

**Katameros Days Readings for the Month of Bashans**  
قطمارس قراءات الأيام لشهر بشنس المبارك

Πικαταμερος ἠτευρομπι εϋϋεμϋι δειν νιέζοοϋ  
Πιμετωϋ ἠνικϋριακη ἠπιὰβοτ Παϋωνϋ

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

قطمارس قراءات اليوم الأول من شهر بشنس المبارك

Κοται ἠέροοτ ὑΠιαβοτ Παγωωnc

Πχινωιcι ἠτε †παρθενoc εθοταβ Χαριὰ

ميلاد القديسة العذراء مريم

**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.

Ψαλωμοc τω Δαυιδ π̄: β, ε, ζ

Psalm 87: 3, 5, 7

المزمور 86: 2، 5، 7

ΑΥCΑΧΙ ΕΘΒΗ† ἠΖΑΝΘΒΗΟ†  
εΥΤΑΗΟΥ†: †ΒΑΚΙ ἠτε ΦΝΟΥ†: ΟΥΟΖ  
ἠΘΟΥ ΠΕΤΩCΙ ΔΕΥCΙCΕΝ† ἠΜΟC ΨΑ  
ἠΝΕΖ: ΙCΞΕ ἠρε ΦΜΑΝΨΩΠΙ ἠτε  
ΝΗΕΤΟΥΝΟC ΤΗΡΟΥ ἠΘΗ†. ΔΛΛΗΛΟΤΙΑ.

Glorious things are spoken of You, O city of God; and the Most High Himself shall establish her. The dwelling of all who rejoice is within you. Alleluia.

أعمال مجيدة قد قيلت عنك يا مدينة الله، وهو العلي الذي أسسها إلى الأبد. لأن سكنى الفرحين جميعهم فيك. 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.

ΟΥΑΝΑΣΤΩCΙC ἠΒΟΛ ΘΕΝ  
ΠΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ  
ΔCΙΟΥ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Εἵκομι Δε αἰψωεναϑ ἵθοοϑ ἐδονη  
εἰοῖῑμι οἰεβιμι ἐπεσαν πε Μαρθα  
αἰψοπεϑ ἐροο ἐδονη ἐπεσχι.

Οἰοο νε οἰον τε θαἱ ἵοῖκωνι  
εἰμοῖῑ ἐροο κε Μαρῑα: οἰοο  
ἐτασβεμι δατεν νεἰβαλατχ ἵησοοο  
νασσωτεμ ἐπερασι.

Μαρθα Δε νασβῑεραο πε ἡπεκωῑ  
ἵοῖκωῑ ἵψωεμῑ: ἐτασοβῑ Δε ἐρατο  
πεχαο κε Πβοἱοο ἰερ μελῑν νακ αν κε  
ἀτασωνῑ χατ ἡμαγατ εἰψωεμῑ: ἀχοο  
οῖν ναο βῑνα ἵτεσῑτοοο νεμῑ.

Δαῖεροῖῑ Δε ἵχε ἵησοοοο πεχαϑ  
ναο κε Μαρθα Μαρθα τεῖρωοῖῑ  
οἰοοο τεῖρωοῖῑ εἰβε οἰμῑ.

Βανκοῖῑ Δε πε ῑχῑρῑα ἵε οῖαἱ:  
Μαρῑα Δε ασσωπῑ ναο ἵῑτοἱ εἰναεο  
θηεῑε ἵεναῖῑοοοο ἵτοοοο αν.

*Πῑῖοοο φα Πεννοῖῑ πε ψα ἐνεο  
ἵτε ἵἵ ἐνεο: ἀμῑ.*

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.

And she had a sister called Mary, who also sat at Jesus' feet and heard His word.

But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things.

But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

*Glory be to God forever.*

وَفِيمَا هُمْ سَائِرُونَ دَخَلَ قَرْيَةً  
فَقَبِلَتْهُ امْرَأَةٌ اسْمُهَا مَرْثَا فِي  
بَيْتِهَا.

وَكَانَتْ لِهَذِهِ أُخْتٌ تُدْعَى مَرْيَمَ الَّتِي  
جَلَسَتْ عِنْدَ قَدَمَيْ يَسُوعَ وَكَانَتْ  
تَسْمَعُ كَلِمَةً.

وَأَمَّا مَرْثَا فَكَانَتْ مُرْتَبِكَةً فِي خِدْمَةِ  
كَثِيرَةٍ فَوَقَفَتْ وَقَالَتْ: «يَا رَبُّ أَمَا  
تُبَالِي بَأَنَّ أُخْتِي قَدْ تَرَكْتَنِي أَخْدِمُ  
وَخَدِي؟ فَقُلْ لَهَا أَنْ تُعِينَنِي.»

فَأَجَابَ يَسُوعُ: «مَرْثَا مَرْثَا أَنْتِ  
تَهْتَمِينَ وَتَضْطَرِّبِينَ لِأَجْلِ أُمُورٍ  
كَثِيرَةٍ.

وَلَكِنَّ الْحَاجَةَ إِلَى وَاحِدٍ فَاخْتَارَتْ  
مَرْيَمَ النَّصِيبَ الصَّالِحَ الَّذِي لَنْ  
يُنزَعُ مِنْهَا.»

*والمجد لله دائماً.*

### Ψωπ

### Matins Psalm

### مزمور باكر

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

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

<b>Ψαλμος τω Δαβιδ μζ': ϛ', α</b>	<b>Psalm 48: 8, 1</b>	<b>المزمور 47: 6، 1</b>
<p>Ὡφρητ ἔτανσωτεμ παρητ ἀνηατ:          δεν ἔβακι ἔΠβοικ ἔτε νιζομ δεν          ἔπολις ἔΠεννοτ: οτηνϣτ πε Πβοικ          οτοϑ ἔςμαρωοτ ἔμαϣω: δεν ἔβακι          ἔΠεννοτ ϣιζεν πεϣτωοτ ἔθοταβ.  <b>Αλληλοια.</b></p>	<p>With an east wind. As we have heard, so we have seen in the city of The Lord of hosts, in the city of our God. Great is The Lord, and greatly to be praised in the city of our God, in His holy mountain. <b>Alleluia.</b></p>	<p>كمثل ما سمعنا كذلك رأينا، في مدينة رب القوات، في مدينة إلهنا. عظيم هو الرب، ومسيح جداً في مدينة إلهنا على جبله المقدس. <b>هليلويا.</b></p>

**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οτὰνασνωσις ἔβολ δεν          πιερασσελιον ἔθοταβ κατὰ Ὑατῆον          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>
<b>Ὑατῆον ιβ': λϛ - ν</b>	<b>Matthew 12: 35 - 50</b>	<b>متي 12: 35 - 50</b>
<p>Πιὰγαθος ἔρωμι ἔβολ δεν πεϣὰρο          ἔὰγαθον ἔραϣταοτὸ ἔπιὰγαθον ἔβολ:          οτοϑ πιρωμι ἔτρωοτ ἔβολ δεν πεϣὰρο          ἔτρωοτ ἔραϣταοτὸ ἔπιπετρωοτ ἔβολ.          ¶ϣω δε ἔμοος νωτεν ϣε ϣασι          νιβεν ἔτρωοτ ἔτε νιρωμι ναϣοτοτ          ϣενατ λωσοϑ δαρωοτ δεν ἔερωοτ ἔτε          τκρσις.          ἔβολ ϣαρ δεν νεκϣασι ἔκεμαι          οτοϑ ἔβολ δεν νεκϣασι ἔρετϣαπ ἔροκ.</p>	<p>A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.          But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.          For by your words you will be justified, and by your words you will be condemned.</p>	<p>الْإِنْسَانُ الصَّالِحُ مِنَ الْكَنْزِ الصَّالِحِ فِي الْقَلْبِ يُخْرِجُ الصَّالِحَاتِ وَالْإِنْسَانُ الشَّرِيرُ مِنَ الْكَنْزِ الشَّرِيرِ يُخْرِجُ الشَّرُورَ.          وَلَكِنْ أَقُولُ لَكُمْ: إِنَّ كُلَّ كَلِمَةٍ بَطَالَةٍ يَتَكَلَّمُ بِهَا النَّاسُ سَوْفَ يُعْطَوْنَ عَنْهَا حِسَاباً يَوْمَ الدِّينِ.          لِأَنَّكَ بِكَلِمَاتِكَ تَتَبَرَّرُ وَبِكَلِمَاتِكَ تُدَانَ».</p>

Τότε ἀνέροῦν ἡσὶ ἵνε θανόντων  
ἐβόλθεν νικάδνεμ νιΦαρίσεος ἐρω  
ἔμος: ἕ φρεψτῆβω τενορωῦ ἕνα  
ἐοῦμνι ντοτκ.

Πῶσ δε ἀνέροῦν περαδὶ νωσὶ ἕ  
πιχωσὶ ἐρωσὶ οῦσὶ ἵνωικ ἕκωτ ἵνα  
οῦμνι οῦσὶ οῦμνι ἵνωσθιῖ ἡσὶ  
ἐβηλ ἐπιμνι ντε ἱωνά πιπροφθις.

Ἐφρητ ἕαρ ἵωνά ἕναδὶ θεν ἕνεσι  
ἔπικθιτὶ ἵνωμτ ἵνεσοσὶ νεμ ἵνωμτ  
ἵνεχωρ: παρητ ἕωσὶ Πωρη ἕΦρωμ  
ἐφῆερ ἵνωμτ ἵνεσοσὶ νεμ ἵνωμτ  
ἵνεχωρ θεν ἵρητ ἕπκαρι.

Πιρωμ ἵνε Πινεῖθ ἐῖερωσῶσ  
θεν τῆκρῖς νεμ παχωσὶ οῦσὶ  
ἐῖετῆπ ἐρωσὶ ἕ ἀνερμετῆνοι  
ἐπιθωῖ ἵνε ἱωνά: οῦσὶ ἱσὶ ἕοῦ  
ἐῖωνά ἕπαιμα.

Ἰορω ἵνε Καρῖς ἐῖερωσὶ θεν  
τῆκρῖς νεμ παχωσὶ οῦσὶ ἐῖετῆπ  
ἐρωσὶ ἕ ἀῖ ἐβόλθεν ἵνε ἵπκαρι  
ἐσωτεμ ἐτσοφῖ ἵνε Σολομων: οῦσὶ  
ἱσὶ ἕοῦ Σολομων ἕπαιμα.

Ἐωπ δε ἵνε πιπνεμα  
ἵνακαθαρτον ἵ ἐβόλθεν ἵνε πρωμ  
ἵραψῶναδὶ ἐβόλθεν ἕθῆμα ἵθαμωσὶ

Then some of the scribes and Pharisees answered, saying, Teacher, we want to see a sign from You.

But He answered and said to them, An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.

For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here.

The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.

When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

حِينَذَ قَالَ قَوْمٌ مِنَ الْكُتَّابَةِ  
وَالْفَرِيسِيِّينَ: «يَا مُعَلِّمُ نُرِيدُ أَنْ  
نَرَى مِنْكَ آيَةً.»

فَأَجَابَ وَقَالَ لَهُمْ: «جِبِلٌّ شَرِيرٌ  
وَفَاسِقٌ يَطْلُبُ آيَةً وَلَا تُعْطَى لَهُ آيَةٌ  
إِلَّا آيَةُ يُونَانَ النَّبِيِّ.»

لَأَنَّهُ كَمَا كَانَ يُونَانٌ فِي بَطْنِ  
الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ لَيَالٍ،  
هَكَذَا يَكُونُ ابْنُ الْإِنْسَانِ فِي قَلْبِ  
الْأَرْضِ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ لَيَالٍ.

رَجَالُ نَيْنَوَى سَيَقُومُونَ فِي الدِّينِ  
مَعَ هَذَا الْجِبِلِّ وَيَدِينُونَهُ لِأَنَّهُمْ  
تَابُوا بِمَنَادَةِ يُونَانَ وَهُوَذَا أَكْبَرُ  
مِنْ يُونَانَ هَهُنَا!

مَلَكَةُ النَّيْمَنِ سَتَقُومُ فِي الدِّينِ مَعَ  
هَذَا الْجِبِلِّ وَتَدِينُهُ لِأَنَّهَا أَتَتْ مِنْ  
أَقْصَى الْأَرْضِ لِتَسْمَعَ حِكْمَةَ  
سُلَيْمَانَ وَهُوَذَا أَكْبَرُ مِنْ سُلَيْمَانَ  
هَهُنَا!

إِذَا خَرَجَ الرُّوحُ النَّجِسُ مِنْ  
الْإِنْسَانِ يَجْتَازُ فِي أَمَاكِنٍ لَيْسَ  
فِيهَا مَاءٌ يَطْلُبُ رَاحَةً وَلَا يَجِدُ.

εφκωτ̄ ἵσα μανευτον οτοζ ὑπεφξιμι.

Ποτε ψαφχοζ χε εἰετασθο εδουη  
ἐπαηι πιμα ἐταιι ἐβολ ἵθητηφ οτοζ  
αφψαηι ἵτεφχεμφ εφςρωφτ εφςραε  
οτοζ εφσελσολ.

Ποτε ψαφψεναφ ἵτεφβι νεμαφ  
ἵκε ψαψφ ὑπνευμα εφζωοφ  
ἐζοτεροφ: οτοζ ψαφἵ ἵτεφψωπι ὑματ̄  
οτοζ ψαρε νιδαεφ ἵτε πιρωμι ἐτε  
ὑματ̄ τ̄εο ναφ ἐνεφζοτ̄ᾱτ̄: παρητ̄  
πεθναψωπι ὑπαιζωοφ εφζωοφ.

Зωсте εφсахи нем нишху ис  
теψмаτ̄ нем неψсннот̄ наτ̄οβι ἐρατοφ  
саβολ εφκωτ̄ ἵсесахи немαφ.

Πεχε οται δε ἵνιμαθηтс наφ χε  
ζηππε ис текματ̄ нем неκсннот̄ саβολ  
εφκωτ̄ ἵсωκ.

Нθοφ δε αφεροτ̄ω πεзаφ  
ὑφηετ̄ω ὑμοс наφ χε ним те тамаτ̄  
ие ним не насннот̄.

Οτοζ αφсοτ̄тен τεφχιζ ἐβολ ἐχεν  
неψмаθηтс πεзаφ χε ζηππε ис  
тамаτ̄ нем насннот̄.

Οτοφ τ̄ар нивен εθнеар πετεзνε  
ὑпαιωτ̄ ετ̄ден нιφнот̄ι ἵθοφ πε παсон  
нем тасωνи нем тамаτ̄.

*Πῶσοφ φα Πενноτ̄τ̄ πε: ψα ἐνεε*

Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order.

Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation.

While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.

Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You."

But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"

And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers!

For whoever does the will of My Father in heaven is My brother and sister and mother."

*Glory be to God forever.*

ثَمَّ يَقُولُ: ارْجِعْ إِلَى بَيْتِي الَّذِي  
خَرَجْتُ مِنْهُ. فَيَأْتِي وَيَجِدُهُ فَارِغًا  
مَكْنُوسًا مُرْتَبًا.

ثَمَّ يَذْهَبُ وَيَأْخُذُ مَعَهُ سَبْعَةَ أَرْوَاحٍ  
أَخْرَ أَشْرَ مِنْهُ فَتَدْخُلُ وَتَسْكُنُ هُنَاكَ  
فَتَصِيرُ أَوَاخِرَ ذَلِكَ الْإِنْسَانَ أَشْرَ  
مَنْ أَوَانِلِهِ. هَكَذَا يَكُونُ أَيْضًا لِهَذَا  
الْجِيلِ الشَّرِيرِ.

وَفَيْمَا هُوَ يُكَلِّمُ الْجُمُوعَ إِذَا أُمُّهُ  
وَإِخْوَتُهُ قَدْ وَقَفُوا خَارِجًا طَالِبِينَ  
أَنْ يُكَلِّمُوهُ.

فَقَالَ لَهُ وَاحِدٌ: «هُوَذَا أُمَّكَ  
وَإِخْوَتُكَ وَاقِفُونَ خَارِجًا طَالِبِينَ أَنْ  
يُكَلِّمُوكَ».

فَأَجَابَهُ: «مَنْ هِيَ أُمِّي وَمَنْ هُمْ  
إِخْوَتِي؟»

ثَمَّ مَدَّ يَدَهُ نَحْوَ تَلَامِيذِهِ وَقَالَ: «هَا  
أُمِّي وَإِخْوَتِي.

لَأنَّ مَنْ يَصْنَعُ مَشِيئَةَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ هُوَ أَخِي وَأَخْتِي  
وَأُمِّي».

*والمجد لله دائماً*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

**Liturgy Readings**

قراءات القدا<sup>س</sup>

**The Pauline Epistle**

رسالة بولس الرسول

Ἰεπιστολη Ἰτε πενσαδ Παυλος Πιαποστολος

<p>Παυλος φβωκ ἸΠενβοικ Ιησουκ  Πιχριστος: πιαποστολος ετθαρευ:  φηεταυθαυη επιβιωεννουφι Ἰτε  Φνουτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، ببركته المقدسة تكون معنا. آمين.</p>
<p><b>Θεβρεος θ: α - ιβ</b></p>	<p><b>Hebrews 9: 1 -12</b></p>	<p><b>العبرانيين 9: 1 - 12</b></p>
<p>Ἰβροιτ μεν οτη Ἰκκηνη  εογονητας Ἰβανμεομη Ἰψευωι  Ἰματ νευ οτασιον Ἰκολσελ.</p> <p>Ἰκκηνη ταρ Ἰβροιτ ατμονκς  θηετε τδρυχια Ἰδητς νευ ττραπεζα  νευ τπροθεσις Ἰτε νιωικ θηετουμουτ  ερος γε θεθουαβ.</p> <p>Πενενσα πικαταπετασμα δε  Ἰμαδ σνατ τκκηνη θηετουμουτ ερος  γε θεθουαβ Ἰτε νθεθουαβ.</p> <p>Εογον οτυογρη Ἰνουβ Ἰδητς νευ  τκβωτος Ἰτε τδιδθηκη εβροβς  Ἰνουβ σακα νιβεν θηετε πισταμνος  Ἰνουβ Ἰδητς ερε πιμαννα Ἰδητϗ νευ  πιψωωτ Ἰτε δαρων εταϗφιρι εβωλ</p>	<p>Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.</p> <p>For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary.</p> <p>And behind the second veil, the part of the tabernacle which is called the Holiest of All,</p> <p>which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant.</p>	<p>ثَمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضاً فَرَائِضُ خِدْمَةِ وَالْقُدْسُ الْعَالَمِيِّ.</p> <p>لِأَنَّهُ نَصَبَ الْمَسْكَنُ الْأَوَّلَ الَّذِي يُقَالُ لَهُ «الْقُدْسُ» الَّذِي كَانَ فِيهِ الْمَنَارَةُ، وَالْمَائِدَةُ، وَخُبْزُ التَّقْدِيمَةِ.</p> <p>وَوَرَاءَ الْحِجَابِ الثَّانِي الْمَسْكَنُ الَّذِي يُقَالُ لَهُ «قُدْسُ الْأَقْدَاسِ».</p> <p>فِيهِ مِخْرَعةٌ مِنْ ذَهَبٍ، وَتَابُوتٌ الْعَهْدِ مَعْشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ، الَّذِي فِيهِ قِسْطٌ مِنْ ذَهَبٍ فِيهِ الْمَن، وَعَصَا هَارُونَ الَّتِي أَفْرَحَتْ، وَلَوْحَا الْعَهْدِ.</p>



νευ νιπλζαζ ντε τδιδιθηκη.

Сапъωι Δε υμοσ θανχεροτβιμ  
ντε πωοτ ετερθιβι εχεν  
πιπλασθηριον: ναι ετε να τνοτ αν νε  
εσαχι ερωοτ κατα μεροσ.

Нαι Δε ετθαμιοτ υπαιρητ:  
τσκνη μεν ηζοτιτ сена εδοτη εροс  
ηζε νιοτηβ ηχοτ νιβεν ενζωκ  
ηνιωεμωι εβολ.

Еτμαз ενοτ Δε ογсоп  
ητεμροπι ηζε παρχηερεтс  
υμαγατϭ ατδ ηε ενοτ αν φαι εψαφενϭ  
εζρηι εζωϭ νευ εχεν νιμετατεμ ητε  
πιλαοс.

Фαι Δε εφρωηε υμοϭ εβολ ηζε  
Πιπνευμα εθογав ζε υπατεφρωηε  
εβολ ηζε πιμωιτ ητε νεθογав ετι  
εсμοητ ηζε τσκνη ηζοτιτ.

Θηετтенθωηт επαιχοτ ετωοп  
φηεψαγην Δωροη νευ ψογψοηωι  
εδοτη ζιωтс υμοη ψζοη υμωοτ  
κατα сτηηδηсιс εζεκ πετψεμωι εβολ.

Уοηοη εχεν θανοτωη νευ θανсω  
νευ θανωοс εγψεβιοηт ετε  
θανμεθμη ητε τсарζ не ψα ηχοτ  
ητε πιταζο ερατϭ.

And above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance.

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

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

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

وَفَوْقَهُ كَرُوبًا الْمُجَدِّ مُظَلَّلِينَ  
الْغُطَاءَ. أَشْيَاءٌ لَيْسَ لَنَا الْآنَ أَنْ  
نَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ.

ثُمَّ إِذْ صَارَتْ هَذِهِ مُهَيَّأَةً هَكَذَا،  
يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ  
كُلَّ حِينٍ، صَانِعِينَ الْخِدْمَةَ.

وَأَمَّا إِلَى الثَّانِي فَرَأْسِ الْكَهَنَةِ  
فَقَطُّ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ  
يُقَدِّمُهُ عَنْ نَفْسِهِ وَعَنْ جَهَالَاتِ  
الشَّعْبِ.

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

الَّذِي هُوَ رَمَزٌ لِلْوَقْتِ الْحَاضِرِ،  
الَّذِي فِيهِ تَقَدَّمَ قَرَابِينَ وَذَبَائِحَ لَا  
يُمْكِنُ مِنْ جِهَةِ الضَّمِيرِ أَنْ تَكْمَلَ  
الَّذِي يَخْدَمُ.

وَهِيَ قَائِمَةٌ بِأَطْعَمَةٍ وَأَشْرِبَةٍ  
وَعَسَلَاتٍ مُخْتَلَفَةٍ وَفَرَائِضَ  
جَسَدِيَّةٍ فَقَطُّ، مَوْضُوعَةٌ إِلَى وَقْتِ  
الإِصْلَاحِ.

Πιχριστος δε εταρι παρχηερετε  
 ντε νιασαθον εθναωπι εβολ ζιτεν  
 †νω† νικνη ογο ετχηκ εβολ  
 νοτυογκ νχιζ αν τε ετε φαι πε γε  
 θα παιωντ αν τε.

Ουδε εβολ ζιτεν πςνοϋ ντε  
 εανβαρητ αν τε νεμ εανμασι αλλα  
 εβολ ζιτεν περςνοϋ μμιν μμοϋ εαρι  
 εδον ενεθογαβ νοτσοπ εαριμι  
 νοτσω† νενεε.

*Πεμοτ εαρ νεμωτεν νεμ  
 τερηνη ετσοπ: γε αμην εσεωπι.*

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

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

وَأَمَّا الْمَسِيحُ، وَهُوَ قَدْ جَاءَ رَئِيسَ  
 كَهَنَةِ الْخَيْرَاتِ الْعَتِيدَةِ، فَبِالْمَسْكَنِ  
 الْأَعْظَمِ وَالْأَكْمَلِ، غَيْرِ الْمَصْنُوعِ  
 بِيَدٍ، أَيِ الَّذِي لَيْسَ مِنْ هَذِهِ  
 الْخَلْقَةِ.

وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولٍ، بَلْ بِدَمِ  
 نَفْسِهِ، دَخَلَ مَرَّةً وَاحِدَةً إِلَى  
 الْأَقْدَاسِ، فَوَجَدَ فِدَاءً أَبَدِيًّا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε πςνοϋ†  
 νεπιστολη ντε πενωτ Ιωαννης. Αμην.  
 Ηαμενρα†.

**Β Ιωαννης α: α - ιτ**

Πιρεσβυτερος ητωπ Κυρια νεμ  
 νεσωρηι η ανοκ ετμει μμωον ζεν  
 οτυεθμη: ογο ανοκ μμαγατ αν αλλα  
 νεμ ογον νιβεν ετατσοτεν τμεθμη.

Εθε τμεθμη ετωπ νζητεν ογο  
 εσεωπι νεμαν ψα ενεε.

Πεμοτ φηαι τερηνη εεωπι  
 νεμαν εβολ ζιτεν φνοϋ† φιωτ νεμ

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

**2 John 1: 1 - 13**

The Elder, to the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth,

because of the truth which abides in us and will be with us forever:

Grace, mercy, and peace will be with you from God the Father and from The Lord Jesus

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

**2 يوحنا 1: 1 - 13**

الشيخ إلى كيريّة المختارة وإلى  
 أولادها الذين أنا أحبهم بالحق  
 وأسئ أنا فقط بل أيضاً جميع  
 الذين قد عرفوا الحق.

من أجل الحق الذي يثبت فينا  
 وسيكون معنا إلى الأبد.

تكون معكم نعمة ورحمة وسلام  
 من الله الأب ومن الرب يسوع  
 المسيح ابن الأب بالحق  
 والمحبة.

ἐβολ ἕιτεν Πενθοις Ἰησοῦς Πιχριστος  
Πωηρι ἠΦιωτ ἕεν οὔμεθωμι νεμ  
οὔαζαπη.

Διραῶι ἐμαῶω γε αἰζιμι ἐβολ ἕεν  
νεῶηρι εὔμωωι ἕεν οὔμεθωμι κατα  
ῥηρητ ἕτανδῖ ἐντολη ἠτεν Φιωτ.

Οὔοζ τῆνοῦ τῆζο ἐρο Κῦριὰ ἠῥηρητ  
γε οὔἐντολη ἠβερι ἀν ἐτῆζδαι ἠμωοο νε  
ἀλλα ἠἠενασ ἠτοτεν ἰςζεν ζη ζινα  
ἠτενεῦαζαπαν ἠνεῦῆρηοῦ.

Οὔοζ ἠαι τε τῆαζαπη ζινα ἠτενμωωι  
κατα νεῦἐντολη: ἠαι τε τῆεντολη ζινα  
κατα ῥηρητ ἕταρετενσωτεμ ἰςζεν ζη  
ἠτετενμωωι ἠῥηρη ἠῥηρητ.

ἤε οὔμωω ἠπῆλανοο ἀῦῖ ἐπικωομοο  
ἠἠετε ἠσεεῦρομωοζοζιν ἀν γε Ἰησοῦο  
Πιχριστοο ἀῦῖ ἕεν τῆαρζ φαῖ πε  
πιῆλανοο νεμ πιαντιχριστοο.

Κωοο ἐβολ ἐρωτεν ζινα  
ἠτετενῶτεμτακε φηετῆρετεν εῦρωβ  
ἐροῦ ἀλλα ἠτετενδῖ ἠοῦβεῦε εῦζηκ  
ἐβολ.

Οὔοζ ἠιβεν εῦθαμωωι ἐτῆζ οὔοζ  
ἠτεῦῶτεμωοζι ἕεν τῆβω ἠτε Πιχριστοο  
οὔαἠνοῦτ πε: φη δε εῦθαῶοζι ἕεν τῆβω  
ἠτε Πιχριστοο φαῖ πε Φιωτ ἠτοτεῦ νεμ

Christ, the Son of the  
Father, in truth and love.

I rejoiced greatly that I  
have found some of your  
children walking in truth,  
as we received  
commandment from the  
Father.

And now I plead with  
you, lady, not as though I  
wrote a new  
commandment to you, but  
that which we have had  
from the beginning: that  
we love one another.

This is love, that we  
walk according to His  
commandments. This is the  
commandment, that as you  
have heard from the  
beginning, you should  
walk in it.

For many deceivers  
have gone out into the  
world who do not confess  
Jesus Christ as coming in  
the flesh. This is a deceiver  
and an antichrist.

Look to yourselves,  
that we do not lose those  
things we worked for, but  
that we may receive a full  
reward.

Whoever transgresses  
and does not abide in the  
doctrine of Christ does not  
have God. He who abides  
in the doctrine of Christ  
has both the Father and the  
Son.

فَرِحْتُ جَدًّا لِأَنِّي وَجَدْتُ مِنْ  
أَوْلَادِكَ بَعْضًا سَالِكِينَ فِي الْحَقِّ  
كَمَا أَخَذْنَا وَصِيَّةَ مِنَ الْآبِ.

وَالآنَ أَطْلُبُ مِنْكَ يَا كِيرِيَّةَ لَا  
كَأَنِّي أَكْتُبُ إِلَيْكَ وَصِيَّةَ جَدِيدَةً بَلْ  
الَّتِي كَانَتْ عِنْدَنَا مِنَ الْبَدْءِ: أَنْ  
يُحِبُّ بَعْضُنَا بَعْضًا.

وَهَذِهِ هِيَ الْمَحَبَّةُ أَنْ نَسْلُكَ  
بِحَسَبِ وَصَايَاهُ. هَذِهِ هِيَ  
الْوَصِيَّةُ كَمَا سَمِعْتُمْ مِنَ الْبَدْءِ أَنْ  
تَسْلُكُوا فِيهَا.

لَأَنَّهُ قَدْ دَخَلَ إِلَى الْعَالَمِ مُضِلُّونَ  
كَثِيرُونَ لَا يَعْتَرِفُونَ بِيَسُوعَ  
الْمَسِيحِ آتِيًا فِي الْجَسَدِ. هَذَا هُوَ  
الْمُضِلُّ، وَالضِدُّ لِلْمَسِيحِ.

انظروا إلى أنفسكم لئلا نضيعَ ما  
عملناه، بل ننالَ أجرًا تامًّا.

كُلُّ مَنْ تَعَدَّى وَلَمْ يَثْبُتْ فِي تَعْلِيمِ  
الْمَسِيحِ فَلَيْسَ لَهُ اللَّهُ. وَمَنْ يَثْبُتْ  
فِي تَعْلِيمِ الْمَسِيحِ فَهَذَا لَهُ الْآبُ  
وَالابْنُ جَمِيعًا.

Πωηρι.

Φηεθηνοτ εαρωτεν νεϊνι νταϊεβω  
αν υπεροδλφ εδοτην ενι οτδε υπερχοσ  
ναφ γε χερε.

Φη ταρ εθναχοσ ναφ γε χερε ροι  
νεψφηρ νεπερβηνοτι ετζωοτ.

Εοτονητ οτυμηψ εςδητοτ νωτεν  
υπισοτωψ δε εβολ ειτεν οτχωμ νεμ  
οτυμελα: τερβελπικ ταρ ενατ ερωτεν  
οτοε εσαχι νεμωτεν ηρο οτβε πο εινα  
ητε πετενραψι ψωπι εφχηκ εβολ.

Εεψοινη ερο ηξε νιψηρι ητε τεσωνι  
θηετσοτπ. Δμην.

*Πασνηνοτ υπερευερε πικομοσ οτδε  
νηετψοπ δεν πικομοσ: πικομοσ νασινη  
νεμ τεφεπιθωμια: φη δε ετιρι υφοτωψ  
υφνοτφ ρηαψωπι ψα ενεε: λμην.*

If anyone comes to you  
and does not bring this  
doctrine, do not receive  
him into your house nor  
greet him;

for he who greets him  
shares in his evil deeds.

Having many things to  
write to you, I did not wish  
to do so with paper and  
ink; but I hope to come to  
you and speak face to face,  
that our joy may be full.

The children of your  
elect sister greet you.  
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.*

ان كان احد ياتيكم ولا يجيء  
بهذا التعليم، فلا تقبلوه في  
البيوت، ولا تقولوا له سلام.

لان من يسلم عليه يشترك في  
اعماله الشريرة.

اذ كان لي كثير لاكتب اليكم، لم  
ارد ان يكون بورق وحينر، لاني  
ارجو ان اتي اليكم واتكلم فما  
لعم، لكي يكون فرحنا كاملاً.

يسلم عليكم اولاد اختك المختارة.  
امين.

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

## The Acts

### الإبركسيس

Πραζικ ητε νενηιοτ ηαποστολοσ:  
ερε ποτχομοτ εθοταβ ψωπι νεμδαν.  
Δμην.

Πραζικ α: α - ιδ

Πηροτιτ μεν ησαχι διαιφ εθεε εωβ  
νιβεν ω θεοφιλε δεν ηηετα Ιησοτς  
ειτοτφ εαιτοτ: οτοε ετςεβω:

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

Acts 1: 1 - 14

The former account I  
made, O Theophilus, of all  
that Jesus began both to do  
and teach,

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

أعمال 1: 1 - 14

الكلام الأول أنشأته يا ثاوفيلس  
عن جميع ما ابتدأ يسوع يفعل  
ويعلم به.

Ὡς πῆροοτ ἔταφρονθεν ἔτοτοτ  
ἡνιὰποστολοσ ἔβολ θιτεν Πῖπνευμα  
εθοταβ ηἠεταφροτοποτ ατολοφ ἔτφε:

Ἡαι ἔταφροτοποτ ἔρωοτ εφονδ  
μενενα ἔταφρεπῖκαθ θεν οτμηφ  
ἡμηνι ἔβολ θιτεν ἔμε ἡἔροοτ  
εφροτοθ ἡμοφ ἔρωοτ: οτοθ εφκασι  
νεμοοτ εθε τμετοτρο ἡτε φνοοτ:

Οτοθ εφρωμ νεμοοτ αφροθεν  
ἔτοτοτ ἔψτεμφορξ σαβολ  
ἡπεροταλμη αλλα ἔοθι ἡπιωφ ἡτε  
φιωτ φἡεταρετενσοομεφ ἡτοτ.

Ὡε ἰωαννης μεν αφτωμ θεν  
οτωμοτ: ἡωτεν δε σεναεμσ θηνοτ  
θεν οτπνευμα εθοταβ: μενενα  
οτμηφ ἡἔροοτ αν ἂ ηαι ψωπι.

Ἡωοτ δε οτη ἔταφωοτ  
νατψινη ἡμοφ ετρω ἡμοσ κε πβοις ἰε  
ἡἔρηι θεν παιχοτ ἡνατφε τμετοτρο  
ἔπεραηλ:

Περαφ δε νωοτ κε φωτεν αν πε  
ἔεμι ἔεανἡχρονοσ ἰε θανχοτ: ηαι ἔτα  
φιωτ χατ θα πεφερψιψι.

Αλλα ἔρετενεβι ἡνοτμο ἔψωπ  
ἄρεψαν Πῖπνευμα εθοταβ ἡ ἔἔρηι ἔεεν  
θηνοτ: οτοθ τετενηαψωπι ηηι

until the day in which  
He was taken up, after He  
through the Holy Spirit had  
given commandments to the  
apostles whom He had  
chosen,

to whom He also  
presented Himself alive  
after His suffering by many  
infallible proofs, being seen  
by them during forty days  
and speaking of the things  
pertaining to the kingdom of  
God.

And being assembled  
together with them, He  
commanded them not to  
depart from Jerusalem, but  
to wait for the Promise of  
the Father, "which," He  
said, "you have heard from  
Me;

for John truly baptized  
with water, but you shall be  
baptized with the Holy  
Spirit not many days from  
now."

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

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

But you shall receive  
power when the Holy Spirit  
has come upon you; and  
you shall be witnesses to  
Me in Jerusalem, and in all

ألى اليوم الذى ارتفع فيه بعد ما  
أوصى بالروح القدس الرسل  
الذين اختارهم.

الذين أراهم أيضاً نفسه حياً  
ببراهين كثيرة بعدما تألم وهو  
يظهر لهم أربعين يوماً ويتكلم عن  
الأمر المختصة بملكوت الله.

وفيما هو مجتمع معهم أوصاهم  
أن لا يبرحوا من أورشليم بل  
ينتظروا موعد الأب الذى  
سمعتموه مني.

لأن يوحنا عمد بالماء وأما أنتم  
فستعمدون بالروح القدس ليس  
بعد هذه الأيام بكثير.

أما هم المجمعون فسألوه قائلين:  
يا رب هل في هذا الوقت ترد  
الملك إلى إسرائيل.

فقال لهم: ليس لكم أن تعرفوا  
الأزمنة والأوقات التي جعلها الأب  
في سلطانه.

لكنكم ستألون قوة متى حل  
الروح القدس عليكم وتكونون لي  
شهوداً في أورشليم وفي كل  
اليهودية والسامرة وإلى أقصى

ὡσεὶ δὲ τὴν Ἰερουσαλὴμ καὶ τὴν Σαμαρείαν καὶ ἕως τῆς ἀπείρου γῆς·

Οὗτος γὰρ ἐταράχθη ὡς ἄνθρωπος ἀναβλέπων· οὗτος οὐδὲν ἄλλο ἔβλεπε ἢ τὸν οὐρανόν.

Ἦσαν δὲ ἡ ἀφῆρη ἑναήτιον ἑρμῶν ἐπιπλεῖν· οὗτος δὲ ἤπιε ἰσχυρῶς ἵνα τὸν οὐρανὸν ἐρατοῦ μαθῆται περὶ τὸν οὐρανόν.

Οὗτος περὶ τὸν οὐρανὸν ἠρώτων τὴν Ἰουδαίαν καὶ τὴν Γαλιλαίαν καὶ τὴν ἑρῆμὸν καὶ τὴν ἑρῆμὸν ἐταράχθη ὡς ἄνθρωπος ἀναβλέπων· οὗτος οὐδὲν ἄλλο ἔβλεπε ἢ τὸν οὐρανόν.

Τότε ἀνέβη ἡ ἑρῆμὸς ἐπὶ τὸν οὐρανόν· οὗτος οὐδὲν ἄλλο ἔβλεπε ἢ τὸν οὐρανόν.

Οὗτος τότε ἐταράχθη ὡς ἄνθρωπος ἀναβλέπων· οὗτος οὐδὲν ἄλλο ἔβλεπε ἢ τὸν οὐρανόν.

Judea and Samaria, and to the end of the earth.”

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

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

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

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

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

الأرض.

وَلَمَّا قَالَ هَذَا ارْتَفَعَ وَهُمْ يَنْظُرُونَ وَأَخَذَتْهُ سَحَابَةٌ عَنْ أَعْيُنِهِمْ.

وَفِيمَا كَانُوا يَنْتَظِرُونَ إِلَى السَّمَاءِ وَهُوَ مُنْطَلِقٌ إِذَا رَجُلَانِ قَدْ وَقَفَا بِهِمْ بِلِبَاسٍ أَبْيَضٍ.

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

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

وَلَمَّا دَخَلُوا صَعِدُوا إِلَى الْعَلِيَّةِ الَّتِي كَانُوا يُقِيمُونَ فِيهَا بِطَرَسُ وَيَعْقُوبُ وَيُوحَنَّا وَأَنْدَرَاوُسُ وَفِيلِبُّسُ وَتُومَا وَبَرْتُولِمَاوُسُ وَمَتَّى وَيَعْقُوبُ بْنُ حَلْفَى وَسِمَعَانَ الْعَيُورَ وَيَهُوذَا أَخُو يَعْقُوبَ.

νεμ Σιμων πιρερχος νεμ Ιουδα  
πσον ηλακωβος:

Ηαι δε τηροτ νατμην ετσοπ  
ετπροσετρχη νεμ θανηιουμ νεμ Μαρια  
εματ ηησοτς νεμ νετςενηοτ.

*Πισαχι δε ητε Πβοις ετεαμιο οτοθ  
ετεατσα: ετεαμαθιο οτοθ ετεταχρο:  
θεν φατια ηεκκλησια ητε Φνοτ:  
αμην.*

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

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

هُؤلَاءِ كُئُهُمْ كَانُوا يُؤَاطِبُونَ بِنَفْسٍ  
وَإِحْدَةٍ عَلَى الصَّلَاةِ وَالطَّلْبَةِ مَعَ  
النِّسَاءِ وَمَرْيَمَ أُمِّ يَسُوعَ وَمَعَ  
إِخْوَتِهِ.

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

## Synaxarium of Bashans 1 سنكسار اليوم الأول من شهر بشنس

1. The Nativity of the Blessed Virgin Mary, the Mother of God

1. ميلاد القديسة العذراء والدة الإله

### 4. The Nativity of the Blessed Virgin Mary, the Mother of God

On this day, the church celebrates the birth of the pure Virgin St. Mary, the Mother of God (Theotokos), through whom Salvation came to mankind.

In Judea, there was a man whose name was Joachim, with his wife Anna from the tribe of Judah, and from the house of David. They were both righteous before God, living according to the commandments and ordinances of The Lord, blameless. And in His law, they meditated day and night. Anna was barren and they prayed constantly entreating God to grant them offspring. They vowed to God if he granted them a son or a daughter, they would offer the child to The Lord to serve and dwell in the temple, like Samuel the prophet.

In the fullness of time, according to the Divine Will, the angel of The Lord was sent to announce to Joachim, while he was on the mountain praying for forty days, and said to him: "The Lord will give you offspring through whom salvation comes to the world."

Immediately he went down the mountain believing what the angel told him, and he told his wife Anna of what he saw and heard. She rejoiced, gave thanks to

1. ميلاد القديسة العذراء والدة الإله في هذا اليوم تُعَيِّد الكنيسة بتذكُّر ميلاد البتول الطاهرة العذراء مريم والدة الإله، التي منها كان الخلاص لجنس البشر. كان في بلاد اليهودية رجلاً اسمه يواقيم وزوجته تدعى حنة، من سبط يهوذا من بيت داود. وكان كلاهما بارَّين أمام الله سالِّكين حسب وصاياه وأحكامه، يلهجان نهاراً وليلاً في ناموس الرب. وكانت حنة عاقراً وكانت هي وزوجها يُكثران من الصلاة والدعاء طالبين من الله أن يهبهما نسلًا. وعاهدوا الله أنه إذا أعطاهما ولداً أو بنتاً يقدمانه قرباناً للرب خادماً ومقيماً في هيكله كصمونيئ النبي. ولما سر الله أن يتم قصده الإلهي، أرسل ملاكاً وبشَّر الشيخ يواقيم، حينما كان مصلياً في الجبل لمدة أربعين يوماً، وقال له: "إن الرب سيعطيك نسلًا يكون منه خلاص العالم". فنزل من الجبل لوقته موقناً ومصدقاً لما قاله له الملاك. وأعلم زوجته بما رأى وسمع، ففرحت وشكرت الله. ثم قصت عليه أن الملاك بشرها هي أيضاً باستجابة صلواتها وأنها

The Lord, and told him that the angel had announced to her also that her petition was accepted and she will conceive and give birth to a blessed daughter. All generations will call her blessed for through her will come the salvation of Adam and his offspring.

Joachim and his wife went to the temple, and while they were praying, he witnessed a crown of light coming down upon him from heaven, and his soul was consoled. He and his wife went home rejoicing. Anna spent the days of her pregnancy in fasting and prayers until she gave birth to the Mother of God, the Savior of the world, and called her Mary.

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

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

ستحبيل وتلد ابنة مباركة تطوبها الأجيال لأن منها سيكون خلاص آدم وذريته.  
ثم قام يواقيم ومضى ومعه زوجته إلى الهيكل. وفيما هو يصلى تطلع وإذا بتاج نوراني يهبط عليه من السماء، فاستراحت نفسه، وقام مع زوجته إلى بيته فرحين، بعد أن تأكد أن الرب قبل منه هذه الصلوات. وقضت حنة أيام حملها في صلوات وأصوام إلى أن ولدت والدة الإله مخلص العالم، فسمياها مريم.  
بركة شفاعة القديسة العذراء مريم 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 μλ: ιδ, ις

Psalm 45: 14, 15

المزمور 44: 14، 15

Εἰσεὶστωψιτ ἄμμοϋ ἵκε νιψερι ἵτε  
Πυρος θεν θανδωρον: οτοθ  
εἰεερλιτανεῖνι ἄπερϋο ἵκε νιραμοι  
ἵτε πιλαος ἵτε ἵκαρι: ἵωοτ τηρϋ  
ἵτῳερι ἄποτρο ἵεεβων: εεχολε θεν  
θανῶτα† ἵεβῆνοϋβ εεελωλ ἵοϋθο  
ἵρη†. Ἀλληλοια.

And the daughter of Tyre will come with a gift; the rich among the people will seek your favor. The royal daughter is all glorious within the palace; her clothing is woven with gold. She shall be brought to the King in robes of many colors. Alleluia.

وله تسجد بنات صور بالهدايا،  
ويترجى وجهه أغنياء شعب  
الأرض كل مجد ابنة الملك من  
داخل، مشتملة بأطراف موشاة  
بالذهب. مزينة بأشكال كثيرة.  
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.



Οὐὰναστρωσις ἐβωλ θεν  
 πιερασσελιον εθοραβ κατα λουκαν  
 ασιοτ.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

**ΛΟΥΚΑΝ ᾠ: λθ - νε̅**

**Luke 1: 39 - 56**

**لوقا 1: 39 - 56**

Διστωνς δε ηνε Μαριαμ θεν  
 νιεθουτ ετε υματ ασπυενας θεν οτιης  
 επιαντωτ εοτβακι ητε Ιουδα.

Now Mary arose in  
 those days and went into the  
 hill country with haste, to a  
 city of Judah,

فَقَامَتْ مَرْيَمُ فِي تِلْكَ الْأَيَّامِ وَذَهَبَتْ  
 بِسُرْعَةٍ إِلَى الْجِبَالِ إِلَى مَدِينَةٍ  
 يَهُودًا.

Οτοθ ασπυενας εδορν επιη  
 ηζαχαριας οτοθ ασερασπαζεθε  
 ηελισαβετ.

and entered the house of  
 Zacharias and greeted  
 Elizabeth.

وَدَخَلَتْ بَيْتَ زَكَرِيَّا وَسَلَّمَتْ عَلَى  
 أَلِيصَابَاتٍ.

Οτοθ ασπυωπι ετασσωτεμ ηνε  
 Ελισταβετ επασπασμοσ υΜαριαμ  
 ασκιμ ηνε πιμας θεν τεσνεχι οτοθ  
 ασμοθ εβωλ θεν οτΠνευμα εθοραβ  
 ηνε Ελισταβετ.

And it happened, when  
 Elizabeth heard the greeting  
 of Mary, that the babe  
 leaped in her womb; and  
 Elizabeth was filled with the  
 Holy Spirit.

فَلَمَّا سَمِعَتْ أَلِيصَابَاتُ سَلَامَ مَرْيَمَ،  
 ارْتَكَّضَ الْجَنِينُ فِي بَطْنِهَا  
 وَامْتَلَأَتْ أَلِيصَابَاتُ مِنَ الرُّوحِ  
 الْقُدُسِ.

Οτοθ ασωψυ επιψωπι θεν οτινωτ  
 ηκομη οτοθ πεχας τεσμαρωοτ ηθο  
 θεν ηιζιομι οτοθ εσμαρωοτ ηνε  
 ποτταθ ητε τενεχι.

Then she spoke out with  
 a loud voice and said,  
 “Blessed are you among  
 women, and blessed is the  
 fruit of your womb!

وَصَرَخَتْ بِصَوْتٍ عَظِيمٍ وَقَالَتْ:  
 «مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ وَمُبَارَكَةٌ  
 هِيَ ثَمَرَةُ بَطْنِكَ!»

Οτοθ φαι οτ εβωλ θων ηηι πε χε  
 ητε θυματ υΠαβοις ι θαροι.

But why is this granted  
 to me, that the mother of my  
 Lord should come to me?

فَمِنْ أَيْنَ لِي هَذَا أَنْ تَأْتِيَ أُمَّ رَبِّي  
 إِلَيَّ؟

Θηπιε ταρ ισθεν ετασψωπι ηνε  
 ηκομη ητε πεασπασμοσ θεν ναμαψυ  
 ασκιμ ηνε πιμας θεν οτθεληλ θεν  
 τανεχι.

For indeed, as soon as  
 the voice of your greeting  
 sounded in my ears, the  
 babe leaped in my womb  
 for joy.

فَهُوَذَا جِئِنَ صَارَ صَوْتُ سَلَامِكَ  
 فِي أُذُنِي ارْتَكَّضَ الْجَنِينُ بِأَبْتِهَاجٍ  
 فِي بَطْنِي.

Ουοζ ωογνιατς ν̄ηηεταςναδϚ ρε  
π̄ζωκ̄ ε̄βολ̄ ναυωπι ν̄ηηεταρςαζι  
ῡμωοῡ νας̄ ε̄βολ̄ ριτεν Π̄βοις.

Ουοζ πεξε Χαριαυ ρε λ̄ ταψ̄ρ̄χη  
β̄ιςι ῡΠ̄βοις.

Ουοζ λ̄ πᾱπνευᾱ θεληλ̄ ε̄ξεν  
Φ̄νοῡϚ Πασωτηρ.

Χε̄ ᾱρ̄χορ̄υτ̄ ε̄δ̄ρη̄ ε̄ξεν̄ πιθεβ̄ιο̄  
ν̄τε̄ τεϋβ̄ωκι: ρ̄η̄ππε̄ ραρ̄ ις̄ξεν̄ Ϛ̄νοῡ  
ς̄εναερ̄μακαριζ̄ιν̄ ῡμοῑ ν̄χε̄ ν̄ις̄ε̄νε̄λ̄  
τηροῡ.

Χε̄ ᾱρ̄ῑρῑ ν̄η̄ῑ ν̄ε̄λαν̄μ̄ε̄θ̄ν̄ῑῡϚ̄ ν̄χε̄  
φ̄η̄ετ̄χορ̄ ουοζ̄ ρ̄οταβ̄ ν̄χε̄ πεϋραν̄.

Ουοζ̄ πεϋ̄ναῑ ῡοπ̄ ῡᾱ ρ̄αν̄ζ̄ωοῡ  
νεῡ ρ̄αν̄ζ̄ωοῡ ν̄η̄η̄ε̄τερ̄βοϚ̄ δ̄ᾱτεϋρ̄η̄.

Ᾱρ̄ῑρῑ ν̄οταμᾱζ̄ῑ δ̄εν̄ πεϋ̄Ϛ̄φοῑ  
ᾱρ̄χωρ̄ ε̄βολ̄ ν̄η̄ῑβ̄ᾱς̄ῑζη̄τ̄ δ̄εν̄ φ̄μ̄ε̄ν̄ῑ  
ν̄τε̄ ποτ̄ρ̄η̄τ̄.

Ᾱρ̄ω̄δ̄τ̄ ν̄ε̄λαν̄ζ̄ωο̄ρῑ ε̄βολ̄ρ̄ῑ  
ρ̄αν̄θ̄ε̄ρονος̄ ουοζ̄ ᾱρ̄β̄ις̄ῑ  
ν̄η̄η̄ε̄τ̄θε̄β̄ῑνοῡτ̄.

Π̄η̄ετ̄ροκερ̄ ᾱρ̄θ̄ορ̄οῑ ν̄ᾱτ̄ᾱθ̄οῑ:  
ουοζ̄ η̄η̄ε̄τοῑ ν̄ραμᾱδ̄ ᾱρ̄ορ̄ορ̄ποῡ ε̄βολ̄  
ε̄ρ̄ῡοῑτ̄.

Ᾱρ̄Ϛ̄ τοτ̄ϋ̄ ῡΠ̄ις̄ραηλ̄ πεϋ̄λ̄λοῡ  
ε̄ερ̄φ̄μ̄ε̄ν̄ῑ ῡπεϋ̄ναῑ.

Blessed is she who  
believed, for there will be a  
fulfillment of those things,  
which were told her from  
The Lord”.

And Mary said: “My  
soul magnifies The Lord,

and my spirit has  
rejoiced in God my Savior.

For He has regarded the  
lowly state of His  
maidservant; for behold,  
henceforth all generations  
will call me blessed.

For He who is mighty  
has done great things for  
me, And holy is His name.

And His mercy is on  
those who fear Him From  
generation to generation.

He has shown strength  
with His arm; He has  
scattered the proud in the  
imagination of their hearts.

He has put down the  
mighty from their thrones,  
and exalted the lowly.

He has filled the hungry  
with good things, and the  
rich He has sent away  
empty.

He has helped His  
servant Israel, In  
remembrance of His mercy.

فَطُوبَىٰ لِلَّتِي آمَنَتْ أَن يَتِمَّ مَا قِيلَ  
لَهَا مِنْ قِبَلِ الرَّبِّ.»

فَقَالَتْ مَرْيَمُ: تُعَظِّمُ نَفْسِي الرَّبَّ.

وَتَبْتَهِجُ رُوحِي بِإِلَهِ مُخَلِّصِي.

لَأَنَّهُ نَظَرَ إِلَى اتِّصَاعِ أَمْتِهِ. فَهُوَ ذَا  
مُنْذُ الْآنَ جَمِيعُ الْأَجْيَالِ تَطْوِينِي.

لَأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَاسْمُهُ  
قُدُّوسٌ.

وَرَحْمَتُهُ إِلَى جِيلِ الْأَجْيَالِ لِلَّذِينَ  
يَتَّقُونَهُ.

صَنَعَ قُوَّةً بِدِرَاعِهِ. شَتَّتَ  
الْمُسْتَكْبِرِينَ بِفِكْرِ قُلُوبِهِمْ.

أَنْزَلَ الْأَعْزَاءَ عَنِ الْكُرَاسِيِّ وَرَفَعَ  
الْمُتَضَعِينَ.

أَشْبَعَ الْجِيَاعَ خَيْرَاتٍ وَصَرَفَ  
الْأَغْنِيَاءَ فَارِغِينَ.

عَصَدَ إِسْرَائِيلَ فَتَاهُ لِيَذْكَرَ رَحْمَةً.

Κατα φρητ̄ ἔταφσαχι νεμ̄ νεμ̄ιοτ̄  
Αβρααμ̄ νεμ̄ πεφ̄ζροχ̄ ψᾱ ἔνεε.

Ασψωπι δε νεμ̄ας̄ ἵχε̄ Μαριαμ̄  
νατ̄ ψουμ̄τ̄ ἵὰβοτ̄ οὔοθ̄ ασκοτ̄ς̄ ἔπεσχι.

*Πῶοτ̄ φᾱ Πεννοτ̄τ̄ πε̄ ψᾱ ἔνεε  
ἵτε̄ νῑ ἔνεε: ἄμην.*

As He spoke to our  
fathers, To Abraham and to  
his seed forever”.

And Mary remained  
with her about three  
months, and returned to her  
house.

*Glory be to God forever.*

كَمَا كَلَّمَ آبَاءَنَا. لِإِبْرَاهِيمَ وَنَسْلِهِ  
إِلَى الْأَبَدِ.

فَمَكَثَتْ مَرْيَمٌ عِنْدَهَا نَحْوَ ثَلَاثَةِ  
أَشْهُرٍ ثُمَّ رَجَعَتْ إِلَى بَيْتِهَا.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثاني من شهر بشنس المبارك

Κοῦσνατ ἠέροου ἁΠιάβοτ Παῶωνσ

## Ροῦσι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ ᾠθ: ̅

Psalm 40: 2, 3

مزمور 39: 3

Δεταρο ἠναβαλατχ ἔρατοτ  
εἰκεν οὔπετρα: οὔοε δεροῦτεν  
νατατσι: δεριοῖ ἠοῦεωσ ἁβερι ἔδοῦτη  
ἔρωι: νεμ οὔμοῦ ἔΠεννοῦτ.  
Ἀλληλοῖα.

And set my feet upon a rock, and established my steps. He has put a new song in my mouth, praise to our God. **Alleluia.**

واقام على الصخرة رجليّ وسهّل خطواتي. وجعل في فمي تسبيحاً جديداً وسبحاً لإلهنا. **هلللويا.**

### Vespers Gospel

إنجيل العشيّة

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

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

Οὔἀναστωσις ἔβωλ δεν  
πειταστειλιον εσοῦαβ κατὰ ἁαθῆον  
ασιοῦ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ἁαθῆον ̅: κβ - κέ

Matthew 7: 22 - 25

متي 7: 22 - 25

Οὔον οὔμῃω σαρ εῖναεωσ ἠηι δεν  
πειροου ἔτε ἁματ: εε Πβοις Πβοις μη  
δεν Πεκραν ἁη εῖροφῃτεῖν οὔοε

Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in

كثيرون سيقولون لي في ذلك اليوم: يا رب يا رب أليس باسمك تنبأنا وباسمك أخرجنا شياطين وباسمك صنعنا قوات كثيرة؟

ἔδει Πεκραν ἀνεῖ δέμων ἐβόλ οὔτος  
 ἔδει Θεκραν ἀνὴρ ἰσχυρὸς ἠέξου.

Οὔτος τότε εἰδούτων ἡμῶν ἐβόλ  
 ἔδει ἠπίσταν ἠέξου ἠέξου ἠέξου  
 ἐβόλ ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου.

Οὔτον ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου  
 ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου  
 ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου  
 ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου.

Οὔτος ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου  
 ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου  
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 ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου ἠέξου.

*Πῶς φα Πεννοῦτ πε: ἠέξου ἠέξου  
 ἠέξου ἠέξου: ἠέξου.*

Your name, and done many wonders in Your name?’

And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

Therefore, whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock,

and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

*Glory be to God forever.*

فَحِينَذَا أَصْرَحُ لَهُمْ: إِنِّي لَمْ  
 أَعْرِفْكُمْ قَطْرًا. أَذْهَبُوا عَنِّي يَا فَاعِلِي  
 الْإِثْمِ.

«فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ  
 وَيَعْمَلُ بِهَا أَشْبَهُهُ بِرَجُلٍ عَاقِلٍ بَنَى  
 بَيْتَهُ عَلَى الصَّخْرِ.»

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ  
 وَهَبَّتِ الرِّيَّاحُ وَوَقَعَتْ عَلَى ذَلِكَ  
 الْبَيْتِ فَلَمْ يَسْقُطْ لِأَنَّهُ كَانَ مُؤَسَّسًا  
 عَلَى الصَّخْرِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

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

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

Ψαλμος τω Δαυιδ πη: ιε', ιε'

Psalm 89: 17, 19

مزمور 88: 16، 13

Ψαμῶνι ἡμῶν παναὶ ἡμῶν: ἠέξου  
 ἔδει παρὰν ἐξέβις ἠέξου περταπ: τότε  
 ἔδει οὔτορασις ἀκκασι ἡμῶν νεκωρη:  
 οὔτος ἀκκος ἔδει ἠέξου ἠέξου ἠέξου ἠέξου  
 πετε οὔτορηξου ἠέξου. Ἀλληλοια.

My faithfulness and My mercy shall be with him, and in My name, his horn shall be exalted. Then You spoke in a vision to Your holy one, and said: I have given help to one who is mighty. Alleluia.

أمانتي ورحمتي معه. وباسمي يرتفع قرنه. حينئذ بالوحي تكلمت مع بنيك. وقلت إني جعلت عوناً على القوي. هليلويا.



Οτος ἐναζος νωτεν χε ἡτρωοτη  
ἄμωτεν αν χε ἡωτεν εαν ἐβολ  
εων: μαυενωτεν ἐβολ εαροι τηροτ  
νιερατης ἡτε ἴαδικιὰ.

Πιμα ἐτε ἄματ ἐναυωπι ἡχε  
ἔριμι νεμ πιθερτερ ἡτε νιναχχι:  
εοταν ἀρετενωαννατ ἐλβρααμ νεμ  
Iσαακ νεμ Ιακωβ νεμ ἡπροφητης  
τηροτ εεν ἴμετοτρο ἡτε Φνοτ:  
ἡωτεν δε ετῆιοτι ἄμωτεν ἐβολ.

Οτος ετῆι ἐβολ εεν νιμαἰωαι νεμ  
νιμα ἡωτπ νεμ πεμχιτ νεμ σαρης:  
οτος ετῆροεβοτ εεν ἴμετοτρο ἡτε  
Φνοτ.

Οτος εηππε οτον εαν εαετ  
εναερωορπ οτος εανωορπ  
εναερεε.

*Πῶοτ φα Πεννοτ πε ωα ἐνεε  
ἡτε νι ἐνεε: ἀμην.*

But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

And indeed there are last who will be first, and there are first who will be last.”

*Glory be to God forever.*

فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ  
أَيْنَ أَنْتُمْ، تَبَاعَدُوا عَنِّي يَا جَمِيعَ  
فَاعِلِي الظُّلْمِ.

هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ  
الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ  
فِي مَلَكُوتِ اللَّهِ وَأَنْتُمْ مَطْرُوحُونَ  
خَارِجًا.

وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ  
الْمَغَارِبِ وَمِنَ الشِّمَالِ وَالْجَنُوبِ  
وَيَتَّكِنُونَ فِي مَلَكُوتِ اللَّهِ.

وَهُؤُودًا آخِرُونَ يَكُونُونَ أَوْلِيْنَ  
وَأَوْلُونَ يَكُونُونَ آخِرِينَ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰντε πενταθ Παυλος Πιὰποστολος**

<p>Παυλος φέβωκ ἔμπενβοις Ἰησοῦς Πιχρίστος: πιὰποστολος ἐθαδεμ: φἠέταφθαυφ ἐπιζωεννορφι ἰντε Φνορφ.</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 First Epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول الاولي الى أهل كورنثوس، بركته المقدسة تكون معنا. أمين.</p>
<p><b>ἁ Κορινθίος γ: ἁ - ἡ</b></p>	<p><b>1 Corinthians 3: 1 - 8</b></p>	<p><b>1 كورنثوس 3: 1 - 8</b></p>
<p>Ἄνοκ δε ζω παςνηοφ ἔπιζευχομ ἰσαζι νεμωτεν ἔφρηφ ἠεανπνευματικος ἀλλα ἔφρηφ ἠεανσαρκικος ἔφρηφ ἠεανκορζι ἠἄλωσι δειν Πιχρίστος.</p> <p>Ἄιτσε θηνοφ ἠορερωφ ἠοφδρε αν τε νε ἔπατετενἔζευχομ γαρ πε ἀλλα οφδε φνοφ οη ἔπατετενἔζευχομ ἔτι γαρ ἠεωτεν ἠεανσαρκικος.</p> <p>Ὡς γαρ ἔορον οφχοε νεμ οφδῆνην δειν θηνοφ μη ἠεωτεν εανσαρκικος αν οφοε ἀρετεμωφι κατα ρωμ.</p> <p>Ἐωπα γαρ ἠτε οφαι ζος γε ἄνοκ</p>	<p>And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.</p> <p>I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;</p> <p>for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?</p> <p>For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not</p>	<p>وَأَنَا أَيُّهَا الْإِخْوَةَ لَمْ أَتَطَّعْ أَنْ أَكَلِمَكُمْ كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ، كَأَطْفَالٍ فِي الْمَسِيحِ.</p> <p>سَقَيْتُكُمْ لَبَنًا لَا طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلِ الْآنَ أَيْضًا لَا تَسْتَطِيعُونَ.</p> <p>لِأَنَّكُمْ بَعْدُ جَسَدِيُّونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ وَأَشِقَاقٌ، أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ بِحَسَبِ الْبَشَرِ؟</p> <p>لِأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُوسٍ» أَفَلَسْتُمْ</p>



μεν ἀνοκ φα Παυλος κεοται δε γε  
ἀνοκ φα Απολλω ορχι ἠθωτεν  
εαηρωαι.

Οτ ορν πε Απολλω οτ δε πε  
Παυλος εανδιακων νε εαρετενηαετ  
εβολ ειτοτοτ πιοται πιοται κατα  
ερητ ετα Πβοις τ ναε.

Ανοκ αιτωσι Απολλω αετσο  
αλλα Φνοττ αεθροταιαι.

εωστε οτδε φηεττωσι οτδε  
φηεττο ελι πε αλλα Φνοττ πε  
ετερο υμωων εαiai.

Φη δε εττωσι νεμ φηεττο οται  
νε: πιοται δε πιοται εναδι υπεεβεχε  
κατα πεεδισι υμιν υμοε.

*Πρῶτος τῆς νευωτεν νεμ  
τῆς ρηνη ετσοπ: γε ἀμην εσεωωπι.*

carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

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

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

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

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

جَسَدِيَيْن؟

فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ أَبَلُّوسُ؟  
بَلْ خَادِمَانِ آمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا  
أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبَلُّوسُ سَقَى لَكِنَّ اللَّهَ  
كَانَ يُنْمِي.

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

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle

### الكاثوليكون

Καθολικον εβολ εεν πε πιεναε  
νεπιστολη νετε πενωτ Πετρος.  
Αμην. Ηαμεηρατ.

**Β Πετρος α: α - ια**

Σιωων Πετρος εβωκ οροε  
πιαποστολος νετε Ιησοε Πιχεριστοε:  
νηηετοι ηεεεοε ηταιο νεμαν εεν

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

**2 Peter 1: 1 - 11**

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the

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

**2 بطرس 1: 1 - 11**

سَمْعَانُ بَطْرُسُ عَبْدُ يَسُوعَ  
الْمَسِيحِ وَرَسُولُهُ، إِلَى الَّذِينَ نَالُوا  
مَعَنَا إِيمَانًا ثَمِينًا مُسَاوِيًا لَنَا، بِبِرِّ  
إِهْنَا وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ.

Φηλαϋτ ἔταραπ ἔρον ἡδῆρι θεν  
 †μεθυμι ἡτε Πεννοϋτ οροϋ  
 Πενσωτηρ Ιησοϋς Πιχριστος.

Πιζμοτ νεμ †ζιρηνη ἡτοϋαϋαι  
 νωτεν ἡδῆρι θεν ἡκοϋεν Φνοϋτ νεμ  
 Ιησοϋς Πιχριστος Πενβοις.

Θωϋ εἰ ἡωβ νιβεν ϋωπι ναν ἡταιο  
 θεν ἡχομ ἡτε τεϋμεθυνοϋτ ἔδοϋν  
 ἔπωνθ νεμ †μετεϋσεβηϋ ἡηἔταϋτηϋ  
 ναν ἡζινηϋ ἔβολ ζιτεν ἡκοϋεν  
 ἡφἡεταϋθαζμεν θεν πεϋωϋ νεμ  
 †αρετη.

Νεμ ἔβολ ζιτεν ναινιϋϋτ ἡωϋ  
 ετταιηοϋτ ἔταϋτητοϋ ναν ἡταιο  
 ζινα ἔβολ ζιτεν ναι ἡτετενϋωπι  
 ἔρετενοι ἡϋφἡρ ἔτφϋϋϋ ἡτε  
 †μεθυνοϋτ: ἔρετενφἡτ ϋαβολ  
 ἡ†επιϋωμια ἡτε ἡτακο ἡηἔτε ἡδῆρι  
 θεν πικοϋμοϋ.

Οροϋ ἡδῆρι θεν φαι ἔαρετενιμι  
 ἔδοϋν ἡκοϋη νιβεν ϋαζνι ἡϋα  
 †αρετη θεν πετενναϋτ: ἡδῆρι δε θεν  
 †αρετη †ζνωϋϋ.

ἡδῆρι δε θεν †ζνωϋϋ †εϋκρατια:  
 ἡδῆρι δε θεν †εϋκρατια †εϋπομονη:  
 ἡδῆρι δε θεν †επομονη  
 †μετεϋσεβηϋ.

righteousness of our God  
 and Savior Jesus Christ:

Grace and peace be  
 multiplied to you in the  
 knowledge of God and of  
 Jesus Christ our Lord,

as His divine power has  
 given to us all things that  
 [pertain] to life and  
 godliness, through the  
 knowledge of Him who  
 called us by glory and  
 virtue,

by which have been  
 given to us exceedingly  
 great and precious promises,  
 that through these you may  
 be partakers of the divine  
 nature, having escaped the  
 corruption that is in the  
 world through lust.

But also for this very  
 reason, giving all diligence,  
 add to your faith virtue, to  
 virtue knowledge,

to knowledge self-  
 control, to self-control  
 perseverance, to  
 perseverance godliness,

لَتَكْثُرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ بِمَعْرِفَةِ  
 اللَّهِ وَيَسُوعَ الْمَسِيحِ رَبِّنَا.

كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا  
 كُلَّ مَا هُوَ لِلْحَيَاةِ وَالتَّقْوَى،  
 بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ  
 وَالْفَضِيلَةِ،

الَّذِينَ بِهِمَا قَدْ وَهَبَ لَنَا الْمَوَاعِيدَ  
 الْعَظْمَى وَالتَّمِينَةَ لِكَيْ تَصِيرُوا بِهَا  
 شُرَكَاءَ الطَّبِيعَةِ الْإِلَهِيَّةِ، هَارِبِينَ  
 مِنَ الْفَسَادِ الَّذِي فِي الْعَالَمِ  
 بِالشَّهْوَةِ.

وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ  
 اجْتِهَادٍ قَدِّمُوا فِي إِيمَانِكُمْ فَضِيلَةً،  
 وَفِي الْفَضِيلَةِ مَعْرِفَةً،

وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ  
 صَبْرًا، وَفِي الصَّبْرِ تَقْوَى،

Ἡδὴρι δε θεν †μετετερεβης  
†μετμαισον: ἡδὴρι δε θεν  
†μετμαισον †ασαπη.

Ἡαι γαρ εγυοπ νωτεν ογορ  
εγερζοτὸ θεν θηνοτ ἡσενλερ θηνοτ  
ἡαρζοτ αν οτδε ἡατογταρ εδοτη  
ἐπσοτεν Πενβοις Ἰησογς Πιχριστοσ.

Φη δε ετε ναι γυοπ ναγ αν  
ογβελε πε εγχομζεμ εαγβι ἡογεβγυ  
ἡτε πτογβο ἡτε νεγγγορπ ἡνοβι.

Εθε φαι μαλλον νενσνηοτ ἡς  
ἡτεν θηνοτ ρινα εβολ ριτεν νιεβηοτ  
εθνανετ ἡτετενταρρε πετενωζεμ  
νεμ τετενμετσωπ: ναι γαρ ερετενιρι  
ἡμωοτ ἡνετενελα† ενεε.

Παιρη† γαρ θεν ογμετραμαὸ  
εγεερενε πιμωιτ εδοτη νωτεν ἡτε  
εμετογρο ἡνεεε ἡτε Πενβοις ογορ  
Πενσωτηρ Ἰησογς Πιχριστοσ.

*Ἡασἡνοτ ἡπερμενρε πικοσμοσ  
οτδε ἡηετγυοπ θεν πικοσμοσ:  
πικοσμοσ νασινη νεμ τερεπιθγωια: φη  
δε ετιρι ἡφογγω ἡφνογ† εἡναγγωπι  
γω ενεε: ἀμην.*

to godliness brotherly  
kindness, and to brotherly  
kindness love.

For if these things are  
yours and abound, you will  
be neither barren nor  
unfruitful in the knowledge  
of our Lord Jesus Christ.

For he who lacks these  
things is shortsighted, even  
to blindness, and has  
forgotten that he was  
cleansed from his old sins.

Therefore, brethren, be  
even more diligent to make  
your call and election sure,  
for if you do these things  
you will never stumble.

For so an entrance will  
be supplied to you  
abundantly into the  
everlasting kingdom of our  
Lord and Savior Jesus  
Christ.

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

وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي  
الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةً.

لَأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ،  
تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا عَيْرَ  
مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ  
أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ  
تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْأَخَوَةُ  
أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ  
ثَابِتِينَ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ  
تَرْتَلُوا أَبَدًا.

لِأَنَّهُ هَكَذَا يَقْدَمُ لَكُمْ بِسَعَةِ دُخُولٍ  
إِلَى مَلَكُوتِ رَبِّنَا وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحِ الْأَبَدِيِّ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενοιτῆ ἡ ἀποστολοσ: ἐρε ποτῆμον εθοταβ ωπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιε: ις - κθ</b></p>	<p><b>Acts 15: 13 - 29</b></p>	<p><b>أعمال 15: 13 - 29</b></p>
<p>Уenenca ἔταρχαρωσ δε αχῆροτῶ ἡνε Ιακωβοσ εφχω ἡμοσ: νιρωμι νενησνησσ σωτεμ ἐροι.  Стмевон асґази каτa φρητῆ ιсxen ωροп ἔτα Φноуτῆ χεμπωини ἐβι ἡογλαдоσ ἐβολ θεν ниеθнос θεн Перан.</p>	<p>And after they had become silent, James answered, saying, “Men and brethren, listen to me:  Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.</p>	<p>وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا الرِّجَالُ الْإِخْوَةَ اسْمَعُونِي.  سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى اسْمِهِ.</p>
<p>Οτοσ φαι σετματ νεμαϗ ἡνε νιсази ἡτε нιπροφηтис каτa φρητῆ εтсδнот.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تُوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Χε μεnenca ναι ειετασθο οτοσ ειεκωт ηтскґннн ηте Δαυιδ θηετασθει: οτοσ нηετασωс ηтас ειεκοτοу οτοσ тнатаσос ἐραтс.</p>	<p>‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Зоповс ἡσεκωτ ἡса Пбоис ἡνε πρωσπ ἡτε нιρωми нем ниеθнос тнроу ннетауμοуτῆ ἔПаран ἐεϑρηι ἐχωσ πεσε Пбоис φнетεϑо ἡнаи.</p>	<p>So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.’</p>	<p>لِكِي يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ الرَّبَّ وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ.</p>
<p>Οτωησ ἐβολ ιсxen πῆνεσ.</p>	<p>Known to God from eternity are all His works.</p>	<p>مَعْلُومَةٌ عِنْدَ الرَّبِّ مِنْذُ الْأَزَلِ جَمِيعُ أَعْمَالِهِ.</p>

Εθε φαι ††θαπ ἀνοκ  
 ἐϋτεμοταθδici ἐνηεθνακοτοϋ  
 ἐβολ θεν νιεθνος ἐερηι θα  
 ἐΦνοϋ†.

Αλλα εοτωρπ νωοϋ  
 εερονθενοϋ σαβολ ηνιωϋτ  
 ηιδωλον νεμ νιπορνια νεμ νιωχθ  
 νεμ πιςνοϋ.

Υωϋςης ταρ ιςχεν νιςενηε  
 ηαρχεος οτονταϋ ηνηετθιωϋ ημοϋ  
 κατα πολις θεν νιςτναςωση ετωϋ  
 ημοϋ κατα σαββατον νιβεν.

Ποτε ασερδοκιν ηνιαποστολοϋ  
 νεμ ηιπρεσβυτεροϋ νεμ †εκκλησια  
 τηρς εσωτπ ηθανρωμι εβολ ηδητοϋ  
 εογορποϋ ετδαντιοχια νεμ Παυλοϋ  
 νεμ Βαρναβασ: Ιουδαϋ φηετοϋμοϋ†  
 εροϋ χε Βαρσαββασ νεμ Σιλαϋ  
 θανρωμι ηετσοϋμενοϋ θεν νιςνηοϋ.

Εατςδαι εβολ θιτοτοϋ  
 ηνιαποστολοϋ νεμ ηιπρεσβυτεροϋ νεμ  
 νιςνηοϋ ηηετχη θεν τδαντιοχια νεμ  
 †Κυλικια νεμ †συρια ηνιςνηοϋ ηη  
 εβολ θεν νιεθνοϋ χερε.

Επιδη ανωτεμ χε θανονον εβολ  
 θεν θηνοϋ ετατι εβολ αϋϋθερτερ  
 θηνοϋ ετφωηθ ηνετενηϋτχη θεν

Therefore,, I judge that  
 we should not trouble those  
 from among the Gentiles  
 who are turning to God,

but that we write to  
 them to abstain from things  
 polluted by idols, from  
 sexual immorality, from  
 things strangled, and from  
 blood.

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

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

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

Greetings. Since we  
 have heard that some who  
 went out from us have  
 troubled you with words,  
 unsettling your souls,

لذلك انا ارى ان لا يتقل على  
 الرارجين الى الله من الامم.

بل يرسل اليهم ان يمتنعوا عن  
 نجاسات الاصنام، والزنا،  
 والمخوق، والدم.

لان موسى منذ اجيال قديمة، له  
 في كل مدينة من يكرز به، اذ يقرأ  
 في المجمع كل سبت.

حينذ رأى الرسل والمشايخ مع  
 كل الكنيسة ان يختاروا رجلين  
 منهم فيرسلوهما الى انطاكية مع  
 بولس وبرنابا: يهوذا الملقب  
 برسابا وسيلا رجلين متقدمين في  
 الاخوة.

وكتبوا بأيديهم هكذا: «الرسل  
 والمشايخ والاخوة يهدون سلاماً  
 الى الاخوة الذين من الامم في  
 انطاكية وسورية وكيلىكية:

اذ قد سمعنا ان انساناً خارجين من  
 عندنا ازعجوكم باقوال مقلبين  
 انفسكم وقائلين ان تختنوا

ΖΑΝΞΙΝ ΣΑΞΙ ΝΑΙ ΕΤΕ ἄΠΕΝΧΟΤΟΥ.

Ασερδοκιν ουν ναν εανι ευμα  
ενσοπ εσωπι ηθανρωμι εογορπου  
ζαρωτεν νεμ νενασταπητος  
Βαρναβας νεμ Παυλος.

Ζανρωμι εαυτ ητοψυχη εερηι  
εξεν Φραν ἄΠενβοις Ιησους  
Πιχριστος.

Ανορωπ δε ηλοιδας νεμ Σιλας:  
ηθωου ζωου ενεταμωτεν εναι ρω  
εβολ ζιτεν πιαξι

Ασραναϋ ταρ ἄΠιπνευμα εθοταβ  
νεμ ἄνον ζων εϋτεμοταζ βαρος  
εξεν θηνου ηζουο: ηλην ναι ζεν  
ογανασκη.

Αρεζ ερωτεν σαβολ ἄμωου  
νιωωτ ηιδωλον νεμ νισνοϋ εθωωουτ  
νεμ νιωχζ νεμ νιπορνια: ναι  
ερετεναρεζ ερωτεν σαβολ ἄμωου  
ητετενερωβ ηκαλωσ: ουχα.

*Πιαξι δε ητε Πβοις ερελιαι οροζ  
ερελωαι: ερελιαζι οροζ ερεταχρο:  
ζεν ηαγια ηεκκλησια ητε Φνουτ:  
αμην.*

saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,

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

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

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

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

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

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

وَتَحَفَّظُوا النَّامُوسَ الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ.

رَأَيْنَا وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنْ نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ حَبِيبِنَا بَرْنَابَا وَيُوسُسَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُودَا وَسَيْلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنَعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدَّمِ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي أَنْ حَفَظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَافِينَ.»

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

## Synaxarium of Bashans 2

### سنكسار اليوم الثاني من شهر بشنس

1. The Departure of the righteous Job
2. The Departure of St. Tadros (Theodore) of Tabennisis, the Disciple of St. Pachomius
3. The Martyrdom of St. Philotheos

1. نياحة أيوب البار
2. نياحة القديس تادرس الطبايسي، تلميذ القديس باخوميوس أب الشركة
3. استشهاد القديس فيلوثاوس

#### 1. The Departure of the righteous Job

On this day, the righteous Job departed. He was a righteous man in his generation, as the bible testified about him, "... there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil" (Job 1: 8). The devil envied him and asked God to allow him to harm Job and all his possessions. God allowed that, because of His foreknowledge of the patience of Job and that he would be an example for those who would come after him, as the Bible said, "You have heard of the perseverance of Job and seen the end intended by The Lord" (James 5:11).

In one day, Job lost his sons and daughters, his cattle, and all his wealth. In addition, the evil one also struck Job with painful boils from the sole of his feet to the crown of his head. In all these things, Job offered thanksgiving to God and did not murmur or blaspheme against his Creator. All what he said was, "May the day perish on which I was born" (Job 3: 3). He also said about the loss of his children, "The Lord gave, and The Lord has taken away; blessed be the name of The Lord. In all this, Job did not sin nor charge God with wrong" (Job 1: 21, 22).

The thing that hurt Job the most, was the harsh words of his wife and his friends. His wife advised him to blaspheme, but Job refused, and rebuked her saying, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity? In all this Job did not sin with his lips" (Job 2: 10).

Job remained down on the ground until he was purified, as gold is purified with fire. At last The Lord spoke to him from the clouds and healed him from his sickness and doubled the wealth he had and gave him other sons and daughters. He lived to a good old age and departed in peace.

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

1. نياحة أيوب البار  
في مثل هذا اليوم تنيح أيوب الصديق. كان باراً في جيله، كما شهد عنه الكتاب أنه "ليس مثله في الأرض، رجل كامل ومستقيم يتقي الله ويحيد عن الشر" (أيوب 1: 8). فحسده الشيطان وطلب من الله أن يُمكنه منه ومن كل ماله. فسمح له بذلك، لعلمه بصبر أيوب وأنه سيكون مثلاً لمن يأتي بعده، كما يقول الكتاب: "قد سمعتم بصبر أيوب ورأيتم عاقبة الرب" (يعقوب 5: 11).  
في يوم واحد فقد أيوب بنيه وبناته ومواشيه وجميع ماله. بل وضربه العدو أيضاً في جسده بالجذام من رأسه إلى قدميه. وكان في ذلك جميعه شاكرًا لله ولم يتذمر قط ولا جدف على خالقه. وهذا كل ما قاله: "ليت هلك اليوم الذي ولدت فيه" (أيوب 3: 3). وقال عن فقده أولاده: "الرب أعطني، والرب أخذ، فليكن اسم الرب مباركاً. في كل هذا لم يخطئ أيوب ولم ينسب لله جهالة" (أيوب 1: 21، 22).  
وأشد ما ألمه هو تبيكت أصدقائه وزوجته له لأنها أشارت عليه بالتجديف، أما هو فوبخها قائلاً: "تتكلمين كإحدى الجاهلات. الخير نقبل من عند الله والشر لا نقبل" (أيوب 2: 10).  
وأقام أيوب مطروحاً على كومة حتى تنقّى كما تنقّى سبائك الذهب في النار. وأخيراً كلمه الرب من الغمام، وشفاه من مرضه، وضاعف كل ما كان له، ورزقه بنين وبنات آخرين. وعاش أيوب حتى وصل إلى شيخوخة صالحة، وتنيح بسلام.  
بركة صلواته فلتكن معنا. آمين.

#### 2. The Departure of St. Tadros (Theodore) of Tabennisis, the Disciple of St. Pachomius

2. نياحة القديس تادرس الطبايسي، تلميذ القديس باخوميوس أب الشركة

On this day also, of the year 91 of the martyrs, 375 AD, St. Tadros (Theodore) of Tabennisis, the disciple of St. Pachom (Pachomius), the father of the monastic Koinonia, departed. He was born around the year 323 AD, in the city of Latapolis (currently Esna) to a noble wealthy religious family. Since his young age, he manifested his inclination toward the life of piety and asceticism. At the age of twelve, he went to a small monastery nearby Esna, where he worshipped in seclusion. He grew in spiritual stature.

When he heard about St. Pachom, he longed to be one of his children. When he was thirteen years old, The Lord willed for him to go to St. Pachom. A monk came to the monastery where Tadros resided, and Tadros asked him to take him to St. Pachom.

St. Pachom had prophesied that a young man would come to the monastery, who would be his successor in directing the monasteries after him. When Tadros came to St. Pachom, he accepted him into the monastery. When he saw his obedience and his intense striving in the virtuous life, he chose him to be his close disciple.

After a while, St. Pachom appointed him as an abbot for the monastery at Tabenne, when he was only twenty-four years old. When St. Tadros proved to be successful in running the monastery, St. Pachom asked him to come to the main monastery at Pafau (Pabau) to be close to him. He also appointed him as an overseer for all the Pachomian monasteries. He visited the brothers, healed the maladies of their souls and accepted those seeking the monastic life. He was known for his gentleness and cheerful face; therefore, he was loved and respected by everyone.

He continued in all the days of his father St. Pachom, to be his right hand and obedient son. After the departure of his teacher St. Pachomius, Petronius became the general abbot of all monasteries for a short period of time, then departed. He was succeeded by Horsiesius, who valued St. Tadros. When a great dispute arose and threatened a schism among the monasteries, Horsiesius prudently assigned the general control of the communities into Tadros' hands, because of his wisdom and discernment. Tadros accepted, after much urging, to be placed under the guidance of Horsiesius.

After a short while, St. Tadros became ill, so he gathered all the abbots of the monasteries and asked for their forgiveness. All the brothers wept and Abba

فى مثل هذا اليوم من سنة 91 للشهداء، سنة 375 ميلادية، تنيح القديس تادرس الطبايسي، التلميذ الخاص للقديس باخوميوس، أب الشركة الرهبانية. وُلد نحو سنة 323 ميلادية، في مدينة لاتوبوليس (إسنا حالياً) من عائلة شريفة غنية متدينة. وقد اظهر منذ صغره ميلاً نحو حياة الفضيلة والزهد. وفي سن الثانية عشر، انطلق إلى دير صغير قريب من إسنا. وهناك انفرد في عبادته وكان ينمو في القامة الروحية. ولما سمع عن القديس باخوميوس، اشتهى أن يكون واحداً من أولاده. وعندما وصل إلى الثالثة عشر من عمره، دبر له الرب الذهاب إلى الأتبا باخوميوس عن طريق راهب يدعى باكيسيوس، كان قد جاء إلى الدير حيث يوجد تادرس. ولما طلب تادرس منه أن يصحبه إلى حيث يوجد القديس باخوميوس، أخذه معه. وكان الأتبا باخوميوس قد تنبأ أن شاباً صغيراً سيأتي إلى الدير وسيكون يوماً ما خليفته في إدارة الأديرة. وعندما وصل تادرس، قبله باخوميوس. ولما رأى طاعته وجهاداته العالية في الفضيلة، اختاره ليكون تلميذاً خاصاً له. وبعد مدة، عينه الأتبا باخوميوس رئيساً لدير طبانسين وهو لم يبلغ الرابعة والعشرون من عمره. وعندما اظهر نجاحاً، استدعاه القديس باخوميوس إلى دير بافو الرئيسي ليكون بجانبه. وعينه مشرفاً على سائر الأديرة الباخومية. وكان يفتقد الإخوة ويشفي أمراض نفوسهم ويقبل الراغبين في الرهبة. وكان يمتاز بلطفه وبشاشته، لذلك كان مهوباً من الكل ومحوباً من الجميع. استمر تادرس طيلة حياة أبيه باخوميوس، ساعده الأيمن وابنه المطيع. وبعد نياحة معلمه، صار بترونيوس هو الأب العام للأديرة لمدة وجيزة ثم تنيح. وخلفه أورسيسيوس الذي كان قلبه متعلقاً بتادرس. وعندما حدث الانشقاق بين الأديرة، طلب اورسيسيوس من تادرس ان يكون هو الأب العام للأديرة لحكمته وإفرازه. وبعد الحاج شديد، قبل تادرس على ان يكون تحت إرشاد الأب أورسيسيوس.



Horsiesius was sorrowful. He asked for their prayers and departed to paradise. His departure caused much sorrow and had a great effect on all the Pachomian monasteries.  
May the blessing of his prayers be with us all. Amen.

بعد قليل مرض القديس تادرس، فجمع رؤساء الأديرة وطلب منهم الصبح. وصار الأخوة يبكون وحزن الأب أورسيسوس. أما هو فطلب صلواتهم وانطلق إلى الفردوس. فكان لانتقاله أثر كبير وحزن شديد في الأديرة الباخومية.  
بركة صلواته فلتكن معنا. آمين.

### 3. The Martyrdom of St. Philotheos

On this day also, of the year 1096 of the martyrs, 1380 AD, St. Philotheos was martyred. He was a native of Doronka, Assuit governorate. He was severely tortured without denying his faith and finally he received the crown of martyrdom.

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

3. استشهاد القديس فيلوثاوس وفيه أيضاً من سنة 1096 للشهداء، سنة 1380 ميلادية، استشهاد القديس فيلوثاوس من أهل درنكة بمحافظة أسيوط. وقد عذب كثيراً ولم ينكر إيمانه. وأخيراً، نال 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 ζ̄: α, β

Psalm 61: 1 - 3

المزمور 60: 1، 2

ΩΤΕΜ ΦΝΟΥΤ̄ ΕΠΑΤΩΒΖ: ΜΑΘΘΗΚ  
ΕΤΑΠΡΟΨΕΥΧΗ: ΑΚΒΑΣΤ ΖΙΧΕΝ ΟΥΠΕΤΡΑ  
ΑΚΒΙΜΩΙΤ ΝΗΙ: ΑΚΩΠΙ ΝΗΙ ΝΟΥΘΕΛΠΙΣ  
ΝΕΜ ΟΥΠΥΡΟΣ ΝΤΕ ΟΥΧΟΜ.

Hear my cry, O God; attend to my prayer. Lead me to the rock that is higher than I. For You have been a shelter for me, a strong tower. Alleluia.

استمع يا الله طلبتي، وأصغ إلى صلاتي. على الصخرة رفعتني وأرشدتني وصرت رجائي، وبرجاً حصيناً. 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 آمين.

Οὐρανῶν αὐτοῦ ἐβόλῃ  
 περὶ τὸν οὐρανὸν κατὰ Λουκᾶν  
 ἀσίου.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

**ΛΟΥΚΑΝ ΙΔ': ΚΕ - ΛΕ**

**Luke 14: 25 - 35**

**لوقا 14: 25 - 35**

Παυμοῦσι δὲ νεμαὶ ἴκε δαννιωτ  
 ἄμωσι: οὐροὶ ἐταρφονεῖσι περὶ αὐτοῦ.

Now great multitudes  
 went with Him. And He  
 turned and said to them:

وَكَانَ جُمُوعٌ كَثِيرَةٌ سَائِرِينَ مَعَهُ  
 فَأَلْتَفَتَ وَقَالَ لَهُمْ:

Ὃς φθεῖνησιν ἑαυτοὺς οὐροὶ  
 ἐτενὴναμῆστε περὶ αὐτοῦ ἵνα  
 τεύματ' αὐτοῦ τεύξωμαι καὶ περὶ  
 αὐτοῦ τεύξωμαι: ἐτι δὲ  
 καὶ τεύξωμαι ἑαυτοῦ καὶ  
 ἐρ' αὐτοῦ.

If anyone comes to Me  
 and does not hate his father  
 and mother, wife and  
 children, brothers and  
 sisters, yes, and his own life  
 also, he cannot be My  
 disciple.

إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ  
 أَبَاهُ وَأُمَّهُ وَامْرَأَتَهُ وَأَوْلَادَهُ  
 وَأَخْوَتَهُ وَأَخْوَاتِهِ حَتَّى نَفْسَهُ أَيْضًا  
 فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

Ὃς οὐκ ἔχει τὸν σταυρὸν  
 ἑαυτοῦ καὶ ἑλθὼν ἑξ  
 ἑαυτοῦ ἵνα ἑλθῇ μετὰ  
 ἐμοῦ.

And whoever does not  
 bear his cross and come  
 after Me cannot be My  
 disciple.

وَمَنْ لَا يَحْمِلُ صَلِيبَهُ وَيَأْتِي وَرَائِي  
 فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

Ὃς οὐκ ἔχει τὸν σταυρὸν  
 ἑαυτοῦ καὶ ἑλθὼν ἵνα  
 ἑλθῇ μετὰ ἐμοῦ ἵνα  
 ἑλθῇ μετὰ ἐμοῦ.

For which of you,  
 intending to build a tower,  
 does not sit down first and  
 count the cost, whether he  
 has enough to finish it,

وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ  
 بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ  
 النَّفَقَةَ هَلْ عَلَيْهِ مَا يَلْزَمُ لِكَمَالِهِ؟

ἵνα μήπως ἵνα ἑλθῇ  
 μετὰ ἐμοῦ καὶ ἵνα  
 ἑλθῇ μετὰ ἐμοῦ καὶ  
 ἵνα ἑλθῇ μετὰ ἐμοῦ.

lest, after he has laid the  
 foundation, and is not able  
 to finish, all who see it  
 begin to mock him,

لِيُنْزِعَ الْإِنْسَانُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ  
 يُكْمَلَ فَيَبْتَدِئُ جَمِيعَ النَّاطِرِينَ  
 يَهْزَأُونَ بِهِ.

Ὃς οὐκ ἔχει τὸν σταυρὸν  
 ἑαυτοῦ καὶ ἑλθὼν ἵνα  
 ἑλθῇ μετὰ ἐμοῦ ἵνα  
 ἑλθῇ μετὰ ἐμοῦ.

saying, 'This man began  
 to build and was not able to  
 finish?'

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي  
 وَلَمْ يَقْدِرْ أَنْ يُكْمَلَ.

Ιε νιμ νοτρο εθναγεναυ  
ἐπιπολεμος ἐϛ νευ κεοτρο: μη  
ἐναγευσι αν νωροπ ντευσοβνι: γε αν  
οτρον ωχου μμου δεν μητ νωο εἰ  
εβολ εἰραυ μπεθνηοτ εχωυ νευ  
χοτ νωο.

Не μμον ἐτι ισxen εφοτηοτ μμου  
ωαφορωπ νονπρεσβια εφτωβθ ἵσα  
ονεριηνη.

Παιρηϛ οτρον νιβεν ετδεν θνηοτ  
ετε ἵηναεραποταζεσθε αν ἵνευθρηπαρ  
χοντα τηροτ: μμον ωχου μμου εερ  
μαθητησ νηι.

Πανε πιεμοτ οτη εωωπ δε  
ντευλωυ ἵξε πιεμοτ ανηαμολευ  
νοτ.

Οτδε ἵκαρι οτδε ϛκοπρια ερωατ  
αν αλλα εωαρηιτυ εβολ: φηετε οτρον  
μαωχ μμου εσωτεμ μαρεφωτεμ.

*Πῶοτ φα Πεννοτ πε ωα ενεθ  
ἵτε νι ενεθ: ἀμην.*

Or what king, going to  
make war against another  
king, does not sit down first  
and consider whether he is  
able with ten thousand to  
meet him who comes  
against him with twenty  
thousand?

Or else, while the other  
is still a great way off, he  
sends a delegation and asks  
conditions of peace.

So likewise, whoever of  
you does not forsake all that  
he has cannot be My  
disciple.

“Salt is good; but if the  
salt has lost its flavor, how  
shall it be seasoned?”

It is neither fit for the  
land nor for the dunghill,  
but men throw it out. He  
who has ears to hear, let  
him hear!”

*Glory be to God forever.*

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَسْأَلُ: هَلْ يَسْتَطِيعُ أَنْ يَلْقَى  
بِعَشْرَةِ آلَافٍ الَّذِي يَأْتِي عَلَيْهِ  
بِعَشْرِينَ أَلْفًا؟

وَالْأَمَّا دَامَ ذَلِكَ بَعِيدًا يُرْسِلُ  
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصَّلْحِ.

فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ  
جَمِيعَ أَمْوَالِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي  
تَلْمِيزًا.

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ  
فَبِمَاذَا يُصَلْحُ؟

لَا يَصْلَحُ لِأَرْضٍ وَلَا لِمَرْبَلَةٍ  
فَيَطْرَحُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثالث من شهر بشنس المبارك

Κορυωματ ἡεροοτ ἠΠιαβοτ Παωωνο

## Ροττι

### 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.

Ψαλμοο τω Δατιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

Μαροτοτνοο ἠμωοτ ἡε οτο  
 νιβεν ετερζεελπιο εροκ: ετεθεδηλ ωα  
 ενεε: εε ἡθοο ακεμοτ επιθμμι Πβοιοι:  
 ἠφρητ ἡοτσοπλοη ἡτε οτματ: ακτ  
 ἡοτχλομ εεωη. Δλληλοττἠ.

Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.

وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. هليلويا.

### Vespers Gospel

إنجيل العشيّة

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

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

Οτἠναετνωοιο εβολ θεη  
 πιεταεελιοη εθοταβ κατα Ματθεοη  
 αοιοτ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ματθεοη ι: κδ - λε

Matthew 10: 24 - 33

متي 10: 24 - 33

Μμοη οτμαθητχο εφοτο  
 επεερεετβεω οτδε οτβωκ εφοτο  
 επεεβοιο.

A disciple is not above his teacher, nor a servant above his master.

لَيْسَ التِّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.

ΚΗΝ ἘΠΙΜΑΘΗΤΗΣ ἸΤΕΥΕΡ ἸΦΡΗΤ  
ἸΠΕΥΡΕΥΤΪΒΩ ΟΥΟΖ ΠΙΒΩΚ ἸΤΕΥΕΡ  
ἸΦΡΗΤ ἸΠΕΥΒΟΙΣ: ΙΣΧΕ ΠΙΝΕΒΗ  
ΑΥΜΟΥΤ ἘΡΟΥ ΧΕ ΒΕΛΖΕΒΟΥΛ ΠΩΣΟ  
ΜΑΛΛΟΝ ΝΕΥΡΕΜΙΝΗ.

ἸΠΕΡΕΡΖΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἸΜΟΝ  
ΠΕΤΩΒΣ ΤΑΡ ΧΕ ἸΝΑΒΩΡΠ ἘΒΟΛ ΑΝ:  
ΟΥΔΕ ἸΜΟΝ ΠΕΤΩΗΠ ΧΕ ΣΕΝΔΕΜ ἘΡΟΥ  
ΑΝ.

ΦΗΕΤΧΩ ἸΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ  
ΔΧΟΥ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ  
ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἘΡΟΥ ΔΕΝ  
ΝΕΤΕΝΜΑΥΧ ΒΙΩΙΩ ἸΜΟΥ ΒΙΧΕΝ  
ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἸΠΕΡΕΡΖΟΥΤ ΔΑΤΩΗ  
ἸΦΗΘΕΝΑΔΩΤΕΒ ἸΠΕΤΕΝΣΩΜΑ:  
ΤΕΤΕΝΨΥΧΗ ΔΕ ἸΜΟΝ ὤΧΟΥ ἸΜΟΥ  
ἘΔΘΘΕΒΣ: ἸΡΙΟΥΤ ΔΕ ἸΘΟΥ ΔΑΤΩΗ  
ἸΦΗΕΤΕ ΟΥΟΝ ὤΧΟΥ ἸΜΟΥ ἘΪΨΥΧΗ  
ΝΕΜ ΠΙΣΩΜΑ ἘΤΑΚΩΟΥ ΔΕΝ ΪΣΕΕΝΝΑ.

ἸΗ ΒΑΧ ΣΝΑΥ ΑΝ ἘΤΟΥΤ ἸΜΟΥ  
ἘΒΟΛ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἘΒΟΛ  
ἸΔΗΤΟΥ ἸΝΕΥΖΕΙ ἘΧΕΝ ΠΙΚΑΒΙ ΑΤΩΝΕ  
ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἘΤΔΕΝ ΝΙΦΗΟΥ.

ΠΘΩΤΕΝ ΔΕ ΝΙΚΕΪΩ ἸΝΤΕ ΤΕΝΔΦΕ  
ΣΕΠΠ ΤΗΡΟΥ.

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

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

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

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

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

But the very hairs of  
your head are all numbered.

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

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومًا لَنْ  
يُسْتَعْلَنَ وَلَا خَفِيًّا لَنْ يُعْرَفَ.

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

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

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

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورِ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερερζοῦ οὐν τετενοῦοτ ζαρ  
ἐοῦμῆϣ ἵβλζ.

Οὔτον νιβεν εῠναοῦωνε εῠβολ  
ἵδῆτ ἠπεῠθο ἵνιρωμ ἵναοῦωνε  
εῠβολ ἵδῆτϣ ζω ἠπεῠθο ἠΠαιωτ  
ετῆεν νιφῆοῦι.

Φῆ δε εῠναζολτ εῠβολ ἠπεῠθο  
ἵνιρωμ ἵναζολϣ εῠβολ ζω ἠπεῠθο  
ἠΠαιωτ ετῆεν νιφῆοῦι.

*Πῶοῦ φα Πεννοῦῦ 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 Δζ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ναζωοῦ νιῠλτψιϣ ἵτε νιῠμῆνι:  
οῦοε εῠναναεμοῦ ἵνε Πβοιϣ εῠβολ  
ἵδῆτοῦ τῆροῦ: Πβοιϣ ναῠρεε ἐνοῦκαϣ  
τῆροῦ: οῦαι εῠβολ ἵδῆτοῦ τῆροῦ  
ἵνεεϣλοϣεϣ. 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>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ᾗΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>ΙΩΑΝΝΗΝ ΙΒ: Κ - ΚΕ</b></p>	<p><b>John 12: 20 - 26</b></p>	<p><b>يوحنا 12: 20 - 26</b></p>
<p>ΠΕ ΟΥΟΝ ΘΑΝΘΡΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ᾗΕΝ ΝΗΕΘΝΗΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΠΤΟΥΟΥΩΥΤ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</p>	<p>وَكَانَ أَنَاثُ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p>
<p>Παι ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΜ ΒΗΘCΑΙΔΑ ἸΤΕ ΨΑΛΙΛΕἶ ΟΥΟΘ ΝΑΥΨΘ ἔΡΟΥ ΠΕ ΕΥΞΩ ἸΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p>	<p>Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."</p>	<p>فَتَقَدَّمَ هَوْلَاءُ إِلَى فِيلِيبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔCΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑΥΧΟC ἸΑΝΔΡΕΑC: ΔΑΝΔΡΕΑC ΔΕ ΟΝ ΝΕΜ ΦΙΛΙΠΠΟC ΑΥΙ ΑΥΧΟC 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 ἔΤΑΥΕΡΟΥ ἔΠΕΖΑΥ ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΤΕ ΠΩΗΡΙ ἸΦΡΩΜΙ ΘΙΩΟΥ.</p>	<p>But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.</p>	<p>وَأَمَّا يَسُوعُ فَأَجَابَهُمَا قَائِلًا: قَدْ أَتَتِ السَّاعَةُ لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ.</p>
<p>ΔΜΗΝ ΔΜΗΝ ΨΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ἌΡΕΨΤΕΜ ΨΝΑΦΡΙ ἸCΟΥ ᾗΕΙ ΘΙΧΕΝ ΠΙΚΑΘΙ ΟΥΟΘ ἸΤΕCΜΟΥ ἸΘΟC ἸΜΑΥΑΤC ἔΨΑCΨΩΠΙ: ἔΨΩΠ ΔΕ ΑCΨΑΝΜΟΥ ΨΑCΕΝ ΟΥΜΗΨ ἸΟΥΤΑΘ 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 ἸΤΕΨΨΥΧΗ ΕΥἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟC Ψ ΤΕΨΨΥΧΗ ἸΞΡΗΙ ᾗΕΝ ΠΑΙΚΟΜΟC ΕΥἔἌΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يَهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηναυεμυι υμοι μαρεφοταεϋ  
 νρω οτοε φμα ετρωπ υμοε ερερωπι  
 υματ νεμηι νξε παρερωεμυι οτοε  
 φηθηναερρερωεμυι νηι ρηναερτιμαν  
 υμοε νξε Παιωτ.

*Πωοτ φα Πεννοτ πε ωα ενεε  
 ντε νι ενεε: αμην.*

If anyone serves Me, let  
 him follow Me; and where I  
 am, there My servant will  
 be also. If anyone serves  
 Me, him My Father will  
 honor.

*Glory be to God  
 forever.*

اِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،  
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ  
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي  
 يُكْرِمُهُ الْآبُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
 قراءات القداس

**The Pauline Epistle**  
 رسالة بولس الرسول

**Ἐπιστολὴ ἵτε πενταδ Παυλοσ Πιὰποστολοσ**

Παυλοσ φβωκ υπενδοιε Ιησουε  
 Πιχριστοε: πιὰποστολοε ετθαεμ:  
 φηεταεθαεϋ επιρωενηνοτυι 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 Κορινθιοσ ια: ιε - ιβ: ιβ**

**2 Corinthians 11: 16 - 12:  
 12**

**2 Κορινθιοσ 11: 16 - 12: 12**

Παλιν τρω υμοε μηπωε ντε οται  
 μενι εροι γε ανοκ οταετη: υμον  
 καν υφρητ νοταετη ρωπτ ερωτεν  
 εινα νταρωορωο υμοι εω νοτοκοε.

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.

اقول ايضا: لا يظن احد ابي غبي.  
 والا فاقبلوني ولو كعبي، لافتخر  
 انا ايضا قليلا.

Πετσαχι υμοε ναιεω υμοε αν  
 κατα Πβοιε αλλα εωε εεν  
 ομεταετη νερηι εεν παιωι ντε

What I speak, I speak  
 not according to The Lord,  
 but as it were, foolishly, in  
 this confidence of boasting.

الذي أتكلم به لست أتكلم به  
 بحسب الرب، بل كأنه في عبوة،  
 في جسارة الافتخار هذه.



παιψοῦσθ.

Επιδη οἶον οὐμῶν ψοῦσθ  
ἡμῶν κατὰ σαρκὸς ἄνοκ ἔω  
†ναψοῦσθ ἡμοι.

Θηδεωσ ταρ τετενεράνεχεσθε  
ἠνιατρητ ἠθωτεν ελνσαβετ.

†τετενεράνεχεσθε ταρ ἠφηετῖρι  
ἡμῶτεν ἠβωκ: φηεθουω ἡμῶτεν  
φηετῖ ἠτεν θηνοῦ: φηετῖσι ἡμοσ  
νεμ φηετῖοῦ ἔθεν πετενηο.

Κατὰ οὐψωψ †χω ἡμοσ εως χε  
ανψωνι ἄνον: φη δε ἔτε οἶον οὔαι  
ναερτολμαν ἠδῆητϵ αἰχω ἡμοσ ἔθεν  
οὔμετατρητ †ναερτολμαν εω.

Εαν θεβερεοσ νε ἄνοκ εω: εαν  
Ισραῆλιτῆοσ νε ἄνοκ εω: εαν ἔπροχ  
ἠτε Ἀβρααμ νε: ἄνοκ εω.

Εαν διακων ἠτε Πιχριστοσ νε:  
αισαχι ἔθεν οὔσιβι ἠρητ ἄνοκ ἠεοῦο:  
ἠδῆρη ἔθεν ελνδῖσι ἠεοῦο: ἠδῆρη ἔθεν  
ελνψῆψ: ἠεοῦο ἠδῆρη ἔθεν  
ελνψῆτεκωσ: ἔθεν οὔμετῖοῦο: ἔθεν  
ελνμῶσ ἠοὔμηψ ἠσοπ.

Εβολ εἰτοποῦ ἠνι Ιουδαῖ: αἰβῖ  
ῖτοῦ ἠεμε ταρ ἠψαψ ψατεν οὔαι.

Seeing that many boast according to the flesh, I also will boast.

For you put up with fools gladly, since you yourselves are wise!

For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.

To our shame I say that we were too weak for that! But in whatever anyone is bold, I speak foolishly, I am bold also.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

Are they ministers of Christ? I speak as a fool, I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

From the Jews five times I received forty stripes minus one.

بِمَا أَنَّ كَثِيرِينَ يَفْتَخِرُونَ حَسَبَ الْجَسَدِ، أَفْتَحِرُ أَنَا أَيْضًا.

فَأَتَّكُم بِسُرُورٍ تَحْتَمِلُونَ الْأَعْيَاءَ، إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَتَّكُم تَحْتَمِلُونَ: إِنْ كَانَ أَحَدٌ يَسْتَعْبِدُكُمْ! إِنْ كَانَ أَحَدٌ يَأْكُلُكُمْ! إِنْ كَانَ أَحَدٌ يَأْخُذُكُمْ! إِنْ كَانَ أَحَدٌ يَرْتَفِعُ! إِنْ كَانَ أَحَدٌ يَضْرِبُكُمْ عَلَى وُجُوهِكُمْ!

عَلَى سَبِيلِ الْهَوَانِ أَقُولُ: كَيْفَ أَنَّنَا كُنَّا ضَعْفَاءَ! وَلَكِنَّ الَّذِي يَجْتَرِئُ فِيهِ أَحَدٌ، أَقُولُ فِي عِبَاوَةٍ: أَنَا أَيْضًا أَجْتَرِئُ فِيهِ.

أَهُمْ عِبْرَانِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ إِسْرَائِيلِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ نَسْلُ إِبْرَاهِيمَ؟ فَأَنَا أَيْضًا.

أَهُمْ خُدَّامُ الْمَسِيحِ؟ أَقُولُ كَمُخْتَلِّ الْعَقْلِ، فَأَنَا أَفْضَلُ: فِي الْأَتْعَابِ أَكْثَرُ، فِي الضَّرَبَاتِ أَوْفَرُ، فِي السُّجُونِ أَكْثَرُ، فِي الْمَيِّتَاتِ مَرَارًا كَثِيرَةً.

مِنَ الْيَهُودِ خَمْسَ مَرَّاتٍ قَبِلْتُ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً.

Αποστερωσώτ ἡπὲρβωτ ἡψωμτ  
ἵκοπ: ἀνζιῶνι ἐξωι ἵνογκοπ: ἂ πζοι  
βιζι δαροι ἡψωμτ ἵκοπ: διερ οὔεζοογ  
νεμ οὔεζωρδ δεν ἡψωκ ἡφιομ.

Ἦεν ζανμοψι ζι φμοιτ ἵνομηψ  
ἵκοπ: διζωψ δεν ζανιαρωγ: διζωψ  
ἵτε ζανκινωογ: διζωψ ἵτε να  
παῦλωλ: διζωψ ἵτεν ζανεθνοζ  
διζωψ δεν ζανβακι: διζωψ ζι ἡψαφε:  
διζωψ δεν φιομ: διζωψ ἵτεν  
ζανκνηογ ἵνογζ.

Ἦεν ζανδῆσι νεμ ζαν ἡκαρδ δεν  
ζαν ἡρωικ ἵνομηψ ἵκοπ: δεν οὔεζκο  
νεμ οὔιβι: δεν ζαν νηκτιἂ ἵνομηψ  
ἵκοπ: δεν ζαν ζαφ νεμ ζαν βωψ.

Χωρικ νηετσαβολ εφχη ζιζωι  
ἡμηνι ἵνε φρωοψ ἵνιεκκληκτιἂ  
τηρογ.

Ἡμ ετψωνι οτοδ ἵτψωνι δι: Ἡμ  
ετερσκανδαλιζεθε οτοδ ἂνοκ  
†ρωκδ δι.

Ισχε σεμῆψα ἵταψογψογ ἡμοι  
διναψογψογ ἡμοι δεν ναμετρωβ.

Φνογ† οτοδ Φιωτ ἡΠενδοικ  
ἵκογ Πιχριστοζ ετσωογν  
φηετςμαρωογτ ψα ἵνενεζ χε ἵτχε  
μεθνογζ 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 ضُرْبْتُ بِالْعَصِيِّ، مَرَّةً  
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسَرْتُ بِي  
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي  
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ  
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ  
مِنْ جُنْسِي، 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 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  
εφρωτω εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν  
οτρωτωτ θεν οτκαρτανη εβολ θιζεν  
πισοβτ αινοθευ εβολ θεν νεφχιζ.

Εγωτρωτ δε σερνοφρι μεν αν:  
†ηαι δε εζεν θανκεζινηνατ νευ  
θανδωρη εβολ ντε Πβοις.

†σωτην νοτρωμι θεν Πιχριστος  
θαζεν μητ ετοτ ηρομπι ιτε θεν  
σωμα: η†εμι αν: ιτε σαβολ ησωμα  
η†εμι αν: Φνοτ† πετσωτην: χε  
ατθελεμ φαι ηπαρη† γα †μαζωμ†  
ηφε.

Οτοθ †σωτην ηπαρωμι ηπαρη†:  
ιτε θεν σωμα ιτε σαβολ ησωμα †εμι  
αν: Φνοτ† πετσωτην.

Χε ατθολμεφ επιπαρδιος: οτοθ  
αφρωτεμ εθανσαχι νατσαχι ημωοτ  
νηετε ηςωε αν ητε οτρωμι σαχι  
ημωοτ.

Διναγωτρωτ ημοι ερηι εζεν φαι  
ηπαρη†: ερηι δε εζωι η†ναγωτρωτ  
ημοι αν εβηλ αρηοτ θεν νιωωνι.

In Damascus the  
governor, under Aretas the  
king, was guarding the city  
of the Damascenes with a  
garrison, desiring to arrest  
me;

but I was let down in a  
basket through a window in  
the wall, and escaped from  
his hands.

It is doubtless not  
profitable for me to boast. I  
will come to visions and  
revelations of The Lord:

I know a man in Christ  
who fourteen years ago,  
whether in the body I do not  
know, or whether out of the  
body I do not know, God  
knows, such a one was  
caught up to the third  
heaven.

And I know such a man,  
whether in the body or out  
of the body I do not know,  
God knows.

how he was caught up  
into Paradise and heard  
inexpressible words, which  
it is not lawful for a man to  
utter.

Of such a one I will  
boast; yet of myself I will  
not boast, except in my  
infirmities.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ  
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،  
يُرِيدُ أَنْ يُمَسِّكَنِي،

فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَبِيلٍ مِنَ  
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي  
آتِي إِلَى 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 الْفَرْدَوْسِ، وَسَمِعَ  
كَلِمَاتٍ لَا يُنْطَقُ بِهَا، وَلَا يَسُوغُ  
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ  
جِهَةِ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي.

Διωγανοῦ τῶν ἐργῶν ὑμῶν  
ἵνα γινώσκῃς ὅτι ἐπιδοκίμασται  
οἱ ἄγγελοι σου ἵνα ἴδῃς ὅτι  
οὐκ ἔστιν ἐν σοφίᾳ σου ἡ ἀνάστασις  
σου ἢ ἡ ἐξουσία σου ἢ ἡ δύναμις σου.

Немъ же не хвалити се надъ мѣрой  
свѣдѣнійъ ꙗкоже даде мнѣ  
спасеніе мое да не хвалю  
се надъ мѣрой ꙗкоже даде мнѣ  
спасеніе мое да не хвалю се надъ мѣрой.

Διτωβζ ὑπὸ τοῦ κυρίου  
ἐξέειπεν ὅτι ἵνα ἴδῃς ὅτι  
οὐκ ἔστιν ἐν σοφίᾳ σου ἡ ἀνάστασις  
σου ἢ ἡ ἐξουσία σου ἢ ἡ δύναμις σου.

Ὅτι περὶ ἐμοῦ καὶ ἐν ἐμοί  
ἐπαίξιμος ἔσται ἡ ἀνάστασις σου  
καὶ ἡ ἐξουσία σου καὶ ἡ δύναμις σου  
καὶ ἡ ἀνάστασις σου καὶ ἡ ἐξουσία σου  
καὶ ἡ δύναμις σου καὶ ἡ ἀνάστασις σου  
καὶ ἡ ἐξουσία σου καὶ ἡ δύναμις σου.

Ὅτι ἐπιδοκίμασται οἱ ἄγγελοι σου  
ἵνα ἴδῃς ὅτι οὐκ ἔστιν ἐν σοφίᾳ σου  
ἡ ἀνάστασις σου ἢ ἡ ἐξουσία σου ἢ ἡ  
δύναμις σου ἵνα ἴδῃς ὅτι οὐκ ἔστιν  
ἐν σοφίᾳ σου ἡ ἀνάστασις σου ἢ ἡ  
ἐξουσία σου ἢ ἡ δύναμις σου.

Διερατῆς ἡ ἄνοια σου  
ἀποκαταστάσῃ ὑμῶν ἡ ἀνοκία σου  
καὶ ἡ ἀνάστασις σου καὶ ἡ ἐξουσία σου  
καὶ ἡ δύναμις σου καὶ ἡ ἀνάστασις σου  
καὶ ἡ ἐξουσία σου καὶ ἡ δύναμις σου.

For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

Concerning this thing I pleaded with The Lord three times that it might depart from me.

And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore, most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Therefore, I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent

فَاتِي إِنْ أَرَدْتُ أَنْ أَفْتَخَرَ لَا أَكُونُ  
عَبِيًّا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي  
أَتَحَاشَى لِنَلَا يَظُنُّ أَحَدٌ مِنْ جِهَتِي  
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

وَلِنَلَا أَرْتَفِعَ بِفَرْطِ الْإِعْلَانَاتِ،  
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ  
الشَّيْطَانِ لِيَلْطِمَنِي، لِنَلَا أَرْتَفِعَ.

مِنْ جِهَةٍ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ  
ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي.

فَقَالَ لِي تَكْفِيكَ نِعْمَتِي لِأَنَّ قُوَّتِي  
فِي الضَّعْفِ تَكْمَلُ. فَبِكُلِّ سُرُورٍ  
أَفْتَخِرُ بِالْحَرِيِّ فِي ضَعْفَاتِي، لِكَيْ  
تَحِلَّ عَلَيَّ قُوَّةُ الْمَسِيحِ.

لِذَلِكَ أَسُرُّ بِالضَّعْفَاتِ وَالشَّتَائِمِ  
وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ  
وَالضَّيْقَاتِ 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 νὲποστολοσ  
εθοῦοτεβ ισχε μεν ἀνοκ ἐλι ἀν.

Ἀλλὰ νιμῆνι ἵτε  
†μετὰποστολοσ ἀρερωβ δεν θηνοῦ  
νὲρηι δεν εἰπομονη νιβεν δεν  
εανμηνι νευ εανῶφρηι νευ εανῶου.

*Πρὸς τὰς σαρκίους νευωτεν νευ  
τῆς ῥῆσῆς ἐσοπ: 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 عِلَامَاتِ الرَّسُولِ صُنِعَتْ بَيْنَكُمْ  
فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبٍ  
وَقُوَّاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιροῦτ  
νὲπιστολη ἵτε πενιωτ Πετροσ.  
Ἀμην. Παμενρα†.

**ἁ Πετροσ ἁ: κε - β: ι**

Φαι δε πε πιεασι ἐταρβιωῶ ἄμοσ  
δεν θηνοῦ.

Εἰρετενχω οἶν ἐδρηι ἵκακιά  
νιβεν νευ ἵροσ νιβεν νευ μετωοβι  
νιβεν νευ φῆονοσ νιβεν νευ  
καταλαλιὰ νιβεν.

Μῶρη† νὲανκοῦσι νὰλωοῖ  
ἐαῦμασοῦ †νοῦ: πιερω† νὲλοσικον  
νὰτῆροσ βιωῶωον ἄμοσ: εἶνα  
ντετεναιδι νδῆτϵ ἐδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχεμ†πι εὐ οῦῆριστοσ  
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 المقدسة  
تكون معنا. أمين. يا احبابي.

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعِشَّ لِكَيْ  
تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

Φηέτετεννηοῦ θαροῦ πιῶνι  
 ετωνθ̄ ε̄ᾱρωωϋϥ μεν̄ ε̄βολ̄ ζιτεν  
 νιρωμι: ἔρωτι Δε̄ ἵτεν Φνοῦ† οτοθ̄  
 εϋταινοῦτ.

Οτοθ̄ ἠῶτεν ζωτεν ϋωπι μ̄φρη†  
 ἠθαλῶνι ετωνθ̄: ἐρετεκωτ̄ μ̄ωτεν  
 ἠνοῦθι μ̄πνευματικον̄ ε̄οῦμετοῦθβ̄  
 εθοῦαβ: ἐπ̄ξινῖνι ἐ̄ρωι  
 ἠθαλωοῦρωοῦϋι μ̄πνευματικον̄:  
 ερωηπ̄ μ̄Φνοῦ† ε̄βολ̄ ζιτεν Ιησοῦς  
 Πιχριστος.

Χε̄ οῦθῑ ἰσ̄θ̄νοῦτ̄ θ̄εν̄ †γραφ̄η: χε̄  
 ζηππε̄ †ναχω̄ θ̄εν̄ Σιων̄ ἠοῦῶνι  
 ερωτῑ ἠχω̄ ἠλακε̄ εϋταινοῦτ:  
 οτοθ̄ φηεθ̄ναζ† ἐροϥ ἠνεεϋδιϋπι.

Πιταῖο̄ οῦθῑ αϥωοπ̄ ἠωτεν̄ θ̄α  
 ἠηεθ̄ναζ†: ἠιαθ̄ναζ† Δε̄ ἠῶοῦ πῶνι  
 εταρωωϥ ἠχε̄ ἠηεκωτ: φαῑ αϥωωπι  
 ἠοῦχω̄ ἠλακε̄.

Πεμ̄ οῦῶνι ἠβροπ̄ νεμ̄ οῦπετρα  
 ἠσκανδαλον̄: ἠηεθ̄ναδ̄ιβροπ̄ ἐπιςασι  
 εροῑ ἠα††μα† ἐφ̄ηετᾱε̄ρ̄π̄κεχα†  
 ἠθ̄η††.

Πῶτεν̄ Δε̄ ἠῶτεν̄ οῦγενος̄  
 ερωτῑ οῦμετοῦρο̄ οῦμετοῦθβ̄  
 οῦῶλωλ̄ εροῦαβ̄ οῦλαος̄ ε̄θ̄ομαιοϥ  
 ζοπωσ̄ ἠτετενοῦωνθ̄ ε̄βολ̄ 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 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 φηεταϳθαδεμ ἠηνοῦ ἔβολ δεν  
 π᳚ακι ἔδοῦν ἔπεροῦωινι εῖτοι ἰψ᳚φ᳚ηρι.

Ἡἠἔτε ἰνοῦλαοῦ ἀν πε ἰνοῦχοῦ:  
 †νοῦ δε ἀρετενερ οῦλαοῦ ἰφ᳚νοῦ†:  
 ηἠἔτε ναῦναι ἠωῦ ἀν †νοῦ δε ἀῦναι  
 ἠωτεν.

*Ἡἀῖηνοῦ ἰπερμενερε πικοῦμοῦ  
 οῦδε ηἠεῦωπ δεν πικοῦμοῦ:  
 πικοῦμοῦ ἠαῖνι ηεμ τερεῖπιῖθῦμα: φ᳚η  
 δε εῖτιρι ἰφ᳚οῦωῦ ἰφ᳚νοῦ† ἑῖναῦωπι  
 ῦα ἔνεε: ἀμ᳚η.*

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

Πραξις ἴτε ηενιοῦ† ἰἀποστολοῦ:  
 ἔρε ποῦῖμοῦ εῖοῦαβ ῦωπι ηεμἀν.  
 ἀμ᳚η.

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

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

Πραξις ̅: ̅α - ̅ζ: ̅β

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Ἡἔρηι δε δεν ἠαιἔροῦῦ ἔτε ἰμ᳚αῦ  
 ἔταῦἀῦαι ἰξε ἠιμ᳚αῖηῖηῖ ἠϳ᳚ωπι ἰξε  
 οῦ᳚ρεμρεμ ἴτε ἠιῖῖηῖηῖηῖ οῦβε  
 ἠιῖεβερεοῦ ξε ἠαῦ† ἰἔῖῖηῖ ἠν πε  
 ἔπιῦεμῦῦ ἰμ᳚ηῖηῖ ἴτε ἠοῦ᳚ηῖῖῖ.

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.

ἀ π᳚ηἠῖ ῖῖ᳚᳚ δε ἰἀποστολοῦ  
 ἀῦμοῦ† ἔπιμ᳚ῦ ἴτε ἠιμ᳚αῖηῖηῖ  
 πεῖωῦῦ ἠωῦῦ πεῖωβ ῖ᳚᳚᳚ ἠν  
 εῖρεῖ᳚᳚ ἰῖωῖηῖ ἰπ᳚ῖ᳚᳚ ἴτε φ᳚νοῦ†  
 ἴτεῖ᳚᳚᳚ ἰḡ᳚᳚᳚᳚᳚᳚.

Then the twelve  
 summoned the multitude of  
 the disciples and said, “It is  
 not desirable that we should  
 leave the word of God and  
 serve tables.

فَدَعَا الْاثْنَا عَشَرَ جُمُوهَرَ التَّلَامِيذِ  
 وَقَالُوا: لَا يُرْضِي أَنْ نَتْرِكَ نَحْنُ  
 كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.

Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ  
ἠρωμι ἐβολ ἄθεν ἠηνοῦ εἱερμεερε  
ἄρωποῦ εἱμεεῖ ἠπιπνεῦμα νευ σοφία  
ἠτενχαῦ ἐρηι ἐξεν ταίχηριὰ.

Ἄνον δε ἠτενερωῶτ ἐῖπροσεῖχη  
νευ ἠῶεμῶ ἠτε πιασι.

Οῦοῦ ἄπιασι ρανωοῦ ἠπεῦθο  
ἠπιμῶ τηρῶ οῦοῦ ἄρωπ  
ἠστεφανοῦ ἐβολ ἠἄητοῦ οἱρωμι πε  
εἱμεεῖ ἐβολ ἄθεν ἠηναῖτ νευ  
Πιπνεῦμα εἱοῦαβ νευ Φιλιπποῦ νευ  
Προχοροῦ νευ Ηικανωρ νευ Τιμων  
νευ Παρμενα νευ Ηικολαοῦ πῶεμμο  
ἠρεμῖ Ἄντιοχία.

Ἡαι ἄρωαρωοῦ ἐρατοῦ ἠπεῦθο  
ἠνιὰποστολοῦ οῦοῦ ἐταῖρωβε ἄρχα  
σιχ ἐξωοῦ.

Οῦοῦ ἄπιασι ἠτε Φηνοῖτ ἄραιαι  
ἄσῶλαι ἠξε τῆπι ἠνιμαθητις ἄθεν  
Ιεροῦσαλημ ἐμαῶω: οῦοῦ οἱνωῖτ δε  
ἠμῶ ἠτε νιοῖηβ ἄρωτεμ ἠσα  
ἠηναῖτ.

Στεφανοῦ δε εἱμεεῖ ἠἄμοτ νευ  
χομ ναῖρι ἠθαννωῖτ ἠμῶνι νευ  
ἄνωφηρι νευ ἄανχομ ἠἄρηι ἄθεν  
πιλαοῦ.

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، وَفِيلِيَسَ، وَبِرُوخُورِسَ،  
وَنِيكَانُورَ، وَتِيمُونَ، وَبِرْمِينَاسَ،  
وَنِيْقُولَاوُسَ دَخِيلًا أَنْطَاكِيًّا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا  
وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ  
التَّلَامِيذِ يَتَكَثَّرُ جَدًّا فِي أُورُشَلِيمَ،  
وَجُمُوعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ  
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 Ηιρεμρακοῦτ νεμ  
Ηιρεμῦκνυλικιὰ νεμ ἸΔσιὰ εκκωῦ  
νεμ Στεφανος.

Οτοθ ἠπορῶν γευχομ ἠτ ἔδορν  
ἔρην ἱσοφια νεμ Πιπνευμα ἔτε  
ναρκασι ἠδῆτη.

Ποτε ἀνινη ἠθαρῶμι εκχω ἠμοος  
γε ἠνον ἀνωτεμ ἔροφ εκχω  
ἠθαρκασι ἠθεοῶ ἔλωῶς νεμ  
Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρε νεμ  
ἠπρεσβυτερος νεμ ἠκαδ ἀρτωῶντος  
ἀρτολμεφ ἀρενη ἔδορν ἐπιμα ἠτθαπ.

Ἀρταθο Δε ἠθαρῶμιεθερε  
ἠνορῶ ἔρατοῦ εκχω ἠμοος γε παρῶμι  
ἠῆχω ἠτοτφ ἐβολ ἀν εκχω ἠθαρκασι  
ἠκα παμα εθοῶβ νεμ πινομοος.

Ἀνωτεμ ταρ ἔροφ εκχω ἠμοος  
γε ἠκοῦς Πιναζωρεος ἠθοφ εθναβελ  
παμα εθοῶβ ἐβολ ἔναψιβῦ  
ἠἠικῆθηθιὰ ἔταρῆητοῦ ἔτοτεν ἠξε  
ἠωῶς.

Οτοθ ἔταρκομ τηροῦ ἔδορν  
ἔραφ ἠξε ἠηετρεμσι θεν πιμαἠτθαπ

Then there arose some  
from what is called the  
Synagogue of the  
Freedmen, Cyrenians,  
Alexandrians, and those  
from Cilicia and Asia,  
disputing with Stephen.

And they were not able  
to resist the wisdom and the  
Spirit by which he spoke.

Then they secretly  
induced men to say, “We  
have heard him speak  
blasphemous words against  
Moses and God.”

And they stirred up the  
people, the elders, and the  
scribes; and they came upon  
him, seized him, and  
brought him to the council.

They also set up false  
witnesses who said, “This  
man does not cease to speak  
blasphemous words against  
this holy place and the law;

for we have heard him  
say that this Jesus of  
Nazareth will destroy this  
place and change the  
customs which Moses  
delivered to us.”

And all who sat in the  
council, looking steadfastly  
at him, saw his face as the  
face of an angel.

فَنَهَضَ قَوْمٌ مِّنَ الْمَجْمَعِ الَّذِي يُقَالُ  
لَهُ مَجْمَعُ الْيَبْرَتِيِّينَ  
وَالْقَيْرَوَانِيِّينَ وَالْإِسْكََنْدَرِيِّينَ، وَمِنْ  
الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَا، يُحَاوِرُونَ  
سْتَفَانُوسَ.

وَلَمْ يَقْدِرُوا أَنْ يَقَاوِمُوا الْحِكْمَةَ  
وَالرُّوحَ الَّذِي كَانَ يَتَكَلَّمُ بِهِ.

حِينَئِذٍ دَسَّوْا لِرِجَالٍ يَقُولُونَ: إِنَّا  
سَمِعْنَاهُ يَتَكَلَّمُ بِكَلَامٍ تَجْدِيفٍ عَلَى  
مُوسَى وَعَلَى اللَّهِ.

وَهَيَّجُوا الشَّعْبَ وَالشُّيُوخَ وَالْكَتَبَةَ،  
فَقَامُوا وَخَطَفُوهُ وَأَتَوْا بِهِ إِلَى  
الْمَجْمَعِ،

وَأَقَامُوا شُهَدَاءَ كَذِبَةً يَقُولُونَ: هَذَا  
الرَّجُلُ لَا يَفْتُرُ عَنَّا أَنْ يَتَكَلَّمَ كَلَامًا  
تَجْدِيفًا ضِدَّ هَذَا الْمَوْضِعِ الْمُقَدَّسِ  
وَالنَّامُوسِ،

لَأَنَّا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ  
النَّاصِرِيِّ هَذَا سَيَنْقُضُ هَذَا  
الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي  
سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي  
الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ  
مَلَائِكِي.

ἀγνατ ἐπερθε ὑφρητ ὑπερο  
νοταστελος.

Περατ δε νατ ἵχε παρχηερετς  
χε αν ναι ωπι ὑπαρητ.

Πθοτ δε περατ: ηρωωι νενσνηοτ  
οτοτ νενιοτ σωτεμ: Φνοτ ἵτε πωοτ  
αφοτονδτ ἐπενιωτ Αβρααμ ερχη  
ἵερη δεν τ Μεσοποταμια  
ὑπατερωπι δεν Χαρραν.

*Πισαχι δε ἵτε Πβοις ερεαμιο οτοτ  
ερεαωα: ερεαμαμιο οτοτ ερεταχρο:  
δεν τασια ἵεκκλῆσια ἵτε Φνοτ:  
ἀμην.*

Then the high priest  
said, "Are these things so?"

And he said, "Brethren  
and fathers, listen: The God  
of glory appeared to our  
father Abraham when he  
was in Mesopotamia, before  
he dwelt in Haran."

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

فَقَالَ رَبِّيسُ الْكَهَنَةِ أَتَرَى هَذِهِ  
الْأُمُورَ هَكَذَا هِيَ.

فَقَالَ أَيُّهَا الرِّجَالُ الْإِخْوَةُ وَالْآبَاءُ  
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا  
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،  
قَبْلَ مَا سَكَنَ فِي حَارَانَ.

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

### Synaxarium of Bashans 3 سنكسار اليوم الثالث من شهر بشنس

1. The Departure of St. Jason, One of the Seventy Apostles
2. The Departure of St. Otimus, the Priest
3. The Departure of Pope Gabriel IV, the 86<sup>th</sup> Patriarch of Alexandria

1. نياحة القديس ياسون أحد السبعين رسولاً
2. استشهاد القديس أوتيموس القس من فوه
3. نياحة القديس البابا غبريال الرابع،  
البطريرك السادس والثمانين من بطرقة  
الكرازة المرقسية

#### 1. The Departure of St. Jason, One of the Seventy Apostles

On this day, St. Jason, one of the seventy apostles, departed. He was born in Tarsus and was related to St. Paul, as he mentioned him in his epistle to the Romans, "Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my kinsmen, greet you" (Romans 16: 21)

He ministered with the disciples before the passion of the Savior, and performed many signs and wonders (Luke 10: 1, 17). Then he was supported by the grace and power of the Holy Spirit on the day of Pentecost.

After St. Paul had embraced Christianity, he went with him to Tarsus, in the period from 37 AD to 42 AD, and journeyed with him to many countries. Then he

1. نياحة القديس ياسون أحد السبعين رسولاً  
في مثل هذا اليوم تنبَّح القديس ياسون أحد  
السبعين رسولاً. وُلِدَ هذا القديس بطرسوس  
وهو نسيب القديس بولس الرسول، وقد ذكره  
في رسالته إلى رومية بقوله: "يسلم عليكم  
تيموثاوس العامل معي ولوكيوس وياسون  
وسوسيپاترس أنساباني" (رومية 16: 21).  
وقد كرز مع التلاميذ قبل آلام المخلص، وصنع  
آيات وعجائب (لوقا 10: 1، 17). وقد حلَّ  
عليه الروح القدس في يوم الخمسين.  
وبعد اهداء الرسول بولس، رافقه إلى  
طرسوس في الفترة من 37 ميلادية إلى 42  
ميلادية، ثم إلى بلاد كثيرة. بعدها ذهب إلى

went to the city of Thessalonica, and he made his livelihood making tents. Then he went to Rome, where he preached the good news of salvation. For this reason, St. Paul sent Jason's greeting to the people of Rome, when he wrote his epistle to the Romans.

When St. Paul arrived to Thessalonica in about the year 51 AD, he was received in Jason's house. He worked with him in making tents, so he would not be a burden on him, as he mentioned in his epistle saying, "For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God" (1 Thessalonians 2: 9). When St. Paul went to the synagogue of the Jews in Thessalonica, the Jews arose against him. However, he went to the house of Jason. When they did not find Paul, they dragged Jason and some brethren to the ruler of the city accusing Paul with treason and dissension. He was arrested, and when they had received a security from Jason and the rest, they let them go (Acts 17: 9).

After St. Paul had left the city, Jason continued in his ministry. He faced many difficulties, which St. Paul mentioned, saying, "For you also suffered the same things from your own countrymen, just as they did from the Judeans" (1 Thessalonians 2: 14), "So that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure" (2 Thessalonians 1: 4)

When St. Paul was in Corinth, Jason sent him financial help. St. Paul spent the winter of the year 57 AD in Corinth at the end of his third missionary journey, and from there he sent his epistle to the Romans in the early part of the year 58 AD. In his epistle, he sent the greetings of Jason, which indicates that Jason arrived in Corinth before the writing of the epistle to the Romans.

St. Paul ordained Jason bishop for his hometown Tarsus, where he preached before with the apostle St. Paul. He shepherded the church of Christ in Tarsus with the best of care. Later on, he preached the Gospel also in the city of Corfu (Korkiras), where many believed at his hands. He baptized them and built for them a church in the name of St. Stephen the Archdeacon and protomartyr. When the Governor of the city knew about this, he imprisoned him. He found seven thieves in prison, taught them the faith and baptized them. They

مدينة تسالونيكى، وكان يصنع الخيام ويعيش منها. ثم ذهب إلى روما حيث بشر فيها ببشارة الخلاص، لذلك بعث القديس بولس سلامه للرومانيين عندما كتب إليهم رسالته. وعندما وصل القديس بولس إلى تسالونيكى، حوالي سنة 51 ميلادية، نزل ضيفاً على ياسون وعمل معه في صناعة الخيام حتى لا يُثقل عليه.

وقد ذكر ذلك في رسالته: "أنكم تذكرون أيها الإخوة تعبنا وكدنا، إذ كنا نبشركم بإنجيل الله ونحن نعمل ليل نهار لنلا نثقل على أحد منكم" (1 تسالونيكى 2: 9). وعندما ذهب الرسول بولس إلى المجمع اليهودي بتسالونيكى، هاج اليهود ضده. فذهبوا إلى بيت ياسون. وإذ لم يجدوا بولس، جروا ياسون وبعض الإخوة كرهائن إلى حكام المدينة واتهموا بولس بالخيانة والفتنة. ولما كان الحكام يعرفون عن ياسون أنه كان مواطناً صالحاً، أخذوا منه كفالة وأطلقوه (أعمال 17: 9).

وبعد خروج بولس من المدينة، استمر ياسون في الخدمة. وقد قابل شذائد كثيرة حتى أن بولس ذكرها بقوله: "لأنكم تألمتم أنتم أيضاً من أهل عشيرتكم تلك الآلام عينها" (1 تسالونيكى 2: 14)، "حتى أننا نحن أنفسنا نفتخر بكم في كنائس الله من أجل صبركم وإيمانكم في جميع اضطهاداتكم والضيقات التي تحتملونها" (2 تسالونيكى 1: 4).

وأثناء وجود القديس بولس في كورنثوس، كان ياسون يرسل له أموالاً. وفي شتاء سنة 57 ميلادية، وبعد انتهاء رحلة الرسول بولس التبشيرية الثالثة، قضى الشتاء في كورنثوس. ومن هناك أرسل رسالته إلى رومية في أوائل سنة 58 ميلادية، وبعث إليهم فيها السلام من ياسون. وهذا يدل على أن ياسون كان قد وصل إلى كورنثوس قبل كتابة الرسالة إلى رومية.

هذا وقد رسمه القديس بولس أسقفاً على مسقط رأسه طرسوس، التي سبق أن خدم فيها مع الرسول بولس. وهناك أكمل خدمته على أحسن وجه. وبعد ذلك كرز في مدينة كوركيراس حيث آمن كثيرون على يديه، فعمدّهم وبنى لهم كنيسة على اسم استفانوس أول الشهداء. فلما علم والي المدينة، قبض

confessed their faith in The Lord Christ openly before the Governor, who put them in a caldron filled with tar and sulphur, they departed and received the crown of martyrdom.

Later on, the Governor brought St. Jason out of prison, and tortured him, but he was not harmed. The daughter of the Governor watched this torture from her window and she believed in The Lord Christ, the God of St. Jason. She took off her jewelry and ornaments and distributed them among the poor, and confessed that she was Christian. Her father was enraged; he threw her in prison, then ordered to throw arrows at her. She delivered up her pure spirit in the hand of The Lord Christ and received the crown of martyrdom.

The Governor sent St. Jason to one of the islands to be tortured there. On his way, the ship drowned in the sea, but St. Jason was saved. He continued to teach and preach the name of The Lord Christ for many years until another Governor reigned. The new Governor brought him and all those who were with him, and tortured them. When the Governor saw that his torture did not harm their bodies, he and all those in his city also believed in The Lord Christ. The Saint baptized them, taught them the commandments of the Gospel, and built for them churches. God performed by his hands many miracles and signs. He departed in a good old age.

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

## 2. The Departure of St. Otimus, the Priest

On this day also, of the year 20 of the martyrs, 304 AD, St. Otimus the priest, was martyred. He was born in Fowwa (a village in Gharbia governorate), and because of his godliness and uprightness, he was ordained a priest for his city. He taught and confirmed the believers in the faith. When Emperor Diocletian incited the persecution against the Christians, the governor of Ansenia heard of him and he brought him and ordered him to worship the idols. However, the saint did not hearken to his orders. He tortured him much, but The Lord strengthened him. Finally, the governor ordered to burn him alive, and thus he received the crown of martyrdom.

His body was taken by a God-fearing priest, who shrouded the body and hid it in a place until the end of the time of persecution. Then they built a church after

عليه وسجنه. فوجد في السجن سبعة لصوص، فعلمهم حتى آمنوا ثم عمدهم. واعترفوا جهاراً بالإيمان أمام الوالي الذي وضعهم في قدر مملوء زفتاً وكبريتاً، فنالوا إكليل الشهادة.

وبعد ذلك أخرج الوالي ياسون من السجن وعذبه فلم ينله ضرر. وحدث أن ابنة الوالي كانت تشاهد من نافذتها العذاب والمعجزات التي حدثت، فأمنت بالسيد المسيح وخلعت عنها حلبيها وزينتها ووزعتها على المساكين، واعترفت أنها مسيحية. فغضب أبوها وسجنها ثم أمر برميها بالسهام، فأسلمت روحها الطاهرة بيد السيد المسيح، ونالت إكليل الشهادة.

وكان الملك قد أرسل ياسون إلى إحدى الجزر ليُعذب هناك، ففرقت المركب ونجا القديس. واستمر يبشر ويكرز عدة سنين، إلى أن تولى والي آخر، فاستحضره ومن معه وعذبهم أيضاً. ولما رأى أن أجسادهم لم تتأثر بالعذابات، آمن هو ومدينته بالسيد المسيح، فعمدّهم ياسون وعلمهم وصايا الإنجيل وبنى لهم كنائس، وقد أجرى الله على يديه آيات كثيرة، ثم تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس أوتيموس القس من فوه وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس أوتيموس القس. وُلِدَ هذا القديس بفوه (فوه: إحدى قرى محافظة الغربية)، ونظراً لاستقامته وتقواه، رسموه قساً على بلده. فكان يعلم ويثبت المؤمنين. سمع عنه والي أنصنا فاستحضره وعرض عليه عبادة الأوثان، فلم يذعن لأمره. عذبه كثيراً وكان الرب يقويه. وأخيراً أمر بحرقه حياً، فنال إكليل الشهادة. وكان هناك قساً خائف الله، فأخذ الجسد وكفنه ووضعه في مكان، حتى انتهى زمن الاضطهادات، حيث بنوا له كنيسة على اسمه. وقد أظهر الله منها آيات كثيرة. بركة صلواته فلتكن معنا. آمين.

his name, where God revealed many miracles.  
 May the blessing of his prayers be with us all.  
 Amen.

### 3. The Departure of Pope Gabriel IV, the 86<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 1094 of the martyrs, 1378 AD, Pope Gabriel IV, the 86<sup>th</sup> Patriarch, departed. He was the abbot of the monastery of the holy Virgin Mary, known as El-Moharraq.

He was a knowledgeable, ascetic and godly father. He was consecrated patriarch on the 11<sup>th</sup> day of Tubah, 1086 of the martyrs, 1370 AD.

The place of his residence was in Haret Zowaila and he consecrated the Holy Myron, with ten bishops. He composed many Tasbeha melodies in Coptic and Greek in the Kiahk Psalmody.

He was a contemporary of Sultan Shaaban Ibn Hassan Al-Ashraf and Ali Ibn Shaaban Al-Mansour.

He sat on the apostolic throne for eight years, three months, and twenty-two days, and then departed in peace. He was buried beside St. Simeon the tanner in El-Habasha monastery.

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

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

3. نياحة القديس البابا غبريال الرابع،  
 البطريك السادس والثمانين من بطاركة  
 الكرازة المرقسية  
 وفيه أيضاً من سنة 1094 للشهداء، سنة  
 1378 ميلادية، تنيخ البابا غبريال الرابع،  
 البطريك السادس والثمانون من بطاركة  
 الكرازة المرقسية. وكان رئيساً لدير القديسة  
 العذراء مريم الشهير بالمحرق. وكان أباً  
 فاضلاً عابداً عالماً، فكَرَّسوه بطريكاً في 11  
 طوبة، سنة 1086 للشهداء، سنة 1370  
 ميلادية. وكان مقر رئاسته في حارة زويلة.  
 وقد كرس هذا البابا الميرون ومعه عشرة  
 أساقفة. وقد وضع هذا البابا قطع وأرباع في  
 التسبحة، أكثرها قبطي ويوناني في  
 الإبصمودية الكيهكية.  
 وعاصر هذا البابا السلطان شعبان بن حسن  
 الأشرف وعلى بن شعبان المنصور. وقد جلس  
 على الكرسي المرقسي ثماني سنوات وثلاثة  
 أشهر واثنين وعشرين يوماً. وبعدها تنيخ  
 بسلام، فدفنوه بدير الحبش، بجوار القديس  
 سمعان الخراز.  
 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 κ: ς, ε

Psalm 21: 3, 5

المزمور 20: 3، 5

Χε ἀκερωορπ ἐροϋ θεν νιςμοϋ ἡτε  
 τεκμετῆριστος: ἀκχω θιζωϋ  
 ἡοϋχλου ἐβολ θεν οὔνι εϋταιηοϋτ:  
 οὔνιϋτ πε πεϋωοϋ θεν πεκνοθεμ:  
 οὔωοϋ νεμ οὔνιϋτ ἡμετσαιέ εκέχαϋ

For You meet him with  
 the blessings of goodness;  
 You set a crown of pure  
 gold upon his head. His  
 glory is great in Your  
 salvation; honor and  
 majesty. Alleluia.

أدركته ببركات صلاحك، ووضعت  
 على رأسه إكليلاً من حجر كريم،  
 مجده عظيم بخلصك، مجداً وبهاءً  
 عظيماً جعلت عليه. هليلويا.

εὐχῶν. **Ἀλληλοῦν.**

**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.

Οὐὰναστωσις ἐβὼλ θεν  
πιεῦαστελιον εθοῦαβ κατὰ λουκαν  
ασιοῦ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا أمين.

**Λουκαν ι: α - κ**

**Luke 10: 1 - 20**

**لوقا 10: 1 - 20**

Ἐνεναςαι δε ἅ πῶσις οῦωνε  
ἡκεῦθε ἐβὼλ: οἶοε ἀφοροποῦ ἡῦθε  
ἐναῦ ἐβὼλ θασῶε ἐδοῦν ἐβακι νιβεν  
νευ μαι νιβεν ἐναφναῦε ἐρωῦ.

After these things The Lord appointed seventy others also, and sent them two and two before His face into every city and place, where He Himself was about to go.

وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضًا وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمِعًا أَنْ يَأْتِيَ.

Ἡαφῶ δε ἕμοσ νωῦ πε γε  
πιωσθ μεν οῦνιῶτ πε νιερατης δε  
θανκοῦσι νε: τωβε οῦν ἕπῶσις  
ἕπιωσθ εοπωσ ἡτεφθιοῦ  
ἡθανερατης ἐβὼλ ἐπεφωσθ.

Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray The Lord of the harvest to send out laborers into His harvest.

فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ»

Ἡαῦε νωτεν θηπε ἄνοκ  
τῶρωπ ἕμωτεν ἕφρητ ἡθανθιθ  
θεν ἕμητ ἡθανοῦωνῶ.

Go your way; behold, I send you out as lambs among wolves.

إِذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ خُمَلَانَ بَيْنَ ذُئَابٍ.

Ἡπερῶι ἡοῦὰσοῦι οῦδε πηρα  
οῦδε θωῶνι οῦοε ἕπερεραспа ζεσθε  
ἡεῶι εἰ φῶωιτ.

Carry neither money bag, knapsack, nor sandals; and greet no one along the road.

لَا تَحْمِلُوا كَيْسًا وَلَا مَزُودًا وَلَا أَحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي الطَّرِيقِ.

ΠΙΝΙ ΔΕ ΕΤΕΤΕΝΝΑΨΕ ΝΩΤΕΝ ΕΔΟΥΝ  
ἐροϋ ἀζος ἠΨορπ χε ἴβιρηνη ἠπαἰνι.

ΟΤΟΣ ΕΨΩΠ ΕΠΨΗΡΙ ΝΤΕ ἴβιρηνη  
ἠμαϋ ΤΕΤΕΝΒΙΡΗΝΗ ΕΣΕΜΤΟΝ ἠμοϋ  
ἐβρηι ἐζωϋ: ἐΨωπ ΔΕ ἠμοἰον  
ΤΕΤΕΝΒΙΡΗΝΗ ΕΣΕΚΟΤΣ ΕΡΩΤΕΝ.

ΨΩΠΙ ΔΕ ΔΕΝ ΠΙΝΙ ΕΤΕ ἠμαϋ  
ἐρετενοϋωμ οτοϋ ἐρετενϋω ἠνηετε  
ἠτωοϋ: πιερζατης ζαρ ἔμεπΨα  
ἠπεϋβεχε: ἠπεροῶτεβ ἐβολ ΔΕΝ  
οϋνι εοϋνι.

ΟΤΟΣ ἴβακι ΕΤΕΤΕΝΝΑΨΕ ΝΩΤΕΝ  
ἐδουἠ ἐροϋ οτοϋ ἠτοϋΨεπ ἠηνοϋ  
ἐρωοϋ οτωμ ἠνηετοϋναχαϋ  
δαρωτεν.

ΟΤΟΣ ΝΗΕΨΩΠΙ ΝΔΗΤΣ ἀριϋαδρι  
ἐρωοϋ: οτοϋ ἀζος νωοϋ χε αϋδωοἠ  
ἐρωτεν ἠχε ἴμετοϋρο ἠτε Φνοϋϋ.

ἴβακι ΔΕ ΕΤΕΤΕΝΝΑΨΕ ΝΩΤΕΝ  
ἐδουἠ ἐροϋ οτοϋ ἠτοϋΨεμΨεπ  
ἠηνοϋ ἐρωοϋ ἠμωἰνι ἐβολ ΔΕΝ  
νεϋπλατια ἀζος.

Χε πικεΨωπΨ εταϋτωμἰ ἐνεἠ  
βαλαϋχ ἐβολ ΔΕΝ ΤΕΤΕΝΒΑΚΙ  
τεννανεϋϋ νωτεν ἐβολ: ἠλην φαἰ  
ἀριεμἰ ἐροϋ χε αϋδωοἠ ἠχε  
ἴμετοϋρο ἠτε Φνοϋϋ.

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,

'The very dust of your city, which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near to you.'

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  
مُسْتَحَقُّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ  
إِلَى بَيْتٍ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَأَشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلْكُمْ  
فَاخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

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

✠ Ἰσὼ δὲ ἕμμος νῶτεν χε οὐρον  
οὐμτον ναῶπι ἠσοδομα θεν  
πιεσοῦτ ἐτε ἕματ ἐροτε Ἰβακι ἐτε  
ἕματ.

Οἱοι νε Χωραζιν: οἱοι νε  
Βηθσαιδα χε ἠερηι θεν Ἰτρος ευ  
Ἰσιδων ἐνε αῤῥωπι ἠχε ναῖχομ  
εταῤῥωπι θεν ἠηνοῦτ νε ις ἠνει  
αῤεμετἄνοιη εῤεμει θεν οῤσοκ νεμ  
οῤκερμ.

Πλην Ἰτρος νεμ Ἰσιδων οῤον  
οὐμτον ναῶπι νῶοτ θεν Ἰκρισις  
ἐροτερῶτεν.

Οἱοθ ἠθο ζωι Καφαρναοῦμ μη  
τεραδισι ῥα ἐερηι ἐτφε σεναθεβιὸ ῥα  
ἐπεснт ἐἄμειτ.

Φηετσωτεμ ἠσωτεν αῤσωτεμ  
ἠσωι: οῤοθ φηετῥωῥ ἕμῶτεν  
αῤῥωῥ ἕμοι: φη δε εῤῥωῥ ἕμοι  
ἕφηεταῤταοῖοι.

Αῤταсθο δε ἠχε πιεῶβε θεν  
οῤραῥι εῤσῶ ἕμμοс χε Πβοιс  
νικεδεμῶη себно ἠχῶοῤτ нан θεν  
Πεκραη.

Πεχαῤ δε νῶοῤτ χε αῖναῤ  
ἐῤсаτанас ἐαῤῥει ἐβολθ θεν Ἰφε  
ἕφρητ ἠοῤсетеβρηχ.

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.”

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.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُذُومَ فِي  
ذَلِكَ الْيَوْمِ حَالَةً أَكْثَرَ احْتِمَالًا مِمَّا  
لِتِلْكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي  
صُورَ وَصَيْدَاءَ الْقُوَّاتُ الْمَصْنُوعَةُ  
فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمُسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةً أَكْثَرَ احْتِمَالًا مِمَّا  
لَكُمْ

وَأَنْتَ يَا كَفَرْنَاخُومَ الْمُرْتَفَعَةَ إِلَى  
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَآوِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرْذَلُكُمْ يُرْذَلُنِي وَالَّذِي  
يُرْذَلُنِي يُرْذَلُ الَّذِي أَرْسَلَنِي.»

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

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطًا  
مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.



