετωογγωτ ἕμογ μαρεγγωγγωτ who glories, let him glory
 ἕμογ δεν Πβοις. in The Lord.”

*Πρῶτος τὰρ νεμωτεν νεμ
 τῆρρηνη εγσοπ: γε ἀμην ἐσεῶωπι.
 The grace of God the
 Father be with you all.
 Amen.*

حَتَّى كَمَا هُوَ مَكْتُوبٌ: مَنْ افْتَخَرَ
 فَلْيَفْتَخِرْ بِالرَّبِّ.»

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle
الكاثوليكون

Καθολικον ἐβολ δεν πε πιζογτ The Catholic epistle of
 ἡἐπιστολη ἡτε πενωτ Πετρος. the First epistle of our father
 Δμην. Ηαμενρατ. St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

الكاثوليكون من رسالة معلمنا بطرس الأولي بركته علينا. آمين. يا احبائي.

ἁ Πετρος β: ιᾶ - κε **1 Peter 2: 11-25** **بطرس 2: 11 - 25**

Ηαμενρατ ττωβδ ἕμωτεν Beloved, I beg you as
 ἕφρητ ἡθανρεμἡζωλι οτοδ sojourners and pilgrims,
 εανγρεμμωοτ εενηνοτ ἐβολ εδ abstain from fleshly lusts
 ἡεπιθρμἡ ἡσαρκικον ἡετδηκ ογβε which war against the soul,
 τψτγχη.

أَيُّهَا الْأَحِبَّاءَ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ وَنَزَلَآءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

Πετενζιμωγι μαρεγγωπι having your conduct
 εεγρωγτ δεν ἡεθνοδ θινα ἐγωπι honorable among the
 ανσαχι δαρωτεν ἕφρητ Gentiles, that when they
 ἡεανσαμπετρωοτ εγναγ δε ἐβολ speak against you as
 ειτεν νετενδβνογ ἡεθανεγ evildoers, they may, by your
 ἡτογτωοτ ἕφνογτ δεν πεεσοοτ ἡτε good works which they
 πιεμπγωι. observe, glorify God in the
 day of visitation.

وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَّمِ حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَقَاعِلِي سِرٍّ يَمَجِّدُونَ اللَّهَ فِي يَوْمِ الْإِفْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمُ الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.

Μαδνεζωτεν ἕπιωοτ τηργ ἡτε Therefore, submit
 τμετρωμ εοβε Πβοις: ἡτε πογρο εωος yourselves to every
 ordinance of man for The
 Lord’s sake, whether to the

فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ فَوْقَ الْكُلِّ.

εφδοσι.

Ιτε νιζησεμων ζωσ ετταοτο
υμωοτ εβολ ζωτοτ ετδιδυπυ
ννικαυπετρωοτ ετρωοτρωοτ δε
ννικαυπεθνανετ.

Χε φαι πε φοτωυ υφνοτ
εθρενιρι υπιπεθνανετ ντετενωθαυ
εδον εν εθρεν θυμετατεμι ντε νιατκατ
νρωμι.

Υφρητ νθανρευθετ οτοθ ερε
τμετρευθε ντεν θηνοτ υφρητ αν
νοτκαλυμα ντε τκακια αλλα
υφρητ νθανεβιαικ ντε φνοτ.

Υαταιε οτον νιβεν τμετμαισον
μενριτς αριζοτ θατθην υφνοτ
ματαιε ποτρο.

Πιεβιαικ ερετενδνον νχωτεν
ννετενδισετ θεν ζωτ νιβεν ννιασαθοσ
υμαγατοτ αν νεπικησ αλλα νευ
νικεχωοτνι νιετκωλχ.

Φαι ταρ οτθμοτ πε ισχε εθε
οτστνηδεσις ντε φνοτ οτον οται
ναυωπ εροτ νδρηι θεν θανευκατθ
νζητ εφδνοτ νχονσ.

Αυ ταρ πε πωοτρωοτ ισχε
ερετενερνοβι οτοθ ενετκεθ νωτεν
τετενωοτ νζητ αλλα ερετενιρι

king as supreme,

or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

For this is the will of God, that by doing good you may put to silence the ignorance of foolish men,

as free, yet not using liberty as a cloak for vice, but as bondservants of God.

Honor all people. Love the brotherhood. Fear God. Honor the king.

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

أَوْ لِلْوَلَاةِ فَكُمُرَسَلِينَ مِنْهُ لِلْإِتْقَامِ
مَنْ فَاعَلِيَ الشَّرَّ، وَلِلْمَدْحِ لِفَاعَلِيَ
الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا
الْخَيْرَ فَتُسَكِّتُوا جَهَالََةَ النَّاسِ
الْأَغْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحَرِيَّةَ
عِنْدَهُمْ سُرَّةً لِلشَّرِّ، بَلْ كَعِبِيدِ اللَّهِ.

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الْإِخْوَةَ.
خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ
هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ
الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَفَاءِ أَيْضًا.

لَأَنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ
ضَمِيرِ 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.

ἠπιπεθανεν οὐτος ἐρετενβιεμκαθ
τετεναμوني ἵτεν θηνοῦ: φαι γαρ
οὐτῶμοτ πε ἔβολ ζιτεν Φνοῦ†.

Εταῦθαζεμ θηνοῦ γαρ ἔφαι γε
Πιχριστος ζωγ αβιεμκαθ ἐῆρηι
ἔχων: εφωσπ ναη ἵοτῆποστραμων
ζινα ἵτενμωγι ἵσα νεφωεντατσι.

Φηῆτε ἠπεφερνοβι οὔδε ἠποῦσεμ
ἕροφ χη δεη ρωφ.

Εῦζωοῦω ἔροφ ναφ ζωοῦω αν πε:
εφβιεμκαθ ναφ χωντ αν πε: ναφ† δε
ἠπιζαπ ἠπιρεφ†ζαπ ἠμμη πε.

Φηῆταφεν νεννοβι ἐῖπωωι ζιζεν
πιωε ἔβολ ζιτεν πεφωμα ζινα
ἔανμοῦ ἔβολ ζα νινοβι ἵτενονθ δε
ἵ†μεθμη: φηεταρετενταλβο ἔβολ
ζιτεν πεφερθοτ.

Ἡαρετενοι γαρ πε ἠφρη†
ἵζανῆσωοῦ εφωρεμ: αλλα ἠρετεν
τασθο †νοῦ θα πετενμαἵῆσωοῦ οῦοθ
ἵπεπισκοπος ἵτε νετενψῆχη.

*Ἡασῆνοῦ ἠπερμερε πικοςμοσ
οὔδε νηετωοπ δεη πικοςμοσ:
πικοςμοσ νασινη νεμ τεφῆπθωια: φη
δε ετιρι ἠφορωω ἠφνοῦ† ἠναωωπι
ωα ἔνεε: ἠμμη.*

commendable before God.

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

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

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

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

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

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 تَكُم لِهَذَا دُعِيْتُمْ. فَإِنَّ الْمَسِيحَ
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مِثَالًا
لِكَيْ تَتَّبِعُوا خُطَوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي
فَمِهِ مَكْرٌ.

الَّذِي إِذْ سُبِّحَ لَمْ يَكُنْ يَسْتَبِيحُ عَوَضًا
وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدِدُ بَلْ كَانَ يُسَلِّمُ
لِمَنْ يَفْضِي بِعَدْلٍ.

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

لَا تَكُم كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنَّا
رَجَعْنَا الْآنَ إِلَى رَاعِي نَفْسِكُمْ
وَأَسْقَاهَا.

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοῖ ἡ ἀποστολοσ: ἐρε ποῖςμοῦ εθοῦαβ ὡπι 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 الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ι: λλ - μτ</p>	<p>Acts 10: 34 – 43</p>	<p>أعمال 10: 34 - 43</p>
<p>Εταροτων δε ἡρωϋ ἡξε Πετροσ πεχαϋ γε δεν οὔμεομη ἴναϋ γε οὔρεϋβιζο αν πε Φνοῦῖ.</p>	<p>Then Peter opened his mouth and said, “In truth I perceive that God shows no partiality.</p>	<p>فَقَالَ بُطْرُسُ: «بِالْحَقِّ أَنَا أَجِدُ أَنَّ اللَّهَ لَا يَقْبَلُ الْوُجُوهُ.</p>
<p>Αλλα ἡῆρηι δεν ὡλολ νιβεν ἕτερβοῖ δα τεϋχη οῦοδ ἕτερβωβ ἕῖμεομη ἕϋηπ ναβραϋ.</p>	<p>But in every nation whoever fears Him and works righteousness is accepted by Him.”</p>	<p>بَلْ فِي كُلِّ أُمَّةٍ الَّذِي يَتَّقِيهِ وَيَصْنَعُ الْبِرَّ مُقْبُولٌ عِنْدَهُ.»</p>
<p>Αροτωρπ ἡπεϋαϋι ἡνενηωρηι ἡΠιραηλ εϋβιϋεννοῦϋι ἡοῦβιρηνη ἕβολ ϋιτεν ἡνοῦς Πιῆριςτοσ: φαι πε Πβοις ἡοῦον νιβεν.</p>	<p>The word, which God sent to the children of Israel, preaching peace through Jesus Christ; He is Lord of all.</p>	<p>الْكَلِمَةُ الَّتِي أَرْسَلَهَا إِلَيَّ بَنِي إِسْرَائِيلَ يُبَشِّرُ بِالسَّلَامِ بِيَسُوعَ الْمَسِيحِ. هَذَا هُوَ رَبُّ الْكُلِّ.</p>
<p>Πῶωτεν τετενωοῦην ἡπιαϋι ἕταϋὡπι δεν ἴοῦδεα ἡηρς ἕαϋερηητς ιςχεν ἴγαλιεα μενενα πιωμς ἕταϋβιωϋ ἡμοϋ ἡξε ἡωαννης.</p>	<p>That word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism, which John preached:</p>	<p>أَنْتُمْ تَعْلَمُونَ الْأَمْرَ الَّذِي صَارَ فِي كُلِّ الْيَهُودِيَّةِ مُبْتَدَأً مِنَ الْجَلِيلِ بَعْدَ الْمَعْمُودِيَّةِ الَّتِي كَرَّرَ بِهَا يُوحَنَّا.</p>
<p>ἡνοῦς Πιρευναζαρεῶ κατα φῆρηῖ ἕταϋθαβϋϋ ἡξε Φνοῦῖ δεν οὔπνεϋμα εϋοῦαβ νευ οὔχομ: φαι ἕταϋῖ ἕερπεῶηανεϋ οῦοδ εϋταλδῶ ἡοῦον νιβεν: ἕτα πιδιαβολοσ γεμχομ ἕῆρηι ἕχωοῦ: γε ηαρε Φνοῦῖ χη νευαϋ πε.</p>	<p>How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.</p>	<p>يَسُوعَ الَّذِي مِنَ النَّاصِرَةِ كَيْفَ مَسَحَهُ اللَّهُ بِالرُّوحِ الْقُدُسِ وَالْقُوَّةِ الَّذِي جَالَ يَصْنَعُ خَيْرًا وَيَشْفِي جَمِيعَ الْمَتَسَلِّطِ عَلَيْهِمْ إِبْلِيسُ لِأَنَّ اللَّهَ كَانَ مَعَهُ.</p>

Οτος ἀνον τENOI ἕμεθερε ἠζωβ
NIΒEN ἕταραιτου θEN ἕχωρα ἠνιιοτδα
NEU θEN Ιεροτσαλημ: φαι ἕτατδοθεβε
οτος αταυτ εζεν οτωε.

Φαι ἕ Φνοττ τοτνοσφ θEN
πιεθοοτ ἕμαρωομτ: οτος αττιη
εθερετονονεφ ἕβολ.

Ἐπιλαοσ τηρεφ αν αλλα
ἠνιμεθερετ ἠηεταφερωορπ ἠσοτποτ
ἠζε Φνοττ: ἕτε ἀνον πε θα
ἠηετανοτω οτος ανσω νεμαφ
μενεσκα ἕταφτωνεφ ἕβολ θEN
ἠηεθωοττ.

Οτος αφρονερε ἠαν εζιω
ἕπιλαοσ: οτος εερεθερε ζε φαι πε
ἕτα Φνοττ θαυτ ἠρεφτθαπ
ἕνηετονδ NEU ἠηεθωοττ.

Φαι ἕτε ἠιπροφητησ τηροτ
ερεθερε θαροφ εθοροβι ἕπιχω ἕβολ
ἠτε νοτνοβι ἕβοληιτοτφ ἕπεφραν
ἠζε οτον NIΒEN εθναετφ εροφ .

*Πισαχι δε ἠτε Πβοις εφεαλι οτος
εφεαλωαι: εφεαμασι οτος εφεταχρο:
θEN ἠαγια ἠεκκλησια ἠτε Φνοττ:
ἀμην.*

And we are witnesses of
all things, which He did
both in the land of the Jews
and in Jerusalem, whom
they killed by hanging on a
tree.

Him God raised up on
the third day, and showed
Him openly,

not to all the people, but
to witnesses chosen before
by God, even to us who ate
and drank with Him after
He arose from the dead.

And He commanded us
to preach to the people, and
to testify that it is He who
was ordained by God to be
Judge of the living and the
dead.

To Him all the prophets
witness that, through His
name, whoever believes in
Him will receive remission
of sins.

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

وَنَحْنُ شُهُودٌ بِكُلِّ مَا فَعَلَ فِي كُورَةِ
الْيَهُودِيَّةِ وَفِي أُورُشَلِيمَ الَّذِي
أَيْضًا قَتَلُوهُ مُعَلِّقِينَ إِيَّاهُ عَلَى
خَشَبَةٍ.

هَذَا أَقَامَهُ اللَّهُ فِي الْيَوْمِ الثَّالِثِ
وَأَعْطَى أَنْ يَصِيرَ ظَاهِرًا.

لَيْسَ لِجَمِيعِ الشَّعْبِ بَلْ لِشُهُودٍ
سَبَقَ اللَّهُ فَاثْتَخَبَهُمْ. لَنَا نَحْنُ الَّذِينَ
أَكَلْنَا وَشَرَبْنَا مَعَهُ بَعْدَ قِيَامَتِهِ مِنَ
الْأَمْوَاتِ.

وَأَوْصَانَا أَنْ نَكْرِزَ لِلشَّعْبِ وَنَشْهَدَ
بِأَنَّ هَذَا هُوَ الْمُعَيَّنُ مِنَ اللَّهِ دَيَانًا
لِلْأَحْيَاءِ وَالْأَمْوَاتِ.

لَهُ يَشْهَدُ جَمِيعُ الْأَنْبِيَاءِ أَنَّ كُلَّ مَنْ
يُؤْمِنُ بِهِ يَنَالُ بِاسْمِهِ عُفْرَانَ
الْخَطَايَا.

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

Synaxarium of Baramhat 10

سنكسار اليوم العاشر من شهر برمهاث

1. The Commemoration of the Appearance of the Honorable Cross

1. The Commemoration of the Appearance of the Honorable Cross

The church celebrates today the appearance of the Honorable Cross of Our Lord and Savior Jesus Christ. When the righteous Queen Helen, the mother of Constantine the Great, wished to find the Honorable Cross, she went to Jerusalem. She asked about the place of the Cross, and a Jewish elder called Judas told her about the place where she might find it. She ordered the soldiers to clear out the site of Golgotha, where they found three crosses. However, they did not know the cross of the Savior.

It happened that a funeral procession was passing by, they laid upon him one of the crosses and then the other but he did not rise up. However, when they laid the third cross upon him, he rose up immediately. They realized that this was the Cross of Our Lord Christ. The Queen and all the believers kneeled down before the Holy Cross. She sent a piece of it with the nails to her son Constantine. Immediately after, she built the Church of Resurrection, which was consecrated by the fathers the patriarchs and placed the honorable cross therein.

The wood of the Holy Cross remained in the Church of Resurrection in Jerusalem until the Persians invaded the holy land. Khosrau II, the Persian King, took possession of the silver box that contained the Holy Cross, in the year 614 AD. He saw a great light shining from it. He thrust his hand to hold the wood of the cross, but a fire went forth from it, which burned his fingers. The Christians told him that this is the Holy Cross and no one was able to touch it except a Christian.

He deceived the two deacons who were standing to guard it and gave them much money to carry the cross and go with him to his country. There, in the garden of his palace, the Persian king ordered the two deacons to dig a hole and to put the box in it and buried it, and then he killed them.

It happened that a young girl from the daughters of the priests was captured by the king and was placed in his house. She was looking out of the window at this

1. تذكار ظهور الصليب المجيد

1. تذكار ظهور الصليب المجيد
تعيد الكنيسة اليوم بتذكار ظهور الصليب
المجيد الذي لربنا ومخلصنا يسوع المسيح.
وذلك لما أرادت الملكة البارة هيلانة، والدة
الإمبراطور قسطنطين الكبير، أن تعثر على
الصليب المجيد، مضت إلى أورشليم وتقصت
عن مكان الصليب. فعرفها به شيخ من
اليهود اسمه يهوذا. فأمرت الجنود في الحال
بتنظيف الجلجثة حتى ظهرت ثلاثة صلبان.
ولما أرادوا أن يتعرفوا على صليب
المخلص، تصادف مرور جنازة ميت
فوضعوا الصليب الأول والثاني على النعش،
فلم يقم الميت. ثم وضعوا عليه الصليب
الثالث فقام لوقته، فتحققوا بذلك أنه صليب
السيد المسيح. فسجدت الملكة وكل
الحاضرين للصليب المجيد.
وأرسلت جزءاً منه والمسامير إلى ابنها
الإمبراطور وأمرت ببناء كنيسة القيامة
وكرسها الآباء البطاركة ووضع فيها
الصليب المجيد.
وظلت خشبة الصليب المقدس موجودة في
كنيسة القيامة بأورشليم إلى أن غزا الفرس
الأراضي المقدسة واستولوا خسروا الثاني
ملك الفرس سنة 614 ميلادية على التابوت
الفضي الذي يحوي الصليب المقدس. وكان
يشع منه ضوءاً ساطعاً، فمد يده ليمسك
خشبة الصليب، فخرجت منها نار وأحرقت
أصابعه. فأعلمه المسيحيون أن هذا هو
الصليب المقدس ولا يستطيع أن يمسه إلا
المسيحي.
فاحتال على شماسين كانا قائمين بحراسته
وأجزل لهما العطاء ليحملا الصليب ويذهبا
به معه إلى بلاده. وهناك في حديقة قصره،
أمر الشماسين فحفروا حفرة ودفنا التابوت
فيها، ثم قتلها.
واتفق أن صبية من بنات الكهنة كان قد
سبها ووضعها في منزله، فتطلعت في تلك

particular moment and saw what had happened.

Later on, when Emperor Heraclius heard that, he went with his army to Persia in the year 629 AD, during the papacy of Pope Benjamin I, the 38th Patriarch of Alexandria. Emperor Heraclius fought with the Persians and slew many of them. He traveled about this country searching for the wood of the Holy Cross, but he could not find it.

This young girl took the chance and went to Emperor Heraclius and told him of what she saw. He went with the bishops, priests and the soldiers to the place. They dug there and found the box that contained the Holy Cross. They all rejoiced and he took it back to Constantinople.

May the blessings of the Honorable Cross be with us all. Amen.

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

اللحظة من شباك وأبصرت ما حدث. وسمع هرقل ملك الروم بذلك، فذهب بجيشه إلى بلاد الفرس سنة 629 ميلادية في زمن بطيركية البابا بنيامين الأول، الثامن والثلاثين من بطاركة الإسكندرية، وحارب الفرس وقتل منهم عدداً كبيراً. وجعل يطوف في تلك البلاد يبحث عن خشبة الصليب المجيد فلم يعثر عليها. وانتهزت الصبية الفرصة وأعلمت الملك هرقل بما رآته. فأسرع بجنوده ومعهم الاساقفة والكهنة وبارشاد الصبية وجد الصليب المجيد ففرح جداً وأعادته إلى القسطنطينية. بركة الصليب المجيد فلنكن 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 ζλ: α, β	Psalm 65: 1, 2	المزمور 64: 1، 2
Πθoκ Φθoυ† ϒερψα† νακ η̄νε πιχω δ̄εν Cιων: ε̄ν̄ε† νακ η̄θανε†ϒη δ̄εν Ιεροϒαλημ: ωτεμ Φθoυ† ε̄τα†προσε†ϒη: χ̄ε σενηoυ θ̄αροκ η̄νε σαρξ̄ ν̄ιβεν. Αλληλοια.	Praise is awaiting You, O God, in Zion; and to You the vow shall be performed in Jerusalem. O You who hear prayer, to You all flesh will come. Alleluia.	لك ينبغي التسبيح يا الله في صهيون. ولك توفى النذور في اورشليم. استمع يا الله صلاتي لانه إليك يأتي كل بشر. هللويا.

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>Οὐ ἀναστρωσις ἐβόλῃ θέν περαστρελιον εθοραβ κατα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην ι: κβ - λη</p>	<p>John 10: 22 - 38</p>	<p>يوحنا 10: 22 - 38</p>
<p>Αφωπι δε ἴξε οταικ θέν Ιεροσαλημ θέν πιχοτ ἔτε ἕματ: οτοθ νε τῆρω τε.</p> <p>Οτοθ ναφμοπι πε ἴξε Ιησοϋθ θέν πιερφει θα τῆστοὰ ἴτε Σολομων.</p> <p>Αττακτο οτη ἐροϋ ἴξε νιλοτδαι οτοθ πεχωοτ ναϋ γε ψα ἔθνατ κῶλι ἴνενψυχῆ: ισε ἴθοκ πε Πιχριστοσ ἄχοσ ναν θέν οτπαρρησιὰ.</p> <p>Αφἔροτῶ νωοτ ἴξε Ιησοϋθ γε αιχοσ νωτεν οτοθ τετενναθτ αν: νιθβηοτῖ ἐττρα ἕμωοτ θέν Φραν ἕΠαιωτ ἴθωοτ ετερμεθρε θαροι.</p> <p>Αλλα ἴθωτεν τετενναθτ ἐροι αν γε ἴθωτεν ἐβόλῃ θέν ναἔσωοτ αν ἕφρητ ἔταιχοσ νωτεν.</p> <p>Ναἔσωοτ ἄνοκ ψατρωτεμ ἐτασμη οτοθ ἄνοκ τῆωοτη ἕμωοτ: οτοθ ψατρωπι ἴσωι.</p> <p>Οτοθ ἄνοκ θω τῆνατ νωοτ ἴνοτωνθ ἴνεεθ: οτοθ ἴνοττακο ψα ἔνεεθ: οτοθ ἴνεϋ ἔλι θολμοοτ ἐβόλῃ θέν ταχιζ.</p>	<p>Now it was the Feast of Dedication in Jerusalem, and it was winter.</p> <p>And Jesus walked in the temple, in Solomon's porch.</p> <p>Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."</p> <p>Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.</p> <p>But you do not believe, because you are not of My sheep, as I said to you.</p> <p>My sheep hear My voice, and I know them, and they follow Me.</p> <p>And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.</p>	<p>وَكَانَ عِيدُ التَّجْدِيدِ فِي أُورُشَلِيمَ وَكَانَ شِتَاءً.</p> <p>وَكَانَ يَسُوعُ يَتَمَشَّى فِي الْهَيْكَلِ فِي رِوَاقِ سَلِيمَانَ.</p> <p>فَاحْتَاطَ بِهِ الْيَهُودُ وَقَالُوا لَهُ: «إِلَى مَتَى تُعَلِّقُ أَنْفُسَنَا؟ إِنْ كُنْتَ أَنْتَ الْمَسِيحُ فَقُلْ لَنَا جَهْرًا».</p> <p>أَجَابَهُمْ يَسُوعُ: «إِنِّي قُلْتُ لَكُمْ وَأَنْتُمْ تَوْمَنُونَ. الْأَعْمَالُ الَّتِي أَنَا أَعْمَلُهَا بِاسْمِ أَبِي هِيَ تَشْهَدُ لِي.</p> <p>وَأَكْتَنُّكُمْ لَسْتُمْ تَوْمَنُونَ لِأَنَّكُمْ لَسْتُمْ مِنْ خِرَافِي كَمَا قُلْتُ لَكُمْ.</p> <p>خِرَافِي تَسْمَعُ صَوْتِي وَأَنَا أَعْرِفُهَا فَتَتَّبَعْنِي.</p> <p>وَأَنَا أُعْطِيهَا حَيَاةً أَبَدِيَّةً وَلَنْ تَهْلِكَ إِلَى الْأَبَدِ وَلَا يَخْطُفُهَا أَحَدٌ مِنْ يَدِي.</p>

Φηέτα Παιωτ τηϋ νηι οτνιωϋ πε
έουρον νιβεν: οτοϋ μμον ελι
ναυρολομου εβολ θεν τχιϋ μΠαιωτ.

Οτοϋ Δνοκ νεμ Παιωτ ανον οται.

Δρελ ωνι οτη νεε νιλοτΔαι θινα
νεεριοτι εζωϋ.

Δϋεροτω νωοτ νεε Ιησοϋϋ εϋϋω
μμοϋ ϋε οτνιωϋ νεωβ ενανερ
αιταμωτεν ερωοτ εβολ θιτοτϋ
μΠαιωτ: εθε αϋ οτη νεωβ
τετενναθιωνι εζωι.

Δϋεροτω ναϋ νεε νιλοτΔαι οτοϋ
πεϋωοτ ϋε εθε οτρωβ ενανερ
τενναθιωνι εζωκ αν: αλλα εθε
οτρεοτα: ϋε νεοκ οτρωμι θωκ κίρι
μμοκ νενοτϋ.

Δϋεροτω νωοτ νεε Ιησοϋϋ οτοϋ
πεϋαϋ ϋε μη ϋεθνοτ αν θεν
πετεννομοϋ ϋε ανοκ αιϋοϋ ϋε
νεωτεν θαννοτϋ.

Ιϋε αϋϋοϋ ενη ϋε νοτϋ ηη ετα
πεϋαϋ μΦνοτϋ ϋωπι θαρωοτ: οτοϋ
μμον ϋϋομ νετε ττραφη βωλ εβολ.

Φη ετα Φιωτ τοτβοϋ οτοϋ
αϋοτορπεϋ επικομοϋ: νεωτεν
τετενϋω μμοϋ ϋε ακρεοτα: ϋε αιϋοϋ
ϋε ανοκ πε Πωηρι μΦνοτϋ.

My Father, who has
given them to Me, is greater
than all; and no one is able
to snatch them out of My
Father's hand.

I and My Father are one.

Then the Jews took up
stones again to stone Him.

Jesus answered them,
“Many good works I have
shown you from My Father.
For which of those works
do you stone Me?”

The Jews answered
Him, saying, “For a good
work we do not stone You,
but for blasphemy, and
because You, being a Man,
make Yourself God.”

Jesus answered them,
“Is it not written in your
law, ‘I said, ‘You are gods?’

If He called them gods,
to whom the word of God
came, and the Scripture
cannot be broken,

do you say of Him
whom the Father sanctified
and sent into the world,
‘You are blaspheming,’
because I said, ‘I am the
Son of God?’

أبي الذي أعطاني إياها هو أعظم
من الكل ولا يقدر أحد أن يخطف
من يد أبي.

أنا والآب واحد.

فتناول اليهود أيضاً حجارة
ليرجموه.

أجابهم يسوع: «أعمالاً كثيرة
حسنة أريكم من عند أبي، بسبب
أي عملٍ منها ترمونني؟»

أجابته اليهود: «لسنا نرجمك لأجل
عمل حسن بل لأجل تجديف فانك
وأنت إنسان تجعل نفسك إلهاً.»

أجابهم يسوع: «اليس مكتوباً في
ناموسكم: أنا قلت إنكم إلهة؟»

إن قال آلهة لأولئك الذين صارت
إليهم كلمة الله ولا يمكن أن ينقض
المكتوب.

فألذي قدسه الآب وأرسله إلى
العالم أقولون له: إنك تجديف
لأني قلت إني ابن الله؟

Ισχε δε τῆρι ἀν ἠνιῶβηοῖ ἵτε
Παιωτ ὑπερναετ ἔροι.

Ισχε δε τῆρι ἠμωοῦ καν ἔωωπ
ἀρετεν ὡτεμναετ ἔροι ναετ
ἔνιῶβηοῖ: εἰνα ἵτετενεῖμι οῦοε
ἵτετενωοῖν εε ἀνοκ τ εεν Παιωτ
οῦοε Παιωτ ἵεητ.

*Πῶοῦ φα Πεννοῦτ πε ωα ἔνεε
ἵτε νι ἔνεε: ἀμην.*

If I do not do the works
of My Father, do not believe
Me;

but if I do, though you
do not believe Me, believe
the works, that you may
know and believe that the
Father is in Me, and I in
Him.”

Glory be to God forever.

إِنْ كُنْتُ لَسْتُ أَعْمَلُ أَعْمَالَ أَبِي فَلَا
تُؤْمِنُوا بِي.

وَلَكِنْ إِنْ كُنْتُ أَعْمَلُ فَإِنْ لَمْ تُؤْمِنُوا
بِي فَأَمِنُوا بِالْأَعْمَالِ لِكَيْ تَعْرِفُوا
وَتُؤْمِنُوا أَنَّ الْآبَ فِيَّ وَأَنَا فِيهِ.»

والمجد لله دائماً.

Katameros Readings for the 11th Day of Baramhat

قطمارس قراءات اليوم الحادي عشر من شهر برمهاٲ المبارك

Κοιμητ οται η̅ε̅ζοοτ η̅Πιαβοτ Φαμενωθ

Ροτρη

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 ζς: ζ̅	Psalm 64: 10	مزمور 63: 7
εϕ̅ε̅ο̅τ̅νοϕ̅ η̅ζε̅ πι̅θ̅μη̅ ε̅ζει̅ν̅ Π̅βο̅ις:̅ ο̅το̅ς̅ εϕ̅ε̅ρ̅ε̅λ̅πι̅ς̅ ε̅ρο̅ϕ̅:̅ ε̅τ̅ε̅ψ̅ο̅τ̅ψ̅ο̅τ̅ η̅ζε̅ ο̅το̅ν̅ η̅ιβ̅εν̅:̅ ε̅τ̅σο̅τ̅τω̅ν̅ θ̅εν̅ πο̅τ̅ρη̅τ̅. Αλληλοια̅.	The righteous shall be glad in The Lord, and trust in Him. And all the upright in heart shall glory. Alleluia.	يفرح الصديق بالرب ويتكل عليه. ويفتخر كل المستقيمي القلوب. 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.

Ο̅τ̅α̅η̅α̅ς̅η̅ω̅ς̅ι̅ς̅ ε̅βο̅λ̅ θ̅εν̅ πι̅ε̅τ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θο̅τ̅α̅β̅ κα̅τα̅ Μα̅ρκ̅ο̅ν̅ α̅ς̅ι̅ο̅τ̅.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
Μαρκον Δ: κα̅ - κε̅	Mark 4: 21 - 25	مرقس 4: 21 - 25
Ο̅το̅ς̅ η̅α̅ϕ̅ι̅χω̅ η̅μο̅ς̅ η̅νω̅τ̅ ζ̅ε̅ μη̅τι̅ ψ̅α̅ν̅θ̅ε̅ρε̅ ο̅τ̅θ̅η̅β̅ς̅ θ̅ι̅να̅ η̅σε̅χα̅ϕ̅ θ̅α̅ πι̅μ̅εν̅τ̅ ι̅ε̅ θ̅α̅ πι̅θ̅λω̅ς̅:̅ ο̅τ̅χι̅ θ̅ι̅να̅	Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?	ثُمَّ قَالَ لَهُمْ: «هَلْ يُؤْتَى بِسِرَاجٍ لِيُوضَعَ تَحْتَ الْمِكْيَالِ أَوْ تَحْتَ السَّرِيرِ؟ أَلَيْسَ لِيُوضَعَ عَلَى الْمَنَارَةِ؟

ἡσυχία ἐγενήθη ἡ γῆ.

Οὐ γὰρ ἕμμεσι περὶ τῆς
ἀποκρυφθέντων ἐβόλῃ: οὐδέ ἡμῶν
ἐκρυφθέντων ἐβήθη ἡ γῆ ἵνα ἡμεῖς
ἐκρυφθῶμεν.

Φηέτε οὖν ἡμῶν ἕμμεσι ἐκρυφθῶμεν
ἀποκρυφθῶμεν.

Ὅτι οὐκ ἔστι ἕμμεσι ἡσυχία ἡσυχία
ἀποκρυφθέντων ἐβόλῃ: οὐδέ ἡμῶν
ἐκρυφθέντων ἐβήθη ἡ γῆ ἵνα ἡμεῖς
ἐκρυφθῶμεν.

Φη γὰρ ἐτε ὄντων ἐν ἡμῶν
ὄντων φηέτε ἡμῶν ὄντων ὄντων
ἡσυχία ἡσυχία ἡσυχία.

*Πῶς φα Πεννοῦτ πε: ἡσυχία ἐβόλῃ
ἡσυχία ἡσυχία: ἡσυχία.*

For there is nothing hidden, which will not be revealed, nor has anything been kept secret but that it should come to light.

If anyone has ears to hear, let him hear.”

Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.”

Glory be to God forever.

لَا تَهْتَكُ سِرًّا شَيْءٍ خَفِيٍّ لَا يُظْهَرُ وَلَا
صَارَ مَكْتُومًا إِلَّا لِيُعْلَنَ.

إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلسَّمْعِ
فَلْيَسْمَعْ.»

وَقَالَ لَهُمْ: «انظُرُوا مَا تَسْمَعُونَ
بِالْكَيْلِ الَّذِي بِهِ تَكِيلُونَ يُكَالُ لَكُمْ
وَيَزَادُ لَكُمْ أَيُّهَا السَّامِعُونَ.

لَأَنَّ مَنْ لَهُ سَيُطَى وَأَمَّا مَنْ لَيْسَ
لَهُ فَالَّذِي عِنْدَهُ سَيُؤْخَذُ مِنْهُ.»

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 ζθ: ε

Psalm 70: 5

مزمور 5: 69

Δνοκ οὐρανὸς δε ὄντων ἡσυχία:
Φνοῦτ ἀριβοῦθον ἐροί: ἡσυχία πε
παβοῦθος νεμ παρερησμετ: Πβοις
ἡσυχία. Ἀλληλοῦα.

But I am poor and needy; make haste to me, O God! You are my help and my deliverer; O Lord, do not delay. **Alleluia.**

وأما أنا فمسكين وفقير، اللهم
أعني. أنت معيني ومخلصي يا رب
فلا تبطئ. **هلللويا.**

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>ΟὐὰΝΑΣΤΩCΙC ΕΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p>ΜΑΡΚΟΝ ̅: ̅ΚΒ - ̅ΚΖ</p>	<p>Mark 3: 22 - 27</p>	<p>مرقس 3: 22 - 27</p>
<p>ΟΥΟΖ ΝΑΡΕ ΝΙCΑΔ ΕΤΑΥΙ ΕΒΟΛ ΔΕΝ ΙΕΡΟΥCΑΛΗΜ ΝΑΥCΩ ΰΜΟC ΧΕ ΒΕΛΖΕΒΟΥΛ ΕΘΝΕΜΑC: ΟΥΟΖ ΧΕ ΔΕΝ ΠΑΡΧΩΝ ΝΤΕ ΝΙΔΕΜΩΝ ΔΕΥCΙΟΥ ΝΝΙΔΕΜΩΝ ΕΒΟΛ.</p>	<p>And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."</p>	<p>وَأَمَّا الْكُتَّابَةُ الَّذِينَ نَزَلُوا مِنْ أُورُشَلِيمَ فَقَالُوا: «إِنَّ مَعَهُ بَعْلَزَبُوبَ وَإِنَّهُ بِرئيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ».</p>
<p>ΟΥΟΖ ΕΤΑCΜΟΥΤ ΕΡΩΟΥ ΝΑCΧΩ ΰΜΟC ΝΩΟΥ ΔΕΝ ΘΑΝΠΑΡΑΒΟΛΗ ΧΕ ΠΩC ΟΥΟΝΨΧΟΜ ΝΤΕ ΠCΑΤΑΝΑC ΘΙ ΠCΑΤΑΝΑC ΕΒΟΛ.</p>	<p>So He called them to Himself and said to them in parables: "How can Satan cast out Satan?"</p>	<p>فَدَعَاهُمْ وَقَالَ لَهُمْ بِأَمْثَالٍ: «كَيْفَ يَقْدِرُ شَيْطَانٌ أَنْ يُخْرِجَ شَيْطَانًا.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΝΤΕ ΟΥΜΕΤΟΥΡΟ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΝΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΤΜΕΤΟΥΡΟ ΕΤΕ ΰΜΑΥ.</p>	<p>If a kingdom is divided against itself, that kingdom cannot stand.</p>	<p>وَإِنْ انْقَسَمَتِ مَمْلَكَةٌ عَلَى ذَاتِهَا لَا تَقْدِرُ تِلْكَ الْمَمْلَكَةُ أَنْ تَثْبُتَ.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΝΤΕ ΟΥΗΙ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΝΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΠΗΗ ΕΤΕ ΰΜΑΥ</p>	<p>And if a house is divided against itself, that house cannot stand.</p>	<p>وَإِنْ انْقَسَمَ بَيْتٌ عَلَى ذَاتِهِ لَا يَقْدِرُ ذَلِكَ الْبَيْتُ أَنْ يَثْبُتَ.</p>
<p>ΟΥΟΖ ΙCΧΕ ΠCΑΤΑΝΑC ΠΕΤΑCΤΩΝC ΕΧΩC ΰΜΗΝ ΰΜΟC ΟΥΟΖ ΔΕΦΩΨ ΰΜΟΝΨΧΟΜ ΰΜΟC ΕΘΖΙ ΕΡΑΤC ΑΛΛΑ</p>	<p>And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.</p>	<p>وَإِنْ قَامَ الشَّيْطَانُ عَلَى ذَاتِهِ وَانْقَسَمَ لَا يَقْدِرُ أَنْ يَثْبُتَ بَلْ يَكُونُ لَهُ انْقِصَاءٌ.</p>

ΟΥΝΤΕΥ ΟΥΣΩΚ.

Αλλα ἄμοονῶχου ἵτε ἕλι ψε
ἐδονῆ ἐπι ἄπιχωρι ἵτεφωλεμ
ἵνεφκενος ἐβηλ ἵτεφωλεμ ἄπιχωρι
ἵνωρπ οροε τοτε ἵτεφωλεμ
ἄπεφη.

*Πῶσ φα Πεννοφ πε φα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

Glory be to God forever.

لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ قَوِيٍّ وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرِبِطِ الْقَوِيَّ أَوْلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενσαδ Παυλος Πῆποστολος

Παυλος φβωκ ἄπενδοις Ἰησοϋ
Πιχριστοϋ: πῆποστολοϋ ετθαρεμ:
φηεταφωλεμ ἐπιφωλεμνοφ ἵτε
Φνοφ.

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 ἄ: ἄ - ἱἄ

Philippians 1: 1 - 11

فيليبي 1: 1 - 11

Παυλος νεμ Τιμοθεοϋ νιεβιακ
ἵτε Πιχριστοϋ Ἰησοϋ ἵνιἄστιοϋ τηροϋ
νηετ δεν Πιχριστοϋ Ἰησοϋ ἵνεφωπο
δεφ Φιλιπποισ νεμ ἵνεπισκοποϋ νεμ
νιδιακων.

Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

بُولُسُ وَتِيمُوثَاوُسُ عِبْدَا يَسُوعَ الْمَسِيحِ، إِلَى جَمِيعِ الْقَدِيسِينَ فِي الْمَسِيحِ يَسُوعَ، الَّذِينَ فِي فِيلِيبِّي، مَعَ أَسَاقِفَةٍ وَشَمَاسَةٍ.

Πεμοτ φωτεφ νεμ τφρηνηε εβολ
φτεφ Φνοφ Πενιωτ νεμ Πενδοις

Grace to you and peace from God our Father and The Lord Jesus Christ.

نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ آيِنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

Ἰησοῦς Πιχρίστος.

Ϟωπερ̅μοτ̅ ἵτεν Πανοῦτ̅ ἐρ̅ρη
ἐξεν πετεμεῦι τηρ̅.

Εῖτρα ἕμοσ̅ ἵησοῦς νιβεν δ̅εν
νατωβ̅ τηροῦ ἐρ̅ρη ἐξεν ἠηνοῦ
τηροῦ δ̅εν οὔραῦ: εἶρι ἕπιτωβ̅.

Ερ̅ρη ἐξεν τετεμεῦῶφ̅ηρ
ἐτασῶπι ἐπιερασσελιον ἱσ̅εν
πιεροοῦ ἵησοῦτ̅ ῶα ἐδοῦη ἐῖνοῦ.

Ερε παρητ̅ ἠητ̅ ἐξεν φαἱ: ἡε
φ̅ηετασ̅ερ̅ηητ̅ς δ̅εν ἠηνοῦ ῥ̅ηασ̅εκ
οὔραβ̅ ἐηασ̅εῖ ἐβολ̅ ῶα πιεροοῦ ἵτε
Ἰησοῦς Πιχρίστος.

Κατα φ̅ρητ̅ ἐτε οὔραβ̅ ἕμη ν̅η
πε φαἱ ἐῦμεῦι ἐροῦ ἐξεν ἠηνοῦ τηροῦ:
εἴβε ἡε τετενη̅η ἵρ̅ρη δ̅εν παρητ̅
νεμ̅ δ̅εν να̅σ̅ναῦη νεμ̅ ἵρ̅ρη δ̅εν
τα̅πολοσ̅ι̅α̅ νεμ̅ πιτασ̅ρο ἵτε
πιερασσελιον: ἐρετενοι ἵῶφ̅ηρ
ἐπι̅μοτ̅ τηροῦ νεμη.

Παμεορε σαρ̅ πε φ̅νοῦτ̅ ἕφ̅ρητ̅
ἐῖμ̅ει ἕμ̅ωτεν τηροῦ δ̅εν
νιμεῦῶαν̅θα̅δ̅τ̅ ἵτε Ἰησοῦς
Πιχρίστος.

Οὔοσ̅ φαἱ πε ἐῖτωβ̅ εἴβηητ̅ς ῶηνα
ἵτετενα̅σ̅απ̅η ἐτι μα̅λλον̅ κε̅ μα̅λλον̅
ἵτεσερ̅σοῦδ̅ δ̅εν π̅ε̅μι̅ νεμ̅ ε̅σ̅ε̅σ̅ι̅ς

I thank my God upon
every remembrance of you,

always in every prayer
of mine making request for
you all with joy,

for your fellowship in
the gospel from the first day
until now,

being confident of this
very thing, that He who has
begun a good work in you
will complete it until the
day of Jesus Christ;

just as it is right for me
to think this of you all,
because I have you in my
heart, inasmuch as both in
my chains and in the
defense and confirmation of
the gospel, you all are
partakers with me of grace.

For God is my witness,
how greatly I long for you
all with the affection of
Jesus Christ.

And this I pray, that
your love may abound still
more and more in
knowledge and all
discernment,

أَشْكُرُ إِلَهِي عِنْدَ كُلِّ ذِكْرِي إِيَّاكُمْ.

دَائِمًا فِي كُلِّ أَدْعِيَّتِي، مُقَدِّمًا
الطَّلِبَةَ لِأَجْلِ جَمِيعِكُمْ بِفَرَحٍ.

لِسَبَبِ مُشَارِكَتِكُمْ فِي الْإِنْجِيلِ مِنْ
أَوَّلِ يَوْمٍ إِلَى الْآنَ.

وَأَثَقًا بِهَذَا عَيْنِهِ أَنَّ الَّذِي ابْتَدَأَ
فِيكُمْ عَمَلًا صَالِحًا يُكْمِلُ إِلَى يَوْمِ
يَسُوعَ الْمَسِيحِ.

كَمَا يَحِقُّ لِي أَنْ أَفْتَكِرَ هَذَا مِنْ
جِهَةِ جَمِيعِكُمْ، لِأَنِّي حَافِظُكُمْ فِي
قَلْبِي، فِي وَثْقِي، وَفِي الْمَحَامَاةِ
عَنِ الْإِنْجِيلِ وَتَثْبِيتهِ، أَنَّكُمْ الَّذِينَ
جَمِيعُكُمْ شُرَكَائِي فِي النِّعْمَةِ.

فَإِنَّ اللَّهَ شَهِدٌ لِي كَيْفَ أَشْتَأِقُ إِلَى
جَمِيعِكُمْ فِي أَحْسَاءِ يَسُوعَ
الْمَسِيحِ.

وَهَذَا أَصَلِّيهِ: أَنْ تَزْدَادَ مَحَبَّتُكُمْ
أَيْضًا أَكْثَرَ فَأَكْثَرَ فِي الْمَعْرِفَةِ وَفِي
كُلِّ فَهْمٍ.

ΝΙΒΕΝ.

Εἶθε τετενεργοδοκίμαζιν
ἡνιητερνοφρι ζινα ἡτετενεψωπι
ἐρετενοτβηνοτ: ογοζ ἐρετενοι
ἡατῶροπ ἐπιεζοοτ ἡΠιχριστος.

Ογοζ ἐρετενεμεζ ἡνορταζ ἡτε
†μεθμη πι ἐβολ ζιτεν Ιησοϋς
Πιχριστος: εἰωοτ νεμ ορταιο
ἡΦνοτ†.

*Πρῶτος γαρ νεωωτεν νεμ
τειρηνη εἰσοπ: χε ἡμην εσεψωπι.*

that you may approve
the things that are excellent,
that you may be sincere and
without offense till the day
of Christ,

being filled with the
fruits of righteousness
which are by Jesus Christ,
to the glory and praise of
God.

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

حَتَّى تُمَيِّرُوا الْأُمُورَ الْمُتَخَالَفَةَ،
لِكَيْ تَكُونُوا مُخْلِصِينَ وَبِلَا عَثْرَةٍ
إِلَى يَوْمِ الْمَسِيحِ.

مَمْلُؤِينَ مِنْ ثَمَرِ الْبِرِّ الَّذِي
بِيسُوعِ الْمَسِيحِ لِمَجْدِ اللَّهِ وَحَمْدِهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ζεν πε πιζογιτ
ἡἐπιστολη ἡτε πενωτ Ιωαννης.
ἡμην. ἡαμενρα†.

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

الكاثوليكون من رسالة معلمنا
يوحنا الأولى، بركته المقدسة
تكون معنا. أمين. يا احبائي.

ἡ Ιωαννης β: ζ - ια

1 John 2: 7 - 11

1 يوحنا 2: 7 - 11

ἡαμενρα† ἡοἰεντολη ἡβερι ἡν
ἐ†ζῶαι ἡμοζ νωτεν ἡλλα οἰεντολη
ἡἅπας τε θηἡνας ἡτεν θηνοτ ιχεν
ζη: †εντολη ἡἅπας πιαζι πε
ἐταρετενσοθμεϋ.

Brethren, I write no new
commandment to you, but
an old commandment which
you have had from the
beginning. The old
commandment is the word
which you heard from the
beginning.

أَيُّهَا الْإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ
وَصِيَّةً جَدِيدَةً، بَلْ وَصِيَّةً قَدِيمَةً
كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ
الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي سَمِعْتُمُوهَا
مِنَ الْبَدْءِ.

ἡαλιν οἰεντολη ἡβερι ἐ†ζῶαι
ἡμοζ νωτεν θηἡτε ογον ογμεθμη
ψοπ ἡζητς νεμ ζεν θηνοτ: χε πιχακι
ἡασιני ογοζ πιοτωιני ἡταφμη ζηλη

Again, a new
commandment I write to
you, which thing is true in
Him and in you, because the
darkness is passing away,
and the true light is already
shining.

أَيْضاً وَصِيَّةً جَدِيدَةً أَكْتُبُ إِلَيْكُمْ، مَا
هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ قَدْ
مَضَتْ، وَالنُّورَ الْحَقِيقِيَّ الْآنَ
يُضِيءُ.

ἔεροῦωινι.

Φηετῶ αὐμοσ χε τῶωπ θεν
πιοῦωινι οῦοε εῦμοσ τῶ ἔπερσον αῦ
ἵδρηι θεν πιχακι ῶα τῆνοῦ.

Φηετερὰγαπαν ἔπερσον αῦωωπ
θεν πιοῦωινι οῦοε αὐμον ἔκανδαλον
ωωπ ἵδητε.

Φη δε εἶμοσ τῶ ἔπερσον αῦ θεν
πιχακι οῦοε αῦμοωι θεν πιχακι: οῦοε
ἔρωοτην αν χε αῦμοωι ἔθων χε ἄ
πιχακι θωμ ἵνερβαλ.

*Ἡσῆνοῦ ἔπερμενερ πικομοσ
οῦδε ηηετῶωπ θεν πικομοσ: πικομοσ
ηασινι ηεμ τερεπιθωια: φη δε εἶρι
ἔφορωω ἔφνοῦ τῶ ἕναωωπι ῶα ἔνεε:
ἀμην.*

He who says he is in the light, and hates his brother, is in darkness until now.

He who loves his brother abides in the light, and there is no cause for stumbling in him.

But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

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

مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ
أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ.

مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ
وَلَيْسَ فِيهِ عَثْرَةٌ.

وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي
الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْتَلْكُ، وَلَا
يَعْلَمُ أَيْنَ يَمْضِي، لِأَنَّ الظُّلْمَةَ
أَعَمَّتْ عَيْنَيْهِ.

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

The Acts الإبركسيس

Πραξις ἵτε ηηιοῦ τῶ ἄποστολοσ:
ἔρε ποῦομοῦ εἶοταβ ῶωπι ηεμαν.
ἀμην.

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

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

Πραξις ιθ: ια - ιζ

Acts 19: 11 - 17

أعمال 19: 11 - 17

Ἡαῖρι δε ἵθανχομ ἵχε φνοῦ τῶ
ἵθανκοῦσι αν ἔβολ εἵτεη ηενεῖε
ἔπαῦλοσ.

Now God worked unusual miracles by the hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولْسَ
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

εἶωστε ἵσεβῖ ἵθανκοῦδαριον ηεμ
εἵανειμικῶνηοιον ἔβολ εἵτεη περσοωα

so that even handkerchiefs or aprons were brought from his body

حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ
أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ

ἵκεχατ εἰζεν νηετωωνι: οτοε
υατψενωοτ εβολ ειωτοτ ἵζε νιψωνι:
οτοε νιπνευμα ετρωοτ νατνηοτ εβολ
πε.

Ατρητοτοτ δε ἵζε εανοτον εβολ
θεν νιλοτδαι ετκωτ ἵεζορσιςτης:
εζεν φραν ἡΠβοις ἱησοϋς εζεν φραν
ἡΠβοις ἱησοϋς εζεν νηετε νιπνευμα
ετρωοτ ειωτοτ εττω ἡμοσ: εε
†ταρκο ἡμωτεν ἡἱησοϋς φηετε
Πατλοσ ειωψ ἡμοσ.

Ἡε οτον ψαψψ δε ἵψηρι ἵτε οτα
εε Σεκα εοτλοτδαι πε ἡαρχηερετς
ετῖρι ἡφαι.

Αεεροτω ἵζε πιπνευμα ετρωοτ
πεεαε νωοτ: εε ἱησοϋς †εωοτη ἡμοσ:
οτοε ἡκε Πατλοσ †εμι εροε: ἡεωτεν
δε ἡεωτεν νιμ.

Οτοε αερητε εερηι εεωοτ ἵζε
πιρωμ ετε πιπνευμα ετρωοτ νεμαε:
αερβοις ερωοτ ετσοπ αεεεεεε
εερηι εεωοτ: εωετ εεεφωτ εβολ εεν
πιηι ετε ἡματ ετβηψ ερε εωοτ φηε.

Φαι δε αεψωπι εφοτωε εβολ
ἡνιλοτδαι τηροτ νεμ νιΟτρεινιη ετψοπ
εεν Εφεσοσ: οτοε οεοτ† αει εερηι
εεωοτ τηροτ: οτοε ναενηοτ ἡβιςι ἵζε

to the sick, and the diseases
left them and the evil spirits
went out of them.

Then some of the
itinerant Jewish exorcists
took it upon themselves to
call the name of The Lord
Jesus over those who had
evil spirits, saying, “We
exorcise you by the Jesus
whom Paul preaches.”

Also there were seven
sons of Sceva, a Jewish
chief priest, who did so.

And the evil spirit
answered and said, “Jesus I
know, and Paul I know; but
who are you?”

Then the man in whom
the evil spirit was leaped on
them, overpowered them,
and prevailed against them,
so that they fled out of that
house naked and wounded.

This became known
both to all Jews and Greeks
dwelling in Ephesus; and
fear fell on them all, and the
name of The Lord Jesus was
magnified.

الشَّرِيرَةَ مِنْهُمْ.

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ
الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ
بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ
يَسُوعَ قَائِلِينَ: نَفْسِمُ عَلَيْكَ يَسُوعَ
الَّذِي يَكْرِزُ بِهِ بُولُسُ.

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ
فِيهِ الرُّوحُ الشَّرِيرُ وَعَلَبَهُمْ 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.

Φραν ἡΠβοις Ἰησοῦς.

Πισαχι δε ἵτε Πβοις ἐφέλαι οροσ
ἐφέλωαι: ἐφέλαμασι οροσ ἐφέταχρο:
βεν ἴαγια ἡεκκλήσια ἵτε Φνοῖτ:
ἀμην.

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

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

Synaxarium of Baramhat 11

سنكسار اليوم الحادي عشر من شهر برمهاث

1. The Martyrdom of St. Basil (Basilus), the Bishop

1. The Martyrdom of St. Basil (Basilus), the Bishop

On this day, St. Basil (Basilus) the bishop, was martyred. This holy father became well known for his godly and saintly life, therefore, Abba Armon, Patriarch of Jerusalem, ordained him among others to be general bishops, in the year 298 AD. He sent them to preach the Kingdom of Heaven to the countries that had not received the faith.

This Saint preached in many cities, and when he entered the city of Sharsunah, in Syria, he preached the Christian faith. Some of its people believed, but the others became angry. They rose up against the saint and drove him out. He went outside the city and dwelt in a cave, where he gave himself to perpetual prayers and supplications to God that He enlighten their eyes and believe in The Lord Christ.

With God's providence, the son of the Governor of that city died, he was his only child, and he grieved on him exceedingly. On the day that the Governor buried his son, he saw him in a vision at night, standing before him saying, "Call St. Basilus and ask him to pray to The Lord Christ on my behalf because I am in great darkness." When the Governor woke up from his sleep, he took the nobles of the city and went to the cave of St. Basilus and asked him to enter the city to pray for his son. The Saint agreed, went with them and prayed to God fervently, and the son rose up alive with the power of God.

The Governor and all those with him, believed, and the Saint baptized them. The Jews of the city saw that and became envious of the Saint. They joined with the

1. استشهاد القديس باسيليوس، أسقف
أورشليم

1. استشهاد القديس باسيليوس، أسقف
أورشليم

في مثل هذا اليوم استشهد القديس
باسيليوس، أسقف أورشليم. اشتهر هذا
القديس بحياة التقوى والقداسة فرسمه
القديس هرمون بطريك أورشليم أسقفاً عاماً
سنة 298 ميلادية، مع أساقفة آخرين القديس
ليكرزوا ببشارة الملكوت في البلاد التي لم
يصلها الإيمان.

كرز هذا القديس في بلاد كثيرة ولما دخل
مدينة شرسونة ببلاد الشام ونادى فيها
بالإيمان المسيحي، أمن على يديه بعض من
أهلها، وغضب البعض الآخر فثاروا ضده
وطردوه. فخرج الى خارج المدينة مداوماً
على الصلاة إلى الله لكي ينير بصيرتهم
ويؤمنوا بالسيد المسيح.

وبسماح من الله، مات ابن والي المدينة وكان
وحيداً له، فحزن عليه كثيراً. وحدث في الليلة
التي دفن فيها، أن الوالد رأى ابنه في رؤيا
الليل واقفاً أمامه وهو يقول له: "استدع
القديس باسيليوس وأسأله أن يصلي إلى
السيد المسيح من أجلي، فإني في ظلمة
عظيمة". فانتبه الوالي من نومه وأخذ
عظماء المدينة وأتى الى مغارة القديس
وطلب منه أن يدخل المدينة ليصلي من أجل
ابنه. فذهب معهم وصلى صلاة قوية، فقام
الولد حياً بقوة الله.

فأمن الوالي وكل من معه واعتمدوا على يد

men of the city who were not Christians, rose up against the Saint, beat him and dragged him in the streets of the city until he delivered up his pure soul and received the crown of martyrdom.

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

القديس. ولما رأى اليهود ذلك، حسدوا
القديس، مع جماعة من غير المسيحيين،
ووثبوا على القديس وضربوه وجروه في
المدينة حتى فاضت روحه الطاهرة ونال إكليل
الشهادة.
بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً ابدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ιε: ι, ια

Psalm 16: 10, 11

المزمور 15: 10، 11

Χε ἢνεκωσπ ἠταψυχῆ θεν
ἀμεν†: οὐδε ἢνεκ† ἠπεθοταβ ἠτακ
ἐναϛ ἐπτακο: νιμωιτ ἠτε πωνθ
ακταμοι ἐρωσ: εκεμαστ ἠοτνοσ νευ
πεκρο. **Αλληλοια.**

Because You shall not leave my soul in Hades; neither shall You suffer Your Holy One to see corruption. You have made known to me the ways of life; You will fill me with joy with Your face. **Alleluia.**

لأنك لا تترك نفسي في الجحيم.
ولا تدع قدوسك يرى فساداً. قد
عرفتني سبل الحياة. تملأني فرحاً
مع وجهك. **هلللويا.**

The Liturgy Gospel

إنجيل القديس

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

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

Οὐὰναστωσις ἐβολ θεν
πιεγασσελιον εθοταβ κατὰ Μαρκον
ασιοϛ.

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

فصل من إنجيل معلمنا مرقس
البشير. بركاته علينا آمين.

Μαρκον ϛ: κη - λε

Mark 3: 28 - 35

مرقس 3: 28 - 35

Αμην †χω ἠμος νωτεν: χε ρωβ
νιβεν εϛεχαϛ ἐβολ ἠνιωηρι ἠτε
νιρωμι: νινοβι νευ νιχεοτα θηροϛ

Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;

أَحَقَّ أَقُولُ لَكُمْ: إِنَّ جَمِيعَ الْخَطَايَا
تُغْفَرُ لِابْنِي الْبَشَرِ وَالتَّجَادِيفِ الَّتِي
يُجَدِّفُونَهَا.

ἔτοῦναξεοῦτὰ ἕμωοῦ.

Φη δε εθναξεοῦτὰ ἐΠῖπνευμα
εθοῦταβ ἕμωον χω ἐβολ ἵταϑ ῥα ἐνεε.
ἀλλα ῥοι ἵνενοχος ἵοῦθαπ ἵνεεε.

Χε ναῦζω ἕμωοε χε οῦον
οῦῖπνευμα ἵἀκαθαρτον νεμᾶϑ.

Οῦοε ἀῖ ἵνε τεϑμαῦ νεμ
νεϑῆσνηοῦ: οῦοε ἀῖοεῖ ἐρατοῦ σαβολ:
οῦοε ἀοῦοῦρπ θαροϑ εῦμοῦῖ ἐροϑ.

Οῦοε ναρε πιμηϣ θεμσι
ἕπεϑκωῖ: οῦοε πεζωοῦ ναϑ χε ιϑ
τεκμαῦ νεμ νεκῆσνηοῦ σαβολ εῦκωῖ
ἵνωκ.

Οῦοε ἐταϑεῖροῦῶ νωοῦ πεχαϑ: χε
νιμ τε ταμαῦ νεμ ναῆσνηοῦ.

Οῦοε ἐταϑχοῦϣῖ ἐνηετθεμσι
ἕπεϑκωῖ πεχαϑ χε ιϑ ταμαῦ νεμ
ναῆσνηοῦ.

Φηεθναῖρι ἕπετεεενε Φνοῦῖ: φαῖ
πε πασον νεμ τᾶσωνι νεμ ταμαῦ.

*Πῶοῦ φα Πεννοῦῖ πε ῥα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

but he who blasphemes
against the Holy Spirit
never has forgiveness, but is
subject to eternal
condemnation;

because they said, “He
has an unclean spirit”.

Then His brothers and
His mother came, and
standing outside they sent to
Him, calling Him.

And a multitude was
sitting around Him; and
they said to Him, “Look,
Your mother and Your
brothers are outside seeking
You”.

But He answered them,
saying, “Who is My mother,
or My brothers?”

And He looked around
in a circle at those who sat
about Him, and said, “Here
are My mother and My
brothers!

For whoever does the
will of God is My brother
and My sister and mother.

Glory be to God forever.

وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ
الْقُدُسِ فَلَيْسَ لَهُ مَغْفِرَةٌ إِلَى الْأَبَدِ
بَلْ هُوَ مُسْتَوْجِبٌ دَيْنُونَةٍ أَبَدِيَّةٍ».

لَأَنَّهُمْ قَالُوا: «إِنَّ مَعَهُ رُوحًا
نَجِسًا».

فَجَاءَتْ حَيْثُ وَجَدَهُ وَأُمُّهُ وَوَقَّفُوا
خَارِجًا وَأَرْسَلُوا إِلَيْهِ يَدْعُوْنَهُ.

وَكَانَ الْجَمْعُ جَالِسًا حَوْلَهُ فَقَالُوا
لَهُ: «هُؤُودًا أُمَّكَ وَإِخْوَتُكَ خَارِجًا
يَطْلُبُونَكَ».

فَأَجَابَهُمْ قَائِلًا: «مَنْ أُمِّي
وَإِخْوَتِي؟».

ثُمَّ نَظَرَ حَوْلَهُ إِلَى الْجَالِسِينَ وَقَالَ:
«هَا أُمِّي وَإِخْوَتِي.»

لَإِنَّ مَنْ يَصْنَعُ مَشِيئَةَ اللَّهِ هُوَ أُخِي
وَإِخْتِي وَأُمِّي».

والمجد لله دائماً.

Katameros Readings for the 12th Day of Baramhat

قطمارس قراءات اليوم الثاني عشر من شهر برمهاث المبارك

COTMHT CNAT NÈZOOT ÌΠΙΔBOT ΦΑΜΕΝΩΘ

Ροτζι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ πη: κα, ιη	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>ΕΙΣΕΞΟΥΝΙ ÌΠΕΡΧΡΟΧ ΨΑ ÈΝΕΖ ÌΝΤΕ ΠΙÈΝΕΖ: ΟΥΟΖ ΠΕΦΘΡΟΝΟC ÌΦΡΗΤ ÌΦΡΗ ÌΠΑ ÌΘΟ ÈΒΟΛ: ΠΕΦΧΡΟΧ ΝΑΨΩΠΙ ΨΑ ÈΝΕΖ ÌΝΤΕ ΠΙÈΝΕΖ: ΟΥΟΖ ΠΕΦΘΡΟΝΟC ÌΦΡΗΤ ÌΝΝΙÈΖΟΟΤ ÌΝΤΕ 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 نريته 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.

ΟΤΑΝΑΣΗΩCIC ÈΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑCΙΟΥ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.
ΛΟΥΚΑΝ Θ: ΙΗ - ΚΖ	Luke 9: 18 - 27	لوقا 9: 18 - 27
<p>ΟΥΟΖ ΑCΨΩΠΙ ΕΥΧΗ CΑΠCΑ ÌΜΑΤΑ ΤΥ ΕΦΕΡΠΡΟC ΕΥΧΕCΘΕ ΝΑΥΧΗ</p>	<p>And it happened, as He was alone praying, that His disciples joined Him, and</p>	<p>وَفِيْمَا هُوَ يُصَلِّي عَلَى انْفِرَادٍ، كَانَ التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ الْجُمُوعُ إِنِّي أَنَا؟</p>

νεμααϥ πε ἴζε νεϥμαθητης οτοϥ
αϥγενου εϥτω ἄμοϥ: ζε ἄρε νιρωμι
ζω ἄμοϥ ζε Δνοκ νιμ.

Πθωου Δε ἔταγερου πεζωου ζε
Ιωαννης πιρεϥτωμϥ: ζανκεχωουνι
Δε ζε Ηλιαϥ: ζανκεχωουνι Δε ζε
ουπροφητης ἴτε νιαρχεοϥ πε
ἔταϥτωνϥ.

Πεζαϥ Δε νωου ἴζε Ιηουϥ ζε
ἴωτεν Δε ἄρετεν ζω ἄμοϥ ζε
Δνοκ νιμ: Πετροϥ Δε ἔταγερου
πεζαϥ ζε ἴθοκ πε Πιχριϥτοϥ Φνοϥ†.

Πθοϥ Δε ἔταϥ ἔρε πιτιμαν νωου
αϥζουζεν νωου ἔϥτεμ ζε φαι ἴελι.

Εαϥζοϥ ζε ζω† πε ἴτε Πωηρι
ἄΦρωμι βιοτωμηϥ ἴδici: οτοϥ
ντοτωϥϥ ἴζε νιπρεβϥτεροϥ νεμ
νιαρχη ἔρεϥ νεμ νιϥαδ οτοϥ ἴτοϥ
δοθεϥ: οτοϥ ἴτεϥτωνϥ ζεν πιμαϥ
ϥομτ ἴεζουϥ.

Παϥζω Δε ἄμοϥ ἴοτον νιβεν ζε
φνεθναοτωϥ ἔοταϥ ἴϥωι
μαρεϥζολϥ ἔβολ οτοϥ μαρεϥωλι
ἄπεϥταϥροϥ ἄμηνι οτοϥ ἴτεϥμωϥ
ἴϥωι.

Φη ζαρ εθοτωϥ ἔνοζεμ
ἴτεϥψϥτη εϥετακοϥ: Φη Δε

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.

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

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ.
وَأَخْرُونَ إِلِيَّا. وَأَخْرُونَ إِنْ نَبِيًّا
مِنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
أَنَا؟ فَأَجَابَ بُطْرُسُ: مَسِيحُ اللَّهِ.

فَأَنْتَهَرَهُمْ وَأَوْصَى أَنْ لَا يَقُولُوا
ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَنْبَغِي أَنْ ابْنَ الْإِنْسَانِ
يَتَأَلَّمَ كَثِيرًا وَيُرْفُضَ مِنَ الشُّيُوعِ
وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلَ
وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ
يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلِ
صَلِيبَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

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

ΕΘΝΑΤΑΚΟ ΝΤΕΥΨΥΧΗ ΕΘΒΗΤ ΦΑΙ
ΕΦΕΝΑΖΜΕΣ.

ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΕΘΗΟΥ
ΜΜΟC ΑCΨΥΑΝΧΕΜΕΘΗΟΥ ΜΠΙΚΟCΜΟC
ΤΗΡC: ΝΘΟC ΔΕ ΝΤΕΥΤΑΚΟC ΜΜΑΥΑΤC
ΙΕ ΝΤΕΥΤΟCΙ ΜΜΟC.

ΦΗ ΓΑΡ ΕΘΝΑΨΥΠΙ ΔΑΤΖΗ ΝΕΜ
ΝΑCΑΧΙ ΦΑΙ ΖΩC ΠΨΗΡΙ ΜΦΡΩΜΙ
ΝΑΨΨΥΠΙ ΝΑC ΕΨΩΠ ΑCΨΥΑΝΙ ΔΕΝ
ΠΕCΨΟΥΡ ΝΕΜ ΦΑ ΠΕCΨΩΤ ΝΕΜ
ΝΕCΑCΤΕΛΟC ΕΘΟΥΑΒ.

✠ ΧΩ ΜΜΟC ΝΩΤΕΝ ΤΑΦΨΗΙ ΧΕ ΟΥΟΝ
ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΟΖΙ ΕΡΑΤΟΥ ΜΠΑΙΜΑ
ΝΗΤΕΝCΕΝΑΧΕΜΨΠΙ ΜΦΜΟΥ ΔΝ
ΨΑΤΟΥΝΑΥ ΕΨΜΕΤΟΥΡΟ ΝΤΕ ΦΝΟΥΨ.

*ΠΨΟΥΡ ΦΑ ΠΕΝΝΟΥΨ ΠΕ ΨΑ ΕΝΕΖ
ΝΤΕ ΝΙ ΕΝΕΖ: ΔΜΗΝ.*

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.

لَا تَنْفَعُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ
الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ
خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِيهِذَا
يَسْتَحَى 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

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 ρ̅ϛ̅: κ̅τ̅, λ̅α̅

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

Μαρονδασcυ ΔΕΝ ΤΕΚΚΛΗCΙΑ ΝΤΕ
ΠΕCΨΑΟC: ΟΥΟΖ ΜΑΡΟΥCΜΟΥ ΕΡΟC ΖΙ
ΤΚΑΘΕΔΡΑ ΝΤΕ ΝΙΠΡΕCΒΥΤΕΡΟC: ΟΥΟΖ
ΑCΨΧΩ ΝΟΥΜΕΤΙΩΤ ΜΦΡΗΨ ΝΖΑΝΕCΩΟΥ:

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

فليرفعوه في كنيسة شعبه.
وليباركوه في مجلس الشيوخ.
جعل أبوة مثل الخراف. يبصر
المستقيمون ويفرحون. هليلويا.

εὐεῖνατ ἡξε νηετσοῦτων εὐεῖοῦνοϋ.
ΔΔΛΗΛΟΤΙΑ.

and rejoice. **Alleluia.**

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.

Οὐὰναστρωσις ἐβολα θεν
 πιεραστρελιον εθοῦαβ κατὰ Μαρκον
 ασιοῦ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.

Μαρκον η: κβ - κθ

Mark 8: 22 - 29

مرقس 8 : 22 - 29

Οτοζ αῖτι ἐβηθσαιδα οτοζ αῖτινι
 ναϋ ἡοῦβελλαε: οτοζ ναῦτρω εῖροϋ
 ρινα ἡτεϋδι νεμαϋ.

Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.

Οτοζ αϋαμονι ἡτρωιζ ἡπιβελλαε
 οτοζ αϋενϋ σαβολ ἡπιτρωι: οτοζ
 εταϋρωθαϋ θεν νεϋβαλ αϋχα νεϋρωιζ
 ριτωϋ ναϋρωινη ἡμοϋ ρε οῦπε τεκναῦ
 εῖροϋ.

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.

فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى خَارِجِ الْفَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ أَبْصَرَ شَيْئاً؟

Οτοζ εταϋναῦ ἡβολα ναϋρω ἡμοϋ
 ρε τῖναῦ ἐνιρωι ἡφρωτ ἡεανῶρωηη
 ερωωυ.

And he looked up and said, "I see men like trees, walking."

فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ كَأَشْجَارٍ يَمْشُونَ».

Ιτα οῦη αϋχα νεϋρωιζ εἰεη
 νεϋβαλ οτοζ αϋναῦ ἡβολα: οτοζ
 αϋοῦρωι οτοζ αϋναῦ εἰπτρωϋ θεν
 οῦοῦωηε εβολα.

Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

ثُمَّ وَضَعَ يَدَيْهِ أَيْضاً عَلَى عَيْنَيْهِ وَجَعَلَهُ يَطَّلَعُ. فَعَادَ صَحِيحاً وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيّاً.

Οτοϑ αϑογορπη επερηι εϑω
υμοϑ: ϑε οτδε υπερϑεν ακ εδοτη
επιτω οτδε υπερϑοϑ νελι νεητϑ.

Οτοϑ αϑι εβολ νεχε Ιηϑοϑϑ νευ
νεϑμαθητϑ ενη τμη νετε Κεϑαρια νετε
Φιλιππε οτοϑ δεη πιωωιτ ναϑωινη
νεϑμαθητϑ εϑω υμοϑ νεωτ ϑε
αρε ηρωωι ϑω υμοϑ ϑε ανοκ ημ.

Πωωτ δε ατϑοϑ ναϑ ετϑω υμοϑ
ϑε Ιωαννηϑ πιρεϑτωϑ: οτοϑ δεη
κεϑωωτη δε ϑε Ηλιαϑ: οτοϑ δεη
κεϑωωτη δε ϑε οται νετε
νηπροφητϑ.

Οτοϑ νεοϑ ναϑωινη υμωωτ ϑε
νεωτην τετην ϑω υμοϑ εροι ϑε ανοκ
ημ αϑερωω νεχε Πετροϑ πεϑαϑ ϑε
νεοκ πε Πιϑριϑοϑ.

*Πωωτ φα Πεννοτ πε ωα ενεϑ
νετε ηι ενεϑ: αμην.*

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
فَيْصَرِيَّةِ فِيلِيبُّسَ. وَفِي الطَّرِيقِ
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ
وَأَخْرُونَ إِلَيْنَا وَأَخْرُونَ وَاحِدًا مِنَ
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 ἑπταεὶς Παύλου Πιὰποστολὸς

<p>Παῦλος δούλος ἡ Πενδοῖς Ἰησοῦς Χριστός: πᾶποστολὸς ἐθαλασσεύει· φηέτα ἑταυροῦ ἐπιζωωνοῦσι ἡ τε 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>البولس، فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p>Ἑβραῖος 4: 14 - 5: 14</p>	<p>Hebrews 4: 14 - 5: 14</p>	<p>العبرانيين 4: 14 - 5: 14</p>
<p>Εὐρονήταν οὐκ ἡμαρ νόνησι ἡ αρχιἑρεῦς ἐδρασε νιφροῦ Ἰησοῦς Πωρηι ἡ Φνοῦτ μαρενἄμονι ἡ πιωωνε ἐβωλ.</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>Οταρχιἑρεῦς ταρ αν πε ἑτενταν ἡμαρ ἡμον ὡχου ἡμοσ ἐδτεμκαε νευ νενῶνι: ἐατεπιραζιν δε ἡμοσ θεν εωβ 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 ἑδονθιθεν οῦωνε ἐβωλ ἡπεἰθο ἡπιῆρονος ἡτε πιεμοτ εἰνα ἡτενδῖ νόγαι ογοε ἡτενσιμι νόγῆμοτ ἑοτεκεριἄ ἡβοηθῖα.</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>Ἀρχιἑρεῦς ταρ νιβεν ἑτογδῖ ἡμοσ ἐβωλ. θεν εἰτεν νιρωμι ἑταταεσοσ ἐρατε ἐξεν νιρωμι εἰτεν</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 الْخَطِيئَةِ.</p>

Φνοῦτ' εἰνα ἵτερεν Δωρον νεμ
υροῦυωοῦγι ἐδοῦν ἐξεν νινοβι.

Εορον ὤχου ἰμοσ ἐυπεεκαθ
θεν οὔγι νεμ νιατέμι ογοε ετσωρεμ
ζε ἵθοσ εωε εῖχη ἵθεν οὔγιωνι.

Ογοε εοβητε εεμπῶα ναε κατα
φρητ' ἐωλαεῖνι ἐερηι ἐξεν να πιλαοε:
παιρητ' εωε ἵτερεῖνι ἐξεν νεενοβι
ἰμιν ἰμοε.

Ογοε ἰπαρε οῦαι βι ναε ἰπιταῖο
ἰμαγατε αλλα εεθωεμ ἰμοε ἵνε
Φνοῦτ' κατα φρητ' ἵλλαρων.

Παιρητ' εωε Πιχριστοε
νεταετῶοτ' ναε ἰμαγατε αν
εορεεγῶπι εοι ἵαρχηερεεε αλλα φη
πε εταεραεε νεμαε εε ἵθοε πε
Παωηρι Δλοε αῖεφοε ἰφοοτ'.

Κατα φρητ' ον ετερεεω ἰμοε ἵθεν
κεμα εε ἵθοε πε φοηηε εα ενεε κατα
ῖταεεε ἰΜελαεεεεεε.

Φηεταεῖνι ἐερηι ἵθεν νιεεοοτ' ἵτε
τεεραεε ἵεαντωεε νεμ εαντῶε εα
φηετε ογον ὤχου ἰμοε εναεμεε
εβοε ἵθεν φμοε νεμ οὔερωε εεχοε
νεμ εανερμωοῖ εαεενοτ' ἐδοῦν ογοε
αεεωτεμ εροε εβοε ἵθεν ῖεοτ'.

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,

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 الْمَدْعُوِّ مِنَ اللَّهِ كَمَا هَارُونَ
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 يَخْلُصَهُ مِنَ
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

Κεπερ ε̅ογ̅ηρι πε̅ ε̅α̅ε̅μι
ε̅τ̅με̅τρε̅φ̅ω̅τε̅μ̅ ε̅βο̅λ̅ δ̅εν̅ ν̅ι̅ε̅μ̅κα̅ν̅ε̅
ε̅τα̅φ̅β̅ι̅το̅ν̅.

Ο̅το̅ς̅ ε̅τα̅φ̅ω̅κ̅ ε̅βο̅λ̅ α̅φ̅ω̅πι
ν̅ο̅ν̅ο̅ν̅ ν̅ι̅β̅εν̅ ε̅θ̅να̅σ̅ω̅τε̅μ̅ ν̅σ̅ω̅φ̅
ν̅ο̅ν̅λ̅ω̅ι̅ζ̅ι̅ ν̅τε̅ ο̅το̅ν̅σ̅α̅ι̅ ν̅ε̅νε̅ε̅.

Ε̅ὰ̅ Φ̅νο̅ν̅τ̅ μ̅ο̅ν̅τ̅ ε̅ρο̅φ̅ χ̅ε̅
α̅ρ̅χ̅η̅ε̅ρε̅ν̅ς̅ ψ̅α̅ ε̅νε̅ε̅ κ̅α̅τ̅α̅ τ̅τ̅α̅ζ̅ι̅ς̅
μ̅ε̅λ̅χ̅ι̅ς̅ε̅δ̅ε̅κ̅.

Φ̅α̅ι̅ ε̅τε̅ ε̅θ̅β̅η̅τ̅φ̅ ο̅ν̅η̅μ̅ι̅τ̅ ν̅α̅ν̅ πε̅
π̅ι̅σ̅α̅ζ̅ι̅ ο̅το̅ς̅ ψ̅μ̅ο̅κ̅ε̅ ν̅ο̅ν̅α̅ρ̅μ̅ε̅φ̅ χ̅ε̅
α̅ρε̅τε̅ν̅ψ̅ω̅πι̅ ε̅ρε̅τε̅ν̅ψ̅ω̅ν̅ι̅ δ̅εν̅
ν̅ε̅τε̅ν̅σ̅ω̅τε̅μ̅.

Κ̅ε̅ τ̅α̅ρ̅ ν̅α̅ς̅μ̅η̅ψ̅α̅ ν̅ω̅τε̅ν̅ πε̅ ε̅ε̅ρ̅
ρ̅ε̅φ̅τ̅ς̅β̅ω̅ ε̅θ̅β̅ε̅ π̅ι̅χ̅ρο̅ν̅ο̅ς̅ π̅α̅λ̅ι̅ν̅ ο̅ν̅
τε̅τε̅νε̅ρ̅χ̅ρι̅α̅ ν̅τ̅σ̅α̅β̅ε̅ θ̅η̅ν̅ο̅ν̅ χ̅ε̅ ο̅ν̅ ν̅ε̅
ν̅ι̅ς̅το̅ι̅χ̅ι̅ο̅ν̅ ν̅τε̅ τ̅α̅ρ̅χ̅η̅ ν̅η̅ι̅σ̅α̅ζ̅ι̅ ν̅τε̅
Φ̅νο̅ν̅τ̅ ο̅το̅ς̅ α̅ρε̅τε̅ν̅ψ̅ω̅πι̅
ε̅ρε̅τε̅νε̅ρ̅χ̅ρι̅α̅ ν̅ο̅ν̅ε̅ρ̅ω̅τ̅ ν̅ο̅ν̅δ̅ε̅ ε̅σ̅ζ̅ο̅ρ̅
α̅ν̅.

Ο̅το̅ν̅ τ̅α̅ρ̅ ν̅ι̅β̅εν̅ ε̅θ̅ο̅υ̅ε̅μ̅ ε̅ρ̅ω̅τ̅
ν̅ε̅ψ̅ε̅τ̅δ̅ω̅τ̅ α̅ν̅ δ̅εν̅ π̅ι̅σ̅α̅ζ̅ι̅ ν̅τε̅
τ̅μ̅ε̅θ̅υ̅μ̅η̅ ο̅ν̅α̅λο̅ν̅ τ̅α̅ρ̅ πε̅.

†̅δ̅ε̅ρ̅ε̅ δ̅ε̅ ε̅τ̅χ̅ο̅ρ̅ θ̅α̅ ν̅ι̅τε̅λ̅ι̅ο̅ς̅ τε̅
ν̅η̅ε̅τε̅ ε̅θ̅β̅ε̅ τ̅ο̅ν̅ε̅ζ̅ι̅ς̅ ο̅το̅ν̅ ν̅τ̅ω̅ν̅
ν̅ο̅ν̅ε̅σ̅θ̅ε̅τ̅η̅ρ̅ι̅ο̅ν̅ ε̅ν̅δ̅ε̅τ̅δ̅ω̅τ̅ ν̅δ̅η̅το̅ν̅
ε̅π̅χ̅ι̅ν̅ε̅μ̅ ε̅π̅ω̅ν̅ι̅β̅τ̅ μ̅π̅ι̅πε̅θ̅η̅α̅νε̅φ̅ ν̅ε̅μ̅

though He was a Son,
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.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ
بِهِ.

وَإِذْ كُنَّمَلَّ صَارَ لَجْمِيعِ الَّذِينَ
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَيْنِسَ كَهَنَةِ عَلَى
رُتْبَةِ مَلِكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا
وَعَسِرُ التَّفْسِيرِ لِنَنْطِقَ بِهِ إِذْ قَدْ
صِرْتُمْ مُنْبَاطِنِي الْمَسَامِعِ.

لَأَنْتُمْ 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.

ΠΙΠΕΤΩΟΥ.

*Πῖμoτ τὰρ νευωτεν νευ
τῆρηνη ενσοπ: χε ἀμην εσεΰωπι.*

*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 πε πιζογιτ
νῆπιστολη ντε πενωτ Πετρος.
Δμην. Παμενρα†.

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

الكاثوليكون من رسالة معلمنا
بطرس الأولي بركته علينا. أمين.
يا احبائي.

ᾠ Πετρος ᾠ: ᾠ - ᾠ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος παποστολος ντε Ιησοϋς
Πιχριστος ηνισωπι ετρωπ ει πνευμο
νῆρη θεν πιχωρ ἐβολ ντε Ποντος
τῆσαλατιὰ τῆκαποδοκία τῆασιὰ νευ
†βηθνια.

Peter, an apostle of
Jesus Christ, to the pilgrims
of the Dispersion in Pontus,
Galatia, Cappadocia, Asia,
and Bithynia,

بَطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ،
إِلَى الْمُتَعَرِّبِينَ مِنْ شَتَاتِ بُنْيَسَ
وَعَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَّا
وَبِيثِنِيَّةَ، الْمُخْتَارِينَ.

Κατα οτρωοριπ νῆμι ντε Φνοϋ†
Φιωτ θεν πιτοϋβο ντε Πιπνεϋμα
ενσωτεμ νευ οτρωοϋξθ ντε πῆνοϋ
νῆσοϋς Πιχριστος: πιζομoτ νευ
†βιρηνη ενῆλαγαι 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. لِنُكْتَرُ لَكُمْ
النِّعْمَةُ وَالسَّلَامُ.

Ψῆμαρωοτ νζε Φνοϋ† ογοθ
Φιωτ ᾠΠενδοις Ιησοϋς Πιχριστος:
φῆετε κατα παλαγαι ντε πεφναι
αϋξφον εθονη εοτβελαπις νωνθ: ἐβολ
ειτεν πτωνη νῆσοϋς Πιχριστος ἐβολ
θεν νηεθμωοτ.

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 حَيِّ،
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ
الْأَمْوَاتِ.

Εξοτην ἐοτὶ κληρονομία ἡ ἀττακο
οτοζ ἡ ἀτῶδεμ οτοζ ἡ ἀτλωμ:
εἰ ἀρεζ ἐρος νωτεν ζεν νιφηνὶ.

Ἡ ἀ νηέτογναρωις ἐρωοτ ζεν
ογχομ ἡ τε φνογτ: ἐβολ ζιτεν
φναζτ ἐοτχα: εφσεβτωτ εφναδωρπ
ἐβολ ζεν πιχογτ ἡ δαε.

Φηέτε τε νναθεληλ ἡ ζητγ
ἡ νογκοτχι τνοτ: ιςχε ὡγε
ἡ τε τε νδιεμκαζ ἡ ζητ ἡ ζρηι ζεν
ζανπιρασμοζ ἡ νογμηγ ἡ ρητ.

Ζινα ἡ μετσωπ ἡ τε πετε νναζτ
ἡ τε σγωπι εσταηοτ ἐζοτε πινοτβ
φθεθατακο: εφερδοκιμαζιν ἡ μογ
ἐβολ ζιτεν ογχομ: ἡ τογχεμ ἡ ηνοτ
ζεν ογγογγοτ νεμ ογωοτ νεμ ογταῖο:
ζεν πιδωρπ ἐβολ ἡ τε Ιησογς
Πιχριστοζ.

Φηέτε τε νσωογν ἡ μογ ἀν
τετενε ραζαπαν ἡ μογ: φαι τνοτ ἡ τε
τε νναγ ἐρογ ἀν τετε νναζτ Δε ἐρογ:
θεληλ ζεν ογραγ ἡ ἀτῶσαζι ἡ μογ
οτοζ εαφδῶοτ.

Ερετε νδῖ ἡ πῶκ ἡ τε πετε νναζτ
φνοζεμ ἡ τε νετε νψτχη.

*Ἡ ἀσνηοτ ἡ περμενρε πικοζμοζ
ογδε νηετγωπ ζεν πικοζμοζ:*

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

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

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

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

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

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*

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

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

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ سَيِّرًا
بِتَجَارِبٍ مُتَنَوِّعَةٍ.

لَكَيْ تَكُونَ تَرْكِيَّةَ إِيْمَانِكُمْ، وَهِيَ
أَثْمَنُ مِنَ الذَّهَبِ الْفَائِي، مَعَ أَنَّهُ
يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ
يَسُوعَ الْمَسِيحِ.

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

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ
النَّفُوسِ.

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

πικοςμος νασινι νεμ τερεπιθωμια: φη
 δε επιρι υφορωω υφνωτφ ρημαωωπι
 ωα ενεε: αμην.

who does the will of God
 abides forever. Amen.

The Acts
 الإبركسيس

Πραξις ητε νενηοτ ηαποστολοσ:
 ερε ποτςμοτ εθοταβ ωωπι νεμαν.
 Δμην.

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

فصل من أعمال آباءنا الرسل
 الأظهر المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. آمين.

Πραξις ιβ: α - κδ

Acts 12: 1 - 24

أعمال 12: 1 - 24

Ηερηι δε θεν πιχοτ ετε υματ α
 Ηρωθης ποτρο αρινη τερχιζ ερρη
 εχεν θανοτον εβολ θεν τεκκλησια
 ετκαε νωωτ.

Now about that time
 Herod the king stretched out
 his hand to harass some
 from the church.

وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ
 الْمَلِكُ يَدَيْهِ لِيُضَيِّقَ إِلَى أَنْاسٍ مِنَ
 الْكَنِيسَةِ.

Οτοε αρωτεβ ηλακωβοσ ησον
 ηλωαννης θεν τσηφι.

Then he killed James the
 brother of John with the
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Εταρηατ δε χε πιωωβ ρανωωτ
 ημιλονδαι αρωταετοτε εδωπι
 υπεκεΠετροσ: νε ηιερωτ δε νε ητε
 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 فَقبَضَ عَلَى بُطْرُسَ أَيْضًا.
 وَكَانَتْ أَيَّامَ الْفَطِيرِ.

Φαι εταρηοπη αρωαε θεν
 πιωτεκο εαρηιη ετοτοτ ηρητοτ ηωωπι
 υματοι εθροταρεε ερωε εμεινι εενε
 ερηι υπιλαδοσ μενενα πιπαεχα.

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.

Πετροσ οτη ναταρεε ερωε θεν
 πιωτεκο νατηπεροετηεθεε δε
 εοβητηε εμαωω εα φνωτφ ηνε

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.

†εκκλησιᾶ.

Ὡστε δε εφναῆεν ἐξ ἑρῆι ἦξε
Ἡρωδης δὲν πῆξωρ εἶτε ἡματ
ναφενκοτ ἦξε Πητρος οὔτε ματοι
ἔνατ εφμηρ ἡβαλγσις ἔνοτ†: νε ονον
θαῆαρεθ δε θιρεν νιρωοτ εἶαρεθ
ἐπιῶτεκο.

Ὁτος θηππε ις οφασσελος ἦτε
Πβοις ἀφὶ οτος ονοτωινη ἀφῆροτῶινη
δὲν πινη: ἔταφκιω δε ἐπῆφθιρ ἡΠητρος
ἀφτονηνοφ εφξω ἡμοος χε τωγκ
ἡχωλεω: οτος ἀτθει ἦξε νηβαλγσις
ἔβολ δὲν νεφχιζ.

Πεξε πιασσελος δε ναφ χε μορκ
οτος μα πεκρῆνδαλιον ἔρατκ: ἀφῆρι
δε ἡπαρη†: οτος πεξαφ χε χολθκ
ἡπεκῆβωσ οτος μοφῶι ἡνωι.

Ὁτος ἔταφῆ ἔβολ ναφμοφῶι ἡνωφ:
οτος ναφῆμι ἀν χε οτωμη πε ἔτε
ναφφωπ ἔβολ θιτεν πιασσελος:
ναφμεῖ† δε πε χε οτθοραμα πε
ἔταφνατ ἔροφ.

Ἐταφσινι δε ἔβολ θιτεν πιμα
ἡῆαρεθ ἡθροτῆτ νεμ πιμαθ ἔνατ ἀτῆ
ἔ†πῆγλη ἡβενιπι θηεθνηοτ ἔβολ
ἔ†πολις θαι ἀσοφων νωοτ ἡνοτατς:
ἔτατῆ δε ἔβολ ἀφσεν οφαι ἡνιθῆρ οτος

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 قَدَامَ الْبَابِ حُرَّاسٌ
يَحْرُسُونَ السِّجْنَ.

وَإِذَا مَلَاكُ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ
فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ
وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا».
فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَالْبَسْ
نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ:
«الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي
جَرَى بِوَأَسْطَةِ الْمَلَاكِ هُوَ حَقِيقِيٌّ
بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ
وَأَتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي
إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ دَاتِهِ
فَخَرَجَا وَتَقَدَّمَا زُقَافًا وَاحِدًا
وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

ατοτη αγγελια ενε παστρελοσ εβολ
εαροϋ.

Πετροσ δε ετα περρητ ι εροϋ
περαϋ γε τνον αιεμι ταφουμι γε α
Πβοις ονωρη υπεραστρελοσ οτοϋ
αφναεμετ εβολ δεν τχιχ νηρωδησ
νευ πιουμσ εβολ τηρη υπιλαοσ ντε
νιουδαι.

Εταφνατ δε αϋι επνι υΜαρια
εματ νιωαννησ φηετομουτ εροϋ γε
Μαρκοσ πιμα εναρθοτητ υμοϋ ενε
οτυμω ετερπροσερχεσε.

Εταϋκωλε δε ειρεν φρο
υπιπυλων ενε Πετροσ αϋι εβολ ενε
ογαλον υβωκι εερωτω ναϋ επεσαν πε
ρωδη.

Οτοϋ ετασσοϋεν τεμι υΠετροσ
εβολδεν πιραϋι υπεσοτων υπιϋθωμ:
ετασβοχι δε εδοτη ασταμωοτ γε
Πετροσ οει ερατη ειρεν πιπυλων.

Ηθωοτ δε πεχωοτ νασ γε
αρελοβι: ηθοσ δε νασταχρο ητοτσ πε
γε παρητ πετωοπ: ηθωοτ δε πεχωοτ
νασ γε περαστρελοσ πε.

Πετροσ δε ναϋμην εϋκωλε:
εταρωτων δε αφνατ εροϋ οτοϋ
αϋτωμτ.

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.

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ
أَرْسَلَ مَلَاكَهُ وَأَنْقَذَنِي مِنْ يَدِ
هِيرُودُسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبِ
الْيَهُودِ.»

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ
أُمِّ يُوْحَنَّا الْمُلَقَّبِ مَرْقُسَ حَيْثُ كَانَ
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا قَرَعَ 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 تَهْدِينِ!» وَأَمَّا
هِيَ فَكَانَتْ تُوكِّدُ أَنَّ هَكَذَا هُوَ.
فَقَالُوا: «إِنَّهُ مَلَاكُهُ!»

وَأَمَّا بُطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

Διψωρεμ δε ερωου ντεφχιζ γε
 εχαρωτεν οτοζ αφραζι θατοτοφ γε
 ναψ ηρητ λ Πβοιζ ενφ εβολθεν
 πιψτεκο: πεχαφ δε νωου γε ματαμε
 Ιακωβοζ νεμ νισνηοφ εναι: οτοζ εταφι
 εβολ αφψεναφ εκεμα.

Ετα πιεζοου δε ψωπι ναφψοπ ηνε
 οφψοορτερ νοφκοφζι αν ζεν νιματοι
 γε οφ θαρα πε εταφψωπι υΠετροζ.

Ηρωδηζ δε εταφκωφ ηνωφ οτοζ
 ετε υπεφξεμφ αφτμκαζ ηνιρεφαρεζ
 αφοταζαζηνι εδοθοφ οτοζ εταφι
 εβολθεν φλοφδελ εερηνι εκεσαρια
 αφψωπι υμαφ.

Ναφψοπ δε ζεν οφμβον εφφοφβε
 να φτροζ νεμ τσιζων αφι δε εφσοπ
 ψαροφ οτοζ εταφθετ πεητ
 υΠλαζτοζ: φηετχη ζιζεν πικοιτων
 ητε ποφρο ναφερεετιν νοφζιρηνη εφβε
 γε ναφψαψ ητοφχωρα εβολ ζιτοτζ
 ητεφμετοφρο.

Ηερηνι δε ζεν οφεζοου εφθηψ λ
 Ηρωδηζ φζιωτεφ νοφζεβζω νοφρο
 οτοζ εταφζεμφ ζιζεν πιβημα
 ναφραζι νεμωου πε.

Πιηψ δε ναφψψ εβολ εφζω
 υμοζ γε οφζμη ηνοφτ τε θαι οτοζ θα

But, motioning to them with his hand to keep silent, he declared to them how The Lord had brought him 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!”

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ
 كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.
 وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ
 بِهِذَا». 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 فَحَصَّنَ الْحَرَّاسَ وَأَمَرَ أَنْ
 يُنْفَذُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنْ
 الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةَ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى
 الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا
 إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعْطَفُوا
 بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ
 الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ
 الْمُسَالِحَةَ 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!»

ρωμι αν τε.

Саτοуѣ Δε ἀ σαατελοο ἵτε
Πῶοιο ααφαρι ἐροα ἐφῶα αε
ἠπεαϑῶοῦ ἠΦνοῦϑ οοοα
ἐτααερδῑαεντ ααμοῦ.

Πῑαααῑ Δε ἵτε Φνοῦϑ αααῑαῑ οοοα
νααρηνοῦ ἵἠῶαῑ.

*Πῑαααῑ Δε ἵτε Πῶοιο ααῑῑαῑ οοοα
ααῑῑῑαῑ: ααῑῑῑαααῑ οοοα ααῑῑῑαααο:
ῑεἵ ἑῑῑαῑ ἵεααῑῑῑαῑ ἵτε Φνοῦϑ:
ἠμἵἵ.*

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 يَأْكَلُهُ الدُّوْدُ
وَمَاتَ.

وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ.

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

Synaxarium of Baramhat 12

سنكسار اليوم الثاني عشر من شهر برمهاث

1. The Commemoration of the Honorable Archangel Michael
2. The Revealing of the Virginity of St. Demetrius, the 12th Patriarch of Alexandria
3. The Martyrdom of St. Malachi (Malachious) of Palestine
4. The Martyrdom of St. Glathinos in Damascus

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.

2. The Revealing of the Virginity of St. Demetrius, the 12th Patriarch of Alexandria

On this day also, the church celebrates the commemoration of the revealing of the virginity of Pope Demetrius, the Vine Dresser, the 12th Patriarch of Alexandria. He was married, but he lived with his wife in

1. تذكار رئيس الملائكة الجليل ميخائيل
2. ظهور بتولية البابا ديمتريوس، البطريك الثاني عشر من بطاركة الكرازة المرقسية
3. استشهاد القديس ملاخي بأرض فلسطين
4. استشهاد القديس جلاذينوس في دمشق

1. تذكار رئيس الملائكة الجليل ميخائيل
تُعبد الكنيسة في هذا اليوم من كل شهر
قبطي بتذكار رئيس الملائكة الجليل ميخائيل،
رئيس الأجناد السمائية، القائم كل حين أمام
كرسي العظمة الإلهية يشفع في جنس
البشر.
بركة شفاعته المقدسة فلتكن معنا. أمين.

2. ظهور بتولية البابا ديمتريوس، البطريك
الثاني عشر من بطاركة الكرازة المرقسية
وفيه أيضاً تُعبد الكنيسة بتذكار ظهور بتولية
البابا ديمتريوس الكرام، البطريك الثاني
عشر من بطاركة الكرازة المرقسية. كان هذا
القديس يعمل كراماً وكان متزوجاً. ولكنه

complete and pure celibate life.

The angel of The Lord shadowed them during their sleep. He was enthroned on the apostolic throne by a divine command to the saintly Pope Julian. Because some people had caused confusion and disturbance, the angel of The Lord appeared to St. Demetrius and commanded him to reveal his relation with his wife, and told him, "It is not proper that you save yourself alone and let others be perished because of you. You should fight for the salvation of your people also."

On the following Sunday, after he had finished celebrating the Divine Liturgy, he asked the people not to leave the church. He brought his wife from among the women and brought flamed charcoal. He prayed and walked on the blazing charcoal, then he took two pieces of the blazing charcoal and put one in his shawl, and the other piece in his wife's shawl. He prayed again for a long time and both shawls did not burn. The congregation marveled and asked him to tell them why he did that. He told them of his account with his wife, and how their fathers got them married against their will, and they have lived together as a brother and sister since they were married forty-eight years ago, and how the angel of The Lord each night covered them with his wings. Moreover, no one knew that before that time until the angel of The Lord ordered him to reveal his secret, so no one of you get stumbled because of me.

The congregation praised God, asked the Saint to pardon them for their misconception and for what they had done or said and to forgive them. He accepted their apology and blessed them.

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

3. The Martyrdom of St. Malachi (Malachious) of Palestine

On this day also, the righteous St. Malachi was martyred in the land of Palestine.

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

4. The Martyrdom of St. Glathinos in Damascus

On this day also, St. Glathinos (Glazinos) was martyred. This Saint was from the city of Marmin, nearby Damascus. He was heathen and was fond of the art of acting.

One day, Glathinos and his fellow actors started to perform the ritual of Christian baptism, with mockery and

عاش مع زوجته حياة البتولية الكاملة، وكان ملاك الرب يُظللهم أثناء النوم. وعندما ارتقى السدة المرقسية، بأمر من الله للبابا القديس يوليانوس، حدثت بلبلة من بعض الناس. فظهر له ملاك الرب وأمره أن يُظهر أمره مع زوجته وقال له "ليس من الواجب أن تُخلِّص نفسك فقط وتدع غيرك يهلك بسببك، بل يجب عليك أن تجتهد في خلاص شعبك أيضاً".

وحدث في يوم الأحد التالي، أنه رفع ذبيحة القديس الإلهي. وفي نهاية القديس أمر الشعب بعدم الانصراف، ثم دعا زوجته التي كانت حاضرة، أن تتقدم أمام الشعب. ثم طلب جمرات فحم مشتعلة، فأحضرها له، وعندئذ وقف على النار بقدميه، ثم أخذ منها جمرتين ووضع أحدهما في إزاره (أي ملبسه) والأخرى في إزار زوجته، وظل وقتاً طويلاً وهو يصلي ولم يحترق شيء من الإزارين. فتعجب الشعب وسألوه عن السبب الذي دفعه لهذا العمل، فأعلمهم بخبره مع زوجته وأن أبويهما زوّجاها بغير إرادتهما، وأن لهما ثمان وأربعين سنة منذ زواجهما وهما يعيشان حياة البتولية الرهبانية وإن الله يرسل لهما ملاكاً يظل عليهما، وأن أحداً لم يعرف ذلك قبل الآن إلى أن أمرني ملاك الرب بإظهار ذلك لنلا يُعثر أحدكم بسببي.

فسبح الشعب الله طالبين من القديس أن يغفر لهم سوء ظنهم، فقبل اعتذارهم وباركهم.

بركة صلواته فلتكن معنا. آمين.

3. استشهاد القديس ملاخي بأرض فلسطين وفيه أيضاً، استشهاد القديس البار ملاخي بأرض فلسطين. بركة صلواته فلتكن معنا. آمين.

4. استشهاد القديس جلاذينوس في دمشق وفيه أيضاً استشهاد القديس جلاذينوس. كان هذا القديس من مدينة مارمن، بالقرب من دمشق، وكان وثنياً ومغرمًا بفن التمثيل. وفي أحد الأيام، عندما بدأ هو وزملاؤه الممثلون في تمثيل طقس المعمودية

derision. Then they dipped Glathinos in the water, took him out and they put on him a white apparel.

Glathinos after he had come out of the water, he refused to go on acting. He declared that he preferred to die Christian on the Name of The Lord Christ. He also added, "While you were mocking the Holy Baptism, I have witnessed a wondrous miracle." They became extremely furious, seized and the Saint, and stoned him until he delivered up his soul and received the crown of martyrdom. His family and many Christians came, took his body, and buried him with great honor. They built a church after his name in that place.

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

المسيحي بتهمك وسخرية، ثم غطسوا جلاذينوس في الماء وأخرجوه وألبسوه ثوباً أبيض على سبيل التمثيل والسخرية، فوجنوا به يمتنع عن الاستمرار في التمثيل. وأعلن أنه يفضل أن يموت على اسم السيد المسيح. وقال: "حينما كنتم تهزأون بالمعمودية شاهدت معجزة عجيبة". فاستشاطوا غضباً وقبضوا عليه ورجموه حتى فاضت روحه ونال إكليل الشهادة. فحضر أهله وكثير من المسيحيين وأخذوا جسده ودفنوه باكرام جزيل، وبنوا كنيسة على اسمه في ذلك المكان.
بركة صلواتها 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 Δαβιδ ρθ: ε, ϛ, η	Psalm 110: 4, 5, 7	المزموں 109: 5, 6, 8
<p>Δεψρκ ηξε Πβοικ οτοε ηνεροτω ηηθηϛ: ξε ηθοκ πε φοθηβ ψα ενεε κατα τταζικ ημελχιεδεκ: Πβοικ εαογίναμ ημοκ: εθεε φα εψεβικι νογαφε. Αλληλογία.</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. Alleluia.</p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. هليلويا.</p>

The Liturgy Gospel إنجيل القءاس

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

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

<p>Οτάναστηωσις εβολ θεν πιερασσελιον εθογαβ κατα Πατθεον</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>
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ασιου.

Ματθαιον ιβ: ιβ - ιθ

Εταρι δε ηξε Ιησους ενισα ητε
τΚεσαρια ητε Φιλιππος ναφωινη
ηνεφμαθητης γε αρε ηρωι ζω υμοο
γε ηιυ πε Πωηρι υΦρωι.

Ηωωυ δε πεχωυ γε θανουον
μεν γε Ιωαννης πηρεφωις:
θανκεχωοτη δε γε Ηλιας:
θανκεχωοτη δε γε Ιερεμιας ιε οτα
εβολ θεν ηπροφητης.

Πεχαφ ηωωυ γε ηωωτεν δε
αρετενω υμοο γε ανοκ ηιυ.

Αφεροτω δε ηξε Σιωη Πετροο
πεχαφ γε ηθοο πε Πιχριστοο Πωηρι
υΦνωυτ ετοηθ.

Αφεροτω δε ηξε Ιησους πεχαφ
ναφ γε ωοηιατκ Σιωη Βαρ Ιωηα γε
σαρζ ηευ ονοφ αν αφωρη υφαι νακ
εβολ αλλα Παιωτ ετθεν ηιφηοτι.

Ανοκ δε τζω υμοο νακ γε ηθοο
πε Πετροο ειεκωτ ηταεκκλησια θιζειν
ταπετρα οτοθ ηιπυλη ητε αμεντ
ηνωυγευχομ εροο.

Ειετ δε νακ ηηιωωυτ ητε
θεετορο ητε ηιφηοτι οτοθ
φηετεκνασονθφ θιζειν ηικαθι εφεωωπι

Matthew 16: 13 - 19

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

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

He said to them, “But who do you say that I am”.

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

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

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

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

متي 16 : 13 - 19

وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةَ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.

فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانُ وَآخَرُونَ إِبْرَاهِيمَ وَآخَرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.

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 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 مَمْلُوكَاتِ السَّمَاوَاتِ فَكُلُّ مَا تَرْتِبُهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.

εἰς οὐρανὸν ἀπολείψετε τὰ βάρη
ταῦτα, ἵνα ἔλαβετε τὰ εὐεργετήματα
ταῦτα ἐν οὐρανῷ.

*Πῶς φα Πεννοῖτ πε ὡα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

you loose on earth will be
loosed in heaven.

Glory be to God forever.

والمجد لله دائماً.

Katameros Readings for the 13th Day of Baramhat

قطمارس قراءات اليوم الثالث عشر من شهر برمهاث المبارك

COTMHT WOMT NÈZOOT ÌΠIÀBOT ΦAMEWΘ

ΡΟΥΣΙ

Vespers Psalm

مزمور العشيّة

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

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

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΔΣ΄: ΙΘ, Κ	Psalm 34: 19, 20	مزمور 33: 19، 20
<p>Παρωουτ νιθλγψις ντε νιθμηι: οτοθ ςηναναζμουτ νζε Πβοις εβολ νδητοτ τηροτ: Πβοις νααρεθ ενουκακ τηροτ: οται εβολ νδητοτ τηροτ ννεεγλοελεε. Αλληλοια.</p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. He guards all his bones; not one of them is broken. Alleluia.</p>	<p>كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. يحفظ الرب جميع عظامهم، وواحدة منها لا تنكسر. هلليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>Ογὰνασνωσις εβολ δεν πιεγαστελιον εθογδβ κατὰ Πατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Πατθεον ιε΄: κη - κη	Matthew 16: 24 - 28	متي 16: 24 - 28
<p>Ποτε πεξε Ιησοϋς ννεεγμωθητις: ζε φνεθοτωψ εμοψι νσωι μαρεεζολεε</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 فلْيُنكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>

ἐβολ: ονος μαρεϋῶλι ἠπερϋτατρος
ἠτεμωυ ἠνωι.

Φη ταρ εθοτωϋ ενοβεμ
ἠτεψυρχη ερετακος: φη δε
εονατακο ἠτεψυρχη εοβητ ερεξεμς.

Οτ ταρ ετε πιρωμι ναχεμθνοτ
ἠμοϋ αϋωανχεμθνοτ ἠπικοςμος
τηρϋ τεψυρχη δε ἠτεψυρϋσι ἠμοος:
ἠμον οτ πετε πιρωμι ναθηϋ
ἠτωεβιῶ ἠτεψυρχη.

Πωρηι ταρ ἠφρωμι ερηνοτ θεν
πῶοτ ἠτε Περιωτ νεμ νεϋατσελοσ:
ονοθ τοτε ἠνατ ἠπιοται πιοται κατα
νεϋεβνοτι.

Αμην τρω ἠμοος νωτεν γε ονον
θανορον θεν νητοθι ερατοτ ἠπαιμα
ἠσεναχεμτπι ἠφμοον αν ψατοτνατ
εΠωρηι ἠφρωμι ερηνοτ θεν
τεϋμετοτρο.

*Πῶοτ φα Πεννοτ πε ψα ενεε
ἠτε νι ενεε: 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
مَجْدٍ 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.**

Ψαλμος τω Δαυιδ λϛ': λΔ, λε

Psalm 37: 39, 40

مزمور 36: 34، 35

Φνοζεμ ἴτε νιῶμη ἰχη δατεν
Πβοις: οτοζ ἴθοϋ πε ποτναϣ† δεν
ἴπχοϋ ἰπροζεχ: Πβοις εϕεερβοῆθιν
ἐρωϋ οτοζ εϕεναζμοϋ: εϕετοϋζωϋ
ζε αϵρερελπις ἐροϕ. **Αλληλοια.**

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. **Alleluia.**

خلاص الصّٰدِيقِیْنَ مِنْ قِبَلِ الرَّبِّ.
وَهُوَ نَاصِرُهُمْ فِي زَمَانِ الضِّيقِ.
يَعِينُهُمُ الرَّبُّ وَيُنَجِّيهِمْ وَيَخْلُسُهُمْ
لَأَنَّهُمْ تَوَكَّلُوا عَلَيْهِ. **هَلِّلِيلُويَا.**

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.

Οτᾶναζνωσις ἐβολ δεν
πιερασσελιον εθοϋαβ κατα Μαρκον
ασιϋ.

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

فصل من إنجيل معلمنا مرقس
البشير. بركاته علينا آمين.

Μαρκον ιϛ': θ - ιϛ'

Mark 13: 9 - 13

مرقس 13: 9 - 13

Αναϋ δε ἴθωτεν ἐρωτεν σενα†
θῆνοϋ ἐρανιαη†ραπ: οτοζ δεν
νιϛτναζωζη σεναζιοϋ ἴρωτεν οτοζ
ἴποϋταζωτεν ἐρατεν θῆνοϋ ναζρεν
ζαζηζεμων νεμ ζανοϋρωϋ εϑβητ
εϋμετεμερε νωϋ.

But watch out for
yourselves, for they will
deliver you up to councils,
and you will be beaten in
the synagogues. You will be
brought before rulers and
kings for My sake, for a
testimony to them.

فَانظُرُوا إِلَىٰ نَفْسِكُمْ. لَأَنَّهُمْ
سَيُسَلِّمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلَدُونَ
فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ
وَمُلُوكٍ مِنْ أَجْلِ شَهَادَةٍ لَهُمْ.

Νεμ νιεθνος τηροϋ ζω† ἴϋορπ
ἴποϋζιωϣ ἰπιερασσελιον.

And the gospel must
first be preached to all the
nations.

وَيَنْبَغِي أَنْ يُكْرَزَ أَوَّلًا بِالْإِنْجِيلِ فِي
جَمِيعِ الْأُمَمِ.

Οτοζ ἐϋωπ ἴποϋτεν θῆνοϋ εϋ†
ἰμωτεν ἰπερερϋορπ ἴϋιρωϋϣ ζε οϋ
πε ἐτετεννασαζι ἰμοϕ: αλλα
ϕῆετοϋναθηϕ νωτεν δεν †οϋνοϋ ἐτε

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

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.

ὕματ φαί πε ἔτετεννασάχι ὕμοϋ:
 ἴθωτεν τὰρ ἀν πεθνασάχι ἀλλὰ
 Πίπνευμα εθοῦαβ πε.

Οὔτος ἔρε οὔσον † ἴουσον ἐφῆμοϋ
 οὔτος ἔρε οὔτωτ εϋε† ἴουϋηρι: οὔτος
 σενατωοὔνοϋ ἴνε θανϋηρι ἔξεν
 νοὔιο† οὔτος σεναδοῦβοϋ.

Οὔτος ἔρετενεῦωπι εὔμοϋ†
 ὕμωτεν ἴνε οὔον ἴβεν εῦβε Παράν:
 φη δε εθναλλοῦνι ἴτοτεϋ ὡα ἔβολ φαί
 πε φηεθνανοῦεμ.

*Πίῶοϋ φα Πεννοϋ† πε ὡα ἔνεε
 ἴτε ἴνε: 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 الْأَخَ 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

† Ἐπιστολὴ ἴτε πενσαδ Παῦλοϋ Πιὰποστολοϋ

Παῦλοϋ φῆβοκ ὕΠενβοιϋ ἴησοϋϋ
 Πιχρίϋτοϋ: πιὰποστολοϋ εὔθαεμ:
 φηἔταὔθαϋϋ ἐπιζιϋεννοϋϋ ἴτε
 Φνοϋ†.

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.

Ἰ Κορινθίοϋ ἴ: ἀ - ἴη

2 Corinthians 10: 1 - 18

2 كورنثوس 10 : 1 - 18

Δνοκ δε Παῦλοϋ ††εο ἔρωτεν
 ἔβολ ζιτεν †μετρεμραϋϋ νεμ

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

ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ وَجَلْمِهِ، أَنَا نَفْسِي بِبُورْسِ الَّذِي فِي الْحَضْرَةِ دَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي

†μετ᾽ἐπικῆς ἵτε Πιχρίστος ὄωσ
 εἰθεβινοῦτ μεν δὲν ἠηνοῦτ
 ἔπετενᾰθο: εἰσαβολ δὲ ἔμωτεν
 παρητ ταχροῦτ δὲν ἠηνοῦτ.

††τωβδ δὲ εἰρωπῶπι εἰταχροῦτ
 ἵηητ ἵηηαρωτεν ἀν δὲν παῖωτ
 ἵηητ φαἰ ἔ†μενᾰ ἔροϋ ἔερτολμᾰν
 ἔρρη ἔξεν ἑανοῦον ναι εἰμενᾰ ἔρον
 χε ἀνωπῶι κατὰ σαρχ.

Ἐνωπῶι γαρ κατὰ σαρχ νᾰνοι
 ἔμᾰτοι ἀν κατὰ σαρχ.

Πιροπλον γαρ ἵτε τεμετᾰμοἰ
 ἑανσαρκικον ἀν νε ἀλλᾰ ἑανχομ ἵτε
 Φνοῦ† νε εἰωροϋερ ἵτε ηηεχορ.

Ἐρωδ† ἔρρη ἵηανσοῦνι νεμ ἄσι
 νιβεν εἰτωοῦν ἔμωοῦ ἔρρη ἔξεν
 πᾰμᾰ ἵτε Φνοῦ† οῦοδ
 ενερεχμᾰλωτεῖν ἔμᾰνᾰ νιβεν ἔδοῦν
 δᾰ ἵτωτεμ ἔΠιχρίστος.

