

Katameros Days Readings for the Month of Baramudah

قطمارس قراءات الأيام لشهر برمودة المبارك

Πικαταμερος ἡτεμρομπι εϋϋεμϋι δεν νιέροοτ

Πιμετωϋ ἡνικτριακη ἡπιὰβοτ Φαρμοοθι

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Katameros Readings for the 1st Day of Baramudah

قطمارس قراءات اليوم الأول من شهر برمودة المبارك

Coṛai ḡezooṛ ḡPiāvot Φαρμοῦθι

Ποῦθι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ ᾠδ: Δ, ε	Psalm 65: 4, 5	مزمور 64: 4, 6
<p>Ἔσθια τῆ ἡμέτερας ὁδοῦ ἀκροῦ ἐροῦ: ἐξέσωπι θεῖ νεκαῖνον ἡ ἐνεῖ: σωτεῖ ἐρον Φνοῦτ Πενσωτη: τῆελπις ἡτε ἀρησεῖ ἡπκασι τηρε. Ἀλληλοῖα.</p>	<p>Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts forever. You will answer us, O God of our salvation. You who are the confidence of all the ends of the earth. Alleluia.</p>	<p>طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>Ὁ ἄναστωσις ἐβὼλ θεῖ πετασεῖλιον εἶσαβ κατὰ Πατῆρον αἰοῦ.</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>
Πατῆρον κλ: ἡβ - ἡγ	Matthew 24: 42 - 47	متي 24: 42 - 47
<p>Ῥωσι οἶν σε τετενωσῶν ἂν σε ἄρε πετενοῖσι νηοῦ θεῖ ἡ ἡνοῦ.</p>	<p>Watch therefore, for you do not know what hour your Lord is coming.</p>	<p>اسهروا إذا لآتكم لا تعلمون في أيّة ساعة يأتي ربكم.</p>

Φαι δε ἀριέμι ἐροϋ: χε ἐναρε
 πινεβνι ἐμι χε ἀρε πιϋονι νηοϋ: ναϥ
 δεν αϣ ἰοϋνοϋ: ναϥναρωιϋ: πε θινα
 ἰτεϣῶτεμχαϣ ἐβι ἰπεϣνι.

Εῶβε φαι θωπεν ῥωπι ἐρεπεν
 σεβτωτ: χε δεν ἴοϋνοϋ ἐτεπενσωοϋν
 ἰμοϋϋ αν ἀρε Πωηρι ἰΦρωμι νηοϋ
 ἰδῆτϋ.

Πιμ θαρα πε πιπιστοϋ ἰβωκ οϋοϋ
 ἰναβε: φῆετε πεϣβοιϋ ναχαϥ ἐϋρη
 ἐχεν νεϣεβιαικ ἐϋνωϋ ἰτοϋδρε δεν
 ἰϣοϋ ἰτηιϋ.

Ωοϋνιατϣ ἰπιβωκ ἐτε ἰμααϣ:
 ἐϣωπ αϣωανι ἰνε πεϣβοιϋ ἰτεϣεμϣ
 εϣῖρι ἰπαρηϋ.

Διμην ἴχω ἰμοϋϋ νωπεν: χε
 ἐναχαϥ ἐϋρη ἐχεν πετεπταϣ τηϣ.

*Πῶοϋ φα Πεννοϋϋ πε: ῥα ἐνεϋ
 ἰτε νεῖνεϋ: 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 لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ
 سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى
 جَمِيعِ أَمْوَالِهِ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمور باكر

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

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

Ψαλμοϋ τω Δαυιδ λϣ: ιε, ιϣ, κϣ

Psalm 37: 17, 18, 29

مزمور 36: 15، 16، 27

<p>Πῶς Δε ἀρταχρο ἠνιῶμη Πῶς σωτην ἠφῶωιτ ἠτε νιαταβνι: οὔτος τοῦκλῆρονομιά ἐσέωωπι ψα ἔνεε: νιῶμη Δε ἠῶουτ σεναερκλῆρονομιν ἠπικαρι: οὔτος εὔεωωπι ζωτψ ψα ἔνεε ἠτε πιένεε. Ἀλληλοια.</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 الصديقين. يعرف الرب طريق الذين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصدّيقون 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>Οὐάναστωσις ἐβωλ θεν πιερασσελιον εθουαβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
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Μαρκον ις: λς - λζ **Mark 13: 33 - 37** **مرقس 13 : 33 - 37**

<p>Χουπτ ἐβωλ: ρωις ἀριπροσερχεσε ἠτετενσωτην ταρ αν ξε ἠνατ πε πιχοτ.</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 ἠοτρωμι ἐαμωωι ἐπωεμο οὔτος ἐαρωω ἠπερηι οὔτος αρω ἠνεεβιαικ ἠπιερωωι φοται φοται ἠπερωω οὔτος αρωονθεν ἐτοτψ ἠπιἠνοττ εινα ἠτερωις.</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 مُسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبِيدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبَوَّابَ أَنْ يَسْهَرَ.</p>
<p>Ρωις οὔτην ξε ἠτετενσωτην ταρ αν ξε ἠρε Πῶς ἠπινι νηοτ ἠἠνατ ιε θαν ἠρονε ιε τφαωι ἠπιεχωρε ιε ἐρε πιλεκτωρ μοττ ιε θανἠτοοτ.</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.

لَيْلًا يَأْتِي بَغْتَةً فَيَجِدُكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ:
 اسهروا.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἰσχυροῦ Παύλου Πάπστολος

Παύλος ἔρρετο ἔρρετο ἔρρετο
 Πάπστολος: ἔρρετο ἔρρετο ἔρρετο
 ἔρρετο 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
 ἔρρετο ἔρρετο ἔρρετο ἔρρετο ἔρρετο
 ἔρρετο ἔρρετο 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 ἔρρετο
 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 θαυφρηρ ταρ ηρεφερωβ
ητε Φνοϋτ οϋεφοϋωι ητε Φνοϋτ
ηωωτεν οϋκωτ ητε Φνοϋτ.

Κατα πιεμοτ ητε Φνοϋτ εττοι
νηι υφρητ ηοϋσαβε ηαρχητεκτων
αιχω ηοϋσεντ εδρηι: κεϋαι δε
πεθοϋαζεμ κωτ: ποϋαι δε ποϋαι
μαρεϋσομς χε αϋκωτ ηαυηρητ.

Κεσεντ ταρ υμωον υϋχομ ητε ελι
κεϋαι χασ εδρηι σαβολ ηθηετχη ετε
ησοϋε Πιχρηστοϋ πε.

Ιεχε δε οϋον πετκωτ εχεν
ταισεντ ηοϋβ θατ ληαμη ρωκε
σωοϋβεν ρωοϋ.

Πεωβ υποϋαι ποϋαι εϋναοϋωηε
εβολ πιεροοϋ ταρ εϋναοϋοηεϋ εβολ χε
εϋναυωρπ εβολ θεν οϋχρωμ οϋοε
πεωβ υποϋαι ποϋαι πιχρωμ
εθηαερδοκιμαζιν υμοϋ χε οϋαυ

I planted, Apollos
watered, but God gave the
increase.

So then neither he who
plants is anything, nor he
who waters, but God who
gives the increase.

Now he who plants and
he who waters are one, and
each one will receive his
own reward according to
his own labor.

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

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

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

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

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

أَنَا عَرَسْتُ وَأَبْلَسُ سَقَى لَكِنَّ اللَّهَ
كَانَ يُنْمِي.

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

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ
بِحَسَبِ تَعْمَلِهِ.

فَأَنَّا نَحْنُ عَامِلَانِ مَعَ اللَّهِ وَأَنْتُمْ
فَلَاحَةُ اللَّهِ بِنَاءِ اللَّهِ.

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

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

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

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

ἵρητ πε.

Φη δε ετε περζωβ ναδωι ερατϭ
κοτϭ ϭναδι ἠπερβεχε.

Φη δε ετε περζωβ ναρωκω
ϭνατῶσι: ἠθοϭ δε ϭνανοζεμ παρητ
δε ζωσ εβωλ ζιτεν οτχρωμ.

Ἦτετενεμι αν γε ἠνωτεν
ἠνοερφει ἠτε Φνοτῶ οτοζ Πιπνευμα
ἠτε Φνοτῶ αϭωοπ ζεν ἠηνοτ.

Φη οτν εθνασεϭ περφει ἠτε
Φνοτῶ φαι Φνοτῶ νατακοϭ: περφει
ζαρ ἠτε Φνοτῶ ϭνοαβ ετε ἠνωτεν
πε.

Ἰπενῶρε ζλι ερζαλ ἠμοϭ
ἠμαγατϭ φηεθμετῶ ζεν ἠηνοτ γε
οτσαβε πε ζεν παιεμεζ μαρεϭερσοζ
ζινα ἠτεϭερσαβε.

Ἰσοφια ζαρ ἠπαικομοϭ
οτμετσοζ τε ναζρεν Φνοτῶ:
ϭεζηνοτ ζαρ γε φηεταμζι ἠηιναβετ
ζεν τοτμετσεβ.

Οτοζ παλιν γε Πβοιϭ σωοτν
ἠηιμοκμεκ ἠτε ηιναβετ γε
ζανεϭηλοτ νε.

Ζωστε ἠπενῶρε ζλι ωροωοτ
ἠμοϭ ζεν ηιρωμ: ενχαι ζαρ ηιβεν

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

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

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

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

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

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

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

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

إِنْ بَقِيَ عَمَلٌ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ احْتَرَقَ عَمَلٌ أَحَدٍ فَسَيُخْسِرُ
وَأَمَّا هُوَ فَسَيَخْلُصُ وَلَكِنْ كَمَا
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ
اللَّهِ يَسْكُنُ فِيكُمْ؟

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

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

لَأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ
عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَحَدُ
الْحَكَمَاءَ بِمَكْرِهِمْ».

وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ
الْحَكَمَاءِ أَنَّهَا بَاطِلَةٌ».

إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ
شَيْءٍ لَكُمْ.

ΝΩΤΕΝ ΝΕ.

Ἰτε Παῦλος ἰτε Ἀπολλῶ ἰτε
Κηφά ἰτε πικοςμος ἰτε πωνῆ ἰτε φῆμοῦ
ἰτε νηετωπ ἰτε νηεθναωπι νωτεν
τηροῦ νε.

Νῶτεν Δε ἠῶτεν να
Πιχριστος: Πιχριστος Δε φα Φνοῦτ
πε.

*Πῆμοῦ ταρ νευωτεν νευ
τῆρηνη εἴσοπ: χε ἄμην εσεῶωπι.*

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

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

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

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

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحُ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δεν πε πιροῦτ
ἠἐπιστολη ἠτε πενωτ Πετρος.
Δμην. Ναμενρατ.

ἁ Πετρος ε: ε - ιδ

Παιρητ νιδελωρι μαδνεχωτεν
ἠνιδελλοι: ἠῶτεν Δε τηροῦ χελ
θηνοῦ ἠπιθεβιὸ ἠζητ ἐδοῦν
ἐνετενἐρηνοῦ χε Φνοῦτ ἠτ ἐδοῦν
ἐῆρεν νιδασιζητ: ἠτ Δε ἠνοῦμοῦ
ἠνηετθεβινοῦτ.

Μαθεβιὲ θηνοῦ οῦν δα τχιζ
εταμαζι ἠτε Φνοῦτ εἰνα ἠτεφθε
θηνοῦ δεν ἠχοῦ ἠτε πιχεμῶωπι.

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

1 Peter 5: 5 - 14

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

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

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

1 بطرس 5: 5 - 14

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

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ
يَرْفَعَكُمْ فِي حِينِهِ.

Πετηρωουω τηρη σααζα εροα γε
οτηι σερωελιν ναα δαρωτεν.

Ωωπι ερετενηα οτοα αρινρωφιν
γε πετενηαα πιδιαβολοα ερωωωι
μφρητ νοτωοτι ερωεωεω ερωωτ να
εωκ οται.

Φηερετενοα ερατεν οηνοα εδοτη
ερωα ερετενηααρηοατ δεν φηαατ:
ερετενηωοτη ηηαιδισι ηαι: ηαωκ δε
ηηαι ηετηασηοα ετδεη ηικοαωοα.

Φνοατ δε ητε εωοα ηιβεν
φηεταρααεω οηνοα εδοτη επερωοα
ηηεα δεη ηηαρηισαο ηηοαα
εαρετηωαη μκαα ηοηκοαα ηοα
ερεαεβεα οηνοα ητερωαηηε οηνοα
ερεταωα ηωαηηε ερεαααηη μωαηηη.

Φωα ηε ηιαααηη ηεω ηιωα ωα
ηηεηεα: αμην.

Δισαα ηωαηηε εβωα αηοαα
ηηαλοαηοα ηεηαηηη μηααα αωα
εημεα δεη αηηκοαα: εηηηοαα οηοα
εηερωερε γε φαη ηε ηεωοα ηητε
Φνοατ δεη οηηεωηηη: φαη ετε ηεηοα
ερατεν οηνοα ηηηηηηη.

Αωηηη ερωαηηη ηηε ηωφηηη ηοαηηη
ετδεη Βαβυλαωη ηεω Ααρηκοα ηαωηηη.

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

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

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

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

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

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

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

مَلَقِينَ كُلَّ مَمَكُمْ عَلَيْهِ لِأَنَّهُ هُوَ
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا
مَنْ يَبْتَلِعُهُ هُوَ.

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

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

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.

سَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

Ἀρρασπασεσθε ἑννετενέρηνοῦ θεοῦ
 οὔφι σὸταβ ἵτε ἴαταππῆ: τῆρηνη
 νωτεν τηροῦ νηετῶεν Πιχριστοσ
 Ἰησοῦσ: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοσμοσ
 οὔδε νηετῶοπ θεοῦ πικοσμοσ: πικοσμοσ
 νασινι νευ τερεπιθῶμα: φη δε εἰτιρι
 ὑφονῶω ὑφνονῆ ἑναῶωπι ῶα ἐνεε:
 ἀμην.*

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

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

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ
 الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعًا الَّذِينَ
 فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

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

The Acts الإبركسيس

Πραξις ἵτε νενιοῖ ἵαποστολοσ:
 ἐρε ποῦσμοῦ εσοταβ ῶωπι νευαν.
 Ἀμην.

Πραξις ἰη: κδ - ἰθ: ε

Πε οῦον οῦλοῦδαῖ δε ἐπεφραν πε
 Ἀπελλησ ἐοῦρεμρακοῖ πε θεοῦ
 πεφρενοσ ἐοῦρωμι πε ἵλοσικοσ
 ἐαφερκατανταν ἐεφεσοσ ἐοῦονῶχομ
 ὑμοσ θεοῦ νιῖραφῆ.

Φαι δε νε ἀτερκατηχῆν ὑμοσ
 ἐπιμωῖτ ἵτε Πβοῖσ οῦοε νασῆμ θεοῦ
 πιπνεῦμα: νασααχι οῦοε νασῆβω
 θεοῦ οὔταχρο εσβε Ἰησοῦσ ἐπιωμσ
 ὑμαῖατῶ ἵτε Ἰωαννησ ἐτεφωοῦν
 ὑμοσ.

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

Acts 18: 24 - 19: 6

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

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

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

أعمال 18 : 24 - 19 : 6

ثُمَّ أَقْبَلَ إِلَى أَلَسَسَ يَهُودِيٍّ اسْمُهُ
 أَبِلُوسُ إِسْكَانْدَرِيُّ الْجَنَسِ رَجُلٌ
 فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

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

Φαι δε αφερητης νοτονηε εβολ
θεν ιερνασων: εταρωτεμ δε ερω
νεε Πρικυλλα νεμ Δκυλασ ανωπε
ερωσ: οτος αυταμοε δεν οταχρο
εβε πιμωιτ ντε Φνοτ.

Ερωτω δε ει εβολ ετΑχαια
αντεροτοσ ναε νεε νικνηοσ ανεδαι
ννιμαθητης γε νεεωπε ερωσ: φαι
δε εταε αφεροτοσρι εμαωω
ννιηεταρναετ εβολ ετεν πιεμοτ.

Ναεροε ταρ ννιλοσδαι δεν
οταχρο νοτωνε εβολ εταμο
μωωσ εβολ ετεν νισραφη γε
Πιχριστοσ πε Ιησοσ.

Δσωπι δε ερε Δπελλησ δεν
Κορινθοσ Παυλοσ δε εταρεν νιμα
εταπωω ερεε εεφεσοσ οτος
αεχιμ νεανιμαθητης.

Περαε δε νωσ γε αν αρετενδ
νπιπνευμα εσοταε εταρετενναετ:
νεωσ δε πεωσ ναε γε αλλα οτδε
νπενωτεμ ρω γε οτον οτΠνευμα
εσοταε ωπ.

Πθοε δε περαε νωσ γε εταρεμ
θνηοσ οτη εοτ: 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 الَّذِينَ كَانُوا قَدْ
آمَنُوا.

لَأَنَّهُ كَانَ بِاسْتِدَادٍ يَفْحَمُ الْيَهُودَ
جَهْرًا مُبِينًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ
الْمَسِيحُ.

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

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

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

Παῦλος Δε περαθ̅ γε Ιωαννης
μεν αφ̅τωμ̅ς θ̅εν ο̅τωω̅τ̅ υ̅μετανοι̅α̅
υ̅πιλαος̅ ε̅φ̅ρω̅ υ̅μοσ̅ θ̅ινα̅ ἵ̅σ̅εναθ̅†
ε̅φ̅ηεθ̅νηο̅τ̅ μ̅ε̅νε̅ν̅σ̅ω̅φ̅ ε̅τε̅ Ι̅η̅σο̅υ̅ς
Π̅ι̅χ̅ρι̅σ̅το̅ς̅ π̅ε̅.

Ε̅τα̅τ̅ω̅τ̅ε̅μ̅ Δ̅ε̅ α̅ν̅θ̅ι̅ω̅μ̅ς̅ ε̅φ̅ε̅ραν̅
υ̅π̅β̅ο̅ι̅ς̅ Ι̅η̅σο̅υ̅ς̅.

Ο̅τω̅θ̅ ε̅τα̅ Πα̅υ̅λο̅ς̅ χ̅α̅ ρ̅ι̅χ̅ ε̅χ̅ω̅ο̅τ̅
α̅φ̅ι̅ ε̅ρ̅η̅ι̅ ε̅χ̅ω̅ο̅τ̅ ἵ̅η̅ε̅ Π̅ι̅π̅νε̅υ̅μα̅
ε̅θο̅υ̅α̅β̅:̅ να̅τ̅σα̅χι̅ Δ̅ε̅ θ̅εν̅ θ̅α̅ν̅θ̅α̅ς̅ ο̅τω̅θ̅
να̅ν̅ε̅ρ̅ι̅π̅ρο̅φ̅η̅τ̅ε̅ν̅ι̅ν̅.

*Π̅ι̅σ̅α̅χι̅ Δ̅ε̅ ἵ̅η̅ε̅ Π̅β̅ο̅ι̅ς̅ ε̅φ̅ε̅λ̅α̅ι̅ ο̅τω̅θ̅
ε̅φ̅ε̅λ̅ω̅α̅ι̅:̅ ε̅φ̅ε̅λ̅μ̅α̅ζ̅ι̅ ο̅τω̅θ̅ ε̅φ̅ε̅τ̅α̅χ̅ρο̅:
θ̅εν̅ ἴ̅α̅ς̅ια̅ ἵ̅ε̅κ̅κ̅λ̅η̅ς̅ια̅ ἵ̅η̅ε̅ Φ̅η̅ο̅υ̅†:
α̅μ̅η̅ν̅.*

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

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

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

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

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ بِمَغْمُودِيَّةِ التَّوْبَةِ قَانِبًا لِلشَّعْبِ أَنْ يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ بِالْمَسِيحِ يَسُوعَ.»

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّقُوا يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

Synaxarium of Baramudah 1

سنكسار اليوم الأول من شهر برمودة

1. The Departure of St. Silvanus the Monk
2. The Departure of Aaron, the Priest
3. The Raid of the Arabs of Upper Egypt on the Wilderness of Shiheet

1. نياحة القديس سلوانس الراهب
2. نياحة هارون الكاهن
3. تذكّار غارة عرب الصعيد على برية شيهيت

1. The Departure of St. Silvanus the Monk

On this day, the holy father Abba Silvanus the monk departed. This blessed man became a monk since his youth under the guidance of St. Macarius the great, in the wilderness of Shiheet. He pursued every narrow path by long fasting, many vigils, humility, austere asceticism and love.

He left the wilderness in the year 407 AD, during the first raid of the Berbers. He went to Sinai and later on, returned to Shiheet, where he completed his spiritual strife.

One day, he prostrated his face down to the ground, and remained as such for a long period of time. When he raised

1. نياحة القديس سلوانس الراهب في مثل هذا اليوم تَنبَح الأب القديس سلوانس الراهب. ترهب هذا القديس منذ صغره على يد القديس الأنبا مكاريوس الكبير ببرية شيهيت. وسار في كل طريق ضيق، بالصوم الطويل والسهر الكثير والتسك الزائد والاتضاع والمحبة. وقد ترك البرية سنة 407 ميلادية، أثناء غارة البربر الأولى، وذهب إلى سيناء ثم عاد إلى شيهيت حيث أكمل جهاده فيها. وفي أحد الأيام سقط على وجهه وظل

his head, the monks asked him insistently to tell them of what had happened to him. He replied saying, "My mind was taken up to paradise. There, I saw many of the lay people, and then, they took me to the place of torment where I saw many of the monks being taken there. When I saw that, I wept. A luminous angel came and told me; "Listen to me for I will let you know the reality of what you had seen. The monks that were taken to Hades, are those who drove themselves to the love of possessions, opinionated, had forsaken praising God and reading the Holy Scriptures. As of the lay people who went to paradise, are those who were patient and giving thanks to The Lord for whatever happened to them."

The saint commanded his disciples never to cease working with their hands, and to give alms with what exceeded their needs. He commanded them also to persevere in prayer and reading the Holy Books.

One day, a monk came to the monastery and saw the monks working with their hands. He said to them, "Do not labor for the food, which perishes," for it is written, "Mary has chosen that good part, which will not be taken away from her." When Abba Silvanus heard that, he told his disciple, "Give him a book and take him to a cell wherein there is nothing." When the time came for the monks to eat, the saint and his disciples ate and did not invite the visiting monk. During that time, the monk was gazing with his eyes toward the door waiting for someone to invite him to eat. When he became very hungry, he left the cell and asked the saint, "Have the brethren eaten today?" and Abba Silvanus replied, "Yes." The monk asked, "Why you did not call me to eat with them?" He replied, "You are a spiritual man, who has no need for food for the body. You have chosen the good part, but we are humans in need of food for the body, for this reason we need to work." The monk knew that he had transgressed with his words and he bowed before the saint asking for his forgiveness. The saint told the monk, "O my son, we need to work, for Mary needs Martha, and through Martha, Mary was praised." Thus, the monk was greatly benefited from this lesson.

This father wrote many valuable discourses about the spiritual strife. When he finished his strife in a good old age, God made it known to him the time of his departure. He called the fathers the monks and asked them to pray on his behalf, then he departed in peace.

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

2. The Departure of Aaron, the Priest

هكذا لفترة طويلة. ولما رفع رأسه، سأله إخوته بالباح أن يحكى لهم ما حدث معه. فقال لهم: اختطف عقلي إلى الفردوس فرأيت هناك كثيراً من العلمانيين، وبعدها مضوا بي إلى مواضع العذاب فرأيت كثيراً من الرهبان يساقون إلى هناك. فلما رأيت ذلك بكيت.

فأتى إليّ ملاك نوراني وقال لي: "اسمع مني لأعرفك حقيقة ما رأيت. الرهبان الذين يساقون إلى الجحيم هم الذين دفعوا ذواتهم إلى محبة القنية والتمسك برأيهم وتركوا عنهم تسبيح الله وقراءة كتابه المقدس. وأما العلمانيون الذين مضوا إلى النعيم، فهم الصابرون الشاكرون للرب على كل ما يحدث لهم".

هذا وقد كان القديس سلوانس عمالاً، وكان يوصي أولاده أن يهتموا بعمل اليد، ويدوموا على الصلاة والقراءة.

وفي أحد الأيام جاء إلى الدير راهب، فوجد الرهبان يعملون بأيديهم، فقال لهم: "لا تعملوا للطعام الفاني، فإن مريم اختارت النصيب الصالح". فقال القديس لتلميذه: "أعط الأخ كتاباً وأدخله قلاية".

وفي موعد الطعام، تناول الرهبان طعامهم دون أن يدعو ذلك الراهب الضيف، فخرج من قلايته وسأل القديس: "لماذا لم تدعني لتناول الطعام مع الإخوة؟" فقال له القديس: "أنت رجل روحاني، لا تحتاج إلى الطعام. أما نحن، فنعمل لنأكل".

فعلم الراهب أنه أخطأ، فضرب ميطانية مستغفراً. فأجابه القديس: "يا بُنَيَّ لا بد لمريم أن تحتاج لمرثا، لأن بمرثا مُدِحَت مريم". فانتفع الأخ.

وقد وضع هذا القديس أقوالاً نافعة في الجهاد الروحي. ولما أكمل جهاده، أعلمه الله بموعد نياحته، فاستدعى الآباء الرهبان وسألهم الصلاة من أجله، ثم تبيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. نياحة هارون الكاهن

On this day also, the righteous Aaron the priest, son of Amram, who was from the tribe of Levi, and the brother of Moses the Arch-prophet, departed. When he was eighty-three old, God entrusted him to participate with Moses in delivering the Hebrews out of Egypt.

He spoke with the elders of the children of Israel with all the words, which The Lord Had spoken to Moses. Then he did the signs in the sight of the people, so the people believed. He carried Moses' rod before Pharaoh and before the people. He was part of the war against Amalek, Aaron and Hur supported Moses' hands in Rephidim until Israel prevailed. He was present with his two sons Nadab and Abihu and seventy of the elders of Israel, when God made a covenant with Moses and the people.

Nevertheless, when Moses delayed coming down from the mountain, Aaron portrayed weakness of faith when he made a golden calf for the people and built an altar before it. However, God forgave him this transgression and consecrated him and his offspring to minister unto The Lord. Moses anointed them with the anointing oil to consecrate them for the service during the celebration of consecrating the tabernacle.

Aaraon served as high priest for forty years in which he faced many hardships. The Lord put to death his two sons Nadab and Abihu for they offered profane fire before Him. Moses warned him and his two sons Eleazar and Ithamar from showing their grief for them. When Aaron and Miriam spoke against Moses for he had married an Ethiopian woman, Miriam became leprous. As of Aaron, he asked for the mercy of The Lord and confessed his sin and God forgave him and his sister. The Lord also saved him and Moses from the wrath of those who rose up against them, the sons of Korah, by commanding the earth to open its mouth and swallowed them.

The Lord demonstrated his contentment with Aaron when He made the rod of Aaron sprouted and put forth buds, excluding the other rods of the leaders of Israel, in spite of the fact that Moses and Aaron did not hallow The Lord before the assembly, when they asked for water to drink. Therefore, Aaron and Moses were forbidden from entering the Promised Land along with the assembly. Aaron died on the top of Mount Hor after he had taken off his priestly vestments and put them on his son Eleazar.

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

وفيه أيضاً تتيح البار هارون الكاهن ابن
عمرام من سبط لاوي، شقيق موسى
رئيس الأنبياء. ولما بلغ الثالثة والثمانين
من عمره، كلفه الله أن يشترك مع موسى
في إخراج العبرانيين من مصر.
وتكلم مع شيوخ بني إسرائيل عن الكلام
الذي كلم الرب موسى به وصنع الآيات
أمام عيون الشعب، فأمن الشعب. وكان
يحمل عصا موسى أمام الشعب وأمام
فرعون. واشترك في الحرب مع عماليق
وأمسك بيدي موسى مع حور في واقعة
رفيديم، حتى تحقق النصر. وحضر مع
ابنيه ناداب وابيهو وسبعين من شيوخ
إسرائيل العهد الذي صنعه الله مع موسى
للشعب. غير أن هارون اظهر ضعف
الإيمان، وذلك لما تأخر موسى
على الجبل صنع للشعب عجلاً ذهبياً
وبني له مذبحاً. ومع ذلك غفر الله له هذه
الخطية وقدمه ليكون كاهناً هو ونسله.
ومسحهم بدهن المسحة لتقديسهم
للخدمة أثناء الاحتفال بتقديس المسكن.
وقد خدم هارون رئيساً للكهنة أربعين
سنة، تعرض فيها لتجارب كثيرة منها أن
الرب أمات ابنه ناداب وابيهو لأنهما
قدما ناراً غريبة وحذره هو وابنيه العازر
وإثامار من إظهار حزنهم عليهما. ولما
تكلم هارون ومريم أخته على موسى
عندما تزوج بالمرأة الكوشية، ابتلى
الرب مريم بالبرص. أما هارون، فطلب
رحمة الرب واعترف بالخطأ، فعفا عنه
وعن أخته. كما أن الرب أنقذه هو
وموسى من غضب المنشقين عليهما من
بني قورح وجعل الأرض تنشق وتبتلعهم.
أظهر الرب رضاه عن هارون بأن جعل
عصاه تفرخ دون رؤساء الشعب، على
الرغم انه هو وموسى لم يقدموا الرب
أمام الجماعة حينما طلبوا ماء ليشربوا.
ولذلك حرم هو وموسى من الدخول مع
الشعب إلى ارض الميعاد. ثم مات هارون
في جبل هور بعد أن خلع ملابسه
الكهنوتية والبسها لابنه العازر.
بركة صلواته فلتكن معنا. آمين.

3. The Raid of the Arabs of Upper Egypt on the Wilderness of Shiheet

On this day also, of the year 582 of the martyrs, 866 AD, the Arabs of Upper Egypt (Bedouins) rose up and attacked the desert of the great St. Macarius in the wilderness of Shiheet. They plundered what was in the churches and monasteries. The monks gathered together, prayed, and interceded with the holy Virgin St. Mary, the angels and the saints. God answered these prayers, drove them out and saved the monks from their wickedness.

May The Lord guard us all from the vices of the evil one.

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

3. تذكّار غارة عرب الصعيد على برية شيهيت
وفيه أيضاً من سنة 582 للشهداء، سنة 866 ميلادية، أغار عرب الصعيد على برية شيهيت، اسقيط القديس مكارىوس. ونهبوا الكنائس والأديرة. فصلّى الآباء وتشفّعوا بالقديسة العذراء مريم والملائكة والقديسين. فاستجاب الله لهذه الصلوات وطردهم ونجّى الرهبان من شرهم. فليحفظنا الرب من مكائد الشرير. ولإلهنا 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 λβ': κη	Psalm 37: 30, 31	مزمور 36: 28
<p>Ρωϭ ὑπιθῶμη ψαϭερμελεταν η̅ϭσοφια̅: οροϭ πεϭλαϭ ψαϭϭαϭι ὑ̅περαπ: πινομοϭ η̅τε φνοϭϭ ετϭχη ϩεν πεϭρητ: οροϭ νεϭτατϭι η̅νοϭϭελαϭ. Δαλαηλοϭια̅.</p>	<p>The mouth of the righteous speaks wisdom, and his tongue talks of justice. The law of his God is in his heart; none of his steps shall slide. Alleluia.</p>	<p>فم الصديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. هليلويا.</p>

The Liturgy Gospel

إنجيل القُداس

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

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

<p>Ο̅ϭ̅ανα̅σ̅νω̅σι̅ς̅ ε̅βο̅λα̅ ϩεν πιε̅ρα̅σ̅τε̅λι̅ον̅ ε̅θο̅ρα̅β̅ κα̅τα̅ λ̅ου̅κα̅ν̅ α̅σ̅ιο̅ϭ̅.</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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Ναυρω δε υμος πε ηνεμαθητης
 γε νε ορον ορωμι ηραμαδ εορον
 ηταυ υμαυ νοτοικονομος: οροε φαι
 αερδιαβαλιν υμοε δατοτευ εωε
 ευρω ηνεεεπαρχοντα εβολ.

Οροε εταυμορτ εροε περαυ ναυ
 γε οτ πε φαι ετωτεμ εροε εεθηκ:
 μα πωπ ητωετοικονομοε ηη: οτ ταρ
 χναερ οικονομοε αν γε.

Περαυ δε ηδρη ηδητευ ηγε
 ποικονομοε γε οτ πε τνααιε: παβοικ
 ναωλι ητωετοικονομοε ητοτ:
 ητναυεωμοε αν εβρη οροε τωπι
 εωατ μεθαι.

Διειμ γε οτ πε τνααιε εηνα
 εοταν αυωανηιττ εβολ εην
 τμετοικονομοε ηεωοπτ ερωοτ
 εδορν ενοηοτ.

Οροε εταυμορτ εφοται φοται
 ηηηετε ορον ητε πεεβοικ ερωοτ
 ναυρω υμοε υπιεοιτ γε ορον ορηρ
 εροκ ητε παβοικ.

Ηθοε δε περαυ γε ωε υβατοε
 ηηεε: ηθοε δε περαυ γε μο ενεκδαι
 οροε εμοε ηχωλεμ εδαι ετεοτ.

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.

So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.

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

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

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

وَقَالَ أَيضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكَبِيلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ يُبْذِرُ أَمْوَالَهُ.

فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حَسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدَ.

فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟ لِأَنَّ 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 بَثْ زَيْتٍ. فَقَالَ لَهُ: خُذْ صَكَكَ وَاجْلِسْ عَاجِلاً وَارْتَبْ خَمْسِينَ.

Ἰτα περααὶ ἵκεσθαι καὶ ἴθουκ δε
οὔρον οὕτη ἕροκ: ἴθουα δε περααὶ καὶ ψε
ἵκροσ ἵκοῦν: περααὶ ναα καὶ μο
ἐνεκῶσαι οὔροσ ῶσαι ἐδεμενε.

Οὔροσ ἀ Πβοικ ψοῦψοῦ ἐξεν
πιοικονομοσ ἵτε ἴδδικιὰ καὶ ἀφίρι ῶεν
οὔμετσαβε: καὶ νιῶηρι ἵτε παίενεσ
ῶανσαβετ νε ἐῶτε νιῶηρι ἵτε
ῶοῦωινι ῶεν τοῦτενεὰ.

Οὔροσ ἀνοκ ῶω ἴῶω ἴμοσ νωτεν
καὶ μαθαμιὸ νωτεν ἵῶανῶφηρ ἐβωλ
ῶεν μαμωνα ἵτε ἴδδικιὰ ῶινα ῶοταν
ἀῦῶανμοῦτηκ ἵτοῦῶεπ ῶηνοῦ ἐῶοῦν
ἐνίκῶτη ἵενεσ.

Ππιστοσ ῶεν οὔκοῦχι οὔπιστοσ ον
πε ῶεν οὔμηῶ οὔροσ φηεῦβίησονσ ψεν
οὔκοῦχι ῶβίησονσ ον ῶεν οὔμηῶ.

Ἰκαε οὔν ῶεν πιδδικοσ ἴμαμωνα
ἴπετενῶωπι ἐρετενῆῶοτ πιταῶμηι
δε νιμ ἐθναῶτενῶετ ῶηνοῦ ἐροα.

Οὔροσ Ἰκαε ῶεν πετε φωτεν ἀν πε
ἴπετενῶωπι ἐρετενῆῶοτ πετε φωτεν
νιμ ἐθναῶτηαὶ νωτεν.

*Πῶοῦ φα Πεννοῦῦ πε ῶα ἐνεσ
ἵτε νι ἐνεσ: ἀμην.*

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

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

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

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

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

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

Glory be to God forever.

ثُمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيَّ؟
فَقَالَ: مِئَةٌ كُرٍّ قَمْحٍ. فَقَالَ لَهُ: خُذْ
صَكَكَ وَارْتَبْ ثَمَانِينَ.

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

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنَيْتُمْ
يَقْبَلُونَكُمْ فِي الْمَطَالِ الْأَبَدِيَّةِ.

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

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

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

والمجد لله دائماً.

Katameros Readings for the 2nd Day of Baramudah
قطمارس قراءات اليوم الثاني من شهر برمودة المبارك
ΚΟΥΣΝΑΥ ΝΕΖΟΥΤ ἘΠΙΔΕΒΟΤ ΦΑΡΜΟΥΘΗ

ΡΟΥΖΗ

Vespers Psalm
مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ιζ: λλ, μ	Psalm 18: 34, 39	المزمور 17: 34، 40
<p>ΦΗΕΤΨΕΒΩ ΝΗΝΑΧΙΖ ἘΠΙΠΟΛΕΜΟΣ: ΔΕΥΧΩ ΝΗΝΑΨΩΒΩ ἘΖΑΝΦΙΨ ΝΕΖΟΥΤ: ΑΚΜΟΡΤ ΝΟΥΧΟΜ ἘΠΙΠΟΛΕΜΟΣ: ΟΥΘΟΖ ΑΚΣΕΝΘ ΟΥΘΟΝ ΝΙΒΕΝ ἘΤΑΥΤΩΟΥΝΟΥ ἘΞΡΗΙ ἘΧΩΙ ΣΑΠΕΧΗΤ ἄΜΟΙ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. Alleluia.</p>	<p>الذي يُعَلِّمُ يَدَيَّ الْقِتَالَ، فَتَحْنِي بِذِرَاعِي قَوْسٍ مِنْ نَحَاسٍ. تَنْطُقُنِي بِقُوَّةٍ لِلْقِتَالِ. تَصْرَعُ تَحْتِي الْقَائِمِينَ عَلَيَّ. هَلِّلِيلُويَا.</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.

ΟΥΔΑΝΑΣΝΩΣΙΣ ἘΒΟΛ ΘΕΝ ΠΙΕΥΑΣΣΕΛΙΟΝ 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 Ι: ΙΕ' - ΚΣ'	Matthew 10: 16 - 23	متى 10: 16 - 23

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν
ἕφρητ ἡθανέσωορ δεν ἕμνητ
ἡθανορωνα ὑωπι ορην ἔρετενοι ἡσαβε
ἕφρητ ἡνιζοφ: ἀκερεοο Δε ἕφρητ
ἡνιδῶρμπι.

Ἰαζοητεν Δε ἔρωτεν ἔβολ ζα
ἡρωμμ: σενατ ἕμνοορ ζαρ
ἔζανμυαντζαπ οροζ
σεναερμαατιστοιν ἕμωτεν δεν
νορσρναζωζη.

Εὔεεν ἕμνοορ Δε ἡνιορρωορ νεμ
ἡιζηεμων εοβητ ερμετμεορε νωορ
νεμ ἡιεθνοο.

Εὑωπ Δε ἀρῶαντ ἕμνοορ
ἕπερριρωορῶ ζε πωοο ιε ορ πε
ἔτετενναζοφ: σενατ ζαρ νωτεν δεν
ἰουρνοορ ἔτεμμυαντ ἕφρηετετεννααζι
ἕμμοφ.

Ἡωοτεν ζαρ ἀν πεδθναααζι ἀλλα
Πῆπνεμυα ἡτε πετενιωτ εθναααζι
δεν ἕμνοορ.

Ερε ορσοο Δε εφἔτ ἡνορσοο ἔφμοορ:
οροζ ἔρε οριωτ εφἔτ ἡορῶηρι: οροζ
ἔρε ζανῶηρι τωορνοορ ἔξεν νορνοοτ
ερεδσοοβοορ.

Οροζ ἔρετενεῶωπι ερμοοτ
ἕμωτεν ἡξε οροο ἡιβεν εοβε παρην:

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

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

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

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

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

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

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

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

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

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

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

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ
وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى
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.

*ΠΙΨΟΥΨ ΦΑ ΠΕΝΝΟΥΨ ΠΕ: ΨΑ ΕΝΕΘ
ΝΤΕ ΝΙΕΝΕΘ: ΑΜΗΝ.*

But he who endures to the
end will be saved.

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

*Glory be to God
forever.*

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

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمو ر باكر

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

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

ΨαλμοC τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمو ر 44: 5, 9

ΠΟΥΡ ΝΤΕΚΣΗΨΙ ΕΠΕΚΑΛΟΧ: ΦΗΕΤΕ
ΟΥΟΝΨΧΟΜ ΑΜΟΨ: ΝΞΡΗΙ ΘΕΝ
ΤΕΚΜΕΤΒΕΡΙ ΝΕΜ ΠΕΚCΑΙ: ΒΩΛΚ ΜΑΜΑΨ
ΑΡΙΟΥΡΟ: ΠΕΚΘΕΡΟΝΟC ΦΝΟΥΨ ΨΑ ΕΝΕΘ
ΝΤΕ ΠΙΕΝΕΘ: ΟΥΟΘ ΠΨΒΩΤ ΑΨΨΩΟΥΤΕΝ
ΠΕ ΠΨΒΩΤ ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

ΑΛΛΗΛΟΥΙΑ.

Gird Your sword upon
Your thigh, O Mighty One,
with Your glory and Your
majesty. And in Your
majesty ride prosperously.
Your throne, O God, is
forever and ever. A scepter
of righteousness is the
scepter of Your kingdom.
Alleluia.

تقلد سيفك على فخذك أيها القوى،
بجلالك وجمالك. استله وانجح
واملك. كرسيك يا الله إلى دهر
الدهور. قضيب الاستقامة هو
قضيب ملكك. **هلليويا.**

Matins Gospel

إنجيل باكر

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

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

<p>Οὐὰνασνωσις ἐβὼλ θεν πικρασσελιον εἰσοῦαβ κατὰ λουκᾶν 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>
<p>ΛΟΥΚΑΝ Ζ: ΙΑ - ΙΖ</p>	<p>Luke 7: 11 - 17</p>	<p>لوقا 7: 11 - 17</p>
<p>Ουοζ ασωπι επεφρασϚ ασωφαναϚ εοῦβακι εῦμοϚϚ εῖρος ζε Παιν ουοζ ναῦμοϚι νεμαϚ ἵνε νεφμαθητῆς νεμ οῦνιϚϚ ἄμηνϚ.</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>Σωστε εἰταφδωντ εἰφπρλη ἵνε Ϛβακι: θηππε εἰναῦωλι ἵνοῦαι ἐβὼλ ἐαϚμοῦν: εἰοῦφρη ἄμαῦατϚ πε ἵνε τεϚμαῦ: ουοζ θαἱ νε οῦϚηρα τε: ουοζ νε ουον οῦμηνϚ εϚωϚ ἵνε Ϛβακι νεμας πε.</p>	<p>And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.</p>	<p>فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ، إِذَا مَيِّتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لَأُمِّهِ وَهِيَ أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ.</p>
<p>Ουοζ εἰταφναῦ εῖρος ἵνε Πβοικ ασωφενθῆτ θαρος: ουοζ πεχαϚ νας ζε ἄπερριμι.</p>	<p>When The Lord saw her, He had compassion on her and said to her, “Do not weep.”</p>	<p>فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ لَهَا: لَا تَبْكِي.</p>
<p>Ουοζ ασῖ ασβῖ νεμ Ϛῆλῆ: νη δε ετϚαι ανῶθι εῖρατοῦ: ουοζ πεχαϚ ζε πιθελϚρι ἵθοκ πε Ϛω ἄμοος νακ τωνκ.</p>	<p>Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”</p>	<p>ثُمَّ تَقَدَّمَ وَلَمَسَ النُّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ.</p>
<p>Ουοζ ασθεμσι ἵνε πιρεϚμωοῦτ ουοζ ασφρθητς ἵνασι: ουοζ ασϚηϚ ἵνεϚμαῦ.</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>ΟυοζοϚ δε ασβῖ ἵνοτον νιβεν ουοζ ναῦϚωοῦ ἄφνοῦϚ εῖρζω ἄμοος ζε οῦνιϚϚ ἄπροφῆτῆς ασϚωνϚ ἵθητεν:</p>	<p>Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and,</p>	<p>فَأَخَذَ الْجَمِيعُ خَوْفٌ وَمَجَّدُوا اللَّهَ قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَأَفْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτος γε ἀφνοῦτ̄ γεμῖπῳι
ἠπερλαος.

Οτος αϕὶ ἐβολ ἵχε παιασι
εθβητϕ δεν ἴονδεὰ τηρς νεμ
†περιχωρος τηρς.

*Πῶοῦτ̄ φα Πεννοῦτ̄ πε ῥα ἐνεε
ἵτε 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

Ἡ ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἠπενδοις Ἰησοῦς
Πιχριστος: πιὰποστολος ετθαεμ:
φηεταεταϕ ἐπιζωεννοῦτ̄ ἵτε
Φνοῦτ̄.

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

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

Ἢ Τιμοθεος Β: ̅Ϛ - ̅ιϵ

2 Timothy 2: 3 - 15

2 تيموثاؤس 2: 3 - 15

Δριῶφηρ ἵπεπικαε ἠφρη†
ἵνοματοι ἐνανεϕ ἵτε Πιχριστος
Ἰησοῦς.

You therefore must
endure hardship as a good
soldier of Jesus Christ.

فَأَشْتَرِكْ أَنْتَ فِي احْتِمَالِ الْمَشَقَّاتِ
كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Ἰπαρε εἰλι εϕοι ἠματαοι
δλεμλωμϕ δεν νιεβηοῦ ἵτε παιωνδ
εἰνα ἵτεϕραναϕ ἠφηεταϕδοκϕ.

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 ἀρεϕαν οται ῥε ἐφμα
ἵ† ἠπαϕβιχλου αϕῶτεμ† νομμοο.

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
ε̄ταϋτ̄ω̄νη̄ ε̄βολ̄ δ̄εν̄ ν̄η̄ε̄ο̄μωοτ̄ ε̄βολ̄
δ̄εν̄ π̄χ̄ροϋ̄ ν̄Δ̄ᾱνῑδ̄ κᾱτα
πᾱε̄τᾱσ̄τε̄λιον̄.

Φαῑ ε̄τ̄β̄ω̄ῑκᾱδ̄ ν̄δ̄η̄τη̄ ϋ̄ᾱ ε̄δ̄ρη̄
ε̄θᾱν̄ῑσ̄νᾱτ̄δ̄ ῡφ̄ρη̄τ̄ νο̄τ̄ρεϋε̄ρ̄πε̄τ̄ζωοτ̄
ᾱλλᾱ π̄κᾱχῑ ῡΦ̄νο̄ῡτ̄ κο̄νη̄ δ̄ν̄.

Ε̄ο̄βε̄ φαῑ τ̄ε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ δ̄εν̄ ζωβ̄
νιβεν̄ ε̄ο̄βε̄ ν̄ῑσ̄ω̄τ̄π̄ ϋ̄ῑνᾱ ν̄τε̄ το̄το̄ῡ β̄ῑ
ῡπ̄ιο̄ῡτ̄αῑ ε̄τ̄δ̄εν̄ Πῑχ̄ρις̄τοϋς̄ Ῑη̄σοϋς̄ ν̄ε̄μ̄
π̄ω̄οτ̄ ν̄ε̄νε̄ε̄.

ϋ̄εν̄ε̄ο̄τ̄ ν̄ξε̄ π̄κᾱχῑ ῑσ̄ξε̄ ταρ̄ δ̄η̄μο̄ῡ
ν̄ε̄μᾱϋ̄ ῑε̄ τ̄εν̄νᾱω̄ν̄δ̄ ν̄ε̄μᾱϋ̄ ο̄ν̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ ῑε̄
τ̄εν̄νᾱε̄ρο̄ῡτο̄ ν̄ε̄μᾱϋ̄ ο̄ν̄ ῑσ̄ξε̄
τ̄εν̄νᾱχο̄λ̄ϋ̄ ε̄βολ̄ ν̄θο̄ϋ̄ ζω̄ϋ̄
ϋ̄νᾱχο̄λ̄τε̄ν̄ ε̄βολ̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρᾱθ̄νᾱδ̄τ̄ φ̄η̄ ν̄θο̄ϋ̄
ϋ̄νᾱδ̄ο̄ῑ ε̄ϋο̄ῑ ῡπ̄ῑσ̄τοϋς̄ ῡμ̄ο̄ν̄ ϋ̄ϋ̄χο̄μ̄ ταρ̄
ν̄τεϋ̄ϋ̄χο̄λ̄ϋ̄ ε̄βολ̄ ῡμᾱτᾱτ̄ϋ̄.

Ῡᾱφ̄με̄τῑ ν̄ω̄οτ̄ ν̄η̄ναῑ εκ̄ε̄ρ̄ε̄μ̄ε̄ρ̄ε̄
ῡπ̄ε̄μ̄ε̄θο̄ ῡΦ̄νο̄ῡτ̄ ε̄ϋ̄τε̄μ̄ ῡλᾱδ̄ δ̄εν̄
π̄κᾱχῑ ε̄ξ̄εν̄ 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 مَجْدٍ أَبَدِيٍّ.

صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ أَنْ كُنَّا قَدْ
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.

إِنْ كُنَّا نَصْبِرُ فَسَنَمْلِكُ أَيْضًا مَعَهُ،
أَنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا.

إِنْ كُنَّا غَيْرَ أَمْنَاءَ فَهُوَ يَبْقَى أَمِينًا
لَنْ يَقْدِرَ أَنْ يَنْكِرَ نَفْسَهُ.

فَكَرِّ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَّامَ الرَّبِّ
أَنْ لَا يَتِمَّاحَكُوا بِالْكَلَامِ الْأَمْرُ غَيْرُ
النَّافِعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.

ἠδῆτις ἐοῦσσι ἠνῆετσωτεμ.
 Ἰησὺς ἡμῶν ἐταροκ ἐρατκ ἠοῦσσι
 ἡφνοῦτ ἠοῦερατῆς ἡπαρβιῶπι
 ἐκῶστ ἡπσαςι ἠτε τμεθῶνι ἐβὼλ δῆεν
 οῦσῶντεν.

*Πρῶτος γὰρ νευωτεν νευ
 τῆρῆνῆ ἐνσοπ: χε ἀμῆν ἐσεῶπι.*

hearers.
 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

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

اجتهد ان تقيم نفسك لله مزمي
 عاملاً لا يخزي مفصلاً كلمة الحق
 بالإستقامة.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβὼλ δῆεν πε πρῶσιτ
 ἠῆπιστολῆ ἠτε πενῶτ Πέτρος.
 Ἀμῆν. Παμενρατ.

ἁ Πέτρος τ: ἠ - ἱε

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

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

1 Peter 3: 8 - 15

1 بطرس 3: 8 - 15

Πχωκ δε ἐρετενοι ἠοῦμεν
 ἠοῦστ τηροῦ: ἐρετενοι ἠψφῆρ
 ἠβιδισι: οῦοε ἐρετενοι ἡμαισον
 ἠψανῶμαδτ ἐρετενεβῆνοῦτ.

ἠτετεντ ἠοῦπετρωῦ αν δα
 οῦπετρωῦ: οῦδε ἐοῦσῶσῶ δα
 οῦσῶσῶ: πετοῦβῆτ δε ἐρετενεῦμοῦ
 χε ἐταῦθαρεμ ῶηνοῦ ἐπαρῶβ ςῆνα
 ἠτετενερκλῆρονομῆ ἡπῆεμοῦ.

Φῆ γὰρ ἐσοῦσῶ ἐμενρε πῶνδ
 οῦοε ἐναῦ ἐδανέροῦ ἐνανεῦ
 μαρεταλῶ ἡπερλας ἐβὼλ ςα
 πῆπετρωῦ: οῦοε νεῦςφοτοῦ

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.

وَالنَّهَایةً كُونُوا جَمِيعاً مُتَّحِدِي
 الرُّأْيِ بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَبْرَ مُجَازِينَ عَنِ شَرِّ بَشَرٍ أَوْ عَنِ
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ
 مُبَارِكِينَ عَالِمِينَ أَنَّكُمْ لِهَذَا دُعِيتُمْ
 لِكَيْ تَرْتَوْا بَرَكَةً.

لَأَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ
 وَيَرَى أَيَّاماً صَالِحَةً، فَلْيُكْفَفْ
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتِيهِ أَنْ
 تَتَكَلَّمَ بِالْمَكْرِ.

ἐϋτευμασαζι ἠοῦχρον.

Μαρεφρικι σαβολ ἠπιπετρωου:
ογορ ἠτεφιρι ἠπιὰσαθον: μαρεφκωτ
ἠσα οτγερηνη ογορ ἠτεφδοχι ἠσωσ.

Χε νενβαλ ἠΠβοις σεχοουωτ ἔχεν
ἠἰθμη: ογορ νεφμαωχ σερικι ἠσα
πορτωβρ: ἠρο δε ἠΠβοις ἔχεν
ἠηετιρι ἠπιπετρωου.

Ογορ ἠιμ εθναϋφεκαρ νωτεν
ἔωωπ ἠρετενωανερρεφχορ
ἔπιπεθνανεφ.

Αλλα ισχε τετενερ ἠκεβιεκαρ
εβε φμεθμη ἠορνιατεν θηνοῦ:
τορροτ δε ἠπερεροτ δατερεη οτδε
ἠπερωθορτερ.

Πβοις δε Πιχριστοσ ματορβοφ
ἔδρηι δεν νετενρητ: ἔρετενσοβτ
ἠμωτεν ἠχοῦ ἠιβεν εῖαπολοσιὰ
ἠνορον ἠιβεν εθναἔρετιν ἠμωτεν
ἠνορσαζι εβε φρελιπικ ετδεν θηνοῦ
αλλα δεν οτμετρευρατω νεμ οτροτ.

*Πασινηοῦ ἠπεριερε πικοσμοσ
οτδε ἠηετωωπ δεν πικοσμοσ:
πικοσμοσ πασινι νεμ τεφἔπιθρμια: φη
δε ετιρι ἠφορωω ἠφνορτ ἔἠαωωπι
ωα ἔνεε: ἀμην.*

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

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

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

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

But sanctify The Lord
God in your hearts, and
always be ready to give a
defense to everyone who
asks you a reason for the
hope that is in you, with
meekness and fear.

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

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

لَأَنَّ 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 الأبد. آمين.*

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενοιϑ ἡ ἀποστολοσ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من 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>Δῦρι Δε ἡ ποῦςμοῦ ἡ ξε νηματοι θινα ἡ σεδωτεβ ἡ νηηετσωη: μηπωσ ἡ τε οῦαι νηβι ἡ τεεφωτ.</p> <p>Πιέκατονταρχοσ Δε εφοῦωϗ ἐνοθεμ ἡ Παῦλοσ αῤωαϗτοῦ ἐϗ τεμῆρι ἡ ποῦςμοῦ: αῤοῦαεαεβι Δε ἡ νηηετε οῦον ὡσωμ ἡ μωοῦ ἡ σεϗιτοῦ ἐφιομ ἡ σενηβι ἡ ὡορπ ἐπιῤρο.</p> <p>Οῦοσ ἡ κεσωπ θανοῦον μεν θι θανκανισ: θαν κε ῤωοῦνι Δε θι θαν κε ενῤαι ἡ τε πιχοι: οῦοσ παρηϑ αῤωοπι εθρηννοθεμ θηρεν ἐπιῤρο.</p> <p>Οῦοσ ἐταννοθεμ τοτε ἀνεμ ῤε ὡαῦμοῦϑ ἐϑηησοσ ἐτε ἡ μαῦ ῤε Μελετινη.</p> <p>Πιβαρβαροσ Δε ἡ τε πιμα ἐτε ἡ μαῦ ἀῦρι ἡ οῦνιϗϑ ἡ μετμαιορμ νεμαν: ἐτανῦερε οῦῤρωμ ταρ αῤωοπτεν θηρεν ἐρωοῦ εθε πιμοῦνηωοῦ ἐτε ναῤωοπ νεμ εθε πιῶεβ.</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 أَنَّ 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 مَلِيطَةَ.</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 ἴχε Παυλος αφχιω
ἵνομηω ἵλεβω: οτοε ἕταφχίτοτ ἕχεν
πῆχρωμ οτοε ἕβολχίτεν πῆμουμ ἀσὶ
ἕβολ ἵχε οτᾶχω ἀσχεκχ τεφχιχ.

Ἐταφνατ Δε ἵχε μίβαρβαροσ
ἕπιθηριον εφᾶω ἵσα τεφχιχ νατχω
ἕμοσ ἵνοτῆρηον: χε παντωσ παρωμ
οτρεφθωτεβ πε φαι: ἕτε μενενσα
ἕτεφνοεμ ἕβολθεν φῆομ ἕπε πεφθαπ
χαφ ἕωνθ.

Ἡοσ μεν οτῆ ἀφνεσ πῆθηριον
ἕπιχρωμ ἕπε ἕλι ἕπετρωοτ ωωπι
ἕμοσ.

Ἡωοτ Δε νατμετὶ χε ἕναφωχι ιε
ἕναθει σατοτq ἵτεφμοτ: ἕταφωσκ Δε
ετσομ ἕροφ οτοε ἕταφνατ χε ἕπε
ἕλι ἵθωβ εφρωοτ ταθοφ ἀφκοτοτ
σατοτοτ ετχω ἕμοσ ἕροφ χε οτῆοτ†
πε.

*Πισαχι Δε ἵτε Πῆοισ εφἕλαι οτοε
εφἕλωαι: εφἕλωαι οτοε εφἕταφρο:
θεν ἵἀσῖα ἵεκκῆλῆσῖα ἵτε φῆοτ†:
ἀμην.*

But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand.

So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.”

But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

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

فَجَمَعَ بُوْلُسُ كَثِيرًا مِنَ الْقَصَبَاتِ
وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنْ
الْحَرَارَةِ أْفَعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعَلَّقًا
بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ
هَذَا الْإِنْسَانُ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ
يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ
يَتَضَرَّرْ بِشَيْءٍ رَدِيٍّ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ
أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَعْتَةً مَيِّتًا. فَاذِ
انْتَظَرُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ
يَعْرِضْ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا
وَقَالُوا: «هُوَ إِلَهٌ!».

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

Synaxarium of Baramudah 2 سنكسار اليوم الثاني من شهر برمودة

1. The Martyrdom of St. Christopher
2. The Departure of Pope Yoannis IX, the 81st Patriarch of Alexandria

1. استشهاد القديس خرستوفورس
2. نياحة البابا يوانس التاسع، البطريك الحادي والثمانين من بطاركة الكرازة

1. The Martyrdom of St. Christopher

On this day, St. Christopher was martyred. This saint had unsightly look and the body of a giant, but his soul was meek and gentle.

When he was captured by the soldiers of the pagan Emperor Decius, he admonished them for afflicting the Christians. The captain of these soldiers beat him severely, and St. Christopher told him, "If it was not for the command of Christ, which teaches me not to do unto others as they do unto us, otherwise, you and your soldiers could not be delivered from my hands."

When Decius knew about him, he sent two-hundred soldiers to bring him. On their way, they ran out of bread, except for a little of it. He prayed, and God blessed that little of bread and became in abundance. The soldiers marveled and believed in The Lord Christ, the God of Christopher. When they arrived to Antioch, they were baptized by the hands of Abba Paul, the Patriarch.

When St. Christopher came before Decius, he became frightened from his appearance, but he tried to charm, persuade and deceive him to deny Christ. Then he sent two beautiful women to make him fall into sin with them. He exhorted them, and they believed in The Lord Christ. They confessed their faith before the Emperor, who ordered to behead them, thus they received the crown of martyrdom.

As of this Saint, he was cast into a huge cauldron over hot fire, but no harm whatsoever came to him. The people present were amazed and they believed in The Lord Christ. They came forward to remove him out of the cauldron, but the Emperor ordered to behead them. The Emperor finally ordered to hang a heavy rock from the neck of the saint, and be thrown into a pit. However, the angel of The Lord took him out safely. When the Emperor became weary, he ordered to cut St. Christopher's neck, and thus he received the crown of martyrdom.

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

2. The Departure of Pope Yoannis IX, the 81st Patriarch of Alexandria

On this day also, of the year 1043 of the martyrs, 1327 AD, Pope Yoannis IX, the 81st Patriarch of

1. استشهاد القديس خرسثوفورس في مثل هذا اليوم، استشهاد القديس خرسثوفورس. وكان هذا القديس ذا هيئة بشعة وجسم كجسم الجبابرة. ولكن نفسه كانت وديعة صالحة.
ولما وقع أسيراً في يد جند الإمبراطور ديسيوس الملك الوثني، أخذ يُوبَخ الجند على تعذيبهم للمسيحيين. فضربه رئيس الجند فقال له القديس: "لولا وصية المسيح التي تُعَلِّمُنِي ألا أقابل الإساءة بمثلها، لما كُنْتُ أنت وجنودك تُحَسِّبُونَ شَيْئاً أمامي!"
ولما عَلِمَ ديسيوس بأمره، أرسل مائتي جندي لإحضاره، فذهب معهم. وحدث في الطريق أن الخبز فرغ منهم إلا قليلاً منه. فصلى القديس، وبارك الله في هذا القليل فصار كثيراً. فأكل الجند متعجبين، وآمنوا بالسيد المسيح، إله خرسثوفورس. ولما وصلوا إلى أنطاكية، اعتمدوا على يد الأنبا بولا البطريك.
ولما وقف خرسثوفورس أمام ديسيوس، ارتعب من هول منظره، فلاطفه وخادعه وصرفه من أمامه. ثم أرسل إليه امرأتين جميلتين ليستميلاه إلى الخطية، فوعظهما وآمنا على يديه معترفتين بالسيد المسيح أمام الملك. فأمر الملك بقطع رأسيهما ونالتا إكليل الشهادة.
أما هذا القديس فطرحوه في قدر كبير فوق نار متقدة، فلم تمسه النار بأذى. فتعجب الحاضرون وآمنوا بالسيد المسيح. ثم تقدموا لإخراج القديس من القدر، فأمر الملك بقطع رؤوسهم. وأخيراً أمر الملك أن يعلق في عنق القديس حجر ثقيل ويلقى في جب، فانتشله ملاك الرب سالماً. فلما تحير الملك أمر بضرب عنقه ونال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا يوانس التاسع، البطريك الحادي والثمانين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1043 للشهداء، سنة

Alexandria, departed. This holy father was born in the city of Nakyos (Nikiu, a village in Menoufia governorate). When he grew, he went to one of the monasteries of Naqadah in Upper Egypt (a city in Qena governorate). He became a monk by the name of Yoannis El-Naqady. He lived in asceticism, prayers and fasting, along with reading and contemplation.

When the fame of his virtues became well known, the bishops and archons unanimously agreed to choose him Patriarch after the departure of his predecessor Pope Yoannis VIII. He was consecrated Pope by the name Yoannis IX, on the first day of Babah, year 1037 of the martyrs, 1320 AD.

During his days, a vulgar street person incited mob action against the Copts, and destroyed many churches. Sultan Muhammad Ibn Qalawun desired to punish those who incited the civil dissention. However, the Mameluke and the princes calmed his outburst by claiming that this devastation was the will of God. The Mameluke and the princes desired the Coptic money and their endowments. One month later, many fires were ignited, and they blamed the Copts for setting them up to revenge what was destroyed of churches.

El-Sultan summoned the Pope and introduced to him three Christians confessed of putting on the fires. The Pope wept and said, "Christianity commands us to love and forgive." However, God willed to vindicate the Copts from these accusations, for later on, it was proved that the ones caused these fires were non-Copts.

In spite of that, the devastation continued for months, many churches were destroyed and hundreds of Copts were martyred. Sultan Qalawun issued an order for the Christians to wear blue turbans and forbade them from riding horses and mules. The one who rides his donkey, has to ride it backward. He forbade the Christians from attending public bathes without a bell hanging from their necks. He forbade the princes from employing Christian scribes and he expelled those who were employed by the Sultan. Because of the frequent attacks against the Christians, that forced them to avoid walking in the streets.

Grief overcame the Pope for he could not go to the monastery of St. Macarius to consecrate the Holy Myron, nor take a pastoral visit to his wounded flock.

Bishops and priests could not leave their places except after sunset, so they dedicated themselves to

1327 ميلادية، تنيح القديس البابا يوانس التاسع، البطريك الحادي والثمانون من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس في مدينة نقيوس (حالياً قرية زاوية رزين، مركز منوف، محافظة المنوفية). ولما كبر مضى إلى إحدى أديرة نقادة بالصعيد (حالياً مدينة بمحافظة قنا، بها أديرة كثيرة تسمى أديرة جبل الأساس)، وترهب باسم الراهب يوانس النقادي. وعاش في نسك وصلوات وأصوام مع القراءة والتأمل.

ولما ذاع صيت فضائله، اختاره الآباء الأساقفة والأراخنة ليكون بطريكاً بعد نياحة سلفه البابا يوانس الثامن. ورُسم باسم البابا يوانس التاسع، يوم أول بابة، سنة 1037 للشهداء، سنة 1320 ميلادية.

وفي أيامه، استثار أحد العامة الغوغاء ضد الأقباط، فدمروا الكنائس. وكان السلطان محمد بن قلاوون يرغب في معاقبة مُسببي الفتنة. ولكن الأمراء المماليك هدأوا ثورته بادعائهم أن هذا التخريب بأمر الله. وقد طمع المماليك والأمراء في أموال وأوقاف الأقباط. وبعد شهر، اشتعلت حرائق كثيرة، فاتهموا الأقباط بإضرارها انتقاماً منهم لما تهدم من الكنائس. فاستدعى السلطان البابا، وقدم له ثلاثة من المسيحيين اعترفوا بأنهم أشعلوا النار. فبكى البابا وقال "إن المسيحية تأمرنا بالمحبة والتسامح". ولكن الله أراد تبرئة الأقباط من هذه التهمة، إذ قد ثبت أن المتسببين في الحريق كانوا من غير الأقباط الأرثوذكس.

ورغم هذا، فقد استمر التخريب لبضعة شهور، وتهدمت كنائس كثيرة، واستشهد مئات الأقباط. وصدر الأمر من السلطان قلاوون أن يلبس المسيحيون العمام الزرقاء، وحرّم عليهم ركوب الخيل والبيغال، والذي يركب حماره يركبه مقلوباً، وألا يدخل مسيحي حمماً إلا وفي عنقه جرس، وألا يستعمل الأمراء كاتباً من المسيحيين. وطرد من كان منهم في خدمة السلطان. ومن كثرة الهجمات اضطر المسيحيون على عدم الخروج إلى الشوارع. وقد طغى الحزن على البابا، إذ لم يستطع أن يذهب لدير القديس مكاريوس لتكريس الميرون، ولا أن يقوم برحلة رعوية لتفقد شعبه الجريح.

prayers until the storm had calmed down.
 Pope Yoannis did not enjoy the peace for he did not live long. He departed after he had stayed on the apostolic throne for 6 years and 6 months.
 May the blessing of his prayers be with us all. Amen.
 And glory be to God, now and forever. Amen.

كما أنه لم يكن أي أسقف أو كاهن يستطيع أن يخرج من مقره، إلا بعد غروب الشمس. وهكذا انصرفوا للصلاة حتى هدأت العاصفة. ولم ينعم البابا بالسلام لأنه لم يعيش طويلاً. فتنسج بعد أن أقام على الكرسي ست سنوات 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 ρ: ι, θ	Psalm 91: 13, 11	مزمور 90: 10، 9
Εκέλωμι ἔχεν οὐροῦ νεῦ οὐβασιλικός: οὐροῦ ἐκέδομδεῦ νότομοῦ νεῦ οὐδρακων: κε ἕναθρονῶεν ἔτοτοτοῦ ἠνεραστρελος εθβητκ: εθρονᾶρεθ ἔροκ θι πεκμοιτ 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 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.

Οὐἀναστρωσις ἐβωλ θεν πιερασσελιον εθουαβ κατὰ λουτκαν ασιοῦ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουτκαν ι: κα - κδ	Luke 10: 21 - 24	لوقا 10: 21 - 24

Ἡ ἐρημία δε θεν ἰουνοῦ ἐτε ἡμαρ
 ἀφελήλ ἦξε ἰησοῦς θεν Πιπνευμα
 οῦοῦ πεχαρῆ γε ἰουωνῶ νακ ἐβολ
 Φιωτ Πβοικς ἡτφε νεμ ἡκαρι γε
 ἀκρηπ ναί ἐθανκαβετ νεμ θανκατρητ
 οῦοῦ ἀκβοροῦ ἐβολ ἡθανκοῦσι
 ἡλῶσι: ἀγα Φιωτ γε φαί πε ἡφρητ
 ἡπιτματ ἐταρῶπι ἡπεκῦθο.

Θωβ ἡβεν ἀρτητοῦ ἡη ἡτεν
 Παιωτ: οῦοῦ ἡμον ἡλι σωῶν γε ἡμ
 πε Πωρη ἐβηλ ἐΦιωτ οῦοῦ γε ἡμ πε
 Φιωτ ἐβηλ ἐΠωρη νεμ φηετ Πωρη
 οῦωῦ ἐβωρπ ναρ ἐβολ.

Οῦοῦ ἐταρκοτῆ ἐνεμααθητς
 σαῖσα ἡμαρατοῦ πεχαρῆ ἡωῦ γε
 ὡῦῆατοῦ ἡηβαλ εῦνατ
 ἐηῆτετεῖνατ ἐρωῦ.

Ἰω ἀρ ἡμοσ ἡωτεν γε θανῶῦ
 ἡπροφητς νεμ θανοῦρωτ ἀτοῦωῦ
 ἐνατ ἐηῆτετεῖνατ ἐρωῦ οῦοῦ
 ἡποῦνατ οῦοῦ ἐσωτεμ
 ἐηῆτετεῖνωτεμ ἐρωῦ οῦοῦ
 ἡποῦσωτεμ.

*Πῶοῦ φα Πεννοῦτ πε ῶα ἐνεθ
 ἡτε ἡ ἐνεθ: ἀμην.*

In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight."

All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him."

Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see;

for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."

Glory be to God forever.

وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ
 بِالرُّوحِ وَقَالَ: «أَحْمَدُكَ أَيُّهَا
 الرَّبُّ السَّمَاءِ وَالْأَرْضِ لِأَنَّكَ
 أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ
 وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ
 نَعَمْ أَيُّهَا الرَّبُّ لِأَنَّ هَكَذَا
 صَارَتِ الْمَسْرَّةُ أَمَامَكَ».

وَالْتَفَتَ إِلَى تَلَامِيذِهِ وَقَالَ: «كُلُّ
 شَيْءٍ قَدْ دَفَعْتُ إِلَيْهِ مِنْ أَبِي. وَلَيْسَ
 أَحَدٌ يَعْرِفُ مَنْ هُوَ الْإِبْنُ إِلَّا الرَّبُّ
 وَلَا مَنْ هُوَ الرَّبُّ إِلَّا الْإِبْنُ وَمَنْ
 أَرَادَ الْإِبْنَ أَنْ يُعْطَى لَهُ».

وَالْتَفَتَ إِلَى تَلَامِيذِهِ عَلَى انْفِرَادٍ
 وَقَالَ: «طُوبَى لِلْعَيْنِ الَّتِي تَنْظُرُ
 مَا تَنْظُرُونَهُ».

لَأَنِّي أَقُولُ لَكُمْ: إِنَّ أَنْبِيَاءَ كَثِيرِينَ
 وَمُلُوكًا أَرَادُوا أَنْ يَنْظُرُوا مَا أَنْتُمْ
 تَنْظُرُونَ وَلَمْ يَنْظُرُوا وَأَنْ يَسْمَعُوا
 مَا أَنْتُمْ تَسْمَعُونَ وَلَمْ يَسْمَعُوا».

والمجد لله دائماً.

Katameros Readings for the 3rd Day of Baramudah
قطمارس قراءات اليوم الثالث من شهر برمودة المبارك
Κορυομτ ἠέροοτ ἠΠιὰβοτ Φαρμοοθι

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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Δεφωρκ ἠξε Πβοιc οτοz ἠνεφωτωμ ἠzοηc: ze ἠθοκ πε φωτηβ ωα ἠνεz κατὰ τταzιc ἠΜελχιζεΔεκ: Πβοιc cαοvἠναμ ἠμοκ: εθε φαι εφἠβιcι ἠογὰφε. ΑΛΛΗΛΟΥΙΑ.</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>

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.

Οτὰναzνωcιc ἠβοz zεν πιεγασzελιον εθογαβ κατὰ Οατθεον ασιοτ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Οατθεον ιε: ιz - ιθ	Matthew 16: 13 - 19	متي 16: 13 - 19
<p>εταφι Δε ἠξε Ιηcουc ἠνιcα ἠτε τΚεcαριὰ ἠτε Φιλιπποc ναcψωιηι</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>

Ἰησοῦ μαθητῆς καὶ ἄρε ἡρώων καὶ ἄμοσ
καὶ ἡμ πε Πωρηι ἰφρωων.

Πῶσος δε πεχωσος καὶ βανουον
μεν καὶ Ιωαννης περεφτωμς:
βανκεχωσωνι δε καὶ Ηλιας:
βανκεχωσωνι δε καὶ Ιερεμιας ιε οται
εβολ δεν ἡπροφητης.

Πεχαρ νωσος καὶ ἠωσεν δε
ἀρετενκα ἄμοσ καὶ ἄνοκ ἡμ.

Αφεροτὼν δε ἠξε Σιωων Πετρος
πεχαρ καὶ ἠσοκ πε Πιχριστος Πωρηι
ἰφνωσφ ετονηδ.

Αφεροτὼν δε ἠξε Ιησους πεχαρ
ναρ καὶ ωσωνιατκ Σιωων Βαρ Ιωνα κα
σαρζ νεμ σνορ αν αφωρη ἰφαι νακ
εβολ αλλα Παιωτ ετδεν ἡφνωτι.

Ανοκ δε φκα ἄμοσ νακ καὶ ἠσοκ
πε Πετρος ειεκωτ ἡταεκκλησια βιξεν
ταπετρα οσορ ἡπρλη ἡτε ἄμενφ
ἡνωσχευχομ ερος.

Ειεφ δε νακ ἡνωσφ ἡτε
εμετοτρο ἡτε ἡφνωτι οσορ
φἡτεκνασονεφ βιξεν πικαρι εφεωωπι
εφσονε δεν ἡφνωτι οσορ
φἡτεκναβολεφ εβολ βιξεν πικαρι
εφεωωπι εφβηλ δεν ἡφνωτι.

Πῶσος φα Πεννωσφ πε ωα ενεε

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

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

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

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

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

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

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

Glory be to God forever.

فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ
وَآخَرُونَ إِبْرِيَّا وَآخَرُونَ إِزْمِيَّا أَوْ
وَاحِدٌ 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 كَنِيستِي
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ
فَكُلُّ مَا تَرَبِطُهُ عَلَى الْأَرْضِ يَكُونُ
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا
فِي السَّمَاوَاتِ.

والمجد لله دائماً.

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

Ψωπ

Matins Psalm

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
Ἰῆρη ζεν πεκοβνι ακβιωιτ νηι:
ογοζ ακωοπτ ἔροκ νεμ οῦωοῦ: ἄνοκ
Δε οἰαζαθον νηι πε ἔτομτ ἔφνοῦτ
ἔχω Ἰταζελπιζ ζεν Πβοιζ: εοριφιρι
ἔνεκσοῦτ τηροῦ ζεν νηπῆλη Ἰτε
ῑπερι 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.

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

Matins Gospel

إنجيل باكر

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

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

Οἰαζαζνωσιζ ἔβολζ ζεν
πιεταζεελιον εθοταβ 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 τζονοζεν ἕμωτεν ἔρωοῦ
ζινα Ἰτετεμμενρε νετενἔρηνοῦ.

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

بِهَذَا أوصيكم حتى تحبوا بعضكم بعضاً.

Ισζε πικοςμοζ μοζτ ἕμωτεν

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 αισετπ
θνηοτ ἐβολ ζεν πικοςμος εβε φαι
πικοςμος μοσ† μωτεν.

Αριφμενι ὑπικασι ἐταικασι ὑμοφ
νωτεν: χε ὑμοον ονβωκ ἐνααφ
ἐπεφβοις: ιςχε ατβοσι ἠωι ἠωτεν
ζωτεν ετῆδοσι ἠσα θνηοτ: ιςχε
ατὰρεζ ἐπακασι ετῆαρεζ ἐφωτεν
ζωτεν.

Αλλα ναι τηροτ σεναδιτοτ ἠωτεν
εβε Παραν: χε σεωογν αν
ὑφηεταρταοι.

Ενε ὑπι πε ογοζ ἠτακασι νεμωοτ
νε ὑμοοντοτ νοβι ὑματ πε: †νοτ δε
ὑμοοντοτ λωιζι ὑματ εβε ποτνοβι.

Φνεθμοσ† ὑμοι ὑμοσ†
ὑπακειωτ.

Ενε ὑπιρι ἠνιῆβηοτι ἠῆρηι ἠῆητοτ
ἠηετ ὑπε κεογαι αιτοτ νε ὑμοοντοτ
νοβι ὑματ πε: †νοτ δε ατνατ ἐροι
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
 πικρασι ἐτῶδηοῦτ θι ποῦνομοσ χε
 ἀγμεστωι ἠζίνζη.

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

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

*Glory be to God
 forever.*

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

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβοκ ἠπενβοισ Ἰησοῦσ
 Πιχρίστοσ: πιὰποστολοσ ἐθαεω:
 φῆεταῦθαωϋ ἐπιζωεννοῦφι ἠτε
 Φνοῦτ.

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

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

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

Ἡανθιωϋ γαρ ἠμμοῦ αν ἀλλα
 ἠΠιχρίστοσ Ἰησοῦσ Πενβοισ: ἀνοῦ Δε
 ζων τENOI ἠβωκ νωτεν ἐβὼλ θιτεν
 Ἰησοῦσ.

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

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

Χε Φνοῦτ ἀγχοσ χε οῦοῦωινι
 εῤεερωῦωινι ἐβὼλ θεν πχρακι: ἐτε φαι
 πε ἐταερωῦωινι θεν νενζητ εῤοῦωινι
 ἠτε πῆμι ἠτε πῶοῦ ἠΦνοῦτ θεν πῆο
 ἠἸησοῦσ Πιχρίστοσ.

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

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

ΕΟΡΟΝΤΑΝ ὡμὰτ ὑπαίθεο θεν
θανκκερος ὡβελχ: θινα τμετνωτ
ἵτε τχου ἵτεσψωπι ἕθα φνοντ τε
ογοθ οτ ἕβολ ὡμον αν τε.

Ενηεχρωχ θεν ρωβ νιβεν: αλλα
ἵτενηεχρωχ αν: ενθιοτὶ ὡμον ἕβολ
αλλα ἵτενηθιοτὶ ἕβολ αν.

Εγθοσι ἵνων αλλα ἵηρω ὡμον
ἵνωτ αν: ενρωθτ ὡμον ἕθρη αλλα
τεντακνοτ αν.

Ншоу нивен енаи ѓа фмоу
ἵηχοуθс θεν ненцова: θινα πικωνθ
он ἵτε ηχοуθс ἵτεροуθωνθ ἕβολ θен
ненцова.

Ншоу шар нивен ἄνον ѓа
ннетωνθ сеτ ὡμον ἕθρη ἕфмоу εθβε
ηχοуθс: θινα πικωνθ он ἵτε ηχοуθс
ἵτεροуθωνθ ἕβολ θен тенсарз
εθнамоу.

Сωστε фмоу аφερρωβ ἵθнтен:
πiωνθ δε θен θηноу.

Εφенθнтен δε ἵχε παίπνευμα
ἵτε φнаθτ каτa φρητ етсθноуτ: χε
αιναθτ εθβε φαι αιсахи: ἄνον ρων
теннаθτ εθβε φαι тенсахи.

Ενεμι χε φηεταρτοунос Пбоис
ηχοуθс еφетоуностен ρων нем ηχοуθс

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

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

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

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

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

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

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

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

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

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

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

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

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

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ
فِيكُمْ.

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

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

οἶτος ἐνάταρον ἐράτεν νεμωτεν.

Ὡς τὰρ νῖβεν ἑταῦρωπι εἶβε
θῆνοῦ εἶνα πῆμοτ ἵτεπερσοῦο ὀοῦο
ἵτεπερε πιωεπῆμοτ ερσοῦο ἔβολ
εἶτεν νιμῆω εἶοῦοῦ ἕφνοῦτ.

Εἶβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ
ἰςχε πενηρωμ ἑταβολ ἐνάτακο ἀλλὰ
πετσαδοῦν εἶοι ἕβερι ἵεζοοῦ δαῖτη
ἵεζοοῦ.

Πάσια τὰρ ἵτε πενηροχεχ ἵτε
τῆνοῦ ἀπερσοῦβ ναν κατὰ οἰμετσοῦο
εἰμετσοῦο εἰβαροσ ἵτε οἶοῦο ἵενεε.

Ἦτενσοῦωτ ἀν ἐνηἑτενναῦ
ἑρωοῦ ἀλλὰ νηἑτενναῦ ἑρωοῦ ἀν:
νηἑτοῦναῦ τὰρ ἑρωοῦ εἰανπρος
οἶχοῦο νε: νη δε ἑτε ἵεεναῦ ἑρωοῦ
ἀν εἰαν ψα ἑνεε νε.

Ἦτενωοῦν τὰρ χε ἑῶωπ
ἀψωλῆβωλ ἔβολ ἵχε πενη ἵτε
πενηἀἵωωπι εἶεἰχεν ἵκαεἰ οἶονταν
ἵνοῦκωτ ἔβολ εἶτεν φνοῦτ οἶνι
ἵἀθμονκ ἵεἰεχ ἵενεε εἶεν νιφνοῦτ.

Ἦεν φαι τὰρ τενηἶρομ
εἰνδῖωωωοῦ εἶεἰωῶτεν ἕπενωωπι
ἔβολ εἶεν τῆε.

Ἰε ἑῶωπ ἀνωανθηἶε εἶωῶτεν

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 فَأَكْثَرَ 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 نُقِضَ بَيْتُ خَيْمَتِنَا
الْأَرْضِيَّةِ فَلَنُنَا فِي السَّمَاوَاتِ بِنَاءً
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ
أَبَدِيٍّ.

فإنَّنا فِي هَذِهِ أَيْضًا نَنُؤُّ مُشْتَاقِينَ
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَتَنَا الَّتِي
مِنَ السَّمَاءِ.

وإنَّ كُنَّا لِأَبْسِينِ لَا نُوجَدُ عُرَاةً.

κεναζομεν αν ενβηω.

Κε γαρ ανων θα ηητωοπ θεν
παιμανωπι τενγιαρομ ενρορω εχεν
φηετε ητενωτω αν εβαωτεν υμοσ
αλλα εογαθευθησ ζωτεν θινα
ησεωμκ υπετε ωασημοσ εβολ θιτεν
πωνθ.

Φη δε εταφερρωβ ερον εφαι: φαι
νε φνοσ† πε φηετασ† ναη υπαρηβ
ητε Πιπνευμα.

Ενταχροσ† ηηητ ηχοσ ηιβεν
οροσ ενεμι γε ενωοπ ται θεν πικωμα
τενη πωεμο σαβολ υπβοις.

Αημοωι γαρ εβολ θιτεν ογνασ†
πε νεμ εβολ αν θιτεν οσμοσ.

Ερε πεηηητ δε ταχροσ† οροσ
τεη†μα† μαλλον ει εβολ θεν
πικωμα οροσ εωρε θα Πβοις.

Εθε φαι γε τενοι υμαιταιον ιτε
ενωοπ ται θεν πικωμα ιτε εννηοσ
εβολ θεν πικωμα ητενωωπι ενραησ.

Θω† γαρ ερον τηρεη
ητενωοηεηεν εβολ ηαρεη πιβημα
ητε Πιχριστοσ θινα ητε πιογαι πιογαι
βι κατα ηεβηοηι εταφαιτοσ εβολ
θιτεν πικωμα ιτε οηπεθναηεσ ιτε
οηπετρωοσ.

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

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

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

For we walk by faith,
not by sight.

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

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

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

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

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

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

لَاِنَّنا بِالْاِيْمَانِ نَسْلُكُ لَا بِالْعِيَانِ.

فَنَتَّقُ وَنَسْرُ بِالْاَوْلَى اَنْ نَتَعَرَّبَ
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

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

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

ΕΓΝΩΣΤΗ ΝΤΕΡΟΤ ΝΤΕ ΠΒΟΙΣ
 ΤΕΝΘΩΤ ΜΠΡΗΤ ΝΝΙΡΩΜΙ: ΤΕΝΟΥΝΕ
 ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΒΕΛΠΙΣ ΔΕ ΧΕ
 ΔΙΟΥΝΟΥΤ ΕΒΟΛ ΔΕΝ
 ΝΕΤΕΝΚΕΣΤΗΝΗΔΗΣΙΣ.

*Πρὸς τὰς νεωτέρας
 τῆς ἁγίας ἐκκλησίας: ἡ χάρις τοῦ θεοῦ
 τοῦ πατρὸς ἡμῶν πάντοτε μετὰ ὑμᾶς.*

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

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

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

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΣΟΥΤ
 ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.
 ΔΜΗΝ. ΜΑΜΕΝΡΑΤ.

ἁ Πέτρος β: ιη - ς: ζ

ΠΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΝΧΩΤΕΝ
 ΝΝΕΤΕΝΒΙΣΕΥ ΔΕΝ ΖΟΥΤ ΝΙΒΕΝ ΝΝΙΑΣΑΘΟΣ
 ΜΜΑΥΑΤΟΥ ΔΝ ΝΕΠΙΚΗΣ ΑΛΛΑ ΝΕΜ
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι τὰς οὐμῶς πε ἰσχε εἴβε
 οὐσὴνῆδεσις ἵτε ΦΝΟΥΤ ΟΥΟΝ ΟΥΑΙ
 ΝΑΥΩΠ ΕΡΟΥ ΝΔΡΗΙ ΔΕΝ ΖΑΝΕΜΚΑΥΕ
 ΝΖΗΤ ΕΦΒΗΟΥ ΝΧΟΝΣ.

Δῶ τὰς πε πῶουῶου ἰσχε
 ἐρετενερνοβι οῦοε εἰεῖκεε νωτεν
 τετενωῶ νζητ ἀλλὰ ἐρετενῆρι
 μπιπεθνανευ οῦοε ἐρετενδῆεκαε
 τετενὰμονι ἵτεν ἠηνοῦ: φαί τὰς

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

1 Peter 2: 18 - 3: 7

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

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

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

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

1 بطرس 2: 18 - 3: 7

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

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

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

οὐδὲ μοι πε ἐβολ ζιτεν Φνοῦτ.

Εταῖθαζεμ θηνοῦ ταρ ἐφαί γε
Πιχριστος ζωε αεβιεμακαε ἐρηι
ἐχων: εεφωσπ ναν ἰνοῦεῖποστραμων
εινα ἰτενμωυι ἰσα νεφωεντατσι.

Φηεῖτε ἰπεφερνοβι οῦδε ἰποῦξεμ
ἰχροε χη δεν ρωε.

Εῖρωστω εῖρωε ναε ζωστω αν πε:
εεβιεμακαε ναε ζωστω αν πε: ναετ δε
ἰπιθαπ ἰπιρεετθαπ ἰμμη πε.

Φηεταρεν νενοβι ἐπῶωι ειζεν
πιε ἐβολ ζιτεν πεφωμα εινα
ἐανμοῦ ἐβολ εα νινοβι ἰτενονε δε
ἰτμεθμη: φηεταρετενταλβο ἐβολ
ζιτεν πεφερδοτ.

Παρετενοι ταρ πε ἰφρητ
ἰεανεσωε εῖρωρεμ: αλλα ἀρετεν
ταεθο τνοῦ εα πετενμαἰεσωε οῖοε
ἰεπισκοποε ἰτε νετενψιτχη.

Παιρητ ον πε νικεεἰομι εῖοῖνο
ἰεχωῦ ἰνοῦεἰαι ιεε οῖον εανοῖον
ἰνετματ αν νεμ πιεαχι ἐβολ ειτοτε
ἰπιεἰνμωυι ἰτε νιεἰομι ἰτοῦξεμεἰοῦ
ἰμωοῦ ατῖνε εαχι.

Εῖναε ἐπετενεἰνμωυι εῖτοῦβνοῦτ
δεσ οῖεοτ.

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

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

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

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

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

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

when they observe your chaste conduct accompanied by fear.

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

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 بَعْدَلٌ.

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

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

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 ἵνε νιεβ ἵνωλκ ἵνε
νιφωι νεμ νιεβ ἵνονβ ιε ἕεν οτρεβσω
ἵτρωτωτ εσελσωλ.

Ἀλλα πιρωμι ετρηπ ἕεν πιζητ
ἕεν παττακο ἵνε πιπνευμα
ετρωτωτ οτοε ἵρεμρατω φηετε
ἵπεμοο ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιόμι
εθοταβ ἵνατερελπιε εφνωτ πε
νατσολελ ἵμωωτ ετβνον ἵζωωτ
ἵνοτβα.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα
Ἀβρααμ εμωτ ερωτ γε παβοικ
οηεταρετενερωρι νας ερετενιρι
ἵπιπεοηανεφ οτοε ἵτετενερωτ αν
ἕατρη ἵελι ἵρωτ.

Παιρητ οη νικερωμι ερετενωπι
νεμωωτ ερετενεμι γε οτκετοε
ἵασθενη σ πε νιζιόμι ερετενταιο
νωωτ εωε ετοι ἵφρητ ἵκληρονομος
νεμωτεν ἵτε πιζμοτ ἵτε πωνδ ἕεν
οτθο ἵρητ εινα γε ἵνετεταενο ἕεν
νετενπροσετχη.

*Ἦασνηοτ ἵπερμενερε πικομοε
οτδε νηετωπι ἕεν πικομοε: πικομοε
νασιμι νεμ τερεπρωμα: φη δε ετρη*

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

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

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

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

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

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

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

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

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

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

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

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

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

The Acts
الإبركسيس

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:
ἐρε ποτῶν εθοταβ ὡπι νεμαν.
ἀμήν.

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

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

Πραξις κ: ιζ - λη

Acts 20: 17 - 38

أعمال 20: 17 - 38

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

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةَ.

Ετατι δε ὡροϋ πεχαϋ νωοϋ γε
νηωτεν τετενωοϋν γε ισεν πιεζοοϋ
νηονιτ εταπ ετλσια γε αιωπι
νεμωτεν ηαϋ ηρητ μπαιχοϋ τηρη.

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

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

Ειοι μβωκ μπβοις δεν θεβιο ηηητ
νιβεν νεμ εανερμωοτι νεμ
νιπρασμοϋ ετατι ερηι εχωι δεν
νισοδνι ετρωοϋ ητε νιλοτδαι.

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْنِي بِمَكَايِدِ
الْيَهُودِ.

Αφρητ ετε μπιρηπ ελι δεν
νηετερνοϋρι νοεϋενταμωτεν ερωοϋ
νεμ ετςβω νωτεν.

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

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

Ειερμεερε ηδημοσια νεμ κατα ηι
νηνιλοτδαι νεμ νιοτεινιη ητμετανοια
ητε φνοητ νεμ πιναητ επενβοις
Ιησοϋς Πιχριστοϋ.

... 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.

Ὅτος ἦν ὁ ἄνοκ εἰσῶνθ
δεν πίπνευμα ἴνα ἔρρη
ἐλεονταλμῆ ἵνα ἴδωσιν ἂν ἵνηθῆναι
ἐδοῦν ἐρραὶ ἵδητς.

Πλὴν γε Πίπνευμα εἶσαβ
ἔρμεθερῆ νηὶ κατὰ πολίς ἐρρω ἕμοσ
γε εἶσαβ ἵνα ἴδωσιν ἂν ἵνηθῆναι
ἐδοῦν ἐρραὶ ἵδητς.

Ἀλλὰ ταψῆχη ἴνα ἕμοσ ἂν γε
ἐταῖοτ ἵνα ἴδωσιν ἂν ἵνηθῆναι
ἴνα ἕμοσ ἂν γε ἐδοῦν ἐρραὶ ἵδητς
ἴνα ἕμοσ ἂν γε ἐδοῦν ἐρραὶ ἵδητς
ἴνα ἕμοσ ἂν γε ἐδοῦν ἐρραὶ ἵδητς

Ὅτος ἦν ὁ ἄνοκ ἴνα γε
ἐταῖοτ ἵνα ἴδωσιν ἂν ἵνηθῆναι
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε

Εἶσαβ φαὶ ἴνα ἕμοσ ἂν γε
ἐταῖοτ ἵνα ἴδωσιν ἂν ἵνηθῆναι
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε

Ὅτ τὰρ ἕμοσ ἂν γε ἐδοῦν ἐρραὶ ἵδητς
ἐταῖοτ ἵνα ἴδωσιν ἂν ἵνηθῆναι
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε

Μαθῆτεν ἐρωτεν νηὶ πῶσιν τηρῆ
ἐτὰ Πίπνευμα εἶσαβ ἵνα ἕμοσ ἂν γε
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε
ἐδοῦν ἐρραὶ ἵδητς ἵνα ἕμοσ ἂν γε

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

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

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

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

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

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

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

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

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

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

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

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ
مَشُورَةِ اللَّهِ.

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

ἐβολ ἔπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἄνοκ δε τῆμι γε μενεσα
ἐριψυενηι σεναλὶ ἐδοῦν ἐρωτεν ἵνε
εἰδοντωνω εἰς ἑαυτοῦ ἵνεσενα τὰσο ἀν
ἐπιόρι.

Ὅτος σενατωοῦνος ἵνε εἰδοντωνω
ἐβολ ἔπτεν ἑαυτοῦ εἰς ἑαυτοῦ
εἰς ἑαυτοῦ εἰς ἑαυτοῦ ἵνεσενα τὰσο ἀν
ἐπιόρι.

Εἴθε φαι ὅτιν ρωις ἐρωτεν
ἐρετεν ἵνε ἵνε ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ὅτος τῆνος τῆνος ἵνε ἵνε ἵνε
Πβοις νεμ πιεσα ἵνε περὶ ἑαυτοῦ
ὅτιν ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ὅτος τῆνος τῆνος ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ἡῶτεν τετενεωοῦν γε νασιζ
ναὶ ἀντιμετωπία ἵνε ἵνε ἵνε ἵνε

Ἄντιμετωπία ἵνε ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

purchased with His own blood.

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

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

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

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

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

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

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

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

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَنِبُوا التَّلَامِيذَ
وَرَاءَهُمْ.

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

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

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ أَحَدٍ لَمْ
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

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

ἵτε Πῶις Ἰησοῦς καὶ ἵθοοι ἀφροο καὶ
οὔμετμακαριος τε μαλλον ἐφ' ἐβοτε
ἐβι.

Οὔοο καὶ ἐταφροτοῦ ἀφριτε ἐξεν
νεφκελι νεμωοῦ τηροῦ
ἀτεροπροσεῦχεθε.

Οὔοο ἀφωπι δε ἵνε οὔνηωτ
ἵριμι ἵτωοῦ τηροῦ οὔοο ἀφριτοῦ
ἐδῆρι ἐξεν ἵναδβι ἵΠαῦλοο οὔοο
ἀφφφι ἐροφ.

Εὔοι ἵκκαοο ἵνητ μαλιςτα εὔβε
πιασι ἐταφροο καὶ σεναναῦ ἐπεφρο
ἀν καὶ ναῦτφο δε ἵμοοι ἐξεν πιοι.

*Πιασι δε ἵτε Πῶις ἐφῆμαι οὔοο
ἐφῆλωαι: ἐφῆλωαι οὔοο ἐφῆταφρο:
δεν ἵἀσια ἵεκκλῆσια ἵτε Φνωῦ:
ἀμην.*

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

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

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

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

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

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ
جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ
وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

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

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

Synaxarium of Baramudah 3

سنكسار اليوم الثالث من شهر برمودة

1. The Departure of Pope Michael II, 71st Patriarch of Alexandria
2. The Departure of St. John, Bishop of Jerusalem

1. نياحة القديس البابا ميخائيل الثاني،
البطريرك الحادي والسبعين من بطاركة الكرازة
المرقسية
2. نياحة القديس، يوحنا أسقف أورشليم

1. The Departure of Pope Michael II, 71st Patriarch of Alexandria

On this day, of the year 862 of the martyrs, 1146 AD, the holy father Pope Michael II, the 71st Patriarch of Alexandria, departed. He was born in a village called Daqadus (a city in Daqahleya governorate. Its name comes from Theotokos, the mother of God. And

1. نياحة القديس البابا ميخائيل الثاني،
البطريرك الحادي والسبعين من بطاركة الكرازة
المرقسية
في مثل هذا اليوم من سنة 862 للشهداء، سنة
1146 ميلادية، تنجح القديس البابا ميخائيل
الثاني، البطريرك الحادي والسبعون من بطاركة
الكرازة المرقسية. وُلِدَ هذا الأب بقرية دقادوس

till this day, there is a church there called the church of St. Mary, the mother of God). When he grew, he became a monk in the monastery of St. Macarius the great in the wilderness of Shiheet. He lived in austere asceticism persevering in prayer and reading, until the repute of his virtues became well known.

When Pope Gabriel II, the 70th Patriarch departed, a monk called Yoannis Ibn Kedtan expressed his desire to nominate himself, and he was supported by Anba Jacob, bishop of Lekanah (a city in Bohaira governorate), Anba Christodolus, bishop of Fowa (a city in Kafre El-Sheikh governorate), and Anba Michael, bishop of Tanta.

Nevertheless, the bishops of Upper Egypt, the priests of Alexandria and the lay leaders of Cairo did not accept that choice. They chose three monks and cast an altar lot among them, and the lot fell on the monk Michael. They consecrated him Patriarch on the 5th day of Mesra, year 861 of the martyrs, 1145 AD.

This holy father was an honorable old man, who loved the poor and the needy. He knew how to reach the hearts of his flock by his exhortations and instructions. He persevered in teaching the people and confirming them in the Orthodox faith. People gathered around him with love and loyalty, accepting his guidance with joy. This father continued in his asceticism, piety and contentment.

He had five vacant dioceses, so he prayed entreating God to guide him to who were fit for this responsibility. God guided him to five godly monks. He consecrated them bishops and provided them his advices and blessings.

The days of this Pope were short, for he fell ill, and that forced him to go back to the monastery of St. Macarius in the wilderness of Shiheet, where he departed in peace, after staying on the apostolic throne for only eight months.

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

2. The Departure of St. John, Bishop of Jerusalem

On this day also, Anba John, Bishop of Jerusalem, departed. He was born to Jewish parents, who kept the Law of the Torah. They instructed and taught him well and he excelled in the Law of Moses.

He debated the Christians and argued with them, and they proved to him the advent of The Lord Christ,

(دقادوس: قرية ملاصقة لمدينة ميت غمر بمحافظة الدقهلية. واسمها مأخوذ من ثينوتوكوس أي والدة الإله وما زالت بها كنيسة أثرية باسم والدة الإله العذراء مريم). ولما كبر ترهب بدير القديس مكاريوس الكبير ببرية شيهيت. فعاش في نسك زائد، مواظباً على الصلاة والقراءة إلى أن ذاع صيت فضائله. ولما تنيح البابا غبريال الثاني، البطريرك السبعون، أعرب راهب يدعى يوانس ابن كدران، عن رغبته في أن يرشح نفسه. وعاونه في ذلك الأنبا يعقوب أسقف لقانة (لقانة: بالقرب من العطف مركز محافظة البحيرة) والأنبا خرستوذولوس أسقف فوه (فوه: مدينة تتبع محافظة كفر الشيخ)، والأنبا ميخائيل أسقف طنطا، إلا إن أساقفة الصعيد وكهنة الإسكندرية وأراخنة مصر لم يوافقوا على ذلك، واختاروا ثلاثة من الرهبان، وألقوا قرعة هيكلية بينهم، فوقع على الراهب ميخائيل. فرسموه بطريركاً يوم 5 مسرى، سنة 861 للشهداء، سنة 1145 ميلادية. وكان هذا الأب شيخاً جليلاً محباً للفقراء والمساكين. وكان يعرف كيف يصل إلى القلوب بوعظه وإرشاده. فداوم على تعليم الشعب وتثبيتهم على الإيمان. فالتفتوا حوله في محبة وولاء وتقبلوا إرشاداته بفرح. وقد استمر هذا الأب في نسكه وتقشفه وقناعته. وكانت هناك خمس إيبارشيات خالية، فصام مصلياً إلى الله ليختار من يصلح لهذه المسؤولية. فأرشده الرب إلى خمسة من الرهبان الأتقياء، فرسمهم وزودهم بالنصائح والبركات. إلا أن أيام هذا البابا كانت قصيرة، إذ أنه قد أصيب بالمرض، الأمر الذي اضطره للعودة إلى برية شيهيت، وهناك تنيح بسلام، بعد أن أقام على الكرسي ثمانية شهور. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس، يوحنا أسقف أورشليم وفيه أيضاً تنيح الأب القديس الأنبا يوحنا أسقف اورشليم. وُلد من أبوين يهوديين حافظين التوراة فهذباه وعلماه كثيراً حتى نبغ في علم الشريعة. وكان يجادل المسيحيين ويناظرهم. فثبت له

and that He is the true God. He went to St. Justus, Bishop of Jerusalem, believed at his hand, and he baptized and ordained him a deacon. Because of his knowledge and virtues, they chose him a bishop for Jerusalem after the departure of St. Justus.

When Hadrian reigned (117-138 AD), he commanded to rebuild the ruined parts of the city, and he built a tower on the western gate, the gate of the Jewish temple. He hanged an engraved tablet with his name on the door of that gate. Jerusalem, during his days, became crowded with the Jews and the Gentiles.

When the Gentiles saw the Christians coming Golgotha to pray, they prevented them. A temple for the goddess Venus was built over the site of Golgotha, and the Christians were forbidden from passing through that place. Therefore, the Jews and the Gentiles became powerful and troubled the Christians much. Because of that, many tribulations and sorrows befell this father. When he completed his strife, he departed in peace after he had stayed on the Episcopal Chair for two years.

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

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

مجيء السيد المسيح وانه إله حقيقي. ثم ذهب إلى القديس يسطس أسقف اورشليم، فأمن على يديه وصار شماساً ونظراً لعلمه وفضيلته، انتخبوه أسقفاً على اورشليم.

فلما ملك ادريانوس، الملقب إيليا، أمر ببناء ما هدم من المدينة. ثم بنى برجاً على باب هيكل اليهود ووضع على بابه لوحاً من رخام مكتوباً عليه اسمه. وامتلات اورشليم في زمانه من اليهود والأمم.

ولما أبصر الأمم المسيحيين يأتون إلى الجلجثة ليصلوا، منعوهم. وبنوا هناك هيكلًا باسم الزهرة، ومنعوا المسيحيين من العبور في ذلك المكان. ولهذا فقد اشتد ساعد اليهود والأمم، فضايقوا المسيحيين كثيراً، فأصاب هذا الأب من جراء ذلك كثير من البلايا والأحزان.

ولما أكمل جهاده، تتيح بسلام بعد أن إقام على كرسي الأسقفية سنتين.

بركة صلواته فلتكن معنا. آمين.

ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρ̄: κτ̄, λᾱ

Psalm 107: 32, 41, 42

المزمور 106: 23، 31

Ἐπισημασθε τὸν θεὸν ἐν ἐκκλησίᾳ ἡντε
πεπλησσοῦσθε οὐρανὸν ἑσπερὸν καὶ
ἐν τῇ συντροφίᾳ τῶν πρεσβυτέρων: οὐρανὸν
καὶ τὸν οὐρανὸν ἡμετέρον ὡς ἡμετέρον
ἐν τῇ συντροφίᾳ τῶν ἁγίων.

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.**

ΔΔΔΔΔΔΔΔ.

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐρανῶν ἀναστῶσις ἐβόλ θεν πνεύματος ἑοῦταβ κατὰ Ἰωάννην ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ἰωάννην ἰ: α - ιϛ</p>	<p>John 10: 1 - 16</p>	<p>يوحنا 10: 1 - 16</p>
<p>Διὴν ἀμὴν ἴχω ἕμμοσ νῶτεν χε φῆετε ἵκνηνοῦ ἐδοῦν ἀν ἐβόλ θιτεν πῖρο ἐτᾶνλῆ ἵτε νιέσωτ ἀλλὰ εἰκνηνοῦ ἐπῶσι νῆσοῦτεν φαι ἐτε ἕμματ οὔρεϋθιοῦ πῆ οὔοθ οὔσοι πῆ.</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.</p>	<p>الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p>
<p>Φῆ δε εἶκνηνοῦ ἐδοῦν ἐβόλ θιτεν πῖρο φαι οὔμανέσωτ πῆ ἵτε νιέσωτ.</p>	<p>But he who enters by the door is the shepherd of the sheep.</p>	<p>وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>
<p>Φαι ῶρε πῖμνοῦτ ἀοῦων ναϋ οὔοθ ῶρε νιέσωτ σωτεμ ἐτεϋέμῃ οὔοθ ῶρεμνοῦτ ἐνεϋέσωτ κατὰ νοῦραν οὔοθ ῶρενένοῦ ἐβόλ.</p>	<p>To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.</p>	<p>لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>
<p>Εῶσι δε ἀϋανῆνι ἵκνητενοῦϋ θῖροῦ ἐβόλ ῶρεμῶσι θᾶχῶν οὔοθ ῶρε νιέσωτ μῶσι ἵσωϋ χε οὔθι σεσωῦν ἵτεϋέμῃ.</p>	<p>And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.</p>	<p>وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبَعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ.</p>
<p>Πῶρεμο δε ἕπαρμῶσι ἵσωϋ ἀλλὰ ἐρέφωτ ἐβόλ θᾶροϋ χε οὔθι σεσωῦν ἀν ἵτέμῃ ἕπιῶρεμο.</p>	<p>Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”</p>	<p>وَأَمَّا الْغَرِيبُ فَلَا تَتَّبَعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.</p>

Ἰαὶ παροιμιὰ ἀρχος νῶοῦ ἵχε
Ἰησοῦς: ἵνωοῦ Δε ἠποῦῆμι χε ἀρχαζι
νεμωοῦ εῶβε οῦ.

Πάλιν οἱ πεζαζ νῶοῦ ἵχε Ἰησοῦς
χε ἄμην ἄμην Ἰχω ἠμοος νῶτεν χε
ἄνοκ πε πιῆβε ἵτε νιῆσωοῦ.

Οὔτοι νιβεν ἔταῖ δαζωι θανconi
νε οὔοθ θανρεφθιοῖ νε ἀλλα
ἠποῦῆτεμ ἵνωοῦ ἵχε νιῆσωοῦ.

Ἄνοκ πε πιῆβε ἵτε νιῆσωοῦ
φθεῖθαῖ ἔδοῦν ἔβoλ θιτοῦ εἰῆνοθεμ
οὔοθ εἰῆ ἔδοῦν οὔοθ εἰῆ ἔβoλ οὔοθ
εἰῆξιμ ἵνομαῖμοι.

Πιρεφθιοῖ Δε ἵθοῦ ἠπαῖ ἔβηλ
ἄρην ἵτεφθιοῖ οὔοθ ἵτεφῶπῶτ οὔοθ
ἵτεφτακο: ἄνοκ Δε ἔταῖ θινα ἵτε
οὔωνθ ῶπι νῶοῦ οὔοθ ἵτε οὔοθ
ῶπι νῶοῦ.

Ἄνοκ πε πιῆνῆσωοῦ εῖθανεφ:
οὔοθ πιῆνῆσωοῦ εῖθανεφ ῶαφῖ
ἵτεφψῖχη ἔθρη ἔχεν νεφῆσωοῦ.

Πιρεμβεχε Δε ἵθοῦ οὔοθ ἔτε
ἵνομαῖνῆσωοῦ ἀν πε φῆτε νιῆσωοῦ
νοῦφ ἀν νε ἀφῶανναῦ ἔπιοῦωνῶ
εἰρηνοῦ ῶαφῶπῶτ οὔοθ ῶαφῶα νιῆσωοῦ
οὔοθ ῶαρε πιοῦωνῶ θoλμοῦ οὔοθ
ῶαφχοροῦ ἔβoλ.

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

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

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

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

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

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

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

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

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

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

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

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

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى
الذَّنْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ
وَيَهْرُبُ فَيَخْطَفُ الذَّنْبُ الْخِرَافَ
وَيَبْذُرُهَا.

Χε οἰρευβεχε πε οτοζ ἔερμελιν
ναϭ αν δα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεϭ
†ωωτη νηηέτενοῖ οτοζ νηέτενοῖ
ωωτη υμοι.

Κατα φρη† έτερωωτη υμοι νξε
Παιωτ Δνοκ ζω †ωωτη υφιωτ
οτοζ †ναχω νταψυχη έξεν
ναέσωτ.

Οτον νθη νζανκέσωτ υματ
εζαν εβολ δεν ταιαγλη αν νε ζω†
εροι εεν νικεχωωτη οτοζ ενέσωτεμ
εταδμη οτοζ ενεωπι ενοζι νοτωτ
εογμανέσωτ νοτωτ.

*Πῶον φα Πεννοτ† πε ωα ενεζ
ντε νι ενεζ: λμην.*

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

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

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

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

Glory be to God forever.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أُجِيرٌ وَلَا
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي
تَعْرِفُنِي.

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

وَلِي خِرَافٌ آخَرٌ لَيْسَتْ مِنْ هَذِهِ
الْحَظِيرَةِ يَتَّبِعِي أَنْ آتِيَ بِتِلْكَ أَيْضاً
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً
وَاحِدَةً وَرَاعٍ وَاحِدًا.

والمجد لله دائماً.

Katameros Readings for the 4th Day of Baramudah
قطمارس قراءات اليوم الرابع من شهر برمودة المبارك
Κοῦττορ ἡέροορ ἔπιὰβοτ Φαρμοοθι

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 Δ: ̅ϛ̅, ̅Ϝ̅, ̅Ϛ̅	Psalm 4: 3, 6, 7	مزمور 4: 3, 6, 7
<p>Δριέμι κε ἄΠβοις ἑροτερῶφηρι ἔπεθοταβ ἡταϚ: Πβοις εϚέσωτεμ ἑροι δεν παχινωϚ οτβηϚ: αϚεροτυμηνι ἔϚηρι ἔχων ἡξε φοτωνι ἡτε πεκχο Πβοις: ακ† ἡοτνοϚ ἔϚηρι ἑπαϚητ. ΔΛΛΗΛΟΤΙΑ.</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. 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>Οτὰνασνωσις ἔβολ δεν πιετασσελιον εθοταβ κατα Πατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Πατθεον ι: κΔ - ΔϚ	Matthew 10: 24 - 33	متي 10: 24 - 33
<p>Πμοη οτυαοητϚ εϚοτοτ ἑπεϚρεϚ†ςβω οτδε οτβωκ εϚοτοτ</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: ιςχε πινεβηι
ατμορτ ἔρορ χε Βελζεβορλ πωσὸ
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμμοη
πετρωβς ταρ χε ἔναδωρπ ἔβολ αν:
ογδε ἄμμοη πετρηη χε σεναἔμι ἔρορ
αν.

Φηἔτρω ἄμμορ νωτεν δεν πχακι
ἄμορ δεν φορωινη ογορ
φηἔτετενσωτεμ ἔρορ δεν
νετενμαωχ ριωω ἄμμορ ριχεν
νετενχενεφωρ.

Ογορ ἄπερερροτ δατρη
ἄφνηθναδωτεβ ἄπετενσωμα:
τετενψρχη δε ἄμμοη ὡχομ ἄμμορ
ἔδοθβες: ἄριροτ δε ἵθορ δατρη
ἄφνητε ογον ὡχομ ἄμμορ ἐτψρχη
νεμ πισωμα ἔτακωρ δεν τσεεηνα.

Ἐη βαχ σνατ αν ἔτορτ ἄμμορ
ἔβολ δα ογτεβι ογορ ογαι ἔβολ
ἵδητορ ἵνερερει ἔχεν πικαρι ατῆνε
πετερνε Πετενιωτ ετδεν νιφηοτῖ.

Πῶτεν δε νικερωι ἵτε τεναφε
σεηπ τηροτ.

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

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

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

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

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

But the very hairs of
your head are all numbered.

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

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

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ 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 يُهْلِكَ النَّفْسَ
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

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

وَأَمَّا أَنْتُمْ فَحَتَّى شَعُورُ رُؤُوسِكُمْ
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῖ ὅτι τετενοῖοτ τὰρ
ἔορυμῳ ἡβᾶζ.

Ὅτον νιβεν εἰθαοῖωνε εἶβολ
ἡδῆτ ἠπεῖθο ἡνιρωμ ἡναοῖωνε
εἶβολ ἡδῆτῃ ζω ἠπεῖθο ἠΠαιωτ
ετῆεν νιφῆοῖ.

Φη δε εἰθαοῖοτ εἶβολ ἠπεῖθο
ἡνιρωμ ἡναοῖοτ εἶβολ 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 يُنْكِرُنِي قَدَّامَ النَّاسِ،
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ριβ: ᾧ

Psalm 113: 1, 2

مزمو ر 112: 1

Сμοῦ ἐπῶοιοσ νιᾶλωοῖ: ᾠμοῦ
ἐφῆραν ἠπῶοιοσ: μαρε φῆραν ἠπῶοιοσ
ῥωπι εῃςμαρωοῖτ: ιςκεν ἡνοῦ 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 الفتیان، 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 νεϋμαθητης πεχαϋ νωοτ χε φνεθορωϋ ε̅ι σαμενηι μαρεϋχολϋ ἐβὼλ: οτοθ ἵτεϋὼλι ἕπεϋστατρος οτοθ ἵτεϋμοϋι 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 ἵτεϋψυχη εϋετακος: φη δε εθνατακο ἵτεϋψυχη εθβητ νεμ εθβε πιερασσελιον εϋεναθμες.</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 αϋϋανχεμθνοτ ἕπικοςμος τηρϋ οτοθ ἵτεϋτ̅οσι ἵτεϋψυχη.</p>	<p>For what will it profit a man if he gains the whole world, and loses his own soul?</p>	<p>لَا تَنْفَعُهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>Οτ ταρ ετε πιρωι ναθηϋ ἵτ̅ϋεβιὼ ἵτεϋψυχη.</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 ἐορονθτ̅ ἐβὼλ νεμ νασαχι θεν παιχωοτ ἵνωικ οτοθ ἵρεϋερνοβι: Πωηρι ρωϋ ἕΦρωι νατ̅ϋπι ναϋ ροταν αϋϋανι θεν π̅ωοτ ἵτε Πεϋωτ νεμ νεϋρασσελιος 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 ἕμοϋ νωοτ χε ἕμην τ̅χω ἕμοϋ νωτεν χε οτοθ ρανορον θεν νηετοθ̅ι ε̅ρατοτ̅ ἕπαιμα ἵσεναχεμτ̅πι ἕϋμοτ̅ αν ϋατοτ̅νατ̅</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 القديس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἁπενδοις Ἰησοῦς
Χριστός: πιαποστολος εἰθαθευ:
φῆεταρθωϋ ἐπιζωεννορτ ἵτε
φνορτ.

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

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

Πρωμος ἡ: ἰδ - κζ

Romans 8: 14 - 27

رومية 8: 14 - 27

Πη ταρ εθωωυ δέν πιπνευμα ἵτε
φνορτ ναι νε νιωρη ἵτε φνορτ.

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

لأنَّ كُلَّ الَّذِينَ يَتَّقَدُونَ بِرُوحِ اللَّهِ
فَأَوْلَادُكُمْ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδὶ ταρ ἀν νοῦπνευμα ἵτε
οὔμετβωκ ἐδρη ον ἐρτοτ ἀλλα
ἀρετενδὶ νοῦπνευμα ἵτε οὔμετωρη
φαι ἐτενωϋ ἐβωλ ἵζητϋ 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 الْعِبَادِيَّةِ أَيْضاً
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

Οὔοδ ἵθοϋ πιπνευμα ἑρμεερε
νευ πιπνευμα γε ἄνον θανωρη ἵτε
φνορτ.

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

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا
أَنَّنا أَوْلَادُ اللَّهِ.

Ἰσχε δε ἄνον θανωρη ἱε ἄνον
θανκλήρονομος ον θανκλήρονομος

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

فَإِنْ كُنَّا أَوْلَاداً فَإِنَّنا وَرَثَةُ أَيْضاً
وَرَثَةُ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.

μεν ἢτε Φνοῦτ θανῶφηρ
 ἢκλῆρονομος ἢτε Πιχρίστς ιςζε
 τενδὶῶκαθ νεμας θινα ἢτενδὶῶου
 νεμας οη.

¶ μενὶ γαρ ζε σεμῖψα αν ἢζε
 νὶμκατθ ἢτε παιχοῦτ ἢτε τῆνοῦ
 ἢπιῶου εθναδωρη παν ἐβολ.

Πωἄνσομς γαρ ἐβολ ἢτε πικωντ
 ασκομς ἐβολ θατθῆ ἢπιδωρη ἐβολ
 ἢτε νιωρη ἢτε Φνοῦτ.

Πικωντ γαρ ασθνεχως
 ἢτμετῆλθοῦ ἢχορωῶ αν αλλα εθε
 φηετασθρεσθνεχως θεν οτθελπισ.

Ζε ἢθοσ ζωσ πικωντ ἢναερμεθε
 ἐβολ θα τμετβωκ ἢτε ἢτακο ἐθρη
 ἐτμετρεμεθε ἢτε ἢῶου ἢτε νιωρη
 ἢτε Φνοῦτ.

¶ ενσωοτη μεν γαρ ζε πικωντ
 τηρσ σιὰθου νεμαν οτοθ ἢτῆνακθι
 νεμαν ψα ἐδοτη ἐτῆνοῦ.

Οτ μονον δε αλλα νεμ ἄνον ζωσ
 τενσιὰθου ἐτῆλᾶρχη ἢτε πῖπνευμα
 ἢτοτεν οτοθ ἄνον τενσιὰθου ἢθρη
 ἢθῆτεν ενχοῦτ ἐβολ θατθῆ
 ἢτμετωρη πικωτ ἢτε πενσωμα.

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

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

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

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

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

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

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

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً
 مَعَهُ.

فَأَيُّ أَحْسَبُ أَنَّ 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 تَنِنُ
 وَتَتَمَخَّضُ مَعاً إِلَى الْآنِ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا
 بِأَكْوَرَةَ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضاً
 نَنِنُ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَنِّيِ
 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 νευωτεν νευ
 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.
 آمين.*

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. آمين. يا احبائي.

ᾠ Πέτρος β: ια - ιζ

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενρα† †τωβζ ἄμωτεν
 ἄφρη† †ζανρεμἰζωλι ογοζ
 ζανϣεμμωοτ ζενθηνοτ ἔβολ ζα
 νιἔπιθημιὰ ἰσαρκικον νηετδhk ογβε
 †ψτγχι.

Πετενζινοωπι μαρεϣωπι
 εϣερωατ ζεν νιεθνοζ ζινα ἔϣωπι
 λυαζι δαρωτεν ἄφρη†
 ἰζανσαμπετρωοτ εγνατ δε ἔβολ
 ζιτεν νετενζβηνοἰ εθνανετ
 ἰτοτ†ωοτ ἄφνοτ† ζεν πεζοοτ ἰτε
 πιζεμπωπι.

Уабнеζωτεν ἄπιζωντ τηρϣ ἰτε
 †μετρωμι εθε Πβοιζ: ἰτε ποτρο ζωζ
 εϣβοσι.

Ἰτε νιζηζεμων ζωζ εγταοἰο
 ἄμωοτ ἔβολ ζιτοτϣ εγδιἄπωϣ
 ἰνιζαἄπετρωοτ εγϣοτϣοτ δε
 ἰνιζαἄπεθνανετ.

Χε φαι πε φοτωϣ ἄφνοτ†
 ἔθρενιρι ἄπιπεθνανεϣ ἰτετενϣθαμ
 ἔδοτν ἔζρεν ἠμετατεμι ἰτε νιατκα†
 ἰρωμι.

Ἐφρη† ἰζανρεμζεετ ογοζ ἔρε
 †μετρεμζε ἰτεν θηνοτ ἄφρη† αν
 ἰνοτκαλτυμα ἰτε †κακιὰ αλλα
 ἄφρη† ἰζανεβιαικ ἰτε φνοτ†.

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

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

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

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

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

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

أَيُّهَا الْأَحْبَاءُ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ وَنَزَلَآءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

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

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

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

لَآنَ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ الْأَغْيَاءِ.

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

Ματαίε οτον νιβεν †μεταδικον
μεριπτε ἀριζο† δατση ἔφνο†
ματαίε ποτρο.

*Πασηνο† ἔπεμενρε πικοςμοσ
ονδε νηετωπι δεν πικοςμοσ:
πικοςμοσ νασινι νευ τερεπιθουια: φη
δε ετιρι ἔφνοτω ἔφνο†† ἔναωπι
ωα ἐνεε: ἀμην.*

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
الى الأبد. آمين.*

The Acts الإبركسيس

Πραζις ἔτε νενιο† ἔἀποστολοσ:
ἐρε ποτςμο† εθοταβ ωπι νευαν.
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.

Πραζις ἰθ: ἰα - κ

Acts 19: 11 - 20

أعمال 19: 11 - 20

Παριρι δε ἔθανζου ἔνε φνο††
ἔθανκοτςι αν ἐβολ ζιτεν νενζιζ
ἔΠατλοσ.

Now God worked
unusual miracles by the
hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

ζωστε ἔνεβι ἔθανσο†δαριον νευ
ζανκιμικτνηθινον ἐβολ ζιτεν περσωμα
ἔνεχα† ζιζεν νηετωπι: οτοε
ωα†ωπενω† ἐβολ ζιω†ο† ἔνε νιωπι:
οτοε νιπνε†μα ετρω† νανηνο† ἐβολ
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 يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ
أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ
الشَّرِيرَةُ مِنْهُمْ.

ἀτζιτοτο† δε ἔνε ζανο†ον ἐβολ
δεν νιλο†δαι ετκω† ἔζορσι†ησ:
ἐξεν φραν ἔΠβοις ἔχο†ς ἐξεν φραν
ἔΠβοις ἔχο†ς ἐξεν νη†ε† νιπνε†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

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ
الْمُعْزَمِينَ أَنْ يُسْمُوا عَلَى الَّذِينَ
بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ
يَسُوعَ قَائِلِينَ: نُنْفِثُ عَلَيْكَ بِسْمِ
الَّذِي يَكْرَهُ بِهِ بُولُسُ.

ετρωοτ ριωτοτ ετρω υμοσ: γε
†ταρκο υμωτεν νηκοτс φηετε
Πατλοσ ριωτ υμοσ.

He οτοη γρωτ Δε νηωηρι ητε οται
γε σκετα εοηλοηδαη πε ηαρχηερετс
ετρη υφαι.

Δερεοτω ηνε πιηνετωα ετρωοτ
πεχατ νωοτ: γε ηκοτс †ωοτην υμοσ:
οτοη πε Πατλοσ †εμυ εροτ: ηωωτεν
Δε ηωωτεν ημυ.

Οτοη ατρηττ εερη εχωοτ ηνε
πρωμυ ετε πιηνετωα ετρωοτ νεμωτ:
ατρηβοιс ερωοτ εηκοп ατρεμωω
εερη εχωοτ: ρωωτε ηεφωτ εβολ ρεν
πηη ετε υμωτ ετβηω ερε ωωοτ φηδ.

Φαι Δε ατρωπι εηοτωηε εβολ
ηηηλοηδαη τηροτ ηευ ηηοηηηηηηη ετρωп
ρην εφεωс: οτοη οηωο† αс εερη
εχωοτ τηροτ: οτοη ηατρηηοτ ηηηηη ηνε
Φραη ηΠβοιс ηκοτс.

Οτωηω Δε εβολ ρεν ηηετατρηωτ:
ηατρηηοτ πε εηοτωηε εβολ οτοη ετρω
ηηοτεβηοτη.

Δαηηηω Δε εβολ ρεν ηηεηατρηη
ηηηηετπερηερωс: αηηηη ηηηοτωω
ατρηωοτ ηπεμω ηοτοη ηηβηη: οτοη
ατρηωп ηηοτηηη εατρεμωτ εοτοη

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.

ἵσσις ἡνθάδε ἡνθάδε ἡνθάδε.

Παρητήθεν ὁρᾶμασι ἀγαθαῖς ἡνθα
παρασι ἡΠῶσις ὁσος ἀφειμῶσι.

*Παρασι δε ἡτε Πῶσις ἐφᾶσαι ὁσος
ἐφᾶσαι: ἐφᾶμασι ὁσος ἐφᾶταχο:
ἡεν ἡᾶσια ἡεκκλήσια ἡτε Φῆνορῆ:
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 وتعزز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 4

سنكسار اليوم الرابع من شهر برمودة

1. The Martyrdom of Saints Victor, Decius, Acacius, Eirene the Virgin and those who were with them men, women and virgins
2. The Departure of St. Okeen

1. The Martyrdom of Saints Victor, Decius, Acacius, Eirene the Virgin and those who were with them men, women and virgins

On this day, the saints Victor, Decius, Acacius, Eirene the virgin and those who were with them from men, women and virgins, were martyred. These saints were during the reign of Emperor Constantine and his son after him. They destroyed many pagan temples and transformed them to churches.

When Emperor Julian the apostate reigned, he supported idol worshipping and slew a great number of Christians. When he knew what these saints had done to the temples, he seized them. He tortured them with different kinds of tortures by beating, hanging and combing their bodies with iron combs, then finally beheaded them, thus they received the crowns of martyrdom.

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

2. The Departure of St. Okeen

On this day also, of the year 96 of the martyrs, 380 AD, St. Okeen departed. He was born in Qulzum nearby the Red Sea. He was a contemporary of the holy father Anba Antonius, the father of all monks. He worked as a

1. استشهاد القديسين بقطر وداكيوس وأكاكيوس وإيريني العذراء ومن معهم من رجال ونساء وعذارى
2. نياحة القديس أوكين

1. استشهاد القديسين بقطر وداكيوس وأكاكيوس وإيريني العذراء ومن معهم من رجال ونساء وعذارى في هذا اليوم تُعيد الكنيسة بتذكّار استشهاد القديسين بقطر وأكاكيوس وإيريني العذراء ومن معهم من رجال ونساء وعذارى. هؤلاء الذين كانوا في زمان الملك قسطنطين الكبير وابنه من بعده. وقد هدموا معابد وثنية وحولوها إلى كنائس. وبعد أن تملك يوليانوس الجاحد، عضد عبادة الأوثان، وقتل عدداً كبيراً من المسيحيين. ولما علم بما فعله هؤلاء القديسون بالبرابي، قبض عليهم، وعذبهم تارة بالضرب والتعليق، وأخرى بتمشيط أجسادهم بأمشاط من حديد. ثم قطع رؤوسهم، فنالوا إكليل الشهادة. بركة صلواتهم فلنكن معنا. أمين.

2. نياحة القديس أوكين وفيه أيضاً من سنة 96 للشهداء، سنة 380 ميلادية، تنيح القديس أوكين. وُلِدَ بالقلزم (القلزم: منطقة جبلية بالقرب من السويس) بالقرب من البحر الأحمر، وكان معاصراً

diver into the deep waters of the sea to catch precious pearls and seashells. He sold them to sustain himself and contributed the rest to the poor.

He longed for the monastic life, so he went to one of the monasteries of Anba Pachomius in Upper Egypt, where he became a monk. After a while, he returned to his hometown then moved to Mesopotamia, along with seventy monks who became his disciples. There, he dwelt in a cave nearby Nisibis, in Mesopotamia, supported by his disciples. Many followed his example and they reached 250 monks. He built a monastery for them. Accordingly, he was the one to establish the monastic life in these countries.

He became an acquaintance of St. James and prophesied for him that he would be the bishop of Nisibis. His prophecy was fulfilled and a strong spiritual friendship developed between them.

The Lord performed many signs, wonders and healing miracles by his hands. His fame became well known and was the reason for many of the pagans to believe.

When he aged and time of his departure drew near, he gathered his disciples, blessed and comforted them. One of his disciples saw an angel had come to receive his spirit. St. Okean prayed a short prayer and delivered his spirit into the hand of The Lord, whom he loved. The cell was filled with a sweet smelling aroma. His disciples prayed over him and buried him in his monastery nearby Nisibis.

Mar Okean (Mar Augen) monastery is located on the southern slope of Mount Izlo, overlooking the city of Nisibis. The monastery is affiliated with the Syrian Orthodox church.

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

للقديس الأنبا أنطونيوس أب الرهبان، وكانت
صناعته التقاط الأصداف واللآلئ الثمينة من
قاع البحر، ليبيعهها ويعيش من ثمنها
ويتصدق على الفقراء.

اشتاقت إلى حياة الرهبة. فذهب إلى أحد أديرة
الأنبا باخوميوس بالصعيد وترهب فيه. وبعد
فترة رجع إلى بلده ومنها إلى بلاد ما بين
النهرين (بلاد ما بين النهرين: هي العراق
حالياً)، ومعه سبعون راهباً تتلمذوا على
يديه. وهناك سكن في مغارة بالقرب من
نصيبين (نصيبين: مدينة ما بين النهرين،
دجلة والفرات)، ومعه تلاميذه واقتدى به
كثيرون حتى بلغوا 250 راهباً، فبنى لهم
ديراً، وبذلك أسس الحياة الرهبانية في تلك
البلاد.

وتعرف على القديس يعقوب، وتنبا له بأنه
سيصبح أسقفاً على نصيبين، فتحققت نبوته،
ونشأت بينهما صداقة روحية قوية.

وصنع الرب على يديه آيات وعجائب وأشفية
كثيرة، فذاع صيته وكان سبباً في إيمان
كثيرين من الوثنيين.

ولما شاخ وقرب موعد نياحته، جمع تلاميذه
وباركهم وعزاهم. ورأى أحد تلاميذه ملاكاً قد
حضر لأخذ روحه. فصلى القديس صلاة
قصيرة، وأسلم روحه بيد الرب الذي أحبه،
وامتلأت القلاية من رائحة طيب زكي. فصلى
عليه تلاميذه، ودفنوه في ديريه بقرب
نصيبين.

وما زال دير مار أوكين (مار أوجين) موجوداً
في سفح جبل الأزل المطل على نصيبين،
وهو تابع لكنيسة السريان الأرثوذكس.
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 ζε: ια, ιβ

Psalm 66: 12 - 14

مزمور 65: 11، 12

<p>ΔΙΝCINI ἔΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ ΝΕΜ ΟΥΜΩΟΥ: ΟΥΟΖ ΔΚΕΝΤΕΝ ἔΒΟΛ ἔΠΕΜΤΟΝ: ΕΙΕΙ ἔΔΟΥΝ ἔΠΕΚΗΙ ΔΕΝ ΖΑΝΘΛΙΛ: ΟΥΟΖ †ΝΑ† ΝΑΚ ἠΝΙΕΥΧΗ ἔΤΑ ΝΑΔΦΟΤΟΥ ΖΟΤΟΥ. ΑΛΛΗΛΟΥΙΑ.</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. ووافيك النذور التي نطقت بها شفثاي. هلللويا.</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>ΟΥΑΝΑΣΝΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p>ΛΟΥΚΑΝ ΚΑ: ΙΒ - ΙΘ</p>	<p>Luke 21: 12 - 19</p>	<p>لوقا 21: 12 - 19</p>
<p>ἮΑΖΕΝ ΝΑΙ ΔΕ ΤΗΡΟΥ ΕΥΕΕΝ ΝΟΥΧΙΖ ἔΞΡΗΙ ἔΞΕΝ ΘΗΝΟΥ ΟΥΟΖ ΣΕΝΑΔΟΞΙ ἠCΑ ΘΗΝΟΥ ΕΥ† ἄΜΩΤΕΝ ἔΖΑΝCΥΝΑΣΩΣΗ ΝΕΜ ΖΑΝΨΤΕΚΩΟΥ ΕΥΙΝΙ ἄΜΩΤΕΝ ἠΝΗΟΥΡΩΟΥ ΝΕΜ ΝΙΖΗCΕΜΩΝ ΕΘΒΕ Παραν. ΕCἔΨΩΠΙ ΝΩΤΕΝ ΕΥΜΕΤΜΕΘΡΕ. ΧΑC ΥΝ ΔΕΝ ΝΕΤΕΝΖΗΤ ἔΨΤΕΜΕΡΨΟΡΠ ἠΕΡΜΕΛΕΤΑΝ ΧΕ ΟΥ ΠΕ ἔΤΕΤΕΝΝΑΕΡΑΠΟΛΟCΙCΘΕ ἄΜΟC.</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. But it will turn out for you as an occasion for testimony. Therefore, settle it in your hearts not to meditate beforehand on what you will answer;</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلَمُونَكُمْ إِلَى مَجَامِعَ وَسُجُونٍ وَتَسَاقُونَ أَمَامَ مُلُوكٍ وَوَلَاةٍ لِأَجْلِ اسْمِي. فَيُؤُولُ ذَلِكَ لَكُمْ شَهَادَةً. فَصْنَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.</p>

ΑΝΟΚ ΣΑΡ ΤΝΑΤ ΝΩΤΕΝ ΝΟΥΡΟ ΝΕΜ
ΟΥΣΟΦΙΑ ΘΗΕΤΕ ΝΣΕΝΑΨΤ ΕΞΟΥΝ ΕΞΡΑC
ΑΝ ΟΥΔΕ ΝΣΕΝΑΨΟΥΩΖΕΜ ΟΥΒΗC ΑΝ ΝΣΕ
ΟΥΤΟΝ ΝΙΒΕΝ ΕΤΤΟΥΒΕ ΘΗΝΟΥ.

ΣΕΝΑΤ ΘΗΝΟΥ ΔΕ ΕΒΟΛ ΖΙΤΕΝ
ΖΑΝΙΟΥ ΝΕΜ ΖΑΝΣΝΗΟΥ ΝΕΜ
ΖΑΝΟΥΤΣΤΕΝΗC ΝΕΜ ΖΑΝΨΦΗΡ ΟΥΟΖ
ΣΕΝΑΖΩΤΕΒ ΕΒΟΛ ΖΕΝ ΘΗΝΟΥ.

ΟΥΟΖ ΕΡΕΤΕΝΕΨΩΠΙ ΕΥΜΟCΤ
ΨΨΩΤΕΝ ΝΣΕ ΟΥΤΟΝ ΝΙΒΕΝ ΕΘΒΕ ΠΑΡΑΝ.

ΟΥΟΖ ΟΥΨΩΙ ΝΤΕΤΕΝΑΦΕ ΝΝΕΨΤΑΚΟ.

ΠΩΡΗ ΔΕ ΖΕΝ ΤΕΤΕΝΕΨΠΟΜΟΝΗ
ΕΡΕΤΕΝΣΨΟ ΝΝΕΤΕΝΨΥΧΗ.

*Πίωορ φα Πεννορτ πε ψα ενεζ
ντε νι ενεζ: λμην.*

for I will give you a
mouth and wisdom which
all your adversaries will not
be able to contradict or
resist.

You will be betrayed
even by parents and
brothers, relatives and
friends; and they will put
some of you to death.

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

But not a hair of your
head shall be lost.

By your patience,
possess your souls.

Glory be to God forever.

لَأْتِي أَنَا أُعْطِيكُمْ فَمَا وَحِكْمَةً لَا
يُقَدِّرُ جَمِيعُ مُعَانِدِيكُمْ أَنْ يُقَاوِمُوهَا
أَوْ يُنَاقِضُوهَا.

وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ
وَالْإِخْوَةِ وَالْأَقْرِبَاءِ وَالْأَصْدِقَاءِ
وَيَقْتُلُونَ مِنْكُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ
أَجْلِ اسْمِي.

وَلَكِنَّ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ اقْتَنُوا أَنْفُسَكُمْ.

والمجد لله دائماً.

Katameros Readings for the 5th Day of Baramudah
قطمارس قراءات اليوم الخامس من شهر برمودة المبارك
ΚΟΥΤΙΟΥ ΝΕΖΟΥΟΥ ἘΠΙΔΒΟΥΤ ΦΑΡΜΟΥΘΟΥ

ΡΟΥΖΙ

Vespers Psalm
مزمور العشيّة

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

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

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΡΔ: Η	Psalm 105: 14, 15	المزمور 104: 8
<p>Ἐπερχα ρωμι ἐβίτου ἡζονο: οτοϑ αϑσοϑι ἡζανοϑρωϑ ἐϑρηι ἐζωϑ: ζε ἠπερβινεμ ναχριστο: οτοϑ ἠπερπετρωϑ ζεν ναπροφητη:. ΑΛΛΗΛΟΥΙΑ.</p>	<p>He permitted no one to do them wrong. Yes, He rebuked kings for their sakes, saying, "Do not touch My anointed ones, and do My prophets no harm." Alleluia.</p>	<p>لم يترك إنساناً يظلمهم، وبكّت ملوكاً من أجلهم، قائلاً: "لا تمسوا مسحائي، ولا تُسيئوا إلى أنبيائي". 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>Οὐὰναζνωσιϑ ἐβουλ ζεν πιερασσελιον εσοϑαβ κατα λουκαν ασιϑ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
ΛΟΥΚΑΝ ΙΑ: ΔΖ - ΝΑ	Luke 11: 37- 51	لوقا 11: 37 - 51
<p>Εταϑραζι δε αϑτρω ἐροϑ ἡζε οϑΦαρισεο: ϑοπω: ἡτεϑρωμ ζατοϑ</p>	<p>And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.</p>	<p>وَفِيمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيُّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.</p>

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ
αϑερϑϑηρι ϑε μπεϑιδιωμϑ ηϑορπ
δδϑεν πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ
ηνωτεν δα ηιΦαριϑεοϑ τετεντοτβο
ϑαβολ μπιαφοτ νεμ πιβιναϑ: ϑαδοτη
δε μμωτεν μερ ηρωλεμ νεμ
πονηριδ.

Πιατρητ μη φη αν εταϑθαμιε
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτη.

Πληη ηηετϑοπ μηιτοτ
εθυμετναητ οτοϑ ιϑ ϑωβ ηιβεν
ϑετοτβηοττ νωτεν.

Αλλα οτοι νωτεν ηιΦαριϑεοϑ ϑε
τετεντ μφρεμητ μπιαδιν ηϑοι νεμ
πιβαϑοτϑυ νεμ οτοτ ηιβεν: οτοϑ
τετενϑω ηνωτεν μπιϑαπ νεμ
τδϑαπη ητε φηοττ: ηαι δε ηαϑμπεϑα
ητετεναιτοτ οτοϑ ηικεϑωοτη
ητετενϑτεμϑατ ηϑα θηνοτ.

Οτοι νωτεν ηιΦαριϑεοϑ ϑε
τετενμει ηηηϑορπ μμηνϑεμϑι δεν
ηιϑηναϑωϑη νεμ ηιαϑαϑμοϑ δεν
ηιαϑωρα.

Οτοι νωτεν ηιϑαδ νεμ ηιΦαριϑεοϑ
ηηϑοβι ϑε τετενοι μφρητ ηηημϑατ

When the Pharisee saw it, he marveled that He had not first washed before dinner.

Then The Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.

Foolish ones! Did not He who made the outside make the inside also?

But rather give alms of such things as you have; then indeed all things are clean to you.

But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men

وَأَمَّا الْفَرِّيسِيُّ فَلَمَّا رَأَى ذَلِكَ تَعَجَّبَ أَنَّهُ لَمْ يَغْتَسِلْ أَوْ لَا قَبْلَ الْعَدَاءِ.

فَقَالَ لَهُ الرَّبُّ: «أَنْتُمْ الْآنَ أَيُّهَا الْفَرِّيسِيُّونَ تَنْقُونَ خَارِجَ الْكَاسِ وَالْقَصْعَةِ وَأَمَّا بَاطِنُكُمْ فَمَمْلُوءٌ اخْتِطَافًا وَخُبْنًا.

يَا أَغْبِيَاءَ الْبَاطِنِ 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 يَمُشُونَ عَلَيْهَا لَا يَعْلَمُونَ.»

ἐτενσεοτωνε ε̅βολ αν οτοε ηρωμι
εμοωυ ηιωω̅ ν̅εεμι αν.

Αϑ̅ερω̅ ν̅ε οτα̅ η̅νηνομικος
πεσαϑ̅ ηαϑ̅ ε̅ πιρεϑ̅ϑ̅βω ηαι εκσω
μ̅ωω̅ω̅ εκϑ̅ωω̅ μ̅ωω̅ον ζωη.

Η̅ωω̅ Δ̅ε πεσαϑ̅ ε̅ η̅ω̅τεη̅ ζω̅τεη̅
δ̅α η̅η̅νομικος ο̅τοι η̅ω̅τεη̅ ε̅
τετεη̅ταλο̅ η̅ε̅αν̅ε̅τ̅φ̅ω̅ω̅ν̅ι̅ ε̅τω̅κοε
η̅ϑ̅ι̅τω̅̅ ε̅ε̅η̅ η̅ρω̅μ̅ι̅ ο̅τοε η̅ω̅τεη̅
τε̅τε̅η̅β̅ι̅ η̅ε̅μ̅ η̅η̅ε̅τ̅φ̅ω̅ω̅ν̅ι̅ αν̅ η̅ο̅τα̅
η̅η̅ε̅τε̅η̅η̅β̅.

Ο̅τοι η̅ω̅τεη̅ ε̅ τε̅τε̅η̅κ̅ω̅τ̅
η̅η̅ι̅μ̅ε̅α̅ν̅ η̅τε η̅η̅π̅ρ̅ο̅φ̅η̅η̅ς̅ η̅ε̅τε̅η̅ι̅ο̅ϑ̅
Δ̅ε α̅ρ̅δ̅ο̅θ̅β̅ω̅ν̅.

ε̅αρα̅ τε̅τε̅η̅ε̅ρ̅μ̅ε̅θ̅ε̅ ο̅τοε
τε̅τε̅η̅ϑ̅μ̅α̅ϑ̅ ε̅ε̅η̅ η̅η̅ε̅β̅η̅ο̅ν̅ι̅ η̅τε
η̅ε̅τε̅η̅ι̅ο̅ϑ̅̅ ε̅ η̅ω̅ω̅ν̅ μ̅ε̅η̅ α̅ρ̅δ̅ο̅θ̅β̅ω̅ν̅.
η̅ω̅τεη̅ Δ̅ε τε̅τε̅η̅κ̅ω̅τ̅ η̅η̅ο̅ν̅μ̅ε̅α̅ν̅.

ε̅θη̅ε̅ φα̅ι̅ α̅ϑ̅κεσο̅φ̅ια̅ η̅τε̅ φ̅η̅ο̅ν̅ϑ̅
ε̅ο̅ς ε̅ η̅η̅α̅ο̅ν̅ω̅ρ̅η̅ ε̅αρ̅ω̅ν̅
η̅ε̅αν̅η̅π̅ρ̅ο̅φ̅η̅η̅ς̅ η̅ε̅μ̅ ε̅αν̅ α̅πο̅στο̅λο̅ς̅:
ο̅τοε̅ ε̅ε̅ε̅δ̅ω̅τε̅ε̅ ε̅βολ̅ η̅ε̅η̅η̅το̅ν̅ ο̅τοε̅
ε̅ε̅ε̅δ̅ο̅ξ̅ι̅ η̅ε̅ω̅ν̅.

ε̅ι̅να̅ η̅ε̅β̅ι̅ μ̅ε̅μ̅ε̅μ̅ω̅ω̅ μ̅η̅ε̅κο̅ϑ̅
η̅η̅η̅π̅ρ̅ο̅φ̅η̅η̅ς̅ η̅η̅ρο̅ν̅ ε̅τα̅ν̅φ̅ο̅ν̅ϑ̅ ε̅βολ̅
ι̅ε̅η̅ε̅η̅̅ τ̅κα̅τα̅βολ̅η̅:̅ μ̅η̅κ̅ο̅ς̅μ̅ο̅ς̅ η̅το̅τ̅ε̅
η̅η̅ται̅ε̅η̅ε̅α̅.

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 التأموسيين وقال
له: يا معلم حين تقول هذا تشتمنا
نحن أيضا.

فقال: ويويل لكم انتم ايها
التأموسيون لانكم تحملون الناس
احمالا عسيرة الحمل وانتم لا
تمسسون الاحمال باحدى اصابعكم.

ويويل لكم لانكم تبنون قبور الانبياء
واباؤكم قتلوهم.

إذاً تشهدون وترضون بأعمال
آبائكم لأنهم هم قتلوهم وانتم
تبنون قبورهم.

لذلك أيضا قالت حكمة الله: إني
أرسل إليهم أنبياء ورسلًا فيقتلون
منهم ويضطردون.

لكي يطلب من هذا الجيل دم جميع
الأنبياء المهرق منذ إنشاء العالم.

Ισθεν ἰςνοϋ ἰνᾶβελ ψα ἰςνοϋ
 ἰνΖαχαριας ἰψηρι ἰΒαραχιας:
 φηῆταῦτακοϋ οὔτε πιμαῖνερωουϋι
 νεμ πιη: σε ἰζω ἰμοοο νεωτεν σε
 σενακωἰ ἰνωϋ ἰτοτοῖ ἰταιενεᾶ.

*Πῶσοϋ φα Πεννοῦἰ πε ψα ἐνεϋ
 ἰτε νι ἐνεϋ: ᾶμην.*

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

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.**

Ψαλμοοο τω Δαυιδ ρλ: ἰβ, κϵ

Psalm 105: 26, 27, 45

المزمو ر 104 : 12 ، 26

Δεϋουωρη ἰμωῖνεη πεϋβωκ: νεμ
 Δᾶρων φηῆταϋσοτπεϋ: δεϋω ἰδῆτοϋ
 ἰννικαζι ἰτε νεϋμηνι νεμ νεϋϋφηρι:
 εοπωο ἰτοῦᾶρεϋ ἐνεϋμεϋμηνι: οτοϋ
 ἰτοῦκωἰ ἰσα πεϋνομοοο. ᾶλληλοϋᾶ.

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.**

Οὔᾶναδσνωοοοο ἐβωλ δεν
 περασσελιον εοουαβ κατα Ματθεον
 αοιοϋ.

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 ΕΥΒΟΙ 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 ΒΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ
ΑΥΒΙΝΕΜΩΟΥ: 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 مَظَالٍ 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 ἤξε Ἰησοῦτ
εφζω ὑμοσ ζε ὑπερταμε ἐλι
ἐπιζοραμα ὡα τε Πῶηρι ὑΦρωωι
τωνεφ 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:
φῆεταῦθαωφ ἐπιζωεννοῦφι 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 εἰεπιραζιν ὑμοσ: ἀφῖνι
ὑπεφωηρι ὑμαρτατ ἐρῆνι ἤξε
φῆεταφωεπ νιωφ ἔροφ.

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 νεμαεϋ χε δεν Ισαακ
ερέθαζεμ ούζροχ νακ.

Οτοε αεμοκκεκ χε οτον υ̅χου
μ̅Φνοϋτ̅ ε̅τογνοεϋ ε̅βολ δεν
νηκεεμωοϋτ: ε̅βε φαι αεβ̅ιτϋ δεν
οϋπαρβολη.

Ηεν οϋναεϋτ̅ ε̅βε νηεθναωπι
αεϋμοϋτ̅ η̅χε Ισαακ ε̅λακωβ νεμ Ησαϋ.

Ηεν οϋναεϋτ̅ Ιακωβ εϋναμοϋτ̅
αεϋμοϋτ̅ ε̅φοται̅ φοται̅ η̅νενωηρι
η̅λωχηφ: οτοε αεφοτωϋτ̅ ε̅ρηι̅ ε̅ξεν
ε̅θηεϋ μ̅πεεϋϋφωτ̅.

Ηεν οϋναεϋτ̅ Ιωχηφ εϋναμοϋτ̅
αερεφ̅μεϋτ̅ μ̅π̅χι̅νι̅ ε̅βολ η̅νενωηρι
μ̅Πι̅ρα̅ηλ̅ οτοε αεϋονε̅εν̅ ε̅βε
νεϋκαε.

Ηεν οϋναεϋτ̅ Μωϋ̅χηε̅ ε̅ταϋμαεϋ
αϋχοπεϋ η̅ωμοϋτ̅ η̅αβοτ̅ η̅χε νεϋιοϋτ̅ χε
αϋναϋ̅ ε̅πα̅λοϋτ̅ χε οϋαετιοε̅ πε: οτοε
μ̅πο̅τε̅ροϋτ̅ δα̅τε̅η̅ μ̅πι̅ε̅ωπ̅ η̅τε
πε̅ρο.

Ηεν οϋναεϋτ̅ Μωϋ̅χηε̅ ε̅ταεϋρηιϋτ̅
αεϋωλ̅ ε̅βολ̅ ε̅ϋ̅τε̅με̅ε̅ροϋ̅μοϋτ̅̅ ε̅ροεϋ
χε̅ πε̅η̅ρι̅ η̅τε̅ τε̅η̅ρι̅ μ̅Φα̅ρα̅ω̅.

Μαλλον̅ ε̅αεφοτωϋ ε̅ϋε̅π̅ ε̅μκαε
νεμ̅ πι̅λαοε̅ η̅τε̅ Φ̅νοϋτ̅̅ ε̅ε̅ρο̅τε̅
η̅τε̅ε̅β̅ι̅μη̅ δεν̅ φ̅νο̅βι̅̅ πε̅ροε̅ οϋ̅χηοϋ̅.

of whom it was said, “In
Isaac your seed shall be
called,”

concluding that God
was able to raise him up,
even from the dead, from
which he also received him
in a figurative sense.

By faith Isaac blessed
Jacob and Esau concerning
things to come.

By faith Jacob, when he
was dying, blessed each of
the sons of Joseph, and
worshiped, leaning on the
top of his staff.

By faith Joseph, when
he was dying, made
mention of the departure of
the children of Israel, and
gave instructions
concerning his bones.

By faith Moses, when
he was born, was hidden
three months by his parents,
because they saw he was a
beautiful child; and they
were not afraid of the king’s
command.

By faith Moses, when
he became of age, refused
to be called the son of
Pharaoh’s daughter,

choosing rather to suffer
affliction with the people of
God than to enjoy the
passing pleasures of sin,

الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى
لَكَ نَسْلٌ».

إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ
مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ
أَخَذَهُ أَيْضًا فِي مِثَالٍ.

بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ
وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.

بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ
كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ
عَلَى رَأْسِ عَصَاهُ.

بِالْإِيمَانِ يُوسُفُ عِنْدَ مَوْتِهِ ذَكَرَ
خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ
جِهَةِ عِظَامِهِ.

بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ
أَبَوَاهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا
الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ
الْمَلِكِ.

بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ
يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.

مُفَضِّلًا بِالْأُخْرَى أَنْ يُدَلَّ مَعَ شَعْبِ
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيٌّ
بِالْخَطِيئَةِ.

Εαρχα π̄ωωῡ ἠΠῑχρῑστῑς ἠτο̄τῑ
 χε̄ ο̄ῡμε̄τρᾱμᾱδ̄ ἠ̄νᾱδ̄ς τε̄ ἠ̄ρο̄τε
 νῑᾱζω̄ρ ἠ̄τε̄ Χ̄η̄μῑ: νᾱρ̄χο̄ῡτ̄ τ̄αρ
 ἠ̄βο̄λ πε̄ δ̄ᾱτ̄η̄ν ἠ̄πῑω̄ε̄βῑε̄ βε̄χε̄.

Ἦεν̄ ο̄ῡνᾱζ̄τ̄ ᾱρχ̄α Χ̄η̄μῑ ἠ̄σω̄ϋ
 ἠ̄πε̄ρε̄ρ̄σο̄τ̄ δ̄ᾱτ̄η̄ν ἠ̄πῑἠ̄βο̄ν ἠ̄τε̄
 π̄ο̄ῡρο̄: πᾱθη̄νᾱτ̄ τ̄αρ ἠ̄ρο̄ϋ νᾱρ̄μο̄ῡτ̄
 ἠ̄ρο̄ϋ ἠ̄φ̄η̄τ̄ ἠ̄ο̄ταῑ ε̄ϋ̄νᾱτ̄ ἠ̄ρο̄ϋ.