Θηππε διτ νωτεν ὑπερρωι  
ἐρωμι ἔχεν θανροϋ νεμ θανβλη νεμ  
ἔχεν τχομ τηρς ἵτε πιζασι: ογοθ  
ἵνεϋδι θηνοϋ ἵχοης ἵἐλι.

Πλην ὑπερρωι θεν φαι γε  
νιπνευμα σεβνο ἵχωου νωτεν: ραωι  
δε ἵθοϋ γε νετενραν σεθῆνοϋτ θεν  
νιφνοϋι.

*Πῶου φα Πεννοϋτ πε ωα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven".

*Glory be to God forever.*

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لَتَدُوسُوا  
الْحَيَّاتِ وَالْعَقَارِبَ 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 4<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الرابع من شهر بشنس المبارك

Κοιτίτου Νέζουτ Ἀπιάβοτ Παῦωνσ

## Ροῦσι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ Πη: κα, ιη	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>Εἰςεμνι ἄπερῆροχ ῥα ἔνεεζ ἵτε πιένεεζ: ογοε περῆρονοε ἄφρητ ἄφρη ἄπαῦθο ἔβολε: περῆροχ ναῦωπι ῥα ἔνεεζ ἵτε πιένεεζ: ογοε περῆρονοε ἄφρητ ἡνιέεζουτ ἵτε τφε. Ἀλληλοῖα.</p>	<p>His seed shall endure forever, and his throne as the sun before Me. His seed also I will make to endure forever, and his throne as the days of heaven. Alleluia.</p>	<p>وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء. 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>Οὐὰναστωσιε ἔβολε ζεν πιετασσελιον εσοταβ 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 θ: ιη - κζ</p>	<p>Luke 9: 18 - 27</p>	<p>لوقا 9: 18 - 27</p>

Οτοϑ αϑωπι εϑχη ϑαπεα  
 υμαγατεϑ εϑερεπποϑ εϑχεϑε ναϑχη  
 νεμαϑ πε νε νεϑμααθητηϑ οτοϑ  
 αϑωενοϑ εϑχω υμοϑ: χε αρε νερωμι  
 χω υμοϑ χε Δνοκ νεμ.

Ηθωοϑ δε εταγεροϑω 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 χω υμοϑ χε  
 Δνοκ νεμ: Πετροϑ δε εταγεροϑω  
 πεχαϑ χε νεοκ πε Πιχριϑοϑ Φνοϑ.

Ηθοϑ δε εταϑ ερε πιτιμαν νεωοϑ  
 αϑρονηεν νεωοϑ εϑτεμ χε φα νελι.

Εαϑχοϑ χε ϑωϑ πε νετε Πωηρι  
 υΦρωμι διοϑμηϑ νεδιϑ: οτοϑ  
 νετοϑωϑϑ νεχε νεπρεϑτεροϑ νεμ  
 νεαρχη ερεϑ νεμ νεαδ οτοϑ νετοϑ  
 θοοβεϑ: οτοϑ νετεϑτωνϑ θεν πιμαϑ  
 ωομτ νεροοϑ.

Ηαϑχω δε υμοϑ νεοτοϑ νεβεν χε  
 φνεοναοϑω εοϑαϑϑ νεωι  
 μαρεϑλοϑ εβολ οτοϑ μαρεϑωλι  
 υπεϑταϑροϑ υμνηι οτοϑ νετεϑμωϑι  
 νεωι.

And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, “Who do the crowds say that I am?”

So they answered and said, “John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again.”

He said to them, “But who do you say that I am?” Peter answered and said, “The Christ of God.”

And He strictly warned and commanded them to tell this to no one,

saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.”

Then He said to them all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

وَفِيْمَا هُوَ يُصَلِّي عَلَىٰ انْفِرَادٍ، كَانَ التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ الْجُمُوعُ إِنِّي أَنَا؟

فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ. وَآخَرُونَ إِيلِيَّا. وَآخَرُونَ إِنَّ نَبِيًّا مِّنَ الْقَدَمَاءِ قَامَ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا؟ فَأَجَابَ پَطْرُسُ: مَسِيحُ اللَّهِ.

فَانْتَهَرَهُمْ وَأَوْصَىٰ أَنْ لَا يَقُولُوا ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَتَّبِعِي أَنْ ابْنِ الْإِنْسَانِ يَتَأَلَّمُ كَثِيرًا وَيُرْفُضُ مِنَ الشُّيُوخِ وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلُ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

وَقَالَ لِلْجَمِيعِ: «إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلْبِيَهُ كُلَّ يَوْمٍ وَيَتَّبِعْنِي.

Φη γαρ εθουωυ ενουεμ  
 ντεψυχη εκετακος: φη δε  
 εθνατακο ντεψυχη εθβητ φαι  
 εκεναεμεс.

Ου γαρ ετε πρωμι ναχευεθου  
 υμοε αεψυανχευεθου υπικομοс  
 τηρε: ηθοε δε ντεετακοε υματατε  
 ιε ντεετφοи υμοε.

Φη γαρ εθναεπι δατηη νεμ  
 ναсази φαι εωε Πωηρι υφρωμι  
 νατωπι ναε εεωπ αεψυανη εεν  
 πεεωου νεμ φα Πεειωт νεμ  
 νεεαεεεεεε εθουαε.

† ζω υμοс нωтеп таφμη χε οουη  
 εανουον εен ηηετοεи ερατου υπαиα  
 ηηεεεεεεεεεεεεεεεε εηεεεεεε  
 εατοεηαε εεεεεεεεεεεεεεεεεε.

*Πιωου φα Πεηηουε πε εα εηεε  
 ητε ηι εηεε: λμην.*

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.*

فَانَّ مَنْ ارَادَ اَنْ يَخْلَصَ نَفْسَهُ  
 يُهْلِكُهَا وَمَنْ يَهْلِكُ نَفْسَهُ مِنْ اَجْلِي  
 فَهَذَا يَخْلَصُهَا.

لَاِنَّهُ مَاذَا يَنْتَفِعُ الْاِنْسَانُ لَوْ رِيحَ  
 الْعَالَمِ كُلِّهِ وَاَهْلَكَ نَفْسَهُ اَوْ  
 خَسِرَهَا؟

لَاَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فَبِهَذَا  
 سَتَسْتَحِي ابْنُ الْاِنْسَانِ مَتَى جَاءَ  
 بِمَجْدِهِ وَمَجْدِ الْاَبِ وَالْمَلَائِكَةِ  
 الْقَدِيسِينَ.

حَقًّا اَقُوْلُ لَكُمْ: اِنَّ مِنْ الْقِيَامِ هَهُنَا  
 قَوْمًا لَا يَذُوْقُوْنَ الْمَوْتَ حَتَّى يَرَوْا  
 مَلَكُوْتَ اللهِ».

*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.

Ψαλμοс τω Δαηηδ ρε: κτ, λα

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

Уаронбаεε εен τεκκληсиà ητε  
 πεελαос: огоε μαροεεεεεεεεεεεεεεεεεε

Let them exalt Him also  
 in the assembly of the  
 people, and praise Him in

فليرفعوه في كنيسة شعبه.  
 وليباركوه في مجلس الشيوخ.  
 جعل ابوε مثل الخراف. يبصر

<p>ἵτα ἠέδρα ἵτε ἡπρεβυτερος: οἱ οὖοι  αρχω ἡοῦμετιωτ ἡφρητ ἡεανέσωοτ:  εὔενατ ἡεε νηετοῦτων εὔεοῦνοε.  <b>ΔΔΛΗΛΟΤΙΑ.</b></p>	<p>the company of the elders,  and makes their families like  a flock. The righteous see it  and rejoice. <b>Alleluia.</b></p>	<p>المستقيمون ويفرحون. <b>هليلويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὔαναγνωσιε εὔολ δεη  πιερασσελιον εὔοταβ κατα Μαρκον  ασιοτ.</p>	<p>A chapter according to  Saint Mark, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس  البشير. بركاته علينا أمين.</p>
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<p><b>Μαρκον ἡ: κβ - κθ</b></p>	<p><b>Mark 8: 22 - 29</b></p>	<p><b>مرقس 8 : 22 - 29</b></p>
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<p>Οὔοι αὔι εὔηθασιδα οὔοι αὔιη  ναε ἡοῦβελλε: οὔοι ναττσο εὔροε  εὔινα ἡτερεῖ νεμαε.  Οὔοι αεῆμονι ἡττιε ἡπιβελλε  οὔοι αεηεε σαβολ ἡπιτμ: οὔοι  εὔταερεθαε δεη νεεβαλ αεχα νεεττιε  εὔιωε ναεψῶηη ἡμοε εε οὔπε τεκνατ  εὔροε.</p>	<p>Then He came to  Bethsaida; and they brought  a blind man to Him, and  begged Him to touch him.  So He took the blind  man by the hand and led  him out of the town. And  when He had spit on his  eyes and put His hands on  him, He asked him if he  saw anything.</p>	<p>وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ  أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.  فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى  خَارِجِ الْقَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ  وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ  أَبْصَرَ شَيْئًا؟</p>
<p>Οὔοι εὔταενατ ἡβολ ναεεω ἡμοε  εε τνατ εὔηρωη ἡφρητ ἡεανῶψηη  εὔμοε.</p>	<p>And he looked up and  said, “I see men like trees,  walking.”</p>	<p>فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ  كَأَشْجَارٍ يَمْشُونَ».</p>
<p>ἡτα οὔη αεχα νεεττιε εὔεη  νεεβαλ οὔοι αενατ ἡβολ: οὔοι</p>	<p>Then He put His hands  on his eyes again and made  him look up. And he was</p>	<p>ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ  وَجَعَلَهُ يَتَطَّلَعُ. فَعَادَ صَحِيحًا  وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا.</p>

αγορευται οτοθ δαφνατ ε̇πτηρη δ̇εν  
οτοτωνθ ε̇βολ.

Οτοθ αφορορη ε̇περη εφω  
υμοο: γε οτδε υ̇περωενακ ε̇δοτη  
ε̇πιτω οτδε υ̇περοο νε̇λι νε̇ητς.

Οτοθ α̇ι ε̇βολ νε̇ε Ιηοοτς νε̇υ  
νε̇μαθητς ε̇νι τ̇μι νε̇τε Κεσαρια̇ νε̇τε  
Φιλιππε οτοθ δ̇εν πιμωιτ να̇ωινη  
νε̇μαθητς εφω υ̇μοο νε̇ωτ γε  
α̇ρε ηρωιω ζω υ̇μοο γε α̇νοκ ηιμ.

Η̇ωωτ δε α̇τσοο να̇ εφω υ̇μοο  
γε Ιωαννηοο πιρεφτωοο: οτοθ θαν  
κεχωοτη δε γε Ηλιαοο: οτοθ θαν  
κεχωοτη δε γε οτα̇ι νε̇τε  
η̇προφητς.

Οτοθ νε̇θοο να̇ωινη υ̇μωωτ γε  
νε̇ωτεη τετεη ζω υ̇μοο ε̇ροι γε α̇νοκ  
ηιμ α̇ε̇ροτ̇ω̇ νε̇ε Πετροοο πεχα̇α γε  
νε̇θοο πε Πι̇χριστοο.

*Π̇ωωτ φα Πεννοτ̇ πε ω̇α ε̇νεθ  
νε̇τε ηι ε̇νεθ: α̇μην.*

restored and saw everyone  
clearly.

Then He sent him away  
to his house, saying,  
“Neither go into the town,  
nor tell anyone in the  
town.”

Now Jesus and His  
disciples went out to the  
towns of Caesarea Philippi;  
and on the road He asked  
His disciples, saying to  
them, “Who do men say  
that I am?”

So they answered, “John  
the Baptist; but some say,  
Elijah; and others, one of  
the prophets.”

He said to them, “But,  
who do you say that I am?”  
Peter answered and said to  
Him, “You are the Christ.”

*Glory be to God  
forever.*

فَأَرْسَلَهُ إِلَى بَيْتِهِ قَائِلًا: «لَا تَدْخُلِ  
الْقَرْيَةَ وَلَا تَقُلْ لِأَحَدٍ فِي الْقَرْيَةِ».

ثُمَّ خَرَجَ يَسُوعُ وَتَلَامِيذُهُ إِلَى قَرْيِ  
فَيْصَرِيَّةَ فِيلِبُّسَ. وَفِي الطَّرِيقِ  
سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ  
إِنِّي أَنَا؟»

فَأَجَابُوا: «يُوحَنَّا الْمَعْمَدَانُ  
وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ وَاحِدٌ مِّنَ  
الْأَنْبِيَاءِ».

فَقَالَ لَهُمْ: «وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا؟» فَأَجَابَ بُطْرُسُ: «أَنْتَ هُوَ  
الْمَسِيحُ».

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπταεὶς Παύλου Πιὰποστολὸς**

<p>Παῦλος ἄβωκ ἡΠενδοῖς Ἰησοῦς Πιχριστος: παποστολος εταδευ: φηεταταδωϋ ἐπιζωυεννοϋϋ ἡτε Φνοϋϋ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἐβρεοῦς 4: 14 - 5: 14</b></p>	<p><b>Hebrews 4: 14 - 5: 14</b></p>	<p><b>العبرانيين 4 : 14 - 5 : 14</b></p>
<p>Ἐοϋονἡταν οϋη ἡμαϋ ἡνοηϋϋ ἡαρχἡερεϋς εαϋσεν ηϋβροϋ Ἰησοῦς Πϋηρι ἡΦνοϋϋ ἡαρεἡμοη ἡπιωωη 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>Ἐαρχἡερεϋς ταϋ αν πε ετεταν ἡμαϋ ἡμοη ἡϋωμ ἡμοϋ εβιευκαϋ ηευ ηενϋωηη: εαϋεπιραζηη δε ἡμοϋ δεν ϋωβ ηηβεν κατα πεηςμοϋ ατἡνε νοβη.</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 εδωηη δην οϋωηη εβωλ ἡπεἡθο ἡπιἡροηος ἡτε πημοϋ ϋηηα ἡτεηβη ἡοϋαη οϋοϋ ἡτεηηηηη ἡοϋἡμοϋ εοϋεηκερηα ἡβοηηα.</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>ἡαρχἡερεϋς ταϋ ηηβεν ετοηβη ἡμοϋ εβωλ δην ϋηηηη ηηρωηη εϋαϋταδωϋ εραϋϋ εϋεν ηηρωηη δαϋηη</p>	<p>For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and</p>	<p>لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٌ 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 ὡχου ἰμοσ εἰπευκαθ  
θεν οὔτι Νευ Νιατέμι οὔτο ετσωρεμ  
ζε ἵθοσ εἰω εἰχθι ἵθεν οὔτι Νευ.

Οὔτο εἶβητε εἰπεῖσα Ναε Κατα  
φρητ' εἰσαεἰνι εἶρηι ἐξεν ΝΑ ΠΙΛΑΟC:  
Παιρητ' εἰω ἵτερεἰνι ἐξεν Νευνοβι  
ἰμιν ἰμοσ.

Οὔτο ἰπαρε οὔτι βι Ναε ἰπιταῖο  
ἰμαγατε ἀλλα εἰθεωεμ ἰμοσ ἵνε  
Φνοῦτ' Κατα φρητ' ἵλλαρων.

Παιρητ' εἰω ΠιχριστοC  
Νεταετ' ὡοῦ Ναε ἰμαγατε ἀν  
εἰρεεἰωπι εἰοι ἵαρχιἵερεῖC ἀλλα φη  
πε εἵταεαζι Νευαε ζε ἵθοC πε  
Παωηρι ΔινοC εἵεφοC ἰφοοῦ.

Κατα φρητ' οἵ εἵτερεζω ἰμοC ἵεν  
κεμα ζε ἵθοC πε φονηβ ὡα εἵνεC Κατα  
ἵταεζιC ἰΜελεχιεδεC.

Φηεταεἰνι εἶρηι ἵεν Νιεζοοῦ ἵτε  
τερεαρε ζε Νεαντωβ Νευ εαντ' εο εα  
φηετε οὔτο ὡχου ἰμοσ εἵναεμει  
εἵβολ ἵεν φμοῦ Νευ οὔερωοῦ εεχορ  
Νευ εανερμωοῦ εἵεενοῦ εἵδον οὔτο  
εερωτεμ εἵροε εἵβολ ἵεν ἵεοτ'.

sacrifices for sins.

He can have  
compassion on those who  
are ignorant and going  
astray, since he himself is  
also subject to weakness.

Because of this he is  
required as for the people,  
so also for himself, to offer  
sacrifices for sins.

And no man takes this  
honor to himself, but he  
who is called by God, just  
as Aaron was.

So also Christ did not  
glorify Himself to become  
High Priest, but it was He  
who said to Him: "You are  
My Son, Today I have  
begotten You."

As He also says in  
another place: "You are a  
priest forever according to  
the order of Melchizedek;"

who, in the days of His  
flesh, when He had offered  
up prayers and  
supplications, with  
vehement cries and tears to  
Him who was able to save  
Him from death, and was  
heard because of His godly  
fear,

قَادِرًا أَنْ يَتَرَفَّقَ بِالْجُهَالِ  
وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُحَاطٌ  
بِالضُّعْفِ.

وَلِهَذَا الضُّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ  
عَنِ الْخَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا  
أَيْضًا لِأَجْلِ نَفْسِهِ.

وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوَظِيفَةَ بِنَفْسِهِ  
بَلِ الْمَدْعُوِّ مِنَ اللَّهِ كَمَا هَارُونُ  
أَيْضًا.

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ  
لِإِصْبِيرِ رَبِّيسٍ كَهَنَةِ بَلِ الَّذِي قَالَ  
لَهُ أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

كََمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ  
أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ  
مَلِكِي صَادِقٍ.

الَّذِي فِي أَيَّامِ جَسَدِهِ إِذْ قَدَّمَ  
بِصُرَاخٍ شَدِيدٍ وَدُمُوعِ طَلِبَاتٍ  
وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يَخْلُصَهُ مِنَ  
الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ.



Κεπερ ἐοῦψηρι πε ἐαεῖμι  
ἐϋμετρεσσωτεμ ἐβολ θεν νιευκαθε  
ἐταεβιτον.

Οτοε ἐταεστωκ ἐβολ αεψωπι  
ἵνονον νιβεν εθνασωτεμ ἵνωψ  
ἵνογλωιζι ἵνε οτοεσται ἵνεεε.

Εὰ Φνοεϋ μοεϋ ἐροε ψε  
αρχηερεεσ ψα ἐνεε κατα ἵταεζιε  
ἠΜελχιεδεκ.

Φαι ἐτε εοβηεϋ ογνιωϋτ ναν πε  
πιεασι οτοε ψμοκεε ἵνοταεμεε ψε  
ἄρετενψωπι ἐρετενψωπι θεν  
νετενεσωτεμ.

Κε εαρ ναεμῖψα νωτεν πε ἐερ  
ρεεϋεβω εοβε πιχρονοε παλιν ον  
τετενεερχρια ἵτεαβε εθνοε ψε οε νε  
νιετοιχιον ἵτε ἵταρχη ἵνιεασι ἵτε  
Φνοεϋ οτοε ἄρετενψωπι  
ἐρετενεερχρια ἵνοερωϋτ ἵνοερε εεσσορ  
αν.

Οτοε εαρ νιβεν εοεεμ ἐρωϋ  
ἵεεδεετωτ αν θεν πιεασι ἵτε  
ϋμεεομη οεαλοε εαρ πε.

ϋερε δε εεσσορ θα νιτελιεσ τε  
νηεεε εοβε τοεεεεζιε οτοε ἵτωε  
ἵνοεεεθετηριον εεεδεετωτ ἵεητοε  
ἐπεινεεμ ἐπειβεϋτ ἠπιπεεθναεεψ νεμ

though He was a Son,  
yet He learned obedience  
by the things which He  
suffered.

And having been  
perfected, He became the  
author of eternal salvation  
to all who obey Him,

called by God as High  
Priest, “according to the  
order of Melchizedek,”

of whom we have much  
to say, and hard to explain,  
since you have become dull  
of hearing.

For though by this time  
you ought to be teachers,  
you need someone to teach  
you again the first  
principles of the oracles of  
God; and you have come to  
need milk and not solid  
food.

For everyone who  
partakes only of milk is  
unskilled in the word of  
righteousness, for he is a  
babe.

But solid food belongs  
to those who are of full age,  
that is, those who by reason  
of use have their senses  
exercised to discern both  
good and evil.

مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ  
بِهِ.

وَإِذْ كُنَّمَلَ صَارَ لَجْمِيعِ الَّذِينَ  
يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.

مَدْعُوًّا مِنَ اللَّهِ رَيْنِسَ كَهَنَةِ عَلَيَّ  
رُتْبَةً مَلِكِي صَادِقٍ.

الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا  
وَعَسِرُ التَّفْسِيرِ لِنَنْطِقَ بِهِ إِذْ قَدْ  
صِرْتُمْ مُنْبَاطِنِي الْمَسَامِعِ.

لَأَنْتُمْ إِذْ كَانَ يَنْبَغِي أَنْ تَكُونُوا  
مُعَلِّمِينَ لِسَبَبِ طُولِ الزَّمَانِ  
تَحْتَاجُونَ أَنْ يُعَلِّمَكُم أَحَدٌ مَا هِيَ  
أَرْكَانُ بَدَاءَةِ أَقْوَالِ اللَّهِ وَصِرْتُمْ  
مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامِ  
قَوِيٍّ.

لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمُ  
الْخُبْرَةِ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ الَّذِينَ  
بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمْ  
الْحَوَاسُّ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ  
الْخَيْرِ وَالشَّرِّ.

ΠΙΠΕΤΩΟΥ.

*Πῖμoτ ταρ νευωτεν νευ  
τῆρηνη ενσοπ: χε ἀμην εσεΰωπι.*

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν πε πιζογιτ  
νῆπιστολη ντε πενωτ Πετρος.  
Δμην. Παμενρα†.

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

الكاثوليكون من رسالة معلمنا  
بطرس الأولي بركته علينا. أمين.  
يا احبائي.

ᾠ Πετρος ᾠ: ᾠ - ᾠ

**1 Peter 1: 1 - 9**

**1 بطرس 1: 1 - 9**

Πετρος παποστολος ντε Ιησοϋς  
Πιχριστος ηνισωπι ετρωπ ει πνευμο  
νῆρη θεν πιχωρ ἐβολ ντε Ποντος  
τῆσαλατιὰ τῆκαποδοκία τῆασιὰ νευ  
†βηθηνιὰ.

Peter, an apostle of  
Jesus Christ, to the pilgrims  
of the Dispersion in Pontus,  
Galatia, Cappadocia, Asia,  
and Bithynia,

بَطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ،  
إِلَى الْمُتَعَرِّبِينَ مِنْ شَتَاتِ بُنْيَسَ  
وَعَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَّا  
وَبِيثِينِيَّةَ، الْمُخْتَارِينَ.

Κατα οτρωοριπ νῆμι ντε Φνοϋ†  
Φιωτ θεν πιτοϋβο ντε Πιπνεϋμα  
ενσωτεμ νευ οτρωοϋξθ ντε πῆνοϋ  
νῆσοϋς Πιχριστος: πιζμοτ νευ  
†βιρηνη ενῆλαγαι νωτεν.

elect according to the  
foreknowledge of God the  
Father, in sanctification of  
the Spirit, for obedience and  
sprinkling of the blood of  
Jesus Christ: Grace to you  
and peace be multiplied.

بِمَقْتَضَى عِلْمِ اللَّهِ الْأَبِ السَّابِقِ،  
فِي تَقْدِيسِ الرُّوحِ لِلطَّاعَةِ، وَرَشِّ  
دَمِ يَسُوعَ الْمَسِيحِ. لِنُكْتَرُ لَكُمْ  
النِّعْمَةُ وَالسَّلَامُ.

Ψῆμαρωοτ νζε Φνοϋ† οτοϋ  
Φιωτ ᾠΠενδοις Ιησοϋς Πιχριστος:  
φῆετε κατα παλαγαι ντε πεφναι  
αϋξφον εθονη εοτρελπις νωνθ: ἐβολ  
ειτεν πτωνη νῆσοϋς Πιχριστος ἐβολ  
θεν νηεθωοϋτ.

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has  
begotten us again to a living  
hope through the  
resurrection of Jesus Christ  
from the dead,

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

Εξοτην ἐοτὶ κληρονομία ἡ ἀττακο  
οτοζ ἡ ἀτῶδεμ οτοζ ἡ ἀτλωμ:  
εἰ ἀρεζ ἐρος νωτεν ζεν νιφηνὶ.

Ἡ ἀ νηέτογναρωις ἐρωοτ ζεν  
ογχομ ἡ τε φνογτ: ἐβολ ζιτεν  
φναζτ ἐοτχα: εφσεβτωτ εφναδωρπ  
ἐβολ ζεν πιχογτ ἡ δαε.

Φηέτε τε νναθεληλ ἡ ζητγ  
ἡ νογκοτχι τνοτ: ιςχε ὶωε  
ἡ τετενδιδεμκαζ ἡ ζητ ἡ ζρηι ζεν  
ζανπιρασμοζ ἡ νογμηγ ἡ ρητ.

Ζινα ἡ μετσωπ ἡ τε πετενναζτ  
ἡ τεσγωπι εσταηοττ ἐζοτε πινοτβ  
φθεθνατακο: εφερδοκιμαζιν ἡ μογ  
ἐβολ ζιτεν ογχομ: ἡ τογχεμ θηνοτ  
ζεν ογγοτγωοτ νεμ ογῶοτ νεμ ογταῖο:  
ζεν πιδωρπ ἐβολ ἡ τε Ιησογς  
Πιχριστοζ.

Φηέτε τε νσωοτην ἡ μογ ἀν  
τετενεραζαπαν ἡ μογ: φαι τνοτ ἡ τε  
τενναγ ἐρογ ἀν τετενναζτ Δε ἐρογ:  
θεληλ ζεν ογραγ ἡ ἀτῶσαζι ἡ μογ  
οτοζ ἐαφδῶοτ.

Εφτενδιδεμ ἡ πιχωκ ἡ τε πετενναζτ  
φνοζεμ ἡ τε νετενψτγχι.

*Ἡ ἀσνηοτ ἡ περμενρε πικοζμοζ  
ογδε νηετγωπ ζεν πικοζμοζ:*

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

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

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

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

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

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

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he*

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

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

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

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

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

تَأْتِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

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

πικοςμος νασινι νεμ τερεπιθωμια: φη  
 δε επιρι υφορωω υφνορτ ριναωωπι  
 ωα ενεε: αμην.

who does the will of God  
 abides forever. Amen.

**The Acts**  
 الإبركسيس

Πραξις ητε νενηοτ ηαποστολοσ:  
 ερε ποτςμοτ εθοταβ ωωπι νεμαν.  
 Δμην.

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

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

Πραξις ιβ: α - κδ

Acts 12: 1 - 24

أعمال 12: 1 - 24

Ηερηι δε ζεν πιχοτ ετε υματ α  
 Ηρωδης ποτρο αρινη τερχιζ ερρη  
 εχεν θανοτον εβολ ζεν τεκκλησια  
 ετκαε νωοτ.

Now about that time  
 Herod the king stretched out  
 his hand to harass some  
 from the church.

وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ  
 الْمَلِكُ يَدَيْهِ لِيُسَيِّئَ إِلَى أَنْاسٍ مِنَ  
 الْكَنِيسَةِ.

Οτοε αρωτεβ ηλακωβοσ ησον  
 ηλωαννης ζεν τσηφι.

Then he killed James the  
 brother of John with the  
 sword.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Εταρηατ δε χε πιωωβ ρανωοτ  
 ημιλονδαι αροταετοτε εδωπι  
 υπεκεΠετροσ: νε ηιεροοτ δε νε ητε  
 ηιατκωβ.

And because he saw that  
 it pleased the Jews, he  
 proceeded further to seize  
 Peter also. Now it was  
 during the Days of  
 Unleavened Bread.

وَإِذْ رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ  
 عَادَ فَقبَضَ عَلَى بُطْرُسَ أَيْضًا.  
 وَكَانَتْ أَيَّامَ الْفَطِيرِ.

Φαι εταρηοπη αρηαε ζεν  
 πιωτεκο εαρηιη ετοτοτ ηρητοτ ηωωπι  
 υματοι εθοραρεε εροη εμμενι εενη  
 ερηι υπιλαδοσ μενενα πιπαεχα.

So when he had arrested  
 him, he put him in prison,  
 and delivered him to four  
 squads of soldiers to keep  
 him, intending to bring him  
 before the people after  
 Passover.

وَلَمَّا أَمْسَكَهُ وَضَعَهُ فِي السِّجْنِ  
 مُسَلِّمًا إِيَّاهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ  
 الْعَسْكَرِ لِيَحْرُسُوهُ نَاقِيًا أَنْ يُقَدِّمَهُ  
 بَعْدَ الْفِصْحِ إِلَى الشَّعْبِ.

Πετροσ οτη ναταρεε εροη ζεν  
 πιωτεκο ναηεπροσετηεθεε δε  
 εοβητη εμαωω εα φνορτ ηνε

Peter was therefore kept  
 in prison, but constant  
 prayer was offered to God  
 for him by the church.

فَكَانَ بُطْرُسُ مَحْرُوسًا فِي السِّجْنِ  
 وَأَمَّا الْكَنِيسَةُ فَكَانَتْ تَصِيرُ مِنْهَا  
 صَلَاةً بِلِجَاجَةٍ إِلَى اللَّهِ مِنْ أَجْلِهِ.

†εκκλησιᾶ.

ὉΤΟΤΕ ΔΕ ΕΡΜΑΕΝΕΥ ΕΞΗΡΗ ἸΝΧΕ  
ΗΡΩΔΗΣ ΔΕΝ ΠΙΕΧΩΡΕ ΕΤΕ ἸΜΑΥ  
ΝΑΦΕΝΚΟΤ ἸΝΧΕ ΠΕΤΡΟΣ ΟΥΤΕ ΜΑΤΟΙ  
ἸΝΑΥ ΕΦΜΗΡ ἸΝΘΑΛΥΤΙΣ ἸΝΟΥ†: ΝΕ ΟΥΟΝ  
ΘΑΝΑΡΕΣ ΔΕ ΞΙΡΕΝ ΝΙΡΩΟΥ ΕΤΑΡΕΣ  
ΕΠΙΨΥΤΕΚΟ.

ΟΥΟΣ ΘΗΠΠΕ ΙΣ ΟΥΑΥΤΕΛΟΣ ἸΝΤΕ  
ΠΒΟΙΣ ΑΦΙ ΟΥΟΣ ΟΥΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ  
ΔΕΝ ΠΙΝΙ: ΕΤΑΦΚΙΜ ΔΕ ΕΠΨΦΙΡ ἸΠΕΤΡΟΣ  
ΑΦΤΟΥΝΟΦ ΕΦΧΩ ἸΜΟΟΣ ΧΕ ΤΩΝΚ  
ἸΧΩΛΕΜ: ΟΥΟΣ ΑΥΘΕΙ ἸΝΧΕ ΝΙΘΑΛΥΤΙΣ  
ΕΒΟΛ ΔΕΝ ΝΕΦΧΙΣ.

ΠΕΧΕ ΠΑΥΤΕΛΟΣ ΔΕ ΝΑΦ ΧΕ ΜΟΡΚ  
ΟΥΟΣ ΜΑ ΠΕΚΥΝΔΑΛΙΟΝ ΕΡΑΤΚ: ΑΦΙΡΙ  
ΔΕ ἸΠΑΙΡΗ†: ΟΥΟΣ ΠΕΧΑΦ ΧΕ ΧΟΛΘΚ  
ἸΠΕΚΘΒΩΣ ΟΥΟΣ ΜΟΥΨ ἸΝΩΙ.

ΟΥΟΣ ΕΤΑΦΙ ΕΒΟΛ ΝΑΦΜΟΥΨ ἸΝΩΦ:  
ΟΥΟΣ ΝΑΦΕΜΙ ΑΝ ΧΕ ΟΥΜΗ ΠΕ ΕΤΕ  
ΝΑΦΨΟΠ ΕΒΟΛ ΞΙΤΕΝ ΠΑΥΤΕΛΟΣ:  
ΝΑΦΜΕΥΙ ΔΕ ΠΕ ΧΕ ΟΥΘΟΡΑΜΑ ΠΕ  
ΕΤΑΦΝΑΥ ΕΡΟΦ.

ΕΤΑΥΤΙΝΙ ΔΕ ΕΒΟΛ ΞΙΤΕΝ ΠΙΜΑ  
ἸΝΑΡΕΣ ἸΝΟΥΤΙΤ ΝΕΜ ΠΙΜΑΘ ἸΝΑΥ ΑΥΙ  
Ε†ΠΥΛΗ ἸΒΕΝΙΠΙ ΘΗΘΗΝΗΟΥ ΕΒΟΛ  
Ε†ΠΟΛΙΣ ΘΑΙ ΑΣΟΥΩΝ ΝΩΟΥ ἸΝΟΥΑΤΣ:  
ΕΤΑΥΙ ΔΕ ΕΒΟΛ ΑΥΤΕΝ ΟΥΑΙ ἸΝΙΔΙΡ ΟΥΟΣ

And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.

Now behold, an angel of The Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands.

Then the angel said to him, "Gird yourself and tie on your sandals;" and so he did. And he said to him, "Put on your garment and follow me."

So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision.

When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ  
يُقَدِّمَهُ كَانَ بُطْرُسُ فِي تِلْكَ اللَّيْلَةِ  
نَائِمًا بَيْنَ عَسْكَرِيِّينَ مَرْبُوطًا  
بِسِلْسِلَتَيْنِ وَكَانَ قُدَّامَ الْبَابِ حُرَّاسٌ  
يَحْرُسُونَ السِّجْنَ.

وَإِذَا مَلَاكَ الرَّبِّ أَقْبَلَ وَنُورٌ أَضَاءَ  
فِي الْبَيْتِ فَضْرَبَ جَنْبَ بُطْرُسَ  
وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا».  
فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ.

وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَالْبَسْ  
نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ:  
«الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي».

فَخَرَجَ يَتَّبِعُهُ وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي  
جَرَى بِوَأَسْطَةِ الْمَلَاكِ هُوَ حَقِيقِيٌّ  
بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا.

فَجَاؤَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ  
وَأَتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي  
إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ دَاتِهِ  
فَخَرَجَا وَتَقَدَّمَا زُقَافًا وَاحِدًا  
وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

κατοτη αγγελας ηνε πιαστρελος εβολ  
ζαροφ.

Πετρος δε ετα περζητ ι εροφ  
πεζαφ γε τνον αιεμι ταφουμι γε α  
Πβοις ονωρη απεραστρελος οροζ  
αφναζμετ εβολ ζεν τχιζ ηΗρωδης  
νευ πιςομς εβολ τηρη απιλαος ητε  
νιλοτδαι.

Εταφνατ δε αφι επνη απαρια  
εματ ηιωαννης φηετομοττ εροφ γε  
Μαρκος πιμα ενατθοττ υμοφ ηνε  
οτυμω ετερπροσετχεθε.

Εταφκωλζ δε ζιρεν φρο  
απιπυλων ηνε Πετρος αφι εβολ ηνε  
ογαλον υβωκι εερωτω ναφ επετραν πε  
Ρωδη.

Οροζ ετασσοτεν τεμη απετρος  
εβολζεν πιραυι απεσοτων απιυθωμ:  
ετασβοχι δε εδοτη ασταμωοτ γε  
Πετρος οζι ερατη ζιρεν πιπυλων.

Ηθωοτ δε πεζωοτ νας γε  
αρελοβι: ηθος δε νασταζρο ητοτς πε  
γε παρητ πετρωοπ: ηθωοτ δε πεζωοτ  
νας γε περαστρελος πε.

Πετρος δε ναφμην εφκωλζ:  
ετατοτων δε αφνατ εροφ οροζ  
αττωμτ.

And when Peter had  
come to himself, he said,  
“Now I know for certain  
that The Lord has sent His  
angel, and has delivered me  
from the hand of Herod and  
from all the expectation of  
the Jewish people.”

So, when he had  
considered this, he came to  
the house of Mary, the  
mother of John whose  
surname was Mark, where  
many were gathered  
together praying.

And as Peter knocked at  
the door of the gate, a girl  
named Rhoda came to  
answer.

When she recognized  
Peter’s voice, because of  
her gladness she did not  
open the gate, but ran in and  
announced that Peter stood  
before the gate.

But, they said to her,  
“You are beside yourself!”  
Yet she kept insisting that it  
was so. So they said, “It is  
his angel.”

Now, Peter continued  
knocking; and when they  
opened the door and saw  
him, they were astonished.

فَقَالَ بُطْرُسُ وَهُوَ قَدْ رَجَعَ إِلَى  
نَفْسِهِ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ  
أَرْسَلَ مَلَاكَهُ وَأَنْقَذَنِي مِنْ يَدِ  
هِيرُودُسَ وَمِنْ كُلِّ انْتِظَارِ شَعْبِ  
الْيَهُودِ.»

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ  
أُمِّ يُوْحَنَّا الْمُلَقَّبِ مَرْقُسَ حَيْثُ كَانَ  
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

فَلَمَّا قَرَعَ بُطْرُسُ بَابَ الدَّهْلِيْزِ  
جَاءَتْ جَارِيَةٌ اسْمُهَا رُودَا لِتَسْمَعَ.

فَلَمَّا عَرَفَتْ صَوْتَ بُطْرُسَ لَمْ تَفْتَحِ  
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى  
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بُطْرُسَ وَقَفَّ  
قُدَّامَ الْبَابِ.

فَقَالُوا لَهَا: «أَنْتِ تَهْدِينِ!» وَأَمَّا  
هِيَ فَكَانَتْ تُوكِّدُ أَنَّ هَكَذَا هُوَ.  
فَقَالُوا: «إِنَّهُ مَلَاكُهُ!»

وَأَمَّا بُطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا  
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

Διψωρεμ δε ερωου ντεφχιζ γε  
 εχαρωτεν ουοζ αφαζι θατοτοφ γε  
 ναψ ηρητ λ Πβοις ενφ εβολθεν  
 πιψτεκο: πεχαφ δε νωου γε ματαμε  
 Ιακωβοσ νεμ νισνηοφ εναι: ουοζ εταφι  
 εβολ αφψεναφ εκεμα.

Ετα πιεζουφ δε ψωπι ναφψοπ ηξε  
 ουψοορτερ νοφκοφζι αν δεν νιματοι  
 γε ου θαρα πε εταφψωπι υΠετροσ.

Ηρωδης δε εταφκωτ ηνωφ ουοζ  
 ετε υπεφξεμφ αφτμκαζ ηνιρεφαρεζ  
 αφοταθαζηνι εδοθοφ ουοζ εταφι  
 εβολθεν φλοφδελ εερηνι εκεσαρια  
 αφψωπι υμαφ.

Ναφψοπ δε δεν ουμβον εφτοφβε  
 να φτροσ νεμ τσιδων αφι δε εφσοπ  
 ψαροφ ουοζ εταφθετ πεητ  
 υΠλαστος: φηετχη ζιζεν πικοιτων  
 ητε ποφρο ναφερεετιν νοφζιρηνη εβε  
 γε ναφψαψ ητοφχωρα εβολ ζιτοτς  
 ητεφμετοφρο.

Ηερηνι δε δεν ουεζουφ εφθηψ λ  
 Ηρωδης φζιωτεφ νοφζεβω νοφρο  
 ουοζ εταφζεμφ ζιζεν πιβημα  
 ναφφαζι νεμωφ πε.

Πιηψ δε ναφψψ εβολ εφχω  
 υμοσ γε ουφμη ηνοφτ τε θαι ουοζ θα

But, motioning to them with his hand to keep silent, he declared to them how The Lord had brought him out of the prison. And he said, “Go, tell these things to James and to the brethren.” And he departed and went to another place.

Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

But, when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there.

Now, Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king’s personal aide their friend, they asked for peace, because their country was supplied with food by the king’s country.

So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.

And the people kept shouting, “The voice of a god and not of a man!”

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ  
 كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.  
 وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ  
 بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ  
 آخَرَ.

فَلَمَّا صَارَ النَّهَارُ حَصَلَ اضْطِرَابٌ  
 لَيْسَ بِقَلِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا  
 جَرَى لِبِطْرُسَ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ  
 يَجِدْهُ فَحَصَّنَ الْحَرَّاسَ وَأَمَرَ أَنْ  
 يُنْفَذُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنَ  
 الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةٍ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى  
 الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا  
 إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعَطَفُوا  
 بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ  
 الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ  
 الْمُصَالِحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ  
 كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ  
 الْحُلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى  
 كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا  
 صَوْتُ إِنْسَانٍ!»

ρωμι αν τε.

Саτοτq Δε à οααατελοα ñτε  
Πβοια αqααρι εροq εφμα qε  
àπεqτωοτ àΦνοττ οτοα  
εταqερβιqεντ αqμοτ.

Πιcαχι Δε ñτε Φνοττ αqαιαι οτοα  
ναqηηοτ ñàωαι.

*Πιcαχι Δε ñτε Πβοια εqεàιαι οτοα  
εqεàωαι: εqεàμααι οτοα εqεταqρο:  
δεν τãαια ñεκκληαια ñτε Φνοττ:  
àμην.*

Then immediately an angel of The Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

But the word of God grew and multiplied.

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

فَفِي الْحَالِ ضَرَبَهُ مَلَاكُ الرَّبِّ لِأَنَّهُ  
لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكَلُهُ الدُّوْدُ  
وَمَاتَ.

وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ.

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

## Synaxarium of Bashans 4 سنكسار اليوم الرابع من شهر بشنس

1. The Departure of Pope Yoannis I, the 29<sup>th</sup> Patriarch of Alexandria
2. The Departure of Pope Yoannis V, the 72<sup>nd</sup> Patriarch of Alexandria

### 1. The Departure of Pope Yoannis I, the 29<sup>th</sup> Patriarch of Alexandria

On this day, of the year 221 of the martyrs, 505 AD, Pope Yoannis I (John), the 29<sup>th</sup> Patriarch of Alexandria, departed. This holy father was born in Alexandria to Christian parents. He was inclined since his youth to the monastic life. He became a monk in the wilderness of St. Macarius. When he was chosen Patriarch, he refused, however, the bishops, priests, and lay leaders compelled him to go with them. He was consecrated on the first day of Babah of the year 213 of the martyrs, 496 AD. After his enthronement, he gave special attention to teaching, exhorting and confirming the faithful in the Orthodox faith.

Emperor Zenon had died, and the righteous Emperor Anastasius reigned after him. St. Severus of Antioch wrote to the emperor a letter, in which he explained the principles of the Orthodox faith.

1. نياحة البابا يوانس الأول، البطريرك التاسع والعشرين من بطاركة الكرازة المرقسية
2. نياحة البابا يوانس الخامس، البطريرك الثاني والسبعون من بطاركة الكرازة المرقسية

1. نياحة البابا يوانس الأول، البطريرك التاسع والعشرين من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 221 للشهداء، سنة 505 ميلادية، تنجح القديس البابا يوانس الأول، البطريرك التاسع والعشرين من بطاركة الكرازة المرقسية. وقد ولد هذا الأب بمدينة الإسكندرية من أبوين مسيحيين. مال منذ حداثته إلى العيشة الرهبانية، فترهب بدير القديس مكاريوس. ولما أختير للبطريركية رفض، إلا أن الأساقفة والكهنة والأراخنة أخذوه قهراً ورسموه في أول بابيه سنة 213 للشهداء، سنة 496 ميلادية. فلما جلس على الكرسي المرقسي اهتم بالتعليم والوعظ وتثبيت المؤمنين على الإيمان المستقيم. وكان الإمبراطور زينون قد توفي، وتولى بعده الإمبراطور أنسطاسيوس البار، فكتب له القديس ساويرس الأنطاكي رسالة تحتوي على



Macedonius II, Patriarch of Constantinople had severed the relationship with the Church of Alexandria and the Church of Antioch. He also affirmed the decisions of the Council of Chalcedon. A council was convened against him, in the capital city, by the order of the emperor, which deposed him from the patriarchal throne and exiled him. A godly man by the name of Timothy I, was consecrated in his place. Once he was enthroned, he convened a council in which he refused the canons of the Council of Chalcedon, and declared his union with the Churches of Alexandria and Antioch.

For this reason, the hand of the Patriarch was strengthened in spreading the Orthodox faith in all of Egypt. During the papacy of Pope Youannes, the Church of Alexandria flourished, where the people were secure and in peace. The Emperor was a peaceful man who sent to the wilderness of Shiheet what the fathers the monks needed. All the days of this pope were days of peace and tranquility, except for the plague, which spread in Alexandria that caused the deaths of many of his children. When he finished his good endeavor, he became ill for a short time, and then departed in peace, after he had been on the apostolic throne of for eight years and seven months.

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

## 2. The Departure of pope Yoannis V, the 72<sup>nd</sup> Patriarch of Alexandria

On this day also, of the year 882 of the martyrs, 1166 AD, Pope Yoannis V, the 72<sup>nd</sup> Patriarch of Alexandria, departed. He name was John (Yoannis) Ibn Abe Al-Fatah, the monk from the monastery of Abu-Yehnis (John). He was enthroned on the 2<sup>nd</sup> of the Small Month, in the year 863 of the martyrs, 1147 AD.

During the days of the ruler of Egypt, El-Aadel Ebn El-Selar, the Pope was arrested and imprisoned because he refused to ordain a Metropolitan for Ethiopia instead of its Metropolitan who was still alive. The metropolitan name was Anba Michael El-Atfihi, who was ordained by Pope Macarius. The ruler also ordered the Christians of Egypt to put girdles or belts around their waists and not to wear the shawls that are worn over the head and shoulders. The Pope was released two weeks later because of the death of El-Aadel.

Also, during his days, the Copts were persecuted by the Muslim governors and Caliphs; many were

مبادئ الإيمان القويم، وكان مقدونيوس بطريرك القسطنطينية قد قطع العلاقة مع كنيسة الإسكندرية وكنيسة أنطاكية، وأكد على قرارات المجمع الخلقيدوني، فَعَقَدَ عليه مجمع بأمر الإمبراطور في العاصمة أنزله عن كرسي البطريركية، ونفاه الإمبراطور ورُسم بدلاً منه رجلاً فاضلاً اسمه تيموثاوس. فحالما ارتقى البطريركية، عقد مجمعاً رفض فيه قوانين مجمع خلقيدونية وأعلن اتحاده مع كنيسة الإسكندرية وأنطاكية.

ولقد ازدهرت كنيسة الإسكندرية في عهد البابا يوانس، لأن النفوس كانت قد اطمأنت، وهذأت القلوب، إذ أن الإمبراطور أنسطاسيوس كان مسالماً، وكان يرسل إلى برية شيهيت ما يحتاجه الآباء الرهبان. وكانت أيام حبريته أيام هدوء وسلام. ولم يكدر الصفو غير الوباء الذي انتشر في الإسكندرية وقضى على كثير من أبنائه. ولما أكمل سعيه الصالح مرض قليلاً ثم تتيح بعد أن قضى على الكرسي المرقسي ثماني سنوات وسبعة شهور. بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا يوانس الخامس، البطريرك الثاني والسبعين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 882 للشهداء، سنة 1166 ميلادية، تتيح القديس البابا يوانس الخامس، البطريرك الثاني والسبعون من بطاركة الكرازة المرقسية. وهو الراهب يوحنا (يوانس) ابن أبي الفتح. تولى الكرسي في اليوم الثاني من الشهر الصغير، سنة 863 للشهداء، سنة 1147 ميلادية.

وفي أيام هذا البابا، تولى الوزارة العادل بن السلار في خلافة الظافر. وحدث أن اغتصب عرش الحبشة، دخيل نفي الملك الشرعي. فوبخه مطران الحبشة على سوء فعلته. فاعتناظ الغاصب وبعث إلى العادل في مصر برسالة يطلب فيها أقناع البابا برسامة مطران الحبشة بدلاً من الأنبا ميخائيل الاطفيحي. ولما رفض البابا استجابة الطلب، ادخله العادل السجن وامر المسيحيين في مصر بشد

martyred or imprisoned, they destroyed the churches and plundered their vessels and valuables. But when the political disturbances subsided, the Coptic layman El-Asaad Salib took charge of rebuilding the churches that were destroyed, renovated the ruined ones, and bought the needed altar vessels for them.

Also, during the days of this Patriarch, the words "Life-giving" was added to the confession, which became, "This is the life-giving Flesh that Your Only-Begotten Son, Our Lord, God and Savior, Jesus Christ, took from our Lady..." after lots of debate, the church approved it.

A famine, severe inflation and plague that struck the cattle, and the persecution of the Christians, affected the health of the Pope, He departed delivering his soul into the hands of the heavenly Father. The faithful buried him in the church of Abu Saifain, in Old Cairo, after he had been on the apostolic throne for eighteen years, eight months, and four days.

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

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

الزنابير وخلق الطيالس. ولم يدم ذلك طويلاً لأن الله انتقم منه سريعاً، إذ قام عليه والي مصر وقتله وأخذ منه الوزارة. وخلال فترة الاضطراب، تهدم عدد من الكنائس وسرقت أوانيها. فلما انقشعت الغمامة كان لا يزال في ديوان الخليفة قبلي واحد اسمه الأسعد صليب، أخذ على عاتقه بناء الكنائس المتهدمة وترميم المتداعية منها وشراء الأواني اللازمة لها. وفي أيام هذا البابا أضيف إلى الاعتراف الأخير بالقداس لفظة "المحيي" بعد "هذا هو الجسد"، فصار يقال: "هذا هو الجسد المحيي الذي أخذه ابنك الوحيد". بعد أن جرت بسببها مجادلات ومرافعات. ولكن أخيراً، أقرتها الكنيسة. وحصل في أيامه غلاء في الأسعار ووباء في الأبقار ولما اشتد البلاء والعنف تأثر البابا واستودع روحه في يدي الأب السماوي. ودفنه المؤمنون في كنيسة أبي سيفين وقد قاد هذا البابا الكنيسة مدة ثمانية عشر عاماً وثمانية أشهر وأربعة أيام. 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 ρθ: ε, ε', η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Αφωρκ ἵκε Πβοικ ογοε  ἵνερονωμ ἵεθησ: γε ἵθοκ πε φροηβ  ωα ἕνεε κατα ἵτασιε ἕΜελχιεδεκ:  Πβοικ εαοῖναμ ἕμοκ: εθεε φαι  εγεβιει ἵνοῖαφε. Ἀλληλοῖα.</p>	<p>The Lord has sworn and will not repent: "You are a Priest forever, according to the order of Melchizedek." The Lord is at Your right hand. Therefore, He shall lift up his head. <b>Alleluia.</b></p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. <b>هلليويا.</b></p>

**The Liturgy Gospel**  
إنجيل 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 καὶ ἐβόλῃ θέν πνεύματι καὶ ἑσθλα κατὰ Ἐκκλῆσιαν ἀσίου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p><b>Ἐκκλῆσιαν ἰϛ': ἰϛ' - ἰϛ'</b></p>	<p><b>Matthew 16: 13 - 19</b></p>	<p><b>متي 16: 13 - 19</b></p>
<p>Ἐταρὶ δὲ ἦκε Ἰησοῦς ἐν τῇ κατὰ τὴν Καισαρίαν καὶ τὸν Φίλιππον καὶ τὸν Ἰσχυρὸν καὶ τὸν Ἰακώβον καὶ τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ τὸν Σίμωνα καὶ τὸν Πέτρον καὶ τὸν Ἰακώβον καὶ τὸν Ἰωάννην καὶ τὸν Ἰερουσαλὴμ καὶ τὸν Ἰερεμίου καὶ τὸν Ἰησοῦν τὸν υἱὸν τοῦ ἀνθρώπου.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>
<p>Πῶς οὖν λέγετε περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου; λέγουσιν οἱ ἑσθλα: ἢ Ἰωάννης ἢ Ἐλισάβηθ ἢ Ἰερουσαλὴμ ἢ Ἰερεμίου ἢ ἑσθλα ἑσθλα.</p>	<p>So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”</p>	<p>فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانُ وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ إِرْمِيَا أَوْ وَاحِدًا مِنَ الْأَنْبِيَاءِ.</p>
<p>Πεταρὶ οὖν λέγει ἰησοῦς πρὸς αὐτοὺς λέγων: ὁ υἱὸς τοῦ ἀνθρώπου τίς ἐστίν; ἀπεκρίθη ὁ Σίμων Πέτρος καὶ λέγει: ὁ Χριστὸς ὁ υἱὸς τοῦ ζῶντος Θεοῦ.</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>Ἀπεκρίθη δὲ ὁ Σίμων Πέτρος καὶ λέγει: ὁ Χριστὸς ὁ υἱὸς τοῦ ζῶντος Θεοῦ.</p>	<p>Simon Peter answered and said, “You are the Christ, the Son of the living God.”</p>	<p>فَأَجَابَ سِمْعَانُ بُطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.</p>
<p>Ἀπεκρίθη δὲ ὁ ἰησοῦς πρὸς τὸν Σίμωνα τὸν υἱὸν τοῦ Ἰωάννου λέγων καὶ λέγων: ὁ υἱὸς τοῦ ἀνθρώπου τίς ἐστίν; ἀπεκρίθη ὁ Σίμων Πέτρος καὶ λέγει: ὁ Χριστὸς ὁ υἱὸς τοῦ ζῶντος Θεοῦ.</p>	<p>Jesus answered and said to him: Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.</p>	<p>فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سِمْعَانَ بْنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنُ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ.</p>

ΑΝΟΚ ΔΕ ΤΧΩ ὕμνος ΝΑΚ ΧΕ ΝΘΟΚ  
πε Πετρος εἰκωτ ἵταεκκλήσιὰ ζιζεν  
ταιπετρα ογοζ νιπνλη ἵτε ἀμεντ  
ἵνονωχεμομ ἔροσ.

Εἰετ Δε ΝΑΚ ἵνιωωτ ἵτε  
ἔμετοτρο ἵτε νιφνοῖ ογοζ  
φἠετεκνασονεϋ ζιζεν πικαζι εϋεωπι  
εϋσονε ζεν νιφνοῖ ογοζ  
φἠετεκναβολεϋ εβολ ζιζεν πικαζι  
εϋεωπι εϋβηλ ζεν νιφνοῖ.

*Πῶοτ φα Πεννοτ πε ωα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

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

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

*Glory be to God forever.*

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

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرَبِّطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطاً فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولاً  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الخامس من شهر بشنس المبارك

ΚΟΥΤΙΟΥ ΝΕΖΟΥ ΑΠΙΑΒΟΥ ΠΑΩΩΝΣ

**ΡΟΥΣΙ**

**Vespers Psalm**

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ρΔ: Η	Psalm 105: 14, 15	المزمور 104: 8
<p>Υπερχα ρωμι εβιτου νζουσι: ουου αφουσι νεζανουρωου εερηι εζουου: ζε απερβινεμ ναχριστου: ουου απερπετρωου ζεν ναπροφητης. 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 انساناً يظلمهم، وبكت ملوكاً من أجلهم، قائلاً: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". 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>Ουαναςνωσις εβουζ ζεν πειρασελιον εθουαβ κατα λουκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ΙΑ: ΛΖ - ΝΑ</p>	<p>Luke 11: 37- 51</p>	<p>لوقا 11: 37 - 51</p>
<p>Εταφρασι δε αφηρο ερου νεζε ουφαιρισεος ρουπος νετεφουωμ ζατουτφ</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>وَفِيْمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيٌّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.</p>

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερυφηρι ϑε υπεϑβιωμϑ ηυορη  
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνωτην δο ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ υπιαφοτ νεμ πιβιναϑ: ϑαδοτη  
δε υμωτην μερ ηεωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτη.

Πληη ηηετωοη μηιτοτ  
εθυετηηητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοττ ηωτην.

Αλλα οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηνητ υφρηητ υπιαδιν ηϑοι νεμ  
πιβαυοτω νεμ οτοτ ηιβεν: οτοϑ  
τετηνηϑω ηνωτην υπιϑαη νεμ  
τϑαϑαη ητε φηοττ: ηαι δε ηαϑυπϑα  
ητετηηαιτοτ οτοϑ ηικεϑωοτηη  
ητετηηυτεμϑατ ηϑα θηηοτ.

Οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηημει ηηηυορη υμηνϑεμϑι δεη  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι ηωτην ηιϑαδο νεμ ηιΦαριϑεοϑ  
ηηυοβι ϑε τετηηοι υφρηητ 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 الْفَرِيسِيُّ فَلَمَّا رَأَى ذَلِكَ تَعَجَّبَ أَنَّهُ لَمْ يَغْتَسِلْ أَوْ لَا قَبْلَ الْعَدَاءِ.

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

يَا أَغْيَاءَ الْبَيْسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تَعْتَرُونَ النِّعْنَجَ وَالسَّدَابَ وَكُلَّ بَقْلِ وَتَتَجَاوَرُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي الْأَسْوَاقِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ مِثْلُ الْقُبُورِ الْمُخْتَفِيَةِ وَالَّذِينَ يَمَشُونَ عَلَيْهَا لَا يَعْلَمُونَ.»







ΟΤΟΣ ΜΕΝΕΝΤΑ ΣΟΥΤ ΝΕΞΟΥΤ ΕΤΑ  
 ΙΗΣΟΥΣ ΕΛ ΠΕΤΡΟΣ ΝΕΜ ΙΑΚΩΒΟΣ ΝΕΜ  
 ΙΩΑΝΝΗΣ ΠΕΥΣΟΝ ΑΥΒΙΤΟΥ ΕΞΕΝ  
 ΟΥΤΩΟΥ ΕΥΒΟΟΙ ΣΑΠΣΑ ΜΜΑΥΑΤΟΥ.

ΟΤΟΣ ΑΥΨΟΒΤΥ ΝΧΕΡΕΒ ΑΠΟΥΜΘΟ  
 ΟΤΟΣ Α ΠΕΥΣΟ ΕΡΟΥΩΙΝΙ ΑΦΡΗΤ ΑΦΡΗ:  
 ΝΕΥΣΒΩΣ ΔΕ ΑΥΟΥΒΑΥ ΑΦΡΗΤ  
 ΑΠΟΥΩΙΝΙ.

ΟΤΟΣ ΖΗΠΠΕ ΑΥΟΥΝΕΟΥ ΕΡΟΥ ΝΧΕ  
 ΑΥΟΥΣΗΣ ΝΕΜ ΗΛΙΑΣ ΕΥΣΑΧΙ ΝΕΜΑΥ.

ΑΥΕΡΟΥΩ ΔΕ ΝΧΕ ΠΕΤΡΟΣ ΠΕΧΑΥ  
 ΝΙΗΣΟΥΣ ΧΕ ΠΑΒΟΙΣ ΝΑΝΕΣ ΝΑΝ  
 ΝΤΕΥΩΠΙ ΑΠΑΙΜΑ: ΧΟΥΩΥ  
 ΝΤΕΝΘΑΜΙΟ ΝΨΟΥΜΤ ΝΚΥΤΗΝ ΑΠΑΙΜΑ  
 ΟΥ ΝΑΚ ΝΕΜ ΟΥ ΑΥΟΥΣΗΣ ΝΕΜ ΟΥ  
 ΝΗΛΙΑΣ.

ΣΟΥΤΕ ΕΥΣΑΧΙ ΙΣ ΟΥΒΗΠΙ ΝΟΥΩΙΝΙ  
 ΑΣΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΤΟΣ 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 ΟΤΟΣ 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  
 وَجْهُهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
 بَيَضَاءَ كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ  
 يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
 رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ  
 شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ 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 ἐλχοῦτ  
ὑμαρτατ.

Οὔτω εἴρηνοῦ ἐπεσῆτ ἐβωλ εἶχεν  
πιτῶνοῦ ἀρζονθεν νῶνοῦ ἦξε Ἰησοῦτ  
εἰρξω ὑμοσ κε ὑπερταμῆ ἐλι  
ἐπιζοραμα ὡατε Πῶηρι ὑΦρωω  
τωνεῖ ἐβωλ θεν νηθεμῶνοῦτ.

*Πῶνοῦ φα Πεννοῦτ πε ὡα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

“Arise, and do not be afraid.”

When they had lifted up their eyes, they saw no one but Jesus only.

Now as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.”

*Glory be to God forever.*

فَرَفَعُوا أَعْيُنَهُمْ وَلَمْ يَرَوْا أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ.

وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ يَسُوعُ قَائِلًا: «لَا تَعْلَمُوا أَحَدًا بِمَا رَأَيْتُمْ حَتَّى يَقُومَ ابْنُ الْإِنْسَانِ مِنَ الْأَمْوَاتِ».

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵτε πενθαθ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῶωκ ὑΠενθοισ Ἰησοῦτ  
Πιχριστοσ: πιὰποστολοσ εἰθαθεμ:  
φῆεταῦθαῶεῖ ἐπιζιωεννοῦεῖ ἵτε  
Φνοῦτ.

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

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

**Ἐεβρεοσ ἱα: ἱζ - κζ**

**Hebrews 11: 17 - 27**

**العبرانيين 11: 17 - 27**

Ἦεν οὔναθθ Ἀβρααμ ἀϋῖνι  
ἵλσαακ ἐρῆνι εἰεπιραζῖν ὑμοσ: ἀϋῖνι  
ὑπερῶηρι ὑμαρτατ ἐρῆνι ἦξε  
φῆεταῶεῖπ νιωῶ εῖροε.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

بِالِإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبِلَ الْمَوَاعِيدَ، وَحِيدَهُ.

Φηέταγσαχι νεμαεϋ χε δεν Ισαακ  
ερέθαζεμ ούζροχ νακ.

Οτοε αεμοκκεκ χε οτον υ̅χου  
μ̅Φνοϋ† ε̅τογνοεϋ ε̅βολ δεν  
νηκεεμωοϋ†: ε̅βε φαι αεβ̅ιτϋ δεν  
οϋπαβολη.

Ηεν οϋναεϋ† ε̅βε ηθεθαω̅ωπι  
αε̅μοϋ ἵχε Ισαακ ε̅λακωβ νεμ Ησαϋ.

Ηεν οϋναεϋ† Ιακωβ εϋναμ̅οϋ  
αε̅μοϋ ε̅φοται φο̅ται ἵνηνεϋηρι  
ἵλωσχηφ: οτοε αε̅οτωϋ† ε̅ρη̅ι ε̅χεν  
ε̅θηεϋ μ̅πεεϋϋφωτ.

Ηεν οϋναεϋ† Ιωσχηφ εϋναμ̅οϋ  
αε̅ρε̅φε̅νε̅ι μ̅π̅χι̅νι̅ ε̅βολ ἵνηνεϋηρι  
μ̅Πι̅ρα̅ηλ οτοε αε̅ρο̅νη̅εν ε̅βε  
νε̅ε̅κα̅ε.

Ηεν οϋναεϋ† Ὡ̅ϋ̅χη̅ε̅ ε̅τα̅ε̅μ̅α̅εϋ  
α̅ϋ̅χο̅πεϋ ἵϋο̅μ̅τ ἵα̅βο̅τ ἵχε νε̅ε̅ιο̅† χε  
α̅ϋ̅να̅ϋ ε̅π̅α̅λο̅ϋ χε ο̅α̅ε̅τι̅ο̅ε̅ πε: οτοε  
μ̅πο̅τε̅ρ̅ε̅ο̅† δ̅α̅τ̅η̅η̅ μ̅πι̅ε̅ω̅π ἵτε  
π̅ο̅ϋρο.

Ηεν οϋναεϋ† Ὡ̅ϋ̅χη̅ε̅ ε̅τα̅ε̅ρη̅νι̅ω̅†  
αε̅ϋ̅ω̅λ ε̅βολ ε̅ϋ̅τε̅μ̅ε̅ρο̅ϋ̅μο̅ϋ† ε̅ρο̅εϋ  
χε π̅ϋ̅η̅ρι ἵτε τ̅ϋ̅ρη̅ι μ̅Φ̅α̅ρα̅ω̅.

Ὡ̅α̅λλ̅ο̅ν ε̅α̅ρο̅τω̅ϋ ε̅ϋ̅ε̅π ε̅μ̅κα̅ε  
νεμ πι̅λα̅ο̅ε ἵτε Φ̅νο̅ϋ† ε̅ε̅ρο̅τε  
ἵτε̅ε̅β̅ι̅μη̅ δεν φ̅νο̅βι̅ π̅ρο̅ε̅ ο̅ϋ̅χο̅ϋ.

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  
وَعِيسُو 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 بِالْآخَرَى أَنْ يُدَلَّ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيٌّ  
بِالْخَطِيئَةِ.

Εαρχα πῶσῳ ἠΠιχριστις ἵτοτε  
 χε σῳμετραμὰ ἐνάδς τε ἐζοτε  
 νιάζωρ ἵτε Χημι: ναρχοῦτ ταρ  
 ἐβολ πε δατῆν ἠπιωεβιὲ βεχε.

Ἦεν σῳναζτ αρχα Χημι ἵσω  
 ἠπερερζοτ δατῆν ἠπιῶβον ἵτε  
 ποῦρο: παθνατ ταρ ἐροϋ ναρμωτη  
 ἐροϋ ἠφῆρητ ἵοται ερνατ ἐροϋ.

*Πῆμοτ ταρ νευωτεν νευ  
 τῆρηνη ενσοπ: χε ἄμην ἐσεῶωπι.*

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  
 مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ  
 يَرَى مَنْ لَا يَرَى.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δῆεν πε πῆσνατ  
 ἵἐπιστολῆν ἵτε πενιωτ Πετρος.  
 Δμην. Ναμμερατ.

**Ἦ Πετρος ἄ: ἰθ - Ἦ: ἠ**

Οτοζ ἔταχρηοῦτ ἵτοτεν ἵχε  
 πῆσχι ἵτε νῆπροφητης φαι ἐτε κλω  
 τετενρα ἠμοσ ἐρετεντῆθῆτεν ναϋ  
 ἠφῆρητ ἵοτδῆβς ερερωωινι δῆεν σμα  
 ἵχακι ῶατεροτωνῆ ἐβολ ἵχε  
 πῆεσοοτ: οτοζ πορωωινι ῶαϋῶαι  
 ἵτεϋφιρι δῆεν νετενζητ.

Φαι Δε ἵῶορπ ἀριέμι ἐροϋ χε  
 ἵπροφητιὰ νῆβεν ἵτε νῆραφῆ: ναρε  
 ποῦβωλ ῶοπ ἐβολ ζῆτοτοῦ 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 εἰαρωμι ἔβολ.θεν φῶρωϋ  
ἠΦνωϋ ἵῆρη Πῖπνεμα εῆοταβ.

Αρωπι Δε ἵνε εἰαῖρωφῆτῆς  
ἵνωϋ ἵῆρηθεν πῖλαο: ἠφρηϋ οἷ  
ἔτορναρωπιθεν ῆνωϋ ἵνε  
εἰαρερϋῖβω ἵνωϋ: ναῖ ἔτορναῖμι  
ἔδοϋν ἵοῖερεσις ἵὰσω: οῖοϋ φῆηβ  
ἔταρωπο εῖρωλ ἠμοϋ ἔβολ: εῖνῖ  
νωϋ ἵοῖὰσω ἵχωλεμ.

Οῖοϋ εἰαρωϋ εῖεωκ ἵσα ἵορωϋ  
οῖοϋ ἔβολ εἰτοτοῦ εῖεωῖὰ ἔφωωῖ  
ἵνε ῖμεωμι.

Οῖοϋ ἵῆρηθεν εἰαμεῖβῖνῆοῖς  
ἠπῖλαστοῖ ἵσαζι εῖερεβρωῖ  
ἠωωτεῖ: ναῖ ἔτε ἵοῖεαῖ ἵεῖν εἰ  
ῖκορϋ ἀν: οῖοϋ τοῖὰσω ῖναεῖνῖ ἀν.

ἵεῖ Φνωϋ ἠπερῖὰσο  
ἔνῖαστελοῖ ἵηεταερενωῖ: ἀλλὰ  
ἵῆρηθεν εἰαῖεναῖε ἵῖνωφοῖθεν  
πῖταρταροῖ: ἀρῖηῖοῦ εῖροῖὰρεῖ  
ἔρωϋ ἔῖεαῖ οῖοϋ ἔερκολαζῖν  
ἠωωῖ.

Οῖοϋ πῖαρῖεοῖ ἵκομοῖοῖ  
ἠπερῖὰσο ἔροϋ: ἀλλὰ ἔῖωἔ πῖμαεῖ

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,

لأنه لم تأت نبوة قط بمشيئة  
إنسان، بل تكلم أناس الله  
القديسون مسوقين من الروح  
القدس.

ولكن كان أيضاً في الشعب أنبياء  
كذبة، كما سيكون فيكم أيضاً  
معلمون كذبة، الذين يدعون  
هلاك. وإذ هم ينكرون الرب الذي  
اشترأهم، يجلبون على أنفسهم  
هلاكا سريعا.

وسيتبع كثيرون تهلكاتهم. الذين  
بسببهم يذف على طريق الحق.

وهم في الطمع يتجرؤن بكم  
بأقوال مصنعة، الذين دينونتهم  
منذ القديم لا تتواني وهلاكهم لا  
ينعس.

لأنه إن كان الله لم يشفق على  
ملائكة قد أخطأوا، بل في سلاسل  
الظلام طرحهم في جهنم، وسلمهم  
مخروسين للقضاء،

ولم يشفق على العالم القديم، بل  
إنما حفظ نوحاً ثامناً كارباً للبر إذ  
جلب طوقانا على عالم الفجار.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἔροϋ: ἀϋῖνι ἵνοκατακλῦτμοσ ἔχεν  
 πικοσμοσ ἵτε ἵασειβησ.

Οτοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροθ ἔαφερκατακρινῖν  
 ἡμωοθ: ἔαφχατ εῖςμοτ ἵνιἵασειβησ  
 εθναωωπι.

Οτοθ πιθμνι λωτ ἀφναθμεφ εῖβῖ  
 ἡμοϋ ἵκροσ εῖβωλ θῖτεν ποῖςμοτ  
 εῖθωοθ ἵτε ποῖςῖνμωϋ εῖτωϋ.

Ἦεν οῖτωμοσ γαρ νεμ οῖτωτεμ  
 ναϋωωπι ἵθρη ἵθρητοθ ἵχε πιθμνι  
 ἵέροοθ θᾶτθῖ ἵέροοθ: οτοθ  
 ναῖεμκαθ ἵνοψῖτχῖ ἵθμνι ἵθρη  
 θεν θανθβηοῖ ἵἵἵνομοσ.

*Ἦασινηοθ ἡπερμενερε πικοσμοσ  
 οῖδε ἵηετωοπ θεν πικοσμοσ:  
 πικοσμοσ νασινι νεμ τεϋεπιθῖμια: φῖ  
 δε εῖτιρι ἡφορωϋ ἡφῖνοῖε ῖναωωπι  
 ωα ἔνεθ: ἡμνι.*

bringing in the flood on the world of the ungodly;

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

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

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

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

وَإِذْ رَمَدْنَا مَدِيْنَتَيْ سَدُومَ وَعَمُورَةَ  
 حَكَمَ عَلَيْهِمَا بِالْإِنْفِلَابِ، وَأَضْعَأَ  
 عِبْرَةً لِّلْعَتِيْدِيْنَ أَن يَفْجُرُوْا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سَيِّرَةِ  
 الْأَرْدِيَاءِ فِي الدَّعَاوَةِ.

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

*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 ἵἵἵποστολοσ:  
 ἔρε ποῖςμοθ εθναβ ωωπι νεμᾶν.  
 Ἀμνι.

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 ἔστιν ἡ ἀρχὴ ἡ ἐκείνη  
 ἀρχαῖος οὐκ ἔστιν ἀρχαῖος  
 κατὰ πόλιν ὅθεν ἐκείνη ἔστιν  
 ἀρχαῖος κατὰ Σαββάτον ἡ ἐκείνη.

Τότε ἀπερδοκίαν ἡ ἐκείνη ἀποστολῶν  
 καὶ ἡ ἐκείνη ἐπιστολῶν καὶ ἡ ἐκείνη  
 τῆς ἐκείνης ἐκείνων ἐβόλῃ ἡ ἐκείνη  
 ἐκείνων ἐκείνων ἐκείνων καὶ Παῦλος  
 καὶ Βαρναβᾶς: ἰσχυρῶς φησὶ ἐκείνων  
 ἐκείνων καὶ Βαρναβᾶς καὶ Σίλας  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων.

Ἐκείνη ἐβόλῃ ἐκείνων  
 ἡ ἐκείνη ἀποστολῶν καὶ ἡ ἐκείνη  
 ἡ ἐκείνη ἐκείνων ἐκείνων ἐκείνων καὶ  
 ἡ ἐκείνη ἐκείνων ἐκείνων ἐκείνων  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων.

Ἐκείνη ἐκείνων ἐκείνων ἐκείνων  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων.

Ἀπερδοκίαν ἡ ἐκείνη ἐκείνων  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων  
 Βαρναβᾶς καὶ Παῦλος.

Ἐκείνων ἐκείνων ἐκείνων ἐκείνων  
 ἐκείνων ἐκείνων ἐκείνων ἐκείνων

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

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

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

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

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

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

لأن موسى منذ أجيال قديمة، له في كل مدينة من يقرأ به، إذ يُقرأ في المجمع كل سبوت.

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 وكيلىكية:

إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تختتنوا وتحفظوا ناموس الذين نحن لم نأمرهم.

رأينا وقد صرنا بنفس واحدة أن نختار رجلين ونرسلهما إليكم مع حبيبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم ربنا يسوع المسيح.

Πιχριστος.

Ανοτωρι δε ηλουδαο νεμ σιλαο:  
ηνωοτ εωοτ εεταμωτεν εναι ρω  
εβολ ειτεν πιασι

Ασραναε γαρ ηπιπνευμα εσοταβ  
νεμ ανον εων εωτεμοταε βαροο  
εεεε οηνοτ ηεονο: ηλην ηαι εεν  
ογανασκη.

Αρεε ερωτεν αβολ ημωοτ  
ηιωωτ ηηλωλον νεμ ηιανοε εομωοτ  
νεμ ηιωεε νεμ ηιπορηα: ηαι  
ερετεηαρεε ερωτεν αβολ ημωοτ  
ητετενερωε ηκαλωο: ογαι.

*Πιασι δε ητε ηβοιοι εεεαι οτοε  
εεεεωαι: εεεεμαε οτοε εεεεαερο:  
εεν ηαεα ηεκκληεια ητε εηοηη:  
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 وتعتر وتثبت في كنيسة الله المقدسة. أمين.*

### Synaxarium of Bashans 5 سنكسار اليوم الخامس من شهر بشنس

1. The Martyrdom of Jeremiah the Prophet

#### 1. The Martyrdom of Jeremiah the Prophet

On this day, the great prophet Jeremiah, one of the Major Prophets, was martyred. He was the son of Hilkiah the priest and was born in Anathoth, in the land of Benjamin, which was nearby Jerusalem. Because of his kinship to a priestly family, he was well acquainted with the Law of Moses and regularly attending the holy convocations and the feasts of The Lord.

The Lord called him for the prophetic work in a vision during the time of the Prophet Zephaniah (Zephaniah 1: 1). When Jeremiah objected because of his young age, The Lord put forth His hand and touched

1. استشهاد إرميا النبي

#### 1. استشهاد إرميا النبي

في مثل هذا اليوم استشهد إرميا النبي العظيم وأحد الأنبياء الكبار. هو ابن حلقيا الكاهن. وُلِدَ في عناتوث أرض بنيامين القريبة من أورشليم. وكان لانتسابه إلى عائلة كهنوتية أثره في معرفته للشريعة ومواظبته على حضور المواسم والأعياد المقدسة.

دعاه الرب للعمل النبوي في رؤيا في فترة نبوة صفنيا النبي (صفنيا 1: 1)، ولما اعترض إرميا لكونه صغير السن، مد الرب يده ولمس فمه وقال له: "هأنذا قد جعلت



his mouth and said to him, “Behold, I have put My words in your mouth. See, I have this day set you over the nations and over the kingdoms, To root out and to pull down, To destroy and to throw down, To build and to plant” (Jeremiah 1: 9, 10).

He started his prophetic work in the thirteenth year of the reign of king of Josiah, king of Judah, in theyear 629 BC, and prophesied eighteen years, during his reign. He also prophesied during the three months in which Jehoahaz reigned, the eleven years of Jehoiakim, and the five months reign of Zedekiah. He served The Lord for forty-one years, ended by the destruction of Jerusalem in the year 588 BC (2 Kings 22 – 25), added to that the time he prophesied in Egypt.

He started his prophetic ministry in Anathoth, and faced resistance from his tribe. For this reason he cried to The Lord to bring down His judgement upon them (Jeremiah 11: 18 - 12: 3). Before long, the resistance spread and became everywhere, so he cried again to The Lord to bring down His judgement upon those who were resisting (Jeremiah 18: 18 - 23, 20: 12). In spite of this, he remained faithful to his endeavor.

In the fourth year of the reign of Jehoiakim, he dictated his prophecy, that he uttered in the previous twenty years, to Baruch the scribe, who transcribed it and read it in the temple. When this scroll was read before the king, he tore it and threw it into the fire (Jeremiah 36: 1 - 26), so Jeremiah wrote it again.

When Jerusalem was under siege, the Jewish authorities considered the prophecies of Jeremiah pertaining to the besieging of Jerusalem by the Chaldeans and the exile of Judah. They were upset from him and he was thrown into the dungeon (Jeremiah 37: 1 – 15). After many days, king Zedekiah released him and asked him secretly, “Is there any word from The Lord? And Jeremiah said: ‘There is.’ Then he said, ‘You shall be delivered into the hand of the king of Babylon.’” Then Zedekiah commanded that they should commit Jeremiah to the court of the prison and to treat him somewhat nicer. Nevertheless, the princes cast him in the dungeon to die from hunger (Jeremiah 37: 16 – 38: 6). An Ethiopian eunuch had compassion on Jeremiah, so he asked for permission of the king to lift him up from the dungeon. He allowed him, and Jeremiah remained in the court of the prison until the day that Jerusalem was taken (Jeremiah 38: 7 – 29).

كلامي في فمك. أنظر قد أقمتك اليوم على الشعوب والممالك لتقلع وتهدم وتهلك وتنقض وتبنى وتغرس" (إرميا 1: 9، 10). بدأ عمله النبوي في السنة الثالثة عشر من ملك يوشيا سنة 629 ق.م. وتنبأ في عهده على مدى ثماني عشرة سنة في عهده، ثم الثلاثة أشهر التي حكم فيها يواحاز، والإحدى عشرة سنة التي حكم فيها يهوياقيم، والإحدى عشرة سنة والخمسة أشهر التي حكم فيها صدقيا. وكانت جملة خدمته واحد وأربعين سنة حتى خراب أورشليم سنة 588 ق.م. (2 ملوك 22 – 25)، وذلك بخلاف فترة نبوته في مصر.

بدأ حياته في عناثوث، فواجه مقاومة من عشيرته، لذلك صرخ إلى الرب لكي ينزل بهم قضاءه (إرميا 11: 18 – 12: 3). وسرعان ما انتشرت المقاومة وأصبحت عامة، فصرخ أيضاً إلى الرب لكي ينزل قضاءه بالمقاومين (إرميا 18: 18 – 23، 20: 12)، ورغم هذه المقاومات بقي أميناً لمهمته.

وفي السنة الرابعة من ملك يوياقيم، أملى نبواته التي نطق بها مدة العشرين سنة السابقة، على باروخ الكاتب، الذي نسخها ثم قرأها في الهيكل، وعندما وصل هذا الكتاب إلى الملك مزقه ورماه في النار (إرميا 36: 1 – 26)، فكتبه إرميا مرة أخرى.

وعندما كانت أورشليم مُحاصرة، تدارست السلطات اليهودية نبوات إرميا الخاصة بتقدم الكلدانيين وسبى يهوذا، فتضايقوا منه وألقوه في الجب (إرميا 37: 1 – 15). وبعد أيام كثيرة أطلق الملك صدقيا سراحه، وسأله سراً عن كلمة الرب بشأنه، فأخبره إرميا أنه يُدفع إلى ملك بابل، فأمر صدقيا بأن يلقوه في السجن على أن يحسنوا معاملته بعض الشيء، ولكن الرؤساء رموه في الجب ليموت جوعاً (إرميا 37: 16 – 38: 6). فأشفق عليه خصي حبشي واستأذن الملك في أن يرفع إرميا من الجب، فأذن له ووضعه في السجن، وكان هناك إلى أن أخذت أورشليم (إرميا 38: 7 – 28).

ولما علم الكلدانيون بما عاناه، أمر نبوخذنصر أن يطلقوه. فاطلقه نبوخذنصر رئيس الشرط وعرض عليه السكنى في بابل،

When the Chaldeans knew of his suffering, Nebuchadnezzar ordered to release him. Nebuzaradan, the captain of the guard, offered him to live in Babylon, but he refused and chose the land of Judah, to dwell among his brothers, who remained after the fall of Jerusalem (Jeremiah 39: 11 – 40: 6).

Then Jeremiah went to Gedaliah the son of Ahikam and dwelt with him. When Gedaliah was killed, Jeremiah urged the people not to flee to Egypt, but they rejected his advice. Moreover, they forced him to go with them, and there he uttered his last prophecies in Tahpanhes (Jeremiah 43: 8 - 44: 30).

Jeremiah had a loving heart and have no aptitude for sin or the perishing of his people. His soul was bitter for he lived in time marked by corruption of the people of Judah. That made him, with deep love, declare the truth and admonish the rulers, the kings of Judah, the priests, the false prophets and the people, warning them with the judgements of God. He was continually weeping for his people, and for this reason he was called, “the weeping prophet.”

He appealed to the people to repent by declaring to them the mercies of God and His divine forgiveness. He also foretold of the end of the exile after seventy years and the fall of the great city Babylon, hence the empire loses its might. Finally, he foretold the blessings that are kept for the people in the latter days, in the kingdom of The Lord Christ (Jeremiah 39 - 33).

Beside his prophetic book that included fifty-two chapters, he also wrote the Lamentations of Jeremiah, that included five chapters, in which he lamented the falling of Jerusalem, its destruction, and the severe suffering that befell those who defended the city from hunger and the sword. He revealed in the Lamentation that the sin of people was the reason of the distress.

This great prophet remained holding fast unto his perfection, faithfulness to God, the zeal for his people, and blaming them for their sins, especially for worshipping the idols. He advised them to return to God, however, he was killed in Egypt with stones, at the hands of the Jews.

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

إلا أنه رفض واختار أرض يهوذا ليكون مع إخوته الذين بقوا بعد السبي (إرميا 39: 11 – 40: 6).

فأتى وسكن عند جدليا بن أخيقام، ولما قُتل جدليا، حث إرميا الشعب أن لا يهربوا إلى مصر، ولكنهم رفضوا نصيحته بل وأجبروه أن يذهب معهم (إرميا 41: 1، 43: 7) وهناك نطق بنبواته الأخيرة في تحفحيس (إرميا 43: 8 - 44: 30).

كان إرميا يحمل قلباً محبباً لا يطيق الخطية ولا هلاك شعبه، فكانت نفسه مرة لأنه عاش في فترة اتسم فيها يهوذا بالفساد، الأمر الذي جعله في حب عميق ينادى بالحق ويوبخ الحكام وملوك يهوذا والكهنة والأنبياء الكذبة والشعب، منذراً إياهم بأحكام الله. وكان دائم البكاء لأجل شعبه، لذلك دُعي "النبي الباكي".

وكان يدعو الشعب إلى التوبة بإعلانه مراحم الله وغفرانه الإلهي. كما أعلن عن نهاية السبي بعد سبعين عاماً، وسقوط المدينة العظمى بابل حيث تفقد الإمبراطورية سلطاتها. وأخيراً تنبأ عن الخير المحفوظ لشعب الله في الأيام الأخيرة (إرميا 30 – 33)، وذلك في ملكوت السيد المسيح. وقد اشتملت نبوته على اثنين وخمسين إصحاحاً. وبجانب نبوته، كتب أيضاً سفر مرثي إرميا من خمسة إصحاحات. في شكل رثاء موضوعه: "غزو أورشليم وخرابها والآلام المروعة التي قاساها المدافعون عنها من جوع وسيف". ويعلن في الرثاء أن خطايا الشعب كانت هي سبب الكارثة. وظل هذا النبي متمسكاً بكماله أميناً لله وغيوراً على شعبه، يلومهم على خطاياهم، ولا سيما عبادتهم للأوثان، وينصحهم أن يرجعوا إلى الله، حتى قُتل في مصر رجماً بالحجارة على أيدي اليهود. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القُداس

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

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

<b>Ψαλμος τω Δαυιδ ϣη: ε, ϛ</b>	<b>Psalm 99: 6, 7</b>	<b>المزمور 98: 5, 6</b>
<p>Μωϋσῆς καὶ Ἀαρὼν ἦσαν ἱερεῖς· καὶ Σαμουὴλ ἦν ἐκ τῶν καλεσάντων τὸ ὄνομα τοῦ Κυρίου· καὶ ἀπεκρίθη· ὁ Κύριος ἀποκρίθη· ἐκ στήλης νεφέλης· Ἄλληλουϊά.</p>	<p>Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.</p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.</p>

## 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>Ὁ ἄναστωνος ἐβόλ ἦεν πικραστὲλιον εἰσοῦν κατὰ Ματθαῖον ἀσίου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>Ματθαιον κς: ις - λϛ</b>	<b>Matthew 23: 13 - 36</b>	<b>متي 23: 13 - 36</b>
<p>Ὁμοίως καὶ οἱ Φαρισαῖοι καὶ ἡ Ἰερουσαλήμ· ὅτι κλείετε τὸ βασιλείαν τοῦ οὐρανοῦ ἐναντίον ἑαυτῶν· οὐκ ἐπιθέτετε τὸ βαρὺ τὸ φοβερὸν καὶ τὸ πολλὸν καὶ οὐκ ἐπιθέτετε τὸ εἶπεν· ὁ βασιλεὺς οὐρανοῦ ἐπιθέσει ἐφ' ὑμᾶς τὰ πάντα τὰ ἐπιτελεῖσθαι.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.</p>	<p>وَإِلَّيْكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمَرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَمْلُوكَاتِ السَّمَاوَاتِ قُدَّامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.</p>
<p>Ὁμοίως καὶ οἱ Φαρισαῖοι καὶ ἡ Ἰερουσαλήμ· ὅτι καταβροῦτε τὰς οἰκίας τῶν χηρῶν.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses,</p>	<p>وَإِلَّيْكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمَرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ الْأَرَامِلِ وَلِعَلَّةٍ تَطِيلُونَ صَلَواتِكُمْ.</p>

θεν ἐτιὰ ἵτε τενρῖπροσευχῆ εὐμην  
ἐβολ: εθε φαι τετεν ναβι ἵθαν νιϋτ  
ἵθαπ.

Οἱ ποτῆ νωτεν νισαδ νεμ νιΦαρισεοσ  
νιϋοβι: χε τετενκωτ ἐφιομ νεμ  
πετϋοτῶοτ εθερετετεθαμιὸ  
ἵοτῖπροσῆλιτοσ: οτοσ ἐϋωπ  
αϋϋανϋωπι τετενῖρι ἕμοσϋ ἵϋηρι  
ἵσεενα εϋκηνβ ἐρωτεν.

Οἱ ποτῆ νωτεν νιδατωιτ ἕβελλε  
νηεττω ἕμοσ χε φηεθαωρκ ἕπιερφει  
ἐλι πε: φη δε εθαωρκ ἕπινοτβ ἵτε  
πιερφει οτον ἐροϋ.

Ἡσοχ οτοσ ἕβελλε νιμ ταρ ετοι  
ἵνιϋτ: πινοτβ πε ϋαν πιερφει εττοτβο  
ἕπινοτβ.

Οτοσ φηεθαωρκ ἕπιμα  
ἵνεϋωοτϋ ἐλι πε: φη δε εθαωρκ  
ἕπιταὶὸ ετχη ϋιτωϋ οτον ἐροϋ.

Ἡσοχ οτοσ ἕβελλε αϋ ταρ ετοι  
ἵνιϋτ πιταὶὸ πε ϋαν πιμαἵνεϋωοτϋ  
εττοτβο ἕπιταὶὸ.

Φη οτη ετωρκ ἕπιμαἵνεϋωοτϋ  
αϋωρκ ἕμοσϋ νεμ ϋωβ νιβεν ετχη  
ϋιτωϋ.

Οτοσ φηετωρκ ἕπιερφει αϋωρκ  
ἕμοσϋ νεμ φηετϋοπ ἵθητεϋ.

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.

He who swears by the  
temple, swears by it and by  
Him who dwells in it.

لذٰلِكَ تَأْخُذُونَ دِينُونَ اَعْظَمَ.

وَيْلٌ لَّكُمْ اَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ  
وَالْبِرَّ لِتَكْسِبُوا دَخِيلاً وَاحِداً وَمَتَى  
حَصَلَ تَصْنَعُونَهُ ابْناً لِّجَهَنَّمَ أَكْثَرَ  
مِنْكُمْ مُضَاعَفاً.

وَيْلٌ لَّكُمْ اَيُّهَا الْقَادَةُ الْعُمَيَّانُ  
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ  
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ  
الْهَيْكَلِ يَلْتَزِمُ!

اَيُّهَا الْجُهَّالُ وَالْعُمَيَّانُ اَيُّمَا اَعْظَمُ:  
الذَّهَبُ اَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ  
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

اَيُّهَا الْجُهَّالُ وَالْعُمَيَّانُ اَيُّمَا اَعْظَمُ:  
الْقُرْبَانُ اَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنْ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

Ὁ τοὺς φησὶ τῶν κ τὸ φε α γ ω ρ κ  
ἠπιθρονος ἵτε φησὶ τὸ φ νευ φησὶ τζευσι  
ε ι ζ ω ε ς .

Ὁ τοὶ νωτεν νισαδ νευ νι φαρισεος  
νι ψοβι: ζε τετεντ ἠ φ ρευμητ  
ἠπιὰδινῆσθοι νευ πιὰμσι νευ πιθαπεν:  
ο τοὺς ἠ τετενχω ἠ νηετζορω ἵτε  
πινουμος ἵσα θηνοτ πιζαπ νευ πιναί  
νευ πιναζτ: ναι νασῦπυα  
ἵτετεναιτοτ νικεχωοτνι Δε  
ἵτετενῶτεμχατ ἵσα θηνοτ.

Πιδάτωιτ ἠβελλε νηετσωϭ  
ἵτῶολμεσ ο τοὺς ετωικ ἠπιζαμοτλ.

Ὁ τοὶ νωτεν νισαδ νευ νι φαρισεος  
νι ψοβι: ζε τετεντοτβο σαβολ ἠπιὰφοτ  
νευ τ παροψις: σαδοτν Δε ἠμωοτ μερ  
ἵζωλεμ νευ βωδεμ.

Πιβελλε ἠ φαρισεος: ματοτβο  
σαδοτν ἠπιὰφοτ ἵψορπ νευ τ παροψις  
ε ι ν α ἵτε σαβολ ἠμωοτ τοτβο.

Ὁ τοὶ νωτεν νισαδ νευ νι φαρισεος  
νι ψοβι: ζε τετενῶνι ἵζανῦζατ ετωϭ  
ἵκονιὰ: σαβολ μεν ἠμωοτ σεοτωνε  
εβολ ἐνεσωοτ: σαδοτν Δε ἠμωοτ μερ  
ἵκας ἵρεϭμωοττ νευ βωδεμ νιβεν.

Παιρητ ἵνωτεν ζωτεν σαβολ μεν  
ἠμωοτεν τετενοτωνε εβολ ἠπεῦθο

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.

Even so you also  
outwardly appear righteous  
to men, but inside you are  
full of hypocrisy and

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ  
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَرُونَ النَّعْنَاعَ  
وَالشَّبِيثَ وَالْكُمُونَ وَتَرَكْتُمْ أَثْقَلَ  
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةَ  
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

أَيُّهَا الْقَادَةُ الْعُمَيَانُ الَّذِينَ يُصَفِّونَ  
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَل!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكَاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلِ  
مَمْلُوءَانَ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِ أَوْلًا  
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تُسَبِّهُونَ قُبُورًا  
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجِ جَمِيلَةٍ  
وَهِيَ مِنْ دَاخِلِ مَمْلُوءَةٌ عِظَامِ  
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجِ  
تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنْكُمْ مِنْ  
دَاخِلِ مَشْحُونُونَ رِيَاءً وَإِنَّمَا!

ἠνιρῶσι ἠφρητῆ ἠθανῶσι: σαδοτη δε  
ἠμωτεν μεζ ἠμετωβι νεμ ἠνομιᾶ  
νιβεν.

Οἱ τοὶ νόται νισαδ νεμ νιΦαρισεοσ  
νιψοβι: γε τετενκωτ ἠνιμζατ ἠτε  
νιπροφητησ ογοζ τετενσολσελ ἠνιβηβ  
ἠτε νιῶμι.

Ογοζ τετενζω ἠμοσ γε ἠνε ἀνηχ  
ζεν νιεζοοτ ἠτε νενιοτ: ναν ναζωπι  
ενοι ἠψφρη ἠρωοτ ἀν πε ζεν ἠσνοσ  
ἠτε νιπροφητησ.

Θωσ δε τετενερμεερε ζαρωτεν: γε  
ἠῶωτεν νενηρηι ἠνηετατζωτεβ  
ἠνιπροφητησ.

Ογοζ ἠῶωτεν ζωτεν τετενζεκ ἠψι  
ἠτε νετενιοτ ἠβολ.

Νιζοσ ἠμισι ἠβολ ζεν νιαζω: πως  
τετενναψωτ ἠβολ ζεν τκρισις ἠτε  
τρεννα.

Εθε φαι θηπε ἀνοκ τησασωρη  
ζαρωτεν ἠθανῆπροφητησ νεμ  
ζανσαβετ νισαδ: ογοζ ἠρετεν ἠζωτεβ  
ἠβολ ἠδῆτοτ: ογοζ ἠρετεν ἠψι ογοζ  
ἠρετεν ἠερμαστισσοιν ἠμωοτ ζεν  
νετεν στησασωτη: ογοζ ἠρετεν ἠβοσι  
ἠσωοτ ισζεν βακι ἠβακι.

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,

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ 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 دِينُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ  
وَحُكَمَاءَ وَكَتَّابَةً فَمِنْهُمْ تَقْتُلُونَ  
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي  
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى  
مَدِينَةٍ.



# Katameros Readings for the 6<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم السادس من شهر بشنس المبارك

Κοινοῦ ἡμεῶν τῆς ἐκκλησίας τῆς Πιὰβοτ Παῦλων

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ λσ: ιζ, ιη	Psalm 34: 17, 18	مزمور 33: 17، 18
<p>Δνιῆμνι ωψ ἐβoλ οὔoλ ἀΠῶοιc            cωτeμ eρωoυ: οὔoλ αcμaζμoυ ἐβoλ            ζeν νoυζoσζeχ τηρoυ: Ϙζeντ ἵxε            Πῶοιc ἐνηεττενηοῦτ ζeν ποῦρητ:            οὔoλ νηετῶeβoυτ ζeν οὔπνευμa            ῥηaνaζμoυ. <b>Αλληλοια.</b></p>	<p>The righteous cry out, and The Lord hears, and delivers them out of all their troubles. The Lord is near to those have a broken heart, and saves such as have a contrite spirit. <b>Alleluia.</b></p>	<p>الصديقون صرخوا والرب استجاب لهم، ومن جميع شدائدهم نجاهم. قريب هو الرب من المنسحق القلب، والمتواضعين بالروح يخلصهم. <b>هللويليا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οὔaνaστηωcιc ἐβoλ ζeν            πιεγaστελιoν eοῦαβ κατa υατῶeον            αcιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>υατῶeον ι: ιε - κβ</b>	<b>Matthew 10: 16 - 22</b>	<b>متي 10: 16 - 22</b>



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

Ἰαζοῦητεν δε ἔρωτεν ἔβολ ζα  
νιρωμ: σενατ ἕμνοῦ ζαρ  
ἔζανμυαντζαπ οῦοζ  
σεναερμακτισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

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

Εῦωπ δε ἀῦωαντ ἕμνοῦ  
ἕπερϋρωοῦϋ ζε πωσ ιε οῦ πε  
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν  
ἰουῖνοῦ ἔτεῦμαῦ ἕφηἔτετενναζαζι  
ἕμμοϋ.

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

Ερε οῦσον δε εϋἔτ ἡνοῦσον ἔφμοῦ:  
οῦοζ ἔρε οῦιωτ εϋἔτ ἡνοῦωηρι: οῦοζ  
ἔρε ζανῦηρι τωοῦνοῦ ἔξεν νοῖοῖτ  
εῦἔδοῦβοῦ.

Οῦοζ ἔρετενεῦωπι εῦμοστ  
ἕμωτεν ἡξε οῦον νιβεν εῶβε παραν:

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

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

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

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

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

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

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

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

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

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

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

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

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

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

ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΗΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΘΕΜ.

*Πῶσ' φα Πεννοσ' πε: ψα ἐνεε  
ἵτε νιένεε: ἀμην.*

But he who endures to the  
end will be saved.

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ λτ: ιθ, κ

Psalm 34: 19, 20

مزمور 33: 19، 20

Παψωσ' νιθλ'ψις ἵτε νιθ'μηνι:  
οσοε εἰναναεμοσ' ἵχε Πβοις ἐβολ  
ἵζητοσ' τηροσ': Πβοις ναἀρεε ἐνοσ'καε  
τηροσ': οσ'αι ἐβολ ἵζητοσ' τηροσ'  
ἵνεε'λοε'λεε. *Ἀλληλοσ'ια.*

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. *Alleluia.*

كثيرة هي أجزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تتكسر. *هلليلويا.*

### Matins Gospel

إنجيل باكر

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

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

Οτ'ἀναστωσις ἐβολ ζεν  
πιε'ασ'ε'λιον εσο'αβ κα'τα Μαρκον  
ασιοσ'.

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

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον η: λδ - θ: α

Mark 8: 34 - 9: 1

مرقس 8: 34 - 9: 1

Οσοε ετα'μωσ' ἐπιμω'νεμ  
νε'μα'θη'της πε'σα'ε' νωσ' χε

When He had called the  
people to Himself, with His  
disciples also, He said to  
them, "Whoever desires to

وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ  
لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي

φνεθορωϋ εἰ σαμενηι μαρεφχολϋ  
εβολ: οτοϋ ἠτεφωλι ἠπεφτατροϋ  
οτοϋ ἠτεφμοϋι ἠσωι.

Φη ταρ εθναορωϋ ενοϋεμ  
ἠτεφψυχη εφετακοϋ: φη δε  
εθνατακο ἠτεφψυχη εθβητ νεμ εθβε  
πιετασσελιον εφεναϋεϋ.

Οτ ταρ ετε πιρωι ναχεμϋνοτ  
ἠμοϋ αϋϋανχεμϋνοτ ἠπικομοϋ  
τηρϋ οτοϋ ἠτεφτοϋι ἠτεφψυχη.

Οτ ταρ ετε πιρωι νατηιϋ  
ἠτωεβιῶ ἠτεφψυχη.

Φη ταρ εθναϋπι εοτονητ εβολ  
νεμ ναϋαχι δεν παιϋωοτ ἠνωικ οτοϋ  
ἠρεφερνοβι: Πωηρι ϋωϋ ἠφρωι  
νατωπι ναϋ ϋοταν αϋϋανι δεν πωοτ  
ἠτε Πεφωτ νεμ νεϋασσελοϋ εθοταβ.

Οτοϋ ναϋϋω ἠμοϋ νωοτ ϋε ἠμην  
τω ἠμοϋ νωτεν ϋε οτοϋν ϋανοτοϋ  
δεν νηετοϋι ερατοτ ἠπαιμα  
ἠσεναϋεμτω ἠφμοϋ αν ϋατοτνατ  
ετωετοτορο ἠτε φνοττω εαϋι δεν  
οτϋομ.

*Πωοτ φα Πεννοττω πε ϋα ενεϋ  
ἠτε νι ενεϋ: ἠμην.*

come after Me, let him deny  
himself, and take up his  
cross, and follow Me.

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake and the gospel's  
will save it.

For what will it profit a  
man if he gains the whole  
world, and loses his own  
soul?

Or what will a man give  
in exchange for his soul?

For whoever is ashamed  
of Me and My words in this  
adulterous and sinful  
generation, of him the Son  
of Man also will be  
ashamed when He comes in  
the glory of His Father with  
the holy angels.”

And He said to them,  
“Assuredly, I say to you  
that there are some standing  
here who will not taste  
death till they see the  
kingdom of God present  
with power.”

*Glory be to God  
forever.*

فَلْيَنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ  
وَيَتَّبِعْنِي.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
وَمِنْ أَجْلِ الْإِنجِيلِ فَهُوَ يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟

أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ  
نَفْسِهِ؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي  
هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ فَإِنَّ  
ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ  
بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ  
الْقُدِّيسِينَ.»

وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ  
مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ  
الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ  
أَتَى بِقُوَّةٍ.»

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰτε πενταδ Παῦλος Πιὰποστολος**

<p>Παῦλος φῶκ ἁπενδοις Ἰησοῦς Πιχριστος: πιὰποστολος ετθαδεμ: φῆεταυθαυφ ἐπιζωεννοϋφι ἰτε Φνοϋτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἡρωμεος ἡ: κη - λθ</b></p>	<p><b>Romans 8: 28 - 39</b></p>	<p><b>رومية 8: 28 - 39</b></p>
<p>Ἰενσωτην δε γε νῆετερὰσπαπαν ἁΦνοϋτ ὑαϗερ ζωβ νεμωοτ δεν ζωβ νιβεν εθνανεϋ νῆεταϗθαδεμοϋ κατα πεϗωροπ ἡωωϋ.</p> <p>Ἰε νῆεταϗερωροπ ἡσωοτνοϋ ναι ον αϗερωροπ ἡθαϋοϋ ἡϋφῆρ ἡςμοτ ἡτε τζικων ἁπεϗωρηρ εθρεϗωωπι εϗοι ἡωροπ ἁμικι δεν οτμῆϋ ἡσοπ.</p> <p>Ἡη δε εταϗερωροπ ἡθαϋοϋ ναι ον νῆεταϗθαδεμοϋ οτοϋ νῆεταϗθαδεμοϋ ναι ον αϗῆμαδωοτ: ἡη δε εταϗῆμαδωοτ ναι ον αϗτῶοτ ἡωοτ.</p> <p>Οτ γε πετενναδσοϗ οτβε ναι ιϗεε Φνοϋτ πε εττ εζων νιμ εθναϋϋτ οτβῆη.</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؟ إِنْ كَانَ اللَّهُ مَعَنَا فَمَنْ عَلَيْنَا.</p>

Φηέτε ὑπερτασο ἑπερωρηι ὑμιν  
ὑμοσ ἀλλὰ ασηνη ἐρηι ἔων  
τηρεν πως γε ἵνερετ ἵνεχαι ἵβεν  
ναν ἵεμοτ νεμασ.

Ἡμ εθναῶσεμ ἑνισωπ ἵτε  
Φνοτ: Φνοτ πετῶαιό.

Ἡμ εθναῶριό ὑπεραπ Πιχριστοσ  
Ἰησοϋσ πε ἑταρμοσ μαλλον δε  
ασηνη ἐβολ δεν νηεθωωοτ  
φηετχη σαοῖναμ ὑΦνοτ ἵθοσ  
ετσεμ ἑρηι ἔων.

Ἡμ εθναῶφορχτεν σαβολ  
ἵτᾶσαπ ἵτε Πιχριστοσ οσροσρεχ πε  
ιε οστατσο ιε οσδιωσμοσ ιε οσῆκο ιε  
οσβωσ ιε οσκενδινοσ ιε οσχη.

Κατα φρητ ετῶνοτ γε εοβητκ  
σεδωτεβ ὑμον ὑπιεσοσ τηρε  
αποπτεν ὑφρητ ἵεανέσωσ  
ἐπῶολδε.

Ἀλλὰ δεν ναι τηροσ तेनेρσοῶ  
ῆρο ἐβολ επτεν φηεταρμεπτεν.

Ἄνοκ ταρ παρητ οητ γε οσδε  
φμοσ οσδε ἐπωνδ οσδε αστελοσ  
οσδε ἄρχη οσδε νηετωοπ οσδε  
νηεθαωοπι οσδε σομ.

He who did not spare  
His own Son, but delivered  
Him up for us all, how shall  
He not with Him also freely  
give us all things?

Who shall bring a  
charge against God's elect?  
It is God who justifies.

Who is he who  
condemns? It is Christ who  
died, and furthermore is  
also risen, who is even at  
the right hand of God, who  
also makes intercession for  
us.

Who shall separate us  
from the love of Christ?  
Shall tribulation, or distress,  
or persecution, or famine,  
or nakedness, or peril, or  
sword?

As it is written: "For  
Your sake we are killed all  
day long; We are accounted  
as sheep for the slaughter."

Yet in all these things  
we are more than  
conquerors through Him  
who loved us.

For I am persuaded that  
neither death nor life, nor  
angels nor principalities nor  
powers, nor things present  
nor things to come,

أَلَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ بَلْ بَذَلَهُ  
لأَجْلِنَا أَجْمَعِينَ كَيْفَ لَا يَهْبُنَا أَيْضاً  
مَعَهُ كُلَّ شَيْءٍ.

مَنْ سَيَشْتَكِي عَلَيَّ مُخْتَارِي اللَّهِ؟  
اللَّهُ هُوَ الَّذِي يُبْرِئُ.

مَنْ هُوَ الَّذِي يَدِينُ؟ الْمَسِيحُ هُوَ  
الَّذِي مَاتَ بَلْ بِالْحَرِيِّ قَامَ أَيْضاً  
الَّذِي هُوَ أَيْضاً عَنْ يَمِينِ اللَّهِ الَّذِي  
أَيْضاً يَشْفَعُ فِينَا.

مَنْ سَيَفْصِلُنَا عَنْ مَحَبَّةِ الْمَسِيحِ؟  
أَشِدَّةٌ أَمْ ضَيْقٌ أَمْ اضْطِهَادٌ أَمْ جُوعٌ  
أَمْ عُرْيٌ أَمْ خَطَرٌ أَمْ سَيْفٌ.

كَمَا هُوَ مَكْتُوبٌ: إِنَّا مِنْ أَجْلِكَ  
نَمَاتُ كُلَّ النَّهَارِ. قَدْ حُسِبْنَا مِثْلَ  
عَنَمٍ لِلذَّبْحِ.

وَلَكِنَّا فِي هَذِهِ جَمِيعَهَا يَعْظُمُ  
إِنْتِصَارُنَا بِالَّذِي أَحَبَّنَا.

فَأَنِّي مُتَيْقِنٌ أَنَّهُ لَا مَوْتَ وَلَا حَيَاةَ  
وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا قُوَّاتٍ  
وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً.

Οὐδε βίσι οὐδε ὕψος οὐδε κενώωντ  
 ἕμμεν ὕψου ἕμμου ἐφορῶντες σαβολ  
 ἡτὰσαπη ἡτε Φνοῦτ θεητθεν  
 Πιχριστος Ιησους Πενβοις.

*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  
 ἡνεπιστολη ἡτε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**ἁ Πετρος 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 ἐταρῶεπὶκαθ θεν  
 τσαρζ ἐρρηι ἐχων: οτοθ ἡνωτεν  
 ζωτεν θηκ θηνοτ ἕπαιδμοτ χε  
 φηεταρβιῶκαθ θεν τσαρζ ατταλωου  
 ἐβολθ θα φνοβι.

Επιχιντεῶτεμῶωπι χε θεν  
 θανἐπιθωιᾶ ἡρωι αλλα ἡσεπι ἡτε  
 περωθ θεν τσαρζ ἡτεταιϋ θεν  
 φουωϋ ἕΦνοῦτ.

Κην ταρ ἐρωτεν ἕπιθουτ ἐταρϋινι  
 ἐρετενιρι ἕφουωϋ ἡνιεθνοθ  
 ἐρετενμωϋ ἡθρηι θεν θανθωθεν νευ  
 θανἐπιθωιᾶ νευ θανθωθι ἡουθο ἡρητ  
 νευ θανχερχερ νευ θανσωϋ νευ

Therefore, since Christ  
 suffered for us in the flesh,  
 arm yourselves also with the  
 same mind, for he who has  
 suffered in the flesh has  
 ceased from sin.

that he no longer should  
 live the rest of his time in  
 the flesh for the lusts of  
 men, but for the will of  
 God.

For we have spent  
 enough of our past lifetime  
 in doing the will of the  
 Gentiles; when we walked  
 in lewdness lusts,  
 drunkenness, revelries,  
 drinking parties, and  
 abominable idolatries.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،  
 تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النَّيَّةِ. فَإِنَّ  
 مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
 الْخَطِيئَةِ.

لِكَيْ لَا يَعْيشَ أَيْضاً الزَّمَانَ الْبَاقِيَ  
 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 ὤΒΟΨ ὠΜΕΤΨΕΜΨΕ ΙΔΩΛΟΝ.

ΕΤΕ ΦΗ ΠΕ ΕΤΟΤΟΙ ἠΨΕΜΜΟ ἠΨΗΤΨ  
ἠΤΕΤΕΝΒΟΞΙ ΝΕΜΩΟΥ ΔΝ ΕΞΟΥΝ ΕΠΙΦΩΝ  
ΕΒΟΛ ΡΩ ἠΤΕ ΨΜΕΤΑΤΟΥΖΑΙ ΕΥΖΕΟΥΑ.

ΠΗΘΗΝΑΨ ΛΟΣΟΣ ὠΦΗΕΤΣΕΒΤΩΤ  
ΕΨΖΑΠ ΕΝΗΕΤΟΝΘ ΝΕΜ ΝΗΘΩΟΥΤ.

ΕΘΒΕ ΦΑΙ ΓΑΡ ΔΥΖΙΨΕΝΝΟΥΨΙ  
ἠΝΙΚΕΡΕΨΜΩΟΥΤ ΨΙΝΑ ἠΣΕΨΖΑΠ ΜΕΝ  
ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΨΕΝ ἠΣΑΡΨ:  
ἠΤΟΥΩΝΘ ΔΕ ΚΑΤΑ ΦΝΟΥΨ ΨΕΝ  
ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΔΨΨΩΝΤ:  
ΨΕΜΚΑΨ ΟΥΝ ΟΥΟΖ ΡΩΙΣ ΨΕΝ  
ΝΙΠΡΟΣΕΥΧΗ.

ΨΟΥΡΠ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΜΑΡΕ  
ΨΔΣΑΠΗ ΨΩΠΙ ΕΣΜΗΝ ΨΕΝ ΘΗΝΟΥ  
ΕΝΕΤΕΝΕΡΗΟΥ ΨΕ ΨΔΣΑΠΗ ΕΨΔΣΩΒΣ  
ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ἠΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ὠΜΑΙΨΕΜΜΟ ΕΞΟΥΝ  
ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ἠΑΤΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΨΜΟΥΤ  
ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΕΜΨΙ ἠΨΗΤΨ ΨΑΡΙ  
ΨΑΡΩΤΕΝ ὠΦΡΗΨ ἠΖΑΝΟΙΚΟΝΟΜΟΣ  
ΕΝΑΝΕΥ ἠΤΕ ΠΙΨΜΟΥΤ ἠΤΕ ΦΝΟΥΨ ἠΟΥΘΘ  
ἠΡΗΨ.

ΦΗΘΗΝΑΣΑΞΙ ΨΩΣ ΨΑΝΣΑΞΙ ἠΤΕ  
ΦΝΟΥΨ: ΦΗΘΗΝΑΨΕΜΨΙ ΨΩΣ ΕΒΟΛ ΨΕΝ

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

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

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

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

Be hospitable to one another without grumbling.

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

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الْأَمْرُ الَّذِي فِيهِ يَسْتَفْرِئُونَ أَنْكُمْ لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةُ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِيَ الْأَحْيَاءَ وَالْأَمْوَاتِ.

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا، لَكِنِّي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنِّي لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنِّي قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّةً لَكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةٌ، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلا دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَوَعَّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لَكِنِّي يَتَمَجَّدُ اللَّهُ فِي كُلِّ

οὐχοῦ θεῆτε Φνοῦτ̄ νασεβτωτς ζινα  
 ζεν εωβ νιβεν ἵτεφδῖωοῦ ἵζε Φνοῦτ̄  
 ἐβολ ζιτεν Ιησοῦς Πιχριστος φηῆτε  
 φωφ πε πῶοῦ νεμ πιὰμαζι ψα ἔνεε  
 ἵτε νιένεε τηροῦ. Δμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὐδε νηετωοπ ζεν πικοςμος:  
 πικοςμος νασινη νεμ τερεπιθημα: φη  
 δε ετιρι ὑφοτωψ ὑΦνοῦτ̄ ἐναψωπι  
 ψα ἔνεε: 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

Πραξις ἵτε νενηιοῦ ἵἀποστολος:  
 ἐρε ποῦςμοῦ εσοταβ ψωπι νεμαν.  
 Δμην.

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

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

Πραξις ιϛ': ιϛ' - λδ

Acts 16: 16 - 34

أعمال 16: 16 - 34

Δψωπι δε ενναῦ ἵῦπροσετχη  
 ασι ἐβολ ἐζραν ἵζε οἰαλον ὑβωκι ἐρε  
 οῦον οῦπνευμα ἵρεψωινη νεμας θα  
 ἐναστ̄ ἵοῦμηψ ἵερτασιὰ ἵνεσδισεῖ  
 εσοι ἵρεψωινη.

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 ἵσα Παῦλος νεμ  
 ἵνων νασωψ ἐβολ εςζω ὑμος ζε  
 ναιρωμι ζανέβιαικ ἵτε Φνοῦτ̄ ετβοσι  
 νε ναι ετζιωψ νωτεν ἵοῦμωιτ  
 ἵοῦζαι.

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 ηααρα υμοα νοταηα  
 ηεαοοτ: εταααακαα ηηητ δε ηεε  
 Πατλοα οοα εταααοαα εααααα  
 πεααα αε ταοηαεη ηαα αεη φραη  
 ηηαοαα Πατρηαοα εη εβοα ηηηα  
 οοα ααη εβοα αεη τοαηοα εαεααα.

Αααηηαα δε ηεε ηεααααα αε ααη  
 εβοα ηηηαα ηεε αααααα ηαε ποαααα  
 ααααοηη υΠατλοα ηεα Αηλαα ααααα  
 υααοα εβοα αεη τααοα αα  
 ηααααα.

Οοα εαααααα αα ηααααααα  
 πεαααα αε ηααααα αεαααααα  
 ηααααααα αε ααηηοααα ηε.

Οοα αεααααα ηαη ηαααααααα  
 ηαη εαε ηαα ηαη αη εααααα οααε  
 εαηοα: αηοη ααηααααα ηε.

Οοα ααααααα εααηη εαααα ηεε  
 ηαααα οοα ηααααααα ααααα  
 ηηοηααααα αααααααα ηαααααα  
 εαααα ααααααα.

Αααα ηααααααα δε ηαααα ηααα  
 ααααααα εααααααα εααααααα ααααα  
 ααααααααα ηαε ηααααααααα εαααα  
 εααααα αεη οααααα.

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 وَالتَفَتَ إِلَى الرُّوحِ  
 وَقَالَ: «أَنَا أَمُرُكَ بِاسْمِ يَسُوعَ  
 الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا». فَخَرَجَ  
 فِي تِلْكَ السَّاعَةِ.

فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ  
 رَجَاءً مَكْسَبِهِمْ أَمْسَكُوا بُولُسَ  
 وَسِيلَا وَجَرَّوهُمَا إِلَى السُّوقِ إِلَى  
 الْحُكَّامِ.

وَإِذْ أَتَوْا بِهِمَا إِلَى الْوَلَاةِ قَالُوا:  
 «هَذَانِ الرَّجُلَانِ يُبَلِّغَانِ مَدِينَتَنَا  
 وَهُمَا يَهُودِيَّانِ.

وَيُنَادِيَانِ بِعَوَائِدٍ لَا يَجُوزُ لَنَا أَنْ  
 نَقْبَلَهَا وَلَا نَعْمَلَ بِهَا إِذْ نَحْنُ  
 رُومَانِيُونَ».

فَقَامَ الْجَمْعُ مَعًا عَلَيْهِمَا وَمَزَّقَ  
 الْوَلَاةُ ثِيَابَهُمَا وَأَمَرُوا أَنْ يُضْرَبَا  
 بِالْعَصِيِّ.

فَوَضَعُوا عَلَيْهِمَا ضَرْبَاتٍ كَثِيرَةً  
 وَأَلْقَوْهُمَا فِي السِّجْنِ وَأَوْصُوا  
 حَافِظَ السِّجْنِ أَنْ يَحْرُسَهُمَا بِضَبْطٍ.

Φαι ἔταρβι ἵνορζονθεν ἕπαιρητ  
αρχιτορ ἔδορν ἐπὺτεκο ετσαδορν  
ορορ αργαχρο ἵνορβλαλνχ ἐπιωε .

Ἡῆρηι δε θεν τφαωπι ἕπιεχωρ  
Παυλορ νευ Σιλαρ ναγερπρочеγχεσθε  
ετςμορ εΦνορτ: ναρτωτευ δε ερωορ  
ἵνε νηεττωνρ.

Ἡορζοτ δε θεν ορζοτ αρωωπι  
ἵνε ορνιωτ ἕμορνευ ρωστε ἵνεκιυ  
ἵνε νικεντ ἵνε πιμανωνρ: ἵτσορνορ  
δε αροτων ἵνε νιρωορ τηρορ ορορ  
νικνατρ ἵτωορ τηρορ ανβωλ εβολ.

Εταρνερσι δε ἵνε πιρεφᾶρερ ἵνε  
πιμανωνρ ορορ εταρνατ ενιρωορ  
ἵνε πιῶτεκο ετορνη αρωωκευ  
ἵνετρχηφι ερναδοθερ ερμενι ρε  
ανφωτ ἵνε νηεττωνρ.

Αρωω δε εβολ ἵνε Παυλορ θεν  
ορνιωτ ἵνεμυ ερρω ἕμορ ρε ἕπερερ  
ελι ἕπετρωορ νακ τευἕπαιμα ραρ  
τηρεν.

Αρβι δε ἵνοτωινι αρβορι εδορν  
ορορ εταρωωπι θεν ορθερτερ αρχιτω  
δαρτω ἕΠαυλορ νευ Σιλαρ.

Ορορ εταρνεορ εβολ περραρ νωορ  
ρε ναδισερ ορ πετσεμῖωα ἵτααιρ  
ρινα ἵτανορεμ.

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  
وَسِيْلًا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ  
وَالْمَسْجُونُونَ يَسْمَعُونَهُمَا.

فَحَدَثَ بَغْتَةً زَلْزَلَةٌ عَظِيمَةٌ حَتَّى  
تَرَعْرَعَتْ 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 وَسِيْلًا وَهُوَ مُرْتَعِدٌ.

ثُمَّ أَخْرَجَهُمَا وَقَالَ: «يَا سَيِّدَيَّ مَاذَا  
يَنْبَغِي أَنْ أَفْعَلَ لِكَيْ أُخْلَصَ؟»

Ἡθωοῦ Δε πεχωοῦ γε ναβϚ  
 ἔΠβοις Ἰησοῦς Πιχρίστος οἴοθ  
 ἐκένουεμ ἡθοκ νεμ πεκνι.

Οἴοθ αυραχι νεμαϚ ἠπιραχι ἡτε  
 Πβοις ἡθοϚ νεμ πεκνι τηρϚ.

Οἴοθ αϚόλοῦ ἡτοῦνοῦ ἔτεῦμαῦ  
 ἡτε πιεχωρϚ αϚχοκμοῦ ἐβολ ρεν  
 νιερβωτ οἴοθ σατοτϚ αϚβιωμϚ ἡθοϚ  
 νεμ ἡηέτενοῦϚ τηροῦ.

ἘταϚένοῦ Δε ἐδονῖν ἐπεκνι αϚρα  
 οῦτραπερα ρατοποῦ: οἴοθ ναϚθεεληλ  
 ἠμοϚ νεμ πεκνι τηρϚ ἔταϚναβϚ  
 ἐΦνοῦϚ.

*Πιραχι Δε ἡτε Πβοις ἐϚέλιαι οἴοθ  
 ἐϚέλιαι: ἐϚέλιαι οἴοθ ἐϚέταϚρο:  
 ρεν ἡάγια ἡεκκλήσια ἡτε ΦνοῦϚ:  
 ἠμην.*

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.*

فَقَالَا: «أَمَنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَتَخْلُصَ أَنْتَ وَأَهْلُ بَيْتِكَ».

وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ.

فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ وَغَسَلَهُمَا 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 Bashans 6 سنكسار اليوم السادس من شهر بشنس

1. The Martyrdom of St. Isaac of Tiphre (El-Defrawi)
2. The Martyrdom of Mother Dolagy and her Four Sons
3. The Martyrdom of Anba Babnuda (Paphnute) of El-Bandarah
4. The Departure of St. Macarius of Alexandria

1. استشهاد القديس إسحق الدفراوي
2. استشهاد الأم دولاجي وأولادها الأربعة
3. استشهاد الأنبا بنودة من البندارة
4. نياحة القديس مكاريوس الإسكندري

### 1. The Martyrdom of St. Isaac of Tiphre (El-Defrawi)

On this day, of the year 20 of the martyrs, 304 AD, St. Isaac El-Defrawi, was martyred. He was born in the city of Tiphre (Defra, Gharbia governorate). When he was twenty-five years old, the angel of The Lord appeared to him in a vision, while he was asleep in the field, and told him, “Peace unto you O Isaac, the pious

1. استشهاد القديس إسحق الدفراوي في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس إسحق الدفراوي. كان يعيش ببلدة دفرا (دفرا: إحدى قرى محافظة الغربية)، شاب يدعى إسحق، كان قد بلغ من العمر الخامسة

man of God, why are you asleep and the strive is going on.” Then, the angel showed him a crown, and his heart was inflamed with desire to receive the crown of martyrdom. In the next morning, he went to his parents to bid them farewell, to go to the city of Towa (a city in Menoufia governorate). They wept and forbade him from leaving. In the middle of the night, the house lighted up with a brilliant light, and then the angel of The Lord appeared and encouraged Isaac to go to fulfill the desire of his heart. Immediately, he left his hometown and went to Towa.

When he arrived, he professed his faith before the Governor, shouting and saying, “I believe in The Lord Christ.” The Governor placed him under guard until he had returned from the city of Nakyos (a city in Menoufia governorate).

It happened when St. Isaac was guarded by the soldier that a blind man asked him for a charity. The saint entreated God for his sake, and his eyes were opened. When the soldier saw that, he immediately believed. When the governor returned, the soldier confessed The Lord Christ before him. The Governor ordered to behead him, thus he received the crown of martyrdom.

The governor became angry at St. Isaac, and tormented him severely, then sent him to the governor of El-Bahnasa. He was bound on the boat, so he asked one of the sailors, who was blind in one eye, to bring him little of water. He gave him water to drink, however, the cup fell from him. A drop of the water fell on the sailor’s eye and the man received the sight in his blind eye immediately.

When the saint met the governor of El-Bahnasa, he tried to befriend him to persuade him to forsake his faith. However, the saint was steadfast in the faith, so the governor tortured him severely, but The Lord comforted and healed him. Arianus, the governor of Ansena was present, the governor of El-Bahnasa informed him about the account of St. Isaac El-Defrwaï. Arianus took the saint with him to Ansena, where he tormented him severely, and when he became weary of torturing him, he sent him to Towa, where he was beheaded, thus received the crown of martyrdom.

Some of the faithful took his body and carried it to his town Defra and buried him there. Later on, a church was built after his name, which was consecrated on the 6<sup>th</sup> of Tubah. After a while, his body was relocated to Sonbat.

والعشرين. وإذ كان نائماً في الحقل مع الحصادين، رأى ملاك الرب يقول له: "سلام لك يا إسحق، رجل الله التقى. لماذا أنت نائم والجهاد قائم؟" ثم أراه إكليلاً، فالتهب قلبه لنيل إكليل الشهادة. ولما لاح النهار ودع والديه لينطلق ناحية طوة (طوة: إحدى البلاد القديمة بمركز تلا، محافظة المنوفية. ويقال لها طوة القديمة تمييزاً لها عن طوة التي بمركز ببا محافظة بنى سويف وطوة التي بمحافظة المنيا)، فمنعاه من الخروج. وفي منتصف الليل، أضاء البيت كله بنور فائق، ثم ظهر الملاك وشجع إسحق لينطلق ويتم شوق قلبه. وفي الحال ترك بلدته وانطلق إلى طوة.

وتوجه إلى الوالي وصرخ قائلاً: "أنا مؤمن بالسيد المسيح". فوضعه تحت حراسة أحد جنوده حتى يعود من نقيوس (نقيوس: هي زاوية رزين محافظة المنوفية حالياً). وحدث وهو مع الجندي أن سأله رجل أعمى أن يعطيه صدقة، فصلى إلى الله من أجله فانفتحت عيناه، وللوقت آمن الجندي. وعند عودة الوالي، اعترف هذا الجندي بالإيمان، فأمر الوالي بقطع رأسه ونال إكليل الشهادة. وقد حنق الوالي على القديس إسحق وعذبه عذاباً أليماً، ثم أرسله إلى كلكيانوس والي البهنسا. وإذ كان بالسفينة مقيداً، طلب من أحد النوتية قليلاً من الماء. فأعطاه فشرب ثم سقط منه الكوب، وأثناء ذلك وقعت نقطة ماء على عين النوتي وكانت عمياء فانفتحت وأبصر بها مثل عينه الأخرى.

والتقى القديس بوالي البهنسا الذي بدأ يلاطفه ليستميله لترك إيمانه، فلم يفلح فعذبه، وكان الرب يشفيه. وتزامن ذلك مع وجود أريانوس والي أنصنا بالبهنسا. فأخبره كلكيانوس بأمر إسحق الدفراوي، فأخذه أريانوس معه إلى بلده وهناك عذبه. ولما ينس من تعذيبه، أرسله إلى طوة حيث قطعت رأسه ونال إكليل الشهادة.

وجاء بعض المؤمنين وحملوا جسده وأتوا به إلى بلده، ودفنوه بها، ثم بنوا كنيسة على اسمه تم تكريسها في 6 طوبة. وبعد فترة نقلوا جسده إلى سنباط. بركة صلواته فلتكن معنا. آمين.

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

## 2. The Martyrdom of Mother Dolagy and her Four Sons

On this day also, of the year 19 of the martyrs, 303 AD, mother Dolagy and her four sons; Soris, Horman, Abanoufa and Shentas, were martyred. When Arianus, the governor of Ansen, arrived to Esna, these four brothers met him, while they were guiding their animals carrying watermelons. One of the governor's soldiers asked them about their belief. They professed their faith in The Lord Christ, so they seized them.

When their mother knew, she went in haste to encourage and strengthen their faith. The governor ordered to also imprison her. During the night, the holy Virgin St. Mary appeared to her and told her that The Lord Christ had prepared for her and her sons the crowns.

The next morning, the governor summoned them and ordered them to raise incense before the idols; however, they refused and declared their Christianity. The governor ordered to slay them, so the mother came forward and offered them one after the other to be assured of their steadfastness in their faith. The governor, for his cruelty, ordered to slay them on her knees. Then they beheaded mother Dolagy after them, and they all received the crown of martyrdom.

The believers took their bodies and buried them in their house, which became later on a church after their names. A church after their names is presently located in the city of Esna.

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

## 3. The Martyrdom of Anba Babnuda (Paphnute) of El-Bandarrah

On this day also, of the year 20 of the martyrs, 304 AD, the holy father Anba Babnuda (Paphnute), who was from El-Bandarrah, was martyred. He was of a noble descent and lived a life of worship, godliness and fear of God. He worked in farming.

The angel of The Lord appeared to him and exhorted him to seek the crown of martyrdom. He rejoiced for the invocation and distributed all his money to the poor. He went to Alexandria and confessed before the governor his faith in The Lord Christ. The governor tormented him severely; however, the angel of The Lord healed him.

In prison, he healed the eyes of the son of the jailer

2. استشهد الأم دولاجي وأولادها الأربعة وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهدت الأم دولاجي وأولادها الأربعة، سورس وهрман وأبانوفا وشنتاس. وذلك أنه عندما وصل أريانوس والي أنصنا إلى إسنا، قابله هؤلاء الأشقاء الأربعة وكانوا يقودون دواباً تحمل بطيخاً. فسألهم أحد جند الوالي عن معتقدهم، فأعلنوا إيمانهم بالسيد المسيح، فقبضوا عليهم.

ولما علمت أمهم، أسرعت تشجعهم وتقوى إيمانهم، فأمر الوالي بوضعها في السجن. وفي تلك الليلة، ظهرت لها القديسة العذراء مريم تشجعها وتخبرها أن السيد المسيح أعد لها وأولادها الأكاليل. وفي الصباح استدعاهم الوالي وأمرهم بالتبشير للأوثان فرفضوا وأعلنوا مسيحياتهم. فأمر الوالي بقتلهم، فتقدمت الأم وقدمتهم واحداً فواحداً حتى تطمئن عليهم.

فأمر الوالي أن يذبحوهم على ركبتيها، إمعاناً في القسوة. ثم قطعوا رأس الأم دولاجي بعدهم، فنالوا جميعهم أكاليل الشهادة.

فأخذ المؤمنون أجسادهم ودفنوها بمنزلهم، الذي صار كنيسة على اسمهم. ويوجد حالياً كنيسة باسمهم في مدينة إسنا. بركة صلواتهم فلنكن معنا. آمين.

3. استشهد الأنبا بينودة من البندارة وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهد القديس الأنبا بينودة، وكان من بلدة البندارة. وهو من أصل كريم. وكان يحيا حياة العبادة والفضيلة ومخافة الله، ويعمل بالزراعة.

وحدث أن ظهر له ملاك الرب يدعوه لنيل إكليل الشهادة، ففرح بالدعوة ووزع أمواله على الفقراء ثم ذهب إلى الإسكندرية واعترف أمام واليها بالسيد المسيح. وقد عذبه الوالي كثيراً، وكان ملاك الرب يشفيه. وفي السجن شفي عيني ابن السجن. فأمن السجن بالسيد المسيح واعترف بإيمانه

who believed in The Lord Christ. He confessed his faith before the governor who ordered to behead him and his household, thus they received the crown of martyrdom..

When the governor took St. Babnuda to raise incense before the idols, the saint prayed to God and the devil inside the idol spoke, and immediately all the idols fell. When all those who were present saw that, they confessed The Lord Christ and were martyred, thus they received the crown of martyrdom. Then the governor ordered to imprison the saint without food or drink to die. Fifteen days later, they took him out of prison and brought him before the governor, and his face was shining. The governor tried to persuade him to change his resolve and to raise incense before the idols. When the saint refused, they hung him from his feet and tied a heavy stone to his neck. Archangel Michael came down and saved him.

Among the crowd was a woman carrying a child inflicted with smallpox and blindness. She took from the blood of the saint and anointed his eyes and body, and the child was immediately healed. She glorified God and believed in The Lord Christ. When the governor knew that, he ordered her beheaded along with her son, thus they received the crown of martyrdom.

When the governor saw the old age of the saint, he told him, "You are a wise old man and you can be an advisor for Emperor Diocletian," the saint replied, "I am a soldier of the true King Jesus Christ." The governor ordered to bind him and throw him to the lions, however, the lions kneeled before him. The governor thought that it was a work of sorcery, and told the saint, "O you crafty magician, you have led the people astray with your God Jesus Christ." The saint answered him saying, "You would be from now on mute until you confess The Lord Christ." When he could not speak, he pointed with his hand his confession, and immediately, his tongue was loosened. He stood and kissed the head of the saint and told him, "You are a godly, honorable man, now let us eat and drink so your soul would be refreshed that you may offer the incense before the gods." When the saint refused to go with him to his house, the governor ordered to strike his body with iron pins, and then throw him in prison. In prison, he met St. Thomas of Shandalat (a village in Gharbia governorate) and St. Shinosy of Balkeem (also a village in Gharbia governorate). In the next morning, they placed him in cauldron full of oil,

أمام الوالي الذي أمر بقطع رأسه هو وأهل بيته، فقالوا إكليل الشهادة.

وعندما أخذ الوالي القديس ببودة ليرفع البخور للصنم، صلى فتكلم الشيطان داخل الصنم، وفي الحال سقطت جميع الأصنام. ولما رأى الجمع ذلك، اعترفوا بالسيد المسيح. ثم أمر الوالي بسجن القديس بغير طعام ولا شراب حتى يموت. وبعد خمسة عشر يوماً أخرجوه من السجن وأوقفوه أمام الوالي، وكان وجهه مضيئاً. وحاول الوالي أن يثنيه عن عزمه لكي يبخر للصنم، وإذ لم يوافق، علقوه من رجليه وربطوا حجراً كبيراً في رقبته. فنزل رئيس الملائكة ميخائيل وخلصه.

وكان بين الجموع امرأة تحمل طفلاً مصاباً بالجذري وفاقد البصر، أخذت من دماء القديس ودهنت ابنها، فبريء في الحال، فمجدت الله وآمنت بالرب يسوع. ولما علم الوالي، أمر بقطع رأسها هي وولدها، فنالا إكليل الشهادة.

وإذ رأى الوالي شيخوخة القديس قال له: "إنك شيخ عاقل تصلح لتكون مشيراً للملك دقلديانوس"، فأجابته: "أنا جندي للملك الحقيقي يسوع المسيح". فأمر الوالي أن يقيدوه وي طرحوه للأسود، فسجدت له الأسود. فظن الوالي أن هذا من عمل السحر وقال له: "أيها الرجل الساحر الماكر، لقد ضللت الناس بإلهك يسوع المسيح". فأجابته القديس: "إنك من الآن تصير أخرس حتى تعترف بالرب يسوع". ولما لم يقدر على الكلام، أشار بيده دلالة على اعترافه، فأنحلت عقدة لسانه. وقام وقبل رأس القديس وقال له: "إنك رجل تقي وشيخ وقور، والآن قم نمضي لنأكل ونشرب، لكي تطيب نفسك كي ما ترفع البخور للآلهة". ولما لم يقبل أن يذهب معه إلى بيته، أمر أن يرشقوا جسده بالدبابيس الحديدية ويلقوه في السجن. وهناك التقى بالقديس توماس الذي من شندلات (شندلات: إحدى قرى مركز السنطة محافظة الغربية) والقديس شنوسي الذي من بلكيم (بلكيم: إحدى قرى مركز السنطة محافظة الغربية). وفي الغد وضعوه في إناء به زفت وكبريت وزيت

sulfur and pitch, and then poured vinegar and lime down his throat and nose; finally, they lit fire under him. The saint endured these tortures and the Archangel Michael came down and healed him.

Arianus, the governor of Ansena was present and marveled at what he saw. In the next day, Arianus ordered the saint to raise incense to the idols, but he refused and confessed The Lord Christ before him. Arianus was furious and ordered to hang him from a tree and to tie a heavy stone to his feet. The angel of The Lord appeared and saved him. Arianus was infuriated and threw him in prison. When he became weary of torturing him, he ordered him beheaded, thus he received the crown of martyrdom.

The believers took his body, shrouded it and sent it to his hometown. When he arrived, the people received him with great veneration, and placed the body in the church. Many signs and wonders were manifested from his body. Later on, the body was relocated to the city of El-Kersheyah, then to Sonbat.

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

#### 4. The Departure of St. Macarius of Alexandria

On this day also, of the year 109 of the martyrs, 393 AD, the blessed father St. Macarius of Alexandria, departed. He was one of the three saints called Abba Macarii. He was born in Alexandria in the year 296 AD, to a poor family. In the beginning, he worked as a baker making sweets and cakes, and sold them. He received the sacrament of the holy baptism when he was thirty-years old, and was filled with the grace of God. He heard the accounts of the ascetics and the monks, and therefore, went on visiting the monastery of St. Antonius, the father of all monks, in the year 335 AD. On his way back, he went to the wilderness of Nitria (now ruins in Bohaira governorate) and he was about 38 years old. This region was filled with monastic cells, which were established about the year 315 AD, by St. Amoun.

He became a disciple of St. Amoun for two years until his departure in the year 337 AD. Then St. Macarius went to St. Amoun's successor, St. Pamo, who presided over the monastery in the year 340 AD.

When the ascetic life of St. Macarius was well rooted and grew in his spiritual strive, he went to the Pachomian monastery at Tabennesi in disguise; as a layman servant. When the abbot of the monastery saw that he was an old man, he prevented him for his inability to endure the

وأوقدوا تحته النار، بعد أن وضعوا الخل والجير في أنفه وفمه. فتحمل القديس هذا العذاب. ثم نزل الملاك ميخائيل، وأقام القديس سليماً.

وكان أريانوس والي أنسنا حاضراً، فتعجب مما رأى. وفي الغد جلس أريانوس وأمر القديس أن يبخر للآلهة، فأبى، واعترف أمامه بالسيد المسيح. فغضب أريانوس وأمر أن يعلقوه على شجرة، وأن يوضع حجر كبير في رجليه حتى تنفصل رقبته. فظهر له ملاك الرب وخلصه. فاغتاظ أريانوس ثم ألقاه في السجن. ولما أعيته الحيل، أمر بقطع رأسه. فنال إكليل الشهادة. فأخذ المؤمنون جسده وكفنوه وأرسلوه إلى بلده، فلما وصل استقبله الشعب ووضعوه في الكنيسة، وظهرت منه آيات وعجائب كثيرة. وقد نُقل جسده إلى بلدة القرشية ومنها إلى سنباط. بركة صلواته فلتكن معنا. آمين.

4. نياحة القديس مكاريوس الإسكندري وفيه أيضاً من سنة 109 للشهداء، سنة 393 ميلادية، تنيح القديس مكاريوس الإسكندري، أحد الثلاثة مقارات. وُلِدَ بالإسكندرية سنة 296 ميلادية، من أسرة فقيرة. وكان يعمل أولاً خبازاً، يصنع الفطائر والحلوى ويبيعها. نال سر المعمودية المقدسة في الثلاثين من عمره، فتقوى بالنعمة. وكان يسمع عن أخبار النساك والرهبان، فقام بزيارة القديس أنطونيوس أب الرهبان سنة 335 ميلادية. وعند عودته قصد برية نتريا (برية نتريا: تبعد 65 كيلومتراً جنوب غرب الإسكندرية، 15 كيلومتراً عن دمنهور، وهي حالياً أطلال بمركز حوش عيسى، محافظة البحيرة) وكان عمره وقتئذ حوالي 38 سنة. كانت المنطقة عامرة بالقلالي الرهبانية التي أسسها القديس أمون، حوالي سنة 315 ميلادية. تتلمذ على يد القديس أمون لمدة عامين حتى تنيح سنة 337 ميلادية، ثم على يد القديس بامو الذي استلم رئاسة الدير سنة 340 ميلادية. ولما ظهرت حياة مكاريوس النسكية، ونما في جهاده، مضى

harsh life. After much insistence, the abbot accepted him, and that was during the forty days of Lent. He fasted during the week and ate a few cabbage leaves on Sunday, beside his vigils and working with his hands. All that led to severe weakness, and his body became severely emaciated. The monks complained to St. Pachomius, the father of the Koinonia, saying, "Cast out this man from here, for he is not human." However, St. Pachomius recognized him by divine guidance.

When his secret was revealed, he went and lived in seclusion in the region of the cells (Cellia), which is about twenty kilometers from Nitria. St. Isidore was the priest of Cellia; however, he went to Shiheet to assist St. Macarius the great (the Egyptian). In the year 355 AD, St. Macarius of Alexandria, was ordained a priest and became the abbot of Cellia, instead of St. Isidore. After the departure of St. Pamo in the year 373 AD, St. Macarius of Alexandria, also presided over the area of Nitria. The two areas, Nitria and Cellia, became close to each others, because the number of monks dwelt in them had increased. He remained as such until his departure in the year 393 AD.

He was also exiled with St. Macarius the great to the island of Philae. The Arian emperor Valens had exiled them to this island.

God had granted this saint the gift of performing miracles. He was a gentle and simple joyful man. When he completed his good endeavor and well fought spiritual strife, he departed in peace.

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

إلى دير طبانسين، حيث تنكر في زي خادم. فلما رآه رئيس الدير أنه شيخ، منعه لعدم مقدرته على الحياة الشاقة. وبعد إلحاح قبله. وكان ذلك في الصوم الأربعيني، فكان يصوم أسبوعاً أسبوعاً ويفطر على ورق الكرنب كل يوم أحد، علاوة على سهره وشغل اليد. وقد أدى ذلك إلى إصابته بضعف شديد، إضافة إلى أنه أصبح نحيف الجسم للغاية. فتذمر الرهبان وقالوا للقديس باخوميوس أب الشركة: "أخرج هذا الرجل من هنا، لأن ليس له جسداً". أما القديس باخوميوس فعرفه بإرشاد إلهي. ولما أكتشف أمره، ذهب وتوحد بمنطقة القلالي (سيليا) والتي تبعد عن نتريا بنحو عشرين كيلومتراً، وكان القديس إيسودوروس قساً للقلالي. وفي سنة 355 ميلادية، رسموا القديس مكاريوس قساً وسلموه رئاسة القلالي بدلاً من القديس إيسودوروس، الذي ذهب إلى شيهيت لمساعدة القديس مكاريوس المصري (الكبير)، كما أنه بعد نياحة القديس بامو سنة 373م، استلم مكاريوس الإسكندري رئاسة منطقة نتريا، وذلك لأن القلالي ونتريا كانتا قد أصبحتا متلاصقتين بعد أن زاد عدد الرهبان فيهما. واستمر هكذا حتى نياحته سنة 393 ميلادية. كما أن هذا القديس نفي مع القديس مكاريوس المصري إلى جزيرة فيلة على يد فالنس الإمبراطور الأريوسي. وقد وهب الله لهذا القديس نعمة عمل المعجزات، وكان ذا طابع مرح ممزوجاً بالبساطة واللطف. ولما أكمل سعيه الصالح وجهاده الحسن، تنيح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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



Ψαλμος τω Δαβιδ ρ̄: ιᾱ

Psalm 97: 11, 12

مزمو ر 96 : 11

Οτορωινη αϥψαι ἠνιῶμηι: νευ  
οτορνοϥ ἠνηετσοϣτων θεν ποϣηητ:  
ορνοϥ ηῶμηι θεν Πβοιϥ: οτοϩ οϣωνϩ  
εβολ ἠφμεϣι ἠτε τεϣμετᾱςιοϥ.  
Αλληλοιᾱ.

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

نور أشرق للصدّيقين وفرح للمستقيمي القلوب. افرحوا أيها الصديقون بالرب. واعترفوا لذكر قدسه. هليلويا.

**The Liturgy Gospel**  
إنجيل القداس

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

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

Οτᾱναςνωϥιϥ εβολ θεν  
πιεϣασϣελιοη εθοϣαβ κατα Λοϣκαν  
αϣιοϣ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.

Λοϣκαν κα: ιβ̄ - ιϩ̄

Luke 21: 12 - 19

لوقا 21 : 12 - 19

Ἡαϣεν ναι δε τηροϣ εϣεεν νοϣϣιϥ  
εϣρηι εϣεν θηνοϣ οτοϩ ϣεναδοϣι ἠϣα  
θηνοϣ εϣϣ ἠμωτεη εβανϣτηναϣωϣη  
νευ θανϣτεκωοϣ εϣηηι ἠμωτεη  
ἠηηιοϣρωοϣ νευ ηηηϣεμωη εθε  
Παραη.

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.

وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلُمُونَكُمْ إِلَى مَجَامِعَ وَسُجُونٍ وَتَسَاقُونَ أَمَامَ مُلُوكٍ وَوَلَاةٍ لِأَجْلِ اسْمِي.

Εϣεϣωπι νωτεη εϣμετεϣερε.

But it will turn out for you as an occasion for testimony.

فَيُؤَوَّلُ ذَلِكَ لَكُمْ شَهَادَةً.

Χαϥ ηη θεν νετεηηηη  
εϣτεμεϣωορπ ἠεϣμελεταν ϣε οϣ πε  
ετετεηηηαερᾱπολοϣιϥθε ἠμοϣ.

Therefore, settle it in your hearts not to meditate beforehand on what you will answer;

فَصَعُّوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.

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  
ΨΩΜΩΤΕΝ ΝΣΕ ΟΥΤΟΝ ΝΙΒΕΝ ΕΘΒΕ ΠΑΡΑΝ.

ΟΥΟΖ ΟΥΨΩΙ ΝΤΕΤΕΝΑΦΕ ΝΝΕΨΤΑΚΟ.

ΠΕΡΗ ΔΕ ΖΕΝ ΤΕΤΕΝΕΨΠΟΜΟΝΗ  
ΕΡΕΤΕΝΣΨΟ ΝΝΕΤΕΝΨΥΧΗ.

*Πίωορ φα Πεννορτ πε ψα ένεε  
ήτε νι ένεε: άμην.*

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 7<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم السابع من شهر بشنس المبارك

Κορυθαυφ η̅ε̅ροοτ̅ ὑ̅Πια̅βοτ̅ Παωωονς

## Ροτ̅ε̅

### 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 ρ̅θ̅: ε̅, ε̅, η̅	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Δεωρκ η̅χε Πβοις οτοε              η̅νεεροτωμ η̅ε̅θηϑ̅: ϑε η̅θοκ πε φοτηβ              ωα̅ ε̅νεε̅ κατ̅α̅ τ̅τα̅ζις̅ ὑ̅Με̅λ̅χι̅σε̅δε̅κ̅:              Πβοις̅ ϑαο̅τι̅ναμ̅ ὑ̅μοκ̅: ε̅θε̅ φα̅ι              ε̅φ̅ε̅β̅ι̅σι̅ η̅νο̅α̅φε̅. <b>ΑΛΛΗΛΟΥΙΑ̅.</b></p>	<p>The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. <b>Alleluia.</b></p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Ο̅τα̅να̅σ̅η̅ω̅σι̅ς̅ ε̅β̅ο̅λ̅ θ̅εν̅              πιε̅α̅σ̅σε̅λι̅ον̅ ε̅θο̅τα̅β̅ κατ̅α̅ Ὑ̅α̅τ̅θ̅ε̅ον̅              α̅σι̅ο̅υ̅.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ὑ̅α̅τ̅θ̅ε̅ον̅ ἰ̅ε̅: ἰ̅ε̅ - ἰ̅θ̅</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>Ε̅τα̅ϑ̅ι̅ Δε̅ η̅χε̅ Ι̅η̅σο̅υ̅ς̅ ε̅ν̅ι̅κα̅ η̅τε̅              τ̅Κε̅σα̅ρι̅α̅ η̅τε̅ Φ̅ι̅λι̅π̅πο̅ς̅ να̅φ̅ω̅νι̅</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 ἄρε νηρωι ζω ἕμοο  
γε νηυ πε Πωηρι ἕΦρωι.

Πῶοτ Δε πεχωοτ γε βανοτον  
μεν γε Ιωαννης πιρεφτωο: γε  
βανκεχωοτη Δε γε Ηλιαο: γε  
βανκεχωοτη Δε γε Ιερεμιαο ιε οτα  
εβολ βεν νηπροφητης.

Πεχαρ νωοτ γε ἠῶτεν Δε  
ἀρετεν ζω ἕμοο γε ἄνοκ νηυ.

Δαεροτὼ Δε ἠξε Σιωων Πετροο  
πεχαρ γε ἠθοο πε Πιχριστοο Πωηρι  
ἕΦνοτ ετονη.

Δαεροτὼ Δε ἠξε Ιηοοτ πεχαρ  
ναρ γε ῶοτηατκ Σιωων Βαρ Ιωνα γε  
σαρτ νευ ἄνοο αν αφωρη ἕφαι νακ  
εβολ αλλα Παιωτ ετβεν νηφνοτ.

Δνοο Δε τ ζω ἕμοο νακ γε ἠθοο  
πε Πετροο ειεκωτ ἠταεκκληοια βιξεν  
ταπετρα οτοο νηπυλη ἠτε ἄμεντ  
ἠνοτ γευεομο εροο.

Ειετ Δε νακ ἠνηωωτ ἠτε  
ἠμετοτρο ἠτε νηφνοτ οτοο  
φηετεκναοονοτ βιξεν πικαβι εφεωωπι  
εφονο βεν νηφνοτ οτοο  
φηετεκναβολτ εβολ βιξεν πικαβι  
εφεωωπι εφβηλ βεν νηφνοτ.

*Πῶοτ φα Πεννοτ πε ωα ενεο*

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

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

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

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

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

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

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

*Glory be to God forever.*

فَقَالُوا: قَوْمٌ يُوحِنَا الْمَعْمَدَانُ  
وَآخَرُونَ إِبِلِيَا وَآخَرُونَ إِرْمِيَا أَوْ  
وَاحِدٌ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سِمَعَانُ بِطَرَسُ: 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 بَطَرَسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيستِي  
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطِيكَ 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 ὁβ: ιζ, ιη, κα

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

المزمور 72: 17، 18، 21

Δκὰμοσι Ἰτασιζ Ἰοῖναμ: ογοζ  
Ἰῆρη ζεν πεκοβνι ακβιμοιτ νηι:  
ογοζ ακωοπτ ἔροκ νεμ οῦωοτ: ἄνοκ  
Δε οἰαζαθον νηι πε ἔτομτ ἔφνοτ†  
ἔχω Ἰταζελιπ ζεν Πβοις: εοριφιρι  
ἔνεκμοτ θροτ ζεν νηπῆλη Ἰτε  
Ἰπερι Ἰσιων. Ἀλληλοια.

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

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.

Οἰαζαζνωσις ἔβολ ζεν  
πειταζελιον εοθαβ κατὰ Ἰωαννην  
ασιον.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ἰωαννην ιε: ιζ - κε

John 15: 17 - 25

يوحنا 15: 17 - 25

Ἡαι Δε †ζονζεν ἰμωτεν ἔρωοτ  
ζινα Ἰτετεμμενρε νετενἔρηοτ.

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: ἀλλα ἀνοκ αισετιπ  
θνηοτ ἐβολ ζεν πικοςμος εθε 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  
εθε Παραν: χε σεωοτν αν  
ὑφἠεταρταοι.

Ενε ὑπι πε οτοζ ἠτακασι νεωωοτ  
νε ὑμοοντοτ νοβι ὑματ πε: †νοτ δε  
ὑμοοντοτ λωιζι ὑματ εθε ποτνοβι.

Φθεομος† ὑμοι ὑμοσ†  
ὑπακειωτ.

Ενε ὑπιρι ἠνιῆβηοτι ἠῆρη ἠῆτοτ  
ἠῆτε 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 لَسْتُمْ  
مِنَ الْعَالَمِ بَلْ أَنَا اخْتَرْتُكُمْ مِنَ  
الْعَالَمِ لِذَلِكَ يُبْغِضُكُمُ الْعَالَمُ.

أَذْكُرُوا 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 القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβοκ ἠπενβοισ Ἰησοῦσ  
 Πιχρίστοσ: πιὰποστολοσ ἐθαεω:  
 φῆεταῦθαωϋ ἐπιζηεννοῦφι 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 ἠμμοῦν ἀν ἀλλὰ  
 ἠΠιχρίστοσ Ἰησοῦσ Πενβοισ: ἀνοῦν Δε  
 ζων τENOI ἠβωκ ἠωτεν ἐβὼλ θιτεν  
 Ἰησοῦσ.

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

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

Χε Φνοῦτ ἀγχοσ χε οῦοῦωινι  
 εφεερωῦωινι ἐβὼλ θεν πχακι: ἐτε φαι  
 πε ἐταφερωῦωινι θεν νενζητ εῦοῦωινι  
 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  
θανκενος ὑβελχ: θινα τμετνωτ  
ἵτε τχομ ἵτεσψωπι ἕθα φνοτ τε  
ογοθ οτ ἕβολ ὡμον αν τε.

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

Εγβοχι ἵνων αλλα ἵρχω ὡμον  
ἵνωϗ αν: ενρωδτ ὡμον ἕθρη αλλα  
τεντακνοτ αν.