Οῦοδ ενεβτω† ἐῖ ἔπεμᾰπῶπῶ
 ἔμᾰετατᾰωτεμ νιβεν ἔωπᾰ
 ἀϋᾰνμᾰοδ ἵχε πετενᾰωτεμ.

Πτετενᾰοῦτ ἔνηετχη
 ἔπετενᾰθο φηῖτε ἑῖηη χη χε φα
 Πιχρίστος πε φαἰ οη μαρεϋσοῦνι ἔροϋ
 ἵδρη ἵδρητ χε κατὰ φρη† ἔτε ἵθοϋ
 φα Πιχρίστος παρη† ἄνον ἑων νᾰ

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
 سَاجِتَرُ 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 هَذِمِ حُصُونٍ.

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

وَمُسْتَعِدِينَ لِأَنْ نُنْتَقِمَ عَلَى كُلِّ
 عَصِيَانٍ، مَتَى كَمِلَتْ طَاعَتُكُمْ.

أَنْتَظُرُونَ إِلَى 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 αιωαναωουωου υμοι
νηοτο εερηι ενεν πιωιωι ετα Πβοις
τηιϑ νηι ενκωτ οτοϑ νε πετερωδτ
αν ητναωπι αν.

Θινα ηταωτεμερ υφρητ ηνοαι
εϑτρελι νωτεν εβολ ϑιτεν
νηεπιτολη.

Χε ηεπιτολη μεν πεχαϑ σεωρωϑ
οτοϑ σεωρω: τπαρονα δε ητε
πιωωα οτασθενης τε οτοϑ πιααϑι
ωηω.

Φαι οη μαρεϑμενι ερωϑ ηξε φαι
υπαρητ ξε κατα φρητ ετενοι υμοϑ
θεν ηααϑι εβολ ϑιτεν ηεπιτολη
ενχη δατεν θηνοϑ αν: φαι οη πε
υφρητ ετενοι υμοϑ δεν ηρωβ ενχη
δατεν θηνοϑ.

Ητενερωωωαν γαρ αν
ετενωνην ιε εωιτεν ερανοτοη ηαι
ετταω υμοωοϑ ερατοϑ υμαγατοϑ
αλλα ηωωοϑ ηερηι ηδητοϑ ερωι
υμοωοϑ οτοϑ ερωωτην υμοωοϑ ερωωοϑ
υμην υμοωοϑ οτοϑ ησεκατ αν.

Ανοη δε ηαναωουωου υμοη αν
θεν εανμετατωι αλλα κατα πιωι
ητε πικανοϑη φηετα φηοϑτ θαωϑϑ

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
لِنُبْنِيَنَّكُمْ 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 ΨΑΡΟΨ ΔΕΝ ΟΥΨΙ ΝΕΜ
ΨΑΡΩΤΕΝ.

ΟΥ ΓΑΡ ΖΩΣ ΝΤΕΝΦΕΖ ΕΡΩΤΕΝ ΑΝ
ΤΕΝΣΩΟΥΤΕΝ ΰΜΟΝ ΕΡΩΤΕΝ ΝΖΟΥ:
ΑΝΦΟΖ ΓΑΡ ΕΡΩΤΕΝ ΖΩΤΕΝ ΔΕΝ
ΠΕΥΑΣΣΕΛΙΟΝ ΝΤΕ ΠΙΧΡΙΤΟΣ.

ΕΝΨΟΥΨΟΥΨ ΰΜΟΝ ΑΝ ΔΕΝ
ΖΑΝΜΕΤΑΨΨ ΔΕΝ ΖΑΝΔΙΟΙ ΝΨΕΜΜΟ:
ΕΟΥΟΝΤΑΝ ΔΕ ΝΟΥΖΕΛΠΙΣ ΑΡΕΨΑΝ
ΠΕΤΕΝΝΑΖΨ ΑΙΑΙ ΕΘΡΕΨΕΡΝΙΨΨ ΔΕΝ
ΘΗΝΟΥ ΚΑΤΑ ΠΕΝΚΑΝΩΝ ΕΥΜΕΤΖΟΥ.

ΕΖΙΨΕΝΝΟΥΨΙ ΝΩΤΕΝ ΝΗΝΗΤΟΙ
ΝΗΝΙΨΨ ΕΝΗ ΔΕΝ ΟΥΚΑΝΩΝ ΝΨΕΜΜΟ ΑΝ
ΕΨΟΥΨΟΥΨ ΰΜΟΝ ΔΕΝ ΝΗΕΤΣΕΒΤΩΤ.

ΦΗ ΔΕ ΕΨΟΥΨΟΥΨ ΰΜΟΨ
ΜΑΡΕΨΨΟΥΨΟΥΨ ΰΜΟΨ ΔΕΝ ΠΒΟΙΣ.

ΦΗ ΓΑΡ ΑΝ ΕΤΤΑΖΟ ΰΜΟΨ ΕΡΑΤΨ
ΰΜΑΓΑΤΨ ΠΕ ΠΙΣΩΤΠ ΑΛΛΑ ΦΗΕΤΕ
ΠΒΟΙΣ ΝΑΤΑΖΟΨ ΕΡΑΤΨ.

*ΠΙΨΟΤ ΓΑΡ ΝΕΜΩΤΕΝ ΝΕΜ
ΤΖΙΡΗΝΗ ΕΥΣΟΠ: ΧΕ ΑΜΗΝ ΕΣΕΨΩΠΙ.*

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

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

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

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

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

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

لَا تَنَا لَا نَمَدُّ أَنْفُسَنَا كَأَنَّ لِسْنَا نَبْلُغُ
إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي
أَنْجِيلِ الْمَسِيحِ.

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

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

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَحِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ
الْمُرَكَّبِي، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΖΟΥΙΤ
ΝΕΠΙΣΤΟΔΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.
ΔΑΜΗΝ. ΝΑΜΕΝΡΑ Ψ.

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

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

Πιχριστος οτην ἔταρῳεπὼκαρ θεν
ἵταρζ ἔρρηι ἔζων: οτορ ἵνωτεν
ζωτεν θηκ ἠνοῦ ἠπαϊςμοτ ζε
φἠεταρδῖῳκαρ θεν ἵταρζ ατταλωοϋ
ἔβολ ζα φἠοβι.

Ἐπἵκιντεϋτεμῳπι ζε θεν
ζανἔπιθῳιᾶ ἵρωμι αλλα ἵσεπι ἵτε
περῳηθ θεν ἵταρζ ἵτερῳιζ θεν
φῠορῳϋ ἠΦνορϋ.

Κηη ταρ ἔρωτεν ἠπιχοῦ ἔταρϋι
ἔρετενῖρι ἠφῠορῳϋ ἵνιεθνορ
ἔρετενμῳϋ ἵθρηι θεν ζανθῳθεν νεμ
ζανἔπιθῳιᾶ νεμ ζανθῳθῖ ἵνοῦθο ἵρηϋ
νεμ ζανζερζερ νεμ ζανζωϋ νεμ
ζανθο ἠβοϋ ἠμετῳεμῳε ἵδωλον.

Ἐτε φη πε ἔτοροι ἵῳεμμο ἵθητϋ
ἵτετενδῠζι νεμῳοῦ αν ἔδῠοῦν ἔπιφῳν
ἔβολ ρῳ ἵτε ϋμετατορζαι ερζεοῦᾶ.

Πηεθῳαϋ λῠορῠ ἠφἠετσεβτωτ
ἔϋζαπ ἔνηετοηθ νεμ ηηεθῳῳοῦτ.

Ἐθε φαι ταρ ατζῳενηνοῦϋ
ἵνικερεμῳοῦτ ζῳνα ἵσεϋζαπ μεν
ἔρωοῦ κατᾶ ηῖρωμι θεν ἵταρζ:
ἵτοῦρῳηθ Δε κατᾶ Φνορϋ θεν
πιπνεῦμα.

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin.

that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

For we have spent enough of our past lifetime in doing the will of the Gentiles; when we walked in lewdness lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

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

فَاذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ، تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النَّيَّةِ. فَإِنَّ مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ الْخَطِيئَةِ.

لِكَيْ لَا يَعِيشَ أَيْضاً الزَّمَانَ الْبَاقِيَ فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ لِإِرَادَةِ اللَّهِ.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ، سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ، وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ، وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ الْمُحَرَّمَاتِ.

الْأَمْرُ الَّذِي فِيهِ يَسْتَعْرِبُونَ أَنْتُمْ لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةِ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَاباً لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَدِينَ الْأَحْيَاءَ وَالْأَمْوَاتَ.

فَإِنَّهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضاً، لِكَيْ يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

Πᾶσα δὲ ἡλικία νίβεν ἀγῶνι:
κεκατ' οὖν οὐδὲ ρωίς θέν
νιπρὸσεύχη.

Ὑποπ δὲ ἡλικία νίβεν μαρε
†ἀγαπῆ ὑποπ ἐμῆν θέν ἠννοῦ
ἐνετενερνοῦ κε †ἀγαπῆ ἐψαρεωβς
ἐβολ ἐξεν οὐμῆν ἠννοβι.

Ὑποπ ἐρετενοι ἡμῶν ἐδοῦν
ἐνετενερνοῦ ἐρετενοι ἡτ' ἄρεμεν.

Ποῦται ποῦται κατὰ πῆμοτ
εταρβίτ' ἐρετενῶν ἡμῶν ἡδῆτ' ἄρι
ἄρωτεν ἡμῶν ἡδῆτ' ἡδῆτ' ἡμῶν
ἐνανεῦ ἡτε πῆμοτ ἡτε Φνοῦ† ἡνοῦ
ἡρη†.

Φνεθνασαζι ἡως ἡδῆτ' ἡτε
Φνοῦ†: φνεθναῶν ἡως ἐβολ θέν
οὐχου ἡετέ Φνοῦ† ἡσεβτωτς ἡνα
θέν ἡωβ νίβεν ἡτερβίωοτ ἡκε Φνοῦ†
ἐβολ ἡτεν ἡνοῦτς Πιχρίτοτς φῆτε
φωτ πε πῶοτ νεμ πῆμαζι ἡα ἐνεζ
ἡτε ἡνεζ τῆροτ. Ἄμην.

*Πᾶσῶν ἡπερμενε πικωμοτ
οὐδὲ ἡετωπ θέν πικωμοτ:
πικωμοτ ἡσῆνι νεμ τερεπῆμα: φῆ
δὲ ἐτῆρ ἡφοτω ἡΦνοῦ† ἡναῶπ
ἡα ἐνεζ: ἄμην.*

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

وَإِنَّمَا نِهَائِيَّة كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لَتَكُنْ مَحَبَّتُكُمْ
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلا
دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا،
كَوُكُلَاءَ 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 بِبِسْوَاعِ الْمَسِيحِ، الَّذِي لَهُ
الْمَجْدُ وَالسُّلْطَانُ إِلَى أَيْدِ الْأَبِدِينَ.
أَمِينَ.

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

The Acts
الإبركسيس

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμον εθοταβ ψωπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιβ: κε - ις: ιβ</p>	<p>Acts 12: 25 - 13: 12</p>	<p>أعمال 12 :13 – 25 :12</p>
<p>Βαρναβας δε νεμ Σαυλος αγκοτοτ εβολ δεν Ιεροσαλμη εταρχωκ ητ διακονια εβολ εατινι μη κελωαννης νεμωοτ φηετατφρενϋ χε Μαρκος.</p>	<p>And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.</p>	<p>وَرَجَعَ بَرْنَابَا وَشَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَّلَا الْخُدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمَلَقَبَ مَرْقُسَ.</p>
<p>Не огом занпрорфитис де неμ занρεϋτςβω δεν τεκκλнсиα ἡ τε ἰανθοχια Βαρναβας νεμ Σιωμη φηετομιοτφ εροϋ χε Ηιτερ νεμ Λοτκιος πιΚυριννεος νεμ Μαναν πιϋφηρ ηψανψ ἡ τε Ηρωδης πιτετρααρχης νεμ Σαυλος.</p>	<p>Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.</p>	<p>وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا وَسِمَعَانَ الَّذِي يُدْعَى نِيَجَرَ وَلُوكْيُوسَ الْقَيْرَوَانِيَّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَشَاوُلَ.</p>
<p>Εγχεμψι δε μηβοις ογοϋ εγερνηστενι πεχε Πιπνεμα εθοταβ χε φωρχ νηι εβολ μη Βαρναβας νεμ Σαυλος επιζωβ εταιαζμοτ εροϋ.</p>	<p>As they ministered to The Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”</p>	<p>وَبَيْنَمَا هُمْ يَخْدُمُونَ الرَّبَّ وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ: «أَفْرِزُوا لِي بَرْنَابَا وَشَاوُلَ لِلْعَمَلِ الَّذِي دَعَوْتُهُمَا إِلَيْهِ</p>
<p>Ποτε ανερνηστενι ογοϋ εταρτωβε ογοϋ εταρχα χιχ εχωοτ ογοϋ αρχατ εβολ.</p>	<p>Then, having fasted and prayed, and laid hands on them, they sent them away.</p>	<p>فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْلَفُوهُمَا.</p>
<p>Неωοτ μεν οτη εταγοτορποτ εβολ χιτεν Πιπνεμα εθοταβ ανι</p>	<p>So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.</p>	<p>فَهَذَانِ إِذْ أُرْسِلَا مِنَ الرُّوحِ الْقُدُسِ انْحَدَرَا إِلَى سَلُوكِيَةِ وَمِنْ هُنَاكَ سَافَرَا فِي الْبَحْرِ إِلَى قَبْرُسَ.</p>

ἐὲρῆνι ἐσελεγκιὰ οὐροῦ ἐβόλ' ἄματ'
ἀνερρωτ' ἐκ' ἑπρος.

Οὐροῦ ἐτατί' ἐσαλαμῖνῃ νὰντιωῖ
ἄπικαζι ἵτε φνοῦτ' δὲν νικῆναῶσῃ
ἵτε νιλοῦδαι: νὰρε ἵκλειωανῆς δε
νεμωοῦ εἶποι ἵρεφωεμῶι.

Ἐταῦσεν ἵνησοῦ δε τῆρσ ῶα
ἐὲρῆνι ἐπαφοῦ ἀτχιμῖ ἵνοῦρωμῖ ἵὰχω
ἄψενδοῖπροφῆτης ἵνιλοῦδαι ἐπεφραν
πε βαρ ἱεζσοῦ.

Φαι ἵναερχῆνι νεμ πἰἀνθηπατοῦ
σερσιος Παῦλοῦ οῦρωμῖ ἵκατῆρῃ: φαῖ
δε ἀμμοῦτ' ἐβαρναβασ νεμ σαῦλοῦ
ναρκωῦ ἐσωτεμ ἐπικαζι ἵτε φνοῦτ'.

Ναεῖτ' δε ἐδοῦνι ἐὲρατ' ἵνε
ἐλῆμασ πἰὰχω ἐψατοῦαεμ πεφραν
σαρ ἄπαιρηῖτ' εἶκωῖτ' ἵσα φενῶ
πἰἀνθηπατοῦ ἐβόλ' δὲν φῆναεῖτ'.

σαῦλοῦ δε ἐτε Παῦλοῦ πε
ἐταμμοῦ ἐβόλ' δὲν Πἰπνευμα εῶοῦαβ.

Πεχαεῖ: ὠ φνεθμεεῖ ἵχῆροεῖ νἰβεν
νεμ πετρωοῦ νἰβεν ἵπῶυρι ἵτε
πἰδἰαβολοῦ πἰκαζι ἵτε ἵμῃνι νἰβεν
ἵκῆω ἵτοτκ ἐβόλ' ἀν ἐκφωῆε
ἵνἰμῶιτ' εἶσοῦτῶν ἵτε Πῶοις.

Οὐροῦ ἵνοῦτ' εἶππε ἵς τῆρσ ἄπῶοις
εἶεῖ ἐὲρῆνι ἐζωκ οὐροῦ ἐκῆωπι ἐκοῖ

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

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

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

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

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

and said, "O full of all
deceit and all fraud, you son
of the devil, you enemy of
all righteousness, will you
not cease perverting the
straight ways of The Lord?"

And now, indeed, the
hand of The Lord is upon
you, and you shall be blind,

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

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

كَانَ مَعَ الْوَالِي سِرْجِيُوسَ پُولُسَ
وَهُوَ رَجُلٌ فَعِيمٌ. فَهَذَا دَعَا بَرْنَابَا
وَسَاوُلَ وَالتَّمَسَّ أَنْ يَسْمَعَ كَلِمَةَ
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرُ لِأَنَّ هَكَذَا
يُنْرَجَمُ اسْمُهُ طَالِبًا أَنْ يَفْسِدَ الْوَالِي
عَنِ الْإِيمَانِ.

وَأَمَّا سَاوُلُ الَّذِي هُوَ پُولُسُ أَيْضًا
فَأَمْتَلًا مِنَ الرُّوحِ الْقُدُسِ وَشَخَصَ
إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمُمْتَلِي كُلِّ غَشٍّ
وَكُلِّ خُبْتٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ
كُلِّ بَرٍّ! أَلَا تَرَالُ تُفْسِدُ سُبُلَ اللَّهِ
الْمُسْتَقِيمَةَ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ
أَعْمَى لَا تُبْصِرُ الشَّمْسَ إِلَى
حِينٍ. «فَفِي الْحَالِ سَقَطَ عَلَيْهِ

ὕβελλε νῆχνατ ὑφῆρη ἀν ὡα οὐρησιον:
οτορ σατοτϥ αϥρηι ἐδῆρη ἐξωϥ ἵξε
οτῆλολ νεμ οτχακι οτορ ναϥκω†
εϥωινη ἵσα φηεθνα†τοτϥ.

Ποτε ἐταϥνατ ἵξε πιὰνοτπατορ
ἐφῆεταϥωπι αϥναρ† εϥερωφῆρη
ἐξεν †εβω ἵτε Πβοιρ.

*Πισαχι δε ἵτε Πβοιρ εϥεῶλαι οτορ
εϥεῶλαι: εϥεῶλαι οτορ εϥεταϥρο:
ξεν †αγια ἵεκκλῆσια ἵτε Φνοτ†:
ἀμην.*

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.

ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورُ مُلْتَمِسًا
مَنْ يَقُودُهُ بِيَدِهِ.

فَالْوَالِي جِينِدٌ لَمَّا رَأَى مَا جَرَى
أَمَّنْ مُنْدَهَشًا مِنْ تَعْلِيمِ الرَّبِّ.

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

Synaxarium of Baramhat 13

سنكسار اليوم الثالث عشر من شهر برمهاث

1. The Martyrdom of the Forty Martyrs of Sebaste
2. The Departure of Pope Dionysius, the 14th Patriarch of Alexandria
3. The Return of the Great Saints Anba Macarius the Great and Anba Macarius of Alexandria, from Exile

1. استشهاد الأربعين شهيدًا بسببسية
2. نياحة البابا ديونيسيوس، البطريرك الرابع عشر من بطاركة الكرازة المرقسية
3. تذكور عودة القديسين الأنبا مكاريوس الكبير والأنبا مكاريوس الإسكندري من مفاهما

1. The Martyrdom of the Forty Martyrs of Sebaste

On this day, of the year 36 of the martyrs, 320 AD, the holy forty martyrs of the city of Sebaste, were martyred. They were high-ranking officers in a Roman legion under the commander Lecius, who was heathen. They refused to participate in offering sacrifices to idols.

The commander summoned them, and they confessed their faith in The Lord Christ, before him. He threatened to strip them off their military ranks. They replied saying, “It is better for us to lose our military positions than to lose our God Jesus Christ.”

He imprisoned them and they spent all night praying, and the angel of The Lord appeared to them, strengthened them and encouraged them to stay steadfast until the end to receive the crowns of martyrdom.

Later on, the commander ordered his men to stone

1. استشهاد الأربعين شهيدًا بسببسية في مثل هذا اليوم من سنة 36 للشهداء، سنة 320 ميلادية، استشهاد القديسون الأربعون شهيدًا بمدينة سببسية. كانوا قوادًا في فرقة رومانية تحت قيادة ليكيوس (ليسياس) الوثني وامتنعوا عن الاشتراك في تقديم ذبائح للأوثان. فاستدعاهم القائد، فاعترفوا أمامه بالسيد المسيح. فهددهم بتجريدهم من مناطق الجندية. فأجابوا: "خير لنا أن نخسر مناطق جنديتنا ولا نخسر يسوع المسيح إلهنا". فأرسلهم إلى السجن، حيث قضوا الليل كله في الصلاة وظهر لهم ملاك الرب يشجعهم ويقويهم على الثبات حتى النهاية لينالوا أكاليل الشهادة.

them; however, the stones glanced back upon those who were stoning them.

Then, he ordered to throw them in a nearby lake, which was icy. Their organs were severed because of the excessive cold. One of them, whose faith was weakened, went out of the icy water and entered the hot water bath house nearby the lake. The heat in the bath house melted the ice that was on him, however, he died quickly.

One of the guards saw angels descending from heaven and in their hands crowns; they placed them over the heads of the thirty-nine martyrs and remained one crown in the hand of the angel. The grace of God moved the heart of the guard, who went down into the lake shouting, "I am Christian. I am Christian." He received the crown that was in the hand of the angel and was counted among the martyrs.

The commander ordered to carry their bodies and throw them into the sea. On the third day, the holy martyrs appeared to the Bishop of Sebaste in a vision and told him, "Go to the sea and take our bodies." He went with the priests, deacons and the people to the sea and found the bodies. They carried the bodies with great honor and placed them in a special place. Many signs and wonders were manifested from their bodies, and their account became well known in all the countries.

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

2. The Departure of Pope Dionysius, 14th Patriarch of Alexandria

On this day also, of the year 264 AD, the holy father Pope Dionysius, the 14th Patriarch of Alexandria, departed. This father was born in Alexandria in the later part of the second century. His parents worshipped the stars (Sabians) and they put emphasis on teaching him all the subjects of that sect. However, he had the true inner readiness to accept the faith.

One day, a Christian old woman passed by him, who had with her some pages of a book containing an Epistle of St. Paul the apostle, and he bought them from her.

When he read these pages, he marveled at what was written. He asked the old woman for the rest of the book. She went and brought him back three more epistles. Having read them through, he found the book to be still incomplete. He asked her to search for the rest of the book. When she felt his strong desire for reading and knowledge, she told him, "If you want to acquire the

وبعد ذلك، استحضروهم القائد وأمر برجمهم بالحجارة. فكانت الحجارة ترتد على الضاربين. وكان بالقرب منهم بحيرة ماء متجمدة. فأمر بطرحهم فيها، فتقطعت أعضاؤهم من شدة البرد. وكان بجوار البركة حمام ماء ساخن، فضعف إيمان أحدهم وصعد الى هذا الحمام، فاتحلت أعصابه ومات. أما الباقيون، فرأى أحد الحراس ملائكة نزلت من السماء وبأيديهم أكاليل ووضعوها على رؤوس الشهداء التسعة والثلاثين. وبقي إكليل بيد الملاك. فحركت نعمة الله قلب الحارس ونزل الى البركة وهو يصيح بصوت عال: "أنا مسيحي. أنا مسيحي". فقال الإكليل الذي كان معلقاً بيد الملاك، وانضموا جميعاً الى صفوف الشهداء.

فأمر القائد أن يحملوا أجسادهم ويطرحوها في البحر. وفي اليوم الثالث ظهروا لأسقف سبسطية وقالوا له: هلم الى البحر وخذ أجسادنا. فقام وأخذ الكهنة ووجد الأجساد، فحملها باحترام ووضعها في محل خاص. وخرجت من هذه الأجساد قوات وآيات كثيرة فشاع ذكرهم في كل الأقطار. بركة صلواتهم فلنكن معنا. آمين.

2. نياحة البابا ديونيسيوس، البطريرك الرابع عشر من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 264 ميلادية، تنيح القديس البابا ديونيسيوس البطريرك الرابع عشر من بطاركة الكرازة المرقسية. وُلِدَ هذا الأب بالإسكندرية في أواخر القرن الثاني الميلادي من أبوين يعبدان الكواكب (الصابئة) وقد اهتمتا بتعليمه كل علوم الصابئة. ولكنه كانت لديه الاستعدادات القلبية الصادقة لقبول الإيمان.

وفي أحد الأيام مرت به امرأة عجوز مسيحية معها كراسة مكتوب فيها بعض رسائل معلمنا القديس بولس الرسول، فاشترتها منها وقرأها وأعجب بها، وطلب من العجوز بقية الرسائل، فقدمت له ثلاث رسائل أخرى. ولما شعرت برغبته الشديدة في القراءة والمعرفة، قالت له اذهب إلى الكنيسة فتجد فيها من

complete book, go to the church and there you can find it for free.”

He went to the church, as the old woman told him. He became a disciple to a deacon called Augustine, read the epistles of our teacher St. Paul, and memorized them. Then he went to St. Demetrius, the 12th Pope, and declared his faith in The Lord Christ before him, and the Pope baptized him.

He joined the Theological School and excelled in the church subjects, and the Pope granted him the diaconate rank. When Pope Heraclas (Yaraklas) was enthroned, he ordained him a priest and appointed him as the dean of the Theological School. He persevered in teaching; exhorting and baptizing those who accepted the faith.

When Pope Heraclas, the 13th, departed, they unanimously chose the priest Dionysius. He was consecrated Patriarch on the first day of Tubah, year 246 AD. He shepherded the flock of Christ with the best of care. Nevertheless, when Decius incited the persecution against the Christians, he wanted to seize Pope Dionysius, but the Pope escaped. When Decius died, the Pope wrote a compassionate letter to emperor Gallus, and accordingly the persecution quieted down.

Nevertheless, another kind of strife arose before the Pope, which was the struggle against the heretics. He resisted the two heresies of Sabilius and Paul of Samosata.

After the Pope had completed his good endeavor, he departed in a good old age. He wrote many spiritual and doctrinal epistles, most of them still exist until present times.

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

3. The Return of the Great Saints Anba Macarius the Great and Anba Macarius of Alexandria, from Exile

On this day also, of the year 92 of the martyrs, 376 AD, the great saints Anba Macarius the Great and Anba Macarius of Alexandria, returned from exile on an island of Philae, south of Aswan, in Upper Egypt. Emperor Valens the Arian had exiled them to this island.

The natives of this island worshipped idols, and they tortured these two saints severely for three years. It came to pass, Satan possessed the daughter of the pagan priest of this island and tormented her.

St. Macarius the great came forward and prayed over her and The Lord healed her by his prayers.

يعطى لك هذه المعرفة الروحية مجاناً. فسمع لقولها وذهب، وهناك تتلمذ على يد شماس يدعى أوغسطين. وقرأ رسائل معلمنا بولس الرسول، ثم مضى إلى البابا ديمتريوس الثاني عشر، وأعلن أمامه إيمانه بالسيد المسيح، فعمّده البابا. ثم التحق بالمدرسة اللاهوتية ونبغ في العلوم المسيحية، فمنحه البابا رتبة الشماسية. ولما جاء البابا ياروكلاس الثالث عشر، رسمه قساً وأوكل إليه رئاسة المدرسة اللاهوتية، فداوم على التعليم والوعظ، وتعميد من يقبلون الإيمان.

ولما تنيح البابا ياروكلاس، وقع الاختيار على القس ديونيسيوس، فرسم بطريكاً في أول طوبه سنة 246 ميلادية. فرعى رعية المسيح بكل أمانة. ولما أثار داكايوس (ديسيوس) قيصر الاضطهاد على المسيحيين، أراد القبض على البابا ديونيسيوس، فهرب. ولما مات ديسيوس، بعث البابا برسالة محبة للقيصر غالوس فهدأ الاضطهاد.

ولكن ظهر نوعاً آخر من الجهاد أمام البابا وهو محاربة الهرطقة، فقد قاوم بدعتي سابيليوس وبولس الساموساطي. وبعد أن أتم البابا جهاده، تنيح بسلام بعد أن كتب عدة رسائل إيمانية مازال أغلبها محفوظاً إلى الآن. بركة صلواته فلتكن معنا. آمين.

3. تذكّار عودة القديسين الأنبا مكاريوس الكبير والأنبا مكاريوس الإسكندري من منفاهما

وفيه أيضاً من سنة 92 للشهداء، سنة 376 ميلادية، عاد القديسان مكاريوس الكبير ومكاريوس الإسكندري من منفاهما بجزيرة فيلة (هي جزيرة تبعد عن أسوان جنوباً ثمانية كيلومترات وتعرف باسم جزيرة أنس الوجود وقد غمرتها مياه بحيرة السد العالي حالياً) بأعالي الصعيد، وكان قد نفاهما إليها الملك فالنس الأريوسي.

وكان أهل تلك المدينة يعبدون الأوثان، وقد

Subsequently, the priest and the people of the island believed in The Lord Christ. The Saints taught them the facts of the Christian faith and baptized them on the eve of the feast of Epiphany.

They changed the temple on the island into a church, wherein the two saints prayed and administered to them the Holy Mysteries.

When they wished to return, they did not know the way, so the angel of The Lord appeared to them, guided them, until they reached Alexandria.

From there, they went to the wilderness of Shiheet (Scetis). The monks of the wilderness came out to receive them with great joy.

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

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

ألحقوا بالقديسين عذابات شديدة لمدة ثلاث سنوات. وحدث أن دخل الشيطان في ابنة كاهن الوثن بتلك الجزيرة فأتعبها جداً، فتقدم القديس مكاريوس الكبير وصلى عليها، فشفاهما الرب بصلواته، فأمن كاهن الوثن وكل أهل الجزيرة بالسيد المسيح، وعلمهم القديسان حقائق الدين المسيحي وعمداهم ليلة عيد الغطاس وحوّلا البرابي (معابد وثنية) التي في الجزيرة إلى كنيسة، وصلى فيها القديسان وناولا المؤمنين من الأسرار المقدسة. وعندما أرادا العودة، لم يعرفا الطريق، فظهر لهما ملاك وسار معهما يرشدهما حتى وصلا إلى الإسكندرية ومنها إلى برية شيهيت، فلاقهما الرهبان بفرح شديد. بركة صلواتهم فلتنك معنا. 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 ᾠδ̄: ιᾱ

Psalm 97: 11, 12

مزمور 96: 11

Ονοτωινη ἀφωαι ἡνιῶμη: νευ
ονοτωνοϋ ἡνηετσοϋτων θεν ποϋεητ:
οννοϋ ηἰῶμη θεν Πβοιϋ: ονοϋ οϋωνε
ε̄βολ ἠ̄φμενι ἡτε τεϋμετὰςιοϋ.
Ἀλληλοιᾱ.

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 للصديقين وفرح للمستقيمي القلوب. افرحوا أيها الصديقون بالرب. واعترفوا لذكر قدسه. هليلويا.

The Liturgy Gospel

إنجيل القديس

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

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

Οὐὰναστρωσις ἐβολῶ δὲν
πιεραστρελιον εθοραβ κατα λουκαν
ασιοτ.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λουκαν ια: νσ - ιβ: ιβ

Luke 11: 53 - 12: 12

لوقا 11: 53 - 12: 12

Εταρι δε ἐβολῶ ἄματ ἀρερητις
ἵξε νικαδ νευ νιΦαρισεος ἐσομς
ἵκακωσ ογοθ ἐσαχι νευαυ εθε
θανηω.

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

وَفِيمَا هُوَ يُكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكَتَبَةُ
وَالْفَرِيسِيُّونَ يَحْنُقُونَ جِدًّا
وَيُصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.

Ετβιχροϋ ἐχορϋϋ νουσαχι ἐβολῶ
δὲν ρωϋ.

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

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

Ενοις ἐταθωοτ ἵξε θανῶβα
ἄμηω θωστε ἵτοϋθωμι ἐξεν
νοῖρηνοϋ ἀρερητις ἵχοσ
ἵνεϋμαθητις ἵϋορπ μαθῶτην
ἐρωτην ἐβολῶ θὰ πϋεμηρ ἵτε
νιΦαρισεος ἐτε τοϋμετωοβι τε.

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

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

Μμον ἔλι εϋθωβς χε ἵναϋωρπ
ἐβολῶ ἀν ογοθ ἄμμον πετρηπ χε
σενάεμι ἐροϋ ἀν.

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

فَلَيْسَ مَكْتُومٌ لَنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ
لَنْ يُعْرَفَ.

Πη ταρ ἐτετενναζοτοϋ δὲν
πχακι σενασοθμοϋ δὲν φουωινι ογοθ
φνῆταρετενσαχι ἄμοϋ δὲν φμαϋχ
δὲν νιταμιον ἐνῆζιωτ ἄμοϋ θιζεν
νιζενεφωρ.

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

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

Ϟζω δε ἄμμοσ νωτην ναϋφρηρ χε
ἄπερηροτ θὰτῆν ἵνηεθαδωτεβ

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

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

ἄΠΕΤΕΝΩΜΑ ΟΥΘΟΣ ΜΕΝΕΝCΑ ΝΑΙ
ἄΜΟΝΤΩΟΥ ἄΜΑΥ ΝἘΛΙ ΝἘΘΟΥ ἘΑΙC.

¶ ΝΑΤΑΜΩΤΕΝ ΧΕ ἄΡΙΘΟΥ ΔΑΤἘΗ
ΝΝΙΜ ἄΡΙΘΟΥ ΔΑΤἘΗ ἄΦΗΕΤΕ ΜΕΝΕΝCΑ
ΕΘΡΕCΔΩΤΕΒ ΟΥΟΝΤΕC ΕΡΩΥΙ ἘΞΙΟΥ
ἘΤΣΕΕΝΝΑ ἄΒΑ ΤΧΩ ἄΜΟC ΝΩΤΕΝ ΧΕ
ἄΡΙΘΟΥ ΔΑΤἘΗ ἄΦΑΙ.

ΜΗ ΤΙΟΥ ΝΒΑΧ ΑΝ ἘΤΟΥΤ ἄΜΩΟΥ
ἘΒΟΛ ΔΑ ΤΕΒΙ CΝΟΥΤ ΟΥΘΟΣ ΟΥΑΙ ἘΒΟΛ
ΝἘΗΤΟΥ ΝCΕΟΒΩ ἘΡΟΥ ΑΝ ἄΠΕΜΘΟ ἄ
ΦΝΟΥΤ.

ΑΛΛΑ ΝΙΚΕCΩΙ ΝΤΕΤΕΝἄΦΕ CΕΗΠ
ΤΗΡΟΥ: ἄΠΕΡΕΡΘΟΥ ΤΕΤΕΝΟΥΟΥ
ἘΟΥΜΗΥ ΝΒΑΧ.

¶ ΧΩ ΔΕ ἄΜΟC ΝΩΤΕΝ ΧΕ ΟΥΟΝ
ΝΙΒΕΝ ΕΘΝΑΟΥΩΝἘ ἘΒΟΛ ΝἘΗΤ ἄΠΕΜΘΟ
ΝΝΙΡΩΜΙ ΠΩΗΡΙ ΧΩC ἄΦΡΩΜΙ
ΝΑΟΥΩΝἘ ἘΒΟΛ ΝἘΗΤΟΥ ἄΠΕΜΘΟ
ΝΝΙΑCΤΕΛΟC ΝΤΕ ΦΝΟΥΤ.

ΦΗ ΔΕ ΕΘΝΑΧΟΥΤ ἘΒΟΛ ἄΠΕΜΘΟ
ΝΝΙΡΩΜΙ CΕΝΑΧΟΥΤ ἘΒΟΛ ΧΩC ἄΠΕΜΘΟ
ΝΝΙΑCΤΕΛΟC ΝΤΕ ΦΝΟΥΤ.

ΟΥΘΟΣ ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΧΕ ΟΥCΑΧΙ
ΝCΑ ΠΩΗΡΙ ἄΦΡΩΜΙ CΕΝΑΧΑC ΝΑC
ἘΒΟΛ: ΦΗ ΔΕ ΕΘΝΑΧΕΟΥἄ ἘΠΠΝΕΥΜΑ
ΕΘΟΥΑΒ ΝΝΟΥ ΧΩ ΝΑC ἘΒΟΛ.

they can do.

But I will show you
whom you should fear: Fear
Him who, after He has
killed, has power to cast
into hell; yes, I say to you,
fear Him!

Are not five sparrows
sold for two copper coins?
And not one of them is
forgotten before God.

But the very hairs of
your head are all numbered.
Do not fear therefore; you
are of more value than
many sparrows.

Also I say to you,
whoever confesses Me
before men, him the Son of
Man also will confess
before the angels of God.

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.

أَكْثَر.

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنْ
الَّذِي بَعْدَمَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ
يُلْقِيَ 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.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ
النَّاسِ يَعْتَرِفْ بِهِ ابْنُ الْإِنْسَانِ
قَدَّامَ مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

ὩΤΑΝ ΔΕ ἀγῶνῆν ἄνθρωποι ἐδόντι
ἐπιστάσασθαι καὶ ἀρχαὶ καὶ
ἐξουσίαι ὑπερβιβάσασθαι καὶ πῶς ἵεν ὅτι
πεῖτε ἐπιτιμῶντες ἑαυτοὺς ὅτι πε
ῖτε ἐπιτιμῶντες.

Πνεῦμα ἁγίον ἔστω ἐν
καρδίᾳ ὑμῶν ὡς ἵεν ἡμεῖς
ἐπιτιμῶντες ἑαυτοὺς.

*Πῶς φα Πεννοῦτ πε ὡς ἐνεθ
ἵτε νι ἐνεθ: ἀμην.*

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.*

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

والمجد لله دائماً.

Katameros Readings for the 14th Day of Baramhat

قطمارس قراءات اليوم الرابع عشر من شهر برمهاات المبارك

ΚΟΥΜΗΤ ḲṲΟΥ ḠΕΖΟΥ ḠΠΙḠΒΟΥ ΦḠΜΕΝΩΘ

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.

ΨḠΛΜΟΣ ΤΩ ΔḠΤΙΔ ḠΞ: Ḡ

Psalm 64: 10

مزمور 63 : 7

εḠḠḠḠḠ ḠΞΕ ΠṲḠΗḠ ḠΞΕḠ ΠḠḠṲṲṲṲ:
ḠṲṲṲ εḠḠḠḠḠḠḠ ḠḠḠḠḠḠḠḠ: εḠḠḠḠḠḠḠḠ
ḠΞΕ ḠṲṲṲ ḠḠḠḠḠḠḠ: εṲḠṲṲṲṲṲ ḠḠḠḠ
ΠṲṲṲḠḠ. ḠḠḠḠḠḠḠḠḠḠ.

The righteous shall be glad in The Lord, and trust in Him. And all the upright in heart shall glory.
Alleluia.

يفرح الصديق بالرب ويتكل عليه. ويفتخر كل المستقيمي القلوب.
هلللويا.

Vespers Gospel

إنجيل العشيّة

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

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

ḠṲḠḠḠḠḠḠḠ ḠḠḠḠ ḠḠḠḠ
ΠṲṲṲṲṲṲṲṲ ḠḠḠḠḠḠ ḠḠḠḠ
ḠḠḠḠḠ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

ḠḠḠḠḠ Ḡ: ḠḠ - ḠḠ

Mark 4: 21 - 25

مرقس 4 : 21 - 25

ḠṲṲṲ ḠḠḠḠḠ ḠḠḠḠ ḠḠḠḠ ḠḠḠḠ
ḠḠḠḠḠḠḠḠ ḠḠḠḠḠ ḠḠḠḠḠḠ ḠḠḠḠḠ
ΠṲṲṲḠḠ ḠḠ ḠḠḠḠḠḠ: ḠḠḠḠ ḠḠḠḠḠ

Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?"

ثُمَّ قَالَ لَهُمْ: «هَلْ يُؤْتَى بِسِرَاجٍ لِيُوضَعَ تَحْتَ الْمِكْيَالِ أَوْ تَحْتَ السَّرِيرِ؟ أَلَيْسَ لِيُوضَعَ عَلَى الْمَنَارَةِ؟»

ἠσευχὰς εἰσεν ἴλαρχησά.

Οὐ γὰρ ἕμμον πετρηπ
ἀφ᾿ ὡτεμοτωνθ ἔβωλ: οὐδε ἕπαρῳπι
εφρηπ ἐβηλ γε εἰνα ἠτεφῖ εφοτωνθ.

Φηῆτε οὔον μαῳχ ἕμμοφ ἐσωτεμ
μαρεφσωτεμ.

Οὔοθ ναρῳω ἕμμοφ νωοῦ ον γε
ἀνατ γε οὐ πε ἐτετενσωτεμ ἐροφ θεν
πιῳ ἐτετενναῳπι ἕμμοφ εῖναῳπι νωτεν
ἕμμοφ: οὔοθ ἠτοῦτοῦρο νωτεν θα
νηῆτσωτεμ.

Φη γὰρ ἐτε οὔονταφ ἐνῆτ ναφ:
οὔοθ φηῆτε ἕμμοηῆταφ οὔοθ φηῆτε
ἠτοῦτφ ῳατοῶλφ ἠτοῦτφ.

*Πῶοῦ φα Πεννοῦτ πε: ῳα ἐνεθ
ἠτε ηῖνεθ: ἀμηη.*

For there is nothing hidden, which will not be revealed, nor has anything been kept secret but that it should come to light.

If anyone has ears to hear, let him hear.”

Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.”

Glory be to God forever.

لَا تَهُ لَيْسَ شَيْءٌ خَفِيٌّ لَا يُظْهَرُ وَلَا صَارَ مَكْتُومًا إِلَّا لِيُعْلَنَ.

إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ.»

وَقَالَ لَهُمْ: «انظُرُوا مَا تَسْمَعُونَ بِالكَفِيلِ الَّذِي بِهِ تَكِيلُونَ يُكَالُ لَكُمْ وَيَزَادُ لَكُمْ أَيُّهَا السَّامِعُونَ.

لَآنَ مَنْ لَهُ سَيُعْطَى وَأَمَّا مَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ سَيُؤْخَذُ مِنْهُ.»

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.

Ψαλμοc τω Δαυιδ ζϑ: ε̅

Psalm 70: 5

مزمور 69: 5

Δνοκ οὔρηκὶ δε οὔοθ ἠζωβ:
Φνοῦτ ἀριβοῆοην ἐροί: γε ἠθοκ πε
παβοῆοθc νεμ παρεφναθμετ: Πβοικ
ἕπερωσκ. **ΑΛΛΗΛΟΥΙΑ.**

But I am poor and needy; make haste to me, O God! You are my help and my deliverer; O Lord, do not delay. **Alleluia.**

وأما أنا فمساكين وفقير، اللهم أعني. أنت معيني ومخلصي يا رب فلا تبطني. **هلليويا.**

Matins Gospel
إنجيل باكر

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

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

<p>ΟὐὰΝΑΣΤΩCΙC ΕΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p>ΜΑΡΚΟΝ ̅: ̅ΚΒ - ̅ΚΖ</p>	<p>Mark 3: 22 - 27</p>	<p>مرقس 3: 22 - 27</p>
<p>ΟΥΟΖ ΝΑΡΕ ΝΙCΑΔ ΕΤΑΥΙ ΕΒΟΛ ΔΕΝ ΙΕΡΟΥCΑΛΗΜ ΝΑΥCΩ ΰΜΟC ΧΕ ΒΕΛΖΕΒΟΥΛ ΕΘΝΕΜΑC: ΟΥΟΖ ΧΕ ΔΕΝ ΠΑΡΧΩΝ ΝΤΕ ΝΙΔΕΜΩΝ ΔΕΥΙΟΥ ΝΝΙΔΕΜΩΝ ΕΒΟΛ.</p>	<p>And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."</p>	<p>وَأَمَّا الْكُتَّابَةُ الَّذِينَ نَزَلُوا مِنْ أُورُشَلِيمَ فَقَالُوا: «إِنَّ مَعَهُ بَعْلَزَبُولَ وَإِنَّهُ بِرئيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ».</p>
<p>ΟΥΟΖ ΕΤΑΥΜΟΥΤ ΕΡΩΟΥ ΝΑΥCΩ ΰΜΟC ΝΩΟΥ ΔΕΝ ΘΑΝΠΑΡΑΒΟΛΗ ΧΕ ΠΩC ΟΥΟΝΨΧΟΜ ΝΤΕ ΠCΑΤΑΝΑC ΘΙ ΠCΑΤΑΝΑC ΕΒΟΛ.</p>	<p>So He called them to Himself and said to them in parables: "How can Satan cast out Satan?"</p>	<p>فَدَعَاهُمْ وَقَالَ لَهُمْ بِأَمْثَالٍ: «كَيْفَ يَقْدِرُ شَيْطَانٌ أَنْ يُخْرِجَ شَيْطَانًا.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΝΤΕ ΟΥΜΕΤΟΥΡΟ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΝΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΤΜΕΤΟΥΡΟ ΕΤΕ ΰΜΑΥ.</p>	<p>If a kingdom is divided against itself, that kingdom cannot stand.</p>	<p>وَإِنْ انْقَسَمَتِ مَمْلَكَةٌ عَلَى ذَاتِهَا لَا تَقْدِرُ تِلْكَ الْمَمْلَكَةُ أَنْ تَثْبُتَ.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΝΤΕ ΟΥΗΙ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΝΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΠΗΗ ΕΤΕ ΰΜΑΥ</p>	<p>And if a house is divided against itself, that house cannot stand.</p>	<p>وَإِنْ انْقَسَمَ بَيْتٌ عَلَى ذَاتِهِ لَا يَقْدِرُ ذَلِكَ الْبَيْتُ أَنْ يَثْبُتَ.</p>
<p>ΟΥΟΖ ΙCΧΕ ΠCΑΤΑΝΑC ΠΕΤΑΥΤΩΝC ΕΧΩC ΰΜΗΝ ΰΜΟC ΟΥΟΖ ΔΕΦΩΨ ΰΜΟΝΨΧΟΜ ΰΜΟC ΕΘΖΙ ΕΡΑΤC ΑΛΛΑ</p>	<p>And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.</p>	<p>وَإِنْ قَامَ الشَّيْطَانُ عَلَى ذَاتِهِ وَانْقَسَمَ لَا يَقْدِرُ أَنْ يَثْبُتَ بَلْ يَكُونُ لَهُ انْقِصَاءٌ.</p>

ΟΥΝΤΕΥ ΟΥΣΩΚ.

Αλλα ἄμουῶχου ἵτε ἕλι ψε
ἐδονῆ ἐπι ἄπιχωρι ἵτεφωλεμ
ἵνεφκενος ἐβηλ ἵτεφωλεμ ἄπιχωρι
ἵψορπ οροε τοτε ἵτεφωλεμ
ἄπεφη.

*Πῶσο φά Πεννοῦτ πε ψα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

Glory be to God forever.

لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ قَوِيٍّ وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرِبِطِ الْقَوِيَّ أَوْلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἄπενδοις Ἰησοῦς
Πιχριστος: πιὰποστολος ετθαρεμ:
φῆεταφωλεμ ἐπιφωλεμνοφ 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 Philippians. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل فيليبي، ببركته المقدسة تكون معنا. آمين.

Φιλιπποις ᾄ: ᾄ - ἰᾄ

Philippians 1: 1 - 11

فيليبي 1: 1 - 11

Παῦλος νεμ Τιμοθεος νιέβιακ
ἵτε Πιχριστος Ἰησοῦς ἵνιᾶστιος τηροῦ
νηετ δεν Πιχριστος Ἰησοῦς νηετφωπ
δεν Φιλιπποις νεμ νιέπικοπος νεμ
νιδιακων.

Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

بُولُسُ وَتِيمُوثَاوُسُ عِبْدَا يَسُوعَ الْمَسِيحِ، إِلَى جَمِيعِ الْقَدِيسِينَ فِي الْمَسِيحِ يَسُوعَ، الَّذِينَ فِي فِيلِيبِّي، مَعَ أَسَاقِفَةٍ وَشَمَاسَةٍ.

Πεμοτ φωτεν νεμ τζιρηνε εβωλ
ζιτεν Φνοῦτ Πενιωτ νεμ Πενδοις

Grace to you and peace from God our Father and The Lord Jesus Christ.

نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ آيِنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

Ἰησοῦς Πιχριστός.

Ϟυπερ̅μοτ̅ ἵτεν Πανοῦτ̅ ἐρ̅ρη
ἐξεν πετεμεῦι τηρ̅.

Εῖτρα ἕμοσ̅ ἵησοῦς νιβεν δ̅εν
νατωβ̅ τηροῦ ἐρ̅ρη ἐξεν ἠηνοῦ
τηροῦ δ̅εν οὔραῦ: εἶρι ἕπιτωβ̅.

Ερ̅ρη ἐξεν τετεμεῦιϞφ̅ηρ
ἐτασῶπι ἐπιερασσελιον ἱσ̅εν
πιεροοῦ ἵησοῦιτ̅ ῶα ἐδοῦη ἐῖνοῦ.

Ερε παρητ̅ ἠητ̅ ἐξεν φαἱ: χ̅ε
φ̅ηετασ̅ερ̅ηητ̅ς δ̅εν ἠηνοῦ ῥ̅ηασ̅εκ
οὔρωβ̅ ἐηασ̅εϞ ἐβολ̅ ῶα πιεροοῦ ἵτε
Ἰησοῦς Πιχριστός.

Κατα φ̅ρητ̅ ἐτε οὔρωβ̅ ἕμη ν̅η
πε φαἱ ἐῦμεῦι ἐροῦ ἐξεν ἠηνοῦ τηροῦ:
εἴβε χ̅ε τετενη̅η ἵρ̅ρη δ̅εν παρητ̅
νεμ̅ δ̅εν νασ̅ναῦε νεμ̅ ἵρ̅ρη δ̅εν
ταλπολοσιὰ νεμ̅ πιτασ̅ρο ἵτε
πιερασσελιον: ἐρετενοι ἵϞφ̅ηρ
ἐπι̅μοτ̅ τηροῦ νεμη.

Παμεορε σαρ̅ πε Φ̅νοῦτ̅ ἕφ̅ρητ̅
ἐῖμ̅ει ἕμωτεν τηροῦ δ̅εν
νιμετωαν̅θαδ̅τ̅ ἵτε Ἰησοῦς
Πιχριστός.

Οὔοσ̅ φαἱ πε ἐῖτωβ̅ εἴβηητ̅Ϟ ῶηνα
ἵτετενασ̅απη ἐτι μαλλον̅ κε̅ μαλλον̅
ἵτεσερ̅σοῦ δ̅εν π̅εμη̅ νεμ̅ εσ̅θεσις

I thank my God upon every remembrance of you,

always in every prayer of mine making request for you all with joy,

for your fellowship in the gospel from the first day until now,

being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.

For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

And this I pray, that your love may abound still more and more in knowledge and all discernment,

أَشْكُرُ إِلَهِي عِنْدَ كُلِّ ذِكْرِي إِيَّاكُمْ.

دَائِمًا فِي كُلِّ أَدْعِيَّتِي، مُقَدِّمًا
الطَّلِبَةَ لِأَجْلِ جَمِيعِكُمْ بِفَرَحٍ.

لِسَبَبِ مُشَارَكَتِكُمْ فِي الْإِنْجِيلِ مِنْ
أَوَّلِ يَوْمٍ إِلَى الْآنَ.

وَأَثَقًا بِهَذَا عَيْنَهُ أَنَّ الَّذِي ابْتَدَأَ
فِيكُمْ عَمَلًا صَالِحًا يُكْمِلُ إِلَى يَوْمِ
يَسُوعَ الْمَسِيحِ.

كَمَا يَحِقُّ لِي أَنْ أَفْتَكِرَ هَذَا مِنْ
جِهَةِ جَمِيعِكُمْ، لِأَنِّي حَافِظُكُمْ فِي
قَلْبِي، فِي وَثْقِي، وَفِي الْمَحَامَاةِ
عَنِ الْإِنْجِيلِ وَتَثْبِيتهِ، أَنَّكُمْ الَّذِينَ
جَمِيعَكُمْ شُرَكَائِي فِي النِّعْمَةِ.

فَإِنَّ اللَّهَ شَهِدٌ لِي كَيْفَ أَشْتَأِقُ إِلَى
جَمِيعِكُمْ فِي أَحْسَاءِ يَسُوعَ
الْمَسِيحِ.

وَهَذَا أَصَلِّيهِ: أَنْ تَزْدَادَ مَحَبَّتَكُمْ
أَيْضًا أَكْثَرَ فَأَكْثَرَ فِي الْمَعْرِفَةِ وَفِي
كُلِّ فَهْمٍ.

ΝΙΒΕΝ.

ΕΘΡΕ ΤΕΤΕΝΕΡΔΟΚΙΜΑΖΙΝ
ΝΗΗΕΤΕΡΝΟΥΡΙ ΖΙΝΑ ΝΤΕΤΕΝΨΩΠΙ
ΕΡΕΤΕΝΤΟΥΒΗΟΥΤ: ΟΥΟΖ ΕΡΕΤΕΝΟΙ
ΝΑΤΘΡΟΠ ΕΠΙΕΖΟΥΨ ΞΠΙΧΡΙΣΤΟΣ.

ΟΥΟΖ ΕΡΕΤΕΝΜΕΖ ΝΟΥΤΑΖ ΝΤΕ
†ΜΕΘΜΗ ΠΙ ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ
ΠΙΧΡΙΣΤΟΣ: ΕΥΨΟΥΨ ΝΕΜ ΟΥΤΑΙΟ
ΞΦΝΟΥ†.

*Πρῶτος γαρ νεωτεν νεμ
τγρηνη εγσοπ: χε λμην εσεψωπι.*

that you may approve
the things that are excellent,
that you may be sincere and
without offense till the day
of Christ,

being filled with the
fruits of righteousness
which are by Jesus Christ,
to the glory and praise of
God.

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

حَتَّى تُمَيِّرُوا الْأُمُورَ الْمُتَخَالَفَةَ،
لِكَيْ تَكُونُوا مُخْلِصِينَ وَبِلَا عَثْرَةٍ
إِلَى يَوْمِ الْمَسِيحِ.

مَمْلُؤِينَ مِنْ ثَمَرِ الْبِرِّ الَّذِي
بِيسُوعِ الْمَسِيحِ لِمَجْدِ اللَّهِ وَحَمْدِهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΖΕΝ ΠΕ ΠΙΘΟΥΤ
ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΟΥΤ ΙΩΑΝΝΗΣ.
ΔΜΗΝ. ΠΑΜΕΝΡΑ†.

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

الكاثوليكون من رسالة معلمنا
يوحنا الأولى، بركته المقدسة
تكون معنا. أمين. يا احبائي.

ᾠ ΙΩΑΝΝΗΣ Β: ζ - ια

1 John 2: 7 - 11

1 يوحنا 2: 7 - 11

ΠΑΜΕΝΡΑ† ΝΟΥΕΝΤΟΛΗ ΞΒΕΡΙ ΔΝ
Ε†ΣΔΑΙ ΞΜΟC ΝΩΤΕΝ ΑΛΛΑ ΟΥΕΝΤΟΛΗ
ΝΑΠΑΣ ΤΕ ΘΗΕΝΑC ΝΤΕΝ ΘΗΝΟΥ ΙCΧΕΝ
ΖΗ: †ΕΝΤΟΛΗ ΝΑΠΑΣ ΠΙCΑΖΙ ΠΕ
ΕΤΑΡΕΤΕΝCΘΟΜΕΨ.

Brethren, I write no new
commandment to you, but
an old commandment which
you have had from the
beginning. The old
commandment is the word
which you heard from the
beginning.

أَيُّهَا الْإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ
وَصِيَّةً جَدِيدَةً، بَلْ وَصِيَّةً قَدِيمَةً
كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ
الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي سَمِعْتُمُوهَا
مِنَ الْبَدْءِ.

ΠΑΛΙΝ ΟΥΕΝΤΟΛΗ ΞΒΕΡΙ Ε†ΣΔΑΙ
ΞΜΟC ΝΩΤΕΝ ΘΗΕΤΕ ΟΥΟΝ ΟΥΜΕΘΜΗ
ΨΟΠ ΝΖΗΤC ΝΕΜ ΖΕΝ ΘΗΝΟΥ: ΧΕ ΠΙΧΑΚΙ
ΝΑCΙΝΙ ΟΥΟΖ ΠΙΟΥΨΙΝΙ ΝΤΑΦΜΗ ΖΗΔΗ

Again, a new
commandment I write to
you, which thing is true in
Him and in you, because the
darkness is passing away,
and the true light is already
shining.

أَيْضاً وَصِيَّةً جَدِيدَةً أَكْتُبُ إِلَيْكُمْ، مَا
هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ قَدْ
مَضَتْ، وَالنُّورَ الْحَقِيقِيَّ الْآنَ
يُضِيءُ.

ἔεροῦωινι.

Φηετῶ αὐμοσ χε ἴωωπ θεν
πιοῦωινι οῦοε εἴμοσῑ ἄπερσον αἰ
ἡῑρηι θεν πιχακι ψαῑνοῦ.

Φηετερὰγαπαν ἄπερσον αἰωωπ
θεν πιοῦωινι οῦοε ἄμοον ἔκανδαλον
ωωπ ἡῑητεῑ.

Φη δε εἶμοσῑ ἄπερσον αἰ θεν
πιχακι οῦοε αἰμοωῑ θεν πιχακι: οῦοε
ἔσωοτη αν χε αἰμοωῑ ἔθωη χε ἄ
πιχακι θωμ ἡνερβαλ.

*Ἡἀσῑηοῦ ἄπερμειρε πικομοσ
οῦδε ηηετωωπ θεν πικομοσ: πικομοσ
ηασῑηηι ηεμ τερεῑπιθῑμια: φη δε εἰῑρι
ἄφοῦωω ἄΦνοῦῑ ἑῑηωωπι ψα ἔνεε:
ἀμην.*

He who says he is in the light, and hates his brother, is in darkness until now.

He who loves his brother abides in the light, and there is no cause for stumbling in him.

But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

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

مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ.

مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ وَلَيْسَ فِيهِ عَثْرَةٌ.

وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْلُكُ، وَلَا يَعْلَمُ أَيْنَ يَمْضِي، لِأَنَّ الظُّلْمَةَ أَعْمَتَتْ عَيْنَيْهِ.

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

The Acts الإبركسيس

Πραξις ἡτε ηηνιοῑ ἡἀποστολοσ:
ἔρε ποῦῑμοῦ εἶοῦαβ ψωπι ηεμαν.
ἀμην.

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

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

Πραξις ἰθ: ἰα - ἰζ

Acts 19: 11 - 17

أعمال 19: 11 - 17

Ἡαῑῑρι δε ἡεανχομ ἡχε Φνοῦῑ
ἡεανκοῦῑσι αν ἔβολ εῑτεη ηενεῑε
ἄΠαῑλοσ.

Now God worked unusual miracles by the hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

εῑωστε ἡεεβῑ ἡεανκοῦῑδαῑριον ηεμ
εῑανσιμικῑῑηοῑηον ἔβολ εῑτεη περσοωμ

so that even handkerchiefs or aprons were brought from his body

حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ

ἵκεχατ εἰζεν νηετωωνι: οτοε
υατψενωοτ εβολ ειωτοτ ἵζε νιψωνι:
οτοε νιπνευμα ετρωοτ νατνηοτ εβολ
πε.

Ατρητοτοτ δε ἵζε εανοτον εβολ
θεν νιλοτδαι ετκωτ ἵεζορσιςτης:
εζεν φραν ἡΠβοις ἱησοϋς εζεν φραν
ἡΠβοις ἱησοϋς εζεν νηετε νιπνευμα
ετρωοτ ειωτοτ εττω ἡμοσ: εε
τταρκο ἡμωτεν ἡησοϋς φηετε
Πατλοσ ειωψ ἡμοσ.

Πε οτον ψαψψ δε ἡψηρι ἡτε οτα
εε Σεβα εοτλοτδαι πε ἡαρχηερετς
ετῖρι ἡφαι.

Αεεροτω ἵζε πιπνευμα ετρωοτ
πεεαε νωοτ: εε ἱησοϋς ττωοτη ἡμοσ:
οτοε ἡκε Πατλοσ τῆμι εροε: ἡεωτεν
δε ἡεωτεν νιμ.

Οτοε αεηιτε εερηι εχωοτ ἵζε
πιρωμ ετε πιπνευμα ετρωοτ νεμαε:
αεερβοις ερωοτ ετσοπ αεεεμχομ
εερηι εχωοτ: εωστε ἡεεφωτ εβολ εεν
πιηι ετε ἡματ ετβηψ ερε εωοτ φηε.

Φαι δε αεψωπι εφοτωνε εβολ
ἡνιλοτδαι τηροτ νεμ νιΟτρεινιη ετψοπ
εεν Εφεσοσ: οτοε οττοτ αεε εερηι
εχωοτ τηροτ: οτοε ναενηοτ ἡβιςι ἵζε

to the sick, and the diseases
left them and the evil spirits
went out of them.

Then some of the
itinerant Jewish exorcists
took it upon themselves to
call the name of The Lord
Jesus over those who had
evil spirits, saying, “We
exorcise you by the Jesus
whom Paul preaches.”

Also there were seven
sons of Sceva, a Jewish
chief priest, who did so.

And the evil spirit
answered and said, “Jesus I
know, and Paul I know; but
who are you?”

Then the man in whom
the evil spirit was leaped on
them, overpowered them,
and prevailed against them,
so that they fled out of that
house naked and wounded.

This became known
both to all Jews and Greeks
dwelling in Ephesus; and
fear fell on them all, and the
name of The Lord Jesus was
magnified.

الشَّرِيرَةَ مِنْهُمْ.

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ
الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ
بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ
يَسُوعَ قَائِلِينَ: نَفْسِمُ عَلَيْكَ يَسُوعَ
الَّذِي يَكْرِزُ بِهِ بُولُسُ.

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ
فِيهِ الرُّوحُ الشَّرِيرُ وَعَلَبَهُمْ 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.

Φραν ὑΠβοις Ιησοῦς.

Πισαχι δε ἴτε Πβοις ἐφέλαι οροσ
ἐφέλαυαι: ἐφέλαμασι οροσ ἐφέταχρο:
βεν φάσια ἡεκκλήσια ἴτε φνορτ:
ἀμην.

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

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

Synaxarium of Baramhat 14

سنكسار اليوم الرابع عشر من شهر برمهاث

1. The Martyrdom of the Bishops Eugenius, Agathodorus and Elpidius
2. The Martyrdom of St. Shenouda El-Bahnasawy
3. The Departure of Anba Kyrillos (Cyril) III, the 75th Patriarch of Alexandria

1. استشهاد الآباء الأساقفة أوجانيوس وأغاثودورس والبديوس (أنديوس)
2. استشهاد القديس شنودة البهنساوي
3. نياحة البابا كيرلس الثالث، البطريك الخامس والسبعين من بطرقة الكرازة المرقسية

1. The Martyrdom of the Bishops Eugenius, Agathodorus and Elpidius

On this day, the holy fathers Eugenius, Agathodorus and Elpidius were martyred. These saints were Christians, through their fathers and forefathers, walking faithfully in the way of God. They had a great deal of knowledge about the church subjects. St. Armoun, Patriarch of Jerusalem, ordained them bishops without parishes, to go around preaching and teaching the word of God.

They went to many cities, and the people of one of the cities went out, beat them severely and mercilessly, and then they stoned them until they departed in peace, and received the crown of martyrdom.

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

1. استشهاد الآباء الأساقفة أوجانيوس وأغاثودورس والبديوس (أنديوس) في مثل هذا اليوم استشهاد القديسون أوجانيوس وأغاثودورس والبديوس. كان هؤلاء القديسون مسيحيين عن آبائهم، سالكين في وصايا الرب بكل أمانة. وقد حصلوا على قدر كبير من العلوم الدينية، فرسمهم القديس هرمون بطريك أورشليم أساقفة بدون كرسي ليجولوا كارزين ومعلمين. وفي إحدى المدن، خرج عليهم أهلها وضربوهم ضرباً شديداً بدون رحمة، ثم رجموهم بالحجارة الى أن تنيحوا بسلام، ونالوا إكليل الشهادة. بركة صلواتهم فلتكن معنا. أمين.

2. The Martyrdom of St. Shenouda El-Bahnasawy

On this day also, of the year 20 of the martyrs, 304 AD, St. Shenouda El-Bahnasawy, was martyred. This saint was born in the city of El-Bahnasa and was a devout Christian.

Some wicked men laid accusations against him before prince Maximus, who was appointed by Diocletian, that he was Christian. The prince brought the saint, and asked him about his faith. The Saint confessed his faith in The Lord Christ and did not deny it. The

2. استشهاد القديس شنودة البهنساوي وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس شنودة البهنساوي. وُلِدَ هذا القديس بمدينة البهنسا وكان مسيحياً تقياً. فوشى به بعض الأشرار لدي الأمير مكسيموس، المعين من قبل دقلديانوس، بأنه مسيحي. فاستحضره وسأله عن عقيدته، فأقر بإيمانه ولم ينكر. فأمر الجند بأن يطرحوه على الأرض

prince ordered the soldiers to throw him on the ground, beat him with hammers until his flesh was torn and his blood flowed on the ground. Then, they cast him into a repulsive smelly prison. The Lord sent the Archangel Michael to him, who healed his wounds, strengthened, encouraged and promised him the crown of glory, after he had endured what would befall him from tortures.

On the next morning, the prince ordered his soldiers to go and check on him. They found him standing up praying. When they told the prince about him, he brought the saint and saw him well and unharmed; he was amazed and said, "He is a sorcerer." Then he ordered to crucify him upside down, and to set fire under him, but it did not harm him. They squeezed and crushed him with the Hinbazeen, but it did not harm him. Finally, they beheaded him. Thus, he received the crown of martyrdom. During the night, the believers took his pure body, poured expensive perfumes over him, shrouded him in costly wrappings, laid him in a coffin and buried him with great honor.

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

3. The Departure of Anba Kyrillos (Cyril) III, the 75th Patriarch of Alexandria

On this day also, of the year 959 of the martyrs, 1243 AD, the holy father Pope Kyrillos III, the 75th Patriarch of Alexandria, departed, who was known as Ibn-Loqloq. He was born in El-Fayyom to Christian parents. When he grew, he became a monk in the monastery of Mar Victor, nearby Cairo.

After the departure of Pope Yoannis VI, they chose the monk Dawoud Ibn-Loqloq for the Patriarchate in the year 1235 AD.

During the days of this father, a holy council convened, which was attended by 14 bishops and they put down many canons to reorganize the church from many aspects, which were published in 5 books:

Book one: Legislation and management of the Patriarchate.

Book two: Baptism, Matrimony and the commandment to the newly wed.

Book three: Endowments and pledges.

Book four: Rituals in the Coptic Church.

Book five: The organization of the Patriarchal Court.

ويضربوه بالمطارق حتى تهرأ لحمه وجرى دمه على الأرض. ثم وضعوه في سجن كريه الرائحة، فأرسل الرب رئيس الملائكة ميخائيل الذي أبرأه من جراحاته، ثم شجعه ووعده بإكليل المجد بعد أن يحتمل ما سيحل به من عذابات.

وفي الصباح التالي، أمر الأمير الجند أن يتفقدوه، فوجدوه واقفاً يصلي. ولما أعلموا الأمير بأمره، أمر بإحضاره وأبصره سالماً معافى. فبهت وقال انه ساحر. ثم أمر الجنود، فعلقوه منكساً وأوقدوا تحته ناراً، فلم تؤثر فيه. فعصروه بالهنبازين، وأخيراً قطعوا رأسه، ونال إكليل الشهادة. وفي الليل أخذ المؤمنون جسده الطاهر وسكبوا عليه طيباً كثير الثمن ولفوه بأكفان غالية ووضعوه في تابوت، ثم دفنوه بإكرام جليل. بركة صلواته فلتنك معنا. آمين.

3. نياحة البابا كيرلس الثالث، البطريك الخامس والسبعين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 959 للشهداء، سنة 1243 ميلادية، تنيح الأب القديس البابا كيرلس الثالث، البطريك الخامس والسبعون من بطاركة الكرازة المرقسية، المعروف بابن لقلق. وُلِدَ بالفيوم من أبوين مسيحيين. ولما كبر ترهب بدير مار بقطر بجوار القاهرة.

وبعد نياحة البابا يوانس السادس، أقيم الراهب داود بن لقلق بطريكاً سنة 1235 ميلادية. وقد عقد في أيامه مجمع مقدس حضره أربعة عشر أسقفاً أصدرت قوانين كثيرة في تنظيم الكنيسة من كافة الوجود وسجلوها في خمسة كتب كالاتي:
الكتاب الأول: التشريع ونظام إدارة البطريكية
الكتاب الثاني: في العماد والزواج والوصية
الكتاب الثالث: ويشمل الأوقاف والنذور
الكتاب الرابع: يشمل الطقوس في الكنيسة القبطية

Pope Kyrillos III ordained the scholar and holy father Paul El-Boushy, bishop for Cairo, who assisted him in managing the affairs of the church.

After he sat on the Patriarchal throne for seven years and seven months, he departed and was buried in El-Shamaa (Wax) monastery, nearby Tamouh, Giza.

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

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

الكتاب الخامس: في تنظيم الديوان
البطريكي
ورسم البابا كيرلس الثالث، الراهب العالم
والقديس بولس البوشي أسقفاً على مصر
الذي ساعده كثيراً في تدبير أمور البيعة
وبعد أن أقام البابا كيرلس الثالث على
الكرسي المرقسي مدة سبع سنوات وسبعة
أشهر، تنيح ودفن في دير الشمع قرب طموه
بالجيزة.
بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً ابدياً. آمين.

The Liturgy Psalm مزمو القديس

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

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

Ψαλμος τω Δαυιδ ιε: ι, ια	Psalm 16: 10, 11	المزمور 15: 10, 11
Χε̅ ἠνεκωσπ ἠταψυχῆθεν ἀμεν†: οτδε̅ ἠνεκ† ἠπεθοταβ ἠτακ ἐνατ̅ ἐπτακο: νιμωιτ ἠτε̅ πωνθ̅ ακταμοι̅ ἐρωσ†: εκε̅μαετ̅ ἠοτνοσ̅ νεμ πεκσο. Ἀλληλοια̅.	Because You shall not leave my soul in Hades; neither shall You suffer Your Holy One to see corruption. You have made known to me the ways of life; You will fill me with joy with Your face. Alleluia.	لأنك لا تترك نفسي في الجحيم. ولا تدع قدوسك يرى فساداً. قد عرفتني سبل الحياة. تملأني فرحاً مع وجهك. 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.

Οτ̅ ἠνασνωσι̅ς ε̅βολ̅α θ̅εν πιε̅τασσε̅λιον̅ ε̅θοταβ̅ κατ̅α Μαρκον̅ ασιοτ̅.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
Μαρκον̅ τ̅: κη - λε̅	Mark 3: 28 - 35	مرقس 3: 28 - 35

Διηνη ϙρω υμοοο νωτεν: κε ρωβ
νιβεν ενεχατ εβολ ηνιωηρι ητε
νιρωμι: νινοβι νεμ νιζεοτα τηροτ
ετογναζεοτα υμωοτ.

Φη δε εθναζεοτα επιπνευμα
εθοταβ υμοον ρω εβολ ηταϑ ψα ενεθ
αλλα ροι νενοχοοο ηνορδαπ νενεθ.

Κε ναρρω υμοοο κε οτοο
οτιπνευμα ηακαθαροοο νεμαϑ.

Οτοο δατι ηζε τεγματ νεμ
νεϑκνηοτ: οτοο δατοβι ερατοτ ραβολ:
οτοο δατοωρη ραροϑ ενμοοττ εροϑ.

Οτοο ναρε πιμηϑ ρεμοι
υπερκωτ: οτοο περωοτ ναϑ κε ιϑ
τεγματ νεμ νεκκνηοτ ραβολ ενκωτ
ηρωκ.

Οτοο εταϑεροτω νωοτ περαϑ: κε
νιμ τε ταματ νεμ νακκνηοτ.

Οτοο εταϑροτωτ ενηετρεμοι
υπερκωτ περαϑ κε ιϑ ταματ νεμ
νακκνηοτ.

Φηεθναρι υπετερενε φνοοτ: φα
πε παοον νεμ ταωοι νεμ ταματ.

*Πιωοτ φα Πεννοοττ πε ψα ενεθ
ητε νι ενεθ: αμην.*

Assuredly, I say to you,
all sins will be forgiven the
sons of men, and whatever
blasphemies they may utter;

but he who blasphemes
against the Holy Spirit
never has forgiveness, but is
subject to eternal
condemnation;

because they said, "He
has an unclean spirit".

Then His brothers and
His mother came, and
standing outside they sent to
Him, calling Him.

And a multitude was
sitting around Him; and
they said to Him, "Look,
Your mother and Your
brothers are outside seeking
You".

But He answered them,
saying, "Who is My mother,
or My brothers?"

And He looked around
in a circle at those who sat
about Him, and said, "Here
are My mother and My
brothers!

For whoever does the
will of God is My brother
and My sister and mother.

Glory be to God forever.

الْحَقَّ أَقُولُ لَكُمْ: إِنَّ جَمِيعَ الْخَطَايَا
تُغْفَرُ لِابْنِي الْبَشَرِ وَالتَّجَادِيفِ الَّتِي
يُجَدِّفُونَهَا.

وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ
الْقُدْسِ فَلَيْسَ لَهُ مَغْفَرَةٌ إِلَى الْأَبَدِ
بَلْ هُوَ مُسْتَوْجِبٌ دَيْنُونَةٍ أَبَدِيَّةٍ.

لأنهم قالوا: «إن معه روحاً
نجساً».

فجاءت جيند إخوته وأمه ووقفوا
خارجاً وأرسلوا إليه يدعونه.

وكان الجمع جالساً حوله فقالوا
لَهُ: «هؤذا أمك وإخوتك خارجاً
يطلبونك».

فأجابهم قائلاً: «من أمي
وإخوتي؟».

ثم نظر حوله إلى الجالسين وقال:
«ها أمي وإخوتي».

لأن من يصنع مشيئة الله هو أخي
وأختي وأمي».

والمجد لله دائماً.

Katameros Readings for the 15th Day of Baramhat

قطمارس قراءات اليوم الخامس عشر من شهر برمهاٲ المبارك

COTMHT `TIOY `NEZOOT `MΠIΔBOT ΦAMENOT

POTZI

Vespers Psalm

مزمور العشيٲة

From the Psalms of our 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 ΞΖ: ΚΔ, ΚΕ	Psalm 68: 25, 26	مزمور 67: 24، 25
<p>Ανερωροπ ἄφορ ἵξε θανἄρχων ενδεντ ἑνηετερψαλιν: θεν ἠμητ ἵθανδελωαιρι ἵρεφερκευκευ.: ἶμοσ ἑφνοστ θεν νιεκκἄλχια: οσοθ Πβοις ἑβολ θεν νιμοσμι ἵτε ἵλσραηλ. ΔΔΛΗΛΟΤΙΑ.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تُبادِرُ الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. هليلويا.</p>

Vespers Gospel

إنجيل العشيٲة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, 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>Οτἄναστρωσις ἑβολ θεν πιερασσελιον εθοσαβ κατα Πατθεον ασιοσ.</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>ΠΑΤΘΕΟΝ ΚΕ: ϛ - ις</p>	<p>Matthew 26: 6 - 13</p>	<p>متى 26: 6 - 13</p>
<p>Ιησοσ Δε ερχη θεν Βηθαλια θεν ἵπι ἵσιμων πικακσεστ.</p>	<p>And when Jesus was in Bethany at the house of Simon the leper,</p>	<p>وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِّيَا فِي بَيْتِ سِمْعَانَ الْأَبْرَصِ.</p>

Ἀλλὶ ἄρα οὐκ ἔστιν ἕρποντις ἔρημιον
οὐμοκί ἵκοσεν ἵτοτς ἕναυε ἵκοσεν
οὐοσ ἀσχοψυ ἕρημι ἕχεν τεψάφε
εψρωτεβ.

Ἐταῦνα δὲ ἵχε νιμαθῆτις
ἀτῆρεμε εψω ἕμοσ κε παϊτακο οὔ
πε.

Ἦε οὐκ ἕψου ταρ πε ἕτ ἕψαι
ἕβολ δα οὔμω οὔοσ ἕτητοὔ ἵνιθῆκι.

Ἐταῦμι δὲ ἵχε ἵκοτς πεχαψ
νωοτ: κε εθεοὔ τετενοὔαθδῆσι
ἕτῆσι: οὔωβ ταρ ἕνανεψ πετασαιψ
ἕροι.

Ἦθῆκι ταρ σε νεμωτεν ἵκοὔ
νιβεν: ἀνοκ δὲ τνεμωτεν ἀν ἵκοὔ
νιβεν.

Ἀσχοῖ ταρ ἵχε θαι ἕπαῖκοσεν
ἕχεν πασωμα ἕψῖνκοστ.

Ἀμην τῆω ἕμοσ νωτεν: κε ψμα
ἕτοὔναθῖωψ ἕπαῖετασσελιον ἕμοψ
δεν πῖκομοσ τηρψ εὔεσαζι θωψ
ἕφῆετα ται ἕσιμι διψ εὔμενῖ νασ.

*Πῖωοτ φα Πεννοὔτ πε: ψα ἕνεε
ἵτε νῖνεε: ἀμην.*

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.

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

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: لِمَاذَا
تُزْعَجُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمِلَتْ
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 حِينَئِذَا يُكْرَزُ بِهَذَا
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

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 Η: Β, γ	Psalm 8: 2, 3	مزمور 8: 2، 3
<p>Εβολ θεν ρωσ ηθανκορχι ηαλωσι: νεμ ηθεοτεμβι ακεβτε πιςμοσ: γε τηνανατ ενιφιοσι ηιβηοσι ητε νεκτηβ: πιος νεμ νισιοσ ηθοκ ακριγεντ μωωσ. Αλληλοια.</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 هيات 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>Ουαναςνωσις εβολ θεν πιερασσελιον εθοραβ κατα Ιωαννην ασιοσ.</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 Δ: Ιε - κΔ</p>	<p>John 4: 15 - 24</p>	<p>يوحنا 4: 15 - 24</p>
<p>Πεξε τςριμι νασ γε παβοις μοι ηηι ηπαιμωσ θινα ηταωτεμιβι γε: οσδε ηταωτεμι εναι εμασ μωωσ. Πεξε Ιησοσ νας γε μαωενε μωστ επεραι οσος αμη εναι.</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."</p>	<p>قَالَتْ لَهُ الْمَرَأةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي». قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هُنَا».</p>

Ἀπεροῦ ἦνε Ἰησοῦς οὐκ ἔχει
ἄνδρα· περὶ Ἰησοῦς
ἔειπεν· ἔχει καλῶς εἰρησῶς ἄνδρα
ἄνδρα.

Ποῦ γὰρ ἔχει ἀρεβίτου οὐκ
φθεθόμε Ἰησοῦς περὶ ἀν περὶ φαι
οὐκ εἰρησῶς περὶ ἔταρεσος.

Περὶ Ἰησοῦς ἔειπεν ἄνδρα
ἔειπεν ἄνδρα οὐκ εἰρησῶς.

Πατέρες αὐτῶν ἐβίβαν πατρῶν·
ἄνωθεν δε τετενεῶς ἄνδρα ἄρε
πια ἄνωθεν δε Ἰεροσολίμη πια
ἔτε ἔπει ἄνωθεν ἄνδρα.

Περὶ Ἰησοῦς ἔειπεν ἄνδρα
τενεσῶν ἄνδρα ἄνδρα οὐκ εἰρησῶς
οὐκ εἰρησῶς πατρῶν οὐκ εἰρησῶς
Ἰεροσολίμη ἐβίβαν ἄνδρα.

ἄνωθεν δε τετενεῶν ἄνδρα
τενεσῶν ἄνδρα ἄνδρα δε
τενεῶν ἄνδρα τετενεσῶν ἄνδρα· ἄνδρα
πιοῦσαι οὐκ εἰρησῶς δε ἄνδρα.

Ἀλλὰ ἄνδρα ἄνδρα οὐκ εἰρησῶς ἔτε
ἄνδρα τε· δε ἄνδρα ἄνδρα ἄνδρα
ἐβίβαν ἄνδρα δε οὐκ εἰρησῶς
νεμ οὐκ εἰρησῶς· κε γὰρ ἄνδρα ἄνδρα
ἄνδρα ἄνδρα οὐκ εἰρησῶς ἄνδρα
ἄνδρα.

The woman answered and said, “I have no husband.” Jesus said to her, “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.

أَجَابَتِ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ». قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتَ لَيْسَ لِي زَوْجٌ».

لَأَنَّكَ مَا كَانَ لَكَ خَمْسَةَ زَوَاجٍ وَالَّذِي لَكَ الْآنَ لَيْسَ هُوَ زَوْجَكَ. هَذَا قُلْتَ بِالصِّدْقِ».

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ».

أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ وَأَنْتُمْ تَقُولُونَ إِنَّ فِي أُورُشَلِيمَ الْمَوْضِعَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ».

قَالَ لَهَا يَسُوعُ: «يَا امْرَأَةَ صَدِّقِيَنِي أَنَّهُ تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ لِلآبِ».

أَنْتُمْ تَسْجُدُونَ لِمَا لَسْتُمْ تَعْلَمُونَ أَمَا نَحْنُ فَتَسْجُدُ لِمَا نَعْلَمُ، لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ».

وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ جِيئَ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ لِأَنَّ الْآبَ طَالِبٌ مِثْلَ هَؤُلَاءِ السَّاجِدِينَ لَهُ».

Οὐπνευμα πε Φνοϋτ: ογοϋ
 ηθεοϋωϋτ ἄμοϋ ρεῦπϋα
 ἠτοϋοϋωϋτ ἄμοϋ ρεν οὐπνευμα ηευ
 οϋμεθμηι.

*Πῶοϋ φα Πεννοϋτ πε ϋα ἐνεϋ
 ἠτε ηι ἐνεϋ: ἄμμηι.*

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

*Glory be to God
 forever.*

أَللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ
 فَبِالرُّوحِ وَالْحَقِّ يَتَّبِعِي أَنْ
 يَسْجُدُوا».

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ἠτε πενσαδ Παϋλοϋ Πἰποστολοϋ

Παϋλοϋ φβωκ ἄπενδοιϋ Ιηϋοϋϋ
 Πἰχριστοϋ: πἰποστολοϋ ετθαϋεμ:
 φηεταϋθαϋϋ ἐπιϋωϋεννοϋϋ 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 epistle of
 our teacher St. Paul to the
 Ephesians. May his blessing
 be upon us. Amen.

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

Εφεϋοϋϋ ε: η - κἄ

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

ϯοϋι οϋη ϋωϋ ϋανϋηρι ἠτε
 πιοϋωηι.

Walk as children of
 light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποϋταϋ ϋαρ ἠτε πιοϋωηι ϋϋ
 ἠϋρηι ρεν πεθἄνεϋ ηιβεν ηευ
 οϋδικεοϋϋνη ηευ οϋμεθμηι.

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

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ
 وَبِرٍّ وَحَقٍّ.

Ερετενεϋδοκίμαϋηι ϋε οϋ
 πεθἄναϋ ἄΠβοιϋ.

finding out what is
 acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ
 الرَّبِّ.

Ογοϋ ἄπερεϋϋφηρ ἐηἠϋβηοϋἠ
 ἠατοϋταϋ ἠτε πἰχακἰ μαλλον ϋε

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

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ
 غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ
 وَبِحُورِهَا.

οἴοις σοῦ.

Νε τὰρ ἔτοτρα ἄμωον ἡχῶπι
οἴοι πε ἔερῖκεχοτοῦ.

Ὁωβ δε νιβεν ἔωαρε πιουωινι
σαζωον ὑατονωνη ἐβωλ: Ὁωβ τὰρ
νιβεν εθοτονη ἐβωλ οἴοιωινι πε.

Εθε φαι ἔχῶ ἄμοος χε τωηκ
πετεγκοτ οἴοι ἔρατκ ἐβωλ ᾄθεν
νηεμωοτ οἴοι ἔρε Πιχριστοσ
εροῦωινι ἔροκ.

Δνατ οἴη ακριβωσ νασνηοτ χε
ἐταρετεμωωι ἡαῦνητ ἄφρητ ἀν
ἡεανατῶβω ἀλλὰ ἄφρητ ἡεανσαβετ.

Ερετεμωωπ ἄπιχοτ χε νιἔροοτ
σεζωοτ.

Εθε φαι ἄπερωωπι ἔρετενοι
ἡατῆητ ἀλλὰ κατ χε οἴ πε φορωω
ἄΠβοις.

Οἴοι ἄπερῶιδι ᾄθεν πηρη φηἔτε
οἴον οἴμετατοτῶαι ὑοπ ἡᾄηητ:
ἀλλὰ ὑωπι ἔρετεμῶηκ ἐβωλ ᾄθεν
Πῖνετωα.

Ερετεμῶαχι ᾄθεν ἑηνοτ
ἡεανψαλωμοσ νεμ εανῆμοτ νεμ
εανῆωδη ἄπνετωατικον: ἔρετεμῶωσ
οἴοι ἔρετεμῶαλιν ἔΠβοις ᾄθεν
νετεμῶηητ.

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 تَوَبَّخَ، يُظْهِرُ بِالنُّورِ.
لأنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

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

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّنْذِيقِ،
لَا كَجُهْلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ
الْخَلَاعَةُ، بَلْ امْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ
وَسَايِجٍ وَأَغَانِي رُوحِيَّةٍ،
مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ
لِلرَّبِّ.

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

Ἐρετενδ̅νον̅ ἵηωτεν̅
 ἵνετενερηοῦ̅ δ̅εν̅ τ̅ροτ̅ ἵτε
 Πιχ̅ριστος̅.

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

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

submitting to one
 another in the fear of God.

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

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

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦτ̅
 ἵνεπιστολη̅ ἵτε̅ πενιωτ̅ Π̅τρος̅.
 Ἁμ̅η̅. Παμ̅ερατ̅.

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

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

ἁ̅ Π̅τρος̅ τ̅: ἕ̅ - ἰδ̅

1 Peter 3: 5 - 14

1 بطرس 3: 5 - 14

Παρητ̅ τ̅αρ̅ πε̅ ἵουχοῦρ̅ ἵηηζι̅ομ̅ι
 ε̅σοταβ̅ να̅τερ̅ελεπι̅ς̅ ἐΦνοῦτ̅
 να̅τσολε̅ε̅λ̅ ἠμ̅ωοῦ̅ ε̅νδ̅νον̅ ἵηωοῦ̅
 ἵηνοῦ̅ε̅λ̅ι̅.

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

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

ἠφ̅ρητ̅ τ̅αρ̅ ἵε̅αρρα̅ ε̅σσωτεμ̅ ἵε̅α
 Ἁβρα̅αμ̅ ε̅μοῦτ̅̅ ἐροῦ̅ χ̅ε̅ πα̅δοι̅ς̅
 ο̅η̅ε̅τα̅ρε̅τε̅νε̅ρ̅ω̅ε̅ρι̅ να̅ς̅ ἐ̅ρε̅τε̅ν̅ι̅ρι̅
 ἠπι̅πε̅θη̅να̅νεϋ̅ ο̅το̅ε̅ ἵτε̅τε̅νε̅ρ̅ε̅ρο̅τ̅̅ ἁ̅η̅
 δ̅α̅τ̅η̅ ἵε̅ζ̅ι̅ ἵη̅ρο̅τ̅̅.

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

كَأَنَّ سَارَةَ تَطِيعُ إِبْرَاهِيمَ
 دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صرَّتْ
 أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرِ
 خَائِفَاتٍ خَوْفًا الْبَيْتَةِ.

Παρητ̅ ο̅η̅̅ η̅ικ̅ε̅ρω̅μ̅ι̅ ἐ̅ρε̅τε̅νω̅πι̅
 νεμωοῦ̅ ἐ̅ρε̅τε̅νε̅μ̅ι̅ χ̅ε̅ ο̅τ̅κε̅το̅ς̅

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

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

ἵνασθῆνῃς πε νηζῖομι ἐρετεν†ταῖο
 νωοῦ ζωσ εἶοι ἡψφῆρ ἡκλῆρονομος
 ἡτε ἐπιζῶοτ ἡτε ἡωνδ νευωτεν δειν
 οῦθο ἡρη† ζῖνα ζε ἡνετενταζνο δειν
 νετενἡπροσεῦχη.

Πχωκ δε ἐρετενοι ἡοῦμεῖ ἡοῦωτ
 τηροῦ: ἐρετενοι ἡψφῆρ ἡβῖδῖσι: οῦοζ
 ἐρετενοι ἡμαλῖον ἡψανῆμαδ†
 ἐρετενεβῖνοῦτ.

ἡτετεν† ἡοῦπετρωοῦ αν δα
 οῦπετρωοῦ: οῦδε εῶζωοῦψ δα
 οῦζωοῦψ: πετοῦβη† δε ἐρετενῖμοῦ ζε
 εἶταῦθαζεμ ῆηνοῦ ἐπαιζωβ ζῖνα
 ἡτετενεῖρῆκλῆρονομῖν ἡπῖῖμοῦ.

Φῆ ζαρ εῶοῦωψ εἡμενρε ἡωνδ
 οῦοζ εἡναῦ εἡζανῆζοοῦ εἡνανεῦ
 μαρεψταλβο ἡπεψλασ εἡβολ ζα
 πῖπετρωοῦ: οῦοζ νεψῖφοτοῦ
 εἡψτεμσαζῖ ἡοῦῡχροψ.

Μαρεψρικῖ σαβολ ἡπῖπετρωοῦ:
 οῦοζ ἡτεψῖρι ἡπῖαζαῶοι: μαρεψκω†
 ἡσα οῦζῖρηνη οῦοζ ἡτεψῖοζῖ ἡσως.

Ζε νενβαλ ἡΠβοῖσ σεζοῦψ† εἡξεν
 ἡῖομῖνῖ: οῦοζ νεψμαψζ σερικῖ ἡσα
 ποῦτωβζ: ἡζο δε ἡΠβοῖσ εἡξεν ἡηε†ῖρι
 ἡπῖπετρωοῦ.

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

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

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

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

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

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

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

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

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

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

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

Ὁτοϛ νιμ εθναλῶτμεκαϛ νωτεν
 ἔψωπι ἀρετενψαναερρεφχοϛ
 ἔπιπεθνανεφ.

Ἀλλα ιϛχε τετενερ πκεβιεμκαϛ
 εθβε τμεθμη ὠοτνιατεν θηνοτ:
 τοτϛοτ δε ὑπερερϛοτ δεατεϛη οτδε
 ὑπερῶθορτερ.

*Ναϛνηοτ ὑπερμενερε πικοϛμοϛ
 οτδε νηετψοπ δεν πικοϛμοϛ: πικοϛμοϛ
 ναϛινη νευ τερεπιθνηια: φη δε ετιρι
 ὑφορωψ ὑφνοτφ ρηαψωπι ψα ἔνεϛ:
 ἀμην.*

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 تَتَضَطَّرُّوا.

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

The Acts
 الإبركسيس

Πραϛιϛ ἵτε νενηιοτ ἡἀποϛτολοϛ:
 ἔρε ποτϛμοτ εθοταβ ψωπι νεμαν.
 Ἀμην.

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

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

Πραϛιϛ κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀϛψωπι δε ἔτανϛωκ ἡνιἔϛοοτ
 ἔβολ: ἀνι ἔβολ ἀνηοψι εττφο ὑμον
 ἔβολ τηροτ νεμ ρανκεριόμη νεμ
 νοτψηρι ψα ϛαβολ ἡτπολιϛ: οτοϛ
 ἀνηιττεν ριϛεν νενηκελι ριϛεν πιϛρο
 ἀνεπιροϛετϛεϛε.

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.

Ὁτοϛ ἀνεράποταϛεϛε ἔβολϛα
 νενηἔροτ ἀνάληι ἐπιϛοι: νη δε
 ἀτκοτοτ ἔνηἔτενωτοτ.

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
ΤΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΘ
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΝΗΟΥ ΑΝΩΠΙ
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι
εΚεσαρια: ουθ ετανωυ εδονη επι
μηφιλιππος πιρεφζιωεννοτφι: εοται πε
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ
ηωερι μηπαρθενος εερεπροφητεριν.

Ετανωπι δε μματ ηοτωμω
ηεζουτ: αφι ηχε οται εβολ θεν
ηουδεα εοηπροφητης πε επεφραν πε
Αγαβος.

Ουθ εταφι ωαρων αφωλι ηηζωνη
ητε Παυλος: αφουοη ηνεφζιζ νεμ
νεφβαλατχ πεχαφ: ναι νε ηηετεφζω
μωωοτ ηχε Πιπνετμα εθοταβ: χε
πιρωμ ετε φωφ πε παιμοχθ:
σενασονεφ μηπαιρηθ θεν Ιεροσαλημ
ηχε ηιουδαι: ουθ σεναθηφ εερηι
ενενηζιζ ηθανεθνος.

Ετανσωτεμ δε εηαι νανηρο πε
ανον νεμ ηισνηοη ητε πιμα ετε
μματ: εωτεμ θερεφ 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 فِيلِيُسَ 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 ἕμοσ: ἐρετεριμι ογοσ
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ
ογμονον ἐσονστ ἀλλα ἱσεβτωτ ἕμοσ
θεν Ιεροσαλημ ἐρηι ἐξεν Φραν
ἕΠβοις Ιησοϋς.

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

*Πισαχι δε ἵτε Πβοις ἐφέλια ογοσ
ἐφέλια: ἐφέλιασ ογοσ ἐφέταχρο:
θεν ἱάσια ἡεκκλησια ἵτε Φνοϋ:
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 أُرَبِّطَ فَقَطُّ بَلْ أَنْ
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ
اسْمِ الرَّبِّ يَسُوعَ.»

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

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

Synaxarium of Baramhat 15

سنكسار اليوم الخامس عشر من شهر برمهاث

1. The Departure of St. Sarah, the Nun
2. The Martyrdom of St. Helias of Ahnas

1. نياحة القديسة سارة الراهبة
2. استشهاد القديس إيلياس الأهناسي

1. The Departure of St. Sarah, the Nun

On this day, St. Sarah, the nun, departed. This saint was born in Upper Egypt to wealthy Christian parents. They had no other children, and they raised her with a Christian upbringing. They taught her reading and writing. She was always reading the Holy Bible and the biography and sayings of the fathers the monks. She was influenced by their lives and desired the monastic life. She went to one of the convents of Upper Egypt and dwelt there for many years, as a novice, and then she put on the monastic garb.

She persevere in fighting the devil for thirteen years until Satan was weary of her steadfastness and purity. Then Satan tried to overcome her by the sin of pride. He appeared to her in the form of an angel, while she was standing praying and said to her, “Blessed are you, for you have overcome Satan.” She replied, “I am a weak

1. نياحة القديسة سارة الراهبة
في مثل هذا اليوم تنيحت القديسة سارة الراهبة. وُلدت هذه القديسة بصعيد مصر، من أبوين مسيحيين غنيين، ولم يكن لهما أبناء سواها، فربياها تربية مسيحية، وعلمها القراءة والكتابة، فكانت تداوم على قراءة الكتاب المقدس وسير الآباء الرهبان، فتأثرت بها، واشتافت إلى حياة الرهبة، وقصدت أحد أديرة العذارى بالصعيد، حيث مكثت سنين كثيرة تحت الاختبار، ثم لبست زي الرهبة.
وظلت تجاهد ضد الشياطين ثلاث عشرة سنة حتى ضجر الشيطان من ثباتها وطهارتها، فحاول إسقاطها في رذيلة الكبرياء. فظهر لها في شكل ملاك وهي واقفة تصلي، وقال لها: “طوباك، فقد غلبت

nun, and I am not able to conquer him, except by the power of my Lord Jesus Christ.” And Satan immediately disappeared.

This Saint had many useful sayings that she used to say to the nuns. One of her sayings was, “I never set my foot upon the step of the ladder, and I never go up to the next step without thinking I may die before I raise my leg so that the enemy might not entice me with the hope of a long life.” And she also said, “It is better for a man to show mercy, even to satisfy men, for the time will come that it will be done to satisfy God.” She also had many other sayings written in the Paradise of the Fathers.

This saint dwelt in a cave on the banks of the river for a long period of time, fighting a great fight and no one saw her except when she went to partake of the Holy Mysteries. When she completed her good endeavor, she departed in peace to the eternal bliss when she was eighty years old.

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

2. The Martyrdom of St. Helias of Ahnas

On this day also, St. Helias of Ahnas was martyred. This holy father grew up in a village near Ahnas (Ahnasia). He worked as a farmer in the orchards of Prince Klekianos, the heathen governor of Ahnas. Helias was a devout young man, who loved God. He had an uncle, whose name was Abba Jacob, a hermit dwelling in the desert near Ahnas. Helias went to him often to learn from him worship and asceticism. His uncle commended him to keep himself pure, saying, “Purity and chastity make us resemble the spiritual angels.” He grew in godliness, and the fear of God filled his heart. He was trustworthy in all of his master’s possessions, his field and his house, as Joseph was in the house of Potiphar.

The prince and his family loved him. He used to bring the fruits to the house of the prince, so the daughter of the prince became affectionately attracted to him. She pursued him to make Helias fall with her into sin. When he realized that, he took the fruits of the orchard to the house and left in a hurry, as someone fleeing from a fire. He went often and complained to his uncle Jacob, who strongly warned him from listening or looking at her. When the girl continued to intensely pursue him, he went and castrated himself according to his native thinking to take away any hope of her falling into sin with him. Because of what he had done, he became seriously ill.

الشیطان". فأجابته: "إنني راهبة ضعيفة، لا أستطيع أن أغلبه إلا بقوة ربي يسوع المسيح". فتوارى الشيطان من أمامها. ولهذه القديسة أقوال كثيرة نافعة، كانت تقولها للعداري، منها: "إنني لا أضع رجلي على السلم إلا وأتصور أنني أموت قبل أن أرفعها حتى لا يغريني العدو بالأمل في طول الحياة". وقولها: "جيد للإنسان أن يفعل الرحمة ولو لإرضاء الناس، فسيأتي وقت ويفعلها لإرضاء الله". ولها أقوال أخرى كثيرة مدونة في بستان الرهبان. وأقامت هذه القديسة في قلابة على حافة النهر مدة طويلة، تجاهد جهاداً عظيماً لم يبصرها خلالها أحد، إلا عند تناول من الأسرار المقدسة. ولما أكملت جهادها بسلام، انتقلت إلى النعيم الدائم بالغة من العمر ثمانين سنة. بركة صلواتها فلتكن معنا. آمين.

2. استشهاد القديس إيلياس الأهناسي وفيه أيضاً استشهاد القديس العظيم إيلياس الأهناسي. نشأ هذا القديس في قرية قرب أهناسيا (مدينة تقع في محافظة بني سويف)، وكان يعمل فلاحاً في بساتين الأمير كلكيانوس والي أهناسيا الوثني. وكان شاباً تقياً محباً لله، وله خال يدعى أنبا يعقوب، متوحد بالصحراء القريبة من أهناسيا. فكان يذهب إليه إيلياس كثيراً يتعلم منه العبادة والنسك، وكان خاله يوصيه أن يحفظ نفسه بالطهارة قانلاً: "إن الطهارة تجعلنا نتشبه بالملائكة الروحانيين"، فمما في الفضيلة وسكنت فيه مخافة الله. وكان أميناً في كل ما لسيده في حقله وبيته كيوسف الصديق في بيت فوطيفار.

فأحبه الأمير وأيضاً كل أسرته. وكان يأتي بالفواكه إلى دار الأمير، فتعلقت به ابنة الأمير، فصارت تلاحقه تريد أن تسقطه معها في الخطية. أما هو فعندما شعر بذلك، كان يلقي بالفاكهة داخل الباب ويهرب كمن يبتعد من النار. وكان يشتكي لخاله يعقوب، فكان يحذره بشدة من الاستماع أو النظر إليها. ولما ظلت الفتاة تطارده بشدة، وليساطته مضى وخصى نفسه، لينزع عنها كل أمل،

When the girl knew that, she became furious and complained to her father, saying, "Helias is a Christian, and tried to fore himself on me," so the prince became enraged.

He brought Helias and admonished him, but he proved his innocence to him. The prince asked him to offer a sacrifice to the idols to pardon him, but the saint strongly refused. The prince started torturing him with severe tortures, but The Lord saved him. Finally, he ordered to behead him; Helias rejoiced and said, "This is the hour that I have been waiting for." He asked the soldiers to tarry, so he can pray. While he was praying, the angel of The Lord appeared to him, saying, "The Lord has accepted your petition and here is Julius of Aqfahs, who is nearby you writing your biography. He will shroud your body, and will take it to your uncle. He will keep it until the day The Lord wills to reveal it. The Lord will manifest many signs and wonders from your body."

Afterwards, he extended his neck to the soldiers, who cut his neck. Thus, he received the crown of martyrdom, and the sayings of the angel were fulfilled. A church was built after his name in Ahnasia and his body was relocated to it. This church remained in existence until the beginning of the 13th century, but was destroyed later.

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

ومرض بسبب هذا العمل مرضاً شديداً. ولما علمت الفتاة بذلك، اغتاضت جداً وشكته لأبيها قائلة إنه مسيحي ويريد الاعتداء عليها. فغضب الأمير واستحضر إيلياس وصار يوبخه، ولكنه أثبت براءته. فطلب منه الأمير أن يذبح للأوثان فيعفو عنه، فرفض بشدة، فأمر الأمير بتعذيبه بعذابات شديدة، وكان الرب يخلصه منها، وأخيراً أمر بقطع رأسه، ففرح إيلياس وقال: "هذه هي الساعة التي كنت أطلبها". وطلب من الجنود أن يمهله حتى يصلى. وبينما هو يصلى ظهر له ملاك الرب قائلاً: "الرب قد قبل طلبتك وهوذا يوليوس الأقفهصي بالقرب منك، يكتب سيرتك، وهو سيكفن جسدك ويوصله إلى خالك فيحفظه إلى اليوم الذي يُريد الرب ظهوره فيه وسيظهر الرب من جسدك آيات وعجائب كثيرة". بعد ذلك مَدَّ عنقه للجنود فقطعوا رأسه ونال إكليل الشهادة. وتمت أقوال الملاك، وبُتيت له كنيسة في أهناسيا ووضع جسده فيها وظلت هذه الكنيسة قائمة إلى أوائل القرن الثالث عشر، ثم اندثرت. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً ابدياً. آمين.

The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τω Δαυιδ μλ: ιϛ	Psalm 45: 14, 15	المزمور 44: 16
<p>Εὐεῖνι ἐδοῦν ἄπιτρο ἠθανπαρθενος εἰφασου ἄμος: εὐεῖνι ναϛ ἐδοῦν ἠνεσκεῦφερι τηρον: εὐεῖνον ἐδοῦν δεν ογογνοϛ νεμ ονθεληλ: εὐεῖνον ἐδοῦν ἐπερφει ἄπιτρο. Ἀλληλοια.</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. Alleluia.</p>	<p>يُدخَلنَ إلى الملك عذارى في إثرها. جميع قريباتها إليه يُقدَمَن. يَبْلُغنَ بفرح وابتهاج، يدخُلنَ إلى هيكل الملك. 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 ἔβηθεν πνεύματι κατὰ Πατρὸν ἀσίου.</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>Πατρὸν κέ: ᾶ - ἰϛ</p>	<p>Matthew 25: 1 - 13</p>	<p>متي 25: 1 - 13</p>
<p>Ποτε δὲ ἦν ἡμετέροισιν ἑπτὰ παρθένοι πορεύμεναι μετὰ τοῦ νυμφίου. ἑξήκοντα ἑκάστη ἔλαβεν λάμπαν· ἑξήκοντα δὲ ἄλλαι οὐκ ἔλαβον.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p>	<p>حِينَئِذٍ يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>Ἐν ἑκτάσθῃ αὐτῶν ἠκοῦσθαι τὸν κύριον λέγοντα· Ἔρχεται ὁ κύριος, καὶ οὐκ οἴστε.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>Ἐν ἑκτάσθῃ αὐτῶν ἠκοῦσθαι τὸν κύριον λέγοντα· Ἔρχεται ὁ κύριος, καὶ οὐκ οἴστε.</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>Ἐν ἑκτάσθῃ αὐτῶν ἠκοῦσθαι τὸν κύριον λέγοντα· Ἔρχεται ὁ κύριος, καὶ οὐκ οἴστε.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي ΑΝْتِيهِΝَّ ΜΕΤὰ ΜَصَابِيحَهُΝ.</p>
<p>Ἐν ἑκτάσθῃ αὐτῶν ἠκοῦσθαι τὸν κύριον λέγοντα· Ἔρχεται ὁ κύριος, καὶ οὐκ οἴστε.</p>	<p>While the bridegroom was delayed, they all slumbered and slept.</p>	<p>وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ.</p>
<p>Ἐν ἑκτάσθῃ αὐτῶν ἠκοῦσθαι τὸν κύριον λέγοντα· Ἔρχεται ὁ κύριος, καὶ οὐκ οἴστε.</p>	<p>And at midnight there was a cry made, "Behold, the bridegroom is coming; go out to meet him."</p>	<p>فَفِي نِصْفِ اللَّيْلِ صَارَ صَرَخٌ هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ لِلِقَائِهِ.</p>
<p>Ποτε δὲ αὐτῶν ἑξήκοντα ἑκάστη ἀπέκοψαν τὰς λάμπας αὐτῶν.</p>	<p>Then all those virgins arose, and trimmed their lamps.</p>	<p>فَقَامَت جَمِيعٌ أَوْلِيكَ الْعَذَارَى وَأَصْلَحْنَ مَصَابِيحَهُنَّ.</p>

Πεξε νισοχ δε ἠνικαβετ ξε μοι
ναν ἐβολ θεν πετεννεθ ἕμιον
νηνλαμπας ναβενο.

Αγερωνὸν δε ἴξε νικαβετ ενχω
ἕμιος: ξε μηποτε ἵτεϋτεμ ραϋτεν
νευτωνεν: μαϋενωτεν δε μαλλον θα
νηετ† ἐβολ οτοθ ϋωπ νωτεν.

Εταϋϋενωοτ δε ξε ἵτοϋϋωπ: αϋι
ἵξε πιπατϋελετ οτοθ νηετσεβτωτ
αϋϋενωοτ νεμαϋ ἐδοϋν ἐπιθοπ οτοθ
αϋμαϋθαμ ἕπιρο.

Εἰθαε δε αϋι ἵξε ἵκωσπ
ἵνιπαρθενος ενχω ἕμιος: ξε Πενβοις:
Πενβοις: ἄοϋων ναν.

Πθοϋ δε αϋερωνὸν πεχαϋ ξε ἄμην
†χω ἕμιος νωτεν ξε †ωοϋν
ἕμιωτεν αν.

Ρωις οϋν ξε τετενσωοϋν αν
ἕπιεβοοτ οϋδε †οϋνοτ ενϋνοτ πε
Πϋηρι ἕΦρωμι.

*Πῶοτ φα Πεννοτ† πε ϋα ἐνεθ
ἵτε νι ἐνεθ: ἄμην.*

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

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

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

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

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

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

Glory be to God forever.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ
أَعْطِينَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا
وَلَكُنَّ، بَلِ ادْهَبْنَ إِلَى الْبَاعَةِ
وَابْتَعْنَ لَكُنَّ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَغْنَ، جَاءَ
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ
إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابَ.

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

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا
أَعْرِفُكُنَّ.

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

والمجد لله دائماً.

Katameros Readings for the 16th Day of Baramhat

قطمارس قراءات اليوم السادس عشر من شهر برمهاث المبارك

COTMHT COOT ÑEZOOT ÌΠΙΔΒΟΤ ΦΑΜΕΝΩΘ

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.

<p>Ψαλμος τω Δαυιδ πη: κα, ιη</p> <p>ΕΙΕΣΕΥΝΙ ÌΠΕΥΧΡΟΧ ΨΑ ÈΝΕΖ ÑΤΕ ΠΙÈΝΕΖ: ΟΥΟΖ ΠΕΥΘΡΟΝΟC ÌΦΡΗΤ ÌΦΡΗ ÌΠΑÌΘΟ ÈΒΟΛ: ΠΕΥΧΡΟΧ ΝΑΨΩΠΙ ΨΑ ÈΝΕΖ ÑΤΕ ΠΙÈΝΕΖ: ΟΥΟΖ ΠΕΥΘΡΟΝΟC ÌΦΡΗΤ ÑΝΙÈΖΟΟΤ ÑΤΕ ΤΦΕ.</p> <p>ΔΔΛΗΛΟΥΔ.</p>	<p>Psalm 89: 36, 29</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>مزمور 88: 21، 18</p> <p>وأجعل نريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء.</p> <p>هلليويا.</p>
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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>ΟΥΔΑΝΑΣΤΗΩCIC ÈΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΔCΙΟΥ.</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>ΛΟΥΚΑΝ Θ: ΙΗ - ΚΖ</p>	<p>Luke 9: 18 - 27</p>	<p>لوقا 9: 18 - 27</p>
<p>ΟΥΟΖ ΔCΨΩΠΙ ΕΥΧΗ CΑΠCΑ ÌΜΑΥΑΤC ΕΥΕΡΠΡΟC ΕΥΧΕCΘΕ ΝΑΥΧΗ</p>	<p>And it happened, as He was alone praying, that His disciples joined Him, and</p>	<p>وَفِيْمَا هُوَ يُصَلِّي عَلَى انْفِرَادٍ، كَانَ التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ الْجُمُوعُ إِنِّي أَنَا؟</p>

νεμααυ πε ἴζε νεμααθητης οτοε
αυγενοτ εφτω ἄμοε: τε ἄρε ηρωμι
τω ἄμοε τε Δνοκ νιμ.

Πθωοτ δε εταγεροτω πετωοτ τε
ιωαννης πηρεφτωε: εανκεχωοτη
δε τε Ηλιαε: εανκεχωοτη δε τε
οτπροφητης ἴτε νιαρχεοε πε
εταετωνε.

Πεχαυ δε νωοτ ἴζε Ιησοτε τε
ἴωωτεν δε ἄρετεν τω ἄμοε τε
Δνοκ νιμ: Πετροε δε εταγεροτω
πεχαυ τε ἴθοε πε Πιχριετοε Φνοτ.

Πθοευ δε εταε ερε πιτιμαν νωοτ
αερονεεν νωοτ εωτεμ τε φαι ἴελι.

Εαετωε τε εωτ πε ἴτε Πωηρι
ἄΦρωμι βιοτωμηυ ἴδισι: οτοε
ντοτωωωυ ἴζε νιπρεεβτεροε νεμ
νιαρχη ερετε νεμ νιαεε οτοε ἴτοτ
εοθεε: οτοε ἴτεετωνευ εεν πιμαε
ωομτ ἴεροοτ.

Παετω δε ἄμοε ἴοτοε νιβεν τε
φνεθναοτωυ εοταεε ἴεωι
μαρεετωεε εβοε οτοε μαρεεωε
ἄπεεεταεροε ἄμηνη οτοε ἴτεετωωυ
ἴεωι.

Φη εαρ εθοτωυ ενοεεμ
ἴτεεψτωχη εεετακοε: φη δε

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.

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

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ.
وَآخَرُونَ إِبْرَاهِيمًا. وَآخَرُونَ إِنَّ نَبِيًّا
مِّنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
أَنَا؟ فَأَجَابَ بُطْرُسُ: مَسِيحُ اللَّهِ.

فَأَنْتَهَرَهُمْ وَأَوْصَى أَنْ لَا يَقُولُوا
ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَنْبَغِي أَنْ ابْنَ الْإِنْسَانِ
يَتَأَلَّمَ كَثِيرًا وَيُرْفُضَ مِنَ الشُّيُوعِ
وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلَ
وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ
يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ
صَلِيبَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنِّي
فَهَذَا يُخَلِّصُهَا.

ΕΘΝΑΤΑΚΟ ΝΤΕΥΨΥΧΗ ΕΘΒΗΤ ΦΑΙ
ΕΦΕΝΑΖΜΕΣ.

ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΥΖΗΟΥ
ΜΜΟC ΑCΨΥΑΝΧΕΥΖΗΟΥ ΜΠΙΚΟCΜΟC
ΤΗΡΨ: ΝΘΟΨ ΔΕ ΝΤΕΨΤΑΚΟΨ ΜΜΑΥΑΤΨ
ΙΕ ΝΤΕΨΤΨΟCΙ ΜΜΟΨ.

ΦΗ ΓΑΡ ΕΘΝΑΨΠΙ ΔΑΤΖΗ ΝΕΜ
ΝΑCΑΧΙ ΦΑΙ ΖΩΨ ΠΨΗΡΙ ΜΦΡΩΜΙ
ΝΑΨΨΠΙ ΝΑΨ ΕΨΩΠ ΑΨΨΑΝΙ ΔΕΝ
ΠΕΨΩΟΥ ΝΕΜ ΦΑ ΠΕΨΙΩΤ ΝΕΜ
ΝΕΨΑCΤΕΛΟC ΕΘΟΥΑΒ.

✠ ΧΩ ΜΜΟC ΝΩΤΕΝ ΤΑΨΜΗΙ ΧΕ ΟΥΟΝ
ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΟΖΙ ΕΡΑΤΟΥ ΜΠΑΙΜΑ
ΝΗΤΕΝCΕΝΑΧΕΥΨΠΙ ΜΦΜΟΥ ΔΝ
ΨΑΤΟΥΝΑΥ ΕΨΜΕΤΟΥΡΟ ΝΤΕ ΦΝΟΥΨ.

*Πιώου φα ΠεννοΨΨ πε Ψα εΨεε
ντε Νι εΨεε: ΔΜΗΝ.*

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.