*Π̄ε̄μο̄τ̄ τ̄αρ̄ ν̄ε̄ω̄τε̄ν̄ ν̄ε̄μ̄
 τ̄ε̄ρ̄η̄νη̄ ε̄ῡσο̄π̄: χε̄ ἠ̄μ̄η̄ν̄ ε̄σ̄ε̄ϋ̄ω̄π̄ῑ.*

esteeming the reproach
 of Christ greater riches than
 the treasures in Egypt; for
 he looked to the reward.

By faith he forsook
 Egypt, not fearing the wrath
 of the king; for he endured
 as seeing Him who is
 invisible.

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

حَاسِبًا عَارَ الْمَسِيحِ غَنَىٰ أَعْظَمَ
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ
 إِلَى الْمَجَازَاةِ.

بِالِإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ
 مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ
 يَرَى مَنْ لَا يَرَى.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Κᾱθο̄λῑκο̄ν ἠ̄βο̄λ̄ δ̄εν̄ πε̄ π̄ῑς̄νᾱτ̄
 ἠ̄ἠ̄πῑστο̄λο̄η̄ ἠ̄τε̄ πε̄νῑω̄τ̄ Π̄ε̄τρο̄ς.
 Δ̄ῡμη̄ν. Πᾱμ̄ε̄ν̄ρᾱτ̄.

Ἦ̄ Π̄ε̄τρο̄ς ἠ̄: ἰῶ - Ἦ̄: ἠ̄

Ο̄το̄ς̄ ἠ̄τᾱχ̄ρη̄ο̄ῡτ̄ ἠ̄το̄τε̄ν̄ ἠ̄χε̄
 π̄ῑσᾱχῑ ἠ̄τε̄ ν̄ῑπ̄ρο̄φ̄η̄τ̄η̄ς̄ φ̄αῑ ἠ̄τε̄ κᾱλω̄ς̄
 τε̄τε̄ν̄ρᾱ ἠ̄μο̄ς̄ ἠ̄ρε̄τε̄ν̄τ̄ῆ̄θη̄τε̄ν̄ νᾱρ̄
 ἠ̄φ̄η̄τ̄ ἠ̄ο̄ῡδ̄η̄β̄ς̄ ε̄ϋ̄ε̄ρο̄ῡω̄ῑνῑ δ̄εν̄ ο̄ῡμᾱ
 ἠ̄χᾱκῑ ἠ̄ᾱτε̄ϋ̄ο̄τ̄ω̄ν̄ε̄ ἠ̄βο̄λ̄ ἠ̄χε̄
 π̄ῑε̄ρ̄ο̄ο̄τ̄: ο̄το̄ς̄ π̄ιο̄ῡω̄ῑνῑ ἠ̄ᾱϋ̄ϋ̄αῑ
 ἠ̄τε̄ϋ̄φ̄ῑρῑ δ̄εν̄ ν̄ε̄τε̄ν̄ε̄η̄τ̄.

Φ̄αῑ Δ̄ε̄ ἠ̄ϋ̄ο̄ρ̄π̄ ἠ̄ρῑε̄μ̄ῑ ἠ̄ρο̄ϋ̄ χε̄
 π̄ρο̄φ̄η̄τῑᾱ̄ ν̄ῑβ̄ε̄ν̄ ἠ̄τε̄ ν̄ῑτ̄ρᾱφ̄η̄: νᾱρε̄
 π̄ο̄ῡβ̄ω̄λ̄ ἠ̄ϋ̄ο̄π̄ ἠ̄βο̄λ̄ ε̄ῑτο̄το̄ῡ ἠ̄μ̄ᾱτ̄

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

2 Peter 1: 19 - 2: 8

And so we have the
 prophetic word confirmed,
 which you do well to heed
 as a light that shines in a
 dark place, until the day
 dawns and the morning star
 rises in your hearts.

Knowing this first, that
 no prophecy of Scripture is
 of any private interpretation,

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

2 بطرس 1: 19 - 2: 8

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ
 أُثْبِتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي
 قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلًا: أَنَّ كُلَّ نُبُوءَةِ
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصٍ،

ἀτοῦ ἀν.

Οὐ Δε γαρθεν φῶτω νουρωμι ἀν
ἀνι νουπροφητιὰ νουχοῦ: ἀλλὰ
ἀρσαζι ἴνεε ἁνρωμι ἐβολ.θεν φῶτω
ἠΦνοῦτ ἠέρη Πιπνεμα εθοταβ.

Αῤωπι Δε ἴνεε ἁνπροφητης
ἠνοῦτ ἠέρη ἁεν πιαο: ἠφρητ ὀν
ἐτοῦναῤωπι ἁεν ὀνοῦ ἴνεε
ἁανρεφτῆβω ἠνοῦτ: ναὶ ἐτοῦναῖμι
ἐδοῦν νουχερεσις ἠἄσω: ὀτοϑ φνηβ
ἐταϣωπο εῤωλ ἠμοϣ ἐβολ: εῤῖνι
νωῦτ ἠοἄσω ἠχωλεμ.

Οῦτοϑ ἁανῤω ἐέεωκ ἠσα νουῤωϣ
ὀτοϑ ἐβολ ζιτοτοῦ εῤεοῦἄ ἐφῤωιτ
ἠτε τμεομη.

Οῦτοϑ ἠέρη ἁεν ἁανετβῖνχοῖς
ἠπλαστοῖ ἠσαζι εῤερεβῤωτ
ἠῤωτεν: ναὶ ἐτε ποῦἁπ ιϣεν ϑη
ῥκορϣ ἀν: ὀτοϑ τοῦἄσω ῥναῖνιμ ἀν.

Ιϣε Φνοῦτ ἠπεϣτῆσο
ἐνιαστελοῖ νηεταῤενοβι: ἀλλὰ
ἠέρη ἁεν ἁανῥναῤε ἠῥνοφοῖ ἁεν
πιταρταροῖ: ἀϣηιτοῦ εθοῦἄρεϑ
ἐρωῦ ἐῤἁπ ὀτοϑ ἐεκολαζιν
ἠῤωῦτ.

Οῦτοϑ παρχεοῖ ἠκομοῖ
ἠπεϣτῆσο ἐροϣ: ἀλλὰ ἐῤωὲ πιαῖ
ἁανροῦτ ἠῤωῦτ.

for prophecy never
came by the will of man,
but holy men of God spoke
as they were moved by the
Holy Spirit.

But there were also false
prophets among the people,
even as there will be false
teachers among you, who
will secretly bring in
destructive heresies, even
denying The Lord who
bought them, and bring on
themselves swift
destruction.

And many will follow
their destructive ways,
because of whom the way
of truth will be blasphemed.

By covetousness they
will exploit you with
deceptive words; for a long
time their judgment has not
been idle, and their
destruction does not
slumber.

For if God did not spare
the angels who sinned, but
cast them down to hell and
delivered them into chains
of darkness, to be reserved
for judgment;

and did not spare the
ancient world, but saved
Noah, one of eight people, a
preacher of righteousness,

لَا تَهُ لَمْ تَأْتِ نُبُوَّةٌ قَطُّ بِمَشِيئَةِ
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللّٰهِ
الْقَدِيْسُونَ مَسُوْقِينَ مِنَ الرُّوْحِ
الْقُدْسِ.

وَلَكِنْ كَانَ أَيْضاً فِي الشَّعْبِ أَنْبِيَاءُ
كَذِبَةً، كَمَا سَيَكُونُ فِيكُمْ أَيْضاً
مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدَّسُونَ يَدَعِ
هَلَاكِهِمْ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي
اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ
هَلَاكاً سَرِيْعاً.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ
بِأَقْوَالٍ مُصْنَعَةٍ، الَّذِينَ دَيَّنُونَتْهُمْ
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا
يَنُوعَسُ.

لَا تَهُ إِنْ كَانَ اللّٰهُ لَمْ يُشْفِقْ عَلَى
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاوِ
الظَّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ
مَحْرُوسِينَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ
إِنَّمَا حَفِظَ نُوحاً ثَامِناً كَارِزاً لِلْبَرِّ إِذْ
جَلَبَ طُوفَاناً عَلَى عَالَمِ الْفَجَّارِ.

ὡμην ἠκτιριζ ἵτε Ἰμεθυμι ἀφᾶρες
 ἔροϋ: ἀϋῖνι ἵνοκατακλῦτος ἐξεν
 πικοςμος ἵτε νιᾶσεβης.

Οτοζ νικεπολις Σοδομα νεμ
 Σομορρα ἀφροκροτ ἑαφερκατακρινῖν
 ἕμωοτ: ἑαφχατ εἴκοτ ἵνιᾶσεβης
 εθναωπι.

Οτοζ πιθυμι λωτ ἀφναζμεϋ εἴβι
 ἕμωοτ ἵκρονοσ ἐβολ ζιτεν ποῦκοτ
 ετρωοτ ἵτε ποῦζινομοϋι ετρωϋ.

Ἦεν οῦκωμοσ ζαρ νεμ οῦκωτεμ
 ναϋωπι ἵδρηι ἵδῆτοτ ἵξε πιθυμι
 ἵέροοτ ζατῆη ἵέροοτ: οτοζ
 ναῦεμκαζ ἵνοῦψῦχη ἵθυμι ἵδρηι
 ζεν ζανῆβηοῦ ἵἵἵνομοσ.

*Ἦασινηοτ ἕπερμενρε πικοςμοσ
 οῦδε νηετωοπ ζεν πικοςμοσ:
 πικοςμοσ νασινι νεμ τεϋεπιθημια: φη
 δε ετιρι ἕφορωϋ ἕφνοτῆ ῥηαωπι
 ψα ἑνεζ: ἄμην.*

bringing in the flood on the world of the ungodly;

and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly.

and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked,

for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds.

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

وَإِذْ رَمَدَ مَدِينَتِي سَدُومَ وَعَمُورَةَ
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعَأَ
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ
 سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا
 نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْآتِيْمَةِ.

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

The Acts الإبركسيس

Πραζις ἵτε νενιοῦ ἵἵἵποστολοσ:
 ἑρε ποῦκομωτ εθοταβ ωπι νεμδην.
 Δμην.

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

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

Πραζις ἱε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἔστιν ἡ ἀρχὴ τῆς ἐκκλησίας
 ἀρχαῖοι οὐκ ἔγνωσαν ἡμῶν
 κατὰ πόλιν ἕνα ἑκάστην ἡμέραν
 ἡμῶν κατὰ Σάββατον ἵκεν.

Τότε ἀπερδοκίαν ἠντιόχοιοι
 καὶ ἡ ἐκκλησία ἐπέλεξε
 ἑαυτοὺς ἀποστόλους καὶ ἡγήτορας
 καὶ ἡ ἐκκλησία ἐπέλεξε
 ἑαυτοὺς ἀποστόλους καὶ ἡγήτορας
 καὶ ἡ ἐκκλησία ἐπέλεξε
 ἑαυτοὺς ἀποστόλους καὶ ἡγήτορας.

Ἐπεὶ οὖν ἔγραψεν ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία
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Ἐπεὶ οὖν ἔγραψεν ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία
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 ἠντιόχοιοι καὶ ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία.

Ἀπερδοκίαν οὐκ ἔγνωσαν
 ἡ ἐκκλησία ἐπέλεξε
 ἡ ἐκκλησία ἐπέλεξε
 ἡ ἐκκλησία ἐπέλεξε
 ἡ ἐκκλησία ἐπέλεξε
 ἡ ἐκκλησία ἐπέλεξε.

Ἐπεὶ οὖν ἔγραψεν ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία
 ἠντιόχοιοι καὶ ἡ ἐκκλησία.

For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.

Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.

They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:

Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,

It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

men who have risked their lives for the name of our Lord Jesus Christ.

لأن موسى قد أُجِيبَ قَدِيمَةً، لَهُ فِي كُلِّ مَدِينَةٍ مَنْ يَكْرَأُ بِهِ، إِذْ يُقْرَأُ فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

حِينَئِذٍ رَأَى الرَّسُلُ وَالْمَشَايخُ مَعَ كُلِّ الْكَنِيسَةِ أَنْ يَخْتَارُوا رَجُلَيْنِ مِنْهُمْ فَيُرْسِلُوهُمَا إِلَى أَنْطَاكِيَةِ مَعَ بُولُسَ وَبَرْنَابَا: يَهُودَا الْمَلْقَبُ بِبَرْسَابَا وَسِيلَا رَجُلَيْنِ مَتَّقَمِينَ فِي الْإِخْوَةِ.

وَكَتَبُوا بِأَيْدِيهِمْ هَكَذَا: «الرُّسُلُ وَالْمَشَايخُ وَالْإِخْوَةُ يُهْدُونَ سَلَامًا إِلَى الْإِخْوَةِ الَّذِينَ مِنَ الْأُمَّةِ فِي أَنْطَاكِيَةِ وَسُورِيَةِ وَكِيَلِيكِيَةِ:

إِذْ قَدْ سَمِعْنَا أَنَّ أَنْسَاءً خَارِجِينَ مِنْ عِنْدِنَا أَرْجَعُوكُمْ بِأَقْوَالٍ مُقْلِبِينَ أَنْفُسَكُمْ وَقَائِلِينَ أَنَّ تَخْتَنُوا وَتَحْفَظُوا النَّامُوسَ الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ.

رَأَيْنَا وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنْ نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ حَبِيبَيْنَا بَرْنَابَا وَبُولُسَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

Πιχριστος.

Ανοτωρι δε ηλουδαο νεμ σιλαο:
ηνωου εωου εεταμωτεν εναι ρω
εβολ ειτεν πιχασι

Ασραναε γαρ ηπιπνευμα εσοταβ
νεμ ανον εων εωτεμοταε βαροο
εεεε οηνοου ηεουο: ηλην ηαι εεν
οηαναοκη.

Αρεε ερωτεν αβολ ημωου
ηιωωτ ηδωλον νεμ ηινοο εωμωουτ
νεμ ηιωεε νεμ ηιπορηα: ηαι
ερετεηαρεε ερωτεν αβολ ημωου
ητετενερωε ηκαλωο: οηαι.

*Πιχασι δε ητε ηβοιοι εεεαηι οροε
εεεαηαι: εεεαμαηι οροε εεεταχρο:
εεν ηαοηα ηεκηληοηα ητε εηνοηη:
αμην.*

We have therefore sent Judas and Silas, who will also report the same things by word of mouth.

For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

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

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ أَنْ لَا نَضْعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَافِينَ».

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

Synaxarium of Baramudah 5 سنكسار اليوم الخامس من شهر برمودة

1. The Martyrdom of the Prophet Ezekiel, the Son of Buzi
2. The Martyrdom of St. Hepatius, Bishop of Gangra

1. The Martyrdom of the Prophet Ezekiel, the Son of Buzi

On this day, of the year 576 BC, the great prophet Ezekiel the priest, the son of Buzi (Ezekiel 1: 3), was martyred. He was one of the four Major Prophets. He was born around the year 624 BC, and was raised in the land of Palestine. He was exiled to Babylon by the River Chebar along with king Jehoiachin, king of Judah, at the hands of Nebuchadnezzar in the year 598 BC.

In the land of the Chaldeans, the spirit of The Lord

1. استشهاد النبي حزقيال بن بوزي
2. استشهاد هيباتيوس أسقف غنغرة

1. استشهاد النبي حزقيال بن بوزي في مثل هذا اليوم من سنة 576 ق.م.، استشهاد النبي حزقيال بن بوزي الكاهن (حزقيال 1: 3). وهو أحد الأنبياء الأربعة الكبار. وُلِدَ نحو سنة 624 ق.م. ونشأ في فلسطين. ثم سُبِيَ إلى بابل عند نهر خابور مع يهوياكين ملك يهوذا بواسطة نبوخذنصر وذلك سنة 598 ق.م. وهناك حلَّ عليه روح الرب فظلَّ يتنبأ بأمور هامة على مدى اثنتين وعشرين

was upon him, and he prophesied about wondrous things for twenty-two years.

He admonished the priests for forsaking teaching the people. He warned them that God would ask for their souls from them, if they neglect teaching them (Ezekiel 34: 1 - 31).

He prophesied concerning the baptism that sanctify the soul of the man and his body, soften his stony heart, and make him a son of God by the descent of the Holy Spirit upon him (Ezekiel 36: 25 - 27).

He prophesied concerning the common resurrection and the rising of the bodies with their souls, and about their rewards for whatever they deserve (Ezekiel 37: 1 - 14).

Finally, he spoke concerning the birth of The Lord Christ from the Virgin St. Mary and her perpetual virginity, saying, "Then He brought me back to the outer gate of the sanctuary, which faces toward the east, but it was shut. And The Lord said to me: This gate shall be shut; it shall not be opened, and no man shall enter by it, because The Lord God of Israel has entered by it; therefore, it shall be shut" (Ezekiel 44: 1 - 2).

He also wrote many useful sayings. God manifested through him many signs and great wonders. When the children of Israel worshipped idols in Babylon, he rebuked them, and their leaders rose up against him and killed him. They buried him in the tomb of Shem and Arphaxad.

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

2. The Martyrdom of St. Hepatius, Bishop of Gangra

On this day also, of the year 41 of the martyrs, 325 AD, St. Hepatius, Bishop of Gangra, in the province of Paphlognia (Pavlagonia in AsiaMinor - Turkey), was martyred. He was consecrated a bishop in the early part of the fourth century. He was one of the great fathers who defended the Divinity of The Lord Christ and His equality with His Father in essence. He refuted the error of the Arian heretics and others.

God had honored him with the gift of performing wonders, and he was called the wonder worker. He attended the first Ecumenical Council at Nicea in the year 325 AD. On his way back, after attending the sessions of the Council, to Gangra, a group of the heretics were waiting for him by the road, attacked him, and stoned him to death, then they threw his body in a hay barn, and thus he received the crown of martyrdom.

When the people of the city of Gangra knew, they

سنة، منها تبيكت الكهنة على تركهم تعليم الشعب، وتحذيرهم من ذلك مبيناً لهم أن الله يطلب منهم نفوس الشعب إن هم أهملوا تعليمهم (حزقيال 34: 1 - 31).

وتنبأ أيضاً عن المعمودية التي تقدس نفس الإنسان وجسده وتلين قلبه الحجري وتجعله ابناً لله بحلول الروح القدس عليه (حزقيال 36: 25 - 27).

ثم تنبأ عن قيامة الأجساد (حزقيال 37: 1 - 14). وأخيراً تنبأ عن ميلاد المخلص من القديسة مريم وبقاء بتوليبتها مختومة، إذ قال: "ثم أرجعني الى طريق باب المقدس الخارجي المتجه للمشرق وهو مغلق. فقال لي الرب: هذا الباب يكون مغلقاً، لا يُفتح ولا يدخل منه إنسان، لأن الرب إله إسرائيل دخل منه، فيكون مغلقاً" (حزقيال 44: 1، 2).

كما كتب تعاليم أخرى نافعة. وقد أظهر الله على يديه آيات عظيمة. ولما عبد بنو إسرائيل الأصنام في بابل، بكّتهم. فوثب عليه رؤساؤهم وقتلوه، ثم دفنوه في مدفن سام وأرفكشاد. بركة صلواته فلتكن معنا. آمين.

2. استشهاد هيباتيوس أسقف غنغرة وفيه أيضاً من سنة 41 للشهداء، سنة 325 ميلادية، استشهاد القديس هيباتيوس أسقف غنغرة (غنغرة: إحدى بلاد جزيرة بأفلاغونيا على ساحل آسيا الصغرى - تركيا حالياً). رُسم أسقفاً في أوائل القرن الرابع الميلادي. وكان من الآباء العظام الذين دافعوا عن ألوهية السيد المسيح ومساواته لأبيه في الجوهر، مفنداً ضلال الهرطقة الأريوسيين وغيرهم. وقد خصه الله بموهبة صنع العجائب، ولهذا لُقّب بالعجائبي. وقد حضر هذا الأب مجمع نيقية سنة 325 ميلادية. وبعد انتهاء جلسات المجمع، وفيما هو عائد إلى بلده، خرج عليه فريق من الهرطقة، ووثبوا عليه ورجموه بالحجارة ثم طرحوا جسده

came in haste to the place where he was martyred. They took the holy body and buried him in the city with great veneration.

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

في مخزن تبن، وهكذا نال إكليل الشهادة. فلما عَلِمَ أهالي غنغرة، أسرعوا إلى مكان الجسد ونقلوه حيث دفنوه باكرام عظيم. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزموں القءاس

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

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

Ψαλμος τω Δαυιδ ρη: ε, ε'

Psalm 99: 6, 7

المزموں 98: 5, 6

Ὡτ̄ης̄ νευ Δάρων ζεν νεφ̄οηβ: νευ Σαμοὺήλ ζεν νηεττωβζ ἄπεφραν: ναττωβζ ἄΠβοις ογοζ ἵθοφ̄ ναφ̄ωτεμ ἔρωοτ̄: ζεν οτ̄ετ̄γλλοζ ἵθ̄ηπι ναφ̄ωσι νεωοτ̄. ΔΔΔηλογιά.

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 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.

Οτ̄ανασνωσις ἔβολζ ζεν πιερασσελιον εθοταβ̄ κατ̄α Ὡατ̄εον ασιοτ̄.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ὡατ̄εον κς: ις - λϛ

Matthew 23: 13 - 36

متي 23: 13 - 36

Ογοι νωτεν νικαδ̄ νευ νιΦαρισεοζ νιωβι: ζε τετενηθ̄αμ̄ ἔτ̄μετοτρο ἵτε νιφ̄ηοτ̄ι ἄπεμ̄θο ἵν̄ηρωμ̄ι: ἵθ̄ωτεν τ̄αρ τετενηοτ̄ ἔδοτ̄η αν οτ̄δε νηεθ̄ηοτ̄

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

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ قُدَّامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.

ἐδούτην τετενηχῶ ἕμωσ' ἀν εἰ ἐδούτην.

Οἱ τοὶ νῶτες νικάδ νεμ νιΦαρισεὸς
νιψοβί: χε τετενοῦωμ νιηι ἵτε νιχηρα
δεν ἐτιὰ ἵτε τεηρῖπροσευχη εῶμην
ἐβολ: εῶβε φαι τετεν ναβί ἵθαν νιψῆ
ἵθαπ.

Οἱ τοὶ νῶτες νικάδ νεμ νιΦαρισεὸς
νιψοβί: χε τετενκωῆ ἐφιομ νεμ
πετψοῦωσ' εῶρετετεθαμῖο
ἵνοῆπροσῆλιτος: οῦοε εῶωπ
αεψωανψωπι τετενῖρι ἕμοσ' ἵψηρι
ἵσεεηνα εεκηβ ἐρωτεν.

Οἱ τοὶ νῶτες νιδαυμοιτ ἕβελλε
νηετῶ ἕμοσ' χε φηεθαωρκ ἕπιερφει
ἐλι πε: φη δε εθαωρκ ἕπινοῦβ ἵτε
πιερφει οῦον ἐροσ.

Ἦσοχ οῦοε ἕβελλε νιμ ταρ ετοι
ἵνιψῆ: πινοῦβ πε ψαν πιερφει εττοῦβο
ἕπινοῦβ.

Οῦοε φηεθαωρκ ἕπιμα
ἵερωωσῶψι ἐλι πε: φη δε εθαωρκ
ἕπιταιῖο ετχη ειωσ' οῦον ἐροσ.

Ἦσοχ οῦοε ἕβελλε αψ ταρ ετοι
ἵνιψῆ: πιταιῖο πε ψαν πιμαἵερωωσῶψι
εττοῦβο ἕπιταιῖο.

Φη οῦην ετωρκ ἕπιμαἵερωωσῶψι
αεωρκ ἕμοσ' νεμ εωβ νιβεν ετχη

entering to go in.

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.

“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.

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.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ
الْأَرَامِلِ وَلَعَلَّةَ تَطِيلُونَ صَلَواتِكُمْ.
لِذَلِكَ تَأْخُذُونَ دِينُونَ عَظِيمًا.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ
وَالْبَرَّ لِتَكْسِبُوا دَخِيلًا وَاحِدًا وَمَتَّى
حَصَلَ تَصْنَعُونَهُ ابْنًا لِحِمْيَرِكُمْ أَكْثَرَ
مِنْكُمْ مِضَاعًا.

وَيْلٌ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانِ
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ
الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجُهَّالُ وَالْعُمَيَّانِ أَيُّمَا عَظِيمٌ:
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجُهَّالُ وَالْعُمَيَّانِ أَيُّمَا عَظِيمٌ:
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ
الْقُرْبَانَ؟

فَإِنْ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ
وَبِكُلِّ مَا عَلَيْهِ.

εἰς αὐτόν.

Ὁ τοῦ φηετωρκ ὑπιερφει αςωρκ
ἕμουσ νεμ φηετωροπ ἵδητη.

Ὁ τοῦ φηετωρκ ἵτηφει αςωρκ
ἕπιθρονος ἵτε φηουτ νεμ φηετρεμισ
εἰς αὐτόν.

Ὁ τοὶ νωτεν νισαδ νεμ νιφαιρισεος
νιψοβι: χε τετενητ ἕφρεμητ
ἕπιδιδινῆσθου νεμ πιἄμισι νεμ πιθαπεν:
οτος ἀτετενηχω ἵνηετσορω ἵτε
πινουμος ἵσα θηνοτ πιθαπ νεμ πιναἱ
νεμ πιναετ: ναἱ ναεἰπῶα
ἵτετενηαιτοτ νικεχωοῖνι δε
ἵτετενηῶτεμχατ ἵσα θηνοτ.

Πιδανωιτ ἕβελλε νηετσω
ἵτηωολμεε οτος ετωικ ἕπιχαμουλ.

Ὁ τοὶ νωτεν νισαδ νεμ νιφαιρισεος
νιψοβι: χε τετεντοτβο σαβολ ἕπιἄφοτ
νεμ τηπαροψις: σαδοῖν δε ἕμουσ μεε
ἵεωλεμ νεμ βωδεμ.

Πιβελλε ἕφαιρισεος: ματοτβο
σαδοῖν ἕπιἄφοτ ἵωορπ νεμ τηπαροψις
εἰνα ἵτε σαβολ ἕμουσ τοτβο.

Ὁ τοὶ νωτεν νισαδ νεμ νιφαιρισεος
νιψοβι: χε τετενηδονι ἵεανἕελατ ετωψχ
ἵκονια: σαβολ μεν ἕμουσ σεοτωνε
εβολ ἕνεεωοτ: σαδοῖν δε ἕμουσ μεε

He who swears by the temple, swears by it and by Him who dwells in it.

And he who swears by heaven, swears by the throne of God and by Him who sits on it.

Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Blind guides, who strain out a gnat and swallow a camel!

Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

Blind Pharisee, first cleanse the inside of the cup 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.

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 النَّعْنَاعَ
وَالشَّبِيثَ وَالْكُمُونَ وَتَرْكُتُمُ أَثْقَلَ
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةَ
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

أَيُّهَا الْقَادَةُ الْعُمَيَانُ الَّذِينَ يُصَفِّونَ
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تُنْفِقُونَ خَارِجَ
الْكَاسِ وَالصَّحْفَةَ وَهُمَا مِنْ دَاخِلٍ
مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوْلًا
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً
وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامِ
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

ἥκας ἠρεμωοῦτ νευ βωθεμ νιβεν.

Παιρητ ἠωπτεν ζωπτεν σαβολ μεν
ἠωπτεν τετενοτωνε εβολ ἠπεμο
ἠνιρωμι ἠφρητ ἠεανθμη: σαδοτη δε
ἠωπτεν μεε ἠμετωοβι νευ ἠνομιἠ
νιβεν.

Οῦοι νωπτεν νισαδ νευ νιΦαρισεοσ
νιγωβι: γε τετενκωτ ἠνιἠεατ ἠτε
νιπροφητησ ογοε τετενσολεελ ἠνιβηε
ἠτε νιθμη.

Ογοε τετενξω ἠμοσ γε ενε ανχη
θεν νιεεοοτ ἠτε νενιοτ: ναν ναωωπι
ενοι ἠωφρη ερωοτ αν πε θεν ἠενοε
ἠτε νιπροφητησ.

Θωσ δε τετενεμεερε θαρωπτεν: γε
ἠωπτεν νενωρη ἠνιηεταεθεε
ἠνιπροφητησ.

Ογοε ἠωπτεν ζωπτεν τετενξεκ ἠωι
ἠτε νενενιοτ εβολ.

Νιεοε ἠμιε εβολ θεν νιαεω: πωσ
τετενναωφωτ εβολ θεν τκριεε ἠτε
τρεενα.

Εθεε φαι εηπεε ἠνοκ τἠναοτωρη
θαρωπτεν ἠεανπροφητησ νευ
εανσαβεε νισαδ: ογοε ερεπτεν εεωτεε
εβολ ἠεητοτ: ογοε ερεπτεν ειωι ογοε
ερεπτεν εερεμαετιστοιε ἠωωοτ θεν

Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets.

Fill up, then, the measure of your fathers' guilt.

Serpents, brood of vipers! How can you escape the condemnation of hell?

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,

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنْكُمْ مِنْ دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِنَّمَا!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَائِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنَّكُمْ أَبْنَاءُ قَتْلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أَرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ وَحُكَمَاءَ وَكَتَبَةً فَمِنْهُمْ تَقْتُلُونَ وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى مَدِينَةٍ.

ΝΕΤΕΝ ΣΥΝΑΣΩΣΗ: ΟΥΘ, ΕΡΕΤΕΝ ΕΒΟΞΙ
ΝΣΩΟΥ ΙΣΧΕΝ ΒΑΚΙ ΕΒΑΚΙ.

Θοπως ντεφι εχεν θηνοτ νχε σνοφ
νιβεν νθμη ετατφονφ εβολ εχεν
πικαρι: ΙΣΧΕΝ ΠΣΝΟΦ ΝΑΒΕΛ ΠΘΜΗ ΨΑ
ΠΣΝΟΦ ΝΖΑΧΑΡΙΑΣ ΠΨΗΡΙ ΜΒΑΡΑΧΙΑΣ:
ΦΗΕΤΑΡΕΤΕΝ ΘΟΘΒΕΦ ΟΥΤΕ ΠΙΕΡΦΕΙ ΝΕΜ
ΠΜΑΝΕΡΨΩΟΥΨΙ.

ΑΜΗΝ ΨΧΩ ΜΜΟΣ ΝΩΤΕΝ ΧΕ ΕΡΕ ΝΑΙ
ΤΗΡΟΥ Ι ΕΧΕΝ ΤΑΙ ΤΕΝΕΑ.

*Πῶς φα Πεννοτ πε ψα ενεε
ΝΤΕ ΝΙ ΕΝΕΕ: ΑΜΗΝ.*

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.

لَكِي يَأْتِي عَلَيْكُمْ كُلُّ دَمِ زَكِّي سَفِكَ
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلِ الصِّدِّيقِ
إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَا الَّذِي
قُتِلَتْهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلَّهُ يَأْتِي
عَلَى هَذَا الْجِيلِ.

والمجد لله دائماً.

Katameros Readings for the 6th Day of Baramudah
قطمارس قراءات اليوم السادس من شهر برمودة المبارك
Κοινοῦ Νέζουοῦ ἁΠιάβοῦ Φαρμοῦοι

Ροῦοι

Vespers Psalm
مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ ζζ: κΔ, κε	Psalm 68: 25, 26	مزمور 67: 24، 25
<p>Ανερωροπ ἄφορ ἵνε ε ρανᾶρχων ενδεντ ἔνηετερψαλιν: δεν Ἰμητ ἵεανδελωαιρι ἵρεφερκευκευ.: ἶμοορ ἐφνοορτ δεν νιεκκᾶλχιᾶ: οτορ Πβοις ἐβολ δεν νιμοοτω ἵνε πῆραηλ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينباع إسرائيل. هللويليا.</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>Οτᾶνασνωσις ἐβολ δεν πιερασσελιον εθογαβ κατα Πατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
Πατθεον κς: ε - ις	Matthew 26: 6 - 13	متى 26: 6 - 13

Ἰησοῦς Δε εἰρχη θεν Βηθαῖνιὰ θεν
πηνι Ἰσιμων πικακσεθτ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε ονον
οἴμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ
οἴοθ ασχοψϋ ἐθρη ἕχεν τεϋὰφε
εϋρωτεβ.

Ἐταῖνατ Δε ἵχε νιμαθθης
αὐχρεμευ εἴτω ἕμοθ κε παϊτακο οἴ
πε.

Ἦε ονον ὤψου θαρ πε ἐτ ἕψαι
ἐβολ θὰ οἴμω οἴοθ ἐθητοτ ἵνιθκη.

Ἐταϋεμι Δε ἵχε Ἰησοῦς πεθαϋ
νωθ: κε εθεοτ τετενοθαθθις
ἐτςθιμι: οἴθωβ θαρ ἐνανεϋ πετασαιϋ
ἐροι.

Ἦιθκη θαρ σε νεμωτεν ἵχοθ
νιβεν: ἄνοκ Δε τνεμωτεν ἄν ἵχοθ
νιβεν.

Ἀσθιοῖ θαρ ἵχε θαι ἕπαισοχεν
ἐχεν πασωμα ἐπζινκοστ.

Ἀμην τρω ἕμοθ νωτεν: κε ψμα
ἐτοῖναθιωψ ἕπαιετασσελιον ἕμοϋ
θεν πικομοθ τηρϋ εἴεσαζι θωϋ
ἕφθηετα ται θθιμι αιϋ εἴμενι νασ.

*Πῶοθ φα Πεννοττ πε: ὡα ἐνεθ
ἵτε νιἐνεθ: ἄμην.*

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

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

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

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

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

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

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

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

Glory be to God forever.

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

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

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

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

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

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

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

والمجد لله دائماً.

Ψωπ
Matins Psalm
مزمور باكر

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

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

Ψαλμος τω Δαυιδ Η: Β, ̅	Psalm 8: 2, 3	مزمور 8: 2, 3
<p>ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΣΙ ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΤΙ ΝΙΞΒΗΟΥΤΙ ΝΤΕ ΝΕΚΤΗΒ: ΠΠΟΥ ΝΕΜ ΝΙΣΙΟΥΤ ΝΘΟΚ ΑΚΧΙΣΕΝΨ ΜΜΟΥΤ. ΑΛΛΗΛΟΥΙΑ.</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.

ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΔΣΙΟΥΤ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
ΙΩΑΝΝΗΝ Δ: ΙΕ - ΚΔ	John 4: 15 - 24	يوحنا 4: 15 - 24
<p>Πεχε Ψεζιμι ναϭ χε παβοις μοι νηι μ̅παιμωου ϑινα̅ ν̅τα̅υ̅τεμ̅ιβι̅ χε: ου̅δε̅ ν̅τα̅υ̅τεμ̅ι̅ ε̅μ̅ναι̅ ε̅μα̅ε̅ μ̅ωου̅.</p> <p>Πεχε Ιησους νας χε μα̅υ̅ε̅νε̅ μου̅Ψ̅ ε̅πε̅ρα̅ι̅ ου̅ρο̅ε̅ λ̅μη̅ ε̅μ̅ναι̅.</p> <p>Α̅σε̅ρο̅υ̅̅ ν̅χε̅ Ψεζιμι ου̅ρο̅ε̅ πε̅χα̅ς χε̅ μ̅μου̅Ψ̅ ϑ̅αι̅ μ̅μα̅τ̅: πε̅χε̅ Ιη̅σο̅υ̅ς</p>	<p>The woman said to Him: “Sir, give me this water, that I may not thirst, nor come here to draw.”</p> <p>Jesus said to her: “Go, call your husband, and come here.”</p> <p>The woman answered and said, “I have no husband.” Jesus said to her,</p>	<p>قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.»</p> <p>قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.»</p> <p>أَجَابَتِ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ.» قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ.»</p>

νας: ξε καλωσ ἀρεχος ξε ἕμουη ζαι ἕματ.

Πιοτ ζαρ ηζαι ἀρεβιτοτ οτοε φηθενεμε ηνωτ πεζαι αν πε: φαι οτυεθυη πε εταρεχοτ.

Πεξε ηςεζιμι νατ ξε Παβοις ηνατ ξε ηθοκ οηπροφητης.

Πεηιοη ατορωτ ζιζεν παιτωοτ: ηνωτεν δε τετενω μμοσ ξε ἀρε πιμα ηνωτ ζεν Ιεροτσαλημ πιμα ετε εω ηνωτ μμοτ.

Πεξε Ιησοτς νατ ξε ηςεζιμι τεηζοτ ξε εηνοτ ηξε οτοηνοτ ζοτε οτδε ζιζεν παιτωοτ οτδε ζεν Ιεροτσαλημ εηναορωτ μφιωτ.

Πωτεν δε τετενωτ μφηετε τεηωοτ ημοτ αν: ανον δε τενωτ μφηετεηωοτ ημοτ: ξε πιοτζαι οτ εβολ ζεν ηιοτδα πε.

Αλλα εηνοτ ηξε οτοηνοτ ετε ηνωτ τε: ζοτε ηρεφορωτ ηταφθυη εηναορωτ μφιωτ ζεν οηπνευμα ηευ οτυεθυη: κε ζαρ φιωτ ατκωτ ησα ηαι οτον ηπαρηη ηηεθορωτ ημοτ.

Οηπνευμα πε φηνοη: οτοε ηηεθορωτ ημοτ εμπεζα

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

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

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

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

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

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

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

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

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

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

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

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

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

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

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

ἵπτογοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ
οὔμεθυμι.

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

*Glory be to God
forever.*

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαδ Παῦλος Πιὰποστολος

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

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

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

Εφεσιους ε: η - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ποῦσι οὔν ζωσ θαψῆρι ἵτε
πιῶωιμι.

Walk as children of light.

اسلكوا كأولاد نور.

Ποῦταθ ταρ ἵτε πιῶωιμι αϋ
ἵεϋρι ζεν πεθαναεϋ νιβεν νεμ
οὔδικεοῦτη νεμ οὔμεθυμι.

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

لأن ثمر الروح هو في كل صلاح وبرٍ وحق.

Ερετενερδοκιμαζιν γε οὔ
πεθραναεϋ ἕΠβοις.

finding out what is acceptable to The Lord.

مختبرين ما هو مرضي عند الرب.

Οῦοζ ἕπερεῦψῆρ ἐνιεβνοῦἵ
ἵατοῦταθ ἵτε πῆακι μαλλον δε
οὔοζ σοζι.

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

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

Πε γαρ ἐστορα ἄμωοτ ἰχῶπ
οὔπι πε ἐεῖρκεχοτοτ.

Ἐωβ δε νιβεν ἔψαρε πιστωινι
καρωοτ ψατοτωνθ ἐβολ: εἰωβ γαρ
νιβεν ἐθοτονη ἐβολ οτοτωινι πε.

Ἐθε φαι ἐψω ἄμοοτ γε τωνηκ
πετεγκοτ οτοθ ὀβι ἐρατκ ἐβολ δεν
νηθεμοωοττ οτοθ ἐρε Πιχριστοο
ερωτωινι ἐροκ.

Ἀνατ οτη ακριβωοτ ναονηοτ γε
ἐταρετεμωωι ναψηρητ ἄφρητ αν
ἠθανατῶβω αλλα ἄφρητ ἠθαναβετ.

Ἐρετεμωωπ ἄπισχοτ γε νιῆσοοτ
σεωοτ.

Ἐθε φαι ἄπερωωπι ἐρετενοι
ἠατῆητ αλλα κατ γε οτ πε φουωψ
ἄΠβοιοο.

Οτοθ ἄπερωιδι δεν πηρηφ φηἔτε
οτοθ οτωετατοττα ωοπ ἠδηττ:
αλλα ωωπι ἐρετεμωωπ ἐβολ δεν
Πιπνετωα.

Ἐρετεμωωπι δεν ἠνηοτ
ἠθανψαλωοτ νεμ ἠανῆμοτ νεμ
ἠανῆωδη ἄπνετωατικον: ἐρετεμωωπ
οτοθ ἐρετεμωωπ ἠανῆωδη δεν
νετεμωωπ.

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

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

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

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

redeeming the time,
because the days are evil.

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

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

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

لَأَنَّ الْأُمُورَ الْحَادِثَةَ مِنْهُمْ سِرًّا،
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الْكُلَّ إِذَا تَوَبَّحَ، يُظْهَرُ بِالنُّورِ.
لَأَنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

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

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالْتَّحَقِيقِ،
لَا كَجُهْلَاءَ بَلْ كَحَكَمَاءَ.

مُفْتَدِينَ الْوَقْتَ لِأَنَّ الْأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالْخَمْرِ الَّتِي فِيهَا
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

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

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

Ἐρετενδ̅νον̅ ἵηωτεν̅
 ἵνετενερηοῦ̅ δ̅εν̅ τ̅ροτ̅ ἵτε
 Πιχ̅ριστος̅.

*Π̅δ̅μοτ̅ τ̅αρ̅ νεμωτεν̅ νεμ̅
 τ̅ερ̅ηνη̅ ἐτ̅σοπ̅: χ̅ε̅ ἁμ̅η̅ ἐσ̅ε̅ω̅ω̅πι̅.*

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

submitting to one
 another in the fear of God.

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

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

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦιτ̅
 ἵνεπιστολη̅ ἵτε̅ πενιωτ̅ Π̅τρος̅.
 Ἁμ̅η̅. Παμ̅ενρατ̅.

ἁ̅ Π̅τρος̅ τ̅: ε̅ - ιδ̅

Παρητ̅ τ̅αρ̅ πε̅ ἵουχοῦρ̅ ἵηηιζι̅ομ̅ι
 ε̅σοταβ̅ να̅τερ̅ελεπις̅ ἐΦνοῦτ̅
 να̅τσολ̅σελ̅ ἠμ̅ωοῦ̅ ε̅νδ̅νον̅ ἵηωοῦ̅
 ἵηνοῦρα̅ι.

ἠφ̅ρητ̅ τ̅αρ̅ ἵεσ̅αρρα̅ ε̅σσωτεμ̅ ἵεσα̅
 Ἁβρααμ̅ ε̅μοῦτ̅ ἐροῦ̅ χ̅ε̅ παδοις̅
 ο̅η̅ε̅ταρετενερω̅ερι̅ να̅ς̅ ἐρετεν̅ι̅ρι̅
 ἠπιπεθ̅νανεϋ̅ ο̅τορ̅ ἵτετενερω̅οτ̅ ἁη̅
 δ̅α̅τ̅η̅ ἵε̅λι̅ ἵηροτ̅.

Παρητ̅ ο̅η̅ η̅ικερω̅ωμ̅ι̅ ἐρετενω̅οπ̅
 νεμωοῦ̅ ἐρετενε̅μ̅ι̅ χ̅ε̅ ο̅τ̅σκετο̅ς̅

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

1 Peter 3: 5 - 14

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

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

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

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

1 بطرس 3: 5 - 14

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

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

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

ἡσθενης πε νηλιόμι ἔρετεν†ταῖο
νωου ζωσ ετοι ἡψφρη ἡκληρονομος
ἡτε ἐπιζμοτ ἡτε ἡωνδ νεμωτεν δειν
ογθο ἡρη† εἰνα γε ἡνετενταενο δειν
νετενἡπροσερχη.

Πχωκ δε ἔρετενοι ἡοἡμεἡ ἡοἡωτ
τηρο†: ἔρετενοι ἡψφρη ἡβιδι†: ογοε
ἔρετενοι ἡμαλικο† ἡψανἡμαδ†
ἔρετενἡεβινο†.

ἡτετεν† ἡοἡπετρωου† ἡν δα
οἡπετρωου†: οἡδε εἡοἡζωου† δα
οἡζωου†: πετοἡβη† δε ἔρετενἡμο† γε
εἡταἡθαεμ ἡηνο† ἐπαιεωβ εἡνα
ἡτετενεἡκληρονομἡ ἡπἡμο†.

Φη γαρ εἡοἡωψ εἡμενεἡ ἡωνδ
ογοε εἡνα† εἡανἡεσο† εἡανἡε†
μαρε†ταλβο ἡπε†λασ εἡβολ εἡα
πἡπετρωου†: ογοε νε†φτο†
εἡἡτεμἡα† ἡοἡχρο†.

Μαρε†ρικἡ σαβολ ἡπἡπετρωου†:
ογοε ἡτε†πἡ ἡπἡα†αἡο†: μαρε†κω†
ἡσα οἡεἡρη†η† ογοε ἡτε†εβο† ἡσω.

Χε νε†βαλ ἡπἡβοἡε† σε†οἡω† εἡε†
ἡἡοἡἡ†: ογοε νε†μα†ω† σε†ρικἡ ἡσα
πο†τωε†: ἡε† δε ἡπἡβοἡε† εἡε† ἡη†ε†πἡ
ἡπἡπετρωου†.

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

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

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

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

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

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

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

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

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

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

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

Οτοϛ νιμ εθναλϋτμκαϛ νωτεν
 εϋωπι αρετενϋανερρεϋχοϛ
 επιπεθνανεϋ.

Αλλα ιϛχε τετενεϋ πεκεβιεμκαϛ
 εϋβε τμεθμη ωοτνιατεν θηνοτ:
 τοτϛοτ δε υπερεϋϛοτ δεατεϛϛη οτδε
 υπεϋθορτερ.

*Ναϛνηοτ υπεϋμενεϋ πεκοϛμοϛ
 οτδε μηετϋοπι δεν πεκοϛμοϛ: πεκοϛμοϛ
 ναϛινη νεμ τεϋεπιθνηια: φη δε ετιρι
 υπφονηϋ υπφνοτϋ ϋναϋωπι ϋα ενεϛ:
 αμην.*

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

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

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

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ
 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

Πραϋιϛ ητε νενηοτ ηαποϛτολοϛ:
 ερε ποτϛμοτ εθοταβ ϋωπι νεμαν.
 Αμην.

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

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

Πραϋιϛ κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Αϋωωπι δε ετανϛωκ ηνηεϋοοτ
 εβολ: ανι εβολ ανμοϋι ετφο μμοη
 εβολ τηροτ νεμ εανκεϋιουμ νεμ
 νοτϋηρι ϋα ϛαβολ ητπολιϛ: οτοϛ
 ανηιττεν ειϛεν νεηκελι ειϛεν πιϋρο
 ανεϋπροϛεϋχεϛε.

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

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

Οτοϛ ανεϋαποταϛεϛε εβολεα
 νενηεϋοτ αναληη επιϋοι: ηη δε
 ανκοτοϋ ενηετενωτοϋ.

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 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 εερεπροφητενι.

Ετανωπι δε μματ ηοτωμω
ηεζουτ: αφι ηξε οται εβολ θεν
ηουδεα εοηπροφητης πε επεφραν πε
Αγαβος.

Ουθ εταφι ωαρων αφωλι ηηζωνη
ητε Παυλος: αφουοη ηνεφζιζ νεμ
νεφβαλατζ πεχαφ: ναι νε ηηετεφζω
μωωοτ ηξε Πιπνετμα εθοταβ: ξε
πιρωμ ετε φωφ πε παιμοχθ:
σενασονεφ μηπαιρηθ θεν Ιεροσαλημ
ηξε ηιουδαι: ουθ σεναθηφ εερηι
ενενηζιζ ηθανεθνος.

Ετανσωτεμ δε εηαι νανηθο πε
ανον νεμ ηισηνοη ητε πιμα ετε
μματ: εωτεμ θρεφ ωε εερηι
εΙεροσαλημ.

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

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

Now, this man had four virgin daughters who prophesied.

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

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

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

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

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

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

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

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

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

Ποτε ἀγέρων ἦξε Παῦλος γε οὐ
πε ἔτετετρα ἕμοσ: ἐρετεριωι ογοσ
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ
οτυμονον ἐσονετ ἀλλα ἱσεβτωτ ἕμοσ
θεν Ιεροσολημη ἐρηι ἐξεν Φραν
ἕΠβοις Ιησοϋς.

Ετε ἕπε περητ δε θωτ:
ἀναρων ενσω ἕμοσ γε πετεριωι
ἕΠβοις μαρεϋωπι.

*Πισαχι δε ἦτε Πβοις ἐφέλια ογοσ
ἐφέλωι: ἐφέλωμασι ογοσ ἐφέταχρο:
θεν ἱάσια ἠεκκλήσια ἦτε Φνωτῆ:
ἀμην.*

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

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

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

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي
مُسْتَعِدٌّ لَيْسَ أَنْ أُرْبَطَ 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 Baramudah 6 سنكسار اليوم السادس من شهر برمودة

1. The Departure of St. Mary of Egypt, the Anchorite

1. The Departure of St. Mary of Egypt, the Anchorite
On this day, of the year 137 of the martyrs, 421 AD, St. Mary of Egypt, the anchorite, departed. She was born in the city of Alexandria about the year 61 of the martyrs, 345 AD, to Christian parents. When she became twelve-years old, Satan the enemy of goodness, deceived her, and through her, he caught innumerable souls in doing evil.

She continued in this sinful life for seventeen years until the grace of God touched her life. She met people from Alexandria going to Jerusalem, so she went with them. She also went on her sinful life there. One day, she wished to enter through the door of the church of the Resurrection, but felt a power preventing her from entering the church, and that was repeated several times. Right away, she realized that what was happening, was because of her corruption.

She lifted up her eyes with a broken heart before the

1. نياحة مريم المصرية السانحة

1. نياحة مريم المصرية السانحة
في مثل هذا اليوم من سنة 137 للشهداء، سنة 421 ميلادية، تنيحت القديسة السانحة مريم القبطية. وقد ولدت بالإسكندرية نحو عام 61 للشهداء، سنة 345 ميلادية، من أبوين مسيحيين. ولما بلغت اثنتي عشرة سنة، خدعها عدو الخير واصطاد بها نفوساً كثيرة لعمل الشر.

ومكثت على هذه الحالة الآثمة سبع عشرة سنة حتى أدركتها نعمة الله، إذ حدث أنها رأت قوماً من الإسكندرية مسافرين إلى بيت المقدس، فسلمت نفسها لهم حتى وصلت بيت المقدس. وهناك استمرت أيضاً في الخطية. وفي أحد الأيام أرادت الدخول من باب كنيسة القيامة، فشعرت بقوة تمنعها من الدخول، وتكرر ذلك عدة مرات. وللحال تحققت أن سبب ذلك هو نجاستها.

icon of the Virgin St. Mary. She wept and interceded with her for The Lord to forgive her sins. She confirmed her strong intention of leaving the life of sin and the world totally. Then she entered the church without any hindrance. She wept abundantly and rejoiced for the acceptance of her repentance. She entreated God to guide her for what was pleasing to Him, and to guide her new life.

She stood before the icon of the blessed Virgin St. Mary and asked for her intercession. She heard a voice coming out of the icon saying, "If you cross the Jordan River, you will find rest and salvation." She left the church after she had confessed and partook of the Holy Mysteries. When she left the church and on her way, she met a man who gave her three silver coins with which she bought bread. Then she crossed the Jordan River to the wilderness, where she lived for seventeen years, fighting the lusts and the evil desires. She fought as if she was fighting against real beasts, until she overcame the enemy with the grace of God. She sustained herself with the herbs and plants of the desert.

In the forty-fifth year of her seclusion, St. Zosima went to the wilderness, according to the custom of the monks there, during the holy Forty Days of fast for devotion and asceticism. Near the end of the fast, he saw on his way back, this Saint from afar and he thought that she was a phantom. She fled from him, however, he ran after her until she hid herself behind a rock. She talked to him saying, "O my father Zosima, forgive me, if you wish to talk to me, throw me something to cover myself for I am naked." He marveled for she called him by his name. He threw to her his cloak and she covered herself with it. She asked him to bless her, for he was a priest. He was amazed for she knew of his priesthood, and instead he asked her to bless him. He asked about her life story. She told him about all what had happened to her and asked him to go back to his monastery and not to tell anyone about her. She also asked him to bring with him in the next year the Holy Eucharist to partake of it.

In the next year, she met him by the Jordan River and he was standing on the western shore of the river. She made the sign of the cross and walked over the water to the western shore. He marveled at that, and she partook of the Holy Mysteries. She asked him to come to her in the next year. When he came to her in the following year, Fr. Zosima found that she had departed, while she was

عندئذ رفعت عينيها لأيقونة القديسة العذراء، وتشفعت بها أن يغفر لها الرب خطاياها، وأكدت استعدادها أن تترك الخطية والعالم نهائياً. وبعد أن دخلت الكنيسة بدون ممانعة، سكبت دموعاً غزيرة، وفرحت بقبول توبتها، وطلبت من الله أن يرشدها ويستلم حياتها الجديدة.

ووقفت أمام أيقونة القديسة العذراء وطلبت شفاعتها. عندئذ سمعت صوتاً من الأيقونة يقول: "أعيري الأردن تجدي مكاناً لخلاصك". فخرجت من الكنيسة بعد أن اعترفت وتناولت من الأسرار المقدسة. وفي الطريق، قابله رجل وأعطاه ثلاثاً دراهم من الفضة، ابتاعت بها خبزاً. ثم عبرت الأردن إلى البرية ومكثت سبع عشرة سنة تحارب الشهوات غير المرئية، مثلما تحارب وحوشاً حقيقية حتى تغلبت على العدو. وكانت تقف من الحشائش.

وفي السنة الخامسة والأربعين لسياحتها، خرج القديس زوسيم القس إلى البرية حسب عادة الرهبان في الصوم الكبير للاختلاء والتسك. وقرب نهاية الصوم رأى في طريق عودته هذه القديسة فظنها خيالاً، فهربت منه فجرى وراءها حتى اختبأت وراء صخرة. فخاطبته قائلة: "يا أبي زوسيم سامحني. وإن شئت أن تخاطبني فاترك شيئاً أستتر به لأني عارية". فتعجب إذ دعت باسمه. ورمى لها رداءه فاستترت به. وطلبت منه أن يباركها لأنه كان كاهناً. فتعجب من معرفتها بكهنوته، ولم يتمالك نفسه وطلب منها أن تباركه. ثم استوضحها عن سيرتها، فقصت عليه كل ما جرى لها. وطلبت منه أن يعود إلى ديره ولا يحكى لأحد عنها، ثم يحضر لها الأسرار المقدسة ليناولها في العام القادم.

وفي العام التالي قابلته عند نهر الأردن، وكان في الشاطئ الغربي، فرشمت علامة الصليب ومشت على الماء، فتعجب من هذا وناولها. وسألته أن يعود إليها في العام المقبل. وفي الميعاد المحدد من العام التالي حضر القديس زوسيم، فوجدها قد تنيحت وهي ساجدة، فصلى عليها ووجد عند رأسها مكتوباً "يا أبي زوسيم ادفن هنا جسد مريم

kneeling down, so he prayed over her. He found beside her a note saying, "My Fr. Zosima bury the body of Mary, the wretched woman, and leave to the dust this sinful body, and pray on my behalf." After he had buried her, he returned to his monastery, he told the monks of her blessed biography. The holy father St. Zosima, visited her cave every year.

All the years of her life were seventy-six years, and she spent forty seven of them in the wilderness.

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

البائسة واترك للتراب جسد الخطية هذا، وصل من أجلي". وبعد أن دفنها عاد إلى ديرها وأخبر الأباء الرهبان بسيرتها المباركة. وكان القديس الأنبا زوسيما يزور مغارتها كل عام. وكانت سنو حياتها ستاً وسبعين سنة قضت منها سبعاً وأربعين سنة في البرية. 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 υλ: ιϛ

Psalm 45: 14, 15

المزمور 44: 16

Ενείνι ἐδοῦν ἄπιστρο
ἠελανπαρθενος ριφαροῦ ἕμος: ενείνι
ναϛ ἐδοῦν ἠνεσκεῦφερι τηροῦ:
ενέενοῦ ἐδοῦν δεν ογοῦνοϛ νεμ
ογθεληλ: ενέενοῦ ἐδοῦν ἐπερφει
ἄπιστρο. 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.

يُدخَلْنَ إلى الملك عذارى في إثرها. جميع قريباتها إليه يُقدَّمْنَ. يبلِّغْنَ بفرح وابتهاج، يَدْخُلْنَ 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.

Οὐὰναστωϛιϛ ἐβολ δεν
πιερασσελιον εσοῦαβ κατὰ Ματθεον
ασιοῦ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ποτε ὁνοι ἦξε ἑμετοτρο ἦτε
 νιφνοῖ ἄμητ ἄπαρθενος νηῆταρβι
 ἠνογλαμπας ἀνὶ ἐβολ ἐῖρεν
 πιπατωελετ.

Πε οτρον ἶογ δε ἠσοχ ἠῆητογ νεμ
 ἶογ ἠσαβη.

Πισοχ ταρ ἔταρβι ἠνογλαμπας
 οροχ ἄπορελ νεχ νεμ ωογ.

Πισαβεγ δε ἀτελ νεχ ἠῆρη δεν
 νογμοκι νεμ νογλαμπας.

Εταφωσκ δε ἦξε πιπατωελετ
 ἀγρηνιμ τηρογ οροχ ἀτενκοτ.

Ετα ἴφαωγ δε ἄπιεχωρ ρωπι:
 ἄογῆρωογ ρωπι χε ις πιπατωελετ ἀφὶ
 τενηνογ ἄμωινη ἐβολ ἐῖραφ.

Ποτε ἀρτωογνογ ἦξε νιπαρθενος
 τηρογ ἔτε ἄμαγ οροχ ἀνκολελ
 ἠνογλαμπας.

Πεχε νισοχ δε ἠνισαβεγ χε μοι
 ναν ἐβολ δεν πετενηεχ ἄμων
 νενλαμπας ναδῆνο.

Αγῆρογὼ δε ἦξε νισαβεγ ετχω
 ἄμωο: χε μηποτε ἠτεφωτεμ ραωτεν
 νεμτωεν: μαωενωτεν δε μαλλον εα
 νηετφ ἐβολ οροχ ωοπ νωτεν.

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

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

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

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

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

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

Then all those virgins
 arose, and trimmed their
 lamps.

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

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

حِينَئِذٍ يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ
 عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ
 وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.

وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ
 وَخَمْسٌ جَاهِلَاتٍ.

أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ
 وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.

وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي
 آئِنَتِهِنَّ مَعَ مَصَابِيحَهُنَّ.

وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ
 جَمِيعُهُنَّ وَنِمْنَ.

فَفِي نِصْفِ اللَّيْلِ صَارَ صَرَخٌ
 هُوَذَا الْعَرِيسُ مُقْبِلَةٌ فَخَرَجْنَ
 لِلِقَائِهِ.

فَقَامَتِ جَمِيعُ أَوْلِيكَ الْعَذَارَى
 وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ
 أَعْطِينَنَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا
 تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا
 وَلَكُنَّ، بَلِ ادْهَبْنَ إِلَى الْبَاعَةِ
 وَابْتَعْنَ لَكُنَّ.

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

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

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

Ἡωις ορην χε τετενωσπν ἀν
ἕπιροσπ ορδε ἵτορνορ ερηννορ πε
Πωρηι ἕΦρωι.

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

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

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

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

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

Glory be to God forever.

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

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

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا
أَعْرِفُكُنَّ.

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

والمجد لله دائماً.

Katameros Readings for the 7th Day of Baramudah
قطمارس قراءات اليوم السابع من شهر برمودة المبارك
Κοιτωαυαυ η̅ε̅ζοοτ̅ η̅Πια̅βοτ̅ Φαρμοοτ̅η̅

Ροτ̅η̅

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 ρ̅Δ: η̅	Psalm 105: 14, 15	المزمور 104: 8
<p>Υπερ̅χα ρωμ̅ι̅ ε̅β̅ι̅το̅τ̅ η̅ζ̅ο̅ο̅τ̅: ο̅το̅ζ̅ α̅ρ̅σο̅ζ̅ η̅ε̅δ̅η̅νο̅τ̅ρω̅ο̅τ̅ ε̅ε̅ρ̅η̅ι̅ ε̅ζ̅ω̅ο̅τ̅: ζ̅ε̅ η̅περ̅β̅ι̅νεμ̅ η̅α̅χ̅ρι̅στο̅ς: ο̅το̅ζ̅ η̅περ̅ε̅ρ̅ε̅π̅ε̅τ̅ε̅ζ̅ω̅ο̅τ̅ ζ̅ε̅ν̅ η̅α̅π̅ρο̅φ̅η̅τ̅η̅ς. Α̅λ̅λ̅η̅λ̅ο̅υ̅α̅.</p>	<p>He permitted no one to do them wrong. Yes, He rebuked kings for their sakes, saying, "Do not touch My anointed ones, and do My prophets no harm." Alleluia.</p>	<p>لم يترك إنساناً يظلمهم، وبكّت ملوكاً من أجلهم، قائلاً: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". 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>Ο̅τ̅α̅η̅α̅ς̅η̅ω̅ς̅ι̅ς̅ ε̅β̅ο̅λ̅ ζ̅ε̅ν̅ π̅ι̅ε̅ρ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅γ̅α̅β̅ κ̅α̅τ̅α̅ λ̅ο̅γ̅κ̅α̅ν̅ α̅ς̅ι̅ο̅τ̅.</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>Λογκαν ι̅α: λ̅ζ̅ - η̅α̅</p>	<p>Luke 11: 37- 51</p>	<p>لوقا 11: 37 - 51</p>
<p>Ε̅τα̅ρ̅κα̅ζ̅ι̅ Δ̅ε̅ α̅ρ̅τ̅ε̅ο̅ ε̅ρο̅ρ̅ η̅ζε̅ ο̅τ̅Φ̅α̅ρι̅σει̅ο̅ς̅ ζ̅ο̅πω̅ς̅ η̅τε̅ρε̅ρ̅ο̅τ̅ω̅μ̅ ζ̅α̅το̅τ̅η̅</p>	<p>And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.</p>	<p>وَمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيُّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.</p>

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ
αϑερϑφηρι ϑε μπεϑιδιωμϑ ηϑορπ
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ
ηνωτην δο ηιΦαριϑεοϑ τετενητοϑβο
ϑαβολ μπιαφοτ νεμ πιβιναϑ: ϑαδοτην
δε μμωτην μερ ηεωλεμ νεμ
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτην.

Πληη ηηετωοπ μηιτοτ
εθυετηηητ οτοϑ ιϑ ϑωβ ηιβεν
ϑετοϑβηοττ ηωτην.

Αλλα οτοι ηωτην ηιΦαριϑεοϑ ϑε
τετηνητ μφρεμητ μπιαδιν ηϑοι νεμ
πιβαϑοτωϑ νεμ οτοτ ηιβεν: οτοϑ
τετηνηϑω ηϑωτην μπιϑαπ νεμ
τϑαϑαπη ητε φηοττ: ηαι δε ηαϑμπεϑα
ητετηηαιτοτ οτοϑ ηικεϑωοτηηι
ητετηηεμϑατ ηϑα θηηοτ.

Οτοι ηωτην ηιΦαριϑεοϑ ϑε
τετηημει ηηηορπ μμηνϑεμϑι δεη
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη
ηιαϑωρα.

Οτοι ηωτην ηιϑαδο νεμ ηιΦαριϑεοϑ
ηηοβι ϑε τετηηοι μφρητ ηηηιμϑατ

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 أَوْلاً قَبْلَ الْعَدَاءِ.

فَقَالَ لَهُ الرَّبُّ: «أَنْتُمْ الْآنَ أَيُّهَا الْفَرِّيسِيُّونَ تَنْقُونَ خَارِجَ الْكَاسِ وَالْقَصْعَةِ وَأَمَّا بَاطِنُكُمْ فَمَمْلُوءٌ اخْتِطَافًا وَخُبْرًا.

يَا أَغْيَاءَ الْبَيْسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضاً؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِّيسِيُّونَ لِأَنَّكُمْ تَعْتَبِرُونَ النِّعْنَاعَ وَالسَّدَابَ وَكُلَّ بَقْلِ وَتَتَجَاوَزُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

وَيْلٌ لَكُمْ أَيُّهَا الْفَرِّيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي الْأَسْوَاقِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِّيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ مِثْلُ الْقُبُورِ الْمُخْتَفِيَةِ وَالَّذِينَ يَمَشُونَ عَلَيْهَا لَا يَعْلَمُونَ.»

ἐτενσεοτωνε εβολ αν οτοε ηρωμι
εμοωυ ηιωωτ νεεεμι αν.

Δεερωτ νε οται ηνωμικος
περαε ηαε περεεεβω ηαι εκεω
μωωω εκεεωω μωωω εωω.

Ηωω Δε περαε ε ηωωτεν εωωτεν
εα ηνωμικος οωωω ωωωτεν εε
τετεεταλω ηεανεεεωωω εεωωκεε
ηεωωω εεεε ηρωμι: οωωω ηωωτεν
τετεεεε ηεω ηεεεωωω αν ηωωαι
ηεεεεεεε.

Οωωω ωωωτεν εε τετεεεεωω
ηηωωεεωω ητε ηηεωωωωωω: ηεεεεωωω
Δε εεεεεωωω.

εαεα τετεεεεεεεε οωωω
τετεεεεωωω εεεε ηηεεωωωω ητε
ηεεεεωωω: εε ηεωωω μεε εεεεεωωω:
ηεωωτεν Δε τετεεεεωωω ηηωωωεεωω.

εεεε εαι εεεεεωωω ητε εεωωωω
εωωω εε εηεωωωωω εεωωωω
ηεανηεωωωωω ηεωω εαν εεεεωωωω:
οωωω εεεεεωωωεε εβολ ηεεηωωω οωωω
εεεεεωωω ηεωωωω.

εωωω ηεεεεε εεεεεωωωωω εεεεεωωω
ηηηεωωωωωωωωωωωωωωωωωωωωωω
εεεεωωωωωωωωωωωωωωωωωωωωωωω
ηηεεεεεε.

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 بِأَحَدَى 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 ἠταισενελ.

*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.

مِنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي
 أَهْلَكَ بَيْنَ الْمَذْبُوحِ وَالْبَيْتِ. نَعَمْ
 أَقُولُ لَكُمْ: إِنَّهُ يُطَلَبُ مِنْ هَذَا
 الْجِيلِ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمور باكر

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

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

Ψαλμοϋ τω Δαυιδ ρλ: ἠβ, κϵ

Psalm 105: 26, 27, 45

المزمور 104 : 12، 26

Δεϋουρηπ ἠΜωϋϋηϋ πεϋβωκ: νεμ
 Δἠρων φηεταϋσοτπε: αϋϋω ἠδῆτοϋ
 ἠνιϋαζι ἠτε νεϋμῆνι νεμ νεϋψῆρη:
 εοπωϋ ἠτοϋἠρεϋ ἐνεϋμεϋμη: οτοϋ
 ἠτοϋκω† ἠσα πεϋνομοϋ. Ἀλληλοϋἠ.

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.

Οϋἠναϋνωϋϋϋ ἐβωλ δῆν
 πιεϋαϋσελιον εϋοϋαβ κατα ἠατῆον
 αϋιοϋ.

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 ΒΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ
ΑΥΒΙΝΕΜΩΟΥ: 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 ἔπωω
ὑποῖνατ ἐξλι ἐβηλ ἐλχοτς
ὑματατ.

Οτοθ εἴηνοῦ ἐπεσῆτ ἐβολ θιχεν
πιτωοῦ αἰχρονθεν νωοῦ ἦξε Ἰησοῦτς
εἰχρω ὑμοσ κε ὑπερταμε θλι
ἐπιθοραμα ἠατε Πωηρι ὑΦρωω
τωνεῖ ἐβολ θεν νηθεμωοῦτ.

*Πῶοῦ φα Πεννοῦτ πε ἠα ἐνεθ
ἦτε 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 ἡτε πενθαθ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῶωκ ὑΠενθοισ Ἰησοῦτς
Πιχριστοσ: πιὰποστολοσ εἰθαθεμ:
φῆεταῦθαῶεῖ ἐπιθιῶεννοῦεῖ ἦτε
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 ἰα: ἰζ - κζ

Hebrews 11: 17 - 27

العبرانيين 11: 17 - 27

Ἦεν οῖναθθ Ἀβρααμ αἰῖνι
ἦλσαακ ἐθρηι εἰερπιραθιν ὑμοσ: αἰῖνι
ὑπερῶηρι ὑματατ ἐθρηι 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.

Φηέταγσαχι νεμαεϋ χε δεν Ισαακ
ερέθαρεμ ούχρον ακ.

Οτοε αεμοκκεκ χε οτον υχου
μΦνογϋ ετογνοεϋ εβολ δεν
νηκεεμωογτ: εθε φαι αεβιτϋ δεν
ογπαροβλη.

δεν ογναεϋ εθε νηεθναωπι
αερεμογ ενχε Ισαακ ελακωβ νεμ Ησαγ.

δεν ογναεϋ Ιακωβ εφναμογ
αερεμογ εφοται φοται εννενηρη
νηωσχη: οτοε αερωωγτ ερηι ενεν
εθνη μπεεϋφωτ.

δεν ογναεϋ Ιωσχη εφναμογ
αερεφεμενι μπχινη εβολ εννενηρη
μΠισραηλ οτοε αερονεεν εθε
νεεκαε.

δεν ογναεϋ Μωυσε εταγεμαεϋ
αεχοπεϋ ηωμοτ ηαβοτ ενχε νεειοϋ χε
αγναγ επιαλογ χε ογαστιοε πε: οτοε
μπορεροϋ δατην μπρωπ εντε
πογρο.

δεν ογναεϋ Μωυσε εταεφρηιωϋ
αεεωλ εβολ εϋτεμεερογμογϋ εροε
χε ηωρη εντε τηερε μΦαραω.

Μαλλον εαερωωϋ εϋεπ εμκαε
νεμ πιλαοε εντε Φνογϋ εεοτε
εντεεβιμη δεν φνοβι ηροε ογχογ.

of whom it was said, "In
Isaac your seed shall be
called,"

concluding that God
was able to raise him up,
even from the dead, from
which he also received him
in a figurative sense.

By faith Isaac blessed
Jacob and Esau concerning
things to come.

By faith Jacob, when he
was dying, blessed each of
the sons of Joseph, and
worshiped, leaning on the
top of his staff.

By faith Joseph, when
he was dying, made
mention of the departure of
the children of Israel, and
gave instructions
concerning his bones.

By faith Moses, when
he was born, was hidden
three months by his parents,
because they saw he was a
beautiful child; and they
were not afraid of the king's
command.

By faith Moses, when
he became of age, refused
to be called the son of
Pharaoh's daughter,

choosing rather to suffer
affliction with the people of
God than to enjoy the
passing pleasures of sin,

الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى
لَكَ نَسْلٌ».

إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ
مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ
أَخَذَهُ أَيْضًا فِي مِثَالٍ.

بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ
وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.

بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ
كُلَّ وَاحِدٍ مِنْ أَبْنَاءِ 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 يَدُلَّ مَعَ شَعْبِ
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيٌّ
بِالْخَطِيئَةِ.

Εαφχα πῶωω ἠΠιχριστε ἵτοτε
 χε οὔμετραμὰ ἕναδς τε ἕροτε
 νιὰζωρ ἵτε Χημι: ναφχοῦτ ταρ
 ἕβολ πε δατῆν ἠπιωεβιὲ βεχε.

Ἢεν οὔναζτ αφχα Χημι ἵνωφ
 ἠπεφερζοτ δατῆν ἠπιῶβον ἵτε
 ποῦρο: παθνατ ταρ ἕροφ ναφμοῦν
 ἕροφ ἠφῆρητ ἵοῦαι εφνατ ἕροφ.

*Πῆμοτ ταρ νευωτεν νευ
 τῆρηνη ενσοπ: χε ἰμην εσεῶωπι.*

esteeming the reproach
 of Christ greater riches than
 the treasures in Egypt; for
 he looked to the reward.

By faith he forsook
 Egypt, not fearing the wrath
 of the king; for he endured
 as seeing Him who is
 invisible.

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

حَاسِبًا عَارَ الْمَسِيحِ غَنَىٰ
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ
 إِلَى الْمَجَازَاةِ.

بِالِإِيمَانِ تَرَكَ مِصْرَ
 غَيْرَ خَائِفٍ مِنَ غَضَبِ الْمَلِكِ،
 لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ
 يَرَى مَنْ لَا يَرَى.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἕβολ δῆν πε πῖςνατ
 ἵἕπιστολη ἵτε πενιωτ Πετρος.
 Δμην. Ναμενρατ.

Ἢ Πετρος ἰ: ἰθ - Ἢ: ἵ

Οῦοζ ἕταχρηοῦτ ἵτοτεν ἵχε
 πῖσαχι ἵτε νῖπροφητης φαι ἕτε κλωσ
 τετενρα ἠμοσ ἕρετεντῆθῆτεν ναφ
 ἠφῆρητ ἵοῦδῆβς εφροῦωινι δῆν οῦμα
 ἵχακι ῶατεροῦωνε ἕβολ ἵχε
 πῖεζοοτ: οῦοζ πῖοῦωινι ῶαφῶαι
 ἵτεφφῖρι δῆν νετενζητ.

Φαι Δε ἵῶορπ ἀριέμῖ ἕροφ χε
 ἵπροφητιὰ νῖβεν ἵτε νῖτῖραφῖ: ναρε
 ποῦβωλ ῶοπ ἕβολ ζῖτοτοῦ ἠματ

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

2 Peter 1: 19 - 2: 8

And so we have the
 prophetic word confirmed,
 which you do well to heed
 as a light that shines in a
 dark place, until the day
 dawns and the morning star
 rises in your hearts.

Knowing this first, that
 no prophecy of Scripture is
 of any private interpretation,

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

2 بطرس 1: 19 - 2: 8

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ
 أُثْبِتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي
 قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلًا: أَنَّ كُلَّ نُبُوءَةِ
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصِّ،

ἀτοῦ ἀν.

Οὐ Δε γαρθεν φῶρωϋ ἵορωμι ἀν
ἀνῖνι ἵοῖπρωφῆτιὰ ἵοῖσῆοῦ: ἀλλὰ
ἀρκαζι ἵνε εἰρηωμι ἐβὼλθεν φῶρωϋ
ἠφῆοῦτ ἵεῖρη Πῖπνεῦμα εῖοῦαβ.

Αῖρωπι Δε ἵνε εἰρηπρωφῆτις
ἵνωῦτ ἵεῖρηθεν πῖλαο: ἠφῆῖ οἵ
ἕτοῖναῖωπιθεν ἕηνοῦ ἵνε
εἰρηεῖτῆβω ἵνωῦτ: ναῖ ἕτοῖναῖμι
ἕδοῖν ἵοῖερεσις ἵὰσῶ: οῖοε φῆηβ
ἕταεῖωπο εῖρκαῖ ἠμοεῖ ἐβὼλ: εῖνῖ
ἵωῦτ ἵοῖὰσῶ ἵεῖωλεμ.

Οῖοε εἰρηωϋ εῖεσῶκ ἵεῖα ἵοῖωε
οῖοε ἐβὼλ εἰτοτοῦ εῖρκαῖ ἕφῶωῖτ
ἵνε τῖεῖμη.

Οῖοε ἵεῖρηθεν εἰρηεῖτῖῖσῆοε
ἠπῖλαστοῖ ἵεῖα εῖερεῖβῶτ
ἠμωτεῖ: ναῖ ἕτε ἵοῖεαπ ἵεῖεῖ
ἕκορεῖ ἀν: οῖοε τοῖὰσῶ εἵηεῖνῖ ἀν.

ἵεῖε φῆοῦτ ἠπεεῖτῆσο
ἕηιασῖελοε ἵηεταεῖρηβῖ: ἀλλὰ
ἵεῖρηθεν εἰρηεῖαῖε ἵεῖρηφοεθεν
πῖταρταροε: ἀεῖηῖτοῦ εῖρηεῖρεε
ἕρωῦτ ἕῖεαπ οῖοε ἕερεκοεαεῖν
ἠμωῦτ.

Οῖοε πῖρηεοε ἵκοεμοε
ἠπεεῖτῆσο ἕροε: ἀλλὰ ἕῖηεῖ πῖμαε

for prophecy never
came by the will of man,
but holy men of God spoke
as they were moved by the
Holy Spirit.

But there were also false
prophets among the people,
even as there will be false
teachers among you, who
will secretly bring in
destructive heresies, even
denying The Lord who
bought them, and bring on
themselves swift
destruction.

And many will follow
their destructive ways,
because of whom the way
of truth will be blasphemed.

By covetousness they
will exploit you with
deceptive words; for a long
time their judgment has not
been idle, and their
destruction does not
slumber.

For if God did not spare
the angels who sinned, but
cast them down to hell and
delivered them into chains
of darkness, to be reserved
for judgment;

and did not spare the
ancient world, but saved
Noah, one of eight people, a
preacher of righteousness,

لَا تَهُ لَمْ تَأْتِ نُبُوَّةٌ قَطُّ بِمَشِيئَةِ
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللّٰهِ
الْقَدِيسُونَ مَسْؤِقِينَ مِنَ الرُّؤْحِ
الْقُدْسِ.

وَلَكِنْ كَانَ أَيْضاً فِي الشَّعْبِ أَنْبِيَاءُ
كَذِبَةٌ، كَمَا سَيَكُونُ فِيكُمْ أَيْضاً
مُعَلِّمُونَ كَذِبَةٌ، الَّذِينَ يَدَّسُونَ يَدَعِ
هَلَاكِهِمْ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي
اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ
هَلَاكاً سَرِيعاً.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيْنُونَتْهُمْ
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا
يَنُوعَسُ.

لَا تَهُ إِنْ كَانَ اللّٰهُ لَمْ يُشْفِقْ عَلَى
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ
الظُّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ
مَحْرُوسِينَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ
إِنَّمَا حَفِظَ نُوحًا ثَامِناً كَارِزاً لِلْبَيْرِ إِذْ
جَلَبَ طُؤْفَاناً عَلَى عَالَمِ الْفُجَّارِ.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ
 ἔροϋ: ἀϋῖνι ἵνοκατακλῦτομοσ ἔχεν
 πικομοσ ἵτε νιᾶσεβησ.

Οτοθ νικεπολισ Σοδομα νεμ
 Σομορρα ἀφροκροθ ἔαφερκατακρινῖν
 ἡμωοθ: ἔαφχατ εῖτομοτ ἵνιᾶσεβησ
 εθναωωπι.

Οτοθ πιθῶμνι λωτ ἀφναθμεϋ εῖτῖ
 ἡμοϋ ἵκρονοσ ἔβοθ θιτεν ποῖτομοτ
 ετρωοθ ἵτε ποῖκῖνμωϋι ετρωϋ.

Ἦεν οῖτωμοσ γαρ νεμ οῖτωτεμ
 ναϋωωπι ἵθρη ἵθρητοθ ἵχε πιθῶμνι
 ἵέροοθ θᾶτθῆ ἵέροοθ: οτοθ
 ναῖτῆμκαθ ἵνοψῖτῆχῆ ἵθῶμνι ἵθρη
 θεν θανθῆνοῖ ἵᾶνομοσ.

*Ἦασῖνοθ ἡπερμενερε πικομοσ
 οῖδε ἵηετωοπ θεν πικομοσ:
 πικομοσ νακῖνι νεμ τεϋεπιθῆμια: φῆ
 δε εῖτιρῖ ἡφορωϋ ἡφῖνοθ ῥῆναωωπι
 ωα ἔνεθ: ᾶμην.*

bringing in the flood on the world of the ungodly;

and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly.

and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked,

for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds.

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

وَإِذْ رَمَدَ مَدِينَتِي سَدُومَ وَعَمُورَةَ
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعَأَ
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ
 سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا
 نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْآتِيْمَةِ.

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

The Acts الإبركسيس

Πραξισ ἵτε νενιοῖ ἵᾶποστολοσ:
 ἔρε ποῖτομοθ εθογαβ ωωπι νεμᾶν.
 ᾶμην.

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

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

Πραξισ ἱε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἴσῃς γὰρ ἰσῆεν νῖσενεᾶ
 ἵαρχεος οὔονταϋ ἵνηετρωῖω ἕμοϋ
 κατὰ πολῖς ἕεν νῖσῆνασῶσῃ εῖωϋ
 ἕμοϋ κατὰ Σαββατον νῖβεν.

Ποτε ἀσερδοκῖν ἵνῖαποστολοσ
 νεμ ἵπρεσβῆτεροσ νεμ ἴεκκλῆσιᾶ
 τηρσ ἐσωτπ ἵεαρνωμῖ ἐβολ ἵεῆτοϋ
 εὔοροποϋ ἐτᾶντιοχιᾶ νεμ Παῦλοσ
 νεμ Βαρναβασ: ἰοῦδασ φῆετομοϋἴ
 εῖροϋ γε Βαρσαββασ νεμ Σιλασ
 εαρνωμῖ ἵεῖσῶτομενοσ ἕεν νῖσῆνοϋ.

Ἀνῆδαῖ ἐβολ εἰτοτοϋ
 ἵνῖαποστολοσ νεμ ἵπρεσβῆτεροσ
 ἵνῖσῆνοϋ ἵηετχῆ ἕεν τᾶντιοχιᾶ νεμ
 ἴΚυλῖκῖα νεμ ἴΣυριᾶ ἵνῖσῆνοϋ
 νῖεβολ ἕεν νῖεθνοσ χερετε.

Επιδη ἀνωτεμ γε εαρνοτον ἐβολ
 ἕεν θῆνοϋ ἐταῖ ἐβολ ἀνῶθερτερ
 θῆνοϋ εῖφωεῖ ἵνετενψῆτχῆ ἕεν
 εαρνωμῖν σασι ναι ἐτε ἕπενχοτοϋ.

Ἀσερδοκῖν οὔν ναν ἐανῖ εῖωα
 εῖροπο ἐσωτπ ἵεαρνωμῖ εὔοροποϋ
 εαρωτεν νεμ νενᾶσαπητοσ
 Βαρναβασ νεμ Παῦλοσ.

Εαρνωμῖ ἐαρἴ ἵτοϋψῆτχῆ ἐεῖρη
 ἐεῖεν Φραν ἕπενβοῖσ Ἰησοϋσ

For Moses has had
 throughout many
 generations those who
 preach him in every city,
 being read in the
 synagogues every Sabbath.

Then it pleased the
 apostles and elders, with the
 whole church, to send
 chosen men of their own
 company to Antioch with
 Paul and Barnabas, namely,
 Judas who was also named
 Barsabas, and Silas, leading
 men among the brethren.

They wrote this letter by
 them: The apostles, the
 elders, and the brethren, To
 the brethren who are of the
 Gentiles in Antioch, Syria,
 and Cilicia:

Greetings. Since we
 have heard that some who
 went out from us have
 troubled you with words,
 unsettling your souls,
 saying, “You must be
 circumcised and keep the
 law”, to whom we gave no
 such commandment,

It seemed good to us,
 being assembled with one
 accord, to send chosen men
 to you with our beloved
 Barnabas and Paul,

men who have risked
 their lives for the name of
 our Lord Jesus Christ.

لأنّ موسى منذ أجيال قديمة، له
 في كل مدينة من يكرز به، إذ يُقرأ
 في المجمع كل سبت.

حينئذ رأى الرسل والمشايع مع
 كل الكنيسة أن يختاروا رجلين
 منهم فيرسلوهما إلى أنطاكية مع
 بولس وبرنابا: يهوذا الملقب
 برسابا وسيلا رجلين متقدمين في
 الإخوة.

وكتبوا بأيديهم هكذا: «الرسل
 والمشايع والإخوة يهدون سلاماً
 إلى الإخوة الذين من الأمم في
 أنطاكية وسورية وكيليكية:

إذ قد سمعنا أن أناساً خارجين من
 عندنا أزعجوكم بأقوال مقلبين
 أنفسكم وقائلين أن تختتنوا
 وتحفظوا التاموس الذين نحن لم
 نأمرهم.

رأينا وقد صرنا بنفس واحدة أن
 نختار رجلين ونرسلهما إليكم مع
 حبيبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم
 ربنا يسوع المسيح.

Πιχριστος.

Ανοτωρι δε ηλουδαο νεμ σιλαο:
ηνωου εωου εεταμωτεν εναι ρω
εβολ ειτεν πιχασι

Ασραναε γαρ ηπιπνευμα εσοταβ
νεμ ανον εων εωτεμοταε βαροο
εεεε οηνοου ηεουο: ηλην ηαι εεν
ογαναοκη.

Αρεε ερωτεν αβολ ημωου
ηιωωτ ηηλωλον νεμ ηιανοε εωμωουτ
νεμ ηιωεε νεμ ηηπορηα: ηαι
ερετεηαρεε ερωτεν αβολ ημωου
ηητετεηερεωβ ηκαλωο: ογχαη.

*Πιχασι δε ητε ηβοιοι εεεαηαι οροε
εεεαηαι: εεεαμαηαι οροε εεεταχρο:
εεν ηαοηα ηεκκληοηα ητε εηνοηη:
αμην.*

We have therefore sent
Judas and Silas, who will
also report the same things
by word of mouth.

For it seemed good to
the Holy Spirit, and to us, to
lay upon you no greater
burden than these necessary
things:

that you abstain from
things offered to idols, from
blood, from things
strangled, and from sexual
immorality. If you keep
yourselves from these, you
will do well. Farewell.

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

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُّسُ وَنَحْنُ
أَنْ لَا نَضْعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ
هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ
الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَبِعَمَّا تَفْعَلُونَ.
كُونُوا مُعَافِينَ».

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

Synaxarium of Baramudah 7

سنكسار اليوم السابع من شهر برمودة

1. The Departure of the Righteous St. Joachim, the Father of the Blessed Virgin St. Mary
2. The Departure of St. Macrobius
3. The Martyrdom of Saints Agapius and Theodora

1. The Departure of the Righteous St. Joachim, the Father of the Blessed Virgin St. Mary

On this day, the righteous St. Joachim, the father of the blessed Virgin St. Mary, departed. He was born in the city of Nazareth, a descendant of King David, and of the tribe of Judah.

His wife Hannah was barren, and they both prayed and entreated God continually to give them a child. God gave

1. نياحة الصديق يواقيم والد القديسة العذراء مريم
2. نياحة القديس مقروفيوس
3. استشهاد القديسين أغابيوس وثيودورة

1. نياحة الصديق يواقيم والد القديسة العذراء مريم
في مثل هذا اليوم، تنيح الصديق يواقيم والد القديسة العذراء مريم. وُلِدَ بمدينة الناصرة وهو من نسل داود من سبط يهوذا.

وكانت زوجته (حنة) عاقراً. وبمداومته معها على الصلاة والطلبية إلى الله، رزقهما

them a good fruit, which is the Virgin St. Mary. After God had pleased him with the birth of St. Mary, he presented her to the temple. To serve; as he vowed.

He departed in peace at an age of about 80 years, when the Virgin was three years old.

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

2. The Departure of St. Macrobius

On this day also, the saint Anba Macrobius, the son of the governor of the city of Kaw, departed. When Anba Severus, Patriarch of Antioch, was wondering around the cities of Upper Egypt, he came to the city of Kaw and Macrobius ministered unto him. He accompanied Anba Severus in his visit to the monastery of Anba Moises.

From what Macrobius saw from the holiness of the monks and their asceticism, made him ask Anba Moises to accept him as a monk. Anba Moises explained to him the hardship of the monastic life. When Anba Moises saw the determination of Macrobius, he asked him to resign his position and to relinquish all his money and possessions. He went to his city Kaw, appointed his brother in his place, returned to the monastery and put on the monastic garb. When his brothers Paul, Elias, and Joseph saw what their brother had done, they came to him and became monks by the hands of Anba Moises.

Anba Macrobius built many monasteries. There were about a thousand monks and about a thousand nuns under his guidance. He built many places for the poor and the needy. He also built many churches and monasteries. God granted St. Macrobius the gift of healing the sick.

When Pope Theodosius, the 33rd Patriarch, heard of him, he wrote to him praising and encouraging him. He asked him to come to Alexandria so the people could receive his blessing. When he came, the Pope ordained him a priest, and then he returned to his monastery.

When he finished his good strife, he departed in peace. His brother, Anba Yousab, who was appointed as his successor in running the monasteries, prayed over his body and buried him.

The appearance of his body was on the seventh day of the Blessed Month of Tubah, seven hundred and thirty three years after his departure. That was in the days of Anba Yousab, bishop of Akhmim, and the archon Isaac, the scribe of the prince Eiz-Eldeen El-Hamawy. Anba Yousab, bishop of Akhmim, took the body out of its tomb

الله ثمرة صالحة وهي القديسة مريم العذراء. وبعد أن أقر الله عينيه بمولد القديسة مريم، قدمها إلى الهيكل لتخدم فيه، إيفاء لنذره. ثم تنيح بسلام وهو في الثمانين من عمره، وكانت القديسة العذراء ابنة ثلاث سنين. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس مقروفيوس وفيه أيضاً تنيح القديس الأنبا مقروفيوس ابن حاكم مدينة قاو. ولما كان الأنبا ساويرس البطريرك الأنطاكي يجول الصعيد ووصل إلى قاو، كان مقروفيوس قائماً بخدمته. ثم صحبه في رحلته إلى دير القديس مويسيس القريب من العراية المدفونة. وهناك رأى مقروفيوس قداسة الآباء الرهبان. فطلب من الأنبا مويسيس أن يرهبه، فبين له الأنبا مويسيس أتعاب الرهبنة، وطلب منه أن يترك وظيفته وأمواله وممتلكاته. فذهب إلى قاو، وعين أخاه مكانه. ورجع بعد هذا وترهب. ولما علم إخوته بولس وإلياس ويوسف، حضروا إليه وترهبوا هم أيضاً على يد الأنبا مويسيس. وقد شيد أنبا مقروفيوس عدد من الأديرة. وكان تحت إشرافه نحو ألف راهب وألف راهبة، وبنى كثير من الأماكن للفقراء والمحتاجين، وكنائس وأديرة عديدة ووهب الله القديس مقروفيوس موهبة الشفاء. ولما سمع به البابا ثينودوسوس، البطريرك الثالث والثلاثون، كتب يمدحه ويشجعه ويستدعيه ليتبارك منه شعب الإسكندرية. ولما ذهب رسمه البابا قساً، ثم عاد إلى ديره. وبعد أن أكمل جهاده تنيح بسلام، وكفنه أخوه الأنبا يوساب الذي صار خلفاً له في تدبير الأديرة. هذا وقد كان ظهور جسده في اليوم السابع من طوبه بعد نياحته بسبعماناة وثلاثة وثلاثين عاماً في أيام الأنبا يوساب أسقف أحميم، والأرخن إسحاق كاتب الأمير عز الدين الحموي. فتولى أسقف أحميم إخراج الجسد من مقبرته بالجبل ونزل به إلى

in the mountain, down to the church of the monastery,
where they buried him with hymns and praises (there is a
monastery after his name in Assiut governorate).

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

كنيسة الدير. وهناك دفنوه بالتراتيل
والتسابيح (ما زال يوجد دير يسمى دير
الأنبا مقروفة بحاجر الجبل غرب صدفا
بمحافظة أسيوط، ويتبع إيباشية أبو تيج
وصدفا والغنايم).
بركة صلواته فلتكن معنا. آمين.

3. The Martyrdom of Saints Agapius and Theodora

On this day also, the church celebrates the
commemoration of the martyrdom of Saints Agapius and
Theodora.

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

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

3. استشهاد القديسين أغابوس وثيودورة
وفيه أيضاً تذكارة استشهاد القديسين
أغابوس وثيودورة.
بركة صلواتهم فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزموور 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 ἐν: ε, ε'	Psalm 99: 6, 7	المزمور 98: 5, 6
<p>Ἰωῦνθης νευ Δάρων θεν νεφοθηβ: νευ Σαμουηλ θεν νηεττωβθ ἄπεφραν: ναττωβθ ἄΠβοικ οτοθ ἡθοφ ναφωτεμ ἔρωον: θεν οττγλλοφ ἡβηπι ναφρασι νεμωον. 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>

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>Ουαναςνωσιφ ἐβολ θεν πιασσελιον εθογαβ κατα Ἰαθεον ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البعشير. بركاته علينا آمين.</p>
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Ουτοι νωτεν νικαδ νεμ νιΦαρισεοσ
νιψοβι: γε τετενωθαυ ετμετοτρο ντε
νιφνοτι υπεμθο ννιρωμι: νωτεν ταρ
τετεννηοτ εδοτη αν οτδε ννεθνηοτ
εδοτη τετενωχω μμωοτ αν ει εδοτη.

Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَلَكُوتَ
السَّمَاوَاتِ فَمَا النَّاسُ فَلَا تَدْخُلُونَ
أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.

Ουτοι νωτεν νικαδ νεμ νιΦαρισεοσ
νιψοβι: γε τετενοτωμ νιχι ντε νιχηρα
δεν ετια ντε τενριπροσετρχη εωμην
εβολ: εβε φαι τετεν ναδι νθαν νιωτ
νθαπ.

Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore, you will receive greater condemnation.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ
الْأَرَامِلِ وَلِعَلَّةَ تَطِيلُونَ صَلَاةَكُمْ.
لِذَلِكَ تَأْخُذُونَ دَيْنُونَةَ أَعْظَمَ.

Ουτοι νωτεν νικαδ νεμ νιΦαρισεοσ
νιψοβι: γε τετενκωτ εφιομ νεμ
πετωουοτ ερετετεθαμιο
νοτιπροσχιλιτοσ: οτοσ εωπα
αεωανωωπι τετενιρι μμοσ νωηρι
νσεενα εεκηβ ερωτεν.

“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ
وَالْبَرَّ لِتَكْتَسِبُوا دَخِيلًا وَاحِدًا وَمَتَى
حَصَلَ تَصْنَعُونَهُ ابْنًا لِحَبْنَتِهِمْ أَكْثَرَ
مِنْكُمْ مُضَاعَفًا.

Ουτοι νωτεν νιδατωμιτ μβελλε
νηετω μμοσ γε φνεθναωρκ υπιερφει
ελι πε: φη δε εθναωρκ υπινονβ ντε
πιερφει οτον εροε.

Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’

وَيْلٌ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانُ
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ
الْهَيْكَلِ يَلْتَزِمُ!

Νισοχ οτοσ μβελλε νιμ ταρ ετοι
ννιωτ: πινονβ πε ωαν πιερφει εττοτβο
μπινονβ.

Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ
الذَّهَبَ؟

Οτοσ φνεθναωρκ μπιμα
νερωωωωωι ελι πε: φη δε εθναωρκ
μπιταιο ετχη ειωωε οτον εροε.

And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي
عَلَيْهِ يَلْتَزِمُ!

Ἦικοχ οτοχ ἄβελλε αψ γαρ ετοι
ἵνιψῳ† πιταῖο πε ψαν πιμαἰερψωουψῳ
εττοῖβο ἄπιταῖο.

Φη οῖν ετωρκ ἄπιμαἰερψωουψῳ
αψωρκ ἄμοϋ νεμ ρωβ νιβεν ετχη
χιζωϋ.

Οτοχ φηετωρκ ἄπιερφει αψωρκ
ἄμοϋ νεμ φηετψοπ ἵδητεϋ.

Οτοχ φηετωρκ ἵτφε αψωρκ
ἄπιῆρονοϋ ἵτε Φηου† νεμ φηετρεμσι
χιζωϋ.

Οτοῖ νωτεν νισαδ νεμ νιΦαρισεοϋ
νιψοβι: χε τετεν† ἄφρεμῃτ
ἄπιἄδῖνῆσθοῖ νεμ πιἄμσι νεμ πιθαπεν:
οτοχ ἄτετενχω ἵνηετρωϋ ἵτε
πινομοϋ ἵσα θηνοϋ πιθαπ νεμ πιναῖ
νεμ πιναδ†: ναῖ ναδμῖψα
ἵτετεναῖτοϋ νικεχωοῖνι δε
ἵτετενῶτεμχαῖ ἵσα θηνοϋ.

Ἦιδανωιτ ἄβελλε νηετσωϋ
ἵ†ψολμεϋ οτοχ ετωμκ ἄπιχαμοῖλ.

Οτοῖ νωτεν νισαδ νεμ νιΦαρισεοϋ
νιψοβι: χε τετεντοῖβο σαβολ ἄπιἄφοτ
νεμ †παροψιϋ: σαδοῖνι δε ἄμωοϋ μερ
ἵρωλεμ νεμ βωδεμ.

Πιβελλε ἄΦαρισεοϋ: ματοῖβο
σαδοῖνι ἄπιἄφοτ ἵψορπ νεμ †παροψιϋ

Fools and blind! For
which is greater, the gift or
the altar that sanctifies the
gift?

Therefore, he who
swears by the altar, swears
by it and by all things on it.

He who swears by the
temple, swears by it and by
Him who dwells in it.

And he who swears by
heaven, swears by the throne
of God and by Him who sits
on it.

Woe to you, scribes and
Pharisees, hypocrites! For
you pay tithe of mint and
anise and cummin, and have
neglected the weightier
matters of the law: justice
and mercy and faith. These
you ought to have done,
without leaving the others
undone.

Blind guides, who strain
out a gnat and swallow a
camel!

Woe to you, scribes and
Pharisees, hypocrites! For
you cleanse the outside of
the cup and dish, but inside
they are full of extortion and
self-indulgence.

Blind Pharisee, first
cleanse the inside of the cup
and dish, that the outside of
them may be clean also.

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَرُونَ النَّعْنَاعَ
وَالشَّبِثَ وَالْكُمُونَ وَتَرَكَتُمْ أَثْقَلَ
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةِ
وَالإِيمَانِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

أَيُّهَا الْفَقَادَةُ الْعُمَيَّانُ الَّذِينَ يُصَفِّونَ
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ
الْكَاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلٍ
مَمْلُوءَانِ اخْتِطَافًا وَدَعَاةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوْلًا
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ
خَارِجُهُمَا أَيْضًا نَقِيًّا.

ἔτι καὶ ἵνα ἴτε σαβοῶν ἠμωῶν τοῦτο.

Οἱ οὖν ἄρχοντες ἰσραὴλ καὶ οἱ φαρισαῖοι καὶ οἱ γραμματεῖς· ὡς ἴστανται ἠδὲ ἠμωῶν ἐξωθεν ἠνομιᾶς· σαβοῶν ἠμωῶν ἐξωθεν ἔστιν ἕως ἡμερῶν γε ἠμωῶν μετὰ ἠνομιᾶς ἠρριμωῶν καὶ ἠβωδῶν ἠβεν.

Παρηγῆ ἠθωπεν ἔωπεν σαβοῶν μετὰ ἠμωπεν ἠτενοῶν ἐξωθεν ἠπεῦθε ἠνιρωῶν ἠφρηγῆ ἠεἰς ἠνομιᾶς· σαδοῦν δε ἠμωπεν μετὰ ἠμετωῶν καὶ ἠνομιᾶ ἠβεν.

Οἱ οὖν ἄρχοντες ἰσραὴλ καὶ οἱ φαρισαῖοι καὶ οἱ γραμματεῖς· ὡς ἴστανκωτ ἠνιμωῶν ἠτε ἠπρφητης οῦτος ἠτενοῶν ἠνιβηθ ἠτε ἠνομιᾶς.

Οῦτος ἠτενω ἠμωος ὡς ἔνε ἠνχηθ ἠνιεῶν ἠτε ἠνιοῦτ· ἠαν ἠαῶν πινενοῖ ἠψφρη ἠρωῶν ἠν πεθ ἠνιεῶν ἠτε ἠπρφητης.

Ἔως δε ἠτενεμεθερεθ ἠρπωπεν· ὡς ἠθωπεν ἠνιωπρη ἠνιεῶν ἠνιπρφητης.

Οῦτος ἠθωπεν ἠωπεν ἠτενεκε ἠψωπ ἠτε ἠνιεῶν ἠεῶν.

Ἦρρωθ ἠμωι ἐξωθενθ ἠνιεῶν· ἠως ἠτενεῶν ἠεῶν ἠνιεῶν ἠτε ἠεῶν.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets.

Fill up, then, the measure of your fathers' guilt.

Serpents, brood of vipers! How can you escape the condemnation of hell?

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا مَبْيُضَّةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامٍ وَأَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّكُمْ مِنْ دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِثْمًا!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنَّكُمْ أَبْنَاءُ قَتَلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟

Εὐθε φαί θηππε ἀνοκ Ἰησοῦωρπ
 θαρῶτεν ἡθανῖπροφητης νεμ
 θανσαβεῖ ἡσαδ: οὔοθ ἐρετεν ἐδῶτεβ
 ἐβολ ἡδῆτοῦ: οὔοθ ἐρετεν εἰψι οὔοθ
 ἐρετεν ἐερμαστιστοιν ἡμωοῦ θεν
 νετεν στῆνασῶση: οὔοθ ἐρετεν ἐδοσι
 ἡσῶοῦ ισxen βακι ἐβακι.

Θοπωσ ἡτεψι ἐχεν ἠηνοῦ ἡχε ἡνοψ
 ἡιβεν ἡἠμη ἐταῦφονψ ἐβολ θιχεν
 πικαθι: ισxen ἡἡνοψ ἡἡβελ ἡἠμη ψα
 ἡἡνοψ ἡΖαχαριασ ἡψηρι ἡΒαραχιασ:
 φἡεταρετεν θοθβεψ οὔτε πιερφει νεμ
 πιανερωωοῦψι.

ἡμην Ἰχω ἡμμοσ ἡωτεν χε ἐρε ἡαι
 τηροῦ ἡ ἐχεν ται ἡνεἶ.

*Πῶοῦ φα ΠεννοῦἸ πε ψα ἐνεθ
 ἡτε ἡι ἐνεθ: ἡμην.*

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.

لَدٰلِكَ هَا اَنَا اَرْسِلُ اِلَيْكُمْ اَنْبِيَاءَ
 وَحُكَمَاءَ وَكُتَبَةً فَمِنْهُمْ تَقْتُلُونَ
 وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي
 مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ اِلَى
 مَدِينَةٍ.

لَكِي يَاتِي عَلَيكُمْ كُلُّ دَمٍ زَكِيٍّ سَفَكَ
 عَلَى الْاَرْضِ مِنْ دَمِ هَابِيلَ الصِّدِّيقِ
 اِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَّا الَّذِي
 قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ اَقُولُ لَكُمْ: اِنَّ هَذَا كُلُّهُ يَاتِي
 عَلَى هَذَا الْجِيلِ.

والمجد لله دائماً.

Katameros Readings for the 8th Day of Baramudah

قطمارس قراءات اليوم الثامن من شهر برمودة المبارك

Κοτύμην ἠέροοτ ἠΠιάβοτ Φαρμοοθῖ

Ροτῖ

Vespers Psalm مزمور العشية

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

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

Ψαλμοσ τω Δαυιδ ζζ: κλ, κε	Psalm 68: 25, 26	مزمور 67: 24, 25
<p>Ατρεπορπ ἠφορ ἠζε ελἠαρχων ενδεντ ἠνηετερψαλιν: δεν ἠμητ ἠεανδελωαιρι ἠρεφερκευκευ.: ἠμοσ ἐΦνοσ† δεν νιεκκλἠσιἠ: οτοσ Πβοισ ἐβολ δεν νιμοσωι ἠτε πἠεραηλ. Αλλἠλοσἠἠ.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. هلليويا.</p>

Vespers Gospel إنجيل العشية

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

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

<p>Οτἠἠατνωσισ ἐβολ δεν πιεταστελιον εσοταβ κατα Πατἠεον 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>
Πατἠεον κῆ: ε - ις	Matthew 26: 6 - 13	متى 26: 6 - 13

Ἰησοῦς Δε εἶρχη θεν Βηθαῖνιὰ θεν
πηνι Ἰσιμων πικακσεθτ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε οἶον
οἶμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ
οἶοθ ασχοψϋ ἐθρηι ἐχεν τεϋὰφε
εϋρωτεβ.

Ἐταρνατ Δε ἵχε νιμαθθης
αὐχρεμευ εϋω ἴμοθ κε παϊτακο οὐ
πε.

Ἦε οἶον ὤχομ θαρ πε ἐϋ ἴφαι
ἐβολ θὰ οἶμω οἶοθ ἐθητοτ ἵνιθηκι.

Ἐταϋέμι Δε ἵχε Ἰησοῦς πεχαϋ
νωοτ: κε εθβεοτ τετενοθαθθις
ἐϋςθιμι: οἶοθβ θαρ ἐνανεϋ πετασαιϋ
ἐροι.

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

Ἀσθιοῖθ θαρ ἵχε θαι ἴπαικοθεν
ἐχεν πασωμα ἐπζινκοστ.

Ἀμην ϋω ἴμοθ νωτεν: κε φμα
ἐτορναθιωψ ἴπαιερασελιον ἴμοϋ
θεν πικομοθ τηρϋ εἶεσαζι θωϋ
ἴφηετα ται θθιμι αιϋ εϋμενὶ νασ.

*Πῶοτ φα Πεννοϋϋ πε: ὡα ἐνεθ
ἵτε νιένεθ: ἀμην.*

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

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

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

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

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

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

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

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

Glory be to God forever.

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

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

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

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

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

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

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

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

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

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

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

Matins Gospel

إنجيل باكر

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

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

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

νας: γε καλωσ ἀρεζοσ γε ἕμμοητ ζαι ἕμμοατ.

Πιοη ζαρ ηζαι ἀρεβιτοη οτοε φηεθενεμε τηνοη πεζαι αν πε: φαι οημεεθμη πε εταρεζοη.

Πεξε τςεζιμι ηαη γε Παβοις τηναη γε ηεοκ οηπποφηηης.

Πεηιοη ατοηωηη ζιζειη παιτωοη: ηεωτηη δε τετηηζω ἕμμοσ γε ἀρε πιμα ηοηωηηη ζεη ηεροηαληη πιμα εηε εηηη ηοηωηηη ἕμμοη.

Πεξε ηχοοης ηαη γε τςεζιμι ηεηζοηη γε εηηηοη ηεξε οτοηηοη ζοηε οηδε ζιζειη παιτωοη οηδε ζεη ηεροηαληη εηηηαοηωηη ηεφιωη.

Πεωτηη δε τετηηοηωηη ηεφηεηε ηεηςωοηηη ἕμμοη αν: ἀηοηη δε ηεηοηωηη ηεφηεηεηςωοηηη ἕμμοη: γε πιοηζαι οη εβοηη ζεη ηηοηηδαη πε.

Αλλα εηηηοη ηεξε οτοηηοη εηε τηηοη ηε: ζοηε ηηρεηοηωηη ηεηαφηηη εηηηαοηωηη ηεφιωη ζεη οηηηεηηα ηεη οημεεθμη: κε ζαρ φιωη αηηωη ηεα ηαι οηοη ηεπαιρηη ηηεεοηωηη ἕμμοη.

Οηηηεηηα πε φηοηη: οτοε ηηεεοηωηη ἕμμοη εεηηηα

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

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

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

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

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

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

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

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

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

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

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

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

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

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

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

ἵπτοτοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ
οὔμεθυμι.

*Πῶοτ φα Πεννοττ πε ψα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

*Glory be to God
forever.*

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολη ἵτε πενσαδ Παυλος Πιὰποστολος

Παυλος φβωκ ἕπενβοις Ἰησοϋς
Χριστοϋ: πιὰποστολος εἰθαθευ:
φἠεταῦθαψϋ ἐπιζωϋεννοϋϋ 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 epistle of our teacher St. Paul to the Ephesians. May his blessing be upon us. Amen.

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

Εφεσιουϋ ε: η - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ώψι οὔν ζωϋ εδνηρη ἵτε
πιωωινι.

Walk as children of light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποῦταε ταρ ἵτε πιωωινι αϋ
ἵερηι ζεν πεθαναεϋ νιβεν νεμ
οὔδικεοϋτη νεμ οὔμεθυμι.

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

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ
وَبِرٍّ وَحَقٍّ.

Ερετενερδοκιμαζιν γε οὔ
πεθραναεϋ ἕΠβοις.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ
الرَّبِّ.

Οὔοε ἕπερερῶφρη ἐνιεβηοὔ
ἵατοῦταε ἵτε πῆακι μαλλον δε
οὔοε σοει.

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

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

Πε γαρ ἔστορα ἄμωον ἰχῶπι
οὐ γινῶσι πε ἕριπκεχοτον.

Θωβ δε νιβεν ἔγωρε πιστωνι
σαρωον ὑποστονωνε ἔβολ: θωβ γαρ
νιβεν εθοστονε ἔβολ οστοωνι πε.

Εθε φαι ἕγω ἄμοος γε τωικ
πετεγκοτ οστο οξι ἕρατκ ἔβολ δεν
νηεθωοντ οστο ἕρε Πιχριστοσ
ερωωνι ἕροκ.

Ανατ οτη ακριβωσ νασνηον γε
ἕταρετεμωωι ἵαυῆρητ ἄφρητ ἁη
ἵεανατςβω ἀλλα ἄφρητ ἵεανατςβετ.

Ερετενωωπ ἄπισχοτ γε νιἕροον
σεζωον.

Εθε φαι ἄπερωωπι ἕρετενοι
ἵατρητ ἀλλα κατ γε ον πε φονωω
ἄΠβοις.

Οστο ἄπερθεῖ δεν πηρη φηἕτε
οστον ονμετατογδα ὑοπ ἵδητγ:
ἀλλα ὑωπι ἕρετενεκ ἔβολ δεν
Πιπνευμα.

Ερετενεκχι δεν θηνοτ
ἵεανψαλωμοσ νεω δανῆμοτ νεω
δανῆωδη ἄπνευματικον: ἕρετενεωσ
οστο ἕρετενερωωπιν ἕΠβοις δεν
νετενερητ.

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 تَوَجَّحَ، يُظَهَّرُ بِالنُّورِ.
لأنَّ كُلَّ مَا أَظَهَرَ فَهُوَ نُورٌ.

لذَٰلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَفَمِنَ
الْأَمْوَاتِ فَيُضِيءُ لَكَ الْمَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّقْطِيقِ،
لَا كَجُهَلَاءَ بَلْ كَحُكَمَاةٍ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ سَرِيرَةٌ.

مَنْ أَجَلَ ذَٰلِكَ لَا تَكُونُوا أُغْيَاءَ بَلْ
فَآهِمِينَ مَا هِيَ مَشِيئَةُ الرَّبِّ.

وَلَا تَسْكُرُوا بِالْخَمْرِ الَّتِي فِيهَا
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةٍ،
مُتَرَنِّمِينَ وَمُرتَلِينَ فِي قُلُوبِكُمْ
لِلرَّبِّ.

Ἐρετενωπεδμοτ ἵηχοτ νιβεν
 ἔρρη ἔχεν ορον νιβεν δεν φραν
 ἠΠενδοις Ἰησοῦς Πιχριστος νεμ
 Φνοτ Φιωτ.

Ἐρετενδνον ἵχωτεν
 ἵνετενερηοτ δεν τχοτ ἵτε
 Πιχριστος.

*Πεδμοτ ταρ νεμωτεν νεμ
 τειρηνη ετσοπ: χε ἄμην εσεψωπι.*

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

submitting to one
 another in the fear of God.

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

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

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβολα δεν πε πιχοτ
 ἵεπιστολη ἵτε πενωτ Πετρος.
 Ἀμην. Παμερατ.

ἁ Πετρος τ: ε - ιδ

Παιρητ ταρ πε ἵοτχοτ ἵηηιδμοι
 εθοταβ νατερελιπς ἔΦνοτ
 νατσολεα ἠμωοτ ετδνον ἵχωοτ
 ἵηνοτλαι.

ἠφρητ ταρ ἵσαρρα εσωτεμ ἵσα
 Ἀβρααμ εμοτ εροτ χε παδοις
 οηεταρετενερωρι νας ἔρετενιρι
 ἠπιπεθνανετ οτοδ ἵτετενερωτ ἠη
 δατλη ἵελι ἵχοτ.

Παιρητ οη ηικερωμ ἔρετενωπ
 νεμωοτ ἔρετενεμ χε οτσκεροσ
 ἵασθενης πε ηηιδμοι ἔρετενταιο

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

1 Peter 3: 5 - 14

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

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

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

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

1 بطرس 3: 5 - 14

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

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

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

νωστ ζωσ ετοι νύφρη νκληρονομος
ντε επιμοτ ντε πωνθ νεμωτεν δεν
οτθο νρητ εινα γε ννετενταρνο δεν
νετενπροσερχη.

Πχωκ δε ερετενοι νουμενι νοωτ
τηροτ: ερετενοι νύφρη νβιδιςι: οτοθ
ερετενοι μμαδισον νψανθμαδτ
ερετενθεβινοτ.

Нτετεντ νουπετρωτ αν θα
ουπετρωτ: οτδε εοτρωοτψ θα
οτρωοτψ: πετορβητ δε ερετενςμοτ γε
εταθαρευ θηνοτ επαρωβ εινα
ντετενερκληρονομιν υπιςμοτ.

Φη γαρ εθοωψ εμενρε πωνθ
οτοθ ενατ εβανελοοτ ενανετ
μαρετταλβο υπετλας εβολ θα
πιπετρωτ: οτοθ νετςφοτοτ
εψτεμασι νοτχροτ.

Μαρετρικι σαβολ υπιπετρωτ:
οτοθ ντετπιρ υπιασαθον: μαρετκωτ
νσα οτρηρηνη οτοθ ντετβοχι νσωσ.

Χε νενβαλ υπβοις σεχοτψτ εχεν
νιθμη: οτοθ νετμαωχ σερικι νσα
ποττωβλ: πτο δε υπβοις εχεν νηετιρι
υπιπετρωτ.

Οτοθ νιμ εθναψτεμακλ νωτεν
εψωπ αρετενψανερρετχοθ

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.”

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي
الرَّآيِ بِحَسَنٍ وَآحَدٍ ذَوِي مَحَبَّةٍ
أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن
شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ
مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ
لِكَيْ تَرثُوا بَرَكَاتِهِ.

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

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

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ
وَأذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ
الرَّبِّ ضِدًّا فَاعْلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ
بِالْخَيْرِ؟

ἐπιπεθάνει.

Ἀλλὰ ἰσχε τετενερ ἴκεβιεμκαρ
εἶθε ἴμεθυμι ὠογνιατεν θηνοῦ:
τοῦτοῖ δὲ ὑπερερτοῖ δα τεσση οὔδε
ὑπερῶθορτερ.

*Ἡ ἀσῆνηοῦ ὑπερμενερε πικοςμος
οὔδε νηετῶοπ δεν πικοςμος: πικοςμος
ναςινι νεμ τερεῖπιθῶμα: φη δε εἰτῖρι
ὑφοτωῶ ὑφνοῖτ ἡναῶοπι ῶα ἐνεε:
ἀμην.*

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.

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

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 νενηιοῖ ἵἀποστολοσ:
ἐρε ποῦςμοῦ εθοραβ ῶοπι νεμδαν.
Ἀμην.

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

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

Πραξις κ̄α: ε̄ - ῑδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀσῶοπι δε ἐτανσῶκ ἵνιέροοῦ
ἐβολ: ἀνι ἐβολ δανοῶπι εἰτφο ὑμοῦ
ἐβολ τηροῦ νεμ δανκεριόμι νεμ
νοῦῶοπρι ῶα σαβολ ἵτπολις: οὔοε
ἀνειττεν ειχεν νεκελι ειχεν πιχρο
ἀνεῖπροσεῦχεσθε.

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.

وَلَمَّا أَتَيْنَا أَجْمَعًا خَرَجْنَا مِنْهَا وَأَخَذْنَا فِي سَفَرِنَا إِلَى الْيَمَنِ مَعَ أَهْلِيهِمْ وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

Οὔοε ἀνεῖροταζεσθε ἐβολδα
νεῖεῖροῦ ἀνάλι ἐπιχοι: νη δε
ἀνκοτοῦ ἐνήετενωτοῦ.

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

وَلَمَّا وَدَعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَرَجَعُوا إِلَىٰ خَاصَتِهِمْ.

Ἀνοῦ δε ἀνερωτ ἐβολ δεν
Πῖροσ: ἀνι ἐρηι ἐΠτολεμαίς: οὔοε

And when we had finished our voyage from Tyre, we came to Ptolemais,

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورٍ أَقْبَلْنَا إِلَى بَيْتُولِمَايَسَ فُسَلِّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا

ἐτανερασπαζεσθε ἡνιқанηοῦ ἀνωωπι
ἄατοτοῦ ἡοῦεῖοοῦ.

Περασῆ Δε ἐτανὶ ἐβoλ ἀνὶ
ἐΚεσαρία: οῦοε ἐτανωε ἐδοῦν ἐπῆνι
ἡΦιλιπποε πιρεφζιωενηοῦφι: ἐοῦαι πε
ἐβoλ ἄεη πιωαωφ ἀνωωπι ἄατοτφ.

Φαι Δε ηε οῦοη ἡταε ἡμαῦ ἡῖτοῦ
ἡωερι ἡπαρθενοε εεεῖπρoφῆτεῖνι.

Ετανωωπι Δε ἡμαῦ ἡοῦμῆω
ἡεῖοοῦ: ἀφὶ ἡεε οῦαι ἐβoλ ἄεη
ῆοῦΔεὰ ἐοῦῖπρoφῆτῆε πε ἐπεφραη πε
Δαβαοε.

Οῦοε ἐταεὶ ωαροη ἀφῶλι ἡῆζωηη
ἡτε Παῦλοε: ἀμoῦῖ ἡηεφζιε ηεμ
ηεφῖαλαῖε πεαεφ: ηαι ηε ηῆετεφεω
ἡμωοῦ ἡεε Πῖπῆεμα εοῦαβ: εε
πιρωμῆ ἐτε φωε πε παιμoεῖ:
εεηαοηεφ ἡπαιρηῆ ἄεη Ιεροῦεαλημ
ἡεε ηῖοῦΔαι: οῦοε εεηατῆιφ ἐῖρηι
ἐεηεηεε ἡεαηεοηοε.

Ετανεωτεμ Δε ἐηαι ηαηῆεο πε
ἡηοη ηεμ ηῖεηοῦ ἡτε πιμἡ ἐτε
ἡμαῦ: ἐῖτεμ ἡρεφ ωε ἐῖρηι
ἐεεροῦεαλημ.

ῆοτε ἀεεροῦῶ ἡεε Παῦλοε εε οῦ
πε ἐτετεηρα ἡμoῦφ: ἐεεεηεημῆ οῦοε

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.

Then Paul answered,
"What do you mean by
weeping and breaking my
heart? For I am ready not

وَاحِدًا.

ثَمَّ خَرَجْنَا فِي الْعَدِ نَحْنُ رُفَقَاءَ
بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدْخَلْنَا
بَيْتَ فِيلِبُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا
مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ
يَتَنَبَّأْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً
أَنْحَدَرَ مِنْ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ
أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ
وَرَبَطَ بِدَيْئِهِ نَفْسَهُ وَرِجْلَيْهِ وَقَالَ:
«هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ
الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا
سَيُرَبِّطُهُ الْيَهُودُ فِي أُورُشَلِيمَ
وَيُسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَمِ.

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

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي
مُسْتَعِدٌّ لَيْسَ أَنْ أُرَبِّطَ فَقَطْ بَلْ أَنْ
أَمُوتَ أَيْضًا فِي أُورُشَلِيمَ لِأَجْلِ

ἐρετενη̅ϋκαθ̅ ὑπαζητ: ἀνοκ ταρ
ο̅υμονον̅ ἐσονητ̅ ἀλλα̅ ϋ̅σεβτωτ̅ ἐμου̅
θεν̅ Ιερο̅υσαλ̅ημ̅ ἐ̅ρηι̅ ἐ̅ξεν̅ Φραν̅
ὑ̅Π̅βοι̅ς̅ Ι̅η̅σο̅υ̅ς̅.

Ε̅τε̅ ὑ̅πε̅ περ̅ζητ̅ δε̅ θ̅ωτ̅:
ἀ̅ν̅χ̅αρ̅ων̅ ἐ̅ν̅ζ̅ω̅ ὑ̅μο̅ς̅ ζ̅ε̅ πε̅τε̅ρ̅η̅να̅ϋ
ὑ̅Π̅βοι̅ς̅ μα̅ρε̅ϋ̅ω̅πι̅.

*Πισαχι̅ δε̅ ἡ̅τε̅ Π̅βοι̅ς̅ ἐ̅ρ̅ε̅αι̅ ο̅ρο̅ς̅
ἐ̅ρ̅ε̅α̅ϋ̅αι̅: ἐ̅ρ̅ε̅α̅μα̅ζι̅ ο̅ρο̅ς̅ ἐ̅ρ̅ε̅τα̅ζ̅ρο̅:
θεν̅ ϋ̅α̅ς̅ια̅ ἡ̅εκ̅κ̅λ̅η̅ς̅ια̅ ἡ̅τε̅ Φ̅νο̅υ̅ϋ̅:
ἀ̅μ̅η̅ν̅.*

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.

اسم الرب يسوع».

وَلَمَّا لَمْ يَقْنَعْ سَكَنَّا قَائِلِينَ: «لَتَكُنْ مَشِيئَةَ الرَّبِّ».

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

Synaxarium of Baramudah 8 سنكسار اليوم الثامن من شهر برمودة

1. The Martyrdom of the Holy Virgins: Agape, Eirene, and Shiona
2. The Martyrdom of the One Hundred and Fifty believers by the hand of king of Persia

1. استشهاد العذارى القديسات أغابي وإيريني وشيونية
2. استشهاد المائة والخمسين مؤمناً على يد ملك الفرس

1. The Martyrdom of the Holy Virgins: Agape, Eirene, and Shiona

On this day, of the year 20 of the martyrs, 304 AD, the three holy virgins: Agape, Eirene, and Shiona were martyred. They were natives of Thessalonica (a city in Greece), and worshipped The Lord Christ; as their parents. They chose the life of chastity and vowed themselves to The Lord Christ. They persevered in fasting and praying, visited the convents often and practiced asceticism, along with the nuns.

When Maximianus reigned, he restored the worship of idols and persecuted the Christians. These saints were afraid and they fled to the mountain and hid themselves in a cave, devoting themselves to their worship and asceticism.

An old Christian woman visited them weekly to bring them food and take the work of their hands to sell it, and donated the remainder as alms on their behalf to the poor.

1. استشهاد العذارى القديسات أغابي وإيريني وشيونية في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، استشهدت القديسات أغابي وإيريني وشيونية. هؤلاء كن من أهل تسالونيكي (تسالونيكي: إحدى مدن اليونان، وهي التي أسس فيها القديس بولس الرسول كنيسة، وأرسل إليها رسالتين)، وكُنَّ عابدات للسيد المسيح عن أبانهن. وقد نذرْنَ أنفسهن للسيد المسيح. وكُنَّ مداومات على الأصوام والصلوات، مترددات على أديرة العذارى، ومتنسكات مع الراهبات. ولما تقلد مكسيميانوس الحكم، أمر بعبادة الأوثان، وأخذ يضطهد المسيحيين. عندئذ خافت العذارى وهربن إلى الجبل واختبئن في مغارة، مداومات على نسكهن وعبادتهن. وكانت امرأة عجوز مسيحية تأتي إليهن

One day, a wicked person observed the frequent visits of this old woman to the mountain, so he followed her secretly until he knew the cave that she entered. He hid himself, so she did not see him on her way back, for he thought that she was hiding precious things in it. After she left the cave, he entered it and found the precious pearls, the brides of Christ, standing praying. He informed the governor of Thessalonica about them. When they stood before the governor, they confessed a good confession and refused to offer sacrifices to the gods. The governor became furious, severely tortured them, then cast them into the fire, thus they received the crown of martyrdom.

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

بالطعام، وتأخذ عمل أيديهن لتببعه وتتصدق عنهن بما يفضل. وحدث أن أحد الأشرار رأى كثرة خروج هذه العجوز إلى الجبل، فتنبعاها عن بُعد إلى أن عرف مكان المغارة، فاختماً حتى لا تراه عند عودتها، وكان يظن أنها تخبئ أشياء ثمينة. فلما خرجت من المغارة، دخل إليها فوجد الجواهر النفيسة، عرائس المسيح، يصلين. فأخبر الوالي عنهن. ولما وقفن أمام الوالي، اعترفن اعترافاً حسناً ورفضن تقديم القرابين للآلهة. فحنق عليهن وعذبهن كثيراً، ثم طرحهن في النار، فنلن إكليل الشهادة. بركة صلواتهن فلتكن معنا. آمين.

2. The Martyrdom of the One Hundred and Fifty believers by the hand of king of Persia

On this day also is the commemoration of the martyrdom of one hundred and fifty of the believers by the hand of the king of Persia. This king besieged Christian cities, which were nearby the borders of his country, and captured many of the Christians. When they refused to worship the sun and the stars, he commanded to behead them, thus they received the crown of martyrdom.

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

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

2. استشهاد المائة والخمسين مؤمناً على يد ملك الفرس وفيه أيضاً تذكارة استشهاد مائة وخمسين من المؤمنين على يد ملك الفرس. وذلك أن هذا الملك كان قد أغار على بلاد المسيحيين المتاخمة لحدود بلاده، وسبى منهم كثيرين. ولما لم يطيعوه ويعبدوا الشمس والكواكب، أمر بقطع رؤوسهم، 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 μα: ιϛ

Psalm 45: 14, 15

المزمور 44: 16

Ενείνι ἐξοῦν ὑπιοτρο
 ἡθανπαρθενος διφραβοῦ ἕμος: ενείνι
 ναϋ ἐξοῦν ἡνεσκεῦφερι τηροῦ:
 ενέενοῦ ἐξοῦν δεν ογοῦνοϋ νεμ
 οῦθεληλ: ενέενοῦ ἐξοῦν ἐπερφει

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

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

ἠπότρο. ΔΔΛΗΛΟΤΙΑ.

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 أمين.

<p>Οτὰναστωσις ἐβολ θεν πιερασσελιον εθογαβ κατα Βατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشِير. بركاته علينا أمين.</p>
<p>Βατθεον κε: α - ιβ</p>	<p>Matthew 25: 1 - 13</p>	<p>متي 25: 1 - 13</p>
<p>Ποτε δὸνι ἴξε τμετοτρο ἴτε νιφνοτι ἠμητ ἠπαρθενος νηεταγβι ἴνονγλαμπας ἀνι ἐβολ ἐρην πιπατωελετ.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p>	<p>حِينَئِذٍ يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>He ογον τιοτ δε ἴκοζ ἴδητοτ νεμ τιοτ ἴκαβη.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>Πικοζ γαρ ἴεταγβι ἴνονγλαμπας ογοζ ἠποτελ νεζ νεμ ωοτ.</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>Πικαβετ δε ατελ νεζ ἴρρη θεν νοτμοκι νεμ νοτγλαμπας.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي أَنْبِيئِهِنَّ مَعَ مَصَابِيحِهِنَّ.</p>
<p>Εταγωσκ δε ἴξε πιπατωελετ ατγινιμ τηροτ ογοζ ατενκοτ.</p>	<p>While the bridegroom was delayed, they all slumbered and slept.</p>	<p>وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ.</p>
<p>Ετα τφαωι δε ἠπιεχωρζ ωωπι: ἀοτδρωοτ ωωπι γε ις πιπατωελετ ατἴ τενηνοτ ἠμωινι ἐβολ ἐερατ.</p>	<p>And at midnight there was a cry made, "Behold, the bridegroom is coming; go out to meet him."</p>	<p>فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ لِلِقَائِهِ.</p>

Τότε αὐτῶν ἅπαντων ἦσαν παρθένοι
καὶ ἔσβησαν τὰς λύχνους αὐτῶν
καὶ ἔβησαν.

Περε νισοχ δε ἠνικαβεν γε μοι
ναν ἐβολ θεν πετεννεθ ἕμιον
nenλαμπας ναβено.

Αὐτὸν δὲ ἠκισαβεν εἶπε
ἕμιος: γε μηποτε ἠτερεν τεμ ραυτεν
νευτεν: μαυενωτεν δε μαλλον θα
νηετϚ ἐβολ ογοθ ψωπ νωτεν.

Ἐταυθενωσεν δε γε ἠτορωπ: αϚι
ἠε πιπατυελετ ογοθ νηετσεβτωτ
αυθενωσεν νεμαϚ ἐδοτη ἐπιροπ ογοθ
αυμαψθαμ ἕπιρο.

Ἐπιδε δε αἰ ἠε πωσπ
ἠνικαβεν εἶπε ἕμιος: γε Πενβοις:
Πενβοις: ἄστων ναν.

Ποσ δε αϚερονω πεχαϚ γε ἄμην
Ϛω ἕμιος νωτεν γε Ϛωσν
ἕμιωτεν αν.

Ρωις οἶν γε τετενωσν αν
ἕπιεροσ οἶδε Ϛοσνοσ εϚνηοσ πε
Πωρι ἕφρωι.

*Πῶσ φα ΠεννοϚ πε ψα ἐνεθ
ἠτε νι ἐνεθ: ἄμην.*

Then all those virgins
arose, and trimmed their
lamps.

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

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

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

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

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

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

Glory be to God forever.

فَقَامَت جَمِيعُ أَوْلِيَاكَ الْعَذَارَى
وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ
أَعْطِينَنَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا
وَلَكُنَّ، بَلِ ادْهَبْنَ إِلَى الْبَاعَةِ
وَابْتَعْنَ لَكُنَّ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَعْنَ، جَاءَ
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ
إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابَ.

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

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا
أَعْرِفُكُنَّ.

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

والمجد لله دائماً.

Katameros Readings for the 9th Day of Baramudah
قطمارس قراءات اليوم التاسع من شهر برمودة المبارك
Κορυφαίαι ἑξουσιάζουσαι Πιὰ βοῦ Φαρμοῦται

Ροῦται

Vespers Psalm
مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ ᾠδ.: ιβ, λβ: α, λα:	Psalm 32: 11, 33: 1, 32: 6	مزمور 31: 7, 32: 1, 32: 12
Ὁ γνοῦ ἔχεν Πβοικ ογοθ θεληλ νιῶμη: νηετογτων ἑρωαγ νωογ ἵχε πιςμογ: ἐρηι ἔχεν θαι ενἔτωβθ ἐπωψι θαροκ: ἵχε ογον νιβεν εθογαβ θεν ογχογ εγγογτων. Ἀλληλογιά.	Be glad in The Lord and rejoice, for praise from the upright is beautiful. For this cause, everyone who is godly shall pray to You in an upright time. Alleluia.	افرحوا أيها الصديقون بالرب وابتهجوا. للمستقيمين ينبغي التسبيح. 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.

Ὁ γὰρ ἀσνωσις ἐβόλ θεν πιεγασσελιον εθογαβ κατὰ Ματθεον ασιογ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Ματθεον κε : ιδ - κζ	Matthew 25: 14 - 23	متي 25: 14 - 23

Ὑπὲρ ἧς τὰρ ἡοῦρωμι ἐφναῶνα
ἐπῶεμο ἀμοῦτ ἐνεφῆβιακ ὄρο
ἀφτ ἕπετενταφ ἔτοτοφ.

Ὅται μεν ἀφτ ναφ ἡτοφ ἡζινῶρ:
κεῖται δε ἀφτ ναφ ἡσναφ: κεῖται δε
ἀφτ ναφ ἡοται: ποῖται ποῖται κατὰ
τεφρομ ὄρο ἀφῶναφ ἐπῶεμο.

Ἀφῶναφ δε ἡξε φῆτεβι ἕπιτοφ
ἡζινῶρ ἀφρῶωβ ἡζητοφ ὄρο
ἀφῶφε κε τοφ.

Παιρητ ὄν φῆτεαφβι ἕπισναφ
ἀφῶφε κε σναφ.

Φη δε ἔταφβι ἕπιοῖται ἀφῶναφ
ἀφῶωκι ἡοκαβι ὄρο ἀφῶωπ ἕπιβᾶτ
ἡτε πεφῶις.

Ὑενεσα ὄρηνωφ δε ἡσῶφ ἀφί
ἡξε Πῶοις ἡνιῆβιακ ἔτε ἕμᾶφ ὄρο
ἀφῶωπ νεμῶφ.

Ἀφί δε ἡξε φῆτεαφβι ἕπιτοφ
ἡζινῶρ ἀφεν κε τοφ ἡζινῶρ ἐφρο
ἕμοσ γε Παῶοις τοφ ἡζινῶρ
ἀκτητοφ ἡνι ις κε τοφ ἡζινῶρ
ἀιῶφωφ.

Πεξε Πεφῶοις δε ναφ γε καῶω
πιῶωκ ἐθῶναφ ὄρο ἔτενῶτ ἐπιδη
ἀκῶωπι ἐκενῶτ ζεν ζᾶνκοφζι

For the kingdom of
heaven is like a man
traveling to a far country,
who called his own servants
and delivered his goods to
them.

And to one he gave five
talents, to another two, and
to another one, to each
according to his own
ability; and immediately he
went on a journey.

Then he who had
received the five talents
went and traded with them,
and made another five
talents.

And likewise he who
had received two gained
two more also.

But he who had
received one went and dug
in the ground, and hid his
lord's money.

After a long time the
lord of those servants came
and settled accounts with
them.

So he who had received
five talents came and
brought five other talents,
saying, 'Lord, you
delivered to me five talents;
look, I have gained five
more talents besides them.'

His lord said to him,
'Well done, good and
faithful servant; you were
faithful over a few things, I
will make you ruler over

وَكَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ
وَسَلَّمَ لَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ
وَزْنَتَيْنِ وَآخَرَ وَزَنَةً كُلًّا وَاحِدٍ عَلَى
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

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

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ
أَيْضًا وَزْنَتَيْنِ آخَرَيْنِ.

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 آخَرَ قَائِلًا يَا
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا
خَمْسُ وَزَنَاتٍ آخَرَ رَبِحْتُهَا فَوْقَهَا.

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

εἰς ἄκρον εἰσεν θάλασσαν ἡμῶν
ἐδοῦν ἐφραῖμ ἵνα Πεκδοῖς.

Ἄξι δὲ ἵνα φηταρβὶ ὑπισινῶρ
ἄναρ περαρ ἕ Παδοῖς χινῶρ ἄναρ
ἀκτιτοῦρ νηι ἱς κε ἄναρ ἀξφωοῦρ.

Περε Περδοῖς δε ναρ ἕ καλωσ
πιβωκ εθναρεφ οτορ ἐτενοτορ ἐπιδη
ἀκωπι εκενοτορ ἕεν θάκορσι
εἰς ἄκρον εἰσεν θάλασσαν ἡμῶν
ἐδοῦν ἐφραῖμ ἵνα Πεκδοῖς.

*Πῶορ φα Πεννοῦρ πε ὡα ἐνεε
ἵνα νη ἐνεε: ἀμην.*

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

He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'

His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

Glory be to God forever.

ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَيْنِ وَقَالَ
يَا سَيِّدُ وَزْنَيْنِ سَلَّمْتَنِي هُوَذَا
وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

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

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ἄβ: ἄ, ἰβ

Psalm 33: 1, 12

مزمور 32: 1، 12

Θεληλ ἡμωτεν νιθμη ἕεν Πδοῖς:
νηετοῦτων ἐρεπαρ νωοῦ ἵνα
πιςμοῦρ: ὡτονιατρ ἡπιῶλολ ἕτε Πδοῖς
πε περνοῦρ: πιλαος ἕταρσοτρ
εἰκληρονομια ναρ. Ἀλληλοια.

Rejoice in The Lord, O you righteous! For praise from the upright is beautiful. Blessed is the nation whose God is The Lord, the people He has chosen as His own inheritance. Alleluia.

ابتهجوا أيها الصديقون بالرب، للمستقيمين ينبغي التسبيح. طوبى للأمة التي الرب إلهها. والشعب الذي اختاره ميراثاً له. هليلويا.

Matins Gospel إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβολα θεν πικραστρελιον εθουαβ 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 البشيري. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ΙΘ: ΙΑ - ΙΘ</p>	<p>Luke 19: 11 - 19</p>	<p>لوقا 19: 11 - 19</p>
<p>Εγρωτεμ δε ειναι ακοταετοτε νε οπαραβολη εβε γε ακφθεντ πε ελερονκαλμη οτοε ναυμενι πε γε τμετοτρο ντε φνοττ ναοτωνε εβολ κατοτε πε.</p>	<p>Now, as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.</p>	<p>وَإِذْ كَانُوا يَسْمَعُونَ هَذَا عَادَ فَقَالَ مَثَلًا لِأَنَّهُ كَانَ قَرِيبًا مِنْ أُورُشَلِيمَ وَكَانُوا يَظُنُّونَ أَنَّ مَلَكُوتَ اللَّهِ عَتِيدٌ أَنْ يَظْهَرَ فِي الْحَالِ.</p>
<p>Πεκαφ οτην γε νε οτον οτρωμ νεττενης ακυμεναφ εοτχωρα εσοτηοτ εβι νουμετοτρο ακ οτοε εταεθο.</p>	<p>Therefore, He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return.</p>	<p>فَقَالَ: «إِنْسَانٌ شَرِيفٌ الْجَنَسِ ذَهَبَ إِلَى كُورَةٍ بَعِيدَةٍ لِيَأْخُذَ لِنَفْسِهِ مُلْكًا وَيَرْجِعَ.</p>
<p>Εταμοττ δε εμυτ μβωκ νταφ αφτ μμυτ νεμνα νωοτ εφχω μμοε γε αριεβρωτ θεν ναι ψα τi.</p>	<p>So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come.’</p>	<p>فَدَعَا عَشْرَةَ عَبِيدٍ لَهُ وَأَعْطَاهُمْ عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَأْجِرُوا حَتَّى آتِي.</p>
<p>Πεφπολιτηε δε ναυμοττ μμοε πε οτοε ατοωρωπ νοτπρεεβια σαφαεοτ μμοε φχω μμοε γε τενονεψ φαι αν εορεφεροτρο εερηι εεων.</p>	<p>But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’</p>	<p>وَأَمَّا أَهْلُ مَدِينَتِهِ فَكَΑΤΟΥ ΒΙΒΙΣΟΥΝΕ, ΦΑΡΣΛΟΥ ΡΑΕ ΣΦΑΡΕ ΦΑΝΛΙΝ: ΛΑ ΝΡΙΔ ΑΝ ΗΔΑ ΙΜΛΚ ΕΛΙΝΑ.</p>
<p>Οτοε ακωωπι εταφταεθο εαφβι ντμετοτρο ακχοε εορομμοττ ενεεβιαικ ναι εταφτ μπιεατ νωοτ εινα ντεφεμυ γε οτ μμετιεβρωτ πε</p>	<p>And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him,</p>	<p>وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمُلْكَ، أَمَرَ أَنْ يُدْعَى إِلَيْهِ أَوْلِيَاكَ الْعَبِيدِ الَّذِينَ أَعْطَاهُمْ الْفِضَّةَ لِيَعْرِفَ بِمَا تَأْجَرُ كُلُّ وَاحِدٍ.</p>

ἔταραϊς.

Δεῦτε δὲ ἦν ἐπεὶ πρῶτον ἐφωξέτο ὁμοῦ
καὶ παροῖς ἅπερ ἐκεῖνα ἀφ᾽ ἑνὸς
νεύρου.

Ὁτοῦ περὶ τῆς καλῆς καὶ καλῶς πειθαρχίας
ἐθαύμαζεν ὅτι καὶ ἀκωλύτως ἐκένουτο
ἐπισημοῦσι πόλιν ἑσθλῶς ἐργάζεσθαι
ὅμοια ἔχεν ἑνὸς ὕδατος.

Ὁτοῦ δευτέρου δὲ ἐπεὶ πρῶτον ἐφωξέτο
ὁμοῦ καὶ παροῖς ἅπερ ἐκεῖνα ἑπτά
νεύρου.

Περὶ δὲ οὗτοῦ ἐπισημοῦ καὶ πόλιν
ἐθαύμαζεν ὅτι ἑπτά ὕδατος.

*Πῶτον φα Πεννοῦτ περὶ ἐνεῖ
ἵτε νι ἐνεῖ: ἀμην.*

that he might know how much every man had gained by trading.

Then came the first, saying, 'Master, your mina has earned ten minas.'

And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'

And the second came, saying, 'Master, your mina has earned five minas.'

Likewise he said to him, 'You also be over five cities.'

Glory be to God forever.

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ مَنَّاكَ
رَبِحَ عَشْرَةَ أَمْنَاءٍ.

فَقَالَ لَهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ
لَأَنَّكَ كُنْتَ أَمِينًا فِي الْقَلِيلِ فَلْيَكُنْ
لَكَ سُلْطَانٌ عَلَى عَشْرِ مَدَنٍ.

ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدُ مَنَّاكَ
عَمِلَ خَمْسَةَ أَمْنَاءٍ.

فَقَالَ لِهَذَا أَيْضًا: وَكُنْ أَنْتَ عَلَى
خَمْسِ مَدَنٍ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἵτε περὶ Παύλου Πιλιπποστόλου

Παύλος δούλος ὑποταγὸς Ἰησοῦς
Χριστός: πῶτον ἐπιστολὴ ἐθαύμα:
ἐπὶ τῆς ἐπιστολῆς ἐπισημοῦ ἵτε
ἐπὶ τῆς.

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 ̅: κ - ̅: θ

Philippians 3: 20 - 4: 9

فيليبي 3: 20 - 4: 9

Πενμετρεμβακι γαρ ἄνον
 αςωοπ δεν νιφνοῖ οτορ εβολ ἡματ
 τενχορωτ δατρη ἡπενσωτρη
 Πενβοις Ιησοϋς Πιχριστος.

Φαι εθναωυβ† ἡπσωμα ἡτε
 πενθεβιο ἡψφρη ἡμορφη ἡτε πσωμα
 ἡτε περῶοτ κατα περρωβ
 εθρεφχευχομ οτορ εθρεφερ ρωβ
 νιβεν ὄνεχωοτ ναϋ.

Ὡστε νασνηοτ νασαπητος οτορ
 ἡμενρα† παραυι νεμ παχλομ:
 ἡπαρη† ὄρι ερατεν θηνοτ δεν Πβοις
 ναμενρα†.

Εὐοδία ††ρο ερος νεμ Σντυτχη
 εροτμενι εφαι ρω δεν Πβοις.

Се ††ρο εροκ ρωκ πιωπι
 Σντυτχε ματοτκ νεμωοτ: ναι
 εταρβιδιϋι νεμηι δεν περατσελιον
 νεμ πεκεκλημεντος νεμ πεσει
 ἡναψφρη ἡρεφερρωβ: ναι ετε ποτραν
 ϋδνοτ ρι ἡσωμ ἡτε ἡωνδ.

Ραυι δεν Πβοις ἡσχοτ νιβεν:
 παλιν οη †ρω ἡμοσ χε ραυι.

Πετην μετεπικης μαρεσοτωνε
 ερωμ νιβεν: Πβοις δεντ.

Ἰπερφρωορω δα ελι: αλλα δεν
 ρωβ νιβεν †προσετχη νεμ πιτωβε

For our citizenship is in
 heaven, from which we also
 eagerly wait for the Savior,
 The Lord Jesus Christ,

who will transform our
 lowly body that it may be
 conformed to His glorious
 body, according to the
 working by which He is able
 even to subdue all things to
 Himself.

Therefore, my beloved
 and longed-for brethren, my
 joy and crown, so stand fast
 in The Lord, beloved.

I implore Euodia and I
 implore Syntyche to be of
 the same mind in The Lord.

And I urge you also, true
 companion, help these
 women who labored with
 me in the gospel, with
 Clement also, and the rest of
 my fellow workers, whose
 names are in the Book of
 Life.

Rejoice in The Lord
 always. Again I will say,
 rejoice!

Let your gentleness be
 known to all men. The Lord
 is at hand.

Be anxious for nothing,
 but in everything by prayer
 and supplication, with
 thanksgiving, let your

فَان سِيرَتَنَا نَحْنُ هِيَ فِي
 السَّمَاوَاتِ، الَّتِي مِنْهَا أَيْضًا نَنْتَظِرُ
 مُخْلِصًا هُوَ الرَّبُّ يَسُوعُ الْمَسِيحُ.

الَّذِي سَيَغَيِّرُ شَكْلَ جَسَدِ تَوَاضَعْنَا
 لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ،
 بِحَسَبِ عَمَلِ اسْتِطَاعَتِهِ أَنْ يُخْضِعَ
 لِنَفْسِهِ كُلَّ شَيْءٍ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ وَالْمَشْتَاقِ
 إِلَيْهِمْ، يَا سُرُورِي وَإِكْلِيلِي، اثْبُتُوا
 هَكَذَا فِي الرَّبِّ أَيُّهَا الْأَحِبَّاءُ.

أَطْلُبُ إِلَى أَفُودِيَّةَ وَأَطْلُبُ إِلَى
 سِنْتِيحِي أَنْ تَفْتَكِرَا فِكْرًا وَاحِدًا فِي
 الرَّبِّ.

نَعَمْ أَسْأَلُكَ أَنْتَ أَيْضًا، يَا (سَنزِيكَ)
 شَرِيكِي الْمَخْلِصِ، سَاعِدِ هَاتَيْنِ
 اللَّتَيْنِ جَاهِدَتَا مَعِي فِي الْإِنْجِيلِ،
 مَعَ أَكْلِيمَنْدَسَ أَيْضًا وَبَاقِي
 الْعَامِلِينَ مَعِي، الَّذِينَ أَسْمَاؤُهُمْ فِي
 سِفْرِ الْحَيَاةِ.

افْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ
 أَيْضًا افْرَحُوا.

لِيَكُنْ حِلْمُكُمْ مَعْرُوفًا عِنْدَ جَمِيعِ
 النَّاسِ. الرَّبُّ قَرِيبٌ.

لَا تَهْتَمُّوا بِشَيْءٍ، بَلْ فِي كُلِّ شَيْءٍ
 بِالصَّلَاةِ وَالِدُّعَاءِ مَعَ الشُّكْرِ، لِتَعْلَمَ
 طِلْبَاتُكُمْ لَدَى اللَّهِ.

δεν οὐγενεῖ μοι: νετενεῖθημα
μαροτορωνη εβολ δατεν φνοϋϋ.

Ουοζ τζιρηνη ἵτε φνοϋϋ
θηετβοσι ἐνοϋς νιβεν: εσεἰρεζ
ἐνετενεζητ νεμ νετενεμεῖ δεν
Πιχριστοσ Ιησοϋς.

Πο λοιπον ναῖσνηοϋ νηῖτε
ζανμεθμυη νε: νηῖτε ζανμετσεμνος
νε: νηῖτε ζανδικεον νε: νηῖτε
ζανμεττοϋβο νε: ζωβ νιβεν δεν
οϋμει: ζωβ νιβεν δεν οϋγεννοϋϋ:
φῆετε οϋαρετη πε ουοζ φῆετε οϋταῖο
πε: ναι μεῖ ἐρωοϋ.

Ετε ναι νε ἐταρετεντσαβε θηνοϋ
ἐρωοϋ: ουοζ ἀρετενβιτοϋ ουοζ
ἀρετεν σοθμοϋ: ουοζ ἀρετενναϋ
ἐρωοϋ ἡδῆρη ἡδῆτ: ναι ἀριτοϋ ουοζ
φνοϋϋ ἵτε τζιρηνη εϋεϋωπι
νεμωτεν.

*Πιῖμοτ ζαρ νεμωτεν νεμ
τζιρηνη εϋσοπ: χε ἄμην εσεῖωπι.*

requests be made known to
God;

and the peace of God,
which surpasses all
understanding, will guard
your hearts and minds
through Christ Jesus.

Finally, brethren,
whatever things are true,
whatever things are noble,
whatever things are just,
whatever things are pure,
whatever things are lovely,
whatever things are of good
report, if there is any virtue
and if there is anything
praiseworthy, meditate on
these things.

The things which you
learned and received and
heard and saw in me, these
do, and the God of peace
will be with you.

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

وَسَلَامَ اللَّهِ الَّذِي يَفُوقُ كُلَّ عَقْلٍ
يَحْفَظُ قُلُوبَكُمْ وَأَفْكَارَكُمْ فِي الْمَسِيحِ
يَسُوعَ.

أَخْبِرًا أَيُّهَا الْإِخْوَةَ كُلُّ مَا هُوَ حَقٌّ،
كُلُّ مَا هُوَ جَلِيلٌ، كُلُّ مَا هُوَ عَادِلٌ،
كُلُّ مَا هُوَ طَاهِرٌ، كُلُّ مَا هُوَ مُسِرٌّ،
كُلُّ مَا صَيِّئُهُ حَسَنٌ إِنْ كَانَتْ
فَضِيلَةٌ وَإِنْ كَانَ مَذْحٌ، فَفِي هَذِهِ
افْتَكِرُوا.

وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ،
وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ، فَهَذَا
افْعَلُوا، وَاللَّهُ السَّلَامُ يَكُونُ مَعَكُمْ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν τῆπιστολη
ἵτε πενωτ Ιακωβοσ. Δμην.
Ηαμενραϋ.

Ιακωβοσ ε: θ - κ

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

James 5: 9 - 20

الكاثوليكون من رسالة معلمنا
يعقوب الرسول، بركته المقدسة
تكون معنا. آمين. يا احبائي.

يعقوب 5: 9 - 20

Ἐπερίβου δα νετενερηου
νασνηου θινα ντοτυτεμ τβαπ
ερωτεν: θηπε ις πιρεφτβαπ εροι
ερατφ θιρεν ηιρωου.

θι νοτμοτ νωτεν νασνηου ντε
οτυμετρεφωεπιδισι νεμ τμετρεφωου
νηητ ντε ηιπροφητης ηηεταρσαχι
θεν φραν υπβοις.

θηπε तेनेरμακαριζιν
νηηεταρδμοηι ντοτοτ: αρετενσωτεμ
ταρ ετβαπομοηι ντε ιωβ: οτοθ πιζωκ
ντε πβοις αρετενηατ εροφ: γε
οτηηωτ ηωηανθημαδτ εμαωω πε πβοις
οτοθ οτρεφωου νηητ πε.

ηωορη νηωβ ηιβεν νασνηου
υπερεραναω οτδε εθρεν τφε οτδε
εθρεν ηικαθι οτδε κεαηαω: μαρε
πετενσαχι δε ερ οταθα αθα υμοη
υμοη: θινα ντετενηωτεμωωπι δα
οτβαπ.

ιςχε δε οτον οται θισισι θεν θηνοτ
μαρεφερπροςετχεσθε: φη δε ετοτμοφ
νηητ μαρεψαλιη.

ιςχε δε οτον οται ωωηηι θεν θηνοτ
μαρεφμοτφ ενιπρεσβυτεροσ ντε
τηκκλησια οτοθ μαροτωβθ εχωφ:
εατθαεσφ νοτνεθ θεν φραν υπβοις.

Do not grumble against
one another, brethren, lest
you be condemned. Behold,
the Judge is standing at the
door!

My brethren, take the
prophets, who spoke in the
name of The Lord, as an
example of suffering and
patience.

Indeed we count them
blessed who endure. You
have heard of the
perseverance of Job and
seen the end intended by
The Lord, that The Lord is
very compassionate and
merciful.

But above all, my
brethren, do not swear,
either by heaven or by earth
or with any other oath. But
let your “Yes” be “Yes,”
and your “No,” “No,” lest
you fall into judgment.

Is anyone among you
suffering? Let him pray. Is
anyone cheerful? Let him
sing psalms.

Is anyone among you
sick? Let him call for the
elders of the church, and let
them pray over him,
anointing him with oil in the
name of The Lord.