Ншоу нивен енаи ѓа фмоу  
ἵηχοуθс θεν ненсωμα: θινα πικωνθ  
он ἵτε ηχοуθс ἵτεροуωηε ἕβολ θεν  
ненсωма.

Ншоу τар нивен ἄνον ѓа  
ннетωνѓ сеτ ὡμον ἕθρη ἕфмоу εθε  
ηχοуθс: θινα πικωνѓ он ἵτε ηχοуθс  
ἵτεροуωηε ἕβολ θен тенсарз  
εθнамоу.

Сωστε φμοу аϗερρωβ ἵθнтен:  
πiωηѓ δε θен θηноу.

Εϗενθнтен δε ἵνε παιπνευμα  
ἵτε φнаετ κατa φρητ εтсѓноуτ: ϗε  
αιναετ εθε φαι αιсаχι: ἄνον ρων  
теннаετ εθε φαι тенсаχι.

Ενεμ ϗε φηεταϗτοунос Пбоис  
ηχοуθс еϗετοуностен 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.



ουος ἑναταρον ἐρατεν νεμωτεν.

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

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

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

Ἦτενωῶτ ἀν ἑνηἑτενναῦ  
ἑρωοῦ ἀλλὰ νηἑτενναῦ ἑρωοῦ ἀν:  
νηἑτοῦναῦ τὰρ ἑρωοῦ εἰαπῆροσ  
οἰχοῦ νε: νη δε ἑτε ἵεεναῦ ἑρωοῦ  
ἀν εἰαν ῥα ἑνεε νε.

Ἦτενωῶν τὰρ χε ἑῶωπ  
ἀρῥανβωλ ἔβολ ἵχε πενη ἵτε  
πεμᾶἵωωπι ετρεζεν ἵκαεἰ οῦονταν  
ἵνοῦκωτ ἔβολ εἰτεν φνοῦτ οῦνι  
ἵαθμονκ ἵεζεχ ἵενεε εἰεν νιφνοῦτ.

Ἦεν φαι τὰρ τεπῆαρομ  
εἰνῆῶωωωοῦ ἑτῆῶωωωωω ἕπενωωωπ  
ἔβολ εἰεν τῆε.

Ἰε ἑῶωπ ἀνωᾶνθηῶ εἰῶωωω

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،  
لَكَيْ تَكُونَ التَّعْمَةُ وَهِيَ قَدْ كَثُرَتْ  
بِالْأَكْثَرِينَ، تَزِيدُ الشُّكْرَ لِمَجْدِ اللَّهِ.

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

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

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

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

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

وإنَّ كُنَّا لِأَبْسِينِ لَا نُوجَدُ عُرَاةً.

κεναζομεν αν ενβηω.

Κε γαρ ανον θα νητωοπ θεν  
παιμανωπι τενγιαρομ ενρορω εχεν  
φηετε ντενωτω αν εβαωτεν μμοϋ  
αλλα εογαθευτηϋ ζωτεν θινα  
νσεωμκ υπετε ψαϋμοϋ εβολ ζωτεν  
πωνθ.

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

ενταχροϋτ νηητ νχοϋτ νιβεν  
οροϋ ενεμι γε ενωοπ ται θεν πιωμα  
τενχι πωεμο ραβολ υπβοιϋ.

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

Ερε πενηητ δε ταχροϋτ οροϋ  
τεντματ μαλλον ει εβολ θεν  
πιωμα οροϋ εϋε θα βοιϋ.

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

Θωτ γαρ ερον τηρεν  
ντενωονθεν εβολ ναθρεν πιβημα  
ντε Πιχριστοϋ θινα ντε ποϋται ποϋται  
βι κατα νιεβηοϋ εταϋταιοϋ εβολ  
ζωτεν πιωμα ιτε οϋπεθνανεϋ ιτε  
οϋπετρωοϋ.

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

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

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

For we walk by faith,  
not by sight.

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

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

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

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

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

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

لَاَنَّنَا بِالْاِيْمَانِ نَسْتَلِكُ لَا بِالْعِيَانِ.

فَتَتَّقْ وَنَسِرْ بِالْاَوْلَى اَنْ تَتَّعَرَّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنُ عِنْدَ الرَّبِّ.

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

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

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

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

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

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

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

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

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

**1 Πέτρος Β: ιη - ς: ζ**

ΠΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΝΧΩΤΕΝ  
 ΝΝΕΤΕΝΒΙΣΕΥ ΔΕΝ ΧΟΥ ΝΙΒΕΝ ΝΝΙΑΣΑΘΟΣ  
 ΜΜΑΝΑΤΟΥ ΔΝ ΝΕΠΙΚΗΣ ΑΛΛΑ ΝΕΜ  
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι τὰς οὐμῶς πε ἰσχε εἶθε  
 οὐσὴνῆδεσις ἵτε ΦΝΟΥΤ ΟΥΟΝ ΟΥΑΙ  
 ΝΑΨΩΠ ΕΡΟΥ ΝΔΡΗΙ ΔΕΝ ΘΑΝΕΜΚΑΥΘ  
 ΝΟΥΤ ΕΥΒΗΟΥ ΝΧΟΝΣ.

Δψ τὰς πε πῶσῶσῶσ ἰσχε  
 ἐρετενερνοβι οὐοσ εἰεἴκεσ νωτεν  
 τετενωσ νουτ ἀλλὰ ἐρετενῆρι  
 μπιπεθνανευ οὐοσ ἐρετενδῆεκαθ  
 τετενὰμονι ἵτεν ἠνον: 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  
 الْمُتَرَفِّقِينَ 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  
Πιχρίστοσ ζωϋ αϋβιεμακασ ἐῆρηι  
ἐξων: εϋϋωσπ ναν ἵνοῦεῖποστραμων  
ζινα ἵτενμωϋ ἵνα νεϋϋεντατσι.

Φηῆτε ἡπεϋερνοβι οῦδε ἡποῦξεμ  
ἕροϋ χη ῥεν ρωϋ.

Εῦζωοῦϋ ἐροϋ ναϋ ζωοῦϋ αν πε:  
εϋβιεμακασ ναϋ ζωοντ αν πε: ναϋτ δε  
ἡπιθαπ ἡπιρεϋτθαπ ἡμυι πε.

Φηῆταϋεν νεηνοβι ἐϋϋωϋ ζιζεν  
πιϋε ἐβολ ζιτεν πεϋϋωμα ζινα  
ἐδνμοῦ ἐβολ θα νινοβι ἵτενονθ δε  
ἵτμεῦμυι: φηεταρετενταλθο ἐβολ  
ζιτεν πεϋερθοτ.

Παρετενοι ταρ πε ἡφρητ  
ἵθαδῆσωοῦ εῦζωρεμ: αλλα ἄρετεν  
τασθο τῆνοῦ θα πετενμαἵῆσωοῦ οῦοε  
ἵεπισκοποσ ἵτε νετενψῆτχη.

Παιρητ οη πε νικεζιομυ εῦθνο  
ἵξωοῦ ἵνοῦθαδ ισχε οῦον θανοῦον  
ἵσετματ αν νεμ πισχι ἐβολ ζιτοτϋ  
ἡπιζιμωϋ ἵτε νιζιομυ ἵτοῦξεμθμοῦ  
ἡμωοῦ ατῆνε σασι.

Εῦναῦ ἐπετενζιμωϋ εῦτοῦβηοῦτ  
ῥεν οῦεοτ.

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

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

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

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

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

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

when they observe your chaste conduct accompanied by fear.

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

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي  
فَمِهِ مَكْرٌ.

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

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

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

كَذَلِكَ 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  
 ἵπεμοθο ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιουμι  
 εθοταβ ἵνατερελπις εφνωτ πε  
 νατσολελ ἵμωωτ ετβνον ἵζωωτ  
 ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
 Ἀβρααμ εμωτ ερωτ γε παβοις  
 οηεταρετενερωρι νας ερετενιρι  
 ἵπιπεοθανεφ οτοζ ἵτετενερωτ αν  
 ἵατρη ἵελι ἵρωτ.

Παιρητ οη νικερωμι ερετενωπι  
 νεμωωτ ερετενεμι γε οτκετος  
 ἵασθενη σ πε νιζιουμι ερετεντταιο  
 νωωτ ζωσ ετοι ἵψφρη ἵκληρονομος  
 νεμωωτεν ἵτε πιζωμοτ ἵτε πωνδ ἵεν  
 οτθο ἵρητ εινα γε ἵνετεταρνο ἵεν  
 νετενπροσετχη.

*Ἦασνηοτ ἵπερμενερε πικοσμοσ  
 οτδε νηετωπι ἵεν πικοσμοσ: πικοσμοσ  
 νασιμι νεμ τερεπρωμα: φη δε ετρη*

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

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

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

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

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

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

وَلَا تَكُنْ زِينَتَكَ الزَّيْنَةَ الْخَارِجِيَّةَ  
 مِنْ صَفْرِ الشَّعْرِ وَالتَّحْلِي بِالذَّهَبِ  
 وَلبِس 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.*

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

**The Acts**  
الإبركسيس

Πραξις ἴτε νενοιότ ἡ ἀποστολός:  
ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν.  
ἀμήν.

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

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

Πραξις κ: ἰζ - ἀη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δην Μιλητος αφοῦωρι  
ἐεφερος αφοῦωτ ἐνίπρεσβυτερος ἴτε  
ἡ ἐκκλήσιᾶ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةِ.

Εταῖ δε ὡαροϋ πεχαϋ νωοῦ γε  
ἡ ὥωτεν τετενσωοῖν γε ἰσζεν πιέροοῦ  
ἡ ἡροῖτ ἐταῖ ἐτᾶσιᾶ γε αἰῶπι  
νεμωτεν ἡ αῶ ἡρητ ἡ παῖχοῦ τηρεϋ.

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

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

Εἰοι ἡ βωκ ἡ πῶοις δην θεβιὸ ἡ ἡητ  
ἡ βεν νεμ ἡ ἀνερωοῖ νεμ  
ἡ πῖραμοῦ ἐταῖ ἐῖρηι ἐζωι δην  
ἡ σοδῆι ἐτρωοῦ ἡ τε ἡ ἡοῦδαῖ.

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْنِي بِمَكَايِدِ  
الْيَهُودِ.

ἡ ἡρητ ἐτε ἡ πῖρηπ ἐλι δην  
ἡ ἡετερνοϋρι ἡ ὡεῦενταμωτεν ἐρωοῦ  
νεμ ἐτῶβω ὡωτεν.

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

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

Εἰεμεερε ἡ δῆμοσιᾶ νεμ κατὰ ἡ  
ἡ ἡοῦδαῖ νεμ ἡ ἡοῖνῖν ἡ ἡετᾶνοῖᾶ  
ἡ τε φῶνοῦτ νεμ πῖναρτ ἐπενδοῖς  
ἡ ἡοῦς Πῖχριστοῦ.

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

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

Οτοϑ ϑηππε ἀνοκ ειϑωνϑ  
δεν πιπνευμα ϑηαυεννη ἐϑρηι  
ἐλερονϑαλημ ἡϑωων αν ἡνηθεναι  
ἐδον ηῖραι ἡδητϑ.

Πλην ϑε Πιπνευμα εϑοταβ  
ῥερμεϑρε νηι κατα πολιϑ εϑω μμοϑ  
ϑε ϑεοϑι ηακ ἡϑε δανϑναϑη νεμ  
δανῶλϑψιϑ.

Αλλα ταψϑχη ϑω μμοϑ αν ϑε  
ῑταιηοϑτ ἡτοτ δεν ἑλι ἡϑαϑι ωα  
ϑωκ ἡπαδϑρομοϑ ἐβολ νεμ  
ϑδιακονια ῑηῑταιβιτϑ ἡτεν Πβοιϑ  
ἡνοϑϑ εῖερμεϑρε ἡπειραϑϑελιον ἡτε  
πιῑμοτ ἡτε Φνοϑϑ.

Οτοϑ ϑηππε ἀνοκ ϑῑμ ϑε  
τετενναϑ ἐπαϑο αν ϑε ἡῑωτεν τηροϑ  
νηῑταιϑινη ἡδητοϑ ειβιωω ἡϑμετοϑρο  
ἡτε Φνοϑϑ.

Εϑβε φαι ϑερμεϑρε νωτεν δεν  
παιῑροϑ ἡτε φοοϑ ϑε ϑοταβ ἀνοκ  
ἐβοληα πετενϑνοϑ τηροϑ.

Οϑ ϑαρ ἡπιϑοπτ ἐϑτεμταμωτεν  
ἐφοϑωω τηϑ ἡΦνοϑϑ.

Μαῑητηεν ἐρωτεν νεμ πιῑβι τηϑϑ  
ετα Πιπνευμα εϑοταβ ϑα ῑηνοϑ  
ἡῑεπιϑκοποϑ ἡδητηϑ ἐλμονη  
ἡϑεκκληϑια ἡτε Πβοιϑ ῑηῑταϑϑϑφοϑ

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

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

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

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

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

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

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

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

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

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

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

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

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

ἐβολ ἔπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἄνοκ δε τῆμι χε μενεσα  
ἐριψενηι σεναλὶ ἐδοῦν ἐρωτεν ἵνε  
εἰσπορῶν εἰσπορῶν ἵνενα τὰσο ἀν  
ἐπιόρι.

Ὅτος σενατωοῦν ἵνε εἰσπορῶν  
ἐβολ ἔπτεν ἑαυτοῦ εἰσπορῶν  
εἰσπορῶν εἰσπορῶν ἵνενα τὰσο ἀν  
ἐπιόρι.

Εἴθε φαι οἶν 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

Ὅτος τῆν τῆν ἵνε ἵνε ἵνε  
Πβοις νεμ πιεσα ἵνε περὶ ἑαυτοῦ  
οἶν ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ὅτος ἵνε ἵνε ἵνε ἵνε ἵνε  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ἡῶτεν τετενεωοῦν χε νασιχ  
ἵνε ἵνε ἵνε ἵνε ἵνε ἵνε

Ἄπτεν 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 مَلْتَوِيَّةٍ لِيَجْتَذِبُوا 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 مِيرَاثاً مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.

فَضَّةً أَوْ ذَهَباً أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

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



ἵτε Πβοικ Ιησοϋς γε ἵθοοϋ αϋϋοϋ γε  
οϋμετμακαριος τε μαλλον ἐϋ ἐβοτε  
ἐβι.

Οτοϋ ναι ἐταϋχοτοϋ αϋϋιτϋ ἐξεν  
νεϋκελι νεμωοϋ τηροϋ  
αϋεϋπροσεϋχεθε.

Οτοϋ αϋϋωπι δε ἵνε οϋνηϋϋ  
ἵριμι ἵτωοϋ τηροϋ οτοϋ αϋϋιτοϋ  
ἐδϋρη ἐξεν ἵναϋβι ἵΠαϋλοϋ οτοϋ  
αϋϋϋφι ἐροϋ.

Ετοι ἵυκαϋ ἵνητ μαλιϋτα εϋβε  
πιϋαϋι ἐταϋχοϋ γε ϋεναναϋ ἐπεϋϋο  
αν γε ναϋϋφο δε ἵμοϋ ἐξεν πιϋοι.

*Πιϋαϋι δε ἵτε Πβοικ εϋεἱμαι οτοϋ  
εϋεἱϋαϋ: εϋεἱμαϋι οτοϋ εϋεἱταϋρο:  
δεν ϋἱϋια ἵεϋκἱληϋια ἵτε ϋνοϋϋ:  
ἵμην.*

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

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

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

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

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

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ  
جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ  
وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

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

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

## Synaxarium of Bashans 7

سنكسار اليوم السابع من شهر بشنس

1. The Departure of St. Athanasius the Apostolic, the 20<sup>th</sup> Patriarch of Alexandria

**1. The Departure of St. Athanasius the Apostolic, the 20<sup>th</sup> Patriarch of Alexandria**

On this day, of the year 89 of the martyrs, 373 AD, the great saint Pope Athanasius the apostolic, the 20<sup>th</sup> Patriarch of Alexandria, departed. He was born in Alexandria about the year 297 AD. He longed to be Christian, after he had been touched by the morality of the Christians.

1. نياحة القديس العظيم البابا أثناسيوس الرسولي، البطريك العشرين من بطاركة الكرازة المرقسية

1. نياحة القديس العظيم البابا أثناسيوس الرسولي، البطريك العشرين من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 89 للشهداء، سنة 373 ميلادية، تنيح القديس العظيم البابا أثناسيوس الرسولي، البطريك العشرون من بطاركة الكرازة المرقسية. وُلِدَ بالإسكندرية نحو سنة 297 ميلادية، ومال إلى المسيحية

Pope Alexandros baptized him, and shortly after, he ordained him deacon and took him as his disciple. He was also disciple as a monk by St. Antonius, the father of all monks. He manifested his early distinction in his two books; "Against the Heathens" (Contra Gentes) and "The Incarnation of the Word God."

Deacon Athanasius attended the Council of Nicea along with Pope Alexandros in the year 325 AD, where he vanquished Arius the heretic.

On the 8<sup>th</sup> day of Bashans, year 44 of the martyrs, 328 AD, he was consecrated patriarch after the departure of his teacher, Pope Alexanderos, which he commanded before his departure. Athanasius was a thirty years old young man. He guided the church for seven years in a tranquil atmosphere. During this time, he ordained for Ethiopia its first Metropolitan, whose name was Frumentius "Anba Salama", bishop for Aksum (Axum) in Ethiopia, about the year 330 AD. Pope Athanasius also went on pastoral visit to Upper Egypt, during which he met St. Pachomius, father of the Koinoina, who ran away until he was assured that he would not be ordained a priest.

Pope Athanasius was exiled from his See for five times:

First: The hardships started to pursue Pope Athanasius after Emperor Constantine issued his orders to accept Arius in the fellowship of the church. Arius had pretended that he had repented and wrote the creed of his faith in a devious way. Nevertheless, Pope Athanasius refused to accept him, so the Emperor exiled him.

It is worthy to note that Eusabius of Nicomedia, An Arian bishop, had exerted great efforts to force the return of Arius to the fellowship of the church. That disturbed St. Alexanderos, patriarch of Constantinople, for they forced him to accept Arius. Arius died on his way to the church in a public bathroom, where his bowels poured out of his body.

Nearly a year later, Constantine commended, while he was on his deathbed, the return of Athanasius to Alexandria. The Pope returned to his flock with great veneration.

Second: The attacks of the enemies of Athanasius did not quite down, which necessitated St. Antonius to go down to Alexandria to support his disciple, the suffering Pope.

بعد أن تأثر بأخلاق المسيحيين.  
عده البابا الكسندروس وبعد قليل رسمه  
شماساً واتخذ تلميذاً له. وتعلم أيضاً رهبانياً  
على القديس أنطونيوس أبي الرهبان. أظهر  
نبوغه المبكر في كتابه "ضد الوثنيين"  
و"تجسد الكلمة".

حضر الشماس أناسيوس مع البابا  
الكسندروس المجمع النيقاوي سنة 325  
ميلادية، وتغلب فعلاً على أريوس الهرطوقي.  
وفي الثامن من شهر بيشنس، سنة 44  
للسهداء، سنة 328 ميلادية، رُسم بطريكاً  
بعد نياحة معلمه البابا الكسندروس والذي  
أوصى بذلك قبل نياحته. وكان أناسيوس  
شاباً في الثلاثين من عمره.

في بداية خدمته، عاشت الكنيسة سبع سنوات  
في جو من الهدوء. رسم أثناءها فرومنتيوس  
أسقفاً على أكسوم باثيوبيا نحو سنة 330  
ميلادية، كأول أسقف لها. وقد قام البابا  
أناسيوس بزيارة رعوية للصعيد التقى فيها  
بالقديس باخوميوس أب الشركة، الذي هرب  
حتى اطمأن أنه لن يرسمه كاهناً.  
وقد نفي البابا أناسيوس من كرسيه خمس  
مرات:

أولاً: بدأت المتاعب تطارد البابا بعد أن أصدر  
الإمبراطور قسطنطين أمره بقبول أريوس في  
الشركة، حيث كان قد ادعى توبته وكتب  
قانون إيمانه بصيغة ملتوية، وقد رفضه  
البابا، فنفاه الإمبراطور. جدير بالذكر أن  
يوسابيوس النيقوميدي كان قد بذل محاولات  
شاقة لفرض رأيه جبراً لعودة أريوس لشركة  
الكنيسة. فأدى ذلك إلى مرارة نفس  
الكسندروس بطريك القسطنطينية عندما  
ألزمه بقبول أريوس. وكانت نهاية هذا  
المبتدع وخيمة إذ أنه لقي حتفه في مرحاض  
عام وهو ذاهب إلى الكنيسة.

وبعد حوالي عام، إذ كان قسطنطين على  
فراش الموت أوصى بعودة البابا أناسيوس،  
فعاد إلى كرسيه مكرماً.

ثانياً: لم يهدأ بال أعداء البابا أناسيوس،  
فنزل القديس الأنبا أنطونيوس ليساند البابا  
المتألم.

وفي سنة 338 ميلادية، أمر الإمبراطور  
قسطنطيوس بعقد مجمع في أنطاكية أصدروا

In the year 338 AD, Emperor Constantius ordered to convene a council in Antioch, in which they issued a decree to depose Athanasius. Additionally, in place of Pope Athanasius, the Emperor appointed Gawargios of Antioch, a bishop and ruler for Alexandria.

St. Antonius sent letters to the alien bishop and some of his officers to reprove them for their actions. St. Pachomius also sent two of his excellent monks, Zakaros and Tadros, to support the believers in Alexandria, during the absence of the Pope.

In the year 339 AD, Athanasius travelled to his friend Julius, bishop of Rome. Since that time, monasticism spread to the west as a result of the book written by Pope Athanasius about the life of St. Antonius.

In the year 342 AD, the Pope met with Constance, the Emperor of the West in Milan, and convinced him of assembling a council. He agreed with the Emperor of the East to convene the council in Serdica in the year 343 AD.

The Arian bishops came from the East and refused to attend the council because of the participation of Athanasius and his supporters in it. When the council convened, it excommunicated eleven Arian bishops, which provoked the Arians. They tried to hinder the return of Athanasius to Alexandria. However, the Emperor ordered the return of all who were in exile. He also sent three letters to Athanasius revealed in them his desire to see him. Later on, he met the Emperor before his return to Alexandria in the year 346 AD, where his flock received him with great joy.

Third: The Arians did not like the return of Athanasius to Alexandria, and waited impatiently until the murder of Emperor Constans, Pope Athanasius friend. The Arians accused Athanasius of having a secret relation with murderer.

After Constantius, Emperor of the East and the West, had gotten rid of the murderer, he devoted himself to resisting Pope Athanasius, for he hated him. He forced the bishops of the East and the West to assemble two councils; the first in Arles in France in the year 353 AD, and the second in Milan in the year 355 AD, to depose Pope Athanasius and exile him.

In the year 356 AD, the soldiers attacked the church of St. Mary, which was built by Pope Theonas, the 16<sup>th</sup> Patriarch, while Pope Athanasius was praying. The

فيه قراراً بعزل البابا أثناسيوس، وعين الإمبراطور جورجوس الأنطاكي أسقفاً ووالياً للإسكندرية. عندئذ أرسل القديس أنطونيوس رسائل إلى الأسقف الدخيل وبعض الضباط يؤنبهم فيها على تصرفاتهم، كما أرسل القديس باخوميوس أفضل راهبين عنده، وهم زكاروس وتادرس لمساندة المؤمنين بالإسكندرية أثناء غياب البابا. وفي سنة 339 ميلادية، سافر البابا أثناسيوس لصديقه يوليوس أسقف روما. ومنذ ذلك الوقت، دخلت الرهبنة الغرب (لما وصلهم الكتاب الذي ألفه القديس أثناسيوس عن القديس الأنبا أنطونيوس أب الرهبان). وفي سنة 342 ميلادية، التقى البابا بإمبراطور الغرب قسطنس في ميلان وأقنعه بعقد مجمع. واتفق مع إمبراطور الشرق على عقد المجمع في سرديكا سنة 343 ميلادية. جاء الأريوسيون من الشرق ورفضوا حضور المجمع بسبب مشاركة أثناسيوس وجماعته فيه. وعندما انعقد المجمع حرم أحد عشر أسقفاً أريوسياً، فآثار ذلك الأريوسيين. فحاولوا عرقلة عودة أثناسيوس للإسكندرية، إلا أن الإمبراطور أمر بعودة جميع المنفيين وأرسل ثلاثة خطابات لأثناسيوس يعلن فيها شوقه لرؤياه. وبعدها التقى البابا أثناسيوس بالإمبراطور ثم عاد إلى بلاده ليستقبله شعبه بفرح، عام 346 ميلادية. ثالثاً: وقد انتهز الأريوسيون فرصة مقتل قسطنس صديق أثناسيوس، فاتهموا البابا بأن له علاقة سرية بالقاتل. وإذ تخلص الإمبراطور قسطنطيوس إمبراطور الشرق والغرب من القاتل، تفرغ لمقاومة البابا لكراهيته له. وألزم أساقفة الشرق والغرب بعقد مجمعين في آرل بفرنسا سنة 353 ميلادية، وميلان سنة 355 ميلادية، لعزل البابا ونفيه. وفي سنة 356 ميلادية، هاجم الجند كنيسة القديسة العذراء مريم، التي بناها البابا ثيؤناس السادس عشر، بينما كان البابا أثناسيوس يصلي. فظل البابا في الكنيسة ولم يغادرها إلى أن خرج منها آخر شخص، إلا أن الكهنة ألزموه بالهرب. وكان البابا أثناسيوس في منفاه الاختياري ينتقل من دير إلى دير

soldiers rushed inside the church to arrest him, but God blinded them from recognizing him and he remained in the church until every person departed the church in peace. The priests asked him to escape, and he was in his free will exile, moving from monastery to monastery. His heart was enflamed with his love for God and his flock, shepherding his children through his profound writings. He wrote the biography of St. Antonius (Vita Antoni), sent letters to the bishops of Egypt, Libya and to the Egyptian monks, four apologetic articles against the Arians, five theological letters to Serapion, bishop of Thmuis, concerning the Holy Spirit and a book about the councils. In the year 362 AD, the Pope returned after the death of Constantius.

Fifth: after the death of Constantius, Julian succeeded him. Pope Athanasius assembled a council called "The council of the saints and confessors." Emperor Julian felt the threat of Athanasius against pagan worship. He sent a letter to the governor of Alexandria to expel Athanasius. The Pope was forced to hide in the tomb of his father for six months. When the Emperor tightened the grip around the governor to seize him, Athanasius was forced to leave Alexandria, and took a boat to Upper Egypt. The governor followed him in another boat, and when he caught up with the boat of Athanasius, the soldiers asked about the whereabouts of the Pope. Athanasius told them, "He is not too far away from you." The governor went on his way in hurry to Upper Egypt, while Athanasius returned and moved among the monasteries until he settled in Akhmim.

The period of the fourth exile had ended by the Julian's death, for he was killed in his war against the Persians. Jovian succeeded him and he sent a letter to Athanasius asking him to return to his church. The Pope returned to Alexandria and assembled a council and wrote a letter, which included the Nicene Creed of Faith. Then he went to meet the Emperor, who received him with a warm welcome and returned him to Alexandria in the year 364 AD.

Fifth: After the death of Jovian, Valentinian reigned in the West and appointed his brother Valens Emperor for the East, and he was Arian. Valens ordered the banishment of all the bishops who were exiled before, during the reign of Julian to the places of their previous exile. Athanasius was forced to leave Alexandria to the fifth exile. He hid in a rural house in the year 365 AD.

بقلبه الملتهب بحب الله وشعبه، يرعى أولاده من خلال كتاباته العميقة. وكتب سيرة القديس أنطونيوس، ودفاعه عن هروبه، وأرسل خطابات إلى أساقفة مصر وليبيا والي الرهبان المصريين، وأربعة مقالات ضد الأريوسية، وخمس رسائل عقائدية لسراييون أسقف تمي، وخطابات عن الروح القدس، وكتاب المجامع.

رابعاً: وفي سنة 362 ميلادية، عاد البابا بعد موت قسطنطيوس وتولى بعده الإمبراطور يوليانيوس وعقد البابا مجمعاً بالإسكندرية دعي "مجمع القديسين والمعترفين". فشرع يوليانيوس بخطورة أثناسيوس على الوثنية، فأرسل رسالة لوالي الإسكندرية لكي يطرد أثناسيوس، فاضطر البابا للاختفاء في مقبرة أبيه ستة شهور. وإذ شدد الإمبراطور الخناق على الوالي ليقبض عليه، اضطر البابا أثناسيوس أن يتجه إلى الصعيد في مركب. وبعد قليل لحقت به مركب الوالي. ولما تلاقت المركبتان، سأله جند الوالي، بحارة المركب، عن البابا أثناسيوس. وكان البابا أثناسيوس على ظهر المركب معهم. أما هو فقال لهم: "إنه ليس ببعيد عنكم"، فأسرعوا إلى الصعيد. أما البابا فعاد ينتقل بين الأديرة حتى استقر في أخميم.

انتهت فترة النفي الرابع بمقتل يوليانيوس وتولى جوفيان الذي أرسل خطاباً للبابا يدعوه للعودة. فرجع البابا إلى الإسكندرية حيث عقد مجمعاً كتب فيه خطاباً يحوي قانون الإيمان النيقاوي، ثم انطلق لمقابلة الإمبراطور الذي قابله بالترحاب وأعادته إلى الإسكندرية سنة 364 ميلادية.

خامساً: مات جوفيان وتولى فالنتيان في الغرب وسلم الشرق لأخيه فالنس الأريوسي، الذي بعث بمنشور يقضي بعودة جميع الأساقفة الذين سبق نفيهم في حكم يوليانيوس إلى أماكن نفيهم. فاضطر البابا أن يغادر الإسكندرية إلى المنفى الخامس في بيت ريفي سنة 365 ميلادية. وتحت ضغط الشعب، رجع البابا إلى كرسيه بعد تسعة شهور سنة 366 ميلادية، فامتلات الإسكندرية فرحاً، وكان البابا قد بلغ آنذاك حوالي السبعين من عمره. وعاد ليمارس رعايته لشعبه بروح متقدمة

He spent nine months in hiding and returned in the year 366 AD, at the age of seventy, to his throne because of the pressure of his people against the rulers.

He returned to shepherd his flock with a fiery spirit and zeal, especially to purge the faith of the church from any Arian thought.

In the year 369 AD, he assembled a council in Alexandria of ninety bishops to confirm the Orthodox Faith. The pope continued to be active spiritually and theologically until he reached the age of seventy-six years old to hand to the generations the custody of the Orthodox faith without any deviation.

He departed in peace after he had been on the Apostolic Throne for forty-five years.

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

بالغيرة، خاصة في تطهير إيمان الكنيسة من كل فكر أريوسي. وفي سنة 369 ميلادية، عقد مجمعاً بالإسكندرية من تسعين أسقفاً، للاهتمام بالفكر الإيماني المستقيم. وبقي البابا نشطاً روحياً ولاهوتياً حتى بلغ السادسة والسبعين من عمره، ليسلم للأجيال وديعة الإيمان المستقيم بلا انحراف. وبعد ذلك، تَنَحَّى بسلام بعد أن قضى على الكرسي المرقسي خمساً وأربعين سنة. 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 ρ̅ϛ̅: κ̅τ̅, λ̅α̅	Psalm 107: 32, 41, 42	المزمور 106: 23، 31
<p>Μαρον̅β̅α̅ς̅ ϑ̅εν̅ τ̅ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅ ñ̅τε̅ πε̅ρ̅ι̅λ̅α̅ο̅ς̅: ο̅ν̅ο̅ς̅ μα̅ρο̅ν̅ς̅μο̅υ̅ ε̅ρο̅ς̅ ϑ̅ι̅ τ̅κ̅α̅θ̅ε̅δ̅ρα̅ ñ̅τε̅ ν̅ι̅π̅ρ̅ε̅ς̅β̅ι̅τ̅ε̅ρο̅ς̅: ο̅ν̅ο̅ς̅ α̅ρ̅χ̅ω̅ ñ̅ο̅υ̅μ̅ε̅τι̅ω̅τ̅ ù̅φ̅η̅ρ̅η̅† ñ̅ε̅λ̅η̅ν̅ε̅ς̅ω̅ο̅υ̅: ε̅ν̅ε̅ν̅α̅υ̅ ñ̅ς̅ε̅ ν̅η̅ε̅τ̅ο̅υ̅τ̅ω̅ν̅ ε̅ν̅ε̅ο̅υ̅ν̅ο̅ς̅. <b>Δ̅λ̅λ̅η̅λ̅ο̅υ̅ι̅α̅.</b></p>	<p>Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. <b>هلليويا.</b></p>

## The Liturgy Gospel إنجيل القءاس

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

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

<p>Οὐὰναστρωσις ἐβολ ζεν πιερασσελιον εθοραβ κατα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>Ιωαννην ι: α - ιε'</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Αμην ἀμην τρω μμοος νωτεν γε φηετε νηνηνοτ εδοντ αν εβολ ζιτεν πιρο εταγλη ντε νιεσωτ αλλα εφνηνοτ επρωι νβοϋτεν φαι ετε μματ οτρεϋβιοτι πε οτοζ οτconi πε.</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p>
<p>Φη δε εθνηνοτ εδοντ εβολ ζιτεν πιρο φαι οτμανεσωτ πε ντε νιεσωτ.</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 γραε πιμνοττ λοτων ναϋ οτοζ γραε νιεσωτ σωτεμ ετεϋςμη οτοζ γραϋμοττ ενεϋεσωτ κατα νοτραν οτοζ γραϋενοτ εβολ.</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>Εγωπ δε αϋγανινη ννηετενοτϋ τηροτ εβολ γραϋμοϋι δαχωτ οτοζ γραρε νιεσωτ μοϋι νσωϋ γε οτηι σεσωτην ντεϋςμη.</p>	<p>And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.</p>	<p>وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ.</p>
<p>Πρωεμο δε υπατμοϋι νσωϋ αλλα ερεφωτ εβολ ζαροϋ γε οτηι σεσωτην αν ντςμη υπρωεμο.</p>	<p>Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”</p>	<p>وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.</p>
<p>Παι παροια αϋχοο νωοτ νζε Ιησοϋ: νθωοτ δε υπορεμ γε αϋραϋι νεμωοτ εβε οτ.</p>	<p>Jesus used this illustration, but they did not understand the things which He spoke to them.</p>	<p>هَذَا الْمَثَلُ قَالَهُ لَهُمْ يَسُوعُ وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ يُكَلِّمُهُمْ بِهِ.</p>
<p>Παλιν οη πεχαϋ νωοτ νζε Ιησοϋ ζε ἀμην ἀμην τρω μμοος νωτεν γε</p>	<p>Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.</p>	<p>فَقَالَ لَهُمْ يَسُوعُ أَيْضاً: الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: أَنَا بَابُ الْخِرَافِ.</p>

ἀνοκ πε πιςβε ἴτε νιέσωτ.

Ότον νιβεν ἔτατὶ θάστωι θανconi  
νε οτοθ θανρεφθιοτὶ νε ἀλλὰ  
ἔμποτρωτεμ ἴσωτ ἴξε νιέσωτ.

Ἀνοκ πε πιςβε ἴτε νιέσωτ  
φθεθναὶ ἔθονη ἔβολ θιτοτ εφἔνοθεμ  
οτοθ εφἔἰ ἔθονη οτοθ εφἔἰ ἔβολ οτοθ  
εφἔξιμι ἵοτμαμμονι.

Πιρεφθιοτὶ δε ἴθοφ ἔπαφὶ ἔβηλ  
ἀρθοτ ἴτεφθιοτὶ οτοθ ἴτεφρωτ οτοθ  
ἴτεφτακο: ἀνοκ δε ἔταἰ θινα ἴτε  
οτωναθ ὑωπι νωωτ οτοθ ἴτε οτρωτὸ  
ὑωπι νωωτ.

Ἀνοκ πε πιμανέσωτ εθνανεφ:  
οτοθ πιμανέσωτ εθνανεφ ὑαφτ  
ἴτεφψτχη ἔρρη ἔxen νεφἔσωτ.

Πιρεμβεχε δε ἴθοφ οτοθ ἔτε  
ἵοτμανέσωτ ἀν πε φηἔτε νιέσωτ  
νοτφ ἀν νε ἀφωαννατ ἔπιοτωνα  
εφνηοτ ὑαφφωτ οτοθ ὑαφχα νιέσωτ  
οτοθ ὑαρε πιοτωνα ῥολλμοτ οτοθ  
ὑαφχοροτ ἔβολ.

Χε οτρεμβεχε πε οτοθ ἔερμελιν  
ναφ ἀν θὰ νιέσωτ.

Ἀνοκ πε πιμανέσωτ εθνανεφ  
τρωοτἰ ἵνηἔτενοτὶ οτοθ ἵνηἔτενοτὶ  
ρωοτἰ μμοι.

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.

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.

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

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

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

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

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

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

Κατα φρητ̄ ετερωων̄ υμοῑ ν̄χε  
Παιωτ̄ Δνοκ̄ ζω̄ τ̄ωων̄ ῡφωτ̄  
οτο̄ τ̄ναχω̄ ν̄ταψ̄τ̄χη̄ ε̄χεν  
νᾱε̄ωωτ̄.

Οτο̄ν̄ ν̄τ̄η̄ ν̄ε̄αν̄κε̄ε̄ωωτ̄ ῡμᾱτ̄  
ε̄ε̄αν̄ ε̄βο̄λ̄ δ̄εν̄ τ̄αιᾱτ̄λη̄ αν̄ νε̄ ζω̄τ̄  
ε̄ροῑ ε̄εν̄ νικε̄χω̄ων̄ οτο̄ ε̄τε̄ω̄τε̄υ  
ε̄τᾱε̄μη̄ οτο̄ ε̄τε̄ω̄πῑ ε̄το̄ζῑ νο̄τωτ̄  
ε̄ο̄ῡμᾱνε̄ε̄ωωτ̄ νο̄τωτ̄.

*Πῑωωτ̄ φᾱ Πεν̄νο̄τ̄ πε̄ ω̄ᾱ ε̄νε̄ε̄  
ν̄τε̄ νῑ ε̄νε̄ε̄:̄ λ̄μην̄.*

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.*

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

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

*والمجد لله دائماً.*





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

Ἰαζοῦτην Δε ἔρωτεν ἔβολ ζα  
ἡρωμμ: σενατ ἕμνοῦ ζαρ  
ἔζανμυαντζαπ οῦοζ  
σεναερμαατισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

Εὔεεν ἕμνοῦ Δε ἡνιοῦρωοῦ νεμ  
ἡιζηζεμων εῶβητ εῦμετμεῶρε ἡωοῦ  
νεμ ἡιῆνοοο.

Εῦωπ Δε ἀῦωαντ ἕμνοῦ  
ἕπερϋρωοῦϋ ζε πωο ιε οῦ πε  
ἔτετενναζοϋ: σενατ ζαρ ἡωτεν δεν  
ἰοῦνοῦ ἔτεῦμαῦ ἕφἡἔτετεννααζι  
ἕμμοϋ.

Ἡῶωτεν ζαρ ἀν πεδῶνααζι ἀλλὰ  
Πῖπνευμα ἡτε πετενιωτ εῶνααζι  
δεν ἕμνοῦ.

Ερε οῦοον Δε εϋἔτ ἡνοῦοον ἔφμοῦ:  
οῦοζ ἔρε οῦιωτ εϋἔτ ἡοῦϋἡρι: οῦοζ  
ἔρε ζανϋἡρι τωοῦνοῦ ἔζεν νοῦιοῦ  
εῦἔδῶοῦο.

Οῦοζ ἔρετενεῦωπι εῦμοοτ  
ἕμωτεν ἡζε οῦοον ἡιβεν 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.

وَتَسَافُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِأُمَّمٍ.

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

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

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

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

ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΟΘΕΜ.

*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.

Ψαλμοε τω ΔατιΔ λτ: ιθ, κ

Psalm 34: 19, 20

مزموه 33: 19, 20

Παψωσ' νιθλ'ψιε ἵτε νιθ'μηνι:  
οσοε εἰναναεμοσ' ἵχε Πβοιε εβολ  
ἵθ'ητοσ' τηροσ': Πβοιε ναἀρεε ενοσ'καε  
τηροσ': οσαι εβολ ἵθ'ητοσ' τηροσ'  
ἵνεεγλοεγλεε. *Αλληλοια.*

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  
تتكسر. *هلليلويا.*

### Matins Gospel

إنجيل باكر

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

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

Οτ'ἀναστωεε εβολ θεν  
πιεταεεελιον εθοταβ κατα Μαρκον  
ασιοσ'.

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

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον η: λΔ - θ: α

Mark 8: 34 - 9: 1

مرقس 8: 34 - 9: 1

Οσοε εταεμοσ'τ' επιμηνυ νεμ  
νεεμααθηθεε πεεαεγ νωσ'χε

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  
ἐβολ: οτοϋ ἵτεφῶλι ἕπεφτατροϋ  
οτοϋ ἵτεφμοϋι ἵνωι.

Φη γαρ εθναορωϋ ἐνοϋεμ  
ἵτεφψυχη εφετακοϋ: φη δε  
εθνατακο ἵτεφψυχη εθβητ νεμ εθβε  
πιετασσελιον εφεναϋεϋ.

Ου γαρ ἐτε πιρωμι ναξεμνηοϋ  
ἕμοϋ αϋψανξεμνηοϋ ἕπικομοϋ  
τηρϋ οτοϋ ἵτεφτῶσι ἵτεφψυχη.

Ου γαρ ἐτε πιρωμι νατηιϋ  
ἵτῶεβιῶ ἵτεφψυχη.

Φη γαρ εθναϋπι ἐοτονητ ἐβολ  
νεμ ναϋαχι δεν παιχωοϋ ἵνωικ οτοϋ  
ἵρεφερνοβι: Πῶηρι ϋωϋ ἕφρωμ  
νατῶπι ναϋ ϋοταν αϋψανῆ δεν πῶοϋ  
ἵτε Πεφωτ νεμ νεφασσελοϋ εθοϋαβ.

Οτοϋ ναϋϋω ἕμοϋ νωοϋ ϋε ἕμην  
τῶω ἕμοϋ νωτεν ϋε οτοϋν ϋανοϋον  
δεν νηετοϋε ἕρατοϋ ἕπαιμα  
ἵνεναξεμτῶι ἕφμοϋ αν ψατοϋναϋ  
ετῶετοϋρο ἵτε φνοϋτ εαϋι δεν  
οϋϋομ.

*Πῶοϋ φα Πεννοϋτ πε ψα ἐνεϋ  
ἵτε νι ἐνεϋ: ἕμην.*

come after Me, let him deny  
himself, and take up his  
cross, and follow Me.

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake and the gospel's  
will save it.

For what will it profit a  
man if he gains the whole  
world, and loses his own  
soul?

Or what will a man give  
in exchange for his soul?

For whoever is ashamed  
of Me and My words in this  
adulterous and sinful  
generation, of him the Son  
of Man also will be  
ashamed when He comes in  
the glory of His Father with  
the holy angels.”

And He said to them,  
“Assuredly, I say to you  
that there are some standing  
here who will not taste  
death till they see the  
kingdom of God present  
with power.”

*Glory be to God  
forever.*

فَلْيَنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ  
وَيَتَّبِعْنِي.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
وَمِنْ أَجْلِ الْإِنجِيلِ فَهُوَ يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟

أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ  
نَفْسِهِ؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي  
هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ  
ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ  
بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ  
الْقُدِّيسِينَ.»

وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ  
مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ  
الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ  
أَتَى بِقُوَّةٍ.»

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰτε πενταδ Παῦλος Πιὰποστολος**

<p>Παῦλος φῶβος ὑπενοβος Ἰησοῦς Πιχριστος: πιὰποστολος εἰθαδεμ: φῆεταῦθαῦτ ἐπιζωῖεννοῦσι 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><b>Πρωμεος ἡ: κη - λθ</b></p>	<p><b>Romans 8: 28 - 39</b></p>	<p><b>رومية 8: 28 - 39</b></p>
<p>Ἰενσωτην δε γε νῆετερὰσπαπαν ὑΦνοῦτ ἠαϗερ ζωβ νεμωοῦ δεν ζωβ νιβεν εθνανεῖ νῆεταϗθαδεμοῦ κατα πεϗωροπ ἰθωῦ.</p> <p>Ἰε νῆεταϗερωροπ ἰσωοῦνοῦ ναι ον αϗερωροπ ἰθαῦοῦ ἰῶφῆρ ἰςμοῦτ ἰτε ἰζικων ὑπεϗῶηρι εθρεϗωπι εϗοι ἰῶροπ ὑμιςι δεν οῦμηῦ ἰσοπ.</p> <p>Πῆ δε εἰταϗερωροπ ἰθαῦοῦ ναι ον νῆεταϗθαδεμοῦ οῦοε νῆεταϗθαδεμοῦ ναι ον αϗῆμαἰωοῦ: πῆ δε εἰταϗῆμαἰωοῦ ναι ον αϗῆῶοῦ νωοῦ.</p> <p>Οῦ γε πετενναδεοϗ οῦβε ναι ἰϗεε Φνοῦτ πε εἰτῆ εἰων νιμ εθναῦτ οῦβῆν.</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 بِكْرًا بَيْنَ إِخْوَةٍ كَثِيرِينَ.</p> <p>وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُوَ لَاءِ دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ فَهُوَ لَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ بَرَّرَهُمْ فَهُوَ لَاءِ مَجَّدَهُمْ أَيْضًا.</p> <p>فَمَاذَا نَقُولُ لِهَذَا؟ إِنَّ كَانَ اللَّهُ مَعَنَا فَمَنْ عَلَيْنَا.</p>

Φηέτε ὑπερτασο ἑπερωρηι ὑμιν  
ὑμοσ ἀλλὰ ασηνη ἐρηι ἔων  
τηρεν πως γε ἵνερετ ἵνεχαι ἵβεν  
ναν ἵεμοτ νεμασ.

Ἡμ εθναῶσεμ ἑνισωπ ἵτε  
Φνοτ: Φνοτ πετῶαιό.

Ἡμ εθναῶριό ὑπεραπ Πιχριστοσ  
Ἰησοῦσ πε ἑταρμοσ μαλλον δε  
ασηνη ἐβολ δεν νηεθωωοτ  
φηετχη σαοῖναμ ὑΦνοτ ἵθοσ  
ετσεμ ἑρηι ἔων.

Ἡμ εθναῶφορχτεν σαβολ  
ἵτᾶσαπ ἵτε Πιχριστοσ οσροσρεχ πε  
ιε οστατρο ιε οσδιωσμοσ ιε οσῆκο ιε  
οσβωσ ιε οσκενδινοσ ιε οσχησι.

Κατα φρητ ετςῆνοτ γε εσβητκ  
σεδωτεβ ὑμον ὑπιεσοσ τηρε  
αποπτεν ὑφρητ ἵεανέσωσ  
ἐπῆολδελ.

Ἀλλὰ δεν ναι τηροσ तेनेρσοῦο  
ῆρο ἐβολ επτεν φηεταρμενριτεν.

Ἄνοκ ταρ παρητ οητ γε οσδε  
φμοσ οσδε ἐπωνδ οσδε αστελοσ  
οσδε ἄρχη οσδε νηετωοπ οσδε  
νηεθαωοπι οσδε σομ.

He who did not spare  
His own Son, but delivered  
Him up for us all, how shall  
He not with Him also freely  
give us all things?

Who shall bring a  
charge against God's elect?  
It is God who justifies.

Who is he who  
condemns? It is Christ who  
died, and furthermore is  
also risen, who is even at  
the right hand of God, who  
also makes intercession for  
us.

Who shall separate us  
from the love of Christ?  
Shall tribulation, or distress,  
or persecution, or famine,  
or nakedness, or peril, or  
sword?

As it is written: "For  
Your sake we are killed all  
day long; We are accounted  
as sheep for the slaughter."

Yet in all these things  
we are more than  
conquerors through Him  
who loved us.

For I am persuaded that  
neither death nor life, nor  
angels nor principalities nor  
powers, nor things present  
nor things to come,

أَلَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ بَلْ بَذَلَهُ  
لأَجْلِنَا أَجْمَعِينَ كَيْفَ لَا يَهْبُنَا أَيْضاً  
مَعَهُ كُلَّ شَيْءٍ.

مَنْ سَيَشْتَكِي عَلَيَّ مُخْتَارِي اللَّهِ؟  
اللَّهُ هُوَ الَّذِي يُبْرِئُ.

مَنْ هُوَ الَّذِي يَدِينُ؟ الْمَسِيحُ هُوَ  
الَّذِي مَاتَ بَلْ بِالْحَرِيِّ قَامَ أَيْضاً  
الَّذِي هُوَ أَيْضاً عَنْ يَمِينِ اللَّهِ الَّذِي  
أَيْضاً يَشْفَعُ فِينَا.

مَنْ سَيَفْصِلُنَا عَنْ مَحَبَّةِ الْمَسِيحِ؟  
أَشِدَّةٌ أَمْ ضَيْقٌ أَمْ اضْطِهَادٌ أَمْ جُوعٌ  
أَمْ عُرْيٌ أَمْ خَطَرٌ أَمْ سَيْفٌ.

كَمَا هُوَ مَكْتُوبٌ: إِنَّا مِنْ أَجْلِكَ  
نَمَاتُ كُلَّ النَّهَارِ. قَدْ حُسِبْنَا مِثْلَ  
عَنَمٍ لِلذَّبْحِ.

وَلَكِنَّا فِي هَذِهِ جَمِيعَهَا يَعْظُمُ  
إِنْتِصَارُنَا بِالَّذِي أَحَبَّنَا.

فَأَنِّي مُتَيْقِنٌ أَنَّهُ لَا مَوْتَ وَلَا حَيَاةَ  
وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا قُوَّاتٍ  
وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً.

Οὐδε βίσι οὐδε ὤκ οὐδε κέωκ  
 ἕμων ὤκ οὐ μωοῦ ἐφορῶτεν σαβολ  
 ἠτὰσαπη ἠτε Φνοῦτ θηετθεν  
 Πιχριστος Ιησουε Πενβοικ.

*Πῆμοτ ταρ νευωτεν νευ  
 τῆρηνη ενσοπ: χε ἀμην ἐσεῶπι.*

nor height nor depth,  
 nor any other created thing,  
 shall be able to separate us  
 from the love of God,  
 which is in Christ Jesus our  
 Lord.

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

وَلَا عُلُوٌّ وَلَا عُمُقٌ وَلَا خَلِيقَةٌ  
 أُخْرَى تَقْدِرُ أَنْ تَفْصِلَنَا عَنْ مَحَبَّةِ  
 اللَّهِ الَّتِي فِي الْمَسِيحِ يَسُوعَ رَبِّنَا.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον 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 οτη ἐταρῶεπὶκαε θεν  
 τσαρζ ἐρηνι ἐχων: οτοε ἠεωτεν  
 εωτεν θεκ θηνοῦ ἕπαϊεμοτ χε  
 φηεταρβὶκαε θεν τσαρζ ατταλωου  
 ἐβολθ εα φνοβι.

Επῆιντεῶτεμῶπι χε θεν  
 εανἐπιθωιᾶ ἠρωμι αλλα ἠεπει ἠτε  
 περωθε θεν τσαρζ ἠτεταιϋ θεν  
 φορωῶ ἕΦνοῦτ.

Κην ταρ ἐρωτεν ἕπιθουῦ ἐταρῶεπὶ  
 ἐρετενῆρι ἕφορωῶ ἠνιεθνοε  
 ἐρετενμῶπι ἠερηνι θεν εανθωθεν νευ  
 εανἐπιθωιᾶ νευ εανθωθι ἠουθο ἠρητ  
 νευ εανχερχερ νευ εανσωϋ νευ

Therefore, since Christ  
 suffered for us in the flesh,  
 arm yourselves also with the  
 same mind, for he who has  
 suffered in the flesh has  
 ceased from sin.

that he no longer should  
 live the rest of his time in  
 the flesh for the lusts of  
 men, but for the will of  
 God.

For we have spent  
 enough of our past lifetime  
 in doing the will of the  
 Gentiles; when we walked  
 in lewdness lusts,  
 drunkenness, revelries,  
 drinking parties, and  
 abominable idolatries.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،  
 تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النَّيَّةِ. فَإِنَّ  
 مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
 الْخَطِيئَةِ.

لِكَيْ لَا يَعْيشَ أَيْضاً الزَّمَانَ الْبَاقِيَ  
 فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ  
 لِإِرَادَةِ اللَّهِ.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى  
 يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ،  
 سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،  
 وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،  
 وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ  
 الْمُحَرَّمَاتِ.

ζΑΝΘΟ ὠΒΟΪ ὠμετωεμωε ἰΔωλον.

Ετε φη πε ετοτοι ἠψευμο ἠδῆτη  
ἠτετενδοχι νεμωοτ αν εδοτη ἐπιφων  
εβολ ρω ἠτε τμετατορζαι ερζεοτᾶ.

Πηθηνατ λοςοσ ὠφηετσεβτωτ  
ετζαπ ενηετονδ νεμ ηθηομωοτ.

Εθε φαι ταρ ατζιυεννοτη  
ἠνικερεμωοτ ζινα ἠσετζαπ μεν  
ερωοτ κατα ηρωμι ζεν τσαρζ:  
ἠτοτωνδ δε κατα φνοττ ζεν  
πιπνευμα.

Πχωκ δε ἠζωβ ηιβεν ατδωντ:  
ζεμκατ οτη οτοζ ρωιζ ζεν  
ηιπροσευχη.

Ψορπ δε ἠζωβ ηιβεν μαρε  
τᾶσαπη ωωπι εσηηη ζεν θηνοτ  
ενηετηερηοτ χε τᾶσαπη εωαεζωβς  
εβολ εζεν οτμηω ἠηνοβι.

Ψωπι ερετενοι ὠμωιψευμο εδοτη  
ενηετηερηοτ ερετενοι ἠατχρεμρεμ.

Πιοται πιοται κατα πιζμοτ  
ετατβιττ ερετενψευμωι ἠδῆτη ζαρι  
ζαρωτεν ὠφρητ ἠζανοικονομοσ  
ενανετ ἠτε πιζμοτ ἠτε φνοττ ἠοτθο  
ἠρητ.

Φηθηνασαχι ζωσ ζανσαχι ἠτε  
φνοττ: φηθηναψευμωι 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

الْأَمْرُ الَّذِي فِيهِ يَسْتَفْرِئُونَ أَنْكُمْ لَأَسْتَمُ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةُ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِيَ الْأَحْيَاءَ وَالْأَمْوَاتِ.

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا، لَكِنِّي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنِّي لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنِّي قَبْلَ كُلِّ شَيْءٍ لَتَكُنْ مَحَبَّتُكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلا دَمَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَوَعَّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لَكِنِّي يَتَمَجَّدُ اللَّهُ فِي كُلِّ



οὐχοῦ θεῆτε Φνοῦτ̄ νασεβτωτς ζινα  
 ζεν εωβ νιβεν ἵτεφδῖωοῦ ἵζε Φνοῦτ̄  
 ἐβολ ζιτεν Ιησοῦς Πιχριστος φηῆτε  
 φωφ πε πῶοῦ νεμ πιὰμαζι ψα ἐνεε  
 ἵτε νιένεεζ τηροῦ. Δμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὐδε νηετωοπ ζεν πικοςμος:  
 πικοςμος νασινι νεμ τερεπιθημα: φη  
 δε ετιρι ὑφοτωψ ὑΦνοῦτ̄ ἐμαψωπι  
 ψα ἐνεε: 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 بِسُوءِ 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

Πραξις ἵτε νενηιοῦ ἵἀποστολοσ:  
 ἐρε ποῦκοῦοῦ εσοταβ ψωπι νεμαν.  
 Δμην.

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

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

Πραξις ιε: ιε - λδ

Acts 16: 16 - 34

أعمال 16: 16 - 34

Δψωπι δε εннаτ̄ ἵτ̄προσετχη  
 ασὶ ἐβολ εἴραν ἵζε οἰαλον ὑβωκι ἐρε  
 οῦον οῦπνευμα ἵρεψωιμι νεμας θα  
 ἐναστ̄ ἵοῦμηψ ἵερτασιὰ ἵνεσδισεῖ  
 εσοι ἵρεψωιμι.

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 ἵσα Πατλοσ νεμ  
 ἵνων νασωψ ἐβολ εσζω ὑμοσ ζε  
 ναιρωμι ζανέβιαικ ἵτε Φνοῦτ̄ ετβοσι  
 νε ναι ετζιωψ νωτεν ἵοῦμωιτ̄  
 ἵοῦζαδ.

This girl followed Paul  
 and us, and cried out,  
 saying, "These men are the  
 servants of the Most High  
 God, who proclaim to us the  
 way of salvation."

هَذِهِ اتَّبَعَتْ بُولُسَ وَإِيَّانَا وَصَرَخَتْ  
 قَائِلَةً: «هَؤُلَاءِ النَّاسُ هُمْ عِبِيدُ اللَّهِ  
 الْعَلِيِّ الَّذِينَ يُنَادُونَ لَكُمْ بِطَرِيقِ  
 الْخَلْصِ».

Φαι δε ηακρα υμοσ νοτηη  
 ηεσοο: εταφερυκαθ ηηητ δε ηεε  
 Παυλοσ οσοε εταφκοτφ επιπνευμα  
 πεχαφ γε τζονηεν ηακ θεν φραν  
 ηηχοοτσ Πιχριτοσ ει εβολ ηηητσ  
 οσοε αφ εβολ θεν τσοτηνοτ ετευματ.

Ετατηνατ δε ηεε νεσβιςετ γε ασι  
 εβολ ηηητσ ηεε τηελπις ητε ποηωβ  
 ανημοηι υΠαυλοσ ηευ Σιλασ ατωφτ  
 υμωοτ εβολ θεν τασορα φα  
 ηιαρχων.

Οσοε ετατηνοτ φα ηιςατησοοσ  
 πεχωοτ γε ηαιρωμη σεψοορτερ  
 ητεηπολις γε θανηοτδαη ηε.

Οσοε σεηιωφ ηαν ηθανκεκαθσ  
 ηαι ετε ηεωε ηαν αν εωποποτ οτδε  
 εαιτοτ: ανον θανρωμοοσ ηε.

Οσοε αφτωνφ εερηη εχωοτ ηεε  
 ηιμηη οσοε ηιςατησοοσ αφωθ  
 ηηνοηεβωσ αφερκελεηηηη ησεηιοηι  
 ερωοτ μηεβωτ.

Ετατηφ νοτηηη δε ηωαη ηωοτ  
 ανηιοτ επιετεκο εαηζονηεν ετοτφ  
 μηπερεφηρε ητε ηιμαηεωνη εαρεε  
 ερωοτ θεν 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 وَالتَفَتَ إِلَى الرُّوحِ  
 وَقَالَ: «أَنَا أَمُرُكَ بِاسْمِ يَسُوعَ  
 الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا». فَخَرَجَ  
 فِي تِلْكَ السَّاعَةِ.

فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ  
 رَجَاءً مَكْسَبِهِمْ أَمْسَكُوا بُولُسَ  
 وَسِيلَا وَجَرَّوهُمَا إِلَى السُّوقِ إِلَى  
 الْحُكَّامِ.

وَإِذْ أَتَوْا بِهِمَا إِلَى الْوَلَاةِ قَالُوا:  
 «هَذَانِ الرَّجُلَانِ يُبَلِّغَانِ مَدِينَتَنَا  
 وَهُمَا يَهُودِيَّانِ.

وَيُنَادِيَانِ بِعَوَائِدٍ لَا يَجُوزُ لَنَا أَنْ  
 نَقْبَلَهَا وَلَا نَعْمَلَ بِهَا إِذْ نَحْنُ  
 رُومَانِيُونَ».

فَقَامَ الْجَمْعُ مَعًا عَلَيْهِمَا وَمَزَّقَ  
 الْوَلَاةُ ثِيَابَهُمَا وَأَمَرُوا أَنْ يُضْرَبَا  
 بِالْعَصِيِّ.

فَوَضَعُوا عَلَيْهِمَا ضَرْبَاتٍ كَثِيرَةً  
 وَأَلْقَوْهُمَا فِي السِّجْنِ وَأَوْصُوا  
 حَافِظَ السِّجْنِ أَنْ يَحْرُسَهُمَا بِضَبْطٍ.

Φαι ἔταρβι ἵνονθονθεν ὑπαίρητ  
αρχιτοῦ ἐδοῦν ἐπὶ τεκο ετσαδοῦν  
οτος αργατρο ἵνονθβαλαγξ ἐπιγε .

Ἡὲρηι δε θεν τῆφωπι ὑπιέχωρ  
Παῦλος νεμ Σιλας ναγερπροςερχεσθε  
εἰςμοῦ ἐφνοῦτ: ναρωτεμ δε ἐρωοῦ  
ἵνε νηεττωνθ.

Ἡοῦροτ δε θεν οῦροτ αργωπι  
ἵνε οῦνιωτ ὑμονμεν εωστε ἵνεκιμ  
ἵνε νισεντ ἵνε πιμανωνθ: ἵτῶοῦοῦ  
δε αῶτων ἵνε νιρωοῦ τηροῦ οτος  
νισναγθ ἵτωοῦ τηροῦ αῦβωλ ἐβωλ.

Εταρνεθι δε ἵνε πιρεγᾶρεθ ἵνε  
πιμανωνθ οτος ἐταρναῦ ἐνιρωοῦ  
ἵνε πιῶτεκο εῶοῦνη αῶωκεμ  
ἵνετρεχηφι εῶναδοθεβ εῶμεῖνι γε  
αῦφωτ ἵνε νηεττωνθ.

Αῶωπ δε ἐβωλ ἵνε Παῦλος θεν  
οῦνιωτ ἵνεμ εῶω ὑμοσ γε ὑπερερ  
ἐλι ὑπετρωοῦ νακ τεῦὑπαίμα γαρ  
τηρεν.

Αῶβι δε ἵνοτωινη αῶβοχι ἐδοῦν  
οτος ἐταρῶωπι θεν οῦθερτερ αρχιτῶ  
δαρταῶ ὑΠαῦλος νεμ Σιλας.

Οῦοθ ἐταρῶνοῦ ἐβωλ πεζαῶ νωοῦ  
γε ναδισεῦ οῦ πετσεμῶῶα ἵτααιῶ  
εῶνα 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؟»

Ἡθωοῦ δε πεχωοῦ γε ναβῆ  
 ἔπβοις Ἰησοῦς Πιχρίστος οἶοθ  
 ἐκένοθελμ ἡθοκ νεμ πεκνι.

Οἶοθ ἀγχασι νεμασι ἡπιχασι ἡτε  
 Πβοις ἡθοσι νεμ πεκνι τηρῆ.

Οἶοθ ἀγὸλοῦ ἡτοῦτοῦ ἐτεῦματ  
 ἡτε πιέχωρῆ ἀγχοκμοῦ ἐβολ θεν  
 νιερῶτ οἶοθ σατοτῆ ἀγδιωμς ἡθοσι  
 νεμ ἡἡτενοῦτῆ τηροῦ.

Ἐτασιένοῦ δε ἐθον ἔπεκνι ἀγχα  
 οἶτραπεζα θατοτοῦ: οἶοθ νασιθελῆλ  
 ἡμοσι νεμ πεκνι τηρῆ ἔτασιναβῆ  
 ἐφνοῦτῆ.

*Πιχασι δε ἡτε Πβοις ἐφέλαι οἶοθ  
 ἐφέλασι: ἐφέλασι οἶοθ ἐφέταχρο:  
 θεν ἡάγια ἡεκκλήσια ἡτε φνοῦτῆ:  
 ἡμην.*

So they said, “Believe on The Lord Jesus Christ, and you will be saved, you and your household.”

Then they spoke the word of The Lord to him and to all who were in his house.

And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized.

Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

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

فَقَالُوا: «أَمِنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَتُخَلِّصَ أَنْتَ وَأَهْلُ بَيْتِكَ».

وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ.

فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ وَغَسَلَهُمَا 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 Bashans 8 سنكسار اليوم الثامن من شهر بشنس

1. The Commemoration of the Ascension of our Lord Jesus Christ to Heaven
2. The Martyrdom of St. John of Senhout
3. The Departure of St. Daniel, the Hegumen of the Wilderness of Shiheet (Scetis)

### 1. The Commemoration of the Ascension of our Lord Jesus Christ to the Heaven

On this day is the commemoration of the ascension of our Lord Jesus Christ to heaven. We must keep in mind that the crucifixion was on the 27<sup>th</sup> day of Baramhat and the Resurrection was on the 29<sup>th</sup> day of

1. تذكّار صعود ربنا يسوع المسيح إلى السماء
2. استشهاده القديس يحنس السنهوتي
3. نياحة القديس الأنبا دانيال، قمص برية شيهيت

1. تذكّار صعود ربنا يسوع المسيح إلى السماء  
 في مثل هذا اليوم كان صعود ربنا يسوع المسيح إلى السماء، على اعتبار أن صلبه يوم 27 برمهاث وقيامته 29 برمهاث. فليشملنا ببركته المقدسة. أمين.

Baramhat.

May His holy blessing be with us all. Amen

## 2. The Martyrdom of St. John of Senhout

On this day also, of the year 21 of the martyrs, 305 AD, St. John of Senhout, departed. He was born in Senhout (a village in Sharqia governorate), his father's name was Macarius and his mother's name was Anna.

It came to pass that when he was tending his father's sheep, the angel of The Lord appeared to him, showed him a crown of light and said to him, "Why are you sitting here, and the strife is at hand, now arise and go to the city of Atrib (Banha), strive for the Name of The Lord Christ." Then the angel gave him peace and departed from him.

He bade farewell to his parents, went to the Governor, and confessed The Lord Christ before him. The Governor handed him to one of the soldiers to befriend him that he might change his council. The saint performed several miracles before the soldier that made him believe in The Lord Christ, and received the crown of martyrdom by the hands of the Governor.

The Governor became angry and tormented the saint with every kind of torture; however, The Lord comforted and strengthened him. Then he sent the saint to Ansena, (Antinoe), where he was tortured again, and finally, he was beheaded by the sword.

Julius of Aqfahs (El-Akfahasy) took his body, shrouded, and sent it to his hometown Senhout. The people received him with hymns and praise, and placed him in the church. His pure body is now located in Shoubra El-Khema in Egypt.

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

## 3. The Departure of St. Daniel, the Hegumen of the Wilderness of Shiheet (Scetis)

On this day also, of the year 296 of the martyrs, 580 AD, the holy father Anba Daniel the hegumen of the wilderness of Shiheet (Scetis), departed. He was born about the year 485 AD, and went to Shiheet in his youth. He ate daily at sunset and worked in making baskets.

Because of the thieves and the successive raids of the Berbers on the wilderness, the monks abandoned it, fleeing from the danger. Abba Daniel was captured by the Berbers three times. After a period of worship and asceticism, the Pope ordained him hegumen for the wilderness.

2. استشهاد القديس يحنس السنهوتي وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديس يحنس السنهوتي. وُلِدَ بسنهوت (سنهوت: إحدى قرى مركز منيا القمح، محافظة الشرقية) من أب اسمه مقارة وأم اسمها حنة. وحدث وهو يرعى غنم أبيه، أن ظهر له ملاك الرب وأراه إكليلاً من نور وقال له: "لماذا أنت جالس هنا والجهد قائم. قم امض إلى أتريب (بنها) وجاهد على اسم السيد المسيح". ثم أعطاه السلام ومضى عنه. فودع والديه ومضى إلى الوالي واعترف أمامه بالسيد المسيح، فسلمه الوالي إلى أحد الجنود ليلاطفه عساه يعدل عن رأيه. ولما تسلمه الجندي، أجرى القديس أمامه جملة آيات وعجاب، جعلت الجندي يؤمن بالسيد المسيح. وينال إكليل الشهادة على يد الوالي. فغضب الوالي وعذب القديس بكل أنواع العذاب، ولكن الرب كان يقويه ويصبره. ثم أرسله إلى أنصنا، حيث عذبوه هناك ثم قطعوا رأسه بالسيف. قام القديس يوليوس الأقفهصي بتكفين جسده ثم أرسله إلى بلده سنهوت، فتلقاه أهله بالصلاة والتراتيل وصلوا عليه بالكنيسة. وجسده الظاهر موجود الآن في شبرا الخيمة بمصر. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس الأنبا دانيال، قمص برية شيهيت وفيه أيضاً من سنة 296 للشهداء، سنة 580 ميلادية، تنيح القديس الأنبا دانيال قمص برية شيهيت. وُلِدَ نحو سنة 485 ميلادية. وانطلق إلى شيهيت في شبابه. كان يأكل يومياً عند الغروب، ويعمل في صنع السلال. توالت هجمات البربر واللصوص على البرية، فهجرها الرهبان هرباً من الخطر. أما هو فقد أسره البربر ثلاث مرات. وبعد فترة من العبادة والنسك، رسمه البابا قمصاً على البرية.



οἴνοϥ νιϑμῆι δὲν Πῶοιϥ: οὔοϥ οὔωνϥ  
 ἔβολ ἄφμενὶ ἵτε τεϣμετὰϣιοϥ.  
 Ἀλλῆλοῖα.

in The Lord, you righteous,  
 and give thanks at the  
 remembrance of His holy  
 name. Alleluia.

قدهه. هليلويا.

**The Liturgy Gospel**  
 إنجيل القداص

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

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

Οὔανασνωϣιϥ ἔβολ δὲν  
 πιεραστελιον εϑοταβ κατα Λοὔκαν  
 αϣιοὔ.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا أمين.

**Λοὔκαν κα: ιβ - ιϑ**

**Luke 21: 12 - 19**

**لوقا 21: 12 - 19**

ἄχεν ναι δε τηροὔ ενέεν νοὔϣιϥ  
 ἐῤρηι ἔχεν θηνοὔ οὔοϥ ϣεναδοϣι ἵκα  
 θηνοὔ εντ ἄμωτεν ἐζανϣτηναϣωϣη  
 νεμ ζανὔτεκωοὔ ενῖνι ἄμωτεν  
 ἵνιοὔρωοὔ νεμ νιζηϣεμων εϑβε  
 Παραν.

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.

وقبل هذا كله يُلقون أيديهم عليكم  
 ويضطرونكم ويسلمونكم إلى  
 مجامع وسجون وتساؤون أمام  
 ملوك وولاة لأجل اسمي.

Εϣἔωπι νωτεν ενμετεϑρε.

But it will turn out for  
 you as an occasion for  
 testimony.

فيؤول ذلك لكم شهادة.

Χαϣ ϣν δὲν νετενζητ  
 ἐὔτεμερωορπ ἵερωμελεταν ϣε οὔ πε  
 ἐτετενναεραπολοϣιϣε ἄμμοϣ.

Therefore, settle it in  
 your hearts not to meditate  
 beforehand on what you will  
 answer;

فضعوا في قلوبكم أن لا تهتموا  
 من قبل لكي تحتجوا.

Δνοκ ϣαρ τῆνατ νωτεν ἵοὔρο νεμ  
 οὔοϣια θῆετε ἵνεναὔτ ἐδῶϣν ἐῤραϣ  
 αν οὔδε ἵνεναὔοὔωϣεμ οὔβηϣ αν ἵϣε

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

لآتي أنا أعطيكم فمًا وحكمة لا  
 يقدر جميع معانديكم أن يقاوموها  
 أو يناقضوها.

ΟΥΟΝ ΝΙΒΕΝ ΕΤ΄ΟΥΒΕ ΘΗΝΟΥ.

Сενα† θηνου δε εβολ ζιτεν  
ζανιο† νεμ ζανσνηου νεμ  
ζανσϑσϑενηс νεμ ζανψφηρ ουοζ  
сенаζωтев εβολ ζεν θηνου.

Ουοζ ερετενεψωπι εγμοσ†  
μωωτεν ηξε ουοζ νιβεν εθβε Παραν.

Ουοζ ουγωι ητετεναφε ηνεετακο.

Πδρη δε ζεν τετενεγπομοη  
ερετενεψο ηνετενψυχη.

*Πιωρ φα Πεμνο† πε ψα ενεζ  
ητε νι ενεζ: λμην.*

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.*

وَسَوْفَ تَسْلَمُونَ مِنَ الْوَالِدِينَ  
وَالْأَخْوَةِ وَالْأَقْرَبَاءِ وَالْأَصْدِقَاءِ  
وَيَقْتُلُونَ مِنْكُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
أَجْلِ اسْمِي.

وَلَكِنَّ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ اقْتَنُوا أَنْفُسَكُمْ.

*والمجد لله دائماً.*



# Katameros Readings for the 9<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم التاسع من شهر بشنس المبارك

ΚΟΥΨΙΤ ΝΕΞΟΥΣ ἘΠΙΔΒΟΥΤ ΠΑΥΩΝΣ

## ΡΟΥΞΙ

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ π̄ς: ᾱ, ε̄

Psalm 84: 3, 4

المزمور 83: 4، 5

Πεκυανερωουωυι Πβοις Φνοϋ†  
 ἵντε νιζουμ: Παοτρο οτοϋ Πανοϋ†:  
 ὠοτηνιτατοϋ ἵνοτον νιβεν ετϋοπ ζεν  
 πεκηι: ενε̄ε̄μον̄ ε̄ροκ̄ ωᾱ ε̄νεϋ ἵντε  
 πῑνεϋ. Ἀλληλοιᾱ.

Even Your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in Your house: they will still be praising You. **Alleluia.**

مذابحك يا رب إله القوات، ملكي وإلهي. طوبى لكل الساكنين في بيتك، يباركونك إلى الأبد. **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.

Οτ̄ἀναστηωσις ε̄βολ̄ ζεν  
 πῑε̄νᾱστ̄ε̄λιον̄ ε̄θο̄νᾱβ̄ κᾱτᾱ λ̄ο̄ῡκαν̄  
 ᾱσῑο̄ϋ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν̄ ζ̄: ᾱ - ῑ

Luke 7: 1 - 10

لوقا 7: 1 - 10

Εταϋο̄ν̄ ὡ̄ δε̄ ε̄ρ̄χω̄κ̄ ἵνε̄ε̄ρ̄σᾱσι  
 τη̄ρο̄ν̄ ε̄βολ̄ ζεν̄ νε̄νε̄μᾱϋϋ̄ ἔπῑλᾱο̄ς  
 ᾱϋ̄ῑ ε̄ζο̄τη̄ν̄ ε̄κᾱφᾱρ̄νᾱο̄ῡ.

Now when He concluded all His sayings in the hearing of the people, He entered Capernaum.

وَلَمَّا أَكْمَلَ أَقْوَالَهُ كُلَّهَا فِي مَسَامِعِ الشَّعْبِ دَخَلَ كَفَرْنَاخُومَ.

Ὁ τέκατονταρχος δε τιμοκε νε  
πεφωκ ναφναμοφ πε φηεταφταινοφτ  
ντοτφ.

Εταφωτεμ δε εβε Ιησοφ  
αφοφωρπ εαροφ νεανηρεσβφτεροφ ντε  
νιλοφδα εφτφο εροφ εοπωφ ντεφφ  
ντεφτοφνε πεφωκ.

Ηωοφ δε εταφ εα Ιησοφ  
ναφτφο εροφ εποφδεοφ εφω υμοφ νε  
εμεφω νε φηετεκναερ φαι ναφ.

Ήμει εαρ υπενεθνοφ οφο  
φφναεωφ νεοφ αφοτεφ ναφ.

Ιησοφ δε ναφμοφ νευοφ πε  
εηδε δε εφοφνοφ υπιηι αν αφοφωρπ  
εαροφ νεανηφφηρ νε  
πεκατονταρχοφ εφω υμοφ ναφ νε  
Πβοιφ υπερφφιφ ναφ: ηφμεφω εαρ αν  
εηνα ητεκι εδοφν εα οφραεοι υπανη.

Εβε φαι οφδε ανοκ υπαιτ  
νεμεφω ηφ φαροκ αλλα εχοφ εφ  
πεαφφ οφο εφναοφφαι νε παλλοφ.

Κε εαρ ανοκ οφρωμ εω  
εφρεταφφιν υμοφ εα οφρεφωφφ εοφο  
εαηματοφ εαφατ: οφο φφω υμοφ  
υφαι νε μαφφ ναφ φαφφφναφ: κεοφαι  
δε νε αμοφ οφο φαφφ: οφο παβωκ  
νε αρι φαι οφο φαφφαιφ.

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

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

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

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

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

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

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

وَكَانَ عَبْدٌ لِقَائِدٍ مِنْهُ مَرِيضًا  
مُشْرِفًا عَلَى الْمَوْتِ وَكَانَ عَزِيمًا  
عِنْدَهُ.

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

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

لَأَنَّهُ يُحِبُّ أُمَّتَنَا وَهُوَ بَنَى لَنَا  
الْمَجْمَعَ.»

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

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

لِأَنِّي أَنَا أَيْضًا إِنْسَانٌ مَرْتَبٌ تَحْتَ  
سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. وَأَقُولُ  
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَلَاخَر: أَنْتَ  
فِيَاتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلُ.»



<p>Οὐὰ ἁδασνωσις ἐβὼλ θεν      πιερασσελιον εθοραβ κατὰ λουκαν      ασιοῦ.</p>	<p>A chapter according to      Saint Luke, may his      blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا      البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΘ: Α - Γ</b></p>	<p><b>Luke 19: 1 - 10</b></p>	<p><b>لوقا 19: 1 - 10</b></p>
<p>Ουοζ ἐταειψε ἐδορν ναειμοψι πε      θεν Ιεριχω.</p>	<p>Then Jesus entered and      passed through Jericho.</p>	<p>ولمَّا دَخَلَ يَسُوعُ مُجْتَازاً فِي      أَرِيحَا.</p>
<p>Ουοζ ις οηρωμι εημορτ̄ ἐπεεραν      χε Ζακχαιος: ουοζ φαι νε      οηαρχητελωνης πε ουοζ νε οηραμαδ̄      πε.</p>	<p>Now behold, there was      a man named Zacchaeus      who was a chief tax      collector, and he was rich.</p>	<p>وإِذَا بَرَجَلْ اسْمُهُ زَكَا، وَهَذَا كَانَ      رَئِيساً لِلْعَشَّارِينَ وَكَانَ غَنِيًّا.</p>
<p>Ουοζ ναεικωτ̄ πε εηοηωψ̄ ἐναῦ      ἐλησοῦς χε νιμ πε: ουοζ ναειψ̄χεμσομ      αν πε εοβε πιμηψ̄ χε νε οηκοῦσι πε      θεν τεειμαιη.</p>	<p>And he sought to see      who Jesus was, but could      not because of the crowd,      for he was of short stature.</p>	<p>وَكَانَ يَطْلُبُ رَاغِبًا فِي أَنْ يَرَى مَنْ      هُوَ يَسُوعُ، وَلَمْ يَقْدِرْ مِنْ أَجْلِ      الْجَمْعِ، لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ.</p>
<p>Ουοζ ἐταειβοχι ἐτ̄εη αειψ̄εναει      ἐρηι ἐχεν οηκομορεᾱ θινα      η̄τεειναῦ ἐροει: ουοζ ναεισινι πε ἐβὼλ      θιτοτς.</p>	<p>So he ran ahead and      climbed up into a sycamore      tree to see Him, for He was      going to pass that way.</p>	<p>فَتَقَدَّمَ مُسْرِعًا وَصَعِدَ إِلَى جُمَيْزَةٍ      لِكِي يَرَاهُ، لِأَنَّهُ كَانَ مُزْمِعًا أَنْ      يَجْتَازَ بِهَا.</p>
<p>Ουοζ ἐταει ἐχεν πιμα αεισομς      ἐροει η̄χε Ιησοῦς πεχαει ναει χε      Ζακχαιος χωλεμ̄ ἔμοκ̄ ἄμοῦ ἐπεσητ̄:      ἔμοοῦτ̄ ταρ θωτ̄ ἐροι η̄ταειωπι θεν      πεκηι.</p>	<p>And when Jesus came      to the place, He looked up      and saw him, and said to      him, “Zacchaeus, make      haste and come down, for      today I must stay at your      house.”</p>	<p>فَلَمَّا جَاءَ يَسُوعُ إِلَى الْمَوْضِعِ،      نَظَرَ إِلَيْهِ وَقَالَ لَهُ: «يَا زَكَا، أَسْرِعْ      وَانْزِلْ، لِأَنَّهُ يَنْبَغِي لِي أَنْ أَكُونَ      الْيَوْمَ فِي بَيْتِكَ.»</p>
<p>Ουοζ αειχωλεμ̄ ἔμοει αει ἐπεσητ̄      ουοζ αειωοπει ἐροει εηραψ̄ι.</p>	<p>So he made haste and      came down, and received      Him joyfully.</p>	<p>فَأَسْرِعَ وَنَزَلَ وَقَبِلَهُ فَرِحًا.</p>

ΟΤΟΣ ΝΗ ΤΗΡΟΥ ΕΤΑΥΝΑΥ  
ατερῆρεμευ εντω ἕμοος γε  
αυγεναυ ἐδοτη ἐπιη ἰνορεφερνοβι  
ἠρωμι ἐἰτον ἕμοου.

Αυοβι δε ἐρατη ἦξε Ζακχεος  
πεχαυ ἕΠβοις γε Πβοις εηπεε ††  
ἠτφαυι ἠναετηπαρχοντα ἠνιεηκι:  
οτος φηεταβιτη ἠξονο ἠεῶλι  
††νακοβοτ ναυ ἠετοτ ἠκωβ.

Πεχαυ δε ναυ ἦξε Ιησουο γε  
ἕφοοτ ἄ ποτχαυ ωπι εεν ἕπαιηι γε  
ἠθοε εωε οτωηρι ἠτε Αβρααμ πε.

Αυι ταρ ἦξε Πωηρι ἕΦρωμι  
εκω† οτος ἐνοεεμ ἕφηεταυτακο.

*Πῶοτ φα Πεννοτ† πε ωα ἐνεε  
ἠτε ηι ἐνεε: ἄμην.*

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

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

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

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

*Glory be to God  
forever.*

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

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

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

لأنَّ ابنَ الإنسانِ إنما جاء لكي  
يطلبَ ويُخَلِّصَ مَا قَدْ هَلَكَ».

*والمجد لله دائماً*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

††ἐπιστολη ἠτε πενσεῶ Παυλοο Πιἄποστολοο

Παυλοο φεωκ ἕΠενβοις Ιησουο  
Πιχριστοο: πιἄποστολοο ετθαεεμ:  
φηεταυθαυυ ἐπιειωεηνοτϋι ἠτε  
Φνοτ†.

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

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

Σεβρεος θ: α - ι	Hebrews 9: 1 -10	العبرانيين 9: 1 - 10
<p>Ⲛⲟⲩⲟⲩⲓ ⲙⲉⲛ ⲟⲩⲛ ⲛⲉⲕⲕⲣⲛⲏⲏ          ⲉⲟⲩⲟⲛⲛⲏⲧⲁⲥ ⲛⲉⲗⲁⲛⲙⲉⲑⲙⲏⲏ ⲛⲱⲉⲙⲱⲓ          ⲙⲙⲁⲧ ⲛⲉⲙ ⲟⲩⲁⲥⲓⲟⲛ ⲛⲟⲗⲥⲉⲗ.</p>	<p>Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.</p>	<p>ثُمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضاً          فَرَانِضُ خِدْمَةٍ وَالْقُدْسُ الْعَالَمِيِّ.</p>
<p>Ⲛⲕⲕⲣⲛⲏⲏ ⲧⲁⲣ ⲛⲉⲗⲟⲩⲟⲩⲓ ⲁⲧⲙⲟⲛⲕⲥ          ⲑⲏⲉⲧⲉ ⲧⲗⲅⲭⲛⲓⲁ ⲛⲉⲗⲏⲧⲥ ⲛⲉⲙ ⲧⲧⲣⲁⲡⲉⲗⲁ          ⲛⲉⲙ ⲧⲧⲣⲟⲑⲉⲥⲓⲥ ⲛⲧⲉ ⲛⲱⲱⲓⲕ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧ          ⲉⲣⲟⲥ ⲗⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ.</p>	<p>For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary.</p>	<p>لِأَنَّهُ نَصَبَ الْمَسْكَنُ الْأَوَّلُ الَّذِي          يُقَالُ لَهُ «الْقُدْسُ» الَّذِي كَانَ فِيهِ          الْمَنَارَةُ، وَالْمَائِدَةُ، وَخُبْزُ التَّقْدِيمَةِ.</p>
<p>Ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲗⲉ          ⲙⲙⲁⲗ ⲥⲛⲁⲧ ⲧⲕⲕⲣⲛⲏⲏ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧ ⲉⲣⲟⲥ          ⲗⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ ⲛⲧⲉ ⲛⲏⲉⲑⲟⲩⲁⲅ.</p>	<p>And behind the second veil, the part of the tabernacle which is called the Holiest of All,</p>	<p>وَوَرَاءَ الْجِجَابِ الثَّانِي الْمَسْكَنُ          الَّذِي يُقَالُ لَهُ «قُدْسُ الْأَقْدَاسِ».</p>
<p>Ⲉⲟⲩⲟⲛ ⲟⲩⲱⲟⲩⲣⲏ ⲛⲏⲟⲩⲅ ⲛⲉⲗⲏⲧⲥ ⲛⲉⲙ          ⲧⲕⲅⲱⲧⲟⲥ ⲛⲧⲉ ⲧⲗⲓⲁⲑⲏⲕⲏ ⲉⲥⲑⲟⲅⲥ          ⲛⲏⲟⲩⲅ ⲥⲁⲥⲁ ⲛⲓⲅⲉⲛ ⲑⲏⲉⲧⲉ ⲡⲓⲥⲧⲁⲙⲛⲟⲥ          ⲛⲏⲟⲩⲅ ⲛⲉⲗⲏⲧⲥ ⲉⲣⲉ ⲡⲓⲙⲁⲛⲏⲁ ⲛⲉⲗⲏⲧⲉⲩⲱ          ⲡⲓⲱⲅⲱⲧ ⲛⲧⲉ ⲗⲁⲣⲱⲛ ⲉⲧⲁⲩⲫⲓⲣⲓ ⲉⲅⲟⲗ          ⲛⲉⲙ ⲛⲓⲡⲗⲁⲗ ⲛⲧⲉ ⲧⲗⲓⲁⲑⲏⲕⲏ.</p>	<p>which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant.</p>	<p>فِيهِ مِخْرَةٌ مِنْ ذَهَبٍ، وَتَابُوتُ          الْعَهْدِ مَعْشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ،          الَّذِي فِيهِ قِسْطٌ مِنْ ذَهَبٍ فِيهِ          الْمَنَّ، وَعَصَا هَارُونَ الَّتِي          أَفْرَحَتْ، وَلَوْحَا الْعَهْدِ.</p>
<p>Ⲉⲁⲡⲱⲱⲓ ⲗⲉ ⲙⲙⲟⲥ ⲑⲁⲛⲭⲉⲣⲟⲩⲅⲓⲙ          ⲛⲧⲉ ⲡⲱⲟⲩ ⲉⲛⲉⲣⲑⲏⲓⲅⲓ ⲉⲕⲉⲛ          ⲡⲓⲗⲁⲥⲧⲏⲣⲓⲟⲛ: ⲛⲁⲓ ⲉⲧⲉ ⲛⲁ ⲧⲏⲟⲩ ⲁⲛ ⲛⲉ          ⲉⲥⲁⲕⲓ ⲉⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲙⲉⲣⲟⲥ.</p>	<p>And above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.</p>	<p>وَفَوْقَهُ كَرُوبَا الْمَجْدِ مُظَلِّلِينَ          الْغُطَاءَ. أَشْيَاءٌ لَيْسَ لَنَا الْآنَ أَنْ          نَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ.</p>
<p>ⲛⲁⲓ ⲗⲉ ⲉⲩⲑⲁⲙⲓⲛⲟⲩⲧ ⲙⲡⲁⲓⲣⲏⲧ:          ⲧⲕⲕⲣⲛⲏⲏ ⲙⲉⲛ ⲛⲉⲗⲟⲩⲟⲩⲓ ⲥⲉⲛⲁ ⲉⲗⲟⲩⲛ ⲉⲣⲟⲥ          ⲛⲉⲗⲉ ⲛⲓⲟⲩⲏⲅⲱ ⲛⲉⲗⲟⲩⲟⲩⲓ ⲛⲓⲅⲉⲛ ⲉⲩⲅⲱⲕ          ⲛⲏⲓⲱⲉⲙⲱⲓ ⲉⲅⲟⲗ.</p>	<p>Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.</p>	<p>ثُمَّ إِذْ صَارَتْ هَذِهِ مَهَيَّأَةً هَكَذَا،          يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ          كُلِّ جِينٍ، صَانِعِينَ الْخِدْمَةَ.</p>
<p>Ⲉⲧⲙⲁⲗ ⲥⲏⲟⲩⲧ ⲗⲉ ⲟⲩⲥⲟⲡ          ⲛⲧⲉⲙⲣⲟⲙⲡⲓ ⲛⲉⲗⲉ ⲡⲓⲁⲣⲭⲏⲉⲣⲉⲩⲥ</p>	<p>But into the second part the high priest went alone once a year, not without</p>	<p>وَأَمَّا إِلَى الثَّانِي فَرَنِيْسُ الْكَهَنَةِ          فَقَطُّ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ</p>

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

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

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

Ἦονον ἔχεν θανοψωμ νεμ θανω  
 νεμ θανωμς ετψεβινοῦτ ἐτε  
 θανμεθμη ἵτε ἴσαρζ νε ψα ἵχοφ  
 ἵτε πιταθο ἐρατῆ.

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

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

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

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

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

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

يُقَدِّمُهُ عَنِ نَفْسِهِ وَعَنِ جَهَالَاتِ  
 الشَّعْبِ.

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

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

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

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

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

ἁ Πετρος ἁ: κε - β: ἱ

Φαι δε πε πιχαχι ἐταρζιωψ ἡμοφ  
 θεν θηνοφ.

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

**1 Peter 1: 25 - 2: 10**

Now this is the word, which by the gospel was preached to you

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

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

Εὰρετενχω οτην ἐδῆρι ἠκακία  
 νιβεν νεμ ἕροϋ νιβεν νεμ μετωβι  
 νιβεν νεμ φῆθονοϋ νιβεν νεμ  
 καταλαλια νιβεν.

Ὑφρητ ἠθανκοτϋι ἠαλωοῖ  
 ἕατμασοϋ τῆνοϋ: πῆρωτ ἠλοσικον  
 ἠατἕροϋ βιϋϋωοϋ ἠμοϋ: ϋινα  
 ἠτετεναιαι ἠδῆτϋ ἕδοϋν ἕπισοτϋαι.

Ιϋε ἀτετενχεμτῆπι ϋε οτἕριστοϋ  
 πε Πβοιϋ.

Φῆτετεννηοϋ ἕαροϋ πῶνι  
 ετωνδ ἕατϋωϋϋ μεν ἕβολ ϋιτεν  
 νιρωμ: ἕωτῆπ δε ἠτεν Φῆνοϋτ οτοϋ  
 εϋταινοϋτ.

Οτοϋ ἠῶωτεν ϋωτεν ϋωπι ἠφρητ  
 ἠθανῶνι ετωνδ: ἕρετενκωτ ἠμωτεν  
 ἠνοϋῆι ἠπνεϋματικον ἕοϋμετοϋῆβ  
 ἕθοϋαβ: ἕπϋιῆνι ἕἕϋωι  
 ἠθανϋοϋτϋωοϋϋ ἠπνεϋματικον:  
 εϋῆπ ἠΦῆνοϋτ ἕβολ ϋιτεν Ιῆσοϋϋ  
 Πἕριστοϋ.

ϋε οτηνι ἕδῆνοϋτ δεν τῆραφῆ: ϋε  
 ϋῆππε τῆναϋω δεν ϋιων ἠοϋῶνι  
 εϋωτῆπ ἠϋωϋ ἠλακε εϋταινοϋτ:  
 οτοϋ φῆῆθαϋτ ἕροϋ ἠνεϋδῆϋπι.

Πιταῖο οτην αϋϋοπ ἠωτεν δα  
 ἠῆῆθαϋτ: ἠαῆθαϋτ δε ἠῶωοϋ πῶνι

Therefore, laying aside  
 all malice, all deceit,  
 hypocrisy, envy, and all evil  
 speaking,

as newborn babes,  
 desire the pure milk of the  
 word, that you may grow  
 thereby,

if indeed you have  
 tasted that The Lord is  
 gracious.

Coming to Him as to a  
 living stone, rejected indeed  
 by men, but chosen by God  
 and precious.

You also, as living  
 stones, are being built up a  
 spiritual house, a holy  
 priesthood, to offer up  
 spiritual sacrifices  
 acceptable to God through  
 Jesus Christ.

Therefore, it is also  
 contained in the Scripture,  
 “Behold, I lay in Zion a  
 chief cornerstone, elect,  
 precious, and he who  
 believes on Him will by no  
 means be put to shame.”

Therefore, to you who  
 believe, He is precious; but  
 to those who are  
 disobedient, “The stone

فَأَطْرَحُوا كُلَّ حُبِّهِ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَةٍ،

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

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

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

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

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:  
 «هَسْنَدًا أَضَعُ فِي صِهْيُونَ حَجْرَ  
 زَاوِيَةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ  
 بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُوْمِنُونَ الْكِرَامَةَ،  
 وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجْرُ  
 الَّذِي رَفَضَهُ الْبَنَّاوُونَ هُوَ قَدْ صَارَ



εταρωωυϥ ἵνεκ ηηετκωτ: φαι αϥωωπι  
ἵνωτρωζ ἵλακθ.

Πεμ οῦωνι ἵβροπ πεμ οῦπετρα  
ἵσκανδαλον: ηηεθαδῖβροπ ἐπισαζι  
ενοι ἵαττματ ἐφηεταερεπῖκεχατ  
ἵδῆητϥ.

Πῶτεν δε ἵῶτεν οὔτενος  
εϥωτπ οὔμετοῦρο οὔμετοῦηβ  
οὔῶλωλ εϥοταβ οὔλαος εὔῶμαιοϥ  
ζοπωζ ἵτετενοῦωνθ εὔολ ἵνιαρετη  
ἵτε φηεταϥθαζεμ θηνοῦ εὔολ δεη  
ἵχακι εὔοῦη ἐπεϥοῦωιηι ετοι ἵῶφῆρι.

Πῆετε ἵουλαος ἀν πε ἵουχοῦ:  
τῆνοῦ δε ἀρετενερ οὔλαος ἵφῆνοῦτ:  
ηῆετε ἵαῦηαι ἵωοῦ ἀν τῆνοῦ δε ἀῦηαι  
ἵωτεη.

*Ἡσῆνοῦ ἵπερμενερε πικοςμος  
οὔδε ηηετωοπ δεη πικοςμος:  
πικοςμος ηἵσῆιηη πεμ τεϥεῖπιῶηια: φῆ  
δε εῖτιρῖ ἵφῆοῦωῶ ἵφῆνοῦτ ἵηαῶωωπι  
ῶα εῖνεθ: ἀμῆη.*

which the builders rejected  
Has become the chief  
cornerstone,”

and “A stone of  
stumbling And a rock of  
offense.” They stumble,  
being disobedient to the  
word, to which they also  
were appointed.

But you are a chosen  
generation, a royal  
priesthood, a holy nation,  
His own special people, that  
you may proclaim the  
praises of Him who called  
you out of darkness into His  
marvelous light;

who once were not a  
people but are now the  
people of God, who had not  
obtained mercy but now  
have obtained mercy.

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

رَأْسَ الزَّائِيَةِ،

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

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

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

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

### The Acts الإبركسيس

Πραζις ἵτε ηενιοτ ἵἀποστολος:  
εῖρε ποῦςμοῦ εῖοταβ ῶωπι ηεμἵαν.  
Δμῆη.

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 θ: λᾶ - μτ

Acts 9: 31 - 43

أعمال 9: 31 - 43

Ἰεκκλῆσιᾶ μὲν οὖν ἵτε Ἰουδαεᾶ  
 τῆρε νεμ Ἰαλιλεᾶ νεμ Ἰαμαριαῖ:  
 νε οὖν ἵτων ἵουερῆρη ἡμαρ:  
 εἴκητ οὖο εἴμοωι ἄεν Ἰουῖ ἵτε  
 Πβοις: οὖοε ναρνηοῦ ἵῶι ἄεν πιῶτ  
 ἵρητ ἵτε Πίπνευα εθοῦαβ.

Δωωπι δε ἐρε Πετρος νασινη  
 ἐβωλ εἴτεν ἵσνηοῦ τῆροῦ ἀρῖ ῶα  
 ἵασιος εἴωοπ ἄεν Ἰυδα.

Δερεμι δε ἵουρωι ἡμαρ  
 ἐπερραν πε εἴεᾶ εἴερ ῶμην ἵρωπι  
 εἴῶτηοῦτ εἴεν οῦβλοχ φαῖ δε  
 ναρῶηλ ἐβωλ πε.

Πετρος δε περαρ ναρ εἴεᾶ  
 εἴεταλβο ἡμοκ ἵεε ἵηοῦε Πίχριστοε  
 τωηκ οὖοε φωρω ἄροκ: οὖοε σατοῦ  
 ἀρῶη.

Οὖοε ἀρναρ ἐροῦ τῆροῦ ἵεε  
 ἵηεῶοπ ἄεν Ἰυδα νεμ Σαρων  
 ἵηεταρκοτοῦ εἴΠβοις.

Ἰῶρη δε ἄεν Ἰοπη νε οὖν  
 οῦμαθητῆε ἵεῶι ἡμαρ πε ἐπερραν  
 πε Ἰαβθα ῶηετε ῶατοῦαε  
 ἵεμοῦῖ ἐροε εἴβασι: ῶαι ναεμεε  
 ἵεωβ ἵαεαῶον νεμ ἵμεῶηητ ἐναεῖρι  
 ἡμοῦ.

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

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

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

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

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

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

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

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

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

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

وَرَأَهُ جَمِيعُ السَّاكِنِينَ فِي لُدَّةَ  
 وَسَارُونِ الَّذِينَ رَجَعُوا إِلَى الرَّبِّ.

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

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

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

Αφτωνφ δε ηνε Πετροσ ασμωπι  
νεμωοτ: εταφι δε ατολιφ εερηι επιμα  
ετσαπυπι: οτοε ατοει ερατοτ νασραφ  
ηνε νιχηρα τηροτ ετριμι οτοε  
εταμο υμοφ ενιωθην νεμ νιβωσ  
ενασθαμιδ υμωοτ πε εσποπ νεμωοτ  
ηνε Ιβασι.

Εταφριτοτ δε εβολη τηροτ ηνε  
Πετροσ οτοε εταφριτφ ριζεν νεφκελι  
αφτωβη οτοε εταφκοτφ επισωμα  
πεχαφ γε Ταβιθα τωοτην: ηθοε δε  
ασοτων ηνεεβαλ οτοε ετασνατ δε  
εΠετροσ ασεμεσι.

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

Απαιεωβ δε οτωνε εβολη θεν  
λοπιη τηρς: οτοε οτυμηφ ανναετφ

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

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

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

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

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

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

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

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

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

فَأَخْرَجَ بُطْرُسُ الْجَمِيعَ خَارِجًا  
وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى ثُمَّ انْتَفَتْ  
إِلَى الْجَسَدِ وَقَالَ: يَا طَابِئًا قَوْمِي  
فُفْتَحَتْ عَيْنُهَا. وَلَمَّا أَبْصَرَتْ  
بُطْرُسَ جَلَسَتْ.

فَنَآوَلَهَا يَدَهُ وَأَقَامَهَا. ثُمَّ نَادَى  
الْقَدِيسِينَ وَالْأَرَامِلَ وَأَحْضَرَهَا  
حَيَّةً.

فَصَارَ ذَلِكَ مَعْلُومًا فِي يَافَا كُلِّهَا  
فَأَمَنَ كَثِيرُونَ بِالرَّبِّ.

ἐΠβοις.

Δεϋωπι δε ζεν Ιοπηι νοτωμηϋ  
νὲροοτ ζατεν οται γε Σιωων

πιβακωαρ.

Πισαχι δε ντε Πβοις εφελαι οσοϋ  
εφελαυαι: εφελαμασι οσοϋ εφεταχρο:  
ζεν φασια νεκκλησια ντε Φνορϋ:  
αμην.

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

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

وَمَكَثَ أَيَّاماً كَثِيرَةً فِي يَافَا عِنْدَ سِمَعَانَ رَجُلٍ دَبَّاحٍ.

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

## Synaxarium of Bashans 9 سنكسار اليوم التاسع من شهر بشنس

1. The Departure of St. Helena, The Queen
2. The Departure of Pope Yoannis XI, the 89<sup>th</sup> Patriarch of Alexandria
3. The Departure of Pope Gabriel VIII, the 97<sup>th</sup> Patriarch of Alexandria

1. نياحة القديسة هيلانة الملكة
2. نياحة البابا يوانس الحادي عشر، البطريك التاسع والثمانين من بطاركة الكرازة المرقسية
3. نياحة البابا غبريال الثامن، البطريك السابع والتسعين من بطاركة الكرازة المرقسية

### 1. The Departure of St. Helena, The Queen

On this day, of the year 327 AD, St. Helena the Queen, departed. She was born in the city of El-Raha (Urfa-Edessa) to Christian parents, about the year 247 AD. They brought her up in a Christian manner, and she was beautiful and gentle. When Emperor Constantius the First, Emperor of Byzantium, came to the city of El-Raha, he sought her out and married her. She gave birth to Constantine, and she raised him up well, and taught him philosophy, wisdom and knighthood. After the death of his father, he became emperor of the East, and his capital city was Constantinople.

One day, he saw in a vision in the middle of the day, a cross of light and written under it, "With this sign, you shall conquer." He placed the sign of the cross on his flag and on all his armaments. He was victorious in the war and he also became the emperor of the West.

Queen Helena, when she was about seventy years old, saw in a vision as someone telling her, "Go to

1. نياحة القديسة هيلانة الملكة في مثل هذا اليوم من سنة 327 ميلادية، تنيحت القديسة هيلانة الملكة. ولدت بمدينة الرها نحو سنة 247 ميلادية من أبوين مسيحيين ربيها تربية مسيحية حقيقية. وكانت حسنة الصورة وجميلة النفس. وحدث أن قسطنطينوس، ملك البيزنطية، قد نزل بمدينة الرها وهناك تزوجها. ورزقت منه بقسطنطين، فربته بالحكمة والآداب، وبعد وفاة والده، صار إمبراطوراً على الشرق وجعل مقره القسطنطينية. وذات يوم رأى قسطنطين في رؤيا في منتصف النهار صليبا من نور ومكتوبا تحته: "بهذا تغلب". فجعل الصليب راية للجنود وانتصر في الحرب. وبعد أن تجاوزت هيلانة السبعين من عمرها، رأت في رؤيا من يقول لها: "امضي إلى اورشليم وابحثي عن صليب المخلص". ولما أعلمت ابنها بهذه الرؤيا، أرسلها ومعها

Jerusalem and search for the Cross of the Savior.”  
When she told her son, he sent her with an entourage of soldiers to Jerusalem. She met there St. Macarius, bishop of Jerusalem, and inquired from him about the place where the cross was buried. St. Helena asked the Jews about the whereabouts of the cross, and they told her about an old Jew who informed her about a hill on the top of which, a pagan temple of Venus was built. Emperor Hadrian built it in the year 135 AD, to ensure the complete disappearance of the cross.

Queen Helena ordered the demolition of the temple, and the removal of the pile of dirt. She found three crosses, and they confirmed the cross of The Lord when they placed it on a dead person, who arose immediately. They also found what was written by Pontius Pilate on the top of the cross, “This is Jesus, the king of the Jews” (Matthew 27: 37).

She gave the needed money to Anba Macarius to build the church of the Resurrection on the site of the holy sepulcher, another church above the Manger of Bethlehem and a third church on the place of Ascension on Mount Olive.

On her return, she took a nail from the cross to her son, which he placed on the royal helmet. She also sent a piece of the honorable cross to the royal palace in Constantinople. The rest of the cross was placed in a case made of gold and placed in the church of Resurrection, under the care of bishop Macarius.

St. Helena led a righteous life, built many churches and monasteries and she endowed much funds for their care and for the poor. She departed in peace at the age of eighty years old.

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

## 2. The Departure of Pope Yoannis XI, the 89<sup>th</sup> Patriarch of Alexandria

On this day also of the year 1168 of the martyrs, 1452 AD, Pope Yoannis XI, the 89<sup>th</sup> Patriarch of Alexandria, departed. His name was Fr. Al-Asaad Abu El-Farag, the priest of the church of the martyr Mercurius Abu Saifain, in Old Cairo

He was consecrated a Patriarch on the 16<sup>th</sup> day of Bashans, year 1143 of the martyrs, 1427 AD. His residence was in the patriarchal cell in Haret Zowaila. He was contemporary to the rulers El-Ashraf, El-Aziz, El-Zaher, and El-Mansour. In the beginning of his

حاشية من الجند إلى اورشليم حيث التقت بالقدّيس مكاريوس أسقف اورشليم، واستعلمت منه عن المكان المدفون فيه الصليب. وبعد سؤال أحد المسنين من اليهود، أعلمها عن هضبة فوقها هيكل وثني لفينوس، أقامه الإمبراطور الروماني هدریان سنة 135 ميلادية، إمعاناً منه في إخفاء الصليب. أمرت الملكة هيلانة بهدم الهيكل ورفع الأتربة، فوجدت ثلاثة صلبان. وتأكدوا من صليب الرب لما وضعوه على ميت فقام. كما أنهم وجدوا على الصليب الكتابة التي كتبها بيلاطس البنطي، " هذا هو يسوع ملك اليهود " (متي 27: 37).

ثم أعطت الملكة أموالاً للأبنا مكاريوس لبني كنيسة القيامة فوق القبر المقدس، وكنيسة أخرى فوق مغارة بيت لحم، وكنيسة ثالثة فوق موضع الصعود على جبل الزيتون. وعند عودتها أخذت مسماراً من الصليب لابنها حيث وضعه على الخوذة الملكية. كما أرسلت قطعة من خشبة الصليب إلى القصر الإمبراطوري في القسطنطينية. أما بقية الصليب فقد وضع في تابوت من الفضة داخل كنيسة القيامة تحت حراسة الأسقف مكاريوس.

سارت هذه القديسة سيرة حسنة وأوقفت كثيراً من الأموال على الكنائس وبنّت كنائس كثيرة وأديرة، ثم تنيحت بسلام ولها من العمر ثمانون عاماً.  
بركة صلواتها فلتكن معنا. امين.

2. نياحة البابا يوانس الحادي عشر، البطريرك التاسع والثمانين من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 1168 للشهداء، سنة 1452 ميلادية، تنيح القدّيس البابا يوانس الحادي عشر، البطريرك التاسع والثمانين من بطاركة الكرازة المرقسية. وكان يدعى القس الأسعد أبو الفرج وكان كاهناً لكنيسة الشهيد مرقوريوس أبي سيفين بمصر القديمة.

وقد تمت رسامته في يوم 16 بشنس، سنة 1143 للشهداء، سنة 1427 ميلادية، وكانت

papacy, an earthquake took place, shortage of the water of the Nile, and severe inflation that went on for two years and the spread of plague.

He encountered many hardships that required the intervention of the king of Ethiopia, who threatened the Egyptian government to cut the flow of the Nile because of the persecution of the Copts. The Sultan of Egypt was and enraged and ordered the Pope to be beaten, imprisoned and confiscated his funds. The Patriarch was also forbidden from communicating with the kings of Ethiopia, without the permission and knowledge of the rulers of the government. He was not also allowed to ordain metropolitans or bishops for Ethiopia without permission from El-Sultan.

During his days, the water of the Nile came short, the prices were increased and there was shortage of bread. The Copts prayed for consecutive days and the water level was risen up in the month of Tout.

Also, during his days, there were many prominent fathers guarded and struggled for the sake of the faith, and strengthened the resolve of the Christians. Among them were Anba Koriakos, bishop of El-Bahnasa, Anba Ghobrial, bishop of Assiut and Tag El-Dein Ibn Nasr-Allah, the scribe of prince Barsabay.

After all these hardships, the Pope departed and was buried in El-Khandaq monastery. He remained on the apostolic throne for twenty-four years, eleven months and twenty-three days.

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

### 3. The Departure of Pope Gabriel VIII, the 97<sup>th</sup> Patriarch of Alexandria

On this day also of the year 1319 of the martyrs, 1603 AD, Pope Gabriel VIII, the 97<sup>th</sup> Patriarch of Alexandria, departed. He was born in the city of Meer (near the monastery of St. Mary, called El-Moharraq), and became a monk by the name of Shenouda in the monastery of Anba Bishoy. He was consecrated Patriarch on the 16<sup>th</sup> day of Baunah, year 1303 of the martyrs, 1587 AD, and his residence was in the patriarchal cell in Haret Zowaila.

Disturbances took place during his time for the soldiers clashed with the people for the taxes had no fixed system and the Mamlukes levied the taxes as they wished. Injustice, famine and plague spread all over the

إقامته بالقلالية البطريركية بحارة زويلة. عاصر من الملوك: الأشرف والعزیز والظاهر والمنصور. وفي بداية أيامه، حدث زلزال ثم نقص في فيضان النيل وغلاء فاحش استمر سنتين وتفشي الطاعون.

وفي أيام هذا البابا أيضاً، أرسل ملك الحبشة رسالة إلى السلطان في مصر يرجوه فيها رفع المظالم عن المسيحيين.

إلا أن السلطان والأمراء غضبوا من الرسالة إذ أحسوا أن مظالم الأقباط قد شاعت خارج الحدود المصرية. فغضب السلطان على البابا، وحكم بضربه وحبسه واخذ ماله. وفرض عليه ألا يكتب ملك الحبشة ولا يرسم له مطارئة أو أساقفة إلا بعد استئذانه.

وحدث في عهده أن الفيضان جاء ناقصاً، فارتفعت الأسعار وشح الخبز. فنادى الكل بالصلاة وصلوا أياماً متتالية حتى تزايد ماء النيل في شهر توت.

وأيضاً في عهده برز بعض الآباء الساهرين الذين جاهدوا في سبيل الإيمان وتقوية العزائم، منهم الأنبا قرياقص أسقف البهنسا، والأنبا غبريال أسقف أسبوط، وتاج الدين ابن نصر الله كاتب الأمير برسباي.

وبعد هذه الآلام، تنيح البابا بعد أن قضى على الكرسي المرقسي أربعة وعشرين سنة وأحد عشر شهراً وثلاثة وعشرين يوماً ودفن بدير الخندق.

بركة صلواته فلتكن معنا. آمين.

3. نياحة البابا غبريال الثامن، البطريرك السابع والتسعين من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 1319 للشهداء، سنة 1603 ميلادية، تنيح القديس البابا غبريال الثامن، البطريرك السابع والتسعون من بطاركة الكرازة المرقسية. وُلِدَ ببلدة مير (قرية بمركز القوصية بالقرب من دير السيدة العذراء المحرق) وترهب باسم شنودة في دير الأنبا بيشوي. كُرس بطريركاً في 16 بؤونة، سنة 1302 للشهداء، سنة 1587 ميلادية، وكانت إقامته بالقلالية البطريركية بحارة زويلة.

حدثت اضطرابات في عهده نتيجة لاشتباك الجند مع الشعب، ذلك لأن الضرائب لم يكن لها

land. Then a severe earthquake shook the land destroying many buildings.

During his days also, Pope of Rome tried again to force the Copts to confess his supremacy over the Coptic Church. Pope Gabriel and the Coptic people became more enthusiastic to keep the independence of their church. That way, the negotiation of the Roman delegates failed.

They went to Ethiopia; however, Pope Gabriel sent a letter to the king and the Ethiopian clergy warning them from abandoning the Orthodox faith.

Nevertheless, the Ethiopian king and some men of the government followed the Pope of Rome. When Anba Khristozoulos, bishop of Ethiopia, failed to convince the king, he declared his excommunication. The people rose up against the king and slew him.

Later on, Pope Gabriel departed in the monastery of the Virgin Mary, known as El-Syrian and was buried there, after he had been on the apostolic throne for fifteen years, ten month, and twenty-four days.

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

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

نظام بل كانت موكلة إلى الوالي والمماليك  
يفرضونها كما شاءوا. فسرى الظلم وساد  
القحط والغلاء وتفشى الطاعون. ثم حدث  
زلزال عنيف تسبب في إسقاط المنازل.  
وأيضاً في أيامه أعاد بابا روما مساعيه ليحمل  
الأقباط على الاعتراف بسيادته على الكنيسة  
القبطية. فازداد حماس البابا والشعب للحفاظ  
على استقلال كنيستهم. وهكذا انتهت  
مفاوضات مبعوثي روما بالفشل.  
فذهبوا إلى الحبشة، فبعث البابا برسالة إلى  
الملك وإلى اكليروس الحبشة يحذّره من ترك  
الأرثوذكسية. ولكن انقاد الملك الحبشي  
وبعض رجال حكومته. ولما فشل الأتبا  
خرستوذولوس، أسقف الحبشة، في أقناع  
الملك أعلن حرمانه. كما هاج الشعب ضد  
الملك وقتلوه.  
وبعدها تبيح البابا غبريال بدير العذراء الشهير  
بالسريان، بعد أن أقام على الكرسي الرسولي  
خمسة عشرة سنة وعشرة أشهر وأربعة  
وعشرين يوماً ودفن بدير السريان.  
بركة صلواته فلتنك 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 ζλ: α, β	Psalm 65: 1, 2	المزمور 64: 1, 2
<p>Πθoκ Φθoυ† ε̅ρη̅λα† νακ̅ η̅ξε πι̅χω̅ δ̅εν̅ ϸ̅ιων: ε̅ε̅† νακ̅ η̅θα̅νε†ϸ̅η δ̅εν̅ Ιερο̅υσα̅λημ: ϸ̅ω̅τεμ̅ Φθoυ† ε̅τα̅προ̅σε†ϸ̅η: ϸ̅ε̅ ϸ̅ε̅νηoυ̅ θ̅α̅ροκ̅ η̅ξε ϸ̅αρ̅ξ̅ η̅ι̅β̅εν. <b>Αλληλο̅ια̅.</b></p>	<p>Praise is awaiting You, O God, in Zion; and to You the vow shall be performed in Jerusalem. O You who hear prayer, to You all flesh will come. <b>Alleluia.</b></p>	<p>لك ينبغي التسبيح يا الله في صهيون، ولك توفى النذور في أورشليم. استمع يا الله صلاتي لأنه إليك يأتي كل بشر. <b>هلليويا.</b></p>

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐρανῶν ἀναστρωσῆς ἐβόλῃ θῆεν πνευμαστρελίον εἰσοῦν κατὰ Ὑατῶρον ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشيري. بركاته علينا آمين.</p>
<p><b>Ὑατῶρον ιβ': ιγ' - ιθ'</b></p>	<p><b>Matthew 16: 13 - 19</b></p>	<p><b>متي 16: 13 - 19</b></p>
<p>Ἐταρὶ Δε ἤξε Ἰησοῦς ἐνικα ἤτε ἰΚεσαριὰ ἤτε Φιλιππος ναρψῶνι ἠνεμαθητῆς χε ἄρε νηρωι ζω ἕμοο χε νηι πε Πωρηι ἕΦρωι.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي فَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>
<p>Πῶσοῦ Δε πεχωοῦ χε θανοοῦν μεν χε ἰωαννης πηρεψῶμς: θανκεχωοῦνι Δε χε Ηλιας: θανκεχωοῦνι Δε χε Ιερεμιας ιε οῦαι ἐβόλῃ θῆεν νηπροφητῆς.</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 الْمَعْمَدَانِ وَأَخْرُونَ إِيْلِيَّا وَأَخْرُونَ إِرْمِيَا أَوْ وَاحِدًا مِنَ الْأَنْبِيَاءِ.</p>
<p>Πεχαρῆ νωοῦ χε ἠῶτεν Δε ἀρετενχῶ ἕμοο χε ἄνοκ νηι.</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>Δεφεροῦ Δε ἤξε Σιωων Πετρος πεχαρῆ χε ἠθοκ πε Πιχριστος Πωρηι ἕΦνοῦτῆ ετοηθ.</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>Δεφεροῦ Δε ἤξε Ἰησοῦς πεχαρῆ ναρῆ χε ῶοῦνιατκ Σιωων Βαρ ἰωνα χε σαρῆ νηι σνοφ ἄν δεφωρη ἕφαι νακ ἐβόλῃ ἀλλὰ Παιωτ ετῆεν νηφνοῦι.</p>	<p>Jesus answered and said to him: Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.</p>	<p>فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سِمْعَانَ بْنَ يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنُ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ.</p>



ΑΝΟΚ ΔΕ ΤΧΩ ὕμνος ΝΑΚ ΧΕ ΝΘΟΚ  
πε Πετρος εἰκωτ ἵταεκκλήσιὰ ζιζεν  
ταιπετρα ογοζ νιπνλη ἵτε ἀμεντ  
ἵνογῶχεμομ ἔροσ.

Εἰετ Δε ΝΑΚ ἵνιωωτ ἵτε  
ἔμετογορ ἵτε νιφιογὶ ογοζ  
φἠετεκνασονεϋ ζιζεν πικαζι εϋεωπι  
εϋσονε ζεν νιφιογὶ ογοζ  
φἠετεκναβολεϋ εβολ ζιζεν πικαζι  
εϋεωπι εϋβηλ ζεν νιφιογὶ.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

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

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

*Glory be to God forever.*

وَأَنَا أَقُولُ لَكَ أَيضاً: أَنْتَ بُطْرُسُ  
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 10<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم العاشر من شهر بشنس المبارك

Coṛai ḡeḡoṛ ḡPiḡboṛ Paḡwōnc

Ποῦρι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ Δ: Ϛ, ϛ, Ϟ	Psalm 4: 3, 6, 7	مزمور 4: 3, 6, 7
<p>Δριἔμι Ϟε ἄΠβοιϞ ἑροῦερωφῆρι ἡπεθοῦαβ ἡταϞ: ΠβοιϞ εϞεῶτεμ ἑροι ḡεν παϞινωϞ οῦβῆϞ: αϞεροῦμῆιῆι ἑῆρι ἑḡων ἡϞε φῶωῆιῆι ἡτε πεϞḡο ΠβοιϞ: αϞ† ἡοῦῆοϞ ἑῆρι ἑπαḡῆτ. ΔΔΔῆλοῦἄ.</p>	<p>Know you that The Lord has made His Holy One wondrous. The Lord hears me when I cry to Him. The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart. Alleluia.</p>	<p>اعلموا أن الرب قد جعل قدوسه عجباً. الرب يستجيب لي إذا ما صرخت إليه. قد أضاء علينا نور وجهك يا رب. أعطيت سروراً لقلبي. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟῦἄῆαḡῆωϞιϞ ἑβῶλ ḡεν Πεῦαḡḡελῆοῆ ἑθοῦαβ καῦα Ῥαῦῆοῆῆ αḡιοῦ.</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>
Ῥαῦῆοῆῆ ἰἄ: κε - Ϟ	Matthew 11: 25 - 30	متي 11: 25 - 30

Περὶ δε θεν πιχοῦ ἔτε ἡμαρ  
 αἰερονὸν ἵνε Ιησοῦς οὔτος πεχαῖ: γε  
 ἴστωνε νακ ἐβολ Φιωτ Πβοικ ἵτφε  
 νεμ ἵκαρι: γε ακρηπ ναί ἐθανσαβετ  
 νεμ θανκατρητ οὔτος ακβορποῦ ἐβολ  
 ἵθανκοῦσι ἵλλωῶνι.

Αλα Φιωτ γε: φαί πε πιτμαῖ  
 ἔτασῶπι ἡπεκῦθο.

Θωβ νιβεν ἅ Φιωτ τητοῦ ἔτοτ:  
 οὔτος ἡμον ἐλι σωῶνι ἡΠωρηι ἐβηλ  
 ἔΦιωτ: οὔδε ἡμον ἐλι σωῶνι ἡΦιωτ  
 ἐβηλ ἔΠωρηι νεμ φηῆτεθνε Πωρηι  
 ἐβωρηπ ναῖ ἐβολ.

Αμωινι θαροι οὔτον νιβεν ἐτθοσι  
 οὔτος ἐτοπτ θα νοῦετφωῶνι: οὔτος  
 Ανοκ εῶναῖ ἡτον νωτεν.

Αλιονι ἡπαναθβεῖ ἐχεν ῶηνοῦ  
 οὔτος ἀριέμι ἐβολ ἡμοι: γε Ανοκ  
 οὔρεμραῦ οὔτος ἴθεβιῶντ θεν  
 παρητ: οὔτος ἐρετενέχιμι  
 ἵνοῦαῖνεμτον ἵνετενψῦχη.

Παναθβεῖ ταρ ἔρολχ οὔτος  
 ταετφω ἅσιῶντ.

*Πῶον φα Πεννοῖτ πε ῶα ἐνεθ  
 ἵτε νι ἐνεθ: ἅμην.*

At that time Jesus answered and said, I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have 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 the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.

Come to Me, all you who labor and are heavy laden, and I will give you rest.

Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

For My yoke is easy and My burden is light.

*Glory be to God forever.*

في ذلك الوقت أجاب يسوع وقال:  
 "أحمدك أيها الأب رب السماء والأرض، لأنك أخفيت هذه عن الحكماء والفهماء وأعلنتها للأطفال.

نعم أيها الأب، لأن هكذا صارت المسرة أمامك.

كل شيء قد دفع إلي من أبي، وليس أحد يعرف الابن إلا الأب، ولا أحد يعرف الأب إلا الابن ومن أراد الابن أن يعلن له.

تعالوا إلي يا جميع المتعبين والثقلين الأحمال، وأنا أريحكم.

احملوا نيري عليكم وتعلموا مني، لآتي وديع ومتواضع القلب فتجدوا راحة لنفوسكم.

لأن نيري هين وحملتي خفيف.

*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 112 : 1
<p>Сμοу ε̅Πβοιc нι̅λωoυ̅ι: с̅μοу ε̅φ̅ραη̅ υ̅Πβοιc: μαρε̅ φ̅ραη̅ υ̅Πβοιc ψωπι̅ ε̅ς̅μαρωoυ̅τ: ι̅c̅κεη̅ †̅η̅οу̅ η̅εμ ψα̅ ε̅νεε. Δ̅λ̅λ̅η̅λ̅ο̅υ̅ι̅α̅.</p>	<p>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.</p>	<p>سبحوا الرب أيها الفتيان، سبحوا اسم الرب. ليكن اسم الرب مباركاً من الآن وإلى الأبد. 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.

Ο̅υ̅α̅η̅α̅ς̅η̅ω̅c̅ι̅c̅ ε̅β̅ο̅λ̅ θ̅ε̅η̅ π̅ι̅ε̅ρ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅η̅ ε̅θ̅ο̅υ̅α̅β̅ κ̅α̅τ̅α̅ Μ̅α̅ρ̅κ̅ο̅η̅ α̅ς̅ι̅ο̅υ̅.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس التبشير. بركاته علينا آمين.
Μ̅α̅ρ̅κ̅ο̅η̅ ι̅: ι̅ς̅ - ι̅ε̅	Mark 10: 13 - 16	مرقس 10 : 13 - 16
<p>Ο̅υ̅ο̅θ̅ α̅τ̅ι̅η̅ι̅ η̅α̅ς̅ η̅ε̅λ̅α̅η̅λ̅ω̅υ̅ι̅ θ̅ι̅η̅α̅ η̅τ̅ε̅ρ̅β̅ι̅ η̅εμ̅ω̅ο̅υ̅: η̅ι̅μ̅α̅θ̅η̅τ̅ι̅c̅ Δ̅ε̅ α̅τ̅ε̅ρ̅ε̅πι̅τι̅μ̅α̅η̅ η̅ω̅ο̅υ̅.</p> <p>Ε̅τ̅α̅ς̅η̅α̅τ̅ Δ̅ε̅ η̅ε̅ Ι̅η̅c̅ο̅υ̅c̅ α̅̅ π̅ε̅ρ̅ε̅η̅η̅τ̅ υ̅κ̅α̅θ̅ ο̅υ̅ο̅θ̅ π̅ε̅ρ̅α̅ς̅ η̅ω̅ο̅υ̅ χ̅ε̅ χ̅α̅ η̅ι̅λ̅ω̅υ̅ι̅ η̅τ̅ο̅υ̅ι̅ ε̅α̅ρ̅ο̅ι̅ υ̅π̅ε̅ρ̅τ̅α̅ε̅η̅ο̅ υ̅μ̅ω̅ο̅υ̅ ε̅ι̅ ε̅α̅ρ̅ο̅ι̅ θ̅α̅ η̅αι̅ ο̅υ̅ο̅η̅ τ̅α̅ρ̅</p>	<p>Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them.</p> <p>But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.</p>	<p>وَقَدَّمُوا إِلَيْهِ أَوْلَادًا لِكِي يَلْمَسَهُمْ. وَأَمَّا التَّلَامِيذُ فَانْتَهَرُوا الَّذِينَ قَدَّمُوهُمْ.</p> <p>فَلَمَّا رَأَى يَسُوعُ ذَلِكَ اغْتَاظَ وَقَالَ لَهُمْ: «دَعُوا الْأَوْلَادَ يَأْتُونَنِي وَلَا تَمْنَعُوهُمْ لِأَنَّ لِمِثْلِ هَؤُلَاءِ مَلَكُوتَ اللَّهِ.</p>

ὑπαίρητ τε τμετοτρο ἵτε Φνοῦτ.  
 Δμην τχω ἕμος νωτεν χε  
 φηεθναωεπ τμετοτρο ἵτε Φνοῦτ  
 ἐροϋ αν ὑφρητ ἵνογάλοϋ ἵνεϋ ἕδοϋν  
 ἐροϋ.

Οῦοϋ ἐταϋριτοϋ ἵνωοϋ αϋϋμοϋ  
 ἐρωοϋ αϋχα ζιζ ζιζωοϋ.

*Πῶοϋ φα Πεννοῦτ πε ωα ἐνεϋ  
 ἵτε νι ἐνεϋ: ἁμην.*

Assuredly, I say to you,  
 whoever does not receive  
 the kingdom of God as a  
 little child will by no means  
 enter it.”

And He took them up in  
 His arms, put His hands on  
 them, and blessed them.

*Glory be to God forever.*

أَلْحَقَّ أَقُولُ لَكُمْ: مَنْ لَا يَقْبَلُ  
 مَلَكُوتَ اللَّهِ مِثْلَ وُلْدٍ فَلَنْ يَدْخُلَهُ.».

فَاخْتَضَّهُمْ وَوَضَعَ يَدَيْهِ عَلَيْهِمْ  
 وَبَارَكَهُمْ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداؑس

### The Pauline Epistle

رسالة بولس الرسول

### Ἰἐπιστολη ἵτε πενσαϋ Παῦλοϋ Πῆποστολοϋ

Παῦλοϋ φῆβοκ ἕΠενβοιϋ ἱηϋοϋϋ  
 Πῆχριστοϋ: πῆποστολοϋ ἐθαϋεμ:  
 φηῆταῦθαωϋ ἐπιζιωεννοϋϋ ἵτε  
 Φνοῦτ.

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

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

**Θεβρεοϋ ζ: ἱη - ἵ: ἱϋ**

**Hebrews 11: 32 - 12: 2**

**العبرانيين 11 : 32 - 12 : 2**

Οῦοϋ ἵταχοϋ οη χε οϋ ἐϋέμοϋηκ  
 ταρ ἐροϋ ἵχε πιχοϋ εϋφιρι εϋβε  
 Σεδεον Βαράκ Σαμψωμ ἱεφθα ἱε  
 Δαυῖδ νεμ Σαμοῦηλ νεμ  
 νικεῖπροφητηϋ.

And what more shall I  
 say? For the time would fail  
 me to tell of Gideon and  
 Barak and Samson and  
 Jephthah, also of David and  
 Samuel and the prophets:

وَمَاذَا أَقُولُ أَيضاً لِأَنَّهُ يُعْوزُنِي  
 الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ،  
 وَبَارَاقَ، وَشَمْشُونَ، وَيَفْتاحَ،  
 وَدَاوُدَ، وَصَمُوئِيلَ، وَالْأَنْبِيَاءِ،

Πηῆτε ἐβολ ζιτεν οῦναϋτ αῦῆρο  
 ἐζανμετοῦρωοϋ: αῦερζωβ ἐτμεομῖ

who through faith  
 subdued kingdoms, worked  
 righteousness, obtained

الَّذِينَ بِالْإِيمَانِ قَهَرُوا مَمَالِكَ،  
 صَنَعُوا بِرًّا، نَالُوا مَوَاعِيدَ، سَدُّوا  
 أَفْوَاهَ أَسْوَدِ،

ἀτοτοῦ βί ἠνιωϋ: ἀθωμ ἠρωοῖ  
ἠθανμοῖ.

Ἀτῶϋεμ ἠτῶμ ἠτε οῦχρωμ:  
αῖφωτ ἔβολ θεν ρωοῖ ἠθανχηϋ:  
αῖχεμζωμ θεν ἠϋωνι: αῖϋωπι εῖχορ  
θεν πιπολεμοϋ: αῖρικι  
ἠθανπαρευβολη ἠτε θανϋεμμωοῖ.

Ἀτῶι ἠχε θανθιῶμ  
ἠνοῖρεϋμωοῖτ ἔβολ θεν οῦἠναστασιϋ  
θανκεχωοῖνι δε αῖτορεϋοῖτῶϋοῖ  
ἠφρηϋ ἠθανκευκεμ ἠποῖϋεπ πιωϋ  
ἔρωοῖ θινα ἠτε τοτοῦ βί ἠῖἠναστασιϋ  
εῖτωπ.

Θανκεχωοῖνι δε θεν θανσωβι  
νεμ θανμαστιζτοϋ αῖτῶι πιρα: ἔτι δε  
νεμ θανκεῖναῖθ νεμ θανῶτεκωοῖ.

Ἀτῶιῶνι ἔχωοῖ αῖβασοῖ  
ἠῖβαϋοῖρ αῖεπιραζιῖ ἠμωοῖ αῖμοῖ  
θεν ἠθωτεβ ἠτῶχηϋ αῖμοϋθι θεν  
θανμελωτη θεν θανϋαρ ἠβαεμπι  
εῖρεθδε εῖρεχθωχ εῖτῶικαθ.

Ἡαι ἔτε ηαρε πικομοϋ ἠῖϋα  
ἠμωοῖ αν πε: εῖτωρεμ θι ηιϋαϋεῖ  
νεμ ηιτωοῖ νεμ ηιβηβ νεμ ηιχοθ ἠτε  
ἠκαθι.

Οῖοθ ηαι θηροῖ εῖαῖερεμῆρε  
θαρωοῖ ἔβολ θιτεν πιναθϋ ἠποῖτῶι

promises, stopped the  
mouths of lions,

quenched the violence of  
fire, escaped the edge of the  
sword, out of weakness  
were made strong, became  
valiant in battle, turned to  
flight the armies of the  
aliens.

Women received their  
dead raised to life again.  
And others were tortured,  
not accepting deliverance,  
that they might obtain a  
better resurrection.

Still others had trial of  
mockings and scourgings,  
yes, and of chains and  
imprisonment.

They were stoned, they  
were sawn in two, were  
tempted, were slain with the  
sword. They wandered  
about in sheepskins and  
goatskins, being destitute,  
afflicted, tormented.

of whom the world was  
not worthy. They wandered  
in deserts and mountains, in  
dens and caves of the earth.

And all these, having  
obtained a good testimony  
through faith, did not  
receive the promise,

أَطْفَأُوا قُوَّةَ النَّارِ، نَجَّوْا مِنْ حَدِّ  
السَّيْفِ، تَقَوَّوْا مِنْ ضَعْفٍ، صَارُوا  
أَشْدَّاءَ فِي الْحَرْبِ، هَرَمُوا جُيُوشَ  
غُرَبَاءَ،

أَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِقِيَامَةٍ  
وَأَخْرُوقَ عَذَّبُوا وَلَمْ يَقْبَلُوا النُّجَاةَ  
لِكَيْ يَنَالُوا قِيَامَةً أَفْضَلَ.

وَأَخْرُوقَ تَجَرَّبُوا فِي هُزءٍ وَجَلْدٍ،  
ثُمَّ فِي قِيُودٍ أَيْضاً وَحَبْسٍ.

رُجِمُوا، نُشِرُوا، جُرِبُوا، مَاتُوا قَتْلًا  
بِالسَّيْفِ، طَافُوا فِي جُلُودِ غَنَمٍ  
وَجُلُودِ مَعْرَى، مُعْتَازِينَ مَكْرُوبِينَ  
مُذَلِّينَ،

وَهُمْ لَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ  
تَائِهِينَ فِي بَرَارِيٍّ وَجِبَالٍ وَمَعَايِرٍ  
وَشَفُوقِ الْأَرْضِ.

فَهُؤُلَاءِ كُلُّهُمْ، مَشْهُودًا لَهُمْ  
بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ،

ἠπιωϋ.

Εαρχοϋϋτ ιςχεν ϋορπ ἵχε  
Φνοϋτ δατρη ἵορτωβ εϋωτπ  
εϋβητεν ϋινα ἵσεϋτεμχωκ εβολ  
ατῶνοϋν.

Εϋβε φαι γαρ ἄνον ϋων εορον  
οϋῶηπι ἵταιμαιη χη εῶρη εχων ἵτε  
ϋανμαρτϋροϋ εανχω ἵων  
ἠμετῶασιϋητ ἵβεν νεμ φνοβι ετοϋι  
ερατϋ ερον εμαϋω εβολ ϋιτεν  
οϋϋπομονη μαρεῶοχι ϋεν πιατων  
ετχη παν εῶρη.

Εηχοϋϋτ επαρχητοϋ ἵτε φναϋτ  
νεμ πρεϋχωκ Ιηοϋϋ φαι ετε ἵτϋεβιῶ  
ἠπιραϋι ετχη δαχωϋ αϋαμονι ἵτοτϋ  
ἵοϋσταϋροϋ αϋερκαταφροηι ἠπϋπι  
αϋϋεμσι σαοϋιναμ ἠπιῶρονοϋ ἵτε  
Φνοϋτ.

*Πρῶτοτ γαρ νεμωτεν νεμ  
τῆρηνη εϋοπ: χε ἄμην εσεϋωπι.*

God having provided something better for us, that they should not be made perfect apart from us.

Therefore, we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

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

إذ سبقَ اللهُ فنظرَ لنا شيئاً أفضلَ، لكي لا يكملوا بدوننا.

لذلك نحن أيضاً إذ لنا سحابة من الشهود مقدار هذه محيطة بنا، لنطرح كل ثقل والخطية المحيطة بنا بسهولة، ولنحاضر بالصبر في الجهاد الموضوع أمامنا.

ناظرين إلى رئيس الإيمان ومكمله يسوع، الذي من أجل السُرور الموضوع أمامه احتمل الصليب مستهيناً بالأخزي، فجلس في يمين عرش الله.

*نعمة الله الأب تكون مع جميعكم. أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ ϋεν πε πιϋοϋτ  
ἵεπιστολη ἵτε πενιωτ Πετροϋ.  
Δμην. Παμερατ.

ἁ Πετροϋ Δ: ἰβ - ἰϋ

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

1 Peter 4: 12 - 19

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

1 بطرس 4 : 12 – 19

Ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
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Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Now, "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?"

أَيُّهَا الْأَحِبَّاءُ، لَا تَسْتَعْجِلُوا الْبَلَاةَ الْمُحْرِقَةَ الَّتِي بَيْنَكُمْ حَادِثَةً، لِأَجْلِ امْتِحَانِكُمْ، كَأَنَّهُ أَصَابَكُمْ أَمْرٌ غَرِيبٌ.

بَلْ كَمَا اشْتَرَكْتُمْ فِي آلامِ الْمَسِيحِ أَفْرَحُوا لِكَيْ تَفْرَحُوا فِي اسْتِعْلَانِ مَجْدِهِ أَيْضًا مُبْتَهَجِينَ.

إِنْ عُرِيتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهِ يَجُلُّ عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيَجْدَفُ عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُجَدِّدُ.

فَلَا يَتَّأَلَمُ أَحَدُكُمْ كَقَاتِلٍ أَوْ سَارِقٍ، أَوْ فَاعِلٍ شَرٍّ، أَوْ مُتَدَاخِلٍ فِي أُمُورٍ غَيْرِهِ.

وَلَكِنْ إِنْ كَانَ كَمَسِيحِي فَلَا يَخْجَلْ، بَلْ يُمَجِّدِ اللَّهَ مِنْ هَذَا الْقَبِيلِ.

لِأَنَّهُ الْوَقْتُ لِابْتِدَاءِ الْقَضَاءِ مِنْ بَيْتِ اللَّهِ. فَإِنْ كَانَ أَوَّلًا مِنَّا، فَمَا هِيَ نَهَايَةُ الَّذِينَ لَا يُطِيعُونَ أَنْجِيلَ اللَّهِ؟

وَإِنْ كَانَ النَّبَارُ بِالْجَهْدِ يَخْلُصُ، فَالْفَاجِرُ وَالْخَاطِئُ أَيْنَ يَظْهَرَانِ؟



ἵνα ἡσυχία ᾖ ἐν ἡσυχίᾳ τῶν ἔθνων.

Ὡστε ἡσυχία κατὰ ποιῶν  
ἵνα ἡσυχία μαρτυροῦν ἡσυχία  
ἵνα ἡσυχία μαρτυροῦν ἵνα ἡσυχία  
ἵνα ἡσυχία μαρτυροῦν ἵνα ἡσυχία

*ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία*

Therefore, let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

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

فَأَذًا، الَّذِينَ يَتَأْمُونَ بِحَسَبِ مَشِيئَةِ  
اللَّهِ فَلْيَسْتَوِدِعُوا أَنْفُسَهُمْ كَمَا  
لِخَالِقٍ أَمِينٍ فِي عَمَلِ الْخَيْرِ.

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

### The Acts الإبركسيس

Πραξις ἵνα ἡσυχία ἡσυχία  
ἵνα ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία

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

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

Πραξις ἵνα ἡσυχία - ἡσυχία

Acts 19: 23 - 41

أعمال 19: 23 - 41

ἡσυχία ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία ἡσυχία

And about that time there arose a great commotion about the Way.

وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ  
بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.

Ὁραὶ τὰρ ἐπεγράν πε Διμητριος  
οὐρανικῶν πε: ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία ἡσυχία

For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.

لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِثْرِيُوسُ  
صَانِعُ صَانِعِ هَيْكَلِ فِضَّةِ  
لِأَرْطَامِيسَ كَانَ يُكْسِبُ الصَّنَاعَ  
مَكْسَبًا لَيْسَ بِقَلِيلٍ.

ἡσυχία ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία ἡσυχία  
ἡσυχία ἡσυχία ἡσυχία ἡσυχία

He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.

فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ  
الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ  
تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ  
الصَّنَاعَةِ.



ΝΙΜΑΘΗΤΗΣ.

Θανκεχωσῶντι Δε ἐβόλθεν  
νιάρχων ἵτε τῶσι εἶποι ἠὲ φησὶ ἕροσ  
απορωπ ἄροσ εἰτῆρο ἕροσ  
ἐὺ τευθρεφτησ ἡμαρτασ  
ἐπιθεατρον.

Θανκεχωσῶντι μεν νατωσ ἐβόλ  
εἰσῶ ἡμος ἠκερωβ νε ἂ τῆκῆλῆσιἂ  
σαρ ὠθορτερ πε οροσ ναρε πορροῶ  
ωσῶντι ἀν πε γε ἐταρῶωσῆσ εῶθε οσ.

Εβόλ Δε θεν πιμησ ἀτῆνι  
ἠἂλεξανδροσ ἐβόλ ἠξε νιλοῦδαἰ:  
ἂλεξανδροσ Δε ἀφῶρεμ ἕρωσ  
ἠτεφχιχ εφῶρωσ ἕεραπολοσισθε  
ἡπιμησ.

Εταῦεμ Δε γε οἶλοῦδαἰ πε  
ἀφῶπι ἠξε οἶῶρωσ ἠῶωτ ἠτε οἶον  
νιβεν νατ οἶνοσ ἕνοσῆσ εἰωσ ἐβόλ γε  
οἶνωσῆσ τε τῶρτεμῆσ ἠτε να Εφεσοσ.

Εταφῶρε πιμησ Δε ἕερι ἠξε  
πιῶραμματαεἰσ πεσαφ γε νιρωμἰ  
νιρεμΕφεσοσ νιμ σαρ θεν νιρωμἰ ἕτε  
ἠῆσῶωσῆσ ἀν ἠτῶλοσ ἠνιρεμΕφεσοσ  
γε σοἰ ἠνεωκεροσ ἠτε τῆνωσῆσ  
ἠἂρτεμῆσ νεμ πιΔιοπετησ.

Ἡμοσ ἕλι οἶν τῆθῶσῆσ ἕῶρεν ναἰ:  
ἕεμῶσ Δε ἠτετενωσπι ἕρετεἠμοσῆσ

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.

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.

وَأَناسٍ مِنْ وُجُوهِ أَسِيَا كَانُوا  
أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ  
لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ  
وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَحْفَلَ  
كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ  
لِأَيِّ شَيْءٍ كَانُوا قَدْ اجْتَمَعُوا.

فاجْتَذَبُوا اسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ  
الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ اسْكَندَرُ  
بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ.

فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ  
صَوْتٌ وَاحِدٌ مِنَ الْجَمِيعِ صَارِخِينَ  
نَحْوَ مَدَّةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ  
أَرطَامِيسُ الأَفْسُسِيِّينَ».

ثُمَّ سَكَنَ الْكَاتِبُ الْجَمْعَ وَقَالَ:  
«أَيُّهَا الرِّجَالُ الأَفْسُسِيُّونَ مَنْ هُوَ  
الإنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ  
الأَفْسُسِيِّينَ مُتَعَبَّدَةٌ لَأَرطَامِيسِ  
الإلهة العَظِيمَةِ وَالتَّمثالِ الَّذِي هَبَطَ  
مِنْ رَفْسٍ».

فَإِذْ كَانَتْ هَذِهِ الأَشْيَاءُ لَا تَقَاوِمُ  
يُنْبَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا  
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

οτοϑ ἵτετενωϑτεμερ ἔλι ἵλωβ δεν  
οῖασιαι.

Αρετενιῖνι ταρ ἵηαιρωμῖ εἰῖναι  
οῖδε εανκαλπερφει αν νε οῖδε  
ἵσεχεοῖα αν ἵνετενωῖτ.

Ισχε μεν οῖν Δημητριος νεμ  
νικετεχνιτεϑ εθνεμαϑ οῖον ἵτωοῖ  
ἵνοῖαχι εα οῖαι σεναῖνι ἵηιατορεοϑ  
οτοϑ οῖον ανθηπατοϑ ωοπ μαροῖεμῖ  
ἵενοῖερηοῖτ.

Ισχε δε ἵρετενωῖτ ἵσα κερωβ  
δεν ἵεκκλῖησιἵ ἵνομιμον εῖεβοδϑ  
ἵεβολ.

Κε ταρ तेнерκινδινεῖνι  
εοροτερκατητοριῖν ἵερον εοβε  
πῖωθορτερ ἵτε φοοῖ ἵμῖον ἔλι  
ἵλωιζι ωοπ θαῖ ετε ἵμῖονωῖχομῖ ἵμῖον  
ἵτῖλοϑοϑ εοβητϑ δεν παιωθορτερ.

Οτοϑ ηαι ἵεταϑτοτοῖ αϑχω  
ἵἵεκκλῖησιἵ ἵεβολ.

*Πισαχι δε ἵτε Πῖοιϑ εῖεἵαι οτοϑ  
εῖεἵωῖαι: εῖεἵαμαεῖ οτοϑ εῖεἵεταϑρο:  
δεν ἵαῖα ἵεκκλῖησιἵ ἵτε Φῖνοῖτ:  
ἵμῖην.*

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.

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.*

لَا تَكُمُ أَتَيْتُمْ بِهَدْيَيْنِ الرَّجُلَيْنِ وَهَمَا  
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفَيْنِ  
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ  
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ  
فَأَنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ  
فَلْيُرَافِعُوا بَعْضُهُمْ بَعْضًا.

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئًا مِنْ جِهَةِ  
أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلٍ  
شَرَعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نُحَاكَمَ مِنْ أَجْلِ  
فِتْنَةِ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمَكِّنُنَا  
مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَابًا عَنْ هَذَا  
التَّجْمَعِ».

وَلَمَّا قَالَ هَذَا صَرَفَ الْمَحْفَلَ.

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

## Synaxarium of Bashans 10

### سنكسار اليوم العاشر من شهر بشنس

1. The Commemoration of Casting the Three Holy Young Men Hananiah, Azariah and Mishael into the Fiery Furnace

#### 1. The Commemoration of Casting the Three Holy Young Men Hananiah, Azariah and Mishael into the Fiery Furnace

On this day, the church commemorates the casting of the three young men the Saints: Hananiah (Ananias), Azariah (Azarias) and Mishael (Misael) into the fiery furnace. They were of the tribe of Judah, and were exiled by Nebuchadnezzar to Babylon, and he chose them along with Daniel, to serve in his palace. He gave them Chaldean names; Daniel the name Belteshazzar, to Hananiah Shadrach; to Mishael Meshach; and to Azariah Abed-Nego (Daniel 1: 6, 7).

These young men purposed in their heart that they would not defile themselves with the portion of the king's delicacies, nor with the wine, which he drank (Daniel 1: 8). They asked the chief of the eunuchs to test them for ten days, and just give them vegetables to eat and water to drink. At the end of ten days, their countenance appeared better than all the young men who ate the portion of the king's delicacies. As for these four young men, God gave them knowledge and skill in all literature and wisdom, so the king appointed them governors on all the provinces of Babylon (Daniel 1: 8 - 20).

When the king made an image of gold for himself, and the three young men did not worship it, the king brought them and asked them about that, and they confessed that they only worship the true God. He commanded to cast them into a burning fiery furnace. The Lord came down by Himself, protected them and made the fire as a cool dew, although it burned the men that threw them in the fiery furnace (Daniel 3: 22).

When the king saw that, he praised and blessed the God of Shadrach; Meshach; and Abed-Nego, and promoted them in the province of Babylon.

When they completed their strife, while they were praying, and kneeling down in their home, they gave up their spirits in the hand of The Lord (sources say they departed on Hatour 14). A great earthquake took place in the city. The king grieved and ordered to make for them three beds of ebony, and their bodies be wrapped in

1. تذكار إلقاء الثلاثة فتية القديسين حنانيا وعزارياء وميصائيل في أتون النار

1. تذكار إلقاء الثلاثة فتية القديسين حنانيا وعزارياء وميصائيل في أتون النار في مثل هذا اليوم تُعبد الكنيسة بتذكار إلقاء الثلاثة فتية القديسين حنانيا وعزارياء وميصائيل في أتون النار. كانوا من سبط يهوذا وقد سباهم نبوخذنصر إلى بابل ثم اختارهم ومعهم دانيال لخدمة قصره. ودعاهم بأسماء كلدانية: دانيال بلطشاصر، وحنانيا شدرخ، وميصائيل ميشخ، عزارياء عبدنغو (دانيال 1: 6، 7). وضعوا في قلوبهم ألا يتنجسوا بأطياب الملك ولا بخمر مشروبهم (دانيال 1: 8). ولما أراد رئيس الخصيان أن يجربهم عشرة أيام، طلبوا أن يعفيهم من طعام الملك، ويعطيهم القطني (أي البقول) والماء. فظهرت مناظرهم أحسن من جميع الفتيان. وأعطاهم الله معرفة وعقلاً في كل كتابة وحكمة، فجعلهم الملك حكاماً على كل أعمال بابل (دانيال 1: 8 - 20). ولما صنع الملك لنفسه تمثالاً من ذهب ولم يسجدوا للتمثال، استحضرهم نبوخذنصر ثم سألهم عن ذلك. فاعترفوا بالإله الحقيقي، فألقاهم في أتون النار. فنزل إليهم الرب بنفسه وحول اللهب إلى ندى بارد مع أنه أحرق الذين رموهم في الأتون (دانيال 3: 22). ولما رأى الملك ذلك، بارك إله شدرخ وميشخ وعبدنغو، ثم قدمهم في ولاية بابل.

وعند تمام جهادهم، وبينما هم يصلون في منزلهم سلموا نفوسهم بيد الرب، فحدثت زلزلة عظيمة في المدينة (تذكر المصادر أن تاريخ نياحتهم 14 هاتور). ولما علم الملك، حزن وأمر أن تعمل لهم ثلاثة أسرة من عاج، وأن يكفونوا بحلل من حرير. ثم أمر أن يعمل له سرير من ذهب حتى إذا مات يوضع جسده عليه بين أجسادهم.

apparels made of silk. He also ordered a bed made of gold for himself, so that when he dies, they would place him on it among them.

It happened during the days of Pope Theophilus, the 23<sup>rd</sup> Patriarch of Alexandria, that he built a church after their names and wanted to relocate their bodies to it. He delegated St. John the short and sent him to Babylon. When he arrived to the place where they were buried, he heard a voice from them saying, "The Lord has ordained that our bodies would remain in this place till the day of Resurrection, but because of your labor of love, when you return, say to the Patriarch to fill the oil lamps (Kandeels) with oil on the night of the consecration of the church, and the power of God will be revealed, for we will come and lit them and attend the consecration prayer." Indeed, at the beginning of the consecration prayer, a great light shone in the church and all the oil lamps lighted up, and the smell of perfumed incense spread. Pope Theophilus saw the three young men walking along with him during the prayer.