لَا تَنْفَعُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ
الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ
خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِيهِذَا
يَسْتَحَى 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

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 ρ̄ϛ: κτ, λα

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

ΜαρονδασΨ ΔΕΝ ΤΕΚΚΛΗCΙΑ ΝΤΕ
ΠΕΨΛΑΟC: ΟΥΟΖ ΜΑΡΟΥCΜΟΥ ΕΡΟΨ ΖΙ
ΤΚΑΘΕΔΡΑ ΝΤΕ ΝΙΠΡΕCΒΥΤΕΡΟC: ΟΥΟΖ
ΑΨΧΩ ΝΟΥΜΕΤΙΩΤ ΜΦΡΗΨ ΝΖΑΝΕCΩΟΥ:

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

فليرفعوه في كنيسة شعبه.
وليباركوه في مجلس الشيوخ.
جعل أبوة مثل الخراف. يبصر
المستقيمون ويفرحون. هليلويا.

εὐεῖνατ ἡξε νηετσοῦτων εὐεῖοῦνοϋ.
ΔΑΛΛΗΛΟΤΙΑ.

and rejoice. **Alleluia.**

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.

Οὐὰναστρωσις ἐβολα θεν
 πιεραστρελιον εθοῦαβ κατὰ Μαρκον
 ασιοῦ.

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

فصل من إنجيل معلمنا مرقس
 البشير. بركاته علينا أمين.

Μαρκον η: κβ - κθ

Mark 8: 22 - 29

مرقس 8 : 22 - 29

Οτοϋ αῖνι ἐβηθσαιδα οτοϋ αῖνι
 ναϋ ἡοῦβελλαε: οτοϋ ναῦτρω εροϋ
 ρινα ἡτεϋβι νεμαϋ.

Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ
 أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.

Οτοϋ αϋλαμονι ἡτρωιζ ἡπιβελλαε
 οτοϋ αϋενϋ σαβολ ἡπιτρωι: οτοϋ
 εταϋριωθαϋ θεν νεϋβαλ αϋχα νεϋρωιζ
 ριτωϋ ναϋρωινη ἡμοϋ ρε οῦπε τεκναῦ
 εροϋ.

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.

فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى
 خَارِجِ الْفَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ
 وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ
 أَبْصَرَ شَيْئًا؟

Οτοϋ εταϋναῦ ἡβολα ναϋρω ἡμοϋ
 ρε τῖναῦ ἐνιρωι ἡφρωτ ἡεανῶρωη
 ερωωι.

And he looked up and said, "I see men like trees, walking."

فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ
 كَأَشْجَارٍ يَمْشُونَ».

Ιτα οῦη αϋχα νεϋρωιζ εχεν
 νεϋβαλ οτοϋ αϋναῦ ἡβολα: οτοϋ
 αϋοῦρϋα οτοϋ αϋναῦ εἶπτρωϋ θεν
 οῦοῦωνε εβολα.

Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ
 وَجَعَلَهُ يَطَّلُعُ. فَعَادَ صَحِيحًا
 وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا.

Οτοϑ αϑογορπη επερηι εφχω
υμοϑ: ρε οτδε υπερψενακ εδουη
επιτω οτδε υπερροϑ ηβλι ηδητϑ.

Οτοϑ αϑι εβολ ηξε Ιηϑουϑ ηευ
ηευμαθητϑ εηι τμη ητε Κεϑαρια ητε
Φηλιππε οτοϑ δεη ηιωηη ηαϑωηη
ηηευμαθητϑ εφχω υμοϑ ηωου ρε
αρε ηηρωη ρω υμοϑ ρε ανοκ ηη.

Ηθωου δε ατϑοϑ ηαϑ ετϑω υμοϑ
ρε Ιωανηηϑ ηηεϑτωϑ: οτοϑ εαν
κεϑωουηη δε ρε Ηλιαϑ: οτοϑ εαν
κεϑωουηη δε ρε οταη ητε
ηηπροφητϑ.

Οτοϑ ηθουϑ ηαϑωηηη υμωου ρε
ηθωτηη τετηη ρω υμοϑ εροι ρε ανοκ
ηη αϑεροτω ηξε Πητροϑ ηεϑαϑ ρε
ηθουκ ηε Πηϑηητοϑ.

*Πωου φα Πηηηουτ ηε ωα εηεϑ
ητε ηη εηεϑ: αμηη.*

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 قَرْيَ قَيْصَرِيَّةِ فِيلِيبُّسَ. وَفِي الطَّرِيقِ سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ وَآخَرُونَ إِلَيَّا وَآخَرُونَ وَاحِدٌ مِنَ الْأَنْبِيَاءِ».

فَقَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا؟» فَأَجَابَ پَطْرُسُ: «أَنْتَ هُوَ الْمَسِيحُ».

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπταβιβλίου Παύλου Πιὰποστολὸς

<p>Παῦλος δούλος ἡ Πενδοῖς Ἰησοῦς Χριστός: πᾶποστολὸς ἐθαλασσεύει· φηέτα ἑταυρωτὴ ἐπιζηυεννοῦντι ἡ τε 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>البولس، فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p>2: 12 - 5: 12</p>	<p>Hebrews 4: 14 - 5: 14</p>	<p>العبرانيين 4 : 14 - 5 : 14</p>
<p>Εογονήταν οὖν ἡμᾶρ νόνηυτ ἡ αρχιἑρεῦς ἐαφσεν νιφλοῦ Ἰησοῦς Πωηρι ἡ Φνοῦτ μαρενἄμονι ἡπιωωνε ἐβολ.</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>Οταρχιἑρεῦς ταρ αν πε ἔτενταν ἡμᾶρ ἡμον ὑχοῦ ἡμοφ ἐβιεκαε νευ νενῶνι: ἐαφερπιαζιν δε ἡμοφ δεν 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 غَيْرٌ قَادِرٌ أَنْ يَرْتَبِي لضعفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيئَةٍ.</p>
<p>Μαρενι ἔδοῦν δεν οῦωνε ἐβολ ἡπεἰθο ἡπιῆρονος ἡτε πιῆμοτ ρινα ἡτενδῖ νόραι ογορ ἡτενσιμι νόρῆμοτ ἐορεκεριἄ ἡβοῆἰἄ.</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>Αρχιἑρεῦς ταρ νιβεν ἔτοῦδῖ ἡμοφ ἐβολ δεν ριτεν νιρωμι ἐϋαταροφ ἐρατφ ἐξεν 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>

Φνοϋτ ρινα ἵτεϋεν Δωρον νεμ
ϋοϋϋωοϋϋι ἔδοϋν ἔξεν νινοβι.

Εογον ὤχου ἰμοϋ ἔϋεπευκαθ
θεν οϋϋι νεμ νιατέμι ογορ ετρωρεμ
ζε ἵθοϋ ρωϋ ἔϋηι θεν οϋϋωνι.

Ογορ εοβητεϋ ἔεμῖϋα ναϋ κατα
ῥρητ ἔϋαϋιῖνι ἔρρηι ἔξεν να πιλαοϋ:
παιρητ ρωϋ ἵτεϋιῖνι ἔξεν νεϋνοβι
ἰμιν ἰμοϋ.

Ογορ ἰπαρε οϋαι βι ναϋ ἰπιταῖο
ἰμαγατεϋ αλλα αϋθωρεμ ἰμοϋ ἵξε
Φνοϋτ κατα ῥρητ ἵλλαρων.

Παιρητ ρωϋ Πιχριστοϋ
νεταϋτῶοϋ ναϋ ἰμαγατεϋ αν
εορεϋϋωπι εϋοι ἵαρχηερεϋα αλλα φη
πε ἔταϋϋαζι νεμαϋ ζε ἵθοϋ πε
Παϋηρι Δινοκ αῖϋφοκ ἰφοοϋ.

Κατα ῥρητ ον ἔτεϋϋω ἰμοϋ θεν
κεμα ζε ἵθοϋ πε φοϋηβ ϋα ἔνεϋ κατα
ῖταζιϋ ἰΜελχιϋεδεκ.

Φηἔταϋιῖνι ἔρρηι θεν νιἔροοϋ ἵτε
τεϋϋαϋζι ἵθαντωβη νεμ ραντῶο ρα
φηἔτε ογον ὤχου ἰμοϋ ἔναϋμεϋ
ἔβολ θεν φμοϋ νεμ οϋῥωοϋ εϋϋορ
νεμ ρανερμωοῖ ἔαϋἔνοϋ ἔδοϋν ογορ
αϋϋωτεμ ἔροϋ ἔβολ θεν ῖροϋτ.

Κεπερ ἔοϋϋηρι πε ἔαϋἔμι

sacrifices for sins.

He can have
compassion on those who
are ignorant and going
astray, since he himself is
also subject to weakness.

Because of this he is
required as for the people,
so also for himself, to offer
sacrifices for sins.

And no man takes this
honor to himself, but he
who is called by God, just
as Aaron was.

So also Christ did not
glorify Himself to become
High Priest, but it was He
who said to Him: “You are
My Son, Today I have
begotten You.”

As He also says in
another place: “You are a
priest forever according to
the order of Melchizedek;”

who, in the days of His
flesh, when He had offered
up prayers and
supplications, with
vehement cries and tears to
Him who was able to save
Him from death, and was
heard because of His godly
fear,

though He was a Son,

قَادِرًا أَنْ يَتَرَفَّقَ بِالْجُهَالِ
وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُحَاطٌ
بِالضُّعْفِ.

وَلِهَذَا الضُّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ
عَنِ الْخَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا
أَيْضًا لِأَجْلِ نَفْسِهِ.

وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوَظِيفَةَ بِنَفْسِهِ
بَلِ الْمَدْعُوُّ مِنَ اللَّهِ كَمَا هَارُونُ
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ
لِبَصِيرَةِ رَّبِّيسٍ 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
بِصْرَاحٍ شَدِيدٍ وَدُمُوعِ طَلِبَاتٍ
وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يَخْلُصَهُ مِنَ
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ

ἐταπεινωθεὶς ἐβόλθεν ἡμεκὰρ
ἐταπεινωθεὶς.

Ὁτοῦ ἐταπεινωθεὶς ἐβόλθεν ἀφωπι
ἡνωτον ἡβεν εὐνασωθεὶς ἡνω
ἡνωλωσι ἡτε ὁνοῦσαι ἡνεεθ.

Ὁὐ φησὶ μοῦτ' ἐροῦν γε
ἀρχηγερεῦσιν ὡς ἐνεεθ κατὰ τταζικ
ἡμελχιεδεκ.

Φαίετε εὐβητη ὁνησι τ' ἡαν πε
πικασι ὁτοῦ ἡμοκεθ ἡνωταμει γε
ἡρετηνωπι ἡρετηνωπι ἡεν
ἡετηνωθεμ.

Κε ταρ ἡασῶπῶ ἡωτην πε ἡερ
ρετ' ἡβω εὐβε πῆρονος παλιν ὁν
τετηνερχρια ἡτσαβε ἡηνοῦ γε ὁν ἡε
ἡιστοιχιον ἡτε τ' ἀρχη ἡηικασι ἡτε
φησὶ ὁτοῦ ἡρετηνωπι
ἡετηνερχρια ἡοῦερωτ' ἡοῦερε εζχορ
αν.

Ὁτον ταρ ἡβεν εὐοθεμ ἡρωτ'
ἡεθετωτ' αν ἡεν πικασι ἡτε
τ' μεθμη ὁγαλον ταρ πε.

τ' ἡερε δε ετχορ θα ἡηελιος τε
ἡηετε εὐβε τ' οῦεζικ ὁτον ἡτωω
ἡνοεθετηριον ετθετωτ' ἡηητοῦ
ἡεπινεμη ἡεπωβτ' ἡπιπεθἡανει γεμ
πιπετωωτ'.

yet He learned obedience
by the things which He
suffered.

And having been
perfected, He became the
author of eternal salvation
to all who obey Him,

called by God as High
Priest, “according to the
order of Melchizedek,”

of whom we have much
to say, and hard to explain,
since you have become dull
of hearing.

For though by this time
you ought to be teachers,
you need someone to teach
you again the first
principles of the oracles of
God; and you have come to
need milk and not solid
food.

For everyone who
partakes only of milk is
unskilled in the word of
righteousness, for he is a
babe.

But solid food belongs
to those who are of full age,
that is, those who by reason
of use have their senses
exercised to discern both
good and evil.

به.

وَإِذْ كَمَلَ صَارَ لِجَمِيعِ الَّذِينَ
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَئِيسَ كَهَنَةٍ عَلَى
رُتَبَةِ مَلِكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا
وَعَسِرَ التَّفْسِيرُ لِنَنْطِقَ بِهِ إِذْ قَدْ
صِرْتُمْ مُتَبَاطِنِي الْمَسَامِعِ.

لَأَنَّكُمْ إِذْ كَانُمْ يَنْبَغِي أَنْ تَكُونُوا
مُعَلِّمِينَ لِسَبَبِ طَوْلِ الزَّمَانِ
تَحْتَاجُونَ أَنْ يُعَلِّمَكُمُ أَحَدٌ مَا هِيَ
أَرْكَانُ بَدَاءَةِ أَقْوَالِ اللَّهِ وَصِرْتُمْ
مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامِ
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 ᾶεν πε πιζογιτ
νὲπιστολη νῆτε πενωτ Πετρος.
Δυμη. 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 - ᾠ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος πᾶποστολος νῆτε Ιησοῦς
Πιχριστος ἠνισωπ εἴσωπ εἰ πῶεμο
νῆρη ᾶεν πιχωρ ἐβωλ νῆτε Ποντος
τῆσαλατιὰ τῆκαπποδοκία †ασιὰ νεμ
†βηθνιὰ.

Peter, an apostle of
Jesus Christ, to the pilgrims
of the Dispersion in Pontus,
Galatia, Cappadocia, Asia,
and Bithynia,

بَطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ،
إِلَى الْمُنْتَرِبِينَ مِنْ شَتَاتِ بَنِيْسَ
وَعَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَّا
وَبِيْثِيْنِيَّةَ، الْمُخْتَارِينَ.

Κατα οἴσωρπ νῆμι νῆτε Φνωτ†
Φιωτ ᾶεν πιτογβο νῆτε Πιπνευμα
εἴσωτεμ νεμ οἴνογξδ νῆτε πῆνοϋ
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.

Ψᾶρωοττ νῆζε Φνωτ† οἴσο
Φιωτ ᾶΠενβοις Ιησοῦς Πιχριστος:
φῆετε κατα πᾶψαι νῆτε πεφναι
αϋχφον ἐδοτη εἴογελπις ἠωνδ: ἐβωλ
εἴτεν πῆνωϋ νῆησοῦς Πιχριστος ἐβωλ
ᾶεν νηεθωοττ.

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 حَيِّ،
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ
الْأَمْوَاتِ.

Εδοτη εἴογκληρονομία ἠαττακο

to an inheritance
incorruptible and undefiled

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا
يُضْمَحَلُّ، مَحْفُوظٍ فِي السَّمَاوَاتِ

οτοζ ἡατῶδεμ οτοζ ἡατῶμ:
εἰὰρεζ 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: ιϋζε ῥωϋε
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 τετνωογῆ 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.*

لأجلِكُمْ.

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

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ يَسِيرًا
بِتَجَارِبِ 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' ὀφθαλμοῦ ὑμῶν ἵστασθε τὴν ἐπισημοσύνην
 ἧς ἐπέκεινται ὑμῖν.

The Acts
الإبركسيس

Πραξις ἡ τε νενηιοτὴ ἀποστολος:
 ἐρε ποτ' ἔσται εὐλογία ὑμῶν πανταχῶς.
 Ἀμήν.

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 - κζ

Acts 12: 1 - 24

أعمال 12: 1 - 24

Ἐρῆρι δε θεν πιχοῦ ἐτε ὑμῶν ἃ
 Ἡρώδης ποτρο ἀγῖνι ἡτεροζιζ ἔρῆρι
 ἔχεν θανοτον ἐβολ θεν τεκκλήσιᾶ
 ἐτ' ἄκαθ' ἡνωτ.

Now about that time
 Herod the king stretched out
 his hand to harass some
 from the church.

وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ
 الْمَلِكُ يَدَيْهِ لِيُسَيِّئَ إِلَى أَنْاسٍ مِنَ
 الْكَنِيسَةِ.

Οτοθ ἀφ' ὧτεβ ἡλακωβος ἡσον
 ἡλωαννης θεν τσηφι.

Then he killed James the
 brother of John with the
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Ἐταφῆνατ δε γε πιθωβ ρανωοτ
 ἡνιποτ' ἀι ἀφοταθ' ὅτ' ἐδωπι
 ὑπὲρ Πέτρος: νε ἡέροοτ δε νε ἡτε
 ἡιατκωβ.

And because he saw that
 it pleased the Jews, he
 proceeded further to seize
 Peter also. Now it was
 during the Days of
 Unleavened Bread.

وَإِذْ رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ
 عَادَ فَاقْبَضَ عَلَى پِطْرُسَ أَيْضًا.
 وَكَانَتْ أَيَّامَ الْفِطْرِ.

Φαι ἔταφ' ὀπη ἀφ' ἄκαθ' θεν
 πῶτεκο ἔαφ' τῆι ἐτότοτ' ἡτότ' ἡνωπι
 ὑμῶντο εθροτ' ἀρεθ' ἐροφ' ἐμεν' ἔενφ
 ἔρῆρι 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 οτῆ νατ' ἀρεθ' ἐροφ' θεν
 πῶτεκο νατ' ἐροσετ' ἡεθε δε
 εθβητ' ἐμαφω θα φνοτ' ἡνε
 τεκκλήσιᾶ.

Peter was therefore kept
 in prison, but constant
 prayer was offered to God
 for him by the church.

فَكَانَ پِطْرُسُ مَحْرُوسًا فِي السِّجْنِ
 وَأَمَّا الْكَنِيسَةُ فَكَانَتْ تَصِيرُ مِنْهَا
 صَلَاةً بِلُجَاةٍ إِلَى اللَّهِ مِنْ أَجْلِهِ.

Ὡστε δε εφναλένq εἰρηι ἵνε
 Ηρωδης θεν πιεζωρε ετε ἡματ
 ναφενκοτ ἵνε Πετρος ογτε ματοι
 ἄνατ εφμηρ ἡθαλγσις ἄνογτ: νε ογον
 θαλἄρεθ δε θιρεν νιρωοτ ετἄρεθ
 ἐπιῶτεκο.

Ογοθ θηπιε ις ογασσελοθ ἵνε
 Πῶοις αqι ογοθ ογοτωινη αqεροτῶινη
 θεν πινη: ἐταqκιμ δε ἐπῆφιρ ἡΠετρος
 αqτογνοσq εφζω ἡμοθ ζε τωνηκ
 ἵχωλεμ: ογοθ ατθει ἵνε νιθαλγσις
 ἐβολ θεν νεqχιζ.

Πεξε πιασσελοθ δε ναq ζε μορκ
 ογοθ μα πεκρηνδαλιον ἐρατκ: αqιρι
 δε ἡπαιρητ: ογοθ πεχαq ζε ζολθκ
 ἡπεκῆβωθ ογοθ μοqι ἵνωι.

Ογοθ ἐταqι ἐβολ ναqμοqι ἵνωq:
 ογοθ ναqῆμι αν ζε ογμηι πε ετε
 ναqῶοπ ἐβολ θιτεν πιασσελοθ:
 ναqμετἱ δε πε ζε ογθοραμα πε
 ἐταqνατ ἐροq.

Εταγσινη δε ἐβολ θιτεν πιμα
 ἵἄρεθ ἡθογτιτ νεμ πιμαθ ἄνατ ατἱ
 ἐτπνγλη ἡβενιπι θηεθνηοτ ἐβολ
 ἐτπολις θαι ασοτων νωοτ ἵνογατς:
 ἐτατἱ δε ἐβολ ατцен ογαι ἵνιθιρ ογοθ
 σατοτq αqῶεναq ἵνε πιασσελοθ ἐβολ
 θαροq.

And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.

Now behold, an angel of The Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands.

Then the angel said to him, "Gird yourself and tie on your sandals;" and so he did. And he said to him, "Put on your garment and follow me."

So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision.

When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ يُقَدِّمَهُ كَانَ بُطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِمًا بَيْنَ عَسْكَرِيِّينَ مَرْبُوطًا بِسِلْسِلَتَيْنِ وَكَانَ قَدَّمَ الْبَابِ حُرَّاسٌ يَحْرُسُونَ السِّجْنَ.

وَإِذَا مَلَاكَ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا». فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَالْبَسْ نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ: «الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي جَرَى بِوَأَسْطَةِ الْمَلَاكِ هُوَ حَقِيقِيٌّ بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ وَأَتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ ذَاتِهِ فُخْرَجَا وَتَقَدَّمَا زُقَافًا وَاجِدًا وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

Πετρος δε ετα περρητ ι εροϋ
περαϋ γε τνον αιμι ταφμηι γε λ
Πβοις ονωρη απεραστειλοσ οροϋ
αϋναϋμετ εβολ ρεν τχιϋ ηΗρωδης
νευ πισομς εβολ τηρη απιλαοσ ητε
νιλονδαι.

Εταϋνατ δε αϋι επι η Μαρια
θαυ ηλωαννης φηετονομητ εροϋ γε
Μαρκοσ πιμα εναυθομητ υμοϋ ηγε
οτυμηϋ ετεριπροσετηεσε.

Εταϋκωλϋ δε ριρεν φρο
υπιπυλων ηγε Πετροσ αϋι εβολ ηγε
ογαλον υβωκι εερωτω ναϋ επεκραν πε
ρωδη.

Οροϋ ετασσοϋεν τςμη υΠετροσ
εβολ ρεν πιραϋι υπεσοτων υπιϋωωμ:
ετασβοϋι δε εδοϋη ασταμωοτ γε
Πετροσ οϋι ερατη ριρεν πιπυλων.

Ηωοτ δε περωοτ νασ γε
αρελοβι: ηθοσ δε νασταϋρο ητοτς πε
γε παρητ πετωοι: ηωοτ δε περωοτ
νασ γε περαστειλοσ πε.

Πετροσ δε ναϋμηη εϋκωλϋ:
ετανοτων δε αϋνατ εροϋ οροϋ
αϋτωμτ.

Αϋδωρεμ δε ερωοτ ητεϋχιϋ γε
εϋαρωτεν οροϋ αϋαϋι ρατοτοτ γε

And when Peter had
come to himself, he said,
“Now I know for certain
that The Lord has sent His
angel, and has delivered me
from the hand of Herod and
from all the expectation of
the Jewish people.”

So, when he had
considered this, he came to
the house of Mary, the
mother of John whose
surname was Mark, where
many were gathered
together praying.

And as Peter knocked at
the door of the gate, a girl
named Rhoda came to
answer.

When she recognized
Peter’s voice, because of
her gladness she did not
open the gate, but ran in and
announced that Peter stood
before the gate.

But, they said to her,
“You are beside yourself!”
Yet she kept insisting that it
was so. So they said, “It is
his angel.”

Now, Peter continued
knocking; and when they
opened the door and saw
him, they were astonished.

But, motioning to them
with his hand to keep silent,
he declared to them how
The Lord had brought him

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ
أَرْسَلَ مَلَاكَهُ وَأَنْقَذَنِي مِنْ يَدِ
هِيرُودَسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبِ
الْيَهُودِ.»

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ
أُمِّ يُوْحَنَّا الْمُلَقَّبِ مَرْقُسَ حَيْثُ كَانَ
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا فَرَعَ بُطْرُسُ بَابَ الدَّهْلِيزِ
جَاءَتْ جَارِيَةٌ اسْمُهَا رُودَا لِتَسْمَعَ.

فَلَمَّا عَرَفَتْ صَوْتَ بُطْرُسَ لَمْ تَفْتَحِ
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بُطْرُسَ وَقَفَّ
قُدَّامَ الْبَابِ.

فَقَالُوا لَهَا: «أَنْتِ 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 του Ἰωάννην τὸν υἱὸν Ζαχαρίου καὶ ἦλθεν εἰς ἄλλο τόπον.

Ὅταν ἔβη ἐκ τῆς φυλακῆς, οὐκ ἦν μικρὸ κίνημα ἐν τοῖς στρατιώταις περὶ τοῦ Πέτρου.

Ὁ Ἡρῴδης δὲ ἐτακτῶς ἠρώτων τοὺς φύλακας καὶ ἐκέλευεν ἀποκτενεῖν αὐτούς. Ἐκεῖθεν ἦλθεν εἰς τὴν Καισάρειαν καὶ ἐμεῖνε.

Ὁ Ἡρῴδης δὲ ἔδειξεν ὀργὴν ἐπὶ τοῖς ἄρχασι τῆς Τύρου καὶ τῆς Σιδῶνος, ἀλλ' ἔβη πρὸς αὐτούς μετὰ ἑνὸς ἀποστόλου τοῦ βασιλέως, καὶ ἐπέκλιτον αὐτοὺς εἰς τὴν εἰρήνην, ὅτι τὸ ἔθνος τῆς χώρας ἐβίβαντο ἀπὸ τῆς βασιλείας.

Ὁ Ἡρῴδης δὲ ὅταν ἔβη ἐκ τῆς φυλακῆς, οὐκ ἦν μικρὸ κίνημα ἐν τοῖς στρατιώταις περὶ τοῦ Πέτρου.

Ὁ Ἡρῴδης δὲ ἐτακτῶς ἐκέλευεν ἀποκτενεῖν τοὺς φύλακας καὶ ἦλθεν εἰς ἄλλο τόπον.

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 يُنْقَادُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنَ الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةِ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعْطَفُوا بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ الْمُصَالَحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ الْخَلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا صَوْتُ إِنْسَانٍ!»

ΣΑΤΟΥΤ ΔΕ Ἀ ΟΥΑΤΣΕΛΟΣ ἸΝΤΕ
ΠῆΟΙΣ ΑΣΨΑΡΙ ΕΡΟΥ ΕΨΜΑ ΧΕ
ἠΠΕΡΨΩΟΥ ἠΦΝΟΥΨ ΟΥΟΞ
ΕΤΑΨΕΡΒΙΨΕΝΤ ΑΨΜΟΥ.

ΠΙΣΑΧΙ ΔΕ ἸΝΤΕ ΦΝΟΥΨ ΑΨΑΙΑΙ ΟΥΟΞ
ΝΑΨΗΝΟΥ ἸΝἠΨΑΙ.

*ΠΙΣΑΧΙ ΔΕ ἸΝΤΕ ΠῆΟΙΣ ΕΨΕἠΑΙΑΙ ΟΥΟΞ
ΕΨΕἠΨΑΙ: ΕΨΕἠΜΑΞΙ ΟΥΟΞ ΕΨΕΤΑΨΡΟ:
ΔΕΝ ΨἈΣΙΑ ἸΕΚΚἠΛΗΣΙΑ ἸΝΤΕ ΦΝΟΥΨ:
ἠΜΗΝ.*

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 Barmhat 16

سنكسار اليوم السادس عشر من شهر برمهاث

1. The Apparition of the Virgin St. Mary in the Church of St. Demiana in Shoubra
2. The Departure of Pope Khail I (Mikhail), the 46th Patriarch of Alexandria

1. ظهور القديسة العذراء مريم بكنيسة
الشهيدة دميانة بشبرا
2. نياحة البابا خايل الأول، البطريرك
السادس والأربعون من بطاركة الكرازة
المرقسية

1. The Apparition of the Virgin St. Mary in the Church of St. Demiana in Shoubra

On this day, on the eve of Tuesday, March 25, 1986 AD (Barmhat 16, 1702 of the martyrs), the pure Virgin St. Mary appeared above the church of St. Demiana the Martyr in Papadouplo, Shoubra, Cairo, Egypt. That was in the 15th year of the pontificate of H.H. Pope Shenouda III, the 117th Patriarch of Alexandria.

The apparitions of the Virgin were characterized by; it was for thousands of people, on the domes of the church and was also marked by the innumerable miracles performed by the Virgin to many without distinction.

This apparition also continued for many months between 1986 and 1991. What happened in the church was tangible and gradual in the form of wondrous light of unknown source, since the light started to have form and shape. The people began to feel the occurrence of miracles and signs around them, which confirmed the faith in their hearts.

1. ظهور القديسة العذراء مريم بكنيسة
الشهيدة دميانة بشبرا
في مثل هذا اليوم من سنة 1702 للشهداء،
الثلاثاء 25 مارس 1986 ميلادية، تجلت
القديسة الطاهرة مريم فوق كنيسة القديسة
دميانة بأرض بابا دبلو بحي شبرا بالقاهرة.
وذلك في السنة الخامسة عشر من حبريه
قداسة البابا شنودة الثالث، البطريرك المائة
والسابع عشر.
وقد تميزت ظهورات العذراء أنها كانت
لآلاف الناس وعلى قباب الكنيسة. كما تميز
هذا الظهور بمعجزات أجرتها القديسة
العذراء لكثيرين بلا تفريق. وقد استمر
الظهور شهوراً طويلاً من سنة 1986 إلى
سنة 1991. وما حدث في كنيسة القديسة
دميانة ببابا دبلو بشبرا بالقاهرة، كان في
تدرج ملموس، في هيئة نور عجيب ظهور
في هيئة نور عجيب لا يُعرف مصدره، ثم بدأ

This apparition accompanied by some spiritual phenomena, as the repeated apparition of the Virgin in different forms, the appearance of pigeons flying at night, the smell of incense over the church, and a very luminous and radiant unnatural light appearing inside the church towers and also emitted in different places of the church shining to the outside.

The various news media, both foreign and Arabic, covered this apparition. This apparition was confirmed also by the special synodical committee that was entrusted by H.H. Pope Shenouda to investigate and verify the facts of this glorious apparition.

May the blessing of the intercession of our Lady the Virgin St. Mary be with us all. Amen.

2. The Departure of Pope Khail I (Mikhail), the 46th Patriarch of Alexandria

On this day also, of the year 483 of the martyrs, 767 AD, Pope Khail I (Mikhail), the 46th Patriarch of Alexandria, departed.

This father was a monk in the monastery of St. Macarius the great in the wilderness of Shiheet. When Pope Theodorus (Tawadros I) departed, the bishops, priests and Archons (lay leaders) unanimously agreed to choose the holy father Khail the monk of the monastery of St. Macarius, for his godliness, piety and knowledge.

They seized him against his will, and brought him to Alexandria. They consecrated him Patriarch on the 17th day of Tout, year 460 of the martyrs, 743 AD, by the name Khail I.

On the day of his enthronement, it rained heavily for three days after two consecutive years of drought. The people of Alexandria considered that to be a good sign.

This Pope endured many hardships from the ruler Abdel-Malek Ibn Marawan, for he was beaten, imprisoned, chained and tortured.

When Kyriakos, king of Nubia, knew that, he was extremely enraged and he prepared about one hundred thousand soldiers and marched toward Egypt. He encamped around El-Fostat (Cairo), threatening to destroy it. When Abdel-Malek the ruler saw the armies of king Kyriakos, and realized that all this had taken place for the sake of the Patriarch, he was terrified, and released him from prison. The ruler entreated the Patriarch to mediate a truce between him and the king of Nubia. The Patriarch went out along with some of the clergy to meet the king of Nubia and asked him to accept

النور يتشكل. فبدأ الناس يشعرون بمعجزات تحدث، فتأكد الإيمان في القلوب.

وصاحب هذا الظهور بعض الظواهر الروحية كظهور الحمام في المساء ورائحة البخور والنور الساطع المبهر الذي انبعث في أماكن مختلفة بالكنيسة.

وتحدثت عن هذا الظهور وسائل الأعلام المختلفة، أجنبية وعربية. وقد أكد هذا الظهور تقرير أصدرته اللجنة الجمعية المكلفة من قداسة البابا شنودة بتقصي الحقائق.

بركة شفاعة السيدة العذراء القديسة مريم فلتكن معنا. آمين.

2. نياحة البابا خايل الأول، البطريرك السادس والأربعون من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 483 للشهداء، سنة 767 ميلادية، تنيح القديس البابا خايل الأول، البطريرك السادس والأربعون من بطاركة الكرازة المرقسية.

وكان راهباً تقياً في دير القديس مكاريوس الكبير ببيرية شيهيت. فلما تنيح البابا ثيودوروس، اتفق رأى الأساقفة والكهنة والأراخنة على اختيار القديس خايل المقاري لرسامته بطريركاً، لما اشتهر به من تقوى وفضيلة وعلم.

فأمسكوه رغماً عنه، وأتوا به إلى الإسكندرية وأقاموه بطريركاً يوم 17 توت سنة 460 للشهداء، سنة 743 ميلادية، باسم البابا خايل الأول.

وفي يوم الرسامة، هطلت الأمطار بغزارة لمدة ثلاثة أيام بعد أن كانت منقطعة سنتين متواليتين. فاستبشر أهل الإسكندرية خيراً. وقد احتفل هذا البابا شدانة كثيرة من الوالي عبد الملك بن مروان كالضرب والحبس.

فلما علم بذلك كيريأكوس ملك النوبة، غضب جداً، وأعد نحو مائة ألف جندي وسار بهم نحو القطر المصري وعسكر حول الفسطاط. فلما رأى الوالي جيوش الملك كيريأكوس، خاف، وأطلق سراح البطريرك، والتجأ إليه ليتوسط في أمر الصلح. فخرج البابا خايل ومعه لقيف من الإكليروس إلى ملك النوبة

the truce with Abdel-Malek. The king accepted his meditation and returned back to his country.

The ruler started to respect Pope Khail and lifted up his persecution against his people. Moreover, the Pope prayed for the sake of the ruler's daughter, who was possessed with an unclean spirit, and with his prayers, she was healed. Because of that, the ruler increased his respect for the Patriarch.

When Pope Khail completed his good endeavor, he departed in peace. He remained on the apostolic throne for twenty-three years and six months.

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

وطلبوا منه أن يقبل الصلح مع الوالي. فقبل وانصرف إلى بلاده. فبدأ الوالي يحترم البابا خانييل ورفع الاضطهادات عن شعبه، وبصفة خاصة عندما صلى البابا من أجل ابنة الوالي التي كان يعترها روح نجس، وبصلواته شفيت.

ولما أكمل البابا جهاده الحسن، تنيح بسلام، بعد أن قضى على الكرسي المرقسي ثلاثاً وعشرين سنة وستة أشهر. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρθ: ε, ϛ, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Αφωρκ η̅νε Π̅βοις ο̅τοϛ η̅νεϛφορω̅ η̅ζ̅θηϛ: ζ̅ε η̅θοκ̅ πε̅ φ̅ο̅η̅η̅β ω̅α̅ ε̅νεϛ̅ κα̅τα̅ τ̅τα̅ζ̅ις̅ η̅με̅λ̅χι̅ς̅ε̅δε̅κ: Π̅βοις̅ ρ̅α̅ο̅ν̅ι̅να̅ η̅μο̅κ:̅ ε̅θ̅ε̅ φ̅αι̅ ε̅ϛ̅ε̅β̅ι̅ϛ̅ι̅ η̅ο̅να̅φε̅. Α̅λ̅λ̅η̅λ̅ο̅ι̅α̅.</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. Alleluia.</p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. هلليويا.</p>

The Liturgy Gospel

إنجيل القديس

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

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

<p>Ο̅τα̅να̅στ̅νω̅ς̅ι̅ς̅ ε̅β̅ο̅λ̅ ζ̅εν π̅ι̅ε̅ρα̅στ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅να̅β̅ κα̅τα̅ υ̅α̅τ̅θ̅ε̅ο̅ν̅ α̅ς̅ι̅ο̅ϛ̅.</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>
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Εταφι δε ηξε Ιησους ενισα ητε
 τΚεσαρια ητε Φιλιππος ναϋϋι
 ηνεϋμαθητης τε αρε ηρωωι ζω υμμοσ
 τε ηω πε Πωηρι υΦρωωι.

Πθωοτ δε πεχωοτ τε θανοοτον
 μεν τε Ιωαννης πηρεϋτωμσ:
 θανκεχωοτην δε τε Ηλιασ:
 θανκεχωοτην δε τε Ιερεμιασ ιε οται
 εβολ θεν ηπροφητης.

Πεχαϋ νωοτ τε ηωωτεν δε
 αρετεντω υμμοσ τε ανοκ ηω.

Αϋεροτω δε ηξε Σιωων Πετροσ
 πεχαϋ τε ηθοκ πε Πιχριστοσ Πωηρι
 υΦνοτ ετοηθ.

Αϋεροτω δε ηξε Ιησους πεχαϋ
 ναϋ τε ωοτηιατκ Σιωων Βαρ Ιωνα τε
 σαρτ ηευ σνοϋ αν αϋωρηπ υφαι νακ
 εβολ αλλα Παιωτ ετθεν ηφνοτι.

Ανοκ δε ττω υμμοσ νακ τε ηθοκ
 πε Πετροσ ειεκωτ ηταεκκλησια θιγεν
 ταπετρα οτοθ ηηρηλη ητε αμεντ
 ηνοτωεμχομ εροσ.

Ειετ δε νακ ηηιωωτ ητε
 θεμετορο ητε ηφνοτι οτοθ
 φηετεκνασονεϋ θιγεν ηκαθι εϋεωπι
 εϋσονε θεν ηφνοτι οτοθ

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

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

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

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

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

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

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

ΟΛΜΑ ΓΑΕ ΙΣΟΟΓ ΑΛΙ ΝΟΑΗ
 ΦΙΣΡΙΑΕ ΦΙΛΙΠΠΙΣ ΣΑΛ ΤΛΑΜΙΔΕ: ΜΝ
 ΙΦΟΛ ΝΑΣ ΙΝΙ ΑΝΑ ΑΒΝ ΙΝΣΑΝ.

ΦΚΑΛΟΑ: ΟΟΜ ΙΟΧΑ ΜΕΜΕΔΑΝ
 ΑΧΡΟΝ ΙΛΙΑ ΑΧΡΟΝ ΙΡΜΙΑ Ο
 ΑΔ ΜΝ ΑΝΒΙΑΕ.

ΦΚΑΛ ΛΗΜ: ΑΝΤΜ ΜΝ ΤΦΟΛΟΝ ΙΝΙ
 ΑΝΑ.

ΦΑΓΑΒ ΣΙΜΕΑΝ ΒΠΡΣ: ΑΝΤ ΗΟ
 ΜΣΙΧ ΑΒΝ ΑΛΛΗ ΑΗΙ.

ΦΑΓΑΒ ΙΣΟΟΓ ΟΚΑΛ ΛΕ: ΑΝΤΟΒΙ ΛΚ
 ΙΑ ΣΙΜΕΑΝ ΒΝ ΙΟΝΑ, ΙΝ ΛΧΜΑ ΟΔΜΑ
 ΛΜ ΙΕΛΝ ΛΚ ΛΚΝ ΑΒΙ ΑΔΙ ΦΙ
 ΑΣΜΑΟΑΤ.

ΟΑΝΑ ΑΦΟΛ ΛΚ ΑΙΣΑ: ΑΝΤ ΒΠΡΣ
 ΟΑΛΙ ΗΔΕ ΑΣΧΡΕ ΑΒΙ ΚΝΙΣΤΙ
 ΑΒΟΑΒ ΑΓΗΙΜ ΛΝ ΤΦΟΙ ΕΛΙΗΑ.

ΟΑΕΠΙΚ ΜΦΑΤΙΧ ΜΛΚΟΤ ΑΣΜΑΟΑΤ
 ΦΚΛ ΜΑ ΤΡΒΠΕ ΑΛΙ ΑΡΣ ΙΚΟΝ
 ΜΡΠΟΤΑ ΦΙ ΑΣΜΑΟΑΤ. ΟΚΛ ΜΑ
 ΤΧΛΕ ΑΛΙ ΑΡΣ ΙΚΟΝ ΜΧΟΛΑ
 ΦΙ ΑΣΜΑΟΑΤ.

φῆτε κναβολῆ εβολ ζιζειν πικαζι
εφῆωπι εφβηλ ζεν νιφνοῖ.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

Glory be to God forever.

والمجد لله دائماً.

Katameros Readings for the 17th Day of Baramhat

قطمارس قراءات اليوم السابع عشر من شهر برمهاث المبارك

ΚΟΥΜΗΤ ΨΑΨΥ ΝΕΖΟΥΤ ὑΠΙἈΒΟΥΤ ΦΑΜΕΝΩΘ

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: ΙΔ, ΙΕ	Psalm 89: 19 - 21	مزمور 88: 14، 15
<p>ΔΙΒΙΣΙ ΝΟΥΣΩΤΠ ΕΒΟΛ ΘΕΝ ΠΑΛΛΟΣ: ΔΙΣΙΜΙ ΝΔΑΥΙΔ ΠΑΒΩΚ: ΔΙΘΑΘΣΥ ΝΟΥΝΕΘ ΕΦΟΥΑΒ: ΨΑΧΙΣ ΤΑΡ ΕΣΕΨΤΟΤΣ ΝΑΥ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.</p>	<p>رفعتُ مختاراً من شعبي. وجدتُ داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟΥΔΗΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ 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 متى البشير. بركاته علينا. آمين.</p>
<p>ΜΑΤΘΕΟΝ Γ: ΔΔ - ΜΒ</p>	<p>Matthew 10: 34 - 42</p>	<p>متى 10: 34 - 42</p>
<p>Υπερμενι χε εταιι εζιογι ΝΟΥΞΙΡΗΝΗ ΘΙΞΕΝ ΠΙΚΑΗΙ ΝΕΤΑΙΙ ΕΞΙΟΥΙ ΝΟΥΞΙΡΗΝΗ ΔΝ ΔΛΛΑ ΟΥΧΗΥΙ.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p>	<p>لَا تَظَنُّوْا أَنِّي جِئْتُ لِأَلْقِي سَلَاماً عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَاماً بَلْ سَيْفاً.</p>

Διὶ γὰρ ἔφερξ ὀτρῶμι ἐπεριῶτ
ὄτοθ ὀτρῶρι ἐτεσματ ὄτοθ ὀτρῶλετ
ἐτεσῶμι.

Ὄτοθ νενχαχι ἕπιρῶμι νε
νεσρεμῆνι.

Φνεθῶμι ἕπεριῶτ ιε τεσματ
ἐζῶτεροι ἕμῆῶα ἕμοι ἀν: ὄτοθ
φνεθῶμι ἕπεριῶρι ιε τεσῶρι
ἐζῶτεροι ἕμῆῶα ἕμοι ἀν.

Φνετενῆναῶλι ἕπεριῶτατροσ ἀν
ὄτοθ ἵτεσμοῶι ἵσῶι ἕμῆῶα ἕμοι
ἀν.

Φνεταρχιμι ἵτεσῶριχι
εῖτετακοσ: φη δε εθνατακο
ἵτεσῶριχι εθβητ εῖτερεμσ.

Φνετῶπι ἕμῶτεν ἀρῶπι ἕμοι
ὄτοθ φνετῶπι ἕμοι ἀρῶπι
ἕφνεταρταοτοι.

Φνετῶπι ἵπρῶφητῆσ ἐφραν
ἵπρῶφητῆσ εῖεβῆ ἕφβεχε
ἵπρῶφητῆσ ὄτοθ φνετῶπι ἵπρῶμη
ἐφραν ἵπρῶμη εῖεβῆ ἕφβεχε
ἵπρῶμη.

Ὄτοθ φνεθατσε ὄται ἵνακοτχι
ἵπρῶφῶτ ἕμῶφ ζῶχ μῶνον ἐφραν
ἵπρῶμητῆσ ἀμην ἵχω ἕμῶσ νῶτεν

For I have come to ‘set
a man against his father, a
daughter against her
mother, and a daughter-in-
law against her mother-in-
law;’

and ‘a man’s enemies
will be those of his own
household.’

He who loves father or
mother more than Me is not
worthy of Me. And he who
loves son or daughter more
than Me is not worthy of
Me.

And he who does not
take his cross and follow
after Me is not worthy of
Me.

He who finds his life
will lose it, and he who
loses his life for My sake
will find it.

He who receives you
receives Me, and he who
receives Me receives Him
who sent Me.

He who receives a
prophet in the name of a
prophet shall receive a
prophet’s reward. And he
who receives a righteous
man in the name of a
righteous man shall receive
a righteous man’s reward.

And whoever gives one
of these little ones only a
cup of cold water in the
name of a disciple,
assuredly, I say to you, he

فَاتِي جُنْتُ لِأَفْرَقَ الْإِنْسَانَ ضِدَّ
أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَةَ ضِدَّ
حَمَاتِهَا.

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

مَنْ أَحَبَّ أَبَا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعَنِي فَلَا
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي
يَقْبَلُ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًا بِاسْمِ بَارٍ
فَأَجْرَ بَارٍ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ
فَأَحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ
أَجْرَهُ.

ζε ἠνεψτακο ἠσε πεψβεχε

shall by no means lose his reward.

*Πῶς φα Πεννοῦτ πε: ψα ἐνεε
ἠτε ἠἠνεε: ἰμην.*

Glory be to God forever.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزموه باكر

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

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

Ψαλμος τω Δαυιδ ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εεετρωτωτ νοτμεομη:
νηεθοταβ ἠτακ εεεελεηλ εβε
Δαυιδ πεκβωκ: λισοβτ ἠοτδηβς
ἰπαχριστος: εεεφρι γε εερηι εχωψ
ἠσε φηεθοταβ ἠτη. **Αλληλοια.**

Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.

كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هياتُ سراجاً لمسيحي. وعليه يزهر قدسي. **هلليويا.**

Matins Gospel

انجيل باكر

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

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

Οτἰανασνωσις εβολ δεν
πειταστελιον εθοταβ κατα λουκαν
ασιοτ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταει εερηι νεμωοτ αερε
ερατψ δεν οτμα ἠκοι νεμ οτμηψ ἠτε
νεψμαθητης νεμ κεμηψ εερωψ ἠτε

And He came down with them and stood on a level place with a crowd of His disciples and a great

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ θεν Ἰουδαεὰ τῆρσ νεμ
Ιεροσολημ νεμ ἐβολ θεν Ἰπαραλιὰ
ἔντε Ἰτροσ νεμ ἰσιδων νηεταῖ
ἐσωτεμ ἐροϋ οτοθ ἔντεϋταλδωοϋ
ἐβολ θεν νοϋϋωνι.

Οτοθ νηεναϋτρεμκο ἕμωοϋ ἔνε
νιπνεϋμα ἔκακαθαρτον ναϋερφαδρι
ἐρωοϋ.

Οτοθ ναρε πιμϋ τῆρϋ κωϋ ἔσα
βι νεμαϋ: ϋε οϋνι νασνηοϋ ἐβολ ἕμωοϋ
ἔνε οϋϋομ οτοθ νασταλδο ἕμωοϋ
τῆροϋ πε.

Οτοθ ἔθοϋ ἐταϋϋαι ἔνεϋβαλ
ἐϋϋωι οϋβε νεϋμαθητῆρσ πεϋαϋ νωοϋ
ϋε ὠοϋνιὰτεν ἔθνοϋ νιϋηκι ϋε ἔωτεν
τε Ἰμετοϋρο ἔντε Φνοϋϋ.

Ωοϋνιὰτεν ἔθνοϋ νηεϋροκερ ϋε
Ἰνοϋ τετεννασι: ὠοϋνιὰτεν ἔθνοϋ
νηετριμ Ἰνοϋ ϋε τετεννασωβι.

Ωοϋνιὰτεν ἔθνοϋ ἐϋωπ
ἔνοϋμεστε ἔθνοϋ ἔνε νιρωμ οτοθ
ἔνοϋνοϋετ ἔθνοϋ ἐβολ οτοθ ἔνοϋϋεϋ
ἔθνοϋ οτοθ ἔνοϋϋι πετενραν ἐβολ
ἕϋρηϋ ἔνοϋπεϋρωοϋ εϋβε Πϋηρι
ἕϋρωμ.

Ραϋι θεν πιεροοϋ ἔτε ἕμαϋ οτοθ
ἔεληλ: ϋηππε ϋαρ πετενβεϋε οϋνιϋϋ

multitude of people from all
Judea and Jerusalem, and
from the seacoast of Tyre
and Sidon, who came to
hear Him and be healed of
their diseases,

as well as those who
were tormented with
unclean spirits. And they
were healed.

And the whole
multitude sought to touch
Him, for power went out
from Him and healed them
all.

Then He lifted up His
eyes toward His disciples,
and said: “Blessed are you
poor, For yours is the
kingdom of God.

Blessed are you who
hunger now, For you shall
be filled. Blessed are you
who weep now, For you
shall laugh.

Blessed are you when
men hate you, And when
they exclude you, And
revile you, and cast out your
name as evil, For the Son of
Man’s sake.

Rejoice in that day and
leap for joy! For indeed
your reward is great in
heaven, For in like manner

صُورَ وَصَيِّدَاءَ الَّذِينَ جَاءُوا
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.
وَكَانُوا يَبْرَأُونَ.

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ
تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمْ النَّاسُ وَإِذَا
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا
فَهُوَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ
بِالْأَنْبِيَاءِ.

πε νῆρη θεν ἔφε: ναι ταρ οη ἐναῖρι
 ἕμωοῦ ἡνιπροφητης ἡξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦῖ πε: ὡα ἐνεε
 ἡτε νη ἐνεε: ἀμην.*

their fathers did to the
 prophets.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ἡτε πενθαδ Παῦλος Πάποστολος

Παῦλος φῆβοκ ἕΠενβοικ Ἰησοῦς
 Πιχριστος: παποστολος εἰθαζεμ:
 φηεταῖθαωϥ ἐπιζωεννοῦϥ ἡτε
 φνοῦῖ.

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

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى العبرانيين،
 بركته المقدسة تكون معنا. آمين.

Θεβρεοσ ζ: ἡ - ἡ: ἰσ

Hebrews 7: 18 - 8: 13

العبرانيين 7 : 18 - 8 : 13

Οῦωωω μεν ταρ εἰθαωωπι
 ἡτενοτολη ἡζοῖῖ εἰθε
 τεσμετασθενησ νεμ τεσμετατῖζνοῦ.

For on the one hand
 there is an annulling of the
 former commandment
 because of its weakness and
 unprofitableness,

فإنه يصيرُ إبطالُ الوصيةِ السابقةِ
 من أجلِ ضعفِها وعدمِ نفعِها.

Πινομοσ ταρ ἕπεϥχεκ ἕλι ἐβολ:
 πιμωιτ δε ἡ ἕδοῖη πε φαι ἡτε
 οῖζελπιεσ εσσοῖπ φαι ἐτενναδωντ
 ἐφνοῦῖ ἐβολ ζιτοτϥ.

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.

إذ التاموسُ لم يكملْ شيئاً. ولكنْ
 يصيرُ إدخالُ رجاءٍ أفضلٍ به
 نقتربُ إلى الله.

Οῖοζ κατα φρηῖ ἕτε ατβνε ἀναω
 αν ηη μεν ταρ αῖωωωπι ἡοῖηβ ατβνε
 ἀναω.

And inasmuch as He
 was not made priest without
 an oath.

وعلى قدرِ ما إنه ليسَ بدونِ قسمٍ.

Φαι δε ἡθοϥ νεμ οῖἀναω ἐβολ
 ζιτεν φηετχω ἕμοσ ναϥ ζε αϥωρκ

for they have become
 priests without an oath, but
 He with an oath by Him

لأنّ أولئك بدونِ قسمٍ قد صاروا
 كهنةً، وأمّا هذا فبقسمٍ من القائلِ
 له: أقسمَ الربُّ ولنْ يندمَ، أنتَ

ἵνα Πβοικ οτοζ ἵνεφωτωμ ἵνεθηφ γε
ἵθοοκ πε φωτηβ ψα ἕνεε.

Κατα ταυμαιῖν αψωπι ἵνε Ιησοφς
ἠπῶτωρι ἵνε οτδιδῖθηκη εςσοτπ.

Οτοζ νη μεν αψωπι ἵνοτηβ
ερερωτηψ εθε γε ναρε φμοφ χω
ἠμωοφ εῶρι αν πε.

Φαι δε γε ῖναῶρι ψα ἕνεε αψβι
ἵτμετοτηβ ἵνοῦεψεν παραβασις.

Εθε φαι οτον ῶζου ἠμοφ
ἕνοζεμ ἵνοφ νιβεν ἵνηεθνηοφ εα
Φνοφτ εβολ ειτοτεφ εφονε ἵνοφ
νιβεν εθρεφεμ εῶρη εζωοφ.

Οταρχηερεφς ταρ ἠπαρητ
ἕναφσαιῶοφ ναν εφτοφβηοφτ
ἵνατπετρωοφ ἵνατρωφ εφφορζ εβολ
ἵνιρεφερνοβι οτοζ αψβις σαψωι
ἵνιφηοφ.

Φαι ετε ἠμοφ ἵνασκη τοι εροφ
ἠμηνι ἠφρητ ἵνιαρχηερεφς
ἵνεψαφεν ψοφψωοφψι ἵερηι ἵψορπ
εζεν νοφνοβι ἠμιν ἠμωοφ: μενεφσω
ψαφῖνι εζεν να πιλαοφ: φαι ταρ αφαιφ
εαφενφ εῶψωι ἵνοτσοπ.

Πινομοφ ταρ ψαφχω ἵεαηρωμ
ἵνιαρχηερεφς εῶροητοφ ψωνι ἠμαφ:

who said to Him: “The Lord has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek,’”

by so much more Jesus has become a surety of a better covenant.

Also there were many priests, because they were prevented by death from continuing.

But He, because He continues forever, has an unchangeable priesthood.

Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after

كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي
صَادِقٌ.

عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ
ضَامِنًا لِعَهْدٍ أَفْضَلِ.

وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ
لَأَنَّ الْمَوْتَ مَنَعَهُمْ مِنَ الْبَقَاءِ.

وَأَمَّا هَذَا فَلِأَنَّهُ بَيَقَى إِلَى الْأَبَدِ، لَهُ
كَهَنُوتٌ لَا يَزُولُ.

فَمِنْ ثَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى
الْتِمَامِ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ،
إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَشْفَعَ
فِيهِمْ.

لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَبِّيسُ كَهَنَةٍ مِثْلُ
هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ
انْفَصَلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى
مِنَ السَّمَاوَاتِ.

الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ
مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يَقْدِمَ ذَبَائِحَ
أَوَّلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنْ
خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً
وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

فَإِنَّ النَّامُوسَ يَقِيمُ أَنَسَاءَ بِهِمْ
ضَعْفَ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ
الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتَقِيمُ ابْنًا

πισαζι δε ντε πιδναω φαι εταρωωπι
μενενα πινομος εταρο νουωρι
ερχηκ εβολ ωα ενεε.

Πικεφαλεον δε εχεν ηητενσω
μωου οταρχηερενς ταρ υπαιρητ
ετενταν μματ φηεταρθεμι
σαουταμ υπιθρονος ντε τμετνωτ
θεν νιφηοτι.

Πρερωωπεν ντε ηηεοταβ νεμ
ντε τςκνη μμη θετα Πβοις
ταχος οτοε ρωμ αν.

Αρχηερενς ταρ νιβεν εωαρχαε
ερεγεν ταιο εδοτη νεμ ωουωωωωω
εβε φαι οτανασκη οη πε ερε
οτενχαι ωωπι μφαι ερεγενε εδοτη.

Ιςχε μεν οτη ναε εχεν ηκαρι ιε
νε οτοηβ αν πε ερωοπ ηςχε ηηεταεν
λωρον εδοτη κατα πινομος.

Παι ετωεωωι θεν οςμοτ νεμ
οτθηιβι ντε τφε κατα φρητ εταρταμ
ωωτςχς εφναχωκ ητςκνηη: ανατ ταρ
πεχαε εκεθαμιο ηρωβ νιβεν κατα
πιτηπος εταρταμοκ ερωε εχεν
πιτωοτ.

¶ ηου δε ατοτε τματ εοτφαωμη
εσοτη ηεοτο μφρητ οη ετεοι
μμεσιτης ντε οτδιαθηκη εσοτη

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
ΕΥΣΩΠΠ.

Εναρε τζουριτ ταρ ετε υμαυ οι
ναταρικι νατνακωτ αν πε νσα φουα
νητααζσνοττ.

Εφξευ αρικι ταρ ερωου εφξω
υμος χε ισ θανεζουτ σεννοτ πεξε
Πβοις τναζωκ εξεν πηι μπιρανλ
νευ εξεν πηι νιοτδα νοτδιαθηκη
υβερι.

Κατα τδιαθηκη αν εταισεμνητς
νευ νοτιοτ θεν πιεζουτ εταιδμαζι
ντοτχιζ ειναενοτ εβολ θεν πκαζι
νηχιμι χε ηθουτ υποροζι θεν
ταδιαθηκη ανοκ ζω αιεραμελνς
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη
νητνασεμνητς νευ πηι μπιρανλ
μενενσα 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 εφξω υμος χε σοτεν Πβοις
χε σενασοτωντ τηροτ ισxen ποτκοτχι

established on better
promises.

For if that first covenant
had been faultless, then no
place would have been
sought for a second.

Because finding fault
with them, He says:
“Behold, the days are
coming, says The Lord,
when I will make a new
covenant with the house of
Israel and with the house of
Judah,

not according to the
covenant that I made with
their fathers in the day when
I took them by the hand to
lead them out of the land of
Egypt; because they did not
continue in My covenant,
and I disregarded them, says
The Lord.

For this is the covenant
that I will make with the
house of Israel after those
days, says The Lord: I will
put My laws in their mind
and write them on their
hearts; and I will be their
God, and they shall be My
people.

None of them shall teach
his neighbor, and none his
brother, saying, ‘Know The
Lord,’ for all shall know
Me, from the least of them
to the greatest of them.

فَاتَهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

لَأَنَّهُ يَقُولُ لَهُمْ لِأَنَّمَا: هُوَذَا أَيَّامٌ
تَأْتِي يَقُولُ الرَّبُّ حِينَ أَكْمَلَ مَعَ
بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُودَا
عَهْدًا جَدِيدًا.

لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ
يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأُخْرِجَهُمْ مِنْ
أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَبْتَنُوا فِي
عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ.

لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أُعْهِدُهُ مَعَ
بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ
الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي
أَذْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ،
وَأَنَا أَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ
لِي شَعْبًا.

وَلَا يُعَلِّمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ
وَاحِدٍ أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،
لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ ἀπορνιψίς.

Χε τῆς ἀκαχζω ἠνοῦ μετρίωνος
νωοῦ ἐβολ οῦοῦ ἠναερφμεῖ ἡ
ἠνοῦνοβι.

Ἦεν πῆρινος ἡ οῦβερι ἡ ἀερ
τῆροῖτ ἠὰ πας φη δε ἐῶαερὰ πας
οῦοῦ ἠτεερδελλο ἡδεντ ἐπτακο.

*Πρῶτος τῆς νεῦωτεν νεῦ
τῆρηνῆ ἐρσοπ: ἡ ἀμην ἐσεῶωπι.*

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

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

لَأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ،
وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي
مَا بَعْدَ.

فَإِذْ قَالَ جَدِيدًا، عَتَقَ الْأَوَّلَ. وَأَمَّا
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ
الْإِضْمَحَلِّ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε
πιαρωμοτ ἠἐπιστολη ἠτε πενωτ
ἰωαννης. Ἀμην. Παμερρατ.

Ἦ ἰωαννης ἀ: ἀ - ἡ

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

Πῆρεσβυτερος ἠΣαῖος πῆσαπητος
φη ἀνοκ ἐτῆμει ἡμοϋ δεν οῦμεθμηνι.

Παμερριτ τῆτωβ εθε ζωβ ἠβεν
ερε πεκμωιτ σωῦτεν οῦοῦ
ἠτεκοῦχαι κατα φῆρητ ἐτε νεμωιτ
ἠτεκψῆχη σωῦτων.

Ἀραῶι τῆρ ἐμαῶω ἐταῖ ἠχε
ἠῆσῆνοῦ οῦοῦ ἐταῖερμεερε δα
τεκμεθμηνι κατα φῆρητ ἠθοκ
ἐτεκμωι δεν οῦμεθμηνι.

The Elder, to the beloved Gaius, whom I love in truth:

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

الْشَيْخُ، إِلَيَّ غَايِسَ الْحَبِيبِ الَّذِي
أَنَا أَحِبُّهُ بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أَرْوِّمُ
أَنْ تَكُونَ نَاجِحًا وَصَحِيحًا، كَمَا أَنَّ
نَفْسَكَ نَاجِحَةٌ.

لَأَنِّي فَرِحْتُ جَدًّا إِذْ حَضَرَ إِخْوَةٌ
وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ
تَسْلُكُ بِالْحَقِّ.

Μουνη ἔμοτ γαρ εφοι ἠνιωτ ἔφαι
χίνα ἠτασωτεμ εθε ναυηρι χε
σεμογι δεν οτμεθμη.

Πιάσαπητος οτρωβ ἠπιστος
ἐτεκίρι ἠμοσ εκερρωβ ἠδῆρη δεν
ἠισῆνοτ οτοσ φαι δεν ἠιωεμμοτ.

ἠαι ἐταγεμεθερε δα τεκὰσαπη
ἠπεῦθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε
καλωσ κῆαδισ εκῆατῆωοτ ετῆπῶα
ἠφῆνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί
ἐλι ἀν ἠτεν ἠεθῆκος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ
ἠερρωβ ἐτμεθμη.

Ἄκδσαι ἠοτρωβ ἠτεκκλῆσιὰ
ἀλλα Διοτρεφῆσ πῆαιερσογιτ
ἠδῆνοτ ἠῆῶωπ ἠμον ἔροσ ἀν.

Ἐθε φαι αῶαῆ ἠναῆρεφερ φῆεῆ
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμωοτ
εφερφλῆαριν ἠμον δεν χῆασι
ἠπονηροσ οτοσ εφῆκῆν ἀν δεν ἠαι
οτδε ἠθοσ ἠῆῶωπ ἠῆισῆνοτ ἔροσ ἀν:
οτοσ ἠθεοτῶω εῶωποτ ἠῆῶω ἠμωοτ
ἀν οτοσ εφῆτ ἠμωοτ ἐβολ δεν
τεκκλῆσιὰ.

I have no greater joy
than to hear that my
children walk in truth.

Beloved, you do
faithfully whatever you do
for the brethren and for
strangers,

who have borne witness
of your love before the
church. If you send them
forward on their journey in
a manner worthy of God,
you will do well,

because they went forth
for His name's sake, taking
nothing from the Gentiles.

We therefore ought to
receive such, that we may
become fellow workers for
the truth.

I wrote to the church,
but Diotrephes, who loves
to have the preeminence
among them, does not
receive us.

Therefore, if I come, I
will call to mind his deeds
which he does, prating
against us with malicious
words. And not content with
that, he himself does not
receive the brethren, and
forbids those who wish to,
putting them out of the
church.

لَيْسَ لِي فَرَحٌ أَكْبَرُ مِنْ هَذَا: أَنْ
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ
بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ
كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى
الْغُرَبَاءِ.

الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ
الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا
شَيَعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

لَأَتَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ يَتَّبِعِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ
بِالْحَقِّ.

كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنْ
دِيُوتْرِيفَسَ الَّذِي يُحِبُّ أَنْ يَكُونَ
الْأَوَّلَ بَيْنَهُمْ لَا يَقْبَلُنَا.

مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكُرُهُ
بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَانِذَا عَلَيْنَا
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ
الْكَنِيسَةِ.

Παμενριτ ὑπερτενωκ
 ἐπιπετρωοτ αλλα ἐπιπεθωνεϛ:
 φηετιρι ὑπιπεθωνεϛ οτ εβολ ζεν
 Φνωτ πε: φη δε ετιρι ὑπιπετρωοτ
 ὑπερνωτ εΦνωτ.

Δυερμεερε ἡΔιμητριος ζιτεν
 ονον νιβεν νεμ ζιτεν ἠμι οτοζ ἄνον
 τενερμεερε οτοζ κωοτην ζε
 τεμετεερε οτυμι τε.

He οτονη οτυμω εεδητοτ νακ πε
 αλλα ητοτωω αν εεδα νακ εβολ
 ζιτεν οτυμελα νεμ ογκαω.

Ⲭερελπιϛ δε σατοτ ενατ εροκ
 οτοζ ητενσαζι νεμ νεπερηοτ ηρο
 οτβε ρο.

Ⲭερινη νακ: σεωιμι εροκ ηζε
 νιωφρη: ωιμι ενιωφρη κατα ποτραν.

*Ⲡαϛηνοτ ὑπερμερε πικωμοϛ
 οτδε ηηετωοπ ζεν πικωμοϛ:
 πικωμοϛ νασινη νεμ τερεπειτωια: φη
 δε ετιρι ὑφοτωω ὑΦνωτ εμαωωπι
 ωα ενεε: ἀμην.*

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

Ⲡραζιϛ ητε νενηοτ ηαποστολοϛ:
 ερε ποτσωοτ εσοταβ ωωπι νεμδλ.
 Δμην.

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 занезоот де πεξε Παυλος ἔβαρναβας χε μαρενκοττεν ἵπτενχου πῶνι νηιςνηοῦ κατα βακι νιβεν: νηεταν ζωιω ἔπιχαχι ἵπτε Πβοις νῆστοῦ χε οὔ πε ετωοπ ἔμωοῦ.</p>	<p>Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing.”</p>	<p>ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ.»</p>
<p>Βαρναβας δε ναροτωῦ ἔωλι ἔπκε Ιωαννης νεμωοῦ φηετομοῦτ εροῦ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναῦ εραξιοιῖν χε χας πε: φηεταφωρξ εβολ ἔμωοῦ ιχεν τΠαμφυλια: οτοξ ετε ἔπερι νεμωοῦ επιρωβ εῶτεμολῦ νεμωοῦ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْ بِهِ مَعَهُمَا.</p>
<p>Δεγωπι δε ἵπτε οτχωντ ζωστε ἵπεφωρξ εβολ ἵπποερνοῦ: Βαρναβας μεν αῖβι ἔμαρκος αερερωτ εΚυπροξ.</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 δερωπ ἵπλιλας αῖβι εβολ: εαῖθηιῦ ἵπτεν πιεμοτ ἵπτε φνοῦτ εβολ ζιτοτοῦ ἵππικνηοῦ.</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 مُسْتُوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναῖσιῖν δε πε εβολ ζιπτε τCυρια νεμ τΚυλικια εῖταχρο ἵππικκλιλα.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيْلِيْكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δῖ δε εῖρῖνι εῖπκε Τερβη νεμ Λυστρα: οτοξ ισ οτμαοθης εναῖχῖ ἔματ επεφραν πε Τιμοθεοξ πῶνρι ἵππικζιω ἵππνδαῖ ἕπιπτη: πεφωτ δε νε Ορεινιῖν πε.</p>	<p>Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.</p>	<p>ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيموثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εσβητηγ ἵνε
νιςνηογ ετθεν λυστρα νεμ εικονιον.

Φαι αφοτωγ ἵνε Παυλος εθρεψι
εβολ νεμας: ογοσ εταφολγ
αφουβητηγ εθε νιλονδαι ετψοπ θεν
πιμα ετε ἡματ: ναυωογν γαρ τηρογ
ζε περωτ νε Ουεινιν πε.

Ευκω† δε θεν νιπολις ναυ†
ἡμος ετοτογ εαρεθ ενιζων
νηεταυρεμνητογ εβολ θιτοτογ
νηιαποστολος νεμ νιπρεβυτεροσ
ετθεν Ιερουσαλημ.

Πιεκκλησια μεν ογη ναυνηογ
ηταχρο θεν πιναστ ογοσ ναυνηογ
ηαυαι θεν τογηπι ἡμηνι.

*Πισαχι δε ητε Πβοις εφεαμι ογοσ
εφεαυαι: εφεαμασι ογοσ εφεταχρο:
θεν φαγια ηεκκλησια ητε Φνογ†:
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 لُسْتِرَا وَإِيقُونِيَّةَ.

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 يُسَلِّمُونَهُمْ الْقَضَايَا الَّتِي حَكَمَ
بِهَا الرُّسُلُ وَالْمَشَايخُ الَّذِينَ فِي
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

Synaxarium of Baramhat 17

سنكسار اليوم السابع عشر من شهر برمهاث

1. The Departure of Lazarus, the Beloved of The Lord
2. The Martyrdom of St. Sidhom Bishay in Domiat
3. The Departure of St. Basilius, Bishop of Jerusalem
4. The Commemoration of St. George the Ascetic, St. Belasius the Martyr, and Anba Joseph the Bishop

1. The Departure of Lazarus, the Beloved of The Lord

On this day, of the year 34 AD, the righteous Lazarus, the beloved of The Lord Christ, departed. He was the brother of Martha and Mary, and The Lord found His rest

1. نياحة لعازر حبيب الرب
2. استشهاد القديس سيدهم بشاي بدمياط
3. نياحة الأنبا باسيليوس مطران القدس
4. تذكار القديسين جرجس العابد
وبلاسيوس الشهيد والأنبا يوسف الأسقف

1. نياحة لعازر حبيب الرب
في مثل هذا اليوم من سنة 34 ميلادية، تنيح
الصديق البار لعازر حبيب الرب وهو أخو
مرثا ومريم، وكان الرب يستريح في بيتهم.

in their house. When Lazarus fell sick, the sisters sent to The Lord Christ saying, "Lord, behold, he whom You love is sick." When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it" (John 11: 4). Now Jesus loved Martha, her sister Mary and Lazarus. However, He stayed two more days in the place where He was," to magnify the miracle.

When The Lord came to Bethany, He stood before Lazarus' tomb and said, "Take away the stone." Martha, said to Him, "Lord, by this time there is a stench, for he has been dead four days." Jesus said to her, "Did I not say to you that if you would believe, you would see the glory of God?" Then they took away the stone, He cried with a loud voice, "Lazarus, come forth." And he who had died, came out bound hand and foot with grave clothes, and his face was wrapped with a cloth" (John 11: 43-44).

That was to manifest the reality of his death, therefore, the miracle was significant and for that reason, many believed in Him.

May the blessing of the prayers of Lazarus the Just be with us all. Amen.

2. The Martyrdom of St. Sidhom Bishay in Domiat

On this day also, of the year 1561 of the martyrs, 1844 AD, St. Sidhom Bishay was martyred in Domiat (Damiatta). He was born and raised in Domiat until his early youth. He was devout and celibate and he was also in charge of the deacons of his church.

In the year 1820 AD, he moved to Alexandria where he worked as a lumber merchant. He came to Domiat often to buy the lumber. He took interest in restoring the church of the martyr Mari-Girgis El-Muzahem, in the city of Bosat El-Nasarah.

One day, on his way to the church to pray in Domiat, a wicked person obstructed his way to prevent him from going to the church, but he did not pay attention to him. That person became agitated and started to insult and curse him with evil words until some of the boys in the street gathered around him.

They attributed false accusations against him and brought St. Sidhom before the court. The judge decided either he would forsake his faith in The Lord Christ or be killed. When he refused, they tormented him, and then dragged him through the streets of the city. That coincided with the passing by of his friend El-Moallem Abanoub Ibrahim, who tried to rescue him, however, they

وحدث عندما مرض لعازر أن أختيه أرسلتا إلى السيد المسيح قائلتين: "يا سيد هوذا الذي تحبه مريض"، فلما سمع السيد المسيح قال: "هذا المرض ليس للموت بل لأجل مجد الله، ليتمجد ابن الله به" (يوحنا 11: 4). وكان الرب يحب لعازر ومرثا ومريم ولكنه مكث في الموضع الذي كان فيه يومين لتعظيم الآية.

ثم ذهب إلى قرية بيت عنيا ووقف أمام قبر لعازر وقال: "ارفعوا الحجر"، فقالت له مرثا: "يا سيد قد أنتن، لأن له أربعة أيام"، فقال لها: "ألم أقل لك إن آمنت، ترى مجد الله." فرفعوا الحجر ثم صرخ بصوت عظيم: "لعازر هلم خارجاً"، فخرج الميت ويده ورجلاه مربوطات بأقطة ووجهه ملفوف بمنديل" (يوحنا 11: 43، 44). وكان ذلك كإثبات عن موته ولهذا قد عظمت هذه الآية فأمن به كثيرون. بركة صلوات لعازر البار فلتكن معنا. آمين.

2. استشهاد القديس سيدهم بشاي بدمياط وفيه أيضاً من سنة 1561 للشهداء، سنة 1844 ميلادية، استشهد القديس سيدهم بشاي بدمياط. وُلِدَ وتربى بدمياط حتى شبابه المبكر، وكان بتولاً تقياً وكان رئيساً للشمامسة أيضاً.

وفي سنة 1820 ميلادية، هاجر إلى الإسكندرية وعمل تاجراً للأخشاب، وكان يأتي إلى دمياط لشراء الأخشاب. واهتم بترميم كنيسة الشهيد مارجرس المزاحم بناحية بساط النصارى.

و ذات يوم بينما كان في طريقه إلى الكنيسة للصلاة بدمياط، اعترض طريقه أحد الأشرار لمنعه من الذهاب إلى الكنيسة. لكنه لم يلتفت إليه. فهاج وظل يقذفه بالشتائم الرديئة حتى تجمعهم معه بعض الصبية وألصقوا به

اتهامات باطلة. فاقترادوه إلى المحكمة التي حكمت عليه أن يترك الإيمان بالسيد المسيح أو يموت، فلما لم يقبل. فعذبوه وجروه في شوارع المدينة. وتصادف مرور صديقه المُعَلِّم أبانوب إبراهيم الذي حاول إنقاذه، فضربوه هو أيضاً على رأسه بالجريد فمات

beat him also with palm branches and later on, he died.

The mob continued to insult St. Sidhom Bishay and tortured him in different horrific ways for five consecutive days. He endured it all thankfully saying, "O my Lord Jesus... O my lady the compassionate one," and he meant by that the Lady St. Mary. Finally, he delivered his pure soul in the hand of The Lord, and the Virgin St. Mary was present at the time of his departure. Thus, he received the crown of martyrdom.

When the matter reached the Khedive, he sent to investigate his death, which revealed the innocence of St. Sidhom Bishay from what he was accused of. He ordered to lift up the crosses in his funeral for it was forbidden before.

All the Christian denominations in the city participated in his funeral. The priests put on their priestly vestments and the procession was guarded by the soldiers. After completing the funeral prayers, the body was buried with great veneration in the ground of St. George Church in Domiat. A pillar of light was seen in the night of the burial, shined above his tomb. His body still whole kept in a shrine in the Virgin St. Mary's church in Domiat.

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

3. The Departure of St. Basilius, Bishop of Jerusalem

On this day also, of the year 1615 of the martyrs, 1899 AD, the holy father Anba Basilius, Metropolitan of Jerusalem, departed. This father was born in the year 1818 AD, in the village of El-Dabah (currently El-Rahmania South, district of Nagaa Hammady, province of Quena), to godly parents. They nursed him with the milk of piety and faith, and taught him the church subjects.

When he was twenty-five years old, he became a monk in the monastery of St. Antonius, and persevered in worship and asceticism. Because of what he was adorned with from godliness and knowledge, they ordained him priest then hegumen and appointed him an abbot for the monastery. He managed the monastery well with gentleness, wisdom and meekness that made the blessed Pope Kyrillos IV, father of reformation, to ordain him Metropolitan for Jerusalem.

He was prudent in managing the affairs of his diocese. He cared for building the churches and bought endowments to care for them. He was loved by everyone, regardless of their religion or political affiliation, for his

بعد ذلك.

وظلوا يعذبون القديس سيدهم بشاي على مدى خمسة أيام بعذابات رهيبة وهو يحتمل كل ذلك بشكر ويقول: "يا يسوع... يا حنونة"، يقصد بهذه السيدة العذراء. أخيراً استودع روحه الطاهرة بيد الرب، وكانت العذراء مريم حاضرة وقت نياحته، فنال إكليل الشهادة.

ولما بلغ الأمر للخديوي، أمر بالتحقيق في هذه الجريمة، فظهرت براءة القديس سيدهم بشاي مما نسب إليه. فأمر برفع الصليبان في جنازته بعد أن كان رفعها ممنوعاً. واشتركت جميع الطوائف المسيحية في المدينة في جنازته، ولبس الكهنة ملابسهم الكهنوتية، وسار الموكب في حراسة الجنود. وبعد إتمام الصلاة، دُفن بإكرام جزيل بأرض كنيسة مار جرجس بدمياط. وقد شوهد ليلة دفنه، عمود من النور يسطع فوق مقبرته، ومازال جسده كاملاً ومحفوظاً في مقصورة بكنيسة العذراء بدمياط. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس الأنبا باسيليوس مطران القدس

وفيه أيضاً من سنة 1615 للشهداء، سنة 1899 ميلادية، تنيح القديس الأنبا باسيليوس مطران القدس. وُلد هذا الأب سنة 1818 ميلادية، ببلدة الدابة (حالياً هي قرية الرحمانية قبلي، بمركز نجع حمادي) من أبوين تقيين أَرْضَعَاهُ لَبَنَ الْفَضِيلَةِ وَالْإِيمَانِ، وَعَلَّمَاهُ الْعُلُومَ الْكَنِسِيَّةَ.

ولما بلغ سن الخامسة والعشرين، ترهب بدير القديس الأنبا أنطونيوس، وثابر على العبادة والنسك. ونظراً لما تحلّى به من التقوى والعلم، رسموه قساً ثم قمصاً، وتقلد رئاسة الدير. فأحسن إدارته بالحكمة والوداعة مما جعل البابا كيرلس الرابع، أبا الإصلاح، يرسمه مطراناً للقدس.

فدبر إيجاباشيته أحسن تدبير واهتم ببناء الكنائس وشراء الأوقاف لها وكان محبوباً من الجميع على اختلاف أديانهم ومذاهبهم بسبب وداعته وحكمته.

meekness and wisdom.

During his days, a dispute rose with the Ethiopian monks because of the ownership of El-Sultan monastery in Jerusalem, which belongs to the Coptic Church. Because of the vigilance of this father, the Ethiopians could not take over the monastery. He spent his days in continuous effort for what was good for the church and his people. When he completed his good endeavor, he departed in peace.

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

4. The Commemoration of St. George the Ascetic, St. Belasius the Martyr, and Anba Joseph the Bishop

On this day also, the church celebrates the commemoration of St. George the ascetic, St. Belasius the martyr, and Anba Joseph the bishop.

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

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

وفي أيامه، حدثت منازعات مع الرهبان الأحباش بسبب دير السلطان بالقدس التابع للكنيسة القبطية. وبفضل يقظة هذا الأب، لم يتمكن الأحباش من الاستيلاء على هذا الدير. وقضى أيامه في جهاد متواصل لأجل خير الكنيسة والشعب، ثم تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

4. تذكارات القديسين جرجس العابد وبلاسيوس الشهيد والأنبا يوسف الأسقف وفيه أيضاً تحتفل الكنيسة بتذكارات القديسين جرجس العابد وبلاسيوس الشهيد والأنبا يوسف الأسقف. 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 Δαβιδ ψη: ε, ε

Psalm 99: 6, 7

مزمور 98: 5، 6

Ὡς ὅτε καὶ Μωϋσῆς καὶ Ἀαρὼν ἦσαν ἐν τοῖς ἱερεῦσι· καὶ Σαμουὴλ ἦν ἐν τοῖς ἐκείνοις οἱ καλοῦντες τὸ ὄνομα τοῦ κυρίου· καὶ ἀπεκρίθη ὁ κύριος ἐν τῇ στήλῃ· καὶ ἀποκρίθη αὐτοῖς ὁ κύριος ἐν τῇ στήλῃ· καὶ ἀποκρίθη αὐτοῖς ὁ κύριος ἐν τῇ στήλῃ.

Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.

موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.

The Liturgy Gospel

إنجيل القديس

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

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

Οὐάναςνωσις ἐβόλ θεν
 πιεραστελιον εθοταβ κατα Ιωαννην
 ασιοϋ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννην ιϛ': κ - λϛ'

John 16: 20 - 33

يوحنا 16: 20 - 33

Διμην ἀμην ϙρω ἕμοσ νωτεν ϙε
 ἠθωτεν τετενναριμι οτοϑ
 τετενναερηβι: πικοςμοσ δε ἠθοϑ
 ἑηαραϙι ἠθωτεν τετενναερῶκαϑ
 ἠηητ ἀλλὰ πετενῶκα ἠηητ ἑηαϙωπι
 νωτεν ετραϙι.

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.

أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنْتُمْ
 سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ.
 أَنْتُمْ سَتَحْزَنُونَ وَلَكِنْ حُزْنَكُمْ يَتَحَوَّلُ
 إِلَى فَرَحٍ.

ϙϙςιμι ασϙαννοϙι ἕμισι
 ᙁασερῶκαϑ ἠηητ ϙε ασι ἠϙε
 τεσοϙνοϙ: ἕϙωπ δε ασϙανμισι
 ἕπιϙηρι ἕπασερῶμεϙι ϙε ἕπιϑοϙϑεϙ
 εθε περαϙι ϙε ασμεσ οϙρωμι
 ἐπικοςμοσ.

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.

الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا
 قَدْ جَاءَتْ وَلَكِنْ مَتَى وُلِدَتِ الْوَلَدَ
 لَا تَعُودُ تَذْكُرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ
 لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.

Οτοϑ ἠθωτεν ϑωτεν ϙνοϙ μεν
 ἐρετενεῖβι νοϙῶκαϑ ἠηητ: παλιν οη
 ϙηαναϙ ἕρωτεν οτοϑ τετενναραϙι
 οτοϑ πετενραϙι ἕμοη ἕλι ναολϑ
 ἠτενηηνοϙ.

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.

فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ.
 وَلَكِنِّي سَأَرَأَكُمُ أَيضاً فَتَفْرَحُ قُلُوبُكُمْ
 وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.

Οτοϑ θεν πιεϑοοϙ ἕτε ἕμαϙ
 τετενναϙεντ ἕλι αν: ἀμην ἀμην
 ϙρω ἕμοσ νωτεν φηετετενναερῆτιη
 ἕμοϑ ἠτοτεϑ ἕφιωτ θεν Παραη
 εϑἕτηηϑ νωτεν.

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.

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئاً.
 أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ كُلَّ مَا
 طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيَكُمْ.

Ὡς ἴσως ὑπάτετε ἐρετίν ἡ ἐλπίς ἔστιν
Παραν: ἀριέτιν οὐτος τετενναδὶ θίνα
ἡ τε πετενραῶν ὡπι εἰζηκ ἐβόλ.

Ἡδὲ δε ἀιζοτοῦ νωτεν ἔστιν
θανπαρομιὰ: ἔσθηοῦ δε ἡ ἐξε οὐτοῦνοῦ
εἶστε εἰνακαζὶ νεμωτεν ἀν ἐξε ἔστιν
θανπαρομιὰ ἀλλὰ ἔστιν οὐπαρρησιὰ
ἴσταταμωτεν εἶθε Φίωτ.

ἔστιν πῆροοῦ ἐτε ὑμῶν
ἐρετεν ἐρετίν ἔστιν Παραν: οὐτος
ἴστατος νωτεν ἀν ἐξε ἀνοκ εἶθα ἴσο
ἐφίωτ εἶθε ἔσθηοῦ.

Ἡθεοῦ γαρ ἴσο Φίωτ ὑμῶν ὑμῶτεν
ἐξε ἡ ἔσθηοῦ ἀρετενμενριτ οὐτος
ἀρετενναδὶ ἐξε ἐταὶ ἐβόλ ἔσθηοῦ.

Ὡς ἐβόλ ἔστιν Φίωτ οὐτος ἀπὶ
ἐπικοςμος παλιν οὐ ἴστατος
ὑπικοςμος οὐτος ἴσταθεν ἔσθηοῦ.

Πεξε νεμαθηθῆς ἡ ἐξε ἐσθηοῦ
ἴσως ἔσθηοῦ ἔστιν οὐπαρρησιὰ οὐτος ἔσθηοῦ
ἐλπί ἀν ὑπαρομιὰ.

ἴσως τενεμὶ ἐξε ἔσθηοῦ ἔσθηοῦ
ἡ ἔσθηοῦ ἔσθηοῦ ἔσθηοῦ ἔσθηοῦ
ἔσθηοῦ: ἔσθηοῦ φαι τενναδὶ ἐξε ἐτακὶ ἐβόλ
ἔσθηοῦ.

Ὡς ἐροῦν ἔσθηοῦ ἔσθηοῦ ἔσθηοῦ
τετενναδὶ.

Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.

In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;

for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

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?

أَلَيْ الْآنَ لَمْ تَطْلُبُوا شَيْئًا بِاسْمِي.
أَطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرْحُكُمْ كَامِلًا.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي
سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضًا بِأَمْثَالٍ
بَلْ أَخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي.
وَلَسْتُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ
مِنْ أَجْلِكُمْ.

لَأَنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ
أَحْبَبْتُمُونِي وَآمَنْتُمْ أَنِّي مِنْ عِنْدِ اللَّهِ
خَرَجْتُ.

خَرَجْتُ مِنَ عِنْدِ الْآبِ وَقَدْ أَتَيْتُ إِلَى
الْعَالَمِ وَأَيْضًا أَتْرُكُ الْعَالَمَ وَأَذْهَبُ
إِلَى الْآبِ.

قَالَ لَهُ تَلَامِيذُهُ: هُوَذَا الْآنَ تَتَكَلَّمُ
عَلَانِيَةً وَلَسْتَ تَقُولُ مَثَلًا وَاحِدًا.

الْآنَ نَعْلَمُ أَنَّكَ عَالِمٌ بِكُلِّ شَيْءٍ
وَلَسْتَ تَحْتَاجُ أَنْ يَسْأَلَكَ أَحَدٌ. لِهَذَا
نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

Θηπιε σνηοτ νζε οτογνοτ οτοζ αςι
θινα ντετενζωρ εβολ φοται φοται
μωωτεν επεμα οτοζ ντετενχατ
μματατ: οτοζ τχη μματατ αν ζε
εχη νεμη νζε Παιωτ.

Παι αιχοτοτ νωτεν θινα ντε
οτθιρηνη ωωπι νωτεν νδρη νδρητ:
οτον ντωτεν μματ νοτσοζεζ ζεν
πικοςμοσ: αλλα ζεμνομτ ανοκ αιδρω
επικοςμοσ.

*Πιωτ φα Πεννοτ πε ωα ενεζ
ντε νι ενεζ: αμην.*

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.

هُودًا تَأْتِي سَاعَةٌ وَقَدْ أَتَتْ الْآنَ
تَتَفَرَّقُونَ فِيهَا كُلٌّ وَإِلَىٰ خَاصَّتِهِ
وَتَتْرَكُونَنِي وَحْدِي. وَأَنَا لَسْتُ
وَحْدِي لِأَنَّ الْآبَ مَعِي.

قَدْ كَلَّمْتُكُمْ بِهَذَا لِيَكُونَ لَكُمْ فِي
سَلَامٍ. فِي الْعَالَمِ سَيَكُونُ لَكُمْ ضِيقٌ
وَلَكِنْ تَقْوُوا: أَنَا قَدْ غَلَبْتُ الْعَالَمَ.

والمجد لله دائماً.

Katameros Readings for the 18th Day of Baramhat

قطمارس قراءات اليوم الثامن عشر من شهر برمهاث المبارك

ΚΟΥΜΗΤ ΨΥΜΗΝ ΝΕΞΟΥΤ ὤΠΙΑΒΟΥΤ ΦΑΜΕΝΩΘ

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 ιζ: λλ, μ

Psalm 18: 34, 39

المزمور 17: 34، 40

ΦΗΕΤΪΨΩ ΝΝΑΧΙΖ ἔΠΠΟΛΕΜΟΣ:
αϭΧΩ ΝΝΑΨΩΒΨ ἔΖΑΝΦΙΪ ΝΞΟΥΤ:
ακμορτ ΝΟΥΧΟΥ ἔΠΠΟΛΕΜΟΣ: ΟΥΟΖ
ακσενΖ ΟΥΟΝ ΝΙΒΕΝ ἔΤΑΥΤΩΟΥΝΟΥ
ἔΞΡΗΙ ἔΧΩΙ αΠΕΨΗΤ ὤΜΟΙ.
ΑΛΛΗΛΟΥΙΑ.

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 الْقِتَال، فَتَحْنِي بِذِرَاعِي قَوْسٍ مِنْ نَحَاس. تَنْطَقْنِي بِقُوَّةٍ لِلْقِتَال. تَصْرَعُ تَحْتِي الْقَانِمِينَ عَلَيَّ. هَلِّلِيلُويَا.

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.

ΟΥΔΑΝΑΣΝΩΟΙΣ ἔΒΟΛ ΘΕΝ
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 Γ: ΙϢ - ΚΣ

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
ἔζανμυαντῶαπ οῦοζ
σεναερμαατισζοιν ἕμωτεν δεν
νοῦσῖναζωζη.

Εὔεεν ἕμνοῦ Δε ἡνιοῦρωοῦ νεμ
νιζηεμων εῶβητ εῦμετμεῶρε νωοῦ
νεμ νιεῶνοο.

Εὑωπ Δε ἀῦωαντ ἕμνοῦ
ἕπερϋιρωοῦϋ ζε πωο ιε οῦ πε
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν
ἰουῖνοῦ ἔτεῦμαῦ ἕφηἔτετεννααζι
ἕμμοϋ.

Ἡῶτεν ζαρ ἀν πεδῶνααζι ἀλλὰ
Πῖνευμα ἡτε πετενιωτ εῶνααζι
δεν ἕμνοῦ.

Ερε οῦοον Δε εϋἔτ ἡνοῦοον ἔφμοῦ:
οῦοζ ἔρε οῦιωτ εϋἔτ ἡνοῦηρι: οῦοζ
ἔρε ζανῦηρι τωοῦνοῦ ἔξεν νοῖοῖτ
εῦἔδῶοβοῦ.

Οῦοζ ἔρετενεῦωπι εῦμοοτ
ἕμωτεν ἡξε οῦοον νιβεῖν εῶβε παραν:

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

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

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

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

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

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

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

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

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

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

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

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

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

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

ΦΗ ΔΕ 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

ΜΟΥΡ 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.

<p>Οὐὰναστωσις ἐβὼλ θεν πιερασσελιον εθοραβ 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>ΛΟΥΚΑΝ ᾫ: ια - ιζ</p>	<p>Luke 7: 11 - 17</p>	<p>لوقا 7: 11 - 17</p>
<p>Οτοϋ ασωπι επερασϑ ασωπενασϑ εοϋβακι εϋμοϋϑ εϋρος γε Παιν οτοϋ ναϋμοϋϋ νεμαϑ η̅νε νεϋμαθητης νεμ οϋνιωϑ μμηϋ.</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>Ϸωστε ε̅ταϑδωντ ε̅ϑπρλη η̅ντε ϑβακι: Ϸηππε ε̅ναϋωλι η̅νοϋαι ε̅βὼλ ε̅αϑμοϋ: ε̅οϋϋηρι μμαϋαϑϑ πε η̅ντε τεϋμαϋ: οτοϋ θαη νε οϋϷηρα τε: οτοϋ νε οτοϋ οϋμμηϋ εϋωϋ η̅ντε ϑβακι νεμαϑ 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 ε̅ταϑναϋ ε̅ρος η̅νε Πβοιϑ ασωπενϷητ θαρϋ: οτοϋ πεϷαϑ ναϑ γε μπερριμ.</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 ϑϷλη: η̅η δε εϷϑαι αν̅οϷι ε̅ρατοϋ: οτοϋ πεϷαϑ γε πιθελϋρι η̅θοϋ πε ϑϷω μμοϑ ναϑ τωηκ.</p>	<p>Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”</p>	<p>ثُمَّ تَقَدَّمَ وَلَمَسَ النُّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ.</p>
<p>Οτοϋ ασϷεμϑ η̅νε πιρεϷμωοϋτ οτοϋ ασϷεϷητϑ η̅ναϷι: οτοϋ ασϷηϑ η̅ντεϷμαϋ.</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>ΟτοϷοϑ δε ασϑι η̅νοτοϋ η̅ιβεν οτοϋ ναϋϑωοϋ μϑηνοϋϑ εϷϷω μμοϑ γε οϋνιωϑ μ̅προϷητϑηϑ ασϷωηϑ η̅δητην:</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 خَوْفًا وَمَجَّدُوا اللَّهَ قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَافْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτος γε ἀφνοῦτ̄ γεμῶνι
ἠπερλαος.

Οτος αϕὶ ἐβολ ἠξε παιααζι
εθβητηϑ δειν ἴουδαεὰ τηρσ νεμ
†περιχωροσ τηρσ.

*Πῶνοῦ φα Πεννοῦτ̄ πε ἠα ἐνεε
ἠτε νι ἐνεε: ἀμην.*

“God has visited His
people.”

And this report about
Him went throughout all
Judea and all the
surrounding region.

Glory be to God forever.

وَجَرَجَ هَذَا الْخَبْرُ عَنْهُ فِي كُلِّ
الْيَهُودِيَّةِ وَفِي جَمِيعِ الْكُورَةِ
الْمُحِيطَةِ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

†ἐπιστολη ἠτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φβωκ ἠπενδοισ Ἰησοῦσ
Πιχριστοσ: πιὰποστολοσ ετθααεμ:
φηεταεαωϑ 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
تيموثاوس، بركته المقدسة تكون
معنا. آمين.

Ἢ Τιμοθεοσ Ἢ: ̅ϛ̅ - ̅ι̅ε̅

2 Timothy 2: 3 - 15

2 تيموثاؤس 2: 3 - 15

Δριῶφηρ ἠῶπεῦκαε ἠφρη†
ἠνοῦματοι ἐνανεϑ ἠτε Πιχριστοσ
Ἰησοῦσ.

You therefore must
endure hardship as a good
soldier of Jesus Christ.

فَأَشْرِكْ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ
كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Ἰπαρε εἰλι εϑοι ἠμματοι
δλεμλωμϑ δειν νιζβηνοῖ ἠτε παιωνδ
εἰνα ἠτεϑραναϑ ἠφηεταϑδοκϑ.

No one engaged in
warfare entangles himself
with the affairs of this life,
that he may please him who
enlisted him as a soldier.

لَيْسَ أَحَدٌ وَهُوَ يَتَجَنَّدُ يَرْتَبِكُ
بِأَعْمَالِ الْحَيَاةِ لِكَيْ يُرْضِيَ مَنْ
جَنَّدَهُ.

Εῶωπ δε ἀρεῶαν οῖαι ῶε εἶμα
ἠ† ἠπαϑβιχλομ αϑῶτεμ† νομμοσ.

And also if anyone
competes in athletics, he is
not crowned unless he
competes according to the
rules.

وَأَيْضاً أَنْ كَانَ أَحَدٌ يُجَاهِدُ، لَا يُكَلَّلُ
أَنْ لَمْ يُجَاهِدْ قَانُونِيًّا.

Πρωτωι ετδοσι ζωτ̄ εροϋ̄ ντεϋβι
ν̄ϋορπ̄ εβολ̄ δ̄εν̄ νιοϋταδ̄.

Κατ̄ ε̄νηε̄τ̄ζω̄ ῡμωοτ̄ Π̄βοις̄ ταρ
εϋε̄τ̄ νακ̄ νο̄νε̄μῑ δ̄εν̄ ζωβ̄ νιβεν̄.

Αρῑφ̄με̄τῑ ν̄ιη̄σοϋς̄ Πῑχ̄ρις̄τοϋς̄
ε̄ταϋτ̄ω̄νηϋ̄ ε̄βολ̄ δ̄εν̄ ν̄η̄ε̄ο̄μωοτ̄ ε̄βολ̄
δ̄εν̄ π̄χ̄ροϋ̄ ν̄Δ̄ᾱνῑδ̄ κᾱτα
πᾱε̄τᾱσ̄τε̄λιον̄.

Φ̄αῑ ε̄τ̄β̄ω̄ῑκᾱδ̄ ν̄δ̄η̄τηϋ̄ ω̄ᾱ ε̄δ̄ρη̄
ε̄θᾱν̄ῑσ̄νᾱτ̄δ̄ ῡφ̄ρη̄τ̄ νο̄τ̄ρεϋε̄ρ̄πε̄τ̄ζωοτ̄
ᾱλλᾱ π̄κᾱχῑ ῡΦ̄νο̄ῡτ̄ κο̄νη̄ δ̄ν̄.

Ε̄σ̄βε̄ φ̄αῑ τ̄ε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ δ̄εν̄ ζωβ̄
νιβεν̄ ε̄σ̄βε̄ ν̄ῑσ̄ω̄τ̄π̄ ϋ̄ῑνᾱ ν̄τε̄ το̄το̄ῡ β̄ῑ
ῡπ̄ιο̄ῡτ̄αῑ ε̄τ̄δ̄εν̄ Πῑχ̄ρις̄τοϋς̄ Ῑη̄σοϋς̄ ν̄ε̄μ̄
π̄ω̄οτ̄ ν̄ε̄νε̄ε̄.

ϸ̄εν̄ε̄σο̄τ̄ ν̄ξε̄ π̄κᾱχῑ ῑσ̄ξε̄ ταρ̄ δ̄ν̄μο̄ῡ
ν̄ε̄μᾱϋ̄ ῑε̄ τ̄εν̄νᾱω̄ν̄δ̄ ν̄ε̄μᾱϋ̄ ο̄ν̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ ῑε̄
τ̄εν̄νᾱε̄ρο̄ῡτο̄ ν̄ε̄μᾱϋ̄ ο̄ν̄ ῑσ̄ξε̄
τ̄εν̄νᾱχο̄λ̄ϋ̄ ε̄βολ̄ ν̄θο̄ϋ̄ ζωϋ̄
ε̄νᾱχο̄λ̄τε̄ν̄ ε̄βολ̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρᾱθ̄νᾱε̄τ̄ φ̄η̄ ν̄θο̄ϋ̄
ε̄νᾱδ̄ο̄ῑ ε̄ϋο̄ῑ ῡπ̄ῑσ̄τοϋς̄ ῡμ̄ο̄ν̄ ω̄ϋ̄χο̄μ̄ ταρ̄
ν̄τεϋ̄χο̄λ̄ϋ̄ ε̄βολ̄ ῡμᾱτᾱτ̄ϋ̄.

Ῡᾱφ̄με̄τῑ ν̄ωοτ̄ ν̄η̄ν̄αῑ εκ̄ε̄ρ̄ε̄μ̄ε̄ρ̄ε̄
ῡπε̄μ̄ε̄θο̄ ῡΦ̄νο̄ῡτ̄ ε̄ω̄ϋ̄τε̄μ̄ ῡλᾱδ̄ δ̄εν̄
π̄κᾱχῑ ε̄ξε̄ν̄ ε̄λῑ ν̄ε̄ζωβ̄ ῡμ̄ο̄ν̄ε̄η̄ο̄ῡ

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
profit, to the ruin of the

يَجِبُ أَنْ الْحَرَاتِ الَّذِي يَتَعَبُ
يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَمْثَارِ.

أَفْهَمُ مَا أَقُولُ. فَلْيُعْطِكَ الرَّبُّ فَهْمًا
فِي كُلِّ شَيْءٍ.

أَذْكَرُ يَسُوعَ الْمَسِيحَ الْمَقَامَ مِنَ
الْأَمْوَاتِ مِنْ نَسْلِ دَاوُدَ بِحَسَبِ
أَنْجِيلِي.

الَّذِي فِيهِ اخْتَمَلُ الْمَشَقَّاتِ حَتَّى
الْقَيْوَدِ كَمُذْنِبٍ لَكِنَّ كَلِمَةَ اللَّهِ لَا
تَقْتَدُّ.

لَأَجْلِ ذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ
لَأَجْلِ الْمُخْتَارِينَ لِكَيْ يَحْصُلُوا هُمْ
أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي
الْمَسِيحِ يَسُوعَ مَعَ مَجْدِ ابْدِيٍّ.

صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ أَنْ كُنَّا قَدْ
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.

إِنْ كُنَّا نَصْبِرُ فَسَنَمْلِكُ أَيْضًا مَعَهُ،
أَنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا.

إِنْ كُنَّا غَيْرَ أَمْنَاءَ فَهُوَ يَبْقَى أَمِينًا
لَنْ يَقْدِرَ أَنْ يَنْكِرَ نَفْسَهُ.

فَكَرِّ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَّامَ الرَّبِّ
أَنْ لَا يَتِمَّاحَكُوا بِالْكَلامِ الْأَمْرُ غَيْرُ
النَّافِعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.

ἠδῆτις ἐοῦωχι ἠνηετσωτεμ.
 Ἰης ἠμοκ ἐταροκ ἐρατκ ἠοῦωπι
 ἠΦνοῦτ ἠοῦερατης ἠπαρβιῶπι
 εκῶωτ ἠῖσαζι ἠτε τμεῦμη ἐβολ δῆεν
 οῦωωῦτεν.

*Πρῶτος γαρ νευωτεν νευ
 τῆρηνη ενσοπ: χε ἠμην ἐσεῶωπι.*

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

Καθολικον ἐβολ δῆεν πε πρῶοιτ
 ἠῆπιστολη ἠτε πενωτ Πετρος.
 Ἀμην. Παμενρατ.

ἁ Πετρος τ: ἠ - ἱε

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

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

1 Peter 3: 8 - 15

1 بطرس 3: 8 - 15

Πχωκ δε ἐρετενοι ἠοῦμεν
 ἠοῦωτ τηροῦ: ἐρετενοι ἠῶφῆρ
 ἠβιδισι: οῦοε ἐρετενοι ἠμαισον
 ἠῶανῆμαδτ ἐρετενεβινοῦτ.

ἠτετεντ ἠοῦπετρωοῦ ἠν δα
 οῦπετρωοῦ: οῦδε ἐοῦωοῦω δα
 οῦωοῦω: πετοῦβητ δε ἐρετενεῦμοῦ
 χε ἐταῦθαρεμ ῆηνοῦ ἐπαρωβ ῆινα
 ἠτετενεῖρηρονομιν ἠπῖεμοῦ.

Φη γαρ εῶοῦω ἠμενρε ἠωνδ
 οῦοε ἠναῦ ἐζανῆροοῦ ἠνανεῦ
 μαρεταλβο ἠπερλας ἐβολ ῆα
 πιπετρωοῦ: οῦοε νεῦεφοτοῦ

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.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي
 الرّأْيِ بِحَسَنٍ وَآحِدِ ذَوِي مَحَبَّةٍ
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَبْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ
 لِكَيْ تَرْتَوْا بَرَكَةً.

لَأَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ
 وَيَرَى أَيَّامًا صَالِحَةً، فَلْيُكْفِفْ
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتَيْهِ أَنْ
 تَتَكَلَّمَا بِالْمَكْرِ.

ἐϋτευμασazi ἵουχ'ροϋ.

Μαρεϋρικι σαβολ ἕπιπετρωου:
ουου ἵτεϋιρι ἕπιὰσαθου: μαρεϋκωτ
ἵσα ουεϋρηνη ουου ἵτεϋιροϋ ἵσω.

Χε νενβαλ ἕπιβοις σεουωτ ἕχεν
νιθου: ουου νεϋμαωϋ σερικι ἵσα
ποϋτωβρ: πεο δε ἕπιβοις ἕχεν
νηετιρι ἕπιπετρωου.

Οουου νιμ εθναϋϋεμακρ νωτεν
ἕωωπ ἀρετενϋανερρεϋχου
ἕπιπεθουανεϋ.

Αλλα ισε τετενερ πεκεϋεμακρ
εβε ϋμεθου ἕουνιαντεν θηου:
τουουτ δε ἕπερεϋουτ δεατερεν ουδε
ἕπεϋεορτερ.

Πβοις δε Πιχριστου ματουβοϋ
εδρηι δεν νετενρητ: ερετενσοβτ
ἕμωτεν ἵουου νιβεν εϋαπολοσια
ἵουου νιβεν εθναερετιν ἕμωτεν
ἵουου σαζι εβε ϋεελπις ετδεθου θηου
αλλα δεν ουμετρεϋραϋ νεμ ουουτ.

*Πασἵουου ἕπεϋεϋερε πεκομοϋ
ουδε νηετωωπ δεν πεκομοϋ:
πεκομοϋ νασινι νεμ τεϋεπιθουια: φη
δε ετιρι ἕφοϋωϋ ἕφουουτ εἵναϋωπι
ϋα 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.*

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

لَأَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ
وَأُذُنِي إِلَيْ طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ
الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ
بِالْخَيْرِ؟

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

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ،
مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ مَنْ
يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي
فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ،

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενοιϑ ἡ ἀποστολος: ἐρε ποῦςμον εθογαν ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من اعمال آباننا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις κζ: μβ - κη: ϛ</p>	<p>Acts 27: 42 - 28: 6</p>	<p>اعمال 27: 42 - 28: 6</p>
<p>Αἱ ἱρι δε ἡ ποῦςοβῆι ἡξε νηματοι θινα ἡσεδωτεβ ἡνηετσωη: μηπωσ ἡτε ογαι ηηβι ἡτερψωτ.</p> <p>Πιεκατονταρχος δε εφορωϗ ἐνοθεμ ἡ Παυλος αρωαϗτοϗ ἐϗτεμῆρι ἡ ποῦςοβῆι: αφοταθσαθῆι δε ἡνηετε ογον ὡσωμ ἡμωοϗ ἡσεφιτοϗ ἐφιου ἡσενηβι ἡωορπ ἐπιχρο.</p> <p>Ογοθ ἡκεσωπ θανοτον μεν θι θανσανις: θαν κε χωοῖνι δε θι θαν κε ενχαι ἡτε πιχοι: ογοθ παρηϑ αρωπι εθρηννοθεμ τηρεν ἐπιχρο.</p> <p>Ογοθ ἐταννοθεμ τοτε ανεμι χε ωαυμοϑ ἡτηησος ἐτε ἡμαϗ χε Μελετινη.</p> <p>Ηιβαρβαρος δε ἡτε πιμα ἐτε ἡμαϗ αἱρι ἡοῖνιϗ ἡμεταιρωμι νεμαν: ἐτανθερε ογχρωμ ταρ αρωοπτεν τηρεν ἐρωοϗ εθε πιμοῖνηωοϗ ἐτε ναρωοπ νεμ εθε πιωσεβ.</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 يَسْبِیحَ أَحَدٌ مِنْهُمْ فِيهِزَب.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَّاحَةِ يَرْمُونَ أَنْفُسَهُمْ أَوَّلًا فِيخْرُجُونَ إِلَى الْبَرِّ.</p> <p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p> <p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيْطَةَ.</p> <p>فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.</p>

Αφκοτq Δε ἵχε Παυλος αφχιω
 ἵνομηq ἵλεβq: οτοz ἕταqητοq ἕχεν
 πῆρωμ οτοz ἕβολητεν πῆμου ασι
 ἕβολ ἵχε οἰαχω ασχεκz τεqηιz.

Εταqηατ Δε ἵχε ἵβαρβαροc
 ἕπιθηριον εqἄqἡ ἵσα τεqηιz ναἰχω
 ἕμοc ἵνοἰἕρηνοq: χε παντωc παρωμ
 οἰρεqῆωτεβ πε φαι: ἕτε μενεσα
 ἕτεqηοzεμ ἕβολῆεν φῆομ ἕπε πεqηαπ
 χαq ἕωνῆ.

Πῆοq μεν οἰη αφηεz πῆηριον
 ἕπιῆρωμ ἕπε ἕλι ἕπετρωωτ qωπι
 ἕμοq.

Πῆωωτ Δε ναἰμεἰ χε ἕναφωχι ιε
 ἕναηει σατοτq ἵτεqμοq: ἕταqωck Δε
 εἰκομc ἕροq οτοz ἕταqηατ χε ἕπε
 ἕλι ἵηωβ εqηωωτ ταηοq αφκοτοq
 σατοτοq εἰχω ἕμοc ἕροq χε οἰνοq†
 πε.

*Πισαχι Δε ἵτε Πῆοιc εqἕλαι οτοz
 εqἕλqαι: εqἕλμαηι οτοz εqἕταqηο:
 ῆεν ἡῆσἱα ἵεκκῆησια 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 كَثِيْرًا مِّنَ الْفُضْبَانِ
 وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِّنَ
 الْحَرَارَةِ أَفْعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا
 بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنَّ
 هَذَا الْإِنْسَانَ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ
 يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ
 يَتَضَرَّرْ بِشَيْءٍ رَدِيءٍ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ
 أَنْ يَنْتَفِخَ أَوْ يَسْقُطَ بَعْتَهُ مَيْتًا. فَاذٍ
 انْتَبَظَرُوا كَثِيْرًا وَرَأَوْا أَنَّهُ لَمْ
 يَعْرِضْ لَهُ شَيْءٌ مُّضِرٌّ، تَغَيَّرُوا
 وَقَالُوا: «هُوَ إِلَهٌ!».

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

Synaxarium of Baramhat 18 سنكسار اليوم الثامن عشر من شهر برمهاث

1. The Martyrdom of St. Isidore, Friend of Sina the Soldier

1. استشهاد القديس إيسيدورس رفيق سنا الجندي

1. The Martyrdom of St. Isidore, Friend of Sina the

1. استشهاد القديس إيسيدورس رفيق سنا

Soldier

On this day, of the year 21 of the martyrs, 305 AD, St. Isidore the friend of Sina the soldier, was martyred. This saint was born in the city of Deknash (Dafnas), and he worked as a wool weaver. He had a close friend called Sina, who was a soldier, and both were charitable to the poor and the needy.

One night, they both saw a vision; a virgin, with crowns in her hands, placed them on their heads. When they woke up, they told each other about the vision and they realized that The Lord had called them to receive the crown of martyrdom. They went to the Governor of Pelusium (El-Farma) and confessed The Lord Christ. He ordered to imprison them, and The Lord sent His angel in a vision at night to comfort them.

The Governor sent St. Sina to Alexandria and St. Isidore remained in prison. Shortly after, St. Sina was returned back to the prison and his friend St. Isidore rejoiced. They told each other of what had happened to them.

The Governor started to torture them severely. He cast St. Isidore into a fiery furnace. St. Isidore prayed asking The Lord Christ to accept his soul. Thus, he received the crown of martyrdom. The mother of St. Sina was standing weeping for the separation of her son from his friend. She saw a multitude of angels ascending with the soul of St. Isidore. She took care of the body, shrouded and buried it.

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

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

الجندي

في مثل هذا اليوم من سنة 21 للشهداء، سنة 305 ميلادية، استشهد القديس إيسيدورس رفيق سنا الجندي. وُلِدَ هذا القديس ببلدة دقناش (دفناس) وكان يعمل في صناعة الصوف مع القديس سنا رفيقه، وكان يتصدقان على الفقراء والمساكين. وذات ليلة أبصر كل منهما في رؤيا أن فتاة عذراء بيدها إكليل تضعه على رأسيهما. فلما استيقظا من النوم، أعلم كل منهما الآخر بالرؤيا وعرفا أن الرب دعاهما لنوال إكليل الشهادة. فانطلق الاثنان إلى والي الفرما واعترفا بالسيد المسيح. فأمر بسجنهما. فأرسل الرب ملاكه في رؤيا الليل وعزاهما. وفي الصباح، أمر الوالي بإرسال سنا إلى الإسكندرية وبقي إيسيدورس سجيناً. وبعد قليل، أعيد سنا إلى السجن ففرح به صديقه وحكي كل منها ما جرى له. وبدأ الوالي في تعذيبهما، فألقي إيسيدورس في أتون النار، وهو يصلي طالباً من السيد المسيح أن يقبل روحه، فنال إكليل الشهادة. وكانت والدة القديس سنا واقفة تبكي لحرمان ابنها من صديقه، فرأت جماعة من الملائكة تصعد بروح القديس إيسيدورس، فاهتمت بالجسد وكفنته ودفنته. 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 ρ: ι, θ

Psalm 91: 13, 11

مزمور 90: 10، 9

Εκέλωμι ἔχεν οὐροϋ νεμ
οὐβασιλικος: οὐροϋ εκέδουδεμ ἰοῦμοῦ
νεμ οὐδρακων: γε ἕναθονθεν
ἐτοῦτοῦ ἡνεγασσελος εθβητκ:
εθροῦαρεϋ ἐροκ ει πεκωωιτ τηροῦ.
Ἀλληλοια.

You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. For He shall give His angels charge over you, to keep you in all your ways. **Alleluia.**

تطأ الأفعى وملك الحيات، وتسحق
الأسد والتنين. لأنه يوصي ملائكته
بك، ليحفظوك في سائر طرقك.
هلليويا.

The Liturgy Gospel إنجيل 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.

Οὐὰναστωσις ἐβολ θεν
πιεγασσελιον εθουαβ κατὰ λουκαν
ασιοῦ.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λουκαν ι: κα - κδ

Luke 10: 21 - 24

لوقا 10: 21 - 24

Ἡερηι δε θεν ϣοῦνοῦ ἐτε ἠμαϣ
αϣθεληλ ἡνε Ιησοῦϋ θεν Πιπνειμα
οῦροϋ πεσαϣ γε ϣοῦωνθ νακ ἐβολ
Φιωτ Πβοιϋ ἡτφε νεμ ἡκαθι γε
ακρηπ ναι ἐθανκαβεϣ νεμ θανκατρητ
οῦροϋ ακθορποῦ ἐβολ ἡθανκοῦϣι
ἡλλωνοῦ: αθα Φιωτ γε φαι πε ἠφρηϣ

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."

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 الْمَسَرَّةُ أَمَامَكَ.»

ἅπιταϛ ἕταϛωπι ἅπεκῦθο.

Ωβ ΝΙΒΕΝ ΔΥΤΗΤΟΥ ΝΗΙ ΝΤΕΝ

Παιωτ: οτοϛ ἅμον ἕλι σωοτην χε Νιμ
πε Πωηρι ἕβηλ ἕΦιωτ οτοϛ χε Νιμ πε
Φιωτ ἕβηλ ἕΠωηρι Νεμ φηἕτε Πωηρι
οτωϛ ἕβωρη παϛ ἕβολ.

Οτοϛ ἕταϛκοτϛ ἕνεϛμαθητἕ
σαἕσα ἅμαγατοϛ πεχαϛ Νωοϛ χε
ἕοτηνἕτοϛ ἕνιβαλ ἕθναϛ
ἕνηἕτετενναϛ ἕρωοϛ.

✠ χω αρ ἅμοϛ Νωτεν χε θανωηϛ
ἅπροφητἕ Νεμ θανοτηρωοϛ Δτοτωϛ
ἕναϛ ἕνηἕτετενναϛ ἕρωοϛ οτοϛ
ἅποτηναϛ οτοϛ ἕσωτεμ
ἕνηἕτετενσωτεμ ἕρωοϛ οτοϛ
ἅποτσωτεμ.