لَا يَنْبَغُ لَكُمْ عَلَى بَعْضِ آيَّهَا
الِإِخْوَةَ لِنَلَّا تَدَانُوا. هُوَذَا الدِّيَانُ
وَأَقْفٌ قُدَّامَ الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِأَحْتِمَالِ
الْمَشَقَّاتِ وَالْأَنَاءِ، الْأَنْبِيَاءِ الَّذِينَ
تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَذَا نَحْنُ نَطُوبُ الصَّابِرِينَ. قَدْ
سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ
الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ
وَرُؤُوفٌ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا
تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ
وَلَا بِقَسَمِ آخَرَ. بَلْ لِيَتَكُنْ نَعْمَتُكُمْ نَعْمٌ
وَلَاكُمْ لَا، لِئَلَّا تَقَعُوا تَحْتَ دِينُونَةٍ.

أَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَّاتٌ؟ فَلْيُصَلِّ.
أَمْسُرُورٌ أَحَدٌ؟ فَلْيُرْتَلِّ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شُيُوخَ
الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ
بِرَيْتٍ بِاسْمِ الرَّبِّ.

Ουος ερε πτωβη ντε φηναετ
εφενουεμ υφθεομοκε ουος
εφετογνοσεφ ηνε Πβοις: ουος καν
εψωπ αεφρι ηεαηνοβι ενεχατ ναε
εβολ.

Ουωνε ουη ητετεηνοβι εβολ
ηνετεηερηοτ: ουος τωβη εχεν
νετεηερηοτ εοπωε ητετεηοτσαι: ουοη
οηηωτ ηχομ εεν ηπροσετχη υπιθεμη
εερεεωβ.

Ηλιαε νε ουρωμ εωε πε
ηρεεφεπεκαε υπερηη ουος αετωβη
ηοηπροσετχη εψτεμεθε τεε εωοτ
εχεη πικαε ουος υπεεεωοτ ηψομτ
ηρομπι νεμ εοοτ ηαβοτ.

Ουος αετωβη οη α τεε
ηνοτμοτηεωοτ ουος α πικαε ρωτ
αετ υπεεοτταε.

Ηαεηηοτ εψωπ αρεψαν οται εεν
θηνοτ εωρεμ εβολ εα φμωιτ ητε
ημεεμη ουος ητεεταεοοε ηνε οται.

Ηαρεεεμ ηνε φηεθαταεο
ηοηρεεερηνοβι εβολεα φμωιτ ητε
τεεηλαηη εε εηαηοεμ ητεεψηχη
εβολ εεν φμοτ: ουος εηαεωβε εβολ
εχεν οτμηω ηηνοβι.

And the prayer of faith
will save the sick, and The
Lord will raise him up. And
if he has committed sins, he
will be forgiven.

Confess your trespasses
to one another, and pray for
one another, that you may
be healed. The effective,
fervent prayer of a righteous
man avails much.

Elijah was a man with a
nature like ours, and he
prayed earnestly that it
would not rain; and it did
not rain on the land for three
years and six months.

And he prayed again,
and the heaven gave rain,
and the earth produced its
fruit.

Brethren, if anyone
among you wanders from
the truth, and someone turns
him back,

let him know that he
who turns a sinner from the
error of his way will save a
soul from death and cover a
multitude of sins.

وَصَلَاةَ الْإِيمَانِ تَشْفِي الْمَرِيضَ
وَالرَّبُّ يَرْفَعُهُ، وَإِنْ كَانَ قَدْ فَعَلَ
خَطِيئَةً تُغْفَرُ لَهُ.

اعترفوا بعضكم لبعض بالزلات،
وصلوا بعضكم لأجل بعض لكي
تشفوا. طلبه البر تفتد كثيرا في
فعلها.

كَانَ إِيلِيَّا إِنْسَانًا تَحْتَ الْآلَامِ مِثْلَنَا،
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَرُ، فَلَمْ
تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ
وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ
مَطْرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا.

أَيُّهَا الْإِخْوَةَ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ
عَنِ الْحَقِّ فَرُدَّهُ أَحَدًا.

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالِ
طَرِيقِهِ يُخَلِّصُ نَفْسًا مِنَ الْمَوْتِ،
وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.

Ἡσάνηνοῦ ὑπερμενρε πικοςμοσ
 οὔδε νηετωοπ δεν πικοςμοσ:
 πικοςμοσ νασίνι νευ τερεπέθουια: φη
 δε ετιρι ὑφουτωῦ ὑφουοῦτ ὑματωπι
 ῥα ἐνεε: ἀμην.

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

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

The Acts
 الإبركسيس

Πραξις ἴτε νενιοῦτ ἡἀποστολοσ:
 ἐρε ποῦσμοῦ εσοταβ ῥωπι νευαν.
 Δμην.

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

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

Πραξις ια: ιθ - κϛ

Acts 11: 19 - 26

أعمال 11: 19 - 26

Ἦν μεν οὔν εταγσωρ ἐβολ ισxen
 πιροχεεχ εταγωπι ει Στεφανοσ ἀνι
 ῥα ἐρηι ἐφφοινικη νευ Κυπρος νευ
 ἰαντιοχια ἡσесаχι νευ ἐλι αν
 ὑπιαχι ἐβηλ ἐνιποῦδα ὑμαγατοῦ.

Now those who were
 scattered after the
 persecution that arose over
 Stephen traveled as far as
 Phoenicia, Cyprus, and
 Antioch, preaching the word
 to no one but the Jews only.

أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضَّيْقِ
 الَّذِي حَصَلَ بِسَبَبِ اسْتَفَانُوسَ
 فَأَجْتَاؤُا إِلَى فِينِيقِيَّةٍ وَقُبْرُسَ
 وَأَنْطَاكِيَّةِ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا
 بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.

Ἦε οὔον εανοῦον δε ἐβολ ἡδητοῦ
 εανρωμι ἡΚυπριος νευ ηΚυριννεοσ:
 ναι εταῦι ἐἰαντιοχια ναισαχι νευ
 ηιουρεινιη εγρωιω ὑΠβοις ηχογс.

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

وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ، وَهُمْ رِجَالٌ
 قُبْرُسِيُّونَ وَقَيْرَوَانِيُّونَ، الَّذِينَ لَمَّا
 دَخَلُوا أَنْطَاكِيَّةً كَانُوا يَخَاطَبُونَ
 الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

Οὔοε ναιρε ἡχιχ ὑΠβοις χη
 νευωοῦ πε: οὔνιωῦτ δε ὑμμηῦ ἀγναεῦτ
 οὔοε ἀγκοτοῦ ἐΠβοις.

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

وَكَاتَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَنَ عَدَدٌ
 كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ.

Δ πιαχι δε ῥε ῥα νενμαῦχ
 ἡτεκκλησια ἐτδεν Ιεροσολημ
 εεβητοῦ οὔοε ατοῦωρη ὑΒαρναβασ
 ῥα ἰαντιοχια.

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

فَسَمِعَ الْكَنِيسَةُ الَّتِي فِي أُورُشَلِيمَ،
 فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى
 أَنْطَاكِيَّةِ.

Φαι ἔταçì οὐοὺ ἔταçνατ ἐπιζῶμτ
 ἵτε Φνοττ ἀçραψι οὐοὺ ναçτνομτ
 ἵνοτον νιβεν ζεν πιθωτ ἵζητ εθροῶρι
 ζεν Πβοιç.

Χε νε οτρωμι ἵὰσαθοç πε οὐοὺ
 εçμμεζ ἔβολ ζεν Πίπνευμα εθοταβ
 νεμ φηναττ οὐοὺ ἀçοταβç ἵνα Πβοιç
 ἵζε οτνωτ ἵμω.

Ἐταçì δε ἔβολ ἔτάρχοç εçκωτ
 ἵνα Çατλοç: οὐοὺ ἔταççεμç ἀçένç
 ἔρρη ἔτἈντιοχία.

Ἀçωπι δε ἔταρερ οτρωμι τηρç
 εθοῶτ ζεν τεκκλήçια: οὐοὺ
 ἔταττçβω ἵοτνωτ ἵμω ἀττρεν
 νιμαθητç δε ετθεν τἈντιοχία
 ἵωορπ çε νίχριçτιὰνοç.

*Πισαçi δε ἵτε Πβοιç εçἔαλι οὐοὺ
 εçἔαλι: εçἔαμαλι οὐοὺ εçἔταçρο:
 ζεν τἄçια ἵεκκλήçια ἵτε Φνοττ:
 ἵμω.*

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

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

Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch.

And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

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

أَلَّذِي لَمَّا أَتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ، وَوَعَّظَ الْجَمِيعَ أَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزْمِ الْقَلْبِ،

لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُتَلِنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانضَمَّ إِلَى الرَّبِّ جَمْعٌ غَفِيرٌ.

ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرَسُوسَ لِيَطْلُبَ سَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةِ.

فَحَدَّثَ أَنَّهُمَا اجْتَمَعَا فِي الْكَنِيسَةِ سَنَةً كَامِلَةً وَعَلَّمَا جَمْعًا غَفِيرًا. وَدُعِيَ التَّلَامِيذُ «مَسِيحِيِّينَ» فِي أَنْطَاكِيَّةِ أَوَّلًا.

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

Synaxarium of Baramudah 9

سنكسار اليوم التاسع من شهر برمودة

1. The Departure of St. Zosima (Zosimus), the Priest
 2. The commemoration of the Wonder that took place by the hands of Pope Shenouda I, the 55th Patriarch of Alexandria

1. The Departure of St. Zosima (Zosimus), the Priest
 On this day, of the year 141 of the martyrs, 425 AD,

1. نياحة القديس الأنبا زوسيما القس
 2. تذكّار الأعجوبة التي ظهرت على يد القديس البابا شنودة الأول، البطريرك الخامس والخمسين من بطاركة الكرازة المرقسية

1. نياحة القديس الأنبا زوسيما القس
 في مثل هذا اليوم من سنة 141 للشهداء،

the ascetic holy father and the struggling monk Abba Zosima the priest, departed. He was born in the year 326 AD, to a godly Christian parents, who were natives of Palestine. When he was five years old, they handed him to a righteous old monk, who raised him in a Christian manner and taught him the church subjects. Shortly after, he was ordained a deacon. He became a righteous monk and grew in virtues.

He devoted himself to praising God and reading the Holy Scriptures, day and night and during work also. When he had completed thirty-five years in the monastery, he was ordained a priest. Accordingly, he increased his ascetic labors and struggle.

After spending thirteen years in this struggle, the enemy of goodness, sowed in his mind that he surpassed all his contemporaries in virtues and righteousness. However, the mercy of God willed to turn him away from this thought. God sent him an angel who commanded him to go to the monastery, which was near the Jordan River. He rose up and went to the monastery, where he found there holy old men who were more perfect in their way of life. He realized that he was far from what he thought in himself and he stayed there with them.

The custom of those monks during the Holy Lent, after they partook the Holy Communion on the first Sunday of the fast, was to leave the monastery and wander in the desert of Jordan, where each one carried out his spiritual fight by himself. St. Zosima used to go out with them each year wandering in the desert, asking God to show him what was profitable for him.

One day, as he was wandering about, he encountered St. Mary the Egyptian (the Coptic). He learned from her about her life story and the reason for her wandering in the desert. She told him her life story and asked him to visit her in the next year and to bring her the Holy Mysteries. In the following year, he found that she had departed. He prayed over her and buried her. When he returned, he told the monks of the monastery of her life story and her spiritual strife. He lived for ninety-nine years, and then he departed in peace.

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

2. The commemoration of the Wonder that took place by the hands of Pope Shenouda I, the 55th Patriarch of Alexandria

On this day also, of the year 582 of the martyrs, 866 AD, a great sign took place by the hands of our holy

سنة 425 ميلادية، تنيح الأب العابد الراهب المجاهد القس زوسيمًا. وُلِدَ هذا القديس سنة 326 ميلادية، من أبوين مسيحيين قديسين من أهل فلسطين. وفي السنة الخامسة من عمره، سلمه أبواه لراهب شيخ قديس. فرباه تربية مسيحية وعلمه العلوم الدينية. وبعد قليل رُسم شماساً. ثم صار راهباً تقياً، ونما في الفضيلة. وكان ملازماً للتسبيح والقراءة ليلاً ونهاراً، وفي وقت العمل أيضاً. ولما أكمل خمساً وثلاثين سنة في الدير، رسموه قساً، فتزايد في نسكه وزهده وجهاده. وبعد أن قضى ثلاث عشرة سنة في القسيسية، زرع عدو الخير في فكره أنه قد أصبح يفوق كل أهل زمانه في التقوى والفضيلة. ولكن شاءت رحمة الله أن ترده عن هذا الظن. فأرسل الله ملاكاً أمره بالانتقال إلى الدير القريب من الأردن. فقام ومضى إليه، فوجد شيوخاً قديسين كاملين في سيرتهم. فتبين له عندئذ أنه كان بعيداً عما ظنه في نفسه. فأقام عندهم. وكان من عادة هؤلاء الشيوخ أنهم في أيام الصوم الكبير، وفي الأحد الأول يتقربون من الأسرار المقدسة، ثم يخرجون من الدير إلى براري الأردن، يجاهد كل منهم على حدة. فأخذ القديس زوسيمًا يخرج مثلهم في البرية سائلاً من الله أن يريه ما ينتفع منه. وفي أحد الأيام، وجد القديسة مريم القبطية، فاستعلم منها عن سيرتها، فأعلمته وطلبت منه أن يأتي لها في العام المقبل بالأسرار المقدسة. وفي العام الذي يليه وجدها قد تنيحت فصلى عليها ودفنها. ولما رجع قص سيرتها على الآباء الرهبان. وبعد أن عاش تسعاً وتسعين سنة، تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. تذكارات الأعجوبة التي ظهرت على يد القديس البابا شنودة الأول، البطريك الخامس والخمسين من بطاركة الكرازة المرقسية

father Pope Shenouda I, the 55th Patriarch of Alexandria. This honorable father had an annual custom to go to the monastery of St. Macarius to spend the Passion Week in the monastery.

One of these times, after the Pope finished praying the Maundy Thursday prayers, the monks returned to their cells. Then, all of a sudden, the Berbers attacked the monks and stoned them with rocks. The monks fled and ran back to the Pope to warn him of what is happening. The Pope comforted them with the words of grace, and then took his staff that had the sign of the cross on it and went out to meet the enemies saying, "It is better for me to die with the people of God." When the Berbers saw him coming out alone without an armor in his hand, they retreated and fled away as if they were pursued by an army of soldiers. And from this day onwards, they never came back to do any harm.

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

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

وفيه أيضاً من سنة 582 للشهداء، سنة 866 ميلادية، ظهرت آية عظيمة على يد أبينا القديس البابا شنودة الأول، البطريرك الخامس والخمسين من بطاركة الكرازة المرقسية. وهي أنه كان لهذا الأب الجليل عادة سنوية، أن يصعد إلى دير القديس مكاريوس ليقضى أسبوع الآلام بالدير. وفي إحدى المرات وبعد أن صلى قداس خميس العهد، عاد الآباء الرهبان إلى قلايهم، عندئذ هجم عليهم البربر ورموهم بالحجارة. فرجع الآباء هاربين إلى البابا ليحذروه من الخروج، فطمأنهم بكلمات النعمة. ثم أخذ البابا عكازه الذي عليه علامة الصليب، وخرج لملاقاة الأعداء قائلاً: "الأفضل لي أن أموت مع شعب الله". وحين رآه البربر خارجاً وحده أعزل من السلاح، تراجعوا أمام شجاعته النادرة، كأن جنوداً قد صدوهم عن ذلك المكان، ولم يعودوا إليه منذ ذلك اليوم بقصد رديء. بركة صلواتهم فلتنك معنا. آمين ولربنا المجد دائماً ابدياً. آمين.

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαβιδ λτ: ιθ, ζζ: α

Psalm 34: 19, 68: 3

مزمور 33: 19، 67: 4

Παυωοτ νιθλνψις ντε νιθμι:
οτοζ ε̅ναναζμοτ̅ νζε̅ Πβοις̅ ε̅βολ
ν̅δ̅ητοτ̅ τηροτ̅: Οτοζ̅ νιθ̅μι
μαροτοτοτοτ̅: μαροτ̅ε̅ληλ̅ υ̅πε̅υ̅θο
υ̅φ̅νοτ̅†: μαροτοτοτοτ̅ δ̅εν̅ οτοτοτοτ̅.
Αλληλοια̅.

Many are the afflictions of the righteous: but The Lord delivers him out of them all. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.

كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. والصديقون يفرحون ويتهللون أمام الله. ويتنعمون بالسرور. 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>Οὐὰναστρωσις ἐβωλ θεν πιατασσελιον εθοραβ κατα λωτκαν 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>Λωτκαν ιβ: λβ - μλ</p>	<p>Luke 12: 32 - 44</p>	<p>لوقا 12: 32 - 44</p>
<p>Υπερερβοτ πικοτχι νὸρι χε αϗτματ ἵχε πετενωτ ἐτ νωτεν ἵτμετοτρο.</p> <p>Μα νετενετπαρχοντα ἐβωλ μητοτ εἰμετνητ μαθαμιὸ νωτεν ἵθανὰσονι ἕπαγεραπας ἵνοταρο ἵθαμοτνηκ θεν νιφνοτὶ πιμα ἐτε ἕπαρε ρεϗβιοτὶ θωντ ἐροϗ οτδε ἕπαρε ρολι τακοϗ.</p> <p>Πιμα ταρ ἐτε πετεναρο ἕμοϗ εϗεϗωπι ἕματ ἵχε πετενετ.</p> <p>Μαροϗωπι ενθηκ ἵχε νετενετπι οτοθ νετενετθηβς ενμοθ.</p> <p>Οτοθ ἵνωτεν ρωτεν ἐρετενοἵ ἵθανρωμι ενχοϗωτ ἐβωλ θατρη ἕπονηβοις χε αϗναττοτὸ ἵθνατ ἐβωλ θεν πιροπ ρινα αϗϗανὶ ἵτεϗκολε κατοτοτ ἵνεαλωνησ ναϗ.</p>	<p>“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.</p> <p>Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.</p> <p>For where your treasure is, there your heart will be also.</p> <p>Let your waist be girded and your lamps burning;</p> <p>and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.</p>	<p>«لَا تَخَفْ أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ أَبَائَكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلْكَوْت.»</p> <p>بِيعُوا مَا لَكُمْ وَأَعْطُوا صَدَقَةً. اَعْمَلُوا لَكُمْ أَكْيَاسًا لَا تَفْنَى وَكَنْزًا لَا يَنْفَدُ فِي السَّمَاوَاتِ حَيْثُ لَا يَقْرَبُ سَارِقٌ وَلَا يُبْلِي سُوسٌ.</p> <p>لِأَنَّهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ قَلْبُكُمْ أَيْضًا.</p> <p>لِتَكُنْ أَحْقَاؤُكُمْ مُنْطَقَةً وَسُرُجُكُمْ مُوقَدَةً.</p> <p>وَأَنْتُمْ مِثْلُ أَنْاسٍ يَنْتَظِرُونَ سَيِّدَهُمْ مَتَى يَرْجِعُ مِنَ الْعُرْسِ حَتَّى إِذَا جَاءَ وَقَرَعَ يَفْتَحُونَ لَهُ لِلْوَقْتِ.</p>

Ὠοῖνιὰ τοῦ ἡνιέβιακ ἔτε ἡμαρ
 νηετε ἀρῶανι ἵνε ποῦβοις
 ἵτερῶμοῦ εἶρησ: ἀμην ἴξω ἡμοσ
 νωτεν ἡε ἱναδοκῶ οῖοθ
 ἵτερῶροῦρωτεβ οῖοθ ἵτερῶεῖ ἐρατῶ
 ἵτερῶεμῶι ἡμωοῦ.

Καν ἀρῶανι ἡεν ἴμαρῶνοῦτ καν
 ἀρῶανι ἡεν ἴμαρῶμοῦτ ἵοῦερω οῖοθ
 ἵτερῶμοῦ εἶρι ἡπαρητ ὠοῖνιὰ τοῦ
 ἡνιέβοαικ ἔτε ἡμαρ.

Φαι δε ἀριέμι ἐροῶ ἕναρε πινεβνι
 ἐμι ἡε ἡεν ἀῶ ἵοῦνοῦ ἱηνοῦ ἵνε
 πιρεῶβιοῦ ἡαῶηαρῶις πε οῖοθ
 ἡαῶηαῶαῶ αν πε ερωατς ἐπεῶηι.

Οοῖθ ἡῶωτεν ἡωτεν ῶωπι
 ἐρετενεβετωτ ἡε ἡεν ἴοῖνοῦ
 ἐτετενεωοῖν ἡμοσ αν ἱηνοῦ ἵνε
 Πωηρι ἡΦρωμι.

Πεξε Πετροσ δε ἡαῶ ἡε Πβοις
 ἀκῶ ἵται παρῶβωλη ἡαν ῶαν ἀκῶ
 ἡμοσ ἵοῖον ἡιβεν.

Οοῖθ πεξε Πβοις ἡε ἡιμ ἡαρα πε
 πιπιςτοσ ἡοικονομοσ οῖοθ ἡαβε
 φῆετε πεῶβοις ἡαῶαῶ ἐξεν νεῶεβιακ
 ἡε ἵτερῶτ ἵτοῦῶρε ἡωοῦ ἡεν ἵχοῦ
 ἵηηις.

Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.

And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.

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

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

Then Peter said to Him, “Lord, do You speak this parable only to us, or to all people?”

And The Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?”

طوبى لأولئك العبيد الذين إذا جاء سيدهم يجدهم ساهرين. الحق أقول لكم أنه يتمطق ويثوبهم ويثوبهم.

وإن أتى في الهزيع الثاني أو أتى في الهزيع الثالث وجدهم هكذا فطوبى لأولئك العبيد.

وإنما اعلموا هذا: أنه لو عرف رب البيت في أية ساعة يأتي السارق لسهر ولم يدع بيته ينقب.

فكونوا أنتم إذا مستعدين لأنه في ساعة لا تظنون يأتي ابن الإنسان.»

فقال له بطرس: «يا رب أننا نقول هذا المثل أم للجميع أيضاً؟»

فقال الرب: «فمن هو الوكيل الأمين الحكيم الذي يقيمُه سيده على خدمه ليُعطيهم الطعام في حينه؟»

Ὡς ἰδὼν τὸν ὑπὸ βωκὸν ἐστὶν ὁμοῦς
φῆσθε ἀγαπᾶν ἵνα περὶ βουλοῖς ἵνα τεύξεσθε
ἐφ' ἑαυτῶν ὑπαίρηται.

Ἰαφῶνι ἴστω ὁμοῦς ἡ ἡσυχία
ἐν ἡσυχίᾳ ἔχεν περὶ τῶν τῶν.

*Πῶς φησὶ Πεννοῦς περὶ ἡσυχίας
ἵνα ἡσυχίας: ἀμην.*

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

Truly, I say to you that
he will make him ruler over
all that he has.

Glory be to God forever.

طوبى لذي العبد الذي إذا جاء
سيده يجده يفعل هكذا.

الحق أقول لكم إنه يقيم على
جميع أمواله.

والمجد لله دائماً.

Katameros Readings for the 10th Day of Baramudah

قطمارس قراءات اليوم العاشر من شهر برمودة المبارك

Κοιμητ ἠέροοτ ἠΠιάβοτ Φαρμοοτῆ

Ροτῆ

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

Ψογνιατῆ ἠΦηῆτακκοτῆ ογοσ
ακωοπῆ ἔροκ: εῆῆωωπι δῆεν
νεκατλνοτ ῆα ἔνεσ: σωτεμ ἔροσ
Φνοττ Πενσωτηρ: τῆελπις ἠτε
ατρησῆ ἠῆκασι τηρῆ. Ἀλληλοια.

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.

Οτῆνασνωσις ἔβολ δῆεν
πιετασσελιον εσοταβ κατα Πατῆον
ασιοτ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

Πατῆον κλ: μβ - μζ

Matthew 24: 42 - 47

متي 24 : 42 - 47

Ρωις οτῆ σῆ τετεσνωτῆ αν σῆ
ἠρε πετεσβοις νηοτ δῆεν αῆ ἠοτῆοτ.

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

اسهروا إذا لا تكلم لا تعلمون في أيّة ساعة يأتي ربكم.

Φαι δε ἀριέμι ἐροϋ: χε ἐναρε
πινεβνι ἐμι χε ἀρε πικονι νηοϋ: ναϋ
θεν αϋ νότοϋ: ναϋναρωις: πε θινα
ἡτεϋῶτεμχατ ἐβι ἡπεϋνι.

Εῶβε φαι θωπεν ῶωπι ἐρετεν
σεβτωτ: χε δεν ἴτοϋνοϋ ἐτετενωωϋν
ἡμοσ αν ἀρε Πωηρι ἡΦρωμι νηοϋ
ἡδῆτσ.

Πιμ θαρα πε πιπιστοσ ἡβωκ οτοσ
ἡσαβε: φῆετε πεϋβοις ναχαϋ ἐϋρηι
ἐχεν νεϋεβιαικ ἐἴνωϋ ἡτοϋθρε δεν
ἡσχοϋ ἡτῆις.

Ωοϋνιατϋ ἡπιβωκ ἐτε ἡματ:
ἐϋωπ αϋϋανι ἡχε πεϋβοις ἡτεϋχεμϋ
εϋἰρι ἡπαρηἴ.

Δυην ἴχω ἡμοσ ἡωπεν: χε
ἐναχαϋ ἐϋρηι ἐχεν πετενταϋ τηϋ.

*Πῶοϋ φα Πεννοῤἥ πε: ῶα ἐνεσ
ἡτε νιἐνεσ: ἀυην.*

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
لَأَنَّهُ فِي سَاعَةٍ لَا تَطُنُّونَ يَأْتِي ابْنُ
الْإِنْسَانِ.

فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي
يُقِيمُهُ سَيِّدُهُ عَلَى عِبْدِهِ لِيُعْطِيَهُمْ
طَعَامَهُمْ فِي حِينِهِ؟

طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى
جَمِيعِ أَمْوَالِهِ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمور باكر

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

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

Ψαλμοσ τω Δαυιδ λϛ: ιε, ιϛ, κζ

Psalm 37: 17, 18, 29

مزمور 36: 15، 16، 27

<p>Πῶς Δε ἀγταχρο ἠνιῶμη Πῶς σωτην ἠφῶωιτ ἠτε νιαταβνι: οὔοε τοῦκλῆρονομιά ἐσεῶωπι ῥα ἔνεε: νιῶμη Δε ἠῶοῦ σεναερκλῆρονομιν ἠπικαε: οὔοε εῦεῶωπι ειωτῆ ῥα 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>Οὔαναστωσις ἐβωλ θεν πιερασσελιον εῶοταβ 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 **مرقس 13 : 33 - 37**

<p>Χοῦῥτ ἐβωλ: ρωις ἀριπροσεῦχεεῶ ἠτετενσωτην εαρ αν εῶ θναῦ πε πιχοῦ.</p>	<p>Take heed, watch and pray; for you do not know when the time is.</p>	<p>أنظروا! اسهروا وصلوا لأنكم لا تعلمون متى يكون الوقت.</p>
<p>Ἀφρηῦ ἠοῦρωμι ἐαεμοῦι ἐῶεμο οὔοε ἐαεῦω ἠπερηι οὔοε εαῦ ἠνεεῦεβιαικ ἠπιεῦῥῥῥι φοῦαι φοῦαι ἠπεεῦωβ οὔοε εαεονεε ἔτοτῆ ἠπιῶνοῦτ εινα ἠτεεῦρωις.</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>كأنما إنساناً مسافراً ترك بيته وأعطى عبده السلطان وكل واحد عمله وأوصى البواب أن يسهر.</p>
<p>Ρωις οὔν εῶ ἠτετενσωτην εαρ αν εῶ ἠρε Πῶς ἠπινι νηοῦ ἠῶναῦ ιε εαν ἠροῦε ιε ῦφαῦι ἠπιεῦωρε ιε ἔρε πιῶλεκτωρ μοῦῦ ιε εανῶτοοῦι.</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>اسهروا إذا لأنكم لا تعلمون متى يأتي رب البيت مساءً أم نصف الليل أم صباحاً أم صبحاً.</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 بعثة فيجدكم نياماً.

وما أقوله لكم أقوله للجميع:
 اسهروا.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἰσχυροῦ Παύλου Πάπστολος

Παύλος ἔρρετο ἔρρετο ἔρρετο
 Πάπστολος: ἔρρετο ἔρρετο
 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 ἔρρετο ἔρρετο ἔρρετο
 ἔρρετο 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
 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 αϋτο
αλλα Φνοϋτ αφοροταιαι.

Ωστε οϋδε φηεττωσι οϋδε
φηεττο ελι πε αλλα Φνοϋτ πε
ετορο υμωοϋ εαιαι.

Φη δε εττωσι νευ φηεττο οϋαι
νε: ποϋαι δε ποϋαι εϋναδι υπερβεχε
κατα περδισι υμιν υμοϋ.

Ανον θαυωφηρ ταρ ηρεφερωβ
ητε Φνοϋτ οϋεφοϋωι ητε Φνοϋτ
ηωωτεν οϋκωτ ητε Φνοϋτ.

Κατα πιεμοτ ητε Φνοϋτ εττοι
νηι υφρητ ηοϋσαβε ηαρχητεκτων
αιχω ηοϋσεντ εδρηι: κεϋαι δε
πεθοϋαζεμ κωτ: ποϋαι δε ποϋαι
μαρεϋσομϋ χε αϋκωτ ηαυηρητ.

Κεσεντ ταρ υμωον ωϋωμ ητε ελι
κεϋαι χασ εδρηι σαβολ ηθηετχη ετε
ησοϋε Πιχρηστοϋ πε.

Ισχε δε οϋον πετκωτ εχεν
ταισεντ ηοϋβ θατ αναμνη ρωκε
σωοϋβεν ρωοϋ.

Πεωβ υποϋαι ποϋαι εϋναοϋωηε
εβολ πιεϋοοϋ ταρ εϋναοϋοηεϋ εβολ χε
εϋναϋωρη εβολ θεν οϋχρωμ οϋοε
πεωβ υποϋαι ποϋαι πιχρωμ
εθηαερδοκιμαζην υμοϋ χε οϋαϋ

I planted, Apollos
watered, but God gave the
increase.

So then neither he who
plants is anything, nor he
who waters, but God who
gives the increase.

Now he who plants and
he who waters are one, and
each one will receive his
own reward according to
his own labor.

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

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

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

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

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

أَنَا عَرَسْتُ وَأَبْلُوسُ سَقَى لَكِنَّ اللَّهَ
كَانَ يُنْمِي.

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

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ
بِحَسَبِ تَعْمَلِهِ.

فَأَنَّا نَحْنُ عَامِلَانِ مَعَ اللَّهِ وَأَنْتُمْ
فَلَاحَةُ اللَّهِ بِنَاءِ اللَّهِ.

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

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

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

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

ἵρηται πε.

Φη δε ετε περζωβ ναδωι ερατϭ
κοτϭ ϭναδι ἠπερβεχε.

Φη δε ετε περζωβ ναρωκω
ϭνατῶσι: ἠθοϭ δε ϭνανοζεμ παρηται
δε ζωσ εβωλ ζιτεν οτχρωμ.

Ἦτετενεμι αν γε ἠωπτεν
ἠνοερφει ἠτε Φνορτα οτοζ Πιπνευμα
ἠτε Φνορτα αϭωοπ ζεν ἠηνοτ.

Φη οτη εθνασεϭ περφει ἠτε
Φνορτα φαι Φνορτα νατακοϭ: περφει
ζαρ ἠτε Φνορτα ϭνοταβ ετε ἠωπτεν
πε.

Ἰπενῆρε ζλι ερζαλ ἠμοϭ
ἠμαγατϭ φηεθμενι ζεν ἠηνοτ γε
οτσαβε πε ζεν παιενεζ μαρεϭερσοζ
ζινα ἠτεϭερσαβε.

Ἰσοφια ζαρ ἠπαικομοϭ
οτμετσοζ τε ναζρεν Φνορτα:
ϭεζηνοτ ζαρ γε φηεταμδαζι ἠηησαβετ
ζεν τοτμετσεβ.

Οτοζ παλιν γε Πβοιϭ σωοτη
ἠηημοκμεκ ἠτε ηησαβετ γε
ζανεϕληνοτ νε.

Ζωστε ἠπενῆρε ζλι ωροωροτ
ἠμοϭ ζεν ηηρωμ: εηχαζι ζαρ ηηβεν

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

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

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

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

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

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

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

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

إِنْ بَقِيَ عَمَلٌ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ احْتَرَقَ عَمَلٌ أَحَدٍ فَسَيُخْسِرُ
وَأَمَّا هُوَ فَسَيُخَلِّصُ وَلَكِنْ كَمَا
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ
اللَّهِ يَسْكُنُ فِيكُمْ؟

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

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

لَأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ
عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَحَدُ
الْحَكَمَاءَ بِمَكْرِهِمْ».

وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ
الْحَكَمَاءِ أَنَّهَا بَاطِلَةٌ».

إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ
شَيْءٍ لَكُمْ.

ΝΩΤΕΝ ΝΕ.

Ἰτε Παῦλος ἴτε Ἀπολλῶ ἴτε
Κηφά ἴτε πικοςμος ἴτε πωνῆ ἴτε φῆμοῦ
ἴτε νηετωπ ἴτε νηεθναωπι νωτεν
τηροῦ νε.

Νῶτεν Δε ἠῶτεν να
Πιχριστος: Πιχριστος Δε φα Φνοῦτ
πε.

*Πῆμοῦ ταρ νευωτεν νευ
τῆρηνη εἴσοπ: χε ἄμην εσεῶωπι.*

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

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

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

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

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحُ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δεν πε πιροῦτ
ἠἐπιστολη ἠτε πενωτ Πετρος.
Δμην. Ναμενρατ.

ᾠ Πετρος ε: ε - ιδ

Παιρητ νιδελωρι μαδνεχωτεν
ἠνιδελλοι: ἠῶτεν Δε τηροῦ χελ
θηνοῦ ἠπιθεβιὸ ἠζητ ἐδοῦν
ἐνετενἐρηνοῦ χε Φνοῦτ ἠτ ἐδοῦν
ἐῆρεν νιδασιζητ: ἠτ Δε ἠνοῦμοῦ
ἠνηετθεβινοῦτ.

Μαθεβιὲ θηνοῦ οῦν δα τχιζ
εταμαζι ἠτε Φνοῦτ ζινα ἠτεϋδε
θηνοῦ δεν ἠχοῦ ἠτε πιχεμῶωπι.

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

1 Peter 5: 5 - 14

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

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

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

1 بطرس 5: 5 - 14

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

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ
يَرْفَعَكُمْ فِي حِينِهِ.

Πετηρωουω τηρη σαβαρ εροφ γε
οτηι σερμελιν ναφ δαρωτεν.

Υωπι ερετενηρς οροθ αρινρυφιν
γε πετενηαχι πιδιαβολος εφμοωι
μηρητ νοτωοτι εφμεμε εφκωτ να
ευκ οται.

Φηερετενοθι ερατεν θηνοτ εδοτη
εχωφ ερετενηαρηοτ δεν φηαβτ:
ερετενηωοτη ηηαιδισι ναι: πεωκ δε
ηηαι νετενησηοτ ετθεν πικοςμος.

Φνοτ δε ητε εμοτ ηιβεν
φηεταφθαρεμ θηνοτ εδοτη επεφωοτ
ηηερε δεν Πηχριστος Ιησοφς
εαρετενηεπ ακαθ νοηκοησι ηθοφ
εφεεεβτε θηνοτ ητεφμενε θηνοτ
εφετχομ νωτεν εφεηισεντ μωωτεν.

Φωφ πε παμαρι νεμ πιωοτ ψα
ηηερε: αμην.

Δισδα νωτεν εβολ χιτοφ
ηηιλογανος πενσον ηπιστος ζωσ
ειμενι δεν θαηκοησι: ειηνομτ οροθ
ειερμεερε γε φαι πε ηεμοτ ητε
Φνοτ δεν οημεθμη: φαι ετε τενοθι
ερατεν θηνοτ ηδητη.

Σωηι ερωτεν ηγε ηυφερι 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.

Ἀρρασπασεσθε ἑννετενέρηνοῦ θεοῦ
 οὔφι σὸταβ ἵτε ἴαταππῆ: τῆρηνη
 νωτεν τηροῦ νηετῶεν Πιχριστοσ
 Ἰησοῦσ: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοσμοσ
 οὔδε νηετῶοπ θεοῦ πικοσμοσ: πικοσμοσ
 νασινι νευ τερεπιθῶμα: φη δε εἰτιρι
 ὑφονῶω ὑφνονῆ ἑναῶωπι ῶα ἐνεε:
 ἀμην.*

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

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

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

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

The Acts الإبركسيس

Πραξις ἵτε νενιοῖ ἡποστολοσ:
 ἐρε ποῦσμοῦ εσοταβ ῶωπι νευαν.
 Ἀμην.

Πραξις ἰη: κδ - ἰθ: ε

Πε οῦον οῦλοῦδαῖ δε ἐπεφραν πε
 Ἀπελλησ ἐοῦρεμρακοῖ πε θεοῦ
 πεφρενοσ ἐοῦρωμι πε ἡλοσικοσ
 ἐαφερκατανταν ἐεφεσοσ ἐοῦονῶχομ
 ὑμοσ θεοῦ νιῖραφῆ.

Φαι δε νε ἀτερκατηχιν ὑμοσ
 ἐπιμωιτ ἵτε Πβοισ οῦοε νασῆμυ θεοῦ
 πιπνεῦμα: νασασι οῦοε νασῆβω
 θεοῦ οὔταχρο εσβε Ἰησοῦσ ἐπιωμσ
 ὑμαῖτατῶ ἵτε Ἰωαννησ ἐτεφωοῦν
 ὑμοσ.

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

Acts 18: 24 - 19: 6

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

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

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

أعمال 18 : 24 - 19 : 6

ثُمَّ أَقْبَلَ إِلَى أَلَسَسَ يَهُودِيٍّ اسْمُهُ
 أَبِلُوسُ إِسْكَندَرِيٌّ الْجَنَسُ رَجُلٌ
 فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

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

Φαι δε αφερητης νοτονηε εβολ
θεν ιερνασωση: εταρωτεμ δε ερωι
νεε Πρικυλλα νεμ Δικυλασ αφωπη
ερωι: οτοσ αφταμοι θεν οταχρο
εβε πιμωιτ ντε Φνοιτ.

Ερωτω δε ει εβολ ετΑχαια
αφτεροτοτ ναε νεε νικνηοτ αφεδα
νημαθητης γε νεεωπη ερωι: φαι
δε εταρι αφεροτοηρι εμαωω
νηηεταρναετ εβολ ειτεν πιεμοτ.

Ναερωι ταρ νηιλοτδαι θεν
οταχρο νοτωνε εβολ εταμο
μωοτ εβολ ειτεν νιτραφη γε
Πιχριστοσ πε Ιησοτ.

Δεωπι δε ερε Δπελλησ θεν
Κορινθοσ Παυλοσ δε εταρεν νια
εταπωωι ερεφι εεφεσοσ οτοσ
αχιμ νηανιαθητης.

Περαε δε νωοτ γε αν αφτενδι
μηΠιπνεμα εσοταβ εταρετνηετ:
νηωοτ δε πεωοτ ναε γε αλλα οτδε
μηπενωτεμ ρω γε οτον οτΠνεμα
εσοταβ ωπ.

Πθοε δε περαε νωοτ γε εταρεμσ
θνηοτ οτη εοτ: νηωοτ δε πεωοτ ναε
γε επωμσ ντε Ιωαννησ.

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

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

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

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

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

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

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

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

لَأَنَّهُ كَانَ بِاسْتِدْرَاجٍ يَفْحَمُ الْيَهُودَ
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ
الْمَسِيحُ.

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

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

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

Παῦλος Δε περαει γε Ιωαννης
μεν αφτωμας δεν οτωωοτ υμετανοια
υπιλαος ερω υμος εινα ησεναρτ
εφθεσθηοτ μενεσωφ ετε Ιησοτς
Πιχριστοσ πε.

Εταρωτεμ δε αρωιωμασ εφραν
υΠβοις Ιησοτς.

Οτωε ετα Παυλοσ χα ριχ εχωωοτ
αφι εερηι εχωωοτ ησε Πιπνερωμα
εσοταβ: νατσαχι δε δεν εανλασ οτωε
ναεπιπροφητεριν.

*Πισαχι δε ητε Πβοις εφελαι οτωε
εφελαωαι: εφελαμασι οτωε εφεταχρο:
δεν φατια ηεκκλησια ητε Φνωρτ:
αμην.*

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

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

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

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

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

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ
الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّفُوا
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

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

Synaxarium of Baramudah 10

سنكسار اليوم العاشر من شهر برمودة

1. The Departure of Anba Isaac, the Disciple of Anba Apollo
2. The Departure of Pope Gabriel II, the 70th Patriarch of Alexandria, known as Ibn Turayk

1. The Departure of Anba Isaac, the Disciple of Anba Apollo

On this day, the holy father Anba Isaac the disciple of the great Anba Apollo, departed. This holy man renounced the world since his young age. He became a monk in the wilderness of Shiheet (Scetis) under the guidance of Anba Apollo for twenty-five years. He exerted himself with a strenuous spiritual fight.

He mastered the virtue of silence and quietness, especially during the prayers and the Liturgies. He used to stand during the Liturgy with his hands clasped and his head bent until the end of the prayer, and then he returned

1. نياحة الأنبا إيساك، تلميذ الأنبا أبلوس
2. نياحة البابا غبريال الثاني، البطريرك السبعين الشهير بابن تريك

1. نياحة الأنبا إيساك، تلميذ الأنبا أبلوس في مثل هذا اليوم تنبح الأب القديس المجاهد الأنبا إيساك تلميذ الأب الكبير الأنبا أبلوس. وقد زهد هذا القديس العالم منذ صغره. وترهب في برية شيهيت، وتعلم على يد الأنبا أبلوس مدة خمس وعشرين سنة، أجهد نفسه فيها جهاداً أذاب به جسده. كما إنه أتقن فضيلة الصمت والهدوء أثناء الصلوات والقداسات. وكان من عاداته في وقت القداس أنه يظل واقفاً، مكتوف اليدين، مطامن الرأس حتى نهاية الصلاة. ثم يعود

to his cell, shutting his door, and did not associate with anyone that day. When they asked him, "Why do you not talk to anyone who wished to talk to you during prayers or the Liturgy?" He answered saying, "There is a time for talking and there is a time for praying."

When his departure drew near, the fathers the monks gathered around him to receive his blessing and they asked him, "Why did you flee from men." He answered them, "I was not fleeing from men, but from Satan. For if a man hold a lighted lamp in the wind, it will be extinguished. So, it is with us when our minds are enlightened during the prayers and the Liturgy, then we occupy ourselves by talking with each other, our minds become dark."

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

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

2. The Departure of Pope Gabriel II, the 70th Patriarch of Alexandria, known as Ibn Turayk

On this day also of the year 861 of the martyrs, 1145 AD, the holy father Pope Gabriel II, the 70th Patriarch of Alexandria, known as Ibn Turayk, departed. This saint was born in Old Cairo, in the year 800 of the martyrs, 1084 AD. His father was a pious priest, who raised him with a Christian upbringing. His name was Abu El-Alaa Saeid Ibn Turayk, and was ordained a deacon at a young age. He was wise, loving to everyone, well versed in the Holy Scriptures and the religious subjects.

Abu El-Alaa was also a scribe in the court of El-Khalifa. After a while, he wanted to devote himself to serve the church of the martyr Abu Saifain, however, the Khalifa allowed him on condition of keeping his position as a scribe.

In the later days of Pope Macarius, someone working in the court of El-Khalifa, falsely accused the Copts before him, that they take the revenue of the churches and pass it to the Europeans in secret. El-Khalifa became angry and ordered to take the revenue of the churches to the treasury. For this reason, the Copts did not dare to take permission to elect a new Patriarch. They waited about two years until those accused the Copts were killed and the affairs had quieted down. Subsequently, El-Khalifa permitted them to elect a new Patriarch.

A group of people went to the wilderness of St. Macarius, where they met Anba Youssef, the abbot of St. John Kama's monastery, who told them, "Return O my

إلى قلايته ويغلق بابها عليه ولا يقابل أحداً في ذلك اليوم.

ولما سألوه: "لماذا لا تكلم من يريد الكلام معك وقت الصلاة أو القداس؟" أجابهم قائلاً: "للكلام وقت، وللصلاة وقت". ولما دنا وقت نياحته، اجتمع عنده الآباء الرهبان لينالوا بركته وسألوه: "لماذا كنت تهرب من الناس؟" فأجابهم: "ما كنت أهرب من الناس، بل من الشيطان. لأن الإنسان إذا أمسك مصباحاً متقدماً في الهواء ينطفئ. وهكذا نحن إذا أضاء عقولنا وقت الصلاة والقداس، ثم تشاغلنا بالأحاديث فإن عقولنا يظلم". ولما أكمل هذا الأب جهاده الصالح، تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا غبريال الثاني، البطريك السبعين الشهير بابن تريك وفيه أيضاً من سنة 861 للشهداء، سنة 1145 ميلادية، تنيح الأب القديس البابا غبريال الثاني، البطريك السبعون من بطرقة الكرازة المرقسية، الشهير بابن تريك. وُلِدَ هذا القديس بمصر القديمة سنة 800 للشهداء، سنة 1084 ميلادية، باسم أبو العلا، وكان والده كاهناً تقياً، فرباه تربية مسيحية. وصار أبو العلا صاعد بن تريك شماساً حكيماً محباً للجميع، متضلعا في الأسفار الإلهية والعلوم الدينية.

وكان أبو العلا أيضاً كاتباً بديوان الخليفة، وبعد فترة أراد تكريس نفسه لخدمة كنيسة الشهيد أبو سيفين. فسمح له الوزير على أساس أن يحتفظ بوظيفته ككاتب.

وفي أواخر حياة البابا مكاريوس، كان بديوان الخليفة من وشى له بأن الأقباط يأخذون أموال الكنائس ويمدون بها الإفرنج سراً. فغضب الخليفة وأمر بأخذها إلى بيت المال. لذلك لم يجسر الأقباط على الاستئذان في انتخاب البطريك الجديد. وانتظروا حوالي سنتين حتى قُتِلَ الذين وشوا بالأقباط، فهدأت الأحوال. فأذن لهم الخليفة برسامة بطريك.

عندئذ ذهب مجموعة من الشعب إلى برية القديس مكاريوس وهناك تقابلوا مع الأنبا

children to Cairo, for the one who is chosen from God is the deacon Abu El-Alaa Ibn Turayk.” They returned to Cairo and took Abu El-Alaa to Alexandria. He was consecrated on the 9th day of Amshir, year 847 of the martyrs, 1131 AD. He was forty-seven years old and was called Gabriel II.

After his enthronement, he went to St. Macarius monastery in Shiheet where he celebrated the Divine Liturgy. At the end of the Liturgy, he added to the confession this sentence, “He made it one with His Divinity.” When the fathers objected, he informed them this statement was added by the Holy Synod. After a lengthy deliberation, they asked him to add this sentence, “Without mingling, without confusion, and without alteration,” because of the fear of falling into the heresy of Eutyches, and he agreed with them.

During his papacy, he ordained 53 bishops and many priests. He completely refused “simony” (taking money) for ordination. One day, a monk priest called Buqayrah came to Pope Gabriel and offered him money in return for his consecration as bishop for Akhmim. When Pope Gabriel refused, in strict accordance with his no-simony policy, Buqayrah tried to bring pressure on the Pope by enlisting the aid, for consideration, of the son of the caliph. Pope Gabriel successfully resisted this pressure also, saying to the caliph, “My religion forbids me from ordaining a priest who seeks this honor with money.”

Pope Gabriel had many splendid achievements. First: He commanded the reading of the epistles and the Gospels in Arabic, after reading them in Coptic, also the sermons so that the people could understand the readings and the sermons. Second: The Pope realized the difficulty of reading the two testaments of the Holy Bible during the Passion Week. He arranged certain readings for that purpose, then Anba Peter, bishop of El-Bahnasa, added the proper prophecies and sermons for each hour to form the Katameros (Lectionary) of the Holy Pascha, which the church still uses today.

Anba Peter also arranged for the four Gospels to be read during the Passion Week: the gospel of Matthew to be read on Tuesday, the gospel of Mark to be read on Wednesday, the gospel of Luke to be read on Thursday after raising the morning incense, and the gospel of John to be read Saturday evening before the Liturgy of the Holy Resurrection. He also arranged the reading of the whole Book of Psalms, the one hundred fifty one palms,

يوسف أب دير القديس أنبا يوانس كاما. فقال لهم: "عودوا يا أولادي إلى مصر، لأن المختار من الله هو الشماس أبو العلا بن تريك". فعادوا إلى مصر واخذوا أبو العلا إلى الإسكندرية ورُسم في التاسع من أمشير سنة 847 للشهداء، سنة 1131 ميلادية. وكان عمره حينئذ 47 سنة، وسمى غبريال الثاني.

بعد الرسامة، ذهب البابا إلى دير أنبا مكاريوس بشيهيت حيث صلى القديس الإلهي، وأضاف للاعتراف الأخير النص القائل: "وجعله واحداً مع لاهوته". ولما احتج الآباء على ذلك، أفادهم بأن هذا النص هو قرار المجمع المقدس. وبعد التداول، طلبوا منه إضافة: "بغير اختلاط ولا امتزاج ولا تغيير"، خشية الانسياق لهرطقة أوطاخي.

وقد رسم قداسته في عهده 53 أسقفاً. ورفض السيمونية تماماً في الرسامات حتى انه حضر اليه قس يدعي بقيرة يريد رسامته أسقفاً على اخميم نظير مبلغ من المال ولما رفض البابا مطلبه ذهب القس إلى ابن الخليفة يطلب وساطته فكتب البابا للخليفة قائلاً: "إن ديني يمنعني من رسامة كاهن يبغى هذه الكرامة بالمال". وقد كان لهذا البابا القديس أعمال جليلة منها: أولاً، أصدر أمره بقراءة الرسائل والأنجيل باللغة العربية بعد قراءتها بالقبطية وكذلك العظات حتى يتسنى للشعب أن يفهم القراءات والعظات. ثانياً، رأى البابا صعوبة قراءة الكتاب المقدس بعهديه في أسبوع البصخة، فنظم قراءات معينة لذلك، فكانت نواة قطمارس البصخة المقدسة. ثم أضاف الأنبا بطرس أسقف البهنسا بعض النبوات والمواظ، حتى أصبح قطمارس البصخة كما هو عليه الآن. كما أضاف الأنبا بطرس قراءة أناجيل متى يوم الثلاثاء البصخة، ومرقس يوم الأربعاء، ولوقا يوم الخميس، ويوحنا ليلة القيامة. والمائة والواحد والخمسين مزموراً ليلة سبت الفرح.

ثالثاً، أصدر البابا غبريال بعض القوانين في ثلاث كتب: الكتاب الأول منها يشمل اثنين

in the evening of Bright Saturday.

Third: Pope Gabriel issued some canons in three books. The First Book contained thirty-two canons concerning the organization of the affairs of the church, and the civil and religious relation of the people with the church. The Second Book contained the organization of all things concerning the clergy. The Third Book contained canons and laws concerning inheritance.

When this saint completed his good endeavor, he had a serious illness. During his sickness, he saw in a dream a group of priests and monks carrying gospels, censers and crosses and heard them saying, "You will be healed, however, we will come back to you after one year to take you to be with us." He was cured and after one year, he departed in peace. He remained on the Apostolic Throne for fourteen years and three months.

He was buried in the church of the martyr St. Mercurius Abu Saifain. During the papacy of Pope Marcus III, 73rd Patriarch of Alexandria, the body of Pope Gabriel II was relocated along with the body of Anba Yoannis V, to the monastery of St. Macarius in Shiheet. That was during the Holy Fast of the year 1170 AD, in a great celebration.

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

وثلاثين قانوناً ويختص بتنظيم أمور الكنيسة وعلاقة الشعب بها دينياً ومدنياً. والكتاب الثاني يختص بتنظيم أمور الاكليروس والكتاب الثالث يختص بالمواريث. وبعد أن أدى هذا القديس خدمته، مرض مرضاً شديداً. وفي أثناء مرضه، رأى في حلم مجموعة من الكهنة والرهبان يحملون الأناجيل والمجامر والصلبان وسمعهم يقولون: سنتال الشفاء ولكننا سنعود اليك بعد سنة لناخذك لتكون معنا. فعلاً نال الشفاء. وبعد سنة تتيح بعد أن قضى على الكرسي المرقسي أربعة عشر سنة وثلاثة أشهر. فكفونوه ودفنوه بكنيسة الشهيد مرقوريوس أبي سيفين. وفي عهد البابا مرقس الثالث بن زرعة، البطريك الثالث والسبعين من بطاركة الكرازة المرقسية، تم نقل جسد البابا غبريال الثاني مع جسد الأنبا يوانس الخامس إلى دير القديس مكاريوس بشيهيت، وذلك في فترة الصوم الكبير سنة 1170 ميلادية، باحتفال كبير. بركة صلواته فلتكن معنا. آمين. ولإلهنا المجد دائماً ابدياً. آمين.

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ λϛ: κη	Psalm 37: 30, 31	مزمور 36: 28
<p>Ρωϥ ὑπιθῶμη ὑαϥερμελεταν ἡϥσοφια: ογορ πεϥλαϥ ὑαϥϥαζι ὑπεραπ: πινομοϥ ἡτε φνοϥϥ ετϥχι δεν πεϥρηπτ: ογορ νεϥτατϥι ἡνοϥελαϥ. Δλληλοϥια.</p>	<p>The mouth of the righteous speaks wisdom, and his tongue talks of justice. The law of his God is in his heart; none of his steps shall slide. Alleluia.</p>	<p>فم الصديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. هليلويا.</p>

The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐὰναςνωσις ἐβὼλ θεν πειρασσελιον 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 ιβ': α - ιβ</p>	<p>Luke 16: 1 - 12</p>	<p>لوقا 16: 1 - 12</p>
<p>Παρω δε υμοσ πε ηνεμαθητησ σε νε ορον ορωμι ηραμαδ εορον ητασ υμαϋ ηνοικονομοσ: οροσ φαι αφερδιαβαλιν υμοσ θατοτεϋ εωσ εφχωρ ηνεφερπαρχοντα εβωλ. Οροσ εταμονϋ εροϋ πεχαϋ ναϋ σε οϋ πε φαι εϋωτεμ εροϋ εθβητκ: μα ηωπ ηϋμετοικονομοσ ηηη: οϋ ταρ χναερ οικονομοσ αν σε. Πεχαϋ δε ηδρη ηδητη ησε ποικονομοσ σε οϋ πε ηνααιϋ: παβοις ναωλι ηϋμετοικονομοσ ητοτ: ηηναωχεμχομ αν εβρη οροσ ηωπι εωατ μεθαι. Διεμ σε οϋ πε ηνααιϋ εηη εοταν αρωανηιττ εβωλ θεν ημετοικονομοσ ησεωοπτ ερωοϋ εδοϋη ενοηοϋ.</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. So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’ Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’</p>	<p>وَقَالَ أَيضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكَيْلٌ قَوْشِيٌّ بِهِ إِلَيْهِ بِأَنَّهُ يُبَذِّرُ أَمْوَالَهُ. فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدُ. فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟ لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ. لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَحِي أَنْ أُسْتَعْطَى. فَدَعَلْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عُرِلْتُ عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ.</p>

Οτος ἐταχυοῦτ' ἐφοται φοται
ἵνηετε οτον ἵτε περβοις ἐρωοτ
ναρζω ἕμος ἕπιβοιτ ζε οτον οτηρ
ἐροκ ἵτε παβοις.

Πθοϋ δε πεζαϋ ζε ὡε ἕβατος
ἵνεβ: ἵθοϋ δε πεζαϋ ζε μο ἐνεκςδα
οτοβ ζεμοι ἵχωλεμ ςδα ἐτεοϋ.

Ἰτα πεζαϋ ἵκεοται ζε ἵθοκ δε
οτον οτηρ ἐροκ: ἵθοϋ δε πεζαϋ ζε ὡε
ἵκοροϋ ἵκοτο: πεζαϋ ναϋ ζε μο
ἐνεκςδα οτοβ ςδα ἐδεμε.

Οτοβ ἅ Πβοις ὡοϋοτ ἕξεν
ποικονομοϋ ἵτε τ'αδικιὰ ζε αϋίρι δεν
οϋμετσαβε: ζε νιϋηρι ἵτε παίεβε
ζανσαβετ νε ἐβοτε νιϋηρι ἵτε
φοτωινη δεν τοϋτενεἶ.

Οτοβ Δνοκ ζω τ'ζω ἕμοϋ νωτεν
ζε μαθαμιὸ νωτεν ἵζανῶφηρ ἐβολ
δεν μαμωνα ἵτε τ'αδικιὰ ζινα ζοταν
αϋζανμοϋτηκ ἵτοϋϋεπ θηνοτ ἐδοϋν
ἐνιςκ'τηνη ἵνεβε.

Ππιστοϋ δεν οϋκοϋχι οϋπιστοϋ ον
πε δεν οϋμηϋ οτοβ φηετβ'ἵνζονϋ ψεν
οϋκοϋχι ἕβ'ἵνζονϋ ον δεν οϋμηϋ.

Ἰςζε οϋν δεν παδ'δικοϋ ἕμαμωνα
ἕπετενϋωπι ἐρετενἵζοτ πιταφ'μνη
δε νιμ εθναῶτενζετ θηνοτ ἐροϋ.

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

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

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

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

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

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

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

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

فَقَالَ: مِئَةٌ بَثَّ زَيْتٍ. فَقَالَ لَهُ: خُذْ
صَكَّكَ وَاجْلِسْ عَاجِلًا وَارْتَبْ
خَمْسِينَ.

ثُمَّ قَالَ لِأَخْر: وَأَنْتَ كَمْ عَلَيْكَ؟
فَقَالَ: مِئَةٌ كَرَّ قَمْحٍ. فَقَالَ لَهُ: خُذْ
صَكَّكَ وَارْتَبْ ثَمَانِينَ.

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

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنَيْتُمْ
يَقْبَلُوكُمْ فِي الْمَطَالِ الأَبَدِيَّةِ.

الْأَمِينُ فِي القَلِيلِ أَمِينٌ أَيْضًا فِي
الكَثِيرِ وَالظَّالِمُ فِي القَلِيلِ ظَالِمٌ
أَيْضًا فِي الكَثِيرِ.

فَإِنْ لَمْ تَكُونُوا أَمْنَاءَ فِي مَالِ الظُّلْمِ
فَمَنْ يَأْتَمِنُكُمْ عَلَى الحَقِّ؟

Ότοζ ιϰζε ζεν πετε φωτεν αν πε
απετενωπι ερετενηζοτ πετε φωτεν
νιμ εθναυτηιϰ νωτεν.

*Πιωοτ φα Πεννοττ πε ωα ενεζ
ητε νι ενεζ: αμην.*

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.

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

والمجد لله دائماً.

Katameros Readings for the 11th Day of Baramudah
قطمارس قراءات اليوم الحادي عشر من شهر برمودة المبارك
Κοιμητ οται ἠεζοοτ ἠΠιαβοτ Φαρμοοθι

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 ζζ: κλ, κε	Psalm 68: 25, 26	مزمور 67: 24، 25
<p>Ατερψορπ ἠφορ ἠζε ελἠαρχων ενδεντ ἠνηετερψαλιν: δεν ἠμητ ἠεανδελωαιρι ἠρεφερκευκευ.: ἠμοτ εφνοττ δεν νιεκκλἠσιἠ: οτορ Πβοις εβολ δεν νιμοτω ἠτε πλcραηλ. Αλἠηλοτἠ.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. 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>Οτἠἠαδcνωcις εβολ δεν πιεαδcτελιον εθοταβ κατα ἠατἠεον αcιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا. آمين.</p>
ἠατἠεον κc: ε - ιc	Matthew 26: 6 - 13	متي 26: 6 - 13

Ἰησοῦς Δε εἶρχη θεν Βηθαῖνιὰ θεν
πηνι Ἰσιμων πικακσεθτ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε οἶον
οἶμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ
οἶοθ ασχοψϋ ἐθρηι ἐχεν τεϋὰφε
εϋρωτεβ.

Ἐταρνατ Δε ἵχε νιμαθθης
αὐχρημευ εϋτω ἴμοθ κε παϊτακο οὐ
πε.

Ἦε οἶον ὤψου θαρ πε ἐϋ ἴφαι
ἐβολ θὰ οἶμῃ οἶοθ ἐθητοτ ἵνιθηκι.

Ἐταρῆμι Δε ἵχε Ἰησοῦς πεθαϋ
νωθ: κε εθβεοτ τετενοθαθθις
ἐϋςθιμι: οἶοθβ θαρ ἐνανεϋ πετασαιϋ
ἐροι.

Ἦιθηκι θαρ σε νεμωτεν ἵχοθ
νιβεν: ἄνοκ Δε ϋνεμωτεν ἄν ἵχοθ
νιβεν.

Ἀσθιοῖθ θαρ ἵχε θαι ἴπαικοθεν
ἐχεν πασωμα ἐϋθινοκστ.

Ἀμην ϋτω ἴμοθ νωτεν: κε φῃα
ἐτορναθιωψ ἴπαιερασελιον ἴμοϋ
θεν πικομοθ τηρϋ εἶεσαζι θωϋ
ἴφηῆτα ται θῃμι αιϋ εϋμενὶ ναθ.

*Πῶοθ φα Πεννοϋϋ πε: ὡα ἐνεθ
ἵτε νιῆνεθ: ἄμην.*

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

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

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

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

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

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

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

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

Glory be to God forever.

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

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

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَابُوا
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

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

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

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

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

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

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

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

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

Matins Gospel

إنجيل باكر

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

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

<p>ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΔΣΙΟΥΤ.</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>ΠΕΧΕ ΨΞΙΜΙ ΝΑΨ ΧΕ ΠΑΒΟΙΣ ΜΟΙ ΝΗΙ ΜΠΑΙΜΩΟΥΤ ΞΙΝΑ ΝΤΑΨΤΕΜΙΒΙ ΧΕ: ΟΥΔΕ ΝΤΑΨΤΕΜΙ ΕΜΝΑΙ ΕΜΑΞ ΜΩΟΥΤ.</p> <p>ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΜΑΨΕΝΕ ΜΟΥΨ ΕΠΕΞΑΙ ΟΥΟΞ ΔΜΗ ΕΜΝΑΙ.</p> <p>ΔΣΕΡΟΥΤΩ ΝΧΕ ΨΞΙΜΙ ΟΥΟΞ ΠΕΧΑΣ ΧΕ ΜΜΟΥΨ ΞΑΙ ΜΜΑΥ: ΠΕΧΕ ΙΗΣΟΥΣ</p>	<p>The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her: "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her,</p>	<p>قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.» قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.» أَجَابَتْ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ.» قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ.»</p>

νας: γε καλωσ ἀρεζοσ γε ἕμμοητ ζαι ἕμμοατ.

Πιοη ζαρ ηζαι ἀρεβιτοη οτοε φηεθενεμε τηνοη πεζαι αν πε: φαι οημεεθμη πε εταρεζοη.

Πεξε τςεζιμι ηαη γε Παβοις τηναη γε ηεοκ οηπροφηηης.

Πεηιοη αηοηωηητ εηζειη παητωηη: ηεωηεη δε ηεηεηζω ἕμμοσ γε ἀρε πιμα ηοηωηητ ζεη Ιεροηζαληη πιμα εηε εηηε ηοηωηητ ἕμμοη.

Πεξε Ιησοης ηας γε τςεζιμι ηεηεζοηητ γε εηηηοη ηεξε οηοηηηοη εοηε οηηδε εηζειη παητωηητ οηηδε ζεη Ιεροηζαληη εηηηαοηωηητ ἕμμοηητ.

Πεωηεη δε ηεηεηοηωηητ ἕμμοηεηε ηεηεζοηηηη ἕμμοη αν: ἀηοη δε ηεηοηωηητ ἕμμοηεηεηεηεζοηηηη ἕμμοη: γε πιοηζαι οη εβοη ζεη ηηοηηδαη πε.

Αηηηα εηηηοη ηεξε οηοηηηοη εηε τηηοη ηε: εοηε ηηρεηοηωηητ ηηαφῆμη εηηηαοηωηητ ἕμμοηητ ζεη οηηηεηηα ηεη οημεεθμη: κε ζαρ Φηωη αηηωηη ηεζα ηαι οηοη ἕμμοηηηη ηηεεοηωηητ ἕμμοη.

Οηηηεηηα πε Φηοηηη: οηοε ηηεεοηωηητ ἕμμοη εεμῆηα

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

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

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

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

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

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

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

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

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

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

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

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

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

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

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

ἵπτοτοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ
οὔμεθυμι.

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

*Glory be to God
forever.*

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕπενβοις Ἰησοῦς
Πιχριστος: πιὰποστολος εἰθαθευ:
φῆεταῦθαψϋ ἐπιζιψεννοῦϋ ἵτε
Φνοῦτ.

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

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

Εφεσιους ε: η - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ώψι οὔν ζωε θαψῆρι ἵτε
πιῶωιμι.

Walk as children of light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποῦταε ταρ ἵτε πιῶωιμι αϋ
ἵεῦρι ζεν πεθαναεϋ νιβεν νεμ
οὔδικεοϋτη νεμ οὔμεθυμι.

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

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ
وَبِرٍّ وَحَقٍّ.

Ερετενερδοκιμαζιν γε οὔ
πεθραναε ἕΠβοις.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ
الرَّبِّ.

Οῦοε ἕπερεῦψῆρ ἐνιεβνοῦι
ἵατοῦταε ἵτε πιχακι μαλλον δε
οῦοε σοει.

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

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

He γαρ ἐτοῦρα ἕμωοτ ἡχωπ
οἰωπι πε ἐερῖκεχοτοτ.

Ἔωβ Δε νιβεν ἐψαρε πιουωινι
καρωοτ ψατονωη εβολ: εωβ γαρ
νιβεν εθοτοη εβολ οτοωινι πε.

Εθε φαι ἔχω ἕμοοτ γε τωηκ
πετεγκοτ οτοη οβι ἐρατκ ἐβολ δεν
νηεμωοττ οτοη ἐρε Πιχριστοο
ερωωινι ἐροκ.

Δνατ οτη ακριωοτ ναονηοτ γε
ἐταρετεμωωι ναωνηητ ἕφρητ αν
ηεανατςβω αλλα ἕφρητ ηεαναβετ.

Ερετεμωωπ ἕπιχοοτ γε νιεσοοτ
εεωοτ.

Εθε φαι ἕπερωωπι ἐρετενοι
ηατρητ αλλα κατ γε οτ πε φοωω
ἕΠβοιο.

Οτοη ἕπερθηδὶ δεν πηρη φηετε
οτοη οτμετατοτσαδω ωοπ ηδηττ:
αλλα ωωπι ἐρετεμωωηκ ἐβολ δεν
Πιπνεωα.

Ερετεμωωπ δεν θηνοτ
ηεανψαλωοτ νεμ εανωοτ νεμ
εανηωδη ἕπνεωωατικον: ἐρετεμωω
οτοη ἐρετεμωωηκ ἐΠβοιο δεν
νετεμωωητ.

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

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

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

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

redeeming the time,
because the days are evil.

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

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

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

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُم سِرًّا،
ذَكَرَهَا أَيْضًا قَبِيحًا.

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

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

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّدْقِيقِ،
لَا كَجُهْلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

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

Ἐρετενωπεδμοτ ἵηχοτ νιβεν
 ἔρρη ἔχεν ορον νιβεν δεν φραν
 ἠΠενδοις Ἰησοῦς Πιχριστος νεμ
 Φνοτ Φιωτ.

Ἐρετενδνον ἵχωτεν
 ἵνετενερηοτ δεν τχοτ ἵτε
 Πιχριστος.

*Πεδμοτ ταρ νεμωτεν νεμ
 τειρηνη ετσοπ: χε ἄμην εσεψωπι.*

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 عَلَى كُلِّ شَيْءٍ
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ
 وَالْآبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβολα δεν πε πιχοτ
 ἵεπιστολη ἵτε πενωτ Πετρος.
 Ἀμην. Παμερατ.

ἁ Πετρος τ: ε - ιδ

Παρητ ταρ πε ἵοτχοτ ἵηηιδμοι
 εθοταβ νατερελιπ εΦνοτ
 νατσολεα ἠμωοτ ετδνον ἵχωοτ
 ἵηνοτλαι.

ἠφρητ ταρ ἵσαρρα εσωτεμ ἵσα
 Ἀβρααμ εμοτ εροτ χε παδοις
 οηεταρετενερωρι ναε ερετενιρι
 ἠπιπεθνανετ οτοε ἵτετενερωτ ἠη
 δατλη ἵελι ἵχοτ.

Παρητ οη ηικερωμ ερετενωοπ
 νεμωοτ ερετενεμ χε οτσκεροε
 ἵασθενηε πε ηηιδμοι ερετενταιο

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

1 Peter 3: 5 - 14

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

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

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

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

1 بطرس 3: 5 - 14

لأنه هكذا كانت قديماً النساء
 القديسات أيضاً الموثقات على
 الله، يزين أنفسهن خاضعات
 لرجالهن.

كما كانت سارة تطيع إبراهيم
 داعية إياه «سيداًها». التي صرثت
 أولادها، صانعات خيراً، وغير
 خائفات خوفاً البتة.

كذلك أنتم أيها الرجال كونوا
 ساكينين بحسب الفطنة مع الإناث
 النسائي كالأضعف، معطين إياهن
 كرامة كالوارثات أيضاً معكم نعمة

νωστ ζωσ ετοι νύφρη νκληρονομος
ντε επιμοτ ντε πωνθ νεμωτεν δεν
οτθο νρητ εйна γε ννετενταρνο δεν
νετενπροσερχη.

Πχωκ δε ερετενοι νουμενι νουωτ
τηροτ: ερετενοι νύφρη νβιδιςι: οτοθ
ερετενοι μμαδισον νυανθμαδτ
ερετενθεβινοτ.

Нτετεντ νουπετρωωτ αν θα
ουπετρωωτ: οτδε εοτρωωτω θα
οτρωωτω: πετουβητ δε ερετενμοτ γε
εταθαρευ θηνοτ επαρωβ εйна
ντετενερκληρονομιν υπιμοτ.

Фη γαρ εθοωωυ εμενρε πωνθ
οτοθ ενατ εβανελοοτ ενανετ
μαρετταλβο υπετλας εβολ εα
πιπετρωωτ: οτοθ νετςφοτοτ
εϋτεμασι νοτχροτ.

Μαρετρικι σαβολ υπιπετρωωτ:
οτοθ ντετπιρ υπιασαθον: μαρετκωτ
νσα οτρηρηνη οτοθ ντετβοχι νσως.

Χε νεηβαλ υπβοις σεζοτωτ εχεν
νιθμη: οτοθ νετμαωχ σερικι νσα
ποττωβλ: πλο δε υπβοις εχεν νηετιρι
υπιπετρωωτ.

Οτοθ νιμ εθναϋτμακαθ νωτεν
εϋωπ αρετενψανερρετχοθ

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.”

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي
الرَّآيِ بِحَسَنٍ وَآحَدٍ ذَوِي مَحَبَّةٍ
أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن
شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ
مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ
لِكَيْ تَرثُوا بَرَكَاتِهِ.

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

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

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ
وَأذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ
الرَّبِّ ضِدُّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ
بِالْخَيْرِ؟

ἐπιπεθάνει.

Ἀλλὰ ἰσχε τετενερ ἴκεβιεμκαρ
εἶθε ἴμεθυμι ὠογνιατεν θηνοῦ:
τοῦτοῦ Δε ὑπερερτοῦ δα τεσση οὔδε
ὑπερῶθορτερ.

*Νὰςνηοῦ ὑπερμενερε πικοςμος
οὔδε νηετῶοπ δεν πικοςμος: πικοςμος
νασινηεμ τερεπιθῶμα: φη δε ετιρι
ὑφοτωῶ ὑφνοῦῖ ἡναῶοπι ῶα ἐνεε:
ἀμην.*

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.

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَتَضَرَّبُوا.

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

The Acts الإبركسيس

Πραξις ἡ τε νενηιοῦ ἡ ἀποστολος:
ἐρε ποῦςμοῦ εθοραβ ῶοπι νεμδαν.
Ἀμην.

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

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

Πραξις κ̅α̅: ε̅ - ι̅δ̅

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀσῶοπι δε ἐτανσῶκ ἡνιέροοῦ
ἐβολ: ἀνι ἐβολ ἀνηοῶι εῦτφο ὑμον
ἐβολ τηροῦ νεμ δανκεριόμι νεμ
νοῦῶηρι ῶα σαβολ ἡῖπολις: οὔοε
ἀνηιπτεν ειχεν νεκκελι ειχεν πιχῆρο
ἀνεριπροσεῦχεσθε.

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.

وَلَمَّا أَتَيْنَا أَجَلَ يَوْمِئِذٍ خَرَجْنَا ذَاهِبِينَ وَهُمْ جَمِيعًا يُشِيرُونَ نَا مَعَ النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ الْمَدِينَةِ. فَجَثُّونَا عَلَى رُكْبِنَا عَلَى الشَّاطِئِ وَصَلَّيْنَا.

Οὔοε ἀνεράποταζεσθε ἐβολδα
νενηεροῦ ἀνάληνι ἐπιχοι: νη δε
ἀγκοτοῦ ἐνηέτενωτοῦ.

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

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

Ἀνον δε ἀνερωτ ἐβολ δεν
Πῆρος: ἀνι ἐρρηι ἐΠτολεμαις: οὔοε

And when we had finished our voyage from Tyre, we came to Ptolemais,

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورَ أَقْبَلْنَا إِلَى بَيْتُولِمَايَسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا

ἐτανερασπαζεσθε ἡνιқанηοῦ ἀνωωπι
ἄατοτοῦ ἡοῦεῖοοῦ.

Περασῆ Δε ἐτανὶ ἐβoλ ἀνὶ
ἐΚεσαρία: οῦοε ἐτανωε ἐδοῦν ἐπῆνι
ἔΦιλίπποε πηρεφζιωενηνοῦφι: ἐοῦαι πε
ἐβoλ ἄεη πωαωφ ἀνωωπι ἄατοτφ.

Φαι Δε ηε οῦοη ἡταε ἔματ ἡῖτοῦ
ἡωερι ἔπαρθενοε εεεῖπροφῆτεῖνι.

Ετανωωπι Δε ἔματ ἡοῦωη
ἡεῖοοῦ: ἀφὶ ἡεε οῦαι ἐβoλ ἄεη
ἡοῦΔεἰ ἐοῦἡπροφῆτῆε πε ἐπεφραη πε
Δαβαοε.

Οῦοε ἐταφὶ ωαροη ἀφῶλι ἡἡζωη
ἡτε Παῦλοε: ἀφιοῦῖ ἡνεφζιε ηεω
ηεφδαλαῖε πεααφ: ηαι ηε ηἡετεφζω
ἔωωοῦ ἡεε Πίπνεω εοῦαβ: εε
πρωω ἐτε φωφ πε παιμοεἄ:
εεηαοηεφ ἔπαρηἡ ἄεη Ιεροῦαληη
ἡεε ηιοῦΔαι: οῦοε εεηαῖηφ ἐἄρη
ἐεηεζιε ἡεηεεθνοε.

Ετανεωτεω Δε ἐηαι ηαηἡεο πε
ἄηοη ηεω ηιқанηοῦ ἡτε πια ἐτε
ἔματ: ἐῖτεω ἡρεφ ωε ἐἄρη
ἐεεροῦαληη.

ἡοτε ἀφεῖροῦ ἡεε Παῦλοε εε οῦ
πε ἐτετεηρα ἔμοοφ: ἐεεεηηηω οῦοε

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.

Then Paul answered,
"What do you mean by
weeping and breaking my
heart? For I am ready not

وَاحِدًا.

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

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ
يَتَنَبَّأْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً
أَنْحَدَرَ مِنْ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ
أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ
وَرَبَطَ بِدَيْئِهِ نَفْسَهُ وَرِجْلَيْهِ وَقَالَ:
«هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ
الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا
سَيُرَبِّطُهُ الْيَهُودُ فِي أُورُشَلِيمَ
وَيُسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَمِ.

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

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي
مُسْتَعِدٌّ لَيْسَ أَنْ أُرَبِّطَ فَقَطْ بَلْ أَنْ
أَمُوتَ أَيْضًا فِي أُورُشَلِيمَ لِأَجْلِ

ἐρετεν Ἰουκὰς ὑπαρῆτ: ἀνοκ τὰρ
οὔμονον ἐσονετ ἀλλὰ ἴσεβτωτ ἔμουτ
θεν ἱεροῦσαλῆμ ἐὲρῆι ἐχεν Φραν
ὑΠβοῖς Ἰησοῦς.

Ετε ὑπε περῆτ δε θωτ:
ἀνχαρων ἐνσω ὑμοσ δε πετερῆατ
ὑΠβοῖς μαρετῶπι.

*Πισαχι δε ἵτε Πβοῖς ἐφέλαι οροσ
ἐφέλωαι: ἐφέλωαι οροσ ἐφέταχρο:
θεν ἴαγια ἡεκκλήσια ἵτε Φνωτῆ:
ἀμην.*

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.*

اسم الرب يسوع».

وَلَمَّا لَمْ يُقَنِّعْ سَكَنَّا قَائِلِينَ: «لَتَكُنْ
مَشِيئَةُ الرَّبِّ».

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

Synaxarium of Baramudah 11

سنكسار اليوم الحادي عشر من شهر برمودة

1. The Departure of St. Theodora, the Nun
2. The Departure of St. John, Bishop of Gaza

1. نياحة القديسة ثيودورا الراهبة
2. نياحة القديس يوحنا، أسقف غزة

1. The Departure of St. Theodora, the Nun

On this day, the pure and holy mother Theodora, departed. This saint, who was born in Alexandria, was the only daughter of Christian wealthy parents in Alexandria.

When she became a young lady, her parents wished to give her in marriage, so they provided for her costly apparels and much jewelry. She refused, for she desired in her heart the worship of God, asceticism and consecration. She sold all what her parents bought her, gave the needy, and then built a church west of Alexandria. She also built inside the walls of the church a private room, as her private residence. She looked after the poor, the needy, the infirm and the prisoners.

After a while, she went to Pope Athanasius, the apostolic (Fourth century), and asked him to ordain her a nun. When he was assured of her desire, and knew everything about her dedication, he shaved her head and ordained her a nun in one of the convents. She devoted herself to austere asceticism and fought a great spiritual fight, and became worthy to see divine visions, discern

1. نياحة القديسة ثيودورا
في مثل هذا اليوم تنيحت القديسة الطاهرة الأم
ثيودورا. وُلِدَتْ هذه القديسة بالإسكندرية
وكانت ابنة وحيدة لوالدين من أغنياء
الإسكندرية المسيحيين. ولما بلغت سن
الشباب، أراد أبواها أن يزوجاها. فأحضرا لها
الكثير من الحلي والملابس الفاخرة. فلم تقبل
ذلك لأنها كانت تميل بقلبها إلى عبادة الله
والنسك والتكريس. فباعت كل ما أحضره لها
والداها ووزعت منه على المساكين ثم بنت
كنيسة غربي الإسكندرية. وبنيت داخل أسوار
الكنيسة غرفة لسكنها الخاص. وكانت تعتني
بالفقراء والمحتاجين والمرضى والمسجونين.
وبعد فترة ذهبت إلى البابا أثناسيوس الرسول
(في القرن الرابع الميلادي) وطلبت منه أن
يجعلها راهبة. فلما تحقق من رغبتها وعرف
كل شيء عن تكريسها، قص شعرها ورهبنا
بأحد الأديرة. فتنسكت نسكاً زانداً وجاهدت
جهاداً روحياً حتى استحققت أن تنظر الإعلانات

the spirits and the thoughts.

Pope Athanasius visited her often with his teachings. When he was exiled, he sent her many epistles full of valuable discourses. She was contemporary to five Patriarchs: Alexandros, Athanasius, Peter-II, Timothy-I and Theophilus. She was also contemporary to Abba Pachom of the Koinonia and three of his successors.

She put down many useful sayings, with the guidance of God and from what she learned from those holy fathers.

First, on humility: No asceticism, nor vigil, nor any labor can save a person but the true humility.

Second, on fulfilling the commandments: A man once cursed a godly man, who in turn answered him saying, "I am able to answer you in reply to your words, but the Law of God shut my mouth."

Third, on the necessity of striving (perseverance of faith): A monk said, because of the fury of temptations that befell him; "Let me leave that place." When he started to put his shoe on, he saw a person putting also his shoe on. He asked him, "Where are you going?" he replied, "I am going to wherever you are going, for because of you, I am staying in this place. So, if you wanted to move from here, in turn, I will follow you. I shall be wherever you dwell." The monk decided to stay where he was and did not move.

Fourth, on enduring tribulations and afflictions: we have to strive to "Enter by the narrow gate." As the tree, if it is not subjected to the winter storms, it will not bring forth fruits, so, we also in this age, we face a stormy winter of tribulations and various trials to be able to inherit the Kingdom of God.

Once St. Theodora asked Pope Theophilus about the saying of St. Paul the Apostle, "Redeeming the time" (Colossians 4: 5). He replied saying, "This saying shows us how to gain in all our circumstances. If it is a time of insult or contempt, you can benefit from this time by humility and patience. So, in all our adverse circumstances, if we desire, we can turn them into a spiritual gain for us."

When St. Theodora finished her strife, she departed in peace and she was one-hundred years old.

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

الإلهية وتمييز الأرواح والأفكار.
وكان البابا أنثاسيوس يفتقدها كثيراً بتعاليمه حتى أنه لما نفي، كان يكتبها من منفاه بالعظات المفيدة.
وقد عاصرت هذه القديسة خمسة من البطارقة وهم: الكسندروس وأنثاسيوس وبطرس وتيموثاوس وثاؤفيلس. كذلك عاصرت الأنبا باخوم أب الشركة وثلاثة من تلاميذه وهم بترونيوس وأورسيسسيوس وثيودورس.
وقد وضعت أقوالاً كثيرة نافعة بإرشاد من الله ومما تعلمته من أولئك الآباء، ومنها،
أولاً، عن الاتضاع: لا النسك ولا السهر ولا أي تعب يقدر أن يخلص غير الاتضاع الحقيقي.
ثانياً، عن عمل الوصية: حدث أن إنساناً شتم إنساناً تقياً، فأجابته: "كنت قادراً أن أجيبك مما يوافق كلامك، لكن ناموس الله يغلق فمي".
ثالثاً، ضرورة الجهاد: قال راهب من شدة التجارب التي تلاحقه "لنمض من ههنا". وإذا انتعل حذاءه، رأي شخصاً ينتعل حذاءه أيضاً. فقال له: "إلى أين أنت ماض أيضاً؟" أجابه: "إلى الموضع الذي أنت ماض إليه، لأني من أجلك أنا مقيم في هذا الموضع. فإن أردت الانتقال من ههنا، فسوف أنتقل بدوري، لأني ملازم لك حيثما سكنت". فمكث الراهب في مكانه ولم يغيره.
رابعاً، احتمال الضيقات: لنجاهد أن ندخل من الباب الضيق، لأنه كما أن الشجرة إذ لم تتعرض لعواصف الشتاء لا يمكنها أن تأتي بثمر، هكذا الحال بالنسبة لنا أيضاً. هذا الدهر شتاء عاصف، فقط بالضيقات والتجارب المتنوعة يمكننا أن نرث ملكوت الله.
هذا وقد سألت هذه القديسة البابا ثاؤفيلس عن قول القديس بولس الرسول: "مفتدين الوقت" (كولوسي 4: 5). فأجابها: "هذا القول يظهر لنا كيف نربح كل أوقاتنا. كمثال، إن كنت في وقت إهانة، اربحي وقت الإهانة بالاتضاع والصبر وانتفعي منه، إنه وقت هوان، اقتنيه بالصبر واربحيه. هكذا كل الأمور المضادة لنا، يمكننا، إن أردنا، أن نصيرها ربحاً لنا".
ولما أكملت هذه القديسة جهادها، تنيحت بسلام، بالغة من العمر مائة سنة. بركة صلواتها فلتكن معنا. آمين.

2. The Departure of St. John, Bishop of Gaza

On this day also, the holy father Anba John, Bishop of Gaza, departed. He was contemporary for five Egyptian Patriarchs, and they were: Pope Alexandros the 19th, Pope Athanasius the 20th, Pope Peter-II the 21st, Pope Timothy-I the 22nd, and Pope Theophilus the 23rd.

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

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

2. نياحة القديس يوحنا، أسقف غزة وفيه أيضاً تنيح القديس الأنبا يوحنا أسقف غزة، وقد عاصر خمسة من الآباء البطارقة المصريين، وهم البابا الكسندروس 19، والبابا أنثاسيوس الرسولي 20، والبابا بطرس 21، والبابا تيموثاوس 22، والبابا ثاوفيلس 23. 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 ᾠδ: ιϛ'	Psalm 45: 14, 15	المزمور 44: 16
<p>Εὐεῖνι ἐδοῦν ἄπιτρο ἠερανπαρθενος εἰφασου ἄμος: εὐεῖνι ναε ἐδοῦν ἠνεσκεῶφερι τηρον: εὐεῖνον ἐδοῦν δεν ογογνοε νεμ ογθεληλ: 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>يُدخِلن إلى الملك عذارى في إثرها. جميع قريباتها إليه يُقدِّمن. يبلِّغن بفرح وابتهاج، يدخُلن 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 آمين.

<p>Οὐὰναστωσιε ἐβολ θεν πιερασσελιον εσοταβ κατα ὤαθεον ασιοε.</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>ὤαθεον κε: α - ιϛ'</p>	<p>Matthew 25: 1 - 13</p>	<p>متي 25: 1 - 13</p>

<p>Ποτε ὄνι ἦξε ἑμετοτρο ἦτε νιφνοῖ ἄμητ ἄπαρθενος νηέταγῖ ἦνονλαμπας ἀγὶ ἐβολ 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 τιοτ δε ἦσοχ ἦδητοτ νεμ τιοτ ἦσαβη.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>Ἦσοχ γαρ ἔταγῖ ἦνονλαμπας ογοθ ἄποτελ νεθ νεμ ωοτ.</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>Ἦσαβετ δε ἀτελ νεθ ἦῖρηι ῥεν νοτμοκι νεμ νοτλαμπας.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي آئِنَتِهِنَّ مَعَ مَصَابِيحِهِنَّ.</p>
<p>Εταφωσκ δε ἦξε πιπατωελετ ἀγῖνιμ τηροτ ογοθ ἀτενκοτ.</p>	<p>While the bridegroom was delayed, they all slumbered and slept.</p>	<p>وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ.</p>
<p>Ετα τῖφωγυ δε ἄπιέχωρρ ῥωπι: ἄονῖρωοτ ῥωπι χε ις πιπατωελετ ἀγὶ τενηνοτ ἄωωινη ἐβολ ἐῖραγ.</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 ἀντωοτνοτ ἦξε νιπαρθενος τηροτ ἔτε ἄματ ογοθ ἀνκολελ ἦνονλαμπας.</p>	<p>Then all those virgins arose, and trimmed their lamps.</p>	<p>فَقَامَتِ جَمِيعٌ أَوْلِيَاكِ الْعَذَارَى وَأَصْلَحْنَ مَصَابِيحَهُنَّ.</p>
<p>Πεχε νισοχ δε ἦνισαβετ χε μοι ναν ἐβολ ῥεν πετεννεθ ἄμον νενλαμπας νανβενο.</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 زَيْتِكَ فَإِنَّ مَصَابِيحَنَا تَنْطَفِئُ.</p>
<p>Αῖτεροτῶ δε ἦξε νισαβετ ετχω ἄμοσ: χε μηποτε ἦτεγῖτεμ ραῖτεν νεμτωεν: μαῖενωτεν δε μαλλον θα νηεττ ἐβολ ογοθ ῥωπ 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 وَلَكِنَّ، بَلِ الْذَهَبُ إِلَى الْبَاعَةِ وَابْتَعْنَ لَكُنَّ.</p>
<p>Εταῖενωοτ δε χε ἦτοτῥωπι: ἀγὶ ἦξε πιπατωελετ ογοθ 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 οῖοῖ
ἀναμαῖθαμ ἔπιρο.

Ἐπὶ δὲ δε ἀτὶ ἔνε πῶσπ
ἑπιπαρθενος εἰσῶ ἔμοο: σε Πενῶοις:
Πενῶοις: ἀοῦων ναη.

Πῶοῖ δε ἀεῖροῦῶ πεσαῖ σε ἀμην
†σῶ ἔμοο νῶτεν σε †σῶοῦη
ἔμῶτεν ἀη.

Ρῶοι οῦη σε τετενσῶοῦη ἀη
ἔπιεῖροῦ οῦδε †οῦηοῦ εἰρηνοῦ πε
Πῶηρι ἔΦρωη.

*Πῶοῦ φα Πεννοῦ† πε ῶα ἐνεῖ
ἑτε ηἰ ἐνεῖ: ἀμην.*

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 12th Day of Baramudah
قطمارس قراءات اليوم الثاني عشر من شهر برمودة المبارك
ΚΟΥΜΗΤ ἘΝΑΥ ἸΕΖΟΥΤ ἸΠΙΔΒΟΥ ΦΑΡΜΟΥΘΙ

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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Δεψωρκ ἵχε Πβοικ οτοϑ ἵνεψορωμ ἵζθηϑ: χε ἵθοκ πε φογηβ ψα ἕνεϑ κατα ἵτταζικ Ἰμελχιζεδεκ: Πβοικ σαοῖναμ Ἰμοκ: εθε φαι εϑεβικι ἵοῖαφε. Ἀλληλουια.</p>	<p>The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. Alleluia.</p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. 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.

Οῖαῖνασῖνωσις ἐβολ θεν	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
<p>πειρασσελιον εθοῖαβ κατα Ἰαθεον ασιοῖ.</p>		
Ἰαθεον ιθ: ιθ - ιθ	Matthew 16: 13 - 19	متي 16: 13 - 19
<p>εταϑι δε ἵχε Ἰησοῖς ἐνικα ἵτε ἵΚεσαρια ἵτε Φιλιππος ναϑῶνι</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>

ἡνεμεμαθητης γε ἀρε νηρωι ζω ἕμος
γε νηι πε Πωηρι ἕΦρωι.

Πῶου Δε πεχωου γε βανοου
μεν γε Ιωαννης περεφτωμς:
βανκεχωουηι Δε γε Ηλιας:
βανκεχωουηι Δε γε Ιερεμιας ιε οται
εβολ βεν νηπροφητης.

Πεχαρ νωου γε ἠωτεν Δε
ἀρετεν ζω ἕμος γε ἀνοκ νηι.

Δαεροτῶ Δε ἠξε Σιωων Πετρος
πεχαρ γε ἠθοκ πε Πιχριστος Πωηρι
ἕΦνοτ ετονδ.

Δαεροτῶ Δε ἠξε Ιησοϋς πεχαρ
ναρ γε ωουηιατκ Σιωων Βαρ Ιωνα γε
σαρζ νευ ἠνοϋ αν αϋωρηπ ἕφαι νακ
εβολ αλλα Παιωτ ετβεν νηφνοῖ.

Ανοκ Δε τζω ἕμος νακ γε ἠθοκ
πε Πετρος ειεκωτ ἠταεκκλησιὰ βιξεν
ταπετρα οουο νηπυλη ἠτε ἀμεντ
ἠνοτυχευου ερος.

Ειετ Δε νακ ἠνηωωτ ἠτε
ἠμετοτρο ἠτε νηφνοῖ οουο
φηετεκνασονεϋ βιξεν πικαβι εϋεωωπι
εϋσονε βεν νηφνοῖ οουο
φηετεκναβολεϋ εβολ βιξεν πικαβι
εϋεωωπι εϋβηλ βεν νηφνοῖ.

Πῶου φα Πεννοτ πε ωα ενεε

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

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

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

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

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

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

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

Glory be to God forever.

فَقَالُوا: قَوْمٌ يُوحِنَا الْمَعْمَدَانُ
وَآخَرُونَ إِبِلِيَّا وَآخَرُونَ إِرْمِيَا أَوْ
وَاحِدٌ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
أَنَا.

فَأَجَابَ سِمَعَانَ بُطْرُسُ: أَنْتَ هُوَ
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

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

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ
فَكُلُّ مَا تَرَبِطُهُ عَلَى الْأَرْضِ يَكُونُ
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا
تَحْلُهُ 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
Ἰῆρη ζεν πεκοβνι ακβιμοιτ νηι:
ογοζ ακωοπτ ἔροκ νεμ οῦωοῦ: ἄνοκ
Δε οἰαζαθον νηι πε ἔτομτ ἔφνοῦτ
ἔχω Ἰταζελιπ ζεν Πβοις: εοριφιρι
ἔνεκμοῦ τηροῦ ζεν νηπῆλη Ἰτε
ῖπερι Ἰσιων. Ἀλληλοια.

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

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

Matins Gospel

إنجيل باكر

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

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

Οἰαζασινωσις ἔβολ 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 ἰμωτεν ἔρωοῦ
ζινα Ἰτετεμμενρε νετενἔρηνοῦ.

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

بِهَذَا أوصيكم حتى تحبوا بعضكم بعضاً.

Ισζε πικοςμος μοστ ἰμωτεν

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 αισετπ
θνηοτ ἐβολ ζεν πικοςμος εθε φαι
πικοςμος μος† μωτεν.

Αριφμενι ὑπικασι ἐταικασι ὑμοφ
νωτεν: χε ὑμοον ονβωκ ἐνααφ
ἐπερφοις: ιςχε ατβοσι ἠωι ἠωτεν
ζωτεν ἐρέδοσι ἠσα θνηοτ: ιςχε
ατὰρεζ ἐπακασι ἐνέαρεζ ἐφωτεν
ζωτεν.

Αλλα ναι τηροτ σεναδιτοτ ἠωτεν
εθε Παραν: χε σεωοτν αν
ὑφηεταρταοι.

Ενε ὑπι πε οτοζ ἠτακασι νεωωοτ
νε ὑμοοντοτ νοβι ὑματ πε: †νοτ δε
ὑμοοντοτ λωιζι ὑματ εθε ποτνοβι.

Φθεομος† ὑμοι ὑμοσ†
ὑπακειωτ.

Ενε ὑπιρι ἠνιεβηοτι ἠεϋρη ἠεητοτ
ἠετε ὑπε κεοτ αιτοτ νε ὑμοοντοτ
νοβι ὑματ πε: †νοτ δε ατνατ ἐροι
οτοζ 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 لَسُنْتُمْ
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.

Δλλά θινα ἡτεφρωκ ἔβωλ ἡξε
 πιασι ετςδῆοτ θι ποτνομοσ ξε
 λτωεστωι ἡξινζη.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε
 ἡτε ηι ἐνεε: ἀμην.*

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

*Glory be to God
 forever.*

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

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἰεπιστολη ἡτε πενσαδ Παυλοσ Πιαποστολοσ

Παυλοσ φβωκ ἡπενβοισ Ἰησοϋσ
 Πιχριστοσ: πιαποστολοσ ετθαβεω:
 φηεταφθαωϋ επιθιωεννοτφ ἡτε
 φνοττ.

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

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

Β Κορινθιοσ Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

Πανθιωϋ ταρ ἡμων αν αλλα
 ἡΠιχριστοσ Ἰησοϋσ Πενβοισ: ἄνων Δε
 θων τENOI ἡβωκ νωτεν ἔβωλ θιτεν
 Ἰησοϋσ.

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

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

Ξε φνοττ αφωσ ξε οτοτωι
 εφεερωτωι ἔβωλ θεν πχακι: ετε φαι
 πε εταφερωτωι θεν νενζητ ετοτωι
 ἡτε πεμι ἡτε πωοτ ἡφνοττ θεν πεο
 ἡησοϋσ 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.

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

ΕΟΡΟΝΤΑΝ ὡμὰτ ὑπαϊὰρο θεν
ζανῆκερος ὡβελχ: θινα τμετνωτ
ἵτε τχομ ἵτεσψωπι ἔθα φνοττ τε
ογορ οτ ἔβολ ὡμον αν τε.

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

Εγβοσι ἵνων αλλα ἵρχω ὡμον
ἵνωψ αν: ενρωδτ ὡμον ἔδρη αλλα
τεντακνοτ αν.

Ншоу нивен енаи ѓа фмоу
ἵηχοуθс θεν ненсωμα: θινα πικωνθ
он ἵτε ηχοуθс ἵτεροуωηε ἔβολ θεν
ненсωμα.

Ншоу зар нивен анон ѓа
ннетωνθ сеτ ὡμον ἔδρη ἔфмоу εθε
ηχοуθс: θινα πικωνθ он ἵτε ηχοуθс
ἵτεροуωηε ἔβολ θен тенсарз
εθнамоу.

Зωστε φμοу аφερρωβ ἵδнтен:
πiωηθ δε θен θηноу.

Εφенδнтен δε ἵχε παιπνεуα
ἵτε φнаεττ каτa φρητ εтсδнотт: χε
αιναεττ εθε φαι αιсахи: анон ρων
теннаεττ εθε φαι тенсахи.

Ενεμ χε φηεταρτοунос Пбоис
ηχοуθс εφетоуностен 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
مُتَضَايِقِينَ. مُتَحِيرِينَ، لَكِنْ غَيْرَ
يَائِسِينَ.

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

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

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

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ
فِيكُمْ.

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

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

οὐδὲ ἐνάταρον ἐράτην νεμώτην.

Ὡς γὰρ ἵβεν ἐταῦτωπι εἴβε
θῆνοῦ εἶνα πῆμοτ ἵτεπερσοῦο ὄουδ
ἵτεπερε πιωεπῆμοτ ερσοῦο ἐβωλ
εἶτην νιμῆω εἶοῦωοῦ ἕφνοῦτ.

Εἴβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ
ἰσχε περῶωι εἰσαβωλ ἐνάτακο ἀλλὰ
πετσαδῶτην εἶοι ἕβερι ἵεζοοῦ δαῖτην
ἵεζοοῦ.

Πάσια γὰρ ἵτε περσορχεῖ ἵτε
τῆνοῦ ἀπερβωβ ναν κατα οἰμετσοῦο
εἰμετσοῦο εἰβαρος ἵτε οἰωοῦ ἵενεε.

Ἦτενωῶτ ἀν ἐνηῆτενναῦ
ἐρωοῦ ἀλλὰ νηῆτενναῦ ἐρωοῦ ἀν:
νηῆτοῦναῦ γὰρ ἐρωοῦ εἰαπῆροσ
οἰχοῦ νε: νη δε εἶτε ἵεεναῦ ἐρωοῦ
ἀν εἰαν ψα ἐνεε νε.

Ἦενωοῦν γὰρ χε εἶωωπ
ἀψωλῆβωλ ἐβωλ ἵχε πενη ἵτε
πεμῆῶωωπι εἰεἰεεν ἵκαεἰ οἰονταν
ἵνοῦκωτ ἐβωλ εἶτην φνοῦτ οἰη
ἵαθμονκ ἵεἰε ἵενεε δεν νιφνοῦτ.

Ἦεν φαι γὰρ τενηῶρομ
εἰβῶωωωωοῦ εἶεἰωῶτεν ἕπενωωωπι
ἐβωλ δεν τῆε.

Ἰε εἶωωπ ἀνωῶαθηῖ εἰωῶτεν

Jesus, and will present us with you.

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

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

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

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

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

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

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

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

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

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

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

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

فإنَّنا فِي هَذِهِ أَيْضًا نَنُوءُ مُشْتَاقِينَ
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَتَنَا الَّتِي
مِنَ السَّمَاءِ.

وَإِنْ كُنَّا لِأَبْسِينِ لَا نُوجَدُ عُرَاةً.

κεναζομεν αν ενβηω.

Κε γαρ ανων θα ηητωοπ θεν
παμαληωπι τενγιαρομ ενρορω εχεν
φηετε ητενωτω αν εβαωτεν υμοσ
αλλα εογαθευτησ ζωτεν θινα
ησεωμκ υπετε ωαμωσ εβολ ζιτεν
πωνθ.

Φη δε εταφερρωβ ερον εφαι: φαι
νε φνωσ πε φηετασταν αν παρηβ
ητε Πιπνεωμ.

Ενταχροωτ ηηητ ηχοωτ ηιβεν
οωο ενεμ γε ενωοπ ται θεν πιωμα
τενγι πωεμο αβολ υπβοις.

Ανωωι γαρ εβολ ζιτεν ογνασταν
πε νεμ εβολ αν ζιτεν οωμοτ.

Ερε πενηητ δε ταχροωτ οωο
τενσταν μαλλον ει εβολ θεν
πιωμα οωο εωε θα πβοις.

Εθε φαι γε τενοι υμματαιον ιτε
ενωοπ ται θεν πιωμα ιτε εννηωτ
εβολ θεν πιωμα ητενωωπι ενρανασταν.

Θωσταν γαρ ερον τηρεν
ητενωονθεν εβολ ηαρεν πιβημα
ητε Πιχριστοσ θινα ητε ποωται ποωται
βι κατα ηεβηωγι εταφαιτω εβολ
ζιτεν πιωμα ιτε οηπεθνανεσταν ιτε
οηπερωωτ.

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

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

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

For we walk by faith,
not by sight.

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

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

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

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

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

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

لَاِنَّنا بِالْاِيْمَانِ نَسْلُكُ لَا بِالْعِيَانِ.

فَنَتَّقُ وَنَسْرُ بِالْاَوْلَى اَنْ نَتَعَرَّبَ
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

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

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

ΕΓΝΩΣΤΗ ΝΤΡΟΤ ΝΤΕ ΠΒΟΙC
 ΤΕΝΘΩΤ ἸΠΡΗΤ ΝΝΙΡΩΜΙ: ΤΕΝΟΥΝΘ
 ΔΕ ΕΒΟΛ ἸΦΝΟΥΤ: ΤερβελπιC ΔΕ ΧΕ
 ΔΙΟΥΝΟΥΤ ΕΒΟΛ ΔΕΝ
 ΝΕΤΕΝΚΕCΤΝΗΔΗCΙC.

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

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

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

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

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΘΟΥΤ
 ΝΕΠΙCΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟC.
 ΔΜΗΝ. ΝΑΜΕΝΡΑΤ.

ἁ ΠέτροC β: ιη - ς: ζ̄

ΝΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΝΧΩΤΕΝ
 ΝΝΕΤΕΝΒΙCΕΥ ΔΕΝ ΧΟΥ ΝΙΒΕΝ ΝΝΙΔΕCΑΘΟC
 ἸΜΑΝΑΤΟΥ ΔΝ ΝΕΠΙΚΗC ΑΛΛΑ ΝΕΜ
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι τὰρ οὐδὲ μοι πε ἰCχε εἴθε
 οὐCτῆνΗΔΕCΙC ΝΤΕ ΦΝΟΥΤ ΟΥΟΝ ΟΥΑΙ
 ΝΑΨΩΠ ΕΡΟΥ ΝΔΡΗΙ ΔΕΝ ΘΑΝΕΜΚΑΥΘ
 ΝΟΥΤ ΕΥΘΗΟΥ ΝΧΟΝC.

Δψ τὰρ πε πιϋουϋου ἰCχε
 ΕΡΕΤΕΝΕΡΝΟΒΙ ΟΥΟC ΕΥΕΤΚΕC ΝΩΤΕΝ
 ΤΕΤΕΝΩΟΥ ΝΟΥΤ ΑΛΛΑ ΕΡΕΤΕΝΙΡΙ
 ἸΠΠΕΘΝΑΝΕϋ ΟΥΟC ΕΡΕΤΕΝΒΙΕΜΚΑΘ
 ΤΕΤΕΝΔΜΟΝΙ ΝΤΕΝ ΘΗΝΟΥ: Φαι τὰρ

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

1 Peter 2: 18 - 3: 7

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

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

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

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

1 بطرس 2: 18 - 3: 7

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

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

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

οὐδὲ μοι πε ἐβολ ζιτεν Φνοῦτ.

Εταῖθαζεμ ἠηνοῦ ταρ ἐφαί γε
Πιχριστος ζωε αεβιεμακαε ἐρηι
ἐχων: εεωωπ ναν ἠοῦεποστραμων
εινα ἠτενωωυι ἠσα νεεωεντατσι.

Φηετε ἠπεεερνοβι οῦδε ἠποῦξεμ
ἠροε χη δεν ρωε.

Εῦρωωωε εῦρωε 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
ἠτμεεμμη: φηεταρετεταλβο ἐβολ
ζιτεν πεεερεδωτ.

Ηαρετενοι ταρ πε ἠφρητ
ἠεανεσωε εῦωωεμ: αλλα ἠρετεν
ταεω τῆνοῦ εα πετεμμἠεσωε οῦοε
ἠεπισκοπος ἠτε νετενψῆχη.

Παιρητ οη πε ηικεειομ εῦενο
ἠεωωε ἠηνοεα εεε οῦον εανοῦον
ἠεετματ αν νεμ πιεαχι ἐβολ ειτωε
ἠπιεημωυι ἠτε ηιεειομ ἠτοῦεεμεηοῦ
ἠμωωε αεενε εαει.

Εῦναε επετεηεημωυι εττοῦεηοῦτ
δεη 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 الْمَسِيْحَ
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَالًا
لِكَيْ تَتَّبِعُوا خُطْوَاتِهِ.

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 بِعَدْلِ.

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

لَا تُكْمُ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنُّكُمْ
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفْسِكُمْ
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 ἵεν οτρεβσω
ἵτρωτωτ εσελσωλ.

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

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιουμι
εθοταβ ἵνατερελπις εφνωτ πε
νατσολελ ἵμωωτ ετβνον ἵζωωτ
ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα
Ἀβρααμ εμωτ ερωχ γε παβοικ
οηεταρετενερωρι νας ερετενιρι
ἵπιπεθαναεφ οτοζ ἵτετενερωτ αν
δατρη ἵελι ἵρωτ.

Παιρητ οη νικερωμι ερετενωπι
νεμωωτ ερετενεμι γε οτκετοσ
ἵασθενη σ πε νιζιουμι ερετεντταιο
νωωτ ζωσ ετοι ἵψφρη ἵκληρονομος
νεμωωτεν ἵτε πιζμοτ ἵτε πωνδ ἵεν
οτθο ἵρητ εινα γε ἵνετεταρνο ἵεν
νετενπροσετχη.

*Πασνηοτ ἵπερμενερε πικοςμοσ
οτδε νηετωπι ἵεν πικοςμοσ: πικοςμοσ
ναςιμι νεμ τερεπερωμα: 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
الثَّمَنِ.

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

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

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

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

ἡφ'ορω ἡφ'νοτ' ἡναωπι ἡα ἐνεε:
ἀμην.

The Acts
الإبركسيس

Πραξις ἴτε νενοιτ' ἵἀποστολοσ:
ἐρε ποτ'μοτ' εθοταβ ἡωπι νεμαν.
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 κ: ἱζ - ἀη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δην Μιλητος αφοωριπ
ἐεφεροσ αφομοτ' ἐνιπρεσβυτεροσ ἴτε
τ'εκκλ'ησιὰ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةَ.

Ετατ' δε ἡαροσ πεχασ νωοτ' γε
ἵνωτεν τετενωοτ'ν γε ισεν πιεσοοτ'
ἵνοτιτ' ἐτατ' ἐτ'ἀσιὰ γε αἡωπι
νεμωτεν ἵαω ἵρητ' ἡπαισοτ' τηρε.

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

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

Ειοι ἡβωκ ἡπ'βοις δην θεβιὸ ἵηητ
νιβεν νεμ ελνερωοτ'ι νεμ
νιπρασμοσ ἐτατ' ἐἵρηι ἐχω δην
νισοδ'νι ετρωοτ' ἵτε νιλοτ'δαι.

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَايِدِ
الْيَهُودِ.

ἡφ'ρητ' ἐτε ἡπιζηπ' ἐλι δην
νηετερνοσρι ἵνοτ'επενταμωτεν ἐρωοτ'
νεμ ἐτ'εβω νωτεν.

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

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

Ειερωερε ἵδημοσιὰ νεμ κατα νι
ἵνιλοτ'δαι νεμ νιΟτεινι ἵτ'μετ'ἀνοιὰ
ἵτε φ'νοτ' νεμ πινασ'τ' ἐΠενβοις
Ιησοτ'σ Πιχ'ριστοσ.

... 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.

Οτοζ τῆνοῦ θῆππε ἀνοκ εἰκωνε
θεν πῖπνευμα τῆναυενῆι ἐῆρηι
ἐλερονκαλῆιμ ἠτῆωονῆι ἀν ἠνηεθῆαι
ἐδονῆι ἐῆραι ἠδῆτς.

Πλῆν γε Πῖπνευμα εθοῦαβ
ῆερμεορε νῆι κατὰ πολῆς εῆρω ἠμοο
γε σεοῖι νὰκ ἠξε θανῆναῖε νεμ
θανῆλῆψῆς.

Ἀλλὰ ταψῆχη τῆω ἠμοο ἀν γε
ῆταιῆοῖτ ἠτοτ ῆεν ῆλι ἠκαζῆ ωα
τῆωκ ἠπαδῆρομοο ἐβολ νεμ
τῆδιακονῆα ῆῆῆταιβῆτς ἠτεν Πῆοῆς
ἠκοῖτς ἐερμεορε ἠπιεῆαῆσεῆλιον ἠτε
πῆμοτ ἠτε Φῆνοῖτ.

Οτοζ τῆνοῦ θῆππε ἀνοκ τῆῆμ γε
τετενῆαῖ ἐπαρο ἀν γε ἠῆωτεν τηροῖ
νῆῆταιῆῆνῆι ἠδῆτοῖ εἰβῆωῖω ἠτῆμετοῖρο
ἠτε Φῆνοῖτ.

Εῆβε φαῖ τῆερμεορε νῆωτεν ῆεν
παῆεροῖτ ἠτε φοοῖτ γε τῆοῖαβ ἀνοκ
ἐβολῆα πετεῆνοῖ τηροῖ.

Οῖτ τὰρ ἠπιροπῆ εῖψῆτεμῆωτεν
ἐφοῖρω τῆρ ἠΦῆνοῖτ.

Μαῆῆῆτην ἐρωτεν νεμ πῆοῖι τηρῆ
ετὰ Πῖπνευμα εθοῦαβ ῆα ῆηνοῖ
ἠῆπῆσκοποο ἠδῆτῆ εῆμοῖ
ἠτῆεκῆληῆῆ ἠτε Πῆοῆς ῆῆῆταῆῆφῆοο

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

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

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

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

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

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

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

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

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

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

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

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ
مَشُورَةِ اللَّهِ.

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

ἐβολ ἔπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἄνοκ δε ἴεμι γε μενεσα
ἔριπυενηι σεναὶ ἔδοϋν ἔρωτεν ἵνε
ἔανοϋωνῳ εϋγοϋῳ ἵνενα ἴαο ἀν
ἐπιόϋι.

Οὔτος σενατωϋνοϋ ἵνε ἔανρωμι
ἐβολ ἔεν ἔηνοϋ εϋχω ἵνεανσαχι
εϋφωηε εϋροϋσωκ ἵνεμαθητηε
σαμενηνοϋ.

Ἐθε φαί οϋν ρωιε ἔρωτεν
ἔρετενῖρι ἰψμενὶ γε ἀιερ ῥωιῖ
ἵρωμι ἰπιχα τοτ ἐβολ ἰπιέροοϋ
νεμ πιέχωρ εῖ ἴσβω ἰφοῖται ἴφοῖται
ἰμωτεν ἔεν ἔανερμωοῖ.

Οὔτος ἴνοϋ ἴχω ἰμωτεν ἔατεν
Πβοιε νεμ πιεσαχι ἵνε περὶ ἔμοτ φηέτε
οϋνοῦχου ἰμωϋ ἔωϋ οὔτος ἔἴ
κλῆρονομία ἔεν ἵνεταϋτοϋβωοϋ
τηροϋ.

Οὔτατ ἰε οϋνοϋβ ἰε οὔβωο
ἰπιερεπιϋμιν ἔοϋον ἰμωοϋ.

Ἡῶτεν τετενεωοϋν γε ναχιε
ναὶ ἀϋϋεϋῳ ἵνεαχῖριὰ νεμ ἵνεθνεμνι.

Ἄιταμωτεν ἔρωβ ἵνεβεν γε ἔϋε
ἵσοϋ ἰπαρηῖ ἵτενἴτοτοϋ
ἵνεητωῳ ἵτετενεϋμενὶ ἵνεσαχι

purchased with His own blood.

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

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

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

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

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

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

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

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

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ
بِأُمُورٍ مُّلتَوِيَّةٍ لِيَجْتَنِبُوا التَّلَامِيذَ
وَرَاءَهُمْ.

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

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

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ أَحَدٍ لَمْ
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

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

ἴτε Πῶοις Ἰησοῦς ἔε ἵθοοϋ αῤῥοο ρε
οῤμετμακαριοο τε μαλλοῤ ἔϯ ἔοοτε
ἔοι.

Οῤοο ἵαι ἔταῤοοτοῤ αῤῥοιϯ ἔοεῤ
ἵεϯκελι ἵεμωοῤ ἵθοῤ
αῤεῤῤροοεῤῥεοε.

Οῤοο αῤῥωῤῤι ἁε ἵῤε οῤῥῥῥῥ
ἵῤῥῥῥ ἵῤωοῤ ἵθοῤ αῤῥοο αῤῥοο
ἔῤῥῥῥ ἔοεῤ ἔῤαῤῥῥῥ ἕῤῥαῤῥοο οῤοο
αῤῥῥῥῥ ἔροοϯ.

ἔῤοο ἵῤκαῤ ἵῤῥῥῥ μαλλῥῥα ἔοῤε
ῤῥαῤῥῥ ἔταῤῥοοϯ ἔε ῥεῤαῤαῤῥ ἔῤεῤῥο
αῤ ἔε ἵαῤῥῥῥῥ ἁε ἕμωοϯ ἔοεῤ ῤῥοο.

*ῤῥαῤῥῥ ἁε ἵτε ῤῥοοῥ ἔῤεῤαῤῥῥ οῤοο
ἔῤεῤῥῥῥῥ: ἔῤεῤῥῥῥῥῥ οῤοο ἔῤεῤῥῥῥῥῥ:
ῥεῤ ῥῥῥῥῥῥ ἵεκῥῥῥῥῥῥ ἵτε ῤῥοῤῥῥῥ:
ἁῤῥῥῥ.*

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

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

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

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

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

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

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

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

Synaxarium of Baramudah 12

سنكسار اليوم الثاني عشر من شهر برمودة

1. The Commemoration of the Honorable Archangel Michael
2. The Departure of St. Alexander, the Confessor, Bishop of Jerusalem
3. The Departure of St. Antonius, Bishop of Tamoui

1. The Commemoration of the Honorable Archangel Michael

On this day of every Coptic month, the church celebrates the commemoration of the honorable Archangel Michael, the head of the Heavenly Hosts, and the intercessor of mankind.

May the blessing of his holy intercession be with us

1. تذكار رئيس الملائكة الجليل ميخائيل
2. نياحة القديس الكسندروس المعتبرف، أسقف أورشليم
3. نياحة القديس أنطونيوس، أسقف طمويه

1. تذكار رئيس الملائكة الجليل ميخائيل في مثل هذا اليوم من كل شهر قبطي تعيد الكنيسة بتذكار رئيس الملائكة الجليل ميخائيل، رئيس السمائيين، والشفيع في جنس البشر. بركة شفاعته المقدسة فلتكن معنا. آمين.

all. Amen.

2. The Departure of St. Alexander, the Confessor, Bishop of Jerusalem

On this day also, of the year 250 AD, the holy father Anba Alexander, the confessor, Bishop of Jerusalem, departed.

He was a fellow student of the scholar Origen in the Theological School of Alexandria. He studied at the hands of St. Pantaenus and his successor St. Clement of Alexandria, and he grew in virtue and knowledge.

In the year 202 AD, he confessed The Lord Christ before Emperor Septimius Severus who seized, tortured and imprisoned him for many years. After his release, and with divine providence, he went to Jerusalem. St. Narcissus, who was the bishop of Jerusalem at that time, was advanced in age, so, St. Alexander was ordained a bishop to assist him.

In the year 216 AD, the scholar Origen went to Palestine and his old friend St. Alexander welcomed him, and then ordained him a priest, which displeased Pope Demetrius the Vine Dresser, the 12th Patriarch of Alexandria.

After that, Emperor Maximianus seized St. Alexander, inflicted him with severe tortures and imprisoned him. When Emperor Gordian-III reigned, he released the saint. This father sat on the episcopal throne in quietness and peace until Decius reigned, who afflicted the Christians exceedingly and seized this holy father and many others, and tortured them severely. He cast St. Alexander in prison, where he remained there until he departed in peace.

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

3. The Departure of St. Antonius, Bishop of Tamoui

On this day also, the holy father St. Antonius, Bishop of Tamoui, departed.

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

2. نياحة القديس الكسندروس المعترف، أسقف أورشليم وفيه أيضاً من سنة 250 ميلادية، تنيح الأب القديس الكسندروس المعترف، أسقف أورشليم. كان هذا الأب رفيقاً للعلامة أوريجانوس في التلمذة بمدرسة الإسكندرية اللاهوتية. وقد درس على يدي القديس بنتينوس وخليفته القديس إكليمنضس الإسكندري. وقد نما في الفضيلة والعلم. وفي سنة 202 ميلادية، قبض عليه الإمبراطور سبتيميوس ساويرس، فشهد للسيد المسيح أمامه. فسجنه عدة سنوات وبعد خروجه من السجن، ذهب إلى أورشليم ورُسم أسقفاً مساعداً لأسقفها نركيسوس نظراً لكبر سنه. وفي سنة 216 ميلادية، ذهب العلامة أوريجانوس إلى فلسطين، فرحب به صديقه القديم الكسندروس ورسمه قساً، الأمر الذي أثار غضب البابا الإسكندري ديمتريوس الكرام. وبعد ذلك قبض الإمبراطور مكسيميانوس على الأسقف الكسندروس وعذبه كثيراً ثم أودعه في السجن. ولما جاء الملك غورديان الثالث أطلق سراحه. إلا أن الملك ديسيوس الذي ملك بعده قبض على هذا القديس مرة أخرى مع كثيرين من المؤمنين، وعذبهم ثم طرحهم في السجن. وظل القديس في السجن حتى تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس أنطونيوس، أسقف طمويه وفيه أيضاً تنيح القديس أنطونيوس، أسقف طمويه. 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 ρῆ: κτ, λα

Psalm 107: 32, 41, 42

المزمور 106: 23، 31

Ἰαροῦδασϥ θεν ἑκκλῆσιᾶ ἵτε
πεϥλαοσ: οτοθ μαροῦσμοῦ ἔροϥ θι
ἑκαθεδρα ἵτε νιπρεσβυτεροσ: οτοθ
αϥχω ἵνοῦμετιωτ ἕϥρηϥ ἵθανῆσωοῦ:
εῖρεναῦ ἵνε νηετοῦτων εῖεοῦνοϥ.

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.**

ΑΛΛΗΛΟΥΙΑ.

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.

Οῦἀναστωσικ εἶβολ θεν
πιετασσελιον εσοῦαβ κατᾶ Ἰωαννην
ασιοῦ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.

Ἰωαννην ι: α - ιε

John 10: 1 - 16

يوحنا 10: 1 - 16

Διμην ἀμην ϥχω ἕμοσ νωτεν ϥε
ϥηἕτε ἵνηνοῦ ἕδοῦν ἕβολ θιτεν
πιρο εῖταῦλη ἵτε νιἕσωοῦ ἕλλα
εϥνηνοῦ εῖϥωι ἵβοϥτεν ϥαι εῖτε ἕμαῦ
οῦρεϥβιοῦι πε οτοθ οῦτομι πε.

“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.

ϥη δε εθνηοῦ ἕδοῦν ἕβολ θιτεν
πιρο ϥαι οῦμανῆσωοῦ πε ἵτε νιἕσωοῦ.

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

وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.

ϥαι ϥاره πιμνοῦτ ἕοῦων ναϥ
οτοθ ϥاره νιἕσωοῦ σωτεμ εῖτεϥμῆ
οτοθ ϥαϥμοῦϥ εῖνεϥἕσωοῦ κατᾶ
νοῦραν οτοθ ϥαϥἕνοῦ ἕβολ.

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

لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءِ وَيُخْرِجُهَا.

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

Πϋε̇μο̇ δε̇ μ̇πα̇τω̇ϋϋ ν̇ωϋϋ
α̇λ̇λα̇ ε̇ε̇φω̇τ̇ ε̇βολ̇ ϋαροϋ ϋε̇ οϋ̇νι̇
ε̇ε̇ωοϋ̇ν̇ αν̇ ν̇τ̇μ̇ν̇ μ̇πιϋε̇μο̇.

¶αι̇ παρο̇ι̇α̇ αϋϋο̇ ϋωοϋ̇ ν̇ξε̇
Ι̇χοϋ̇τ̇: ν̇ωοϋ̇ δε̇ μ̇ποϋ̇ε̇μι̇ ϋε̇ αϋϋαϋι̇
νε̇μο̇ωοϋ̇ ε̇θε̇ οϋ̇.

Πα̇λιν̇ ο̇ν̇ πεϋαϋ ϋωοϋ̇ ν̇ξε̇ Ι̇χοϋ̇τ̇
ϋε̇ α̇μ̇ν̇ν̇ α̇μ̇ν̇ν̇ †ϋω̇ μ̇μο̇ ϋω̇τε̇ν̇ ϋε̇
α̇νο̇κ̇ πε̇ πι̇ε̇βε̇ ν̇τε̇ νι̇ε̇ωοϋ̇.

Οτο̇ν̇ νι̇βε̇ν̇ ε̇τα̇τι̇ δαϋωι̇ ϋαν̇κο̇νι̇
νε̇ οτο̇ ϋαν̇ρεϋ̇βιο̇τι̇ νε̇ α̇λ̇λα̇
μ̇ποϋ̇τω̇τε̇μ̇ ν̇ωοϋ̇ ν̇ξε̇ νι̇ε̇ωοϋ̇.

Α̇νο̇κ̇ πε̇ πι̇ε̇βε̇ ν̇τε̇ νι̇ε̇ωοϋ̇
φ̇νε̇θ̇να̇ι̇ ε̇δο̇ν̇ν̇ ε̇βολ̇ ϋι̇το̇τ̇ εϋ̇ε̇νο̇ε̇μ̇
οτο̇ εϋ̇ε̇ι̇ ε̇δο̇ν̇ν̇ οτο̇ εϋ̇ε̇ι̇ ε̇βολ̇ οτο̇
εϋ̇ε̇ξι̇μι̇ ν̇ο̇τω̇α̇μ̇μο̇νι̇.

Πι̇ρεϋ̇βιο̇τι̇ δε̇ ν̇θο̇ϋ̇ μ̇παϋ̇ι̇ ε̇β̇η̇λ̇
α̇ρ̇ηοϋ̇ ν̇τεϋ̇βιο̇τι̇ οτο̇ ν̇τεϋ̇ϋω̇τ̇ οτο̇
ν̇τεϋ̇τα̇κο̇: α̇νο̇κ̇ δε̇ ε̇τα̇ι̇ ϋι̇να̇ ν̇τε̇
ο̇τω̇ν̇δ̇ ϋω̇πι̇ ϋωοϋ̇ οτο̇ ν̇τε̇ ο̇τω̇ο̇το̇
ϋω̇πι̇ ϋωοϋ̇.

Α̇νο̇κ̇ πε̇ πι̇α̇νε̇ε̇ωοϋ̇ ε̇θ̇να̇νεϋ̇:
οτο̇ πι̇α̇νε̇ε̇ωοϋ̇ ε̇θ̇να̇νεϋ̇ ϋαϋ†

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

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

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

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

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

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

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

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

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

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

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

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: الْحَقُّ الْحَقُّ
أَقُولُ لَكُمْ: أَنَا بَابُ الْخِرَافِ.

جَمِيعُ الَّذِينَ اتَّوَا قَبْلِي هُمْ سَرَّاقٌ
وَأَلْصُوقٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ
لَهُمْ.

أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ
فَيُخَلِّصُ وَيَدْخُلُ وَيَخْرُجُ وَيَجِدُ
مَرْعَى.

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لَتَكُونَ
لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

ἠτεψυχῆ ἐρηι ἔχεν νεφέσωτ.

Πιρευβεχε δε ἠθοῦ οτοῦ ἔτε
ἠοτμανέσωτ ἀν πε φηέτε ἠέσωτ
νοτῆ ἀν νε ἀφωαννατ ἐπισωτῶ
εφνηοτ ῶαφωτ οτοῦ ῶαφχα ἠέσωτ
οτοῦ ῶαρε πωτῶτῶ ῶολμοτ οτοῦ
ῶαφχοροτ ἔβολ.

Χε οτρευβεχε πε οτοῦ ῶερμελιν
ναῆ ἀν δα ἠέσωτ.

Δνοκ πε πωμανέσωτ εθνανεῆ
τῶωτῆ ἠνηέτενοτῆ οτοῦ ἠηέτενοτῆ
ῶωτῆ ἠμοι.

Κατα φρητ ἔτερεῶωτῆ ἠμοι ἠχε
Πιωτ Δνοκ ῶω τῶωτῆ ἠφωτ
οτοῦ τῆαχῶ ἠταψυχῆ ἔχεν
ναέσωτ.

Οτοῦ ἠτη ἠεανκεέσωτ ἠματ
ἐβαν ἔβολ δεν ταιατλη ἀν νε ῶωτ
ἐροι ἐέν ἠκεῶωτῆ οτοῦ ἐρέσωτεμ
ἐταῶμη οτοῦ ἐτέῶωπι ἐτόρι ἠοτῶ
ἐοτμανέσωτ ἠοτῶ.

*Πῶοτ φα Πεννοτῆ πε ῶα ἐνεῶ
ἠτε ἠι ἐνεῶ: ἠμην.*

But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

The hireling flees because he is a hireling and does not care about the sheep.

I am the good shepherd; and I know My sheep, and am known by My own.

As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

Glory be to God forever.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَبَرَى
الدِّئْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ
وَيَهْرُبُ فَيَخْطَفُ الدِّئْبُ الْخِرَافَ
وَيُبَدِّدُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَاتِي الرَّاعِي الصَّالِحِ
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي
تَعْرِفْنِي.

كَمَا أَنَّ الْآبَ يَعْرِفْنِي وَأَنَا أَعْرِفُ
الْآبَ. وَأَنَا أَضَعُ نَفْسِي عَنِ
الْخِرَافِ.

وَلِي خِرَافٌ أُخْرُ لَيْسَتْ مِنْ هَذِهِ
الْحَظِيرَةِ يَنْبَغِي أَنْ آتِي بِتِلْكَ أَيْضًا
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً
وَاحِدَةً وَرَاعٍ وَاحِدًا.

والمجد لله دائماً.

Katameros Readings for the 13th Day of Baramudah
قطمارس قراءات اليوم الثالث عشر من شهر برمودة المبارك
Κορυμητ ψουμτ νέζουτ ἠΠιαβοτ Φαρμουτῆ

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 Δ: ς, ε, ζ

Psalm 4: 3, 6, 7

مزمور 4: 3, 6, 7

Δριέμι γε ἠΠβοις ἠροτρεψῆρι
 ἠπεθοταβ ἠταϋ: Πβοις εϋέσωτεμ ἠροι
 δεν παχινωψ οτβηϋ: αϋεροτμηνι
 ἠῆρη ἠχων ἠξε φοτωνι ἠτε πεκρο
 Πβοις: ακ† ἠοτνοϋ ἠῆρη ἠπαρητ.
Δλληλοτῆ.

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. **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.

Οτἠνασνωσις ἠβολ δεν
 πιεταστελιον εθοταβ κατα ἠατῆον
 ασιοτ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ἠατῆον ι: κΔ - ΔϚ

Matthew 10: 24 - 33

متي 10: 24 - 33

ἠμον οτμαθητῆς εϋοτ
 ἠεϋρεϋ†ῆω οτδε οτβωκ εϋοτ

A disciple is not above his teacher, nor a servant above his master.

لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.

ἐπερβοις.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ
ἄπερερετῆβω ογορ πιβωκ ἵτερερ
ἄφρητ ἄπερβοις: ιςχε πινεβηι
αυμορτ ἔρορ χε Βελζεβορλ πωσὸ
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμων
πετρωβς ταρ χε ἔναδωρπ ἐβολ αν:
ογδε ἄμων πετρηπ χε σεναἔμι ἔρορ
αν.

Φηἔτρω ἄμωρ νωτεν δεν πχακι
ἄσορ δεν φορωινη ογορ
φηἔτετενσωτεμ ἔρορ δεν
νετενμαωχ ριωω ἄμωρ ριχεν
νετενχενεφωρ.

Ογορ ἄπερερροτ δατρη
ἄφνηθναδωτεβ ἄπετενσωμα:
τετενψρχη δε ἄμων ὡχομ ἄμωορ
ἐδοθβεσ: ἄριροτ δε ἵθορ δατρη
ἄφνητε ογον ὡχομ ἄμωρ ἐτψρχη
νεμ πισωμα ἔτακωορ δεν τσεενηα.

Ἐη βαχ σναρ αν ἔτορτ ἄμωορ
ἐβολ δα ογτεβι ογορ ογαι ἐβολ
ἵδητορ ἵνερερχει ἔχεν πικαρι ατῆνε
πετερνε Πετενιωτ ἐτδεν νιφηοτῖ.

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 τετενοῖ τὰρ
ἔοικη ἡδὲ.

Ὅτις νίβει ἐθαύωνε ἐβόλ
ἡδὲ ἡπεῖθε ἡνιρῶμι ἡθαύωνε
ἐβόλ ἡδὲ ἡτῆρ ἡπεῖθε ἡΠαιῶτ
εἰδεν ἡφῆνι.

Φη δε ἐθαύωνε ἐβόλ ἡπεῖθε
ἡνιρῶμι ἡθαύωνε ἐβόλ ἡπεῖθε
ἡΠαιῶτ 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 يُنْكِرُنِي قَدَّامَ النَّاسِ،
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ριβ: α

Psalm 113: 1, 2

مزمور 113: 1

Ἐμοῖ ἐπῶσις ἡδὲ ἡλωσι: ἔμοῖ
ἔφραν ἡπῶσις: ἡρε φραν ἡπῶσις
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 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 ἔΤΑCΜΟΥΤ ἔΠΙΩΗΥ ΝΕΜ ΝΕΥΜΑΘΗΤΗΣ ΠΕΧΑC ΠΩΟΥ ΧΕ ΦΗΘΟΥΩΥ ΕΙ CΑΜΕΝΘΗ ΜΑΡΕΥΧΟΛC ἔΒΟΛ: ΟΤΟΣ ἸΤΕΥΩΛΙ ἸΠΕΥCΤΑΥΡΟC ΟΤΟΣ ἸΤΕΥΜΟΥΥ ἸCΩΙ.</p>	<p>When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΩΥ ἔΝΟΘΕΜ ἸΤΕΥΨΥΧΗ ΕCἔΤΑΚΟC: ΦΗ ΔΕ ΕΘΝΑΤΑΚΟ ἸΤΕΥΨΥΧΗ ΕΘΒΗΤ ΝΕΜ ΕΘΒΕ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕCἔΝΑΘΜΕC.</p>	<p>For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΟΥ ἸΜΟC ΔCΥΑΝΧΕΜΘΟΥ ἸΠΙΚΟCΜΟC ΤΗΡC ΟΤΟΣ ἸΤΕΥΤΟCΙ ἸΤΕΥΨΥΧΗ.</p>	<p>For what will it profit a man if he gains the whole world, and loses his own soul?</p>	<p>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ الْعَالَمُ كُلَّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΤΗΙC ἸΤΨΕΒΙΩ ἸΤΕΥΨΥΧΗ.</p>	<p>Or what will a man give in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΠΙ ἔΟΥΘΟΥΤ ἔΒΟΛ ΝΕΜ ΝΑCΑΧΙ ΔΕΝ ΠΑΙΧΩΟΥ ἸΝΩΙΚ ΟΤΟΣ ἸΡΕCΕΡΝΟΒΙ: ΠΩΗΡΙ ΧΩC ἸΦΡΩΜΙ ΝΑΤΨΙΠΙ ΝΑC ΧΟΤΑΝ ΔCΥΑΝΙ ΔΕΝ ΠΩΟΥ ἸΤΕ ΠΕΥΩΤ ΝΕΜ ΝΕΥΑΣΤΕΛΟC ΕΘΟΥΑΒ.</p>	<p>For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”</p>	<p>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ.»</p>
<p>ΟΤΟΣ ΝΑCΧΩ ἸΜΟC ΝΩΟΥ ΧΕ ἸΜΗΝ ΤΨΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΟΥΘΟΝ ΘΑΝΟΥΘΟΝ ΔΕΝ ΝΗΕΤΟΘΙ ἔΡΑΤΟΥ ἸΠΑΙΜΑ ἸCΕΝΑΧΕΜΤΠΙ ἸΦΜΟΥ ΔΗ ΨΑΤΟΥΝΑΥ</p>	<p>And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the</p>	<p>وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.»</p>

ἐπιμετρον ἵτε φνορτ ἐὰς δέν
οὔζου.

*Πῶς φα Πεννορτ πε ὡα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

kingdom of God present
with power.”

*Glory be to God
forever.*

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἄπενδοις Ἰησοῦς
Χριστός: πιαποστολος εἶθαθευ:
φῆεταῦθαῶϋ ἐπιζωεννορτι ἵτε
φνορτ.

Paul, the servant of our
Lord Jesus Christ, called to
be an apostle, appointed to
the Gospel of God. A
chapter from the Epistle of
our teacher St. Paul to the
Romans. May his blessing
be upon us. Amen.

البولس، فصل من رسالة معلمنا
بولس الرسول إلى أهل رومية،
بركته المقدسة تكون معنا. آمين.

Πρωμος ἡ: ἰδ - κζ

Romans 8: 14 - 27

رومية 8: 14 - 27

Πη ταρ εθωωυ δέν πιπνευμα ἵτε
φνορτ ναι νε νιωηρι ἵτε φνορτ.

For as many as are led
by the Spirit of God, these
are sons of God.

لأنَّ كُلَّ الَّذِينَ يَتَّقَدُونَ بِرُوحِ اللَّهِ
فَأَوْلَادُكُمْ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδὶ ταρ ἀν νοῦπνευμα ἵτε
οὔμετβωκ ἐδρη ον ἐρσοτ ἀλλα
ἀρετενδὶ νοῦπνευμα ἵτε οὔμετωηρι
φαι ἐτενωϋ ἐβωλ ἵζητηϋ ρε ἄββα
φιωτ.

For you did not receive
the spirit of bondage again
to fear, but you received the
Spirit of adoption by whom
we cry out, “Abba, Father.”

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبَادِيَّةِ أَيْضاً
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

Οὔοδ ἵθοοϋ πιπνευμα ἑρμεερε
νευ πιπνευμα ρε ἄνον θανωηρι ἵτε
φνορτ.

The Spirit Himself bears
witness with our spirit that
we are children of God,

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا
أَنَّنا أَوْلَادُ اللَّهِ.

Ιςρε δε ἄνον θανωηρι ιε ἄνον
θανκλήρονομος 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 ἑλινῶφηρ
ἢκλῆρονομος ἢτε Πιχρίστς ιςζε
τενδὶῶκαθ νεμας ἑινα ἢτενδὶῶου
νεμας οη.

¶ μενὶ γαρ ζε σεμῖψα αν ἢζε
νὶμκατθ ἢτε παιχοῦτ ἢτε τῆνοῦ
ἢπιῶου εθναδωρη παν ἔβολ.

Πωἄνσομς γαρ ἔβολ ἢτε πιωντ
αγσομς ἔβολ θατθῆ ἢπιδωρη ἔβολ
ἢτε νιωρη ἢτε Φνοῦτ.

Πιωντ γαρ αγῥνεχωγ
ἢτμετέφληοῦ ἢῆονωγ αν αλλα εθβε
φῆεταγῥερεῖῥνεχωγ θεν ογθελπις.

Ζε ἢθογ εωγ πιωντ ῆναεppεμεε
ἔβολ εα τμετβωκ ἢτε ἢτακο ἔδρη
ἔτμετρεμεε ἢτε ἢῶου ἢτε νιωρη
ἢτε Φνοῦτ.

¶ ενσωοτη μεν γαρ ζε πιωντ
τηρη γιὰεου νεμαν οτοθ ῆτῆνακθι
νεμαν ψα ἔδοτη ἔτῆνοῦ.

Οῦ μονον δε αλλα νεμ ἄνον εων
τενγιὰεου ἔτῆἀρχη ἢτε πῆπνευμα
ἢτοτεν οτοθ ἄνον τεنجιὰεου ἢδρη
ἢδῆτεν ενχοῦτῶτ ἔβολ θατθῆ
ἢτμετῶρη πιωτ ἢτε πενσωμα.

we suffer with Him, that we
may also be glorified
together.

For I consider that the
sufferings of this present
time are not worthy to be
compared with the glory
which shall be revealed in
us.

For the earnest
expectation of the creation
eagerly waits for the
revealing of the sons of
God.

For the creation was
subjected to futility, not
willingly, but because of
Him who subjected it in
hope;

because the creation
itself also will be delivered
from the bondage of
corruption into the glorious
liberty of the children of
God.

For we know that the
whole creation groans and
labors with birth pangs
together until now.

Not only that, but we
also who have the firstfruits
of the Spirit, even we
ourselves groan within
ourselves, eagerly waiting
for the adoption, the
redemption of our body.

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً
مَعَهُ.

فَأِنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ
الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ
يُسْتَعْلَنَ فِيْنَا.

لِأَنَّ اِنْتِظَارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ
أَبْنَاءِ الله.

إِذْ أُخْضِعَتِ الخَلِيقَةُ لِلْبُطْلِ لَيْسَ
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا
عَلَى الرَّجَاءِ.

لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيْضاً سَتَعْتَقُ
مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ
أَوْلَادِ الله.

فَأِنَّمَا نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَنِينٌ
وَتَتَمَخَّضُ مَعاً إِلَى الآنِ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا
بِأَكْوَرَةِ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيْضاً
نَنِينٌ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَنِّيِ
فِدَاءِ أَجْسَادِنَا.

ΕΤΑΝΝΟΘΕΜ ΓΑΡ ΘΕΝ ΟΥΘΕΛΠΙΣ:
 ΟΥΘΕΛΠΙΣ ΔΕ ΕΥΝΑΥ ΕΡΟΣ ΝΟΥΘΕΛΠΙΣ ΑΝ
 ΤΕ: ΦΗ ΓΑΡ ΕΨΑΡΕ ΟΥΑΙ ΝΑΥ ΕΡΟΥ
 ΨΑΦΕΡΘΥΠΟΜΟΝΗΝ ΕΡΟΥ.

ΙΣΧΕ ΔΕ ΦΗΕΤΕΝΝΑΥ ΕΡΟΥ ΑΝ
 ΤΕΝΕΡΘΕΛΠΙΣ ΕΡΟΥ ΕΒΟΛ ΘΙΤΕΝ
 ΟΥΘΥΠΟΜΟΝΗ ΤΕΝΧΟΥΤ ΕΒΟΛ ΘΑΧΟΥ.

ΠΑΙΡΗΤ ΔΕ ΟΝ ΠΙΠΝΕΥΜΑ ΨΤΗΤΟΤ
 ΝΤΕΝΜΕΤΧΩΒ ΟΥ ΓΑΡ ΝΤΩΒΘ ΕΤΕΝΝΑΙΨ
 ΚΑΤΑ ΦΡΗΤ ΕΤΨΥΕ ΝΤΕΝΕΜΙ ΑΝ ΑΛΛΑ
 ΝΘΟΥ ΠΙΠΝΕΥΜΑ ΨΕΡΘΟΥΘ ΣΕΜΙ ΕΞΡΗ
 ΕΧΩΝ ΘΕΝ ΘΑΝΨΙΑΘΟΥ ΝΑΤΣΑΧΙ
 ΜΜΩΟΥ.

ΦΗ ΔΕ ΕΤΘΟΥΘΕΤ ΝΝΙΘΗΤ ΨΨΩΟΥ
 ΧΕ ΟΥ ΠΕ ΦΜΕΨΙ ΝΤΕ ΠΙΠΝΕΥΜΑ ΧΕ
 ΑΨΣΕΜΙ ΕΦΝΟΥΨ ΕΧΕΝ ΝΗΘΟΥΑΒ.

*Πῆμοτ γαρ νευωτεν νευ
 τῆρρηνη ενσοπ: χε λμην εσεψωπι.*

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

The grace of God the Father be with you all. Amen.

لَا تَنَا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ
 الرَّجَاءَ الْمَنْظُورَ لَيْسَ رَجَاءً لِأَنَّ
 مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ
 فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا
 لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا
 يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ
 فِينَا بِأَتَاتٍ لَا يَنْطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا
 هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ
 مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΘΕΝ ΠΕ ΠΙΘΟΥΤ
 ΝΕΠΙΣΤΟΛΗΝ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.
 ΔΜΗΝ. ΝΑΜΕΝΡΑΤ.

The Catholic epistle of the First epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا بطرس الأولي بركته المقدسة تكون معنا. أمين. يا احبائي.

ᾠ Πέτρος β: ια - ιζ

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενραϋ ϋτωβζ υμωτεν
 υφρηϋ νζανρεμνζωιλι ογοζ
 ζανυεμμωοτ ζενθηνοτ εβοζ ζα
 νιεπιθηια νκαρκικον νηετθικ ονβε
 ϋψυχη.

Πετενζινμοϋι μαρεϋωπι
 εϋερωατ ζεν νιεθνοζ ζινα εϋωπι
 ανκαζι ζαρωτεν υφρηϋ
 νζανκαμπετρωοτ ερνατ δε εβοζ
 ζιτεν νετενθβηοτι εθνανετ
 ντοτϋωοτ υφνοτϋ ζεν πεζοοτ ντε
 πιζεμπωινι.

Уабнеζωτεν υπιζωντ τηρϋ ντε
 ϋμετρωι εθε Πβοιζ ιτε ποτρο ζωζ
 εϋβοζι.

Ιτε νιζηζεμων ζωζ ερταοτο
 υμωοτ εβοζ ζιτοτϋ ερδιμπωιϋ
 ννικαυπετρωοτ ερϋοτϋοτ δε
 ννικαυπεθνανετ.

Χε φαι πε φοτωϋ υφνοτϋ
 εθρενιρι υπιπεθνανεϋ ντετενυθαυ
 εζοτν εζρεν θυμετατεμ ντε νιατκαϋ
 νρωι.

Υφρηϋ νζανρεμζεετ ογοζ ερε
 ϋμετρεμζε ντεν θηνοτ υφρηϋ αν
 νοτκαλυμα ντε ϋκακια αλλα
 υφρηϋ νζανεβιαικ 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.

اِيْهَا الْاَحْبَاءُ، اَطْلُبُ اِلَيْكُمْ كَغُرَبَاءِ
 وَنَزْلَاءِ 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 الْإِنْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمْ
 الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.

فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ
 أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ
 فَوْقَ الْكُلِّ.

أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ
 مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي
 الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا
 الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ
 الْأَعْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحُرِّيَّةَ
 عِنْدَهُمْ سُرَّةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

Ματαίε οτον νιβεν τμετωδισον
μεριτς ἀριζοτ δατση μφνοττ
ματαίε ποτρο.

*Πασνηοτ ὑπερμενρε πικοςμοσ
ονδε νηετωοπ ζεν πικοςμοσ:
πικοςμοσ νασινη νεμ τερεπιθνηια: φη
δε ετιρι μφνοτω μφνοττ ὑναωωπι
ωα ἐνεε: ἀμην.*

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 ἴτε νενιοττ ἵαποστολοσ:
ἐρε ποτςμοτ εθοταβ ωωπι νεμαν.
ἀμην.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آبائنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.

Πραξις ἰθ: ἰα - κ

Acts 19: 11 - 20

أعمال 19: 11 - 20

Παριρι δε ἵθανζομ ἵχε φνοττ
ἵθανκοτςι αν ἐβολ ζιτεν νενζιζ
ἵπατλοσ.

Now God worked unusual miracles by the hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

ζωστε ἵνεβι ἵθανσοτδαριον νεμ
ζανκιμικτνηθινον ἐβολ ζιτεν περσωμα
ἵνεχατ ζιζεν νηετωωνι: οτοε
ωατγενωοτ ἐβολ ζιωτοτ ἵχε νιωωνι:
οτοε νιπνετμα ετρωοτ νανηνοτ ἐβολ
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.

Ατζιτοτοτ δε ἵχε ζανοτον ἐβολ
ζεν νιλοτδαι ετκωττ ἵεζορσιτςιθς:
ἐχεν φραν ἵπβοις ἵχοτς ἐχεν φραν
ἵπβοις ἵχοτς ἐχεν νηετε νιπνετμα

Then some of the itinerant Jewish exorcists took it upon themselves to call the name of The Lord Jesus over those who had evil spirits, saying, "We

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ الْمُعْزَمِينَ أَنْ يُسْمُوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشِّرِيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: نُنْقِصُكَ بِاسْمِ يَسُوعَ الَّذِي يَكْرَهُ بِهِ بُولُسُ.

ετρωον ζωτων εντω υμμοσ: γε
†ταρκο υμωτεν νηχοτс φηετε
Παυλοσ ζωτω υμμοσ.

He οτον ωαωϗ δε νωηρι ντε οται
γε σκετα εονλονδαι πε ναρχηερετс
ετιρι υφαι.

Αϗερονω νε πιπνευμα ετρωον
πεχαϗ νωον: γε ηχοτс †ωωον υμμοσ:
οτοσ πε Παυλοσ †εμι εροϗ: νεωτεν
δε νεωτεν νιυ.

Οτοσ αϗριτω εερηι εχωον νε
πιρωμι ετε πιπνευμα ετρωον νεμαϗ:
αϗερβοιс ερωον ενσοп αϗεμμοσ
εερηι εχωον: ζωστε νεσφωτ εβολ δεν
πιηι ετε υματ ενβηω ερε ζωον φηδ.

Φαι δε αϗωωπι ερωωνε εβολ
νημιλονδαι τηροτ νευ νιθωεινιη ενωοп
δεν εφεσοс: οτοσ οτωο† ασι εερηι
εχωον τηροτ: οτοσ ναϗνηον νεδισι νε
Φραν υπβοιс ηχοτс.

Οτωμηω δε εβολ δεν νηετατναε†:
νατνηον πε ερωωνε εβολ οτοσ εντω
νηονεβηοτι.

Σαμηω δε εβολ δεν νηενατιρι
νημιετπεριερσοс: ατινι νηονεωω
ατροκωον υπεμθο νεον νιβεν: οτοσ
ατϗωωп νηονετιμη εατεμωον εονον

exorcise you by the Jesus
whom Paul preaches.”

Also there were seven
sons of Sceva, a Jewish
chief priest, who did so.

And the evil spirit
answered and said, “Jesus I
know, and Paul I know; but
who are you?”

Then the man in whom
the evil spirit was leaped on
them, overpowered them,
and prevailed against them,
so that they fled out of that
house naked and wounded.

This became known
both to all Jews and Greeks
dwelling in Ephesus; and
fear fell on them all, and the
name of The Lord Jesus was
magnified.

And many who had
believed came confessing
and telling their deeds.

Also, many of those
who had practiced magic
brought their books together
and burned them in the sight
of all. And they counted up
the value of them, and it

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ 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
أَقْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ
الْفِضَّةِ.

ἵτιοι ἡὲβα ἡεατ ἡἡατ.

Παρητ̄ δεη οὐαααηι αηαιαι ἡεε
ἡεαηι ἡΠβοιε οηοε αηεεεεεε.

*Πεαηι δε ἡτε Πβοιε εηεαηι οηοε
εηεαηαι: εηεαααηι οηοε εηεταηρο:
δεη ἡαηια ἡεκηλἡηια ἡτε Φηοητ̄:
αμην.*

totalled fifty thousand pieces
of silver.

So the word of The Lord
grew mightily and
prevailed.

*The word of The Lord
shall grow, multiply, be
mighty and be confirmed in
the holy church of God.
Amen.*

هكذا كانت كلمة الرب تنمو
وتتقوى بشدة.

*لم تزل كلمة الرب تنمو وتعتز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 13 سنكسار اليوم الثالث عشر من شهر برمودة

1. The Martyrdom of Saints Joshua and Joseph
2. The Departure of Pope Yoannis XVII, the 105th
Patriarch of Alexandria
3. The Departure of St. Dionisa (Denisa), the Deaconess
4. The Martyrdom of St. Midius

1. استشهاد القديسين يشوع ويوسف
2. نياحة القديس البابا يوانس السابع عشر،
البطريرك الخامس بعد المائة من بطاركة
الكرامة المرقسية
3. نياحة القديسة ديونيسا الشماسة
4. استشهاد القديس ميديوس

1. The Martyrdom of Saints Joshua and Joseph

On this day, the holy monks Anba Joshua and Anba Joseph were martyred. They were the disciples of St. Milius, of the Mount of Khorasan (a city in Perisa).

These two saints lived a life of asceticism and spiritual strive along with their teacher St. Milius, in a cave on Mount Khorasan.

One day, the two sons of the king of Khorasan, went out to hunt wild beasts. They set their traps up, which caught St. Milius (his biography is mentioned on the 28th day of Baramudah). When they knew that he was Christian, they asked him to raise incense to the sun and fire, but he refused. They became enraged at the saint and his two disciples Joshua and Joseph. They seized the two disciples, tortured and slew them, thus they received the crown of martyrdom.

May the blessing of their prayers be with us all.
Amen.

1. استشهاد القديسين يشوع ويوسف
في مثل هذا اليوم استشهاد القديسان الراهبان
الأنبا يشوع والأنبا يوسف، تلميذا الأب
القديس ميلوس بجبل خوراسان (خوراسان:
إحدى بلاد فارس). كان هذان القديسان
يعيشان حياة التمسك والجهاد الروحي مع
معلمهما القديس ميلوس (خير استشهاداه في
يوم 28 برمودة) في مغارة بجبل خوراسان.
وحدث أن خرج ابنا ملك خوراسان الاثني
لصيد الوحوش ونصبا شباكهما، فوقع
القديس ميلوس داخل الشبكة. ولما عرفا أنه
مسيحي، أمراه أن يقدم البخور للشمس
والنار، فرفض. فحنق الاثنان عليه وعلى
تلميذيه يشوع ويوسف، فأمسكا بالتلميذين
وعذباهما وقتلاههما. فبالا أكاليل الشهادة.
بركة صلواتهما فلتكن معنا. أمين.

2. The Departure of Pope Yoannis XVII, the 105th Patriarch of Alexandria

On this day also, of the year 1461 of the martyrs,
1745 AD, the holy father Pope Yoannis the seventeenth,

2. نياحة القديس البابا يوانس السابع عشر،
البطريرك الخامس بعد المائة من بطاركة
الكرامة المرقسية
وفيه أيضاً من سنة 1461 للشهداء، سنة

the 105th Patriarch of Alexandria, departed. He was born in the city of Mallawy, in Upper Egypt, by the name of Abdel-Sayed.