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

وحدث في أيام البابا ثاوفيلس، البطريك الثالث والعشرين للكرسي الإسكندري، أنه بنى لهم كنيسة وأراد نقل أجسادهم إليها. فأوفد القديس يحنس القصير إلى بابل، ولما وصل إلى حيث الأجساد سمع صوتاً منهم يقول: "إن الرب قد أمر بالأ تفارق أجسادنا هذا الموضع إلى يوم القيامة. وعند عودتك قل للبطريك أن يعمر القناديل ليلة التكريس بالزيت وستظهر قوة الله فيها، حيث نحضر نحن لإيقادها وحضور صلاة التكريس". وفعلاً عند بداية صلاة التكريس، إذ بنور عظيم أشرق في الكنيسة وأضاءت جميع القناديل، وفاحت رائحة بخور عطرة وكان البابا ثاوفيلس يرى الثلاثة فتية وهم يمشون معه أثناء الصلاة. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمو القداس

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

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

Ψαλμος τω Δαυιδ ζε: ια, ιβ	Psalm 66: 12 - 14	مزمو 65: 11، 12
<p>ΔΝCINI ÈΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ ΝΕΜ ΟΥΜΩΟΥ: ΟΥΟΖ ΑΚΕΝΤΕΝ ÈΒΟΛ ÈΠΕΜΤΟΝ: ΕΙÈ ÈΘΟΥΤΝ ÈΠΕΚΗΙ ΘΕΝ ΖΑΝΘ̅ΛΙΛ: ΟΥΟΖ †ΝΑ† ΝΑΚ ÌΝΝΙΕΥΧΗ ÈΤΑ ΝΑCΦΟΥΟΥ ΧΟΥΟΥ. ΔΛΛΗΛΟΥΙΑ.</p>	<p>We went through fire and through water; but You brought us out to rich fulfillment. I will go into Your house with burnt offerings; I will pay You my vows, which my lips have uttered. Alleluia.</p>	<p>جزنا في النار والماء ثم اخرجتنا الى الراحة. أدخل الى بيتك بالمحرقات. واوفيك النذور التي نطقت بها شفطاي. هليلويا.</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>ΟὐὰΝΑΣΝΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p><b>ΜΑΤΘΕΟΝ ΙΗ: Ι - Κ</b></p>	<p><b>Matthew 18: 10 - 20</b></p>	<p><b>متي 18: 10 - 20</b></p>
<p>ΑΝΑΥ ΟΥΝ ἠΠΕΡΕΚΑΤΑΦΡΟΝΙΝ ΝΟΥΑΙ ΝΗΝΑΙΚΟΥΣΙ: ΤΩ ΤΑΡ ἠΜΟC ΝΩΤΕΝ ΧΕ ΝΟΥΑΣΣΕΛΟC ΔΕΝ ΝΙΦΗΟΥ ΝΗΟΥ ΝΙΒΕΝ ΣΕΝΑΥ ἔΠΡΟ ἠΠΑΙΩΤ ΕΤΔΕΝ ΝΙΦΗΟΥ.</p> <p>Κε ταρ αϋι ἠχε Πωρηι ἠΦρωμι ἔκωτ ουοζ ἔνοζεμ ἠνηετσωρεμ.</p>	<p>Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.</p> <p>For the Son of Man has come to save that which was lost.</p>	<p>أَنْظُرُوا لَا تَحْتَقِرُوا أَحَدَ هَؤُلَاءِ الصِّغَارِ، لِأَنِّي أَقُولُ لَكُمْ إِنَّ مَلَائِكَتَهُمْ فِي السَّمَاوَاتِ كُلِّ حِينٍ يَنْظُرُونَ وَجْهَ أَبِي الَّذِي فِي السَّمَاوَاتِ.</p> <p>لَأَنَّ ابْنَ الْإِنْسَانِ قَدْ جَاءَ لِكَيْ يُخَلِّصَ مَا قَدْ هَلَكَ.</p>
<p>ΟΥ ΧΕ ΠΕ ΤΕΤΕΝΜΕΥΙ ἔροϋ ἄρεϋαν ϋε ἠέσωοτ ϋωπι ἠουρωμι ουοζ ἠτε ουαι σωρεμ ἔβΟΛ ἠδἠτοτ μη ἠπαϋχα πιπισταυ ψιτ ϋιζεν πιτωοτ ουοχ ἠτεϋϋεναϋ ἠτεϋκωτ ἠσα φἠεταϋσωρεμ.</p>	<p>What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?</p>	<p>مَاذَا تَتَّظَنُونَ؟ إِنْ كَانَ لِلْإِنْسَانِ مِئَةٌ خَرُوفٍ وَضَلَّ وَاحِدٌ مِنْهَا أَفَلَا يَتْرُكُ التِّسْعَةَ وَالتِّسْعِينَ عَلَى الْجِبَالِ وَيَذْهَبُ يَطْلُبُ الضَّالَّ؟</p>
<p>Ουοζ αϋωανϋωπι εορεϋξεμϋ ἠμἠν τω ἠμοC ΝΩΤΕΝ ΧΕ ϋαϋραϋι ἔϋρηι ἔχωϋ μαλλον ἔροτε πιπισταυ ψιτ ἔτε ἠεσωρεμ αν.</p>	<p>And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety- nine that did not go astray.</p>	<p>وَإِنْ اِتَّفَقَ أَنْ يَجِدَهُ، فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يَفْرَحُ بِهِ أَكْثَرَ مِنَ التِّسْعَةِ وَالتِّسْعِينَ الَّتِي لَمْ تَضَلْ.</p>
<p>Παιρητ φουωϋ ἠΠαιωτ αν πε ετδεν ΝΙΦΗΟΥ ΔΙΝΑ ἠτε ουαι ἠηΝΑΙΚΟΥΣΙ ΤΑΚΟ.</p>	<p>Even so it is not the will of your Father who is in heaven that one of these little ones should perish.</p>	<p>هَكَذَا لَيْسَتْ مَشِيئَةَ أَمَامِ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ أَنْ يَهْلِكَ أَحَدٌ هَؤُلَاءِ الصِّغَارِ.</p>
<p>Εϋωπ Δε ἄρεϋαν πεκσον ερνοβι ἔροκ μαϋενακ ουοζ σαζωϋ ουτωκ</p>	<p>Moreover, if your brother sins against you, go and tell him his fault between you and him alone.</p>	<p>وَإِنْ أَخْطَأَ إِلَيْكَ أَخُوكَ فَادْهَبْ وَاعَاتِبْهُ بَيْنَكَ وَبَيْنَهُ وَحْدَكُمَا. إِنْ سَمِعَ مِنْكَ فَقَدْ رَبِحْتَ أَخَاكَ.</p>

νεμαρ μμαρατκ: ερωπ δε  
αρωανσωτεμ νσωκ κεξεμμοχο  
μπεκσον.

Ερωπ δε αρωτεμσωτεμ νσωκ βι  
νκεοται ιε κεναν νεμακ ρινα εβολ  
θεν ρωρ μμεορε εναν ιε ωμοτ ντε  
σαχι νιβεν ορι ερατορ.

Ερωπ δε αρωτεμσωτεμ νσωοτ  
αχοσ ντεκκλνχια: ερωπ δε  
αρωτεμσωτεμ νσα τεκκλνχια  
ερεωπι ντοτκ μφρητ νορεθνικος  
νεμ ορτελωνησ.

Αμην τρω μμοσ νωτεν χε  
νηετεννασονρορ ριχεν πικαρι  
ερεωπι ενσονρ ρεν νιφνοτι: ορορ  
νηετενναβολορ εβολ ριχεν πικαρι  
ερεωπι ενβηλ ρεν νιφνοτι.

Παλιν τρω μμοσ νωτεν χε  
ερωπ αρεωαν εναν ρεν θνορ τματ  
ριχεν πικαρι εοβε ρωβ νιβεν  
ετορναερετιν μμοωοτ ερεωπι νωοτ  
ντεν Παιωτ ερρεν νιφνοτι.

Πμα ραρ ετε ορον εναν ιε ωμοτ  
ερεννασεθε μμορ ρεν Παρην τρη  
μμαρ ρεν τορμητ.

*Πωορ φα Πεννορτ πε ωα ενεε  
ντε νι ενεε: αμην.*

If he hears you, you have  
gained your brother.

But if he will not hear,  
take with you one or two  
more, that 'by the mouth of  
two or three witnesses  
every word may be  
established.'

And if he refuses to  
hear them, tell it to the  
church. But if he refuses  
even to hear the church, let  
him be to you like a heathen  
and a tax collector.

Assuredly, I say to you,  
whatever you bind on earth  
will be bound in heaven,  
and whatever you loose on  
earth will be loosed in  
heaven.

Again I say to you that  
if two of you agree on earth  
concerning anything that  
they ask, it will be done for  
them by My Father in  
heaven.

For where two or three  
are gathered together in My  
name, I am there in the  
midst of them.

*Glory be to God  
forever.*

وَإِنْ لَمْ يَسْمَعْ فَخُذْ مَعَكَ أَيْضاً  
وَاحِداً أَوْ اثْنَيْنِ لِكَيْ تَقُومَ كُلُّ كَلِمَةٍ  
عَلَى فَمِّ شَاهِدَيْنِ أَوْ ثَلَاثَةٍ.

وَإِنْ لَمْ يَسْمَعْ مِنْهُمْ فَقُلْ لِلْكَنِيسَةِ  
وَإِنْ لَمْ يَسْمَعْ مِنَ الْكَنِيسَةِ فَلْيَكُنْ  
عِنْدَكَ كَالْوَثْنِيِّ وَالْعَشَّارِ.

أَلْحَقَّ أَقُولُ لَكُمْ: كُلُّ مَا تَرَبِّطُونَهُ  
عَلَى الْأَرْضِ يَكُونُ مَرَبُوطاً فِي  
السَّمَاءِ وَكُلُّ مَا تَخْلُصُونَهُ عَلَى  
الْأَرْضِ يَكُونُ مَخْلُوعاً فِي السَّمَاءِ.

وَأَقُولُ لَكُمْ أَيْضاً: إِنْ اتَّفَقَ اثْنَانِ  
مِنْكُمْ عَلَى الْأَرْضِ فِي أَيِّ شَيْءٍ  
يَطْلُبَانِهِ فَإِنَّهُ يَكُونُ لَهُمَا مِنْ قِبَلِ  
أَبِي الَّذِي فِي السَّمَاوَاتِ.

لَأَنَّهُ حَيْثُمَا اجْتَمَعَ اثْنَانِ أَوْ ثَلَاثَةٌ  
بِاسْمِي فَهَنَّاكَ أَكُونُ فِي وَسْطِهِمْ.

*والمجد لله دائماً*



# Katameros Readings for the 11<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الحادي عشر من شهر بشنس المبارك

COYMHY OTAI NÈZOOT ùΠIÀBOT ΠAYΩNC

ΠΟΥΣΙ

Vespers Psalm

مزمور العشيّة

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

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

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΠΗ: ΙΔ, ΙΕ

Psalm 89: 19 - 21

مزمور 88: 14، 15

ΔΙΘΙCΙ ΝΟΥCΩΤΠ ΕΒΟΛ ΘΕΝ ΠΑΛΛΑΟC:  
ΑΙΧΙΩΙ ΝΔΑΥΙΔ ΠΑΒΩΚ: ΑΙΘΑΘCΨ  
ΝΟΥΝΕΘ ΕΦΟΥΑΒ: ΠΑΧΙΧ ΤΑΡ ΕCΕΨΤΟΤC  
ΝΑΨ. ΑΛΛΗΛΟΥΙΑ.

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.

ΟΥΑΝΑΣΤΩCΙC ΕΒΟΛ ΘΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ  
ΑCΙΟΥ.

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

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

ΜΑΤΘΕΟΝ Γ: ΛΔ - ΜΒ

Matthew 10: 34 - 42

متى 10: 34 - 42

Υπερμενι ξε εταιι εριοι  
νονηριπηνη ειχεν πικαηι νεταιι εριοι

Do not think that I came to bring peace on earth. I did not come to bring peace

لا تظنوا آني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.

ἸΟΥΔΑΙΩΝ ΔΕ ΑΛΛΑ ΟΥΣΙΝ.

Αὐτὸς γὰρ ἐφ' ἑαυτὸν ἔπεμψεν  
ὄχλον οὐσίων ἐτεσμάτ' ὄχλον οὐσίων  
ἐτεσμάτων.

Ὁσὸς νενεχάσκει ἑαυτὸν καὶ  
καταρῶν.

Φιλοῦμαι ἑαυτὸν ἰσχυρότερον  
ἐξωτέρου ἑαυτοῦ ἢ οὐσίων ὄχλου  
φιλοῦμαι ἑαυτοῦ ἰσχυρότερον  
ἐξωτέρου ἑαυτοῦ ἢ οὐσίων.

Φιλοῦται ἑαυτὸν ἰσχυρότερον  
ὄχλου ἢ οὐσίων ἑαυτοῦ ἢ οὐσίων  
ἢ οὐσίων.

Φιλοῦται ἑαυτὸν ἰσχυρότερον  
ἐξωτέρου ἢ οὐσίων ἑαυτοῦ ἢ οὐσίων  
ἑαυτοῦ ἢ οὐσίων.

Φιλοῦται ἑαυτὸν ἰσχυρότερον  
ὄχλου ἢ οὐσίων ἑαυτοῦ ἢ οὐσίων  
ἑαυτοῦ ἢ οὐσίων.

Φιλοῦται ἑαυτὸν ἰσχυρότερον  
ὄχλου ἢ οὐσίων ἑαυτοῦ ἢ οὐσίων  
ἑαυτοῦ ἢ οὐσίων ἑαυτοῦ ἢ οὐσίων  
ἑαυτοῦ ἢ οὐσίων.

Ὁσὸς φιλοῦται ἑαυτὸν ἰσχυρότερον  
ὄχλου ἢ οὐσίων ἑαυτοῦ ἢ οὐσίων

but a sword.

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

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

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

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

فَأَيُّ جَنَّتْ لِأَفْرَقَ الْإِنْسَانَ ضِدَّ  
أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَهَ ضِدَّ  
حَمَاتِهَا.

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

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

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعُنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلِ الَّذِي أَرْسَلْتَنِي.

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

وَمَنْ سَقَى أَحَدًا هَذِهِ الصَّغَارِ  
كَاسًا مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ  
فَأَلْحَقَ أَقُولَ لَكُمْ إِنَّهُ لَا يُضِيعُ

ἸΟΥΔΑΘΗΤΗΣ ἄΜΗΝ ἸΧΩ ἸΜΜΟΣ ΝΩΤΕΝ  
 ΧΕ ἸΝΗΕΥΤΑΚΟ ἸΧΕ ΠΕΥΒΕΧΕ

*Πῶσον φα Πεννηοῦτ πε: ψα ἐνεε  
 Ἰτε Νιένεε: ἄμην.*

name of a disciple,  
 assuredly, I say to you, he  
 shall by no means lose his  
 reward.

*Glory be to God  
 forever.*

أَجْرُهُ.

*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 ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزمور 131: 7، 12، 13

Πεκοηβ ενεῖτλιωτοῦ Ἰουμειωμη:  
 ηνεθογαβ Ἰτακ ενεελεηλ εβε  
 Δαυιδ πεκβωκ: λισοβῖ Ἰουρδηβ  
 Ἰπαχριστος: εφεφιρι χε εερηι εχωε  
 Ἰχε φηεθογαβ Ἰτη. **Ἀλληλοια.**

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.

Οἱ ἀναστωσις ἐβολ θεν  
 πεταστελιον εθογαβ κατὰ Λουκαν  
 ασιοῦ.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοζ εταϋ εδρηι νευωοτ αϋοζι  
 ερατϋ ζεν ογμα ηκοι νευ ογμηϋ ητε  
 νεϋμαθητς νευ κεμηϋ εϋοϋ ητε  
 πιλαος εβολ ζεν ηιοτδεα τηρς νευ  
 Ιεροταλμη νευ εβολ ζεν ηπαρλια  
 ητε ητρος νευ τσιδων ηηεταϋ  
 εσωτεμ εροϋ οτοζ ητεϋταλδωοτ  
 εβολ ζεν νοϋϋωηι.

Οτοζ ηηεναϋτζεμκο υμωοτ ηξε  
 ηιπνεϋμα ηακαθαρτον ηαϋερφαδρι  
 ερωοτ.

Οτοζ ηαρε πιμηϋ τηρϋ κωτ ησα  
 βι νευαϋ: ξε ογηι ηασηνοτ εβολ υμοϋ  
 ηξε ογχομ οτοζ ηασταλδο υμωοτ  
 τηροτ πε.

Οτοζ ηθοϋ εταϋϋαι ηνεϋβαλ  
 εϋϋωι ογβε νεϋμαθητς πεζαϋ ηωοτ  
 ξε ωογνιατεη οηνοτ ηιζηκι ξε θωτεη  
 τε ημετογρο ητε Φνοτϋ.

Ωογνιατεη οηνοτ ηηετσοκερ ξε  
 ηνοτ τετεηνασι: ωογνιατεη οηνοτ  
 ηηετριμ ηνοτ ξε τετεηνασωβι.

Ωογνιατεη οηνοτ εϋωπ  
 ητογμεστε οηνοτ ηξε ηιρωμ οτοζ  
 ητογογρετ οηνοτ εβολ οτοζ ητογϋεϋ  
 οηνοτ οτοζ ητογζι πετεηραν εβολ

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,

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

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

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.

وَ نَزَلَ مَعَهُمْ وَ وَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَ جَمَعَ مِنْ تَلَامِيذِهِ وَ جَمْعُهُورٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَ أُورُشَلِيمَ وَ سَاحِلِ صُورَ وَ صَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَ يَشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَ الْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ. وَ كَانُوا يَبْرَأُونَ.

وَ كُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَ تَشْفِي الْجَمِيعَ.

وَ رَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَ قَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ تُشْبِعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَ إِذَا أَفْرَزُوكُمْ وَ عَيَّرُوكُمْ وَ أَخْرَجُوا اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ الْإِنْسَانِ.

ἠφρητ̄ ἵοῦπετρωοῦ εἶβε Πωρηι  
ἠΦρωι.

Ραυι θεν πιεζοοῦ εἶτε ἠματ̄ οτοε  
θεληλ: θηππε ταρ πετενβεχε οῦνηιωτ̄  
πε ἠεϋρηι θεν τ̄φε: ναι ταρ οη ἠνατ̄ιρι  
ἠμωοῦ ἠηπ̄ροφητης ἠζε νοῖοτ̄.

*Πιῶοῦ φα Πεννοῦτ̄ πε: ὑα ἠνεε  
ἠτε ηι ἠνεε: ἠμην.*

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.*

أَفْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهُوَذًا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لَأنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

## † Ἐπιστολῆ ἠτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἠΠενβοις Ἰησοῦς  
Πιχριστος: πιὰποστολος εἶθαεμ:  
φηἠταῦθαυϋ ἠπιεζωεννοῦϋ 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 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  
علينا آمين.

Θεβρεοῦ ζ: ἠη - ἠ: ἠε

**Hebrews 7: 18 - 8: 13**

العبرانيين 7 : 18 - 8 : 13

Οῦωωυ μεν ταρ εἶθαωωπι  
ἠτ̄εντολῆ ἠεοῦτ̄ εἶβε  
τεμετασθενης νεμ τεμετατ̄εθνοῦ.

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.

Πινομοῦ ταρ ἠπεϋχεκ ἠλι ἠβολ:  
πιμωιτ̄ δε ἠ ἠεδοῦη πε φα ἠτε  
οῦεελπις εἶσοῦπ φα ἠτενναδωῶτ̄  
ἠΦνοῦτ̄ ἠβολ εἶτοτοϋ.

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 إِذْخَالُ رَجَاءٍ أَفْضَلَ بِهِ  
نَقْتَرِبُ إِلَى اللَّهِ.

ΟΤΟΣ ΚΑΤΑ ΦΡΗΤ̄ ΕΤΕ ΑΤΒ̄ΝΕ ΑΝΑΨ  
ΑΝ ΝΗ ΜΕΝ ΣΑΡ ΑΥΨΩΠΙ ΝΟΥΗΒ ΑΤΒ̄ΝΕ  
ΑΝΑΨ.

Φαι Δε Ν̄ΘΟΥ ΝΕΜ ΟΥΑΝΑΨ ΕΒΟΛ  
ΖΙΤΕΝ ΦΗΕΤΧΩ Μ̄ΜΟΣ ΝΑΨ ΧΕ ΑΨΩΡΚ  
Ν̄ΧΕ Π̄ΒΟΙΣ ΟΤΟΣ Ν̄ΝΕΨΟΥΩΜ Ν̄Θ̄ΗΨ ΧΕ  
Ν̄ΘΟΚ ΠΕ ΦΟΥΗΒ ΨΑ Ε̄ΝΕΖ.

ΚΑΤΑ ΤΑΙΜΑΙΗ ΑΨΩΠΙ Ν̄ΧΕ ΙΗΣΟΥΣ  
Μ̄Π̄ΨΩΤΩΡΙ Ν̄ΤΕ ΟΥΔΙΑΘΗΚΗ ΕΣΣΟΤΠ.

ΟΤΟΣ ΝΗ ΜΕΝ ΑΥΨΩΠΙ ΝΟΥΗΒ  
ΕΥΕΡΟΥΜΗΨ ΕΘΒΕ ΧΕ ΝΑΡΕ Φ̄ΜΟΥ ΧΩ  
Μ̄ΜΩΟΥ Ε̄Θ̄ΖΙ ΑΝ ΠΕ.

Φαι Δε ΧΕ Ξ̄ΝΑΘ̄ΖΙ ΨΑ Ε̄ΝΕΖ ΑΨΒΙ  
Ν̄Τ̄ΜΕΤΟΥΗΒ ΝΟΥΨΩΠΕΝ ΠΑΡΑΒΑΣΙΣ.

ΕΘΒΕ ΦΑΙ ΟΤΟΝ Ψ̄ΧΟΥ Μ̄ΜΟΥ  
ΕΝΟΖΕΜ Ν̄ΧΟΥ ΝΙΒΕΝ Ν̄ΝΗΘΗΝΟΥ ΖΑ  
Φ̄ΝΟΥΤ̄ ΕΒΟΛ ΖΙΤΟΥΨ ΕΨΟΝΘ̄ Ν̄ΧΟΥ  
ΝΙΒΕΝ ΕΘΡΕΨΕΜΙ Ε̄Θ̄ΡΗΙ Ε̄ΧΩΟΥ.

ΟΥΑΡΧ̄ΗΕΡΕΥΣ ΣΑΡ Μ̄ΠΑΙΡΗΤ̄  
ΕΝΑΨΧΑΙΩΟΥ ΝΑΝ ΕΨΤΟΥΒΗΟΥΤ  
Ν̄ΑΤΠΕΤΖΩΟΥ Ν̄ΑΤΣΩΨ ΕΨΦΟΡΧ̄ ΕΒΟΛ  
Ν̄ΝΙΡΕΨΕΡΝΟΒΙ ΟΤΟΣ ΑΨΒΙΣΙ ΣΑΠ̄ΨΩΙ  
Ν̄ΝΙΦΗΟΥΤ̄.

Φαι ΕΤΕ Μ̄ΜΟΝ ΑΝΑΣΚΗ ΤΟΙ Ε̄ΡΟΥ  
Μ̄ΜΗΝΙ Μ̄ΦΡΗΤ̄ Ν̄ΝΙΑΡΧ̄ΗΕΡΕΥΣ  
Ν̄ΝΕΨΑΤΕΝ ΨΟΥΨΩΟΥΨΙ Ν̄Θ̄ΡΗΙ Ν̄ΨΟΡΠ

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

for they have become priests without an oath, but He with an oath by Him 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

وَعَلَى قَدْرٍ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

لَأَنَّ أَوْلَيْكَ قَدْرًا قَسَمٍ قَدْ صَارُوا  
كَهَنَةً، وَأَمَّا هَذَا فَبِقَسَمِ مِنَ الْقَائِلِ  
لَهُ. أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ  
كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي  
صَادِقٍ.

عَلَى قَدْرٍ ذَلِكَ قَدْ صَارَ يَسُوعُ  
ضَامِنًا لِعَهْدٍ أَفْضَلٍ.

وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ  
لَأَنَّ الْمَوْتَ مَنَعَهُمْ مِنَ الْبَقَاءِ.

وَأَمَّا هَذَا فَلِأَنَّهُ يَبْقَى إِلَى الْأَبَدِ، لَهُ  
كَهَنُوتٌ لَا يَزُولُ.

فَمَنْ تَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى  
السَّمَاءِ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ،  
إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَسْتَفْعَلَ  
فِيهِمْ.

لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَبِّيسٍ كَهَنَةٍ مِثْلِ  
هَذَا، قُدُوسٍ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ  
انْفَصَلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى  
مِنَ السَّمَاوَاتِ.

الَّذِي لَيْسَ لَهُ اضْطِرَارٌ كُلَّ يَوْمٍ  
مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يُقَدِّمَ ذَبَائِحَ  
أَوَّلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنْ  
خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً  
وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

ἔχεν νοῦνοβι ἡμιν ἡμωοῦ: μενενοωω  
ὡαῖνι ἔχεν να πιλαοο: φαι ταρ αῖαιϛ  
ἔαϛῆνϛ ἐῖπωι ἵνοοοπ.

Πινομοο ταρ ὡαϛϛω ἡεαηρωω  
ἡνιαρχηῆρεϛ εῖοτοτοϛ ὡωνι ἡμαϛ:  
πιααζι Δε ἡτε πιὰναϛ φαι ἔταϛϛωπι  
μενενοα πινομοο ῥταεο ἵνοῦηρι  
εϛϛηκ εῖβολ ὡα εῖνεε.

Πικεφαλεον Δε ἔχεν ηἡτενω  
ἡμωοῦ οῦαρχηῆρεϛ ταρ ἡπαρηϛ  
ἔτεταν ἡμαϛ φηῆταϛεμοι  
αοῦῖναμ ἡπιῆρονοο ἡτε ϛμετνωϛ  
δεη ηἡφοῦῖ.

Πρεϛφωϛεν ἡτε ηἡεοῦαβ ηἡμ  
ἡτε ϛκῆτηη ἡμνι οἡῆτα Πβοιο  
ταεροο οῦοε ρωωι αη.

Αρχηῆρεϛ ταρ ηἡβεν ἔωαϛϛαϛ  
εῖρεϛεν ταῖο εῖοῦη ηἡμ ὡοῦωοῦϛ  
εῖβε φαι οῦὰναεκη οη πε εῖρε  
οῦενϛαι ὡωπι ἡφαι εῖρεϛῆνϛ εῖοῦη.

Ιεε μεη οῦη ναϛ εἡζεν ἡκαεη ηε  
ηε οῦοῦηβ αη πε εῖϛωοπ ἡεε ηἡεταῖεν  
Δωροη εῖοῦη κατα πινομοο.

Παι εῖϛεμϛωι δεη οῦεμοτ ηἡμ  
οῦδηβι ἡτε ῖφε κατα φῆρηϛ ἔταῖταμε  
Πωῦεηο εῖναεωκ ἡϛκῆτηη: ἀναῖ ταρ  
πεααϛ εῖεθαμῖο ἡεωβ ηἡβεν κατα

up Himself.

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

فَإِنَّ النَّامُوسَ يُقِيمُ أَنَسَاءَ بِهِمْ  
ضَعُفَ رُؤَسَاءَ كَهَنَةٍ. وَأَمَّا كَلِمَةُ  
الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتُقِيمُ ابْنًا  
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.

لَإِنَّ 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  
وظَلَمَهَا، كَمَا أُوحِيَ إِلَى مُوسَى  
وَهُوَ مُزْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ.  
لِأَنَّهُ قَالَ: انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ  
حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي  
الْجَبَلِ.





ἄνωγ' ζωοῦ ἐτέωπι νηι ἐτλαοc.

Οτοc ἡνε φοῦται φοῦται †βω  
ἄπερρεῦβακι νεμ ποῦται ποῦται  
ἄπερσον ἐρζω ἄμοc ze cοῦεν Πβοιc  
ze cεναcοῦωντ τηροῦ ιczen πογκοῦxi  
ωα ποῦνιω†.

Ze †ναχζω ἡνοῦμετβῖνζονc  
νωοῦ ἐβολ οτοc ἡναερφεῦτι ze  
ἡνοῦνοβι.

Ἦεν ἡχινζοc ze οῦβερι ιε αερφ  
†ζονι† ἡἄπαc φη δε ἐωαερῶπαc  
οτοc ἡτεερδελλο ἐδεντ ἐπτακο.

*Πῆμοτ γαρ νεμωτεν νεμ  
†ζιρηνη ἐνcοπ: ze ἄμην ἐcέωπι.*

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.

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.*

وَلَا يُعَلِّمُونَ كُلًّا وَاحِدًا قَرِيبَهُ وَكُلًّا  
وَاحِدًا أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،  
لَأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ  
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

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

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε  
πιαζωομτ ἡἐπιcτολη ἡτε πενιωτ  
ιωαννης. Δμην. Παμενρα†.

† Ιωαννης α: α - ιε

Πῆρεcβντεροc ἡΣαιοc πῆγαπητοc  
φη ἄνοκ ἐ†μει ἄμοc δεν οῦμεθμηνι.

Παμενριτ †τωβz εθβε ζωβ νιβεν  
εορε πεκμωιτ cωοῦτεν οτοc  
ἡτεκοῦxαι κατὰ φρη† ἐτε νεμμωιτ  
ἡτεκψῦχη cοῦτων.

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

**3 John 1: 1 - 15**

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.

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

**3 يوحنا 1: 1 - 15**

الْشَيْخُ، إِلَيَّ غَايَسَ الْحَبِيبِ الَّذِي  
أَنَا أَحِبُّهُ بِالْحَقِّ.

أَيْهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أَرْوَمُ  
أَنْ تَكُونَ نَاجِحًا وَصَحِيحًا، كَمَا أَنَّ  
نَفْسَكَ نَاجِحَةٌ.

Διραῶν γὰρ ἑμαυτῶ ἕτατί ἡμε  
νίσνηοῦ ὄτοθ ἕτατερμεῶρε δα  
τεκμεῶμη κατὰ φῆρητ ἡθοκ  
ἕτεκμοῶνι δέν ὄτμεῶμη.

Ἰμοντ ἕμοτ γὰρ εἶοι ἡνιωτ ἕφαι  
εἰνα ἡτασωτεμ εῶβε ναῶηρι χε  
σεμοῶνι δέν ὄτμεῶμη.

Πιάσαπητοσ ὄτρωβ ἡπιστοσ  
ἕτεκίρι ἡμοσ εκερρωβ ἡδῆρη δέν  
νίσνηοῦ ὄτοθ φαι δέν νιωεμοῶν.

Ναι ἕτατερμεῶρε δα τεκαῶαπη  
ἡπεῶθο ἡνοτεκκῶλῆσι: ναι ἕτε  
καλωσ κῆααισ εκνατῶφωῦ εἶἡπῶα  
ἡφῆνοτ.

Ἐτατί γὰρ ἕβολ ἕχεν πιραν ἡσεβί  
ἕλι αν ἡτεν νιεῶηκοσ.

Ἰνον ὄτη σῶε ναν ἕῶεπ ναι ὄτον  
ἡπαιρητ ἕρον εἰνα ἡτενερωφῆρ  
ἡερρωβ ἕτμεῶμη.

Ἰκσδαι ἡοτρωβ ἡτεκκῶλῆσι  
αῶα Διοτρεφῆσ πιαιερρωτ  
ἡδῆτοῦ ἡῶῶπ ἡμον ἕροσ αν.

Ἐῶβε φαι αιῶανι τῆαῶρεφερ φῆεῶνι  
ἡνεφῶβῆνοῖ ἕτεκίρι ἡμοῶ  
εφερφῶλῆριν ἡμον δέν εανσασι  
ἡπονηροσ ὄτοθ εφῆην αν δέν ναι  
ὄτδε ἡθοσ ἡῶῶπ ἡνίσνηοῦ ἕροσ αν:

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

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

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

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

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

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

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

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

لَأْتِي فَرِحْتُ جِدًّا إِذْ حَضَرَ إِخْوَةٌ  
وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ  
تَسْلُكُ بِالْحَقِّ.

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.

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

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

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

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

οτοζ νηεθοτωϷ εϷοποτ νεϷωϷ υμωοτ  
αν οτοζ εϷετϷ υμωοτ εβολ ζεν  
Ϸεκκλησια.

Παμεριτ υπερτενωκ  
επιπετωοτ αλλα επιπεθανεϷ:  
φηετιρι υπιπεθανεϷ οτ εβολ ζεν  
ΦνοτϷ πε: φη δε ετιρι υπιπετωοτ  
υπερνατ εΦνοτϷ.

Ανερμεορε νεΔιμητριοζ ζιτεν  
οτον νιβεν νεμ ζιτεν θυμι οτοζ ανον  
τενερμεορε οτοζ κωοτη ζε  
τεμετεορε οθυμι τε.

He οτονη οθυμϷ εςδητοτ νακ πε  
αλλα ητοτωϷ αν εςδαι νακ εβολ  
ζιτεν οθυμελα νεμ οτκαϷ.

ϷερζελιϷ δε σατοτ ενατ εροκ  
οτοζ ητενσαζι νεμ νενεροτ ηρο  
οτβε ρο.

Ϸιρηνη νακ: σεϷιμι εροκ ηζε  
νιϷφηρ: Ϸιμι ενιϷφηρ κατα νοτραν.

*Νασηνοτ υπερμενρε πικομοζ  
οτδε νηετωοπ ζεν πικομοζ:  
πικομοζ νασινη νεμ τερεπιθυμια: φη  
δε ετιρι υφοτωϷ υΦνοτϷ εναϷοπι  
Ϸα ενεζ: αμην.*

putting them out of the church.

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.*

اَيُّهَا الْحَبِيبُ، لَا تَتَّمَتَّلْ 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 أَرَاكَ عَنْ قَرِيبٍ  
فَتَتَكَلَّمُ فَمَا لَقَمٍ.

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

*لا تحبوا العالم ولا الاشياء التي  
فى 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 νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιε: λϛ - ιϛ: ε</b></p>	<p><b>Acts 15: 36 - 16: 5</b></p>	<p><b>أعمال 15: 36 - 16: 5</b></p>
<p>Уененса занезооу де пеξε Πανλος ἡ Βαρναβας ξε μαρενκοττεν ἡτενξεμ πῶινη ἡνιςνηοῦ κατὰ βακι νιβεν: ηἡεταν θιωῶ ἡπισαχι ἡτε Πβοις ἡδητοῦ ξε οῦ πε εῤωοπ ἡμωοῦ.</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 وَنُقْتَفِدَ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ.»</p>
<p>Βαρναβας δε ναφρωῶ εὲλι ἡπκε Ιωαννης νεμωοῦ φηετοῦμοῦϋ εροϋ ξε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Πανλος δε ναϋ εραζιοιν ξε χας πε: φηεταϋφωρξ εβολ ἡμωοῦ ιςxen ϋΠαμφηλια: οτοσ ετε ἡπεϋι νεμωοῦ επιρωβ εῤτεμολεϋ νεμωοῦ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْهُمَا مَعَهُمَا.</p>
<p>Δϋωπι δε ἡξε οῤωωντ ρωστε ἡσεφωρξ εβολ ἡνοῦερνοῦ: Βαρναβας μεν αϋβι ἡΜαρκος αϋερρωτ εΚῤρος.</p>	<p>Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.</p>	<p>فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ وَسَافَرَ فِي الْبَحْرِ إِلَى قُبْرُسَ.</p>
<p>Πανλος δε αϋωπ ἡCiλας αϋι εβολ: εαῤθιϋ ἡτεν πιεμοῦ ἡτε Φνοῦϋ εβολ ριτοτοῦ ἡνιςνηοῦ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَأَخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναϋσινι δε πε εβολ ριτεν ϋCῤρια νεμ ϋΚῤλικια εϋταϋρο ἡνιεκκῤησιὰ.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَأَجْتَازَ فِي سُورِيَّةٍ وَكِيَلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>

Αφι δε ε̅ερ̅η̅ι̅ ε̅τ̅κε̅ Τ̅ερ̅β̅η̅ ν̅ε̅μ  
Λ̅υ̅σ̅τ̅ρ̅α̅: ο̅γ̅ο̅ς̅ ι̅ς̅ ο̅γ̅μ̅α̅θ̅η̅τ̅η̅ς̅ ε̅ν̅α̅ρ̅χ̅η̅  
μ̅μ̅α̅ν̅ ε̅π̅ε̅ρ̅α̅ν̅ π̅ε̅ Τ̅ι̅μ̅ο̅θ̅ε̅ο̅ς̅ π̅ω̅ρ̅η̅  
ν̅ο̅ν̅τ̅ε̅μ̅ι̅ ν̅ι̅λ̅ο̅ν̅δ̅α̅ι̅ μ̅π̅ι̅σ̅τ̅η̅: π̅ε̅ρ̅ι̅ω̅τ̅ δ̅ε̅  
ν̅ε̅ Ο̅υ̅ε̅ι̅ν̅ι̅ν̅ π̅ε̅.

Φ̅α̅ι̅ ν̅α̅ν̅ε̅ρ̅μ̅ε̅ο̅ρ̅ε̅ ε̅ο̅β̅η̅τ̅η̅ ν̅ε̅  
ν̅ι̅ς̅ν̅η̅ο̅ν̅ ε̅τ̅δ̅ε̅ν̅ Λ̅υ̅σ̅τ̅ρ̅α̅ ν̅ε̅μ̅ Ε̅ι̅κ̅ο̅ν̅ι̅ο̅ν̅.

Φ̅α̅ι̅ α̅ρ̅σ̅ω̅ψ̅ ν̅ε̅ Πα̅υ̅λο̅ς̅ ε̅ο̅ρ̅ε̅ρ̅η̅  
ε̅β̅ο̅λ̅ ν̅ε̅μ̅α̅ρ̅: ο̅γ̅ο̅ς̅ ε̅τ̅α̅ρ̅ο̅λ̅η̅  
α̅ρ̅σ̅ο̅ν̅β̅η̅τ̅η̅ ε̅ο̅β̅ε̅ ν̅ι̅λ̅ο̅ν̅δ̅α̅ι̅ ε̅τ̅ψ̅ο̅π̅ δ̅ε̅ν̅  
π̅ι̅μ̅α̅ ε̅τ̅ε̅ μ̅μ̅α̅ν̅: ν̅α̅ν̅ω̅ο̅ν̅τ̅η̅ν̅ τ̅α̅ρ̅ τ̅η̅ρ̅ο̅ν̅  
χ̅ε̅ π̅ε̅ρ̅ι̅ω̅τ̅ ν̅ε̅ Ο̅υ̅ε̅ι̅ν̅ι̅ν̅ π̅ε̅.

Ε̅τ̅κ̅ω̅τ̅ δ̅ε̅ δ̅ε̅ν̅ ν̅ι̅π̅ο̅λ̅ι̅ς̅ ν̅α̅ν̅τ̅  
μ̅μ̅ο̅ς̅ ε̅τ̅ο̅τ̅ο̅ν̅ ε̅α̅ρ̅ε̅ς̅ ε̅ν̅ι̅ζ̅ω̅ν̅  
ν̅η̅ε̅τ̅α̅ν̅τ̅ε̅μ̅ν̅η̅τ̅ο̅ν̅ ε̅β̅ο̅λ̅ ρ̅ι̅τ̅ο̅τ̅ο̅ν̅  
ν̅η̅ν̅ι̅α̅π̅ο̅σ̅τ̅ο̅λ̅ο̅ς̅ ν̅ε̅μ̅ ν̅ι̅π̅ρ̅ε̅ς̅β̅η̅τ̅ε̅ρ̅ο̅ς̅  
ε̅τ̅δ̅ε̅ν̅ Ι̅ε̅ρ̅ο̅υ̅σ̅α̅λ̅η̅μ̅.

Π̅ι̅ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅ μ̅ε̅ν̅ ο̅γ̅η̅ν̅ ν̅α̅ν̅η̅ν̅η̅ο̅ν̅  
ν̅η̅τ̅α̅χ̅ρ̅ο̅ δ̅ε̅ν̅ π̅ι̅ν̅α̅ρ̅η̅ ο̅γ̅ο̅ς̅ ν̅α̅ν̅η̅ν̅η̅ο̅ν̅  
ν̅α̅λ̅ω̅γ̅α̅ι̅ δ̅ε̅ν̅ τ̅ο̅γ̅η̅π̅ι̅ μ̅μ̅η̅ν̅ι̅.

*Π̅ι̅σ̅α̅χ̅ι̅ δ̅ε̅ ν̅η̅τε̅ Π̅β̅ο̅ι̅ς̅ ε̅ρ̅ε̅λ̅α̅ι̅ ο̅γ̅ο̅ς̅  
ε̅ρ̅ε̅λ̅ω̅γ̅α̅ι̅: ε̅ρ̅ε̅λ̅μ̅α̅ζ̅ι̅ ο̅γ̅ο̅ς̅ ε̅ρ̅ε̅τ̅α̅χ̅ρ̅ο̅:  
δ̅ε̅ν̅ ḡ̅α̅ς̅ι̅α̅ ν̅ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅ ν̅η̅τε̅ Φ̅η̅ο̅ν̅τ̅:  
α̅μ̅η̅ν̅.*

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 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.*

ثُمَّ وَصَلَ إِلَى دَرَبَةَ وَلِسْتَرَةَ وَإِذَا تَلْمِذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنَّ أَبَاهُ يُونَانِيٌّ.

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ فِي لِسْتَرَةَ وَإِيقُونِيَّةٍ.

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

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

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Bashans 11

### سنكسار اليوم الحادي عشر من شهر بشنس

1. The Departure of St. Paphnotius (St. Paphnuti), the Bishop
2. The Martyrdom of St. Theoclia, the wife of St. Justus

1. نياحة القديس الأنبا بفنوتيوس الأسقف
2. استشهاد القديسة ثاوكليا زوجة القديس يسطس

#### 1. The Departure of St. Paphnotius (St. Paphnuti), the Bishop

On this day also, of the year 750 of the martyrs, 1034 AD, St. Paphnuti, the Bishop, departed. He became a monk in the monastery of St. Macarius. He exerted himself in asceticism and worship. He learned in the wilderness how to read and write. He excelled in studying the Holy Scriptures, the canons of the church and the church fathers. He was ordained a priest, and after staying in the wilderness for thirty-five years, his virtues became well known. Pope Philotheos I, the 63<sup>rd</sup> Patriarch of Alexandria, ordained him bishop.

He did not change his apparel, which was made of goat's hair except on the day of celebrating the Divine Liturgy, and then he puts it on again. Because of his austere asceticism, his body waste away and became ill. He asked God in his prayer. "O My Lord Jesus Christ, do not take away Your blessings from me for the sake of the episcopate." The angel of The Lord appeared and told him, "You know that when you were in the wilderness, there was no one to take care of you in your sickness, and you could not find medications, but God supported, sustained you, and kept sickness away from you. However, you are now in the world, and there are many who can take care of you, and treat you in your sickness."

This father was a bishop for thirty-two years. When the day of his departure drew near, he called the priests and the deacons, handed to them the sacred properties of the church and told them, "I have never kept for myself even one dinar." He blessed them, and then departed in peace.

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

1. نياحة القديس الأنبا بفنوتيوس الأسقف في مثل هذا اليوم من سنة 750 للشهداء، سنة 1034 ميلادية، تنيح القديس الأنبا بفنوتيوس الأسقف. وقد ترهب بدير القديس مكاريوس الكبير، وأجهد نفسه في النسك والعبادة. وتعلم في البرية القراءة والكتابة، واهتم بدراسة الكتاب المقدس وقوانين الكنيسة وكتب الآباء، فرسموه قساً. وبعد أن مكث في البرية خمساً وثلاثين سنة، رسمه البابا فيلوثيوس، البطريرك الثالث والستون من بطاركة الكرازة المرقسية، أسقفاً. ولأول مرة يستبدل ثوبه الذي من شعر الماعز، من أجل رفع القرايين ليعود فيلبسه مرة أخرى. ومن شدة النسك نحل جسده ومرض. فسأل الله في صلاته قائلاً: "يا ربى يسوع المسيح لا تنزع عنى نعمتك من أجل الأسقفية". فظهر له ملاك الرب وقال له: "اعلم أنك حين كنت في البرية، لم يكن من يهتم بك عند مرضك ولا تجد دواء، فكان الله يعضدك ويمنع عنك المرض، أما الآن فأنت في العالم وعندك من يهتم بك وما تحتاجه عند مرضك". ومكث هذا الأب في الأسقفية اثنتين وثلاثين سنة. ولما دنت ساعة انتقاله، استدعى الكهنة والشمامسة وسلم إليهم أواني الكنيسة وأعلن لهم أنه لم يحتفظ لنفسه بدرهم واحد. ثم باركهم وتنيح بسلام. بركة صلواته فلتكن معنا. آمين.

#### 2. The Martyrdom of St. Theoclia, the wife of St. Justus

On this day also, of the year 20 of the martyrs, 304 AD, St. Theoclia, the wife of St. Justus, the son of Emperor Numerianus, was martyred. After Emperor Diocletian had sent her, her husband and her son Abali

2. استشهاد القديسة ثاوكليا زوجة القديس يسطس وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهدت القديسة ثاوكليا زوجة القديس يسطس، ابن الملك نوماريوس. وذلك

to the Governor of Alexandria, Armanius, he tried to befriend and treat them kindly. When he failed, he separated them. He sent St. Justus to Ansena (Antinoe), where he was martyred and received the crown of martyrdom. He sent Abali, his son, to Basta, nearby Zagazig, where he was martyred and received the crown of martyrdom.

As of St. Theoclia, he sent her to Sa El-Hagar (a village in Sharqia governorate). When the Governor saw her, he was astonished to know that she was from a royal family, and she could be a queen. However, with her free will, she came willingly to endure tortures. The Governor at first tried to gently treat her, but she told him, "I have left my kingdom, accepted the separation from my husband and my son for the sake of The Lord Christ." He ordered her beaten until her flesh was torn and then placed her in prison. The angel of The Lord appeared to her, healed, comforted and strengthened her. Because of her, many of the prisoners and the heathens who witnessed that, believed in The Lord Christ. They were all martyred and received the crown of martyrdom. Accordingly, the Governor ordered her beheaded, thus she received the crown of martyrdom.

Some of the believers came forward, paid the soldiers, took her body, shrouded and placed it in a coffin until the end of the days of persecution.

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

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

أنه بعد ما أرسلها الإمبراطور دقلديانوس إلى الإسكندرية هي وزوجها وابنها أبالي، حيث التقوا بأرمانوس والي الإسكندرية الذي لاطفهم كثيراً. وإذ لم يفلح، أرسل يسطس إلى أنصنا حيث نال إكليل الشهادة هناك، وأبالي إلى بسطة قرب الزقازيق حيث استشهد هناك. وأما القديسة ثاوكليا، فأرسلها إلى والي صا الحجر (صا الحجر: هي تانيس القديمة، إحدى قرى مركز الحسينية التابع لمحافظة الشرقية، وهي غير صا الحجر إحدى قرى مركز بسيون محافظة الغربية) الذي دهش لما رآها من نسل ملوكي، وكان يمكنها أن تكون ملكة ومع ذلك تأتي بكامل حررتها لتحتمل العذابات. أخذ والي يلاطفها، فقالت له: "ماذا يمكنك أن تعطيني وأنا قد تركت المملكة ورضيت بمفارقة زوجي وابني من أجل السيد المسيح؟" أمر والي بضربها وتقطيع جسدها، ثم أودعها السجن، فظهر لها ملاك الرب وشفأها وعزاها وقواها. وبسببها آمن كثيرون من المسجونين والمشاهدين الوثنيين الذين جاءوا يرون الملكة التي تتألم. عند ذلك، أمر والي بقطع رأسها فنالت إكليل الشهادة. وأتى بعض المؤمنين ودفعوا للجند مالا وأخذوا الجسد وكفنوه ووضعوه في تابوت إلى انقضاء زمن الاضطهاد. 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 ᾄη: ε, ϛ

Psalm 99: 6, 7

مزمور 98: 5، 6





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

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

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

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

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

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

Δη εβολ θεη φιωτ ουος αη  
 επικομοη παλιν οη τναχω

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ἄπικοςμος οὐτος ἵναγεννηθῶ Φιωτ.

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

Ἰ̅ἥνου τενεμι γε κωοτη νεωβ  
νιβεν οουο ἵκερχηριὰ αν ερε οραι  
ωενκ: θεν φαι τεμμαετ γε ε̅τακι ε̅βολ  
εα Φνωτ.

Δερεοτὼ νωοτ ἵχε Ιησουε γε ἵνου  
τετεμμαετ.

Εηπε ε̅νηοτ ἵχε οουοηνοτ οουο α̅ι  
ε̅ινα ἵτετενωρ ε̅βολ φ̅οραι φ̅οραι  
ἄμωτεν ε̅πεεμα οουο ἵτετενεχατ  
ἄμματα: οουο ἵχη ἄμματα αν γε  
ε̅χη νεμη ἵχε Παιωτ.

Ἡαι λιχοτοτ νωτεν ε̅ινα ἵτε  
οηειρηνη ωωπι νωτεν ἵε̅ρηι ἵε̅ητ:  
οουο ἵτωτεν ἄματ ἵοηεοεεε θεν  
πικοςμος: ἀλλα γεμνομτ ἄνοκ α̅ιε̅ρο  
ε̅πικοςμος.

*Πιωτ φα Πεννοτ πε ωα ε̅νεε  
ἵτε νι ε̅νεε: ἄμην.*

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

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

Jesus answered them,  
“Do you now believe?

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

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

*Glory be to God forever.*

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

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

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

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

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

*والمجد لله دائماً.*

# Katameros Readings for the 12<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الثاني عشر من شهر بشنس المبارك

COYMHY CNAY NÈZOOY ÀΠIÀBOY ΠAYΩHC

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 ρλδ: ζ, ιβ, ις	Psalm 132: 9, 10, 17, 18	مزمور 131: 7, 12, 13
<p>Πεκογηβ ενετρωτωτ νοτμεομη:</p> <p>νηεθογαβ ητακ ενεθελεηλ εοβε</p> <p>Δαυιδ πεκβωκ: λικοβτ νοτδηβς</p> <p>απαχριστος: εφεφιρι γε εερηι εχωϗ</p> <p>ηξε φηεθογαβ ητηι. <b>Αλληλοια.</b></p>	<p>Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him.</p> <p><b>Alleluia.</b></p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هيات سراجاً لمسيحي. وعليه يزهر قدسي. <b>هلليويا.</b></p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτὰνασνωσις εβολ δεν</p> <p>πειγαστελιον εθογαβ κατα Πατθεον</p> <p>ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Πατθεον Δ: κς - ε: ις</p>	<p>Matthew 4: 23 – 5: 16</p>	<p>متي 4: 23 – 5: 16</p>
<p>Οτοε ναϗκωτ πε ηξε Ιησοϗς δεν</p> <p>†Σαλιλεα τηρς εϗτεβω δεν</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبَشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ</p>

ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΟΣ ΕΦΘΩΨ  
ἄπιερασσελιον ἵτε †μετοτρο: ουθος  
εφερφαδρι ἐψωνι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαος.

Ουθος ἀτερεμν ἰ ἐβολ δεν †Cυρια  
τηρς: ουθος ἀνῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοτ δεν νοτψωνι νεμ  
οτῦκατρε ἵνοτμηψ ἵρη†: νηετε  
νιδεμων νεμωοτ νεμ νηετοι  
ἄπερμωτ νεμ νηετψηλ ἐβολ ουθος  
αφερφαδρι ἐρωοτ.

Ουθος ἀτυοψι ἵνωψ ἵνεε θαννιψ†  
ἄμμηψ ἐβολ δεν †Σαλιλεὰ νεμ †μη†  
ἄβακι νεμ Ιεροναλμη νεμ †λοτδεὰ  
νεμ θιμηρ ἄπιλορδανης.

Εταρενατ δε ἐνιωμηψ αϋψε ναϋ  
ἐπψωι ἐχεν πιτωοτ ουθος ἐταρεμει  
ἀνῖ θαροϋ ἵνεε νεμμαθηης.

Ουθος ἐταρετων ἵρωϋ ναϋ†εβω  
νωοτ εϋψω ἄμοος.

Ψογνιατοτ ἵνιζηκη ἄπιπνευμα χε  
θωοτ τε †μετοτρο ἵτε νιφνοτῖ.

Ψογνιατοτ ἵνιηετερηηβι †νοτ χε  
ἵθωοτ πετοτνα†εο ἐρωοτ.

Ψογνιατοτ ἵνιρεμρατψ χε ἵθωοτ  
πεθνεαρκλρηνομιν ἄπικαθι.

gospel of the kingdom, and  
healing all kinds of sickness  
and all kinds of disease  
among the people.

Then His fame went  
throughout all Syria; and  
they brought to Him all sick  
people who were afflicted  
with various diseases and  
torments, and those who  
were demon-possessed,  
epileptics, and paralytics;  
and He healed them.

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

And seeing the  
multitudes, He went up on a  
mountain, and when He  
was seated His disciples  
came to Him.

Then He opened His  
mouth and taught them,  
saying:

Blessed are the poor in  
spirit, For theirs is the  
kingdom of heaven.

Blessed are those who  
mourn, for they shall be  
comforted.

Blessed are the meek,  
for they shall inherit the  
earth.

ضَعَفَ فِي الشَّعْبِ.

فَدَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَّةِ.  
فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
الْمَصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
مُخْتَلَفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ  
وَالْمَفْلُوجِينَ فَشَفَاهُمْ.

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

وَلَمَّا رَأَى الْجُمُوعَ، صَعَدَ إِلَى  
الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ.

فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:

طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ  
مَلَكُوتَ السَّمَاوَاتِ.

طُوبَى لِلْحَزَانَى الْآنَ لِأَنَّهُمْ  
يَتَعَزَّوْنَ.

طُوبَى لِلْوَدَعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

Ἔσθια τοῦ ἠνῆετοκερ νεμ  
νηετοβι ἠτμεεμηι ξε ἠέωοτ πεθνασι.

Ἔσθια τοῦ ἠνῆναητ ξε ἠέωοτ  
πετοῦναναι νωοτ.

Ἔσθια τοῦ ἠνῆεθοταβ δεν  
ποῦρητ ξε ἠέωοτ πεθνανατ ἐφνοττ.

Ἔσθια τοῦ ἠνῆρεφερζιρηνη ξε  
ἠέωοτ πετοῦναμοττ ἐρωοτ ξε νῆωμη  
ἠτε φνοττ.

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

Ἔσθια τε νῆνοτ ἐωωπ  
αῦγλανβοξι ἠσα ἠηνοτ οτοζ ἠσεωεω  
ἠηνοτ οτοζ ἠσεξε πετρωοτ νῆβεν ἠσα  
ἠηνοτ ετξε μεθνοττ ἐρωτεν εοβητ.

Ραυι οτοζ θεληλ ξε πετενβεχε  
οῦνηττ πε δεν νῆφνοῖ: παρηττ ταρ  
αῦβοξι ἠσα νῆπροφητης  
ἐνατδαζωτεν.

Ἡωτεν δε πῆμοτ ἠπικαρι: ἐωωπ  
δε ἠτε πῆμοτ λωφ αῦναμολεφ ἠνοτ:  
ἠπαφωξεμοξομ ξε ἐῆλι ἐβηλ ἠσεριτφ  
ἐβολ ἠσερωμι ἐχωφ ἠξε νῆρωμι.

Ἡωτεν πε φουωῖνι ἠπικομοξ  
ἠμοῦν ωξομ ἠτε οῦβακι χωπ εςχη

Blessed are those who  
hunger and thirst for  
righteousness, for they shall  
be filled.

Blessed are the  
merciful, for they shall  
obtain mercy.

Blessed are the pure in  
heart, for they shall see  
God.

Blessed are the  
peacemakers, for they shall  
be called sons of God.

Blessed are those who  
are persecuted for  
righteousness' sake, for  
theirs is the kingdom of  
heaven.

Blessed are you when  
they revile and persecute  
you, and say all kinds of  
evil against you falsely for  
My sake.

Rejoice and be  
exceedingly glad, for great  
is your reward in heaven.

You are the salt of the  
earth; but if the salt loses its  
flavor, how shall it be  
seasoned? It is then good  
for nothing, but to be  
thrown out and trampled  
underfoot by men.

You are the light of the  
world. A city that is set on a  
hill cannot be hidden.

طوبى للجياع والعطاش إلى البر  
لأنهم يشبعون.

طوبى للرحماء لأنهم يرحمون.

طوبى للأنقياء القلب لأنهم  
يعاينون الله.

طوبى لصانعي السلام لأنهم أبناء  
الله يدعون.

طوبى للمطرودين من أجل البر  
لأن لهم ملكوت السموات.

طوبى لكم إذا طردوكم وعيروكم  
وقالوا فيكم من أجلي كل شر  
كاذب.

افرحوا وتهللوا لأن أجركم عظيم  
في السموات، فإنهم هكذا طردوا  
الأنبياء الذين قبلكم.

أنتم ملح الأرض ولكن إن فسد  
الملح فيماذا يملح؟ لا يصلح بعد  
لشيء إلا لأن يطرح خارجاً  
ويداس من الناس.

أنتم نور العالم. لا يمكن أن تخفى  
مدينة موضوعة على جبل.

ϠΙΧΕΝ ΟΥΤΩΟΥ.

Ουδε υπανθερε ουθηβε νεχαα  
δα ουμεντ αλλα εωαρχαα Ϡιχεν  
†λαρχνια: ουορ ωααερωωινη εοουον  
νιβεν ετωοπ δεν πινη.

Παρη† μαρε πετενοωωινη  
ερωωωινη υπεμθο ηνιρωωι  
εοπωο νεναα† ενετηνεβηοι†:  
εοηανε† νεε†ωου† υπετηνωτ  
ετδενη νιφηοι†.

*Πωου φα Πεννο† πε: ωα ενεε  
ητε νιενεε: αμην.*

Nor do they light a lamp  
and put it under a basket,  
but on a lampstand, and it  
gives light to all who are in  
the house.

Let your light so shine  
before men, that they may  
see your good works and  
glorify your Father in  
heaven.

*Glory be to God  
forever.*

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

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

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμοο τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Δαωρηκ ηχε Πβοιο ουορ  
ηνερωωωι ηεθηα: εε ηθοοκ πε φοθηβ  
ωα ενεε κατα †ταειο υπελαχιεεδεκ:  
Πβοιο εαοηηαμ ημοοκ: εοβε φα  
εεεβιοι νοηαφε. **Δαληλοηα.**

The Lord has sworn and  
will not repent: “You are a  
Priest forever, according to  
the order of Melchizedek.”  
The Lord is at Your right  
hand. Therefore, He shall  
lift up his head. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو  
الكاهن ألي الأبد على طقس  
ملكیصادق. الرب عن يمينك.  
لذلك يرفع رأسه. **هليلويا.**

**Matins Gospel**  
إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν πιεταστρελιον εθοραβ κατα λουτκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἔ: ΙΖ - ΚΣ</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοζ ἐταρι ἐδρηι νευωου αρορι ερατϭ θεν ουμα ηκοι νευ ορυμω ητε νευμαθητης νευ κεμω ερω ητε πιλαοc ἐβὼλ θεν ηιωδαεα τηρc νευ Ιεροσαλημ νευ ἐβὼλ θεν ηπαραλια ητε ηρωοc νευ ησιδων ηηεταηι εσωτεμ ερωο οτοζ ητερταλδωο εβὼλ θεν νορωωνι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοζ ηηεναρτηρευκο ημωο ηνε ηηηνευμα ηακαθαροη ηαερφαδρι ερωο.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نجسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοζ ηαρε πιμω τηρϭ κωη ησα βι νεμαϭ: γε ογηη ηασηνοη εβὼλ ημοϭ ηνε οηχομ οτοζ ηασταλδο ημωοη τηροη πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفِي الْجَمِيعَ.</p>
<p>Οτοζ ηθοϭ εταρϭαι ηνεερβαλ επωωι οηβε νευμαθητης πεσαϭ ηωοη γε ωοηηιατεη ηηηνοη ηηηηκη γε θωτεη</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

τε ἤμετοτρο ἵτε Φνοῦ†.

Ἔοῦνιὰτεν ἠννοῦ νηετλοκερ ρε  
†νοῦ τετεννασι: ὠῶνῖατεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔωωπ  
ἵτοῦμεεστε ἠννοῦ ἵχε νιρωμι οῦορ  
ἵτοῦοῦετ ἠννοῦ ἔβωλ οῦορ ἵτοῦῡεῡ  
ἠννοῦ οῦορ ἵτοῦρι πετενραν ἔβωλ  
ἡφρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἡΦρωι.

Ραῡι ρεν πιεροῦ ἔτε ἡματ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῡ†  
πε ἵρη ρεν ἵφε: ναι ραρ οη ἕναῖρι  
ἡμωῦ ἵνιπροφητης ἵχε νοῖο†.

*Πῖῶῡ φλ Πεννοῦ† πε: ῡα ἕνερ  
ἵτε νι ἕνερ: ἄμην.*

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

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

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

*Glory be to God forever.*

طوبأكم أَيها الجياع الآن لأنكم  
تَشْبَعُونَ. طوبأكم أَيها الباكُونَ  
الآن لأنكم ستَضْحَكُونَ.

طوبأكم إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمُ وَعَيَّرُوكُمُ وَأَخْرَجُوا  
اسْمَكُمُ كَثِيرِينَ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهُوَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لأنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### †ἐπιστολη ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἡπενδοις Ιησοῦς  
Πιχριστος: πιὰποστολος εῦθαρεμ:  
φῆεταῦθαῡϋ ἐπιζιῡεννοῡϋ ἵτε  
Φνοῦ†.

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

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

Β Τιμοθεος τ: ι - Δ: κβ

2 Timothy 3: 10 - 4: 22

2 تيموثاؤس 3: 10 - 4: 22



Πῶς δὲ ἀκριβοῦς ἦσαν ταμετρῶν  
 ἵδω ἦσαν παρὰ μου ἦσαν παρὰ ὅρα  
 παναρθῆ ταμετρῶν ἠδὲ ταλαπην  
 ταρτομονη.

Πιδιωσμος νει ναιμκαρ  
 νηεταρωπι ἡμοι δὲν ταντιοχια  
 δὲν Οικονιον δὲν Λυστροισ:  
 νιδιωσμος τηρου εταρωπορ εροι  
 αφναρμετ ἠχε Πβοι εβολ ἠδητον  
 τηρου.

Ουον δὲ νιβεν εθωωυ εωνδ δὲν  
 ουμετερεβης δὲν Πιχριστος Ιησους  
 σεναδοχι ἠσωο.

Θαρρωμι δὲ ερωωο ουο  
 ἠρεφωοπεπ ερει ετην δὲν πιπερωωο  
 ἠρωο ερωρεμ ουο ερωρεμ.

Πῶς δὲ ὡπι δὲν νηετακτσαβο  
 ερωωο ουο ἀκριβος ἠδητον: εκεμ  
 χε ετακ τσαβο εβολ ειτεν νιμ.

Ουο ιχεν εκοι ἠαλωθ θανδαι  
 ερωαβ ετεκωοην ἡμωο ναι ετε  
 ουον ὡχομ ἡμωο εἶδω ναικ  
 επωοα εβολ ειτεν πιναρθῆ ετδεν  
 Πιχριστος Ιησους.

Σραφη νιβεν ἠνιφι ἠτε Φνωρτ σεοι  
 ἠηνον ερβω ερωοι ερωαο ερατφ  
 ερβω θεετ δὲν ἱδικεοστην.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,

persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra; what persecutions I endured. And out of them all The Lord delivered me.

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

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

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

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

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

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
 وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
 وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
 أَصَابَنِي فِي أَنْطَاكِيَّةِ وَإِيقُونِيَّةِ  
 وَلَيْسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ  
 وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
 بِالْتَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
 يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرُورِينَ  
 سَيَتَقَدَّمُونَ إِلَى ارْتِدَاءٍ، مُضِلِّينَ  
 وَمُضِلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبَيْتَ عَلَيَّ مَا تَعَلَّمْتَ  
 وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

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

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
 وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
 وَالتَّأْدِيبِ الَّذِي فِي الْبِرِّ،

ΣΙΝΑ ΝΤΕΡΩΠΙ ΝΞΕ ΦΡΩΜΙ  
ἔΦΝΟΥΤ ΕΥΣΕΒΤΩΤ ΟΥΟΖ ΕΥΤΑΞΡΗΟΥΤ  
ΘΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΥΟΥΝΩΖ ἔΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

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

ΕΥἔΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΝΟΥΠΕΠ Τ΄ΕΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΩΔΗΡΕΥ Τ΄ΕΒΩ ΕΥΘΩΘ  
ἔΝΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥἔΦΟΝΩΖ ΣΑΒΟΛ  
ἔΘἔΜΗ: ΕΥἔΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΘΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἄΡΙ ΠΩΒ  
ἔΝΟΥΡΕΥΩΠΕΝΝΟΥΤ ΠΕΚΩΕΜΩΙ ΧΟΚΥ  
ἔΒΟΛ.

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

ΠΙΔΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡἄΣΩΝΙΖΕΣΘΕ  
ἔΜΟΥ ΠΙΔΡΟΜΟΣ ΔΙΧΟΚΥ ἔΒΟΛ ΠΙΝΑΖΤ

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

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

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

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

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

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

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

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

لَعْنِي يَكُونُ انْسَانُ اللهِ كَامِلًا، مُتَّهَبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

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

اكَرِّزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،  
أَنْتَهْرِ، عِظْ بِكُلِّ آنَاءٍ وَتَعْلِيمٍ.

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

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيُنْحَرِفُونَ إِلَى الْخَرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلُ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكِبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.



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

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

Εῖτεροῖοῖ ἵνε Πβοῖς ἐβολ θα  
θωβ νῖβεν ετρωου οροῖ εῖναθεμ  
ἐδοῖν ἕτερεμετορο ἵτε τφε: φαι ἕτε  
φωῖ πε πῶουῖ ῖα ἕνεῖ ἵτε νῖνεῖ:  
ἀμην.

ῖνῖ ἐΠρικτῖλλα νεμ Ἀκτῖλλα  
νεμ πῖνῖ ἵθησιφοροῖ.

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

Ἰηῖ ἄμοκ εῖ θαῖεν τφρω: ῖψῖνῖ  
ἐροκ ἵνε Εῖβοῖλοῖ νεμ Ποῖλοῖ νεμ  
λῖνοῖ νεμ Κλαῖδιὰ νεμ νῖνοῖ  
τηροῖ.

Πβοῖς Ἰηῖοῖ Πῖχριστοῖ νεμ  
πεκῖνεῖμα: ἵεμοῖ νεωουτεν: ἀμην.

*Ἰεμοῖ θαρ νεωουτεν νεμ  
τῖρῖνῖ εῖσοῖ: γε ἀμην εῖεῖωπῖ.*

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

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

And The Lord will  
deliver me from every evil  
work and preserve me for  
His heavenly kingdom. To  
Him be glory forever and  
ever. Amen.

Greet Prisca and Aquila,  
and the household of  
Onesiphorus.

Erastus stayed in  
Corinth, but Trophimus I  
have left in Miletus sick.

Do your utmost to come  
before winter. Eubulus  
greet you, as well as  
Pudens, Linus, Claudia, and  
all the brethren.

The Lord Jesus Christ  
be with your spirit. Grace be  
with you. Amen.

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

فِي احْتِجَاجِي الْأَوَّلِ لَمْ يَحْضُرْ أَحَدٌ  
مَعِي، بَلِ الْجَمِيعُ تَرَكُونِي. لَا  
يُحْسَبُ عَلَيْهِمْ.

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِي وَقَوَّانِي،  
لِكَيْ تُتَمَّ بِِي الْكِرَاةُ، وَيَسْمَعَ  
جَمِيعُ الْأُمَمِ، فَأُنْقِذْتُ مِنْ فَمِ الْأَسَدِ.

وَسَيُنْقِذُنِي الرَّبُّ مِنْ كُلِّ عَمَلٍ  
رَدِيٍّ وَيَحْلِصُنِي لِمَلَكُوتِهِ  
السَّمَاوِيِّ. الَّذِي لَهُ الْمَجْدُ إِلَى دَهْرِ  
الدُّهُورِ. آمِينَ.

سَلِّمْ عَلَى فِرْسَكَا وَأَكِيلَا وَبَيْتِ  
أَنِيسِيفُورُسَ.

أَرَأْسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا  
تْرُوفِيمُسُ فَنَزَعْتُهُ فِي مِيلِثُسَ  
مَرِيضًا.

بَادِرْ أَنْ تَجِيَّ قَبْلَ الشِّتَاءِ. يُسَلِّمْ  
عَلَيْكَ أَفْبُولُسُ وَبُودِيسُ وَلِينُسُ  
وَكَلَاوْدِيَّةُ وَالْإِخْوَةُ جَمِيعًا.

الرَّبُّ يَسُوعُ الْمَسِيحُ مَعَ رُوحِكَ.  
النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

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

<p>Καθολικον ἐβोल θεν πε πιζογιτ          ἡἐπιστολη ἡτε πενωτ Πετρος.          Δυηη. Παμενραϋ.</p>	<p>The Catholic epistle of          the first epistle of our father          St. Peter. May his blessings          be with us all. Amen. My          beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الأولي، بركته المقدسة          تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πετρος εἰ ἁ - ιᾶ</b></p>	<p><b>1 Peter 5: 1 - 14</b></p>	<p><b>1 بطرس 5: 1 - 14</b></p>
<p>Ἡἱπρεσβυτερος ετθεν θηνοϋ ϣϣεο          ἐρωϋ ἐὰνοκ πετενωϋφηρ          ἡἱπρεσβυτερος οτοϋ ἡμεϋρε ἡτε          ηἡκαϋε ἡτε Πιχριστοϋ: οτοϋ ἡϋφηρ          ἡπιωϋϋ εθναδωρπ ἐβολ.</p> <p>Δυοηι ἡπιδϋε ετθεν θηνοϋ ἡτε          Φνοϋϣ ἐρετεηδἱ ἡποϋϋηηι θεν          οϋδἱνϋονϋ αν αλλα θεν οτοϋϋϋ ἡηητ          κατα Φνοϋϣ: οϋδε θεν οϋμεταϣϣηρ          αν αλλα θεν οϋρωϋϣη ἡηητ.</p> <p>Οϋδε ἡϋρηϣ αν ϋε ἐρετεηοἱ ἡβοἱϋ          ἐηκἡηροϋ αλλα ἡρηϣηροϋ ἡπιδϋε.</p> <p>Οτοϋ εϋϋωπ αϣϣαηοϋοηϣη ἡϋε          ηἡϣϣ ἡμαηεϋωϋ τετεηηαδἱ          ἡπιϣἡου ἡαθωη ἡτε ἡωϋ.</p> <p>Παρηϣ ηἡδελϋηρη μαδἡηϣωτεη          ἡηἡδελλοἱ: ἡωτεη δε τηροϋ ϋελ          θηνοϋ ἡπιθεβἱδἱ ἡηητ ἐδϋοηη          ἐηετεηηροϋ ϋε Φνοϋϣ ϣϣη ἐδϋοηη          ἐϋρεη ηἡδἡηηηη: ϣϣη δε ἡοϋϋμοϣ          ἡηηηηεθεβηηοϋϣ.</p>	<p>The elders who are          among you I exhort, I who          am a fellow elder and a          witness of the sufferings of          Christ, and also a partaker of          the glory that will be          revealed:</p> <p>Shepherd the flock of          God which is among you,          serving as overseers, not by          compulsion but willingly,          not for dishonest gain but          eagerly;</p> <p>nor as being lords over          those entrusted to you, but          being examples to the flock;</p> <p>and when the Chief          Shepherd appears, you will          receive the crown of glory          that does not fade away.</p> <p>Likewise, you younger          people, submit yourselves to          your elders. Yes, all of you          be submissive to one          another, and be clothed with          humility, for “God resists          the proud, But gives grace to          the humble.”</p>	<p>أطلب إلى الشيوخ الذين بينكم، أنا          الشيخ رفيقهم، والشاهد للآلام          المسيح، وشريك المجد العتيدي أن          يعلن.</p> <p>ارعوا رعية الله التي بينكم نظاراً،          لا عن اضطرار بل بالإختيار، ولا          لربح قبيح بل بنشاط.</p> <p>ولا كمن يسود على الأنصبه بل          صائرين أمثلة للرعية.</p> <p>ومتى ظهر رئيس الرعاة تتألون          إكليل المجد الذي لا يبلى.</p> <p>كذلك أيها الأحداث اخضعوا          للشيوخ، وكونوا جميعاً خاضعين          لبعضكم لبعض، وتسربلوا          بالتواضع، لأن الله يقاوم          المستكبرين، وأما المتواضعون          فيُعطيهم نعمة.</p>

Μαθεβιέ θηνοῦ οὐτὴν δα τζιζ  
ετὰμαζι ἵτε φνοῦτ ζινα ἵτεϋβ̄εσ  
θηνοῦ δ̄εν ἵτχοῦ ἵτε πιζεμπ̄ωι.

Πετερωοῦ τηρϋ οταζϋ ἐροϋ ρε  
οῦτὴν ἵερεμελιν ναϋ δ̄αρωτεν.

Ὡπι ἐρετερῆσ οτοζ ἀρινῦμφιν  
ρε πετερζαζι πιδ̄ιὰβολοσ εϋμοϋ  
μ̄φρητ̄ ἵοτμοῦτ̄ εϋζεμεζεμ εϋκωτ̄ ἵσα  
εμκ οῦαι.

Φη̄ερετενοῦζι ἐρατεν θηνοῦ ἐδοῦτ̄  
ἐζωϋ ἐρετενταζρηοῦτ̄ δ̄εν φ̄ναζτ̄:  
ἐρετενσωοῦτ̄ ἵναιδ̄ιςι ναἱ: ἵτ̄ωκ Δε  
ἵναι νετενσ̄ηνοῦ ετ̄δ̄εν πικοσμοσ.

Φνοῦτ̄ Δε ἵτε ζ̄μοτ̄ ν̄ιβεν  
φ̄η̄εταϋθαζεμ θηνοῦ ἐδοῦτ̄ ἐπεϋωοῦ  
ἵνενεζ δ̄εν Πῑχριστοσ Ἰησοῦσ  
ἐ̄ᾱρετενϋεπ̄ μ̄καζ ἵοτκοῦτ̄ζι ἵθοϋ  
εϋ̄ε̄εβ̄τε θηνοῦ ἵτεϋρεμνε θηνοῦ  
εϋ̄ε̄τ̄ζομ̄ νωτεν εϋ̄ε̄ζιςεντ̄ μ̄μωτεν.

Φωϋ πε πιὰμαζι νεμ̄ πιωοῦ ϋα  
ἵε̄νεζ: ἀμ̄ην.

Δῑςδαἱ νωτεν ἐβολ̄ ζιτοτϋ  
ἵσιλοῦὰνοσ πενσ̄ον̄ ἵπιστοσ ζωσ  
εἱμεῦι δ̄εν ζᾱνκοῦτ̄ζι: εἱτ̄νομ̄τ̄ οτοζ  
εἱερμε̄ερε ρε φ̄αι πε πῑεμοτ̄ ἵτε  
Φνοῦτ̄ δ̄εν οῦμε̄θ̄μη: φ̄αι ἐτε̄ τενοῦζι  
ἐρατεν θηνοῦ ἵδ̄ητϋ.

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

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

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

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

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

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

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

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

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

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

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

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

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

Σωϊνι ἐρωτην ἴχε ἴψφερι ἴσοτπι  
ετθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἴνετενἴρνοῦ δεν  
οῦφι ἴοῦαβ ἴτε ἴάσαπν: ἴειρηνν  
νωτην τηροῦ νηετθεν Πιχριστος  
Ιησοῦς: ἴμην.

*Насниноу ѡπερμενρε πικοςμος  
οῦδε νηετωοπ δεν πικοςμος: πικοςμος  
насини нευ теґεґпѡтѡма: фн де етири  
ѡфѡноу ѡфноуґ ѡнауопи уа ѡнез:  
ѡμην.*

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

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

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

تَسَلِّمُوا عَلَيَّكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْفُسُ ابْنِي.

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

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

### The Acts الإبركسيس

Празиц ἴτε νениоῡ ἴапостолюс:  
ἴре поῡсῡоῡ εσοῡαβ уопи нευан.  
Δμην.

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

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

Празиц κ: ἴз - ἴн

Acts 20: 17 - 38

أعمال 20: 17 - 38

Евоз де ден Уилнтос асгоуорп  
ἴεφесос асμοῡῡ ἴνιπρεсвнтерос ἴте  
ἴекκλнсиḗ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفَسُسَ  
وَأَسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Етаῡ де уароу पेχαу нвоῡ хе  
ἴноуτηн тетенсwoῡн хе ицен пиεροоῡ  
ἴноῡтῡ ἴтаи ἴἴΔсиḗ хе аиуопи  
неуωτηн ἴау ἴρηἴ ἴпаисноῡ τηре.

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

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

Еиои ἴβωκ ἴπбоис ден θεβιḗ ἴннт  
нιβен нευ ханерμωοῡῡ нευ

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضُعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.

νιπιρασμος ἐταῦτὶ ἐῆρηι ἐχῶι δεν  
νισοῦνι ετρωοτ ἵτε νισοῦνδαι.

Ὑφρητ ἐτε ἄπιρηνι ἐλι δεν  
νηετερνοφρι ἵνοῦεῦενταμωτεν ἐρωοτ  
νεμ ἐτῆβω νωτεν.

Ειερμεορε ἵνδμιοςιὰ νεμ κατὰ νι  
ἵνισοῦνδαι νεμ νισοῦνι νιῦμετὰνοιὰ  
ἵτε Φνοῦτ νεμ πιναρτ ἐΠενδοις  
Ιησοῦς Πιχριστος.

Ὅτοθ τῆνοτ θηππε ἄνοκ εικωνῶ  
δεν πιπνευμα τῆναῦεννι ἐῆρηι  
ἐλεροτκαλνι ἵτῆωοτν αν ἵννηθῆναι  
ἐδοῦν ἐῆραι ἵδῆτς.

Πλην γε Πιπνευμα εθοῦαβ  
ῆερμεορε νηι κατὰ πολις εφχω ἄμοος  
γε σεῶθι νாக ἵνε θανῆναῦθ νεμ  
θανῆλτψις.

Ἀλλα ταψῆχη τῆχω ἄμοος αν γε  
ῆταιῆοτ ἵτοτ δεν ἐλι ἵκαχι ῶα  
τῆχω ἵπαδῆρομος ἐβολ νεμ  
τῆδἱακονιὰ θῆῆταιῆιτς ἵτεν Πῆοις  
Ιησοῦς ἐερμεορε ἵπιεναῦτελιον ἵτε  
πιῆμοτ ἵτε Φνοῦτ.

Ὅτοθ τῆνοτ θηππε ἄνοκ τῆμι γε  
τετενναῦ ἐπαρο αν γε ἵθωτεν τηροτ  
νηῆταισινι ἵδῆτοτ εἱθιωῦ ἵτῆμετοῦρο  
ἵτε Φνοῦτ.

happened to me by the plotting of the Jews;

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

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

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

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

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

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

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

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

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

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

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

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



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

Οὔ γαρ ἠπιζοπτ ἐϋτεμταμωτεν  
ἐφονωϋ τηρϋ ἠΦνοῦτ.

Μαὲθῆτεν ἐρωτεν νεμ πιόζι τηρϋ  
εἰτὰ Πιπνεῦμα εἴοταβ χα ἠηνοῦ  
ἠἐπισκοπος ἠδῆτηϋ ἐἄμοι  
ἠἴεκκλῆσιᾶ ἠτε Πβοις ἠηῆταϋϋφος  
ἐβολ ζιτεν πεϋῖνοϋ ἠμιν ἠμοϋ.

Ἄνοκ δε ἴεμι γε μενεσϵ  
ἠριϋενηι σεναἰ ἐδοῦν ἐρωτεν ἠζε  
ζανοῦνωϋ εἴγορω ἠσενα ἴαο ἀν  
ἐπιόζι.

Οὔοζ σεναῦωοῦνοῦ ἠζε ζανρωμ  
ἐβολ δεν ἠηνοῦ εἴτω ἠζανσαχι  
εἴφωνη εἴροῦσωκ ἠνιμαῆθης  
σαμενηνοῦ.

Εἴθε φαι οὔν ρωις ἐρωτεν  
ἐρετενῖρι ἠΦμεῖνι γε ἀιερ ϋουῦτ  
ἠρομπι ἠπιχα τοῦ ἐβολ ἠπιέζοοῦ  
νεμ πιέχωρ εἴἴσβω ἠφοῦται φοῦται  
ἠμωτεν δεν ζανερμωοῦ.

Οὔοζ ἴνοῦ ἴχω ἠμωτεν δατεν  
Πβοις νεμ πισαχι ἠτε πεϋῖμοῦτ φῆῆτε  
οὔονῶζομ ἠμοϋ ἐσωϋ οὔοζ ἐἴ  
κλῆρονομιά δεν ἠηῆταῦτοῦβωοῦ

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

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

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He  
purchased with His own  
blood.

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

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

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

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

لَذَلِكَ أَشْهَدُكُمْ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

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

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

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

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

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

τηρου.

Οὐραδ τ ιε οἴνοϋβ ιε οὔβωσ  
ἄπιερῆπιθῶιιν ἔορον ἄμωοϋ.

Πῶωτεν τετενωοῶν γε νασιχ  
ναι αὔρωμωι ἠναχῖριὰ νευ νηθενεμηι.

Διταμωτεν ἔρωβ νιβεν γε ὄωε  
ἠδῶσι ἄπαιρηῖ ἠτενῖτοτοϋ  
ἠνηετωῶνι ἠτετενερῖμεῖνι ἠνινασι  
ἠτε Πῶοις Ιησοῦς γε ἠθοϋ αὔχοσ γε  
οὔμετμακαριος τε μαλλον ἔϖ ἔρωτε  
ἔβι.

Οὔοσ ναι ἔταὔχοτοϋ αὔριτω ἔξεν  
νεκκελι νεμωοϋ τηροϋ  
αὔερῖπροσεὔχεσῶε.

Οὔοσ αὔωωπι δε ἠξε οὔνιωῖ  
ἠριμι ἠτωοϋ τηροϋ οὔοσ αὔριτοϋ  
ἔδῖρηι ἔξεν ἠνασβι ἄΠαὔλοσ οὔοσ  
αὔῖφι ἔρωϋ.

Ἐὔοι ἠῦκαθ ἠρητ μαλιστα ἔωβε  
πινασι ἔταὔχοϋ γε σεναναὔ ἔπεὔρω  
αν γε ναὔῖφο δε ἄμωϋ ἔξεν πιζοι.

*Πινασι δε ἠτε Πῶοις εὔἔλαι οὔοσ  
εὔἔλαι: εὔἔμασι οὔοσ εὔἔταχρο:  
δεν ῖασι ἠεκκλῖνσια ἠτε Φνωῖϖ:  
ἀμην.*

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

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

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of The Lord Jesus, that He said, 'It is more blessed to give than to receive.'

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

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

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

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

فِضَّةً أَوْ ذَهَبًا أَوْ لِبَاسًا أَحَدٍ لَمْ أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

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

وَلَمَّا قَالَ هَذَا جَنَأَ عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولْسَ يَقْبَلُونَهُ.

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

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

**Synaxarium of Bashans 12**  
**سنكسار اليوم الثاني عشر من شهر بشنس**

1. The Commemoration of the Honorable Archangel Michael
2. The Commemoration of the Relocation of the Relics of St. John Chrysostom
3. The Commemoration of the Appearance of a Cross of Light above Golgotha
4. The Departure of Pope Mark VII, the 106th Patriarch of Alexandria
5. The Commemoration of the Martyrdom of Master (Moallem) Malati
6. The Commemoration of the Consecration of the Church of St. Demiana

1. تذكار رئيس الملائكة الجليل ميخائيل
2. تذكار نقل أعضاء القديس يوحنا ذهبي الفم
3. تذكار ظهور صليب من نور فوق الجلجثة
4. تذكار نياحة البابا مرقس السابع، البطريك السادس بعد المائة من بطاركة الكرازة المرقسية
5. تذكار استشهاد المُعَلِّم ملطي
6. تذكار تكريس كنيسة الشهيد دميانة

**1. The Commemoration of the Honorable Archangel Michael**

On this day of each Coptic month, the church celebrates the commemoration of the honorable Archangel Michael, the head of the Heavenly Hosts, and the intercessor of mankind.

May the blessing of his holy intercession be with us all. Amen.

1. تذكار رئيس الملائكة الجليل ميخائيل في مثل هذا اليوم من كل شهر قبطي، تُعَدِّد الكنيسة بتذكار رئيس الملائكة الجليل ميخائيل، رئيس السمائيين، الشفيح في جنس البشر. بركة شفاعته المقدسة فلتكن معنا. آمين.

**2. The Commemoration of the Relocation of the Relics of St. John Chrysostom**

On this day also, of the year 153 of the martyrs, 437 AD, during the reign of Emperor Theodosius II (the Less), was the relocation of the relics of St. John Chrysostom (of the Golden Mouth), from the city of Comana in Pontius, Cappadocia, where he departed in exile, to the city of Constantinople, about thirty years after his departure.

When they arrived with the pure body to Constantinople, multitudes came out to receive their shepherd who was martyred without bloodshed, sacrificing his life for them. They celebrated him in a splendid celebration and laid him in the church of the holy Apostles. The Emperor knelt down before him with a contrite heart and tears flowing from his eyes, asking for the forgiveness for himself and for his parents Arcadius and Eudoxia.

May the blessing of the prayers of St. John Chrysostom be with us all. Amen.

2. تذكار نقل أعضاء القديس يوحنا ذهبي الفم وفيه أيضاً من سنة 153 للشهداء، سنة 437 ميلادية، في أيام الإمبراطور ثينودوسيوس الصغير، تم نقل جسد القديس يوحنا ذهبي الفم من كومانة ببلاد الكبادوك التي تَنبَحُ منقياً فيها، إلى مدينة القسطنطينية، وذلك بعد نحو ثلاثين سنة من نياحته. ولما وصلوا بالجسد الطاهر إلى القسطنطينية، خرجت أفواج الشعب تستقبل راعيها، الذي استشهد بدون سفك دم، بإذلاً حياته عنهم. واحتفلوا به احتفالاً مهيباً، وحملوه إلى كنيسة الرسل. حيث حَزَّ الإمبراطور أمامه في انسحاق شديد، والدموع تنهمر من عينيه، طالباً الغفران لنفسه ولوالديه أركاديوس وأفدوكسيا. بركة صلوات القديس يوحنا ذهبي الفم فلتكن معنا. آمين.

**3. The Commemoration of the Appearance of a Cross of Light above Golgotha**

3. تذكار ظهور صليب من نور فوق الجلجثة وفيه أيضاً من سنة 67 للشهداء، سنة 351

On this day also, of the year 67 of the martyrs, 351 AD, during the reign of Emperor Constantius, the son of Emperor Constantine the great, the sign of the honorable Cross appeared above the Golgotha.

That was during the time of St. Kyrillos (Cyril), bishop of Jerusalem, who wrote saying, "During the holy days of the feast of Pentecost, about the third hour of the day, appeared in the sky the sign of the cross above the Golgotha extended from the area above Jerusalem, from Golgotha, to the Mount of Olive. All those who were in Jerusalem saw it clearly. It did not disappear speedily, as to be expected as a vision, but remained seen to the naked eyes for many hours. It was shining with light more brilliant than that of the sun. All the people of the city rushed outside to witness the sign and were astonished and overwhelmed, but with joy of seeing this heavenly apparition. They all praised and glorified our Lord Jesus Christ."

May the blessing of the honorable Cross be with us. Amen.

#### 4. The Departure of Pope Mark VII, the 106<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 1485 of the martyrs, 1769 AD, Pope Mark VII, the 106<sup>th</sup> Patriarch of Alexandria, departed. He was from the city of Klosna (a village in Menia governorate), by the name Simeon, and he became a monk in the monastery of St. Abba Paul. Pope Yoannis XVII, the 105<sup>th</sup> Patriarch, ordained him a priest. After the departure of Pope Yoannis, he was chosen for the patriarchate, for he was distinguished by compassion, pleasant voice, eloquence and wisdom. He was consecrated Patriarch on the 24<sup>th</sup> day of Bashans, year 1461 of the martyrs, 1745 AD, which is the feast of the entry of The Lord Jesus to Egypt.

After two years of his enthronement, there was a mutiny among the soldiers. Many of the Mamluk princes were killed and some escaped to Upper Egypt, until the mutiny had died down. God removed these tribulations after it had lingered for a time. The Pope suffered a great deal in these days, from inside the church and from outside.

This pope ordained Abba Peter, a Metropolitan for Akhmim, Girga and Upper Egypt. He also ordained

ميلادية، ظهر صليب فوق الجلجثة في زمن الإمبراطور قسطنديوس ابن الملك قسطنطين الكبير.

وكان هذا في عهد القديس كيرلس أسقف أورشليم حيث كتب قائلاً: "في الأيام المقدسة لعيد الخمسين نحو الساعة الثالثة من النهار، ظهر في السماء صليب ضخماً فوق الجلجثة وامتد حتى جبل الزيتون. ولم يره واحد أو اثنان فقط ولكنه كان واضحاً جداً لكافة سكان المدينة. ولم يخفف بسرعة كما كنا نتوقع كأنه خيال، ولكنه ظل مرئياً للنظر الطبيعي ممتداً فوق الأرض عدة ساعات مضيئاً بنور أكثر لمعناً من أشعة الشمس. وبالتأكيد أنه إذا لم يكن لمعانه المنظور أكثر من قوة الشمس، لكانت الشمس أخفقه وضيعته. وقد تدافعت كل المدينة مرة واحدة إلى مكان المشهد مندهشين وخائفين، إنما في فرح لرؤية هذا المنظر السماوي، وجميعهم كانوا يسبحون ويمجدون المسيح يسوع ربنا".  
بركة الصليب المجيد فلنكن معنا. آمين.

4. تذكّر نياحة القديس البابا مرقس السابع، البطريرك السادس بعد المائة من بطارقة الكرازة المرقسية وفيه أيضاً من سنة 1485 للشهداء، سنة 1769 ميلادية، تنيح القديس البابا مرقس السابع، البطريرك السادس بعد المائة من بطارقة الكرازة المرقسية. وُلِدَ في قلوصنا (قلوصنا: قرية ما زالت بنفس الاسم بمركز سمالوط محافظة المنيا) باسم سمعان وترهب بدير القديس الأنبا بولا. رسمه البابا يوانس، السابع عشر، قساً. وبعد نياحة الأنبا يوانس، اختاروه للبطريركية لأنه تميز بالرحمة وعذوبة الصوت وفصاحة المنطق. كرسوه بطريركاً في الرابع والعشرين من بشنس سنة 1461 للشهداء، سنة 1745 ميلادية، وهو تذكّر دخول السيد المسيح أرض مصر. وبعد سنتين حدثت فتنة بين العسكر، قتل فيها كثير من الأمراء المماليك، وهرب بعضهم إلى الصعيد حتى خمدت الفتنة. وأزال الله عنهم هذا الشدة بعد أن ظلت قائمة مدة من الزمن. وقد قاسى هذا البابا في تلك الأيام شدائد وأهوالاً كثيرة أحياناً من المخالفين وأخري من الشعب.

Abba Yousab, a Metropolitan for Ethiopia.

He remained on the apostolic throne for 23 years, 11 months and 8 days, during which he suffered many hardships then departed in peace. He was in the monastery of the Virgin, known as Adawiyya, in El-Maadi near Cairo (the name Adawiyya comes from the name Addet, meaning crossed or passed by, for the Holy Family crossed the river Nile from this place to the other side). Before the departure of this holy father, he saw St. Antonius and Abba Paula present at the time of delivering his pure soul. The church was celebrating the feast of St. Demiana, the commemoration of Archangel Michael, and St. John Chrysostom.

After his departure, they relocated his body in a boat to the monastery of St. George in Old Cairo, and placed it in the convent under the shrine of the martyr, and spent all night praying. The next morning, they carried him in a procession headed by Anba Peter, Metropolitan of Upper Egypt, some bishops and priests to the church of St. Marcurius Abu Saifain, where they prayed over him and buried him in the tomb of the Patriarchs.

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

وقد قام هذا البابا برسامة الأنبا بطرس مطراناً على كرسي أحميم وجرجا والصعيد الأعلى، ورسم الأنبا يوساب مطراناً على الحبشة. وقد دامت بابوية الأنبا مرقس ثلاثاً وعشرين سنة وأحد عشر شهراً وثمانية أيام، قاسى خلالها الكثير من الأهوال، وتنتج بسلام بدير القديسة العذراء بالعدوية جهة المعادي (دير العذراء العدوية بالمعادي: ما زالت هذه الكنيسة موجودة على شاطئ النيل بالمعادي وتسمى العدوية لأن من هذا المكان عبرت "عدت" العائلة المقدسة نهر النيل إلى الشاطئ الآخر). وقبل نياحته نظر هذا البابا الأبوين القديسين الأنبا أنطونيوس والأنبا بولا حاضرين ساعة تسليم الروح حيث كانت الكنيسة تقيم تذكار الشهيدة دميانة ورئيس الملائكة ميخائيل والقديس يوحنا ذهبي الفم. وبعد نياحته، نقلوه في قارب إلى دير الشهيد مار جرجس للراهبات بمصر القديمة ووضعوه تحت أيقونة الشهيد، حيث قضوا الليل كله في الصلاة. وفي الصباح أعدوا موكباً يتقدمه الأنبا بطرس مطران الصعيد الأعلى وبعض الآباء الأساقفة والكهنة وذهبوا به إلى كنيسة مرقوريوس أبي سيفين، حيث صلوا عليه ودفنوه بمقبرة الآباء البطارقة. بركة صلواته فلتكن معنا. آمين.

## 5. The Commemoration of the Martyrdom of Master (Moallem) Malati

On this day also, of the year 1519 of the martyrs, 1803 AD, the church commemorates the martyrdom of Master (Moallem) Malati Youssef. He worked as a scribe for Ayyoub Beck El-Defterdar, of the Mamlukes of Mohammed Beck Abu El-Dahab.

When the French occupied Egypt, they established an administrative office to look after the national affairs, and appointed Moallem Malati president with the consent of the Muslim and Christian members, for this great man was distinguished with integrity, experience, patriotism and great managerial skills.

After the French had left Egypt, and the coming of the Turks, it was advocated that no one to oppose the Christian notables, especially El-Moallem Girgis El-Gohari, El-Moallem Wasef, and El-Moallem Malati. When disorder spread in the land for the lack of public safety, in the days of Taher Pasha, the ruler of Egypt,

5. تذكار استشهاده المُعَلِّم ملطي وفيه أيضاً من سنة 1519 للشهداء، سنة 1803 ميلادية، استشهد المُعَلِّم ملطي يوسف. كان كاتباً عند أيوب بك الدفتردار من ممالك محمد بك أبو الذهب. ولما احتل الفرنسيون البلاد، أنشأوا ديواناً للنظر في القضايا العامة، وجعلوا المُعَلِّم ملطي رئيساً عليه بموافقة أعضائه من مسلمين ومسيحيين، وذلك لِمَا امتاز به هذا الرجل العظيم من الاستقامة والخبرة والوطنية وحسن التدبير. وبعد خروج الفرنسيين ودخول الأتراك، نودي بالآ يتعرض أحد لأعيان الأقباط وخاصة المُعَلِّم جرجس الجوهري والمُعَلِّم واصف والمُعَلِّم ملطي. ولما اضطربت البلاد واختل الأمن بها في أيام ظاهر باشا، والي مصر، قبضوا على المُعَلِّم ملطي وقطعوا رأسه عند باب حارة زويلة. فقال إكلييل الشهادة.

they arrested Moallem Malati, and beheaded him at Haret Zowaila in Cairo, thus he received the crown of martyrdom.

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

## 6. The Commemoration of the Consecration of the Church of St. Demiana

On this day also, of the year 43 of the martyrs, 327 AD, the church commemorates the consecration of the church of the martyr St. Demiana in El-Borolus (near North El-Delta).

St. Helena desired to receive the blessing from the body of the martyr St. Demiana, after she heard the account of her martyrdom. When she arrive, she found the bodies unharmed. After receiving the blessing, she wrapped the bodies with expensive shrouds. She built a tomb (Cellar) underground, where she placed the bodies. Then, she built on the top of it, a beautiful church with one dome. The church was consecrated by Pope Alexandros, the 19<sup>th</sup> Patriarch of Alexandria, on the 12<sup>th</sup> day of Bashans. He also ordained a saintly bishop, priests, and deacons instead of those who were martyred during the time of Emperor Diocletian.

In the sixth century, Anba Youhanna (John), Bishop of El-Borolus, renovated the church. That was during the papacy of Pope Damian, the 35<sup>th</sup> Patriarch of Alexandria (year 569 – 605 AD). The church had many antiquated manuscripts among them was the biography of the martyr St. Demiana, written by the hand of one of the disciples of St. Julius of Aqfahs, the writer of the biographies of the martyrs.

In the eighth century, the church was completely ruined during the reign of Hassan Ibn Atahia, king of Egypt. He was just, loved the churches, and treated the bishops and the monks with great respect. He also loved Pope Khail-I, the 46<sup>th</sup> Patriarch of Alexandria (year 743 – 767 AD). During that time, the water of the Mediterranean Sea flooded the Delta of the Nile river because of the destruction of the barrier, which held back the seawater. The holy father Pope Khail prayed in the presence of the king. God sent a great wind, which caused great quantities of sand to form a great barrier, which was stronger than the original one. After that, the Pope asked to build a church instead of the church that was ruined. When the church was completed, he consecrated it on the same day of the month of

بركة صلواته فلتكن معنا. آمين.

6. تذكّار تكريس كنيسة الشهيدة دميانة وفيه أيضاً من سنة 43 للشهداء، سنة 327 ميلادية، تم تكريس كنيسة الشهيدة دميانة بالبرلس (بلقاس في شمال الدلتا حالياً). حدث أن الملكة هيلانة اشتافت أن تتبارك من جسد الشهيدة دميانة بعد أن سمعت بقصة استشهادها ولما وصلت، وجدت الأجساد سليمة فكفنتها بأكفان غالية وأمرت ببناء كنيسة فوق الأجساد. وقد كرس هذه الكنيسة البابا الكسنديوس، البطريرك التاسع عشر. وأقام لهذه المنطقة أسقفاً وكهنة وشمامسة بدلاً من الذين استشهدوا على يد الإمبراطور دقلديانوس.

وفي القرن السادس قام الأنبا يوحنا، أسقف البرلس، في رئاسة البابا داميانوس، البطريرك الخامس والثلاثين، سنة 569 – 605 ميلادية، بتجديد الكنيسة. وجمع لها المخطوطات الأثرية ومن ضمنها سيرة الشهيدة دميانة، مكتوبة بيد أحد تلاميذ القديس يوليوس الأفقهي، كاتب سير الشهداء.

ثم حدث في القرن الثامن أن تهدمت الكنيسة في أيام الملك حسان بن عتاهية الذي كان يحب الكنائس والأساقفة والرهبان، وكان يحب البابا خانييل البطريرك السادس والأربعين الذي تولى الكرسي من سنة 743 – 767 ميلادية، وكانت مياه البحر الأبيض المتوسط قد طفت بسبب قطع الجسر. وإذ صلى القديس البابا خانييل في حضور الوالي، أرسل الله ريحاً شديدة عملت جسراً من الرمال بدلاً من الأول. بعد هذا طلب البابا إنشاء كنيسة مكان الكنيسة التي هدمت. ولما كملت، كرسها بنفسه في اليوم الثاني عشر من شهر بشنس، نفس موعد تكريس الكنيسة الأولى.

بركة صلوات الشهيدة دميانة فلتكن معنا.  
آمين.

ولربنا المجد دائماً أبدياً. آمين.

Bashans, the same day of the consecration of the first church.

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

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 οβ: ιζ, ιη, ια	Psalm 73: 23, 24, 28; 9: 14	المزمور 72: 17، 18، 21
<p>Ακἀμονι ἠταξιζ ἠοῖναμ: οὔορ            ἠἔρηι ἔεν πεκοβῆνι ακβιμωιτ νηι:            οὔορ ακωοπτ ἔροκ νεμ οὔωοῦ: ἀνοκ            Δε οὔἀσαθον νηι πε ἔτομτ ἔΦνοῦ†            ἔχω ἠταζελιπικ ἔεν Πβοικ: εοριφιρι            ἔνεκμοῦ τηροῦ ἔεν νιπῖλη ἠτε            ἔγωρι ἠβωων. <b>Αλληλοια.</b></p>	<p>You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion.  <b>Alleluia.</b></p>	<p>أمسكت بيدي اليمنى. وبمشورتك تهديني وبعد الي مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون.  <b>هلليويا.</b></p>

### The Liturgy Gospel

إنجيل 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>Οὔἀναστωσις ἐβολ ἔεν            πιερασσελιον εθοῦαβ κατὰ Ιωαννην            ασιοῦ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην ι: α - ιε</p>	<p>John 10: 1 - 16</p>	<p>يوحنا 10: 1 - 16</p>
<p>Αμην ἀμην †χω ἠμοος νωτεν χε            φηἔτε ἠἔρηνοῦ ἔδοῦν αν ἐβολ εἰτεν</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ</p>

πιρο εἴταυλι ἵτε νιέσωτ ἀλλὰ  
εϋνηοῦ ἐπῶωι ἵδοϋτεν φαι ἕτε ἕματ  
οὔρεϋβιοῦ πε οὔοϋ οὔοσι πε.

Φη δε εῖνηοῦ ἐδοῦν ἐβολ ϋιτεν  
πιρο φαι οὔμανέσωτ πε ἵτε νιέσωτ.

Φαι ῶαρε πιῖνοῦτ ἄοῦων ναϋ  
οὔοϋ ῶαρε νιέσωτ ῶτεμ ἕτεϋῶμη  
οὔοϋ ῶαϋμοῦτ ἕνεϋέσωτ κατὰ  
νοῦραν οὔοϋ ῶαϋένοῦ ἐβολ.

Εῶωπ δε αϋϋανῖνι ἵνηέτενοῦϋ  
τηροῦ ἐβολ ῶαϋμοῦϋ δαϋοῦτ οὔοϋ  
ῶαρε νιέσωτ μοῦϋ ἵῶωϋ ϋε οὔηι  
ῶεῶοῦν ἵτεϋῶμη.

Πῶεμο δε ἕπαῦμοῦϋ ἵῶωϋ  
ἀλλὰ εὔεϋωτ ἐβολ ἄροϋ ϋε οὔηι  
ῶεῶοῦν ἀν ἵῶῶμη ἕπιῶεμο.

Ἰαι παροιαῖ αϋϋοϋ ἵῶε  
ἵῶοῦτ: ἵῶοῦτ δε ἕποῦέμ ϋε αϋϋαϋ  
νεῶωῦ εῶβε οὔ.

Παλιν οῦ πεϋαϋ ἵῶοῦτ ἵῶε ἵῶοῦτ  
ϋε ἄμην ἄμην Ἰῶω ἕμοϋ ἵῶτεν ϋε  
ἄνοϋ πε πιῶβε ἵτε νιέσωτ.

Οὔοῦν νιβεῖν ἕταῦι δαϋωι ἄνοῦνι  
νε οὔοϋ ἄνρεϋβιοῦ νε ἀλλὰ  
ἕποῦῶτεμ ἵῶοῦτ ἵῶε νιέσωτ.

Ἄνοϋ πε πιῶβε ἵτε νιέσωτ  
φῆῶῶναι ἐδοῦν ἐβολ ϋιτοῦ εὔένοϋεμ

door, but climbs up some  
other way, the same is a  
thief and a robber.

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

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

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

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

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

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

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

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

فَذَلِكَ سَارِقٌ وَلِصٌّ.

وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ  
رَاعِي الْخِرَافِ.

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

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

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

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

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

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

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



οτοϑ εϑεῖ ἐδοϑη οτοϑ εϑεῖ ἐβολ οτοϑ  
εϑεξιμι νοϑμαμμονι.

Πιρεϑδιοϑι Δε η̅θοϑ μ̅παϑι̅ ἐβηλ  
ἀρηοϑ η̅τεϑδιοϑι οτοϑ η̅τεϑϖωτ οτοϑ  
η̅τεϑτακο: ἀνοκ Δε ἐταιι̅ ϑινα η̅τε  
οϑωνδ̅ ϖωπι η̅ωοϑ οτοϑ η̅τε οϑοϑο̅  
ϖωπι η̅ωοϑ.

Δνοκ πε πιμανέσωϑ εθ̅ηανεϑ:  
οτοϑ πιμανέσωϑ εθ̅ηανεϑ ϖραϑ†  
η̅τεϑψϑϑη̅ ἐϑρηι̅ ἐϑεν η̅εϑέσωϑ.

Πιρευβεϑε Δε η̅θοϑ οτοϑ ἐτε  
η̅νοϑμανέσωϑ αν̅ πε φη̅τε η̅ιέσωϑ  
η̅νοϑ αν̅ η̅ε αϑϖαη̅ναϑ̅ ἐπιοϑωη̅ϖ  
εϑηη̅οϑ ϖραϑϖωτ οτοϑ ϖραϑϑα η̅ιέσωϑ  
οτοϑ ϖρα̅ε η̅ιοϑωη̅ϖ ϑολμ̅οϑ οτοϑ  
ϖραϑϑοροϑ ἐβολ.

Χε οϑρευβεϑε πε οτοϑ ϑε̅ρμ̅ελιη̅  
η̅αϑ αν̅ δ̅α η̅ιέσωϑ.

Δνοκ πε πιμανέσωϑ εθ̅ηανεϑ  
†ϑωοϑη̅ η̅η̅η̅ε̅τε̅νοϑι̅ οτοϑ η̅η̅ε̅τε̅νοϑι̅  
ϑωοϑη̅ μ̅μοι.

Κατα φ̅ρη†̅ ἐτεϑϑωοϑη̅ μ̅μοι η̅ϑε  
Παιωτ Δνοκ ϑω †ϑωοϑη̅ μ̅Φιωτ  
οτοϑ †η̅αϑω η̅ταψϑϑη̅ ἐϑεν  
η̅αέσωϑ.

Οτοϑη̅ η̅θη̅ η̅ϑαν̅κεέσωϑ μ̅μαϑ̅  
ἐϑαν̅ ἐβολ δ̅εν̅ τα̅ια̅ϑη̅ αν̅ η̅ε ϑω†

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

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

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

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

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

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

And other sheep I have  
which are not of this fold;  
them also I must bring, and

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

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيْرَى  
الدَّنْبَ مُقْبِلًا وَيَتْرَكَ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الدَّنْبُ الْخِرَافَ  
وَيَبْذُرُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

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

وَلِي خِرَافٌ أُخْرُ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَتَّبِعِي أَنْ أَتِيَ بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَاعِيَةً

ἔροι ἔἔν νικεχωῖνι οῖοθ εῖῑῑωτεμ  
ἔταῑμἡ οῖοθ εῖῑῑωπι εῖῑῑι ἵνοῖωτ  
ἔοῖμαἵῑῑωῖ ἵνοῖωτ.

*Πῖῑῑ φα Πεννοῖῑ πε ῑῑα ἔῑῑῑ  
ἵῑτε ἵῑ ἔῑῑῑ: ἁμἡἡ.*

they will hear My voice;  
and there will be one flock  
and one shepherd.

*Glory be to God forever.*

وَاحِدَةٌ وَرَاعٍ وَاحِدٌ.

*والمجد لله دائماً.*

# Katameros Readings for the 13<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الثالث عشر من شهر بشنس المبارك

COYMHY YPOY NÈZOOY ÌΠIÀBOY ΠAYΩNC

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 λ̄α: ιβ, λβ: α, λα:  
̄ζ

Psalm 32: 11, 33: 1, 32: 6

مزمور 31: 7، 32: 1، 31: 12، 31: 6

ΟΥΝΟϚ ΕΞΕΝ Π̄ΟΙϚ ΟΥΟΖ ΘΕΛΗΖ  
ΝΙΘΜΗ: ΝΗΕΤϚΟΥΤΩΝ ΞΕΡΨΑΥ ΝΩΟΥ  
ΝΞΕ ΠΙϚΜΟΥ: ΕΞΡΗΙ ΕΞΕΝ ΘΑΙ ΕΥΕΤΩΒΖ  
ΕΠΩΨΙ ΖΑΡΟΚ: ΝΞΕ ΟΥΟΝ ΝΙΒΕΝ ΕΘΟΥΑΒ  
ΖΕΝ ΟΥΧΟΟΥ ΕΥϚΟΥΤΩΝ. ΔΛΛΗΛΟΥΙᾹ.

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.

ΟῩΑΝΑΣΤΗΩϚ ΕΒΟΖ ΖΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ  
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا آمين.

ΜΑΤΘΕΟΝ ΚΕ: ΙΔ - ΚΣ

Matthew 25: 14 - 23

متي 25: 14 - 23

Ὑψηλὴ γὰρ ἡοῦρωμι ἐφναυεναϑ  
ἐπῶεμο αϑμοῦτ ἐνεϑεβιαικ οῦοϑ  
αϑτ ἕπετενταϑ ἐτοτοῦ.

Οῦαι μεν αϑτ ναϑ ἡτοῦ ἡζινδῶρ:  
κεῖται δε αϑτ ναϑ ἡςνατ: κεῖται δε  
αϑτ ναϑ ἡοῦαι: ποῦαι ποῦαι κατὰ  
τεϑου οῦοϑ αϑυεναϑ ἐπῶεμο.

Ἀϑυεναϑ δε ἡξε φηέτβι ἕπιτοῦ  
ἡζινδῶρ αϑερῶβ ἡζητοῦ οῦοϑ  
αϑξφε κε τοῦ.

Παιρητ οἡ φηέταϑβι ἕπιςνατ  
αϑξφε κε σνατ.

Φη δε ἐταϑβι ἕπιοῦαι αϑυεναϑ  
αϑυωκι ἡοῦκαβι οῦοϑ αϑχωπ ἕπιβδτ  
ἡτε πεϑβοις.

Ὑενεσα οῦηῶτ δε ἡςχοῦ αϑί  
ἡξε Πβοις ἡηιέβιαικ ἐτε ἕματ οῦοϑ  
αϑχωπ νεμωῦ.

Ἀϑί δε ἡξε φηέταϑβι ἕπιτοῦ  
ἡζινδῶρ αϑεν κε τοῦ ἡζινδῶρ ἐϑω  
ἕμοϑ ξε Παβοις τοῦ ἡζινδῶρ  
ακτιτοῦ ηηι ις κε τοῦ ἡζινδῶρ  
αίξφωῦ.

Πεξε Πεϑβοις δε ναϑ ξε καλωϑ  
πιβωκ ἐθνανεϑ οῦοϑ ἐτενεῶτ ἐπιδη  
ακῶπι ἐκενεῶτ ζεν ζανκοῦσι

For the kingdom of  
heaven is like a man  
traveling to a far country,  
who called his own servants  
and delivered his goods to  
them.

And to one he gave five  
talents, to another two, and  
to another one, to each  
according to his own  
ability; and immediately he  
went on a journey.

Then he who had  
received the five talents  
went and traded with them,  
and made another five  
talents.

And likewise he who  
had received two gained  
two more also.

But he who had  
received one went and dug  
in the ground, and hid his  
lord's money.

After a long time the  
lord of those servants came  
and settled accounts with  
them.

So he who had received  
five talents came and  
brought five other talents,  
saying, 'Lord, you  
delivered to me five talents;  
look, I have gained five  
more talents besides them.'

His lord said to him,  
'Well done, good and  
faithful servant; you were  
faithful over a few things, I  
will make you ruler over

وَكَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ  
وَسَلَّمَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ وَآخَرَ وَزَنَةً كُلًّا وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

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

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ  
أَيْضًا وَزْنَتَيْنِ أُخْرَيَيْنِ.

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

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

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

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

εἰς ἅκρον εὐχάριον εὐαγγελίου μακαρίων  
ἐδοῦν ἐφραῖμα ἵνα Πεκδοῖς.

Δεῖ δὲ ἵνα φησὶ τῷ ὑπὸ τῶν  
ἐκείνων περὶ τῶν Πεκδοῖς εὐαγγελίου  
ἀκτινοῦς ἵνα ἵνα ἀποφῶς.

Περε Πεκδοῖς δε ναρ γε καλωσ  
πιβωκ εθναρεφ οτοε ἐτενεοτ ἐπιδη  
ἀκτωπι εκενοτ δεν ελκωσι  
εἰς ἅκρον εὐχάριον εὐαγγελίου μακαρίων  
ἐδοῦν ἐφραῖμα ἵνα Πεκδοῖς.

*Πῶς φα Πεννοῦτ πε ὡς ἐνεε  
ἵνα ἵνα 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 رَبِّحْتُهُمَا فَوْقَهُمَا.

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

*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 ἄβ: ἀ, ἰβ

Psalm 33: 1, 12

مزمور 32: 1, 12

Θεληλ ὑμωτεν νιθμη δεν Πδοῖς:  
νηετοῦτων ἐρεψαῦ νωοῦ ἵνα  
πιςμοῦ: ὡσνιατε ὑπὸ τῶν ἐτε Πδοῖς  
πε περνοῦτ: πιλαος ἐταρσοτπε  
εὐκληρονομία ναρ. Ἀλληλοῖα.

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 آمين.

<p>Οὐὰναστρωσις ἐβολ θεν πικραστελιον εθογαν 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><b>ΛΟΥΚΑΝ ΙΘ: ΙΑ - ΙΘ</b></p>	<p><b>Luke 19: 11 - 19</b></p>	<p><b>لوقا 19: 11 - 19</b></p>
<p>Εγωτεμ 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 οτρωμι νεττενης ακυγεναφ εοτχωρα εοτηνοτ 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 عَبِيدَ لَهُ وَأَعْطَاهُمْ عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَأْجِرُوا حَتَّى آتِي.</p>
<p>Πεφπολιτηε δε ναυμοττ μμοε πε οτοε ατοτωρη νοτπρεεβια σαφαεοτ μμοε εφχω 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, ΦΑΡΣΤΟΥ ΡΑΕ ΣΦΑΡΕ ΦΑΝΛΙΝ: ΛΑ ΝΡΙΔ ΑΝ ΗΔΑ ΙΜΛΚ ΕΛΙΝΑ.</p>
<p>Οτοε ακωπι εταφταεθο εαφβι ντμετοτρο ακχοε εορομμοττ ενεεβιαικ ναι εταφτ μπιεατ νωοτ εινα ντεεεμι 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>



Πενμετρεμβακι γαρ ἄνον  
 αςωοπ δεν νιφνοῖ οτοθ εβολ ἡματ  
 τενχορωτ δατρη ἡπενσωτρη  
 Πενβοις Ιησοϋς Πιχριστος.

Φαι εθναωυβ† ἡπσωμα ἡτε  
 πενθεβιο ἡψφηρ ἡμορφη ἡτε πσωμα  
 ἡτε περωοτ κατα περρωβ  
 εθρεφρευχομ οτοθ εθρεφερ ρωβ  
 νιβεν ὄνεχωοτ ναϋ.

ῶστε νασνηοτ νασαπητος οτοθ  
 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 νεμνι δεν περατσελιον  
 νεμ πεκεκλημεντος νεμ πεσι  
 ἡναψφηρ 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.

Ἰπερφρωοωυ 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  
 سِنْتِيخِي أَنْ تَفْتَكِرَا فِكْرًا وَاحِدًا فِي  
 الرَّبِّ.

نَعَمْ أَسْأَلُكَ أَنْتَ أَيْضًا، يَا (سَنزِيكَ)  
 شَرِيكِي الْمَخْلِصِ، سَاعِدِ هَاتَيْنِ  
 النِّسَاءِ 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.



ἄΝΕ ΟΥΥΕΠΕΣΜΟΤ: ΝΕΤΕΝΕΤΗΜΑ  
μαροτορωνη εβολ δατεν Φνοϋτ.

Οτοζ τζηρηνη ντε Φνοϋτ  
θηετβοσι ενοϋεσι νιβεν: εσεαρεζ  
ενετενεζητ νεμ νετενεμενι δεν  
Πιχριστοσ Ιησοϋε.

Πο λοιπον νασνηνοϋ νηετε  
θανμεθουμι νε: νηετε θανμετσεμνοσ  
νε: νηετε θανδικεον νε: νηετε  
θανμεττοϋβο νε: θωβ νιβεν δεν  
οϋμει: θωβ νιβεν δεν οϋγεννοϋϋι:  
φηετε οϋαρετη πε οτοζ φηετε οϋταιο  
πε: ναι μενι ερωοϋ.

Ετε ναι νε εταρετεντσαβε θηνοϋ  
ερωοϋ: οτοζ αρετενδιτοϋ οτοζ  
αρετεν σοθμοϋ: οτοζ αρετενναϋ  
ερωοϋ νδρηι νδητ: ναι αριτοϋ οτοζ  
Φνοϋτ ντε τζηρηνη εϋεϋωπι  
νεμωτεν.

*Πεσμοτ σαρ νεμωτεν νεμ  
τζηρηνη εϋσοπ: χε αμην εσεϋωπι.*

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، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν τεπιστολη  
ντε πενωτ Ιακωβοσ. Δυην.  
Ηαμενρατ.

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

الكاثوليكون من رسالة معلمنا  
يعقوب الرسول، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

Ιακωβοσ ε: θ - κ

James 5: 9 - 20

يعقوب 5: 9 - 20

Ἐπεριάζου ἃ κατενεῖρησθε  
 ἀλλήλους ἵνα ἴνα ἴνα ἴνα ἴνα  
 ἴνα ἴνα ἴνα ἴνα ἴνα ἴνα ἴνα  
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Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

My brethren, take the prophets, who spoke in the name of The Lord, as an example of suffering and patience.

Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by The Lord, that The Lord is very compassionate and merciful.

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes” be “Yes,” and your “No,” “No,” lest you fall into judgment.

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of The Lord.

لَا يَنْبَغِي لَكُمْ أَنْ تَتَمَنَّوْا بَعْضُكُمْ عَلَى بَعْضٍ لِكَيْ لَا تَكُونُوا مَلْعُونَةً لِكُلِّ أَحَدٍ يَوْمَ الْمَحْضَمَاتِ. وَهَذَا الْقَدْرُ الْقَدِيمُ قَدْ قَامَ فِي الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِأَخْتِمَالِ الْمَشَقَّاتِ وَالْإِنْسَانِ، الْأَنْبِيَاءِ الَّذِينَ تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَذَا نَحْنُ نُحِبُّ الصَّابِرِينَ. قَدْ سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ وَرَوْوْفٍ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا تَحْلِفُوا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِقَسَمِ آخَرَ. بَلْ لِيَتَكُنْ نَعْمُكُمْ نَعْمٌ وَلَا كُمْ لَا، لِئَلَّا تَقَعُوا تَحْتَ دِينُونَةٍ.

أَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَّاتٌ؟ فَلْيُصَلِّ. أَمْسُرُورٌ أَحَدٌ؟ فَلْيُرْتَلِّ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شُيُوخَ الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ بِزَيْتٍ بِاسْمِ الرَّبِّ.

Ουος ερε πτωβη ντε φηναετ  
εφενουεμ υφθεομοκε ουος  
εφετογνοσεφ ηνε Πβοις: ουος καν  
εψωπ αριρι ηθαννοβι ενεχατ ναε  
εβολ.

Ουωνη ουη ητετεννοβι εβολ  
ηνετενερηου: ουος τωβη εχεν  
νετενερηου εοπωε ητετενοτσαι: ουον  
ουηιωτ ηχομ δεη τηπροσευχη υπιθουη  
εσερωβ.

Ηλιαε νε ουρωμ εωε πε  
ηρεεφεπυκαε υπερηη ουος αετωβη  
ηουπροσευχη εψτεμθρε τηε εωου  
εχεη πικαε ουος υπεερωου ηψουη  
ηρωμπι νεμ ουου ηαβοτ.

Ουος αετωβη ου η τηε  
τηουμοτηεωου ουος η πικαε ρωτ  
αετ υπεεουταε.

Ηαενηου εψωπ αρεψαν ουαι δεη  
θηουωρεμ εβολ εα φουωιτ ητε  
τημεουη ουος ητεεταεου ηνε ουαι.

Ηαρεεμ ηνε φηεθαταεο  
ηουρεερενοβι εβολεα φουωιτ ητε  
τεεηλαηη εε ηηαηουεμ ητεεψηχη  
εβολ δεη φουου: ουος εηαεωβε εβολ  
εχεν ουηηη 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.

اعْتَرِفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَاتِ،  
وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ  
تُشْفَوْا. طَلِبَةُ الْبَارِ تَقْتَدِرُ كَثِيرًا فِي  
فِعْلِهَا.

كَانَ إِيلِيَّا إِنْسَانًا تَحْتَ الْآلَامِ مِثْلَنَا،  
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَرُ، فَلَمْ  
تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ  
وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ  
مَطَرًا 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 ὑφοντωῦ ὑφνοντ ἑματωπι  
 ῥα ἐνεε: ἀμην.

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

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

**The Acts**  
 الإبركسيس

Πραξις ἴτε νενιοτ ἡ ἀποστολοσ:  
 ἐρε ποτςμοσ εσοταβ ῥωπι νευαν.  
 Δμην.

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

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

Πραξις ια: ιθ - κϛ

Acts 11: 19 - 26

أعمال 11: 19 - 26

Ἦν μεν οὔτε εταγσωρ ἐβολ ισxen  
 πιροχεε εταγωπι ει στεφανοσ ἀτὶ  
 ῥα ἐρηι ετφοινικη νευ κνπρος νευ  
 τἄντιοχιὰ ἡσασασι νευ ἐλι αν  
 ὑπιασι ἐβηλ ἐνιποτδα 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 οὔτε εδανοτον δε ἐβολ ἡδητοῦ  
 εδαρωμι ἡκνπριος νευ ηικνριννεοσ:  
 ναι ετατὶ ετἄντιοχιὰ νασασι νευ  
 ηιορεινιη ετρωιωῦ ὑπβοις ιησοῦσ.

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  
 قُبْرُسِيِّونَ وَقَيْرَوَانِيُّونَ، الَّذِينَ لَمَّا  
 دَخَلُوا أَنْطَاكِيَّةً كَانُوا يَخَاطَبُونَ  
 الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

Οὔτε ναρε τξιχ ὑπβοις χη  
 νευωσ πε: οτνιωτ δε ὑμμηῦ ἀτναετ  
 οτοε ατκοτοῦ επβοις.

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

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

Δ πιασι δε ῥε ῥα νενμαῶχ  
 ἡτεκκλησιὰ ετδεν ιεροσολημ  
 εεβητοῦ οτοε ατοτωρπ ὑβαρναβασ  
 ῥα τἄντιοχιὰ.

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 ἔταçνατ̃ ἐπιζ̃μοτ̃  
 ἵτε Φνοτ̃ αçραψι οὐοὺ ναçτ̃νομτ̃  
 ἵνοτον νιβεν ζεν πιθωτ̃ ἵζητ̃ εθροῦοζι  
 ζεν Πβοιç.

Χε νε οτρωμι ἵὰσαθοç πε οὐοὺ  
 εçμμεζ ἔβολ ζεν Πίπνευμα εθοταβ  
 νεμ φηαζτ̃ οὐοὺ αçφοναζç ἵνα Πβοιç  
 ἵζε οτρωιτ̃ ἡμω.

Ἐταçì δε ἔβολ ἔπ̃αρçοç εçκωτ̃  
 ἵνα Çατ̃λοç: οὐοὺ ἔταççεμç αçφενç  
 ἔρ̃ρη ἔτ̃αντιοçιὰ.

Αçωπι δε ἔταçερ οτρωπι τηρç  
 εθοῦητ̃ ζεν τ̃εκκλ̃ηçιὰ: οὐοὺ  
 ἔταçτ̃çβω ἵοτρωιτ̃ ἡμω ατ̃τ̃ρεν  
 νιμαθητ̃ δε ετ̃ζεν τ̃αντιοçιὰ  
 ἵωορπ çε νιχ̃ριçτιὰνοç.

*Πισαçi δε ἵτε Πβοιç εçέαλι οὐοὺ  
 εçέαωλι: εçέαμαζι οὐοὺ εçέταçρο:  
 ζεν τ̃αζιὰ ἵεκκλ̃ηçια ἵτε Φνοτ̃:  
 ἡμην.*

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

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

Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch.

And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

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

أَلَّذِي لَمَّا أَتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ، وَوَعَّظَ الْجَمِيعَ أَنْ يَثْبُتُوا فِي الرَّبِّ بِعِزِّ الْقَلْبِ،

لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُتَمَلِّنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانضَمَّ إِلَى الرَّبِّ جَمْعٌ غَفِيرٌ.

ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ لِيَطْلُبَ سَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةِ.

فَحَدَّثَتْ 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 Bashans 13 سنكسار اليوم الثالث عشر من شهر بشنس

1. The Departure of St. Arsenius, the Tutor of the Emperors' Children
2. The Martyrdom of St. Abba Bigoul, the Soldier

1. نياحة القديس أرسانيوس، معلم أولاد الملوك
2. استشهاد القديس أبا بيجول الجندي

#### 1. The Departure of St. Arsenius, the Tutor of the Emperors' Children

On this day, of the year 163 of the martyrs, 447 AD, the holy father St. Arsenius, the Tutor of the Emperors'

1. نياحة القديس أرسانيوس، معلم أولاد الملوك  
 في مثل هذا اليوم من سنة 163 للشهداء، سنة 447 ميلادية، تنح القديس أرسانيوس معلم

children, departed. He was born in the city of Rome in the year 350 AD, to wealthy and godly parents. They taught him church subjects and he was ordained a deacon. He studied Greek and Latin and excelled in them. Emperor Theodosius the Great sought Arsenius to teach his two sons Honorius and Arcadius, and he gained their love and respect.

The Saint thought often of the vanity of the world, and prayed continually saying, "Lord, guide me to how can I be saved?" A voice came to him one day saying, "Flee from people and you shall be saved." Once he heard this voice, he took his sister and went to Constantinople and entrusted her to a convent that had one hundred and twenty nuns. Then he went to the city of Alexandria. From there, he went to the wilderness of Shiheet, where he became a disciple to St. John the Short, then to St. Isaiah El-Eskity.

He fought a great fight with asceticism, fasting, prayer and long vigils. After three years, he heard a voice saying, "Keep your serenity, be away from people and be silent, and you shall be saved." He secluded himself in a cave away from the monastery.

One day, he asked one of the elders about his thoughts, seeking his advice. Another monk heard him and asked him, "Does someone like Arsenius, who is well versed in Greek and Roman culture, need the advice of this illiterate Egyptian?" Arsenius replied, "As far as the Greek and Roman literature, I am well rehearsed in them, but the Coptic Alpha Beta, which this monk excelled, I have not learned yet." He meant by this, the path of moral excellence of that monk.

The saint talked to himself always saying, "O Arsenius, contemplate on the reason why had left the world." Therefore, he spent the nights in vigils and the tears flew from his eyes to the point that the hair of his eyelashes fell.

Although no one in the royal court dressed better than him, but after being a monk, no one dressed lower than he did. He ate very little and worked with his hands. Whenever he went to the church, he stood behind a certain pillar (still exist until this day in the monastery of El-Baramous, and called after his name).

Pope Theophilus, the 23<sup>rd</sup> Patriarch, sent a messenger to the saint asking to visit him. He replied to the messenger saying, "Tell the Pope, if you come, I will open door for you, and if I open for you, then I will

أولاد الملوك. وُلِدَ هذا القديس بمدينة روما سنة 350 ميلادية، من أبوين تقيين غنيين، فعلماه علوم الكنيسة وقدماه شماساً. وقد تعلم اليونانية واللاتينية مما لفت أنظار الإمبراطور ثينودوسيوس الكبير ليجعله معلماً لابنيه هونوريوس وأركاديوس، فحسب محبة وتقدير الأميرين.

كان القديس يفكر في زوال العالم، فداوم على الصلاة قائلاً: "عَرَّفني يارب كيف أخلص"، فجاءه يوماً صوت يقول: "اهرب من الناس وأنت تخلص". وكانت له أختاً، فمضى بها إلى القسطنطينية وأدخلها ديراً كان به مائة وعشرين راهبة. وتوجه هو إلى الإسكندرية، ومنها إلى الإسقيط وتلمذ على القديس يحنس القصير ثم إشعيا الإسقيطي. فأجهد نفسه بالصوم والعبادة والتكشف. وبعد ثلاث سنوات، جاءه صوت يقول له: "الزم الهدوء والبعد عن الناس واصمت وأنت تخلص". فانفرد في مغارة.

وفي أحد الأيام سأل أحد الشيوخ عن أفكاره، فرأه شيخ آخر وقال له: "كيف وأنت المتأدب بالرومية واليونانية تحتاج إلى أن تسأل هذا المصري الأمي؟" فأجابه أرسانيوس: "أما الأدب الرومي واليوناني فإني عارف بهما جيداً، وأما الألفا فيتا التي أحسنها هذا المصري فإني إلى الآن لم أتعلمها". وهو يقصد طريق الفضيلة.

كان القديس يخاطب نفسه قائلاً: "يا أرساني تأمل فيما خرجت لأجله". لذلك كان يمضي الليل ساهراً، وكانت الدموع تسيل من عينيه حتى كان شعر جفونه يتساقط.

ومع أنه لم يكن في بلاط الملك من يرتدي أفخر ثياباً منه، إلا أنه بعد الرهينة لم يكن أحد يلبس أحقر منه. وكان يأكل قليلاً، ويعمل بيديه.

وعندما كان يأتي إلى الكنيسة، كان يقف خلف عمود (ما زال يوجد عمود في الناحية الغربية القبلية من الكنيسة الأثرية بدير البراموس يسمى "عمود أرسانيوس").

أرسل البابا ثاوفيلس، البطريرك الثالث والعشرون، رسولاً للقديس لكي يزوره. فرد على الرسول قائلاً: "قل للبابا إن جئت فتحت لك، وإن فتحت لك فلن أستطيع أن أغلق بابي في وجه أحد، وإن أنا فتحت لكل الناس فلن

not be able to close my door in the face of anyone, then I will not be able to stay here.” St. Arsenius mastered the virtue of silence. When he was asked about that, he said, “Many times I regretted that I have spoken, but I have never regretted being silent.”

St. Arsenius witnessed the first Berbers raid on the wilderness of Shiheet in the year 407 AD. In the year 411 AD, he went to Kanob (Abu Keir, east of Alexandria). Soon after, he returned to Shiheet, where he stayed until the year 432 AD. Then he left the wilderness to take shelter in a monastery in Mount Torah, which was called later on, the monastery of El-Kosair or the monastery of Heraclius, where he lived for ten years. In the year 442 AD, he left Torah because of the Berbers raid and went back to Kanob, lived there for three years until the year 445 AD, then went back to Torah once more, and lived there for two years, then departed in peace.

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

## 2. The Martyrdom of St. Abba Bigoul, the Soldier

On this day also, of the year 21 of the martyrs, 305 AD, St. Abba Bigoul (Pigol), the soldier, was martyred. This saint was born in the city of Tala, El-Minya governorate, to godly parents. He was inclined since his young age to chastity.

When he enlisted in the army, he spent his salary on the poor and the needy. He persevered on the life of vigils, praises, continuous fasting and prayers, serving the infirm and the prisoners.

The saint left the army and went to the wilderness, which was west of Tala, to dedicate his life to prayers and worship. He went every Saturday to the nearby church, spent the night in praising god, and then partook of the Holy Mysteries by the hand of St. Bigoul.

The angel of The Lord appeared to him, strengthened and encouraged the saint and told him that he would be martyred. He went to Alexandria and declared his faith before Armanius, the governor. The governor ordered to scourge him until his bones were exposed. The Lord sent His angel who healed him. The governor became angry, so he placed him on an iron bed and lit fire under it, but the fire became like cold dew. When the governor became weary of tormenting him, he sent him to Arianus, governor of Ansena, who

أستطيع الإقامة هنا". وقد أتقن فضيلة الصمت، وله قول مشهور في ذلك: "كثيراً ما تكلمت فندمت، أما عن السكوت فما ندمت قط".

عاصر القديس أرسانيوس غارة البربر الأولى على برية شيهيت سنة 407 ميلادية. وفي سنة 411 ميلادية، سافر إلى كانوب (كانوب: حالياً هي أبو قير شرقي الإسكندرية)، وسرعان ما عاد إلى الإسقيط واستمر فيه حتى سنة 432 ميلادية. ثم ترك البرية ليحتمي في دير بمدينة طرة الذي دُعي فيما بعد دير القصير، ويسمى دير هرقل، حيث عاش فيه عشر سنوات. وفي سنة 442 ميلادية، ترك طرة بسبب هجوم البربر، وذهب إلى كانوب ومكث بها حوالي ثلاث سنوات حتى سنة 445 ميلادية. ثم عاد إلى طرة مرة أخرى، حيث أقام بها سنتين، وتبيح بسلام. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس أبا بيجول الجندي وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديس أبا بيجول الجندي. وُلِدَ هذا القديس بمدينة تله، بمحافظة المنيا، من أبوين تقيين. وكان منذ صغره محباً للعفة. ولما دخل الجندية، كان ينفق راتبه على الفقراء والمحتاجين. وواظب على حياة السهر والتسبيح والصلاة والصوم الدائم، وخدمة المرضى والمسجونين. ترك القديس الجندية وانطلق إلى البرية التي في غرب تله، ليقضى حياته في العبادة. وكان يذهب كل سبت إلى الكنيسة القريبة ويسهر مسيحياً ثم يتناول من الأسرار المقدسة على يدي القديس بيجول. ظهر له ملاك الرب وقواه وشجعه وأعلمه أنه سيصير شهيداً، فانطلق إلى الإسكندرية وأعلن مسيحيته أمام أرمانيوس الوالي. فأمر بضربه حتى ظهرت عظامه، فأرسل الرب ملاكه وشفاه. فغضب الوالي ووضعه على سرير حديدي وأوقد تحته، فصارت النار كالندى البارد. ولما تحير الوالي من تعذبه أرسله إلى أريانوس والي أنصنا، فعذبه بالهنازين، فأضاع وجهه وامتلأ جسده قوة. ولما رأى أريانوس ذلك صاح قائلاً: "سأرى من يقدر أن

tortured him with the Hinbazeen. His face was shining and his body was filled with strength. When Arianus saw that, he cried out saying, "I will see who can save you from my hand." He ordered to pull out the nails of his hands and feet, to beat him with an iron spout, to hang him on a tale mast, head down, then cut the rope so he would fall on his head and die. However, the angel of The Lord saved him. Many of the people of Ansenia believed.

Arianus sent him to Emperor Diocletian in Antioch, where he again confessed The Lord Christ before him. He ordered to imprison him, where he was visited by St. Victor, son of Romanus. Many miracles took place in prison, which enraged the emperor. He ordered to cast him in dark pit and to cover it with a heavy rock to die therein. The next morning, the soldiers found his arms spread out praying, so the emperor ordered him beheaded, thus he received the crown of martyrdom.

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

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

ينفذك من يدي". ثم أمر بقلع أظافر يديه  
وقدميه وضربه بمزارب حديد، وبتعليقه على  
ساري طويل منكس الرأس ثم قطعوا الحبال  
لكي يسقط على رأسه ويموت. ولكن ملاك  
الرب خلصه، فأمن كثيرون من أهالي أنصنا.  
أرسله أريانوس إلى الإمبراطور دقلديانوس  
في أنطاكية، وهناك اعترف أمامه بالسيد  
المسيح. فأمر بسجنه. وهناك زاره القديس  
بقطر ابن رومانوس. وقد حدثت عجائب في  
السجن، فغضب الإمبراطور وأمر بأن يلقوه في  
جب مظلم ويضعوا عليه حجراً ثقيلاً ليموت.  
وفي الصباح وجده الجند باسطاً يديه يصلي.  
فأمر الملك بقطع رأسه. ونال إكليل الشهادة.  
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 Δαβιδ λτ: ιθ, ζζ: α

Psalm 34: 19, 68: 3

مزموں 33: 19، 67: 4

Παυωοτ νιθλνψις ντε νιθμι:  
οτοζ εναναζμοτ νζε Πβοις εβολ  
νδητοτ τηροτ: Οτοζ νιθμι  
μαροτοτοτ: μαροτοεληλ ιπειμο  
ιφνοττ: μαροτοτοτ ζεν οτοτοτ.  
Αλληλοια.

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>Οὐὰνάστρωσις ἐβόλ θεν πιερασσελιον 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 البشیر. بركاته علينا آمین.</p>
<p><b>ΛΟΥΚΑΝ ΙΒ: ΛΒ - ΜΔ</b></p>	<p><b>Luke 12: 32 - 44</b></p>	<p><b>لوقا 12: 32 - 44</b></p>
<p>Ἐπερρωοτ πικουσι νὸρι γε αϭτματ ἵνε πετενωτ ἐτ νωτεν ἵτμετοτρο.</p>	<p>“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.</p>	<p>«لَا تَخَفْ أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ أَبَاكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلَكُوتَ.</p>
<p>Ἐα νετενετπαρχοντα ἐβόλ μηιτοτ ἐθμετνηατ μαθαμιὸ νωτεν ἵθανὰσονι ἕπαφερὰπας ἵνοαρο ἵαθμοτνηκ θεν νιφηονι πιμα ἐτε ἕπαρε ρεϭβιοτι θωντ ἐροϭ οτδε ἕπαρε ρολι τακοϭ.</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>بِيعُوا مَا لَكُمْ وَأَعْطُوا صَدَقَةً. اعْمَلُوا لَكُمْ أَكْيَاسًا لَا تَفْنَى وَكَنْزًا لَا يَنْفَدُ فِي السَّمَاوَاتِ حَيْثُ لَا يَقْرَبُ سَارِقٌ وَلَا يَبْلِي سُوسٌ.</p>
<p>Πιμα ταρ ἐτε πετεναρο ἕμοϭ εϭεϭωπι ἕματ ἵνε πετενητ.</p>	<p>For where your treasure is, there your heart will be also.</p>	<p>لِأَنَّهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ قَلْبُكُمْ أَيْضًا.</p>
<p>Ἐαροϭωπι ετθηκ ἵνε νετενηπι οτροθ νετενηθβς ετμοθ.</p>	<p>Let your waist be girded and your lamps burning;</p>	<p>لِتَكُنْ أَحْقَاؤُكُمْ مُمَنِّطَةً وَسُرْجُكُمْ مُوقَدَةً.</p>
<p>Οτροθ ἵνωτεν ρωτεν ἐρετενὸνι ἵθανρωμι ετρωϭωτ ἐβόλ θατρη ἕπονηοις γε αϭηατρω ἵθηατ ἐβόλ θεν πιροπ ρινα αϭωανι ἵτεϭκολε κατοτοτ ἵνεαδρωων ναϭ.</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>وَأَنْتُمْ مِثْلُ أَنَاسٍ يَنْتَظِرُونَ سَيِّدَهُمْ مَتَى يَرْجِعُ مِنَ الْعُرْسِ حَتَّى إِذَا جَاءَ وَقَرَعَ يَفْتَحُونَ لَهُ الْبَابَ.</p>

Ὠοῖνιὰ τοῦ ἡνιέβιακ ἔτε ἡμαρ  
 νηετε ἀρῶανι ἵνε ποῦβοις  
 ἵνετρεμει εἰρησ: ἀμην ἴξω ἡμοσ  
 νωτεν γε ἱναδοκῶ οῖοσ  
 ἵνετρεοῖρωτεβ οῖοσ ἵνετρεῖι ἐρατῶ  
 ἵνετρεμει ἡμωσ.

Καν ἀρῶανι θεν ἴμαρῶνοῖτ καν  
 ἀρῶανι θεν ἴμαρῶμοῖτ ἵνοτερω οῖοσ  
 ἵνετρεμει εἰρη ἡπαρητ ὠοῖνιὰ τοῦ  
 ἡνιέβοικ ἔτε ἡμαρ.

Φαι δε ἀριέμι ἐροῶ ἕναρε πινεβνι  
 ἐμι γε θεν ἀρ ἵνοῖνοῦ ἱνηοῦ ἵνε  
 πιρεῶβιοῖτ ἡαρηαρωις πε οῖοσ  
 ἡαρηαχαῶ αν πε ἐρωατς ἐπερηι.

Οοῖοσ ἡνωτεν ἡωτεν ῶωπι  
 ἐρετενεβτωτ γε θεν ἴοῖνοῦ  
 ἐτετενεωοῖν ἡμοσ αν ἱνηοῦ ἵνε  
 Πωρηι ἡΦρωμι.

Πεξε Πετροσ δε ἡαῶ γε Πβοις  
 ἀκῶ ἵνται παρβολη ἡαν ῶαν ἀκῶ  
 ἡμοσ ἵνοῖον ἡιβεν.

Οοῖοσ πεξε Πβοις γε ἡμ ἡαρα πε  
 πιπιςτοσ ἡοικονομοσ οῖοσ ἡαβε  
 φἡετε πεῶβοις ἡαχαῶ ἐξεν νεῶβιακ  
 γε ἵνετρεῖτ ἵνοῖοῖρε ἡωοῦ θεν ἡοῖνοῦ  
 ἵνηις.

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 ويقدمهم.

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 βῶκ ἐστὲ ὑμῶν  
φησὶ ἐπεὶ ἀφῆκεν τὸν ἴδιον περὶ βῶκος ἵνα ἔσται ὑμῶν  
ἐπί τῶν ὑμῶν.

Ἐὰν φῶμι τῷ ὑμῶν ὅτι ἔσται ὑμῶν  
ἐπί τῶν ὑμῶν.

*Πῶς φησὶ Πέννηστος περὶ ὑμῶν ἐστὶ  
ἵνα ἔσται ὑμῶν.*

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 14<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الرابع عشر من شهر بشنس المبارك

Κοιμητ ἔτου ἡέροου ἁΠιάβοτ Παωωνο

## Ροχη

### 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.

Ψαλμοο τω Δαυιδ λθ: 3

Psalm 40: 2, 3

مزمور 39: 3

Δεταρο ἡναβαλαρχ ἔρατοϋ  
εΙεεν οϋπετρα: οτοϋ δεροϋτεν  
νατατσι: δεριοἰ ἡοηωο ἁβερι ἔδοϋη  
ἔρωι: νεμ οϋμοϋ ἔΠεννοϋϋ.  
Δλληλοϋα.

And set my feet upon a rock, and established my steps. He has put a new song in my mouth, praise to our God. **Alleluia.**

واقام على الصخرة رجليّ وسهّل خطواتي. وجعل في فمي تسبيحاً جديداً وسبحاً لإلهنا. **هلللويا.**

### Vespers Gospel

إنجيل العشيّة

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

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

Οϋἀναστωοιο ἔβολ δεν  
Πετασσελιον εσοϋαβ κατα Πατθεον  
ασιοϋ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατθεον ζ: κβ - κε

Matthew 7: 22 - 25

متي 7: 22 - 25

Οτοϋ οϋμωϋ ραρ εϋναοοο ηηι δεν  
Περοου ἔτε ἁμαϋ: ρε Πβοιο Πβοιο μη  
δεϋ Πεκραν αν εϋροϋητεϋη οτοϋ

Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in

كثيرون سيقولون لي في ذلك اليوم: يا رب يا رب اليس باسمك تنبأنا وباسمك أخرجنا شياطين وباسمك صنعنا قوات كثيرة؟

ἄθεν Πεκραν ἀνηι Δευων ἐβολ ογοῶ  
 ἄθεν Οεκραν ἀνηιρὶ ἵνοῦμηϋ ἵξουμ.

Ογοῶ τότε εἰέοῦωνῆῶ νωοῦ ἐβολ  
 ἄθεν ἕπισοῦτεν ἠηνοῦ ἐνεῶ μᾶϋενωτεν  
 ἐβολ ἑαροι ηἱερῶατῆῶ ἵτε ἴᾶνομᾶ.

Ογοῦν ηἱβεν οῦη εἰτωτεμ ἐναῶαῶ  
 ηἱαι ογοῶ εῦρηι ἕμωοῦ εἰῆτενῶωνῶ  
 ἐοῦρωμᾶ ἵναβε φηῆταῦκωτ ἕπεῦη  
 ἑἱχεν ἴπετρα.

Ογοῶ ἀῦι ἐπεῦητ ἵχε πιμοῦνηῶοῦ  
 ἀῦι ἵχε ηἱαρωοῦ ογοῶ ἀηηῶι ἵχε  
 ηἱηνοῦ ογοῶ ἀῦκωλῆ ἐπηηι ἐτε ἕμᾶῦ  
 ογοῶ ἕπεῦῆει: ηἱρε τεῦῶενῴ ῶαρ  
 ταῦρηοῦτ πε ἑἱχεν ἴπετρα.

*Πῶοῦ φα Πεννοῦῴ πε: ῶᾶ ἐνεῶ  
 ἵτε ηἱῆνεῶ: ἄμην.*

Your name, and done many wonders in Your name?’

And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

Therefore, whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock,

and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

*Glory be to God forever.*

فَحِينَنْدُ أَصِرْحُ لَهُمْ: إِنِّي لَمْ  
 أَعْرِفْكُمْ قَطْر. أَذْهَبُوا عَنِّي يَا فَاعِلِي  
 الْإِثْمِ.

«فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ  
 وَيَعْمَلُ بِهَا أَشْبَهُهُ بِرَجُلٍ عَاقِلٍ بَنَى  
 بَيْتَهُ عَلَى الصَّخْرِ.»

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ  
 وَهَبَّتِ الرِّيَّاحُ وَوَقَعَتْ عَلَى ذَلِكَ  
 الْبَيْتِ فَلَمْ يَسْقُطْ لِأَنَّهُ كَانَ مُؤَسَّسًا  
 عَلَى الصَّخْرِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

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

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

**Ψαλμος τω Δαυιδ πη: ιϛ', ιϛ'**

**Psalm 89: 17, 19**

**مزمور 88: 16، 13**

Ἰαμεῶμηη ηεμ παηαι ηεμᾶῶ: ἵῆρηη  
 ἄθεν παραν εῦῆβῶῶ ἵχε πεῦταπ: τότε  
 ἄθεν οῦῶοραῶῶ ἀκῶαῶ ηεμ ηεκῶρηη:  
 ογοῶ ἀκῶοῶ ἄθεν ἀῦῶ ἵνοῦβῶηῶᾶ ἐῶεν  
 πετε οῦηῶῶῶ ἕμῶῶ. **Ἀλληλοῦᾶ.**

My faithfulness and My mercy shall be with him, and in My name, his horn shall be exalted. Then You spoke in a vision to Your holy one, and said: I have given help to one who is mighty.  
**Alleluia.**

أمانتي ورحمتي معه. وباسمي يرتفع قرنه. حينئذ بالوحي تكلمت مع بنيك. وقلت إني جعلت عوناً على القوي. **هلليويا.**



ΟΥΟΣ ἑΝΑΖΟΣ ΝΩΤΕΝ ΧΕ ἸΤΣΩΟΥΝ  
ἄΜΩΤΕΝ ΔΝ ΧΕ ἸΘΩΤΕΝ ΖΔΝ ἘΒΟΛ  
ΘΩΝ: ΜΑΨΕΝΩΤΕΝ ἘΒΟΛ ΖΑΡΟΙ ΤΗΡΟΥ  
ΝΙΕΡΣΑΤΗΣ ἸΤΕ ἸΔΙΚΙΑ.

ΠΙΜΑ ἔΤΕ ἄΜΑΥ ἑΝΑΨΩΠΙ ἸΧΕ  
ἸΡΙΜΙ ΝΕΜ ΠΙΣΘΕΡΤΕΡ ἸΤΕ ΝΙΝΑΧΖΙ:  
ΖΟΤΑΝ ἈΡΕΤΕΝΨΑΝΝΑΥ ἘΔΒΡΑΔΜ ΝΕΜ  
ΙΣΑΚ ΝΕΜ ΙΑΚΩΒ ΝΕΜ ΝΙΠΡΟΦΗΤΗΣ  
ΤΗΡΟΥ ΖΕΝ ἸΜΕΤΟΥΡΟ ἸΤΕ ΦΝΟΥἸ:  
ἸΘΩΤΕΝ ΔΕ ΕΥΕΙΣΙΟΥ ἄΜΩΤΕΝ ἘΒΟΛ.

ΟΥΟΣ ΕΥΕΙ ἘΒΟΛ ΖΕΝ ΝΙΜΑΝΨΑΙ ΝΕΜ  
ΝΙΜΑ ἸΖΩΤΠ ΝΕΜ ΠΕΜΖΙΤ ΝΕΜ ΣΑΡΗΣ:  
ΟΥΟΣ ΕΥΕΡΘΒΟΥ ΖΕΝ ἸΜΕΤΟΥΡΟ ἸΤΕ  
ΦΝΟΥἸ.

ΟΥΟΣ ΖΗΠΠΕ ΟΥΟΝ ΖΔΝ ΖΔΕΥ  
ΕΥΝΑΕΡΨΟΥΡΠ ΟΥΟΣ ΖΔΝΨΟΥΡΠ  
ΕΥΝΑΕΡΖΔΕ.

*Πῶς φα Πεννοῖτ πε ψα ἐνεε  
ἸΤΕ ΝΙ ἘΝΕΕ: ἄΜΗΝ.*

But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

And indeed there are last who will be first, and there are first who will be last."

*Glory be to God  
forever.*

فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ  
أَيْنَ أَنْتُمْ، تَبَاعَدُوا عَنِّي يَا جَمِيعَ  
فَاعِلِي الظُّلْمِ.

هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ  
الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ  
فِي مَلَكُوتِ اللَّهِ وَأَنْتُمْ مَطْرُوحُونَ  
خَارِجًا.

وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ  
الْمَغَارِبِ وَمِنَ الشِّمَالِ وَالْجَنُوبِ  
وَيَتَّكِنُونَ فِي مَلَكُوتِ اللَّهِ.

وَهُؤُودًا آخِرُونَ يَكُونُونَ أَوْلِيْنَ  
وَأَوْلُونَ يَكُونُونَ آخِرِينَ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القُداس

**The Pauline Epistle**  
رسالة بولس الرسول

† ἘΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΣΑϞ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

<p>Παυλος φεβωκ ἔμπενβοις Ἰησοῦς Πιχριστος: πιδποστολος ετθαδεμ: φεηεταφθαυφ επιβρωεννοφχι ἵτε Φνοφ†.</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 First Epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول الاولي الى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.</p>
<p><b>ἄ Κορινθίος γ: ἄ - ἡ</b></p>	<p><b>1 Corinthians 3: 1 - 8</b></p>	<p><b>1 كورنثوس 3: 1 - 8</b></p>
<p>Ἄνοκ δε ζω νασνηοφ ἔπιωχουχομ ἵσαχι νεμωτεν ἔφρη† ἵθανπνευματικος ἀλλα ἔφρη† ἵθανσαρκικος ἔφρη† ἵθανκοφχι ἵἀλωοφ δειν Πιχριστος.</p> <p>Ἄιτσε θηνοφ ἵνοφρωφ† ἵνοφδρε ἀν τε νε ἔπατετενῶχουχομ γαρ πε ἀλλα οφδε φνοφ οη ἔπατετενῶχουχομ ἔτι γαρ ἵθωτεν ἵθανσαρκικος.</p> <p>Ὡς γαρ ἔοφον οφχοφ νεμ οφδῶνην δειν θηνοφ μη ἵθωτεν θανσαρκικος ἀν οφοφ ἀρετεμωφ κατα ρωμ.</p> <p>Ἐφωπ γαρ ἵτε οφαι χος χε ἄνοκ</p>	<p>And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.</p> <p>I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;</p> <p>for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?</p> <p>For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not</p>	<p>وَأَنَا أَيُّهَا الْإِخْوَةَ لَمْ أَتَطَّعْ أَنْ أَكَلِكُمْ كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ، كَأَطْفَالٍ فِي الْمَسِيحِ.</p> <p>سَقَيْتُكُمْ لَبَنًا لَا طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلْ الْآنَ أَيْضًا لَا تَسْتَطِيعُونَ.</p> <p>لِأَنَّكُمْ بَعْدُ جَسَدِيُّونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ وَأَشِقَاقٌ، أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ بِحَسَبِ الْبَشَرِ؟</p> <p>لِأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسَ» وَآخَرٌ: «أَنَا لِأَبُولُسَ» أَفَلَسْتُمْ</p>



μεν ἀνοκ φα Παυλος κεοται δε γε  
ἀνοκ φα Απολλω ορχι ἠθωτεν  
εαηρωαι.

Οτ οτην πε Απολλω οτ δε πε  
Παυλος εανδιακων νε εαρετενηαετ  
εβολ ειτοτοτ πιοται πιοται κατα  
ερητ ετα Πβοις τ ναε.

Ανοκ αιτωσι Απολλω αετσο  
αλλα Φνοττ αεθροταιαι.

εωστε οτδε φηεττωσι οτδε  
φηεττο ελι πε αλλα Φνοττ πε  
ετερο υμωων εαιαι.

Φη δε εττωσι νεμ φηεττο οται  
νε: πιοται δε πιοται εναδι υπεεβεχε  
κατα πεεδισι υμιν υμοε.

*Πρῶτος τῆς νευωτεν νεμ  
τῆς ρηνη ετσοπ: γε ἀμην εσεωωπι.*

carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

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

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

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

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

جَسَدِيَيْن؟

فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ أَبَلُّوسُ؟  
بَلْ خَادِمَانِ آمَنْتُمْ بِوَأَسِطَتِهِمَا وَكَمَا  
أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبَلُّوسُ سَقَى لَكِنَّ اللَّهَ  
كَانَ يُنْمِي.

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

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle

### الكاثوليكون

Καθολικον εβολ εεν πε πιενατ  
νεπιστολη νετε πενωτ Πετρος.  
Αμην. Ηαμενρατ.

**Β Πετρος α: α - ια**

Σιωων Πετρος εβωκ οροε  
πιαποστολος νετε Ιησοε Πιχεριστοε:  
νηνετοι ηεεεοε ηταιο νεμαν εεν

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

**2 Peter 1: 1 - 11**

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the

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

**2 بطرس 1: 1 - 11**

سَمْعَانُ بَطْرُسُ عَبْدُ يَسُوعَ  
الْمَسِيحِ وَرَسُولُهُ، إِلَى الَّذِينَ نَالُوا  
مَعَنَا إِيمَانًا ثَمِينًا مُسَاوِيًا لَنَا، بِبِرِّ  
إِهْنَا وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ.