*Πῶοϛ φα Πεννοϛϛ πε ωα ἕνεθ
ἕτε Νι ἕνεθ: ἅμην.*

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.

وَالْتَفَتَتْ 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 يُعْينَ لَهُ».

وَالْتَفَتَتْ 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 19th Day of Baramhat

قطمارس قراءات اليوم التاسع عشر من شهر برمهاث المبارك

COYMHY ΨHT NÈZOOT ÌΠIÀBOT ΦAΜENΩΘ

Ροηι

Vespers Psalm

مزمور العشيّة

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

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

ΨAΛMOY TW ΔAVID È: IÀ, IB

Psalm 5: 11, 12

المزمور 5: 11، 12

Μαροτογνοη ùμωοτ ìνε οτοη
 ηΙΒΕΝ ΕΤΕΡΖΕΛΠΙC ÈΡΟΚ: ΕΓÈΘΕΔΗΛ ΨA
 ÈΝΕΖ: ΖΕ ÌΘΟΚ ΑΚCΜΟΥ ÈΠÌΜΗΙ ΠΒΟΙC:
 ùφρητ ìνοηροπλον ìτε οητματ: ακτ
 ìνοηχλομ Èζων. ΔAΔΗΛΟΤIÀ.

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. Alleluia.

وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. 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.

ΟτΑΝΑΣΤΗΩCΙC ÈΒΟΛ ΘΕΝ
 ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΤΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ
 ΔΣΙΟΤ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ΜΑΤΘΕΟΝ Γ: ΚΔ - ΛΣ

Matthew 10: 24 - 33

متى 10: 24 - 33

ΜΟΝ ΟΥΜΑΘΗΤΗC ΕΦΟΤ
 ÈΠΕΦΡΕΦτCΒΩ ΟηΔΕ ΟηΒΩΚ ΕΦΟΤ
 ÈΠΕΦΒΟΙC.

A disciple is not above his teacher, nor a servant above his master.

لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.

ΚΗΝ ἘΠΙΜΑΘΗΤΗΣ ἸΤΕΥΕΡ ἸΦΡΗΤ
ἸΠΕΥΡΕΥΤΪΣΒΩ ΟΥΟΖ ΠΙΒΩΚ ἸΤΕΥΕΡ
ἸΦΡΗΤ ἸΠΕΥΒΟΙΣ: ΙΣΧΕ ΠΙΝΕΒΗ
ΑΥΜΟΥΤ ἘΡΟΥ ΧΕ ΒΕΛΖΕΒΟΥΛ ΠΩΣΟ
ΜΑΛΛΟΝ ΝΕΥΡΕΜΙΝΗ.

ἸΠΕΡΕΡΖΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἸΜΟΝ
ΠΕΤΩΒΣ ΤΑΡ ΧΕ ἸΝΑΒΩΡΠ ἘΒΟΛ ΑΝ:
ΟΥΔΕ ἸΜΟΝ ΠΕΤΩΗΠ ΧΕ ΣΕΝΔΕΜ ἘΡΟΥ
ΑΝ.

ΦΗΕΤΧΩ ἸΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ
ΔΧΟΥ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ
ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἘΡΟΥ ΔΕΝ
ΝΕΤΕΝΜΑΥΧ ΒΙΩΙΩ ἸΜΟΥ ΒΙΧΕΝ
ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἸΠΕΡΕΡΖΟΥΤ ΔΑΤΖΗ
ἸΦΗΘΕΝΑΔΩΤΕΒ ἸΠΕΤΕΝΣΩΜΑ:
ΤΕΤΕΝΨΥΧΗ ΔΕ ἸΜΟΝ ὤΧΟΜ ἸΜΟΥ
ἘΔΘΘΕΒΣ: ἸΡΙΟΥΤ ΔΕ ἸΘΟΥ ΔΑΤΖΗ
ἸΦΗΕΤΕ ΟΥΟΝ ὤΧΟΜ ἸΜΟΥ ἘΪΨΥΧΗ
ΝΕΜ ΠΙΣΩΜΑ ἘΤΑΚΩΟΥ ΔΕΝ ΪΣΕΕΝΝΑ.

ἸΗ ΒΑΧ ΣΝΑΥ ΑΝ ἘΤΟΥΤ ἸΜΟΥ
ἘΒΟΛ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἘΒΟΛ
ἸΔΗΤΟΥ ἸΝΕΥΖΕΙ ἘΧΕΝ ΠΙΚΑΒΙ ΑΤΘΝΕ
ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἘΤΔΕΝ ΝΙΦΗΟΥ.

ΠΘΩΤΕΝ ΔΕ ΝΙΚΕΥΩ ἸΝΤΕ ΤΕΝΔΦΕ
ΣΕΠΠ ΤΗΡΟΥ.

It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household!

Therefore, do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will.

But the very hairs of your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ
وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا
رَبَّ الْبَيْتِ بَعْلَزَبُولَ فَكَمْ بِالْحَرِيِّ
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومًا لَنْ
يُسْتَعْلَنَ وَلَا خَفِيًّا لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قُولُوهُ
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ
الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عَصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورِ رُؤُوسِكُمْ
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερερβοῦ ὄρν τετενοῦοτ ταρ
ἐορυμῳ ἵβλζ.

Ὅτον νιβεν εἰθαοῦωνε εἶβολ
ἵδῆτ ἠπεῦθο ἵνιρωμι ἵθαοῦωνε
εἶβολ ἵδῆτῑ ζω ἠπεῦθο ἠΠαιωτ
ετῑεν νιφῆοῦι.

Φῆ δε εἰθαοῦοτ εἶβολ ἠπεῦθο
ἵνιρωμι ἵθαοῦοτ εἶβολ ζω ἠπεῦθο
ἠΠαιωτ ετῑεν νιφῆοῦι.

*Πῶοτ φα Πεννοῦτ πε: ῥα ἐνεε
ἵτε νιῆνεε: ἰμῆν.*

Do not fear therefore;
you are of more value than
many sparrows.

Therefore, whoever
confesses Me before men,
him I will also confess
before My Father who is in
heaven.

But whoever denies Me
before men, him I will also
deny before My Father who
is in heaven.

*Glory be to God
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

والمجد لله دائماً

Ψωπ

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ Δσ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῶωοτ ἵθελτψις ἵτε νιῑμῆι:
οτοε ῥῆναναεμοτ ἵνε Πβοις εἶβολ
ἵδῆτοτ τηροτ: Πβοις ναῶρεε ἐνοτκαε
τηροτ: οται εἶβολ ἵδῆτοτ τηροτ
ἵνεετλοετ. Ἀλληλοῦιᾶ.

Many are the afflictions
of the righteous: but The
Lord delivers him out of
them all. He guards all his
bones; not one of them is
broken. Alleluia.

كثيرة هي آحزان الصديقين، ومن
جميعها ينجيهم الرب، يحفظ الرب
جميع عظامهم، وواحدة منها لا
تنكسر. هليلويا.

Matins Gospel

إنجيل باكر

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

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

<p>ΟὐὰΝΑΣΝΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>ΙΩΑΝΝΗΝ ΙΒ: Κ - ΚϚ</p>	<p>John 12: 20 - 26</p>	<p>يوحنا 12: 20 - 26</p>
<p>ΠΕ ΟΥΟΝ ΘΑΝΘΡΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ΔΕΝ ΝΗΕΘΝΗΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΠΤΟΥΟΥΩΥΤ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</p>	<p>وَكَانَ أَنَاثُ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p>
<p>Παι ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΜ ΒΗΘCΑΙΔΑ ἸΝΤΕ ΨΑΛΙΛΕἶ ΟΥΟΘ ΝΑΥΨΘ 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 فِيلِيبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔCΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑΥΖΟC ἸΑΝΔΡΕΑC: ΔΑΝΔΡΕΑC 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 فِيلِيبُّسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِيبُّسُ لِيَسُوعَ.</p>
<p>ΙΗCΟΥC ΔΕ ἔΤΑΥΕΡΟΥῶ ΠΕΖΑΥ ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΝΤΕ ΠΩΗΡΙ ἸΦΡΩΜΙ ΘΙῶΟΥ.</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 ἸCΟΥῶ ΘΕΙ ΘΙΧΕΝ ΠΙΚΑΘΙ ΟΥΟΘ ἸΤΕCΜΟΥ ἸΘΟC ἸΜΑΥΑΤC ἔΨΑCΨΩΠΙ: ἔΨΩΠ ΔΕ ΔCΨΑΝΜΟΥ ΨΑCΕΝ ΟΥΜΗΨ ἸΝΟΥΤΑΘ ἔΒΟΛ.</p>	<p>Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.</p>	<p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَقَعْ حَبَّةُ الْحِنْطَةِ فِي الْأَرْضِ وَتَمُتَ فَهِیَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.</p>
<p>ΦΗΘΜΕΙ ἸΝΤΕΨΨΥΧΗ ΕΥἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟCΨ ἸΝΤΕΨΨΥΧΗ ἸΞΡΗΙ ΔΕΝ ΠΑΙΚΟΜΟC ΕΥἔἄΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يَهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηαυεμυι υμοι μαρεφοταυε
 νσω οτοθ φυα ετρωπ υμοθ ερεωπι
 υματ νεμηι νζε παρεωεμυι οτοθ
 φηθηαερρεωεμυι νηι εναερτιμαν
 υμοθ νζε Παιωτ.

*Πωοτ φα Πεννοτ πε ωα ενεθ
 ιτε 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.*

اِنْ 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 ἵτε πενθαδ Παυλοσ Πιἀποστολοσ

Παυλοσ φβωκ ὑπενδοισ Ιησουσ
 Πιχριστοσ: πιἀποστολοσ ετθαρευ:
 φηεταυθαυεπι επιρωεννοτυι ἵτε
 Φνοττ.

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

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

Β Ηικορινθιοσ ια: ιε - ιβ: ιβ

**2 Corinthians 11: 16 - 12:
 12**

2 كورنثوس 11 :16 - 12 :12

Παλιν τρω υμοσ μηπωσ ἵτε οται
 μενι εροι γε ανοκ οτατητ: υμον
 καν υφρητ νοτατητ ωοπτ ερωτεν
 εινα ἵταωοτυοτ υμοι εω νοτκοτυι.

I say again, let no one
 think me a fool. If
 otherwise, at least receive
 me as a fool, that I also may
 boast a little.

أَقُولُ أَيْضًا: لَا يَظُنُّ أَحَدٌ أَنِّي عَبِيٌّ.
 وَإِلَّا فَأَقْبَلُونِي وَلَوْ كَعَبِيٍّ، لِأَفْتَخِرَ
 أَنَا أَيْضًا قَلِيلًا.

Πετσαχι υμοθ ναιχω υμοθ αν
 κατα Πβοισ αλλα εωσ εεν
 ουμετατητ ἵτερηι εεν παιωι ἵτε

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.

παιψοῦσθε.

Επιδη οἶον οὐμῆψ ῥοῦσθε
ἔμωσθε κατὰ σαρκὸς ἄνοκ εἶω
†ναψοῦσθε ἔμμοι.

Θηδεωσ ταρ τετενεράνεχεσθε
ἠνιατρητ ἠθωτεν ελανεβετ.

†τετενεράνεχεσθε ταρ ἔφθετῖρι
ἔμωτεν ἔβωκ: φθεθουω ἔμωτεν
φθετῖ ἠτεν θηνοῦ: φθετῖσι ἔμμοϋ
νεμ φθετῖοῦ ἔθεν πετενηο.

Κατὰ οἠψωψ †χω ἔμμοσ εἶωσ χε
ανψωνι ἄνοκ: φη δε ἔτε οἶον οἶαι
ναερτολμαν ἠθρητϋ αιχω ἔμμοσ ἔθεν
οἠμετατρητ †ναερτολμαν εἶω.

Εαν θεβερεοσ νε ἄνοκ εἶω: εαν
Ισραῆλιτῆσ νε ἄνοκ εἶω: εαν ἔροχ
ἠτε Ἀβρααμ νε: ἄνοκ εἶω.

Εαν διακων ἠτε Πιχριστοσ νε:
αισασι ἔθεν οἠσιβι ἠρητ ἄνοκ ἠεοῦο:
ἠθρη ἔθεν ελανετῖσι ἠεοῦο: ἠθρη ἔθεν
ελανεψῆψ: ἠεοῦο ἠθρη ἔθεν
ελανεψτεκωσ: ἔθεν οἠμετῖοῦο: ἔθεν
ελανεψ ἠοἠμηψ ἠκοπ.

Εβολ εἶτοποῦ ἠνι Ιουδαῖ: αιβῖ
ἠιοῦ ἠεμε ταρ ἠελαψ ψατεν οἶαι.

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.

فَأَتَّكُم بِسُرُورٍ تَحْتَمِلُونَ الْأَغْيَاءَ، إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَتَّكُم تَحْتَمِلُونَ: إِنْ كَانَ أَحَدٌ يَسْتَعْبِدُكُمْ! إِنْ كَانَ أَحَدٌ يَأْكُلُكُمْ! إِنْ كَانَ أَحَدٌ يَأْخُذُكُمْ! إِنْ كَانَ أَحَدٌ يَرْتَفِعُ! إِنْ كَانَ أَحَدٌ يَضْرِبُكُمْ عَلَى وُجُوهِكُمْ!

عَلَى سَبِيلِ الْهَوَانِ أَقُولُ: كَيْفَ أَنَّنَا كُنَّا ضَعْفَاءَ! وَلَكِنَّ الَّذِي يَجْتَرِئُ فِيهِ أَحَدٌ، أَقُولُ فِي عِبَاوَةٍ: أَنَا أَيْضًا أَجْتَرِئُ فِيهِ.

أَهُمْ عِبْرَانِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ إِسْرَائِيلِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ نَسْلُ إِبْرَاهِيمَ؟ فَأَنَا أَيْضًا.

أَهُمْ خُدَّامُ الْمَسِيحِ؟ أَقُولُ كَمُخْتَلِّ الْعَقْلِ، فَأَنَا أَفْضَلُ: فِي الْأَتْعَابِ أَكْثَرُ، فِي الضَّرَبَاتِ أَوْفَرُ، فِي السُّجُونِ أَكْثَرُ، فِي الْمَيِّتَاتِ مَرَارًا كَثِيرَةً.

مِنَ الْيَهُودِ خَمْسَ مَرَّاتٍ قَبِلْتُ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً.

Αποτερωσῶν τὸ ἔπιβῶν τὸ ἔπιβῶν
ἔπιβῶν: ἀποτερωσῶν ἔπιβῶν τὸ ἔπιβῶν
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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 ضُرْبْتُ بِالْعَصِيِّ، مَرَّةً
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسَرْتُ بِي
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ
مِنْ جَنَسِي، بِأَخْطَارٍ مِنَ الْأُمَمِ،
بِأَخْطَارٍ فِي الْمَدِينَةِ، بِأَخْطَارٍ فِي
الْبَرِّيَّةِ، بِأَخْطَارٍ فِي الْبَحْرِ، بِأَخْطَارٍ
مِنْ إِخْوَةٍ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا
كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي
أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ
وَعُرْيٍ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الشَّرَائِكُ عَلَيَّ
كُلَّ يَوْمٍ، الْإِهْتِمَامُ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضَعُفٌ وَأَنَا لَا أَضَعُفُ، مَنْ
يَعْتُرُّ وَأَنَا لَا أَتْهَبُ.

إِنْ كَانَ يَجِبُ الْإِفْتِخَارُ، فَسَأَفْتَحِرُ
بِأُمُورٍ 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
ναϋαρεθ εῶβακι ντε να Δαμασκος
εφρωτω εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν
ορωουπτ θεν οτκαρτανη εβολ θιζεν
πισοβτ αινοθευ εβολ θεν νεφχιζ.

Ερωουωτ δε σερνοφρι μεν αν:
†ηαι δε εζεν θανκεχινηνατ νευ
θανδωρη εβολ ντε Πβοις.

†ωων νορωμι θεν Πιχριστος
θαζεν μητ ετοτ ηρωμι ιτε θεν
ωμα: ητεμι αν: ιτε αβολ ηωμα
ητεμι αν: Φνω† πετωων: χε
ατθελευ φαι ηπαρη† γα †μαρωω†
ηφε.

Οτοθ †ωων ηπαρωμι ηπαρη†:
ιτε θεν ωμα ιτε αβολ ηωμα †εμι
αν: Φνω† πετωων.

Χε ατθολμεφ επιπαρδιος: οτοθ
αφρωτευ εθαναχι νατσαχι ημωωτ
νηετε ηωγε αν ητε ορωμι αχι
ημωωτ.

Διναρωουωτ ημοι ερηι εζεν φαι
ηπαρη†: ερηι δε εζωι η†ναρωουωτ
ημοι αν εβηλ αρηωτ 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 يُؤَافِقُنِي 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.

Διψανοῦσα γὰρ ἐψοῦσός ἐμι
ἵψαναῦπι ἀν εἰοἰ ἵατρητ: ἴμι γὰρ
πε ψα ἐμι: ψὰσο μηπως ἵτε οῦαι
μεῖ ἔροι σαβολ ἵπετεψναῦ ἔροι
ἐμι οἱ ἱε πετεψωτεμ ἔροψ ἔβολ ἐμι.

Нем δεν πὰψαι ἵτε ἵψωρπ ἔβολ
εῖβε φαι ψἱνα ἵταῦτεμῖσι ἐμι ἀψ
ἵνωψενσερβενἱ δεν ταсарψ ἵξε
οῦασσελος ἵτε πсаτанас ψἱνα
ἵτεψψκεψ ннἱ ψε ἵнаδῖси ἐμι.

Διτωβῶ ἐπβοῖς ἵψωμτ ἵσοπ
ἔξεν φαι ψἱνα ἵτεψψενψ σαβολ ἐμι.

Ὅτος πεσαψ ἵψε κηη ἔροκ
ἐπαῖεμοτ: тахом γὰρ асннк ἔβολ
δεν ψμετασθενс: ἔрпнн оῦн
μαλλон ἐψοῦσός ἐμι ἵερἱ δεν
ἵψωνἱ ψἱνα ἵτε ψωμ ἵτε Πἵχριστοс
ψωπἱ ψἱψωἱ.

Εἴβε φαι ψψμαψ δεν ψανψωνἱ:
δεν ψανψωψ: δεν ψананаснн: δεν
ψандиωсмос: δεν ψаншоψεψ ἔερἱ
ἔξεν Πἵχριστοс: ἔψωп γὰρ
αιψανψωнἱ тоτε ψαἱψεμнομψ.

Διερατρητ ἵνωπεν δε
ἀτετενεραῖασκαψἱ ἐμι: ἀноκ γὰρ
насеμῖψα ἵψε ἔβολ ψἱπεν ἴηноу:
ἵτετενερсῖнἱсῖтпнἱн ἐμι: ἐпἱбροψ

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 لِيَلْطَمَنِي، لِنَلَا أَرْتَفِعُ.

مِنْ جِهَةٍ 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
أَلْزَمْتُمُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ
فَأَنفِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ
شَيْئًا.

σαρ ἡλι ἐροτε νιαποστολοσ
εθοροτεβ ισε μεν ἀνοκ ἔλι αν.

Αλλα νιμνι ἡτε
†μεταποστολοσ αρερωβ δεν θηνοσ
ἡρηι δεν εγπομονη νιβεν δεν
εανμηνι νευ εανωφρηι νευ εανχωμ.

*Πρῶτος σαρ νευωτεν νευ
τηρηνη 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 وَقَوَاتٍ.

نعمة الله الأب تكون مع جميعكم. آمين.

The Catholic Epistle الكاثوليكون

Καθολικον εβολα δεν πε πιρογιτ
ἡπιστολη ἡτε πενιωτ Πετροσ.
Αμην. Παμενρα†.

ᾱ Πετροσ ᾱ: κε - β: ι

Φαι δε πε πιεαχι εταρωιωω ἡμοσ
δεν θηνοσ.

Εαρετενχω οην εδρηι ἡκακια
νιβεν νευ χροσ νιβεν νευ μετωοβι
νιβεν νευ φθονοσ νιβεν νευ
καταλαλια νιβεν.

Αφρη† ἡεανκορσι ἡαλωοι
εαρωασοσ †νοσ: πιερω† ἡλοσικον
ἡατχροσ βιωωωον ἡμοσ: εινα
ἡτετεναιδι ἡδητη εδορην επισοτσαι.

Ισε ατετενχεμ†πι εε οτχροστος
πε Πβοις.

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

1 Peter 1: 25 - 2: 10

Now this is the word, which by the gospel was preached to you

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

as newborn babes, desire the pure milk of the word, that you may grow thereby,

if indeed you have tasted that The Lord is gracious.

الكاثوليكون من رسالة معلمنا بطرس الأولي بركته علينا. آمين. يا احبابي.

1 بطرس 1: 25 - 2: 10

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

Φηέτετεννηοῦ θαροῦ πιῶνι
εἰτωνθ̄ εἰαῦψοῦψι μεν εἰβολ̄ θιτεν
νιρωμι: ἔρωτι Δε ἵτεν Φνοῦτ̄ οῖοθ̄
εῖταιινοῦτ̄.

Οῖοθ̄ ἵθωτεν θωτεν ῥωπι μ̄φρητ̄
ἵθαλῶνι εἰτωνθ̄: ἐρετενκωτ̄ ἡμωτεν
ἵνοῦθι μ̄πνευματικον̄ εἰομετοῦθῆ
εἰοθαβ: ἐπ̄χινῖνι ἐῖῥωι
ἵθαλῶσῶψοῦψωι μ̄πνευματικον̄:
εἰῥωπ̄ μ̄Φνοῦτ̄ εἰβολ̄ θιτεν Ἰησοῦς
Πιχριστος̄.

Ἰε οῦθι ἰσθ̄νοῦτ̄ θ̄εν τ̄ραφῆ: χε
θ̄ηπε τ̄ναχω θ̄εν θιων ἵοῦῶνι
εἰρωτι ἵχωχ ἵλακεθ̄ εῖταιινοῦτ̄:
οῖοθ̄ φηεθ̄ναθ̄ τ̄ερω ἵνεεῖδῖῥωπι.

Πιταῖο οῖθ̄ι ἀρωπ̄ ἵωτεν θ̄α
νηεθ̄ναθ̄τ̄: νιαθ̄ναθ̄τ̄ Δε ἵθωσῶ πιῶνι
εἰαῦψοῦψι ἵχε νηετ̄κωτ̄: φαι ἀρωπι
ἵοῦχωχ ἵλακεθ̄.

Ἰεμ̄ οῦῶνι ἵβροπ̄ νεμ̄ οῦπετρα
ἵκκανθ̄αλον̄: νηεθ̄ναθ̄βροπ̄ ἐπ̄ιθασι
εἰοῖ ἵατ̄ματ̄ εἰφ̄ηεταῖερ̄π̄κεχαῖ
ἵθ̄ητ̄.

Ἰθωτεν Δε ἵθωτεν οῖγενος̄
εἰρωτι οῖμετοῦρο οῖμετοῦθῆ
οῖῥῶλα εἰοθαβ̄ οῖθ̄λαος̄ εἰθ̄μαῖοι
θ̄οπωσ̄ ἵτετενοῦθῆ εἰβολ̄ ἵνιαρεθ̄ι

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

الَّذِي إِذْ 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:
«هَئِنْدًا أَضَعُ فِي صِهْيُونَ حَجْرَ
رَأْسِةٍ 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،

وَحَجَرِ صَدْمَةٍ وَصَخْرَةِ 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
 πᳵακι ἔδοῦν ἔπεροῦωινι εῖτοι ἰῶφᳱρι.

Πᳱἔτε ἰοῦλαοσ ἀν πε ἰοῦχοῦ:
 †νοῦ δε ἀρετενερ οῦλαοσ ἰφᳱνοῦ†:
 ηἠἔτε ναῦναι ἠωῦ ἀν †νοῦ δε ἀῦναι
 ἠωτεν.

*Πᳱσᳱηνοῦ ἰπερμενερε πικοσμοσ
 οῦδε ηἠεῦωπ δεν πικοσμοσ:
 πικοσμοσ ηᳱσᳱνι ηεμ τερεῖπιῶναι: φᳱ
 δε εῖτιρι ἰφοῦωῦ ἰφᳱνοῦ† ἑῖναῦωπι
 ῶα ἔνεε: ἀμην.*

marvelous light;

who once were not a
 people but are now the
 people of God, who had not
 obtained mercy but now
 have obtained mercy.

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

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا
 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

Πραζις ἴτε ηενιοῦ ἰἀποστολοσ:
 ἔρε ποῦςμοῦ εθοῦαβ ῶωπι ηεμἀη.
 Δμην.

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.

Πραζις ε̄: ᾱ - ζ̄: β̄

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Πᳱᳱρηι δε δεν ηαιεζοοῦ ἔτε ἰμᳱαῦ
 ἔταῦἀῶαι ἰζε ηημᳱᳱηῖς ἀϳῶωπι ἰζε
 οῦᳱρεμρεμ ἴτε ηιῶῦεινιη οῦβε
 ηιζεβερεοσ ζε ηαῦ† ἰεῖῶῦ ἀν πε
 ἔπιῶεμῶι ἰμηνι ἴτε ηοῦᳱηρα.

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.

Δ πᳱηῖτ ḱηαῦ δε ἰἀποστολοσ
 ἀῦμοῦ† ἔπιμᳱῶ ἴτε ηημᳱᳱηῖς
 πεζωῦ ἠωῦ πᳱωβ ρᳱᳱᳱ ἀν
 εθοῦηᳱω ἰςωῦ ἰπᳱᳱᳱ ἴτε φᳱνοῦ†
 ἴτεηῶεμῶι ἰεᳱᳱῖτραπεζα.

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 οἱν νεπςνηοῦ ἠψαψῶ
ἠρωμι ἐβολ ᾶεν ᾶηνοῦ εἱερμεῶρε
ᾶρωοῦ εἱμεε ἠπιπνεῦμα νεμ σοφία
ἠτενχαῦ ἐῆρη ἐεεν ταιχῆριὰ.

Ἀνον δε ἠτενῆρωῦτ ἐῦπροσεῦχη
νεμ ἠψεμῶ ἠτε πιασι.

Οῦοε ἀπιασι ρανωοῦ ἠπεῦᾶο
ἠπιμῶ τῆρῶ οῦοε ἀρωπῆ
ἠστεφανοε ἐβολ ἠᾶητοῦ οῦρωμι πε
εἱμεε ἐβολ ᾶεν ᾶηαεῦτ νεμ
Πιπνεῦμα εῶοαβ νεμ Φιλιπποε νεμ
Προχοροε νεμ Ηικανωρ νεμ Τιμων
νεμ Παρμενα νεμ Ηικολαοε πιεμμο
ἠρεμῦᾶητιοῦχια.

ἠαι ἀρωωοῦ εῶρατοῦ ἠπεῦᾶο
ἠηιαποστολοε οῦοε ἐταρωβε ἀρχα
χιε ἐεωοῦ.

Οῦοε ἀπιασι ἠτε Φηνοῦτ ἀραιαι
ἀαῶαι ἠεε τῆπι ἠηηαᾶηηεε ᾶεν
ἠερωαλημ ἠμαῶω: οῦοε οῦηηῶτ δε
ἠμῶ ἠτε ηιοηηε ἀρωτεμ ἠα
ᾶηαεῦτ.

Стефанос δε εἱμεε ἠᾶμοτ νεμ
χομ ηαῶηηη ἠεανηηῶτ ἠμῆηηη νεμ
εανῶφῆρη νεμ εανχομ ἠῆρη ᾶεν
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,
Parmentas, and Nicolas, a
proselyte from Antioch,

whom they set before
the apostles; and when they
had prayed, they laid hands
on them.

Then the word of God
spread, and the number of
the disciples multiplied
greatly in Jerusalem, and a
great many of the priests
were obedient to the faith.

And Stephen, full of
faith and power, did great
wonders and signs among
the people.

فَأَتَّخِبُوا أَيُّهَا الإِخْوَةُ سَبْعَةَ رِجَالٍ
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فنَوَاطِبُ عَلَى الصَّلَاةِ
وَعِدْمَةِ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ
الْجُمُوعِ، فَاخْتَارُوا اسْتِفَانُوسَ،
رَجُلًا مَمْلُوكًا مِنَ الإِيمَانِ وَالرُّوحِ
الْقُدُسِ، وَفِيلِيْبُسَ، وَبِرُوخُورِسَ،
وَنِيكَانُورَ، وَتِيْمُونَ، وَبِرْمِيْنَانَسَ،
وَنِيْقُولَاوُسَ دَخِيْلًا أَنْطَاكِيًّا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا
وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ
التَّلَامِيذِ يَتَكَثَّرُ جَدًّا فِي أُورُشَلِيمَ،
وَجُمُوعٌ كَثِيْرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ
الإِيمَانَ.

وَأَمَّا اسْتِفَانُوسُ فإِذْ كَانَ مَمْلُوكًا
إِيمَانًا وَقُوَّةً، كَانَ يَصْنَعُ عَجَائِبَ
وآيَاتٍ عَظِيْمَةً فِي الشَّعْبِ.

Ἀρτωῶντος Δε ἦξε θανοῶν
ἐβολ θεν ἱερνασῶση ἔτε ψαυμοῦτ
ἔρωον γε Ηιλιβερτινος νεμ
Ηικυριννεος νεμ Ηιρεμρακοῦτ νεμ
Ηιρεμῦκνυλικια νεμ ἱΔια ἐγκωῦ
νεμ Στεφανος.

Οτοθ ἠπορῶν γευχομ ἠῦ ἔδορν
ἐῆρεν ἱσοφια νεμ Πιπνευμα ἔτε
ναφρασι ἠῆητη.

Ποτε ἀνινη ἠθληρωμι εῦχω ἠμοος
γε ἠνον ἀνωτεμ ἔροφ εῦχω
ἠθληρασι ἠθεοῦα ἔνωῦησνεμ
Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρεῖ νεμ
ἠἠρεσβῦτερος νεμ ἠιαδ ἀρτωῶντος
ἀγρολμεφ ἀρενη ἔδορν ἐπιμα ἠῦθλαπ.

Ἀρταθο Δε ἠθλημετεορεῦ
ἠνορῦ ἔρατοῦ εῦχω ἠμοος γε παρρωμι
ἠῆχω ἠτοτῦ ἔβολ ἀν εῦχω ἠθληρασι
ἠσα παμα εθοῦαβ νεμ πινομοος.

Ἀνωτεμ ταρ ἔροφ εῦχω ἠμοος
γε ἠησοῦς Πιναζωρεος ἠθοφ εθναβελ
παμα εθοῦαβ ἔβολ ἔηναῶιβῦ
ἠἠικῦνηθια ἔταφῦητοῦ ἔτοτεν ἠξε
ἠωῦησνεμ.

Οτοθ ἔταρκομς τηροῦ ἔδορν
ἐῆραφ ἠξε ἠηετρεμσι θεν πιμαἠῦθλαπ

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 الْفِرْتِينِيِّينَ وَالْقَيْرَوَانِيِّينَ وَالْإِسْكَانْدَرِيِّينَ، وَمِنَ الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَا، يُحَاوِرُونَ اسْتِفَانُوسَ.

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 النَّاصِرِيَّ هَذَا سَيَنْقُضُ هَذَا الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ مَلَائِكِيٍّ.

ἀγνατ ἐπερθε ὑφρητ ὑπερο
ἠνοταστελος.

Περαε δε ναε ἠχε παρχηερεεε
χε αν ναι ωωπι ὑπαρητ.

Πθοε δε περαε: ηρωωη ηενενηοτ
οροε ηενιοτ σωτεμ: Φνοτ ἠτε πωοτ
αφορονδε επενωτ Αβρααμ ερχη
ἠερη δεη τΜεσοποταμια
ὑπατερωωπι δεη Χαρραν.

*Πισαχι δε ἠτε Πβοιε ερεαμιο οροε
ερεαωωαι: 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 Baramhat 19

سنكسار اليوم التاسع عشر من شهر برمهاث

1. The Martyrdom of St. Aristobulus, the Apostle
2. The Martyrdom of Saints Alexander, Agabius and their Companions

1. استشهاد القديس أرسطوبولس، أحد
السبعين رسولاً
2. استشهاد القديسين ألكسندروس وأغابوس
ومن معهما

1. The Martyrdom of St. Aristobulus, the Apostle

On this day, St. Aristobulus, one of the seventy apostles, was martyred. They were chosen by The Lord and He sent them to preach before His passion. St. Aristobulus received the grace of the Holy Spirit, along with the disciples, on the Day of Pentecost. He accompanied and preached with them the Life-giving Gospel. He turned many to the path of salvation, made them believe in The Lord Christ, and baptized them. He also taught them the Divine commandments.

The disciples consecrated him bishop for one of the provinces in North France, called Abritanias. He preached to its people, exhorted and baptized them. He taught them the Divine commandments and the church ordinances. God performed numerous miracles by the

1. استشهاد القديس أرسطوبولس، أحد
السبعين رسولاً
في مثل هذا اليوم استشهاد القديس
أرسطوبولس، أحد السبعين رسولاً الذين
انتخبهم الرب وأرسلهم للكراسة قبل آلامه. وقد
نال مع التلاميذ نعمة الروح القدس في يوم
الخمسين، وكرز معهم بالبشارة المحيية، ورد
كثيرين إلى طريق الخلاص، فأمنوا بالسيد
المسيح وعمدهم وعلمهم الوصايا الإلهية.
أقامه التلاميذ أسقفاً على أبريطانياس، وهي
إحدى مقاطعات شمال فرنسا، فبشر أهلها
ووعظهم وعمدهم، وعلمهم الوصايا الإلهية
والقوانين الكنسية. وقد أجرى الله على أيدي
هذا القديس آيات كثيرة، كانت سبباً في إيمان

hands of this saint, which led many to the faith. Many hardships and humiliation befell him from the Jews and the Greeks. They stoned him to death, and thus he received the crown of martyrdom.

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

الكثيرين، فلحقت به إهانات شديدة من اليهود واليونانيين، ورموه بالحجارة، فنال إكليل الشهادة.
بركة صلواته فلتكن معنا. آمين.

2. The Martyrdom of Saints Alexander, Agabius and their Companions

On this day also, of the year 21 of the martyrs, 305 AD, saints Alexander, Romulus, Valesius and Blesius from Alexandria, Agabius from the city of Gaza, Timol (Timolaos) from Pontus, and Dionysius from the city of Tripoli, were martyred. These seven men were joined together with God's love. They went to the Governor of Caesarea, Palestine, and confessed before him The Lord Christ.

He tried to befriend them and convince them to abandon their faith. When he failed, he ordered to torment them with severe tortures. They were all martyred and received the crown of martyrdom.

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

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

2. استشهاد القديسين ألكسندروس وأغابوس ومن معهما
وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديسون ألكسندروس وروميلوس وبليسيوس ومليس المصريون، وأغابوس من غزة، وتيموثاؤس من البنطس، وديوناسيوس من طرابلس.
ارتبط هؤلاء السبعة القديسون بالمحبة المسيحية، ومضوا إلى والي قيصرية فلسطين واعترفوا أمامه بالسيد المسيح. فلاطفهم محاولاً إقناعهم بترك إيمانهم. ولما لم يفلح، أمر بتعذيبهم بعذابات شديدة، فنالوا إكليل الشهادة.
بركة صلواتهم فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ κ: τ, ε

Psalm 21: 3, 5

المزمور 20: 3، 5

Χε ἀκερωορπ ἐροϋ δεινιςμοϋ ἦτε
τεκμετῆριστος: ἀκχω εἰζωϋ
ἵνουῆλμου ἐβολ δειν οὔνι εϋταινοϋτ:
οὔνιϋτ πε πεϋῶν δειν πεκνοζεμ:
οὔῶν νεμ οὔνιϋτ ἔμετσαι ἐκὲχατ
εἰζωϋ. 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 بخلاصك، مجداً وبهاءً عظيماً جعلت عليه. **هلليويا.**

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβολὴ δὲν πιερασσελιον εθοραβ 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 أمين.</p>
<p>ΛΟΥΚΑΝ Γ: Δ - Κ</p>	<p>Luke 10: 1 - 20</p>	<p>لوقا 10: 1 - 20</p>
<p>Уененса наи δε ἅ Πβοις ορωνη ἡκευβε ἐβολῃ: οτοε αφοτοροποτ ἡυβε ἔνατ ἐβολὴ δαχωφ ἐδοτην ἐβακι νιβεν νευ μαι νιβεν ἐναφναυε ἐρωον. Начхω δε ἕμος νωот πε χε πωсδ мен орниуѳ пе нирсаггис δε εανκοузи не: τωβε οτην ἕΠβοις ἕπιωсδ εοπωс ἡτεφελιοτι ἡεανερсаггис ἐβολὴ ἐπεφωсδ.</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. Then He said to them, “The harvest truly is great, but the laborers are few; therefore pray The Lord of the harvest to send out laborers into His harvest.</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمِعاً أَنْ يَأْتِيَ. فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ</p>
<p>Уаυε νωτεν εηпπε Δνοκ ѳοτωρп ἕμωτεν ἕφρηѳ ἡεανεηв δεν ἕμηѳ ἡεανοуωну.</p>	<p>Go your way; behold, I send you out as lambs among wolves.</p>	<p>إِذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ خَمَلَانَ بَيْنَ ذُئَابٍ.</p>
<p>Уπερφαι ἡοὔασοῖ οὔδε πηρα οὔδε θωοῖ οτοε ἕπερεραспазесө ἡελι εи φμωиτ.</p>	<p>Carry neither money bag, knapsack, nor sandals; and greet no one along the road.</p>	<p>لَا تَحْمَلُوا كَيْساً وَلَا مَزُوداً وَلَا أَحْذِيَةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي الطَّرِيقِ.</p>
<p>Πηи δε ετετεннаυε νωτεν ἐδοτηн ἐροφ αχοс ἡυορп χε τεηρηνη ἕπαии.</p>	<p>But whatever house you enter, first say, ‘Peace to this house.’</p>	<p>وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا: سَلَامٌ لِهَذَا الْبَيْتِ.</p>

Οτοζ εϋωπ ἒπ̄ωηρι ἵτε †βιρηνη
ἰμαατ̄ τετενηρηνη εσε̄ῦτον ἰμοο
ἒβρηι ἒχωϋ: εϋωπ δε ἰμοον
τετενηρηνη εσε̄κοτς ἐρωτεν.

Ϥωπι δε δ̄εν πιηι ἐτε ἰμαατ̄
ἐρετενοτωμ οτοζ ἐρετενω ἵνηε̄τε
ἵτωοτ: πιερσατ̄ης ταρ ἑ̄εμ̄π̄ωα
ἰπερβεχε: ἰπεροῦτεβ̄ εβολ δ̄εν
οῦηι ε̄οῦηι.

Οτοζ †βακι ἐτετενηαϋε̄ νωτεν
ἐδ̄οῦν ἐροο οτοζ ἵτοῦϋεπ̄ ἑηνοῦ
ἐρωοτ̄ οτωμ ἵνηε̄τοῦηαχατ̄
δαρωτεν.

Οτοζ νηετωωηι ἵδητς ἀριφαδ̄ρι
ἐρωοτ: οτοζ ἄχοο νωοτ̄ γε ᾱδ̄ωοτ̄
ἐρωτεν ἵχε †μετοῦρο ἵτε Φνοῦ†.

†βακι δε ἐτετενηαϋε̄ νωτεν
ἐδ̄οῦν ἐροο οτοζ ἵτοῦϋτεμϋεπ̄
ἑηνοῦ ἐρωοτ̄ ἄμωηι εβολ δ̄εν
νεσ̄πλατ̄ιᾶ ἄχοο.

Χε̄ πικετωωϋ ἐταϋτωμ̄ι ἐνε̄ν
β̄αλατ̄χ̄ εβολ δ̄εν τετενηβακι
τενηανεϋϋ νωτεν εβολ: π̄ληη̄ φᾱι
ἀριε̄μι ἐροϋ γε ᾱδ̄ωοτ̄ ἵχε
†μετοῦρο ἵτε Φνοῦ†.

†χω δε ἰμοοο νωτεν γε οῦοη
οῦῶτον̄ ναϋωπι ἵCoδoμα δ̄εν

And if a son of peace is
there, your peace will rest
on it; if not, it will return to
you.

And remain in the same
house, eating and drinking
such things as they give, for
the laborer is worthy of his
wages. Do not go from
house to house.

Whatever city you
enter, and they receive you,
eat such things as are set
before you.

And heal the sick there,
and say to them, 'The
kingdom of God has come
near to you'.

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

'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

فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجُلُّ
سَلَامَكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ
مُسْتَحِقُّ أَجْرَتِهِ. لَا تَتَقَلُّوا مِنْ بَيْتٍ
إِلَى بَيْتٍ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْوَكُمْ
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَأَشْفُوا الْمَرْضَى الَّذِينَ فِيهَا
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ
مَلَكُوتُ اللَّهِ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلْوَكُمْ
فَاخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

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

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُدُومَ فِي
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا
لِتِلْكَ الْمَدِينَةِ.

πιεθοοτ ετε υματ εβοτε τβακι ετε υματ.

Οτοι νε Χωραζιν: οτοι νε Βηθσαιδα γε νερηι δεν Ττροσ ευ τσιδων ενε αυγωπι νχε ναιζου εταυγωπι δεν θηνοτ νε ισ θνει αυεμετανοιν ευεμουι δεν ουκοκ νευ ουκερμι.

Πλην Ττροσ νευ τσιδων οτον ονυτον ναγωπι νωοτ δεν τκρισις εβοτερωτεν.

Οτοε νθο ζωι Καφαρναου μη τεραβιςι ψα εερηι ετφε σεναθεβιο ψα επεσнт εαμεντ.

Φηετσωτεμ νσωτεν αυσωτεμ νσωι: οτοε φηετγωψ υμωτεν αυγωψ υμοι: φη δε ετγωψ υμοι υφηεταεταοτοι.

Αυταεθο δε νχε πιεωβε δεν οτραψι ευρω υμοσ γε Πβοις νικεδεμων σεβνο νχωοτ ναν δεν Πεκραν.

Πεχαε δε νωοτ γε αινατ εεπαταναε εαερει εβολ δεν τφε υφρητ νουσετεβρηε.

Εηππε αιτ νωτεν υπιερωψι εεωμι εεεν εανεοε νευ εανεβλη νευ

that city.

“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

But it will be more tolerable for Tyre and Sidon at the judgment than for you.

And you, Capernaum, who are exalted to heaven, will be brought down to Hades.

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

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

«وَيْلٌ لَّكَ يَا كُورَزَيْنُ. وَيْلٌ لَّكَ يَا بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي صُورَ وَصَيْدَاءَ الْقُوَّاتِ الْمَصْنُوعَةُ فَيَكَمَا لَتَابْنَا قَدِيمًا جَالِسَتَيْنِ فِي الْمُسُوحِ وَالرَّمَادِ.»

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا فِي الدِّينِ حَالَةٌ أَكْثَرُ اِحْتِمَالًا مِمَّا لَكَمَا

وَأَنْتِ يَا كَفَرَنَّاخُومُ الْمُرْتَفِعَةُ إِلَى السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَٰوِيَةِ.

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 سَاقِطًا مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.»

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

ἐξεν ἴχου τῆς ἰτε πικασι: ογοθ
ἰνεσιβι ἰθνοῦ ἰχονο ἰἔλι.

Πλην ἰπερραῶι ἰεν φαί χε
ἰἰπνεῦμα σεβνο ἰχωοῦ ἰωτεν: ραῶι
Δε ἰθοοῦ χε ἰετενραν σεἰἰθνοῦτ ἰεν
ἰιφνοῦι.

*Πῶοῦ φα Πεννοῦῖ πε ῶα ἐνεθ
ἰτε ἰι ἐνεθ: ἰμην.*

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.*

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

والمجد لله دائماً.

Katameros Readings for the 20th Day of Baramhat

قطمارس قراءات اليوم العشرون من شهر برمهاث المبارك

Κοινοῦτ ἡελοοτ ἠΠιαβοτ Φαμενωθ

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 πη: κα, ιη	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>Εἰσευμι ἠπερζροχ ψα ἔνεζ ἠτε πῆνεζ: οτοζ περθρονος ἠφρητ ἠφρη ἠπαἠθο ἔβολ: περζροχ ναψωπι ψα ἔνεζ ἠτε πῆνεζ: οτοζ περθρονος ἠφρητ ἠηἠελοοτ ἠτε τφε. ΔΔΔΗΛΟΤΔ.</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. Alleluia.</p>	<p>وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء. 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>Οτἠναστνωσις ἔβολ ζεν πιεραστελιον εθοραβ κατα λοτκαν 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>Λοτκαν θ: ιη - κζ</p>	<p>Luke 9: 18 - 27</p>	<p>لوقا 9: 18 - 27</p>
<p>Οτοζ αψωπι ερχη σαπσα ἠματατq εφερπρος ερχεσθε νατχη</p>	<p>And it happened, as He was alone praying, that His disciples joined Him, and</p>	<p>وَفِيْمَا هُوَ يُصَلِّي عَلَى انْفِرَادٍ، كَانَ التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ الْجُمُوعُ إِنِّي أَنَا؟</p>

νεμααυ πε ἴζε νεμααθητης οτοε
αυγενοτ εφτω ἄμοε: γε ἄρε ηρωμ
τω ἄμοε γε Δνοκ νμ.

Πθωοτ δε ἔταγέροτὸ πεχωοτ γε
κωαννης πηρεφτωε: εανκεχωοτνι
δε γε Ηλιαε: εανκεχωοτνι δε γε
οτπροφητης ἴτε νιαρχεοε πε
ἔταετωναυ.

Πεχαυ δε νωοτ ἴζε Ιησοτε γε
ἴθωτεν δε ἄρετεν τω ἄμοε γε
Δνοκ νμ: Πετροε δε ἔταεεροτὸ
πεχαυ γε ἴθοε πε Πιχριετοε Φνοτ.

Πθοευ δε ἔταε ερε πιτιμαν νωοτ
αερονεεν νωοτ ἔωτεμ γε φαι ἴελι.

Εαετωε γε εωτ πε ἴτε Πωηρι
ἄΦρωμ βιοτωμω ἴδισι: οτοε
ντοτωωωυ ἴζε νιπρεεεττεροε νεμ
νιαρχη ἔρετε νεμ νιαεε οτοε ἴτοτ
εοθεε: οτοε ἴτεετωναυ εεν πιμαε
ωομτ ἴεροοτ.

Παετω δε ἄμοε ἴοτοε νιβεν γε
φνεθναοτωω ἔοταεε ἴεωι
μαρεετωεε εεοε οτοε μαρεεωε
ἄπεεεταεροε ἄμηνι οτοε ἴτεεμωω
ἴεωι.

Φη εαρ εθοτωω ἔνοεεμ
ἴτεεψτωχη εεετακοε: φη δε

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.

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

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ.
وَآخَرُونَ إِبْرَاهِيمًا. وَآخَرُونَ إِنَّ نَبِيًّا
مِّنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
أَنَا؟ فَأَجَابَ بُطْرُسُ: مَسِيحُ اللَّهِ.

فَأَنْتَهَرَهُمْ وَأَوْصَى أَنْ لَا يَقُولُوا
ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَنْبَغِي أَنْ ابْنَ الْإِنْسَانِ
يَتَأَلَّمَ كَثِيرًا وَيُرْفُضَ مِنَ الشُّيُوعِ
وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلَ
وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ
يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ
صَلِيبَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنِّي
فَهَذَا يُخَلِّصُهَا.

ΕΘΝΑΤΑΚΟ ἸΝΤΕΨΥΧΗ ΕΘΒΗΤ ΦΑΙ
ΕΦΕΝΑΖΜΕΣ.

Οἱ γὰρ ἔτε πῖρωμι ΝΑΧΕΜΕΖΗΟΥ
ἄμοσ ἀϋψανχεμεζήου ἄπικοςμοσ
τηρϋ: ἴθοσ Δε ἸΝΤΕΨΤΑΚΟϋ ἄμαγατϋ
Ιε ἸΝΤΕΨΤΟϋ Μμοϋ.

ΦΗ γὰρ ΕΘΝΑΨΠΙ ΔΑΤΖΗ ΝΕΜ
ΝΑϤΑΧΙ ΦΑΙ Ζωϋ Πωρηι ἄΦρωμι
ΝΑΨΨΠΙ ΝΑϋ ἔΨωΠ ἀϋψανι δΕΝ
πεϋώου ΝΕΜ ΦΑ Περιωτ ΝΕΜ
ΝΕϋΑϤϤΕΛΟϤ ΕΘΟΥΑΒ.

✠ Χω ἄμοσ ΝΩΤΕΝ ΤΑΦΩΜΗ ΖΕ ΟΥΟΝ
ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΟΖΙ ἔρατοϋ ἄπαμια
ΝΗΤΕΝϤΕΝΑΧΕΜΨΠΙ ἄΦμοϋ ΔΝ
ΨΑΤΟΥΝΑϋ ἔΨμετοϋρο ἸΝΤΕ ΦΝΟΥΨ.

*Πῶου φα ΠεννοϋΨ πε Ψα ἔνεε
ἸΝΤΕ ΝΙ ἔνεε: ἄμην.*

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.

لَا تَنْفَعُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ
الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ
خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِيهِذَا
يَسْتَحَى 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

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 Δανιδ ρ̅ϛ̅: κ̅τ̅, λ̅α̅

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

Μαρονδασϋ δΕΝ ΤΕΚΚΛΗϤΙΑ ἸΝΤΕ
ΠΕϋΛΑΟϤ: ΟΥΟΖ ΜΑΡΟΥϤΜΟΥ ἔροϋ ΖΙ
ΤΚΑΘΕΔΡΑ ἸΝΤΕ ΝΙΠΡΕϤΒΥΤΕΡΟϤ: ΟΥΟΖ
ΑϋΧΩ ἸΝΟΥΜΕΤΙΩΤ ἄΦρηΨ ἸΖΑΝΕϤΩΟΥ:

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

فليرفعوه في كنيسة شعبه.
وليباركوه في مجلس الشيوخ.
جعل أبوة مثل الخراف. يبصر
المستقيمون ويفرحون. هليلويا.

εὐεῖνατ ἡξε νηετσοῦτων εὐεῖοῦνοϋ.
ΔΔΛΗΛΟΤΙΑ.

and rejoice. **Alleluia.**

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.

Οὐὰναστρωσις ἐβολα θεν
 πιεραστρελιον εθοῦαβ κατὰ Μαρκον
 ασιοῦ.

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

فصل من إنجيل معلمنا مرقس
 البشير. بركاته علينا أمين.

Μαρκον η: κβ - κθ

Mark 8: 22 - 29

مرقس 8: 22 - 29

Οτοζ αῖτι ἐβηθσαιδα οτοζ αῖτινι
 ναϋ ἡοῦβελλαε: οτοζ ναῦτρω εροϋ
 ρινα ἡτεϋδι νεμαϋ.

Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ
 أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.

Οτοζ αϋαμονι ἡτρωιζ ἡπιβελλαε
 οτοζ αϋενϋ σαβολ ἡπιτρωι: οτοζ
 εταϋρωθαϋ θεν νεϋβαλ αϋχα νεϋρωιζ
 ριτωϋ ναϋρωινι ἡμοϋ ρε οῦπε τεκναῦ
 εροϋ.

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.

فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى
 خَارِجِ الْفَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ
 وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ
 أَبْصَرَ شَيْئاً؟

Οτοζ εταϋναῦ ἡβολα ναϋρω ἡμοϋ
 ρε τῖναῦ ἐνιρωι ἡφρωτ ἡεανῶρωην
 ερωωι.

And he looked up and said, "I see men like trees, walking."

فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ
 كَأَشْجَارٍ يَمْشُونَ».

Ιτα οῦν αϋχα νεϋρωιζ εχεν
 νεϋβαλ οτοζ αϋναῦ ἡβολα: οτοζ
 αϋοῦρωι οτοζ αϋναῦ εἶπρωϋ θεν
 οῦοῦωνε εβολα.

Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

ثُمَّ وَضَعَ يَدَيْهِ أَيْضاً عَلَى عَيْنَيْهِ
 وَجَعَلَهُ يَطَّلُعُ. فَعَادَ صَحِيحاً
 وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيّاً.

Οτοϑ αϑοτοροπϑ ἐπεϑηι εϑϑω
ὕμοϑ: ϑε οτδε ἔπερωϑενακ ἐδουη
ἐπιϑμῖ οτδε ἔπερωϑοϑ ἢ ἐλι ἢ δητϑ.

Οτοϑ αϑῖ ἐβολ ἢϑε Ιηϑοϑϑ νεμ
νεϑμαδθητϑ ἐνι ϑμῖ ἢτε Κεϑαριὰ ἢτε
Φιλιππε οτοϑ δην πιμωιτ ναϑϑηι
ἢνεϑμαδθητϑ εϑϑω ὕμοϑ νωοϑ ϑε
ἀρε ηρωμῖ ϑω ὕμοϑ ϑε ἀνοκ ημῖ.

Πῶοϑ δε ατϑοϑ ναϑ ετϑω ὕμοϑ
ϑε Ιωαννηϑ πιρεϑϑωμϑ: οτοϑ δαν
κεϑωοτῖ δε ϑε Ηλιαϑ: οτοϑ δαν
κεϑωοτῖ δε ϑε οταῖ ἢτε
ηῖπροφητϑ.

Οτοϑ ἢθοϑ ναϑϑηι ὕμωοϑ ϑε
ἢῶωτεη τετεη ϑω ὕμοϑ ἐροι ϑε ἀνοκ
ημῖ αϑεροῶ ἢϑε Πετροϑ πεϑαϑ ϑε
ἢθοκ πε Πιϑριϑοϑ.

*Πῶοϑ φα Πεννοϑϑ πε ωα ἐνεϑ
ἢτε ηῖ ἐνεϑ: ἀμῖη.*

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
قَيْصَرِيَّةِ فِيلِيبُّسَ. وَفِي الطَّرِيقِ
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ
وَآخَرُونَ إِلَيْنَا وَآخَرُونَ وَاحِدٌ مِنَ
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 ἑπτὰ Πάυλος Πιὰποστολὸς

<p>Πάυλος φέβωκ ἑπταπενθοῖς Ἰησοῦς Πιχριστος: πιὰποστολὸς ἐθαθευ: φηέτατθαυφ ἐπιζωυεννοϋφι ἑτε Φνοϋτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p>Ὁεβρεος 4: 14 - ε: 14</p>	<p>Hebrews 4: 14 - 5: 14</p>	<p>العبرانيين 4: 14 - 5: 14</p>
<p>Εογονηταν οτη ἡματ ἑνογιωτ ἡαρχηερευτ εαδσεν νιφλοτι Ἰησοῦς Πωηρι ἑΦνοϋτ μαρεναμονι ἡπιωωνε εβολ.</p>	<p>Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.</p>	<p>فَادْ لَنَا رَنِيْسُ كَهَنَةِ عَظِيْمٍ قَدْ اجْتَازَ السَّمَاوَاتِ يَسُوْعُ ابْنُ اللهِ فَانْتَمَسَكَ بِالْاِفْرَارِ.</p>
<p>Οταρχηερευτ ταρ αν πε ετενταν ἡματ ἡμον ὡχομ ἡμοϋ εβιεκαε νεμ νενωωνι: εατερπιραζιν δε ἡμοϋ δεν εωβ νιβεν κατα πενςμοτ ατθε νοβι.</p>	<p>For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.</p>	<p>لَاَنْ لَيْسَ لَنَا رَنِيْسُ كَهَنَةِ عَيْرٍ قَادِرٍ اَنْ يَرْتِي لَصَعْفَاتِنَا بَلْ مُجْرَبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيَاةٍ.</p>
<p>Μαρενι εδοντ δεν οτωνε εβολ ἡπεμθο ἡπιθρονος ἑτε πιεμοτ εινα ἑτενδῖ νογαι ογοε ἑτενσιμι νογεμοτ εοτεκερια ἡβοηθια.</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>فَانْتَقَدَمْ بِثَقَّةٍ اِلَى عَرْشِ النِّعْمَةِ لِكِي نَنَالَ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِيْنِهِ.</p>
<p>Αρχηερευτ ταρ νιβεν ετογδῖ ἡμοϋ εβολ δεν ειτεν νιρωμι εωατταεοϋ ερατϋ εεεν νιρωμι δετεν</p>	<p>For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and</p>	<p>لَاَنْ كُلَّ رَنِيْسٍ كَهَنَةٍ مَأْخُوذٍ مِنْ النَّاسِ يُقَامُ لِاجْلِ النَّاسِ فِي مَا لِلّٰهِ، لِكِي يُقَدِّمَ قَرَابِيْنَ وَدَبَائِحَ عَنِ الْخَطِيَاةِ.</p>

Φνοϋϑ εἰνα ἵτεϕεν Δωρον νεμ
υροϋωωοϋϋι ἐδοϋν ἐξεν νινοβι.

Εογον ὤχου ἰμοϕ ἐϋπεμκαθ
θεν οϋϋι νεμ νιατέμι ογοϑ ετρωρεμ
ζε ἵθοϕ εωϕ ἐϕχη ἄθεν οϋϋωνι.

Ογοϑ εοβητεϕ ἄεμῖϋα ναϕ κατα
ῥρηϑ ἐϋλαϕῖνι ἐϋρηι ἐξεν να πιλαοϑ:
παρηϑ εωϕ ἵτεϕῖνι ἐξεν νεϕνοβι
ἰμιν ἰμοϕ.

Ογοϑ ἰπαρε οϋαι βι ναϕ ἰπιταῖο
ἰμαγατεϕ ἀλλα ἀϕθωζεμ ἰμοϕ ἵξε
Φνοϋϑ κατα ῥρηϑ ἵλλᾶρων.

Παρηϑ εωϕ Πιχριστοϑ
νεταϕϑωοϑ ναϕ ἰμαγατεϕ ἀν
εορεϕϋωπι εϕοι ἵαρχηερεϑε ἀλλα φη
πε ἐταϕαζι νεμαϕ ζε ἵθοϑ πε
Παωρηι Δινοκ ἀιζφοκ ἰφοοϑ.

Κατα ῥρηϑ ον ἐτεϕεζω ἰμοϑ ἄθεν
κεμα ζε ἵθοϑ πε ῥογηβ ῥα ἐνεϑ κατα
ῑταζιϑ ἰΜελχιζεδεκ.

Φηεταϕῖνι ἐϋρηι ἄθεν νιεζοοϑ ἵτε
τεϕαϕεϑ ἵθαντωβε νεμ εανϑεο εα
φηετε ογον ὤχου ἰμοϕ ἐναεμεϕ
ἐβολ ἄθεν ῥμοϑ νεμ οϋᾶρωοϑ εϕχοϑ
νεμ εανερμωοῖ ἐαϕενοϑ ἐδοϋν ογοϑ
αϕρωτεμ ἐροϕ ἐβολ ἄθεν ῑεοϑ.

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,

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 هَارُونَ
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ
لِإِصْبِرَ رَّبِّيْسَ كَهَنَةَ 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 يَخْلُصَهُ مِنَ
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

Κεπερ ἐοῦψηρι πε ἐαεῖμι
ἐϋμετρεσρωτεμ ἐβολ θεν νιευκαθε
ἐταρβιτον.

Οτορ ἐταρρωκ ἐβολ αρωπι
ἵνονον νιβεν εθνασρωτεμ ἵνωρ
ἵνογλωιζι ἵντε οτορσδι ἵνεθε.

Εὰ Φνορϋ μορϋ ἐρορ ρε
αρχηερενρ ρα ἐνερ κατα ἵταζιρ
ἠΜελχιρεδεκ.

Φαι ἐτε εοβητηρ ορνηωϋτ ναν πε
πιραζι οτορ ρμοκερ ἵνοταρμερ ρε
ἀρετερωπι ἐρετερωπι θεν
νετερωτεμ.

Κε ραρ νασῶρῶα νωτεν πε ἐερ
ρεϋϋῆρω εοβε πιρρονος παλιν ον
τετενερχρια ἵνταβε θηνορ ρε ορ νε
νιςτοιχιον ἵντε ἵταρχη ἵνιραζι ἵντε
Φνορϋ οτορ ἀρετερωπι
ἐρετενερχρια ἵνοῆρωϋτ ἵνοῆρε ερωρ
αν.

Οτορ ραρ νιβεν εορωτεμ ἐρωϋ
ἵρῆδερωτ αν θεν πιραζι ἵντε
ϋμεθωμη οταλωρ ραρ πε.

ϋῆρε δε ερωρ θα νιτελιος τε
νηετε εοβε τορρεζιρ οτορ ἵνωρ
ἵνορεσθετηριον ερῆδερωτ ἵνητορ
ἐπιρνεμι ἐρωπιβϋτ ἠπιπεθωνερ νεμ

though He was a Son,
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.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ
بِهِ.

وَإِذْ كُنَّ صَارَ لَجْمِيعِ الَّذِينَ
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَئِيسَ كَهَنَةِ عَلَى
رُتْبَةِ مَلِكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا
وَعَسِرُ التَّفْسِيرِ لِنَنْطِقَ بِهِ إِذْ قَدْ
صِرْتُمْ مُنْبَاطِنِي الْمَسَامِعِ.

لَأَنْتُمْ 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 طَعَامِ
قَوِيٍّ.

لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمُ
الْخُبْرَةِ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ الَّذِينَ
بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمْ
الْحَوَاسُّ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ
الْخَيْرِ وَالشَّرِّ.

ΠΙΠΕΤΩΟΥ.

*Πῖμoτ ταρ νεμωτεν νεμ
τῆρηνη ενσοπ: χε ἀμην εσεΰωπι.*

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

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ἄεν πε πιζογιτ
νῆπιστολη ἠτε πενωτ Πετρος.
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. أمين.
يا احبائي.

ᾠ Πετρος ᾠ: ᾠ - ᾠ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος παποστολος ἠτε Ιησοϋς
Πιχριστος ἠνισωπι ετρωπ χι πωεμμο
ἠδῆρη ἄεν πιχωρ ἐβολ ἠτε Ποντος
τῆσαλατιὰ τῆκαποδοκία τῆασιὰ νεμ
†βηθηνια.

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 بُنُسِ
وَعَلَاطِيَّةِ وَكَبْدُوكِيَّةِ وَأَسِيَّا
وَبِيثْنِيَّةِ، الْمُخْتَارِينَ.

Κατα οτρωορπ ἠεμ ἠτε Φνοτ†
Φιωτ ἄεν πιτοτβο ἠτε Πιπνευμα
ενσωτεμ νεμ οτρωορξδ ἠτε πῆνοϋ
ἠησοϋς Πιχριστος: πιζμοτ νεμ
†βιρηνη ενῆλαγαι 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. لِنُكْتَرُ لَكُمْ
النِّعْمَةُ وَالسَّلَامُ.

Ψῆμαρωοτ ἠζε Φνοτ† οτοϋ
Φιωτ ᾠΠενδοις Ιησοϋς Πιχριστος:
φῆετε κατα παλαγαι ἠτε πεφναι
αϋχϋφον εδονη ενορζελαπις ἠωνδ: ἐβολ
χιτεν πτωνη ἠησοϋς Πιχριστος ἐβολ
ἄεν νηεθμωοτ.

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 حَيِّ،
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ
الْأَمْوَاتِ.

Εξοτην ἐοτὶ κληρονομία ἡ ἀττακο
οτοζ ἡ ἀτῶδεμ οτοζ ἡ ἀτλωμ:
εἰ ἀρεζ ἐρος νωτεν ζεν νιφηνὶ.

Ἡ ἀ νηέτογναρωις ἐρωοτ ζεν
ογχομ ἡ τε φνογτ: ἐβολ ζιτεν
φναζτ ἐοτχα: εφσεβτωτ εφναδωρπ
ἐβολ ζεν πιχογτ ἡ δαε.

Φηέτε τε νναθεληλ ἡ ζητγ
ἡ νογκοτχι τνογ: ιςχε ὡγε
ἡ τετενδιδεμκαζ ἡ ζητ ἡ ζρηι ζεν
ζανπιρασμοσ ἡ νογμηγ ἡ ρητ.

Ζινα ἡ μετωπ ἡ τε πετενναζτ
ἡ τεσγωπι εσταηογτ ἐζοτε πινογβ
φθεθνατακο: εφερδοκιμαζιν ἡ μογ
ἐβολ ζιτεν ογχομ: ἡ τογχεμ ἡ ηνογ
ζεν ογγογγογτ νεμ ογῶοτ νεμ ογταῖο:
ζεν πιδωρπ ἐβολ ἡ τε Ιησογς
Πιχριστοσ.

Φηέτε τε νσωογν ἡ μογ ἀν
τετενεραζαπαν ἡ μογ: φαι τνογ ἡ τε
τενναγ ἐρογ ἀν τετενναζτ Δε ἐρογ:
θεληλ ζεν ογραγ ἡ ἀτῶσαζι ἡ μογ
οτοζ εαφδῶοτ.

Ερετενδιδ ἡ πιχωκ ἡ τε πετενναζτ
φνοζεμ ἡ τε νετενψτγχι.

*Ἡ ἀσνηοτ ἡ περμενρε πικοσμοσ
ογδε νηετωοπ ζεν πικοσμοσ:*

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

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

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

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

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

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*

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

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

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ سَيِّراً
بِتَجَارِبٍ مُتَنَوِّعَةٍ.

لَكَيْ تَكُونَ تَرْكِيَّةَ إِيْمَانِكُمْ، وَهِيَ
أَثْمَنُ مِنَ الذَّهَبِ الْفَائِي، مَعَ أَنَّهُ
يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ
يَسُوعَ الْمَسِيحِ.

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

تَأْتِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ
النَّفُوسِ.

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

πικοςμος νασινη νεμ τερεπιθωμια: φη
 δε επιρι υφορωω υφνωτφ ρημαωωπι
 ωα ενεε: αμην.

who does the will of God
 abides forever. Amen.

The Acts
 الإبركسيس

Πραξις ητε νενηοτφ ηαποστολοσ:
 ερε ποτςμοτ εθοταβ ωωπι νεμαν.
 Δμην.

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

فصل من أعمال آباءنا الرسل
 الأظهر المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. آمين.

Πραξις ιβ: α - κδ

Acts 12: 1 - 24

أعمال 12: 1 - 24

Ηερηι δε ζεν πιχοτφ ετε υματ α
 Ηρωδης ποτρο αρινη ητερχιζ ερρη
 εχεν θανοτον εβολ ζεν τεκκλησια
 ετμκαε 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.

Οτοε αερωτεβ ηλακωβοσ ησον
 ηλωαννης ζεν τσηφι.

Then he killed James the
 brother of John with the
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Εταρνατ δε χε πιωωβ ρανωοτ
 ημιλονδαι αφοταετοτφ εδωπι
 υπεκεΠετροσ: νε ηιερωοτ δε νε ητε
 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 فَقبَضَ عَلَى بُطْرُسَ أَيْضًا.
 وَكَانَتْ أَيَّامَ الْفَطِيرِ.

Φαι εταρβοπη αεραε ζεν
 πιωτεκο εαετνηε ετοτοτφ ηετοτφ ηωωπι
 υματοι εθοραρεε εροε εμμενι εενε
 εερρη υπιλαδοσ μενενα πιπαεχα.

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.

Πετροσ οτη ναταρεε εροε ζεν
 πιωτεκο νατερπροσετρχεθεε δε
 εοβητεε εμαωω εα φνωτφ ηνε

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.

†εκκλησιᾶ.

Ὅτε δε εφναῆεν ἐξ ἑρῆι ἦξε
Ἡρωδης δὲν πῆξωρ εἶτε ἡματ
ναφενκοτ ἦξε Πητρος οὔτε ματοι
ἔνατ εφμηρ ἠθαλγσις ἔνοτ†: νε οὔον
θαῆαρ εἶτε εἶρεν νηρωστ εἶταρε
ἐπιῶτεκο.

Ὅτος εἶπε ἰσ οὔαστελος ἦτε
Πβοις ἀφῖ οὔος οὔοτῶνι ἀφῖροὔῶνι
δὲν πηι: ἔταφκιμ δε ἐπῆφῖρ ἡΠητρος
ἀφῖτοὔνοσφ εἶξω ἡμοος χε τῶνκ
ἠχῶλεμ: οὔος ἀτθει ἦξε ἠθαλγσις
ἔβολ δὲν νεφχιζ.

Πεξε πιαστελος δε ναφ χε μορκ
οὔος μα πεκῖνθαλιον ἔρατκ: ἀφῖρι
δε ἡπαρη†: οὔος πεχαφ χε χολεκ
ἡπεκῖβῶσ οὔος μοῶμ ἠῶω.

Ὅτος ἔταφῖ ἔβολ ναφμοῶμ ἠῶωφ:
οὔος ναφῖμ ἀν χε οὔμῖνι πε ἔτε
ναφῶπ ἔβολ εἶτεν πιαστελος:
ναφμεῖ δε πε χε οὔεοραμα πε
ἔταφνατ ἔροφ.

Ἐταφσῖνι δε ἔβολ εἶτεν πια
ἠῶρεθ ἠεοὔιτ νεμ πιαεθ ἔνατ ἀτῖ
ἔ†πῖγλη ἡβενῖπῖ θηεθῖνηοὔ ἔβολ
ἔ†πολις θαι ἀσοὔων νῶοὔ ἠοὔατς:
ἔταῖ δε ἔβολ ἀφεν οὔαι ἠῖνῖδῖρ οὔος

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 قَدَامَ الْبَابِ حُرَّاسٌ
يَحْرُسُونَ السِّجْنَ.

وَإِذَا مَلَاكَ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ
فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ
وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا».
فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَالْبَسْ
نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ:
«الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي
جَرَى بِوَأَسْطَةِ الْمَلَاكِ هُوَ حَقِيقِيٌّ
بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ
وَأَتَى إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي
إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ دَاتِهِ
فَخَرَجَا وَتَقَدَّمَا زُقَافًا وَاحِدًا
وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

κατοτη αγγελας ηνε παστρελος εβολ
ζαροφ.

Πετρος δε ετα περζητ ι εροφ
πεζαφ γε τνον αιεμι ταφουμι γε λ
Πβοις ονωρη απεραστρελος οροζ
αφναζμετ εβολ ζεν τχιζ ηΗρωδης
νευ πιςους εβολ τηρη απιλαος ητε
νιλονδαι.

Εταφνατ δε αφι επνη ηΜαρια
εματ ηιωαννης φηετομουτ εροφ γε
Μαρκος πιμα εναφθογητ ημοφ ηνε
οτυμω ετερπροσετχεθε.

Εταφκωλζ δε ζιρεν φρο
ηπιπυλων ηνε Πετρος αφι εβολ ηνε
ογαλον ηβωκι εερωτω ναφ επεσαν πε
Ρωδη.

Οροζ ετασσοτεν τεμη ηΠετρος
εβολζεν πιραυι ηπεσων ηπιυθωμ:
ετασβοχι δε εζοτη ασταμωοτ γε
Πετρος οζι ερατη ζιρεν πιπυλων.

Ηθωοτ δε πεζωοτ νας γε
αρελοβι: ηθος δε νασταζρο ητοτς πε
γε παρητ πετρωοπ: ηθωοτ δε πεζωοτ
νας γε περαστρελος πε.

Πετρος δε ναφμη ηκωλζ:
εταρωτων δε αφνατ εροφ οροζ
αφτωμτ.

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.

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ
أَرْسَلَ مَلَاكَهُ وَأَنْقَذَنِي مِنْ يَدِ
هِيرُودُسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبِ
الْيَهُودِ.»

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ
أُمِّ يُوْحَنَّا الْمُلَقَّبِ مَرْقُسَ حَيْثُ كَانَ
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا قَرَعَ بُطْرُسُ بَابَ الدَّهْلِيزِ
جَاءَتْ جَارِيَةٌ اسْمُهَا رُودَا لِتَسْمَعَ.

فَلَمَّا عَرَفَتْ صَوْتَ بُطْرُسَ لَمْ تَفْتَحِ
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بُطْرُسَ وَقَفَّ
قُدَّامَ الْبَابِ.

فَقَالُوا لَهَا: «أَنْتِ تَهْدِينِ!» وَأَمَّا
هِيَ فَكَانَتْ تُؤَكِّدُ أَنَّ هَكَذَا هُوَ.
فَقَالُوا: «إِنَّهُ مَلَاكُهُ!»

وَأَمَّا بُطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

Διψωρεμ δε ερωου ντεφχιζ γε
 εχαρωτεν ουοδ αφαζι θατοτοφ γε
 ναψ ηρητ λ Πβοις ενφ εβολθεν
 πιψτεκο: πεχαφ δε νωου γε ματαμε
 Ιακωβοσ νεμ νισνηοφ εναι: ουοδ εταφι
 εβολ αφψεναφ εκεμα.

Στα πιεσοφ δε ψωπι ναψωοπ ηνε
 ουψοορτερ νοφκοφζι αν δεν νιματοι
 γε οφ θαρα πε εταψωοπι υΠετροσ.

Ηρωδης δε εταφκωτ ηνωφ ουοδ
 ετε υπεφχεμφ αφτμκαζ ηνιρεφαρεζ
 αφοταθαζηνι εδοθοφ ουοδ εταφι
 εβολθεν φλοφδελ εερηνι εκεσαρια
 αφψωπι υμαφ.

Ναψωοπ δε δεν ουμβον εφτοφβε
 να φτροσ νεμ τσιδων αφι δε εφσοπ
 ψαροφ ουοδ εταφθετ πεητ
 υΠλαστος: φηετχη ζιζεν πικοιτων
 ητε ποφρο ναφερεετιν νοφζιρηνη εβε
 γε ναφψαψ ητοφχωρα εβολ ζιτοτς
 ητεφμετοφρο.

Ηερηνι δε δεν οφεσοφ εφθηψ λ
 Ηρωδης φζιωτεφ νοφζεβω νοφρο
 ουοδ εταφζεμφ ζιζεν πιβημα
 ναφφαζι νεμωοφ πε.

Πιηψ δε ναψωψ εβολ εφχω
 υμοσ γε οφμη ηνοφτ τε θαι ουοδ θα

But, motioning to them
 with his hand to keep silent,
 he declared to them how
 The Lord had brought him
 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!"

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ
 كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.
 وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ
 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 فَحَصَّنَ الْحَرَّاسَ وَأَمَرَ أَنْ
 يُنْفَذُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنَ
 الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةٍ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى
 الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا
 إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعْطَفُوا
 بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ
 الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ
 الْمُصَالِحَةَ 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!»

ρωμι αν τε.

Саτοуѣ Δε ἀ σααατελοα ἵτε
Πῶοια ααφαρι ἐροα εῖμα αε
ἠπεαῖωοῦ ἠΦνοῖῤ οοα
ἐτααερδῖαεντ ααμοῦ.

Πιααα Δε ἵτε Φνοῖῤ ααααα οοα
νααρηνοῦ ἵαῖωα.

*Πιααα Δε ἵτε Πῶοια εαῖαα οοα
εαῖαῖωα: εαῖαῖωααα οοα εαῖετααρο:
Δεν ῥαααα ἵεαααααα ἵτε Φνοῖῤ:
ἠμην.*

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 وتعتر
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Barmhat 20

سنكسار اليوم العشرون من شهر برمهاات

1. The Departure of Pope Khail III (Mikhail), 56th Patriarch of Alexandria
2. The Commemoration of Raising Lazarus from the Dead

1. The Departure of Pope Khail III (Mikhail), 56th Patriarch of Alexandria

On this day, of the year 623 of the martyrs, 907 AD, the holy father Pope Khail III (Mikhail), the 56th Patriarch of Alexandria, departed. This saint became a monk in the monastery of St. Macarius in the wilderness of Shiheet, and lived a virtuous life. When Pope Shenouda I, departed, the bishops, priests and archons unanimously agreed to choose him for the patriarchate. He was consecrated on the 30th day of Baramudah, year 596 of the martyrs, 880 AD.

This father faced many hardships from the rulers of the country. An accusation against him came before the Governor of Egypt, Ahmad Ibn-Tulun, who imprisoned him for one year with the excuse that the Pope had a great sum of money. He did not release the Pope until he agreed to pay twenty thousand dinars.

1. نياحة البابا خائيل الثالث، البطريك السادس والخمسين من بطاركة الكرازة المرقسية
2. تذكّار إقامة لعازر حبيب الرب من الموت

1. نياحة البابا خائيل الثالث، البطريك السادس والخمسين من بطاركة الكرازة المرقسية
في مثل هذا اليوم من سنة 623 للشهداء، سنة 907 ميلادية، تنيح الأب القديس البابا خائيل الثالث، البطريك السادس والخمسون من بطاركة الكرازة المرقسية. ترهب هذا القديس بدير القديس مكاريوس بيرية شيهيت وسار سيرة فاضلة. وبعدما تنيح البابا شنودة الأول، اجتمع رأى الأساقفة والكهنة والأراخنة على اختياره بطريكاً فرسموه يوم 30 برمودة سنة 596 للشهداء، سنة 880 ميلادية.
وقد نالت هذا الأب شدائد كثيرة من الحكام، كما حدثت وشاية ضده عند أحمد ابن طولون، فسجنه سنة كاملة بحجة أن لديه

The Patriarch wrote a promissory note to pay the amount. Since the Pope did not have funds to pay the fine, the bishops and the people paid half of it.

Shortly after, Ahmad Ibn-Tulun died and his son Khamarawaih reigned. He called the Patriarch and comforted him, tore up the promissory note and forgave him the debt.

When The Lord willed to relieve him from the toil of this world, he rested in The Lord, after staying on the apostolic throne for twenty-seven years, one month and nine days.

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

أموالاً كثيرة ولم يطلق سراحه إلا بعد أن تعهد بدفع 20 ألف دينار، فخرج من السجن. ولما لم يكن لديه قيمة الغرامة، دفع له الأساقفة والشعب نصفها.

ثم مات أحمد ابن طولون وتملك بعده ابنه خماروية. فاستدعى البابا البطريرك وطيب خاطره ومزق صك الغرامة.

ولما أراد الرب أن يريحه من أتعاب هذا العالم، رقد في الرب بعد أن قضى على الكرسي المرقسي سبعاً وعشرين سنة وشهراً واحداً وتسعة أيام.

بركة صلواته فلتكن معنا. آمين.

2. The Commemoration of Raising Lazarus from the Dead

On this day also, The Lord Christ raised the beloved Lazarus from the dead, after four days. Because of the greatness of this miracle, many people believed in The Lord.

We ask our good Savior, who raised Lazarus from the dead, to raise us from the death of sin.

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

2. تذكّار إقامة لعازر حبيب الرب من الموت وفيه أيضاً أقام الرب يسوع المسيح لعازر حبيبه من بين الأموات، بعد موته بأربعة أيام. ولعظم المعجزة آمن به كثيرون.

نسأل إلهنا الصالح أن يقيمنا معه من موت الخطية.

ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمو القديس

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

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

Ψαλμος τω Δαυιδ ρθ: ε, ϛ, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Αφωρκ ἵχε Πβοικ ογοε
 ἵνερονωμ ἵθθηϛ: χε ἵθοκ πε φῶγηβ
 ψα ἕνεε κατα ἵταζιϛ ἡμελχιϛεδεκ:
 Πβοικ σαοτῖναμ ἡμοκ: εθε φα
 εϛεβιϛι ἵνοτὰφε. Ἀλληλοτῖα.

The Lord has sworn and will not repent: "You are a Priest forever, according to the order of Melchizedek." The Lord is at Your right hand. Therefore, He shall lift up his head. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. **هلليويا.**

The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐρανῶν ἀναστρωσῆς ἐβόλῃ θῆεν πνεύμασ τε εἰλιον εῖοῦαβ κατὰ Ὑατῶεον ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشيري. بركاته علينا آمين.</p>
<p>Ὑατῶεον ιβ̄: ιγ̄ - ιθ̄</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>Ἐταῦι Δε ἤνε Ἰησοῦς ἐν ἰσα ἤτε ἰΚεσαριὰ ἤτε Φιλιππος ναῦῶνι ἠνεῦμα ἠθῆς τε ἄρε νηρωι ζω ἕμοο τε νη πε Πωρηι ἕΦρωι.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي فَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>
<p>Πῶοῦ Δε πεχωοῦ τε θανοοῦ μεν τε ἰωαννης πηρεῦτωμς: θανκεχωοῦνι Δε τε Ηλιας: θανκεχωοῦνι Δε τε ἰερεμιας ἰε οῦαι ἐβόλῃ θῆεν νηπροφηθῆς.</p>	<p>So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”</p>	<p>فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ إِرْمِيَا أَوْ وَاحِدًا مِنَ الْأَنْبِيَاءِ.</p>
<p>Πεχαῦ νωοῦ τε ἠῶτεν Δε ἄρετεν ζω ἕμοο τε ἄνοκ νη.</p>	<p>He said to them, “But who do you say that I am?”</p>	<p>فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.</p>
<p>Δεῦροῦ Δε ἤνε Σιωων Πετρος πεχαῦ τε ἠοοκ πε Πιχριστος Πωρηι ἕΦνοῦῦ ετοῦθ.</p>	<p>Simon Peter answered and said, “You are the Christ, the Son of the living God.”</p>	<p>فَأَجَابَ سِمْعَانَ بُطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.</p>
<p>Δεῦροῦ Δε ἤνε Ἰησοῦς πεχαῦ ναῦ τε ῶοῦνιατκ Σιωων Βαρ ἰωνα τε σαρζ νημ σνοῦ ἄν δεῦρωπ ἕφαι νακ ἐβόλῃ ἄλλα Παιωτ ετῆεν νηφνοῦι.</p>	<p>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.</p>	<p>فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سِمْعَانَ بْنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنُ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ.</p>

ΑΝΟΚ ΔΕ ΤΧΩ ὕμνος ΝΑΚ ΧΕ ΝΘΟΚ
πε Πετρος εἰκωτ ἵταεκκλήσιὰ ζιζεν
ταιπετρα ογοζ νιπνλη ἵτε ἀμεντ
ἵνογῶχεμομ ἔροσ.

Εἰετ Δε ΝΑΚ ἵνιωωτ ἵτε
ἔμετογορ ἵτε νιφνοῖ ογοζ
φἠετεκνασονεϋ ζιζεν πικαζι εϋεωπι
εϋσονε ζεν νιφνοῖ ογοζ
φἠετεκναβολεϋ εβολ ζιζεν πικαζι
εϋεωπι εϋβηλ ζεν νιφνοῖ.

*Πῶοτ φα Πεννοτ πε ωα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

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.

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

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ
فَكُلُّ مَا تَرَبِّطُهُ عَلَى الْأَرْضِ يَكُونُ
مَرْبُوطاً فِي السَّمَاوَاتِ. وَكُلُّ مَا
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولاً
فِي السَّمَاوَاتِ.

والمجد لله دائماً.

Katameros Readings for the 21st Day of Baramhat

قطمارس قراءات اليوم الحادي والعشرون من شهر برمهاث المبارك

ΚΟΥΧΟΥΤ ΟΥΑΙ ΝΕΖΟΥΤ ἸΠΙἈΒΟΥΤ ΦΑΜΕΝΩΘ

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 ϸη: ε - ϸ	Psalm 99: 6 - 7	مزمور 98: 5 - 6
<p>Οωϸηϸ νεμ Δαρων ζεν νεφουηβ νεμ Σαμουηλ ζεν νη εττωβζ Ἰπεφραν ναϸτωβζ ἸΠβοιϸ ουοζ Ἰθοοϸ ναϸωτεμ ἔρωοϸ ζεν ουϸτηλλοϸ Ἰβηπι ναϸϸαϸι νεμωοϸ αϸαρεζ ταρ ενεϸμετμεθερεϸ νεμ νιζων εταϸτεριτοϸ νωοϸ. Αλληλοια.</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 the cloudy pillar. They kept His testimonies and the ordinance He gave themt. Alleluia.</p>	<p>موسى وهرون بين كهنته وصموئيل بين الذين يدعون باسمه. دعوا الرب وهو استجاب لهم. بعمود السحاب كلمهم. حفظوا شهاداته والفريضة التي اعطاهم. 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>ΟϸἸναϸηωϸιϸ ἔβολ ζεν πιεϸαϸτελιον εθοϸαβ κατα λουϸκαν αϸιοϸ.</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>Λουϸκαν θ: κη - λϸ</p>	<p>Luke 9: 28 - 36</p>	<p>لوقا 9: 28 - 36</p>

Ἀσπῶπι δε μενεσα ναϊσαχι νατ
 ὑμην ἠέροοτ ἀφῶλι ἠΠετροс neu
 Ιακωβοс neu Ιωαννης ἀφῶεναφ ἔρηι
 ἔχεν πιτωοτ ἔερῖπροσετχεθε.

Οτοз ασπῶπι ζεν
 ἱζινηρεφερῖπροσετχεθε ἀφῶβτ ἠχε
 ἠἄοταν ἠτε πεφρο οτοз πεφδῖβοс
 ἀφονβαφ ἠφρητ ἠνεφριετεβρηх
 ἔβoλ.

Οτοз зηππε ιс ρωμῖ сἠατ νατсаχι
 neuαφ ἔτε Ὑωγсс πε neu Ηλιαс.

Ннеτaтoтoнzoт ζен oтῶoт
 νατсаχι ἠπεφμωιτ ἔβoλ
 φἠεναφнаzoкφ ἔβoλ ζен Ιεροτсаλнu.

Петрос δε neu ннеθneuαφ πε
 ατῆροφ ἠζηνιu πε ἔταφερῶρωιс δε
 аннаτ ἔπεφῶοτ neu πιρωμῖ сἠаτ
 нἠενατῶзи ἔραтоτ neuαφ.

Οτοз ασπῶπι ετναφωρх ἔβoλ
 ἠμοφ πεχε Петрос ἠηсoтс χε
 φρεφτсβω ναηес ναη ἠτεηφωπι
 ἠπαιμα oтоз ιсχε ἠχοτωφ ἠτεηθαμῖo
 ἠφωμτ ἠсκτнη oтῖ ηακ neu oтῖ
 ἠὙωγсс oтоз oтῖ ηΗλιαс: ἠῆεμῖ аη
 ἔπετεφхω ἠμοφ.

Now it came to pass,
 about eight days after these
 sayings, that He took Peter,
 John, and James and went
 up on the mountain to pray.

As He prayed, the
 appearance of His face was
 altered, and His robe
 became white and
 glistening.

And behold, two men
 talked with Him, who were
 Moses and Elijah.

Who appeared in glory
 and spoke of His decease,
 which He was about to
 accomplish at Jerusalem.

But Peter and those with
 him were heavy with sleep;
 and when they were fully
 awake, they saw His glory
 and the two men who stood
 with Him.

Then it happened, as
 they were parting from
 Him, that Peter said to
 Jesus, “Master, it is good
 for us to be here; and let us
 make three tabernacles: one
 for You, one for Moses, and
 one for Elijah” -- not
 knowing what he said.

وَبَعْدَ هَذَا الْكَلَامِ بَنَحُوا ثَمَانِيَةَ أَيَّامٍ
 أَخَذَ بُطْرُسَ وَيُوحَنَّا وَيَعْقُوبَ
 وَصَعِدَ إِلَى جَبَلٍ لِيُصَلِّيَ.

وَفِيمَا هُوَ يُصَلِّي صَارَتْ هَيْئَةً
 وَجْهِهِ مُتَغَيِّرَةً وَلِبَاسُهُ مُبْيَضًّا
 لَامِعًا.

وَإِذَا رَجَلَانِ يَتَكَلَّمَانِ مَعَهُ وَهُمَا
 مُوسَى وَإِيلِيَّا.

الَّذَانِ ظَهَرَا بِمَجْدٍ وَتَكَلَّمَا عَنْ
 خُرُوجِهِ الَّذِي كَانَ عَتِيدًا أَنْ يُكْمَلَهُ
 فِي أُورُشَلِيمَ.

وَأَمَّا بُطْرُسُ وَالَّذَانِ مَعَهُ فَكَانُوا
 قَدْ تَنَقَّلُوا بِالنَّوْمِ. فَلَمَّا اسْتَيْقَظُوا
 رَأَوْا مَجْدَهُ وَالرَّجُلَيْنِ الْوَاقِفَيْنِ
 مَعَهُ.

وَفِيمَا هُمَا يُفَارِقَانِهِ قَالَ بُطْرُسُ
 لِيَسُوعَ: يَا مَعْلَمُ جَيِّدٌ أَنْ نَكُونَ
 هَهُنَا. فَلْنُصْنَعْ ثَلَاثَ مِظَالٍ: لَكَ
 وَاحِدَةً وَلِمُوسَى وَاحِدَةً وَلِإِيلِيَّا
 وَاحِدَةً. وَهُوَ لَا يَعْلَمُ مَا يَقُولُ.

Παι δε εφζω ἕμωοτ ασωπι ἵνε
οἱβηπι ογοζ ασερδηιβι ἐζωοτ αρερσοτ
δε ἔταρωε νωοτ ἐδοτη ἐτβηπι.

Ογοζ οἱμυη ασωπι ἐβολ δην
τβηπι εζω ἕμοο ζε φαι πε Παωρηι
ετσωπι σωτεμ ἵνωε.

Ογοζ ἔτασωπι ἵνε τμυη Ιησουο
ἕμαγατγ πεταρνευο ογοζ ἵθωοτ
αρχαρωοτ ογοζ ἕπορταμε ἔλι δην
νιερσοοτ ἐτεἕματ ἐἔλι ἵνηεταρνατ
ἐρωοτ.

*Πῶοτ φα Πεννοτ πε ωα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

While he was saying
this, a cloud came and
overshadowed them; and
they were fearful as they
entered the cloud.

And a voice came out of
the cloud, saying, "This is
My beloved Son. Hear
Him."

When the voice had
ceased, Jesus was found
alone. But they kept quiet,
and told no one in those
days any of the things they
had seen.

Glory be to God forever.

وَفِيمَا هُوَ يَقُولُ ذَلِكَ كَانَتْ سَحَابَةٌ
فَطَلَّتْهُمْ فَخَافُوا عِنْدَمَا دَخَلُوا فِي
السَّحَابَةِ.

وَصَارَ صَوْتُ مِنَ السَّحَابَةِ قَائِلًا:
هَذَا هُوَ ابْنِي الْحَبِيبُ. لَهُ اسْمَعُوا.

وَلَمَّا كَانَ الصَّوْتُ وَجَدَ يَسُوعَ
وَحْدَهُ وَأَمَّا هُمْ فَسَكَتُوا وَلَمْ يُخْبِرُوا
أَحَدًا فِي تِلْكَ الْأَيَّامِ بِشَيْءٍ مِمَّا
أَبْصَرُوهُ.

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.

Ψαλμοο τω Δαυιδ ρσ: κθ - λα

Psalm 104: 31 - 32

مزمور 103: 29 - 31

Μαρε πωοτ ἕΠβοιοι ωωπι ωα
ἐνεε: εφεοτνοε ἵνε Πβοιοι ἐξεν
νεετβηνοτ τηροτ: φη ετρωοττ ἐξεν
ἵκαρι ογοζ αχηρο ἕμοε εθερτερ φη
εωαεβινεμ ἵτωοτ ογοζ ἵτορωεω
χρεμτς. **Ἀλληλοια.**

May the glory of The
Lord endure forever. May
The Lord rejoice in His
works. He looks on the
earth, and it trembles. He
touches the hills, and they
smoke. **Alleluia.**

يكون مجد الرب الى الدهر يفرح
الرب باعماله. الناظر الى الارض
فترتعده يمس الجبال فتدخن.
هلليويا.

Matins Gospel
إنجيل باكر

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

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

<p>ΟὐὰΝΑΤΣΝΩCIC ΕΒΟΛ ΘΕΝ ΠΙΕΝΑΣΤΕΛΙΟΝ 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. بركاته علينا أمين.</p>
<p>ΜΑΤΘΕΟΝ ΙΖ: Α - Θ</p>	<p>Matthew 17: 1 - 9</p>	<p>متي 17: 1 - 9</p>
<p>ΟΥΟΖ ΜΕΝΕΝCΑ CΟΥΤ ΝΕΞΟΥΤ ΕΤΑ ΙΗCΟΥC ΕΛ ΠΕΤΡΟC ΝΕΜ ΙΑΚΩΒΟC ΝΕΜ ΙΩΑΝΝΗC ΠΕΥCΟΝ ΑΥΒΙΤΟΥ ΕΞΕΝ ΟΥΤΩΟΥ ΕΥΒΟCΙ CΑΠCΑ ΜΜΑΥΑΤΟΥ.</p>	<p>Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;</p>	<p>وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.</p>
<p>ΟΥΟΖ ΑΥΨΟΒΤΥ ΝΪΧΕΡΕΒ ΰΠΟΥΰΘΟ ΟΥΟΖ Α ΠΕΥCΟ ΕΡΟΥΩΙΝΙ ΜΨΡΗΤ ΜΨΡΗ: ΝΕΥΞΕΒΩC ΔΕ ΑΥΟΥΒΑΨ ΜΨΡΗΤ ΰΠΙΟΥΩΙΝΙ.</p>	<p>and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.</p>	<p>وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ وَجْهُهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ بَيضاءَ كَالنُّورِ.</p>
<p>ΟΥΟΖ ΘΗΠΠΕ ΑΥΟΥΟΥCΟΥ ΕΡΟΥ ΝΪΧΕ ΜΩΝΪC ΝΕΜ ΗΛΙΑC ΕΥCΑΧΙ ΝΕΜΑΥ.</p>	<p>And behold, Moses and Elijah appeared to them, talking with Him.</p>	<p>وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ يَتَكَلَّمَانِ مَعَهُ.</p>
<p>ΑΥΕΡΟΥΰ ΔΕ ΝΪΧΕ ΠΕΤΡΟC ΠΕΧΑΥ ΝΙΗCΟΥC ΧΕ ΠΑΒΟΙC ΝΑΝΕC ΝΑΝ ΝΤΕΝΨΩΠΙ ΰΠΑΙΜΑ: ΪΟΥΨ ΝΤΕΝΘΑΜΙΰ ΝΨΟΥΜΤ ΝΪΚΥΝΗ ΰΠΑΙΜΑ ΟΥΪ ΝΑΚ ΝΕΜ ΟΥΪ ΰΜΩΝΪC ΝΕΜ ΟΥΪ ΝΗΛΙΑC.</p>	<p>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.”</p>	<p>فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَظَالٍ. لَكَ وَاحِدَةً وَلِمُوسَى وَاحِدَةً وَإِيلِيَّا وَاحِدَةً.»</p>
<p>ΘΟΥΤΕ ΕΥCΑΧΙ ΙC ΟΥΘΗΠΙ ΝΟΥΩΙΝΙ ΑCΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΥΟΖ ΙC ΟΥΪΜΗ</p>	<p>While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came</p>	<p>وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ ظَلَّلَتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ</p>

αρωπι εβολ θεν ρβηπι ερω υμοσ
χε φαι πε Παωρη Παμεριτ φηετα
ταψυχη ρμα ρ νδητη ρωτεμ νρωε.

Οτωσ εταρωτεμ νχε νιμαθητησ
αρωει εχεν νορωσ οτωσ αρωρωρ
εμαωω.

Οτωσ αρι ραρωω νχε Ιηρωσ
αρωβινεωωω: περαρ νωω χε τεν
θνωω υπερωρωρ.

Εταρωαι δε ννωρβαλ επρωι
υπωρναρ εελι εβηλ εΙηρωσ
υμαρατη.

Οτωσ ερνωωρ επερωτ εβολ ριχεν
πιρωω αρωωνχεν νωω νχε Ιηρωσ
ερω υμοσ χε υπερταμε ελι
επιρωραμα ωατε Ρωρη υΦρωωι
τωνε εβολ θεν ννερωωωτ.

*Πωωρ φα Πεννωρ ρ πε ωα ενεε
ντε νι ενεε: αμην.*

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,
“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.*

قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي
بِهِ سُرِرْتُ. لَهُ اسْمَعُوا».

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى
وُجُوهِهِمْ وَخَافُوا جَدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:
«قُومُوا وَلَا تَخَافُوا».

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 القدا^س

The Pauline Epistle
رسالة بولس الرسول

† Ἐπιστολὴ ἵτε πενθα^ς Παύλος Πιάποστολος

<p>Παύλος φέβωκ ἠπενδοῖς Ἰησοῦς Πιχρίστος: πιάποστολος ετθα^ςεμ: φἠέτα^ςθα^ςυ^ς ἐπιζω^ςεννο^ςυ^ς ἵτε Φνο^ς†.</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>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل كولوسي، بركته المقدسة تكون معنا. آمين.</p>
<p>Κολα^ςσι^ς α^ς: α^ς - κ^ς</p>	<p>Colossians 1: 1 - 23</p>	<p>كولوسي 1: 1 - 23</p>
<p>Παύλος πιάποστολος ἵτε Ἰησοῦς Πιχρίστος ἐβολ^ςιτεν πετε^ςνα^ς ἠΦνο^ς† νεμ Τιμο^ςθεο^ς πι^ςον. Ἡ^ςνιά^ςσι^ς ετ^ςθεν Κολα^ςσι^ς ο^ςυ^ς ἠπιστος ἵκ^ςνηο^ς ετ^ςθεν Πιχρίστος Ἰησοῦς. Π^ςε^ςμο^ςτ^ς νω^ςτεν νεμ τ^ςι^ςρη^ςνη ἐβολ^ςιτεν Φνο^ς† πε^ςν^ςιω^ςτ^ς νεμ Πεν^ςδοῖς Ἰησοῦς Πιχρίστος. Π^ςεν^ςω^ςε^ςπ^ςε^ςμο^ςτ^ς ἵτε^ςν Φνο^ς† φ^ςιω^ς ἠΠεν^ςδοῖς Ἰησοῦς Πιχρίστος ἵκ^ςνηο^ς ν^ςιβεν ἐ^ςχεν θ^ςη^ςνο^ς ε^ςν^ςτω^ςβ^ς. Ε^ςαν^ςω^ςτεμ ε^ςβε πε^ςτε^ςν^ςνα^ς† ετ^ςθεν Πιχρίστος Ἰησοῦς νεμ τ^ςα^ςσα^ςπη ετ^ςθεν θ^ςη^ςνο^ς ἐ^ςν^ςιά^ςσι^ςο^ς τ^ςη^ςρο^ς. Ε^ςβε τ^ςζε^ςλ^ςπι^ς ετ^ςχη δ^ςα^ςω^ςτεν δ^ςεν ν^ςι^ςφ^ςη^ςνο^ς ἠ^ςε^ςτα^ςρε^ςτε^ςνε^ςρ^ςω^ςρ^ςπ ἵκ^ςσο^ςμε^ςς</p>	<p>Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother. To the saints and faithful brethren in Christ who are in Colosse: Grace to you and peace from God our Father and The Lord Jesus Christ. We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of your love for all the saints; because of the hope which is laid up for you in heaven, of which you heard</p>	<p>بُولُس، رَسُوْلُ يَسُوْعَ الْمَسِيْحِ بِمَشِيئَةِ اللهِ، وَتِيْمُوْثَاوُسُ الْاَخ. اِلَى الْقَدِيْسِيْنَ فِي كُوْلُوْسِي، وَالْاِخُوَّةَ الْمُؤْمِنِيْنَ فِي الْمَسِيْحِ. نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللهِ اَبِيْنَا وَالرَّبِّ يَسُوْعَ الْمَسِيْحِ. نَشْكُرُ اللهَ وَاَبَا رَبِّيَا يَسُوْعَ الْمَسِيْحِ كُلَّ حِيْنٍ، مُصَلِّيْنَ لْاَجْلِكُمْ. اِذْ سَمِعْنَا اِيْمَانَكُمْ بِالْمَسِيْحِ يَسُوْعَ، وَمَحَبَّتَكُمْ لِجَمِيْعِ الْقَدِيْسِيْنَ. مِنْ اَجْلِ الرَّجَاءِ الْمَوْضُوْعِ لَكُمْ فِي السَّمَاوَاتِ الَّذِي سَمِعْتُمْ بِهِ قَبْلًا فِي كَلِمَةِ حَقِّ الْاِنْجِيْلِ.</p>

θεν ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια
παραστῆται.

Φαί εἰς ἡμᾶς ἵνα ἴσῃ ἡ ἀλήθεια
ὅτι ἐκείνη ἡ ἀλήθεια ἡσυχία
ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία
ὅτι ἐκείνη ἡ ἀλήθεια ἡσυχία
ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία.

Κατὰ φωνήν ἐμαρτυρήσατο
ἐβουλήθη ἡ ἀλήθεια ἡσυχία
ὅτι ἐκείνη ἡ ἀλήθεια ἡσυχία
ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία.

Φαί ἐταράχθη ἡ ἀλήθεια ἡσυχία
ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία.

Ὅτι φαί ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ
ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια
ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία
ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ
ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια
ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία.

Ἐρετησθη ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ
ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια
ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία
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ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια
ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία.

Ἐρετησθη ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ
ἡ ἀλήθεια ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια
ἡσυχία ἵνα ἴσῃ ἡ ἀλήθεια ἡσυχία.

before in the word of the
truth of the gospel,

which has come to you,
as it has also in all the
world, and is bringing forth
fruit, as it is also among you
since the day you heard and
knew the grace of God in
truth;

as you also learned from
Epaphras, our dear fellow
servant, who is a faithful
minister of Christ on your
behalf,

who also declared to us
your love in the Spirit.

For this reason we also,
since the day we heard it, do
not cease to pray for you,
and to ask that you may be
filled with the knowledge of
His will in all wisdom and
spiritual understanding;

that you may walk
worthy of The Lord, fully
pleasing Him, being fruitful
in every good work and
increasing in the knowledge
of God;

strengthened with all
might, according to His
glorious power, for all

الَّذِي قَدْ حَضَرَ إِلَيْكُمْ كَمَا فِي كُلِّ
الْعَالَمِ أَيْضاً، وَهُوَ مُثْمِرٌ كَمَا فِيكُمْ
أَيْضاً مِنْذُ يَوْمٍ سَمِعْتُمْ وَعَرَفْتُمْ نِعْمَةَ
اللَّهِ بِالْحَقِيقَةِ.

كَمَا تَعَلَّمْتُمْ أَيْضاً مِنْ ابْفِرَاسِ الْعَبْدِ
الْحَبِيبِ مَعَنَا، الَّذِي هُوَ خَادِمٌ آمِنٌ
لِلْمَسِيحِ لِأَجْلِكُمْ.

الَّذِي أَخْبَرَنَا أَيْضاً بِمَحَبَّتِكُمْ فِي
الرُّوحِ.

مِنْ أَجْلِ ذَلِكَ نَحْنُ أَيْضاً، مِنْذُ يَوْمٍ
سَمِعْنَا، لَمْ نَزَلْ مُصَلِّينَ وَطَالِبِينَ
لِأَجْلِكُمْ أَنْ تَمْتَلِنُوا مِنْ مَعْرِفَةِ
مَشِيئَتِهِ، فِي كُلِّ حِكْمَةٍ وَفَهْمٍ
رُوحِيٍّ.

لِتَسْلُكُوا كَمَا يَحِقُّ لِلرَّبِّ، فِي كُلِّ
رِضَى، مُثْمِرِينَ فِي كُلِّ عَمَلٍ
صَالِحٍ، وَنَامِينَ فِي مَعْرِفَةِ اللَّهِ.

مُتَّقَوِينَ بِكُلِّ قُوَّةٍ بِحَسَبِ قُدْرَةِ
مَجْدِهِ، لِكُلِّ صَبْرٍ وَطَوْلٍ إِنَاءً بِفَرَحٍ.

ΖΥΠΟΜΟΝΗ ΝΙΒΕΝ ΝΕΜ

ΟΥΜΕΤΡΕΨΩΘΟΥΝΖΗΤ ΔΕΝ ΟΥΡΑΨΙ.

ΕΡΕΤΕΝΨΕΠΕΨΜΟΤ ΝΤΕΝ ΦΝΟΥΤ
ΦΙΩΤ ΦΑΙ ΕΤΑΨΘΕΡΕΝΕΡΠΕΜΠΨΑ ΝΙ
ΕΔΟΥΝ ΕΨΤΟΙ ΝΤΕ ΠΙΚΛΗΡΟC ΝΤΕ ΝΙΑΨΙΟC
ΔΕΝ ΦΟΥΩΙΝΙ.

ΦΑΙ ΕΤΑΨΗΑΖΜΕΝ ΕΒΟΛ ΖΑ ΠΕΡΨΨΙ
ΝΤΕ ΠΧΑΚΙ ΟΥΟZ ΑΨΟΥΘΒΕΝ ΕΒΟΛ
ΕΔΟΥΝ ΕΨΜΕΤΟΥΡΟ ΝΤΕ ΠΨΗΡΙ ΝΤΕ
ΤΕΨΔΑΨΑΠΗ.

ΦΑΙ ΕΤΑΝΘΙ ΜΠΙCΨΨ ΕΒΟΛ ΖΙΤΕΝ
ΠΕΨCΝΟΨ ΕΠΙΨΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.

ΕΤΕ ΤΖΙΚΩΝ ΜΦΝΟΥΤ ΠΕ ΠΙΑΘΝΑΨ
ΕΡΟΨ ΠΨΨΟΡΠ ΜΜΙCΙ ΝΤΕ CΩΝΤ ΝΙΒΕΝ.

ΧΕ ΝΘΗΡΙ ΝΘΗΤΨ ΑΨCΩΝΤ ΝΘΩΒ
ΝΙΒΕΝ ΝΗΕΤΔΕΝ ΝΙΦΗΟΥΨ ΝΕΜ ΝΗΕΤΖΙΞΕΝ
ΠΙΚΑΖΙ ΝΗΕΤΟΥΝΑΨ ΕΡΩΟΥ ΝΕΜ ΝΗΕΤΕ
ΝCΕΝΑΨ ΕΡΩΟΥ ΔΝ ΙΤΕ ΝΙΘΕΡΟΝΟC ΙΤΕ
ΝΙΜΕΤΨΟΙC ΙΤΕ ΝΙΑΡΧΗ ΙΤΕ ΝΙΕΖΟΥCΙΑ.
ΘΩΒ ΝΙΒΕΝ ΑΨΨΩΠΙ ΕΒΟΛΖΙΤΟΤΨ ΟΥΟZ
ΕΡΟΨ ΑΨCΟΝΤΟΥ ΕΡΟΨ.

ΟΥΟZ ΝΘΟΨ ΕΤΨΟΠ ΔΑΧΨΨ ΝΟΥΟΝ
ΝΙΒΕΝ ΟΥΟZ ΘΩΒ ΝΙΒΕΝ ΑΨΘΖΙ ΕΡΑΤΟΥ
ΝΘΗΡΙ ΝΘΗΤΨ.

ΟΥΟZ ΝΘΟΨ ΠΕ ΤΑΨΕ ΜΠCΨΜΑ ΝΤΕ
ΨΕΚΚΛΗCΙΑ ΕΤΕ ΝΘΟΨ ΠΕ ΨΑΡΧΗ:
ΠΨΨΟΡΠ ΜΜΙCΙ ΕΒΟΛ ΔΕΝ ΝΗΕΘΜΩΟΥΤ

patience and longsuffering with joy.

Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

in whom we have redemption through His blood, the forgiveness of sins.

He is the image of the invisible God, the firstborn over all creation.

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

And He is before all things, and in Him all things consist.

And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all

شَاكِرِينَ الْآبَ الَّذِي أَهْلَنَا لَشِرْكَةِ
مِيرَاتِ الْقَدِيسِينَ فِي النُّورِ.

الَّذِي أَنْقَذَنَا مِنْ سُلْطَانِ الظُّلْمَةِ
وَنَقَلَّنَا إِلَى مَمْلُوكَاتِ ابْنِ مَحَبَّتِهِ.

الَّذِي لَنَا فِيهِ الْفِدَاءُ، بِدَمِهِ غُفْرَانُ
الْخَطِيئَاتِ.

الَّذِي هُوَ صُورَةُ اللَّهِ غَيْرِ الْمَنْظُورِ،
بِكُرِّ كُلِّ خَلْقَةٍ.

فَاتَهُ فِيهِ خُلُقَ الْكُلِّ: مَا فِي
السَّمَاوَاتِ وَمَا عَلَى الْأَرْضِ، مَا
يُرَى وَمَا لَا يَرَى، سِوَاءَ كَانِ
عُرُوشًا أَمْ سَيَادَاتٍ أَمْ رِيَاسَاتٍ أَمْ
سَلْطَنِينَ. الْكُلُّ بِهِ وَلَهُ قَدْ خُلِقَ.

الَّذِي هُوَ قَبْلَ كُلِّ شَيْءٍ، وَفِيهِ يَقُومُ
الْكُلُّ.

وَهُوَ رَأْسُ الْجَسَدِ: الْكَنِيسَةِ. الَّذِي
هُوَ الْبِدَاءُ، بِكُرِّ مِنَ الْأَمْوَاتِ، لِكَيْ
يَكُونَ هُوَ مُتَقَدِّمًا فِي كُلِّ شَيْءٍ.

ζινα ἵτερωπι εφοι ἵωορπ ζεν εωβ
νιβεν.

Χε ἵδρηι ἵδρητϛ αϛτματ ἵνε
πιμοε τηρϛ ερωπι ἵδρητϛ.

Οτοε εβολ ζιτοτϛ ερωτπ ἵεωβ
νιβεν ερωϛ εαϛαιτοϛ ἵειρηνη εβολ
ζιτεν πιενοϛ ἵτε πεϛεταϛροε εβολ
ζιτοτϛ ἵτε νηετϛιζεν πικαε ἵτε
νηετε ἵερηι ζεν νιφνοϛι.

Οτοε ἵεωτεν εωτεν ἵοϛχοϛ
ναρετενοι ἵωεμο οτοε ἵεαεζι ζεν
νετενμεϛι ζεν νιεβνοϛι ετωοϛ.

†νοϛ δε αϛεετπ θηνοϛ ζεν
πεωμα ἵτε τεϛϛαρϛ εβολ ζιτεν
πεϛμοϛ εταε θηνοϛ ερατεν θηνοϛ
ερετενοϛαβ οτοε ερετενοι ἵαταβη
οτοε ἵαταρικι ἵπεϛμϛο.

Ιεε τετενωπ ζεν πιναετϛ
ερετενταϛρηοϛτ ἵεενητ οτοε
ερετενχορ οτοε ερετενοι ἵατκιμ
ερωτεν εβολεα τεελπιε ἵτε
πιεϛαεελιοη: φαι εταρετενσοομεϛ
φαι: εταεωιω μμοϛ ζεν πιεωητ
τηρϛ ετϛαπεϛητ ἵτεφε: φαι εταιωπι
ναϛ ἵνοκ Παϛλοε ἵδιακωη.

*Πεμοτ εαρ νεωτεν νεμ
τειρηνη εϛοπ: εε ἵμην εεεωπι.*

things He may have the
preeminence.

For it pleased the Father
that in Him all the fullness
should dwell,

and by Him to reconcile
all things to Himself, by
Him, whether things on
earth or things in heaven,
having made peace through
the blood of His cross.

And you, who once
were alienated and enemies
in your mind by wicked
works, yet now He has
reconciled,

in the body of His flesh
through death, to present
you holy, and blameless,
and above reproach in His
sight,

if indeed you continue
in the faith, grounded and
steadfast, and are not moved
away from the hope of the
gospel which you heard,
which was preached to
every creature under
heaven, of which I, Paul,
became a minister.

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

لآته فيه سر ان يحل كل الملء.

وَأَنْ يُصَالِحَ بِهِ الْكُلَّ لِنَفْسِهِ، عَامِلًا
الصُّلْحَ بِدَمِ صَلْبِهِ، بِوِاسْطَتِهِ،
سِوَاءَ كَانِ مَا عَلَى الْأَرْضِ أَمْ مَا
فِي السَّمَاوَاتِ.

وَأَنْتُمْ الَّذِينَ كُنْتُمْ قَبْلًا اجْنَبِيَيْنِ
وَأَعْدَاءَ فِي الْفِكْرِ، فِي الْأَعْمَالِ
الشَّرِيرَةِ، قَدْ صَالَحَكُمْ الْآنَ.

فِي جِسْمِ بَشَرِيَّتِهِ بِالْمَوْتِ،
لِيُحْضِرَكُمْ قَدِيسِينَ وَبِلَا لَوْمٍ وَلَا
شُكْوَى أَمَامَهُ.