When he was 25 years old, he became a monk in the monastery of St. Antonius, where he lived a life of asceticism, fasting and prayer. When Pope Yoannis the sixteenth, the 103rd Patriarch, wished to renovate the monastery of Anba Paula, the monk Abdel-Sayed took care of renovating and rebuilding it. He also exerted himself in worship, and learning reading and writing, and then he thoroughly studied the holy books. Pope Yoannis the 103rd Patriarch, ordained him priest along with his fellow monk Mourgan El-Assuity, who became, later on, Pope Petros VI, the 104th Patriarch.

When the throne became vacant after the departure of Pope Petros VI, the bishops, priests, and lay leaders prayed and cast an altar lot, which fell on Fr. Abdel-Sayed. He was consecrated a Patriarch in the church of the martyr Mercurius Abu Saifain, in Old Cairo, on Sunday, the 6th day of Tubah, 1443 of the martyrs, 1727 AD. After his ordination, as the custom for the newly elected Pope, he went down to the tomb of his predecessor to retrieve the staff and the cross. As he approached the tomb, he heard the bones rattled, and he was frightened. This was the reason for abolishing this custom.

This Pope paid a great attention to building a church in the monastery of Anba Antonius and another one in the monastery of Anba Paula. The archon Girgis El-Souroy paid for the building of these churches. The Pope also ordained a Metropolitan for Ethiopia.

During the days of this Pope, Pope Clement, the 12th Pope of Rome, wanted to attract the Copts to the Catholic Church. He established in Rome a school to teach the students methods of recruitment in conjunction with their theological studies. Then he sent the graduates of this school to Upper Egypt obliging them to search for the smart Coptic young men and to facilitate for them the enrolment in the Catholic schools to pave the way to send them to Rome. He endowed a large sum of money for this undertaken. Among those who studied in Rome was Raphael El-Toukhy who was ordained a bishop for El-Fayyom. Shortly after his ordination, the Roman Pontiff summoned him to print the Coptic Orthodox Liturgical books of prayers, after making the necessary changes to make them according to the Catholic faith.

1745 ميلادية، تنيح القديس البابا يوانس السابع عشر، البطريرك الخامس بعد المائة من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس بمدينة ملوي باسم عبد السيد. وفي الخامسة والعشرين من عمره، ترهب بدير القديس الأنبا أنطونيوس، حيث عاش في نسك وصوم وصلاة. ولما أراد البابا يوانس السادس عشر أن يُعمر دير القديس الأنبا بولا، اهتم الراهب عبد السيد بتعمير الدير، كما أجهده نفسه في النُسك والقراءة والكتابة، فرسمه البابا يوانس السادس عشر قساً ومعه الراهب مرجان الأسيوطي الذي جلس على الكرسي البطريركي باسم البابا بطرس السادس.

ولما خلا الكرسي بنياحة البابا بطرس السادس، صلى الآباء الأساقفة والأراخنة، وألقوا قرعة هيكلية فوَقعت على الراهب عبد السيد ورسموه بطريكاً بكنيسة الشهيد مرقوريوس أبي سيفين بمصر القديمة، في يوم 6 طوبه سنة 1443 للشهداء، سنة 1727 ميلادية. وحسب العادة الجارية في الماضي، نزل البابا الجديد إلى مقبرة سلفه ليستلم العكاز والصليب. فأحدثت العظام صوتاً في وجهه ففرع، وكانت هذه الحادثة سبباً في إبطال هذه العادة.

وقد اهتم هذا البابا ببناء كنيسة بدير الأنبا أنطونيوس وأخرى بدير الأنبا بولا، على نفقة المُعَلِّم جرجس السروجي. كما قام برسامة مطران للحبشة.

وأيضاً في أيام هذا البابا، أراد البابا إكليمنضس الثاني عشر، بابا روما، أن يستميل الأقباط إلى الكنيسة الكاثوليكية، فأنشأ في روما مدرسة لتدريس وسائل للداوية لذلك، بالإضافة إلى دراستهم اللاهوتية. ثم بعث بخريجي هذه المدرسة إلى بلاد الصعيد بعد أن ألزمهم بالبحث عن الفتیان الأقباط الأذكياء وإدخالهم المدارس الكاثوليكية تمهيداً لإرسالهم إلى روما، ورصد لذلك أموالاً كثيرة. ومن بين الذين تعلموا في روما روفانيل الطوخي الذي رُسم أسقفاً على الفيوم، وبعد الرسامة بفترة استدعاه الحبر الروماني لكي يطبع كتب الصلوات الطقسية القبطية الأرثوذكسية مع إجراء التغييرات

Later on, they also recruited Antonius, bishop of Girga and Akhmim, and consequently the Orthodox church excommunicated him and he fled to Rome and died there.

When Pope Yoannis realized these Catholic efforts, he greatly cared for educating his flock, explaining to them the sound Orthodox faith.

When he completed his good endeavor, he departed in peace. They prayed the funeral rites in the church of the Virgin St. Mary in Haret El-Rum, and then he was taken to the church of the martyr St. Mercurius Abu Saifain, in Old Cairo, where he was buried in the tomb of our fathers the Patriarchs.

May the blessing of his prayers be with us all. Amen.

اللازمة لجعلها تتفق مع العقيدة الكاثوليكية. وفيما بعد استمالوا إليهم أنطونيوس، أسقف جرجا وأخميم، فحرمته الكنيسة الأرثوذكسية وهرب إلى روما ومات هناك. ولما رأى البابا يوانس هذه المجهودات الكاثوليكية، اهتم بتوعية شعبه وشرح العقيدة الأرثوذكسية السليمة. ولما أكمل سعيه الصالح تنيخ بسلام، فكفنوه وصلوا عليه بكنيسة القديسة العذراء مريم بحارة الروم، ثم مضوا به إلى كنيسة الشهيد مرقوريوس أبي سيفين بمصر القديمة ودفنوه هناك بمقبرة الآباء البطارقة. بركة صلواته فلتكن معنا. آمين.

3. The Departure of St. Dionisa (Denisa), the Deaconess

On this day also, the church celebrates the commemoration of the departure of St. Dionisa (Denisa), the deaconess, who was appointed by the apostles to serve women.

May the blessing of her prayers be with us all. Amen.

3. نياحة القديسة ديونيسة الشماسة وفيه أيضاً تعيد الكنيسة بتذكار نياحة القديسة ديونيسة الشماسة التي أقامها الرسل لخدمة النساء. بركة صلواتها فلتكن معنا. آمين.

4. The Martyrdom of St. Midius

On this day also, the church celebrates the commemoration of the martyrdom of St. Midius.

May the blessing of his prayers be with us all. Amen. And glory be to God, now and forever. Amen.

4. استشهاد القديس ميديوس وفيه أيضاً تعيد الكنيسة بتذكار استشهاد القديس ميديوس. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القداص

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ̄ ξε̄: ιᾱ, ιβ̄

Psalm 66: 12 - 14

مزمور 65: 11، 12

Δῑncinī èβολ̄ ziten̄ oγ̄x̄ρωū neū
oγ̄ūωoγ̄: oγ̄oz̄ akent̄en̄ èβολ̄ èπε̄ūton̄:
εῑε̄ èδoγ̄n̄ èπεκ̄χῑ ðen̄ z̄an̄ð̄λ̄ιλ̄: oγ̄oz̄
†na† naκ̄ ñ̄nīev̄x̄h̄ ètā naç̄φoτoγ̄
xoτoγ̄. **Αλλ̄ηλο̄ῑᾱ.**

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. **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>Οὐρανῶν αὐτῶν ἐβόλῃ ᾄδει πνευματικῶν ἐξ ὀνόματος κυρίου ἡμῶν.</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 γὰρ πάντες οὗτοι καὶ ἐπιθήσουσιν ἐπὶ σὺν ἡμῶν καὶ ἀποδώσουσιν ἡμᾶς ἐν ἐκκλησίαις καὶ φυλακαῖς καὶ ἕξουσιν ἡμᾶς ἐνώπιον βασιλέων καὶ ἡγεμόνων ἕνεκα τῆς ὀνόματός μου.</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 وَتَسَاقُونَ أَمَامَ مُلُوكٍ وَوُلَاةٍ لِأَجْلِ اسْمِي.</p>
<p>Ὁμοίως ἔσται ἡμῶν ἡμέτερον ἕνεκα.</p>	<p>But it will turn out for you as an occasion for testimony.</p>	<p>فَيُؤْوِلُ ذَلِكَ لَكُمْ شَهَادَةً.</p>
<p>Ὁμοίως ἔσται ἡμῶν ἡμέτερον ἕνεκα.</p>	<p>Therefore, settle it in your hearts not to meditate beforehand on what you will answer;</p>	<p>فَضَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوּ مِنْ قَبْلِ لِكِّي تَحْتَجُّوْا.</p>
<p>Ὁμοίως ἔσται ἡμῶν ἡμέτερον ἕνεκα.</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 فَمَاءً وَحِكْمَةً لَا يَقْدِرُ جَمِيعُ مُعَانِدِيكُمْ أَنْ يُقَاوِمُوهَا أَوْ يُنَاقِضُوهَا.</p>
<p>Ὁμοίως ἔσται ἡμῶν ἡμέτερον ἕνεκα.</p>	<p>You will be betrayed even by parents and brothers, relatives and friends; and they will put</p>	<p>وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ وَالْأَخْوَةِ وَالْأَقْرَبَاءِ وَالْأَصْدِقَاءِ وَيَقْتُلُونَ مِنْكُمْ.</p>

ΖΑΝΟΥΤΣΤΕΝΗΣ ΝΕΜ ΖΑΝΨΦΗΡ ΟΥΟΖ
ΣΕΝΑΔΩΤΕΒ ΕΒΟΛ ΔΕΝ ΘΗΝΟΥ.

ΟΥΟΖ ΕΡΕΤΕΝΕΨΩΠΙ ΕΥΜΟΣ†
ΜΜΩΤΕΝ ΝΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΘΒΕ ΠΑΡΑΝ.

ΟΥΟΖ ΟΥΨΩΙ ΝΤΕΤΕΝΑΦΕ ΝΝΕΨΤΑΚΟ.

ΠΔΡΗ ΔΕ ΔΕΝ ΤΕΤΕΝΕΨΠΟΜΟΝΗ
ΕΡΕΤΕΝΣΦΟ ΝΝΕΤΕΝΨΥΧΗ.

*ΠΙΩΟΥ ΦΑ ΠΕΜΝΟΥ† ΠΕ ΨΑ ΕΝΕΖ
ΝΤΕ ΝΙ ΕΝΕΖ: ΔΜΗΝ.*

some of you to death.

And you will be hated by
all for My name's sake.

But not a hair of your
head shall be lost.

By your patience,
possess your souls.

Glory be to God forever.

وَتَكُونُونَ مُبْغَضِينَ مِنْ الْجَمِيعِ مِنْ
أَجْلِ اسْمِي.

وَلَكِنَّ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ اقْتَنُوا أَنْفُسَكُمْ.

والمجد لله دائماً.

Katameros Readings for the 14th Day of Baramudah
قطمارس قراءات اليوم الرابع عشر من شهر برمودة المبارك
Κοιμητ ἑτοῦ ἡέροῦ ἠΠιἄβοῦ Φαρμοῦθι

Ροῦθι

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 Δαβιδ πη: κα, ιη	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>Εἰσεεῦνι ἠπερἔροχ ῥα ἔνεῖ ἡτε πἰεῖνεῖ: οἡοῖ περἔρονοῖ ἠφῆρητ ἠφῆρη ἠπαἠθο ἔβολ: περἔροχ ναῡωπι ῥα ἔνεῖ ἡτε πἰεῖνεῖ: οἡοῖ περἔρονοῖ ἠφῆρητ ἡνἡεῖροῦ ἡτε ἑφε. ΔΔΔΗΔΟῡΔ.</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 نريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء. 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.

Οῡἄναστῆνωσις ἔβολ θεν πιεραστῆλιον εῡοῡαβ κατἄ λῡοτκαν ασιῡῡ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.
Λῡοτκαν θ: ιη - κζ	Luke 9: 18 - 27	لوقا 9: 18 - 27
<p>Οῡοῖ ασιῡωπι ερἔχη σαῖσα ἠμαῡατῃ ερῆπῆροῖ εῡῡεῡε ναῡῡχη</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: κε ἄρε ηρωμι
τω ἄμοε κε Δνοκ νιμ.

Πθωοτ δε ἔταγέροτὸ πετωοτ κε
ιωαννης πηρεφτωμε: εανκετωοτνι
δε κε Ηλιαε: εανκετωοτνι δε κε
οτπροφητης ἴτε νιαρχεοε πε
ἔταετωναυ.

Πετωαυ δε νωοτ ἴζε Ιησοτεε κε
ἴθωτεν δε ἄρετεν τω ἄμοε κε
Δνοκ νιμ: Πετροε δε ἔταεγέροτὸ
πετωαυ κε ἴθοε πε Πιχριετοε Φνοττ.

Πθοευ δε ἔταευ ἔρε πιτιμαν νωοτ
αεγονεεν νωοτ ἔωτεμ κε φαι ἴελι.

Εαετωε κε εωτ πε ἴτε Πωηρι
ἄφρωμι βιοτωμωυ ἴδισι: οτοε
ντοτωωωυ ἴζε νιπρεεβεττεροε νεμ
νιαρχη ἔρετεε νεμ νιαεε οτοε ἴτοτ
εοθεευ: οτοε ἴτεετωναυ εεν πιμαε
ωομτ ἴεροοτ.

Παετω δε ἄμοε ἴοτοε νιβεν κε
φνεθναοτωω ἔοταευ ἴεωι
μαρεετωευ ἔβοε οτοε μαρεεωει
ἄπεεεταετοε ἄμηνι οτοε ἴτεετωωω
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
أَجْلِي فَهَذَا يُخَلِّصُهَا.

ΕΘΝΑΤΑΚΟ ἸΝΤΕΨΥΧΗ ΕΘΒΗΤ ΦΑΙ
ΕΦΕΝΑΖΜΕΣ.

Οἱ γὰρ ἔτε πῖρωμι ΝΑΧΕΜΕΖΗΟΥ
ἄμοσ ἀϋψανχεμζηού ἄπικοςμοσ
τηρϋ: ἴθοσ Δε ἸΝΤΕΨΤΑΚΟϋ ἄμαγατϋ
Ιε ἸΝΤΕΨΤΟϋ Μμοϋ.

ΦΗ γὰρ ΕΘΝΑΨΠΙ ΔΑΤΖΗ ΝΕΜ
ΝΑϤΑΧΙ ΦΑΙ Ζωϋ Πωρηι ἄΦρωμι
ΝΑΨΨΠΙ ΝΑϋ ἔΨωΠ ἀϋψανι δΕΝ
πεϋώοτ ΝΕΜ ΦΑ Περιωτ ΝΕΜ
ΝΕϋΑϤϤΕΛΟϤ ΕΘΟΓΑΒ.

‡ Χω ἄμοσ ΝΩΤΕΝ ΤΑΦΜΗΙ ΖΕ ΟΥΟΝ
ΖΑΝΟΥΟΝ ΔΕΝ ΝΗΕΤΟΖΙ ἔρατοϋ ἄπαμια
ΝΗΤΕΝϤΕΝΑΧΕΜΨΠΙ ἄΦμοϋ ΔΝ
ΨΑΤΟΥΝΑϋ ἔΨμετοϋρο ἸΝΤΕ ΦΝΟΥΨ.

*Πῶοτ φα ΠεννοϋΨ πε Ψα ἔνεζ
ἸΝΤΕ ΝΙ ἔνεζ: 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 Δαυιδ 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 ἸΖΑΝΕϤΩΟϤ:

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
 ερωωϋ.

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 يَطَّلَعُ. فَعَادَ صَحِيحاً وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيّاً.

Οὗτος ἀφορροπεῖ ἐπερμι ἐφῶ
ὕμμος: ἄε οὐδε ὑπερῶενάκ ἐδοῦν
ἐπιῖμι οὐδε ὑπερῶος ἠὲλι ἠδῆτς.

Οὗτος ἀφὶ ἐβόλῃ ἠῆε Ἰησοῦς νεμ
νεμμάθητς ἐνὶ ῖμι ἠτε Κεσαρίᾳ ἠτε
Φιλιππε οὗτος δὲν πιμωίτ ναρῶνι
ἠνεμμάθητς ἐφῶ ὕμμος νωοῦ ἄε
ἀρε νιρῶμι ἄω ὕμμος ἄε ἀνοκ νιμ.

ἠθωοῦ δὲ ἀνῶος ναρ ἐφῶ ὕμμος
ἄε Ἰωάννητς πιρεφῶμς: οὗτος δὲν
κεῶωοῦνι δὲ ἄε ἠλιατς: οὗτος δὲν
κεῶωοῦνι δὲ ἄε οῦαἰ ἠτε
ἠπρῶφῆτς.

Οὗτος ἠθῶφ ναρῶνι ὕμμοῦ ἄε
ἠθῶτεν τετεν ἄω ὕμμος ἐροἰ ἄε ἀνοκ
νιμ ἀφῆροῦν ἠῆε Περτορ πεῶαφ ἄε
ἠθῶκ πε Πιῶριτς.

*Πῶοῦ φα Πεννοῦῖ πε ῶα ἐνεθ
ἠτε νι ἐνεθ: ἀμην.*

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 فَيْلُبُسَ. وَفِي الطَّرِيقِ
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ
وَآخَرُونَ إِيْلِيَّا 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

Ἰ ἐπιστολῆ ἠτε πενῶαδ Παῦλοτς Πιὰποστολοτς

Παῦλοτς φῆβοκ ὕΠενθοἰτς Ἰησοῦτς
Πιῶριτς: πιὰποστολοτς ἐτῶαθῆμ:

Paul, the servant of our
Lord Jesus Christ, called to
be an apostle, appointed to
the Gospel of God. A

فصل من رسالة معلمنا بولس
الرسول إلي العبرانيين، بركته
المقدسة تكون معنا. آمين.

<p>ΦΗΕΤΑΥΘΑΨΥ ΕΠΙΣΤΡΩΕΝΝΟΥΤΙ ΝΤΕ ΦΝΟΥΤ.</p>	<p>chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	
<p>Ἑβραῖος ἄ: ιᾶ - ε: ιᾶ</p>	<p>Hebrews 4: 14 - 5: 14</p>	<p>العبرانيين 4 : 14 - 5 : 14</p>
<p>ΕΟΥΝΗΤΑΝ ΟΥΝ ἡμαρ ἰουσιϋτ ἄρχηερευς εἰσεν νιφουι Ιησου Πωρι ἡΦνουτ μαρεἰαμονι ἡπιστωνε 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>فَإِنَّ لَنَا رَئِيسَ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَاَزَ السَّمَاوَاتِ يَسُوعُ ابْنُ اللَّهِ فَلْتَمَسْكَ بِالْإِقْرَارِ.</p>
<p>Ουαρχηερευς ταρ αν πε ετενταν ἡμαρ ἡμον ψουμ ἡμοϋ εβιευκαε νεμ νενψωνι: εἰατεπιραζιν δε ἡμοϋ θεν εωβ νιβεν κατα πενςμοτ ατθνε 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 رَئِيسَ كَهَنَةٍ غَيْرٍ قَادِرٍ أَنْ يَرْتَبِي لضعفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلُنَا بِأَلْخَطِيئَةِ.</p>
<p>Μαρενι εδουνι θεν ουωνε εβολ ἡπευθο ἡπιθρονος ἡτε πιεμοτ εйна ἡτενδἰ ἡουαι ουοε ἡτενζιμι ἡουεμοτ εουτεκεριἰα ἡβοηθἰα.</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>فَلْتَقْدَمْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ لِكَيْ نَنَالَ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.</p>
<p>Αρχηερευς ταρ νιβεν ετουδἰ ἡμοϋ εβολ θεν ειτεν νιρωμι εψαυταεουϋ ερατϋ εχεν νιρωμι θατεν Φνουτ εйна ἡτεφεν δωρον νεμ ψουψουωουϋ εδουνι εχεν νινοβι.</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 sacrifices for sins.</p>	<p>لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ مَأخُودٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ عَنِ الْخَطَايَا.</p>
<p>Εουον ψουμ ἡμοϋ εψεπευκαε θεν ουϋι νεμ νιατεμι ουοε ετσωρεμ χε ἡθοϋ εωϋ εϋχη θεν ουϋωνι.</p>	<p>He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.</p>	<p>قَادِرًا أَنْ يَتَرَفَّقَ بِالْجُهَالِ وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُحَاطٌ بِالضَّعْفِ.</p>
<p>Ουοε εοβητϋ σεμπεϋα ναϋ κατα φρητ εψαϋἰνι εεϋρη εχεν να πιλαοε:</p>	<p>Because of this he is required as for the people, so also for himself, to offer sacrifices for sins.</p>	<p>وَلِهَذَا الضَّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ عَنِ الْخَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا أَيْضًا لِأَجْلِ نَفْسِهِ.</p>

παρητή ζωή ντεφίνι έξεν νεφνοβι
ύμιν ύμοφ.

Ότοζ ύπαρε οται βι ναφ ύπιταϊο
ύμαγατφ αλλα αφωζεμ ύμοφ νζε
Φνοφτ κατα φρητ ν'Αλάρων.

Παρητ ζωφ Πιχριστοζ
νεταφτωφ ναφ ύμαγατφ αν
εφρεφωπι εφοι ν'αρχηερεφς αλλα φη
πε εταφραζι νεμαφ γε ν'θοκ πε
Παωηρι Δνοκ αιζφοκ ύφοοφ.

Κατα φρητ ον ετεφρω ύμοζ ζεν
κεμα γε ν'θοκ πε φονηβ ψα ενεζ κατα
τταζιζ ύΜελχιζεδεκ.

Φηεταφίμι εβρηι ζεν νιεζοοφ ντε
τεφραρζ ν'θαντωβζ νεμ ζαντ'ζο ζα
φηετε οτον ψζου ύμοφ εναζμεφ
εβολ ζεν φμοφ νεμ οφδρωφ εφχορ
νεμ ζανερμωοφ εαφενοφ εζοφν οτοζ
αφρωτεμ εροφ εβολ ζεν τζοφ.

Κεπερ εοφωηρι πε εαφεμι
εφμετρεφρωτεμ εβολ ζεν νιεμκαφζ
εταφβιτοφ.

Ότοζ εταφρωκ εβολ αφωωπι
νοφον νιβεν εφναζωτεμ ν'ζωφ
νοφλωιζι ντε οφοφζαι ν'νενεζ.

Εα Φνοφτ μοφτ εροφ γε
αρχηερεφς ψα ενεζ κατα τταζιζ

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,
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,"

وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوُظَيْفَةَ بِنَفْسِهِ
بَلِ الْمَدْعُوِّ مِنَ اللَّهِ كَمَا هَارُونُ
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُجَدِّ نَفْسَهُ
لِيَصِيرَ رَئِيسَ كَهَنَةٍ بَلِ الَّذِي قَالَ
لَهُ أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

كَمَا 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 مِنْ
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ
بِهِ.

وَإِذْ كُمَّلَ صَارَ لِجَمِيعِ الَّذِينَ
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيِّ.

مَدْعُوًّا مِنَ اللَّهِ رَئِيسَ كَهَنَةٍ عَلَى
رُتْبَةِ مَلِكِي صَادِقٍ.

ὁΜελχισεδεκ.

Φαι ἔτε εὐβητη οἰνιωτῆσαν πε
πικασι οἶτος ἔμοκρ ἰοταρμεφ γε
ἀρετενωπι ἔρετενωπι δει
νετενωτεμ.

Κε ταρ νασὺπῶα νωτεν πε ἔερ
ρεφτῆβω εὐβε πῆχρονος παλιν ον
τετενερχρια ἰτσαβε θηνοῦ γε οἰ νε
νῖστοιχιον ἰτε τᾶρχη ἰνικασι ἰτε
Φνοῦτ οἶτος ἀρετενωπι
ἔρετενερχρια ἰοῦῆρωτ ἰοῦῆρε εσχορ
αν.

Οἶον ταρ νιβεν εἶοτεμ ἔρωτ
ἰῆδετῶτ αν δειν πικασι ἰτε
τμεθυμη οἶαλοῦ ταρ πε.

¶ ἔρε δε ετχορ θα νιτελιος τε
νηῆτε εὐβε τοῦβεζις οἶον ἰτωῦ
ἰοῦεθετηριον εἶδετῶτ ἰδητοῦ
ἔπχινεμ ἔππιβτ ἰπιπεθνηνεφ νεμ
πιπετῶοῦ.

*Πῆμοτ ταρ νεωτεν νεμ
τῆρηνη εἶσοπ: γε ἀμην εσῆωπι.*

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.

*The grace of God the
Father be with you all.
Amen.*

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا
وَعَسِيرٌ التَّفْسِيرُ لِنَنْطِقَ بِهِ إِذْ قَدْ
صِرْتُمْ مُتَبَايِنِي الْمَسَامِعِ.

لَأَنْكُمْ 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
الْخَبْرَةَ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ الَّذِينَ
بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمْ
الْحَوَاسُّ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ
الْخَيْرِ وَالشَّرِّ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικὸν ἐβόλ θεν πε πιζουίτ ἡ ἐπιστολὴ ἡ τε πενιωτ Πέτρος. Δυμη. Παμενρατ.</p>	<p>The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الأولي بركته علينا. آمين. يا احبائي.</p>
<p>ᾠ Πέτρος ᾠ: ᾠ - ϑ</p>	<p>1 Peter 1: 1 - 9</p>	<p>1 بطرس 1: 1 - 9</p>
<p>Πέτρος πᾶποστολος ἡ τε Ἰησοῦς Χριστός ἡνικωτπ ετρωπ ζι πωευμο ἡ ἄρηι θεν πιχωρ ἐβόλ ἡ τε Ποντος ἡ Ἰαλατία ἡ Καπποδοκία ἡ Ἰασιὰ νεμ ἡ Βιθυνία.</p>	<p>Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,</p>	<p>بَطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ، إِلَى الْمُتَعَرِّبِينَ مِنْ شَتَاتِ بُنْيَسَ وَغَلَاتِيَّةٍ وَكَبْدُوكِيَّةٍ وَأَسِيَّا وَبِيثِينِيَّةٍ، الْمُخْتَارِينَ.</p>
<p>Κατα οτρωορπ ἡ ἐμ ἡ τε Φνοττ Φιωτ θεν πιτοτβο ἡ τε Πίπνευμα ερωτεμ νεμ οτνωτχθ ἡ τε πῆνοτ ἡ Ἰησοῦς Χριστός: πιζμοτ νεμ ἡ ζιρηνη ενἔλωαι νωτεν.</p>	<p>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.</p>	<p>بِمُقْتَضَى عِلْمِ اللَّهِ الْآبِ السَّابِقِ، فِي تَقْدِيسِ الرُّوحِ لِلطَّاعَةِ، وَرَشِّ دَمِ يَسُوعَ الْمَسِيحِ. لِنُكْتَرِ لَكُمْ النِّعْمَةَ وَالسَّلَامَ.</p>
<p>Ἐμαρωοττ ἡ ζε Φνοττ οτοθ Φιωτ ἡ Πενθοις Ἰησοῦς Χριστός: φηἔτε κατα πᾶλωαι ἡ τε πεφναι ατχφον ἐδοτη ἐοτβεελπις ἡ ωνθ: ἐβόλ ζιτεν ἡ τωνη ἡ Ἰησοῦς Χριστός ἐβόλ θεν ἡ θεομωοττ.</p>	<p>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,</p>	<p>مُبَارَكُ اللَّهُ أَبُو رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ الْكَثِيرَةَ وَوَدَّ أَنْ يُولَدَنَا ثَانِيَةً لِرَجَاءِ حَيِّ، بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ الْأَمْوَاتِ.</p>
<p>Ἐδοτη ἐοτκληρονομία ἡ αττακο οτοθ ἡ αττωδεμ οτοθ ἡ ατλωμ: ενἄρεθ, ἐροθ νωτεν θεν ἡ φηοττ.</p>	<p>to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,</p>	<p>لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا يَضْمَحَلُ، مَحْفُوظٍ فِي السَّمَاوَاتِ لِأَجْلِكُمْ.</p>
<p>ἡ α ἡ ἡ ἐτοτναρωις ἐρωοτ θεν οτχου ἡ τε Φνοττ: ἐβόλ ζιτεν</p>	<p>who are kept by the power of God through faith for salvation ready to be revealed in the last time.</p>	<p>أَنْتُمْ الَّذِينَ بِقُوَّةِ اللَّهِ مَحْرُوسُونَ، بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعَدِّ أَنْ يُعْلَنَ فِي الزَّمَانِ الْآخِيرِ.</p>

φαναζτ̄ ε̄ορζαι: ερσεβτωτ ερναδωρπ
ε̄βολ ζεν πιχορ̄ ν̄δαε̄.

Φη̄ετε τενναθεληλ̄ ν̄ζητϭ
ν̄νορκορζι ϭνορ: ιςζε̄ ςϭε
ν̄τετενδ̄ιευκαζ ν̄ζητ̄ ν̄δ̄ρη ζεν
ζανπιρασμοϭ ν̄ορμηϭ ν̄ρηϭ.

Σινᾱ θ̄μετσωτπ̄ ν̄τε πετενναζτ̄
ν̄τεσϭωπι εσταινορ̄τ̄ ε̄ζοτε πινορβ
φθεθ̄νατακο: ερερδοκιμαζιν̄ μ̄μοϭ
ε̄βολ ζιτεν ορ̄χρωμ: ν̄τορζεμ̄ θ̄ηνορ
ζεν ορ̄ϭορϭορ̄ νεμ̄ ορ̄ωορ̄ νεμ̄ ορ̄ταιο̄:
ζεν πιδωρπ̄ ε̄βολ̄ ν̄τε Ιη̄σορς
Πῑχριστοϭ.

Φη̄ετε τενσωορ̄ν̄ μ̄μοϭ̄ αν̄
τετενερᾱζαπαν̄ μ̄μοϭ̄: φαι ϭνορ̄ ε̄τε
τεννατ̄ ε̄ροϭ̄ αν̄ τετενναζτ̄ Δε̄ ε̄ροϭ̄:
θεληλ̄ ζεν ορ̄ραϭ̄ῑ νατ̄ϭ̄αζῑ μ̄μοϭ̄
ορ̄οζ̄ ε̄αϭ̄β̄ιωορ̄.

Ερετενδ̄ῑ μ̄π̄ζωκ̄ ν̄τε πετενναζτ̄
φ̄νορζεμ̄ ν̄τε νετενψ̄ρ̄χη.

*Νᾱς̄νηορ̄̄ μ̄περμερ̄ε̄ π̄κοϭμοϭ̄
ορ̄Δε̄̄ η̄ηετϭωπ̄̄ ζεν̄ π̄κοϭμοϭ̄:
π̄κοϭμοϭ̄̄ νᾱς̄ῑν̄ῑ̄ νεμ̄̄ τεϭ̄ε̄π̄θ̄ορ̄μ̄ιᾱ:̄ φ̄η
Δε̄̄ ε̄τῑρῑ̄ μ̄φορ̄ωϭ̄̄ μ̄φ̄νορ̄τ̄̄ ϭ̄ναϭ̄ωπ̄ῑ
ϭ̄ᾱ̄ ε̄νε̄ε̄:̄ λ̄μ̄η̄η̄.*

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.

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،
إِنْ كَانَ يَجِبُ، تَحْزَنُونَ سَيَرًا
بِتَجَارِبٍ مُتَوَعَّةٍ.

لِكَيْ تَكُونَ تَزَكِيَةً إِيْمَانِكُمْ، وَهِيَ
أَثْمَنُ مِنَ الذَّهَبِ الْفَانِي، مَعَ أَنَّهُ
يُمْتَحَنُ بِالنَّارِ، تُوْجَدُ 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.

*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 νενηιοτῆ ἀποστολος: ἐρε ποτςμοῦ εθοταβ ὡπι νεμαν. Δυην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιβ: α - κΔ</p>	<p>Acts 12: 1 - 24</p>	<p>أعمال 12: 1 - 24</p>
<p>Ἐρρη δε θεν πιχοῦ ἐτε ἡματ ἀ Ἡρωδης ποτρο αριῖνι ἡτερχιζ ἐρρη ἐξεν θανοτον ἐβολ θεν ἱεκκλῆσιᾶ ἐἱκαζ νωοτ.</p> <p>Οτοθ αϋθωτεβ ἡλακωβοσ ἡσον ἡωαννης θεν ἱσηϋ.</p> <p>Εταϋνατ δε γε πιθωβ ρανωοτ ἡμιλοτδαι αϋοταθτοτϋ ἐβωπι ἡπκεΠετροσ: νε ηιέθουτ δε νε ἡτε ηιατκωβ.</p> <p>Φαι ἐταϋθοπη αϋχαϋ θεν πιῶτεκο ἐαϋτηιϋ ἐτοτοτ ἡῆτοτ ἡῶωπι ἡματοι εθοραρεθ ἐροϋ εϋμενι ἐενϋ ἐρρη ἡπιλαοσ μενενα πιπασχα.</p> <p>Πετροσ οτη ναταρεθ ἐροϋ θεν πιῶτεκο νατερπροσεϋχεθε δε εθβητηϋ ἐμαῶω θα Φνοτῆ ἡξε ἱεκκλῆσιᾶ.</p> <p>Θοτε δε εϋναλένϋ ἐρρη ἡξε Ἡρωδης θεν πιέχωρθ ἐτε ἡματ ναϋενκοτ ἡξε Πετροσ οτηε ματοι</p>	<p>Now about that time Herod the king stretched out his hand to harass some from the church.</p> <p>Then he killed James the brother of John with the sword.</p> <p>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.</p> <p>So when he had arrested him, he put him in prison, and delivered him to four squad of soldiers to keep him, intending to bring him before the people after Passover.</p> <p>Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.</p> <p>And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and</p>	<p>وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ الْمَلِكُ يَدَيْهِ لِيُسَيِّئَ إِلَى أَنَاثِ مِنْ الْكَنِيسَةِ.</p> <p>فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.</p> <p>وَإِذْ رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ عَادَ فَقَبِضَ عَلَى بُطْرُسَ أَيْضًا. وَكَانَتْ أَيَّامَ الْفِطِيرِ.</p> <p>وَلَمَّا أَمْسَكَهُ وَضَعَهُ فِي السِّجْنِ مُسَلِّمًا إِيَّاهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ الْعَسْكَرِ لِيَحْرُسُوهُ نَائِبًا أَنْ يُقَدِّمَهُ بَعْدَ الْفِصْحِ إِلَى الشَّعْبِ.</p> <p>فَكَانَ بُطْرُسُ مَحْرُوسًا فِي السِّجْنِ وَأَمَّا الْكَنِيسَةُ فَكَانَتْ تَصِيرُ مِنْهَا صَلَاةً بِلِجَاجَةٍ إِلَى اللَّهِ مِنْ أَجْلِهِ.</p> <p>وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ يُقَدِّمَهُ كَانَ بُطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِمًا بَيْنَ عَسْكَرِيِّينَ مَرْبُوطًا بِسِلْسِلَتَيْنِ وَكَانَ قُدَّامَ الْبَابِ حَرَّاسٌ يَحْرُسُونِ السِّجْنَ.</p>

ὄναρ ἐκυμῆρ ἡθαλιτς ἰνοῦτ: νε οὔον
θαλᾶρες δε εἰρεν νιρωοῦ εἰᾶρες
ἐπιῶτεκο.

Οὔος θηππε ἰσ οὔαστελοσ ἵτε
Πῶοις ἀϋ ὀνοσ οὔοῦωῖνι ἀϋέροῦῶῖνι
ῥεν πῖνι: ἐταϋκιμ δε ἐπῆφιρ ἠΠετροσ
ἀϋτοῦνοσϋ ἐϋω ἠμοσ ϋε τωнк
ἡχωλεμ: οὔοσ ἀϋει ἡξε ἡθαλιτς
ἐβολ ῥεν νεϋχιϋ.

Πεξε πιαστελοσ δε ναϋ ϋε μορκ
οὔοσ μα πεκϋνῥαλιον ἐρατκ: ἀϋῖρι
δε ἠπαῖρητ: οὔοσ πεχαϋ ϋε ϋολϋκ
ἠπεκῥεωσ οὔοσ μοϋῖ ἡσωι.

Οὔοσ ἐταϋ ἐβολ ναϋμοϋῖ ἡσωϋ:
οὔοσ ναϋέμῖ ἀν ϋε οὔμῖ πε ἐτε
ναϋϋοπ ἐβολ ϋιτεν πιαστελοσ:
ναϋμεῖν δε πε ϋε οὔροραμα πε
ἐταϋναῦ ἐροϋ.

Εταῦσῖνι δε ἐβολ ϋιτεν πῖμα
ἡᾶρες ἡροῦτ νεμ πῖμαϋ ὄναῦ ἀῖ
ἐτπῦλη ἠβενῖπῖ ῥεϋθῖνοῦ ἐβολ
ἐτπολις ῥαι ἀσοῦων νεωῦ ἡοῦατς:
ἐταῦν δε ἐβολ ἀϋσεν οὔαι ἡνῖῥῖρ οὔοσ
σατοτϋ ἀϋϋεναϋ ἡξε πιαστελοσ ἐβολ
ϋαροϋ.

Πετροσ δε ἐτα πεϋρητ ἱ ἐροϋ
πεχαϋ ϋε τῖνοῦ ἀῖεμ ταϋῖμῖ ϋε ἰ

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.

And when Peter had
come to himself, he said,
“Now I know for certain
that The Lord has sent His

وَإِذَا مَلَأُكَ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ
فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ
وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا».
فَسَقَطَتِ السِّلْسِلَاتُ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَأُ: «تَمَنِّطْ وَالْبَسْ
نَعْلَيْكَ» فَفَعَلَ هَكَذَا. فَقَالَ لَهُ:
«الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي
جَرَى بِوَأَسْطَةِ الْمَلَأِ هُوَ حَقِيقِيٌّ
بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ
وَأَتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي
إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ ذَاتِهِ
فَخَرَجَا وَتَقَدَّمَا زُقَاقًا وَاحِدًا
وَلِلْوَقْتِ فَارَقَهُ الْمَلَأُ.

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ
أَرْسَلَ مَلَائِكَةً وَأَنْقَذَنِي مِنْ يَدِ
هِيْرُودُسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبٍ

Πῶς οὐαρπ ὑπερασσελος ογοθ
ασηαυμετ ἔβολθ δθεν ἴχιθ ἠΗρωδης
νευ πιουου ἔβολθ τηρη ὑπιλαος ἠτε
πιουθδαι.

Ετασηναγ δε αση ἔπιη ὑΜαρια
ἔμαγ ἠλωαννης φηἔτογμουη ἔρογ γε
Μαρκος πιμα ἔναγθογητ ὑμογ ἠνε
ογμηγ εγερπροσεγχεθε.

Ετασηκωθ δε θιρεν φρο
ὑπιπυλων ἠνε Πετρος αση ἔβολθ ἠνε
ογἄλον ὑβωκι ἔρογω ναγ ἔπεγραν πε
Ρωθη.

Ογοθ ἔτασσογν ἴσμη ὑΠετρος
ἔβολθδεν πιραυι ὑπεσογων ὑπιψωμ:
ἔτασβοχι δε ἔδογη ασταμωογ γε
Πετρος ογι ἔραγθ θιρεν πιπυλων.

Πῶογ δε πεχωογ νασ γε
ἄρελοβι: ἠθος δε νασταγρο ἠτογς πε
γε παρηη πεγωοπ: ἠωογ δε πεχωογ
νασ γε πεγασσελος πε.

Πετρος δε νασημη εσηκωθ:
ἔταγογων δε αγναγ ἔρογ ογοθ
αγτωμτ.

Ασηδωρευ δε ἔρωογ ἠτεγχιθ γε
ἔχαρωτεν ογοθ ασηασι δατοτογ γε
ἠαυ ἠρηη ἄ Πῶοις ἔνη ἔβολθδεν
πιψτεκο: πεχαγ δε νωογ γε ματαμε

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
out of the prison. And he
said, “Go, tell these things
to James and to the

اليهود».

ثَمَّ جَاءَ وَهُوَ مُتَّبِعٌ إِلَى بَيْتِ مَرْيَمَ
أُمِّ يُوْحَنَّا الْمَلَقَبِ مَرْقَسَ حَيْثُ كَانَ
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا قَرَعَ بَطْرُسُ بَابَ الدَّهْلِيْزِ
جَاءَتْ جَارِيَةٌ اسْمُهَا رُوْدَا لِتَسْمَعَ.

فَلَمَّا عَرَفَتْ صَوْتَ بَطْرُسَ لَمْ تَفْتَحِ
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بَطْرُسَ وَقَفَّ
قُدَّامَ الْبَابِ.

فَقَالُوا لَهَا: «أَنْتِ تَهْدِيْنَ!» وَأَمَّا
هِيَ فَكَانَتْ تُؤَكِّدُ أَنَّ هَكَذَا هُوَ.
فَقَالُوا: «إِنَّهُ مَلَاكَةٌ!»

وَأَمَّا بَطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ
كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.
وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ
بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ
آخَرَ.

Ἰακωβος νευ νιςνηοτ ἐναλ: οτοθ, ἐταρτὶ
ἐβολ, αρωεναρ ἐκευα.

Ἐτα πιεζοοτ δε ωπι ναρωπι νξε
οτωθορτερ νοτκοτχι αν δεν νιματοι
ξε οτ θαρα πε ἐταρωπι ἡΠετροс.

Ηρωδης δε ἐταρωτ ἡνωρ οτοθ
ἐτε ἡπερωευ αρωτμκαθ ἡνιρετῶρεθ
αρωταθσαθνι ἐδοθοτ οτοθ, ἐταρτὶ
ἐβολ,δεν τῆοτδελ ἐθρηι ἐΚεσαριᾶ
αρωπι ἡματ.

Ναρωπι δε δεν οτῶβον ερωτρε
να τῆροс νευ τῆσιδων ανι δε ερωπ
ωρωρ οτοθ, ἐταρωτ πεθτ
ἡΠλαστοс: φηέτχι θιχεν πικοιτων
ἡτε ποτρο νατρεετιν νοτθιρηνη εθε
ξε ναρωπω ἡτορωρα ἐβολ θιτοτс
ἡτερωετοτρο.

Πεθρη δε δεν οτεζοοτ ερωπ ἡ
Ηρωδης τθιωτῆ νοτθεβω νοτρο
οτοθ, ἐταρωεωι θιχεν πιβηα
ναρωπχι νεμωοτ πε.

Πιμω δε ναρωπ ἐβολ ερω
ἡμοс δε οτсμη ἡνωττ τε θαι οτοθ θα
ρωπ αν τε.

Саτοτῆ δε ἡ οταρωελοс ἡτε
Πβοιс αρωπρι ερω εφμα δε
ἡπερωωοτ ἡΦνωττ οτοθ

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!”

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.

فَلَمَّا صَارَ النَّهَارُ حَصَلَ اضْطِرَابٌ
لَيْسَ بِقَلِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا
جَرَى لِبَطْرُسٍ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ
يَجِدْهُ فَحَصَّ الْحُرَّاسَ وَأَمَرَ أَنْ
يُنْفَذُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنْ
الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةٍ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى
الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا
إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعَطَفُوا
بِلَأْسُنِ النَّاطِرِ عَلَى مَضْجَعِ
الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ
الْمُصَالِحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ
كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ
الْحَلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى
كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا
صَوْتُ إِنْسَانٍ!»

فَفِي الْحَالِ ضَرَبَهُ مَلَاكُ الرَّبِّ لِأَنَّهُ
لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكُلُهُ الدُّوْدُ
وَمَاتَ.

ἐταφερῶς αὐμοῦ.

Πισαχι δε ἵτε φνοῦτ ἀφαια οροσ
ναφρηνοῦ ἡὰψαι.

*Πισαχι δε ἵτε Πβοις ἐφῆλαι οροσ
ἐφῆψαι: ἐφῆμασι οροσ ἐφῆταχρο:
δεν ἴαγια ἡεκκλῆσια ἵτε φνοῦτ:
ἀμην.*

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.*

وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ.

*لم تزل كلمة الرب تنمو وتعزز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 14

سنكسار اليوم الرابع عشر من شهر برمودة

1. The Departure of Pope Maximus, the 15th Patriarch of Alexandria
2. The Departure of St. Ehron, the Syrian

1. نياحة القديس البابا مكسيموس، البطريرك الخامس عشر من بطاركة الكرازة المرقسية
3. نياحة الأنبا إهرون السرياني

1. The Departure of Pope Maximus, the 15th Patriarch of Alexandria

On this day, of the year 282 AD, the holy father Pope Maximus, the 15th Patriarch of Alexandria, departed. He was born in Alexandria to Christian parents. They enrolled him in the Theological School of Alexandria. He excelled in the Greek language, Philosophy and the church subjects. He was pious and feared God.

Pope Heraclas, the 13th Pope, ordained him deacon, and then Pope Dionysius, the 14th Pope, ordained him priest for St. Mark church in Alexandria, and delegated to him the exhortation of the people of the city. He was dedicated to serving the people and teaching them. He endured the suffering that afflicted the Christians under Emperor Decius.

After the departure of Pope Dionysius, he was consecrated Patriarch in the year 264 AD. During his days, the heresy of Mani spread from the Persian country to Egypt. This heresy forbade marriage and eating meats. The Pope paid a special attention to exhorting the people, visiting them and confirming them in the Orthodox faith, through sermons and teachings.

When he completed his good endeavor, he departed in peace, after he sat on the apostolic throne for seventeen years and five months.

1. نياحة القديس البابا مكسيموس، البطريرك الخامس عشر من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 282 ميلادية، تنبَّح القديس البابا مكسيموس، البطريرك الخامس عشر من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس بمدينة الإسكندرية من أبوين مسيحيين. أدخله مدرسة الإسكندرية اللاهوتية فأتقن اللغة اليونانية والفلسفة وعلوم الكنيسة، وكان تقياً يخاف الله. رسمه البابا ياروكلاس شماساً على كنيسة الإسكندرية، ثم رسمه البابا ديونيسيوس قساً وعينه واعظاً بالكنيسة المرقسية. فتفانى في خدمة الشعب وتعليمه وقد تحمل الآلام الاضطهاد من الإمبراطور ديسيوس. وبعد نياحة البابا ديونيسيوس، تمت رسامته بطريركاً في سنة 264 ميلادية. وفي أيامه ظهرت بدعة ماني (مختصر بدعة ماني هي تحريم الزواج ومنع أكل اللحوم) من بلاد فارس. فاهتم البابا بتعليم الشعب وافتقاده مثبتاً إياهم على الإيمان المستقيم عن طريق عظاته وتعاليمه. ولما أكمل جهاده الصالح تنبَّح بسلام بعد أن جلس على الكرسي المرقسي سبعة عشرة سنة وخمسة أشهر.

May the blessing of his prayers be with us all. Amen.

بركة صلواته فلتكن معنا. آمين.

2. The Departure of St. Ehron, the Syrian

On this day also, of the year 105 of the martyrs, 389 AD, St. Ehron of Serugh, the Syrian, departed. This holy father was born in Serugh in Mesopotamia, to godly Christian parents. They raised him with a Christian upbringing and taught him the evangelical manners. He adored, since his young age, the life of prayer and worship.

When he became a young man, he went along with the shepherds to tend to his father's sheep, where he saw a monastery. He went to it and saw how the monks were perfect in virtue and worship. He listened to their prayers and admired their life. He asked the abbot of the monastery to accept him. The abbot rejoiced and accepted him, as he also prophesied that he would be a blessing for many. He dwelt in the monastery for many years in strife and worship, and then he left and lived in a cave on the mount that was nearby the monastery for three years. Afterwards, he went to the mount of the Armenians and became a disciple to a hermit called Gregory. Later on, he went to Jerusalem to receive the blessings of the holy places, and then he returned back to the mount of the Armenians. He established a monastery and many gathered around him. They became his disciples and God granted him many gifts.

When he grew old and his departure drew near, he gathered his disciples, blessed them and instructed them with monastic commandments, important for their life, then 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 إهرون السرياني وفيه أيضاً من سنة 105 للشهداء، سنة 389 ميلادية، تنجح القديس إهرون السروجي السرياني. وُلد هذا القديس في سروج في بلاد ما بين النهرين من أبوين مسيحيين تقيين، فربياه تربية مسيحية وعلماه الآداب الإنجيلية، فأحب منذ صغره حياة الصلاة والعبادة.

ولما أصبح شاباً خرج مع الرعاة ليرعى غنم أبيه، وهناك أبصر ديراً به رهبان. فذهب إليه ورأى الرهبان كيف كانوا كاملين في الفضيلة والعبادة، وأصغى إلى صلواتهم. فأعجب بهذه الحياة وطلب من رئيس الدير أن يقبله، ففرح به وقبله وتنبأ له أنه سيكون بركة لكثيرين.

مكث في الدير عدة سنوات في الجهاد والعبادة ثم خرج وسكن في مغارة بالجبل القريب من الدير ثلاث سنوات. بعدها رحل إلى جبل الأرمن وتلمذ على أيدي متوحد يدعى اغريغوريوس. وذهب بعد ذلك إلى أورشليم وتبارك من الأماكن المقدسة. ثم رجع إلى جبل الأرمن مرة أخرى وبنى ديراً، والتف حوله كثيرون ممن تتلمذوا على يديه، وقد أعطاه الله مواهب كثيرة.

ولما شاخ وقربت نياحته، جمع تلاميذه وباركهم وأوصاهم وصايا رهبانية هامة لحياتهم، ثم تنجح بسلام.

بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القداص

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρθ: ε, ϛ, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Δεωρκ ἵνε Πβοικ ογοε
ἵνερορωμ ἵθῶηϛ: ξε ἵθοοκ πε φῶηηβ
ωα ἕνεε κατα ἵταζις ἠελεχιςεδεκ:

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

أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. هليلويا.

<p>Πῶς οὖν αὐτὸν ἀνοήτως εὐθεύει ἐφ' ἑβραίων νότον. Ἀλληλοῦν.</p>	<p>hand. Therefore, He shall lift up his head. Alleluia.</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 آمين.

<p>Ὁ ἁγίασπαστικὸς ἐβόλ θεν πενταστελιον εθουαβ κατα Πατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
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Πατθεον ιβ: ιβ - ιθ	Matthew 16: 13 - 19	متي 16: 13 - 19
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<p>Ἐταρὶ δε ἤξε Ἰησοῦς ἐνικα ἤτε ἸΚεσαρια ἤτε Φιλιππος ναρψινη ἤνεφμαθητης χε ἄρε νιρωμι χω ἄμοο χε νιμ πε Πωρηι ἄΦρωμι.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةٍ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>
<p>Πῶσοτ δε πεχωσοτ χε θανοτοτ μεν χε Ιωαννης περεψτωμ: θανκεχωτοτνι δε χε Ηλιας: θανκεχωτοτνι δε χε Ιερεμιας ιε οται ἐβόλ θεν νιπροφητης.</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 إِبْرَاهِيمًا وَأَخْرُونَ إِرْمِيَا وَاحِدًا مِنَ الْأَنْبِيَاءِ.</p>
<p>Πεχαρ νωσοτ χε ἤωτεν δε ἀρετενχω ἄμοο χε ἄνοκ 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>Ἀφεροτὸν δε ἤξε Σιμων Πετρος πεχαρ χε ἤθοκ πε Πιχριστος Πωρηι ἄΦνοττ ετονηθ.</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>Ἀφεροτὸν δε ἤξε Ἰησοῦς πεχαρ ναρ χε ὠτονιατκ Σιμων Βαρ Ιωνα χε</p>	<p>Jesus answered and said to him: Blessed are you, Simon Bar-Jonah, for flesh</p>	<p>فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سِمْعَانَ بَنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُغَلِّنْ لَكَ لَكِنِ أَبِي الَّذِي فِي</p>

καρζ νεμ ενοϋ αν αϋδωρπ υφαι νακ
εβολ αλλα Παιωτ ετθεν νιφνοτι.

Ανοκ δε τρω υμοσ νακ γε νθοκ
πε Πετροσ ειεκωτ ηταεκκλησια ειζεν
ταιπετρα ογοσ νιπυλη ητε αμεντ
ηνοτυχεμοσ εροσ.

Ειετ δε νακ ηνιωωυτ ητε
εμετοτρο ητε νιφνοτι ογοσ
φηετεκνασονεϋ ειζεν πικαρι εϋεωπι
εϋσονε δεν νιφνοτι ογοσ
φηετεκναβολεϋ εβολ ειζεν πικαρι
εϋεωπι εϋβηλ δεν νιφνοτι.

*Πιωσ φα Πεννοτ πε ωα ενεε
ητε νι ενεε: αμην.*

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.

السَّمَاوَاتِ.

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 15th Day of Baramudah
قطمارس قراءات اليوم الخامس عشر من شهر برمودة المبارك
ΚΟΥΜΗΤ ΤΙΟΥ ΝΕΖΟΥΡ ἘΠΙΔΟΤ ΦΑΡΜΟΥΘΙ

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 ε: ια, ιβ	Psalm 5: 11, 12	المزمور 5: 11، 12
<p>Υαροτοῦνοϋ ἄμωοῦ ἢζε οῦοῦ ἢβεν εἰερζεελπιϋ ἐροκ: εἰεῖεληλ ψα ἐνεε: ζε ἢθοκ ακϋμοῦ ἐπιῖμἢ Πῆοιϋ: ἄφρητ ἢοῦροπλον ἢτε οῦτῢατ: ακτ ἢοῦχλομ ἐζων. ΔΔΛΗΛΟΥΙΑ.</p>	<p>Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.</p>	<p>وليفرح جميع المتكلين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. 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.

Οῦἀἢαζνωϋϋ εῖβολ δεν	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Πεῦαζτελιον εθοῦαβ κατὰ Υατῥεον αζιοῦ.	Matthew 10: 24 - 33	متي 10: 24 - 33
<p>Υμον οῦμααθητϋ εῦοῦοῦ ἐπερερετῥῥεω οῦδε οῦβωκ εῦοῦοῦ ἐπερεῖοιϋ.</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التِّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ΚΗΝ ἘΠΙΜΑΘΗΤΗΣ ἸΤΕΡΕΡ ἸΦΡΗΤ
ἸΠΕΡΕΡΕΤ ΤΕΒΩ ΟΥΟΖ ΠΙΒΩΚ ἸΤΕΡΕΡ
ἸΦΡΗΤ ἸΠΕΡΕΡΟΙΣ: ΙΣΧΕ ΠΙΝΕΒΗ
ΑΥΜΟΥΤ ἘΡΟΥ ΧΕ ΒΕΛΖΕΒΟΥΛ ΠΩΣΟ
ΜΑΛΛΟΝ ΝΕΡΕΜΙΝΗ.

ἸΠΕΡΕΡΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἸΜΟΝ
ΠΕΤΡΩΒΣ ΤΑΡ ΧΕ ἸΝΑΒΩΡΠ ἘΒΟΛ ΑΝ:
ΟΥΔΕ ἸΜΟΝ ΠΕΤΡΗΠ ΧΕ ΣΕΝΔΕΜΙ ἘΡΟΥ
ΑΝ.

ΦΗΕΤΧΩ ἸΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ
ΔΖΟΥ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ
ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἘΡΟΥ ΔΕΝ
ΝΕΤΕΝΜΑΨΧ ΖΙΩΙΨ ἸΜΟΥ ΖΙΧΕΝ
ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἸΠΕΡΕΡΟΥΤ ΔΑΤΖΗ
ἸΦΗΘΕΝΑΔΩΤΕΒ ἸΠΕΤΕΝΣΩΜΑ:
ΤΕΤΕΝΨΥΧΗ ΔΕ ἸΜΟΝ ὤΧΟΜ ἸΜΟΥ
ἘΔΟΘΕΒΣ: ἸΡΙΟΥΤ ΔΕ ἸΘΟΥ ΔΑΤΖΗ
ἸΦΗΕΤΕ ΟΥΟΝ ὤΧΟΜ ἸΜΟΥ ἘΤΨΥΧΗ
ΝΕΜ ΠΙΣΩΜΑ ἘΤΑΚΩΟΥ ΔΕΝ ΤΣΕΕΝΝΑ.

ἸΗ ΒΑΧ ΣΝΑΥ ΑΝ ἘΤΟΥΤ ἸΜΟΥ
ἘΒΟΛ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἘΒΟΛ
ἸΔΗΤΟΥ ἸΝΕΡΖΕΙ ἘΧΕΝ ΠΙΚΑΖΙ ΑΤΘΝΕ
ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἘΤΔΕΝ ΝΙΦΗΟΥ.

ΠΘΩΤΕΝ ΔΕ ΝΙΚΕΡΩΙ ἸΝΤΕ ΤΕΝΔΦΕ
ΣΕΠΠ ΤΗΡΟΥ.

It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household!

Therefore, do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will.

But the very hairs of your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ
وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا
رَبَّ الْبَيْتِ بَعْلَزَبُولَ فَكَمْ بِالْحَرِيِّ
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومًا لَنْ
يُسْتَعْلَنَ وَلَا خَفِيًّا لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قُولُوهُ
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ
الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عَصْفُورَانِ يُبَاعَانِ بِقَلَسٍ.
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورِ رُؤُوسِكُمْ
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερερζοῖ οὐκ ἔτι τετενοῦτο τὰρ
ἐοῦμῆϛ ἡβᾶζ.

Ὅτον νιβεν εἰσαοῦωνε εἶβολ
ἡδῆτ ἠπεῦθο ἡνιρωμ ἡναοῦωνε
εἶβολ ἡδῆτϛ ζω ἠπεῦθο ἠΠαιωτ
ετῆεν νιφῆνοῖ.

Φῆ δε εἰσαοῦωτ εἶβολ ἠπεῦθο
ἡνιρωμ ἡναοῦωτ εἶβολ ζω ἠπεῦθο
ἠΠαιωτ ετῆεν νιφῆνοῖ.

*Πῶσοϛ φα Πεννοῦϛ πε: ῶα ἐνεε,
ἡτε νιῆνεε: ἄμην.*

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 أَيْضًا بِهِ قَدَّامَ أَبِي الَّذِي
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،
أُنْكِرُهُ أَنَا أَيْضًا 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.

Ψαλμοϛ τω Δαυιδ ΔΨ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῶωοῦ νιῆλτψιϛ ἡτε νιῆμῆι:
οῦοε εἰσαναεμοῦ ἡνε Πβοιϛ εἶβολ
ἡδῆτοῦ τῆροῦ: Πβοιϛ ναᾶρεε ἐνοῦκαϛ
τῆροῦ: οῦαι εἶβολ ἡδῆτοῦ τῆροῦ
ἡνεεϛλοϛλεϛ. Ἀλλῆλοῦα.

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 ἸΝΤΟΥΟΥΩΥΤ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</p>	<p>وَكَانَ أَنَاثُ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p>
<p>Παι ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΥ ΒΗΘCΑΙΔΑ ἸΝΤΕ ΨΑΛΙΛΕἶ ΟΥΟΘ ΝΑΥΨΘ ἔΡΟΥ ΠΕ ΕΥΣΩ ἸΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p>	<p>Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."</p>	<p>فَتَقَدَّمَ هَوْلَاءُ إِلَى فِيلِيبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔCΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑΥCΟC ἸΑΝΔΡΕΑC: ΔΑΝΔΡΕΑC ΔΕ ΟΝ ΝΕΥ ΦΙΛΙΠΠΟC ΑΥΙ ΑΥCΟC 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 ΔΡΕΨΤΕΥ 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 وَتَمُتْ فَهِيَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.</p>
<p>ΦΗΘΜΕΙ ἸΝΤΕΨΨΥΧΗ ΕΥἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟCΨ ἸΝΤΕΨΨΥΧΗ ἸΞΡΗΙ ΔΕΝ ΠΑΙΚΟΜΟC ΕΥἔΑΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يُهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηαυεμυι υμιοι μαρεφοταυε
 νειω οτοθ φμα ετρωοπ υμοθ ερεωωπι
 υματ νεμνη ντε παρεωυεμυι οτοθ
 φηθηαερρεωυεμυι νηι εναερτιμαν
 υμοθ ντε Παιωτ.

*Πωοτ φα Πεννοττ πε ωα ενεθ
 ντε νι ενεθ: αμην.*

If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

Glory be to God forever.

إِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي
 يُكْرِمُهُ الْآبُ.

والمجد لله دائماً.

Liturgy Readings
 قراءات القداس

The Pauline Epistle
 رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενταδ Παυλοσ Πιὰποστολοσ

Παυλοσ φβωκ υπενδοις Ιησουσ
 Πιχριστοσ: πιὰποστολοσ ετθαυεμ:
 φηεταυθαυεπι επιρωεννοτυι ντε
 Φνοττ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Second Epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.

اليولس، فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.

Ἐ Κορινθιοσ ια: ιε - ιβ: ιβ

2 Corinthians 11: 16 - 12: 12

2 Κορινθιοσ 11: 16 - 12: 12

Παλιν τρω υμοσ μηπωσ ντε οται
 μενι εροι γε ανοκ οτατητ: υμον
 καν υφρητ νοτατητ ωοπτ ερωτεν
 εινα νταωοτυοτ υμοι εω νοτοκοτυι.

I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.

أَقُولُ أَيْضًا: لَا يَظُنُّ أَحَدٌ أَنِّي عَبِيٌّ. وَإِلَّا فَأَقْبَلُونِي وَلَوْ كَعَبِيٍّ، لِأَفْتَخِرَ أَنَا أَيْضًا قَلِيلًا.

Πετσαχι υμοθ ναιτω υμοθ αν
 κατα Πβοις αλλα εωσ εεν
 ουμετατητ νερηι εεν παιωι ντε

What I speak, I speak not according to The Lord, but as it were, foolishly, in this confidence of boasting.

الَّذِي أَتَكَلَّمُ بِهِ لَسْتُ أَتَكَلَّمُ بِهِ بِحَسَبِ الرَّبِّ، بَلْ كَأَنَّهُ فِي عِبَاوَةٍ، فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ.

παιδιού σου.

Επιδη οσον ουμηνυ ψουψου
μμουοϋ κατα σαρχ λνοκ ζω
†ναψουψου μμοι.

Θηδεωϋ ταρ τετενερανεχεϋε
ννιατρητ ηνωτεν εανσαβεϋ.

†τετενερανεχεϋε ταρ μηηετιρι
μμουτεν μβωκ: φηεθουω μμουτεν
φηετβι ητεν θηνοϋ: φηετβιϋ μμουϋ
νεμ φηετβιοϋ εεν πετενηο.

Κατα ουψωψ †χω μμοϋ εωϋ εϋ
ανψωνι λνον: φη δε ετε οσον οτα
ναερτολμαν ηδητηϋ αιχω μμοϋ εεν
οϋμετατρητ †ναερτολμαν εω.

Εαν εεβερεϋ νε λνοκ ζω: εαν
Ισραηλιτηϋ νε λνοκ ζω: εαν ερωϋ
ητε Αβρααμ νε: λνοκ ζω.

Εαν Διακων ητε Πιχριστοϋ νε:
αισαϋι εεν οϋϋϋι ηρητ λνοκ ηεοϋο:
ηδρη εεν εανδϋϋ ηεοϋο: ηδρη εεν
εανψηψ: ηεοϋο ηδρη εεν
εανψτεκωϋ: εεν οϋμετρηοϋ: εεν
εανμοϋ ηοϋμηψ ηκοπ.

Εβολ ειτοτοϋ ηνι Ιουδαϋ: αιβι
τιοϋ ηεμε ταρ ηψαψ ψατεν οτα.

Seeing that many boast according to the flesh, I also will boast.

For you put up with fools gladly, since you yourselves are wise!

For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.

To our shame I say that we were too weak for that! But in whatever anyone is bold, I speak foolishly, I am bold also.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

Are they ministers of Christ? I speak as a fool, I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

From the Jews five times I received forty stripes minus one.

بِمَا أَنَّ كَثِيرِينَ يَفْتَخِرُونَ حَسَبَ الْجَسَدِ، أَفْتَحِرُ أَنَا أَيْضًا.

فَأَتَّكُم بِسُرُورٍ تَحْتَمِلُونَ الْأَعْيَاءَ، إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَتَّكُم تَحْتَمِلُونَ: إِنْ كَانَ أَحَدٌ يَسْتَعْبِدُكُمْ! إِنْ كَانَ أَحَدٌ يَأْكُلُكُمْ! إِنْ كَانَ أَحَدٌ يَأْخُذُكُمْ! إِنْ كَانَ أَحَدٌ يَرْتَفِعُ! إِنْ كَانَ أَحَدٌ يَضْرِبُكُمْ عَلَى وُجُوهِكُمْ!

عَلَى سَبِيلِ الْهَوَانِ أَقُولُ: كَيْفَ أَنَّنَا كُنَّا ضَعْفَاءَ! وَلَكِنَّ الَّذِي يَجْتَرِئُ فِيهِ أَحَدٌ، أَقُولُ فِي عِبَاوَةٍ: أَنَا أَيْضًا أَجْتَرِئُ فِيهِ.

أَهُمْ عِبْرَانِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ إِسْرَائِيلِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ نَسْلُ إِبْرَاهِيمَ؟ فَأَنَا أَيْضًا.

أَهُمْ خُدَّامُ الْمَسِيحِ؟ أَقُولُ كَمُخْتَلِّ الْعَقْلِ، فَأَنَا أَفْضَلُ: فِي الْأَتْعَابِ أَكْثَرُ، فِي الضَّرَبَاتِ أَوْفَرُ، فِي السُّجُونِ أَكْثَرُ، فِي الْمَيِّتَاتِ مَرَارًا كَثِيرَةً.

مِنَ الْيَهُودِ خَمْسَ مَرَّاتٍ قَبِلْتُ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً.

Αποτυπωσώτ ὑπὸ βωτ ἠψώμτ
ἵκοπ: ἀνζιῶνι ἐξωι ἵκοπ: ἃ πζοι
βιζι δαροι ἠψώμτ ἵκοπ: διερ οὔεζοοτ
νεμ οὔεζωρδ δεν πώκ ὑφίωμ.

Ἦεν ζανμωυ ζι φῶωιτ ἵκομῆυ
ἵκοπ: διζωυ δεν ζανιαρωοτ: διζωυ
ἵτε ζανκινωοῖ: διζωυ ἵτε να
παῦλωλ: διζωυ ἵτεν ζανεθνοζ
διζωυ δεν ζανβακι: διζωυ ζι πῶαφε:
διζωυ δεν φίωμ: διζωυ ἵτεν
ζανκνηοτ ἵκοτζ.

Ἦεν ζανδῖκι νεμ ζαν ὑκατδ δεν
ζαν ὑρωιζ ἵκομῆυ ἵκοπ: δεν οὔεζκο
νεμ οὔιβι: δεν ζαν νηκτιἄ ἵκομῆυ
ἵκοπ: δεν ζαν ζαφ νεμ ζαν βωυ.

Χωριζ νηετσαβολ εφχη ζιζωι
ὑμῆνι ἵνε φρωοτῶ ἵνιεκκλῆσιἄ
τηροτ.

Ниу етῶωνι οτοδ ἵτῶωνι δι: ниу
ετερσκανδαλιζεθε οτοδ ἄνοκ
†ρωκδ δι.

Исче сеμῖπῶα ἵταῶοτῶοτ ὑμοι
διναῶοτῶοτ ὑμοι δεν ναμετζωβ.

Φνοτ† οτοδ Φιωτ ὑΠενδοιζ
Иисоуе Πιχριστοζ етῶοτη
φηετςμαρωοτῶ ῶα ἵνενεζ ζε ἵτῶε
μεθνοτζ δι.

Three times I was
beaten with rods; once I
was stoned; three times I
was shipwrecked; a night
and a day I have been in the
deep;

in journeys often, in
perils of waters, in perils of
robbers, in perils of my own
countrymen, in perils of the
Gentiles, in perils in the
city, in perils in the
wilderness, in perils in the
sea, in perils among false
brethren;

in weariness and toil, in
sleeplessness often, in
hunger and thirst, in
fastings often, in cold and
nakedness,

besides the other things,
what comes upon me daily:
my deep concern for all the
churches.

Who is weak, and I am
not weak? Who is made to
stumble, and I do not burn
with indignation?

If I must boast, I will
boast in the things which
concern my infirmity.

The God and Father of
our Lord Jesus Christ, who
is blessed forever, knows
that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسِرْتُ بِي
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ
مِنْ جُنُسِي، بِأَخْطَارٍ مِنَ الْأُمَمِ،
بِأَخْطَارٍ فِي الْمَدِينَةِ، بِأَخْطَارٍ فِي
الْبَرِّيَّةِ، بِأَخْطَارٍ فِي الْبَحْرِ، بِأَخْطَارٍ
مِنْ إِخْوَةٍ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا
كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي
أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ
وَعُرْيٍ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الشَّرَائِكُمْ عَلَيَّ
كُلَّ يَوْمٍ، الْإِهْتِمَامَ 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.

Εγωρωουτ δε σερνοφρι μεν αν:
†ηαι δε εζεν θανκεζινηνατ νευ
θανδωρη εβολ ντε Πβοις.

†ωων νορωωι θεν Πιχριστος
θαζεν μητ ετοθ ηρωπι ιτε θεν
ωωα: η†εμι αν: ιτε σαβολ ηωωα
η†εμι αν: Φνω† πετρωων: χε
ατθελεμ φαι ηπαρη† γα †μαρωου†
ηφε.

Οτοθ †ωων ηπαρωωι ηπαρη†:
ιτε θεν ωωα ιτε σαβολ ηωωα †εμι
αν: Φνω† πετρωων.

Χε ατθολμεφ επιπαρδιος: οτοθ
αφρωτεμ εθανσαχι νατσαχι ημωου
νηετε ηωε αν ητε ορωωι σαχι
ημωου.

Διναρωουουτ ημοι ερηι εζεν φαι
ηπαρη†: ερηι δε εζωι η†ναρωουουτ
ημοι αν εβηλ αρηου θεν νιωωνι.

In Damascus the
governor, under Aretas the
king, was guarding the city
of the Damascenes with a
garrison, desiring to arrest
me;

but I was let down in a
basket through a window in
the wall, and escaped from
his hands.

It is doubtless not
profitable for me to boast. I
will come to visions and
revelations of The Lord:

I know a man in Christ
who fourteen years ago,
whether in the body I do not
know, or whether out of the
body I do not know, God
knows, such a one was
caught up to the third
heaven.

And I know such a man,
whether in the body or out
of the body I do not know,
God knows.

how he was caught up
into Paradise and heard
inexpressible words, which
it is not lawful for a man to
utter.

Of such a one I will
boast; yet of myself I will
not boast, except in my
infirmities.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،
يُرِيدُ أَنْ يُمَسِّكَنِي،

فَتَدَلَّيْتُ مِنْ طَاقَةِ فِي زَبِيلٍ مِنَ
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي
آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ.

أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ
أَرْبَعِ عَشْرَةِ سَنَةٍ. أَفِي الْجَسَدِ
لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ لَسْتُ
أَعْلَمُ. اللَّهُ يَعْلَمُ. اخْتُطِفَ هَذَا إِلَى
السَّمَاءِ الثَّالِثَةِ.

وَأَعْرِفُ هَذَا الْإِنْسَانَ أَفِي الْجَسَدِ
أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ. اللَّهُ
يَعْلَمُ.

أَنَّهُ اخْتُطِفَ إِلَى الْفَرْدَوْسِ، وَسَمِعَ
كَلِمَاتٍ لَا يُنطِقُ بِهَا، وَلَا يَسُوغُ
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ
جِهَةِ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي.

Διωγανοῦ σαρ ἐϋγοῦσθ ἄλλοι
ἵνα ἴσῃς ἵνα τὸ αὐτὸ: ἕστη σαρ
πε ἵνα ἄλλοι: ἵνα ἄλλοι ἵνα οὐκ
μεῖν ἐροί σαβολ ἵνα πετερενατ ἐροί
ἄλλοι ἵνα πετερενατ ἐροί ἄλλοι.

Нем же не пачаи нте нидорп ἐβολ
εὐβε φαι ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

Διτωβζ ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

Ὅτι πεχαρ ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

Ἐβε φαι ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

Διερατῆ ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα
ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα

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 أَتَخَرَّ لَا أَكُونُ
عَبِيًّا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي
أَتَحَاشَى لِئَلَّا يَظُنَّ أَحَدٌ مِنْ جِهَتِي
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

وَلِئَلَّا أَرْتَفِعَ بِفَرْطِ الْإِعْلَانَاتِ،
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ
الشَّيْطَانِ لِيَلْطَمَنِي، لِئَلَّا أَرْتَفِعَ.

مِنْ جِهَةِ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ
ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي.

فَقَالَ لِي تَكْفِيكَ نِعْمَتِي لِأَنَّ قُوَّتِي
فِي الضَّعْفِ تَكْمُلُ. 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 أَتَخَرُّ. أَنْتُمْ
الَّذِينَ تَمْتُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ
فَأَنفِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ
شَيْئًا.

σαρ ἡὲλι ἐβοτε νιαποστολοσ
εθοῦοτεβ ισχε μεν ἀνοκ ἐλι ἀν.

Ἀλλὰ νιμῆνι ἵτε
†μετὰποστολοσ ἀρερωβ δεν ἠνοῦ
ἡερῆι δεν εἰπομονη νιβεν δεν
εανῆνι νευ εανῶφῆρι νευ εανῶου.

*Πρῶτοσ σαρ νευωτεν νευ
†εἰρῆνη εἰσοπ: εὐ ἀμην ἐσεῶωπι.*

apostles, though I am
nothing.

Truly the signs of an
apostle were accomplished
among you with all
perseverance, in signs and
wonders and mighty deeds.

*The grace of God the
Father be with you all.
Amen.*

إِنَّ عَلَامَاتِ الرَّسُولِ صُنِعَتْ بَيْنَكُمْ
فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبٍ
وَقَوَّاتٍ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιροῦτ
ἡἐπιστολη ἡτε πενωτ Πετροσ.
Ἀμην. Παμενρα†.

ἁ Πετροσ ἁ: κε - β: ι

Φαι δε πε πιεασι ἐταερωιωῶ ἡμοσ
δεν ἠνοῦ.

Εἰρετενχω οἶν ἐδῆρι ἡκακία
νιβεν νευ ἡροσ νιβεν νευ μετωοβι
νιβεν νευ φῆονοσ νιβεν νευ
καταλαλια νιβεν.

Ἰφῆρη† ἡεανκοῦσι ἡἀλωοῖ
ἐαῦμασοῦ †νοῦ: πιερω† ἡλοσικον
ἡατῆροσ βιωῶωον ἡμοσ: εἶνα
ἡτετεναιδι ἡδῆτη ἐδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχευ†πι εὐ οῦἡριστοσ
πε Πβοισ.

The Catholic epistle of
the First epistle of our father
St. Peter. May his blessings
be with us all. Amen. My
beloved.

1 Peter 1: 25 - 2: 10

Now this is the word,
which by the gospel was
preached to you

Therefore, laying aside
all malice, all deceit,
hypocrisy, envy, and all evil
speaking,

as newborn babes,
desire the pure milk of the
word, that you may grow
thereby,

if indeed you have
tasted that The Lord is
gracious.

الكاثوليكون من رسالة معلمنا
بطرس الأولي بركته علينا. أمين.
يا احبائي.

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
 ετωνθ̄ εαυρωῦ μεν̄ εβολ̄ ζιτεν
 νιρωμ̄: ἔσωτι Δε̄ ἵτεν Φνοῦτ̄ οτοθ̄
 εφταινοῦτ̄.

Οτοθ̄ ἠῶτεν ζωτεν ὡπι μ̄φρητ̄
 ἠθλῶνι ετωνθ̄: ἐρετεκωτ̄ ἠμωτεν
 ἠνοῦθι μ̄πνευματικον̄ εομετοῦθβ̄
 εθοραβ̄: ἐπ̄ξινῖνι ἐπ̄ωπι
 ἠθλῶνοῦτωοῦωπι μ̄πνευματικον̄:
 ερωηπ̄ μ̄Φνοῦτ̄ εβολ̄ ζιτεν Ἰησοῦς
 Πιχριστος̄.

Χε̄ οῦθῑ ἰσθ̄νοῦτ̄ θ̄εν̄ τ̄γραφ̄η: χε̄
 ζηππε̄ τ̄ναχω̄ θ̄εν̄ Σιων̄ ἠοῦῶνι
 εφσωτῑ ἠχω̄ ἠλακε̄ εφταινοῦτ̄:
 οτοθ̄ φηεθ̄ναζ̄ τ̄ εροῦ ἠνεεφ̄δ̄ιωπι.

Πιταῖο̄ οῦθῑ ἀφωπ̄ ἠωτεν̄ θ̄α
 ἠηεθ̄ναζ̄ τ̄: ἠιαθ̄ναζ̄ τ̄ Δε̄ ἠῶοῦ π̄ῶνι
 εταυρωῦ ἠχε̄ ἠηετ̄κωτ̄: φαῑ ἀφωπι
 ἠοῦχω̄ ἠλακε̄.

Πεμ̄ οῦῶνι ἠβροπ̄ νεμ̄ οῦπετρα
 ἠσκανδαλον̄: ἠηεθ̄ναδ̄ιβροπ̄ ἐπιςασι
 εροῑ ἠατ̄ματ̄ ε̄φηετᾱε̄ρ̄π̄κεχᾱτ̄
 ἠθ̄ητ̄.

Πῶτεν̄ Δε̄ ἠῶτεν̄ οῦγενος̄
 εφσωτῑ οῦμετοῦρο̄ οῦμετοῦθβ̄
 οῦῶλωλ̄ εφοραβ̄ οῦλαος̄ εῦθ̄μαιοῦ
 ζοπωσ̄ ἠτετενοῦωνθ̄ εβολ̄ ἠνιαρεθ̄η

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 كَحَجَارَةٍ حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا، لِتَقْدِيمِ ذَبَائِحِ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ اللَّهِ بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ: «هَئِنْدَا أَضَعُ فِي صِهْيُونَ حَجْرَ زَاوِيَةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكَرَامَةَ، وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ الَّذِي رَفَضَهُ الْبُنَاوُونَ هُوَ قَدْ صَارَ رَأْسَ الزَّاوِيَةِ،

وَحَجَرٌ صَدْمَةٌ وَصَخْرَةٌ عَثْرَةٌ. 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 φηεταϑαζεμ ἠηνοῦ ἔβολ δεν
πῆρακι ἔδοῦν ἔπεροῦωινι εἶτοι ἠὲφῆρι.

Ἡἠεῖτε ἠοῦλαοσ ἀν πε ἠοῦχοῦ:
†νοῦ δε ἀρετενερ οῦλαοσ ἠφῆνοῦ†:
ἠἠεῖτε ἠαῦῆαι ἠωοῦ ἀν †νοῦ δε ἀῦῆαι
ἠωτεῆ.

*Ἡἀσῆνοῦ ἠπερμειρε πικοσμοσ
οῦδε ἠἠεῦωπ δεν πικοσμοσ:
πικοσμοσ ἠασῆνι ἠεμ τεϑεῖπιῆωμια: φῆ
δε εῖτιρι ἠφῆρωῦ ἠφῆνοῦ† ῆῆαῦωπι
ῦα ἔῆεε: ἀμῆν.*

marvelous light;

who once were not a
people but are now the
people of God, who had not
obtained mercy but now
have obtained mercy.

*Do not love the world
nor the things, which are in
the world. The world passes
away, and its desires; but he
who does the will of God
abides forever. Amen.*

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا
الآنَ فَأَنْتُمْ شَعْبُ اللَّهِ. الَّذِينَ كُنْتُمْ
غَيْرَ مَرْحُومِينَ، وَأَمَّا الآنَ
فَمَرْحُومُونَ.

*لا تحبوا العالم ولا الاشياء التي
في العالم، العالم يزول وشهوته
واما الذي يصنع ارادة الله يدوم
إلى الأبد. آمين.*

The Acts الإبركسيس

Πραξις ἴτε ἠεῆιοῦ† ἠἀποστολοσ:
ἔρε ποῦσμοῦ εῆοῦαβ ῦωπι ἠεμἀῆ.
ἀμῆν.

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 المقدسة تكون
معنا. آمين.

Πραξις ε̄: ᾱ - ζ: β̄

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Ἡἔρηι δε δεν ἠαιεζοοῦ ἔτε ἠμῆαῦ
ἔταῦἀῦαι ἠζε ἠμῆαῆῆῆσ ἀϑῦωπι ἠζε
οῦῆρεμρεμ ἠτε ἠιῆῆειῆῆῆῆῆῆῆῆ
ἠιῆεβρεοσ ζε ἠαῦ† ἠἔῆῆοῦ ἀν πε
ἔπιῦεμῦῦ ἠμῆῆῆῆῆῆῆῆ ἠτε ἠοῦῆῆῆῆῆ.

Now in those days,
when the number of the
disciples was multiplying,
there arose a complaint
against the Hebrews by the
Hellenists, because their
widows were neglected in
the daily distribution.

وَفِي تِلْكَ الْأَيَّامِ إِذْ تَكَثَّرَ التَّلَامِيذُ،
حَدَّثَ تَدْمَرٌ مِنَ الْيُونَانِيِّينَ عَلَى
الْعِبْرَانِيِّينَ أَنَّ أَرَامِلَهُمْ كُنَّ يُغْفَلُ
عَنْهُنَّ فِي الْخِدْمَةِ الْيَوْمِيَّةِ.

ἀ πῆῆῆῆ ῆῆῆῆ δε ἠἀποστολοσ
ἀῦμοῦ† ἔπιῆῆῆῆ ἠτε ἠμῆαῆῆῆῆ
πεζωοῦ ἠωοῦ πῆωβ ρῆῆῆῆ ἀν
εῆρεῆῆῆ ἠῆῆῆ ἠπῆῆῆῆ ἠτε ῆῆῆῆῆῆ
ἠτεῆῆῆῆῆ ἠῆῆῆῆῆῆῆῆ.

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 نَتْرَكَ نَحْنُ
كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.

Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ
ἠρωμι ἐβολ ἄθεν ἠηνοῦ εἱερεμεορε
ἄρωποῦ εἱμεε ἠπιπνευμα νεμ σοφία
ἠτενχαῦ ἐρηι ἐεεν ταίχηριὰ.

Ἄνον δε ἠτενερωῶτ ἐῖπροσεῶχη
νεμ ἠῶεμῶ ἠτε πιεασι.

Οῦο ἀπιεασι ρανωοῦ ἠπεῦθο
ἠπιμῶ τηρῶ οῦο ἀρωπῶ
ἠστεφανοσ ἐβολ ἠἄητοῦ οῦρωμι πε
εῶμεε ἐβολ ἄθεν ἠηαῖτ νεμ
Πιπνευμα εσοῶβ νεμ Φιλιπποσ νεμ
Προχοροσ νεμ Ηικανωρ νεμ Τιμων
νεμ Παρμενα νεμ Ηικολαοσ πιῶεμμο
ἠρεμῖ Ἄντιοχία.

Ἡαι ἀρωωοῦ ἐρατοῦ ἠπεῦθο
ἠνιὰποστολοσ οῦο ἐταῖρωβ ἀρχα
σιχ ἐεωοῦ.

Οῦο ἀπιεασι ἠτε Φηνοῖτ ἀραιαι
ἀαῶαι ἠεε τῆπι ἠνιμαθητισ ἄθεν
Ιεροσαλημ ἐμαῶω: οῦο οῦνιῶτ δε
ἠμῶ ἠτε νιοτηβ ἀρωτεμ ἠεα
ἠηαῖτ.

Στεφανοσ δε εῶμεε ἠἄμοτ νεμ
χομ ναῖρι ἠεαννιῶτ ἠμῶνι νεμ
εανῶφηρι νεμ εανχομ ἠρηι ἄθεν
πιλαοσ.

Therefore, brethren,
seek out from among you
seven men of good
reputation, full of the Holy
Spirit and wisdom, whom
we may appoint over this
business;

but we will give
ourselves continually to
prayer and to the ministry of
the word.”

And the saying pleased
the whole multitude. And
they chose Stephen, a man
full of faith and the Holy
Spirit, and Philip,
Prochorus, Nicanor, Timon,
Parmentas, and Nicolas, a
proselyte from Antioch,

whom they set before
the apostles; and when they
had prayed, they laid hands
on them.

Then the word of God
spread, and the number of
the disciples multiplied
greatly in Jerusalem, and a
great many of the priests
were obedient to the faith.

And Stephen, full of
faith and power, did great
wonders and signs among
the people.

فَأَتَّخِبُوا أَيُّهَا الْإِخْوَةَ سَبْعَةً رِجَالًا
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 الْإِيمَانِ وَالرُّوحِ
الْقُدُسِ، وَفِيلِيبَّسَ، وَبِرُوخُورُسَ،
وَنِيكَانُورَ، وَتِيمُونَ، وَبَرْمِينَاسَ،
وَنِيْقُولَاوُسَ دَخِيلًا أَنْطَاكِيًّا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا
وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ
التَّلَامِيذِ يَتَكَاتَرُ جَدًّا فِي أُورُشَلِيمَ،
وَجُمُوعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ
الْإِيمَانَ.

وَأَمَّا اسْتِفَانُوسُ فَبَدَأَ كَانَ مَمْلُوكًا
إِيمَانًا وَقُوَّةً، كَانَ يَصْنَعُ عَجَائِبَ
وآيَاتٍ عَظِيمَةً فِي الشَّعْبِ.

Ἀρτωῶντος Δε ἦξε θανοῶν
 ἐβολ θεν ἱερνασῶση ἔτε ψαυμοῦτ
 ἔρωον γε Ηιλιβερτινος νεμ
 Ηικυριννεος νεμ Ηιρεμρακοτ νεμ
 Ηιρεμἑκνυλικια νεμ ἱΔια ἐκωτ
 νεμ Στεφανος.

Οτοθ ἠπορῶν γευχομ ἠτ ἔδορν
 ἔρην ἱσοφια νεμ Πιπνεμα ἔτε
 ναρσαζι ἠδῆτη.

Ὅτε ἀνινη ἠθανρωμι εἰρω ἠμοος
 γε ἠνον ἀνωτεμ ἔροφ εἰρω
 ἠθανσαζι ἠξεοῶ ἔωῶς νεμ
 Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρε νεμ
 ηἰρεβῆτερος νεμ ηἰσαδ ἄρτωῶντος
 ἀρτοζμεφ ἀρενη ἔδορν ἐπιμα ἠτῆαπ.

Ἀρταθο Δε ἠθανμετεορεῖ
 ἠνοῶν ἔρατοῦ εἰρω ἠμοος γε παρρωμι
 ἠῆρω ἠτοτφ ἐβολ ἀν εἰρω ἠθανσαζι
 ἠσα παμα εθοῶβ νεμ πινομοος.

Ἀνωτεμ ταρ ἔροφ εἰρω ἠμοος
 γε ἠνοῶν Πιναζωρεος ἠθοφ εθοῶβ
 παμα εθοῶβ ἐβολ ἠναῶβτ
 ἠηικῆνηοια ἔταρῆιτοῦ ἔτοτεν ἠξε
 Ὡῶς.

Οτοθ ἔταρκομ τηροῦ ἔδορν
 ἔραφ ἠξε ηηετρεμσι θεν πιμαἠτῆαπ

Then there arose some
 from what is called the
 Synagogue of the
 Freedmen, Cyrenians,
 Alexandrians, and those
 from Cilicia and Asia,
 disputing with Stephen.

And they were not able
 to resist the wisdom and the
 Spirit by which he spoke.

Then they secretly
 induced men to say, “We
 have heard him speak
 blasphemous words against
 Moses and God.”

And they stirred up the
 people, the elders, and the
 scribes; and they came upon
 him, seized him, and
 brought him to the council.

They also set up false
 witnesses who said, “This
 man does not cease to speak
 blasphemous words against
 this holy place and the law;

for we have heard him
 say that this Jesus of
 Nazareth will destroy this
 place and change the
 customs which Moses
 delivered to us.”

And all who sat in the
 council, looking steadfastly
 at him, saw his face as the
 face of an angel.

فَهَضَّ قَوْمٌ مِّنَ الْمَجْمَعِ الَّذِي يُقَالُ
 لَهُ مَجْمَعُ اللَّيْبَرْتِيِّينَ
 وَالْقَيْرَوَانِيِّينَ وَالْإِسْكََنْدَرِيِّينَ، وَمِنْ
 الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَا، يُحَاوِرُونَ
 اسْتِفَانُوسَ.

وَلَمْ يَقْدِرُوا أَنْ يَقَاوِمُوا الْحِكْمَةَ
 وَالرُّوحَ الَّذِي كَانَ يَتَكَلَّمُ بِهِ.

حِينئِذٍ دَسَّوْا لِرَجَالٍ 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 يَفْتَرُ عَنَّا أَنْ يَتَكَلَّمَ كَلَامًا
 تَجْدِيفًا ضِدَّ هَذَا الْمَوْضِعِ الْمُقَدَّسِ
 وَالنَّامُوسِ،

لِأَنَّنا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ
 النَّاصِرِيَّ هَذَا سَيَنْقُضُ هَذَا
 الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي
 سَلَّمْنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي
 الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهُ
 مَلَاكٍ.

ἀγνατ ἐπερθε ὑφρητ ὑπερο
ἠνοταστελος.

Περαε δε ναε ἵνε παρχηερενε
ξε αν ναι ωπι ὑπαιρητ.

Πθοε δε περαε: ηρωωι νενησνηοτ
οροε νενηοτ σωτεμ: φνοετ ἵτε πωοτ
αφορονδε επενηοτ Αβρααμ ερχη
ἵερη δεν τ Μεσοποταμια
ὑπατερωπι δεν Χαρραν.

*Πισαχι δε ἵτε Πβοις ερεαμιο οροε
ερεαωα: ερεαμαμιο οροε ερεταχρο:
δεν τασια νεκκλησια ἵτε φνοετ:
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 وتعزز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 15

سنكسار اليوم الخامس عشر من شهر برمودة

1. The Consecration of the Church of St. Agabus, One of the Seventy Apostles
2. The Martyrdom of St. Alexandra, the Empress
3. The Departure of Pope Marcus (Mark) VI, the 101st Patriarch of Alexandria

1. تكريس كنيسة القديس أغابوس، أحد السبعين رسولاً
2. استشهاد القديسة الكسندرة الملكة
3. نياحة القديس البابا مرقس السادس، البطريرك الأول بعد المائة من بطاركة الكرازة المرقسية

1. The Consecration of the Church of St. Agabus, One of the Seventy Apostles

On this day was the consecration of the church of St. Agabus, one of the Seventy Apostles. He prophesied about the events that afflicted St. Paul saying, "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'" (Acts 21: 11).

May the blessing of his prayers be with us all.
Amen.

1. تكريس كنيسة القديس أغابوس، أحد السبعين رسولاً
في مثل هذا اليوم تم تكريس كنيسة القديس أغابوس الرسول أحد السبعين رسولاً، وهو الذي تنبأ عما أصاب القديس بولس الرسول، إذ قال: "الرجل الذي له هذه المنطقة، سيربطه اليهود هكذا في اورشليم ويسلمونه إلى أيدي الأمم" (أعمال 21: 11).
بركة صلواته فلتكن معنا. أمين.

2. The Martyrdom of St. Alexandra, the Queen

On this day also, St. Alexandra, the queen, the wife of king Dadianus, was martyred.

2. استشهاد القديسة الكسندرة الملكة
وفيه أيضاً استشهدت القديسة الكسندرة الملكة

While this tyrant king was tormenting the great martyr, St. George of Cappadocia, the Empress saw these tortures and the endurance of the saint and his steadfastness in the faith. Her heart moved and asked the saint about the secret of the power of his endurance. The saint explained to her the Divinity of The Lord Christ and interpreted to her parts of the Holy Scriptures. His words touched her heart and she believed in The Lord Christ.

When St. George stood before the idols, he prayed to The Lord Christ, and the idols were destroyed. The king and those with him were humiliated and enraged. When the king returned sorrowful to the palace, he told the queen of what had happened. She had already heard about the miracle, which deepened her faith; and she told him, "Didn't I tell you not to oppose the Christians, for their God is powerful?" Dadianus became extremely raged and knew that she believed in The Lord Christ. He tortured her severely, and then threw her in prison where she departed in peace, and received the crown of martyrdom.

May the blessing of his prayers be with us all.
Amen.

3. The Departure of Pope Marcus (Mark) VI, the 101st Patriarch of Alexandria

On this day also, of the year 1372 of the martyrs, 1656 AD, Pope Marcus (Mark) VI, the 101st Patriarch of Alexandria, departed. This holy father was born to pious parents in the city of Bahgorah (Qena governorate). When he was a young man, he became a monk in the monastery of St. Antonius. He lived an ascetic life persevering in reading the church books until he learned much of the religious subjects.

When Pope Mettaos (Matthew) III, the 100th Pope, departed, the bishops, priests and archons unanimously agreed to consecrate the monk Marcus El-Antony, patriarch. The consecration took place on the 15th day of Barmudah, 1362 of the martyrs, 1646 AD, by the name of Pope Marcus VI.

Right after his enthronement, he ordered the fathers the monks to return to their monasteries, preventing them from living in the world. One of the monks was unhappy, so he accused him before the ruler who levied a large fine on the Pope and the Coptic people. He ordered also the monks to wear blue apparels.

The Pope suffered many tribulations, which he

زوجة الملك داديانوس. وذلك إنه بينما كان هذا الملك القاسي يعذب الشهيد مارجرجس الروماني، شاهدت الملكة هذه العذابات واحتمال القديس لها وثباته على الإيمان. فتحرك قلبها واستفسرت من القديس عن سر هذه القوة. فحدثها عن ألوهية السيد المسيح وفسر لها جزءاً من الكتاب المقدس، فدخل كلامه إلى قلبها وآمنت بالسيد المسيح. وحدثت لما وقف الشهيد مارجرجس أمام الأصنام، صلى للسيد المسيح فتحطمت. فغضب داديانوس ودخل إلى منزله حزينا وأخير الملكة بما حدث، وكانت قد سمعت بالمعجزة فزاد إيمانها فقالت لزوجها: "أما قلت لك لا تعاند المسيحيين، فإن إلههم قوي". فغضب الملك جداً وعلم أنها آمنت بالسيد المسيح. فعذبها كثيراً ثم ألقاها في السجن حيث تنيحت بسلام ونالت إكليل الشهادة. بركة صلواتها فلتكن معنا. آمين.

3. نياحة القديس البابا مرقس السادس، البطريك الأول بعد المائة من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1372 للشهداء، سنة 1656 ميلادية، تنيح القديس البابا مرقس السادس، البطريك الأول بعد المائة من بطاركة الكرازة المرقسية. وُلد هذا القديس من أبوين تقيين في بلدة بهجورة (بهجورة: قرية تابعة لمركز نجع حمادي بمحافظة قنا). ولما أصبح شاباً، ترهب بدير الأنبا أنطونيوس وعاش في الدير عابداً ومداماً الاطلاع في الكتب حتى استوعب الكثير من العلوم الدينية. ولما تنيح البابا متاوس الثالث، اتفق رأى الأساقفة والكهنة والأراخنة على رسامة الراهب مرقس الأنطوني بطريكاً. وتم ذلك في يوم 15 برمودة، سنة 1362 للشهداء، سنة 1646 ميلادية، باسم البابا مرقس السادس. وفور جلوسه على السدة المرقسية، أمر بعودة الأباء الرهبان إلى أديرتهم. فغضب أحد الرهبان ووشى به عند الوالي الذي فرض غرامة كبيرة على البابا والأقباط وأمر أن

endured patiently. He departed in peace after he sat on the apostolic throne for ten years. He was buried in the church of the martyr St. 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.

يلبس الرهبان ملابس زرقاء.
وقد قاسى البابا بعض الاضطهادات التي
احتملها بصبر، ونتيخ بسلام بعد أن جلس على
الكرسي المرقسي عشر سنوات ودُفن في
كنيسة الشهيد مرقوريوس أبى سيفين بمصر
القديمة.
بركة صلواته فلتنك معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ κ: ϛ, ε	Psalm 21: 3, 5	المزمور 20: 3, 5
<p>Χε ακερωροπ εροϋ ζεν νιςμουτ ητε τεκμετχιριστος: ακχω ειζωϋ νοτηχλου εβολ ζεν οτωνα ειταιοητ: οτηνωτ πε πεϋωου ζεν πεκνοζεμ: οτωου νεμ οτηνωτ μμετσαιε εκεχατ ειζωϋ. Αλληλοια.</p>	<p>For You meet him with the blessings of goodness; You set a crown of pure gold upon his head. His glory is great in Your salvation; honor and majesty. Alleluia.</p>	<p>أدرکته ببرکات صلاحک، ووضعت على رأسه إكليلاً من حجر كريم، مجده عظیم بخلصک، مجداً وبهاءً عظيماً جعلت عليه. 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>Οτὰναστρωσις εβολ ζεν πειταστρελιον 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 ι: α - κ</p>	<p>Luke 10: 1 - 20</p>	<p>لوقا 10: 1 - 20</p>

Μενενσα ναι δε à Πβοις οτωνε
 ñκεψβε εβολ: οτοε αφοροπορ ñψβε
 ñναγ εβολ ðαζωψ εδουη εβακι νιβεν
 νεμ και νιβεν εναφναψε ερωσγ.

Ηαφω δε ùμοc νωσγ πε γε
 πωcð μεν ογνιψ† πε νιερατηc δε
 εανκογζι νε: τωβε ογν ùΠβοιc
 ùπιωcð εοπωc ñτεφγιογ
 ñεανερτατηc εβολ επεφωcð.

Ώψε νωτεν εηπε Δνοκ
 †ογωρπ ùμωτεν ùφρη† ñεανεηβ
 ðεν θμη† ñεανογωνψ.

Ώπεραι ñογàσογì ογδε πηρα
 ογδε θωογì οτοε ùπερεραcπαζεcθe
 ñελι ει φμωιτ.

Πηι δε ετετενναψε νωτεν εδουη
 εροφ αχοc ñψορπ γε †εηρηνη ùπαιη.

Οτοε εψωπ εψωηρì ñτε †εηρηνη
 ùμαγ τετενηρηνη εcεμτοη ùμοc
 εερηì εχωφ: εψωπ δε ùμον
 τετενηρηνη εcεκοτc ερωτεν.

Ώπι δε ðεν πηι ετε ùμαγ
 ερετενογωμ οτοε ερετενω ñηηετε
 ñτωσγ: περατηc ταρ εμψα
 ùπεφβεχε: ùπερογωτεβ εβολ ðεν
 ογηì εογη.

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.

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.

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»

إِذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ خُمَلَانَ بَيْنَ ذئابٍ.

لَا تَحْمِلُوا كَيْساً وَلَا مَزُوداً وَلَا أَحْذِيَةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي الطَّرِيقِ.

وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلاً: سَلَامٌ لِهَذَا الْبَيْتِ.

فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجِلُّ سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ آكِلِينَ وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ مُسْتَحَقٌّ أَجْرَتَهُ. لَا تَتَقَلَّبُوا مِنْ بَيْتٍ إِلَى بَيْتٍ.

Οτοϛ ϙβακι ε̑τετενναϙε νωτεν
 ε̑δονη̑ ε̑ροϛ οτοϛ η̑τοϙεπ θηνοϙ
 ε̑ρωοϙ οτωμ η̑νηετοϙναχαϙ
 δαρωτεν.

Οτοϛ νηετωϙνι η̑δητεσ ἀριφαδρι
 ε̑ρωοϙ: οτοϛ ἀχοϛ νωοϙ ϙε α̑δωοϙ
 ε̑ρωτεν η̑ϙε ϙμετοϙρο η̑τε Φνοϙϙ.

ϙβακι δε̑ ε̑τετενναϙε νωτεν
 ε̑δονη̑ ε̑ροϛ οτοϛ η̑τοϙεπ τεμϙεπ
 θηνοϙ ε̑ρωοϙ ἀμωινη̑ ε̑βολ δ̑εν
 νεσπ̑λατι̑α̑ ἀχοϛ.

ϙε πικεϙωιϙ ε̑ταϙτωμ̑ι ε̑νε̑ν
 βαλαϙε̑ ε̑βολ δ̑εν τετενβακι
 τεννανεϙη̑ νωτεν ε̑βολ: π̑λην φαι
 ἀριε̑μι ε̑ροϙ ϙε α̑δωοϙ η̑ϙε
 ϙμετοϙρο η̑τε Φνοϙϙ.

ϙ̑ω δε̑ ἕμμοϛ νωτεν ϙε οτοϙ
 οϙμ̑τοϙ ν̑αϙωπι η̑κοδ̑ομα δ̑εν
 πιε̑ροοϙ ε̑τε ἕμαϙ ε̑ροτε ϙβακι ε̑τε
 ἕμαϙ.

Οτοϙι νε Χωραζινη̑: οτοϙι νε
 Βηθσαιδα ϙε η̑ρη δ̑εν ϙ̑ροϛ εμ
 τε̑ιδων̑ ε̑νε α̑ϙωπι η̑ϙε ναιχομ
 ε̑ταϙωπι δ̑εν θηνοϙ νε ι̑ς θ̑ει
 α̑νερμε̑τα̑νο̑ινη̑ ε̑ρ̑εμ̑σι δ̑εν οϙκοκ νεμ
 οϙκερ̑μι.

Πλην ϙ̑ροϛ νεμ̑ τε̑ιδων̑ οτοϙ

Whatever city you enter, and they receive you, eat such things as are set before you.

And heal the sick there, and say to them, ‘The kingdom of God has come near to you’.

But whatever city you enter, and they do not receive you, go out into its streets and say,

‘The very dust of your city, which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.’

But I say to you that it will be more tolerable in that Day for Sodom than for that city.

“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

وَآيَةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْتُمْكُمْ
 فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَاشْفُوا الْمَرْضَى الَّذِينَ فِيهَا
 وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ
 مَلَكُوتُ اللَّهِ.

وَآيَةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُوكُمْ
 فَأَخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

حَتَّى الْغُبَارِ الَّذِي لَصِقَ بِنَا مِنْ
 مَدِينَتِكُمْ نُنْفِضُهُ لَكُمْ. وَلَكِنْ اعْلَمُوا
 هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ
 اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُودُومَ فِي
 ذَلِكَ الْيَوْمِ حَالَةً أَكْثَرَ احْتِمَالًا مِمَّا
 لِيَتْلِكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا
 بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي
 صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةُ
 فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي
 الْمُسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا
 فِي الْيَوْمِ حَالَةً أَكْثَرَ احْتِمَالًا مِمَّا

οὐτον ναῶπι νωοῦ δεν ἰκρίσις
ἐξοτερωτεν.

Οτοζ ἴθο ζωι Καφαρναουμ μη
τεραβίσι ψα ἐρρηι ἐτφε σεναθεβιὸ ψα
ἐπεσχητ ἐάμενητ.

Φηετσωτεμ ἴκωτεν αςωτεμ
ἴκωι: οτοζ φηετσωψ ἴμωτεν
αςωψ ἴμοι: φη δε ετσωψ ἴμοι
ἴφηεταρταοτοι.

Αῦτασθο δε ἴχε πιεῶβε δεν
οτραψι ετσω ἴμοσ κε Πβοις
νικεδεμων σεβνο ἴκωοῦτ ναν δεν
Πεκραν.

Πεσαρ δε νωοῦ κε λιναρ
ἐπκατανας ἐαρηει ἐβολα δεν τφε
ἴφρητ ἴνοσσεβρηχ.

Θηππε λιτ νωτεν ἴπιερψιψι
ἐζωμι ἐχεν θανθορ νεμ θανθλη νεμ
ἐχεν ἴχομ τηρσ ἴτε πιχασι: οτοζ
ἴνεσβι ἴθνοῦτ ἴχοσς ἴθλι.

Πλην ἴπερραψι δεν φαι κε
νιπνευμα σεβνο ἴκωοῦτ νωτεν: ραψι
δε ἴθοσψ κε νετενραν σεσθνοῦτ δεν
νιφθοῦι.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεε
ἴτε νι ἐνεε: ἴμην.*

at the judgment than for
you.

And you, Capernaum,
who are exalted to heaven,
will be brought down to
Hades.

He who hears you hears
Me, he who rejects you
rejects Me, and he who
rejects Me rejects Him who
sent Me.”

Then the seventy
returned with joy, saying,
“Lord, even the demons are
subject to us in Your
name.”

And He said to them, "I
saw Satan fall like lightning
from heaven.

Behold, I give you the
authority to trample on
serpents and scorpions, and
over all the power of the
enemy, and nothing shall by
any means hurt you.

Nevertheless do not
rejoice in this, that the
spirits are subject to you,
but rather rejoice because
your names are written in
heaven".

*Glory be to God
forever.*

لَكُمَا

وَأَنْتِ يَا كَفَرْنَاخُومُ الْمُرْتَفَعَةَ إِلَى
السَّمَاءِ سَتُهْبَطِينَ إِلَى الْهَاطِيَّةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي
وَالَّذِي يَرُدُّكُمْ يَرُدُّنِي وَالَّذِي
يَرُدُّنِي يَرُدُّ الَّذِي أَرْسَلَنِي.»

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا
رَبُّ حَتَّى الشَّيَاطِينِ تَخْضَعُ لَنَا
بِاسْمِكَ.»

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطاً
مِثْلَ الْبُرْقِ مِنَ السَّمَاءِ.

هَا أَنَا أَعْطَيْكُمْ سُلْطَانًا لِتَدُوسُوا
الْحَيَّاتِ وَالْعُقَارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ
وَلَا يَضُرُّكُمْ شَيْءٌ.»

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ
تَخْضَعُ لَكُمْ بَلْ افْرَحُوا بِالْحَرِيِّ أَنَّ
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ.»

والمجد لله دائماً.

Katameros Readings for the 16th Day of Baramudah
قطمارس قراءات اليوم السادس عشر من شهر برمودة المبارك
ΚΟΥΜΗΤ ΚΟΥΤ ΝΕΖΟΥΤ ἈΠΙΔΒΟΥΤ ΦΑΡΜΟΥΘΗ

ΡΟΥΤΗ

Vespers Psalm
مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΨΑΛΜΟΣ Δ΄	Psalm 19: 1, 4	مزمور 18: 1، 4
<p>ΠΙΦΗΝΟΤΙ ΣΕΣΑΧΙ ἈΠΩΟΥ ἈΦΗΝΟΥΤ: πῆθαμιὸ ἵτε νεφχιζ πιςτερῶμα θιωψ ἄμοφ: ἀποτῆρωου γυεναφ ἔβολ θιζεν ἵκαθι τηρφ: οτοθ νοτσαχι ἀτφοθ ψα ἀτρηχς ἵτοικοτυενη. Ἀλληλουιὰ.</p>	<p>The heavens declare the glory of God; and the firmament proclaims the work of His hands. Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Alleluia.</p>	<p>السموات تحدث بمجد الله، والفلك يخبر بعمل يديه. في كل الأرض خرج منطقهم، وإلى أقصى المسكونة بلغت أقوالهم. هلللويا.</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>ΟΥΔΑΝΑΣΝΩΣΙΣ ἔβολ θεν πιετασσελιον εθοταβ κατὰ 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 ΙΕ: Ζ - ΙΘ</p>	<p>John 15: 7 - 16</p>	<p>يوحنا 15: 7 - 16</p>
<p>Εψωπ δε ἀρετεψωανψωπι ἵθρηι ἵθητ οτοθ ἵτε νασαχι ψωπι θεν</p>	<p>If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.</p>	<p>إِنْ تَبَنَّمْ فِيَّ وَتَبَّتْ كَلَامِي فِيكُمْ تَطْلُبُونَ مَا تَرِيدُونَ فَيَكُونُ لَكُمْ.</p>

ΘΗΝΟΥ ΦΗΕΤΕΤΕΝΟΥΑΥΟΥ ΔΡΙΕΤΙΝ ΞΜΟΥ
ΟΥΟΥ ΕΡΝΑΥΟΥΠΙ ΝΟΥΤΕΝ.

ΔΕΝ ΦΑΙ ΔΕΒΙΟΥΟΥ ΝΧΕ ΠΑΙΟΥΤ ΖΙΝΑ
ΝΤΕΤΕΝΕΝ ΟΥΜΗΟΥ ΝΟΥΤΑΖ ΕΒΟΛ ΟΥΟΥ
ΝΤΕΤΕΝΟΥΠΙ ΝΗΙ ΞΜΑΘΗΤΗΟ.

ΑΦΗΗΤ ΕΤΑΟΥΜΕΝΡΙΤ ΝΧΕ ΠΑΙΟΥΤ
ΔΝΟΚ ΖΩ ΔΙΜΕΝΡΕ ΘΗΝΟΥ: ΟΥΟΥΠΙ ΝΘΗΗ
ΔΕΝ ΤΑΔΖΑΠΗ.

ΕΟΥΠ ΝΤΕΤΕΝΑΡΕΖ ΕΝΑΕΝΤΟΛΗ
ΤΕΤΕΝΝΑΟΥΠΙ ΔΕΝ ΤΑΔΖΑΠΗ ΞΦΗΗΤ
ΖΩ ΕΤΑΙΔΑΡΕΖ ΕΝΙΕΝΤΟΛΗ ΝΤΕ ΠΑΙΟΥΤ
ΟΥΟΥ ΤΟΥΠ ΔΕΝ ΤΕΟΥΔΖΑΠΗ.

ΗΑΙ ΔΙΖΟΥΟΥ ΝΟΥΤΕΝ ΖΙΝΑ ΝΤΕ
ΠΑΡΑΟΥ ΟΥΟΥΠΙ ΔΕΝ ΘΗΝΟΥ ΟΟΥ
ΠΕΤΕΝΡΑΟΥ ΖΟΥΤΕΝ ΝΤΕΟΥ ΖΩΚ ΕΒΟΛ.

ΘΑΙ ΔΝΟΚ ΤΕ ΤΑΕΝΤΟΛΗ ΖΙΝΑ
ΝΘΟΥΤΕΝ ΝΤΕΤΕΝΜΕΝΡΕ ΝΕΤΕΝΕΡΗΟΥ
ΞΦΗΗΤ ΕΤΑΙΜΕΝΡΕ ΘΗΝΟΥ ΞΜΟΥ.

ΜΟΥΝ ΠΕΘΝΑΔΟ ΕΤΑΙΔΑΠΗ ΝΤΕΝ
ΖΛΙ ΖΙΝΑ ΝΤΕ ΟΥΑΙ ΧΩ ΝΤΕΟΥΨΥΧΗ
ΕΖΗΗ ΕΧΕΝ ΠΕΟΥΨΗΗ.

ΗΘΟΥΤΕΝ ΝΘΟΥΤΕΝ ΝΑΟΥΦΗΗ ΕΟΥΠ
ΔΡΕΤΕΝΟΥΔΗΝΕΡ ΝΗΕΤ ΖΟΝΖΕΝ ΞΜΟΥΤΕΝ
ΕΡΟΥ.

ΗΗΝΑΜΟΥΗΤ ΕΡΟΥΤΕΝ ΔΝ ΧΕ ΒΟΚ: ΧΕ
ΞΠΑΡΕ ΠΙΒΟΚ ΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΕ ΠΕΟΥΒΟΙΟ
ΡΑ ΞΜΟΥ: ΝΘΟΥΤΕΝ ΔΕ ΔΙΜΟΥΗΤ ΕΡΟΥΤΕΝ

By this My Father is glorified, that you bear much fruit; so you will be My disciples.

As the Father loved Me, I also have loved you; abide in My love.

If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

This is My commandment, that you love one another as I have loved you.

Greater love has no one than this, than to lay down one's life for his friends.

You are My friends if you do whatever I command you.

No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I

بِهَذَا يَتَمَجَّدُ أَبِي أَنْ تَأْتُوا بِثَمَرٍ
كَثِيرٍ فَتَكُونُونَ تَلَامِيذِي.

كَمَا أَحَبَّنِي الْآبُ كَذَلِكَ أَحَبُّنُكُمْ أَنَا.
أَثْبُتُوا فِي مَحَبَّتِي.

إِنْ حَفَظْتُمْ وَصَايَايَ تَثْبُتُونَ فِي
مَحَبَّتِي كَمَا أَنِّي أَنَا قَدْ حَفَظْتُ
وَصَايَا أَبِي وَأَثْبُتُ فِي مَحَبَّتِهِ.

كَلَّمْتُكُمْ بِهَذَا لِكَيْ يَثْبُتَ فَرْحِي فِيكُمْ
وَيُكْمَلَ فَرْحُكُمْ.

هَذِهِ هِيَ وَصِيَّتِي أَنْ تُحِبُّوا بَعْضُكُمْ
بَعْضًا كَمَا أَحَبُّنُكُمْ.

لَيْسَ لِأَحَدٍ حُبٌّ أَكْبَرَ مِنْ هَذَا أَنْ
يَضَعَ أَحَدٌ نَفْسَهُ لِأَجْلِ أَحِبَّائِهِ.

أَنْتُمْ أَحِبَّائِي إِنْ فَعَلْتُمْ مَا أَوْصِيكُمْ
بِهِ.

لَا أَعُودُ أَسَمِّيكُمْ عِبِيدًا لِأَنَّ الْعَبْدَ لَا
يَعْلَمُ مَا يَفْعَلُ سَيِّدُهُ لِكِنِّي قَدْ
سَمَّيْتُكُمْ أَحِبَّاءَ لِأَنِّي أَعْلَمْتُكُمْ بِكُلِّ
مَا سَمِعْتُهُ مِنْ أَبِي.

ζε ναὺφῆρ ζε ζωβ νιβεν ἔταισοθμοῦ
 ἵτοτq ἕΠαιωτ αιταμωτεν ἔρωοῦ.

Πῶτεν αν ἀρετενσοτπτ αλλα
 ἀνοκ αισετπ θηνοῦ οὔοz αιχα θηνοῦ
 zινα ἵτετενωενωτεν οὔοz ἵτετενεἰ
 οὔταz ἔβολ οὔοz πετενοὔταz
 ἵτεqῶzi zινα φῆτε τεἰναερεῖτιν
 ἕμοq ἵτοτq ἕΦιωτ ζεν Παραἰ
 ἵτεqτηiq ἵωτεν.

*Πῶοῦ φα Πεννοῦῑ πε: ωα ἔνεz
 ἵτε νιἔνεz: ἀμην.*

heard from My Father I
 have made known to you.

You did not choose Me,
 but I chose you and
 appointed you that you
 should go and bear fruit,
 and that your fruit should
 remain, that whatever you
 ask the Father in My name
 He may give you.

Glory be to God forever.

لَيْسَ أَنْتُمْ اخْتَرْتُمُونِي بَلْ أَنَا
 اخْتَرْتُكُمْ وَأَقَمْتُكُمْ لِتَذْهَبُوا وَتَأْتُوا
 بِثَمَرٍ وَيَدُومَ ثَمَرُكُمْ لِكَيْ يُعْطِيَكُمْ
 الْآبُ كُلَّ مَا طَلَبْتُمْ بِاسْمِي.

والمجد لله دائماً.

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 ΔαριΔ μΔ: α, Δ

Psalm 45: 1, 2

مزمو ر 44: 1, 4

Δπαρητ αqβεβι ἵοῦcaχι ἵαζαθον:
 ῑναzω ἵναzβηνοῖ ἀνοκ ἕπιοῦρο: ἀ
 πιἔμοτ zωω ἔβολ ζεν νεκcφoτοῦ:
 εῶβε φαι ἀΦνοῦῑ cμοῦ ἔροκ ωα ἔνεz.
 Δλληλοῖα.

My heart is overflowing
 with a good theme; I recite
 my composition concerning
 the King. Grace is poured
 upon Your lips; therefore,
 God has blessed You
 forever. Alleluia.

فاض قلبي بكلام صالح. اني اخبر
 الملك بافعالي. وقد انسكبت النعمة
 على شفتيك، فلذلك باركك الله إلى
 الدهر. 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.

Οὐὰναστνωσις ἐβὼλ θεν
 πιερασσελιον εθοραβ κατὰ 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 ᾰ: ᾰ - ιζ

John 1: 1 - 17

يوحنا 1: 1 - 17

θεν ἄρχη νε πιασι πε ογοθ
 πιασι ναρχη θατεν Φνοϋϋ ογοθ νε
 οϋνοϋϋ πε πιασι.

In the beginning was the
 Word, and the Word was
 with God, and the Word
 was God.

فِي الْبَدَءِ كَانَ الْكَلِمَةُ وَالْكَلِمَةُ كَانَ
 عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ اللَّهُ.

Φαι ἐναρχη ιαθεν θη θατεν
 Φνοϋϋ.

He was in the beginning
 with God.

هَذَا كَانَ فِي الْبَدَءِ عِنْدَ اللَّهِ.

θωβ νιβεν αϋωπι ἐβὼλ θιτοτϋ
 ογοθ ατῶνοϋϋ ἔπε ἐλι ωπι ἐβὼλ
 θεν φηέταϋωπι.

All things were made
 through Him, and without
 Him nothing was made that
 was made.

كُلُّ شَيْءٍ بِهِ كَانَ وَبِغَيْرِهِ لَمْ يَكُنْ
 شَيْءٌ مِّمَّا كَانَ.

Πε ἴωνθ πε ἐτε νῆθηϋ ογοθ
 ἴωνθ νε φωτωι νηιρωι πε.

In Him was life, and the
 life was the light of men

فِيهِ كَانَتِ الْحَيَاةُ وَالْحَيَاةُ كَانَتْ
 نُورَ النَّاسِ.

Ογοθ πιωτωι αφερωτωι θεν
 πιχακι ογοθ ἔπε πιχακι ὑταθοϋ.

And the light shines in
 the darkness, and the
 darkness did not
 comprehend it

وَالنُّورُ يُضِيءُ فِي الظُّلْمَةِ
 وَالظُّلْمَةُ لَمْ تَدْرِكْهُ.

Αϋωπι ἴχε οτωωι ἐατοροϋϋ
 ἐβὼλ θιτεν Φνοϋϋ ἐπεϋραν πε
 Ιωαννης.

There was a man sent
 from God, whose name was
 John.

كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ
 يُوحَنَّا.

Φαι αϋι εϋμετωερε θινα
 ἴτεϋερωερε θα πιωτωι θινα ἴτε
 ογον νιβεν ναθϋ ἐβὼλ θιτοτϋ.

This man came for a
 witness, to bear witness of
 the Light, that all through
 him might believe.

هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ لِلنُّورِ
 لِكَيْ يُؤْمِنَ الْكُلُّ بِوَأَسْطِيهِ.

Πε ἴθοϋ αν πε πιωτωι αλλα
 θινα ἴτεϋερωερε θα πιωτωι.

He was not that Light,
 but was sent to bear witness
 of that Light

لَمْ يَكُنْ هُوَ النُّورَ بَلْ لِيَشْهَدَ لِلنُّورِ.

Ἡ ἀφωτὸν ἦν ἡ ἀληθεὺς φῶς
ὃ ἐφωτίζει πάντα τὸν ἄνθρωπον
ὃς ἐγενήθη ἐν τῷ κόσμῳ.

Ἡ ἀφωτὸν ἦν ἡ ἀληθεὺς φῶς
ὃ ἐφωτίζει πάντα τὸν ἄνθρωπον
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ὃς ἐγενήθη ἐν τῷ κόσμῳ.

Ἡ ἀφωτὸν ἦν ἡ ἀληθεὺς φῶς
ὃ ἐφωτίζει πάντα τὸν ἄνθρωπον
ὃς ἐγενήθη ἐν τῷ κόσμῳ.

That was the true Light
which gives light to every
man coming into the world.

He was in the world,
and the world was made
through Him, and the world
did not know Him.

He came to His own,
and His own did not receive
Him.

But as many as received
Him, to them He gave the
right to become children of
God, to those who believe
in His name:

who were born, not of
blood, nor of the will of the
flesh, nor of the will of
man, but of God

And the Word became
flesh and dwelt among us,
and we beheld His glory,
the glory as of the only
begotten of the Father, full
of grace and truth.

John bore witness of
Him and cried out, saying,
“This was He of whom I
said, ‘He who comes after
me is preferred before me,
for He was before me.’”

كَانَ النُّورُ الْحَقِيقِيُّ الَّذِي يُبِيرُ كُلَّ
إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ.

كَانَ فِي الْعَالَمِ وَكَوْنَ الْعَالَمُ بِهِ وَلَمْ
يَعْرِفْهُ الْعَالَمُ.

إِلَى خَاصَّتِهِ جَاءَ وَخَاصَّتُهُ لَمْ
تَقْبَلْهُ.

وَأَمَّا كُلُّ الَّذِينَ قَبَلُوهُ فَأَعْطَاهُمْ
سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ أَيُّ
الْمُؤْمِنُونَ بِاسْمِهِ.

الَّذِينَ وُلِدُوا لَيْسَ مِنْ دَمٍ وَلَا مِنْ
مَشِيئَةِ جَسَدٍ وَلَا مِنْ مَشِيئَةِ رَجُلٍ
بَلْ مِنَ اللَّهِ.

وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا
وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوْحِيدٍ مِنْ
الْأَبِ مَمْلُوءًا نِعْمَةً وَحَقًّا.

يُوحَنَّا شَهِدَ لَهُ وَنَادَى قَائِلًا: "هَذَا
هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّ الَّذِي يَأْتِي
بَعْدِي صَارَ قُدَّامِي لِأَنَّهُ كَانَ
قَبْلِي."

Χε ἀνον τηρεν ἀνθι ἐβολ δθεν
περμωο νεμ ογῆμοτ ἡτῳεβιῶ
ἡνογῆμοτ.

Χε πινομοο ἀγῆθιϋ ἐβολ θιτεν
ἡωγῆσῃ: πῆμοτ δε νεμ ἡμεθῳη
ἀγῳπι ἐβολ θιτεν ἡσοῦο Πιχρικοο.

*Πῶοῦ φα Πεννοῦῥ πε ῳα ἐνεθ
ἡτε ἡι ἐνεθ: ἀμῳη.*

And of His fullness we
have all received, and grace
for grace.

For the law was given
through Moses, but grace
and truth came through
Jesus Christ.

*Glory be to God
forever.*

وَمِنْ مَلْنِه نَحْنُ جَمِيْعَا اَحْدَنَا
وَنِعْمَةٌ فَوْقَ نِعْمَةٍ.

لَأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ أَمَّا
النِّعْمَةُ وَالْحَقُّ فَبِيَسُوعَ الْمَسِيحِ
صَارَا.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ἡτε πενσαῶ Παῦλοο Πιᾶποστολοο

Παῦλοο φῆβοκ ἡπενδοιοο ἡσοῦο
Πιχρικοο: πῆποστολοο εῦθαθῳ:
φῆεταῦθαῳϋ ἐπιθῳεννοῦϋ ἡτε
Φνοῦῥ.

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.

ἡρωμοοο ι: δ - ἡ

Romans 10: 4 - 18

رومية 10: 4 - 18

Πχωκ θαρ ἡπινομοο Πιχρικοο πε
εῦμεθῳη ἡνοῦο ἡιβεν εῦθαθῳ ἡροϋ.

For Christ is the end of
the law for righteousness to
everyone who believes.

لَأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ
لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ بِهِ.

ἡωγῆσῃ θαρ ἀϋῆδοι θε ἡμεθῳη
ἐβολ δθεν πινομοο: φῆρωῳ εῦθαθῳ
εϋῆωνῆ ἡθῆτῃ.

For Moses writes about
the righteousness which is
of the law, “The man who
does those things shall live
by them.”

لَأَنَّ مُوسَى يَكْتُبُ فِي الْبَرِّ الَّذِي
بِالنَّامُوسِ: إِنَّ الْإِنْسَانَ الَّذِي
يَفْعَلُهَا سَيَحْيَا بِهَا.

ἡμεθῳη δε ἐβολ δθεν φῆθαθῳ
ἡῳῳ ἡμοο ἡπαρῆῥ: ἡπερχοο δθεν

But the righteousness of
faith speaks in this way,
“Do not say in your heart,
“Who will ascend into

وَأَمَّا الْبَرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ
هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ
إِلَى السَّمَاءِ، أَي لِيحْدِرَ الْمَسِيحِ.

πεκρητ γε νιμ εθναδωυε επωωι ετφε:
ετε φαι πε γε ντεϋι νι μπιχριστος
επεσнт.

Ιε νιμ εθναδωυε επεснт εφνοϋν:
ετε φαι πε γε ντεϋι νι μπιχριστος
επωωι εβολ θεν νηεθωωοϋτ.

Αλλα οϋ πε ετε ττραφη ζω
μμοϋ εϋεντ εροκ νχε πιсаχι εχη θεν
ρωκ οτοϋ εχη θεν πεκρηт: ετε φαι πε
πιсаχι ντε φναϋτ ετενθιωωυ μμοϋ.

Χε εωωπ ακωανοτωνϋ εβολ θεν
ρωκ γε Πβοιс πε Ιηсοϋс οτοϋ
ντεκναϋτ θεν πεκρηт γε λφνοϋτ
τοϋноϋ εβολ θεν νηεθωωοϋτ
εκενοϋεμ.

θεν πιρηт зар сенаϋτ εροϋ
εϋεεθμη: θεν ρωοϋ δε σεοϋωνϋ
μμοϋ εβολ εϋноϋεμ.

Сζω зар μμοϋ νχε ττραφη γε
οτοϋν νιβεν εθναϋτ εροϋ ννεϋβιωπι.

Уμοϋ φωρх зар ωοп μπιλοϋδαι
νεμ πιΟϋεινιν: Πβοис зар νοϋωт πε
ντε οτοϋν νιβεν: εϋοι νραμλδ νοτοϋν
νιβεν ετωωυ εϋρηι οϋβηϋ.

Οτοϋν зар νιβεν εθνατωβϋ μφραν
μΠβοис εϋεноϋεμ.

heaven?” that is, to bring
Christ down from above.

Or, ‘Who will descend
into the abyss?’ that is, to
bring Christ up from the
dead.

But what does it say?
The word is near you, in
your mouth and in your
heart”, that is, the word of
faith which we preach:

that if you confess with
your mouth The Lord Jesus
and believe in your heart
that God has raised Him
from the dead, you will be
saved.

For with the heart one
believes unto righteousness,
and with the mouth
confession is made unto
salvation.

For the Scripture says,
‘Whoever believes on Him
will not be put to shame.’

For there is no
distinction between Jew and
Greek, for the same Lord
over all is rich to all who
call upon Him.

For ‘whoever calls on
the name of The Lord shall
be saved.’

أَوْ مَنْ يَهْبِطُ إِلَى الْهَوِيَّةِ؟ أَيُّ
لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ.

لَكِنْ مَاذَا يَقُولُ؟ الْكَلِمَةُ قَرِيبَةٌ مِنْكَ
فِي فَمِكَ وَفِي قَلْبِكَ، أَيُّ كَلِمَةُ
الْإِيمَانِ الَّتِي نَكْرِرُ بِهَا.

لَأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ
مِنَ الْأَمْوَاتِ خَلَّصْتَ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ
لَا يُخْزَى.

لَأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ
عَنِيًّا لِجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ.

لَأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ
يَخْلُصُ.

Πως οτην σενατωβη υφηητε
 υποτριναρτ εροφ: πως δε σεναναρτ
 υφηητε υπονοσομεφ: πως δε
 σενασωτεμ ατδνε φηετρωιω.

Πως δε σεναρωιω
 ανωτεμοτοροπον κατα φρητ ετςδνοτ
 χε ζωσ ενεσε νεβδλαρτ
 ννηετρωιεννοτφ ννηπεθνανετ.

Αλλα υπονωσωτεμ τηροτ νσα
 πετασσελιον: Ησαηασ ταρ ερω υμοσ
 χε Πβοις νιμ πε εταρναρτ ετενςμη:
 οτοσ περωβω υΠβοις εταρδωρη ενιμ.

Θαρα φναρτ εβολ δεν πεσωτεμ:
 πε: πεσωτεμ δε εβολ ριτεν πεαχι
 υφνοττ πε.

Αλλα τρω υμοσ χε μη
 υπονωσωτεμ μενοτνε εποτδρωσ
 ωναρ εβολ ριτεν πεαχι τηρφ: οτοσ
 νοτσαχι αρφορ ωα αρησ
 ντοικοτμενη.

*Πρμωτ ταρ νεμωτεν νεμ
 τερηνη ενσοπ: χε αμην εσεωπι.*

How then shall they call
 on Him in whom they have
 not believed? And how shall
 they believe in Him of
 whom they have not heard?
 And how shall they hear
 without a preacher?

And how shall they
 preach unless they are sent?
 As it is written: 'How
 beautiful are the feet of
 those who preach the gospel
 of peace, who bring glad
 tidings of good things!'

But they have not all
 obeyed the gospel. For
 Isaiah says, 'Lord, who has
 believed our report? And to
 whom has the arm of The
 Lord been revealed?'

So then faith comes by
 hearing, and hearing by the
 word of God.

But I say, 'have they not
 heard?' Yes indeed: 'Their
 sound has gone out to all the
 earth, And their words to
 the ends of the world.'"

*The grace of God the
 Father be with you all.
 Amen.*

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.
 وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ
 وَكَيْفَ يَسْمَعُونَ بِلَا كَارِرٍ؟

وَكَيفَ يَكْرِزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا
 هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامِ
 الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ
 بِالْخَيْرَاتِ!"

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا
 الْإِنْجِيلَ، لِأَنَّ إِشْعِيَاءَ يَقُولُ: " يَا
 رَبُّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ
 اسْتَعْلَنَتْ ذِرَاعُ الرَّبِّ؟"

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ
 اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟
 بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ
 صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ
 أَقْوَالُهُمْ."

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιζοττ
 νεπιστολη ντε πενωτ Ιωαννης.
 Αμην. Ναμηνρατ.

The Catholic Epistle
 from the First Epistle of our
 teacher St. John. May his
 blessings be with us. Amen.
 My beloved.

الكاثوليكون من رسالة معلمنا
 يوحنا الرسول الأولى، بركته
 المقدسة تكون معنا. أمين. يا
 احبائي.

Φη̅ε̅να̅ϗ̅ο̅π̅ ι̅ς̅χ̅ε̅ν̅ Ϸ̅η̅
φ̅η̅ε̅τ̅αν̅σ̅ο̅θ̅μ̅ε̅ϗ̅ φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅
ἡ̅ν̅η̅ν̅β̅α̅λ̅ φ̅η̅ε̅τ̅αν̅σ̅ο̅μ̅ς̅ ε̅ρο̅ϗ̅: ο̅το̅Ϸ̅
ἄ̅ν̅η̅ν̅ς̅ι̅ς̅ χ̅ε̅μ̅χ̅ω̅μ̅ϗ̅ ε̅θ̅β̅ε̅ π̅ι̅ς̅α̅χ̅ι̅ ἡ̅ν̅τ̅ε̅
π̅ω̅ν̅ῶ̅.

Ο̅το̅Ϸ̅ π̅ω̅ν̅ῶ̅ δ̅α̅ϗ̅ ο̅τ̅ω̅ν̅Ϸ̅ ε̅β̅ο̅λ̅ ο̅το̅Ϸ̅
α̅ν̅η̅ν̅α̅ϗ̅: ο̅το̅Ϸ̅ τ̅ε̅ν̅ε̅ρ̅μ̅ε̅θ̅ε̅ρ̅ε̅ ο̅το̅Ϸ̅
τ̅ε̅ν̅τ̅α̅μ̅ο̅ ἡ̅μ̅ω̅τ̅ε̅ν̅ ε̅π̅ι̅ω̅ν̅ῶ̅ ἡ̅ν̅ε̅ν̅ε̅Ϸ̅: χ̅ε̅
φ̅η̅ε̅τ̅ϗ̅ο̅π̅ Ϸ̅α̅ φ̅ι̅ω̅τ̅ ο̅το̅Ϸ̅ δ̅α̅ϗ̅ ο̅τ̅ω̅ν̅Ϸ̅
ε̅ρο̅ν̅.

Φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅ ο̅το̅Ϸ̅
ε̅τ̅αν̅σ̅ο̅θ̅μ̅ε̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ϗ̅ ἡ̅μ̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅
Ϸ̅ι̅ν̅α̅ ἡ̅θ̅ω̅τ̅ε̅ν̅ Ϸ̅ω̅τ̅ε̅ν̅ ἡ̅ν̅τ̅ε̅ ο̅τ̅μ̅ε̅τ̅ϗ̅φ̅η̅ρ̅
ϗ̅ο̅π̅ι̅ ἡ̅μ̅ω̅τ̅ε̅ν̅ ν̅ε̅μ̅α̅ν̅ ο̅το̅Ϸ̅ τ̅ε̅ν̅μ̅ε̅τ̅ϗ̅φ̅η̅ρ̅
α̅ς̅χ̅η̅ ν̅ε̅μ̅ φ̅ι̅ω̅τ̅ ν̅ε̅μ̅ Π̅ε̅ϗ̅ϗ̅η̅ρ̅ι̅ Ἰ̅η̅ς̅ο̅υ̅ς̅
Π̅ι̅χ̅ρ̅ι̅ς̅τ̅ο̅ς̅.

Ο̅το̅Ϸ̅ ν̅α̅ι̅ ε̅τ̅ε̅ν̅ς̅ῶ̅δ̅α̅ι̅ ἡ̅μ̅ω̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅
Ϸ̅ι̅ν̅α̅ ἡ̅ν̅τ̅ε̅ π̅ε̅τ̅ε̅ν̅ρ̅α̅ϗ̅ι̅ ϗ̅ο̅π̅ι̅ ε̅ϗ̅χ̅η̅κ̅ ε̅β̅ο̅λ̅.

Ο̅το̅Ϸ̅ φ̅α̅ι̅ π̅ε̅ π̅ι̅ω̅ϗ̅ ε̅τ̅αν̅σ̅ο̅θ̅μ̅ε̅ϗ̅
ἡ̅ν̅τ̅ο̅τ̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ϗ̅ ἡ̅μ̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅: χ̅ε̅
φ̅η̅ο̅υ̅ϗ̅ ο̅το̅Ϸ̅ω̅ι̅ν̅ι̅ π̅ε̅ ο̅το̅Ϸ̅ ἡ̅μ̅ο̅ν̅ ε̅λ̅ι̅
ἡ̅χ̅α̅κ̅ι̅ ἡ̅ῶ̅η̅τ̅ϗ̅.

Ε̅ϗ̅ο̅π̅ α̅ν̅ω̅α̅ν̅ς̅ο̅ς̅ χ̅ε̅ ο̅το̅ν̅ ἡ̅τ̅αν̅
ἡ̅ο̅τ̅μ̅ε̅τ̅ϗ̅φ̅η̅ρ̅ ν̅ε̅μ̅α̅ϗ̅ ο̅το̅Ϸ̅ ε̅ν̅μ̅ο̅ϗ̅ι̅ ῶ̅ε̅ν̅
π̅ι̅χ̅α̅κ̅ι̅ τ̅ε̅ν̅χ̅ε̅ μ̅ε̅θ̅η̅ο̅υ̅ς̅ ο̅το̅Ϸ̅ τ̅ε̅ν̅ι̅ρ̅ι̅
ἡ̅θ̅μ̅η̅ι̅ δ̅α̅ν̅.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life;

the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us;

that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

And these things we write to you that your joy may be full.

This is the message, which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

أَلَّذِي كَانَ مِنَ الْبَدْءِ الَّذِي سَمِعْنَاهُ
الَّذِي رَأَيْنَاهُ بَعْيُونَا الَّذِي شَاهَدْنَاهُ
وَلَمَسْتَهُ أَيْدِينَا مِنْ جِهَةِ كَلِمَةِ
الْحَيَاةِ.

فَإِنَّ الْحَيَاةَ أَظْهَرَتْ وَقَدْ رَأَيْنَا
وَنَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ
الَّتِي كَانَتْ عِنْدَ الْآبِ وَأَظْهَرَتْ لَنَا.

الَّذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ
لِكَيْ يَكُونَ لَكُمْ أَيْضًا شَرِكَةٌ مَعَنَا
وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ الْآبِ
وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ.

وَنُكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرْحُكُمْ
كَامِلًا.

وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ
وَنُخْبِرُكُمْ بِهِ إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ
ظُلْمَةٌ ابْتِئَاءً.

إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةً مَعَهُ وَسَلَكْنَا
فِي الظُّلْمَةِ نَكْذِبُ وَلاَسْنَا نَعْمَلُ
الْحَقَّ.

Εὐωπ Δε ἀνωάνωυι θεν ποῦωινι
 ἄφρητ̄ εἰωεῖωωπ θεν ποῦωινι
 οὔον ἵταν ἵοῦμεῖωφρη νεμ νεῖρηνοῦ
 οὔοθ πιςνοῦ ἵησοῦς Πιχριστοῦ
 Πεῖωρηι ἑῖνατοῦβον ἔβωλ εἰα νοβι
 νιβεν.

Εὐωπ ἀνωάνωοῦ εἰ ἄμωοντεν νοβι
 ἄμωαῦ τενερεῖαλ ἄμωον ἄμωαῦατεν
 οὔοθ ἄμωι ωωπ ἵθῆτεν ἀν.

Εὐωπ ἀνωάν οὔωνεῖ ἵνεῖνοβι
 ἔβωλ ἑῖνεῖοῦ οὔοθ οὔἄμωι πε εἰνα
 ἵνεῖεῖχα νεῖνοβι ναῖν ἔβωλ: οὔοθ
 ἑῖνατοῦβον ἔβωλ εἰα βῖνεῖονεῖ νιβεν.

Εὐωπ ἀνωάνωοῦ εἰ ἄπενερενοβι
 τεῖρηι ἄμωοῦ ἵκαμῆενοῦε οὔοθ
 πεῖεαεῖω ωωπ ἵθῆτεν ἀν.

Παῖωρηι ναῖ τ̄εῖδαῖ ἄμωωῦῦ ἵωτεν
 εἰνα ἵτετενεῖωτεμερνοβι: οὔοθ ἔωωπ
 ἄρεῖωαν οὔαι ερνοβι οὔον ἵταν ἄμωαῦ
 ἄΠιπαρακλῆτοῦ εἰατεν Φῖωτ ἵησοῦς
 Πιχριστοῦ πιἄμωι.

Οὔοθ ἵθωοῦ πε ἵεωῖτ ἵτε νεῖνοβι:
 εἄβε νοῖν Δε ἄμωαῦατεν ἀν ἀλλα νεμ
 εἄβε να πικοσμοῦ τηρεῖ.

Οὔοθ θεν φαῖ τεῖεῖμ εἰ ἀνσοῦωνεῖ
 ἔωωπ ἀνωάνἄρεῖ εἵνεῖεῖτοῖη.

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His word is not in us.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Now by this we know that we know Him, if we keep His commandments.

وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ فِي النُّورِ فَلَنَا شَرَكَةٌ بَعْضُنَا مَعَ بَعْضٍ وَدَمُ يَسُوعَ الْمَسِيحِ ابْنِهِ يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ.

إِنْ قُلْنَا إِنَّهُ لَيْسَ لَنَا خَطِيئَةٌ نُضِلُّ أَنْفُسَنَا وَلَيْسَ الْحَقُّ فِيْنَا.

إِنْ اعْتَرَفْنَا بِخَطَايَانَا فَهُوَ آمِينٌ وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا وَيُطَهِّرَنَا مِنْ كُلِّ إِثْمٍ.

إِنْ قُلْنَا إِنَّنَا لَمْ نُخْطِئْ نَجْعَلُهُ كَاذِبًا، وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.

يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا تَخْطِئُوا. وَإِنْ أَحَدٌ خَطَأَ أَحَدٌ فَلَنَا شَفِيعٌ عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ.

وَهُوَ كَفَّارَةٌ لِحَطَايَانَا. لَيْسَ لِحَطَايَانَا فَقَطْ، بَلْ لِحَطَايَا كُلِّ الْعَالَمِ أَيْضًا.

وَبِهَذَا نَعْرِفُ أَنَّ قَدْ عَرَفْنَا: إِنْ حَفِظْنَا وَصَايَاهُ.

Φηετω υμωσ τε λισουωυ οτοσ
 ντεϋτεμαρεσ ενεϋεντολη
 οτσαμεινονυ πε οτοσ οτθμι υπο δειν
 φαι αν.

Φηε δε εθνααρεσ επεϋσαχι
 αληθωσ τασαπη ντε Φνοϋτ ασϋωκ
 εβολ νδρηι δειν φαι: δειν φαι τειναεμι
 τε τειυοπ νδητη.

Φηετω υμωσ τε τυοπ νδητη
 σεμϋωα μηρητ ετα φη μωυι υμωυ
 ντεϋμωυι ϋωυ μηρητ.

*Νασινηοϋ υπερμεινερε πικωμοσ
 οτδε νηετωοπ δειν πικωμοσ: πικωμοσ
 νασινηι νεμ τεϋεπιϋμα: φη δε ετιρι
 μηφορωυ μηΦνοϋτ ϋναϋωπι ϋα ενεϋ:
 αμην.*

He who says, "I know
 Him," and does not keep His
 commandments, is a liar,
 and the truth is not in him.

But whoever keeps His
 word, truly the love of God
 is perfected in him. By this
 we know that we are in Him.

He who says he abides in
 Him ought himself also to
 walk just as He walked.

*Do not love the world
 nor the things, which are in
 the world. The world passes
 away, and its desires; but he
 who does the will of God
 abides forever. Amen.*

مَنْ قَالَ قَدْ عَرَفْتُهُ وَهُوَ لَا يَحْفَظُ
 وَصَايَاهُ، فَهُوَ كَاذِبٌ وَلَيْسَ الْحَقُّ
 فِيهِ.

وَأَمَّا مَنْ حَفِظَ كَلِمَتَهُ، فَحَقًّا فِي هَذَا
 قَدْ تَكَمَّلَتْ مَحَبَّةُ اللَّهِ. بِهَذَا نَعْرِفُ
 أَنَّنَا فِيهِ.

مَنْ قَالَ إِنَّهُ ثَابِتٌ فِيهِ، يَتَّبِعِي أَنَّهُ
 كَمَا سَلَكَ ذَلِكَ هَكَذَا يَسْلُكُ هُوَ أَيضًا.

*لا تحبوا العالم ولا الاشياء التي
 في العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الأبد. آمين.*

The Acts الإبركسيس

Πραϋις ντε νενιοϋτ ναποστολοσ:
 ερε ποϋσμοϋ εθοταβ υωπι νεμαν.
 Δμην.

The Acts of our fathers
 the apostles, may their
 blessings be with us all.
 Amen.

فصل من أعمال آباءنا الرسل
 الأطهار المشمولين بنعمة الروح
 القدس، بركاتهم المقدسة تكون
 معنا. آمين.

Πραϋις ϋ: α - ιϋ

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετροσ δε νεμ Ιωαννης ναϋνα
 εϋρηι επιερφει μηναϋ νητπροσεϋχη
 ντε ασπ ψιτ.

Now, Peter and John
 went up together to the
 temple at the hour of prayer,
 the ninth hour.

وَصَعِدَ بُطْرُسُ وَيُوحَنَّا مَعًا إِلَى
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

He oton orwami de efoi nbaale
icxen efdhen enexi nte teqmar: fai ne
parawonni umof umhni nceqac
daten pho ntpwzhi nte pierfei thete
parawonni eroc ze tsaiñ eperqbi
notumeonahnt nte nheona edonni
epierfei.

Fai etaqnar ePetros neu
Iwannhs enna edonni epierfei
nawtwbz umwof eforaw ebni
notumeonahnt ntotot.

Petros de aqomc eroc neu
Iwannhs pezac ze comc eron.

Thoc de aqomc erwof nawmevni
ze qnabi notenxai ntotot.

Petros de pezac nac: ze orbat
neu onnotb nqwp nni an petenti
de tt umof nak den φραν nhococ
Pwxpoc Πιναζωρεoc twnc oroc
moyi.

Oroc aqamazi de nteqxi
notinam aqtonoc: den totnot de
awtaxro nxe neqbasic neu niop nte
patq.

Oroc efbifei aqoci eratq oroc
nawmoyi oroc aqwe edonni epierfei
newwof eqmoyi efbifei eqomof

And a certain man lame
from his mother's womb
was carried, whom they laid
daily at the gate of the
temple, which is called
Beautiful, to ask alms from
those who entered the
temple;

who, seeing Peter and
John about to go into the
temple, asked for alms,

And fixing his eyes on
him, with John, Peter said,
“Look at us.”

So he gave them his
attention, expecting to
receive something from
them.

Then Peter said, “Silver
and gold I do not have, but
what I do have I give you:
In the name of Jesus Christ
of Nazareth, rise up and
walk.”

And he took him by the
right hand and lifted him up,
and immediately his feet
and ankle bones received
strength.

So he, leaping up, stood
and walked and entered the
temple with them, walking,
leaping, and praising God.

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ
يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ
بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ
«الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ
يَدْخُلُونَ الْهَيْكَلَ.

فَهَذَا لَمَّا رَأَى بُطْرُسُ وَيُوحَنَّا
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ
لِيَأْخُذَ صَدَقَةً.

فَتَقَرَّسَ فِيهِ بُطْرُسُ مَعَ يُوحَنَّا
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهُمَا مُنْتَظِرٌ أَنْ يَأْخُذَ مِنْهُمَا
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا
ذَهَبٌ وَلَكِنِ الَّذِي لِي فَإِيَّاهُ أُعْطِيكَ:
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ
وَامْشِ».

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي
وَيَطْفِرُ وَيُسَبِّحُ اللَّهَ.

ἐΦνοῦτ.

Οτοϛ αϱνατ ἔροϱ ἵνε πιλαοϛ
τηρϱ εϱμοϱι οτοϛ εϱϱμοϱ ἐΦνοῦτ.

Πατωοτη Δε ἕμοϱ πε γε φαι πε
φἠεναϱεϱϱεϱ εϱϱατϱεθἠαι δατεν
τϱαι ἕπρῆλἠ ἵτε περφει οτοϛ ατμοϛ
ἐβολ δεν οτϱοτ νεϱ οτϱετἔβἠ ἐῆρη
ἐεεφἠεταϱϱωπι ἕμοϱ.

Εαϱάμαϱι Δε ἕΠετροϛ νεϱ
Ιωανἠἠϱ αϱφωτ εαρωοτ ἵνε πιλαοϛ
τηρϱ δατεν τϱτοὰ θεῶατμοϱτ ἔροϛ
γε θα ϑολοϱωἠ ετ ἵῆρη δεν οτϱοτ.

Εταϱνατ Δε ἵνε Πετροϛ αϱεροῦῶ
ἕπιλαοϛ ἠιρωἠ ἠιϱαἠἠλιτἠϱ εῶβε οτ
τετενερῶφἠρη ἐεεφαι: ἱε ἀδωτεν
ἐτετενεϱοϱ εῆρον εῶϱ γε ἵῆρη δεν
τενεϱοϱ ἱε τενετετερεβἠϱ ἀἠῆρι ἕφαι
εῆρε παἠ μοϱι.

Φνοῦτ ἵΑβρααϱ νεϱ Φνοῦτ
ἵΙσαακ νεϱ Φνοῦτ ἵΙακωβ: Φνοῦτ
ἵτε νεἠιοτ αϱτῶοτ ἕπεϱάλοϱ
Ιἠοϱϱ: φαι ἵῶτεν ἐταρετεἠἠϱϱ
ἐαρετενεϱοϱ ἐβολ ἕπεῶθο
ἕΠιλατοϛ: ἐὰ φἠ μεν τϱαπ ἐχαϱ
ἐβολ.

Πῶωτεν Δε πεῶοταβ οτοϛ πιῶἠἠ
ἀρετετενεϱοϱ ἐβολ ἐαρετενερετιἠ

And all the people saw
him walking and praising
God.

Then they knew that it
was he who sat begging
alms at the Beautiful Gate
of the temple; and they were
filled with wonder and
amazement at what had
happened to him,

Now, as the lame man
who was healed held on to
Peter and John, all the
people ran together to them
in the porch, which is called
Solomon's, greatly amazed.

So when Peter saw it, he
responded to the people:
“Men of Israel, why do you
marvel at this? Or why look
so intently at us, as though
by our own power or
godliness we had made this
man walk?

The God of Abraham,
Isaac, and Jacob, the God of
our fathers, glorified His
Son Jesus, whom you
delivered up and denied in
the presence of Pilate, when
he was determined to let
Him go.

But you denied the Holy
One and the Just, and asked
for a murderer to be granted
to you,

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي
وَيُسَبِّحُ اللَّهَ.

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْبَيْتِ
الْجَمِيلِ فَأَمْتَلُوا دَهْشَةً وَحَيْرَةً مِمَّا
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوحَنَّا،
تَرَكَضَ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقُ
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ
الْإِسْرَائِيلِيُّونَ مَا بِالْكُمْ تَتَعَجَّبُونَ
مِنْ هَذَا وَلِمَاذَا تَنْشَخِصُونَ إِلَيْنَا
كَأَنَّنا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ
وَطَلَبْتُمْ أَنْ يُؤْتَى لَكُمْ رَجُلٌ قَاتِلٌ.

εθροῦχα οἰρωμι νωτεν ἐβολ
ἠρεψῶτεβ.

Παρχησος δε ἠτε πῶνηδ
ἀρετενδουθεβει: φαι ἔτα φηνοῦτ
τοῦνοςφ ἐβολ δεν νηεθωωοῦτ: φαι
ἀνον तेνοι ἕμεερε ναφ.

Οὔος ἠῆρηι δεν φηναετ ἠτε
πεφραν φαι ἔτετενναῦ ἐροφ οὔος
τετενσωοῦν ἕμοφ Πεφραν πε
ἐταφταχροφ οὔος πιναετ ἔτε οῦ ἐβολ
εἰτοτεφ πε αφτ ναφ ἕπαιοῦχα
ἕπετενἕθο ἐβολ τηροῦ.

*Πισαχι δε ἠτε Πῶοις εφἔλαι οὔος
εφἔλαῦαι: εφἔλαμασι οὔος εφἔταχρο:
δεν ἴαγια ἠεκκλῆσια ἠτε φηνοῦτ:
ἀμην.*

and killed the Prince of
life, whom God raised from
the dead, of which we are
witnesses.

And His name, through
faith in His name, has made
this man strong, whom you
see and know. Yes, the
faith, which comes through
Him has given him this
perfect soundness in the
presence of you all.

*The word of The Lord
shall grow, multiply, be
mighty and be confirmed in
the holy church of God.
Amen.*

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاءُ
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ
الَّذِي بِوَاسِطَتِهِ أُعْطَاهُ هَذِهِ الصِّحَّةَ
أَمَامَ جَمِيعِكُمْ.

*لم تنزل كلمة الرب تنمو وتعتز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 16

سنكسار اليوم السادس عشر من شهر برمودة

1. The Martyrdom of St. Antipas, Bishop of Pergamos
and a Disciple of St. John the Evangelist
2. The Commemoration of Enoch the Just, being taken
Alive to Heaven

1. The Martyrdom of St. Antipas, Bishop of Pergamos and a Disciple of St. John the Evangelist

On this day of the later part of the first Christian century, St. Antipas, bishop of Pergamos (a city in Asia Minor, that had one of the seven churches mentioned in the Book of Revelation), was martyred. He was a disciple of St. John the evangelist, who mentioned him in his Revelation (Revelation 2: 12 - 16).