Φηλαςτ̄ εταρωπ̄ ερον̄ ν̄δ̄ρη̄ δ̄εν  
 †μεθυμῑ ν̄τε Πεννοϋ† οροϋ  
 Πενσωτηρ̄ Ιησοϋς̄ Πιχ̄ριστος̄.

Πιζμοϋ̄ νεμ̄ †ζιρηνη̄ ν̄τοϋᾱωπαι  
 νωτεν̄ ν̄δ̄ρη̄ δ̄εν̄ π̄κοϋεν̄ Φνοϋ† νεμ̄  
 Ιησοϋς̄ Πιχ̄ριστος̄ Πενβοις̄.

Ωωϋ̄ ε̄ᾱ ρωβ̄ νιβεν̄ ωπ̄ῑ ναν̄ ν̄ταιιο̄  
 δ̄εν̄ τ̄χομ̄ ν̄τε̄ τεϋμεθυνοϋ† ε̄δ̄οϋν̄  
 ε̄πωνδ̄̄ νεμ̄ †μετεϋσεβης̄ θ̄η̄εταϋτηϋς̄  
 ναν̄ ν̄ζινζη̄ ε̄βολ̄ ριτεν̄ π̄κοϋεν̄  
 μ̄φ̄η̄εταϋθαζ̄μεν̄ δ̄εν̄ πεϋωοϋ̄ νεμ̄  
 †ᾱρετη̄.

Νεμ̄ ε̄βολ̄ ριτεν̄ ναινιωϋ† ν̄ωοϋ̄  
 ε̄τταινοϋ† ε̄ταϋτηϋτοϋ̄ ναν̄ ν̄ταιιο̄  
 ρινᾱ ε̄βολ̄ ριτεν̄ ναῑ ν̄τετενωπ̄ῑ  
 ε̄ρετενοῑ ν̄ωϋφ̄ηρ̄ ε̄τ̄φ̄υϋς̄ ν̄τε̄  
 †μεθυνοϋ†: ε̄ρετενφ̄ητ̄ ραβολ̄  
 ν̄†ε̄πιθ̄υμιᾱ ν̄τε̄ π̄τακο̄ θ̄η̄ε̄τε̄ ν̄δ̄ρη̄  
 δ̄εν̄ πικοςμοϋς̄.

Οροϋ̄ ν̄δ̄ρη̄ δ̄εν̄ φ̄αῑ ε̄ᾱρετενῑνῑ  
 ε̄δ̄οϋν̄ ν̄σ̄ποϋδ̄η̄ νιβεν̄ ραζ̄νῑ ν̄σᾱ  
 †ᾱρετη̄ δ̄εν̄ πετενναϋ†: ν̄δ̄ρη̄ δε̄ δ̄εν̄  
 †ᾱρετη̄ †ζ̄νωϋς̄.

Ν̄δ̄ρη̄ δε̄ δ̄εν̄ †ζ̄νωϋς̄ †ε̄ς̄κρατιᾱ:  
 ν̄δ̄ρη̄ δε̄ δ̄εν̄ †ε̄ς̄κρατιᾱ †ε̄ρ̄πομονη̄:  
 ν̄δ̄ρη̄ δε̄ δ̄εν̄ †ε̄ροπομονη̄  
 †μετεϋσεβης̄.

righteousness of our God  
 and Savior Jesus Christ:

Grace and peace be  
 multiplied to you in the  
 knowledge of God and of  
 Jesus Christ our Lord,

as His divine power has  
 given to us all things that  
 [pertain] to life and  
 godliness, through the  
 knowledge of Him who  
 called us by glory and  
 virtue,

by which have been  
 given to us exceedingly  
 great and precious promises,  
 that through these you may  
 be partakers of the divine  
 nature, having escaped the  
 corruption that is in the  
 world through lust.

But also for this very  
 reason, giving all diligence,  
 add to your faith virtue, to  
 virtue knowledge,

to knowledge self-  
 control, to self-control  
 perseverance, to  
 perseverance godliness,

لَتَكْثُرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ بِمَعْرِفَةِ  
 اللَّهِ وَيَسُوعَ الْمَسِيحِ رَبِّنَا.

كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا  
 كُلَّ مَا هُوَ لِلْحَيَاةِ وَالتَّقْوَى،  
 بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ  
 وَالْفَضِيلَةِ،

الَّذِينَ بِهِمَا قَدْ وَهَبَ لَنَا الْمَوَاعِيدَ  
 الْعَظْمَى وَالتَّمِينَةَ لِكَيْ تَصِيرُوا بِهَا  
 شُرَكَاءَ الطَّبِيعَةِ الْإِلَهِيَّةِ، هَارِبِينَ  
 مِنَ الْفَسَادِ الَّذِي فِي الْعَالَمِ  
 بِالشَّهْوَةِ.

وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ  
 اجْتِهَادٍ قَدِّمُوا فِي إِيمَانِكُمْ فَضِيلَةً،  
 وَفِي الْفَضِيلَةِ مَعْرِفَةً،

وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ  
 صَبْرًا، وَفِي الصَّبْرِ تَقْوَى،

Ἡδὴρι δε δὲν †μετετερεβης  
†μετμαISON: ἡδὴρι δε δὲν  
†μετμαISON †αζαπη.

Ἡαι γαρ εγυοπ νωτεν ογορ  
εγερζοτὸ δὲν θηνοτ ἡσεναερ θηνοτ  
ἡαρζοτ αν οτδε ἡατογταρ εδοτη  
ἐπσοτεν ΠενβοIC ἡσοτC ΠιχρICτοC.

Φη δε ἔτε ναι γυοπ ναϋ αν  
ογβελαε πε εγχομζεμ εαϋβι ἡογεβωγ  
ἡτε πτογβο ἡτε νεϋγγορπ ἡνοβι.

Εθε φαI μαλλον νενσἡνοτ ἡC  
ἡτεν θηνοτ ρινα εβολ ριτεν νιϋβηοτ  
εθνανετ ἡτετενταρρε πετενωζεμ  
νεμ τετενμετσωπI: ναι γαρ ερετενιρι  
ἡμωοτ ἡνετενϋλα† ενερ.

Παιρη† γαρ δὲν ογμετραμαὸ  
εγέρενε πιμωIT εδοτη νωτεν ἡτε  
εμετογρο ἡνερ ἡτε ΠενβοIC ογορ  
Πενσωτηρ ἡσοτC ΠιχρICτοC.

*ἩαCἡνοτ ἡπερμενρε πικοCμοC  
οτδε ἡηετγυοπ δὲν πικοCμοC:  
πικοCμοC νασινη νεμ τερεπθουμIα: φη  
δε ετιρι ἡφογωγ ἡΦνοτ† ϋναγωπι  
γIα ενερ: ἡμην.*

to godliness brotherly  
kindness, and to brotherly  
kindness love.

For if these things are  
yours and abound, you will  
be neither barren nor  
unfruitful in the knowledge  
of our Lord Jesus Christ.

For he who lacks these  
things is shortsighted, even  
to blindness, and has  
forgotten that he was  
cleansed from his old sins.

Therefore, brethren, be  
even more diligent to make  
your call and election sure,  
for if you do these things  
you will never stumble.

For so an entrance will  
be supplied to you  
abundantly into the  
everlasting kingdom of our  
Lord and Savior Jesus  
Christ.

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

وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي  
الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةً.

لَأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ،  
تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ  
مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ  
أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ  
تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْإِخْوَةُ  
أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ  
ثَابِتَيْنِ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ  
تَرْتَلُوا أَبَدًا.

لِأَنَّهُ هَكَذَا يُقَدِّمُ لَكُمْ بِسِعَةٍ دُخُولَ  
إِلَى مَلَكُوتِ رَبِّنَا وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحِ الْأَبَدِيِّ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενοιτῆ ἡ ἀποστολοσ: ἐρε ποτῆμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιε: ις - κθ</b></p>	<p><b>Acts 15: 13 - 29</b></p>	<p><b>أعمال 15: 13 - 29</b></p>
<p>Уenenca ἔταρχαρωῦ δε αχῆροῦ ἡνε Ιακωβοσ εφζω ἡμοσ: νιρωμι νενησνηοῦ σωτεμ ἐροι.  Стмewн αсραзи каτa φρητῆ ιсxen ἡορη ἔτα Φνοῦτῆ χεμῖῡινη ἐβι ἡοῦλαοσ ἐβολ θεν νιεθноσ θεн Πεφραν.</p>	<p>And after they had become silent, James answered, saying, “Men and brethren, listen to me:  Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.</p>	<p>وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا الرِّجَالُ الْإِخْوَةَ اسْمَعُونِي.  سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى اسْمِهِ.</p>
<p>Οῦοσ φαι σετῆματῆ νεμασῆ ἡνε νιсази ἡτε νιπροφηтис каτa φρητῆ εтсδнoῦт.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تُوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Хе мenenca нαι ειετасθo οῦοσ ειέκωт ἡτῆскγнн ἡте Δαυιδ θηεтасθeи: οῦοσ нηεтaтcωс ἡтac ειέκοтoῦ οῦοσ тнaтaθoс ἐpaтc.</p>	<p>‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Θοπωс ἡσεκωτῆ ἡса Пбoиc ἡνε ἡсωπн ἡте нιρωμι нем νιεθнос тнpoῦт нηεтaтμoῦтῆ ἐПaрaн ἐερннι ἐζωoῦт πεζε Пбoиc φнeтeρo ἡннaи.</p>	<p>So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.’</p>	<p>لِكِي يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ الرَّبَّ وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ.</p>
<p>Οῦωнηε ἐβολ ιсxen ἡεнеεθ.</p>	<p>Known to God from eternity are all His works.</p>	<p>مَعْلُومَةٌ عِنْدَ الرَّبِّ مِنْذُ الْأَزَلِ جَمِيعُ أَعْمَالِهِ.</p>

Εθε φαι ††θαπ ἀνοκ  
ἐϋτεμοταθδici ἐνηεθνακοτοϋ  
ἐβολ θεν νιεθνος ἐερηι θα  
ἐΦνοϋ†.

Αλλα ἐοτωρπ νωοϋ  
εθροϋθenoϋ caβολ ηνιωϋτ  
ηιδωλον νεμ νιπορνια νεμ νιωχθ  
νεμ πιcνοϋ.

Υωϋcηc ταρ icxen νιzeneà  
ηαρχεοc οτονταϋ ηνηετθιωϋ ημοϋ  
κατα πολic θεν νιcτναcωτη ετωϋ  
ημοϋ κατα Caββατον νιβεν.

Ποτε acερδοκιν ηνιαποcτολοc  
νεμ ηιπρεcβϋτεροc νεμ †εκκληcια  
τηρc ἐcωτπ ηθανρωμι ἐβολ ηδητοϋ  
εογορποϋ ἐτΑντιοχια νεμ Παυλοc  
νεμ Βαρναβαc: Ιοϋδαc φηετοϋμοϋ†  
εροϋ χε Βαρcaββαc νεμ Ciδαc  
θανρωμι ηεϋτοϋμενοc θεν νιcνηοϋ.

Εαϋcθαι ἐβολ θιτοτοϋ  
ηνιαποcτολοc νεμ ηιπρεcβϋτεροc νεμ  
νιcνηοϋ ηηετχη θεν τΑντιοχια νεμ  
†Κυλικια νεμ †Cυρια ηνιcνηοϋ ηη  
ἐβολ θεν νιεθνοc χερε.

Επιδη ανωτεμ χε θανονον ἐβολ  
θεν θηνοϋ εταϋι ἐβολ αϋϋερτερ  
θηνοϋ ετφωηθ ηνετενψϋτχη θεν

Therefore,, I judge that  
we should not trouble those  
from among the Gentiles  
who are turning to God,

but that we write to  
them to abstain from things  
polluted by idols, from  
sexual immorality, from  
things strangled, and from  
blood.

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

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

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

Greetings. Since we  
have heard that some who  
went out from us have  
troubled you with words,  
unsettling your souls,

لذلك أَنَا أَرَى أَنْ لَا يُثَقَّلَ عَلَى  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّوْنِ،  
وَالْمَخْنُوقِ، وَالْدَّمِ.

لَأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ، لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرُزُ 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 الْمَلْقَبَ  
بَرَسَابَا وَسِيلَا رَجُلَيْنِ مُتَقَدِّمَيْنِ فِي  
الْإِخْوَةِ.

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

إِذْ قَدْ سَمَعْنَا أَنَّ أَنْاسًا خَارِجِينَ مِنْ  
عِنْدِنَا أَرَعَجَوْكُمْ بِأَقْوَالٍ مُقْلِبِينَ  
أَنْفُسَكُمْ وَقَانِلِينَ أَنْ تَحْتَتِنُوا

ΖΑΝΣΙΝ ΣΑΞΙ ΝΑΙ ΕΤΕ ὙΠΕΝΧΟΤΟΥ.

Ασερδοκιν ουν ναν εανι ευμα  
ενσοπ εσωπι ηθανρωμι εογορπου  
ζαρωτεν νεμ νενασταπητος  
Βαρναβας νεμ Παυλος.

Ζανρωμι εαυτ ητοψυχη εερηι  
εξεν Φραν ὙΠενδοις Ιησους  
Πιχριστος.

Ανορωπ δε ηλοιδας νεμ Σιλας:  
ηθωου ζωου ενεταμωτεν εναι ρω  
εβολ ζιτεν πιαξι

Ασραναϋ ταρ ὙΠιπνευμα εθοταβ  
νεμ ανον ζων εϋπεμοταζ βαρος  
εξεν θηνου ηζουο: ηλην ναι ζεν  
ογανασκη.

Αρεζ ερωτεν σαβολ Ὑμωου  
νιωωτ ηιδωλον νεμ νισνοϋ εομωουτ  
νεμ νιωχζ νεμ νιπορνια: ναι  
ερετεναρεζ ερωτεν σαβολ Ὑμωου  
ητετενερωβ ηκαλωσ: ουξαι.

*Πιαξι δε ητε Πβοις ερεαμιο οροζ  
ερεαμια: ερεαμαζι οροζ ερεταχρο:  
ζεν ηαγια ηεκκλησια ητε Φνουτ:  
αμην.*

saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,

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

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

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

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

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

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

وَتَحْفَظُوا النَّامُوسَ الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ.

رَأَيْنَا وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنْ نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ حَبِيبِنَا بَرْنَابَا وَيُوسُسَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُودَا وَسَيْلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنَعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدَّمِ وَالْمَخْنُوقِ وَالزَّنَا الَّتِي إِنْ حَفَظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَافِينَ.»

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

## Synaxarium of Bashans 14

سنكسار اليوم الرابع عشر من شهر بشنس

1. The Departure of St. Pachomius (Pakhom), the Father of the Spiritual Communal Monastic life (Cenobitic life)
2. The Martyrdom of St. Epimachus (Ephimachus) of Pelusium

### 1. The Departure of St. Pachomius (Pakhom), the Father of the Spiritual Communal Monastic life (Cenobitic life)

On this day, of the year 64 of the martyrs, 348 AD, Abba Pachomius, the father of the spiritual monastic communal life (Cenobitic life), departed. This holy father was born in Thebes (Luxor) to pagan parents, about the year 290 AD. He loved since his young age the life of purity and chastity. He rejected pagan worship and refused to participate in its feasts. His father once took him to offer sacrifice to the devils, which were in the river. When a pagan priest saw him, he shouted out saying, "keep away the enemy of the gods from here, so they would cease their anger from us."

He was recruited in the Roman army. On his way with several other soldiers to subdue a revolt against the emperor by the king of Ethiopia, they rested at the shore of the city of Latapolis (Esna). Its people came out and offered them food and drink generously with joy. Pachomius asked about the reason of their kindness. He was told that they do this for the sake of the God of heaven. He decided to become Christian, if he returned safely. With divine providence, the revolt was abated and the soldiers were discharged.

The saint went to Dandara, where he registered his name in the catechumens' list. Then he was baptized by the hand of Anba Serapion, bishop of Dandara, in the year 314 AD. He remained about three years performing deeds of charity and mercy, and his heart was inflamed with the desire of consecration. He went to St. Balamon (Palaemon), where he became a monk and stayed for seven years in obedience and submission to him. He mastered well the ways of the monastic life.

Then the angel of The Lord appeared to him and commanded him to establish the system of the monastic communal life. He told his teacher Anba Balamon about the command of the angel. He was exceedingly happy, and blessed the project, and went with him to Tabennesi. He helped Abba Pachomius in establishing the first

1. نياحة القديس باخوميوس أب الشركة
2. استشهاد القديس أبيماخوس الفرسي

1. نياحة القديس باخوميوس أب الشركة في مثل هذا اليوم من سنة 64 للشهداء، سنة 348 ميلادية، تنيح القديس الأنبا باخوميوس أب الشركة الرهبانية. وُلِدَ في طيبة (الأقصر حالياً)، من أبوين وثنيين نحو سنة 290 ميلادية. كان منذ طفولته محباً للعفة والطهارة، غير راضٍ عن العبادة الوثنية، ولا يشترك في ولائها. أخذ والده مرة ليقدمها ذبيحة للشياطين التي في النهر، وإذ رآه كاهن وثني صرخ قائلاً: "ابعدوا عدو الآلهة من هنا حتى تكف عن غضبها علينا".

تجند باخوميوس في الجيش وكان منطلقاً مع زملائه لأقماع ثورة ضد الإمبراطور، قام بها ملك الحبشة. وفي الطريق استراحوا عند شاطئ مدينة لاتوبوليس (إسنا حالياً)، فخرج أهلها وقدموا لهم طعاماً وشراباً بسخاء وفرح. فسأل باخوميوس عن سبب هذا الكرم، فقبل له أنهم يفعلون هذا من أجل إله السماء. فقرر أن يصير مسيحياً إن عاد سالمًا.

وبتدبير إلهي خمدت الثورة، وسرح الجنود فتوجه القديس إلى دندرة حيث سجل اسمه في قائمة الموعوظين، ثم اعتمد بيد الأنبا سيرابيون أسقف دندرة سنة 314 ميلادية. ظل قرابة ثلاث سنوات يمارس أعمال المحبة والرحمة والتهب قلبه نحو التكريس فذهب للقديس الأنبا بلامون (ما زال يوجد بقريّة الصياد شرقي نجع حمادي دير أثرى قديم باسم الأنبا بلامون)، حيث ترهب ومكث تحت طاعته سبع سنين أتقن فيها أمور الرهبنة جيداً.

ثم ظهر له ملاك الرب وأمره أن يؤسس نظام الشركة الرهبانية، فأخبر معلمه الأنبا بلامون بكلام الملاك، ففرح جداً وبارك العمل وذهب معه إلى طبانسين (طبانسين: مقابل دندرة بمحافظة قنا) وساعده في بناء أول دير، ثم استأذن منه ليعود إلى مغارته على أن يلتقيا

monastery. Then he bid him farewell to return to his cave with the agreement to meet once a year.

Soon after, many joined the communal monasticism, so St. Pachomius built for them ten monasteries. His older brother John came, became a monk under his guidance and assisted him in establishing the monasteries. His sister also came to him, he encouraged her on the monastic life, and built for her a convent, east of the Nile that housed about three hundred nuns.

He had all the monasteries under one system of manual labor, certain times for communal prayers, and as of fasting, the monks ate twice a day. He was the father of all the monasteries, and appointed an Abbot in each monastery. He visited the monasteries and their monks regularly to oversee their affairs.

Anba Pachomius refused the priestly ranks in the monasteries. When Pope Athanasius wanted to ordain him a priest, he fled away from him. The Pope told his children the monks, "Tell your father, he who built his house on the rock that cannot be shaken, and fled from the vainglory of the world, is blessed, and his disciples are also blessed." When he was assured that the Pope will not ordain him, he received him on his way back from Aswan with great joy.

The saint opened the doors of the cenobitic monasteries to the non-Egyptian from the Greek, Romans and others, and each of these groups had a leader over it. He allowed the solitary life for those who desired it.

The saint was known for his meekness and humility. One of the monks asked him to describe for him one of the spiritual visions, and he replied saying, "If you see a meek and humble brother, do not seek any other sight." The saint loved his children, but he was also firm.

He remained the father of the cenobitic monasteries until the spread of a plague in Egypt. The saint went around the ill monks with plague to minister unto them. While he was attending the prayers of the feast of Ascension, he felt the symptoms of this evil illness in his body. After the end of the service, he called his disciples and appointed for them St. Petronius to be the head of the monasteries after him, then departed in peace.

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

مرة كل عام.

وسرعان ما ازداد عدد الواصلين للشركة الرهبانية، فبنى لهم عشرة أديرة. وجاء أخوه الأكبر يوحنا حيث ترهب عنده، وساعده في إنشاء الأديرة. كما جاءت أخته فشجعها على الحياة الرهبانية وأسس لها ديراً شرقي النيل ضم نحو ثلاثمائة راهبة.

جعل باخوميوس جميع الأديرة تحت نظام واحد في عمل اليد وأوقات الصلوات الجماعية، ومن جهة الصوم كان على الراهب أن يتناول الطعام مرتين في اليوم. وكان هو أباً على جميع الأديرة، وجعل لكل دير رئيساً. وكان يتفقد الراهبان بصفة منتظمة للاطمئنان عليهم.

وقد رفض باخوميوس الدرجات الكهنوتية في الأديرة، وعندما شعر أن البابا أثاناسيوس الرسولي سيقوم برسامته كاهناً هرب، فقال البابا لأولاده الراهبان: "قولوا لأبيكم الذي بنى بيته على الصخرة التي لا تتزعزع وهرب من المجد الباطل، طوباك وطوبى لأولادك". وعندما اطمان أن البابا لن يرسمه، استقبله عند عودته من أسوان بفرح شديد.

فتح القديس أبواب أديرة الشركة لغير المصريين من اليونانيين والرومانيين وغيرهم، وكان لكل جماعة رئيساً عليها. وكان يسمح بالتوحد لمن وجد لديه الرغبة في ذلك.

أما عن القديس فكان معروفاً بوداعته واتضاعه، فعندما سأله أحد الإخوة أن يحكى له منظراً من المناظر الروحانية، أجاب: "إذا رأيت أخاً ودبياً متواضعاً، فعن غير هذا المنظر لا تسأل". وكان القديس محباً لأولاده وحازماً أيضاً.

وهكذا ظل القديس رئيساً لنظام الشركة الرهبانية إلى حين تفشى في مصر وباء الطاعون، فكان القديس يطوف بين المصابين بهذا الداء يفتقدهم. وبينما كان يحضر صلاة عيد الصعود، أحس بأعراض هذا المرض الخبيث في جسمه. وبعد انتهاء الخدمة، دعا تلاميذه وعين لهم القديس بترونيوس رئيساً على الأديرة من بعده، ثم تنبَّح بسلام. بركة صلواته فلتكن معنا. آمين.



## 2. The Martyrdom of St. Epimachus (Ephimachus) of Pelusium

On this day also, of the year 250 AD, St. Epimachus of Pelusium, was martyred. He was born in Farma (Pelusium) and worked as a weaver. He was gentle, quiet and loving the life of contemplation. He often went to the wilderness nearby El-Farma, longing for the life of asceticism and worship, however he received the crown of martyrdom instead of this angelic life.

When he heard about the horrific torment that the Christians suffered in Alexandria, he decided to go to meet the governor. He travelled to Alexandria and went to the courtyard with his peasant clothes, knocking down a pagan altar of incense and admonishing the magistrate for his savagery. The soldiers jumped over him, scourged him, chained the saint with fetters and cast him in prison. He comforted the confessors and encouraged them to be steadfast in the faith, which infuriated the magistrate more. When he came before the court, he confessed The Lord Christ. The ruler ordered to hang him naked and scourged until his flesh was torn.

Then he ordered him be squeezed by the Hinbazeen, he bled and a drop of his blood fell on the eyes of a blind girl, and she immediately received her sight. Her family believed in The Lord Christ, and they all were martyred and received the crown of martyrdom. That enraged the ruler, who ordered to behead the saint. When the executioner drew his sword, all power left him and he was unable to strike, and so it happened with fourteen other executioners, who all tried to behead St. Epimachus. When they failed to behead him, they tied a rope around his neck and dragged him until he delivered his soul into the hand of The Lord and received the crown of martyrdom.

A deaf person carried his body to cast it away, when he touched the body, his ears were opened and was able to hear. Some believers from the city of Edko came, took the body and shrouded it. A church was built after his name in El-Farma, to which the body was relocated.

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

2. استشهد القديس أبيماخوس الفرسي وفيه أيضاً من سنة 250 ميلادية، استشهد القديس أبيماخوس الفرسي. وُلِدَ هذا القديس بالفرما وهي بلدة بلوزيوم القديمة، وكان يعمل حائكاً. وقد اتسم برقة الطبع والهدوء، محباً لحياة التأمل، وكثيراً ما كان ينطلق إلى برية الفرما مشتاقاً إلى حياة النُسك والعبادة، لكنه نال إكليل الشهادة عوض هذه الحياة. ولما سمع بالأهوال التي كان يقاسيها المسيحيون في الإسكندرية، قرر القديس أن يذهب بنفسه ليلتقي بالوالي، فسافر إلى الإسكندرية واتجه إلى ساحة القضاء بملابسه القروية حيث ألقى بمذبح البخور أرضاً ووبخ القاضي على وحشيته. فانقض عليه الجند وضربوه وكبلوه بالقيود وألقوه في السجن، حيث كان يُثبِت المعترفين ويشجعهم، مما أثار القاضي أكثر.

ولما مثل أمام المحكمة، اعترف بالسيد المسيح. فأمر الوالي بتعليقه عارياً لكي يُجلد حتى يتهرأ لحمه. ثم أمر بعصره بالهنيأزين، فخرج من جسده دم، سقطت منه نقطة على عيني طفلة عمياء فأبصرت. فأمن أهلها بالسيد المسيح ونالوا أكاليل الشهادة، الأمر الذي أثار الوالي فأمر بقطع رأس الشهيد. قدموه للسياف، ولكن قوته خارت فلم يقدر على رفع سيفه. فطلب من زميله، فحدث معه كالأول، وهكذا إلى أربعة عشر سيفاً. ولما لم يفلحوا في قطع رأسه، طوقوا رقبته بحبل وسحبوه حتى فاضت روحه بيد الرب ونال إكليل الشهادة.

ولما حمل أحد الأشخاص الجسد لطرحه بعيداً، وكان أصمّ، لمس جسده فانفتحت أذناه وصار يسمع. ثم أتى قوم من إدكو وأخذوا الجسد وكفنوه. وأقيمت كنيسة باسمه في الفرما حيث نقلوا الجسد إليها. بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm مزمور القُداس

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

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

<b>Ψαλμος τω Δαυιδ ζ̄: α, β</b>	<b>Psalm 61: 1 - 3</b>	<b>المزمور 60: 1، 2</b>
<p>ΩΤΕΜ ΦΝΟΥΤ̄ ΕΠΑΤΩΒΖ: ΜΑΞΘΗΚ          ΕΤΑΠΡΟΣΕΥΧΗ: ΑΚΒΑΣΤ ΖΙΧΕΝ ΟΥΠΕΤΡΑ          ΑΚΒΙΩΙΤ ΝΗΙ: ΑΚΩΠΙ ΝΗΙ ΝΟΥΖΕΛΠΙΣ          ΝΕΜ ΟΥΠΡΟΣ ΝΤΕ ΟΥΧΟΜ.          ΔΔΛΗΛΟΙΑ.</p>	<p>Hear my cry, O God; attend to my prayer. Lead me to the rock that is higher than I. For You have been a shelter for me, a strong tower. <b>Alleluia.</b></p>	<p>استمع يا الله طلبي، وأصغ إلى صلاتي. على الصخرة رفعتني وأرشدتني وصرت رجائي، ويرجاً حصيناً. <b>هللويليا.</b></p>

## The Liturgy Gospel إنجيل القُداس

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

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

<p>ΟΥΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΖΕΝ          ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ          ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<b>ΛΟΥΚΑΝ ΙΔ: ΚΕ - ΛΕ</b>	<b>Luke 14: 25 - 35</b>	<b>لوقا 14: 25 - 35</b>
<p>ΝΑΥΜΩΙ ΔΕ ΝΕΜΑΦ ΝΖΕ ΖΑΝΝΙΩΤ̄          ΞΕ ΦΗΘΗΝΟΥ ΖΑΡΟΙ ΟΥΟΖ          ΕΤΕΝΦΝΑΜΕΣΤΕ ΠΕΦΩΤ ΔΝ ΝΕΜ          ΤΕΦΜΑΥ ΝΕΜ ΤΕΦΣΖΙΜΙ ΝΕΜ ΝΕΦΩΗΡΙ          ΝΕΜ ΝΕΦΣΝΗΟΥ ΝΕΜ ΝΕΦΩΝΙ: ΕΤΙ ΔΕ          ΝΕΜ ΤΕΦΚΕΨΥΧΗ ΞΜΟΝΨΧΟΜ ΞΜΟΦ</p>	<p>Now great multitudes went with Him. And He turned and said to them:           If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.</p>	<p>وَكَانَ جُمُوعٌ كَثِيرَةٌ سَائِرِينَ مَعَهُ فَالْتَفَتَ وَقَالَ لَهُمْ:           إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ أَبَاهُ وَأُمَّهُ وَامْرَأَتَهُ وَأَوْلَادَهُ وَإِخْوَتَهُ وَأَخَوَاتِهِ حَتَّى نَفْسَهُ أَيْضًا فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.</p>

ἔερ μαθητῆς νηι.

Φηέτε ἰσῆναταλε περὶσταῖρος  
ἔροϋ αν οτοϋ ἰτεροταϋϋ ἰσωι  
ἕμονῶϋου ἕμοϋ ἔερ μαθητῆς νηι.

Ним тар ἐβολ ϋεν ἠνονῖ ἔρωτωϋ  
ἔκετ οὔπερσοϋ: μη ἔναϋεμι ἰωροπ  
ἰτεροϋωπ ἰτῆλαπανη: ϋε αν οὔονταϋ  
ἕματ ἔερ περσοβτ.

Σινα μηπωϋ ἰτεροϋα τῆεντ οτοϋ  
ἕμον ῶϋεμοϋ ἕμοϋ ἔκοκϋ ἐβολ:  
οτοϋ ἰτοερεϋητῆς ἰσωβι ἕμοϋ ἰϋε  
οὔον νιβεν εῆνατ.

Ἐττω ἕμοϋ ϋε παρωμι αϋερεϋητῆς  
ἰκωτ οτοϋ ἕπερῶϋεμοϋ ἔκοκϋ  
ἐβολ.

Ιε νηι ἰοτρο εῆναϋεναϋ  
ἔπιπολεμοϋ εῖτ νηι κεοτρο: μη  
ἔναϋεμι αν ἰωροπ ἰτεροϋοβνι: ϋε αν  
οὔον ῶϋου ἕμοϋ ϋεν μητ ἰωο εἰ  
ἐβολ ἔραϋ ἕπεῆνονῖ ἔτωϋ νηι  
ϋοτ ἰωο.

Нε ἕμον ἐτι ιϋεν ερωῖνοῖ ἕμοϋ  
ωαϋρωροπ ἰοῖπερσβια εϋτωβϋ ἰσα  
οὔεϋρηνη.

Παρητ οὔον νιβεν ετϋεν ἠνονῖ  
ἔτε ἰῆναεραῖποταϋεϋε αν ἰνεϋϋηπαρ  
ϋοντα τηροῖ: ἕμον ῶϋου ἕμοϋ ἔερ

And whoever does not  
bear his cross and come  
after Me cannot be My  
disciple.

For which of you,  
intending to build a tower,  
does not sit down first and  
count the cost, whether he  
has enough to finish it,

lest, after he has laid the  
foundation, and is not able  
to finish, all who see it  
begin to mock him,

saying, ‘This man began  
to build and was not able to  
finish?’

Or what king, going to  
make war against another  
king, does not sit down first  
and consider whether he is  
able with ten thousand to  
meet him who comes  
against him with twenty  
thousand?

Or else, while the other  
is still a great way off, he  
sends a delegation and asks  
conditions of peace.

So likewise, whoever of  
you does not forsake all that  
he has cannot be My  
disciple.

وَمَنْ لَا يَحْمِلُ صَلِيبَهُ وَيَأْتِي وَرَائِي  
فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ  
بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ  
النَّفَقَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟

لِنَّا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ  
يُكْمَلَ فَيَبْتَدِئُ جَمِيعَ النَّاطِرِينَ  
يَهْزَأُونَ بِهِ.

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي  
وَلَمْ يَقْدِرْ أَنْ يَكْمَلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يُلَاقِيَ  
بِعَشْرَةِ آلَافِ الَّذِي يَأْتِي عَلَيْهِ  
بِعَشْرِينَ أَلْفًا؟

وَالْأَمَّا دَامَ ذَلِكَ بَعِيدًا يُرْسِلُ  
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصُّلْحِ.

فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ  
جَمِيعَ أَمْوَالِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي  
تَلْمِيذًا.

μαθητης ηνι.

Πανε πιεμοσ οσν εωωπ δε  
νετρωω νε πιεμοσ ατναμολωω  
νοσ.

Οσδε πεκαρι οσδε τκοπρι ερωωω  
αν αλλα ερωωωωω εβωλ: φηετε οσων  
μαωω ωμοω εσωτεω μαρεωωωωω.

*Πωωω φα Πεννωωω πε ωα ενεω  
νετε ηι ενεω: αμην.*

“Salt is good; but if the salt has lost its flavor, how shall it be seasoned?”

It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!”

*Glory be to God forever.*

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ  
فَبِمَاذَا يُصَلِّحُ؟

لَا يَصْلِحُ لِأَرْضٍ وَلَا لِمَرْبَلَةٍ  
فَيَطْرُقُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 15<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الخامس عشر من شهر بشنس المبارك

COYMHY TIOY NEZOOT UPHABOT PAWONC

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυὶδ κἀ: κἀ, κβ	Psalm 22: 22, 23	مزمور 21: 21، 22
<p>Εἰςαξι ὑπεκραν θατοτοῦ              ἡνασνηοῦ: εἰςως ἐροκ θεν ἠμητ              ἡτεκκλησιὰ: ηἡετερβοτ θατθη              ὑπβοις ἑμοῦ ἐροϋ: μαῶοῦ ηαϥ πᾶροϥ              τηρϥ ἡλακωβ. <b>Αλληλοῖα.</b></p>	<p>I will declare Your name to My brethren. In the midst of the assembly I will praise You. You who fear The Lord, praise Him! All you descendants of Jacob, glorify Him. <b>Alleluia.</b></p>	<p>أخبر باسمك اخوتي. وفي وسط الجماعة اسبحك. يا أيها الخائفو الرب سبحوه. ويا معشر ذرية يعقوب مجدوه. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτᾶνασνηωσις ἐβολθ θεν              πιεταστελιον εθοταβ κατα Πατθεον              ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p><b>Πατθεον θ: θ - ιϛ</b></p>	<p><b>Matthew 9: 9 - 13</b></p>	<p><b>متي 9: 9 - 13</b></p>
<p>Οτοθ εϥκινιωοῦ ἐβολθ ὑματ ἡξε              ἡκοῦϥ αϥηατ εοῖρωμ εϥθεμσι θι              οῖτελωνιον ἐπεκραν πε Πατθεοϥ:</p>	<p>As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him,</p>	<p>وَفِيْمَا يَسُوْعُ مُجْتَازًا مِنْ هُنَاكَ رَأَى إِنْسَانًا جَالِسًا عِنْدَ مَكَانِ الْجَبَايَةِ اسْمُهُ مَتَّى، فَقَالَ لَهُ: «اتَّبَعْنِي». فَقَامَ وَتَبِعَهُ.</p>

οτοϑ πεχαϑ ναϑ χε μοϑι ν̄νωι: οτοϑ  
αϑτωηϑ αϑμοϑι ν̄νωϑ.

Εϑρωτεβ δε θεη πιη ν̄σιμων ιϑ  
εδνηηϑ ηρεϑερνοβι νεμ  
εαντελωνηϑ: αϑι αϑροθβοϑ νεμ  
ιησοϑς νεμ νεϑμααθηϑς.

Οτοϑ εταϑναϑ ηχε ηιϑαριϑοϑ  
ναϑτω υμοϑ ηνεϑμααθηϑς χε εϑβε  
οϑ πετεηρεϑϑεβω εϑοτωμ νεμ  
ηιτελωνηϑ νεμ ηιρεϑερνοβι.

Εταϑωτεμ δε ηχε ιησοϑς πεχαϑ  
νωϑ: χε ηηετχοϑ σεϑϑρῑα αν  
υπιϑηιηι αν αλλα ηηετμοϑε.

Μαϑηνωτεη δε αϑῑεμ χε οϑ πε:  
οϑηαι πε ϑοϑαϑϑ οτοϑ  
ηοϑϑοϑϑωοϑϑι αν: ηεταη̄ εϑ αν  
εϑαεεμ ηῑομηι αλλα ηιρεϑερνοβι  
εϑμετᾱνοιᾱ.

*Πῑωϑ φα Πεννοϑϑ πε: ϑᾱ ε̄νεε  
η̄τε ηῑε̄νεε: ᾱμηη.*

“Follow Me.” So he arose and followed Him.

Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples.

And when the Pharisees saw it, they said to His disciples, “Why does your Teacher eat with tax collectors and sinners?”

When Jesus heard that, He said to them, “Those who are well have no need of a physician, but those who are sick.

But go and learn what this means: ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance.”

*Glory be to God forever.*

وَبَيْنَمَا هُوَ مُتَكِّيٌّ فِي الْبَيْتِ إِذَا  
عَشَّارُونَ وَخَطَاةٌ كَثِيرُونَ قَدْ  
جَاءُوا وَاتَّكَأُوا مَعَ يَسُوعَ  
وَتَلَامِيذِهِ.

فَلَمَّا نَظَرَ الْفَرِيسِيُّونَ قَالُوا  
لِتَلَامِيذِهِ: «لِمَاذَا يَأْكُلُ مَعَكُمْ مَعَ  
الْعَشَّارِينَ وَالْخَطَاةِ؟»

فَلَمَّا سَمِعَ يَسُوعَ قَالَ لَهُمْ: «لَا  
يَحْتَاجُ الْأَصِحَّاءُ إِلَى طَبِيبٍ بَلِ  
الْمَرْضَى.

فَاذْهَبُوا وَتَعَلَّمُوا مَا هُوَ: إِنِّي أُرِيدُ  
رَحْمَةً لَا ذَبِيحَةً لِأَنِّي لَمْ آتِ لِأَدْعُو  
أَبْرَاراً بَلِ خُطَاةً إِلَى التَّوْبَةِ.»

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμοϑ τω Δαϑιδ̄ λ̄θ: η̄, θ̄

Psalm 40: 9, 10

مزمور 39: 8, 9

<p>Διηγησεννοτι ἠτεκμεθμη θεν  ονηιϋ† νεκκλhcιa: θηππε γε  ἠηαταθνο ἠηαcφoτοϋ: Πβοic ἠθoκ  ακἔμi ἔταμeθμη: oνοz ἠπιχωπ  ἠτεκμεθμη θεν παθητ. <b>Αλληλοια.</b></p>	<p>I have proclaimed the good news of righteousness. You Yourself know. I have not hidden Your righteousness within my heart. <b>Alleluia.</b></p>	<p>بشرت بعدلك. في جماعة عظيمة  هوذا لا أمنع شفتي. أنت يا رب  قد علمت بري. لم اكنم عدلك في  قلبي. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οτἄναστωcιc ἔβολ θεν  πeταστeλιoν εθoταβ κατα Μαρκον  ασιοϋ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس  البشير. بركاته علينا أمين.</p>
<p><b>Μαρκον β: ιϛ - ιζ</b></p>	<p><b>Mark 2: 13 - 17</b></p>	<p><b>مرقس 2: 13 - 17</b></p>
<p>Οτοz αcἰ ἔβολ ἔcκεν φιομ oτοz  πιμηϋ τηρϋ ναcρηνοϋ θαρoϋ: oτοz  ναcτῆcβω ηωoϋ πε.</p> <p>Οτοz εcḡcινἰωoϋ αcηναϋ ἔλεϋἰ ἠτε  Δαλφεoς εcḡεμcι θι πιτελωνιοη: oτοz  πεχαcḡ ναc γε μoϋἰ ἠcωι: oτοz  αcτωηcḡ αcμoϋἰ ἠcωϋ πε.</p> <p>Οτοz αcϋωπι εcρωτεβ θεν πεcμη  ηε oτοη θανμηϋ ἠτελωνηc ηεμ  θανρεcρηνοβι ερωτεβ ηεμ Ιηcοϋc  ηεμ ηεcμαθηηc: oτμηϋ ταρ ἔβολ  ἠηαι ηαϋμoϋἰ ἠcωϋ πε.</p>	<p>Then He went out again by the sea; and all the multitude came to Him, and He taught them.</p> <p>As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.</p> <p>Now it happened, as He was dining in Levi’s house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.</p>	<p>ثَمَّ خَرَجَ أَيْضاً إِلَى الْبَحْرِ وَأَتَى إِلَيْهِ  كُلُّ الْجَمْعِ فَعَلَّمَهُمْ.</p> <p>وَفِيمَا هُوَ مُجْتَازٌ رَأَى لِأَوِيِّ بْنِ  حَلْفَى جَالِساً عِنْدَ مَكَانِ الْجَبَايَةِ  فَقَالَ لَهُ: «اتَّبِعْنِي». فَقَامَ وَتَبِعَهُ.</p> <p>وَفِيمَا هُوَ مُتَكِّيٌّ فِي بَيْتِهِ كَانَ  كَثِيرُونَ مِنَ الْعَشَّارِينَ وَالْخَطَاةِ  يَتَكئونَ مَعَ يَسُوعَ وَتَلَامِيذِهِ لِأَنَّهَمْ  كَانُوا كَثِيرِينَ وَتَبِعُوهُ.</p>

Οτοζ ἔταϋνατ ἵξε νικαδ̄ νεμ  
 νιΦαρισεος χε ἰοτωμ νεμ νιτελωνησ  
 νεμ νιρεφερνοβι νατρω ἄμοσ  
 ἵνεμλαθητς χε εβε οτ ἰοτωμ οτοζ  
 ἰω ἵξε πετενρεϋτ̄βω νεμ  
 νιτελωνησ νεμ νιρεφερνοβι.

Οτοζ ἔταϋωτεμ ἵξε Ιησοϋς  
 πεζαϋ νωοτ χε σεερχ̄ριὰ αν ἵξε  
 νηετχορ ἄπιχ̄ινη ἀλλα νηεθομοκ̄:  
 νεταιἷ ταρ αν ἔθαζεμ νιθ̄μη ἀλλα  
 νιρεφερνοβι εϋμετανοιὰ.

*Πῶσοϋ φα Πεννοϋτ̄ πε ωα ἔνεε  
 ἵτε νι ἔνεε: ἄμην.*

And when the scribes  
 and Pharisees saw Him  
 eating with the tax  
 collectors and sinners, they  
 said to His disciples, “How  
 is it that He eats and drinks  
 with tax collectors and  
 sinners?”

When Jesus heard it, He  
 said to them, “Those who  
 are well have no need of a  
 physician, but those who are  
 sick. I did not come to call  
 the righteous, but sinners, to  
 repentance.”

*Glory be to God forever.*

وَأَمَّا الْكَتَبَةُ وَالْفَرِيسِيُّونَ فَلَمَّا رَأَوْهُ  
 يَأْكُلُ مَعَ الْعَشَّارِينَ وَالْخَطَاةِ، قَالُوا  
 لَتَلَامِيذِهِ: «مَا بَالُهُ يَأْكُلُ وَيَشْرَبُ  
 مَعَ الْعَشَّارِينَ وَالْخَطَاةِ؟»

فَلَمَّا سَمِعَ يَسُوعُ قَالَ لَهُمْ: «لَا  
 يَحْتَاجُ الْأَصْحَاءُ إِلَى طَبِيبٍ بَلِ  
 الْمَرْضَى. لَمْ آتِ لِأَدْعُو أَبْرَاراً بَلِ  
 خَطَاةً إِلَى التَّوْبَةِ.»

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

† Ἐπιστολὴ ἵτε πενσαδ̄ Παυλοσ Πιὰποστολοσ

Παυλοσ φ̄βωκ ἄπενβοις Ιησοϋς  
 Πῑχριστοσ: πιὰποστολοσ ετθαζεμ:  
 φ̄ηεταϋθαϋϋ ἐπιζιωεννοϋϋ ἵτε  
 Φνοϋτ̄.

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

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

Εφεσιους Δ: ια - ιθ

**Ephesians 4: 11 - 19**

**أفسس 4: 11 - 19**

Οτοζ ἵθοϋϋ αϋτ̄ μεν  
 ἵθανὰποστολοσ: θανοϋτον Δε  
 ἄπροφητς: θανκεϋτον Δε

And He Himself gave  
 some to be apostles, some  
 prophets, some evangelists,  
 and some pastors and  
 teachers,

وَهُوَ أَعْطَى الْبَعْضَ أَنْ يَكُونُوا  
 رُسُلًا، وَالْبَعْضَ أَنْبِيَاءَ، وَالْبَعْضَ  
 مُبَشِّرِينَ، وَالْبَعْضَ رِعَاةً  
 وَمُعَلِّمِينَ.



ἡρεφζιϋεννοϋϥ: ζανκεοϋον Δε  
ἡμανέσωϥ νεμ ζανρεϥτςβω.

Προς ἴκοβτ ἡτε ηἰδςιοϥ εϋζωβ  
ἡΔιακονια εϋκωτ ἡτε ἴκωμ  
ἡΠιχριστοϥ.

Ὡαν τεπερκατανταν τηρεν  
εϋμετοϋαι ἡτε πιναζτ νεμ πιέμι ἡτε  
Πωηρι ἡΦνοϥτ εοϋρωμ ἡτελιϥ  
εοϋϋι ἡτε τμαἡ ἡτε φμοζ  
ἡΠιχριστοϥ.

Ζινα ἡτενϋτεμϋωπι ενοι ἡκοϋζι  
ἡλλοϥ ερε ἡζωμ ζιοϥ ἡμμο  
εϋοϋτεβ ἡμμο εβολ ζεν θνοϥ ηιβεν  
ἡτε τμετρεϥτςβω ζεν τκϋβια ἡτε  
ηιρωμ ζεν οϋμετςεβ ἡροϥ ηικοτς ἡτε  
τπλανε.

Εηιρι Δε ἡομη ζεν οϋαζαπη  
μαρετϋαι ηζωβ ηιβεν εζοϋν εροϥ  
ετε ἡοοϥ πε τλφε Πιχριστοϥ.

Φαι ετε πιωμ τηϋ ζωτπ εροϥ:  
οϋοζ εϥτματ ζεν οϋζιοἰ εβολ ζιτεν  
μοϋτ ηιβεν ἡτε ηιζαηηη κατα ηιερωβ  
ζεν οϋϋι ἡτε φοϋαι φοϋαι ἡηημελοϥ:  
εϥιρι ἡπιαηη ἡτε πιωμ: εϋκωτ ηαϥ  
ζεν οϋαζαπη.

Φαι Δε τζω ἡμοϥ οϋοζ τερμεοϋε  
ζεν ἡβοιϥ εϋτεμοϋρετεμμοϋι ζε

for the equipping of the  
saints for the work of  
ministry, for the edifying of  
the body of Christ,

till we all come to the  
unity of the faith and of the  
knowledge of the Son of  
God, to a perfect man, to the  
measure of the stature of the  
fullness of Christ.

That we should no  
longer be children, tossed to  
and fro and carried about  
with every wind of doctrine,  
by the trickery of men, in  
the cunning craftiness of  
deceitful plotting,

but, speaking the truth  
in love, may grow up in all  
things into Him who is the  
head; Christ,

from whom the whole  
body, joined and knit  
together by what every joint  
supplies, according to the  
effective working by which  
every part does its share,  
causes growth of the body  
for the edifying of itself in  
love.

This I say, therefore,  
and testify in The Lord, that  
you should no longer walk  
as the rest of the Gentiles

لأجل تكميل القديسين، لعمل  
الخدمة، لبنيان جسد المسيح.

إلى أن ننتهي جميعنا إلى وحدانية  
الإيمان ومعرفة ابن الله، إلى  
إنسان كامل، إلى قياس قامه ملء  
المسيح.

كي لا نكون في ما بعد أطفالاً  
مضطربين ومحمولين بكل ريح  
تعليم، بحيلة الناس، بمكر إلى  
مكيده الضلال.

بل صادقين في المحبة، ننمو في  
كل شيء إلى ذلك الذي هو الرأس  
المسيح.

الذي منه كل الجسد مركباً معاً،  
ومفترناً بموازره كل مفصل،  
حسب عمل، على قياس كل جزء،  
يحصّل نمو الجسد لبنيانه في  
المحبة.

فأقول هذا وأشهد في الرب، أن لا  
تسلكوا في ما بعد كما تسلك سائر  
الأمم أيضاً يبطل ذهنهم.

ὠφρητ̄ ἔτε νιεθνος μοϋ ἄμοϋ δεν  
οϋμετεφληοϋ ἵτε ποϋζητ̄.

Ἐτοι ἵχακι δεν νοϋμεϋ: εϋοι  
ἵϋεμοο ἄπιωνδ ἵτε φνοϋτ̄ εϋβε  
τ̄μετατεμι εϋϋοϋ ἵδητοϋ: εϋβε  
πιϋωμ ἵτε ποϋζητ̄.

Ἡαι ἔταϋερατ̄ικαδ αϋτ̄ητοϋ  
ἄματατοϋ ἔδρη εϋτωϋ: εϋϋωβ ἵτε  
βωδεμ νιβεν δεν οϋμετ̄βινζονς.

*Πρ̄μοτ̄ τ̄αρ νεμωτεν νεμ  
τ̄εϋρηνη εϋσοϋ: ζε ἄμην εςέϋωπι.*

walk, in the futility of their  
mind,

having their  
understanding darkened,  
being alienated from the life  
of God, because of the  
ignorance that is in them,  
because of the blindness of  
their heart;

who, being past feeling,  
have given themselves over  
to lewdness, to work all  
uncleanness with  
greediness.

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

إذْ هُمْ مُظْلَمُونَ الْفِكْرَ، وَمُنْجَبُونَ  
عَنْ حَيَاةِ اللَّهِ لِسَبَبِ الْجَهْلِ الَّذِي  
فِيهِمْ بِسَبَبِ غِلَاطَةِ قُلُوبِهِمْ.

الَّذِينَ إِذْ هُمْ قَدْ فَقَدُوا الْحَسَّ،  
أَسْلَمُوا أَنْفُسَهُمْ لِلدَّعَاةِ لِيَعْمَلُوا  
كُلَّ نَجَاسَةٍ فِي الطَّمَعِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δεν πε πιζοϋτ̄  
ἵνεπιστολη ἵτε πενιωτ̄ Πετρος.  
Δμην. Ἡαμενρατ̄.

**ἁ Πετρος ἁ: ̄ - ἱβ̄**

Ἰςμαρωοτ̄ ἵζε φνοϋτ̄ οϋοδ  
φιωτ̄ ἄΠενβοις ἱησοϋς Πιχριστος:  
φ̄ηετε κατα παϋλαι ἵτε πεϋηαι  
αϋχ̄φον ἔδοϋη ἔοϋεελπις ἵωνδ: ἔβολ  
ζιτεν ἵπτωηϋ ἵηησοϋς Πιχριστος ἔβολ  
δεν νηεθμωοϋτ̄.

Ἐδοϋη ἔοϋκ̄ληρονομιᾱ ἵατ̄τακο  
οϋοδ ἵατ̄βωδεμ οϋοδ ἵατ̄λωμ:  
εϋἄρεδ ἔροϋς νωτεν δεν νιφ̄ηοϋ.

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

**1 Peter 1: 3 - 12**

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has  
begotten us again to a living  
hope through the  
resurrection of Jesus Christ  
from the dead,

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

الكاثوليكون من رسالة معلمنا  
بطرس الأولي بركته علينا. أمين.  
يا احبائي.

**1 بطرس 1: 3 - 12**

مُبَارَكُ اللَّهِ أَبُو رَبَّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الْكَثِيرَةَ وَوَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيِّ،  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ  
الْأَمْوَاتِ.

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



ΕΥΔΟΤΘΕΤ ΝΣΑ ΠΙΣΗΟΥ ΕΤΕ  
 ΠΙΠΝΕΥΜΑ ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΣΑΖΙ ΝΘΗΤΟΥ  
 ΕΑΥΕΡΨΟΡΠ ΝΕΡΜΕΘΕΡΕ ΘΑ ΝΙΕΜΚΑΥΘ  
 ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΝΕΜ ΝΙΩΟΥ ΕΘΝΗΟΥ  
 ΜΕΝΕΝΣΑ ΝΑΙ.

ΠΗΕΤΑΥΘΩΡΠ ΝΩΟΥ ΕΒΟΛ ΧΕ ΝΑΥΙΡΙ  
 ΜΜΟΣ ΝΩΟΥ ΔΝ: ΝΑΥΕΡΔΙΑΚΟΝΙΝ ΔΕ  
 ΜΜΩΟΥ ΝΩΤΕΝ: ΝΑΙ ΓΝΟΥ  
 ΕΤΑΥΤΑΜΩΤΕΝ ΕΡΩΟΥ ΕΒΟΛ ΣΙΤΟΤΟΥ  
 ΝΗΗΕΤΑΥΘΩΡΠ ΝΩΤΕΝ ΘΕΝ  
 ΟΥΠΝΕΥΜΑ ΕΦΟΥΑΒ ΕΤΑΥΟΡΟΡΠ ΕΒΟΛ  
 ΘΕΝ ΤΦΕ: ΝΗΕΤΕ ΟΥΟΝ ΘΑΝΑΣΤΕΛΟΣ  
 ΕΡΕΠΙΘΥΜΙΝ ΕΝΑΥ ΕΡΩΟΥ.

*ΠΑΣΗΝΟΥ ΜΠΕΡΜΕΝΡΕ ΠΙΚΟΣΜΟΣ  
 ΟΥΔΕ ΝΗΕΤΨΟΠ ΘΕΝ ΠΙΚΟΣΜΟΣ:  
 ΠΙΚΟΣΜΟΣ ΝΑΣΙΝΙ ΝΕΜ ΤΕΥΕΠΙΘΥΜΙΑ: ΦΗ  
 ΔΕ ΕΤΙΡΙ ΜΦΟΤΩΨ ΜΦΗΝΟΥΤ ΕΝΑΨΩΠΙ  
 ΨΑ ΕΝΕΘ: ΑΜΗΝ.*

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

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

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

ΒΑΧΘΙΝ ΑΥΙ ΟΥΤ ΑΥ ΜΑ ΟΥΟΥΤ ΑΥ ΔΥΙ  
 ΚΑΝ ΥΔΥ ΕΥΕ ΡΟΥ ΜΣΙΧ ΔΥΙ  
 ΦΙΕΜ, ΑΔ ΣΥΟΥ ΦΣΗΘ ΔΥ ΑΛΑΜ ΔΥΙ  
 ΔΥ ΜΣΙΧ ΔΥ ΑΜΑΔ ΔΥΙ ΕΥΕ.

ΔΥΙΝ ΑΕΥΝ ΔΕΜ ΑΝΕΜ ΝΙΣ  
 ΔΥΝΦΣΕΜ, ΔΥ ΔΝΑ ΚΑΝΟΥ ΔΥΔΜΟΥΝ  
 ΔΕΔΕ ΑΜΟΥΡ ΔΥΙ ΑΧΥΡΤΜ ΔΕΜ ΑΝΤΜ  
 ΔΥΝ ΔΥ ΑΣΥΤΕ ΔΥΙΝ ΔΥΣΡΟΥΚΜ ΦΙ  
 ΔΥ ΡΟΥΧ ΔΥ ΔΥΣ ΔΥ ΜΣΛ ΔΥΝ  
 ΔΥ ΣΜΕΑ. ΔΥΙ ΤΣΗΘ ΔΥ ΜΔΥΚΕ ΑΝ  
 ΤΠΕΥ ΕΥΕ.

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

### The Acts الإبركسيس

ΠΡΑΖΙΣ ΝΤΕ ΝΕΝΙΟΥΤ ΝΑΠΟΣΤΟΛΟΣ:  
 ΕΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΔΑΝ.  
 ΔΑΜΗΝ.

ΠΡΑΖΙΣ Ε: ΙΒ - ΙΗ

ΕΒΟΛ ΔΕ ΣΙΤΕΝ ΝΕΝΣΙΧ  
 ΝΗΑΠΟΣΤΟΛΟΣ ΝΑΥΨΟΠ ΠΕ ΝΣΕ  
 ΘΑΝΜΗΨ ΜΜΗΝΙ ΝΕΜ ΘΑΝΨΦΗΡΙ ΝΘΡΗ

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

Acts 5: 12 - 18

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in

ΦΣΛ ΜΝ ΑΕΜΑ ΑΒΑΝΝΑ ΔΥ ΡΣΛ  
 ΑΥΘΗΑΡ ΜΣΜΟΥΔΙΝ ΔΥΝΕΜΕ ΡΟΥΧ  
 ΔΥ ΔΥΣ, ΔΥ ΡΚΤΗΜ ΤΚΟΝ ΜΕΝΑ. ΑΜΙΝ.

ΑΕΜΑ 5: 12 - 18

ΟΥΕΡΤ ΕΥΙ ΑΥ ΔΥ ΔΥ ΡΣΛ ΑΥΑΤ  
 ΟΥ ΕΥΑΥΒ ΚΘΥΡΕ ΦΙ ΔΥ ΕΥ. ΟΥ ΚΑΝ  
 ΔΥ ΜΥΕΥ ΔΥΝΦΣ ΑΥ ΔΥ ΦΙ ΡΟΥΑ  
 ΣΔΥΜΑΝ.

ἔθεν πύλαος οὐτος ναῦθουτῆτ τηροῦ  
εἰσοπ ἔδατεν ἴστοῦ ἄντε Κολομμων.

Περὶ δε ἔθεν νικωσπ νε ἕμμον  
ἔλι ερτολμαν ἔτομψ ἔδοτην ἔρωον  
ἀλλὰ ναρε πύλαος ἔτσι ἕμμωον.

Μαλλον δε νατοτοῦ ἕμμωον  
ἐΠβοις εἴναεῖ ἄνε ελνμψ ἄρωμ  
νεμ ελν εἰομ.

Ἔωστε ἄνεἰνι ἄνηετωῶνι ἔβολ  
ἔεν νιπλάτιᾶ οὐτος ἄνεχαῦ εἰεεν ελν  
ἔλοε νεμ ελν μανενκοτ εἰνα  
εἴναεἰνῶον ἄνε Πετρος καν ἄνε  
τεεῖνιβι ἄεεεν οῦαι ἕμμωον.

Πατηνοῦ δε ἔερῆι πε ἄνε νιμψ  
ἄνε νιπολις εἴκωῖ ἔερονεαλμ εἴνι  
ἄνηετωῶνι νεμ νηετῆψ ἄνε  
νιπνεῦμα ἄκαθαροτ ναι δε τηροῦ  
ψατοῦσαι ἔβολ εἰτοτοῦ.

Δεῖτωνψ δε ἄνε πἄρχηἄρεῦς νεμ  
νη τηροῦ εἴνεμαψ ἔτε ἄερεσις ἄνε  
νιεαδδοῦκεος ἀγμοε ἄχοε.

Οῦοε ἀνἰνι ἄνοῦσιε ἔεεν  
νιἄποστολοε οῦοε ἀρχαῦ ἔπἄρεε  
ἔρωον ἄδημοεἰᾶ.

*Πισαῖ δε ἄνε Πβοις εἴεἰαι οῦοε  
εἴεἰψαι: εἴεἰμαεἰ οῦοε εἴεἰαερο:  
ἔεν ἄεἰα ἄεκκλῆεἰα ἄνε Φνοῦῖ:*

Solomon's Porch.

Yet none of the rest  
dared join them, but the  
people esteemed them  
highly.

And believers were  
increasingly added to The  
Lord, multitudes of both  
men and women,

so that they brought the  
sick out into the streets and  
laid them on beds and  
couches, that at least the  
shadow of Peter passing by  
might fall on some of them.

Also a multitude  
gathered from the  
surrounding cities to  
Jerusalem, bringing sick  
people and those who were  
tormented by unclean  
spirits, and they were all  
healed.

Then the high priest rose  
up, and all those who were  
with him, which is the sect  
of the Sadducees, and they  
were filled with indignation,

and laid their hands on  
the apostles and put them in  
the common prison.

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

وَأَمَّا الْآخَرُونَ فَلَمْ يَكُنْ أَحَدٌ مِنْهُمْ  
يَجْسُرُ أَنْ يَلْتَصِقَ بِهِمْ لَكِنْ كَانَ  
الشَّعْبُ يُعَظِّمُهُمْ.

وَكَانَ مُؤْمِنُونَ يَنْضَمُونَ لِلرَّبِّ  
أَكْثَرَ جَمَاهِيرٍ مِنْ رِجَالٍ وَنِسَاءٍ.

حَتَّى إِنَّهُمْ كَانُوا يَحْمِلُونَ الْمَرْضَى  
خَارِجًا فِي الشُّوَارِعِ وَيَضَعُونَهُمْ  
عَلَى فُرُشٍ وَأَسِرَّةٍ حَتَّى إِذَا جَاءَ  
بُظُرْسُ يَحِيْمٍ وَلَوْ ظِلُّهُ عَلَى أَحَدٍ  
مِنْهُمْ.

وَاجْتَمَعَ جُمُوهُورُ الْمُدُنِ الْمُحِيطَةِ  
إِلَى أُورُشَلِيمَ حَامِلِينَ مَرْضَى  
وَمُعَذِّبِينَ مِنْ أَرْوَاحٍ نَجِسَةٍ وَكَانُوا  
يُبْرَأُونَ جَمِيعَهُمْ.

فَقَامَ رَئِيسُ الْكَهَنَةِ وَجَمِيعُ الَّذِينَ  
مَعَهُ الَّذِينَ هُمْ شِيعَةُ الصَّدُوقِيِّينَ  
وَأَمْتَلَأُوا غَيْرَةً.

فَأَلْقَوْا أَيْدِيَهُمْ عَلَى الرَّسُلِ  
وَوَضَعُوهُمْ فِي حَبْسِ الْعَامَّةِ.

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

## Synaxarium of Bashans 15

### سنكسار اليوم الخامس عشر من شهر بشنس

1. The Martyrdom of St. Simon the Zealot, the Canaanite, One of the Twelve Apostles
2. The Martyrdom of 400 Martyrs in Dandara (Denderah)
3. The Martyrdom of the Hermit St. Mina, the Deacon
4. The Departure of the Priest Shames El-Reiasah Abi El-Barakat, known as Ibn Kabr

1. استشهاده القديس سمعان الغيور القانوني، أحد الاثني عشر
2. استشهاد أربعمئة شهيد بدندرة على اسم السيد المسيح
3. تذكارات استشهاد الشماس مينا المتوحد
4. نياحة القس شمس الرئاسة أبي البركات الشهير بابن كبر

#### 1. The Martyrdom of St. Simon the Zealot, the Canaanite, One of the Twelve Apostles

On this day, of the year 68 AD, St. Simon the Zealot, one of the twelve Apostles, was martyred. He was born in Cana of Galilee, and was called the Zealot for he was a member of the revolting Zealotes movement. They had a fervent zeal for the Mosaic Law. He was associated with them for about twenty years before The Lord called him.

Simon the Canaanite, was the one whom The Lord Christ attended his wedding at Cana of Galilee and turned the water into wine. He was touched by The Lord Christ, who called him for the ministry and he left everything and followed Him. He witnessed the feeding of the multitudes from the five loaves and two fish. This saint is depicted in the icons of the Greek Church carrying a fishing rod with a fish or carrying a basket of bread.

After receiving the grace of the Holy Spirit on the day of Pentecost, he went to North Africa (Carthage) and from there, he traveled to Spain. Then he preached in the British Isles along with St. Joseph of Arimathea and established a church for them then returned to Palestine.

Afterwards, he accompanied the apostle St. Jude (Thaddeus) and preached together in Syria, Mesopotamia (Iraq), then went to Persia. There, they found an army ready to invade India. When they entered the camp, the devils who were prophesying through the magicians became silent. They spoke from one of the idols saying, "This had happened because of Jude and Simon, the apostles of Christ." The commander of the camp wanted to listen to them. They preached to him

1. استشهاده القديس سمعان الغيور القانوني، أحد الاثني عشر  
في مثل هذا اليوم من سنة 68 ميلادية، استشهاد القديس سمعان الغيور أحد الاثني عشر. وُلِدَ هذا القديس بقانا الجليل، وسمى بالغيور إذ أنه كان من ضمن جماعة الغيورين الثائرين الذين كانوا يتمسكون بشدة بالطوقس الموسوية، وكان قد انتسب إليهم قبل أن يدعوهم الرب بنحو عشرين عاماً. وسمعان القانوني هو الذي حضر السيد المسيح عرسه بقانا الجليل وحول الماء إلى خمر. وقد تأثر بالسيد المسيح، فترك كل شيء وتبعه بعد أن دعاه للخدمة. حضر إشباع الجموع من الخمس خبزات والسمكتين. ويظهر هذا القديس في أيقونات الكنيسة اليونانية يحمل صنارة بها سمكة أو يحمل سلة خبز.  
وبعد أن نال نعمة الروح القدس في يوم الخمسين، ذهب إلى شمال أفريقيا (قرطاجنة) ومنها سافر إلى أسبانيا. وبعدها بشر في جزر بريطانيا مع القديس يوسف الرامي وأسس لهم كنيسة. ثم ذهب إلى فلسطين. وبعدها اصطحب معه القديس يهوذا (تداوس) الرسول، فبشراً معاً في بلاد سوريا وما بين النهرين (العراق)، ثم ذهباً إلى بلاد فارس حيث وجدا جيشاً يستعد لمهاجمة الهند. ولما دخلا المعسكر، إذا بالشياطين التي كانت تنطق بالنبوة على أيدي السحرة، لزمتم الصمت ونطقت في أحد الأصنام قائلة: "إن ذلك حدث لأجل وجود يهوذا وسمعان رسولي"

The Lord Christ, His salvation, omnipotence, and His authority. Then they told him, "Tomorrow, messengers from India will come carrying a truce and it is in your favor." When the prophecy was fulfilled, the two apostles gained favor in the sight of the commander and his soldiers. They believed in The Lord Christ and a multitude of people believed also.

Then they went around preaching the Gospel until they came to the city of Shinar. The priests of the idols and the diviners stirred up the rulers and the people against the apostles. They seized and cast them in prison. When they commanded them to worship the sun and the stars, they confessed their faith in The Lord Christ openly and with complete courage. They jumped over the two apostles, killing them. They slew Jude with an ax and spear, and Simon was sawn with a saw, thus they received the crown of martyrdom.

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

المسيح". ولما أراد القائد سماعهما، بشرّاه بالسيد المسيح وخلصه وقدرته وسلطانه. ثم قالاً للأمير: "غداً سيأتيك رسل الهند حاملين لك صلحاً ولأجل مصالحتك". فلما تمت النبوة، عظم الرسولان في أعين القائد وجنوده، فأمنوا بالسيد المسيح وتبعهم شعب غفير.

وبعد ذلك جالا مبشّرين بالإنجيل حتى وصلا مدينة شنعار. فقام عليهما كهنة الأصنام والعرافون وأوغروا صدر الحكام والشعب فأمسكوهما وطرحوهما في السجن. ولما أمروهما أن يقدموا العبادة للشمس والكواكب، اعترفا بالسيد المسيح جهاراً وفي شجاعة تامة. فهجموا عليهما وقتلوهما، فقتلوا يهوذا بفأس وحربة، وسمعان نشره بالمنشار، فنالا إكليلي الشهادة. بركة صلواتهما فلتكن معنا. آمين.

## 2. The Martyrdom of 400 Martyrs in Dandara (Denderah)

On this day also, of the year 20 of the martyrs, 304 AD, four hundred persons were martyred in Dandara, they witnessed the torment of St. Babnuda (Paphnute), the hermit, at the hands of Arianus, governor of Ansena, in the city of Dandara. When they saw the miracles, they believed in The Lord Christ, and declared their faith before the governor, who burned them, thus they received the crown of martyrdom.

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

2. استشهاد أربعمائة شهيد بندرة على اسم السيد المسيح وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد أربعمائة شخص ممن كانوا يشاهدون محاكمة القديس بينوده المتوحد على يد أريانوس والي أنصنا، بمدينة دندرة. وذلك أنهم رأوا معجزاته، فأمنوا بالسيد المسيح وأعلنوا إيمانهم أمام الوالي، فأحرقهم جميعاً ونالوا أكاليل الشهادة. بركة صلواتهم فلتكن معنا. آمين.

## 3. The Martyrdom of the Hermit St. Mina, the Deacon

On this day also, the church celebrates the commemoration of the martyrdom of Deacon Mina, the anchorite.

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

3. تذكّار استشهاد الشماس مينا المتوحد وفيه أيضاً تعيد الكنيسة بتذكّار استشهاد الشماس مينا المتوحد. بركة صلواته فلتكن معنا. آمين.

## 4. The Departure of the Priest Shames El-Reiasah Abi El-Barakat, known as Ibn Kabr

On this day also, of the year 1040 of the martyrs, 1324 AD, the priest Al-Mo'ataman Shames El-Ri'asah Abu El-Barakat, known as Ibn Kabr, departed. His father was wealthy, so he received a good deal of education, which qualified him to join the career of the government's scribes. He was promoted in the ranks

4. نياحة القس شمس الرئاسة أبي البركات الشهير بابن كبر وفيه أيضاً من سنة 1040 للشهداء، سنة 1324 ميلادية، تبيح القس الموتمن شمس الرئاسة أبو البركات، الشهير بابن كبر. كان والده غنياً، فنال قسطاً وافراً من العلم مما جعله يلتحق بسلك كتاب الدولة وتدرج في

until he took the position of the scribe of prince Baybars. He served him with sincerity and complete honesty.

When king El-Ashraf reigned, he expelled all the Christians from their positions in the government and from serving the princes. Abu El-Barakat resigned and dedicated himself to study the religious, theological and historical subjects.

In the year 1300 AD, he was ordained a priest for the Virgin St. Mary church, El-Mu'allaqah, in Old Cairo. He continued his learning of the books of the fathers and it did help him being close to the contemporary Popes, for the patriarchal place at that time was in El-Mu'allaqah church.

He wrote a group of beneficial books, as the book "The Lamp of Darkness to Clarify the Rituals," and another book describing the materials used in making the Holy Myron and the way of cooking it. He also gathered in one book many of the church canons. In the later part of his life, he dedicated himself to writing and reviewing his comprehensive works. He suffered severe weakness and delivered up his pure soul.

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

المناصب حتى وصل إلى وظيفة كاتب الأمير بيبرس، فأخلص له وخدمه بأمانة.

ولما جاء الملك الأشرف، طرد كل المسيحيين من خدمة الدواوين والأمراء. فاعتزل أبو البركات وتفرغ للدراسات الدينية واللاهوتية والتاريخية.

وفي سنة 1300 ميلادية، رسموه قساً على كنيسة القديسة العذراء المعلقة بمصر القديمة. فواصل دراساته لكتب الآباء. وقد ساعده على ذلك قربه من الباباوات المعاصرين له، حيث أن البطريركية كانت في كنيسة المعلقة.

وكتب مجموعة من الكتب النافعة مثل كتاب "مصباح الظلمة في إيضاح الخدمة"، وكتاب "الميرون" وصف فيه المواد التي يتكون منها الميرون المقدس وطريقة طبخه، كما جمع الكثير من القوانين الكنسية. وفي أواخر حياته، تفرغ للكتابة ومراجعة موسوعته الضخمة ثم لحقه ضعف شديد وفاضت روحه الطاهرة.

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: ιβ̄	Psalm 68: 11, 12	المزمور 67: 13
<p>Πβοιc εϕε̄τ̄ νο̄υcαzι          ἵνηετ̄zιϋε̄ννο̄υϕι: zεν ο̄ν̄ιϋ̄τ̄ ἵzο̄υ:          Πο̄τρο ἵτε̄ ν̄ιzο̄υ πε̄ πῑμε̄νριτ: ο̄υōz          zεν ἵcαι ἵτε̄ ἵ̄π̄ι ἵτε̄ πῑμε̄νριτ̄ φ̄ωϋ          ἵε̄ᾱνϋωλ. Ἀλλ̄η̄λο̄ῡᾱ.</p>	<p>The Lord gave the word; great was the company of those who proclaimed it. The King of armies is the Beloved. In the excellence of the house of beloved, they divide the spoil. Alleluia.</p>	<p>الرب يعطي كلمة للمبشرين بقوة عظيمة. وملك القوات هو الحبيب. وفي بهاء بيت الحبيب أقسموا الغنائم. هليلويا.</p>





ἀλλὰ νηθεμοκθ.

Μεταί τὰρ ἀν ἔθαζεμ νιῶμη  
ἀλλὰ νιρεφερνοβι οὔμετὰνοιὰ.

*Πῶσ φα Πεννοτj πε ωα ἐνεθ  
ἦτε νι ἐνεθ: ἀμην.*

sick.

I have not come to call  
the righteous, but sinners, to  
repentance.”

*Glory be to God forever.*

لَمْ آتِ لِأَدْعُوَ أَبْرَاراً بَلْ خُطَاةً إِلَى  
التَّوْبَةِ.»

*والمجد لله دائماً.*



ΘΗΝΟΥ ΦΗΕΤΕΤΕΝΟΥΑΥΟΥ ΔΡΙΕΤΙΝ ΞΜΟΥ  
ΟΥΟΥ ΕΡΝΑΥΟΥΠΙ ΝΟΥΤΕΝ.

ΔΕΝ ΦΑΙ ΔΕΒΙΟΥΟΥ ΝΧΕ ΠΑΙΟΥΤ ΔΙΝΑ  
ΝΤΕΤΕΝΕΝ ΟΥΜΗΟΥ ΝΟΥΤΑΔ ΕΒΟΛ ΟΥΟΥ  
ΝΤΕΤΕΝΟΥΠΙ ΝΗΙ ΞΜΑΘΗΤΗΟ.

ΑΦΗΗΤ ΕΤΑΟΥΜΕΝΡΙΤ ΝΧΕ ΠΑΙΟΥΤ  
ΔΝΟΚ ΔΩ ΔΙΜΕΝΡΕ ΘΗΝΟΥ: ΟΥΟΥΠΙ ΝΔΗΡΗΙ  
ΔΕΝ ΤΑΔΑΠΗ.

ΕΟΥΠ ΝΤΕΤΕΝΑΡΕΔ ΕΝΑΕΝΤΟΔΗ  
ΤΕΤΕΝΝΑΟΥΠΙ ΔΕΝ ΤΑΔΑΠΗ ΞΦΗΗΤ  
ΔΩ ΕΤΑΙΔΑΡΕΔ ΕΝΙΕΝΤΟΔΗ ΝΤΕ ΠΑΙΟΥΤ  
ΟΥΟΥ ΔΟΥΟΠ ΔΕΝ ΤΕΔΑΠΗ.

ΗΑΙ ΔΙΔΟΥΟΥ ΝΟΥΤΕΝ ΔΙΝΑ ΝΤΕ  
ΠΑΡΑΟΥΙ ΟΥΟΥΠΙ ΔΕΝ ΘΗΝΟΥ ΟΥΟΥ  
ΠΕΤΕΝΡΑΟΥΙ ΔΟΥΤΕΝ ΝΤΕΟΥ ΔΩΚ ΕΒΟΛ.

ΘΑΙ ΔΝΟΚ ΤΕ ΤΑΕΝΤΟΔΗ ΔΙΝΑ  
ΝΘΟΥΤΕΝ ΝΤΕΤΕΝΜΕΝΡΕ ΝΕΤΕΝΕΡΗΟΥ  
ΞΦΗΗΤ ΕΤΑΙΜΕΝΡΕ ΘΗΝΟΥ ΞΜΟΥ.

ΟΜΟΝ ΠΕΘΝΑΔΟ ΕΤΑΙΔΑΠΗ ΝΤΕΝ  
ΔΛΙ ΔΙΝΑ ΝΤΕ ΟΥΑΙ ΔΩ ΝΤΕΟΥΨΥΧΗ  
ΕΔΗΡΗΙ ΕΧΕΝ ΠΕΟΥΨΗΡ.

ΗΘΟΥΤΕΝ ΝΘΟΥΤΕΝ ΝΑΟΥΦΗΡ ΕΟΥΠ  
ΔΡΕΤΕΝΟΥΔΗΝΕΡ ΝΗΕΤ ΔΟΝΔΕΝ ΞΜΟΥΤΕΝ  
ΕΡΟΥ.

ΗΗΤΝΑΜΟΥΗΤ ΕΡΟΥΤΕΝ ΔΝ ΔΕ ΒΟΚ: ΔΕ  
ΞΠΑΡΕ ΠΙΒΟΚ ΕΜΙ ΔΕ 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 حَفِظْتُمْ وَصَايَايَ تَثْبُتُونَ فِي  
مَحَبَّتِي كَمَا أَنِّي أَنَا قَدْ حَفِظْتُ  
وَصَايَا أَبِي وَأَثْبُتُ فِي مَحَبَّتِهِ.

كَلَّمْتُكُمْ بِهَذَا لِكَيْ يَثْبُتَ فَرْحِي فِيكُمْ  
وَيُكْمَلَ فَرْحُكُمْ.

هَذِهِ هِيَ وَصِيَّتِي أَنْ تُحِبُّوا بَعْضُكُمْ  
بَعْضًا كَمَا 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  
 ἵτοτῆ ἔΠαιωτ αιταμωτεν ἔρωοῦ.

Ἡῶτεν αν ἀρετενσοτπτ αλλα  
 ἀνοκ αισετπ θηνοῦ οὔοζ αιχα θηνοῦ  
 ζινα ἵτετενωενωτεν οὔοζ ἵτετενεῖν  
 οὔταζ ἔβολ οὔοζ πετενοῦταζ  
 ἵτετῆοζι ζινα φῆετε τεῖναερεῖτιν  
 ἔμοοῆ ἵτοτῆ ἔΦιωτ ζεν Παραῖν  
 ἵτετῆτιῆῆ ἵωτεν.

*Πῶοῦ φα Πεννοῦῆ πε: ὡα ἔνεζ  
 ἵτε νιῆνεζ: 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.

Ψαλμοσ τω ΔαριΔ μΔ: α, Δ

Psalm 45: 1, 2

مزمو ر 44: 1, 4

Δπαρητ αῆβεβι ἵνοῦαχι ἵἀγαθον:  
 ῆναζω ἵναῆβνοῖ ἀνοκ ἔπιοῦρο: ἀ  
 πιῆμοτ ζωῶ ἔβολ ζεν νεκῆφοτοῦ:  
 εῶβε φα ἔΦνοῦῆ ῆμοῦ ἔροκ ὡα ἔνεζ.  
 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.



Ἡ ἀφωτὸν ἦν ἡ ἀληθεὺς φῶς  
ὃ ἐφωτίζει πάντα τὸν ἄνθρωπον  
ὃς ἐγενήθη ἐν τῷ κόσμῳ.

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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 يُنِيرُ 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 θεν  
περμωθ νεμ ογῆμοτ ἡτῳεβίω  
ἡνογῆμοτ.

Χε πινομοθ ἀγῆθιϥ ἐβολ θιτεν  
ἡωῆθθθ: πῆμοτ δε νεμ ἡμεθμθ  
ἀγῳπι ἐβολ θιτεν ἡσοϥθ Πιχρῑτοθ.

*Πῶοϥ φα Πεννοϥ πε ῳα ἐνεθ  
ἡτε ἡι ἐνεθ: ἀμθθ.*

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 جَمِيعَا أَخَذْنَا  
وَنِعْمَةً فَوْقَ نِعْمَةٍ.

لَأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ أَمَّا  
النِّعْمَةُ وَالْحَقُّ فَبِيسُوعِ الْمَسِيحِ  
صَارَا.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداث

### The Pauline Epistle

رسالة بولس الرسول

## Ἡ ἐπιστολῆ ἡτε πενθαθ Παυλοθ Πιὰποστολοθ

Παυλοθ φῆβοκ ἡπενθοιθ ἡσοϥθ  
Πιχρῑτοθ: πιαποστολοθ εῑθαθμ:  
φῆεταῑθαϥ ἐπιθῳεννοϥθ ἡτε  
Φνοϥθ.

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.

**Ἡρωμωοθ ι: δ - ἡ**

**Romans 10: 4 - 18**

**رومية 10: 4 - 18**

Πχωκ θαρ ἡπινομοθ Πιχρῑτοθ πε  
εῑμεθμθ ἡνοτον ἡιβεν εῑθαθθ ἡροϥ.

For Christ is the end of  
the law for righteousness to  
everyone who believes.

لَأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ  
لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ بِهِ.

ἡωῆθθθ θαρ ἀϥῑθαθι θε ἡμεθμθ  
ἐβολ θεν πινομοθ: φῑρωθ εῑθαθθ  
εϥῑωνθ ἡθθθθ.

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.

Ἡμεθμθ δε ἐβολ θεν φῑθαθθ  
ῑθῳ ἡμοθ ἡπαρῑθθ: ἡπερθοθ θεν

But the righteousness of  
faith speaks in this way,  
“Do not say in your heart,  
‘Who will ascend into

وَأَمَّا الْبَرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ  
هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ  
إِلَى السَّمَاءِ، أَي لِيحْدِرَ الْمَسِيحِ.



πεκρητ γε νιμ εθναδωυε επωωι ετφε:  
ετε φαι πε γε ντεϋι νι μπιχριστος  
επεσнт.

Ιε νιμ εθναδωυε επεσнт εφνοϋν:  
ετε φαι πε γε ντεϋι νι μπιχριστος  
επωωι εβολ θεν νθεθωωοϋτ.

Αλλα οϋ πε ετε ττραφη ζω  
μμοϋ εϋεντ εροκ νχε πιϋαϋι εϋη θεν  
ρωκ οτοϋ εϋη θεν πεκρητ: ετε φαι πε  
πιϋαϋι ντε φναϋτ ετενθιωωυ μμοϋ.

Χε εϋωπ ακϋανοτωνθ εβολ θεν  
ρωκ γε Πβοιϋ πε Ιησοϋσ οτοϋ  
ντεκναϋτ θεν πεκρητ γε λφνοϋτ  
τοϋνοϋ εβολ θεν νθεθωωοϋτ  
εκενοθεμ.

θεν πιρητ ϋαρ ϋεναϋτ εροϋ  
εϋμεθμη: θεν ϋωοϋ δε ϋεοϋωνθ  
μμοϋ εβολ εϋνοθεμ.

ϋωω ϋαρ μμοϋ νχε ττραφη γε  
οτοϋ νιβεν εθναϋτ εροϋ ννεϋβιωπι.

Μοον φωϋ ϋαρ ωοπ μπιλοϋδαι  
νεμ πιΟϋεινι: Πβοιϋ ϋαρ νοϋωτ πε  
ντε οτοϋ νιβεν: εϋοι νραμλδ νοτοϋ  
νιβεν ετωω εϋρη οϋβηϋ.

Οτοϋ ϋαρ νιβεν εθνατωθ μφραν  
μΠβοιϋ εϋενοθεμ.

heaven?" that is, to bring  
Christ down from above.

Or, 'Who will descend  
into the abyss?' that is, to  
bring Christ up from the  
dead.

But what does it say?  
The word is near you, in  
your mouth and in your  
heart", that is, the word of  
faith which we preach:

that if you confess with  
your mouth The Lord Jesus  
and believe in your heart  
that God has raised Him  
from the dead, you will be  
saved.

For with the heart one  
believes unto righteousness,  
and with the mouth  
confession is made unto  
salvation.

For the Scripture says,  
'Whoever believes on Him  
will not be put to shame.'

For there is no  
distinction between Jew and  
Greek, for the same Lord  
over all is rich to all who  
call upon Him.

For 'whoever calls on  
the name of The Lord shall  
be saved.'

أَوْ مَنْ يَهْبِطُ إِلَى الْهَوِيَّةِ؟ أَيُّ  
لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ.

لَكِنْ مَاذَا يَقُولُ؟ الْكَلِمَةُ قَرِيبَةٌ مِنْكَ  
فِي فَمِكَ وَفِي قَلْبِكَ، أَيُّ كَلِمَةُ  
الْإِيمَانِ الَّتِي نَكْرِرُ بِهَا.

لَأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ  
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ  
مِنَ الْأَمْوَاتِ خَلَّصْتَ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ  
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ  
لَا 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  
ατρωτεμοτοροπον κατα φρητ ετςδνοτ  
χε ρωσ ενεσε νενδλλατς  
νηηετρωιεννοτφι ηνιπεθαναετ.

Αλλα υπονωσωτεμ τηροτ ησα  
πειτασσελιον: Ησαηας ταρ ερω υμοσ  
χε Πβοις νιμ πε εταρναρτ ετενςμη:  
οτορ περωβω υΠβοις εταρδωρη ενιμ.

Θαρα φναρτ εβολ δεν πεσωτεμ:  
πε: πεσωτεμ δε εβολ ριτεν πεαχι  
υφνοτ πε.

Αλλα τρω υμοσ χε μη  
υπονωσωτεμ μενοτνε εποτδρωσ  
ωεναρ εβολ ριτεν πεαχι τηρφ: οτορ  
νοτσαχι ατφορ ωα ατρης  
ητοικοτμενη.

*Πρμωτ ταρ νεμωτεν νεμ  
τηρηνη 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.  
وَكَيفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ  
وَكَيفَ يَسْمَعُونَ بِلَا كَارِرٍ؟

وَكَيفَ يَكْرِزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا  
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامِ  
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ  
بِالْخَيْرَاتِ!"

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا  
الْإِنْجِيلَ، لِأَنَّ إِسْعِيَاءَ يَقُولُ: " يَا  
رَبِّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ  
اسْتَعْلَنَتْ ذِرَاعُ الرَّبِّ؟"

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ  
اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟  
بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ  
صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ  
أَقْوَالُهُمْ."

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιροτ  
ηεπιστολη ητε πενωτ Ιωαννης.  
Αμην. Παμμερατ.

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  
أحبائي.

Φη̅ε̅να̅ϗ̅ω̅π̅ ι̅ς̅χ̅ε̅ν̅ Ϸ̅η̅  
φ̅η̅ε̅τ̅αν̅σ̅θ̅ω̅μ̅ε̅ϗ̅ φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅  
ἡ̅ν̅η̅ν̅β̅α̅λ̅ φ̅η̅ε̅τ̅αν̅σ̅ω̅μ̅ς̅ ε̅ρο̅ϗ̅: ο̅υ̅ο̅Ϸ̅  
ἄ̅ν̅η̅ν̅ς̅ι̅ζ̅ χ̅ε̅μ̅χ̅ω̅μ̅ϗ̅ ε̅Ϸ̅β̅ε̅ π̅ι̅ς̅α̅χ̅ι̅ ἡ̅ν̅τ̅ε̅  
π̅ω̅ν̅ῶ̅.

Ο̅υ̅ο̅Ϸ̅ π̅ω̅ν̅ῶ̅ ἁ̅ρ̅ο̅ϗ̅ω̅ν̅ῶ̅ ε̅β̅ο̅λ̅ ο̅υ̅ο̅Ϸ̅  
ἁ̅ν̅η̅ν̅α̅ϗ̅: ο̅υ̅ο̅Ϸ̅ τ̅ε̅ν̅ε̅ρ̅μ̅ε̅Ϸ̅ε̅ρ̅ε̅ ο̅υ̅ο̅Ϸ̅  
τ̅ε̅ν̅τ̅α̅μ̅ο̅ ἡ̅μ̅ω̅τ̅ε̅ν̅ ε̅π̅ι̅ω̅ν̅ῶ̅ ἡ̅ν̅ε̅ν̅ε̅ρ̅: χ̅ε̅  
φ̅η̅ε̅τ̅ω̅π̅ Ϸ̅α̅ φ̅ι̅ω̅τ̅ ο̅υ̅ο̅Ϸ̅ ἁ̅ρ̅ο̅ϗ̅ω̅ν̅ῶ̅  
ε̅ρ̅ο̅ν̅.

Φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅ ο̅υ̅ο̅Ϸ̅  
ε̅τ̅αν̅σ̅θ̅ω̅μ̅ε̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ϗ̅ ἡ̅μ̅ο̅ϗ̅ ν̅ω̅τ̅ε̅ν̅  
Ϸ̅ι̅ν̅α̅ ἡ̅θ̅ω̅τ̅ε̅ν̅ Ϸ̅ω̅τ̅ε̅ν̅ ἡ̅ν̅τ̅ε̅ ο̅υ̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅  
ϗ̅ω̅π̅ι̅ ν̅ω̅τ̅ε̅ν̅ ν̅ε̅μ̅α̅ν̅ ο̅υ̅ο̅Ϸ̅ τ̅ε̅ν̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅  
ἁ̅ς̅χ̅η̅ ν̅ε̅μ̅ φ̅ι̅ω̅τ̅ ν̅ε̅μ̅ π̅ε̅ϗ̅η̅ρ̅ι̅ Ἰ̅η̅ς̅ο̅υ̅ς̅  
π̅ι̅χ̅ρ̅ι̅ς̅τ̅ο̅ς̅.

Ο̅υ̅ο̅Ϸ̅ ν̅α̅ι̅ ε̅τ̅ε̅ν̅ς̅ῶ̅ι̅ ἡ̅μ̅ω̅ο̅ϗ̅ ν̅ω̅τ̅ε̅ν̅  
Ϸ̅ι̅ν̅α̅ ἡ̅ν̅τ̅ε̅ π̅ε̅τ̅ε̅ν̅ρ̅α̅ϗ̅ι̅ ϗ̅ω̅π̅ι̅ ε̅ϗ̅χ̅η̅κ̅ ε̅β̅ο̅λ̅.

Ο̅υ̅ο̅Ϸ̅ φ̅α̅ι̅ π̅ε̅ π̅ι̅ω̅ϗ̅ ε̅τ̅αν̅σ̅θ̅ω̅μ̅ε̅ϗ̅  
ἡ̅ν̅τ̅ο̅τ̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ϗ̅ ἡ̅μ̅ο̅ϗ̅ ν̅ω̅τ̅ε̅ν̅: χ̅ε̅  
φ̅η̅ο̅υ̅ϗ̅ ο̅υ̅ο̅τ̅ω̅ι̅ν̅ι̅ π̅ε̅ ο̅υ̅ο̅Ϸ̅ ἡ̅μ̅ο̅ν̅ ε̅λ̅ι̅  
ἡ̅χ̅α̅κ̅ι̅ ἡ̅ῶ̅η̅τ̅ϗ̅.

Ε̅ϗ̅ω̅π̅ ἁ̅ν̅ω̅α̅ν̅ζ̅ο̅ς̅ χ̅ε̅ ο̅υ̅ο̅ν̅ ἡ̅τ̅αν̅  
ἡ̅ο̅υ̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅ ν̅ε̅μ̅α̅ϗ̅ ο̅υ̅ο̅Ϸ̅ ε̅ν̅μ̅ο̅ϗ̅ι̅ ῶ̅ε̅ν̅  
π̅ι̅χ̅α̅κ̅ι̅ τ̅ε̅ν̅χ̅ε̅ μ̅ε̅θ̅ο̅υ̅ϗ̅ ο̅υ̅ο̅Ϸ̅ τ̅ε̅ν̅ι̅ρ̅ι̅  
ἡ̅θ̅μ̅η̅ι̅ ἁ̅ν̅.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life;

the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us;

that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

And these things we write to you that your joy may be full.

This is the message, which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

أَلَّذِي كَانَ مِنَ الْبَدْءِ الَّذِي سَمِعْنَاهُ  
الَّذِي رَأَيْنَاهُ بَعْيُونَا الَّذِي شَاهَدْنَاهُ  
وَلَمَسْتَهُ أَيْدِينَا مِنْ جِهَةِ كَلِمَةِ  
الْحَيَاةِ.

فَإِنَّ الْحَيَاةَ أَظْهَرَتْ وَقَدْ رَأَيْنَا  
وَنَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ  
الَّتِي كَانَتْ عِنْدَ الْآبِ وَأَظْهَرَتْ لَنَا.

الَّذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ  
لِكَيْ يَكُونَ لَكُمْ أَيْضًا شَرِكَةٌ مَعَنَا  
وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ الْآبِ  
وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ.

وَنُكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرْحُكُمْ  
كَامِلًا.

وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ  
وَنُخْبِرُكُمْ بِهِ إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ  
ظُلْمَةٌ ابْتِئَاءً.

إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةَ مَعَهُ وَسَلَكْنَا  
فِي الظُّلْمَةِ نَكْذِبُ وَلاَسْنَا نَعْمَلُ  
الْحَقَّ.

Εὐωπ Δε ἀνωάνωυι θεν ποῦωινι  
 ἄφρητ̄ εὐω ε̄τεεῦωπ θεν ποῦωινι  
 οὔον ἵταν ἵοῦμετ̄ῶφρη νεμ̄ νενέρηοῦ  
 οὔοθ πιςνοῦ ἵηχοῦς Πιχρίστος  
 Πεεῦωρηι ἑῖνατοῦβον ἐβὼλ εἰα νοβι  
 νιβεν.

Εὐωπ ἀνωάνχοῦ ε̄ ἄμοντεν νοβι  
 ἄμαῦ τεπερεθλ ἄμον ἄμαῦατεν  
 οὔοθ ἄμηι ῶωπ ἵθῆτεν ἀν.

Εὐωπ ἀνωάν οὔωνθ ἵνηννοβι  
 ἐβὼλ ἑῖνεῶτ οὔοθ οὔἄμηι πε εἵνα  
 ἵτεεῦχα νεννοβι ναν ἐβὼλ: οὔοθ  
 ἑῖνατοῦβον ἐβὼλ εἰα θῖνχοῦς νιβεν.

Εὐωπ ἀνωάνχοῦ ε̄ ἄπεπερνοβι  
 τεῖρηι ἄμοῦ ἵκαμεθνοῦε οὔοθ  
 πεεῦαζι ῶωπ ἵθῆτεν ἀν.

Παῦρηι ναι ἵεῖθαι ἄμωοῦ ἵωτεν  
 εἵνα ἵτετενῶτεπερνοβι: οὔοθ ε̄ῶωπ  
 ἄρεῦωαν οὔαι ερνοβι οὔον ἵταν ἄμαῦ  
 ἄΠιπαρὰκλήτοῦ θἰατεν Φῖωτ ἵχοῦς  
 Πιχρίστοῦ πιἄμηι.

Οὔοθ ἵθοῦ πε ἵωῶτ ἵτε νεννοβι:  
 εἄβε νοῦν Δε ἄμαῦατεν ἀν ἀλλὰ νεμ̄  
 εἄβε νὰ πικοςμοῦ θηρεῦ.

Οὔοθ θεν φαῖ τεῖεῖ ε̄ ἀνσοῦωνεῦ  
 ε̄ῶωπ ἀνωάνἄρεθ ἐνεεῦεῖτοῦλν.

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His word is not in us.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Now by this we know that we know Him, if we keep His commandments.

وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ فِي النُّورِ فَلْنَا شَرَكَةً 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 فَلْنَا شَفِيعٌ عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ.

وَهُوَ كَفَّارَةٌ لِحَطَايَانَا. لَيْسَ لِحَطَايَانَا فَقَطْ، بَلْ لِحَطَايَا كُلِّ الْعَالَمِ أَيْضًا.

وَبِهَذَا نَعْرِفُ أَنَّ قَدْ عَرَفْنَا: إِنْ حَفِظْنَا وَصَايَاهُ.

Φηετω υμωσ χε λισουωυ οτοσ  
 ντεϋτεμαρεσ ενεϋεντολη  
 οτσαμεινονχ πε οτοσ οτθμι υπο δειν  
 φαι αν.

Φηε δε εθνααρεσ επεϋσαχι  
 αληθωσ τασαπη ντε Φνοτ ασχωκ  
 εβολ νδρη δειν φαι: δειν φαι τενναεμι  
 χε τενυοπ νδητη.

Φηετω υμωσ χε τυοπ νδητη  
 σεμπα μφρητ ετα φη μοϋι υμωϋ  
 ντεϋμοϋι ρωϋ υπαιρητ.

*Νασινηοτ υπεριενρε πικωμοσ  
 οτδε νηετυοπ δειν πικωμοσ: πικωμοσ  
 νασινηοτ τεϋεπιθωια: φη δε ετιρι  
 μφορω μφνοτ ρηαωπι ρα ενεσ:  
 αμην.*

He who says, "I know  
 Him," and does not keep His  
 commandments, is a liar,  
 and the truth is not in him.

But whoever keeps His  
 word, truly the love of God  
 is perfected in him. By this  
 we know that we are in Him.

He who says he abides in  
 Him ought himself also to  
 walk just as He walked.

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

مَنْ قَالَ قَدْ عَرَفْتُهُ وَهُوَ لَا يَحْفَظُ  
 وَصَايَاهُ، فَهُوَ كَاذِبٌ وَلَيْسَ الْحَقُّ  
 فِيهِ.

وَأَمَّا مَنْ حَفِظَ كَلِمَتَهُ، فَحَقًّا فِي هَذَا  
 قَدْ تَكَمَّلَتْ مَحَبَّةُ اللَّهِ. بِهَذَا نَعْرِفُ  
 أَنَّنَا فِيهِ.

مَنْ قَالَ إِنَّهُ ثَابِتٌ فِيهِ، يَتَّبِعِي أَنَّهُ  
 كَمَا سَلَكَ ذَلِكَ هَكَذَا يَسْلُكُ هُوَ أَيْضًا.

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

**The Acts**  
 الإبركسيس

Πραξις ντε νενιοτ ναποστολοσ:  
 ερε ποτςμοτ εθοταβ υωπι νεμαν.  
 Αμην.

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

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

Πραξις ρ: α - ιϛ

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετροσ δε νεμ Ιωαννης νατνα  
 εερηι επιερφει μφνατ ντηπροσεϋχη  
 ντε αχπ ψιτ.

Now, Peter and John  
 went up together to the  
 temple at the hour of prayer,  
 the ninth hour.

وَصَعِدَ بُطْرُسُ وَيُوحَنَّا مَعًا إِلَى  
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

He oton orwami de efoi nbaale  
icxen efdhen enexi nte teqmar: fai ne  
wawtwon umof umhni nceqac  
daten fero ntpwzhi nte pierfei thete  
wawmof eroc ze tcaih eperqbi  
notumeonahnt nte nheona edon  
epierfei.

Fai etaqnar ePetros neu  
Iwannah ena edon epierfei  
nawtwoz umof eforwq eb  
notumeonahnt ntoto.

Petros de aqomc eroc neu  
Iwannah pezac ze comc eron.

Thoc de aqomc erow naqmev  
ze qnabi notenxai ntoto.

Petros de pezac naq: ze orbat  
neu onotv nqwop nhi an petenti  
de tt umof nak den Fran nhococ  
Pwxricoc Pinazwreoc twnc oroc  
moyi.

Oroc aqamazi de nteqxi  
notinam aqtonoc: den totnot de  
awtaxro nxe neqbasic neu niop nte  
ratq.

Oroc efbifei aqoz erateq oroc  
naqmoyi oroc aqwe edon epierfei  
neuwof eqmoyi efbifei eqomof

And a certain man lame  
from his mother's womb  
was carried, whom they laid  
daily at the gate of the  
temple, which is called  
Beautiful, to ask alms from  
those who entered the  
temple;

who, seeing Peter and  
John about to go into the  
temple, asked for alms,

And fixing his eyes on  
him, with John, Peter said,  
“Look at us.”

So he gave them his  
attention, expecting to  
receive something from  
them.

Then Peter said, “Silver  
and gold I do not have, but  
what I do have I give you:  
In the name of Jesus Christ  
of Nazareth, rise up and  
walk.”

And he took him by the  
right hand and lifted him up,  
and immediately his feet  
and ankle bones received  
strength.

So he, leaping up, stood  
and walked and entered the  
temple with them, walking,  
leaping, and praising God.

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ  
يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ  
بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ  
«الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ  
يَدْخُلُونَ الْهَيْكَلَ.

فَهَذَا لَمَّا رَأَى بُطْرُسَ وَيُوحَنَّا  
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ  
لِيَأْخُذَ صَدَقَةً.

فَتَقَرَّسَ فِيهِ بُطْرُسُ مَعَ يُوحَنَّا  
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهُمَا مُنْتَظِرٌ أَنْ يَأْخُذَ مِنْهُمَا  
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا  
ذَهَبٌ وَلَكِنِ الَّذِي لِي فَإِيَّاهُ أُعْطِيكَ:  
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ  
وَامْشِ».

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي  
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ  
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي  
وَيَطْفِرُ وَيُسَبِّحُ اللَّهَ.

ἐΦνοῦτ.

Οτοϛ αϱνατ ἔροϱ ἵνε πιλαοϛ  
τηρϱ εϱμοϱι οτοϛ εϱϱμοϛ ἐΦνοῦτ.

Πατωοτη Δε ἕμοϱ πε γε φαι πε  
φἠεναϱεϱεϱι εϱϱατμεθἠαι δατεν  
τϱαι ἕπρῆλἠ ἵτε πιερφει οτοϛ ατμοϛ  
ἐβολ δεν οτϱοτ νεϱ οτμετεβἠ ἐῆρη  
ἐεεφἠεταϱϱωπι ἕμοϱ.

Εαϱἁμαϱι Δε ἕΠετροϛ νεϱ  
Ιωανἠηϛ αϱφωτ εαρωοτ ἵνε πιλαοϛ  
τηρϱ δατεν τϱτοἁ θεῶατμοϛτ ἔροϛ  
γε θα ϛολοϱωἠ ετ ἵῆρη δεν οτϱοτ.

Εταϱνατ Δε ἵνε Πετροϛ αϱεροῦῶ  
ἕπιλαοϛ ἠιρωἠ ἠιϱραἠλιτἠϛ εῶβε οτ  
τετενερῶφἠρη ἐεεφαι: ἱε ἁδωτεν  
ἐτετενεϱοϱ εῆρον εῶϛ γε ἵῆρη δεν  
τενεϱοϱ ἱε τενετετερεβἠϛ αἠῆρη ἕφαι  
εῆρε παἠ μοϱι.

Φνοῦτ ἵΑβρααϱ νεϱ Φνοῦτ  
ἵΙϱαακ νεϱ Φνοῦτ ἵΙακωβ: Φνοῦτ  
ἵτε νεἠιοτ αϱτῶοτ ἕπεϱἁλοϛ  
Ιἠοϱϛ: φαι ἵῶωτεν ἐταρετεἠηϱ  
ἐἁρετενεϱοϱ ἐβολ ἕπεῶθο  
ἕΠιλατοϛ: ἐἁ φἠ μεν τϱαπ ἐχαϱ  
ἐβολ.

Πῶωτεν Δε πεῆοταβ οτοϛ πιῶἠἠ  
ἁρετετενεϱοϱ ἐβολ ἐἁρετενεῆρετιἠ

And all the people saw  
him walking and praising  
God.

Then they knew that it  
was he who sat begging  
alms at the Beautiful Gate  
of the temple; and they were  
filled with wonder and  
amazement at what had  
happened to him,

Now, as the lame man  
who was healed held on to  
Peter and John, all the  
people ran together to them  
in the porch, which is called  
Solomon's, greatly amazed.

So when Peter saw it, he  
responded to the people:  
“Men of Israel, why do you  
marvel at this? Or why look  
so intently at us, as though  
by our own power or  
godliness we had made this  
man walk?

The God of Abraham,  
Isaac, and Jacob, the God of  
our fathers, glorified His  
Son Jesus, whom you  
delivered up and denied in  
the presence of Pilate, when  
he was determined to let  
Him go.

But you denied the Holy  
One and the Just, and asked  
for a murderer to be granted  
to you,

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي  
وَيُسَبِّحُ اللَّهَ.

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ  
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ  
الْجَمِيلِ فَامْتَلَأُوا دَهْشَةً وَحَيْرَةً مِمَّا  
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي  
شَفِيَ مُمْسِكًا بِپِطْرُسَ وَيُوحَنَّا،  
تَرَكَضَ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى  
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقُ  
سُلَيْمَانَ» وَهُمْ مُنْدَهْشُونَ.

فَلَمَّا رَأَى پِطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيِّونَ مَا بَالَكُمْ تَتَعَجَّبُونَ  
مِنْ هَذَا وَلِمَاذَا تَنْشَخِصُونَ إِلَيْنَا  
كَأَنَّنا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا  
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،  
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي  
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ  
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ  
وَطَلَبْتُمْ أَنْ يُؤْتَى لَكُمْ رَجُلٌ قَاتِلٌ.

εθρογχα οτρωμι νωτεν εβολ  
ηρεφδωτεβ.

Παρχηςος δε ητε πωνθ  
αρετενδοθεβει: φαι ετα φνογτ  
τογνοςφ εβολ δεν ηθεθωωγτ: φαι  
ανον τεινοι υμεθρε ναφ.

Οτος ηδρηι δεν φναετ ητε  
πεφραν φαι ετετεννατ εροφ οτος  
τετενσωγη ημοφ Πεφραν πε  
εταφταχροφ οτος πιναετ ετε οτ εβολ  
ειτοτφ πε αφτ ναφ υπαιουχαι  
υπετενηθο εβολ τηροτ.

*Πισαχι δε ητε Πβοις εφελαι οτος  
εφελαι: εφελαι οτος εφεταχρο:  
δεν φαγια ηεκκλησια ητε φνογτ:  
αμην.*

and killed the Prince of  
life, whom God raised from  
the dead, of which we are  
witnesses.

And His name, through  
faith in His name, has made  
this man strong, whom you  
see and know. Yes, the  
faith, which comes through  
Him has given him this  
perfect soundness in the  
presence of you all.

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

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ  
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاءُ  
لِذَلِكَ.

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 Bashans 16

سنكسار اليوم السادس عشر من شهر بشانس

1. The Consecration of the Church of St. John the  
Evangelist in the city of Alexandria

### 1. The Consecration of the Church of St. John the Evangelist in the city of Alexandria

On this day, the church commemorates the  
consecration of the church of St. John the Evangelist, in  
the city of Alexandria. St. John was the brother of St.  
James the Elder, who were the sons of Zebedee.

He preached the Gospel in Asia Minor, established  
the seven churches mentioned in the Book of  
Revelation, wrote the Gospel attributed to him, three  
epistles, and the Book of Revelation.

The church called him the apostle of love for his  
epistles overflow with love. In his old age, he was

1. تكريس كنيسة القديس يوحنا الإنجيلي  
بمدينة الإسكندرية

### 1. تكريس كنيسة القديس يوحنا الإنجيلي بمدينة الإسكندرية

في هذا اليوم تُعَيِّد الكنيسة بتذكُّار تكريس  
الكنيسة التي بُنيت على اسم القديس يوحنا  
الإنجيلي الرسول في مدينة الإسكندرية.  
والقديس يوحنا هو ابن زبدي وأخو القديس  
يعقوب الكبير.

بشَّر في آسيا الصغرى. وأسس السبع كنائس  
المذكورة في سفر الرؤيا، وكتب الإنجيل  
المُسمى باسمه وثلاث رسائل وسفر الرؤيا.  
ولقبته الكنيسة برسول المحبة، لأن رسائله



carried to the church at Ephesus, and his sole exhortation was; “My children, love one another.”  
 May the blessing of his prayers be with us all.  
 Amen.  
 And glory be to God, now and forever. Amen.

تفيض بالمحبة.  
 وفي شيخوخته كانوا يحملونه إلى الكنيسة في أفسس، فيردد عبارة واحدة هي: "يا أولادي أحبوا بعضكم بعضاً".  
 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 ρλη: ιε, ιϛ	Psalm 139: 17, 18	المزمور 138: 15، 16
<p>ΔΝΟΚ ΔΕ ΑΥΤΑΙΟ ΉΤΟΤ ἔμαυω:                  ἤξε νεκῶφηρι ΦΝΟΥ†: ἀτὰμαλι                  ἔμαυω ἤξε νοταρχη: εἰεβίηπι ἕμωοϋ                  οτοϋ ετῆλαυι ἐβοτε οτυω.                  ΔΛΛΗΛΟΥΙΑ.</p>	<p>How precious also are Your elect, O God. How great is their governance. If I should count them, they would be more in number than the sand. <b>Alleluia.</b></p>	<p>وأنا لقد أكرّم علىّ جداً، أصفياؤك يا الله، واعتزّت جداً رئاستهم، أحصيهم فيكثرون أكثر من الرمل.  <b>هلليلويا.</b></p>

### The Liturgy Gospel إنجيل القديس

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

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

<p>Οτὰνασνωσις ἐβολ θεν                  πιερασσελιον εθοταβ κατα Ιωαννην                  ασιοϋ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην κα: ιε - κε</p>	<p>John 21: 15 - 21</p>	<p>يوحنا 21: 15 - 25</p>
<p>βοτε οτην ἔτανοτωμ πεχε Ιησοϋ                  ἤσιμων Πητροϋ ρε Σιμων φα Ιωνα                  κερὰσαπαν ἕμοι ἐβοτε ναι: πεχαϋ</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</p>	<p>فَبَعْدَ مَا تَعَدَّوْا، قَالَ يَسُوعُ لِسِمْعَانَ بُطْرُسَ: يَا سِمْعَانَ بْنِ يُونَا، أَتُحِبُّنِي أَكْثَرَ مِنْ هَؤُلَاءِ؟ قَالَ لَهُ: نَعَمْ يَا رَبُّ، 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 η̄ωβ η̄ιβεν ν̄θοϑ ετεμι ϑε  
τ̄μει υμοϑ: πεϑαϑ ναϑ ϑε λ̄μοϑι  
ν̄ναε̄ϑωτ.

Διηη λ̄μην τ̄ϑω υμοϑ ναϑ ϑε  
εϑοι ν̄αλοτ̄ ϑαϑμοϑκ̄ ῡματ̄ατκ̄ οτοϑ  
ϑαϑϑεναϑ ε̄φμα ε̄τεϑναϑ: εϑωπ Δε  
αϑϑαηερ̄δελλο εκ̄εϑοτ̄τεν̄ η̄εϑιϑ  
ε̄βολ̄ οτοϑ ε̄ρε κ̄εοτ̄αῑ μοϑκ̄ οτοϑ  
εϑ̄εολ̄κ̄ ε̄φμα ε̄τεϑναϑ̄ αν̄.

Φαι Δε ε̄ταϑϑοϑ εϑερϑυμενιϑ ϑε  
ϑ̄νατ̄ωοτ̄ ῡφνοτ̄ ν̄δ̄ρη̄ῑ δ̄εν̄ αϑ  
υμοϑ: οτοϑ φᾱῑ ε̄ταϑϑοϑ πεϑαϑ ναϑ  
ϑε μοϑῑ ν̄ϑωι.

Δϑφονϑϑ Δε ν̄ϑε Πετροϑ αϑνατ̄  
ε̄πιμαθητ̄ηϑ̄ φη̄ ε̄ναρε̄ Ιηϑοϑϑ̄ μ̄ει

Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.”

He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.”

He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.

Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had

قَالَ لَهُ أَيضاً ثَانِيَةً: يَا سَمْعَانُ بَنُ يُونَا، أَتُحِبُّنِي؟ قَالَ لَهُ: نَعَمْ يَا رَبِّ، أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ. قَالَ لَهُ: ارْزَعْ غَنَمِي.

قَالَ لَهُ ثَالِثَةً: يَا سَمْعَانُ بَنُ 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 غَنَمِي.

الْحَقَّ الْحَقَّ أَقُولُ لَكَ: لَمَّا كُنْتَ أَكْثَرَ حَدَاثَةً كُنْتَ تَمْنُطِقُ ذَاتَكَ وَتَمْشِي حَيْثُ تَشَاءُ. وَلَكِنْ مَتَى شَخَّطَ فِئَتِكَ تَمُدُّ يَدَيْكَ وَآخَرَ يَمْنُطِقُكَ وَيَحْمِلُكَ حَيْثُ لَا تَشَاءُ.

قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيْتَةِ كَانٍ مُرْمَعًا 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 ἵσω: φηέταφροθεβει  
βιχεν τεφμεεστενητ δεν πιδιπνον  
οτοε εταφχοε ναφ γε Πβοιε νιω πε  
φθεθατηκ.

Εταφναφ οφν εφαι ἵνε Πετροε  
πεχαφ ἵηχοφε γε Πβοιε φαι δε ἵθοε  
οφ.

Πεξε ἵχοφε ναφ γε εφωπ  
αιφανοφωφ εχαφ φα φἱ ἀδοκ ἵθοε:  
ἵθοε δε οφαεκ ἵφωι.

Α παιεαχι δε ἱ εβολ δεν ἵενηοφ  
γε πιμαθηθε ετε ἵμαφ εφναμοφ αν:  
νεταφχοε ναφ αν ἵνε ἵχοφε γε  
εφναμοφ αν αλλα εφωπ αιφανοφωφ  
εχαφ φα φἱ ἀδοκ ἵθοε.

Φαι πε πιμαθηθε εταφμεεθε  
δα ναι οτοε ἵθοε πεταφεδητοφ: οτοε  
τενεμι γε οφμη τε τεφμεεθερε.

Οτοε εανκεμηφ δε οη αφαιτοφ  
ἵνε ἵχοφε: ναι ενε αφεδητοφ πε κατα  
οφαι οφαι φμεφἱ γε ναρε πικομοε  
ναφφερχωφην αν πε ἵνιφωμ  
ετοφναεδητοφ.

*Πῶοφ φα Πεννοφφ πε φα ενεε  
ἵτε νι ενεε: 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 17<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم السابع عشر من شهر بشنس المبارك

ΚΟΥΜΗΤ ΨΑΛΜΟΥ ἘΞΟΥΤ ἘΠΙΔΒΟΥΤ ΠΑΨΩΝΣ

## 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 Πη: ιδ, ιε

Psalm 89: 19 - 21

مزمور 88: 14، 15

Διῶσι ἰσχυροὶ ἐβόλ θεν παλαος:  
αιχιμι ἠδ' αὐτῶ παβωκ: αιθαρχη  
ἰσχυροὶ εφοραβ: Παιχιζ ταρ εσεττοτς  
ναϋ. Ἀλληλουια.

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.

Οὐὰναστωσις ἐβόλ θεν  
πειρασελιον εθοραβ κατὰ Πατθεον  
ασιοτ.

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

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

Πατθεον ι: λδ - μβ

Matthew 10: 34 - 42

متى 10: 34 - 42

Ἐπεμενι γε εται εριοι  
ἰσχυρινη ειχεν πικαηι νεται εριοι  
ἰσχυρινη αν αλλα οτχηι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لا تظنوا آني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.

Διὶ γὰρ ἐφέρχῃ οὐρωμι ἐπεριωτ  
οτοῦ οὐπερι ἐτεσματ οτοῦ οὐπελετ  
ἐτεστωμι.

Οτοῦ νενχαχι ἠπιρωμι νε  
νεσρεμῆνι.

Φνεθμει ἠπεριωτ ιε τεσματ  
ἐζωτεροι ἠεμπῶα ἠμοι ἀν: οτοῦ  
φνεθμει ἠπεριωρι ιε τεσπερι  
ἐζοτεροι ἠεμπῶα ἠμοι ἀν.

Φνετενῆναῶλι ἠπεριῆτατροσ ἀν  
οτοῦ ἠτεσμοσι ἠσῶι ἠεμπῶα ἠμοι  
ἀν.

Φνεταρχιμι ἠτεσψῆρχη  
εῆετακοσ: φη δε εθνατακο  
ἠτεσψῆρχη εθβητ εῆεξεμσ.

Φνετωπ ἠμωτεν ἀρτωπ ἠμοι  
οτοῦ φνετωπ ἠμοι ἀρτωπ  
ἠφνεταρταοτοι.

Φνετωπ ἠοῦπροφητησ ἐφραν  
ἠοῦπροφητησ εῆεβι ἠφβεχε  
ἠοῦπροφητησ οτοῦ φνετωπ ἠοῦθμνι  
ἐφραν ἠοῦθμνι εῆεβι ἠφβεχε  
ἠοῦθμνι.

Οτοῦ φνεθναῆσε οῦαι ἠναικοῦσι  
ἠοῦαφοτ ἠμωοῦ ζωχ μονον ἐφραν  
ἠοῦαθητησ ἀμην ἠω ἠμοσ νωτεν

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

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

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

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

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

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

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

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

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

وَأَعْدَاءَ الْإِنْسَانِ أَهْلَ بَيْتِهِ.

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

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعُنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
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  
فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

ζε ἠνεψτακο ἠζε πεψβεχε

shall by no means lose his reward.

*Πῶσορ φα Πεννορτ πε: ψα ἐνεε  
ἠτε ἠἠεεε: ἀμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ρλα: ζ, ιβ, ις

**Psalm 132: 9, 10, 17, 18**

**مزمو ر 131: 7, 12, 13**

Νεκοηβ ερετρωτορ νορμεομη:  
νηεθοραβ ἠτακ ερεελεηλ εβε  
Δαυιδ πεκβωκ: λισοβτ νορδηβς  
ἠπαχριστοσ: ερεφρι χε εερηι εχωψ  
ἠζε φηεθοραβ ἠτηι. **Αλληλοια.**

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

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

### Matins Gospel

انجيل باكر

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

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

Οτἰ ἀναστωσις εβολ δεν  
πειρασσελιον εθοραβ κατα λουκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

**Luke 6: 17 - 23**

**لوقا 6: 17 - 23**

Οτοε εταει εερηι νεμωοτ αρεσι  
ερατψ δεν ορμα ἠκοι νεμ ορμηψ ἠτε  
νεψμαθητησ νεμ κεμηψ ερωψ ἠτε

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

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

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

Οτοθ νηεναϋτρεμκο ἕμωοϋ ἤξε  
νὶπνεϋμα ἠὰκαθαροτ ναϋερφαδρι  
ἐρωοϋ.

Οτοθ νारे πιμϋ τῆρ κωϋ ἵσα  
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 ἠηνοϋ νιθκῆι ξε ἠωτεν  
τε Ἰμετοϋρο ἠτε Φνοϋϋ.

Ωοϋνιὰτεν ἠηνοϋ νηετροκερ ξε  
Ἰνοϋ τετεννασι: ὠοϋνιὰτεν ἠηνοϋ  
νηετριμῆι Ἰνοϋ ξε τετεννασωβι.

Ωοϋνιὰτεν ἠηνοϋ ἐϋωπ  
ἠτοϋμεστε ἠηνοϋ ἠξε νιρωμῆι οτοθ  
ἠτοϋνοϋετ ἠηνοϋ ἐβολ οτοθ ἠτοϋϋεϋ  
ἠηνοϋ οτοθ ἠτοϋϋι πετενραν ἐβολ  
ἕφρηϋ ἠοϋπετρωοϋ εϋβε Πϋηρι  
ἕΦρωμῆι.

Ραϋι θεν πιεροοϋ 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 νῆρηι θεν ἔφε: ναι γαρ ον ἑναῖρι  
 ἡμωυ ἡνιπροφητης ἡξε νοτιοῖ.

*Πῶυοῖ φα Πεννοῖῖ πε: ὡα ἔνεε  
 ἡτε νι ἔνεε: ἄμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

**Liturgy Readings**

قراءات القداص

**The Pauline Epistle**

رسالة بولس الرسول

**Ἔπιστολη ἡτε πενκαθ Παυλοσ Πιἄποστολοσ**

Παυλοσ φῆβοκ ἡΠενβοις Ἰησουσ  
 Πιχριστοσ: πιἄποστολοσ εῖθαθευ:  
 φηῖταῖθαυϗ ἐπιζωυεννοῖϗ ἡτε  
 Φνοῖῖ.

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

فصل من رسالة معلمنا بولس  
 الرسول إلي العبرانيين، بركته  
 علينا آمين.

**Θεβρεοσ ζ: ἡη - ἡ: ἡ**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οῖωωυ μεν γαρ εῖθαυωπι  
 ἡῖεντολη ἡχοῖῖ εῖθε  
 τεσμετασθενησ νευ τεσμεταῖῖηνοῖ.

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 γαρ ἡπεϗχεκ ἔλι ἔβολ:  
 πιμωιτ δε ἡ ἔδοῖη πε φα ἡτε  
 οῖεελπιεσ εσσοῖπ φα ἔτενναδωντ  
 ἔΦνοῖῖ ἔβολ ζιτοῖϗ.

for the law made  
 nothing perfect; on the other  
 hand, there is the bringing in  
 of a better hope, through  
 which we draw near to God.

إِذِ النَّامُوسُ لَمْ يُكْمَلْ شَيْئًا. وَلَكِنْ  
 يَصِيرُ إِدْخَالُ رَجَاءٍ أَفْضَلٍ بِهِ  
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῖοζ κατὰ φῖρηῖ ἔτε αῖῖνε ἄναυ  
 αν ηη μεν γαρ αῖωωπι ἡοῖηβ αῖῖνε  
 ἄναυ.

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

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἡθοϗ νευ οῖἄναυ ἔβολ  
 ζιτεν φηεῖχω ἡμοσ ναϗ ζε αϗωρκ

for they have become  
 priests without an oath, but  
 He with an oath by Him

لَأَنَّ أَوْلَئِكَ بِدُونِ قَسَمٍ قَدْ صَارُوا  
 كَهَنَةً، وَأَمَّا هَذَا فَبِقَسَمِ مِنَ الْقَائِلِ  
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ



ἵνα Πβοικ οτοζ ἵνεγοτωμ ἵνεθηγ γε  
ἵθοοκ πε φοτηβ γω ἕνεε.

Κατα ταυμαιῆ αγωπι ἵνε Ιησουε  
ἵπῶτωρι ἵτε ογδιῆθηκη εεσοτπ.

Οτοζ νη μεν αγωπι ἵνοτηβ  
εεροτυμω εθε γε ναρε φμογ χω  
ἵμωογ εὐρι αν πε.

Φαι δε γε ἕναδορι γω ἕνεε αβῆ  
ἵτμετοτηβ ἵογῆγεν παραβασις.

Εθε φαι οτον ῶζου ἵμογ  
ἕνοζεμ ἵχογ νιβεν ἵνηεθνογ εα  
Φνογτ εβολ ειτοτε εγονε ἵχογ  
νιβεν εθερεεμ εῆρη εχωογ.

Οταρχηερεεε ταρ ἵπαιρητ  
ἕναεσαιωογ ναν εετοεβνογτ  
ἵατπεεζωογ ἵατσω εεφορε εβολ  
ἵνιρεεερνοβι οτοζ αβῆσι εαῶωι  
ἵνιφνογι.

Φαι ετε ἵμοι ἀναεκη τοι ερογ  
ἵμηνι ἵφρητ ἵνιαρχηερεεε  
ἵνεγλεεε γογγωογωι ἵερηι ἵγορη  
εεεε νογνοβι ἵμιν ἵμωογ: μενεεωε  
γωγιῆι εεεε να πιλαοε: φαι ταρ αεαιε  
εαεεεε εῆωωι ἵογσοπ.

Πινομοε ταρ γωεγω ἵεαηρωμ  
ἵνιαρχηερεεε εογοντογ γωνι ἵμαε:

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

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

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

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

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

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

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

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

كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي  
صَادِقٌ.

عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ  
ضَامِنًا لِعَهْدٍ أَفْضَلِ.

وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ  
لَأَنَّ الْمَوْتَ مَنَعَهُمْ مِنَ الْبَقَاءِ.

وَأَمَّا هَذَا فَلِأَنَّهُ بَيَقَى إِلَى الْأَبَدِ، لَهُ  
كَهَنُوتٌ لَا يَزُولُ.

فَمِنْ ثَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى  
الْتِمَامِ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ،  
إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَشْفَعَ  
فِيهِمْ.

لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَبِّيسُ كَهَنَةٍ مِثْلُ  
هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ  
انْفَصَلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى  
مِنَ السَّمَاوَاتِ.

الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ  
مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يُقَدِّمَ ذَبَائِحَ  
أَوَّلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنْ  
خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً  
وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

فَإِنَّ النَّامُوسَ يُقِيمُ أَنَسَاءَ بِهِمْ  
ضِعْفَ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ  
الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتَقِيمُ ابْنًا

πισαζι δε ντε πιδναυ φαι εταυωπι  
μενεσα πινομος εταρο νουωρι  
εφχικ εβολ υα ενεε.

Πικεφαλεον δε εζεν νηετεςω  
υμωου οταρχηερενς ταρ υπαιρητ  
ετενταν υματ φηεταυρεμι  
σαουταυ υπιερονος ντε τμετνωτ  
δεν νιφνοτι.

Πρεφωυεν ντε νηεοταβ νεμ  
ντε τσκτην υμνι θεετα Πβοις  
ταχρος οτοε ρωμι αν.

Αρχηερενς ταρ νιβεν ευαρχαυ  
εορεγεν ταυο εδοτη νεμ υουωωουτυ  
εοβε φαι οταναςκη ον πε εορε  
οτενχαυ ωωπι υφαι εορεγενυ εδοτη.

Ισχε μεν οτη ναυ εζεν πκαζι ιε  
νε οτοτηβ αν πε εωωοπ νχε νηεταυεν  
δωρον εδοτη κατα πινομος.

Παι ετυεμυι δεν ουεμοτ νεμ  
οτδηιβι ντε τεφε κατα φρητ εταυταμε  
Υωυεχς εφναχωκ ντσκηνη: ανατ ταρ  
πεχαυ εκεθαυιο νεωβ νιβεν κατα  
πιτηπος εταυταμοκ ερου εζεν  
πιτωου.

¶ Νου δε ατοτυ τματ εοτφαυνι  
εσοτπ νεουο υφρητ ον ετεοι  
υμεσιτης ντε οτδιαθηκη εσοτπ

the law, appoints the Son  
who has been perfected  
forever.

Now this is the main  
point of the things we are  
saying: We have such a  
High Priest, who is seated at  
the right hand of the throne  
of the Majesty in the  
heavens,

a Minister of the  
sanctuary and of the true  
tabernacle which The Lord  
erected, and not man.

For every high priest is  
appointed to offer both gifts  
and sacrifices. Therefore, it  
is necessary that this One  
also have something to  
offer.

For if He were on earth,  
He would not be a priest,  
since there are priests who  
offer the gifts according to  
the law;

who serve the copy and  
shadow of the heavenly  
things, as Moses was  
divinely instructed when he  
was about to make the  
tabernacle. For He said,  
“See that you make all  
things according to the  
pattern shown you on the  
mountain.”

But now He has  
obtained a more excellent  
ministry, inasmuch as He is  
also Mediator of a better  
covenant, which was

مُكَمَّلًا إِلَى الْأَبَدِ.

وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا  
رَبِّيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي  
يَمِينِ عَرْشِ الْعِظَمَةِ فِي  
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ  
الَّذِي نَصَبَهُ الرَّبُّ لِإِنْسَانٍ.

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

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

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

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

ΘΕΤΑΥΡΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ  
ΕΥΣΩΤΠ.

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 ζεν πιεζουτ εταιαμαζι  
ντοτχιζ ειναενοτ εβολ ζεν πκαζι  
νηχιμυ χε ηθουτ υποτοζι ζεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

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

Οτοζ ηνε φοται φοται τσβω  
υπεφρεμυβακι νευ πιοται πιοται  
υπεφρον εφξω υμος χε σοτεν Πβοις  
χε σενασοτωτ 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.



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 ἐταγερμεθερε δα τεκὰσαπη  
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε  
καλωσ κῆαδισ εκῆατῆωοτ ετἠπῶα  
ἠΦνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἐλι 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 αῶαῆ ἠῆαῆρεφερ φῆεῆ  
ἠνεσῆβῆοῆ ἐτεεῆρι ἠμωοτ  
εφερφλῆαῆ ἠμοῆ δεν ῆανσαῆ  
ἠποῆροσ οτοσ εφῆῆ αν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ αν:  
οτοσ ἠθεοτῶῶ εῶοποτ ἠῆῶω ἠμωοτ  
αν οτοσ εφῆῆ ἠμωοτ ἐβολ δεν  
τεκκλῆσιὰ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Παμενριτ ὑπερτενωκ  
 ἐπιπετωοτ αλλα ἐπιπεθανεϋ:  
 φηετιρι ὑπιπεθανεϋ οτ εβολ ζεν  
 Φνοϋτ πε: φη δε ετιρι ὑπιπετωοτ  
 ὑπεϋνατ εΦνοϋτ.

Δυερμεερε ἠΔιμητριος ζιτεν  
 ονον νιβεν νεμ ζιτεν ἠμηι οτοζ ἄνον  
 τενερμεερε οτοζ κωωτην ζε  
 τεμετεερε οτυμη τε.

He οτονη οτυμη εςδητοτ νακ πε  
 αλλα ἠτοτωϋ αν εςδαι νακ εβολ  
 ζιτεν οτυμελα νεμ οτκαϋ.

Ⲭερελαπις δε σατοτ ενατ εροκ  
 οτοζ ἠτενσαζι νεμ νενερηοτ ἠρο  
 οτβε ρο.

Ⲭερινη νακ: σεϋινη εροκ ἠζε  
 νιϋφρη: ϋινη ενιϋφρη κατα νοτραν.

*Ⲡασινηοτ ὑπερμερε πικοςμοσ  
 οτδε νηετωοπ ζεν πικοςμοσ:  
 πικοςμοσ νασινη νεμ τεϋεπιθηια: φη  
 δε ετιρι ὑφοτωϋ ὑΦνοϋτ εἰναϋωπι  
 ϋα ενεε: ἄμηη.*

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

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

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

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

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

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

### The Acts الإبركسيس

Ⲡραζις ἠτε νενηοϋτ ἠἀποστολοσ:  
 ερε ποτςμοτ εσοταβ ϋωπι νεμαν.  
 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>Уененца занѐзоот де πεξε            Παυλος ἔβαρναβας χε μαρενκοττεν            ἵπτενχευ πῶινη ἵνιςνηοτ κατα βακι            νιβεν: νηεταν ζωιω ἔπιχαχι ἵτε            Πβοις ἵζητοτ χε οτ πε ετωοπ ἔμωοτ.</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            ἔπκε Ιωαννης νεμωοτ φηετομοτ            εροχ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذًا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναχ εραζιοινη χε χας            πε: φηεταρφορξ εβολ ἔμωοτ ιχεν            †Παμφυλια: οτοχ ετε ἔπερι νεμωοτ            επιρωβ εῶτεμολχ 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>Δερωοπι δε ἵχε οτχωντ ζωστε            ἵσεφορξ εβολ ἵνοερηνοτ: Βαρναβας            μεν αχβι ἔΜαρκος αερρωτ εΚυπροс.</p>	<p>Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.</p>	<p>فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ وَسَافَرَ فِي الْبَحْرِ إِلَى قُبْرُسَ.</p>
<p>Παυλος δε δερωοπ ἵσιλαс αχἱ            εβολ: εαγθηιχ ἵπτεν πιεμοτ ἵτε            Φνοτ† εβολ ζωτοτοτ 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>Ναχσινι δε πε εβολ ζωτεν †Сυρια            νευ †Κυλικια εγταχρο ἵνιεκκλιсια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيَلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δχι δε εερνη εεке †ερβη νευ            Λγστρα: οτοχ ιс ογмаοηтис εναρχη            ἔματ επερραν πε †ιμοθεос πωηρι            ἵνοεζιω ἵλονδαи ἔπιστη: περρωτ δε            νε Ορεινινη 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 وَلِسْتِرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εσβητηγ ἵνε  
νιςνηογ ετθεν λυστρα νευ εικονιον.

Φαι αφοτωγ ἵνε Παυλος εθρεψι  
εβολ νημαγ: ογοσ εταφολγ  
αφουβητηγ εθε νιλονδαι ετψοπ δεν  
πιμα ετε μμαγ: ναυωογν γαρ τηρογ  
ζε περωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ  
μμοσ ετοτογ εαρεσ ενιζων  
νηεταυρεμνητογ εβολ χιτοτογ  
νηιαποστολοσ νευ νιπρεβγτεροσ  
ετθεν Ιερογσαλημ.

Πιεκκλησια μεν ογη ναυνηογ  
ηταχρο δεν πιναστ ογοσ ναυνηογ  
ηαυδαι δεν τογηπι μμηνι.

*Πισαχι δε ητε Πβοις εφεαμι ογοσ  
εφεαυαι: εφεαμασι ογοσ εφεταχρο:  
δεν γαγια ηεκκλησια ητε Φνογτ:  
αμην.*

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

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

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

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

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

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

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

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

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Bashans 17

سنكسار اليوم السابع عشر من شهر بشانس

1. The Departure of St. Epiphanius, Bishop of Cyprus

### 1. The Departure of St. Epiphanius, Bishop of Cyprus

On this day, of the year 119 of the martyrs, 403 AD, the great father St. Epiphanius, Bishop of Cyprus, departed. He was born about the year 307 AD, to Jewish parents in Palestine. His father died and left him with a sister. Their mother brought them up well.

Once, when he was walking in the road, he saw a

1. نياحة القديس أيبفانيوس، أسقف قبرص

1. نياحة القديس أيبفانيوس، أسقف قبرص  
في مثل هذا اليوم من سنة 119 للشهداء، سنة  
403 ميلادية، تنيح الأب العظيم القديس  
إيبفانيوس أسقف قبرص. وُلِدَ نحو 307  
ميلادية، من أبوين يهوديين بفلسطين. توفي  
والده وتركه مع أخت له، فقامت أمه بتربيته  
أحسن تربية، وكان والده قد ترك ثروة كبيرة.  
وحدث مرة وهو سائر في الطريق أنه أبصر



poor man asking for alms, and he did not pay attention to him. He asked one of the monks, and the monk took off his garment and gave it to him, since he did not have anything else to give him. Epiphanius saw a white dress coming down from heaven upon the monk, instead of the garment that he gave away. Epiphanius was marveled and went to the monk and asked him about his faith. The monk told him that he was Christian. He asked the monk to guide him to the facts of this religion. The monk brought him to the bishop of the region, who taught him and exhorted him then baptized him.

Epiphanius desired the monastic life, so the bishop sent him to the monastery of St. Lucianus. He became a disciple to St. Hilarion, who prophesied that he would become a bishop. He learned Hebrew, Coptic, Syrian, Greek, and Latin, and studied the Holy Bible. St. Jerome called him, "He who has five tongues."

Because he loved the life of asceticism and contemplation, he left Palestine and went to Egypt, about the year 335 AD, where he met a group of hermits and monks before his seclusion in a monastery in Alexandria.

Some Gnostics felt his abilities, gifts and desires, and wanted to recruit him. They sent to him some adulterous women to entice him. However, with the grace of God, he did not fall into sin. For this reason, he dedicated a great deal of his power to refute the heretics.

He established a monastery in Palestine, and he was very stern with himself. One of his disciple asked him about how could he endure this asceticism that exceeds his strength? He replied, "God does not grant us the kingdom unless we struggle, and all what we endure, does not compare to the crown that we are struggling for."

The bishop of the city realized the effort of St. Epiphanius among his people, who gathered around him seeking his advices and blessings. He ordained him a priest to make more use of his talents. Meanwhile, St. Hilarion left the area for multitudes of people gathered around him, and went to Cyprus. The bishops, priests and the people came to receive his blessing. He talked to them about St. Epiphanius, his asceticism, virtues, knowledge and his zeal. When the bishop of the city of Salamis on the island of Cyprus departed, they chose

فقيراً يطلب صدقة فلم يهتم به، بينما أبصر أحد الرهبان يخلع ثوبه ويعطيه للفقير لأنه لم يكن يمتلك غيره. في هذا الوقت رأى إبيفانيوس وكان حلة بيضاء نزلت من السماء على هذا الراهب عوض الثوب. تعجب من ذلك وانطلق إلى الراهب وسأله عن إيمانه، فأعلمه أنه مسيحي. طلب إليه أن يرشده إلى حقائق هذا الدين، فأجابه إلى طلبه وأتى به إلى أسقف المنطقة التي كانوا فيها، فعلمه ووعظه ثم عمدّه.

اشتاق للرهبنة، فأرسله الأسقف إلى دير القديس "لوقيانوس" فتتلمذ على يدي القديس إيلاريون (إيلاريون: أب رهبان فلسطين ومؤسس الرهبنة بها)، الذي تنبأ عنه انه سيصير أسقفاً. تعلم العبرية والقبطية والسريانية واليونانية واللاتينية، ودرس الكتاب المقدس، لذا دعاه القديس جيروم: "صاحب الخمسة ألسنة".

وإذ كان محباً لحياة النُسك والتأمل، ترك فلسطين إلى مصر نحو سنة 335 ميلادية، ليلتقي بمجموعة من النساك والرهبان قبل اعتزاله في دير بالإسكندرية.

إذ شعر بعض الغنوسيين بقدراته ومواهبه واشتياقاته، أرادوا كسبه. فأرسلوا إليه بعض الزانيات ينصبن له فخاخاً، لكنه بنعمة الله لم يسقط في الخطية. ومن هنا ندرك السبب الذي لأجله كرس طاقاته للرد على الهرطقة.

أسس ديراً في فلسطين، وكان حازماً جداً مع نفسه حتى إذ سأله أحد تلاميذه كيف يحتمل هذا النُسك الذي يفوق قوته، أجابه: "الله لا يهبنا الملكوت ما لم نجاهد، وكل ما نحتمله، لا يتناسب مع الإكليل الذي نجاهد من أجله".

شعر أسقف المدينة بدور القديس إبيفانيوس وسط شعبه الذي التف حوله يطلب إرشاداته وبركته، فرسمه كاهناً لكي تزداد الاستفادة من مواهبه. في هذه الفترة ترك إيلاريون المنطقة بسبب تجمهر الناس حوله وذهب إلى قبرص، ف جاء إليه الأساقفة والكهنة والشعب يطلبون بركته، فتحدث إليهم عن إبيفانيوس ونُسكه وفضائله وعلمه وغيرته، ولما تبيح أسقف سلاميس بجزيرة قبرص، اختاروا إبيفانيوس أسقفاً عليها بغير إرادته، عام 367 ميلادية. تميز إبيفانيوس بغيرته وحزمه بخصوص

St. Epiphanius a bishop for it, against his will, in the year 367 AD.

St. Epiphanius was distinguished with his ardent zeal and firmness toward the Orthodox faith, with great love for the poor. He used to give whatever he had in the episcopal place; however, God sent to him much more to give to the poor. The widow St. Olympias granted him endowments for that purpose. His love for the poor was the main reason for him accepting the Christian faith, as we had seen earlier. Once his disciple asked him to put a limit to the giving since there was nothing left. Right after this conversation, a stranger came and gave the bishop a sack of gold, and immediately disappeared. In his biography, it was mentioned that a deceiver came to ask for alms to bury his friend, who was alive, and the saint gave him. When he returned to his friend, he found him in fact dead.

St. Epiphanius departed when he was about ninety-six years old. He had many sayings on asceticism and morality, to mention a few: (1) Reading the Holy Bible is a great security against sin, and the ignorance of the Holy Scriptures is a bottomless pit and a great gulf. (2) Do not love the things of the world, you will have rest and joy at the last day. Stay away from the pleasures of the world, so you will not be overcome with the grief of the devils. (3) Keep your heart alert by mentioning God, and that will ease the attacks of the enemy against you. (4) God sells righteousness very cheap for those who want to buy: with a small piece of bread, humble clothes, a cup of cold water or one mite.

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

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

الإيمان المستقيم مع حب شديد للفقراء، حتى أنه لم يكن يترك في دار الأسقفية أحياناً شيئاً قط، ومع ذلك فقد كان الله يرسل له الكثير جداً ليوزعه، فقد منحته الأرملة القديسة أولمبياس أراضي ومالاً لهذا الغرض. ولعل محبته للفقراء قد نبعت من أن هذه الفضيلة كانت السبب الأساسي لقبوله الإيمان المسيحي كما رأينا. وقيل إن تلميذه طلب منه مرة أن يضع حداً لهذا العطاء إذ لم يعد معهم شيء، وبعد هذا الحديث تقدم إنسان غريب وقدم كيساً من الذهب للأسقف واختفي في الحال. وجاء في سيرته أن أحد المخادعين جاء يسأله صدقة ليكفن صديقه الذي كان حياً، فأعطاه القديس. ولما ذهب لصديقه، وجده قد مات حقاً. تبيح القديس أيبفانيوس وله من العمر حوالي ست وتسعين سنة. وله أقوال كثيرة في النُسك والفضيلة منها: (1) قراءة الكتب المقدسة أمان عظيم ضد الخطية، والجهل بها هاوية عميقة وهوة عظيمة. (2) لا تحبوا متاع الدنيا فتستريحوا وتفرحوا في الآخرة. تحفظوا من لذات العالم فلا يقوى عليكم وجع الشياطين. (3) أيقظوا قلوبكم بذكر الله، فتخف قتالات الأعداء عنكم. (4) الله يبيع البر بثمن بخس للغاية للذين يريدون أن يشتروه: بقطعة خبز صغيرة، بثوب وضع، بكأس ماء بارد، بفلس واحد".  
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 ᾠμ: ε, ϛ

Psalm 99: 6, 7

مزمور 98: 5, 6



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

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

Ωα τνου μπατετενερετιν ηβλι δεη  
Παραη: αριετιν ουος τετενναβι βινα  
ητε πετενραωι ωωπι εϷχηκ εβολ.

Ηαι δε αιχοτοτ νωθεν δεη  
βανπαρομια: σνηοτ δε ηξε ουοτνοτ  
βοτε εινασαχι νεωωθεν αν γε δεη  
βανπαρομια αλλα δεη οτπαρρησια  
τναταμωθεν εββε φιωτ.

βεν πιεροοτ ετε μματ  
ερετενερετιν δεη Παραη: ουος  
τναχοος νωθεν αν γε ανοκ εθνατβο  
εφιωτ εββε θηνοτ.

ΗθοϷ ταρ βοϷ φιωτ Ϸμει μμωθεν  
γε ηνωθεν αρετενμεηριτ ουος  
αρετενναβτ γε εταη εβολ βα φιωτ.

Δη εβολ δεη φιωτ ουος αη  
επικομοος παλιν οη τναχω

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ἄπικοςμος οὐτος ἵναγεννηθῶ Φιωτ.

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

Ἰ̅ἥνου τενεμι γε κωοτη νεωβ  
νιβεν οουο ἵκερχηριὰ αν ερε οραι  
ωενκ: θεν φαι τεμμαετ γε ε̅τακι ε̅βολ  
ε̅α Φνωτ.

Δε̅ροτω̅ νωου̅ ἵχε̅ Ιησο̅υς γε ἵνου̅  
τετεμμαετ.

Εηπε̅ σ̅νηου̅ ἵχε̅ οου̅ονου̅ οουο̅ α̅σι̅  
ε̅ινα̅ ἵτετενχωρ̅ ε̅βολ̅ φ̅ο̅ραι̅ φ̅ο̅ραι̅  
ἄμωτεν̅ ε̅πεεμα̅ οουο̅ ἵτετενχατ̅  
ἄμαατα: οουο̅ ἵχη̅ ἄμαατα̅ αν̅ γε  
ε̅χη̅ νεμη̅ ἵχε̅ Παιωτ.

Ἡ̅αι̅ λ̅ι̅χο̅το̅υ̅ νω̅τε̅ν̅ ε̅ι̅να̅ ἵ̅τε̅  
ο̅υ̅ε̅ι̅ρη̅νη̅ ω̅υ̅ο̅π̅ι̅ νω̅τε̅ν̅ ἵ̅θ̅ρη̅ι̅ ἵ̅θ̅η̅τ̅:  
ο̅υ̅ο̅ν̅ ἵ̅τω̅τε̅ν̅ ἄ̅μα̅α̅τ̅ ἵ̅ο̅υ̅ε̅ο̅υ̅ε̅ε̅χ̅ θε̅ν̅  
π̅ι̅κο̅ς̅μο̅ς̅: ἀ̅λ̅λ̅α̅ χ̅ε̅υ̅νο̅μ̅ε̅τ̅ ἄ̅νο̅κ̅ λ̅ι̅θ̅ρο̅  
ε̅π̅ι̅κο̅ς̅μο̅ς̅.

*Π̅ι̅ω̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅νο̅υ̅τ̅ π̅ε̅ ω̅α̅ ε̅νε̅ε̅  
ἵ̅τε̅ ν̅ι̅ ε̅νε̅ε̅: ἄ̅μ̅η̅ν̅.*

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

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

Jesus answered them,  
“Do you now believe?

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

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

*Glory be to God forever.*

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

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

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

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

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

*والمجد لله دائماً.*

# Katameros Readings for the 18<sup>th</sup> Day of Bashans

## قطمارس قراءات اليوم الثامن عشر من شهر بشنس المبارك

### CΟΥΜΗΤ ὙΜΗΝ ἸΕΞΟΥ ἸΠΙΔΒΟΥ ΠΑΨΩΝC

#### 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.

<p><b>Ψαλμος τω Δαυιδ ρια: α</b></p>	<p><b>Psalm 112: 1, 2</b></p>	<p><b>المزمور 111: 1</b></p>
<p>Ωογνιατq ἰπιρωμι ετερζοτ              δατζη ἰΠβοιc: ἰερμι δεν νεqεντολη              εqεορωq εμαqω: εqεξευqου ριζεν              ἰκαρι ἰξε νεqεροq: ενεcμοq εττενεα              ἰντε νηετqοqτων. <b>Αλληλοια.</b></p>	<p>Blessed is the man who fears The Lord, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed.  <b>Alleluia.</b></p>	<p>طوبى للرجل الخائف الرب ويهوى وصاياه جداً. يقوى نسله على الأرض. جيل المستقيمين يُبارك. <b>هلليويا.</b></p>

#### Vespers Gospel

#### إنجيل العشيّة

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

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

<p><b>Οτἀναqνωcιc εβολ δεν</b>              πιεqαqτελιον εθοqαβ κατα Πατθεον              δcιοq.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p><b>Πατθεον κε: ιΔ - κq</b></p>	<p><b>Matthew 25: 14 - 23</b></p>	<p><b>متي 25: 14 - 23</b></p>

Ὑψηλὴ γὰρ ἡ οὐρανὸς ἐξουθενᾷ  
ἐπιγεμιστοὺς ἀποστολῶν ἐνεργειῶν οὐροῦ  
ἀφ' ἡπετενταῖς ἐτοτοῦ.

Οὕτως μὲν ἀφ' ἑαυτοῦ ἡξινδῶρ  
κεῖται δὲ ἀφ' ἑαυτοῦ ἡξινδῶρ: κεῖται δὲ  
ἀφ' ἑαυτοῦ ἡξινδῶρ: ποῦται ποῦται κατὰ  
τεχνολογίαν οὐροῦ ἀφουθενᾷ ἐπιγεμιστοῦ.

Ὑψηλῶς δὲ ἡξινδῶρ ἡξινδῶρ  
ἡξινδῶρ ἀφουθενᾷ ἡξινδῶρ οὐροῦ  
ἀφουθενᾷ κε ἡξινδῶρ.

Παρηλὴ ὅτι φησὶ ἀφουθενᾷ  
ἀφουθενᾷ κε ἡξινδῶρ.

Φησὶ δὲ ἐταρῶν ἡξινδῶρ ἀφουθενᾷ  
ἀφουθενᾷ ἡξινδῶρ οὐροῦ ἀφουθενᾷ ἡξινδῶρ  
ἡξινδῶρ οὐροῦ ἀφουθενᾷ ἡξινδῶρ.

Ὑψηλῶς οὐροῦ δὲ ἡξινδῶρ ἀφουθενᾷ  
ἡξινδῶρ ἡξινδῶρ ἡξινδῶρ ἡξινδῶρ οὐροῦ  
ἀφουθενᾷ ἡξινδῶρ.

Ὑψηλῶς δὲ ἡξινδῶρ ἡξινδῶρ ἡξινδῶρ  
ἡξινδῶρ ἀφουθενᾷ ἡξινδῶρ ἡξινδῶρ  
ἡξινδῶρ ἡξινδῶρ ἡξινδῶρ ἡξινδῶρ  
ἀφουθενᾷ ἡξινδῶρ ἡξινδῶρ ἡξινδῶρ  
ἀφουθενᾷ ἡξινδῶρ.

Περεπερεπερε δὲ ἡξινδῶρ ἡξινδῶρ  
ἡξινδῶρ ἡξινδῶρ οὐροῦ ἡξινδῶρ ἡξινδῶρ  
ἀφουθενᾷ ἡξινδῶρ ἡξινδῶρ ἡξινδῶρ

For the kingdom of  
heaven is like a man  
traveling to a far country,  
who called his own servants  
and delivered his goods to  
them.

And to one he gave five  
talents, to another two, and  
to another one, to each  
according to his own  
ability; and immediately he  
went on a journey.

Then he who had  
received the five talents  
went and traded with them,  
and made another five  
talents.

And likewise he who  
had received two gained  
two more also.

But he who had  
received one went and dug  
in the ground, and hid his  
lord's money.

After a long time the  
lord of those servants came  
and settled accounts with  
them.

So he who had received  
five talents came and  
brought five other talents,  
saying, 'Lord, you  
delivered to me five talents;  
look, I have gained five  
more talents besides them.'

His lord said to him,  
'Well done, good and  
faithful servant; you were  
faithful over a few things, I  
will make you ruler over

وَكَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ  
وَسَلَّمَ لَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ وَآخَرَ وَزَنَةً كُلًّا وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

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

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ  
أَيْضًا وَزْنَتَيْنِ أُخْرَيَيْنِ.

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

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلَادِكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

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

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

είεχακ ειχεν θαννιω† μαυενακ  
 εδουνη εφραυι ντε Πεκβοις.

Αχι δε ηνε φηεταρβι υπιζινδωρ  
 εναυ πεχαρ γε Παβοις ζινδωρ εναυ  
 ακτηιτου νηι ις κε εναυ αιζφωου.

Πεξε Περβοις δε ναρ γε καλωσ  
 πιβωκ εθανεφ ουοθ ετενζοτ επιδη  
 ακωπι εκενζοτ ζεν θανκορζι  
 ειεχακ ειχεν θαννιω† μαυενακ  
 εδουνη εφραυι ντε Πεκβοις.

*Πιωου φα Πεννορ† πε ωα εινεθ  
 ητε νι εινεθ: αμην.*

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

He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'

His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

*Glory be to God forever.*

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

قَالَ لَهُ سَيِّدُهُ نِعَمًا أَيُّهَا الْعَبْدُ  
 الصَّالِحِ الْأَمِينِ. كُنْتَ أَمِينًا فِي  
 الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
 إِلَى فَرَحِ سَيِّدِكَ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ρλα: α, ζ

Psalm 132: 1, 2, 9, 10

مزمو ر 131: 1, 7

Αριφμενι Πβοις ηΔαυιδ νεμ  
 τεφμετρεμραυι τηρς: υφρη†  
 εταρωρκ υΠβοις αρτωβε υΦνορ†  
 ηλακωβ: νεκοτηβ ερε†ριωτορ  
 ηνορμεθυηι: νηεθοταβ ητακ  
 ερεθελεηλ εοβε Δαυιδ πεκβωκ.  
 Αλληλοια.

Lord, remember David and all his meekness: how he swore to The Lord, and vowed to the God of Jacob. Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. Alleluia.

اذكر يا رب داود وكل دعته، كيف أقسم للرب ونذر لإله يعقوب. كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هليلويا.