إِنْ ثَبَّتُمْ عَلَى الْإِيمَانِ، مُتَأَسِّسِينَ
وَرَاسِخِينَ وَغَيْرَ مُنْتَقِلِينَ عَنِ
رَجَاءِ الْإِنْجِيلِ، الَّذِي سَمِعْتُمُوهُ،
الْمَكْرُورِ بِهِ فِي كُلِّ الْخَلْقَةِ الَّتِي
تَحْتَ السَّمَاءِ، الَّذِي صِرْتُ أَنَا
بُؤْسَ خَادِمًا لَهُ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικὸν ἐβόλ θεν πε πῖςναγ ἡἐπιστολῆ ἡτε πενιωτ Πέτρος. Δυηη. Παμεπρατ.</p>	<p>The Catholic epistle of the Second Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الثانية، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>ἅ Πέτρος ἁ: ἰβ - κᾶ</p>	<p>2 Peter 1: 12 - 21</p>	<p>2 بطرس 1: 12 - 21</p>
<p>Εἴθε φαι τῆνατ ἡφμενὶ ἡωτεν ἡσχογ ἡβεν εἴθε ναι κεπερ ἐρετενσωογῆ ογοθ ἐρετενταχρογτ θεν τμεθμη ετωοπ.</p> <p>¶ μενὶ Δε γε ογρωβ ἡμμη πε φαι ἐτμενὶ ἐρογ γε ἐφοσον τωοπ θεν παιμανωωπι εἰετογνος θηνογ ἡδρη θεν ογμενὶ.</p> <p>Εἰεμ γε ἡναβωλ ἐβόλ ἡγε παιμανωωπι ἡχωλεμ κατα φρητ ζωγ ἐτα Πενβοις ἡσογς Πιχριστοσ ταμοη ἐρογ.</p> <p>¶ τῆναησ Δε ἡτοτ ἡσχογ ἡβεν θῆνα ἡτετενερφμενὶ ἡηαι μενεσα παμωιτ ἐβόλ.</p> <p>Θανωγω γαρ ἡη ἡμετσαβε πε ἐτανμωγῆ ἡσωογ: ἐανταμωτεν ἐτσομ ογοθ ἡπαρογσιᾶ ἡΠενβοις ἡσογς Πιχριστοσ ἀλλᾶ ἀνερρεφῆναγ ἐτμεθνιωτ ἡτε φηετεμματα.</p>	<p>For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.</p> <p>Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,</p> <p>knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me.</p> <p>Moreover, I will be careful to ensure that you always have a reminder of these things after my decease.</p> <p>For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.</p>	<p>لذلك لا أهمل أن أذكركم دائماً بهذه الأمور، وإن كنتم عالمين ومثبتين في الحق الحاضر.</p> <p>وكني أحسبه حقاً ما دمت في هذا المسكن أن ألهضكم بالذكيرة.</p> <p>عالمًا أن خلعت مسكني قريب كما أعلن لي ربنا يسوع المسيح أيضاً.</p> <p>فأجتهد أيضاً أن تكونوا بعد خروجي تتذكرون كل حين بهذه الأمور.</p> <p>لأننا لم نتبع خرافات مصنعة إذ عرفناكم بقوة ربنا يسوع المسيح ومجيبه، بل قد كنا معابنين عظمتة.</p>

Διφβι γαρ ἰοῦταιὸ νευ οὔωοῦ
 ἔβολ ζιτεν Φνοῦτ Φιωτ οὔοζ ἄ
 οὔςμη ἰ ναϋ ἔπαρητ ἔβολ ζιτεν
 πινωϋτ ἰῶοῦ εῦνααϋ: ζε φαι πε
 Παωρηι Παμερηιτ φαι Δνοκ
 ἔταιτματ ἔρρηι ἔζωϋ.

Οὔοζ ταῖςμη ἄνον ἀνσοῦμεϋ
 εϋνηοῦ ἔβολ ζεν ἰφε εῦζη νευαϋ
 ζιζεν πιτωοῦ εῦοῦαβ.

Οὔοζ ἔταζρηοῦτ ἰτοτεν ἰζε
 πιαζι ἰτε ἰπρροφητης φαι ἔτε καλωϋ
 τετενρα ἔμοϋ εῦρετεντῆθθεν ναϋ
 ἔφρητ ἰοῦδης εϋεροῦωινη ζεν οῦμα
 ἰχακι ψατεροῦωηζ ἔβολ ἰζε πιεζοοῦ
 οὔοζ πιωῦωινη ψαϋψαι ἰτεϋφρηι ζεν
 νετενζητ.

Φαι Δε ἰψορη ἀρετενἔμη ἔροϋ ζε
 ἰρροφητιἄ ἰιβεν ἰτε ἰῦραφη: ναρε
 ποῦβωλ ψοπ ἔβολ ἰδητοῦ ἔμαῦῶτοῦ
 ἀη.

Οῦ γαρ ζεν φῶρωψ ἰοῦρωμη ἀη
 ἀῦἰνη ἰοῦἰρροφητιἄ ἰοῦρσοῦ: ἀλλὰ
 ἀῦαζι ἰζε ζαηρωμη ἔβολ ζεν φῶρωψ
 ἔΦνοῦτ ἰῆρηι Πἰπνεῦμα εῦοῦαβ.

*Παῖςνηοῦ ἔπερμενρε πικοϋμοϋ
 οῦΔε ἰηετψοπ ζεν πικοϋμοϋ:
 πικοϋμοϋ ναϋἰνη νευ τεϋῆπιῦωμα: φη*

For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.”

And we heard this voice which came from heaven when we were with Him on the holy mountain.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts.

Knowing this first, that no prophecy of Scripture is of any private interpretation,

for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

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

لأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ كَرَامَةً وَمَجْدًا، إِذْ أَقْبَلَ عَلَيْهِ صَوْتٌ كَهَذَا مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ ابْنِي الْحَبِيبِ الَّذِي أَنَا سُرِرْتُ بِهِ».

وَنَحْنُ سَمِعْنَا هَذَا الصَّوْتِ مُقْبِلًا مِنَ السَّمَاءِ إِذْ كُنَّا مَعَهُ فِي الْجَبَلِ الْمُقَدَّسِ.

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ أَثْبَتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلًا: أَنَّ كُلَّ نُبُوءَةٍ الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرِ خَاصٍّ،

لأَنَّهُ لَمْ تَأْتِ نُبُوءَةٌ قَطُّ بِمَشِيئَةِ إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللَّهِ الْقُدِّيسُونَ مَسْتَوْقِينَ مِنَ الرُّوحِ الْقُدَّسِ.

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

Δε εἰπὶ μὴ φθῶσιν μὴ φθοῦν ἡμεῖς
 ὡς ἐνεθ: ἀμην.

abides forever. Amen.

The Acts
 الإبركسيس

Πραξις ἴτε νενοιότ ἡ ἀποστολῶς:
 ἐρε ποῦςμοῦ εἶσοταβ ὡπι νεμᾶν.
 Ἀμην.

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

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

Πραξις ζ: μΔ - η: ἀ

Acts 7: 44 - 8: 1

أعمال 7 : 44 - 8 : 1

Ἰσχυρή ἴτε ἡμετέρῃ ἑθένῃ
 ἴτε νενοιότ εἰ πῶρα κατὰ φῆρη
 ἔταφῶταβ καὶ ἴτε φητῶταβ νεμ
 ὡς ἐθαμῖος κατὰ πῆτρος
 ἔταφῶταβ ἐροφ.

Our fathers had the
 tabernacle of witness in the
 wilderness, as He
 appointed, instructing
 Moses to make it according
 to the pattern that he had
 seen,

وَأَمَّا خِيْمَةُ الشَّهَادَةِ فَكَانَتْ مَعَ
 آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ
 مُوسَى أَنْ يَجْعَلَهَا عَلَى الْمِثَالِ
 الَّذِي كَانَ قَدْ رَأَى.

Θαί ἔταφῶταβ ἐδοῦν νεμῶν
 ἐαυτοῦ ἐρωσ ἴτε νενοιότ νεμ Ἰησοῦ
 ζεν πᾶσα ἴτε νεμῶν ἡ ἑθένῃ
 φθοῦν ἕως ἐβολὰ δατῆν ἡ ἴτε
 νενοιότ ὡς νεμῶν ἴτε Δαυῖδ.

which our fathers,
 having received it in turn,
 also brought with Joshua
 into the land possessed by
 the Gentiles, whom God
 drove out before the face of
 our fathers until the days of
 David,

الَّتِي أَدْخَلَهَا أَيْضاً أَبَاؤُنَا إِذْ تَخَلَّفُوا
 عَلَيْهَا مَعَ يَشُوعَ فِي مَلِكِ الْأَمَمِ
 الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا
 إِلَى أَيَّامِ دَاوُدَ.

Φητῶταβ ἡ νεμῶν ἡ ἑθένῃ
 ἡ φθοῦν: οὐδὲν ἀρετῆν ἑθαμῖο
 ἡ νεμῶν ἡ ὡπι ἡ φθοῦν ἡ ἡκαβ.

who found favor before
 God and asked to find a
 dwelling for the God of
 Jacob.

الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَالتَّمَسَ
 أَنْ يَجِدَ مَسْكَنًا لِإِلَهِ يَعْقُوبَ.

Σολομῶν δε ἀρετῆν οὐκ ἔταβ.

But Solomon built Him
 a house.

وَلَكِنَّ سُلَيْمَانَ بَنَى لَهُ بَيْتًا.

Ἀλλὰ ἡ νεμῶν ἡ ὡπι ἡ ἑθένῃ
 ἡ νεμῶν ἡ κατὰ φῆρη ἔτε
 πῆτρος ἡ νεμῶν.

However, the Most High
 does not dwell in temples
 made with hands, as the
 prophet says:

لَكِنَّ الْعَلِيِّ لَا يَسْكُنُ فِي هَيْكَلٍ
 مَصْنُوعَةٍ بِالْأَيْدِي كَمَا يَقُولُ
 النَّبِيُّ:

Ἡ νεμῶν ἡ παῖρονος οὐδὲν ἡκαβ

‘Heaven is My throne,
 And earth is My footstool.

السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ
 مَوْطِئُ لِقَدَمَيَّ. أَيْ بَيْتٌ تَبْنُونَ لِي

πε φμα ἵκευνη ἵτε ναβαλαρα: αὐ ἵνη
πε φηέτετεν νακοτϥ ηηι πεχε Πβοις:
ιε αὐ πε φμα ἵτε παμανῆτον.

Уи тазиѡ ан асѡаміе наи тируѡ.

Πιναϥτ ναβι ογορ ἵατσεβι δεν
πογκεζηт neu nouκεμαϥα: ἵθωτεν
ἵηχοϥ ηιβεν τετεν† ἐδοϥη ἐρεν
Πῖνεϥμα εσοϥαβ ἵφρη†
ἵηητενκειο† ογορ ἵθωτεν ϥωτεν.

Πиμ ἐβολα δεν ηῖπροφηтис ἐτε ἵπε
ηετεηιο† βοχι ἵκωϥ: ογορ αϥθωτεβ
ἵηηεταϥερωρп ηειωϥ ἐπϥιηῖ ἵτε
πῖθμη: φαι ἵθωτεν ἐταρετεηηϥ
ογορ ἀρετεηδοθεβϥ.

Πθωτεν ἀρετεηβῖ ἵπιηομοϥ
ἐραηθωα ἵαττελοϥ ογορ ἵπετεηἀρεϥ
εροϥ.

Παι δε ἐταϥσοθμοϥ ναϥϥοβϥεβ
ἵποϥεηт ογορ ναϥθραϥρεϥ
ἵηοϥηαϥεβι ἐρηι ἐϥωϥ.

Стефанос δε εϥμεϥ ἐβολα δεν
φμαϥ† neu Πῖνεϥμα εσοϥαβ neu
αϥσομοϥ ἐρηι ἐτφε αϥηαϥ ἐπῶοϥ
ἵφηοϥ† ογορ ηχοϥε εϥοβι ἐρατϥ
саοῖηαμ ἵφηοϥ†.

Ογορ πεχαϥ ϥε εηηπε †ηαϥ
ἐηηφηοῖ εϥοϥηηη: ογορ Πωηηι ἵφρωμ

What house will you build for Me? says The Lord, Or what is the place of My rest?

Has My hand not made all these things?"

You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

who have received the law by the direction of angels and have not kept it."

When they heard these things they were cut to the heart, and they gnashed at him with their teeth.

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

and said, "Look! I see the heavens opened and the Son of Man standing at the

يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانَ رَاحَتِي.

أَلَيْسَتْ يَدِي صَنَعَتْ هَذِهِ الْأَشْيَاءَ كُلَّهَا؟

يَا قَسَاةَ الرِّقَابِ وَغَيْرِ الْمَخْتُومِينَ بِالْقُلُوبِ وَالْأَذَانِ، أَنْتُمْ دَائِمًا تَقَاوَمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ، كَذَلِكَ أَنْتُمْ.

أَيُّ الْأَنْبِيَاءِ لَمْ يَضْطَهِدْهُ آبَاؤُكُمْ وَقَدْ قَتَلُوا الَّذِينَ سَبَقُوا فَأَنْبَأُوا بِمَجِيءِ الْبَارِ الَّذِي أَنْتُمْ الْآنَ صِرْتُمْ مُسَلِّمِيهِ وَقَاتِلِيهِ.

الَّذِينَ أَخَذْتُمْ النَّامُوسَ بِتَرْتِيبِ مَلَائِكَةٍ وَلَمْ تَحْفَظُوهُ؟»

فَلَمَّا سَمِعُوا هَذَا حَنَقُوا بِقُلُوبِهِمْ وَصَرَّوْا بِأَسْنَانِهِمْ عَلَيْهِ.

وَأَمَّا هُوَ فَشَخَّصَ إِلَى السَّمَاءِ وَهُوَ مُمْتَلِئٌ مِنَ الرُّوحِ الْقُدُسِ، فَرَأَى مَجْدَ اللَّهِ وَيَسُوعَ قَائِمًا عَنْ يَمِينِ اللَّهِ.

فَقَالَ: «هَا أَنَا أَنْظُرُ السَّمَاوَاتِ مَفْتُوحَةً وَابْنَ الْإِنْسَانِ قَائِمًا عَنْ يَمِينِ اللَّهِ.»

εὐδοξίᾳ ἐρατῆ καοῖναυ ἠΦνοῖτ.

Ἄτωψ δε ἐβολ τηροῦ θεν οἰνωῖτ
ἵκμη οἰοῦ ἀτάμαζι ἵκνωμαψχ οἰοῦ
ἀγβοῖσι εἰκοπ θεβ οἰοῖοι ἐῖρηι ἐξωψ.

Οἰοῦ ἀτζιτῆ σαβολ ἵτπολις
ἀτζιῶνι ἐξωψ: οἰοῦ νιμεορεῖ ἀτχω
ἵκνωῖβωσ θαρατῆ ἵκνωῖελωῖρι
ἐπεφραν πε Κατλοσ.

Οἰοῦ ἀτζιῶνι ἐξεν Στεφᾶνοσ
εῖτῆρο οἰοῦ εῖψω ἠμοσ κε Πβοις
ἱκνοῖτ ψεπ παῖπνεῖμα ἐροκ.

Ἀτζιτῆ δε ἐξεν νεψκελι οἰοῦ
ἀψωψ ἐβολ θεν οἰνωῖτ ἵκμη εῖψω
ἠμοσ κε Πβοις ἵκνεκεπ παῖνοβι ἐρωῖτ:
οἰοῦ φαι ἐταψχοψ ἀψενκοτ.

Κατλοσ δε ηαψτματ πε ἐῖρηι
ἐξεν πεψῶτεβ: ἀψωψι δε ἠπιχοῖτ
ἐτεῖμαῖτ ἵκνε οἰνωῖτ ἵκνωῖμοσ ἐξεν
τῆκκλῆσιᾶ ετῆεν ἱεροῖκαλῆμ ἀτσωρ
δε ἐβολ τηροῦ ἐνιχωρα ἵκτε τῆοῖνδεᾶ
νεμ τῆκαμαρια ψατεν νιαποστολοσ
ἠμαῖτατοῖτ.

*Πισαχι δε ἵκτε Πβοις εῖῖαῖ οἰοῦ
εῖῖαῖ: εῖῖαῖ οἰοῦ εῖῖαῖ:
θεν τᾶστια ἵκκκλῆσιᾶ ἵκτε Φνοῖτ:
ἠμην.*

right hand of God!”

Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

and they cast him out of the city and stoned him and the witnesses laid down their clothes at the feet of a young man named Saul.

And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.”

Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.” And when he had said this, he fell asleep.

Now Saul was consenting to his death. At that time a great persecution arose against the church, which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

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

فَصَاحُوا بِصَوْتٍ عَظِيمٍ وَسَدُّوا
أَذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ
وَاحِدَةٍ.

وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَرَجَمُوهُ.
وَالشَّهَدَاءُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رِجْلَيْ
شَابٍ يُقَالُ لَهُ سَاوُلُ.

فَكَانُوا يَرْجُمُونَ اسْتِفَانُوسَ وَهُوَ
يَدْعُو وَيَقُولُ: «أَيُّهَا الرَّبُّ يَسُوعُ
اقْبَلْ رُوحِي».

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

وَكَانَ سَاوُلُ رَاضِيًا بِقَتْلِهِ. وَحَدَثَ
فِي ذَلِكَ الْيَوْمِ اضْطِهَادٌ عَظِيمٌ عَلَى
الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتْ
الْجَمِيعُ فِي كُورِ الْيَهُودِيَّةِ
وَالسَّامِرَةِ مَا عدا الرِّسَالِ.

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

Synaxarium of Baramhat 21
سنكسار اليوم الحادي والعشرون من شهر برمهاث

1. The Monthly Commemoration of the Virgin St. Mary, the Theotokos
2. The Visit of the Savior to Bethany and the Consultation of the Chief Priests to Kill Lazarus, whom The Lord Raised from the Dead
3. The Martyrdom of Saints Theodore and Timothy

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
2. دخول المخلص بيت عنيا وتشاور عظماء الكهنة على قتل لعازر الذي أقامه الرب
3. استشهاد القديسين ثاودورس وتيموثاوس

1. The Monthly Commemoration of the Virgin St. Mary, the Theotokos

On this day, the church celebrates the monthly commemoration of the pure Lady, St. Mary the Virgin, the mother of God, through whom was the salvation of Adam and his offspring.

May the blessing of her holy intercession be with us all. Amen.

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
في مثل هذا اليوم، تُعبد الكنيسة بالتذكار الشهري لوالدة الإله القديسة مريم العذراء التي منها كان الخلاص لأدم وذريته. بركة شفاعتها المقدسة فلنكن معنا. آمين.

2. The Visit of the Savior to Bethany and the Consultation of the Chief Priests to Kill Lazarus, whom The Lord Raised from the Dead

On this day also, our Lord, God, and Savior Jesus Christ along with His disciples came to Bethany, which is near by Jerusalem, where Lazarus, whom The Lord raised from the dead, was one of those who sat at the table with Him. Martha, his sister, served those who were present. Then Mary took oil of spikenard, anointed the feet of the Savior, and wiped His feet with her hair. The Lord praised her, pointing out to His death by saying, "She has kept this for the day of My burial." (John 12: 7).

Now a great number of the Jews knew that He was there; and they came, not for sake of The Lord Christ only, but that they might also see Lazarus, whom The Lord had raised from the dead. The Chief Priests plotted to kill Lazarus also, for many, because of the greatness of this sign, had believed in our Lord Jesus Christ (John 12: 1 - 11).

May the blessing of our Lord Jesus Christ be upon us and our homes, to Him is the glory and honor, now and forever. Amen.

2. دخول المخلص بيت عنيا وتشاور عظماء الكهنة على قتل لعازر الذي أقامه الرب وفيه أيضاً تعيد الكنيسة بتذكار حضور ربنا وإلهنا ومخلصنا يسوع المسيح مع تلاميذه إلى بيت عنيا، القريبة من أورشليم، حيث كان لعازر الذي أقامه من بين الأموات أحد المتكئين معه. وكانت مرثا أخته تخدم الجمع الحاضر، ومريم تدهن قدمي المخلص بالطيب وتمسحهما بشعرها، فمدحها الرب. وأشار عن موته بقوله: "إنها ليوم تكفيني قد حفظته" (يوحنا 12: 7).

فعلم جمع كثير من اليهود أنه هناك، فجاءوا، ليس لأجل الرب يسوع فقط، بل لينظروا أيضاً لعازر الذي أقامه من بين الأموات. فتشاور رؤساء الكهنة ليقتلوا لعازر أيضاً لأن كثيرين من اليهود كانوا بسببه يذهبون ويؤمنون بالرب يسوع (يوحنا 12: 1 - 11).

بركة ربنا يسوع المسيح فلتحل علينا وعلى بيوتنا، له كل مجد وكرامة دائماً أبدياً. آمين.

3. The Martyrdom of Saints Theodore and Timothy

On this day also, the church celebrates the commemoration of the martyrdom of saints Theodore and Timothy.

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

3. استشهاد القديسين ثاودورس وتيموثاوس
وفيه أيضاً تعيد الكنيسة بتذكار استشهاد القديسين ثاودورس وتيموثاوس. بركة صلواتهم فلنكن معنا. آمين.

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

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 π̄: α, ε	Psalm 87: 1, 2, 5	مزمور 86: 1, 5
<p>Περσεν† ζεν νιτωσ̄ εθοσ̄αβ:</p> <p>Πβοις μεῑ ν̄νιπρ̄λη̄ ν̄τε̄ σ̄ιων: σ̄ιων</p> <p>†μασ̄ ν̄αζος̄ ξε̄ σ̄τρωμ̄ ν̄εμ̄ σ̄τρωμ̄</p> <p>αϗωπῑ ν̄ζητ̄ς: σ̄τοσ̄ ν̄θοσ̄ πετ̄βοι</p> <p>αϗισεν† μ̄μοσ̄ ω̄ᾱ ε̄νεσ̄. Αλληλοιᾱ.</p>	<p>This one and that one were born in her. His foundation is in the holy mountain, The Lord loves the gate of Zion. A man will say, "O mother Zion," and that man was born in her. The Most-High Himself has founded her. Alleluia.</p>	<p>أساساته في الجبال المقدسة. يحب الرب أبواب صهيون، صهيون الأم تقول إن إنسانا وإنسانا ولد فيها، وهو العلي الذي أسسها إلى الأبد. هللويليا.</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>Οτ̄ᾱνασ̄νωσις̄ ε̄βολ̄ ζεν</p> <p>πιε̄ρᾱσ̄τε̄λιον̄ εθοσ̄αβ̄ κᾱτᾱ Μᾱρκον̄</p> <p>ᾱσ̄ιοσ̄.</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>
Μαρκον̄ θ̄: β - ις̄	Mark 9: 2 - 13	مرقس 9: 2 - 13
<p>Οτοσ̄ μ̄ενεν̄σᾱ σοσ̄τ̄ (ϛ̄) ν̄ε̄ροσ̄τ̄</p> <p>αϗ̄βῑ ν̄ξε̄ Ιη̄σοσ̄τ̄ μ̄Πε̄τροσ̄ ν̄εμ̄</p> <p>Ιᾱκωβ̄οσ̄ ν̄εμ̄ Ιω̄αν̄νη̄σ̄ οτοσ̄ αϗ̄ο̄λοσ̄τ̄</p> <p>ε̄ξ̄ρη̄ῑ ε̄ξεν̄ οσ̄τ̄ωσ̄τ̄ εϗ̄βο̄σῑ σᾱπ̄σᾱ</p> <p>μ̄μᾱτ̄ᾱτοσ̄: αϗ̄ω̄βο̄σ̄τεϗ̄ μ̄ποσ̄ν̄ε̄σο.</p>	<p>Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.</p>	<p>وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا وَصَعَدَ بِهِمْ إِلَى جَبَلٍ عَالٍ مُتَفَرِّدِينَ وَحَدَّهُمْ وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ.</p>

Ουοζ νεϑεβωϑ αϑωωπι εϑφορι μϑρηϑ
ννοϑχιων εϑοτοβω εμλωω νηετε
μμοϑωζωμ ντε ραδτ ετχιζεν πικαζι
εορε οτοϑ ονβαω μπαιρηϑ.

Ουοζ ατοϑονηοϑ ερωοϑ νζε Ηλιαϑ
νεμ υωϑηϑε ουοζ ναϑαζι νεμ
Ιηϑοϑϑ.

Ουοζ τοτε εταϑεροϑω νζε Πετροϑ
πεχαϑ νΙηϑοϑϑ ζε ραββι νανεϑ ναη
ντενωωπι μπαιμα: ουοζ ντεθαμιο
νωωμτ (ϑ) νϑκϑνη οϑι νακ οϑι
μυωϑηϑε ουοζ οϑι νΗλιαϑ.

Ναϑεμι ζαρ αν ζε οϑ πετεϑ
ναεροϑω μμοϑ αϑωωπι ζαρ εϑμεϑ
νηοϑ.

Ουοζ αϑωωπι νζε ονβηπι εσερδηιβι
ερωοϑ ουοζ αϑωωπι νζε οϑϑμη εβολ
δεν ϑβηπι: ζε φαι πε Παωηρι
Παμενριτ ωτεμ νωϑ.

Ουοζ εταϑοϑωϑ εζαπινα μποϑναϑ
εϑλι εβηλ εΙηϑοϑϑ μμαϑαϑϑ νεμωοϑ.

Ουοζ εϑνηοϑ εδρηι εβολζι πιτωοϑ
αϑζονηεν ετοτοϑ ζινα ντοϑωτεμϑαζι
δατεν ελι μπεταϑναϑ εροϑ εβηλ ντε
Πωηρι μΦρωμι τωνη εβολδεν
νηεθωωοϑτ.

His clothes became
shining, exceedingly white,
like snow, such as no
launderer on earth can
whiten them.

And Elijah appeared to
them with Moses, and they
were talking with Jesus.

Then Peter answered
and said to Jesus, “Rabbi, it
is good for us to be here;
and let us make three
tabernacles: one for You,
one for Moses, and one for
Elijah,”

because he did not know
what to say, for they were
greatly afraid.

And a cloud came and
overshadowed them; and a
voice came out of the cloud,
saying, “This is My beloved
Son. Hear Him!”

Suddenly, when they
had looked around, they saw
no one anymore, but only
Jesus with themselves.

Now as they came down
from the mountain, He
commanded them that they
should tell no one the things
they had seen, till the Son of
Man had risen from the
dead.

وَصَارَتْ ثِيَابُهُ تَلْمَعُ بَيضَاءَ جَدًّا
كَالتَّلْجِ لَا يَقْدِرُ قَصَّارٌ عَلَى الْأَرْضِ
أَنْ يَبْيِضَ مِثْلَ ذَلِكَ.

وَوَظَهَرَ لَهُمْ إِبْرَاهِيمًا مَعَ مُوسَى وَكَانَا
يَتَكَلَّمَانِ مَعَ يَسُوعَ.

فَجَعَلَ بُطْرُسُ يَقُولَ لِيَسُوعَ: يَا
سَيِّدِي جَيِّدٌ أَنْ نَكُونَ هَهُنَا.
فَلْنَصْنَعْ ثَلَاثَ مَطَالٍ لَكَ وَاحِدَةً
وَلِمُوسَى وَاحِدَةً وَإِبْرَاهِيمَ وَاحِدَةً.

لَأَنَّهُ لَمْ يَكُنْ يَعْلَمُ مَا يَتَكَلَّمُ بِهِ إِذْ
كَانُوا مُرْتَعِبِينَ.

وَكَانَتْ سَحَابَةٌ تَطَلَّلَهُمْ. فَجَاءَ
صَوْتُ مِنَ السَّحَابَةِ قَائِلًا: هَذَا هُوَ
ابْنِي الْحَبِيبُ. لَهُ أَسْمَعُوا.

فَنظَرُوا حَوْلَهُمْ بَغْتَةً وَلَمْ يَرَوْا أَحَدًا
غَيْرَ يَسُوعَ وَحْدَهُ مَعَهُمْ.

وفيما هم نازلون من الجبل
أوصاهم أن لا يحدثوا أحد بما
أبصروا الا متى قام ابن الانسان
من الاموات.

Οτοζ ἀγάμονι ὑπικάχι ἠδῆτοϋ
εἵκωϋ νεμ ἠνοῦέρηοϋ ζε οὔ πε
πιτωνεϋ ἐβολῶθεν νηεθωοῦτ.

Οτοζ ἀγγενεϋ εἵζω ὑμοοζ ζε
εθβεοῦ νικάδ σεζω ὑμοοζ ζε ζωϋ πε
ἠτε Ηλιαοζ ἰ ἠῶροπ.

Ἡθοοϋ Δε πεζαοϋ νωοῦ ζε Ηλιαοζ
μεν ἐνάι ἠῶροπ οτοζ ἐνά ταφε ζωβ
νιβεν οτοζ πωοζ ἰδῆοῦτ ἐξεν Πῶηρι
ὑφρωμ ζινα ἠτεϋβι οὔμηϋ ἠδῆοι
οτοζ ἠτοῦϋοϋϋ.

Ἀλλὰ ϋζω ὑμοοζ νωτεν ζε
Ηλιαοζ αοῖ οτοζ ἀῖρι ναοϋ
ὑπετοῦοῦαϋϋ κατὰφρηϋ εἵτῆδῆοῦτ
ἐζωϋ.

*Πῶοϋ φα Πεννοῦϋ πε ῶα ἐνεο
ἠτε νι ἐνεο: ἀμην.*

So they kept this word
to themselves, questioning
what the rising from the
dead meant.

And they asked Him,
saying, “Why do the scribes
say that Elijah must come
first?”

Then He answered and
told them, “Indeed, Elijah is
coming first and restores all
things. And how is it written
concerning the Son of Man,
that He must suffer many
things and be treated with
contempt?”

But I say to you that
Elijah has also come, and
they did to him whatever
they wished, as it is written
of him.”

Glory be to God forever.

فحفظوا الكلمة لانفسهم يتساءلون
ما هو القيام من الاموات.

فسالوه قائلين لماذا يقول الكتبة
ان ايليا ينبغي ان ياتي اولاً.

فاجاب وقال لهم ان ايليا ياتي اولاً
ويرد كل شيء وكيف هو مكتوب
عن ابن الانسان ان يتالم كثيرا
ويرذل.

لكن اقول لكم ان ايليا ايضا قد اتي
وعملوا به كل ما ارادوا كما هو
مكتوب عنه.

والمجد لله دائماً.

Katameros Readings for the 22nd Day of Baramhat
قطمارس قراءات اليوم الثاني والعشرون من شهر برمهاث المبارك

ΚΟΥΧΟΥΤ ἘΝΔΥ ΝΕΖΟΥΤ ἘΠΙΔΕΟΥΤ ΦΑΜΕΝΩΘ

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 ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Δεωρκ ἵνε Πβοικ ογοε
 ἵνερονωμ ἵθθηγ: γε ἵθοκ πε φῶτηβ
 ψα ἔνεε κατα ἵταζις ἠμελχιζεδεκ:
 Πβοικ σαοῖναμ ἠμοκ: εθεε φαί
 ερεβιςι νοῦαφε. **Ἀλληλοια.**

The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. **لهليلويا.**

Vespers Gospel

إنجيل العشيّة

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

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

Οὔαναςνωσις ἐβολ θεν
 πιερασσελιον εθοραβ κατα ἠαθεον
 ασιοτ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ἠαθεον ιε: ιε - ιθ

Matthew 16: 13 - 19

متي 16: 13 - 19

Εταρι δε ἵνε Ιησοϋς ἐνικα ἵτε
 ἵΚεσαρια ἵτε Φιλιππος ναρωϋνι

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do

وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.

Ἰησοῦ μαθητῆς καὶ ἀρε νηρωι ζω ἕμος
καὶ νηυ πε Πωηρι ἕΦρωι.

Πῶσος δε πεχωσος καὶ θανοσον
μεν καὶ Ιωαννης παρεφτωσ:
θανκεχωσони δε καὶ Ηλιας:
θανκεχωσони δε καὶ Ιερεμιας ιε οσαι
ἐβολ θεν νηπροφητης.

Πεχαρ νωσος καὶ ἠωσεν δε
ἀρεσενχω ἕμος καὶ ἀνοκ νηυ.

Αφἔροσὼν δε ἦξε Σιωων Πετροσ
πεχαρ καὶ ἠσοκ πε Πιχριστος Πωηρι
ἕΦνοσφ ετοσθ.

Αφἔροσὼν δε ἦξε Ιησοσ πεχαρ
ναρ καὶ ὠσνιατκ Σιωων Βαρ Ιωνα κα
σαρσ νηυ σνοσ αν αφωρπ ἕφαι νακ
ἐβολ αλλα Παιωτ εσθεν νηφνοσ.

Ανοκ δε φχω ἕμος νακ καὶ ἠσοκ
πε Πετροσ εἰεκωτ ἠταεκκλησἰα θισεν
ταπετρα οσοσ νηπρλη ἠτε ἀμεσφ
ἠνοσφχεμοσ εροσ.

Εἰεφ δε νακ ἠνηωσφτ ἠτε
ἠμετοσρο ἠτε νηφνοσ οσοσ
φἠετεκνασονσφ θισεν πικαθι εφἔωωπι
εφσονσ θεν νηφνοσ οσοσ
φἠετεκναβολσφ ἐβολ θισεν πικαθι
εφἔωωπι εφβηλ θεν νηφνοσ.

Πῶσος φα Πηνοσφ πε ωα ἐνεσ

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 يُوحَنَّا الْمَعْمَدَانَ
وَآخَرُونَ إِبْرَاهِيمَ وَأَخَرُونَ 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 يُغْلِنْ لَكَ لَكِنَّ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بَطْرُسُ
وَعَلَى هَذِهِ الصَّخْرَةِ أَبْنِي كَنِيْسَتِي
وَأَبْوَابُ الْجَحِيْمِ لَنْ تَقْوَى عَلَيْهَا.

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

والمجد لله دائماً.

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

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 οβ: ιζ, ιη, κα

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

المزمور 72: 17، 18، 21

Δκαμοσι Ἰτασιζ Ἰοῖναμ: ογοζ
Ἰερηι ζεν πεκοβνι ακβιωιτ νηι:
ογοζ ακωοπτ ἐροκ νεμ οῦωοῦ: ἄνοκ
Δε οἰαταθον νηι πε ἐτομτ ἐφνοῦτ
ἐχω Ἰταζελιπ ζεν Πβοις: εοριφιρι
ἐνεκςμοῦ τηροῦ ζεν νηπῶλη Ἰτε
´περι 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. وبعثني وتهديني 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.

Οἰατασνωσις ἐβολ ζεν
πιετασελιον εοθαβ 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

Παι Δε τζονζεν ἡμωτεν ἐρωοῦ
ζινα Ἰτετεμμενρε νετενερηοῦ.

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

بِهَذَا أوصيكم حتى تحبوا بعضكم بعضاً.

Ισζε πικοςμος μοστ ἡμωτεν

If the world hates you,

إن كان العالم يبغضكم فاغتموا

ἀριέμι χε ἀνοκ ἠωροπ πε
ἐταρμεστωι.

Ενε ἠωτεν ζαν ἐβολ ζεν
πικοςμος ναρε πικοςμος ναμενρε
πετεφωφ: ὅτι δε ἠωτεν ζαν ἐβολ
ζεν πικοςμος αν: αλλα ἀνοκ αισετιπ
θνηοτ ἐβολ ζεν πικοςμος εθε φαι
πικοςμος μος† μωτεν.

Αριφμενι ὑπικαχι ἐταικαχι ὑμοφ
νωτεν: χε ὑμον ονβωκ ἐνααφ
ἐπερφοις: ιςχε αρβοχι ἠωι ἠωτεν
ζωτεν ερεδοχι ἠσα θνηοτ: ιςχε
ατὰρεζ ἐπακαχι ερεαρεζ ἐφωτεν
ζωτεν.

Αλλα ναι τηροτ σεναδιτοτ ἠωτεν
εθε Παραν: χε σεωογν αν
ὑφηεταρταοι.

Ενε ὑπι πε ογοζ ἠτακαχι νεωοτ
νε ὑμοντοτ νοβι ὑματ πε: †νοτ δε
ὑμοντοτ λωιζι ὑματ εθε ποτνοβι.

Φνεθμοσ† ὑμοι ρμοσ†
ὑπακειωτ.

Ενε ὑπιρι ἠνιεβηοτι ἠεϋρη ἠεητοτ
ἠετε ὑπε κεογαι αιτοτ νε ὑμοντοτ
νοβι ὑματ πε: †νοτ δε ατνατ εροι
ογοζ ατμεστωι νεμ Πακειωτ.

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.

أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ.

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

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

لَكِنَّهُمْ 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 عُدْرٌ 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
 ΠΙΣΑΧΙ ΕΤΣḂΗΟΥΤ ΘΙ ΠΟΥΝΟΜΟΣ ΧΕ
 ΛΥΜΕΣΤΩΙ ἠΧΙΝΣΗ.

*Πῶου φα Πεννοουτ 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 الْمَكْتُوبَةَ فِي
 نَامُوسِهِمْ: إِنَّهُمْ أَبْغَضُونِي بِلَا
 سَبَبٍ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ἠτε πενσαδ Παυλος Πἰποστολος

Παυλος φβωκ ἠπενβοις Ἰησους
 Πιχριστος: Πἰποστολος ετθαρευ:
 φηεταρωαυφ ἐπιβιωεννοουφι ἠτε
 Φνοουτ.

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

Πανβιωω γαρ ἠμουν αν αλλα
 ἠΠιχριστος Ἰησους Πενβοις: ἄνον Δε
 ζων τενοι ἠβωκ νωτεν ἐβὼλ ζιτεν
 Ἰησους.

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 Φνοουτ αφωος χε οουωωινι
 εφεερωωινι ἐβὼλ θεν πχακι: ετε φαι
 πε εταφερωωινι θεν νενζητ ερωωινι
 ἠτε πἠμι ἠτε πῶου ἠΦνοουτ θεν πἠο
 ἠἸησους 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 ὑπαίθεο θεν
θανέκερος ὑβελχ: θινα τμετνωτ
ἵτε τχομ ἵτεσψωπι ἔθα φνοττ τε
ογοθ οτ ἔβολ ὡμον αν τε.

Ενηεχρωχ θεν ρωβ νιβεν: αλλα
ἵτενηεχρωχ αν: ενθιοτὶ ὡμον ἔβολ
αλλα ἵτενηθιοτὶ ἔβολ αν.

Εγθοσι ἵνων αλλα ἵηρω ὡμον
ἵνωτ αν: ενρωθτ ὡμον ἔθρη αλλα
τεντακνοττ αν.

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

Ншоу шар нивен анон ѓа
ннєтωνθ сєт ὡμον ἔθρη ἔфмоу εθβε
ηχοуθс: θινα πικωνθ он ἵτε ηχοуθс
ἵτεροуθωνθ ἔβολ θεν тенсарз
εθнамоу.

Сωστε фмоу аφєρρωβ ἵθнтен:
πιωνθ δε θεν θηноу.

Εφενθнтен δε ἵχε παίπνευμα
ἵτε φнаθτ ката φρητ εтсθноуτ: χє
αιναθτ εθβε φαι αιсаχι: ἵнон ρων
теннаθτ εθβε φαι тенсахи.

Ενεμ χє φηεταρτοунос Пбоис
ηχοуθс εφєтоуностен 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.

لَأَنَّنَا 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 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 ὄουο
ἵτεπερε πιωεπῆμοτ ερσοῦο ἔβωλ
εἰτεν νιμῆω ἑοῦωοῦ ἕφνοῦτ.

Εῶβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ
ἰσχε πενηρωμῖ ετσαβωλ ἑνατακο ἀλλὰ
πετσαδοῦν ἑοἰ ἕβερι ἵεζοοῦ δαῖτη
ἵεζοοῦ.

Πάσια τὰρ ἵτε πενηροχεχ ἵτε
τῆνοῦ ἀπερβωβ ναν κατα οἰμετσοῦο
εἰμετσοῦο εἰνβαροσ ἵτε οἰωοῦ ἵενεε.

Ἦτενωῶτ ἀν ἑνηἑτενναῦ
ἑρωοῦ ἀλλὰ νηἑτενναῦ ἑρωοῦ ἀν:
νηἑτοῦναῦ τὰρ ἑρωοῦ εἰνπρος
οἰχοῦ νε: νη δε ἑτε ἵεεναῦ ἑρωοῦ
ἀν εἰν ῶα ἑνεε νε.

Ἦτενωῶν τὰρ χε ἑῶωπ
ἀεῶωβωλ ἔβωλ ἵχε πενη ἵτε
πενηἀἵωωπῖ ετβιζεν ἵκαεἰ οἰονταν
ἵνοῦκωτ ἔβωλ εἰτεν φνοῦτ οἰνι
ἵἀθμονκ ἵνχιζ ἵενεε δεν νιφνοῦτ.

Ἦεν φαι τὰρ τενηἰαρομ
εἰνβῖωωωοῦ ἑτβῖωτεν ἕπενωωπῖ
ἔβωλ δεν τῆε.

Ἰε ἑῶωπ ἀνωἰανθηῖ 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 فَآكْثَرَ ثِقَلٍ 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 فَلَنُنَا فِي السَّمَاوَاتِ بِنَاءً
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ
أَبْدِيٍّ.

فإنَّنا فِي هَذِهِ أَيْضًا نَنُؤُّ مُشْتَاقِينَ
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَتَنَا الَّتِي
مِنَ السَّمَاءِ.

وإنَّ كُنَّا لِأَبْسِينِ لَا نُوجَدُ عُرَاةً.

κεναζόμενοι ἀν ἐνβωῶ.

Κε γαρ ἀνον θα νητωπι θεν
παιμαίνωπι τενγιαθου ενθωρω ἔχεν
φηετε ἵτενωτω ἀν ἐβαωτεν ἄμοϋ
ἀλλα ἐογὰθευτηϋ ζωτεν θινα
ἵνεωμκ ἄπετε ψαϋμοϋ ἐβολ ζωτεν
ἴπωνθ.

Φη δε ἐταϋερρωβ ἐρον ἐφαι: φαι
νε φνωϋτ πε φηεταϋτ ναν ἄπαρῃβ
ἵτε Πιπνεϋα.

Ενταϋρηοϋτ ἵηητ ἵηχοϋ νιβεν
οϋοθ ενἐμι γε ενωπι ται θεν πιωμα
τενχι πῶεμο σαβολ ἄΠβοις.

Δημοϋι γαρ ἐβολ ζωτεν οϋναϋτ
πε νεμ ἐβολ ἀν ζωτεν οϋμοϋ.

Ερε πενηητ δε ταϋρηοϋτ οϋοθ
τενϋμαϋ μαλλον εἰ ἐβολ θεν
πιωμα οϋοθ ἐϋε θα Πβοις.

Εθβε φαι γε τενοι ἄμαϊταιον ἵτε
ενωπι ται θεν πιωμα ἵτε εννηοϋ
ἐβολ θεν πιωμα ἵτενωτωπι ενραναϋ.

Θωϋ γαρ ἐρον τηρεν
ἵτενωτονθεν ἐβολ ναθρεν πιβῃμα
ἵτε Πιχριστοϋ θινα ἵτε πιοϋαι πιοϋαι
βι κατὰ νιθβηοῖ ἐταϋαιτοϋ ἐβολ
ζωτεν πιωμα ἵτε οϋπεθνανεϋ ἵτε
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 إِذْ لَسْنَا نُرِيدُ أَنْ نَخْلَعَهَا بَلْ
أَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يُبْتَلَعَ الْمَائِثُ
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ
اللَّهُ الَّذِي أَعْطَانَا أَيْضاً عَزْبُونَ
الرُّوحِ.

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

لَأَنَّنا بِالْإِيمَانِ نَسْلُكُ لَا بِالْعَيَانِ.

فَتَثِقُ وَنَسْرُ بِالْأَوْلَى أَنْ نَتَعَرَّبَ
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

لِذَلِكَ نَحْتَرِصُ أَيْضاً مُسْتَوْطِنِينَ
كُنَّا أَوْ مُتَعَرِّبِينَ أَنْ نَكُونَ مَرْضِيَّيْنَ
عِنْدَهُ.

لَأَنَّهُ لَا يَدُّ أَنَّنَا جَمِيعاً نُظْهَرُ أَمَامَ
كُرْسِيِّ الْمَسِيحِ لِنَبَالَ كُلُّ وَاحِدٍ مَا
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا
كَانَ أَمْ شَرًّا.

ΕΓΝΩΣΤΗΝ ἠΐθεοϋ ἠτε Πβοικ
 ΤΕΝΘΩΤ ἠΐρητ ἠνιρωμ: ΤΕΝΟΥΝΘ
 Δε εβολ ἠΦνοϋϋ: ϋερβελπιε Δε χε
 ΔΙΟΥΝΟΥΤ ΕΒΟΛ ΔΕΝ
 ΝΕΤΕΝΚΕΣΤΗΗΔΗCΙC.

*Πρὸς τὰς νεωτέρας
 τῆς ῥημῆς ἐπιστολῆς: χε ἀμην ἐσεΰωπι.*

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
 ἠΐπιστολη ἠτε ΠΕΝΙΩΤ ΠΕΤΡΟC.
 Δμην. Παμενραϋ.

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 احبايي.

ἁ ΠΕΤΡΟC Β: ἠ - ῥ: ῥ

1 Peter 2: 18 - 3: 7

1 بطرس 2: 18 - 3: 7

ἠΐεβιαικ ερετενδνον ἠζωπτεν
 ἠνετενδισεϋ ΔΕΝ ϋΟϋ ΝΙΒΕΝ ἠνιἀσαθοC
 ἠμαγατοϋ Δἠ ἠΐπικηC ΑΛΛΑ ΝΕΜ
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

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

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ
 هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ
 الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَقَاءِ أَيْضًا.

Φαι ταρ οϋϋμοτ πε ιCχε εϋβε
 οϋCνηΔεCιC ἠτε Φνοϋϋ οϋον οϋαι
 ΝΑΨΩΠ ΕΡΟΥ ἠΐρηι ΔΕΝ ΔΑΝΕΜΚΑϋ
 ἠρητ εϋδνοϋ ἠζονC.

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

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

Δϋ ταρ πε πιϋοϋϋοϋ ιCχε
 ερετενερνοβι οϋοC εϋϋϋκεC ΝΩΤΕΝ
 τετενωϋ ἠρητ ΑΛΛΑ ερετενιρι
 ἠπιπεθΑνεϋ οϋοC ερετενδΙεμκαϋ
 τετενἀμοΝι ἠτεν ΘΗΝΟΥ: Φαι ταρ

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.

لَأَنَّهُ 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
Πιχριστος ζωε αεβιεμακαε ἐρηι
ἐχων: εεωωπ ναν ἠοῦεῖποστραμων
εινα ἠτενωωυι ἠσα νεεωεντατσι.

Φηεῖτε ἠπεεερνοβι οῦδε ἠποῦξεμ
ἠροε χη ἠεν ρωε.

Εῦρωωωε εῖροε ναε ζωωωε αν πε:
εεβιεμακαε ναε ζωωωε αν πε: ναετ δε
ἠπιεαπ ἠπιρεετεαπ ἠμμη πε.

Φηεταρεν νεηνοβι ἐπῶωι ειζεν
πιεε ἐβολ ζιτεν πεεωωα εινα
ἐανμοῦ ἐβολ εα ηινοβι ἠτενωε δε
ἠτμεωμη: φηεταρετεταλβο ἐβολ
ειτεν πεεερεδωτ.

Ηαρετενοι ταρ πε ἠφρητ
ἠεανεσωε εῦωωεμ: αλλα ἠρετεν
ταεω τῆνοῦ εα πετενωανεσωε οῦοε
ἠεπισκοποε ἠτε νετενψῆχη.

Παιρητ οη πε ηικεειομ εῦενο
ἠεωωε ἠηνοεα εεε οῦον εανοῦον
ἠεετματ αν νεμ πιεαε ἐβολ ειτωε
ἠπιεηνωωυι ἠτε ηιεειομ ἠτοῦεεεηνοῦ
ἠμωωε αεενε εαε.

Εῦναε επετεηεηνωωυι εττοῦεηνοῦτ
εεη 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 بِعَدْلٍ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي
جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ
عَنِ الْخَطَايَا فَنَحْيَا لِلْبِرِّ. الَّذِي
بِجِلْدَتِهِ 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 πιζολσελ
αν ετσαβολ ἵτε νιεβ ἵζωλκ ἵτε
νιφωι νεμ νιεβ ἵνονβ ιε ἕεν οτρεβσω
ἵτρωτωτ εσελσωλ.

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

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

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα
Ἀβρααμ εμωτ ἵερωτ γε παβοις
οηεταρετενερωρι νας ἵερετενιρι
ἵπιπεθαναεφ οτοζ ἵτετενερωτ αν
ἕατρη ἵελι ἵρωτ.

Παιρητ οη νικερωμι ἵερετενωπι
νεμωωτ ἵερετενεμι γε οτκετος
ἵασθενη σ πε νιζιὸμι ἵερετενταιο
νωωτ ζωσ ετοι ἵψφρη ἵκληρονομος
νεμωτεν ἵτε πιζωμοτ ἵτε πωνδ ἕεν
οτθο ἵρητ εινα γε ἵνετεταρνο ἕεν
νετενπροσετχη.

*Πασνηοτ ἵπερμενερε πικοςμοσ
οτδε νηετωπι ἕεν πικοςμοσ: πικοςμοσ
ναςιμι νεμ τερεπρωμα: φη δε ετρη*

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

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

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

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

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

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

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

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

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

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

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

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

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

The Acts
الإبركسيس

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

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

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

Πραξις κ: ιζ - λη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητος αφοτωρι
εεφερος 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 الْكَنِيسَةَ.

Ετατὶ δε ψαροφ πεχαφ νωοτ γε
ἡ ἄωτεν τετενωοτν γε ιςεν πιεσοοτ
ἡ ἡονιτ ἡ τατὶ ἡ τὰσιὰ γε αλωπι
νεμωτεν ἡ αψ ἡ ρητ ἡ παισοτ 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 ἡ βωκ ἡ πβοις δεν θεβιὸ ἡ ἡτ
ἡ βεν νεμ ἡ ανερμωοτὶ νεμ
ἡ πιραμοος ἡ τατὶ ἡ ἡρηι ἡ εχω δεν
ἡ σοδῆι ἡ τρωοτ ἡ τε ἡ ιλοτδαι.

... 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 πιρηπ ἡ λη δεν
ἡ ἡτερνοφρι ἡ ἡ ἡενταμωτεν ἡ ρωοτ
νεμ ἡ τςβω ἡ ωτεν.

... 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 δῆμοσιὰ νεμ κατὰ ἡ
ἡ ἡιλοτδαι νεμ ἡ ιοτεινιῆι ἡ τμετὰ νοιὰ
ἡ τε φνοτ νεμ πινατ ἡ πενβοις
ἡ ἡοτς 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.

Ότοζ τῆνοῦ θῆππε ἀνοκ εἰκωνῶ
θεν πῖπνευμα τῆναῦεννῆ ἐῆρηι
ἐλερονκαλῆμ ἠτῆωονῆ ἀν ἠννεθῆναι
ἐδῶον ἐῆραι ἠδῆτς.

Πλῆν γε Πῖπνευμα εῶοῦαβ
ῆερμεῶρε νῆι κατὰ πολῆς ἐγῶ μῆμοσ
γε σῶοι νὰκ ἠξε θανῆναῦε νεμ
θανῶλῆψις.

Ἀλλὰ ταψῆχη τῆω μῆμοσ ἀν γε
ῆταιῆοῦτ ἠτοτ ῆεν ῆλι ἠκαζι ῶα
τῆωκ ἠπαδῆρομοσ ἐβῶλ νεμ
τῆδιακονῆα ῆῆταιῆιτς ἠτεν Πῶοις
ἠκοῦς ἐερμεῶρε ἠπιεῆαῆσελιον ἠτε
πῆμοτ ἠτε Φῆνοῦτ.

Ότοζ τῆνοῦ θῆππε ἀνοκ τῆεμ γε
τετενῆναῦ ἐπαῶο ἀν γε ἠῶωτεν τηροῦ
νῆῆταιῆινῆ ἠδῆτοῦ εἰβῶωῶ ἠτῆμετοῦρο
ἠτε Φῆνοῦτ.

Ἐῶβε φαῖ τῆερμεῶρε νῶωτεν ῆεν
παῆεῶοῦ ἠτε φοοῦ γε τῆοῦαβ ἀνοκ
ἐβῶλῆα πετεῆνοῦ τηροῦ.

Ότ τὰρ ἠπιῶοπτ ἐῶτεμταμῶωτεν
ἐφοῦωῶ τηρῆ μῆΦῆνοῦτ.

Μαῶῆητεν ἐρωτεν νεμ πῶοι τηρῆ
ετὰ Πῖπνευμα εῶοῦαβ ῆα ῆηνοῦ
ἠῆπῆσκοποσ ἠδῆητῆ ἐῶμοι
ἠτῆεκῆλησιῆ ἠτε Πῶοις ῆῆῆταῆῆφοσ

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 ἑπτεν περὶ ἑαυτοῦ ἑαυτοῦ.

Ἀνοκ δε τῆμι χε μενεσα
ἐριψυενηι σεναλὶ ἐδοῦν ἐρωτεν ἵνε
εἰσπονηυ εἰσπονηυ ἵνεσενα τὰσο ἀν
ἐπιόρι.

Οὗτος σενατωοῦνος ἵνε εἰσπονηυ
ἐβολ θεν ἑνοῦ εἰσπονηυ ἵνεσενα
εἰσπονηυ εἰσπονηυ ἵνεσενα
σεμενενοῦ.

Εἴθε φαι οἶν ρωις ἐρωτεν
ἐρετενηρι μῆμενὶ χε ἀιερ ψουτ
ἵνρομπι μπιχα τοτ ἐβολ μπιεροοῦ
νευ πιεχωρ εἰς ἐβω μφοῦται φοῦται
ἑαυτεν θεν εἰσπονηυ.

Οὗτος τῆνοῦ τῆνω ἑαυτεν δετεν
Πβοις νευ πιεσα ἵνε περὶ ἑαυτοῦ φητε
οἶνον ψου μμοῦ ἐσω οἶνος ἐτ
κλήρονομία θεν ἵνεσενα τοτ εἰσπονηυ
τηροῦ.

Οὗτατ ἵε οἶνοῦτ ἵε οἶνοῦτ
ἑαυτεν ἐπιενομιν ἐοῦον ἑαυτοῦ.

Ἡῶτεν τετενεωοῦν χε νασιχ
ναἱ ἀνωμευι ἵνεσενα ἵνεσενα.

Ἀπταμωτεν ἐρωβ νιβεν χε ἑαυ
ἵνοσι μπαρητ ἵνεσενα τοτοῦ
ἵνεσενα ἵνεσενα ἐπιενομιν ἵνεσενα

purchased with His own blood.

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

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

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

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

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

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

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

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

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ
بِأُمُورٍ مَلْتَوِيَّةٍ لِيَجْتَذِبُوا 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 ἀγαθοὺς καὶ
οὐμετακαριοὺς τε μαλλων ἐϋ ἐβοῶτε
ἐβί.

Ὅτοὺς καὶ ἐταξατοῦ ἀγαθιτε ἐξεν
νεκκελι νεμωοῦ τηροῦ
ἀνεπιπροσεύχεσθε.

Ὅτοὺς ἀγαθωπι δε ἵνε οἰνηωϋ
ἵριμι ἵτωοῦ τηροῦ οἰτοὺ ἀγαθιτοῦ
ἐδῆρι ἐξεν ἵναδελβι ἵπαῦλοο οἰτοὺ
ἀγαθιφι ἐροϋ.

Ἐτοὶ ἵνακαρ ἵνητ μαλιστα εῶβε
πιααζι ἐταξαοϋ καὶ σεναναῦ ἐπεραο
ἀν καὶ ναῦτοφο δε ἵμοοϋ ἐξεν πιαοι.

*Πιααζι δε ἵτε Πῶοις ἐφέαλι οἰτοὺ
ἐφέαλωα: ἐφέαμααζι οἰτοὺ ἐφέτααρο:
ῶεν ἵάαζια ἵεκκῶλῆα ἵτε ἵνοῦϋ:
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 شِعِعُوهُ إِلَى السَّفِينَةِ.

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

Synaxarium of Baramhat 22

سنكسار اليوم الثاني والعشرون من شهر برمهاث

1. The Departure of St. Kyrillos (Cyril), Bishop of Jerusalem
2. The Departure of the Just Man Joseph of Arimathea
3. The Departure of St. Michael, Bishop of Naqadah

1. The Departure of St. Kyrillos (Cyril), Bishop of Jerusalem

On this day, of the year 102 of the martyrs, 386 AD, the holy father St. Kyrillos (Cyril), bishop of Jerusalem, departed. He was born in Jerusalem in the year 315 AD, and was raised with a Christian upbringing. He excelled in the spiritual subjects and the Greek literatures. St. Maximus, bishop of Jerusalem ordained him a deacon,

1. نياحة أنبا كيرلس أسقف أورشليم
2. نياحة البار يوسف الرامي
3. نياحة القديس ميخائيل أسقف نقادة

1. نياحة أنبا كيرلس أسقف أورشليم
في مثل هذا اليوم من سنة 102 للشهداء،
سنة 386 ميلادية، تنبَّح القديس العظيم
كيرلس أسقف أورشليم. وُلِدَ هذا الأب
بأورشليم سنة 315 ميلادية، وتربى تربية
مسيحية وأتقن العلوم الروحية والآداب
اليونانية.

then a priest and delegated to him the instruction of the catechumens of the Jews and the pagans in the church of the Resurrection. He persevered in teaching the doctrines of the Christian religion for sixteen years, and the people gathered around him to hear his exhortations and sermons.

When the bishop of Jerusalem departed, he was chosen as the successor. The scope of learning and teaching expanded before him.

The Arian heresy had widely spread and St. Kyrillos strongly resisted it, and for that reason, he was a target for the persecution of the Arian heretics. He was exiled three times from his diocese, which he endured patiently and thankfully. He returned to his parish in the year 370 AD, after the death of the Arian emperor Valens.

St. Kyrillos attended the second Ecumenical council at Constantinople in the year 381 AD, and he was one of the prominent attendee of this council. He wrote many books about the incarnation, the Creed and the baptism of the catechumens.

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

May her holy intercession be with us all. Amen.

2. The Departure of the Just Man Joseph of Arimathea

On this day also, the just man Joseph of Arimathea, departed. He was from Arimathea, a city of Judah, who himself was also waiting for the kingdom of God. He was a wealthy, just and devout man.

He was a member of the Sanhedrim and in the same time a disciple of The Lord Christ. He did not attend the session of the Sanhedrim to plot against The Lord Christ to put Him to death, for he did not agree with the Jews about His crucifixion.

After the death of The Lord Christ on the cross, he asked Pilate for the pure body to shroud and bury it. Pilate commanded that the body be given to him, and he took the body down from the cross. St. Nicodemus participated with him in anointing the body of the Savior with a large quantity of spices and perfumes. And "Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed" (Matthew 27: 59 – 60).

رسمه القديس مكسيموس أسقف أورشليم
شماساً ثم كاهناً وأوكل إليه إرشاد
الموعوظين من اليهود والوثنيين في كنيسة
القيامة. فأقام على ذلك ستة عشر عاماً يُعَلِّم
عقائد الديانة المسيحية ويلقى العظات،
وكان كثيرون يتزاحمون حوله لسماع
عظاته.

ولما تَنَيَّحَ أسقف أورشليم، اختاروه أسقفاً
بدلاً عنه، فأتسع أمامه مجال العلم والتعليم.
وكانت الهرطقة الأريوسية قد انتشرت،
وكان القديس كيرلس من أشد المقاومين
لها، لذلك كان هدفاً لسهام الهرطقة
الأريوسيين حتى نُفِيَ عن كرسيه ثلاث
مرات، احتملها كلها بصبر وشكر. ورجع
إلى كرسيه سنة 370م، بعد موت الملك
فالنس الأريوسي.

حضر هذا الأب مجمع القسطنطينية سنة
381 ميلادية، وكان من أبرز الحاضرين في
المجمع. ألف هذا القديس كتباً كثيرة عن
التجسد وقانون الإيمان وعماد الموعوظين.
ولما أكمل سعيه الصالح، تَنَيَّحَ بسلام.
بركة صلواته فلتكن معنا. آمين.

2. نياحة البار يوسف الرامي
وفيه أيضاً تَنَيَّحَ البار يوسف الرامي. كان
من الرامة إحدى بلاد اليهودية، وكان غنياً
ورجلاً صالحاً باراً (لوقا 23: 50).
وكان عضواً في مجمع السنهدريم، وفي
نفس الوقت تلميذاً للرب يسوع المسيح
(متي 27: 57)، ولم يحضر جلسة مجمع
السنهدريم لمحاكمة الرب يسوع المسيح
لأنه لم يكن موافقاً لرأي اليهود على صلبه
(لوقا 23: 51).

وبعد موت السيد المسيح على الصليب، طلب
من بيلاطس البنطي أن يستلم الجسد الطاهر
لتكفينه ودفنه، فسمح له. فأنزل الجسد من
على الصليب، واشترك معه نيقوديموس
بوضع كمية كبيرة من الحنوط والأطياب
على جسد المخلص، "فاخذ يوسف الجسد
ولفه بكتان نقي. ووضعه يوسف في قبره
الجديد الذي كان قد نحته في الصخرة. ثم
دحرج حجراً كبيراً على باب القبر ومضى"
(متي 27: 59 - 60).

After the resurrection of The Lord, he accompanied the apostles, and after the coming down of the Holy Spirit, he sold all his possessions and placed the proceeds at the hands of the apostles to serve the poor and the needy. Then he devoted himself to preach the faith in The Lord Christ.

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

3. The Departure of St. Michael, Bishop of Naqadah

On this day also, the honored father, Anba Michael, bishop of Naqadah, departed. He was consecrated bishop for Naqadah on the 12th day of Mesra, year 1391 of the martyrs, 1675 AD, by the hand of Pope Mettaos IV, the 102nd Patriarch of Alexandria. He participated in the consecration of Pope Yoannis the 16th, the 103rd Patriarch of Alexandria, on the 9th day of Baramhat, year 1392 of the martyrs, 1676 AD, in the church of Abu Saifain at Darb El-Bahr, Shenouda Rd, Old Cairo.

During his days, the Dominican historian the monk Vanseleeb, visited him in Naqadah.

After he shepherded his flock with the best of care, he departed in peace.

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

وبعد قيامة الرب، لازم الرسل. وبعد حلول الروح القدس، باع أملاكه ووضع ثمنها بين يدي الرسل لتوزيعها على الفقراء، ثم تفرغ للبشارة بالسيد المسيح.
بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس ميخائيل أسقف نقادة وفيه أيضاً نتيج الأب الأسقف صاحب الشيوخوة الحسنة والذكر الجميل، الأنبا ميخائيل أسقف كرسي نقادة.
ومن أمره انه رسم اسقفاً على نقادة في 12 مسرى، سنة 1391 للشهداء، سنة 1675 ميلادية، بيد البابا متاوس الرابع، البطريك 102 وقد اشترك في سيامة البابا يوانس السادس عشر، البطريك 103 يوم الأحد 9 برمهات، سنة 1392 للشهداء، سنة 1676 ميلادية، في كنيسة الشهيد العظيم مرقوريوس أبي سيفين بدرج البحر، حارة شنودة بمصر القديمة.
وفي أيامه زار نقادة الراهب الدومنيكاني المؤرخ فانسلب وتقابل معه. وبعد أن رعى شعبه أحسن رعاية، نتيج بسلام.
بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القداَس

From the Psalms of our 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 ρ̅ϛ̅: κ̅τ̅, λ̅α̅

Psalm 107: 32, 41, 42

المزمور 106: 23، 31

Μαροῦβασι δει τεκκλησιὰ ἡτε
πειλαος: οἶος μαροῦμοῦ ἐροϋ ει
ἔκαθεδρα ἡτε νιπρεβντερος: οἶος
αϋχω ἡνομετιωτ ἠφρητ ἡθανέσωτ:
εἰενατ ἡξε νηετσοῦτων εἰεοῦνοϋ.

Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. Alleluia.

فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. هليلويا.

ΔΔΛΗΛΟΥΙΑ̅.

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐρανῶν αὐτῶν ἐβόλῃ θέν πνεύματι κατὰ Ἰωάννην ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
<p>Ἰωάννην ι: α - ιε'</p>	<p>John 10: 1 - 16</p>	<p>يوحنا 10: 1 - 16</p>
<p>Δύμη ἀμὴν ἴσως ἄλλοι πῶτεν φῆτε ἵνα μὴ εἰσέλθῃτε εἰς τὴν πύλαιον ἀλλὰ ἀπὸ ἄλλου ἄλλοι πῶτεν φῆτε ἵνα ἄλλοι πῶτεν περὶ οὗτου τοῦ παιδὸς.</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 أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p>
<p>Φη δὲ εἰσέλθῃ ἐβόλῃ θέν πῶτεν φῆτε ἵνα μὴ εἰσέλθῃτε εἰς τὴν πύλαιον ἀλλὰ ἀπὸ ἄλλου ἄλλοι πῶτεν περὶ οὗτου τοῦ παιδὸς.</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>Φῆτε ἵνα μὴ εἰσέλθῃτε εἰς τὴν πύλαιον ἀλλὰ ἀπὸ ἄλλου ἄλλοι πῶτεν περὶ οὗτου τοῦ παιδὸς.</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 الْبَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>
<p>Εἰσέλθῃ δὲ ἀπὸ ἄλλου πῶτεν ἐβόλῃ θέν ἀπὸ ἄλλου ἄλλοι πῶτεν περὶ οὗτου τοῦ παιδὸς.</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>Πνεύματι δὲ ἵνα μὴ εἰσέλθῃτε εἰς τὴν πύλαιον ἀλλὰ ἀπὸ ἄλλου ἄλλοι πῶτεν περὶ οὗτου τοῦ παιδὸς.</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 αραος νωοτ ηνε
Ιησοϋς: ηνωοτ δε μπορεμι γε αραασι
νεμωοτ εθε οτ.

Παλιν οη περαα νωοτ ηνε Ιησοϋς
γε αμην αμην τρω μμοοο νωτεν γε
ανοκ πε πιβε ητε νιεσωοτ.

Οτοη νιβεν ετατι δααωι εανconi
νε οτοε εανρεαβιοτι νε αλλα
μπορωτεμ ηνωοτ ηνε νιεσωοτ.

Ανοκ πε πιβε ητε νιεσωοτ
φθεθαι εδοτην εβολ ειτοτ εενοεεμ
οτοε εει εδοτην οτοε εει εβολ οτοε
εεεεμ ηνομαμμοη.

Πιρεαβιοτι δε ηθοε μπαα εβηλ
αρηοτ ητεαβιοτι οτοε ητεαρωτ οτοε
ητεατακο: ανοκ δε εταη εηνα ητε
οτωνε ωπι νωοτ οτοε ητε οτοεο
ωπι νωοτ.

Ανοκ πε πιανεσωοτ εθανεα:
οτοε πιανεσωοτ εθανεα ωαατ
ητεαψαχη εερηι εεεν νεεεσωοτ.

Πιρεβεχε δε ηθοε οτοε ετε
ηνομανεσωοτ αν πε φηετε νιεσωοτ
νοη αν νε αρααηνατ επιοτωνω
ερηηοτ ωααφωτ οτοε ωααχα νιεσωοτ
οτοε ωαρε πιοτωνω εολμοτ οτοε

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
ναϋ αν δα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεϋ
†ωοτη νηηέτενοῖ οτοζ νηέτενοῖ
ωοτη ἄμοι.

Κατα φρη† ετερωοτη ἄμοι ἵχε
Παιωτ Δνοκ ζω †ωοτη ἄΦιωτ
οτοζ †ναχω ἵταψτχη ἔξεν
ναέσωτ.

Οτοη ἵθη ἵθανκεέσωτ ἄματ
ἐζαν ἐβόλ δεν ταιατλη αν νε ζω†
ἐροι ἐέν νικεχωοτη οτοζ ἐτέσωτεμ
ἐταέμη οτοζ ἐτέωπι ἐτόζι ἵοτωτ
ἐοτμανέσωτ ἵοτωτ.

*Πῶοτ φα Πεννοτ† πε ὑα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

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 وَاحِدًا.

والمجد لله دائماً.

Katameros Readings for the 23rd Day of Baramhat
قطمارس قراءات اليوم الثالث والعشرون من شهر برمهاث المبارك
Κοιχοῦτ ψουτ ἡεζουτ ἠΠιὰβοτ Φαμενωθ

Ποῦτι

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

Ἰπερχα ρωμι εἶδιτοῦ ἡζουτ: οὔτοε
 αἰσοῦτι ἡεζουτρωουτ εἶρηι εἶζουτ: χε
 ἠπερβινεμ ηαχρικοτ: οὔτοε
 ἠπερπετρωουτ ζεν ηαπροφητητ.
ΔΔΛΗΛΟΥΙΑ.

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." **Alleluia.**

لم يترك إنساناً يظلمهم، وبكّت ملوكاً من أجلهم، قائلاً: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". **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.

Οὔτἄναστρωσιτ εἶβολ ζεν
 πιερασσελιον εθουαβ κατἄ λουτκαν
 ασιοῦτ.

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

فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.

Λουτκαν ια: λζ - ηα

Luke 11: 37- 51

لوقا 11: 37 - 51

Εταφρασι δε αἰτρω εἶροφ ἡζε
 οὔτφαρισεοτ ζοπωτ ἡτεφουωμ ζατοτφ

And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.

وَفِيمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيٌّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.

οτος εταφγε δε εδοτη αφρωτεβ.

ΠιΦαρισεος δε εταφνατ
αφερψφηρι γε υπεφδιδωμς ηγωρη
δαζεν πιουωμ.

Πεχαφ δε ναφ ηζε Πβοις γε τνοτ
ηνωτην δα νιΦαρισεος τετεντοτβο
καβολ ηπιαφοτ νεμ πιβιναζ: καδοτη
δε ημωτην μερ ηρωλεμ νεμ
πονηριδ.

Πιατρητ μη φη αν εταφθαμιε
καβολ ηθοφ οη αφθαμιε καδοτη.

Πληη ηηετωοπ μηιτοτ
εθμετηηητ οτοζ ις ρωβ ηιβεν
σετοτβηοττ νωτην.

Αλλα οτοι νωτην νιΦαρισεος γε
τετεντ ηφρεμητ ηπιαδιν ηςθοι νεμ
πιβαωοτγ νεμ οτοτ ηιβεν: οτοζ
τετενχω ηνωτην ηπιζαπ νεμ
τδζαπη ητε φνοττ: ναι δε ναςμπγυα
ητετεναιτοτ οτοζ ηκεχωοτη
ητετενυτεμχατ ησα θηνοτ.

Οτοι νωτην νιΦαρισεος γε
τετενμει ηηιωρη ημανζεμςι ζεν
νιςτναζωζη νεμ ηιασπαςμος ζεν
ηιαζωρα.

Οτοι νωτην νικαδ νεμ νιΦαρισεος
ηιωβι γε τετενοι ηφρητ ηηιμδατ

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 الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِّيسِيُّونَ لِأَنَّكُمْ تَعْتَبِرُونَ النِّعْنَغَ 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».

ἐτενσεοτωνε εἶβωλ ἀν οτοε νιρωμι
εομοωυι ειζωοτ ἵνεεμι ἀν.

Διῆροτὸ ἵνε οται ἵνινομικος
πεζαεη ναι εε πιρεεηεβω ναι εκεω
ἠμωοτ εκηωωυ ἠμοη εωη.

Πθοε Δε πεεαεη εε ἵθωτεη εωτεη
εα ἵνινομικος οτοι νωτεη εε
τετεηταλο ἵεαηεηφωοῖ εεμοκεε
ἵεητοτ ἕεηη νιρωμι: οτοε ἵθωτεη
τετεηεβι ηεμ ηηεηφωοῖ ἀν ἵοηαι
ἵηηεηεηηεβ.

Οτοι νωτεη εε τετεηεκωτ
ἵηηιῆεαη ἵηηε ηιπροφηηε: ηεηεηιοη
Δε ἀηεοεβοτ.

εαηα τεηεηεηεερε οτοε
τεηεηεηαη ἕεηη ηιεβηοῖ ἵηηε
ηεηεηιοη: εε ἵθωοτ μεη ἀηεοεβοτ:
ἵθωτεη Δε τεηεηεκωτ ἵηηοηῆεαη.

εεβε φαη ἀηεκοφια ἵηηε φηοηη
εοε εε ηηαοηωρη εαηωοτ
ἵεαηηπροφηηε ηεμ εαη ἀποστολοε:
οτοε εηεεεωτεεβ εἶβωλ ἵεηητοτ οτοε
εηεεβοεη ἵεωοτ.

εηηα ἵεεεβι ἠπεμῆηωυ ἠηεηοεη
ἵηηηπροφηηε ηηροη ἕηηηηηοη εἶβωλ
ηεεηη ἕκαηαβοηη: ἠηηηκοεμοε ἵηηοηε
ἵηηαιεηεα.

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 بِإِحْدَى 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 ἠΑβελ ψα ἰςνοϋ
 ἠΖαχαριας ἰψηρι ἠΒαραχιας:
 φηεταϋτακοϋ οϋτε πιμα ἠερψωουϋϋ
 νεμ πιηι: σε †ζω ἠμοϋ νωτεν σε
 σενακω† ἠσωϋ ἠτοτϋ ἠταιzeneλ.

*Πῶσοι φα Πεννοῦ† πε ψα ἐνεε
 ἠτε νι ἐνεε: ἠμην.*

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.

مَنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي
 أَهْلَكَ بَيْنَ الْمَذْبُوحِ وَالْبَيْتِ. نَعَمْ
 أَقُولُ لَكُمْ: إِنَّهُ يُطَلَبُ مِنْ هَذَا
 الْجِيلِ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمور باكر

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

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

Ψαλμοϋ τω Δαυιδ ρλ: ἠβ, κϵ

Psalm 105: 26, 27, 45

المزمور 104 : 12 ، 26

Δεϋουρηπ ἠωϋϋϋϋ πεϋβωκ: νεμ
 Δἠρων φηεταϋσοτπε: αϋϋω ἠδῆτοϋ
 ἠνιϋαζι ἠτε νεϋμῆνι νεμ νεϋϋϋϋϋϋ:
 ϋοπωϋ ἠτοϋἠρεϋ ἐνεϋμϋϋϋϋ: οϋοϋ
 ἠτοϋκω† ἠσα πεϋνομοϋ. Ἀλῆλϋοῖἠ.

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.

Οϋἠἠαϋνωϋϋϋ ἠβολ δῆν
 πιεϋαϋϋελῆον ἠοϋἠβ κατΑ ἠατῆοἠ
 αϋοἠ.

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

فصل من إنجيل معلمنا متي
 البشير. بركاته علينا آمين.

ΟΤΟΣ ΜΕΝΕΝΤΑ ΣΟΥΤ ΝΕΞΟΥΤ ΕΤΑ
ΙΗΣΟΥΣ ΕΛ ΠΕΤΡΟΣ ΝΕΜ ΙΑΚΩΒΟΣ ΝΕΜ
ΙΩΑΝΝΗΣ ΠΕΥΣΟΝ ΑΥΒΙΤΟΥ ΕΞΕΝ
ΟΥΤΩΟΥ ΕΥΒΟΟΙ ΣΑΠΣΑ ΜΜΑΥΑΤΟΥ.

ΟΤΟΣ ΑΥΨΟΒΤΥ ΝΧΕΡΕΒ ΑΠΟΥΜΘΟ
ΟΥΟΣ Α ΠΕΥΣΟ ΕΡΟΥΩΙΝΙ ΑΦΡΗΤ ΑΦΡΗ:
ΝΕΥΣΒΩΣ ΔΕ ΑΥΟΥΒΑΥ ΑΦΡΗΤ
ΑΠΟΥΩΙΝΙ.

ΟΤΟΣ ΖΗΠΠΕ ΑΥΟΥΝΟΥΟΥ ΕΡΟΥ ΝΧΕ
ΑΥΟΥΣΗΣ ΝΕΜ ΗΛΙΑΣ ΕΥΣΑΧΙ ΝΕΜΑΥ.

ΑΥΕΡΟΥΩ ΔΕ ΝΧΕ ΠΕΤΡΟΣ ΠΕΧΑΥ
ΝΙΗΣΟΥΣ ΧΕ ΠΑΒΟΙΣ ΝΑΝΕΣ ΝΑΝ
ΝΤΕΥΩΠΙ ΑΠΑΙΜΑ: ΧΟΥΩΥ
ΝΤΕΝΘΑΜΙΟ ΝΨΟΥΜΤ ΝΣΚΥΝΗ ΑΠΑΙΜΑ
ΟΥΙ ΝΑΚ ΝΕΜ ΟΥΙ ΑΥΟΥΣΗΣ ΝΕΜ ΟΥΙ
ΝΗΛΙΑΣ.

ΣΟΥΤΕ ΕΥΣΑΧΙ ΙΣ ΟΥΒΗΠΙ ΝΟΥΩΙΝΙ
ΑΣΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΥΟΣ ΙΣ ΟΥΣΜΗ
ΑΣΩΠΙ ΕΒΟΛ ΘΕΝ ΤΒΗΠΙ ΕΣΧΩ ΑΜΟΟ
ΧΕ ΦΑΙ ΠΕ ΠΑΨΗΡΙ ΠΑΜΕΡΠΤ ΦΗΕΤΑ
ΤΑΨΥΧΗ ΤΜΑΤ ΝΘΗΤΥ ΣΩΤΕΜ ΝΣΩΥ.

ΟΤΟΣ ΕΤΑΥΣΩΤΕΜ ΝΧΕ ΝΙΜΑΘΗΤΗΣ
ΑΥΘΕΙ ΕΞΕΝ ΝΟΥΣΟ ΟΥΟΣ ΑΥΕΡΣΟΥΤ
ΕΜΑΨΩ.

ΟΤΟΣ ΑΥΙ ΘΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ
ΑΥΒΙΝΕΜΟΥΟΥ: ΠΕΧΑΥ ΝΩΟΥ ΧΕ ΤΕΝ

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
وَجْهَهُ 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 مَطَالٍ لَكَ
وَاحِدَةً لِمُوسَى وَاحِدَةً وَإِيلِيَّا
وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ
ظَلَّتْهُمْ وَصَوْتُ 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 ὑπερβροῦ.

Ἐταρταὶ δὲ ἤνοιθαλ ἔπωωι
ὑποῖνατ ἐξλι ἐβηλ ἐλχοῦτ
ὑμαρτατ.

Οὔτω εἴρηνοῦ ἐπεσῆτ ἐβωλ εἶχεν
πιτῶνοῦ ἀρζονθεν νῶνοῦ ἦξε Ἰησοῦτ
εραῶ ὑμοσ κε ὑπερταμῆ ἐλι
ἐπιζοραμα ὡα τε Πῶηρι ὑΦρωωι
τωνεῖ ἐβωλ θεν νηθεμῶνοῦτ.

*Πῶνοῦ φα Πεννοῦτ πε ὡα 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 Ἰησοῦτ
Πιχριστοσ: πιὰποστολοσ εἰθαθεμ:
φῆεταῦθαῶεῖ ἐπιζιωεννοῦεῖ 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 οὔναθθ Ἀβρααμ ἀϕῖνι
ἵλσαακ ἐρῆνι εἰερπιραζιν ὑμοσ: ἀϕῖνι
ὑπεραῶηρι ὑμαρτατ ἐρῆνι ἦξε
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.

Φηέτατσαχι νεμαϋ χε δεν Ισαακ
ερέθαζεμ οτάροχ νακ.

Οτοζ αϋμοκκεκ χε οτον ὤχου
ἔΦνοϋτ ἔτογνοϋ εβολ δεν
νηκεεμωοϋτ: εθε φαι αϋβίτϋ δεν
οτπαραβολη.

δεν οτναζτ εθε νηεθναϋωπι
αϋϋμοϋ ἔχε Ισαακ ἔλακωβ νεμ Ησαϋ.

δεν οτναζτ Ιακωβ εϋναμοϋ
αϋϋμοϋ ἔφοται φοται ἔνενϋηρι
ἔλωχηφ: οτοζ αϋοτωϋτ ἔρηι ἔχεν
ἔθνη ἔπεϋϋφωτ.

δεν οτναζτ Ιωχηφ εϋναμοϋ
αϋερφμεϋ ἔπχινι ἔβολ ἔνενϋηρι
ἔΠισρανλ οτοζ αϋζονζεε εθε
νεϋκαϋ.

δεν οτναζτ Ὡωτχηϋ ἔτατμαϋϋ
αϋχοπεϋ ἔϋομτ ἔαβοτ ἔχε νεϋιοτ χε
αϋναϋ ἔπαλοϋ χε οταϋτιοϋ πε: οτοζ
ἔποτερζοτ δατρη ἔπιζωπ ἔτε
ἔπορο.

δεν οτναζτ Ὡωτχηϋ ἔταϋερνιϋτ
αϋϋωλ ἔβολ ἔϋτεμεεροϋμοϋτ ἔροϋ
χε ἔϋηρι ἔτε ἔϋερι ἔΦαραϋ.

Ἡαλλοη ἔαϋοτωϋ ἔϋεπ εμκαζ
νεμ πιλαοϋ ἔτε Φνοϋτ ἔζοτε

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

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 بِالْأُخْرَى أَنْ يُذَلَّ مَعَ شَعْبِ اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيٌّ بِالْخَطِيئَةِ.

ἠτερεβιμη δεν φηνοβι ἵρος ουχοου.

Εαρχα ἵρωωυ ἠΠιχριςτε ἠτοτε
χε ουμετραμαδ ἠναας τε ερωτε
νιαρωρ ἠτε Χημι: ναρχοουτ ταρ
εβολ πε δατην ἠπιωεβιε βεχε.

ἤεν ουναετ αρχα Χημι ἠσω
ἠπερερωτ δατην ἠπιμβον ἠτε
ἵρορο: πιαθνατ ταρ ερωρ ναρμουτ
ερωρ ἠφρητ ἠοται ερνατ ερωρ.

*Πιρωοτ ταρ νεωωτεν νευ
τηρινην ερωοπ: χε λμην εσεωωπι.*

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.

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

حاسباً عارَ المسيح غنى أعظم
من خزان مصر، لأنه كان ينظر
إلى المجازاة.

بالإيمان ترك مصر غير خائف
من غضب الملك، لأنه تشدد، كأنه
يرى من لا يرى.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πινατ
ἠεπιστολη ἠτε πενωτ Πετρος.
Λμην. Παμερατ.

ἅ Πετρος α: ἱθ - β: η

Οουο εταχροουτ ἠτοτεν ἠχε
πιααζι ἠτε νιπροφητης φαι ετε καλω
τετεπρα ἠμοο ερετεντῆθητεν ναρ
ἠφρητ ἠοτδηβς εερωτωινη δεν ουμα
ἠχακι ωατερωωνε εβολ ἠχε
πιερωοτ: ουοο πιρωωινη ωαρωωαι
ἠτερφιρι δεν νετενητ.

Φαι δε ἠωορπ αριεμι ερωρ χε
ἵροφητια νιβεν ἠτε νιτραφη: ναρε

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. أمين. 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: أَنْ كُلَّ نُبُوءَةٍ
الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصِّ،

πονητων ὑπο εβωλ ελιτοτου μματ
ατοτ αν.

Οτ δε γαρ δεν φουωυ νουρωμι αν
ατινι νουπροφητια νουτχοτ: αλλα
ατσαχι νζε εανρωμι εβωλ δεν φουωυ
μΦνουτ νερη Πιπνευμα εθοταβ.

Ατωπι δε νζε εανπροφητης
ννουτ νερη δεν πιλαο: μφρητ οη
ετοτνατωπι δεν θηνοτ νζε
εανρεφτβω ννουτ: ναι ετοτναϊνι
εδουνη νουερεσις νατω: οτοε φηνηβ
ετατωπο εττωλ μμοε εβωλ: ετινι
νωου νουατω νχωλεμ.

Οτοε εανμωυ εετωκ νσα νουτωε
οτοε εβωλ ελιτοτου εττωεα εφμωιτ
ντε τμεθυμ.

Οτοε νερη δεν εανμετβινχοη
μπλαστον νσαχι εερεβωωτ
μμωτεν: ναι ετε ποτβαπ ιττεν εη
εκορε αν: οτοε τοατω εναεινιμ αν.

Ιττε Φνουτ μπεφτασο
ενιαστελοε νηεταερενοβι: αλλα
νερη δεν εανενατ ετνοφοε δεν
πιταρταροε: αττηιτοτ εθοταρεε
ερωου εεβαπ οτοε εεκολατιν
μμωου.

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;

لَا تَهُ لَمْ تَأْتِ نُبُوَّةٌ فَطَّ بِمَشِيئَةِ
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللّٰه
الْقَدِيْسُونَ مَسُوْقِيْنَ مِنَ الرُّوْحِ
الْقُدْسِ.

وَلَكِنْ كَانِ أَيْضاً فِي السَّعْبِ أَنْبِيَاءُ
كَذِبَةً، كَمَا سِيَكُونُ فِيكُمْ أَيْضاً
مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدْسُونُ بِدَعِ
هَلَاكِكِ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي
اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ
هَلَاكاً سَرِيْعاً.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِيْنَ
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِيْنَ دَيْنُونَتُهُمْ
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا
يَنُوعَسُ.

لَأَنَّهُ إِنْ كَانَ اللّٰهُ لَمْ يُشْفِقْ عَلَى
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ
الظُّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ
مَحْرُوسِيْنَ لِلْقَضَاءِ،

Οτοζ παρχεοσ ἠκοσμοσ
ἠπερϳὰσο ἐροϳ: ἀλλὰ ἐϩωὲ πιμαθ
ῶμην ἠκτριζ ἠτε ϳμεθμην ἀϳἄρεθ
ἐροϳ: ἀϳἠνι ἠνοκκατακλϳτμοσ ἐχεν
πικοσμοσ ἠτε νιὰσεβησ.

Οτοζ νικεπολισ Σοδομα νεμ
Σομορρα ἀερκοκροϳ ἐἀϳερκατακρινμ
ἠμωοϳ: ἐἀϳχαϳ εϳτμοτ ἠνιὰσεβησ
εθναϳωπι.

Οτοζ πιθμην Λωτ ἀρναθμεϳ εϳβἰ
ἠμμοϳ ἠζκοσ ἐβολ ϳιτεν ποϳμοτ
εϳρωοϳ ἠτε ποϳσινμωϳι εϳωϳ.

Ἡεν οϳωμοσ ϳαρ νεμ οϳωτεμ
ναϳωπι ἠἄρηι ἠἄητοϳ ἠζε πιθμην
ἠἄροοϳ δατἄη ἠἄροοϳ: οτοζ
ναϳϳεμκαθ ἠοϳψϳη ἠἄμην ἠἄρηι
ἄεν ϳανἄβηο᳚ἰ ἠἄνομοσ.

*Ἡἀσἠνοϳ ἠπερμενρε πικοσμοσ
οϳδε ἠηεϳωοπ ἄεν πικοσμοσ:
πικοσμοσ ἠἀσἠνι νεμ τεϳεἴπἄημια: φἠ
δε εϳἰρἰ ἠφοϳωϳ ἠΦἠοϳϳ ἄηναϳωπι
ϳα ἐνεθ: ἠμην.*

and did not spare the
ancient world, but saved
Noah, one of eight people, a
preacher of righteousness,
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.*

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ
إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلْبَرِّ إِذْ
جَلَبَ طُوفَانًا عَلَى عَالَمِ الْفَجَّارِ.

وَإِذْ رَمَدَ مَدِينَتَيْ سَدُومَ وَعَمُورَةَ
حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضَعًا
عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ
الْأَزْدِيَاءِ فِي الدَّعَاةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ
سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا
نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْإِثْمِيَّةِ.

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

<p>Πραξις ἵτε νενηιοϋ ἡποστολοσ: ἐρε ποϋσμοϋ εθοταβ ψωπι νεμαν. Δυηη.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιε: κα - κϑ</p>	<p>Acts 15: 21 - 29</p>	<p>أعمال 15: 21 - 29</p>
<p>Ωϋσϋσ ταρ ισxen νισενεᾶ ἡαρϋεοσ οτοηταϋ ἡνηετρωιω ἡμοϋ κατα πολισ δην νιστῆασωσῆ ερωϋ ἡμοϋ κατα σαββατον νιβεν.</p>	<p>For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.</p>	<p>لأن موسى منذ أجيال قديمة، له في كل مدينة من يكرز به، إذ يقرأ في المجمع كل سبت.</p>
<p>Ποτε ασερδοκιν ἡνιᾶποστολοσ νευ ἡπρεσβυτεροσ νευ ϋεκκλῆσιᾶ τηρσ ἐσωπι ἡζαρρωμι ἐβολ ἡδῆτοϋ εοτορποϋ ἐτῆαντιοχιᾶ νευ Παυλοσ νευ Βαρναβασ: Ιοϋδασ φῆετοϋμοϋϋ εροϋ ϋε Βαρσαββασ νευ Σιλασ ζαρρωμι ἡζυτοϋμενοσ δην νισῆνοϋ.</p>	<p>Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.</p>	<p>حينئذ رأى الرسل والمشايع مع كل الكنيسة أن يختاروا رجلين منهم فيرسلوهما إلى أنطاكية مع بولس ويزنابا: يهوذا الملقب برسابا وسيلا رجلين متقدمين في الإخوة.</p>
<p>Δυσδαι ἐβολ ζιτοτοϋ ἡνιᾶποστολοσ νευ ἡπρεσβυτεροσ ἡνισῆνοϋ νῆετϋχῆ δην τῆαντιοχιᾶ νευ ϋΚυλικιᾶ νευ ϋΣυριᾶ ἡνισῆνοϋ νιεβολ δην νισῆνοσ ϋερετε.</p>	<p>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:</p>	<p>وكتبوا بأيديهم هكذا: «الرسل والمشايع والإخوة يهدون سلاماً إلى الإخوة الذين من الأمم في أنطاكية وسورية وكمليكية:</p>
<p>Επιδη ανσωτεμ ϋε ζανοϋον ἐβολ δην ῆηνοϋ εταϋ ἐβολ ανϋθερτερ ῆηνοϋ εϋφωησ ἡνετενψυϋχῆ δην ζανζιν σαζι ναι ετε ἡπενϋοτοϋ.</p>	<p>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,</p>	<p>إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تحتنوا وتحفظوا الناموس الذين نحن لم نأمرهم.</p>

Ασερδοκιν οτη ναν εανι ετωα
ερωοπ ερωππ ηεανρωμι εοτορπορ
εαρωτεν νεμ νεναεαπητοε
Βαρναβασ νεμ Παυλοε.

εανρωμι εαυτ ητορψυχη εερωι
εεεν Φραν ηΠενδοιε Ιηουε
Πιχριετοε.

Ανοτωρπ δε ηιορδαε νεμ Σιλαε:
ηεωορ εωορ εεεταμωτεν εναι ρω
εβωλ ειτεν πιεαχι

Αεραναε εαρ ηΠιπνετωα εεοταε
νεμ ανον εων εωτεμοταε βαροε
εεεν οηνορ ηεοτο: ηλην ναι εεν
οταναεκη.

Αρεε ερωτεν εαβωλ ημωορ
νιωωτ ηηλωλον νεμ ηιενοε εεωωοτ
νεμ ηιωεε νεμ ηιπορηα: ναι
ερετεναρεε ερωτεν εαβωλ ημωορ
ητετενερωε ηκαλωε: οται.

*Πιεαχι δε ητε Πβοιε εεεαηι οτοε
εεεαωαι: εεεαμαεη οτοε εεεεταερο:
εεν ηαεα ηεκηληεια ητε Φνορτ:
αμην.*

It seemed good to us,
being assembled with one
accord, to send chosen men
to you with our beloved
Barnabas and Paul,

men who have risked
their lives for the name of
our Lord Jesus Christ.

We have therefore sent
Judas and Silas, who will
also report the same things
by word of mouth.

For it seemed good to
the Holy Spirit, and to us, to
lay upon you no greater
burden than these necessary
things:

that you abstain from
things offered to idols, from
blood, from things
strangled, and from sexual
immorality. If you keep
yourselves from these, you
will do well. Farewell.

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

ΡΑΙΝΑ وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنْ
نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ
حَبِيبَيْنَا بَرْنَابَا وَبُولُسَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ
رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُودَا وَسِيلَا وَهُمَا
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لِأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ
أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرَ
هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ
الدِّمِّ وَالْمَخْنُوقِ وَالزَّنَا الَّتِي أَنْ
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعَمًا تَفْعَلُونَ.
كُونُوا مُعَافِينَ».

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

Synaxarium of Baramhat 23
سنكسار اليوم الثالث والعشرون من شهر برمهاث

1. The Departure of the Great Prophet Daniel

1. The Departure of the Great Prophet Daniel

On this day, of the last year of the reign of Cyrus, King of Babylon, the great and righteous prophet Daniel, one of the Major prophets, departed. This prophet was born in the year 621 BC, from the tribe of Judah in Jerusalem, and he lived a virtuous life.

He was taken captive when he was sixteen years old during the time of Nebuchadnezzar, king of Babylon. He was captured along with the three holy young youth Hananiah (Shadrach), Mishael (Meshach) and Azariah (Abed-Nego). Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies (Daniel 1: 8).

In the fourth year of captivity, king Nebuchadnezzar saw a dream that troubled his spirit (Daniel 2: 1 - 49). When he woke up from his sleep, he could not remember the details of his dream. He gathered all the wise men of Babylon to tell him his dream and its meaning. When they could not, he ordered to kill all the wise men of Babylon, including Daniel and the three young men. Daniel and the young men prayed to God with supplications to reveal to them the King's dream. God revealed to Daniel the dream and its interpretation.

Daniel went to the king and told him about the kings that they are about to rule after him, and what would happen to every one of them. Nebuchadnezzar was pleased with Daniel, and presented him with many great gifts and appointed him chief administrator over all the wise men of Babylon.

Later on, Nebuchadnezzar saw another dream, and Daniel also interpreted the dream for him. Daniel told the king that because of his arrogance, God would drive him away from among men, to dwell among the beasts, and would eat grass like oxen for seven years, and then God would bring him back to his kingdom. All what Daniel had told king Nebuchadnezzar were fulfilled (Daniel 4: 10 - 37).

When Belshazzar reigned, he saw what the angel of The Lord had written on the wall, when king Belshazzar drank wine in the gold and silver vessels of the temple of The Lord, "Mene, Mene, Tekel, and Upharsin" and Daniel interpreted these words to him saying, "Mene" means God has numbered your kingdom and finished it. "Tekel" means you have been weighed in the balances and found wanting. "Upharsin" means your kingdom has been divided and given to the

1. نياحة الصديق العظيم دانيال النبي

1. نياحة الصديق العظيم دانيال النبي في مثل هذا اليوم من السنة الأخيرة لملك كورش ملك بابل، تتيح الصديق العظيم دانيال النبي، أحد الأنبياء الكبار. وُلِدَ هذا النبي في سنة 621 ق.م، من سبط يهوذا بأورشليم، وسلك سيرة فاضلة.

سُيِّبَ إلى بابل وهو في السادسة عشر من عمره، في زمن نبوخذ نصر ملك بابل. وكان معه الثلاثة فتية سدراك وميساك وابدناغو. وقد جعل في قلبه أن لا يتجسس بأطياب الملك (دانيال 1: 8). وفي السنة الرابعة من السبي، أبصر نبوخذ نصر رؤيا أفزعته (دانيال 2: 1 - 49). فلما استيقظ من نومه نسيها. فجمع كل حكماء بابل وطلب منهم معرفة ما رآه وتفسيره، فلم يعرفوا. فأمر بقتلهم جميعاً، وكان من بينهم دانيال والثلاثة فتية. وقد صلوا إلى الله، فكشفت الرؤيا لدانيال الذي قص على الملك الرؤيا واعلمه عن الملوك الذين سيملكون بعده وما يحدث لهم. فاستحسن الملك قول دانيال ومنحه عطايا جزيلة وجعله رئيساً على حكماء بابل.

ورأى الملك حلمًا آخر، فسَرَّه له أيضاً دانيال وعرفه أن الله لأجل تكبره، سيطرده من بين البشر ويسكنه مع الوحوش سبع سنين يأكل فيها العشب مثل البهائم ثم يعيده إلى ملكه. فتم هذا الأمر للملك نبوخذ نصر (دانيال 4: 10 - 37).

ولما ملك بليشاصر، رأى في رؤيا كتابية: "منا، منا، ثقيل، فرسين". ففسرها له دانيال فقال: "منا" أي أحصى الله ملكوتك وأنهاه. "وثقيل" أي وُزنت بالموازين فوجدت ناقصاً. "فرسين" أي قسّمت مملكتك وأعطيت

Medes and Persians. That very night, Belshazzar, king of the Chaldeans, was slain, and Darius the Mede received the kingdom (Daniel 5: 1 - 31).

During the days of king Darius, he gave thoughts to setting Daniel over the whole kingdom. Daniel's enemies asked the king to establish a royal statute, that whoever petitions any god or man for thirty days, except you, O king shall be cast into the den of lions. However, Daniel did not pray except to the God of heaven. They cast Daniel into the den of lions. The Lord sent His angel and shut the lions' mouths. The next morning, the king came to the den and found Daniel alive, and he was exceedingly glad. He commanded to take Daniel out of the den, and then he brought those men who had accused Daniel, and cast them into the den of lions. The lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den (Daniel 6: 4 - 24).

Daniel prayed before The Lord and confessed the sins and iniquity of his people. In a vision, it was revealed to him the seventy weeks to anoint the Most Holy (Daniel 9: 1 - 27).

Daniel also prophesied about the last day and the final judgement by saying, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever" (Daniel 12: 2 - 3).

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

May the blessing of this great prophet be with us all.
Amen.

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

لفارس ومادي. وكان ذلك لأن الملك شرب خمراً في آنية بيت الرب (دانيال 5: 1 - 31).

وفي أيام داريوس المادي، كان دانيال أول الوزراء. فطلب أعداء دانيال من الملك أن يصدر أمراً بأن لا تقدم صلاة إلا للملك لمدة ثلاثين يوماً. ولكن دانيال لم يصل إلى إله السماء. فطرح في جب الأسود. فأرسل الرب ملاكه وسد أفواه الأسود. وأتى الملك فوجده حياً، ففرح وأمر بإصعاده من الجب. ثم انزل الملك الذين اشتكوا دانيال في جب الأسود، فبطشت بهم في الحال (دانيال 6: 4 - 24).

وقد صلى دانيال أمام الرب، واعترف بخطايا شعبه. فأعلنت له رؤيا السبعين أسبوعاً لمسح قدوس القديسين (دانيال 9: 1 - 27).

وتنبأ دانيال عن اليوم الأخير والدينونة بقوله: "وكثيرون من الراقدين في تراب الأرض، يستيقظون هؤلاء إلى الحياة الأبدية وهؤلاء إلى العار للآلذراء الأبدية. والفاهمون يضيئون كضياء الجلد والذين ردوا كثيرين إلى البر كالكواكب إلى ابد الدهور" (دانيال 12: 2 - 3).

ولما كملت أيام جهاده، تنيح بسلام. بركة هذا النبي العظيم فلتكن معنا. آمين.

ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القداَس

From the Psalms of our 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 ᾄς: ε, ϛ

Psalm 99: 6, 7

المزمور 98: 5، 6

Ὡτ̄ους̄ νεμ̄ δ̄ᾱρων̄ θ̄εν̄ νεφ̄οῡθ̄ης̄:
νεμ̄ σᾱμοῡη̄λ̄ θ̄εν̄ νη̄ετ̄τωβ̄ς̄
ἄπεφ̄ραν̄: νᾱρ̄τωβ̄ς̄ ἄπ̄βο̄ις̄ ο̄οῡς̄ ἡ̄οῡς̄

Moses and Aaron were among His priests, and Samuel was among those who called upon His name.

موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان

<p>ναρωτων ερωον: δεν οντνλλος νδηπι ναρωαζι νεμωον. Αλληλοια.</p>	<p>They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.</p>	<p>يكلهم. هليلويا.</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>Οτὰνασνωσικ εβολ δεν περασσελιον εοταβ κατα Παθρον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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<p>Παθρον κτ: ις - λϛ</p>	<p>Matthew 23: 13 - 36</p>	<p>متي 23: 13 - 36</p>
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<p>Οτοι νωτεν νικαδ νεμ νιΦαρισεοσ νιωβι: κε τετενωθαυ ετμετοτρο ντε νιφνονι μπεμοο ννιρωμ: νωτεν ταρ τετεννηοτ εδοτν αν οτδε ννεθνηοτ εδοτν τετενωχω μμωοτ αν ει εδοτν.</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 تَغْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ قَدَامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.</p>
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<p>Οτοι νωτεν νικαδ νεμ νιΦαρισεοσ νιωβι: κε τετενωτωμ νιηι ντε νιχηρα δεν ετια ντε τενηπροσετρχη εμμη εβολ: εθε φαι τετεν ναβι νθαν νιωτ νθαπ.</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 الْأَرَامِلِ وَلَعَلَّةٍ تَطِيلُونَ صَلَاةَكُمْ. لِذَلِكَ تَأْخُذُونَ دَيْنُونَةً أَكْثَرَ.</p>
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<p>Οτοι νωτεν νικαδ νεμ νιΦαρισεοσ νιωβι: κε τετενωκωτ εφιομ νεμ πετωονωοτ εορετετενεθαμιο νονπροσχιλιτοσ: οτοε εωωπ αρωανωωπι τετενιρι μμοσ νωηρι νσεενηα ερηβ ερωτεν.</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 لِتَكْتَسِبُوا دَخِيلاً وَاحِداً وَمَتَى حَصَلَ تَصْنَعُونَهُ ابْناً لِحَبْشٍ أَكْثَرَ مِنْكُمْ مُضَاعَفاً.</p>
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Οἱ πῶτες νιδάτωιτ ἄβελλε
νηετῶ ἄμοσ σε φηεθαωρκ ἄπιερφει
ἐλι πε: φη δε εθναωρκ ἄπινοvb ἵτε
πιερφει οτον ἐροϋ.

Ἦσοχ οτοσ ἄβελλε νιμ ταρ ετοι
ἵνιωτ: πινοvb πε ωαν πιερφει εττοvbο
ἄπινοvb.

Οτοσ φηεθαωρκ ἄπιμα
ἵνερωωρωϋ ἐλι πε: φη δε εθναωρκ
ἄπιταιὸ ετχη ειζωϋ οτον ἐροϋ.

Ἦσοχ οτοσ ἄβελλε αϋ ταρ ετοι
ἵνιωτ πιταιὸ πε ωαν πιμαἵνερωωρωϋ
εττοvbο ἄπιταιὸ.

Φη οτη ετωρκ ἄπιμαἵνερωωρωϋ
αϋωρκ ἄμοϋ νεμ εωβ νιβεν ετχη
ειζωϋ.

Οτοσ φηετωρκ ἄπιερφει αϋωρκ
ἄμοϋ νεμ φηετωροπ ἵδηητϋ.

Οτοσ φηετωρκ ἵτφε αϋωρκ
ἄπιθρονος ἵτε φηνοτ νεμ φηετρεμσι
ειζωϋ.

Οἱ πῶτες νισαδ νεμ νιφαιρισεοσ
νιωοβι: σε τετενητ ἄφρεμητ
ἄπιὰδινῆσοι νεμ πιὰμσι νεμ πιθαπεν:
οτοσ ἀτετενητῶ ἵννηετρωϋ ἵτε
πινομοσ ἵσα θηνοϋ πιζαπ νεμ πιναι
νεμ πιναετ: ναι νασἄπωα

Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.'

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.

وَيْلٌ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَانُ
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ
الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:
الْقُرْبَانَ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَبِرُونَ النَّعْنَعَ
وَالشَّبِيثَ وَالْكُمُونَ وَتَرَكْتُمْ أَنْقَلَ
النَّامُوسِ: الْحَقَّ وَالرَّحْمَةَ
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

ἤΤΕΤΕΝΔΙΤΟΥ ΝΙΚΕΧΩΟΥΝΙ ΔΕ
ἤΤΕΤΕΝΨΤΕΜΧΑΥ ἤСА ΘΗΝΟΥ.

Ἠιδανωιτ ἕβελλε νηετσωφ
ἠψωολμεс οτοε ετωικ ἕπιζαμογλ.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοс
νιψοβι: χε τετεντογβο саβολ ἕπιὰφοτ
νεμ ψπαροψιс: саδουγν δε ἕμωοτ μεε
ἠεωλεμ νεμ βωδεμ.

Πιβελλε ἕΦαρισεοс: ματογβο
саδουγн ἕπιὰφοτ ἠψορπ νεμ ψπαροψис
εηна ἠτε саβολ ἕμωοτ тоγβο.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοс
νιψοβι: χε τετενδони ἠεανἕεαγ ετογψ
ἠκονιὰ: саβολ μεн ἕμωοτ сеογωε
εβολ εнесωοτ: саδουγн δε ἕμωοτ μεε
ἠкас ἠρεψμωοτ νεμ βωδεμ нивен.

Παιρηψ ἠεωτεν εωτεн саβολ μεн
ἕμωοτεн τετενογωε εβολ ἕπεἕθε
ἠνιρωи ἕφρηψ ἠεανἕμнι: саδουγн δε
ἕμωοτεн μεε ἕμεγωοβι νεμ ἀνομια
нивен.

Οτοι νωτεн νисаδ νεμ νиΦαριсеοс
νιψοβι: χε τετεнκωт ἠниἕεаγ ἠτε
нιπροφнтис οτοε τετεнсολсеλ ἠниβнв
ἠτε нιἕμнι.

Οτοε τετεнχω ἕμωос χε εне аηχη
δεн ниеεоοг ἠτε нениоψ: наη ηαγωπι

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

أَيَّهَا الْفَادَةُ الْعُمَيَانُ الَّذِينَ يُصَفَّوْنَ
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيَّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ
الْكَاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلِ
مَمْلُوءَانَ اخْتِطَافًا وَدَعَارَةً!

أَيَّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوْلَا
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيَّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجِ جَمِيلَةٍ
وَهِيَ مِنْ دَاخِلِ مَمْلُوءَةٌ عِظَامِ
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجِ
تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّكُمْ مِنْ
دَاخِلِ مَشْحُونُونَ رِيَاءٍ وَإِثْمًا!

وَيْلٌ لَكُمْ أَيَّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا
شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

ενοι ἠὲ φηρ ἔρωσ' ἀν πε θεν ἰσνοσ
ἵτε νιπροφητης.

Θωσ δε τετενερωερε θαρωτεν: γε
ἠωτεν νενωρηι ἠνηεταρθωτεβ
ἠνιπροφητης.

Οτοσ ἠωτεν θωτεν τετενεκεκ ἰψυ
ἵτε νετενιοϋ ἔβολ.

Πισοσ ἠμμιε ἔβολ θεν νιαξω: πως
τετενεναψωτ ἔβολ θεν ϋκριεε ἵτε
ϋεεεενα.

Εθε φαι θηπε ἀνοκ ϋναορωρη
θαρωτεν ἠθανἰπροφητης νεμ
θανσαβεϋ ἠσαθ: οτοσ ἔρετεν ἔθωτεβ
ἔβολ ἠθητοϋ: οτοσ ἔρετεν εἰψυ οτοσ
ἔρετεν ἔερωαεεεεεεεεεεεεεεεε
νετεν εεεεεεεεεεεεεεεεεεεεεε
ἠεωοϋ εεεεεεεεεεεεεεεεεεεεεε

Θοπωσ ἠτερεἰ ἔεεεε εθηνοϋ ἠεε ενοσ
νιβεν ἠθμη ἔταρφονσ ἔβολ θεεεε
πικαεε: εεεεε εεεεεεεεεεεεεεεεεεεεεε
ἠεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεε
ἠεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεε
φηεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεε
πιαεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεεε

Δμηη ϋξω ἠμμοε νωτεν γε ἔρεεεεε
θηροϋ ἰ ἔεεεεεεεεεεεεεεεεεεεεεεεεεεεεε

*Πῶσορ φα Πεννοϋ πε ψα ἔνεε
ἵτε νι ἔνεε: ἀμηη.*

blood of the prophets.'

Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets.

Fill up, then, the measure of your fathers' guilt.

Serpents, brood of vipers! How can you escape the condemnation of hell?

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 أَنْتُمْ
أَبْنَاءُ قَتْلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادِ الْأَفَاعِي كَيْفَ
تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ
وَحُكَمَاءَ وَكُتَبَةً فَمِنْهُمْ تَقْتُلُونَ
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى
مَدِينَةٍ.

لَكَيْ يَأْتِي عَلَيْكُمْ كُلُّ دَمٍ زَكِيٍّ سَفَكَ
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلَ الصَّادِقِ
إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَا الَّذِي
قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلَّهُ يَأْتِي
عَلَى هَذَا الْجِيلِ.

والمجد لله دائماً.

Katameros Readings for the 24th Day of Baramhat
قطمارس قراءات اليوم الرابع والعشرون من شهر برمهاث المبارك
Κορυχαυτ εϋτοϋ ηεζοοϋ υΠιαβοϋ Φαμενωθ

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.

Ψαλμος τω Δαυιδ πη: κα, ιη	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>ΕΙΕΣΕΥΝΙ υπεϋχροϋ ψα ενεϋ ητε πιενεϋ: ονοϋ πεϋθρονοϋ υϋφρητ υϋφρη υπαυθο εβολ: πεϋχροϋ ναψωπι ψα ενεϋ ητε πιενεϋ: ονοϋ πεϋθρονοϋ υϋφρητ ηηιεζοοϋ ητε τφε. ΔΔΛΗΛΟΥΔ.</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. Alleluia.</p>	<p>وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء. 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.

Ουδαναστωσιϋ εβολ ζεν πιεϋαστελιον εθοϋαβ κατα λουτκαν ασιουτ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.
Λουτκαν θ: ιη - κζ	Luke 9: 18 - 27	لوقا 9: 18 - 27
<p>Ονοϋ αϋωπι εϋχη σαπσα υμαϋατϋ εϋερπροϋ εϋχεϋεθε ναϋχη</p>	<p>And it happened, as He was alone praying, that His disciples joined Him, and</p>	<p>وَفِيْمَا هُوَ يُصَلِّي عَلَى انْفِرَادٍ، كَانَ التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ الْجُمُوعُ إِنِّي أَنَا؟</p>

νεμααυ πε `νε νεμααθητης οτοα
αυγενου εφωω υμοα: αε `αρε νιρωμι
αω υμοα αε Δνοκ νιμ.

Ηθωου Δε εταγερονω πεαωου αε
ιωαννης πιρεφτωα: αανκεαωονι
Δε αε Ηλιαα: αανκεαωονι Δε αε
ονπροφητης `ντε νιαρχεα πε
εταατωα.

Πεααυ Δε νωου `νεα Ιηαουα αε
`νωτεν Δε `αρετεν αω υμοα αε
Δνοκ νιμ: Πετροα Δε εταγερονω
πεααυ αε `νοα πε Πιχριαοα Φνωτ.

Ηθωαυ Δε ετααυ ερε πιτιμαν νωου
αααοναεν νωου εωτεμ αε φαι `νελι.

Εααααα αε αωτ πε `ντε Πωηρι
υΦρωμι αιοαμωα `νδισι: οτοα
ντοαωωαυ `νεα νιπρεαατεροα νεμ
νιαρχη ερετα νεμ νιααα οτοα `ντοα
αοαααυ: οτοα `ντεαατωαυ αεν πιμαα
ωομτ `νεαοου.

Ηαααα Δε υμοα `νοαον νιαεν αε
φνεααααωαυ εοαααυ `ναωι
μαρεααααυ εαοα οτοα μαρεαααυ
υπεαατααροα υμνι οτοα `ντεααωωαυ
`ναωι.

Φη αα εαοαωαυ ενοαεμ
`ντεαααααυ εαετααοα: φη Δε

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.

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

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ.
وَآخَرُونَ إِبْرَاهِيمًا. وَآخَرُونَ إِنَّ نَبِيًّا
مِّنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
أَنَا؟ فَأَجَابَ بُطْرُسُ: مَسِيحُ اللَّهِ.

فَأَنْتَهَرَهُمْ وَأَوْصَى أَنْ لَا يَقُولُوا
ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَنْبَغِي أَنْ ابْنَ الْإِنْسَانِ
يَتَأَلَّمَ كَثِيرًا وَيُرْفُضَ مِنَ الشُّيُوعِ
وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلَ
وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ
يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ
صَلِيبَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنِّي
فَهَذَا يُخَلِّصُهَا.

ΕΘΝΑΤΑΚΟ ἸΝΤΕΨΥΧΗ ΕΘΒΗΤ ΦΑΙ
ΕΦΕΝΑΖΜΕΣ.

Οἱ γὰρ ἔτε πῖρωμι ΝΑΧΕΜΕΖΗΟΥ
ἄμοσ ἀϋψανχεμεζήου ἄπικοςμοσ
τηρϋ: ἴθοσ Δε ἸΝΤΕΨΤΑΚΟϋ ἄμαγατϋ
Ιε ἸΝΤΕΨΤΟϋ Μμοϋ.

ΦΗ γὰρ ΕΘΝΑΨΠΙ ΔΑΤΖΗ ΝΕΜ
ΝΑϤΑΧΙ ΦΑΙ ϋωϋ Πωρηι ἄΦρωμι
ΝΑΨΨΠΙ ΝΑϋ ἔΨωΠ ἀϋψανι δΕΝ
πεϋώου ΝΕΜ ΦΑ Περιωτ ΝΕΜ
ΝΕϋΑϤϤΕΛΟϤ ΕΘΟΥΑΒ.

‡ Χω ἄμοσ ΝΩΤΕΝ ΤΑΦΜΗΙ ΧΕ ΟΥΟΝ
ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΟΖΙ ἔρατοϋ ἄπαμια
ΝΗΤΕΝϤΕΝΑΧΕΜΨΠΙ ἄΦμοϋ ΔΝ
ΨΑΤΟΥΝΑϋ ἔΨμετοϋρο ἸΝΤΕ ΦΝΟΥΨ.

*Πῶου φα ΠεννοϋΨ πε Ψα ἔνεε
ἸΝΤΕ ΝΙ ἔνεε: ἄμην.*

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.

لَا تَنْفَعُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ
الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ
خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلِمِي فِيهِذَا
يَسْتَحَى 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

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 ρ̅ϛ̅: κ̅ς, λ̅α

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

Μαρονδασϋ δΕΝ ΤΕΚΚΛΗϤΙΑ ἸΝΤΕ
ΠΕϋΛΑΟϤ: ΟΥΟΖ ΜΑΡΟΥϤΜΟΥ ἔροϋ ϋΙ
ΤΚΑΘΕΔΡΑ ἸΝΤΕ ΝΙΠΡΕϤΒΥΤΕΡΟϤ: ΟΥΟΖ
ΑϋΧΩ ἸΝΟΥΜΕΤΙΩΤ ἄΦρηΨ ἸΖΑΝΕϤΩΟΥ:

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

فليرفعوه في كنيسة شعبه.
وليباركوه في مجلس الشيوخ.
جعل أبوة مثل الخراف. يبصر
المستقيمون ويفرحون. هليلويا.

εὐεῖνατ ἡξε νηετσοῦτων εὐεῖοῦνοϋ.
ΔΔΛΗΛΟΤΙΑ.

and rejoice. **Alleluia.**

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.