This saint was during the reign of Emperor Domitian, who severely persecuted the Christians and

1. استشهاد القديس أنتيباس، تلميذ يوحنا
الرسول وأسقف برغامس
2. تذكّار إصعاد أخنوخ البار حيّاً إلى السماء

1. استشهاد القديس أنتيباس، تلميذ يوحنا
الرسول وأسقف برغامس
في مثل هذا اليوم من أواخر القرن الأول
المسيحي، استشهاد القديس أنتيباس أسقف
برغامس (برغامس: مدينة بآسيا الصغرى
كانت فيها إحدى الكنائس السبع المذكورة في
سفر الرؤيا) وتلميذ القديس يوحنا الرسول
وقد ذكره في رؤياه (رؤيا 2: 12 - 16).
كان هذا القديس في عهد الملك دومتيانوس
قيصر الذي اضطهد المسيحيين كثيراً وقتل

viciously slew many of them.

When Satan saw the growth of the Christian religion at the hands of St. Antipas, he spoke to the heathens from inside the idol saying, "I can't stay in the city as long as Antipas is present in it." The pagan people rose up, seized St. Antipas and brought him to the ruler of the city. The ruler ordered the saint to offer sacrifices to the idols, but he refused. Instead, he started to explain to him the principles of the Christian faith. However, the ruler tormented him with severe tortures then imprisoned him.

During his imprisonment, St. John the evangelist sent him a message to comfort and strengthen him. In his message, he called him faithful priest and good shepherd.

Finally, when the ruler failed to persuade him, he placed him inside a statue of a bull made of brass and lit fire under him. While he was inside the bull, he praised God, thanking Him for making him worthy to be martyred for His name's sake. He delivered up his soul in peace and received the crown of martyrdom. The heathens took his body out of the statue and threw it away. The believers took his pure body and placed it with great veneration inside the church.

May the blessing of his prayers be with us all.
Amen.

2. The Commemoration of Enoch the Just, being taken Alive to Heaven

On this day also, the church commemorates Enoch the Just, being taken alive to Heaven. He was the son of Jared, and our teacher St. Jude the apostle called him, "Enoch, the seventh from Adam" (Jude 14). His son was Methuselah, the longest living man for he lived 969 years.

The Holy Bible testified about Enoch the Just, that he walked with God, meaning he pleased God with his good conduct, living in his obedience among a wicked generation full of corruption and profanity, "And Enoch walked with God; and he was not, for God took him" (Genesis 5: 24). And "God took him" meant God ascended him to heaven alive with his body (mortal flesh), and did not taste death. Exactly, as what happened later with Elijah the prophet (2 Kings 2).

These two saints will remain with their bodies in heaven until they come and the beast will make war against them and kill them, so they will taste death as

بعضهم بوحشية شديدة.
ولما رأى الشيطان نمو الديانة المسيحية على يد القديس أنتيباس، خاطب الوثنيين من داخل الوثن قائلاً إنه لا يستطيع الإقامة في المدينة طالما يوجد فيها أنتيباس. فنهض الشعب الوثني وقبضوا على القديس أنتيباس وأتوا به إلى الوالي الذي أمر أن يقدم القرابين للأوثان فرفض. وبدا يكلمه عن حقائق الإيمان المسيحي، فغذبه الوالي عذابات شديدة ثم وضعه في السجن.
فأرسل له القديس يوحنا الإنجيلي رسالة مملوءة تعزية، دعاه فيها الكاهن الأمين والراعي الصالح.
ولما لم يقدر الوالي عليه، وضعه في تمثال ثور مصنوع من النحاس وأمر أن يوقدوا تحته، وهو بداخله يسبح الله ويشكره الذي أهله أن يستشهد من أجل اسمه، ثم تنيح بسلام ونال إكليل الشهادة.
أخرج الوثنيون جسده خارج التمثال وألقوه بعيداً، فأخذوه المؤمنون باكرام جزيل ووضعوه في الكنيسة.
بركة صلواته فلنكن معنا. آمين.

2. تذكّار إصعاد أخنوخ البار حياً إلى السماء وفيه أيضاً تحتفل الكنيسة بتذكّار إصعاد البار أخنوخ حياً إلى السماء، وهو أخنوخ بن يارد ويدعوه معلّمنا يهوذا الرسول أخنوخ السابع من آدم (يهوذا 14) وابنه متوشالغ، الذي عمر على الأرض أكثر من أي إنسان آخر إذ عاش 969 سنة.

ويشهد الكتاب المقدس عن أخنوخ البار أنه سار مع الله، أي أرضى الله بسيرته الحسنة وعاش في طاعته في وسط جيل انتشر فيه الفساد وتفاقت فيه الرذيلة: "وسار أخنوخ مع الله ولم يوجد لأن الله أخذه" (تكوين 5: 24). ومعنى أخذه، أي أصعده إلى السماء حياً بجسده ولم يذق الموت تماماً، كما حدث بعد ذلك مع إيليا النبي (2 ملوك 2).

وسيطّل هذان القديسان بجسديهما في السماء إلى أن يأتيا ويحاربا الوحش (رؤيا 11: 7)، فيقتلها ويذوقان الموت كباقي الناس. عاش

all humans.
 Enoch lived 365 years before he was taken alive to heaven.
 May the blessing of his prayers be with us all.
 Amen.
 And glory be to God, now and forever. Amen.

أخنوخ 365 سنة قبل إصعاده حياً إلى السماء.
 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 ρλη: ιε, ιϛ	Psalm 139: 17, 18	المزمور 138: 15، 16
<p>Δηοκ δε αϋταιο η̄τοτ̄ ε̄μαϋω: η̄νε νεκω̄φηρι Φνοϋτ̄: ᾱτᾱμαρι ε̄μαϋω η̄νε νοταρχη: εῑε̄β̄ῑη̄πῑ ῡμωοϋ οτοϋ ε̄ρε̄ᾱϋαῑ ε̄ροτε οϋϋω. Δλληλοϋᾱ.</p>	<p>How precious also are Your elect, O God. How great is their governance. If I should count them, they would be more in number than the sand. Alleluia.</p>	<p>وأنا لقد أكرم على جداً، أصفياؤك يا الله، واعتزت جداً رئاستهم، أحصيتهم فيكثرون أكثر من الرمل. 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>Ο̄τᾱναστωσις̄ ε̄βολ̄ θ̄εν π̄ε̄ρᾱσσε̄λιον̄ ε̄θο̄τᾱβ̄ κᾱτᾱ Ιω̄αννη̄νη̄ ᾱσ̄ιοϋ.</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>Ιω̄αννη̄νη̄ κᾱ: ιε - κε</p>	<p>John 21: 15 - 21</p>	<p>يوحنا 21: 15 - 25</p>
<p>Ζοτε ο̄τη̄ ε̄τᾱνοϋω̄μ̄ πε̄χε̄ Ιη̄σοϋ η̄σῑμων̄ Πε̄τροϋ̄ χ̄ε̄ σ̄ῑμων̄ φᾱ Ιω̄να κε̄ρᾱσᾱπαν̄ ῡμοῑ ε̄ροτε̄ νᾱι: πε̄χᾱϋ</p>	<p>So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know</p>	<p>فَبَعْدَ مَا تَعَدَّوْا، قَالَ يَسُوعُ لِسِمْعَانَ بُطْرُسَ: يَا سِمْعَانَ بْنَ يُونَا، أَتُحِبُّنِي أَكْثَرَ مِنْ هَؤُلَاءِ؟ قَالَ لَهُ: نَعَمْ يَا رَبِّ، أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ. قَالَ لَهُ: ارْعَ حِرَافِي.</p>

ναϑ ϑε ϑε Παβοιϑ ν̄θοϑ ετεμι ϑε τ̄μει
υμοϑ: πεϑαϑ ναϑ ϑε λ̄μοϑι ν̄ναϑιηβ.

Παλιϑ οϑι πεϑαϑ ναϑ ῡφμαϑ ϑοπ
ϑνατ ϑε ϑιμων φα ιωνα χ̄μει υμοι:
πεϑαϑ ναϑ ϑε ϑε Παβοιϑ ν̄θοϑ ετεμι
ϑε τ̄μει υμοϑ: πεϑαϑ ναϑ ϑε λ̄μοϑι
ν̄ναε̄ϑωτ.

Πεϑαϑ ναϑ οϑι ῡφμαϑωμτ ν̄ϑοπ
ϑε Παβοιϑ ν̄θοϑ χ̄μει υμοι: αϑερ̄ικαϑ
ν̄ηητ δε ν̄ϑε Πετροϑ ϑε αϑϑοϑ ναϑ
ῡφμαϑωμτ ν̄ϑοπ ϑε χ̄μει υμοι:
οτοϑ πεϑαϑ ναϑ ϑε Παβοιϑ ν̄θοϑ
ετϑωοτ̄ν̄ η̄ωβ̄ η̄ιβεν̄ ν̄θοϑ ετεμι ϑε
τ̄μει υμοϑ: πεϑαϑ ναϑ ϑε λ̄μοϑι
ν̄ναε̄ϑωτ.

Διηη λ̄μην̄ τ̄ϑω υμοϑ ναϑ ϑε
εϑοι ν̄αλοτ̄ ψαϑμοϑκ̄ ῡματ̄ατ̄κ̄ οτοϑ
ψαϑωεναϑ ε̄φμᾱ ε̄τεϑναϑ: εϑωπ̄ δε
αϑωαηερ̄δελλο̄ εκ̄εϑοτ̄τεν̄ η̄εϑιϑ
ε̄βολ̄ οτοϑ ε̄ρε̄ κ̄εοτ̄αῑ μοϑκ̄ οτοϑ
εϑ̄εολ̄κ̄ ε̄φμᾱ ε̄τεϑναϑ̄ αν̄.

Φαῑ δε̄ ε̄ταϑϑοϑ εϑερϑυμεν̄ιϑ ϑε
ϑ̄νατ̄ωοτ̄ ῡφνοτ̄ ν̄δ̄ρη̄ δ̄εν̄ αϑ
υμοϑ: οτοϑ φᾱῑ ε̄ταϑϑοϑ πεϑαϑ ναϑ
ϑε μοϑῑ ν̄ϑωι.

Δϑφονϑϑ δε̄ ν̄ϑε Πετροϑ αϑνατ̄
ε̄πιμαθητ̄ηϑ̄ φη̄ ε̄ναρε̄ Ιηϑοϑϑ̄ μ̄ει

that I love You.” He said to him, “Feed My lambs.”

He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.”

He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.

Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had

قَالَ لَهُ أَيضاً ثَانِيَةً: يَا سَمْعَانُ بَنَ
يُونَا، أَتُحِبُّنِي؟ قَالَ لَهُ: نَعَمْ يَا رَبِّ،
أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ. قَالَ لَهُ: ارْزَعْ
عَنِّي.

قَالَ لَهُ ثَالِثَةً: يَا سَمْعَانُ بَنَ يُونَا،
أَتُحِبُّنِي؟ فَحَزَنَ بُطْرُسُ لِأَنَّهُ قَالَ لَهُ
ثَالِثَةً أَتُحِبُّنِي. فَقَالَ لَهُ: يَا رَبُّ أَنْتَ
تَعْلَمُ كُلَّ شَيْءٍ. أَنْتَ تَعْرِفُ أَنِّي
أُحِبُّكَ. قَالَ لَهُ يَسُوعُ: ارْزَعْ عَنِّي.

الْحَقَّ الْحَقَّ أَقُولُ لَكَ: لَمَّا كُنْتَ
أَكْثَرَ حَدَاثَةً كُنْتَ تَمْنُطِقُ ذَاتَكَ
وَتَمْشِي حَيْثُ تَشَاءُ. وَلَكِنْ مَتَى
شَخَّطَ فِئْتِكَ تَمُدُّ يَدَيْكَ وَآخَرَ
يُمْنِطِقُكَ وَيَحْمِلُكَ حَيْثُ لَا تَشَاءُ.

قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيتَةِ كَانِ
مُزْمَعًا أَنْ يُمَجِّدَ اللَّهُ بِهَا. وَلَمَّا قَالَ
هَذَا قَالَ لَهُ اتَّبِعْنِي.

فَالْتَفَتَ بُطْرُسُ وَنَظَرَ التَّلْمِيذَ الَّذِي
كَانَ يَسُوعُ يُحِبُّهُ يَتَّبِعُهُ وَهُوَ أَيضاً
الَّذِي اتَّكَأَ عَلَى صَدْرِهِ وَقَتَّ الْعِشَاءِ
وَقَالَ يَا سَيِّدُ مَنْ هُوَ الَّذِي يُسَلِّمُكَ.

ὁμοῦ ἐφορεῖ ἰσῶφ: φηέταφροθεβει
βιχεν τεφμεεστενητ θεν πιδιπνον
ογοθ ἐταφζοο ναφ ζε Πβοιο νιω πε
φθεθναθικ.

Εταφναφ οφν ἐφαι ἵνε Πετροο
πεζαφ ἵηχοφζοο ζε Πβοιο φαι Δε ἵθοοφ
οφ.

Πεζε ἵχοφζοο ναφ ζε ἐφωπ
αιφανοφωφ ἐχαφ φα φἱ ἀδοο ἵθοοφ:
ἵθοοφ Δε οφαζο ἵσφωι.

Δ παιαζι Δε ἱ ἐβφλ θεν ἵοηνοφ
ζε πιμαθθιοο ἐτε ὁμαφ ἵναμοφ αν:
νεταφζοο ναφ αν ἵνε ἵχοφζοο ζε
ἵναμοφ αν ἀλλα ἐφωπ αιφανοφωφ
ἐχαφ φα φἱ ἀδοο ἵθοοφ.

Φαι πε πιμαθθιοο ἐταφερμεθερε
θα ναι ογοθ ἵθοοφ πεταφζοοφ: ογοθ
τενεμω ζε οφμη τε τεφμεεθερε.

Ογοθ θανκεμωφ Δε οη αφαιτοφ
ἵνε ἵχοφζοο: ναι ἐνε αφζοοφ πε κατα
οφαι οφαι φμεφἱ ζε ναρε πικομοοο
ναφφερφωφιν αν πε ἵνιζωμ
ἐτοφναζοοφ.

*Πῶοφ φα Πεννοφφ πε φα ἐνεθ
ἵτε νι ἐνεθ: ἀμην.*

leaned on His breast at the
supper, and said, “Lord,
who is the one who betrays
You?”

Peter, seeing him, said
to Jesus, “But Lord, what
about this man?”

Jesus said to him, “If I
will that he remain till I
come, what is that to you?
You follow Me.”

Then this saying went
out among the brethren that
this disciple would not die.
Yet Jesus did not say to him
that he would not die, but,
“If I will that he remain till I
come, what is that to you?”

This is the disciple who
testifies of these things, and
wrote these things; and we
know that his testimony is
true.

And there are also many
other things that Jesus did,
which if they were written
one by one, I suppose that
even the world itself could
not contain the books that
would be written. Amen.

Glory be to God forever.

فَمَّا رَأَى بُطْرُسُ هَذَا قَالَ لِيَسُوعَ
يَا رَبِّ وَهَذَا مَا لَهُ.

قَالَ لَهُ يَسُوعُ: إِنْ كُنْتُ أَشَاءُ أَنَّهُ
يَبْقَى حَتَّى آجِيءَ، فَمَاذَا لَكَ؟
اتَّبِعْنِي أَنْتَ.

فَدَاعَ هَذَا الْقَوْلَ بَيْنَ الْإِخْوَةِ إِنَّ
ذَلِكَ التَّلْمِيذَ لَا يَمُوتُ. وَلَكِنْ لَمْ يَقُلْ
لَهُ يَسُوعُ إِنَّهُ لَا يَمُوتُ بَلْ إِنْ كُنْتُ
أَشَاءُ أَنَّهُ يَبْقَى حَتَّى آجِيءَ فَمَاذَا
لَكَ.

هَذَا هُوَ التَّلْمِيذُ الَّذِي يَشْهَدُ بِهَذَا
وَكَتَبَ هَذَا. وَنَعْلَمُ أَنَّ شَهَادَتَهُ حَقٌّ.

وَأَشْيَاءُ أُخْرَى كَثِيرَةٌ صَنَعَهَا يَسُوعُ
إِنْ كُتِبَتْ وَاحِدَةً وَاحِدَةً فَلَسْتُ أَظُنُّ
أَنَّ الْعَالَمَ نَفْسَهُ يَسْغُ الْكُتُبَ
الْمَكْتُوبَةَ. آمِينَ.

والمجد لله دائماً.

Katameros Readings for the 17th Day of Baramudah
قطمارس قراءات اليوم السابع عشر من شهر برمودة المبارك
СΟΥΜΗΤ ΨΑΛΜΟΥ ΝΕΞΟΥΤ ὙΠΙΑΒΟΥ ΦΑΡΜΟΥΤΗ

Ροηζι

Vespers Psalm
مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ζζ: ις, λς	Psalm 68: 11, 35	المزمور 67: 13، 33
<p>Πβοις εϋετ̄ νουρασι ἵνηετρηϋεννοϋϋ: ζεν οτηνωτ̄ ἵζουμ: οτηϋφρηι πε Φνουτ̄ ζεν ηηεθοταβ ἵταϋ: Φνουτ̄ ὕπιςραηλ ἵθοϋ εϋετ̄ ἵνουζου ηευ οτὰμαζι ὕπεϋλαος. ΔΔΔΗΛΟΥΑ.</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>Οτὰναζηνωσις εβουλ ζεν πιεταστελιον εθοταβ κατα Μαρκον ασιοϋ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
Μαρκον ς: 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 ριμηρ απιλορδανης: νεμ κευμω ερωϋ εβολ ζεν ναϯτρος νεμ †Σιδων: ερωϋ τεμ εν ηεναεϋρι μμωοτ αϋι εαροϋ.</p>	<p>and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.</p>	<p>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 εοβε πιμω ρινα ητοϋϋτεμ εεχρωϋϋ.</p>	<p>So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.</p>	<p>فَقَالَ لِتَلَامِيذِهِ أَنْ تَلَاذِمَهُ سَفِينَةٌ صَغِيرَةٌ لِسَبَبِ الْجَمْعِ، كَيْ لَا يَرْحَمُوهُ.</p>
<p>Ζανμωϋ εαρ ναεραφαδρι ερωοτ: εωστε ητοϋι εχωϋ ητοϋϋι 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 ερωπ ητοϋναϋ ερωϋ ερωϋετοϋ εεϋρη εαρατεϋ: οτος ναρωϋ εβολ ερωϋ μμοϋ εε ηεοκ πε Πωρηι μΦνοϋ†.</p>	<p>And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of God.”</p>	<p>وَالْأَرْوَاحُ النَّجِسَةُ حِينَمَا نَظَرْتَهُ خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ أَنْتَ ابْنُ اللَّهِ».</p>
<p>Οτος αεραεπιτιμαν νωοτ ηοτυμωϋ εινα ηεεϋτεμοτονεϋ εβολ.</p>	<p>But He sternly warned them that they should not make Him known.</p>	<p>وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا يُظْهِرُوهُ.</p>
<p>Οτος αϋϋεναϋ εεϋρη εεεν πιτωοτ οτος αϋμοϋ† εηηεταϋοϋαϋοϋ ηεοϋ οτος αϋϋενωοτ εαροϋ.</p>	<p>And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.</p>	<p>ثُمَّ صَعِدَ إِلَى الْجَبَلِ وَدَعَا الَّذِينَ أَرَادَهُمْ فَذَهَبُوا إِلَيْهِ.</p>

Οτοϑ αϑθαμιε̄ μητ̄ ςνατ̄
νη̄εταϑτ̄ρενοτ̄ ϑε̄ νιᾱποστολοϑ ϑινᾱ
ν̄τονο̄ρῑ νεμαϑ οτοϑ ϑινᾱ
ν̄τεϑγοτοροποτ̄ ε̄βιωϑ.

Οτοϑ εορε̄ περϑϑϑϑϑϑ ϑϑϑϑπ̄ ν̄τοτοτ̄
ε̄ερφαδ̄ρῑ ε̄ϑϑϑϑν̄ῑ οτοϑ ε̄β̄ῑ δ̄εμων̄
ε̄βολ̄.

Οτοϑ αϑτ̄ ν̄οτ̄ραν̄ ε̄ϑιμων̄ ϑε̄
Πετροϑ.

Οτοϑ Ιακωβοϑ̄ πε̄ϑηρῑ ν̄Ζεβεδεοϑ
νεμ̄ Ιωαννηϑ̄ πε̄ϑον̄ ν̄ιακωβοϑ οτοϑ
αϑτ̄ ν̄θανραν̄ ε̄ρωοτ̄ ϑε̄ Βοανερϑεϑ
ε̄τε̄ φαῑ πε̄ ϑε̄ ν̄ϑηρῑ ν̄τε̄ τ̄θαραβαῑ.

Ανδρεαϑ̄ νεμ̄ Φιλιπποϑ̄:
Βαρθολομιοϑ̄ νεμ̄ Ματθαιοϑ̄: νεμ̄
Θωμαϑ̄ νεμ̄ Ιακωβοϑ̄ ν̄τε̄ Αλφεοϑ̄:
νεμ̄ Θαδδαιοϑ̄ νεμ̄ ϑιμων̄
πιΚανανεοϑ̄.

Νεμ̄ Ιουδαϑ̄ πιϑκαριωτ̄ηϑ̄
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 وَبَرْثُولَمَائُسَ
وَمَتَّى وَثُومَا وَيَعْقُوبَ بْنَ حَلْفَايَ
وَتَدَاوُسَ وَسِمْعَانَ الْكَانَوِيِّ.

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
مُخْتَلٌّ!».

والمجد لله دائماً.

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

Ψωπ

Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρυλ: η, θ

Psalm 145: 10 - 12

المزمور 144: 8، 9

Πνεθογαν Ἰτακ ενεσογ εροκ:
πωογ Ἰτε τεκμετογρο ενεσαχι ἠμογ:
ογογ ενεχω Ἰτεκμετχωρι:
ερογογογνη 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 قوتك. 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 λωγκαν
ασιογ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λωγκαν ε: ιβ - κζ

Luke 6: 12 - 23

لوقا 6: 12 - 23

Λωγωπι δε θεν νιεσογ ετε ἠμαγ
αγι εβολ εχεν πιτωγ
εεροπροσεγχεθε ογογ ναγοι Ἰωρωις
θεν τπροσεγχη Ἰτε φνογτ.

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.

وفي تلك الأيام خرج إلى الجبل ليصلي. وقضى الليل كله في الصلاة لله.

Οτοϑ ἔτα πιέροοϑ ρωπι αϑμοϑϑ
ἐνεϑμαῶθηϑ οτοϑ αϑωπ ἐβολ
ἵδητοϑ ἕμῃτ ἑναϑ ἡἔταϑϑρενοϑ ρε
ἀποστολοϑ.

ϑιμων φῃἔτοϑμοϑϑ ἔροϑ ρε
Πετροϑ νεμ ἀνδρεαϑ πεϑϑον:
ιακωβοϑ νεμ ιωαννηϑ: Φιλιπποϑ νεμ
Βαρθολομειοϑ.

Νεμ Ματῥεοϑ νεμ Θωμαϑ νεμ
ιακωβοϑ ἵτε ἀλφεοϑ νεμ ϑιμων
φῃἔτοϑμοϑϑ ἔροϑ ρε πιρεϑχοϑ.

Νεμ Ιουδαϑ ἵτε ιακωβοϑ νεμ
Ιουδαϑ πιϑκαριωθηϑ φῃἔταϑϑωπι
ἕπροδοθηϑ.

Οτοϑ ἔταϑι ἔῃρη νεμωοϑ αϑοϑι
ἔρατϑ ῥεν οϑμα ἵκοι νεμ οϑμῃϑ ἵτε
νεϑμαῶθηϑ νεμ κεμῃϑ εϑωϑ ἵτε
πιλαοϑ ἐβολ ῥεν ϑΙουδαἔ τηϑ νεμ
Ιεροϑαλημ νεμ ἐβολ ῥεν ϑπαραλιἄ
ἵτε Ἰηροϑ νεμ ἑϑιδων ἡἔταϑι
ἔσωτεμ ἔροϑ οτοϑ ἵτεϑταλδωοϑ
ἐβολ ῥεν νοϑωωνι.

Οτοϑ ἡἔναϑῥεμκο ἕμωοϑ ἵϑε
ἡἑπνεϑμα ἡἄκαῶαρτοϑ ἡαϑερφαῃρι
ἔρωοϑ.

Οτοϑ ἡαρε πιμῃϑ τηϑϑ κωϑ ἵϑα
βι νεμαϑ: ρε οϑῃἡ ἡαϑῃῃοϑ ἐβολ ἕμοϑϑ

And when it was day,
He called His disciples to
Himself; and from them He
chose twelve whom He also
named apostles:

Simon, whom He also
named Peter, and Andrew
his brother; James and John;
Philip and Bartholomew;

Matthew and Thomas;
James, the son of Alphaeus,
and Simon called the
Zealot;

Judas, the son of James,
and Judas Iscariot who also
became a traitor.

And He came down
with them and stood on a
level place with a crowd of
His disciples and a great
multitude of people from all
Judea and Jerusalem, and
from the seacoast of Tyre
and Sidon, who came to
hear Him and be healed of
their diseases,

as well as those who
were tormented with
unclean spirits. And they
were healed.

And the whole
multitude sought to touch
Him, for power went out

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ
وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ
سَمَّاهُمْ أَيْضاً «رُسُلًا».

سِمَعَانَ الَّذِي سَمَّاهُ أَيْضاً بُطْرُسَ
وَأَنْدْرَاوَسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا.
فِيلِيبُّسَ وَبَرْتُولَمَاوُسَ.

مَتَّى وَثُومَا. يَعْقُوبَ بَنَ حَلْفَى
وَسِمَعَانَ الَّذِي يُدْعَى الزَّعِيورَ.

يَهُودَا بَنَ يَعْقُوبَ وَيَهُودَا
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
قُوَّةَ كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي
الْجَمِيعَ.

ἤχε οὐχομ ογορ νασταλδο ἡμωοῦ
τηροῦ πε.

Ογορ ἠθορ εἶταρραι ἠνερβαλ
ἐῖπωωι οῦβε νερμαθητης περαρ νωοῦ
χε ὠοῦνιὰτεν θηνοῦ νιζηκι χε θωτεν
τε ἴμετοῦρο ἠτε Φνοῦ†.

Ωοῦνιὰτεν θηνοῦ νηετσοκερ χε
†νοῦ τετεννασι: ὠοῦνιὰτεν θηνοῦ
νηετριμι †νοῦ χε τετεννασωβι.

Ωοῦνιὰτεν θηνοῦ ἐωωπ
ἠτοῦμεστε θηνοῦ ἠχε νιρωμι ογορ
ἠτοῦοῦετ θηνοῦ ἐβολ ογορ ἠτοῦωεω
θηνοῦ ογορ ἠτοῦρι πετενραν ἐβολ
ἠφρη† νοῦπετρωοῦ εῖβε Πωηρι
ἠΦρωμι.

Ραωι ρεν πιεροοῦ εἶτε ἡμαῦ ογορ
θεληλ: ρηππε ραρ πετενβεχε οῦνιω†
πε ἠερηι ρεν ἴφε: ναι ραρ οη ἐναῦρι
ἡμωοῦ ἠνιπροφητης ἠχε νοῦιο†.

*Πῶοῦ φα Πεννοῦ† πε: ωα ἐνερ
ἠτε νι ἐνερ: ἡμην.*

from Him and healed them
all.

Then He lifted up His
eyes toward His disciples,
and said: “Blessed are you
poor, For yours is the
kingdom of God.

Blessed are you who
hunger now, For you shall
be filled. Blessed are you
who weep now, For you
shall laugh.

Blessed are you when
men hate you, And when
they exclude you, And
revile you, and cast out your
name as evil, For the Son of
Man’s sake.

Rejoice in that day and
leap for joy! For indeed
your reward is great in
heaven, For in like manner
their fathers did to the
prophets.

Glory be to God forever.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجَائِعُ الْآنَ لِأَنَّكُمْ
تُشْبِعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ
الْإِنْسَانِ.

إَفْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا
فَهُوَ ذَا أَجْرِكُمْ عَظِيمٍ فِي السَّمَاءِ.
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ
بِالْأَنْبِيَاءِ.

والمجد لله دائماً

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπτασὶν Παύλου Πιὰποστολὸς

<p>Παύλος φῶκ ἰπενδοῖς Ἰησοῦς Πιχριστος: πιὰποστολος εἰθαρεμ: φῆεταῖθαυφ ἐπιζιωεννοῦφι ἵτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the 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>Πρωμος ι: Δ - ιη</p>	<p>Romans 10: 4 - 18</p>	<p>رومية 10 : 4 - 18</p>
<p>Πρωκ ταρ ἰπινομος Πιχριστος πε εἰμεθμη ἵνον ριβεν εῖθαετ εῖροφ. Ἰωῖθς ταρ ἀρεῖσαι κε τμεθμη εἶβολ δεν πινομος: φρωμι εῖθαε εφῆωνδ ἵδῆτς. Ἰμεθμη δε εἶβολ δεν φῆαετ εῖρω ἰμος ἰπαρητ: ἰπερζος δεν πεκρητ κε νιμ εῖθαυφ εἶπωι εἶφε: εἶτε φαι πε κε ἵτεφῖνι ἰΠιχριστος εἶπεσῆτ. Ἰε νιμ εῖθαυφ εἶπεσῆτ εἶφῖνι: εἶτε φαι πε κε ἵτεφῖνι ἰΠιχριστος εἶπωι εἶβολ δεν νῆεθωοῦτ. Ἀλλα οῖ πε εἶτε τῖραφῆ πω ἰμοφ εἶδεντ εῖροκ ἵκε πιααχι εἶχη δεν ρωκ οῖοε εἶχη δεν πεκρητ: εἶτε φαι πε</p>	<p>For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” that is, to bring Christ down from above. Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead. But what does it say? The word is near you, in your mouth and in your heart”, that is, the word of faith which we preach:</p>	<p>لأن غاية الناموس هي المسيح للبرِّ لكلِّ مَنْ يُؤْمِنُ بِهِ. لأن موسى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّامُوسِ: إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا. وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ، أَي لِيَحْدِرَ الْمَسِيحُ. أَوْ مَنْ يَهْبِطُ إِلَى الْهَابِثَةِ؟ أَي لِيَصْعَدَ الْمَسِيحُ مِنَ الْأَمْوَاتِ. لَكِنْ مَاذَا يَقُولُ؟ الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ، أَي كَلِمَةُ الْإِيمَانِ الَّتِي تُكْرَرُ بِهَا.</p>

ΠΙΣΤΑΧΙ ἸΝΤΕ ΦῆΝΑΖΤ ἘΤΕΝΖΙΩΨ ὕΜΟΥ.

Χε ἔΨΩΠ ΑΚΩΔΑΝΟΥΩΝΖ ἔΒΟΛ ΖΕΝ
ΡΩΚ ΧΕ ΠῆΟΙΣ ΠΕ ΙΗΣΟΥΣ ΟΥΟΥΖ
ἸΝΤΕΚΝΑΖΤ ΖΕΝ ΠΕΚΖΗΤ ΧΕ ἈΦΝΟΥΤ
ΤΟΥΝΟΥΣ ἔΒΟΛ ΖΕΝ ΝΗΘΟΥΟΥΤ
ΕΚΕΝΟΥΖΕΜ.

ΖΕΝ ΠΙΖΗΤ ΖΑΡ ΣΕΝΑΖΤ ἔΡΟΥ
ΕΥΜΕΘΜΗ: ΖΕΝ ΡΩΟΥ ΔΕ ΣΕΟΥΩΝΖ
ὕΜΟΥ ἔΒΟΛ ΕΥΝΟΥΖΕΜ.

ΣΧΩ ΖΑΡ ὕΜΟΥ ἸΧΕ ΤΤΡΑΦΗ ΧΕ
ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΖΤ ἔΡΟΥ ἸΝΕΥΒΙΨΠΙ.

ΜΟΝ ΦΩΡΧ ΖΑΡ ΨΟΠ ἸΠΙΟΥΔΑΙ
ΝΕΜ ΠΙΟΥΕΙΝΙΝ: ΠῆΟΙΣ ΖΑΡ ἸΟΥΟΥΤ ΠΕ
ἸΝΤΕ ΟΥΟΝ ΝΙΒΕΝ: ΕΥΟΙ ἸΡΑΜΑΔ ἸΟΥΟΝ
ΝΙΒΕΝ ΕΥΨ ἔΖΡΗ ΟΥΒΗΥ.

ΟΥΟΝ ΖΑΡ ΝΙΒΕΝ ΕΘΝΑΤΩΒΖ ἸΦΡΑΝ
ἸΠῆΟΙΣ ΕΥΕΝΟΥΖΕΜ.

ΠΩΣ ΟΥΝ ΣΕΝΑΤΩΒΖ ἸΦΗΕΤΕ
ἸΠΟΥΝΑΖΤ ἔΡΟΥ: ΠΩΣ ΔΕ ΣΕΝΑΝΑΖΤ
ἸΦΗΕΤΕ ἸΠΟΥΣΘΟΥΕΥ: ΠΩΣ ΔΕ
ΣΕΝΑΩΤΕΜ ΑΤῆΝΕ ΦΗΕΤΖΙΩΨ.

ΠΩΣ ΔΕ ΣΕΝΑΖΙΩΨ
ΑΥΨΤΕΜΟΥΟΡΠΟΥ ΚΑΤΑ ΦΗΗΤ ΕΤΣΖΗΟΥΤ
ΧΕ ΖΩΣ ἔΝΕΣΕ ΝΕΝΒΑΛΑΥΧ
ἸΝΗΕΤΖΙΩΕΝΝΟΥΥ ἸΝΗΠΕΘΝΑΝΕΥ.

that if you confess with
your mouth The Lord Jesus
and believe in your heart
that God has raised Him
from the dead, you will be
saved.

For with the heart one
believes unto righteousness,
and with the mouth
confession is made unto
salvation.

For the Scripture says,
'Whoever believes on Him
will not be put to shame.'

For there is no
distinction between Jew and
Greek, for the same Lord
over all is rich to all who
call upon Him.

For 'whoever calls on
the name of The Lord shall
be saved.'

How then shall they call
on Him in whom they have
not believed? And how shall
they believe in Him of
whom they have not heard?
And how shall they hear
without a preacher?

And how shall they
preach unless they are sent?
As it is written: 'How
beautiful are the feet of
those who preach the gospel
of peace, who bring glad
tidings of good things!'

لَا تَنْكَ إِنِ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ
مِنَ الْأَمْوَاتِ خَلَّصْتَ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ
لَا يُخْزَى.

لَأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ
غَنِيًّا 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 πωωβω ἕΠβοις ἔταρβωρπ ἔνιμ.

Θαρα φναρτ ἔβολ ζεν ἵρωτεμ:
 πε: ἵρωτεμ δε ἔβολ ζιτεν ἵσαχι
 ἕΦνωτ πε.

Αλλα τρω ἕμοσ χε μν
 ὑπορωτεμ μενωρνε ἀποτῶρω
 ωεναρ ἔβολ ζιχεν ἵκαχι τηρ: ορω
 νορσαχι ατφορ ωα ατρησ
 ἵτοικοτμενη.

*Πρῶτος ταρ νεωτεν νεμ
 τερηνη ενσοπ: χε ἀμην ἐσεΰωπι.*

But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed our report? And to whom has the arm of The Lord been revealed?'

So then faith comes by hearing, and hearing by the word of God.

But I say, 'have they not heard?' Yes indeed: 'Their sound has gone out to all the earth, And their words to the ends of the world.'"

The grace of God the Father be with you all. Amen.

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا
 الْإِنْجِيلَ، لِأَنَّ إِسْعِيَاءَ يَقُولُ: " يَا
 رَبُّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ
 اسْتُعْلِنَتْ ذِرَاعُ الرَّبِّ؟".

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ
 اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟
 بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ
 صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ
 أَقْوَالُهُمْ".

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ ζεν τμαρςνωτ
 ἵεπιστολη ἵτε πενωτ Πετρος. Δμην.
 Παμενρατ.

Ἢ Πετρος ἁ: ἵβ - κᾶ

Εθε φαί τνατ ἕφμενἵ νωτεν ἵσχοτ
 νιβεν εθε ναι κεπερ ἔρετενσωοτη ορω
 ἔρετενταρρηοτ ζεν τμεθμνι ετωοπ.

Ἰμενἵ δε χε ορωωβ ἕμνι πε φαί
 ἔτμενἵ ἔρορ χε ἔφοσον ττωοπ ζεν

The Catholic epistle of the Second epistle our teacher St. Peter. May his blessings be with us all. Amen. My beloved.

2 Peter 1: 12 - 21

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,

الكاثوليكون من رسالة معلمنا بطرس الثانية بركته علينا. آمين. يا احبائي.

2 بطرس 1: 12 - 21

لِذَلِكَ لَا أَهْمِلُ أَنْ أذَكِّرْكُمْ دَائِمًا
 بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ عَالِمِينَ
 وَمُثَبِّتِينَ فِي الْحَقِّ الْحَاضِرِ.

وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا دُمْتُ فِي
 هَذَا الْمَسْكَنِ أَنْ أَنْهَضَكُمْ
 بِالتَّذْكَرَةِ.

παλιανωπι εϊετογνος θηνογ νδρη δεν
ογμενι.

Εϊεμι γε εναβωλ εβολ νχε
παλιανωπι νχωλεμ κατα φρητ ζωγ
ετα Πενβοις Ιησογς Πιχριστος ταμον
ερογ.

¶ Ναιης δε ντοτ νχογ νιβεν ρινα
ντετενερφεμενι νναι μενεσα παμωιτ
εβολ.

Θανωγω γαρ αν υμετσαβε πε
ετανμωγι νσωγ: ελνταμωτεν ετχομ
ογορ τπαρογσια υΠενβοις Ιησογς
Πιχριστος αλλα ανερρεγναγ
ετμεθιωτ ντε φηετευμαγ.

Αγβι γαρ νογταιο νεμ ογωγ εβολ
ριτεν Φνογτ Φιωτ ογορ α ογμν ι ναγ
υπαρητ εβολ ριτεν πινηγτ νωγ
εθαδαγ: γε φαι πε Παωρηι Παμενριτ φαι
Δνοκ εταγτματ ερηι εζωγ.

Ογορ ταγμν ανον ανσοθμεσ εσνηογ
εβολ δεν τφε ενχη νεμαγ ριτεν πιτωγ
εθογβ.

Ογορ εταχρηογτ ντοτεν νχε πιχασι
ντε νιπροφητης φαι ετε καλωσ τετενρα
υμοσ ερετεντθετηεν ναγ υφρητ
νογδηβς εγερογωινη δεν ογμα νχακι
γατερογωνη εβολ νχε πιεροογ ογορ

knowing that shortly I
must put off my tent, just
as our Lord Jesus Christ
showed me.

Moreover, I will be
careful to ensure that you
always have a reminder of
these things after my
decease.

For we did not follow
cunningly devised fables
when we made known to
you the power and coming
of our Lord Jesus Christ,
but were eyewitnesses of
His majesty.

For He received from
God the Father honor and
glory when such a voice
came to Him from the
Excellent Glory: “This is
My beloved Son, in whom
I am well pleased.”

And we heard this
voice which came from
heaven when we were with
Him on the holy mountain.

And so we have the
prophetic word confirmed,
which you do well to heed
as a light that shines in a
dark place, until the day
dawns and the morning
star rises in your hearts.

عَالِماً أَنَّ خَلْعَ مَسْكِنِي قَرِيبٌ كَمَا
أَعْلَنَ لِي رَبَّنَا يَسُوعُ الْمَسِيحُ
أَيْضاً.

فَأَجْتَهِدُ أَيْضاً أَنْ تَكُونُوا بَعْدَ
خُرُوجِي تَتَذَكَّرُونَ كُلَّ حِينٍ بِهِذِهِ
الْأُمُورِ.

لَأَنَّنَا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةً إِذْ
عَرَفْنَاكُمْ بِقُوَّةِ رَبَّنَا يَسُوعَ
الْمَسِيحِ وَمَجِيئِهِ، بَلْ قَدْ كُنَّا
مُعَايِنِينَ عَظَمَتِهِ.

لَأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ كَرَامَةً
وَمَجْدًا، إِذْ أَقْبَلَ عَلَيْهِ صَوْتٌ كَهَذَا
مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ
ابْنِي الْحَبِيبُ الَّذِي أَنَا سُرِرْتُ
بِهِ».

وَنَحْنُ سَمِعْنَا هَذَا الصَّوْتَ مُقْبِلًا
مِنَ السَّمَاءِ إِذْ كُنَّا مَعَهُ فِي الْجَبَلِ
الْمُقَدَّسِ.

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ
أَثْبَتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ
انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ
فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ
النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي
قُلُوبِكُمْ.

πιρωινη γραφωαι ντεφφρι δεν
 νετενεητ.

Φαι δε νωροπ αρετενεμι εροφ γε
 προφητια νιβεν ντε νιτραφν: ναρε
 πονβωλ ωοπ εβωλ νδητοφ υμανατοφ
 αν.

Οφ ταρ δεν φοτωω νωρωμι αν ατινι
 νωπροφητια νωρκοφ: αλλα ατσαζι νζε
 εαρρωμι εβωλ δεν φοτωω υφνωφ
 νερη Πιπνευμα εθοταβ.

*Πασνηοφ υπερμενρε πικομοσ οφδε
 νηετωοπ δεν πικομοσ: πικομοσ νασινι
 νεμ τερεπιθημια: φη δε ετιρι υφοτωω
 υφνωφ εναωοπι γρα ενεε: αμην.*

Knowing this first, that
 no prophecy of Scripture is
 of any private
 interpretation,

for prophecy never
 came by the will of man,
 but holy men of God spoke
 as they were moved by the
 Holy Spirit.

*Do not love the world
 nor the things, which are
 in the world. The world
 passes away, and its
 desires; but he who does
 the will of God abides
 forever. Amen.*

عَالَمِينَ هَذَا أَوْلًا: أَنْ كُلَّ نُبُوءَةِ
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرِ خَاصِّ،

لَأَنَّهُ لَمْ تَأْتِ نُبُوءَةٌ قَطَّ بِمَشِيئَةِ
 إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللَّهِ
 الْقُدِّيسُونَ مَسُوقِينَ مِنَ الرُّوحِ
 الْقُدِّيسِ.

*لا تحبوا العالم ولا الاشياء التي
 في العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الأبد. آمين.*

The Acts الإبركسيس

Πραζις ντε νενιοφ ναποστολοσ:
 ερε πονκομοφ εθοταβ ωοπι νεμαν.
 Αμην.

The Acts of our fathers
 the apostles, may their
 blessings be with us all.
 Amen.

فصل من أعمال آباءنا الرسل
 الأظهر المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. آمين.

Πραζις τ: α - ιε

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετροσ δε νεμ Ιωαννης νατνα
 εερηι επερφει υφναφ νφπροσευχη
 ντε αχπ ψιφ.

Now, Peter and John
 went up together to the
 temple at the hour of prayer,
 the ninth hour.

وَصَعِدَ پَطْرُسُ وَيُوحَنَّا مَعًا إِلَى
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

Νε ογον ορωμι δε εφοι νβαλε
 ισxen εφδεν ενεχι ντε τεφματ: 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 ἡτπυλῆ ἡτε περφει ἠεῖτε
υαυμοῖτ ἔρος γε τσαιῆ εῖρεφῖ
ἡνωμεῖναῖτ ἡτε νηεῖνα ἔδοῖτ
ἐπιερφει.

Φαι ἔταφναῖτ ἔΠετρος νευ
Ιωαννης εῖνα ἔδοῖτ ἐπιερφει
ναφτωβῆ μμωῖτ εφῖτωῖ ἔβῖ
ἡνωμεῖναῖτ ἡτοτοῖ.

Πετρος Δε αφουε ἔροφ νευ
Ιωαννης πεφαφ γε ουε ἔρον.

Πῶοφ Δε αφουε ἔρωῖτ ναφμεῖτ
γε ἔναβῖ ἡνοῖναῖτ ἡτοτοῖ.

Πετρος Δε πεφαφ ναφ: γε οῖαῖτ
νευ οῖνοῖβ ἡῖφῖοπ νηῖ αῖν πεῖῖτῖ
Δε ττ μμοφ νακ ἔεν Φραν ἡησοῖε
Πῖχρῖοτ Πῖναζωρεοτ τωῖκ οῖοῖ
μωῖ.

Οῖοῖ αφῖμαβῖ Δε ἡτεφχιζ
ἡνοῖναῖμ αφτοῖνοφ: ἔεν τῖοῖνοῖ Δε
αῖταζρο ἡξε νεφβαφε νευ νῖβῖοπ ἡτε
ρατφ.

Οῖοῖ εφῖφει αφῖβῖ ἔρατφ οῖοῖ
ναφμωῖ οῖοῖ αφῖε ἔδοῖτ ἐπιερφει
νεμωῖτ εφμωῖ εφῖφει εφῖμοῖ
ἔΦνοῖτ.

Οῖοῖ αφναῖτ ἔροφ ἡξε πῖλαοῖ
τηρφ εφμωῖ οῖοῖ εφῖμοῖ ἔΦνοῖτ.

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 فَعَلِي
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي
وَيَطْفُرُ وَيُسَبِّحُ اللَّهَ.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي
وَيُسَبِّحُ اللَّهَ.

Ἦατσωοτην Δε ἕμοσφ πε γε φαι πε
φἠἔνασρεμοσι εσφλατμεθσαι δατεν
†σαι ἕπρλη ἵτε περφει οσοσ ατμοσ
ἔβολ δεν οτσο† νεμ οτμετεβη ἔρρη
ἔξεν φηἔτασφωπι ἕμοσφ.

Ἐασἄμασι Δε ἕΠετροσ νεμ
Ἰωαννης ασφωτ ἔαρωσ ἵξε πιλαοσ
τηρσ δατεν †στοἰ θεἔωατμοσ† ἔροσ
ξε θα σολομων ετ ἵρρη δεν οτσο†.

Ἐτασφνατ Δε ἵξε Πετροσ ασἔροσῶ
ἕπιλαοσ ηρωμι ηισραἠλιτἠσ εσβε οτ
τετενερωφρη ἔξεν φαι: ἱε ἄδωτεν
ἔτετεσσομσ ἔρον εωσ γε ἵρρη δεν
τεσσομ ἱε τεμμετεσσεβἠσ ἀἵρη ἕφαι
εσρε παι μοσφ.

Φνοσ† ἵἄβρααμ νεμ Φνοσ†
ἵσαακ νεμ Φνοσ† ἵιακωβ: Φνοσ†
ἵτε νεηιο† ασ†ῶσ ἕπεσἄλοσ
Ἰησοσ: φαι ἵθωτεν ἔταρετεσφἠσ
ἔαρετεσσομσ ἔβολ ἕπεμθο
ἕπιλατοσ: ἔἄ φη μεν †εαπ ἔχασ
ἔβολ.

Ἦθωτεν Δε πεθοσραβ οσοσ πιθμοη
ἄρετεσσομσ ἔβολ ἔαρετεσρετισ
εσροσχα οτρωμι νωτεν ἔβολ
ἵρεσἄωτεβ.

Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him,

Now, as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch, which is called Solomon's, greatly amazed.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ
الْجَمِيلِ فَأَمْتَلُوا دَهْشَةً وَحَيْرَةً مِمَّا
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوحَنَّا،
تَرَكَضَ إِلَيْهِمْ جَمِيعَ الشَّعْبِ إِلَى
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقِ
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ
الْإِسْرَائِيلِيُّونَ مَا بِأَلْكُمْ تَتَعَجَّبُونَ
مِنْ هَذَا وَلِمَاذَا تَنْتَحِصُونَ إِلَيْنَا
كَأَنَّا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ
وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

Παρχησος δε ἵτε πῶνθ
ἀρετενδοθεβει: φαι ἔτα Φνοϋτ
τοϋνοσυ ἔβολ θεν νηεθωωϋτ: φαι
ἀνον τεινοι ἕμεθερε ναϋ.

Οϋοθ νῆρηι θεν φηναϋτ ἵτε
πεϋραν φαι ἔτετενναϋ ἔροϋ οϋοθ
τετενσωϋν ἕμοϋ Πεϋραν πε
ἔταϋταϋροϋ οϋοθ πιναϋτ ἔτε οϋ ἔβολ
θιτοϋτ πε αϋτ ναϋ ἕπαιουϋται
ἕπετενἕθο ἔβολ τηροϋ.

*Πισαχι δε ἵτε Πβοις ἐφέλαι οϋοθ
ἐφέλωαι: ἐφέλωασι οϋοθ ἐφέταϋρο:
θεν ἴαγια ἵεκκλῆσια ἵτε Φνοϋτ:
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 شُهَدَاؤُ
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ
الَّذِي بِوِاسِطَتِهِ أُعْطَاهُ هَذِهِ الصِّحَّةَ
أَمَامَ جَمِيعِكُمْ.

*لم تنزل كلمة الرب تنمو وتعتر
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 17

سنكسار اليوم السابع عشر من شهر برمودة

1. The Martyrdom of St. James, One of the Twelve Apostles and the Brother of St. John the Beloved
2. The Departure of St. Nicodemus

1. استشهاد القديس يعقوب الكبير، أحد الاثني عشر رسولاً وشقيق القديس يوحنا الحبيب
2. نياحة القديس نيقوديموس

1. The Martyrdom of St. James, One of the Twelve Apostles and the Brother of St. John the Beloved

On this day of the year 44 AD, St. James the Apostle, the son of Zebedee, and the brother of St. John, the beloved, was martyred. He was called James the Elder to identify him from St. James the Less, the son of Alphaeus. He was born and raised in Bethsaida, the city of Andrew and Peter, a city of Galilee. He was celibate, as his brother John.

The Lord Christ called him for the ministry along with his brother John in the same day that He called Peter and Andrew. And immediately, they left the boat and their father and followed The Lord. The Lord Christ chose him to be a witness, along with Peter and John, to some important events, as the raising of Jairus'

1. استشهاد القديس يعقوب الكبير، أحد الاثني عشر رسولاً وشقيق القديس يوحنا الحبيب في مثل هذا اليوم من سنة 44 ميلادية، استشهاد القديس يعقوب الرسول بن زبدي، ويدعى يعقوب الكبير تمييزاً له عن يعقوب الصغير بن حلفى. وُلِدَ وتربى في بيت صيدا، إحدى بلاد الجليل ومدينة القديسين بطرس وأندراوس، وكان بتولاً مثل أخيه يوحنا. دعاه السيد المسيح للخدمة مع أخيه يوحنا في نفس اليوم التي دعا فيه بطرس وأندراوس، فتركا السفينة وأباهما وتبعا السيد المسيح (متى 4: 21، 22).

اختاره الرب يسوع ليكون شاهداً مع بطرس ويوحنا لبعض الأحداث الهامة مثل إقامة ابنة

daughter, the transfiguration on Mount Tabor and in the garden of Gethsemane, the night of His passion.

After the coming down of the Holy Spirit upon the disciples, this saint preached the Gospel in Judea and Samaria. He always advised his flock to give alms to the poor, the needy, and the weak. That provoked the hostility of the Jews, so they accused him before King Herod Agrippa that he was instigating the people not to give the taxes to Caesar, but to give it to the poor and the churches. Herod arrested him and, as he wanted to please the Jews, he ordered to behead him with the sword, thus he received the crown of martyrdom.

St. James is the first to be martyred from the fathers the apostles, and he is the only one among the apostles that the Holy Bible recorded the account of his martyrdom. His body is currently located in the city of Compostela in Spain in a splendid cathedral after his name.

May the blessing of his prayers be with us all.
Amen.

2. The Departure of St. Nicodemus

On this day also, St. Nicodemus, who anointed the body of the Savior, departed. He was a Pharisee and a member of the Sanhedrim. He came to The Lord Christ at night and The Lord explained to him the issue of the second birth and convinced him. He defended The Lord Christ before his fellow members of the Sanhedrim.

His love for The Lord Christ was clearly evident at the time of His crucifixion, "He came, bringing a mixture of myrrh and aloes, about a hundred pounds. Joseph of Arimathea and Nicodemus took the body of The Lord Christ and bound it in strips of linen with the spices, as the custom of the Jews is to bury" (John 19: 38 - 40). That indicated his wealth, generosity and profound love for The Lord Christ.

He believed in The Lord Christ and lived a distinguished Christian life then departed in peace.

May the blessing of his prayers be with us all.
Amen.

And glory be to God, now and forever. Amen.

يايوس والتجلي على جبل طابور وفي بستان
جثسيماني ليلة الآمه.

وبعد حلول الروح القدس على التلاميذ، بشر
هذا القديس في اليهودية والسامرة مما أثار
عداوة اليهود. فثاروا ضده ووشوا به لدى
الملك هيرودس أغريباس بأنه يدعو الناس ألا
يعطوا الجزية لقيصر، بل يصرفوها على
الفقراء والمساكين. فقبض عليه هيرودس
وأراد أن يكسب رضى اليهود، فأمر بقطع
رأس القديس بحد السيف فنال إكليل الشهادة
(أعمال 12: 1).

ويعتبر هذا القديس أول من استشهد من الآباء
الرسول وهو الوحيد بين الرسل الذي سجل لنا
الكتاب المقدس خبر استشهاده. ويوجد جسده
في مدينة كومبوستيلا بأسبانيا، موضوعاً في
كاتدرائية ضخمة باسمه.
بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس نيقوديموس

وفيه أيضاً تنيح القديس نيقوديموس الذي
وضع الأطياب على جسد المخلص عند تكفينه.
كان فريسيّاً وعضواً في مجمع السنهدريم. وقد
جاء إلى السيد المسيح لكي يناقشه في
موضوع الميلاد الثاني (يوحنا 3) واقتنع
بكلامه. وقد دافع عن السيد المسيح أمام
زملائه أعضاء مجمع السنهدريم (يوحنا 7:
51).

وقد تجلت محبته للسيد المسيح عند صلبه،
فقد اشترك مع يوسف الرامي في تكفين جسده
الطاهر، "وأحضر مزيج مر وعود نحو مائة
مناً" (يوحنا 19: 38 - 40) (أي ما يعادل
قنطاراً مصرياً من الأطياب)، مما يدل على
غناه وسخائه ومحبته الفياضة للسيد المسيح.
آمن بالسيد المسيح وسار سيرة مسيحية
فاضلة، ثم تنيح بسلام.

بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القُداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ιη: α, β

Psalm 19: 1, 4

المزمور 18: 1، 4

Πιφηνοὶ ἐσασι ὑπὸν ὑφνοῦτ:
 πθαμιὸ ἵτε νεφχιχ πιτερῶμα ζωιω
 ὑμοφ: ἀποῦδρωῦ ὑρεναφ ἐβολ ζωξεν
 ἵκασι τηρφ: ογοξ νοῦρασι ἀρφοξ ὑα
 ἀρηξς ἵφοικοῦμενη. **Ἀλληλοῖα.**

The heavens declare the glory of God; and the firmament proclaims the work of His hands. Their sound has gone out upon all the earth, and their words have reached to the ends of the world. **Alleluia.**

السموات تحدث بمجد الله، والفلك يخبر بعمل يديه. في كل الأرض خرج منطقتهم، وإلى أقصى المسكونة بلغت أقوالهم. **هللويليا.**

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.

Οὐρανῶσιν ἐβολ θεν
 περαστελιον εθοῦαβ κατα **Ἰαθῶον**
 ασιου.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.

Ἰαθῶον ι: α - ιε

Matthew 10: 1 - 15

متى 10: 1 - 15

Ογοξ εταφμοῦτ ἐπεφ μητ ἵναῦ
 ὑμαθητς αφτ ερωιωι νωῦ ἔξεν
 ἵπνεῦμα ἵἀκαθαρτον ζωστε ἐξιτοῦ
 ἐβολ ογοξ ἐερφαδρι ἐῦωνη ἵβεν νεμ
 ιαβι ἵβεν.

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

ثُمَّ دَعَا تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ نَجِسَةٍ حَتَّى يُخْرِجُوهَا وَيَشْفُوا كُلَّ مَرَضٍ وَكُلِّ ضَعْفٍ.

Φραν δε ὑπιμητ ἵναῦ
 ἵἀποστολος ναι νε: πιθονιτ πε **Σιωων**
 φηῆτοῦμοῦτ ἐροφ ξε **Πετροξ** νεμ

Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of

وَأَمَّا أَسْمَاءُ الْإِثْنَيْ عَشَرَ رَسُولًا فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانُ الَّذِي يُقَالُ لَهُ پَطْرُسُ وَأَنْدْرَاوُسُ أَخُوهُ. يَعْقُوبُ بْنُ زَبْدِي وَيُوَحْنَا أَخُوهُ.

Ἀνδρέας περσον: Ἰακωβος πῶηρι
ἠΖεβεδεοσ νεμ Ἰωαννης περσον.

Φιλίππος νεμ Βαρθολομειος:
Θωμᾶσ νεμ Πατθεις πιτελωνης:
Ἰακωβος πῶηρι ἠἸαλφειος νεμ
Θαδδεις.

Σιμων πιΚανανης νεμ Ἰουδας
πισκαριωτης φηθουατηι.

Πιμητ εἰνατ αχοτορπον ἠξε Ἰησουτ
εἰαχοηουεν νωου εἰαω ἠμοσ γε
ἠπερϋε εἰμωιτ ἠτε ἠιθουοσ ουδε
ἠπερϋε εἰδουη εβακι ἠτε ἠιΣαμαριτησ.

Παϋε νωτεν δε μαλλουη θα
ἠιεσωου ετωρεμ ἠτε ἠπιΙσραηλ.

Ερετενμωι γε ϋιωιϋ ερετενσω
ἠμοσ γε αδουητ ἠξε ἠμετοηρο ἠτε
ἠιφουη.

ἠηετωηνη ἠριφαδρι ερωου:
ἠιρεμωουτ ματοηουοσ: ἠικακεετ
ματοβωου: ἠιδεμωη ϋιτου εβου:
ἠρετενβι ἠϋιηηη μοι ἠϋιηηη.

ἠπερχα νουβ νωτεν: ουδε θατ
ουδε ϋουτ θεν νετενμωουδ.

Ουδε πηρα νωτεν ϋι φμωιτ: ουδε
ϋουηη εἰουητ: ουδε θουηι ουδε ϋβωτ:
πιερατης θαρ εμεπϋα ἠτεεδρε.

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 وَبَرْتُولَمَآؤُسُ، ثُوْمَا وَمَتَّى
الْعَشَّارُ. يَعْقُوْبُ بَنُ حَلْفَى وَلَبَّآؤُسُ
الْمَلَقَّبُ تَدَاؤُسُ.

سِمْعَانَ الْقَانَوِيِّ وَيَهُوْدَا
الْإِسْحَرْيُوْطِيِّ الَّذِي أَسْلَمَهُ.

هَؤُلَاءِ الْإِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ
وَأَوْصَاهُمْ قَائِلًا: إِلَى طَرِيقِ أُمَّمٍ لَا
تَمْضُوا وَإِلَى مَدِيْنَةِ السَّامِرِيِّينَ لَا
تَدْخُلُوا.

بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ
إِسْرَائِيلَ الضَّالَّةِ.

وَفِيْمَا أَنْتُمْ ذَاهِبُونَ اكْرُزُوا قَائِلِينَ:
إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

اشْفُوا مَرَضَى. طَهَّرُوا بُرْصًا.
أَقِيمُوا مَوْتَى. أَخْرِجُوا شَيْطَانِينَ.
مَجَانًا أَخَذْتُمْ مَجَانًا أَعْطُوا.

لَا تَقْتَنُوا ذَهَبًا وَلَا فِضَّةً وَلَا نَحَاسًا
فِي مَنَاطِقِكُمْ.

وَلَا مِزْوَدًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا
أَحْدِيَّةً وَلَا عَصَاً لِأَنَّ الْفَاعِلَ
مُسْتَحِقُّ طَعَامِهِ.

†βακι δε ετετενναωε νωτεν
εδουνη ερος ιε πιτμι ωινη νδητς γε νιμ
πετεμπωα ογορ ωωπι υματ ωα τετενι
εβολ υματ.

Ερετενναωενωτεν δε εδουνη 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 ετετενναωωτεμ αν ησα
νετενσαζι ερετεννηνοτ εβολ θεν πινη ιε
†βακι ετε υματ ιε πιτμι νερ πωωιω
ηνετενβαλατχ εβολ.

Λμην τχω υμοσ νωτεν γε
εγε†ασο επκαρι ησοδομα νεμ
Σομορρα θεν πιεσοοτ ητε τκρισις
εβοτε †βακι ετε υματ.

*Πιωοτ 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 18th Day of Baramudah
قطمارس قراءات اليوم الثامن عشر من شهر برمودة المبارك
Κορυμντ ὤμην ἡέροοτ ἠΠιὰβοτ Φαρμοοτῆ

Ροτῆ

Vespers Psalm
مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοc τω Δαυιδ Δ: ̅ϛ̅ - ̅η̅	Psalm 4: 6 - 8	مزمور 4: 6 - 8
<p>Δφεροτμηνι ἔρρη ἔχων ἡε φοτωι ἡτε πεκρο Πβοιc: ακ† ἡοτνοτ ἔρρη ἔπαρητ: χε ἡοοκ ἠμματακ Πβοιc: ακῆριωπι θεν οτρελιπ. ΔΛΛΗΛΟΤΙΑ.</p>	<p>The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart, for You alone, O Lord, have caused me to dwell in hope. Alleluia.</p>	<p>قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. هللليويا.</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>Οτἄναστωσιc ἔβολ θεν πεταστελιον εθοταβ κατἂ ὤτθεον 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>
ὤτθεον ι̅ϛ̅: κ̅Δ̅ - κ̅η̅	Matthew 16: 24 - 28	متى 16: 24 - 28
<p>Ποτε πεχε Ιησοϋc ἡνεφμαθητc: χε φηεθοτωϋ ἔμοωϋ ἡσωι μαρεφχολτ ἔβολ: οτοθ μαρεφωλι ἠπερετατροc</p>	<p>Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>حينئذ قال يسوع لتلاميذه: إن أراد أحد أن يأتي ورائي فلْيُنكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>

ἵστερμωυ ἵστωι.

Φη γαρ εθούτω ἔνοθευ
ἵστερψυχῆ ἐτάκος: φη δε
εθνατακο ἵστερψυχῆ εθβητ ἐτέξευς.

Ου γαρ ἔτε πρωμι ναξευθνοῦ
ἕμοϋ ἀφωανξευθνοῦ ἕπικοςμος
τηρϋ τερψυχῆ δε ἵστερϋόσι ἕμος:
ἕμον ου πετε πρωμι ναθηϋ ἵτϋεβιῶ
ἵστερψυχῆ.

Πωηρι γαρ ἕφρωμι ἐρηνοῦ θεν
ἵπῶου ἵτε Περϋωτ νεμ νεϋὰστελοσ:
οουθ τοτε ἕναϋ ἕπιοται πιοται κατα
νεϋέβηνοῖ.

Διμη ϋξω ἕμοσ νεωτεν ξε οουον
θανοουον θεν νηετοθι ἐρατοῦ ἕπαμια
ἵσεναξευϋπι ἕφμουῦ ἀν ϋατοῦναῦ
ἐΠωηρι ἕφρωμι ἐρηνοῦ θεν
τερμετοῦρο.

*Πῶου φα Πεννοῦϋ πε ϋα ἐνεθ
ἵτε νι ἐνεθ: ἀμην.*

For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

Glory be to God forever.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُهَا مِنْ أَجْلِي يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَحِينَئِذٍ يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

الْحَقُّ أَقُولُ لَكُمْ إِنَّ مِنْ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمو ر باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

<p>Εὐεῶντων ἡμῶν ἠΐθε ἡμεῖς τῆρου εἴμει ἡπεκραν: χε ἠθοκ ακὲμῶν ἐπιθῶμη Πῶοις: ἡφρητ ἠονροπλον ἠτε οντματ: ακτ ἠονχλου ἐζων. Ἀλληλοια.</p>	<p>And all who love Your name shall be proud in You. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.</p>	<p>ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. 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>Οὐρανῶσιν ἐβόλ θεν περασσελιον εσοταβ κατὰ Ὑαθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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Ὑαθεον ι: λλ - μβ	Matthew 10: 34 - 42	متى 10: 34 - 42
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<p>Ὑπερμετὶ χε ἐταῖ ἐριοτὶ ἠονριρηνθ ειχεν πικαρι μεταιῖ ἐριοτὶ ἠονριρηνθ αν αλλα οτχητ.</p> <p>Ἀπὶ ταρ ἐφερχ ονρωμῖ ἐπεριωτ οτοθ οτρηρι ἐτεσματ οτοθ οτρηλετ ἐτερωμῖ.</p> <p>Οτοθ νενηχαχι ἡπιρωμῖ νε νερημῖνῖ.</p> <p>Φνεθμῖ ἡπεριωτ ιε τερωματ ἐροτεροι ἡεμπωα ἡμοι αν: οτοθ φνεθμῖ ἡπεριωρηι ιε τερωρηρι ἐροτεροι ἡεμπωα ἡμοι αν.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p> <p>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.’</p> <p>He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.</p>	<p>لَا تَظَنُّوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سِيفًا.</p> <p>فَأَنِّي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.</p> <p>وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.</p> <p>مَنْ أَحَبَّ أَبَا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.</p>
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Φη̅ε̅τε̅ν̅ε̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅ τα̅υ̅ρος̅ ἀ̅ν
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅ς̅ω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι
ἀ̅ν.

Φη̅ε̅τα̅ρ̅χι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χη̅ ε̅ρ̅ε̅τα̅κο̅ς̅:
φ̅η̅ δ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χη̅ ε̅θ̅β̅η̅τ̅
ε̅ρ̅ε̅ξ̅ε̅μ̅ς̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μ̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι
ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅
ἄ̅φ̅η̅ε̅τα̅ρ̅χο̅υ̅ο̅ι̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅φ̅ρα̅ν
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅
ε̅φ̅ρα̅ν ἡ̅νο̅ῦ̅θ̅η̅μι̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅
ἡ̅νο̅ῦ̅θ̅η̅μι̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅
ἡ̅νο̅ῦ̅α̅φο̅τ̅ ἄ̅μ̅ω̅ο̅υ̅ ρ̅ω̅ξ̅ μ̅ο̅νο̅ν̅ ε̅φ̅ρα̅ν
ἡ̅νο̅ῦ̅α̅α̅θη̅τ̅η̅ς̅ ἀ̅μ̅η̅ν̅ ἡ̅ξ̅ω̅ ἄ̅μ̅ο̅ς̅ ἡ̅ω̅τε̅ν̅
ξ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅ξ̅ε̅ π̅ε̅ρ̅ε̅ξ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅νο̅υ̅ῆ̅ π̅ε̅: ὡ̅α̅ ἔ̅νε̅ε̅
ἡ̅τε̅ ἡ̅ι̅ ἔ̅νε̅ε̅: ἀ̅μ̅η̅ν̅.*

And he who does not take his cross and follow after Me is not worthy of Me.

He who finds his life will lose it, and he who loses his life for My sake will find it.

He who receives you receives Me, and he who receives Me receives Him who sent Me.

He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.

Glory be to God forever.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعْنِي فَلَا
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلَكُمْ يَقْبَلَنِي وَمَنْ يَقْبَلَنِي
يَقْبَلُ الَّذِي أَرْسَلَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيٍّ فَأَجْرَ نَبِيٍّ
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ
كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ
فَأَلْحَقَ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ
أَجْرَهُ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπτὰ Πάυλος Πιὰποστολὸς

<p>Παῦλος φῶκ ἁπενδοῖς Ἰησοῦς Πιχριστός: πιὰποστολὸς ἐθαθεμ: φῆεταῦθαυγ ἐπιζωῆννοϋμι ἅτε 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 ἡ: ἰη - λ</p>	<p>Romans 8: 18 - 30</p>	<p>رومية 8: 18 - 30</p>
<p>Ἐμενὶ γαρ γε σεμπῶα ἁν ἅτε νιῶκατῶ ἅτε παιχνοῦ ἅτε τῆνοϋ ἁπιῶοϋ εῶναδωρπ ναῖν ἔβολ.</p> <p>Πωἁνσομς γαρ ἔβολ ἅτε πιςωντ αϥσομς ἔβολ θᾶτῆη ἁπιδωρπ ἔβολ ἅτε νιωῆρι ἅτε Φνοϋτ.</p> <p>Πιςωντ γαρ αϥδῆνεχωϥ ἅτμετεφληνοῦ ἅτφορωϥ ἁν ἁλλα εῶβε φῆεταϥῶρεϥδῆνεχωϥ θεν οῦεελπις.</p> <p>Ἐε ἅθοϥ εῶϥ πιςωντ ῥηαερρεμῶε ἔβολ εᾶ τμετβωκ ἅτε ἵτακο ἔδρηι ἔτμετρεμῶε ἅτε ἵῶοϋ ἅτε νιωῆρι ἅτε Φνοϋτ.</p> <p>Ἰενσωοτη μεν γαρ γε πιςωντ τηρϥ ϥιᾶθου νεμαν οῦοε ῥῥηνακῶι νεμαν ωᾶ ἔδοτη ἔτνοϋ.</p>	<p>For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.</p> <p>For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.</p> <p>For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;</p> <p>because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.</p> <p>For we know that the whole creation groans and labors with birth pangs together until now.</p>	<p>فَأَنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا.</p> <p>لَآنَ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ أَبْنَاءِ اللَّهِ.</p> <p>إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا عَلَى الرَّجَاءِ.</p> <p>لَآنَ الْخَلِيقَةُ نَفْسَهَا أَيْضًا سَتُعْتَقُ مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أَوْلَادِ اللَّهِ.</p> <p>فَأِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُتِنُ وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.</p>

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη
τενφιὰρομ ἐτὰρ ἀρχη ἵτε πῖπνευμα
ἵτοτεν ογορ ἄνον τενφιὰρομ ἵδρηι
ἵδρητεν ενχοτῶτ ἐβολ δατρη
ἵτμετῶρη πιωτ ἵτε πενωμα.

Ετανοθευ ταρ δεν οτρελις:
οτρελις δε εννατ ἐρορ νοτρελις αν
τε: φη ταρ ἐωαρε οται νατ ἐρορ
ῶαφερβηπομονιη ἐρορ.

Ισχε δε φητεννατ ἐρορ αν
τεπερβελις ἐρορ ἐβολ ριτεν
οτρηπομονη τενχοτῶτ ἐβολ δαχωρ.

Παρητ δε οη πῖπνευμα ἵτῆτοτς
ἵτενμετῶβ οτ ταρ ἵτωβρ ἐτενναιρ
κατα φρητ ἐτῶρε ἵτενέμ αν ἀλλὰ
ἵθορ πῖπνευμα ἵερβοτὸ σεμ ἐδρηι
ἐχωη δεν ρανφιὰρομ ἵατσαχι
ἵμωοτ.

Φη δε ἐτδοτδερ ἵνιρητ ἵρωοτη
χε οτ πε φμεν ἵτε Πῖπνευμα χε
αρσεμ ἐφνοτῆ ἐχεν νηεθοταβ.

Πενσωτη δε χε νηετερὰσαπαν
ἵφνοτῆ ῶαφερ ρωβ νευωοτ δεν ρωβ
νιβεν εθνανετ νηεταφθαρωοτ κατα
πεφωορη ἵθωω.

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا
بَاكُورَةُ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضاً
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ
فِدَاءِ أَجْسَادِنَا.

لَأَنَّنا بِالرَّجَاءِ حَلَّصْنَا. وَلَكِنْ
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لَأَنَّ
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضاً؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضاً يُعِينُ ضَعْفَاتِنَا
لَأَنَّنا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ
فِينَا بِأَتَاتٍ لَا يُنطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا
هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ
مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ
مَعاً لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ
هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.

Χε νηέταφερψορπ νέσωτνοτ ναι
 ον αφερψορπ νθαψοτ νψφηρ νέμοτ
 ντε τεικων ύπεψηρι ερεψωπι εφοι
 νψορπ ύμικι θεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ
 ναι ον αφθμαϊωοτ: νη δε
 έταφθμαϊωοτ ναι ον αφτωοτ νωοτ.

*Πέμοτ ταρ νευωτεν νευ
 τζιρηνη ενσοπ: χε άμην εσεψωπι.*

For whom He foreknew,
 He also predestined to be
 conformed to the image of
 His Son, that He might be
 the firstborn among many
 brethren.

Moreover, whom He
 predestined, these He also
 called; whom He called,
 these He also justified; and
 whom He justified, these He
 also glorified.

*The grace of God the
 Father be with you all.
 Amen.*

لأن الذين سبق فَعَرَفَهُمْ سَبَقَ
 فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ
 ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ
 كَثِيرِينَ.

وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُؤْلَاءِ
 دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ
 فَهُؤْلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ
 بَرَّرَهُمْ فَهُؤْلَاءِ مَجَّدَهُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον έβολθ θεν πε πιζοτιτ
 νέπιστολη ντε πενωτ Πετροс.
 Δμην. Παμενρατ.

α̅ Πετροс β̅: η̅ - ιε̅

Πχωκ δε έρετενοι νοτμετι νοτωτ
 τηροτ: έρετενοι νψφηρ νβιθικι: οτοζ
 έρετενοι ύμικον νψανθμαδτ
 έρετενεβινοτ.

Πτετεντ̅ νοτπετρωοτ αν θα
 οτπετρωοτ: οτδε εοτρωοτψ θα
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε
 έταφθαζεμ θηνοτ έπαιρωβ θινα
 ντετενετκληρονομιν ύπιέμοτ.

The Catholic epistle of
 the first epistle of our father
 St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

1 Peter 3: 8 - 15

Finally, all of you be of
 one mind, having
 compassion for one another;
 love as brothers, be
 tenderhearted, be courteous;

not returning evil for evil
 or reviling for reviling, but
 on the contrary blessing,
 knowing that you were
 called to this, that you may
 inherit a blessing.

الكاثوليكون من رسالة معلمنا
 بطرس الأولي، بركته المقدسة
 تكون معنا. أمين. يا احبائي.

1 بطرس 3: 8 - 15

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي
 الرّأْيِ بِحَسَنٍ وَآحِدِ ذَوِي مَحَبَّةٍ
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن
 سُبْتِيمَةٍ بِسُبْتِيمَةٍ بَلْ بِالْعَكْسِ
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ
 لِكَيْ تَرثُوا بَرَكَةً.

Φη γαρ εθορωω εμενρε πωνδ
οτος ενατ εθανεσοτ ενανετ
μαρεγταλβο υπεγλας εβολ εα
πιπετρωοτ: οτος νεφςφοτοτ
εϋτεμσαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:
οτος ητεφιρι υπιαγαθον: μαρεγκωτ
ησα οτρηρηνη οτος ητεφβοχι ησως.

Χε νενβαλ υπβοις σεζοτυτ εχεν
νηομη: οτος νεφμαγυα σερικι ησα
ποττωβε: ηρο δε υπβοις εχεν ηηετιρι
υπιπετρωοτ.

Οτος ηημ εθναϋτεμκαε ηωτεν
εϋωπ αρετενγλανερρεφχοε
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαε
εθεε ημεομη ωογνιατεν θηνοτ:
τοτρωοτ δε υπερερρωοτ εατεεση οτδε
υπερϋθορτερ.

Πβοις δε Φνοττ ματορβοφ ηδρη
δεν νετενηητ.

*Ηασηνοτ υπερευενρε πικοςμοε
οτδε ηηετωοπ δεν πικοςμοε: πικοςμοε
ηασηνη νεμ τερεπειθυμια: φη δε ετιρι
υφορωω υφνοττ εηαωωπι γα ενεε:
αμην.*

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”

But sanctify The Lord God in your hearts.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

لَاَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى أَيَّاماً صَالِحَةً، فَلْيَكْتُمُ لِسَانَهُ عَنِ الشَّرِّ وَشَفَتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ، لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لَاَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِيهِ إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ.

لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الأبد. آمين.

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιθ: κς - μα</p>	<p>Acts 19: 23 - 41</p>	<p>أعمال 19: 23 - 41</p>
<p>Δε ὡπι δε δεν πιχοῦ ἐτε ἡματ ἡνε οὔῳορτερ ἡνοκοῦσι αν εθε πιμωιτ.</p>	<p>And about that time there arose a great commotion about the Way.</p>	<p>وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.</p>
<p>Οῦαι ταρ ἐπεγραν πε Δμητριος οῦμανκθατ πε: εμμονκ ἡθανερφνοῖ ἡθατ ἡτε ἡαρτεμικ ναρῡ ἡθανηῳ ἡθωβ ἡνιτεχνηιθικ ἡθανκοῦσι αν νε.</p>	<p>For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.</p>	<p>لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِΤْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِصَّةٍ لِأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αρθοῦῳτοῦ νεμ νικερσαθικ ἐτε ἡπκωῡ ἡναι πεχαρ: νιρωμι τετενωων ἡνε ἐβολ θιτεν ταξινερθωβ ἡρε ἡμετρερῡφερθονῡ ῳοπ ναν.</p>	<p>He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.</p>	<p>فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ الصَّنَاعَةِ.</p>
<p>Οῦοθ τετενηαῡ οῦοθ τετενωτεμ χε οῡ μονον δε εφεσοῦ ἡμαγατς: αλλα εχεδον δεν ἡδισια θηρς ἡ φαι χε Παῡλος οῡῳτεβ ἡοῡνιῳῡ ἡμῡ ἐβολ ερξω ἡμοῦ: χε θαννοῡῡ αν νε ναι ἐτοῡθαμιο ἡμωῡῡ ἐβολ θιτεν θανμοῡθικ ἡξικ.</p>	<p>Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.</p>	<p>وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ لَيْسَ مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَا تَقْرِيْبًا اسْتَمَالَ وَأَزَاغَ بُولُسَ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῡ μονον δε παιμεροῦ εθναῳπι ναν εοῡκῡνηδινος εθρενι ετσοθι αλλα</p>	<p>So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess</p>	<p>فَلَيْسَ نَصِيبُنَا هَذَا وَحْدَهُ فِي خَطَرٍ مِنْ أَنْ يَحْصَلَ فِي إِهَانَةٍ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءَ وَأَنْ سَوْفَ تُهْدَمُ</p>

πικερφει ἵτε ἴνιωτ ἵνοοτ
†Δρτεμικ ἵσεναιοπϷ αν ζε ἔζλι ογοζ
σεναιορρρρρ ἵτεσμετνιωτ θαί ἔτε
†Δσιὰ τηρσ νεμ ἴοικοτμενη τηρσ
ερσεβες'ε ἕμοσ.

Εταρωτωτε Δε ἔναι ογοζ
ἔταρωμοζ ἵκωντ ναρωω ἔβολ ερωω
ἕμοσ ζε ορνωτ τε †Δρτεμικ ἵτε να
Εφεσοσ.

Ογοζ ασμοζ ἵνε ἴπολις
ἵψοορτερ: ανθοχι Δε τηροτ ζεν
ογοοι ετοσπ ἔπιθεατρον ανρωλεμ
ἵΣαιοσ νεμ Δρισταρχοσ
ἔζανρεμἑθακεδονιὰ νε ἔατι
ἔπωεμο νεμ Παυλοσ.

Ερορωω Δε ἵνε Παυλοσ εἶ ἔδορν
ἔπιμωω ναρωω ἕμοϷ αν πε ἵνε
νιμαθητησ.

Θανκεχωορνι Δε ἔβολ ζεν
νιαρχων ἵτε †Δσιὰ εροι ἵψοφηρ ἔροϷ
ανρωορπ ζαροϷ ερωζο ἔροϷ
ἔωτεμἑρεϷτηϷ ἕμαραταϷ
ἔπιθεατρον.

Θανκεχωορνι μεν ναρωω ἔβολ
ερωω ἕμοσ ἵκερωβ νε ἄ ἴεκκλησιὰ
ζαρ ἕοορτερ πε ογοζ ναρε πορωοἶο
ωοορν αν πε ζε ἔταρωωορτ εθε οτ.

Diana may be despised and
her magnificence destroyed,
whom all Asia and the
world worship.

Now when they heard
this, they were full of wrath
and cried out, saying,
“Great is Diana of the
Ephesians!”

So the whole city was
filled with confusion, and
rushed into the theater with
one accord, having seized
Gaius and Aristarchus,
Macedonians, Paul’s travel
companions.

And when Paul wanted
to go in to the people, the
disciples would not allow
him.

Then some of the
officials of Asia, who were
his friends, sent to him
pleading that he would not
venture into the theater.

Some therefore cried
one thing and some another,
for the assembly was
confused, and most of them
did not know why they had
come together.

عَظَمَتَهَا هِيَ الَّتِي يَعْبُدُهَا جَمِيعُ
أَسِيَا وَالْمَسْكُونَةِ.

فَلَمَّا سَمِعُوا امْتَلَأُوا غَضَبًا وَطَفَفُوا
يَصْرُخُونَ قَائِلِينَ: «عَظِيمَةٌ هِيَ
أَرْطَامِيسُ الْأَفْسُسِيِّينَ».

فَامْتَلَأَتِ الْمَدِينَةُ كُلُّهَا اضْطِرَابًا
وَأَنْدَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ
خَاطِفِينَ مَعَهُمْ غَايُوسَ
وَأَرْسْتَرُخُسَ الْمَكْدُونِيِّينَ رَفِيقِي
بُولُسَ فِي السَّفَرِ.

وَلَمَّا كَانَ بُولُسٌ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ
الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ.

وَأَنَاسٌ مِنْ وُجُوهِ أَسِيَا كَانُوا
أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ
لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ
وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَخْفَلَ
كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ
لَأَيِّ شَيْءٍ كَانُوا قَدِ اجْتَمَعُوا.

Εβολα δε δεν πιμηω ατινι
Ἰαλεξανδροσ εβολα ἴχε νιλονδαι:
Ἰαλεξανδροσ δε αρωρεμ ερωον
ἴτεριχι ερωωω εεραπολοσιθε
επιμηω.

Εταγεμι δε χε ονιουδαι πε
αρωωπι ἴχε ονδρωον ἴνωτ ἴτε ορον
νιβεν νατ οννοτ ενωτ ερωω εβολα χε
οννωτ τε ταρτεμις ἴτε να εφεσοσ.

Εταρε περι πιμηω δε χερι ἴχε
πιραμματερις περαω χε νιρωω
νιρεμεφεσοσ νιμ ταρ δεν νιρωω ετε
ἴρωον αν ἴπολις ἴνιρεμεφεσοσ
χε σοι ἴνεωκεροσ ἴτε τνωτ
ἴαρτεμις νεμ πιλιουπετησ.

Μιον ελι οτη τεδον εερεν ναι:
εεπιωα δε ἴτετενωωπι ερετενμοντ
οροσ ἴτετενωωτεμερ ελι ἴεωβ δεν
οτασια.

Αρετενι νι ταρ ἴναιρωω εεμαι
ονδε εανκαλιπερφει αν νε ονδε
ἴσεχεοτα αν ενετεννοτ.

Ισε μεν οτη Δημητριος νεμ
νικετεχνιτρεσ εθνεμαω ορον ἴτωω
ἴνοταχι εα οται σεναἴνι ἴνιαιτορεοσ
οροσ ορον ανωπατοσ ωοπ μαρονεμ
ενοτοεροσ.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image, which fell down from Zeus?"

Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

فَأَجْتَذَبُوا اسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ
الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ اسْكَندَرُ
بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ.

فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ
صَوْتٌ وَاحِدٌ مِنَ الْجَمِيعِ صَارِحِينَ
نَحْوَ مُدَّةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ
أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

ثُمَّ سَكَّنَ الْكَاتِبُ الْجَمْعَ وَقَالَ:
«أَيُّهَا الرِّجَالُ الْأَفْسُسِيُّونَ مَنْ هُوَ
الْإِنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ
الْأَفْسُسِيِّينَ مُتَعَبَّدَةٌ لِأَرْطَامِيسِ
الْإِلَهَةِ الْعَظِيمَةِ وَالتَّمثالِ الَّذِي هَبَطَ
مِنْ زَفْسٍ.»

فَإذْ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تَقَاوِمُ
يَبْتَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنَّكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهُمَا
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفِي
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ
فَأِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ
فَلْيُزِغُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετηκωτ̄ ν̄σα κελωβ
 ζεν τ̄εκκλ̄ησιὰ ἡνομιμον εἰεβολ̄α
 εἰβολ̄.

Κε ταρ तेनेरकिनदिनेवि
 एरोएरकात्सोरि एरण एवे
 पिउओरतेर न्ते फोरु उमोन इलि
 न्द्विजि योप ठाि एते उमोनउखु उमोन
 एतलसोस एवहित्स डेन पायुओरतेर.

Οτοζ ναι εταεχοτοε αρχω
 ν̄τ̄εκκλ̄ησιὰ εἰβολ̄.

*Πισαχι δε ν̄τε Π̄βοις εφε̄λαι οτοζ
 εφε̄λαι: εφε̄μαζι οτοζ εφε̄ταχο:
 ζεν τ̄ᾱσια ἡεκκλ̄ησιὰ ἡτε Φ̄νορ̄τ̄:
 ἀμην.*

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

And when he had said these things, he dismissed the assembly.

The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئاً مِنْ جِهَةِ
 أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلِ
 شَرْعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ
 فِتْنَةِ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا
 مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا
 التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرَفَ الْمَحْفَلَ.

*لم تزل كلمة الرب تنمو وتعتز
 وتثبت في كنيسة الله المقدسة.
 آمين.*

Synaxarium of Baramudah 18 سنكسار اليوم الثامن عشر من شهر برمودة

1. The Martyrdom of St. Arsenius, the Disciple of St. Sousnyous
 2. The Departure of St. Apollo, the Disciple of St. Samuel the Confessor

1. استشهاد القديس أرسانيوس، تلميذ القديس سوسنيوس
 2. نياحة القديس أبولو، تلميذ القديس الأنبا صموئيل المعترف

1. The Martyrdom of St. Arsenius, the Disciple of St. Sousnyous

On this day, of the year 21 of the martyrs, 305 AD, St. Arsenius, the disciple of St. Sousnyous, was martyred. When Emperor Diocletian was torturing St. Sousnyous, they informed him that Arsenius was of the faith as his teacher.

The Emperor brought Arsenius and asked him about his belief. He confessed his faith in The Lord Christ. The Emperor tried to befriend him and persuade him to change his conviction. He refused and also admonished the Emperor for deserting the worship of the true God and worshipping the idols. The Emperor became furious

1. استشهاد القديس أرسانيوس، تلميذ القديس سوسنيوس
 في مثل هذا اليوم من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديس أرسانيوس تلميذ القديس سوسنيوس. وذلك أنه لما كان الإمبراطور دقلديانوس يعذب القديس سوسنيوس، أعلموه عن أرسانيوس أنه على إيمان معلمه. فاستحضره واستعلم منه عن معتقده. فأقر واعترف بالسيد المسيح. فلاطفه الملك كثيراً ليثنيه عن رأيه. فلم يقبل، بل وبخ الملك لكونه يعبد الأوثان وتركه عبادة الإله الحقيقي. فحنق عليه الإمبراطور وأمر بتعذيبه

and ordered to torment him with different kinds of tortures, and finally ordered to behead him before his teacher, and thus he received the crown of martyrdom.

May the blessing of his prayers be with us all.
Amen.

2. The Departure of St. Apollo, the Disciple of St. Samuel the Confessor

On this day also, St. Apollo the disciple of St. Samuel the confessor, departed. This father became a disciple of St. Samuel on the Qalamun Mount, and he was one of his distinguished disciples. He was energetic and obedient to his spiritual father. He assisted his teacher in managing the affairs of the monastery and the restoration.

When Anba Samuel started in building the church of the Virgin St. Mary, Apollo brought the building material needed from the surrounding villages to the monastery on camels. He also helped him in solving the difficult problems for his wisdom, knowledge and discernment. Once three monks desired to leave the monastery, he exhorted them from the Holy Bible and from the biographies of the fathers until they changed their view and remained in the monastery.

When Anba Samuel desired the life of quietness and seclusion, he appointed Apollo to oversee the affairs of the brethren, which he did well. He sought God's help whenever he faced any difficulty. Once the monastery ran out of bread, he prayed saying, "O God of the holy father Anba Samuel the confessor, answer my prayer and send unto us today your blessings for my soul has disturbed me much for the sake of the multitudes that gathered in the monastery. And as You have not forsaken our father Anba Samuel, so also please don't forsake me, for it is written: The blessing of The Lord makes one rich, and He adds no sorrow with it." The Lord answered his prayers and he found the bread storage room full, so he took from the blessings of The Lord and offered it to his guests.

When the saint Anba Samuel departed, he remained the overseer of the monks until he departed in peace and left many spiritual sons.

May the blessing of his prayers be with us all.
Amen.

And glory be to God, now and forever. Amen.

بكل أنواع العذاب، وأخيراً أمر بقطع رأسه أمام معلمه، فنال إكليل الشهادة.
بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس أبولو، تلميذ القديس الأنبا صموئيل المعترف

وفيه أيضاً تنيح القديس أبولو تلميذ القديس الأنبا صموئيل المعترف. تتلمذ هذا الأب على يد القديس الأنبا صموئيل في جبل القلمون (جبل القلمون: جبل البوص أو الغاب ويقع غرب مدينة مغاغة، محافظة المنيا وبه دير الأنبا صموئيل المعترف)، وكان أحد تلاميذه المتقدمين. كما كان نشيطاً ومطيعاً لأبيه. ساعد أباه في إدارة شئون الدير وتعميره. فعندما شرع الأنبا صموئيل في بناء كنيسة القديسة العذراء مريم، كان أبولو يحمل ما يلزم على الجمال من الريف إلى الدير. وساعده أيضاً في حل المشاكل الصعبة لحكمته وعلمه وإفرازه. منها أن ثلاثة من الرهبان أرادوا ترك الدير فوعظهم من الكتب المقدسة ومن سير الرهبان، فرجعوا عن رأيهم وبقوا بالدير.

ولما أراد الأنبا صموئيل أن يحيا في الوحدة والسكون، أقام أبولو مديراً على الإخوة، فقام بهذا العمل خير قيام، وكان يلجأ إلى الله عندما تواجهه أية صعوبات. ففي إحدى المرات نفذ الخبز من الدير، فصلى وقال: "يا إله القديس الأنبا صموئيل المعترف، استجب لي وأرسل إلينا اليوم بركتك فإن نفسي قلقته جداً من أجل الجموع التي اجتمعت بالدير، وكما أنك لم تتخل عن أبينا الأنبا صموئيل، فلا تتركني أنا أيضاً، لأنه مكتوب أن بركة الرب تغني ولا يزيد معها تعب". فاستجاب الله لصلاته، إذ أنه وجد مخزن الخبز مليئاً فأخذ من بركة الله وقدم لضيوفه.

ولما تنيح القديس الأنبا صموئيل، بقي الأنبا أبولو مديراً للرهبان، حتى تنيح بسلام، وقد ترك له أولاداً كثيرين.
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 ζζ: λγ, λ	Psalm 68: 35, 3	المزمور 67: 33, 4
<p>Ο τὸ ψῆρι πε Φνοϋτ̅ δ̅εν νηεθοϋαβ ἵταϋ: Φνοϋτ̅ ἔπιλραηλ ἵθοϋ ἐϋε̅τ̅ ἵνοϋϋου νεμ οὔαμαρι ἔπεϋλαοϋ: οὔοϋ νίθουη μαροϋοϋνοϋ μαροϋεληλ ἔπεϋθο ἔΦνοϋτ̅: μαροϋοϋνοϋ δ̅εν οὔοϋνοϋ. Ἀλληλοϋα̅.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هلليلويا.</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>Οὔαναςνωϋϋ ἐβολ̅ δ̅εν πιεϋασϋελιον εϋοϋαβ κατ̅α λουϋκαν 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>
Λουκαν ιβ: α - ιβ	Luke 12: 4 - 12	لوقا 12: 4 - 12
<p>Ϡ̅ϋω δε ἔμοϋϋ νωτεν ναὔψηρ ϋε ἔπερερϋοϋτ̅ δ̅α̅τηη ἵνηεθ̅ναδ̅ωτεβ ἔπετενϋωμα οὔοϋ μενεנϋα να̅ι ἔμοϋϋτωϋτ̅ ἔμαϋτ̅ ἵε̅λι ἵεϋοϋτ̅ ἔαιϋ.</p> <p>Ϡ̅̅ναταμωτεν ϋε ἄριϋοϋτ̅ δ̅α̅τηη ἵνιμ ἄριϋοϋτ̅ δ̅α̅τηη ἔφ̅η̅τε μενεנϋα εϋρεϋδ̅ωτεβ οὔοντεϋ ερϋϋϋϋ̅ ἔε̅ιοϋ̅ι</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p> <p>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,</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَجْبَائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَبَعْدَ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p> <p>بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُثْفِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>

ἐτρεννα ἀρα τρω ἄμοσ νωτεν γε
ἀριζοτ δατρη ἄφαι.

Μη τιοτ ἴδαξ αν ἐτοττ ἄμωοτ
ἐβολ δα τεβι ἄνοττ οτοζ οται ἐβολ
ἴδητοτ ἴνεοβω ἐροτ αν ἄπεἄθο ἄ
Φνοττ.

Ἀλλα νικετω ἴτετενὰφε σεπ
τηροτ: ἄπερεροτ τετενοτοτ
ἐοτμηω ἴδαξ.

¶ τρω δε ἄμοσ νωτεν γε οτο
νιβεν εθναοτωνε ἐβολ ἴδητ ἄπεἄθο
ἴνιρωμ Πωηρι ζωτ ἄΦρωμ
ναοτωνε ἐβολ ἴδητοτ ἄπεἄθο
ἴνιασσελοσ ἴτε Φνοττ.

Φη δε εθναοττ ἐβολ ἄπεἄθο
ἴνιρωμ σεναοττ ἐβολ ζωτ ἄπεἄθο
ἴνιασσελοσ ἴτε Φνοττ.

Οτοζ οτον νιβεν εθναξε οταχι
ἴσα Πωηρι ἄΦρωμ σεναχατ νατ
ἐβολ: φη δε εθναξεοτὰ ἐΠἴνευμα
εθοταβ ἴνοτ χω νατ ἐβολ.

Ζοταν δε ατωανἴν εθνοτ ἐδοτν
ἐνιτνασση νεμ νιαρχη νεμ
νιἄροτὰ ἄπερρωοτω γε πωσ ιε οτ
πε ἐτετενναἄροτὼ ἄμοτ ιε οτ πε
ἐτετενναχοτ.

fear Him!

Are not five sparrows
sold for two copper coins?
And not one of them is
forgotten before God.

But the very hairs of
your head are all numbered.
Do not fear therefore; you
are of more value than
many sparrows.

Also I say to you,
whoever confesses Me
before men, him the Son of
Man also will confess
before the angels of God.

But he who denies Me
before men will be denied
before the angels of God.

And anyone who speaks
a word against the Son of
Man, it will be forgiven
him; but to him who
blasphemes against the
Holy Spirit, it will not be
forgiven.

Now when they bring
you to the synagogues and
magistrates and authorities,
do not worry about how or
what you should answer, or
what you should say.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ
بِفَلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا
أَمَامَ اللَّهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ
عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ
النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ
مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ
الْإِنْسَانِ يُعْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ
عَلَى الرُّوحِ الْقُدُّوسِ فَلَا يُعْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا
تَقُولُونَ.

Πιπνευμα γαρ εθοραβ
νατσαβωτεν θεν ττορνοτ ετε υιατ
ενηεθνασεπιωα ηχοτοτ.

*Πιωοτ φα Πεννοττ πε ωα ενεθ
ητε ηι ενεθ: αμην.*

For the Holy Spirit will
teach you in that very hour
what you ought to say.

Glory be to God forever.

لَاِنَّ الرُّوْحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ
السَّاعَةِ مَا يَجِبُ اَنْ تَقُولُوهُ.

والمجد لله دائماً.

Katameros Readings for the 19th Day of Baramudah

قطمارس قراءات اليوم التاسع عشر من شهر برمودة المبارك

ΚΟΥΜΗΤ ΨΙΤ ΝΕΖΟΥΤ ἘΠΙΔΒΟΥΤ ΦΑΡΜΟΥΘΙ

Ροῦζι

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυιδ Πη: ιδ, ιε

Psalm 89: 19 - 21

مزمور 88: 14، 15

Διῶισι ἰνοῦωτιπ ἔβωλ θεν παλλας:
αιχιωι ἰΔαυιδ παβωκ: αιθαρχϭ
ἰνοῦνεθ εφοταβ: Παχιζ ταρ εσεϭτοτς
ναϭ. Ἀλληλοια.

I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.

رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.

Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οὔανασνωσις ἔβωλ θεν
πιεταστελιον εθοταβ κατὰ Πατθεον
ασιοϭ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.

Πατθεον ι: λδ - μβ

Matthew 10: 34 - 42

متى 10: 34 - 42

Ἐπεμενι ζε ἔταιι ἔσιοιῖ
ἰνοῦριρηνη ειζεν πικαηι νεταιι ἔσιοιῖ
ἰνοῦριρηνη αν αλλα οτχηϭι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لا تظنّوا أنّي جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بلّ سيفاً.

Διὶ γὰρ ἐφ'ερχ ὄνρωμι ἐπερῖωτ
ὄτοζ ὄνῳερι ἐτεσματ ὄτοζ ὄνῳελετ
ἐτεσῳωμι.

ὄτοζ νενχαχι ἔπιρωμι νε
νεσρεμῆνι.

Φνεῶμι ἐπερῖωτ ιε τεσματ
ἐζωτεροι ἔεμπῳα ἔμοι αν: ὄτοζ
φνεῶμι ἐπερῳηρι ιε τεσῳερι
ἐζοτεροι ἔεμπῳα ἔμοι αν.

Φνετενεῳαῶλι ἔπερῖστατρος αν
ὄτοζ ἔτεσῳωι ἔσῳι ἔεμπῳα ἔμοι
αν.

Φνεταρῳι ἔτεσῳηρι
εῳῖτακος: φη δε εῳνατακο
ἔτεσῳηρι εῳβητ εῳεξεμς.

Φνετῳωπ ἔμωτεν αῳῳωπ ἔμοι
ὄτοζ φνετῳωπ ἔμοι αῳῳωπ
ἔφνεταρῳοι.

Φνετῳωπ ἔνοῳπροφητης ἐφῳαν
ἔνοῳπροφητης εῳεῳῖ ἔφβεχε
ἔνοῳπροφητης ὄτοζ φνετῳωπ ἔνοῳθῳμι
ἐφῳαν ἔνοῳθῳμι εῳεῳῖ ἔφβεχε
ἔνοῳθῳμι.

ὄτοζ φνεῳνατσε ὄται ἔνναικοῳσι
ἔνοῳαφοτ ἔμωοῳ ἔωχ ἔμονον ἐφῳαν
ἔνοῳαθητης ἔμην ῖχω ἔμοος ἔωτεν

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 وَيَتَّبِعْنِي فَلَا
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي
يَقْبَلُ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍ
فَأَجْرَ بَارٍ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ
فَأَحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ
أَجْرَهُ.

ζε ἠνεψτακο ἠζε πεψβεχε

shall by no means lose his reward.

*Πῶσοι φα Πεννοῖτ πε: ψα ἐνεε
ἠτε ἠἠνεε: ἰμην.*

Glory be to God forever.

والمجد لله دائماً.

Ψωρη

Matins Psalm

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 ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزمور 131: 7، 12، 13

Νεκοηβ εεετρωτωτ νοτμεομη:
νηεθοταβ ἠτακ εεεελεηλ εβε
Δαυιδ πεκβωκ: λισοβτ ἠοτδηβς
ἰπαχριστος: εεεφρι γε εερηι εχωψ
ἠζε φηεθοταβ ἠτηι. **Αλληλοια.**

Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.

كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هيأت 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 εβωλ δην
πειτασελιον εθοταβ κατα λουκαν
ασιοτ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταει εερηι νεμωοτ αερε
ερατψ δην 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 وَجَمُوعًا كَثِيرًا مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ θεν Ἰουδαεὰ τῆς νεμ
Ιεροσαλημ νεμ ἐβολ θεν Ἰπαραλιὰ
ἤτε Ἰτρος νεμ Ἰσιδων νηεταγὶ
ἐσωτεμ ἐροϋ οτοθ ἤτεϋταλδωοϋ
ἐβολ θεν νοϋϋωνι.

Οτοθ νηεναϋτρεμκο ἕμωοϋ ἤξε
νὶπνευμα ἠκαθαρτον ναϋερφαδρι
ἐρωοϋ.

Οτοθ ναρε πιμϋ τῆρ κωϋ ἤσα
βὶ νεμαϋ: ξε οϋνι νασνηοϋ ἐβολ ἕμωοϋ
ἤξε οϋχομ οτοθ νασταλδο ἕμωοϋ
τῆροϋ πε.

Οτοθ ἠθοϋ ἐταϋϋαι ἠνεϋβαλ
ἐπϋωι οϋβε νεϋμαθητῆς πεχαϋ νωοϋ
ξε ὠοϋνιὰτεν ἠνηοϋ νιθκῆι ξε ἠωτεν
τε Ἰμετοϋρο ἠτε Φνοϋϋ.

Ωοϋνιὰτεν ἠνηοϋ νηετροκεϋ ξε
Ἰνοϋ τετεννασι: ὠοϋνιὰτεν ἠνηοϋ
νηετριμῆι Ἰνοϋ ξε τετεννασωβι.

Ωοϋνιὰτεν ἠνηοϋ ἐϋωπ
ἠτοϋμεστε ἠνηοϋ ἠξε νιρωμῆι οτοθ
ἠτοϋνοϋετ ἠνηοϋ ἐβολ οτοθ ἠτοϋϋεϋ
ἠνηοϋ οτοθ ἠτοϋϋι πετενραν ἐβολ
ἕφρηϋ ἠοϋπετρωοϋ εϋβε Πϋηρι
ἕΦρωμῆι.

Ραϋμῆι θεν πιεζοοϋ ἐτε ἕμαϋ οτοθ
ἠεληλ: ϋηππε ταρ πετενβεϋξε οϋνιϋϋ

multitude of people from all
Judea and Jerusalem, and
from the seacoast of Tyre
and Sidon, who came to
hear Him and be healed of
their diseases,

as well as those who
were tormented with
unclean spirits. And they
were healed.

And the whole
multitude sought to touch
Him, for power went out
from Him and healed them
all.

Then He lifted up His
eyes toward His disciples,
and said: “Blessed are you
poor, For yours is the
kingdom of God.

Blessed are you who
hunger now, For you shall
be filled. Blessed are you
who weep now, For you
shall laugh.

Blessed are you when
men hate you, And when
they exclude you, And
revile you, and cast out your
name as evil, For the Son of
Man’s sake.

Rejoice in that day and
leap for joy! For indeed
your reward is great in
heaven, For in like manner

صُورَ وَصَيِّدَاءَ الَّذِينَ جَاءُوا
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.
وَكَانُوا يَبْرَأُونَ.

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ
تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمْ النَّاسُ وَإِذَا
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ
بِالْأَنْبِيَاءِ.

πε νῆρη θεν ἔφε: ναι ταρ οη ἐναῖρι
 ἕμωοῦ ἠνιπροφητης ἠξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦτ πε: ὡα ἐνεε
 ἠτε νη ἐνεε: ἄμην.*

their fathers did to the
 prophets.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ἠτε πενκαθ Παῦλος Πιᾶποστολοσ

Παῦλοσ φῆβοκ ἕΠενβοιοσ Ἰησοῦσ
 Πιῆριστοσ: πιᾶποστολοσ εἰθαθεμ:
 φηῆταῖθαυϗ ἐπιζωυεννοῦϗ ἠτε
 Φνοῦτ.

Paul, the servant of our
 Lord Jesus Christ, called to
 be an apostle, appointed to
 the Gospel of God. A
 chapter from the epistle of
 our teacher St. Paul to the
 Hebrews. May his blessing
 be upon us. Amen.

فصل من رسالة معلمنا بولس
 الرسول إلي العبرانيين، بركته
 علينا آمين.

Θεβρεοσ ζ: ἠη - ἠ: ἰσ

Hebrews 7: 18 - 8: 13

العبرانيين 7 : 18 - 8 : 13

Οῦωωυ μεν ταρ εἰθαυωπι
 ἠῖεντολη ἠεοῖτ εἰθε
 τεσμετασθενησ νεμ τεσμετατῖθνοῦ.

For on the one hand
 there is an annulling of the
 former commandment
 because of its weakness and
 unprofitableness,

فَاتَهُ يَصِيرُ إِبْطَالُ الْوَصِيَّةِ السَّابِقَةِ
 مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا.

Πινομοσ ταρ ἕπεϗκεκ ἕλι ἕβολ:
 πιμωιτ δε ἠι ἕδοῖτη πε φα ἠτε
 οῖθελιπιοσ εσσοῖπ φα ἕτενναδωντ
 ἕΦνοῦτ 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 أَفْضَلٍ بِهِ
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῖοσ κατα φρηῖ ἕτε αῖβνε ἄναυ
 αν νη μεν ταρ αῖωωπι ἠοῖηβ αῖβνε
 ἄναυ.

And inasmuch as He
 was not made priest without
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἠθοϗ νεμ οῖἄναυ ἕβολ
 ζιτεν φηετχω ἕμοσ ναϗ ξε αϗωρκ

for they have become
 priests without an oath, but
 He with an oath by Him

لَأَنَّ أَوْلَئِكَ بِدُونِ قَسَمٍ قَدْ صَارُوا
 كَهَنَةً، وَأَمَّا هَذَا فَبِقَسَمٍ مِنَ الْقَائِلِ
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ

ἵνα Πβοικ οτοζ ἡνεγοτωμ ἡεθηε γε
ἡθοοκ πε φοτηεβ ωα ἔνεε.

Κατα ταμαιη αεωπι ἡε Ιησοε
ἡπῶτωρι ἡτε οηδιαθηκη εεοοπ.

Οτοζ ηη μεν αεωπι ἡοτηε
εεεροτωηω εθεε γε ηαρε φμοε χω
ἡμωοε εοεη αν πε.

Φαι δε γε εηαοεη ωα ἔνεε αεβι
ἡημεοοτηε ἡοηεωεη παεαεεε.

Εθεε φαι οοη ωεωμ ἡμοε
εηοεεμ ἡχοε ηεεη ἡηηεθηηοε εα
Φηοεη εεοε εηοοε εεοηε ἡχοε
ηεεη εοεεεεε εεηη εεωοε.

Οηαρχηεεεεε εαη ἡπαρηη
εηαεαεωοε ηαν εεοοεηηοε
ἡαηεεεωοε ἡαεωε εεφοεε εεοε
ἡηηεεεεηηοε οοε αεβιεε εαηωω
ἡηηεηηοε.

Φαι εεε ἡμοη ἀηαεκη οηο εεοε
ἡμηηη ἡεηηη ἡηηαρχηεεεε
ηηεωαεηε ωοεωωοεηη ἡεηηη ἡωοηη
εεεη ηοηηοεη ἡμηη ἡμωοε: μεηεεεωε
ωαηηηη εεεη ηα ηηλαο: φαι εαη αεαεε
εαεηεεε εεηωωη ἡοηεοη.

Πηομοε εαη ωαεεω ηεαηηωω
ἡηηαρχηεεεεε εοοηοηοε ωωηη ἡμωα:

who said to Him: “The Lord has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek,’”

by so much more Jesus has become a surety of a better covenant.

Also there were many priests, because they were prevented by death from continuing.

But He, because He continues forever, has an unchangeable priesthood.

Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after

ΚΑΗΝ ἰΑΙ ἈΒΔ ἰΑΙ ῤῆΒ ἰΑΙ
εΑΔῖ.

ἰΑΙ ῤῆ ῤῆ ῤῆ ῤῆ ῤῆ ῤῆ
εΑΔῖ ῤῆ ῤῆ ῤῆ ῤῆ ῤῆ ῤῆ.

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πισαζι δε ντε πιδναυ φαι εταφωπι
μενεσα πινομος εταρο νουφωρι
εφχικ εβολ φα ενεε.

Πικεφαλεον δε εζεν νηετηνσω
μωου οταρχηερενς ταρ υπαιρητ
ετηνταν μματ φηεταφωμι
σαουταμ υπιερωνος ντε φμετνωτ
θεν νιφνωι.

Πρεφωυεν ντε νηεθοταβ νεμ
ντε φσκτην μμη θηετα Πβοις
ταχρος οτοε ρωμ αν.

Αρχηερενς ταρ νιβεν εψαρχαφ
ερεφεν ταιο εδοτη νεμ φουφωουφω
εβε φαι οτανασκη ον πε ερε
οτενχαι φωπι μφαι ερεφενφ εδοτη.

Ισχε μεν οτη ναφ εζεν πκαζι ιε
νε οτοτηβ αν πε εφωοπ νχε νηεταφεν
δωρον εδοτη κατα πινομος.

Παι εφωεμωι δεν οτςμοτ νεμ
οτθιβι ντε τφε κατα φρητ εταφταμ
Πωτςης εφναχωκ νφσκηνη: λνατ ταρ
πεχαφ εκεθαμιο νηωβ νιβεν κατα
πιτηπος εταφταμοκ εροφ εζεν
πιτωοτ.

¶ Νου δε ατοτφ φματ εοτφωμνι
εσοτπ ηεοτο μφρητ ον ετεφοι
μμεσιτης ντε οτδιαθηκη εσοτπ

the law, appoints the Son
who has been perfected
forever.

Now this is the main
point of the things we are
saying: We have such a
High Priest, who is seated at
the right hand of the throne
of the Majesty in the
heavens,

a Minister of the
sanctuary and of the true
tabernacle which The Lord
erected, and not man.

For every high priest is
appointed to offer both gifts
and sacrifices. Therefore, it
is necessary that this One
also have something to
offer.

For if He were on earth,
He would not be a priest,
since there are priests who
offer the gifts according to
the law;

who serve the copy and
shadow of the heavenly
things, as Moses was
divinely instructed when he
was about to make the
tabernacle. For He said,
“See that you make all
things according to the
pattern shown you on the
mountain.”

But now He has
obtained a more excellent
ministry, inasmuch as He is
also Mediator of a better
covenant, which was

مُكَمَّلًا إِلَى الْأَبَدِ.

وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا
رَبِّيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي
يَمِينِ عَرْشِ الْعِظَمَةِ فِي
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ
الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانَ.

لَأَنَّ كُلَّ رَبِّيسٍ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ
قَرَابِينَ وَذَبَائِحَ. فَمَنْ تَمَّ يُلْزَمُ أَنْ
يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ.

فَإِنَّهُ لَوْ كَانَ عَلَى الْأَرْضِ لَمَا كَانَ
كَاهِنًا، إِذْ يُوجَدُ الْكَهَنَةُ الَّذِينَ
يُقَدِّمُونَ قَرَابِينَ حَسَبَ النَّامُوسِ.

الَّذِينَ يَخْدُمُونَ شِبْهَ السَّمَاوِيَّاتِ
وِظَلِّهَا، كَمَا أُوحِيَ إِلَى مُوسَى
وَهُوَ مُزْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ.
لِأَنَّهُ قَالَ: انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ
حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي
الْجَبَلِ.

وَلَكِنَّهُ الْآنَ قَدْ حَصَلَ عَلَى خِدْمَةِ
أَفْضَلٍ بِمِقْدَارِ مَا هُوَ وَسِيْطٌ أَيْضًا
لِعَهْدٍ أَعْظَمَ، قَدْ تَثَبَّتْ عَلَى مَوَاعِيدِ
أَفْضَلِ.

ΘΕΤΑΥΡΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ
ΕΥΩΤΠ.

Εναρε τζουριτ ταρ ετε υμαυ οι
ναταρικι νατνακωτ αν πε νσα φουα
νητααζενοττ.

Εφξευ αρικι ταρ ερωου εφξω
υμος χε ις θανεζουτ σενηου πεξε
Πβοις τναζωκ εζεν πηι μπιρανλ
νευ εζεν πηι νιοτδα νουδιαθηκη
υβερι.

Κατα τδιαθηκη αν εταισεμνητς
νευ νοτιοτ θεν πιεζουτ εταιδμαζι
ντοτχιζ ειναενοτ εβολ θεν πκαζι
νηχιμι χε ηθουτ υποτοζι θεν
ταδιαθηκη ανοκ ζω αιεραμελης
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη
νητνασεμνητς νευ πηι μπιρανλ
μενενα ναιεζουτ ετε υμαυ πεξε
Πβοις ειετ ηνανομος εδρηι ενουμενι
οτοζ 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 ιςζεν ποτκοτχι

established on better
promises.

For if that first covenant
had been faultless, then no
place would have been
sought for a second.

Because finding fault
with them, He says:
“Behold, the days are
coming, says The Lord,
when I will make a new
covenant with the house of
Israel and with the house of
Judah,

not according to the
covenant that I made with
their fathers in the day when
I took them by the hand to
lead them out of the land of
Egypt; because they did not
continue in My covenant,
and I disregarded them, says
The Lord.

For this is the covenant
that I will make with the
house of Israel after those
days, says The Lord: I will
put My laws in their mind
and write them on their
hearts; and I will be their
God, and they shall be My
people.

None of them shall teach
his neighbor, and none his
brother, saying, ‘Know The
Lord,’ for all shall know
Me, from the least of them
to the greatest of them.

فَاتَهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

لَأَنَّهُ يَقُولُ لَهُمْ لِأَنَّمَا: هُوَذَا أَيَّامٌ
تَأْتِي يَقُولُ الرَّبُّ حِينَ أَكْمَلَ مَعَ
بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُودَا
عَهْدًا جَدِيدًا.

لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ
يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأُخْرِجَهُمْ مِنْ
أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَبْتَنُوا فِي
عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ.

لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أُعْهِدُهُ مَعَ
بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ
الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي
أَذْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ،
وَأَنَا أَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ
لِي شَعْبًا.

وَلَا يُعَلِّمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ
وَاحِدٍ أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،
لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ ἀπορνῆσις.

Χε τῆς ἀκαθαρσίας ἠνομιῶν καὶ ἀνομῶν
καὶ ἁμαρτιῶν ἠνομιῶν καὶ ἀνομῶν.
ἠνομιῶν καὶ ἀνομῶν.

Ἐν τῷ καινῷ διαθηκῆς ἡ ἀπορνῆσις
καὶ ἁμαρτιῶν ἠνομιῶν καὶ ἀνομῶν
καὶ ἁμαρτιῶν ἠνομιῶν καὶ ἀνομῶν.

*Πρῶτος γὰρ νεώτερος νεύ
τῆς ἁγίας ἐπιστολῆς: Χε ἀμην ἐσέσωπι.*

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

The grace of God the Father be with you all. Amen.

لَأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ،
وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي
مَا بَعْدَ.

فَإِذْ قَالَ جَدِيدًا، عَتَقَ الْأَوَّلَ. وَأَمَّا
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ
الْإِضْمَحَالِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ θεν πε
πιαρωματ ἠπιστολη ἠτε πενωτ
ιωαννης. Αμην. Παμενρατ.

τῷ Ἰωάννης α: α - 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

Πιπρεσβυτερος ἠΣαιος πιαγαπητος
φη ἀνοκ ἐτῆμι ἠμοσθ θεν οὔμεσθμι.

Παμενριτ τῆς ἁγίας ἐπιστολῆς
ἐπε πεκρωτ σωρτεν οὔτος
ἠτεκοῦσαι κατὰ φῆρητ ἐτε νενωμιτ
ἠτεκψυχῆ σωρτων.

Διρασι γὰρ ἐμασθ ἐταῖ ἠχε
ἠιστηνοῦ οὔτος ἐταῖνερερε θα
τεκμεσθμι κατὰ φῆρητ ἠθοκ
ἐτεκμοσι θεν οὔμεσθμι.

The Elder, to the beloved Gaius, whom I love in truth:

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

الشيخ، إلى غايس الحبيب الذي
أنا أحبه بالحق.

أيها الحبيب، في كل شيء أروم
أن تكون ناجحاً وصحيحاً، كما أن
نفسك ناجحة.

لأنني فرحتُ جداً إذ حضر إخوة
وشهدوا بالحق الذي فيك، كما أنك
تسلك بالحق.

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 ἠιωεμμοωοτ.

ἠαι ἐταγεμεερε δα τεκὰσαπη
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε
καλωσ κῆαδισ εκῆατῆωοτ ετἠπῶα
ἠΦνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί
ἔλι αν ἠτεν ἠεθῆκος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτοῆ
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ
ἠερρωβ ἐτμεθμη.

Ἄκδσαι ἠοτρωβ ἠτεκκλῆσιὰ
ἠλλα Διοτρεφῆς πῆαιερσοῆτ
ἠδῆτοτ ἠῆῶωπ ἠμοῆ ἔροσ αν.

Ἐθε φαι αῶαἠἠ ἠἠαῶρεφερ φῆεῆ
ἠνεσῆβῆοῆ ἐτεεῆρι ἠμωοτ
εφερφλῆαῆῆ ἠμοῆ δεν ἔανσασι
ἠποἠηροσ οτοσ εφῆῆ αν δεν ἠαι
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ αν:
οτοσ ἠηεθοῆωῶ εῶοποτ ἠῆῶω ἠμωοτ
αν οτοσ εφῆῆ ἠμωοτ 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، هَانِئًا عَلَيْنَا
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ
الْكَنِيسَةِ.

Παμενριτ ὑπερτενωκ
ἐπιπετρωοτ ἀλλὰ ἐπιπεθανεϋ:
φἠετῖρι ὑπιπεθανεϋ οτ ἐβολ ζεν
Φνοϋτ πε: φἠ δε ετῖρι ὑπιπετρωοτ
ὑπεϋνατ ἐΦνοϋτ.

Δυερμεερε ἠΔιμητριος ζιτεν
οτον νιβεν νεμ ζιτεν ἠμη οτοζ ἀνον
τενερμεερε οτοζ κωοτη ζε
τεμετεερε οτυμη τε.

He οτονη οτυμη ἐςδῆτοτ νακ πε
ἀλλὰ ἠτοτωϋ ἀν ἐςδα νακ ἐβολ
ζιτεν οτυμελα νεμ οτκαϋ.

Ⲭερελπις δε σατοτ ἠνατ ἐροκ
οτοζ ἠτενσαζι νεμ νεπἠροτ ἠρο
οτβε ρο.

Ⲭεϱηνη νακ: σεϱινη ἐροκ ἠζε
νηϱφἠρ: ϱινη ἐνηϱφἠρ κατὰ νοτῖραν.

*Ⲡασινηοτ ὑπερμεερε πικοςμοσ
οτδε νηετωοπ ζεν πικοςμοσ:
πικοςμοσ νασινη νεμ τεϱεπιθωια: φἠ
δε ετῖρι ὑφοτωϋ ὑΦνοϋτ ἠναϱωπι
ϱα ἐνεζ: ἀμηη.*

Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

Demetrius has a good testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

I had many things to write, but I do not wish to write to you with pen and ink;

but I hope to see you shortly, and we shall speak face to face.

Peace to you. Our friends greet you. Greet the friends by name.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

The Acts الإبركسيس

Ⲡραζις ἠτε νενηοτ ἠἀποστολοσ:
ἐρε ποτςμοτ εθοταβ ϱωπι 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 δε μαρενκοττεν ἵπτεν γεμ πῶνι νηιςνηοτ κατα βακι νιβεν: νηεταν ζωιω ὑπισαχι ἵτε Πβοις νδητοτ δε 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 δε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذًا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε νατ εραζιοιν δε χας πε: φηεταφωρτ εβολ ἕμωοτ ισxen †Παμφυλια: οτοε ετε ὑπερι νεμωοτ επιρωβ 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 يَأْخُذْ بِهِ مَعَهُمَا.</p>
<p>Δετωοπι δε ἵξε οττωοτ ζωστε ἵσεφωρτ εβολ ἵνοερηοτ: Βαρναβας μεν ατβι ἕΜαρκος ατερρωτ εΚτπρος.</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 ἵCιλας ατ εβολ: εαττιττ ἵπτεν πιεμοτ ἵτε Φνοτ† εβολ ειτοτοτ ἵνιςνηοτ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَاخْتَارَ سِيلَاً وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Νατcινι δε πε εβολ ειτεν †Cτρια νεμ †Κτλκια ετταχρο ἵνιεκκλκια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكَلِيلِكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δττ δε εερηι ετκε †ερβη νεμ Λγστρα: οτοε ισ οτμαοττις ενατχι ἕματ επετταν πε †ιμοθεοτ πωηρι ἵνοερωι ἵνογδαι ὑπιστη: πεττωτ δε νε Οτεινιπ 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 وَلِيسْتِرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εσβητηγ `νεε
νιςνηογ ετδεν λυστρα νεμ εικονιον.

Φαι αφοτωγ `νεε Παυλος εθρεψι
εβολ νεμας: οτοε εταφολγ
αφουβητηγ εθε νιλονδαι ετψοπ δεν
πιμα ετε μματ: ναυωοτην γαρ τηρογ
ζε περωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ
μμοε ετοτογ εαρεε ενιζων
νηεταυρεμνητογ εβολ ζιτοτογ
νηιαποστολοε νεμ νιπρεεβυτεροε
ετδεν Ιερουσαλημ.

Πιεκκλησια μεν οτη ναυνηογ
ηταχρο δεν πιναετ οτοε ναυνηογ
ηαυαι δεν τοτηπι μμηνι.

*Πισαχι δε ητε Πβοις εφεαμι οτοε
εφεαυαι: εφεαμαει οτοε εφεταχρο:
δεν φατια ηεκκλησια ητε Φνογτ:
αμην.*

He was well spoken of
by the brethren who were at
Lystra and Iconium.

Paul wanted to have him
go on with him. And he
took him and circumcised
him because of the Jews
who were in that region, for
they all knew that his father
was Greek.

And as they went
through the cities, they
delivered to them the
decrees to keep, which were
determined by the apostles
and elders at Jerusalem.

So the churches were
strengthened in the faith,
and increased in number
daily.

*The word of The Lord
shall grow, multiply, be
mighty and be confirmed in
the holy church of God.
Amen.*

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

فَأَرَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ
فَأَخَذَهُ وَخَتَنَهُ مِنْ أَجْلِ الْيَهُودِ
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمُدُنِ
كَانُوا 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.
أمين.*

Synaxarium of Baramudah 19

سنكسار اليوم التاسع عشر من شهر برمودة

1. The Martyrdom of St. Simeon the Armenian, Bishop of the Country of Persia
2. The Martyrdom of the blessed Youhanna (John) Abu Nagaah El-Kabeer, the Vizier Abu El-Aala Fahd Ibn Ibrahim and their Companions
3. The Martyrdom of the Monk Daoud (David), Ibn Ghobrial El-Bargy

**1. The Martyrdom of St. Simeon the Armenian,
Bishop of the Country of Persia**

1. استشهاد القديس سمعان الأرمني، أسقف بلاد فارس
2. استشهاد الشهداء يوحنا أبو نجاج الكبير والرئيس أبو العلا فهد بن إبراهيم وزملائهما
3. استشهاد الراهب داود بن غبريال البرجي

1. استشهاد القديس سمعان الأرمني، أسقف بلاد فارس

On this day, St. Simeon the Armenian, Bishop of the country of Persia, was martyred, during the reign of Sapor (Shapur), the son of Hormiz, king of Persia, who was unjust and oppressive to the Christians.

The divine providence chose him to be bishop for the Persian country. He paid a great deal of attention shepherding his people, visiting them, teaching and exhorting them. He led them to the path of holiness, as he confirmed them in the Orthodox faith.

When king Sapor heard of him, he sent him a message asking him to forsake his faith and worship idols made by hands. The saint replied by a letter and said to him, "Those whom The Lord Christ has bought with His honorable Blood had rid themselves from the servitude of men, and it is not conceivable for them to worship what was made by hands." When the king read this letter, he became exceedingly angry. He brought the saint, bound him with iron fetters, and cast him in prison. In prison, he found prisoners who worshipped the sun, the saint preached and taught them, and they believed in The Lord Christ.

They confessed their faith before the king, who ordered to behead them. He brought the Saint from the prison, along with 150 persons had believed at his hands in prison. One of them weakened and wanted to deny his faith, however, the saint preached and encouraged him to endure saying, "the strike of the sword is nothing, if your eyes were closed." They tortured then beheaded him, thus he received the crown of life. The king also ordered to behead the other one hundred and forty nine, so they received the crown of martyrdom (their biography is mentioned on the 8th day of Baramudah).

After all attempts with St. Simeon had failed, he ordered to behead him, thus he received the crown of martyrdom. He was one hundred and twenty years old at the time of his martyrdom.

May the blessing of his prayers be with us all. Amen.

2. The Martyrdom of the blessed Youhanna (John) Abu Nagaah El-Kabeer, the Vizier Abu El-Aala Fahd Ibn Ibrahim and their Companions

On this day also, of the year 719 of the martyrs, 1003 AD, the blessed Youhanna (John) Abu Nagaah El-Kabeer, the Vizier Abu El-Aala Fahd Ibn Ibrahim and others were martyred. Youhanna was one of the noble Copts in the tenth century and during the reign of Al-Hakim Be-Amr Ellah the Fatimid Caliph. He was the

في مثل هذا اليوم استشهد القديس سمعان الأرمني، أسقف بلاد فارس، في زمان الملك سابور بن هرمز ملك الفرس الذي كان يضطهد المسيحيين ويعاملهم بكل قساوة. اختارته العناية الإلهية ليكون أسقفاً على بلاد فارس، فاهتم برعاية شعبه وافتقادهم وتعليمهم ووعظهم وقيادتهم في طريق القداسة، كما ثبتهم على الإيمان الأرثوذكسي الصحيح.

ولما سمع به سابور ملك الفرس، بعث له برسالة يدعو فيه أن يترك إيمانه ويعبد الأوثان المصنوعة بالأيدي. فرد عليه القديس برسالة يقول فيها: "إن الذين اشتراهم السيد المسيح بدمه، قد تخلصوا من عبودية الشر ولا يجوز لهم أن يعبدوا مصنوعات الأيدي". فلما قرأ الملك الرسالة، غضب جداً واستحضر القديس وربطه بالحديد وألقاه في السجن. فوجد بعض المحبوسين يعبدون الشمس، فعلمهم ووعظهم حتى آمنوا بالسيد المسيح. ثم استحضر القديس من السجن ومعه مائة وخمسين شخصاً، من الذين كانوا قد آمنوا على يديه في السجن، فضعف أحدهم وأراد أن ينكر إيمانه فوعظه القديس وشجعه على الاحتمال قائلاً له: "ليست الضربة شيئاً إذا أغمضت عينيك"، فعدبوه وقطعوا رأسه فنال إكليل الحياة. ثم أمر الملك بقطع رؤوس المائة والتسعة والأربعين أيضاً (تجد خبر استشهادهم في اليوم الثامن من شهر برمودة المبارك). فنالوا إكليل الشهادة. وبعد أن فشلت المحاولات مع القديس سمعان، أمر بقطع رأسه فنال إكليل الشهادة. وكان عمره وقتئذ مائة وعشرين سنة. بركة صلواته فلتنك معنا. آمين.

2. استشهاد الشهداء يوحنا أبو نجاح الكبير والرئيس أبو العلافه فهد بن إبراهيم وزملائهما وفيه أيضاً من سنة 719 للشهداء، سنة 1003 ميلادية، استشهد القديس أبو نجاح والرئيس أبو العلافه فهد بن إبراهيم وآخرون. كان يوحنا أبو نجاح من عظماء الأقباط في القرن العاشر في عهد الحاكم بأمر الله

head scribe in his time, as he was the lay leader and was also contemporary to Pope Philotheos, the 63rd Patriarch of Alexandria.

Youhanna was a devout Christian, righteous, charitable to the poor, loving to the church and zealous for the Orthodox faith. The Caliph called him, along with nine others, and told him, "I want you to leave your faith and adopt my faith, the Islam. I will make you my minister to manage the affairs of my kingdom." Youhanna replied saying, "Give me a chance until tomorrow to deliberate the matter with myself."

Youhanna called his friends and told them, "I am ready to die in the Name of The Lord Christ, now my brothers, do not seek this vain glory, for you will lose the everlasting eternal glory of The Lord Christ, Who satisfied us with the richness of the world, and now with His mercy, He had called us to the Kingdom of Heaven, so strengthen your hearts."

The next morning, Youhanna went to Al-Hakim Be-Amr Allah, who asked him, "O Nagaah, have you decided?" Youhanna replied saying steadfastly and with courage, "Yes, I will remain in my faith."

The Caliph became furious and ordered him to be scourged one-thousand lashes. After he was beaten three hundred lashes, he said, "I am thirsty. They informed the Caliph who said, "Water him after you tell him forsake your religion." Youhanna replied, "Take the water back to him, for I do not need it, because My Master Jesus Christ had watered me and quenched my thirst." Then he departed in peace and received the crown of martyrdom.

When they told the tyrant Caliph, he ordered them to beat the dead body to complete the one-thousand lashes.

The Caliph later on brought the Vizier Abu Elaala Fahd Ibn Ibrahim, who was charitable to the poor, one of the prominent men of the government and was greatly devoted to his church. The Caliph told him, "You know that I have chosen and appointed you ahead of all the men in my government, then listen to me and be with me in my religion, so I will promote you more than what you are in now and be like a brother to me." When he did not answer him, he ordered him beheaded and to burn his body, thus he received the crown of martyrdom. The fire went on burning for three days and the body was not harmed, and his right hand that he extended to give alms, remained untouched.

God took revenge from the wicked people that

الفاطمي، وكان باراً تقياً غيوراً على الإيمان الأرثوذكسي، يحب كنيسته ويحسن إلى الفقراء.

وكان يعمل كبيراً للكتاب المباشرين. أرسل إليه الخليفة مع تسعة آخرين وقال له: "أريد أن تترك دينك وتدخل في ديني فأجعلك وزيراً وتقوم بتدبير مملكتي". فأجابه يوحنا قائلاً: "أمهلني إلى الغد". فجمع أصدقاءه وقال لهم: "أنا مستعد أن أموت على اسم السيد المسيح، فلا تطلبوا المجد الفاني، فيضيع عليكم مجد المسيح الدائم الباقي. فقد أشبع نفوسنا من خيرات الأرض. وهوذا برحمته قد دعانا إلى ملكوت السموات فقفوا قلوبكم".

وفي الغد مضى إلى الحاكم الذي سأله قائلاً: "هل طابت نفسك"، فأجاب يوحنا بشجاعة وثبات وقال: "نعم وسأبقى على ديني".

فغضب الخليفة وأمر أن يجلده ألف جلدة، فلما أكمل ثلاثمائة قال: "أنا عطشان".

فأعلموا الحاكم الذي قال: "اسقوه بعد أن تقولوا له أن يرجع عن دينه". فأجاب يوحنا قائلاً: "أعيدوا الماء لأن سيدي يسوع المسيح قد سقاني وأطفا ظمأي"، ثم تتيح بسلام ونال إكليل الشهادة.

فأمر الخليفة أن يضربوا جسده المانت إلى تمام ألف جلدة.

بعد ذلك أرسل الخليفة واستحضر أبو العلا فهد بن إبراهيم، الذي كان مخلصاً لكنيسته

محباً للمساكين، وكان من أكابر رجال الدولة. فقال له الخليفة: "أنت تعلم إنني

قدمتك على كل من في دولتي، فاسمع مني وكن معي في ديني فأرفعك أكثر مما أنت فيه وتكون لي مثل أخ"، فلم يجبه إلى قوله.

فأمر بقطع رأسه وحرق جسده بالنار، وظلت النار مشتعلة ثلاثة أيام ولم يحترق جسده، وبقيت يده اليمنى التي كان يمدّها للصدقة سليمة. ونال إكليل الشهادة.

وقد انتقم الله من الذين سعوا به لدى الخليفة.

أما بقية العشرة فعذبهم الخليفة، فمات أحدهم وضعف منهم أربعة ثم عادوا

واعترفوا بالسيد المسيح ونالوا أكاليل الشهادة. وبقي ثلاثة منهم عادوا إلى

discredited Abu El-Aala Fahd before the Caliph.

As of the rest of the ten, the Caliph tortured them, one of them died, four of them weakened, but they returned confessing The Lord Christ and received the crown of martyrdom. The remaining three returned to their Christian faith later on.

May the blessing of their prayers be with us all. Amen.

مسيحتهم.
بركة صلوات الجميع فلتكن معنا. آمين.

3. The Martyrdom of the Monk Daoud (David), Ibn Ghobrial El-Bargy

On this day also, of the year 1099 of the martyrs, 1383 AD, the monk Daoud (David), Ibn Ghobrial El-Bargy, was martyred. He was from the village of Berkit Karmout. He was tortured severely, but did not forsake the faith in The Lord Christ. After they were weary of torturing him, he was beheaded by the sword, and thus received the crown of martyrdom, during the days of Pope Matthew-I, the 87th Patriarch of Alexandria.

May the blessing of his prayers be with us all. Amen. And glory be to God, now and forever. Amen.

3. استشهاد الراهب داود بن غبريال البرجي وفيه أيضاً من سنة 1099 للشهداء، سنة 1383 ميلادية، استشهد الراهب داود بن غبريال البرجي من بركة قرموط. وقد عذب هذا القديس كثيراً ولم ينكر الإيمان بالسيد المسيح. وبعد أن تعبوا من تعذيبه، قطعوا رأسه بحد السيف. ونال إكليل الشهادة. وكان ذلك في عهد البابا متاؤس الأول، السابع والثمانون من بطاركة الإسكندرية. بركة صلواته فلتكن معنا. آمين. وإلهنا 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 ᾠη: ε, ϛ

Psalm 99: 6, 7

مزمور 98: 5، 6

Ὡς ἦν Μωϋσῆς καὶ Ἀαρὼν ἐν τῷ κληρονομίᾳ
καὶ Σαμουὴλ ἐν τοῖς κληρονομοῦσι
οἱ καλοῦντες τὸ ὄνομα τοῦ Κυρίου.
καὶ ἀπεκρίθη ὁ Κύριος ἐν στήλῃ
καὶ ἐλάλησεν πρὸς αὐτοὺς ἐν τῇ στήλῃ
τοῦ νεφέλου. Ἄλληλουϊα.

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
 ασιοτ.

A chapter according to
 Saint John, may his
 blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννην ιε: κ - λτ

John 16: 20 - 33

يوحنا 16: 20 - 33

Διμην ἀμην τρω μμοσ νωτεν γε
 νῆωτεν τετενναριμι οτοσ
 τετενναερηβι: πικοςμοσ δε νῆοσ
 ἔηναρωι νῆωτεν τετενναερῶκαθ
 νῆητ αλλα πετενῶκα νῆητ ἔηναρωπι
 νωτεν ετραωι.

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.

الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّكُمْ
 سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ.
 أَنْتُمْ سَتَحْزَنُونَ وَلَكِنْ حُزْنَكُمْ يَتَحَوَّلُ
 إِلَى فَرَحٍ.

† ζημι ασωαννοτι εμισι
 ωασερῶκαθ νῆητ γε ασι νξε
 τεσοτηνοτ: ερωπ δε ασωανμισι
 ἀπιωηρι ἀπασερφμετι γε ἀπιροχθεε
 εθεε πιραωι γε αμεεσ οτρωμι
 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 الشَّدَّةَ لِسَبَبِ الْفَرَحِ
 لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.

Οτοσ νῆωτεν θωτεν τνωτ μεν
 ἐρετενεβι νοτῶκαθ νῆητ: παλιν οη
 τῆανατ ἐρωτεν οτοσ τετενναρωι
 οτοσ πετενραωι μμοη ἐλι ναολϷ
 ἵτενηνοτ.

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.

Οτοσ θεν πιεροοτ ἐτε μματ
 τετενναωεντ ἐἐλι αν: ἀμην ἀμην
 τρω μμοσ νωτεν φηετετενναερῆτιν
 μμοσ ἵτοτεϷ ἰφιωτ θεν Παραν
 εϷετηιϷ 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.
 الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنْ كُلَّ مَا
 طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيَكُمْ.

Ὡς ἴσους ὑπατετενερετιν ἡλιθεν
Παραν: ἀριετιν οτοθ τετενναδὶ θινα
ἡτε πετενραωι ωωπι εφζηκ ἔβολ.

Ἡδὶ δε αἰχοτοῦ νωτεν θεν
θανπαροια: ἄνηοῦ δε ἡξε οτοῦνοῦ
θοτε εἰνακαχι νεωωτεν αν ξε θεν
θανπαροια ἀλλα θεν οὔπαρρησιὰ
ἴναταμωτεν εθε Φιωτ.

Ἡεν πιεθοῦτ ἐτε ἡματ
ἐρετενερετιν θεν Παραν: οτοθ
ἴναχοθ νωτεν αν ξε ἀνοκ εθνατθο
ἐΦιωτ εθε θηνοῦ.

Ἡθοῦ ταρ θωφ Φιωτ ἕμει ἡμωτεν
ξε ἡωωτεν ἀρετενμενριτ οτοθ
ἀρετενναθτ ξε ἔται ἔβολ θα Φιωτ.

Ἰη ἔβολ θεν Φιωτ οτοθ αἰ
ἐπικομοθ παλιν οη ἴναχω
ἡπικομοθ οτοθ ἴναωενη θα Φιωτ.

Πεξε νεφμαθηθιθ ναφ ξε θηππε
ἴνοῦ κκαχι θεν οὔπαρρησιὰ οτοθ κξε
ἔλι αν ὑπαροια.

ἴνοῦ τενεμι ξε κωωοῖν ἡωωθ
ἡιβεν οτοθ ἡκερῆριὰ αν εθε οῦαι
ωενκ: θεν φαι τενναθτ ξε ἔτακὶ ἔβολ
θα Φνοῦτ.

Ἰαεροῦτῶ νωοῦ ἡξε Ἰησοῦθ ξε ἴνοῦ
τετενναθτ.

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?

أَلِي الْآنَ لَمْ تَطْلُبُوا شَيْئًا بِاسْمِي.
اطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرْحُكُمْ كَامِلًا.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي
سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضًا بِأَمْثَالٍ
بَلْ أَخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي.
وَلَسْتُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ
مِنْ 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 يُسْأَلَكَ أَحَدٌ. لِهَذَا
نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

Θηπιε ἄνηοῦ ἵνε οὔτοῦ οὔοῦ ἀσὶ
θίνα ἵτετενζωρ ἔβολ φῶραι φῶραι
ἕμωτεν ἔπερμα οὔοῦ ἵτετενχατ
ἕμματατ: οὔοῦ ἵχη ἕμματατ ἀν ζε
ἕχη νεμῆ ἵνε Παιωτ.

Παι ἀίχοτοῦ νωτεν θίνα ἵτε
οὔεῖρηνη ὡπι νωτεν ἵδρη ἵδρητ:
οὔον ἵτωτεν ἕματ ἵοὔοχζεχ ἵεν
πικοςμοσ: ἀλλὰ ζεμνομῆ ἀνοκ ἀἵρο
ἕπικοςμοσ.

*Πῶοῦ φα Πεννοῦῆ πε ὡα ἔνεῖ
ἵτε νι ἔνεῖ: ἀμῆν.*

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 وَإِلَى خَاصَّتِهِ
وَتَتْرُكُونَنِي 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 20th Day of Baramudah

قطمارس قراءات اليوم العشرون من شهر برمودة المبارك

Κοιχοῦτ ἠέροοτ ἠΠιὰβοτ Φαρμοοῦθι

Ροῦθι

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ιζ: λλ, μ	Psalm 18: 34, 39	المزمور 17: 34، 40
<p>Φηεττῆβω ἠἠασιζ ἠπιπολεμοσ:</p> <p>αϭω ἠἠαωωβω ἠεανφιτ ἠεομτ:</p> <p>ακμορτ ἠορχομ ἠπιπολεμοσ: οροε</p> <p>ακκενεε οροη ἠιβεν ἠεαττωορνοτ</p> <p>ἠερἠι ἠχωι ααπεχτ ἠμοι.</p> <p>ΑΛΛΗΛΟΥΙΑ.</p>	<p>He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. Alleluia.</p>	<p>الذي يُعَلِّمُ يَدَيَّ الْقِتَالَ، فَتَحْنِي بِذِرَاعِي قَوْسٍ مِنْ نَحَاسٍ. تَنْطُقُنِي بِقُوَّةٍ لِلْقِتَالِ. تَصْرَعُ تَحْتِي الْقَائِمِينَ عَلَيَّ. هَلِّلِيلُويَا.</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>Οτἠἠασηωσιε ἠεολ θεη</p> <p>πιεασηελιον εοοαβ κατἠ Αατθεοη</p> <p>ασηοτ.</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>Αατθεοη ι: ιε - κς</p>	<p>Matthew 10: 16 - 23</p>	<p>متي 10: 16 - 23</p>

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν
ἕφρητ ἡθανέσωορ δεν ἕμνητ
ἡθανορωνα ὑωπι ορην ἔρετενοι ἡσαβε
ἕφρητ ἡνιοροϋ: ἀκερεοο Δε ἕφρητ
ἡνιοδρωπι.

Ἰαζοητεν Δε ἔρωτεν ἔβολ ζα
ἡρωμι: σενατ ἕμνορ ζαρ
ἔζανυαητζαπ οροο
σεναερμαατιστοιη ἕμωτεν δεν
νορσρναζωση.

Εγέεν ἕμνορ Δε ἡνιορρωορ νεμ
ἡζηζεμωη εοβητ ερμετμεορε ἡωορ
νεμ ἡιέθνοο.

Εὑωπ Δε ἀρῳαητ ἕμνορ
ἕπερρηρωορῳ ζε πωο ιε ορ πε
ἔτετενναζοϋ: σενατ ζαρ ἡωτεν δεν
ἰουρνορ ἔτεμυατ ἕφηἔτετεννααζι
ἕμμοϋ.

Ἡῳτεν ζαρ ἀη πεδθναααζι ἀλλα
Πἡπνευμα ἡτε πετενιωτ εθναααζι
δεν ἕμνορ.

Ερε ορσοη Δε ερετ ἡνορσοη ἔφμορ:
οροο ἔρε οριωτ ερετ ἡορῳηρι: οροο
ἔρε ζανῳηρι τωορνορ ἔξεν νοριοτ
ερεδσοοβορ.

Οροο ἔρετενεῳωπι ερμοοτ
ἕμωτεν ἡξε οροη ἡιβεν εοβε παρην:

Behold, I send you out
as sheep in the midst of
wolves. Therefore, be wise
as serpents and harmless as
doves.

But beware of men, for
they will deliver you up to
councils and scourge you in
their synagogues.

You will be brought
before governors and kings
for My sake, as a testimony
to them and to the Gentiles.

But when they deliver
you up, do not worry about
how or what you should
speak. For it will be given
to you in that hour what you
should speak;

for it is not you who
speak, but the Spirit of your
Father who speaks in you.

Now brother will
deliver up brother to death,
and a father his child; and
children will rise up against
parents and cause them to
be put to death.

And you will be hated
by all for My name's sake.

هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافِقُونَ 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.

*ΠΨΟΥΨ ΦΑ ΠΕΝΝΟΥΨ ΠΕ: ΨΑ ΕΝΕΞ
ΝΤΕ ΝΙΕΝΕΞ: ΑΜΗΝ.*

But he who endures to the
end will be saved.

When they persecute
you in this city, flee to
another. For assuredly, I say
to you, you will not have
gone through the cities of
Israel before the Son of
Man comes.

*Glory be to God
forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ
فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مُدُنَ إِسْرَائِيلَ
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

ΨαλμοC τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمو ر 44: 5, 9

ΠΟΥΡ ΝΤΕΚΣΗΨΙ ΕΠΕΚΑΛΟΧ: ΦΗΕΤΕ
ΟΥΟΝΨΧΟΜ ΑΜΟC: ΝΞΡΗΙ ΘΕΝ
ΤΕΚΜΕΤΒΕΡΙ ΝΕΜ ΠΕΚCΑΙ: ΒΩΛΚ ΜΑΜΑΨ
ΑΡΙΟΥΡΟ: ΠΕΚΘΕΡΟΝΟC ΦΝΟΥΨ ΨΑ ΕΝΕΞ
ΝΤΕ ΠΙΕΝΕΞ: ΟΥΟΞ 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>ΟὐὰΝΑΣΝΩCIC ἔΒΟΛ ΔΕΝ ΠΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ Ζ: ΙΑ - ΙΖ</p>	<p>Luke 7: 11 - 17</p>	<p>لوقا 7: 11 - 17</p>
<p>ΟΥΟZ ΔCΩΠΙ ΕΠΕΡΑC† ΔCΩΕΝΑC ΕΟΥΒΑΚΙ ΕΥΜΟΥ† ΕΡΟC ΧΕ ΠΑΙΝ ΟΥΟZ ΝΑΥΜΟΥ ΠΕΜΑC ἸΧΕ ΝΕCΜΑΘΗΤΗC ΝΕΜ ΟΥΝΙΩ† ἸΜΗΥ.</p>	<p>Now it happened, the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd.</p>	<p>وَفِي الْيَوْمِ التَّالِيِ ذَهَبَ إِلَى مَدِينَةٍ تُدْعَى نَايِينَ وَذَهَبَ مَعَهُ كَثِيرُونَ مِنْ تَلَامِيذِهِ وَجَمْعٌ كَثِيرٌ.</p>
<p>ΩΩCΤΕ ΕΤΑCΘΩΝΤ Ε†ΠΡΑΖΗ ἸΤΕ †ΒΑΚΙ: ΖΗΠΠΕ ΕΝΑΥΩΛΙ ἸΟΥΑΙ ΕΒΟΛ ἘΔCΜΟΥ: ΕΟΥΩΗΡΙ ἸΜΑΥΑΤC ΠΕ ἸΤΕ ΤΕCΜΑΥ: ΟΥΟZ ΘΑΙ ΝΕ ΟΥΧΗΡΑ ΤΕ: ΟΥΟZ ΝΕ ΟΥΟΝ ΟΥΜΗΥ ΕCΩΥ ἸΤΕ †ΒΑΚΙ ΝΕΜΑC ΠΕ.</p>	<p>And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.</p>	<p>فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ، إِذَا مَيِّتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لَأُمِّهِ وَهِيَ أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ.</p>
<p>ΟΥΟZ ΕΤΑCΝΑΥ ΕΡΟC ἸΧΕ ΠΒΟΙC ΔCΩΕΝΖΗΤ ΔΑΡΟC: ΟΥΟZ ΠΕΧΑC ΝΑC ΧΕ ἸΠΕΡΡΙΜΙ.</p>	<p>When The Lord saw her, He had compassion on her and said to her, “Do not weep.”</p>	<p>فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ لَهَا: لَا تَبْكِي.</p>
<p>ΟΥΟZ ΔCΙ ΔCΒΙ ΝΕΜ †CΛΗ: ΝΗ ΔΕ ΕΤCΑΙ ΑΥΘΙ ΕΡΑΤΟΥ: ΟΥΟZ ΠΕΧΑC ΧΕ ΠΙΔΕΛΩΡΙ ἸΘΟΚ ΠΕ †ΧΩ ἸΜΟC ΝΑΚ ΤΩΝΚ.</p>	<p>Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”</p>	<p>ثُمَّ تَقَدَّمَ وَلَمَسَ النُّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ.</p>
<p>ΟΥΟZ ΔCΘΕΜC ἸΧΕ ΠΙΡΕCΜΩΟΥ† ΟΥΟZ ΔCΕΡΖΗΤC ἸCΑΧΙ: ΟΥΟZ ΔCΤΗC ἸΤΕCΜΑΥ.</p>	<p>So he who was dead sat up and began to speak. And He presented him to his mother.</p>	<p>فَجَلَسَ الْمَيِّتُ وَابْتَدَأَ يَتَكَلَّمُ فَدَفَعَهُ إِلَى أُمِّهِ.</p>
<p>ΟΥΖΟΥ† ΔΕ ΔCΒΙ ἸΟΥΟΝ ΝΙΒΕΝ ΟΥΟZ ΝΑΥ†ΩΟΥ ἸΦΝΟΥ† ΕΥΧΩ ἸΜΟC ΧΕ ΟΥΝΙΩ† ἸΠΡΟΦΗΤΗC ΔCΤΩΝC ἸΔΗΤΕΝ:</p>	<p>Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and,</p>	<p>فَأَخَذَ الْجَمِيعُ خَوْفٌ وَمَجَدُّوا اللَّهَ قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَافْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτος γε ἀφνοῦτ̄ γεμ̄πωι
 ἠπερλαος.

Οτος αϕὶ ἐβολ̄ ἵχε παιααζι
 εθβητϕ δ̄εν ἴονδ̄εὰ τηρσ̄ νεμ̄
 †περιχωροσ̄ τηρσ̄.

*Πῶοῦτ̄ φᾱ Πεννοῦτ̄ πε̄ ωᾱ ἐνεε̄
 ἵτε̄ νῑ ἐνεε̄: 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

† Ἐπιστολὴ ἵτε̄ πενσαδ̄ Παῦλοσ̄ Πιὰποστολοσ̄

Παῦλοσ̄ φ̄βωκ̄ ἠπενδοισ̄ Ἰησοῦσ̄
 Πῑχριστοσ̄: πιᾱποστολοσ̄ ε̄τααεμ̄:
 φ̄ηε̄τᾱτᾱωϕ̄ ἐπιζωεννοῦτ̄ ἵτε̄
 φ̄νοῦτ̄.

Paul, the servant of our
 Lord Jesus Christ, called to
 be an apostle, appointed to
 the Gospel of God. A
 chapter from the Second
 Epistle of our teacher St.
 Paul to Timothy. May his
 blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا
 بولس الرسول الثانية إلى
 تيموثاؤس، بركته المقدسة تكون
 معنا. أمين.

Ἢ Τιμοθεοσ̄ Ἢ: ῥ̄ - ἱε̄

2 Timothy 2: 3 - 15

2 تيموثاؤس 2: 3 - 15

Δρῑωφ̄ηρ̄ ἵω̄πε̄καε̄ ἠφ̄ρη†
 ἵνο̄μᾱτοῑ ἐνᾱνεϕ̄ ἵτε̄ Πῑχριστοσ̄
 Ἰησοῦσ̄.

You therefore must
 endure hardship as a good
 soldier of Jesus Christ.

فَأَشْرِكْ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ
 كَجُنْدِيِّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Ἰπαρε̄ ε̄λῑ ε̄φοῑ ἠμᾱτοῑ
 δ̄λεμ̄λωμ̄ϕ̄ δ̄εν̄ νῑε̄βηο̄νῑ ἵτε̄ παιω̄νηδ̄
 ε̄ινᾱ ἵτε̄ϕ̄ρᾱναϕ̄ ἠφ̄ηε̄τᾱϕ̄δοκϕ̄.

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.

Ε̄ω̄ω̄π̄ Δε̄ ἀ̄ρε̄ω̄αν̄ ο̄ταῑ ω̄ε̄ ε̄φ̄μᾱ
 ἵ† ἠπᾱϕ̄βῑχ̄λομ̄ ᾱϕ̄ω̄τεμ̄† νομ̄ιμοσ̄.

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
ε̄θᾱνῑσ̄νᾱτ̄δ̄ ῡφ̄ρη̄τ̄ νο̄τ̄ρεϋε̄ρ̄πε̄τ̄ζωοτ̄
ᾱλλᾱ π̄κᾱχῑ ῡΦ̄νο̄ῡτ̄ κο̄νη̄ δ̄ν̄.

Ε̄ο̄βε̄ φ̄αῑ τ̄ε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ δ̄εν̄ ζωβ̄
νιβεν̄ ε̄ο̄βε̄ νῑσ̄ω̄τ̄π̄ ϋ̄ῑνᾱ ν̄τε̄ το̄το̄ῡ β̄ῑ
ῡπ̄ιο̄ῡτ̄αῑ ε̄τ̄δ̄εν̄ Πῑχ̄ρις̄τοϋς̄ Ῑη̄σοϋς̄ ν̄ε̄μ̄
π̄ω̄οτ̄ ν̄ε̄νε̄ε̄.