**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὐὰναστρωσις ἐβoλ θεν πιδαστρελιον εθογав κατa λoυκaν aσioγ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشیر. بركاته علينا آمین.</p>
<p><b>λoυκaν ε̅: ιζ̅ - κς̅</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοz εταci ε̅δρηι νεμωoγ aρoει ερατci θεν oγμα η̅κοι νεμ oγμηγ η̅τε νεμaαθηтс νεμ κεμηγ ερoγ η̅τε πιδaoс εβoλ θεν η̅ιουδα̅ει тηρc νεμ η̅ερουcaλημ νεμ εβoλ θεν η̅πapaλι̅a η̅τε η̅η̅poc νεμ η̅ciδων η̅η̅etaγ̅ι ε̅ωтem ε̅poc oγoз η̅τεγταλδoγ εβoλ θεν noγγoηι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοz η̅η̅enaγ̅tzeυκο η̅μωoγ η̅xe η̅ι̅πνεγμα η̅ακαθαρтon η̅aγepφaδpи ε̅pωoγ.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοz η̅ape πιμηγ тηpγ κωη̅ η̅ca бi η̅eμaγ: xe oγηι η̅acηηoγ εβoλ η̅μoγ η̅xe oγxoμ oγoз η̅acтaλδo η̅μωoγ тηpoγ пe.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَمْسُوهُ لِأَنَّ قُوَّةَ كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفِي الْجَمِيعَ.</p>
<p>Οτοz η̅θoc ε̅taγci η̅η̅eγβαλ ε̅πγωι oγbe η̅eμaαθηтс η̅exaγ η̅ωoγ xe ω̅oγη̅ia̅тen θη̅ηoγ η̅ιzηκi xe θωтen тe η̅μeтoγpо η̅τε φ̅noγη̅.</p>	<p>Then He lifted up His eyes toward His disciples, and said: “Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

Ὡοῖνιὰ τέν ἠννοῦ νηετροκερ χε  
 †νοῦ τετεννασι: ὠοῖνιὰ τέν ἠννοῦ  
 νηετριμι †νοῦ χε τετεννασῶβι.

Ὡοῖνιὰ τέν ἠννοῦ ἔωωπ  
 ἵντοῦμεεεε ἠννοῦ ἵνε νιρωμι οτοε  
 ἵντοῦνεεε ἠννοῦ ἔβωλ οτοε ἵντοῦωω  
 ἠννοῦ οτοε ἵντοῦε πετενραν ἔβωλ  
 ἕφρη† ἵνοῦπετρωοῦ εθε Πωηρι  
 ἕφρωμι.

Ραωι θεν πιεροοῦ ετε ἕματ οτοε  
 θεληλ: θηππε ταρ πετενβεχε οηνιω†  
 πε ἵερηι θεν ἵφε: ναι ταρ οη ἕναῖρι  
 ἕμωοῦ ἵνιπροφητης ἵνε νοῖο†.

*Πῶοῦ φα Πεννοῦ† πε: ἡ εἰεε  
 ἵτε νι εἰεε: ἀμην.*

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

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

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

*Glory be to God forever.*

طوبآكم آيها الجيعآ الآن لآتكم  
 تشبغون. طوبآكم آيها البآكون  
 الآن لآتكم ستضحكون.

طوبآكم آذا أبعضكم النآس وآذا  
 أفرزوكم وعبروكم وأخرجوا  
 اسمكم ككثير من أجل ابن  
 الإنسان.

أفرحوا في ذلك اليوم وتهللوا  
 فهودآ أجركم عظيم في السمآء.  
 لأن آباءهم هكذا كآنوا يفعلون  
 بالأنبيآء.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

### †επιστολη ἵτε πενσαδ Παῦλος Πιἀποστολος

Παῦλος φβωκ ἕΠενβοις Ιησοῦς  
 Πιχριστος: πιἀποστολος ετθαεμ:  
 φηετατθαωϋ ἐπιειωενηοῦϋ ἵτε  
 φνοῦ†.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the 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.

εβρεος ια: ιζ - λα

Hebrews 11: 17 - 31

العبرانيين 11: 17 - 31

<p>ԵՆ ՕՂՆԱԶԴ ԱԲՐԱԱՄ ԱՐԻՆԻ      ÌԼՏԱԱԿ ԷՅՐԽԻ ԵՏԵՐՓԻՐԱԶԻՆ ԱՄՈՎ: ԱՐԻՆԻ      ԱՍԵՎՅԻՐԻ ԱՄԱՏԱԿ ԷՅՐԽԻ ՆՇԵ      ՓԻԵՏԱՎՅԵՍ ՈՒՅՎ ԷՐՈՎ.</p>	<p>By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,</p>	<p>بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبْلَ الْمَوَاعِيدِ، وَحِيدَهُ.</p>
<p>ՓԻԵՏԱՐՏԱՅԻ ՆԵՄԱՎ ՇԵ ՆՏԱԱԿ      ԵՐԵԹԱԶԵՄ ՕՂՆՐՈՅ ՆԱԿ.</p>	<p>of whom it was said, “In Isaac your seed shall be called,”</p>	<p>الَّذِي قَبْلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».</p>
<p>ՕՂՈՅ ԱՎՄՈԿՄԵԿ ՇԵ ՕՂՈՆ ԱՅՄՈՍ      ԱՓՈՐԴ ԷՏՈՂՈՍՈՎ ԷՅՈՂ ՇԵՆ      ՆԻԿԵԹՄՈՒՐԿ: ԵԾԵ ՓԱԻ ԱՎԾԻԿ ՇԵՆ      ՕՂՓԱՐԱՅՈՂՆ.</p>	<p>concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.</p>	<p>إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِي مِنْهُمْ أَخَذَهُ أَيْضًا فِي مِثَالٍ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԵԾԵ ՆԻԵԹՆԱՎՅՈՍԻ      ԱՎՐՄՈՒ ՆՇԵ ՆՏԱԱԿ ԷԼԱԿՈՅ ՆԵՄ ԻՏԱՐ.</p>	<p>By faith Isaac blessed Jacob and Esau concerning things to come.</p>	<p>بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَوَعِيسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԼԱԿՈՅ ԵՐՆԱՄՈՒ      ԱՎՐՄՈՒ ԷՓՕՒԱԻ ՓՕՒԱԻ ՆՆԵՆՅԻՐԻ      ՆԼՈՏԻՓ: ՕՂՈՅ ԱՎՐՕՒՅՄԿ ԷՅՐԽԻ ԷՇԵՆ      ԶԾԻՎ ԱՍԵՎՅՓՓՈՒԿ.</p>	<p>By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.</p>	<p>بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ عَلَى رَأْسِ عَصَاهُ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԼՈՏԻՓ ԵՐՆԱՄՈՒ      ԱՎԵՐՓՄԵՐԻ ԱՍՅԻՆԻ ԷՅՈՂ ՆՆԵՆՅԻՐԻ      ԱՍԻՐԱՆԼ ՕՂՈՅ ԱՎՐՈՆԶԵՆ ԵԾԵ      ՆԵՎԿԱՏ.</p>	<p>By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.</p>	<p>بِالْإِيمَانِ يُوسُفُ عِنْدَ مَوْتِهِ ذَكَرَ خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ جِهَةِ عِظَامِهِ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԱՎՐՄՈՒ ԷՏԱՎՄԱՎՅՎ      ԱՂՅՈՍՎ ՆՅՈՒՄ ՆԱՅՈՒՆ ՆՇԵ ՆԵՎԻՐԴ ՇԵ      ԱՂՆԱՎ ԷՍԻՂՈՒ ՇԵ ՕՂԱՏԻՈՍ ՔԵ: ՕՂՈՅ      ԱՍՕՐԵՐՅՈՒ ԶԱՂԵՆ ԱՍԻՅՈՍ ՆՏԵ      ՍՕՐՈ.</p>	<p>By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.</p>	<p>بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ آبَاؤُهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهَمَا رَأَيَا الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ الْمَلِكِ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԱՎՐՄՈՒ ԷՏԱՎԵՐՆԻՅՄԿ      ԱՎՐՄԱՂ ԷՅՈՂ ԷՅՄՏԵՄԵԹՐՈՒՄՈՒՐԴ ԷՐՈՎ</p>	<p>By faith Moses, when he became of age, refused</p>	<p>بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.</p>

ζε ἡωρηι ἵτε ἡωρηι ἡΦαραῶ.

Μαλλον ἑαφρωω ἑωρε ευκαθ  
νευ πιλαος ἵτε Φνωρῆ ἑροτε  
ἵτεφβιμη θεν φνοβι ἡρος ορχορ.

Εαφχα ἡωωω ἡΠιχριςτε ἵτοτε  
ζε ορμετραμῶ ἑναας τε ἑροτε  
ἡαζωρ ἵτε Χημ: ἡαφχορῡτ ταρ  
ἑβολ πε θαῆτη ἡπιωεβιῆ βεχε.

ἡεν ορναεῆτ αφχα Χημ ἡσωφ  
ἡπεφερεοῆτ θαῆτη ἡπιῡβον ἵτε  
ἡορρο: πιαθναῡ ταρ ἑροφ ἡαφμορἡ  
ἑροφ ἡφρηῆτ ἡοται εφναῡ ἑροφ.

ἡεν ορναεῆτ αφiri ἡπιπαςχα νευ  
πιφωἡ ἑβολ ἵτε πιςνοφ ρινα  
ἵτεῡτεμ πιρεφτακο βι νευ ἡοῡωορἡ  
ἡμici.

ἡεν ορναεῆτ αφcini ἑβολ θεν φιομ  
ἡωαρι ἡφρηῆτ ἡε ἑβολ θεν ορκαρι  
εφωοῡωοῡ φἡεταρβι πιρα ἡθἡτη ἡζε  
ἡιρεμἡΧημ ατωμς ἑθρη.

ἡεν ορναεῆτ ἡισοβῆτ ἵτε Ιεριχω  
αφει ἑταρκωῆτ ἑρωοῡ ἡωαωφ ἡεροοῡ.

ἡεν ορναεῆτ Ρααβ ῆπορἡ  
ἡπεστακο νευ ἡἡεταφερατσωτεμ:  
ἑτασφεπ ἡιζηρ ἑρος θεν ορζιρἡἡἡ.

to be called the son of  
Pharaoh's daughter,

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

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

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

By faith he kept the  
Passover and the sprinkling  
of blood, lest he who  
destroyed the firstborn  
should touch them.

By faith they passed  
through the Red Sea as by  
dry land, whereas the  
Egyptians, attempting to do  
so, were drowned.

By faith the walls of  
Jericho fell down after they  
were encircled for seven  
days.

By faith the harlot  
Rahab did not perish with  
those who did not believe,  
when she had received the  
spies with peace.

مُفَضَّلًا بِالْأَحْرَى أَنْ يُدَلََّ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا  
بِالْخَطِيئَةِ.

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

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

بِالْإِيمَانِ صَنَعَ الْفِصْحَ وَرَشَّ الدَّمَ  
لِنَلَا يَمَسَّهُمُ الَّذِي أَهْلَكَ الْأَبْنَاءَ.

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

بِالْإِيمَانِ سَقَطَتْ أَسْوَارُ أَرِيحَا  
بَعْدَمَا طِيفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ.

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

Πῆμοτ γαρ νευωτεν νευ  
τῆρηνη εἵσοπ: χε ἀμην εἰέωωπι.

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

نعمة الله الأب تكون مع جميعكم.  
أمين.

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν ἴεπιστολη  
ἵτε πενωτ Ιακωβος. Ἀμην.  
Παμενρα ἴ.

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

الكاثوليكون من رسالة معلمنا  
يعقوب الرسول، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

Ιακωβος ᾰ: ἰβ - κα

James 1: 12 - 21

يعقوب 1: 12 - 21

Οὔμακαριος πε πρωμι  
φνεθναδμονι ἵτοτϷ θεν οὔπιρασμος  
χε αϷωανεροϷωτπ ἵναδι ἕπιχλομ  
ἵτε ἵωνθ φνεταϷωϷ ἕμοϷ ἵχε  
Πβοις ἵνηεθναμεριτϷ.

Blessed is the man who  
endures temptation; for  
when he has been approved,  
he will receive the crown of  
life, which The Lord has  
promised to those who love  
Him.

طوبى للرجل الذي يحتمل  
التجربة، لأنه إذا تَرَكَى يَنَالُ  
«إِكْلِيلَ الْحَيَاةِ» الَّذِي وَعَدَ بِهِ  
الرَّبُّ لِلَّذِينَ يُحِبُّونَهُ.

Ἐπενῆρε ἕλι χος εἵερπιραζιν  
ἕμοϷ χε φνοϷτ πετερπιραζιν ἕμοι:  
φνοϷτ γαρ εἵερπιραζιν αν θεν  
θαναπετρωϷ: ἵϷερπιραζιν δε ἵθοϷ  
ἵἕλι αν.

Let no one say when he  
is tempted, “I am tempted  
by God”; for God cannot be  
tempted by evil, nor does  
He Himself tempt anyone.

لَا يَقُلْ أَحَدٌ إِذَا جُرِّبَ إِنِّي أَجْرَبُ  
مَنْ قَبِلَ اللَّهَ، لِأَنَّ اللَّهَ عَيْرٌ مُّجْرَبٌ  
بِالشَّرِّ وَهُوَ لَا يُجْرِبُ أَحَدًا.

Πιοται δε πιοται εἵερπιραζιν  
ἕμοϷ ἐβολ εἵτεν τεϷεπιθωμᾶ ἕμιν  
ἕμοϷ εἵσωκ ἕμοϷ οὔοθ εἵσοπσεπ  
ἕμοϷ.

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

وَلَكِنَّ كُلَّ وَاحِدٍ يُجْرَبُ إِذَا انْجَذَبَ  
وَأَنخَدَعَ مِنْ شَهْوَتِهِ.

Ἰτα ἴεπιθωμᾶ αϷωανερβοκι  
ϷασμεϷ φνοβι: φνοβι δε αϷωανϷωκ  
ἐβολ ϷαϷϷφο ἕφμοϷ.

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

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

Ἐπερωρεμ νὰςνηοῦ νὰμμενρα†.

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

Δερωωυ εἰεἰφον εἰεν πῶαεἰ ἠτε  
†μμεοηι: εἰρενωωπι ἠοῦαπαρχη ἠτε  
νεεεωωτ.

Πετενωωτη δε νὰςνηοῦ  
νὰμμενρα†: μαρεεωωπι ἠεε ρωωι  
νιβεν εἰηεε εἰναεωτεμ: εἰεωωυ  
εἰναεαεἰ: εἰεωωυ εἰναεωωτ.

Πεωωτ εἰαρ ἠεφρωωι ἠπαεερωε  
εἰμμεοηι ἠτε Φνωτ†.

Εἰβε φαἰ εἰα εἰωλεε νιβεν εἰρηι  
νεμ ἠεωοῦ ἠτε †καεἰα: εἰεν  
οῦμεερεμραεωυ: πῶε πῶαεἰ εἰρωτεν  
εἰρητ ἠβερι: φηῆτε οῦον ἠεωωμ ἠμμοε  
εἰνεεε ἠνεεεεεεεεε.

*Ἡὰςνηοῦ ἠπερμενρε πῶεωωω  
οῦδε ἠνεεωωπ εἰεν πῶεωωω:  
πῶεωωω νὰεεεεε νεμ τεεεεεεεεε: φη  
δε εἰτηἰ ἠεφρωωυ ἠΦνωτ† εἰναεωωπι  
εἰα εἰνεε: ἠμμη.*

Do not be deceived, my beloved brethren.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

for the wrath of man does not produce the righteousness of God.

Therefore, lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

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

لَا تَصَلُّوا يَا إِخْوَتِي الْأَحِبَّاءَ.

كُلُّ عَطِيَّةٍ صَالِحَةٍ وَكُلُّ مَوْهَبَةٍ تَامَّةٍ هِيَ مِنْ فَوْقٍ، نَازِلَةٌ مِنْ عِنْدِ أَبِي الْأَنْوَارِ، الَّذِي لَيْسَ عِنْدَهُ تَغْيِيرٌ وَلَا ظِلٌّ دَوْرَانِ.

شَاءَ فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ بَأَكْوَرَةً مِنْ خَلْقِهِ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ، لِيَكُنْ كُلُّ إِنْسَانٍ مُسْرِعًا فِي الْإِسْتِمَاعِ، مُبْطِئًا فِي التَّكَلُّمِ، مُبْطِئًا فِي الْغَضَبِ.

لَأَنَّ غَضَبَ الْإِنْسَانِ لَا يَصْنَعُ بَرًّا لِلَّهِ.

لِذَلِكَ اطْرَحُوا كُلَّ نَجَاسَةٍ وَكَثْرَةٍ شَرِّ. فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ الْمَعْرُوسَةَ الْقَادِرَةَ أَنْ تُخَلِّصَ نَفُوسَكُمْ.

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



οτος πκε Παυλος τ'εμι ερωτ: νθωτεν  
Δε νθωτεν νιυ.

Οτος αχριτq ε'ερηι ε'χωοτ' ν'χε  
πιρωμι ε'τε πιπνευμα ε'τρωοτ' νεμααq:  
α'ερβοις ε'ρωοτ' ενκοπ α'χ'ευμοο  
ε'ερηι ε'χωοτ': ε'ωστε ν'σεφωτ' ε'βολ' δ'εν  
πιηι ε'τε υ'μαα'τ' ενβηω' ε'ρε' π'ωοτ' φηδ'.

Φαι' Δε α'χ'ωπι ε'φοτωη' ε'βολ'  
ν'νιλον'δαι τηροτ' νεμ' νι'Ο'ρεινιη' εν'ωπι  
δ'εν ε'φεκοσ: οτος ο'τρωτ' α'σι' ε'ερηι  
ε'χωοτ' τηροτ': οτος να'κηνοτ' ν'δ'ι'σι' ν'χε  
Φραη' υ'π'βοις Ιη'σο'υς.

Ο'τωη'ω' Δε ε'βολ' δ'εν νη'ετα'τ'να'ε'τ':  
να'τηνοτ' πε' ε'φοτωη' ε'βολ' ο'τρω' ε'τ'ρω  
ν'νο'τ'ε'β'νο'τ'ι.

Θα'νηω' Δε ε'βολ' δ'εν νη'ενα'τ'ι'ρι  
ν'νιμε'τ'πε'ριε'ρ'σοσ: α'ν'ι'νι' ν'νο'τ'ρω  
α'τ'ρο'κ'ε'ρω' υ'πε'μ'θο' ν'νο'τον' νι'β'εν: ο'τρω  
α'τ'ρωπ' ν'νο'τ'τι'μη' ε'α'τ'ε'μο'τ' ε'ο'τον  
τ'ιο'τ' ν'ε'βα' ν'ε'α'τ' υ'μαα'τ'.

Παιρη'τ' δ'εν ο'τ'α'μα'α'ι' α'χ'αι'α'ι' ν'χε  
π'σα'χι' υ'π'βοις ο'τρω' α'χ'ε'υμοο.

*Π'σα'χι' Δε ν'τε' Π'βοις ε'φ'ε'λ'α'ι' ο'τρω'  
ε'φ'ε'λ'ω'α'ι: ε'φ'ε'λ'α'α'α'ι' ο'τρω' ε'φ'ε'τα'χ'ρο:  
δ'εν' τ'α'ς'ια' ν'ε'κ'κ'λ'η'σ'ια' ν'τε' Φ'νο'τ'τ':  
α'μην.*

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

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

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

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

So the word of The Lord  
grew mightily and  
prevailed.

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

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

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

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

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

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو  
وَتَقْوَى بِشِدَّةٍ.

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



## Synaxarium of Bashans 18

### سنكسار اليوم الثامن عشر من شهر بشنس

1. The Commemoration of the Feast of Pentecost
2. The Departure of St. George (Ga'orgi), the Friend of St. Abraam

#### 1. The Commemoration of the Feast of Pentecost

This day marks the commemoration of the coming down of the Holy Spirit upon the holy disciples in the upper room of Zion in Jerusalem, "When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit" (Acts 2: 1 – 4).

May the blessing of this holy feast be with us all.  
Amen.

#### 2. The Departure of St. George (Ga'orgi), the Friend of St. Abraam

On this day also, of the year 409 of the martyrs, 693 AD, St. George (Ga'orgi), who was the friend of St. Abraam, departed. He was born to godly Christian parents, and he tended the sheep of his father. He loved the life of contemplation and seclusion, and he fasted all day long, and distributed his food among the shepherds. God supported and increased him in godliness.

He longed for the monastic life, so he left the tending of the sheep. He was fourteen years old, when he went to the wilderness of St. Macarius. On his way, he saw a pillar of light guiding him, so he rejoiced and was comforted. The light disappeared and an Old man appeared and said to him, "I passed through a city and found a man who rent his garment, grieving, weeping and crying out saying that a wild beast has killed my son, while he was tending the sheep. Most likely, it is your father. So, it is meet that you should return to your father to comfort his heart, for it is written 'Honor your father and your mother' (Exodus 20: 12), then return to the wilderness."

The young man replied saying, "It is written, 'He who loves father or mother more than Me is not worthy of Me' (Matthew 10: 37)." Immediately, the old man became like smoke and disappeared. Ga'orgi realized

1. تذكار عيد العنصرة
2. نياحة القديس جورجى رفيق القديس أبرام

#### 1. تذكار عيد العنصرة

تُعَدُّ الكنيسة في هذا اليوم بتذكار حلول الروح القدس على التلاميذ الأطهار في عليّة صهيون بأورشليم، "فبينما كان الجميع معاً بنفس واحدة، صار بغتة من السماء صوت كما من هبوب ريح عاصفة وملأ كل البيت حيث كانوا جالسين. وظهرت لهم ألسنة من نار واستقرت على كل واحد منهم وامتلاً الجميع من الروح القدس" (أعمال 2: 1 – 4).

بركة هذا العيد المقدس فلتكن معنا. آمين.

2. نياحة القديس جورجى رفيق القديس أبرام وفيه أيضاً من سنة 409 للشهداء، سنة 693

ميلادية، تنيح القديس جورجى رفيق القديس أبرام. وُلِدَ من أبوين مسيحيين قديسين وكان يرعى غنم أبيه. أحب حياة التأمل وكان يصوم طوال اليوم ويوزع طعامه على الرعاة، وكان الله يعضده وينميّه في الفضيلة.

اشتاق للرهبنة، فترك الغنم وهو في الرابعة عشرة من عمره وقصد برية القديس

مكاروريوس. وفي الطريق رأى عمود نور يرشده، وفرح وتغزى. ثم اختفى النور ليظهر له إنسان عجوز يقول له: "لقد عبرت إحدى

المدن، فوجدت رجلاً مشقوق الثياب ينوح ويبكي بشدة ويصرخ بصوت عظيم قائلاً: إن

الأسد قد افترس ابني وهو يرعى الغنم، وأغلب الظن أنه أبوك، فعليك أن ترجع

وتطيب قلبه، لأنه مكتوب: 'أكرم أباك وأمك' (خروج 20: 12)، ثم تعود إلى البرية."

أجاب الشاب قائلاً، مكتوب: "من أحب أباً أو أمّاً أكثر مني فلا يستحقني" (متى 10: 37).

وللحال تحول ذلك الشيخ إلى دخان واختفى، فعرف جورجى أنها خدعة شيطانية، فقدم

الشكر لله.

عندئذ ظهر له الملاك غبريال على شكل صبي

that it was a devilish deception and he offered thanks to God. Immediately, Archangel Gabriel appeared to him in the form of a young man, who guided him to the mountain of Abba Orion (Arion), nearby Shiheet. He remained there under the guidance of a holy monk for ten years, during which he never ate any cooked food or fruit. He kept long vigils in prayers and contemplation in the Holy Scriptures until he memorized fourteen books of the Holy Bible. Because of his austere asceticism, he was worthy of the company of the angelic power to comfort and encourage him.

Then he desired to live in seclusion, so he went to the inner wilderness. Two saints appeared to him and told him, "This is not the will of God for you." Accordingly, he returned to his place. With God's providence, the holy father Anba Abraam came to the mountain of Abba Orion, where he met St. Ga'orgi. They conversed with each other about the wonders of God, and they felt a spiritual closeness in their lives and wishes. They decided to live by each other, to support one another. They went to the church to pray and spent all night seeking the divine providence for their decision. It was said that St. John the Baptist appeared to them and commanded them to dwell by each other in the wilderness of St. Macarius.

St. Ga'orgi received the blessing of the fathers, left the mountain of Abba Orion and went to Shiheet. Anba Abraam had left before him to prepare a place for him. Anba Abraam introduced St. Ga'orgi to his holy father Anba Yoannis, the hegumen of the wilderness of Shiheet. They dwelt by each other in the cell known as Bigeeg, beside the cell of Anba Yoannis.

This cell remained one of the sights of the monastery until the fourteenth century, when Pope Benjamin II, the 82<sup>nd</sup> Patriarch (1327 – 1339 AD), had visited this cell.

They lived by each other with the spirit of friendship, encouraging one another. Later on, Anba Abraam became ill for eighteen years, during which he suffered from severe pain. St. Ga'orgi served, prayed for him and read for him the Holy Scriptures until he departed in peace. Shortly after, less than five months, his brother St. Ga'orgi departed. He was seventy-two years old and was buried beside his beloved brother Anba Abraam.

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

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

صغير حسن الصورة وبهي الملبس، رافقه في الطريق حتى بلغ جبل الأنبا أوريون بقرب شيهيت. تتلمذ على يدي راهب قديس مدة عشر سنوات، لم يذق فيها طعاماً مطبوخاً أو فاكهة. وكان يقيم الليل كله في الصلاة والهديد في الكتب حتى حفظ أربعة عشر سفيراً من أسفار الكتاب المقدس. ولكثرة جهاده، استحق أن تؤانس قوة ملائكية تعزیه وتشجعه.

وحدث أنه اشتاق إلى التوحد المطلق أو السياحة، فدخل إلى البرية الداخلية، فظهر له اثنان من القديسين وقالوا له: "إن هذه ليست إرادة الرب بالنسبة لك"، فرجع إلى موضعه. وبتدبير من الله أتى إلى جبل أوريون القديس الأنبا أبرام، حيث التقى بالقديس جورجى. تحدثا معاً بعجائب الله، وشعرا باتفاق روحي في حياتهما واشتياقاتهما، فرأيا أن يعيشا معاً يسند أحدهما الآخر. ذهبا إلى الكنيسة للصلاة وبقياً طوال الليل يطلبان مشورة الله بالنسبة لقرارهما. فقيل إن القديس يوحنا المعمدان ظهر لهما وطلب منهما أن يعيشا معاً في إسقيط مكارىوس.

ترك الأنبا جورجى جبل أوريون بعد أن نال بركة الآباء وانطلق إلى الإسقيط وكان قد سبقه الأنبا أبرام ليعيد له مكاناً. وهناك عرّفه الأنبا أبرام بمعلمه القديس الأنبا يوانس، قمص برية شيهيت. وسكنا معاً في قلاية "بيجيج" بجوار قلاية الأنبا يوانس. وقد ظلت هذه القلاية من معالم الدير حتى القرن الرابع عشر، حيث زارها البابا بنيامين الثاني، البطريرك الثاني والثمانون (1327 – 1339 ميلادية).

عاشا معاً بروح الصداقة القائمة على الحب ويشجعان بعضهما البعض، حتى مرض الأنبا أبرام وبقي مدة ثمانية عشرة سنة يعاني من قسوة الألم. وكان القديس جورجى يخدمه ويصلى من أجله ويقراً له الكتب المقدسة حتى تنبّح بسلام. وبعدها بأقل من خمسة أشهر، رقد أخوه القديس جورجى بعد أن بلغ من العمر اثنتين وسبعين سنة، ودفن مع أخيه الحميم الأنبا أبرام.

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

## The Liturgy Psalm

### مزمور القداس

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

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

Ψαλμος τω Δαυιδ ᾠ: ᾠ	Psalm 1: 1	مزمور 1 : 1
<p>Ὁυακαριος πε πρωμι: ἔτε              ἄπερωε θεν ἵσοβνι ἵτε νιασεβης:              ονδε ἄπερωε ερατη ρι φρωιτ ἵτε              νιρεφερνοβι: ονδε ἄπερωε ρι              ἵκαθεδρα ἵτε νιλοιομος. <b>Ἀλληλουια.</b></p>	<p>Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of the sinners, and has not sat in the seat of the evil men.  <b>Alleluia.</b></p>	<p>طوبى للرجل الذي لم يسلك في مشورة المنافقين، وفي طريق الخطاة لم يقف، وفي مجلس المستهزئين لم يجلس. <b>هللويليا.</b></p>

## The Liturgy Gospel

### إنجيل القداس

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

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

<p>Ὁ ἄναστωσις ἐβωλ θεν              πιερασσελιον εθοραβ κατα Ὑαθεον              ασιοϑ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Ὑαθεον Δ: κς - ε: ιϛ	Matthew 4: 23 – 5: 16	متي 4 : 23 – 5 : 16
<p>Ὁτος ναρκωϑ πε ἵχε Ιησοϑς θεν              ϑΣαλιλεα τηρς εϑϑεβω θεν              νοϑρνασωση: οτος εϑρωιϑ              ἄπιερασσελιον ἵτε ϑμετοϑρο: οτος              εϑερφαδρι ἐϑωνι νιβεν νεμ ιαβι νιβεν              εϑθεν πιλαος.</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>

Οτοζ ἀτεψῶμῃ ἰ ἐβολ θεν †Cγρῖα  
 τηρς: οτοζ ἀτῖνι ναϋ ἵνοτον νιβεν  
 ετρεμκνοῦτ θεν νοῦψωνι νεμ  
 οὔκατρε ἵνοτμῃ ἵρη†: νηῆτε  
 νιδεμων νεμωοῦ νεμ νητοι  
 ἵπερμοῦ νεμ νηετψηλ ἐβολ οτοζ  
 αϥερφαδρι ἐρωοῦ.

Οτοζ αῤμοψι ἵνωψ ἵνε θαννιψ†  
 ἵμῃ ἐβολ θεν †Σαλιεᾶ νεμ †μη†  
 ἵβακι νεμ Ιεροῦσαλῃμ νεμ †Ιουδαεᾶ  
 νεμ θιμῃρ ὑπιΙορδανης.

Εταϥναῦ δε ἐνιμῃ αϥψε ναϋ  
 ἐψῶψι ἐχεν πιτωοῦ οτοζ ἐταϥεμσι  
 ἀτῖ θαροϋ ἵνε νεψμααθης.

Οτοζ ἐταϥοῦων ἵρωϋ ναϋ†εβω  
 νωοῦ εϥψω ἵμοος.

Ὡοῦνιατοῦ ἵνιζηκι ὑπιπνεμα χε  
 θωοῦ τε †μετοῦρο ἵτε νιψνοῦι.

Ὡοῦνιατοῦ ἵνῃετερθῃβι †νοῦ χε  
 ἵθωοῦ πετοῦνα†θο ἐρωοῦ.

Ὡοῦνιατοῦ ἵνῃρεμραῦψ χε ἵθωοῦ  
 πεθνεαρκλῃρονομῖν ἵπικαθι.

Ὡοῦνιατοῦ ἵνῃετθοκερ νεμ  
 νηετοβῖ ἵ†μεθῃμῖ χε ἵθωοῦ πεθνασι.

Ὡοῦνιατοῦ ἵνῃνῃδῃτ χε ἵθωοῦ  
 πετοῦνῃδῃνῃδῖ νωοῦ.

Then His fame went  
 throughout all Syria; and  
 they brought to Him all sick  
 people who were afflicted  
 with various diseases and  
 torments, and those who  
 were demon-possessed,  
 epileptics, and paralytics;  
 and He healed them.

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

And seeing the  
 multitudes, He went up on a  
 mountain, and when He  
 was seated His disciples  
 came to Him.

Then He opened His  
 mouth and taught them,  
 saying:

Blessed are the poor in  
 spirit, For theirs is the  
 kingdom of heaven.

Blessed are those who  
 mourn, for they shall be  
 comforted.

Blessed are the meek,  
 for they shall inherit the  
 earth.

Blessed are those who  
 hunger and thirst for  
 righteousness, for they shall  
 be filled.

Blessed are the  
 merciful, for they shall  
 obtain mercy.

فذاع خبره في جميع سورية.  
 فأحضروا إليه جميع السقماء  
 المصابين بأمراض وأوجاع  
 مختلفة والمجانين والمصرّو عين  
 والمفلوجين فشفاهم.

فتبعته جموع كثيرة من الجليل  
 والعشر المدن وأورشليم  
 واليهودية ومن عبر الأردن

ولما رأى الجموع، صعد إلى  
 الجبل. فلما جلس تقدم إليه  
 تلاميذه.

ففتح فاه وعلمهم قائلًا:

طوبى للمساكين بالروح لأن لهم  
 ملكوت السموات.

طوبى للحرّانئ الآن لأنهم  
 يتعزّون.

طوبى للودعاء لأنهم يرثون  
 الأرض.

طوبى للجّيع والعطاش إلى البرّ  
 لأنهم يشبعون.

طوبى للرحماء لأنهم يرحمون.



ΝΙΒΕΝ ΕΤΨΟΠ ΘΕΝ ΠΗΝΙ.

Παρη† μαρε πετενορωι  
ερορωιι μπεμθο ηηρωι  
ροπως ηςενδ' ενετηεβηοι:  
εθνηνε' ησε†ωο' μΠετηνωτ  
ετθεν ηιφηοι.

*Πωο' φα Πεννο'† πε: ψα ενεε  
ητε ηιενεε: λμην.*

Let your light so shine  
before men, that they may  
see your good works and  
glorify your Father in  
heaven.

*Glory be to God  
forever.*

فَلْيُضِيْ نُورَكُمْ هَكَذَا قَدَّامَ النَّاسِ  
لِكِي يَرَوْا اَعْمَالَكُمْ الْحَسَنَةَ  
وَيَمَجِّدُوا اَبَاكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 19<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم التاسع عشر من شهر بشنس المبارك

ΚΟΥΜΗΤ ΨΙΤ ΝΈΞΟΥ ΑΠΙΑΒΟΥ ΠΑΨΩΝΣ

**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 τω Δαυιδ λ̄α: ιβ, λ̄β: α, λ̄α:

Psalm 32: 11, 33: 1, 32: 6

مزمور 31: 12، 32: 1، 31: 7

̄ζ

ΟΥΝΟΥ ΕΞΕΝ Π̄ΒΟΙΣ ΟΥΟΥ ΘΕΛΗΛ  
ΝΙΘΜΗ: ΝΗΕΤΟΥΤΩΝ Ε̄ΡΩΛΥ ΝΩΟΥ  
ΝΞΕ ΠΙΣΜΟΥ: Ε̄ΡΗΙ ΕΞΕΝ ΘΑΙ Ε̄ΤΩΒΖ  
Ε̄ΠΩΥΙ ΖΑΡΟΚ: ΝΞΕ ΟΥΟΝ ΝΙΒΕΝ ΕΘΟΥΑΒ  
ΖΕΝ ΟΥΟΧΟΥ ΕΥΟΥΤΩΝ. ΔΛΛΗΛΟΥΙΑ.

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.

ΟΥΑΝΑΣΝΩΟΙΣ Ε̄ΒΟΛ ΖΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ  
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ΜΑΤΘΕΟΝ ΚΕ: ΙΔ - ΚΣ

Matthew 25: 14 - 23

متي 25: 14 - 23

Ὑπὲρ ἧς τὰρ ἡοῦρωμι ἐφναῶνα  
ἐπῶεμο ἀμοῦτ ἐνεφῆβιακ ὄρο  
ἀφτ ἕπετενταφ ἔτοτοφ.

Ὅται μεν ἀφτ ναφ ἡτοφ ἡζινῶρ:  
κεῖται δε ἀφτ ναφ ἡνατ: κεῖται δε  
ἀφτ ναφ ἡοται: ποῖται ποῖται κατὰ  
τεφρομ ὄρο ἀφῶναφ ἐπῶεμο.

Ἀφῶναφ δε ἡξε φῆτεβι ἕπιτοφ  
ἡζινῶρ ἀφρῶωβ ἡῆτοφ ὄρο  
ἀφῶφε κε τοφ.

Παρητ ὄν φῆτεβι ἕπινατ  
ἀφῶφε κε ῆνατ.

Φη δε ἔταβι ἕπιῖται ἀφῶναφ  
ἀφῶωκι ἡοκαβι ὄρο ἀφῶωπ ἕπιβᾶτ  
ἡτε πεφῶις.

Ὑενενα ὄρῆωφ δε ἡχοφ ἀφί  
ἡξε Πῶοις ἡἡῆβιακ ἔτε ἕματ ὄρο  
ἀφῶωπ νεωοφ.

Ἀφί δε ἡξε φῆτεβι ἕπιτοφ  
ἡζινῶρ ἀφεν κε τοφ ἡζινῶρ ἐφρο  
ἕμοσ γε Παῶοις τοφ ἡζινῶρ  
ἀκτητοφ ἡἡις κε τοφ ἡζινῶρ  
ἀφῶωφ.

Πεξε Πεφῶοις δε ναφ γε καλωσ  
πιῶωκ ἐθῆναφ ὄρο ἔτεφροτ ἐπιδη  
ἀφῶωπι ἐκεφροτ ῆεν ῆἡκοφ.

For the kingdom of  
heaven is like a man  
traveling to a far country,  
who called his own servants  
and delivered his goods to  
them.

And to one he gave five  
talents, to another two, and  
to another one, to each  
according to his own  
ability; and immediately he  
went on a journey.

Then he who had  
received the five talents  
went and traded with them,  
and made another five  
talents.

And likewise he who  
had received two gained  
two more also.

But he who had  
received one went and dug  
in the ground, and hid his  
lord's money.

After a long time the  
lord of those servants came  
and settled accounts with  
them.

So he who had received  
five talents came and  
brought five other talents,  
saying, 'Lord, you  
delivered to me five talents;  
look, I have gained five  
more talents besides them.'

His lord said to him,  
'Well done, good and  
faithful servant; you were  
faithful over a few things, I  
will make you ruler over

وَكَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ  
وَسَلَّمَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ وَآخَرَ وَزَنَةً كُلًّا وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ وَزَنَاتٍ  
أُخْرَى.

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ  
أَيْضًا وَزْنَتَيْنِ أُخْرَيَيْنِ.

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

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

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

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



εἰς ἅλας εἰσεν θάσσηω† μασηνακ  
 ἐδοῦν ἐφραῦν ἵτε Πεκβοῖς.

Δεϋὶ Δε ἵνε φηέταρβι ὑπιξινδωρ  
 ἔναρ πεχαρϋ γε Παβοῖς ξινδωρ ἔναρ  
 ακτητοῦ νηι ις κε ἔναρ ἀἰξφωοῦ.

Πεξε Περβοῖς Δε ναρ γε καλωσ  
 πιβωκ εθνανεϋ οτοθ ἐτενηοτ ἐπιδη  
 ακωωπι εκενηοτ θεν θανκοῦσι  
 εἰς ἅλας εἰσεν θάσσηω† μασηνακ  
 ἐδοῦν ἐφραῦν ἵτε Πεκβοῖς.

*Πῶοῦ φα Πεννοῦ† πε ὡα ἐνεθ  
 ἵτε νη ἐνεθ: ἀμην.*

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

He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’

His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

*Glory be to God forever.*

ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي هُوَذَا وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

قَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ إِلَى فِرْحِ سَيِّدِكَ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ λβ: α, ιβ

Psalm 33: 1, 12

مزمور 32: 1, 12

Θεληλ ὑμωτεν νιθμη θεν Πβοῖς:  
 νηετσοῦτων ἐερφαῦ νωοῦ ἵνε  
 πιςμοῦ: ὡοῦνιατϋ ὑπιῶλολ ἐτε Πβοῖς  
 πε περνοῦ†: πιλαος ἐταρσοτϋ  
 ἐγκληρονωμῖα ναρ. **Δλληλοῦα.**

Rejoice in The Lord, O you righteous! For praise from the upright is beautiful. Blessed is the nation whose God is The Lord, the people He has chosen as His own inheritance. **Alleluia.**

ابتهجوا أيها الصديقون بالرب، للمستقيمين ينبغي التسبيح. طوبى للأمة التي الرب إلهها. والشعب الذي اختاره ميراثاً له. **هلليويا.**

**Matins Gospel**  
**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد 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><b>ΛΟΥΚΑΝ ΙΘ: ΙΑ - ΙΘ</b></p>	<p><b>Luke 19: 11 - 19</b></p>	<p><b>لوقا 19: 11 - 19</b></p>
<p>Εἰσῶτεμ δε εἶναι ακοταετοτε νε οτ παραβολη εθε γε ακφθεντ πε ελερονκαλμη οτοε ναυμενι πε γε τμετοτρο νε φνοττ ναοτωνε ἐβολα 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 οτη γε νε οτον οτρωμ νεττενης ακφγεναφ εοτχωρα εσοτηοτ εβι νομμετοτρο 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 εμητ μβωκ ηταφ αφτ μμητ 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 عَبِيدَ لَهُ وَأَعْطَاهُمْ عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَأْجِرُوا حَتَّى آتِي.</p>
<p>Πεφπολιτηε δε ναυμοττ μμοε πε οτοε ατοτωρη νοτπρεεβια σαφασοτ μμοε εφχω 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, ΦΑΡΣΛΟΥΑ ΟΡΑΕ ΣΦΑΡΕ ΦΑΝΛΙΝ: ΛΑ ΝΡΙΔ ΑΝ ΗΔΑ ΙΜΛΚ ΕΛΙΝΑ.</p>
<p>Οτοε ακωπι εταφταεθο εαφβι ητμετοτρο ακχοε εορομμοττ ενεεβιαικ ναι εταφτ μπιεατ νωοτ εινα ητεφεμ 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 ἦντε πρῶτον ἐργῶ ἕμιος  
ἐπερὶ οὐκ ἔπεκευνα ἀφῆρ μῆτ  
ἕμινα.

Οὕτω περὶ οὐκ ἔπεκευνα ἀφῆρ  
ἐπερὶ οὐκ ἔπεκευνα ἀφῆρ μῆτ  
ἐπερὶ οὐκ ἔπεκευνα ἀφῆρ μῆτ  
ἕμινα.

Οὕτω ἀφῆρ ἦντε πρῶτον ἐργῶ  
ἕμιος ἐπερὶ οὐκ ἔπεκευνα ἀφῆρ  
ἕμινα.

Περὶ οὐκ ἔπεκευνα ἀφῆρ μῆτ  
ἐπερὶ οὐκ ἔπεκευνα ἀφῆρ μῆτ

*Πῶσον φα Πεννοῦτ περὶ οὐκ ἔπεκευνα  
ἕμινα.*

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  
رَبِّحَ 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

### Ἐπιστολὴ ἵτε περὶ οὐκ ἔπεκευνα Παῦλος Πιὰποστολὸς

Παῦλος δούλος ἕπεκευνα Ἰησοῦς  
Χριστός: πῶσον ἐπερὶ οὐκ ἔπεκευνα  
ἐπερὶ οὐκ ἔπεκευνα ἀφῆρ μῆτ  
ἕμινα.

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 ̅: κ̅ - ̅: θ̅

Philippians 3: 20 - 4: 9

فيليبي 3: 20 - 4: 9

Πενμετρεμβακι γαρ ἄνον  
αυωπ δεν νιφνονι οτοθ εβολ υματ  
τενχοτυτ θατρη υπενσωτρ  
Πενβοις Ιησους Πιχριστος.

Φαι εθναυιβτ υπωμα ντε  
πενθεβιο ηυφην υμορφη ντε πωμα  
ντε περωοτ κατα περρωβ  
ερεφχευχομ οτοθ ερεφερ ρωβ  
νιβεν υνεχωοτ ναε.

Ωστε νασνηοτ νασαπητοθ οτοθ  
υμενρατ παραυι νεμ παχλομ:  
υπαρητ ορι ερατεν θηνοτ δεν Πβοις  
ναυμενρατ.

Ευοδια ττρω ερος νεμ Συντηχη  
εροτυετι εφαι ρω δεν Πβοις.

Се ττρω εροκ ρωκ πιωπι  
Сυντζεε ματοτκ νεμωοτ: ναι  
εταυβιδιци νεμνι δεν περασσελιον  
νεμ πεκεκλημεντοθ νεμ πεσει  
ηναυφην ηρεφερρωβ: ναι ετε ποτραν  
сδνοοτ ρι πωωμ ντε πωηδ.

Ραυι δεν Πβοις ησχοτ νιβεν:  
παλιν οη ττω υμοθ χε ραυι.

Πετην μετεπικηс μαρεσοτωνε  
ερωμ νιβεν: Πβοις δεντ.

Уπερφρωοτω θα ελι: αλλα δεν  
ρωβ νιβεν τπροσευχη 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  
سِنْتِيخِي أَنْ تَفْتَكِرَا فِكْرًا وَاحِدًا فِي  
الرَّبِّ.

نَعَمْ أَسْأَلُكَ أَنْتَ أَيْضًا، يَا (سَنزِيكَ)  
شَرِيكِي الْمَخْلِصِ، سَاعِدِ هَاتَيْنِ  
الَّتَيْنِ جَاهِدَتَا مَعِي فِي الْإِنْجِيلِ،  
مَعَ أَكْلِيمَنْدَسَ أَيْضًا وَبَاقِي  
الْعَامِلِينَ مَعِي، الَّذِينَ أَسْمَاؤُهُمْ فِي  
سِفْرِ الْحَيَاةِ.

افْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ  
أَيْضًا افْرَحُوا.

لِيَكُنْ حِلْمُكُمْ مَعْرُوفًا عِنْدَ جَمِيعِ  
النَّاسِ. الرَّبُّ قَرِيبٌ.

لَا تَهْتَمُّوا بِشَيْءٍ، بَلْ فِي كُلِّ شَيْءٍ  
بِالصَّلَاةِ وَالِدُعَاءِ مَعَ الشُّكْرِ، لِتَعْلَمَ  
طِلْبَاتُكُمْ لَدَى اللَّهِ.

ἄΝΕ ΟΥΨΕΠῚΜΟΤ: ΝΕΤΕΝῚΤΗΜΑ  
μαροτορωνη εβολ δατεν Φνοϋϋ.

Οτοϋ ϋερινηη ἵτε Φνοϋϋ  
θηετῚοσι ἔνοϋϋ ϋιβεν: εσεἄρεϋ  
ἔνετενηητ νεμ νετενημεῖ δεν  
Πιχριστοϋ Ιησοϋϋ.

Πο λοιπον ναῖσνηοϋ ηηῚτε  
δανμεθμηι νε: ηηῚτε δανμετσεμνοϋ  
νε: ηηῚτε δανδικεον νε: ηηῚτε  
δανμεττοϋβο νε: εωβ ϋιβεν δεν  
οϋμει: εωβ ϋιβεν δεν οϋψεννοϋϋι:  
φηῚτε οϋἄρετη πε οτοϋ φηῚτε οϋταῖο  
πε: ναι μεῖ ἔρωοϋ.

ετε ναι νε ἔταρετεῖτσαβε θηνοϋ  
ἔρωοϋ: οτοϋ ἄρετενῚτοϋ οτοϋ  
ἄρετεν σοθμοϋ: οτοϋ ἄρετενηναϋ  
ἔρωοϋ ἡῖρηι ἡῖητ: ναι ἄριτοϋ οτοϋ  
Φνοϋϋ ἵτε ϋερινηη εϋεϋωπι  
νεμωτεν.

*ΠῚμοτ ταρ νεμωτεν νεμ  
Ὶερινηη εϋσοπ: χε ἄμην εσεϋωπι.*

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 الإِخْوَةَ 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، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν ϋεπιστολη  
ἵτε πενωτ Ιακωβοϋ. Δμην.  
Ηαμενηραϋ.

The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
يعقوب الرسول، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

Ιακωβοϋ ε: θ - κ

James 5: 9 - 20

يعقوب 5: 9 - 20



Ουτος ερε πτωβη ντε φηναετ  
εφενουεμ υφθεομοκε ουος  
εφετογνοσεφ ηνε Πβοις: ουος καν  
εψωπ αριρι ηθαννοβι ενεχατ ναε  
εβολ.

Ουωνη ουη ητετεννοβι εβολ  
ηνετενερηου: ουος τωβη εχεν  
νετενερηου εοπωε ητετενοτσαι: ουον  
ουνηψτ ηχομ δεη τηπροσετχη υπιθουη  
εσερβωβ.

Ηλιαε νε ουρωμ εωε πε  
ηρεεψεπυκαε υπερητ ουος αετωβη  
ηουπροσετχη εψτεμθρε τηε εωου  
εχεη πικαε ουος υπεεεωου ηψουμτ  
ηρομυ νεμ ουου ηαβοτ.

Ουος αετωβη ου η τηε  
τηουμοτηεωου ουος η πικαε ρωτ  
αετ υπεεουταε.

Ηαενηου εψωπ αρεψαν ουαι δεη  
θηου ουρεμ εβολ εα φουωτ ητε  
τημεουη ουος ητεεταεου ηνε ουαι.

Ηαρεεμ ηνε φηεθαταεο  
ηουρεερενοβι εβολεα φουωτ ητε  
τεεπλανη εε εηαουεμ ητεεψηχη  
εβολ δεη φουου: ουος εηαεωβε εβολ  
εχεν ουμηψ ηνοβι.

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 بالذلات،  
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.

Ἡσὺς ἡμῶν ὑπερμενρε πικοςμος  
 οὐδε νηετωοπ δεν πικοςμος:  
 πικοςμος νασινι νευ τερεπιθουια: φη  
 δε ετιρι ὑφοτωω ὑφνοτφ ὑματωπι  
 ωα 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 ἡ τε νενηιοτ ἡ ἀποστολος:  
 ἐρε ποτςμοσ εσοταβ ωωπι νεμαν.  
 Δμην.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آبائنا الرسل  
 الأظهر المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραξις ια: ιθ - κϛ

Acts 11: 19 - 26

أعمال 11: 19 - 26

Ἦν μεν οτιν εταγωωρ ἐβολ ισxen  
 πιροχεε εταγωωπι ει στεφανος ατι  
 ωα ἐρηι ετφοινικη νευ κνπρος νευ  
 ἰαντιοχια ἡνεσασι νευ ελι αν  
 ὑπιασι ἐβηλ ἐνιποτδα ὑμαγατο.

Now those who were  
 scattered after the  
 persecution that arose over  
 Stephen traveled as far as  
 Phoenicia, Cyprus, and  
 Antioch, preaching the word  
 to no one but the Jews only.

أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضَّيْقِ  
 الَّذِي حَصَلَ بِسَبَبِ اسْتَفَانُوسَ  
 فَأَجْتَاؤُا إِلَى فِينِيقِيَّةٍ وَقُيُوسَ  
 وَأَنْطَاكِيَّةِ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا  
 بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.

Ἦε οτον εανοτον δε ἐβολ ἡδητοτ  
 εανρωμι ἡκνπριος νευ ηικνριννεος:  
 ναι ετατι ετἰαντιοχια νανσασι νευ  
 ηιορεινιη ετρωιω ὑπβοις ηχοτς.

But some of them were  
 men from Cyprus and  
 Cyrene, who, when they had  
 come to Antioch, spoke to  
 the Hellenists, preaching  
 The Lord Jesus.

وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ، وَهُمْ رِجَالٌ  
 قُيُوسِيُونَ وَقَيْرَوَانِيُونَ، الَّذِينَ لَمَّا  
 دَخَلُوا أَنْطَاكِيَّةَ كَانُوا يَخَاطَبُونَ  
 الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

Οτοε νारे τχιε ὑπβοις χη  
 νεμωσ πε: οτηιωτ δε ὑμμηω ανηαετ  
 οτοε αγκοτοτ ἐπβοις.

And the hand of The  
 Lord was with them, and a  
 great number believed and  
 turned to The Lord.

وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَنَ عَدَدٌ  
 كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ.

Δ πιασι δε ωε ωα νεμωωω  
 ἡτεκκλησια ετδεν ηεροσαλημ  
 εεβητοτ οτοε ατοτωρη ὑβαρναβας  
 ωα 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 ἔταξι οὐτος ἔταφνατ ἐπιζμοτ  
 ἵτε Φνορτ αφραψι οὐτος ναφτνομτ  
 ἵνονον νιβεν ζεν πιθωτ ἵζητ εθροῶρι  
 ζεν Πβοις.

Χε νε οτρωμι ἵὰσαθοο πε οὐτος  
 εφμεζ ἐβολ ζεν Πίπνευμα εθοταβ  
 νεμ φναζτ οὐτος αφοταβζ ἵνα Πβοις  
 ἵζε οτρωμτ ἵμωμ.

Ἐταξι δε ἐβολ ἐπασροο εφκωτ  
 ἵνα Καταλοο: οὐτος ἔταφζεμφ αφενφ  
 ἐζρηι ἐτἈντιοχιᾶ.

Αφωπι δε ἔταφερ οτρωμι τηρς  
 εθροῶτ ζεν τεκκλῆσιᾶ: οὐτος  
 ἔταφτςβω ἵοτρωμτ ἵμωμ αφτρεν  
 νιμαθητῆς δε ετζεν τἈντιοχιᾶ  
 ἵωορπ ζε νιχριστιᾶνοο.

*Πισαχι δε ἵτε Πβοις εφἔαλι οὐτος  
 εφἔαλι: εφἔαμαζι οὐτος εφἔταφρο:  
 ζεν φᾶσιᾶ ἵεκκλῆσιᾶ ἵτε Φνορτ:  
 ἵμωμ.*

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 آتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ، وَوَعَّظَ الْجَمِيعَ أَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزْمِ الْقَلْبِ،

لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُتَلِنًا مِنْ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ غَفِيرٌ.

ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرَسُوسَ لِيَطْلُبَ سَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةِ.

فَحَدَّثَتْ 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 Bashans 19 سنكسار اليوم التاسع عشر من شهر بشنس

1. The Departure of Abba Isaac, the Priest of El-Qalali (Cells)
2. The Martyrdom of St. Isidorus (Isidore) of Antioch

1. نياحة القديس الأنبا إسحق، قس القلاي
2. استشهاد القديس إيسوذورس الأنطاكي

### 1. The Departure of Abba Isaac, the Priest of El-Qalali (Cells)

On this day, the holy father Abba Isaac, the priest of El-Qalali (Cells), departed. He was born in Upper Egypt around the year 350 AD. In his early childhood,

1. نياحة القديس الأنبا إسحق، قس القلاي في مثل هذا اليوم تنيح القديس الأنبا إسحق قس القلاي. وُلِدَ بالصعيد نحو سنة 350 ميلادية. كان في طفولته المبكرة يرى القديس الأنبا أنطونيوس وتأثر بحياته الرهبانية. كما

he used to visit the saint Anba Antonius. He was greatly influenced by his monastic life. In his youth, he visited often, "Baspeer" monastery. He was disciplined at the hands of St. Macarius, the abbot of the monastery.

In the year 370 AD, he became a monk in Nitria, and dwelt with his teacher Cronius, whom he succeeded as the priest of El-Qalali (Cellia) in the year 395 AD. Palladius told us that St. Isaac was the abbot of two hundred and ten monks. He built a guesthouse for the sojourners in the area of Cellia, for the travelers to rest. St. Isaac lived in his asceticism for 30 years. He was one of the eight elders, who presided over Cellia and Nitria.

He was present during the visit of Pope Theophilus to Nitria to investigate the issue of the Tall Brothers. He was expelled from Nitria, as many others, to Palestine around the year 400 AD, along with Anba Isaac, the priest of Shiheet. He returned about the year 403 AD, from Palestine to Nitria.

In the later part of his days, he became ill of a grievous sickness that prevented him from performing his duties. Some of the brothers brought him cooked food, but he refused to eat saying, "Believe me, I would be content and thankful if I remained in my sickness for thirty years." To this saint was the credit of conveying the teachings of the holy father Pemwah to the monks of Cellia. He was very stern about the modesty of the monk's attire.

The devil appeared to him once looking from the window of his cell and told him, "you had become one of our followers." When he closely examined himself, he remembered that he partook of the Holy Mysteries three consecutive Sundays, while he was not in peace with one of the brothers. Immediately, he rose in haste and asked the forgiveness of this brother with tears and supplications.

This saint witnessed the first raid of the Berbers on the wilderness in the year 407 AD. At the time of his departure, he told his disciples, "Strive to do exactly, as you have seen me do, and God is able to protect and keep you." Then, he departed in peace.

May the blessing of his prayers be with us all.  
Amen.

## 2. The Martyrdom of St. Isidorus (Isidore) of Antioch

On this day also, of the year 20 of the martyrs, 304

أنه كثيراً ما تردد في صغره على دير "بسبير" وتلمذ فيه على يدي القديس مكاريوس رئيس الدير.

ترهب سنة 370 ميلادية، في نتريا وعاش مع معلمه كرونيوس حتى شيخوخته. وفي سنة 395 ميلادية، تسلم رئاسة القلاي من معلمه. ويخبرنا "بلاديوس" أنه كان رئيساً على مانتى وعشرة رهبان، ثم بنى مضيقة للغرباء في منطقة القلاي لراحة المسافرين. وقد عاش إسحق في نسكه 30 سنة. وكان واحداً ضمن مجمع الثمانية شيوخ الذين كانوا يرأسون نتريا والقلاي.

وكان حاضراً في وقت مجيء البابا ثاوفيلس إلى نتريا لبحث موضوع الإخوة الطوال، فأصابه ما أصاب آخرين وهو الطرد من نتريا إلى فلسطين، نحو سنة 400 ميلادية، مع الأب إسحق قس شيهيت. عاد نحو سنة 403 ميلادية من فلسطين إلى نتريا.

وأصيب في آخر أيامه بمرض خطير وشديد أنك قواه، فأقعه عن القيام بالخدمة. فلما جاءه الإخوة بطعام مطبوخ، رفضه وقال: "إني ساكون راضياً وشاكراً لو عشت في مرضى هذا ثلاثين سنة". ولهذا القديس الفضل في توصيل مبادئ القديس الأنبا بموا. وكان إسحق غيوراً في تمسكه بالحشمة وقد حكى عنه أنه رأى راهباً وهو يلبس قلنسوة قصيرة بدرجة أقل عن المعتاد، فوبخه أنبا إسحق توبيخاً قاسياً.

ظهر له مرة الشيطان مطلاً من طاقة يقول له: "لقد صرت من أتباعنا". فلما فحص نفسه، تذكر أنه تجرأ على تناول ثلاثة أحاد متتالية وهو غير صافح عن أحد الإخوة. فللحال قام مسرعاً وطلب من الأخ السماح ببكاء وتوسل. حضر هذا القديس الغارة الأولى للبربر سنة 407 ميلادية، وعند نياحته قال لتلاميذه: "اجتهدوا أن تسيروا كما كنت أسير والله قادر أن يحفظكم".

بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس إيسوذورس الأنطاكي وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس إيسوذورس

AD, St. Isidore of Antioch, was martyred. He was born in Antioch and his father's name was Bandilaous (Bandila'on), who was one of the noble men in the empire of Diocletian. He was the governor of the city of Antioch. His mother's name was Sofia, and he had a sister whose name was Euphemia.

When Diocletian renounced the faith, St. Bandila'on and his son Isidore left their home and went secretly to a mountain where they lived with a holy man whose name was Abba Samuel.

When the Emperor knew of what had happened, he brought them and asked for the reason of their fleeing to the mountain. They answered saying, "When you were worshipping the living God, we loved, honored and served you. However, you abandoned the worship of God and worshipped the idols, so we also abandoned you." The Emperor tried to befriend St. Bandila'on to persuade him to deny The Lord Christ. When he did not obey him, he ordered him beheaded, thus he received the crown of martyrdom.

The Emperor imprisoned the young man Isidore and tortured him. When his mother heard that her son is being tortured, she went with her daughter to comfort and strengthen him. She rebuked the Emperor, who ordered them beheaded, thus his mother and sister received the crown of martyrdom.

They tormented Isidore with Hinbazen, placed lit torches to his sides, laid him on an iron bed and lit fire under him. Then they cast him into the lions' den, which did not harm him, and in all these hardships, The Lord raised him well, and His Holy Name was glorified.

The Emperor exiled him to Seleucia, where its governor Andronicus and his family believed at his hands. When the Emperor was informed, he summoned them all. He beheaded Andronicus and his family, and threw the young man Isidore into a repulsive smelling prison, without food or water to die. However, The Lord sent His angel to offer him food and drink.

The Emperor brought him and asked him to go with him to the temple, and Isidore accepted. The Emperor rejoiced, gathered his comrades and multitudes of people. In the temple, the saint instead of kneeling to the idols, he prayed to The Lord for the earth to swallow these idols. The Emperor became exceedingly angry and ordered to nail the saint on a wooden cross

الأنطاكي. وُلِدَ في أنطاكية من أب اسمه بندلاون. كان من أكابر مملكة دقلديانوس، إذ أنه كان قريباً للملك نوماريوس وكان يشغل منصب حاكم مدينة أنطاكية. كانت أم القديس اسمها صوفية وكان له أخت اسمها أوفيمية. ولما جحد دقلديانوس الإيمان المسيحي، ترك القديس بندلاون وابنه إيسوذورس المنزل، وخرجا إلى أحد الجبال وسكنا عند رجل قديس يسمي الأبا صموئيل.

وعلم بأمرهما الملك، فاستدعاهما وسألهما عن سبب هروبهما للجبل. فقالا له: "لما كنت تعبد الله الحي، كنا نحبك ونكرمك ونخدمك. فلما تباعدت عن عبادة الله وعبدت الأوثان، ابتعدنا عنك أيضاً". فلاطف الامبراطور القديس بندلاون لكي يجحد السيد المسيح. ولما لم يذعن له، أمر بقطع رأسه، فنال إكليل الشهادة.

وسجن الصبي إيسوذورس وعذبه. ولما سمعت الأم أن ابنها يتعذب، انطلقت مع ابنتها لتعزيه وتشجعه ووبخت الامبراطور، فأمر بقطع رأسيهما، فنالتا إكليل الشهادة. أما إيسوذورس، فعذبوه بالهنبازين وأوقدوا مشاعل في جنبه، كما وضعوه على سرير حديدي وأشعلوا النيران تحته، ثم ألقوه في جب الأسود لكنها صارت كحملان ولم تؤذه. ومن جميع هذه الأتعاب، كان الرب يقيمه معافي، فيتجد اسمه القدوس.

ثم نفاه الامبراطور إلى سلوكية وهناك آمن على يديه الوالي أندرونيكوس وعائلته. فسمع الامبراطور، فاستدعاهم جميعاً ليضرب بالسيف أعناق أندرونيكوس وكل عائلته، فنالوا إكليل الشهادة.

وأمر أن يلقي الصبي في سجن مملوء نتانة، بلا طعام ولا شراب، حتى يموت. لكن الرب أرسل ملاكة ليقدم له طعاماً وشراباً. فاستدعاه الامبراطور وطلب منه أن يذهب معه إلى البرابي، فقبل. ففرح الامبراطور وجمع كل أتباعه وجموع غفيرة.

وهناك بدلاً من أن يسجد القديس للأصنام، صلي إلى الرب لكي تبتلع الأرض تلك الأحجار الصنمية، فكان كذلك. فغضب الملك جداً وأمر بتسميره على صليب خشب حتى سلم الروح ونال إكليل الشهادة.



Ὡς πετενηπαρχοντα ἐβολ  
μητοῦ ἐθμετηνητ μαθαμιὸ νωτεν  
ἠθανὰσόνι ἠπατερὰπας ἠοταρο  
ἠαθμοῦνηκ ἠεν ἠιφηνῶνι πια ετε  
ἠπαρε ρεφβιοῦνι ἠωντ ἐροϋ οῦδε  
ἠπαρε ρολι τακοϋ.

Πια γαρ ετε πετενηπαρχοντα ἠμοϋ  
εφεϋωπι ἠματ ἠξε πετενηπαρχοντα.

Μαροϋωπι ετῆκ ἠξε πετενηπαρχοντα  
οῦορ πετενηπαρχοντα εἰμορ.

Οῦορ ἠνωτεν ρωτεν ἐρετενῶνι  
ἠεληρωμι ετῆκ εβολ ἠατῆκ  
ἠποῦοις κε εφην ἠοῦ ἠῆνατ ἐβολ  
ἠεν πηοπ ρινα εφην ἠτεφκορ  
κατοτοῦ ἠελεῶων ἠαϋ.

Ὡσὶν ἠοῦ ἠνιεβιακ ετε ἠματ  
ἠητε εφην ἠξε ποῦοις  
ἠτεφκεμορ ετῆκ: ἠμην τῆκ ἠμορ  
ἠωτεν κε εφην οῦορ  
ἠτεφῆρορωτεβ οῦορ ἠτεφῶρι ἐρατϋ  
ἠτεφϋεμωι ἠμωοτ.

Καν εφην ἠεν τῆκ οῦορτ καν  
εφην ἠεν τῆκ οῦορτ ἠοῦρω οῦορ  
ἠτεφκεμορ ετῆκ ἠπαρητ ἠοῦνι ἠοῦ  
ἠνιεβιακ ετε ἠματ.

Φαι δε ἠριεμι ἐροϋ εἰναρε πινεβνι  
εμι κε ἠεν εϋ ἠοῦνοτ εφην ἠξε

Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.

For where your treasure is, there your heart will be also.

Let your waist be girded and your lamps burning;

and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.

Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.

And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.

But know this, that if the master of the house had known what hour the thief would come, he would have

بيعوا ما لكم وأعطوا صدقة. اعملوا لكم أكياساً لا تفنى، وكنزاً لا ينفد في السماوات حيث لا يقرب سارق ولا يبلي سوس.

لأنه حيث يكون كنزكم هناك يكون قلبكم أيضاً.

لنكن أحقابكم ممتطقة وسررلكم موقدة.

وأنتم مثل أناس ينتظرون سيدهم متى يرجع من العرس حتى إذا جاء وقرع يفتحون له للوقت.

طوبى لأولئك العبيد الذين إذا جاء سيدهم يجدهم ساهرين. الحق أقول لكم إنه يتمطق ويتكئهم ويتقدم ويخدمهم.

وإن أتى في الهزيع الثاني أو أتى في الهزيع الثالث ووجدهم هكذا فطوبى لأولئك العبيد.

وإنما اعلموا هذا: أنه لو عرف رب البيت في أية ساعة يأتي السارق لسهر ولم يدع بيته ينقب.

παραβουλι παραρρωις πε οροζ  
παρναχαζ αν πε ερωατς επεφμι.

Οορζ νθωτεν ζωτεν ωωπι  
ερετενεβτωτ ζε ζεν ρορνορ  
ετετενεωορν υμοο αν ερνηορ νεε  
Πωηρι υΦρωμι.

Πεζε Πετροο δε παζ ζε Πβοιοο  
ακζω νται παραβολη παν ωωαν ακζω  
υμοο νορρον νιβεν.

Οορζ πεζε Πβοιοο ζε νιμ ζαρα πε  
πιπιτοο νοικονομοο οορζ νεαβε  
φνετε περβοιοο παχαζ εζεν νερεβιαικ  
ζε ντερεφ ντορρε νωορ ζεν πεχορ  
νηις.

Ωορνιατε υπιβωκ ετε υμαρ  
φνετε αρωωανι νεε περβοιοο ντερεζεωω  
εφρι υπαρηφ.

Παφμη ρζω υμοο νωτεν ζε  
ερναχαζ εζεν πετενταζ τηρορ.

*Πωορ φα Πεννορ πε ωα ενεζ  
ντε νι ενεζ: αμην.*

watched and not allowed his  
house to be broken into.

Therefore, you also be  
ready, for the Son of Man is  
coming at an hour you do  
not expect.”

Then Peter said to Him,  
“Lord, do You speak this  
parable only to us, or to all  
people?”

And The Lord said,  
“Who then is that faithful  
and wise steward, whom his  
master will make ruler over  
his household, to give them  
their portion of food in due  
season?”

Blessed is that servant  
whom his master will find  
so doing when he comes.

Truly, I say to you that  
he will make him ruler over  
all that he has.

*Glory be to God forever.*

فكونوا أنتم إذا مسنعين لآته في  
ساعة لا تظنون يأتي ابن  
الإنسان.»

فقال له بطرس: «يا ربّ ألسنا نقول  
هذا المثل أم للجميع أيضاً؟»

فقال الربّ: «فمن هو الوكيل  
الأمين الحكيم الذي يقيمهُ سيده  
على خدمه ليُعطيهم الطعام في  
حينه؟»

طوبى لذلك العبد الذي إذا جاء  
سيده يجده يفعل هكذا.

الحق أقول لكم إنّه يقيمهُ على  
جميع أمواله.

*والمجد لله دائماً.*

# Katameros Readings for the 20<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم العشرون من شهر بشنس المبارك

Coтxouт `νεζουτ ἠΠιαβοτ Παωωνc

**Pοτzi**

**Vespers Psalm**

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

<b>Ψαλμος τω Δαυιδ ζλ: Δ, Ϝ</b>	<b>Psalm 65: 4, 5</b>	<b>مزمور 64: 4، 6</b>
<p>Ωοτνιατq ἠφἠετακcoтπq oтoε          ακωoπq ε`ροκ: εqε`ωωπι δεν          νεκατλhoт ψα ε`νεε: cωτεμ ε`ροη          Φhoт† Πенсωтнr: †ελπic ἠτε          ατρηxq ἠπκαεи тнr. Δλληλoтiα.</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>Οτὰναστωcic ε`βολ δен          πιετασελιoη εθoтaв κατa Πατeοη          αcioт.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.</p>
<b>Πατeοη κλ: ἠβ - ἠz</b>	<b>Matthew 24: 42 - 47</b>	<b>متى 24: 42 - 47</b>

Ρωις ουν γε τετενσωορν αν γε  
ἀρε πετενβοις νηοϋ θεν αυ ἵοτονοϋ.

Φαι δε ἀριεμι ἐροϋ: γε ἐναρε  
πινεβνι ἐμι γε ἀρε πιconi νηοϋ: ναϋ  
θεν αυ ἵοτονοϋ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχαϋ ἐβι ἵπεϋνι.

Εθε φαι θωτεν ῶπι ἐρετεν  
σεβτωτ: γε θεν ἴοτονοϋ ἐτετενσωορν  
ἵμοο αν ἀρε Πωηρι ἵΦρωμι νηοϋ  
ἵθητς.

Πιμ θαρα πε πιπιστοο ἵβωκ οτοθ  
ἵναβε: φηέτε πεϋβοις ναχαϋ ἐϋρη  
ἐχεν νεϋέβιαικ ἐϋνωϋ ἵτοϋθρε θεν  
ἵχοϋ ἵθηις.

Ωοϋνιατϋ ἵπιβωκ ἐτε ἵμαϋ:  
ἐϋωπ αϋϋανι ἵνε πεϋβοις ἵτεϋξεμϋ  
εϋῖρι ἵπαρηϋ.

Διμην ἴχω ἵμοο νωτεν: γε  
ϋναχαϋ ἐϋρη ἐχεν πετενταϋ τηϋ.

*Πῶοϋ φα Πεννοϋϋ πε: ῶα ἐνεϋ  
ἵτε νιένεϋ: ἀμην.*

Watch therefore, for you  
do not know what hour  
your Lord is coming.

But know this, that if the  
master of the house had  
known what hour the thief  
would come, he would have  
watched and not allowed  
his house to be broken into.

Therefore, you also be  
ready, for the Son of Man is  
coming at an hour you do  
not expect.

Who then is a faithful  
and wise servant, whom his  
master made ruler over his  
household, to give them  
food in due season?

Blessed is that servant  
whom his master, when he  
comes, will find so doing.

Assuredly, I say to you  
that he will make him ruler  
over all his goods.

*Glory be to God  
forever.*

اسهروا اذا لآتكم لا تعلمون في  
آية ساعة يأتي ربكم.

واعلموا هذا انه لو عرف رب  
البيت في اي هزيع يأتي السارق  
لسهر ولم يدع بيته ينقب.

لذلك كونوا انتم ايضا مستعدين  
لانه في ساعة لا تظنون يأتي ابن  
الانسان.

فمن هو العبد الأمين الحكيم الذي  
يقيمه سيده على عبيده ليعطيهم  
طعامهم في حينه؟

طوبى لذلك العبد الذي إذا جاء  
سيده يجده يفعل هكذا.

أحَقُّ أقول لكم انه يقيمه على  
جميع أمواله.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.**



Ψαλμος τω Δαυιδ ΔΕ: ΙΕ, ΙΕ', ΚΖ

Psalm 37: 17, 18, 29

مزمو ر 36: 15، 16، 27

Πῶοις Δε αραταχρο ἠνιῶμῆ Πῶοις  
σωοτην ἄφωωιτ ἠτε νιαταδνι: οτοε  
τογκληρονομια εσεωωπι ωα ενεε:  
νιῶμῆ Δε ἠθωοτ σεναερκληρονομιν  
ἄπικαρι: οτοε ετεωωπι ειωτε ωα  
ενεε ἠτε πιενεε. **Αλληλοια.**

The Lord upholds the righteous. The Lord knows the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land, and dwell in it forever. **Alleluia.**

الرب يعضد الصّديقين. يعرف الرب طريق الذين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصّديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. **هلليويا.**

**Matins Gospel**

**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا والهننا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

Οτἄναστωσις εβωλ θεν  
πιερασσελιον εθοταβ κατα Μαρκον  
ασιοτ.

A chapter according to Saint Mark, may his blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.

Μαρκον ΙΣ: ΔΣ - ΔΖ

Mark 13: 33 - 37

مرقس 13: 33 - 37

Χοωτ εβωλ: ρωις ἀριπροσερχεθε  
ἠτετενωοτην εαρ αν εε ἠνατ πε  
πιχοτ.

Take heed, watch and pray; for you do not know when the time is.

أَنْظَرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.

Αφρητ ἠοτρωμι εαρωωι  
επωεμο οτοε εαρωω ἄπερη οτοε  
αατ ἠνεεβιαικ ἄπιερωωι φοται φοται  
ἄπερωω οτοε ααρονηε ετοτε  
ἄπιἄνοτ εινἄ ἠτερωις.

It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

كَأَنَّما إِنسانٌ مُسافرٌ تَرَكَ بَيْتَهُ وَأَعْطى عِبْدَهُ السُّلطانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصى الْبوابَ أَنْ يَسهَر.

Ρωις οτην εε ἠτετενωοτην εαρ αν  
εε ἄρε Πῶοις ἄπῆνῆ νηοτ ἠἠνατ ιε εαν  
ἄροτ ιε τφαωι ἄπιερωω ιε ερε

Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of

اسهَرُوا إِذاً لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمْساءً أَمْ نِصفَ اللَّيْلِ أَمْ صِياحِ الدِّيكِ أَمْ صِياحاً.

πάλεκτωρ μορϝ ιε ζανὰτοοϝι.

Ὑηπωϙ ñτεϙì ñοϝζοϝ ζεν οϝζοϝ ñτεϙζεμ θηνοϝ εϝετεν ñκοτ.

Πε ϝζω ùμοϙ ñωτεν ϝζω ùμοϙ ñοϝον ñιβεν ρωιϙ.

*Πῶοϝ φα Πεννοϝϝ πε: ϙα èνεε, ñτε ñι èνεε: àμην.*

the rooster, or in the morning,

lest, coming suddenly, He find you sleeping.

And what I say to you, I say to all: "Watch!"

*Glory be to God forever.*

لِنَلَّا يَاتِي بَعَثَةً فَيَجِدْكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ: اسْمَهُرُوا.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἔτε πενσαδ Παῦλος Πιὰποστολοϙ

Παῦλοϙ φᅇβοκ ùπενβοιϙ Ἰηϙοϙ Πιᅇριϙτοϙ: πιὰποστολοϙ εᅇθαζεμ: φηέταϝεαϙϙ εᅇπιζιωεννοϙϙι ñτε Φνοϝϝ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the First Epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا بولس الرسول الاولي الى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.

ἁ Κορινθιοϙ ϙ: ἁ - κϙ

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

Εϙωπ ζαρ ñτε οϝαι ζοϙ ζε àνοκ μεν àνοκ φα Παῦλοϙ κεοϝαι Δε ζε àνοκ φα Δπολλω οϝϙι ñθωτεν ζανρωμ.

Οϝ οϝϙι πε Δπολλω οϝ Δε πε Παῦλοϙ ζανδιακων ñε εᅇρετενναζϝ εᅇβολ ζιτοτοϝ: πιοϝαι πιοϝαι κατα

For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

لَاِنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُوسَ» أَفَلَسْتُمْ جَسَدِيَيْنِ؟

فَمَنْ هُوَ بُولُسٌ وَمَنْ هُوَ أَبُولُوسٌ؟ بَلْ خَادِمَانِ أَمْنْتُمْ بِوَأَسِطَتِهِمَا وَكَمَا أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

φρητ̄ ε̄τα Πβοις τ̄ ναϋ.

Ανοκ αιτωσι Απολλω αϋτ̄κο  
αλλα Φνοϋτ̄ αϋθ̄ροταιαι.

Ὡστε οὐδε φηεττωσι οὐδε  
φηετ̄κο ε̄λι πε αλλα Φνοϋτ̄ πε  
ετ̄ερο ἕμωον̄ ε̄λαι.

Φη δε εττωσι νεμ φηετ̄κο ο̄ται  
νε: πο̄ται δε πο̄ται ε̄ναδι ἕπεϋβεχε  
κατα πεϋθ̄ιςι ἕμιν ἕμοϋ.

Ανον θᾱνωφ̄ηρ τ̄αρ ἡρεϋερεωβ  
ἢτε Φνοϋτ̄ ο̄ιεϋφο̄τωι ἢτε Φνοϋτ̄  
ἢθωτεν ο̄γκωτ̄ ἢτε Φνοϋτ̄.

Κατα πῑεμοτ̄ ἢτε Φνοϋτ̄ εττοι  
νηι ἕφρητ̄ ἢνοτ̄αβε ἡαρχ̄ητεκτων  
αιχω ἢνοτ̄εντ̄ ε̄δ̄ρηι: κεο̄ται δε  
πεθ̄ο̄ᾱθεμ̄ κωτ̄: πο̄ται δε πο̄ται  
μαρεϋκομ̄ς χε αϋκωτ̄ ἡαϋἡρητ̄.

Κεσεντ̄ τ̄αρ ἕμ̄ον̄ ὡ̄χομ̄ ἢτε ε̄λι  
κεο̄ται χ̄ας ε̄δ̄ρηι σαβολ̄ ἢθηετ̄χη̄ ε̄τε  
Ἰησο̄ϋς Πῑχ̄ριστο̄ς πε.

Ἰσχε δε ο̄τον̄ πετ̄κωτ̄ ε̄χεν  
τᾱισεντ̄ νο̄υβ̄ θατ̄ ἀναμ̄ηι ρωκ̄ε  
σωσ̄υβεν̄ ρωσ̄ο̄ν̄ι.

Πεωβ̄ ἕπιπο̄ται πο̄ται ε̄̄ναο̄τω̄νη̄  
ε̄βολ̄ πῑεροο̄τ̄ τ̄αρ ε̄̄ναο̄το̄νη̄ϋ ε̄βολ̄ χε  
ε̄̄ναϋω̄ρπ̄ ε̄βολ̄ θ̄εν̄ ο̄ῡχ̄ρωμ̄ ο̄το̄ε

I planted, Apollos  
watered, but God gave the  
increase.

So then neither he who  
plants is anything, nor he  
who waters, but God who  
gives the increase.

Now he who plants and  
he who waters are one, and  
each one will receive his  
own reward according to  
his own labor.

For we are God's fellow  
workers; you are God's  
field, you are God's  
building.

According to the grace  
of God, which was given to  
me, as a wise master builder  
I have laid the foundation,  
and another builds on it.  
But let each one take heed  
how he builds on it.

For no other foundation  
can anyone lay than that  
which is laid, which is Jesus  
Christ.

Now if anyone builds  
on this foundation with  
gold, silver, precious  
stones, wood, hay, straw,

each one's work will  
become clear; for the Day  
will declare it, because it  
will be revealed by fire; and  
the fire will test each one's  
work, of what sort it is.

أَنَا عَزَسْتُ وَأَبَلَّوْسُ سَقَى لَكِنَّ اللَّهَ  
كَانَ يُنْمِي.

إِذَا لَيْسَ الْعَارِسُ شَيْئاً وَلَا  
السَّاقِي، بَلِ اللَّهُ الَّذِي يُنْمِي.

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،  
وَلَكِنْ كُلُّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ  
بِحَسَبِ تَعْبِهِ.

فَأَنَّا نَحْنُ عَامِلَانُ مَعَ اللَّهِ وَأَنْتُمْ  
فَلَاحَةُ اللَّهِ بِنَاءَ اللَّهِ.

حَسَبَ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي كِبَاءِ  
حَكِيمٍ قَدْ وَضَعْتَ أَسَاساً وَآخَرَ  
يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ  
كَيْفَ يَبْنِي عَلَيْهِ.

فَأَنَّهُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ  
أَسَاساً آخَرَ غَيْرَ الَّذِي وَضِعَ، الَّذِي  
هُوَ يَسُوعُ الْمَسِيحُ.

وَلَكِنْ إِنْ كَانَ أَحَدٌ يَبْنِي عَلَيَّ هَذَا  
الْأَسَاسَ ذَهَباً، فَضَّةً، حِجَارَةً  
كَرِيمَةً، خَشْباً، عُشْباً، قَشّاً.

فَعَمَلُ كُلِّ وَاحِدٍ سَيَبْصُرُ ظَاهِراً،  
لَأَنَّ الْيَوْمَ سَيَبْيُنُهُ. لِأَنَّهُ بِنَارٍ  
يُسْتَعْلَنُ وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ  
وَاحِدٍ مَا هُوَ.

ἵερως ὑπιοῦται πιοῦται πιχρωμ  
εθναερδοκιμαζιν ὑμοσϋ γε οταω  
ἵρητ πε.

Φη δε ἔτε περζωβ ναδωι ἔρατϋ  
κοτϋ ἔναδι ὑπερβεχε.

Φη δε ἔτε περζωβ ναρωκω  
ἔνατῶσι: ἵθοσϋ δε ἔνανοθεμ παρητ  
δε ζωσ ἔβολω ζιτεν οτῶρωμ.

Ἰτετενεμι αν γε ἵθωτεν  
ἵνοτερφει ἵτε Φνοῦτ οτοζ Πἵπνευμα  
ἵτε Φνοῦτ αϋωοπ ζεν ἵθνοῦ.

Φη οτη εθνασεϋ περφει ἵτε  
Φνοῦτ φαι Φνοῦτ νατακοϋ: περφει  
ζαρ ἵτε Φνοῦτ ἔοταβ ἔτε ἵθωτεν  
πε.

Ἰπενῶρε ἔλι ερζαλ ὑμοσϋ  
ὑμαγατϋ φνεθμεῖ ζεν ἵθνοῦ γε  
οταβε πε ζεν παἰενεζ μαρεϋερσοζ  
ζινα ἵτεϋερσαβε.

Ἰσοφια ζαρ ὑπακομοσ  
οταμετσοζ τε ναζρεν Φνοῦτ:  
ἵθθνοῦτ ζαρ γε φνεταμαζι ἵθιναβεῖ  
ζεν τοταμετσεβ.

Οτοζ παλιν γε Ἰβοις σωοτη  
ἵθιμοκμεκ ἵτε θιναβεῖ γε  
ζανἔφληοῦ νε.

If anyone's work, which  
he has built on it endures,  
he will receive a reward.

If anyone's work is  
burned, he will suffer loss;  
but he himself will be  
saved, yet so as through  
fire.

Do you not know that  
you are the temple of God  
and that the Spirit of God  
dwells in you?

If anyone defiles the  
temple of God, God will  
destroy him. For the temple  
of God is holy, which  
temple you are.

Let no one deceive  
himself. If anyone among  
you seems to be wise in this  
age, let him become a fool  
that he may become wise.

For the wisdom of this  
world is foolishness with  
God. For it is written, "He  
catches the wise in their  
[own] craftiness;"

and again, "The Lord  
knows the thoughts of the  
wise, that they are futile."

إِنْ بَقِيَ عَمَلٌ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ  
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ احْتَرَقَ عَمَلُ أَحَدٍ فَسَيُخْسِرُ  
وَأَمَّا هُوَ فَسَيُخْلَصُ وَلَكِنْ كَمَا  
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ  
اللَّهِ يَسْكُنُ فِيكُمْ؟

إِنْ كَانَ أَحَدٌ يُفْسِدُ هَيْكَلَ اللَّهِ  
فَسَيُفْسِدُهُ اللَّهُ لِأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ  
الَّذِي أَنْتُمْ هُوَ.

لَا يَخْدَعَنَّ أَحَدٌ نَفْسَهُ. إِنْ كَانَ أَحَدٌ  
يَظُنُّ أَنَّهُ حَكِيمٌ بَيْنَكُمْ فِي هَذَا الدَّهْرِ  
فَلْيَصِرْ جَاهِلًا لِكَيْ يَصِيرَ حَكِيمًا.

لِأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ  
عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَحَدُ  
الْحُكَمَاءَ بِمَكْرِ هُمْ».

وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ  
الْحُكَمَاءِ أَنَّهَا بَاطِلَةٌ».

Ὡστε ὑπερηρε ἐλι υἱοῦ υἱοῦ  
 ὑμοῦ ἅπαντα: ἐνχαί τὰρ ἡβεν  
 ἡωτεν νε.

Ἰτε Παῦλος ἴτε Ἀπολλω ἴτε  
 Κηφα ἴτε πικοςμος ἴτε ἰωνῆ ἴτε φῆμοῦ  
 ἴτε ἡητωποῦ ἴτε ἡηθηναῦωπι ἡωτεν  
 τηροῦ νε.

Ἡῶτεν δε ἡῶτεν ἡα  
 Πιχριστος: Πιχριστος δε φα Φνοῦτ  
 πε.

*Πρῶτος τὰρ ἡηωτεν ἡεμ  
 τῆρηνη ενσοπ: χε ἀμην ἐσεῦωπι.*

Therefore, let no one  
 boast in men. For all things  
 are yours:

whether Paul or Apollos  
 or Cephas, or the world or  
 life or death, or things  
 present or things to come,  
 all are yours.

And you are Christ's,  
 and Christ is God's

*The grace of God the  
 Father be with you all.  
 Amen.*

إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ  
 شَيْءٍ لَكُمْ.

أَبُولُسُ أَمْ أَبَلُوسُ أَمْ صَفَا أَمْ الْعَالَمُ  
 أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ  
 الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ  
 لَكُمْ.

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحِ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ἅπαντα πε πηροῦτ  
 ἡἐπιστολη ἡτε πενωτ Πετρος.  
 Ἀμην. Ἡαμηνρατ.

**ἁ Πετρος ε: ε - ιδ**

Παιρητ ἡιδελωρι μαδῆνεχωτεν  
 ἡἡιδελλοι: ἡῶτεν δε τηροῦ χελ  
 ῆηνοῦ ὑπιθεβιῶ ἡητ ἐδοῦν  
 ἐνετενερῆνοῦ χε Φνοῦτ ἡτ ἐδοῦν  
 ἐῆρεν ἡιδασιητ: ἡτ δε ἡνοῦμοῦ  
 ἡηηεθεβιηοῦτ.

The Catholic epistle of  
 the first epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 5: 5 - 14**

Likewise, you younger  
 people, submit yourselves to  
 your elders. Yes, all of you  
 be submissive to one  
 another, and be clothed with  
 humility, for "God resists  
 the proud, But gives grace to  
 the humble."

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**1 بطرس 5: 5 - 14**

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
 لِلشُّبُوحِ، وَكُونُوا جَمِيعاً خَاضِعِينَ  
 بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
 بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يَقَاوِمُ  
 الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
 فَيُعْطِيهِمْ نِعْمَةً.

Μαθεβιέ θηνοῦ οὔτη δα τ'χιζ  
ετὰμαζι ἵτε φνοῦτ' ζινα ἵτεϋβ'εσ  
θηνοῦ δ'εν ἵπχοῦ ἵτε πιζεμῖπῶι.

Πετερωοῦ τῆρ σ'αζεῖ ἐροῦ χε  
οὔτη ἑρμελιν ναῦ δ'αρωτεν.

Ὡπι ἐρετερῆσ οὔοζ ἀρινῖμψιν  
χε πετενχαζι πιδ'ιβολοσ εῦμῶι  
μῖφρητ' ἵοῦμοῦτ' εῦζεμζεμ εῦκῶτ' ἵσα  
εμκ οὔαι.

Φηερετενὸζι ἐρατεν θηνοῦ ἐδ'οῦτη  
ἐχῶτ' ἐρετενταχρηοῦτ' δ'εν φ'ναζτ':  
ἐρετενσῶοῦτη ἵναιδ'ισι ναῖ: ἵπχωκ Δε  
ἵναι νετενσῆνοῦ ετ'δ'εν πικοσμοσ.

Φνοῦτ' Δε ἵτε ζ'μοτ' ἵβεν  
φῆεταφθαζεμ θηνοῦ ἐδ'οῦτη ἐπεϋῶοῦ  
ἵνενεζ δ'εν Πιχριστοσ Ἰησοῦσ  
ἐἀρετενϋεπ ἵκαζ ἵοῦκοῦτ' ἵθοῦ  
εῦεεεβτε θηνοῦ ἵτεϋεμνε θηνοῦ  
εῦετ'χομ ἵωτεν εῦεζισεντ' ἵμῶτεν.

Φῶτ' πε πιὰμαζι νεμ πιῶοῦ τ'ρα  
ἵενεζ: ἵμην.

Διςδ'αι ἵωτεν ἐβ'ολ ζιτοτ'ε  
ἵσιλοῦἀνοσ πενσον ἵπιστοσ ζῶσ  
εἵμεῖτ' δ'εν ζ'ανκοῦτ'ε: εἵτ'νομτ' οὔοζ  
εἵερμεερε χε φ'αι πε ἵζ'μοτ' ἵτε  
Φνοῦτ' δ'εν οὔμεεμῆι: φ'αι ἐτε τενοῦζι  
ἐρατεν θηνοῦ ἵδ'ητ'ε.

Therefore, humble  
yourselves under the mighty  
hand of God, that He may  
exalt you in due time,

casting all your care  
upon Him, for He cares for  
you.

Be sober, be vigilant;  
because your adversary the  
devil walks about like a  
roaring lion, seeking whom  
he may devour.

Resist him, steadfast in  
the faith, knowing that the  
same sufferings are  
experienced by your  
brotherhood in the world.

But may the God of all  
grace, who called us to His  
eternal glory by Christ Jesus,  
after you have suffered a  
while, perfect, establish,  
strengthen, and settle you.

To Him be the glory and  
the dominion forever and  
ever. Amen.

By Silvanus, our faithful  
brother as I consider him, I  
have written to you briefly,  
exhorting and testifying that  
this is the true grace of God  
in which you stand.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الشَّيْطَانَ  
خَصْمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُقَوِّمُكُمْ، وَيُقَوِّمُكُمْ، 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.

Σωϊνι ἐρωτην ἵχε ἴωφερι ἵσοτπι  
εἰθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἵνετενἑρνον ἕεν  
οἱφι ἕοταβ ἵτε ἴαζαπη: ἕιρηνη  
νωτην τηροῦ νηεἰθεν Πιχριστος  
Ἰησοῦς: ἀμην.

*Ναἰσνηοῦ ἕπερμενρε πικοςμος  
οἱδε νηεἰτωοπ ἕεν πικοςμος: πικοςμος  
νασινη νευ τερεἰπθῆμα: φη δε εἰτιρι  
ἕφονωῶ ἕφνονῆ ἕναῶωπι ῶα ἕνεε:  
ἀμην.*

She who is in Babylon,  
elect together with you,  
greet you; and so does  
Mark my son.

Greet one another with a  
kiss of love. Peace to you all  
who are in Christ Jesus.  
Amen.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

تَسَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْفُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةِ  
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 ἵἀποστολοσ:  
ἑρε ποῦςμοῦ εἰοταβ ῶωπι νευαν.  
ἀμην.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركاتهم المقدسة تكون  
معنا. آمين.

Πραξις ἵη: κδ - ἵθ: ε

Acts 18: 24 - 19: 6

أعمال 18 : 24 - 19 : 6

Νε οἱον οἱοῖοῦδαι δε ἐπεφραν πε  
ἀπελλης εἰοτρεμρακοῖ πε ἕεν  
πεφθενος εἰοτρωμι πε ἵλοσικος  
ἕαφερκατανταν ἐεφεσος εἰοτονῶχομ  
ἕμοσ ἕεν νιζραφη.

Now a certain Jew  
named Apollos, born at  
Alexandria, an eloquent  
man and mighty in the  
Scriptures, came to  
Ephesus.

ثُمَّ أَقْبَلَ إِلَى أفسُسَ يَهُودِيٌّ اسْمُهُ  
أَبِلُوسٌ اسْكَنْدَرِيٌّ الْجَنَسِ رَجُلٌ  
فَصِيحٌ مُقْتَدِرٌ فِي الْكُتُبِ.

Φαι δε νε ἀτερκατηχιν ἕμοσ  
ἐπιμωιτ ἵτε Πβοις οἱοε ναφθῆμ ἕεν  
πιπνεῦμα: ναφσαχι οἱοε ναφῆῶβω  
ἕεν οἱταχρο εἰβε Ἰησοῦς ἐπιωμσ

This man had been  
instructed in the way of The  
Lord; and being fervent in  
spirit, he spoke and taught  
accurately the things of The  
Lord, though he knew only  
the baptism of John.

كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ.  
وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ  
وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ.  
عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطَّ.

ὕμματα γὰρ ἵτε Ἰωάννης ἐτερεῶσιν  
ὕμοι.

Φαί δε ἀφερῆς ἰστορησὶ ἐβόλ  
θεν Ἰερνασῶσι: ἐταρῶτεμ δε ἔρογ  
ἵνε Πρίσκυλλα νεμ Ἀκυλλας ἀφροπε  
ἔρων: ὄρο ἀταμογ ἴεν ὄταχρο  
εἴβε πιμοιτ ἵτε Φνορτ.

Εφρωγ δε εἰ ἐβόλ ἐτᾶχαιὰ  
ἀρτῆροτ ἵνε ἰσῆνορ ἀτῆδα  
ἵνιμαθητῆς δε ἵνεφροπε ἔρων: φαί  
δε ἐταρὶ ἀφροτοφρι ἐμαφω  
ἵνιἑταρναρτ ἐβόλ ἴτεν πιῆμοτ.

Ἡαφροτ ταρ ἵνιλοτδαί ἴεν  
ὄταχρο ἵστορησ ἐβόλ εφταμο  
ὕμων ἐβόλ ἴτεν ἵσραφῆ δε  
Πίχριστος πε Ἰησοῦς.

Ἀφωπι δε ἔρε Ἀπελλῆς ἴεν  
Κορινθος Παῦλος δε ἐταρῆεν ἵμα  
ετσαφω εφροτ ἐεφροσ ὄρο  
ἀφωμι ἵνιμαθητῆς.

Περαγ δε ἵνωρ δε ἀν ἀρετενδῖ  
ὕΠῖνευμα εφραβ ἐταρετενναρτ:  
ἵνωρ δε περωρ ἵνε δε ἀλλὰ ὄρδε  
ὕπενωτεμ ρω δε ὄρον ὄρΠνευμα  
εφραβ φωπ.

So he began to speak  
boldly in the synagogue.  
When Aquila and Priscilla  
heard him, they took him  
aside and explained to him  
the way of God more  
accurately.

And when he desired to  
cross to Achaia, the  
brethren wrote, exhorting  
the disciples to receive him;  
and when he arrived, he  
greatly helped those who  
had believed through grace;

for he vigorously  
refuted the Jews publicly,  
showing from the Scriptures  
that Jesus is the Christ.

And it happened, while  
Apollos was at Corinth, that  
Paul, having passed through  
the upper regions, came to  
Ephesus. And finding some  
disciples,

he said to them, "Did  
you receive the Holy Spirit  
when you believed? So they  
said to him, we have not so  
much as heard whether  
there is a Holy Spirit."

وَإِبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا  
سَمِعَهُ أَكِيلاً وَبَرِيْسَكَلَا أَخَذَاهُ  
إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ  
بِأَكْثَرِ تَدْقِيقٍ.

وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى آخَائِيَّةَ  
كَتَبَ الْإِخْوَةَ إِلَى التَّلَامِيذِ  
يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ  
سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّذِينَ كَانُوا قَدْ  
آمَنُوا.

لِأَنَّهُ كَانَ بِاشْتِدَادٍ يُفْحَمُ الْيَهُودَ  
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاحِي الْعَالِيَةِ جَاءَ إِلَى  
أَفَسُسَ. فَإِذْ وَجَدَ تَلَامِيذًا.

سَأَلَهُمْ: «هَلْ قَبِلْتُمْ الرُّوحَ الْقُدُسَ  
لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ: «وَلَا سَمِعْنَا  
أَنَّهُ يُوجَدُ الرُّوحُ الْقُدُسُ.»



Πῶς Δε πεχαρῶ νωοῦ καὶ ἐταρεῦς  
θῆνοῦ οὔτι ἐοῦσι: ἠθωοῦ Δε πεχωοῦ ναρῶ  
καὶ ἐπιωοῦς ἵτε Ἰωάννης.

Παῦλος Δε πεχαρῶ καὶ Ἰωάννης  
μεν αἰψῶς θεν οὔτωοῦ ἠμετανοῖα  
ἠπιλαοῦς εἰρω ἠμοῦ θῖνα ἠσενασῶψ  
ἐφῆθηνοῦ μενεσωῶ ἐτε Ἰησοῦς  
Χριστοῦ πε.

Ἐταρωτεῦ Δε ἀρθῶς ἐφῆραν  
ἠΠῶοις Ἰησοῦς.

Οὔτω ἐτα Παῦλος χα καὶ ἐχωοῦ  
αἰρῖ ἐρρηῖ ἐχωοῦ ἠξε Πῖπνεῦμα  
εῶθαβ: ναρκασι Δε θεν θανλας οὔτω  
ναρεπῖροφῆτεῖν.

*Πκασι Δε ἵτε Πῶοις εἰεῖλαι οὔτω  
εἰεῖλαι: εἰεῖλαι οὔτω εἰεῖταρο:  
θεν ἴασι ἠεκκλήσια ἵτε Φῆνοῦ:  
ἠμην.*

And he said to them,  
“Into what then were you  
baptized?” So they said,  
Into John's baptism.

Then Paul said, John  
indeed baptized with a  
baptism of repentance,  
saying to the people that  
they should believe on Him  
who would come after him,  
that is, on Christ Jesus.

When they heard this,  
they were baptized in the  
name of The Lord Jesus.

And when Paul had laid  
hands on them, the Holy  
Spirit came upon them, and  
they spoke with tongues and  
prophesied.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَسَأَلَهُمْ: «فِيمَاذَا اعْتَمَدْتُمْ؟»  
فَقَالُوا: «بِمَعْمُودِيَّةِ يُوْحَنَّا.»

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ  
بِمَعْمُودِيَّةِ التَّوْبَةِ قَائِلًا لِلشَّعْبِ أَنْ  
يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ  
بِالمَسِيحِ يَسُوعَ.»

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ  
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ  
الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفِقُوا  
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

*لم تنزل كلمة الرب تنمو وتعتر  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Bashans 20

سنكسار اليوم العشرون من شهر بشنس

1. The Martyrdom of the Six Soldiers who accompanied Claudius Stratelates the Martyr
2. The Departure of St. Ammonius the Hermit

1. استشهاد الجنود الستة الذين رافقوا الأمير إقلاديوس الشهيد
2. نياحة الأنبا أمونيوس المتوحد

### 1. The Martyrdom of the Six Soldiers who accompanied Claudius Stratelates the Martyr

On this day, of the year 20 of the martyrs, 304 AD, the six soldiers who accompanied Claudius, Stratelates, the martyr from Antioch to Egypt, were martyred.

When Emperor Diocletian sent St. Claudius to Egypt to be tortured, Dioscorus, Dionysius, Phoebammon, Karus, Paphadius and Ammonius the soldiers

1. استشهاد الجنود الستة الذين رافقوا الأمير إقلاديوس الشهيد  
في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد الجنود الستة الذين رافقوا الأمير إقلاديوس الشهيد من أنطاكية إلى مصر حينما أرسله الملك دقلديانوس ليُعذَّب. وهم ديسقورس

accompanied him.

During the journey, St. Claudius talked to them about The Lord Christ and the eternal life that He grants to the believers, who are holding fast unto Him, and they believed in The Lord Christ.

When they arrived to Arianus the governor of Ansenia, they declared their faith in The Lord Christ. The governor marveled and ordered them beheaded. St. Claudius encouraged them until they received the crown of martyrdom.

May the blessing of their prayers be with us all. Amen.

## 2. The Departure of St. Ammonius the Hermit

On this day also, of the year 73 of the martyrs, 357 AD, the holy father Abba Ammonius, the hermit on Mount Tounah, departed. He was born in the year 294 AD, in Upper Egypt.

In his youth, he saw in a vision St. Antonius calling him to the monastic life and guided him to an ascetic father called Anba Isidore. He went to Anba Isidore who put on him the holy Eskeem. He dwelt with him under his guidance until his teacher departed from this world.

St. Ammonius went to St. Antonius and discipled at his hands. He dwelt in a cave nearby him. He struggled in worship and asceticism, and the devil envied him. He came to him in the form of a woman and when he asked her to pray with him, the devil immediately turned to smoke and fled away.

Abba Apollo, who was like the angels, wished to visit Anba Ammonius, so he took with him Abba Yousab. After they had talked about the greatness of God, he asked him for a little of bread. Anba Ammonius told them, "I don't have bread in my cell for I eat the herbs and the weeds of the wilderness." They marveled at his worship and asceticism. During their prayers, the angel of The Lord brought hot bread for them. After the prayer, they ate, thanked The Lord then bid him farewell and returned to their monastery.

The angel of The Lord appeared to St. Ammonius and informed him that he was about to depart. When he completed his good endeavor, he departed in peace to The Lord, whom he loved.

May the blessing of his prayers be with us all. Amen. And glory be to God, now and forever. Amen.

وديوناسيس وبيفامون وكارُس وبافاديوس وأمونيوس.

وأثناء الرحلة حدثهم الأمير إقلاديوس عن السيد المسيح والحياة الأبدية التي يعطيها للمؤمنين المتمسكين به، فأمنوا بالسيد المسيح. فلما وصلوا إلى أريانوس والي أنصنا، أعلنوا إيمانهم بالسيد المسيح. فاندعش الوالي جداً، ثم أمر بقطع رؤوسهم. أما القديس إقلاديوس فكان يشجعهم حتى نالوا أكاليل الشهادة. بركة صلواتهم فلنكن معنا. آمين.

2. نياحة الأنبا أمونيوس المتوحد في مثل هذا اليوم من سنة 73 للشهداء، سنة 357 ميلادية، تنيح الأب القديس الأنبا أمونيوس المتوحد بجبل تونة. وُلِدَ سنة 294 ميلادية بصعيد مصر.

وفي صباه رأى في رؤيا القديس أنطونيوس يدعو للرهبة ويرشده إلى أب ناسك اسمه إيسوذوروس. فمضى إليه، حيث ألبسه الإسكيم وظل تحت إرشاده حتى انتقل معلمه من هذا العالم.

ثم مضى إلى القديس أنطونيوس وتتلذذ على يديه وسكن في مغارة على مقربة منه.

وجاهد في العبادة والنسك، فحسده الشيطان وأتاه في شكل امرأة، فسألها أن تصلى معه.

وفي الحال تحول الشيطان إلى دخان وهرب. أراد الأنبا أبللو المتشبه بالملائكة أن يفتقد الأنبا أمونيوس، فأتى إليه ومعه الأنبا

يوساب وبعد أن تحدثوا بعظائم الله طلبا منه قليلاً من الخبز، فقال لهما: "ليس في قلايتي

خبزاً وأنا أكل من حشائش البرية"، فتعجبا من عبادته ونسكه. وأثناء الصلاة جاء ملاك الرب ووضع خبزاً ساخناً لهم. وبعد الصلاة

أكلوا وشكروا الرب، ثم ودعاه ورجعا إلى ديرهما.

ظهر ملاك الرب للقديس أمونيوس وأعلمه عن قرب انتقاله، وفعلاً أتم جهاده ومضى إلى الرب الذي أحبه.

بركة صلواته فلنكن معنا. آمين.

ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm مزمور القداس

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.**

Ψαλμος τω Δαβιδ λϛ: κη	Psalm 37: 30, 31	مزمور 36: 28
<p>Ρωϵ ὑπιῶμηι ψαϕερμελεταν              ἡϛσοφια: ογοϛ πεϕλαϛ ψαϕσαχι              ὑπεραπ: πινομοϛ ἡτε φνοϛϛ ετχη ϑεν              πεϕρητ: ογοϛ νεϕτατϛι ἡνοϛλαϛϛ.              Δλληλοια.</p>	<p>The mouth of the righteous speaks wisdom, and his tongue talks of justice. The law of his God is in his heart; none of his steps shall slide. <b>Alleluia.</b></p>	<p>فم الصديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. <b>هلليويا.</b></p>

## The Liturgy Gospel إنجيل القداس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

**مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.**

<p>Οϛἀναστωϛιϛ ἐβολ ϑεν              περασσελιον εσοϛαβ κατα λουκαν              αϛιοϛ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>Λουκαν ιϛ: α - ιβ</b></p>	<p><b>Luke 16: 1 - 12</b></p>	<p><b>لوقا 16: 1 - 12</b></p>
<p>Ηαϕχω δε ὑμοϛ πε ἡνεμαθητϛ              ϛε νε ογον οϛρωμι ἡραμαδ εονον              ἡταϕ ὑμαϛ ἡνοικονομοϛ: ογοϛ φαι              αϕερδιαβαλιν ὑμοϕ ϑατοτϕ ζωϛ              εϕχωρ ἡνεϕρηπαρχοντα ἐβολ.</p> <p>Ογοϛ εταϕμοϛϛ εροϕ πεχαϕ ηαϕ              ϛε οϛ πε φαι εϛωτεμ εροϕ εϑητκ:              μα ἡωπ ἡϛμετοικονομοϛ ηηι: οϛ ϛαρ</p>	<p>He also said to His disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.</p> <p>So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no</p>	<p>وَقَالَ أَيْضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكَيْلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ يُبْذِرُ أَمْوَالَهُ.</p> <p>فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدُ.</p>

ἄρχησεν οἰκονομῶς αὐτὸν.

Πεζαυ δὲ ἐνὸς ἡμετέροιο ἀρχε-  
ποικονομῶς αὐτὸν περὶ τῶν πατρῶν  
καὶ τῶν μετοικονομῶν ἡμετέρων·  
ἀρχεποικονομῶν αὐτὸν ἐν τῷ οἴκῳ  
ἐπιτελεῖν.

Διέμι αὐτὸν περὶ τῶν πατρῶν ἵνα  
ἐὰν ἀρῶμαι ἐξ αὐτοῦ ἐν τῷ οἴκῳ  
ἀρχεποικονομῶν ἡμετέρων  
ἐπιτελεῖν ἡμετέρον.

Ὅτε ἐταρῶσεν ἐφ' ἑαυτοῦ φωνῶν  
ἐπὶ τοῖς ἀρχεποικοῖς ἡμετέροις  
καὶ εἶπε αὐτοῖς ὅτι οἱ οἱ οἱ  
ἐπιτελεῖτε τὰς ἀρχεποικίας.

Ἦθος δὲ πεζαυ αὐτὸν ἐπιτελεῖν  
ἐπὶ τοῖς ἀρχεποικοῖς αὐτὸν ἐπιτελεῖν  
ἐπὶ τοῖς ἀρχεποικοῖς αὐτὸν ἐπιτελεῖν.

Ἦθος δὲ πεζαυ αὐτὸν ἐπιτελεῖν  
ἐπὶ τοῖς ἀρχεποικοῖς αὐτὸν ἐπιτελεῖν  
ἐπὶ τοῖς ἀρχεποικοῖς αὐτὸν ἐπιτελεῖν.

Ὅτε ἂν τοῖς ἀρχεποικοῖς ἐπιτελεῖν  
ἐπὶ τοῖς ἀρχεποικοῖς αὐτὸν ἐπιτελεῖν  
ἐπὶ τοῖς ἀρχεποικοῖς αὐτὸν ἐπιτελεῖν  
ἐπὶ τοῖς ἀρχεποικοῖς αὐτὸν ἐπιτελεῖν.

longer be steward.'

Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.'

I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?'

And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.'

Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.'

So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟  
لَأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ.  
لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَحِي  
أَنْ أَسْتَعْطِي.

فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ  
وَقَالَ لِلأَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟

فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ  
وَقَالَ لِلأَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟

فَقَالَ: مِئَةٌ بَثَّ زَيْتٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَاجْلِسْ عَاجِلًا وَارْتَبْ  
خَمْسِينَ.

ثُمَّ قَالَ لِأُخْرَى: وَأَنْتَ كَمْ عَلَيْكَ؟  
فَقَالَ: مِئَةٌ كُرَّ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَكَكَ وَارْتَبْ ثَمَانِينَ.

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظَّالِمِ إِذْ بِحِكْمَةٍ  
فَعَلَ لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ  
أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

Ουτος Δνοκ ζω τρω υμμοc νωτεν  
ξε μαθαμιο νωτεν νθανυφην εβολ  
θεν μαμωνα ντε τδικια εινα εοταν  
ατωδανοοτηκ ντοτωεπ θηνοτ εδοτη  
ενικτηνη νενεε.

Πιπιcτοc δεν ογκοτχι οτπιcτοc ον  
πε δεν οτμηω ουοε φηετβινχοnc ψεν  
ογκοτχι εβινχοnc ον δεν οτμηω.

Ιcξε οτην δεν παδικοc υμαμωνα  
υπετενωπι ερετενηεοτ πιταφμηι  
δε νιμ εοναυτενεετ θηνοτ εροε.

Ουοε ιcξε δεν πετε φωτεν αν πε  
υπετενωπι ερετενηεοτ πετε φωτεν  
νιμ εοναυτηιε νωτεν.

*Πωοτ φα Πεννοττ πε ωα ενεε  
ντε νι ενεε: λμην.*

And I say to you, make  
friends for yourselves by  
unrighteous mammon, that  
when you fail, they may  
receive you into an  
everlasting home.

He who is faithful in  
what is least is faithful also  
in much; and he who is  
unjust in what is least is  
unjust also in much.

Therefore, if you have  
not been faithful in the  
unrighteous mammon, who  
will commit to your trust  
the true riches?

And if you have not  
been faithful in what is  
another man's, who will  
give you what is your own?

*Glory be to God forever.*

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ  
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّىٰ إِذَا فَنَيْتُمْ  
يَقْبَلُواكُمْ 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 يَأْتَمِنُكُمْ عَلَى الْحَقِّ؟

وَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَا هُوَ  
لِلْغَيْرِ فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟

*والمجد لله دائماً.*

# Katameros Readings for the 21<sup>st</sup> Day of Bashans

## قطمارس قراءات اليوم الحادي والعشرون من شهر بشنس المبارك

### ΚΟΥΧΟΥΤ ΟΥΑΙ ΝΕΖΟΥΤ ἈΠΙΔΒΟΥ ΠΑΩΩΝΣ

### 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 ἌΘ: ̅	Psalm 40: 2, 3	مزمور 39: 3
<p>ΑϞΤΑΘΟ ΝΗΝΑΒΑΛΑΥΧ ἘΡΑΤΟΥ                      ΖΙΧΕΝ ΟΥΠΕΤΡΑ: ΟΥΘΟΖ ΑϞΟΥΤΕΝ                      ΝΑΤΑΤΣΙ: ΑϞΙΟΥΤΙ ΝΟΥΖΩΣ ἸΒΕΡΙ ἘΔΟΥΤΗ                      ἘΡΩΙ: ΝΕΜ ΟΥΞΜΟΥ ἘΠΕΝΝΟΥΤ.</p> <p>ΑΛΛΗΛΟΥΙΑ.</p>	<p>And set my feet upon a rock, and established my steps. He has put a new song in my mouth, praise to our God. <b>Alleluia.</b></p>	<p>واقام على الصخرة رجليّ وسهّل خطواتي. وجعل في فمي تسبيحاً جديداً وسبحاً لإلهنا. <b>هلللويا.</b></p>

### Vespers Gospel إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>ΟΥΑΝΑΣΤΗΩΣΙΣ ἘΒΟΛ ΖΕΝ                      ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ                      ΔΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
ΜΑΤΘΕΟΝ ̅: ̅ΚΒ - ̅ΚΕ	Matthew 7: 22 - 25	متي 7: 22 - 25
<p>ΟΥΟΝ ΟΥΜΗΩ ΣΑΡ ΕΥΝΑΧΟΣ ΝΗΙ ΖΕΝ                      ΠΙΕΖΟΥΤ ἘΤΕ ἸΜΑΥ: ΧΕ ΠΒΟΙΣ ΠΒΟΙΣ ΜΗ                      ΖΕΝ ΠΕΚΡΑΝ ΑΝ ΕΡΙΠΡΟΦΗΤΕΥΙΝ ΟΥΘΟΖ</p>	<p>Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in</p>	<p>ΚΘΙΡΟΥΝ ΣΙΨΟΥΝΟΝ ΛΙ ΦΙ ΔΙΚ                      ΑΙΟΥΜ: ΙΑ ΡΒ ΙΑ ΡΒ ΑΙΙΣ ΠΑΣΜΚ                      ΤΝΒΑΝΑ ΟΠΑΣΜΚ ΑΧΡΓΝΑ ΣΗΠΑΤΙΝ                      ΟΠΑΣΜΚ ΣΝΓΝΑ ΦΟΥΑΤ ΚΘΙΡΕ?</p>

ἄθεν Πεκραν ἀνηι Δευων ἐβολ ογοῦ  
 ἄθεν Οεκραν ἀνηιρὶ ἵνοῦμηϋ ἵξου.

Ογοῦ τοτε εἰεοῦωνηῦ νωοῦ ἐβολ  
 ἄθεν ἕπισοῦεν ἠηνοῦ ἐνεῦ μαῶενωτεν  
 ἐβολ ἑαροι ηἱερῶατης ἵτε ἴἀνομιὰ.

Ογον ηἱβεν οῦη εἱτωτεμ ἐναῶαχι  
 ηἱαι ογοῦ εἱῖρι ἕμωοῦ εἰεἱτενωηϋ  
 ἐοῦρωμ ἵναβε φηἱεταϋκωτ ἕπεϋη  
 ἑιχεν ἴπετρα.

Ογοῦ ἀϋ ἐπεϋητ ἵχε πιμοῦνηῶοῦ  
 ἀῖ ἵχε ηἱαρωοῦ ογοῦ ἀηηϋ ἵχε  
 ηἱηνοῦ ογοῦ ἀηκωλῶ ἐπιηι ἐτε ἕμωαῖ  
 ογοῦ ἕπεϋῶει: ηἱρε τεϋϋενἴ ταρ  
 ταϋρηοῦτ πε ἑιχεν ἴπετρα.

*Πῶοῦ φα Πεννοῦἴ πε: ῶα ἐνεῦ  
 ἵτε ηἱεῖνεῦ: ἀμηη.*

Your name, and done many wonders in Your name?’

And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

Therefore, whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock,

and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

*Glory be to God forever.*

فَحِينَنْدُ أَصْرَحُ لَهُمْ: إِنِّي لَمْ  
 أَعْرِفُكُمْ قَطُّ. أَذْهَبُوا عَنِّي يَا فَاعِلِي  
 الْإِثْمِ.

«فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ  
 وَيَعْمَلُ بِهَا أَشْبَهُهُ بِرَجُلٍ عَاقِلٍ بَنَى  
 بَيْتَهُ عَلَى الصَّخْرِ.

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ  
 وَهَبَّتِ الرِّيَّاحُ وَوَقَعَتْ عَلَى ذَلِكَ  
 الْبَيْتِ فَلَمْ يَسْقُطْ لِأَنَّهُ كَانَ مُؤَسَّسًا  
 عَلَى الصَّخْرِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.**

**Ψαλμος τω Δαυιδ πη: ιϛ', ιϛ'**

**Psalm 89: 17, 19**

**مزمور 88: 16، 13**

Ἰαμεῶμη ηἱεμ παηαι ηἱεμαϋ: ἵῆρηι  
 ἄθεν παραν εἱῆβιϋ ἵχε πεϋταπ: τοτε  
 ἄθεν οῦῶραϋις ἀκῶαχι ηἱεμ ηἱεκωρηι:  
 ογοῦ ἀκῶος ἄθεν ἀηϋ ἵνοῦβοηῶιὰ ἐχεν  
 πετε οῦοηῶου ἕμοϋ. **Ἀλληλοια.**

My faithfulness and My mercy shall be with him, and in My name, his horn shall be exalted. Then You spoke in a vision to Your holy one, and said: I have given help to one who is mighty.  
**Alleluia.**

أمانتي ورحمتي معه. وباسمي يرتفع قرنه. حينئذ بالوحي تكلمت مع بنيك. وقلت إني جعلت عوناً على القوي. **هلليويا.**

## Matins Gospel

### إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστωσις ἐβολ θεν πιεταστελιον εθοταβ 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 أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΓ: ΚΣ - Λ</b></p>	<p><b>Luke 13: 23 - 30</b></p>	<p><b>لوقا 13: 23 - 30</b></p>
<p>Πεξε οται δε ναϋ γε Πβοις θαν κοτσι νε νηεθνανοθεμ: ηθοϋ δε πεχαϋ νωον.</p>	<p>Then one said to Him, “Lord, are there few who are saved?”</p>	<p>فَقَالَ لَهُ وَاحِدٌ: يَا سَيِّدُ أَقَلِيلٌ هُمُ الدِّينِ يَخْلُصُونَ؟ فَقَالَ لَهُمْ:</p>
<p>Χε αριατωνιζεσθε ει εδοτην εβολ θιτεν πιρο ετχηον: γε νε οτον οτυμηϋ †χω υμοσ νωτεν νακω† ησα ι εδοτην οτοθ ηνοτυχεμου.</p>	<p>And He said to them, “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.</p>	<p>اجتهدوا أَنْ تَدْخُلُوا مِنَ الْبَابِ الضَّيِّقِ فَإِنِّي أَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَطْلُبُونَ أَنْ يَدْخُلُوا وَلَا يَقْدِرُونَ.</p>
<p>Διϋανφορ ετωνη ηχε πινηβη οτοθ ητεϋθθαμ υπιρο: οτοθ ητετενναερηητς εοθι ερατεν θηνοτ σαβολ οτοθ εκωλθ επιρο ερετενχω υμοσ: γε Πβοις Πβοις λοτων ναη: οτοθ ητεϋερονω ητεϋχοσ νωτεν: γε η†ωοτην υμωτεν αν γε ηωωτεν θαν εβολ θων.</p>	<p>When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from.’</p>	<p>مَنْ بَعْدَ مَا يَكُونُ رَبُّ الْبَيْتِ قَدْ قَامَ وَأَغْلَقَ الْبَابَ وَابْتَدَأْتُمْ تَقْفُونَ خَارِجًا وَتَقْرَعُونَ الْبَابَ قَائِلِينَ: يَا رَبُّ يَا رَبُّ افْتَحْ لَنَا يُجِيبُكُمْ: لَا أَعْرِفُكُمْ مِنْ أَيْنَ أَنْتُمْ.</p>
<p>Ποτε ερετενερηητς ηχοσ: γε ανοτωμ υπεκυθο οτοθ ανσω: οτοθ ακ †σβω θεν νενηλατια.</p>	<p>Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’</p>	<p>حينئذٍ تَبْتَدِئُونَ تَقُولُونَ: أَكَلْنَا قُدَّامَكَ وَشَرَبْنَا وَعَلَّمْتَ فِي شَوَارِعِنَا.</p>



Οτος ἐναδος νωτεν ξε ἡτρωον  
ἄμωτεν αν ξε ἡωτεν εαν ἐβολ  
εων: μαγενωτεν ἐβολ εαροι τηρο  
νιερατης ἡτε ἴαδικιὰ.

Πιμα ἐτε ἄματ ἐναωπι ἡξε  
ἔριμι νεμ πιθερτερ ἡτε νιναεχι:  
εοταν ἀρετενωαννατ ἐλβρααμ νεμ  
Iσαακ νεμ Ιακωβ νεμ ἡπροφητης  
τηρο εεν ἴμετορο ἡτε Φνορτ:  
ἡωτεν εε εἰειοἴ ἄμωτεν ἐβολ.

Οτος εἰεὶ ἐβολ εεν νιμαἰωαι νεμ  
νιμα ἡεωτιπ νεμ πεμειτ νεμ εαρης:  
οτος εἰεροεβοτ εεν ἴμετορο ἡτε  
Φνορτ.

Οτος εηππε ορον εαν εαετ  
εναερωορπ οτος εανωορπ  
εναερεε.

*Πῶοτ φα Πεννορτ πε ωα ἐνεε  
ἡτε νι ἐνεε: ἀμην.*

But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

And indeed there are last who will be first, and there are first who will be last.”

*Glory be to God  
forever.*

فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ  
أَيْنَ أَنْتُمْ، تَبَاعَدُوا عَنِّي يَا جَمِيعَ  
فَاعِلِي الظُّلْمِ.

هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ  
الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ  
فِي مَلَكُوتِ اللَّهِ وَأَنْتُمْ مَطْرُوحُونَ  
خَارِجًا.

وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ  
الْمَغَارِبِ وَمِنَ الشِّمَالِ وَالْجَنُوبِ  
وَيَتَّكِنُونَ فِي مَلَكُوتِ اللَّهِ.

وَهُؤُودًا آخِرُونَ يَكُونُونَ أَوْلِيْنَ  
وَأَوْلُونَ يَكُونُونَ آخِرِينَ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰντε πενταθ Παυλος Πιὰποστολος**

<p>Παυλος φέβωκ ἔμπενβοις Ἰησοῦς Πιχρίστος: πιὰποστολος ἐθαδεμ: φῆεταρωαυφ ἐπιζωεννορφι ἰντε Φνορφ.</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 First Epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول الاولي إلى أهل كورنثوس، بركته المقدسة تكون معنا. أمين.</p>
<p><b>ἄ Κορινθίος γ: ἄ - ἡ</b></p>	<p><b>1 Corinthians 3: 1 - 8</b></p>	<p><b>1 كورنثوس 3: 1 - 8</b></p>
<p>Ἄνοκ δε ζω νασνηοφ ἔπιζευχομ ἰσαζι νεμωτεν ἔφρητ ἰθανπνευματικος ἀλλα ἔφρητ ἰθανσαρκικος ἔφρητ ἰθανκορζι ἰἄλωσι δειν Πιχρίστος.</p> <p>Ἄιτσε θηνοφ ἰνορωφ ἰνοθρε αν τε νε ἔπατετενῶζευχομ ζαρ πε ἀλλα οφδε φνοφ οη ἔπατετενῶζευχομ ἔτι ζαρ ἰθωτεν ἰθανσαρκικος.</p> <p>Ὡς ζαρ ἔορον οφχοζ νεμ οφδῆνην δειν θηνοφ μη ἰθωτεν θανσαρκικος αν οφοζ ἄρετεμωφ κατα ρωμ.</p> <p>Ἐωφ ζαρ ἰντε οφαι ζος ζε ἄνοκ</p>	<p>And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.</p> <p>I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;</p> <p>for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?</p> <p>For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not</p>	<p>وَأَنَا أَيُّهَا الْإِخْوَةَ لَمْ أَتَطَّعْ أَنْ أَكَلِمَكُمْ كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ، كَأَطْفَالٍ فِي الْمَسِيحِ.</p> <p>سَقَيْتُكُمْ لَبَنًا لَا طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلِ الْآنَ أَيْضًا لَا تَسْتَطِيعُونَ.</p> <p>لِأَنَّكُمْ بَعْدُ جَسَدِيُّونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ وَأَشِقَاقٌ، أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ بِحَسَبِ الْبَشَرِ؟</p> <p>لِأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُسٍ» أَفَلَسْتُمْ</p>

μεν ἀνοκ φα Παυλος κεοται δε γε  
ἀνοκ φα Απολλω ορχι ἠθωτεν  
εαηρωαι.

Οτ οτην πε Απολλω οτ δε πε  
Παυλος εανδιακων νε εαρετενηαετ  
εβολ ειτοτοτ πιοται πιοται κατα  
ερητ ετα Πβοις τ ναε.

Ανοκ αιτωσι Απολλω αετσο  
αλλα Φνοττ αεθροταιαι.

εωστε οτδε φηεττωσι οτδε  
φηεττο ελι πε αλλα Φνοττ πε  
ετερο υμωων εαιαι.

Φη δε εττωσι νεμ φηεττο οται  
νε: πιοται δε πιοται εναδι υπεεβεχε  
κατα πεεδισι υμιν υμοε.

*Πρῶτος τῆς νευωτεν νεμ  
τῆς ρηνη ετσοπ: γε ἀμην εσεωωπι.*

carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

I planted, Apollos watered, but God gave the increase.

So then neither he who plants is anything, nor he who waters, but God who gives the increase.

Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

*The grace of God the Father be with you all. Amen.*

جَسَدِيَيْن؟

فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ أَبَلُّوسُ؟  
بَلْ خَادِمَانِ آمَنْتُمْ بِوَأَسِطَتِهِمَا وَكَمَا  
أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبَلُّوسُ سَقَى لَكِنَّ اللَّهَ  
كَانَ يُنْمِي.

إِذَا لَيْسَ الْعَارِسُ شَيْئاً وَلَا  
السَّاقِي، بَلِ اللَّهُ الَّذِي يُنْمِي.

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،  
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ  
بِحَسَبِ تَعَبِهِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle

### الكاثوليكون

Καθολικον εβολ εεν πε πιεναε  
νεπιστολη νετε πενωτ Πετρος.  
Αμην. Ηαμεηρατ.

**Β Πετρος α: α - ια**

Σιμων Πετρος εβωκ οροε  
πιαποστολος νετε Ιησοε Πιχεριστοε:  
νηηετοι ηεεεοε ηταιο νεμαν εεν

The Catholic epistle of the Second Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

**2 Peter 1: 1 - 11**

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the

الكاثوليكون من رسالة معلمنا  
بطرس الثانية، بركته المقدسة  
تكون معنا. أمين. يا احبائي.

**2 بطرس 1: 1 - 11**

سَمْعَانُ بَطْرُسُ عَبْدُ يَسُوعَ  
الْمَسِيحِ وَرَسُولُهُ، إِلَى الَّذِينَ نَالُوا  
مَعَنَا إِيمَانًا ثَمِينًا مُسَاوِيًا لَنَا، بِبِرِّ  
إِهْنَا وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ.

Φηλαϋτ ἔταραπα ἔρον ἡδῶρη δην  
 †μεθυμι ἡτε Πεννοϋτ οροϋ  
 Πενσωτηρ Ιησοϋς Πιχριστος.

Πιζμοτ νεμ †ζιρηνη ἡτοϋαϋαι  
 νωτεν ἡδῶρη δην ἡκοϋεν Φνοϋτ νεμ  
 Ιησοϋς Πιχριστος Πενβοις.

ϷωϷ εἰς Ϸωβ νιβεν ϋωπι ναν ἡταιιο  
 δην ἡχομ ἡτε τεϋμεθυνοϋτ ἔδουη  
 ἔπωνδ νεμ †μετεϋσεβηϷ ἡηἔταϋτηϷ  
 ναν ἡζινηϷη ἔβολ Ϸιτεν ἡκοϋεν  
 ἡφἡηταϋθαϷμεν δην πεϋωοϋ νεμ  
 †αρετη.

Νεμ ἔβολ Ϸιτεν ναινιϋϋτ ἡνωϋ  
 ετταιηοϋτ ἔταϋτηητοϋ ναν ἡταιιο  
 Ϸινα ἔβολ Ϸιτεν ναι ἡτετενϋωπι  
 ἔρετενοι ἡϋφἡηρ ἔτἡϋϷιϷ ἡτε  
 †μεθυνοϋτ: ἔρετενφἡτ Ϸαβολ  
 ἡ†επιϋϋμια ἡτε ἡτακο ἡηἔτε ἡδῶρη  
 δην πικοϷμοϷ.

Οροϋ ἡδῶρη δην φαι ἔαρετενιηι  
 ἔδουη ἡκοϋηδἡ νιβεν ϷαϷηι ἡϷα  
 †αρετη δην πετενναϷ†: ἡδῶρη δε δην  
 †αρετη †ζἡνωϷιϷ.

ἡδῶρη δε δην †ζἡνωϷιϷ †εϷκρατια:  
 ἡδῶρη δε δην †εϷκρατια †εϷπομοηη:  
 ἡδῶρη δε δην †εϷπομοηη  
 †μετεϋσεβηϷ.

righteousness of our God  
 and Savior Jesus Christ:

Grace and peace be  
 multiplied to you in the  
 knowledge of God and of  
 Jesus Christ our Lord,

as His divine power has  
 given to us all things that  
 [pertain] to life and  
 godliness, through the  
 knowledge of Him who  
 called us by glory and  
 virtue,

by which have been  
 given to us exceedingly  
 great and precious promises,  
 that through these you may  
 be partakers of the divine  
 nature, having escaped the  
 corruption that is in the  
 world through lust.

But also for this very  
 reason, giving all diligence,  
 add to your faith virtue, to  
 virtue knowledge,

to knowledge self-  
 control, to self-control  
 perseverance, to  
 perseverance godliness,

لَتَكْثُرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ بِمَعْرِفَةِ  
 اللَّهِ وَيَسُوعَ الْمَسِيحِ رَبِّنَا.

كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا  
 كُلَّ مَا هُوَ لِلْحَيَاةِ وَالتَّقْوَى،  
 بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ  
 وَالْفَضِيلَةِ،

الَّذِينَ بِهِمَا قَدْ وَهَبَ لَنَا الْمَوَاعِيدَ  
 الْعَظْمَى وَالتَّمِينَةَ لِكَيْ تَصِيرُوا بِهَا  
 شُرَكَاءَ الطَّبِيعَةِ الْإِلَهِيَّةِ، هَارِبِينَ  
 مِنَ الْفَسَادِ الَّذِي فِي الْعَالَمِ  
 بِالشَّهْوَةِ.

وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ  
 اجْتِهَادٍ قَدِّمُوا فِي إِيمَانِكُمْ فَضِيلَةً،  
 وَفِي الْفَضِيلَةِ مَعْرِفَةً،

وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ  
 صَبْرًا، وَفِي الصَّبْرِ تَقْوَى،

Ἡδὴρι δε θεν †μετετερεβης  
†μετμαισον: ἡδὴρι δε θεν  
†μετμαισον †ασαπη.

Ἡαι γαρ εγυοπ νωτεν ογορ  
εγερζοτὸ θεν θηνοτ ἡσενλερ θηνοτ  
ἡαρζοτ αν οτδε ἡατογταρ εδοτη  
ἐπσοτεν Πενβοις Ἰησοϋς Πιχριστοϋ.

Φη δε ετε ναι γυοπ ναϋ αν  
ογβελε πε εγχομζεμ εαϋβι νογεβωι  
ἡτε πτογβο ἡτε νεγυορπ ἡνοβι.

Εθε φαι μαλλον νενσνηοτ Ἰηϋ  
ἡτεν θηνοτ ρινα εβορ ριτεν νιεβηοτ  
εθνανετ ἡτετενταρρε πετενωζεμ  
νεμ τετενμετσωπ: ναι γαρ ερετενιρι  
ἡμωοτ ἡνετενδλα† ενερ.

Παιρη† γαρ θεν ογμετραμαδ  
εγερενε πιμωιτ εδοτη νωτεν ἡτε  
εμετογρο ἡνερ ἡτε Πενβοις ογορ  
Πενσωτηρ Ἰησοϋς Πιχριστοϋ.

*Ἡασνηοτ ἡπερμενρε πικομοϋ  
οτδε ἡηετγυοπ θεν πικομοϋ:  
πικομοϋ νασινη νεμ τερεπιθωμια: φη  
δε ετιρι ἡφογωγ ἡφνοτ† ρηναγωπι  
γω ενερ: ἀμην.*

to godliness brotherly  
kindness, and to brotherly  
kindness love.

For if these things are  
yours and abound, you will  
be neither barren nor  
unfruitful in the knowledge  
of our Lord Jesus Christ.

For he who lacks these  
things is shortsighted, even  
to blindness, and has  
forgotten that he was  
cleansed from his old sins.

Therefore, brethren, be  
even more diligent to make  
your call and election sure,  
for if you do these things  
you will never stumble.

For so an entrance will  
be supplied to you  
abundantly into the  
everlasting kingdom of our  
Lord and Savior Jesus  
Christ.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي  
الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةً.

لَأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ،  
تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ  
مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ  
أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ  
تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْإِخْوَةُ  
أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ  
ثَابِتَيْنِ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ  
تَرْتَلُوا أَبَدًا.

لِأَنَّهُ هَكَذَا يُقَدِّمُ لَكُمْ بَسْعَةً دُخُولٍ  
إِلَى مَلَكُوتِ رَبِّنَا وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحِ الْأَبَدِيِّ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. آمين.*

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμον εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιε: ις - κθ</b></p>	<p><b>Acts 15: 13 - 29</b></p>	<p><b>أعمال 15: 13 - 29</b></p>
<p>Уenenca ἔταρχαρωοῦ δε αχέρουὸ ἡνε Ιακωβος εφζω ἡμος: νιρωμι νενησνηοῦ σωτεμ ἐροι.  Стмевон асғази ката фрһт ιсxen ἡορι ἔτα Φνοῦτ χεμῖῡινη ἐβι ἡοῦλαοο ἐβολ δεν νιεθνοο δεν Πεφραν.</p>	<p>And after they had become silent, James answered, saying, "Men and brethren, listen to me:  Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.</p>	<p>وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا الرِّجَالُ الْإِخْوَةَ اسْمَعُونِي.  سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى اسْمِهِ.</p>
<p>Οτοο φαι σεῦμαῦ νεμαϋ ἡνε νιςαζι ἡτε νιπροφητης κατα φρηῦ ετςδῆοῦτ.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تُوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Χε μενενα ναι ειετασθο οτοο ειεκωτ ἡτςκνη ἡτε Δαυιδ θηετασθει: οτοο νηεταστωο ἡταο ειεκοτοῦ οτοο ἡνατασθοο ἐρατς.</p>	<p>'After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Σοπωο ἡσεκωῦ ἡσα Πβοις ἡνε ἡσωπ ἡτε νιρωμι νεμ νιεθνοο θροῦ νηετασμοῦῦ ἐΠαραν ἐεϋρηι ἐζωοῦ πεζε Πβοις φηετῆρο ἡναι.</p>	<p>So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.'</p>	<p>لِكَيْ يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ الرَّبَّ وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ.</p>
<p>Οτωνηο ἐβολ ιсxen ἡενεο.</p>	<p>Known to God from eternity are all His works.</p>	<p>مَعْلُومَةٌ عِنْدَ الرَّبِّ مِنْذُ الْأَزَلِ جَمِيعُ أَعْمَالِهِ.</p>

Εθε φαι ††θαπ ἀνοκ  
ἐϋτεμοταθδici ἐνηεθνακοτοϋ  
ἐβολ θεν νιεθνος ἐερηι θα  
ἐΦνοϋ†.

Αλλα ἐοτωρπ νωοϋ  
εθροϋθenoϋ caβολ ηνιωϋτ  
ηιδωλον νεμ νιπορνια νεμ νιωχθ  
νεμ πιςνοϋ.

Υωϋηc ταρ icxen νιzeneà  
ηαρχεοc οτονταϋ ηνηετθιωϋ ημοϋ  
κατα πολic θεν νικϋνασωη ετωϋ  
ημοϋ κατα Caββατον νιβεν.

Ποτε acερδοκιν ηνιαποστολοc  
νεμ ηιπρεcβϋτεροc νεμ †εκκληcια  
θηc ἐcωτπ ηθανρωμι ἐβολ ηδητοϋ  
εογορποϋ ἐτΑντιοχια νεμ Παυλοc  
νεμ Βαρναβασ: Ιοϋδαc φηετοϋμοϋ†  
εροϋ χε Βαρcaββασ νεμ Cιδαc  
θανρωμι ηεϋτοϋμενοc θεν νικνηοϋ.

Εαϋcθαι ἐβολ θιτοτοϋ  
ηνιαποστολοc νεμ ηιπρεcβϋτεροc νεμ  
νικνηοϋ ηηετχη θεν τΑντιοχια νεμ  
†Κϋλικια νεμ †Cϋρια ηνικνηοϋ ηη  
ἐβολ θεν νιεθνοc χερε.

Επιδη ανωτεμ χε θανονον ἐβολ  
θεν θηνοϋ εταϋι ἐβολ αϋϋεερτερ  
θηνοϋ ετφωηθ ηνετενψϋτχη θεν

Therefore,, I judge that  
we should not trouble those  
from among the Gentiles  
who are turning to God,

but that we write to  
them to abstain from things  
polluted by idols, from  
sexual immorality, from  
things strangled, and from  
blood.

For Moses has had  
throughout many  
generations those who  
preach him in every city,  
being read in the  
synagogues every Sabbath.

Then it pleased the  
apostles and elders, with the  
whole church, to send  
chosen men of their own  
company to Antioch with  
Paul and Barnabas, namely,  
Judas who was also named  
Barsabas, and Silas, leading  
men among the brethren.

They wrote this letter by  
them: The apostles, the  
elders, and the brethren, To  
the brethren who are of the  
Gentiles in Antioch, Syria,  
and Cilicia:

Greetings. Since we  
have heard that some who  
went out from us have  
troubled you with words,  
unsettling your souls,

لذلك أَنَا أَرَى أَنْ لَا يُثَقَّلَ عَلَى  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّوْنَا،  
وَالْمَخْنُوقِ، وَالْدَّمِ.

لَأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ، لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرِزُ بِهِ، إِذْ يُقْرَأُ  
فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

حِينَئِذٍ رَأَى الرَّسُلُ وَالْمَشَايخُ مَعَ  
كُلِّ الْكَنِيسَةِ أَنْ يَخْتَارُوا رَجُلَيْنِ  
مِنْهُمْ فَيُرْسَلُوهُمَا إِلَى أَنْطَاكِيَةِ مَعَ  
بُولُسَ وَبَرْنَابَا: يَهُودَا الْمَلْقَبَ  
بَرَسَابَا وَسِيلَا رَجُلَيْنِ مُتَقَدِّمَيْنِ فِي  
الْإِخْوَةِ.

وَكَتَبُوا بِأَيْدِيهِمْ هَكَذَا: «الرُّسُلُ  
وَالْمَشَايخُ وَالْإِخْوَةُ يُهْدُونَ سَلَامًا  
إِلَى الْإِخْوَةِ الدِّينِ مِنَ الْأُمَمِ فِي  
أَنْطَاكِيَةِ وَسُورِيَةِ وَكِلِيكِيَةِ:

إِذْ قَدْ سَمَعْنَا أَنَّ أَنْاسًا خَارِجِينَ مِنْ  
عِنْدِنَا أَرَعَجَوْكُمْ بِأَقْوَالٍ مُقْلِبِينَ  
أَنْفُسَكُمْ وَقَانِلِينَ أَنْ تَحْتَتِنُوا

ΖΑΝΞΙΝ ΣΑΞΙ ΝΑΙ ΕΤΕ ἄΠΕΝΧΟΤΟΥ.

Ασερδοκιν ουν ναν εανι ευμα  
ενοσπ εσωππ ηθανρωμι εογορπορ  
ζαρωτεν νεμ νενασταπητος  
Βαρναβας νεμ Παυλος.

Ζανρωμι εαυτ ητορψυχη εερημ  
εξεν Φραν ἄΠενδοις Ιησοϋς  
Πιχριστος.

Ανορωρπ δε ηλορδας νεμ Σιλας:  
ηθωορ ζωορ εεταμωτεν εναι ρω  
εβολ ζιτεν πιςαχι

Ασραναϋ ταρ ἄΠιπνευμα εσοταβ  
νεμ ἄνον ζωη εϋπεμοταζ βαρος  
εξεν θηνορ ηεορτο: πλην ναι ζεν  
ογανασκη.

Αρεζ ερωτεν σαβολ ἄμωορ  
νιϋωτ ηιδωλον νεμ νισνοϋ εομωορτ  
νεμ νιωχε νεμ νιπορνια: ναι  
ερετεν αρεζ ερωτεν σαβολ ἄμωορ  
ητετενερωβ ηκαλωσ: ουχα.

*Πισαχι δε ητε Πβοις ερεαμιο οροζ  
ερεαμια: ερεαμαζι οροζ ερεταχρο:  
ζεν ηαγια ηεκκλησια ητε Φνορτ:  
αμην.*

saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,

It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

men who have risked their lives for the name of our Lord Jesus Christ.

We have therefore sent Judas and Silas, who will also report the same things by word of mouth.

For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَتَحَفَّظُوا النَّامُوسَ الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ.

رَأَيْنَا وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنْ نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ حَبِيبِنَا بَرْنَابَا وَيُوسُفَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُودَا وَسَيْلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُّوسُ وَنَحْنُ أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرَ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنَعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدَّمِ وَالْمَخْنُوقِ وَالزَّنَا الَّتِي إِنْ حَفَظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَاقِبِينَ.»

*لم تنزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*



**Synaxarium of Bashans 21**  
**سنكسار اليوم الحادي والعشرون من شهر بشنس**

1. The Commemoration of the Theotokos, the Virgin St. Mary
2. The Departure of St. Marcian (Martinianus)

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
2. نياحة القديس مارتينيانوس

**1. The Commemoration of the Theotokos, the Virgin St. Mary**

On this day, the church celebrates the monthly commemoration of the Theotokos, the holy Virgin St. Mary.

May her intercession be with us all. Amen.

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
- في مثل هذا اليوم، تعيد الكنيسة بالتذكار الشهري لوالدة الإله القديسة العذراء مريم. شفاعتها فلنكن معنا. آمين.

**2. The Departure of St. Marcian (Martinianus)**

On this day also, of the later part of the fourth century, St. Marcian (Martinianus), departed. He was born in the city of Caesarea of Palestine. He became a monk under the guidance of a holy man living on Mount El-Safina (The ship). He fought a great and strenuous fight, with many ascetic worships.

An evil woman heard of him, and she wanted to entice him to fall in sin with her. She put on ragged clothes and waited until the evening, then knocked on the door of his cell, weeping, pretending that she had lost her way, and asked him to let her stay with him until the morning. After much insistence, he allowed her in a secluded place of the cell. In the morning, he went to her to dismiss her, but found that she had adorned and perfumed herself. She started tempting him to commit sin with her. He went outside the cell and lit a great fire, and started putting his hands and feet in the fire time after time saying to himself, "If you can't bear the pain of a little fire, how can you bear the torment of the fire of hell?" when the woman saw that, she was terrified, took off her expensive raiment, and put on her ragged clothes. Then she came and knelt at his feet, begging for his pardon and forgiveness. She promised him that she would spend the rest of her life in repentance. He advised her to join the convent in Bethlehem.

However, as for St. Martinianus, fearing the artifices of the enemy of good, he went to an island in the middle of the sea and dwelt there. However, a ship was wrecked nearby the island, and a woman managed to hang onto one of the planks, and the waves washed her to this island. When the saint saw her, he gave her all what he had of bread. Then he crossed himself with the sign of the cross, and threw himself in the sea, hanging on the wooden

2. نياحة القديس مارتينيانوس
- وفيه أيضاً من أواخر القرن الرابع الميلادي، تبيح القديس مارتينيانوس. وُلِدَ في قيصرية فلسطين وترهب عند قديس بجبل السفينة وأجهد نفسه بنسكيات شديدة.

فسمعت به امرأة شريرة وأرادت أن تسقطه معها في الخطية، فذهبت إليه بثياب رثة وقت المساء وطلبت منه أن يقبلها حتى الصباح. وبعد إلحاح شديد وضعها في مكان منفرد بالقلاية. وفي الصباح ذهب إليها ليصرفها فوجدها قد تزينت وبدأت تراوده عن نفسها. فخرج خارج القلاية وأوقد ناراً ووضع فيها يديه ورجليه حتى احترقت، محدثاً نفسه "إن كنت لا تقدر أن تحتمل هذه النار البسيطة، فكيف تحتمل نار جهنم؟" فلما رأت المرأة ذلك خافت جداً فنزعت ثيابها الثمينة وارتدت ثيابها الرثة، ثم جاءت ووقعت عند قدميه طالبة الصفح والغفران. ثم وعدته أن تقضي بقية حياتها في التوبة. فأشار عليها أن تذهب إلى دير للعداري في بيت لحم.

أما القديس فخاف من مكائد عدو الخير، فمضى إلى جزيرة في وسط البحر وسكن هناك. وذات يوم حدث أن هاجت الرياح على إحدى السفن فاصطدمت بصخرة وانكسرت، فتعلقت امرأة ممن كانوا فيها بلوح خشب حتى وصلت تلك الجزيرة. فلما رآها القديس، أعطاها كل ما عنده من الخبز ورسم ذاته بعلامة الصليب وطرح

plank, and he put himself in the hand of the Almighty. The waves threw him on the land, and he decided not to settle in one place, so he wandered about in the mountains and deserts for two years. When he felt that his departure drew near, he went to Athens, where he became seriously ill. He asked to see the bishop, and told him all what had happened to him, and then he gave up his soul in the hand of The Lord. They shrouded him and buried his pure body with great veneration.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

نفسه في البحر وتعلق بلوح الخشب حتى وصل إلى البر. وقرر أن لا يستقر بعد ذلك في مكان، وأخذ يجول في البراري والقفار لمدة سنتين. ولما شعر بقرب نياحته، ذهب إلى أثينا حيث اعتراه مرض شديد. فطلب مقابلة الأب الأسقف وأخبره بقصته، ثم فاضت روحه بيد الرب، فكفنوه ودفنوه باكرام جليل.  
بركة صلواته فتكن 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 ζ': α, β	Psalm 61: 1 - 3	المزمور 60: 1، 2
<p>ΩΤΕΜ ΦΝΟΥΤ' ΕΠΑΤΩΒΖ: ΜΑΔΘΗΚ ΕΤΑΠΡΟΨΕΥΧΗ: ΑΚΒΑΣΤ ΖΙΧΕΝ ΟΥΠΕΤΡΑ ΑΚΒΙΩΜΙΤ ΝΗΙ: ΑΚΩΠΙ ΝΗΙ ΝΟΥΘΕΛΠΙΣ ΝΕΜ ΟΥΠΥΡΟΣ ΝΤΕ ΟΥΧΟΜ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>Hear my cry, O God; attend to my prayer. Lead me to the rock that is higher than I. For You have been a shelter for me, a strong tower. Alleluia.</p>	<p>استمع يا الله طلبتي، وأصغ إلى صلاتي. على الصخرة رفعتني وأرشدتني وصرت رجائي، وبرجاً حصيناً. هليلويا.</p>

### 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>ΟΥΔΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΖΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ΙΔ': ΚΕ - ΔΕ</p>	<p>Luke 14: 25 - 35</p>	<p>لوقا 14: 25 - 35</p>

Παυμοϋ Δε νεμαϋ ἵνε θαννιϋ†  
ἡμῃ: οτοϋ ἐταϋφονεϋ πεξαϋ νωοϋ.

Χε φθεοηνοϋ θαροι οτοϋ  
ἐτενϋναμεστε πεϋιωτ αν νεμ  
τεϋμαϋ νεμ τεϋϋριμι νεμ νεϋϋηρι  
νεμ νεϋϋηνοϋ νεμ νεϋϋωνι: ἐτι Δε  
νεμ τεϋκεϋϋϋχη ἡμονϋϋου ἡμοϋ  
ἐερ μαθητηϋ νηι.

Φηετε ἵϋνα ταδε πεϋσταϋροϋ  
ἐροϋ αν οτοϋ ἵτεϋφοταεϋ ἵνωι  
ἡμονϋϋου ἡμοϋ ἐερ μαθητηϋ νηι.

Ημ γαρ ἐβολε θεν οηνοϋ ἑροϋϋ  
ἐκετ οϋπεϋροϋ: μη ἑναεμεϋ ἵϋορπ  
ἵτεϋϋιωπ ἵ†δαπανη: χε αν οϋονταϋ  
ἡμαϋ ἐερ πεϋκοβ†.

Θινα μηπωϋ ἵτεϋχα †σεν† οτοϋ  
ἡμον ϋϋεμεϋου ἡμοϋ ἐχοκεϋ ἐβολε:  
οτοϋ ἵτοϋεϋητηϋ ἵνωβι ἡμοϋ ἵνε  
οϋον ηιβεν εθναϋ.

Εϋϋω ἡμοϋ χε παρρωι αϋεϋητηϋ  
ἵκωτ οτοϋ ἡπεϋϋεμεϋου ἐχοκεϋ  
ἐβολε.

Ιε ηιμ ἵοϋρο εθναϋεναϋ  
ἐπιπολεμοϋ ἐ† νεμ κεοϋρο: μη  
ἑναεμεϋ αν ἵϋορπ ἵτεϋϋοβηι: χε αν  
οϋον ϋϋου ἡμοϋ θεν μητ ἵϋο εἰ  
ἐβολε ἐεϋραϋ ἡπεθνηνοϋ ἐϋωϋ νεμ

Now great multitudes  
went with Him. And He  
turned and said to them:

If anyone comes to Me  
and does not hate his father  
and mother, wife and  
children, brothers and  
sisters, yes, and his own life  
also, he cannot be My  
disciple.

And whoever does not  
bear his cross and come  
after Me cannot be My  
disciple.

For which of you,  
intending to build a tower,  
does not sit down first and  
count the cost, whether he  
has enough to finish it,

lest, after he has laid the  
foundation, and is not able  
to finish, all who see it  
begin to mock him,

saying, ‘This man began  
to build and was not able to  
finish?’

Or what king, going to  
make war against another  
king, does not sit down first  
and consider whether he is  
able with ten thousand to  
meet him who comes  
against him with twenty  
thousand?

وَكَانَ جُمُوعٌ كَثِيرَةٌ سَاطِرِينَ مَعَهُ  
فَالْتَفَتَ وَقَالَ لَهُمْ:

إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ  
أَبَاهُ وَأُمَّهُ وَامْرَأَتَهُ وَأَوْلَادَهُ  
وَإِخْوَتَهُ وَأَخَوَاتِهِ حَتَّى نَفْسَهُ أَيْضًا  
فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

وَمَنْ لَا يَحْمِلُ صَلْبِيَهُ وَيَأْتِي وَرَائِي  
فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ  
بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ  
النَّفَقَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟

لِنَلَّا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ  
يُكْمَلَ فَيَبْتَدِئُ جَمِيعَ النَّاطِرِينَ  
يَهْزَأُونَ بِهِ.

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي  
وَلَمْ يَقْدِرْ أَنْ يُكْمَلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يُلَاقِيَ  
بِعَشْرَةِ آلَافِ الَّذِي يَأْتِي عَلَيْهِ  
بِعِشْرِينَ أَلْفًا؟

χοῦτ ἢ ὡο.

Ἦε ἄμμοῦν ἐτι ἰσθεν ἐφοῦῆοῦ ἄμμοῦ  
ὡαφοῦωρπ ἵοῦῖπρεβιὰ ἐφτωβη ἵσα  
οῦεῖρηνη.

Παῖρηϝ οῦοῦν νῖβεν ἐτῆεν ἠηνοῦ  
ἐτε ἵῖηαεράποταζεσθε ἀν ἵηεφῆρπαρ  
χοῦτα τηροῦ: ἄμμοῦν ὡῖχοῦ ἄμμοῦ ἐερ  
μαθητης νηι.

Ἦανε πιῆμοῦ οῦν ἐῶωπ δε  
ἵτεφλωφ ἵξε πιῆμοῦ ἀῖναμολωφ  
ἵοῦ.

Οῦδε ἵκαβι οῦδε ϝκοπριὰ ῆερωαῖ  
ἀν ἀλλα ἐρωαῖεῖτφ ἐβοῶ: φηῆτε οῦοῦ  
μαῶϝ ἄμμοῦ ἐσωτεῦ μαρεφσωτεῦ.

*Πῶοῦ φα Πεννοῦϝ πε ῶα ἐνεῖ  
ἵτε νῖ ἐνεῖ: ἀμην.*

Or else, while the other  
is still a great way off, he  
sends a delegation and asks  
conditions of peace.

So likewise, whoever of  
you does not forsake all that  
he has cannot be My  
disciple.

“Salt is good; but if the  
salt has lost its flavor, how  
shall it be seasoned?”

It is neither fit for the  
land nor for the dunghill,  
but men throw it out. He  
who has ears to hear, let  
him hear!”

*Glory be to God forever.*

وَالْأَفْ مَا دَامَ ذَلِكَ بَعِيداً يُرْسِلُ  
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصَّلْحِ.

فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ  
جَمِيعَ أَمْوَالِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي  
تَلْمِيزاً.

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ  
فَبِمَاذَا يُصَلْحُ؟

لَا يَصْلُحُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ  
فَيَطْرُقُونَهُ خَارِجاً. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 22<sup>nd</sup> Day of Bashans

قطمارس قراءات اليوم الثاني والعشرون من شهر بشنس المبارك

ΚΟΥΧΟΥΤ ΣΝΑΥ ΝΕΖΟΥΤ ΞΠΙΔΟΥΤ ΠΑΥΩΝΙΣ

## Ποῦρι

### 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>Παρογοῦνοσ ἄμωσ ἠξε οῦον            νιβεν ετερζελπικ ἐροκ: εἰεῖθεληλ ψα            ἐνεε: ξε ἠθοκ ακςμοσ ἐπιῖμμη Πβοις:            ἄφρητ ἠοῖροπλον ἠτε οῖτματ: ακτ            ἠοῖχλομ ἐζων. Ἀλληλοῖα.</p>	<p>Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. <b>Alleluia.</b></p>	<p>وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. <b>هلللويا.</b></p>

### Vespers Gospel

إنجيل العشية

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οῖτἄνασνωσις ἐβολ θεν            πιερασσελιον εθοῖαβ κατὰ Πατῆον            ασιοσ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Πατῆον ι: κδ - λδ</p>	<p>Matthew 10: 24 - 33</p>	<p>متى 10: 24 - 33</p>
<p>Μμον οῖμαθητς εφοῖοτ            ἐπερερετςβω οῖδε οῖβωκ εφοῖοτ</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.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ  
ἄπερερετῆβω ογορ πιβωκ ἵτερερ  
ἄφρητ ἄπερβοις: ιςζε πινεβηι  
αυμοτῆ ἐρορ γε Βελζεβορλ πωσὸ  
μαλλον νερεμεῖηι.

Ἰπερερροτ ογν δατορτη ἄμων  
πετρωβς ταρ γε ἄναδωρπ ἐβολ αν:  
ογδε ἄμων πετρηπ γε σεναεμι ἐρορ  
αν.

Φηεῖτρω ἄμωρ νωτεν δεν πχακι  
ἄσορ δεν φοτωινη ογορ  
φηετετενσωτεμ ἐρορ δεν  
νετενμαωρ ειωω ἄμωρ ειζεν  
νετενζενεφωρ.

Ογορ ἄπερερροτ δατρη  
ἄφνηεθαδωτεβ ἄπετενσωμα:  
τετενψυχη δε ἄμων ὡχομ ἄμωορ  
ἐδοθβες: ἀριροτ δε ἵθορ δατρη  
ἄφνηετε ογον ὡχομ ἄμωρ ἐτψυχη  
νεμ πισωμα ἐτακωορ δεν τσεενηα.

Ἰη βαζ σνατ αν ἐτορτ ἄμωορ  
ἐβολ δα ογτεβι ογορ ογαι ἐβολ  
ἵδητορ ἵνερερει ἐζεν πικαρι ατῆνε  
πετερνε Πετενωτ ετδεν νιφηοτῆ.

Πῶωτεν δε νικερωι ἵτε τεναφε  
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 شَعُورِ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερὲρβοῦ οὐκ ἐτιμωροῦσθε  
ἐοικυῖα ἰσθῶν.

Ὅταν τις ἐναντιῶν ἀνθρώπων  
ἠμάρτυρῃ ἐμπροσθέν μου  
ἐναντιῶν ἀνθρώπων ἐμπροσθέν  
ἐμοῦ ἐναντιῶν τοῦ πατρὸς ἐν  
οὐρανῷ.

Ὅτι δε ἐναντιῶν ἀνθρώπων  
ἠμάρτυρῃ ἐμπροσθέν μου  
ἐναντιῶν ἀνθρώπων ἐμπροσθέν  
ἐμοῦ ἐναντιῶν τοῦ πατρὸς ἐν  
οὐρανῷ.

*Πῶς φα Πεννοῦτ πε: ὡς ἐνεε,  
ἵτε νιένεε: ἀμην.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزموں باكر

From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ 23: 10, 11

Psalm 34: 19, 20

مزموں 33: 19, 20

Παῦσι τοῖς ἰσθῶσι ἵτε νιῶσι:  
ὅτι ἐξήνασθη ἵτε Πβοικ ἐμπροσθέν  
ἐμοῦ ἐναντιῶν τοῦ κυρίου: Πβοικ  
ναὰρεθ ἐνοσκαε  
ἐναντιῶν τοῦ κυρίου: οὐκ ἐμπροσθέν  
ἐμοῦ ἐναντιῶν τοῦ κυρίου  
ἠνεελοεε. Ἀλληλοια.

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. Alleluia.

كثيرة هي آحزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تنكسر. هليلويا.

### Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of The Lord,  
our Lord, God, Savior, and King of us all, Jesus Christ the  
Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد آمين.

<p>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ᾗΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>ΙΩΑΝΝΗΝ ΙΒ: Κ - ΚϚ</b></p>	<p><b>John 12: 20 - 26</b></p>	<p><b>يوحنا 12: 20 - 26</b></p>
<p>ΠΕ ΟΥΟΝ ΘΑΝΘΥΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ᾗΕΝ ΝΗΕΘΝΗΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΠΤΟΥΟΥΩΥΤ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</p>	<p>وَكَانَ أَنَاثُ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p>
<p>Παι ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΥ ΒΗΘCΑΙΔΑ ἸΤΕ ΨΑΛΙΛΕἶ ΟΥΟΘ ΝΑΥΨΘ ἔΡΟΥ ΠΕ ΕΥΞΩ ἸΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p>	<p>Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."</p>	<p>فَتَقَدَّمَ هَوْلَاءُ إِلَى فِيلِيبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔεϚ ἸΧΕ ΦΙΛΙΠΠΟC ΔΥΖΟC ἸΑΝΔΡΕΑC: ΔΑΝΔΡΕΑC ΔΕ ΟΝ ΝΕΥ ΦΙΛΙΠΠΟC ΑΥΙ ΔΥΖΟC ἸΙΗCΟΥC.</p>	<p>Philip came and told Andrew, and in turn Andrew and Philip told Jesus.</p>	<p>فَأَتَى فِيلِيبُّسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِيبُّسُ لِيَسُوعَ.</p>
<p>ΙΗCΟΥC ΔΕ ἔΤΑΥΕΡΟΥῶ ΠΕΖΑΥ ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΤΕ 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 لِيَتِمَّجَدَّ ابْنُ الْإِنْسَانِ.</p>
<p>ΔΑΜΗΝ ΔΑΜΗΝ ΨΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΔΡΕΨΤΕΥ ΨΝΑΦΡΙ ἸCΟΥῶ ΘΕΙ ΘΙΧΕΝ ΠΙΚΑΘΙ ΟΥΟΘ ἸΤΕCΜΟΥ ἸΘΟC ἸΜΑΥΑΤC ἔΨΑCΨΩΠΙ: ἔΨΩΠ ΔΕ ΔCΨΑΝΜΟΥ ΨΑCΕΝ ΟΥΜΗΨ ἸΟΥΤΑΘ 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 ἸΤΕΨΨΥΧΗ ΕΥἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟCΨ ἸΤΕΨΨΥΧΗ ἸΞΡΗΙ ᾗΕΝ ΠΑΙΚΟΜΟC ΕΥἔἌΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يُهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>



Φηθηαυεμυι υμιοι μαρεφοταυε  
 νρω οτοθ φυα ετρωοπ υμοθ ερερωοπ  
 υματ νεμνη νξε παρερωεμυι οτοθ  
 φηθηαερρερωεμυι ννη ρηαερτιμαν  
 υμοθ νξε Παιωτ.

*Πωορ φα Πεννορτ πε ωα ενεθ  
 ντε νι ενεθ: αμην.*

If anyone serves Me, let  
 him follow Me; and where I  
 am, there My servant will  
 be also. If anyone serves  
 Me, him My Father will  
 honor.

*Glory be to God  
 forever.*

إِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،  
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ  
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي  
 يُكْرِمُهُ الْآبُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολη ντε πενθαδ Παυλοσ Παποστολοσ

Παυλοσ φβωκ υπενδοισ Ιησουσ  
 Πιχριστοσ: παποστολοσ εθαρευ:  
 φηεταυθαυε επιρωεννοτυ ντε  
 Φνορτ.

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 Κορινθιοσ 11: 16 - 12: 12**

Παλιν τρω υμοσ μηπωσ ντε οται  
 μενι εροι γε ανοκ οτατητ: υμον  
 καν υφρητ νοτατητ ωοπτ ερωτεν  
 εινα νταρωορωο 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 غَبِيٌّ.  
 وَإِلَّا فَأَقْبَلُونِي وَلَوْ كَغَبِيٍّ، لِأَفْتَخِرَ  
 أَنَا أَيْضًا قَلِيلًا.

Πετσαχι υμοθ ναιρω 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.

παιψοῦσθ.

Επιδη οἶον οὐμῶν ψοῦσθ  
ἡμῶν κατὰ σαρκὸς ἄνοκ ἔω  
†ναψοῦσθ ἡμοί.

Θηδεωσ ταρ τετενεράνεχεσθε  
ἠνιατρητ ἠθωτεν ελνσαβετ.

†τετενεράνεχεσθε ταρ ἠφηετῖρι  
ἡμῶτεν ἠβωκ: φηεθουω ἡμῶτεν  
φηετῖ ἠτεν θηνοῦ: φηετῖσι ἡμοσ  
νεμ φηετῖοῦ ἔθεν πετενηο.

Κατὰ οὐψωψ †χω ἡμοσ εἰωσ χε  
ἀψωωνι ἄνον: φη δε ἔτε οἶον οὔαι  
ναερτολμαν ἠδῆητϵ αἰχω ἡμοσ ἔθεν  
οὔμετατρητ †ναερτολμαν εἰω.

Εαν εεβερεοσ νε ἄνοκ εἰω: εαν  
Ισραῆλιτῆσ νε ἄνοκ εἰω: εαν ἔπροχ  
ἠτε Ἀβρααμ νε: ἄνοκ εἰω.

Εαν Διακων ἠτε Πιχριστοσ νε:  
αισαχι ἔθεν οὔσιβι ἠρητ ἄνοκ ἠεοῦο:  
ἠδῆρη ἔθεν ελνδῖσι ἠεοῦο: ἠδῆρη ἔθεν  
ελνψῆψ: ἠεοῦο ἠδῆρη ἔθεν  
ελνψῆτεκωσ: ἔθεν οὔμετῖοῦο: ἔθεν  
ελνμῶσ ἠοὔμηψ ἠσοπ.

Εβολ εἰτοποῦ ἠνι Ιουδαί: αἰβῖ  
ῖτοῦ ἠεῖε ταρ ἠψαψ ψατεν οὔαι.

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.

Αποτυπωστωτ μπεβωτ νωμτ  
νσοπ: ατχιώνι έχωι νότσοπ: à πχοι  
βιχι δαροι νωμτ νσοπ: αιερ οτέχοοτ  
νεμ οτέχωρδ δεν πωκ μφιου.

δεν εανμωυι ει φμωιτ νότμωυ  
νσοπ: αιζωυ δεν εανιαρωτ: αιζωυ  
ντε εανσινωοι: αιζωυ ντε να  
παυλωλ: αιζωυ ντεν εανεθνοσ  
αιζωυ δεν εανβακι: αιζωυ ει πωαφε:  
αιζωυ δεν φιου: αιζωυ ντεν  
εανσνηοτ ννοτχ.

δεν εανδici νεμ εαν μακατδ δεν  
εαν υρωισ νότμωυ νσοπ: δεν οτέχο  
νεμ οτιβι: δεν εαν νηστιà νότμωυ  
νσοπ: δεν εαν χαε νεμ εαν βωυ.

Χωρισ νηετσαβολ εφχη ειζωι  
μμηνι ντε φρωστω ννιεκκλησιà  
τηροτ.

Ниμ ετωωνι οτοδ νττωωνι αν: ниμ  
ετερσκανδαλιζεσθε οτοδ àνοκ  
τρωκδ αν.

Исче σεμπωα νταωοττωοτ μμοι  
αιναωοττωοτ μμοι δεν ναμεττωβ.

Φνοττ οτοδ Φιωτ μΠενδοισ  
Иисоуτ Πιχριστοс εττωοτη  
φηετсμαρωοτ ωα νιενεδ χε ντχε  
μεθνοτχ αν.

Three times I was  
beaten with rods; once I  
was stoned; three times I  
was shipwrecked; a night  
and a day I have been in the  
deep;

in journeys often, in  
perils of waters, in perils of  
robbers, in perils of my own  
countrymen, in perils of the  
Gentiles, in perils in the  
city, in perils in the  
wilderness, in perils in the  
sea, in perils among false  
brethren;

in weariness and toil, in  
sleeplessness often, in  
hunger and thirst, in  
fastings often, in cold and  
nakedness,

besides the other things,  
what comes upon me daily:  
my deep concern for all the  
churches.

Who is weak, and I am  
not weak? Who is made to  
stumble, and I do not burn  
with indignation?

If I must boast, I will  
boast in the things which  
concern my infirmity.

The God and Father of  
our Lord Jesus Christ, who  
is blessed forever, knows  
that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرْبْتُ بِالْعَصِيِّ، مَرَّةً  
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسَرَتْ بِي  
السَّفِينَةُ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي  
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ  
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ  
مِنْ جُنْسِي، بِأَخْطَارٍ مِنَ الْأُمَمِ،  
بِأَخْطَارٍ فِي الْمَدِينَةِ، بِأَخْطَارٍ فِي  
الْبَرِّيَّةِ، بِأَخْطَارٍ فِي الْبَحْرِ، بِأَخْطَارٍ  
مِنْ إِخْوَةٍ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا  
كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي  
أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ  
وَعُرْيٍ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الشَّرَائِكُ عَلَيَّ  
كُلَّ يَوْمٍ، الْإِهْتِمَامُ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضْعُفُ وَأَنَا لَا أَضْعُفُ، 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  
εφορωυ εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν  
ορωουπτ θεν οτσαρτανη εβολ θιζεν  
πισοβτ αινοθευ εβολ θεν νεφχιζ.

Εγωρωουτ δε σερνοφρι μεν αν:  
†ηαι δε εζεν θανκεζινηνατ νευ  
θανδωρη εβολ ντε Πβοις.

†σωοτην νορωωυ θεν Πιχριστος  
θαζεν μητ ετοτ ηρωπι ιτε θεν  
σωμα: η†εμι αν: ιτε σαβολ ησωμα  
η†εμι αν: Φνου† πετσωοτην: χε  
ατθελευ φαι ηπαρη† γα †μαρωου†  
ηφε.

Οτοθ †σωοτην ηπαρωωυ ηπαρη†:  
ιτε θεν σωμα ιτε σαβολ ησωμα †εμι  
αν: Φνου† πετσωοτην.

Χε ατθολμεφ επιπαρδιος: οτοθ  
αφρωτευ εθανσαχι νατσαχι ημωοτ  
νηετε ηςυε αν ητε ορωωυ σαχι  
ημωοτ.

Διναρωουωουτ ημμοι ερηι εζεν φαι  
ηπαρη†: ερηι δε εζωι η†ναρωουωουτ  
ημμοι αν εβηλ αρηοτ θεν νιωωυι.

In Damascus the  
governor, under Aretas the  
king, was guarding the city  
of the Damascenes with a  
garrison, desiring to arrest  
me;

but I was let down in a  
basket through a window in  
the wall, and escaped from  
his hands.

It is doubtless not  
profitable for me to boast. I  
will come to visions and  
revelations of The Lord:

I know a man in Christ  
who fourteen years ago,  
whether in the body I do not  
know, or whether out of the  
body I do not know, God  
knows, such a one was  
caught up to the third  
heaven.

And I know such a man,  
whether in the body or out  
of the body I do not know,  
God knows.

how he was caught up  
into Paradise and heard  
inexpressible words, which  
it is not lawful for a man to  
utter.

Of such a one I will  
boast; yet of myself I will  
not boast, except in my  
infirmities.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ  
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،  
يُرِيدُ أَنْ يُمَسِّكَنِي،

فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَبِيلٍ مِنَ  
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي  
آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ.

أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ  
أَرْبَعِ عَشْرَةِ سَنَةٍ. أَفِي الْجَسَدِ  
لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ لَسْتُ  
أَعْلَمُ. اللَّهُ يَعْلَمُ. اخْتُطِفَ هَذَا إِلَى  
السَّمَاءِ الثَّالِثَةِ.

وَأَعْرِفُ هَذَا الْإِنْسَانَ أَفِي الْجَسَدِ  
أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ. اللَّهُ  
يَعْلَمُ.

أَنَّهُ اخْتُطِفَ إِلَى الْفِرْدَوْسِ، وَسَمِعَ  
كَلِمَاتٍ لَا يُنطِقُ بِهَا، وَلَا يَسُوغُ  
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ  
جِهَةِ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي.



σαρ νὲλι ἐβοτε νὶἀποστολοσ  
 εθοῦοτεβ ισχε μεν ἀνοκ ἐλι ἀν.

Ἀλλὰ νιμῆνι ἵτε  
 †μετὰποστολοσ ἀρεθωβ δεν ἠνοῦ  
 ἵερῆι δεν εἴπομονη νιβεν δεν  
 εανῆνι νευ εανῶφῆρι νευ εανῶου.

*Πρὸς τὰς νευωτεν νευ  
 τῆρῆνῆ ἐροπ: εὐ ἀμῆν 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  
 وَقَوَاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιροῦτ  
 ἵἐπιστολη ἵτε πενιωτ Πετροσ.  
 Ἀμῆν. Παμενρα †.

**ἁ Πετροσ ἁ: κε - β: ι**

Φαι δε πε πιεασι ἐταρῆιωῶ ἡμοσ  
 δεν ἠνοῦ.

Εἰρετενχω οἴν ἐδῆρι ἵκακίᾶ  
 νιβεν νευ ἵροσ νιβεν νευ μετωοβι  
 νιβεν νευ φῆονοσ νιβεν νευ  
 καταλαλιᾶ νιβεν.

Ἰφῆρη† ἵεανκοῦσι ἵἀλωοῖ  
 ἐαῦμασοῦ †νοῦ: πιερω† ἵλοσικον  
 ἵατῆροσ βιωῶωον ἡμοσ: εἴνα  
 ἵτετεναιδι ἵδῆτη ἐδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχευ†πι εὐ οῦῆριστοσ  
 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 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  
εἰτωνῆ ἐαυτοῦ μεν ἐβόλ θιτεν  
νιρωμι: ἔσωτι Δε ἵτεν Φνοῦτ ὄροθ  
εῖταινοῦτ.

Ὁροθ ἠῶτεν θωτεν ὡπι μῆρητ  
ἠθλῶνι εἰτωνῆ: ἐρετεκωτ ἠμωτεν  
ἠοῦθι μῆνευματικον ἐομετοῦθῆ  
εῖοθαβ: ἐπῆνιῖνι ἐῖῶπι  
ἠθλῶτοῦτοῦῶπι μῆνευματικον:  
εἰωηπ μῆΦνοῦτ ἐβόλ θιτεν Ἰησοῦς  
Πιχριστος.

Ἐε οῦθι ἰῶθνοῦτ θεν τῆραφῆ: χε  
θηπε τῆναχω θεν θιων ἠοῦθι  
εἰσωτι ἠχωθ ἠλακε εῖταινοῦτ:  
οῦροθ φηεθαθ τῆροθ ἠνεεβῖῶπι.

Πιταῖο οῦθι ἀῖῶοπ ἠωτεν θα  
ἠηεθαθ τῆ: ἠιαθαθ τῆ Δε ἠῶοῦ πιῶνι  
εἰαυτοῦ ἠχε ἠηεκωτ: φαι ἀῖῶοπι  
ἠοῦχωθ ἠλακε.

ἠεμ οῦθι ἠβροπ ἠεμ οῦπετρα  
ἠκκανδαλον: ἠηεθαβῖβροπ ἐπιασι  
εἰοῖ ἠατῆματ ἐφηεταερεπῆκεχαῖ  
ἠῶητῆ.

ἠῶτεν Δε ἠῶτεν οῦγενος  
εἰσωτι οῦμετοῦρο οῦμετοῦθῆ  
οῦῶλωλ εἰοθαβ οῦλαος εἰῶμαιοῖ  
θοπωθ ἠτετενοῦθῆ ἐβόλ ἠνιαρεθῆ

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.





Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ  
ἠρωμι ἐβολ ἄθεν ἠηνοῦ εἱερμεερε  
ἄρωποῦ εἱμεεῖ ἠπιπνεῦμα νεμ σοφία  
ἠτενχαῖτ ἐρρη ἐξεν ταίχηριὰ.

Ἄνον δε ἠτενερωῶτ ἐῖπροσεῖχη  
νεμ ἠψεμῶ ἠτε πιασι.

Οῖοῦ ἠπιασι ρανωοῦ ἠπεῦθο  
ἠπιμῶ τρηῶ οῖοῦ ἠρωπ  
ἠστεφανος ἐβολ ἠἄητοῦ οἱρωμι πε  
εἱμεεῖ ἐβολ ἄθεν ἠηαῖτ νεμ  
Πιπνεῦμα εἱοῖαβ νεμ Φιλιπποσ νεμ  
Προχοροσ νεμ Ηικανωρ νεμ Τιμων  
νεμ Παρμενα νεμ Ηικολαοσ πιεμμο  
ἠρεμῖ Ἄντιοχία.

ἠαι ἠρωαρωοῦ ἐρατοῦ ἠπεῦθο  
ἠνιὰποστολοσ οῖοῦ ἐταῖρωβῖ ἠρχα  
σιχ ἐξωοῦ.

Οῖοῦ ἠπιασι ἠτε Φηνοῖτ ἠχαιαι  
ἠαῖωαι ἠξε τῆπι ἠνιμαθητισ ἄθεν  
ἠεροῖαλημ ἠμαῖω: οῖοῦ οἱρωμῶτ δε  
ἠμῶ ἠτε νιοῖηβ ἠρωτεμ ἠσα  
ἠηαῖτ.

Στεφανοσ δε εἱμεεῖ ἠἄμοτ νεμ  
χομ ναῖρη ἠηαννιῶτ ἠμῶνι νεμ  
ἠανῶφρη νεμ ἠανχομ ἠἄρη 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,  
Parmenas, and Nicolas, a  
proselyte from Antioch,

whom they set before  
the apostles; and when they  
had prayed, they laid hands  
on them.

Then the word of God  
spread, and the number of  
the disciples multiplied  
greatly in Jerusalem, and a  
great many of the priests  
were obedient to the faith.

And Stephen, full of  
faith and power, did great  
wonders and signs among  
the people.

فَأَتَّخِبُوا أَيُّهَا الإِخْوَةُ سَبْعَةَ رِجَالٍ  
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ  
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ  
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فَنُؤَاطِبُ عَلَى الصَّلَاةِ  
وَوَخْدَمَةِ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ  
الْجُمُهورِ، فَأَخْتَارُوا اسْتِفَانُوسَ،  
رَجُلًا مَمْلُوكًا مِنَ الإِيمَانِ وَالرُّوحِ  
الْقُدُسِ، وَفِيلِيپُسَ، وَبِرُوخُورُسَ،  
وَنِيكَانُورَ، وَتِيْمُونَ، وَبِرْمِينَاَسَ،  
وَنِيْقُولَاوُسَ دَخِيْلًا أَنْطَاكِيَا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا  
وَوَضَعُوا عَلَيْهِمُ الأَيْدِي.

وَكَانَتْ كَلِمَةُ اللهِ تَنْمُو، وَعَدَدُ  
التِّلَامِيذِ يَتَكَاتَرُ جَدًّا فِي أُورُشَلِيمَ،  
وَجُمُهورٌ كَثِيْرٌ مِنَ الكَهَنَةِ يُطِيعُونَ  
الإِيمَانَ.

وَأَمَّا اسْتِفَانُوسُ فَإِذْ كَانَ مَمْلُوكًا  
إِيمَانًا وَقُوَّةً، كَانَ يُصْنَعُ عَجَائِبَ  
وَأَيَاتٍ عَظِيْمَةً فِي الشَّعْبِ.

Ἀρτωῶντος Δε ἦξε θανοῶν  
 ἐβόλθεν ἱερνασῶσι ἐτε ψαυμοῦ  
 ἔρωον τε Πιλιβερτινος νεμ  
 Πικυριννεος νεμ Πιρεμρακοῦ νεμ  
 Πιρεμῦκρυλικιά νεμ Ἰασιὰ ἐκωῦ  
 νεμ Στεφανος.

Οὗτος ἠποῦνῶν ψευδοῦ ἠῦ ἐδοῦν  
 ἐῖρεν ἱσοφία νεμ Πιπνεῦμα ἐτε  
 ναρκασι ἠῖθητε.

Ὅτε ἀνὶνὶ ἠθληρωμὶ ἐρῶ ἠμοος  
 τε ἠνον ἀνωτεμ ἔροϋ ἐρῶ  
 ἠθληρκασι ἠθεοῦ ἔωῶν ἠνεμ  
 Φνοῦῦ.

Ἀγκυ Δε ἐπιλλος τηρε νεμ  
 ἠἠρεβῦτερος νεμ ἠκαδ ἠρτωῶντος  
 ἀρτολμεϋ ἀρενεϋ ἐδοῦν ἐπιμα ἠῦθλαπ.

Ἀρταθο Δε ἠθλημετεθερεῦ  
 ἠνοῦν ἔρατοῦ ἐρῶ ἠμοος τε παρρωμ  
 ἠῖρῶ ἠτοτεϋ ἐβόλ ἠν ἐρῶ ἠθληρκασι  
 ἠκα παμα εθοῦαβ νεμ πινομοος.

Ἀνωτεμ ταρ ἔροϋ ἐρῶ ἠμοος  
 τε ἠνεοῦ Πιναζωρεος ἠθεοϋ εθναβελ  
 παμα εθοῦαβ ἐβόλ ἠναψιβῦ  
 ἠἠικῦνηοῖ ἔταρῦητοῦ ἔτοτεν ἠξε  
 Ὑῶν ἠνεμ.

Οὗτος ἐταρκομς τηροῦ ἐδοῦν  
 ἐῖραϋ ἠξε ἠηετρεμσι θεν πιμα ἠῦθλαπ

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.

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،

لِأَنَّنَا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ  
 النَّاصِرِيَّ هَذَا سَيَنْقُضُ هَذَا  
 الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي  
 سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي  
 الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهُ  
 مَلَاكٍ.

ἀγνατ ἐπερθε ὑφρητ ὑπερο  
ἠνοταστελος.

Περαε δε ναε ἠνε παρχηερενε  
ξε αν ναι ωπι ὑπαρητ.

Πθοε δε περαε: ηρωωη ηενενηοτ  
οτοε ηενιοτ σωτεμ: Φνοτ ἠτε πωοτ  
αφοτονδε επενιωτ Αβρααμ ερχη  
ἠερη δεη τ Μεσοποταμια  
ὑπατερωπι δεη Χαρραν.

*Πισαχι δε ἠτε Πβοις ερεαιι οτοε  
ερεαωαι: ερεαμααι οτοε ερεταχρο:  
δεη τασια ηεκκλησια ἠτε Φνοτ:  
αμην.*

Then the high priest  
said, "Are these things so?"

And he said, "Brethren  
and fathers, listen: The God  
of glory appeared to our  
father Abraham when he  
was in Mesopotamia, before  
he dwelt in Haran."

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَقَالَ رَبِّيسُ الْكَهَنَةِ أَتَرَى هَذِهِ  
الْأُمُورَ هَكَذَا هِيَ.

فَقَالَ أَيُّهَا الرِّجَالُ الْإِخْوَةَ وَالْآبَاءُ  
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا  
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،  
قَبْلَمَا سَكَنَ فِي حَارَانَ.

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Bashans 22

سنكسار اليوم الثاني والعشرون من شهر بشنس

1. The Departure of St. Andronicus, One of the Seventy Apostles
2. The Martyrdom 142 Young Men and 28 Women
3. The Departure of St. Amoun, the Founder of the Wilderness of Nitria

1. نياحة القديس أندرونيكوس، أحد السبعين رسولاً
2. استشهاد 142 صبياً ومعهم 28 سيدة
3. نياحة القديس آمون، مؤسس برية نتريا

### 1. The Departure of St. Andronicus, One of the Seventy Apostles

On this day, St. Andronicus departed. This disciple was one of the seventy apostles chosen by The Lord, whom He sent before Him to preach the kingdom of heaven (Luke 10: 1). He was of Jewish origin and was related to the apostle St. Paul. St. Paul mentioned his name in his epistle to the Romans, saying, "Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me" (Romans 16: 7).

The name Andronicus is of Greek origin, and means "The victorious man." He received the Holy Spirit in the Upper Room on the Day of Pentecost. He preached

1. نياحة القديس أندرونيكوس، أحد السبعين رسولاً  
في مثل هذا اليوم، تنيح القديس أندرونيكوس، أحد السبعين الذين انتخبهم الرب وأرسلهم ليكرزوا بملكوت السموات (لوقا 10: 1). كان من أصل يهودي ويمت بصلة للقديس بولس الرسول، وقد ذكره قائلاً: "سلموا على أندرونيكوس ويونياس نسيبي، المأسورين معي، اللذين هما مشهوران بين الرسل وقد كانا في المسيح قبلي" (رومية 16: 7).  
اسم أندرونيكوس من أصل يوناني ويعني "الرجل الظافر". هذا القديس حضر حلول الروح القدس في غيبة صهيون في يوم

the Gospel in many cities, along with St. Junia, before the conversion of St. Paul. After St. Paul was converted, they accompanied him to many places, the most important of which was the city of Rome. They preached there and endured many sufferings, and for that reason, when St. Paul sent his epistle to the Romans, he sent a special salutation to them.

St. John Chrysostom interpreted the sentence, "my fellow prisoners," not to mean that they were taken prisoners, but rather that they endured what was more cruel than that. They lived as sojourners deprived of their families, endured hunger, with a continuous threat of death and fell into many difficulties.

When they completed their good endeavor, and The Lord willed to take them away from this world, St. Andronicus became ill for a short time, then departed in peace. St. Junia shrouded him, prayed over him and buried him in a cave. St. Junia prayed to The Lord to take him also, and he departed on the next day.

May the blessing of his prayers be with us all. Amen.

## 2. The Martyrdom 142 Young Men and 28 Women

On this day also, of the year 20 of the martyrs, 304 AD, 142 young men and 28 women from the mothers of these young men, who were natives of Assiut, were martyred.

After the martyrdom of the six soldiers, who accompanied St. Claudius, Stratelates (Prince), the governor ordered the imprisonment of Claudius, Abamoun and Serna. In prison, they praised God with spiritual songs along with all the other prisoners.

Nearby the place, where St. Abamoun was being tormented, was a school with a teacher who was Christian. He encouraged the young men to go to the place of torture and confess the name of The Lord Christ before the governor. When the governor saw them, he was amazed and asked them, "Where are your fathers?" they answered him, saying, "Our Father is in heaven, and our mother is the church." Claudius saw this scene and he rejoiced, and started encouraging the young men. Their teacher sang the psalm, "Praise God, in all His saints," and the young men replied with a beautiful spiritual voice. This scene excited the multitudes, and everyone went around the city declaring

الخمسين. وبشّر في مدن كثيرة بصحبة القديس يونياس، قبل اهتداء بولس الرسول. أما بعد اهتداء بولس، فإنهما ذهبا معه إلى أماكن عديدة، أهمها مدينة روما حيث بشّرنا هناك واحتملا كثيراً من الآلام حتى أن القديس بولس الرسول لما أرسل رسالته إلى روما، أقرأهما سلاماً خاصاً.

ويري القديس يوحنا ذهبي الفم أن معنى كلمة "المأسورين معي" انهما لم يسقطا تحت الأسر بالمعنى المعروف كأسري حرب، وإنما احتملا ما هو أقسى من ذلك، إذ عاشا في الغربية محرومين من أقربائهما واحتملا المجاعة والميتات المستمرة وسقطا تحت متاعب كثيرة.

ولما أكملوا سعيهما الصالح، وشاء الرب أن ينقلهما من هذا العالم، مرض الرسول أندرونيكوس قليلاً، وتبيح بسلام. كفنه القديس يونياس وصلي عليه ودفنه في مغارة. وبعدها صلي إلى الرب أن ينقله هو أيضاً، فتبيح في اليوم التالي. بركة صلواتهم فلنكن معنا. آمين.

2. استشهد 142 صبياً ومعهم 28 سيدة وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهد مائة واثنان وأربعون صبياً وثمانين وعشرون سيدة من أمهاتهم، من أهل أسيوط. وذلك أنه بعد استشهد الستة جنود المرافقين للشهيد إقلاديوس الأمير، أمر الوالي بسجن إقلاديوس وأبامون وسيرنا. فكانوا في السجن يسبحون الله بنغمات روحية مع جميع المسجونين.

وإذ كان بالقرب من مكان تعذيب القديس أبامون كُتاباً (مدرسة)، وكان المعلم رجلاً مسيحياً، فشجع الفتيان أن يذهبوا إلى مكان التعذيب ويعترفوا باسم السيد المسيح أمام الوالي. وبالفعل تقدموا للوالي واعترفوا باسم السيد المسيح. وإذ رآهم الوالي، دهش وسألهم "أين أبائكم؟" أجابوا "أبونا في السماء وأما هي الكنيسة". شاهد إقلاديوس هذا المنظر ففرح، وصار يشجع الصبية. أما معلمهم، فكان يرتل المزمور: "سبحوا الله يا جميع قديسيه"، والصبية يجابونه بنغم روحية جميل. أثار هذا المشهد الجموع وانطلق الكل

what had happened. Twenty-eight women from the mothers of these young men came and asked their children, "What happened to you? Do you want to go to The Lord Christ and leave us alone in this world?" when the governor became enraged by what he had heard and seen, he cast them all into the fiery furnace. Thus, they received the crown of martyrdom.

May the blessing of their prayers be with us all. Amen.

### 3. The Departure of St. Amoun, the Founder of the Wilderness of Nitria

On this day also, of the year 46 of the martyrs, 348 AD, the great St. Abba Amoun, the founder of monasticism in the wilderness of Nitria, departed. This holy father was born in the year 275 AD, to a Christian godly and wealthy family, nearby Mariout, west of Alexandria. He lost his parents at a young age, so his uncle took care of raising him. When he was twenty-two years old, his uncle forced him to marry. Amoun convinced his wife to live a celibate life, and she agreed with him. They often spent time in vigils and prayers and lived as such for 18 years. Then they agreed to follow the monastic life. She went to a convent of virgins, and he went to Mount Nitria (Barnug), where he dedicated himself to asceticism and worship. He was the first one to dwell in this wilderness.

When the account of his holiness became well known, many gathered around him from those desiring the ascetic life and became his disciples. Monastic groups spread in this wilderness. When the monks became many in Mount Nitria, Abba Amoun founded the region of El-Qalali (Cellia) for those desiring seclusion and solitary life.

Abba Amoun was known for the virtue of extreme shyness, as he was known for the simplicity of his life. He ate a little bread and often times, he spent a day or two in strict abstinence. He spent his time in serenity and contemplation in divine matters and instructing the brothers. God granted him the gift of performing miracles.

In the later part of his life, he visited the saint Abba Antonius, who prophesied about him that his departure had drawn near. Shortly after his return to his cell, he reposed in The Lord after a long strife. The holy father Abba Antonius, while he was in Mount Araba in the Eastern desert, saw the spirit of the saint Abba Amoun

يعلن في المدينة ما حدث، فجاءت ثمانى وعشرون سيدة من أمهات الصبية، وصرن يقتلن لأولادهن: "ماذا أصابكم؟ أتريدون أن تمضوا إلى السيد المسيح وتتركونا وحدنا في هذا العالم؟" اغتاض الوالي لما سمع وما رأى، وألقى بالجميع في أتون النار، فنالوا أكاليل الشهادة. بركة صلواتهم فلتنك معنا. آمين.

3. نياحة القديس آمون، مؤسس برية نتريا وفيه أيضاً من سنة 64 للشهداء، سنة 348 ميلادية، تنيح القديس العظيم الأنبا آمون مؤسس الرهبنة في جبل نتريا. وُلد هذا القديس سنة 275 ميلادية، من عائلة مسيحية تقيّة وغنيّة بالقرب من مريوط، قرب الإسكندرية. فقد والديه في سن مبكرة فتكفل به عمه. ولما بلغ سن الثانية والعشرين، أرغمه عمه على الزواج. فأقنع زوجته بحياة البتولية، فوافقتة على ذلك. وكانا يقضيان أوقاتاً كثيرة في الصلاة والسهر وعاشا على هذا الحال 18 سنة. ثم اتفقا أن يسلكا طريق الرهبنة، فذهبت هي إلى دير للعداري وانطلق هو إلى جبل نتريا (برنوج)، حيث تفرغ للنسك وللعبادة فكان أول من سكن هذه البرية. ولما ذاع خبر قداسته، النف حوله كثيرون من الراغبين في الحياة النُسكية وتتلّمذوا له، وانتشرت جماعات الرهبان في هذا الجبل. ولما تكاثرت الرهبان في جبل نتريا، أسس الأنبا آمون منطقة القلالي (سيليا) ليذهب إليها الراغبون في الانفراد والوحدة. واشتهر الأنبا آمون بفضيلة الحياء الشديد. كما اشتهر بالبساطة في معيشته وكان يكتفي بقليل من الخبز. وكان أحياناً يقضى يوماً أو يومين في الصوم الانقطاعي. وكان يقضى وقته في الهدوء والتأمل في الأمور الإلهية مع إرشاد الإخوة، فأنعم الله عليه بموهبة عمل المعجزات. زار في أواخر حياته القديس الأنبا انطونيوس وهناك تنبأ له القديس الأنبا أنطونيوس بقرب انتقاله. وبعد رجوعه إلى قلايته بقليل، رقد في الرب بعد جهاد طويل. وقد رأى القديس الأنبا أنطونيوس، وهو في جبل العربية بالصحراء الشرقية، نفس القديس الأنبا آمون وهي

ascending to heaven with the jubilation of the angels and the saints. He made it known to those present with him and they glorified God and his saint Abba Amoun.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

صاعدة إلى السماء بين تهليل الملائكة والقديسين، وأعلن للحاضرين لديه عن ذلك، فمجدوا الله وقديسه الأنبا أمون. بركة صلواتهم فلتنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ κ: γ, ε

Psalm 21: 3, 5

المزمور 20: 3, 5

Χε ακερωορπ εροϋ θεν νιςμοϋ ντε τεκμετχριστος: ακχω θιζωϋ  
 νουρχλου εβολ θεν οτωνι εϋταινοϋτ:  
 οϋνιωϋ πε πεϋωοϋ θεν πεκνοθεμ:  
 οϋωοϋ νεμ οϋνιωϋ μμετσαιε εκεχαϋ  
 θιζωϋ. **Αλληλοια.**

For You meet him with the blessings of goodness; You set a crown of pure gold upon his head. His glory is great in Your salvation; honor and majesty. **Alleluia.**

أدركته ببركات صلاحك، ووضعت على رأسه إكليلاً من حجر كريم، مجده عظيم بخلصك، مجداً وبهاءً عظيماً جعلت عليه. **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.

Οτἀναστνωσις εβολ θεν  
 πιεταστελιον εθοϋαβ κατὰ λουκαν  
 ασιοϋ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ι: α - κ

Luke 10: 1 - 20

لوقا 10: 1 - 20

Μενενσα ναι δε à Πβοις οϋωνθ  
 ηκεϋβε εβολ: οτοθ αϋοτορποϋ ηϋβε

After these things The Lord appointed seventy others also, and sent them

وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ

ὁναρ ἐβολ θαχωϋ ἐδορν ἐβακι νιβεν  
νευ μαι νιβεν ἐναϋναωϋ ἐρωορ.

Παϋρω δε ἕμος νωορ πε γε  
πιωσδ μεν ορνιωϋ πε νιερατης δε  
θανκορζι νε: τωβρ ορν ἕπβοις  
ἕπιωσδ ροπωσ ἵτεϋρζιοῦ  
ἵθανερσας της ἐβολ ἐπεϋωσδ.

Μαωϋ νωτεν ρηππε Δνοκ  
ϋορωρ ἕμωτεν ἕφρηϋ ἵθανρζιηβ  
δεν ἕμηϋ ἵθανορωνω.

Ἰπερϋαι ἵορὰσοῦ ὀρδε πηρα  
ορδε θωοῦ ὀρορ ἕπερερασπα ρεσθε  
ἵρζι ρι φμωιτ.

Πηι δε ετετενναωϋ νωτεν ἐδορν  
ἐροϋ αχορ ἵωρορ γε ἵρζιρηνη ἕπαιηι.

Ορορ εωωπ ἐπρωρη ἵτε ϋρζιρηνη  
ἕμαρ τετενρζιρηνη εσεῦτον ἕμος  
ἐρρη ἕχωϋ: εωωπ δε ἕμοη  
τετενρζιρηνη εσεκοτς ἐρωτεν.

Ἰωπι δε δεν πηι ἐτε ἕμαρ  
ἐρετενορωμ ορορ ἐρετενω ἵνηετε  
ἵτωορ: πιερατης ραρ ϋεμπωα  
ἕπεϋβεϋε: ἕπερορωτεβ ἐβολ δεν  
ορρη ἐορρη.

Ορορ ϋβακι ἐτετενναωϋ νωτεν  
ἐδορν ἐρορ ορορ ἵτορωϋεπ ἕηνορ

two and two before His face  
into every city and place,  
where He Himself was  
about to go.

Then He said to them,  
“The harvest truly is great,  
but the laborers are few;  
therefore pray The Lord of  
the harvest to send out  
laborers into His harvest.

Go your way; behold, I  
send you out as lambs  
among wolves.

Carry neither money  
bag, knapsack, nor sandals;  
and greet no one along the  
road.

But whatever house you  
enter, first say, ‘Peace to  
this house.’

And if a son of peace is  
there, your peace will rest  
on it; if not, it will return to  
you.

And remain in the same  
house, eating and drinking  
such things as they give, for  
the laborer is worthy of his  
wages. Do not go from  
house to house.

Whatever city you  
enter, and they receive you,  
eat such things as are set  
before you.

أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ  
حَيْثُ كَانَ هُوَ مُزْمَعًا أَنْ يَأْتِيَ.

فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ  
الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ  
الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى  
حَصَادِهِ»

إِذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ خُمَلَانَ  
بَيْنَ ذُئَابٍ.

لَا تَحْمِلُوا كَيْسًا وَلَا مَزُودًا وَلَا  
أَحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي  
الطَّرِيقِ.

وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا:  
سَلَامٌ لِهَذَا الْبَيْتِ.

فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجُلُّ  
سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ  
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ  
إِلَى بَيْتٍ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

ἔρωσιν οὐρανὸν ἠνῆτοῦναχαῖ  
δαρωθεν.

Οὐρανὸν ἠνῆτοῦναχαῖ  
ἔρωσιν: οὐρανὸν ἄστρον ἔρωσιν  
ἔρωσιν ἠνῆτοῦναχαῖ ἔρωσιν.

Ἰβρακὶ δε ἔτετενναχαῖ  
ἔρωσιν ἔρωσιν οὐρανὸν ἠνῆτοῦναχαῖ  
ἔρωσιν ἔρωσιν ἄστρον ἔρωσιν  
ἔρωσιν ἔρωσιν ἄστρον.

Ἐτετενναχαῖ ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν.

Ἰβρακὶ δε ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν.

Οὐρανὸν ἔρωσιν: οὐρανὸν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν.

ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν  
ἔρωσιν ἔρωσιν ἔρωσιν ἔρωσιν.

And heal the sick there,  
and say to them, 'The  
kingdom of God has come  
near to you'.

But whatever city you  
enter, and they do not  
receive you, go out into its  
streets and say,

'The very dust of your  
city, which clings to us we  
wipe off against you.  
Nevertheless know this, that  
the kingdom of God has  
come near you.'

But I say to you that it  
will be more tolerable in  
that Day for Sodom than for  
that city.

“Woe to you, Chorazin!  
Woe to you, Bethsaida! For  
if the mighty works, which  
were done in you had been  
done in Tyre and Sidon,  
they would have repented  
long ago, sitting in  
sackcloth and ashes.

But it will be more  
tolerable for Tyre and Sidon  
at the judgment than for  
you.

وَإِشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُوكُمْ  
فَأَخْرَجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

حَتَّى الْعِبَارِ الَّذِي لَصِقَ بِنَا مِنْ  
مَدِينَتِكُمْ نَنْفُضُهُ لَكُمْ. وَلَكِنْ اعْلَمُوا  
هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ  
اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُودُومَ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لِتِلْكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي  
صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةُ  
فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمَسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لَكُمْ



Ὁτοϛ ἰθεο ζωι Καφαρναουϛ μη  
τεραβιϛι ψα εἰρηι εἶτφε σεναθεβιὸ ψα  
ἐπεϛHT εἰλμενϛ.

ΦHετϛωτεμ ἰνωτεν αϛωτεμ  
ἰνωι: οτοϛ φHετϛωϛ μμωτεν  
αϛωϛω μμοι: φH δε ετϛωϛω μμοι  
μφHεταϛταοτοι.

Αϛταϛθο δε ἰνε πεϛβε ϛεν  
οτραϛι εϛϛω μμοϛ ϛε Πβοιϛ  
νικεδεμων σεβνο ἰνωου ναν ϛεν  
Πεκραν.

Πεϛαϛ δε νωου ϛε αιναϛ  
εἶϛαταναϛ εαϛρει εβολ ϛεν τἑφε  
μἑρηϛ ἰνοϛετεβρηϛ.

ϛHππε αιϛ νωτεν μπιεϛϛϛι  
εβωμ εἶεν ϛανϛοϛ νεμ ϛανβλη νεμ  
εἶεν ϛϛου τηϛ ἰτε πιϛαϛι: οτοϛ  
ἰνεϛβι ἑHνοϛ ἰϛοϛϛ ἰεἶλι.

Πλην μπερραϛι ϛεν φαι ϛε  
νιπνεϛμα σεβνο ἰνωου νωτεν: ϛαϛι  
δε ἰθεοϛ ϛε νετενραν σεϛϛHνοϛτ ϛεν  
νιφHοϛι.

*Πιωου φα Πεννοϛϛ πε ψα εἶνεϛ  
ἰτε νι εἶνεϛ: ἀμην.*

And you, Capernaum,  
who are exalted to heaven,  
will be brought down to  
Hades.

He who hears you hears  
Me, he who rejects you  
rejects Me, and he who  
rejects Me rejects Him who  
sent Me.”

Then the seventy  
returned with joy, saying,  
“Lord, even the demons are  
subject to us in Your  
name.”

And He said to them, "I  
saw Satan fall like lightning  
from heaven.

Behold, I give you the  
authority to trample on  
serpents and scorpions, and  
over all the power of the  
enemy, and nothing shall by  
any means hurt you.

Nevertheless do not  
rejoice in this, that the  
spirits are subject to you,  
but rather rejoice because  
your names are written in  
heaven".

*Glory be to God  
forever.*

وَأَنْتَ يَا كَفْرَنَّاخُومُ الْمَرْتَفَعَةَ إِلَى  
السَّمَاءِ سَتُهْبَطِينَ إِلَى الْهَآوِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرْذَلُكُمْ يُرْذَلُنِي وَالَّذِي  
يُرْذَلُنِي يُرْذَلُ الَّذِي أَرْسَلَنِي.»

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا  
رَبُّ حَتَّى الشَّيَاطِينُ تَخْضَعُ لَنَا  
بِاسْمِكَ.»

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطاً  
مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لِتَدُوسُوا  
الْحَيَّاتِ وَالْعُقَّارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ أَفْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ.»

*والمجد لله دائماً.*





ἄλλων ἦνεν οὖτος πατερφάρρι ἔρων.

oil many who were sick,  
and healed them.

*Πῶς φα Πεννοῖτ πε: γα ἔνεε  
ἦτε νιῆνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ὠωπι

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρΔ: ᾶ

Psalm 105: 1 - 3

مزمو ر 104: 1

Ὁτωνε εἶβολ ἰΠβοις οὖτος μοῖτ  
ἐπεφραν: ειωψ ἠνεφῆβνοῖ δεν  
νιῆνοε εωε ἔροφ οὖτος ἀριψαλιν ἔροφ:  
εασι ἠνεφψφηρι τηροτ: ψοψοτ  
ἄμωτεν δεν πεφραν εθοταβ.

Oh, give thanks to The  
Lord! Call upon His name;  
make known His deeds  
among the peoples. Sing to  
Him, sing psalms to Him;  
talk of all His wondrous  
works. Glory in His holy  
name. **Alleluia.**

اعترفوا للرب وادعوا باسمه.  
نادوا في الأمم بأعماله. سبحوا  
ورتلوا له. حدثوا بجميع عجائبه.  
افتخروا باسمه القدوس. **هلليويا.**

Δλληλοια.

## 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.

Ὁτᾶνασνωσις εἶβολ δεν  
πιερασσελιον εθοταβ κατὰ Μαρκον  
ασιοτ.

A chapter according to  
Saint Mark, may his  
blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον ι: ιζ - λ

Mark 10: 17 - 30

مرقس 10 : 17 - 30

Ὁτος εφνηοτ εἶβολ εἰ οτωωιτ  
αφδοσι ἦνε οται αφριτφ ἔχεν νεφκελι

Now as He was going  
out on the road, one came  
running, knelt before Him,  
and asked Him, “Good

وَفِيمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ  
رَكَضَ وَاجِدٌ وَجَأًا لَهُ وَسَأَلَهُ:

ναϋωϋνι ἕμοϋ ρε φρεϋτςβω ἰὰγαθοϋ  
οϋ πε τῆναδιϋ ἵταερκλῆρονομοϋ  
ἵνοϋωῃδ ἵνενεϋ.

Ἰηϋοϋϋ Δε πεϋαϋ ναϋ ρε εϋθεοϋ  
κϋω ἕμοϋ εῖροι ρε πἰὰγαθοϋ ἕμοϋν εἰλι  
ἰὰγαθοϋ εῖβηλ εῖφῆνοϋτ ἕμαγαταϋ.

Ἠεντολῆ κῆωοϋν ἕμοϋοϋ  
ἕπερδῶτεβ ἕπερερῆωικ ἕπερβιοϋ  
ἕπερερμεοϋρε ἵνοϋϋϋ ἕπερϋωϋι:  
ἀριτιωαν ἕπεκιοϋτ νεμ τεκμιαϋ.

Ἠθοϋ Δε πεϋαϋ ναϋ ρε φρεϋτςβω  
ναι τηροϋ διαρεϋ εῖρωοϋ ιϋϋεν  
ταμιατἰλοϋ.

Ἰηϋοϋϋ Δε εῖταϋϋοϋϋτ εῖροϋ  
αϋμεριϋτϋ οϋοϋ πεϋαϋ ναϋ ρε  
ϋοϋωϋ εῖερ οϋτελιοϋ ρε κεοϋαι  
πετεκερδἰε ἕμοϋϋ: μαϋενακ μα πετε  
ἵτακ εῖβολ ωῆιτοϋ ἵνιϋηκι οϋοϋ  
εκἰϋφο νακ ἵνοϋαλο ϋεν τῆε οϋοϋ  
ἀμοϋ οϋαϋκ ἵνωι οϋοϋ ὠλι  
ἕπιϋταϋροϋ.

Ἠθοϋ Δε εῖταϋϋοϋκεμ εῖϋεν πιϋαϋι  
αϋϋεναϋ εῖρε πεϋϋητ μοκἰ: ναρε  
οϋμῆω ϋαρ ἵϋφο ἵταϋ πε.

Οϋοϋ εῖταϋϋοϋϋτ ἵνε Ἰηϋοϋϋ  
πεϋαϋ ἵνεϋμαοῆτηϋ ρε πωϋ ϋμοκἰ  
ἵνῆετε ἵϋϋρημα ἵτωοϋ εῖ εῖδοϋν

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 لَأُرِثَ 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 تَشْهَدْ بِالزُّورِ. لَا تَسْلِبْ. أَكْرِمِ أَبَاكَ وَأُمَّكَ.»

فَأَجَابَ: «يَا مُعَلِّمُ هَذِهِ كُلُّهَا حَفِظْتُهَا مِنْذُ حَدَاثَتِي.»

فَنظَرَ إِلَيْهِ يَسُوعُ وَأَحَبَّهُ وَقَالَ لَهُ: «يُعْوزُكَ شَيْءٌ وَاحِدٌ. اذْهَبْ بِعِ كُلِّ مَا لَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ وَتَعَالَي اتَّبِعْنِي حَامِلًا الصَّلِيبَ.»

فَأَغْتَمَّ عَلَى الْقَوْلِ وَمَضَى حَزِينًا لِأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

فَنظَرَ يَسُوعُ حَوْلَهُ وَقَالَ لِتَلَامِيذِهِ: «مَا أَعْسَرَ دُخُولَ دُوِي الْأَمْوَالِ إِلَى مَلَكُوتِ اللَّهِ.»

ἐτμετοτρο ἵτε Φνοῦτ.

Πιμαθητις δε νατεροτ πε ἔχεν  
πιασι: Ιησοῦς δε οη ἔταγεροῦ ἠνωῦ  
πεχαϋ γε ναῦηρι πως ἔμοκθ ἵτε  
νηἔτε ἔθονοῦ χη ἔβανχρημα εἰ ἔδονη  
ἐτμετοτρο ἵτε Φνοῦτ.

Сμοπтен ἵογхамонг ἐсini ἔβoг  
зитен φοῦῶтен ἵογма ἵῶωρη ie  
ογρaмaḁ ἵтеϋi ἔδoгн ἐтметoтpo ἵте  
Φноῦт.

Πῶωοῦ δε ἵεοῦ ἵνατεροῦ φηρι  
εγχα ἕμοος ναϋ γε ηημ εθναῦηοεμ.

Εταϋχοῦῶτ ἔρωοῦ ἵνε Ιησοῦς  
πεχαϋ γε ἄατεη ηηρωη ογμεατατχομ  
πε αλλα ἄατεη Φνοῦτ αη: οῦοη  
ῶχομ ταρ ἕπητηρϋ ἄατεη Φνοῦτ.

Δαφρηητις ἵεοος ναϋ ἵνε Πетроο  
γε ηηπε ἄηοη αηχα ἵτηρηϋ ἵωνη  
οῦοη αηογαητεη ἵεωκ.

Πεχαϋ ἵνε Ιησοῦς γε ἄμην τῶω  
ἕμοος ηωτεη γε ἕμοη ἔλι ἔαϋχα ηη  
ἵεωϋ ie ἄηςηηοῦ ie ἄηςωηη ie μaτ ie  
ιωτ ie ῶηρη ie ioηi εθβηт ηεμ εθβε  
πιεγaтceлиoη.

Δαῦτεμῆτοῦ ἵῶη ἵκωβ ἵκοπ  
τῶοῦ ἄηη παιχοῦ ἄηηη ηεμ  
ἄηςηηοῦ ηεμ ἄηςωηη ηεμ ἄηηατ

And the disciples were  
astonished at His words.  
But Jesus answered again  
and said to them, “Children,  
how hard it is for those who  
trust in riches to enter the  
kingdom of God!

It is easier for a camel to  
go through the eye of a  
needle than for a rich man  
to enter the kingdom of  
God.”

And they were greatly  
astonished, saying among  
themselves, “Who then can  
be saved?”

But Jesus looked at  
them and said, “With men it  
is impossible, but not with  
God; for with God all things  
are possible.”

Then Peter began to say  
to Him, “See, we have left  
all and followed You.”

So Jesus answered and  
said, “Assuredly, I say to  
you, there is no one who has  
left house or brothers or  
sisters or father or mother or  
wife or children or lands,  
for My sake and the  
gospel’s,

who shall not receive a  
hundredfold now in this  
time; houses and brothers  
and sisters and mothers and  
children and lands, with

فَتَحَيَّرَ التَّلَامِيذُ مِنْ كَلَامِهِ. فَقَالَ  
يَسُوعُ أَيْضاً: «يَا بَنِيَّ مَا أَصْعَبَ  
دُخُولَ الْمَمْلَكَةِ عَلَى الْأَمْوَالِ إِلَى  
مَلَكُوتِ اللَّهِ.

مُرُورُ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ  
أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!»

فَبُهْتُوا إِلَى الْغَايَةِ قَائِلِينَ بَعْضُهُمْ  
لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ  
يَخْلُصَ؟»

فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ  
النَّاسِ عَيْبٌ مُسْتَطَاعٌ وَلَكِنْ لَيْسَ  
عِنْدَ اللَّهِ، لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ  
عِنْدَ اللَّهِ.

وَابْتَدَأَ پِطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ  
قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.»

فَأَجَابَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ  
لَيْسَ أَحَدٌ تَرَكَ بَيْتاً أَوْ إِخْوَةً أَوْ  
أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ  
أَوْلَاداً أَوْ حُقُولاً لِأَجْلِي وَلِأَجْلِ  
الْإِنْجِيلِ.

إِلَّا وَيَأْخُذُ مِئَةَ ضِعْفٍ الْآنَ فِي هَذَا  
الزَّمَانِ بُيُوتاً وَإِخْوَةً وَأَخَوَاتٍ  
وَأُمَّهَاتٍ وَأَوْلَاداً وَحُقُولاً مَعَ

<p>             ΝΕΥ ΖΑΝΙΟΥ† ΝΕΥ ΖΑΝΩΗΡΙ ΝΕΥ ΖΑΝΙΟΥΖΙ              ΖΕΝ ΝΙΔΙΩΣΜΟΣ ΟΥΘΟΖ ΖΕΝ ΠΙΕΩΝ              ΕΘΝΗΟΥ ΟΥΩΝΘ ΝΕΝΕΖ.    <i>Πιῶου φα Πεννοῦ† πε ψα ἐνεε</i>  <i>ἵτε νι ἐνεε: ἄμην.</i> </p>	<p>             persecutions, and in the age              to come, eternal life.    <i>Glory be to God forever.</i> </p>	<p>             اضْطِهَادَاتٍ وَفِي الدَّهْرِ الْآتِي              الْحَيَاةَ الْآبَدِيَّةَ.    <i>والمجد لله دائماً.</i> </p>
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**Liturgy Readings**  
**قراءات القديس**

**The Pauline Epistle**  
**رسالة بولس الرسول**

**Ἔπιστολὴ ἵτε πενκαθ Παῦλος Πιὰποστολὸς**

<p>             Παῦλος φέβωκ ἰπενδοῖς Ἰησοῦς              Χριστός: πιαποστολὸς εἶθαζεμ:              φηέταρωψυ ἐπιζωεννοῦφι ἵτε              φνοῦ†.         </p>	<p>             Paul, the servant of our              Lord Jesus Christ, called to              be an apostle, appointed to              the Gospel of God. A              chapter from the Second              Epistle of our teacher St.              Paul to Timothy. May his              blessing be upon us. Amen.         </p>	<p>             البولس، فصل من رسالة معلمنا              بولس الرسول الثانية إلى              تيموثاوس، بركته المقدسة تكون              معنا. آمين.         </p>
<p><b>Ἢ Τιμοθεος 3: 1 - 2: 11</b></p>	<p><b>2 Timothy 3: 10 - 4: 18</b></p>	<p><b>2 تيموثاوس 3: 10 - 4: 18</b></p>
<p>             Πθοκ δε ακωψι ἵσα ταμετρεψ              †εβω ἵσα παςμοτ ἵσα παωορπ ἵεωψ:              παναε† ταμετρεψῶου ἵεητ ταδσαπη              ταεηπομοη.                Νιδιωσμος νευ ναιμκαε              νηεεταρωπι ἰμοι ζεν τἄντιοχιὰ              ζεν Οικονιον ζεν Λυστροῖς:              νιδιωσμος τηρου εἶταιωποου εροι              αφναεμετ ἵχε Πβοι εβωλ ἵεητου              τηρου.         </p>	<p>             But you have carefully              followed my doctrine,              manner of life, purpose,              faith, longsuffering, love,              perseverance,                persecutions, afflictions,              which happened to me at              Antioch, at Iconium, at              Lystra—what persecutions I              endured. And out of them              all The Lord delivered me.         </p>	<p>             وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،              وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،              وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.                وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا              أَصَابَنِي فِي أَنْطَاكِیَّةَ وَإِيقُونِيَّةَ              وَلِسْتْرَةَ. آيَةً اضْطِهَادَاتٍ احْتَمَلْتُ              وَمِنْ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.         </p>

ΟΥΟΝ ΔΕ ΝΙΒΕΝ ΕΘΟΥΩΥ ΕΩΝΘ ΔΕΝ  
ΟΥΜΕΤΕΡΣΕΒΗΣ ΔΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ  
ΣΕΝΑΒΟΧΙ ΝΣΩΟΥ.

ΘΑΝΡΩΜΙ ΔΕ ΕΥΖΩΟΥ ΟΥΟΖ  
ΝΡΕΥΟΠΣΕΠ ΕΥΕΙ ΕΤΖΗ ΔΕΝ ΠΙΠΕΤΖΩΟΥ  
ΝΖΟΥΘ ΕΥΣΩΡΕΜ ΟΥΟΖ ΕΥΣΟΡΕΜ.

ΠΘΟΚ ΔΕ ΥΩΠΙ ΔΕΝ ΝΗΕΤΑΚΤΣΑΒΟ  
ΕΡΩΟΥ ΟΥΟΖ ΑΚΕΡΠΙΣΤΟΣ ΝΔΗΤΟΥ: ΕΚΕΜΙ  
ΧΕ ΕΤΑΚ ΤΣΑΒΟ ΕΒΟΛ ΖΙΤΕΝ ΝΙΜ.

ΟΥΟΖ ΙΣΧΕΝ ΕΚΟΙ ΝΔΛΟΥ ΘΑΝΣΘΔΙ  
ΕΥΟΥΑΒ ΕΤΕΚΣΩΟΥΝ ΜΜΩΟΥ ΝΑΙ ΕΤΕ  
ΟΥΟΝ ΥΨΧΟΜ ΜΜΩΟΥ ΕΤΣΒΩ ΝΑΚ  
ΕΠΙΟΥΣΔΙ ΕΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖΤ ΕΤΔΕΝ  
ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ.

ΣΡΑΦΗ ΝΙΒΕΝ ΝΝΙΥΙ ΝΤΕ ΦΝΟΥΤ ΣΕΟΙ  
ΝΖΗΟΥ ΕΥΣΒΩ ΕΥΣΟΖΙ ΕΥΤΑΖΟ ΕΡΑΤΥ  
ΕΥΣΒΩ ΘΗΕΤ ΔΕΝ ΤΔΙΚΕΘΣΥΝΗ.

ΘΙΝΑ ΝΤΕΥΩΥΠΙ ΝΧΕ ΦΡΩΜΙ  
ΜΦΝΟΥΤ ΕΥΣΕΒΤΩΤ ΟΥΟΖ ΕΥΤΑΧΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

ΨΕΡΜΕΘΡΕ ΜΠΕΜΘΟ ΜΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΕΝΑΤΖΑΠ  
ΕΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΥΟΥΝΘ ΕΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΘΙΩΥ ΜΠΙΣΑΧΙ ΥΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ΔΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:

Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

But evil men and impostors will grow worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them.

And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

that the man of God may be complete, thoroughly equipped for every good work.

I charge you therefore before God and The Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all

وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْشُوا  
بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهُدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُزَوِّرِينَ  
سَيَتَقَدَّمُونَ أَلَى أَرْدَأَ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبِثْ عَلَى مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مُنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلنَّجَاحِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ 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 εθοροῦ ἔρωο: ἀλλὰ  
κατὰ νοῦ ἐπιθυμῖα ἡματὰ τοῦ εἰσωκ  
νωοῦ ἡζανρεῖ ἴβω εἰδωδ  
ἡνοῦμαῶ.

Ποῦσωτεμ μεν εἰεφονεῖ σαβολ  
ἡθῶμη: εἰερακοῦ Δε ἡσα νῖῶβω.

Πθοκ Δε ἀριντυφιν θέν ἕωβ  
νιβεν: ῶεπεκαῶ: ἀρι πῆωβ  
ἡνοῦρεῖ ῶενηνοῦεῖ πεῶεῶεῶε ῶοκε  
ἔβολ.

Δνοκ γαρ ἕζηη σεναοῦοθετ  
ἔβολ: οῦοῦ ἡχοῦ ἡτε παβωλ ἔβολ  
αῖδωντ.

Πῖαῶων εθῶνεῖ ἀιεραῶωνιζεσεῶ  
ἡμοῖ πῖδρομοῦ αῖοκεῖ ἔβολ πῖναῶεῖ  
αῖαρεῶ εῖροῖ.

Λοῖπον ἔχη νηῖ ἡξε πῖχῶου ἡτε  
ἴδικεῶστῆη φῆετε Πβοῖς νᾶτηῖ νηῖ  
θέν πῖεῶοῦ ἔτε ἡματ: πῖρεῖεῖ  
ἡμη οῦ μῶνον Δε νηῖ ἡματὰ ἀλλὰ  
νεμ οῦον νιβεν ἔταῦμενερε πεῖροῦοῦ  
ἔβολ.

Ἰης ἡτοτκ εἰ ἕαροι ἡχωλεμ.

longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

Finally, there is laid up for me the crown of righteousness, which The Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Be diligent to come to me quickly;

لَا تَهُ سَيَكُونُ وَقْتُ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيَنْحَرِفُونَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْحُ فِي كُلِّ شَيْءٍ.  
اخْتَمِلِ الْمَشَقَّاتِ. اْعْمَلْ عَمَلُ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ  
أَجَلِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، أَكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

وَأَخِيرًا قَدْ وُضِعَ لِي الْكَلْبِلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبِّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقْطُ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

Δημας γαρ αφχατ ἠσωφ  
ἐαφμενρε παιενεε ἠτε †νοφ αφφμεναφ  
ἐθεσσαλονικη: Κρικηκς ἐ†Γαλατια:  
†ιτος ἐΔαλματια.

Λογκας ἠμαγατη εφνεμη:  
Μαρκος ματαλοφ ἠνιτη νεμακ:  
φερωφ γαρ νηι εφδιακονια.

†τυχικος δε αιοτορπη ἐεφερος.

†φφρλονη ἐταιροφπς δεν †ρωας  
δεατεν Καρπω ἠνιτε εκνηοφ νεμ  
νικεφωμ: μαλιςτα νιμενβρανα.

Αλεξανδρος πιβασνητ ἐταφερ  
οφμηφ ἠπετρωοφ νηι ἐρε †βοις  
†φρεβιὼ ναφ κατα νεφδβηοφ.

Φαι ἐτε ἠθοκ ζωκ ἠρεε ἐροκ  
καβολ ἠμοφ: αφ† γαρ ἐδοφν ἐφρεν  
νακαχι ἠμαφω.

δεν ταφονι† ἠαπολοφια ἠπεφχα  
ἐλι ἠ φαροι αλλα αφχατ ἠσωοφ τηροφ  
ἠνοφωπ νεμωοφ.

†βοις δε αφοφι ἐρατη νεμη  
αφ†φωμ νηι φινα ἐβολ φιτοφ ἠτε  
πιφιωφ φωκ ἐβολ οφοε ἠτοφωτεμ  
ἠφε νιεφνοφ τηροφ φε αινοφεμ ἐβολ  
δεφ ρωφ ἠοφμοφ.

εφετοφχοι ἠφε †βοις ἐβολ φα  
φωβ νιβεν εφφωοφ οφοε 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. ليُجازِه الربّ حسب  
أعماله.

فاحتفظ منه أنت أيضاً لأنه قاوم  
أقوالنا جداً.

في احتجاجي الأول لم يحضر أحد  
معى، بل الجميع تركوني. لا  
يُحسب عليهم.

ولكنّ الربّ وقف معى وقوّاني،  
لكي تتم بي الكرازة، ويسمع  
جميع الأمم، فأنفذت من فم الأسد.

وسينقذني الربّ من كلّ عمل  
رديّ ويخلصني لمكوثه  
السمّاوي. الذي له المجد إلى دهر

ἐδοῦν ἐτεταμετοτρο ἵτε τφε: φαι ἕτε  
φωφ πε πῶουτ ψα ἕνεετ ἵτε νιένεετ:  
ἀμην.

*Πρῶτος τὰρ νεμωτεν νεμ  
τῆρηνη ενσοπ: χε ἀμην ἐσεῶωπι.*

His heavenly kingdom. To  
Him be glory forever and  
ever. Amen.

*The grace of God the  
Father be with you all.  
Amen.*

الدُّهُور. آمين.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ θεν πε πιρογιτ  
ἵνεπιστολη ἵτε πενωτ Πετρος.  
Ἀμην. Μαμενρατ.

**ἁ Πετρος ε: ἁ - ιδ**

Ἡπρεσβυτερος ετθεν ἠνοῦτ ττρω  
ἐρωῦτ ἐὰνοκ πετενωφρη  
ἁπρεσβυτερος οτοε ἁμεερε ἵτε  
νιῦκαετ ἵτε Πιχριστος: οτοε ἵνωφρη  
ἁπιῶουτ εθαδωρη ἐβωλ.

Ἀμοι ἁπιῶε ετθεν ἠνοῦτ ἵτε  
Φνοττ ἐρετενδῖ ἁπογωι νι θεν  
οτδῖνχοε αν αλλα θεν οτορωψ ἵνεητ  
κατα Φνοττ: οτδε θεν οτμετατχιρ  
αν αλλα θεν οτρωοττῆ ἵνεητ.

Οτδε ἁφρητ αν χε ἐρετενοι ἵβοις  
ἐνικληροε αλλα ἀριττοε ἁπιῶε.

Οτοε ἐγωπ ατγωανοτοηετ ἵνε  
πιχωτ ἁμανεσωτ τετενναδῖ  
ἁπιχλωμ ἵθαθλωμ ἵτε πῶουτ.

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  
الشَّيخُ رَفِيقُهُمْ، وَالشَّاهِدُ لِأَلَامِ  
الْمَسِيحِ، وَشَرِيكَ الْمَجْدِ الْعَتِيدِ أَنْ  
يُعْلَنَ.

ارْعُوا رَعِيَّةَ اللَّهِ الَّتِي بَيْنَكُمْ نَظَارًا،  
لَا عَنْ اضْطِرَارٍ بَلْ بِالْإِخْتِيَارِ، وَلَا  
لِرَبِيحِ قَبِيحٍ بَلْ بِنَشَاطٍ.

وَلَا كَمَنْ يَسُودُ عَلَى الْأَنْصِبَةِ بَلْ  
صَانِرِينَ أُمَّثِلَةً لِلرَّعِيَّةِ.

وَمَتَى ظَهَرَ رَئِيسُ الرُّعَاةِ تَتَأَلَوْنَ  
إِكْلِيلَ الْمَجْدِ الَّذِي لَا يَبْلَى.

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  
 ετ̄ἠμαζι ἠτε φ̄νοϋ̄τ̄ ρινᾱ ἠτεϋβ̄εϋ  
 ἠηνοϋ̄ δ̄εν ἠρηνοϋ̄ ἠτε πιζεἠπ̄ω̄νι.

Πετενρωοϋ̄ τηρϋ̄ οταρϋ̄ ἠροϋ̄ ρε̄  
 οϋ̄νι ρε̄ρμελιν̄ ναϋ̄ δ̄αρωτεν.

ἠωπι ἠερετενρηϋ̄ οτορ̄ ἠρινϋ̄μφιν  
 ρε̄ πετενϋ̄αζι πιδιδ̄βολοϋ̄ εϋμοϋ̄  
 ἠφρητ̄ ἠοϋ̄μοϋ̄ι εϋρ̄εμ̄εμ̄ εϋκωτ̄ ἠσα  
 εμ̄κ̄ οται.

φ̄ηερετενὸ̄ζι ἠρατεν ἠηνοϋ̄ ἠδοϋ̄ν  
 ἠρωϋ̄ ἠερετενταρρηοϋ̄τ̄ δ̄εν φ̄ηαζ̄τ̄:  
 ἠερετενρωοϋ̄ν ἠηαιδ̄ιϋ̄ι ναι: ἠρωκ̄ δε̄  
 ἠηαῑ νετενρ̄ηνοϋ̄ ετ̄δ̄εν̄ πικοϋ̄μοϋ̄.

φ̄νοϋ̄τ̄ δε̄ ἠτε̄ ρ̄μοτ̄ νιδεν  
 φ̄ηεταρϋ̄αζεμ̄ ἠηνοϋ̄ ἠδοϋ̄ν ἠερεϋ̄ωοϋ̄  
 ἠε̄νερ̄ δ̄εν̄ Πῑχ̄ριϋ̄τοϋ̄ ἠηϋ̄οϋ̄ϋ̄  
 ἠε̄ρετενϋ̄επ̄ ἠκαρ̄ ἠοϋ̄κοϋ̄ϋ̄ ἠηοϋ̄  
 εϋε̄εβ̄τε ἠηνοϋ̄ ἠτεϋρ̄εμ̄νε ἠηνοϋ̄  
 εϋε̄τ̄ρομ̄ ἠωτεν̄ εϋε̄ρ̄ιϋ̄εν̄τ̄ ἠμ̄ωτεν.

φ̄ωϋ̄ πε̄ πῑαμαζῑ νεμ̄ πῑωοϋ̄ ϋ̄α  
 νιδε̄νερ̄: ἠμ̄ην̄.

Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”

Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time,

casting all your care upon Him, for He cares for you.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

To Him be the glory and the dominion forever and ever. Amen.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
 لِلشُّبُوخِ، وَكُونُوا جَمِيعاً خَاضِعِينَ  
 بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
 بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
 الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
 فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
 يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
 يِعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الْإِبْلِيسَ  
 خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ 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،  
 بَعْدَمَا تَأَلَّمْتُمْ يَسِيراً، هُوَ يُكَمِّلُكُمْ،  
 وَيُنَبِّئُكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدٍ  
 الْأَبَدِينَ. آمِينَ.

Διδάξει νωτεν έβολα χιτοτϑ  
 ἠσιλοῦσανος πενσον ἠπιστος εως  
 ειμενι δεν ελκοντσι: ειτνομϑ ονοε  
 ειερμεερε σε φαι πε πιεμοτ ἠτε  
 Φνοϑ δεν οτυεθμη: φαι ετε τενοδελ  
 ερατεν θηνοϑ ἠδητη.

Σωμινι ερωτεν ἠσε τϑυφερι ἠσοτπι  
 ετδεν Βαβυλωνι νεμ Μαρκος παυηρι.

Δριασπαζεσεε ἠνετενερνοϑ δεν  
 οτφι σοταβ ἠτε τασαπη: τειρηνη  
 νωτεν τηροϑ νηετδεν Πιχριστος  
 ἠσοϑς: ἠμην.

*Ἠσῆνηοϑ ἠπερμεμερε πικοςμοϑ  
 οτδε νηετϑοπ δεν πικοςμοϑ: πικοςμοϑ  
 ἠσῆνι νεμ τερεπιθνημια: φη δε ετιρι  
 ἠφονωϑ ἠφνοϑ εἠναϑωπι ϑα ενεε:  
 ἠμην.*

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 واعظاً  
 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  
 الى الابد. آمين.*

## The Acts

### الإبركسيس

Πραξις ἠτε νενηοϑ ἠἀποστολοϑ:  
 ερε ποτςμοϑ εσοταβ ϑωπι νεμαν.  
 ἠμην.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركاتهم تكون معنا. آمين.

Πραξις ιε: λϛ - ιϛ: ε

Acts 15: 36 - 16: 5

أعمال 5 :16 - 36 :15

Μενενσα ελνεεσοϑ δε πεεε  
 Παυλοϑ ἠΒαρναβαϑ σε μαρενκοττεν  
 ἠτενσεμ πϑωμινι ἠησιςνηοϑ 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 εραζιοιη χε χας  
πε: φηεταυφωρυ εβωλ μμωου ιςχεν  
†Παμφυλια: οτοε ετε μπερι ηευωου  
επιρωβ εωτεμωυ ηευωου.

Διγωπι Δε ηνε ορυωυτ ρωστε  
ησεφωρυ εβωλ ηνωερηου: Βαρναβας  
μεη αδυ μΜαρκος αφερωτ εκυρος.

Παυλος Δε αδυωτι ησιλας αρι  
εβωλ: εαυτηιυ ητεη πιεμωτ ητε  
Φνωτ εβωλ ριτωτοη ηηικηου.

Ηαυσιη Δε πε εβωλ ριτεη †συρια  
ηευ †κυλικια εταρυ ηηικηου.

Δυι Δε εερηη ετκε †ερβη ηευ  
Λυστρα: οτοε ις ομαθηη εηαυρη  
μμωυ επευραν πε †ιμοθεω πωρη  
ηνωεριη ηιωηδαι μπιση: πευωτ Δε  
ηε Ουειηηη πε.

Φαι ηαυερμεθερε εβηηυ ηνε  
ηικηου ετδεν Λυστρα ηευ Εικονιου.

Φαι αδυωυ ηνε Παυλος εθευι  
εβωλ ηευαυ: οτοε εταυωυ  
αδυοβηηυ εθε ηιωηδαι ετυοπ δην

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 وَلَكِنْ  
أَبَاهُ يُونَانِيٌّ.

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لَيْسْتَرَةَ وَإِيْقُونِيَّةَ.

فَارَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ  
فَأَخَذَهُ وَخَنَّنَهُ مِنْ أَجْلِ الْيَهُودِ  
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ  
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

πῶς ἔτε ἄματ: νατρωοτην ταρ τηροτ  
 γε περιωτ νε Ορεινιη πε.

Εγκωτ δε δην νιπολις ναττ  
 ἄμος ἔτοτοτ ἔαρετ ἐνιζων  
 νηἔτατσεμνητοτ ἔβολ ζιτοτοτ  
 νηιὰποστολοσ νεμ νηπρεβττεροσ  
 ετδεν Ιεροτσαλημ.

Νεκκλησιὰ μεν οτη νατνηοτ  
 ἔτατρω δην πιναττ οτοσ νατνηοτ  
 ἔαυαι δην τοτηπι ἄμμη.

*Πισαχι δε ἔτε Πβοις εφεαλι οτοσ  
 εφεαυαι: εφεαμαζι οτοσ εφετατρω:  
 δην ἴαγια νεκκλησιὰ ἔτε Φνοττ:  
 ἄμμη.*

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 حَكَّمَ  
 بِهَا الرُّسُلُ وَالْمَشَايخُ الَّذِينَ فِي  
 أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
 وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

*لم تزل كلمة الرب تنمو وتعتز  
 وتثبت في كنيسة الله المقدسة.  
 آمين.*

## Synaxarium of Bashans 23

### سنكسار اليوم الثالث والعشرون من شهر بشنس

1. The Departure of St. Junia, One of the Seventy Apostles
2. The Martyrdom of St. Thecla, during the Passion of St. Claudius
3. The Departure of St. Botamoun, the Confessor
4. The Martyrdom of St. Julian (Yulianus) and his Mother in Alexandria

#### 1. The Departure of St. Junia, One of the Seventy Apostles

On this day, St. Junia, one of the seventy apostles, departed. They were chosen by The Lord, and sent them to preach the kingdom of heaven (Luke 10: 1).

He was born in Beit Gibrael, from the tribe of Judah. He received the Holy Spirit in the Upper Room on the Day of Pentecost. He preached the Gospel along with St. Andronicus. They were associated with the apostle St. Paul, so that when he sent his epistle to the Romans, he sent a special salutation to them

1. نياحة القديس يونياس، أحد السبعين رسولا
2. استشهاد القديسة تكلا أثناء محاكمة الأمير إقليدوس
3. نياحة القديس بوتامون المعترف
4. استشهاد القديس يوليانوس وأمه بالإسكندرية

1. نياحة القديس يونياس، أحد السبعين رسولا في مثل هذا اليوم تنيح القديس يونياس، أحد السبعين رسولا، الذين انتخبهم الرب وأرسلهم ليكرزوا بملكوت السموات (لوقا 10: 1).  
 ولد هذا الرسول في بيت جبرائيل من سبط يهوذا. حضر حلول الروح القدس في غلية صهيون في يوم الخمسين. رافق القديس أندرونيكوس في الكرازة، وكانا على صلة قرابة بالقديس بولس الرسول حتى أنه عندما كتب رسالته إلى روما، أقرأهما سلامه (رومية

(Romans 16: 7).

After the departure of St. Andronicus on the 22<sup>nd</sup> day of Bashans, St. Junia shrouded and buried him. Then St. Junia prayed to The Lord, not to be separated from him, so he also departed on the following day, that is today, the 23<sup>rd</sup> day Bashans.

May the blessing of his prayers be with us all.  
Amen.

## 2. The Martyrdom of St. Thecla, during the Passion of St. Claudius

On this day also, of the year 20 of the martyrs, 304 AD, St. Thecla was martyred, during the torment of St. Claudius. During the torture of St. Claudius, Stratelates (Prince), at the hand of Arianus, the governor of Ansenia in Assiut, and while St. Abamoun was on the red hot iron bed, the martyrdom of the six soldiers, the martyrdom of 142 young men and 28 women from the mothers of these young men, St. Thecla, the daughter of Karas, a noble man from the city of Assiut, dressed in a splendid garment, came to the place of torment. She talked to St. Claudius and St. Abamoun, as her brothers. The governor became infuriated and ordered her beheaded early in the next morning in the eastern side of Assiut. Thus, she received the crown of martyrdom.

May the blessing of her prayers be with us all.  
Amen.

## 3. The Departure of St. Botamoun, the Confessor

On this day also, of the year 56 of the martyrs, 340 AD, St. Botamoun, the bishop and confessor, departed. He was a bishop of Heraclia, El-Sharqia governorate, Egypt. Pope Athanasius the apostolic testified about him saying, "He was twice martyred for he witnessed to the truth against the pagan persecution, as he did against the Arian persecution."

When Maximianus incited the persecution against the Christians in the year 310 AD, this saint suffered many tortures. During these tortures, he lost one of his eyes and he considered it as his honor, especially when he attended the council of Nicea, in the year 325 AD. In the council, he had a vital role against the Arians, who denied the divinity of The Lord Christ."

In the year 335 AD, he attended the council of Tyre, where he defended Pope Athanasius, as the champion of faith. He blamed bishop Eusebius, who was his fellow prisoner, on how could he accept to judge the

(7: 16).

وبعد أن تنيح الرسول أندرونيكوس، يوم 22 بشنس، كفنه ودفنه القديس يونياس، ثم صلى إلى الرب أن لا يفارقه. فتنيح هو أيضاً في اليوم التالي، وهو اليوم 23 بشنس. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسة تكلا أثناء محاكمة الأمير إقلاديوس  
وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهدت القديسة تكلا. وذلك أنه أثناء تعذيب القديس إقلاديوس الأمير على يد أريانوس والي أنصنا، بأسيوط، وبينما كان القديس أبامون على السرير المحمي بالنار، وفي الوقت ذاته استشهد الجنود الستة والمائة واثنان وأربعون صبياً مع ثمان وعشرون من أمهاتهم، انطلقت تكلا ابنة كاراس، المحتسب بمدينة أسيوط، بثياب بهية إلى حيث ساحة العذاب وصارت تتحدث مع الأمير إقلاديوس وأبامون كأخين لها. أعتاظ الوالي وأمر أن تقطع رأسها في باكر النهار، وقد تم ذلك في شرقي أسيوط، ونالت إكليل الشهادة. بركة صلواتها فلتكن معنا. آمين.

3. نياحة القديس بوتامون المعترف  
وفيه أيضاً من سنة 56 للشهداء، سنة 340 ميلادية، تنيح الأب القديس بوتامون الأسقف المعترف. كان أسقفاً على هيراقليا (هيراقليا: بلدة قديمة اندثرت، حالياً، موقعها تل السهرج بمركز فاقوس بمحافظة الشرقية) بمصر. قال عنه البابا أثناسيوس الرسولي: "أنه شهيد مزدوج، إذ شهد للحق أمام اضطهاد الوثنيين كما أمام اضطهاد الأريوسيين".  
فعندما ثار مكسيميانوس ضد المسيحيين، عام 310 ميلادية، تعرض القديس لعذابات كثيرة فقد خلالها إحدى عينيه. وحسب ذلك شرفاً له، خاصة عند حضوره مجمع نيقية سنة 325 ميلادية، حيث كان له دوره الحيوي ضد الأريوسيين منكري لاهوت السيد المسيح. وفي سنة 335 ميلادية، حضر مجمع صور، حيث دافع عن البابا أثناسيوس كبطل الإيمان، وقد وجه اللوم للأسقف يوسابيوس الذي كان



champion of faith, and he previously had cowardly offered a sacrifice to the idols! Therefore, he lost the right to preside over the council.

During the days of Costantius, the Arian emperor, the governor of Egypt Philagrius, travelled around with Gregory, the Arian patriarch, along with the soldiers to different parts of Egypt. They tortured the Orthodox believers and exiled the bishops. One of their victims was St. Botamoun, they seized and beaten him with rods until he completely became unconscious and they thought that he was dead. Some believers took the saint and treated him. However, after a short time, he departed, as a result of all the tortures that befell him, as one of the confessors.

May the blessing of his prayers be with us all. Amen.

زميله في السجن، كيف يقبل أن يُحاكِم بطل الإيمان وهو قد سبق له أن جبن وقدم ذبيحة للأوثان!، لذا يسقط حقه في اعتلاء كرسي رئاسة المجمع. وفي أيام قسطنطيوس الإمبراطور الأريوسي، جال والي مصر فيلوجريوس ومعه البطريرك الأريوسي الدخيل اغريغوريوس، في أنحاء مصر ومعهما الجند يعذبون الأرثوذكس، أصحاب الإيمان المستقيم، وينفون الأساقفة. وكان أحد ضحاياهما، القديس بوتامون، الذي ألقوا القبض عليه وضربوه بالعصي حتى فقد وعيه تماماً، وحسبوه قد مات. عالج بعض المؤمنين وشُفي، لكنه لم يمض وقت طويل حتى نتج على أثر العذابات التي لحقت به كأحد المعترفين. بركة صلواته فلتكن معنا. آمين.

#### 4. The Martyrdom of St. Julian (Yulianus) and his Mother in Alexandria

On this day also, St. Julian and his mother were martyred in the city of Alexandria.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

4. استشهاد القديس يوليانوس وأمه بالإسكندرية وفيه أيضاً تذكّار استشهاد القديس يوليانوس وأمه بمدينة الإسكندرية. بركة صلواتهما فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm

#### مزمور القداَس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρε: α	Psalm 96: 1, 2	المزمور 95: 1
<p>Ὡς ἐπῶοις θεοῦ οὐρανοῦ ἄνω: Ὡς ἐπῶοις ἡκαστοῦ τῆρας: Ὡς ἐπῶοις ἰσχυροῦ ἐπεφραῖν: εὐαγγελιστοῦ ἀπεφροῦσαι ἡμεῶν: Ὡς ἀπὸ ἡμέρας ἕως ἡμέρας. Ἀλληλουϊα.</p>	<p>Sing to The Lord a new song; sing to The Lord, all the earth. Sing to The Lord, bless His name; proclaim the good news of His salvation from day to day. Alleluia.</p>	<p>سبحوا الرب تسبيحاً جديداً، سبّحي الرب يا كل الأرض. سبّحوا الرب وباركوا اسمه. بشروا من يوم إلى يوم بخلاصه. 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>Οὐρανῶν ἀναστῶσις ἐβόλ θεν πιερασσελιον εθοραβ κατα Μαρκον ασιοϋ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p><b>Μαρκον ᾶ: ᾶ - ἰᾶ</b></p>	<p><b>Mark 1: 1-11</b></p>	<p><b>مرقس 1: 1 - 11</b></p>
<p>Ἐρχη ὑπιερασσελιον ἵτε Ιησοϋς Πιχριστος Πωηρι ὑΦνοϋϋ.  Κατα φρηϋ ετςθνοϋτ θεν Ησαῖας πιπροφητης: κε θηπε ἄνοκ ϋηλοϋωρι ὑπασσελος θατθη ὑπεκθο φθεθασοβϋ ὑπεκμωιτ θαζωκ.  Πθρωϋ ὑπετωϋ ἐβόλ θι πϋαγε κε σεβτε φμωιτ ὑΠβοις οτοθ σοϋτων νεϋμᾶνωϋι.  Δεϋωπι Δε ἵνε Ιωαννης πιρεϋϋωμς θι πϋαγε οτοθ εϋθιωϋ ἵνωμς ὑμετανοιᾶ θεν οϋχω ἐβόλ ἵνε θαννοβι.  Οτοθ ναϋνηοϋ ἐβόλ θαροϋ ἵνε να ϋοϋδεᾶ τηρς ἵχωρα νεμ να Ιεροϋσαλημ τηροϋ: οτοθ ναϋβιωμς ἵτοτεϋ θεν πιλοϋδανης ἵιαιο ετοϋωνθ ἵνοϋνοβι ἐβόλ.</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.</p>	<p>بَدْءُ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ.  كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: «رَهَا أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي يُهَيِّئُ طَرِيقَكَ قَدَامَكَ.  صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ اصْنَعُوا سُبُلَهُ مُسْتَقِيمَةً».  كَانَ يُوحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَغْفِرَةِ الْخَطَايَا.  وَخَرَجَ إِلَيْهِ جَمِيعُ كُورَةِ الْيَهُودِيَّةِ وَأَهْلُ أُورُشَلِيمَ وَاعْتَمَدُوا جَمِيعُهُمْ مِنْهُ فِي نَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ بِخَطَايَاهُمْ.</p>

Οτοζ Ιωαννης ναρε θανηωι  
ν̄ζαμογλ̄ τοι θιωτq πε οτοζ εφμηρ  
νογμοζδ̄ η̄παρ θιζεν τεφτπι οτοζ  
ναφουεμ̄ ω̄ζε πε νεμ̄ εβῑω̄ ν̄τε τ̄κοι.

Οτοζ ναφθιωω̄ εφζω̄ ῡμοοζ ζε  
ε̄ρηνογ̄ μενεμ̄ωι ν̄ζε φηετζορ  
ε̄ροτεροι: φηε̄τε η̄τ̄ῡπ̄ωᾱ αν̄ ε̄ζοβστ  
ε̄δ̄ρηῑ ε̄τ̄οτ̄ω̄ νογμοτσερ̄ ν̄τε  
πεφωογ̄ῑ.

Ανοκ αιφωμ̄οζ νωτεν̄ θεν  
ογμωοτ̄: η̄θοq̄ δε εφηαεμ̄οζ θηνογ̄ θεν  
ογ̄π̄νευᾱ εφοταβ̄.

Οτοζ αζωωπῑ θεν̄ η̄ιεροογ̄  
ε̄τεῡμαγ̄ αφ̄ῑ ν̄ζε Ιησογ̄ς̄ ε̄βολ̄ θεν  
Ηαζαρεθ̄ ν̄τε τ̄θαλιεᾱ οτοζ  
αφθιωμ̄οζ θεν̄ πιλορθ̄αηης̄ η̄ιαρο̄ η̄τοτεq̄  
η̄ιωαηηης̄.

Οτοζ σατοτεq̄ εφρηνογ̄ ε̄πωωῑ ε̄βολ̄  
θεν̄ πιμωοτ̄ αφηαγ̄ ε̄νηφηογ̄ῑ ε̄αγφωδ̄  
οτοζ Π̄ιπ̄νευᾱ ῡφ̄ρητ̄ η̄ογδ̄ρομ̄πι  
εφρηνογ̄ ε̄πεσητ̄ οτοζ αφ̄οζῑ θιζωεq̄.

Οτοζ ογ̄ς̄μη̄ αζωωπῑ ε̄βολ̄ θεν̄  
η̄ιφηογ̄ῑ: ζε̄ η̄θοκ̄ πε Παωηρῑ  
Παμεηριτ̄ ε̄ταιγ̄ματ̄ η̄θ̄ητεq̄.

*Π̄ωοτ̄ φᾱ Πενηογ̄τ̄ πε: ω̄ᾱ ε̄νεε̄  
η̄τε η̄ῑ ε̄νεε̄: ᾱμηη̄.*

Now John was clothed  
with camel's hair and with a  
leather belt around his  
waist, and he ate locusts and  
wild honey.

And he preached,  
saying, "There comes One  
after me who is mightier  
than I, whose sandal strap I  
am not worthy to stoop  
down and loose.

I indeed baptized you  
with water, but He will  
baptize you with the Holy  
Spirit."

It came to pass in those  
days that Jesus came from  
Nazareth of Galilee, and  
was baptized by John in the  
Jordan.

And immediately,  
coming up from the water,  
He saw the heavens parting  
and the Spirit descending  
upon Him like a dove.

Then a voice came from  
heaven, "You are My  
beloved Son, in whom I am  
well pleased."

*Glory be to God forever.*

وَكَانَ يُوحَنَّا يَلْبَسُ وَبَرَ الْإِبِلِ  
وَمِنْطَقَةً مِنْ جِلْدِ عَلَى حَقْوِيهِ  
وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِيًّا.

وَكَانَ يَكْرَهُ قَائِلًا: «يَأْتِي بَعْدِي مَنْ  
هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ  
أُنْحِي وَأَحْلَ سِيُورَ جِدَائِهِ.

أَنَا عَمَّدْتُكُمْ بِالْمَاءِ وَأَمَّا هُوَ  
فَسَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ».

وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنْ  
نَاصِرَةِ الْجَلِيلِ وَاعْتَمَدَ مِنْ يُوْحَنَّا  
فِي الْأُرْدُنِّ.

وَلِلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ  
رَأَى السَّمَاوَاتِ قَدْ انْتَشَقَتْ وَالرُّوحُ  
مِثْلَ حَمَامَةٍ نَزَلَ عَلَيْهِ.

وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: «أَنْتَ  
ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ».

*والمجد لله دائماً.*

# Katameros Readings for the 24<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الرابع والعشرون من شهر بشنس المبارك

ΚΟΥΧΟΥΤ ἔΤΟΥ ΝΕΖΟΥΤ ἠΠΙΔΒΟΥ ΠΑΨΩΝΣ

The Feast of the Entry of The Lord Christ into Egypt

عيد دخول السيد المسيح أرض مصر

ΠΧΙΝΙ ἠΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ἔΔΡΗΙ ἔΧΗΜΙ

## ΡΟΥΣΙ

### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρΔ: ια, ιβ

Psalm 105: 23, 27

مزمور 104: 11، 12

ΟΤΟΣ ΔΕΙ ἠΞΕ ΠΙΣΡΑΗΛ ἔΔΡΗΙ  
ἔΧΗΜΙ: ΟΤΟΣ ΙΑΚΩΒ ΔΕΡΡΕΜἠΧΩΙΔΙ  
ΔΕΝ ΠΚΑΖΙ ἠΧΑΜ: ΔΕΧΩ ἠΔΗΤΟΥ  
ἠΝΙΚΑΧΙ ἠΤΕ ΝΕΥΜΗΝΙ: ΝΕΜ ΝΕΥΨΗΡΙ  
ΔΕΝ ΠΚΑΖΙ ἠΧΑΜ. ΔΛΛΗΛΟΥΙΑ.

Israel also came into Egypt, and Jacob dwelt in the land of Ham. They performed His signs among them, and wonders in the land of Ham. **Alleluia.**

فدخل إسرائيل إلى مصر، ويعقوب سكن أرض حام، جعل فيها أقوال آبائه، وعجائبه في حام. **هللليويا.**

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

ΟΤΑΝΑΣΤΩΣΙΣ ἔΒΟΛ ΔΕΝ  
ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ  
ΔΣΙΟΥ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Εταρωτεμ δε ηξε Ιησους ξε  
αυτ ηλωαννης αρωεναρ ετ Σαλιλεα.

Οτορ αρω η Ναζαρεθ ηρω αρι  
αρωπι δεν Καφαρναου θετ ρικεν  
φιου δεν νιβη ητε Ζαβοτλων νεμ  
Νεφαλιμ.

Σινα ητερωκ εβολ ηξε  
φηεταρωρ εβολριτοτ η Ησαηα  
πιπροφητης ερω υμοσ.

Χε ηκαρι η Ζαβοτλων νεμ ηκαρι  
η Νεφαλιμ πιμωιτ ητε φιου ριμρ  
ηπιλωδανησ τ Σαλιλεα ητε νιεθνοσ.

Πιλαοσ ετρεμσι δεν ηχακι αρωαυ  
εορνωτ ηνωινη οτορ ηηετρεμσι δεν  
τηρωα νεμ τηηιβι ηφμου οτορνωι  
αρωαι νωοτ.

Ισεν πιχοτ ετεμματ αρωρητ  
ηξε Ιησους ερωιω νεμ εχοσ ξε  
αρμετανοιν αδωντ ραρ ηξε  
τμετορ ητε νιφηοι.

*Πωοτ φα Πεννοτ πε: ωα ενεε  
ητε νιενεε: λμην.*

Now when Jesus heard that John had been put in prison, He departed to Galilee.

And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

that it might be fulfilled which was spoken by Isaiah the prophet, saying:

The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles:

The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned."

From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand

*Glory be to God forever.*

ولما سمع يسوع ان يوحنا اسلم، انصرف إلى الجليل.

وترك الناصرة وأتى فسكن في كفرناحوم التي عند البحر في تخوم زبولون وفتاليم.

لكي يتم ما قيل بإشعيا النبي:

أرض زبولون وأرض فتاليم طريق البحر عبر الأردن جليل الأمم.

الشعب الجالس في ظلمة أبصر نوراً عظيماً والجالسون في جورّة الموت وظلاله أشرق عليهم نور.

من ذلك الزمان ابتدأ يسوع يكرز ويقول: توبوا لأنه قد اقترب ملكوت السماوات.

*والمجد لله دائماً.*



ΣΙΝΑ ἸΤΕΡΧΩΚ ἘΒΟΛ ἸΧΕ  
ΦΗΕΤΑΡΧΩΚ ἘΒΟΛΖΙΤΟΤΥ ἸΗΣΑΗΑΣ  
ΠΙΠΡΟΦΗΤΗΣ ΕΥΧΩ ἸΜΟC.

Χε εἴπηε ἰC παῖλοC φηέταρρανη  
παμειριτ φηέτα ταψυχη †μα†  
Ἰδῆητῆ εἰέχω Ἰπαῖπνευμα εἰχω  
εφέταμε ἸεθνοC εἴραπ.

Ἰνεφῶβῆνην οὔδε Ἰνεφῶω ἘΒΟΛ  
οὔδε Ἰνε οὔαι Cωτεμ Ἐτεφῆμη δην  
Ἰπῆλατιῶ.

Οὔκαω εφδεμδωμ Ἰνεφκαω  
οὔοC οὔοC εφῶ ἸχρεμτC ἸνεφῆνοC  
ωατεφῆοῖ Ἰπιραπ εἴρο.

ΟὔοC ἸεθνοC εἴερεεραπ  
Ἐπεφραη.

Ἰοτε ἀνῖνη ναC Ἰοὔβελλε Ἐοὔον  
οὔδεμωη νεμαC οὔοC εφῶ Ἰέβο οὔοC  
αφερφαδρι ἘροφωCτε Ἰτε πιέβο CαC  
οὔοC Ἰτεφῆατ Ἰβωλ.

Ἰαντωμτ δε τηροῦ πε Ἰχε Ἰμῆω  
οὔοC νατῶω ἸμοC χε μῆ φαι ἀη πε  
Πωηρι Ἰδατιῶ.

*Πῶον φα Πεννοῦ† πε ωα ἘνεC  
Ἰτε Ἰι ἘνεC: Ἰμῆη.*

that it might be fulfilled  
which was spoken by Isaiah  
the prophet, saying:

Behold! My Son whom  
I have chosen, My Beloved  
in whom My soul is well  
pleased! I will put My Spirit  
upon Him, and He will  
declare justice to the  
Gentiles.

He will not quarrel nor  
cry out, Nor will anyone  
hear His voice in the streets.

A bruised reed He will  
not break, And smoking  
flax He will not quench, till  
He sends forth justice to  
victory;

And in His name  
Gentiles will trust.”

Then one was brought to  
Him who was demon-  
possessed, blind and mute;  
and He healed him, so that  
the blind and mute man  
both spoke and saw.

And all the multitudes  
were amazed and said,  
“Could this be the Son of  
David.”

*Glory be to God forever.*

لِغِي يَتِّمَ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي  
الَّذِي سَرَّتْ بِهِ نَفْسِي. أَضَعُ رُوحِي  
عَلَيْهِ فَيُخْبِرُ الْأُمَّمَ بِالْحَقِّ.

لَا يَخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ  
أَحَدًا فِي الشُّوَارِعِ صَوْتَهُ.

قَصَبَةً مَرْضُوضَةً لَا يَقْصِفُ  
وَقَتِيلَةً مَدْخَنَةً لَا يُطْفِئُ حَتَّى يُخْرِجَ  
الْحَقَّ إِلَى النَّصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَّمِ.

حِينَئِذٍ أَحْضَرَ إِلَيْهِ مَجْنُونًا أَعْمَى  
وَأَخْرَسًا فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى  
الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

فَبِهِتَ كُلُّ الْجُمُوعِ وَقَالُوا: أَلَعَلَّ  
هَذَا هُوَ ابْنُ دَاوُدَ؟

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

ἘΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΘΑΘ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

<p>Παυλος φβωκ ἔπενδοις Ἰησοῦς Πιχριστος: πιδποστολος ετθαρευ: φηεταρωαυφ επιβιωεννουφι ντε φνουτ.</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 Ephesians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي أهل أفسس، بركته المقدسة تكون معنا. آمين.</p>
<p><b>ΕΒΕCΙΟC Β: ἁ - κβ</b></p>	<p><b>Ephesians 2: 1 - 22</b></p>	<p><b>افسس 2: 1 - 22</b></p>
<p>Ουοζ νθωτεν θωτεν ερετενωουτ θεν νετενπαρπτωμα νευ νετεννοβι.</p> <p>Πηεναρετενωουι νθρηι νθητοῦ ἔπιχοῦ κατα πενεζ ντε παικομοο κατα παρχων ἔπερωιῳ ἔπιδερ ντε πιπνευμα: φαι ετερωβ τνοῦ θεν νωηρι ντε τμετατωτ νθητ.</p> <p>Πηετε ἄνον τηρεν νανμωι νθρηι νθητοῦ νοτχοῦ θεν νιεπιθωμἰ ἔντε τσαρζ ενιρι νηιορωῳ ἔντε τσαρζ νευ νιμενι νθητ ονοζ νανοι φυσις νωηρι ἔντε πχωντ ἔφρητ ἔπκεσεπι.</p> <p>Φνοῦτ Δε ογραμαδ πε θεν φναι εοβε τεφνωιτ νἄσαπη: θαι εταφμενριτεν νθητς.</p>	<p>And you He made alive, who were dead in trespasses and sins,</p> <p>in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,</p> <p>among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.</p> <p>But God, who is rich in mercy, because of His great love with which He loved us,</p>	<p>وَأَنْتُمْ إِذْ كُنْتُمْ أَمْوَاتًا بِالذُّنُوبِ وَالْخَطَايَا.</p> <p>الَّتِي سَلَكْتُمْ فِيهَا قَبْلَ حَسَبِ دَهْرِ هَذَا الْعَالَمِ، حَسَبِ رَيْسِ سُلْطَانِ الْهَوَاءِ، الرُّوحِ الَّذِي يَعْمَلُ الْآنَ فِي أَبْنَاءِ الْمَعْصِيَةِ.</p> <p>الَّذِينَ نَحْنُ أَيْضًا جَمِيعًا تَصَرَّفْنَا قَبْلَ بَيْنَهُمْ فِي شَهَوَاتِ جَسَدِنَا، عَامِلِينَ مَشِيئَاتِ الْجَسَدِ وَالْأَفْكَارِ، وَكُنَّا بِالطَّبِيعَةِ أَبْنَاءَ الْغَضَبِ كَالْبَاقِينَ أَيْضًا.</p> <p>اللَّهُ الَّذِي هُوَ غَنِيٌّ فِي الرَّحْمَةِ، مِنْ أَجْلِ مَحَبَّتِهِ الْكَثِيرَةِ الَّتِي أَحَبَّنَا بِهَا.</p>



ΟΤΟΣ ΕΝΜΩΟΥΤ ΔΕΝ  
ΝΕΝΠΑΡΑΪΤΩΜΑ ΑΣΤΑΝΔΟΝ ΔΕΝ  
ΠΙΧΡΙΣΤΟΣ: ΔΕΝ ΟΥΔΜΟΤ ΟΥΝ  
ΑΤΕΤΕΝΝΟΖΕΜ.

ΟΤΟΣ ΑΣΤΟΥΝΟCΕΝ ΝΕΜΑCΙ ΟΤΟΣ  
ΑΣΤΖΕΜCΟΝ ΝΕΜΑCΙ ΔΕΝ ΝΑ ΝΙΦΗΟΥΙ ΔΕΝ  
ΠΙΧΡΙCΤΟΣ ΙΗCΟΥC.

ΖΙΝΑ ΝΤΕCΟΥΩΝΖ ΕΒΟΛ ΔΕΝ ΝΙΕΝΕΖ  
ΕΘΝΗΟΥ ΝΤΜΕΤΡΑΜΑΔ ΕΤΕΡΖΟΥΔ ΝΤΕ  
ΠΕΥΔΜΟΤ ΔΕΝ ΟΥΜΕΤΧΡΙCΤΟC ΕΞΡΗΙ  
ΕΧΩΝ ΔΕΝ ΠΙΧΡΙCΤΟC ΙΗCΟΥC.

ΔΕΝ ΟΥΔΜΟΤ ΤΑΡ ΑΤΕΤΕΝΝΟΖΕΜ  
ΕΒΟΛΖΙΤΕΝ ΟΥΝΑΖΤ: ΟΤΟΣ ΦΑΙ ΝΟΥ ΕΒΟΛ  
ΜΩΩΤΕΝ ΑΝ ΠΕ: ΠΙΤΑΙΟ ΦΑ ΦΝΟΥΤ ΠΕ.

ΗΕ ΕΒΟΛΔΕΝ ΖΑΝΔΕΒΗΟΥΙ ΑΝ ΖΙΝΑ  
ΝΤΕ ΨΤΕΜ ΟΥΑΙ ΨΟΥΨΟΥ ΜΜΟCΙ.

ΔΝΟΝ ΟΥΘΑΜΙΔ ΤΑΡ ΝΤΑCΙ  
ΕΑCΟΝΤΕΝ ΔΕΝ ΠΙΧΡΙCΤΟC ΙΗCΟΥC  
ΕΞΡΗΙ ΕΧΕΝ ΖΑΝΔΕΒΗΟΥΙ ΕΝΑΝΕΥ  
ΝΗΕΤΑCΕΡΨΟΡΠ ΝCΕΒΤΩΤΟΥ ΝΧΕ  
ΦΝΟΥΤ ΖΙΝΑ ΝΤΕΝΜΟΨΙ ΝΔΡΗΙ ΝΔΗΤΟΥ.

ΕΘΒΕ ΦΑΙ ΑΡΙΦΜΕΥΙ ΧΕ ΝΘΩΤΕΝ ΔΑ  
ΝΙΕΘΝΟC ΝΟΥCΗΟΥ ΔΕΝ ΤCΑΡΖ  
ΝΗΕΤΟΥΜΟΥΤ ΕΡΩΟΥ ΧΕ ΤΜΕΤΑΤCΕΒΙ  
ΕΒΟΛΖΙΤΕΝ ΠΕΤΟΥΜΟΥΤ ΕΡΟΥ ΧΕ ΠCΕΒΙ  
ΔΕΝ ΤCΑΡΖ ΝΘΑΜΙΔ ΝΧΙΧ.

even when we were  
dead in trespasses, made us  
alive together with Christ by  
grace you have been saved,

and raised us up  
together, and made us sit  
together in the heavenly  
places in Christ Jesus,

that in the ages to come  
He might show the  
exceeding riches of His  
grace in His kindness  
toward us in Christ Jesus.

For by grace you have  
been saved through faith,  
and that not of yourselves; it  
is the gift of God.

Not of works, lest  
anyone should boast.

For we are His  
workmanship, created in  
Christ Jesus for good works,  
which God prepared  
beforehand that we should  
walk in them.

Therefore, remember  
that you, once Gentiles in  
the flesh -- who are called  
Uncircumcision by what is  
called the Circumcision  
made in the flesh by hands,

وَنَحْنُ أَمْوَاتٌ بِالْخَطَايَا، أَحْيَاْنَا مَعَ  
الْمَسِيحِ. بِالنِّعْمَةِ أَنْتُمْ مُخْلَصُونَ.

وَأَقَامْنَا مَعَهُ، وَأَجَلَسْنَا مَعَهُ فِي  
السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ.

لِيُظْهِرَ فِي الدُّهُورِ الْآتِيَةِ عَنِّي  
نِعْمَتَهُ الْفَائِقَ بِاللُّطْفِ عَلَيْنَا فِي  
الْمَسِيحِ يَسُوعَ.

لَأَنَّكُمْ بِالنِّعْمَةِ مُخْلَصُونَ، بِالْإِيمَانِ،  
وَذَلِكَ لَيْسَ مِنْكُمْ. هُوَ عَطِيَّةُ اللَّهِ.

لَيْسَ مِنْ أَعْمَالٍ كَيْلًا يَفْتَخِرَ أَحَدٌ.

لَأَنَّنَا نَحْنُ عَمَلُهُ، مَخْلُوقِينَ فِي  
الْمَسِيحِ يَسُوعَ لِأَعْمَالٍ صَالِحَةٍ، قَدْ  
سَبَقَ اللَّهُ فَأَعَدَّهَا لِكَيْ نَسْلُكَ فِيهَا.

لِذَلِكَ اذْكُرُوا أَنَّكُمْ أَنْتُمْ الْأُمَّمُ قَبْلًا  
فِي الْجَسَدِ، الْمَدْعُوعِينَ عُزْلَةً مِنَ  
الْمَدْعُوعِ حَتَّى أَنْتُمْ مَصْنُوعًا بِأَيْدٍ فِي  
الْجَسَدِ.

Χε ναρετενχη ὑπισχοῦ ἑτεῦματ  
 αβολ ὑΠιχριστος ερετενοι ἠψευμο  
 ἠτπολητιὰ ἠτε Πισραηλ: οτοθ  
 ἠψευμο ἠνιδιαθηκη ἠτε τῆπαστειλὰ:  
 ἠμοντετεν εελπισ ἠματ οτοθ  
 ερετενοι ἠαθνοττ ἠεν πικοςμος.

††νοτ δε ἠεν Πιχριστος Ιησοῦς  
 ἠθωτεν ἠα ἠηεθογνοῦ ὑπισχοῦ  
 ἠτετενδωωτ ἠεν ἠενοῦ ὑΠιχριστος.

Πθοῦ ταρ πετενηρινη φηεταῦ  
 ερπισνατ ἠοται οτοθ τχινημητ ἠτε  
 πθωμ αῦβολς εβολ εαῦβελ  
 τμετχαχι εβολ ἠεν τεῦσαρτ.

Φνομος ἠτε νιεντολη ἠεν  
 νιδοςμα αῦκορῦῦ εινα ἠτεῦωωτ  
 ὑπισνατ ἠδῆρη ἠδῆτη ἠοτρωμ ἠοτωτ  
 ἠβερι εῦρι ἠοτρηνη.

Οτοθ ἠτεῦωωτ ὑπισνατ ἠεν  
 οτωμα ἠοτωτ ὑΦνοττ εβολ ειτεν  
 πιστατρος εαῦδωτεβ ἠτμετχαχι  
 ἠδῆρη ἠδῆτη.

Οτοθ αῦ αῦεωεωεωεωεωεωεω  
 ἠοτρηνη ἠα ἠηεθογνοῦ νεμ  
 οτρηνη ἠνηετδεντ.

Χε εβολ ειωτω οτον ἠταν ὑματ  
 ὑπιζινη εδωτη ἠα πισνατ εωωπ ἠεν  
 οῦπνεμα ἠοτωτ εα Φιωτ.

that at that time you  
 were without Christ, being  
 aliens from the  
 commonwealth of Israel and  
 strangers from the  
 covenants of promise,  
 having no hope and without  
 God in the world

But now in Christ Jesus  
 you who once were far off  
 have been brought near by  
 the blood of Christ.

For He Himself is our  
 peace, who has made both  
 one, and has broken down  
 the middle wall of  
 separation,

having abolished in His  
 flesh the enmity, that is, the  
 law of commandments  
 contained in ordinances, so  
 as to create in Himself one  
 new man from the two, thus  
 making peace,

and that He might  
 reconcile them both to God  
 in one body through the  
 cross, thereby putting to  
 death the enmity.

And He came and  
 preached peace to you who  
 were afar off and to those  
 who were near.

For through Him we  
 both have access by one  
 Spirit to the Father.

أَنْتُمْ كُنْتُمْ فِي ذَلِكَ الْوَقْتِ بِدُونِ  
 مَسِيحٍ، أَجْنَبِينَ عَنْ رِعْوِيَّةِ  
 إِسْرَائِيلَ، وَعُزْبَاءَ عَنْ عَهْدِ  
 الْمَوْعِدِ، لَا رَجَاءَ لَكُمْ وَبِلا إِلَهٍ فِي  
 الْعَالَمِ.

وَلَكِن الْآنَ فِي الْمَسِيحِ يَسُوعَ أَنْتُمْ  
 الَّذِينَ كُنْتُمْ قَبْلًا بَعِيدِينَ صِرْتُمْ  
 قَرِيبِينَ بِدَمِ الْمَسِيحِ.

لَأَنَّهُ هُوَ سَلَامُنَا، الَّذِي جَعَلَ الْإِثْنَيْنِ  
 وَاحِدًا، وَنَقَضَ حَائِطَ السِّيَاحِ  
 الْمَتَوَسِّطِ،

أَيَ الْعَدَاوَةَ مُبْطِلًا بِجَسَدِهِ نَامُوسِ  
 الْوَصَايَا فِي فَرَائِضَ، لِكَيْ يَخْلُقَ  
 الْإِثْنَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاحِدًا  
 جَدِيدًا، صَانِعًا سَلَامًا،

وَيُصَالِحِ الْإِثْنَيْنِ فِي جَسَدٍ وَاحِدٍ مَعَ  
 اللَّهِ بِالصَّلِيبِ، قَاتِلًا الْعَدَاوَةَ بِهِ.

فَجَاءَ وَبَشَّرَكُمْ بِسَلَامٍ، أَنْتُمْ  
 الْبَعِيدِينَ وَالْقَرِيبِينَ.

لَأَنَّ بِهِ لَنَا كَلِيْنَا قَدُومًا فِي رُوحِ  
 وَاحِدٍ إِلَى الْآبِ.

Θαρα οτην ἠθωπεν θανωγεμωοτ  
 αν γε νεμ θανρεμἠνωιλι αλλα  
 θανῶφηρ ἠρεμῶβακι ἠτε νιαςτιος νεμ  
 θανρεμἠν ἠτε Φνοττ.

Εαγκετ θηνοτ ἔχεν τσεντ ἠτε  
 νιαποστολος νεμ νιπροφητης εφοι  
 ἠνωχ ἠλακεθ ἔρος ἠζε Πιχριστος  
 Ιησοτς.

Φαι ἔτε πικωτ τηρτ χφηοττ  
 ἠδῆρη ἠδῆτητ εἰνααιαι εφερφει εφοταβ  
 θεν Πβοις.

Φαι ἔτετενοι ἠῶφηρ ἠθωπεν  
 θωπεν ἠδῆτητ ετμαἠῶωπι ἠΦνοττ  
 θεν πιπνετμα.

*Πῆμωτ θαρ νεμωπεν νεμ  
 τῆρηνη ετσοπ: χε ἠμην εσεῶωπι.*

Now, therefore, you are  
 no longer strangers and  
 foreigners, but fellow  
 citizens with the saints and  
 members of the household  
 of God,

having been built on the  
 foundation of the apostles  
 and prophets, Jesus Christ  
 Himself being the chief  
 corner stone,

in whom the whole  
 building, being joined  
 together, grows into a holy  
 temple in The Lord,

in whom you also are  
 being built together for a  
 dwelling place of God in the  
 Spirit.

*The grace of God the  
 Father be with you all.  
 Amen.*

فَلَسْتُمْ إِذَا بَعُدُّ غُرَبَاءَ وَتُرُكًا، بَلْ  
 رَعِيَّةٌ مَعَ الْقَدِيسِينَ وَأَهْلِ بَيْتِ اللَّهِ.

مَبْنِيِّينَ عَلَى أَسَاسِ الرُّسُلِ  
 وَالْأَنْبِيَاءِ وَيَسُوعَ الْمَسِيحِ نَفْسَهُ  
 حَجْرَ الزَّاوِيَةِ.

الَّذِي فِيهِ كُلُّ الْبِنَاءِ مُرَكَّبًا مَعًا يَنْمُو  
 هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ.

الَّذِي فِيهِ أَنْتُمْ أَيْضًا مَبْنِيُّونَ مَعًا  
 مَسْكَنًا لِلَّهِ فِي الرُّوحِ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολθ θεν πε πιθωττ  
 ἠεπιστολη ἠτε πενωτ Ιωαννης.  
 Δμην. Παμεπραττ.

**ἁ Ιωαννης Δ: ζ - ιθ**

Παμεπραττ μαρεμμενρε μενἠρηνοτ  
 χε τἄσαπη οτ ἔβολθθεν Φνοττ τε:  
 οτοθ οτοθ νιβεν ἔτερἄσαπαν

The Catholic epistle of  
 the first epistle of our father  
 St. John. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 John 4: 7 - 19**

Beloved, let us love one  
 another, for love is of God;  
 and everyone who loves is  
 born of God and knows  
 God.

الكاثوليكون من رسالة معلمنا  
 يوحنا الاولى بركته علينا. أمين. يا  
 احبائي

**1 يوحنا 4: 7 - 19**

أَيُّهَا الْأَحِبَّاءُ، لِنُحِبِّ بَعْضُنَا بَعْضًا،  
 لِأَنَّ الْمَحَبَّةَ هِيَ مِنَ اللَّهِ، وَكُلُّ مَنْ  
 يُحِبُّ فَقَدْ وُلِدَ مِنَ اللَّهِ وَيَعْرِفُ اللَّهَ.

ἐταυμασεν ἐβόλθεν Φνοῦτ ογοζ  
ἐσωοτην ἔΦνοῦτ.

Ογοζ φηέτε ἢἐρὰσαπαν αν  
ἔπερσοῦτεν Φνοῦτ ζε Φνοῦτ οῦὰσαπη  
πε.

Ἦεν φαι ἔ τὰσαπη ἢτε Φνοῦτ  
ασοτονζ ἐβόλ ἢδῆρη ἢδῆτην ζε  
αγοῦωρη ἔπερσοῦτεν Φνοῦτ ζε  
ἐπικοςμος ἢζε Φνοῦτ ζινα ἢτενωἢδ  
ἐβόλζωιτοτϋ.

Ερε τὰσαπη ἢδῆρη δεν φαι ογχοτι  
ζε ἄνον ανμενρε Φνοῦτ αλλα ζε  
ἢθοϋ αζμενριτεν ογοζ αγοῦωρη  
ἔπερσοῦρη εῦωτ ἢτε νεννοβι.

Ἦαμενρατ ιζε ἔ Φνοῦτ  
μενριτεν ἔπαρητ ἄνον ζων σεμῖωλα  
ναν ἢτενμενρε νενῆρηοῦ.

Φνοῦτ ἔπε ζλι ναῦ ἐροϋ ἐνεζ:  
ἐωωπ ἢτενμενρε νενῆρηοῦ Φνοῦτ  
ωωπ ἢδῆτην: ογοζ τετὰσαπη ζηκ ἐβόλ  
ἢδῆρη ἢδῆτην.

Ἦεν φαι τεναῆεμι ζε τενωωπ  
ἢδῆτην: ογοζ ἢθοϋ ζωϋ ἐωωπ ἢδῆτην  
ζε ἐταϋτ ναν ἐβόλδεν περῖπνεῦμα.

Ογοζ ἄνον ανναῦ ογοζ  
τενερμεορε ζε ἔ Φιωτ οῦωρη  
ἔπερσοῦρη εῦοῦζαι ἔπικοςμος.

He who does not love  
does not know God, for God  
is love.

In this the love of God  
was manifested toward us,  
that God has sent His only  
begotten Son into the world,  
that we might live through  
Him.

In this is love, not that  
we loved God, but that He  
loved us and sent His Son to  
be the propitiation for our  
sins.

Beloved, if God so loved  
us, we also ought to love one  
another.

No one has seen God at  
any time. If we love one  
another, God abides in us,  
and His love has been  
perfected in us.

By this we know that we  
abide in Him, and He in us,  
because He has given us of  
His Spirit.

And we have seen and  
testify that the Father has  
sent the Son as Savior of the  
world.

وَمَنْ لَا يُحِبُّ لَمْ يَعْرِفِ اللَّهَ، لِأَنَّ اللَّهَ  
مَحَبَّةٌ.

بِهَذَا أَظْهَرْتُ مَحَبَّةَ اللَّهِ فِينَا: أَنَّ اللَّهَ  
قَدْ أَرْسَلَ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ  
لِكَيْ نَحْيَا بِهِ.

فِي هَذَا هِيَ الْمَحَبَّةُ: لَيْسَ أَنَّنَا نَحْنُ  
أَحْبَبْنَا اللَّهَ، بَلْ أَنَّهُ هُوَ أَحَبَّنَا،  
وَأَرْسَلَ ابْنَهُ كَفَّارَةً لِخَطَايَانَا.

أَيُّهَا الْأَحْبَاءُ، إِنْ كَانَ اللَّهُ قَدْ أَحَبَّنَا  
هَكَذَا، يَنْبَغِي لَنَا أَيْضًا أَنْ يُحِبَّ  
بَعْضُنَا بَعْضًا.

اللَّهُ لَمْ يَنْظُرْهُ أَحَدٌ قَطْرًا. إِنْ أَحَبَّ  
بَعْضُنَا بَعْضًا فَاللَّهُ يَثْبُتُ فِينَا،  
وَمَحَبَّتُهُ قَدْ تَكَمَّلَتْ فِينَا.

بِهَذَا نَعْرِفُ أَنَّنَا نَثْبُتُ فِيهِ وَهُوَ  
فِينَا: أَنَّهُ قَدْ أَعْطَانَا مِنْ رُوحِهِ.

وَنَحْنُ قَدْ نَظَرْنَا وَنَشْهَدُ أَنَّ الْآبَ قَدْ  
أَرْسَلَ الْإِبْنَ مَخْلَصًا لِلْعَالَمِ.

Φηθεναρομολοσιν σε Ιησους  
Πωρηι με Φνορτ πε Φνορτ ωπο  
νητητ: οτοθ νθοοτ εωτ εωπο θεν  
Φνορτ.

Οτοθ ανον ανεμι οτοθ ανναετ  
ετασαπη ντε Φνορτ ετε νθητην:  
Φνορτ οτασαπη πε οτοθ φηετωπο θεν  
τασαπη εωπο θεν Φνορτ οτοθ  
Φνορτ ωπο νθητητ.

θεν φαι α τασαπη εωκ εβολ  
νεμαν εινα ντηνσιμι νονπαρρησια θεν  
πιεεοοτ ντε τκρικισ: σε κατα φρητ  
εταεωπο νσε φη παρητ ανον εων  
νηρηι θεν παικοςμοο.

Μον εοτ ωπο θεν τασαπη: αλλα  
τασαπη ετχηκ εβολ ωαεετ εοτ εβολ  
σε οτον ντε εοτ νονκολασις υματ:  
φη δε ετερεοτ εχηκ εβολ αν θεν  
τασαπη.

Ανον τενμει με Φνορτ σε νθοοτ  
αεμενριτεν νωορπ.

*Πασνηοτ μεπεμενερε πικοςμοο  
οτδε νηετωπο θεν πικοςμοο: πικοςμοο  
νασινη νεμ τερεπιθηρια: φη δε ετιρι  
μεφοτωω με Φνορτ εναωπι ωα ενεε:  
αμην.*

Whoever confesses that  
Jesus is the Son of God, God  
abides in him, and he in  
God.

And we have known and  
believed the love that God  
has for us. God is love, and  
he who abides in love abides  
in God, and God in him.

Love has been perfected  
among us in this: that we  
may have boldness in the  
day of judgment; because as  
He is, so are we in this  
world.

There is no fear in love;  
but perfect love casts out  
fear, because fear involves  
torment. But he who fears  
has not been made perfect in  
love.

We love Him because  
He first loved us.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

من اعترف ان يسوع هو ابن الله،  
فالله يثبت فيه وهو في الله.

ونحن قد عرفنا وصدقنا المحبة  
التي لله فينا. الله محبة، ومن يثبت  
في المحبة يثبت في الله والله فيه.

بهذا تكملت المحبة فينا: ان يكون  
لنا ثقة في يوم الدين، لانه كما هو  
في هذا العالم هكذا نحن ايضا.

لا خوف في المحبة، بل المحبة  
الكاملة تطرح الخوف الى خارج  
لان الخوف له عذاب. واما من  
خاف فلم يتكمل في المحبة.

نحن نحبه لانه هو احبنا اولاً.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الابد. آمين.*

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμοτ εθοταβ ωωπι νευαν. Δυηη.</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><b>Πραξις ζ: κ - λΔ</b></p>	<p><b>Acts 7: 20 - 34</b></p>	<p><b>أعمال 7: 20 - 34</b></p>
<p>Ἡδρηι δε δεν πιχοτ ἐτεμυαν αυμιι ἡωτςης νε οταστιος πε ἡφνοττ: φαι ατψανοτψυ ηψομτ ἡλβοτ δεν ἡηι ἡπεριωτ.</p> <p>Ετατβιτψ δε ἐβολ ασολψ ἡξε τψερι ἡφαραὼ οτοσ ατψανοτψυ ηαε ετψηρι.</p> <p>Οτοσ αττσαβε ἡωτςης δεν ἡβω ηιβεν ἡτε ηιρεμἡΧηη: ηατχορ δε πε δεν ηετσαζι ηευ ηετβηνοτἡ.</p> <p>Ετατχωκ δε ἐβολ ἡξε ἡμε ἡρομπι ἡχοτ ασι ἡξεν ηετρητ ἡεμἡπωιηι ἡηετςηνοτ ηεηωηρι ἡΠιερηηλ.</p> <p>Οτοσ ἡτατρηατ ἡοται ετβι ἡμοτ ἡζοηε ατψηρηητ οτοσ ατἡρι ἡοτβι ἡτἡωψυ ἡφἡηηαττβεμκο ἡμοτ ἡατβωτεβ ἡπιρεμἡΧηη.</p> <p>Ἡατμετἡ δε πε χε σεηακατ ἡξε ηετςηνοτ χε φνοττ ηατ ἡοτοτχαη</p>	<p>At this time Moses was born, and was well pleasing to God; and he was brought up in his father's house for three months.</p> <p>But when he was set out, Pharaoh's daughter took him away and brought him up as her own son.</p> <p>And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.</p> <p>Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.</p> <p>And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.</p> <p>For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.</p>	<p>وَفِي ذَلِكَ الْوَقْتِ وُلِدَ مُوسَى وَكَانَ جَمِيلًا جَدًّا فَرَبِّي هَذَا ثَلَاثَةَ أَشْهُرٍ فِي بَيْتِ أَبِيهِ.</p> <p>وَلَمَّا نُبِدْ اتَّخَذَتْهُ ابْنَةً فِرْعَوْنَ وَرَبَّتْهُ لِنَفْسِهَا ابْنًا.</p> <p>فَتَهَذَّبَ مُوسَى بِكُلِّ حِكْمَةِ الْمِصْرِيِّينَ وَكَانَ مُقْتَدِرًا فِي الْأَقْوَالِ وَالْأَعْمَالِ.</p> <p>وَلَمَّا كَمَلَتْ لَهُ مُدَّةُ أَرْبَعِينَ سَنَةً خَطَرَ عَلَى بَالِهِ أَنْ يَفْتَقِدَ إِخْوَتَهُ بَنِي إِسْرَائِيلَ.</p> <p>وَإِذْ رَأَى وَاحِدًا مَظْلُومًا حَامَى عَنْهُ وَأَنْصَفَ الْمَغْلُوبَ إِذْ قَتَلَ الْمِصْرِيَّ.</p> <p>فَظَنَّ أَنَّ إِخْوَتَهُ يَفْهَمُونَ أَنَّ اللَّهَ عَلَى يَدِهِ يُعْطِيهِمْ نَجَاةً وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا.</p>



ἤνε Μωϋσῆς οὐτος ὑπερφοβῶμαι  
ἐϋνιατῆ.

Πεξε Πβοις δε ναϋ γε βωλ  
ὑπιθωοῖ ἐβολῆι νεκβλαγῆ: πιμα  
σαρ ἐτεκοῖ ἐρατκ ριζωϋ ογκαῖ  
εϋοταβ πε.

Ἦεν οὔναϋ ἀιναϋ ἐπῆξεμο  
ὑπαλαος ετῆεν Χημι οὔτος διωτεμ  
ἐποϋϋἄρομ οὔτος δι ἐπεσῆτ ἐναρμοϋ:  
ϋνοϋ δε ἄμοϋ ἵταοῦορπκ ἐῶρη  
ἐΧημι.

*Πισαῖι δε ἵτε Πβοις εϋἄλια οὔτος  
εϋἄϋα: εϋἄμαῖι οὔτος εϋἄταϋρο:  
ῆεν ῃῆαῖι νεκκλῆσια ἵτε Φνοϋϋ:  
ἄμην.*

Moses trembled and dared  
not look.

Then The Lord said to  
him, "Take your sandals off  
your feet, for the place  
where you stand is holy  
ground.

I have surely seen the  
oppression of my people  
who are in Egypt; I have  
heard their groaning and  
have come down to deliver  
them. And now come, I will  
send you to Egypt.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَقَالَ لَهُ الرَّبُّ: اخْلَعْ نَعْلَ رِجْلَيْكَ  
لَأَنَّ الْمَوْضِعَ الَّذِي أَنْتَ وَاقِفٌ  
عَلَيْهِ أَرْضٌ مُقَدَّسَةٌ.

إِنِّي رَأَيْتُ مَشَقَّةَ شَعْبِي الَّذِينَ فِي  
مِصْرَ وَسَمِعْتُ أُنْيَهُمْ وَنَزَلْتُ  
لَأُنْقِذَهُمْ. فَهَلُمَّ الْآنَ أَرْسَلُكَ إِلَى  
مِصْرَ.

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Bashans 24

سنكسار اليوم الرابع والعشرون من شهر بشنس

1. The Commemoration of the Entry of The Lord Christ into Egypt
2. The Departure of Habakkuk the Prophet
3. The Martyrdom of the Monk St. Bashnouna El-Maqari

1. تذكّار مجيء السيد المسيح إلى أرض مصر
2. نياحة حبقوق النبي
3. استشهاده الراهب القديس شنوفا المقاري

### 1. The Commemoration of the Entry of The Lord Christ into Egypt

On this day, the church celebrates the feast of the entry of our Lord Jesus Christ into the land of Egypt, along with His mother the Virgin St. Mary and the righteous St. Joseph.

The angel of The Lord appeared to St. Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him" (Matthew 2:13).

1. تذكّار مجيء السيد المسيح إلى أرض مصر  
في هذا اليوم تُعبد الكنيسة بعيد دخول السيد المسيح أرض مصر مع أمه العذراء مريم والقديس يوسف البار.  
حيث ظهر له ملاك الرب قائلاً: "قم وخذ الصبي وأمه واهرب إلى مصر وكن هناك حتى أقول لك، لأن هيرودس مزعم أن يطلب الصبي ليهلكه" (متي 2: 13).



The objective of the flight of the Holy Family into Egypt was to protect the Child Jesus from the hand of Herod. On their way, they must have passed by Al-Arish, then the city of El-Farma in Sinai. From there, they went to Tel Basta, nearby Zagazig, where idols fell causing anger of the Egyptian priests, who mistreated the Holy Family. Nearby, they rested under a tree where the Child caused a water spring to well up from the ground, and the water of the spring became a cure for all sickness. This place was called El-Mahamma (means the bathing place), for the Child Jesus was bathed in its water. The Holy Family stopped at that place on their way back to Palestine.

From El-Mahamma, they went to Belbeis and rested under a tree, which came to be called "The Virgin Mary's Tree." From there, the Holy Family went to Meniet Genah, then to Samannoud, where they crossed the Nile to the western side and came to Sakha. There, the Child left a print of His foot on a rock, and the place was called "Pekha Isous" in Coptic, which means "The heel of Jesus."

From there, they went westward to Wadi El-Natroun, and the place was blessed by the Holy Family and became a blessing to the entire church, for the many monasteries built therein. Then they went to the city Ain Shams and rested in the shade of "The Virgin Mary's Tree," and the Child Jesus caused water to flow from a spring, from which they drank and in which they washed the Child's clothes and poured the washing water on the ground, and from that spot, the balsam tree blossomed. This area at present time is called El-Matariya.

Afterwards, they moved to Babylon in Old Cairo and lived in a cave, which is currently the crypt beneath Abu Sega (St. Sergius) church. The governor of the city heard of them, so he pursued them to get rid of those who caused the idols to fall. They left the place and embarked on a sailing boat nearby El-Maadi and went to El-Bahnasa, where they stayed for five days. They went afterwards to Gabal El-Tair, east of Samallout.

It was mentioned by Abu El-Makarim, the historian, that while the Holy Family was sailing on the Nile, a huge rock was about to fall down from the mountain on the boat of the Holy Family, but the Child Jesus stopped it by the palm of His hand, imprinting a mark of His palm on the rock, preventing it from falling down. For

وكان الغرض من الهروب حماية الطفل يسوع من بطش هيرودس ولا بد أنهم قد مروا بالعريش ثم بلدة الفرما في سيناء ومنها إلى تل بسطة بالقرب من الزقازيق، فسقطت الأوثان مما أغضب كهنة المصريين، فأساءوا معاملة العائلة المقدسة. وبالقرب من هناك، استراحوا تحت شجرة حيث فجّر الطفل نبعاً، صار شفاءً لكل مرض وسمى هذا الموضع بالمحمّة، لأن فيه استحم السيد المسيح من النبع. وقد توقفت فيه العائلة المقدسة ثانية عند رجوعها إلى فلسطين.

ومن المحمّة ذهبوا إلى بلبيس واستراحوا تحت شجرة سُميت بشجرة العذراء، وقد ذكّر أن جنود نابليون بونابرت أرادوا قطع تلك الشجرة لاستعمالها كوقود، وبمجرد البدء في ذلك الأمر سال منها دم، فخافوا. ومن بلبيس سارت العائلة المقدسة إلى منية جناح ثم إلى سمنود حيث عبروا إلى الشاطئ الغربي وأتوا إلى سخا. وهناك ترك الطفل أثراً لكعب قدمه، فسُمي المكان "كعب يسوع".

ومن هناك اجتازوا إلى وادي النظرون حيث تبارك المكان بالعائلة المقدسة، فصار بركة للكنيسة كلها لكثرة الأديرة فيه. ثم اتجهوا إلى عين شمس واستراحوا تحت "شجرة العذراء مريم" وانفجر نبع شربوا منه وغسلوا ملابس الطفل، وماء الغسيل أنبت نبات البلسان وهي الآن المطرية. بعد ذلك انتقلوا إلى بابليون بمصر القديمة وأقاموا في كهف مغارة كنيسة أبي سرجة الحالية. سمع حاكم المدينة بهم، فتعقبهم ليتخلص ممن أسقط الأصنام. فتركوا المكان وركبوا مركباً بالقرب من المعادي واتجهوا إلى البهنسا حيث مكثوا خمسة أيام. ثم اتجهوا بعدها إلى جبل الطير، شرقي سمالوط.

ويروى أبو المكارم المؤرخ أن صخرة ضخمة كانت على وشك السقوط من الجبل على قارب العائلة، ولكن الطفل وضع يده على الصخرة وترك أثر كفه عليها فمنعها من السقوط وسُميت "منطقة جبل الكف"،

this reason, the place is commonly known as Gabal El-Kaf, where queen Helena built a church after the name of the Virgin Lady, known as the church of the Lady of El-Kaf.

From there, they travelled to Al-Ashmoneen, nearby Mallawy where they stayed there for a short while because the idols fell, which angered the priests of the idols. So, they left to a village nearby Dairot, then to El-Qoussia, where they were violently treated and were evicted after its idols fell down. They escaped to Meir then took refuge in Mount Qussqam. They dwelt six months and ten days in the place known by Al-Muharraaq monastery, where the first altar was built on the stone, where The Lord Christ used to sit on.

When Herod died, the angel of The Lord appeared to Joseph in a dream saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead" (Matthew 2: 20 - 21). Therefore, the prophecy of Hosea was fulfilled, which says, "Out of Egypt I called My Son" (Hosea 11: 1).

On their way back, they stayed at the cave, which is the church of Abu Sega in Old Cairo. Then they came to El-Mataryia, El-Mahamma, and from there to the land of Israel.

Egypt had profited greatly from this blessed visit, which caused all her idols to fall fulfilling the prophecy of Isaiah, "Behold, The Lord rides on a swift cloud, and will come into Egypt; the idols of Egypt will totter at His presence, and the heart of Egypt will melt in its midst" (Isaiah 19: 1). The Lord also blessed Egypt by establishing in it an altar for The Lord in the middle of the land of Egypt, which is the antiquated altar of Al-Muharraaq monastery, fulfilling the prophecy of Isaiah, "In that day there will be an altar to The Lord in the midst of the land of Egypt, and a pillar to The Lord at its border. And it will be for a sign and for a witness to The Lord of hosts in the land of Egypt" (Isaiah 19: 19, 20). He also said, "Blessed is Egypt My people" (Isaiah 19: 25).

May the blessing of this glorious feast be with us all. Amen.

## 2. The Departure of the Prophet Habakkuk

On this day also, the prophet Habakkuk departed. He was one of the twelve Minor Prophets, and he was

حيث بنت الملكة هيلانة كنيسة باسم السيدة العذراء عُرفت باسم كنيسة "سيدة الكف". من هناك رحلوا إلى الأشمونين قرب ملوي، ومكثوا فترة فسقطت الأصنام فثار كهنة الأصنام. رحلوا بعدها إلى قرية قرب ديروط ثم القوصية والتي كانت تسمى قسقام، وهناك عوملوا بشدة وقسوة وطُردوا منها بعد سقوط أصنامها. فهربوا إلى مير ثم التجأوا إلى جبل قسقام وأقاموا ستة أشهر وعشرة أيام في المكان المعروف بالدير المحرق حيث بنى أول مذبح على الحجر الذي كان يجلس عليه السيد المسيح. ولما مات هيرودس ظهر ملاك الرب ليوسف في حلم قائلاً: "قم وخذ الصبي وأمه واذهب إلى أرض إسرائيل، لأنه قد مات الذين يطلبون نفس الصبي" (متى 2: 20، 21). وهكذا تمت نبوة هوشع القائلة: "من مصر دعوت ابني" (هوشع 11: 1). وفي طريق العودة نزلوا في المغارة التي هي كنيسة أبي سرجة بمصر القديمة، ثم المطرية، ثم المحمّة، ومنها إلى أرض إسرائيل.

وقد رحبت مصر الكثير من هذه الزيارة المباركة حيث سقطت أصنامها وتحقق قول النبي: "هوذا الرب راكب على سحابة سريعة وقادم إلى مصر، فترتجف أوتان مصر من وجهه ويذوب قلب مصر داخلها" (إشعيا 19: 1). كما أن السيد بارك مصر بأن أقيم فيها مذبح للرب في وسط أرض مصر وهو مذبح الدير المحرق الأثري، فتحقق بذلك قول النبي: "في ذلك اليوم يكون مذبح للرب في وسط أرض مصر وعمود للرب عند تخمها، فيكون علامة وشهادة لرب الجنود في أرض مصر" (إشعيا 19: 19، 20). كما قال "مبارك شعبي مصر" (إشعيا 19: 25). بركة هذا العيد المجيد فلنكن معنا. آمين.

2. نياحة حبقوق النبي  
وفيه أيضاً تنبَّح حبقوق النبي. كان من سبط لاوي من المغنيين على الأوتار، كما يدل

from the tribe of Levi. He was a singer using stringed musical instruments, as it is indicated in this verse, "The Lord God is my strength; He will make my feet like deer's feet, and He will make me walk on my high hills. To the chief musician, with my stringed instruments" (Habakkuk 3: 19). Habakkuk is a Hebrew word meaning "embracer." It is like Jacob who wrestled with God, as he emphasized saying, "I will stand my watch and set myself on the rampart, and watch to see what He will say to me, and what I will answer when I am corrected" (Habakkuk 2: 1). He meant that he was in a state of contemplation, wondering about what The Lord will say for his sake and for the sake of the people.

He asked God, "Why did You allow the heathen Chaldeans to oppress Your people, and not defending them?" It is the question of all generations of why God allows His children to suffer from the wicked people. This prophet could not endure the evil and oppression that befell the people of God, but when they fell under the chastisement of God through the wickedness of the Chaldeans, Habakkuk went on interceding for the people before God. Hence, he wrestled with God until he praised and sang to God the praise of thanksgiving that comforted him in his tribulation.

His prophetic ministry started after the reformation of king Josiah in the year 622 BC, then in the period between 621 - 600 BC, during the reign of king Jehoiakim. He lived long enough to see the return of the children of Israel from exile, and he prayed saying: "O Lord, I have heard your speech and was afraid; O Lord, revive Your work in the midst of the years! In the midst of the years make it known; in wrath remember mercy" (Habakkuk 3: 2). He also prophesied about the Incarnation of Christ and His birth, saying: "God came from Teman, the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise" (Habakkuk 3: 3).

It is also clear that he prophesied during the time of the Chaldeans, because the temple was still there and the musical ministry was still performed there (Habakkuk 3: 19). He also declared in his book that the Chaldeans will become a bitter and hasty nation for that generation (Habakkuk 1: 5, 6).

After he finished his good strife, he departed in peace. A church after his name was built in Kartsa, El-Bhaira governorate, Egypt, during the reign of the

على ذلك قوله: "الرب السيد قوتي ويجعل قدمي كالأيائل ويمشيني على مرتفعاتي، لرئيس المغنيين على الآتي ذات الأوتار" (حبقوق 3: 19). وكلمة حبقوق تعني "المعانق" مثل يعقوب الذي صارع مع الله، وهذا ما يؤكد بنفسه إذ يقول: "على مرصدي أقف وعلى الحصن انتصب وأراقب لأرى ماذا يقول لي وماذا أجيب عن شكواي" (حبقوق 2: 1)، بمعنى أنه في حالة تأمل وانتظار ما يقوله الرب لأجل نفسه ولأجل الشعب.

ويسأل الله: لماذا سمح بإذلال شعبه بواسطة الأمة الكلدانية الوثنية الشريرة، وعدم دفاعه عن شعبه، إنه سؤال الأجيال: لماذا يسمح الله لأولاده بالضيقات بواسطة الأشرار؟ لم يحتمل النبي الظلم والشر الذي ساد بين شعب الله ولكن حين سقط الشعب تحت تأديب الله بواسطة الأشرار الكلدانيين، انطلق حبقوق يتشفع في شعبه أمام الله، وهكذا صارع مع الله حتى سبح ورتل تسبيح الشكر لله الذي عزاه في ضيقته.

ويكون بدء خدمته النبوية بعد إصلاح يوشيا في عام 622 ق.م، ثم في الفترة ما بين عام 621 - 600 ق.م. أثناء ملك يهوياقيم. وطالت حياته جدا إلى بعد رجوع الشعب الإسرائيلي من سبي بابل وصلى قائلاً: "يارب قد سمعت خبرك فجزعت. يارب عملك في وسط السنين أحيه. في وسط السنين عرف. في الغضب أذكر الرحمة" (حبقوق 3: 2). وتنبأ عن تجسد السيد المسيح وولادته بقوله: "الله جاء من تيمان والقدوس من جبل فاران. جلاله غطى السماوات والأرض امتلأت من تسبيحه" (حبقوق 3: 3).

واضح أنه كتب نبوته في عصر الكلدانيين لأن الهيكل كان لا يزال قائماً (حبقوق 2: 20) والخدمة الموسيقية تمارس فيه (حبقوق 3: 19). كما أنه يعلن في السفر أن الكلدانيين يصبحون قوة مرهبة بين الشعوب أثناء ذلك الجيل (حبقوق 1: 5، 6). وبعد أن أكمل جهاده الحسن تتيح بسلام. ولما كان زمان الملك أنسطاسيوس

Christian Emperor Anastasius, and was consecrated on the twenty fourth of Bashans, in the early part of the sixth century.

May the blessing of his prayers be with us all.  
Amen.

المسيحي، أنه عندما قرأ سيرته بنى له كنيسة باسمه في قرطاسا بمحافظة البحيرة (قرطاسا: اندثرت ومحلها اليوم كوم قرطاس بمركز الدلتا بمحافظة البحيرة) وكُرست في اليوم الرابع والعشرين من بشنس في أوائل القرن السادس.  
بركة صلاة هذا النبي العظيم فلتكن معنا.  
أمين.

### 3. The Martyrdom of the Monk St. Bashnouna El-Maqari

On this day also, of the year 880 of the martyrs, 1164 AD, the holy monk St. Bashnouna El-Maqari, was martyred.

During the fighting between the men of prince Dergham and the men of El-Wazir Shawer, during the Fatimid rule, this monk was arrested. He was threatened with death if he did not convert to Islam, but he firmly refused. They burned him alive, thus he received the crown of martyrdom. The Christians took his bones and carried them to the church of Abu Serga in Old Cairo, and was buried there.

May the blessing of his prayers be with us all.  
Amen.

And glory be to God, now and forever. Amen.

3. استشهاد الراهب القديس شنوفا المقاري (بشنونة)  
وفيه أيضاً من سنة 880 للشهداء، سنة 1164 ميلادية، استشهاد الراهب القديس شنوفا المقاري (بشنونة).  
لما كانت الثورة قائمة في البلاد بين رجال الأمير ضرغام والوزير شاور في خلافة العاضد الفاطمي، قبض عليه وعرض عليه أن يترك المسيحية فرفض بثبات. فأحرقوه حياً ونال إكليل الشهادة.  
أخذ المسيحيون ما وجدوه من عظامه وحملوها إلى كنيسة أبي سرجة بمصر القديمة بقصر الشمع ودفن هناك.  
بركة صلواته فلتكن معنا. أمين.  
ولربنا المجد دائماً ابدياً. أمين.

## 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. أمين.

Ψαλμος τω Δαβιδ ρλ: ιθ, κ̄α

Psalm 105: 36, 38

مزمور 104: 19، 21

Αεψαρι ε̄ψαμῑσῑ νιβεν̄ ε̄τθεν̄  
πογκᾱβι: νεμ̄ τ̄ᾱπαρχ̄η̄ ἰ̄τε̄ πο̄ν̄δ̄ῑσῑ  
τη̄ρη̄: ᾱφο̄ν̄ο̄ν̄ ἰ̄νε̄ Χ̄η̄μῑ ε̄χεν̄  
πο̄ν̄ξ̄ῑν̄μο̄ω̄ῑ ε̄βο̄λ: χ̄ε̄ ᾱσῑ ε̄ρ̄η̄ῑ ε̄χ̄ω̄ο̄ν̄  
ἰ̄νε̄ το̄ν̄ε̄ο̄ϛ̄. Ἀ̄λ̄λ̄η̄λο̄ῡῑᾱ.

He also destroyed all the firstborn in their land, the first of all their strength. Egypt was glad when they departed, for the fear of them had fallen upon them.  
Alleluia.

وضرب كل بكر في أرضهم، وأوائل كل قوتهم، وفرحت مصر بخروجهم، لأن رعبهم سقط عليهم. هليلويا.





Οτος αϑι αϑωπι δεν οτβακι  
ετμορτ̄ ερος γε Ναζαρεθ: εοπωσ  
ητεϑκ εβολ ηξε φηεταϑκ  
εβολετοτοτ̄ ηηηροφηης γε  
ετμορτ̄ εροϑ γε Πιρεμναζαρεθ.

*Πῶσ φα Πεννορτ̄ πε: ωα ενεε  
ητε ηι ενεε: αμην.*

And he came and dwelt  
in a city called Nazareth,  
that it might be fulfilled  
which was spoken by the  
prophets, “He shall be  
called a Nazarene.”

*Glory be to God forever.*

وَأَتَى وَسَكَنَ فِي مَدِينَةٍ يُقَالُ لَهَا  
نَاصِرَةٌ لِكَيْ يَتِمَّ مَا قِيلَ بِالْأَنْبِيَاءِ:  
إِنَّهُ سَيُدْعَى نَاصِرِيًّا.

*والمجد لله دائماً.*

**Katameros Readings for the 25<sup>th</sup> Day of Bashans**  
**قطمارس قراءات اليوم الخامس والعشرون من شهر بشنس المبارك**  
**Κοινοῦ τῆς ἡμέρας ὑπὲρ τῶν Παύλων**

**Ροῦσι**

**Vespers Psalm**  
**مزمور العشيّة**

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.**

<b>Ψαλμος τῷ Δαυιδ ἱζ': λδ, μ</b>	<b>Psalm 18: 34, 39</b>	<b>المزمور 17: 34، 40</b>
<p>Φηετ̅ϛ̅βω̅ ἡ̅να̅χι̅ζ̅ ἐ̅πι̅πο̅λε̅μο̅ς:  α̅ρ̅χ̅ω̅ ἡ̅να̅ψ̅ω̅β̅ω̅ ἐ̅β̅α̅ν̅φ̅ι̅τ̅ ἡ̅ρο̅μ̅τ̅:  α̅κ̅μο̅ρ̅τ̅ ἡ̅ρο̅χ̅ο̅μ̅ ἐ̅πι̅πο̅λε̅μο̅ς: ο̅υ̅ρο̅ς  α̅κ̅κε̅ν̅θ̅ ο̅υ̅το̅ν̅ ν̅ι̅β̅ε̅ν̅ ἐ̅τ̅α̅ν̅τ̅ω̅ο̅υ̅τ̅η̅νο̅υ̅  ἐ̅ῆ̅ρ̅η̅ι̅ ἐ̅χ̅ω̅ι̅ σα̅πε̅ρη̅τ̅ ἡ̅μο̅ι̅.  <b>Ἀλληλοῦια.</b></p>	<p>He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. <b>Alleluia.</b></p>	<p>الذي يُعَلِّمُ يَدَيَّ الْقِتَالَ، فَتَحْنِي بِذِرَاعِي قَوْسٍ مِنْ نَحَاسٍ. تَنْطُقُنِي بِقُوَّةٍ لِلْقِتَالِ. تَصْرَعُ تَحْتِي الْقَائِمِينَ عَلَيَّ. <b>هَلِّلِيلُويَا.</b></p>

**Vespers Gospel**  
**إنجيل العشيّة**

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

**مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.**

<p>Ο̅υ̅τ̅ὰ̅ ν̅α̅σ̅η̅νω̅ς̅ ἐ̅β̅ο̅λ̅ ῥ̅ε̅ν̅  π̅ι̅ε̅ρ̅α̅σ̅σ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅υ̅α̅β̅ κ̅α̅τ̅α̅ Ὑ̅α̅τ̅θ̅ε̅ο̅ν̅  α̅σ̅ι̅ο̅υ̅.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>Ὑατθῆον ἡ: ε - ιζ</b>	<b>Matthew 8: 5 - 13</b>	<b>متي 8: 5 - 13</b>



Εταρὶ Δε ἐδοῦν ἐΚαφαρναοῦμ  
αὐτὶ ἑκατόνταρχος  
ἐρχοῦ ἐροῦ.

Ερχω ἕμμος χε: Παβοις παῶλοτ  
ραδτ δεν πανι ἐρωηλ ἐβολ οτοε  
ἐρτρεμκνοτ ἐμαωω.

Οτοε πεχαρὶ ἦχε Ἰησοῦς ναρ: χε  
Δνοκ εῶναι ἵταερφαδρι ἐροῦ.