Οὐὰναστρωσις ἐβολα θεν
 πιεραστρελιον εθοῦαβ κατὰ Μαρκον
 ασιοῦ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.

Μαρκον η: κβ - κθ

Mark 8: 22 - 29

مرقس 8: 22 - 29

Οτοζ αῖτι ἐβηθσαιδα οτοζ αῖτινι
 ναϋ ἡοῦβελλαε: οτοζ ναῦτρω εῖροϋ
 ρινα ἡτεϋβι νεμαϋ.

Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.

Οτοζ αϋαμονι ἡτρωιζ ἡπιβελλαε
 οτοζ αϋενϋ σαβολ ἡπιτρωι: οτοζ
 εταϋρωθαϋ θεν νεϋβαλ αϋχα νεϋρωιζ
 ριτωϋ ναϋρωινι ἡμοϋ ρε οῦπε τεκναῦ
 εῖροϋ.

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.

فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى خَارِجِ الْفَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ أَبْصَرَ شَيْئاً؟

Οτοζ εταϋναῦ ἡβολα ναϋρω ἡμοϋ
 ρε τῖναῦ ἐνιρωι ἡφρωτ ἡεανῶρωην
 ερωοϋ.

And he looked up and said, "I see men like trees, walking."

فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ كَأَشْجَارٍ يَمْشُونَ».

Ιτα οῦν αϋχα νεϋρωιζ εἰεν
 νεϋβαλ οτοζ αϋναῦ ἡβολα: οτοζ
 αϋοῦρωι οτοζ αϋναῦ εἶπρωϋ θεν
 οῦοῦωνε εβολα.

Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

ثُمَّ وَضَعَ يَدَيْهِ أَيْضاً عَلَى عَيْنَيْهِ وَجَعَلَهُ يَطَّلَعُ. فَعَادَ صَحِيحاً وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيّاً.

Οτοϑ αϑογορπη επερηι εφχω
υμοϑ: χε οτδε υπερψενακ εδοτη
επιτω οτδε υπερχοϑ νελι νεητϑ.

Οτοϑ αϑι εβολ νεχε Ιηχοϑϑ νευ
νεϑμαθητϑ ενη τμη νετε Κεϑαρια νετε
Φιλιππε οτοϑ δεη πιωωιτ ναϑωϑινη
νεϑμαθητϑ εφχω υμοϑ νεωοϑ χε
αρε ηρωωι χω υμοϑ χε ανοκ ημ.

Πωωοϑ δε ατχοϑ ναϑ ετχω υμοϑ
χε Ιωαννηϑ πιρεϑτωϑ: οτοϑ εαν
κεχωοτη δε χε Ηλιαϑ: οτοϑ εαν
κεχωοτη δε χε οται νετε
νηπροφητϑ.

Οτοϑ νεοϑ ναϑωϑινη υμωοϑ χε
νεωτεη τετεη χω υμοϑ εροι χε ανοκ
ημ αϑεροτω νεχε Πετροϑ πεχαϑ χε
νεοκ πε Πιχριτοϑ.

*Πωοϑ φα Πεννοϑ πε ωα ενεϑ
νετε ηι ενεϑ: αμην.*

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
فَيْصَرِيَّةِ فِيلِيبُّسَ. وَفِي الطَّرِيقِ
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ
وَأَخْرُونَ إِلَيْنَا وَأَخْرُونَ وَاحِدًا مِنَ
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 ἡ Πενδοῖς Ἰησοῦς Χριστός: πᾶποστολὸς ἐθαλασσεύει· φηέτα ἑταυροῦ ἐπιζωωνοῦντι ἡ τε 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>البولس، فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p>Ἑβραῖος 4: 14 - 5: 14</p>	<p>Hebrews 4: 14 - 5: 14</p>	<p>العبرانيين 4 : 14 - 5 : 14</p>
<p>Εὐρονήταν οὐν ἡμαρ ἡνομιώτ ἡ αρχιἑρεῦς ἐάσεν ἡφροῦ Ἰησοῦς Πωηρι ἡ Φνοῦτ ἡ ἀρενἄμονι ἡ πιωωνε ἐβωλ.</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>فَأذِنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَاَزَ السَّمَاوَاتِ يَسُوعُ ابْنُ اللَّهِ فَلْتَمَسْنَا بِالإِفْرَارِ.</p>
<p>Οταρχιἑρεῦς ταρ ἂν πε ἔτενταν ἡμαρ ἡμον ἡχομ ἡμοϋ ἐβιεκαε νεμ νενῶνι: ἐατεπιραζιν δε ἡμοϋ θεν εωβ ἡβεν κατὰ πενεμοτ ἀτῆνε 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 غَيْرٌ قَادِرٌ أَنْ يَرْتَبِي لضعفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيئَةٍ.</p>
<p>ἡ ἀρενι ἐδονθ ἡν οῦωνε ἐβωλ ἡπεἰθο ἡπιῆρονος ἡτε πιεμοτ εἰνα ἡτενδῖ ἡνοῦαι οῦοε ἡτενσιμι ἡνοῦμοτ ἐοτεκεριὰ ἡβοἠεἰά.</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>فَلْتَقَدِّمُوا بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ لِكَيْ نَنَالِ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.</p>
<p>Ἀρχιἑρεῦς ταρ ἡβεν ἔτονδῖ ἡμοϋ ἐβωλ ἡν εἰτεν ἡρωμι ἐπαταροϋ ἐρατε ἐξεν ἡρωμι εἰτεν</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 مِنْ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ عَنِ الْخَطَايَا.</p>

Φνοῦτ' εἰνα ἵτερεν Δωρον νεμ
υῖοῦ ὑωοῦ ἔδοῦν ἔξεν νινοβι.

Εογον ὡχου ἰμοσ ἐωπευκαθ
θεν οὔῃ νεμ νιατέμι ογοε ετσωρεμ
χε ἵθοσ εῶε εῖχη ἄθεν οὔῃῃ.

Ογοε εοβητε εεμπῶα ναε κατα
φρητ' ἐωλαεῖνι ἐερηι ἔξεν να πιλαοε
παρητ' εῶε ἵτερεῖνι ἔξεν νεενοβι
ἰμιν ἰμοε.

Ογοε ἰπαρε οῖαι βι ναε ἰπιταῖο
ἰμαγατε ἀλλα εαεωεμ ἰμοε ἵχε
Φνοῦτ' κατα φρητ' ἵλλαρων.

Παρητ' εῶε Πιχριστοε
νεταετῶοῦ ναε ἰμαγατε αν
εορεεῶωπι εοι ἵαρχηερεεε ἀλλα φη
πε ἔταεααε νεμαε χε ἵθοε πε
Παωηρι Δλοε αῖεφοε ἰφοοῦ.

Κατα φρητ' οἵ ἔτερεῶω ἰμοε ἄθεν
κεμα χε ἵθοε πε φοῖηε ῶα ἔνεε κατα
ῖταεε ἰΜελαεεεεεε.

Φηεταεῖνι ἐερηι ἄθεν νιεεοοῦ ἵτε
τεεαεε ἵεαντωε νεμ εαντῶο εα
φηετε ογον ὡχου ἰμοε ἔναεμεε
ἔβοε ἄθεν φμοῦ νεμ οῦερωοῦ εεχορ
νεμ εανερμωοῖ ἔαεενοῦ ἔδοῦν ογοε
αεαεεμ ἔροε ἔβοε ἄθεν ῖεοτ'.

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,

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
لِجَبْرِ رَيْسٍ كَهَنَةٍ بَلِ الَّذِي قَالَ
لَهُ أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

كََمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ
أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ
مَلِكِي صَادِقٍ.

الَّذِي فِي أَيَّامِ جَسَدِهِ إِذْ قَدَّمَ
بِصُرَاخٍ شَدِيدٍ وَدُمُوعِ طَلِبَاتٍ
وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يَخْلُصَهُ مِنَ
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

Κεπερ ε̅ου̅ω̅η̅ρι̅ πε̅ ε̅α̅ε̅μ̅ι̅
ε̅τ̅μ̅ε̅τ̅ρ̅ε̅φ̅ω̅τ̅ε̅μ̅ ε̅β̅ο̅λ̅ δ̅ε̅ν̅ ν̅ι̅ε̅μ̅κ̅α̅ν̅ε̅
ε̅τ̅α̅φ̅β̅ι̅τ̅ο̅ν̅.

Ο̅το̅ς̅ ε̅τ̅α̅φ̅ω̅κ̅ ε̅β̅ο̅λ̅ α̅φ̅ω̅π̅ι̅
ν̅ο̅ν̅ο̅ν̅ ν̅ι̅β̅ε̅ν̅ ε̅θ̅η̅α̅ω̅τ̅ε̅μ̅ ν̅ω̅ω̅φ̅
ν̅ο̅ν̅λ̅ω̅ι̅ζ̅ι̅ ν̅τ̅ε̅ ο̅ν̅ο̅ν̅ζ̅α̅ι̅ ν̅ε̅ν̅ε̅ς̅.

Ε̅ὰ̅ Φ̅ν̅ο̅ν̅τ̅ μ̅ο̅ν̅τ̅ ε̅ρο̅φ̅ ζ̅ε̅
α̅ρ̅χ̅η̅ε̅ρ̅ε̅ν̅ς̅ ψ̅α̅ ε̅ν̅ε̅ς̅ κ̅α̅τ̅α̅ τ̅τ̅α̅ζ̅ι̅ς̅
μ̅ε̅λ̅χ̅ι̅ς̅ε̅δ̅ε̅κ̅.

Φ̅α̅ι̅ ε̅τ̅ε̅ ε̅θ̅η̅τ̅ε̅φ̅ ο̅ν̅η̅μ̅ι̅φ̅τ̅ ν̅α̅ν̅ πε̅
π̅ι̅α̅ζ̅ι̅ ο̅ν̅ο̅ς̅ φ̅μ̅ο̅κ̅ε̅ ν̅ο̅ν̅α̅ρ̅μ̅ε̅φ̅ ζ̅ε̅
α̅ρ̅ε̅τ̅ε̅ν̅ψ̅ω̅π̅ι̅ ε̅ρ̅ε̅τ̅ε̅ν̅ψ̅ω̅ν̅ι̅ δ̅ε̅ν̅
ν̅ε̅τ̅ε̅ν̅ς̅ω̅τ̅ε̅μ̅.

Κ̅ε̅ ζ̅α̅ρ̅ ν̅α̅ς̅μ̅η̅ψ̅α̅ ν̅ω̅τ̅ε̅ν̅ πε̅ ε̅ε̅ρ̅
ρ̅ε̅φ̅τ̅ς̅β̅ω̅ ε̅θ̅ε̅ π̅ι̅χ̅ρ̅ο̅ν̅ο̅ς̅ π̅α̅λ̅ι̅ν̅ ο̅ν̅
τ̅ε̅τ̅ε̅ν̅ε̅ρ̅χ̅ρ̅ι̅α̅ ν̅τ̅ς̅α̅β̅ε̅ θ̅η̅ν̅ο̅ν̅ ζ̅ε̅ ο̅ν̅ ν̅ε̅
ν̅ι̅ς̅τ̅ο̅ι̅χ̅ι̅ο̅ν̅ ν̅τ̅ε̅ τ̅α̅ρ̅χ̅η̅ ν̅η̅ι̅α̅ζ̅ι̅ ν̅τ̅ε̅
Φ̅ν̅ο̅ν̅τ̅ ο̅ν̅ο̅ς̅ α̅ρ̅ε̅τ̅ε̅ν̅ψ̅ω̅π̅ι̅
ε̅ρ̅ε̅τ̅ε̅ν̅ε̅ρ̅χ̅ρ̅ι̅α̅ ν̅ο̅ν̅ε̅ρ̅ω̅τ̅ ν̅ο̅ν̅δ̅ε̅ ε̅ς̅ζ̅ο̅ρ̅
α̅ν̅.

Ο̅ν̅ο̅ν̅ ζ̅α̅ρ̅ ν̅ι̅β̅ε̅ν̅ ε̅θ̅ο̅υ̅ε̅μ̅ ε̅ρ̅ω̅τ̅
ν̅ε̅φ̅δ̅ε̅τ̅δ̅ω̅τ̅ α̅ν̅ δ̅ε̅ν̅ π̅ι̅α̅ζ̅ι̅ ν̅τ̅ε̅
τ̅μ̅ε̅θ̅μ̅η̅ι̅ ο̅ν̅α̅λ̅ο̅ν̅ ζ̅α̅ρ̅ πε̅.

†̅δ̅ε̅ρ̅ε̅ Δ̅ε̅ ε̅τ̅χ̅ο̅ρ̅ θ̅α̅ ν̅ι̅τ̅ε̅λ̅ι̅ο̅ς̅ τ̅ε̅
ν̅η̅ε̅τ̅ε̅ ε̅θ̅ε̅ τ̅ο̅ν̅θ̅ε̅ζ̅ι̅ς̅ ο̅ν̅ο̅ν̅ ν̅τ̅ω̅ν̅
ν̅ο̅ν̅ε̅ς̅θ̅ε̅τ̅η̅ρ̅ι̅ο̅ν̅ ε̅ν̅δ̅ε̅τ̅δ̅ω̅τ̅ ν̅δ̅η̅τ̅ο̅ν̅
ε̅π̅χ̅ι̅ν̅ε̅μ̅ι̅ ε̅π̅ω̅ν̅ι̅β̅τ̅ μ̅π̅ι̅π̅ε̅θ̅η̅α̅ν̅ε̅φ̅ ν̅ε̅μ̅

though He was a Son,
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.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ
بِهِ.

وَإِذْ كُنَّمَلَ صَارَ لَجْمِيعِ الَّذِينَ
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَيْنِسَ كَهَنَةِ عَلَى
رُتْبَةِ مَلِكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا
وَعَسِرُ التَّفْسِيرِ لِنَنْطِقَ بِهِ إِذْ قَدْ
صِرْتُمْ مُنْبَاطِنِي الْمَسَامِعِ.

لَأَنْتُمْ 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.

ΠΙΠΕΤΩΟΥ.

*Πῖμoτ ταρ νεμωτεν νεμ
τῆρηνη ενσοπ: χε ἀμην εσεΰωπι.*

*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 πε πιζογιτ
νῆπιστολη ντε πενωτ Πετρος.
Δμην. 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.

ᾰ Πετρος ᾰ: ᾰ - ῑ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος παποστολος ντε Ιησοϋς
Πιχριστος ηνισωτι ετρωπ ει πνευμο
νῆρη θεν πιχωρ ἐβολ ντε Ποντος
τῆσαλατια τῆκαποδοκια τῆασια 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
وَبِيثْنِيَّةَ، الْمُخْتَارِينَ.

Κατα οτρωοριπ νῆμι ντε Φνοτ†
Φιωτ θεν πιτοτβο ντε Πιπνευμα
ενσωτεμ νεμ οτρωορξθ ντε πῆνοϋ
νῆσοϋς Πιχριστος: πιζμοτ νεμ
τῆρηνη ενῆλαγαι 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.

بِمَقْتَضَى عِلْمِ اللَّهِ الْأَبِ السَّابِقِ،
فِي تَقْدِيسِ الرُّوحِ لِلطَّاعَةِ، وَرَشِّ
دَمِ يَسُوعَ الْمَسِيحِ. لِنُكْتَرُ لَكُمْ
النِّعْمَةُ وَالسَّلَامُ.

Ψῆμαρωοτ νζε Φνοτ† ογοθ
Φιωτ ᾰΠενδοις Ιησοϋς Πιχριστος:
φῆετε κατα παλαγαι ντε πεφναι
αϋξφον εθονη εοτρελπις νωνθ: ἐβολ
ειτεν πτωνη νῆσοϋς Πιχριστος ἐβολ
θεν νηεθμωοτ.

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 حَيِّ،
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ
الْأَمْوَاتِ.

Εξοτην ἐοτὶ κληρονομία ἡ ἀττακο
οτοζ ἡ ἀτῶδεμ οτοζ ἡ ἀτλωμ:
εἰ ἀρεζ ἐρος νωτεν ζεν νιφνοῖ.

Ἡ ἀ νηέτογναρωις ἐρωοτ ζεν
ογχομ ἡ τε φνογτ: ἐβολ ζιτεν
φναζτ ἐοτχα: εφσεβτωτ εφναδωρπ
ἐβολ ζεν πιχογτ ἡ δαε.

Φηέτε τε νναθεληλ ἡ ζητγ
ἡ νογκοτχι τνογ: ιςχε ὡγε
ἡ τετενδιεμαζ ἡ ζητ ἡ ζρηι ζεν
ζανπιρασμοζ ἡ νογμηγ ἡ ρητ.

Ζινα ἡ μετωπ ἡ τε πετενναζτ
ἡ τεσγωπι εσταηογτ ἐζοτε πινογβ
φθεθατακο: εφερδοκιμαζιν ἡ μογ
ἐβολ ζιτεν ογχομ: ἡ τογχεμ ἡ ηνογ
ζεν ογγογγογτ νεμ ογῶοτ νεμ ογταῖο:
ζεν πιδωρπ ἐβολ ἡ τε Ιησογς
Πιχριστοζ.

Φηέτε τε νσωογν ἡ μογ ἀν
τετενεραζαπαν ἡ μογ: φαι τνογ ἡ τε
τενναγ ἐρογ ἀν τετενναζτ Δε ἐρογ:
θεληλ ζεν ογραγ ἡ ἀτῶσαζι ἡ μογ
οτοζ ἐαφῶογ.

Ερετενδῖ ἡ πῶκ ἡ τε πετενναζτ
φνοζεμ ἡ τε νετενψγχη.

*Ἡ ἀσνηογ ἡ περμενρε πικοζμοζ
ογδε νηετωοπ ζεν πικοζμοζ:*

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

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

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

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

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

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*

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

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

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ سَيِّرًا
بِتَجَارِبٍ مُتَنَوِّعَةٍ.

لَكَيْ تَكُونَ تَرْكِيَّةَ إِيْمَانِكُمْ، وَهِيَ
أَثْمَنُ مِنَ الذَّهَبِ الْفَائِي، مَعَ أَنَّهُ
يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ
يَسُوعَ الْمَسِيحِ.

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

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ
النَّفُوسِ.

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

πικοςμος νασινη νεμ τερεπιθωμια: φη
 δε επιρι υφορωω υφνορτ ρημαωωπι
 ωα ενεε: αμην.

who does the will of God
 abides forever. Amen.

The Acts
 الإبركسيس

Πραξις ητε νενηοτ ηαποστολοσ:
 ερε ποτςμοτ εσοταβ ωωπι νεμαν.
 Δμην.

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

فصل من أعمال آباءنا الرسل
 الأظهر المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. آمين.

Πραξις ιβ: α - κδ

Acts 12: 1 - 24

أعمال 12: 1 - 24

Ηερηι δε ζεν πιχοτ ετε υματ α
 Ηρωδης ποτρο αρινη τερχιζ ερρη
 εχεν θανοτον εβολ ζεν τεκκλησια
 ετκαερωω.

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.

Οτοε αρωτεβ ηλακωβοσ ησον
 ηλωαννης ζεν τσηφι.

Then he killed James the
 brother of John with the
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Εταρηατ δε γε πιρωβ ρανωωτ
 ημιλονδαι αρωταετοτε εδωπι
 υπεκεΠετροσ: νε ηιερωωτ δε νε ητε
 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 فَقبَضَ عَلَى بُطْرُسَ أَيْضًا.
 وَكَانَتْ أَيَّامَ الْفَطِيرِ.

Φαι εταρηοπη αρωαε ζεν
 πιωτεκο εαρηιη ετοτοτ ηρητοτ ηωωπι
 υματοι ερωταρεε ερωε εμενι εενη
 ερηι υπιλαδοσ μενενα πιπαεχα.

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.

Πετροσ οτη ναταρεε ερωε ζεν
 πιωτεκο νατηπεροετηεθε δε
 εοβητη εμαωω εα φνορτ ηνε

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.

†εκκλησιᾶ.

Ὅτε δε εφναῆεν ἐξ ἑρῆι ἦξε
Ἡρωδης δὲν πῆξωρ εἶτε ἡματ
ναφενκοτ ἦξε Πητρος οὔτε ματοι
ἔνατ εφμηρ ἡβαλγσις ἔνοτ†: νε οὔον
θαῆαρεθ δε θιρεν νιρωοτ εἶαρεθ
ἐπιῶτεκο.

Ὅτος θηππε ις οφασσελος ἦτε
Πβοις ἀφὶ οὔοθ οὔοτῶνι ἀφῆροτῶνι
δὲν πηι: ἔταφκιμ δε ἐπῆφθιρ ἡΠητρος
ἀφτοῖνοσφ εφξω ἡμοος χε τῶνκ
ἡχῶλεμ: οὔοθ ἀτθει ἦξε νηβαλγσις
ἐβολ δὲν νεφχιζ.

Πεξε πιασσελος δε ναφ χε μορκ
οὔοθ μα πεκῆνδαλιον ἔρατκ: ἀφῆρι
δε ἡπαρη†: οὔοθ πεξαφ χε χολθκ
ἡπεκῆβῶσ οὔοθ μοϋι ἡῶι.

Ὅτος ἔταφῆ ἐβολ ναφμοϋι ἡῶφ:
οὔοθ ναφῆμι ἀν χε οὔμηι πε ἔτε
ναφϋοπ ἐβολ θιτεν πιασσελος:
ναφμεῖ† δε πε χε οὔθοραμα πε
ἔταφνατ ἔροφ.

Ἐταφσινι δε ἐβολ θιτεν πια
ἡῆαρεθ ἡθῶτῆτ νεμ πιαθ ἔνατ ἀτῆ
ἐ†πῆγλη ἡβενιπῆ θηεθνηοτ ἐβολ
ἐ†πολις θαι ἀσοῦων νῶοτ ἡοῦατς:
ἔταῖ† δε ἐβολ ἀφσεν οὔαι ἡνιθῆρ οὔοθ

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 قُدَّامَ الْبَابِ حُرَّاسٌ
يَحْرُسُونَ السِّجْنَ.

وَإِذَا مَلَاكُ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ
فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ
وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا».
فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَالْبَسْ
نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ:
«الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي
جَرَى بِوَأَسْطَةِ الْمَلَاكِ هُوَ حَقِيقِيٌّ
بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ
وَأَتَى إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي
إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ دَاتِهِ
فَخَرَجَا وَتَقَدَّمَا زُقَافًا وَاحِدًا
وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

κατοτη αγγελας ηνε παστρελος εβολ
ζαροϋ.

Πετρος δε ετα περζητ ι εροϋ
πεζαϋ γε τνον αιεμι ταφουμι γε λ
Πβοις ονωρη απεραστρελος οτοϋ
αϋναζμετ εβολ ζεν τχιζ ηΗρωδης
νευ πιςους εβολ τηρη απιλαος ητε
νιουδαι.

Εταϋνατ δε αϋι επνη απαρια
εματ ηιωαννης φηετομουτ εροϋ γε
Μαρκος πιμα ενατθοϋτη αιμοϋ ηνε
οτυμϋ ετερπροσετχεσε.

Εταϋκωλζ δε ζιρεν φρο
απιπυλων ηνε Πετρος αϋι εβολ ηνε
ογαλον αυβκι εερωτω ναϋ επεσαν πε
ρωδης.

Οτοϋ ετασσοϋεν τεμιη απετρος
εβολ ζεν πιραϋι απεσοτων απιϋθωμ:
ετασβοϋι δε εδοϋη ασταμωοτ γε
Πετρος οϋι ερατϋ ζιρεν πιπυλων.

Ηθωοτ δε πεζωοτ νας γε
αρελοβι: ηθος δε νασταζρο ητοτς πε
γε παρητ πετϋοπ: ηθωοτ δε πεζωοτ
νας γε περαστρελος πε.

Πετρος δε ναϋμην εϋκωλζ:
ετατοτων δε ατνατ εροϋ οτοϋ
αϋτωμτ.

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.

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ
أَرْسَلَ مَلَاكَهُ وَأَنْقَذَنِي مِنْ يَدِ
هِيرُودُسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبِ
الْيَهُودِ.»

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ
أُمِّ يُوْحَنَّا الْمُلَقَّبِ مَرْقُسَ حَيْثُ كَانَ
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا قَرَعَ 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 تَهْدِينِ!» وَأَمَّا
هِيَ فَكَانَتْ تُوكِّدُ أَنَّ هَكَذَا هُوَ.
فَقَالُوا: «إِنَّهُ مَلَاكُهُ!»

وَأَمَّا بُطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

Διψωρεμ δε ερωου ντεφχιζ γε
 εχαρωτεν ουοδ αφαζι θατοτοφ γε
 ναψ ηρητ λ Πβοις ενφ εβολθεν
 πιψτεκο: πεχαφ δε νωου γε ματαμε
 Ιακωβοσ νεμ νισνηοφ εναι: ουοδ εταφι
 εβολ αφψεναφ εκεμα.

Ετα πιεσοφ δε ψωπι ναψωπ ηξε
 ουψοορτερ νοφκοφζι αν δεν νιματοι
 γε οφ θαρα πε εταψωπι υΠετροσ.

Ηρωδης δε εταφκωφ ηνωφ ουοδ
 ετε υπεφξεμφ αφτμκαζ ηνιρεφαρεζ
 αφοταθαζηνι εδοθοφ ουοδ εταφι
 εβολθεν φλοφδελ εερηνι εκεσαρια
 αφψωπι υμαφ.

Ναψωπ δε δεν ουμβον εφτοφβε
 να φτροσ νεμ τσιδων αφι δε εφσοπ
 ψαροφ ουοδ εταφθετ πεητ
 υΠλαστος: φηετχη ζιζεν πικοιτων
 ητε ποφρο ναφερεετιν νοφζιρηνη εβε
 γε ναφψαναψ ητοφχωρα εβολ ζιτοτς
 ητεφμετοφρο.

Ηερηνι δε δεν οφεσοφ εφθηψ λ
 Ηρωδης φζιωτεφ νοφζεβω νοφρο
 ουοδ εταφζεμφ ζιζεν πιβημα
 ναφφαζι νεμωφ πε.

Πιηψ δε ναψωψ εβολ εφχω
 υμοσ γε οφμη ηνοφτ τε θαι ουοδ θα

But, motioning to them with his hand to keep silent, he declared to them how The Lord had brought him 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!”

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ
 كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.
 وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ
 بِهِذَا». 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 فَحَصَّنَ الْحَرَّاسَ وَأَمَرَ أَنْ
 يُنْفَذُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنْ
 الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةٍ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى
 الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا
 إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعَطَفُوا
 بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ
 الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ
 الْمُسَالِحَةَ 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!»

ρωμι αν τε.

Саτοуѣ Δε ἀ σααατελοα ἵτε

Πῶοια ααφαρι ἐροα ἐφῶα αε

ἠπεαφῶοῦ ἠΦνοῦφ οοα

ἐτααερῶιαεντ ααμοῦ.

Πιααα Δε ἵτε Φνοῦφ ααααα οοα

νααηηοῦ ἵαῶαα.

Πιααα Δε ἵτε Πῶοια ααααα οοα

ααααααα: αααααααα οοα ααααααα:

Δεη ἱαααα ἵεαααααα ἵτε Φνοῦφ:

ἠμην.

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 Barmhat 24

سنكسار اليوم الرابع والعشرون من شهر برمهاث

1. The Apparition of the Pure Virgin St. Mary on her Church in Zeiton
2. The Departure of Pope Macarius I, the 59th Patriarch of Alexandria

1. تذكار ظهور القديسة العذراء مريم بكنيستها بالزيتون
2. نياحة القديس البابا مكاريوس الأول، البطريرك التاسع والخمسين من بطاركة الكرازة المرقسية

1. The Apparition of the Pure Virgin St. Mary on her Church in Zeiton

On this day, of the year 1684 of the martyrs, which coincides with Tuesday, April 2nd, 1968 AD, during the papacy of Pope Kyrillos VI, the 116th Patriarch of Alexandria, the Theotokos, the pure Virgin St. Mary, started to transfigure in luminous spiritual forms in and around the domes of her church in Zeiton, a suburb of Cairo.

This transfiguration continued in some nights for many hours before tens of thousands of people from every race and religion. This apparition lasted for a period of about two years.

The pure Virgin had transfigured in different forms. At times, she appeared in a full figure or in other times in a half figure in a cloud of heavenly white light. She was adorned with an angelic white

1. تذكار ظهور القديسة العذراء مريم بكنيستها بالزيتون
- في مثل هذا اليوم من سنة 1684 للشهداء، الموافق الثلاثاء، 2 أبريل، 1968 ميلادية، وفي حبرية البابا كيرلس السادس، المائة والسادس عشر من بطاركة الكرازة المرقسية، بدأت القديسة الطاهرة مريم والدة الإله في التجلي في مناظر روحية على قباب كنيستها بالزيتون بالقاهرة.
- وقد استمرت هذه الظهورات الروحية في بعض الليالي لعدة ساعات وكان ذلك على مدى عامين تقريباً.
- وقد شاهدها الألوف من جميع الأجناس والأديان بمناظر شتى، فكانت تظهر أحياناً بهيئة كاملة أو نصفية في سحابة من نور أبيض سماوي متوشحة برداء أبيض وتمسك في يدها

dress holding in her hand an olive branch. Many spiritual signs accompanied these apparitions, as the flying beings at night in the form of doves and the fragrance of incense, which was seen and smelled by thousands, who came to the church every night from every place inside and outside of the Egyptian land. People kept vigil all night, praising and singing hymns waiting for her blessed apparition.

These apparitions accompanied by many healing miracles to many religion and races. The great miracle that accompanied this apparition is planting the faith and establishing it in the hearts.

The news of this apparition was covered by all the news media inside and outside the country. A great cathedral was built in the place of the garage across from the original church that was consecrated on April 2nd, 1986 AD, by the hand of Pope Shenouda III.

May the blessing and intercession of our Lady and the pride of our race, the pure Virgin St. Mary, be with us all. Amen.

2. The Departure of Pope Macarius I, the 59th Patriarch of Alexandria

On this day also, of the year 668 of the martyrs, 952 AD, Pope Macarius, the 59th Patriarch of Alexandria, departed.

This holy father was born in the city of Shoubra (near Damanhour, Bohaira governorate), to godly Christian parents. His father departed while he was young and became an only child to his mother. He desired the monastic life and became a monk in the monastery of St. Macarius at the wilderness of Shiheet (Scetis). He lived a good virtues life.

After the departure of Pope Cosma III, the bishops, priests and archons unanimously agreed to choose this father for the patriarchate. He was consecrated in the year 932 AD, and after his enthronement, he went to the monastery of St. Macarius, as the custom of his predecessors.

On the way back from the monastery, the people of his hometown invited him to visit them. When he arrived to his hometown, he went to visit his mother, who was a righteous woman. When he had come to the house, he found her sitting down weaving and she did not greet him or paid attention to him. He thought that she did not know him, so he said to her, "Don't you know me? I am your son Macarius who had received

غصن زيتون. وكان يصاحب هذا الظهور بعض الظواهر الروحية كالحمام يطير ليلاً والبخور الذي رآه واشتمته الآلاف الذين كانوا يتوافدون على الكنيسة كل ليلة من كل مكان بداخل البلاد المصرية وخارجها، ساهرين الليل كله في التسبيح منتظرين ظهورها المبارك.

وقد صاحب هذا الظهور معجزات شفاء لكثيرين من كل الأديان والأجناس. ومن أكبر المعجزات التي حققها هذا الظهور زرع الإيمان وتثبيتته في القلوب.

وقد تناقلت خبر هذا الظهور وظواهره الروحية، جميع وسائل الإعلام الداخلية والخارجية. هذا وقد بُنيت كاتدرائية كبيرة في موضع الجراج المواجه للكنيسة، تم تدشينها في 2 إبريل عام 1989 ميلادية، بيد قداسة البابا شنودة الثالث.

بركة وشفاعة سيدتنا كلنا وفخر جنسنا العذراء القديسة الطاهرة مريم فلنكن معنا. آمين.

2. نياحة القديس البابا مكاريوس الأول، البطريرك التاسع والخمسين من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 668 للشهداء، سنة 952 ميلادية، تنبَّح القديس البابا مكاريوس الأول، البطريرك التاسع والخمسون من بطاركة الكرازة المرقسية.

وُلِدَ هذا القديس في بلدة شبرا (قرية قريبة من دمنهور، محافظة البحيرة) من أبوين مسيحيين تقيين، توفي والده وهو صغير وأصبح وحيداً لأمه. واشتاق لحياة الرهبنة فترهب بدير القديس مكاريوس ببرية شيهيت، فسار سيرة صالحة.

وبعد نياحة البابا قسما الثالث، اتفق رأى الآباء الأساقفة والكهنة والأراخنة على اختياره ليكون بطريركاً، فرسموه سنة 932 ميلادية.

وبعد رسامته، انطلق إلى دير القديس مكاريوس كعادة أسلافه. وعند عودته من الدير، دعاه أهل بلدته لزيارتهم فلبى دعوتهم. ولدى وصوله ذهب لافتقاد والدته التي كانت امرأة صالحة. وعند دخوله منزله وجدها منهكة في غزل الملابس ولذلك لم تلتفت إليه عند دخوله،

فبادرها قائلاً: "ألا تعلمين إنني أنا ابنك مكاريوس الذي نال درجة البطريركية؟"

the patriarchal rank!" She answered him with tears in her eyes, "I know you and I know what you had received of honor and dignity. I cry on your behalf because before, you were responsible only for your own soul but now you are responsible about the souls of all your flock. Now, do not neglect the salvation of your soul and the souls of all your people. Beware lest the glory of the presidency put a veil on your eyes. Now, I have warned you and remember your mother who labored in raising you." She said that and went on weaving as she did before.

These words went on resounding in his ears all his life, and an incentive for caring of his own salvation and to faithfully attend to his duties. He persevered in exhorting and guiding his people. He commanded the bishops and the priests to shepherd their flock and to protect them. He was very careful in choosing the bishops and priests, following the command of the Holy Bible, "Do not lay hands on anyone hastily" (1 Timothy 5: 22). When he completed his good endeavor, he departed in peace, after he had sat on the apostolic throne for twenty years.

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

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

فأجابته بدموع: "إني أعرفك وأعرف مقدار ما وصلت إليه من كرامة وإنني أبكي لأجلك، لأنك كنت قبلاً مسنوناً عن نفسك فقط، أما الآن فسوف يسألك الله عن جميع خطايا الشعب، فاهتم أولاً بخلص نفسك واحذر لنلا يضع مجد الرئاسة برقاً على عينيك. ها قد أنذرتك، فأذكر والدتك التي تعبت في تربيتك".
قالت هذا واستأنفت عملها بالمغزل.
استمرت هذه الكلمات ترن في أذنيه طوال حياته وكانت سبباً في حرصه على خلاص نفسه وإتمام واجباته بأمانة. وكان حريصاً على تعليم الشعب وإرشاده وعلى توجيه الأساقفة والكهنة لرعاية الشعب وحراسته، كما كان مدققاً في اختيار الأساقفة والكهنة منفذاً قول الكتاب المقدس "لا تضع يداً على أحد بالعجلة" (1 تيموثاوس 5: 22).
ولما أكمل سعيه الصالح، تنيح بسلام بعد أن جلس على الكرسي المرقسي 20 عاماً.
بركة صلواته فلنكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ῥθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Αφωρκ ἵνε Πβοις ογοε ἵνεφρωω ἵθθηϋ: γε ἵθοκ πε φῶτηβ ψα ἔνεε κατα ἵταζις ἡΜελχιζεδεκ: Πβοις σαοῖνδμ ἡμοκ: εθε φαι εϋεβις ἵοῖαφε. Ἀλληλοῖα.</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. Alleluia.</p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. هلليويا.</p>

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐρανῶν καὶ ἐβόλῃ θέν πνεύματι καὶ ἑσθραβ κατὰ Ὑαθῶν ἀσίου.</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>Ὑαθῶν ιβ': ιγ' - ιθ'</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>Ἐταρὶ δε ἴξε Ἰησοῦς ἐνικα ἴτε ἰΚεσαριὰ ἴτε Φιλιππος ναρψινη ἴνεραμαθητῆς καὶ ἀρε νιρωμι καὶ ἴμοσ καὶ νιμ πε Πωμη ἴΦρωμι.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>
<p>Πῶσοῦ δε πεχωσοῦ καὶ θανοσοῦ μεν καὶ Ἰωαννης πηρεψωμο: θανκεχωσοῦνι δε καὶ Ηλιασ: θανκεχωσοῦνι δε καὶ Ἰερεμιασ ἴε οῦαι ἐβόλῃ θέν νιπροφητῆς.</p>	<p>So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”</p>	<p>فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانُ وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ إِرْمِيَا أَوْ وَاحِدًا مِنَ الْأَنْبِيَاءِ.</p>
<p>Πεχαρῆ νωσοῦ καὶ ἴθωτεν δε ἀρετενκαὶ ἴμοσ καὶ ἀνοκ νιμ.</p>	<p>He said to them, “But who do you say that I am?”</p>	<p>فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.</p>
<p>Ἀρεροῦ δε ἴξε Σιωων Πετροσ πεχαρῆ καὶ ἴθοκ πε Πιχριστοσ Πωμη ἴΦνορψ ετονη.</p>	<p>Simon Peter answered and said, “You are the Christ, the Son of the living God.”</p>	<p>فَأَجَابَ سِمَعَانُ بُطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.</p>
<p>Ἀρεροῦ δε ἴξε Ἰησοῦς πεχαρῆ ναρῆ καὶ ὠσνιατκ Σιωων Βαρ Ἰωνα καὶ καρψ νεμ σνοψ ἀν ἀρβωρη ἴφαι νακ ἐβόλῃ ἀλλὰ Παιωτ ετθεν νιφνοῦ.</p>	<p>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.</p>	<p>فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سِمَعَانُ بَنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنُ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ.</p>

ΑΝΟΚ ΔΕ ΤΧΩ ἄμωοο νακ χε ἵθωοκ
πε Πετροο εἰκωτ ἵταεκκλῆσιὰ ζιζεν
ταιπετρα ογοο νιπῖλι ἵτε ἄμειτ
ἵνωγῶχεμχομ ἔροο.

Εἰετ Δε νακ ἵνιωωωτ ἵτε
ἔμειτογοο ἵτε νιφῆοῖ ογοο
φῆετεκναοοοοζ ζιζεν πικαοι εϋεωωπι
εϋοοοοο ζεν νιφῆοῖ ογοο
φῆετεκναοοοοζ εβοο ζιζεν πικαοι
εϋεωωπι εϋβῆλ ζεν νιφῆοῖ.

*Πῶοοτ φα Πεινωοτ πε ωα ἔνεο
ἵτε νι ἔνεο: ἄμῆν.*

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.

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

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ
فَكُلُّ مَا تَرَبِّطُهُ عَلَى الْأَرْضِ يَكُونُ
مَرْبُوطاً فِي السَّمَاوَاتِ. وَكُلُّ مَا
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولاً
فِي السَّمَاوَاتِ.

والمجد لله دائماً.

Katameros Readings for the 25th Day of Baramhat
قطمارس قراءات اليوم الخامس والعشرون من شهر برمهاث المبارك

ΚΟΥΧΟΥΤ ΤΙΟΥ ΝΕΖΟΥΤ ἸΠΙΔΒΟΥ ΦΔΜΕΝΩΘ

ΡΟΥΖΙ

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ζζ: ας, δ	Psalm 68: 35, 3	المزمور 67: 33, 4
<p>Οὐὲψηρι πε ΦΝΟΥΤ ζΕΝ ΝΗΕΘΟΥΑΒ ἸΝΤΑϚ: ΦΝΟΥΤ ἸΠΙΣΡΑΗΛ ἸΘΟΥ ΕϚΕΤ ἸΝΟΥΧΟΥ ΝΕΜ ΟΥΔΑΜΑΖΙ ἸΠΕϚΔΑΟΣ: ΟΥΟΖ ΝΙΘΜΗ ΜΑΡΟΥΟΥΝΟΥ: ΜΑΡΟΥΘΕΛΗΛ ἸΠΕΜΕΘ ἸΦΝΟΥΤ: ΜΑΡΟΥΟΥΝΟΥ ζΕΝ ΟΥΟΥΝΟΥ. ΔΔΛΗΛΟΥΔ.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه. إله اسرائيل هو يعطي قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله. ويتنعمون بالسرور. هلليلويا.</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.

ΟΥΔΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΖΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΔΣΙΟΥ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
ΛΟΥΚΑΝ Γ: α - κ	Luke 10: 1 - 20	لوقا 10: 1 - 20
<p>ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ Ἰ ΠΒΟΙΣ ΟΥΩΝΖ ἸΚΕϚṼΒΕ ΕΒΟΛ: ΟΥΟΖ ΔϚΟΥΟΥΠΟΥ ἸϚṼΒΕ</p>	<p>After these things The Lord appointed seventy others also, and sent them</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ</p>

ὁναρ ἐβολ θαχωϥ ἐδορν ἐβακι νιβεν
νευ μαι νιβεν ἐναϥναωϥ ἐρωορ.

Παϥω Δε ἕμοοο νωορ πε γε
πιωοδ μεν ορνιωϥ πε νιερατης Δε
θανκορζι νε: τωβθ ορν ἕΠβοιο
ἕπιωοδ θοπωο ἵτεϥθιοτι
ἵθανερσας της ἐβολ ἐπεϥωοδ.

Μαωϥ νωτεν θηππε Δνοκ
ϥοτωρπ ἕμωτεν ἕφρηϥ ἵθανθιθ
θεν ἕμηϥ ἵθανορωνω.

Ἰπερϥαι ἵοτὰοοἵ οτΔε πηρα
οτΔε θωοἵ οτοθ ἕπερεραϥαζεοθ
ἵθλι θι φμωιτ.

Πηι Δε ετετενναωϥ νωτεν ἐδορν
ἐροϥ αχοο ἵωορπ γε ἵθιρηνη ἕπαιηι.

Οτοθ εωωπ ἐπωηρι ἵτε ϥιρηνη
ἕμαρ τετενθιρηνη εοἕμτοο ἕμοοο
ἐθρηι ἐχωϥ: εωωπ Δε ἕμοοο
τετενθιρηνη εοἕκοτς ἐρωτεν.

Ἰωπι Δε θεν πηι ἐτε ἕμαρ
ἐρετενορωμ οτοθ ἐρετενω ἵνηἕτε
ἵτωορ: πιερατης ϥαρ ϥεμπωα
ἕπεϥβεχθε: ἕπερορωτεβ ἐβολ θεν
ορηνι ἐορηνι.

Οτοθ ϥβακι ἐτετενναωϥ νωτεν
ἐδορν ἐροο οτοθ ἵτορωϥεθ ἕθνορ

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 فَيَرْجِعُ 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

ἐρωσὺ οὐωμ ἠνἠετοῖναχαῖ
δαρωτεν.

Οὐοε νηετωωνι ἠδῆτε ἀριφαδρι
ἐρωσὺ: οὐοε ἀχοε νωοῦ γε ἀεδωοτ
ἐρωτεν ἠχε ἡμετοῖρο ἠτε Φνοῖτ.

Ἰβακι δε εἰτετενναωε νωτεν
εδουῖν ἐροε οὐοε ἠτοῖτωεωεπ
θῆνοῦ ἐρωσὺ ἀμωινη εἰβολ δεν
νεεπλατιὰ ἀχοε.

Χε πιεωωιω εἰταετωωι εἰνε
βλααῖε εἰβολ δεν τετενβακι
τεννανεεε νωτεν εἰβολ: πἠηη φαι
ἀριεμ ἐροε γε ἀεδωοτ ἠχε
ἡμετοῖρο ἠτε Φνοῖτ.

Ἰχω δε ἠμοε νωτεν γε οὐοη
οὐἠτοη ναωωπι ἠεοδουα δεν
πιεεοοῦ εἰτε ἠμαῖ εἰεοτε ἡβακι εἰτε
ἠμαῖ.

Οὐοι νε Χωραζιη: οὐοι νε
Βηθααιδα γε ἠερηι δεν Ἰτροε εμ
ἠειδωη εἰνε ἀτωωπι ἠχε ναιχομ
ετατωωπι δεν θῆνοῦ νε ιε θῆνι
ἀνεμεταῖνοη εἰεεμει δεν οῦεοκ νεμ
οῦκερμ.

Πἠηη Ἰτροε νεμ ἠειδωη οὐοη
οὐἠτοη ναωωπι νωοῦ δεν ἡεῖεεε
εἰεοτερωτεν.

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

Ὁτος ἢ οὗ Καφαρναοῦ μὴ
τεραδῖσι ψα ἐρρηι ἐτφε σεναθεβιὸ ψα
ἐπεснт ἐάμεντ.

Φηετσωτεμ ἢσωτεν αρσωτεμ
ἢσωι: οτος φηετσωω μωωτεν
αρσωω μμοι: φη δε ετσωω μμοι
ἠφηεταρταοτοι.

Αῦτασθο δε ἢξε πιεῶβε δεν
οτραψι ενρω μμοσ γε Πβοιс
νικεδεωων σεβνο ἢχωοτ ναν δεν
Πεκραν.

Πεχαρ δε νωοτ γε αινατ
ἐπсαταнас ἐαρηει ἐβολ δεν τφε
ἠφρητ ἢοτсετεβρηχ.

Θηππε αιτ νωτεν ἠπιερωω
ἐρωμ ἐχεν δανρορ νεμ δανδλη νεμ
ἐχεν τχομ τηрс ἢτε πιχαχι: οτος
ἢνερβι ἠηνοτ ἢχοнос ἢελι.

Πλην ἠπερραωι δεν φαι γε
νιπνετμα σεβνο ἢχωοτ νωτεν: ραωι
δε ἢθορ γε νετενραν σεδῆνοτ δεν
νιφηοτι.

*Πῶοτ φα Πεννοττ πε ψα ἐνεε
ἢτε νι ἐνεε: ἀμην.*

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 كَفَرْنَاوُومُ الْمُرْتَفَعَةَ إِلَى
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَاطِيَّةِ.

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.

Ψαλμος τω Δαυιδ ρυθ̄: η̄, θ̄	Psalm 145: 10 - 12	المزمور 144: 8, 9
<p>Πνευματα ἵνα τα ἐνέσω ἕροκ: ἵνα τα τεκμετοτρο ενεσαχι ἕμοσ: οτος ενεχω ἵτεκμετρωρι: εροτοτονη ἵνεκμετρωρι εβολ ἵνηωρη ἵτε ηρωη. Αλληλοια.</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. Alleluia.</p>	<p>قديسوك يباركونك. ومجد ملكك يصفون. وبقوتك يتكلمون. ليظهروا لبني البشر قدرتك. هلليويا.</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.

Οταναστωσις εβολ θεν πειρασσελιον εοταβ κατα 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 ᾱ: μσ̄ - η̄	John 1: 43 - 51	يوحنا 1: 43 - 51
<p>Επεραστ δε εροτω ε̄ι ετταλιλεα οτος αχριμ ἕΦιλιππος οτος περαη ναη γε μοωι ἵσωι. Φιλιππος δε νε οτρευβηδσαιδα πε εβολ θεν εβακι ἵανδρεας νεμ Πετρος.</p>	<p>The following day, Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." 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. وكان فيلبس من بيت صيدا، من مدينة أندراوس وبطرس.</p>

Φιλιππος δε αρχιμι ηΝαθαναηλ
οτοθ πεχααυ ναυ γε φηετα υωγης
εδαυ εοβητηγ ει πινομος νευ
νηπροφητης ανχευαυ ετε Ιησουε πε
πηυηρι ηλωσηφ πι εβολ θεν Ηαζαρεθ.

Πεχε Ηαθαναηλ ναυ γε αν οτοθ
υωζου ητε οταγαθου υωπι εβολ θεν
Ηαζαρεθ: πεχε Φιλιππος ναυ γε
αμου οτοθ αναυ.

Αυναυ δε ηχε Ιησουε εΗαθαναηλ
εγνηου θαρου οτοθ πεχααυ εοβητηγ γε
ις θηππε ταφμη: ις οηλτραηλιτης
υμου δολοε ηθητηγ.

Πεχε Ηαθαναηλ ναυ γε ακωοτη
υμοι θων: αεροτω ηχε Ιησουε οτοθ
πεχααυ ναυ γε υπατε Φιλιππος μουτ
εροκ εκχη θαρατε ητω ηκεντε
αιναυ εροκ.

Αεροτω ναυ ηχε Ηαθαναηλ
πεχααυ ναυ γε Ραββαι ηθοκ πε Πωηρι
υφνουτ: ηθοκ πε ποτρο υηλτραηλ.

Αεροτω ηχε Ιησουε πεχααυ ναυ
γε αιχοε ακ γε αιναυ εροκ θαρατε
ητω ηκεντε χναετ: θαηηωτ εναι
εκεναυ ερωου.

Οτοθ πεχααυ ναυ γε αμην αμην
τω υμοε οωτεν γε ερετεηεναυ

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

فيلبس وجد نثنائيل وقال له:
وجدنا الذي كتب عنه موسى في
الناموس والانبياء، يسوع ابن
يوسف الذي من الناصرة.

فقال له نثنائيل: امين الناصرة
يُمكن أن يكون شيء صالح، قال
له فيلبس تعال وانظر.

ورأى يسوع نثنائيل مقبلاً إليه،
فقال عنه: هوذا اسرائيلي حقا لا
غش فيه.

قال له نثنائيل: من أين تعرفني؟
اجاب يسوع: قبل أن دعاك فيلبس
وأنت تحت التينة رأيتك.

فقال نثنائيل يا معلم أنت ابن الله.
أنت ملك اسرائيل.

اجاب يسوع: هل آمنت لأنني قلت
لك اني رأيتك تحت التينة؟ سوف
ترى اعظم من هذا.

وقال له الحق الحق اقول لكم من
الآن ترون السماء مفتوحة
وملائكة الله يصعدون وينزلون
على ابن الانسان.

ἐτ̄φε ε̄σ̄ο̄νην ο̄το̄ς ν̄ιᾱς̄τ̄ε̄λο̄ς ἵ̄τε
 Φ̄νο̄ῡτ̄ ε̄τ̄νᾱ ἐ̄π̄ω̄ι ο̄το̄ς ε̄τ̄νη̄ο̄ῡ
 ἐ̄πε̄σ̄η̄τ̄ ἵ̄σᾱ Π̄ω̄η̄ρι ἠ̄Φ̄ρω̄ι.

*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

Ἔ̄πῑστο̄λη̄ ἵ̄τε Π̄εν̄σᾱδ̄ Πᾱῡλο̄ς Π̄ῑἀ̄πο̄στο̄λο̄ς

Π̄ᾱῡλο̄ς φ̄β̄ω̄κ ἠ̄π̄εν̄δ̄ο̄ις Ἰ̄η̄σο̄ῡς
 Χ̄ρῑστο̄ς: π̄ῑἀ̄πο̄στο̄λο̄ς ε̄τ̄θᾱζε̄μ̄:
 φ̄η̄ε̄τᾱτ̄θᾱω̄ῡ ἐ̄πῑζ̄ω̄ῑεν̄νο̄ῡτ̄ι 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.

Ἱ̄τῑτο̄ς β̄: ἱ̄ᾱ - ε̄: ζ̄

Titus 2: 11 - 3: 7

تيطس 2: 11 - 3: 7

Π̄ε̄μο̄τ̄ τ̄αρ ἠ̄Φ̄νο̄ῡτ̄ Π̄εν̄σω̄τη̄ρ
 ᾱφο̄νω̄η̄ ἐ̄ρω̄ι ν̄ιβ̄εν̄.

For the grace of God
 that brings salvation has
 appeared to all men,

لَا تَهُ قَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ الْمُخْلِصَةِ
 لِجَمِيعِ النَّاسِ.

Ε̄ϕ̄τ̄ε̄β̄ω̄ ν̄αν̄ ζ̄ῑνᾱ ε̄αν̄ξε̄λ̄
 τ̄μ̄ε̄τ̄ὰ̄σε̄β̄η̄ς ἐ̄βο̄λ̄ νε̄μ̄ ν̄ῑἐ̄πῑθ̄ῡμ̄ῑὰ̄
 ἵ̄κ̄ο̄ς̄μ̄ικ̄ο̄ν: ἵ̄τε̄νω̄η̄δ̄ ζ̄εν̄ ο̄τ̄μ̄ε̄τ̄σᾱβε̄
 νε̄μ̄ ο̄τ̄μ̄ε̄θ̄μ̄η̄ νε̄μ̄ ο̄τ̄μ̄ε̄τε̄ρ̄σε̄β̄η̄ς ζ̄εν̄
 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
 بِالتَّقْوَى وَالْبِرِّ وَالتَّقْوَى فِي الْعَالَمِ
 الْحَاضِرِ.

Ἱ̄εν̄χο̄ῡτ̄ ε̄βο̄λ̄ δ̄ᾱχω̄ς ἵ̄τ̄η̄ν̄αῑᾱτ̄ς
 ἵ̄η̄ελ̄πῑς νε̄μ̄ φ̄ο̄νω̄η̄ς ἐ̄βο̄λ̄ ἵ̄τε̄ π̄ω̄ο̄ῡ
 ἠ̄Φ̄νο̄ῡτ̄ 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
ὡλατεφναθμεν ἔβολα θὰ ἀνομιὰ νιβεν
ογοθ ἵτεφτοφβον ναφ εφλαοθ
εφῆμομφ ογοθ ἵρεφχοθ ἕθανῆβνοφ
ἕνανεφ.

Παι ςαζι ἕμωφ ογοθ μανομφ:
κοζι ἵῆρηι θεν οθαεαζνι νιβεν:
ἕπενῆρε ἕλι ἕμοφι ἕμοκ θεν οφῆμι.

Ὑὰ φμεφῆ νωφ εθροφ ὄνεχωφ
ἵνιαρχη νεμ νιέζοφια εφοι
ἵρεφφμαφ ἵνεφωπι εφεβτωφ ἕθωβ
νιβεν εθνανεφ.

Πεεεοφὰ ἕλι ἀν ἵνεοι
ἵρεφμλαθ ἀν εφοι ἵἕπικηθ εφοφωθ
ἕβολα ἕμεφρεμραφ νιβεν νεμ ρωμι
νιβεν.

Πανοι ςαρ θων πε ἵατῆμι ἵοφχοφ
εφοι ἵατφμαφ εφκορεμ εφοι ἕβωκ
ἵθανῆπιθφια νεμ θανθφδονη
ἵοφμωφ ἵρηφ εφμωφι θεν οφκακία
νεμ οφφθονοθ εφἵπωλα ἕμεεφτων
εφμοφ ἵνεφῆροφ.

θοτε δε ἕτακοφωθ ἕβολα ἵνε
φμεφχροθοθ νεμ φμεφμαιομ ἵτε
φνοφφ Πενωφθρ.

Πε ἕβολα θεν νεφῆβνοφ ἀν
ἕταναιτοφ θεν οφμεθμῆ ἀλλα καφα

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,

الذّي بذل نفسه لأجلنا، لكي يفدينا
من كل إثم، ويطهر لنفسه شعباً
خاصاً غيوراً في أعمال حسنة.

تكلم بهذه وعظ ووبخ بكل سلطان.
لا يستهين بك أحد.

ذكّرهم أن يخضعوا للرياسات
والسلطين ويطيعوا، ويكونوا
مستعدين لكل عمل صالح.

ولا يطعنوا في أحد، ويكونوا غير
مخاصمين، حلماء، مظهرين كل
وداعة لجميع الناس.

لأننا كنا نحن أيضاً قبلاً أغبياء،
غير طائعين، ضالين، مستعدين
لشهووات ولذات مختلفة، عانسين
في الخبث والحسد، ممقوتين،
مبغضين بعضنا بعضاً.

ولكن حين ظهر لطف مخلصنا الله
وإحسانه.

لا بأعمال في بر عملناها نحن، بل
بمقتضى رحمته خلصنا بغسل
الميلاد الثاني وتجديد الروح
القدس.

πεφναι αφναρμεν εβολ ζιτεν
 πιζωκεμ ντε ποταρουμεμι νεμ
 ποταρουμεβερι ντε Πιπνευμα εσοταβ.

Φαι εταρζωψ εερηι εξων ζεν
 ουμετραμδ εβολ ζιτεν Ιησοϋς
 Πιχριστος Πενσωτηρ.

Σινα ντενμαι ζεν πιζωμοτ ντε
 φηετεμματ ντενψωπι νκληρονομος
 κατα οτρελιπικ ντε οτωνδ νενεζ.

*Πιζωμοτ ζαρ νεμωτεν νεμ
 τερηνη ενσοπ: ζε 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 بَعْنَى 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 ζεν πε πιζωπιτ
 νεπιστολη ντε πενωτ Ιωαννης.
 Αμην. Παμενρατ.

α Ιωαννης ε: ε - ις

Πιμ δε πε φηετρηνοτ επικοςμος
 εβηλ εφθεθαζτ ζε Ιησοϋς Πωρηι
 μφνοττ πε.

Φαι πε φηεταρι εβολ ζιτεν
 οτωωοτ νεμ οτςνοϋ νεμ οτΠνευμα
 Ιησοϋς Πιχριστος ζεν πιμωοτ
 αμαρατϋ αν αλλα νεμ ζεν πιμωοτ
 νεμ ζεν πιςνοϋ οτοζ Πιπνευμα πε
 ετερμεορε ζε 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 ηηετερμεερε δεη
τφε: Φιωτ νεμ Πικαχι νεμ Πιπνευμα
εθοταβ οτοζ πιρωμτ σε δεη οται.

Χε οϋηι ρωμτ νε ηηετερμεερε:
Πιπνευμα νεμ πιμωοτ νεμ πιςνοϋ
οτοζ πιρωμτ σε δεη οται.

Ιςχε τονβι ητμετμεερε ητε
ηιρωμι τμετμεερε ητε Φνοττ
οϋηιωτ τε ηζοϋδ: χε θαι τε
τμετμεερε ητε Φνοττ χε αϑερμεερε
δα Περωηρι.

Φηεθναζτ εΠωηρι ηΦνοττ ρωοπ
ηδηητ ηχε τμετμεερε ητε Φνοττ
οτοζ φηετηενϑναζτ εΦνοττ αν αϑαιϑ
ησαμεθνοτχ χε ηπεϑναζτ
ετμετμεερε οηεταϑερμεερε ημοο
ηχε Φνοττ δα Περωηρι.

Οτοζ θαι τε τμετμεερε χε αϑτ
ηαν ηπιωνδ ηνεηε ηχε Φνοττ: οτοζ
παιωνδ αϑδεη Περωηρι.

Φηετε Πωηρι ητοτϑ ηπωνδ ητοτϑ:
φηετε Πωηρι ηΦνοττ ητοτϑ αν ηπωνδ
ητοτϑ αν.

Ηαι αιςδητοτ ηωτηη θινα
ητετηνεμι χε οϋον ητοτηη ηματ
ηοτωνδ ηνεηε: ηηεθναζτ εϑραη
ηΠιρωηρι ητε Φνοττ.

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
νασινηοῦ νευ τερεπιθουμα: φη δε ετιρι
ὑφορωῦ ὑφνοῦτ ἡναωπι ωα 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 ωωπι νεμδην.
 Ἀμην.

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

فصل من اعمال اباننا الرسل
 الأظهار المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. آمين.

Πραξις ἁ: ἁ - ιδ

Acts 8: 26 - 39

أعمال 8: 26 - 39

Ουασσελοσ δε ἴτε Πβοις αερασι
 νευ Φιλιπποσ εφχω ὑμοσ χε τωκ
 οτοσ μαωενακ ὑφνατ ὑμερι ἐχεν
 πιμωιτ ἐτεκνηοῦ ἐβολδ δεν
 Ιεροσαλημ ἐδαζα φαι ορωαρε 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 αετωναφ αεωεναφ οτοσ
 εηπε ιε ορωμι νεεωωῦ ἡσιοῦρ
 ἡοῦρεμῆζομ ἴτε Κανδακησ ἴτε
 ἡοῦρω ἴτε ηιεθαωῦ: φαι ναεχη εχεν
 τεσζαζα τηρσ: νε αφι πε εορωῦτ 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.

Ηε αεκοτφ δε πε εφεμσι εχεν
 πεφδαρια οτοσ ναφορωῦ πε ει
 πιπροφητησ Ησαῆασ.

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 θαρμα.

Αυβοχι δε ηξε Φιλπιπος ογοθ
αρωτεμ ερω ερω εμ πιπροφητης
Ησαηας ογοθ πεχαρ ναρ γε θαρα
κωοτη νηηετεκωυ υμωοτ.

Ηθορ δε πεχαρ γε πως
ογονωου υμοι εεμι αρεωτεμ οται
βιωιτ νηι: αρωθε δε υφιλπιπος
θινα ητεφλθι ητεφθεμσι νεμαρ.

Φμα δε ετδθοντ ετε ναρωυ
υμορ φαι πε: υφρητ ηνοεσωοτ
εαθναενρ επθολθελ: ογοθ υφρητ
ηοθθιηβ ηατθρωοτ ερω ηυπευθο
υφηετθωκ υμορ παρητ ηεοτων
ηρωρ αν πε.

Ατωλι υπερωθαι ηθρη θεν
πεφθεβιο: τεφρενα δε νημ
πεθναυσαζι ερω γε σεναωλι
υπερωθ εβολ θιζεν ηκαθι.

Αρερωθ δε ηξε πισιορ πεχαρ
υφιλπιπος γε ηηο ερω ματαμοι
γε αρε παι προφητης ζω υφαι εθε
νημ: εθβητη ραν εθε κεοται.

Αρωτων δε ηρωρ ηξε Φιλπιπος
ογοθ αρερωθ ηθωυεννοτχι ναρ
ηησοτ εβολ θεν ταθραφη.

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 الرَّوْحُ لِفِيلِبُّسَ تَقَدَّمْ وَرَافِقْ
هَذِهِ الْمَرْكَبَةَ.

فَبَادَرَ إِلَيْهِ فِيلِبُّسٌ وَسَمِعَهُ يَقْرَأُ
النَّبِيَّ إِسْعْيَاءَ، 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 خَرُوفٍ صَامَتِ أَمَامَ الَّذِي
يَجْرُهُ هَكَذَا لَمْ يَفْتَحْ فَاذًا.

فِي تَوَاضُعِهِ انْتَزَعَ قَضَاؤُهُ وَجِيلُهُ
مَنْ يُخْبِرُ بِهِ لِأَنَّ حَيَاتَهُ انْتَزَعَتْ مِنْ
الْأَرْضِ.

فَسَأَلَ الْخَصِيَّ فِيلِبُّسَ: أَطَلَبُ إِلَيْكَ،
عَنْ مَنْ يَقُولُ النَّبِيُّ هَذَا؟ عَنْ
نَفْسِهِ أَمْ عَنْ وَاحِدٍ آخَرَ.

فَبَدَأَ فِيلِبُّسُ مِنْ هَذَا الْكِتَابِ
يُبَشِّرُهُ بِيَسُوعَ.

Ὡστε εὐμῶσι θι πιμῶιτ ἀτὶ ἔξεν
οὐμῶτ οὐοθ πεξε πιτσιοῖρ ξε θηππε
ις οὐμῶτ οὐ πετταθνο ἄμοι ἐβίωμς.

Φιλίππος Δε πεχαθ ναϋ: ξε
ἀρεῶαν ναθ† ἄπεκθητ: ἀφέρουῶ Δε
πεχαθ: ξε ἀιναθ† Ἰησοῦς Πιχριστος
Πωηρι ἄΦνοῖ† πε.

Οὐοθ ἀφοταθσαθνι ἔταθνο
ἄπιθαρμα οὐοθ ἀτὶ ἐθῆρι ἐπιμῶτ
ἵξε ἵσναῖ ἵξε Φιλίππος νεμ πιτσιοῖρ
οὐοθ ἀϋῖωμς ναϋ.

Ἐταῖ Δε ἐπῶσι ἐβῶλ θεν πιμῶτ
οὐΠνεῦμα ἵτε Πβοις ἀϋθωλεμ
ἄΦιλίππος οὐοθ ἄπεϋ ξε ναῖ ἐροϋ
ἵξε πιτσιοῖρ: ναϋμῶσι ταρ πε θι
πεμῶιτ εϋραϋι.

*Πισαχι Δε ἵτε Πβοις εϋἔλαι οὐοθ
εϋἔλαι: εϋἔμαθι οὐοθ εϋἔταθρο:
θεν ἴαθια ἵεκκλθνια ἵτε Φνοῖ†:
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.

وَفِيْمَا هُمَا سَاوِرَانِ فِي الطَّرِيْقِ
أَقْبِلًا عَلَى مَاءٍ. فَقَالَ الْخَصِيُّ:
هُذَا مَاءٌ، مَاذَا يَمْنَعُ أَنْ أَعْتَمِدَ.

فَقَالَ فِيلِيْبُسُ: إِنْ كُنْتُ تُؤْمِنُ مِنْ
كُلِّ قَلْبِكَ، يَجُوزُ. فَأَجَابَ: أَنَا أُوْمِنُ
أَنَّ يَسُوعَ الْمَسِيْحَ هُوَ ابْنُ اللَّهِ.

فَأَمَرَ أَنْ تَقْفَ الْمَرْكَبَةَ. فَنَزَلَا
كِلَاهُمَا إِلَى الْمَاءِ، فِيلِيْبُسُ
وَالْخَصِيُّ، فَعَمَّدَهُ.

وَلَمَّا صَعِدَا مِنَ الْمَاءِ، خَطَفَ رُوحُ
الرَّبِّ فِيلِيْبُسَ فَلَمْ يُبْصِرْهُ الْخَصِيُّ
أَيْضًا، وَذَهَبَ فِي طَرِيقِهِ فَرِحًا.

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

Synaxarium of Baramhat 25

سنكسار اليوم الخامس والعشرون من شهر برمهاث

1. The Departure of St. Prisca, One of the Seventy Apostles
2. The Martyrdom of St. Onesiphorus, One of the Seventy Apostles
3. The Departure of Pope Mattheos, the One Hundredth Patriarch of Alexandria

1. نياحة القديس فرسكا، أحد السبعين رسولاً
2. استشهاد القديس أنيسيفورس، أحد السبعين رسولاً
3. نياحة البابا متاؤس الثالث، البطريك المائة من بطاركة الكرازة المرقسية

1. The Departure of St. Prisca, One of the Seventy Apostles

On this day the great St. Prisca, one of the seventy apostles departed. This apostle was a Jew of the tribe of Benjamin, and his parents observed the Law of Moses. He followed the Savior, listened to His teachings, and witnessed His miracles.

When The Lord appointed the seventy apostles, this saint was one of them. He was present with the disciples in the upper room of Zion at the time of the coming of the Holy Spirit upon them.

He preached the Gospel in many countries. Then he was ordained bishop for Khorinyas, where he preached its people and enlightened them with his teachings and sermons then baptized them.

And having completed his good endeavor, he departed in peace and received the crown of the heavenly glory.

St. Paul mentioned him to his disciple Timothy, when he told him, "Greet Prisca and Aquila, and the household of Onesiphorus" (2 Timothy 4: 19).

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

2. The Martyrdom of St. Onesiphorus, One of the Seventy Apostles

On this day also, St. Onesiphorus, one of the seventy apostles, was martyred. He served in Ephesus. When St. Paul was arrested and imprisoned in Rome, Onesiphorus visited him in prison, assisted and ministered unto him.

Later on, Adrianus, governor of Ephesus seized and tortured him severely. He was dragged amid the rocks and thorns, so he delivered his pure soul and received the crown of martyrdom.

St. Paul praised him in his epistle to his disciple Timothy, saying "The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain" (2 Timothy 1: 16 - 18).

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

3. The Departure of Pope Mattheos, the One Hundredth Patriarch of Alexandria

On this day also, of the year 1362 of the martyrs, 1646 AD, Pope Mattheos III, the 100th Patriarch of Alexandria, departed. He was born in Toukh El-Nasarah

1. نياحة القديس فرسكا، أحد السبعين رسولاً

في مثل هذا اليوم تنيح القديس العظيم فرسكا، أحد السبعين رسولاً. كان يهودياً من سبط بنيامين، ابناً لأبوين حافظين للناموس. تبع المخلص وسمع تعاليمه وشاهد معجزاته.

ولما عين الرب السبعين رسولاً، كان هذا القديس من بينهم وكان مع التلاميذ في عليية صهيون وقت حلول الروح القدس عليهم. وقد بشر بالإنجيل في بلاد كثيرة، ثم رُسم أسقفاً على خورانياس. فعلم أهلها وأنارهم بتعليمه ووعظه، ثم عمدهم. وبعد أن أكمل سعيه المقدس، تنيح بسلام، ونال إكليل المجد السماوي.

وقد ذكره القديس بولس لتلميذه تيموثاوس بقوله: "سلم على فرسكا وأكيلا وبيت أنيسيفورس" (2 تيموثاوس 4: 19). بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس أنيسيفورس، أحد السبعين رسولاً

وفيه أيضاً استشهاد القديس أنيسيفورس، وهو من السبعين رسولاً. خدم في أفسس. ولما قبض على بولس وسُجن في روما، زاره أنيسيفورس في السجن وخدمه وساعده.

وبعد ذلك، قبض عليه أدريانوس والي أفسس وعذبه عذاباً شديداً ثم سحبه بين الصخور والأشواك، فنال إكليل الشهادة. وقد مدحه بولس الرسول في رسالته لتلميذه تيموثاوس قائلاً: "ليعط الرب رحمة لبيت أنيسيفورس، لأنه مراراً كثيرة أراحني ولم يخجل بسلسلتي" (2 تيموثاوس 1: 16 - 18).

بركة صلواته فلتكن معنا. آمين.

3. نياحة البابا متاوس الثالث، البطريك المائة من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 1362 للشهداء، سنة 1646 ميلادية، تنيح القديس البابا متاوس الثالث، البطريك المائة من بطاركة الكرازة

(Menoufia governorate), to godly Christian parents, who raised him well. They taught him the church books and the grace of God moved him to the angelic life. He became a monk in the monastery of the St. Macarius, in the wilderness of Shiheet. He lived a godly life, so they ordained him a priest, then hegumen and later appointed him abbot for the monastery.

When Pope Yoannis XV, the 99th Patriarch departed, the bishops, the priests and the archons unanimously agreed to choose him Patriarch. He was consecrated Patriarch by the name of Pope Mattheos III, in the year 1631 AD.

When he was enthroned on the apostolic throne, he shepherded Christ's flock with the best of care. Peace and tranquility prevailed in the church. Nevertheless, Satan envied him, so he moved a wicked person against the Pope. He accused him before the ruler of Egypt, who asked the Pope to pay a huge fine. His flock cooperated with him in paying this fine.

During his time, a great famine befell all the land of Egypt, because of which many of the people died. This Pope ordained a Metropolitan for the Ethiopian church.

When he completed his good endeavor, he departed in peace in his hometown Toukh and buried in its church.

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

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

المرقسية. وُلِدَ بناحية طوخ النصارى (إحدى قرى محافظة المنوفية) من أبوين مسيحيين تقيين، ربّاه أحسن تربية وعلّماه كتب الكنيسة. ثم حركته نعمة الله إلى السيرة الملائكية، فترهب بدير القديس مكاريوس، حيث عاش فيه حياة روحية حقيقية. فرسموه قساً ثم قمصاً وأخيراً رئيساً على الدير.

ولما تنيح البابا يوحنا الخامس عشر، البطريرك التاسع والتسعون، اجتمع رأى الآباء الأساقفة والكهنة والأراخنة والشعب على اختياره بطريكاً، فرسموه بطريكاً باسم البابا متاؤس سنة 1631 ميلادية. فلما جلس على الكرسي المرقسي، رعى رعيّة السيد المسيح أحسن رعاية وشمل الكنيسة هدوء وسلام. لكن الشيطان حسده وحرك أحد الأشرار، فوشى به عند الوالي. فطلب منه الوالي غرامة كبيرة، تعاون معه الشعب في دفعها.

وفي زمنه وقع غلاء عظيم في كل أرض مصر، مات بسببه عدد كبير من الشعب. وقد رسم هذا البابا مطرانا لبلاد الحبشة. ولما أكمل سعيه الصالح، تنيح بسلام، في بلدة طوخ ودُفن بكنيستها. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمو 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 Δα: α, β

Psalm 32: 1, 2

المزمور 31: 1, 2

Ὠσνια τοῦ ἠηηῆταρχω
ἠνωγὰ νομιὰ νωογ ἐβολ: νεμ
νηῆταρχωβς ἐβολ ἐξεν νογνοβι:
ωσνια τϵ ἠπιρωμι ἕτε ἠπε Πβοις
ἐπνοβι ἐροϵ: ονοσ ἠμμοι ἠροϵ χη θεν

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.

طوباهم الذين تركت لهم آثامهم والذين سترت خطاياهم. طوبى للرجل الذي لم يحسب له الرب خطية، ولم يوجد في فمه غش. 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>ΟΥΑΝΑΣΤΡΩΣΙC ΕΒΟΛ ΖΕΝ ΠΙΕΡΑΣΤΕΛΙΟΝ 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 أمين.</p>
<p>ΙΩΑΝΝΗΝ ̅: ̅Α - ̅ΚΑ</p>	<p>John 3: 1 - 21</p>	<p>يوحنا 3: 1 - 21</p>
<p>Ηε ογον οτρωμι δε πε εβολ ζεν νιΦαρισεος επεφραν πε Νικοδημος: οταρχων πε ντε νιλοτδαι.</p>	<p>There was a man of the Pharisees named Nicodemus, a ruler of the Jews.</p>	<p>كَانَ إِنْسَانٌ مِنَ الْفَرِيسِيِّينَ اسْمُهُ نِيقُودِيمُوسٌ رَئِيسٌ لِلْيَهُودِ.</p>
<p>Φαι αρι εα Ιησους νεζωρη οροε πεχαφ ναφ γε Ραββι: τενεμι γε ετακι εβολ ζιτεν Φνοτφ ηρεφτςβω: υμον ωχου ταρ ντε ελι εερ ναιμηνι ετεκιρι υμωοτ αρεωτεμ Φνοτφ ωπι νεμαφ.</p>	<p>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.”</p>	<p>هَذَا جَاءَ إِلَى يَسُوعَ لَيْلًا وَقَالَ لَهُ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ قَدْ أَتَيْتَ مِنَ اللَّهِ مُعَلِّمًا لِأَنَّ لَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَعْمَلَ هَذِهِ الْآيَاتِ الَّتِي أَنْتَ تَعْمَلُ إِنْ لَمْ يَكُنِ اللَّهُ مَعَهُ».</p>
<p>Δφερονω ηχε Ιησους πεχαφ ναφ γε λμην λμην τχω υμος νακ: γε ατψτεμμεε οτρωμι ηκεσοπ: υμον ωχου υμοφ ενατ ετμετοτρο ντε Φνοτφ.</p>	<p>Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”</p>	<p>أَجَابَ يَسُوعُ وَقَالَ لَهُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدٌ لَا يُولَدُ مِنْ فَوْقٍ لَا يَقْدِرُ أَنْ يَرَى مَلَكُوتَ اللَّهِ».</p>
<p>Πεχε Νικοδημος ναφ γε πως ογον ωχου ητογμεε οτρωμι ηκεσοπ μενενα ερεφερδελλο: μη ογον ωχου</p>	<p>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?”</p>	<p>قَالَ لَهُ نِيقُودِيمُوسٌ: «كَيْفَ يُمَكِّنُ الْإِنْسَانُ أَنْ يُولَدَ وَهُوَ شَيْخٌ؟ أَلَعَلَّهُ يَقْدِرُ أَنْ يَدْخُلَ بَطْنِ أُمِّهِ ثَانِيَةً وَيُولَدَ؟».</p>

ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.
ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

Ἰησοῦς ἀπεκρίθη πρὸς αὐτὸν λέγων· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

Πῶς ἔστιν ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

Ὁ ἁγίος πνεῦμα καὶ ἡ σὰρξ καὶ ἡ ὕλη· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

Ὁ ἁγίος πνεῦμα ἐπιθυμῶν ἐπιθυμῶν καὶ ἀκούων ἀκούων· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

Ἰησοῦς ἀπεκρίθη πρὸς Νικόδημον λέγων· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

Ἰησοῦς ἀπεκρίθη πρὸς αὐτὸν λέγων· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

Ὁ ἁγίος πνεῦμα καὶ ἡ σὰρξ καὶ ἡ ὕλη· ἵνα τε γεννηθῆς ἐξ ὕδατος καὶ ἐξ ἁγίου πνεύματος.

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.

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.

أَجَابَ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدٌ لَا يُوَلَدُ مِنَ الْمَاءِ وَالرُّوحِ لَا يَقْدِرُ أَنْ يَدْخُلَ مَلَكُوتَ اللَّهِ.

الْمَوْلُودُ مِنَ الْجَسَدِ جَسَدٌ هُوَ وَالْمَوْلُودُ مِنَ الرُّوحِ هُوَ رُوحٌ.

لَا تَتَعَجَّبْ أَنِّي قُلْتُ لَكَ: يَنْبَغِي أَنْ تُوَلَدُوا مِنْ فَوْقٍ.

الرِّيحُ تَهْبُ حَيْثُ تَشَاءُ وَتَسْمَعُ صَوْتَهَا لَكِنَّا لَا نَعْلَمُ مِنْ أَيْنَ تَأْتِي وَلَا إِلَى أَيْنَ تَذْهَبُ. هَكَذَا كُلُّ مَنْ وُلِدَ مِنَ الرُّوحِ».

أَجَابَ نِيقُودِيمُوسٌ وَقَالَ: «كَيْفَ يُمْكِنُ أَنْ يَكُونَ هَذَا؟»

أَجَابَ يَسُوعُ وَقَالَ: «أَنْتَ مُعَلِّمٌ إِسْرَائِيلَ وَلَسْتَ تَعْلَمُ هَذَا.

الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنَّا إِنَّمَا نَتَكَلَّمُ بِمَا نَعْلَمُ وَنَشْهَدُ بِمَا رَأَيْنَا وَلَسْتُمْ تَقْبَلُونَ شَهَادَتَنَا.

ἄλλοις ἀν.

Ἰσχε αἰχε να ἵκαρι νωτεν
ἄπετενναβτ: πως αἰωανχε να τφε
νωτεν τετενναβτ.

Οτοβ ἄπε ελι ωεναϑ ἐπωωι ἐτφε
ἐβηλ εφηεταϑι ἐπεσϑτ ἐβολλ δεν τφε:
ἐτε Πωηρι ἄΦρωωι πε φηετωοπ δεν
τφε.

Οτοβ ἄφρητ ἐτα Ὡωτϑησ βεσ
πιβοϑ ἵερηι εἰ πωαϑε: παρητ εωτ πε
ἵτοϑβεσ Πωηρι ἄΦρωωι.

εἰνα ἵτε οτον νιβεν εθναβτ ἐροϑ
ἵτεϑβι ἄπιωνδ ἵνεβε.

Παρητ εαρ ἄΦνοϑτ μενε
πικομοσ εωστε Πεϑωηρι ἄμαϑατϑ
ἵτεϑτηϑ: εἰνα οτον νιβεν εθναβτ
ἐροϑ ἵτεϑϑτεμτακο: ἀλλα ἵτεϑβι
ἵνοτωνδ ἵνεβε.

Ἡε ἐτα Φνοϑτ εαρ ἀν οτωρπ
ἄΠεϑωηρι ἐπικομοσ εἰνα ἵτεϑτεαπ
ἐπικομοσ: ἀλλα εἰνα ἵτε πικομοσ
νοβεμ ἐβολλ εἰτοτϑ.

Φηεθναβτ ἐροϑ εενατεαπ ἐροϑ
ἀν: φη δε ἐτε ἵεἵναβτ ἐροϑ ἀν εἵδῃ
ατοϑω εϑτεαπ ἐροϑ: εε ἄπεϑναβτ
ἐΦραν ἄΠιμονοσεηησ Πωηρι ἵτε
Φνοϑτ.

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.

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.

إِنْ كُنْتُمْ قُلْتُمْ لَكُمْ الْأَرْضِيَّاتِ وَلَسْتُمْ تُوْمِنُونَ فَكَيْفَ تُوْمِنُونَ إِنْ قُلْتُمْ لَكُمْ السَّمَاوِيَّاتِ؟

وَلَيْسَ أَحَدٌ صَعِدَ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ ابْنُ الْإِنْسَانِ الَّذِي هُوَ فِي السَّمَاءِ.

وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ.

لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

لَأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

لَأَنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ إِلَى الْعَالَمِ لِيُذَيِّنَ الْعَالَمَ بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

الَّذِي يُؤْمِنُ بِهِ لَا يَذَانُ وَالَّذِي لَا يُؤْمِنُ قَدْ دِينَ لَأَنَّهُ لَمْ يُؤْمِنْ بِاسْمِ ابْنِ اللَّهِ الْوَحِيدِ.

Φαι δε πε πιθαπ γε πορωινη αφι
ἐπικομος: οτοθ νιρωι ατμενε
πιχακι μαλλον εεοτε πορωινη:
νοτεβνοτι ζαρ νατρωοτ πε.

Οτοθ ζαρ νιβεν ετιρι απιπετρωοτ
εμοστ απιορωινη: οτοθ απαφι θα
πορωινη εινα ητορωτεμ σοζι
ηνεεβνοτι γε σερωοτ.

Φη δε ετιρι ητμεθυνη γραφι θα
πορωινη: εινα ητορωωνε εβολ ηγε
νεεβνοτι γε εταραιτορ ζεν Φνοτ.

*Πωοτ φα Πεννοτ πε γρα ενεε
ητε νι ενεε: αμην.*

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.

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.

وَهَذِهِ هِيَ الدِّيُونَةُ: إِنَّ النُّورَ قَدْ
جَاءَ إِلَى الْعَالَمِ وَأَحَبَّ النَّاسُ
الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ لِأَنَّ أَعْمَالَهُمْ
كَانَتْ شَرِيرَةً.

لِأَنَّ كُلَّ مَنْ يَعْمَلُ السَّيِّئَاتِ يَبْغِضُ
النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِنَلَا تُوَبَّخَ
أَعْمَالُهُ.

وَأَمَّا مَنْ يَفْعَلُ الْحَقَّ فَيَقْبَلُ إِلَى
النُّورِ لِكَيْ تَظْهَرَ أَعْمَالُهُ أَنَّهَا بِاللَّهِ
مَعْمُولَةٌ.

والمجد لله دائماً.

Katameros Readings for the 26th Day of Baramhat
قطمارس قراءات اليوم السادس والعشرون من شهر برمهاث المبارك

COYXOY T COOY ÑÈZOOY ÌΠΙÀBOY ΦΛΜΕΝΩΘ

Ροηι

Vespers Psalm

مزمور العشيية

From the Psalms of our 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: κλ, κε	Psalm 68: 25, 26	مزمور 67: 24, 25
<p>Ανερωορη ùφορ ñε εανάρχων ενδεντ ενηετερψαλιν: δεν òμη† ñεανδελωαιρι ñρεφερκευκευ.: òμοσ εΦνοσ† δεν νιεκκλχηια: οσοε Πβοικ εβολ δεν νιμοσμι ñτε ðεραηλ. Δλληλοια.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تبادرُ الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. هلليويا.</p>

Vespers Gospel

إنجيل العشيية

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

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

Οτὰναστωσις εβολ δεν πεερασσελιον εθογαβ κατα Πατθεον ασιοσ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.
Πατθεον κς: ε - ις	Matthew 26: 6 - 13	متى 26: 6 - 13
<p>Ιησοσ Δε ερχη δεν Βηθλνιà δεν ðηι ñεσιμων πικακσεστ.</p>	<p>And when Jesus was in Bethany at the house of Simon the leper,</p>	<p>وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِّيَا فِي بَيْتِ سِمْعَانَ الْأَبْرَصِ.</p>

Ἀσὶ θάρωϋ ἵχε οὐρῶμι ἐρε οὔον
οὔμοκι ἵκορῶεν ἵτοτς ἐνάωϋ ἵκορῶενϋ
οὔορ ἀρῶωϋ ἐρῶρη ἔχεν τεϋὰφε
εϋρωτεβ.

Ἐταρῶατ Δε ἵχε νιμαῶθητς
ἀτῶρεμε εὔω ἕμορ ρε παῖτακο οὔ
πε.

Ἦε οὔον ὡρῶμ ραρ πε ἐτ ἕφα
ἐβολ δα οὔμω οὔορ ἐτῆτοτ ἵνιρῆκι.

Ἐταρῶμι Δε ἵχε Ἰησοὔρ περῶαϋ
νωὔρ: ρε εῶβεοὔρ τετενοὔαρῶι
ἐτῶρῶμι: οὔρῶβ ραρ ἐνάρεϋ πεταρῶι
ἐροι.

Ἦιρῆκι ραρ ρε νεμῶτεν ἵχοὔρ
νιβεν: ἀνοκ Δε τνεμῶτεν ἀν ἵχοὔρ
νιβεν.

Ἀρῶοὔρ ραρ ἵχε ῶαι ἕπαῖκορῶεν
ἐχεν παρῶμα ἐπῶρῖκοτ.

Ἀμῆν τῶω ἕμορ ἵωτεν: ρε φῶα
ἐτοὔρῶρῶω ἕπαῖεὔαρῶεῶι ἕμορ
δεν πῖκομορ τῆρῶ εὔεραῖ ρωϋ
ἕφῆετα ται ρῶμι αῖϋ εὔμεὔρ ἵναρ.

*Πῶοὔρ φα Πεννοὔρτ πε: ὡα ἐνερ
ἵτε νῖεῶε: ἀμῆν.*

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.

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

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: لِمَاذَا
تُرْجَعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمِلَتْ
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 حِينَئِذَا يُكْرَزُ بِهَذَا
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

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 Η: Β, γ	Psalm 8: 2, 3	مزمور 8: 2، 3
<p>Εβολ θεν ρωοτ ηθανκοτχι ηαλωοτ: νεμ ηθεοτεμβι ακεβτε πιςμοτ: γε τηνανατ ενιφιοτ ηιθβηοτ ητε νεκτηβ: πιου νεμ νιοιοτ ηθοκ ακχιεντ μωωοτ. Αλληλοια.</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. هلليويا.</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>Οτἀναστωσις εβολ θεν πιεταστελιον εθοταβ κατα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
Ιωαννην Δ: Ιε - κΔ	John 4: 15 - 24	يوحنا 4: 15 - 24
<p>Πεξε τςριμι νατ γε παβοις μοι νηι υπαιμωοτ θινα ηταωτεμβι γε: οτδε ηταωτεμ εμναι εμαθ μωοτ. Πεξε Ιησοϋς νας γε μαωενε μοττ επεραι οτοθ λμη εμναι.</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."</p>	<p>قَالَتْ لَهُ الْمَرَأةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي». قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هُنَا».</p>

Ασέροτω ἔνε τῆριμι οτοε πεχας
χε ἕμιοντῆ ραι ἕματ: πεχε Ιησοϋς
νας: χε καλωσ ἀρεχοσ χε ἕμιοντῆ ραι
ἕματ.

Πιοτ ραρ ἔναι ἀρεβιτοτ οτοε
φθεθεμε τῆνοτ περαι αν πε: φαι
οτμεθεμη πε ἔταρεχοϋ.

Πεχε τῆριμι ναϋ χε Παβοις τῆνατ
χε ἔθοκ οτῆροφῆτης.

Πενιοτ ἀτοτωϋτ ριχεν παιτωοτ:
ἔνωτεν δε τετενχω ἕμιος χε ἀρε
πιμα ἔνοτωϋτ ρεν Ιεροτσαλημ πιμα
ἔτε ῥωε ἔνοτωϋτ ἕμιος.

Πεχε Ιησοϋς νασ χε τῆριμι
τενχοϋτ χε ῥνηοτ ἔνε οτοτῆνοτ ροτε
οτδε ριχεν παιτωοτ οτδε ρεν
Ιεροτσαλημ ετῆνοτωϋτ ἕφιωτ.

Ἐνωτεν δε τετενοτωϋτ ἕφῆετε
τενχοϋτη ἕμιος αν: ἄνον δε
τενοτωϋτ ἕφῆετενχοϋτη ἕμιος: χε
πιοτχαι οτ ἔβολ ρεν ἔνοτωϋτ πε.

Αλλα ῥνηοτ ἔνε οτοτῆνοτ ἔτε
τῆνοτ τε: ροτε ἔνρεϋοτωϋτ ἔταφῆμη
ετῆνοτωϋτ ἕφιωτ ρεν οτῆνετμα
νεμ οτμεθεμη: κε ραρ φιωτ ἀϋκωτ
ἔνα ναι οτον ἕπαρητῆ ἔνεθεοτωϋτ
ἕμιος.

The woman answered
and said, "I have no
husband." Jesus said to her,
"You have well said, 'I
have no husband,'

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

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

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

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

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

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

أَجَابَتِ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ». قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ».

لَأَنَّكَ مَا كَانَ لَكَ خَمْسَةَ أَزْوَاجٍ وَالَّذِي لَكَ الْآنَ لَيْسَ هُوَ زَوْجَكَ. هَذَا قُلْتِ بِالصِّدْقِ».

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ».

أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ وَأَنْتُمْ تَقُولُونَ إِنَّ فِي أُورُشَلِيمَ الْمَوْضِعَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ».

قَالَ لَهَا يَسُوعُ: «يَا امْرَأَةَ صِدْقِيئِي أَنَّهُ تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ لِلآبِ».

أَنْتُمْ تَسْجُدُونَ لِمَا لَسْتُمْ تَعْلَمُونَ أَمَا نَحْنُ فَتَسْجُدُ لِمَا نَعْلَمُ، لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ».

وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ جِيئَ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ لِأَنَّ الْآبَ طَالِبٌ مِثْلَ هَؤُلَاءِ السَّاجِدِينَ لَهُ».

Οὐπνευμα πε Φνοϋϑ: ογοϑ
 ηθεοϋωϣτ ἄμοϣ ϑεῦπϣα
 ἠτοϋοϋωϣτ ἄμοϣ ϑεν οὐπνευμα ηευ
 οϣμεθμη.

*Πῶοϣ φα Πεννοϣϑ πε ϣα ἐνεϑ
 ἠτε ηι ἐνεϑ: ἄμηη.*

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

*Glory be to God
 forever.*

أَللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ
 فَبِالرُّوحِ وَالْحَقِّ يَتَّبِعِي أَنْ
 يَسْجُدُوا».

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ἠτε πενσαϑ Παϣλοϑ Πῆποστολοϑ

Παϣλοϑ φβωκ ἄπενδοιϑ Ιηϣοϣ
 Πῆϣριϣτοϑ: πῆποστολοϑ εϑθαϑευ:
 φηεταϣθαϣϣ ἐπιϣιωεννοϣϣ ἠτε
 Φνοϣϑ.

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.

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

Εφεϣιοϣ ε: η - κἄ

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ὡϣϣ οϣη ϑωϣ ϑανϣηρι ἠτε
 πιοϣωηη.

Walk as children of
 light.

اسلُكُوا كَأَوْلَادٍ نُورٍ.

Ποϣταϑ ϣαρ ἠτε πιοϣωηη ρϣ
 ἠϑρη ϑεν πεθἠνεϣ ηιβεν ηευ
 οϣδικεοϣϣηη ηευ οϣμεθμη.

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

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ
 وَبِرٍّ وَحَقٍّ.

Ερετε ηερδοκίμαϣηη ϣε οϣ
 πεθἠναϣ ἄΠδοιϑ.

finding out what is
 acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ
 الرَّبِّ.

Ὀγοϑ ἄπερεϣϣηηρ ἐηῖϑβηοϣῖ
 ἠατοϣταϑ ἠτε πῆϣακἠ μαλλοηη ϑε

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

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ
 غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ
 وَبِحُورِهَا.

οἶτος σοφί.

He ταρ ἐτοῦρα ἕμωον ἵχωπ
οἰγῶπι πε ἐερῖκεχοτοῦ.

Ἔωβ δε νιβεν ἐγῶρε πιοῦωινι
σαζωοῦ γῶαῦοῦωνε ἐβωλ: ἔωβ ταρ
νιβεν εθοῦτονε ἐβωλ οἰοῦωινι πε.

Ἐθε φαι ἑχῶ ἕμοος χε τωнк
πετεγκοτ οἶτος ὀγι ἐρατк ἐβωλ ἔεν
νηεῦωοῦτ οἶτος ἐρε Πιχριστοс
εροῦωινι ἐροκ.

Ἄνατ οἴη ακριβωс ναсνηοῦ χε
ἐταρετενωῶπι ἵαῶῆρητ ἕφρητ ἀν
ἵεἰαῶατсβω ἀλλα ἕφρητ ἵεἰαῶαβεῦ.

Ἐρετενωῶπι ἕπιχοῦ χε νιέροοῦ
σεζωοῦ.

Ἐθε φαι ἕπερωῶπι ἐρετενοι
ἵατῶητ ἀλλα κατ χε οἶ πε φορωῶ
ἕΠβοис.

Οἶτος ἕπερῶιδι ἔεν πηρη φηέτε
οἶτον οἶμετατοῦτῶαι ῶοπ ἵῶητῶ:
ἀλλα ῶοπι ἐρετενεχк ἐβωλ ἔεν
Πιπνεῦμα.

Ἐρετενεαχι ἔεν ῶηνοῦ
ἵεἰαῶψαλμοс neu εἰαῶεῦοῦ neu
εἰαῶεἰωδη ἕπνεῦματικон: ἐρετενεωс
οἶτος ἐρετενεῦψαλιν ἐΠβοис ἔεν
νετενεηηт.

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

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

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

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

redeeming the time,
because the days are evil.

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

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

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

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُم سِرًّا،
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الكُلَّ إِذَا تَوَبَّخَ، يُظْهَرُ بِالنُّورِ.
لأنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

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

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّنْذِيقِ،
لَا كَجُهَلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَاقِتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ
وَسَايِجَ وَأَغَانِي رُوحِيَّةٍ،
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
 τ̅ερρηνη̅ ἐγσοπ̅: χ̅ε̅ ἁμην̅ ἐσε̅ωωπι̅.*

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

submitting to one
 another in the fear of God.

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

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

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦιτ̅
 ἵνεπιστολη̅ ἵτε̅ πενιωτ̅ Π̅τρος̅.
 Ἁμην̅. Παμ̅ενρατ̅.

ἁ̅ Π̅τρος̅ τ̅: ε̅ - ιδ̅

Παρητ̅ τ̅αρ̅ πε̅ ἵουχοῦρ̅ ἵηηιζι̅ομ̅
 ε̅σοταβ̅ να̅τερ̅ελπις̅ ἐΦνοῦτ̅
 να̅τσολ̅σελ̅ ἠμωοῦ̅ ε̅νδ̅νον̅ ἵηωοῦ̅
 ἵηνοῦρα̅ι.

ἠφ̅ρητ̅ τ̅αρ̅ ἵεσ̅ρα ε̅σσωτεμ̅ ἵεσ̅α
 Ἁβρααμ̅ ε̅μοῦτ̅ ἐροῦ̅ χ̅ε̅ παδοις̅
 ο̅η̅ε̅ταρετενερω̅ερι̅ να̅ς̅ ἐρετεν̅ι̅ρι̅
 ἠπιπε̅θ̅νανεϋ̅ ο̅το̅ς̅ ἵτετενερω̅οτ̅ ἁη̅
 δ̅α̅τ̅η̅ ἵε̅λι̅ ἵηροτ̅.

Παρητ̅ ο̅η̅ η̅ικερω̅μ̅ ἐρετενω̅οπ̅
 νεμωοῦ̅ ἐρετενε̅μ̅ χ̅ε̅ ο̅τ̅κετο̅ς̅

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. أمين. يا احبائي.

1 بطرس 3: 5 - 14

لأنه هكذا كانت قديماً النساء
 القديسات أيضاً الموثقات على
 الله، يزينن أنفسهن خاضعات
 لرجالهن.

كما كانت سارة تطيع إبراهيم
 داعية إياه «سيدها». التي صرثن
 أولادها، صانعات خيراً، وغير
 خائفات خوفاً البتة.

كذلك أنتم أيها الرجال كونوا
 ساكنين بحسب الفطنة مع الإناث
 النسائي كالأضعف، معطين إياهن
 كرامة كالوارثات أيضاً معكم نعمة

ἡσθενης πε νηλιου ἐρετηταιο
 νωορ ζωσ εροι ἡψφρη ἡκληρονομος
 ἡτε ἐπιζμοτ ἡτε ἡωνδ νευωτεν δειν
 ογθο ἡρητ εйна γε ἡνετενταενο δειν
 νετενἡπροσερχη.

Πχωκ δε ἐρετενοι ἡορμερι ἡορωτ
 τηροτ: ἐρετενοι ἡψφρη ἡβιδιαι: ογορ
 ἐρετενοι ἡμαλικον ἡψανἡμαδτ
 ἐρετενεβιηοτ.

ἡτετενη ἡορπετρωορ αν δα
 ογπετρωορ: οτδε εορζωορω δα
 ογζωορω: πετορβηη δε ἐρετενςμοτ γε
 εταρθαεμε ἡηνοτ ἐπαιρωβ εйна
 ἡτετενερἡκληρονομιν ἡπιςμοτ.

Φη γαρ εθορωω εμενρε ἡωνδ
 ογορ ενατ εζανεζοοτ ενανετ
 μαρεηταλβο ἡπεηλας εβολ εα
 πιπετρωοτ: ογορ νεηςφοτοτ
 εψτεμαχι ἡοτχροη.

Μαρεηρικι σαβολ ἡπιπετρωοτ:
 ογορ ἡτεηρι ἡπιαεαθον: μαρεηκωτ
 ἡσα οτρηρηη ογορ ἡτεηβοχι ἡωσ.

Χε νεηβαλ ἡΠβοις σεζορωτ εχεν
 ηιἡμη: ογορ νεημαωχ σερικι ἡσα
 πορωωβ: ἡρο δε ἡΠβοις εχεν ηηετιρι
 ἡπιπετρωοτ.

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
 الرَّاىِ بِحَسَنٍ وَآحِدٍ ذَوِي مَحَبَّةٍ
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

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

لَآنَّ مَنْ أَرَادَ أَن يُحِبَّ الْحَيَاةَ وَيَرَى
 أَيَّامًا صَالِحَةً، فَلْيُكْفِفْ 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.

Ὁτοϛ νιμ εθναλῶτμεκαϛ νωτεν
 ἔψωπι ἀρετενψαναερρεφχοϛ
 ἔπιπεθνανεφ.

Ἀλλα ιϛχε τετενερ πκεβιεμκαϛ
 εθβε τμεθμη ὠοτνιατεν θηνοτ:
 τοτϛοτ δε ὑπερερϛοτ δεατεϛη οτδε
 ὑπερῶθορτερ.

*Ναϛνηοτ ὑπερμενερε πικοϛμοϛ
 οτδε νηετψοπ δεν πικοϛμοϛ: πικοϛμοϛ
 ναϛινη νεμ τερεπιθνηια: φη δε ετιρι
 ὑφορωψ ὑφνοτφ ρηαψωπι ψα ἔνεϛ:
 ἀμην.*

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 تَتَضَرَّبُوا.

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

The Acts

الإبركسيس

Πραξιϛ ἵτε νενηιοτ ἡἀποϛτολοϛ:
 ἔρε ποτϛμοτ εθοταβ ψωπι νεμδαν.
 Ἀμην.

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

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

Πραξιϛ κ̅α̅: ε̅ - ι̅δ̅

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀϛψωπι δε ἔτανϛωκ ἡνιἔϛοοτ
 ἔβολ: ἀνι ἔβολ δημοψι εττφο ὑμοϛ
 ἔβολ τηροτ νεμ ρανκεριόμυ νεμ
 νοτψηρι ψα ϛαβολ ἡτπολιϛ: οτοϛ
 ἀνηιττεν ριϛεν νενηκελι ριϛεν πιϛρο
 ἀνεπιροϛετϛεϛε.

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.

Ὁτοϛ ἀνεράποταϛεϛε ἔβολϛα
 νενηἔροτ ἀνάληι ἐπιϛοι: νη δε
 ἀτκοτοτ ἔνηἔτενωτοτ.

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 فَرَجَعُوا إِلَى
 خَاصَّتِهِمْ.

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

Πεφραστ Δε ετανι εβολ ανι
εΚεσαρια: ουθ ετανωυ εδονη επι
μηφιλιππος πιρεφζιωεννοτφι: εοται πε
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ
ηωερι μηπαρθενος εερεπροφητεριν.

Ετανωπι δε μματ ηοτωμω
ηεζουτ: αφι ηχε οται εβολ θεν
ηουδεα εοηπροφητης πε επεφραν πε
Αγαβος.

Ουθ εταφι ψαρων αφωλι ηηζωνη
ητε Παυλος: αφουοη ηνεφζιζ νεμ
νεφβαλατχ πεχαφ: ναι νε ηηετεφζω
μωωοτ ηχε Πιπνετμα εθοταβ: χε
πιρωμ ετε φωφ πε παιμοχθ:
σενασονεφ μηπαιρηθ θεν Ιεροσαλημ
ηχε ηιουδαι: ουθ σεναθηφ εερηι
ενενηζιζ ηθανεθνος.

Ετανωπτεμ δε εηαι νανηθο πε
ανον νεμ ηισηνοη ητε πιμα ετε
μματ: εωπτεμ θρεφ ωε εερηι
εΙεροσαλημ.

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

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

Now, this man had four virgin daughters who prophesied.

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

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

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

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

ثُمَّ خَرَجْنَا فِي الْغَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِپُّسَ 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 الْقُدُّسُ: 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: ἐρετεριμι οὐρο
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ
οὔμονον ἐσονετ ἀλλα ἵσεβτωτ ἕμοσ
θεν Ιεροσαλημ ἐρηι ἐξεν Φραν
ἕΠβοις Ιησοῦς.

Ετε ἕπε περητ δε θωτ:
ἀναρων ενσω ἕμοσ καί πετερινα
ἕΠβοις μαρεφωπι.

*Πισαχι δε ἵτε Πβοις ἐφέλια οὐρο
ἐφέλια: ἐφέλιασι οὐρο ἐφέταχο:
θεν ἵαγια ἵεκκλήσια ἵτε Φνοῖ:
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 يُفْنَعْ سَكَنَّا قَائِلِينَ: «لِتَكُنْ
مَشِيئَةُ الرَّبِّ.»

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

Synaxarium of Baramhat 26

سنكسار اليوم السادس والعشرون من شهر برمهاث

1. The Departure of St. Euphrasia (Eupraxia), the Virgin
2. The Departure of Pope Peter VI, the 104th Patriarch of Alexandria

1. نياحة القديسة براكسيا العذراء
2. نياحة القديس البابا بطرس السادس،
البطريك المائة والرابع من بطاركة الكرازة
المرقسية

1. The Departure of St. Euphrasia (Eupraxia), the Virgin

On this day, St. Euphrasia (Eupraxia) the virgin, departed. This saint was born in the city of Rome to a noble family, who was related to Emperor Honorius.

After the departure of her father, her mother went to Egypt to collect the revenues and rent of her estates and orchards, which her husband had left her. She took her daughter, who was nine years of age, with her, and they lodged in one of the convents. The nuns of that convent were on a high degree of asceticism and piety.

Eupraxia loved the monastic life and asked her mother to leave her in the convent. Because of her persistence and the sincerity of her intentions, her mother gave all her money and goods to the poor and needy, and

1. نياحة القديسة براكسيا العذراء
في مثل هذا اليوم تنيحت القديسة براكسيا
العذراء. وُلِدَت هذه القديسة بمدينة روما من
أبوين من عظامتها، ومن عائلة الملك
أندريوس.
وبعد وفاة والدها، مضت والدتها إلى مصر
لتحصيل أجرة الأراضي التي تركها لها
زوجها. وأحضرت معها ابنتها وكان عمرها
تسع سنوات. فأقامت بأحد أديرة العذارى،
وكانت راهبات ذلك الدير على غاية من
النسك والتشف. فأحبت الصبية حياة
الرهبة وطلبت من والدتها أن تبقى في
الدير. وأمام إلحاحها وصدق نواياها، قامت
الوالدة بتوزيع أموالها على المساكين،

she lived with her daughter in the convent for many years, then departed in peace.

When Emperor Honorius heard that, he sent asking the saint to return to Rome. She answered back saying that she had vowed herself to The Lord Christ. The Emperor marveled at her wisdom and righteousness in spite of her young age, and allowed her to stay.

Eupraxia contended strenuously in the ascetic life, she fasted days at a time, she wore sackcloth and slept on the floor. She dedicated time to study the Holy Scriptures along with incessant praising. Satan envied her, and he smote her with an illness in her legs, which gave her severe pain for a long time, until God had compassion on her and healed her. God granted her the gift of healing the sick. She was loved by all the sisters and the abbess for her humility and obedience to them.

When her departure drew near, she fell ill with a severe fever. The nuns gathered around her and she comforted and encouraged them. She raised her eyes toward the heaven, signed herself with the sign of the cross, then delivered her pure soul.

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

2. The Departure of Pope Peter VI, the 104th Patriarch of Alexandria

On this day also, of the year 1442 of the martyrs, 1726 AD, Pope Peter VI, the 104th Patriarch of Alexandria, departed. This holy father was born in the city of Assiut, to Christian parents. They called him Mourgan and raised him with a Christian upbringing.

The grace of God was upon him since his young age. He went to the monastery of St. Antonius and became a monk there. He exerted himself in prayers and reading the holy books. Pope Yoannis XVI, ordained him a priest and appointed him an abbot for the monastery of the great Anba Paula, the first hermit.

When Pope Yoannis departed and the Patriarchal throne became vacant, the bishops, the priests and the archons fasted and prayed, and the altar lot fell on this father. He was consecrated Patriarch on the 17th day of Mesra, year 1434 of the martyrs, 1718 AD.

He shepherded Christ's flock with the best of care and visited Lower and Upper Egypt, and the people of the country rejoiced. He ordained bishops and built many churches. He emphasized that divorce only be granted in

وأقامت معها في الدير عدة سنين ثم تنيحت بسلام.

ولما سمع الملك أندريوس هذا الخبر، أرسل يطلب القديسة، فأجابته قائلة بأنها قد نذرت نفسها للسيد المسيح. فتعجب الملك من تقواها رغم صغر سنها وتركها.

أما هي فعاشت حياة فاضلة في نيك وعبادة، وكانت تطوي أياماً في الصوم، وتلبس المسوح وتفترش الأرض، وكانت تكرر وقتاً لدراسة الكتاب المقدس، مع التسبيح المستمر. فحسدها الشيطان وضربها في رجلها ضربة آلمتها زمناً طويلاً إلى أن تحن الرب عليها وشفاهها. وقد أنعم الرب عليها بموهبة شفاء المرضى، وكانت محبوبة من الأخوات والأم الرئيسة، لطاعتها العظيمة لهن.

ولما دنت ساعة انتقالها، مرضت بحمى شديدة. وقد جلست الراهبات حولها فظلت تشجعهن ثم رفعت عينيها نحو السماء ورشمت نفسها بعلامة الصليب، وفاضت روحها الطاهرة. بركة صلواتها فلتكن معنا. آمين.

2. نياحة القديس البابا بطرس السادس، البطريرك المائة والرابع من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 1442 للشهداء، سنة 1726 ميلادية، تنيح القديس البابا بطرس السادس، البطريرك المائة والرابع من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس في مدينة أسيوط، من أبوين مسيحيين أسمايه (مرجان)، وربياه تربية مسيحية. وكانت نعمة الله حالة عليه منذ صغره، واختار حياة الرهبنة، فترهب بدير القديس الأنبا أنطونيوس. وكان يجهد نفسه في الصلوات والقراءات، ورسمه البابا يوانس السادس عشر، قساً وعينه رئيساً على دير الأنبا بولا.

ولما خلا الكرسي البطريركي، صام الآباء الأساقفة والكهنة والأراخنة وصلوا، فوُقعَت القرعة عليه ورسموه يوم 17 مسرى، سنة 1434 للشهداء، سنة 1718 ميلادية، بطريركاً. فرعى رعيته أحسن رعاية، وقام

case of adultery.

When he completed his good endeavor, he departed in peace and his flock wept for his departure. He was buried with great veneration in the tomb of the Patriarchs in the church of the martyr Mercurius Abu Saifain, in Old Cairo.

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

بافتقاد الوجهين البحري والقبلي، ورسم أساقفة، وبنى كنائس عديدة، واهتم بأن لا يكون هناك تطليق إلا لعلة الزنا. ولما أكمل سعيه الصالح تنيخ بسلام، فبكاه شعبه، وكفنه ودفنوه بإكرام جليل في مقبرة الآباء البطارقة بكنيسة الشهيد مرقوريوس أبي سيفين بمصر القديمة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ δα: ιϛ	Psalm 45: 14, 15	المزمور 44: 16
Ενείνι ἐδοῦν ἠπιότερο ἠθανπαρθενος εἰσαγοῦ ἕμμος: ενείνι ναϋ ἐδοῦν ἠνεσκεῦφερι τηροῦ: ενέενοῦ ἐδοῦν θεν ογοῦνοϋ νεμ οῦθεληλ: ενέενοῦ ἐδοῦν ἐπερφει ἠπιότερο. Ἀλληλοῦα.	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 يُقدَمَن. يَبْلغن بفرح وابتهاج، يَدْخُلن 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.

Οὐὰναστωσις ἐβουλ θεν πειρασσελιον εθοῦαβ κατὰ Ὑατθεον ασιου.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Ὑατθεον κε: α - ιϛ	Matthew 25: 1 - 13	متي 25: 1 - 13

<p>Ποτε ὄνι ἵκε ἑμετοτρο ἵτε νιφνοῖ ἕμηϋ ἕπαρθενος νηῆταϋβι ἵνονλαμπας ἀνὶ ἐβολῆ ἐῖρεν 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 يُشَبِّهُ مَلَكُوثُ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>He ογον τιοϋ δε ἵκοϋ ἵθητοϋ νεμ τιοϋ ἵκαβη.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>ἵκοϋ γαρ ἕταϋβι ἵνονλαμπας ογοϋ ἕποτελ νεϋ νεμ ωοϋ.</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>ἵκαβεϋ δε ἀτελ νεϋ ἵῃρη δει νοϋμοκι νεμ νοϋλαμπας.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي آئِنَاتِهِنَّ مَعَ مَصَابِيحِهِنَّ.</p>
<p>Εταϋωσκ δε ἵκε πιπατωελετ ἀϋϋνιμ τηροϋ ογοϋ ἀτενκοτ.</p>	<p>While the bridegroom was delayed, they all slumbered and slept.</p>	<p>وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ.</p>
<p>Ετα τῆϋωϋ δε ἕπιῆωρη ϋωπι: ἄονῃρωϋ ϋωπι ϋε ιϋ πιπατωελετ ἀϋῖ τενηνοϋ ἄωωινη ἐβολῆ ἐῖραϋ.</p>	<p>And at midnight there was a cry made, “Behold, the bridegroom is coming; go out to meet him.”</p>	<p>فَفِي نِصْفِ اللَّيْلِ صَارَ صَرَخٌ هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ لِلِقَائِهِ.</p>
<p>Ποτε ἀϋτωοϋνοϋ ἵκε νιπαρθενος τηροϋ ἕτε ἕμαϋ ογοϋ ἀϋκολσελ ἵνονλαμπας.</p>	<p>Then all those virgins arose, and trimmed their lamps.</p>	<p>فَقَامَتِ جَمِيعٌ أَوْلِيكَ الْعَذَارَى وَأَصْلَحْنَ مَصَابِيحَهُنَّ.</p>
<p>Πεϋε νικοϋ δε ἵνικαβεϋ ϋε μοι ναν ἐβολῆ δει πετεννεϋ ἕμον νενλαμπας νανδενο.</p>	<p>And the foolish said unto the wise, “Give us of your oil; for our lamps are going out.”</p>	<p>فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ أَعْطِينَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا تَنْطَفِئُ.</p>
<p>Αῤεροϋῶ δε ἵκε νικαβεϋ εϋϋω ἕμοϋ: ϋε μηποτε ἵτεϋϋτεμ ϋαϋτεν νεμτωεν: μαϋενωτεν δε μαλλον ϋα νηετϋ ἐβολῆ ογοϋ ϋωπ νωτεν.</p>	<p>But the wise answered, saying, “No; lest there should not be enough for us and you: but go rather to those who sell, and buy for yourselves.”</p>	<p>فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا وَلَكُنَّ، بَلِ الْذَهَبُ إِلَى الْبَاعَةِ وَابْتَعْنَ لَكُنَّ.</p>
<p>Εταϋϋενωοϋ δε ϋε ἵτοϋϋωπι: ἀϋῖ ἵκε πιπατωελετ ογοϋ νηετσεβτωτ</p>	<p>And while they went to buy, the bridegroom came; and those who were ready</p>	<p>وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَعْنَ، جَاءَ الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ إِلَى الْعُرْسِ وَأَغْلَقَ الْبَابَ.</p>

ἀναγενῶν νεμαῖ ἐδοῦν ἐπιρῶπ οῖοῶ
ἀναμαῶθαμ ἔπιρο.

Ἐπὶ δὲ δε ἀτὶ ἔνε πῶωπ
ἔνιπαρθενος εἰρω ἔμοο: γε Πενῶοις:
Πενῶοις: ἀοῦων ναν.

Πῶοῖ δε ἀγέροῦῶ περαῖ γε ἄμην
†ρω ἔμοο νωτεν γε †ωοῦν
ἔμωτεν αν.

Ρωο οῦν γε τετενωοῦν αν
ἔπιεῶοῦ οῦδε †οῦνοῦ εἰρηνοῦ πε
Πωηρι ἔΦρωι.

*Πῶοῦ φα Πεννοῦ† πε ωα ἐνεῶ
ἔτε νι ἐνεῶ: ἄμην.*

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.

أخيراً جاءت بقية العذارى أيضاً
قائلات: ربنا، ربنا، افتح لنا.

فأجاب: الحق أقول لئن إني ما
أعرفكن.