ϸ̄εν̄ε̄ο̄τ̄ ν̄ξε̄ π̄κᾱχῑ ῑσ̄ξε̄ ταρ̄ δ̄η̄μο̄ῡ
νε̄μᾱϋ̄ ῑε̄ τε̄ν̄νᾱω̄ν̄δ̄ νε̄μᾱϋ̄ ο̄ν̄.

Ῑσ̄ξε̄ τε̄ν̄νᾱε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ ῑε̄
τε̄ν̄νᾱε̄ρο̄ῡτο̄ νε̄μᾱϋ̄ ο̄ν̄ ῑσ̄ξε̄
τε̄ν̄νᾱχο̄λ̄ϋ̄ ε̄βολ̄ ν̄θο̄ϋ̄ ζωϋ̄
ε̄νᾱχο̄λ̄τε̄ν̄ ε̄βολ̄.

Ῑσ̄ξε̄ τε̄ν̄νᾱε̄ρᾱθ̄νᾱε̄τ̄ φ̄η̄ ν̄θο̄ϋ̄
ε̄νᾱδ̄ο̄ῑ ε̄ϋο̄ῑ ῡπ̄ῑσ̄τοϋς̄ ῡμ̄ο̄ν̄ ω̄ϋ̄χο̄μ̄ ταρ̄
ν̄τεϋ̄χο̄λ̄ϋ̄ ε̄βολ̄ ῡμᾱτᾱτ̄ϋ̄.

Ῡᾱφ̄με̄τῑ ν̄ωοτ̄ ν̄η̄ναῑ εκ̄ε̄ρ̄ε̄μ̄ε̄ρ̄ε̄
ῡπε̄μ̄ε̄θο̄ ῡΦ̄νο̄ῡτ̄ ε̄ω̄ϋ̄τε̄μ̄ ῡλᾱδ̄ δ̄εν̄
π̄κᾱχῑ ε̄ξ̄εν̄ ε̄λῑ ν̄ε̄ω̄β̄ 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
تُقَيَّدُ.

لَأَجْلِ ذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ
لَأَجْلِ الْمُخْتَارِينَ لِكَيْ يَحْصُلُوا هُمْ
أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي
الْمَسِيحِ يَسُوعَ مَعَ مَجْدٍ أَبَدِيٍّ.

صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ أَنْ كُنَّا قَدْ
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.

إِنْ كُنَّا نَصْبِرُ فَسَنَمَلِكُ 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 بِالْكَلَامِ الْأَمْرُ غَيْرُ
النَّافِعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.

ἠδῆτις ἐοῦσσι ἠνῆετσωτεμ.
 Ἰησὺς ἡμῶν ἐταροκ ἐρατκ ἠοῦσσι
 ἡφνοῦτ ἠοῦερατῆς ἡπαρβιῶπι
 ἐκῶστ ἡπσαζι ἠτε τμεθῶνι ἐβὸλ δῆεν
 οὔσῶσῶτεν.

*Πρῶτος γὰρ νευωτεν νευ
 τῆρῆνη ἐνσοπ: χε ἀμην ἐσεῶσπι.*

hearers.
 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

The grace of God the Father be with you all. Amen.

اجتهد ان تقيم نفسك لله مذكرى
 عاملاً لا يخزي مفصلاً كلمة الحق
 بالإستقامة.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβὸλ δῆεν πε πρῶσιτ
 ἠῆπιστολῆ ἠτε πενῶτ Πέτρος.
 Ἀμην. Παμενρατ.

ἁ Πέτρος τ: ἠ - ἱε

Πῶκ δε ἐρετενοι ἠοῦμεν
 ἠοῦστ τηροῦ: ἐρετενοι ἠψφῆρ
 ἠβιδισι: οῦοε ἐρετενοι ἡμαισον
 ἠγανῶμαδτ ἐρετενεβῆνοῦτ.

ἠτετεντ ἠοῦπετρωῦ ἀν δα
 οῦπετρωῦ: οῦδε ἐοῦσῶσῶ δα
 οῦσῶσῶ: πετοῦβῆτ δε ἐρετενεῦμοῦ
 χε ἐταῦθαρεμ ῶηνοῦ ἐπαρῶβ ῶῆνα
 ἠτετενερκλῆρονομῆ ἡπίεμοῦ.

Φῆ γὰρ ἐσοῦσῶ ἐμενρε πῶνδ
 οῦοε ἐναῦ ἐζανέροοῦ ἐνανεῦ
 μαρεταλῶ ἡπερλας ἐβὸλ εα
 πῆπετρωῦ: οῦοε νεῦσφοτοῦ

The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

1 Peter 3: 8 - 15

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. آمين. يا احبابي.

1 بطرس 3: 8 - 15

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي الرّأْيِ بِحَسَنٍ وَآحِدِ ذَوِي مَحَبَّةٍ أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَبْرَ مُجَازِينَ عَن شَرِّ بِشَرٍّ 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 تَتَكَلَّمَ بِالْمَكْرِ.

ἐϋτευμασazi ἵουχ'ροϋ.

Μαρεϋρικι σαβολ ἕπιπετρωου:
ουου ἵτεϋιρι ἕπιὰσαθου: μαρεϋκωτ
ἵσα ουεϋρηνη ουου ἵτεϋιροϋ ἵσωσ.

Χε νενβαλ ἕπιβοις σεχοϋωτ ἕχεν
νιῶμη: ουου νεϋμαωϋ σερικι ἵσα
ποϋτωβρ: πεο δε ἕπιβοις ἕχεν
νηετιρι ἕπιπετρωου.

Οουου νιμ εθναϋϋεμκαρ νωτεν
ἕωωπ ἀρετενϋανερρεϋχοου
ἕπιπεθνανεϋ.

Αλλα ισε τετενερ πεκεβιεμκαρ
εβε ϋμεθμη ωουνιατεν θηου:
τουουτ δε ἕπερεϋουτ δεατερεν ουδε
ἕπεϋεθορτερ.

Πβοις δε Πιχριστοσ ματουβοϋ
εδρη δεν νετενρητ: ερετενσοβτ
ἕμωτεν ἵχοου νιβεν εϋαπολοσια
ἵουου νιβεν εθναερετιν ἕμωτεν
ἵουσαϋι εβε ϋεελπις ετδεθ θηου
αλλα δεν ουμετρεμραϋω νεμ ουουτ.

*Πασθηου ἕπερμενρε πικουμοσ
ουδε νηετωωπ δεν πικουμοσ:
πικουμοσ νασινη νεμ τεϋεπιθημια: φη
δε ετιρι ἕφοϋωϋ ἕφουουτ εϋμαωωπι
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 ψωπι 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 ἰρι δε ἡ ποῦςοβῆνι ἡ ξε νιματοι θινα ἡ σεδωτεβ ἡ νηετσωη: μηπωσ ἡ τε ογαι νηβι ἡ τερωφωτ.</p> <p>Πιεκατονταρχος δε ερωτωψ ἐνοθεμ ἡ Παυλος αρωαψωτοϑ ἐψτεμῆρι ἡ ποῦςοβῆνι: αρωαθσαβηνι δε ἡ νηετε ογον ψωμο ἡ μωοϑ ἡ σεφιτοϑ ἐφιου ἡ σενηβι ἡ ψορπ ἐπιχρο.</p> <p>Ογοθ ἡ κεσωπ θανοτον μεν θι θανσανις: θαν κε χωοῖνι δε θι θαν κε ενχαι ἡ τε πιχοι: ογοθ παρηϑ αρωπι εθρηννοθεμ τηρεν ἐπιχρο.</p> <p>Ογοθ ἐταννοθεμ τοτε ανεμι ξε ωαυμοϑ ἡ τῆνησος ἐτε ἡ μαϑ ξε Μελετινη.</p> <p>Πιβαρβαρος δε ἡ τε πιμα ἐτε ἡ μαϑ αἱ ἰρι ἡ ποῦςωϑ ἡ μεταιρωμι νεμαν: ἐτανθερε ογχροω σαρ αρωοπτεν τηρεν ἐρωοϑ εθε πιμοῖνηωοϑ 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 يَسْبِغَ أَحَدٌ مِنْهُمْ فِيهِرَب.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَاغَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فِيخْرُجُونَ إِلَى الْبَرِّ.</p> <p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p> <p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيطَةَ.</p> <p>فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.</p>

Αφκοτq Δε ἵχε Παυλος αφχιω
 ἵνομηω ἵλεβω: οτοε ἕταφχιτοῦ ἕχεν
 πιχρωμ οτοε ἕβολχιτεν πιθμου ασι
 ἕβολ ἵχε οῦαχω ασχεκε τεφχιε.

Εταφναῦ Δε ἵχε ἵβαρβαροε
 ἕπιθηριον εφάω ἵσα τεφχιε ναῦχω
 ἕμοε ἵνοῦῆρηον: χε παντωε παρωμ
 οῦρεφδωτεβ πε φαι: ἕτε μενεσα
 ἕτεφνοεμ ἕβολθεν φιομ ἕπε πεφχαῖ
 χαφ ἕωνδ.

Πθοε μεν οῦη αφνεε πιθηριον
 ἕπιχρωμ ἕπε ἕλι ἕπετρωοῦ ῥωπι
 ἕμοε.

Πθοοῦ Δε ναῦμεῖ χε ἕναφωχι ιε
 ἕναθει σατοτq ἵτεφμοῦ: ἕταφωσκ Δε
 εῦκομ εῦροφ οτοε ἕταφναῦ χε ἕπε
 ἕλι ἵθωβ εφρωοῦ ταθοφ αφκοτοῦ
 σατοτοῦ εῦχω ἕμοε εῦροφ χε οῦνοῦ†
 πε.

*Πισαχι Δε ἵτε Πθοιε εφἕλαι οτοε
 εφἕλωαι: εφἕλωαι οτοε εφἕταχρο:
 θεν ἵαγια ἵεκκλἵησια ἵτε φἵνοῦ†:
 ἕμην.*

But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand.

So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.”

But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

فَجَمَعَ بُوْلُسُ كَثِيْرًا مِّنَ الْفُضْبَانِ
 وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِّنَ
 الْحَرَارَةِ أَفْعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا
 بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ
 هَذَا الْإِنْسَانُ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ
 يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ
 يَتَضَرَّرْ بِشَيْءٍ رَدِيٍّ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ
 أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَعْتَهُ مَيْتًا. فَاذْ
 انْتَبَهَرُوا كَثِيْرًا وَرَأَوْا أَنَّهُ لَمْ
 يَعْضُرْ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا
 وَقَالُوا: «هُوَ إِلَهٌ!».

*لم تزل كلمة الرب تنمو وتعتز
 وتثبت في كنيسة الله المقدسة.
 آمين.*

Synaxarium of Baramudah 20

سنكسار اليوم العشرون من شهر برمودة

1. The Martyrdom of St. Babnuda (Paphnute) of Dandara

1. استشهاد القديس ببودة من دندرة

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Dandara

On this day, St. Babnuda (Paphnute), who was from Dandara (Dendereh), was martyred. This Saint was a hermit monk living a solitary life. The angel of The Lord appeared to him and told him, "Go appear before Arianus, the governor."

Arianus' ship embarked by the city of Dandara, and he was earnestly looking for that Saint. The saint came to Arianus and cried out in his face with a loud voice, saying, "I am Christian, and I believe in The Lord Christ." When the Governor knew that he was the anchorite that he was looking for, he seized him and severely tortured him. Then he chained him with iron fetters and cast him in a dark prison. A heavenly light shone upon him and the angel of The Lord appeared to him, healed his wounds, and comforted him.

There was in the city a man, whose name was Kyrillos, with his wife, his daughter, and twelve young men, who believed through the teaching of the saint and his preaching. They were all martyred by beheading, and they received the crown of martyrdom. The Governor was raged of him, and ordered to hang a rock in his neck and cast him in the Nile, and thus St. Babnuda 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.

في مثل هذا اليوم استشهد القديس ببودة الذي من دندرة. كان هذا القديس راهباً متوحداً، فظهر له ملاك الرب وقال له: "أذهب لمقابلة أريانوس الوالي".

وكان هذا الوالي قد رسا بسفينته عند دندرة وكان يبحث باهتمام عن هذا القديس. فلما جاء إليه القديس، صرخ في وجهه بأعلى صوته قائلاً: "أنا مسيحي، مؤمن بالسيد المسيح". فلما عرف الوالي أنه ذلك المتوحد الذي يبحث عنه، قبض عليه وعذبه عذاباً شديداً ثم قيده بالحديد وطرحه في سجن مظلم. فأشرق عليه نور سماوي وظهر له ملاك الرب وشفاه من جراحاته وعزاه.

وكان في المدينة رجل اسمه كيرلس وزوجته وابنته اثنا عشر صبياً آخرون، كانوا قد آمنوا بتعاليم القديس ووعظه. فاستشهدوا جميعاً بقطع رؤوسهم ونالوا إكليل الشهادة. وغضب الوالي عليه وأمر بأن يعلقوا في رقبتهم حجر وي طرح في النيل، فنال القديس ببودة إكليل الشهادة.

بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ ρ: ι, θ

Psalm 91: 13, 11

مزمور 90: 10، 9

Εκέλωμι ἐξεν οὐροῦ νεῦ
οὐβασιλικός: οὐροῦ ἐκέδουδεῦ ἡνομοῦν
νεῦ οὐδρακων: χε ἑναθονθεν
ἐτοῦτοῦ ἡνεαγγελος εὐβητκ:
εὐροῦαρεῦ ἐροκ εἰ πεκυωιτ τηροῦ.

Αλληλοῖα.

You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. For He shall give His angels charge over you, to keep you in all your ways. Alleluia.

تطأ الأفعى وملك الحيات، وتسحق الأسد والتنين. لأنه يوصي ملائكته بك، ليحفظوك في سائر طرقك. هليلويا.

The Liturgy Gospel
إنجيل 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 αὐτοῦ ἐβόηεν πνεύματος ἁγίου 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 آمين.</p>
<p>ΛΟΥΚΑΝ Ι: ΚΑ - ΚΔ</p>	<p>Luke 10: 21 - 24</p>	<p>لوقا 10: 21 - 24</p>
<p>Περὶ δὲ ἰσχυροῦ ἐτε ἡμῶν ἀφελῆναι ἡμῶν ἰησοῦς ἁγίου πνεύματος καὶ ἰσχυροῦ καὶ ἐβόηεν Φίωτ Πῶς ἡμῶν καὶ ἰσχυροῦ ἀκροῦ καὶ ἐβόηεν καὶ ἰσχυροῦ πνεύματος ἁγίου καὶ ἰσχυροῦ ἡμῶν: ἀλλὰ Φίωτ καὶ φαί πε ἡμῶν ἡμῶν ἐταρῶν ἡμῶν.</p>	<p>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."</p>	<p>وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ بِالرُّوحِ وَقَالَ: «أَحْمَدُكَ أَيُّهَا رَبُّ السَّمَاءِ وَالْأَرْضِ لِأَنَّكَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ. نَعَمْ أَيُّهَا الْأَبُ لِأَنَّ هَكَذَا صَارَتْ الْمَسْرَّةُ أَمَامَكَ.»</p>
<p>ὅτι πάντα ἑξουσιάζει ἡμῶν Παίωτ: ὅτι ἡμῶν ἐπινοῶν καὶ ἡμῶν πε Πῶς ἐβόηεν ἐφίωτ ὅτι καὶ ἡμῶν πε Φίωτ ἐβόηεν ἐπῶς καὶ φητέ Πῶς ὅτι ἐβόηεν καὶ ἰσχυροῦ.</p>	<p>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."</p>	<p>وَالْتَفَتَتْ إِلَى تَلَامِيذِهِ وَقَالَ: «كُلُّ شَيْءٍ قَدْ دُفِعَ إِلَيَّ مِنْ أَبِي. وَلَيْسَ أَحَدٌ يَعْرِفُ مَنْ هُوَ الْإِبْنُ إِلَّا الْأَبُ وَلَا مَنْ هُوَ الْأَبُ إِلَّا الْإِبْنُ وَمَنْ أَرَادَ الْإِبْنُ أَنْ يُعْلِنَ لَهُ.»</p>
<p>ὅτι ἐταρῶν ἐνεμαῶν καὶ ἡμῶν πνεύματος ἁγίου καὶ ὅτι ἡμῶν ἡμῶν ἁγίου ἐνεμαῶν ἡμῶν.</p>	<p>Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see;</p>	<p>وَالْتَفَتَتْ إِلَى تَلَامِيذِهِ عَلَى انْفِرَادٍ وَقَالَ: «طُوبَى لِلْعَيْنِ الَّتِي تَنْظُرُ مَا تَنْظُرُونَهُ.»</p>

Ⲛⲥⲱ ⲁⲣ ⲓⲙⲟⲥ ⲛⲱⲧⲈⲚ ϫⲉ ϩⲁⲛⲓⲛⲉⲱ
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ⲉⲛⲏⲉⲧⲉⲧⲉⲛⲥⲱⲧⲉⲙ ⲉⲣⲱⲟⲩ ⲟⲩⲟⲩ
ⲓⲡⲟⲩⲥⲱⲧⲉⲙ.

*Πῶς φα Πεννοϛ πε ψα ἐνεθ
ἵτε νι ἐνεθ: ἄμην.*

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.

لَا تَبِي 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 21st Day of Baramudah

قطمارس قراءات اليوم الحادي والعشرون من شهر برمودة المبارك

ΚΟΥΧΟΥΤ ΟΥΑΙ ΝΕΖΟΥΤ ἸΠΙἈΒΟΥΤ ΦΑΡΜΟΥΘΙ

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 ζς: ζ	Psalm 64: 10	مزمور 63: 7
εφ'εοῦνοϋ ἵξε πῆμι ἕξει Πῶσις: ονορ εφ'εερζεελπις ἐροϋ: εἴεϋοϋϋοϋ ἵξε οὔον νιβεν: εἴοϋϋτων ζεν ποϋρητ. Ἀλληλοῦιᾶ.	The righteous shall be glad in The Lord, and trust in Him. And all the upright in heart shall glory. <i>Alleluia.</i>	يفرح الصديق بالرب ويتكل عليه. ويفتخر كل المستقيمي القلوب. <i>هلللويا.</i>

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.

Οὔᾶνασνωσις ἐβολ ζεν πιερασσελιον εθουαβ κατᾶ Μαρκον ασιοϋ.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
Μαρκον Δ: κα - κε	Mark 4: 21 - 25	مرقس 4: 21 - 25
Οὔορ ναϋζω ἴμορ νωοϋ ζε μητι ϋαγϋερε οϋζηβς ζινα ἵσεχαϋ ζᾶ πιμεντ ιε ζᾶ πιδ'λοζ: οϋχι ζινα	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 تَحْتِ الْمَكِّيَالِ أَوْ تَحْتِ السَّرِيرِ؟ أَلَيْسَ لِيُوضَعَ عَلَى الْمَنَارَةِ؟»

ἡσυχία ἐγενήθη ἡ γῆ.

Οὐ γὰρ ἕκαστος περὶ τῆς
ἀποκρυφιστικῆς ἐβόλῃς οὐδὲ ἀπαρρησιν
ἐγενήθη ἐβήλην καὶ εἰς τὴν ἐκκλῆσιαν.

Φηέτε οὖν ματῶν ἕκαστος ἐκώσθη
μαρτυρῶσθε.

Ὅτις ματῶν ἕκαστος ἡσυχία ἐγενήθη
καὶ οὐ περὶ ἐκκλῆσιαν ἐροῦν θέλει
πῶς ἐκκλῆσιαν ἕκαστος ἐκκλῆσιαν ἡσυχία
ἕκαστος: ὅτις ἡσυχία ἐγενήθη καὶ
ἡσυχία.

Φη γὰρ ἐτε οὖν τῶν ἐκκλῆσιαν
ὅτις φηέτε ἡσυχία ἐγενήθη ὅτις φηέτε
ἡσυχία ἐγενήθη ἡσυχία.

*Πῶς φα Πεννοῦτ πε: ἡσυχία ἐγενήθη
ἡσυχία ἐγενήθη: 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 شَيْءٌ 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 οὐρανὸν καὶ οὐρανὸν ἡσυχία:
Φνοῦτ ἀριβοῦθον ἐροῖ: καὶ ἡσυχία
παβοῦθος νεμ παρερησμετ: Πβοις
ἡσυχία. Ἀλληλουϊά.

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. **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 انْفَسَمَتِ 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 انْفَسَمَ 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 وَانْفَسَمَ لَا يَقْدِرُ أَنْ يَثْبُتَ بَلْ يَكُونُ لَهُ انْقِصَاءٌ.</p>

οΥΟΝΤΕϚ ΟΥΖΩΚ.

ΑΛΛΑ ἄΜΟΝΩΧΟΜ ἸΝΤΕ ἔΛΙ ΨΕ
ἔΔΟΥΝ ΕΠΗ ἄΠΙΧΩΡΙ ἸΤΕϚΩΛΕΜ
ἸΝΝΕϚΚΕϚΟϚ ἔΒΗΛ ἸΤΕϚΩΝΘ ἄΠΙΧΩΡΙ
ἸΨΟΡΠ ΟΥΟϚ ΤΟΤΕ ἸΤΕϚΩΛΕΜ
ἄΠΕϚΗ.

*ΠῶσοϚ φα ΠεννοϚτ πε ψα ἐνεϚ
ἸΤΕ ΝΙ ἔΝΕϚ: 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 القداص

The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ Ἰτε πενσαδ ΠαῦλοϚ ΠιὰποστολοϚ

ΠαῦλοϚ φῆβοκ ἄΠενδοιϚ ἸηϚοϚ
ΠιχρικοϚ: πιὰποστολοϚ εἶθαϚεμ:
φῆεταῦθαϚϚ ἐπιϚωϚεννοϚϚ Ἰτε
ΦνοϚτ.

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.

ΦιλιπποιοϚ ἄ: ἄ - ἰἄ

Philippians 1: 1 - 11

فيليبي 1: 1 - 11

ΠαῦλοϚ νεμ ἸμοθεοϚ Νιεβιακ
Ἰτε ΠιχρικοϚ ἸηϚοϚ ἸνιἄϚιοϚ τηροϚ
νηετ δεν ΠιχρικοϚ ἸηϚοϚ νηετϚοπ
δεν ΦιλιπποιοϚ νεμ ΝιεπικοποϚ 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 وَتِيْمُوثَاوُسُ عِبْدَا يَسُوعَ الْمَسِيحِ، إِلَى جَمِيعِ الْقَدِيْسِيْنَ فِي الْمَسِيحِ يَسُوعَ، الَّذِينَ فِي فِيلِيْبِي، مَعَ أَسَاقِفَةٍ وَشَمَاسَةٍ.

Πεμοτ νωτεν νεμ τζιρηνηϚ εβολ
ζιτεν ΦνοϚτ Πενιωτ νεμ ΠενδοιϚ

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.

Ϟωπερ̅μοτ̅ ἵτεν̅ Πανοῦτ̅ ἐρ̅ρη
ἐξεν̅ πετεμεῦι̅ τηρ̅.

Εἴρα̅ ἔμοσ̅ ἵνηοῦ̅ νιβεν̅ δ̅εν
νατωβ̅ τηροῦ̅ ἐρ̅ρη̅ ἐξεν̅ ἠηνοῦ̅
τηροῦ̅ δ̅εν̅ οὔραῦι̅: εἶρι̅ ἔπιτωβ̅.

Ἐρ̅ρη̅ ἐξεν̅ τετεμεῦι̅ψ̅φ̅ηρ̅
ἐτασῶπι̅ ἐπιερασσελιον̅ ἱσ̅ξεν̅
πιεροοῦ̅ ἵηοῦ̅ιτ̅ ῶα̅ ἐδοῦν̅ ἐἴνοῦ̅.

Ερε̅ παρητ̅ ἠητ̅ ἐξεν̅ φαί:̅ χ̅ε
φ̅η̅ετασ̅ερ̅ρητ̅ς̅ δ̅εν̅ ἠηνοῦ̅ ἑ̅νασεκ̅
οὔρωβ̅ ἐ̅νανεϑ̅ ἐβολ̅ ῶα̅ πιεροοῦ̅ ἵτε
Ἰησοῦς Πιχριστός.

Κατα̅ φ̅ρητ̅̅ ἐτε̅ οὔρωβ̅ ἔμο̅η̅ ν̅η̅
πε̅ φαί̅ ἐ̅νεῦ̅ι̅ ἐροῦ̅ ἐξεν̅ ἠηνοῦ̅ τηροῦ̅:
ε̅βε̅ χ̅ε̅ τετενη̅χη̅ ἵρ̅ρη̅ δ̅εν̅ παρητ̅
νεμ̅ δ̅εν̅ να̅ςναῦ̅ς̅ νεμ̅ ἵρ̅ρη̅ δ̅εν̅
τα̅λπολοσι̅α̅ νεμ̅ πιτασ̅ρο̅ ἵτε
πιερασσελιον̅:̅ ἐρε̅τενοι̅ ἵψ̅φ̅ηρ̅
ἐπι̅ρ̅μοτ̅̅ τηροῦ̅̅ νεμ̅η̅.

Παμε̅ρε̅ σαρ̅ πε̅ φ̅νοῦτ̅̅ ἔφ̅ρητ̅̅
ἐἴ̅μ̅ει̅ ἔμο̅ω̅τεν̅ τηροῦ̅̅ δ̅εν̅
νιμετω̅αν̅ἠ̅μα̅δ̅τ̅ ἵτε̅ Ἰησοῦς
Πιχριστός.

Οὔο̅ς̅ φαί̅ πε̅ ἐἴ̅τωβ̅ς̅ ε̅β̅ηητ̅ϑ̅̅ ἑ̅ινα̅
ἵτε̅τε̅να̅σα̅πι̅ ἑ̅τι̅ μα̅λλον̅ κε̅ μα̅λλον̅
ἵτε̅σε̅ρ̅ροῦ̅ὸ̅ δ̅εν̅̅ π̅ε̅μι̅ νεμ̅̅ ε̅σ̅θε̅σι̅ς̅

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
جَمِيعُكُمْ شُرَكَائِي فِي النِّعْمَةِ.

فَإِنَّ اللَّهَ شَهِدٌ لِي كَيْفَ أَشْتَاقُ إِلَى
جَمِيعِكُمْ فِي أَحْسَاءِ يَسُوعَ
الْمَسِيحِ.

وَهَذَا أَصَلِّيهِ: أَنْ تَزْدَادَ مَحَبَّتُكُمْ
أَيْضًا أَكْثَرَ فَأَكْثَرَ فِي الْمَعْرِفَةِ وَفِي
كُلِّ فَهْمٍ.

ΝΙΒΕΝ.

ΕΘΡΕ ΤΕΤΕΝΕΡΔΟΚΙΜΑΖΙΝ
ΝΗΗΕΤΕΡΝΟΥΡΙ ΖΙΝΑ ΝΤΕΤΕΝΨΩΠΙ
ΕΡΕΤΕΝΤΟΥΒΗΟΥΤ: ΟΥΟΖ ΕΡΕΤΕΝΟΙ
ΝΑΤΘΡΟΠ ΕΠΙΕΖΟΥΡ ΞΠΙΧΡΙΣΤΟΣ.

ΟΥΟΖ ΕΡΕΤΕΝΜΕΖ ΝΟΥΤΑΖ ΝΤΕ
†ΜΕΘΜΗ ΠΙ ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ
ΠΙΧΡΙΣΤΟΣ: ΕΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ
ΞΦΝΟΥ†.

*Πρῶτος γαρ νευωτεν νευ
τηρινη ενσοπ: 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
ΕΤΑΡΕΤΕΝCΘΟΜΕC.

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 ΠΙΟΥΙΝΙ 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 τῶωπ θεν
πιοῦωινι οῦοε εἶμοσ τῷ περσον αἰ
ἡδῶρη θεν πιχακι ῶα τῶοῦ.

Φηετερὰγαπαν ἡπερσον αἰῶωπ
θεν πιοῦωινι οῦοε ἡμοσ ἔκανδαλον
ῶωπ ἡδῶητῶ.

Φη δε εἶμοσ τῷ περσον αἰ θεν
πιχακι οῦοε αἰμοῶωι θεν πιχακι: οῦοε
ἔῶωοῦη αν χε αἰμοῶωι ἔῶωη χε ἂ
πιχακι ῶωμ ἡνερβαλ.

*Ἡἀσῆνοῦ ἡπερμειρε πικομοσ
οῦδε ηηετῶωπ θεν πικομοσ: πικομοσ
ηασῆνι ηεμ τερεπιῶωμια: φη δε εἰῦρι
ἡῶοῦωῶ ἡΦνοῦ τῶ ηηαῶωπι 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 يَسْلُكُ، 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 ἡ τε νενηιοῦ τῶ ἀποστολοσ:
ἔρε ποῦῶμοῦ εῶοῦαβ ῶωπι ηεμ αν.
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 ἰῶ: ἰᾶ - ἰζ

Acts 19: 11 - 17

أعمال 19: 11 - 17

Ἡαῖῦρι δε ἡεανχομ ἡχε Φνοῦ τῷ
ἡεανκοῦσι αν ἔβολ εἰτεη ηενεῶιχ
ἡΠαῦλοσ.

Now God worked unusual miracles by the hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُوْلُسَ قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

εῶωστε ἡεεβῶ ἡεανκοῦδαῦριον ηεμ
εῶανσιμικῦῆοῦηον ἔβολ εἰτεη περῶωμια

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 νιωωνι:
οτοε νιπνευμα ετρωοτ νατνηοτ εβολ
πε.

Ατρητοτοτ δε ἵζε εανοτον εβολ
θεν νιλοτδαι εκωτ ἵεζορσιςτης:
εζεν φραν ἡΠβοις Ιησοϋς εζεν φραν
ἡΠβοις Ιησοϋς εζεν νηετε νιπνευμα
ετρωοτ ειωτοτ εττω ἡμοσ: εε
†ταρκο ἡμωτεν ἡΙησοϋς φηετε
Πατλοσ ειωψ ἡμοσ.

He οτον ψαψψ δε ἡψηρι ἡτε οτα
εε Σεκα εοτλοτδαι πε ἡαρχηερεϋς
ετρη ἡφαι.

Αεεροτω ἵζε πιπνευμα ετρωοτ
πεεαε νωοτ: εε Ιησοϋς †ωοτη ἡμοσ:
οτοε ἡκε Πατλοσ †εμι εροϋ: ἡωωτεν
δε ἡωωτεν νιμ.

Οτοε αερητε εερη εχωοτ ἵζε
πιρωμ ετε πιπνευμα ετρωοτ νεμαε:
αερβοις ερωοτ ετσοπ αεεεεε
εερη εχωοτ: εωετ ἡεεφωτ εβολ εεν
πιηι ετε ἡματ ετβηψ ερε εωοτ φηε.

Φαι δε αεψωπι εφοτωε εβολ
ἡνιλοτδαι τηροτ νεμ νιΟτρενιη ετψοπ
εεν Εφεσοσ: οτοε οτρωτ αε εερη
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 Ιησοϋς.

Πισαχι δε ἴτε Πβοις ἐφέλαι οροσ
ἐφέλωαι: ἐφέλωασι οροσ ἐφέταχρο:
βεν ἴαγια ἡεκκλήσια ἴτε Φνωϋ:
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 Baramudah 21

سنكسار اليوم الحادي والعشرون من شهر برمودة

1. The Commemoration of the Virgin St. Mary, the Theotokos
2. The Departure of St. Hierotheos, Bishop of Athens

1. The Commemoration of the Virgin St. Mary, the Theotokos

The church had arranged to celebrate on the 21st day of every Coptic month, a commemoration of the pure Lady, the Virgin, St. Mary, the Theotokos (the mother of God).

May the blessing of her prayers and her holy intercession be with us all. Amen.

2. The Departure of St. Hierotheos, Bishop of Athens

On this day also, St. Hierotheos (Brutawos) the Areopagite, departed. He was the second bishop for the city of Athens, after St. Dionysius the Areopagite. This father was one of Athenian philosophers and a member of the Areopagus. He met the Apostle St. Paul, and many discussions took place between them, which led to his belief in The Lord Christ. He baptized and taught him the Christian commandments and ordained him a priest for this city of Athens. He preached the good news of salvation and brought back many to the knowledge of The Lord Christ.

After the departure of St. Dionysius the Areopagite, bishop of Athens, who was his teacher and guide, the people wished to ordain him bishop in place of his teacher. He refused saying, "I just wish that I can only fulfill my priestly duties." However, he later on accepted, and was ordained bishop for Athens.

This bishop was contemporary to our fathers the apostles and disciples, and met many of them. He learned from them many of the teaching of The Lord.

1. التذكار الشهري للقديسة العذراء مريم،
والدة الإله

2. نياحة القديس بروثاؤس، أسقف أثينا

1. التذكار الشهري للقديسة العذراء مريم،
والدة الإله

رتبت الكنيسة المقدسة أن تعيد في اليوم
الحادي والعشرين من كل شهر قبلي بتذكار
القديسة الطاهرة العذراء مريم، والدة الإله.
بركة صلواتها وشفاعتها المقدسة فلتكن معنا.
أمين.

2. نياحة القديس بروثاؤس، أسقف أثينا
وفيه أيضاً تنيح القديس بروثاؤس الأريوباغي.

هذا الأب هو ثاني أسقف على مدينة أثينا بعد
القديس ديونيسيوس الأريوباغي. وكان

بروثاؤس ضمن فلاسفة أثينا وأحد أعضاء
الأريوباغوس المنشقة. وقد اهتدي إلى الإيمان

المسيحي على يد القديس بولس الرسول.
وجرت بينهما مباحثات أدت به إلى أن يؤمن

على يده. فعمده وعلمه كل الفرائض المسيحية
ورسمه قساً على مدينة أثينا. فركز ببشارة

الخلاص ورد كثيرين إلى معرفة السيد المسيح.
وبعد نياحة القديس ديونيسيوس الأريوباغي،

أسقف أثينا الذي كان له أستاذاً ومعلماً، أراد
الشعب رسامته أسقفاً بدلاً من معلمه، فلم يقبل

وقال: "ليتنى أقدر على القيام بواجبات
القسيسية". ولكنه وافق أخيراً ورسموه أسقفاً

على أثينا.
وقد عاصر هذا الأسقف الآباء الرسل والتلاميذ،

واجتمع بكثير منهم وأخذ منهم الكثير من تعاليم
الرب.

This Saint was present at the time of the departure of the Lady Virgin St. Mary. He composed many melodies for St. Mary, after her departure, which he sang accompanied by musical instruments.

He also wrote some books and spiritual hymns. This saint brought back a great multitude of the Jews and Gentiles to the knowledge of The Lord Christ.

Having completed his good endeavor, he rested in The Lord at the beginning of the second century.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

وقد حضر هذا القديس يوم نياحة السيدة العذراء مريم والدة الإله. هذا وقد نظم مدائح للقديسة مريم بعد نياحتها ولحنها بالموسيقى. كما كتب بعض المقالات والتراتيل الحسنة. وقد رد هذا القديس جماعة كبيرة من اليهود والأمم إلى معرفة السيد المسيح. ولما أكمل سعيه الصالح، رقد في الرب في أوائل القرن الثاني الميلادي. بركة صلواتهما 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 ιε: ι, ια	Psalm 16: 10, 11	المزمور 15: 10، 11
<p>Χε ἠνεκωσπ ἠταψυχῆ θεν ἄμεν†: οὐδε ἠνεκ† ἠπεθοταβ ἠτακ ἠναϛ ἠπτακο: νιμωιτ ἠτε πωνθ ακταμοι ἠρωου: εκεμαδτ ἠοἴνοϛ νεμ πεκρο. Αλληλοια.</p>	<p>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.</p>	<p>لأنك لا تترك نفسي في الجحيم. ولا تدع قدوسك يرى فساداً. قد عرفتني سبل الحياة. تملأني فرحاً مع وجهك. هللوياء.</p>

The Liturgy Gospel

إنجيل القديس

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστωσις ἐβολ θεν πιεϛασσελιον εθοταβ κατὰ Μαρκον ασιοϛ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس التبشير. بركاته علينا آمين.</p>
<p>Μαρκον ϛ: κη - λε</p>	<p>Mark 3: 28 - 35</p>	<p>مرقس 3: 28 - 35</p>

Διηνη ϙρω υμοσ νωτεν: κε ϑωβ
 νιβεν ενεχατ εβολ ηνιωηρι ητε
 νιρωμι: νινοβι νεμ νιζεοτα τηρογ
 ετογναζεοτα υμωογ.

Φη δε εθναζεοτα επιπνευμα
 εθοταβ υμοσ ϑω εβολ ηταϑ ψα ενεθ
 αλλα υροι νενοχοσ νογθαπ νενεθ.

Χε ναγρω υμοσ κε ογον
 οπιπνευμα ηακαθαρτον νεμαϑ.

Ογοθ αυι ηζε τεγματ νεμ
 νεϑσκηνογ: ογοθ αυοθι ερατογ σαβολ:
 ογοθ αυογωρη θαροϑ ενμογτ εροϑ.

Ογοθ ναρε πιμηϑ θεμι
 υπεκκωτ: ογοθ πεχωογ ναϑ κε ισ
 τεγματ νεμ νεκσκηνογ σαβολ εκωτ
 ησωκ.

Ογοθ εταϑερογω νωογ πεχαϑ: κε
 νιμ τε ταμαγ νεμ νασκηνογ.

Ογοθ εταϑχογωτ ενηεθθεμι
 υπεκκωτ πεχαϑ κε ισ ταμαγ νεμ
 νασκηνογ.

Φηεθναρι υπετεθνε φνογτ: φα
 πε πασων νεμ τασωνι νεμ ταμαγ.

*Πιωογ φα Πεννογτ 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 لِبَنِي الْبَشَرِ وَالتَّجَادِيفِ الَّتِي
 يُجَدِّفُونَهَا.

وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ
 الْقُدُسِ فَلَيْسَ لَهُ مَغْفِرَةٌ إِلَى الْأَبَدِ
 بَلْ هُوَ مُسْتَوْجِبٌ دَيْنُونَةٍ أَبَدِيَّةٍ.

لَأَنَّهُمْ قَالُوا: «إِنَّ مَعَهُ رُوحًا
 نَجَسًا».

فَجَاءَتْ جِينَدُ إِخْوَتِهِ وَأُمُّهُ وَوَقَفُوا
 خَارِجًا وَأَرْسَلُوا إِلَيْهِ يَدْعُوْنَهُ.

وَكَانَ الْجَمْعُ جَالِسًا حَوْلَهُ فَقَالُوا
 لَهُ: «هُؤَذَا أُمُّكَ وَإِخْوَتُكَ خَارِجًا
 يَطْلُبُونَكَ».

فَأَجَابَهُمْ قَائِلًا: «مَنْ أُمِّي
 وَإِخْوَتِي؟».

ثُمَّ نَظَرَ حَوْلَهُ إِلَى الْجَالِسِينَ وَقَالَ:
 «هَا أُمِّي وَإِخْوَتِي.»

لَأَنَّ مَنْ يَصْنَعُ مَشِيئَةَ اللَّهِ هُوَ أُخِي
 وَأُخْتِي وَأُمِّي.»

والمجد لله دائماً.

Katameros Readings for the 22nd Day of Baramudah

قطمارس قراءات اليوم الثاني والعشرون من شهر برمودة المبارك

Κοιχοῦτ ἑνατ ἡέροοτ ἔπιὰβοτ Φαρμοοῦ

Ροῦε

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ πη: κα, ιη

Psalm 89: 36, 29

مزمور 88: 21، 18

Εἰςεωνι ἔπερῆροχ ὡα ἔνεε ἡτε
πιένεε: ογοε περῆρονοε ἔφρητ ἔφρη
ἔπαῦθο ἔβολ: περῆροχ ναῶπι ὡα
ἔνεε ἡτε πιένεε: ογοε περῆρονοε
ἔφρητ ἡνιέροοτ ἡτε τφε.

His seed shall endure forever, and his throne as the sun before Me. His seed also I will make to endure forever, and his throne as the days of heaven.
Alleluia.

وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء.
هلليويا.

Ἀλληλοῦα.

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.

Οὐὰναστωσιε ἔβολ ζεν
πιετασσελιον εσοταβ κατὰ 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 θ: ιη - κζ

Luke 9: 18 - 27

لوقا 9: 18 - 27

Οτοϑ αϑωπι εϑχη ϑαπεα
 υμαγατεϑ εϑεϑπεροϑ εϑχεϑε ναϑχη
 νεμαϑ πε νε νεϑμαθητηϑ οτοϑ
 αϑυενοϑ εϑω υμοϑ: χε αρε νερωμι
 ω υμοϑ χε Δνοκ νεμ.

Ηθωοϑ δε ετανεροτω πεχωοϑ χε
 Ιωαννηϑ πιρεϑτωϑ: θανκεχωοϑνε
 δε χε Ηλιαϑ: θανκεχωοϑνε δε χε
 οϑπροφητηϑ νε νεαρχεοϑ πε
 εταϑτωνϑ.

Πεχαϑ δε νεωοϑ νεχε Ιηϑοϑ χε
 νεωτεν δε αρετεν ω υμοϑ χε
 Δνοκ νεμ: Πετροϑ δε εταϑεροτω
 πεχαϑ χε νεοκ πε Πιχριϑοϑ Φνοϑ.

Ηθοϑ δε εταϑ ερε πιτιμαν νεωοϑ
 αϑρονηεν νεωοϑ εϑτεμ χε φαι νεβλι.

Εαϑχοϑ χε ϑωϑ πε νετε Πωηρι
 υφρωμι διοϑμηϑ νεδici: οτοϑ
 νεοϑωωϑ νεχε νεπερεβτεροϑ νεμ
 νεαρχη ερεϑ νεμ νεαδ οτοϑ νεοϑ
 θοθεϑ: οτοϑ νετεϑτωνϑ θεν πιμαϑ
 ωομτ νεροοϑ.

Ηαϑω δε υμοϑ νεοτον νεβεν χε
 φνεθναοϑω εοϑαϑϑ νεωι
 μαρεϑωοϑ εβολ οτοϑ μαρεϑωλι
 υπεϑεταϑροϑ υμνε νεοϑ νετεμωωι
 νεωι.

And it happened, as He
 was alone praying, that His
 disciples joined Him, and
 He asked them, saying,
 “Who do the crowds say
 that I am?”

So they answered and
 said, “John the Baptist, but
 some say Elijah; and others
 say that one of the old
 prophets has risen again.”

He said to them, “But
 who do you say that I am?”
 Peter answered and said,
 “The Christ of God.”

And He strictly warned
 and commanded them to tell
 this to no one,

saying, “The Son of
 Man must suffer many
 things, and be rejected by
 the elders and chief priests
 and scribes, and be killed,
 and be raised the third day.”

Then He said to them
 all, “If anyone desires to
 come after Me, let him deny
 himself, and take up his
 cross daily, and follow Me.

وَفِيْمَا هُوَ يُصَلِّي عَلَىٰ انْفِرَادٍ، كَانَ
 التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ
 الْجُمُوعُ إِنِّي أَنَا؟

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ.
 وَآخَرُونَ إِيْلِيَّا. وَآخَرُونَ إِنَّ نَبِيًّا
 مِنْ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
 أَنَا؟ فَأَجَابَ پَطْرُسُ: مَسِيحُ اللَّهِ.

فَانْتَهَرَهُمْ وَأَوْصَىٰ أَنْ لَا يَقُولُوا
 ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَتَّبِعِي أَنْ ابْنِ الْإِنْسَانِ
 يَتَأَلَّمُ كَثِيرًا وَيُرْفَضُ مِنَ الشُّبُهَاتِ
 وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلُ
 وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ
 يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ
 صَلْبِيَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

ΦΗ ΓΑΡ ΕΘΘΩΨ ΕΝΘΖΕΜ
 ΝΤΕΨΥΤΥΧΗ ΕΨΕΤΑΚΟC: ΦΗ ΔΕ
 ΕΘΝΑΤΑΚΟ ΝΤΕΨΥΤΥΧΗ ΕΘΒΗΤ ΦΑΙ
 ΕΨΕΝΑΖΜΕC.

ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΗΟΥ
 ΰΜΟΨ ΑΨΥΑΝΧΕΜΘΗΟΥ ΰΠΙΚΟCΜΟC
 ΤΗΡΨ: ΝΘΟΨ ΔΕ ΝΤΕΨΤΑΚΟΨ ΰΜΑΤΑΤΨ
 ΙΕ ΝΤΕΨΤΨΟCΙ ΜΜΟΨ.

ΦΗ ΓΑΡ ΕΘΝΑΨΥΠΙ ΔΑΤΕΗ ΝΕΜ
 ΝΑCΑΖΙ ΦΑΙ ΖΩΨ ΠΨΗΡΙ ΰΦΡΩΜΙ
 ΝΑΨΨΥΠΙ ΝΑΨ ΕΨΥΩΠ ΑΨΥΑΝΙ ΔΕΝ
 ΠΕΨΨΟΥ ΝΕΜ ΦΑ ΠΕΨΨΩΤ ΝΕΜ
 ΝΕΨΑCΤΕΛΟC ΕΘΟΥΑΒ.

‡ ΧΩ ΰΜΟC ΝΩΤΕΝ ΤΑΨΜΗΙ ΧΕ ΟΥΘΗ
 ΖΑΝΟΥΘΗ ΔΕΝ ΝΗΕΤΨΖΙ ΕΡΑΤΟΥ ΰΠΑΙΜΑ
 ΝΗΤΕΝCΕΝΑΧΕΜΨΠΙ ΰΨΜΟΥ ΔΗ
 ΨΑΤΟΥΝΑΥ ΕΨΜΕΤΟΥΡΟ ΝΤΕ ΦΗΟΥΨ.

*ΠΰΨΟΥ ΦΑ ΠΕΝΝΟΥΨ ΠΕ ΨΑ ΕΝΕΖ
 ΝΤΕ ΝΙ ΕΝΕΖ: ΔΜΗΗ.*

For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.

For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels.

But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God."

Glory be to God forever.

فَأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ
 يُهْلِكُهَا وَمَنْ يُهْلِكْ نَفْسَهُ مِنْ أَجْلِي
 فَهَذَا يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ
 الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ
 خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلِمَاتِي فِي هَذَا
 سَيَسْتَحِي ابْنُ الْإِنْسَانِ مَتَى جَاءَ
 بِمَجْدِهِ وَمَجْدِ الْآبِ وَالْمَلَائِكَةِ
 الْقُدِّيسِينَ.

حَقًّا أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا
 قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا
 مَلَكُوتَ اللَّهِ.»

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزموه باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

ΨαλμοC τω Δαυιδ ρ̄ϛ: κ̄τ, λ̄α

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

ΨΑΡΟΥΒΑCΨ ΔΕΝ ΤΕΚΚΛΗCΙΑ ΝΤΕ
 ΠΕΨΛΑΟC: ΟΥΘΖ ΜΑΡΟΥCΜΟΥ ΕΡΟΨ ΖΙ

Let them exalt Him also in the assembly of the people, and praise Him in

فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر

<p>ἵτα ἠέδρα ἵτε ἡπρεβυτερος: οἱ οὖν ἀρχὼ ἡοῦμετιωτ ἡφρητ ἡθανέσωτ: ἐνένατ ἡξε ἡηετσοῦτων ἐνέοῦνοϋ.</p> <p>ΔΔΛΗΛΟΤΙΑ.</p>	<p>the company of the elders, and makes their families like a flock. The righteous see it and rejoice. Alleluia.</p>	<p>المستقيمون ويفرحون. 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>Οὔτᾱναστῶσις ἐβὼλ θεν πιασσελιον εθοῦαβ κατὰ Μαρκον ασιοῦ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
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<p>Μαρκον ἡ: κβ - κθ</p>	<p>Mark 8: 22 - 29</p>	<p>مرقس 8 : 22 - 29</p>
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<p>Οὔτος ἀτὶ ἐβηθαίδα οὔτος ἀτὶνι ναϋ ἡοῦβελλε: οὔτος νατῆρο ἐροϋ θινα ἡτεϋθῖ νεμαϋ.</p> <p>Οὔτος ἀϋᾱμονι ἡτῆιϋ ἡπιβελλε οὔτος ἀϋενϋ σαβὼλ ἡπιῆμ: οὔτος ἐταϋθιθαϋ θεν νεϋβαλ ἀϋχα νεϋϋιϋ θιϋωϋ ναϋϋῖνι ἡμοϋ ϋε οῦπε τεκνατ ἐροϋ.</p>	<p>Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.</p> <p>So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.</p>	<p>وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.</p> <p>فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى خَارِجِ الْقَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ أَبْصَرَ شَيْئًا؟</p>
<p>Οὔτος ἐταϋνατ ἡβὼλ ναϋϋω ἡμοϋ ϋε ῆνατ ἐνιρωμῖ ἡφρητ ἡθανῶϋῖν εῦμοϋ.</p>	<p>And he looked up and said, “I see men like trees, walking.”</p>	<p>فَتَطَّلَعَ وَقَالَ: «أَبْصُرُ النَّاسَ كَأَشْجَارٍ يَمْشُونَ».</p>
<p>Ἰτα οῦν ἀϋχα νεϋϋιϋ ἐξεν νεϋβαλ οὔτος ἀϋνατ ἡβὼλ: οὔτος</p>	<p>Then He put His hands on his eyes again and made him look up. And he was</p>	<p>ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ وَجَعَلَهُ يَتَطَّلَعُ. فَعَادَ صَحِيحًا وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا.</p>

αγορευται ομοιοις αγγελαις επιτηρηθεις
ομοιωσιν εβουλα.

Ομοιοις αγγελαις επεμεινε εν χω-
ρισμα: και ουδε επιπροσεναικ εδουνη
επιτηρηθεις ουδε επιπροσος νεβλι νεητης.

Ομοιοις αγγελαις εβουλα νεη Ιησους νεμ
νεμμελεθητης ενι τη νετε Καισαρια νετε
Φιλιππε ομοιοις δεη πιμωιτ νεμμελεθητης
νεμμελεθητης ενι χωρισμα νεμωοι και
αρε νεμωι και χωρισμα και ανοκ νεμ.

Νεμωοι δε αγγελαις νεμ ενι χωρισμα νεμωοι
και Ιωαννης νεμμελεθητης: ομοιοις δεη
κεχωρηθεις δε και Ηλιας: ομοιοις δεη
κεχωρηθεις δε και ομοιοις νετε
νεμπροφητης.

Ομοιοις νεμωοι νεμμελεθητης νεμωοι και
νεμωοι τετην και χωρισμα νεμωοι και ανοκ
νεμ αγγελαις νεμμελεθητης νεμωοι νεμμελεθητης
νεμωοι νεμμελεθητης.

*Πωοι φα Πεννηθ πε ωα ενεθ
νετε νε ενεθ: αμνη.*

restored and saw everyone clearly.

Then He sent him away to his house, saying, "Neither go into the town, nor tell anyone in the town."

Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, "Who do men say that I am?"

So they answered, "John the Baptist; but some say, Elijah; and others, one of the prophets."

He said to them, "But, who do you say that I am?" Peter answered and said to Him, "You are the Christ."

Glory be to God forever.

فَأَرْسَلَهُ إِلَى بَيْتِهِ قَائِلًا: «لَا تَدْخُلِ
الْقَرْيَةَ وَلَا تَقُلْ لِأَحَدٍ فِي الْقَرْيَةِ».

ثُمَّ خَرَجَ يَسُوعُ وَتَلَامِيذُهُ إِلَى قَرْيِ
فَيْصَرِيَّةَ فَيْلِبُّسَ. وَفِي الطَّرِيقِ
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ
وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ وَاحِدٌ مِّنَ
الْأَنْبِيَاءِ».

فَقَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
أَنَا؟» فَأَجَابَ بُطْرُسُ: «أَنْتَ هُوَ
الْمَسِيحُ».

والمجد لله دائماً.

Liturgy Readings
قراءات القُداس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπταεὶς Παύλου Πιὰποστολὸς

<p>Παῦλος ἄβωκ ἡΠενδοῖς Ἰησοῦς Πιχριστος: παποστολος εταδευ: φηεταταδωϋ ἐπιζωυεννοϋϋ ἡτε Φνοϋϋ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p>Ἐβρεοῦς 4: 14 - 5: 14</p>	<p>Hebrews 4: 14 - 5: 14</p>	<p>العبرانيين 4 : 14 - 5 : 14</p>
<p>Εογονηταν οτη ἡματ ἡνονηϋϋ ἡαρχηερεϋς εαδσεν ἡφλοϋι Ἰησοῦς Πωηρι ἡΦνοϋϋ ἡαρεἰἡμοἡ ἡπιωωνη εβωλ.</p>	<p>Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.</p>	<p>فَأذْ لَنَا رَئِيسٌ كَهَنَةٌ عَظِيمٌ قَدْ اجْتَازَ السَّمَاوَاتِ يَسُوعُ ابْنُ اللَّهِ فَانْتَمَسْنَا بِالْإِقْرَارِ.</p>
<p>Οταρχηερεϋς ταρ αν πε ετενταν ἡματ ἡμοἡ ὡχοἡ ἡμοϋ εβιεκαε νεἡ νεἡϋωνἡ: εατεπιραζἡν δε ἡμοϋ δεν ρωβ ἡβεν κατα πενσμοτ ατἡνε νοβἡ.</p>	<p>For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.</p>	<p>لَأَنْ لَيْسَ لَنَا رَئِيسٌ كَهَنَةٌ غَيْرٌ قَادِرٌ أَنْ يَرْتَبِي لضعفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيئَةٍ.</p>
<p>ἡαρεἡ εδονη δεν οϋωνη εβωλ ἡπεἡθο ἡπιἡρονοἡ ἡτε πιἡμοτ ρἡνα ἡτεἡδἡ ἡνοἡι οϋοϋ ἡτεἡσιἡ ἡνοἡμοτ εοϋετκεριἡ ἡβοἡηἡ.</p>	<p>Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need</p>	<p>فَلْنَتَقَدَّمْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ لِكَيْ نَنَالِ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.</p>
<p>ἡαρχηερεϋς ταρ ἡβεν ετοἡδἡ ἡμοϋ εβωλ δεν ρἡτεἡ ἡρωἡἡ εϋαταδωϋ ερατϋ εἡεν ἡρωἡἡ δατεἡ</p>	<p>For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and</p>	<p>لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ مَأخُودٌ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ عَنِ الْخَطَايَا.</p>

Φνοῦτ' εἰνα ἵτερεν Δωρον Νευ
υῖοῦ υῖοῦ υῖοῦ εἶδον ἐξεν Νινοβι.

Εορον ὤχου ἰμοσ ἐυρεμκαθ
θεν οὔτι Νευ Νιατέμι ογοε ετσωρεμ
ζε ἵθοσ εἰω εἶχη ἵθεν οὔτιωνι.

Ογοε εοβητε εεμῖωα ναε κατα
φρητ' ἐωλαεἰνι ἐερηι ἐξεν να πιλαοσ:
παρητ' εἰω εἶτεἰνι ἐξεν νεφνοβι
ἰμιν ἰμοσ.

Ογοε ἰπαρε οὔαι βι ναε ἰπιταῖο
ἰμαγατε ἀλλα εφωεμ ἰμοσ ἵξε
Φνοῦτ' κατα φρητ' ἵλλάρων.

Παρητ' εἰω Πιχριστοσ
νεταετ'ωοτ' ναε ἰμαγατε αν
εορεεῖωπι εοι ἵαρχηερεεσ ἀλλα φη
πε εταεραε Νεμαε ζε ἵθοσ πε
Παωηρι Δλοκ εἶεφοκ ἰφοοτ'.

Κατα φρητ' οἵ ετερεω ἰμοσ ἵθεν
κεμα ζε ἵθοσ πε φοηεβ ωα ενεε κατα
ἵταεε ἰΜελεχιεδεκ.

Φηεταεἰνι ἐερηι ἵθεν Νιεεοοτ' ἵτε
τεεραεε ἵεαντωε Νευ εαντ'εο εα
φηετε ογον ὤχου ἰμοσ εναεμεε
εβοε ἵθεν φμοτ' Νευ οὔερωτ' εεχορ
Νευ εανερμωοτ' εαεἵνοτ' εἶδον ογοε
ερεωτεμ εροε εβοε ἵθεν ἵεοτ'.

Κεπερ εοὔωηρι πε εαεἵμι

sacrifices for sins.

He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.

Because of this he is required as for the people, so also for himself, to offer sacrifices for sins.

And no man takes this honor to himself, but he who is called by God, just as Aaron was.

So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You."

As He also says in another place: "You are a priest forever according to the order of Melchizedek;"

who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

though He was a Son,

قَادِرًا أَنْ يَتَرَفَّقَ بِالْجُهَالِ
وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُحَاطٌ
بِالضُّعْفِ.

وَلِهَذَا الضُّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ
عَنِ الْخَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا
أَيْضًا لِأَجْلِ نَفْسِهِ.

وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوَظِيفَةَ بِنَفْسِهِ
بَلِ الْمَدْعُوِّ مِنَ اللَّهِ كَمَا هَارُونُ
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ
لِإِصْبِرِ 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
بِصُرَاخٍ شَدِيدٍ وَدُمُوعِ طَلِبَاتٍ
وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يُخَلِّصَهُ مِنَ
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ

ἐταπεινωθεὶς ἕως θανάτου
ἐταπεινωθεὶς.

Ὁμοίως ἕως θανάτου ἡμεῖς
ἀποθανόντες ἵνα
ἀποθανόντες ἵνα ὁμοίως
ἀποθανόντες ἵνα ὁμοίως
ἀποθανόντες ἵνα ὁμοίως.

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ἀποθανόντες ἵνα ὁμοίως
ἀποθανόντες ἵνα ὁμοίως
ἀποθανόντες ἵνα ὁμοίως
ἀποθανόντες ἵνα ὁμοίως.

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 مُتَبَاظِنِي الْمَسَامِعِ.

لَأَنَّكُمْ إِذْ كَانُمْ يَنْبَغِي أَنْ تَكُونُوا
مُعَلِّمِينَ لِسَبَبِ طَوْلِ الزَّمَانِ
تَحْتَاجُونَ أَنْ يُعَلِّمَكُم أَحَدٌ مَا هِيَ
أَرْكَانُ بَدَاةِ أَقْوَالِ اللَّهِ وَصِرْتُمْ
مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامِ
قَوِيٍّ.

لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمٌ
الْخُبْرَةِ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ الَّذِينَ
بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمْ
الْحَوَاسُّ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ
الْخَيْرِ وَالشَّرِّ.

Πῆμοτ γαρ νευωτεν νευ
 τῆρινην εἴσοπ: χε ἀμην εἰέωωπι.

The grace of God the
 Father be with you all.
 Amen.

نعمة الله الأب تكون مع جميعكم.
 آمين.

The Catholic Epistle
 الكاثوليكون

Καθολικον ἐβωλ ᾶεν πε πιζογιτ
 ἡἐπιστολη ἡτε 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. آمين.
 يا احبائي.

ἁ Πετρος ἁ: ἁ - ᾠ

1 Peter 1: 1 - 9

1 بطرس 1: 1 - 9

Πετρος παποστολος ἡτε Ιησοϋς
 Πιχριστος ἡνισωπ εἴωωπι πῶεμμο
 ἡδρη ᾶεν πιζωρ ἐβωλ ἡτε Ποντος
 τῆγαλατιὰ τῆκαπποδοκία †ασιὰ νευ
 †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 الْمُتَعَرِّبِينَ مِنْ شَتَاتِ بَنِي سَ
 وَغَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَا
 وَبِيثِينِيَّةَ، الْمُخْتَارِينَ.

Κατα οἴωωπι ἡεμ ἡτε Φνωτ†
 Φιωτ ᾶεν πιτογβο ἡτε Πιπνευμα
 εἴωωτεμ νευ οἴνογϋδ ἡτε πῆνοϋ
 ἡιησοϋς Πιχριστος: πῆμοτ νευ
 †ηρινην εἰέλωι 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.

ϸεμωρωτ ἡζε Φνωτ† οἴοϋ
 Φιωτ ἡΠενβοις Ιησοϋς Πιχριστος:
 φηετε κατα παλωι ἡτε πεφναι
 αϸχφον εἰδοτη εἰογελπις ἡωνδ: ἐβωλ
 ϋιτεν πτωηϸ ἡιησοϋς Πιχριστος ἐβωλ
 ᾶεν νηεθωωωτ.

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.

Εἰδοτη εἰογκληρονομια ἡαττακο
 οἴοϋ ἡατβωδεμ οἴοϋ ἡατλωμ:
 εἴαρεϋ εἶροϋ νωτεν ᾶεν νιφνωγι.

to an inheritance
 incorruptible and undefiled
 and that does not fade away,
 reserved in heaven for you,

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا
 يَضْمَلُ، مَحْفُوظٍ فِي السَّمَاوَاتِ
 لِأَجْلِكُمْ.

ἡ ἀνητοῦναρωικ ἐρωσὺρ ᾖεν
οῦζου ἵτε Φνοῦτ: ἐβoλ ζιτεν
φῆναζτ ἐοῦζαι: εἰςεβτωτ εἰναδωρπ
ἐβoλ ᾖεν πιχοῦτ ἵδαε.

Φῆετε τενναθεληλ ἵδητϚ
ἵνοῦκοῦζι τῆνοῦ: ιςζε ᾗε
ἵτετενδῖεμαζ ἵζητ ἵδῆρη ᾖεν
ζανπιρασμοϚ ἵνοῦμηϚ ἵρητ.

ζινα ἠμετσωπ ἵτε πετενναζτ
ἵτεσϚωπι εσταῖνοῦτ ἐζοτε πινοῦβ
φῆεθῆατακο: εἰερδοκῖμαζιν ἠμοϚ
ἐβoλ ζιτεν οῦᾗρωμ: ἵτοῦζεμ ἠηνοῦ
ᾖεν οῦᾗροῦᾗροῦ νεμ οῦᾗοῦ νεμ οῦᾗαιo:
ᾖεν πιδωρπ ἐβoλ ἵτε ἱησοῦς
ΠιᾗριστοϚ.

Φῆετε τενσῶοῖν ἠμοϚ ἀν
τετενεραζαπαν ἠμοϚ: φαι τῆνοῦ ἕτε
τενναῦ ἐροϚ ἀν τετενναζτ δε ἐροϚ:
θεληλ ᾖεν οῦραϚι ἵατῶσαζι ἠμοϚ
οῦοζ εαϚδῖῶοῦ.

Ερετενδῖ ἠπεζωκ ἵτε πετενναζτ
φῆνοζεμ ἵτε νετενψῆζη.

*Ἡσῆηνοῦ ἠπερμενρε πικομοϚ
οῦδε ηηετωοπ ᾖεν πικομοϚ:
πικομοϚ ἵασινη νεμ τερεῖθηῖμα: φῆ
δε εἰτῖρῖ ἠφοῦωϚ ἠΦνοῦτ ᾗναϚωπι
Ϛα ἐνεζ: ἀμην.*

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.*

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 مُتَوَعَّعَةٍ.

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
الى الابد. آمين.*

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολος: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δυην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιβ: α - κΔ</p>	<p>Acts 12: 1 - 24</p>	<p>أعمال 12 : 1 - 24</p>
<p>Ἡ ἐρηι δε ζεν πιχοῦ ετε ἡμαῦ ἀ Ἡρωδης ποῦρο αῖιῖ ἡ τεϋχιζ ἐρηι ἐξεν ζανοῦτον ἐβολ ζεν ϋεκκλῆσιὰ ἐϋκαζ νωοῦ.</p> <p>Οῦοζ αῖδωτεβ ἡλακωβοζ ἡσον ἡλωαννης ζεν ἡσῃ.</p> <p>Εταῖναῦ δε ζε πιζωβ ρανωοῦ ἡμιλοῦδαι αῖοῦαζτοτῃ ἐβωπι ἡπκεΠετροζ: νε ηιέζοοῦ δε νε ἡτε ηιατκωβ.</p> <p>Φαι ἐταῖβοπη αῖχαῖ ζεν πιῶτεκο ἐαῖτηιῖ ἐτοτοῦ ἡῖτοῦ ἡῖωπι ἡματοι εθοῦαρεζ ἐροῖ εῖμενι ἐενηῖ ἐρηι ἡπιλαοζ μενενα πιπασχα.</p> <p>Πετροζ οῖη ναῦαρεζ ἐροῖ ζεν πιῶτεκο ναῦεῖροσεῖχεςθε δε εοβητηῖ ἐμαῶω ζα Φνοῦϋ ἡζε ϋεκκλῆσιὰ.</p> <p>Ζοτε δε εῖναῖενη ἐρηι ἡζε Ἡρωδης ζεν πιέζωρζ ετε ἡμαῦ ναῖενκοτ ἡζε Πετροζ οῖτε ματοῖ</p>	<p>Now about that time Herod the king stretched out his hand to harass some from the church.</p> <p>Then he killed James the brother of John with the sword.</p> <p>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.</p> <p>So when he had arrested him, he put him in prison, and delivered him to four squad of soldiers to keep him, intending to bring him before the people after Passover.</p> <p>Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.</p> <p>And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and</p>	<p>وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ الْمَلِكُ يَدَيْهِ لِيُضَيِّئَ إِلَى أَنَاثِ مِنْ الْكَنِيسَةِ.</p> <p>فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.</p> <p>وَإِذْ رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ عَادَ فَقَبِضَ عَلَى بُطْرُسَ أَيْضًا. وَكَانَتْ أَيَّامَ الْفِطِيرِ.</p> <p>وَلَمَّا أَمْسَكَهُ وَضَعَهُ فِي السِّجْنِ مُسَلِّمًا إِيَّاهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ الْعَسْكَرِ لِيَحْرُسُوهُ نَائِبًا أَنْ يُقَدِّمَهُ بَعْدَ الْفِصْحِ إِلَى الشَّعْبِ.</p> <p>فَكَانَ بُطْرُسُ مَحْرُوسًا فِي السِّجْنِ وَأَمَّا الْكَنِيسَةُ فَكَانَتْ تَصِيرُ مِنْهَا صَلَاةً بِلِجَاجَةٍ إِلَى اللَّهِ مِنْ أَجْلِهِ.</p> <p>وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ يُقَدِّمَهُ كَانَ بُطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِمًا بَيْنَ عَسْكَرَيْنِ مَرْبُوطًا بِسِلْسِلَتَيْنِ وَكَانَ قُدَّامَ الْبَابِ حَرَّاسٌ يَحْرُسُونِ السِّجْنَ.</p>

ὄναρ ἐκυμῆρ ἡθαλιτῆς ὄνοτῆ: νε οτοῖ
θαλᾶρες δε εἰρεν νιρωστ ἐτᾶρες
ἐπιώτεκο.

Οτοῖ εἰππε ἰσ οταστειλοσ ἡτε
Πβοῖσ ἀτὶ οτοῖ οτοτωῖνι ἀτῆροτῶνι
δεῖν πῆνι: ἐτατῆκῖμ δε ἐπὶσφῖρ ἡΠετροσ
ἀττοῖνοσ ἐτῶ ἡμοσ τε τῶνκ
ἡχῶλεμ: οτοῖ ἀτῆει ἡτε ἡθαλιτῆς
ἐβολ δεῖν νετῆκῖζ.

Περε πιαστειλοσ δε ἡατ τε μορκ
οτοῖ μα πεκῆνῆδαλιον ἐρατῆκ: ἀτῆρι
δε ἡπαῖρητῆ: οτοῖ πεχατ τε χολῆκ
ἡπεκῆβῶσ οτοῖ μοτῖ ἡσῶι.

Οτοῖ ἐτατῆ ἐβολ ἡατμοτῖ ἡσῶτῆ:
οτοῖ ἡατῆμῖ ἀν τε οτῆμῖ πε ἔτε
ἡατῶπ ἐβολ εἰτεν πιαστειλοσ:
ἡατῆετῆ δε πε τε οτῆοραμα πε
ἐτατῆατ ἔροτῆ.

Ετατῆσῖνι δε ἐβολ εἰτεν πῆμα
ἡᾶρες ἡσοτῖτ νεμ πῆμαθ ὄνατ ἀτῆ
ἐτῆπῆλῆ ἡβενῖπῖ θεσῆνοτῆ ἐβολ
ἐτῆπολιε θαῖ ἀσοτῶν νεωστ ἡοτατῆ:
ἐτατῆ δε ἐβολ ἀτῆεν οταῖ ἡνῖδῖρ οτοῖ
σατοτῆ ἀτῶενατ ἡτε πιαστειλοσ ἐβολ
εἰροτῆ.

Πετροσ δε ἐτα πετῆητ ἡ ἔροτῆ
πεχατ τε τῆνοτ ἀῖεμῖ τατῆμῖ τε ἄ

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.

And when Peter had come to himself, he said, “Now I know for certain that The Lord has sent His

وَإِذَا مَلَأُكَ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا». فَسَقَطَتِ السِّلْسِلَاتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَأُكَ: «تَمَنْطِقْ وَارْتَبِشْ نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ: «الْبِشْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي جَرَى بِوَأَسْطَةِ الْمَلَأُكَ هُوَ حَقِيقِيٌّ بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ وَأَتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ ذَاتِهِ فَخَرَجَا وَتَقَدَّمَا زُقَاقًا وَاحِدًا وَلِلْوَقْتِ فَرَاقَهُ الْمَلَأُكَ.

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ أَرْسَلَ مَلَائِكَةً وَأَنْقَذَنِي مِنْ يَدِ هِيرُودُسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبٍ

Πῶς οὐαρπ ἠπερασελος ογοε
αρηαεμετ ἔβολα δεν ἴχιε ἠΗρωδης
νευ πιουε ἔβολα τηρε ἠπιλαοε ἠτε
πιοτδα.

Εταρηνατ δε αρι ἔπνι ἠΜαρια
ἠματ ἠιωαννης φηετονοντ ἔροε γε
Μαρκοε πιμα ἔνατθοτητ ἠμοε ἠνε
οτηνη ετεπροσερχεθε.

Εταρκωλε δε εηρεν φρο
ἠπιπρωων ἠνε Πετροε αρι ἔβολα ἠνε
οτἠλον ἠβωκι ἔερωτω ναε ἔπεεραν πε
Ρωδη.

Ογοε ἔταεοενη ἴεμη ἠΠετροε
ἔβολαδεν πιραωι ἠπεεοτων ἠπιωθωμ:
ἔταεβοε δε ἔδοτη αεταμωοτ γε
Πετροε οει ἔρατε εηρεν πιπρωων.

Πῶοτ δε πεεωοτ ναε γε
ἠρελοβι: ἠθοε δε ναεεαερο ἠτοε πε
γε παρητ πετωοι: ἠωοτ δε πεεωοτ
ναε γε περασελοε πε.

Πετροε δε ναεμην εεκωλε:
ἔταεοων δε ατηνατ ἔροε ογοε
αττωμτ.

Αεβωρεμ δε ἔρωοτ ἠτεεχιε γε
ἔαρηωτεν ογοε αεαεαε δατοτοτ γε
ἠαω ἠρητ ἠ Πῶοε ενε ἔβολαδεν
πιωτεκο: πεεαε δε νεωοτ γε ματαμε

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
out of the prison. And he
said, “Go, tell these things
to James and to the

اليهود».

ثَمَّ جَاءَ وَهُوَ مُتَّبِعٌ إِلَى بَيْتِ مَرْيَمَ
أُمِّ يُوْحَنَّا الْمَلَقَبِ مَرْقَسَ حَيْثُ كَانَ
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا قَرَعَ بَطْرُسُ بَابَ الدَّهْلِيْزِ
جَاءَتْ جَارِيَةٌ اسْمُهَا رُوْدَا لِتَسْمَعَ.

فَلَمَّا عَرَفَتْ صَوْتَ بَطْرُسَ لَمْ تَفْتَحِ
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بَطْرُسَ وَقَفَّ
قُدَّامَ الْبَابِ.

فَقَالُوا لَهَا: «أَنْتِ تَهْدِيْنَ!» وَأَمَّا
هِيَ فَكَانَتْ تُؤَكِّدُ أَنَّ هَكَذَا هُوَ.
فَقَالُوا: «إِنَّهُ مَلَاَكُهُ!»

وَأَمَّا بَطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ
كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.
وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ
بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ
آخَرَ.

Ἰακωβος νευ νιςνηοτ ἐναλ: οτοθ, ἐταρτὶ
ἐβολ, αρωφεναυ ἐκευα.

Ἐτα πιεζοοτ δε ωπι ναρωπι νηε
οτωθορτερ νοτκοτχι αν δεν νιματοι
χε οτ θαρα πε ἐταρωπι ἠΠετροс.

Ἡρωδης δε ἐταρωτ ἠνωφ οτοθ
ἐτε ἠπερωευ αρωτμκαθ ἠνιρεφἠρεθ
αρωταθσαθνι ἐδοθοοτ οτοθ, ἐταρτὶ
ἐβολ,δεν τἠοτδελ ἐερνι ἐΚεσαριἠ
αρωπι ἠματ.

Ἡαρωπι δε δεν οτἠβον ερωτρε
να τἠροс νευ τἠιδων ανι δε ερωπ
ωρωφ οτοθ, ἐταρωτ πητ
ἠΠλαστοс: φηετχι θιχεν πικοιτων
ἠτε ποτρο νατρεετιν νοτθιρηνη εθβε
χε ναρωπἠω ἠτορωρα ἐβολ θιτοτс
ἠτερωετοτρο.

Ἡερνι δε δεν οτεζοοτ ερωπ ἠ
Ἡρωδης τθιωτἠ νοτθεβω νοτρο
οτοθ, ἐταρωεωι θιχεν πιβηα
ναρωπἠι νεμωοτ πε.

Πιμω δε ναρωπ ἐβολ ερω
ἠμωс χε οτсμη ἠνωττ τε θαι οτοθ, θα
ρωπ αν τε.

Саτοτἠ δε ἠ οταρωελοс ἠτε
Πβοιс αρωπἠι ερωφ εφἠα χε
ἠπερωωοτ ἠφνωττ οτοθ.

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!”

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.

فَلَمَّا صَارَ النَّهَارُ حَصَلَ اضْطِرَابٌ
لَيْسَ بِقَلِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا
جَرَى لِبَطْرُسٍ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ
يَجِدْهُ فَحَصَّ 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
بِلَأْسُنِ النَّاطِرِ عَلَى مَضْجَعِ
الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ
الْمُصَالَحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتَتْ مِنْ
كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ
الْحَلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى
كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا
صَوْتُ إِنْسَانٍ!»

فَفِي الْحَالِ ضَرَبَهُ مَلَاكُ الرَّبِّ لِأَنَّهُ
لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكُلُهُ الدُّوْدُ
وَمَاتَ.

ἐταφερῶς αὐμοῦ.

Πισαχι δε ἵτε φνοῦτ ἀφαια οτοε
ναφρηοῦ ἡὰψαι.

Πισαχι δε ἵτε Πβοις ἐφῆλαι οτοε
ἐφῆψαι: ἐφῆμαβι οτοε ἐφῆταχρο:
ἴεν ἴαγια ἡεκκλῆσια ἵτε φνοῦτ:
ἀμην.

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.*

وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ.

*لم تزل كلمة الرب تنمو وتعزز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 22

سنكسار اليوم الثاني والعشرون من شهر برمودة

1. The Departure of St. Alexander-I, 19th Patriarch of Alexandria
2. The Departure of St. Mark-II, 49th Patriarch of Alexandria
3. The Departure of St. Michael-II, 53rd Patriarch of Alexandria
4. The Departure of St. Isaac (Ishaq), of Hourin

1. نياحة البابا الكسندروس الأول، البطريك التاسع عشر من بطاركة الكرازة المرقسية
2. نياحة البابا مرقس الثاني، البطريك التاسع والأربعين من بطاركة الكرازة المرقسية
3. نياحة البابا خانيل الثاني، البطريك الثالث والخمسين من بطاركة الكرازة المرقسية
4. نياحة القديس إسحق الهوريني

1. The Departure of St. Alexander-I, 19th Patriarch of Alexandria

On this day, of the year 44 of the martyrs, 328 AD, the holy father Pope Alexander (Alexandros), the 19th Patriarch of Alexandria, departed. He was born in the city of Alexandria to Christian parents. Pope Maximus ordained him a reader, Pope Theonas ordained him a deacon, and Pope Peter (Petros the Seal of the Martyrs) ordained him a priest.

After the departure of Pope Archillas (Archilaous), they unanimously chose him Patriarch. He was consecrated on the 3rd day of Abib, year 28 of the martyrs, 312 AD. Arius became enraged for he desired this honor, and when he tried to receive Pope Alexander's absolution, the Pope told his delegates; "My holy father Pope Petros commanded me not to accept him. So, let him repent from the sin he had committed, and when the Savior accepts his repentance, He will give me a sign to absolve him."

When Arius expanded and insisted on his error, Pope Alexander convened for him a council to hear his

1. نياحة البابا الكسندروس الأول، البطريك التاسع عشر من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 44 للشهداء، سنة 328 ميلادية، تنيح القديس الكسندروس، البطريك التاسع عشر من بطاركة الكرازة المرقسية. وُلِدَ هذا القديس بالإسكندرية من أبوين مسيحيين. رسمه البابا مكسيموس أغنسطس، والبابا ثاؤنا شماساً، والبابا بطرس (خاتم الشهداء) قساً. وبعد نياحة البابا أرشلاوس، كان قد تقدم في الأيام، فانتخبوه بطريكاً ورسموه يوم 3 أبيب، سنة 28 للشهداء، سنة 312 ميلادية. عند ذلك: اغتاض أريوس لأنه كان يطمع في هذه الكرامة. وعندما حاول أن ينال منه الحل، قال البابا لمنذوبي أريوس: "لقد أوصاني أبي القديس البابا بطرس أن لا أقبله، فليتب عما ارتكبه من خطية. ومتى قبل الفادي توبته، فليعطني علامة لكي أحله". ولما تمادى أريوس، عقد له البابا مجمعاً

statement of faith. The council judged to admonish and rebuke him for his heresy. However, he did not hearken to them. Shortly after, he convened another council of 100 bishops, and they all excommunicated him, except for two Libyan bishops.

The contentions between Pope Alexander and Arius continued, for Arius continued denying the Divinity of The Lord Christ. Arius spread his heresy through hymns and songs. He persuaded Eusebius, bishop of Nicomedia, who was devious and eloquent.

Pope Alexander convened many councils in different parts of Egypt. He wrote many epistles in conjunction with a treatise that included a complete review of the Orthodox faith, with a summary of the Arian heresy. Some of the bishops were influenced by Arius' power of presentation. They wrote to the Pope asking him to pardon Arius. The Pope wrote them a message based on the saying of St. John the Evangelist, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1). He urged them to confirm and ratify what he wrote with their signatures, as their brothers the bishops of Asia, Syria and Libya did. Many of them agreed with him, which made Eusebius convince Emperor Constantine to send a letter to Pope Alexander asking him to absolve Arius. However, Pope Alexander refused.

Pope Alexander send an epistle to Alexandros, bishop of Constantinople explaining in it the sound faith, which is known historically as the Tome of Alexandros. He also sent it to the bishops in Egypt, Cappadocia, Pamphylia and Asia, 250 bishops, who also signed it.

When the dispute intensified, the Emperor entrusted bishop Hosius, bishop of Cordova in Spain, to mediate between Pope Alexander and Arius, but he could not for he was convinced with the words of Pope Alexander, he agreed with the Pope to convene an Ecumenical council, which was held at Nicea in the year 325 AD, and was attended by Three Hundred and Eighteen bishops. They excommunicated Arius and deposed him from his clerical rank. The council formulated the first part of the Creed of faith, drew up the canons, put down the regulations for Lent and the feast of Resurrection, as they ruled in many other issues. They also put down other canons to regulate the pastoral care.

After the conclusion of the council, Pope Alexander returned to his See, with the grace of God, victoriously.

لسماع أقواله. فحكم المجمع بتوبيخه وتعنيفه على هرطقته، فلم يستفد. بعدها عقد مجمعاً مؤلفاً من مائة أسقف، فحرمه الجميع عدا أسقفين ليبيين. واستمر الصراع بين البابا الكسندروس وأريوس حيث أنكر الأخير لاهوت السيد المسيح، ونشر بدعته من خلال التراتيل والألحان. وقد استمال إليه أوسابيوس أسقف نيقوميديا، الذي كان ماکراً فصيحاً.

أما البابا الكسندروس فعقد عدة مجامع في مختلف البلاد المصرية، وكتب كثيراً من الرسائل، أرفقها برسالة دورية ضمنها عرضاً كاملاً للإيمان الأرثوذكسي وتلخيصاً لبدعة أريوس. هذا وقد تأثر بعض الأساقفة من بلاغة أريوس. فكتبوا للبابا يرجون العفو عنه. فرد البابا برسالة بناها على قول القديس يوحنا الإنجيلي "في البدء كان الكلمة. والكلمة كان عند الله. وكان الكلمة الله" (يوحنا 1: 1). ورجا من إخوته الأساقفة أن يصادقوا بتوقيعاتهم على ما كتب، أسوة بإخوتهم أساقفة آسيا وسوريا وليبيا. وقد استجاب العديد منهم، مما جعل أوسابيوس يقتنع الإمبراطور قسطنطين بأن يرسل خطاباً للبابا الإسكندري يطلب حل أريوس، فلم يقبل البابا.

ثم بعث البابا الإسكندري برسالة إلى الكسندروس أسقف بيزنطة، يشرح فيها الإيمان القويم، تُعرّف بطومس الكسندروس. وقد بعث بهذا الطومس إلى أساقفة المسكونة، فوَقَّع عليه أساقفة مصر وكبادوكيا وبمفيليا وآسيا، وكان عددهم مائتين وخمسين.

ولما اشتد الخلاف كلف الإمبراطور الأسقف أوسابيوس، أسقف قرطبة بأسيانيا لإنهاء الخلاف بين البابا الكسندروس وأريوس، فلم يستطع لأنه اقتنع بكلام البابا الكسندروس.

عندئذ اتفق مع البابا على عقد مجمع مسكوني، وهو المجمع الذي انعقد في نيقية، سنة 325 ميلادية، وحضره ثلاثمائة وثمانية عشر أسقفاً، وحكموا بقطع أريوس من الكهنوت. كما وضع المجمع قانون الإيمان وقوانين أخرى. ثم رتب صوم الأربعين وعيد القيامة وحكم في قضايا أخرى. ووضع

He shepherded his flock with the best of care. He sat on the apostolic throne for 15 years, 9 months and 20 days, then departed in peace.

May the blessing of his prayers be with us all. Amen.

2. The Departure of St. Mark-II, 49th Patriarch of Alexandria

On this day also, of the year 535 of the martyrs, 819 AD, the blessed father Pope Mark-II (Marcus), the 49th Patriarch of Alexandria, departed. He was born in Alexandria, and he desired the virtuous life since his young age. Pope Yoannis (John) ordained him a deacon then a priest. The Pope entrusted him with the administration of the patriarchate. He continued to oversee this responsibility until the departure of Pope Yoannis.

They deliberated to consecrate him patriarch, however, he fled to the desert. When they caught up with him, they bound him and brought him back. He was enthroned in Alexandria on the 2nd day of Amshir, year 515 of the martyrs, 799 AD. On the day of his consecration, he explained to the people the decisions of the council of Chalcedon.

After his enthronement, he went to El-Zugag monastery for seclusion. After his return, he met the ruler of El-Fostat, who honored him and answered his request of building the churches and restoring the ruined ones. Pope Mark rebuilt the church of Ep-Soteer (The Savior) and consecrated it in Alexandria.

During his papacy, swarms of locusts covered Alexandria and El-Beheira, which destroyed every plant of the land and all the fruits of the trees. The Pope asked the clergy and the people to go out with the censers, crosses and the Bibles, and entreat God to lift up His wrath. He went out with them to where the locusts were, and they all prayed until the locusts fled away, drowned and died in the sea.

In his days, the Muslims of Spain, the Andalusians, conquered some of the Greek Isles, captured many of their men, women and children, brought them to Alexandria, and started to sell them. The Pope was able to buy six thousands of them, and gave them the choice of either return to their country on his own expense or

قوانين أخرى لتنظيم العمل الرعوي. وبعد انتهاء المجمع، عاد البابا الكسندروس إلى مقر كرسيه غالباً فانزاً بنعمة الله. ورعى رعيته أحسن رعاية. ثم تنيح بسلام. وكانت مدة جلوسه على الكرسي خمس عشرة سنة وتسعة أشهر وعشرين يوماً. بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا مرقس الثاني، البطريرك التاسع والأربعين من بطاركة الكرازة المرقسية
وفيه أيضاً من سنة 535 للشهداء، سنة 819 ميلادية، تنيح البابا مرقس الثاني، البطريرك التاسع والأربعين من بطاركة الكرازة المرقسية. وُلد بالإسكندرية وأحب الفضيلة، فرسمه البابا يوانس شماساً ثم قساً، وسلم له تدبير البطريركية وظل قائماً على هذه المسئولية حتى تنيح البابا يوانس. فتشاوروا ليرسموه بطريكاً فهرب، وعندما وجدوه قيدوه ورسموه في الإسكندرية بطريكاً في الثاني من أمشير، سنة 515 للشهداء، سنة 799 ميلادية. وفي يوم رسامته شرح للشعب أسباب رفض قرارات مجمع خلقيدونية. وبعد انتهاء الرسامة سافر إلى دير الزجاج ليعتكف. وبعد عودته قابل الوالي بالفسطاط الذي أكرمه وأجابه إلى طلبه ببناء الكنائس وترميم المتهدم منها. وقد أعاد البابا مرقس بناء كنيسة إبسوتير (المخلص) وكرسها بمدينة الإسكندرية. وفي أيامه ظهر جراد في الإسكندرية والبحيرة، أتلّف ثمار الأرض والكروم، فأمر الكهنة والشعب أن يخرجوا بالبخور والصلبان والأنجيل ويسألوا الله أن يرفع غضبه. وخرج معهم إلى موضع الجراد، وصلّوا حتى هرب الجراد وسقط في البحر ومات. وفي أيامه، جاء مسلمين من أسبانيا من الأندلسيين إلى مصر، بعد أن فشلت ثورتهم ضد الخليفة الأموي الذي أمر بنفيهم. ورغم أنهم وجدوا الاستقرار في مصر، لكنهم أفسدوها بإضرام النار في بيوت العبادة، وتحرشوا بالمصريين، وانقضوا على بعض الجزر التي كانت تابعة لليونانيين، وأخذوا يسلبون وينهبون ويخطفون الرجال والنساء

remain in Egypt. Those who decided to stay in Egypt, he handed them to trusted teachers to teach them the sound doctrines. The Pope comforted his people during all these difficulties.

When the Andalusians continued to trouble and oppress the Pope, he left Alexandria and moved from town to town for five years. The archon Makary El-Amir sent a letter to Abd El-Aziz, the ruler of the East, who granted him a permission to host the Pope in his house in the city of Nabarouh until peace and security be established in the country.

During the last days of this Pope, the Berbers raided the monasteries of Wadi El-Natron, slew the monks and destroyed their cells and churches. the Pope supplicated The Lord with tears to end his life. He became ill with a fever and departed in peace after staying on the apostolic throne for 20 years, 2 months and 21 days.

May the blessing of his prayers be with us all. Amen.

3. The Departure of St. Michael-II, 53rd Patriarch of Alexandria

On this day also, of the year 567 of the martyrs, 851 AD, the holy father Pope Michael-II (Khail), the 53rd Patriarch of Alexandria, departed.

This father was a righteous monk, and he was ordained hegumen for the monastery of the saint Abba John (Yehness). Because of his good repute, he was chosen Patriarch and was consecrated on the 24th day of Hatour, year 566 of the martyrs, 849 AD, during the reign of Al-Mutawakkil, the son of Al-Mo'atasim.

After his enthronement, the unjust rulers opposed him. They asked the Pope either to pay a large sum of money as a bribe or prevent his enthronement on the apostolic throne, and he was forced to sell some of the possessions of the churches.

During the Holy Fast of the year 567 of the martyrs, he went to the wilderness to keep the fast and celebrate the feast of Resurrection there. He remembered his earlier life in the wilderness, so he asked God with tears and supplication saying, "O God, you know how much I love solitary life and I have no aptitude for this position." The Lord accepted his petition and he departed in peace after the feast of Resurrection. He stayed on the apostolic throne for one year, four months and twenty-eight days. He was the first Patriarch to be

والأطفال ثم يبيعونهم في الإسكندرية. وقد اشترى البابا منهم ستة آلاف وكان يخيّرهم بين العودة إلى بلادهم على نفقته، أو البقاء في مصر حيث سلمهم إلى معلّمين موثوق بهم في العقيدة. وكان البابا يعزى شعبه في هذه المحن. وبعد أن ضيق الأندلسيون عليه الخناق، غادر الإسكندرية وظل يتنقل خمس سنوات بين المدن. ثم أرسل الأرخن "مكاري الأمير" إلى "عبد العزيز" والي المشرق، الذي أعطاه خطاباً باستضافة البابا في منزله بنبروه، ريثما يتمكن من إحلال الأمن. وفي أواخر أيام هذا البابا، أغار البربر على أديرة وادي النطرون، وقتلوا الرهبان وهدموا القلاي والكنائس، فبكى البابا إلى الله وتضرع أن ينهي حياته، فأخذته حمى وتنتج بسلام بعد أن أمضى على الكرسي المرقسي عشرين سنة وشهرين وواحداً وعشرين يوماً. بركة صلواته فلتكن معنا. آمين.

3. نياحة البابا خايل الثاني، البطريرك الثالث والخمسين من بطارقة الكرازة المرقسية وفيه أيضاً من سنة 567 للشهداء، سنة 851 ميلادية، تنتج البابا خايل الثاني، البطريرك الثالث والخمسون من بطارقة الكرازة المرقسية. وكان راهباً قديساً. ثم رُسم قساً على دير القديس الأنبا يحنس. وكان ذا سيرة صالحة، فاختروه بطريركاً في الرابع والعشرين من هاتور، سنة 566 للشهداء، سنة 849 ميلادية، في عهد خلافة المتوكل ابن المعتصم.

وعقب جلوسه تعرض له الولاة الظالمون طالبين منه إما أن يعطيهم مبالغ طائلة على سبيل الرشوة، أو يمنعونهم من الجلوس على الكرسي المرقسي، فاضطر أن يبيع ممتلكات الكنيسة.

ولما كان الصوم الكبير، سنة 567 للشهداء، توجه إلى البرية ليصلي عيد القيامة. فتذكر حياته الأولى في البرية فسأل الله ببكاء وتضرع قائلاً: "أنت تعلم يارب إنني لا أزال أهوى الوحدة، وليس لي طاقة على هذا المركز". فقبل الرب صلواته وتنتج بسلام بعد أن قضى على الكرسي سنة واحدة وأربعة أشهر وثمانية وعشرين يوماً. وكان أول من

buried in the monastery of St. Macarius, and they placed his body in the church of St. Macarius

May the blessing of his prayers be with us all. Amen.

4. The Departure of St. Isaac (Is-haq), of Hourin

On this day also, the holy father Anba Isaac (Is-haq) departed. He was born in the city of Hourin, a district of Shabas (Gharbia governorate), to pious parents. His mother departed when he was a child, and his father, shortly after, married another woman. In those days, there was a great famine, and his stepmother hated him. She only gave him a little bread, which he gave to the shepherds that he worked with. He fasted until sunset, although he was only five years old. When his father knew that, he went to see him to inquire into what his son was doing. Knowing the matter, before his father came to him, he tied up three pieces of mud in his cloak, so that his father might think when he saw them from far that they were bread. When his father came and unrolled the cloak, he found three pieces of bread. The shepherds who were present testified that the boy had given them all what he had of bread, and others saw him tying the pieces of mud in his cloak. His father marveled and glorified God.

When Isaac grew up, he went and became a monk under the guidance of a righteous man whose name was Elias, and he lived with him until the time of Anba Elias' departure. Then Isaac went to the mount of Barnug and dwelt with an old man whose name was Anba Zacharias. His father, meanwhile, was looking for him and when he found him, he asked him to return with him to his hometown. His teacher Anba Zacharias advised him to obey his father and return with him. He returned and stayed until his father departed. He distributed all what his father left him, then he lived in seclusion in a place he built for himself nearby the city. He persevered on his asceticism and worship until he departed in peace. They buried him in his place of worship.

After many years, God willed to reveal his body, and a great light appeared above his grave, which was seen by reapers for three consecutive days. The believers came, took his body, laid it on a camel, and journeyed with it until they came to a place between Hourin and Nashrat, where the camel stopped. They knew that this was The Lord's will and they built a church for him in that place, where they placed the body with great honor.

May the blessing of his prayers be with us all. Amen.

دُفن من البطارقة بدير القديس مكاريوس وجعلوا جسده في بيعة القديس مكاريوس. بركة صلواته فلتكن معنا. آمين.

4. نياحة القديس إسحق الهوريني وفيه أيضاً تنيح الأب القديس الأنبا إسحاق. وُلِدَ بمدينة هورين (هورين قرية قديمة كانت بجوار المحلة الكبرى بمحافظة الغربية) التابعة لشباس من أبوين طاهرين. توفيت والدته، فتزوج والده بغير أمه. واتفق أن حدث غلاء عظيم، وكانت امرأة أبيه تبغضه ولا تعطيه من الخبز إلا القليل، وكان يوزعه على الرعاة ويبقى صائماً إلى الغروب، على الرغم من أن عمره وقتها كان خمس سنوات. وشعر والده بالأمر وأراد التحقق منه. فلما علم الصبي إسحاق، ربط ثلاث قطع من الطين في طرف عباءته حتى يظنها أبوه من بعيد أنها خبز. فلما أتى والده وحل العبادة وجد الطين خبزاً. وشهد الحضور أن الصبي وزع ما معه من الخبز، ورآه البعض وهو يربط الطين.

ولما كبر، مضى وترهب على يدي قديس اسمه الأنبا إيليا وعاش معه حتى وقت نياحته، ثم مضى إلى جبل برنوج وأقام عند شيخ قديس اسمه الأنبا زخارياس، بينما كان أبوه يبحث عنه. فلما وجده طلب منه الرجوع معه، فأشار عليه معلمه أن يطيع والده، فرجع معه ومكث حتى مات أبوه. ففرق ما تركه له وانفرد في مكان بناه لنفسه بالقرب من المدينة. وداوم على النسك والعبادة إلى أن تنيح بسلام. فدفنوه في مكان عبادته. وبعد سنين أراد الرب إظهار جسده، فظهر نور عظيم على قبره، رآته جماعة من الحصادين على مدى ثلاثة أيام متوالية. فجاء المؤمنون ورفعوا جسده ووضعوه على جمل وساروا به حتى وصلوا إلى مكان بين هورين ونشرت، وهناك توقف الجمل الذي كان يحمل الجسد، فعلموا أن الله أراد دفنه في هذه المنطقة، فدفنوه هناك وبنوا كنيسة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

And glory be to God, now and forever. Amen.

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 ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5، 6، 8
<p>Αφωρκ ἵχε Πβοικ ογοε ἵνερονωμ ἵεθηϋ: γε ἵθοοκ πε φογηβ ψα ἕνεε κατα ἵταζις ἕμελχιζεδεκ: Πβοικ σαοῖναμ ἕμοοκ: εθεε φα εφεβιςι νοῖαφε. ΑΛΛΗΛΟΥΙΑ.</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. هللليويا.</p>

The Liturgy Gospel

إنجيل القُداس

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οῖαῖνασνωσις ἕβολ θεν πεῖασσελιον εθοῖαβ κατα Αατθεον ασιοῖ.</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>
Αατθεον ιε: ιε - ιθ	Matthew 16: 13 - 19	متي 16: 13 - 19
<p>εταϋι δε ἵχε Ιησοῖς ἕνιςα ἵτε ἵκεσαῖα ἵτε Φιλιππος ναϋϋι ἵνεϋμαθηθς γε ἄρε ηρωμ ζω ἕμοο γε ημ πε Πωηρι ἕφρωμ. Πθωοῖ δε πεχωοῖ γε θανοῖον μεη γε Ιωαννης περεϋτωμ:</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” So they said, “Some say John the Baptist, some Elijah, and others Jeremiah</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ. فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانُ وَأَخْرُونَ إِيَلِيَّا وَأَخْرُونَ إِزْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.</p>

θανκεχωσθη δε σε Ηλιας:

θανκεχωσθη δε σε Ιερεμιας ιε οται
εβολ θεν νιπροφητης.

Πεσαυ νωσρ σε νωθεν δε
αρετενω υμοσ σε ανοκ νιμ.

Αφερονω δε νεσε Σιωων Πετροσ
πεσαυ σε νεοκ πε Πιχριστοσ Πωηρι
υφνοσ ετοσθ.

Αφερονω δε νεσε Ιησοσ πεσαυ
ναυ σε ωσνιατκ Σιωων Βαρ Ιωνα σε
σαρσ νεμ σνοσ αν αβωρη υφαι νακ
εβολ αλλα Παιωτ ετθεν νιφνοσ.

Ανοκ δε τρω υμοσ νακ σε νεοκ
πε Πετροσ εικωτ νταεκκλησια θιζεν
ταιπετρα οσοσ νιπρλη ντε αμεντ
ννοσ γεμοσ εροσ.

Ειετ δε νακ ννιωσπ ντε
εμετορο ντε νιφνοσ οσοσ
φνετεκνασνεσ θιζεν πικαθι εφεωπι
εφσνεθ θεν νιφνοσ οσοσ
φνετεκναβολε εβολ θιζεν πικαθι
εφεωπι εφβηλ θεν νιφνοσ.

*Πωσρ φα Πεννοσ πε ωα ενεθ
ντε νι ενεθ: αμην.*

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.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.

فَأَجَابَ سَمْعَانُ بُطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سَمْعَانُ بَنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنَنَّ لَكَ لَكِنِ أَبِي الَّذِي فِي السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بُطْرُسُ وَعَلَى هَذِهِ الصَّخْرَةِ أَبْنِي كَنِيسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْتُكَ 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 23rd Day of Baramudah

قطمارس قراءات اليوم الثالث والعشرون من شهر برمودة المبارك

Κοινοῦτ ὡμουτ ἡεροῦτ ἠΠιαβοτ Φαρμουῦτ

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 τῷ Δαυιδ λσ: ιζ, ιη	Psalm 34: 17, 18	مزمور 33: 17، 18
<p>Δνιῆμνι ὡϋ εἶβολ οῦροϋ ἠΠβοιϋ ϋωτεμ ερωοῦτ: οῦροϋ ἀϋναζμοῦτ εἶβολ ζεν νοῦροϋρεϋ τηροῦτ: ϋζεντ ἡξε Πβοιϋ εἶνηεττενηοῦτ ζεν ποῦρητ: οῦροϋ νηετῶεβηοῦτ ζεν οῦπνεῦμα ϋἡναζμοῦτ. Ἀλληλοῦα.</p>	<p>The righteous cry out, and The Lord hears, and delivers them out of all their troubles. The Lord is near to those have a broken heart, and saves such as have a contrite spirit. Alleluia.</p>	<p>الصديقون صرخوا والرب استجاب لهم، ومن جميع شدائدهم نجاهم. قريب هو الرب من المنسحق القلب، والمتواضعين بالروح يخلصهم. 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>Οῦτὰναστνωϋϋ εἶβολ ζεν πιεταστελιον εθοῦαβ κατὰ Ὑατῶεον αϋιοῦτ.</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>Ὑατῶεον ι: ιε - κβ</p>	<p>Matthew 10: 16 - 22</p>	<p>متي 10: 16 - 22</p>

Θηπε ἀνοκ ἰοτωρπ ἕμωτεν
ἕφρητ ἵεανέσωορ δεν ἕμνητ
ἵεανοτωνα ὡπι οἱν ἕρετενοι ἵεαβε
ἕφρητ ἵνιοσοφ: ἀκερεοο Δε ἕφρητ
ἵνιοδρωπι.

Παρθεντεν Δε ἕρωτεν ἕβολ εα
ἵρωμι: σενατ ἕηνοτ εαρ
ἕεανμυαντ εαπ οτοε
σεναερμαατιστοιἵ ἕμωτεν δεν
νοτ εἵναεωση.

Εἵεεἵ ἕηνοτ Δε ἵνιοτρωοτ νεμ
ἵηηεμωἵ ἕεβητ εἵμετμεερε ἵωοτ
νεμ ἵεενοο.

Εἵωπ Δε ἀτἵαντ ἕηνοτ
ἕπερφηρωοτἵ εε πωο ἵε οἱ πε
ἕτετεἵναεοφ: σενατ εαρ ἵωτεν δεν
ἵοἱνοτ ἕτεἕμωτ ἕφηἕτετεἵναεαε
ἕμωφ.

ἵωτεν εαρ ἀἵ πεεθναεαε ἀλλε
Πἵπνεμω ἵτε πετεἵωτ εεναεαε
δεν ἕηνοτ.

Ερε οἱοον Δε εεετ ἵνοἱοον ἕφμωο:
οτοε ἕρε οἱωτ εεετ ἵοἱἵηηηη: οτοε
ἕρε εανἵηηηη τωοἱνοτ ἕεεἵ νοἱοἱτ
εἵεεεοεβοτ.

Οτοε ἕρετεἵεἵωπι εἵμωοτ
ἕμωτεν ἵεε οἱοἵ ἵεεἵ εεβε παρἵ:

Behold, I send you out
as sheep in the midst of
wolves. Therefore, be wise
as serpents and harmless as
doves.

But beware of men, for
they will deliver you up to
councils and scourge you in
their synagogues.

You will be brought
before governors and kings
for My sake, as a testimony
to them and to the Gentiles.

But when they deliver
you up, do not worry about
how or what you should
speak. For it will be given
to you in that hour what you
should speak;

for it is not you who
speak, but the Spirit of your
Father who speaks in you.

Now brother will
deliver up brother to death,
and a father his child; and
children will rise up against
parents and cause them to
be put to death.

And you will be hated
by all for My name's sake.

هآ أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافَرُونَ أَمَامَ وُلاةٍ وَمُلُوكٍ مِنْ
أَجْلِ شَهَادَةٍ لَهُمْ 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
وَالدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ
مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ
ΠΕΘΝΑΝΟΘΕΜ.

*Πῶς φα Πέννοτ' πε: ψα ἐνεε
ἵτε νιένεε: ἀμην.*

But he who endures to the
end will be saved.

*Glory be to God
forever.*

والمجد لله دائماً.

Ψωρη

Matins Psalm

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 λτ: ιθ, κ

Psalm 34: 19, 20

مزموه 33: 19, 20

Παψωοτ νιθλτψις ἵτε νιθμνι:
οτοε εἰναναεμοτ ἵνε Πβοις ἐβολ
ἵζητοτ τηροτ: Πβοις ναἀρεε ἐνοτκαε
τηροτ: οται ἐβολ ἵζητοτ τηροτ
ἵνεελοελεε. *Ἀλληλοια.*

Many are the afflictions
of the righteous: but The
Lord delivers him out of
them all. He guards all his
bones; not one of them is
broken. *Alleluia.*

كثيرة هي أحزان الصديقين، ومن
جميعها ينجيهم الرب، يحفظ الرب
جميع عظامهم، وواحدة منها لا
تنكسر. *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.

Οτἀναετωσιε ἐβολ ζεν
πιεταεελιον εθοταε κατα Μαρκον
αειοτ.

A chapter according to
Saint Mark, may his
blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس
البشير. بركاته علينا آمين.

Μαρκον η: λδ - θ: α

Mark 8: 34 - 9: 1

مرقس 8: 34 - 9: 1

Οτοε εταεμοτ' επιμνω νεμ
νεεμαθηθεε πεεαε νωοτ εε

When He had called the
people to Himself, with His
disciples also, He said to
them, "Whoever desires to

وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ
لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي

φθεορωϋ εἰ σαμενηι μαρεφχολϋ
εβολ: οτοϋ ἠτεφωλι ἠπεφτατροϋ
οτοϋ ἠτεφμοϋι ἠσωι.

Φη ταρ εθναορωϋ εἰνοϋεμ
ἠτεφψυχη εφετακοϋ: φη δε
εθνατακο ἠτεφψυχη εθβητ νεμ εθβε
πετασσελιον εφεναϋεϋ.

Οτ ταρ ετε πιρωμι ναξεμϋνοτ
ἠμοϋ αϋϋανξεμϋνοτ ἠπικομοϋ
τηρϋ οτοϋ ἠτεφτοϋι ἠτεφψυχη.

Οτ ταρ ετε πιρωμι νατηιϋ
ἠτωεβιῶ ἠτεφψυχη.

Φη ταρ εθναϋπι εοτονητ εβολ
νεμ ναϋαχι δεν παιϋωτ ἠνωικ οτοϋ
ἠρεφερνοβι: Πωηρι ϋωϋ ἠφρωμ
νατωπι ναϋ ϋοταν αϋϋανι δεν πωωτ
ἠτε Πεφωτ νεμ νεϋασσελοϋ εθωαβ.

Οτοϋ ναϋϋω ἠμοϋ νωωτ ϋε ἠμην
τω ἠμοϋ νωτεν ϋε οτοϋ ϋανοτοϋ
δεν νηετοϋι ερατοτ ἠπαιμ
ἠσεναξεμτω ἠφμοϋ αν ϋατοτνατ
ετωετοτρω ἠτε φνωτ εαϋι δεν
οτϋομ.

*Πωωτ φα Πεννωτ πε ϋα ενεϋ
ἠτε νι ενεϋ: ἠμην.*

come after Me, let him deny
himself, and take up his
cross, and follow Me.

For whoever desires to
save his life will lose it, but
whoever loses his life for
My sake and the gospel's
will save it.

For what will it profit a
man if he gains the whole
world, and loses his own
soul?

Or what will a man give
in exchange for his soul?

For whoever is ashamed
of Me and My words in this
adulterous and sinful
generation, of him the Son
of Man also will be
ashamed when He comes in
the glory of His Father with
the holy angels.”

And He said to them,
“Assuredly, I say to you
that there are some standing
here who will not taste
death till they see the
kingdom of God present
with power.”

*Glory be to God
forever.*

فَلْيَنْكِرْ نَفْسَهُ وَيَحْمِلِ صَلِيبَهُ
وَيَتَّبِعْنِي.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي
وَمِنْ أَجْلِ الْإِنجِيلِ فَهُوَ يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟

أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ
نَفْسِهِ؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي
هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ
ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ
بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ
الْقَدِيسِينَ.»

وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ
مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ
الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ
أَتَى بِقُوَّةٍ.»

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἰτε πενταδ Παῦλος Πιὰποστολὸς

<p>Παῦλος φῶβος ὑπενδίοις Ἰησοῦς Χριστός: πιάποστολος ἐθαβεῖ: φῆταναυαυ ἐπιζωεννοῦσι ἰτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p>Ἡρωμεος ἡ: κη - λθ</p>	<p>Romans 8: 28 - 39</p>	<p>رومية 8: 28 - 39</p>
<p>Ἰενσωτην δε γε νηῆτερὰ σαπαν ὑφνοῦτ ὑαυερ ζωβ νεμωοῦ θεν ζωβ νιβεν εθνανεῖ νηῆταυθαυμοῦ κατα πευωορπ ἡνωῦ.</p> <p>Ἰε νηῆταυερωορπ ἡνωοῦνοῦ ναι ον αυερωορπ ἡθαυοῦ ἡῦφῆρ ἡςμοτ ἡτε ἡζικων ὑπευωῆρι εθρευωπι εφοι ἡωορπ ὑμικι θεν οῦμηῦ ἡσοπ.</p> <p>Ἡη δε εῆταυερωορπ ἡθαυοῦ ναι ον νηῆταυθαυμοῦ οῦοῦ νηῆταυθαυμοῦ ναι ον αυῆμαῖωοῦ: ἡη δε εῆταυῆμαῖωοῦ ναι ον αυῆῶοῦ ἡωοῦ.</p> <p>Οῦ γε πετενηαζοῦ οῦβε ναι ιαγε Φνοῦτ πε εῆτῆ εζων νιμ εθναῦτ οῦβην.</p>	<p>And we know that all things work together for good to those who love God, to those who are called according to His purpose.</p> <p>For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.</p> <p>Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.</p> <p>What then shall we say to these things? If God is for us, who can be against us?</p>	<p>وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ مَعًا لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.</p> <p>لَأَنَّ الَّذِينَ سَبَقَ فَعَرَفَهُمْ سَبَقَ فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ كَثِيرِينَ.</p> <p>وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُوَلَاءِ دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ فَهُوَلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ بَرَّرَهُمْ فَهُوَلَاءِ مَجَّدَهُمْ أَيْضًا.</p> <p>فَمَاذَا نَقُولُ لِهَذَا؟ إِنَّ كَانَ اللَّهُ مَعَنَا فَمَنْ عَلَيْنَا.</p>

Φηέτε ὑπερῆσσο ἐπεφωρηι ὑμῖν
ὑμοσ ἀλλὰ αἰτησι ἐρρηι ἔσων
τηρεν πως χε ἵνερετ ἵνεχαί νῖβεν
ναν ἵεμοτ νεμασ.

Ἦμ εθναῶσεμῖ ἐνῖσωπῖ ἵτε
Φνοῦτ: Φνοῦτ πετῶμαῖο.

Ἦμ εθναῶρισι ὑπεραπ Πιχριστος
Ἰησοῦς πε ἑταφμοῦ μαλλον δε
αἰτωνσ ἐβολ δεν νηεθωωοῦτ
φηετχη σαοῦναμ ὑΦνοῦτ ἵθοσ
ετσεμῖ ἐρρηι ἔσων.

Ἦμ εθναῶφορχτεν σαβολ
ἵτῶσαπῖ ἵτε Πιχριστος οῦροχρεχ πε
ιε οῦτατσο ἵε οῦδιωσμοσ ἵε οῦεκο ἵε
οῦβωσ ἵε οῦκενδῖνοσ ἵε οῦχησι.

Κατα φρητ ετςθνοῦτ χε εθβητκ
σεθωτεβ ὑμῖν ὑπιεροοῦ τηρε
αῦοπτεν ὑφρητ ἵεανεσωοῦ
ἐπῶολδελ.

Ἀλλὰ δεν ναι τηροῦ τεπερσοῦο
ῶρο ἐβολ εῖτεν φηεταφμενριτεν.

Ἄνοκ ταρ παρητ θητ χε οῦδε
φμοῦ οῦδε ἐπωνθ οῦδε αῦτελοσ
οῦδε ἀρχη οῦδε νηετωοπ οῦδε
νηεθαωοπι οῦδε σομ.

He who did not spare
His own Son, but delivered
Him up for us all, how shall
He not with Him also freely
give us all things?

Who shall bring a
charge against God's elect?
It is God who justifies.

Who is he who
condemns? It is Christ who
died, and furthermore is
also risen, who is even at
the right hand of God, who
also makes intercession for
us.

Who shall separate us
from the love of Christ?
Shall tribulation, or distress,
or persecution, or famine,
or nakedness, or peril, or
sword?

As it is written: "For
Your sake we are killed all
day long; We are accounted
as sheep for the slaughter."

Yet in all these things
we are more than
conquerors through Him
who loved us.

For I am persuaded that
neither death nor life, nor
angels nor principalities nor
powers, nor things present
nor things to come,

أَلَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ بَلْ بَدَلَهُ
لَأَجْلِنَا أَجْمَعِينَ كَيْفَ لَا يَهْبُنَا أَيْضاً
مَعَهُ كُلَّ شَيْءٍ.

مَنْ سَيَشْتَكِي عَلَيَّ مُخْتَارِي اللَّهِ؟
اللَّهُ هُوَ الَّذِي يُبْرِئُ.

مَنْ هُوَ الَّذِي يَدِينُ؟ الْمَسِيحُ هُوَ
الَّذِي مَاتَ بَلْ بِالْحَرِيِّ قَامَ أَيْضاً
الَّذِي هُوَ أَيْضاً عَنْ يَمِينِ اللَّهِ الَّذِي
أَيْضاً يَشْفَعُ فِينَا.

مَنْ سَيَفْصِلُنَا عَنْ مَحَبَّةِ الْمَسِيحِ؟
أَشِدَّةٌ أَمْ ضَيْقٌ أَمْ اضْطِهَادٌ أَمْ جُوعٌ
أَمْ عُرْيٌ أَمْ خَطَرٌ أَمْ سَيْفٌ.

كَمَا هُوَ مَكْتُوبٌ: إِنَّا مِنْ أَجْلِكَ
نَمَاتُ كُلَّ النَّهَارِ. قَدْ حُسِبْنَا مِثْلَ
عَنَمٍ لِلذَّبْحِ.

وَلَكِنَّا فِي هَذِهِ جَمِيعَهَا يَعْظُمُ
إِنْتِصَارُنَا بِالَّذِي أَحَبَّنَا.

فَأَنِّي مُتَيْقِنٌ أَنَّهُ لَا مَوْتَ وَلَا حَيَاةَ
وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا قُوَّاتٍ
وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً.

Οὐδε βίσι οὐδε ὕψωκ οὐδε κενωντ
 ἕμμον ὕψωμ ἕμμωοῦ ἐφορῶντεν σαβολ
 ἠτὰσαπη ἠτε Φνοῦτ θηετθεν
 Πιχριστος Ιησουε Πενβοιε.

*Πῆμοτ ταρ νευωτεν νευ
 τῆρηνη ενσοπ: χε ἀμην ἐσεῶωπι.*

nor height nor depth,
 nor any other created thing,
 shall be able to separate us
 from the love of God,
 which is in Christ Jesus our
 Lord.

*The grace of God the
 Father be with you all.
 Amen.*

وَلَا عُلُوٌّ وَلَا عُمُقٌ وَلَا خَلِيقَةٌ
 أُخْرَى تَقْدِرُ أَنْ تَفْصِلَنَا عَنْ مَحَبَّةِ
 اللَّهِ الَّتِي فِي الْمَسِيحِ يَسُوعَ رَبِّنَا.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολθ θεν πε πιθουιτ
 ἠἐπιστολη ἠτε πενωτ Πετροε.
 Δμην. Παμενρατ.

ἁ Πετροε Δ: ἁ - ιᾶ

The Catholic epistle of
 the first epistle of our father
 St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

الكاثوليكون من رسالة معلمنا
 بطرس الأولي، بركته المقدسة
 تكون معنا. آمين. يا احبابي.

1 Peter 4: 1 - 11

1 بطرس 4: 1 - 11

Πιχριστος οτην ἐταρῶεπὶκαε θεν
 τσαρζ ἐρρηι ἐχων: οτοε ἠνωτεν
 εωτεν θεκ θηνοῦ ἕπαιεμοτ χε
 φηεταρβιῶκαε θεν τσαρζ αραταλωοῦ
 ἐβολθ εα φηοβι.

Επῆντεῶτεμῶωπι χε θεν
 εανἐπιθωιᾶ ἠρωμι αλλα πεεπι ἠτε
 περωθε θεν τσαρζ ἠτεραιο θεν
 φουωῦ ἕΦνοῦτ.

Κην ταρ ἐρωτεν ἕπιθουῦ ἐταρῶεπινι
 ἐρετενιρι ἕφουωῦ ἠνιεθνοε
 ἐρετενμωῦ ἠερρηι θεν εανθωθεν νευ
 εανἐπιθωιᾶ νευ εανθωθι ἠουθο ἠρητ
 νευ εανχερχερ νευ εανσωε νευ

Therefore, since Christ
 suffered for us in the flesh,
 arm yourselves also with the
 same mind, for he who has
 suffered in the flesh has
 ceased from sin.

that he no longer should
 live the rest of his time in
 the flesh for the lusts of
 men, but for the will of
 God.

For we have spent
 enough of our past lifetime
 in doing the will of the
 Gentiles; when we walked
 in lewdness lusts,
 drunkenness, revelries,
 drinking parties, and
 abominable idolatries.

فَإِنَّ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،
 تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النِّيَّةِ. فَإِنَّ
 مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ
 الْخَطِيئَةِ.

لِكَيْ لَا يَعْيشَ أَيْضاً الزَّمَانَ الْبَاقِي
 فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ
 لِإِرَادَةِ اللَّهِ.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى
 يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَمِ،
 سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،
 وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،
 وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ
 الْمُحَرَّمَاتِ.

ζανθο ὑβοτ ἕμετωεμεγε ἰδωλον.

Ετε φη πε ετοτοι ἠψευμο ἠδητη
ἠτετενδοχι νεμωοτ αν εδοτην ἐπιφων
εβολ ρω ἠτε τμετατορζαι ενχεοτᾶ.

Πνεθνατ λοςος ἕφηετσεβτωτ
ετζαπ ἐνηετονθ νεμ νηεθωοττ.

Εθε φαι ταρ ατζιγεννοτη
ἠνικερεμωοττ ζινα ἠσετζαπ μεν
ερωοτ κατα νιρωμι ζεν τσαρζ:
ἠτοτωνθ δε κατα φνοττ ζεν
πιπνευμα.

Πχωκ δε ἠζωβ νιβεν ατδωντ:
ζεμκατ οτην οτοζ ρωιζ ζεν
νιπροσετρχη.

Ψορπ δε ἠζωβ νιβεν μαρε
τᾶσαπη ψωπι εσυην ζεν θηνοτ
ενετενερηνοτ χε τᾶσαπη εψαεζωβς
εβολ εζεν οτμηψ ἠνοβι.

Ψωπι ερετενοι ἕμαιψευμο εδοτην
ενετενερηνοτ ερετενοι ἠατχρεμεμ.

Πιοται πιοται κατα πιζμοτ
ετατβιττ ερετενψευμψι ἠδητη ζαρι
ζαρωτεν ἕφρητ ἠελανοικονομοσ
εἠανειτ ἠτε πιζμοτ ἠτε φνοττ ἠοτθο
ἠρητ.

Φνεθνασαχι ζωσ ζανσαχι ἠτε
φνοττ: φνεθναψευμψι ζωσ εβολ ζεν

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for "love will cover a multitude of sins."

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الامر الذي فيه يستغربون انكم
لستم تركضون معهم الى فيض
هذه الخلاعة عينها، مجدفين.

الذين سوف يعطون حساباً للذي
هو على استعداد ان يدين الاحياء
والاموات.

فاتهُ لِاجْلِ هَذَا بُشِّرَ الْمَوْتَى اَيْضاً،
لِكِي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،
وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لِنَكُنْ مَحَبَّةً
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضاً بِلا
دَمَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضاً،
كوكلاء صالحين على نعمة الله
المتنوعة.

إن كان يتكلم أحد فكاقول الله،
وإن كان يخدم أحد فكاأنه من قوة
يمنحها الله، لكي يتمجد الله في كل

οὐχοῦ θεῆτε Φνοῦτ ἡσβετωτς ζινα
 ζεν ζωβ νιβεν ἡτεφδῖωοτ ἡζε Φνοῦτ
 ἐβολ ζιτεν Ἰησοῦς Πιχριστος φηῆτε
 φωφ πε πῶοτ νεμ πιὰμαζι ψα ἐνεε
 ἡτε νιῆνεεζ τηροτ. Ἀμην.

*Πασῆνοτ ἡπερμενρε πικοςμος
 οὐδε νηετωοπ ζεν πικοςμος:
 πικοςμος ἡσινι νεμ τερεπῆοτμια: φη
 δε ετιρι ἡφοτωψ ἡΦνοῦτ ἐῆαψωπι
 ψα ἐνεεζ: ἀμην.*

him do it as with the ability
 which God supplies, that in
 all things God may be
 glorified through Jesus
 Christ, to whom belong the
 glory and the dominion
 forever and ever. Amen.

*Do not love the world
 nor the things, which are in
 the world. The world passes
 away, and its desires; but he
 who does the will of God
 abides forever. Amen.*

شَيْءٍ بِبِسُوءِ الْمَسِيحِ، الَّذِي لَهُ
 الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ.
 آمِينَ.

*لا تحبوا العالم ولا الاشياء التي
 فى العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الابد. آمين.*

The Acts الإبركسيس

Πραζις ἡτε νενηοτ ἡἀποστολοσ:
 ἐρε ποτςμοτ εσοταβ ψωπι νεμαν.
 Ἀμην.

The Acts of our fathers
 the apostles, may their
 blessings be with us all.
 Amen.

فصل من أعمال آباءنا الرسل
 الأطهار المشمولين بنعمة الروح
 القدس، بركاتهم المقدسة تكون
 معنا. آمين.

Πραζις ιϛ: ιϛ - λδ

Acts 16: 16 - 34

أعمال 16: 16 - 34

Ἀσψωπι δε εннаτ ἡτπροσετχη
 ασὶ ἐβολ ἐζραν ἡζε οτὰλοτ ἡβωκι ἐρε
 οτρον οτπνετμα ἡρεψωιμι νεμας θα
 ἐναστ ἡοτμηψ ἡερτασιὰ ἡνεσδισετ
 εσοι ἡρεψωιμι.

Now it happened, as we
 went to prayer, that a certain
 slave girl possessed with a
 spirit of divination met us,
 who brought her masters
 much profit by fortune-
 telling.

وَحَدَّثَ بَيْنَمَا كُنَّا ذَاهِبِينَ إِلَى
 الصَّلَاةِ أَنَّ جَارِيَةً بِهَا رُوحٌ عِرَافَةٌ
 اسْتَقْبَلَتْنَا. وَكَانَتْ تَكْسِبُ مَوَالِيهَا
 مَكْسَبًا كَثِيرًا بِعِرَافَتِهَا.

Θαι ἐνασμοψι ἡσα Πατλοσ νεμ
 ἡσων ἡασωψ ἐβολ εσζω ἡμοσ ζε
 ἡαιρωμι ζανῆβιαικ ἡτε Φνοῦτ ετβοσι
 νε ἡαι ετζιωψ ἡωτεν ἡοτμωιτ
 ἡοτςζαι.

This girl followed Paul
 and us, and cried out,
 saying, "These men are the
 servants of the Most High
 God, who proclaim to us the
 way of salvation."

هَذِهِ اتَّبَعَتْ بُولُسَ وَإِيَّانَا وَصَرَخَتْ
 قَائِلَةً: «هَؤُلَاءِ النَّاسُ هُمْ عِبِيدُ اللَّهِ
 الْعَلِيِّ الَّذِينَ يُنَادُونَ لَكُمْ بِطَرِيقِ
 الْخَلْصِ».

Φαι δε ηασρα υμοσ νοσηω
ηεσοο: ετασφερικαθ ηηητ δε ηεε
Παυλοσ οσοε ετασφοτεσ επιπνευμα
πεσασ τε τρονθεν ακ θεν φραν
ηησοτεσ Πιχριστοσ ει εβολ ηηητε
οσοε ασι εβολ θεν τσηνοε ετευματ.

Ετατηατ δε ηεε νεσβισετ τε ασι
εβολ ηηητε ηεε τηελπιε ητε ποτρωβ
αγαμοηι υΠαυλοσ νεμ Σιλασ ατωψτ
υμοωοτ εβολ θεν τασορα ψα
ηιαρχων.

Οσοε ετατηνοε ψα ηιςατησοτε
πεπωοτ τε ηαιρωμη σεψθορτερ
ητηεπολιε τε θανηοτδαη νε.

Οσοε σεβιωψ ηαν ηεανκεκαθε
ηαι ετε ηεωε ηαν αη εωποποτ οτδε
εαιτοτ: ανηη θανΡωμιοε νε.

Οσοε αστωνσ εερηη εεωοτ ηεε
πιμηω οσοε ηιςατησοε ασφωθ
ηηνοτθβωε ατερεκελετηη ησεβιοτ
ερωοτ ηπυβωτ.

Ετατητ νοσηω δε ηψαψ ηωοτ
αηηιοτ επιψτεκο εατηρονθεν ετοτε
υπηρεταρεε ητε ηιαηεωηε εαρεε
ερωοτ θεη οτταχρο.

And this she did for
many days. But Paul,
greatly annoyed, turned and
said to the spirit, "I
command you in the name
of Jesus Christ to come out
of her." And he came out
that very hour.

But when her masters
saw that their hope of profit
was gone, they seized Paul
and Silas and dragged them
into the marketplace to the
authorities.

And they brought them
to the magistrates, and said,
"These men, being Jews,
exceedingly trouble our
city;

and they teach customs
which are not lawful for us,
being Romans, to receive or
observe."

Then the multitude rose
up together against them;
and the magistrates tore off
their clothes and
commanded them to be
beaten with rods.

And when they had laid
many stripes on them, they
threw them into prison,
commanding the jailer to
keep them securely.

وَكَانَتْ تَفْعَلُ هَذَا أَيَّامًا كَثِيرَةً.
فَضَجَرَ بُولُسُ وَالتَفَّتْ إِلَى الرُّوحِ
وَقَالَ: «أَنَا أَمْرُكَ بِاسْمِ يَسُوعَ
الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا». فَخَرَجَ
فِي تِلْكَ السَّاعَةِ.

فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ
رَجَاءً مَكْسِبِهِمْ أَمْسَكُوا بُولُسَ
وَسِيلَا وَجَرَّوهُمَا إِلَى السُّوقِ إِلَى
الْحُكَّامِ.

وَإِذْ أَتَوْا بِهِمَا إِلَى الْوَلَاةِ قَالُوا:
«هَذَانِ الرَّجُلَانِ يُبَلِّغانِ مَدِينَتَنَا
وَهُمَا يَهُودِيَانِ.

وَيُبَادِيَانِ بَعْوَانِدَ لَا يَجُوزُ لَنَا أَنْ
تَقْبَلَهَا وَلَا نَعْمَلَ بِهَا إِذْ نَحْنُ
رُومَانِيُونَ».

فَقَامَ الْجَمْعُ مَعًا عَلَيْهِمَا وَمَزَّقَ
الْوَلَاةُ ثِيَابَهُمَا وَأَمَرُوا أَنْ يُضْرَبَا
بِالعَصِيِّ.

فَوَضَعُوا عَلَيْهِمَا ضَرْبَاتٍ كَثِيرَةً
وَأَلْقَوْهُمَا فِي السِّجْنِ وَأَوْصُوا
حَافِظَ السِّجْنِ أَنْ يَحْرُسَهُمَا بِضَبْطٍ.

Φαι ἔταρβι ἵνονρονθεν ἕπαιρητ
αρχιτοῦ ἐδοῦν ἐπὶ τεκο ετσαδοῦν
οτος αργατρο ἵνονβλαλατ ἐπιγε .

Ἡερῆι δε θεν τφαυῖ ἕπιέχωρ
Παῦλος νεμ Σιλας νατερπροςερχεθε
εἰςμοῦ ἐΦνοῦτ: νατωτευ δε ἐρωοῦ
ἵνε νηεττωνθ.

Ἡορροτ δε θεν ορροτ αργωπι
ἵνε ορνωῖτ ἕμωναμειν ρωστε ἵνεκιμ
ἵνε νικεντ ἵνε πιμανωνθ: ἵττοῦνοῦ
δε ατοτων ἵνε νιρωοῦ τηροῦ οτος
νικνατθ ἵτωοῦ τηροῦ ατβωλ ἐβολ.

Εταρνεθι δε ἵνε πιρεαρεθ ἵνε
πιμανωνθ οτος ἐταρνατ ἐνιρωοῦ
ἵνε πιῶτεκο ετοῦνη αφωκεμ
ἵνετρηχι εφναδοθεβ εφμεῖτ ἵνε
ατφωτ ἵνε νηεττωνθ.

Αφω δε ἐβολ ἵνε Παῦλος θεν
ορνωῖτ ἵνεμ εφω ἕμωοο ρε ἕπερερ
ἐλι ἕπετρωοῦ νακ τεῖνἕπαιμα ταρ
τηρεν.

Αφβι δε ἵνοτωῖνι αφβοχι ἐδοῦν
οτος ἐταργωπι θεν οτθερτερ αρχιτ
δαρτατ ἕΠαῦλος νεμ Σιλας.

Οτος ἐταρενοῦ ἐβολ περατ νωοῦ
ρε ναδισετ οτ πετσεμῖπια ἵτααιτ
θινα ἵτανοθεμ.

Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

But at midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself.

But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

Then he called for a light, ran in, and fell down trembling before Paul and Silas.

And he brought them out and said, "Sirs, what must I do to be saved?"

وَهُوَ إِذْ أَخَذَ وَصِيَّةَ مِثْلِ هَذِهِ
أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ وَضَبَطَ
أَرْجُلَهُمَا فِي الْمِقْطَرَةِ.

وَنَحْوُ نِصْفِ اللَّيْلِ كَانَ بُوْلُسُ
وَسَيْلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ
وَالْمَسْجُونُونَ يَسْمَعُونَهُمَا.

فَحَدَثَ بَغْتَةً زَلْزَلَةٌ عَظِيمَةٌ حَتَّى
تَرَعَزَتْ أَسَاسَاتُ السِّجْنِ
فَانْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا
وَأَنْفَكَّتْ قَيْدُودُ الْجَمِيعِ.

وَلَمَّا اسْتَيْقَظَ حَافِظُ السِّجْنِ وَرَأَى
أَبْوَابَ السِّجْنِ مَفْتُوحَةً اسْتَلَّ سَيْفَهُ
وَكَانَ مُزْمِعًا أَنْ يَقْتُلَ نَفْسَهُ ظَانًّا
أَنَّ الْمَسْجُونِينَ قَدْ هَرَبُوا.

فَنَادَى بُوْلُسُ بِصَوْتٍ عَظِيمٍ قَائِلًا:
«لَا تَفْعَلْ بِنَفْسِكَ شَيْئًا رَدِيًّا لِأَنَّ
جَمِيعَنَا هَهُنَا.»

فَطَلَبَ ضَوْءًا وَأَنْدَفَعَ إِلَى دَاخِلِ
وَخَرَّ لِبُوْلُسَ وَسَيْلَا وَهُوَ مُرْتَعِدٌ.

ثُمَّ أَخْرَجَهُمَا وَقَالَ: «يَا سَيِّدَيَّ مَاذَا
يَنْبَغِي أَنْ أَفْعَلَ لِكَيْ أُخْلَصَ؟»

Πῶσιν Δε περὶ τοῦ Χριστοῦ
 ἔβουλον Πιστεύειν
 ἐκείνου καὶ οἴκου καὶ οἰκίας.

Οὗτοι ἀνταχθὲν εὐαγγελιστῶν
 ἔβουλον πιστεύειν καὶ οἴκου καὶ οἰκίας.

Οὗτοι ἀπολύοντες τὴν ἑσπέραν
 ἔβουλον ἀποβαλεῖν τὰς
 ζώνδας καὶ οὐδὲν ἔβουλον
 ἀποβαλεῖν καὶ οἴκου καὶ οἰκίας
 καὶ πάντες ἐβαπτίσθησαν.

Ἐταχθέντων Δε ἐδιδόντων ἐπιπέσειν ἀρχαί
 οὐτραπέζας διαδοῦναι: οὗτοι χαίροντες
 ἔβουλον πιστεύειν καὶ οἴκου καὶ οἰκίας
 ἐβουλον.

*Πιστῶν Δε ἵνα Πῶν ἐξέλθῃ οὗτος
 ἐξέλθῃ: ἐξέλθῃ οὗτος ἐξέλθῃ:
 ἔστω ἡ ἐκκλησία ἵνα βουλον:
 ἀμήν.*

So they said, “Believe on The Lord Jesus Christ, and you will be saved, you and your household.”

Then they spoke the word of The Lord to him and to all who were in his house.

And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized.

Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

فَقَالُوا: «أَمِنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَتُخْلَصَ أَنْتَ وَأَهْلُ بَيْتِكَ».

وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ.

فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ وَعَسَلَهُمَا مِنَ الْجَرَاحَاتِ وَاعْتَمَدَ فِي الْحَالِ هُوَ وَالَّذِينَ لَهُ أَجْمَعُونَ.

وَلَمَّا أَصْعَدَهُمَا إِلَى بَيْتِهِ قَدَّمَ لَهُمَا مَائِدَةً وَتَهَلَّلَ مَعَ جَمِيعِ بَيْتِهِ إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. أمين.

Synaxarium of Baramudah 23 سنكسار اليوم الثالث والعشرون من شهر برمودة

1. The Martyrdom of St. George, Prince of the Martyrs

1. استشهاد القديس مارجرس، أمير الشهداء

1. The Martyrdom of St. George, Prince of the Martyrs

On this day, the great among the martyrs St. George (Gawargios, Mari Girgis), was martyred. He was born in Cappadocia, in Asia Minor (Turkey), in the first half of the third century, to a wealthy and godly Christian family. His father's name was Anastasius, who was the governor of Melitene in Cappadocia. His mother's name was Theopista (Theognosta), the daughter of the governor of Lydda in Palestine. St. George had two

1. استشهاد القديس مارجرس، أمير الشهداء

في مثل هذا اليوم، استشهاد القديس العظيم في الشهداء مارجرس (جورجوس)، جورج) أمير الشهداء. وُلد هذا القديس، في حوالي النصف الأول من القرن الثالث، في كبادوكية بآسيا الصغرى (تركيا)، من أبوين تقيين غنيين ينتسبان إلى عائلة شريفة. كان والده أناسطاسيوس واليًا على ملطية

sisters named Kasia and Mathrona.

Their father died while they were still young, and their godly mother took charge of raising them up on Christian piety. His mother took them back to the city of Lydda in Palestine, her homeland.

When George grew to be a courageous and brilliant young man, Justus, the governor of Palestine, took interest and enlisted him in the army. He learned horsemanship and was promoted in the ranks until he reached the rank of a commander. Meanwhile, Justus, the pious governor of Palestine, departed.

George, the commander, went to meet Dadianus, the Persian king, who was ruling in the city of Tyre in Syria, to ask the king to make him governor of Palestine in place of Justus. There, he found that the king had issued an edict to worship the idols, and torture Christians who do not obey his orders. Accordingly, most of the people worshipped the idols and raised incense to them, and no one dared to resist or profess Christianity openly.

George came before king Dadianus and confessed The Lord Christ. The king marveled at his appearance and courage and was informed that he was the son of an eminent governor. The king befriended him and tried to persuade him with many promises to offer incense to the idols to grant him all his wishes. George refused all the earthly futile promises, and stood firm in his loyalty to his Christ and his faith. The king was furious and ordered to torment him with the severest and horrific kinds of tortures.

They placed him in the Hinbazeen, which tore his body and his blood flew. Then they cast him in quicklime for three days, but The Lord protected him. However, the king attributed that to sorcery. They put on him shoes made of iron with red-hot nails, beating him with sticks to force him to walk, while mocking him. They scourged him with ox tails until his blood flew, and in all these tortures, The Lord consoled him and healed his wounds. George kept his serenity and calm face that the king and the provincial governors, who were condemning him to all these tortures, marveled.

The king brought a magician, whose name was Athanasius, who gave George a cup full of deadly poison to drink. St. George made the sign of the cross over the cup, then drank it. They gave him another cup, after they had tied his arms behind his back. He asked them pointing with his head, "Do you want me to drink

بكبادوكية، وكانت والدته ثاؤبستي (ثاؤغنسطا) من فلسطين ابنة والي اللد. وكان لجرجس أختان، اسم إحداهما كاسيا والأخري مدرونة. توفي والدهم وهم صغار السن، فتولت والدتهم التقية تربيتهم على التقوي المسيحية. ورحلت بهم إلى بلدة اللد بفلسطين، حيث موطنها الأصلي وممتلكاتها. ولما كبر جرجس وأصبح شاباً، أظهر نبوغاً وشجاعة، فاهتم به حاكم فلسطين، المدعو يسطس. وأدخله الجيش فتعلم الفروسية، وارتقى في المناصب حتى وصل إلى رتبة قائد. ثم توفي يسطس التقى حاكم فلسطين. ذهب القائد جرجس إلى مدينة صور بالشام، حيث مقر الملك داديانوس الفارسي، ليطلب من أن يوليه على ولاية فلسطين. وهناك وجد أن داديانوس قد أمر بعبادة الأوثان وتعذيب المسيحيين الذين لا يرضخون لأوامره، حتى أصبح أغلب الناس يعبدون الأصنام ويبخرون لها.

تقدم جرجس إلى الملك داديانوس وأعترف أمامه بالسيد المسيح. فتعجب الملك من منظره وشجاعته، وعلم أنه ابن أمير كبير. فأخذ يلاطفه ويغيره بالوعود حتى يبخر للأصنام فيعطيه كل ما أراد. فرفض جرجس كل وعوده الأرضية الزائلة وتمسك بمسيحه وإيمانه. فغضب الملك وأمر بتعذيبه بأشد أنواع العذابات. فوضعه في الهنبازين حتى تمزق لحمه وسال دمه. ثم طرحوه في الجير الحي ثلاثة أيام، ولكن الله حفظه. وكان الملك ينسب كل ذلك إلى السحر. ثم ألبسوه حذاء من حديد وفيه مسامير محماه بالنار. وكانوا يضربونه بالعصي لكي يمشي وهم يهزأون به. ثم جلدوه بأعصاب البقر حتى سالت دماؤه. وفي كل ذلك كان الرب يعزيه ويشفيه من جراحاته. وظل القديس محتفظاً بهدونه وبشأسته، حتى تعجب الملك وكل الولاة الذين كانوا يحكمون عليه بهذه العذابات. ثم استدعي الملك ساحراً يدعي أثناسيوس. فقدم لجرجس كأساً مملوءة سماً مميتاً. فشربها بعد أن رسم عليها علامة الصليب، فلم تؤثر فيه. بعدها قدموا له كأساً ثانية، بعد أن قيدوه، فقال لهم مشيراً برأسه:

from here, or from here, or here or here?" This way, he made the sign of the cross over the cup with his head. Then he drank it, but again it didn't harm him. Athanasius, the magician, believed in The Lord Christ. However, the king and his fellow governors, because of their stubbornness, attributed the miracle again to sorcery, and ordered to behead Athanasius, thus he received the crown of martyrdom.

Dadianus asked George to accompany him to the pagan temple to offer incense to the gods. The Saint pretended to agree and the king rejoiced. He gathered all the noble men of his kingdom and St. George went along with the king. In the temple, St. George talked to the idol and asked him to state clearly his true identity. The devil was forced to speak from the idol and said, "I am not a god myself or any other idol like me. But the true God is the One that you are proclaiming."

Immediately after, all the idols fell and were destroyed. The priests of the idols became furious and stirred up the people screaming in the face of the king saying, "Take his life for we can't tolerate seeing him anymore."

Because of this miracle, Queen Alexandra, Dadianus' wife, believed in The Lord Christ and was martyred (her martyrdom is described on Baramudah 15).

Finally, Dadianus ordered to behead the Saint. St. George prayed a fervent prayer, then extended his neck to the swordsman, who cut off his holy head, thus he received the crown of martyrdom.

A Christian took the body and the head, wrapped them in expensive shrouds, and took them to his hometown Lydda in Palestine, where they built a church after his name and placed his pure body in it.

May the blessing of his prayers be with us all. Amen.
And glory be to God, now and forever. Amen.

"أتريدوني أشربها من هنا أم من هنا أم من هنا أم من هنا أم من هنا؟" وبذلك رشمها بعلامة الصليب برأسه وشربها فلم تؤذّه أيضاً. عندئذ آمن الساحر بالسيد المسيح. ولكن الملك وكل الولاة المرافقين له، بسبب عنادهم، نسبوا هذه المعجزة للسحر، وأمروا بقتل أثناسيوس الساحر، فنال إكليل الشهادة.

ثم طلب داديانوس من جرجس أن يصحبه إلى معبد الأوثان ويبخر للآلهة، فتظاهر بالموافقة. ففرح الملك وجمع عظماء مملكته وذهبوا إلى المعبد وذهب جرجس مع الملك. وهناك خاطب الصنم وطلب منه أن يفصح عن حقيقته. فنطق الشيطان من الصنم مرغماً وقال: "أنا لست إلهاً، لا أنا ولا أي صنم مثلي. لكن الإله الحقيقي هو الذي تنادي به أنت".

بعد ذلك سقطت التماثيل وتحطمت، فهاج كهنة الأوثان، وهيجوا الشعب وصاروا يصرخون نحو الملك قائلين: "ارفع هذا من الحياة، فإننا لم نعد نحتمل رؤية هذه المناظر".

وبسبب هذه الحادثة، آمنت الملكة الكسندرة، زوجة داديانوس، بالسيد المسيح واستشهدت على اسمه، فنالت إكليل الشهادة (قصة استشهادهما في يوم 15 برمودة).

وأخيراً حكم الملك بقطع رأس القديس. وفي مكان الإعدام، صلي صلاة حارة ومد رقبته للسياف، فقطع رأسه ونال إكليل الشهادة. وأخذ أحد المسيحيين جسده ولفه بأكفان فأخذه ومضى به إلى بلدة اللد بفلسطين وبنوا هناك كنيسة على اسمه. ووضعوا فيها جسده الطاهر.

بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ᾠδ: ια

Psalm 97: 11, 12

مزمور 96: 11

<p>Ογοῦωινι ἀφῳαι ἠνιῶμηι: νεμ ογοῦνοϋ ἠνιηετσοῦτων θεν ποῦρητ: οῦνοϋ νιῶμηι θεν Πῶοιϋ: ογοϋ οῦωινε ἐβολ ἄφμεῖν ἠτε τεϋμετὰςιοϋ. Ἀλληλοῖα.</p>	<p>Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. Alleluia.</p>	<p>نور أشرق للصدّيقين وفرح للمستقيمي القلوب. افرحوا أيها الصدّيقون بالرب. واعترفوا لذكر قدسه. هلليويا.</p>
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The Liturgy Gospel
إنجيل القداّس

**Blessed is He who comes in the Name of The Lord,
our Lord, God, Savior, and King of us all, Jesus Christ
the Son of the Living God, 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>Οῦἄνασνωοιϋ ἐβολ θεν πιεῖατσελιον εθοῦαβ κατὰ Λοῦκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p>Λοῦκαν κα: ιβ - ιθ</p>	<p>Luke 21: 12 - 19</p>	<p>لوقا 21: 12 - 19</p>
<p>ἤαχεν ναι δε τηροῦ εἶεεν νοῦχιϋ ἐῆρηι ἐχεν θηνοῦ ογοϋ σεναδοσι ἠσα θηνοῦ εϋτ ἄμωτεν ἐζανστυνασωση νεμ θανῶτεκωοῦ εἶνι ἄμωτεν ἠνιοῦρωοῦ νεμ νιθησεμων εθε Παραν. Εϋεῳπι νωτεν εῦμετμεερε. Χαϋ ϋν θεν νετενητ ἐῳτεμερωορπ ἠερωελεταν χε οῦ πε ἐτετενηαεραπολοσιϋε ἄμμοϋ.</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. But it will turn out for you as an occasion for testimony. Therefore, settle it in your hearts not to meditate beforehand on what you will answer;</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلُمُونَكُمْ إِلَى مَجَامِعَ وَسُجُونٍ وَتَسَاقُونَ أَمَامَ مُلُوكٍ وَوَلَاةٍ لِأَجْلِ اسْمِي. فَيُؤُولُ ذَلِكَ لَكُمْ شَهَادَةً. فَصْنَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.</p>

ΑΝΟΚ ΣΑΡ ΤΝΑΤ ΝΩΤΕΝ ΝΟΥΡΟ ΝΕΜ
ΟΥΣΟΦΙΑ ΘΗΕΤΕ ΝΣΕΝΑΨΤ ΕΞΟΥΝ ΕΞΡΑΣ
ΑΝ ΟΥΔΕ ΝΣΕΝΑΨΟΥΩΖΕΜ ΟΥΒΗΣ ΑΝ ΝΣΕ
ΟΥΤΟΝ ΝΙΒΕΝ ΕΤΤΟΥΒΕ ΘΗΝΟΥ.

ΣΕΝΑΤ ΘΗΝΟΥ ΔΕ ΕΒΟΛ ΖΙΤΕΝ
ΖΑΝΙΟΥ ΝΕΜ ΖΑΝΣΝΗΟΥ ΝΕΜ
ΖΑΝΟΥΤΣΤΕΝΗΣ ΝΕΜ ΖΑΝΨΦΗΡ ΟΥΟΖ
ΣΕΝΑΖΩΤΕΒ ΕΒΟΛ ΖΕΝ ΘΗΝΟΥ.

ΟΥΟΖ ΕΡΕΤΕΝΕΨΩΠΙ ΕΥΜΟΣΤ
ΰΰΩΤΕΝ ΝΣΕ ΟΥΤΟΝ ΝΙΒΕΝ ΕΘΒΕ ΠΑΡΑΝ.

ΟΥΟΖ ΟΥΨΩΙ ΝΤΕΤΕΝΑΦΕ ΝΝΕΨΤΑΚΟ.

ΠΩΡΗ ΔΕ ΖΕΝ ΤΕΤΕΝΖΥΠΟΜΟΝΗ
ΕΡΕΤΕΝΣΦΟ ΝΝΕΤΕΝΨΥΧΗ.

*Πίωορ φα Πεννορτ πε ψα ενεζ
ντε νι ενεζ: λμην.*

for I will give you a
mouth and wisdom which
all your adversaries will not
be able to contradict or
resist.

You will be betrayed
even by parents and
brothers, relatives and
friends; and they will put
some of you to death.

And you will be hated by
all for My name's sake.

But not a hair of your
head shall be lost.

By your patience,
possess your souls.

Glory be to God forever.

لَأْتِي أَنَا أُعْطِيكُمْ فَمَا وَحِكْمَةً لَا
يُقَدِّرُ جَمِيعٌ مُعَانِدِيكُمْ أَنْ يُقَاوِمُوهَا
أَوْ يُنَاقِضُوهَا.

وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ
وَالْإِخْوَةِ وَالْأَقْرِبَاءِ وَالْأَصْدِقَاءِ
وَيَقْتُلُونَ مِنْكُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ
أَجْلِ اسْمِي.

وَلَكِنَّ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ اقْتَنُوا أَنْفُسَكُمْ.

والمجد لله دائماً.

Katameros Readings for the 24th Day of Baramudah
قطمارس قراءات اليوم الرابع والعشرون من شهر برمودة المبارك
Κοινωνία ἑτοῦ ἡεροῦ ἠΠιαβοῦ Φαρμοῦ

Ροῦα

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 ἰζ: λΔ, μ	Psalm 18: 34, 39	المزمور 17: 34، 40
<p>Φηετῆεβω ἡνασιζ ἐπιπολεμος: αερω ἡναωωβω ἐθανφιῆ ἡρομτ: ακμορτ ἡορχομ ἐπιπολεμος: οροε ακεεε οροη ηιβεν ἐταρτωορνοῦ ἐερηι ἐχωι καπερητ ἠμοι. Ἀλληλοῦα.</p>	<p>He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. Alleluia.</p>	<p>الذي يُعَلِّم يَدَيَّ القتال، فتحني بذراعي قوس من نحاس. تنطقني بقوة للقتال. تصرع تحتي القائمين عليّ. 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>Οἱ ἀναγνωσις ἐβολα θεε περασεελιον εθοραβ κατα ἠαθεον ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
ἠαθεον ι: ιε - κς	Matthew 10: 16 - 23	متي 10: 16 - 23

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν
ἕφρητ ἡθανέσωορ δεν ἕμνητ
ἡθανορωνα ὑωπι ορην ἔρετενοι ἡσαβε
ἕφρητ ἡνιζοϋ: ἀκερεοο Δε ἕφρητ
ἡνιδῶρμπι.

Παρθητεν Δε ἔρωτεν ἔβολ θα
νιρωμι: σενατ ἕμνοορ ταρ
ἔθανυαητθαπ οροο
σεναερμαατιστοιη ἕμωτεν δεν
νορτρηναζωση.

Εὔεεν ἕμνοορ Δε ἡνιορρωορ νεμ
νιηηζεμωη εοβητ ερμετμεορε νωορ
νεμ νιεθνοο.

Εὑωπ Δε ἀρῶαητ ἕμνοορ
ἕπερρηρωορϣ ζε πωο ιε ορ πε
ἔτετενναζοϋ: σενατ ταρ νωτεν δεν
ἰουρνοο ἔτεμμωτ ἕφρητετεννααζι
ἕμμοϋ.

Πῶοτεν ταρ ἀη πεδθνααζι ἀλλα
Πῖπνευμα ἡτε πετενιωτ εθνααζι
δεν ἕμνοορ.

Ερε ορκοη Δε ερετ ἡνορκοη ἔφμοορ:
οροο ἔρε οριωτ ερετ ἡνορρηρι: οροο
ἔρε θαηρηρι τωορνοορ ἔξεν νορνοτ
ερεδθοοβοορ.

Οροο ἔρετενεῶωπι ερμοοτ
ἕμωτεν ἡξε οροηη νιβεν εοβε παρην:

Behold, I send you out
as sheep in the midst of
wolves. Therefore, be wise
as serpents and harmless as
doves.

But beware of men, for
they will deliver you up to
councils and scourge you in
their synagogues.

You will be brought
before governors and kings
for My sake, as a testimony
to them and to the Gentiles.

But when they deliver
you up, do not worry about
how or what you should
speak. For it will be given
to you in that hour what you
should speak;

for it is not you who
speak, but the Spirit of your
Father who speaks in you.

Now brother will
deliver up brother to death,
and a father his child; and
children will rise up against
parents and cause them to
be put to death.

And you will be hated
by all for My name's sake.

هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَاقَفُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

فَمَتَى أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطُونَ فِي تِلْكَ
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ
وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى
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 ΑΥΨΑΝΘΟΧΙ ΝΩΤΕΝ ΘΕΝ
ΤΑΙΒΑΚΙ ΦΩΤ ΕΚΕΟΥΤΙ: ΑΜΗΝ ΨΧΩ ΜΜΟC
ΝΩΤΕΝ ΧΕ ΝΝΕΤΕΝΦΟΘ ΕΜΕΨΤ ΝΙΒΑΚΙ
ΝΤΕ ΠΙCΡΑΗΛ ΨΑΤΕΨΙ ΝΧΕ ΠΨΗΡΙ
ΜΦΡΩΜΙ.

*Πῶσ' φα ΠεννοΨ πε: ψα ἐνεε,
ἵτε νιἐνεε: ἀμην.*

But he who endures to the
end will be saved.

When they persecute
you in this city, flee to
another. For assuredly, I say
to you, you will not have
gone through the cities of
Israel before the Son of
Man comes.

*Glory be to God
forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ
فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مُدُنَ إِسْرَائِيلَ
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμοc τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمور 44: 5, 9

ΜοΨρ ἵτεκχηῖ ἐπεκὰλοχ: φηῖτε
οϑοηΨχομ ᾠμοϑ: ἵεϑρη θεν
τεκμετβερι νεμ πεκκαῖ: βωλκ μαμαΨ
ἀριοϑρο: πεκῆρονοc ΦνοΨΨ ψα ἐνεε
ἵτε πιἐνεε: οϑοε πιΨβωτ ᾠΨωοϑτεν
πε πιΨβωτ ἵτε τεκμετοϑρο.

ΑΛΛΗΛΟΨΑ.

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>ΟὐὰΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΕΤΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ Ζ: ΙΑ - ΙΖ</p>	<p>Luke 7: 11 - 17</p>	<p>لوقا 7: 11 - 17</p>
<p>ΟΥΟZ ΔCΩΠΙ ΕΠΕΡΑC† ΔCΩΕΝΑC ΕΟΥΒΑΚΙ ΕΥΜΟΥ† ΕΡΟC ΧΕ ΠΑΙΝ ΟΥΟZ ΝΑΥΜΟΥΙ ΝΕΜΑC ἸΧΕ ΝΕCΜΑΘΗΤΗC ΝΕΜ ΟΥΝΙΩ† ἸΜΗΥ.</p>	<p>Now it happened, the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd.</p>	<p>وَفِي الْيَوْمِ التَّالِيِ ذَهَبَ إِلَى مَدِينَةٍ تُدْعَى نَايِينَ وَذَهَبَ مَعَهُ كَثِيرُونَ مِنْ تَلَامِيذِهِ وَجَمْعٌ كَثِيرٌ.</p>
<p>ΩΩCΤΕ ΕΤΑCΔΩΝΤ Ε†ΠΡΑΖΗ ἸΤΕ †ΒΑΚΙ: ΖΗΠΠΕ ΕΝΑΥΩΛΙ ἸΟΥΑΙ ΕΒΟΛ ἘΔCΜΟΥ: ΕΟΥΩΗΡΙ ἸΜΑΥΑΤC ΠΕ ἸΤΕ ΤΕCΜΑΥ: ΟΥΟZ ΘΑΙ ΝΕ ΟΥΧΗΡΑ ΤΕ: ΟΥΟZ ΝΕ ΟΥΟΝ ΟΥΜΗΥ ΕCΩΥ ἸΤΕ †ΒΑΚΙ ΝΕΜΑC ΠΕ.</p>	<p>And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.</p>	<p>فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ، إِذَا مَيِّتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لَأُمِّهِ وَهِيَ أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ.</p>
<p>ΟΥΟZ ΕΤΑCΝΑΥ ΕΡΟC ἸΧΕ ΠΒΟΙC ΔCΩΕΝΖΗΤ ΔΑΡΟC: ΟΥΟZ ΠΕΧΑC ΝΑC ΧΕ ἸΠΕΡΡΙΜΙ.</p>	<p>When The Lord saw her, He had compassion on her and said to her, “Do not weep.”</p>	<p>فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ لَهَا: لَا تَبْكِي.</p>
<p>ΟΥΟZ ΔCΙ ΔCΒΙ ΝΕΜ †CΛΗ: ΝΗ ΔΕ ΕΤCΑΙ ΑΥΘΙ ΕΡΑΤΟΥ: ΟΥΟZ ΠΕΧΑC ΧΕ ΠΙΔΕΛΩΡΙ ἸΘΟΚ ΠΕ †ΧΩ ἸΜΟC ΝΑΚ ΤΩΝΚ.</p>	<p>Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”</p>	<p>ثُمَّ تَقَدَّمَ وَلَمَسَ النَّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ.</p>
<p>ΟΥΟZ ΔCΘΕΜC ἸΧΕ ΠΙΡΕCΜΩΟΥΤ ΟΥΟZ ΔCΕΡΖΗΤC ἸCΑΧΙ: ΟΥΟZ ΔCΤΗC ἸΤΕCΜΑΥ.</p>	<p>So he who was dead sat up and began to speak. And He presented him to his mother.</p>	<p>فَجَلَسَ الْمَيِّتُ وَابْتَدَأَ يَتَكَلَّمُ فَدَفَعَهُ إِلَى أُمِّهِ.</p>
<p>ΟΥΖΟΥ† ΔΕ ΔCΒΙ ἸΟΥΟΝ ΝΙΒΕΝ ΟΥΟZ ΝΑΥ†ΩΟΥ ἸΦΝΟΥ† ΕΥΧΩ ἸΜΟC ΧΕ ΟΥΝΙΩ† ἸΠΡΟΦΗΤΗC ΔCΤΩΝC ἸΔΗΤΕΝ:</p>	<p>Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and,</p>	<p>فَأَخَذَ الْجَمِيعُ خَوْفٌ وَمَجَّدُوا اللَّهَ قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَأَفْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτος γε ἀφνοῦτ̄ γεμῶνι
ἠπερλαος.

Οτος αϕὶ ἐβολ ἵχε παιασι
εθβητηϑ̄ δ̄εν ἴονδεὰ τηρς νεμ
†περιχωρος τηρς.

*Πῶνοῦ φα Πεννοῦτ̄ πε ὡα ἐνεε
ἵτε 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 القديس

The Pauline Epistle

رسالة بولس الرسول

†ἐπιστολὴ ἵτε πενσαδ̄ Παῦλος Πιὰποστολος

Παῦλος φ̄βωκ ἠπενδοις Ἰησοῦς
Πιχριστος: πιὰποστολος ετθαζεμ:
φ̄ηεταῦθαϑ̄ϑ̄ ἐπιζωεννοῦτ̄ι ἵτε
Φνοῦτ̄.

Paul, the servant of our
Lord Jesus Christ, called to
be an apostle, appointed to
the Gospel of God. A
chapter from the Second
Epistle of our teacher St.
Paul to Timothy. May his
blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا
بولس الرسول الثانية إلى
تيموثاوس، بركته المقدسة تكون
معنا. آمين.

Ἢ Τιμοθεος Β: ̄ - ἵε

2 Timothy 2: 3 - 15

2 تيموثاؤس 2: 3 - 15

Δριῶφρη ἵπεπ̄καε ἠφρητ̄
ἵνοματοι ἐνανεϑ̄ ἵτε Πιχριστος
Ἰησοῦς.

You therefore must
endure hardship as a good
soldier of Jesus Christ.

فَأَشْرِكْ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ
كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Ἰπαρε ε̄λι εϑ̄οι ἠματοι
δ̄λεμλωμϑ̄ δ̄εν νιζ̄βηοῦ ἵτε παιωνδ̄
ε̄ινα ἵτεϑ̄ραναϑ̄ ἠφ̄ηεταϑ̄οκϑ̄.

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.

Εϑ̄ωπ̄ δε ἀρεϑ̄αν ο̄ται ὡε ε̄φ̄μα
ἵτ̄ ἠπαϑ̄βιχ̄λομ αϑ̄ῶτεμ̄τ̄ νομμοϑ̄.

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.

Πιοτωι ετδοσι ζωτ̄ εροϋ ν̄τεϋβι
ν̄ϋορπ̄ εβολ̄ δ̄εν̄ νιοϋταζ.

Κατ̄ ε̄νηε̄τ̄ζω̄ ῡμωοτ̄ Π̄βοις̄ ταρ
εϋε̄τ̄ νακ̄ νο̄νε̄μῑ δ̄εν̄ ζωβ̄ νιβεν̄.

Αρῑφ̄με̄τῑ ν̄ιη̄σοϋς̄ Πῑχ̄ρῑστος̄
ε̄ταϋτ̄ωνϋ̄ ε̄βολ̄ δ̄εν̄ ν̄η̄ε̄θ̄ωοτ̄ ε̄βολ̄
δ̄εν̄ π̄χ̄ροϋ̄ ν̄Δ̄ᾱνῑΔ̄ κᾱτα
πᾱε̄τᾱσ̄τε̄λῑον̄.

Φ̄αῑ ε̄τ̄β̄ω̄ῑκᾱζ̄ ν̄δ̄η̄τη̄ ϋ̄ᾱ ε̄δ̄ρη̄
ε̄ζ̄ᾱν̄ῑσ̄νᾱτ̄ζ̄ ῡφ̄ρη̄τ̄ νο̄τ̄ρεϋ̄ε̄ρ̄πε̄τ̄ζωοτ̄
ᾱλ̄λᾱ π̄κᾱζῑ ῡΦ̄νοϋ̄τ̄ κο̄νη̄ ᾱν̄.

Ε̄θ̄βε̄ φ̄αῑ τ̄ε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ δ̄εν̄ ζωβ̄
νιβεν̄ ε̄θ̄βε̄ νῑσ̄ω̄τ̄π̄ ϋ̄ῑνᾱ ν̄τε̄ το̄τοϋ̄ β̄ῑ
ῡπῑο̄τ̄ζᾱῑ ε̄τ̄δ̄εν̄ Πῑχ̄ρῑστος̄ Ῑη̄σοϋς̄ νε̄μ̄
π̄ωοτ̄ ν̄ε̄νε̄ζ̄.

ϋ̄εν̄ζο̄τ̄ ν̄ξε̄ π̄κᾱζῑ ῑσ̄ξε̄ ταρ̄ ᾱν̄μοϋ̄τ̄
νε̄μ̄αϋ̄ ῑε̄ τε̄ν̄νᾱω̄ν̄δ̄ νε̄μ̄αϋ̄ ο̄ν̄.

Ῑσ̄ξε̄ τε̄ν̄νᾱε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ ῑε̄
τε̄ν̄νᾱε̄ρο̄τ̄ρο̄ νε̄μ̄αϋ̄ ο̄ν̄ ῑσ̄ξε̄
τε̄ν̄νᾱχο̄λ̄ϋ̄ ε̄βολ̄ ν̄θοϋ̄ ζωϋ̄
ε̄νᾱχο̄λ̄τε̄ν̄ ε̄βολ̄.

Ῑσ̄ξε̄ τε̄ν̄νᾱε̄ρᾱθ̄νᾱζ̄τ̄ φ̄η̄ ν̄θοϋ̄
ε̄νᾱδο̄ζῑ ε̄ϋοῑ ῡπῑστος̄ ῡμ̄ο̄ν̄ ϋ̄ϋ̄χο̄μ̄ ταρ̄
ν̄τεϋ̄χο̄λ̄ϋ̄ ε̄βολ̄ ῡμᾱτᾱτ̄ϋ̄.

Ῡᾱφ̄με̄τῑ ν̄ωοτ̄ ν̄η̄ν̄αῑ εκ̄ε̄ρ̄με̄ε̄ρ̄ε̄
ῡπε̄μ̄ε̄θ̄ο̄ ῡΦ̄νοϋ̄τ̄ ε̄ϋ̄τε̄μ̄ ῡλᾱδ̄ δ̄εν̄
π̄κᾱζῑ ε̄ξε̄ν̄ ε̄λῑ ν̄ζωβ̄ ῡμ̄ο̄ν̄ε̄θ̄ηοϋ̄τ̄

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 أَوْلَى فِي الْأَثْمَارِ.

أَفْهَمَ 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
تَقْتَبِدُ.

لَأَجْلِ ذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ
لَأَجْلِ الْمُخْتَارِينَ لِكَيْ يَحْصُلُوا هُمْ
أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي
الْمَسِيحِ يَسُوعَ مَعَ مَجْدِ ابْدِي.

صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ أَنْ كُنَّا قَدْ
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.

إِنْ كُنَّا نَصْبِرُ فَسَنَمَلِكُ أَيْضًا مَعَهُ،
أَنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا.

إِنْ كُنَّا غَيْرَ أَمْنَاءٍ فَهُوَ يَبْقَى أَمِينًا
لَنْ يَقْدِرَ أَنْ يَنْكِرَ نَفْسَهُ.

فَكَرِّبْهُمْ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَامَ الرَّبِّ
أَنْ لَا يَتِمَّاحُوا بِالْكَلَامِ الْأَمْرِ غَيْرِ
النَّافِعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.

ἠδῆτις ἐοῦσσι ἠνῆετσωτεμ.
 Ἰησὺς ἡμῶν ἐταροκ ἐρατκ ἠοῦσσι
 ἡφνοῦτ ἠοῦερατῆς ἡπαρβιῶπι
 ἐκῶστ ἡπσαζι ἠτε ἡμεῶνι ἐβὼλ δῆεν
 οῦσσωτεν.

*Πρῶτος γὰρ νεύωτεν νῆμ
 τῆρῆνη ἐνσοπ: χε ἀμην ἐσεῶπι.*

hearers.
 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

The grace of God the Father be with you all. Amen.

اجتهد ان تُقيم نفسك لله مُرَكِّي
 عاملاً لا يُخزى مُفصلاً كلمة الحق
 بالإستقامة.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβὼλ δῆεν πε πρῶτῆ
 ἠῆπιστολῆ ἠτε πενῶτ Πέτρος.
 Ἀμην. Παμενρατ.

ἁ Πέτρος τ: ἠ - ἱε

The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. آمين. يا احبابي.

1 Peter 3: 8 - 15

1 بطرس 3: 8 - 15

Πῶκ δε ἐρετενοι ἠοῦμεν
 ἠοῦστ τηροῦ: ἐρετενοι ἠψφῆρ
 ἠβιδισι: οῦοε ἐρετενοι ἡμαισον
 ἠγλανῶμαδτ ἐρετενεβινοῦτ.

ἠτετεντ ἠοῦπετρωῦ αν δα
 οῦπετρωῦ: οῦδε ἐοῦσσωτ δα
 οῦσσωτ: πετοῦβητ δε ἐρετενεσοῦ
 χε ἐταῦθαρεμ ῶηνοῦ ἐπαρῶβ ςινα
 ἠτετενερκληρονομῆ ἡπῆσοῦ.

Φῆ γὰρ ἐσοῦσσι ἡμενρε πῶνδ
 οῦοε ἐναῦ ἐδανέροῦ ἐδανεῦ
 μαρεταλῶ ἡπερλας ἐβὼλ ςα
 πῆπετρωῦ: οῦοε νερῆφοτοῦ

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.

ἐὺ τεύχεσσι ἠοῦχοι.

Μαρεφικί σαβολ ἠπιπετρωου:
ουου ἠτεφιρι ἠπιὰσαθου: μαρεφικωτ
ἠσα ουεφρηνη ουου ἠτεφδου ἠσωσ.

Χε νενβαλ ἠΠβοις σεχουωτ ἔχεν
ἠἠουη: ουου νεφμαωχ σερικί ἠσα
ποφτωβρ: πεο δε ἠΠβοις ἔχεν
ἠηετιρι ἠπιπετρωου.

Οουου ἠη εθναῶτεμκαρ νωτεν
ἔωωπ ἠρετενωανερρεφχοου
ἔπιπεθουανεφ.

Αλλα ισε τετενερ πεκεβιευκαρ
εβε τεμεθουη ἠουφιατεν θηου:
τουουτ δε ἠπερερεουτ δεατερεη ουδε
ἠπερῶθορτερ.

Πβοις δε Πιχριστος ματουβοφ
εδρηι δεν νετενρητ: ερετενσοβτ
ἠμωτεν ἠηου ἠιβεν εἰαπολοσια
ἠουον ἠιβεν εθναερετιν ἠμωτεν
ἠουσαχι εβε τεελπις ετδεθ θηου
αλλα δεν ουμετρευρατω νεμ ουουτ.

*Πασηου ἠπερμενρε πικουος
ουδε ἠηετωωπ δεν πικουος:
πικουος πασινι νεμ τεφεπιθουια: φη
δε ετιρι ἠφουωω ἠφουουτ εἰναωωπι
ωα 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 تَتَضَرَّبُوا.

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 ἰρι δε ἡ ποῦςοβῆι ἡξε νηματοι θινα ἡσεδωτεβ ἡνηετσωη: μηπωσ ἡτε ογαι ηηβι ἡτερψωτ.</p>	<p>And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.</p>	<p>فَكَانَ رَأْيُ الْعَسْكَرِ أَنْ يَقْتُلُوا الْأَسْرَى لِنَلَا يَسْبِیحَ أَحَدٌ مِنْهُمْ فِيهِزَب.</p>
<p>Πιέκατονταρχος δε εφορωϗ ἐνοθεμ ἡ Παυλος αρωαϗτοϗ ἐϗτεμῆρι ἡ ποῦςοβῆι: αρωαθσαθῆνι δε ἡνηετε ογον ὡσωμ ἡμωοϗ ἡσεφιτοϗ ἐφιου ἡσενηβι ἡωορπ ἐπιχρο.</p>	<p>But the centurion, wanting to save Paul, kept them from their purpose, and commanded that those who could swim should jump overboard first and get to land,</p>	<p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنَّ الْقَادِرِينَ عَلَى السَّبَّاحَةِ يَرْمُونَ أَنْفُسَهُمْ أَوَّلًا فِيخْرُجُونَ إِلَى الْبَرِّ.</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>and the rest, some on boards and some on parts of the ship. And so it was that they all escaped safely to land.</p>	<p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p>
<p>Ογοθ ἐταννοθεμ τοτε ανεμι χε ωαυμοϑ ἡ τῆησος ἐτε ἡμαϗ χε Μελετινη.</p>	<p>Now when they had escaped, they then found out that the island was called Malta.</p>	<p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيْطَةَ.</p>
<p>Πιβαρβαρος δε ἡτε πιμα ἐτε ἡμαϗ αἱ ἰρι ἡοῖνιϗ ἡμεταρρωμ νεμαν: ἐτανθερε ογχρωμ ταρ αρωοπτεν τηρεν ἐρωοϗ εθε πιμοῖνηωοϗ ἐτε ναρωοπ νεμ εθε πιωσεβ.</p>	<p>And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.</p>	<p>فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.</p>

Αγκοτη δε ηνε Παυλος αφιω
νοσημω ηλεβω: οτος εταχριτορ εχεν
πιχρωμ οτος εβοληιτεν πιθμου ασι
εβολ ηνε οταχω ασχεκθ τεχχιζ.

Εταχνατ δε ηνε νιβαρβαρος
επιθηριον ελαωι ησα τεχχιζ ναττω
μμοσ ηνοτηρηον: χε παντωσ παρωμ
οτηρεθωτεβ πε φαι: ετε μενεσα
ετεχνοθεμ εβολθεν φιομ ηπε πεχθαπ
χαφ εωνθ.

Πθοσ μεν οτη αφνεθ πιθηριον
επιχρωμ ηπε ελι ηπετρωωφ ωωπι
μμοσ.

Πθοωτ δε νατμετι χε ηναφωχι ιε
ηναθει σατοτη ητεχμοτ: εταχωσκ δε
ετσομσ εροφ οτος εταχνατ χε ηπε
ελι ηθωβ εχρωωφ ταθωφ αγκοτορ
σατοτορ εττω μμοσ εροφ χε οτηνοτ†
πε.

*Πισαχι δε ητε Πθοις εχελαι οτος
εχελωαι: εχελμαθι οτος εχεταχρο:
θεν ηαγια ηεκκλησια ητε Φνοτ†:
αμην.*

But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand.

So when the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live."

But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

فَجَمَعَ بُوْلُسُ كَثِيرًا مِنَ الْقَصَبَانِ
وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنْ
الْحَرَارَةِ أْفَعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا
بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ
هَذَا الْإِنْسَانُ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ
يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ
يَتَضَرَّرْ بِشَيْءٍ رَدِيءٍ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ
أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَعْتَهُ مَيِّتًا. فَاذِ
انْتَبَظُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ
يَعْرِضْ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا
وَقَالُوا: «هُوَ إِلَهٌ!».

*لم تزل كلمة الرب تنمو وتعتز
وتثبت في كنيسة الله المقدسة.
امين.*

Synaxarium of Baramudah 24

سنكسار اليوم الرابع والعشرون من شهر برمودة

1. The Martyrdom of St. Sina, the Soldier, friend of St. Isidore
2. The Departure of Pope Sinuthius (Shenouda I), 55th

1. استشهاد القديس سنا الجندي، رفيق القديس إيسيدورس
2. نياحة القديس البابا شنودة الأول

1. The Martyrdom of St. Sina, the Soldier, friend of St. Isidore

On this day, St. Sina, the soldier, the friend of St. Isidore (mentioned on Baramhat 8), was martyred. After the Governor of Farma had tortured the two friends and St. Isidore was martyred, he kept St. Sina in prison, until he was removed from his position. When the new Governor took charge with the command not to keep any one who confessed the Name of Christ, he heard about the presence of Sina in prison, and that he was a high ranking officer, and he was tortured much without turning away from his counsel. The Governor immediately ordered to behead him. His mother was beside him during his martyrdom. She saw his soul ascending, as she saw St. Isidore's soul at the time of his martyrdom before.

After the martyrdom of St. Sina, the believers took his body, shrouded it, laid it with the body of his friend St. Isidore. Their bodies at present time are located in the city of Samannoud, where they celebrate their feasts. Many signs and wonders manifested from their bodies to those who seek them with faith.

May the blessing of their prayers be with us all.
Amen.

1. استشهد القديس سينا الجندي، رفيق القديس إيسيدورس

في مثل هذا اليوم، استشهد القديس سينا الجندي، رفيق القديس إيسيدورس، المذكور في اليوم الثامن عشر من شهر برمهاث. وذلك أنه بعد ما عذب الاثنان واستشهد إيسيدورس، بقي سينا في السجن إلى ان عَزَلَ والي الفرما وتولى غيره بوصية بأن لا يبقى أحداً ممن يعترف باسم السيد المسيح.

ولما سمع بوجود سينا هذا وانه من أكابر الجنود وانه كان قد عذب كثيراً ولم ينثن عن رأيه، أمر في الحال بقطع رأسه ونال إكليل الشهادة. وكانت أمه بجواره عند استشهاده، فرأت نفسه صاعدة كما رأت نفس إيسيدورس وقت استشهاده سابقاً.

ثم أخذوا جسده وكفونوه ووضعوه مع جسد صديقه القديس إيسيدورس في مدينة سمنود، ويعيد لهما فيها. وتظهر منهما عجائب لمن يقصدهما بأمانة.
بركة صلواتهما فلتكن معنا. آمين.

2. The Departure of Pope Sinuthius (Shenouda I), 55th Patriarch of Alexandria

On this day also, of the year 596 of the martyrs, 880 AD, the holy father Pope Sinuthius (Shenouda I), the 55th Patriarch of Alexandria, departed. He was born in El-Batanon, Menoufia governorate. He became a monk in the monastery of St. Macarius. When he advanced in righteousness and worship, they ordained him hegumen for the church of the monastery.

Shortly after, he was chosen for the Patriarchate with the recommendation of the clergy and people. He was consecrated on the 13th day of Tubah, year 575 of the martyrs, 859 AD. He was knowledgeable, wise and godly.

During his days, some men in a village called Boukhnessa, one of the villages of Marriot, said that the body did not truly suffer the passion of The Lord Christ, but was imaginary. The Pope replied saying, "God the Word, The Lord Christ, was incarnate of the

2. نياحة القديس البابا شنودة الأول (سانوتيوس)، البطريرك الخامس والخمسين من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 596 للشهداء، سنة 880 ميلادية، تنيح القديس البابا شنودة الأول، البطريرك الخامس والخمسون من بطاركة الكرازة المرقسية. وُلِدَ بالبتانون بمحافظة المنوفية. ترهب بدير القديس مكاريوس. وإذ تزايد في الفضيلة والعبادة، رسموه قمصاً على كنيسة الدير.

ثم أختير بعدها بطريركاً بتركية الإكليروس والشعب ورسم في الثالث عشر من طوبه، سنة 575 للشهداء، سنة 859 ميلادية. وكان هذا البطريرك عالماً حكيماً تقياً.

وكان في عهده بقرية بوخنسا، من قرى مريوط، قوماً يقولون إن آلام السيد المسيح لم تقع على الجسد حقيقة ولكنها كانت خيالية. فقال لهم البابا: "إن الله الكلمة، السيد المسيح،

Holy Spirit and of the Virgin St. Mary and became man. He suffered for us in His body, and His Divinity parted not from His humanity for a moment or a twinkling of an eye, even at the time of His passion. The pain and suffering did not touch and affect the Divinity. The Pope used the example of the union of iron and fire. The fire keeps its properties in spite of being united with the iron. The same, the iron keeps its properties in spite of melting with fire. When you hammer a red hot iron, the iron suffers from the hammering, but not the flame in spite of being united with the iron.” With this true and sound faith, they returned from their erroneous belief.

On the Pope’s visit to Upper Egypt, and when he arrived to Al-Ballyana, he learned that some people believed that, “When Christ died on the cross, the Divinity died along with His humanity.” He explained to them the hypostatic union of the Divinity with the Humanity in the tomb.

During the reign of A’ambassa Ibn Is-haq, who ruled Egypt, after Abd El-Wahid, and he was just in his dealings with everyone, the Pope seized the opportunity to renovate the ruined churches and monasteries. After A’ambassa had left the government to the Turkish rulers, chaos befell the country. The Pope wanted to do what could benefit the afflicted people of Egypt. He dug through the streets of Alexandria small streams to supply its people with fresh water, which made the lands green like paradise.

During his days also were great tribulations and severe persecutions. They levied taxes on the monks, clergy, the endowments of the churches and monasteries. The Pope had to send envoy to the Caliph twice to issue his orders to lift up the unjust, and each time he granted him his request.

It happened also a drought in the city of Marriot for three years. This father came to the church of St. Mina to celebrate his feast. The inhabitants of the area complained to the Pope about the lack of water, so he consoled and comforted them. After he celebrated the Divine Liturgy, he supplicated God to have mercy upon His creation. The rain descended like a flood, until the wells, the vineyards, and the farms were filled with water.

In the year 866 AD, this father went to the wilderness to observe the Passion Week in the

اتخذ جسداً من العذراء القديسة مريم وجعله متحداً بلاهوته ولم يفترقا لحظة واحدة ولا طرفة عين. وحينما جاز السيد المسيح الآلام، تألم بجسده ولم تمس الآلام لاهوته، مع أن اللاهوت لم يفترق عن الناسوت ساعة الآمه”. وقد استعان البابا بالرمز وهو اتحاد الحديد بالنار. فالنار تظل محتفظة بطبيعتها النارية مع كونها متحدة بالحديد، كما يظل الحديد محتفظاً بطبيعته رغم انصهاره بالنار. والمطرقة حينما تنزل على الحديد لا تؤلم النار رغم اتحادها بالحديد، وهكذا رجعوا عن ضلالتهم. وفي رحلة البابا للصعيد وصل إلى البلينا. فَعَلِمَ أن البعض سقطوا في بدعة مؤداها ” أن المسيح مات على الصليب بلاهوته وناسوته”. فأوضح لهم اتحاد اللاهوت بالناسوت، وأن اللاهوت لم يمته لأنه هو الذي أقام الناسوت في القبر.

وفي عهد الوالي عنيسة بن إسحاق، الذي تولّى على مصر بعد الوالي عبد الواحد، وكان عادلاً في المعاملة مع الجميع، انتهز البابا الفرصة لتجديد الكنائس والأديرة الخربة.

وبعد أن ترك عنيسة الولاية للولاية الأتراك، عمّ الاضطراب الناتج عن اندفاع هؤلاء الحكام وراء نزواتهم. وفي هذه الأثناء أراد البابا أن يفعل شيئاً يعود بالمنفعة على الشعب المصري المُعذَّب. فحفر في شوارع الإسكندرية قنوات تحمل الماء العذب لسكانها، فتحوّلت الأراضي إلى جنات وفراديس.

وفي أيام هذا البابا اشتد الاضطهاد، وفُرضت الضرائب على الرهبان ورجال الدين وأوقاف الكنائس والأديرة، وحدث نهب كثير. وحدث أن أرسل البابا رجلين إلى الخليفة في بغداد لكي يصدر أمره إلى ” عاملة ابن المدير ” بأن يرفع المظالم. فأجاب الخليفة للطلب ورفع الجزية عن الكهنة والرهبان وخفضها على باقي الناس. وقد تكرر هذا الطلب أيام الخليفة المهدي، فتأيد الأمر الأول.

وحدث أيضاً أن امتنع ماء المطر عن مريوط ثلاث سنوات، ف جاء البابا إلى كنيسة الشهيد مارمينا بمريوط ليصلي عيد الشهيد مارمينا. فشكا له السكان من عدم وفرة المياه، فعزاهم وصبرهم. وبعد صلاة القديس حدث رعد وبرق ونزل المطر كالسيل حتى امتلأت الأراضي من

monastery of St. Macarius. The Berbers came to the desert of Shiheet to plunder the monasteries and kill the monks. After the Pope had finished the Divine Liturgy of Maundy Thursday, and as the monks were returning to their cells, the Berbers stoned the monks severely. When they informed the Pope, he took his staff, holding the cross high and went forth to meet the Berbers, without any weapon. When they saw him coming out alone, they retreated before his extraordinary courage and fled away. (The account of this wonder is mentioned in the 9th day of the month of Baramudah).

Pope Shenouda-I, cared greatly to renovate St. Macarius monastery and surrounded it with a fortified wall to protect the monks from any harm. He also built and renovated the cells of the monks along with silos for grain storage within the walls of the monastery. The Pope paid a great attention to the churches and monasteries, their buildings, and their needs. Whatever money was left to him, he gave to the poor and the needy. When he completed his good endeavor, he departed in peace, after staying on the apostolic throne for 21 years, 3 months and 11 days.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

المياه.
وفي سنة 866 ميلادية، علم البربر أن البابا عزم أن يصلي أسبوع الآلام بدير أبي مقار، فذهبوا سرّاً واستولوا على كنيسة أبي مقار وتوابعها، ونهبوا ما فيها من متاع وزاد. وهكذا فعلوا بالأديرة الأخرى. ولما فرغ البابا من صلاة خميس العهد، فوجئ الرهبان عند عودتهم إلى قلايتهم بوابل من الحجارة تلقى عليهم. عندئذ خرج البابا بمفرده رافعاً الصليب ليواجه البربر بدون سلاح. وعندما رأوه خارجاً بمفرده، تراجعوا أمام شجاعته النادرة. وقد عانت هذه الأديرة كثيراً من المصائب، فلقد ألقى الأعراب رجالهم في الصحراء، وأخذوا يرقبون خروج الرهبان للتزود بالماء، فينقضون عليهم ويأخذون ما معهم. ولما عادت السكنية، اهتم هذا البابا بترميم دير أبي مقار وأحاطه بسور منيع لحماية الرهبان من الأذى بعد أن بنى لهم قلالي داخل السور. وكان هذا البابا كثير الاهتمام بأمر الكنائس والأديرة. وكان كل ما يفضل عنه يتصدق به. ولما أكمل سعيه الصالح تنيح بسلام، بعد أن أقام على الكرسي المرقسي إحدى وعشرين سنة وثلاثة أشهر وأحد عشر يوماً. بركة صلواته فلتنك معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ς: ι, θ

Psalm 91: 13, 11

مزمور 90: 10، 9

Εκέλωμι ἐξεν οὐροϋ νεϋ
οὐβασιλικος: οὐροϋ ἐκέδουδεϋ νότουϋ
νεϋ οὐδρακων: χε ἐναζονθεν
ἐτοϋτοϋ ἠνεϋαϋτελοϋ εὐβητκ:
εὐροϋαρεϋ ἐροκ ει πεκωιτ τηροϋ.

Αλληλουια.

You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. For He shall give His angels charge over you, to keep you in all your ways. Alleluia.

تطأ الأفعى وملك الحيات، وتسحق الأسد والتنين. لأنه يوصي ملائكته بك، ليحفظوك في سائر طرقك. هليلويا.

The Liturgy Gospel
إنجيل 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 αὐτοῦ ἐβόλῃ θέν πνεύματι κατὰ Λουκᾶν ἀσίου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ Ι: ΚΑ - ΚΔ</p>	<p>Luke 10: 21 - 24</p>	<p>لوقا 10: 21 - 24</p>
<p>Περὶ δε θέν ἰστοῦν ἔτε ἡμᾶρ ἀφ᾿ οὐρανόθεν Ἰησοῦς θέν Πνεῦμα οὐροῦ περὶ αὐτοῦ καὶ ἰστοῦν ἡμᾶρ ἐβόλῃ Φωτὸν τοῖς ἀφ᾿ οὐρανόθεν καὶ ἀκριβοῦσιν ἐβόλῃ ἡμᾶρ καὶ οὐροῦ ἀκριβοῦσιν ἐβόλῃ ἡμᾶρ ἡμᾶρ: ἀλλὰ Φωτὸν καὶ φαίμεν περὶ ἡμᾶρ ἡμᾶρ ἐταρῶσιν ἡμᾶρ.</p>	<p>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."</p>	<p>وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ بِالرُّوحِ وَقَالَ: «أَحْمَدُكَ أَيُّهَا الْآبُ رَبُّ السَّمَاءِ وَالْأَرْضِ لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ. نَعَمْ أَيُّهَا الْآبُ لِأَنَّ هَكَذَا صَارَتْ الْمَسْرَّةُ أَمَامَكَ».</p>
<p>ὅτι πάντα ἀποκάλυψεν ἡμᾶρ ἡμᾶρ Πατρὸς: οὐροῦ ἡμᾶρ ἡμᾶρ καὶ ἡμᾶρ περὶ Πατρὸς ἐβόλῃ ἡμᾶρ καὶ ἡμᾶρ Φωτὸν ἐβόλῃ ἡμᾶρ καὶ ἡμᾶρ οὐροῦ ἐβόλῃ ἡμᾶρ.</p>	<p>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."</p>	<p>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 الْإِبْنُ أَنْ يُعْلِنَ لَهُ».</p>
<p>Ὁτοῦ ἐταρῶσιν ἐνεμαρῶσιν καὶ ἡμᾶρ ἡμᾶρ καὶ ἡμᾶρ ὡσὶν ἡμᾶρ ἡμᾶρ ἡμᾶρ ἐνηέτετε ἡμᾶρ ἡμᾶρ.</p>	<p>Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see;</p>	<p>وَالْتَفَتَتْ إِلَى تَلَامِيذِهِ عَلَى انْفِرَادٍ وَقَالَ: «طُوبَى لِلْعَيْنِ الَّتِي تَنْظُرُ مَا تَنْظُرُونَهُ».</p>

Ϟϙω αρ ἕμωσ νωτεν ϙε θανωηϙ
ἕπρoφητησ νεμ θανορρωσ αρορωϙ
ἐναγ ἐνηετετενναγ ἐρωσ οροθ
ἕπογναγ οροθ ἐσωτεμ
ἐνηετετενσωτεμ ἐρωσ οροθ
ἕπορωτεμ.

*Πῶσ φα Πεννορϙ πε ωα ἐνεθ
ἵτε νι ἐνεθ: ἄμην.*

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.

لَا تَبِي 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 25th Day of Baramudah
قطمارس قراءات اليوم الخامس والعشرون من شهر برمودة المبارك
Κοινοῦ τῆς ἡγεσίας τοῦ Πάβου Φαρμουθι

Ροζι

Vespers Psalm
مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυιδ ζζ: κλ, κε	Psalm 68: 25, 26	مزمور 67: 24، 25
<p>Ἀνερωροπ ἄφορ ἡξε εἰσανάρχων ενθεντ ἐνηετερψαλιν: θεν ἠμητ ἡεανθελωαρι ἡρεφερκευκευ.: ἴμορ ἐφνορτ θεν νιεκκλῆσιὰ: οτορ Πβοις ἐβολ θεν νιμορμι ἡτε πλσραηλ. Ἀλληλοια.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. هللويليا.</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>Οτὰναστρωσις ἐβολ θεν πιερασσελιον εθοραβ κατα Ὑατῆρον ασιορ.</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>
Ὑατῆρον κς: ε - ις	Matthew 26: 6 - 13	متى 26: 6 - 13

Ἰησοῦς Δε εἶρχη θεν Βηθαῖνιὰ θεν
πῆσι Ἰσιμων πικακσεθ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε οἶον
οἶμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ
οἶοθ ασχοψϋ ἐθρη ἔχεν τεϋὰφε
εϋρωτεβ.

Ἐταῖναυ Δε ἵχε νιμαθθης
αὐχρεμευ εϋω ἴμοθ κε παϊτακο οὐ
πε.

Ἦε οἶον ὤχομ θαρ πε ἐϋ ἴφαι
ἐβολ θὰ οἶμω οἶοθ ἐθιτοϋ ἵνιθκη.

Ἐταϋέμι Δε ἵχε Ἰησοῦς πεχαϋ
νωϋ: κε εθβεοϋ τετενοϋαθθις
ἐϋςθιμι: οἶοθβ θαρ ἐνανεϋ πετασαιϋ
ἐροι.

Ἰιθκη θαρ σε νεμωτεν ἵχοϋ
νιβεν: ἄνοκ Δε ϋνεμωτεν ἄν ἵχοϋ
νιβεν.

Ἀσθιοῖ θαρ ἵχε θαι ἴπαικοθεν
ἐχεν πασωμα ἐϋθινοκστ.

Ἀμην ϋω ἴμοθ νωτεν: κε φμα
ἐτοῖναθιωϋ ἴπαιεϋαϋεθιον ἴμοϋ
θεν πικομοθ θηρϋ εἶεσαϋ θωϋ
ἴφηετα ται θιμι αιϋ εϋμενὶ ναθ.

*Πῶοϋ φα Πεννοϋϋ πε: ὡα ἐνεθ
ἵτε νιένεθ: ἄμην.*

And when Jesus was in
Bethany at the house of
Simon the leper,

a woman came to Him
having an alabaster flask of
very costly fragrant oil, and
she poured it on His head as
He sat at the table.

But when His disciples
saw it, they were indignant,
saying, “Why this waste?”

For this fragrant oil
might have been sold for
much and given to the
poor.”

But when Jesus was
aware of it, He said to them,
“Why do you trouble the
woman? For she has done a
good work for Me.

For you have the poor
with you always, but Me
you do not have always.

For in pouring this
fragrant oil on My body, she
did it for My burial.

Assuredly, I say to you,
wherever this gospel is
preached in the whole
world, what this woman has
done will also be told as a
memorial to her.”

Glory be to God forever.

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

تَقَدَّمَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ
طِيبٍ كَثِيرٍ الثَّمَنِ فَسَكَبَتْهُ عَلَى
رَأْسِهِ وَهُوَ مُتَّكِيٌّ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَابُوا
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوْعُ وَقَالَ لَهُمْ: لِمَاذَا
تُرْجَعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمَلَتْ
بِي عَمَلًا حَسَنًا.

لَآنَ الْفُقَرَاءِ مَعَكُمْ فِي كُلِّ حِينٍ
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

فَإِنَّهَا إِذْ سَكَبَتْ هَذَا الطِّيبَ عَلَى
جَسَدِي إِنَّمَا فَعَلَتْ ذَلِكَ لِأَجْلِ
تَكْفِينِي.

الْحَقُّ أَقُولُ لَكُمْ حَيْثُمَا يُكْرَزُ بِهَذَا
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

والمجد لله دائماً.

Ψωπ

Matins Psalm

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 ΡΩΟΥ ΝΕΔΑΝΚΟΥΣΙ ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΤΙ ΝΙΞΒΗΝΟΥΤΙ ΝΤΕ ΝΕΚΤΗΒ: ΠΠΟΥ ΝΕΜ ΝΙΣΙΟΥΤ ΝΘΟΚ ΑΚΧΙΣΕΝΨ ΜΜΟΥΤ. ΔΑΛΗΛΟΥΙΑ.</p>	<p>Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established. Alleluia.</p>	<p>من أفواه الأطفال والرضعان هيأت سبحاً. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. هليلويا.</p>

Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΔΣΙΟΥΤ.</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>ΠΕΧΕ ΨΣΙΜΙ ΝΑΨ ΧΕ ΠΑΒΟΙΣ ΜΟΙ ΝΗΙ ΜΠΑΙΜΩΟΥΤ ΞΙΝΑ ΝΤΑΨΤΕΜΙΒΙ ΧΕ: ΟΥΔΕ ΝΤΑΨΤΕΜΙ ΕΜΝΑΙ ΕΜΑΘ ΜΩΟΥΤ.</p> <p>ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΜΑΨΕΝΕ ΜΟΥΨ ΕΠΕΡΔΙ ΟΥΘΟ ΔΜΗ ΕΜΝΑΙ.</p> <p>ΔΣΕΡΟΥΤΩ ΝΧΕ ΨΣΙΜΙ ΟΥΘΟ ΠΕΧΑΣ ΧΕ ΜΜΟΥΨ ΞΑΙ ΜΜΑΥ: ΠΕΧΕ ΙΗΣΟΥΣ</p>	<p>The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her: "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her,</p>	<p>قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.» قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.» أَجَابَتْ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ.» قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ.»</p>

νας: γε καλωσ ἀρεχοσ γε ἕμουη̄ ραι
ἕματ.

Πιοτ ραρ η̄ραι ἀρεβιτοτ οτορ
φθεθεμε η̄νοτ περαι αν πε: φαι
οτμεθμη πε ἕταρεχοτ.

Πεξε η̄ρβιμι νατ γε Παβοις η̄νατ
γε η̄θοκ οη̄προφητης.

Περιοτ ἀτορωτ ριζεν παιτωτ:
η̄νωτεν δε τετενω ἕμοσ γε ἀρε
πιμα η̄νωτωτ ρεν Ιεροτκαλημ πιμα
ἕτε ρωε η̄νωτωτ ἕμοτ.

Πεξε Ιησοτς νατ γε η̄ρβιμι
τενεροτ γε ρηνοτ η̄ξε οτοη̄νοτ ροτε
οτδε ριζεν παιτωτ οτδε ρεν
Ιεροτκαλημ ετναορωτ ἕφιωτ.

Πωτεν δε τετενορωτ ἕφητε
τενωοτη ἕμοτ αν: ἄνοη δε
τενορωτ ἕφητενωοτη ἕμοτ: γε
πιοτραι οτ εβολ ρεν η̄λοτδα πε.

Αλλα ρηνοτ η̄ξε οτοη̄νοτ ἕτε
η̄νοτ τε: ροτε η̄ρεφορωτ η̄ταφμη
ετναορωτ ἕφιωτ ρεν οη̄πνευμα
νεμ οτμεθμη: κε ραρ φιωτ ρκωτ
η̄σα η̄αι οτοη̄ ἕπαιρηη̄ η̄θεορωτ
ἕμοτ.

Οη̄πνευμα πε φηνοτ: οτορ
η̄θεορωτ ἕμοτ ρεμη̄πα

“You have well said, ‘I
have no husband,’

for you have had five
husbands, and the one
whom you now have is not
your husband; in that you
spoke truly.”

The woman said to
Him, “Sir, I perceive that
You are a prophet.

Our fathers worshiped
on this mountain, and you
Jews say that in Jerusalem
is the place where one
ought to worship.”

Jesus said to her,
“Woman, believe Me, the
hour is coming when you
will neither on this
mountain, nor in Jerusalem,
worship the Father.

You worship what you
do not know; we know
what we worship, for
salvation is of the Jews.

But the hour is coming,
and now is, when the true
worshippers will worship the
Father in spirit and truth;
for the Father is seeking
such to worship Him.

God is Spirit, and those
who worship Him must
worship in spirit and truth.”

لأنه كان لك خمسة أزواج والذي
لك الآن ليس هو زوجك. هذا قلت
بالصدق.»

قالت له المرأة: «يا سيّد أرى أنّك
نبيّ.

آباؤنا سجدوا في هذا الجبل وأنتم
تقولون إنّ في أورشليم الموضع
الذي ينبغي أن يسجد فيه.»

قال لها يسوع: «يا امرأة
صدّقيني أنّه تأتي ساعة لا في
هذا الجبل ولا في أورشليم
تسجدون للأب.

أنتم تسجدون لما لستم تعلمون
أمّا نحن فنسجد لما نعلم، لأنّ
الخلاص هو من اليهود.

ولكن تأتي ساعة وهي الآن حين
الساّجدون الحقيقيون يسجدون
للأب بالروح والحق لأنّ الأب
طالب مثل هؤلاء الساّجدين له.

الله روح. والذين يسجدون له
فبالروح والحق ينبغي أن
يسجدوا.»

ἵΠΟΤΟΥΩΨΤ ἕΜΟΥ ΔΕΝ ΟΥΠΝΕΥΜΑ ΝΕΜ
ΟΥΜΕΘΜΗ.

*Πῶσοῦ φα Πεννοῦτ πε ψα ἐνεε
ἵτε ΝΙ ἐνεε: ἄμην.*

*Glory be to God
forever.*

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

ἸἘΠΙΣΤΟΛΗ ἵΤΕ ΠΕΝΣΑΔ Παῦλος Πιἄποστολος

Παῦλος φῆβωκ ἕΠενβοικ Ἰησοῦς
Πιῆριστος: Πιἄποστολος εἰθαθευ:
φῆεταῦθαψυ ἐπιζιψεννοῦφι ἵτε
Φνοῦτ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Ephesians. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس الرسول إلي أهل أفسس، بركته المقدسة تكون معنا. آمين.

Ἐφεσιους ε: ἡ - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ποῦσι οῦν ζωσ θαψῆρι ἵτε
Ποῦωινι.

Walk as children of light.

اسلكوا كأولاد نور.

Ποῦταθ ταρ ἵτε Ποῦωινι αϕ
ἵθρηι ΔΕΝ ΠΕΘΑΝΕϕ ΝΙΒΕΝ ΝΕΜ
ΟΥΔΙΚΕΟϕΤΗΝ ΝΕΜ ΟΥΜΕΘΜΗ.

For the fruit of the Spirit is in all goodness, righteousness, and truth,

لأنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ
وَبِرٍّ وَحَقٍّ.

Ερετενερδοκιμαζιν γε οῦ
Πεθραναϕ ἕΠβοικ.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ
الرَّبِّ.

Οῦοθ ἕΠερερῶφῆρ ἐνιθβηοῦἵ
ἵατοῦταθ ἵτε Πῆακι μαλλον Δε
οῦοθ σοθι.

And have no fellowship with the unfruitful works of darkness, but rather expose them.

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ
غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ
وَبَخَّوْهَا.

He γαρ ἐτοῦρα ἕμωοτ ἡχωπ
οἰωπι πε ἐερῖκεχοτοτ.

Ἔωβ Δε νιβεν ἐψαρε πιοτωινι
καρωοτ ψατοτωνε εβολ: εωβ γαρ
νιβεν εθοτονε εβολ οτοτωινι πε.

Εθε φαι ἔχω ἕμοοτ γε τωηκ
πετεγκοτ οτοε οεῖ ἐρατκ εβολ εεν
νηεμωοττ οτοε ἐρε Πιχριστοο
ερωτωινι ἐροκ.

Δνατ οτη ακριβοο ναονηοτ γε
ἐταρετεμωωπι ἡαυῆρητ ἕφρητ αν
ἡεανατεβω αλλα ἕφρητ ἡεανκαβετ.

Ερετεμωωπι ἕπιχοοτ γε νιεσοοτ
εεωοτ.

Εθε φαι ἕπερωωπι ἐρετενοι
ἡατρητ αλλα κατ γε ον πε φορωω
ἕΠβοιο.

Οτοε ἕπεροῖε εεν ἡηρη φηεε
οτοε οτμετατοττα ωοπ ἡεητητ:
αλλα ωωπι ἐρετεμωωπ εβολ εεν
Πῖνεμα.

Ερετεμωωπ εεν οηνοτ
ἡεανψαλωοο νεμ εανεμοοτ νεμ
εανεωδη ἕπνεματικον: ἐρετεμωωπ
οτοε ἐρετεμωωπ εΠβοιο εεν
νετεμωωπ.

For it is shameful even
to speak of those things
which are done by them in
secret.

But all things that are
exposed are made manifest
by the light, for whatever
makes manifest is light.

Therefore, He says:
“Awake, you who sleep,
Arise from the dead, And
Christ will give you light.”

See then that you walk
circumspectly, not as fools
but as wise,

redeeming the time,
because the days are evil.

Therefore, do not be
unwise, but understand what
the will of The Lord is.

And do not be drunk
with wine, in which is
dissipation; but be filled
with the Spirit,

speaking to one another
in psalms and hymns and
spiritual songs, singing and
making melody in your
heart to The Lord,

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُم سِرًّا،
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الكُلَّ إِذَا تَوَبَّخَ، يُظْهِرُ بِالنُّورِ.
لأنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

لِذَلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ
مِنَ الأَمْوَاتِ فَيُضِيءُ لَكَ المَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّدْقِيقِ،
لَا كَجُهَلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

مَنْ أَجَلَ ذَلِكَ لَا تَكُونُوا أَعْيَاءَ بَلْ
فَاهِمِينَ مَا هِيَ مَشِيئَةُ الرَّبِّ.

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةٍ،
مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ
لِلرَّبِّ.

Ερετενωπεδμοτ νηχοτ νιβεν
 εερηι εχεν ορον νιβεν δεν φραν
 υΠενδοις Ιησοϋς Πιχριστος νεμ
 Φνοτϋ Φιωτ.

Ερετενδνον ηνωτεν
 ηνετενερηοτ δεν τχοτ ητε
 Πιχριστος.

*Πεδμοτ ταρ νεμωτεν νεμ
 τηρηνη ετσοπ: χε λμην εσεωωπι.*

giving thanks always for
 all things to God the Father
 in the name of our Lord
 Jesus Christ,

submitting to one
 another in the fear of God.

*The grace of God the
 Father be with you all.
 Amen.*

شَاكِرِينَ كُلَّ حِينٍ عَلَيَّ كُلِّ شَيْءٍ
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ
 وَالْآبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ
 اللَّهِ.

*نعمة الله الآب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιροτιτ
 ηεπιστολη ητε πενωτ Πετρος.
 Λμην. Παμερατ.

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.

α̅ Πετρος τ̅: ε̅ - ιδ̅

1 Peter 3: 5 - 14

1 بطرس 3: 5 - 14

Παρητ ταρ πε ηνοχοτ ηνηθιουμ
 εσοταβ νατερελιπις εΦνοτϋ
 νατσολσελ υμωοτ ενδνον ηνωοτ
 ηνοτθαι.

For in this manner, in
 former times, the holy
 women who trusted in God
 also adorned themselves,
 being submissive to their
 own husbands,

لَأَنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ
 الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى
 اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ
 لِرِجَالِهِنَّ.

Υφρητ ταρ ηCappa εσωτεμ ησα
 Λβρααμ εμοτϋ εροϋ χε παδοις
 οηεταρετενερωρι νας ερετενιρι
 υπιπεθανεϋ οτοδ ητετενερωτ αν
 δατηη ηελι ηροτ.

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.

Παρητ οη ηικερωμ ηρετενωπι
 νεμωοτ ερετενεμ χε οτσκετος

Husbands, likewise,
 dwell with them with
 understanding, giving honor
 to the wife, as to the weaker

كَذَلِكَ أَنْتُمْ أَيُّهَا الرِّجَالُ كُونُوا
 سَاكِنِينَ بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنَاءِ
 النِّسَائِيَّ كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ
 كَرَامَةً كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةً

ἡσθενης πε νηλιόμι ἔρετεν†ταῖο
 νωοῦ ζωσ εῖοι ἡψφηρ ἡκληρονομος
 ἡτε ἐπιζμοτ ἡτε ἡωνδ νευωτεν δειν
 οῦθο ἡρη† εἰνα γε ἡνετενταενο δειν
 νετενἡπροεϋχη.

Πχωκ δε ἔρετενοι ἡοῦμεῖ ἡοῦωτ
 τηροῦ: ἔρετενοι ἡψφηρ ἡβιδιϋ: οῦοζ
 ἔρετενοι ἡμαλκον ἡψανἡμαδ†
 ἔρετενἡεβινοῦτ.

ἡτετεν† ἡοῦπετρωοῦ αν δα
 οῦπετρωοῦ: οῦδε εῖοζωοῦψ δα
 οῦζωοῦψ: πετοῦβηϋ δε ἔρετενϋμοῦ γε
 εἡταῦθαεμ ἡηνοῦ ἐπαιζωβ εἰνα
 ἡτετενεῖκληρονομιν ἡπικμοῦ.

Φη γαρ εἡοῦωψ εἡμενεῖ ἡωνδ
 οῦοζ εἡναῦ εἡανἡεζοοῦ εἡαννεῦ
 μαρεϋταλβο ἡπεϋλας εἡβολ εα
 πἡπετρωοῦ: οῦοζ νεϋςφοτοῦ
 εἡῦτεμσαχι ἡοῦχροϋ.

Μαρεϋρικι σαβολ ἡπἡπετρωοῦ:
 οῦοζ ἡτεϋῖρι ἡπἡαζαθον: μαρεϋκω†
 ἡσα οῦζιρηνη οῦοζ ἡτεϋβοχι ἡσως.

Χε νεηβαλ ἡΠβοικ σεζοῦωτ εἡεν
 ηἡοῦμη: οῦοζ νεϋμαϋχ σερικι ἡσα
 ποῦτωβζ: ἡεζο δε ἡΠβοικ εἡεν ηἡεῖῖρι
 ἡπἡπετρωοῦ.

vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي
 الرَّاى بِحَسَنٍ وَآحَدِ ذَوِي مَحَبَّةٍ
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ
 مُبَارِكِينَ عَالَمِينَ أَنكُمْ لِهَذَا دُعِيتُمْ
 لِكَيْ تَرْتُوا بِرِكَاةٍ.

لَآنَّ مَنْ أَرَادَ أَن يُحِبَّ الْحَيَاةَ وَيَرَى
 أَيَّامًا صَالِحَةً، فَلْيُكْفَفْ لِسَانَهُ عَن
 الشَّرِّ وَشَفَتِيهِ أَن تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَن الشَّرِّ وَيَصْنَعَ الْخَيْرَ،
 لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْآبْرَارِ
 وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ
 الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Ὅτις νῦν ἐθαυροῦσθε καὶ ὡς
 ἔσονται ἀρετῶν ἀνεργεῖσθε
 ἐπιπεθάνετε.

Ἀλλὰ ἵσχε τετῆνερ πῆκεβίεμακα
 εἴθε ἴμεθμι ὡσνιατεν ἴθνην:
 τοῦτο δὲ ὑπερέρχοι δατεσθῆ οὔδε
 ὑπερῶθορτερ.

*Νὰςνηοῦ ὑπερμενερε πικοςμος
 οὔδε νηετωοι δει πικοςμος: πικοςμος
 νὰςνι νει τερεπιθνια: φη δε ετιρι
 ὑφορω ὑφνοι φηναωπι γα ἐνεε:
 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 تَضْطَرُّوْا.

لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الأبد. آمين.

The Acts الإبركسيس

Πραξις ἡ τε νενιοῖ ἡ ἀποστολος:
 ἔρε ποῦσμοῦ εἴσοαβ ωπι νειαν.
 Ἀμην.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركاتهم المقدسة تكون معنا. آمين.

Πραξις κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀσωπι δε ἐτανσωκ ἡνιέρσοοι
 ἐβωλ: ἀνι ἐβωλ ἀνωπι εὔτο ὑμον
 ἐβωλ τηροῦ νει ελκεριόμι νει
 νοτωηρι γα σαβωλ ἡπολις: οὔτε
 ἀνιττεν εἴθεν νενκελι εἴθεν πιχρο
 ἀνεπρσερχεσθε.

When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.

وَلَكِنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ خَرَجْنَا دَاهِبِينَ وَهُمْ جَمِيعًا يُشَيِّعُونَنَا مَعَ النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ الْمَدِينَةِ. فَجَثُّونَا عَلَى رُكْبِنَا عَلَى الشَّاطِئِ وَصَلَّيْنَا.

Ὅτις ἀνεράποταζεσθε ἐβωλθα
 νενέρηοῦ ἀνάλην ἐπιχοι: νη δε
 ἀγκοτοῦ ἐνήτενωτοῦ.

When we had taken our leave of one another, we boarded the ship, and they returned home.

وَلَمَّا وَدَعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَارْجَعُوا إِلَى خَاصَتِهِمْ.

ΑΝΟΝ ΔΕ ΑΝΕΡΧΩΤ ΕΒΟΛ ΘΕΝ
ΠΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΟΣ
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΝΗΟΥ ΑΝΩΩΠΙ
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι
εΚεσαρια: ουος ετανωυ εδοτην επι
μΦιλπιπος πιρεφζιωεννοτφι: εοται πε
εβολ θεν πιωαυφ ανωωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ
ηωερι μπαρθενος ετερπροφητεν.

Ετανωωπι δε μματ ηοτωμω
ηεζουτ: αφι ηχε οται εβολ θεν
ηουδεα εοτηπροφητης πε επεφραν πε
Αταβος.

Ουος εταφι ψαρον αφωλι ητηζωνη
ητε Παυλος: αφουοτη ηνεφζιζ νεμ
νεφβαλατχ πεχαφ: ναι νε ηητεφζω
μωωοτ ηχε Πιπνετμα εθοταβ: χε
πιρωμ ετε φωφ πε παιμοχθ:
σενασονεφ μπαιρητ θεν Ιεροσαλημ
ηχε ηιουδαι: ουος σεναθηφ εεθρη
ενενηζιζ ηθαθεθνος.

Ετανωωτεμ δε εηαι νανηρο πε
ανον νεμ ηισνηου ητε πιμα ετε
μματ: εωτεμ θερεφ ωε εεθρη
εΙεροσαλημ.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Now, this man had four virgin daughters who prophesied.

And as we stayed many days, a certain prophet named Agabus came down from Judea.

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Now, when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورَ أَقْبَلْنَا إِلَى بُثُولَمَائِسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا وَاحِدًا.

ثُمَّ خَرَجْنَا فِي الْغَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِبُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً انْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرِجْلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُّوسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا سَيَرْبِطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيَسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَّمِ.

فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ.

Ποτε ἀγέρων ἦνε Παῦλος καί οὐ
πε ἔτετετρα ἕμοσι: ἐρετεριμι οὐρο
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ
οὔμονον ἐσονετ ἀλλα ἱσεβτωτ 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
ἐφέλωα: ἐφέλωασι οὐρο ἐφέταχο:
θεν ἱάσια ἡεκκλησια ἵτε Φνοῖτ:
ἀμην.*

Then Paul answered,
“What do you mean by
weeping and breaking my
heart? For I am ready not
only to be bound, but also to
die at Jerusalem for the
name of The Lord Jesus.”

So when he would not
be persuaded, we ceased,
saying, “The will of The
Lord be done.”

*The word of The Lord
shall grow, multiply, be
mighty and be confirmed in
the holy church of God.
Amen.*

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي
مُسْتَعِدٌّ لَيْسَ أَنْ أُرَبِّطَ فَقَطُّ بَلْ أَنْ
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ
اسْمِ الرَّبِّ يَسُوعَ.»

وَلَمَّا لَمْ يُقْنَعْ سَكُنْنَا قَائِلِينَ: «لِتَكُنْ
مَشِيئَةُ الرَّبِّ.»

*لم تنزل كلمة الرب تنمو وتعزز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 25

سنكسار اليوم الخامس والعشرون من شهر برمودة

1. The Martyrdom of St. Sarah and her Two Sons
2. The Martyrdom of St. Theodore the Hermit and the One Hundred and Twenty Martyrs

1. The Martyrdom of St. Sarah and her Two Sons

On this day, St. Sarah and her two sons, were martyred. She was from the city of Antioch, the wife of a man whose name was Socrates, one of the army commanders of Emperor Diocletian. This commander had denied his faith in The Lord Christ to please Diocletian, pretending before his wife that he was forced to do that because he feared the Emperor.

God granted Sarah two sons, however, she could not baptize them in Antioch, because of her fear from the Emperor and her husband. She took them and sailed to Alexandria to baptize them there. God willed to reveal the greatness of her faith, as a lesson to the generations to come. God brought forth a great tempest and the ship was about to be wrecked and drown. Sarah was afraid that her sons would be drowned without being baptized. She

1. استشهاد القديسة سارة وولداها
2. استشهاد القديس تاوضروس العابد والمائة والعشرون شهيداً

1. استشهاد القديسة سارة وولداها
في مثل هذا اليوم استشهدت القديسة سارة وولداها. وهذه كانت من أهل أنطاكية زوجة لرجل اسمه سقراطس أحد قواد دقديانوس. وكان هذا القائد قد ترك إيمانه خوفاً من الإمبراطور. وكان يتظاهر أمام زوجته بأنه فعل هذا رغماً عنه. وحدث أن رزقها الله بولدين. فلم تستطع أن تعمدهما بأنطاكية، خوفاً من الملك ومن زوجها. فأخذتهما معها غلامان وسافرت إلى الإسكندرية لتعمدهما هناك. فأراد الله أن يظهر عظم أمانتها، منفعة للأجيال المقبلة. فهاج رياحاً شديدة كادت تغرق المركب. فخافت المرأة أن يموت ولداها بغير عماد. فصلت صلاة طويلة ثم شرطت

prayed a long prayer, then she wounded her right breast, took some of her blood, anointed them making the sign of the cross upon their foreheads, and over their hearts. Then she dipped them in the sea three times saying, "In the Name of the Father and of the Son and of the Holy Spirit."

After that, the winds died down, a great calm came on the sea, and the ship sailed peacefully toward Alexandria. When she arrived, she took her sons, went to the church, and handed them to Pope Peter, the seal of the martyrs, to baptize them, along with the children of the city. When the Pope carried one of her sons to baptize him, the water froze. The Pope went on baptizing other children and the water returned to its nature. When he came back to her sons, the water froze again. The same thing occurred also on the third attempt. The Pope was amazed and asked their mother about her story. She told him about all what happened to her at sea and what she had done to her sons. He glorified God and said, "It is indeed one baptism."

When the woman returned to Antioch, her husband denounced what she had done. He related what happened to the Emperor, accusing his wife with adultery. The Emperor brought her and reproached her saying, "Why did you go to Alexandria to commit adultery with the Christians?" The Saint answered him, "Christians do not commit adultery, and do not worship idols, and after this do what you wish, for you will not hear another word from me."

The Emperor asked her, "Tell me what did you do in Alexandria?" When she did not answer him, he ordered to tie her hands behind her, and to place her two sons on her belly, and to bum all three of them. She turned her face to the east and prayed. She delivered up her pure soul along with her two sons, and they all received the crown of martyrdom.

May the blessing of their prayers be with us all. Amen.

2. The Martyrdom of St. Theodore the Hermit and the One Hundred and Twenty Martyrs

On this day also, St. Theodore the Hermit and one hundred and Twenty martyrs, were martyred in Persia.

May the blessing of their prayers be with us all. Amen. And glory be to God, now and forever. Amen.

ثديها الأيمن وأخذت من الدم وصلبت على جبيني ولديها وقلبيهما ثم غطستهما في البحر ثلاث مرات باسم الأب والابن والروح القدس.

وبعد ذلك هدأت الرياح وسكن البحر وسارت المركب بسلام. وعند وصولها إلى الإسكندرية، دخلت الكنيسة وقدمت ولديها للبابا بطرس، خاتم الشهداء، ليعمدهما مع أطفال المدينة. فلما أخذ الولدين ليعمدهما، تجمد ماء المعمودية كالحجر. فتعجب البابا من ذلك وتركهما. وأخذ غيرهما من الأطفال فعاد الماء إلى طبيعته. ثم عاد وأخذ الولدين مرة ثانية، فتجمد الماء ثانية. وهكذا إلى ثلاث مرات. فاستغرب البابا واستخبر من والدتهما عن الأمر. فعرفته بما جرى لها في البحر وما عملته لولديها. فمجد الله قائلاً: "حقاً أنها معمودية واحدة".

ولما عادت المرأة إلى أنطاكية، أنكر عليها زوجها ما فعلته وأخبر الملك بذلك فاستحضرها ووبخها قائلاً: "لماذا ذهبت إلى الإسكندرية لتزني مع النصارى؟" فأجابته القديسة: "أن النصارى لا يزنون ولا يعبدون الأصنام، ومهما أردت بعد هذا فافعله. وسوف لا تسمع مني كلمة أخرى". فقال لها: "عرفيني ماذا عملت بالإسكندرية"، فلم تجبه. فأمر بشد يديها إلى خلفها ووضع ولديها على بطنها ثم أحرقهم بالنار. فحولت وجهها إلى الشرق وصلت، ثم أسلمت روحها الطاهرة مع ولديها. ونالوا جميعاً إكليل الشهادة. بركة صلواتهم فلنكن معنا. آمين.

2. استشهاد القديس تاوضروس العابد والمائة والعشرون شهيداً وفيه أيضاً استشهاد القديس تاوضروس العابد ومائة وعشرون شهيداً استشهدوا جميعاً ببلاد العجم. 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 υλ: ιϛ	Psalm 45: 14, 15	المزمور 44: 16
<p>Εὐεῖνι ἐδοῦν ἄπιτρο ἠελιπαρθενος ριφαροῦ ἄμος: εὐεῖνι ναϛ ἐδοῦν ἠνεσκεῦφερι τηροῦ: εὐεῖνοῦ ἐδοῦν δεν ογοῦνοϛ νεμ οὔθεληλ: εὐεῖνοῦ ἐδοῦν ἐπερφει ἄποτρο. Ἀλληλοῦα.</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>يُدْخَلْنَ إِلَى الْمَلِكِ عَذَارَى فِي إِثْرَهَا. جَمِيعَ قَرِيْبَاتِهَا إِلَيْهِ يُقَدِّمْنَ. يَبْلُغْنَ بِفَرَحٍ وَابْتِهَاجٍ، يَدْخُلْنَ إِلَى هَيْكَلِ الْمَلِكِ. هَلِّلِيلُيَا.</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>Οὐὰναστωϛ εβολ δεν πιερασσελιον εθοραβ κατα υαθεον 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>υαθεον κε: α - ιϛ</p>	<p>Matthew 25: 1 - 13</p>	<p>متي 25: 1 - 13</p>
<p>Ποτε ρονι ἠχε ϣμετοτρο ἠτε νιφιοῦι ἄμηϣ ἄπαρθενος νηεταῦβι ἠνοῦλαμπας αῦι εβολ εἶρεν 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>جَبْنِيذٍ يُشْبِهُ مَلَكُوثِ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>He ογον τιοῦ δε ἠσοϛ ἠῆητοῦ νεμ τιοῦ ἠσαβη.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>

Ἦσοιζ γαρ ἕταρ ἢ ἡνοῦλαμπας
οἶον ἀποτελ νεζ νεμ ωοτ.

Ἦσαβετ δε ατελ νεζ ἡδρηι ζεν
νοῦμοκι νεμ νοῦλαμπας.

Ἐταφωσκ δε ἡξε πιπατωελετ
ατρηιου τηροῦ οἶον ατενκοτ.

Ἐτα ἑφωγι δε ἡπιεχωρζ ωωπι:
ἀοτδρωοτ ωωπι ζε ιε πιπατωελετ αψι
τενηνοῦ ἀμωινη ἐβολ ἐδραψ.

Ἰοτε αττωοτνοῦ ἡξε ηπαρθενος
τηροῦ ἐτε ἡματ οἶον ατκολελ
ἡνοῦλαμπας.

Πεξε ησοιζ δε ἡησαβετ ζε μοι
ναν ἐβολ ζεν πετενηεζ ἡμον
ηενλαμπας ηαβενο.

Ἀτεροῦ δὲ ἡξε ησαβετ ετχω
ἡμοσ: ζε μηποτε ἡτεψῶτεμ ραψτεν
ηευτωεν: μαψενωτεν δε μαλλον θα
ηηετψ ἐβολ οἶον ωωπ ηωτεν.

Ἐταψενωοτ δε ζε ἡτοψωωπι: αψι
ἡξε πιπατωελετ οἶον ηηετσεβτωτ
ατψενωοτ ηευαψ ἐδοτη ἐπιροπ οἶον
ατμαψθαμ ἡπιρο.

Ἐπδὰ δε αῖ ἡξε ἡωωπι
ἡηπαρθενος ετχω ἡμοσ: ζε Πενβοις:
Πενβοις: ἀοτων ηαν.

Those who were foolish
took their lamps, and took
no oil with them.

But, the wise took oil in
their vessels with their
lamps.

While the bridegroom
was delayed, they all
slumbered and slept.

And at midnight there
was a cry made, “Behold,
the bridegroom is coming;
go out to meet him.”

Then all those virgins
arose, and trimmed their
lamps.

And the foolish said
unto the wise, “Give us of
your oil; for our lamps are
going out.”

But the wise answered,
saying, “No; lest there
should not be enough for us
and you: but go rather to
those who sell, and buy for
yourselves.”

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.”

أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ
وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.

وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي
أَنْبِيَتِهِنَّ مَعَ مَصَابِيحِهِنَّ.

وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ
جَمِيعَهُنَّ وَنِمْنَ.

فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ
هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ
لِلْقَائِهِ.

فَقَامَتِ جَمِيعُ أَوْلِيَاكَ الْعَذَارَى
وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ
أَعْطِينَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا
وَلَكُنْ، بَلِ الدَّهْنُ إِلَى الْبَاعَةِ
وَابْتَغِي لَكُنْ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَغِينَ، جَاءَ
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ
إِلَى الْعُرْسِ وَأَغْلَقَ الْبَابَ.

أَخِيرًا جَاءَتِ بَقِيَّةُ الْعَذَارَى أَيْضًا
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

Πῶς δὲ ἀγέρων περὶ αὐτὸν λέγει
ἵνα οὐκ ᾔσκησεν αὐτὸν
ἵνα οὐκ ᾔσκησεν αὐτὸν.

Ὡς οὖν αὐτὸν ἵνα ἴσκησεν αὐτὸν
ἵνα οὐκ ᾔσκησεν αὐτὸν
Ὡς οὖν αὐτὸν ἵνα ἴσκησεν αὐτὸν.

*Πῶς δὲ Πεννοῦτ περὶ αὐτὸν ἐνεῖ
ἵνα οὐκ ᾔσκησεν αὐτὸν.*

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.

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا
أَعْرِفُكَ.

فَاسْهَرُوا إِذًا لِأَنَّكُمْ لَا تَعْرِفُونَ
الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا
ابْنُ الْإِنْسَانِ.

والمجد لله دائماً.

Katameros Readings for the 26th Day of Baramudah
قطمارس قراءات اليوم السادس والعشرون من شهر برمودة المبارك

COYXOY T COOY ÑÈZOOT ÌΠΙΔBOY ΦAPMOYΘI

ΡΟΥΞI

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ιζ: λΔ, μ	Psalm 18: 34, 39	المزمور 17: 34، 40
<p>ΦΗΕΤΓCΒΩ ÑÑΑΧΙΞ ÈΠΠΟΛΕΜΟC: ΔCΥΧΩ ÑÑΑΩΩΒΩ ÈΖΑΝΦΙΓ ÑΖΟΜΤ: ΑΚΜΟΡΤ ÑΟΥΧΟΜ ÈΠΠΟΛΕΜΟC: ΟΥΟΖ ΑΚCΕΝΖ ΟΥΟΝ ΝΙΒΕΝ ÈΤΑΥΤΩΟΥΝΟΥ ÈÈΡΗΙ ÈΧΩΙ CΑΠΕCΗΤ ÌΜΟΙ. ΔΔΔΗΔΟΥΔ.</p>	<p>He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. Alleluia.</p>	<p>الذي يُعَلِّمُ يَدَيَّ الْقِتَالَ، فَتَحْنِي بِذُرَاعِي قَوْسٍ مِنْ نَحَاسٍ. تَنْطُقُنِي بِقُوَّةٍ لِلْقِتَالِ. تَصْرَعُ تَحْتِي الْقَائِمِينَ عَلَيَّ. هَلِّلِيلُويَا.</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>ΟΥΔΑΝΔCΝΩCIC ÈΒΟΛ ΔΕΝ ΠΙΕΥΑCΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΗΑΤΘΕΟΝ ΔCΙΟΥ.</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>
ΗΑΤΘΕΟΝ Ι: ΙΕ' - ΚC'	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
ἔζανυαητζαπ οῦοζ
σεναερμαατισζοιν ἕμωτεν δεν
νοῦσῖναζωζη.

Εὔεεν ἕμνοῦ Δε ἡνιοῦρωοῦ νεμ
νιζηεμων εῶβητ εῦμετμεῶρε νωοῦ
νεμ νιεῶνοο.

Εὑωπ Δε ἀῦωαητ ἕμνοῦ
ἕπερϋιρωοῦϋ ζε πωο ιε οῦ πε
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν
ἰοῦνοῦ 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 ἔζεν νοῦιοῦ
εῦἔδοῶβοῦ.

Οῦοζ ἔρετενεῦωπι εῦμοοτ
ἕμωτεν ἡζε οῦοον νιβεη εῶβε παρην:

Behold, I send you out
as sheep in the midst of
wolves. Therefore, be wise
as serpents and harmless as
doves.

But beware of men, for
they will deliver you up to
councils and scourge you in
their synagogues.

You will be brought
before governors and kings
for My sake, as a testimony
to them and to the Gentiles.

But when they deliver
you up, do not worry about
how or what you should
speak. For it will be given
to you in that hour what you
should speak;

for it is not you who
speak, but the Spirit of your
Father who speaks in you.

Now brother will
deliver up brother to death,
and a father his child; and
children will rise up against
parents and cause them to
be put to death.

And you will be hated
by all for My name's sake.

هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

فَمَتَى أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطُونَ فِي تِلْكَ
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ
وَالْأَبُ 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 ΔΥΨΑΝΘΟΞΙ ΝΩΤΕΝ ΘΕΝ
ΤΑΙΒΑΚΙ ΦΩΤ ΕΚΕΟΥΤΙ: ΑΜΗΝ ΨΧΩ ΜΜΟC
ΝΩΤΕΝ ΧΕ ΝΝΕΤΕΝΦΟΘ ΕΜΕΨΤ ΝΙΒΑΚΙ
ΝΤΕ ΠΙCΡΑΗΛ ΨΑΤΕΨΙ ΝΧΕ ΠΨΗΡΙ
ΜΦΡΩΜΙ.

*Πῶσ' φα ΠεννοΨ πε: ψα ἐνεε,
ἵτε νιἐνεε: ἀμην.*

But he who endures to the
end will be saved.

When they persecute
you in this city, flee to
another. For assuredly, I say
to you, you will not have
gone through the cities of
Israel before the Son of
Man comes.

*Glory be to God
forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ
فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مُدُنَ إِسْرَائِيلَ
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμοc τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمور 44: 5، 9

ΜΟΥΡ ΝΤΕΚΣΗΙ ΕΠΕΚΑΛΟΧ: ΦΗΕΤΕ
ΟΥΟΝΨΧΟΜ ΜΜΟC: ΝΞΡΗΙ ΘΕΝ
ΤΕΚΜΕΤΒΕΡΙ ΝΕΜ ΠΕΚCΑΙ: ΒΩΛΚ ΜΑΜΑΨ
ΑΡΙΟΥΡΟ: ΠΕΚΘΕΡΟΝΟC ΦΝΟΥΨ ΨΑ ΕΝΕΕ
ΝΤΕ ΠΙΕΝΕΕ: ΟΥΟΞ ΠΨΒΩΤ ΜΨCΩΟΥΤΕΝ
ΠΕ ΠΨΒΩΤ ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

ΑΛΛΗΛΟΥΙΑ.

Gird Your sword upon
Your thigh, O Mighty One,
with Your glory and Your
majesty. And in Your
majesty ride prosperously.
Your throne, O God, is
forever and ever. A scepter
of righteousness is the
scepter of Your kingdom.
Alleluia.

تقلد سيفك على فخذك أيها القوي،
بجلالك وجمالك. استله وانجح
واملك. كرسيك يا الله إلى دهر
الدهور. قضيب الاستقامة هو
قضيب ملكك. **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>Οὐὰνασνωσις 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>Οτοζ ασωπι επερασϋ ασωεναϋ εοϋβακι εϋμοϋϋ ερος γε Παιν οτοζ ναϋμοϋϋ νεμαϋ ρνε νεϋμαϋθηϋς νεϋ οϋνιϋϋϋ 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>θωστε εταϋδωντ εϋπρλη ρνε ϋβακι: θηππε εναϋωλι ρνοαι εβὼλ εαϋμοϋ: εοϋϋηρι μμαϋαϋϋ πε ρνε τεϋμαϋ: οτοζ θαι νε οϋϋηρα τε: οτοζ νε οτοϋ οϋμμηϋ εϋωϋ ρνε ϋβακι νεμας πε.</p>	<p>And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.</p>	<p>فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ، إِذَا مَيِّتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لَأُمِّهِ وَهِيَ أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ.</p>
<p>Οτοζ εταϋναϋ ερος ρνε Πβοις ασωεϋηϋ θαρϋ: οτοζ πεχαϋ νας γε μπερριϋ.</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>Οτοζ ασϋ ασϋι νεϋ ϋϋλϋ: ϋη δε εϋϋαι ανὀϋι ερατοϋ: οτοζ πεχαϋ γε πιδελϋρι ρνοϋ πε ϋϋω μμοϋ νακ τωϋκ.</p>	<p>Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”</p>	<p>ثُمَّ تَقَدَّمَ وَلَمَسَ النَّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ.</p>
<p>Οτοζ ασϋεϋσι ρνε πιρεϋμωοϋτ οτοζ ασϋεϋηϋς ρναϋι: οτοζ ασϋηϋϋ ρνεϋμαϋ.</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>Οτοζϋ δε ασϋι ρνοτοϋ ϋβεν οτοζ ναϋϋωοϋ μϋϋνοϋϋ εϋϋω μμοϋ γε οϋνιϋϋϋ μπεροϋηϋς ασϋωϋϋϋ ρνεϋηϋ:</p>	<p>Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and,</p>	<p>فَأَخَذَ الْجَمِيعُ خَوْفٌ وَمَجَّدُوا اللَّهَ قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَافْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτος γε ἀφνοῦτ̄ γεμῶνι
ἠπερλαος.

Οτος αϕὶ ἐβολ ἠξε παιααζι
εθβητηϑ δεν ἴποηδεὰ 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 δεν νιεβηοῦ 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 ἐφμα
ἠ† ἠπαϑβιχλομ αϑῶτεμ† νομμοσ.

And also if anyone
competes in athletics, he is
not crowned unless he
competes according to the
rules.

وَأَيْضاً أَنْ كَانَ أَحَدٌ يُجَاهِدُ، لَا يُكَلَّلُ
أَنْ لَمْ يُجَاهِدْ قَانُونِيًّا.

Πρωτω ετδoci ζωτ εροϋ ντεϋβι
νϋωροπ εβολ δεν νιοϋταδ.

Κατ ενηετρω υμωοτ Πβοιc ταρ
εϋετ νακ νοϋεμι δεν ζωβ νιβεν.

Αριϋμεϋι νηcοτc Πιχριcοc
εταϋτωηϋ εβολ δεν νηεομωοτ εβολ
δεν πχροχ νΔαυιδ κατα
παεταcτελιον.

Φαι ετδωικαδ νδητηϋ ϋα εδρη
εζανcνατδ υφρητ νοϋρεϋερεπετρωοτ
αλλα πεαχι υΦνοϋτ conδ αν.

Εοβε φαι τερετπομενιν δεν ζωβ
νιβεν εοβε νιcωτπ ϋινα ντε τοτοϋ βι
υπιοτϋαι ετδεν Πιχριcοc Ιηcοϋc νεμ
πεωοτ νενεεδ.

ϋενεοτ νξε πεαχι icxe ταρ ανμοτ
νεμαϋ ιε τενναωνδ νεμαϋ ον.

Ιcxe τενναερετπομενιν ιε
τενναεροτπο νεμαϋ ον icxe
τενναχολϋ εβολ νθοϋ ζωϋ
εναχολτεν εβολ.

Ιcxe τενναεραθνατ φη νθοϋ
εναδδϋ εϋοι υπιστοc υμον ϋϋχομ ταρ
ντεϋχολϋ εβολ υματατϋ.

Υαϋμεϋι νωοτ νηαι εκερεμεϋε
υπευθο υΦνοϋτ εϋτεμ υλαδ δεν
πεαχι εχεν ελι νεωβ υμονεμοτ

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 أَنَّ الْحَرَاتَّ الَّذِي يَتَعَبُ
يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَثْمَارِ.

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 اصْبِرُ عَلَى كُلِّ شَيْءٍ
لَأَجْلِ الْمُخْتَارِينَ لِكَيْ يَحْصُلُوا هُمْ
أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي
الْمَسِيحِ يَسُوعَ مَعَ مَجْدٍ أَبَدِيٍّ.

صَادِقَةٌ هِيَ الْكَلِمَةُ أَنَّهُ إِنْ كُنَّا قَدْ
مُتْنَا مَعَهُ، فَسَنَحْيَا أَيْضًا مَعَهُ.

إِنْ كُنَّا نَصْبِرُ فَسَنَمْلِكُ أَيْضًا مَعَهُ،
إِنْ كُنَّا نُنْكِرُهُ فَهُوَ أَيْضًا سَيُنْكِرُنَا.

إِنْ كُنَّا غَيْرَ أَمْنَاءَ فَهُوَ يَبْقَى أَمِينًا
لَنْ يَقْدِرَ أَنْ يَنْكِرَ نَفْسَهُ.

فَكَّرْ بِهَذِهِ الْأُمُورِ مُنَاشِدًا قَدَّامَ الرَّبِّ
أَنْ لَا يَتِمَّاحُوا بِالْكَلَامِ الْأَمْرُ غَيْرُ
النَّافِعِ لِشَيْءٍ، لِهَدْمِ السَّامِعِينَ.

ἠδῆτις ἐοῦωχι ἠνηετσωτεμ.
 Ἰης ἠμοκ ἐταροκ ἐρατκ ἠοῦωπι
 ἠΦνοῦτ ἠοῦερατης ἠπαρβιῶπι
 εκῶωτ ἠῖσαζι ἠτε τμεῦμη ἐβωλ δεν
 οῦωωοῦτεν.

*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 ἐβωλ δεν πε πιροῦτ
 ἠῖπιστολη ἠτε πενωτ Πετρος.
 Ἀμην. Παμενρατ.

ἁ Πετρος τ: ἠ - ἱε

Πχωκ δε ἐρετενοι ἠοῦμεῖ
 ἠοῦωτ τηροῦ: ἐρετενοι ἠῶφηρ
 ἠβιδιζι: οῦοε ἐρετενοι ἠμαισον
 ἠῶανῶμαδτ ἐρετενεβινοῦτ.

ἠτετεντ ἠοῦπετρωοῦ αν δα
 οῦπετρωοῦ: οῦδε ἐοῦωοῦω δα
 οῦωωοῦω: πετοῦβητ δε ἐρετενεῦμοῦ
 χε ἐταῦθαρεμ ῶηνοῦ ἐπαρωβ ςινα
 ἠτετενερκληρονομιν ἠπιῦμοῦ.

Φη γαρ εῶοῦωῶ ἠμενρε ἠωνδ
 οῦοε ἠναῦ ἐζανεζοοῦ ἠνανεῦ
 μαρεταλβο ἠπερλας ἐβωλ ςα
 πιπετρωοῦ: οῦοε νεϋςφοτοῦ

The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

1 Peter 3: 8 - 15

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. آمين. يا احبابي.

1 بطرس 3: 8 - 15

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي الرّأْيِ بِحَسَنٍ وَآحِدِ ذَوِي مَحَبَّةٍ أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَبْرَ مُجَازِينَ عَن شَرِّ بِشَرٍّ 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 وَشَفَتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

ἐϋτεμσαζι ἵοτ'ἄροϋ.

Μαρεφρικι σαβολ ἕπιπετρωοτ:
οτοϋ ἵτεφιρι ἕπιὰσαθον: μαρεφκωτ
ἵσα οτγερηνη οτοϋ ἵτεφδοξι ἵσως.

Χε νενβαλ ἕΠβοις σεχοϋωτ ἔχεν
νιῶμη: οτοϋ νεφμαωχ σερικι ἵσα
ποττωβρ: πεο δε ἕΠβοις ἔχεν
νηετιρι ἕπιπετρωοτ.

Οτοϋ νιμ εθναϋτεμκαρ νωτεν
ἔωωπ ἄρετενϋανερρεφχοϋ
ἕπιπεθνανεφ.

Αλλα ισχε τετενερ πεκεβιεμκαρ
εθε φμεῶμη ὠοτνιατεν θηνοτ:
τοτρωοτ δε ἕπερερωοτ δατεσρη οτδε
ἕπερωθορτερ.

Πβοις δε Πιχριστοϋ ματοτβοϋ
εδρηι δεν νετενρητ: ερετενσοβτ
ἕμωτεν ἵσχοτ νιβεν ετ'απολοσιὰ
ἵνοτον νιβεν εθναερετιν ἕμωτεν
ἵνοτσαζι εθε φτελπις ετ'δεν θηνοτ
αλλα δεν οτμετρεμρατω νεμ οτρωοτ.

*Πασινηοτ ἕπεριεμρε πικομοϋ
οτδε νηετωοπ δεν πικομοϋ:
πικομοϋ πασινι νεμ τεφεπιθρωια: φη
δε ετιρι ἕφορωω ἕφνοτ' εἵναωωπι
ωα ενεϋ: ἀμην.*

Let him turn away from
evil and do good; let him
seek peace and pursue it.

For the eyes of The
Lord are on the righteous,
and His ears are open to
their prayers; but the face of
The Lord is against those
who do evil.”

And who is he who will
harm you if you become
followers of what is good?

But even if you should
suffer for righteousness’
sake, you are blessed. “And
do not be afraid of their
threats, nor be troubled.”

But sanctify The Lord
God in your hearts, and
always be ready to give a
defense to everyone who
asks you a reason for the
hope that is in you, with
meekness and fear.

*Do not love the world
nor the things, which are in
the world. The world passes
away, and its desires; but
he who does the will of God
abides forever. Amen.*

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،
لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أَثَرِهِ.

لَأَنَّ عَيْنَيِ الرَّبِّ عَلَى الْأَبْرَارِ
وَأُذُنِيهِ إِلَيَّ طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ
الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ
بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ
فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ
وَلَا تَتَضَطَّرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ،
مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ مَنْ
يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي
فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ،

*لا تحبوا العالم ولا الاشياء التي
فى العالم، العالم يزول وشهوته
واما الذي يصنع ارادة الله يدوم
الى الابد. آمين.*

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενοιϑ ἡ ἀποστολος: ἐρε ποῦςμον εθογав ψωπι 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 ἰρι δε ἡ ποῦςοβῆνι ἡξε νιματαοι θινα ἡσεδωτεβ ἡνηετσωη: μηπωσ ἡτε ογαι ηηβι ἡτερψωτ.</p> <p>Πιέκατονταρχος δε εφορωψ ἐνοθεμ ἡ Παυλος αρωαψωτοῦ ἐψτεμῆρι ἡ ποῦςοβῆνι: αρωαθσαβηνι δε ἡνηετε ογον ψωμο ἡμωοῦ ἡσεπιτοῦ ἐψιομ 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 ἡτηνησος ἐτε ἡματ χε Μελετινη.</p> <p>Πιβαρβαρος δε ἡτε πιμα ἐτε ἡματ αἱ ἰρι ἡοῦνιϑ ἡμεταιρωμι νεμαν: ἐτανθερε ογχροω σαρ αρωοπτεν τηρεν ἐρωοῦ εθε πιμοῦνηωοῦ 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 يَسْبِغَ أَحَدٌ مِنْهُمْ فِيهِزْبٍ.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنَّ الْقَادِرِينَ عَلَى السَّبَاغَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فَيَخْرُجُونَ إِلَى الْبَرِّ.</p> <p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p> <p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيطَةَ.</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 ἴχε Παυλοc αqχιω
ἵνομηq ἵλεβq: οτοc ἔταqητοq ἔχεν
πιχρωμ οτοc ἔβοληιτεν πιθμου αcì
ἔβολ ἴχε ογὰxω αcκεc τεqηιx.

Εταqηατ Δε ἴχε νιβαρβαροc
ἔπιθηριον εqḗq ἵca τεqηιx ναγxω
ἕμοc ἵνοηρηνοq: xε παντωc παρωμ
οηρεqḗωτεβ πε φαι: ἔτε μενεca
ἔτεqηοxεμ ἔβοληεν φιομ ἕπε πεqηαι
χαq ἔωνḗ.

Πθοq μεν οτη αqηεc πιθηριον
ἔπιχρωμ ἕπε ἔλι ἕπετxωοq ωωπι
ἕμοq.

Πθοωο Δε ναγμεῖ xε ḗναφωxi ιε
ḗναηει caτοτq ἵτεqμοq: ἔταqωcκ Δε
εηcoμc ἔροq οτοc ἔταqηατ xε ἕπε
ἔλι ἵηωβ εqηωοq ταηοq αηκοτοq
caτοτοq εηxω ἕμοc ἔροq xε οηνοq†
πε.

*Πιcαχι Δε ἵτε Πθοιc εqḗαι οτοc
εqḗqαι: εqḗαιαη οτοc εqḗταxρο:
ḗεν ḗαcια ἵεκκḗηcια ἵτε Φηοq†:
ἀμην.*

But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand.

So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.”

But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

فَجَمَعَ بُوْلُسٌ كَثِيرًا مِنَ الْقَصَبَاتِ
وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنَ
الْحَرَارَةِ أفعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا
بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ
هَذَا الْإِنْسَانُ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ
يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ
يَنُصِرْ بِشَيْءٍ رَدِيءٍ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ
أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَعْتَهُ مَيِّتًا. فَإِذْ
انْتَظَرُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ
يَعْرِضْ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا
وَقَالُوا: «هُوَ إِلَهٌ!».

*لم تنزل كلمة الرب تنمو وتعتز
وتثبت في كنيسة الله المقدسة.
امين.*

Synaxarium of Baramudah 26

سنكسار اليوم السادس والعشرون من شهر برمودة

1. The Martyrdom of St. Sousnyos
2. The Departure of Pope Yoannis VII, the 78th Patriarch of Alexandria

1. استشهاد القديس سوسنيوس ومعه ألف ومائة شخص
2. نياحة البابا يوانس السابع، البطريك الثامن

والسبعون من بطاركة الكرازة المرقسية

1. The Martyrdom of St. Sousnyos

On this day, of the year 21 of the martyrs, 305 AD, St. Sousnyos, was martyred. This Saint was the son of Sosipatros, an office of Diocletian's household.

The angel of The Lord had appeared to him and strengthened his heart on receiving the crown of martyrdom. He kept this in his heart.

The Emperor sent him to the city of Nicomedia to restore the worship of idols. This saint was exceedingly sorrowful. He sent for a Christian priest and inquired from him about the facts of the Christian faith. He taught him the doctrines of the church, the true faith of Christianity and then baptized him.

When he returned to his hometown, his father knew about his Christian faith. He tried to kill his son, then accused him to the Emperor that he did not worship the idols. The Emperor summoned him to offer incense to the idols. When he entered the temple of the idols, he commanded them with the power of The Lord Christ to descend to hades. The earth opened its mouth and swallowed them.

The news of the destruction of the idols by the prayers of the saint spread. The Emperor was enraged and ordered to torment him with severe tortures. He was beaten with pins and crushed with a thresher then dragged throughout the city. However, The Lord strengthened and comforted the saint and sent His angel to console him. Finally, they beheaded him, and he received the crown of martyrdom. The number of those who witnessed his passion and believed because of him, were eleven hundreds. They were beheaded and received the crown of martyrdom.

May the blessing of their prayers be with us all. Amen.

2. The Departure of Pope Yoannis VII, the 78th Patriarch of Alexandria

On this day also, of the year 1009 of the martyrs, 1293 AD, Pope Yoannis VII, the 78th Patriarch, departed. After the departure of Pope Athanasius-III, the 76th Patriarch, there were two nominees for the Patriarchate, the first was Yoannis Ibn Abi-Saaid El-Soukary and the second was Ghobrial, the nephew of Anba Peter, bishop of Tanbady. The number of electoral votes were split equal in the Holy Synod.

1. استشهد القديس سوسنيوس ومعه ألف ومائة شخص

في مثل هذا اليوم من سنة 21 للشهداء، سنة 305 ميلادية، استشهد القديس سوسنيوس. كان هذا القديس ابناً لأحد خواص الملك دقلديانوس، اسمه سوسيبطرس.

وكان قد ظهر ملاك الرب للقديس وقوي عزمه لنيل إكليل الشهادة. فحفظ هذا الأمر في قلبه. وحدث أن أرسله الملك إلى مدينة نيقوميديا لتجديد عبادة الأوثان. فحزن هذا القديس جداً واستحضر كاهن مسيحي واستعلم منه عن كل أمور الدين المسيحي، حتى عرف حقائقه، ثم اعتمد.

ولما عاد إلى مدينته، علم أبوه بحاله وأراد قتله. وسعى به لدي الملك أنه لا يعبد الأوثان. فأمر الملك أن يستدعوه ليخبر للأوثان. فلم دخل إلى هيكل الأصنام، أمرهم بقوة السيد المسيح أن يهبطوا إلى الهاوية. ففتحت الأرض فاهها وابتلعتهم.

فشاع الخبر بهلاك الآلهة بواسطة القديس. فحنق الملك وأمر أن يُعذب أشد العذاب. فضرب بالدبابيس وعُصر وسُحق بالنورج، ثم جروه خارج المدينة. وكان الرب يقويه ويصبره وملاكه يفتقده.

أخيراً قطعوا رأسه ونال إكليل الشهادة. وكان عدد الذين شاهدوه وقت العذاب وأمنوا بسببه ونالوا إكليل الشهادة ألفاً ومائة شخصاً. بركة صلواتهم فلنكن معنا. آمين.

2. نياحة البابا يوانس السابع، البطريك الثامن والسبعون من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1009 للشهداء، سنة 1293 ميلادية، تنيح القديس البابا يوانس السابع، البطريك الثامن والسبعون من بطاركة الكرازة المرقسية. فبعد نياحة البابا أثناسيوس الثالث، البطريك السادس والسبعين، كان هناك مرشحان لدرجة البطريكية، الأول يوحنا بن أبي سعيد السكري، والثاني غبريال ابن أخت الأنبا بطرس أسقف طنبيدي. ولما كانت أصوات

Yoannis (John) was supported by the archons (lay leaders) of Old Cairo, but Ghobrial (Gabriel) was supported by the wealthy people of Cairo. For this reason, the bishops were divided into two groups.

Finally, they decided to cast an altar lot, which fell on Ghobrial, which did not satisfy the other side. They went to appease the rulers to support them in electing Yoannis. They were able to consecrate him patriarch on the 6th day of Tubah, year 978 of the martyrs, 1262 AD.

He remained on the Patriarchal throne for a period of six years, nine months, and nineteen days, which was dominated by problems, disturbances and contentions. During that time, the supporters of Ghobrial were able to depose the patriarch Yoannis to one of the monasteries. They consecrated Gabriel on the 24th day of Babah, year 985 of the martyrs, 1268 AD.

Pope Gabriel-III, the 77th patriarch, continued to manage the affairs of the church for a period of two years, two months and ten days. During this period, the heat of dissension did not die down until Pope Gabriel departed on the 6th day of Tubah, year 987 of the martyrs, 1271 AD. They unanimously agreed to bring back Pope Yoannis on the 7th day of Tubah, year 987 of the martyrs, 1271 AD, during the reign of Al-Zahir Baybars.

Pope Yoannis-VII had an exalted standing, was venerable, and of fast knowledge. He worked on removing the animosity between his people, which glorified his fame. He also prepared the Holy Myron.

During the time of this Pope, he consecrated a Coptic Metropolitan for Ethiopia, instead of the Antiochian metropolitan. There was also an Egyptian merchant, who sent a large sum of money to a partner in Ethiopia. Later on, that partner died and he could not regain his money. He wrote to the ruler of Egypt complaining about the injustice that befell him. The ruler referred the complaint to Pope Yoannis, who gave him a letter to the Emperor of Ethiopia. The Emperor returned to him the money along with some gifts.

The political climate during his papacy was difficult because of the riots and unrest that spread in all Egypt because of the high and excessive taxes. Also, they forced the Copts to wear special clothes and

الناخبين متساوية في المجمع المقدس، وكان يوحنا معضداً من أكابر المسيحيين بمصر القديمة، وغبريال معضداً من أعيان القاهرة، لذلك انقسم الأساقفة إلى قسمين.

أخيراً اتفقوا على إجراء قرعة هيكلية فطلعت باسم غبريال. مع ذلك لم يرضى الحزب الآخر، فعمدوا على استرضاء الحكام ليعضدوهم في امر انتخاب يوحنا حتى تقووا وثبتت أقدامهم. فتمكنوا من إقامته بطريركا في السادس من طوبة، سنة 978 للشهداء، سنة 1262

ميلادية. وقام بطريركاً لمدة ست سنوات وتسعة أشهر وتسعة عشر يوماً، كانت كلها منافسة ومعاكسة وخصام.

وفي خلالها تقوى حزب غبريال، فعزلوا يوحنا بأحد الأديرة وولوا غبريال في 24 من

بابة، سنة 985 للشهداء، سنة 1268 ميلادية.

استمر البابا غبريال الثالث، البطريرك السابع والسبعون، يدير الكنيسة سنتين وشهرين

وعشرة أيام. كانت الفتنة في خلالها لا تخمد نارها، حتى تنيح البابا غبريال في السادس من

طوبة، سنة 987 للشهداء، سنة 1271 ميلادية. فاتحدت كلمة الجميع على إعادة البابا

يوانس في السابع من طوبه، سنة 987 للشهداء، سنة 1271 ميلادية، أيام الظاهر

بيبرس.

كان البابا يوانس السابع، جليل القدرة وقوراً، واسع العلم. فعمل على إزالة الوحشة بين

الأحزاب، فعظمت شهرته. وقد قام بعمل الميرون المقدس.

وقد قام البابا أيضاً برسم مطراناً قبطياً للحبشة بدلاً من المطران الأنطاكي. وكان هناك أيضاً

تاجر مصري قد أرسل لشريك له في الحبشة مالاً وبعدها مات الشريك. فرفع التاجر مظلمة

لملك مصر ليساعده في الحصول على ماله. فأحيلت الشكوى إلى البابا يوانس الذي

أعطاه كتاباً للإمبراطور بالحبشة، فأعاد إليه المال وأعطاه هدايا.

وكانت الحالة السياسية في أيام هذا البابا عصبية بسبب ما ساد مصر من الفتن والقتال.

وكان الدافع لهذه الفتن فداحة الضرائب المتزايدة والتشدد في فرض ملابس خاصة على الأقباط، وترك العامة يتهمون عليهم بلا رادع. فبذل البابا جهوداً كبيرة في سبيل شعبه، إذ قد

allowing the vulgar street people to attack them without any deterrent. The Pope exerted great efforts for the sake of his people, for it was very disturbing for him to see his flock weaken and abandoning The Lord Christ.

During the reign of El-Sultan Qalawon, in the year 980 of the martyrs, he ordered to dig a huge pit and throw the Christians in it to be burned. He also demanded from the Patriarch to pay fifty thousand Dinars to release the Christians, which took two years to collect them. The Christians suffered many hardships during his time, and also the bishops were greatly afflicted.

Pope Yoannis remained on the apostolic throne in his second time, 22 years, 3 months, and 19 days, and departed in peace. He was buried in El-Nastor monastery in El- Basateen, during the reign of El-Sultan Al-Nasir.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

راعه أن يجد الكثيرين منهم يضعفون فيجدون السيد المسيح.

وفي أيام السلطان قلاوون، أمر أن يحفروا حفرة كبيرة ويجمعوا فيها المسيحيين ويحرقونهم. وكان ذلك في سنة 980 للشهداء. وعندئذ طلب السلطان قلاوون من البابا أن يدفع له خمسين ألف دينار في نظير أن يطلق المسيحيين. وهكذا أقاموا سنتين يحصلونها. هذا وقد جرت على المسيحيين شدائد كثيرة في أيامه يطول شرحها. وقاسى الأساقفة الكثير. وظل البابا يوانس على الكرسي في المدة الثانية اثنتين وعشرين سنة وثلاثة أشهر وتسعة عشر يوماً، وتنيح بسلام ودفن بدير النسطور بالبساتين في أيام السلطان الملك الناصر. 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 ε̅: ι, θ̅

Psalm 91: 13, 11

مزمور 90: 10، 9

Εκέλωμι ἐξεν οὐροῦ νεῦ
οὐβασιλικός: οὐροῦ ἐκέδουδεῦ νότυοῦ
νεῦ οὐδρακων: χε ἐναζονθεν
ἐτοῦτοῦ ἠνεααγγελος εθβητκ:
εθροῦαρεθ ἐροκ εἰ πεκωιτ τηροῦ.
Ἀλληλουιᾶ.

You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. For He shall give His angels charge over you, to keep you in all your ways. Alleluia.

تطأ الأفعى وملك الحيات، وتسحق الأسد والتنين. لأنه يوصي ملائكته بك، ليحفظوك في سائر طرقك. هليلويا.

Ϟζω αρ ἕμος νωτεν ζε θαννηω
ἕπροφητης νεμ θανορωω αρωωω
ἐναγ ἐνηετετennaγ ἐρωω ορωθ
ἕποναγ ορωθ ἐσωτεμ
ἐνηετετενσωτεμ ἐρωω ορωθ
ἕπορωτεμ.

*Πῶω φθ Πεννωγ πε ωθ ἐνεθ
ἵτε νι ἐνεθ: ἄμην.*

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.

لَا تَبِي أَقُولُ لَكُمْ: إِنَّ أَنْبِيَاءَ كَثِيرِينَ
وَمُلُوكًا أَرَادُوا أَنْ يَنْظُرُوا مَا أَنْتُمْ
تَنْظُرُونَ وَلَمْ يَنْظُرُوا وَأَنْ يَسْمَعُوا
مَا أَنْتُمْ تَسْمَعُونَ وَلَمْ يَسْمَعُوا.

والمجد لله دائماً.

ἐβολ: οτοζ μαρεφῶλι ἔπερῆτατρος
ἵτερμωγι ἵνωι.

Φη γαρ εθοτωψ ἔνοθευ
ἵτερψυχη ερετακος: φη δε
εθνατακο ἵτερψυχη εθβητ ερεξευς.

Οτ γαρ ἔτε πρωμι ναξευθνοτ
ἔμοσ αεψανθευθνοτ ἔπικοςμοσ
τηρψ τερψυχη δε ἵτερῆοσι ἔμοσ:
ἔμοσ οτ πετε πρωμι ναθηψ ἵτερβιω
ἵτερψυχη.

Πωρηι γαρ ἔφρωμι εφνηοτ θεν
ἵωοτ ἵτε Περωτ νευ νεραστελοσ:
οτοζ τοτε εἵναῆ ἔπιοται πιοται κατα
νερεβνοτι.

Δμνη ῆρω ἔμοσ νωτεν γε οτοσ
θανοτοσ θεν νηετοε ερατοτ ἔπαμια
ἵσεναξευῆπι ἔφμοτ αν ψατορνατ
εΠωρηι ἔφρωμι εφνηοτ θεν
τερμετοτρο.

*Πῶοτ φα Πεννοῆ πε ψα ἐνεε
ἵτε νι ἐνεε: δμνη.*

his cross, and follow Me.

For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

Glory be to God forever.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ
يُهْلِكُهَا وَمَنْ يُهْلِكْ نَفْسَهُ مِنْ أَجْلِي
يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَجِيْنَدِهِ
يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

الْحَقُّ أَقُولُ لَكُمْ إِنَّ مِنَ الْقِيَامِ هَهُنَا
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مز مور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

Εὐεῷοῦοῦοῦ ἄμωοῦ ἠδῆτκ ἠζε νη
τηροῦ εἰμει ἄπεκραν: ζε ἠθοκ
ακῆμοῦ ἐπιῶμη Πβοις: ἄφρητ
ἠνοῦροπλον ἠτε οῦτματ: ακτ
ἠνοῦχλου ἐζων. Ἀλληλοῖα.

And all who love Your name shall be proud in You. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.

ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. هليلويا.

Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

Οὐὰνασνωσις ἐβωλ θεν
πιεγασσελιον εθοραβ κατα Ὑαθεον
ασιου.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.

Ὑαθεον ι: λλ - μβ

Matthew 10: 34 - 42

متي 10: 34 - 42

Ὑπερμεῖ ζε ἐταιῖ ἐζιοῖ
ἠνοῦριρηνθ ειζειν πικαζι νεταιῖ ἐζιοῖ
ἠνοῦριρηνθ αν αλλα οτσηφι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لَا تَتَّظَنُوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سَيْفًا.

Διι ζαρ ἐφερζ οῦρωμι ἐπεριωτ
οῦοθ οῦωερι ἐτεσματ οῦοθ οῦωελετ
ἐτερωωμι.

For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law;’ and ‘a man’s enemies will be those of his own household.’

فَأَيُّ جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْابْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.

Οῦοθ νενηαχι ἄπιρωμι νε
νεφρεμῆνη.

He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

Φνεῶμει ἄπεριωτ ιε τερωματ
ἐροτεροι ἔμεπῶα ἄμοι αν: οῦοθ
φνεῶμει ἄπεριωρι ιε τερωερι
ἐροτεροι ἔμεπῶα ἄμοι αν.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

Φηετενηναωλι υπερετατρος αν
οτος ητεμοωυ ηςωι ρεμπωα υμοι
αν.

Φηεταρξιμι ητερψυχη ερετακος:
φη δε εθνατακο ητερψυχη εθβητ
ερεχευς.

Φηετωωπ υμωτεν αρωωπ υμοι
οτος φηετωωπ υμοι αρωωπ
υφηεταρταοτοι.

Φηετωωπ ηοηπροφητης εφραν
ηοηπροφητης ερεβι υφβεχε
ηοηπροφητης οτος φηετωωπ ηοηθμη
εφραν ηοηθμη ερεβι υφβεχε
ηοηθμη.

Οτος φηεθνατσε οται ηναικορξι
ηοηαφοτ υμωοτ εωχ μονον εφραν
ηοηααθητης αμην ηχω υμοσ ηωτεν
χε ηνεετακο ηχε περβεχε

*Πωοτ φα Πεννοτ η πε: ωα ενεε
ητε ηι ενεε: αμην.*

And he who does not
take his cross and follow
after Me is not worthy of
Me.

He who finds his life
will lose it, and he who
loses his life for My sake
will find it.

He who receives you
receives Me, and he who
receives Me receives Him
who sent Me.

He who receives a
prophet in the name of a
prophet shall receive a
prophet's reward. And he
who receives a righteous
man in the name of a
righteous man shall receive
a righteous man's reward.

And whoever gives one
of these little ones only a
cup of cold water in the
name of a disciple,
assuredly, I say to you, he
shall by no means lose his
reward.

Glory be to God forever.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعْنِي فَلَا
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي
يَقْبَلُ الَّذِي أَرْسَلَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيٍّ فَأَجْرَ نَبِيٍّ
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ
كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ
فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ
أَجْرَهُ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπτὰ Πάυλος Πιὰποστολὸς

Παῦλος φῶκ ἁποστόλος Ἰησοῦ
Χριστοῦ: πᾶποστολὸς εὐαγγέλιον
φῆτα εὐαγγέλιον ἐπισημειωθέν ἑντε
Φνοῦ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.

Ἡρώμεος ἡ: ἡ - λ

Romans 8: 18 - 30

رومية 8: 18 - 30

Ἐγὼ γὰρ θεωρῶ ὅτι οὐκ ἔστιν ἄξιον
ἐπισημειωθῆναι τὰ παροῦσα ἑντε
ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

فَأَنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ
الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ
يُسْتَعْلَنَ فِيْنَا.

Ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

لَأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ
أَبْنَاءِ اللَّهِ.

Ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι.

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ
طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا
عَلَى الرَّجَاءِ.

Ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι.

because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

لَأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضًا سَتُعْتَقُ
مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ
أَوْلَادِ اللَّهِ.

Ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι τὴν δόξαν ἣν
ἐπισημειωθῆναι.

For we know that the whole creation groans and labors with birth pangs together until now.

فَأَتَنَا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَتَنَنُّ
وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη
τενφιὰζου ἐτὰρ ἀρχη ἵτε πῖπνευμα
ἵτοτεν ογοζ ἄνον τενφιὰζου ἵδῆρη
ἵδῆτεν ενχογῳτ ἐβολ δατῆη
ἵτμετῳρη πιωτ ἵτε πενωμα.

Ετανοζεμ ταρ δεν οτρελιπ:
οτρελιπ δε εννατ ἐροσ νοτρελιπ αν
τε: φη ταρ ἐωαρε οται νατ ἐροσ
ῳαφερβηπομονιη ἐροσ.

Ισχε δε φηετennaτ ἐροσ αν
τεπερβελπις ἐροσ ἐβολ ζιτεν
οτβηπομονη τενχογῳτ ἐβολ δαχωσ.

Παιρητ δε οη πῖπνευμα ἵτῆτοτς
ἵτενμετχωβ οτ ταρ ἵτωβζ ἐτενηαισ
κατα φρητ ετςωε ἵτενεμι αν ἀλλὰ
ἵθοσ πῖπνευμα ἵερβοτὸ σεμ ἐδῆρη
ἐχωη δεν ζανφιὰζου ἵατσαζι
ἵμωοτ.

Φη δε ετδोटδет ἵνιζηт ἵσῳοτη
χε οτ πε φμενῖ ἵτε Πῖπνευμα χε
αφσεμ ἐφνοττ ἐχεν νηεθοταβ.

Πενσωοτη δε χε νηετερὰζαпан
ἵφνοττ ῳαφερ ζωβ νεμωοτ δεν ζωβ
νιβεν εθνανετ νηεταφθαζωοτ κατα
πεφῳορη ἵθωω.

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا
بَاكُورَةُ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضًا
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ
فِدَاءِ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ حَلَّصْنَا. وَلَكِنْ
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لَأَنَّ
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا
لَأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ
فِينَا بِأَنَّاتٍ لَا يُنْطَقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا
هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ
مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ
مَعًا لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ
هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.

Χε νηέταφερψορπ νέσωτνοτ ναι
 ον αφερψορπ νθαψοτ νψφηρ νέμοτ
 ντε τεικων ύπεψφηρι εφρεψωπι εφοι
 νψορπ ύμικι θεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ
 ναι ον αφθμαϊωοτ: νη δε
 έταφθμαϊωοτ ναι ον αφτωοτ νωοτ.

*Πνεμοτ ταρ νεμωτεν νεμ
 τειρηνη ενσοπ: χε λμην εσεψωπι.*

For whom He foreknew,
 He also predestined to be
 conformed to the image of
 His Son, that He might be
 the firstborn among many
 brethren.

Moreover, whom He
 predestined, these He also
 called; whom He called,
 these He also justified; and
 whom He justified, these He
 also glorified.

*The grace of God the
 Father be with you all.
 Amen.*

لأن الذين سبق فَعَرَفَهُمْ سَبَقَ
 فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ
 ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ
 كَثِيرِينَ.

وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهَؤُلَاءِ
 دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ
 فَهَؤُلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ
 بَرَّرَهُمْ فَهَؤُلَاءِ مَجَّدَهُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον έβολθ θεν πε πιζοτιτ
 νέπιστολη ντε πενωτ Πετροс.
 Δμην. Παμενρατ.

α̅ Πετροс β̅: η̅ - ιε̅

Πχωκ δε έρετενοι νοτμετι νοτωτ
 τηροτ: έρετενοι νψφηρ νβιθικι: οτοζ
 έρετενοι ύμιαϊσον νψανθμαδτ
 έρετενεβινοτ.

Πτετεντ νοτπετρωοτ αν θα
 οτπετρωοτ: οτδε εοτρωοτψ θα
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε
 έταφθαζεμ θηνοτ επατρωβ θινα
 ντετενερεκληρονομιν ύπιέμοτ.

The Catholic epistle of
 the first epistle of our father
 St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

1 Peter 3: 8 - 15

Finally, all of you be of
 one mind, having
 compassion for one another;
 love as brothers, be
 tenderhearted, be courteous;

not returning evil for evil
 or reviling for reviling, but
 on the contrary blessing,
 knowing that you were
 called to this, that you may
 inherit a blessing.

الكاثوليكون من رسالة معلمنا
 بطرس الأولي، بركته المقدسة
 تكون معنا. أمين. يا احبائي.

1 بطرس 3: 8 - 15

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي
 الرّأْيِ بِحَسَنٍ وَآحِدِ دُؤْيِ مَحَبَّةٍ
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ
 لِكَيْ تَرثُوا بَرَكَاتِهِ.

Φη γαρ εθορωω εμενρε πωνδ
οτος ενατ εθανεζοοτ ενανετ
μαρεγταλβο υπεγλας εβολ εα
πιπετρωοτ: οτος νεφςφοτοτ
εϋτεμσαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:
οτος ητεφιρι υπιαγαθον: μαρεγκωτ
ησα οτχιρηνη οτος ητεφβοχι ησως.

Χε νεηβαλ υπβοις σεζοτυτ εχεν
νηομη: οτος νεφμαγυα σερικι ησα
ποττωβε: ηρο δε υπβοις εχεν ηηετιρι
υπιπετρωοτ.

Οτος ηημ εθναϋτεμκαε ηωτεη
εϋωπ αρετεηγανερρεφχοε
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαε
εθεε ημεομη ωοηνιατεη θηνοτ:
τοτρωοτ δε υπερερρωοτ εατεεση οτδε
υπερϋθορτερ.

Πβοις δε Φνοττ ματοτβοφ ηδερη
εεν νετεηζητ.

*Ηασηνοτ υπερεμενρε ηικοςμοε
οτδε ηηετρωπ εεν ηικοςμοε: ηικοςμοε
ηασηνη ηεμ τερεπειθωμια: φη δε ετιρι
υφορωω υφνοττ ηηαωπι γα ενεε:
αμην.*

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”

But sanctify The Lord God in your hearts.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

لأنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى أَيَّاماً صَالِحَةً، فَلْيَكْتُمْ لِسَانَهُ عَنِ الشَّرِّ وَشَفَتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ، لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لأنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ.

لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الأبد. آمين.

The Acts
الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολοσ: ἐρε ποῦσμοῦ εθοῦαβ ὡπι νεμην. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιθ: κς - μα</p>	<p>Acts 19: 23 - 41</p>	<p>أعمال 19: 23 - 41</p>
<p>Δεῦροπι δε δεν πιχνοῦ ἐτε ἡμαρ ἡνε οὔῳορτερ ἡνοκοῦσι αν εῳβε πιμωιτ.</p>	<p>And about that time there arose a great commotion about the Way.</p>	<p>وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.</p>
<p>Οῦαι ταρ ἐπεγραν πε Δμητριος οῦμακκατ πε: εῳμονκ ἡθανερφνοῖ ἡθατ ἡτε ϋαρτεμικ ναϋϋ ἡθανηϋ ἡθωβ ἡνιτεχνηιθικ ἡθανκοῦσι αν νε.</p>	<p>For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.</p>	<p>لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِΤْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِصَّةٍ لِأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αῳθουῳτοῦ νεμ νικεερσαθικ ἐτε ἡπκωϋ ἡναι πεχαϋ: νιρωμι τετενωων ἡνε εῳβολ ϋιτεν ταϋινερθωβ ἡρε ϋμετρεϋϋφερνοῦ ὡπι ναη.</p>	<p>He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.</p>	<p>فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ الصَّنَاعَةِ.</p>
<p>Οῦορ τετενηαῳ οῦορ τετενωωτεμ ϋε οῳ μονον δε εῳφεσοσ ἡμαγατκ: ἡλλα ϋχεδον δεν ϋαϋια θηρϋ ἡ φαι ϋε Παῳλοσ οῳῳτεβ ἡοῳνιϋϋ ἡμμηϋ εῳβολ εῳϋω ἡμοσ: ϋε θαννοῦϋ αν νε ναι εῳτοῳθαμιο ἡμωοῳ εῳβολ ϋιτεν θανμοοῳκ ἡϋιϋ.</p>	<p>Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.</p>	<p>وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ لَيْسَ مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَا تَقْرِيْبًا اسْتَمَالَ وَأَزَاعَ يُوْلَسَ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῳ μονον δε παιμεροσ εῳθαϋωπι ναη εοῳκῳνηδινοσ εῳρενι εῳκορϋ ἡλλα</p>	<p>So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess</p>	<p>فَلَيْسَ نَصِيْبِنَا هَذَا وَحْدَهُ فِي خَطَرٍ مِنْ أَنْ يَحْصَلَ فِي إِهَانَةٍ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءَ وَأَنْ سَوْفَ تُهْدَمُ</p>

πικερφει ἵτε ἴνιωτ ἵνοοτ
†Δρτεμικ ἵσεναιοπϭ αν γε ἔῶλι ογοῶ
σεναιορρωρ ἵτεσμετνιωτ θαί ἔτε
†Δσιὰ τηρσ νεμ ἴοικοῦμενη τηρσ
ερσεβες'ε ἕμοσ.

Ἐταρωτεμ δε ἔναι ογοῶ
ἔταρωμοῶ ἵκωντ ναρωω ἔβολ ερωω
ἕμοσ γε ορνωτ τε †Δρτεμικ ἵτε να
Ἐφεσοσ.

Ογοῶ αμοῶ ἵνε ἴπολις
ἵῶθορτερ: ανθοχι δε τηροῶ ῥεν
ογοῶοι ερσοπ ἔπιθεατρον ανρωλεμ
ἵῤαιοσ νεμ Ἀρισταρχοσ
ἔζανρεμῶῤακεδονιὰ νε ἔαῖ
ἔῶεμμο νεμ Παῦλοσ.

Ἐρορωω δε ἵνε Παῦλοσ εἶ ἔδορν
ἔπιμωω ναρωω ἕμοϭ αν πε ἵνε
νιμαθητησ.

ῤανκερωορني δε ἔβολ ῥεν
νιαρχων ἵτε †Δσιὰ εροι ἵῶφηρ ἔροϭ
ανρωρπ ϥαροϭ ερωῤο ἔροϭ
ἔῶτεμῶρεϭτηϭ ἕμαραταϭ
ἔπιθεατρον.

ῤανκερωορني μεν ναρωω ἔβολ
ερωω ἕμοσ ἵκερωῶ νε ἄ ἴεκκλῆσιὰ
ϥαρ ῶθορτερ πε ογοῶ ναρε πορωοῶ
ρωορني αν πε γε ἔταρωορτ εῶβε ορ.

Diana may be despised and
her magnificence destroyed,
whom all Asia and the
world worship.

Now when they heard
this, they were full of wrath
and cried out, saying,
“Great is Diana of the
Ephesians!”

So the whole city was
filled with confusion, and
rushed into the theater with
one accord, having seized
Gaius and Aristarchus,
Macedonians, Paul’s travel
companions.

And when Paul wanted
to go in to the people, the
disciples would not allow
him.

Then some of the
officials of Asia, who were
his friends, sent to him
pleading that he would not
venture into the theater.

Some therefore cried
one thing and some another,
for the assembly was
confused, and most of them
did not know why they had
come together.

عَظَمَتَهَا هِيَ الَّتِي يَعْبُدُهَا جَمِيعُ
أَسِيَا وَالْمَسْكُونَةِ.

فَلَمَّا سَمِعُوا امْتَلَأُوا غَضَبًا وَطَفَفُوا
يَصْرُخُونَ قَائِلِينَ: «عَظِيمَةٌ هِيَ
أَرْطَامِيسُ الْأَفْسُسِيِّينَ».

فَامْتَلَأَتِ الْمَدِينَةُ كُلُّهَا اضْطِرَابًا
وَأَنْدَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ
خَاطِفِينَ مَعَهُمْ غَايُوسَ
وَأَرِسْتَرُخُسَ الْمَكْدُونِيِّينَ رَفِيقِي
بُولُسَ فِي السَّفَرِ.

وَلَمَّا كَانَ بُولُسٌ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ
الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ.

وَأَنَاسٌ مِنْ وُجُوهِ أَسِيَا كَانُوا
أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ
لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ
وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَخْفَلَ
كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ
لَأَيِّ شَيْءٍ كَانُوا قَدِ اجْتَمَعُوا.

Εβολ δε δεν πιμηω αἴνι
ἸΑλεξανδρος ἐβολ ἴχε νιλονδαί:
ἸΑλεξανδρος δε αἰφωρεμ ἔρων
ἵτεφχιε εφονωω ἔραπολοσιθε
ἰπιμηω.

Εταῦμι δε χε οἴλονδαί πε
αἰψωπι ἴχε οἴδρωον ἵονωτ ἵτε οἴον
νιβεν νατ οἴνον ἵνοντ ερωω ἐβολ χε
οἴνωτ τε τἄρτεμις ἵτε να εφεσος.

Εταφῆρε πιμηω δε χερι ἴχε
πιῖραμματενς πεχαα χε νιρωμι
νιρεμεφεσος νιμ ταρ δεν νιρωμι ἔτε
ἵχσωντη αν ἵτπολις ἵνιρεμεφεσος
χε σοι ἵνεωκερος ἵτε τἵνωτ
ἵἄρτεμις νεμ πιΔιοπετης.

Ἰμωον ἔλι οἴτη τῆδον ἔῤρεν ναί:
ἔεμῖωα δε ἵτετενωωπι ἔρετενῆμωοντ
οἴοθ ἵτετενωῦτεμερ ἔλι ἵεωβ δεν
οἴαῖαι.

Ἰρετενῆνι ταρ ἵναιρωμι ἔῤναι
οἴδε εανκαλπερφει αν νε οἴδε
ἵνεχεοῦα αν ἕνετεννοῦτ.

Ἰσχε μεν οἴτη Διμητριος νεμ
νικετεχνιτῆς εθνεμαα οἴον ἵτωο
ἵοντσαχι εα οἴαι σεναῖνι ἵνιἄτορεος
οἴοθ οἴον ανῆρπατος ωοπ μαρονεμ
ἕννοῦερμον.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image, which fell down from Zeus?"

Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

فَاجْتَذَبُوا اسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ
الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ اسْكَندَرُ
بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ.

فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ
صَوْتٌ وَاحِدٌ مِنَ الْجَمِيعِ صَارِحِينَ
نَحْوَ مُدَّةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ
أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

ثُمَّ سَكَنَ الْكَاتِبُ الْجَمْعَ وَقَالَ:
«أَيُّهَا الرِّجَالُ الْأَفْسُسِيُّونَ مَنْ هُوَ
الْإِنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ
الْأَفْسُسِيِّينَ مُتَعَبَّدَةٌ لِأَرْطَامِيسِ
الْإِلَهَةِ الْعَظِيمَةِ وَالتَّمثالِ الَّذِي هَبَطَ
مِنْ رَفْسٍ.»

فَإذْ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تَقَاوَمُ
يَبْتَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنَّكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهُمَا
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفِي
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ
فَأِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ
فَلْيُزِمْ فِئَعُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετηκωφ ἡσα κερωβ
θεν ἡεκκλῆσιὰ ἡνομιμον εἰεβολα
εβολ.

Κε ταρ τεπερκινδινεριν
εεροερεκατησοριν ερον εεβε
πιωθορτερ ἡτε φοοτ ἡμον ελι
ἡλωιχι ωοπ θαι ετε ἡμονωχομ ἡμον
εἰτλοσος εεβητς δεν παιωθορτερ.

Οτοε ναι εταεχοτοε αεχω
ἡηεκκλῆσιὰ εεβολ.

*Πισαχι δε ἡτε Πβοικ εεεαiai οτοε
εεεαωαι: εεεαμααi οτοε εεεταχρο:
δεν ἡαγια ἡεκκλῆσια ἡτε Φνορἡ:
ἀμην.*

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

And when he had said these things, he dismissed the assembly.

The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئاً مِنْ جِهَةِ
أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلِ
شَرْعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ
فِتْنَةٍ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا
مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا
التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرََفَ الْمَحْفَلِ.

*لم تزل كلمة الرب تنمو وتعتر
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 27 سنكسار اليوم السابع والعشرون من شهر برمودة

1. The Martyrdom of St. Boctor, Son of Romanus

1. The Martyrdom of St. Boctor, Son of Romanus

On this day, of the year 22 of the martyrs, 306 AD, the honorable St. Boctor (Victor) Ibn (son of) Romanus, the minister of Emperor Diocletian, was martyred. His mother was a Christian woman called Martha and she reared him on the Christian ethics. He was promoted in the ranks in the kingdom until he became the third in succession, while he was still a young man. He prayed and fasted much, and despised the vanity of the world and its glory.

Victor has a profound relationship with Price Claudius his cousin. When Diocletian abandoned the faith, Victor and Claudius refused to worship the idols. The men of the royal court kept this fact from the emperor for their love to these two princes.

They visited the prisoners, cared for the needs of the poor and buried the bodies of the saintly martyrs. When

1. استشهاد القديس بقطر ابن رومانوس

1. استشهاد القديس بقطر ابن رومانوس في مثل هذا اليوم من سنة 22 للشهداء، سنة 306 ميلادية، استشهاد القديس الجليل بقطر ابن رومانوس، وزير دقلديانوس. وكانت أمه امرأة مسيحية اسمها مرثا، ربه على المبادئ المسيحية. وارتقى في رتب المملكة، حتى أصبح الثالث فيها وهو بعد شاباً صغيراً. وكان كثير الصلاة والصوم، يحتقر أباطيل العالم وكل مجده.

ارتبط بقطر بصدقة قوية مع الأمير إقلايوس ابن خالته. ولما جحد دقلديانوس الإيمان، رفض الأميران بقطر وإقلايوس، السجود للأوثان. وقد أخفى رجال البلاط هذا الخبر عن الملك لحبهم لهذين الأميرين. كان الأميران يتفقدان المسجونين، ويهتمان

they beheaded of St. Theodata, the mother of saints Cosman and Demian, her body remained thrown down and no one dared to bury her because they feared the Emperor. St. Cosman cried out at those present saying, "O men of this city, is there not one merciful person among you who will cover the body of this poor old widow and bury her?" This saint went forth and took the body, shrouded it, then buried her, not caring about the Emperor's order.

When his father heard about what he had done, he called him to inquire from him about his action. However, Victor admonished his father for worshipping the idols and forsaken his faith in the living Lord. His father became angry and accused him before the Emperor. The Emperor brought and treated him pleasantly. Victor cordially admonished the Emperor for forsaking the faith and asked him to return to his Savior and to cease of his opposition to the Christian faith. The Emperor became furious and ordered to send him to Alexandria to be tortured and killed there, away from Antioch.

On his way, he met his mother who was crying for him. He told her, "Do not cry about me, but rather about your husband Romanus, that The Lord might direct him to the way of truth."

When he arrived to Alexandria, the governor Armanius tormented him with cruel tortures. He placed him on an iron bed and lit a blazing fire under it. However, The Lord saved him from the fire. When the governor became enraged, he cast him in prison. A daughter of one of the noble men of the city was watching from her palace, which faced the prison. She was looking at the imprisoned Christians. She fell down and died. St. Victor asked to bring the dead body to him to pray for her. With the prayers of the saint, she was raised from the dead. Her parents rejoiced and they all believed in The Lord Christ. Later on, the girl was married and had a child and she caked him Victor.

The governor shortly after, crushed St. Victor's body, but The Lord sent Archangel Michael, who healed and strengthened him. When the governor returned home depressed, his wife harshly rebuked him for torturing St. Victor. He threatened her for he considered what happened to the saint was sorcery. When he became weary of him, he sent him to the governor of Ansen, for he was afraid to kill him lest his father Romanus take

باحتياجات المعوزين، ويدفنان أجساد الشهداء القديسين. ولما قُطعت رأس القديسة ثينودورة، أم الشهداء قزمان ودميان، بقي جسدها مطروحاً لم يجسر أحد أن يدفنه. فصرخ قزمان قائلاً: "يا أهل المدينة ألا يوجد أحد قلبه رحيم يتقدم فيستر جسده هذه الأرملة العجوز ويدفنها؟" عندئذ تقدم القديس بقطر وأخذ الجسد وكفنه ثم دفنه، غير مبال بأمر دقلديانوس.

فسمع والده بذلك. ولما استدعاه لسؤاله، قام بتبكيته والده على عبادة الأوثان، وتركه عبادة الله الحي. فغضب أبوه عليه وسعى به إلى الملك الذي استدعاه وصار يلاطفه. وكان بقطر في محبة يوبخ الملك على جده الإيمان، طالباً منه أن يرجع إلى مخلصه ويكف عن مقاومته للإيمان المسيحي. فغضب الملك وأمر بإرساله إلى الإسكندرية لتعذيبه وقتله بعيداً عن أنطاكية.

وفي طريقه التقى بأمه التي كانت تبكي عليه. فقال لها: "يا أمي لا تبكي عليّ ولكن ابكي على زوجك رومانوس لعل الرب يهديه". وفي الإسكندرية، عذبه الوالي أرمانوس بعذابات عظيمة منها أنه وضعه على سرير من حديد وأوقد تحته النار ولكن الرب خلصه من النار. ولما اغتاط الوالي، ألقاه في السجن. وهناك كانت ابنة أحد الأمراء تتطلع من قصرها الذي يطل على السجن لتتظر المسيحيين المسجونين. فسقطت إلى أسفل جثة هامدة. فطلب القديس بقطر أن يحضروا له الجثمان ليصلي عليه. وبصلاة القديس، قامت الفتاة ففرح والداها وأمنوا جميعاً بالسيد المسيح. وقد تزوجت الفتاة وأنجبت طفلاً دعتة بقطر.

وبعدها قام الوالي بعصر بقطر، ولكن الرب أرسل رئيس الملائكة الجليل ميخائيل ليسنده. ولما عاد الوالي إلى بيته كنيباً، وبخته زوجته بعنف لتعذيبه للقديس بقطر. فصار يهددها حاسباً أن ما حدث لبقطر إنما هو من قبل السحر. ولما ضاق الأمر به أرسله إلى والي أنصنا، لأنه خاف أن يقتله فينتقم منه والده رومانوس.

وفي الطريق إلى أنصنا، رست السفينة في طحا حيث التقى بقطر بصديق له جندي يدعى

revenge for his son's death. On the way to Ansena, the boat docked at Taha, where Victor met a friend called Bifam. He was a Christian in secret. However, St. Victor encouraged him to declare his faith in The Lord Christ.

When St. Victor arrived to Ansena, the governor of Ansena wanted to slay him, but his advisors asked him to place him in an abandoned palace and not kill him, lest his father Romanus take revenge against him. However, Arianus, the governor, cut off his tongue and placed red-hot iron nails in his sides, then sent him to the abandoned palace to die there.

The saint knew carpentry and was able to make chairs. He sold his handiwork, lived on half, and distributed the rest to the poor and the needy. His mother sent Arion, the faithful soldier who accompanied him from Antioch to that palace, to check on the condition of her son. When he arrived to the palace, he met St. Victor, who asked him to assure his mother about his condition.

Shortly after, a new governor came to Ansena and was informed about the account of the saint. He brought him and tried to befriend him, but the saint refused. They smote his mouth, hung a heavy rock to his hands and then threw him into a fiery furnace. They boiled tar and oil and poured it over him. Then they placed him in quicklime and vinegar. After all of that, they plucked out his eyes and hung him head down. The Lord strengthened and comforted him every time. During the passion of St. Victor, many believed, among them were soldiers and they all received the crown of martyrdom. The governor arranged for a magician to prepare a poison for the saint, which did not harm him. St. Victor taught the magician the true faith, and he was convinced, believed and accepted martyrdom with joy. Finally, the governor ordered to behead St. Victor

A young girl saw a crown coming down over the head of the saint. She declared her faith, they tore her body between two palm trees, and then beheaded her, and thus she received the crown of martyrdom.

When the mother of the saint knew what happened to her son Victor, she came and took his body to Antioch. The people of Upper Egypt bid him farewell with respect, veneration, and everyone received his blessing.

May the blessing of their prayers be with us all.
Amen.

And glory be to God, now and forever. Amen.

بيفام. كان بيفام مسيحياً مختفياً، فشجعه
القديس بقطر أن يعلن إيمانه بالسيد المسيح.
ولما وصل القديس بقطر إلى أريانوس والي
أنصنا، أراد قتله. ولكن مستشاريه طلبوا منه
أن يضعه في قصر مهجور، ولا يقتله لنلا
ينتقم منه والده رومانوس. ولكن أريانوس
قطع لسانه وجعل في جنبه مسامير محماة.
وبعدها أرسله إلى القصر المهجور ليموت
هناك.

وإذ كان القديس يعرف صنعة النجارة، فكان
يعمل كراسي ويبيعها ويقتات منها بالنصف
ويتصدق بالباقي. وفي هذا القصر أرسلت
والدته هاريون الجندي الأمين الذي جاء معه
من أنطاكية، لكي يطمئنها على ابنها.
ولما وصل هاريون القصر، تقابل مع القديس
بقطر وطلب منه القديس أن يطمئن والدته
على أحواله.

وبعد فترة من الزمن، جاء إلى أنصنا والي
جديد، فأعلموه بخبر القديس. فاستحضره
وحاول أن يلاطفه ولكنه رفض. فضربوه على
فمه وعلقوا في يديه حجراً ثقيلاً، وأمر الوالي
أن يطرح في أتون النار، ويغلي زفت وزيت
ويسكب عليه، ثم يوضع في الجير والخل.
وبعد كل هذا قلعوا عينيه وعلقوه منكساً.
وكان في كل مرة، الرب يقويه ويصبره. وقد
آمن كثيرون أثناء عذاب القديس بقطر، منهم
بعض الجند، ونالوا أكاليل الشهادة. وكان قد
أعد الوالي ساحراً ليصنع سماً للقديس بقطر.
ولكن السم لم يؤذ القديس بقطر، بل استطاع
القديس أن يقنعه بالإيمان المسيحي، فأمن
الساحر وقبل الاستشهاد بفرح. أخيراً أمر
الوالي بقطع رأس القديس بقطر.

فأرأت فتاة صغيرة الإكليل ينزل على رأس
الشهيد، فأعلنت إيمانها، ومزقوا جسدها بين
نخلتين وقطعوا رأسها ونالت إكليل الشهادة.
ولما علمت والدته الشهيد بما حدث لابنها
بقطر، جاءت وأخذت جسده إلى أنطاكية، بعد
أن ودعه أهل الصعيد بمهابة وتكريم. وكان
الكل يتباركون منه.

بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ζζ: λγ, δ	Psalm 68: 35, 3	المزمور 67: 33، 4
<p>Οὐψφηρι πε Φνοϋτ̅ δ̅εν νηεθοϋαβ ἵσταϋ: Φνοϋτ̅ ἰπιλκραηλ ἵθοϋ ε̅ϋε̅τ̅ ἵνοϋχομ ν̅εμ οὐὰμαρι ἰπεϋλαοϋ: οϋοϋ ν̅ι̅θ̅μ̅η̅ι μαρονοϋνοϋ μαρονο̅ε̅λ̅η̅λ̅ ἰπε̅υ̅θ̅ο̅ ἰΦνοϋτ̅: μαρονοϋνοϋ δ̅εν οϋοϋνοϋ. Αλληλοια̅.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصدّيقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هلليلويا.</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>Οὐὰναστρωσιϋ ε̅βολ̅ δ̅εν πιεϋαστ̅ε̅λιον̅ ε̅θοϋαβ̅ κα̅τα̅ λ̅οϋ̅κα̅ν̅ α̅σι̅ο̅ϋ̅.</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>
Λοϋκαν̅ ιβ̅: δ̅ - ιβ̅	Luke 12: 4 - 12	لوقا 12: 4 - 12
<p>Ϟ̅ζω̅ δε̅ ἰμοϋ̅ νω̅τεν̅ να̅ψ̅φ̅η̅ρ̅ ζ̅ε̅ ἰπε̅ρε̅ρ̅ε̅ρ̅ε̅ϋ̅τ̅ δ̅α̅τ̅η̅ ἵνη̅ε̅θ̅η̅να̅δ̅ω̅τε̅β̅ ἰπε̅τε̅ν̅ε̅ω̅μα̅ οϋοϋ̅ με̅νε̅ν̅ε̅α̅ να̅ι̅ ἰμο̅ν̅τ̅ω̅ϋ̅ ἰμα̅ϋ̅ ἵε̅λι̅ ἵε̅ρ̅ο̅ϋ̅ ε̅αι̅ϋ̅.</p> <p>Ϟ̅να̅τα̅μ̅ω̅τε̅ν̅ ζ̅ε̅ α̅ρι̅ε̅ϋ̅τ̅ δ̅α̅τ̅η̅ ἵν̅η̅μ̅ α̅ρι̅ε̅ϋ̅τ̅ δ̅α̅τ̅η̅ ἰφ̅η̅ε̅τε̅ με̅νε̅ν̅ε̅α̅</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p> <p>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعْدُ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p> <p>بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُقْفِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>

εθρεψωτεβ ογοντεψ ερωψι εβιοτι
ετρεεσσα λαδ τρω υμοσ νωτεν γε
αριβοτ δατην υφαι.

Υη τιου νδαζ αν ετουτ υμωου
εβολ δα τεβι ενουτ οουο οται εβολ
νηητου ησεοβψ εροψ αν υπεμθο υ
Φνουτ.

Αλλα νικερω ητετεναφε σεηπ
τηρου: υπερεβοτ τετενοουοτ
εουμηνυ ηδαζ.

τρω δε υμοσ νωτεν γε ογον
νιβεν εθναοωνη εβολ ηηητ υπεμθο
ηνιρωμ Πωηρι ζωψ υφρωμ
ναοωνη εβολ ηηητου υπεμθο
ηνιασσελοσ ητε Φνουτ.

Φη δε εθναοολτ εβολ υπεμθο
ηνιρωμ σεναοολτ εβολ ζωψ υπεμθο
ηνιασσελοσ ητε Φνουτ.

Οουο ογον νιβεν εθναζε οταχι
ησα Πωηρι υφρωμ σεναχαψ ναψ
εβολ: φη δε εθναζεοτα επιπνευμα
εθοταβ ηνου χω ναψ εβολ.

Ζοταν δε αψωανην θηνου εδοτη
ενιεννασση νεμ νιαρχη νεμ
νιεζοταια υπερερωουψ γε πωσ ιε οτ
πε ετετενναερονω υμοψ ιε οτ πε
ετετενναχοψ.

into hell; yes, I say to you,
fear Him!

Are not five sparrows
sold for two copper coins?
And not one of them is
forgotten before God.

But the very hairs of
your head are all numbered.
Do not fear therefore; you
are of more value than
many sparrows.

Also I say to you,
whoever confesses Me
before men, him the Son of
Man also will confess
before the angels of God.

But he who denies Me
before men will be denied
before the angels of God.

And anyone who speaks
a word against the Son of
Man, it will be forgiven
him; but to him who
blasphemes against the
Holy Spirit, it will not be
forgiven.

Now when they bring
you to the synagogues and
magistrates and authorities,
do not worry about how or
what you should answer, or
what you should say.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ
بِفَلْسَيْنِ وَوَاحِدٍ مِنْهَا لَيْسَ مَنْسِيًّا
أَمَامَ اللَّهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ
عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ
النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ
مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُنِي قَدَّامَ
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ
عَلَى الرُّوحِ الْقُدُّوسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ
وَالرُّؤُسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا
تَقُولُونَ.

Πιπνευμα γαρ εθοραβ
νατσαβωτεν θεν ττορνοτ ετε υιατ
ενηεθνασεπιωα ηχοτοτ.

*Πιωοτ φα Πεννοττ πε ωα ενεθ
ητε ηι ενεθ: αμην.*

For the Holy Spirit will
teach you in that very hour
what you ought to say.

Glory be to God forever.

لَاِنَّ الرُّوْحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ
السَّاعَةِ مَا يَجِبُ اَنْ تَقُولُوهُ.

والمجد لله دائماً.

Katameros Readings for the 28th Day of Baramudah

قطمارس قراءات اليوم الثامن والعشرون من شهر برمودة المبارك

ΚΟΥΧΟΥΤ ΨΑΛΜΗΝ ΝΕΞΟΥΤ ἘΠΙΔΕΒΟΥΤ ΦΑΡΜΟΥΘΗ

ΡΟΥΤΗ

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ιζ: λλ, μ

Psalm 18: 34, 39

المزمور 17: 34، 40

ΦΗΕΤΪΣΒΩ ΝΗΝΑΧΙΖ ἘΠΠΟΛΕΜΟΣ:
αϑχω ἠηαψωβψ ἔβανφιΪ ἠζουτ:
ακμορτ ἠουχου ἔππολεμος: ουοβ
ακκενβ ουον νιβεν ἔταττωουνοτ
ἔβρηι ἔχωι σαπεσχητ ἠμοι.

He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. **Alleluia.**

الذي يُعَلِّم يَدَيَّ الْقِتَالَ، فَتَحْنِي بِذِرَاعِي قَوْسٍ مِنْ نَحَاسٍ. تَنْطُقُنِي بِقُوَّةٍ لِلْقِتَالِ. تَصْرَعُ تَحْتِي الْقَائِمِينَ عَلَيَّ. **هَلِّلِيلُويَا.**

Ἀλληλοῦιᾶ.

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.

Οὐτὰνασνωσις ἐβουλ ζεν
πικεατσελιον εθουαβ κατὰ Πατθεον
ασιοτ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατθεον η: ε - ιζ

Matthew 8: 5 - 13

متي 8: 5 - 13

Εταρὶ Δε ἐδοῦν ἐΚαφαρναοῦ
αὐτὸν ἑλθόντα ἐκεῖθεν ἑκατοντάρχος
ἐκτὸς ἐροῦν.

Εἶπεν αὐτῷ λέγων· Παῖσι παῖσι
παρὰ τὸν οἶκόν σου ἐκτετακέναι
ἐκτετακέναι ἐμαυτῶν.

Ὁτοῦ περὶ αὐτοῦ Ἰησοῦς λέγει· λέγει
ὁ θεὸς ἐπιθεὶς τὸν ἑκατοντάρχον ἐροῦν.

Ὁτοῦ ἀπεκρίθη ἑκατοντάρχος
λέγων· Ἰησοῦς λέγει· Παῖσι
ἐκτετακέναι ἀνὴρ ἐστίν ἐκεῖ ἐδοῦν
ἐκτετακέναι ἐμαυτῶν· ἀλλὰ μόνον
λέγει· ἵνα ἴδωσιν ὅτι ἐκτετακέναι
παῖσι.

Καὶ γὰρ ἐγώ εἰμι ἄνθρωπος ὡς ἐσὶς
ὁ ἑκατοντάρχος ἑκτετακέναι ἐμαυτῶν
λέγει· ἵνα ἴδωσιν ὅτι ἐκτετακέναι
παῖσι.

Εταρὶ Δε ἐδοῦν Ἰησοῦς
ἀπεκρίθη ὁ ἑκατοντάρχος λέγων·
Ἰησοῦς λέγει· Παῖσι ἐκτετακέναι
παῖσι.

Ἰησοῦς Δε ἐδοῦν λέγων· λέγει
ὁ θεὸς ἐπιθεὶς τὸν ἑκατοντάρχον
λέγει· ἵνα ἴδωσιν ὅτι ἐκτετακέναι
παῖσι.

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him,

saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”

And Jesus said to him, “I will come and heal him.”

The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.

For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel!

And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

وَلَمَّا دَخَلَ يَسُوعُ كَفَرْنَاحُومَ جَاءَ
إِلَيْهِ قَائِدٌ مِّنْهُ يَطْلُبُ إِلَيْهِ.

وَيَقُولُ: «يَا سَيِّدُ غَلَامِي مَطْرُوحٌ
فِي الْبَيْتِ مَفْلُوجًا مُتَعَذِّبًا جَدًّا.»

فَقَالَ لَهُ يَسُوعُ: «أَنَا آتِي
وَأَشْفِيهِ.»

فَأَجَابَ قَائِدُ الْمَنَةِ: «يَا سَيِّدُ لَسْتُ
مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي لَكِنِ
فَلْ كَلِمَةً فَقَطْ فَيَبْرَأَ غَلَامِي.»

لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ تَحْتَ
سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. أَقُولُ
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَلَا خَرَّ: آتِ
فِي آتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلْ.»

فَلَمَّا سَمِعَ يَسُوعُ تَعَجَّبَ وَقَالَ
لِلَّذِينَ يَتَّبِعُونَهُ: «الْحَقُّ أَقُولُ لَكُمْ لَمْ
أَجِدْ وَلَا فِي إِسْرَائِيلَ إِيمَانًا بِمِثْلِ
هَذَا.»

وَأَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَأْتُونَ
مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَّكِنُونَ
مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي
مَلَكُوتِ السَّمَاوَاتِ.

νευ Ιακωβ ἠὲρηι δὲν ἴμετοτρο ἵτε
νιφνοῖ.

Ἡῶηρι Δε ἵτε ἴμετοτρο
εἴεῖτοῦ ἔβολ ἐπιχακι εἴσαβολ: πια
ἔτε φῆρι ναῶπι ἕμοϋ νευ
πὶθερτερ ἵτε νιναχχι.

Οῦοῦ πεχε Ιησοῦς
ἕπιέκατονταρχος χε μαῶενακ
ἕφρηῖ ἔτακναχῖ εἴεῖτοῦ νακ: οῦοῦ
αῖονχαι ἵχε πάλου δὲν ἴοῖνοῦ ἔτε
ἕμαῦ.

*Πῶοῦ φα Πεννοῖῖ πε ῶα ἔνεῖ
ἵτε νι ἔνεῖ: ἀμην.*

But the sons of the
kingdom will be cast out
into outer darkness. There
will be weeping and
gnashing of teeth.”

Then Jesus said to the
centurion, “Go your way;
and as you have believed,
so let it be done for you.”
And his servant was healed
that same hour.

*Glory be to God
forever.*

وَأَمَّا بَنُو الْمَلَكُوتِ فَيُطْرَحُونَ إِلَى
الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ
النُّبْكَاءُ وَصَرِيرُ الْأَسْنَانِ.»

ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمَنَةِ: «اذهب
وَكَمَا آمَنْتَ لِيَكُنْ لَكَ». فَبَرَأَ غَلَامَهُ
فِي تِلْكَ السَّاعَةِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

**From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυιδ ἑξ: ἀγ, δ

Psalm 68: 35, 3

المزمور 67: 33, 4

Οὔφρηι πε φνοῖῖ δὲν νηθεοῦαβ
ἵταϋ: φνοῖῖ ἕπιεραηλ ἵθοϋ εῖῖῖ
ἵνοῖχου νευ οῦαμαῖ ἕπεϋλαος: οῦοῦ
νὶθμνι μαροῖνοῖ: μαροῖεληλ
ἕπεῖθο ἕφνοῖῖ: μαροῖνοῖ δὲν
οῖνοῖ. Ἀλληλοῖα.

O God, You are more
awesome in Your saints.
The God of Israel is He who
gives strength and power to
His people. But let the
righteous be glad; let them
rejoice before God. Yes, let
them rejoice exceedingly.
Alleluia.

عجيب هو الله في قديسيه. إله
اسرائيل هو يعطي قوة وعزاً
لشعبه. والصديقون يفرحون
ويتهللون أمام الله. ويتنعمون
بالسرور. هليلويا.

Matins Gospel
إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐρανῶσιν καὶ ἐβόλῃ θέν πνεύματι 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>ΛΟΥΚΑΝ ΙΒ΄ Δ - ΙΒ</p>	<p>Luke 12: 4 - 12</p>	<p>لوقا 12: 4 - 12</p>
<p>Ἰσὼ δὲ ἔλεγεν πρὸς τοὺς μαθητὰς λέγων ὅτι οὐκ φοβηθήσεσθε τὸν θάνατον τοῦ σώματος ὅτι οὐδὲν ἔσται ἰσχύοντα ποιῆσαι ἐπιείκειαν ἐπὶ τῷ σώματι.</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مَنْ أَلْهَى جَسَدًا وَيَعِدُ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Ἐγὼ δὲ ἔλεγεν πρὸς τοὺς μαθητὰς λέγων ὅτι οὐκ φοβηθήσεσθε τὸν θάνατον τοῦ σώματος ὅτι οὐδὲν ἔσται ἰσχύοντα ποιῆσαι ἐπιείκειαν ἐπὶ τῷ σώματι.</p>	<p>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!</p>	<p>بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مَنْ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>ὅτι πέντε σπάρδες πωλῶνται ἐν δύο κοίνοις ἀσίου καὶ οὐδὲν ἓξ ἀπολείπεται ἐμπροσθέν τοῦ θεοῦ.</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ بِفِلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>ἀλλὰ ἅπαντα περισσότερα ἢ ἑκατὸν σπάρδες ἐσθλῶν ἢ ἑκατὸν κοίνοις ἀσίου.</p>	<p>But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.</p>	<p>بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ.</p>
<p>Ἰσὼ δὲ ἔλεγεν πρὸς τοὺς μαθητὰς λέγων ὅτι ὅστις ὁμολογήσῃ ἐμπροσθέν μου καὶ ἐμπροσθέν τῶν ἀνθρώπων ὅτι υἱὸς τοῦ ἀνθρώπου ἐστίν, ἐγὼ ἔσομαι ὁμολογῶν αὐτὸν ἐμπροσθέν τοῦ θεοῦ.</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ἠνιρωμι Πωηρι ζωϋ ἠΦρωμι
ναοτωνε εβολ ηδητοϋ ἠπευθο
ἠνιασσελοσ ἠτε Φνωϋϋ.

Φη δε εθναχολτ εβολ ἠπευθο
ἠνιρωμι σεναχολτ εβολ ζωϋ ἠπευθο
ἠνιασσελοσ ἠτε Φνωϋϋ.

Οτοε οτον νιβεν εθναξε οτσαχι
ἠσα Πωηρι ἠΦρωμι σεναχαϋ ναϋ
εβολ: φη δε εθναξεοτᾶ εΠἠνευμα
εθοταβ ἠνωϋ χω ναϋ εβολ.

Σοταν δε αϋωανεν εθνωϋ εδοϋν
εἠεϋνασση νευ νιαρχη νευ
νιεζοτσια ἠπερϋρωοϋϋ ξε πωσ ιε οϋ
πε ετετενναεροϋ ἠμοϋ ιε οϋ πε
ετετενναχοϋ.

Πἠνευμα ταρ εθοταβ
νατσαβωτεν δεν ϋοϋνωϋ ετε ἠμαϋ
εἠεθνασεμἠϋα ἠχοτοϋ.

*Πἠνωϋ φα Πεννωϋϋ πε ωα ενεε
ἠτε νι ενεε: ἠμην.*

before the angels of God.

But he who denies Me
before men will be denied
before the angels of God.

And anyone who speaks
a word against the Son of
Man, it will be forgiven
him; but to him who
blasphemes against the
Holy Spirit, it will not be
forgiven.

Now when they bring
you to the synagogues and
magistrates and authorities,
do not worry about how or
what you should answer, or
what you should say.

For the Holy Spirit will
teach you in that very hour
what you ought to say.

Glory be to God forever.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑνὲς Πάυλου Πιὰποστολῶς

<p>Παῦλος φέβωκ ἁΠενδοῖς Ἰησοῦς Πιχρίστος: πιὰποστολῶς ἐθαθευ: φῆεταῦθαυφ ἐπιζωυεννοῦφι ἵτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Second epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته علينا آمين.</p>
<p>Ἐ Κορινθίους ι: α̅ - ιη̅</p>	<p>2 Corinthians 10: 1 - 18</p>	<p>2 كورنثوس 10 : 1 - 18</p>
<p>Ἄνοκ δε Παῦλος τ̅τ̅εο ἔρωτεν ἐβολ ζιτεν τ̅μετρεματω νευ τ̅μετέπικης ἵτε Πιχρίστος ζωσ ειθεβινοῦτ μεν ζεν θηνοῦ ἁπετενἁθο: εἰσαβολ δε ἁμωτεν παρητ ταχροῦτ ζεν θηνοῦ.</p> <p>Ἰ̅τωβζ δε εθριωπι εἰταχροῦτ ἵηητ ἵτ̅ζαρωτεν αν ζεν παιθωτ ἵηητ φαι ἐτ̅μενὶ ἔροφ ἔερτολμαν ἐ̅ρηι ἔχεν ζανονον ηαι εθμενὶ ἔρον χε ανμωπι κατα καρζ.</p> <p>Ενμωπι ζαρ κατα καρζ ηανοι ἁματοι αν κατα καρζ.</p> <p>Πιζοπλον ζαρ ἵτε τεμμετωμοι ζανκαρρικον αν νε αλλα ζανζου ἵτε Φνοῦτ̅ νε εγγορρωρ ἵτε ηηετχορ.</p>	<p>Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ, who in presence am lowly among you, but being absent am bold toward you.</p> <p>But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.</p> <p>For though we walk in the flesh, we do not war according to the flesh.</p> <p>For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,</p>	<p>ثُمَّ أَطْلُبُ الْيُكْمَ بِوَدَاعَةِ الْمَسِيحِ وَجِلْمِهِ، أَنَا نَفْسِي بُولُسُ الَّذِي فِي الْحَضْرَةِ دَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي الْغَيْبَةِ فَمُتَجَسِّرٌ عَلَيْكُمْ.</p> <p>وَلَكِنْ أَطْلُبُ أَنْ لَا أُتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي سَأُجْتَرِّئُ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنَا نَسْتَلِكُ حَسَبَ الْجَسَدِ.</p> <p>لَأَنَّنَا وَإِنْ كُنَّا نَسْتَلِكُ فِي الْجَسَدِ، أَسْتَنَا حَسَبَ الْجَسَدِ نُحَارِبُ.</p> <p>إِذْ أَسْلِحَةٌ مُحَارِبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَدْمِ حُصُونٍ.</p>

Εγρωδτ εδρηι νηανσοδνι νεμ δισι
νιβεν εττωογν υμωογ εδρηι εχεν
πιεμι ντε φνογφ ογορ
επερεχμαλωτεγνι υμεγνι νιβεν εδονγ
δα πωτεμ υπιχριστος.