فاسهروا إذاً لأنكم لا تعرفون
اليوم ولا الساعة التي يأتي فيها
ابن الإنسان.

والمجد لله دائماً.

Katameros Readings for the 27th Day of Baramhat
قطمارس قراءات اليوم السابع والعشرون من شهر برمهاث المبارك
Κορυκοτ γρωγυ ν̄εζοοτ ἠΠιαβοτ Φαμενωθ

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 ρια: α	Psalm 112: 1, 2	المزمور 111: 1
<p>Ωογνιατq ἠπιρωμι ετερβοτ δατqη ἠΠβοιc: ἠε̄ρηι δ̄εν νεqεντολη εq̄εογωγc ε̄μαγω: εq̄ε̄εμzομ θιzεν ἠκαθι ἠzε νεq̄ροz: ε̄νε̄μογ ε̄τ̄zνε̄α ἠντε νηετκογτων. Αλληλοια.</p>	<p>Blessed is the man who fears The Lord, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed. Alleluia.</p>	<p>طوبى للرجل الخائف الرب ويهوى وصاياہ جداً. يقوى نسله على الأرض. جيل المستقيمين يُبارك. 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>Ογ̄αν̄ασ̄νωcic ε̄βοzλ δ̄εν πιεγασ̄zελιον ε̄θογab κατa Uατ̄θ̄εον ασ̄ιογ.</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>
Uατ̄θ̄εον κ̄ε : ῑΔ - κ̄z	Matthew 25: 14 - 23	متي 25: 14 - 23

Ὡφρητ̄ ταρ̄ νοτρωμῑ εφναψεναϷ
ἐπ̄ψευμο̄ αϷμοτ̄τ̄ ἐνεϷεβιαικ̄ οτοϷ
αϷτ̄ ὠπετενταϷ ἐτοτοτ̄.

Οταῑ μεν̄ αϷτ̄ ναϷ ἵτοτ̄ ἵξινδ̄ωρ:
κεοταῑ δε̄ αϷτ̄ ναϷ ἵκνατ̄: κεοταῑ δε̄
αϷτ̄ ναϷ ἵοταῑ: ποταῑ ποταῑ κατα
τεϷοῡ οτοϷ αϷψεναϷ ἐπ̄ψευμο̄.

ἈϷψεναϷ δε̄ ἵχε̄ φη̄ετ̄βῑ ὠπιτοτ̄
ἵξινδ̄ωρ αϷερ̄ωβ̄ ἵζητοτ̄ οτοϷ
αϷχε̄φε̄ κε̄ τ̄οτ̄.

Παιρητ̄ ον̄ φη̄εταϷβῑ ὠπῑκνατ̄
αϷχε̄φε̄ κε̄ κ̄νατ̄.

Φη̄ δε̄ ἐταϷβῑ ὠποταῑ αϷψεναϷ
αϷψωκῑ ἵοτ̄καβῑ οτοϷ αϷχωπ̄ ὠπῑβατ̄
ἵτε̄ πεϷβοιϷ.

Ὤενεν̄κᾱ οτ̄νιωτ̄ δε̄ ἵκχοτ̄ αϷῑ
ἵχε̄ ΠβοιϷ ἵνῑεβιαικ̄ ἐτε̄ ὠματ̄ οτοϷ
αϷχωπ̄ νεμωοτ̄.

ἈϷῑ δε̄ ἵχε̄ φη̄εταϷβῑ ὠπιτοτ̄
ἵξινδ̄ωρ αϷεν̄ κε̄ τ̄οτ̄ ἵξινδ̄ωρ εϷχω
ὠμοϷ χε̄ ΠαβοιϷ τ̄οτ̄ ἵξινδ̄ωρ
ακ̄τητοτ̄ ν̄η̄ ιϷ κε̄ τ̄οτ̄ ἵξινδ̄ωρ
ᾱῑχε̄φωοτ̄.

Πεχε̄ ΠεϷβοιϷ δε̄ ναϷ χε̄ καλωϷ
πῑβωκ̄ εθ̄νανεϷ οτοϷ ἐτε̄νε̄οτ̄ ἐπῑδη̄
ακ̄ωωπῑ εκ̄ε̄νε̄οτ̄ δε̄ν̄ θ̄ανκοτ̄χῑ

For the kingdom of
heaven is like a man
traveling to a far country,
who called his own servants
and delivered his goods to
them.

And to one he gave five
talents, to another two, and
to another one, to each
according to his own
ability; and immediately he
went on a journey.

Then he who had
received the five talents
went and traded with them,
and made another five
talents.

And likewise he who
had received two gained
two more also.

But he who had
received one went and dug
in the ground, and hid his
lord's money.

After a long time the
lord of those servants came
and settled accounts with
them.

So he who had received
five talents came and
brought five other talents,
saying, 'Lord, you
delivered to me five talents;
look, I have gained five
more talents besides them.'

His lord said to him,
'Well done, good and
faithful servant; you were
faithful over a few things, I
will make you ruler over

وَكَأَنَّمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ
وَسَلَّمَ لَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ
وَزَنْتَيْنِ وَآخَرَ وَزَنَةً كُلًّا وَاحِدٍ عَلَى
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

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

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ
أَيْضًا وَزَنْتَيْنِ أُخْرَيَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ فَمَضَى
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ
الْعَبِيدِ وَحَاسَبَهُمْ.

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

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

είεχακ ειχεν θαννιω† μαυενακ
εδορν εφραυι ντε Πεκβοις.

Δαϋι δε ηνε φηεταρβι υπιχινδωρ
εναρ πεχαρ γε Παβοις χινδωρ εναρ
ακτηιτορ νηι ις κε εναρ αιςφωορ.

Πεξε Περβοις δε ναρ γε καλωσ
πιβωκ εθνανερ οτοθ ετενροτ επιδη
ακωωπι εκενροτ θεν θανκορσι
είεχακ ειχεν θαννιω† μαυενακ
εδορν εφραυι ντε Πεκβοις.

*Πιωορ φα Πεννορ† πε ωα εινεθ
ιντε νι εινεθ: αμην.*

many things. Enter into the
joy of your lord.’

He also who had
received two talents came
and said, ‘Lord, you
delivered to me two talents;
look, I have gained two
more talents besides them.’

His lord said to him,
‘Well done, good and
faithful servant; you have
been faithful over a few
things, I will make you
ruler over many things.
Enter into the joy of your
lord.’

*Glory be to God
forever.*

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

قَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ
الصَّالِحِ الْأَمِينِ. كُنْتَ أَمِينًا فِي
الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ
إِلَى فَرَحِ سَيِّدِكَ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ρλα: α, ζ

Psalm 132: 1, 2, 9, 10

مزمو ر 131: 1, 7

Δριφμενι Πβοις ηΔαυιδ νεμ
τερμετρεμραυι τηρσ: υφρη†
εταρωρκ υΠβοις αρτωβε υΦνορ†
ηλακωβ: νεκοτηβ ερε†ριωτορ
ηνορμεθυηι: ηνεθοταβ ητακ
ερεθελεηλ εοβε Δαυιδ πεκβωκ.

Αλληλοια.

Lord, remember David
and all his meekness: how
he swore to The Lord, and
vowed to the God of Jacob.
Your priests shall clothe
themselves with
righteousness; and Your
righteous shall exult. For the
sake of Your servant David.
Alleluia.

اذكر يا رب داود وكل دعته، كيف
أقسم للرب ونذر لإله يعقوب.
كهنتك يلبسون البر وأبرارك
يبتهجون من أجل داود عبدك.
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 ἐβoλ θεν πιερασσελιον εθογав κατa 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>ΛΟΥΚΑΝ Ἔ: ΙΖ - ΚΣ</p>	<p>Luke 6: 17 - 23</p>	<p>لوقا 6: 17 - 23</p>
<p>Οτοθ ετασι εδρηι νεμωοτ αροει ερατq θεν ογμα ηκοι νεμ ουμηq ητε νεμιαθητис νεμ κεμηq ερωq ητε πιλαοc εβoλ θεν ηιογδεα τηρc νεμ ιερογαλιη νεμ εβoλ θεν ηπαρاليا ητε ητροc νεμ ησιδων ηηεταηι εσωτεμ ερωq οτοθ ητεqταλδωοτ εβoλ 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 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 ηηεναγθεμκο υμωοτ ηνε ηιπνευμα ηακαθαρτον ηαφερφαδρι ερωοτ.</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 πιμηq τηρq κωη ησα βι νεμαq: qε ογη ηασνηοτ εβoλ υμοq ηνε ογχομ οτοθ ηασταλδο υμωοτ τηροτ 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 ηθοq εταqqαι ηνεqβαλ επωωι ογβε νεμιαθητис πεσαq ηωοτ qe ωογηηατεν θηνοτ ηιζηκι qε θωτεν τε ημετογο 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>

Ὡοῖνιὰ τέν ἠννοῦ νηετροκερ χε
 ἴνοῦ τετεννασι: ὠοῖνιὰ τέν ἠννοῦ
 νηετριμι ἴνοῦ χε τετεννασῶβι.

Ὡοῖνιὰ τέν ἠννοῦ ἔωωπ
 ἵνοῦμεεστε ἠννοῦ ἵνε νιρωμι ογοε
 ἵνοῦνοετ ἠννοῦ ἔβωλ ογοε ἵνοῦωεω
 ἠννοῦ ογοε ἵνοῦεπι πετενραν ἔβωλ
 ἕφρηῖ ἵνοῦπετρωοῦ εθε Πωηρι
 ἕφρωμι.

Ραωι θεν πιεροοῦ ετε ἕματ ογοε
 θεληλ: θηππε ταρ πετενβεχε οηνιωῖ
 πε ἵερηι θεν ἵφε: ναι ταρ οη ἕναῖρι
 ἕμωοῦ ἵνιπροφητης ἵνε νοηιοῖ.

*Πιῶοῦ φα Πεννοῦῖ πε: ωα ἕνεε
 ἵτε νι ἕνεε: ἄμην.*

Blessed are you who
 hunger now, For you shall
 be filled. Blessed are you
 who weep now, For you
 shall laugh.

Blessed are you when
 men hate you, And when
 they exclude you, And
 revile you, and cast out your
 name as evil, For the Son of
 Man's sake.

Rejoice in that day and
 leap for joy! For indeed
 your reward is great in
 heaven, For in like manner
 their fathers did to the
 prophets.

Glory be to God forever.

طوبآكم آيها الجيعآ الآن لآتكم
 تشبغون. طوبآكم آيها البآكون
 الآن لآتكم ستضحكون.

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

Ἔπιστολη ἵτε πενσαδ Παῦλος Πιᾶποστολος

Παῦλος φβωκ ἕΠενβοις Ἰησοῦς
 Πιχριστος: πιᾶποστολος ετθαεμ:
 φηῖτατθαωϋ ἕπιειωεπνοηϋ ἵτε
 φνοῖῖ.

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

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى العبرانيين،
 بركته المقدسة تكون معنا. آمين.

Ἐεβρεοῦ ια: ιζ - λα

Hebrews 11: 17 - 31

العبرانيين 11: 17 - 31

<p>ԵՆ ՕՂՆԱԶԴ ԱԲՐԱԱՄ ԱՐԻՆԻ ÌԸԱԱԿ ԷՆՐԻ ԵՐԵՐՍԻՐԱԶԻՆ ÙՄՈՐ: ԱՐԻՆԻ ÙՍԵՎՅԻՐԻ ÙՄԱՂԱԿԵՎ ԷՆՐԻ ՆՇԵ ՓԻԵՏԱՎՅԵՍ ՆԻՎՅ ԵՐՈՎ.</p>	<p>By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,</p>	<p>بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبْلَ الْمَوَاعِيدِ، وَحِيدَهُ.</p>
<p>ՓԻԵՏԱՂՏԱԿԻ ՆԵՄԱՎ ՇԵ ՆԸԱԱԿ ԵՐԵԹԱԶԵՄ ՕՂՂՐՈՋ 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>ՕՂՈՋ ԱՎՄՈԿՄԵԿ ՇԵ ՕՂՈՆ ÙՄՅՈՍ ÙՓՈՐԴ ԵՒՂՈՂՈՍՎ ԵՅՈՂ ՇԵՆ ՆԻԿԵԹՄՈՎՈՐԿ: ԵՅԵ ՓԱԻ ԱՎԾԻԿ ՇԵՆ ՕՂՍՐԱԲՈՂՆ.</p>	<p>concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.</p>	<p>إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِي مِنْهُمْ أَخَذَهُ أَيْضًا فِي مِثَالٍ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԵՅԵ ՆԻԵԹՆԱՎՅՈՍԻ ԱՎՐՄՈՐ ՆՇԵ ՆԸԱԱԿ ԵՂԱԿՈՅ ՆԵՄ ԻՏԱՂ.</p>	<p>By faith Isaac blessed Jacob and Esau concerning things to come.</p>	<p>بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԻԱԿՈՅ ԵՎՆԱՄՈՐ ԱՎՐՄՈՐ ԷՓՈՒԱԻ ՓՈՒԱԻ ՆՆԵՆՅԻՐԻ ՆՂՈՏԻՓ: ՕՂՈՋ ԱՎՐՈՎՅՄԿ ԷՆՐԻ ԷՇԵՆ ԶԵՆՎ ÙՍԵՎՅՓՈՒԿ.</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 ԻՈՏԻՓ ԵՎՆԱՄՈՐ ԱՎԵՐՓՄԵՎԻ ÙՍՔԻՆԻ ԵՅՈՂ ՆՆԵՆՅԻՐԻ ÙՍԻՐԱՆԻՂ ՕՂՈՋ ԱՎՐՈՆԶԵՆ ԵՅԵ ՆԵՎԿԱՏ.</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 ՍՈՂՏԻՍ ԵՒՂՆԱՍՎ ԱՂՅՈՍՎ ÆՅՈՍԿ ÆՆՆՈՒՍ ՆՇԵ ՆԵՎԻՈՒԴ ՇԵ ԱՂՆԱՎ ԵՍԻՂՈՒՎ ՇԵ ՕՂԱՏԻՈՍ ՍԵ: ՕՂՈՋ ÙՍՈՐԵՐԾՈՒԴ ՃԱՂԵՆ ÙՍԻՐՅՈՍ ՆՏԵ ՍՈՐՈ.</p>	<p>By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s command.</p>	<p>بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ آبَاؤُهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ الْمَلِكِ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ՍՈՂՏԻՍ ԵՒՂՆԱՍՎ ԱՎՐՄԱՂ ԵՅՈՂ ԷՅՄԵՄԵՐՈՐՄՈՐԴ ԵՐՈՎ</p>	<p>By faith Moses, when he became of age, refused</p>	<p>بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.</p>

ζε ἡωρηι ἵτε ἡωρηι ἡΦαραῶ.

Μαλλον ἑαφρωω ἑωρε ευκαθ
νευ πιλαος ἵτε Φνωρῆ ἑροτε
ἵτεφβιμη θεν φνοβι ἡρος ορχορ.

Εαφχα ἡωωω ἡΠιχριςτς ἵτοτε
ζε ορμετραμῶ ἑναας τε ἑροτε
ἵαζωρ ἵτε Χημ: ναφχορῡτ ταρ
ἑβολ πε θαῆτη ἡπιωεβιῆ βεχε.

Ἡεν ορναεῆτ αφχα Χημ ἵσωφ
ἡπεφερεοῆτ θαῆτη ἡπιῡβον ἵτε
ἡπορρο: πιαθναῡ ταρ ἑροφ ναφμορῡη
ἑροφ ἡφρηῆτ ἵοται εφναῡ ἑροφ.

Ἡεν ορναεῆτ αφιρι ἡπιπαςχα νευ
πιφωη ἑβολ ἵτε πιςνοφ ρινα
ἵτεῡτεμ πιρεφτακο βι νευ νοῡωορπ
ἡμικι.

Ἡεν ορναεῆτ αφσινι ἑβολ θεν φιομ
ἵωαρι ἡφρηῆτ νε ἑβολ θεν ορκαρι
εφωοῡῡοῡ φηῆταρβι πιρα ἵθητη ἵχε
ἵρεμῡΧημ αῡωμς ἑθρη.

Ἡεν ορναεῆτ ἵσοβτ ἵτε Ιεριχω
αῡρει ἑταρκωῆτ ἑρωοῡ ἵωαωφ ἵεροοῡ.

Ἡεν ορναεῆτ Ρααβ ῆπορρη
ἡπεστακο νευ ἵηῆταφερατσωτεμ:
ἑτασῡεπ ἵζηρ ἑρος θεν ορζιρρηη.

to be called the son of
Pharaoh's daughter,

choosing rather to suffer
affliction with the people of
God than to enjoy the
passing pleasures of sin,

esteeming the reproach
of Christ greater riches than
the treasures in Egypt; for
he looked to the reward.

By faith he forsook
Egypt, not fearing the wrath
of the king; for he endured
as seeing Him who is
invisible.

By faith he kept the
Passover and the sprinkling
of blood, lest he who
destroyed the firstborn
should touch them.

By faith they passed
through the Red Sea as by
dry land, whereas the
Egyptians, attempting to do
so, were drowned.

By faith the walls of
Jericho fell down after they
were encircled for seven
days.

By faith the harlot
Rahab did not perish with
those who did not believe,
when she had received the
spies with peace.

مُفَضَّلًا بِالْأَحْرَى أَنْ يُدَلََّ مَعَ شَعْبِ
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا
بِالْخَطِيئَةِ.

حَاسِبًا عَارَ الْمَسِيحِ غَنَىٰ أَكْثَمَ
مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ
إِلَى الْمَجَازَاةِ.

بِالْإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ
مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ
يَرَى مَنْ لَا يَرَى.

بِالْإِيمَانِ صَنَعَ الْفِصْحَ وَرَشَّ الدَّمَ
لِنَلَا يَمَسَّهُمُ الَّذِي أَهْلَكَ الْأَنْبَارَ.

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

بِالْإِيمَانِ سَقَطَتْ أَسْوَارُ أَرِيحَا
بَعْدَمَا طِيفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ.

بِالْإِيمَانِ 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.
Наμμενρα†.

The Catholic Epistle
from the Epistle of our
teacher St. James. May his
blessings be with us. Amen.
My beloved.

الكاثوليكون من رسالة معلمنا
يعقوب الرسول، بركته المقدسة
تكون معنا. آمين. يا احبائي.

Ιακωβος ᾰ: ἰβ - κα

James 1: 12 - 21

يعقوب 1: 12 - 21

Οὔμακαριος πε πρωμι
φνεθναδμονι ἵτοτϋ θεν οὔπιδασμος
χε αϋωανεροϋσωτπ ἑναδι ἕπιχλομ
ἵτε ἵωνθ φνεταϋωϋ ἕμοϋ ἵχε
Πβοις ἵνηεθναμμεριτϋ.

Blessed is the man who
endures temptation; for
when he has been approved,
he will receive the crown of
life, which The Lord has
promised to those who love
Him.

طوبى للرجل الذي يحتمل
التجربة، لأنه إذا تَرَكَمَى يَنَالُ
«إِكْلِيلَ الْحَيَاةِ» الَّذِي وَعَدَ بِهِ
الرَّبُّ لِلَّذِينَ يُحِبُّونَهُ.

Ἐπενῆρε ἕλι χος εἵερπιδαζιν
ἕμοϋ χε φνωτἴ πετερπιδαζιν ἕμοι:
φνωτἴ γαρ εἵερπιδαζιν αν θεν
θανπετρωον: ἵἑερπιδαζιν δε ἵθοϋ
ἵἕλι αν.

Let no one say when he
is tempted, “I am tempted
by God”; for God cannot be
tempted by evil, nor does
He Himself tempt anyone.

لَا يَقُلْ أَحَدٌ إِذَا جُرِّبَ إِنِّي أَجْرَبُ
مَنْ قَبِلَ اللَّهَ، لِأَنَّ اللَّهَ عَيْرٌ مُجْرَبٌ
بِالشَّرِّ وَهُوَ لَا يُجْرِبُ أَحَدًا.

Πιοται δε πιοται εἵερπιδαζιν
ἕμοϋ ἐβολ εἵτεν τεϋεπιθωμᾶ ἕμιν
ἕμοϋ εσσωκ ἕμοϋ οὔοθ εσσοπσεπ
ἕμοϋ.

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 ἴεπιθωμᾶ αϋωανερβοκι
ϋασμεϋ φνοβι: φνοβι δε αϋωανσωκ
ἐβολ ϋαϋϋφθ ἕφμοϋ.

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

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

Ἐπερωρεμ νὰςνηοῦ νὰμμενρα†.

Παιὸ νιβεν εἰνανεῦ νεμ δωρον
νιβεν εἰτχηκ ἔβολ εἰναἔβολ ἠπῶωι νε:
εἰννηοῦ ἐπερωτ ἔβολ εἰτεν Φιωτ ἠτε
νιοῦωινη: φηἔτε ἠμμοη πῶιβ† νὰεραε
οῦδε οῦεμοτ ἠτε οῦεἠηβι εἰεεεεε.

Δερωωυ εἰεἰφον εἰεν ἠεαεἰ ἠτε
†μμεοη: εἰρενωωπι ἠοῦαἠαρηἠ ἠτε
νεεεωωτ.

Πετενωωτη δε νὰςνηοῦ
νὰμμενρα†: μαρεεωωπι ἠεε ρωωι
νιβεν εἰηε εἰναεωτεμ: εἰεορω
εἰναεαεἰ: εἰεορω εἰναεωωτ.

Πεωωτ εἰρ ἠεφρωωι ἠπαεερωε
εἰμμεοη ἠτε Φνω†.

Εἰβε φαἰ εἰα εἰωεε νιβεν εἰρη
νεμ ἠεοῦ ἠτε †καεἰα: εἰεν
οῦμεερεμραεω: ωεπ ἠεαεἰ εἰρωτεν
εἰρητ ἠβερι: φηἔτε οῦον ἠεωω ἠμμοε
εἰνεεε ἠνετενψῠεἠ.

*Ἡὰςνηοῦ ἠπερμενρε πικοεμοε
οῦδε ἠηεωωπ εἰεν πικοεμοε:
πικοεμοε νὰεενη νεμ τεεεἠεωωμια: φη
δε εἰρη ἠεφρωωυ ἠΦνω† εἰναεωωπι
εἰα εἰεε: ἠμμη.*

Do not be deceived, my beloved brethren.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

for the wrath of man does not produce the righteousness of God.

Therefore, lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

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

لَا تَصَلُّوا يَا إِخْوَتِي الْأَحِبَّاءَ.

كُلُّ عَطِيَّةٍ صَالِحَةٍ وَكُلُّ مَوْهَبَةٍ تَامَّةٍ هِيَ مِنْ فَوْقٍ، نَازِلَةٌ مِنْ عِنْدِ أَبِي الْأَنْوَارِ، الَّذِي لَيْسَ عِنْدَهُ تَغْيِيرٌ وَلَا ظِلٌّ دَوْرَانِ.

شَاءَ فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ بَأَكْوَرَةً مِنْ خَلْقِهِ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ، لِيَكُنْ كُلُّ إِنْسَانٍ مُسْرِعًا فِي الْإِسْتِمَاعِ، مُبْطِئًا فِي التَّكَلُّمِ، مُبْطِئًا فِي الْغَضَبِ.

لَأَنَّ غَضَبَ الْإِنْسَانِ لَا يَصْنَعُ بَرًّا لِلَّهِ.

لِذَلِكَ اطْرَحُوا كُلَّ نَجَاسَةٍ وَكَثْرَةٍ شَرِّ. فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ الْمَعْرُوسَةَ الْقَادِرَةَ أَنْ تُخَلِّصَ نَفُوسَكُمْ.

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

The Acts

الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἵ ἀποστολοϑ: ἐρε ποῖϑμοῦ εθοῦαβ ῥωπι νεμαν. Δυην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.</p>
<p>Πραξις ιθ: ια - κ</p>	<p>Acts 19: 11 - 20</p>	<p>أعمال 19: 11 - 20</p>
<p>Ναϑῖρι Δε ἵθανχομ ἵνε Φνοῦϑ ἵθανκοῦϑι ἀν ἔβολ ϑιτεν νενηϑιϑ ἡ Παῦλοϑ. Ἔωϑτε ἵνεβῖ ἵθανκοῦδαριον νεμ ϑανϑιμικῦνηθιον ἔβολ ϑιτεν περϑωμᾶ ἵνεϑαῦ ϑιϑεν νηεῦωμι: οῦοϑ ῥαῦῥενωοῦ ἔβολ ϑιῶτοῦ ἵνε νῖῥωμι: οῦοϑ νῖπνεῦμᾶ εῦῥωοῦ νᾶῦνηοῦ ἔβολ πε.</p>	<p>Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.</p>	<p>وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولْسَ قُوَاتٍ غَيْرِ الْمُعْتَادَةِ. حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرَ إِلَى الْمَرْضَى فَتَزُولُ عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ الشِّرِّيرَةُ مِنْهُمْ.</p>
<p>Δῦϑιτοτοῦ Δε ἵνε ϑανοῦον ἔβολ ϑεν νῖλοῦδαῖ εῦκωϑ ἵνεϑορϑιϑῦϑιϑ: ἔϑεν φῥαν ἡ Πῖοιϑ ἵηϑοϑϑ ἔϑεν Φῥαν ἡ Πῖοιϑ ἵηϑοϑϑ ἔϑεν νηῖτε νῖπνεῦμᾶ εῦῥωοῦ ϑιῶτοῦ εῦϑω ἡμοϑ: ϑε ϑῥαῦκο ἡμωτεν ἵηϑοϑϑ φηῖτε Παῦλοϑ ϑιῥωῥ ἡμοϑ.</p>	<p>Then some of the itinerant Jewish exorcists took it upon themselves to call the name of The Lord Jesus over those who had evil spirits, saying, “We exorcise you by the Jesus whom Paul preaches.”</p>	<p>فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَّافِينَ الْمُعْرِمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشِّرِّيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: نَفْسِمُ عَلَيْكَ يَسُوعَ الَّذِي يَكْرِزُ بِهِ بُولْسُ.</p>
<p>Νε οῦον ῥαῥῥ Δε ἵῥωῥῖ ἵτε οῦαι ϑε ϑκεῦᾶ ἔοῦλοῦδαῖ πε ἵαῦρϑῖεῦϑ εῦῖῖῖ 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 رَيْسٍ كَهَنَةٍ.</p>
<p>Δϑῖροῦῶ ἵνε πῖπνεῦμᾶ εῦῥωοῦ πεϑαϑ ἵωοῦ: ϑε ἵηϑοϑϑ ϑῥωοῦῖ ἡμοϑ: ἵῥωοῦῶ ἡμοϑ?</p>	<p>And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are you?”</p>	<p>فَقَالَ الرُّوحُ الشِّرِّيرُ لَهُمْ: أَمَّا يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولْسُ أَنَا أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟</p>

οτος πκε Παυλος τ'εμι ερωτ: νθωτεν
δε νθωτεν νιυ.

Οτος αχριτγ εερηι εχωοτ νχε
πιρωμι ετε πιπνευμα ετρωοτ νεμααφ:
αχερβοις ερωοτ ενκοπ αχχευμοι
εερηι εχωοτ: εωστε νεαφωτ εβολ δεν
πιηι ετε υματ ενβηω ερε πωοτ φηδ.

Φαι δε αφωπι εφοτωνε εβολ
νημιονδαι τηροτ νευ νιθρεινιη ετωοπ
δεν εφεκο: οτος οτρωτ ασι εερηι
εχωοτ τηροτ: οτος ναρηνοτ νδισι νχε
Φραν υπβοις Ιησοτ.

Οτωμω δε εβολ δεν νηετατναετ:
νατηνοτ πε ετοτωνε εβολ οτος ετρω
νηνοτ εβηοτ.

Εανμω δε εβολ δεν νηενατρηι
νημιετπεριερσο: ατρηι νηνοτρω
ατρωκοτ υπεμθο νονον νιβεν: οτος
ατρωπ νηνοττιμη εατρεμοτ εστον
τιστ ηεβα ηεατ υματ.

Παιρητ δεν οταμαρι αφαιι νχε
πκαχι υπβοις οτος αχχευμοι.

*Πκαχι δε ητε Πβοις εφαιι οτος
εφαιι: εφαιμαρι οτος εφεταχρο:
δεν φατια ηεκκλησια ητε Φνοτ:
αμην.*

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 Baramhat 27

سنكسار اليوم السابع والعشرون من شهر برمهاث

1. The Commemoration of the Crucifixion of Our Lord Jesus Christ
2. The Departure of St. Macarius the Great
3. The Martyrdom of St. Domicos

1. تذكّار صلب ربنا يسوع المسيح
2. نياحة القديس مكاريوس الكبير، أب رهبان برية شيهيت
3. استشهاد القديس دوميكوس

1. The Commemoration of the Crucifixion of Our Lord Jesus Christ

On this day of the year 34 AD, our Lord Jesus Christ was crucified in the flesh for the salvation of the world. The Holy Bible testified that; "Now, from the sixth hour until the ninth hour, there was darkness over all the land" (Matthew 27: 45). The Lord Jesus Christ committed His spirit in the hands of the Father, and the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised. The Son by His crucifixion has fulfilled the marvelous salvation.

To Him is the Glory, Power and Dominion forever.
Amen.

1. تذكّار صلب ربنا يسوع المسيح في مثل هذا اليوم من سنة 34 ميلادية، صُلب ربنا يسوع المسيح بالجسد من أجل خلاص العالم، وكما شهد الكتاب المقدس بأنه "من الساعة السادسة كانت ظلمة على كل الأرض إلى الساعة التاسعة" (متى 27: 45)، ثم استودع الرب يسوع روحه في يدي الأب فتشقت الصخور، وانشق حجاب الهيكل وقام كثير من أجساد القديسين الراقدين. وأتم الابن بصليبه الخلاص العجيب، فليشمنا ببركاته ويعيننا. آمين.

2. The Departure of St. Macarius the Great

On this day also, of the year 106 of the martyrs, 390 AD, the blessed father, the lamp of the wilderness and the father of all the monks of Shiheet, Anba Macarius, departed. This Saint was born in the village of Shanshour, the district of Menuf, in the year 300 AD. His father was a priest called Abraham and had no children. In a vision, he saw the angel of The Lord who told him that God will give him a son, and his name will be known all over the earth, and he will become a father to many spiritual children.

Shortly after, he begot this saint and called him Macarius, which means "Blessed." He was obedient to his parents, and the grace of God was upon him. When he grew up, his father forced him to get married against his will, so he pretended that he was sick for several days. Then he asked his father's permission to go to the wilderness for rest and seclusion. In the wilderness, he saw a vision, a Cherub with wings, held his hands, and took him up to the top of the hill, and told him, "God has granted this desert to you and your sons after you as an inheritance."

When he returned from the wilderness, he found that his wife, who was still virgin, had died. Shortly after, his

2. نياحة القديس مكاريوس الكبير، أب رهبان برية شيهيت وفي مثل هذا اليوم من سنة 106 للشهداء، سنة 390 ميلادية، تنيح الأب المغبوط الالابس الروح، أب رهبان برية شيهيت، القديس العظيم الأنبا مكاريوس الكبير. وُلِدَ هذا القديس في شنشور، مركز منوف، سنة 300 ميلادية. كان والده كاهناً اسمه إبراهيم، لم يكن له ولداً ورأى في رؤيا ملاك الرب يقول له أن الله سيرزقه ولداً يكون ذكره شائعاً في أقطار الأرض، ويصير أباً لبنيين روحانيين. وبعد فترة قصيرة، رُزق بهذا القديس فسماه مكاريوس أي الطوباوي. وكان مطيعاً لوالديه، فحلت عليه نعمة الله. ولما كبر زوجه والده بغير إرادته، فتظاهر بالمرض أياماً ثم استسمح أباه أن يمضي إلى البرية ليطلب الخلوة والراحة، فسمح له. وفي البرية أبصر رؤيا كأن كاروباً ذا أجنحة أمسك بيده وأصعده على رأس الجبل وقال له: "إن الله قد أعطاك هذا

parents departed, and he gave all what they had left for him to the poor and the needy. He went to Shanshour and dwelt in a hut in the outskirts of the city.

When the fame of his virtues became well known, they took him to the bishop of Ashmoun, who ordained him a priest for them. They went to him to confess and to partake from the Holy Mysteries. They appointed for him a servant to take care of his needs and to sell for him the work of his hands.

When Satan saw St. Macarius eminent growth in virtues, he inspired a girl that had defiled herself with a man to claim that St. Macarius was the one who committed that evil act with her. The family of this young girl went to him, insulted and beaten him severely, inflicting much pain on him, which he endured silently. They also compelled him to take care of the child and his mother.

When the delivery hour came, the young girl continued to suffer for four days and did not deliver until she confessed her false accusation against the Saint. The family of the girl went to the Saint to ask for forgiveness. When St. Macarius heard that, he fled away to the wilderness of Shiheet, and he was 30 years old.

St. Macarius dwelt in the current location of El-Baramous monastery. He persevered in fasting, prayer, reading the Holy Scriptures and contemplation.

Then he went to visit St. Antonios, who received St. Macarius with joy and told him, "You shall be blessed; as your name." St. Antonios put on him the monastic Eskeem. St. Macarius returned to his place, and many gathered around him. His fame became well known and many kings heard about the many miracles that God performed by his hands.

The angel of The Lord appeared to him, and took him up to the top of the hill, nearby the salty western lake, and told him to make this place as his dwelling. He built a cell for himself and a church, which is currently known as St. Macarius monastery.

When the devil's warfare intensified against him, he went a second time to St. Antonios seeking his advice for himself and for the monks that gathered around him.

He faced many hardships for the sake of defending the Orthodox faith, during the days of the Arian Emperor Valens. He exiled him to the island of Philae, south of Aswan, in Upper Egypt. There, he saved the daughter of the pagan priest of this island, who was possessed by an

الجبل ميراثاً لك ولبنيك من بعدك".
ولما عاد من البرية، وجد أن زوجته قد
تنيحت وهي عذراء، وبعد ذلك تنيح أبواه،
فوزع كل ما تركاه له على الفقراء، ومضى
إلى شنشور وسكن فيها. ولما ذاع صيت
فضائله، أخذوه إلى أسقف أشمون فرسمه
قساً على شنشور. وكانوا يأتون إليه
للتناول من الأسرار المقدسة، وعيّنوا له
خادماً ليبيع له عمل يديه وقضاء ما
يحتاجه.

ولما رأى الشيطان سُمُوهُ في الفضيلة،
أوعز إلى فتاة كانت قد ارتكبت الخطية مع
شاب، بأن تدعى أن القس مكاريوس هو
الذي ارتكب معها هذا الشر. فمضى إليه
أهل الفتاة وأهانوه وضربوه وألزموه بأن
يتكفل بالطفل وأمه. فلما أتت ساعة الولادة،
ظلت الفتاة أربعة أيام مُعذّبة ولم تلد حتى
اعترفت بافترانها على القديس. فرجع أهل
الفتاة يطلبون من القديس المغفرة، فهرب،
ومضى إلى برية شيهيت وهو في الثلاثين
من عمره. وسكن في موضع دير
البراموس الحالي. وواظب على الصلاة
والصوم والقراءة والتأمل.

ثم ذهب القديس مكاريوس لزيارة القديس
الأنبا أنطونيوس، فاستقبله، وقال له: "إنك
عتيد أن تصير مغبوطاً كاسمك"، وألبسه
إسكيم الرهبنة، ورجع إلى قلايته. فالتفّ
حوله كثيرون، وذاع صيته، وسمع الملوك
بكثرة العجائب التي كان يعملها.
ثم ظهر له ملاك الرب وأتى به إلى رأس
الجبل عند البحيرة الغربية المالحة، وأعلمه
بأن يتخذ له هذا المكان سكناً. فبنى لنفسه
قلاية وكنيسة، وهي المعروفة حالياً بدير
القديس مكاريوس.

ولما ازدادت عليه حرب العدو، مضى مرة
أخرى لأخذ نصائح القديس الأنبا
أنطونيوس في ما يتعلق بحياته الخاصة،
وأيضاً في ما يختص بالرهبان الذين
تتلمذوا على يديه.

وقد واجه هذا الأب شدائد كثيرة في سبيل
دفاعه عن الإيمان القويم في عهد
الإمبراطور فالنس الأريوسي، الذي نفاه
إلى جزيرة فيلة جنوب أسوان، وهناك أنقذ

evil spirit that tormented her. Subsequently, the priest and the people of the island believed in The Lord Christ. Afterwards, he returned to his monastery.

This holy father was distinguished by his meekness, love of his children and his forbearance with them. He also covered their weaknesses to the point that once he heard a voice from heaven saying to him, "Blessed are you O Macarius, for you have imitated your creator in covering weaknesses like Him."

When he completed his good endeavor, St. Antonios and St. Pachomius came with a company of the angels and saints. Then he delivered up his pure soul in the hand of The Lord. He was ninety years old and his body still present in his monastery in the wilderness of Shiheet.

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

ابنة كاهن الأوثان من شيطان كان يعذبها، فأمن هو وكل سكان الجزيرة بالسيد المسيح. وبعدها عاد إلى ديرها. تميز هذا القديس باتضاعه ومحبته لأولاده وطول أناته عليهم، وكان يستتر على عيوبهم. حتى جاءه صوت من السماء يقول: "طوباك يا مكاريوس الروحاني يا من تشبّهت بخالقك، تسر العيوب مثله". ولما أكمل جهاده الحسن، حضر القديسان أنطونيوس وباخوميوس وجماعة من الملائكة والقديسين، واستودع روحه الطاهرة بيد الرب عن عمر يناهز التسعين عاماً. وما زال جسده بديره العامر ببرية شيهيت. بركة صلواته فلتكن معنا. آمين.

3. The Martyrdom of St. Domicos

On this day also, of the year 78 of the martyrs, 362 AD, St. Domicos was martyred. He was a native of the city of Antioch. He lived a pious and righteous life in seclusion in an isolated place. His fame became well known, for God had granted him the gift of performing healing signs and casting out demons. Multitudes gathered around him seeking the blessing and healing.

When Emperor Julian, the apostate, passed by that place and saw this multitude of men and women and knew of his account, he became angry.

He brought the saint and told him; "If you are living in this cave to please God, so why are you seeking the gratitude of men? And why don't you hide yourself from them?" The Saint replied saying, "I have given my soul and body to the hands of God, the God of heaven and earth The Lord Jesus Christ, and spent many years in seclusion in this cave. As for those who come to me with a strong faith, I cannot dismiss them."

When the Emperor heard his answer, he ordered his soldiers to seal the door of the cave on him, where he delivered his soul, and received the crown of martyrdom.

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

3. استشهاد القديس دوميكوس وفيه أيضاً من سنة 78 للشهداء، سنة 362 ميلادية، استشهاد القديس دوميكوس. كان من أهل أنطاكية، عائشاً في النسك والتقوى، منفرداً في مكان منعزل، وقد ذاع صيته إذ وهبه الله عمل معجزات الشفاء وإخراج الشياطين، فكانت الجموع تتقاطر حوله ملتمة البركة والشفاء. وأثناء مرور الإمبراطور يوليانيوس الوثني، رأى هذه الجموع وعرف بخبر هذا القديس. فغضب واستحضره وقال له: "إن كنت تقيم في هذه المغارة لتتال رضى الله، فلماذا تتوخي رضى الناس؟ ولماذا لا تختفي عنهم؟" فأجابه القديس قائلاً: "لقد سلمت نفسي وجسدي في يدي الله إله السماوات والأرض، الرب يسوع المسيح. وقضيت عدة سنين معتزلاً في هذه المغارة، أما هذه الجماهير الذين يأتون عندي بإيمان قوى فلا أستطيع أن أطردهم". فلما سمع الإمبراطور إجابته، أمر جنوده أن يسدوا باب المغارة عليه، ففاضت روحه ونال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ ᾶ: ᾶ	Psalm 1: 1	مزمور 1 : 1
<p>Ὁτυακαριος πε πρωμι: ἔτε ἄπερψε θεν ἵσοβνι ἵτε νιὰσεβης: ονδε ἄπερῶρι ἐρατῃ τι φῶωιτ ἵτε νιρεφερνοβι: ονδε ἄπερψεμι τι ἵκαθεδρα ἵτε νιλοιομος. 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. هلليويا.</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>Ὁτᾶνασνωσις ἐβολθ θεν πιερασσελιον εθοναβ κατα Παθρον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Παθρον Δ: κτ - ε: ιθ	Matthew 4: 23 – 5: 16	متي 4 : 23 – 5 : 16
<p>Ὁτος ναρκωτ πε ἵξε Ιησοϋς θεν τσαλιεα τηρς εφτῶβω θεν νοτϋνασωση: οτος εφθωιϋ ἄπιερασσελιον ἵτε τμετοτρο: οτος εφερφαθρι ἔϋωνι νιβεν νεμ ιαβι νιβεν ετθεν πιλαος.</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>

Οτοζ ἀτεψῶν ἰ ἐβολ δεν †Cυριὰ
 τηρς: οτοζ ἀνῖνι ναϋ ἵνοτον νιβεν
 ετρεμκνοῦτ δεν νοῦψωνι νεμ
 οὔκατρε ἵνοψμηϋ ἵρη†: νηῆτε
 νιδεμων νεμωοῦ νεμ νητοι
 ἵπερμοῦ νεμ νηεψηλ ἐβολ οτοζ
 αϥερφαδρι ἐρωοῦ.

Οτοζ αῤμοψι ἵνωϋ ἵνε εαννιψ†
 ἵμμηϋ ἐβολ δεν †Σαλιεὰ νεμ †μη†
 ἵβακι νεμ Ιεροῦσαλημ νεμ †Ιουδαεὰ
 νεμ ειμηρ ὑπιΙορδανης.

Εταϥναῦ δε ἐνιμμηϋ αϥϥε ναϋ
 ἐψῶϋ ἕχεν πιτωοῦ οτοζ ἐταϥεμσι
 ἀνῖ εαροϋ ἵνε νεψμααθης.

Οτοζ ἐταϥοῦων ἵρωϋ ναϋ†εβω
 νωοῦ εϥψω ἵμοος.

Ὡοῦνιατοῦ ἵνιζηκι ὑπιπνεμα εε
 θωοῦ τε †μετοῦρο ἵτε νιψνοῦι.

Ὡοῦνιατοῦ ἵννηετερηβι †νοῦ εε
 ἵθωοῦ πετοῦνα†εο ἐρωοῦ.

Ὡοῦνιατοῦ ἵνιρεμραῦψ εε ἵθωοῦ
 πεθνεαρκληρονομιῖ ἵπικαει.

Ὡοῦνιατοῦ ἵννηετσοκερ νεμ
 νηετοβι ἵ†μεθμηι εε ἵθωοῦ πεθνασι.

Ὡοῦνιατοῦ ἵννιναη† εε ἵθωοῦ
 πετοῦναναῖ νωοῦ.

Then His fame went
 throughout all Syria; and
 they brought to Him all sick
 people who were afflicted
 with various diseases and
 torments, and those who
 were demon-possessed,
 epileptics, and paralytics;
 and He healed them.

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

And seeing the
 multitudes, He went up on a
 mountain, and when He
 was seated His disciples
 came to Him.

Then He opened His
 mouth and taught them,
 saying:

Blessed are the poor in
 spirit, For theirs is the
 kingdom of heaven.

Blessed are those who
 mourn, for they shall be
 comforted.

Blessed are the meek,
 for they shall inherit the
 earth.

Blessed are those who
 hunger and thirst for
 righteousness, for they shall
 be filled.

Blessed are the
 merciful, for they shall
 obtain mercy.

فَدَاعَ خَبْرَهُ فِي جَمِيعِ سُورِيَةِ.
 فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ
 الْمَصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ
 مُخْتَلِفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ
 وَالْمَقْلُوجِينَ 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 لِلْوُدْعَاءِ لِأَنَّهُمْ يَرِثُونَ
 الْأَرْضَ.

طُوبَى لِلْجِيَاعِ وَالْعَطَاشِ إِلَى الْبِرِّ
 لِأَنَّهُمْ يَشْبَعُونَ.

طُوبَى لِلرَّحَمَاءِ لِأَنَّهُمْ يُرْحَمُونَ.

Ἔσθια τῶν ἠμνηθῶταβ δέν
πορῶητ ἕε ἠῶωτ πεθῶνανατ ἔφῶοτ.

Ἔσθια τῶν ἠμνιρεφερῶρηνη ἕε
ἠῶωτ πετοῦναμοτ ἔρωωτ ἕε ἠωρη
ἠτε φῶοτ.

Ἔσθια τῶν ἠμνηῆτατῶσι ἠῶωτ
εῶβε τμεῶμη ἕε ῶωτ τε τμετοτρο
ἠτε ἠφῶοτ.

Ἔσθια τῶν ῶηνοτ ἔωωπ
ατῶανῶσι ἠῶα ῶηνοτ ὀτοῶ ἠῶεωε
ῶηνοτ ὀτοῶ ἠῶεε πετῶωτ ἠβῶν ἠῶα
ῶηνοτ ετῶε μεῶνοτ ἔρωτεν εῶβητ.

Ραωι ὀτοῶ ῶεληλ ἕε πετενβεῶε
οῦνιωτ πε δέν ἠφῶοτ: παρητ ῶαρ
ατῶσι ἠῶα ἠπρῶφηηῶ
ἔνατδῶαωτεν.

ἠῶωτεν Δε πῆμῶτ ἠπικαῶ: ἔωωπ
Δε ἠτε πῆμῶτ λωφ ατῶαμοῶεφ ἠῶοτ:
ἠπαρῶμῶεμοῶ ἕε ἔλι ἔβηλ ἠῶεῶιτφ
ἔβῶλ ἠῶεῶωμ ἔχωφ ἠῶε ἠρωμ.

ἠῶωτεν πε φῶωῶνι ἠπικῶμοῶ
ἠμῶν ῶμῶ ἠτε ὀβακι ῶωπ εῶη
εῶεῶ ὀτῶωτ.

ἠῶε ἠπατῶερε ὀτῶηῶε ἠῶεῶαφ
δῶ ὀμῶεντ ἠλλα ἔωατῶαφ εῶεῶ
τῶτῶηῶ: ὀτοῶ ῶαφῶρωῶνι ἔῶον

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.

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.

طوبى لِاتَّقِيَاءِ الْقَلْبِ 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 أَجْلِي كُلِّ شَرِّ كَادِبِينَ.

افرحوا وَتَهَلَّلُوا لِأَنَّ أَجْرَكُمْ عَظِيمٌ فِي السَّمَاوَاتِ، فَإِنَّهُمْ هَكَذَا طَرَدُوا الْأَنْبِيَاءَ الَّذِينَ قَبْلَكُمْ.

أَنْتُمْ مَلْحُ الْأَرْضِ وَلَكِنْ إِنْ فَسَدَ الْمَلْحُ فِيمَاذَا يُمَلِّحُ؟ لَا يَصْلُحُ بَعْدَ لِسْبِيءٍ إِلَّا لِأَنَّهُ يُطْرَحُ خَارِجًا وَيُدَاسَ مِنَ النَّاسِ.

أَنْتُمْ نُورُ الْعَالَمِ. لَا يُمْكِنُ أَنْ تُخْفَى مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ.

وَلَا يُوقَدُونَ سِرَاجًا وَيَضَعُونَهُ تَحْتَ الْمَكْبَالِ، بَلْ عَلَى الْمَنَارَةِ فَيُضِيءُ لَجَمِيعِ الَّذِينَ فِي الْبَيْتِ.

ΝΙΒΕΝ ΕΤΨΟΠ ΘΕΝ ΠΗΝΙ.

Παρη† μαρε πετενορωι
ερορωι ιπεμοο ηηρωι
ροπως ησενδρ ενετηεβηοι:
εοηδνετ ησε†ωοτ ιΠετηνωτ
ετθεν ηιφηοι.

*Πωοτ φα Πεννο† πε: ψα ενεε
ητε ηιενεε: λμην.*

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.*

فَلْيُضِيْ نُورَكُمْ هَكَذَا قَدَّامَ النَّاسِ
لِكِي يَرَوْا اَعْمَالَكُمْ الْحَسَنَةَ
وَيَمَجِّدُوا اَبَاكُمْ الَّذِي فِي
السَّمَاوَاتِ.

والمجد لله دائماً.

Katameros Readings for the 28th Day of Baramhat
قطمارس قراءات اليوم الثامن والعشرون من شهر برمهاث المبارك
ΚΟΥΧΟΥΤ ΨΥΜΗΝ ΝΕΖΟΥΤ ἠΠΙΔΒΟΥΤ ΦΑΜΕΝΩΘ

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 ΠΣ: Δ, Ε	Psalm 84: 3, 4	المزمور 83: 4, 5
<p>Πεκυανερψωουψυ Πβοικ Φνουτ ἵτε νιζου: Παουρο ουοε Παουοτ: ὠοτηνιτατου ἵοτον νιβεν ετψοπ ζεν πεκηι: ενεεμον εροκ ψα ενεε ἵτε πιενεε. Αλληλοια.</p>	<p>Even Your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in Your house: they will still be praising You. Alleluia.</p>	<p>مذابحك يا رب إله القوات، ملكي وإلهي. طوبى لكل الساكنين في بيتك، يباركونك إلى الأبد. 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.

ΟΥΔΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΖΕΝ	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
<p>πιερασττελιον εθογαβ κατα λουκαν ασιου.</p>		
ΛΟΥΚΑΝ Ζ: Α - Γ	Luke 7: 1 - 10	لوقا 7: 1 - 10
<p>εταφουω δε εφχωκ ἵνεφρασι τηρον εβολ ζεν νενηαψχ ἠπιλαοε</p>	<p>Now when He concluded all His sayings in the hearing of the people, He entered Capernaum.</p>	<p>وَلَمَّا أَكْمَلَ أَقْوَالَهُ كُلَّهَا فِي مَسَامِعِ الشَّعْبِ دَخَلَ كَفَرَنَّاخَوْمَ.</p>

αὐτὸν ἐξοῦν ἐΚαφαρναοῦ.

Ὅτε κατὰ τὸν ταρχὸν Δε κυοκεῖ ἵκε
πεφωκ ναφναμοῦ πε φηέταφταινοῦτ
ἵκτοτ.

Ἐταφωτεμ Δε εἶβε Ἰησοῦς
αφουωρη βαροφ ἵεαν ἵπρεσβυτερος ἵτε
νιλονδα εφτρω ἐροφ ροπως ἵτεφ
ἵτεφτοφξε πεφωκ.

Ἦωωφ Δε εταφί βα Ἰησοῦς
ναφτρω ἐροφ ἵποφδεος εφχω ἵμοος κε
ἵεμῖωα ἵξε φηέτεκναερ φαι ναφ.

Ἐμει ταρ ἵπενεεθνοο οφω,
φτφναδωση ἵθωφ αφκοτς ναη.

Ἰησοῦς Δε ναφμοφφ νεμωφ πε
εηδη Δε εφουῖνοφ ἵπηνι αν αφουωρη
βαροφ ἵεαν ἵφρη ἵξε
πῆκα τὸν ταρχὸν εφχω ἵμοος ναφ κε
Πῶοις ἵπερφδῖοι νακ: ἵφἵπῖωα ταρ αν
εηνα ἵτεκί ἐξοῦν δα θοφαεοι ἵπηνι.

Ἐβε φαι οφδε ἵνοκ ἵπαιτ
νεμῖωα ἵ ἵωροκ αλλα ἵχοοο δην
ἵκαχι οφωο ἵναοφδα ἵξε παλλοφ.

Κε ταρ ἵνοκ οφρωμ ρω
εφερτασσῖν ἵμοφ δα οφερφφφφ εοφον
εανηατοῖ δαφατ: οφωο φχω ἵμοος
ἵφαι κε μαφφ νακ φαφφφφναφ: κεοφαι
Δε κε ἵμοφ οφωο φαφφ: οφωο παφωκ

And a certain
centurion's servant, who
was dear to him, was sick
and ready to die.

So when he heard about
Jesus, he sent elders of the
Jews to Him, pleading with
Him to come and heal his
servant.

And when they came to
Jesus, they begged Him
earnestly, saying that “the
one for whom He should do
this was deserving,

for he loves our nation,
and has built us a
synagogue.”

Then Jesus went with
them. And when He was
already not far from the
house, the centurion sent
friends to Him, saying to
Him, “Lord, do not trouble
Yourself, for I am not
worthy that You should
enter under my roof.

Therefore, I did not
even think myself worthy to
come to You. But say the
word, and my servant will
be healed.

For I also am a man
placed under authority,
having soldiers under me.
And I say to one, ‘Go,’ and
he goes; and to another,
‘Come,’ and he comes; and
to my servant, ‘Do this,’
and he does it.”

وَكَانَ عَبْدٌ لِقَائِدٍ مِّنْهُ مَرِيضًا
مُّشْرِفًا عَلَى الْمَوْتِ وَكَانَ عَزِيمًا
عِنْدَهُ.

فَلَمَّا سَمِعَ عَنْ يَسُوعَ أَرْسَلَ إِلَيْهِ
شُيُوخَ الْيَهُودِ يَسْأَلُهُ أَنْ يَأْتِي
وَيَشْفِيَ عَبْدَهُ.

فَلَمَّا جَاءُوا إِلَى يَسُوعَ طَلَبُوا إِلَيْهِ
بِاجْتِهَادٍ قَائِلِينَ: «إِنَّهُ مُسْتَحِقٌّ أَنْ
يُفْعَلَ لَهُ هَذَا.

لِأَنَّهُ يُحِبُّ أُمَّتَنَا وَهُوَ بَنَى لَنَا
الْمَجْمَعَ.»

فَذَهَبَ يَسُوعُ مَعَهُمْ. وَإِذْ كَانَ غَيْرَ
بَعِيدٍ عَنِ الْبَيْتِ أَرْسَلَ إِلَيْهِ قَائِدُ
الْمِنَّةِ أَصْدِقَاءَ يَقُولُ لَهُ: «يَا سَيِّدُ
لَا تَتَّعَبْ. لِأَنِّي لَسْتُ مُسْتَحِقًّا أَنْ
تَدْخُلَ تَحْتَ سَقْفِي.

لِذَلِكَ لَمْ أَحْسِبْ نَفْسِي أَهْلًا أَنْ آتِي
إِلَيْكَ. لَكِنْ قُلْ كَلِمَةً فَيَبْرَأَ عِلْمِي.

لِأَنِّي أَنَا أَيْضًا إِنْسَانٌ مَّرْتَبٌ تَحْتَ
سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. وَأَقُولُ
لِهَذَا: أَذْهَبُ فَيَذْهَبُ وَآخَرٌ: أَنْتَ
فِي آتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلُ.»

χε ἀρι φαι οτοθ υαχαλιϋ.

Εταϋρωτεμ δε εναι ηνε Ιησοϋς
αϋερϋφηρι υμοϋ οτοθ εταϋφονηϋ
περαϋ υπιμηϋ εθμοϋ ηνωϋ χε ϋρω
υμοσ νωτεν χε ονδε θεν Πισραηλ
τηρϋ υπιχεμ ογναηϋ ηταιμαη.

Οτοθ εταϋκοτοϋ επιη ηνε
νηεταϋοτοροποϋ αϋχιμ υπιβωκ
εαϋοϋχα.

*Πῶσον φα Πεννοϋϋ πε υα ενεθ
ητε ηι ενεθ: αμην.*

When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"

And those who were sent, returning to the house, found the servant well who had been sick.

Glory be to God forever.

وَلَمَّا سَمِعَ يَسُوعُ هَذَا تَعَجَّبَ مِنْهُ
وَأَلْتَفَتَ إِلَى الْجَمْعِ الَّذِي يَتَّبِعُهُ
وَقَالَ: «أَقُولُ لَكُمْ: لَمْ أَجِدْ وَلَا فِي
إِسْرَائِيلَ إِيمَانًا بِمِقْدَارِ هَذَا».

وَرَجَعَ الْمُرْسَلُونَ إِلَى الْبَيْتِ
فَوَجَدُوا الْعَبْدَ الْمَرِيضَ قَدْ صَحَّ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مز مور باكر

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

من مز امير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ κε: ε, δ

Psalm 26: 8, 7

المزمور 25: 5, 4

Πβοις αμενρε ϋμετσαη εντε πεκνη:
νεμ ητοποσ υφμανϋωπι ητε πεκωοϋ:
επηινταρωτεμ επρωοϋ ητε πεκωμοϋ:
οτοθ ητασαχι ηνεκϋφηρι τηροϋ.

Αλληλοια.

Lord, I have loved the habitation of Your house, and the place where Your glory dwells, that I may proclaim with the voice of thanksgiving, and tell of all Your wondrous works.
Alleluia.

يا رب أحببت جمال بيتك، وموضع
مسكن مجدك. لأسمع صوت
تسبيحك، وأنطق بجميع عجايبك.
هلليلويا.

Matins Gospel

انجيل باكر

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

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

<p>ΟὐὰΝΑΣΨΩCIC ἔβoλ δ̅εν πIεΨΑΣΨΕΛIΟΝ ΕΘΟΨΑΒ ΚΑΤΑ ΛΟΨΚΑΝ ΔCΙΟΨ.</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>ΛΟΨΚΑΝ IΘ: Δ - I</p>	<p>Luke 19: 1 - 10</p>	<p>لوقا 19: 1 - 10</p>
<p>ΟΨοC ἔταΨῳ ἔδoϋΝ ΝΑΨΜOΨI ΠE δ̅εν IερIϰῳ.</p> <p>ΟΨοC IC ΟΨΨOΨI ΕΨΜOΨΨ ἔΠEΨΡΑΝ ϰE ΖΑΚΧΕOΨ: ΟΨOΨ ΦΑI ΝE ΟΨΑΡΧΗΤΕΛΩΝΗC ΠE ΟΨOΨ ΝE ΟΨΡΑΜΑΔ̅ ΠE.</p> <p>ΟΨοC ΝΑΨΚΩΨ ΠE ΕΨOΨOΨ ἔΝΑΨ ἔIΗCΟΨC ϰE ΝIΜ ΠE: ΟΨOΨ ΝΑΨΨOΨΜOΨI ΑΝ ΠE ΕΘΒE ΠIΜῩ ϰE ΝE ΟΨΚOΨCΙ ΠE δ̅εν ΤEΨΜΑIΗ.</p> <p>ΟΨοC ἔταΨῳOΨI ἔΤEΗ ΑΨΨΕΝΑΨ ἔΞΡΗI ἔΧΕΝ ΟΨCΨΚOΜOΡEΔ̅ ΨIΝΑ ἵΤEΨΝΑΨ ἔΡOΨ: ΟΨOΨ ΝΑΨCΙΝI ΠE ἔβoλ ΨIΤOΨC.</p> <p>ΟΨοC ἔταΨI ἔΧΕΝ ΠIΜΑ ΑΨCΟΨC ἔΡOΨ ἵΧE IΗCΟΨC ΠEΨΑΨ ΝΑΨ ϰE ΖΑΚΧΕOΨ ϰῳΛEΜ ἕΜOΚ ἕΜOΨ ἔΠEΨΗΤ: ἕΦOΨC ΨΑΡ ΨΩΨ ἔΡOΨ ἵΤΑΨOΨI δ̅εν ΠEΚΗI.</p> <p>ΟΨοC ΑΨϰῳΛEΜ ἕΜOΨ ΑΨI ἔΠEΨΗΤ ΟΨOΨ ΑΨΨOΨΠE ἔΡOΨ ΕΨΡΑΨI.</p>	<p>Then Jesus entered and passed through Jericho.</p> <p>Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich.</p> <p>And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.</p> <p>So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.</p> <p>And when Jesus came to the place, He looked up and saw him, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.”</p> <p>So he made haste and came down, and received Him joyfully.</p>	<p>وَلَمَّا دَخَلَ يَسُوعُ مُجْتَازًا فِي أَرِيحَا.</p> <p>وَإِذَا بَرَجُلٌ اسْمُهُ زَكََّا، وَهَذَا كَانَ رَئِيسًا لِلْعَشَّارِينَ وَكَانَ غَنِيًّا.</p> <p>وَكَانَ يَطْلُبُ رَاغِبًا فِي أَنْ يَرَى مَنْ هُوَ يَسُوعُ، وَلَمْ يَقْدِرْ مِنْ أَجْلِ الْجَمْعِ، لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ.</p> <p>فَتَقَدَّمَ مُسْرِعًا وَصَعِدَ إِلَى جُمَيْرَةٍ لِكِي يَرَاهُ، لِأَنَّهُ كَانَ مُزْمِعًا أَنْ يَجْتَازَ بِهَا.</p> <p>فَلَمَّا جَاءَ يَسُوعُ إِلَى الْمَوْضِعِ، نَظَرَ إِلَيْهِ وَقَالَ لَهُ: «يَا زَكََّا، أَسْرِعْ وَانزِلْ، لِأَنَّهُ يَنْبَغِي لِي أَنْ أَكُونَ الْيَوْمَ فِي بَيْتِكَ.»</p> <p>فَأَسْرَعَ وَنَزَلَ وَقَبِلَهُ فَرِحًا.</p>

ΟΤΟΣ ΝΗ ΤΗΡΟΥ ΕΤΑΥΝΑΥ
ατερῆρεμευ εντω ἕμοος γε
ασηναε εδουνη ἐπιη ἰουρεφερνοβι
ἠρωμι ἐμτον ἕμοος.

Αφου δε ερατε ηνε Ζακχεος
πεσαε ἰπβοις γε Πβοις εηπεε εε
ἠτφαωι ἠναεηπαρχοντα ἠηηηκη:
οτος φηεταβιτε ηνονο ἠελι
εηνακοβοε ναε ηετοε ηκωβ.

Πεσαε δε ναε ηνε Ιησουο γε
ἕφοοε ἀ ποεται ωπι εεν ἕπαιηι γε
ἠθοε εωε οεωηρι ἠτε Αβρααμ πε.

Αεε ταρ ηνε Πωηρι ἕΦρωμι
εκωε οτος ενοεεμ ἕφηεταετακο.

*Πῶοε φα Πεννοεε πε ωα ενεε
ἠτε ηι ενεε: ἀμην.*

But when they saw it,
they all complained, saying,
“He has gone to be a guest
with a man who is a
sinner.”

Then Zacchaeus stood
and said to The Lord,
“Look, Lord, I give half of
my goods to the poor; and if
I have taken anything from
anyone by false accusation,
I restore fourfold.”

And Jesus said to him,
“Today salvation has come
to this house, because he
also is a son of Abraham.

For the Son of Man has
come to seek and to save
that which was lost.”

*Glory be to God
forever.*

فلما رأى الجميع ذلك تَدَمَّرُوا
قائلين: «إِنَّهُ دَخَلَ بَيْتَ رَجُلٍ
خَاطِي لِيَسْتَرِيحَ».

فوقَّفَ زَكَّا وقال للربِّ: «ها أنا يا
ربُّ أُعْطِي نِصْفَ أَمْوَالِي
لِلْمَسَاكِينِ. وَأِنْ كُنْتُ قَدْ وَشَيْتُ
بِأَحَدٍ، أُرِدُ أَرْبَعَةَ أضعَافٍ».

فقال له يسوع: «اليوم حصل
خلاص لهذا البيت، إذ هو أيضاً
ابن إبراهيم».

لأنَّ ابنَ الإنسانِ إنما جاء لكي
يطلبَ ويُخَلِّصَ ما قد هلك».

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολη ἠτε πενσαε Παυλοο Παποστολοο

Παυλοο φεωκ ἕΠενβοις Ιησουο
Πιχεριστοο: παποστολοο εεθαεεμ:
φηεταεθαεεε εεπιεωεηνοεεε ἠτε
Φνοεεε.

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

البولس، فصل من رسالة معلمنا
بولس الرسول إلى العبرانيين،
بركته المقدسة تكون معنا. آمين.

Ⲛⲟⲩⲟⲩⲓ ⲙⲉⲛ ⲟⲩⲛ ⲛⲉⲕⲕⲣⲛⲏⲏ
 ⲉⲟⲩⲟⲛⲛⲏⲧⲁⲥ ⲛⲉⲗⲁⲛⲙⲉⲑⲙⲏⲏ ⲛⲱⲉⲙⲱⲓ
 ⲙⲙⲁⲧ ⲛⲉⲙ ⲟⲩⲁⲥⲓⲟⲛ ⲛⲟⲥⲟⲗⲥⲉⲗ.

Ⲛⲕⲕⲣⲛⲏⲏ ⲥⲁⲣ ⲛⲉⲗⲟⲩⲟⲩⲓ ⲁⲧⲙⲟⲛⲕⲥ
 ⲑⲏⲉⲧⲉ ⲧⲗⲅⲭⲏⲓⲁ ⲛⲉⲗⲏⲧⲥ ⲛⲉⲙ ⲧⲧⲣⲁⲡⲉⲗⲁ
 ⲛⲉⲙ ⲧⲡⲣⲟⲑⲉⲥⲓⲥ ⲛⲧⲉ ⲛⲱⲱⲓⲕ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧ
 ⲉⲣⲟⲥ ⲥⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ.

Ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲗⲉ
 ⲙⲙⲁⲗ ⲥⲏⲁⲧ ⲧⲕⲕⲣⲛⲏⲏ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧ ⲉⲣⲟⲥ
 ⲥⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ ⲛⲧⲉ ⲛⲏⲉⲑⲟⲩⲁⲅ.

Ⲙⲟⲩⲟⲛ ⲟⲩⲱⲟⲩⲣⲏ ⲛⲏⲟⲩⲅ ⲛⲉⲗⲏⲧⲥ ⲛⲉⲙ
 ⲧⲕⲕⲅⲱⲧⲟⲥ ⲛⲧⲉ ⲧⲗⲓⲁⲑⲏⲕⲏ ⲉⲥⲱⲟⲅⲥ
 ⲛⲏⲟⲩⲅ ⲥⲁⲥⲁ ⲛⲓⲅⲉⲛ ⲑⲏⲉⲧⲉ ⲡⲓⲥⲧⲁⲙⲛⲟⲥ
 ⲛⲏⲟⲩⲅ ⲛⲉⲗⲏⲧⲥ ⲉⲣⲉ ⲡⲓⲙⲁⲛⲏⲁ ⲛⲉⲗⲏⲧⲉⲧⲉ
 ⲡⲓⲱⲅⲱⲧ ⲛⲧⲉ ⲗⲁⲣⲱⲛ ⲉⲧⲁⲥⲫⲓⲣⲓ ⲉⲅⲟⲗ
 ⲛⲉⲙ ⲛⲓⲡⲗⲁⲗ ⲛⲧⲉ ⲧⲗⲓⲁⲑⲏⲕⲏ.

Ⲙⲁⲡⲱⲱⲓ ⲗⲉ ⲙⲙⲟⲥ ⲉⲗⲏⲭⲉⲣⲟⲩⲅⲓⲙ
 ⲛⲧⲉ ⲡⲱⲟⲩ ⲉⲛⲉⲣⲗⲏⲓⲅⲓ ⲉⲗⲉⲛ
 ⲡⲓⲗⲁⲥⲧⲏⲣⲓⲟⲛ: ⲛⲁⲓ ⲉⲧⲉ ⲛⲁ ⲧⲏⲟⲩ ⲁⲛ ⲛⲉ
 ⲉⲥⲁⲗⲓ ⲉⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲙⲉⲣⲟⲥ.

ⲛⲁⲓ ⲗⲉ ⲉⲩⲑⲁⲙⲓⲏⲟⲩⲧ ⲙⲡⲁⲓⲣⲏⲧ:
 ⲧⲕⲕⲣⲛⲏⲏ ⲙⲉⲛ ⲛⲉⲗⲟⲩⲟⲩⲓ ⲥⲉⲛⲁ ⲉⲗⲟⲩⲛ ⲉⲣⲟⲥ
 ⲛⲉⲗⲉ ⲛⲓⲟⲩⲏⲅⲱ ⲛⲉⲗⲟⲩⲟⲩ ⲛⲓⲅⲉⲛ ⲉⲩⲭⲱⲕ
 ⲛⲏⲓⲱⲉⲙⲱⲓ ⲉⲅⲟⲗ.

Ⲙⲧⲙⲁⲗ ⲥⲏⲟⲩⲧ ⲗⲉ ⲟⲩⲥⲟⲡ
 ⲛⲧⲉⲙⲣⲟⲙⲡⲓ ⲛⲉⲗⲉ ⲡⲁⲣⲭⲏⲉⲣⲉⲩⲥ

Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary.

And behind the second veil, the part of the tabernacle which is called the Holiest of All,

which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant.

And above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

But into the second part the high priest went alone once a year, not without

ⲧⲙ ⲁⲓⲱⲉⲗⲏⲧ ⲁⲱⲗ ⲕⲁⲛ ⲗⲉ ⲁⲓⲱⲉⲗⲏⲧ
 ⲫⲣⲁⲛⲓⲥ ⲭⲓⲧⲙⲉ ⲱⲁⲗⲫⲁⲗⲟⲥ ⲁⲗⲙⲓ.

ⲗⲁⲧⲉ ⲛⲅⲓⲅ ⲁⲗⲟⲗ ⲁⲱⲗ ⲁⲗⲓ
 ⲓⲕⲁⲗ ⲗⲉ «ⲗⲁⲗⲟⲥ» ⲁⲗⲓ ⲕⲁⲛ ⲫⲓⲉ
 ⲁⲙⲏⲁⲣⲉ, ⲱⲁⲙⲁⲓⲗⲉ, ⲱⲕⲅⲓⲣ ⲧⲧⲫⲓⲧⲙⲉ.

ⲱⲟⲣⲁⲉ ⲁⲗⲕⲁⲅⲁⲅ ⲧⲏⲁⲓ ⲁⲗⲟⲗ
 ⲁⲗⲓ ⲓⲕⲁⲗ ⲗⲉ «ⲗⲁⲗⲟⲥ ⲁⲗⲁⲗⲟⲥ».

ⲫⲓⲉ ⲙⲓⲕⲣⲉ ⲙⲏ ⲗⲉⲅⲓⲅ, ⲱⲧⲁⲓⲟⲩ
 ⲁⲗⲉⲗⲏⲧ ⲙⲉⲗⲓⲱⲓ ⲙⲏ ⲕⲗ ⲕⲏⲉⲗⲉ ⲁⲗⲗⲉⲅⲓⲅ,
 ⲁⲗⲓ ⲫⲓⲉ ⲕⲓⲥⲧ ⲙⲏ ⲗⲉⲅⲓⲅ ⲫⲓⲉ
 ⲁⲙⲏ, ⲱⲉⲥⲱ ⲏⲁⲣⲱⲛ ⲧⲏⲓ
 ⲁⲫⲣⲏⲕⲧ, ⲱⲗⲟⲕⲁ ⲁⲗⲉⲗⲏⲧ.

ⲱⲫⲱⲕⲉ ⲕⲣⲱⲓⲁ ⲁⲙⲕⲗⲓⲛ
 ⲁⲗⲉⲱⲉ. ⲁⲗⲓⲱⲉⲗⲏⲧ ⲗⲓⲛⲓ ⲗⲏⲁ ⲁⲗⲏ ⲁⲛ
 ⲛⲧⲏⲕⲙ ⲉⲛⲏⲁ ⲁⲗⲧⲧⲫⲓⲅⲓⲗ.

ⲧⲙ ⲁⲗ ⲥⲁⲣⲧ ⲏⲗⲉ ⲙⲏⲉⲓⲁⲉ ⲏⲕⲗⲁ,
 ⲓⲗⲏⲗ ⲁⲗⲕⲏⲉⲗⲉ ⲁⲗⲓ ⲁⲱⲗ
 ⲕⲗ ⲕⲓⲛ, ⲥⲁⲛⲉⲓⲛ ⲁⲗⲕⲓⲧⲙⲉ.

ⲱⲁⲙⲁ ⲁⲗⲓ ⲧⲏⲁⲓ ⲫⲣⲏⲓⲥ ⲁⲗⲕⲏⲉⲗⲉ
 ⲫⲕⲧ ⲙⲣⲉ ⲫⲓ ⲟⲩⲥⲏⲧⲉ, ⲗⲓⲛⲓ ⲁⲗⲁⲗⲁⲙ

ἡμαρταν ἀτῶνε ἰνοφ ἀν φαι
 ἔψαρεν ἐρηι ἔχωφ νεμ ἔχεν
 νιμετατέμι ἵτε πιλαος.

Φαι δε εφορωνε ἡμοφ ἔβολ ἵχε
 Πῖπνευμα εθοταβ χε ἡπατεφορωνε
 ἔβολ ἵχε πιμωιτ ἵτε νεθοταβ ἔτι
 εμοοντ ἵχε ἴσκνη ἵχοτιῆ.

Θηεττενωντ ἐπαίχοφ ετψοπ
 φηέψατεν δωρον νεμ ψοψωοψυ
 ἔδορν ζωτς ἡμον ὡχομ ἡμωοφ
 κατα στήνηδης ἐκεκ πετψεμψυ
 ἔβολ.

Ἦονον ἔχεν θανοψωμ νεμ θανω
 νεμ θανωμς ετψεβινοῦτ ἔτε
 θανμεθμνι ἵτε ἴσαρζ νε ψα ἵχοφ
 ἵτε πιταθο ἔρατφ.

*Πῖμοτ ταρ νεμωτεν νεμ
 τερηνη ετσοπ: χε ἀμην εσεψωπι.*

blood, which he offered for himself and for the people's sins committed in ignorance.

The Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience,

concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

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

يُقَدِّمُهُ عَنِ نَفْسِهِ وَعَنِ جَهَالَاتِ الشَّعْبِ.

مُعِنًا الرُّوحَ الْقُدُسُ بِهَذَا أَنَّ طَرِيقَ الْأَقْدَاسِ لَمْ يُظْهَرْ بَعْدُ، مَا دَامَ الْمَسْكَنُ الْأَوَّلُ لَهُ إِقَامَةً.

الَّذِي هُوَ رَمَزٌ لِلْوَقْتِ الْحَاضِرِ، الَّذِي فِيهِ تَقَدَّمَ قَرَابِينَ وَدَبَائِحَ لَا يُمَكِّنُ مِنْ جِهَةِ الضَّمِيرِ أَنْ تَكْمَلَ الَّذِي يَخْدِمُ.

وَهِيَ قَائِمَةٌ بِأَطْعِمَةٍ وَأَشْرَبِيَّةٍ وَغَسَلَاتٍ مُخْتَلِفَةٍ وَفَرَائِضَ جَسَدِيَّةٍ فَقَطْ، مَوْضُوعَةٌ إِلَى وَقْتِ الْإِصْلَاحِ.

نعمة الله الأب تكون مع جميعكم. أمين.

The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ θεν πε πιχοῖτ
 ἵεπιστολη ἵτε πενιωτ Πετρος.
 Ἀμην. Παμενραῆ.

ἁ Πετρος ἁ: κε - β: ἱ

Φαι δε πε πιχαχι ἔταρζιωψ ἡμοφ
 θεν ἠηνοφ.

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

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

1 بطرس 1: 25 - 2: 10

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

Εὰρετενχω οτην εἰρηι ἠκακία
νιβεν νεμ ἕροϋ νιβεν νεμ μετωβι
νιβεν νεμ φῆθονοϋ νιβεν νεμ
καταλαλια νιβεν.

Ὑφρητ ἠθανκοτϋι ἠαλωοἶ
εἰμασοϋ τῆνοϋ: πῆρωτ ἠλοσικον
ἠατἕροϋ βιωϋωοϋ ἠμοϋ: ϋινα
ἠτετεναιαι ἠδῆτη εἰδοτην ἐπιοτϋαι.

Ιϋε ἀτετενϋεμ τῆπι ϋε οτἕριστοϋ
πε Πβοιϋ.

Φῆτετεννηοϋ ϋαροϋ πῶοι
ετωοδ εἰτωϋωϋ μεν εβολ ϋιτεν
νιρωμ: εἰωτπ δε ἠτεν Φῆνοϋτ οτοϋ
εϋταιοοτ.

Οτοϋ ἠωοτεν ϋωοτεν ωοπι ἠφρητ
ἠθανῶοι ετωοδ: ερετενκωτ ἠμοωτεν
ἠοτη ἠπνεϋματικον εοϋμετοτηβ
εθοταβ: ἐπϋιἠιἠι ἐπωω
ἠθανωοτωοωϋ ἠπνεϋματικον:
ετωηπ ἠΦῆνοϋτ εβολ ϋιτεν Ιησοϋϋ
Πἕριστοϋ.

ϋε οτη ἠδῆοοτ δεν τἕραφῆ: ϋε
ϋηππε τῆαϋω δεν ϋιωο ἠοἶοι
εϋωτπ ἠϋωϋ ἠλακε εϋταιοοτ:
οτοϋ φῆεοηατ εροϋ ἠνεϋβιωπι.

Πιταῖο οτη αϋωοπ ἠωοτεν δα
ἠεοηατ: ἠαοηατ δε ἠωοτ πῶοι

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.

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

فَأَطْرَحُوا كُلَّ حُبِّهِ وَكُلِّ مَكْرٍ
وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَةٍ،

وَكَأَطْفَالٍ مَوْلُودِينَ الْآنَ، اسْتَهُوا
اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعِشِّ لِكِي
تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا
مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا
مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَجِجَارَةٍ
حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،
لِتَقْدِمَ ذَبَائِحَ رُوحِيَّةً مَقْبُولَةً عِنْدَ
اللَّهِ بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يُتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:
«هِنَّدًا أَضَعُ فِي صِهْيُونَ حَجْرَ
رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ
بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكِرَامَةَ،
وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجْرَ
الَّذِي رَفَضَهُ الْبَنَّاوُونَ هُوَ قَدْ صَارَ

εταρωωυϥ ἴνε νηετκωτ: φαι αϥωωπι
ἵνοϣωϣ ἵλακϩ.

Πεμ οῦῶνι ἵβροπ νεμ οῦπετρα
ἵσκανδαλον: νηεθναδῖβροπ ἐπισαϣι
ενοι ἵατϣμαϣ ἕφηεταϣεϣκεϣαϣ
ἵδῆητϣ.

Πῶτεν δε ἵῶτεν οῦτενος
εϣωτπ οῦμετοῦρο οῦμετοῦηβ
οῦῶλωλ εϣοταβ οῦλαος εῦῶμαιοϣ
ῶποϣ ἵτετενοῦωνϩ εῦολ ἵνιαρετη
ἵτε φηεταϣθαϣεμ ῶηνοῦ εῦολ δῆεν
ἵϣακι εῦδονῆ ἐπεϣοῦωιῆι ετοι ἵῶφῆρι.

Πῆετε ἵοῦλαος ἀν πε ἵοῦχοῦ:
ϣῆνοῦ δε ἀρετενεϣ οῦλαος ἵφῆνοῦϣ:
νηῆτε ἵαῦῆναι ἵωοῦ ἀν ϣῆνοῦ δε ἀῦῆναι
νωτεν.

*Ἡσῆνοῦ ἵπερμενεϣε ϣικοςμοϣ
οῦδε νηετωοπ δῆεν ϣικοςμοϣ:
ϣικοςμοϣ ἵασῆῆνι νεμ τεϣεῦπιῶῆμια: φῆ
δε εῦῆρι ἵφῆοῦωϣ ἵφῆνοῦϣ ῆῆαῶωπι
ῶα εῆνεϩ: ἀμῆῆ.*

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
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.*

رَأْسَ الزَّائِيَةِ،

وَجَرَ صَدْمَةً وَصَخْرَةً عَثْرَةً.
الَّذِينَ يَعْتَرُونَ غَيْرَ طَائِعِينَ
لِلْكَلِمَةِ، الْأَمْرَ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَجَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ
مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ اِقْتِنَاءٍ،
لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ
مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا
الآنَ فَأَنْتُمْ شَعْبُ اللَّهِ. الَّذِينَ كُنْتُمْ
غَيْرَ مَرْحُومِينَ، وَأَمَّا الآنَ
فَمَرْحُومُونَ.

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

The Acts الإبركسيس

Πραϣιϣ ἵτε νεῆνοῦϣ ἵἀποστολοϣ:
εῦρε ποῦςμοῦ εῦοῦταβ ῶωπι νεμἀν.
Δμῆῆ.

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. أمين.

Πραϣιϣ ῶ: ῶα - ῶϣ

Acts 9: 31 - 43

أعمال 9: 31 - 43

Ἰεκκλῆσιὰ μὲν οὖν ἵτε Ἰουδαεὶ
 τῆρε νεμ Ἰαλιλεὶ νεμ Ἰαμαριαῖ:
 νε οὖν ἵτων ἵοῦρινη ἡμαρ:
 ἐκῆτ οὖο εἰμοψι δὲν Ἰοῦ ἵτε
 Πβοις: οὖο νᾶρνηοῦ ἵψαι δὲν πιωτ
 ἵρητ ἵτε Πίπνευμα εθοῦαβ.

Δωωπι δε ἐρε Πετρος νασινι
 ἐβολ εἴτεν ἵσνηοῦ τῆροῦ ἀψι ψα
 νᾶσιος εἰωοπ δὲν Ἀρδα.

Δερεμι δε ἵοῦρωι ἡμαρ
 ἐπεραν πε εἰεὶ ἐαρερ ὡμην ἵρομπι
 εἰψῆτοῦτ εἴκεν οὐβλοχ φαἱ δε
 νᾶψηλ ἐβολ πε.

Πετρος δε πεχαψ νᾶψ γε εἰεὶ
 εἰεταλδο ἡμοκ ἵκε Ιησοῦς Πιχριστος
 τωκ οὖο φωρω δαροκ: οὖο σατοψ
 ἀψῶνεψ.

Οὖο ἀρναρ ἐροψ τῆροῦ ἵκε
 νηεψοπ δὲν Ἀρδα νεμ Σαρων
 νηεταρκοτοῦ ἐΠβοις.

Πῆρη δε δὲν Ιοπη νε οὖν
 οῦμαθητῆς ἵεἰμι ἡμαρ πε ἐπεραν
 πε Ἰαβιθα θηετε ψατοραεμεε
 ἵεμοῦτ ἐροε γε Ἰδαεσι: θαἱ νᾶεμεε
 ἵεωβ ἵδαεθον νεμ νιμεθῆαητ ἐναεἰρι
 ἡμοῦ.

Then the churches
 throughout all Judea,
 Galilee, and Samaria had
 peace and were edified. And
 walking in the fear of The
 Lord and in the comfort of
 the Holy Spirit, they were
 multiplied.

Now it came to pass, as
 Peter went through all parts
 of the country, that he also
 came down to the saints
 who dwelt in Lydda.

There he found a certain
 man named Aeneas, who
 had been bedridden eight
 years and was paralyzed.

And Peter said to him,
 “Aeneas, Jesus the Christ
 heals you. Arise and make
 your bed.” Then he arose
 immediately.

So all who dwelt at
 Lydda and Sharon saw him
 and turned to The Lord.

At Joppa there was a
 certain disciple named
 Tabitha, which is translated
 Dorcas. This woman was
 full of good works and
 charitable deeds which she
 did.

وَأَمَّا الْكَنَائِسُ فِي جَمِيعِ الْيَهُودِيَّةِ
 وَالْجَلِيلِ وَالسَّامِرَةِ فَكَانَ لَهَا سَلَامٌ
 وَكَانَتْ تُبْنَى وَتَسِيرُ فِي خَوْفِ
 الرَّبِّ وَبِتَعَزِيَةِ الرُّوحِ الْقُدُسِ كَانَتْ
 تَتَكَثَّرُ.

وَحَدَّثَ أَنْ بَطْرُسَ وَهُوَ يَجْتَازُ
 بِالْجَمِيعِ نَزَلَ أَيْضاً إِلَى الْقَدِيسِينَ
 السَّاكِنِينَ فِي لُدَّةَ.

فَوَجَدَ هُنَاكَ إِنْسَاناً اسْمُهُ إِبْنِيَّاسُ
 مُضْطَجِعاً عَلَى سَرِيرٍ مُنْذُ ثَمَانِي
 سِنِينَ وَكَانَ مَقْلُوجاً.

فَقَالَ لَهُ بَطْرُسُ: يَا إِبْنِيَّاسُ يَشْفِيكَ
 يَسُوعُ الْمَسِيحُ فُمْ وَأَفْرَشْ لِنَفْسِكَ
 فِقَامَ لِلْوَقْتِ.

وَرَأَهُ جَمِيعُ السَّاكِنِينَ فِي لُدَّةَ
 وَسَارُونِ الَّذِينَ رَجَعُوا إِلَى الرَّبِّ.

وَكَانَ فِي يَافَا تَلْمِيذَةٌ اسْمُهَا طَابِيثَا
 الَّتِي تَرْجَمَتُهُ عَرَاةً. هَذِهِ كَانَتْ
 مُمْتَلِنَةً أَعْمَالاً صَالِحَةً وَإِحْسَانَاتٍ
 كَانَتْ تَعْمَلُهَا.

Ασπυπι δε θεν νιερσοοτ ετε υματ
ασπυπι ασμοτ εταρζοκμεε δε αρχαε
θεν πιμα ετσαπυωι.

Παρε λυδδα δε νασθεντ ελοππη
πε: νιμαθητηε οτην εταρζωτεμ γε
εματ ηνε Πετροε ανουωρη ηρωμι
εναρ ζαροε ερωβεε υμοε γε
υπερδναρ ει ζαρον.

Αφτωνε δε ηνε Πετροε ασμωι
νεμωοτ: εταφι δε ανολε εερηνι επιμα
ετσαπυωι: οτοε ανοε ερατοτ ναζραε
ηνε νιχηρα τηροτ εριμι οτοε
εταμο υμοε ενιωθην νεμ νιβεωε
εναεθαμιδ υμωοτ πε ερωπ νεμωοτ
ηνε Ιβραε.

Εταφζιτοτ δε εβολε τηροτ ηνε
Πετροε οτοε εταφζιτε ζιεν νεφκελι
αφτωβε οτοε εταφκοτε επιωμα
πεχαε γε Ταβιθα τωοτην: ηθεε δε
ασοτων ηνεεβαλ οτοε εταεναρ δε
εΠετροε ασεεμι.

Αφτ τοτε δε τεφχιε οτοε
αφταεοε ερατε: εταμωοτ δε
ενιαειοε νεμ νιχηρα αφταεοε νωοτ
εονε.

Απαιεωε δε οτωνε εβολε θεν
λοππη τηρε: οτοε οτημω ανναετ

But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room.

And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them.

Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments, which Dorcas had made while she was with them.

But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up.

Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive.

And it became known throughout all Joppa, and many believed on The Lord.

وَ حَدَّثَ فِي تِلْكَ الْأَيَّامِ أَنَّهَا مَرِضَتْ
وَمَاتَتْ فَغَسَلُوهَا وَوَضَعُوهَا فِي
عَلِيَّةٍ.

وَإِذْ كَانَتْ لُدَّةَ قَرِيبَةً مِنْ يَافَا
وَسَمِعَ التَّلَامِيذُ أَنَّ بُطْرُسَ فِيهَا
أَرْسَلُوا رَجُلَيْنِ يَطْلُبَانِ إِلَيْهِ أَنْ لَا
يَتَأْوَنِي عَنْ أَنْ يَجْتَازَ إِلَيْهِمْ.

فَقَامَ بُطْرُسُ وَجَاءَ مَعَهُمَا. فَلَمَّا
وَصَلَ صَعَدُوا بِهِ إِلَى الْعَلِيَّةِ فَوَقَفَتْ
لَدَيْهِ جَمِيعُ الْأَرَامِلِ يَبْكِينَ وَيُرِينَ
أَقْمِصَةً وَثِيَابًا مِمَّا كَانَتْ تَعْمَلُ
عَرَالَهُ وَهِيَ مَعَهُنَّ.

فَأَخْرَجَ بُطْرُسُ الْجَمِيعَ خَارِجًا
وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى ثُمَّ انْتَفَتْ
إِلَى الْجَسَدِ وَقَالَ: يَا طَابِئًا قَوْمِي
فُفْتَحَتْ عَيْنُهَا. وَلَمَّا أَبْصَرَتْ
بُطْرُسَ جَلَسَتْ.

فَنَآوَلَهَا يَدَهُ وَأَقَامَهَا. ثُمَّ نَادَى
الْقَدِيسِينَ وَالْأَرَامِلَ وَأَحْضَرَهَا
حَيَّةً.

فَصَارَ ذَلِكَ مَعْلُومًا فِي يَافَا كُلِّهَا
فَأَمَنَ كَثِيرُونَ بِالرَّبِّ.

ἐΠβοις.

Δεψωπι δε ζεν Ιοπηι ἡνομηω
ἡεροοτ ζατεν οται γε Σιωων

πιβακωαρ.

*Πισαχι δε ἡτε Πβοις εφελαι οροε
εφελαωαι: εφελαμασι οροε εφεταχρο:
ζεν φασια ἡεκκλησια ἡτε Φνορτ:
αμην.*

So it was that he stayed many days in Joppa with Simon, a tanner.

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

وَمَكَثَ أَيَّاماً كَثِيرَةً فِي يَافَا عِنْدَ سِمَعَانَ رَجُلٍ دَبَّاحٍ.

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

Synaxarium of Baramhat 28

سنكسار اليوم الثامن والعشرون من شهر برمهاث

1. The Departure of the righteous Emperor Constantine the Great
2. The Departure of Pope Peter (Petros) VII, the One Hundred and Ninth Patriarch of Alexandria
3. The Departure of Anba Sarabamon, known as “Abu Tarha”, Bishop of El-Menufia

1. نياحة الإمبراطور البار قسطنطين الكبير
2. نياحة البابا بطرس السابع، البطريرك المانة والتاسع من بطاركة الكرازة المرقسية
3. نياحة القديس الأنبا صرابامون الشهير بأبي طرحة

1. The Departure of the righteous Emperor Constantine the Great

On this day of the year 53 of the martyrs, 337 AD, the righteous Emperor Constantine the Great, departed. He was born in the year 274 AD, and his father's name was Constantius Chlorus and his mother's name was Helena. Constantius reigned over Byzantium, Maximianus reigned over Rome, and Diocletian reigned over Antioch and Egypt.

Constantius was pagan, but loved to do good and was compassionate and merciful. Once, he went to the city of El-Raha (Urfa, in Greek Edessa) and there he saw Helena, liked her and he married her. She was a Christian, and she brought forth Constantine. She raised him up well, sowed in his heart mercy and compassion for the Christians.

When Constantine grew up, he married Maximianus Caesar's daughter, who bestowed on him the title Caesar, after his father's death in the year 306 AD. When he received the kingdom, he reigned with justice and integrity, and all the people loved him.

1. نياحة الإمبراطور البار قسطنطين الكبير في مثل هذا اليوم من سنة 53 للشهداء، سنة 337 ميلادية، تنيح الإمبراطور البار قسطنطين الكبير. ولد سنة 274 ميلادية، واسم أبيه قونسطا وأمه هيلانة. وبينما كان أبوه ملكاً على بيزنطية، كان مكسيميانوس ملكاً على روما ودقديانوس ملكاً على أنطاكية ومصر. وكان والد قونسطا وثنياً، إلا أنه كان رحوماً محباً للخير. واتفق أنه مضى إلى الرها وهناك رأى هيلانة وأعجبته فتزوجها وكانت مسيحية. فأنجبت قسطنطين وربته تربية حسنة وكانت تبث في قلبه الرحمة والشفقة على المسيحيين. ولما كبر قسطنطين، تزوج ابنة مكسيميانوس قيصر بعد وفاة والده سنة 306 ميلادية. فأعطاه لقب قيصر فتسلم المملكة ونشر العدل والأنصاف فأحبه الجميع. زحف لمحاربة مكسندايوس ملك إيطاليا وطلب من المسيحيين أن يصلوا من أجله. وفي أثناء الحرب رأى في السماء في نصف النهار

The nobles of Rome sent asking him to come and save them from the injustice of Maximianus.

Constantine marched with his army toward Rome to save them. He asked the Christians to pray for his sake. During the war, he saw in the heaven, in the middle of the day, a shining Cross made of stars, and under it was written in Greek, "With this, you shall conquer." The light of the Cross was more shining than that of the sun, and he pointed it out to the nobles of his kingdom and the commanders of his army.

He ordered to prepare a large flag with the sign of the cross on it. Then he engaged with Maximianus in a war, overcame him, and Maximianus was drowned in Tiber river, with most of his soldiers. Constantine entered Rome and its entire people welcomed him with joy and gladness. Constantine became the Emperor of the East and the West.

When his affairs were settled in Rome, he and most of his soldiers were baptized by St. Silvester, the Pope of Rome, in the eleventh year of his reign, which is the fourth year after the appearance of the Honorable Cross.

He sent throughout the kingdom and commanded to set free all those who were imprisoned for the sake of faith, and that they should not work during the Passion week as the Apostles commanded. He also sent his mother Helena to Jerusalem to search for the Holy Cross of Our Lord Christ. She found it, built the church of Resurrection, where she placed the Holy Cross.

In the seventeenth year of his reign, the first Ecumenical Council of the Three Hundred and Eighteen bishops assembled at Nicea in the year 325 AD. This council condemned the Arian heresy, put down the Nicene Creed of faith, and many other canons, which arranged the affairs of the Christian church. Constantine rebuilt the city of Byzantium and called it after his name "Constantinople." He built many churches in it, and relocated to them many of the relics of the apostles and the saint.

When he completed his good endeavor, he departed in peace in the city of Nicomedia. They laid him in a gold sarcophagus, carried him and brought him to Constantinople. The Patriarch, bishops, priests, and all the people received him with prayers, psalms, and spiritual hymns, and laid him in the church of the Apostles, in the tomb that he prepared for himself.

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

صليباً منيراً جداً مكوناً من كواكب مكتوباً تحته باللغة اليونانية "بهذا تغلب". وكان ضياؤه يشع أكثر من نور الشمس فأراه لوزرائه وقواد جيشه. ثم أمر بعمل علم كبير ورسوم عليه علامة الصليب. ثم اشترك في الحرب مع مكسنديوس فهزمه وأغرقه في نهر التيبير هو ومعظم جنوده. ودخل قسطنطين روما، فاستقبله أهلها بالفرح والتهليل وأصبح قسطنطين ملكاً على الشرق والغرب.

ولما استقر به المقام في روما، اعتمد مع أغلب جنوده على يد سلبيطرس، بابا روما، في السنة الحادية عشرة من ملكه. ثم أصدر أمراً في سائر أنحاء المملكة بإطلاق المسيحيين المسجونين بسبب إيمانهم.

كما أمر أن لا يشتغل أحد في أسبوع الآلام كأوامر الرسل. كما أرسل أمه الملكة هيلانة إلى أورشليم للبحث عن الصليب المقدس، فوجدته وبنيت كنيسة القيامة ووضعت فيها الصليب المقدس.

وفي السنة السابعة عشرة من ملكه، والتي توافق سنة 325 ميلادية، اجتمع المجمع المقدس المسكوني الأول في مدينة نيقية الذي حرم بدعة أريوس وأصدر قانون الإيمان النيقاوي مع عدة قوانين أخرى.

ورتب أمور الكنيسة المسيحية أحسن ترتيب ثم جدد مدينة بيزنطية ودعاها باسمه القسطنطينية. وبنى فيها الكثير من الكنائس وأحضر إليها أجساد الكثيرين من الرسل والقديسين.

ولما أكمل سعيه الصالح، تنيح بسلام في نيقوميديا. فوضعه في تابوت من ذهب وحملوه إلى القسطنطينية. فاستقبله البطريرك والكهنة بالصلوات والتسابيح الروحية ودفنوه في كنيسة الرسل في المقبرة التي أعدها لنفسه. بركة صلواته فلتكن معنا. آمين.

2. The Departure of Pope Peter (Petros) VII, the One Hundred and Ninth Patriarch of Alexandria

On this day also, of the year 1568 of the martyrs, 1852 AD, the holy father Pope Peter (Petros) VII, the 109th Pope of Alexandria, departed. This father was born in the village of Gawly, Manfalout, and therefore, he was called Petros El-Gawly.

He became a monk in the monastery of St. Antonius. Because of his good repute and many virtues, he was ordained priest then hegumen.

When his report reached Pope Marcus (Mark) VIII, he summoned him to be ordained a metropolitan for Ethiopia, but instead he ordained him a general bishop in the year 1808 AD. He called him Theophilus and dwelt in the patriarchal place to assist him in his pastoral duties.

When Pope Marcus VIII departed, everyone unanimously agreed to consecrate Anba Theophilus to be his successor. They enthroned him Patriarch by the name Pope Peter VII in the year 1810 AD.

This saint was ascetic in his food and clothing. He was adorned with meekness and humility. He devoted himself to studying, reading and learning the Holy Book. The church during his pontificate enjoyed peace and tranquility. Pope Peter greatly despised simony and did not ordain anyone in any of the priestly ranks unless he was sure of his suitability for such service.

One year the water of the Nile had substantially decreased. The ruler of Egypt asked the Pope to pray for the rising of the water of the Nile. Pope Peter VII erected a tent on the bank of the river, where he celebrated the Divine Liturgy along with the bishops, priests and people.

After the prayer of the Divine Liturgy, he washed the Service utensils then he threw the water and a blessed Kourban (Blessed Bread) in the Nile. Immediately, the water of the river rose up to the tent wherein they celebrated the Divine Liturgy.

During his papacy also, Ibrahim Pasha, the son of Mohammed Ali Pasha, who was also the ruler of Syria, knew of the Holy Fire (Light) that proceeds from the Holy Sepulcher on Bright Saturday in Jerusalem. He asked Pope Peter VII to come to Jerusalem to verify the truth of what he had heard. Accordingly, the Pope went and the Holy Light appeared and Ibrahim Pasha personally witnessed it.

2. نياحة البابا بطرس السابع، البطريرك المائة والتاسع من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1568 للشهداء، سنة 1852 ميلادية، تنيح القديس البابا بطرس السابع، البطريرك المائة والتاسع من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس بقرية الجاولي (قرية بمرکز منفلوط، محافظة أسيوط) لذلك لُقِبَ "بالجاولي". ترهب بدير القديس الأنبا أنطونيوس، ولحسن سيرته وكثرة فضائله رسموه قساً ثم قمصاً. ولما بلغ خبره إلى البابا مرقس الثامن، استدعاه لكي يرسمه مطراناً على الحبشة، ولكنه رسمه أسقفًا عاماً للكرازة سنة 1808 ميلادية، باسم الأنبا ثاوفيلس وأقام في الدار البطريركية يساعد البابا مرقس في مهام الرعاية.

ولما تنيح البابا مرقس، اتفق رأى الجميع على إقامة الأنبا ثاوفيلس الأسقف العام خليفة له، فأجلسوه بطريركاً باسم البابا بطرس السابع، سنة 1810 ميلادية. كان هذا القديس ناسكاً في مأكله وملبسه، متوشحاً بالوداعة والاتضاع، واسع الاطلاع، وقد نالت الكنيسة في عهده سلاماً وطمأنينة. وكان البابا بطرس يُبغض السيمونية جداً ولم يكن يرسم أحد في أي رتبة من رتب الكهنوت إلا بعد التأكد من صلاحيته لهذه الخدمة. وفي أيامه انخفضت مياه النيل فطلب منه الحاكم الصلاة من أجل ارتفاع مياه النيل، فأقام البابا خيمة على شاطئ النيل ورفع فيها صلوات القديس الإلهي هو والأساقفة والكهنة والشعب. وبعد انتهاء القداس وغسل الأواني صب بعض الماء في الأواني وسكب هذه المياه في النيل، فارتفع منسوب ماء النيل على الفور حتى وصل إلى مستوى الخيمة التي أقيم فيها القديس الإلهي.

وفي عهده وصل إلى إبراهيم باشا ابن محمد على باشا، الذي كان والياً على الشام، خبر بأن النور المقدس يظهر من قبر السيد المسيح يوم سبت النور. فاستدعى إبراهيم باشا البابا بطرس وأعرب له عن رغبته في الذهاب إلى أورشليم ليتحقق منه صدق هذا الكلام. وذهب بالفعل وظهر النور المقدس ورآه إبراهيم باشا بنفسه.

This incident proved the validity of the appearance of the Holy Light. Ibrahim Pasha revered Pope Peter El-Gawly, and he returned to Cairo with great honor.

One of the great events that immortalized the memory of Pope Peter and assured the patriotism of the Coptic Church; is the what happened with the Russian Caesar who sent to the Pope a Prince offering to put the Coptic Church under the protection of Caesar.

The Pope refused the proposal graciously, with a spiritual wisdom and deep-rooted patriotism by asking: "Does your Caesar live forever?" when the envoy answered that he would die like all human beings, the Pope replied, "We are under the protection of the King that does not die, that is The Lord Christ." The Prince admired the Pope's faith and patriotism. When Mohammed Ali Pasha, the ruler of Egypt, heard that, he exalted the Pope and admired him and was assured of the patriotism of the Coptic Church.

When Pope Peter VII completed his good endeavor, he departed in peace. He was buried in St. Mark church in El-Azbakiah.

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

3. The Departure of Anba Sarabamon, known as "Abu Tarha", Bishop of El-Menoufia

On this day also, of the year 1569 of the martyrs, 1853 AD, the holy father Anba Sarapamon, known as "Abu Tarha – The Veiled", Bishop of Menoufia, departed. He was born in one of the villages of El-Sharqia, to pious Christian parents. They called him Salib, and raised him up with a true Christian upbringing.

When he grew, he worked in selling oil. One day, an evil woman accused him of killing her son in the market. Salib asked God to exonerate him from this false accusation. In the court and before the judge, he ordered the dead child to rise up to tell the judge the truth. The child rose up and testified to the innocence of Salib before everyone. As a result of this miracle, Salib fled the vainglory and went immediately to St. Antonius monastery, where he became a monk.

In the monastery, he grew in virtues until Pope Petros El-Gawly chose him a Bishop for Menoufia, against his wish. God granted him the gift of healing the sick, and casting out evil spirits. He cast out an unclean spirit from princess Zahra, the daughter of Mohammed Ali Pasha. He cast out many evil spirits by the power of

وبهذا الحدث تأكدت صحة الإيمان في النور المقدس. وكرّم إبراهيم باشا البابا بطرس وأعادته إلى القاهرة بكل إكرام. ومن الأحداث الشهيرة التي خلّدت ذكرى البابا بطرس وأكّدت وطنية الكنيسة القبطية، أن قيصر روسيا أوفد إلى البابا أحد الأمراء ليعرض عليه أن يتم وضع الكنيسة القبطية تحت حماية القيصر، فرفض البابا هذا العرض بحكمة روحية ووطنية أصيلة إذ سأل الأمير "هل ملككم سيموت؟" قال له الأمير: "نعم". فقال البابا: "نحن تحت حماية ملك لا يموت وهو الرب يسوع المسيح"، ولما سمع الوالي محمد علي باشا بهذا الكلام ارتفع قدر البابا بطرس في عينيه كثيراً وتأكّد من وطنية الكنيسة القبطية. ولما أكمل سعيه الصالح تبنّى بسلام وذفن في الكنيسة المرقسية الكبرى بالأزبكية. بركة صلواته فلنكن معنا. آمين.

3. نياحة القديس الأنبا صرابامون الشهير بأبي طرحة وفيه أيضاً من سنة 1569 للشهداء، سنة 1853 ميلادية، تبنّى القديس الأنبا صرابامون أسقف المنوفية الشهير "أبي طرحة" (سُمّي بأبي طرحة لأنه كان يضع شالاً على رأسه ينزل على وجهه). وُلد هذا القديس بإحدى بلاد الشرقية من أبوين مسيحيين تقيين أسمياه "صليب"، ربياه تربية مسيحية حقيقية. ولما كبر اشتغل ببيع الزيت. وحدث أن امرأة شريرة ادّعت عليه بأنه قتل ابنها، ووصل الأمر إلى القاضي. فطلب صليب من الله أن يُظهر براءته من هذه التهمة. ولما مثّل أمام القاضي أمر الطفل الميت بالقيام ليخبر القاضي بالحقيقة، فقام الطفل وشهد ببراءته أمام الجميع. وعلى أثر هذه المعجزة ذهب وترهب بدير القديس الأنبا أنطونيوس. وهناك نما في الفضيلة حتى أختير أسقفاً لكرسي المنوفية على غير إرادته، وقد منحه الله موهبة شفاء الأمراض وإخراج الأرواح الشريرة، فقد أخرج الروح النجس من

the cross.

This saint loved giving in secret. He carried a basket that had gifts, which he distributed himself to the needy, without anyone knowing his identity. He was also known for his simplicity and wisdom. The Lord hearkened to his prayers, especially for those who are troubled for not having children. He had spiritual transparency, for he could foretell some future events.

When he 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.

الأميرة زهرة ابنة محمد على باشا، ومن كثيرين بقوة الصليب. كان هذا القديس محباً للعطاء في الخفاء فكان يحمل قفصاً به بعض العطايا يوزعها بنفسه على المحتاجين دون أن يعرفه أحد، واشتهر أيضاً بالبساطة والحكمة وكان الرب يسمع صلواته وبصفة خاصة صلواته من أجل أن يعطي الله نسلًا للذين ليس لهم. كما كانت له الشفافية الروحية التي بها يعرف بعض الأمور المستقبلية. وبعد أن أكمل سعيه الصالح، 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 ψλ: α, β

Psalm 65: 1, 2

المزمور 64: 1، 2

Ποοκ Φνοϋτ ςερωαϋ ακ ηξε
πιρω δεν σιων: ερετ ακ ηθανεϋχη
δεν Ιεροσαλημ: ωτεμ Φνοϋτ
εταπροσεϋχη: ξε σενηοϋ θαροκ ηξε
σαρξ ηιβεν. **Αλληλουια.**

Praise is awaiting You, O God, in Zion; and to You the vow shall be performed in Jerusalem. O You who hear prayer, to You all flesh will come. **Alleluia.**

لك ينبغي التسبيح يا الله في صهيون. ولك توفى النذور في اورشليم. استمع يا الله صلواتي لأنه إليك يأتي كل بشر. **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.

Οτἀναστρωσις εβολα δεν
πιερασσελιον εθοϋαβ κατὰ Πατθεον
ασιοϋ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Εταφι δε ηξε Ιησους ενισα ητε
 τΚεσαρια ητε Φιλιππος ναφυινη
 ηνευμαθητης γε αρε ηρωωι ζω υμμοσ
 γε ηιω πε Πωηρι υΦρωωι.

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?”

وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةَ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.

Πθωοτ δε πεχωοτ γε θανοοτον
 μεν γε Ιωαννης πηρεφτωμσ:
 θανκεχωοτην δε γε Ηλιασ:
 θανκεχωοτην δε γε Ιερεμιασ ιε οται
 εβολ θεν ηπροφητης.

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

فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ وَآخَرُونَ إِبْرَاهِيمًا وَآخَرُونَ إِرْمِيَا أَوْ وَاحِدًا مِنَ الْأَنْبِيَاءِ.

Πεθαφ ηωοτ γε ηωωτην δε
 αρετην ζω υμμοσ γε ανοκ ηιω.

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

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.

Αφεροτω δε ηξε Σιωων Πετροσ
 πεθαφ γε ηθοκ πε Πιχριστοσ Πωηρι
 υΦνοτ ετοηθ.

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

فَأَجَابَ سَمْعَانُ بُطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

Αφεροτω δε ηξε Ιησους πεθαφ
 ναφ γε ωοτηιατκ Σιωων Βαρ Ιωνα γε
 σαρξ ηεμ σνοφ αν αφωρηπ υφαι νακ
 εβολ αλλα Παιωτ ετθεν ηιφηοτι.

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.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سَمْعَانَ بْنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنْ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ.

Ανοκ δε τ ζω υμμοσ νακ γε ηθοκ
 πε Πετροσ ειεκωτ ηταεκκλησια θιγεν
 ταπετρα οτοθ ηιπυλη ητε αμεντ
 ηνοτωχεμχομ εροσ.

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.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بُطْرُسُ وَعَلَى هَذِهِ الصَّخْرَةِ أَبْنِي كَنِيْسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

Ειετ δε νακ ηηιωωτ ητε
 θεμετοτρο ητε ηιφηοτι οτοθ
 φηετεκνασονθφ θιγεν ηικαθι εφεωωπι
 εφσονθ θεν ηιφηοτι οτοθ

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.

وَأَعْطِيكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ فَكُلُّ مَا تَرْبِطُهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.

φῆτε κναβολῆ εβολ ζιζειν πικαζι
εφῆωπι εφβηλ ζεν νιφονῖ.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

Glory be to God forever.

والمجد لله دائماً.

Katameros Readings for the 29th Day of Baramhat
قطمارس قراءات اليوم التاسع والعشرون من شهر برمهاث المبارك

ΚΟΥΧΟΥΤ ΨΙΤ ΝΕΖΟΥΤ ἸΠΙἈΒΟΥΤ ΦΑΜΕΝΩΘ

Πῶλαι Ἰπιζιῶεννοῦχι Ἰτε ποῦσαι νεμ Ἰχιντωνῆ Ἰπενρεῖνοθεμ
عيد البشارة بالخالص المجيد وقيامه مخلصنا

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.

Ψαλμος τῷ Δαυιδ ρμζ: ε, ζ	Psalm 144: 5, 7	مزمور 143 : 5، 7
<p>Πῶοις ρεκ νιφνοῖ Ἰμοῦ ἔπεσχιτ: ὀινεμ νιτωῶν οῦοθ μαροῦῶεῶ Ἰχρεμτς: οῦωρηπ Ἰτεκχιζ ἔβολ θεν Ἰῶοις: ματοῦζοι οῦοθ ναζμετ. Ἀλληλοῖα.</p>	<p>O Lord, bow Your heavens and come down. Touch the mountains and they shall smoke. Send forth Your hand from on high; rescue me and deliver me. Alleluia.</p>	<p>يارب طأطئ السموات وانزل، إمس الجبال فتدخن، إرسل يدك من العلو إنقذني ونجني. 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>ΟῦἸναστνωσις ἔβολ θεν πιεῦασσελιον εθοῦαβ κατὰ λουκἸαν 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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Παρθος δε ερωχ πε ηνε οται εβολ
 δεν νιΦαρισεος εινα ητεροω
 νευαυ: οτος εταυωυ εδον ηπι
 ηπιΦαρισεος αρωτεβ.

Οτος εηππε ις οτςμι ενασοι
 ηρεφερνοβι δεν τβακι οτος ετασεμι
 γε ερωτεβ δεν ηπι ηπιΦαρισεος ασβι
 ηναλαβατρον ησοzen.

Οτος ετασεβι ερατς σαφαρο
 δαροτο ηνευβαλατς εριμι
 ασερητς ηρωπ ηνευβαλατς δεν
 νεσερωωνι: οτος ασροτο εβολ δεν
 πιωι ητε τεαφε: οτος νατφι
 ενευβαλατς νασωε υμωον
 ηπισοzen.

Εταφνατ δε ηνε πιΦαρισεος
 εταφθαμεε πεχαε ηρηι ηδητ
 εφω υμοε γε ενε οηπροφητς πε φαι
 ναφναεμι γε οτ τε: οτος γε οταυ
 ηρητ τε ταίςμι ετασβι νεμαε γε
 οηρεφερνοβι τε.

Οτος αφερωω ηνε Ιησουε πεχαε
 ναε: γε Σιμων οτον ητηι ηοταχι
 ερωχ νακ: ηθοε δε πεχαε γε
 φρεφτςβω αρωε.

Then one of the
 Pharisees asked Him to eat
 with him. And He went to
 the Pharisee's house, and
 sat down to eat.

And behold, a woman in
 the city who was a sinner,
 when she knew that Jesus
 sat at the table in the
 Pharisee's house, brought
 an alabaster flask of fragrant
 oil,

and stood at His feet
 behind Him weeping; and
 she began to wash His feet
 with her tears, and wiped
 them with the hair of her
 head; and she kissed His
 feet and anointed them with
 the fragrant oil.

Now when the Pharisee
 who had invited Him saw
 this, he spoke to himself,
 saying, "This man, if He
 were a prophet, would know
 who and what manner of
 woman this is who is
 touching Him, for she is a
 sinner."

And Jesus answered and
 said to him, "Simon, I have
 something to say to you."
 So he said, "Teacher, say
 it."

وَسَأَلَهُ وَاحِدٌ مِنَ الْفَرِيسِيِّينَ أَنْ
 يَأْكُلَ مَعَهُ فَدَخَلَ بَيْتَ الْفَرِيسِيِّ
 وَاتَّكَأَ.

وَإِذَا امْرَأَةً فِي الْمَدِينَةِ كَانَتْ
 خَاطِنَةً إِذْ عَلِمَتْ أَنَّهُ مُتَكِيٌّ فِي بَيْتِ
 الْفَرِيسِيِّ جَاءَتْ بِقَارُورَةٍ طِيبٍ.

وَوَقَفَتْ عِنْدَ قَدَمَيْهِ مِنْ وَرَائِهِ
 بِاِكْيَةٍ وَابْتَدَأَتْ تَبِيُّ قَدَمَيْهِ بِالذَّمُوعِ
 وَكَانَتْ تَمْسَحُهُمَا بِشَعْرِ رَأْسِهَا
 وَتُقَبِّلُ قَدَمَيْهِ وَتَدْنُهُمَا بِالطِّيبِ.

فَلَمَّا رَأَى الْفَرِيسِيُّ الَّذِي دَعَاهُ ذَلِكَ
 قَالَ فِي نَفْسِهِ: «لَوْ كَانَ هَذَا نَبِيًّا
 لَعَلِمَ مَنْ هَذِهِ الْمَرْأَةُ الَّتِي تَلْمِسُهُ
 وَمَا هِيَ! إِنَّهَا خَاطِنَةٌ».

فَقَالَ يَسُوعُ: «يَا سَمْعَانُ عِنْدِي
 شَيْءٌ أَقُولُهُ لَكَ». فَقَالَ: «قُلْ يَا
 مُعَلِّمُ».

Περαει ναει: εει νε οτον χρεοστις
ειναει εοτον ητε ογδανιστις ερωου:
πιουαι νε οτον τιοει υει ησαθερι ερωει:
πικεουαι δε νε οτον τεοει ερωει.

Ηε υμμουτωου δε υμμουαι
ερωουτωου αιχλαει νωου εβουλ
υπιειναει ηεμουτ: νιυ οτη ηζητωει
εουαμειριτε ηεουο.