Ογορ ενσεβτωτ εβι υπεμπρωγ
υμετατωτεμ νιβεν εγωπ
αρωανμορ νζε πετενωτεμ.

Πτετενωγωτ ενηεγχι
υπετενυθο φηετε εθηνγ χη γε φα
Πιχριστος πε φαι ον μαρεφσοδνι εροφ
νηδρηι νδηντε γε κατα φρητ ετε νθοφ
φα Πιχριστος παρητ ανον εων να
Πιχριστος.

Εγωπ γαρ αρωανωογωγ υμοι
νηογδ εδρηι εχεν περωγυι ετα πβοις
τηιφ νηι ενκωτ ογορ νε πετερωδτ
αν ητνωγιπ αν.

Εινα ηταυτεμερ υφρητ νογαι
εγτρελι νωτεν εβολ ειτεν
νιεπιστολη.

Χε νιεπιστολη μεν πεχαφ σερωγ
ογορ σεχορ: τπαρογσι δε ητε
πισωμα ογασθενης τε ογορ πισασι
ωηω

Φαι ον μαρεφμεγνι εροφ νζε φαι
υπαρητ γε κατα φρητ ετενοι υμοφ

casting down arguments
and every high thing that
exalts itself against the
knowledge of God, bringing
every thought into captivity
to the obedience of Christ,

and being ready to
punish all disobedience
when your obedience is
fulfilled.

Do you look at things
according to the outward
appearance? If anyone is
convinced in himself that he
is Christ's, let him again
consider this in himself, that
just as he is Christ's, even
so we are Christ's.

For even if I should
boast somewhat more about
our authority, which The
Lord gave us for edification
and not for your destruction,
I shall not be ashamed,

lest I seem to terrify you
by letters.

“For his letters,” they
say, “are weighty and
powerful, but his bodily
presence is weak, and his
speech contemptible.”

Let such a person
consider this, that what we
are in word by letters when
we are absent, such we will

هادمين ظنوناً وكلّ علو يرتفع
ضد معرفة الله، ومستأسرين كلّ
فكر إلى طاعة المسيح.

ومستعدين لأن ننتقم على كلّ
عصيان، متى كملت طاعتكم.

انظرون إلى ما هو حسب
الحضرة؟ إن وثق أحد بنفسه أنه
للمسيح، فليحسب هذا أيضاً من
نفسه: أنه كما هو للمسيح، كذلك
نحن أيضاً للمسيح.

فأبي وإن افتخرت شيئاً أكثر
بسطانتي الذي أعطانا إياه الرب
لبنياتكم لا لهدمكم، لا أوجل.

لئلا أظهر كأني أخيفكم بالرسائل.

لأنه يقول: «الرسائل ثقيلة
وقوية، وأما حضور الجسد
فضعيف والكلام حقير».

مثل هذا فليحسب أننا كما نحن في
الكلام بالرسائل ونحن غائبون،
هكذا نكون أيضاً بالفعل ونحن
حاضرون.

δεν ἵκασι ἐβολ ζιτεν νιέπιστολη
 ενχη δατεν θηνοῦ αν: φαι οη πε
 ἠφρητ ἔτενοι ἠμοϋ δεν πζωβ ενχη
 δατεν θηνοῦ.

Πτενερολυμαν γαρ αν
 ἔτενωθεν ιε ἔϋιτεν ἔθανοτον και
 ετταρο ἠμωοῦ ἔρατοῦ ἠματὰτοῦ
 ἀλλα ἠθωοῦ ἠδρηι ἠδητοῦ εϋϋι
 ἠμωοῦ οτοϋ εϋθωντεν ἠμωοῦ ἔρωοῦ
 ἠμιν ἠμωοῦ οτοϋ ἠσεκατ αν.

Διον δε νανωοῦτοῦ ἠμον αν
 δεν θανμετατατϋι ἀλλα κατα πϋϋι
 ἠτε πικανοῦν φηετα φνοῦτ θαϋϋι
 ναν εθρενφοϋ γραροϋ δεν οϋϋι νεϋ
 γαρωτεν.

Οῦ γαρ ζωϋ ἠτενφεϋ ἔρωτεν αν
 τενωοῦτεν ἠμον ἔρωτεν ἠζοῦο:
 ανφοϋ γαρ ἔρωτεν ζωτεν δεν
 περατσελιον ἠτε Πιχριστοϋ.

Ενωοῦτοῦ ἠμον αν δεν
 θανμετατατϋι δεν θανδici ἠϋεμμο:
 ἔοϋονταν δε ἠοϋζελπιϋ ἀρεϋαν
 πετενναϋτ αιι εθρεϋερνιϋτ δεν
 θηνοῦ κατα πενκανων εϋμετζοῦο.

Εϋϋεννοϋϋι νωτεν ἠνηετοι
 ἠνιϋτ ἔην δεν ογκανων ἠϋεμμο αν
 ἔρωοῦτοῦ ἠμον δεν νηετσεβτωτ.

also be in deed when we are present.

For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us, a sphere which especially includes you.

For we are not overextending ourselves, as though our authority did not extend to you, for it was to you that we came with the gospel of Christ;

not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

لَا تَنَا لَا نَجْتَرِي أَنْ نَعُدَّ أَنْفُسَنَا بَيْنَ قَوْمٍ مِنَ الَّذِينَ يَمْدَحُونَ أَنْفُسَهُمْ، وَلَا أَنْ نُقَابِلَ أَنْفُسَنَا بِهِمْ. بَلْ هُمْ إِذْ يَفِيْسُونَ أَنْفُسَهُمْ عَلَى أَنْفُسِهِمْ، وَيُقَابِلُونَ أَنْفُسَهُمْ بِأَنْفُسِهِمْ، لَا يَفْهَمُونَ.

وَلَكِنْ نَحْنُ لَا نَفْتَخِرُ إِلَى مَا لَا يُقَاسُ، بَلْ حَسَبَ قِيَاسِ الْقَانُونِ الَّذِي قَسَمَهُ لَنَا اللَّهُ، قِيَاسًا لِلْبُلُوغِ إِلَيْكُمْ أَيْضًا.

لَا تَنَا لَا نَمُدِّدُ أَنْفُسَنَا كَمَا تَنَا لَسْنَا نَبْلُغُ إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي أَنْجِيلِ الْمَسِيحِ.

غَيْرَ مُفْتَخِرِينَ إِلَى مَا لَا يُقَاسُ فِي أَتْعَابِ آخَرِينَ، بَلْ رَاجِينَ إِذَا نَمَا إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ قَانُونِنَا بِزِيَادَةِ.

لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَخِرَ بِالْأُمُورِ الْمُعَدَّةِ فِي قَانُونِ غَيْرِنَا.

Φη δε εγωορωοτ υμοο
μαρεορωορωοτ υμοο ρεν Πβοοο.

Φη ραρ αν ετταοο υμοο ερατ
υμαρατ πε πωτωπ αλλα φηετε
Πβοοο ναταοοο ερατ.

*Πρμωτ ραρ νεμωτεν νεμ
τρηρηνη ενσοπ: ρε αμην εσεωωπι.*

But “he who glories, let
him glory in The Lord.”

For not he who
commends himself is
approved, but whom The
Lord commends.

*The grace of God the
Father be with you all.
Amen.*

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَحِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ
الْمُرْغَى، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ ρεν πε πωοωτ
νεπιστωλη νετε πενωτ Πετροο.
Δμην. Ναμηνρα ρ.

The Catholic epistle of
the first epistle of our father
St. Peter. May his blessings
be with us all. Amen. My
beloved.

الكاثوليكون من رسالة معلمنا
بطرس الأولي، بركته المقدسة
تكون معنا. أمين. يا احبابي.

α Πετροο Δ: α - ια

1 Peter 4: 1 - 11

1 بطرس 4: 1 - 11

Πιχριστωο οτη εταρωεπικαο ρεν
τρωρ εερηνι ερωο: οτωο νεωτεν
ρωτεν ρηκ θηνοτ υπαομοτ ρε
φηεταρβωκαο ρεν τρωρ ρρατωο
εβολ ρα φνωο.

Therefore, since Christ
suffered for us in the flesh,
arm yourselves also with the
same mind, for he who has
suffered in the flesh has
ceased from sin.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،
تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النَّيَّةِ. فَإِنَّ
مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ
الْخَطِيئَةِ.

Επιζιντερωτεωωπι ρε ρεν
ρανεπρωμια ηρωοι αλλα πεπει νετε
περωο ρεν τρωρ νεταρω ρεν
φρωω υφνωτ.

that he no longer should
live the rest of his time in
the flesh for the lusts of
men, but for the will of
God.

لِكَيْ لَا يَعِيشَ أَيْضاً الزَّمَانَ الْبَاقِي
فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ
لِإِرَادَةِ اللَّهِ.

Κην ραρ ερωτεν υπισωοτ εταρσινι
ερετενιρι υφρωω ηνιεθνοο
ερετενωω ηρηνι ρεν ρανρωοο νεμ
ρανεπρωμια νεμ ρανθωοι νορωο ηρητ
νεμ ρανρωοο νεμ ρανρωο νεμ

For we have spent
enough of our past lifetime
in doing the will of the
Gentiles; when we walked
in lewdness lusts,
drunkenness, revelries,
drinking parties, and
abominable idolatries.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى
يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَمِ،
سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،
وَأِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،
وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ
الْمُحْرَمَةِ.

ζΑΝΘΟ ὠΒΟΨ ὠΜΕΤΨΕΜΨΕ ΙΔΩΛΟΝ.

ΕΤΕ ΦΗ ΠΕ ΕΤΟΤΟΙ ἠΨΕΜΜΟ ἠΨΗΤΨ
ἠΤΕΤΕΝΒΟΨΙ ΝΕΜΩΟΥ ΔΝ ΕΨΟΥΝ ΕΠΙΦΩΝ
ΕΒΟΛ ΡΩ ἠΤΕ ΨΜΕΤΑΤΟΥΖΑΙ ΕΥΖΕΟΥΑ.

ΠΗΘΗΝΑΨ ΛΟΣΟΣ ὠΦΗΕΤΨΕΒΤΩΤ
ΕΨΖΑΠ ΕΝΗΕΤΟΝΨ ΝΕΜ ΝΗΘΩΟΥΤ.

ΕΘΒΕ ΦΑΙ ΓΑΡ ΔΥΖΙΨΕΝΝΟΥΨΙ
ἠΝΙΚΕΡΕΨΜΩΟΥΤ ΨΙΝΑ ἠΨΕΨΖΑΠ ΜΕΝ
ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΨΕΝ ἠΨΑΡΨ:
ἠΤΟΥΩΝΨ ΔΕ ΚΑΤΑ ΦΝΟΥΨ ΨΕΝ
ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΔΨΨΩΝΤ:
ΨΕΜΚΑΨ ΟΥΝ ΟΥΟΖ ΡΩΙΨ ΨΕΝ
ΝΙΠΡΟΨΕΥΧΗ.

ΨΟΥΡΠ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΜΑΡΕ
ΨΔΨΑΠΗ ΨΩΠΙ ΕΨΜΗΝ ΨΕΝ ΘΗΝΟΥ
ΕΝΕΤΕΝΕΡΗΟΥ ΨΕ ΨΔΨΑΠΗ ΕΨΔΨΩΒΨ
ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ἠΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ὠΜΑΨΕΜΜΟ ΕΨΟΥΝ
ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ἠΑΤΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΨΜΟΥΤ
ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΕΜΨΙ ἠΨΗΤΨ ΨΑΡΙ
ΨΑΡΨΤΕΝ ὠΦΗΨ ἠΖΑΝΟΙΚΟΝΟΜΟΣ
ΕΝΑΝΕΥ ἠΤΕ ΠΙΨΜΟΥΤ ἠΤΕ ΦΝΟΥΨ ἠΟΥΘΟ
ἠΡΗΨ.

ΦΗΘΗΝΑΨΑΨΙ ΨΩΨ ΖΑΝΨΑΨΙ ἠΤΕ
ΦΝΟΥΨ: ΦΗΘΗΝΑΨΕΜΨΙ ΨΩΨ ΕΒΟΛ ΨΕΝ

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for "love will cover a multitude of sins."

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الْأَمْرُ الَّذِي فِيهِ يَسْتَفْرِئُونَ أَنْكُمْ لَأَسْتَمُّ بِرُكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةُ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَاباً لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِينَ الْأَحْيَاءَ وَالْأَمْوَاتِ.

فَاتَهُ لِأَجْلِ هَذَا بِشَرِّ الْمَوْتَى أَيْضاً، لَكِنِّي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنِّي لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنِّي قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّةً لَكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضاً بِلا دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضاً، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَنَوِّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لَكِنِّي يَتَمَجَّدُ اللَّهُ فِي كُلِّ

οΥΧΟΥ ΘΗΕΤΕ ΦΝΟΥΤΉ ΝΑΣΕΒΤΩΤΣ ΖΙΝΑ
 ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΝΤΕΥΒΙΩΟΥ ΝΖΕ ΦΝΟΥΤΉ
 ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΕΤΕ
 ΦΩΥ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΙΑΜΑΖΙ ΨΑ ΕΝΕΖ
 ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ. ΔΑΜΗΝ.

*ΠΑΣΗΝΟΥ ὑπερμενρε πικοςμος
 ουδε νηετωοπ δεν πικοςμος:
 πικοςμος νασινη νευ τερεπιθημια: φη
 δε επιρι ὑφοτωψ ὑφνουτ εναψωπι
 ψα ενεζ: αμην.*

him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

شَيْءٍ بِبِسُوءِ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الابد. آمين.

The Acts الإبركسيس

Πραξις ἴτε νενιοτΉ ΝΑΠΟΣΤΟΛΟΣ:
 ΕΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ.
 ΔΑΜΗΝ.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.

Πραξις ιβ: κε - ις: ιβ

Acts 12: 25 - 13: 12

أعمال 12 :13 – 25 :12

Βαρναβας δε νευ Σαυλος
 ΑΥΚΟΤΟΥ ΕΒΟΛ ΔΕΝ ΙΕΡΟΥΣΑΛΗΜ
 ΕΤΑΥΧΩΚ ΝΤΔΙΑΚΟΝΙΑ ΕΒΟΛ ΕΑΥΤΙΝΙ
 ὑΠΚΕΛΩΔΑΝΗΝΣ ΝΕΜΩΟΥ ΦΗΕΤΑΥΤΡΕΝΟΥ
 ΖΕ ΜΑΡΚΟΣ.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

وَرَجَعَ بَرْنَابَا وَسَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَلَا الْخِدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمَلَقَبَ مَرْقُسَ.

Πε ουον ΖΑΝΠΡΟΦΗΤΗΣ ΔΕ ΝΕΜ
 ΖΑΝΡΕΥΤΕΣΩ ΔΕΝ ΤΕΚΚΛΗΣΙΑ ΝΤΕ
 ΤΑΝΘΟΥΧΙΑ ΒΑΡΝΑΒΑΣ ΝΕΜ ΣΙΜΩΝ
 ΦΗΕΤΟΥΜΟΥΤ ΕΡΟΥ ΧΕ ΠΙΣΕΡ ΝΕΜ
 ΛΟΥΚΙΟΣ ΠΙΚΥΡΙΝΝΕΟΣ ΝΕΜ ΜΑΝΑΗΝ
 ΠΙΨΦΗΡ ΝΨΑΝΨ ΝΤΕ ΗΡΩΔΗΣ

Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا وَسِمَعَانُ الَّذِي يُدْعَى نِيَجَرَ وَلُوكْيُوسُ الْقَيْرَوَانِيُّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَسَاوُلُ.

πιτετραρχης νεμ Καυλος.

Ετυμεωι δε ἔπιβοις οτοθ
εγερνηστεν πεξε Πιπνευμα εθοταβ
ξε φωρξ νηι ἐβολ ἔβαρναβας νεμ
Καυλος ἐπιβωβ ἐταιθαρομ ἔροϋ.

Ποτε ἀγερνηστεν οτοθ
ἐταρτωβ οτοθ ἐταρχα χιζ ἐχωτ
οτοθ ἀρχατ ἐβολ.

Πῶσοι μεν οτη ἐτανοροποι
ἐβολ ριτεν Πιπνευμα εθοταβ ἀτι
ἐρηνι ἐσελεγκια οτοθ ἐβολ ἔματ
ἀπερωτ ἐΚυρος.

Οτοθ ἐτατι ἐσαλαμινη ναρτωιω
ἔπιχαχι ἔτε Φνοτ δεν νικηναδωγη
ἔτε νιλοτδαι: ναρε ἔκειωαννης δε
νεμωτ εροι ἔρεϋμεωι.

Εταρσεν τνησο δε τηρς ωα
ἐρηνι ἐπαφοτ ἀρχιω ἔνορωμι ἔαχω
ἔψευδοπροφητης ἔνιλοτδαι ἐπεφραν
πε βαρ Ιεσοτ.

Φαι ἐναρχη νεμ πιὰνοτπατοσ
Сергийс Павлос ορωμι ἔκατρηт: φαι
δε αϋμοτ ἐβαρναβας νεμ Καυλος
ναρκωτ ἐσωτεμ ἐπιχαχι ἔτε Φνοτ.

Ναϋτ δε ἐδοτη ἐρατ ἔξε
Ελτωμασ πιὰχω ἐωατοραθεμ πεφραν
σαρ ἔπαρητ εϋκωτ ἔσα φενθ

As they ministered to
The Lord and fasted, the
Holy Spirit said, “Now
separate to Me Barnabas
and Saul for the work to
which I have called them.”

Then, having fasted and
prayed, and laid hands on
them, they sent them away.

So, being sent out by the
Holy Spirit, they went down
to Seleucia, and from there
they sailed to Cyprus.

And when they arrived
in Salamis, they preached
the word of God in the
synagogues of the Jews.
They also had John as their
assistant.

Now when they had
gone through the island to
Paphos, they found a certain
sorcerer, a false prophet, a
Jew whose name was Bar-
Jesus,

who was with the
proconsul, Sergius Paulus,
an intelligent man. This
man called for Barnabas and
Saul and sought to hear the
word of God.

But Elymas the sorcerer,
for so his name is translated,
withstood them, seeking to
turn the proconsul away
from the faith.

وَبَيِّنَمَا هُمْ يَخْدُمُونَ الرَّبَّ
وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ:
«أَفْرُزُوا لِي بَرْنَابَا وَسَاوُلَ لِلْعَمَلِ
الَّذِي دَعَوْتُهُمَا إِلَيْهِ

فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا
عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْفَوْهُمَا.

فَهَذَا إِذْ أُرْسِلَا مِنَ الرُّوحِ الْقُدُسِ
انْحَدَرَا إِلَى سَلُوكِيَا وَمِنْ هُنَاكَ
سَافَرَا فِي الْبَحْرِ إِلَى قَيْرُسَ.

وَلَمَّا صَارَا فِي سَلَامِيسَ نَادِيَا
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَازَا الْجَزِيرَةَ إِلَى پَافُوسَ
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا
يَهُودِيًّا اسْمُهُ بَارِيسُوعُ.

كَانَ مَعَ الْوَالِي سَرَجِيُوسَ پُولُسَ
وَهُوَ رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا
وَسَاوُلَ وَالتَّمَسَ أَنْ يَسْمَعَ كَلِمَةَ
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرِ لِأَنَّ هَكَذَا
يُنْرَجَمُ اسْمُهُ طَالِبًا أَنْ يُفْسِدَ الْوَالِي
عَنِ الْإِيمَانِ.

πιδανθηπατος εβολ ζεν φναζ†.

Савлос δε ετε Παυλος πε
εταρμος εβολ ζεν Πιπνευμα εθοραβ.

Πεχαρ: ω φθεομεζ νχροϋ νιβεν
νευ πετρωου νιβεν ππυρι ντε
πιδιαβολος πιζασι ντε θυμι νιβεν
νκχω ντοτκ εβολ αν εκφωνε
ννιμωιτ ετσοϋτων ντε Πβοις.

Οτοζ †νοϋ ρηππε ις τχιζ υΠβοις
εσει εδρηι εξωκ οτοζ εκεϋωπι εκοι
υβελλε νχναϋ υφρη αν ωα οϋχοϋ:
οτοζ σατοτϋ αϋρει εδρηι εξωϋ νζε
οϋελολ νευ οϋχακι οτοζ ναϋκω†
εϋϋινη νσα φθεονα†τοτϋ.

Тοτε εταρμαϋ νζε πιδανθηπατος
εφηεταρϋωπι αϋναζ† εϋερϋφρηι
εζεν †εβω ντε Πβοις.

*Πιζασι δε ντε Πβοις εϋελαι οτοζ
εϋελαϋαι: εϋελαμαζι οτοζ εϋεταϋρο:
ζεν †αζια νεκκλησια ντε Φνοϋ†:
αμην.*

Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him.

and said, “O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of The Lord?

And now, indeed, the hand of The Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Then the proconsul believed, when he saw what had been done, being astonished at the teaching of The Lord.

The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

وَأَمَّا سَاوُلُ الَّذِي هُوَ بُولُسُ أَيْضًا فَامْتَلَأَ مِنَ الرُّوحِ الْقُدُسِ وَشَخَّصَ إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمُمْتَلِئُ كُلَّ عَشِّ وَكُلِّ خُبْتٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ كُلِّ بَرٍّ! أَلَا تَرَأَى تَفْسِدُ سُبُلَ اللَّهِ الْمُسْتَقِيمَةَ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى حِينٍ». فِي الْحَالِ سَقَطَ عَلَيْهِ ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورُ مُتَمَسِّبًا مَنْ يَفُودُهُ بِيَدِهِ.

فَالْوَالِي حِينَئِذٍ لَمَّا رَأَى مَا جَرَى أَمِنَ مُنْذَهَشًا مِنْ تَعْلِيمِ الرَّبِّ.

لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. أمين.

Synaxarium of Baramudah 28

سنكسار اليوم الثامن والعشرون من شهر برمودة

1. The Martyrdom of St. Milius, the Ascetic

1. The Martyrdom of St. Milius, the Ascetic

On this day, St. Milius, the ascetic, was martyred. This father was an ascetic and striver all the days of his life. He dwelt in a cave with his two disciples, Joshua

1. استشهاد القديس ميلْيوس الناسك

1. استشهاد القديس ميلْيوس الناسك

في مثل هذا اليوم استشهاد القديس ميلْيوس. كان هذا الأب ناسكاً ومجاهداً طول أيامه، ساكناً مع تلميذيه، يشوع ويوسف، في مغارة

and Joseph, in Mount Khurasan.

The two sons of the king of Khurasan went out to hunt wild animals and they set up their nets. This Saint fell in their net, and he was dressed in sackcloth made of hair. When they saw him, they were afraid of him and asked him, "Who are you, and where did you come from?" He replied, "I am a sinful man and I dwell here in this mount to worship The Lord Jesus Christ the Son of the Living God." They told him, "There is no God except the sun and the fire, now come and worship them lest we kill you." He answered them, "These things have been created by God. You are not aware of the truth. It is preferable for you to worship the true God, the creator of all these things."

They asked him, "Do you claim that He Whom the Jews crucified is God?" He said to them, "Yes. He Who was crucified for our sins, and Who was killed and died, is God indeed." The two princes were raged of him. They seized his two disciples, tortured, and slew them.

As for St. Milius, they continued to torture him for two weeks. Finally, they made him stand up between them and shot arrows at him until he departed in peace, and received the crown of martyrdom.

On the following day, they went on hunting, followed a wild beast, and shot arrows at him, and God turned their arrows into their own hearts, killing them.

May the blessing of his prayers be with us all. Amen.
And Glory be God, now and forever. Amen.

بجبل خوراسان.
وحدث أن خرج ولدا ملك خوراسان لصيد
الوحوش ونصبا شباكهما، فوقع هذا القديس
دأخلها. وكان لايسأ ثوباً من الشعر. فلما رأياه
خافا منه وسألاه قائلين: "من أنت ومن أين
أتيت؟" فأجابهما قائلاً: "أنا إنسان خاطئ،
ساكن في هذا الجبل لعبادة الرب يسوع
المسيح ابن الله الحي". فقالا له: "ليس إله
إلا الشمس والنار. فتقدم وقدم لهما قرباناً
الآن والإلا قتلناك". فأجابهما: "إن هذه من
صنع الله وأنتم لا تعرفان الحق. الأفضل لكما
أن تعبدا الإله الحقيقي، خالق هذه كلها".
فقالا له: "أتزعم أن المصلوب من اليهود
إله؟" فقال: "نعم. ذاك الذي صلب الخطية
وأما الموت هو الإله". فحنق الاثنان عليه
وأمسكا تلميذه وعذباهما ثم قتلاهما.
وظلا يعذبان القديس مدة أسبوعين. أخيراً
وقف أحدهما من خلفه والأخر من الأمام
ليضرباه بالسهام. ورماه الواحد من هنا
والآخر من هناك، حتى تنيح بسلام ونال إكليل
الشهادة.
وفي الغد ركضا وراء وحش، وضرباه
بالسهام. فعاد سهم كل واحد منهما إلى قلبه،
فمات الاثنان.
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 ᾠδ: ε

Psalm 45: 3, 4

المزمور 44: 5

Ποῦρ ἡ τεκμηρί ἐπεκάλου: φηέτε
οἶνον ὄρου ἕμοι: ἡ ἔρηι δειν
τεκμετβερι νεμ πεκκα: βωλκ μαματ
ἀριστρο. Ἀλληλοῖα.

Gird Your sword upon
Your thigh, O Mighty One,
with Your glory and Your
majesty. And in Your
majesty ride prosperously.
Alleluia.

تقلد سيفك على فخذك أيها القوى،
بجلالك وجمالك. استله وانجح
واملك. هليلويا.

The Liturgy Gospel إنجيل القديس

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστωσις ἐβὼλ θεν πιερασσελιον εθοραβ κατα Βατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
<p>Βατθεον ιβ: θ - κς</p>	<p>Matthew 12: 9 - 23</p>	<p>متي 12: 9 - 23</p>
<p>Οτοθ εταρονωτεβ ἐβὼλ ἕματ αρι ἐδοτην ετονευνασωση.</p>	<p>Now when He had departed from there, He went into their synagogue.</p>	<p>ثَمَّ أَنْصَرَفَ مِنْ هُنَاكَ وَجَاءَ إِلَى مَجْمَعِهِمْ.</p>
<p>Οτοθ ις οτρωμι ἐρε τεψχιζ ψοτωοτ οτοθ ατψγενη ετρω ἕμοσ κε αν ὅψε ἕερφλαθρι θεν ἕαββατον θινα ἕεερκαθητοριν ἐροψ.</p>	<p>And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse Him.</p>	<p>وَإِذَا إِنْسَانٌ يَدُهُ يَابِسَةٌ فَسَأَلُوهُ: «هَلْ يَحِلُّ الْإِبْرَاءُ فِي السَّبُّوتِ؟» لِكَيْ يَشْتَكُوا عَلَيْهِ.</p>
<p>Πθοψ δε πεχαψ νωοτ: κε νιμ ἕρωμι ετθεν θηνοτ ἐτε οτονετεψ οτἕσωοτ ἕματ οτοθ ἕτε φαι θει εοτψικ θεν ἕαββατον μη ἕναλμοι ἕμοψ αν ἕτεψτοτνοσψ.</p>	<p>Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"</p>	<p>فَقَالَ لَهُمْ: «أَيُّ إِنْسَانٍ مِنْكُمْ يَكُونُ لَهُ خَرُوفٌ وَاحِدٌ فَإِنْ سَقَطَ هَذَا فِي السَّبُّوتِ فِي حُفْرَةٍ أَمَا يُمَسِكُهُ وَيُقِيمُهُ؟»</p>
<p>Ιε οτοθ οτρωμι κε οτοτ εοτἕσωοτ ἕατηρ θωστε ὅψε ἕερ πεθνανεψ θεν νιαββατον.</p>	<p>Of how much more value then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath."</p>	<p>فَالْإِنْسَانُ كَمْ هُوَ أَفْضَلُ مِنَ الْخَرُوفِ! إِذَا يَحِلُّ فِعْلُ الْخَيْرِ فِي السَّبُّوتِ.»</p>
<p>Ποτε πεχαψ ἕπρωμι κε σοττεν τεψχιζ ἐβὼλ οτοθ αψσοττωνσ οτοθ ασοτλαι ἕφρητ ἕτχετ.</p>	<p>Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other.</p>	<p>ثَمَّ قَالَ لِلْإِنْسَانِ: «مُدِّ يَدَكَ.» فَمَدَّهَا. فَعَادَتْ صَحِيحَةً كَمَا لِالْآخَرَى.</p>

Ἐταῖ δὲ ἐβόλῃ ἦν ἐπιφάρισαι
ἀπερ οὐκοῦν θάρου εἶνα ἵσεταικου.

Ἰησοῦ δὲ ἐταρεῖμι ἀφουώτεβ ἐβόλῃ
ἕματ οὐοσ ἀτουάου ἵσωφ ἦνε
εἰαννιωτ ἕμνω οὐοσ ἀφερφαδρι
ἐρωου τηρου.

Ἀφερῆπιτιμαν ἠωου εἶνα
ἵσεῦτεμοουοσ εἶβόλ.

Εἶνα ἵτερεζωκ ἐβόλ ἦνε
φεῖταρεζου ἐβόλ εἰτοτε ἵησαῖα
πῆροφητης ερεζω ἕμοσ.

Ἐε εἰηπε ἵσ Παάλου φηῖταρεαννι
Παμενριτ φηῖτα ταψυχη τματ
ἵδητε εἶεζω ἕΠαῖνεμα εἰζωφ
ερεταμε ἵεθνοσ ερεαπ.

Ἰνεεῦδῆνην οὔδε ἵνεεῦω ἐβόλ
οὔδε ἵνε οὔαι σωτεμ ἕτερεῖμη δειν
ἵπῆλατιὰ.

Οὔκαῦ ερεεμδωμ ἵνεεκαῦφ:
οὔοσ οὔοσ εροι ἵχερεμτς ἵνεερενοσ
ῶατερεἰοῖ ἕπιεαπ ερεῖρο.

Οὔοσ ἵεθνοσ ερεερεελαπ
ἐΠερεαν.

Ἰοτε ἀνιῖ ναφ ἵοῖβελλε ἕοῖο
οὔδεμων νεμαφ οὔοσ εροι ἵεβο οὔοσ
ἀφερφαδρι ἐροφ: εωστε ἵτε πῆβο σαζι

Then the Pharisees went out and plotted against Him, how they might destroy Him.

But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.

Yet He warned them not to make Him known,

that it might be fulfilled which was spoken by Isaiah the prophet, saying:

‘Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

He will not quarrel nor cry out, nor will anyone hear His voice in the streets.

A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory.

And in His name Gentiles will trust.”

Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.

فَلَمَّا خَرَجَ الْفَرِيسِيُّونَ تَشَاوَرُوا عَلَيْهِ لِكَيْ يُهْلِكُوهُ.

فَعَلِمَ يَسُوعُ وَأَنْصَرَفَ مِنْ هُنَاكَ. وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ جَمِيعًا.

وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ.

لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

«هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي الَّذِي سَرَّتْ بِهِ نَفْسِي. أَضَعُ رُوحِي عَلَيْهِ فَيُخْبِرُ الْأُمَّمَ بِالْحَقِّ.

لَا يُخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ أَحَدٌ فِي الشُّوَارِعِ صَوْتَهُ.

قَصَبَةً مَرْضُوضَةً لَا يَقْصِفُ وَفَتِيلَةً مَدَخَنَةً لَا يُطْفِئُ حَتَّى يُخْرَجَ الْحَقُّ إِلَى الْنُصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَّمِ.»

حِينَئِذٍ أُحْضِرَ إِلَيْهِ مَجْنُونٌ أَعْمَى وَأَخْرَسٌ فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

ογορ ἠτερνατ ἔβολ.

Παττωμτ δε τηροτ πε ἠξε νιωνω
ογορ ναττω ἔμοοο γε μη φαι αν πε
Πωηρι ἠΔατιΔ.

*Πῶοοτ φα Πεννοοττ πε ωα ἔνεε
ἠτε νι ἔνεε: ἄμην.*

And all the multitudes
were amazed and said,
“Could this be the Son of
David?”

Glory be to God forever.

فَبُهتَ كُلُّ الْجُمُوعِ وَقَالُوا: «أَلَعَلَّ
هَذَا هُوَ ابْنُ دَاوُدَ؟»

والمجد لله دائماً.

Katameros Readings for the 29th Day of Baramudah

قطمارس قراءات اليوم التاسع والعشرون من شهر برمودة المبارك

ΚΟΥΧΟΥΤ ΨΙΤ ΝΕΖΟΥΤ ἈΠΙΑΒΟΥΤ ΦΑΡΜΟΥΘΙ

ΡΟΥΖΙ

Vespers Psalm

مزمور العشية

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ε: ια, ιβ	Psalm 5: 11, 12	المزمور 5: 11، 12
<p>Υαροτογνοϋ ἄμωϋ ἵνε οϋτον νιβεν ετερζελπις ἐροκ: εἰθέεληλ ψα ἐνεϋ: χε ἵθοκ ακϋμοϋ ἐπιῶμη Πβοις: ἄφρητ ἵνογροπλον ἵτε οϋτματ: ακτ ἵνογχολμ ἐζων. Ἀλληλοια.</p>	<p>Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.</p>	<p>وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. هلليويا.</p>

Vespers Gospel

إنجيل العشية

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οτὰνασνωσις ἐβολ ζεν πιερασσελιον εθογαν κατὰ Υατθεον ασιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Υατθεον ι: κδ - λδ</p>	<p>Matthew 10: 24 - 33</p>	<p>متى 10: 24 - 33</p>
<p>Υιμον οτμαθητης εφοτοϋ ἐπεφρεφτςβω οτδε οτβωκ εφοτοϋ</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التَّالِمُ إِذْ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ἐπερβοις.

Κηη ἐπιμαθητῆς ἵτερερ ἄφρητ
ἄπερερετῆβω ογορ πιβωκ ἵτερερ
ἄφρητ ἄπερβοις: ιςχε πινεβηι
αυμοτῆ ἐρορ χε Βελζεβορλ πωσὸ
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμων
πετρωβς ταρ χε ἑναδωρπ ἐβολ αν:
ογδε ἄμων πετρηπ χε σεναεμι ἐρορ
αν.

Φηετῆχω ἄμωρ νωτεν δεν πῆακι
ἄχορ δεν φορωινη ογορ
φηετετενσωτεμ ἐρορ δεν
νετενμαωχ ριωω ἄμωρ ριχεν
νετενχενεφωρ.

Ογορ ἄπερερροτ δατῆη
ἄφηεθναδωτεβ ἄπετενσωμα:
τετενψυχη δε ἄμων ὡχομ ἄμωορ
ἐδοθβεσ: ἀριροτ δε ἵθορ δατῆη
ἄφηετε ογον ὡχομ ἄμωρ ἐτψυχη
νεμ πισωμα ἐτακωορ δεν τσεενηα.

Ἐη βαχ σνατ αν ἐτορτ ἄμωορ
ἐβολ δα ογτεβι ογορ ογαι ἐβολ
ἵδητορ ἵνερερχει ἐχεν 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.

Ἐπερερβοῦ ὄν τετενοῦτοτ ταρ
ἐοῦμῆϣ ἵβλζ.

Ὅτον νιβεν εῠναοῦωνε εῠβολ
ἵδῆτ ἠπεῠθο ἵνιρωμ ἵναοῦωνε
εῠβολ ἵδῆτϣ εῠ ἠπεῠθο ἠΠαιωτ
ετῆεν νιφῆνοῖ.

Φῆ δε εῠναχολτ εῠβολ ἠπεῠθο
ἵνιρωμ ἵναχολϣ εῠβολ εῠ ἠπεῠθο
ἠΠαιωτ ετῆεν νιφῆνοῖ.

*Πῶσοϣ φα Πεννοῦϣ πε: ϣα ἐνεε
ἵτε νιῠνεε: ἰμῆν.*

Do not fear therefore;
you are of more value than
many sparrows.

Therefore, whoever
confesses Me before men,
him I will also confess
before My Father who is in
heaven.

But whoever denies Me
before men, him I will also
deny before My Father who
is in heaven.

*Glory be to God
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

والمجد لله دائماً

Ψωπ

Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμοϣ τω Δαυιδ Δσ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῠωοῦ ἵθελτψιϣ ἵτε νιῠμῆνι:
οῠοε εῠναναεμοῠ ἵνε Πβοιϣ εῠβολ
ἵδῆτοῠ τῆροῠ: Πβοιϣ ναῠρεε ἐνοῠκαϣ
τῆροῠ: οῠαι εῠβολ ἵδῆτοῠ τῆροῠ
ἵνεεϣλοϣλεϣ. Ἀλλῆλοῠα.

Many are the afflictions
of the righteous: but The
Lord delivers him out of
them all. He guards all his
bones; not one of them is
broken. Alleluia.

كثيرة هي آحزان الصديقين، ومن
جميعها ينجيهم الرب، يحفظ الرب
جميع عظامهم، وواحدة منها لا
تنكسر. هليلويا.

Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of The Lord,
our Lord, God, Savior, and King of us all, Jesus Christ the
Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

<p>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ᾖΕΝ 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 ᾖΕΝ ΝΗΕΘΝΗΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΠΤΟΥΟΥΩΥΤ.</p> <p>ΠΑΙ ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΜ ΒΗΘCΑΙΔΑ ἸΤΕ ΨΑΛΙΛΕᾶ ΟΥΟΘ ΝΑΥΨΘ ἔΡΟΥ ΠΕ ΕΥΣΩ ἄΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p> <p>ΔΕΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑΥΖΟC ἸΑΝΔΡΕΑC: ΑΝΔΡΕΑC ΔΕ ΟΝ ΝΕΜ ΦΙΛΙΠΠΟC ΑΥΙ ΑΥΖΟC ἸΙΗCΟΥC.</p> <p>ΙΗCΟΥC ΔΕ ἔΤΑΥΕΡΟΥᾶ ΠΕΖΑΥ ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΤΕ ΠΩΗΡΙ ἄΦΡΩΜΙ ΘΙῶΟΥ.</p> <p>ΔΜΗΝ ἄΜΗΝ ΨΧΩ ἄΜΟC ΝΩΤΕΝ ΧΕ ἄΡΕΨΤΕΜ ΨΝΑΦΡΙ ἸCΟΥᾶ ΘΕΙ ΘΙΧΕΝ ΠΙΚΑΘΙ ΟΥΟΘ ἸΤΕCΜΟΥ ἸΘΟC ἄΜΑΥΑΤC ἔΨΑCΨΩΠΙ: ἔΨΩΠ ΔΕ ΑCΨΑΝΜΟΥ ΨΑCΕΝ ΟΥΜΗΨ ἸΟΥΤΑΘ ἔΒΟΛ.</p> <p>ΦΗΘΜΕΙ ἸΤΕΨΨΥΧΗ ΕΥἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟC Ψ ἸΤΕΨΨΥΧΗ ἸΞΡΗΙ ᾖΕΝ ΠΑΙΚΟΜΟC ΕΥἔἄΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</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>Philip came and told Andrew, and in turn Andrew and Philip told Jesus.</p> <p>But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.</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>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>وَكَانَ أَنَاSٌ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p> <p>فَتَقَدَّمَ هُولَاءُ إِلَى فِيلِپُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p> <p>فَأَتَى فِيلِپُّسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِپُّسُ لِيَسُوعَ.</p> <p>وَأَمَّا يَسُوعُ فَاجَابَهُمَا قَائِلًا: قَدْ أَتَتِ السَّاعَةُ لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ.</p> <p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَقَعْ حَبَّةُ الْحِنْطَةِ فِي الْأَرْضِ وَتَمُتْ فَهِيَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.</p> <p>مَنْ يُحِبُّ نَفْسَهُ يُهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηναυεμυι υμοι μαρεφοταυε
 νρω οτοθ φυα ετωπο υμοσ ερεωωπι
 υματ νεμηι νξε παρεωεμυι οτοθ
 φηθηναερρεωεμυι νηι εναερτιμαν
 υμοσ νξε Παιωτ.

*Πωοτ φα Πεννοτ πε ωα ενεθ
 ντε νι ενεθ: αμην.*

If anyone serves Me, let
 him follow Me; and where I
 am, there My servant will
 be also. If anyone serves
 Me, him My Father will
 honor.

*Glory be to God
 forever.*

إِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي
 يُكْرِمُهُ الْآبُ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ντε πενθαδ Παυλος Πιποστολος

Παυλος φβωκ υπενδοις Ιησους
 Πιχριστος: πιποστολος εθαρευ:
 φηεταυθαυε επιρωεννοτυι ντε
 Φνοττ.

Paul, the servant of our
 Lord Jesus Christ, called to
 be an apostle, appointed to
 the Gospel of God. A
 chapter from the Second
 Epistle of our teacher St.
 Paul to the Corinthians.
 May his blessing be upon
 us. Amen.

البولس، فصل من رسالة معلمنا
 بولس الرسول الثانية إلى أهل
 كورنثوس، بركته المقدسة تكون
 معنا. آمين.

Β Ηικορινθιος ια: ιε - ιβ: ιβ

**2 Corinthians 11: 16 - 12:
 12**

2 كورنثوس 11 :16 - 12 :12

Παλιν τρω υμοσ μηπωσ ντε οται
 μενι εροι γε ανοκ οτατητ: υμον
 καν υφρητ νοτατητ ωοπτ ερωτεν
 εινα νταωοτυοτ υμοι εω νοτοκοτυ.

I say again, let no one
 think me a fool. If
 otherwise, at least receive
 me as a fool, that I also may
 boast a little.

أَقُولُ أَيْضًا: لَا يَظُنُّ أَحَدٌ أَنِّي عَبِيٌّ.
 وَإِلَّا فَاقْبَلُونِي وَلَوْ كَعَبِيٍّ، لِأَفْتَخِرَ
 أَنَا أَيْضًا قَلِيلًا.

Πετσαχι υμοσ ναιχω υμοσ αν
 κατα Πβοις αλλα εως εεν
 ουμετατητ νερηι εεν παιωι ντε

What I speak, I speak
 not according to The Lord,
 but as it were, foolishly, in
 this confidence of boasting.

الَّذِي أَتَكَلَّمُ بِهِ لَسْتُ أَتَكَلَّمُ بِهِ
 بِحَسَبِ الرَّبِّ، بَلْ كَأَنَّهُ فِي عِبَاوَةٍ،
 فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ.

παιδιού σου.

Επιδη οσον ουμηψ υουψου
μμουοϋ κατα σαϋζ ανοκ εω
†ναυουψου μμοι.

Θηδεωϋ σαϋ τετενερανεχεϋε
νηιατρητ ηνωτεν εανσαβεϋ.

†τετενερανεχεϋε σαϋ μηηετιρι
μμουτεν μβωκ: φηεθουμ μμουτεν
φηετβι ητεν θηνοϋ: φηετβιϋ μμουϋ
νεμ φηετβιοϋ εεν πετενεϋο.

Κατα ουψωψ †χω μμοϋ εωϋ εϋ
ανψωνη ανον: φη δε ετε οσον οϋαι
ναερτολμαν ηεητηϋ αιϋω μμοϋ εεν
οϋμετατρητ †ναερτολμαν εω.

Εαν εεβερεϋ νε ανοκ εω: εαν
Ιεραηλιτηϋ νε ανοκ εω: εαν εϋροϋ
ητε Δεβραμ νε: ανοκ εω.

Εαν Διακων ητε Πιϋριϋτοϋ νε:
αισαϋι εεν οϋϋϋι ηεητ ανοκ ηεοϋο:
ηεϋρη εεν εανηιϋ ηεοϋο: ηεϋρη εεν
εανψηψ: ηεοϋο ηεϋρη εεν
εανψτεκωϋ: εεν οϋμετεϋοϋο: εεν
εανμοϋ ηοϋμηψ ηκοπ.

Εβολ ειτοτοϋ ηηη Ιοϋδαι: αιβι
τιοϋ ηεμε σαϋ ηεψαψ ψατεν οϋαι.

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 الْأَعْيَاءَ، إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَتَّكُم تَحْتَمِلُونَ: إِنْ كَانَ أَحَدٌ يَسْتَعْبِدُكُمْ! إِنْ كَانَ أَحَدٌ يَأْكُلُكُمْ! إِنْ كَانَ أَحَدٌ يَأْخُذُكُمْ! إِنْ كَانَ أَحَدٌ يَرْتَفِعُ! إِنْ كَانَ أَحَدٌ يَضْرِبُكُمْ عَلَى وُجُوهِكُمْ!

عَلَى سَبِيلِ الْهَوَانِ أَقُولُ: كَيْفَ أَنَّنَا كُنَّا ضَعْفَاءَ! وَلَكِنَّ الَّذِي يَجْتَرِئُ فِيهِ أَحَدٌ، أَقُولُ فِي عِبَاوَةٍ: أَنَا أَيْضًا أَجْتَرِئُ فِيهِ.

أَهُمْ عِبْرَانِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ إِسْرَائِيلِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ نَسْلُ إِبْرَاهِيمَ؟ فَأَنَا أَيْضًا.

أَهُمْ خُدَّامُ الْمَسِيحِ؟ أَقُولُ كَمُخْتَلِّ الْعَقْلِ، فَأَنَا أَفْضَلُ: فِي الْأَتْعَابِ أَكْثَرُ، فِي الضَّرَبَاتِ أَوْفَرُ، فِي السُّجُونِ أَكْثَرُ، فِي الْمَيِّتَاتِ مَرَارًا كَثِيرَةً.

مِنَ الْيَهُودِ خَمْسَ مَرَّاتٍ قَبِلْتُ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً.

Αποτυπωσώτ ὑπὸ βωτ ἠψωμτ
ἵκοπ: ἀντιῶνι ἐξωι ἵκοπ: ἃ πῶοι
βιζι ἄροι ἠψωμτ ἵκοπ: διερ οὔελοοτ
νεμ οὔελωρδ θεν πῶωκ ὑφίωμ.

Ἦεν θανμωυ εἰ φῶωιτ ἠοτυμῶ
ἵκοπ: διζωυ θεν θανιαρωτ: διζωυ
ἵτε θανσινωοῖ: διζωυ ἵτε να
παῦλωλ: διζωυ ἵτεν θανεθνοσ
διζωυ θεν θανβακι: διζωυ εἰ πῶωαφ:
διζωυ θεν φίωμ: διζωυ ἵτεν
θανσῆνοτ ἵνοτχ.

Ἦεν θανθίσι νεμ θαν ὑκατθ θεν
θαν ὑρωισ ἠοτυμῶ ἵκοπ: θεν οὔελο
νεμ οὔιβι: θεν θαν νηστιά ἠοτυμῶ
ἵκοπ: θεν θαν χαφ νεμ θαν βωυ.

Χωρισ νηετσαβολ εφχη εἰζωι
ὑμῆνι ἵτε φρωσῶ ἵνιεκκλήσιὰ
θηροτ.

Ниу етῶωνι οὔοθ ἵτῶωνι δι: ниу
ετερσκανδαλιζεσθε οὔοθ ἀνοκ
†ρωκθ δι.

Исче сеμῶα ἵταῶοῶοῶ ὑμῶι
διναῶοῶοῶ ὑμῶι θεν ναμετχωβ.

Φνοτ† οὔοθ Φιωτ ὑΠενδοισ
Иисоус Πιχρισтос етсῶοῶνι
φηετсμαρῶοῶτ ῶα ἵιενεθ χε ἵτχε
μεθνοτχ δι.

Three times I was
beaten with rods; once I
was stoned; three times I
was shipwrecked; a night
and a day I have been in the
deep;

in journeys often, in
perils of waters, in perils of
robbers, in perils of my own
countrymen, in perils of the
Gentiles, in perils in the
city, in perils in the
wilderness, in perils in the
sea, in perils among false
brethren;

in weariness and toil, in
sleeplessness often, in
hunger and thirst, in
fastings often, in cold and
nakedness,

besides the other things,
what comes upon me daily:
my deep concern for all the
churches.

Who is weak, and I am
not weak? Who is made to
stumble, and I do not burn
with indignation?

If I must boast, I will
boast in the things which
concern my infirmity.

The God and Father of
our Lord Jesus Christ, who
is blessed forever, knows
that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسِرْتُ بِي
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ
مِنْ جُنُسِي، بِأَخْطَارٍ مِنَ الْأُمَمِ،
بِأَخْطَارٍ فِي الْمَدِينَةِ، بِأَخْطَارٍ فِي
الْبَرِّيَّةِ، بِأَخْطَارٍ فِي الْبَحْرِ، بِأَخْطَارٍ
مِنْ إِخْوَةٍ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا
كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي
أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ
وَعُرْيٍ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الثَّرَائِمُ عَلَيَّ
كُلَّ يَوْمٍ، الْإِهْتِمَامُ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضْعُفُ وَأَنَا لَا أَضْعُفُ، مَنْ
يَعْتُرُّ وَأَنَا لَا أَتْهَبُ.

إِنْ كَانَ يَجِبُ الْإِفْتِخَارُ، فَسَأَفْتَحُرُّ
بِأُمُورٍ 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
εφρωω εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν
ογρωωτ θεν οτκαρτανη εβολ θιζεν
πισοβτ αινοθευ εβολ θεν νεφχιζ.

Εγωρωωτ δε σερνοφρι μεν αν:
†ηαι δε εζεν θανκεζινηατ νευ
θανδωρη εβολ ντε Πβοις.

†ωωτην νορωωι θεν Πιχριστος
θαζεν μητ ετοθ ηρωπι ιτε θεν
ωωα: η†εμ αν: ιτε αβολ ηωωα
η†εμ αν: Φνω† πετωωτην: χε
αγθελεμ φαι ηπαρη† γα †μαρωω†
ηφε.

Οτοθ †ωωτην ηπαρωωι ηπαρη†:
ιτε θεν ωωα ιτε αβολ ηωωα †εμ
αν: Φνω† πετωωτην.

Χε αγθολμεφ επιπαρδιος: οτοθ
αφρωτεμ εθαναζι ναταζι ημωωτ
νηετε ηωωε αν ητε ορωωι αζι
ημωωτ.

Διναρωωωωτ ημωι ερηι εζεν φαι
ηπαρη†: ερηι δε εζωι η†ναρωωωωτ
ημωι αν εβηλ αρηοτ θεν νιωωνη.

In Damascus the
governor, under Aretas the
king, was guarding the city
of the Damascenes with a
garrison, desiring to arrest
me;

but I was let down in a
basket through a window in
the wall, and escaped from
his hands.

It is doubtless not
profitable for me to boast. I
will come to visions and
revelations of The Lord:

I know a man in Christ
who fourteen years ago,
whether in the body I do not
know, or whether out of the
body I do not know, God
knows, such a one was
caught up to the third
heaven.

And I know such a man,
whether in the body or out
of the body I do not know,
God knows.

how he was caught up
into Paradise and heard
inexpressible words, which
it is not lawful for a man to
utter.

Of such a one I will
boast; yet of myself I will
not boast, except in my
infirmities.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،
يُرِيدُ أَنْ يُمَسِّكَنِي،

فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَبِيلٍ مِنَ
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي
آتِي إِلَى مَنَظَرِ 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.

Διωλιανοτωω γαρ εγωτωωωτ υμοι
νηναωωπι αν ειου νατρητ: θυνη γαρ
πε τρω υμοσ: ττασο μηπωσ ντε οται
μενι εροι σαβολ υπετεωνατ εροι
υμοω ιε πετεωωτωωω ερωω εβολ υμοι.

Нем δεν п̄а̄ωαι н̄те н̄ӣωрп̄ ε̄вол
ε̄βε φαι ρ̄ινα н̄та̄ω̄τω̄ω̄ιци ῡμοι а̄τ̄
н̄ο̄τω̄ω̄ε̄с̄ε̄р̄в̄ени ден та̄сар̄з̄ н̄зе
ο̄τᾱσ̄τε̄λω̄с̄ н̄те π̄са̄τᾱна̄с̄ ρ̄ινα
н̄теω̄τ̄ке̄з̄ н̄ӣ зе н̄на̄δ̄ӣци ῡμοι.

Διτωβз̄ ῡπ̄βο̄ιс̄ н̄ω̄ω̄μ̄т̄ н̄с̄ο̄п̄
ε̄xen φαι ρ̄ινα н̄теω̄ρ̄ε̄н̄ε̄ω̄ са̄вол̄ ῡμοι.

Οτω πεωαω νηι γε κηη ερωκ
ε̄παῑε̄μο̄т̄: та̄ω̄ω γαρ а̄с̄η̄κ̄ ε̄вол̄
ден̄ τ̄με̄τᾱс̄θ̄ε̄н̄ӣс̄: ε̄ρᾱн̄ӣ ο̄т̄η̄
μαλλων εγωτωωωτ υμοι ηερηι ден̄
нӣω̄ω̄ӣ ρ̄ινα н̄те̄ τ̄ω̄ω н̄те̄ π̄ῑχ̄ρῑс̄т̄ο̄с̄
ωωπι ρ̄ιω̄ӣ.

Εωβε φαι τταωτ ден̄ ρ̄ανωωνι:
ден̄ ρ̄ανωωω: ден̄ ρ̄ана̄на̄с̄к̄η̄: ден̄
ρ̄ана̄δῑω̄с̄ω̄с̄: ден̄ ρ̄ана̄ρ̄ο̄χ̄ε̄ε̄з̄ ε̄ε̄ρη̄ӣ
ε̄xen π̄ῑχ̄ρῑс̄т̄ο̄с̄: ε̄ωωπ γαρ
αιωανωωνι τοτε ω̄αῑε̄μ̄νω̄ω̄τ̄.

Διερατρηт̄ н̄ω̄ω̄т̄ен̄ Δε
ᾱτε̄τε̄νε̄ρε̄νᾱс̄ка̄з̄ӣн̄ ῡμοι: а̄но̄к̄ γαρ
на̄с̄ε̄μ̄ω̄ᾱ н̄ӣ πε̄ ε̄вол̄ ρ̄ӣт̄ен̄ θ̄η̄но̄ω̄:
н̄τε̄τε̄νε̄ρε̄с̄т̄η̄ӣс̄т̄а̄н̄ӣн̄ ῡμοι: ῡπ̄ῑβ̄ρο̄з̄

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 أَفْتَخِرَ لَا أَكُونُ
عَبِيًّا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي
أَتَحَاشَى لِنَلَا يَظُنُّ أَحَدٌ مِنْ جِهَتِي
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

وَلِنَلَا أَرْتَفِعَ بِفَرْطِ الْإِعْلَانَاتِ،
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ
الشَّيْطَانِ لِيَلْطَمَنِي، لِنَلَا أَرْتَفِعَ.

مِنْ جِهَةِ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ
ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي.

فَقَالَ لِي تَكْفِيكَ نِعْمَتِي لِأَنَّ قُوَّتِي
فِي الضَّعْفِ تَكْمَلُ. فَبُكِّلَ سُرُورُ
أَفْتَخِرُ بِالْحَرِيِّ فِي ضَعْفَاتِي، لِكَيْ
تَحِلَّ عَلَيَّ قُوَّةُ الْمَسِيحِ.

لِذَلِكَ أَسُرُّ بِالضَّعْفَاتِ وَالشَّتَائِمِ
وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ
وَالضِّيْقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي
حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

قَدْ صِرْتُ عَبِيًّا وَأَنَا أَفْتَخِرُ. أَنْتُمْ
الزَّمْتُمُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ
فَأَنفِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ
شَيْئًا.

σαρ νὲλι ἐβοτε νὶἀποστολοσ
 εθοῦότεβ ισχε μεν ἀνοκ ἐλι ἀν.

Ἀλλὰ νιμῆνι ἵτε
 †μετὰποστολοσ ἀρεθωβ δεν θηνοῦ
 ἵερῆι δεν εἴπομονη νιβεν δεν
 εανμηνι νευ εανῶφῆρι νευ εανῶου.

*Πρὸς τὰς σαρωτικὰς ἐκκλησίας
 τῆς ἁγίας ἐκκλησίας.*

apostles, though I am
 nothing.

Truly the signs of an
 apostle were accomplished
 among you with all
 perseverance, in signs and
 wonders and mighty deeds.

*The grace of God the
 Father be with you all.
 Amen.*

إِنَّ عَلَامَاتِ الرَّسُولِ صُنِعَتْ بَيْنَكُمْ
 فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبٍ
 وَقَوَاتٍ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δεν πε πιροῦτ
 ἵεπιστολη ἵτε πενιωτ Πετροσ.
 Ἀμην. Παμενρα †.

ἁ Πετροσ ἁ: κε - β: ι

Φαι δε πε πιεασι ἐταρβιωῶ ἡμοσ
 δεν θηνοῦ.

Εἰρετενχω οἶν ἐδῆρι ἵκακίᾳ
 νιβεν νευ ἵροσ νιβεν νευ μετωβι
 νιβεν νευ φῆονοσ νιβεν νευ
 καταλαλιᾶ νιβεν.

Ἐφῆρ† ἵεανκοῦσι ἵἀλωοῖ
 ἐαῦμασοῦ †νοῦ: πιερω† ἵλοσικον
 ἵατῆροσ βιωῶων ἡμοσ: εἵνα
 ἵτετεναιδι ἵδῆτῆ εἵδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχεμ†πι εε οῦἵριστοσ
 πε Πβοισ.

The Catholic epistle of
 the First epistle of our father
 St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

1 Peter 1: 25 - 2: 10

Now this is the word,
 which by the gospel was
 preached to you

Therefore, laying aside
 all malice, all deceit,
 hypocrisy, envy, and all evil
 speaking,

as newborn babes,
 desire the pure milk of the
 word, that you may grow
 thereby,

if indeed you have
 tasted that The Lord is
 gracious.

الكاثوليكون من رسالة معلمنا
 بطرس الأولي بركته علينا. آمين.
 يا احبابي.

1 بطرس 1: 25 - 2: 10

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ
 تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

Φηέτετεννηοῦ χαροῦ πῶνι
 ετωνδ̄ εαυρωῦ μεν̄ εβολ̄ χιτεν̄
 νιρωμ̄: ἔσωτι Δε̄ ἵτεν̄ Φνοῦτ̄ οτοε
 εφταινοῦτ̄.

Οτοε̄ ἠωτεν̄ ζωτεν̄ ὡπῑ μ̄φρητ̄
 ἠεαν̄ωνῑ ετωνδ̄: ἐρετενκωτ̄ ἠμωτεν̄
 ἠοῦνῑ ἠπνευματικον̄ εοῦμετοῦηβ̄
 εθοραβ̄: ἐπ̄χινῖνῑ ἐπ̄ῶπῑ
 ἠεαν̄ωοῦῶωῶπῑ ἠπνευματικον̄:
 εῶμηπ̄ ἠΦνοῦτ̄ εβολ̄ χιτεν̄ Ἰησοῦς
 Πῑχριστος̄.

Χε̄ οῦνῑ ἠδ̄ηνοῦτ̄ δ̄εν̄ τ̄ραφ̄η: χε̄
 χηπε̄ τ̄ναχω̄ δ̄εν̄ Σιων̄ ἠοῦῶνῑ
 εφσωτῑ ἠχω̄ ἠλακε̄ εφταινοῦτ̄:
 οτοε̄ φηεθ̄ναε̄τ̄ εροῦ ἠνεεφ̄δ̄ιῶπῑ.

Πιταῖο̄ οῦν̄ αῦῶπῑ ἠωτεν̄ δ̄α
 ἠηεθ̄ναε̄τ̄: ἠιαθ̄ναε̄τ̄ Δε̄ ἠωοῦ πῶνῑ
 εταυρωῦ ἠχε̄ ἠηετκωτ̄: φαῑ αῦῶπῑ
 ἠοῦῶω̄ ἠλακε̄.

ἠεμ̄ οῦῶνῑ ἠβροπ̄ ἠεμ̄ οῦπετρᾱ
 ἠσκανδαλον̄: ἠηεθ̄ναδ̄ιβροπ̄ ἐπῑσαχῑ
 εῶῑ ἠατ̄ματ̄ ε̄φηεταε̄ρ̄π̄κεχᾱτ̄
 ἠδ̄ητ̄.

ἠωτεν̄ Δε̄ ἠωτεν̄ οῦγενος̄
 εφσωτῑ οῦμετοῦρο̄ οῦμετοῦηβ̄
 οῦῶλωλ̄ εθοραβ̄ οῦλαος̄ εῶμαιοῦ
 εοπω̄ς ἠτετενοῦωηε̄ εβολ̄ ἠνιαρετη̄

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 بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ: «هَئِنْدَا أَضَعُ فِي صِهْيُونَ حَجْرَ زَاوِيَةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكَرَامَةَ، وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ الَّذِي رَفَضَهُ الْبُنَاوُونَ هُوَ قَدْ صَارَ رَأْسَ الزَّاوِيَةِ،

وَحَجَرٌ صَدْمَةٌ وَصَخْرَةٌ عَثْرَةٌ. الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ لِلْكَلِمَةِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ ائْتِنَاءٍ، لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

ἴτε φηεταϳθαζεμ ἠηνοῦ ἔβολ δεν
 π᳚ακι ἔδοῦν ἔπεροῦωινι εῖτοι ἵψ᳚ηρι.

Πἠἔτε ἵνοῦλαοσ ἀν πε ἵνοῦχοῦ:
 †νοῦ δε ἀρετενερ οῦλαοσ ἕφ᳚νοῦ†:
 ηἠἔτε ναῦναι ἵνοῦ δε ἀῦναι
 ἵνωτεν.

*Πἠσἵηνοῦ ἕπερμενερε πἵκοσμοσ
 οῦδε ηἠεῦωπ δεν πἵκοσμοσ:
 πἵκοσμοσ ηἠσἵνι ηεμ τεῦἔπιῠῠμα: φἠ
 δε εῖτιρι ἕφοῦωῦ ἕφ᳚νοῦ† ἕἵναῦωπἵ
 ῠα ἔνεε: ἀμἠν.*

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

Πραζἱς ἴτε ηενἵοῦ† ἵἀποστολοσ:
 ἔρε ποῦσ᳚μοῦ εσοῦαβ ῠωπἵ ηεμἠν.
 Δἠμἠν.

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.

Πραζἱς ἕ: ἁ - ζ: β

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Πἔρηι δε δεν ηαιἔροοῦ ἔτε ἕμἠ᳚᳚
 ἔταῦ᳚᳚αι ἵξε ηἠἠ᳚᳚᳚᳚᳚ ἠϳ᳚ῠωπἵ ἵξε
 οῦ᳚᳚᳚᳚᳚ ἵτε ηἵ᳚᳚᳚᳚᳚ οῦβε
 ηἵ᳚᳚᳚᳚᳚ ᳚ε η᳚᳚† ἵ᳚᳚᳚᳚᳚ ἠν πε
 ἔπιῠ᳚᳚᳚᳚ ἕμἠ᳚᳚᳚᳚ ἵτε ηοῦ᳚᳚᳚᳚᳚.

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 πἠη᳚᳚ ᳚᳚᳚᳚† δε ἵἀποστολοσ
 ἠῠ᳚᳚᳚† ἔπι᳚᳚᳚᳚ ἵτε ηἠ᳚᳚᳚᳚᳚
 πε᳚᳚᳚᳚᳚ ἵ᳚᳚᳚᳚᳚ πἵ᳚᳚᳚᳚ ᳚᳚᳚᳚ ἠν
 εσοῦ᳚᳚᳚᳚ ἵ᳚᳚᳚᳚᳚ ἵτε φ᳚᳚᳚᳚᳚†
 ἵτε᳚᳚᳚᳚᳚ ἵ᳚᳚᳚᳚᳚᳚᳚᳚.

Then the twelve
 summoned the multitude of
 the disciples and said, “It is
 not desirable that we should
 leave the word of God and
 serve tables.

فَدَعَا الْاِثْنَا عَشَرَ جُمُوهَرَ التَّلَامِيذِ
 وَقَالُوا: لَا يُرْضِي أَنْ نَتْرِكَ نَحْنُ
 كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.

Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ
ἠρωμι ἐβολ θεν ἠηνοῦ εἱερμεερε
θαρωοῦ εἱμεε ἠπιπνευμα νεμ σοφία
ἠτενχαῦ ἐρηι ἐεεν ταιχῆριὰ.

Ανον δε ἠτενερωῶτ ἐῖπροσερχη
νεμ ἠψεμῶ ἠτε πιεασι.

Οῦοε ἀπιεασι ρανωοῦ ἠπεῦθε
ἠπιμῶ τηρῶ οῦοε ἀρωπῆ
ἠστεφανοε ἐβολ ἠθηνοῦ οἱρωμι πε
εἱμεε ἐβολ θεν φῆναεῖτ νεμ
Πιπνευμα εσοῦαβ νεμ Φιλιπποε νεμ
Προχοροε νεμ Ηικανωρ νεμ Τιμων
νεμ Παρμενα νεμ Ηικολαοε πιεεμμο
ἠρεμῆ Αντιοχῆριὰ.

Ηαι ἀρωωοῦ εἱρωοῦ ἠπεῦθε
ἠνῆιαποστολοε οῦοε εῖταρωβε ἀρχα
σιε ἐεωοῦ.

Οῦοε ἀπιεασι ἠτε Φηνοῦτ ἀραιαι
ἀεῶαι ἠεε τῆπι ἠνῆιαθηθε θεν
Ιερωεαλημ εἱμαῶ: οῦοε οἱνωῶτ δε
ἠμῶ ἠτε νῆοηε ἀρωτεμ ἠεα
φῆναεῖτ.

Стефанос δε εἱμεε ἠεμωοτ νεμ
χομ ναῖρι ἠεαννωῶτ ἠμῆνι νεμ
εανῶφηρι νεμ εανχομ ἠερηι θεν
πιλαοε.

Therefore, brethren,
seek out from among you
seven men of good
reputation, full of the Holy
Spirit and wisdom, whom
we may appoint over this
business;

but we will give
ourselves continually to
prayer and to the ministry of
the word.”

And the saying pleased
the whole multitude. And
they chose Stephen, a man
full of faith and the Holy
Spirit, and Philip,
Prochorus, Nicanor, Timon,
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.

فَانْتَخَبُوا أَيُّهَا الإِخْوَةُ سَبْعَةَ رِجَالٍ
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فَنُؤَاظِبُ عَلَى الصَّلَاةِ
وَعِدْمَةِ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ
الْجُمُوعِ، فَاخْتَارُوا اسْتِفَانُسَ،
رَجُلًا مَمْلُوكًا مِنَ الإِيمَانِ وَالرُّوحِ
الْقُدُسِ، وَفِيلِيْبُسَ، وَبِرُوخُورِسَ،
وَنِيكَانُورَ، وَتِيْمُونَ، وَبِرْمِيْنَانَ،
وَنِيْقُولَاوُسَ دَخِيْلًا أَنْطَاكِيًّا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا
وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ
التَّلَامِيذِ يَتَكَثَّرُ جَدًّا فِي أُورُشَلِيمَ،
وَجُمُوعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ
الإِيمَانَ.

وَأَمَّا اسْتِفَانُسُ فَإِذْ كَانَ مَمْلُوكًا
إِيمَانًا وَقُوَّةً، كَانَ يَصْنَعُ عَجَائِبَ
وآيَاتٍ عَظِيمَةً فِي الشَّعْبِ.

ΑΥΤΩΟΥΝΟΥ ΔΕ ΉΞΕ ΘΑΝΟΥΤΟΝ
 ΕΒΟΛ ΘΕΝ ΤΥΝΑΣΩΣΗ ΕΤΕ ΨΑΥΜΟΥΤ
 ΕΡΩΟΥ ΧΕ ΠΙΛΙΒΕΡΤΙΝΟΣ ΝΕΜ
 ΠΙΚΥΡΙΝΝΕΟΣ ΝΕΜ ΠΙΡΕΥΡΑΚΟΥΤ ΝΕΜ
 ΠΙΡΕΥΤΚΥΛΙΚΙΑ ΝΕΜ ΤΑΙΣΙΑ ΕΥΚΩΤ
 ΝΕΜ ΣΤΕΦΑΝΟΣ.

ΟΥΟΞ ΜΠΟΥΨΧΕΥΧΟΜ ΗΤ ΕΔΟΥΝ
 ΕΞΕΡΕΝ ΤΣΟΦΙΑ ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΤΕ
 ΝΑΥΣΑΧΙ ΝΘΗΤΥ.

ΠΟΤΕ ΑΥΙΝΙ ΝΘΑΝΡΩΜΙ ΕΥΧΩ ΜΜΟC
 ΧΕ ΑΝΟΝ ΑΝCΩΤΕΜ ΕΡΟΥ ΕΥΧΩ
 ΝΘΑΝCΑΧΙ ΝΧΕΟΝΑ ΕΨΩΨΗC ΝΕΜ
 ΦΝΟΥΤ.

ΑΥΚΙΜ ΔΕ ΕΠΙΛΛΟC ΤΗΡΥ ΝΕΜ
 ΝΙΠΡΕCΒΥΤΕΡΟC ΝΕΜ ΝΙCΑΘ ΑΥΤΩΟΥΝΟΥ
 ΑΥΘΟΛΜΕΥ ΑΥΕΝΥ ΕΔΟΥΝ ΕΠΙΜΑ ΗΤΘΑΠ.

ΑΥΤΑΘΟ ΔΕ ΝΘΑΝΜΕΤΜΕΘΕΥ
 ΝΝΟΥΧ ΕΡΑΤΟΥ ΕΥΧΩ ΜΜΟC ΧΕ ΠΑΙΡΩΜΙ
 ΝΕΥΧΩ ΝΤΟΤΥ ΕΒΟΛ ΑΝ ΕΥΧΩ ΝΘΑΝCΑΧΙ
 ΝCΑ ΠΑΙΜΑ ΕΘΟΥΑΒ ΝΕΜ ΠΙΝΟΜΟC.

ΑΝCΩΤΕΜ ΤΑΡ ΕΡΟΥ ΕΥΧΩ ΜΜΟC
 ΧΕ ΙΗCΟΥC ΠΙΝΑΖΩΡΕΟC ΝΘΟΥ ΕΘΝΑΒΕΛ
 ΠΑΙΜΑ ΕΘΟΥΑΒ ΕΒΟΛ ΕΝΑΨΙΒΤ
 ΝΝΙCΥΝΗΘΙΑ ΕΤΑΥΤΗΙΤΟΥ ΕΤΟΤΕΝ ΉΞΕ
 ΨΩΨΗC.

ΟΥΟΞ ΕΤΑΥCΟΜC ΤΗΡΟΥ ΕΔΟΥΝ
 ΕΞΕΡΑΥ ΉΞΕ ΝΗΕΤΘΕΜCΙ ΘΕΝ ΠΙΜΑΝΤΘΑΠ

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.

فَهَضَّ قَوْمٌ مِّنَ الْمَجْمَعِ الَّذِي يُقَالُ لَهُ مَجْمَعُ اللَّيْبَرْتِيِّينَ وَالْقَيْرَوَانِيِّينَ وَالْإِسْكََنْدَرِيِّينَ، وَمِنَ الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَّا، يُحَاوِرُونَ اسْتِيفَانُوسَ.

وَلَمْ يَقْدِرُوا أَنْ يَقَاوُمُوا الْحِكْمَةَ وَالرُّوحَ الَّذِي كَانَ يَتَكَلَّمُ بِهِ.

حِينِيذٍ دَسُّوا لِرَجَالٍ 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،

لِأَنَّنا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ النَّاصِرِيَّ هَذَا سَيَنْقُضُ هَذَا الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي سَلَّمْنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ مَلَائِكَةٍ.

ἀγνατ̄ επερχο ἠφρητ̄ ἠπερο
ἠνοταστ̄ελοσ.

Περαετ̄ δε ναετ̄ ἠνε παρχηερετε
ξε αν̄ ναι ωπι ἠπαιρητ̄.

Πθοετ̄ δε περαετ̄: η̄ρωωμ̄ η̄νεσνηοτ̄
οροε η̄νειοτ̄ σωτεμ̄: φ̄νοετ̄ ἠτε π̄ωοτ̄
αφονοη̄ετ̄ ε̄πενηωτ̄ Ἀβρααμ̄ ερχη
ἠε̄ρηι δεη̄ τ̄Μεσοποταμ̄ια
ἠπατεεωπι δεη̄ Χαρραν̄.

*Πισαχι δε ἠτε Πβοις εφε̄λαι οροε
εφε̄λωαι: εφε̄λωαι οροε εφε̄ταχρο:
δεη̄ τ̄ἀστ̄ια ἠεκκ̄λησια ἠτε φ̄νοετ̄:
ἀμην̄.*

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 رَبِّيسُنْ الْكَهَنَةِ أَتَرَى هَذِهِ
الْأُمُورَ هَكَذَا هِيَ.

فَقَالَ أَيُّهَا الرِّجَالُ الْإِخْوَةُ وَالْآبَاءُ
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،
قَبْلَمَا سَكَنَ فِي حَارَانَ.

*لم تزل كلمة الرب تنمو وتعزز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 29

سنكسار اليوم التاسع والعشرون من شهر برمودة

1. The Commemoration of the Three Major Feasts of The Lord
2. The Departure of St. Erastus, the Apostle
3. The Departure of St. Acacius, Bishop of Jerusalem

1. The Commemoration of the Three Major Feasts of The Lord

The Coptic Orthodox Church arranged to celebrate on this day the commemoration of the Three Major Feasts of The Lord: the Annunciation, the Nativity and the Resurrection. The rite of the Liturgy is prayed in the festive tune, with no strict abstinence or prostrations.

If the 29th of the Coptic month falls on a Sunday, the readings should be from the 29th of Baramhat, the commemoration of the Annunciation. The months of Tubah and Amshir are not celebrated because they fall outside of the period between the annunciation and the birth of The Lord Jesus Christ, i.e. outside the period of the Virgin's conception. Another view says that these two months represent the law and the Prophets of the

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)
2. نياحة القديس أرسطوس الرسول
3. نياحة القديس أكايوس، أسقف أورشليم

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)
رتبت الكنيسة القبطية الأرثوذكسية أن تحتفل اليوم بتذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة) ويحتفل به بالطقس الفرائحي. ويمنع الصوم الانقطاعي والميطانيات.
فإذا وقع التاسع والعشرون من الشهر القبطي يوم أحد، تقرأ فصول 29 من برمّهات تذكّار البشارة. أما في شهري طوبية وأمشير، فلا يعمل التذكّار لأنهما يقعان خارج فترة البشارة والحمل الإلهي الى الميلاد، كما أنهما يرمزان للناموس والانبياء بالتنبؤ عن التجسد.
بركة مخلصنا الصالح فلتكن معنا. أمين.

Old Testament that prophesied about the incarnation.

May the blessing of our Good Savior be with us all.
Amen.

2. The Departure of St. Erastus, the Apostle

On this day also, St. Erastus, one of the Seventy Apostles, departed. He received the grace of the Holy Spirit in the upper room of Zion with the disciples, and afterward, he preached the good news of salvation.

The Book of Acts tells us that when the apostle St. Paul was in Asia and decided to return to Jerusalem, "He sent into Macedonia two of those who ministered to him, Timothy and Erastus" (Acts 19: 22).

This saint endured many sufferings in his ministry with St. Paul, and then he returned to Jerusalem to serve there. He taught and exhorted the people in it and in many other cities.

They laid the hands on Erastus, ordaining him a bishop for the city of Paneas. He preached The Lord Christ to its people and enlightened their minds. He demolished many temples and built churches. God worked great signs and miracles by his hands. He changed bitter salty water to sweet water, sprouted dry wood to bring fruits and healed many incurable illnesses.

After he reached a good old age, he departed in peace.

May the blessing of his prayers be with us all. Amen.

3. The Departure of St. Acacius, Bishop of Jerusalem

On this day also, St. Acacius, Bishop of Jerusalem, departed. He was raised in a life of purity and godliness. He endured persecution for a long time, and God wrought many signs and wonders by his hands, and then departed in peace.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

2. نياحة القديس أرسطوس الرسول وفيه أيضاً تنيح القديس أرسطوس الرسول. كان هذا القديس أحد السبعين رسولاً وقبل نعمة الروح المعزي مع الآباء الرسل في عليه صهيون. وبعدها كرز ببشارة الخلاص. وقد ورد في سفر الأعمال أن القديس بولس الرسول عندما كان في آسيا، ووطد عزمه على العودة إلى أورشليم، أرسل اثنين من تلاميذه إلى مكدونية وهما القديسان تيموثاوس وأرسطوس (أعمال 19: 22). وقد نال هذا القديس آلام كثيرة في خدمته مع الرسول بولس. وبعد ذلك عاد إلى أورشليم ليعلم بها. فقام بالتعليم فيها وفي غيرها من البلدان.

ثم وضعوا عليه اليد ورسموه أسقفاً على مدينة باناطس. فركز فيها بالسيد المسيح، وأضاء عقول أهلها وهدم برابي كثيرة وبني كنائس. وقد أجرى الله على يديه آيات كثيرة منها أنه حول مياه مالحة إلى عذبة. وأيضاً جعل أخشاب يابسة تنبت وتخرج فروعاً وجعلها تثمر. وشفى أمراضاً صعبة. وبعد أن بلغ سن الشيخوخة، تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس أكاكيوس، أسقف أورشليم وفيه أيضاً تنيح القديس أكاكيوس، أسقف أورشليم. وكان قد نشأ في حياة البر والتقوى. وقد احتمل الاضطهادات زماناً طويلاً. وقد أجرى الله على يديه آيات وعجائب، ثم تنيح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ κ: Ϝ, ε	Psalm 21: 3, 5	المزمور 20: 3, 5
<p>Χε ακερωροπ εροϑ ζεν νιςμοϑ ητε τεκμετχριστος: ακχω ειζωϑ ηνογλμου εβολ ζεν ογوني εϑταιηοϑτ: οϑνιωτ πε πεϑωοϑ ζεν πεκνοζεμ: ογωοϑ νεμ οϑνιωτ υμετσαιε εκεχαϑ ειζωϑ. Αλληλοια.</p>	<p>For You meet him with the blessings of goodness; You set a crown of pure gold upon his head. His glory is great in Your salvation; honor and majesty. Alleluia.</p>	<p>أدرکته ببرکات صلاحک، ووضعت على رأسه إکلیلاً من حجر کریم، مجده عظیم بخلاصک، مجداً وبهاءً عظیماً جعلت علیه. هللیلیا.</p>

The Liturgy Gospel
إنجيل القديس

**Blessed is He who comes in the Name of The Lord,
our Lord, God, Savior, and King of us all, Jesus Christ
the Son of the Living God, to Whom be glory forever.
Amen.**

**مبارک الآتی باسم الرب. ربنا وإلهنا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد أمين.**

<p>Ογαναστηωσις εβολ ζεν πιεταστελιον εθογαν κατα λουκαν ασιοϑ.</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>
Λουκαν ι: α - κ	Luke 10: 1 - 20	لوقا 10: 1 - 20
<p>Уененса нαι δε à Пбoиc ογωνε ηκεϑβε εβολ: οτοε αϑγοροποϑ ηϑβε εναϑ εβολ θαχωϑ εδοϑη εβακι νιβεν νεμ υαι νιβεν εναϑηαϑε ερωοϑ.</p> <p>Нαϑχω δε υμοc νωοϑ πε χε πιωcδ μεη οϑνιωτ πε ηιεϑαϑηc δε εαηκοϑϑι ηε: τωβε οϑη υΠбoиc υπιωcδ εοπωc ητεϑηιοϑι ηεαηιεϑαϑηc εβολ επεϑωcδ.</p>	<p>After these things The Lord appointed seventy others also, and sent them two and two before His face into every city and place, where He Himself was about to go.</p> <p>Then He said to them, “The harvest truly is great, but the laborers are few; therefore pray The Lord of the harvest to send out laborers into His harvest.</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ ائْتِنِ ائْتِنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمِعاً أَنْ يَأْتِيَ.</p> <p>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ»</p>

Ἰαυε νωτεν εηπεε Δνοκ
†ορωρπ ἕμωτεν ἕφρη† ἠεανεινβ
εεν ἕμη† ἠεανουωνυ.

Ἰπερραι ἠουὰσοῖ οῦδε πηρα
οῦδε θωοῖ οῦοε ἕπερασπαζεεε
ἠελι ει φῆωιτ.

Πηι δε ετετενναυε νωτεν εδουῖ
ερωφ αχοε ἠωρπ εε †ειρηνη ἕπαιηι.

Οῦοε εωωπ εἶωρηι ἠτε †ειρηνη
ἕματ τετενειρηνη εεἰτον ἕμοε
εἶρηι εἶωφ: εἶωπ δε ἕμον
τετενειρηνη εεεκοτε ερωτεν.

Ἰωπι δε εεν πηι ετε ἕματ
ερετενοτωμ οῦοε ερετενω ἠηηετε
ἠτωοτ: πηερατῆε εαρ εἶεμῆωα
ἕπεφβεχε: ἕπεροῦτεβ εβολ εεν
οῦηι εοῦηι.

Οῦοε †βακι ετετενναυε νωτεν
εδουῖν ερωε οῦοε ἠτωεπ θηνοῦ
ερωοτ οτωμ ἠηηετοῦηαχατ
εαρωτεν.

Οῦοε ηηετωωηι ἠεητε ἀριφαερι
ερωοτ: οῦοε ἀχοε νωοτ εε αεεωητ
ερωτεν ἠεε †μετοῦρο ἠτε φηοῦ†.

†βακι δε ετετενναυε νωτεν
εδουῖν ερωε οῦοε ἠτωεπτεμωεπ
θηνοῦ ερωοτ ἕμωηι εβολ εεν

Go your way; behold, I
send you out as lambs
among wolves.

Carry neither money
bag, knapsack, nor sandals;
and greet no one along the
road.

But whatever house you
enter, first say, ‘Peace to
this house.’

And if a son of peace is
there, your peace will rest
on it; if not, it will return to
you.

And remain in the same
house, eating and drinking
such things as they give, for
the laborer is worthy of his
wages. Do not go from
house to house.

Whatever city you
enter, and they receive you,
eat such things as are set
before you.

And heal the sick there,
and say to them, ‘The
kingdom of God has come
near to you’.

But whatever city you
enter, and they do not
receive you, go out into its
streets and say,

إذهبوا. ها أنا أُرسلُكم مثلَ خُمَلانٍ
بَيْنَ ذُنَابٍ.

لَا تَحْمِلُوا كَيْسًا وَلَا مَزُودًا وَلَا
أَحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي
الطَّرِيقِ.

وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا:
سَلَامٌ لِهَذَا الْبَيْتِ.

فَإِنْ كَانَ هُنَاكَ ابْنٌ السَّلَامِ يَجِلُّ
سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ
مُسْتَحَقٌّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ
إِلَى بَيْتٍ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَأَشْفُوا الْمَرْضَى الَّذِينَ فِيهَا
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ
مَلَكُوتُ اللَّهِ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلْكُمْ
فَاخْرَجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

ΝΕΣΠΛΑΤΙΑ ΔΟΣ.

Χε πικεωωυ εταρωμι ενεν
βαλαρχ εβολ δεν τετενβακι
τεννανερχ νωτεν εβολ: πλην φαι
αριεμι ερωχ γε ασδωντ ηχε
τημετορω ητε φνοη.

Ψω δε υμοσ νωτεν γε ογον
ομητον ναωπι ηκοδομα δεν
πιεσοοη ετε υμαη εβοτε ηβακι ετε
υμαη.

Οτοι νε Χωραζιν: οτοι νε
Βησαιδα γε ηερηι δεν Ψρωσ ευ
τησιδων ενε αρωπι ηχε ναιχομ
εταρωπι δεν θηνοη νε ισ θνει
ατεμετανοιν ετρεμσι δεν οσοκ νεμ
οηκερμ.

Πλην Ψρωσ νεμ τησιδων ογον
ομητον ναωπι νωοη δεν ηκρισι
εβοτερωτεν.

Οτοσ ηθο ζωι Καφαρναομ μη
τεραδισι ωα εερηι ετφε σεναθεβιο ωα
επεσχη εαμεη.

Φηετωτεμ ηνωτεν αρωτεμ
ηνωι: οτοσ φηετωωυ υμωτεν
αρωωυ υμοι: φη δε ετωωυ υμοι
υφηεταρωοι.

‘The very dust of your
city, which clings to us we
wipe off against you.
Nevertheless know this, that
the kingdom of God has
come near you.’

But I say to you that it
will be more tolerable in
that Day for Sodom than for
that city.

‘Woe to you, Chorazin!
Woe to you, Bethsaida! For
if the mighty works, which
were done in you had been
done in Tyre and Sidon,
they would have repented
long ago, sitting in
sackcloth and ashes.

But it will be more
tolerable for Tyre and Sidon
at the judgment than for
you.

And you, Capernaum,
who are exalted to heaven,
will be brought down to
Hades.

He who hears you hears
Me, he who rejects you
rejects Me, and he who
rejects Me rejects Him who
sent Me.’

حَتَّى الْغُبَارُ الَّذِي لَصِقَ بِنَا مِنْ
مَدِينَتِكُمْ نُنْفِضُهُ لَكُمْ. وَلَكِنْ اَعْلَمُوا
هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ
اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُذُومٍ فِي
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرَ احْتِمَالًا مِمَّا
لِتِلْكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي
صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةُ
فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي
الْمُسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا
فِي الدِّينِ حَالَةٌ أَكْثَرَ احْتِمَالًا مِمَّا
لَكُمْ

وَأَنْتِ يَا كَفَرْنَاخُومَ الْمُرْتَفَعَةَ إِلَى
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَآوِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي
وَالَّذِي يُرْذَلُكُمْ يُرْذَلُنِي وَالَّذِي
يُرْذَلُنِي يُرْذَلُ الَّذِي أَرْسَلَنِي.»

ΑΥΤΑΙΣ ΔΕ ἦΝΤΙΣ ΠΙΣΤΕΥΣΑΝΤΕΣ
ΟΥΡΑΥΙ ΕΥΧΩ ἸΜΟΙΣ ΧΕ ΠΒΟΙΣ
ΝΙΚΕΔΕΜΩΝ ΣΕΒΝΟ ἸΧΩΟΥ ΝΑΝ ΔΕΝ
ΠΕΚΡΑΝ.

Πεχαυ Δε νωου χε λιναν
ἐπεατανας εαυρει εβολα δειν τφε
ἠφρητ ἠουσετεβρηχ.

Θηπε αιτ νωτεν ἠπερωυ
ερωμι εχεν θανθου νεμ θανδλη νεμ
εχεν τχου τηρσ ἠτε πιχαχι: ουοθ
ἠνευβι θηνοτ ἠχοου ἠελι.

Πλην ἠπερραυι δειν φαι χε
ἠπνευμα σεβνο ἠχωου νωτεν: ραυι
Δε ἠθου χε νετενραν σεδθνοτ δειν
ἠφθοι.

*Πῶς φα Πεννοτ πε υα ενεθ
ἠτε ἠι ενεθ: ἠμην.*

Then the seventy
returned with joy, saying,
“Lord, even the demons are
subject to us in Your
name.”

And He said to them, "I
saw Satan fall like lightning
from heaven.

Behold, I give you the
authority to trample on
serpents and scorpions, and
over all the power of the
enemy, and nothing shall by
any means hurt you.

Nevertheless do not
rejoice in this, that the
spirits are subject to you,
but rather rejoice because
your names are written in
heaven".

*Glory be to God
forever.*

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا
رَبُّ حَتَّى الشَّيَاطِينُ تَخْضَعُ لَنَا
بِاسْمِكَ.»

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطًا
مِثْلَ الْبُرْقِ مِنَ السَّمَاءِ.

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لِتَدُوسُوا
الْحَيَّاتِ وَالْعُقَارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ
وَلَا يَضُرُّكُمْ شَيْءٌ.

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ
تَخْضَعُ لَكُمْ بَلِ افْرَحُوا بِالْحَرِيِّ أَنَّ
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ.»

والمجد لله دائماً.

Katameros Readings for the 30th Day of Baramudah

قطمارس قراءات اليوم الثلاثون من شهر برمودة المبارك

Κοιμαπ ἠέροοτ ἠέροοτ ἠΠιαβοτ Φαρμοοθι

Πορσι

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ᾠθ: η, Ϛ	Psalm 40: 9, 2	مزمور 39: 8, 3
<p>Διθιπεννοτχι ἠτεκμεθμη: θεν οτνιωτ ἠεκκλhcια: θηππε χε ἠηαταθνο ἠηαδφοτοτ: ατταθο ἠηαδδλατχ ἠρατοτ θιχεν οτπετρα: οτοθ ατσοττεν ηατατci. Ἀλληλοια.</p>	<p>I have proclaimed the good news of righteousness. In the great assembly; indeed, I do not restrain my lips. And set my feet upon a rock, and established my steps. Alleluia.</p>	<p>بشرت بعدلك في جماعة عظيمة. هوذا لا أُمْنَع شفتي. واقام على الصخرة رجلي. وسهل خطواتي. 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>Οτἠηασηωci ἠβολ θεν πιεταστελιον εθοταβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον Ϛ: Ϛ - ιϚ</p>	<p>Mark 6: 6 - 13</p>	<p>مرقس 6: 6 - 13</p>
<p>Οτοθ ηατμοοττ ἠηητμi ἠτε ἠπκωτ εττcbω.</p>	<p>And He went about the villages in a circuit, teaching.</p>	<p>وصار يَطُوفُ الْقَرْىَ الْمُحِيطَةَ يُعَلِّمُ.</p>

Οτοϑ αϑμοϑϑ ἐπιμητ ϑναϑ οτοϑ
αϑερρητϑ ἡοτοροποϑ ἡϑναϑ ϑναϑ: οτοϑ
αϑϑ ερωϑιϑι νωοϑ ἔϑεν ηἡπνεϑμα
ἡακαθαροτοη.

Οτοϑ αϑροηηεν νωοϑ ἔϑτεμελ
ἔλι νεμωοϑ ϑι φῑμοιτ ἔβηλ ἔοϑϑβωτ
ἡμαϑατϑ οϑδε ωικ οϑδε πηρα οϑδε
ρομτ ϑεν νετεημοϑϑ.

Αλλα ἔρε ϑανϑανδαλιον τοι
ἐρατεη ἑηνοϑ οτοϑ ἡπερϑϑῑηη
ϑνοϑϑ ϑι ἑηνοϑ.

Οτοϑ ηαϑϑω ἡμοϑ νωοϑ ϑε πιμα
ἔτετεηηαϑε ἔδοϑη ἔοϑη ἡμοϑ ϑωπι
ἡμαϑ ϑατετεη ἔβωλ ἡμαϑ.

Οτοϑ μαι ηιβεν ἔτε ἡϑηαϑεπ
ἑηνοϑ ἔροϑ αη οϑδε ἡτοϑϑτεμϑωτεμ
ἔρωτεη ἔρετεηηηοϑ ἔβωλ ἡμαϑ ηεϑ
ἡϑωιϑι ετϑαϑρη ἡηετεηδῑαλῑϑ ἔβωλ
εημετεμἔρε νωοϑ ϑϑω ἡμοϑ ηωτεη
ταϑῑηη ϑε οτοη οϑῑτοη ηαϑωπι
ἡϑοδωμ ηεμ ϑομορρα ϑεν πιεροοϑ
ἡτε ϑῑϑιϑ ἔροτε ἡτε ϑβακι ἔτε
ἡμαϑ.

Οτοϑ ἔταϑ ἔβωλ αϑηιωϑ ϑηηα
ἡϑεερεηεταηοηη.

Οτοϑ αϑη οϑμηϑ ἡδεμωη ἔβωλ
οτοϑ οϑμηϑ ἡρεϑϑωηη ηαϑῑωϑϑ

And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits.

He commanded them to take nothing for the journey except a staff; no bag, no bread, no copper in their money belts,

but to wear sandals, and not to put on two tunics.

Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.

And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

So they went out and preached that people should repent.

And they cast out many demons, and anointed with

وَدَعَا الْاِثْنَيْ عَشَرَ وَابْتَدَأَ يُرْسِلُهُمْ
اِثْنَيْنِ اِثْنَيْنِ وَأَعْطَاهُمْ سُلْطَانًا عَلَى
الْأَرْوَاحِ النُّجِسَةِ.

وَأَوْصَاهُمْ أَنْ لَا يَحْمِلُوا شَيْئًا
لِلطَّرِيقِ غَيْرَ عَصَا فَقَطْ لَا مَزُودًا
وَلَا خُبْزًا وَلَا نَحَاسًا فِي الْمِنْطَقَةِ.

بَلْ يَكُونُوا مَشْدُودِينَ بِنَعَالٍ وَلَا
يَلْبَسُوا ثَوْبَيْنِ.

وَقَالَ لَهُمْ: «حَيْثُمَا دَخَلْتُمْ بَيْتًا
فَأَقِيمُوا فِيهِ حَتَّى تَخْرُجُوا مِنْ
هُنَاكَ.»

وَكُلُّ مَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ لَكُمْ
فَاخْرُجُوا مِنْ هُنَاكَ وَأَنْفِضُوا
التُّرَابَ الَّذِي تَحْتَ أَرْجُلِكُمْ شَهَادَةً
عَلَيْهِمْ. الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ
لِأَرْضِ سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ
حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا لَتِلْكَ
الْمَدِينَةِ.»

فَخَرَجُوا وَصَارُوا يَكْرِزُونَ أَنْ
يَتُوبُوا.

وَأَخْرَجُوا شَيْطَانِينَ كَثِيرَةً وَدَهَنُوا
بِرِّيبٍ مَرْضَى كَثِيرِينَ فَشَفَوْهُمْ.

ἄλλων ἦνεν οὖτος πατερφαστρι ἔρωσ.

oil many who were sick,
and healed them.

*Πῶσ φα Πεννοσφ πε: φα ἔνεσ
ἦτε νῆνεσ: ἄμην.*

*Glory be to God
forever.*

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزموه باكر

**From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρΔ: ᾠ

Psalm 105: 1 - 3

مزموه 104: 1

Οτωνη εβολ ὑπβοις οτοσ μοσφ
επεφραν: ειωιγ ἠνεφεβνοῖ δεν
νιεθνοσ εωσ εροφ οτοσ ἄριψαλιν εροφ:
εασι ἠνεφωφηρι τηροσ: ψοσψοσ
ἄμωτεν δεν πεφραν εθοσβ.

Oh, give thanks to The
Lord! Call upon His name;
make known His deeds
among the peoples. Sing to
Him, sing psalms to Him;
talk of all His wondrous
works. Glory in His holy
name. **Alleluia.**

اعترفوا للرب وادعوا باسمه.
نادوا في الأمم بأعماله. سبحوا
ورتلوا له. حدثوا بجميع عجائبه.
افتخروا باسمه القدوس. **هليلويا.**

ΔΔΔΗΛΟΤΑ.

Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of The Lord,
our Lord, God, Savior, and King of us all, Jesus Christ the
Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Οτᾶναστωσις εβολ δεν
πεφασσελιον εθοσβ κατα Μαρκον
ασιοσ.

A chapter according to
Saint Mark, may his
blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس
البشيره. بركاته علينا آمين.

Μαρκον ι: ιζ - λ

Mark 10: 17 - 30

مرقس 10: 17 - 30

Οτοσ εφνηοσ εβολ ει οτωωιτ
αφβοσι ἠξε οσαι αφριτφ εχεν νεφκελι

Now as He was going
out on the road, one came
running, knelt before Him,

وَفِيْمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ
رَكَضَ وَاحِدٌ وَجَنَّا لَهُ وَسَأَلَهُ:

ναϋωϋνι ἄμοϋ ρε φρεϋτςβω ἰὰγαθοϋ
οϋ πε τῆναλιϋ ἰταερκλῆρονομοϋ
ἰνοϋωηδ ἰἔνεϋ.

Ἰηϋοϋϋ Δε πεϋαϋ ναϋ ρε εϋθεοϋ
κϋω ἄμοϋ ἐροϋ ρε πἰὰγαθοϋ ἄμοϋν ἐλι
ἰὰγαθοϋ ἐβηλ ἐφῆνοϋτ ἄμαγαταϋ.

Ἠεντολῆ κῶωοϋν ἄμοωοϋ
ἄπερδῶτεβ ἄπερερνωικ ἄπερβιοϋ
ἄπερερμεοϋρε ἰνοϋτϋ ἄπερϋωϋ:
ἄριτιωαν ἄπεκιωτ νεμ τεκμαϋ.

Ἠθοϋ Δε πεϋαϋ ναϋ ρε φρεϋτςβω
ναϋ τηροϋ λιὰρεϋ ἐρωοϋ ιϋεν
ταμετὰλοϋ.

Ἰηϋοϋϋ Δε ἐταϋϋοϋϋτ ἐροϋ
αϋμεριταϋ οϋοϋ πεϋαϋ ναϋ ρε
ϋοϋωϋ ἐερ οϋτελιϋ ρε κεοϋαι
πετεκερδᾶε ἄμοϋ: μαϋενακ μα πετε
ἰτακ ἐβολ ἄμητοϋ ἰνιϋηκι οϋοϋ
εκεϋφο νακ ἰνοἰλοϋ δεν τῆε οϋοϋ
ἄμοϋ οϋαϋκ ἰνωϋ οϋοϋ ὦλι
ἄπιϋταϋροϋ.

Ἠθοϋ Δε ἐταϋῶκεμ ἐϋεν πιϋαϋ
αϋϋεναϋ ἐρε πεϋϋητ μοκϋ: ναρε
οϋμηϋ ϋαρ ἰϋφο ἰταϋ πε.

Οϋοϋ ἐταϋϋοϋϋτ ἰϋε Ἰηϋοϋϋ
πεϋαϋ ἰνεϋμαοῆηϋ ρε πωϋ ϋμοκϋ
ἰνῆετε νιϋρημα ἰτωοϋ εἰ ἐδοϋν

and asked Him, “Good Teacher, what shall I do that I may inherit eternal life?”

So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God.

You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’”

And he answered and said to Him, “Teacher, all these things I have kept from my youth.”

Then Jesus, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.”

But he was sad at this word, and went away sorrowful, for he had great possessions.

Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God!”

«أَيُّهَا الْمُعَلِّمُ الصَّالِحُ مَاذَا أَعْمَلُ
لَأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟»

فَقَالَ لَهُ يَسُوعُ: «لِمَاذَا تَدْعُونِي
صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ
وَهُوَ اللَّهُ.»

أَنْتَ تَعْرِفُ الْوَصَايَا: لَا تَزْنِ. لَا
تَقْتُلْ. لَا تَسْرِقْ. لَا تَشْهَدَ بِالزُّوْرِ.
لَا تَسْلِبْ. أَكْرِمِ أَبَاكَ وَأُمَّكَ.»

فَأَجَابَ: «يَا مُعَلِّمُ هَذِهِ كُلُّهَا
حَفِظْتُهَا مِنْذُ حَدَاثَتِي.»

فَنَظَرَ إِلَيْهِ يَسُوعُ وَأَحَبَّهُ وَقَالَ لَهُ:
«يُعَوِّزُكَ شَيْءٌ وَاحِدٌ. اذْهَبْ بِعِ كُلِّ
مَا لَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ
كَنْزٌ فِي السَّمَاءِ وَتَعَالَي اتَّبِعْنِي
حَامِلًا الصَّلِيبَ.»

فَأَغْتَمَّ عَلَى الْقَوْلِ وَمَضَى حَزِينًا
لَأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

فَنَظَرَ يَسُوعُ حَوْلَهُ وَقَالَ لِتَلَامِيذِهِ:
«مَا أَعْسَرَ دُخُولَ ذَوِي الْأَمْوَالِ
إِلَى مَلَكُوتِ اللَّهِ.»

ἐτμετοτρο ἵτε Φνοῦτ.

Πιμαθητις δε νατεροτ πε ἔχεν
πιχασι: Ιησοῦς δε οη ἔταγεροῦω νωοῦ
πεχααυ γε ναωρηι πως ἔμοκε ἵτε
νηἔτε ἔθονοῦ χη ἔβανχρημα εἰ ἔδοῦν
ἐτμετοτρο ἵτε Φνοῦτ.

Сμοπтен норуамоуа эсину евоа
зипен фору́тен норуа нөωρη ие
оруамадо нтеци едоῦн етμετοτρο ἵτε
Φноῦт.

Πθωοῦ δε ἵελοῦο νατερωφρηι
εἰρω ἕμοο νααυ γε νημ εθναῶνοθεμ.

Ετααροωτ ερωοῦ ἵχε Ιησοῦς
πεχααυ γε θατεν ηρωωι οῦμετατχομ
πε αλλα θατεν Φνοῦτ αν: οῦον
ῶχομ ταρ ἕπητηρ θατεν Φνοῦτ.

Ααερεητις ἵχοο νααυ ἵχε Πετροο
γε ρηπε ἄνον αηχα ἵτηρη ἵων
οῦοθ ανοραεπεν ἵωκ.

Πεχααυ ἵχε Ιησοῦς γε ἄμην τχω
ἕμοο νωπεν γε ἕμον ελι εααχα ηι
ἵωαυ ιε θαἵσνηοῦ ιε θαἵωνι ιε ματ ιε
ιωτ ιε ωρηι ιε ιοα εθβηт ηεμ εθβε
πιετασσελιον.

Ααῶτεμβιτοῦ ἵωε ἵκωβ ἵκοπ
τῖνοῦ θεν παιχοῦ θαηηι ηεμ
θαἵσνηοῦ ηεμ θαἵωνι ηεμ θαηιατ

And the disciples were
astonished at His words.
But Jesus answered again
and said to them, “Children,
how hard it is for those who
trust in riches to enter the
kingdom of God!

It is easier for a camel to
go through the eye of a
needle than for a rich man
to enter the kingdom of
God.”

And they were greatly
astonished, saying among
themselves, “Who then can
be saved?”

But Jesus looked at
them and said, “With men it
is impossible, but not with
God; for with God all things
are possible.”

Then Peter began to say
to Him, “See, we have left
all and followed You.”

So Jesus answered and
said, “Assuredly, I say to
you, there is no one who has
left house or brothers or
sisters or father or mother or
wife or children or lands,
for My sake and the
gospel’s,

who shall not receive a
hundredfold now in this
time; houses and brothers
and sisters and mothers and
children and lands, with

فَتَحَيَّرَ التَّلَامِيذُ مِنْ كَلَامِهِ. فَقَالَ
يَسُوعُ أَيْضاً: «يَا بَنِيَّ مَا أَعْسَرَ
دُخُولَ الْمَلَكِيَّةِ عَلَى الْأَمْوَالِ إِلَى
مَلَكُوتِ اللَّهِ.

مُرُورُ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ
أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!»

فَبُهْتُوا إِلَى الْعَايَةِ قَانِلِينَ بَعْضُهُمْ
لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ
يَخْلُصَ؟»

فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ
النَّاسِ عَيْرٌ مُسْتَطَاعٌ وَلَكِنْ لَيْسَ
عِنْدَ اللَّهِ، لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ
عِنْدَ اللَّهِ.

وَابْتَدَأَ پِطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ
قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.»

فَأَجَابَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ
لَيْسَ أَحَدٌ تَرَكَ بَيْتاً أَوْ إِخْوَةً أَوْ
أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ
أَوْلَاداً أَوْ حُقُولاً لِأَجْلِي وَلِأَجْلِ
الْإِنْجِيلِ.

إِلَّا وَيَأْخُذُ مِئَةَ ضِعْفٍ الْآنَ فِي هَذَا
الزَّمَانِ بُيُوتاً وَإِخْوَةً وَأَخَوَاتٍ
وَأُمَّهَاتٍ وَأَوْلَاداً وَحُقُولاً مَعَ

ΝΕΥ ΖΑΝΙΟΥ† ΝΕΥ ΖΑΝΩΗΡΙ ΝΕΥ ΖΑΝΙΟΥΖΙ
 ΖΕΝ ΝΙΔΙΩΣΜΟΣ ΟΥΘΟΖ ΖΕΝ ΠΙΕΩΝ
 ΕΘΝΗΟΥ ΟΥΩΝΘ ΝΕΝΕΖ.
Πιῶν φα Πεννοῦ† πε ψα ἐνεεζ
ἵτε νι ἐνεεζ: ἀμην.

persecutions, and in the age
 to come, eternal life.

اضْطِهَادَاتٍ وَفِي الدَّهْرِ الآتِي
 الْحَيَاةِ الأَبَدِيَّةِ.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

† ἘΠΙΣΤΟΛΗ ἸΝΤΕ ΠΕΝΣΑΘ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

ΠΑΥΛΟΣ ΦΕΒΟΚ ἸΠΕΝΘΟΙΣ ΙΗΣΟΥΣ
 ΠΙΧΡΙΣΤΟΣ: ΠΙΔΠΟΣΤΟΛΟΣ ΕΤΘΑΖΕΜ:
 ΦΗΕΤΑΥΘΑΨΥ ΕΠΙΖΩΥΕΝΝΟΥΤΙ ἸΝΤΕ
 ΦΝΟΥ†.

Paul, the servant of our
 Lord Jesus Christ, called to
 be an apostle, appointed to
 the Gospel of God. A
 chapter from the Second
 Epistle of our teacher St.
 Paul to Timothy. May his
 blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا
 بولس الرسول الثانية إلى
 تيموثاوس، بركته المقدسة تكون
 معنا. أمين.

Β ΤΙΜΟΘΕΟΣ 3: 1 - 4: 18

2 Timothy 3: 10 - 4: 18

2 تيموثاؤس 3: 10 - 4: 18

ΠΘΟΚ ΔΕ ΑΚΜΩΣΙ ἸΝΣΑ ΤΑΜΕΤΡΕΥ
 †ΖΕΩ ἸΝΣΑ ΠΑΨΜΟΤ ἸΝΣΑ ΠΑΨΟΡΠ ἸΘΩΨ:
 ΠΑΝΑΖ† ΤΑΜΕΤΡΕΨΩΟΥ ἸΖΗΤ ΤΑΔΣΑΠΗ
 ΤΑΖΥΠΟΜΟΝΗ.

But you have carefully
 followed my doctrine,
 manner of life, purpose,
 faith, longsuffering, love,
 perseverance,

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،
 وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،
 وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

ΝΙΔΙΩΣΜΟΣ ΝΕΥ ΝΑΙΜΚΑΤΕ
 ΝΗΕΕΤΑΥΨΩΠΙ ἸΜΟΙ ΖΕΝ Τ'ΑΝΤΙΟΧΙΑ
 ΖΕΝ ΟΙΚΟΝΙΟΝ ΖΕΝ ΛΥΣΤΡΟΙΣ:
 ΝΙΔΙΩΣΜΟΣ ΤΗΡΟΥ ΕΤΑΨΟΠΟΥ ΕΡΟΙ
 ΑΨΝΑΖΕΜΕΤ ἸΝΣΕ ΠΘΟΙ ΕΒΟΛ ἸΖΗΤΟΥ
 ΤΗΡΟΥ.

persecutions, afflictions,
 which happened to me at
 Antioch, at Iconium, at
 Lystra—what persecutions I
 endured. And out of them
 all The Lord delivered me.

وَاضْطِهَادَاتِي، وَآلَمِي، مِثْلَ مَا
 أَصَابَنِي فِي أَنْطَاكِيَّةِ وَإِيقُونِيَّةِ
 وَلِسْتْرَةَ. آيَةً اضْطِهَادَاتٍ اِحْتَمَلْتُ
 وَمِنْ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

ΟΥΘΟΝ ΔΕ ΝΙΒΕΝ ΕΘΘΩΥ ΕΩΝΘ ΔΕΝ
ΟΥΜΕΤΕΡΣΕΒΗΣ ΔΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ
ΣΕΝΑΒΟΧΙ ΝΩΟΥ.

ΘΑΝΡΩΜΙ ΔΕ ΕΥΖΩΟΥ ΟΥΘΟ
ΝΡΕΥΟΠΣΕΠ ΕΥΕΙ ΕΤΖΗ ΔΕΝ ΠΙΠΕΤΖΩΟΥ
ΝΖΟΥΘ ΕΥΣΩΡΕΜ ΟΥΘΟ ΕΥΣΟΡΕΜ.

ΠΘΟΚ ΔΕ ΨΩΠΙ ΔΕΝ ΝΗΕΤΑΚΤΣΑΒΟ
ΕΡΩΟΥ ΟΥΘΟ ΑΚΕΡΠΙΣΤΟΣ ΝΖΗΤΟΥ: ΕΚΕΜΙ
ΧΕ ΕΤΑΚ ΤΣΑΒΟ ΕΒΟΛ ΖΙΤΕΝ ΝΙΜ.

ΟΥΘΟ ΙΣΧΕΝ ΕΚΟΙ ΝΑΛΛΟΥ ΘΑΝΣΘΑΙ
ΕΥΟΥΑΒ ΕΤΕΚΣΩΟΥΝ ΜΜΩΟΥ ΝΑΙ ΕΤΕ
ΟΥΘΟΝ ΨΧΟΜ ΜΜΩΟΥ ΕΤΣΒΩ ΝΑΚ
ΕΠΙΟΥΣΑΙ ΕΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖΤ ΕΤΔΕΝ
ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ.

ΣΡΑΦΗ ΝΙΒΕΝ ΝΗΝΙΥΙ ΝΤΕ ΦΝΟΥΤ ΣΕΟΙ
ΝΖΗΟΥ ΕΥΣΒΩ ΕΥΣΟΖΙ ΕΥΤΑΖΟ ΕΡΑΤΥ
ΕΥΣΒΩ ΘΗΕΤ ΔΕΝ ΤΔΙΚΕΘΟΥΝΗ.

ΘΙΝΑ ΝΤΕΥΨΩΠΙ ΝΧΕ ΦΡΩΜΙ
ΜΦΝΟΥΤ ΕΥΣΕΒΤΩΤ ΟΥΘΟ ΕΥΤΑΧΡΗΟΥΤ
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

ΨΕΡΜΕΘΡΕ ΜΠΕΜΘΟ ΜΦΝΟΥΤ ΝΕΜ
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΕΝΑΤΖΑΠ
ΕΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ
ΠΕΥΟΥΝΘ ΕΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΘΙΩΨ ΜΠΙΣΑΧΙ ΨΩΠΙ ΖΙΣΩΟΥ
ΕΥΚΕΡΟΣ ΑΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:

Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

But evil men and impostors will grow worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them.

And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

that the man of God may be complete, thoroughly equipped for every good work.

I charge you therefore before God and The Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all

وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْشُوا
بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ
يُضْطَهُدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُزَوِّرِينَ
سَيَتَقَدَّمُونَ أَلَى أَرْدَأَ، مُضِلِّينَ
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبِثْ عَلَى مَا تَعَلَّمْتَ
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ
لِلنَّجَاحِ، بِالْإِيمَانِ الَّذِي فِي
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَىٰ بِهِ مِنَ اللَّهِ،
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ
وَالتَّادِيْبِ الَّذِي فِي الْبِرِّ،

لِكَيْ يَكُونَ إِنْسَانُ اللَّهِ كَامِلًا، مُتَأَهِّبًا
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَاشِدُكَ إِذَا أَمَامَ اللَّهِ وَالرَّبِّ
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينِ
الْأَحْيَاءَ وَالْأَمْوَاتَ، عِنْدَ ظُهُورِهِ
وَمَلَكُوتِهِ:

اكَرِزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،
اَنْتَهْرِ، عِظْ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

ἀριέπιτιμᾶν ἡδῆρι θέν μετρεῖων
ἡζητ νιβεν νεμ ἴβω.

Εἰς ἕωπι γαρ ἡξε οἰχοῦ ἕοτε
ἡνοῦρεπ ἴβω εθοροχ ἔρωο: ἀλλὰ
κατὰ νοῦ ἐπιθυμῖα ἡματὰ τοῦ εἰσωκ
νωοῦ ἡζανρεῖ ἴβω εἰδωθ
ἡνοῦμαυχ.

Ποῦσωτεμ μεν εἰεφονεῖ σαβολ
ἡθῶμη: εἰερακοῦ Δε ἡσα νῖῶβω.

Πθοκ Δε ἀριντυφιν θέν ἕωβ
νιβεν: ὡπεεκαθ: ἀρι πῆωβ
ἡνοῦρεῖ ἡπεννοῦφι πεκῶεωφι σοκῖ
ἔβολ.

Δνοκ γαρ ἕζηη σεναοῦοθετ
ἔβολ: οῦοθ ἡχοῦ ἡτε παβωλ ἔβολ
αῖδωντ.

Πιάτων εθῆανεῖ ἀιεράτωνιζεθε
ἡμοῖ πῖδρομοσ ἀιχοκῖ ἔβολ πῖναθ ἴ
αἰαρεθ ἔροῖ.

Λοιπον ἔχη ηἡ ἡξε πῖχλου ἡτε
ἴδικεοστῆη φῆετε Πβοικ νατηῖ ηἡ
θέν πῖεσοῦ ἔτε ἡματ: πῖρεῖ ἴθαπ
ἡμη οῦ μονον Δε ηἡ ἡματὰ ἀλλὰ
νεμ οῦον νιβεν ἔταῦμενε πεφρονη
ἔβολ.

ἡς ἡτοτκ εἰ ἕαροι ἡχωλεμ.

longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

Finally, there is laid up for me the crown of righteousness, which The Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Be diligent to come to me quickly;

لَا تَهُ سَيَكُونُ وَقْتُ لَا يَحْتَمِلُونَ فِيهِ
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،
وَيَنْحَرِفُونَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْحُ فِي كُلِّ شَيْءٍ.
اخْتَمِلِ الْمَشَقَّاتِ. اْعْمَلْ عَمَلَ
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَأَنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ
أَجَلِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، أَكْمَلْتُ
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

وَأَخِيرًا قَدْ وُضِعَ لِي الْكَلْبِلُ الْبَرِّ،
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبِّ
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقْطُ، بَلْ
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

Δημας γαρ ἀρχατ ἠσωφ
ἐαφμενρε παιένεε ἠτε †νοφ ἀφφμεναφ
ἐθεσσαλονικη: Κρικηκς ἐ†Γαλατιὰ:
†ιτος ἐΔαλματιὰ.

Λουκας ἔμαγαταφ εφνεμη:
Μαρκος ματαλοφ ἀνιταφ νεμακ:
φερωφ γαρ νηι εφδιακονιὰ.

†τυχικος δε αιοτορπη ἐεφερος.

†φφρλονη ἐταιροφπς δεν †ρωας
δατεν Καρπω ἀνιτε εκνηοφ νεμ
νικεφωμ: μαλιςτα νιμενβρανα.

Αλεξανδρος πιβασνητ ἐταφερ
οφμηφ ἔπετρωοφ νηι ἐρε †βοις
†φρεβιὼ ναφ κατα νεφδβηνοφ.

Φαι ἐτε ἠθοκ ζωκ ἀρεφ ἐροκ
καβολ ἔμοφ: αφ† γαρ ἐδοφν ἐφρεν
νακαφι ἔμαφω.

δεν ταφονι† ἠαπολοσιὰ ἔπεφχα
ἐλι ἰ θαροι αλλα ἀρχατ ἠσωοφ τηροφ
ἠνοφωπ νεμωοφ.

†βοις δε αφροφ ἐραταφ νεμη
αφ†φωμ νηι φινα ἐβολ φιτοφ ἠτε
πιφιωφ ζωκ ἐβολ οφροφ ἠτοφωτεμ
ἠξε νιεθνοφ τηροφ φε αινοφεμ ἐβολ
δεφ ρωφ ἠοφμοφ.

εφετοφχοι ἠξε †βοις ἐβολ θα
φωβ νιβεν εφφωοφ οφροφ εφεναφμετ

for Demas has forsaken
me, having loved this
present world, and has
departed for Thessalonica,
Crescens for Galatia, Titus
for Dalmatia.

Only Luke is with me.
Get Mark and bring him
with you, for he is useful to
me for ministry.

And Tychicus I have
sent to Ephesus.

Bring the cloak that I
left with Carpus at Troas
when you come, and the
books, especially the
parchments.

Alexander the
coppersmith did me much
harm. May The Lord repay
him according to his works.

You also must beware
of him, for he has greatly
resisted our words.

At my first defense no
one stood with me, but all
forsook me. May it not be
charged against them.

But The Lord stood with
me and strengthened me, so
that the message might be
preached fully through me,
and that all the Gentiles
might hear. And I was
delivered out of the mouth
of the lion.

And The Lord will
deliver me from every evil
work and preserve me for

لأنّ ديماس قد تركني إذ أحبّ
العالم الحاضر وذهب إلى
ثسالونيكى، وكريسكيس إلى
غلاطية، وتيطس إلى دلماطية.

لوقا وحده معي. خذ مرقس
وأحضره معك لأنه نافع لي
للخدمة.

أما تيخيكس فقد أرسلته إلى
إفسس.

الرداء الذي تركته في ترواس
عند كارپس أحضره متى جئت،
والكتب أيضاً ولا سيما الرقوق.

إسكندر النحاس أظهر لي
شراً كثيراً. ليجزاه الرب حسب
أعماله.

فاحتفظ منه أنت أيضاً لأنه قاوم
أقوالنا جداً.

في احتجاجي الأول لم يحضر احد
معى، بل الجميع تركوني. لا
يُحسب عليهم.

ولكن الرب وقف معى وقوّانى،
لكي تتم بي الكرازة، ويسمع
جميع الأمم، فأنفذت من فم الأسد.

وسينقذني الرب من كل عمل
رديء ويخلصني لمكوثه
السماوي. الذي له المجد إلى دهر

ἐδοῦν ἐτεταμετοτρο ἵτε τῆς: φαί ἐτε
 φωγ πε πῶον γυὰ ἐνεεζ ἵτε νιένεε:
 ἀμην.

*Πρῶτος γαρ νευωτεν νευ
 τῆρηνη ενσοπ: γε ἀμην ἐσεῶωπι.*

His heavenly kingdom. To
 Him be glory forever and
 ever. Amen.

*The grace of God the
 Father be with you all.
 Amen.*

الدُّهُور. آمين.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ θεν πε πιρογιτ
 ἵνεπιστολη ἵτε πενωτ Πετρος.
 Ἀμην. Μαμενρατ.

ἁ Πετρος εἰ: ἁ - ἱδ

Ἡἱρεσβυτερος ετθεν ἠνον ττρο
 ἐρωτ ἐὰνοκ πετενωφρη
 ἁἱρεσβυτερος ογοε ἁμεερε ἵτε
 νιῦκαγε ἵτε Πιχριστος: ογοε ἵνωφρη
 ἁπιῶον εθαδωρη ἐβωλ.

Ἀμοι ἁπιῶρι ετθεν ἠνον ἵτε
 Φνοττ ἐρετενδῖ ἁπογυι νεν
 ογδῖνχοнос αν αλλα θεν ογορωγ ἵνεητ
 κατα Φνοττ: ογδε θεν ογμεταχρι
 αν αλλα θεν ογρωοντγ ἵνεητ.

Ογδε ἁφρητ αν γε ἐρετενοι ἵβοις
 ἐνικληρος αλλα ἀριτυπος ἁπιῶρι.

Ογοε ἐγωπ αγωανογονεγ ἵνε
 πιχωχ ἁμανεσωτ τετενναδῖ
 ἁπιχλωμ ἵθαθλωμ ἵτε πῶον.

The Catholic epistle of
 the first epistle of our father
 St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

1 Peter 5: 1 - 14

The elders who are
 among you I exhort, I who
 am a fellow elder and a
 witness of the sufferings of
 Christ, and also a partaker of
 the glory that will be
 revealed:

Shepherd the flock of
 God which is among you,
 serving as overseers, not by
 compulsion but willingly,
 not for dishonest gain but
 eagerly;

nor as being lords over
 those entrusted to you, but
 being examples to the flock;

and when the Chief
 Shepherd appears, you will
 receive the crown of glory
 that does not fade away.

الكاثوليكون من رسالة معلمنا
 بطرس الأولي، بركته المقدسة
 تكون معنا. آمين. يا احبائي.

1 بطرس 5: 1 - 14

أطلب إلى الشيوخ الذين بينكم، أنا
 الشيخ رفيقهم، والشاهد للألم
 المسيح، وشريك المجد العتيد أن
 يعلن.

ارعوا رعية الله التي بينكم نظاراً،
 لا عن اضطرار بل بالإختيار، ولا
 لربح قبيح بل بنشاط.

ولا كمن يسود على الأنصبه بل
 صائرين أمثلة للرعية.

ومتى ظهر رئيس الرعاة تتألون
 إكليل المجد الذي لا يبلى.

Παιρητ̄ νιδελωρι μαδ̄νερωτεν
 ἠνιδελλοι: ἠωτεν δε τηροϋ̄ κελ
 ἠηνοϋ̄ ἠπιθεβιὸ̄ ἠζητ̄ ἠδοϋ̄ν
 ἠνετενἠρηνοϋ̄ ρε̄ φ̄νοϋ̄τ̄ ἠτ̄ ἠδοϋ̄ν
 ἠε̄ρεν νιδασιζητ̄: ἠτ̄ δε ἠνοϋ̄μοτ̄
 ἠνηετθεβιηοϋ̄τ̄.

ἠαθεβιὲ̄ ἠηνοϋ̄ οϋ̄ν δᾱ τ̄χιζ
 ετ̄αμαζι ἠτε φ̄νοϋ̄τ̄ ρινα ἠτεϋβ̄εϋ
 ἠηνοϋ̄ δ̄εν ἠρηνοϋ̄ ἠτε πιζεμ̄πω̄νι.

Πετενρωϋ̄ τηρϋ̄ οταρϋ̄ ἠροϋ̄ ρε̄
 οϋ̄νι ϋ̄ερμελιν ναϋ̄ δ̄αρωτεν.

ἠωπι ἠερετενρηϋ̄ οτοζ ἠρινϋ̄μφιν
 ρε̄ πετενϋ̄αχι πιδιαβολοϋ̄ εϋμοϋ̄
 ἠφρητ̄ ἠοϋ̄μοϋ̄νι εϋρεμϋ̄εμ εϋκωτ̄ ἠσα
 εμκ̄ οται.

φ̄ηερετενὸ̄ζι ἠρατεν ἠηνοϋ̄ ἠδοϋ̄ν
 ἠρωϋ̄ ἠερετενταϋ̄ρηοϋ̄τ̄ δ̄εν φ̄ηαζ̄τ̄:
 ἠερετενϋ̄ωοϋ̄ν ἠηαιδ̄ιϋ̄ι ναι: ἠϋ̄ωκ̄ δε̄
 ἠηαι νετενϋ̄ηνοϋ̄ ετ̄δ̄εν πικοϋ̄μοϋ̄.

φ̄νοϋ̄τ̄ δε̄ ἠτε ϋ̄μοτ̄ νιδεν
 φ̄ηεταϋ̄θαζεμ̄ ἠηνοϋ̄ ἠδοϋ̄ν ἠπεϋωοϋ̄
 ἠε̄νεζ δ̄εν Πῑχριϋ̄τοϋ̄ Ιη̄σοϋ̄ϋ̄
 ἠε̄ρετενϋ̄επ̄ ἠκαζ ἠοϋ̄κοϋ̄ϋ̄ ἠθοϋ̄
 εϋε̄εβ̄τε ἠηνοϋ̄ ἠτεϋϋ̄εμνε ἠηνοϋ̄
 εϋε̄τ̄ρομ̄ ἠωτεν εϋε̄ζ̄ιϋ̄εντ̄ ἠμωτεν.

φ̄ωϋ̄ πε̄ πῑαμαζι νεμ̄ πῑωοϋ̄ ϋ̄α
 νιδε̄νεζ: ἠμην.

Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”

Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time,

casting all your care upon Him, for He cares for you.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

To Him be the glory and the dominion forever and ever. Amen.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا
 لِلشُّبُوخِ، وَكُونُوا جَمِيعاً خَاضِعِينَ
 بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا
 بِالتَّوَّاضَعِ، لِأَنَّ اللَّهَ يُقَاوِمُ
 الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ
 فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ
 يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ
 يِعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الْإِبْلِيسَ
 خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُلْتَمِساً
 مَنْ يَبْتَلِعَهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،
 عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَمِ تُجْرَى
 عَلَى إِخْوَتِكُمُ الدِّينِ فِي الْعَالَمِ.

وَإِلَهُ كُلِّ نِعْمَةٍ الَّذِي دَعَانَا إِلَى
 مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،
 بَعْدَ مَا تَأَلَّمْتُمْ يَسِيرًا، هُوَ يُكَمِّلُكُمْ،
 وَيُنَبِّئُكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدٍ
 الْأَبَدِينَ. آمِينَ.

Διδάξει νωτεν έβολα χιτοτϫ
 ñCιλοτάνος πενσον ùπιστος εως
 ειμενι δεν ελκοντσι: ειτνομϫ ονοε
 ειερμεερε εε φαι πε πιεμοτ ñτε
 Φνοτϫ δεν οτυεθμη: φαι ετε τονδελ
 ερατεν θηνοτ ñδητϫ.

Σωμινι ερωτεν ñεε τϫφερι ñσοτπι
 ετδεν Βαβυλων νεμ Μαρκος παωρηι.

Δριασπαζεθε ñνετενερνοτ δεν
 οτφι ñοταβ ñτε τãσαπη: τειρηνη
 νωτεν τηροτ ñηετδεν Πιχριστος
 Ιησοϫ: ñμην.

*Να ñνηνοτ ùπερμεμερε πικοςμος
 οτδε ñηετϫοπ δεν πικοςμος: πικοςμος
 ñασινη νεμ τερεπειθωμια: φη δε ειτρη
 ùφονωϫ ùΦνοτϫ εηναωπι ϫα ενεε:
 ñμην.*

By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

بيد سلوانس الأخ الأمين، كما أظن
 كتبت إليكم بكلمات قليلة وأعظاً
 وشاهداً، أن هذه هي نعمة الله
 الحقيقية التي فيها تقومون.

تسلم عليكم التي في بابل المختارة
 معكم، ومرقس ابني.

سلموا بعضكم على بعض بقبلة
 المحبة. سلام لكم جميعكم الذين
 في المسيح يسوع. آمين.

*لا تحبوا العالم ولا الاشياء التي
 في العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الأبد. آمين.*

The Acts الإبركسيس

Πραξις ñτε ñενιοτ ñàποστολος:
 ερε ποτςμοτ εσοταβ ϫωπι νεμδλ.
 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، بركاتهم تكون معنا. آمين.

Πραξις ιε: λϫ - ιϫ: ε

Acts 15: 36 - 16: 5

أعمال 15: 36 - 16: 5

Μενενσα ελνεεσοτ δε πεεε
 Πατλος ùΒαρναβας εε μαρηνκοττεν
 ñτενεεμ πϫωμινι ñηιςñηνοτ κατα βακι

Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see

ثم بعد أيام قال بولس لبرنابا:
 «لنرجع ونفتقد إخوتنا في كل
 مدينة نادينا فيها بكلمة الرب كيف
 هم».

ΝΙΒΕΝ: ΝΗΕΤΑΝ ΒΙΩΩΥ ΜΠΙΣΑΧΙ ΝΤΕ
ΠΒΟΙΣ ΝΔΗΤΟΥ ΧΕ ΟΥ ΠΕ ΕΤΥΟΠ ΜΜΩΟΥ.

Βαρναβας Δε ηαγορωυ εωλι
μπε Ιωαννης ηευωυ φηετομουτ
ερωυ χε Μαρκος.

Παυλος Δε ηαυ εραζιοιν χε χας
πε: φηεταφωρυ εβωλ μμωου ιςχεν
†Παμφυλια: οτοε ετε μπερι ηευωου
επιρωβ εωτεμωυ ηευωου.

Διγωπι Δε ηνε οτχωντ ρωστε
ησεφωρυ εβωλ ηνωερηου: Βαρναβας
μεν αρι μΜαρκος αφερωτ εκυρος.

Παυλος Δε αρωπ ηηιλας αρι
εβωλ: εαυτηι ητεν πιεμωτ ητε
Φνωτ εβωλ ριτοτο ηηιςνηου.

Ηαυσινη Δε πε εβωλ ριτεν †συρια
ηευ †κυλικια εφταχο ηηικκλησια.

Αρι Δε εερη ηεκε †ερβη ηευ
Λυστρα: οτοε ις ομαθηης εηαυχη
μμωυ επεφραν πε †ιμοθεος πωρη
ηνωεριμ ηιωηδα μπιςτη: πεφωτ Δε
ηε Οτεινιη πε.

Φαι ηαυερμεθερε εβητη ηνε
ηιςνηου ετδεν Λυστρα ηευ Εικονιον.

Φαι αρωωυ ηνε Παυλος ερεφι
εβωλ ηευαυ: οτοε εταρωυ
αρωυβητη εβε ηιωηδα ετυοπ δεν

how they are doing.”

Now Barnabas was determined to take with them John called Mark.

But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.

But Paul chose Silas and departed, being commended by the brethren to the grace of God.

And he went through Syria and Cilicia, strengthening the churches.

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.

He was well spoken of by the brethren who were at Lystra and Iconium.

Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for

فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا
يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.

وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ
الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةَ وَلَمْ
يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذَانِهِ
مَعَهُمَا.

فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ
أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ
وَسَافَرَ فِي الْبَحْرِ إِلَى كَيْبُرُسَ.

وَأَمَّا بُولُسُ فَأَخْتَارَ سِيلَا وَخَرَجَ
مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ
اللَّهِ.

فَأَخْتَارَ فِي سُورِيَّةَ وَكَيْلِيكِيَّةَ يُشَدِّدُ
الْكَنَائِسَ.

ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَةَ وَإِذَا
تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ
ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنَّ
أَبَاهُ يُونَانِيٌّ.

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ
فِي لَيْسْتَرَةَ وَإِيْقُونِيَّةَ.

فَارَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ
فَأَخَذَهُ وَخَنَّتَهُ مِنْ أَجْلِ الْيَهُودِ
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

πῶς ἔτε ἄματ: νατρωοτην γαρ τηροτ
ζε περιωτ νε Ουρεινιν πε.

Εγκωτ Δε δην νιπολις ναττ
ἄμος ἔτοτοτ ἔαρεζ ἔνιζων
νηἔτατσεμνητοτ ἔβολ ζιτοτοτ
νηἔποστολοσ νεμ νιπρεσβυτεροσ
ετδεν Ιεροσολημ.

Νεκκλησια μεν οτη νατνηοτ
νηταχρο δην πιναζτ οτοσ νατνηοτ
νηδωαι δην τοτηπι ἄμηνι.

*Πισαχι δε ντε Πβοις εφεαλαι οτοσ
εφεδωαι: εφεαμαζι οτοσ εφεταχρο:
δεν φαγια νεκκλησια ντε Φνοττ:
ἀμην.*

they all knew that his father
was Greek.

And as they went
through the cities, they
delivered to them the
decrees to keep, which were
determined by the apostles
and elders at Jerusalem.

So the churches were
strengthened in the faith,
and increased in number
daily.

*The word of The Lord
shall grow, multiply, be
mighty and be confirmed in
the holy church of God.
Amen.*

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمَدِينِ
كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ
بِهَا الرُّسُلُ وَالْمَشَايخُ الدِّينِ فِي
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

*لم تزل كلمة الرب تنمو وتعزز
وتثبت في كنيسة الله المقدسة.
أمين.*

Synaxarium of Baramudah 30

سنكسار اليوم الثلاثون من شهر برمودة

1. The Martyrdom of the Great Saint Mark, the Apostle,
the Evangelist of the Land of Egypt

1. The Martyrdom of the Great Saint Mark, the Apostle, the Evangelist of the Land of Egypt

On this day, of the year 68 AD, the great saint Mari
Marcus (Mark), the evangelist and one of the Seventy
Apostles, was martyred.

He was Jewish in faith, of the tribe of Levi. His name
was John, whose surname (Roman name) was Mark
(meaning hammer). He was born in Cyrene, one of the
Five Western Cities, Pentapolis, in Libya. His father's
name was Aristopolus, a cousin of St. Peter's wife, and his
mother's name was Mary. She was one of the Mary's, who
followed The Lord Christ. She was the sister of St.
Barnabas. St. Mark was also related to St. Thomas the
apostle.

The barbarian tribes in North Africa, attacked the
properties of his family in his native land Libya, and

1. استشهاد القديس مارمرقس الرسول
الإنجيلي، كاروز الديار المصرية

1. استشهاد القديس مارمرقس الرسول
الإنجيلي، كاروز الديار المصرية
في مثل هذا اليوم من سنة 68 ميلادية،
استشهد القديس العظيم مارمرقس
الإنجيلي، أحد السبعين رسولاً.
كان هذا القديس يهودياً من سبط لاوي
ودعي باسم يوحنا، واسمه الروماني
مرقس (مرقس: كلمة لاتينية بمعنى
مطرقة). وُلِدَ في درنابوليس، إحدى
الخمس مدن الغربية بلبيبا. والده
أرسطوبولس هو ابن عم أو ابن عمّة
زوجة بطرس الرسول، وأمه مريم هي
إحدى المريمات اللاتي تبعن السيد المسيح،
وهي أخت برنابا الرسول. ويمت القديس

plunder it. The family was forced to immigrate to Palestine. His house was the first Christian church, where The Lord met with His disciples (Acts 1: 13, 14). St. Mark was the man who was carrying the pitcher of water, where The Lord Christ prepared and made ready for the Passover in the upper room of his house (Mark 14: 13 – 15). After the Resurrection of The Lord Christ, He appeared to His disciples and to St. Thomas in its upper room, where also the Holy Spirit came upon them (Acts 2: 1 – 4). St. Peter came to his house after the angel of The Lord had delivered him from prison (Acts 12:12).

The first person St. Mark attracted to the faith was his father Aristopolus. Once they were walking near the Jordan River, they encountered a raving lion. When the father wanted to save his son, he ordered him to escape. Mark told him, "Christ, in whose hands our lives are committed, will not let it harm us." Saying this, he prayed, made the sign of the cross and immediately, the lion fell dead and split open. His father marveled and believed in The Lord Christ at the hands of his son, who baptized him. The symbol of St. Mark is the lion because of this miracle, and also the beginning of his Gospel that says, "The voice of one crying in the wilderness" (Mark 1: 3).

In about the year 45 AD, Mark accompanied Paul and Barnabas on their first missionary journey. He preached with them in Antioch, Seleucia, Cyprus, Salamis, and Perga Pamphylia, where he left them and returned to Jerusalem, which troubled St. Paul's heart.

St. Paul refused to take Mark with him on his second missionary journey, which led to a contention between Paul and Barnabas that they parted from one another. Paul took Silas with him, and Barnabas took Mark and sailed to Cyprus.

However, later on, St. Paul recognized the importance of St. Mark for the ministry. He called Mark to serve along with him in Colossi. It is also well known that St. Mark participated with St. Paul in establishing the church of Rome. The people of Venice and L'Aquila in Italy claimed also that St. Mark had preached them. However, his main areas of proclaiming the gospel were in Alexandria and the Five Western Cities. The See of St. Mark was expanded after his martyrdom to Nubia, Sudan and Ethiopia.

St. Mark arrived to Alexandria about the year 60 AD. When he entered the city, his sandal was torn because of the long distance that he had to walk. He went to a cobbler

مرقس أيضاً بصلّة قرابة للقديس توما الرسول. هجمت القبائل الهمجية على أملاك أسرته في موطنه بليبيا ونهبته، فاضطرت الأسرة للهجرة إلى فلسطين. وكان بيت مارمرقس هو المكان الذي يجتمع فيه الرب مع تلاميذه (أعمال 1: 13، 14)، وفيه حل الروح القدس يوم الخمسين (أعمال 2: 1 – 4)، وإليه لجأ القديس بطرس بعد أن أخرج الملاك من السجن (أعمال 12: 12). ومرقس هو الرجل حامل جرة الماء، والذي أعد السيد المسيح الفصح في علية بيته (مرقس 14: 13 – 15). إن أول شخص اجتذبه مرقس إلى الإيمان هو أبوه، وذلك عندما كانا سائرين في طريقهما إلى الأردن فلاقهما أسد مفترس، ولما أراد الأب أن ينفذ ابنه بالهروب، قال مرقس لأبيه: "إن السيد المسيح الذي بيده نسمة كل منا، لا يدعه يؤذينا". ثم صلى ورشم عليه علامة الصليب فانشق الأسد ومات. فأمن أرسطوبولس بالسيد المسيح. وأصبح شعار مرقس الرسول هو الأسد بسبب هذه المعجزة، وأيضاً لأن بداية إنجيله "صوت صارخ في البرية" (مرقس 1: 3). وفي حوالي سنة 45 ميلادية، صاحب مرقس بولس وبرنابا في رحلتهم الأولى، وبشر معهما في سلوكية (أعمال 13: 4، 5) وقبرص. وذهب معهما حتى برجة بمفيلية ثم فارقهما ورجع إلى اورشليم (أعمال 13: 13)، مما احزن قلب القديس بولس، فرفض أن يأخذ معه مرقس في رحلته التبشيرية الثانية. وتسبب ذلك في حدوث مشاجرة بين بولس وبرنابا حتى فارق أحدهما الآخر. فأخذ بولس سيلا معه، أما برنابا فأخذ معه مرقس ابن أخته وذهب إلى قبرص (أعمال 15: 36 – 41). على أن القديس بولس عاد فعرف أهمية مرقس للخدمة، فاستدعاه للخدمة معه في كولوسي. ومن المعروف أن مرقس اشترك مع بولس في تأسيس كنيسة روما، كما أن أهل البندقية وأكويلا بإيطاليا يقولون أيضاً أنه بشرهم، ولكن كرازته الأساسية كانت

called Anianus, to repair it. While he was repairing it, the awl pierced his finger. Anianus shouted in Greek saying, "Eis Theos," which means "O, One God." When St. Mark heard these words, his heart rejoiced exceedingly. He found it suitable to talk to him about the One God. The Apostle took some clay, spat on it and applied it to Anianus' finger, saying, "In the Name of Jesus Christ, the Son of God," and the wound healed immediately, as if nothing had happened to it.

Anianus was exceedingly amazed from this miracle that happened in the Name of Jesus Christ. St. Mark started explaining to him about The Lord Christ, the salvation that He fulfilled on the cross, and His life giving Resurrection. Anianus and his entire household believed and St. Mark baptized them.

St. Mark used his house as a place of evangelism and meeting with the believers. After many had believed, St. Mark established the theological school and entrusted its management to St. Justus, who became later on the 6th Patriarch of Alexandria. St. Mark put down for the church, the Liturgy, that is known as the Liturgy of St. Cyril.

When the believers increased and the church of Alexandria flourished, the heathen people of the city were raged with anger and thought of slaying St. Mark. The faithful advised him to get away for a short while. St. Mark ordained St. Anianus a Bishop for Alexandria, about the year 62 AD, along with three priests and seven deacons.

St. Mark went to the Five Western Cities, remained there for two years preaching, and then went to Rome and witnessed the martyrdom of saints Peter and Paul in the year 67 AD. Then he returned to Alexandria, where he found the believers had increased in number, and he built a church for them in the place known as Bokalia (The place of cows), east of Alexandria on the seashore. He persevered in his pastoral care and evangelism.

On the 29th day of Baramudah, year 68 AD, the Christians were celebrating the feast of Resurrection; the same day coincided with the feast of the pagan god Syrbis. A multitude of the pagans attacked the church at Bokalia. They seized St. Mark, bound him with a thick rope and dragged him, while shouting, "Drag the dragon in the place of Cows." After they had cruelly dragged him, his flesh was torn and the streets of the city was covered with his blood. At night, they cast him into a dark prison. The angel of The Lord appeared to him, in the middle of

في الإسكندرية والخمس مدن الغربية. وقد امتد كرسي مار مرقس بعد استشهاده إلى النوبة والسودان وإثيوبيا. وصل القديس مرقس إلى الإسكندرية سنة 60 أو 61 ميلادية. وعندما وصل إلى هناك، تمزق حذاه بسبب طول المسافة التي قطعها سيراً على قدميه. فلجأ إلى إنيانوس الإسكافي الذي في إصلاح الحذاء، دخل المخراز في يده، فصرخ باليوناني قائلًا: "ايس ثينوس" أي "يا الله الواحد"، فتفل القديس مرقس على الأرض وصنع طيناً وطلّى الإصبع، فالتأم الجرح في الحال. وبدأ يحدثه عن السيد المسيح والخلص الذي أتته على الصليب، والقيامة المحيية، حتى آمن إنيانوس وكل بيته، فعمدهم القديس مرقس. واتخذ من بيته مكاناً يجتمع فيه للخدمة والتبشير. وبعد أن آمن كثيرون، أسس مار مرقس المدرسة اللاهوتية وعهد بإدارتها إلى القديس يسطس، الذي صار فيما بعد البطريرك السادس للإسكندرية. ثم وضع القديس مرقس القداوس المعروف الآن بالقداوس الكيرلسي. ولما ازدهرت الكنيسة بالإسكندرية، اغتاز الوثنيون وفكروا في قتله، فنصحهم المؤمنون أن يبتعد قليلاً، فرسم إنيانوس أسقفاً على الإسكندرية حوالي سنة 62 ميلادية، ومعه ثلاثة من الكهنة وسبعة من الشماسية. ثم ذهب مار مرقس إلى الخمس مدن الغربية ابتداءً من سنة 63 ميلادية إلى سنة 65 ميلادية. وبعد ذلك ذهب إلى روما وحضر استشهاد القديسين بطرس وبولس سنة 67 ميلادية، ثم رجع إلى الإسكندرية وعكف على الرعاية والكرامة. وفي اليوم التاسع والعشرين من برمودة سنة 68 ميلادية، كان المسيحيون يحتفلون بعيد القيامة المجيد في كنيسة بوكاليا. وكان عيد الإله سيرابيس في نفس اليوم. فهجم الوثنيون على الكنيسة وقبضوا على القديس مرقس وجروه وهم يصيحون: "جروا التنين في دار البقر". وبعد أن جروه وضعوه في سجن مظلم، وفي نصف

the night, healed and strengthened him, and then The Lord Christ appeared to him to console him.

On the next morning, the 30th day of Baramudah, the pagans dragged him again through the streets of Alexandria. Finally, St. Mark delivered up his pure soul, and received the crown of martyrdom.

Nevertheless, St. Mark's death did not satisfy the rage of the pagans and their hatred. They tried to burn his body. However, a severe storm blew and heavy rains fell, which extinguished the fire. The pagans were frightened and fled away.

The believers came and took his pure body. St. Anianus, the clergy and people prayed over him, then buried him in the church with great veneration.

May the blessing and prayers of this great Apostle and honorable Evangelist be with us all. Amen.

And glory be to God, now and forever. Amen.

الليل، ظهر له ملاك الرب وشفاه وقواه، ثم ظهر له الرب المخلص وعزاه. وفي صباح اليوم الثلاثين من برمودة، جروه أيضاً في شوارع الإسكندرية فتهراً لحمه وسال دمه، ونال إكليل الشهادة.

ثم فكروا في حرق الجسد الطاهر، فهبت عاصفة مصحوبة بمطر غزير، فانطفأت النيران وتفرق الشعب. فأخذ المؤمنون جسده الطاهر، وصلى عليه القديس إنيانوس والكهنة والشعب ودفنوه في الكنيسة بإكرام عظيم.

بركة صلوات القديس مرقس الرسول الإنجيلي، فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ ρε: α

Psalm 96: 1, 2

المزمور 95: 1

Ὁσος ἐπῶοις θεν οὐχως ἕβρι: ὄσος
ἐπῶοις ἵκασι τηρε: ὄσος ἐπῶοις ἄμοσ
ἐπεφραν: εὐγεννοσφι ἕπεφοσζα
ἢεζοοσ ζατση ἢεζοοσ. Ἀλληλοσινὰ.

Sing to The Lord a new song; sing to The Lord, all the earth. Sing to The Lord, bless His name; proclaim the good news of His salvation from day to day. Alleluia.

سبحوا الرب تسبيحاً جديداً،
سبحي الرب يا كل الأرض. سبحوا
الرب وباركوا اسمه. بشروا من
يوم إلى يوم بخلاصه. 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>Ὁτὰναστνωσις ἐβολ θεν πιερασσελιον εθοταβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον ᾶ: ᾶ - ἰᾶ</p>	<p>Mark 1: 1-11</p>	<p>مرقس 1: 1 - 11</p>
<p>Ἐαρχη ἠπιερασσελιον ἠτε Ιησουτ Πιχριστοτ Πωηρι ἠΦνοττ. Κατα φρητ ετςδθοττ θεν Ησαηατ πιπροφητητ: τε θηπε ἠνοκ τἠαοτωρι ἠπατσελοτ θατθη ἠπεκθο φηεθασοβτ ἠπεκμωιτ θασωκ. Πῶρωτ ἠπετωϋ ἐβολ θι πωαρε τε σεβτε φμωιτ ἠΠβοιτ οτοτ σοττων νεφμαἠμωι. Δεφωπι Δε ἠνε Ιωαννης πιρεφτωμτ θι πωαρε οτοτ εφθιωϋ ἠνωτωμτ ἠμετανοια θεν οτχω ἐβολ ἠτε θαννοβι. Οτοτ νατηνοτ ἐβολ θαροϋ ἠνε να τἠοτδεἠ τηρτ ἠχωρα νεμ να Ιεροτσαλημ τηροτ: οτοτ νατβιωμτ ἠτοττθ θεν πιλορδαηητ ἠιαρο ετοτωητ ἠνοτνοβι ἐβολ. Οτοτ Ιωανηητ ναρε θανφωι ἠσαμωτλ τοι θιωττ πε οτοτ εφμηρ ἠνοτωμτθ ἠψαρ θιζεν τεφτπι οτοτ ναφοτνεμ ἠϋχε πε νεμ ἐβιῶ ἠτε τκοι.</p>	<p>The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the Prophets: “Behold, I send My messenger before Your face, who will prepare Your way before You.” The voice of one crying in the wilderness: ‘Prepare the way of The Lord; make His paths straight.’” John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. Now John was clothed with camel’s hair and with a leather belt around his waist, and he ate locusts and wild honey.</p>	<p>بَدْءُ اِنْجِيلِ يَسُوْعِ الْمَسِيْحِ ابْنِ اللهِ. كَمَا هُوَ مَكْتُوبٌ فِي الْاَنْبِيَاءِ: «رَهَا اَنَا اُرْسِلُ اَمَامَ وَجْهِكَ مَلَاكِي الَّذِي يَهَيِّئُ طَرِيْقَكَ قُدَّامَكَ. صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: اَعْدُوْا طَرِيْقَ الرَّبِّ اصْنَعُوْا سُبُلَهُ مُسْتَقِيْمَةً». كَانَ يُوْحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ بِمَعْمُوْدِيَّةِ التَّوْبَةِ لِمَغْفِرَةِ الْخَطَايَا. وَخَرَجَ اِلَيْهِ جَمِيْعُ حُوْرَةِ الْيَهُوْدِيَّةِ وَاَهْلُ اُوْرُشَلِيْمَ وَاَعْتَمَدُوْا جَمِيْعُهُمْ مِنْهُ فِي نَهْرِ الْاُرْدُنِّ مُعْتَرِفِيْنَ بِخَطَايَاهُمْ. وَكَانَ يُوْحَنَّا يَلْبَسُ وَبِرَ الْاِبِلِ وَمِنْطَقَةً مِنْ جِلْدٍ عَلٰى حَقْوِيْهِ وَيَاْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا.</p>

Ὁτοϑ ναϑεϑιωϑυ εϑϑω ἕμοϑ ϑε
ϑηνοϑ μενενοϑω ἵνε ϑηετϑορ
ἐϑοτεροι: ϑηέτε ἵημῖπῶα αν ἐϑοβϑτ
ἐδῆρη ἐηοῦὸ ἵοῦμοῦϑερ ἵτε
πεϑῶοῦἵ.

Δηοκ αἵηωμοϑ ηῶτεη δεν
οῦμοῦοῦ: ἵθοϑ Δε εϑηαεμοϑ ἠηνοϑ δεν
οῦῖηεῦμα εϑοῦαβ.

Ὁτοϑ αϑῶοπι δεν ἵεϑοοῦ
ἐτεῦμαῦ αῖἵ ἵνε Ιηϑοῦϑ ἐβολ δεν
Ηαζαρεῶ ἵτε ηῦΓαλιλεὰ οτοϑ
αϑῖομοϑ δεν ηἵορΔαηηϑ ἵηαρο ἵτοῦϑ
ἵωαηηηϑ.

Ὁτοϑ ϑατοῦϑ εϑηνοϑ ἐῖῶῶι ἐβολ
δεν ηἵῶοῦ αϑηαῦ ἐηἵϑηοῦἵ ἐαῦῶῶ
οτοϑ Ηἵῖηεῦμα ἕῖῆηηηῦ ἵοῦῖροῦπι
εϑηνοϑ ἐπεϑητ οτοϑ αῖῶῖ ηἵϑῶϑ.

Ὁτοϑ οῦϑμη αϑῶοπι ἐβολ δεν
ηἵϑηοῦἵ: ϑε ἵθοοκ πε Ηαῶηρη
Ηαμεηρητ ἐταἵημαῦ ἵδῆηηϑ.

*Ηἵῶοῦ ϑα Ηεηηοῦῦ πε: ῶα ἐηεϑ
ἵτε ηἵ ἐηεϑ: ἀμηη.*

And he preached,
saying, “There comes One
after me who is mightier
than I, whose sandal strap I
am not worthy to stoop
down and loose.

I indeed baptized you
with water, but He will
baptize you with the Holy
Spirit.”

It came to pass in those
days that Jesus came from
Nazareth of Galilee, and
was baptized by John in the
Jordan.

And immediately,
coming up from the water,
He saw the heavens parting
and the Spirit descending
upon Him like a dove.

Then a voice came from
heaven, “You are My
beloved Son, in whom I am
well pleased.”

Glory be to God forever.

وَكَانَ يَكْرُرُ قَائِلًا: «يَأْتِي بَعْدِي مَنْ
هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ
أُنْحِي وَأَحْلَ سُبُورَ حِدَائِهِ.

أَنَا عَمَّدْتُكُمْ بِالْمَاءِ وَأَمَّا هُوَ
فَسَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ».

وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنْ
نَاصِرَةِ الْجَلِيلِ وَاعْتَمَدَ مِنْ يُوْحَنَّا
فِي الْأُرْدُنِّ.

وَلَلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ
رَأَى السَّمَاوَاتِ قَدْ انْشَقَّتْ وَالرُّوحُ
مِثْلَ حَمَامَةٍ نَازِلًا عَلَيْهِ.

وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: «أَنْتَ
ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ».

والمجد لله دائماً.