Αειρωου ηει Συμων περαει: εει
ημεει εει φηεταειχα πιεουο ναει εβουλ
ηεμουτ: ηεουει δε περαει ναει εει
αιηεαι ηειν ουεωουτεν.

Οουε εταειφουεει εηειειυι περαει
ηειμων εει χηναει εταειειυι: αι εειουη
επεικη υπειηει ηουμωου εναδδαιεει:
θαι δε ε ηεουε αιεωρη ηηαδδαιεει
ηειν νεεερμωου η ουε αιεουου εβουλ
ηειν πεεειυι.

Υπειηει ηουφι ερωει: θαι δε ηεουε
ιειεν εταει εειουη επεικη υπειεχαιουε
εβουλ εειηει εηαδδαιεει.

Υπειεωεει ηηαδδαιεει ηουηεε: θαι δε
ηεουε αιεωεει ηηαδδαιεει ηουεουεεν.

Εθεει φαι ηει υμμουε ναιε εει
νεεουβι ετουε εειηει ηαιε εβουλ εει
αιεραεαπαν εμμουω: φη εαι εηαιεει

“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty.

And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”

Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have rightly judged.”

Then He turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head.

You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in.

You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil.

Therefore, I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.”

ΚΑΝ ΛΜΔΑΙΝ ΜΔΙΟΥΝΑΝ. ΕΛΙ ΤΩΑΔΙ
ΧΜΣΝ ΜΝΕ ΔΙΝΑΡΙ ΕΛΙ ΤΩΑΧΡ
ΧΜΣΟΥΝ.

ΩΔ ΤΜ ΚΝ ΛΗΜΑ ΜΑ ΙΟΥΦΙΑΝ
ΣΑΜΧΗΜΑ ΓΜΙΕΑ. ΦΛ: ΑΙΗΜΑ ΙΚΟΥΝ
ΑΧΤΡ ΧΒΑ ΛΗ?».»

ΦΑΓΑΒ ΣΜΕΑΝ: «ΑΠΝ ΤΩΔΙ
ΣΑΜΧΗ ΠΑΛΑΧΤΡ». ΦΚΑΛ ΛΗ:
«ΠΑΛΣΤΑΒ ΗΚΜΤ».

ΤΗ ΤΤΕΤ ΕΛΙ ΤΜΡΑΕ ΤΚΑΛ
ΛΣΜΕΑΝ: «ΑΤΝΤΡ ΗΔΕ ΤΜΡΑΕ? ΑΝΕΙ
ΔΧΛΤ ΒΙΤΤΚ ΜΑΕ ΛΑΓΛ ΡΓΛΕ ΤΜ
ΤΕΠ. ΩΜΑ ΗΕ ΦΚΔ ΕΣΛΤ ΡΓΛΕ
ΠΑΔΜΟΥΕ ΜΣΧΤΗΜΑ ΞΤΕΡ ΡΑΣΗΑ.

ΦΒΛΕ ΤΜ ΤΚΒΛΕΙ ΩΜΑ ΗΕ ΦΜΝΔ
ΔΧΛΤ ΤΜ ΤΚΦ ΕΝ ΤΚΒΙΛ ΡΓΛΕ.

ΒΡΕΤ ΤΜ ΤΔΗΝ ΡΑΣΕΙ ΩΜΑ ΗΕ ΦΚΔ
ΔΗΤ ΠΑΛΤΙΒ ΡΓΛΕ.

ΜΝ ΑΓΛ ΤΛΚ ΑΦΟΥ ΤΚ: ΚΔ ΕΦΡΤ
ΧΤΑΙΑ ΗΑ ΤΚΤΙΡΕ ΛΑΝΗΑ ΑΗΤ ΚΤΙΡΑ.
ΩΤΩΔΙ ΙΕΦΡ ΛΗ ΚΒΙΛ ΙΗΒ ΚΒΙΛΑ».

οἰκοῦσι ναὶ ἐβόλ ὑλαφερὰς ἀπααν
ἵνοῦκοῦσι.

Πεχαεὶ Δε ναὶ ἄε νενοβι σεχη νε
ἐβόλ.

Οἱ τοὺ ἀφερῶντες ἵστος ἵδρηι
ἵδῆτοῦ ἵχε νηεθρωτεβ ἄε νιμ πε φαί
ετερῖκεχα νοβι ἐβόλ.

Πεχαεὶ Δε ἵτῆριμι ἄε πεναετ
πεταφναεμι μαωενε δεν οὔριρηνη.

*Πῶσος φα Πεννοῦτ πε: ὑα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

Then He said to her,
“Your sins are forgiven.”

And those who sat at the
table with Him began to say
to themselves, “Who is this
who even forgives sins?”

Then He said to the
woman, “Your faith has
saved you. Go in peace.”

Glory be to God forever.

ثُمَّ قَالَ لَهَا: «مَغْفُورَةٌ لَكَ
خَطَايَاكَ».

فَانْتَدَأَ الْمُتَكُونُونَ مَعَهُ يَقُولُونَ فِي
أَنْفُسِهِمْ: «مَنْ هَذَا الَّذِي يَغْفِرُ
خَطَايَا أَيُّضًا؟».

فَقَالَ لِلْمَرْأَةِ: «إِيمَانُكَ قَدْ خَلَّصَكَ!
إِذْهَبِي بِسَلَامٍ».

والمجد لله دائماً.

Ψωπ

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.

Ψαλμος τω Δαυιδ οἶ: ε, ϛ

Psalm 72: 6, 7

مزموں 71: 5, 6

Εἰς ἐπέσχητ ἡφρητ ἵνομοῦνησσοῦ
ἐεεν οὔσορτ: νεμ ἡφρητ
ἵεαντελτιλι εὔθλη ειζεν ἵκαει.
Εὔεἰλα ἵχε οὔμεομη δεν νεφῆεσοῦ:
νεμ ἡἰλα ἵτε οὔριρηνη.
Δλληλοια.

He shall come down as
rain upon a fleece, and as
drops falling upon the earth.
In His days righteousness
shall spring up. And
abundance of peace.
Alleluia.

ينزل مثل المطر على الجزة، ومثل
قطرات تقطر على الأرض، يشرق
في أيامه العدل، وكثرة السلامة.
هلليويا.

Matins Gospel
إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβολ θεν πιερασσελιον εθοταβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν ια: κ - κη</p>	<p>Luke 11: 20 - 28</p>	<p>لوقا 11: 20 - 28</p>
<p>Ισχε δε ανοκ θεν ορθηβ ητε Φνοττ τθιοτι ηνιδεωων εβολ θαρα ασφοθ ερωτεν ηχε τμετοτρο ητε Φνοττ.</p>	<p>But if I cast out demons with the finger of God, surely the kingdom of God has come upon you.</p>	<p>وَلَكِنْ إِنْ كُنْتُ بِإِصْبَعِ اللَّهِ أَخْرِجُ الشَّيَاطِينَ فَقَدْ أَقْبَلَ عَلَيْكُمْ مَلَكُوتُ اللَّهِ.</p>
<p>Εωπ ταρ ἀρεωαν πιχωρι θοκκ ητεφαρεθ ετεφατλη ψαρε νεφεπαρχοντα ψωπι θεν οτθιρηνη.</p>	<p>When a strong man, fully armed, guards his own palace, his goods are in peace.</p>	<p>حِينَمَا يَحْفَظُ الْقَوِيُّ دَارَهُ مُتَسَلِحًا تَكُونُ أَمْوَالُهُ فِي أَمَانٍ.</p>
<p>Εωπ δε ητε οτχωρι εροτ ι εθρηι εχωτ οτοθ ητεφθρο εροτ ψατωλι μηπετθωκ φηεναρε εθνητ χη εροτ: οτοθ ψατχωρ ηνετψωλ εβολ.</p>	<p>But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils.</p>	<p>وَلَكِنْ مَتَى جَاءَ مَنْ هُوَ أَقْوَى مِنْهُ فَإِنَّهُ يَغْلِبُهُ وَيَنْزِعُ سِلَاحَهُ الْكَامِلَ الَّذِي اتَّكَلَّ عَلَيْهِ وَيُوزِعُ غَنَائِمَهُ.</p>
<p>Φηετε ητνεμη αν αττοτβηι: οτοθ φηετε ητπερστνατισθε νεμη αν ετχωρ ημοι εβολ.</p>	<p>He who is not with Me is against Me, and he who does not gather with Me scatters.</p>	<p>مَنْ لَيْسَ مَعِيَ فَهُوَ عَلَيَّ وَمَنْ لَا يَجْمَعُ مَعِيَ فَهُوَ يُفْرِقُ.</p>
<p>Εωπ δε ἀρεωαν πιπνετωα ηκαθαροτον ι εβολ θεν πιρωμι ψατσινι εβολ θιτεν θανηα ηαθωωοτ ετκωτ ησα οτωα ηεμητον οτοθ</p>	<p>When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came'.</p>	<p>مَتَى خَرَجَ الرُّوحُ النَّجِسُ مِنَ الْإِنْسَانِ يَجْتَازُ فِي أَمَاكِنَ لَيْسَ فِيهَا مَاءٌ يَطْلُبُ رَاحَةً وَإِذْ لَا يَجِدُ يَقُولُ: أَرْجِعْ إِلَى بَيْتِي الَّذِي خَرَجْتُ مِنْهُ.</p>

ἀφ᾽ ὕψους· οὗτος ὡς ἀφ᾽ οὐρανοῦ καὶ
ἦν ἁγία ἐπιπέσει ἐπὶ τὸν ἄνθρωπον.

Ὁ ἄνθρωπος ὡς ἀφ᾽ οὐρανοῦ ἔρχεται
ἐκ τοῦ οὐρανοῦ.

Τότε ὡς ἀφ᾽ οὐρανοῦ ἔρχεται
ἄλλοι ἑπτὰ πνεύματα ἐχθρὰ ἑαυτοῦ
ἐπιπέσει· οὗτος ἄνθρωπος ἔσται ἕτερος
ἄνθρωπος ὡς ἀφ᾽ οὐρανοῦ ἔρχεται ἕτερος
ἄνθρωπος ὡς ἀφ᾽ οὐρανοῦ ἔρχεται ἕτερος.

Ἐγένετο δὲ ὡς ἀφ᾽ οὐρανοῦ ἔρχεται
ἄλλοι ἑπτὰ πνεύματα ἐχθρὰ ἑαυτοῦ
ἐπιπέσει καὶ ὡς ἀφ᾽ οὐρανοῦ ἔρχεται
ἕτερος ἄνθρωπος ὡς ἀφ᾽ οὐρανοῦ ἔρχεται ἕτερος.

Ἐπεὶ δὲ ὡς ἀφ᾽ οὐρανοῦ ἔρχεται
ἕτερος ἄνθρωπος ὡς ἀφ᾽ οὐρανοῦ ἔρχεται ἕτερος
ἄνθρωπος ὡς ἀφ᾽ οὐρανοῦ ἔρχεται ἕτερος.

*Πῶς φα Πεννη πὲρ ὡς ἐπὶ
ἕτερος ἄνθρωπος ὡς ἀφ᾽ οὐρανοῦ ἔρχεται ἕτερος.*

And when he comes, he finds it swept and put in order.

Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first.

And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You, and the breasts which nursed You!”

But He said, “More than that, blessed are those who hear the word of God and keep it!”

Glory be to God forever.

فِي آتِي وَيَجِدُهُ مَكْنُوساً مُرْتَبِئاً.

ثُمَّ يَذْهَبُ وَيَأْخُذُ سَبْعَةَ أَرْوَاحٍ أُخَرَ
أَشْرَّ مِنْهُ فَتَدْخُلُ وَتَسْكُنُ هُنَاكَ.
فَتَصِيرُ أَوْاخِرُ ذَلِكَ الْإِنْسَانِ أَشْرَّ
مِنْ أَوَّلِهِ.

وَفِيمَا هِيَ تَتَكَلَّمُ بِهَذَا رَفَعَتْ امْرَأَةٌ
صَوْتَهَا مِنَ الْجَمْعِ وَقَالَتْ لَهُ:
«طُوبَى لِلْبَطْنِ الَّذِي حَمَلَكَ
وَالثَدْيَيْنِ اللَّذَيْنِ رَضَعْتَهُمَا».

أَمَّا هُوَ فَقَالَ: «بَلْ طُوبَى لِلَّذِينَ
يَسْمَعُونَ كَلَامَ اللَّهِ وَيَحْفَظُونَهُ».

والمجد لله دائماً.

Liturgy Readings قراءات القديس

The Pauline Epistle رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενθάβ Παῦλος Πάποστολος

Παῦλος ἄβδωκ ἡ Πενθοῖς Ἰησοῦς
Χριστός: πᾶποστολος ἐθαβει:

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A

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

ΦΗΕΤΑΥΘΑΥΨ ΕΠΙΣΤΥΕΝΝΟΥΨΙ ΝΤΕ
ΦΝΟΥΨ.

chapter from the Epistle of
our teacher St. Paul to the
Romans. May his blessing
be upon us. Amen.

Ρομεις ς: α - Δα

Romans 3: 1 - 31

رومية 3: 1 - 31

ΟΥ ΧΕ ΠΕ ΠΘΟΥΘ ΜΠΙΛΟΥΔΑΙ ΙΕ ΑΥ ΠΕ
ΠΘΟΥΘ ΜΠΙΣΕΒΙ.

What advantage then
has the Jew, or what is the
profit of circumcision?

إِدَا مَا هُوَ فَضْلُ الْيَهُودِيِّ أَوْ مَا هُوَ
نَفْعُ الْخِتَانِ؟

ΟΥΝΙΨΨ ΠΕ ΚΑΤΑ ΣΑ ΝΗΨΨ ΝΙΒΕΝ:
ΝΨΟΥΡΠ ΜΕΝ ΧΕ ΑΥΤΕΝΘΟΥΤΟΥ ΕΝΙΣΑΧΙ
ΝΤΕ ΦΝΟΥΨ.

Much in every way!
Chiefly because to them
were committed the oracles
of God.

كَثِيرٌ عَلَى كُلِّ وَجْهٍ! أَمَّا أَوْلَا
فَلَأْتَهُمْ اسْتَوْمِنُوا عَلَى أَقْوَالِ اللَّهِ.

ΟΥ ΣΑΡ ΙΣΧΕ ΑΥΕΡΑΘΝΑΖΨ ΝΧΕ
ΣΑΝΟΥΘΝ ΜΗ ΤΟΥΜΕΤΑΘΝΑΖΨ ΝΑΚΕΡΨ
ΠΙΝΑΖΨ ΝΤΕ ΦΝΟΥΨ ΝΝΕΣΨΩΠΙ.

For what if some did not
believe? Will their unbelief
make the faithfulness of
God without effect?

فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا آمَنَاءَ؟
أَفَلَعَلَّ عَدَمَ آمَانَتِهِمْ يُبْطِلُ آمَانَةَ اللَّهِ؟

ΜΑΡΕ ΦΝΟΥΨ ΔΕ ΨΩΠΙ ΝΡΕΨΧΕ
ΜΕΘΜΗ: ΟΥΘΣ ΡΩΜΙ ΝΙΒΕΝ ΝΡΕΨΧΕ
ΜΕΘΝΟΥΧ: ΚΑΤΑ ΨΗΨΨ ΕΤΣΘΗΟΥΨ
ΣΟΠΩΣ ΝΤΕΚΜΑΙ ΣΕΝ ΝΕΚΣΑΧΙ ΟΥΘΣ
ΝΤΕΚΘΡΟ ΕΥΝΑΨΣΑΠ ΕΡΟΚ.

Certainly not! Indeed,
let God be true but every
man a liar. As it is written:
“That You may be justified
in Your words, and may
overcome when You
judge”.

حَاشَا! بَلْ لِيَكُنَ اللَّهُ صَادِقًا وَكُلُّ
إِنْسَانٍ كَاذِبًا. كَمَا هُوَ مَكْتُوبٌ:
«لَئِنْ تَبَيَّرَ فِي كَلَامِكَ وَتَغَلَّبَ مَتَى
حُوكِمْتَ».

ΙΣΧΕ ΔΕ ΤΕΝΜΕΤΘΙΝΧΟΝΣ ΕΘΝΑΤΑΘΕ
ΨΜΕΘΜΗ ΝΤΕ ΦΝΟΥΨ ΕΡΑΤΣ ΟΥ
ΠΕΤΕΝΝΑΧΟΥ: ΜΗ ΟΥΡΕΨΘΙΝΧΟΝΣ ΠΕ
ΦΝΟΥΨ ΕΥΝΑΙΝΙ ΜΠΕΨΧΩΝΤ: ΔΙΧΩ ΜΨΔΑΙ
ΣΕΝ ΟΥΜΕΤΡΩΜΙ ΝΝΕΣΨΩΠΙ.

But if our
unrighteousness
demonstrates the
righteousness of God, what
shall we say? Is God unjust
who inflicts wrath? I speak
as a man.

وَلَكِنْ إِنْ كَانَ إِثْمُنَا يُبَيِّنُ بَرَّ اللَّهِ
فَمَاذَا نَقُولُ؟ أَلَعَلَّ اللَّهُ الَّذِي يَجْلِبُ
الْعُضْبَ ظَالِمٌ؟ أَتَكَلِّمُ بِحَسَبِ
الْإِنْسَانِ.

ΜΜΟΝ ΠΩΣ ΦΝΟΥΨ ΝΑΨΣΑΠ
ΕΠΙΚΟΣΜΟΣ.

Certainly not! For then
how will God judge the
world?

حَاشَا! فَكَيْفَ يَدِينُ اللَّهُ الْعَالَمَ إِذْ
ذَاكَ؟

ΙΣΧΕ ΔΕ ΨΜΕΘΜΗ ΝΤΕ ΦΝΟΥΨ
ΑΣΕΡΘΟΥΘ ΕΠΕΨΩΟΥΘ ΝΘΡΗΙ ΣΕΝ
ΤΑΜΕΘΝΟΥΧ ΙΕ ΕΘΒΕΟΥ ΣΕΨΣΑΠ ΕΡΟΙ ΣΩ
ΜΨΨΗΨ ΝΟΥΡΕΨΕΡΝΟΒΙ.

For if the truth of God
has increased through my
lie to His glory, why am I
also still judged as a sinner?

فَاتَّهَ إِنْ كَانَ صِدْقُ اللَّهِ قَدْ أَزْدَادَ
بِكُذْبِي لِمَجْدِهِ فَلِمَاذَا أُدَانُ أَنَا بَعْدُ
كَخَاطِي؟

Ουτος κατα φρητ αν ετορξεοτα
 ερον υμοσ ουτος υφρητ ετε ουτον
 θανουτον ζω υμοσ ερον σε ψανσος σε
 μαρενιρι νηηπετρωου θινα ησει ναν
 ησε ηπεθανανερ ηηετε πορθαπ χη θα
 ηθαπ.

Ου σε ουτον θοτο ητοτεν ου
 παντωσ ανερωορι ταρ ησεμαρικι
 ηηηιουθαι νεμ ηιοτεινιηι σε σεχη θα
 φηοβι τηροτ.

Κατα φρητ ετςθουτ σε υμον
 ουθουηι υματατ.

Υμον πετκατ υμον πετωιηι ησα
 φηουτ.

Ατρικι εβολθ τηροτ ανερατωατ
 ερσοπ: υμον πετιρι ηουμετχρηστος
 υμον ψα εδοτη εοται.

Ουεματ εφοτηη πε τοτψωβι:
 ανερχροσ εβολθ θεν ποτλασ: ουμαθοτι
 ηροσ ετχη θα ηουσφοτοτ.

Ηαι ετε ρωου μεθ ησαροτι νεμ
 ενψαψι.

Σειησ ησε ηουθλατχ εφεν ενοσ
 εβολθ.

Πδομδεμ νεμ ηταλεπωρια ετχη
 θι ηουμωιτ.

Ουτος φηωιτ ητε ηθιρηηη

And why not say, "Let us do evil that good may come?" as we are slanderously reported and as some affirm that we say. Their condemnation is just.

What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

As it is written: "There is none righteous, no, not one;

there is none who understands; there is none who seeks after God.

They have all turned aside; they have together become unprofitable. There is none who does good, no, not one.

Their throat is an open tomb; with their tongues they have practiced deceit; the poison of asps is under their lips;

whose mouth is full of cursing and bitterness.

Their feet are swift to shed blood;

destruction and misery are in their ways;

and the way of peace they have not known.

أَمَا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا يَزْعُمُ قَوْمٌ أَنَّنَا نَقُولُ: «لِنَفْعَلِ السَّيِّئَاتِ لِكَيْ تَأْتِيَ الْخَيْرَاتُ». الَّذِينَ دِينُونَهُمْ عَادِلَةٌ.

فَمَاذَا إِذَا؟ أَنَحْنُ أَفْضَلُ؟ كَلَّا الْبَيْتَةُ! لِأَنَّنا قَدْ شَكَّوْنَا أَنَّ الْيَهُودَ وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ.

كَمَا هُوَ مَكْتُوبٌ: «أَنَّهُ لَيْسَ بَارٌّ وَلَا وَاحِدٌ.

لَيْسَ مَنْ يَفْهَمُ. لَيْسَ مَنْ يَطْلُبُ اللَّهَ.

الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا. لَيْسَ مَنْ يَعْمَلُ صَالِحًا، لَيْسَ وَلَا وَاحِدٌ.

حَنَجَرَتُهُمْ قَبْرٌ مَفْتُوحٌ. بِالسِّنِّتِهِمْ قَدْ مَكَرُوا. سِمْ الْأَصْلَالِ تَحْتَ شِفَاهِهِمْ.

وَقَمُّهُم مَمْلُوءٌ لَعْنَةً وَمَرَارَةً.

أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِ.

فِي طُرُقِهِمْ اغْتِصَابٌ وَسَحَقٌ.

وَطَرِيقُ السَّلَامِ لَمْ يَعْرِفُوهُ.

ἠπορσοτωνϋ.

† Ϸο† ἵτε Φνο† Ϸἠ ἠπεῦθο
ἵνοϋβαλ ἔβολ λη.

† ενεμι δε Ϸε ηη τηροϋ ἔτε
πινομοϷ ἠϷω ἠϷωοϷ αϷϷω ἠϷωοϷ
ἵνηητθεν πινομοϷ Ϸινα ἵτε ϷωϷ
ἵνοϷον ηιβεν θωμ: οτοϷ ἵτε ηικοϷμοϷ
τηϷϷ ὡπι Ϸα ηιϷαη ἵτε Φνο†.

Ϸε ἔβολ Ϸεν ηιϷβηνοϷ ἵτε
πινομοϷ ἠμοη ἔλι ἵκαϷϷ ηαμαι
ἠπεϷῦθο: ἔβολ Ϸαρ Ϸιτεη πινομοϷ λ
ἵποϷεη φηοβι ὡπι.

† ηοϷ δε ατῆνε πινομοϷ λ
† μεθμη ἵτε Φνο† αϷοϷηηϷ ἔβολ
εϷεϷεϷε ϷαροϷ ἔβολ Ϸιτεη πινομοϷ
ηεμ ηιηροφηηϷ.

† μεθμη δε ἵτε Φνο† ἔβολ
Ϸιτεη φηαϷ† ηηηϷοϷ ΠηϷϷιϷτοϷ Ϸεν
οϷον ηιβεν εθηαϷ†: ἠμοη φωϷ Ϸαρ
ὡπι.

ΔϷεϷηοβι Ϸαρ τηροϷ οτοϷ ϷεϷατ
ἠῖϷωοϷ ἠΦνο†.

ΕϷῦμαἰο ἠϷωοϷ ἵηηηηη Ϸεν
πεϷῦμοτ ἔβολ Ϸιτεη ηιϷω† φηητθεν
ΠηϷϷιϷτοϷ ηηϷοϷ.

ΦηηταϷεϷϷοϷη ηἷαϷ ἵηϷε Φνο†
ἵνοϷεϷϷω ἔβολ ἔβολ Ϸιτεη φηαϷ†

There is no fear of God
before their eyes.

Now we know that
whatever the law says, it
says to those who are under
the law, that every mouth
may be stopped, and all the
world may become guilty
before God.

Therefore, by the deeds
of the law no flesh will be
justified in His sight, for by
the law is the knowledge of
sin.

But now the
righteousness of God apart
from the law is revealed,
being witnessed by the Law
and the Prophets,

Even the righteousness
of God, through faith in
Jesus Christ, to all and on
all who believe. For there is
no difference;

for all have sinned and
fall short of the glory of
God,

being justified freely by
His grace through the
redemption that is in Christ
Jesus,

whom God set forth as a
propitiation by His blood,
through faith, to
demonstrate His

لَيْسَ خَوْفِ اللَّهِ قَدَامَ عِيُونِهِمْ».

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ
النَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الَّذِينَ فِي
النَّامُوسِ لِكَيْ يَسْتَدَّ كُلَّ فَمٍ وَيَصِيرَ
كُلُّ الْعَالَمِ تَحْتَ قِصَاصٍ مِنَ اللَّهِ.

لِأَنَّهُ بِأَعْمَالِ النَّامُوسِ كُلِّ ذِي جَسَدٍ
لَا يَتَبَرَّرُ أَمَامَهُ. لِأَنَّ بِالنَّامُوسِ
مَعْرِفَةُ الْخَطِيئَةِ.

وَأَمَّا الْآنَ فَقَدْ ظَهَرَ بَرُّ اللَّهِ بِدُونِ
النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ
وَالْأَنْبِيَاءِ.

بَرُّ اللَّهِ بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ
إِلَى كُلِّ وَ عَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ.
لِأَنَّهُ لَا فَرْقَ.

إِنَّ الْجَمِيعَ أَخْطَأُوا وَأَعْوَزَهُمْ مَجْدُ
اللَّهِ.

مُتَبَرِّرِينَ مَجَانًا بِبِنِعْمَتِهِ بِالْفِدَاءِ
الَّذِي بِيَسُوعَ الْمَسِيحِ.

الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً بِالْإِيمَانِ
بِدَمِهِ لِإِظْهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ
عَنِ الْخَطَايَا السَّالِفَةِ بِإِمْهَالِ اللَّهِ.

ἵνα ἵκεται ἡ δικαιοσύνη ἐξ ἡμετέρας ἐξουσίας ἵνα
ἡμετέρας ἡμετέρας ἡμετέρας ἡμετέρας
ἡμετέρας ἡμετέρας ἡμετέρας ἡμετέρας.

ἵνα ἡμετέρας ἡμετέρας ἡμετέρας ἡμετέρας
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righteousness, because in His forbearance God had passed over the sins that were previously committed,

to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus Christ.

Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

Therefore, we conclude that a man is justified by faith apart from the deeds of the law.

Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

لِإِظْهَارِ بِرِّهِ فِي الزَّمَانِ الْحَاضِرِ
لِيَكُونَ بَارًا وَيُبْرِئَ مَنْ هُوَ مِنَ
الْإِيمَانِ بِيسوع المسيح.

فَأَيْنَ الْإِفْتَخَارُ؟ قَدْ انْتَفَى. بِأَيِّ
نَامُوسٍ؟ أَبْنَامُوسِ الْأَعْمَالِ؟ كَلَّا
بَلْ بِنَامُوسِ الْإِيمَانِ.

إِذَا نَحْسَبُ أَنَّ الْإِنْسَانَ يَتَبَرَّرُ
بِالْإِيمَانِ بِدُونِ أَعْمَالِ النَّامُوسِ.

أَمِ اللَّهُ لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلْأُمَّمِ
أَيْضًا؟ بَلَى لِلْأُمَّمِ أَيْضًا.

لَأَنَّ اللَّهَ وَاحِدٌ هُوَ الَّذِي سَيُبْرِئُ
الْخِتَانَ بِالْإِيمَانِ وَالْعُرْلَةَ بِالْإِيمَانِ.

أَفَنُبْطِلُ النَّامُوسَ بِالْإِيمَانِ؟ حَاشَا!
بَلْ نُنْثِبُ النَّامُوسَ.

Πῆμοτ γαρ νευωτεν νευ
 τῆρινην ενσοπ: χε λμην εσεψωπι.

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

نعمة الله الأب تكون مع جميعكم.
 آمين.

The Catholic Epistle
 الكاثوليكون

Καθολικον ἐβωλ δεν πε πιθωπιτ
 ἡπίστολη ἡτε πενωτ Ιωαννης.
 Δμην. Παμενρα†.

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

الكاثوليكون من رسالة معلمنا
 يوحنا الاولى بركته المقدسة تكون
 معنا. آمين. يا احبائي.

ἁ Ιωαννης ἁ: ἁ - β: ε̄

1 John 1: 1 - 2:6

1 يوحنا 1: 1 - 2: 6

Φηεναεψωπι ιςχεν εη
 φηετανσομεεφ φηεταννατ εροεφ
 ἡνενβαλ φηετανσομς εροεφ: οτοε δ
 νενσιεχ χεμχωμφ εθεε πιεασι ἡτε
 πωνδ.

That which was from the
 beginning, which we have
 heard, which we have seen
 with our eyes, which we
 have looked upon, and our
 hands have handled,
 concerning the Word of life;

الَّذِي كَانَ مِنَ الْبَدْءِ الَّذِي سَمِعْنَاهُ
 الَّذِي رَأَيْنَاهُ بَعْيُونَا الَّذِي شَاهَدْنَاهُ
 وَلَمَسْتَهُ أَيْدِينَا مِنْ جِهَةِ كَلِمَةِ
 الْحَيَاةِ.

Οτοε πιωνδ εχοτωνε εβωλ οτοε
 ληνατ εροεφ οτοε तेनेρμεερε οτοε
 तेнтаμο ἡμωτεν ἐπιωνδ ἡνεεε χε
 φηετψωπι εα Φιωτ οτοε εχοτωνε
 ερον.

the life was manifested,
 and we have seen, and bear
 witness, and declare to you
 that eternal life which was
 with the Father and was
 manifested to us;

فَإِنَّ الْحَيَاةَ أَظْهَرَتْ وَقَدْ رَأَيْنَا
 وَنَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ
 الَّتِي كَانَتْ عِنْدَ الْأَبِ وَأَظْهَرَتْ لَنَا.

Φηεταννατ εροεφ οτοε
 ετανσομεεφ तेन्σιωψ ἡμοεφ νωτεν
 εινα ἡωτεν εωτεν ἡτε ουμετψφηρ
 ψωπι νωτεν νεμαν οτοε तेνμετψφηρ
 εεχη νευ Φιωτ νευ Πεεψηρι Ιησοεε
 Πιχριστοε.

that which we have seen
 and heard we declare to you,
 that you also may have
 fellowship with us; and truly
 our fellowship is with the
 Father and with His Son
 Jesus Christ.

الَّذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ
 لِكَيْ يَكُونَ لَكُمْ أَيْضاً شَرِكَةٌ مَعَنَا
 وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ الْأَبِ
 وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ.

Οτοε ναι तेνεδαι ἡμωοτ νωτεν
 εινα ἡτε πετενραψι ψωπι εεχηε εβωλ.

And these things we
 write to you that your joy
 may be full.

وَنُكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرْحُكُمْ
 كَامِلاً.

Ουοζ φαι πε πιωϋ ετανσοθμεϋ
ντοτϋ τενβιωϋ υμοϋ νωτεν γε
Φνοϋτ ουοτωινη πε ουοζ υμον ελι
νηακι νδητη.

Εϋωπ ανωανζοζ γε ουον νταν
νοϋμετϋφηρ νεμαϋ ουοζ ενμοϋι δεν
πιχακι τενζεμεθνοϋζ ουοζ τενιρι
νημι αν.

Εϋωπ δε ανωανμοϋι δεν ποϋωινη
υφρητ ζωϋ ετεϋωπ δεν ποϋωινη
ουον νταν νοϋμετϋφηρ νεμ νενηροϋ
ουοζ πενοϋ νησοϋς Πιχριστοζ
Πεϋωρηι ϋνατοϋβον εβολεα νοβι
νιβεν.

Εϋωπ ανωανζοζ γε υμοντεν νοβι
υμαϋ τενερδαλ υμον υμαϋατεν
ουοζ θμη ϋωπ νδητην αν.

Εϋωπ ανωαν ουωνε νηεννοβι
εβολ ϋενεοτ ουοζ ουθμη πε ϋινα
ντεϋχα ηεννοβι ναη εβολ ουοζ
ϋνατοϋβον εβολεα βι νζονοζ νιβεν.

Εϋωπ ανωανζοζ γε υπενερνοβι
τενιρι υμοϋ ησαμεθνοϋζ ουοζ
πεϋσαζι ϋωπνητην αν.

Ηαϋηρη και τςδα υμωοϋ νωτεν
ϋινα ντετενϋτεμερνοβι: ουοζ εϋωπ
αρεϋαν οϋαι ερνοβι ουον νταν υμαϋ

This is the message,
which we have heard from
Him and declare to you, that
God is light and in Him is
no darkness at all.

If we say that we have
fellowship with Him, and
walk in darkness, we lie and
do not practice the truth.

But if we walk in the
light as He is in the light, we
have fellowship with one
another, and the blood of
Jesus Christ His Son
cleanses us from all sin.

If we say that we have
no sin, we deceive
ourselves, and the truth is
not in us.

If we confess our sins,
He is faithful and just to
forgive us our sins and to
cleanse us from all
unrighteousness.

If we say that we have
not sinned, we make Him a
liar, and His word is not in
us.

My little children, these
things I write to you, so that
you may not sin. And if
anyone sins, we have an
Advocate with the Father,
Jesus Christ the righteous.

وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ
وَنُخْبِرُكُمْ بِهِ إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ
ظُلْمَةٌ ابْتَدَأَ.

إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةً مَعَهُ وَسَلَكْنَا
فِي الظُّلْمَةِ نَكْذِبُ وَلَسْنَا نَعْمَلُ
الْحَقَّ.

وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ
فِي النُّورِ فَلَنَا شَرِكَةً بَعْضُنَا مَعَ
بَعْضٍ وَدَمُ يَسُوعَ الْمَسِيحِ ابْنِهِ
يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ.

إِنْ قُلْنَا إِنَّهُ لَيْسَ لَنَا خَطِيئَةٌ نُضِلُّ
أَنْفُسَنَا وَلَيْسَ الْحَقُّ فِيْنَا.

إِنْ اعْتَرَفْنَا بِخَطَايَانَا فَهُوَ آمِينٌ
وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا
وَيُطَهِّرَنَا مِنْ كُلِّ إِثْمٍ.

إِنْ قُلْنَا إِنَّنَا لَمْ نُخْطِئْ نَجْعَلُهُ كَاذِبًا،
وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.

يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا
تُخْطِئُوا. وَإِنْ أَخْطَأَ أَحَدٌ فَلَنَا شَفِيعٌ
عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ.

ἠπιπαρακλητον θατεν Φιωτ Ιησοϋς
Πιχριστος πιθουμι.

Οτοϋϋ νῆοϋ πε πῶϋ† ἵτε νεννοβι
εῶβε νοϋν Δε ἠμαϋατεν αν αλλα νεμ
εῶβε να πικοϋμοϋ τηρεϋ.

Οτοϋϋ θεν φαι τενναἔμι χε
ανσοϋωνεϋ εϋωπ ανϋωανἄρεϋ
ἔνεϋεντολθ.

Φηετχω ἠμοϋ ϋε ανσοϋωνεϋ οτοϋϋ
ἵτεϋϋτεμἄρεϋ ἔνεϋεντολη
οϋταμῆνοϋϋ πε οτοϋϋ ἠμι ϋωπ θεν
φαι αν.

Φη Δε εῶναἄρεϋ ἔπεϋραϋι ανηῶωϋ
† αϋαπη ἵτε Φνοϋ† αϋωκ εῶολ
ἵθρηι θεν φαι θεν φαι τενναἔμι χε
τενϋωπ ἵθητηϋ.

Φηετχω ἠμοϋ ϋε †ϋωπ ἵθητηϋ
ἔεμῖϋα ἠφρη† ετα φη μωϋ ἠμοϋ
ἵτεϋμωϋ ϋωϋ ἠπαρη†.

*Ναϋνηοϋ ἠπερμῆνερε πικοϋμοϋ
οϋΔε νηετϋωπ θεν πικοϋμοϋ: πικοϋμοϋ
ναϋνι νεμ τεϋἔπιθρηια: φη Δε ετῖρη
ἠφρηϋωϋ ἠΦνοϋ† ἔρηϋωπι ϋα ἔνεϋ:
ἠμην.*

And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Now by this we know that we know Him, if we keep His commandments.

He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.

He who says he abides in Him ought himself also to walk just as He walked.

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

وَهُوَ كَفَّارَةٌ لِّخَطَايَانَا. لَيْسَ لَخَطَايَانَا فَقَطَّ، بَلْ لِّخَطَايَا كُلِّ الْعَالَمِ أَيْضًا.

وَبِهَذَا نَعْرِفُ أَنَّنَا قَدْ عَرَفْنَاهُ: إِنْ حَفِظْنَا وَصَايَاهُ.

مَنْ قَالَ قَدْ عَرَفْتَهُ وَهُوَ لَا يَحْفَظُ وَصَايَاهُ، فَهُوَ كَاذِبٌ وَلَيْسَ الْحَقُّ فِيهِ.

وَأَمَّا مَنْ حَفِظَ كَلِمَتَهُ، فَحَقًّا فِي هَذَا قَدْ تَكَمَّلَتْ مَحَبَّةُ اللَّهِ. بِهَذَا نَعْرِفُ أَنَّنَا فِيهِ.

مَنْ قَالَ إِنَّهُ ثَابِتٌ فِيهِ، يَنْبَغِي أَنَّهُ كَمَا سَلَكَ ذَلِكَ هَكَذَا يَسْلُكُ هُوَ أَيْضًا.

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

The Acts
الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολοσ: ἐρε ποῦσμοῦ εθοῦαβ ὡπι νεμδλ. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ζ: κς - λδ</p>	<p>Acts 7: 23 - 34</p>	<p>أعمال 7: 23 - 34</p>
<p>Εταγρωκ δε εβολ ηνε ημε ηρομπι ησνοη ασι εχεν περηητ εχεμπωιμι ηνεησνηοη νενηηρι ηΠισρανλ.</p>	<p>Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.</p>	<p>وَلَمَّا كَمَلَتْ لَهُ مُدَّةُ أَرْبَعِينَ سَنَةً خَطَرَ عَلَى بَالِهِ أَنْ يَفْتَقِدَ إِخْوَتَهُ بَنِي إِسْرَائِيلَ.</p>
<p>Οτοε εταρηναη εοται ερηι ημοϋ ηζονε αρηηρηητ οτοε αρηι ηοηδι ηπωηη ηψηηηαηηεμκο ημοϋ εαρηωτεβ ηπιρεμηχηνι.</p>	<p>And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.</p>	<p>وَإِذْ رَأَى وَاحِدًا مَظْلُومًا حَامَى عَنْهُ وَأَنْصَفَ الْمَغْلُوبَ إِذْ قَتَلَ الْمِصْرِيَّ.</p>
<p>Ηαμεηι δε πε γε σενακαϋ ηνε νεησνηοη γε φνοηϋ ηαϋ ηοηοηαι νωοη εβοληιτοη: ηθωοη δε ηποηκαϋ.</p>	<p>For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.</p>	<p>فَظَنَّ أَنَّ إِخْوَتَهُ يَفْهَمُونَ أَنَّ اللَّهَ عَلَى يَدِهِ يُعْطِيهِمْ نَجَاةً وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا.</p>
<p>Περραϋ δε αροηοηη εεανκε χωοηη ηημλαδ οτοε ηαρηωηη ημοϋ πε εοηρηρηη ερηω ημοε γε ηθωηη ηληρημ ησνηοη εθηε οη ηηηηηη ηηηηηηηηοη ηζονε.</p>	<p>And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?'</p>	<p>وَفِي الْيَوْمِ الثَّانِي ظَهَرَ لَهُمْ وَهُمْ يَتَخَاصِمُونَ فَسَاقَهُمْ إِلَى السَّلَامَةِ قَائِلًا: أَيُّهَا الرِّجَالُ أَنْتُمْ إِخْوَةٌ. لِمَذَا تَظْلِمُونَ بَعْضُكُمْ بَعْضًا؟</p>
<p>Φη δε εηη ηπερηωφηη ηζονε αρηολη εβολ ερηω ημοε γε ηη πε εταρηακ ηαρηωη ηε ρεηηηαη εηρη εηωη.</p>	<p>But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us?'</p>	<p>فَالَّذِي كَانَ يَظْلِمُ قَرِيبَهُ دَفَعَهُ قَائِلًا: مَنْ أَقَامَكَ رَئِيسًا وَقَاضِيًا عَلَيْنَا؟</p>

Ὁ ἐκοιτωγ ἐδοῦβετ ἡοοκ ἠφρητ
ἐτακδωτεβ ἠπιρεμἠΧημ ἡσαφ.

Δεφωτ δε ἡχε Ὡωῆσῃς δεν
παίσαζι αφερρεμἠζωλι δεν ἡκαζι
ἠΜαδίαμ πιμα ἐταφῆφε φηρι ῆνατ
ἠματ.

Ὁτοζ ἐτατρωκ δε ἐβωλ ἡχε ῆμε
ἡρομπι αφοτονηφ ἐροφ δεν ἡψαφ
ἡτε ἡτωωτ ἡCινα ἡχε οταστελος δεν
οτωαζ ἡχρωμ ζιζεν οτβατος.

Ὡωῆσῃς δε ἐταφνατ ἐπιζοραμα
αφερφφηρι εφναἱ δε ἐφνιατφ: αψωπι
ἡχε οτςμἡ ἡτε Πβοις εσζω ἠμοο.

Χε ἠνοκ πε φνοτφ ἡτε νεκιοτφ
φνοτφ ἡΑβρααμ νεμ φνοτφ ἡΙσαακ
νεμ φνοτφ ἡΙακωβ: αφςοερτερ δε
ἡχε Ὡωῆσῃς οτοζ ἠπεφερτολμαἡ
ἐφνιατφ.

Πεχε Πβοις δε ἡαφ χε βωλ
ἠπιθωοῆ ἐβωλζι νεκδαλατχ: πιμα
ζαρ ἐτεκοζι ἐρατκ ζιζωφ οτκαζι
εφοταβ πε.

δεν οτνατ δινατ ἐπῆζεμκο
ἠπαλαοο ετδεν Χημ οτοζ διωτεμ
ἐπονηαζομ οτοζ δι ἐπεσῃτ ἠναζμοτ:
φνοτφ δε ἠμοτ ἡταοῆορπκ ἐδῆρι
ἐΧημ.

Do you want to kill me
as you did the Egyptian
yesterday?

Then, at this saying, Moses
fled and became a dweller
in the land of Midian, where
he had two sons.

And when forty years
had passed, an Angel of The
Lord appeared to him in a
flame of fire in a bush, in
the wilderness of Mount
Sinai.

When Moses saw it, he
marveled at the sight; and as
he drew near to observe, the
voice of The Lord came to
him,

saying, 'I am the God of
your fathers -- the God of
Abraham, the God of Isaac,
and the God of Jacob.' And
Moses trembled and dared
not look.

Then The Lord said to
him, "Take your sandals off
your feet, for the place
where you stand is holy
ground.

I have surely seen the
oppression of my people
who are in Egypt; I have
heard their groaning and
have come down to deliver
them. And now come, I will
send you to Egypt.

أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ أَمْسَ
الْمِصْرِيِّ؟

فَهَرَبَ مُوسَى بِسَبَبِ هَذِهِ الْكَلِمَةِ
وَصَارَ غَرِيبًا فِي أَرْضِ مَدْيَانَ
حَيْثُ وُلِدَ ابْنَيْنِ.

وَلَمَّا كَمَلَتْ أَرْبَعُونَ سَنَةً ظَهَرَ لَهُ
مَلَاكُ الرَّبِّ فِي بَرِّيَّةِ جَبَلِ سَيْنَاءَ
فِي لَهَيْبِ نَارٍ عُلْيَقَةٍ.

فَلَمَّا رَأَى مُوسَى ذَلِكَ تَعَجَّبَ مِنْ
الْمَنْظَرِ. وَفِيمَا هُوَ يَتَقَدَّمُ لِيَنْظُرَ
صَارَ إِلَيْهِ صَوْتُ الرَّبِّ:

أَنَا إِلَهُ آبَائِكَ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ
إِسْحَاقَ وَإِلَهُ يَعْقُوبَ. فَارْتَدَّ
مُوسَى وَلَمْ يَجْسُرْ أَنْ يَنْظُرَ.

فَقَالَ لَهُ الرَّبُّ: اخْلَعْ نَعْلَ رِجْلَيْكَ
لَأَنَّ الْمَوْضِعَ الَّذِي أَنْتَ وَاقِفٌ
عَلَيْهِ أَرْضٌ مُقَدَّسَةٌ.

إِنِّي رَأَيْتُ مَشَقَّةَ شَعْبِي الَّذِينَ فِي
مِصْرَ وَسَمِعْتُ أُنْيَهُمْ وَنَزَلْتُ
لَأُنْقِذَهُمْ. فَهَلُمَّ الْآنَ أَرْسِلْكَ إِلَيَّ
مِصْرَ.

Πισαχι δε ἴτε Πβοις ἐφέλαι ογοθ
ἐφέλωαι: ἐφέλωασι ογοθ ἐφέταχρο:
δεν ἴαγια ἠεκκλήνια ἴτε Φνοῖ:
ἀμην.

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

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

Synaxarium of Baramhat 29

سنكسار اليوم التاسع والعشرون من شهر برمهاث

1. The Feast of the Glorious Annunciation
2. The Commemoration of the Resurrection of The Lord Jesus Christ from the Dead

1. عيد البشارة المجيد
2. تذكّار قيامة السيد المسيح من الأموات

1. The Feast of the Glorious Annunciation

The church celebrates today the glorious feast of Annunciation. When the appointed time by God since eternity for the salvation of mankind had come, God sent Gabriel the Archangel to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored one, The Lord is with you; blessed are you among women!" But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and The Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end." Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God... Then Mary said: Behold the maidservant of The Lord! Let it be to me according to your word. And the angel departed from her" (Luke 1: 26 - 36).

Since this moment, the Only Begotten Son, the Word of God, came and dwelt in the womb of our Lady, the Virgin St. Mary.

This day then is the first-born of all the major feasts of The Lord, for it was the glad tidings of the salvation

1. عيد البشارة المجيد
تحتفل الكنيسة اليوم بعيد البشارة المجيد.
فإنه لما جاء الوقت المعين منذ الأزل من الله
لخلاص البشر، أرسل الله رئيس الملائكة
جبرائيل إلى مدينة من الجليل اسمها ناصرة
إلى عذراء مخطوبة لرجل من بيت داود اسمه
يوسف واسم العذراء مريم. فدخل إليها الملاك
وقال: "سلام لك آيتها الممتلئة نعمة. الرب
معك. مباركة أنت في النساء". فلما رآته،
اضطربت من كلامه وفكرت ما عسى أن
تكون هذه التحية. فقال لها الملاك: "لا تخافي
يا مريم لأنك وجدت نعمة عند الله وها أنت
ستحبلين وتلدن ابناً وتسمينه يسوع. هذا
يكون عظيماً وابن العلي يدعي ويعطيه الرب
الإله كرسي داود أبيه ويملك على بيت يعقوب
إلى الأبد ولا يكون لملكه نهاية". فقالت مريم
للملاك: "كيف يكون هذا وأنا لست أعرف
رجلاً؟" فأجاب الملاك وقال لها: "الروح
القدس يحل عليك وقوة العلي تظلك فلذلك
أيضاً القدوس المولود منك يدعي ابن الله...
فقالت مريم: هوذا أنا أمة الرب، ليكن لي
كقولك. فمضى من عندها الملاك" (لوقا 1:
26 - 38).

ومن تلك اللحظة، حل في أحشاء السيدة
العذراء الابن الوحيد الكلمة.
هذا اليوم هو بكر الأعياد السيديّة الكبرى لأن
فيه كانت البشري بخلص العالم.
بركة بشري الخالص فلتكن معنا. أمين.

of the world.

May the blessings of this glorious Annunciation be with us all. Amen.

2. The Commemoration of the Resurrection of The Lord Jesus Christ from the Dead

On this day also, of the year 34 AD, The Lord fulfilled the economy of salvation and redemption with His Holy Resurrection from the dead and became the first-fruit of those who have fallen asleep.

We ask our Good Savior to raise us from the death of sin, forgive us our trespasses and grant us the eternal life. And glory be to our God forever. Amen.

2. تذكّار قيامة السيد المسيح من الأموات وفيه أيضاً من سنة 34 ميلادية، أكمل الرب تدبير الخلاص بقيامته المقدسة من بين الأموات وصار بكر الراقدين. نسأل إلهنا الصالح أن يقيمنا من موت الخطية ويغفر لنا آثامنا وينعم لنا بالحياة الأبدية. ولربنا المجد الدائم إلى الأبد. 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 τῷ Δαυὶδ ᾠδὴ : ιτ

Psalms 45: 10 , 11

مزمور 44 : 13

Ὡστευ ταῦρερὶ ἀνατ ρεκ πεμαῶχ:
ἀριπῶβω ἔπελαος νεμ πῆνι τηρῆ ἵτε
πειωτ: χε ἀ Πιοτρο ἐρε πιθῶμιν ἐπεσαι
χε οὔνη ἡθοσ πε πετῶοις. Ἀλληλοῦιὰ.

Hear O daughter, and see, and incline your ear. Forget your own people also, and your father's house. Because the King has desired your beauty. For He is your Lord. Alleluia.

إسمعي يا ابنتي وانظري وأميلي سمعك. وإنسي شعبك وبيت أبيك. فإن الملك قد إشتهى حسنك. لأنه هو ربك. هليلويا.

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.

Ὁ ἁναστωσικ ἐβωλ θεν
πιερασσελιον εθοταβ κατα Λουκαν
ασιοτ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ᾠ: κϛ - λη

Luke 1: 26 - 38

لوقا 1 : 26 - 38

<p>Ἦεν πιὰβοτ δε ἠμαρσοοτ ατοωορπ ἠῆαβρηλ πατσελοσ ἐβολ ζιτεν Φνοοτ εοτβακι ἠτε τῆαλιλεὰ ἐπεσαν πε Ναζαρεθ.</p>	<p>Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,</p>	<p>وَفِي الشَّهْرِ السَّادِسِ أُرْسِلَ جِبْرَائِيلُ الْمَلَكُ مِنَ اللَّهِ إِلَى مَدِينَةٍ مِّنَ الْجَلِيلِ اسْمُهَا نَاصِرَةٌ.</p>
<p>Ζα οοπαρθενοσ ἐαωοπ ἠωωσ ἠοορωωι ἐπεσαν πε Ιωσηφ ἐβολ ζεν ἠηι ἠΔαυιδ οοοσ φῆραν ἠτπαρθενοσ πε Μαριαμ.</p>	<p>to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.</p>	<p>إِلَى عَذْرَاءٍ مَخْطُوبَةٍ لِرَجُلٍ مِّنْ بَيْتِ دَاوُدَ اسْمُهُ يُوسُفُ. وَاسْمُ الْعَذْرَاءِ مَرْيَمَ.</p>
<p>Οοοσ ετασφωενασ ἐζοοη ζαροσ ἠξε πιατσελοσ πεσασ νασ ξε χερε οηεομεζ ἠζμοοτ Πβοισ νεμε: τεσμαρωοτ ἠθο ζεν ηιζιοωι.</p>	<p>And having come in, the angel said to her, “Rejoice, highly favored one, The Lord is with you; blessed are you among women!”</p>	<p>فَدَخَلَ إِلَيْهَا الْمَلَكُ وَقَالَ: «سَلَامٌ لَّكَ أَيُّهَا الْمُمْتَلَنَةُ نِعْمَةً. الرَّبُّ مَعَكَ. مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ.»</p>
<p>Ἦθοσ δε ἐτασνατ ἐροσ ασωοοορτερ ἐξεν πιαζι οοοσ νασμοκμεκ πε ξε οταω ἠρητ πε παιασπασμοσ.</p>	<p>But when she saw him, she was troubled at his saying, and considered what manner of greeting this was.</p>	<p>فَلَمَّا رَأَتْهُ اضْطَرَبَتْ مِنْ كَلَامِهِ وَفَكَّرَتْ مَا عَسَى أَنْ تَكُونَ هَذِهِ التَّحِيَّةُ.</p>
<p>Οοοσ πεξε πιατσελοσ νασ ξε ἠπερερζοτ Μαριαμ ἠρεζιοωι ἠοοζμοοτ ἠπεμοο ἠΦνοοτ.</p>	<p>Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God.</p>	<p>فَقَالَ لَهَا الْمَلَكُ: «لَا تَخَافِي يَا مَرْيَمُ لِأَنَّكَ قَدْ وَجَدْتِ نِعْمَةً عِنْدَ اللَّهِ.</p>
<p>Οοοσ ζηππε τεραερβοκι οοοσ ἠτε μιο ἠοοωηρι οοοσ ερεμοοτ ἐΠεσαν ξε Ιησοοσ.</p>	<p>And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus.</p>	<p>وَهَا أَنْتِ سَتَحْبِلِينَ وَتَلِدِينَ ابْنًا وَتَدْعِينَ اسْمَهُ يَسُوعَ.</p>
<p>Φαι δε εφεερ οοηιοτ οοοσ ερεμοοτ ἐροσ ξε Πωηρι ἠΦηετβοσι οοοσ εφετ νασ ἠξε Πβοισ Φνοοτ ἠπῆρονοσ ἠΔαυιδ πεφιοτ.</p>	<p>He will be great, and will be called the Son of the Highest; and The Lord God will give Him the throne of His father David.</p>	<p>هَذَا يَكُونُ عَظِيمًا وَابْنُ الْعَلِيِّ يُدْعَى وَيُعْطِيهِ الرَّبُّ الْإِلَهُ كُرْسِيَّ دَاوُدَ أَبِيهِ.</p>

Ουοζ εἰναεροτρο εἰεν πῆι ἡλακωβ
ψα ἐνεε: ουοζ ἡνε δαε ψωπι ἡτε
τεμετοτρο.

Πεξε Ἐαριαμ δε ἡπιαστειλοσ γε
πωσ φαι ναψωπι ἡηι ἐπιδη ἡτρωοτη
ἡθαλ ἡη.

Ουοζ αἰερονω ἡχε πιαστειλοσ
πεχαϋ ἡασ γε οἰπνευμα εἰροταβ εἰεἰ
εἰρηι εἰω: ουοζ οἰχομ ἡτε Φηεετβοσι
εἰηαερδῆιβι εἰο εἰβε φαι φῆετερημασϋ
εἰοταβ εἰεμοτῆ εἰοϋ γε Πωηρι
ἡΦνοτῆ.

Ουοζ θῆππε ισ Ελισαβετ
τερστεινεησ ασερβοκι θωσ ἡοτρωηρι θει
τεμετθελλω: ουοζ φαι πε
πεμαεσοοτ ἡἡβοτ πε: θῆετορμοτῆ
εἰοσ γε τῆατβρηη.

Χε ἡμμοη εἰλι ἡσαχι ι νατχομ
θατεη Φνοτῆ.

Πεξε Ἐαριαμ δε ἡπιαστειλοσ γε
θῆππε ἡνοκ ισ τῆβωκι ἡτε Πβοισ
εεεψωπι ἡηι κατα πεκσαχι ουοζ
αἰψωηαϋ εἰβολ θαροσ ἡχε πιαστειλοσ.

*Πῶοτ φα Πεννοτῆ πε ψα ἐνεε
ἡτε ἡι ἐνεε: ἡμῆη.*

And He will reign over
the house of Jacob forever,
and of His kingdom there
will be no end”.

Then Mary said to the
angel, “How can this be,
since I do not know a man?”

And the angel answered
and said to her, “The Holy
Spirit will come upon you,
and the power of the Highest
will overshadow you;
therefore, also, that Holy
One who is to be born will
be called the Son of God.

Now indeed, Elizabeth
your relative has also
conceived a son in her old
age; and this is now the sixth
month for her who was
called barren.

For with God nothing
will be impossible”.

Then Mary said,
“Behold the maidservant of
The Lord! Let it be to me
according to your word”.
And the angel departed from
her.

Glory be to God forever.

وَيَمْلِكُ عَلَى بَيْتِ يَعْقُوبَ إِلَى الْأَبَدِ
وَلَا يَكُونُ لِمَلِكِهِ نِهَآيَةٌ.»

فَقَالَتْ مَرْيَمُ لِلْمَلَكِ: «كَيْفَ يَكُونُ
هَذَا وَأَنَا لَسْتُ أَعْرِفُ رَجُلًا؟»

فَأَجَابَ الْمَلَكُ: «الرُّوحُ الْقُدُسُ
يَحِلُّ عَلَيْكَ وَقُوَّةُ الْعَلِيِّ تَطَّلِكُ،
فَلِذَلِكَ أَيْضًا الْقُدُّوسُ الْمَوْلُودُ مِنْكَ
يُدْعَى ابْنُ اللَّهِ.»

وَهُوَذَا أَلْيَصَابَاتُ نَسِيبَتِكَ هِيَ أَيْضًا
حُبْلَى بِأَبْنٍ فِي شَيْخُوخَتِهَا، وَهَذَا
هُوَ الشَّهْرُ السَّادِسُ لِتِلْكَ الْمَدْعُوءَةِ
عَاقِرًا.

لَأَنَّهُ لَيْسَ شَيْءٌ غَيْرَ مُمَكِّنٍ لَدَى
اللَّهِ.»

فَقَالَتْ مَرْيَمُ: «هُوَذَا أَنَا أَمَةٌ الرَّبِّ.
لِيَكُنْ لِي كَقَوْلِكَ.» فَمَضَى مِنْ
عِنْدِهَا الْمَلَكُ.

والمجد لله دائماً.

Katameros Readings for the 30th Day of Baramhat

قطمارس قراءات اليوم الثلاثون من شهر برمهاث المبارك

Κοιμαπ ἠέροοτ ἠΠιαβοτ Φαμενωθ

Ποιη

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: ζ, η	Psalm 34: 7, 8	المزمور 33: 7, 8
Παγγελος ἠΠβοις θικωτ ἠπκωτ ἠνονον ηιβεν ετερροτ θατερη οροθ ἠναναρομοτ: χευτπι οροθ ἠνατ χε οτρελχε πε Πβοις: ὠοτνιατῃ ἠπιρωμῃ ετερρελπις ἠροθ. Ἀλληλοια.	The angel of The Lord encamps all around those who fear Him, and delivers them. Oh, taste and see that The Lord is good: blessed is the man who trusts in Him. Alleluia.	يعسكر ملاك الرب حول كل خائفيه وينجيهم. ذوقوا وانظروا ما أطيّب الرب. طوبى للإنسان المتكل عليه. 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.

Οτἠνασνωσις ἠβολ θεν πιερασσελιον εθοταβ κατὰ ἠατθεον ασιοτ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
ἠατθεον ιϛ: κΔ - κη	Matthew 16: 24 - 28	متي 16: 24 - 28

Ποτε πεχε Ιησους ηνευμαθητης:
χε φηεθουωυ εμοωυ ηνωι μαρεφχολεφ
εβολ: ονοε μαρεφωλι ηπεφετατροε
ητεφμοωυ ηνωι.

Φη ταρ εθουωυ ενοθευ
ητεφψυχη εφετακοε: φη δε
εθνατακο ητεφψυχη εθβητ εφεξευε.

Ου ταρ ετε πρωυ ναχευεθου
ημοφ αφωανχευεθου ηπικομοε
τηφ τεφψυχη δε ητεφφοε ημοε:
ημον ου πετε πρωυ ναθηφ ητωεβιω
ητεφψυχη.

Πωηρι ταρ ηφρωυ εφηηουε θεν
πωου ητε Πεφωτ νευ νεφλεεελοε:
οουε τοτε εφναφ ηπιοφαι πιοφαι κατα
νεφεβηουε.

Δυηη φχω ημοε νωτεν χε οφον
εανοφον θεν ηηετοε ερατοφ ηπαυα
ηεναχευεφπυ ηφμουε αν φατοφναφ
εΠωηρι ηφρωυ εφηηουε θεν
τεφμετοφρο.

*Πωουε φα Πεννοφφ πε φα ενεε
ητε ηι ενεε: δυηη.*

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

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.

حِينْدُ قَالَ يَسُوْعُ لَتَلَامِيْذِهِ: اِنْ اَرَادَ
اَحَدٌ اَنْ يَّاتِيَ وَّرَائِيْ فَلْيُنْكِرْ نَفْسَهُ
وَيَحْمِلْ صَلِيْبَهُ وَيَتَّبِعْنِيْ.

فَاِنَّ مَنْ اَرَادَ اَنْ يُخَلِّصَ نَفْسَهُ
يُهْلِكُهَا وَمَنْ يُهْلِكْ نَفْسَهُ مِنْ اَجْلِيْ
يَجِدُهَا.

لَاِنَّهٗ مَاذَا يَنْتَفِعُ الْاِنْسَانُ لَوْ رَجَحَ
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ اَوْ مَاذَا
يُعْطِي الْاِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَاِنَّ ابْنَ الْاِنْسَانِ سَوْفَ يَّاتِي فِي
مَجْدٍ اَبِيْهِ مَعَ مَلٰٓئِكَتِهٖ وَحِينْدُ
يُجٰزِيْ كُلَّ وَاٰحِدٍ حَسَبَ عَمَلِهٖ.

الْحَقُّ اَقُوْلُ لَكُمْ اِنَّ مِنْ الْقِيَامِ هَهُنَا
قَوْمًا لَا يَذُوْقُوْنَ الْمَوْتَ حَتّٰى يَرَوْا
ابْنَ الْاِنْسَانِ اَتِيًا فِيْ مَلْكُوْتِهٖ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ρ̄ϛ̄: η̄	Psalm 97: 7, 8	المزمور 96: 8
Οἰνωψυτ ναϥ νεϣαστελος τηρον: αϣωτευ η̄νε ϣιων οτοϩ αϣορνοϥ: αγθεληλ η̄νε νιϣερι η̄τε ϣλουδᾱ: ε̄βε νεκθαπ Πβοιϣ. Αλληλοιᾱ.	Worship Him all you angels. Zion hears and is glad, and the daughters of Judah rejoice because of Your judgments, O Lord. Alleluia.	اسجدوا لله يا جميع ملائكته. سمعت صهيون ففرحت، وتهللت بنات يهوذا، من أجل أحكامك يا رب. هلليلويا.

Matins Gospel

إنجيل باكر

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

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

Ογ̄αναστηωϣιϣ ε̄βολ̄λ̄ ζ̄εν πιερασσελιον ε̄θογαβ̄ κᾱτᾱ ῡᾱθεον ᾱϣιοϣ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
ῡᾱθεον̄ ιη̄: ῑ - κ̄	Matthew 18: 10 - 20	متي 18: 10 - 20
Δ̄ναγ̄ ο̄τη̄ μ̄περερκᾱτᾱϕ̄ρονῑν η̄νο̄ταῑ η̄ν̄αικοϣι: ϣ̄ω̄ τ̄αρ̄ μ̄μοϣ νω̄τεν̄ ζ̄ε̄ νο̄ρασσελος̄ ζ̄εν̄ νιϕ̄νο̄τῑ η̄ν̄χο̄ν̄ νιβ̄εν̄ ϣ̄ε̄ναγ̄ ε̄̄̄πο̄ μ̄̄̄π̄αιω̄τ̄ ε̄τ̄ζ̄εν̄ νιϕ̄νο̄τῑ. Κ̄ε̄ τ̄αρ̄ ᾱϣ̄ῑ η̄νε̄ Π̄ῡη̄ρῑ μ̄̄̄ϕ̄ρω̄μῑ ε̄κ̄ω̄ϣ̄ ο̄τοϩ̄ ε̄νο̄ζε̄μ̄ η̄ν̄η̄ε̄τ̄ω̄ρε̄μ̄.	Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. For the Son of Man has come to save that which was lost.	أَنْظُرُوا لَا تَحْتَقِرُوا أَحَدًا هَؤُلَاءِ الصِّغَارِ، لِأَنِّي أَقُولُ لَكُمْ إِنَّ مَلَائِكَتَهُمْ فِي السَّمَاوَاتِ كُلِّ حِينٍ يَنْظُرُونَ وَجْهَ أَبِي الَّذِي فِي السَّمَاوَاتِ. لِأَنَّ ابْنَ الْإِنْسَانِ قَدْ جَاءَ لِكَيْ يُخَلِّصَ مَا قَدْ هَلَكَ.

Οὐ γε πε τετεμεεῖ ἐροϋ ἀρεϋαν
 ϋε ἵεσωοϋ ϋωπι ἵοτρωμι οτοϋ ἵτε
 οται σωρεμ ἐβολ ἵδητοϋ μη ἵπαϋχα
 πιπισταϋ ψιτ ϋιζεν πιτωοϋ οτοϋ
 ἵτεϋϋεναϋ ἵτεϋκωϋ ἵσα
 φηεταϋσωρεμ.

Οτοϋ ασωανϋωπι εορεϋξεμϋ
 ἵμην ϋϋω ἵμοοο νωτεν γε ϋαϋραϋ
 ἐϋρηι ἐχωϋ μαλλον ἐϋοτε πιπισταϋ
 ψιτ ἐτε ἵεσωρεμ αν.

Παιρηϋ φοτωϋ ἵΠαιωτ αν πε
 ετϋεν νιφηοῖ ϋινα ἵτε οται
 ἵναικοῦϋι τακο.

Εϋωπ δε ἀρεϋαν πεκσον ερνοβι
 ἐροκ μαϋενακ οτοϋ σαϋωϋ οϋτωκ
 νεμαϋ ἵμαϋατκ: ἐϋωπ δε
 αϋϋανσωτεμ ἵσωκ κέξεμϋοϋ
 ἵπεκσον.

Εϋωπ δε αϋϋτεμσωτεμ ἵσωκ βι
 ἵκεοῖαι ιε κέσαϋ νεμακ ϋινα ἐβολ
 ϋεν ϋωϋ ἵμεοϋρε ἵσαϋ ιε ϋωμτ ἵτε
 σαϋι νιβεν οϋι ἐρατοϋ.

Εϋωπ δε αϋϋτεμσωτεμ ἵσωοϋ
 ἵσοοο ἵϋεκκλἵσιἵ: ἐϋωπ δε
 αϋϋτεμσωτεμ ἵσα ϋεκκλἵσιἵ
 εϋεϋωπι ἵτοτκ ἵφρηϋ ἵοϋεθἵκοο
 νεμ οϋτελἵωνἵς.

What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Moreover, if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

مَاذَا تَتَّظُنُونَ؟ إِنْ كَانَ لِلإِنْسَانِ مِئَةَ خُرُوفٍ وَضَلَّ وَاحِدٌ مِنْهَا أَفَلَا يَتْرُكُ التَّسْعَةَ وَالتِّسْعِينَ عَلَى الْجِبَالِ وَيَذْهَبُ يَطْلُبُ الضَّالَّ؟

وَإِنْ اتَّفَقَ أَنْ يَجِدَهُ، فَالْحَقَّ أَقُولُ لَكُمْ إِنَّهُ يَفْرَحُ بِهِ أَكْثَرَ مِنَ التَّسْعَةِ وَالتِّسْعِينَ الَّتِي لَمْ تَضَلَّ.

هَكَذَا لَيْسَتْ مَشِيئَةَ أَمَامِ أَبِيكُمْ الَّتِي فِي السَّمَاوَاتِ أَنْ يَهْلِكَ أَحَدٌ هَؤُلَاءِ الصِّغَارِ.

وَإِنْ أَخْطَأَ إِلَيْكَ أَخُوكَ فَادْهَبْ وَاعَاتِبْهُ بَيْنَكَ وَبَيْنَهُ وَحْدَكُمَا. إِنْ سَمِعَ مِنْكَ فَقَدْ رَبِحْتَ أَخَاكَ.

وَإِنْ لَمْ يَسْمَعْ فُخِّدْ مَعَكَ أَيْضاً وَاحِداً أَوْ اثْنَيْنِ لِكَيْ تَقُومَ كُلُّ كَلِمَةٍ عَلَى فَمِ شَاهِدَيْنِ أَوْ ثَلَاثَةٍ.

وَإِنْ لَمْ يَسْمَعْ مِنْهُمْ فَقُلْ لِلْكَنِيسَةِ. وَإِنْ لَمْ يَسْمَعْ مِنَ الْكَنِيسَةِ فَلْيَكُنْ عِنْدَكَ كَالْوَتْنِيِّ وَالْعَشَّارِ.

Διμην τρω υμοσ νωτεν γε
 νηετετεννασονεοτ εικεν πικαρι
 ενεωπι ενσονε δεν νιφνοτι: οτοε
 νηετετενναβολοτ εβολ εικεν πικαρι
 ενεωπι ενβηλ δεν νιφνοτι.

Παλιν τρω υμοσ νωτεν γε
 εωπι αρεωαν ενατ δεν θηνοτ τματ
 εικεν πικαρι εθεε εωβ νιβεν
 ετογναερετιν υμωοτ εσεωπι νωοτ
 ντεν Παιωτ ετδεν νιφνοτι.

Πια εαρ ετε οτον ενατ ιε ωοιτ
 ερετναεεθε υμοε δεν Παραν τχη
 υματ δεν τομητ.

*Πιωτ φα Πεννοτ πε ωα ενεε
 ντε νι ενεε: αμην.*

Assuredly, I say to you,
 whatever you bind on earth
 will be bound in heaven,
 and whatever you loose on
 earth will be loosed in
 heaven.

Again I say to you that
 if two of you agree on earth
 concerning anything that
 they ask, it will be done for
 them by My Father in
 heaven.

For where two or three
 are gathered together in My
 name, I am there in the
 midst of them.

*Glory be to God
 forever.*

أَلْحَقَّ أَقُولُ لَكُمْ: كُلُّ مَا تَرَبِّطُونَهُ
 عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي
 السَّمَاءِ وَكُلُّ مَا تَحْلُوتَهُ عَلَى
 الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاءِ.

وَأَقُولُ لَكُمْ أَيضًا: إِنْ اتَّفَقَ اثْنَانِ
 مِنْكُمْ عَلَى الْأَرْضِ فِي أَيِّ شَيْءٍ
 يَطْلُبَانِهِ فَإِنَّهُ يَكُونُ لَهُمَا مِنْ قِبَلِ
 أَبِي الَّذِي فِي السَّمَاوَاتِ.

لَأَنَّهُ حَيْثُمَا اجْتَمَعَ اثْنَانِ أَوْ ثَلَاثَةٌ
 بِاسْمِي فَهُنَاكَ أَكُونُ فِي وَسْطِهِمْ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενκαθ Παυλοσ Πιὰποστολοσ

Παυλοσ φεβωκ υΠενβοιε Ιησουε
 Πιχριστοε: πιὰποστολοε ετθαεω:
 φηεταεωυε επιεωυεννοεχι 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 epistle of
 our teacher St. Paul to the
 Hebrews. May his blessing
 be upon us. Amen.

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى العبرانيين،
 بركته المقدسة تكون معنا. آمين.

Ἑβραεοε β: ε - ιη

Hebrews 2: 5 - 18

العبرانيين 2: 5 - 18

Πεταεοε τοικοεωενη εαρ αν

For He has not put the

فَاتَهُ لِمَلَايِكَةٍ لَمْ يُخْضِعِ «العَالَمِ

ἄνεως ἠνιαστῆλος θεοθηοῦ θαί
ἐτενσαζι εἰσβητς.

Ἀφερμεορε γαρ ναν ἴνε οῦαι
ἵνομα εἰρω ἕμος γε νιμ πε φρωμι
γε ακερ περμεῖ ἱε Πωρη ἕφρωμι γε
ακζεμ περψιμι.

Ἀκθεβιοῦ ἵνοκοῦζι ἐροτε
νιαστῆλος: ἵωοῦ νεμ ἵπταιὸ ἀκθητοῦ
ἵνοῦχλομ ἐζωφ: οῦοθ ακταροφ ἐρατεφ
ἐξεν νιῖβηοῦ ἵνε νεκζιζ.

Ἀκῆρε ενχαί νιβεν ἄνεωοῦ
саπεснт ἵνεφῶδλαγζ: ἐταφῆρε ενχαί
γαρ νιβεν ἄνεωοῦ ναφ ἱε ἕπερχα
ῆζι ἵνοῦεῶεν ἄνεωοῦ ναφ: †νοῦ δε
ἕπατεннаῦ ἐενχαί νιβεν ἐλῖῶνεωοῦ
ναφ.

Φη δε ἐταφθεβιοῦ ἵνοκοῦζι
ἐροτε νιαστῆλος τεннаῦ ἐιησοῦς εἰθε
πιῦκαθ ἵνε φμοῦ ἐαφερ ἵωοῦ νεμ
ἵπταιὸ ἵνοῦχλομ ἐζωφ ροπωс δεν
πιῖμοῦ ἵνε Φνοῦ† ἵνεφξεμ†πι
ἕφμοῦ ἐξεν οῦοθ νιβεν.

Насῖῶα γαρ ναφ πε φηῖτα ἵχαί
νιβεν ψωπι εἰσβητφ οῦοθ ἐτα ρωβ
νιβεν ψωπι ἐβολ ζιτοτφ ἐαφῖμι
ἵνοῦμηψ ἵψωρη ἐῖοῦν ἐοῦῶοῦ ἵνε
ἵαρχηстос ἵνε ποῦνοζεμ εἰρεφζωκ

world to come, of which we speak, in subjection to angels.

But one testified in a certain place, saying: “What is man that You are mindful of him, or the Son of Man that You take care of him?”

You have made him a little lower than the angels; You have crowned Him with glory and honor, and set Him over the works of Your hands.

You have put all things in subjection under his feet.” For in that, He put all in subjection under Him, He left nothing that is not put under Him. But now we do not yet see all things put under Him.

But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

الْعَتِيدِ» الَّذِي نَتَكَلَّمُ عَنْهُ.

لَكِنْ شَهِدَ وَاحِدٌ فِي مَوْضِعٍ قَائِلًا:
«مَا هُوَ الْإِنْسَانُ حَتَّى تَذْكُرَهُ، أَوْ
ابْنُ الْإِنْسَانِ حَتَّى تَفْتَقِدَهُ؟»

وَضَعْتَهُ قَلِيلًا عَنِ الْمَلَائِكَةِ. بِمَجْدٍ
وَكِرَامَةٍ كَلَّلْتَهُ، وَأَقَمْتَهُ عَلَى أَعْمَالِ
يَدَيْكَ.

أَخَضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ». لِأَنَّهُ إِذْ أَخْضَعَ الْكُلَّ لَهُ، لَمْ يَتْرِكْ شَيْئًا غَيْرَ خَاضِعٍ لَهُ. عَلَى أَنَّا الْآنَ لَسْنَا نَرَى الْكُلَّ بَعْدُ مُخْضَعًا لَهُ.

وَلَكِنَّ الَّذِي وُضِعَ قَلِيلًا عَنِ الْمَلَائِكَةِ، يَسُوعُ، نَرَاهُ مُكَلَّلًا بِالْمَجْدِ وَالْكَرَامَةِ، مِنْ أَجْلِ أَلَمِ الْمَوْتِ، لِكَيْ يَذُوقَ بِنِعْمَةِ اللَّهِ الْمَوْتَ لِأَجْلِ كُلِّ وَاحِدٍ.

لِأَنَّهُ لَاقَ بِذَلِكَ الَّذِي مِنْ أَجْلِهِ الْكُلُّ وَبِهِ الْكُلُّ، وَهُوَ آتٍ بِأَبْنَاءٍ كَثِيرِينَ إِلَى الْمَجْدِ أَنْ يُكَمِّلَ رَئِيسَ خَلَاصِهِمْ بِالْأَلَامِ.

ἡ ἀρχὴ ἑρπεύς ἐγενετο ἡ δὲ φωνή
ἐθρεψατο ἐβόλῃ ἡ νῆπιος ἡ τε πῖλαος.

Περὶ τὰς δὲ φησὶ τὰς βίβλους
ἡ δὲ ἡτὸς οὐτος ἐταρπυραζὶν ἡ μωσὶ
οὐτον ὡς οὐ μωσὶ ἐερβοῦσιν
ἐν ἡτὸς ταρπυραζὶν ἡ μωσὶ.

*Πρὸς τὰς νεωτέρας
τῆς ῥῆσιν ἐς οὐ: ἡ δὲ ἡμῶν ἐς ὡσπῖ.*

God, to make propitiation
for the sins of the people.

For in that He Himself
has suffered, being tempted,
He is able to aid those who
are tempted.

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

لأنه في ما هو قد تألم مجرباً يقدر
أن يعين المجربين.

*نعمة الله الأب تكون مع جميعكم.
آمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ δὲ περὶ τοῦ
ἡ ἐπιστολῆς ἡ τε περὶ τοῦ Πέτρος.
ἡ μῆν. ἡ μῆνρα τ.

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.

ἡ Πέτρος ἡ: τ - ἡ

1 Peter 1: 3 - 12

1 بطرس 1: 3 - 12

ἡ δὲ ἀρωστὸς ἡ δὲ φωνή οὐτος
φωτὸς ἡ περὶ τοῦ ἡσοῦς Πιχριστοῦ:
φησὶτε κατὰ πᾶσιν ἡ τε περὶ
ἀσπῶν ἐδοῦν ἐορταστικὸν ἡ ὡνδ: ἐβόλῃ
ἡ τεν ἡ τῶν ἡ ἡσοῦς Πιχριστοῦ ἐβόλῃ
δὲν ἡ ἡθωσῶν.

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,

مبارك الله أبو ربنا يسوع
المسيح، الذي حسب رحمته
الكثيرة ولدنا ثانية لرجاء حي،
بقيامه يسوع المسيح من
الأموات.

ἡ δὲ ἡ ἐορταστικὸν ἡ τῶν
οὐτος ἡ τῶν οὐτος ἡ τῶν:
ἐτὰρ ἐρος ἡ τῶν δὲν ἡ φησὶ.

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

لميراث لا يفنى ولا يتدنس ولا
يضمحل، محفوظ في السموات
لأجلكم.

ἡ ἡ ἡ τῶν ἡ τῶν δὲν
οὐτος ἡ τῶν: ἐβόλῃ ἡ τεν
φησὶ ἡ τῶν: ἐς οὐ τῶν ἡ τῶν

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

أنتم الذين بقوة الله محروسون،
بإيمان، لخلص مستعد أن يعلن
في الزمان الأخير.

ἐβόλθεν πικρὸν ἠθάε.

Φηέτε τενναθεληλ ἠδῆτῳ
ἠνοκοῦχι τῆνοῦ: ἰσχε ὅωε
ἠτετενβιεμκαθ ἠζητ ἠδῆρη θεν
ζανπιρασμοσ ἠνομηῳ ἠρητ.

Θινα ἠμετωπ ἠτε πετενναθτ
ἠτεσῳπι εσταινοῦτ ἐζοτε πινοῦβ
φθεθνατακο: εφερδοκιμαζιν ἠμοσ
ἐβόλ ζιτεν οῦχρωμ: ἠτοῦξεμ ἠηνοῦ
θεν οῦωποῦωοῦ νεμ οῦωοῦ νεμ οῦταῖο:
θεν πιβωρη ἐβόλ ἠτε ἠχοσ
Πιχριστοσ.

Φηέτε τενσῳτην ἠμοσ ἠν
τετενεράζαπαν ἠμοσ: φαι τῆνοῦ ἠτε
τενναῦ ἠροσ ἠν τετενναθτ Δε ἠροσ:
θεληλ θεν οῦραῳι ἠατῳσαχι ἠμοσ
οῦοσ ἐαϋβῖωοῦ.

Ερετενβι ἠπῆχωκ ἠτε πετενναθτ
φῆνοξεμ ἠτε νετενψῆχη.

Εθε φαι νοξεμ ζαρ ἀγκωτ ἠξε
ἠπῆροφητησ: οῦοσ ἀνδῳτῳετ
ἠἠετανεῖροφητεῖν θα πιῆμοτ
ἠτασῳπι θεν ἠηνοῦ.

Εῦδῳτῳετ ἠσα πικρὸν ἠτε
πιπνεῦμα ἠτε Πιχριστοσ σαχι ἠδῆτοῦ
ἐανερῳρη νερμεερε θα νιεμκαῦ
ἠτε Πιχριστοσ νεμ νιῶοῦ εθηνοῦ

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 searched carefully, who prophesied of the grace that would come to you,

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

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

لِغَيِّ تَكُونُ تَزْكِيَةً إِيْمَانِكُمْ، وَهِيَ
أَثْمَنُ مِنَ الذَّهَبِ الْفَائِي، مَعَ أَنَّهُ
يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ
يَسُوعَ الْمَسِيحِ.

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

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ
النَّفُوسِ.

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

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

μενενα ναι.

Πηεταγδωρπ νωοτ εβολ γε νατιρι
υμοο νωοτ αν: νατερδιακονιν δε
υμωοτ νωτεν: ναι τνωτ
εταγταμωτεν ερωοτ εβολ επιτοοτ
νηεταγχιωεννοοτμ νωτεν δεν
ογπνευμα εφοταβ εταγοτορπ εβολ
δεν τφε: νηετε ογον εαναστελοο
ερεπιθωμιν ενατ ερωοτ.

*Πασνηοτ υπερμενρε πικοομοο
ογδε νηετωοπ δεν πικοομοο:
πικοομοο νασινι νεμ τερεπιθωμια: φη
δε ετιρι υφοτωω υφνωοτ εμαωωπι
ωα ενεε: αμην.*

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.

الَّذِينَ أَعْلِنَ لَهُمْ أَنَّهُمْ لَيْسَ
لِأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ
بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ
الآنَ بِوَأَسْطَةِ الَّذِينَ بَشَرَوْكُمْ فِي
الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنَ
السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ
تَنْظُرَ عَلَيْهَا.

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

The Acts الإبركسيس

Πραζις ντε νενιοτ ναποστολοο:
ερε πογμοοτ εφοταβ ωωπι νεμαν.
αμην.

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. أمين.

Πραζις ι: κα - λτ

Acts 10: 21 - 33

أعمال 10: 21 - 33

εταγτ δε επεσнт ησε Πετροο ωα
νιρωωμι πεχααγ γε εηππε ανοκ πε
ετετενκωτ ησωγ: πιρωβ ογ πε
εταρετενι εοβητγ.

Then Peter went down to the men who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?"

فَنَزَلَ بِطَرَسُ إِلَى الرَّجَالِ الَّذِينَ
أَرْسَلَهُمْ إِلَيْهِ كَرْنِيلْيُوسُ وَقَالَ:
«هَا أَنَا الَّذِي تَطْلُبُونَهُ. مَا هُوَ
السَّبَبُ الَّذِي حَضَرْتُمْ لِأَجْلِهِ؟»

Πωοοτ δε πεχωοτ γε Κορνηλιοο
πιεκατονηταρχοο ογρωωμι πε ηθωμνι

And they said, "Cornelius the centurion, a just man, one who fears God and has a good

فَقَالُوا: «إِنَّ كَرْنِيلْيُوسَ قَائِدَ مِئَةِ
رَجُلًا بَارًا وَخَائِفَ اللَّهِ وَمَشْهُودًا لَهُ
مِنْ كُلِّ أُمَّةٍ الْيَهُودِ أَوْحَى إِلَيْهِ

οτος εφερβοτ δατρη μφνοτ
ερεμεορε δαροφ νχε πιυλολ τηρφ
ντε ηλοτδαι ατταμοφ εβολ ζιτεν
οταστελος εφοταβ εοτωρπ ηρωκ ει
εδορν επεφμη εσωτεμ εβανσαχι
ητοτκ.

Αφμοτφ ερωοτ εδορν αφωπορ
εροφ: πεφρατφ δε αφτωνφ αφι εβολ
νεμωοτ οτοζ αφι εβολ νεμαφ ηχε
βανκεσνηοτ εβολ θεν Ιοπηη.

Πεφρατφ δε αφι εδορν εκεσαρια:
Κορνηλιος δε ναφσομς εβολ δαχωοτ
εταφμοτφ δε ενεφφτστσενης νεμ
νεφωφρη ηδανασκεον.

Ασωπι δε εταφι εδορν ηχε
Πετρος αφφματφ εροφ ηχε Κορνηλιος
αφριτφ επεφτφ δαρατοτ ηνεφδβλαφφ
αφονωφτ.

Πετρος δε αφτοφνοσφ εφχω υμοο
χε τωηκ: ανοκ ταρ βω ανοκ οφρωμ
υπεφρητφ.

Οτοζ αφωε εδορν εφσαχι νεμαφ:
οτοζ αφφμ ηνοφμηφ εαφθωοτφ.

Πεφαφ δε νωοτ φε ηθωτεν
τετενεμ φε οφβοτ πε ηοφρωμ
ηλοτδαι ετομφ ιε εμοωφ νεμ
οταλλοφφλοσ: οτοζ ανοκ αφνοτφ

reputation among all the
nation of the Jews, was
divinely instructed by a holy
angel to summon you to his
house, and to hear words
from you.”

Then he invited them in
and lodged them. On the
next day, Peter went away
with them, and some
brethren from Joppa
accompanied him.

And the following day
they entered Caesarea. Now
Cornelius was waiting for
them, and had called
together his relatives and
close friends.

As Peter was coming in,
Cornelius met him and fell
down at his feet and
worshiped him.

But Peter lifted him up,
saying, “Stand up; I myself
am also a man.”

And as he talked with
him, he went in and found
many who had come
together.

Then he said to them,
“You know how unlawful it
is for a Jewish man to keep
company with or go to one
of another nation. But God
has shown me that I should

بملاكٍ مُقَدَّسٍ أَنْ يَسْتَدْعِيَكَ إِلَى
بَيْتِهِ وَيَسْمَعَ مِنْكَ كَلَامًا».

فَدَعَاهُمْ إِلَى دَاخِلٍ وَأَصَافَهُمْ. ثُمَّ
فِي الْغَدِ خَرَجَ بِطَرُسٍ مَعَهُمْ
وَأَنَاسٍ مِنَ الْإِخْوَةِ الَّذِينَ مِنْ يَافَا
رَافَقُوهُ.

وَفِي الْغَدِ دَخَلُوا قَيْصَرِيَّةَ. وَأَمَّا
كُورْنِيلْيُوسُ فَكَانَ يَنْتَظِرُهُمْ وَقَدْ دَعَا
أَنْسِبَاءَهُ وَأَصْدِقَاءَهُ الْأَقْرَبِينَ.

وَلَمَّا دَخَلَ بِطَرُسُ اسْتَقْبَلَهُ
كُورْنِيلْيُوسُ وَسَجَدَ وَاقْبَعَا عَلَى
قَدَمَيْهِ.

فَأَقَامَهُ بِطَرُسُ قَائِلًا: «قُمْ أَنَا أَيْضًا
إِنْسَانٌ».

ثُمَّ دَخَلَ وَهُوَ يَتَكَلَّمُ مَعَهُ وَوَجَدَ
كَثِيرِينَ مُجْتَمِعِينَ.

فَقَالَ لَهُمْ: «أَنْتُمْ تَعْلَمُونَ كَيْفَ هُوَ
مُحَرَّمٌ عَلَى رَجُلٍ يَهُودِيٍّ أَنْ
يَلْتَصِقَ بِأَحَدٍ أجنبيٍّ أَوْ يَأْتِيَ إِلَيْهِ.
وَأَمَّا أَنَا فَقَدْ أَرَانِي اللَّهُ أَنْ لَا أَقُولَ
عَنْ إِنْسَانٍ مَا إِنَّهُ دَنَسٌ أَوْ نَجِسٌ.»

ταμοι ἐὺτεμοχος ἡλι ἡρωμι χε
εφδαδεμ ιε εφσωφ.

Εθβε φαι αι ἔταρετενοωρπ ἡσω
ἡπιεραντιλεσιν: †ωινη ουν χε εθβε ον
ἡσαςι ἄρετενοωρπ ἡσω

Οτορ πεσαφ ἡχε Κορνηλιος: χε
ισχεν ἔτορ φοορ ψα ἔδοτη ἔται
οτηνοτ: ναι τωβρ ἡφνατ ἡσχι ψι† δεν
πανι: οτορ εηππε ιε ορωμι αφὲρι
ἐρατφ ἡπαμθο εβολ δεν οτηεβσω
εσοτωβω.

Οτορ πεσαφ χε Κορνηλιος
αρωτεμ ἐνεκπροσευχη οτορ
νεκμεθναητ αρεποτυετὶ ἡπεμθο
ἡφνοτ†.

Οτωρπ ουν ἐρηι ἐλοπη
μαροτυοτ† ἐσιμων φηέτοτυοτ†
ἐροφ χε Πετρος: φαι εφχαληοτ† ἐπη
ἡσιμων πιβακωαρ δατεν φιομ.

††νοτνοτ ουν αιοτωρπ ἡσωκ:
ἡθοκ δε καλωσ ακαις ἔτακι: †νοτ δε
ἡνον τηρεν τενηπαιμα εηχη ἡπεμθο
ἡφνοτ† ἐσωτεμ ἐνη τηροτ ἔτα
†βοις θαωοτ νாக.

*Πισαχι δε ἡτε †βοις εφἔλαι οτορ
εφἔλωαι: εφἔλωαι οτορ εφἔταχρο:
δεν †αγια ἡεκκλησια ἡτε φνοτ†:*

not call any man common
or unclean.

Therefore, I came
without objection as soon as
I was sent for. I ask, then,
for what reason have you
sent for me?"

So Cornelius said, "Four
days ago I was fasting until
this hour; and at the ninth
hour I prayed in my house,
and behold, a man stood
before me in bright
clothing,

and said, 'Cornelius,
your prayer has been heard,
and your alms are
remembered in the sight of
God.

Send therefore to Joppa
and call Simon here, whose
surname is Peter. He is
lodging in the house of
Simon, a tanner, by the sea.
When he comes, he will
speak to you.'

So I sent to you
immediately, and you have
done well to come. Now
therefore, we are all present
before God, to hear all the
things commanded you by
God."

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

فَذَلِكَ جِئْتُ مِنْ دُونِ مُنَاقَضَةٍ إِذِ
اسْتَدْعَيْتُمُونِي. فَاسْتَحْزِرُكُمْ: لَأَيِّ
سَبَبٍ اسْتَدْعَيْتُمُونِي؟»

فَقَالَ كَرْنِيلْيُوسُ: «مُنْذُ أَرْبَعَةِ أَيَّامٍ
إِلَى هَذِهِ السَّاعَةِ كُنْتُ صَائِمًا. وَفِي
السَّاعَةِ التَّاسِعَةِ كُنْتُ أُصَلِّي فِي
بَيْتِي وَإِذَا رَجُلٌ قَدْ وَقَفَ أَمَامِي
بِلِبَاسٍ لَامِعٍ.

وَقَالَ: يَا كَرْنِيلْيُوسُ سَمِعْتُ
صَلَاتِكَ وَذَكَرْتُ صَدَقَاتِكَ أَمَامَ اللَّهِ.

فَأَرْسِلْ إِلَيَّ يَا فَا وَأَسْتَدْعِ سِمْعَانَ
الْمُلقَّبَ بِطَرُوسَ. إِنَّهُ نَازِلٌ فِي بَيْتِ
سِمْعَانَ رَجُلٌ دَبَّاحٌ عِنْدَ الْبَحْرِ. فَهُوَ
مَتَى جَاءَ يُكَلِّمُكَ.

فَأَرْسَلْتُ إِلَيْكَ حَالًا. وَأَنْتَ فَعَلْتَ
حَسَنًا إِذْ جِئْتَ. وَالآنَ نَحْنُ جَمِيعًا
حَاضِرُونَ أَمَامَ اللَّهِ لِنَسْمَعَ جَمِيعَ
مَا أَمَرَكَ بِهِ اللَّهُ.»

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

Synaxarium of Baramhat 30 سنكسار اليوم الثلاثون من شهر برمهاث

1. The Commemoration of the Archangel Gabriel, the Announcer
2. The Departure of Samson, One of the Judges of Israel
3. The Commemoration of the Relocation of the Relies of St. James the Persian, known as Intercisus or Sawn-Asunder

1. The Commemoration of the Archangel Gabriel, the Announcer

On this day, the church celebrates the commemoration of the honorable Archangel Gabriel, the announcer, for he was worthy to announce the birth of the only begotten Son to the virgin St. Mary (Luke 1: 26 – 38). He also foretold Daniel the prophet about the return of the people of Israel from exile (Daniel 9: 21 – 25), about the advent of The Lord Christ, to Whom due all glory, for the salvation of the world, about the end of the animal sacrifices (Daniel 9: 25 – 27), and about what would happen in the last days (Daniel 10: 11 – 12). He also announced Zacharias the priest about the birth of the forerunner John the Baptist. For what God had done for us through him, it is meet for us to honor and venerate him, and ask for his intercession at all times.

May the blessing of his holy intercession be with us all. Amen.

2. The Departure of Samson, One of the Judges of Israel

On this day also, Samson, one of the Judges of Israel, departed. He was from the tribe of Dan, and was born in Zorah by a divine revelation. The angel of The Lord appeared to his barren mother and announced her of his birth. He commanded her not to drink wine nor to eat unclean food all the days of her pregnancy. The angel also commanded her that no razor should come on his head, for the child was to be a Nazirite (dedicated) unto God from the womb, and that he would deliver Israel out of the hands of the Philistines (Judges 13: 3 – 5). The angel also appeared to his father Manoah and announced him with the same words (Judges 13: 11 – 20).

The woman conceived, and gave birth to Samson, and God blessed him and the Spirit of The Lord began to move

1. تذكار رئيس الملائكة الجليل غبريال المبشر
2. نياحة شمشون أحد قضاة بني إسرائيل
3. تذكار نقل أعضاء القديس يعقوب الفارسي الشهير بالمقطع

1. تذكار رئيس الملائكة الجليل غبريال المبشر
في هذا اليوم تعيد الكنيسة بتذكار رئيس الملائكة الجليل غبريال المبشر الذي استحق أن يحمل البشارة بتجسد الابن الوحيد إلى العذراء القديسة مريم (لوقا 1: 26 – 38). وهو الذي سبق فأنبأ دانيال النبي عن عودة الشعب الإسرائيلي من السبي (دانيال 9: 21 – 25). وعن مجيء السيد المسيح، له المجد، لخلص العالم وعن إبطال الذبائح (دانيال 9: 25 – 27). وعما سيحدث في الأيام الأخيرة (دانيال 10: 11 – 12). كما بشر زكريا الكاهن بميلاد يوحنا المعمدان السابق الصابغ (لوقا 1: 11 – 20). فلهذا نكرمه ونطلب شفاعته كل حين. بركة شفاعته المقدسة فلتكن معنا. آمين.

2. نياحة شمشون أحد قضاة بني إسرائيل وفيه أيضاً نتيج شمشون أحد قضاة بني إسرائيل. وهو من سبط دان وولد في صرعة (صرعة مدينة على ساحل يهوذا وتبعد 14 ميلاً غربي القدس (أورشليم))، بإعلان إلهي إذ ظهر ملاك الرب لوالدته العاقر وبشرها بميلاده، وأمرها أن تتجنب الخمر والمسكر، ولا تحلق رأسه لأنه يكون نذيراً لله (قضاة 13: 3 – 5). كما ظهر لوالده منوح وكلمه بنفس البشارة (قضاة 13: 11 – 20). فحبلت المرأة وولدت شمشون، فكبر الصبي وباركه الرب، وابتدأ روح الرب يرشده للعمل في محلة دان بين صرعة

upon him at Mahaneh Dan between Zorah and Eshtaol (Judges 13: 24, 25). Samson married a Gentile woman from Timnah. One time, on his way to her, to his surprise a lion came roaring against him. And the Spirit of The Lord came mighty upon him, and he tore the lion apart, as one would tear a young goat, though he had nothing in his hand.

On his way back, he turned aside to see the carcass of the lion. And behold, a swarm of bees and honey. He took some of it and ate, and gave to his parents and they also ate. Samson went to Timnah another time, where he gave a feast there. He told the Philistines a riddle; "Out of the eater came something to eat, and out of the strong came something sweet." When they could not solve and explain the riddle, they said to Samson's wife, "Entice your husband, that he may explain the riddle to us, or else we will burn you and your father's house with fire" (Judges 14: 15). Samson's wife wept before him until he told her.

So the men of the city said to him on the seventh day of the feast, "What is sweeter than honey? And what is stronger than a lion?" And he said to them, "If you had not plowed with my heifer, you would not have solved my riddle!" Then the Spirit of The Lord came upon him mightily, and he went down to Ashkelon and killed thirty of their men. So his anger was aroused, and he went back up to his father's house. And Samson's wife was given to his companion (Judges 14: 1 – 20).

When Samson went back to take his wife, her father refused to hand her to him and offered him her younger sister to take her instead. Samson was enraged, burned up the shocks and the standing grain, as well as the vineyards and olive groves of the Philistines, and then he went down and dwelt in the cleft of a rock.

The Philistines rose against the tribe of Judah and asked its men to hand Samson to them. Three thousand men of Judah went down to him and asked him to go down with them, and they promised not to harm him. They bound him with two new ropes and brought him up from the rock. When they brought him to the Philistines, the Spirit of The Lord came mightily upon him, and his bonds broke loose off his hands. He found a fresh jawbone of a donkey, reached out and took it with his hand and killed a thousand men with it. He judged Israel twenty years in the days of the Philistines (Judges 15: 1 – 20).

Then Samson went to Gaza, and its people were told, "Samson has come here!" The Philistines surrounded the place all the night at the gate of the city. Samson arose at

وأشتأول (قضاة 13: 24، 25). تزوج شمشون بامرأة أممية، من مدينة تمنة، وحدث أنه بينما كان ذاهباً إليها إذ بشبل أسد يزمجر للقائه، فحل عليه روح الرب، فشققه نصفين وليس في يده شيء. وفي طريق العودة نظر في جوف الأسد، فوجد عسل نحل فأخذ منه وأكل وأعطى لأبويه.

ثم ذهب شمشون إلى تمنة مرة أخرى حيث أقيمت وليمة هناك، وقص على الفلسطينيين أحجية: "من الأكل خرج أكل، ومن الجافي خرجت حلاوة". فلم يفهموا ما هو المقصود، وقالوا لزوجته: تملقي رجلك لكي يظهر لنا الأحجية لنلا نحرقة وبيت أبيك بنار. فبكت امرأة شمشون لديه حتى أخبرها.

فقال له رجال المدينة في اليوم السابع للوليمة: "أي شيء أحلى من العسل وما أجفي من الأسد". فقال لهم: "لو لم تحرثوا على عجلتي لما وجدتم أحجيتي". وحل عليه روح الرب، فنزل إلى أشقلون وقتل منهم ثلاثين رجلاً. وحمى غضبه وصعد إلى بيت أبيه، فصارت امرأة شمشون لصاحبه (قضاة 14: 1 – 20).

فلما عاد ليأخذ زوجته، رفض والدها أن يعطيها له، وعرض عليه الزواج بأختها، فغضب شمشون وأحرق زرع الفلسطينيين وكل كرومهم، ونزل وأقام في صخرة.

ثم جاء الفلسطينيون إلى يهوذا وطلبوا من رجالها أن يسلموا لهم شمشون. فمضى إليه ثلاثة آلاف رجل من يهوذا وطلبوا منه أن يذهب معهم ووعدوه أن لا يفعلوا به شراً. فأوثقوه بحبلين جديدين وأصعدوه من الصخرة. ولما التقى بالفلسطينيين، حل عليه روح الرب، فاتحل الوثاق عن يديه. ووجد لحى حمار طرياً، فأخذه وضرب به ألف رجل. وقضى لإسرائيل في أيام الفلسطينيين عشرين سنة (قضاة 15: 1 – 20).

ثم ذهب شمشون إلى غزة، وقيل لأهلها قد أتى شمشون. فأحاطوا به الليل كله عند باب المدينة. فقام وأخذ مصراعي باب المدينة والقانتين وقعهما مع العارضة

midnight, took hold of the doors of the gate, pulled them up, put them on his shoulders, and carried them to the top of the hill. The Philistines came up to his wife, Delilah, and asked her to entice Samson to find out the secret of his strength. After many attempts, he told her what was in his heart, and said to her, “No razor has ever come upon my head, for I have been a Nazirite to God from my mother’s womb.” She went and told the Philistines. She lulled him to sleep on her knees, and called for a man to shave off the locks of his hair, and his strength left him. The Philistines took him, plucked out his eyes and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison.

However, the hair of his head began to grow again, and his strength came back to him. The Philistines gathered together to offer a great sacrifice to Dagon, their god, and they said, “Our god has delivered into our hands Samson our enemy!” Then they called for Samson from the prison, and he performed for them. And they stationed him between the pillars. Then Samson called to The Lord, saying, “O Lord God, remember me, I pray! Strengthen me, I pray, just this once, O God, that I may with one blow take vengeance on the Philistines for my two eyes!” Samson took hold of the two middle pillars, and said, “Let me die with the Philistines.” The temple fell and three thousands of the Philistines died. His brothers came down and took him, and brought him up and buried him in the tomb of his father Manoah (Judges 16: 1 – 31).

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

3. The Commemoration of the Relocation of the Relics of St. James the Persian, known as Intercisus or Sawn-Asunder

On this day also, is the commemoration of the relocation of the relics of St. James the Persian, known as Intercisus or Sawn-Asunder, from the city of Gaza to the land of Egypt. A church was built after his name in Old Cairo, where the body was laid. The account of his martyrdom is mentioned under the twenty seventh day of the month of Hatour.

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

ووضعها على كتفيه وصعد بها إلى رأس الجبل. وطلب أقطاب الفلسطينيين من دليلة أن تعرف منه سبب قوته، وبعد محاولات كثيرة أخبرها بكل ما في قلبه وقال لها "لم يعمل موسى رأسي لأنني نذير الله من بطن أمي". فمضت وأخبرت الفلسطينيين وأنامته على ركبتيها وحلقت خصل شعره، فضاعت قوته وقبض عليه الفلسطينيون وقلعوا عينيه وأوثقوه بسلاسل نحاس وكان يطحن في بيت السجن.

اجتمع أقطاب الفلسطينيين ليذبحوا لإلههم داجون، وقالوا قد دفع إلهنا ليدنا شمشون عدونا. ثم دعوا شمشون من بيت السجن وأوقفوه بين الأعمدة ليلعب أمامهم وكان قد نبت شعره. فدعا الرب وقال "أذكرني وشددني يا الله هذه المرة فقط، فأنتقم نقمة واحدة عن عيني من الفلسطينيين". وقبض على العمودين المتوسطين وقال: "التمت نفسي مع الفلسطينيين"، فسقط البيت ومات ثلاثة آلاف رجل. ومات شمشون. فنزل إخوته وصعدوا به ودفنوه في قبر منوح أبيه (قضاة 16: 1 – 31). بركة صلواته فلتنك معنا. آمين.

3. تذكور نقل أعضاء القديس يعقوب الفارسي الشهير بالمقطع وفيه أيضاً تم نقل جسد القديس يعقوب الفارسي الشهير بالمقطع من مدينة غزة إلى ديار مصر حيث بُنيت على اسمه كنيسة بمصر القديمة ووضعت جسده فيها، وتجد خبر استشهاده تحت يوم 27 هاتور. بركة صلواته فلتنك 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 ρλζ: α

Psalm 138: 1, 2

المزمور 137: 1

†† ΝΑΟΥΩΝΘ ΝΑΚ ΕΒΟΛ ΠΒΟΙΣ ΘΕΝ
ΠΑΘΗΤ ΤΗΡΨ: ΧΕ ΑΚΩΤΕΜ ΕΝΙΣΑΧΙ ΝΤΕ
ΡΩΙ: ὙΠΕΜΘΟ ἸΝΗΙΑΣΤΕΛΟC †ΝΑΕΡΨΑΛΙΝ
ΕΡΟΚ: ΟΥΟΘ †ΝΑΟΥΩΥΤ ΝΑΖΡΕΝ
ΠΕΚΕΡΦΕΙ ΕΘΟΥΑΒ. **ΑΛΛΗΛΟΥΙΑ.**

I will confess You, O Lord, with my whole heart, for You have heard all the words of my mouth. Before the angels, I will chant to You. I will worship toward Your holy temple. **Alleluia.**

أعترف لك يا رب من كل قلبي لأنك استمعت كل كلمات فمي. أمام الملائكة أرتل لك وأسجد قدام هيكلك المقدس. **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.

ΟΥΑΝΑΣΝΩCΙC ΕΒΟΛ ΘΕΝ
ΠΙΕΡΑΣΤΕΛΙΟΝ 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 Α: ΚΕ - ΔΗ

Luke 1: 26 - 38

لوقا 1: 26 - 38

ΘΕΝ ΠΙΑΒΟΤ ΔΕ ἸΜΜΑΘCΟΥ ΑΥΟΥΩΡΠ
ἸΝΣΑΒΡΗΝΑ ΠΙΑΣΤΕΛΟC ΕΒΟΛ ΣΙΤΕΝ
ΦΝΟΥ† ΕΟΥΒΑΚΙ ΝΤΕ †ΣΑΛΙΛΕΑ
ΕΠΕCΡΑΝ ΠΕ ΝΑΖΑΡΕΘ.

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,

وَفِي الشَّهْرِ السَّادِسِ أُرْسِلَ جِبْرَائِيلُ الْمَلَكُ مِنَ اللَّهِ إِلَى مَدِينَةٍ مِنَ الْجَلِيلِ اسْمُهَا نَاصِرَةُ.

ΘΑ ΟΥΠΑΡΘΕΝΟC ΕΑΥΩΠ ἸΝCΩC
ἸΝΟΥΡΩΜΙ ΕΠΕCΡΑΝ ΠΕ ΙΩCΗΦ ΕΒΟΛ ΘΕΝ
ἸΝΗ ἸΝΔΑΥΙΔ ΟΥΟΘ ΦΕΡΑΝ Ἰ†ΠΑΡΘΕΝΟC ΠΕ
ΜΑΡΙΑΜ.

to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

إِلَى عَذْرَاءٍ مَخْطُوبَةٍ لِرَجُلٍ مِنْ بَيْتِ دَاوُدَ اسْمُهُ يُوسُفُ. وَاسْمُ الْعَذْرَاءِ مَرْيَمُ.

ΟΥΟΥΕΤΑΨΩΝΕΑΨ ΕΞΟΥΝ ΘΑΡΟC ἸΝCΕ
ΠΙΑΣΤΕΛΟC ΠΕΖΑΨ ΝΑC ΧΕ ΧΕΡΕ

And having come in, the angel said to her, "Rejoice, highly favored one, The

فَدَخَلَ إِلَيْهَا الْمَلَكُ وَقَالَ: «سَلَامٌ لَكَ أَيُّهَا الْمُمْتَلَنَةُ نِعْمَةً. أَلرَّبُّ مَعَكَ. مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ.»

ΘΕΘΜΕΣ ΝΕΜΟΤ ΠΒΟΙΣ ΝΕΜΕ:
ΤΕΣΜΑΡΩΟΥΤ ΝΘΟ ΔΕΝ ΝΙΣΙΟΜΙ.

ΗΘΟΣ ΔΕ ΕΤΑΣΝΑΥ ΕΡΟΥ ΑΣΨΘΟΡΤΕΡ
ΕΧΕΝ ΠΙΣΑΖΙ ΟΥΟΣ ΝΑΣΜΟΚΜΕΚ ΠΕ ΧΕ
ΟΥΑΨ ΝΡΗΤ ΠΕ ΠΑΙΣΠΑΣΜΟΣ.

ΟΥΟΣ ΠΕΧΕ ΠΙΑΣΤΕΛΟΣ ΝΑΣ ΧΕ
ΑΠΕΡΕΡΒΟΥΤ ΜΑΡΙΑΜ ΑΡΕΣΙΜΙ ΝΟΥΒΕΜΟΤ
ΑΠΕΜΕΘΟ ΑΦΝΟΥΤ.

ΟΥΟΣ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ ΟΥΟΣ ΝΤΕ
ΜΙΣΙ ΝΟΥΨΗΡΙ ΟΥΟΣ ΕΡΕΜΟΥΤ ΕΠΕΨΡΑΝ
ΧΕ ΙΗΣΟΥΣ.

ΦΑΙ ΔΕ ΕΓΕΕΡ ΟΥΝΙΨΤ ΟΥΟΣ
ΕΥΕΜΟΥΤ ΕΡΟΥ ΧΕ ΠΨΗΡΙ ΑΦΗΕΤΒΟΣΙ
ΟΥΟΣ ΕΓΕΤ ΝΑΨ ΝΧΕ ΠΒΟΙΣ ΦΝΟΥΤ
ΑΠΕΡΟΝΟΣ ΝΔΑΥΙΔ ΠΕΨΩΤ.

ΟΥΟΣ ΕΓΝΑΕΡΟΥΤΡΟ ΕΧΕΝ ΠΗΝΙ ΝΙΔΑΚΩΒ
ΨΑ ΕΝΕΣ: ΟΥΟΣ ΝΗΝΕ ΔΑΕ ΨΩΠΙ ΝΤΕ
ΤΕΨΜΕΤΟΥΤΡΟ.

ΠΕΧΕ ΜΑΡΙΑΜ ΔΕ ΑΠΙΑΣΤΕΛΟΣ ΧΕ
ΠΩΣ ΦΑΙ ΝΑΨΩΠΙ ΝΗΝΙ ΕΠΙΔΗ ΝΤΨΩΟΥΤΗ
ΝΣΔΙ ΔΝ.

ΟΥΟΣ ΔΕΡΟΥΝΩ ΝΧΕ ΠΙΑΣΤΕΛΟΣ
ΠΕΨΑΨ ΝΑΣ ΧΕ ΟΥΠΠΕΨΜΑ ΕΨΟΥΑΒ ΕΨΕΙ
ΕΨΗΡΗ ΕΧΩ: ΟΥΟΣ ΟΥΨΟΜ ΝΤΕ ΦΗΕΤΒΟΣΙ
ΕΘΝΑΕΡΘΗΒΙ ΕΡΟ ΕΘΒΕ ΦΑΙ ΦΗΕΤΕΡΕΜΑΣΨ
ΕΨΟΥΑΒ ΕΥΕΜΟΥΤ ΕΡΟΥ ΧΕ ΠΨΗΡΙ
ΑΦΝΟΥΤ.

Lord is with you; blessed are you among women!”

But when she saw him, she was troubled at his saying, and considered what manner of greeting this was.

Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God.

And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus.

He will be great, and will be called the Son of the Highest; and The Lord God will give Him the throne of His father David.

And He will reign over the house of Jacob forever, and of His kingdom there will be no end”.

Then Mary said to the angel, “How can this be, since I do not know a man?”

And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

فَلَمَّا رَأَتْهُ اضْطَرَبَتْ مِنْ كَلَامِهِ
وَفَكَّرَتْ مَا عَسَى أَنْ تَكُونَ هَذِهِ
التَّحِيَّةُ.

فَقَالَ لَهَا الْمَلَكُ: «لَا تَخَافِي يَا
مَرْيَمُ لِأَنَّكَ قَدْ وَجَدْتِ نِعْمَةً عِنْدَ اللَّهِ.

وَهَا أَنْتِ سَتَحْبِلِينَ وَتَلِدِينَ ابْنًا
وَتَدْعِينَ اسْمَهُ يَسُوعَ.

هَذَا يَكُونُ عَظِيمًا وَابْنُ الْعَلِيِّ يُدْعَى
وَيُعْطِيهِ الرَّبُّ الْإِلَهُ كُرْسِيَّ دَاوُدَ
أَبِيهِ.

وَيَمْلِكُ عَلَى بَيْتِ يَعْقُوبَ إِلَى الْأَبَدِ
وَلَا يَكُونُ لِمُلْكِهِ نِهَآيَةٌ».

فَقَالَتْ مَرْيَمُ لِلْمَلَكِ: «كَيْفَ يَكُونُ
هَذَا وَأَنَا لَسْتُ أَعْرِفُ رَجُلًا؟»

فَأَجَابَ الْمَلَكُ: «الرُّوحُ الْقُدُسُ
يَحِلُّ عَلَيْكَ وَقُوَّةُ الْعَلِيِّ تَظَلُّكَ،
فَلِذَلِكَ أَيْضًا الْقُدُّوسُ الْمَوْلُودُ مِنْكَ
يُدْعَى ابْنُ اللَّهِ.

Ονομα εηπε ις Ελισαβετ
τεσττενης αερβοκι εως νοτηρηι δεη
τεμετδελλω: ονομα φαι πε
πεμαεσοοτ ναβοτ πε: θετοτομοτ
ερος κε φατρην.

Χε μμον ελι νασι ι νατχομ
δατεν φνοτ.

Πεχε Ηαριαμ δε υπιασελος κε
εηπε ανοκ ις φαβοκι ητε Πβοικ
εεεωπι νηι κατα πεκασι ονομα
αεφμεναε εβολ εαρος ηχε πιασελος.

*Πωοτ φα Πεννοτ πε ωα ενεε
ητε νι ενεε: αμην.*

Now indeed, Elizabeth
your relative has also
conceived a son in her old
age; and this is now the sixth
month for her who was
called barren.

For with God nothing
will be impossible”.

Then Mary said,
“Behold the maidservant of
The Lord! Let it be to me
according to your word”.
And the angel departed from
her.

Glory be to God forever.

وَهُودًا أَيْصَابَاتُ نَسِيبَتِكَ هِيَ أَيْضًا
حُبْلَى بَائِنٍ فِي شَيْخُوخَتِهَا، وَهَذَا
هُوَ الشَّهْرُ السَّادِسُ لِتِلْكَ الْمَدْعُوءَةِ
عَاقِرًا.

لَأَنَّهُ لَيْسَ شَيْءٌ غَيْرَ مُمَكِّنٍ لَدَى
اللَّهِ.»

فَقَالَتْ مَرْيَمُ: «هُودًا أَنَا أَمَةٌ الرَّبِّ.
لِيَكُنْ لِي كَقَوْلِكَ.» فَمَضَى مِنْ
عِنْدِهَا الْمَلَكُ.

والمجد لله دائماً.