Οτοε αὐερῶτῶ ἦχε  
πῆκατόνταρχος πεχαρὶ χε Παβοις  
ἦτῶπῶ αἰ θινα ἦτεκί ἐδοῦν δα  
ῶοταεσοι ἕπανι: ἀλλα μονον ἄσοε  
δεν ἵσαχι οτοε ἐρεῶταῖ ἦχε  
παῶλοτ.

Κε ταρ ἄνοκ οτρωμ ἑω ἐρχη δα  
οτρωπῶ ἑοτον εἰμαδοι δαρατ:  
αιωανχοε ἕφαι χε μαωενακ  
ωαεωεναρ: κε οται χε ἄμοτ ωατῖ  
οτοε παβωκ χε ἄρι φαι ωαεαε.

Εταρσωτεμ Δε ἦχε Ἰησοῦς  
αὐερῶφηρι οτοε πεχαρὶ ἠμῆενατωμω  
ἦσωρ: χε ἄμην τχω ἕμμος ἠωτεν χε  
ἕπιχεμ οτναετ ἦταιμῶ ἦτεν ἐλι  
δεν Πισραηλ.

τχω Δε ἕμμος ἠωτεν χε εἰμῶ  
εῶεῖ ἐβολ σαπειεβτ ἠεμ πεμεντ οτοε  
εῶεροεβοτ ἠεμ Δβραμ ἠεμ Ισακ

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 الْمِنَةِ: «يَا سَيِّدُ لَسْتُ مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتِ سَقْفِي لَكِنْ قُلْ كَلِمَةً فَقَطْ فَيَبْرَأَ غَلَامِي.»

لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ تَحْتِ سُلْطَانٍ لِي جُنْدٌ تَحْتِ يَدِي. أَقُولُ لِهَذَا: اذْهَبْ فَيَذْهَبْ وَلَا خَرَّ: آيْتِ فَيَأْتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلْ.»

فَلَمَّا سَمِعَ يَسُوعُ تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَ: «الْحَقُّ أَقُولُ لَكُمْ لَمْ أَجِدْ وَلَا فِي إِسْرَائِيلَ إِيمَانًا بِمِثْلِ هَذَا.»

وَأَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَكُونُونَ مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ.

νευ Ιακωβ ἠὲ ρηι δὲν ἴμετοτρο ἵτε  
νιφνοῖ.

Ἡῶηρι Δε ἵτε ἴμετοτρο  
εἴεβιτοῦ ἔβολ ἐπιχακι εἴσαβολ: πιμα  
ἔτε φῆρι νλωπι ἕμοϋ νευ  
πιῆερτερ ἵτε νιναχχι.

Οῦορ πεξε Ιησοῦς  
ἕπιέκατονταρχος χε μαϋενακ  
ἕφρηῖ ἔτακναχῖ εἴεϋωπι νாக: οῦορ  
αϋοῦχαι ἵχε πιὰλοῦ δὲν ἴοῦνοῦ ἔτε  
ἕμαρ.

*Πῶορ φα Πεννοῖῖ πε ψα ἔνεε  
ἵτε νι ἔνεε: ἀμην.*

But the sons of the  
kingdom will be cast out  
into outer darkness. There  
will be weeping and  
gnashing of teeth.”

Then Jesus said to the  
centurion, “Go your way;  
and as you have believed,  
so let it be done for you.”  
And his servant was healed  
that same hour.

*Glory be to God  
forever.*

وَأَمَّا بَنُو الْمَلَكُوتِ فَيُطْرَحُونَ إِلَى  
الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ  
النُّبْكَاءُ وَصَرِيرُ الْأَسْنَانِ.»

ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمَنَةِ: «إِذْهَبْ  
وَكََمَا آمَنْتَ لِيَكُنْ لَكَ». فَبَرَأَ غَلَامَهُ  
فِي تِلْكَ السَّاعَةِ.

*والمجد لله دائماً.*

## Ψωπι

### Matins Psalm

#### مزمور باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ἑξ: ἀγ, δ

Psalm 68: 35, 3

المزمور 67: 33, 4

Οῦῶφρηι πε φνοῖῖ δὲν νηεθοῦαβ  
ἵταϋ: φνοῖῖ ἕπιερηνλ ἵθοϋ εϋῖῖ  
ἵνοῦχομ νευ οῦὰμαβι ἕπεϋλαο: οῦορ  
νιῆμνι μαροῦτονοϋ: μαροῦθεληνλ  
ἕπεῦθο ἕφνοῖῖ: μαροῦτονοϋ δὲν  
οῦοῦνοϋ. Ἀλληνλοῖα.

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.



ἠνιρωμι Πωηρι ζωϋ ἠΦρωμι  
ναοτωνε εβολ ἠδητοϋ ἠπεμθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Φη δε εθναχολτ εβολ ἠπεμθο  
ἠνιρωμι σεναχολτ εβολ ζωϋ ἠπεμθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Οτοε οτον νιβεν εθναξε οτσαχι  
ἠσα Πωηρι ἠΦρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναξεοτᾶ εΠἠνευμα  
εθοταβ ἠνοϋ χω ναϋ εβολ.

Σοταν δε αϋωανεν εθνοϋ εδοϋν  
εἠεϋνασωση νεμ νιαρχη νεμ  
νεεζοτσια ἠπερϋρωοϋϋ ξε πωσ ιε οϋ  
πε ετετενναεροϋ ἠμοϋ ιε οϋ πε  
ετετενναχοϋ.

Πἠνευμα ταρ εθοταβ  
νατσαβωτεν δεν ϋοϋνοϋ ετε ἠμαϋ  
εἠεθνασεμἠϋα ἠχοτοϋ.

*Πἠοϋ φα Πεννοϋϋ πε ωα 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 τῶν Παύλου Πιὰποστολῶν**

<p>Παῦλος φέβωκ ἁΠενδοῖς Ἰησοῦς Πιχρίστος: πιὰποστολῶς ἐθαθευ: φῆεταῦθαυφ ἐπιζωυεννοῦφι ἵτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Second epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته علينا آمين.</p>
<p><b>Ἐ Κορινθίους ι: α̅ - ιη̅</b></p>	<p><b>2 Corinthians 10: 1 - 18</b></p>	<p><b>2 كورنثوس 10 : 1 - 18</b></p>
<p>Δνοκ δε Παῦλος ττρω ερωτεν εβολ ζιτεν τμετρεματω νευ τμετεπικης ἵτε Πιχρίστος ζωσ ειθεβινοῦτ μεν ζεν θηνοῦτ ἁπετενἁθο: εικαβολ δε ἁμωτεν παρητ ταχροῦτ ζεν θηνοῦτ.</p> <p>Ἰτωβζ δε εθριωπι ειταχροῦτ ἵηητ ἵτζαρωτεν αν ζεν παιθωτ ἵηητ φαι ετμενι ερωφ εερτολμαν εζρηι εζεν ζανονον ηαι εθμενι ερον ζε ανμωφι κατα σαρζ.</p> <p>Ενωμφι ζαρ κατα σαρζ ηανοι ἁματοι αν κατα σαρζ.</p> <p>Πιζοπλον ζαρ ἵτε τεμμετατοι ζανσαρκικον αν νε αλλα ζανζου ἵτε Φνοῦτ νε εγγορρωφ ἵτε ηηετζορ.</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 أَطْلَبُ الْيُكْمَ بِوَدَاعَةِ الْمَسِيحِ وَجِلْمِهِ، أَنَا نَفْسِي بُولُسُ الَّذِي فِي الْحَضْرَةِ ذَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي الْغَيْبَةِ فَمُتَجَسِّرٌ عَلَيْكُمْ.</p> <p>وَلَكِنْ أَطْلَبُ أَنْ لَا أُتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي سَأُجْتَرِّئُ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنَا نَسْلُكُ حَسَبَ الْجَسَدِ.</p> <p>لَأَنَّنَا وَإِنْ كُنَّا نَسْلُكُ فِي الْجَسَدِ، أَسْنَا حَسَبَ الْجَسَدِ نُحَارِبُ.</p> <p>إِذْ أَسْلِحَةٌ مُحَارِبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَدْمِ حُصُونٍ.</p>

Ἐνρωθτ ἐθρηι ἡθανσοβνι νεμ δισι  
νιβεν εττωογν ἡμωογ ἐθρηι ἐξεν  
πιέμι ἡτε φνογτ ογοθ  
επερεχμαλωτεγν ἡμεγν νιβεν ἐδογν  
θα ἡσωτεμ ἡΠιχριστος.

Ογοθ ενσεβτωτ ἐβι ἡπεμἡγωγ  
ἡμετατσωτεμ νιβεν ἐγωπ  
αγωγανμοθ ἡζε πετενσωτεμ.

ἡτετενζογωτ ἐνηετχη  
ἡπετενἡθο φηετε θθηγ χη ζε φα  
Πιχριστος πε φαι οη μαρεφσοβνι ἐρογ  
ἡθρηι ἡθθηγ ζε κατα φρητ ἐτε ἡθογ  
φα Πιχριστος παρητ ἡνον θων να  
Πιχριστος.

Ἐγωπ ζαρ αγωγανγωγωογ ἡμοι  
ἡζογὸ ἐθρηι ἐξεν περωγωγ ἐτα Πβοις  
θηγ νηι ενκωτ ογοθ νε πετενρωθτ  
αν ἡτἡγωπι αν.

θινα ἡταἡτεμερ ἡφρητ ἡνογαι  
εγτθελι νωτεν ἐβολ θιτεν  
νιέπιστολη.

Ἐε νιέπιστολη μεν πεχαγ σεζορωγ  
ογοθ σεζορ: τἡπαρογσιὰ δε ἡτε  
πισωμἡ ογασθενης τε ογοθ πισαχι  
γωγω

Φαι οη μαρεφμεγν ἐρογ ἡζε φαι  
ἡπαρητ ζε κατα φρητ ἐτενοι ἡμογ

casting down arguments  
and every high thing that  
exalts itself against the  
knowledge of God, bringing  
every thought into captivity  
to the obedience of Christ,

and being ready to  
punish all disobedience  
when your obedience is  
fulfilled.

Do you look at things  
according to the outward  
appearance? If anyone is  
convinced in himself that he  
is Christ's, let him again  
consider this in himself, that  
just as he is Christ's, even  
so we are Christ's.

For even if I should  
boast somewhat more about  
our authority, which The  
Lord gave us for edification  
and not for your destruction,  
I shall not be ashamed,

lest I seem to terrify you  
by letters.

“For his letters,” they  
say, “are weighty and  
powerful, but his bodily  
presence is weak, and his  
speech contemptible.”

Let such a person  
consider this, that what we  
are in word by letters when  
we are absent, such we will

هَادِمِينَ ظُنُونًا وَكُلَّ عُلُوٍّ يَرْتَفِعُ  
ضِدَّ مَعْرِفَةِ اللَّهِ، وَمُسْتَأْسِرِينَ كُلِّ  
فِكْرٍ إِلَى طَاعَةِ الْمَسِيحِ.

وَمُسْتَعِدِّينَ لِأَنْ نَنْتَقِمَ عَلَى كُلِّ  
عَصِيَانٍ، مَتَى كَمِلَتْ طَاعَتُكُمْ.

أَنْتَظِرُونَ إِلَى مَا هُوَ حَسَبِ  
الْحَضْرَةِ؟ إِنْ وَثِقَ أَحَدٌ بِنَفْسِهِ أَنَّهُ  
لِلْمَسِيحِ، فَلْيَحْسِبْ هَذَا أَيْضًا مِنْ  
نَفْسِهِ: أَنَّهُ كَمَا هُوَ لِلْمَسِيحِ، كَذَلِكَ  
نَحْنُ أَيْضًا لِلْمَسِيحِ.

فَأَيُّ وَإِنْ افْتَحَرْتُ شَيْئًا أَكْثَرَ  
بِسُلْطَانِنَا الَّذِي أُعْطَانَا إِيَّاهُ الرَّبُّ  
لِبُنْيَانِكُمْ لَا لِهَدْمِكُمْ، لَا أَجَلُّ.

لِيَلَّا أَظْهَرَ كَأَنِّي أَخِيفُكُمْ بِالرَّسَائِلِ.

لِأَنَّهُ يَقُولُ: «الرَّسَائِلُ ثَقِيلَةٌ  
وَقَوِيَّةٌ، وَأَمَّا حُضُورُ الْجَسَدِ  
فَضَعِيفٌ وَالْكَلَامُ حَقِيرٌ.»

مِثْلُ هَذَا فَلْيَحْسِبْ أَنَّنَا كَمَا نَحْنُ فِي  
الْكَلَامِ بِالرَّسَائِلِ وَنَحْنُ غَائِبُونَ،  
هَكَذَا نَكُونُ أَيْضًا بِالْفِعْلِ وَنَحْنُ  
حَاضِرُونَ.

δεν ἵκασι ἐβολ ζιτεν νιέπιστολη  
 ενχη δατεν θηνοῦ 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 εϋϋ  
 ἠμωοῦ οτοϋ εϋθωντεν ἠμωοῦ ἔρωοῦ  
 ἠμιν ἠμωοῦ οτοϋ ἠσεκατ αν.

Διον δε νανωοῦτοῦ ἠμον αν  
 δεν θανμετατατϋ ἀλλα κατα πϋϋ  
 ἠτε πικανοῦν φηετα φνοῦτ θαϋϋ  
 ναν εθρενφοϋ γραροϋ δεν οϋϋ νευ  
 γαρωτεν.

Οῦ γαρ ζωϋ ἠτενφεϋ ἔρωτεν αν  
 τενωοῦτεν ἠμον ἔρωτεν ἠζοῦ:  
 ανφοϋ γαρ ἔρωτεν ζωτεν δεν  
 περατσελιον ἠτε Πιχριστοϋ.

Ενωοῦτοῦ ἠμον αν δεν  
 θανμετατατϋ δεν θανδici ἠϋεμμο:  
 ἔορονταν δε ἠοϋζελπιϋ ἀρεϋαν  
 πετενναϋτ αιι εθρεϋερνιϋτ δεν  
 θηνοῦ κατα πενκανων εϋμετζοῦ.

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 نَمُدُّ أَنْفُسَنَا كَأَنَّ 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 δεν Πβοοο.

Φη γαρ αν ετταοο υμοο ερατ  
υμαγατ πε πωτωπ αλλα φηετε  
Πβοοο ναταοοο ερατ.

*Πρμωτ γαρ νεμωτεν νεμ  
τγρηνη ενσοπ: γε αμην εσεωωπι.*

But “he who glories, let  
him glory in The Lord.”

For not he who  
commends himself is  
approved, but whom The  
Lord commends.

*The grace of God the  
Father be with you all.  
Amen.*

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَحِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ  
الْمُرْتَبِيُّ، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πωοωτ  
νεπιστωλη ντε πενωτ Πετροο.  
Δμην. Ναμενρατ.

The Catholic epistle of  
the first epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبابي.

**α Πετροο Δ: α - ια**

**1 Peter 4: 1 - 11**

**1 بطرس 4: 1 - 11**

Πιχριστωο οτη εταοωεπωκαο δεν  
τσαρζ εερηι εχων: οτοο νεωτεν  
οωτεν δηκ θηνοτ υπαομοτ γε  
φηεταοδωκαο δεν τσαρζ αοταλωο  
εβολ οα φνωοι.

Therefore, since Christ  
suffered for us in the flesh,  
arm yourselves also with the  
same mind, for he who has  
suffered in the flesh has  
ceased from sin.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،  
تَسَلَّحُوا أَنْتُمْ أَيْضًا بِهَذِهِ النَّيَّةِ. فَإِنَّ  
مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
الْخَطِيئَةِ.

Επιζιντεωωτεμωωπι γε δεν  
οανεπωτωια νερωοι αλλα πεοπι ντε  
πεωωω δεν τσαρζ νετωοιγ δεν  
φωωω υφνωωτ.

that he no longer should  
live the rest of his time in  
the flesh for the lusts of  
men, but for the will of  
God.

لِكَيْ لَا يَعِيشَ أَيْضًا الزَّمَانَ الْبَاقِي  
فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ  
لِإِرَادَةِ اللَّهِ.

Κην γαρ ερωτεν υπιχοωτ εταοωοι  
ερετενιρι υφοωωω νηιεθνοο  
ερετεμωωι νερηι δεν οανωωδεν νεμ  
οανεπωτωια νεμ οανωωδω νεοωωο νερητ  
νεμ οανωωωωωωω νεμ οανωωωωωωω νεμ

For we have spent  
enough of our past lifetime  
in doing the will of the  
Gentiles; when we walked  
in lewdness lusts,  
drunkenness, revelries,  
drinking parties, and  
abominable idolatries.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى  
يَكْفِينَا لِتَكُونِ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَمِ،  
سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،  
وَأِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،  
وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ  
الْمُحْرَمَةِ.



ζΑΝΘΟ ὠΒΟΨ ὠΜΕΤΨΕΜΨΕ ΙΔΩΛΟΝ.

ΕΤΕ ΦΗ ΠΕ ΕΤΟΤΟΙ ἠΨΕΜΜΟ ἠΨΗΤΨ  
ἠΤΕΤΕΝΒΟΨΙ ΝΕΜΩΟΥ ΔΝ ΕΨΟΥΝ ΕΠΙΦΩΝ  
ΕΒΟΛ ΡΩ ἠΤΕ ΨΜΕΤΑΤΟΥΖΑΙ ΕΥΖΕΟΥΔ.

ΠΗΘΗΝΑΨ ΛΟΣΟΣ ὠΦΗΕΤΨΕΒΤΩΤ  
ΕΨΖΑΠ ΕΝΗΕΤΟΝΨ ΝΕΜ ΝΗΘΜΩΟΥΤ.

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  
ΝΙΠΡΟΣΕΥΧΗ.

ΨΟΥΡΠ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΜΑΡΕ  
ΨΔΨΑΠΗ ΨΩΠΙ ΕΣΜΗΝ ΨΕΝ ΘΗΝΟΥ  
ΕΝΕΤΕΝΕΡΗΟΥ ΨΕ ΨΔΨΑΠΗ ΕΨΔΨΩΒΨ  
ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ἠΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ὠΜΑΨΨΕΜΜΟ ΕΨΟΥΝ  
ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ἠΑΤΨΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΨΜΟΤ  
ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΨΕΜΨΙ ἠΨΗΤΨ ΨΑΡΙ  
ΨΑΡΨΤΕΝ ὠΦΗΡΨ ἠΖΑΝΟΙΚΟΝΟΜΟΣ  
ΕΝΑΝΕΥ ἠΤΕ ΠΙΨΜΟΤ ἠΤΕ ΦΝΟΥΨ ἠΟΥΘΟ  
ἠΡΗΨ.

ΦΗΘΗΝΑΨΑΨΙ ΨΩΨ ΖΑΝΨΑΨΙ ἠΤΕ  
ΦΝΟΥΨ: ΦΗΘΗΝΑΨΨΕΜΨΙ 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 يَسْتَفْرِغُونَ أَنْكُمْ لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةُ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِيَ الْأَحْيَاءَ وَالْأَمْوَاتِ.

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا، لَكِنِّي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنِّي لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنِّي قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّتِكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةٌ، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلا دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَوَعَّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لَكِنِّي يَتَمَجَّدُ اللَّهُ فِي كُلِّ

οΥΧΟΥ ΘΗΕΤΕ ΦΝΟΥΤΉ ΝΑΣΕΒΤΩΤΣ ΖΙΝΑ  
 ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΝΤΕΥΒΙΩΟΥ ΝΖΕ ΦΝΟΥΤΉ  
 ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΕΤΕ  
 ΦΩΥ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΙΑΜΑΖΙ ΨΑ ΕΝΕΖ  
 ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ. ΔΑΜΗΝ.

*ΠΑΣΗΝΟΥ ὑπερμενρε πικοςμος  
 ουδε νηετωοπ δεν πικοςμος:  
 πικοςμος νασινι νευ τερεπιθημια: φη  
 δε επιρι ὑφοτωψ ὑφνουτ εναψωπι  
 ψα ενεζ: ἀμην.*

him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

شَيْءٍ بِيسُوعَ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

*لا تحبوا العالم ولا الاشياء التي 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  
 ανκοτου εβολ δεν Ιεροσαλημ  
 εταρχωκ ητ διακονια εβολ εατινι  
 ὑπεκλωαννης νευου φηεταυτρενυ  
 δε Μαρκος.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

وَرَجَعَ بَرْنَابَا وَسَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَّلَا الْخِدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمَلَقَبَ مَرْقُسَ.

Πε ουον ζανπροφητης δε νευ  
 ζανρεψτςβω δεν τεκκλησια ντε  
 τανθοχεια Βαρναβας νευ Σιμων  
 φηετομουτ εροψ δε Πιτερ νευ  
 Λουκιος πιΚυριννεος νευ Μαναν  
 πιψφηρ ηψανψ 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.

Ετυμεωυι δε ἔπιβοις οτοθ  
εγερνηστεν πεξε Πιπνευμα εθοταβ  
ξε φωρξ νηι ἐβολ ἔΒαρναβας νεμ  
Καυλος ἐπιβωβ ἐταιθαρομῶτ ἐροϋ.

Ποτε ἀγερνηστεν οτοθ  
ἐταγτωβθ οτοθ ἐταγχα χιζ ἐχωτ  
οτοθ ατχατ ἐβολ.

Πῶωτ μεν οτη ἐταγοροπο  
ἐβολ ριτεν Πιπνευμα εθοταβ ατι  
ἐρηνι ἐσελεγκια οτοθ ἐβολ ἔματ  
απερωτ ἐΚυρος.

Οτοθ ἐτατι ἐσαλαμινη ναγριωιυ  
ἔπιαχι ἔτε Φνοτθ δεν νικηναδωγη  
ἔτε νιλοτδαι: ναρε ἔκειωαννης δε  
νεμωτ εροι ἔρεϋμεωυι.

Εταγσεν τνησος δε τηρς ωα  
ἐρηνι ἐΠαφοτ ατχιωι ἔνορωμι ἔαχω  
ἔψευδοπροφητης ἔνιλοτδαι ἐπεφραν  
πε Βαρ Ιεσοτ.

Φαι ἐναγχη νεμ πιὰνοτπατος  
Сергийс Παυλος οτρωμι ἔκατρηт: Φαι  
δε αμωτθ ἐΒαρναβας νεμ Καυλος  
ναγκωτθ ἐσωτεμ ἐπιαχι ἔτε Φνοτθ.

Παϋτ δε ἐδοτη ἐρατ ἔξε  
Ελυμας πιὰχω ἐωαγοταθεμ πεφραν  
σαρ ἔπαιρητ 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 أَطْفَأُوهُمَا.

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 پُولَسَ  
وَهُوَ رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا  
وَسَاوُلَ وَالتَّمَسَ أَنْ يَسْمَعَ كَلِمَةَ  
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرِ لِأَنَّ هَكَذَا  
يُنَزَّجُ اسْمُهُ طَالِبًا أَنْ يُفْسِدَ الْوَالِي  
عَنِ الْإِيمَانِ.

πιδανθηπατος εβολ ζεν φναετ.

Савтлос Δε ετε Παυλос πε  
εταρμоз εβολ ζεν Πιπνευμα εθοραβ.

Πεχαρ: ω φηεθμεз ηχροϷ ηιβεν  
νευ πετρωου ηιβεν ππυρι ητε  
πιδιαβολос πιζαзи ητε θμη ηιβεν  
ηκχω ητοτκ εβολ αν εκφωνε  
ηнимωит εтсοуτων ητε Пбоис.

Οτος τνου εηππε ιс τχιζ ηΠβοис  
εσει εδρηι εζωκ οτος εκεγωπι εκοι  
ηβελλε ηχναη ηφρη αν ωα ογχοη:  
οτος саτοτϷ αρηι εδρηι εζωϷ ηζε  
οηελολ νευ οηχαки οτος ηαρηκωτ  
εϷηηηη ηса φηεθηαττοτϷ.

Тотε εταρμηη ηζε πιδανθηπατος  
εφηεταρϷωπι αρηηετ ερηεϷηρηι  
εзен τсβω ητε Пбоис.

*Πιζαзи Δε ητε Пбоис ερηεαηι οτος  
ερηεαϷηι: ερηεαμαзи οτος ερηεταρϷο:  
ζεν ηαγια ηεκκληηια ητε φηοητ:  
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 تَرَالُ تَفْسِدُ سُبُلَ اللَّهِ الْمُسْتَقِيمَةَ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى حِينٍ». فِي الْحَالِ سَقَطَ عَلَيْهِ ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورُ مُلْتَمِسًا مَنْ يَفُودَهُ بِيَدِهِ.

فَالْوَالِي حِينَئِذٍ لَمَّا رَأَى مَا جَرَى أَمَّنْ مُنْذَهَشًا مِنْ تَعْلِيمِ الرَّبِّ.

*لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. آمين.*

### Synaxarium of Bashans 25

سنكسار اليوم الخامس والعشرون من شهر بشنس

1. The Martyrdom of St. Colluthus of Ansena (Known as Abu Colta), the Physian
2. The Departure of the Honored El-Mo`alem Layman Ibrahim El-Gohari

1. استشهاد القديس كولوتس الأنصناوي الطيب (الشهير باسم أبو قلته)
2. نياحة الأرخب الكريم المعلم إبراهيم الجوهري

## 1. The Martyrdom of St. Colluthus of Ansena (Known as Abu Colta), the Physician

On this day, of the year 22 of the martyrs, 306 AD, St. Colluthus of Ansena, Known as Abu Colta, was martyred. He was born in Ansena to God-fearing parents. His father Heraclamon was the governor of Ansena. He entreated The Lord Jesus to give him a son, and God gave him this saint. He taught him the Christian principles and reading, so he memorized many of the books and teachings of the church. He was pure and chaste since his youth. His father wanted him to get married, but he refused. However, his sister was married to Arianus, who became the governor after her father. When the saint's father became old, he asked the emperor to relief him from the governorship, so he handed the position to his son-in-law, for Colta refused the position.

When the saint's parents departed, he built a guesthouse for the poor and sojourners. He also studied medicine, in which he excelled and treated the sick without charge.

When Diocletian denied the faith, Arianus the governor followed him to keep his position, and started to persecute and torture the Christians. St. Colta rebuked him for forsaking the worship of the True God. Arianus did not want to inflict any harm on him, for the sake of his sister. Instead, he sent him to the governor of El-Bahnasa, whos imprisoned him for three years, until his sister mediated for his release.

After the martyrdom of Arianus the governor on the name of The Lord Christ, another governor took Ansena. When the new governor knew his account, he summoned and threatened the saint. When he did not pay attention to his threats, the governor became angry and ordered to torment him. The angel of The Lord came, comforted and strengthened the saint, and God performed many signs by his hand. When the governor became weary of torturing the saint, he ordered him beheaded, thus he received the crown of Martyrdom. They shrouded his body and kept him in a place until the end of the era of persecution, where they built a church after his name. Many miracles were manifested from his body.

The saint has an old church hewn out in the eastern mount in Ansena, a church in Refa, near Assuit, and another church in Shandawil El-Balad, district of El-Maragha. Sohag governorate, called "Saqltah," which is

1. استشهد القديس كولوتس الأنصاوي الطبيب (الشهير باسم أبو قلته) في مثل هذا اليوم من سنة 22 للشهداء، سنة 306 ميلادية، استشهد القديس كولوتس، الشهير بالأنبا قلته الطبيب. وُلِدَ في أنصنا من والدين خائفين الله. كان والده هرقلاون والياً على أنصنا. انتهى أن يُرزق ولداً، فصلى طويلاً حتى رزقه الله بقلته. أدبه بالآداب المسيحية وعلمه الكتابة، فحفظ كثيراً من كتب وتعاليم الكنيسة. وكان طاهراً منذ صغره. أراد أبوه أن يزوجه فلم يقبل. أما أخته فأنها تزوجت بأريانوس الذي تسلم الولاية بعد والدها. وذلك أنه لما شاخ، طلب من الملك أن يعفيه من الولاية فسلمها لأريانوس صهره.

ولما توفي والد هذا القديس، بنى فندقاً للفقراء والغرباء. ودرس طب العيون حتى أتقنه وكان يداوى المرضى بلا أجر. ثم بنى مستشفى لمعالجة المرضى فيها مجاناً. ولما أنكر دقلديانوس الإيمان، وافقه أريانوس حفظاً لمركزه، وصار يعذب الشهداء. تقدم إليه الأنبا قلته وصار يوبخه على تركه عبادة الإله الحقيقي. ولم يرد أريانوس أن يمسه بأذى إكراماً لأخته، بل أرسله إلى والي البهنسا حيث أودعه السجن ثلاث سنوات حتى توسطت له أخته في إخراجه.

وكان قد تولى على أنصنا والي آخر بعد أن استشهد الوالي أريانوس على اسم السيد المسيح، ولما عرف خبره استحضره وهدده، فلم يلتفت إلى تهديده، فغضب وأمر بتعذيبه. وكان ملاك الرب يأتي إليه ويعزيه، وقد أجرى الله على يديه آيات كثيرة. ولما حار الوالي في تعذيبه، أمر بقطع رأسه فنال إكليل الشهادة. فكفنوه ووضعوه في مكان إلى انقضاء زمن الاضطهاد، حيث بنوا له كنيسة على اسمه. وكانت آيات عظيمة تظهر من جسده.

ولهذا القديس كنيسة أثرية منحوتة في الجبل الشرقي بأنصنا وكنيسة في ريفا مركز أسيوط وكنيسة أخرى في شندويل البلد، مركز المراغة، محافظة سوهاج.

a Coptic word that means “The region of Colta,” nearby Akhmim. There is also a village called after his name, “The village of Abu Colta,” close to Epshadat, west of Mallawy.

May the blessing of his prayers be with us all. Amen.

## 2. The Departure of the Honored El-Mo`alem Layman Ibrahim El-Gohari

On this day also of the year 1511 of the martyrs, May 31<sup>st</sup>, 1795 AD, the great archon and the generous philanthropist El-Mo`alem Ibrahim El-Gohari, departed. His father’s name was Yousef, who was a tailor in the city of Qalyub. His parents raised him up in godliness, and learned writing and arithmetic in the village school (Kuttab), and he excelled in them. He used to transcribe the religious books, and brought them to Pope John (Yoannis) XVIII, the 107<sup>th</sup> patriarch of Alexandria, who was pleased with his devotion and piety, and the pope blessed him.

He started to work as a scribe for one of the Mamluk princes. The Pope mediated for him to El-Mo`alem Rizk, the chief scribe of Ali Bek El-Kebir, and he accepted him as his private scribe. He continued in his position until the end of the rule of Ali Bek. When Mohammed Abu El-Dahab became the ruler of the country, El-Mo`alem Rizk resigned and was replaced by El-Mo`alem Ibrahim. He was promoted until he became chief scribe of all of Egypt, a position, which is equal to prime minister today, during the reign of Ibrahim Bek. This position increased Ibrahim El-Gohari in humility, piety generosity, and charity. He attracted to him the hearts of all the people. Ibrahim El-Gohari then married a righteous woman, who assisted him in his charitable deeds and encouraged him to build and maintain the places of worship. They had a son, whose name was Joseph, and a daughter whose name was Demiana.

Ibrahim El-Gohari remained in his position until a coup took place in the government, and Hassan Pasha Qubtan came to Egypt, delegated from Istanbul. He fought against Ibrahim Bek and Mourad Bek, and forced them to flee together with Ibrahim El-Gohari to Upper Egypt. The new Governor Hasan Pasha Qubtan plundered the palaces of the princes, sheiks, and the possessions of El-Mo`alem Ibrahim El-Gohari and his family. He persecuted the Copts and robbed their homes.

وتوجد مدينة على اسمه بمحافظة سوهاج اسمها "ساقلتة"، وهي كلمة قبطية تعني "ناحية قلتة" بجوار أخميم. كما توجد قرية بملوي على اسمه وهي قرية "أبو قلتة" بالقرب من أبشادات غرب ملوي. بركة صلواته فلتكن معنا. آمين.

2. نياحة الأرخن الكريم المعلم إبراهيم الجوهري  
وفيه أيضاً من سنة 1511 للشهداء، في 31 من مايو، سنة 1795 ميلادية، تنيح الأرخن العظيم والمحسن الكريم المعلم إبراهيم الجوهري. كان والده يدعى يوسف وكان يعمل في الحياكة بقلوب. رباه والده على التقوى، وتعلم إبراهيم الكتابة والحساب في كُتاب البلد، فكان ينسخ الكتب الدينية ويقدمها للبابا يوانس الثامن عشر البطريرك السابع بعد المائة، الذي سر من غيرته وتقواه، فقربه إليه وباركه. بدأ حياته كاتباً لدى أحد أمراء المماليك. توسط له البابا لدى المعلم رزق، رئيس كتاب على بك الكبير، فاتخذته كاتباً خاصاً له. ظل هكذا حتى آخر أيام على بك، الذي أحقه بخدمته. ولما تولى محمد بك أبو الذهب حكم البلاد، اعتزل المعلم رزق وحل محله المعلم إبراهيم، فابتدأ نجمه يسطع في سماء مصر، حتى صار رئيس كُتاب القطر المصري في عهد إبراهيم بك، وهي تعادل رتبة رئيس الوزراء حالياً. وزاده هذا المركز وداعة واتضاعاً وسخاءً وإحساناً حتى جذب إليه القلوب. وتزوج إبراهيم من سيدة تقية عاونته في أعمال البر والإحسان وتعمير بيوت العبادة، رزق منها بولد اسمه يوسف وابنة اسمها دميانة. استمر إبراهيم في رئاسة الدواوين حتى حدث انقلاب في هيئة الحكام وحضر لمصر حسن باشا قبطان من قبل الباب العالي، فقاتل إبراهيم بك ومراد بك، فاضطرا إلى الهروب إلى أعالي الصعيد ومعهما المعلم إبراهيم وبعض الأمراء وكتائبهم. وفي هذا الوقت نهب حسن قبطان قصور البكوات والأمراء والمشايخ واضطهد المسيحيين، ونهب ممتلكات المعلم إبراهيم وعائلته.

The governor was called back to Istanbul, and Ibrahim Bek and Mourad Bek returned to Cairo on August 7<sup>th</sup>, 1791 AD, along with Ibrahim El-Gohari.

Ibrahim El-Gohari was loved by everyone, the government officials and the people. The people called him the "The Sultan of the Copts." The famous historian El-Jabarti said about him, "He achieved in Egypt from greatness, influence, power and fame more than any of his people before him had achieved. He was the referred to in any big or small matter. He had made Egypt great by his capability, which endured for a long time. He was one of the great world statesmen, with a great decisive mind. He treated everyone according to his ability, and did things that attracted the hearts and the love of the people to him. In Ramadan, he used to send gifts to prominent and non-prominent Muslims. In his days, many churches and monasteries were built and maintained, and many endowments of the best of lands were given, with the necessary provisions and salaries."

Anba Yousab El-Abah, bishop of Girga and Akhmim, said about him, "He loved all people of different religions, in peace with all, filling all the needs of everyone without prejudice."

Because of his good relationship with the government officials, in Egypt and Istanbul, he was able to obtain special decrees for building churches and maintaining them. The most important of them was the decree to build the church St. Mark in El-Azbakiyah. He also donated many endowments, from his own money, to the churches and monasteries, that amounted to 230 endowments.

He also paid attention to transcribing the church books at his own expense, and donated them to the churches and monasteries.

Once his brother Girgis complained to him that some young men insulted him in the street. He asked El-Mo'alem Ibrahim to do something about it. He promised him that he will cut their tongues (shut their mouths). The next day, Girgis received great respect from the same young men. When he asked his brother, he replied saying, "I sent to them many gifts and provisions that cut their tongues from the evil words."

Once, Ibrahim returned home after the Liturgy of the Feast of Resurrection to find that all the lights of the house were off. His wife told him that the wife of one of the Coptic prisoners came to her along with her children

عاد إبراهيم بك ومراد بك في اليوم السابع من أغسطس سنة 1791 ميلادية، ومعهما المعلم إبراهيم.

كان إبراهيم الجوهري محبوباً من السلطات ومن الشعب حتى دُعي "سلطان القبط". قال عنه الجبرتي المؤرخ الشهير: "إنه أدرك بمصر من العظمة ونفاذ الكلمة وعظم الصيت والشهرة، ما لم يسبق لمثله من أبناء جنسه. كان هو المشار إليه في الكليات والجزئيات. ويفعل بما يوجب من انجذاب القلوب والمحبة إليه. وعند دخول شهر رمضان، كان يرسل إلى غالب أرباب المظاهر ومن دونهم، الشموع والهدايا. وعمرت في أيامه الكنائس والأديرة وأوقف عليها الأوقاف الجليلة والأطيان ورتب لها المرتبات العظيمة والأرزاق الدائرة والغلال".

قال عنه الأنبا يوساب الأبج، أسقف جرجا وأخميم: "إنه كان محباً لكل الطوائف، يسالم الكل ويحب الجميع ويقضى حاجاتهم. ولا يميز واحداً عن الآخر في قضاء الحق". وخلال علاقاته الطيبة مع السلاطين في مصر وأستانبول، كان يستصدر فرمانات خاصة ببناء الكنائس وإصلاحها، أهمها فرمان بناء كنيسة مار مرقس بالأزبكية. كما قدم الكثير من أمواله أوقافاً للكنائس والأديرة، بلغت مائتين وثلاثين من الأوقاف. كما اهتم بنسخ الكتب الكنسية على حسابه الخاص وتقديمها للكنائس.

وحدث أن اشتكى أخوه جرجس من بعض الشبان أهانوه في الطريق، سائلاً إياه أن يتصرف معهم. فقال له أنه سيقطع ألسنتهم وفي اليوم التالي وجد جرجس احتراماً من نفس الشبان، وعند سؤاله له، أجابه أنه أرسل لهم عطايا وخيرات قطعت ألسنتهم عن كلام الشر.

عاد إبراهيم مرة بعد صلاة قداس عيد القيامة ليجد أنوار بيته مطفأة كلها وأخبرته زوجته أنه قد حضرت لديها زوجة أحد السجناء الأقباط ومعهما أولادها وكانوا في حاجة إلى كساء وطعام وذهبت معها إلى

and they were in need of clothes and food. She went with her to the wife of El-Mo'alem Fanous, who succeeded in gaining the release of the prisoner. El-Mo'alem Ibrahim brought the man, honored him and arranged a job for him. The man refused and told him, "I have a friend, who is in need of the job more than me." El-Mo'alem Ibrahim rejoiced at his nobility and he arranged for jobs for him and his friend.

After a life full of glorious deeds, he departed from this world. The prince of the country Ibrahim Bek, mourned him and participated in his funeral. The funeral eulogy was delivered by Pope Yoannis. He was buried in a private tomb beside the church of St. George in Old Cairo.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

زوجة المعلم فانوس الذي نجح في إطلاق سراح السجين. ولم يكتف المعلم إبراهيم بهذا، بل ذهب واستدعى السجين وأكرمه وقدم له عملاً، فأبى وقال: "إن لي صديقاً أحوج مني بهذا العمل"، ففرح المعلم إبراهيم لشهامته، ووفر فرصة عمل لصديقه أيضاً.

وبعد حياة حافلة بالأعمال الجليلة، انتقل من هذا العالم، فحزن عليه أمير البلاد إبراهيم بك وشارك في جنازته، ورثاه البابا يوانس. ودفن في مقبرة خاصة بجوار كنيسة الشهيد مار جرجس بمصر القديمة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ μλ: ε	Psalm 45: 3, 4	المزمور 44: 5
<p>Уотр њтеκσнѣ еπεκὰλλοχ: φηε̅τε ονον̅ψουμ̅ ἔμοοϕ: ἡ̅ρηι̅ ϑ̅εν τεκμε̅тβери̅ нем̅ πεκσ̅αι:̅ β̅ωλκ̅ μα̅μα̅† ἀρι̅οτρο. Δ̅ΛΛ̅ΗΛ̅Ο̅Τ̅ΙΑ̅.</p>	<p>Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty. And in Your majesty ride prosperously. Alleluia.</p>	<p>تقلد سيفك على فخذك أيها القوى، بجلالك وجمالك. استله وانجح واملك. 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>Ο̅ϛ̅Α̅Ν̅Α̅Σ̅Ν̅Ω̅C̅Ι̅C̅ Ε̅Β̅Ο̅Λ̅ ϑ̅Ε̅Ν π̅ι̅ε̅τ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅ο̅ο̅ϛ̅α̅β̅ κ̅α̅τ̅α̅ υ̅α̅τ̅θ̅ε̅ο̅ν̅</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
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ασιου.

**Ματθαιον ιβ: θ - κτ**

**Matthew 12: 9 - 23**

**متي 12: 9 - 23**

Οτοζ εταροωτεβ εβολ υματ αρι  
εδουη ετογρνασωση.

Now when He had departed from there, He went into their synagogue.

ثَمَّ انْصَرَفَ مِنْ هُنَاكَ وَجَاءَ إِلَى  
مَجْمَعِهِمْ.

Οτοζ ισ οτρωμι ερε τεχχιζ  
ωτοωτ οτοζ ατγενετ ετρω υμοσ κε  
αν εωε νερφαδρι ζεν ησαββατον θινα  
νεεερκατησopin εροτ.

And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse Him.

وَإِذَا إِنْسَانٌ يَدُهُ يَابِسَةٌ فَسَأَلُوهُ:  
«هَلْ يَحِلُّ الْإِبْرَاءُ فِي السَّبُّوتِ؟»  
لِكِي يَشْتَكُوا عَلَيْهِ.

Ηθοτ δε πεχατ νωοτ: κε νιυ  
ηρωμι ετθεν θηνοτ ετε ογοντετ  
ονεσωοτ υματ οτοζ ητε φαι θει  
εοτωικ ζεν ησαββατον μη εναλλομι  
υμοτ αν ητεττοτνοστ.

Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"

فَقَالَ لَهُمْ: «أَيُّ إِنْسَانٍ مِنْكُمْ يَكُونُ  
لَهُ خَرُوفٌ وَاحِدٌ فَإِنْ سَقَطَ هَذَا فِي  
السَّبْتِ فِي حُفْرَةٍ أَمَا يُمَسِكُهُ  
وَيُقِيمُهُ؟»

Ιε ογον οτρωμι κε οτοτ εονεσωοτ  
νατηρ θωστε εωε νερ πεθνανετ ζεν  
ησαββατον.

Of how much more value then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath."

فَالْإِنْسَانُ كَمْ هُوَ أَفْضَلُ مِنَ  
الْخَرُوفِ! إِذَا يَحِلُّ فِعْلُ الْخَيْرِ فِي  
السَّبُّوتِ».

Ποτε πεχατ υπιρωμι κε σοττεν  
τεκχιζ εβολ οτοζ ατσοττωνσ οτοζ  
ασοτχαυ υφρητ ητχετ.

Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other.

ثَمَّ قَالَ لِلْإِنْسَانِ: «مُدِّ يَدَكَ».  
فَمَدَّهَا. فَعَادَتْ صَحِيحَةً كَالْأُخْرَى.

Ετανι δε εβολ ηζε ηιΦαρισεοσ  
ατερ οτσοθνι θαροτ θινα ησετακοτ.

Then the Pharisees went out and plotted against Him, how they might destroy Him.

فَلَمَّا خَرَجَ الْفَرِيسِيُّونَ تَشَاوَرُوا  
عَلَيْهِ لِكِي يَهْلِكُوهُ.

Ηκοτс δε ετατεμι ατοωτεβ εβολ  
υματ οτοζ ατοταθου ησωτ ηζε  
θανηιωτ υμηω οτοζ ατερφαδρι  
ερωοτ τηροτ.

But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.

فَعَلَّمَ يَسُوعُ وَانْصَرَفَ مِنْ هُنَاكَ.  
وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ  
جَمِيعًا.

Δαφερὲπιτιμαν νωοῦ θινα  
ἵνεϋτεμοτονεϋ ἔβολ.

θινα ἵνετεϋαζοϋ ἔβολ ἑιτοτεϋ ἵνεσἁἵαϋ  
πιπρροφητηϋ εϋαζω ἕμοϋ.

Χε θηππε ιϋ Παλλοῦ φηἑτεαϋρανη  
Παμεριπ φηἑτα ταψτηχη τματ  
ἵδεητη εἰεζω ἕΠαπνεϋμα θιζωϋ  
εϋεταμε νιεθνοϋ εϋθαπ.

Πνεϋϋδῶνην οῦδε ἵνεϋαϋ ἔβολ  
οῦδε ἵνε οῦαι ϋατεμ ἑτεϋϋμη δεη  
νιπλατιἁ.

Οῦκαϋ εϋδεμδωμ ἵνεϋκαϋϋϋ:  
οῦοϋ οῦοϋ εϋοἵ ἵνεϋρεμτϋ ἵνεϋβϋνοϋ  
ϋατεϋθιοῦ ἕπιθαπ εῦδρο.

Οῦοϋ νιεθνοϋ εῦεϋρεϋπιϋ  
ἑΠεϋραη.

Ποτε αῦινη ναϋ ἵνεβελδε ἑοῦοη  
οῦδεμωη νεμαϋ οῦοϋ εϋοἵ ἵνεβο οῦοϋ  
αϋερφαδρι ἑροϋ: θωϋτε ἵνε πιεβο ϋαζι  
οῦοϋ ἵνεϋηατ ἕβολ.

Παητωμτ δε τηροῦ πε ἵνε νιμηϋ  
οῦοϋ παηαζω ἕμοϋ χε μη φαι αν πε  
Πωηρι ἵνεδατιδ.

*Πῶοη φα Πεννοῦτ πε ϋα ἑνεϋ  
ἵνε νι ἑνεϋ: ἁμην.*

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.

And all the multitudes  
were amazed and said,  
“Could this be the Son of  
David?”

*Glory be to God forever.*

وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ.

لِغَيِّ يَتِّمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

«هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي  
الَّذِي سَرَّتْ بِهِ نَفْسِي. أَضَعُ رُوحِي  
عَلَيْهِ فَيُخْبِرُ الْأُمَّمَ بِالْحَقِّ.

لَا يَخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ  
أَحَدٌ فِي الشُّوَارِعِ صَوْتَهُ.

قَصَبَةً مَرْضُوضَةً لَا يَقْصِفُ  
وَفَتِيلَةً مَدَخَّنَةً لَا يُطْفِئُ حَتَّى يُخْرِجَ  
الْحَقَّ إِلَى النُّصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَّمِ.»

حِينَئِذٍ أَحْضَرَ إِلَيْهِ مَجْنُونٌ أَعْمَى  
وَأَخْرَسٌ فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى  
الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

فَبِهِتَ كُلُّ الْجُمُوعِ وَقَالُوا: «أَلَعَلَّ  
هَذَا هُوَ ابْنُ دَاوُدَ؟»

*والمجد لله دائماً.*

**Katameros Readings for the 26<sup>th</sup> Day of Bashans**  
**قطمارس قراءات اليوم السادس والعشرون من شهر بشنس المبارك**  
**Κορυαυτ κοοτ ν̄εζοοτ ἠΠιᾱβοτ Παϱωωνς**

**Ροϱε̄ι**

**Vespers Psalm**  
**مزمور العشيّة**

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.**

<b>Ψαλμος τω Δαυιδ ζζ: ις, λς</b>	<b>Psalm 68: 11, 35</b>	<b>المزمور 67: 13، 33</b>
<p>Π̄βοις εϱε̄τ̄ ν̄οϱαζι              ἠ̄νηετ̄ριϱεννοϱϱι: ζ̄εν ο̄τ̄νιϱτ̄ ἠ̄ζοοι:              ο̄τ̄ϱ̄φ̄ηρι πε Φ̄νοϱτ̄ ζ̄εν ν̄ηεθοϱαβ              ἠ̄ταϱ: Φ̄νοϱτ̄ ἠ̄πῑςραηλ ἠ̄θοϱ εϱε̄τ̄              ἠ̄νοϱζοοι νεμ ο̄τ̄ᾱμαζι ἠ̄πεϱγλαος.  <b>Αλληλοιᾱ.</b></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.  <b>Alleluia.</b></p>	<p>الرب يعطي كلمة للمبشرين بقوة عظيمة. عجيب هو الله في قدسيه. إله اسرائيل هو يعطي قوة وعزاً لشعبه. <b>هلليويا.</b></p>

**Vespers Gospel**  
**إنجيل العشيّة**

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

**مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.**

<p>Ο̄τ̄ᾱναστω̄σις ε̄βολ ζ̄εν              πιεϱᾱσσελιον ε̄θοϱαβ κᾱτα Ὑᾱρκον              ᾱσιοϱ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<b>Ὑᾱρκον ϛ̄: ζ̄ - κᾱ</b>	<b>Mark 3: 7 - 21</b>	<b>مرقس 3: 7 - 21</b>

<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 †Ιουδαοιμεα  νεμ ριμηρ απιλορδανης: νεμ κευμω  ερωϋ εβολ ζεν ναϯτρος νεμ †Σιδων:  ερωϋ τεμ εν ηεναϋιρι μμωοτ ατι  εαροϋ.</p>	<p>and Jerusalem and  Idumea and beyond the  Jordan; and those from Tyre  and Sidon, a great  multitude, when they heard  how many things He was  doing, came to Him.</p>	<p>وَمِنَ أُورُشَلِيمَ وَمِنَ أَدُومِيَّةٍ وَمِنْ  عَبْرِ الْأَرْدَنِ. وَالَّذِينَ حَوْلَ صُورَ  وَصَيْدَاءَ جَمَعَ كَثِيرٌ، إِذْ سَمِعُوا كَمْ  صَنَعَ أَتَوْا إِلَيْهِ.</p>
<p>Οτος αϋχοϋ ηνευμαθητης ρινα  ητε οτχοι μοτι ερωϋ εοβε πιμω ρινα  ητοϋϋτεμ εχρωϋϋϋ.</p>	<p>So He told His disciples  that a small boat should be  kept ready for Him because  of the multitude, lest they  should crush Him.</p>	<p>فَقَالَ لِتَلَامِيذِهِ أَنْ تَلَاذِمَهُ سَفِينَةٌ  صَغِيرَةٌ لِسَبَبِ الْجَمْعِ، كَيْ لَا  يَرْحَمُوهُ.</p>
<p>Θανμωϋ εαρ ναϋερφαδρι ερωοτ:  εωστε ητοϋι ερωϋ ητοϋβι νεμαϋ ηνε  οτον ηιβεν εναρε θανμαστισζ  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 ϋαϋεϋτοϋ εδρη  θαρατϋ: οτος ναϋωϋ εβολ ερωϋ  μμοϋ εε ηεοκ πε Πωηρι μΦνοϋ†.</p>	<p>And the unclean spirits,  whenever they saw Him,  fell down before Him and  cried out, saying, “You are  the Son of God.”</p>	<p>وَالْأَرْوَاحُ النَّجِسَةُ حِينَمَا نَظَرْتَهُ  خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ  أَنْتَ ابْنُ اللَّهِ».</p>
<p>Οτος αϋερεπιτιμαν νωοτ ηοτυμωϋ  ρινα ηερωϋτεμοϋονεϋ εβολ.</p>	<p>But He sternly warned  them that they should not  make Him known.</p>	<p>وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا يُظْهِرُوهُ.</p>
<p>Οτος αϋϋεναϋ εδρη εχεν πιτωοτ  οτος αϋμοϋ† εν ηεταϋοϋαϋοϋ ηεοϋ  οτος αϋϋενωοτ εαροϋ.</p>	<p>And He went up on the  mountain and called to Him  those He Himself wanted.  And they came to Him.</p>	<p>ثُمَّ صَعِدَ إِلَى الْجَبَلِ وَدَعَا الَّذِينَ  أَرَادَهُمْ فَذَهَبُوا إِلَيْهِ.</p>

Οτοϑ αϑθαμιε̄ μητ̄ ςνατ̄  
νη̄εταϑτ̄ρενοτ̄ ϑε̄ νιᾱποστολοϑ ϑινᾱ  
ν̄τονο̄ρῑ νεμαϑ οτοϑ ϑινᾱ  
ν̄τεϑοτοροποτ̄ ε̄βιωϑ.

Οτοϑ ε̄ορε̄ περ̄ωϑῑ ω̄ωπῑ ν̄τοτοτ̄  
ε̄ερφαδ̄ρῑ ε̄ω̄ωνῑ οτοϑ ε̄βῑ Δεμω̄ν  
ε̄βολ̄.

Οτοϑ αϑτ̄ ν̄οτ̄ραν̄ ε̄ϑιμω̄ν ϑε̄  
Πετροϑ.

Οτοϑ Ιακωβοϑ̄ πε̄ω̄ηρῑ ν̄ΖεβεΔεοϑ  
νεμ̄ Ιωαννηϑ̄ πε̄ϑον̄ ν̄ιακωβοϑ οτοϑ  
αϑτ̄ ν̄βαν̄ραν̄ ε̄ρωοτ̄ ϑε̄ Βο̄ανερ̄γεϑ  
ε̄τε̄ φαῑ πε̄ ϑε̄ ν̄ιω̄ηρῑ ν̄τε̄ τ̄βᾱραβαῑ.

Ανδ̄ρεαϑ̄ νεμ̄ Φιλιπποϑ̄:  
Βαρθολομειοϑ̄ νεμ̄ Ματ̄θεοϑ̄: νεμ̄  
Θωμαϑ̄ νεμ̄ Ιακωβοϑ̄ ν̄τε̄ Αλφειοϑ̄:  
νεμ̄ Θαδδεοϑ̄ νεμ̄ ϑιμω̄ν  
πῑΚανᾱνεοϑ̄.

Νεμ̄ Ιουδαϑ̄ πῑϑκαρῑω̄τηϑ̄  
φ̄νη̄εταϑτ̄ηιϑ̄.

Οτοϑ αϑῑ ε̄δο̄τη̄ ε̄ο̄τη̄ οτοϑ  
αϑφωοτ̄ ο̄ν̄ ν̄ϑε̄ πῑμηϑ̄ ϑω̄ϑτε̄  
ν̄το̄νο̄ϑ̄τεμ̄ϑεμ̄ϑοῡ οτ̄δε̄ ε̄ο̄νεμ̄ ω̄ικ̄.

Οτοϑ ε̄τᾱρ̄ω̄τεμ̄ ν̄ϑε̄ ν̄η̄ε̄τε̄νο̄τοϑ̄  
ᾱν̄ῑ ε̄βολ̄ ε̄̄λ̄μο̄νῑ ῡμοϑ̄: νᾱρ̄ϑω̄ ϑαρ̄  
ῡμοϑ̄ πε̄ ϑε̄ ᾱ πεϑ̄ρη̄τ̄ ϑῑβῑ.

*Π̄ω̄οτ̄ φᾱ Πεννο̄τ̄ πε̄ ω̄ᾱ ε̄νε̄ε̄*

Then He appointed  
twelve, that they might be  
with Him and that He might  
send them out to preach,

and to have power to  
heal sicknesses and to cast  
out demons:

Simon, to whom He  
gave the name Peter;

James the son of  
Zebedee and John the  
brother of James, to whom  
He gave the name  
Boanerges, that is, “Sons of  
Thunder;”

Andrew, Philip,  
Bartholomew, Matthew,  
Thomas, James the son of  
Alphaeus, Thaddaeus,  
Simon the Cananite;

and Judas Iscariot, who  
also betrayed Him. And  
they went into a house.

Then the multitude  
came together again, so that  
they could not so much as  
eat bread.

But when His own  
people heard about this,  
they went out to lay hold of  
Him, for they said, “He is  
out of His mind.”

*Glory be to God forever.*

وَأَقَامَ اثْنَيْ عَشَرَ لِيَكُونُوا مَعَهُ  
وَلِيُرْسِلَهُمْ لِيَكْرِزُوا.

وَيَكُونُ لَهُمْ سُلْطَانٌ عَلَى شِفَاءِ  
الْأَمْرَاضِ وَإِخْرَاجِ الشَّيَاطِينِ.

وَجَعَلَ لِسِمْعَانَ اسْمًا بَطْرُسَ.

وَيَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَا  
يَعْقُوبَ وَجَعَلَ لَهُمَا اسْمًا  
بُؤَانْرَجِسَ.

وَأَنْدَرَاوُسَ وَفِيلَيْبُسَ وَبَرْثُولَمَائُسَ  
وَمَتَّى وَتُومَا وَيَعْقُوبَ بْنَ حَلْفَايَ  
وَتَدَاوُسَ وَسِمْعَانَ الْكَانَوِيِّ.

وَيَهُوذَا الإِسْخَرْيُوطِيَّ الَّذِي  
أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

فاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا  
وَلَا عَلَى أَكْلِ خُبْزٍ.

وَلَمَّا سَمِعَ أَقْرِبَاؤُهُ، خَرَجُوا  
لِيُمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ  
مُخْتَلٌ!».

*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

Πνεθογав Ἰτακ ενεσογ εροκ:  
ἰπογ Ἰτε τεκμετογρο ενεσαχι ἰμογ:  
ογορ ενεχω Ἰτεκμετχωρι:  
ερογογογορ Ἰνεκμετχωρι εβολ  
Ἰνιωηρι Ἰτε νιρωμι. Ἀλληλοια.

Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power. To make known to the sons of men His mighty acts. Alleluia.

قديسوك يباركونك. ومجد ملكك يصفون. وبقوتك يتكلمون. ليظهروا لبني البشر قدرتك. هليلويا.

### Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οτἰανασνωσις εβολ θεν  
πιεγασσελιον εθογав κατἰ λογκαν  
ασιογ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λογκαν ϛ: ιβ - κζ

Luke 6: 12 - 23

لوقا 6: 12 - 23

Δωγωπι δε θεν νιεροογ ετε ἰμαγ  
αγι εβολ εχεν πιτωογ  
εερππορεγχεθε ογορ ναγοι Ἰωρωις  
θεν τππορεγχη Ἰτε φνογ†.

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.

وَفِي تِلْكَ الْأَيَّامِ خَرَجَ إِلَى الْجَبَلِ لِيُصَلِّيَ. وَقَضَى اللَّيْلَ كُلَّهُ فِي الصَّلَاةِ لِلَّهِ.

Οτοϑ ἔτα πιέροοτ ωπι αϑμοοτ  
ἐνεϑμαοθηϑ οτοϑ αϑωπ ἐβολ  
ἵδητοϑ ἕμμητ ἑνατ ηἵεταϑτρενοϑ ϑε  
ἀποστολοϑ.

ϑιμων φηέτοϑμοοτ ἔροϑ ϑε  
Πετροϑ νεμ Ἀνδρεαϑ πεϑϑον:  
Ιακωβοϑ νεμ Ιωαννηϑ: Φιλιπποϑ νεμ  
Βαρθολομιοϑ.

Νεμ Ματθεοϑ νεμ Θωμαϑ νεμ  
Ιακωβοϑ ἵτε Ἀλφεοϑ νεμ ϑιμων  
φηέτοϑμοοτ ἔροϑ ϑε πιρεϑχοϑ.

Νεμ Ιουδαϑ ἵτε Ιακωβοϑ νεμ  
Ιουδαϑ πιϑκαριωθηϑ φηέταϑωπι  
ἕπροδοθηϑ.

Οτοϑ ἔταϑ ἔδρηι νεμωοτ αϑοϑι  
ἐρατϑ ἑεν οϑμα ἵκοι νεμ οϑμω ἵτε  
νεϑμαοθηϑ νεμ κεμωϑ εϑωϑ ἵτε  
πιλαοϑ ἐβολ ἑεν τῆοτδεὰ τηϑ νεμ  
Ιεροϑαλημ νεμ ἐβολ ἑεν τῆπαρλιὰ  
ἵτε τῆροϑ νεμ τῆϑιδων ηἵετατῆ  
ἔωτεμ ἔροϑ οτοϑ ἵτεϑταλδωοτ  
ἐβολ ἑεν νοτωωνι.

Οτοϑ ηἵενατῆεμκο ἕμωοτ ἵϑε  
ηἵπνεϑμα ἵἀκαθαροτ ηαϑερφαδῆρι  
ἐρωοτ.

And when it was day,  
He called His disciples to  
Himself; and from them He  
chose twelve whom He also  
named apostles:

Simon, whom He also  
named Peter, and Andrew  
his brother; James and John;  
Philip and Bartholomew;

Matthew and Thomas;  
James, the son of Alphaeus,  
and Simon called the  
Zealot;

Judas, the son of James,  
and Judas Iscariot who also  
became a traitor.

And He came down  
with them and stood on a  
level place with a crowd of  
His disciples and a great  
multitude of people from all  
Judea and Jerusalem, and  
from the seacoast of Tyre  
and Sidon, who came to  
hear Him and be healed of  
their diseases,

as well as those who  
were tormented with  
unclean spirits. And they  
were healed.

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ  
وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ  
سَمَّاهُمْ أَيْضاً «رُسُلًا».

سِمْعَانَ الَّذِي سَمَّاهُ أَيْضاً بُطْرُسَ  
وَأَنْدْرَاسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا.  
فِيلِبُّسَ وَبَرْتُولَمَّاوُسَ.

مَتَّى وَتُومَا. يَعْقُوبَ بَنَ حَلْفَى  
وَسِمْعَانَ الَّذِي يُدْعَى الزَّيْطُونِ.

يَهُوذَا بَنَ يَعْقُوبَ وَيَهُوذَا  
الْإِسْخَرْيُوطِيَّ الَّذِي صَارَ مُسَلِّمًا  
أَيْضاً.

وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمْعٌ مِنْ تَلَامِيذِهِ  
وَجَمْعٌ كَثِيرٌ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ  
صُورَ وَصَيْدَاةَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

Οτοϑ ναρε πιμηϱ τηρεϱ κωϱ ἵσα  
βἱ νεμαϱ: ϱε οὔηι ναϱνηοῦ ἔβολ ἕμοϱ  
ἵνε οὔχομ οτοϑ ναϱταλβο ἕμωοῦ  
τηροῦ πε.

Οτοϑ ἵθοϱ ἔταϱϱαι ἵνεϱβαλ  
ἔϱωωι οὔβε νεϱμααητηϱ πεϱαϱ ἵωοῦ  
ϱε ὡοῦἵατεν ἑηνοῦ ἵζηηκι ϱε ἑωτεν  
τε ϱμετορο ἵτε Φνοῦϱ.

Ωοῦἵατεν ἑηνοῦ ἵηετλοκερ ϱε  
ϱνοῦ τετενναϱ: ὡοῦἵατεν ἑηνοῦ  
ἵηετριμἱ ϱνοῦ ϱε τετενναϱωβἱ.

Ωοῦἵατεν ἑηνοῦ ἔωωπ  
ἵτοῦμεϱτε ἑηνοῦ ἵνε ἵρωωι οτοϑ  
ἵτοῦνοϱετ ἑηνοῦ ἔβολ οτοϑ ἵτοῦϱεϱ  
ἑηνοῦ οτοϑ ἵτοῦϱἱ πετενραη ἔβολ  
ἕϱηρηϱ ἵνοῦπετρωοῦ ἔβε Πωηρη  
ἕΦρωωι.

Ραϱωἱ ϱεν πεϱροοῦ ἔτε ἕμαῦ οτοϑ  
ἑεληλ: ἑηπε ϱαρ πετενβεϱε οὔηἱϱϱ  
πε ἵῆρηἱ ϱεν ἵϱε: ἵαι ϱαρ οη ἕναῦἱρη  
ἕμωοῦ ἵηἱπροϱητηϱ ἵνε ἵνοῦϱ.

*Πἱὡοῦ φα Πεννοῦϱ πε: ἱα ἕνεϱ  
ἵτε ἵἕνεϱ: ἕμἵηη.*

And the whole  
multitude sought to touch  
Him, for power went out  
from Him and healed them  
all.

Then He lifted up His  
eyes toward His disciples,  
and said: “Blessed are you  
poor, For yours is the  
kingdom of God.

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man’s sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner  
their fathers did to the  
prophets.

*Glory be to God forever.*

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ  
تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ  
الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً.*



**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

† Ἐπιστολὴ ἰντε πενκάθ Παῦλος Πιάποστολος

<p>Παῦλος φῶκ ἰπενδοῖς Ἰησοῦς Πιχριστος: πιάποστολος εἰθαρεμ: φῆεταῦθαωφ ἐπιζιωεννοῦφι ἰντε Φνοῦ†.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Πρωμος ι: Δ - ιη</b></p>	<p><b>Romans 10: 4 - 18</b></p>	<p><b>رومية 10 : 4 - 18</b></p>
<p>Πρωκ ταρ ἰπινomos Πιχριστος πε εἰμεθμη ἰνονον ἰβεν εἰθαε† ἐροφ.  Ἰωῦσῆς ταρ ἀρεῖσαι κε †μεθμη ἐβολ δεν πινomos: φρωμι εἰθααιε εφῆωνδ ἰδῆτς.  †μεθμη δε ἐβολ δεν φῆαε† ἐρω ἰμος ἰπαρη†: ἰπερζος δεν πεκρητ κε ἰμ εἰθαωφῆ ἐπωι ἐτφε: ἐτε φαι πε κε ἰτεφῆνι ἰΠιχριστος ἐπεσῆτ.  ἰε ἰμ εἰθαωφῆ ἐπεσῆτ ἐφῆονῆ: ἐτε φαι πε κε ἰτεφῆνι ἰΠιχριστος ἐπωι ἐβολ δεν ἰνεθωωφ†.  Ἀλλα οῦ πε ἐτε †τραφῆ πω ἰμοφ ἐδεν† ἐροκ ἰκε πιαχι ἐχη δεν ρωκ οῦοε ἐχη δεν πεκρητ: ἐτε φαι πε</p>	<p>For Christ is the end of the law for righteousness to everyone who believes.  For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”  But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” that is, to bring Christ down from above.  Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead.  But what does it say? The word is near you, in your mouth and in your heart”, that is, the word of faith which we preach:</p>	<p>لأن غاية الناموس هي المسيح للبرِّ لكلِّ مَنْ يُؤْمِنُ بِهِ.  لأن موسى يكتبُ في البرِّ الذي بالناموس: إنَّ الإنسانَ الذي يفعلها سيحيا بها.  وأما البرُّ الذي بالإيمان فيقول هكذا: لا تقلَّ في قلبك مَنْ يصعدُ إلى السَّماءِ، أي ليحدر المسيح.  أو مَنْ يهبطُ إلى الهاوية؟ أي ليصعد المسيح مِنَ الأمواتِ.  لكنَّ ماذا يقولُ؟ الكلمة قريبة منك في فمك وفي قلبك، أي كلمة الإيمان التي تُكرِّرُ بها.</p>

ΠΙΣΤΑΧΙ ἸΝΤΕ ΦῆΝΑΖΤ ἘΤΕΝΖΙΩΨ ὕΜΟΥ.

Χε ἔΨΩΠ ΑΚΩΛΑΝΟΥΩΝΖ ἔΒΟΛ ΖΕΝ  
ΡΩΚ ΧΕ ΠῆΟΙΣ ΠΕ ΙΗΣΟΥΣ ΟΥΟΥΖ  
ἸΝΤΕΚΝΑΖΤ ΖΕΝ ΠΕΚΖΗΤ ΧΕ ἈΦΝΟΥΤ  
ΤΟΥΝΟΥΣ ἔΒΟΛ ΖΕΝ ΝΗΘΟΥΟΥΤ  
ΕΚΕΝΟΥΣΕΜ.

ΖΕΝ ΠΙΣΗΤ ΖΑΡ ΣΕΝΑΖΤ ἔΡΟΥ  
ΕΥΜΕΘΜΗ: ΖΕΝ ΡΩΟΥ ΔΕ ΣΕΟΥΩΝΖ  
ὕΜΟΥ ἔΒΟΛ ΕΥΝΟΥΣΕΜ.

ΣΧΩ ΖΑΡ ὕΜΟΥΣ ἸΧΕ ΤΣΡΑΦΗ ΧΕ  
ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΖΤ ἔΡΟΥ ἸΝΕΥΒΙΨΠΙ.

ὙΜΟΝ ΦΩΡΧ ΖΑΡ ΨΟΠ ἸΠΙΟΥΔΑΙ  
ΝΕΜ ΠΙΟΥΕΙΝΙΝ: ΠῆΟΙΣ ΖΑΡ ἸΟΥΟΥΤ ΠΕ  
ἸΝΤΕ ΟΥΟΝ ΝΙΒΕΝ: ΕΥΟΙ ἸΡΑΜΑΔ ἸΟΥΟΝ  
ΝΙΒΕΝ ΕΤΩΨ ἔΖΡΗ ΟΥΒΗΥ.

ΟΥΟΝ ΖΑΡ ΝΙΒΕΝ ΕΘΝΑΤΩΒΖ ὕΦΡΑΝ  
ὕΠῆΟΙΣ ΕΥΕΝΟΥΣΕΜ.

ΠΩΣ ΟΥΝ ΣΕΝΑΤΩΒΖ ὕΦΗΕΤΕ  
ὕΠΟΥΝΑΖΤ ἔΡΟΥ: ΠΩΣ ΔΕ ΣΕΝΑΝΑΖΤ  
ὕΦΗΕΤΕ ὕΠΟΥΣΟΘΜΕΥ: ΠΩΣ ΔΕ  
ΣΕΝΑΣΩΤΕΜ ΑΤῆΝΕ ΦΗΕΤΖΙΩΨ.

ΠΩΣ ΔΕ ΣΕΝΑΖΙΩΨ  
ΑΥΨΤΕΜΟΥΟΡΠΟΥ ΚΑΤΑ ΦῆΡΗΤ ΕΤΣΖΗΟΥΤ  
ΧΕ ΖΩΣ ἔΝΕΣΕ ΝΕΝΒΑΛΑΥΧ  
ἸΝΗΕΤΖΙΩΨΕΝΝΟΥΥ ἸΝΗΠΕΘΝΑΝΕΥ.

that if you confess with  
your mouth The Lord Jesus  
and believe in your heart  
that God has raised Him  
from the dead, you will be  
saved.

For with the heart one  
believes unto righteousness,  
and with the mouth  
confession is made unto  
salvation.

For the Scripture says,  
'Whoever believes on Him  
will not be put to shame.'

For there is no  
distinction between Jew and  
Greek, for the same Lord  
over all is rich to all who  
call upon Him.

For 'whoever calls on  
the name of The Lord shall  
be saved.'

How then shall they call  
on Him in whom they have  
not believed? And how shall  
they believe in Him of  
whom they have not heard?  
And how shall they hear  
without a preacher?

And how shall they  
preach unless they are sent?  
As it is written: 'How  
beautiful are the feet of  
those who preach the gospel  
of peace, who bring glad  
tidings of good things!'

لَا تَنَكَّ إِنِ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ  
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ  
مِنَ الْأَمْوَاتِ خَلَّصَتْ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ  
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ  
لَا يُخْزَى.

لَأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ  
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ  
غَنِيًّا لْجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ.

لَأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ  
يَخْلُصُ.

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.  
وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ  
وَكَيْفَ يَسْمَعُونَ بِلَا كَارِرٍ؟

وَكَيْفَ يَخْرُجُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا  
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامُ  
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ  
بِالْخَيْرَاتِ!"

Αλλα ὑπορωτεμ τηρωτ ἵσα  
 περασσελιον: Ησαἱας ταρ ἔρω ἕμοος  
 χε Πβοις νιυ πε ἔταρναρτ ἔτενςμν:  
 ορωε πῶωβῶ ἕΠβοις ἔταρβωρπ ἔνιμ.

Θαρα φναρτ ἔβολ ζεν ἵρωτεμ:  
 πε: ἵρωτεμ δε ἔβολ ριτεν ἵσαχι  
 ἕφνωρτ πε.

Αλλα τρω ἕμοος χε μη  
 ὑπορωτεμ μενωρνεε ἀποτῶρωορ  
 ῶεναρ ἔβολ ριχεν ἵκαχι τηρρ: ορωε  
 νορσαχι αρφωε ῶα αρρησε  
 ἵτοικορμενη.

*Πῆμοτ ταρ νεμωτεν νεμ  
 τῆρρηνη ερσοπ: χε ἀμην εσεῶωπι.*

But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed our report? And to whom has the arm of The Lord been revealed?'

So then faith comes by hearing, and hearing by the word of God.

But I say, 'have they not heard?' Yes indeed: 'Their sound has gone out to all the earth, And their words to the ends of the world.'

*The grace of God the Father be with you all. Amen.*

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا  
 الْإِنْجِيلَ، لِأَنَّ إِسْعِيَاءَ يَقُولُ: " يَا  
 رَبُّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ  
 اسْتُعْلِنَتْ ذِرَاعُ الرَّبِّ؟".

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ  
 اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟  
 بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ  
 صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ  
 أَقْوَالُهُمْ".

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ ζεν τμαρςνωρτ  
 ἵνεπιστολη ἵτε πενωτ Πετρος. Δμην.  
 Παμενρατ.

**ἅ Πετρος ἁ: ἱβ - κᾶ**

Εῶβε φαι τνατ ἕφμενἱ νωτεν ἵσχωρ  
 νιβεν εῶβε ναι κεπερ ἔρετενςωορνη ορωε  
 ἔρετενταρρηορτ ζεν τμεῶμη ετῶοπ.

Ἰμενἱ δε χε ορρωβ ἕμμη πε φαι  
 ἔτμενἱ ἔρορ χε ἔφοσον τῶοπ 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 πινωτ νωγ  
εθαδαγ: γε φαι πε Παωρηι Παμενριτ φαι  
Δνοκ εταγματ ερηι εζωγ.

Ογορ ταγμν ανον ανσοθμεσ εσνηογ  
εβολ δεν τφε ενχη νεμαγ ριτεν πιτωγ  
εθογβ.

Ογορ εταχρηογτ ντοτεν νχε πιχαγι  
ντε νιπροφητης φαι ετε καλωσ τετενρα  
υμοσ ερετεντθητεν ναγ υφρητ  
νογδηβς εγερογωινη δεν ογμα νχακι  
γατερογωνη εβολ νχε πιεροογ ογορ

knowing that shortly I  
must put off my tent, just  
as our Lord Jesus Christ  
showed me.

Moreover, I will be  
careful to ensure that you  
always have a reminder of  
these things after my  
decease.

For we did not follow  
cunningly devised fables  
when we made known to  
you the power and coming  
of our Lord Jesus Christ,  
but were eyewitnesses of  
His majesty.

For He received from  
God the Father honor and  
glory when such a voice  
came to Him from the  
Excellent Glory: "This is  
My beloved Son, in whom  
I am well pleased."

And we heard this  
voice which came from  
heaven when we were with  
Him on the holy mountain.

And so we have the  
prophetic word confirmed,  
which you do well to heed  
as a light that shines in a  
dark place, until the day  
dawns and the morning  
star rises in your hearts.

عَالِماً أَنَّ خَلْعَ مَسْكِنِي قَرِيبٌ كَمَا  
أَعْلَنَ لِي رَبَّنَا 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 عَظَمَتَهُ.

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.

πιρωιμι γαρωαι ντεφφρι ζεν  
 νετενεζητ.

Φαι δε νωροπ αρετενεμι ερωε γε  
 προφητια νιβεν ντε νιτραφν: ναρε  
 πονβωλ ωοπ εβωλ νζητοτ υμανατοτ  
 αν.

Οτ ταρ ζεν φωτωω νωρωμι αν ατινι  
 νωπροφητια νωρκοτ: αλλα ατσαζι νζε  
 εαρρωμι εβωλ ζεν φωτωω υφνωτ  
 νερνι Πιπνευμα εθοταβ.

*Πασνηοτ υπερμενρε πικοςμοσ οτδε  
 ννετωοπ ζεν πικοςμοσ: πικοςμοσ νασινι  
 νευ τερεπιθημια: φη δε ετιρι υφωτωω  
 υφνωτ εναωωπι γα ενεε: αμην.*

Knowing this first, that  
 no prophecy of Scripture is  
 of any private  
 interpretation,

for prophecy never  
 came by the will of man,  
 but holy men of God spoke  
 as they were moved by the  
 Holy Spirit.

*Do not love the world  
 nor the things, which are  
 in the world. The world  
 passes away, and its  
 desires; but he who does  
 the will of God abides  
 forever. Amen.*

عَالَمِينَ هَذَا أَوْلًا: أَنْ كُلَّ نُبُوءَةِ  
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرِ خَاصِّ،

لَأَنَّهُ لَمْ تَأْتِ نُبُوءَةٌ قَطَّ بِمَشِيئَةِ  
 إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللَّهِ  
 الْقُدِّيسُونَ مَسُوقِينَ مِنَ الرُّوحِ  
 الْقُدِّيسِ.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 إلى الأبد. آمين.*

### The Acts الإبركسيس

Πραζιζ ντε νενιοτ ναποστολοσ:  
 ερε πονκομω εθοταβ ωωπι νεμαν.  
 Αμην.

**Πραζιζ τ̄: ᾱ - ιε̄**

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

**Acts 3: 1 - 16**

فصل من أعمال آباءنا الرسل  
 الأظهر المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

**أعمال 3: 1 - 16**

Πετροσ δε νευ Ιωαννης ναγνα  
 εερνι επερφει υφνατ ντπροσευχη  
 ντε αχπ ψιτ.

Νε ογον ορωμι δε εφοι νβαλε  
 ισxen εφθεν ενεχι ντε τεγματ: φαι νε  
 γαττωοτη υμοεφ υμηνι νεσεχαεφ

Now, Peter and John  
 went up together to the  
 temple at the hour of prayer,  
 the ninth hour.

And a certain man lame  
 from his mother's womb  
 was carried, whom they laid  
 daily at the gate of the  
 temple, which is called  
 Beautiful, to ask alms from

وَصَعِدَ پَطْرُسُ وَيُوحَنَّا مَعًا إِلَى  
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ  
 يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ  
 بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ  
 «الْحَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ  
 يَدْخُلُونَ الْهَيْكَلِ.

ἄτεν φρο ἠΐπυλῆ ἠτε περφει ἠἠε τε  
υαυμοῖτ ἔροσ τε τσαιῆ εῖρεφῖ  
ἠνοῖεῖναῖτ ἠτε ἠηῖνα ἔδοῖτ  
ἐπιερφει.

Φαι ἔταφναῖτ ἔΠετροσ νεῖ  
ἰωανῆσ εῖνα ἔδοῖτ ἐπιερφει  
ἠαφτωβε ἠμωοῖτ εῖροῖω ἔβῖ  
ἠνοῖεῖναῖτ ἠτοτοῖτ.

Πετροσ δε αῖσοῖσ ἔροῖ νεῖ  
ἰωανῆσ πεχαῖ τε σοῖσ ἔροῖ.

ἠῖοῖ δε αῖσοῖσ ἔρωοῖ ἠαῖμεῖ  
τε ἔῖναῖ ἠοῖεῖχαι ἠτοτοῖτ.

Πετροσ δε πεχαῖ ἠαῖ: τε οῖαῖ  
νεῖ οῖνοῖβ ἠῖῖοῖ ἠῖ ἠῖ πεῖῖῖ  
δε ττ ἠμοῖ ἠαῖ ἠῖν Φραῖ ἠῖῖοῖ  
Πῖχρῖσῖ Πῖῖαῖωρεοσ τῖῖοῖ οῖοῖ  
μοῖ.

Οῖοῖ αῖῖαῖ δε ἠτεῖχῖ  
ἠοῖῖῖαῖ αῖτοῖνοσ: ἠῖν τῖοῖοῖ δε  
αῖταῖρο ἠῖε νεῖβαῖσ νεῖ ἠῖοῖ ἠτε  
ραῖ.

Οῖοῖ εῖῖῖῖ αῖῖῖ ἔραῖ οῖοῖ  
ἠαῖμοῖ οῖοῖ αῖῖῖ ἔδοῖτ ἐπιερφει  
νεῖμοῖ εῖμοῖ εῖῖῖῖ εῖῖμοῖ  
ἔΦνοῖτ.

Οῖοῖ αῖῖαῖ ἔροῖ ἠῖε πῖλαοσ  
τῖῖῖ εῖμοῖ οῖοῖ εῖῖμοῖ 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 حَظَّهَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا  
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا  
ذَهَبٌ وَلَكِنَّ الَّذِي لِي فَأَيَّاهُ أُعْطِيكَ:  
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ  
وَأَمْشِ.

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي  
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَفَ 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.

Ἐασἀμασι Δε ἕΠετροσ νεμ  
Ἰωαννης ασφωτ εαρωσ ἵξε πιλαοσ  
τηρσ δατεν †στοἶ θεἔωατμοσ† ἔροσ  
ξε θα σολομων ετ ἵρρη δεν οτσο†.

Ἐτασνατ Δε ἵξε Πετροσ ασἔροσῶ  
ἕπιλαοσ ηρωμι ηισραἠλιτἠσ εοβε οτ  
τετενερωφρη ἔξεν φαι: ἱε ἄσωτεν  
ἔτετενσομσ ἔρον εωσ γε ἵρρη δεν  
τενσομ ἱε τεμμετετσεβἠσ ἀἵρη ἕφαι  
εορε παι μοσφ.

Φνοσ† ἵἀβρααμ νεμ Φνοσ†  
ἵσαακ νεμ Φνοσ† ἵιακωβ: Φνοσ†  
ἵτε νεηιο† ασ†ῶσ ἕπεσἀλοσ  
Ἰησοσ: φαι ἵῶτεν ἔταρετενησ  
ἔαρετενσολσ ἔβολ ἕπεἕθο  
ἕΠιλατοσ: ἔἶ φη μεν †εαπ ἔχασ  
ἔβολ.

Ἦῶτεν Δε πεθοταβ οσοσ πιῶμη  
ἀρετετενσολσ ἔβολ ἔαρετεἵερετιν  
εοροσχα οτρωμι νωτεν ἔβολ  
ἵρεσδωτεβ.

Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him,

Now, as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch, which is called Solomon's, greatly amazed.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ  
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ  
الْجَمِيلِ فَأَمْتَلُوا دَهْشَةً وَحَيْرَةً مِمَّا  
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي  
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوحَنَّا،  
تَرَكَضَ إِلَيْهِمْ جَمِيعَ الشَّعْبِ إِلَى  
الرَّوَّاقِ الَّذِي يُقَالُ لَهُ «رَوَّاقِ  
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيُّونَ مَا بِأَلَيْكُمْ تَتَعَجَّبُونَ  
مِنْ هَذَا وَلِمَاذَا تَنْتَحِصُونَ إِلَيْنَا  
كَأَنَّنا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا  
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،  
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي  
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ  
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ  
وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

Παρχησος δε ἵτε πῶνθ  
ἀρετενδοθευ: φαι ἔτα Φνοϋϋ  
τοϋνοσυ ἐβολ θεν νηεθωοϋτ: φαι  
ἀνον तेνοι ἕμεθερε ναϋ.

Οϋοθ νῆρηι θεν φηναϋϋ ἵτε  
πεϋραν φαι ἔτετενναϋ ἔροϋ οϋοθ  
τετενωοϋν ἕμοϋ Πεϋραν πε  
ἔταϋταϋροϋ οϋοθ πιναϋϋ ἔτε οϋ ἐβολ  
θιτοϋϋ πε αϋϋ ναϋ ἕπαιοϋϋαι  
ἕπετενἕθο ἐβολ τηροϋ.

*Πισαχι δε ἵτε Πβοις ἐφέλαι οϋοθ  
ἐφέλωαι: ἐφέλωασι οϋοθ ἐφέταϋρο:  
θεν ἴαγια ἵεκκλῆσια ἵτε Φνοϋϋ:  
ἀμην.*

and killed the Prince of  
life, whom God raised from  
the dead, of which we are  
witnesses.

And His name, through  
faith in His name, has made  
this man strong, whom you  
see and know. Yes, the  
faith, which comes through  
Him has given him this  
perfect soundness in the  
presence of you all.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ  
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهُودٌ  
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ  
الَّذِي بِوِاسِطَتِهِ أُعْطَاهُ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.

*لم تنزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Bashans 26

سنكسار اليوم السادس والعشرون من شهر بشنس

### 1. The Martyrdom of St. Thomas, the Apostle

#### 1. The Martyrdom of St. Thomas, the Apostle

On this day, of the year 72 AD, St. Thomas, one of the twelve apostles, called the Twin, was martyred. He was born in Galilee, and The Lord chose him for the discipleship, and he followed him (Mathew 10: 3). He accompanied His teacher, listened to His teachings and witnessed His miracles. He was loyal, sincere, and eager for knowledge. He searched diligently for the truth and was not convinced, except after a careful search and examination.

He manifested his faithfulness when The Lord wanted to go to raise Lazarus from the dead, and the disciples knew that the Jews determined to kill the Savior. Thomas said to the other disciples, "Let us also go, that we may die with Him" (John 11: 16). He was also the one who asked The Lord after the supper,

### 1. استشهد القديس توما الرسول

1. استشهد القديس توما الرسول، أحد الاثني عشر رسولاً في مثل هذا اليوم من سنة 72 ميلادية، استشهد القديس توما أحد الاثني عشر رسولاً، الذي يقال له التوأم. وُلِدَ هذا القديس بالجليل. ولما اختاره المخلص للتلمذة (متي 10: 3)، تبعه ولازم معلمه واستمع إلى تعاليمه ورأى معجزاته. وكان وفيّاً مخلصاً شجاعاً محباً للمعرفة، وباحثاً مدققاً لا يقتنع إلا بعد بحث ولا يوقن إلا بعد فحص ودرس. ظهر إخلاصه حين كان السيد المسيح مزماً أن يقيم لعازر من الموت، وكان التلاميذ يعلمون أن اليهود قد عزموا على قتل المخلص. فقال توما: "لنذهب نحن أيضاً كي نموت معه" (يوحنا 11: 16).



saying, "Lord, we do not know where You are going, and how can we know the way? Jesus said to him: I am the way, the truth, and the life" (John 14: 5 - 6).

When The Lord Christ appeared to the disciples after the Resurrection in the Upper Room in Zion, Thomas was absent. On his return, "The other disciples, therefore, said to him: We have seen The Lord. So he said to them: Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe. And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said: Peace to you. Then He said to Thomas: Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing. And Thomas answered and said to Him: My Lord and my God. Jesus said to him: Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed" (John 20: 25 - 29).

The Lord showed Himself to Thomas and six other disciples at the Sea of Tiberias (John 21: 1, 2). Thomas witnessed also the Ascension of the Savior along with the disciples, and returned with them to Jerusalem. He stayed with the disciples until the descent of the Holy Spirit upon them on the Day of Pentecost.

He went to preach the Gospel in Palestine, Iraq, the Arabian countries and Persia. In Persia, he met with the three wise men (Magi), who came to the Child Jesus about 40 years earlier, and baptized them. They helped him in spreading the Christian faith in their country. Thaddaeus, the apostle, who accompanied St. Thomas by the guidance of the Holy Spirit, went to El-Raha (Edessa), where he cured Abgar, king of El-Raha. There, he preached Christianity and was martyred.

However, Thomas went to India, and it was said that he sold himself, as a slave. He arrived to India in the year 52 AD. his master presented him as a gift to the king, who loved him for his wisdom and chastity. This permitted him to go on missionary journeys around India. After St. Thomas had established many churches, he wanted to go back to visit all the churches that he had established. He saw on the top of one of the mountains, a group of angels, who told him, "Hurry and kiss the body of mother of God," that was carried

وهو الذي سأل السيد المسيح بعد العشاء قائلًا: "يا سيد لسنا نعلم أين تذهب، فكيف نقدر أن نعرف الطريق؟ قال له يسوع: أنا هو الطريق والحق والحياة" (يوحنا 14: 5، 6). ولما ظهر الرب بعد القيامة في عليية صهيون، كان توما غائبا وعند حضوره "قال له التلاميذ الآخرون: قد رأينا الرب. فقال لهم: إن لم أبصر في يديه أثر المسامير وأضع إصبعي في أثر المسامير وأضع يدي في جنبه، لا أومن. وبعد ثمانية أيام، كان تلاميذه أيضاً داخلاً وتوما معهم. فجاء يسوع والأبواب مغلقة ووقف في الوسط وقال سلام لكم. ثم قال لتوما: هات إصبعك إلى هنا وأبصر يدي وهات يدك وضعها في جنبي، ولا تكن غير مؤمن بل مؤمناً. أجاب توما وقال له: ربى وإلهي. قال له يسوع: لأنك رأيتني يا توما آمنت، طوبى للذين آمنوا ولم يروا" (يوحنا 20: 25 - 29).

وقد ظهر الرب لتوما أيضاً على شاطئ بحر طبرية ولسته آخرين من التلاميذ (يوحنا 21: 1، 2). وحضر توما أيضاً صعود المخلص مع التلاميذ ورجع معهم إلى أورشليم، وبقي معهم حتى حل عليهم الروح القدس في يوم الخمسين.

بعدها انطلق يُبشِّر في فلسطين والعراق وبلاد العرب وفارس. وفي فارس التقى بالمجوس الثلاثة الذين أتوا إلى الطفل يسوع من حوالي 40 سنة تقريباً، وعمّدهم. فعاونوه على نشر الإيمان المسيحي في بلادهم. وبارشاد الروح القدس، قام تداوس أحد السبعين الذي كان مرافقاً لتوما ومضى إلى الرها حيث شفي أبجر ملك الرها، وبشّر هناك بالمسيحية واستشهد.

أما توما فمضى إلى الهند. ويقال إن توما باع نفسه كعبد لكي يصل إلى الهند سنة 52 ميلادية، وهناك أهداه سيده إلى الملك الذي أحبه لحكمته وعفته، مما ساعده أن يقوم بجولات تبشيرية في أنحاء الهند. وبعد أن قام القديس توما بتأسيس كنائس عديدة، أراد أن يرجع ويفتقد الكنائس التي أسسها قبلاً. فرأى فوق أحد الجبال، جماعة من الملائكة قالوا له: أسرع وقبّل جسد والدة الإله، إذ كانت

by the angels. After he received the blessing of the pure body, the girdle that was around the body fell and he hurried and picked it up, and kissed it, glorifying God.

When he arrived to Jerusalem, after his pastoral visits, he asked to visit the tomb, where the holy Virgin was buried, for Thomas wanted to reveal the greatness of the miracle of the Assumption of her pure body. He pretended that he did not believe that she had died, as all humans, and asked to see the pure body. When they lifted up the stone, they did not find the body, which disturbed them all. However, St. Thomas explained to them how he received the blessing of the Virgin and showed them the girdle.

Shortly after, he returned to India and remained there for about twenty years. In about the year 72 AD, the number of those who believed in Christianity increased, which provoked the pagan priests to stab St. Thomas with spears. They then flayed his skin and tortured him until he delivered up his soul. The Christians buried his body in the city of Malabar, near the city of Madras in India on a mountain called Thomas Mount.

St. Thomas is the patron saint of the Indian Orthodox Church. the Indian Orthodox Church is affiliated with the Syrian Orthodox Church, which is in agreement with the Coptic Orthodox Church in faith.

May the blessing of the prayers of this great apostle be with us all. Amen.

And glory be to God, now and forever. Amen.

الملائكة تحمله. وبعد أن تبارك من الجسد الطاهر، سقط الزنار الذي كان الجسد مربوطاً به. فأسرع والتقطه وقبله ممجداً الله. ولما وصل إلى أورشليم بعد جولته التفقدية، طلب أن يرى القبر الذي دُفنت فيه العذراء. ولكي يُظهر توما عظم معجزة صعود الجسد الطاهر، تظاهر بأنه لا يصدق أنها ماتت مثل سائر البشر وطلب أن يرى الجسد الطاهر. فلما رفعوا الحجر لم يجدوا شيئاً فخاف الكل. غير أن توما شرح لهم كيف أنه تبارك من العذراء وأراهم الزنار. بعد فترة عاد توما إلى الهند وقضى فيها نحو عشرين سنة. ونحو عام 72 ميلادية، كان قد ازداد عدد الذين آمنوا بالمسيحية، مما أثار كهنة الوثنيين. فاتهموا على القديس توما طعناً بالحراب ثم سلخوا جلده وعذبوه حتى أسلم الروح. قام المسيحيون بدفن جسده في مدينة مليابور. كما أن هناك جبلاً بالقرب من مدينة مدراس بالهند يدعى جبل توما. ولا يزال هذا القديس حتى اليوم هو شفيع المسيحيين الهنود. والكنيسة الهندية الأرثوذكسية تتبع كنيسة السريان الأرثوذكس التي تتفق مع كنيستنا في الإيمان. بركة صلوات هذا الرسول العظيم فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ιη: α, β	Psalm 19: 1, 4	المزمور 18: 1، 4
<p>Πιφθονὶ σεσαχι ὑπὸν ὑμῶν ἡφνοῦτ:</p> <p>πιθαμιὸ ἵτε νεφελαι πιτερῶμα θιωψ</p> <p>ἡμοσ: ἀποῦθῶν ὑενασ ἐβολ θιζεν</p> <p>ἡκαθι τηρε: οτοθ νοῦσαχι ἀρφοθ ὑα</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</p>	<p>السموات تحدث بمجد الله، والفلك يخبر بعمل يديه. في كل الأرض خرج منطقتهم، وإلى أقصى المسكونة بلغت أقوالهم. هليلويا.</p>

αἰρησὶς ἡ τοῖκοῦμενη. Ἀλληλουϊά.

the world. Alleluia.

### The Liturgy Gospel

#### إنجيل القديس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Θῦἀναστωσικ ἐβoλ θεν πιερασσελιον εθοῦαβ κατa Ιωαννην ασιοῦ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشيري. بركاته علينا آمين.</p>
<p><b>Ιωαννην κ: κΔ - λΔ</b></p>	<p><b>John 20: 24 -31</b></p>	<p><b>يوحنا 20: 24 - 31</b></p>
<p>Θωμασ δε φηέτοῦ μοῦτ ἐροῦ χε διδῦμοσ οῦαι ἐβoλ θεν πιμητ-σῆναῦ (ιβ) ναϭχη ὠμαῦ νεμωοῦ αν πε εταϭι χαρωοῦ ἵχε Ιησοῦσ.</p>	<p>Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.</p>	<p>أَمَّا ثُومًا أَحَدُ الْإِثْنَيْ عَشَرَ الَّذِي يُقَالُ لَهُ التَّوَّامُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعٌ.</p>
<p>Παῦρω οῦη ὠμοσ ναϭ πε ἵχε νιμαθητῆσ χε ανναῦ ἐΠβοιϭ ἵθοϭ δε πεχαϭ νωοῦ χε διῶτουμεναῦ ἐπῦποϭ ἵτε νιϭτ θεν νεϭϭιϭ οῦοϭ ἵταθιοῦῖ ὠπαθηβ ἐπῦποϭ ἵτε νιϭτ οῦοϭ ἵταθιοῦῖ ἵταϭιϭ ἐπεϭϭφιρ ἵτ ναηαθῦ αν.</p>	<p>The other disciples therefore said to him, “We have seen The Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”</p>	<p>فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ: قَدْ رَأَيْنَا الرَّبَّ. فَقَالَ لَهُمْ: إِنْ لَمْ أَبْصِرْ فِي يَدَيْهِ أَثَرَ الْمَسَامِيرِ وَأَضَعُ إصْبِعِي فِي أَثَرِ الْمَسَامِيرِ وَأَضَعُ يَدِي فِي جَنْبِهِ لَا أُوْمِنُ.</p>
<p>Οῦοϭ μενεησα ὠμην (η) ἵεῖσοοῦ παλιν οη ναῦθοῦητ ἐδοῦη πε ἵχε νεϭμαθητῆσ οῦοϭ ναϭχη νεμωοῦ πε ἵχε Θωμασ αϭι ἐδοῦη ἵχε Ιησοῦσ ἐρε νιρωοῦ ὠοτεμ οῦοϭ αϭοῖε ἐρατϭ θεν τοῦμητ πεχαϭ νωοῦ χε ῦθιρηνη</p>	<p>And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”</p>	<p>وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيْضًا دَاخِلًا وَثُومًا مَعَهُمْ فَجَاءَ يَسُوعٌ وَالْأَبْوَابُ مَغْلَقَةً وَوَقَفَ فِي الْوَسْطِ وَقَالَ: سَلَامٌ لَكُمْ.</p>

ΝΩΤΕΝ.

ΙΤΑ ΠΕΧΑΔΙ ΝΘΩΜΑΣ ΧΕ ΜΑ ΠΕΚΤΗ Β  
ΕΰΝΑΙ ΟΥΘΟΣ ΔΝΑΥ ΕΝΑΧΙΧ ΟΥΘΟΣ ΔΥΙΟ  
ΤΕΚΧΙΧ ΘΙΤΟ ΕΠΑΨΦΙΡ ΟΥΘΟΣ  
ΰΠΕΡΕΡΑΘΝΑΖΤ ΑΛΛΑ ΝΑΖΤ.

Δαφερότῳ ἦξε Θωμας οὔθος πεχαδι  
χε Παβοις οὔθος Πανοὔτ.

Πεχε Ιησοῦς ναδι χε ετακναῦ εροι  
ακναζτ ὡοῦνιατοῦ ἠνηετε ὕποῦναῦ  
οὔθος ΔΥΝΑΖΤ.

Κεμῆω μεν ὕμῆνι Δαῖτοῦ ἦξε  
Ιησοῦς ὕπεῦθο ἠνεγμαθητις ἠεῖτε  
ἠσεῖδῆοῦτ ΔΝ ἠεῖρη δεν παιζωω.

Ἡαι Δε ΔΥῖδῆτοῦ θινα  
ἠτετενναζτ χε Ιησοῦς Πιχριστος  
Πωῆρι ὕΦνοῦτ πε οὔθος θινα  
εῖρετενναζτ ἠτε οὔωνδ ἠεῖνεθ ὡωπι  
νωτεν ἠεῖρη δεν πεεραῆ

*Πῶοῦ φα Πεννοῦτ πε ὡα εῖνεθ  
ἠτε ἠι εῖνεθ: ΔΥΗΗ.*

Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

And Thomas answered and said to Him, "My Lord and my God!"

Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name

*Glory be to God forever.*

ثُمَّ قَالَ لِثُومَا: هَاتِ إِصْبِعَكَ إِلَى هُنَا  
وَأَبْصِرْ يَدَيَّ وَهَاتِ يَدَكَ وَضَعُهَا  
فِي جَنْبِي وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ  
مُؤْمِنًا.

أَجَابَ ثُومَا: رَبِّي وَاللَّهِ.

قَالَ لَهُ يَسُوعُ: لِأَنَّكَ رَأَيْتَنِي يَا ثُومَا  
آمَنْتَ طُوبَى لِلَّذِينَ آمَنُوا وَلَمْ يَرَوْا.

وَآيَاتٍ أُخَرَ كَثِيرَةً صَنَعَ يَسُوعُ قَدَامَ  
تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الْكِتَابِ.

وَأَمَّا هَذِهِ فَقَدْ كُتِبَتْ لِتُؤْمِنُوا أَنَّ  
يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ وَلِكَيْ  
تَكُونْ لَكُمْ إِذَا آمَنْتُمْ حَيَاةً بِاسْمِهِ.

*والمجد لله دائماً.*

# Katameros Readings for the 27<sup>th</sup> Day of Bashans

## قطمارس قراءات اليوم السابع والعشرون من شهر بشنس المبارك

### Κοινοῦτ ὑαῦϣ ἡέροοτ ἠΠιαβοτ Παῦωοις

#### Ρορζι

#### Vespers Psalm مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοc τω Δαυιδ Πη: ιδ, ιε	Psalm 89: 19 - 21	مزمور 88: 14, 15
<p>Διῶιϣι ἡοῦρωτπ ἔβολ ζεν παλλοο: αἰϣιωι ἡΔαυιδ παβοκ: αἰθαροϣ ἡοῦνεθ εφοραβ: Παϣιϣ ταρ εσεῖτοτοϣ ναϣ. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. <b>Alleluia.</b></p>	<p>رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. <b>هلليويا.</b></p>

#### Vespers Gospel إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὔαἡαϣνωϣιϣ ἔβολ ζεν πιεραϣεελιον εθοραβ κατα Πατθεον αϣιοτ.</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 ι: λδ - μβ	Matthew 10: 34 - 42	متى 10: 34 - 42
<p>Υπερμενι ζε ἔταιι ἔριοι ἡοῦριρηη ριζεν πικαηι νεταιι ἔριοι ἡοῦριρηη αν αλλα οτχηι.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p>	<p>لا تظنّوا آني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.</p>

Διὶ γὰρ ἐφέρχῃ οὐρῶμι ἐπερῖωτ  
οὐοὺ οὐγῆρι ἐτεσματ οὐοὺ οὐγῆλετ  
ἐτεσῶμι.

Οὐοὺ νενχαχι ἕπιρῶμι νε  
νεσρεμῆνι.

Φνεῶμι ἕπερῖωτ ιε τεσματ  
ἐζωτεροι ἕεμπῶα ἕμοι ἀν: οὐοὺ  
φνεῶμι ἕπερῶηρι ιε τεσῶηρι  
ἐζοτεροι ἕεμπῶα ἕμοι ἀν.

Φνετενεῖναῶλι ἕπερῖστατροσ ἀν  
οὐοὺ ἵτεσμοῶι ἵσῶι ἕεμπῶα ἕμοι  
ἀν.

Φνεταρῆμι ἵτερῖρῆη  
εῖετακοσ: φη δε εῖνατακο  
ἵτερῖρῆη εῖβητ εῖεξεμσ.

Φνετῶπ ἕμῶτεν ἀρῶπ ἕμοι  
οὐοὺ φνετῶπ ἕμοι ἀρῶπ  
ἕφνεταρῆτοι.

Φνετῶπ ἵοῖπροφῆησ ἐφῆραν  
ἵοῖπροφῆησ εῖεβῖ ἕφβεχε  
ἵοῖπροφῆησ οὐοὺ φνετῶπ ἵοῖθῶμη  
ἐφῆραν ἵοῖθῶμη εῖεβῖ ἕφβεχε  
ἵοῖθῶμη.

Οὐοὺ φνεθαῖτσε οῖαι ἵνακοῖσι  
ἵοῖαφοτ ἕμῶοτ ἕωχ μονον ἐφῆραν  
ἵοῖμαθηησ ἀμην ἵω ἕμοσ νῶτεν

For I have come to ‘set  
a man against his father, a  
daughter against her  
mother, and a daughter-in-  
law against her mother-in-  
law;’

and ‘a man’s enemies  
will be those of his own  
household.’

He who loves father or  
mother more than Me is not  
worthy of Me. And he who  
loves son or daughter more  
than Me is not worthy of  
Me.

And he who does not  
take his cross and follow  
after Me is not worthy of  
Me.

He who finds his life  
will lose it, and he who  
loses his life for My sake  
will find it.

He who receives you  
receives Me, and he who  
receives Me receives Him  
who sent Me.

He who receives a  
prophet in the name of a  
prophet shall receive a  
prophet’s reward. And he  
who receives a righteous  
man in the name of a  
righteous man shall receive  
a righteous man’s reward.

And whoever gives one  
of these little ones only a  
cup of cold water in the  
name of a disciple,  
assuredly, I say to you, he

فَاتِي جُنْتُ لِأَفْرَقَ الْإِنْسَانَ ضِدَّ  
أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَةَ ضِدَّ  
حَمَاتِهَا.

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا  
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً  
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعُنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلُ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ  
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ  
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ  
فَأَحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

ζε ἠνεψτακο ἠζε πεψβεχε

shall by no means lose his reward.

*Πῶσορ φα Πεννορτ πε: ψα ἐνεε  
ἠτε ἠἠνεε: ἀμην.*

*Glory be to God forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزمو ر 131: 7, 12, 13

Νεκοηβ ερετρωτορ νορμεομη:  
νηεθοραβ ἠτακ ερεθελεηλ εβε  
Δαυιδ πεκβωκ: λισοβτ νορδηβς  
ἠπαχριστοσ: ερεφρι γε εερηι εχωψ  
ἠζε φηεθοραβ ἠτηι. **Αλληλοια.**

Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.

كهنتك يلبسون البر وأبرارك  
يبتهجون من أجل داود عبدك.  
هياتُ سراجاً لمسيحي. وعليه  
يزهر قدسي. **هلليويا.**

### Matins Gospel

انجيل باكر

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οτἰ ἀναστωσις εβολ δεν  
πειρασσελιον εθοραβ κατα λουκαν  
ασιοτ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταει εερηι νεμωοτ αρεσι  
ερατψ δεν ορμα ἠκοι νεμ ορμηψ ἠτε  
νεψμαθητησ νεμ κεμηψ ερωψ ἠτε

And He came down with them and stood on a level place with a crowd of His disciples and a great

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ  
وَجَمْهُورٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ θεν Ἰουδαεὰ τῆρσ νεμ  
Ιεροσολιμη νεμ ἐβολ θεν Ἰπαραλιὰ  
ἔντε Ἰτροσ νεμ ἰσιδων νηεταῖ  
ἐσωτεμ ἐροϋ οτοθ ἔντεϋταλδωοῦ  
ἐβολ θεν νοῦϋωνι.

Οτοθ νηεναῦτρεμκο ἕμωοῦ ἔνε  
νιπνευμα ἔκαθαρτον ναϋερφαδρι  
ἐρωοῦ.

Οτοθ ναρε πιμῃ τῆρϋ κωῦ ἔσα  
βι νεμαϋ: ϋε οῦνι νασνηοῦ ἐβολ ἕμωοϋ  
ἔνε οῦχομ οτοθ νασταλδο ἕμωοῦ  
τῆροῦ πε.

Οτοθ ἔθοϋ ἐταϋϋαι ἔνεϋβαλ  
ἐπῃωι οῦβε νεϋμαθητῆρσ πεϋαϋ νωοῦ  
ϋε ὠοῦνιὰτεν ἔθνοῦ νιθκῆ ϋε ἔωτεν  
τε Ἰμετοῦρο ἔντε Φνοῦῦ.

Ἐοῦνιὰτεν ἔθνοῦ νηετροκερ ϋε  
Ἰνοῦ τετεννασι: ὠοῦνιὰτεν ἔθνοῦ  
νηετριμῆ Ἰνοῦ ϋε τετεννασωβι.

Ἐοῦνιὰτεν ἔθνοῦ ἔϋωπ  
ἔνοῦμεστε ἔθνοῦ ἔνε νιρωμῆ οτοθ  
ἔνοῦνοῦετ ἔθνοῦ ἐβολ οτοθ ἔνοῦϋεϋ  
ἔθνοῦ οτοθ ἔνοῦϋι πετενραν ἐβολ  
ἕφρηῦ ἔνοῦπετρωοῦ εἔβε Πῃρη  
ἕΦρωμῆ.

Ραϋι θεν πιεροοῦ ἔτε ἕμαῦ οτοθ  
ἔεληλ: ϋηππε ϋαρ πετενβεϋε οῦνιῃῦ

multitude of people from all  
Judea and Jerusalem, and  
from the seacoast of Tyre  
and Sidon, who came to  
hear Him and be healed of  
their diseases,

as well as those who  
were tormented with  
unclean spirits. And they  
were healed.

And the whole  
multitude sought to touch  
Him, for power went out  
from Him and healed them  
all.

Then He lifted up His  
eyes toward His disciples,  
and said: “Blessed are you  
poor, For yours is the  
kingdom of God.

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man’s sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner

صُورَ وَصَيِّدَاءَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
طُوبًاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
مَلَكُوتَ اللَّهِ.

طُوبًاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ  
تَشْبَعُونَ. طُوبًاكُمْ أَيُّهَا الْبَاكُونَ  
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبًاكُمْ إِذَا أَبْغَضَكُمْ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.



πε νῆρρη θεν ἔφε: ναι ταρ οη ἑναῖρι  
 ἕμωοῦ ἡνιπροφητης ἡξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦῖ πε: ὡα ἔνεε  
 ἡτε νη ἔνεε: ἀμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

**Liturgy Readings**

قراءات القداس

**The Pauline Epistle**

رسالة بولس الرسول

**Ἔπιστολη ἡτε πενκαθ Παῦλος Πᾶποστολος**

Παῦλος φῆβοκ ἕΠενβοικ Ἰησοῦς  
 Πιχριστος: πᾶποστολος εἰθαθεμ:  
 φηῖταῖθαυϗ ἐπιζωεννοῦϗ ἡτε  
 Φνοῦῖ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the epistle of  
 our teacher St. Paul to the  
 Hebrews. May his blessing  
 be upon us. Amen.

فصل من رسالة معلمنا بولس  
 الرسول إلي العبرانيين، بركته  
 علينا آمين.

**Θεβρεοσ ζ: ἡ - ἡ: ἰσ**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οὔωω μεν ταρ εἰθαυωπι  
 ἡῖεντολη ἡζοῖῖ εἰθε  
 τεσμετασθενησ νεμ τεσμετατῖζνοῦ.

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 ἔβολ:  
 πιμωιτ δε ἡ ἔδοῖη πε φα ἡτε  
 οῖζελπιε εσσοῖπ φα ἔτενναδωντ  
 ἔΦνοῦῖ ἔβολ ζιτοῖϗ.

for the law made  
 nothing perfect; on the other  
 hand, there is the bringing in  
 of a better hope, through  
 which we draw near to God.

إِذِ النَّامُوسُ لَمْ يُكْمَلْ شَيْئًا. وَلَكِنْ  
 يَصِيرُ إِدْخَالُ رَجَاءٍ أَفْضَلٍ بِهِ  
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῖοζ κατα φρηῖ ἔτε αῖβνε ἀναω  
 αν ηη μεν ταρ αῖωωπι ἡοῖηβ αῖβνε  
 ἀναω.

And inasmuch as He  
 was not made priest without  
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἡθοϗ νεμ οῖἀναω ἔβολ  
 ζιτεν φηετχω ἕμοσ ναϗ ζε αϗωρκ

for they have become  
 priests without an oath, but  
 He with an oath by Him

لَأَنَّ أَوْلَئِكَ بِدُونِ قَسَمٍ قَدْ صَارُوا  
 كَهَنَةً، وَأَمَّا هَذَا فَبِقَسَمٍ مِنَ الْقَائِلِ  
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ

ἵνα Πβοικ οτοζ ἵνεγοτωμ ἵνεθηγ γε  
ἵθοοκ πε φοτηβ γω ἕνεε.

Κατα ταυμαιῆ αγωπι ἵνε Ιησουε  
ἠπῶτωρι ἵτε ογδιδῆθηκ ἐσσοτπ.

Οτοζ ηη μεν αγωπι ἵνοτηβ  
εγροτουηγ εθε γε ηαρε φμογ χω  
ἠμωογ εῶρι αν πε.

Φαι δε γε ἕηαῶρι γω ἕνεε αβῆι  
ἵημετοτηβ ἵογῆγεν παραβασις.

Εθε φαι οτον ῶζομ ἠμογ  
ἕνοζεμ ἵηογ ἵβεν ἵηηεθηνογ εα  
Φνογ† εβωλ εητοτγ εγρηε ἵηογ  
ἵβεν εθρεγσει εῶρη εζωογ.

Οηαρχηερεγς ταρ ἠπαρηη  
ἕηαγσαιῶογ ηαν εγτογβηογτ  
ἵηατπετρωογ ἵηατρωγ εγφορξ εβωλ  
ἵηηρεγερνοβι οτοζ αβῆις αῆγωι  
ἵηηφηογῆ.

Φαι ἕτε ἠμοη ἀηαση τοι ερογ  
ἠμηνι ἠφρη† ἵηηαρχηερεγς  
ἵηῆγῆγεν ῶογῶογῶι ἵερηι ἵῶορη  
ἕεηη νογηοβι ἠμην ἠμωογ: μεηεηεωε  
γωγῆνι ἕεηη ηα ηηλαο: φαι ταρ αβῆιγ  
ἕαγῆηγ εῆγωι ἵογσοη.

Πηομοο ταρ γωαγγω ἵεαηρωμ  
ἵηηαρχηερεγς εῶροηογ ῶοηι ἠμῆαγ:

who said to Him: “The Lord has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek,’”

by so much more Jesus has become a surety of a better covenant.

Also there were many priests, because they were prevented by death from continuing.

But He, because He continues forever, has an unchangeable priesthood.

Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after

كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي صَادِقٌ.

عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ ضَامِنًا لِعَهْدٍ أَفْضَلِ.

وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ لِأَنَّ الْمَوْتَ مَنَعَهُمْ مِنَ الْبَقَاءِ.

وَأَمَّا هَذَا فَلِأَنَّهُ بَيَقَى إِلَى الْأَبَدِ، لَهُ كَهَنُوتٌ لَا يَزُولُ.

فَمِنْ ثَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى التَّمَامِ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ، إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَشْفَعَ فِيهِمْ.

لِأَنَّهُ كَانَ يَلِيْقُ بِنَا رَبِّيسُ كَهَنَةٍ مِثْلُ هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ انْفَصَلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى مِنَ السَّمَاوَاتِ.

الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يُقَدِّمَ ذَبَائِحَ أَوْلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنِ خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

فَإِنَّ النَّامُوسَ يُقِيمُ أَنَسَاءَ بِهِمْ ضَعْفَ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتَقِيمُ ابْنًا

πισαζι δε ντε πιδναυ φαι εταυωπι  
μενεσα πινομος εταρο νουωρι  
εφχικ εβολ υα ενεε.

Πικεφαλεον δε εζεν νηετεςω  
υμωου οταρχηερενς ταρ υπαιρητ  
ετενταν υματ φηεταυρεμι  
σαουταυ υπιερονος ντε τμετνωτ  
θεν νιφνοτι.

Πρεφωυεν ντε νηεοταβ νεμ  
ντε τςκνη υμνι θεετα Πβοις  
ταχρος οτοε ρωμι αν.

Αρχηερενς ταρ νιβεν ευαρχαυ  
ερεφεν ταιο εδοτη νεμ υουωουωυ  
εβε φαι οταναςκη ον πε ερε  
οτενχαυ ωπι υφαι ερεφενυ εδοτη.

Ιςχε μεν οτη ναυ εζεν πκαζι ιε  
νε οτοτηβ αν πε εωωοπ νχε νηεταυεν  
δωρον εδοτη κατα πινομος.

Παι ετωεμυι δεν οτςμοτ νεμ  
οτδνιβι ντε τφε κατα φρητ εταυταμε  
Υωτςχς εφναχωκ ντςκνην: ανατ ταρ  
πεχαυ εκεθαυιο νεωβ νιβεν κατα  
πιτηπος εταυταμοκ ερου εζεν  
πιτωου.

¶ Νου δε ατοτυ τματ εοτφωυνι  
εσοτπ νεουο υφρητ ον ετεροι  
υμεσιτης 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  
νητααζενοτ.

Εφξευ αρικι ταρ ερωου εφρω  
υμος γε ις θανεζουτ σενηου πεξε  
Πβοις τναζωκ εξεν πηι μπιρανλ  
νευ εξεν πηι νιοτδα νοτδιαθηκη  
υβερι.

Κατα τδιαθηκη αν εταισεμνητς  
νευ νοτιοτ θεν πιεζουτ εταιδμαζι  
ντοτχιζ ειναενοτ εβολ θεν πκαζι  
νηχιμ γε ηθουτ υποροζι θεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενα ναιεζουτ ετε υμαυ πεξε  
Πβοις ειετ ηνανομος εδρηι ενουμενι  
οτοζ ειεσθητοτ εδρηι εξεν νοτρητ  
οτοζ ανοκ ειεωπι νουτ ηνοττ οτοζ  
ηθουτ ζωου ετεωπι ηηι ετλαος.

Οτοζ ηνε φοται φοται τσβω  
υπεφρεμυβακι νευ πιουαι πιουαι  
υπεφρον εφρω υμος γε σοτεν Πβοις  
γε σενασοτωντ τηροτ ιςεν ποτκοτχι

established on better  
promises.

For if that first covenant  
had been faultless, then no  
place would have been  
sought for a second.

Because finding fault  
with them, He says:  
“Behold, the days are  
coming, says The Lord,  
when I will make a new  
covenant with the house of  
Israel and with the house of  
Judah,

not according to the  
covenant that I made with  
their fathers in the day when  
I took them by the hand to  
lead them out of the land of  
Egypt; because they did not  
continue in My covenant,  
and I disregarded them, says  
The Lord.

For this is the covenant  
that I will make with the  
house of Israel after those  
days, says The Lord: I will  
put My laws in their mind  
and write them on their  
hearts; and I will be their  
God, and they shall be My  
people.

None of them shall teach  
his neighbor, and none his  
brother, saying, ‘Know The  
Lord,’ for all shall know  
Me, from the least of them  
to the greatest of them.

فَاتَهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ  
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

لَأَنَّهُ يَقُولُ لَهُمْ لِأَنَّمَا: هُوَذَا أَيَّامٌ  
تَأْتِي يَقُولُ الرَّبُّ حِينَ أَكْمَلَ مَعَ  
بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُودَا  
عَهْدًا جَدِيدًا.

لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ  
يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأُخْرِجَهُمْ مِنْ  
أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَبْنُوا فِي  
عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ.

لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أُعْهِدُهُ مَعَ  
بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ  
الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي  
أَذْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ،  
وَأَنَا أَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ  
لِي شَعْبًا.

وَلَا يُعَلِّمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ  
وَاحِدٍ أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،  
لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ  
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ ἀπορνιψίς.

Χε τῆς ἀκαχζω ἠνοῦμετβῖνζονο  
νωοῦ ἐβολ οῖοζ ἠναερφμεῖι χε  
ἠνοῦνοβι.

Ἦεν πῆζινζοζ χε οῖβερι ιε αερ  
τῆζοῖτῆ ἠὰπαζ φη δε ἐῶαερὰπαζ  
οῖοζ ἠτεερδελλο ὑδεντ ἐπτακο.

*Πρῶτοζ ζαρ νεῦωτεν νεῦ  
τῆρῆνη εῖσοπ: χε ἀμῆν ἐς ἐῶωπι.*

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  
الْإِضْمِحَالِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε  
πιαζωομτ ἠεπιστολη ἠτε πενωτ  
ιωαννης. Αμην. Παμενρατ.

Ἦ Ἰωαννης ἀ: ἀ - ιε

The Catholic Epistle from the Third Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
يوحنا الرسول الثالثة، بركته  
المقدسة تكون معنا. أمين. يا  
احبائي.

3 يوحنا 1: 1 - 15

Πῆρεζβῖτεροζ ἠζαιοζ πῆζαπητοζ  
φη ἀνοκ ἐτῆμει ἠμοζ δεν οῖμεθμῆ.

Παμενριτ τῆτωβζ εθε ζωβ ἠιβεν  
εθερε πεκμωιτ ζωοῖτεν οῖοζ  
ἠτεκοῖζαι κατὰ φῆρητ ἐτε νεῦωιτ  
ἠτεκψῖχη σοῖτων.

Αῖραῶι ζαρ ἐμαῶῶ ἐταῖ ἠχε  
ἠῖσῆνοῦ οῖοζ ἐταῖερεμεθερε δα  
τεκμεθμῆ κατὰ φῆρητ ἠθοκ  
ἐτεκμοῶι δεν οῖμεθμῆ.

The Elder, to the beloved Gaius, whom I love in truth:

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

الْشَيْخُ، إِلَيَّ غَايِسَ الْحَبِيبِ الَّذِي  
أَنَا أَحِبُّهُ بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أَرْوِّمُ  
أَنْ تَكُونَ نَاجِحًا وَصَحِيحًا، كَمَا أَنَّ  
نَفْسَكَ نَاجِحَةٌ.

لَأَنِّي فَرِحْتُ جَدًّا إِذْ حَضَرَ إِخْوَةٌ  
وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ  
تَسْلُكُ بِالْحَقِّ.

Μουνη ἔμοτ γαρ εφοι ἠνιωτ ἔφαι  
χίνα ἠτασωτεμ εθε ναυηρι χε  
σεμογι δεν οτμεθμη.

Πιάσαπητος οτρωβ ἠπιστος  
ἐτεκίρι ἠμοσ εκερρωβ ἠδῆρη δεν  
ἠίςνηοτ οτοσ φαι δεν ἠιωεμωοτ.

ἠαι ἐταγεμεθερε δα τεκὰσαπη  
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε  
καλωσ κῆαδισ εκῆατῆωοτ ετἠπῶα  
ἠφῆνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἐλι ἀν ἠτεν ἠεθῆκος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερρωβ ἐτμεθμη.

Ἄκδσαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἀλλα Διοτρεφῆσ πῆαιερσογιτ  
ἠδῆτοτ ἠῆῶωπ ἠμον ἔροσ ἀν.

Ἐθε φαι αἰῶανὶ τῆαῆρεφερ φῆετὶ  
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμωοτ  
εφερφλῆῆριν ἠμον δεν χῆασι  
ἠπονηροσ οτοσ εφῆην ἀν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ ἀν:  
οτοσ ἠηεθοτῶῶ εῶποποτ ἠῆῶω ἠμωοτ  
ἀν οτοσ εφῆιτ ἠμωοτ ἐβολ δεν  
τεκκλῆσιὰ.

I have no greater joy  
than to hear that my  
children walk in truth.

Beloved, you do  
faithfully whatever you do  
for the brethren and for  
strangers,

who have borne witness  
of your love before the  
church. If you send them  
forward on their journey in  
a manner worthy of God,  
you will do well,

because they went forth  
for His name's sake, taking  
nothing from the Gentiles.

We therefore ought to  
receive such, that we may  
become fellow workers for  
the truth.

I wrote to the church,  
but Diotrephes, who loves  
to have the preeminence  
among them, does not  
receive us.

Therefore, if I come, I  
will call to mind his deeds  
which he does, prating  
against us with malicious  
words. And not content with  
that, he himself does not  
receive the brethren, and  
forbids those who wish to,  
putting them out of the  
church.

لَيْسَ لِي فَرَحٌ أَكْبَرُ مِنْ هَذَا: أَنْ  
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ  
بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ  
كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى  
الْغُرَبَاءِ.

الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ  
الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا  
شَيَعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

لَأَتَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ  
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ يَتَّبِعِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ  
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ  
بِالْحَقِّ.

كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنْ  
دِيُوتْرِيفَسَ الَّذِي يُحِبُّ أَنْ يَكُونَ  
الْأَوَّلَ بَيْنَهُمْ لَا يَقْبَلُنَا.

مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكُرُهُ  
بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَانِذَا عَلَيْنَا  
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ  
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا  
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ  
الْكَنِيسَةِ.

Παμενριτ ὑπερτενωκ  
ἐπιπετρωοτ αλλα ἐπιπεθανεϋ:  
φηετιρι ὑπιπεθανεϋ οτ εβολ ζεν  
Φνοϋτ πε: φη δε ετιρι ὑπιπετρωοτ  
ὑπεϋνατ εΦνοϋτ.

Δυερμεερε ἡΔιμητριος ζιτεν  
ογον νιβεν νεμ ζιτεν ἠμη ογοζ ἄνον  
τενερμεερε ογοζ κωοτη ζε  
τεμετεερε ογμη τε.

He ογονϋ ογμηϋ εςδητοϋ νακ πε  
αλλα ἡτορωϋ αν εςδαι νακ εβολ  
ζιτεν ογμελα νεμ ογκαϋ.

Ⲭερελπις δε σατοτ ενατ εροκ  
ογοζ ἡτενσαζι νεμ νεπεροϋ ἡρο  
ογβε ρο.

Ⲭερινη νακ: σεϋινη εροκ ἡζε  
νηϋφρη: ϋινη ενηϋφρη κατα ποτραν.

*Ⲭασηνοϋ ὑπερμερε πικοςμοϋ  
ογδε νηετωοπ ζεν πικοςμοϋ:  
πικοςμοϋ νασινη νεμ τεϋεπιθωια: φη  
δε ετιρι ὑφορωϋ ὑΦνοϋτ εἰναϋωπι  
ϋα ενεε: ἄμη.*

Beloved, do not imitate  
what is evil, but what is  
good. He who does good is  
of God, but he who does  
evil has not seen God.

Demetrius has a good  
testimony from all, and  
from the truth itself. And we  
also bear witness, and you  
know that our testimony is  
true.

I had many things to  
write, but I do not wish to  
write to you with pen and  
ink;

but I hope to see you  
shortly, and we shall speak  
face to face.

Peace to you. Our  
friends greet you. Greet the  
friends by name.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

## The Acts الإبركسيس

Ⲭραζις ἡτε νενηοϋτ ἡἀποστολοϋ:  
ερε πογςμοϋ εσοταβ ϋωπι νεμαν.  
Δμη.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

أَيُّهَا الْحَبِيبُ، لَا تَتَمَثَّلْ بِالشَّرِّ بَلْ  
بِالْخَيْرِ، لِأَنَّ مَنْ يَصْنَعُ الْخَيْرَ هُوَ  
مِنَ اللَّهِ، وَمَنْ يَصْنَعُ الشَّرَّ فَلَمْ  
يُبْصِرِ اللَّهَ.

دِيمِثْرِيُوسُ مَشْهُودٌ لَهُ مِنَ الْجَمِيعِ  
وَمِنَ الْحَقِّ نَفْسِهِ، وَنَحْنُ أَيْضًا  
نَشْهَدُ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ شَهَادَتَنَا  
هِيَ صَادِقَةٌ.

وَكَانَ لِي كَثِيرٌ لِأَكْتُبُهُ، لَكِنِّي لَسْتُ  
أُرِيدُ أَنْ أَكْتُبَ إِلَيْكَ بِحَبْرٍ وَقَلَمٍ.

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ  
فَتَتَكَلَّمُ فَمَا لَقِمٍ.

سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحْبَاءُ. سَلِّمُ  
عَلَى الْأَحْبَاءِ بِأَسْمَائِهِمْ.

*لا تحبوا العالم ولا الاشياء التي  
فى العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. أمين.*

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. أمين.

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененца занѣзоуѣ де пезе            Παυλος ἔβαρναβας τε μαρενκοττεν            ἵτην γεμ πῶνι νηϊκνηοῦ κατὰ βακι            νιβεν: νηέταν ζωιω ἔπι σαχι ἵτε            Πβοις νῆστοῦ γε οὔ πε ετωοπ ἔμωοῦ.</p>	<p>Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing."</p>	<p>ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ».</p>
<p>Βαρναβας δε ναροτωῶ ἔωλι            ἔπι κε Ιωαννης νεμωοῦ φηέτομοῦτ            ἐροῦ γε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذًا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναῦ εραξιοιῖν γε χας            πε: φηέταρφωρξ ἔβολ ἔμωοῦ ιςχεν            τ Παμφυλιὰ: οτοῦ ἔτε ἔπι νεμωοῦ            ἐπιζωβ ἔῶτεμολῦ νεμωοῦ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْ بِهِ مَعَهُمَا.</p>
<p>Δερωοπι δε ἵνε οτχωντ ζωστε            ἵνεφωρξ ἔβολ ἵνοῦερνοῦ: Βαρναβας            μεν αῖβι ἔμαρκος αῖερζωτ ἔΚυπροῦ.</p>	<p>Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.</p>	<p>فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ وَسَافَرَ فِي الْبَحْرِ إِلَى قُبْرُسَ.</p>
<p>Παυλος δε δερωοπι ἵσιλας αῖῖ            ἔβολ: ἔαῖτηιῦ ἵτην πιζμοτ ἵτε            Φνοῦτ ἔβολ ζιτοτοῦ ἵνικνηοῦ.</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>Ναῖσινι δε πε ἔβολ ζιτην τCυριὰ            νεμ τΚυλικιὰ εῖταχρο ἵνικκλῖσιὰ.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيْلِيْكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δῖ δε ἔρῖνι ἔτκε Τερβη νεμ            Λυστρα: οτοῦ ις οτμαοθῖς ἔναῖχῖ            ἔματ ἔπερραν πε Τιμοθεοῦ πῶνι            ἵνοῦζωι ἵνοῦδα ἔπιςτη: περῖωτ δε            νε Ορεινῖν πε.</p>	<p>Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.</p>	<p>ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاؤُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>



Φαι ναυερμεεθρε εθβητηγ `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 ειτοτογ  
νηιαποστολοε νεμ νιπρεβυτεροε  
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 φαγια ηεκκλησια ητε Φνογτ:  
αμην.*

He was well spoken of  
by the brethren who were at  
Lystra and Iconium.

Paul wanted to have him  
go on with him. And he  
took him and circumcised  
him because of the Jews  
who were in that region, for  
they all knew that his father  
was Greek.

And as they went  
through the cities, they  
delivered to them the  
decrees to keep, which were  
determined by the apostles  
and elders at Jerusalem.

So the churches were  
strengthened in the faith,  
and increased in number  
daily.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

فَأَرَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ  
فَأَخَذَهُ وَخَتَنَهُ مِنْ أَجْلِ الْيَهُودِ  
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ  
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمُدُنِ  
كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ  
بِهَا الرُّسُلُ وَالْمَشَايِخُ الَّذِينَ فِي  
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Bashans 27

سنكسار اليوم السابع والعشرون من شهر بشانس

1. The Departure of Lazarus, the Beloved of The Lord
2. The Departure of St. Thomas the Anchorite of Shinshif Mount
3. The Departure of Pope Yoannis II, the 30<sup>th</sup> Patriarch of Alexandria

**1. The Departure of Lazarus, the Beloved of The Lord**

1. نياحة القديس لعازر حبيب الرب
2. نياحة القديس الأنبا توماس السائح بجبل شنشيف
3. نياحة القديس البابا يوانس الثاني،  
البطريك الثلاثين من بطاركة الكرازة  
المرقسية

**1. نياحة القديس لعازر حبيب الرب  
في مثل هذا اليوم تنبئ القديس لعازر، أخو**

On this day, St. Lazarus, the brother of Mary and Martha, the beloved of The Lord, departed, after he had been consecrated a bishop for Cyprus.

After The Lord had raised him from the dead, he followed the disciples since that time. He was present at the descent of the Holy Spirit on the Day of Pentecost in Jerusalem. Afterwards, they ordained him a bishop over Cyprus and he shepherded the flock of Christ with the best of care. He lived for forty years, then departed in peace.

May the blessing of his prayers be with us all.  
Amen.

## 2. The Departure of St. Thomas the Anchorite of Shinshif Mount

On this day also, of the year 168 of the martyrs, 452 AD, St. Thomas, the Anchorite, in the area of Akhmim, departed. He was born in the village of Shinshif, to godly Christian parents. They raised him up and reared him on church manners.

The love of God kindled his heart and as he inclined to a life of contemplation, he went to Shinshif Mount. He started doing his spiritual exercises, and he loved praying and praising with his melodious voice. He was strict in his asceticism until he ate once a week. He memorized many parts of the Holy Bible, fulfilling its commandments, living the Bible with joy. He increased in virtues until the sweet aroma of Christ outpoured from him. Some heard of him, and they visited him to receive his blessing. He did not associate himself with any of the brothers, except at the time of prayers. Some of the brothers, who dwelt in the nearby mountain, visited him to participate with him in prayers.

Once, while he was praising using the Psalms, he noticed three men in white garments behind him, praising along with him with an angelic voice. St. Thomas rejoiced and went on praising with them all night. Later, he knew that they were monks from the monastery of St. Shenouda, the Archimandrite.

Anba Shenouda visited Anba Thomas often and in his last visit, Anba Thomas told him, "This is the last visit, I shall leave you, and The Lord informed me that you shall follow me few days after." Anba Shenouda asked him for a sign. Anba Thomas told him, "The rock that you sat on, outside your dwelling place, will

مريم ومرثا، حبيب الرب، بعد أن صار أسقفاً على قبرص.

وذلك أنه بعد أن أقامه الرب من بين الأموات، تبع التلاميذ منذ ذلك الوقت وحضر حلول الروح القدس في يوم الخمسين في اورشليم. بعدها رسموه أسقفاً على قبرص، فرعى رعية المسيح أحسن رعاية، وعاش أربعين سنة ثم تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

## 2. نياحة القديس الأنبا توماس السائح بجبل شنشيف

وفيه أيضاً من سنة 168 للشهداء، سنة 452 ميلادية، تنيح القديس الأنبا توماس السائح بإقليم أخميم. وُلد بناحية شنشيف (شنشيف: هي حالياً قرية عرب بنى واصل، مركز ساقلته، محافظة سوهاج)، من أبوين مسيحيين تقيين محبين لله. ربياه وأدباه بأداب الكنيسة.

التهب قلبه بمحبة الله وإذ كان يميل إلى حياة التأمل، انطلق إلى جبل شنشيف. بدأ يمارس تداريبه الروحية، فكان محباً للصلاة والتسبيح بصوته الرخيم، جاداً في نسكه حتى صار يأكل مرة واحدة في الأسبوع. حفظ أجزاء من الكتاب المقدس، منفذاً لوصاياه، يحيى الإنجيل بفرح، فازداد في الفضيلة حتى فاحت رائحة المسيح الذكية فيه. ولما سمع به البعض، كانوا يترددون عليه لينالوا بركته. لم يخالط أحداً من الإخوة، إلا وقت الصلوات. وكان يتردد عليه بعض الإخوة الساكنين في الجبل بقربه، ليشتروا معه في الصلوات.

في إحدى المرات، إذ كان يسبح بالمزامير، التفت خلفه فرأى ثلاثة رجال بلباس أبيض يسبحون معه وكانت أصواتهم كأصوات ملائكة. فرح بهم القديس وظل طوال الليل يسبح معهم، بعدها عرف أنهم رهبان من دير القديس الأنبا شنودة رئيس المتوحدين. كان الأنبا شنودة يزور الأنبا توماس، وفي آخر زيارة له قال له الأنبا توماس: "هذه آخر زيارة وسوف أفارقك وقد أخبرني الرب أنك ستلحق بي بعد أيام"، طلب الأنبا شنودة

split in half, at the time that my soul will depart from my body.”

When the departure of Anba Thomas from this vain world drew near, The Lord of glory appeared to him, comforted, strengthened and promised him that a church would be built in this place after his name, and people from all nations would come for his name would be wide spread.” He also told him that after three days, he would leave the body and receive the everlasting crown, and then he bid him peace and ascended to heaven. Anba Thomas departed in a good old age.

Anba Shenouda saw that the rock had split in half and said, “Truly, Shinshif has lost the luminous lamp of the desert.” Anba shenouda rose and went to the place of Anba Thomas, along with Anba Akhnoukh and Anba Yousab. They shrouded Anba Thomas, prayed over him and buried him in the same place of his dwelling.

Many signs and wonders were manifested from his body in the church that was built after his name, which still exists still present time. The prophecy of the saint about Anba Shanouda was fulfilled for he departed on the 7<sup>th</sup> day of Abib of the same year.

May the blessing of his prayers be with us all.  
Amen.

### 3. The Departure of Pope Yoannis II, the 30<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 232 of the martyrs, 516 AD, the holy father Pope Yoannis II, the 30<sup>th</sup> Patriarch of Alexandria, departed. He became a monk at a young age and exerted himself with many spiritual fights and lived a solitary life. His fame became well known for his godly life and knowledge and was chosen for the Alexandrian See. He was consecrated on the 3<sup>rd</sup> day of Baunah, year 221 of the martyrs, 505 AD.

He wrote many exhortations and homilies. During his days, the church was in peace and tranquility, which was supported by the righteous Orthodox Emperor Anastasius. After the enthronement of Pope Yoannis, St. Sawirus of Antioch, sent him a letter to congratulate him and to confirm that, “The Lord Christ, after the union, has one nature with one Will, without separation, and he believed in the same faith of Pope

علامة، قال له الأنبا توماس: "إن الحجر الذي خارج مسكنك سينقسم إلى اثنين عند مفارقة نفسي من جسدي".

ولما قرب وقت انتقال الأنبا توماس من هذا العالم الفاني، ظهر له رب المجد وعزاه وقواه ووعده أن هذا المكان ستبنى فيه كنيسة على اسمه، يأتون إليها من كل البلاد ويكون اسمه شائعاً. ثم أخبره أنه بعد ثلاثة أيام سيترك الجسد وينال الإكليل الدائم، ثم أعطاه السلام وصعد إلى السماء.

تنيح القديس بشيخوخة صالحة. فرأى الأنبا شنودة أن الحجر قد انشق، فقال: "قد عدت اليوم شنشيف سراجها". قام الأنبا شنودة ومضى إلى موضع الأنبا توماس ومعه الأنبا أخنوخ والأنبا يوساب، ثم كفنوه وصلوا عليه ودفنوه في نفس مكان سكناه. هذا وقد ظهرت من جسده آيات وعجائب بالكنيسة التي بُنيت على اسمه والتي لا زالت باقية حتى الآن. وقد تحققت نبوة القديس عن نياحة الأنبا شنودة في السابع من أبيب من نفس السنة. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس البابا يوانس الثاني، البطريرك الثلاثين من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 232 للشهداء، سنة 516 ميلادية، تنيح القديس البابا يوانس الثاني، البطريرك الثلاثون من بطاركة الكرازة المرقسية. وكان قد ترهب منذ حداثة وأجهد نفسه بكل أنواع الجهاد. وأقام في مكان منفرداً، وزاد في نسكه وتفشفه فذاع صيته لعلمه وتقواه، فاختروه للكرسي الإسكندري ورسم في 3 بؤونه، سنة 221 للشهداء، سنة 505 ميلادية.

كتب ميامر وعظات كثيرة وكانت الكنيسة في أيامه في هدوء وسلام. وساعد على ذلك، تربع الملك البار الأرثوذكسي أنسطاسيوس على سدة الملك. وبعد رسامة البابا، بعث له القديس ساويرس الأنطاكي برسالة تهنئة يهنئه فيها ويؤكد على أن السيد المسيح، من

Cyril and Pope Dioscorus.”

When Pope Yoannis received this letter, he and the bishops of the church rejoiced, and he replied with an epistle testified in it with the oneness of the essence of God, and the trinity of His persons, and by the incarnation of the eternal Son of God, the Divine and the human natures. He made His life-giving flesh one with His divinity without mingling, without confusion, and without alteration. He anathematized those who separate the two natures from the Word Incarnate, those who confuse them and those who said that the suffering crucified Christ, who died on behalf of mankind, was only a man, and those who say that His Divine nature also suffered and died. He emphasized that the Orthodox faith was to profess that God the Word suffered in the human flesh that He united with.

When Abba Sawiris read his message, he received it with joy, and made it public in all Antioch.

Pope Yoannis continued to take care of his people, guarding them, doing his utmost effort in teaching the people and renovating the churches that were destroyed by the Chalcedonians. He continued as such for eleven, then departed in peace.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

بعد الاتحاد، له طبيعة واحدة ومشينة واحدة، من غير افتراق. وانه يؤمن بإيمان القديس كيرلس والقديس ديسقورس. ولما تلقى الأنبا يوانس الرسالة، قرأها وفرح بها هو والآباء الأساقفة، ثم أرسل له رداً شهد فيه بوحدانية جوهر الله وتثليث أقانيمه وبتجسد الابن الأزلي بالطبيعة البشرية وأن الجسد المحيي جعله واحداً مع لاهوته بغير اختلاط ولا امتزاج ولا تغيير. ومبعداً كل من يفرق المسيح أو يمزج طبيعته. وكذا كل من يقول إن المتألم المصلوب المانت عن البشر إنسان عادي، أو يدخل الآلام والموت على طبيعة اللاهوت. وانما الإيمان المستقيم هو أن نعترف أن الله الكلمة تألم بالجسد الذي اتحد به منا.

ولما قرأ القديس ساويرس الرسالة، قبلها بفرح وأذاعها في أنحاء كرسي إنطاكية. وظل الأنبا يوانس مهتماً برعيته وحارساً لها باذلاً كل جهده في تعليم الشعب وتعمير الكنائس التي خربها الخلقيدونيون. وقد استمر هكذا مدة إحدى عشرة سنة. ثم تنيح بسلام.

بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً ابدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ εμ: ε, ε	Psalm 99: 6, 7	مزمور 98: 5, 6
<p>Ὡς ὅτε καὶ Μωϋσῆς καὶ Ἀαρὼν ἔθεν κλητῆρας· καὶ Σαμουὴλ ἔθεν ἐκ τῶν κλητῶν· καὶ ἐπεφώνησαν· ἡβοῦντες τὸ ὄνομα κυρίου· καὶ ἀπεκρίθη ὁ κύριος ἐκ τῆς στήλης τοῦ νεφέλου· ἡλλουία.</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>ΘΥΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>ΙΩΑΝΝΗΝ ΙΒ΄: Κ - ΛΣ</b></p>	<p><b>John 16: 20 - 33</b></p>	<p><b>يوحنا 16: 20 - 33</b></p>
<p>Διμην ἀμην ϙρω ἕμοος νωτεν γε ἠῶτεν τετενναριμι ογοσ τετενναερηβι: πικοςμοος δε ἠῶουϙ ἔηναρωι ἠῶτεν τετενναερῶκαρ ἠῆητ ἀλλὰ πετενῶκα ἠῆητ ἔηναρωπι νωτεν εῦρωι.</p>	<p>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنْتُمْ سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ.</p>
<p>ϙῥωιμι ἀρωαννοῦ ἔμιϙι ωασερῶκαρ ἠῆητ γε ἀϙι ἠῆε τεσοῦνοῦ: ἔρωπ δε ἀρωανμιϙι ἕπιωηρι ἕπασερῶμενι γε ἕπιζοχζεϙ εῶβε πιρωι γε ἀμεεσ οῦρωι ἐπικοςμοος.</p>	<p>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.</p>	<p>الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وَلَدَتِ الطِّفْلَ لَا تَعُودُ تَذْكُرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>
<p>Ογοσ ἠῶτεν θωτεν ϙνοῦ μεν ἔρετενεβι ἠοῦῶκαρ ἠῆητ: παλιν οη ϙῥαναῦ ἔρωτεν ογοσ τετενναρωι ογοσ πετενρωι ἕμιον ἔλι ναολεϙ ἠτενηνοῦ.</p>	<p>Therefore, you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.</p>	<p>فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ. وَلَكِنِّي سَأَرَاكُمْ أَيْضًا فَتَفْرَحُ قُلُوبُكُمْ وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.</p>

Ὁτοϑ ζεν πιέροοτ ἐτε ἄματ  
 τετενναϋεντ ἐζλι αν: ἄμην ἄμην  
 †χω ἄμοϑ νωτεν φηέτετενναερέτιν  
 ἄμοϑ ἵτοτϑ ἄΦιωτ ζεν Παραν  
 εϑέτηϑ νωτεν.

Ὡα †νοτ ἄπατετενερέτιν ἵζλι ζεν  
 Παραν: ἀριέτιν οτοϑ τετενναδι ζινα  
 ἵτε πετενραϋι ρωπι εϑζηκ ἐβολ.

Ἡαι Δε αἰχοτοτ νωτεν ζεν  
 ζανπαρομιὰ: σῆνοτ Δε ἵζε οτοϑνοτ  
 ζοτε εἰναϑαζι νεμωτεν αν ζε ζεν  
 ζανπαρομιὰ ἀλλα ζεν οτπαρρησιὰ  
 †ναταμωτεν εϑβε Φιωτ.

ζεν πιέροοτ ἐτε ἄματ  
 ἐρετενερέτιν ζεν Παραν: οτοϑ  
 †ναχοϑ νωτεν αν ζε ἄνοκ εϑνα†ζο  
 ἐΦιωτ εϑβε θηνοτ.

Ἡοϑ γαρ ζωϑ Φιωτ ἑμει ἄμωτεν  
 ζε ἵνωτεν ἀρετενμεεριτ οτοϑ  
 ἀρετενναζ† ζε ἐταιἵ ἐβολ ζα Φιωτ.

Διἵ ἐβολ ζεν Φιωτ οτοϑ διἵ  
 ἐπικοϑμοϑ παλιν ον †ναχω  
 ἄπικοϑμοϑ οτοϑ †ναϋενῆι ζα Φιωτ.

Πεξε νεϑμαθητιϑ ναϑ ζε ζηππε  
 †νοτ κϑαζι ζεν οτπαρρησιὰ οτοϑ κζε  
 ἐζλι αν ἄπαρομιὰ.

And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.

Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.

In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;

for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech!

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئًا. الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ مَا طَلَبْتُمْ مِنَ الْآبِ يَأْتِيكُمْ بِاسْمِي يُعْطِيكُمْ.

إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئًا بِاسْمِي. أَطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرْحُكُمْ كَامِلًا.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضًا بِأَمْثَالٍ بَلْ أَخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي. وَلَسْتُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ مِنْ أَجْلِكُمْ.

لَآنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ أَحْبَبْتُمُونِي وَأَمَنْتُمْ أَنِّي مِنْ عِنْدِ اللَّهِ خَرَجْتُ.

خَرَجْتُ مِنَ عِنْدِ الْآبِ وَقَدْ أَتَيْتُ إِلَى الْعَالَمِ وَأَيْضًا أَتْرُكُ الْعَالَمَ وَأَذْهَبُ إِلَى الْآبِ.

قَالَ لَهُ تَلَامِيذُهُ: هُوَذَا الْآنَ تَتَكَلَّمُ عَلَانِيَةً وَلَسْتُ تَقُولُ مَثَلًا وَاحِدًا.

† ἸΝΟΥ ΤΕΝΕΜΙ ΧΕ ΚΩΟΥΝ ΝΕΩΒ  
ΝΙΒΕΝ ΟΥΟΖ ΝΚΕΡΧΡΙΑ ΔΗ ΕΘΡΕ ΟΥΑΙ  
ΥΠΕΚ: ΔΕΝ ΦΑΙ ΤΕΝΝΑΖ† ΧΕ ΕΤΑΚΙ ΕΒΟΛ  
ΖΑ ΦΝΟΥ†.

Διγέροντὸ νωοῦ ἵχε Ιησοῦς χε †νοῦ  
τετενναζ†.

Θηππε σῆνοῦ ἵχε οὔονοῦ οὔοζ αςὶ  
θίνα ἵτετενχωρ ἐβολ φῶραι φῶραι  
ἄμωτεν ἐπεγμα οὔοζ ἵτετενχατ  
ἄμαγατ: οὔοζ †χη ἄμαγατ ΔΗ ΧΕ  
ἐχη νεμη ἵχε Παιωτ.

Ἡδι Διχοτοῦ Νωτεν θίνα ἵτε  
οὔθιρηνη ὡπι Νωτεν ἵθρη ἵθρη:  
οὔον ἵτωτεν ἄματ ἵοὔοζοζοζ ΔΕΝ  
ΠΙΚΟΜΟС: ΑΛΛΑ ΧΕΜΝΟΥ† ἄνοκ Διθρο  
ἐΠΙΚΟΜΟС.

*Πῶοῦ φα Πεννοῦ† πε ὡα ἐνεε  
ἵτε ΝΙ ἐνεε: ἄμην.*

Now we are sure that  
You know all things, and  
have no need that anyone  
should question You. By  
this we believe that You  
came forth from God.”

Jesus answered them,  
“Do you now believe?”

Indeed the hour is  
coming, yes, has now come,  
that you will be scattered,  
each to his own, and will  
leave Me alone. And yet I  
am not alone, because the  
Father is with Me.

These things I have  
spoken to you, that in Me  
you may have peace. In the  
world you will have  
tribulation; but be of good  
cheer, I have overcome the  
world.”

*Glory be to God forever.*

الآن تعلم أنك عالم بكل شيء  
ولست تحتاج أن يسألك أحد لهذا  
نؤمن أنك من الله خرجت.

أجابهم يسوع: الآن تؤمنون.

هؤذا تأتي ساعة وقد أتت الآن  
تتفرقون فيها كل واحد إلى خاصته  
وتتركونني وحدي. وأنا لست  
وحدي لأن الأب معي.

قد كلمتكم بهذا ليكون لكم في  
سلام. في العالم سيكون لكم ضيق  
ولكن ثقوا: أنا قد غلبت العالم.

*والمجد لله دائماً.*

# Katameros Readings for the 28<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الثامن والعشرون من شهر بشنس المبارك

ΚΟΥΧΟΥΤ ΨΑΛΜΗΝ ΝΕΞΟΥΤ ΑΠΙΑΒΟΥΤ ΠΑΩΩΝΣ

## 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 ΡΛΔ: Ζ, ΙΒ, ΙΣ	Psalm 132: 9, 10, 17, 18	مزمور 131: 7، 12، 13
<p>Μεκοϋηβ ενεϋριωτου νοϋμεομη:</p> <p>νηεθοϋαβ ητακ ενεθελεηλ εβε</p> <p>Δαυιδ πεκβωκ: λισοβϋ νοϋδηβς</p> <p>απαχριστος: εϋεϋρι γε εϋρηι εχωϋ</p> <p>ηξε φηεθοϋαβ ητη. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.</p>	<p>مكنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هيأت سراجاً لمسيحي. وعليه يزهر قدسي. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οϋα νασνωσις εβωλ δεν</p> <p>πιεϋασϋελιον εθοϋαβ κατὰ Πατϋεον</p> <p>ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Πατϋεον Δ: κϋ - ε: ιϋ</p>	<p>Matthew 4: 23 – 5: 16</p>	<p>متي 4: 23 – 5: 16</p>
<p>Οϋοϋ ναϋκωϋ πε ηξε Ιησοϋς δεν</p> <p>ϋσαλιεα τηρς εϋϋεβω δεν</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ</p>



ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΟΣ ΕΡΧΩΜΥ  
ἄπιερασσελιον ἵτε †μετοτρο: ουθος  
εφερφαδρι ἐψωμι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαος.

Ουθος ἀτεφςμῆ ἰ ἐβολ δεν †Cγρια  
τηρς: ουθος ἀνῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοῦτ δεν νοῦψωμι νεμ  
οῦκατρε ἵνοῦμῆψ ἵρη†: νῆετε  
νιδεμων νεμωοῦ νεμ νηετοι  
ἄπερμooῦ νεμ νηεψηλ ἐβολ ουθος  
αφερφαδρι ἐρωοῦ.

Ουθος ἀῤμοψι ἵνωψ ἵνεε θαννῆψ†  
ἄμῆψ ἐβολ δεν †Σαλιλεὰ νεμ †μη†  
ἄβακι νεμ Ιεροναλῆμ νεμ †ιοῦδεὰ  
νεμ θιμηρ ἄπιλορδανῆς.

Εταφναῦ δε ἐνῖμῆψ ἀψῶε ναϋ  
ἐψῶμι ἐχεν πιτωοῦ ουθος ἐταφρεμκι  
ἀνῖ θαρoϋ ἵνεε νεψμααθης.

Ουθος ἐταφoῦων ἵρωψ ναϋ†cβω  
νωοῦ εφψω ἄμοος.

Ψοῦνιατοῦ ἵνῖζηκῖ ἄπιπνεῦμα χε  
θωοῦ τε †μετοτρο ἵτε νῖφῆοῦνῖ.

Ψοῦνιατοῦ ἵνῖηετερθῆβῖ †νοῦ χε  
ἵθωοῦ πετοῦνα†θo ἐρωοῦ.

Ψοῦνιατοῦ ἵνῖρεμραῦψ χε ἵθωοῦ  
πεθνεαρκλῆρονομῖν ἄπικαθῖ.

healing all kinds of sickness  
and all kinds of disease  
among the people.

Then His fame went  
throughout all Syria; and  
they brought to Him all sick  
people who were afflicted  
with various diseases and  
torments, and those who  
were demon-possessed,  
epileptics, and paralytics;  
and He healed them.

Great multitudes  
followed Him, from  
Galilee, and from  
Decapolis, Jerusalem,  
Judea, and beyond the  
Jordan.

And seeing the  
multitudes, He went up on a  
mountain, and when He  
was seated His disciples  
came to Him.

Then He opened His  
mouth and taught them,  
saying:

Blessed are the poor in  
spirit, For theirs is the  
kingdom of heaven.

Blessed are those who  
mourn, for they shall be  
comforted.

Blessed are the meek,  
for they shall inherit the  
earth.

ضَعَفَ فِي الشَّعْبِ.

فَدَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَّةَ.  
فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
الْمَصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
مُخْتَلَفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ  
وَالْمَفْلُوجِينَ فَشَفَاهُمْ.

فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ  
وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ  
وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ

وَلَمَّا رَأَى الْجُمُوعَ، صَعَدَ إِلَى  
الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ.

فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:

طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ  
مَلَكُوتَ السَّمَاوَاتِ.

طُوبَى لِلْحَزَانَى الْآنَ لِأَنَّهُمْ  
يَتَعَزَّوْنَ.

طُوبَى لِلْوُدَعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

Ἔσθια τοῦ ἠννηετοκερ νεμ  
νηετοβι ἠτμεεμηι ξε ἠέωοτ πεθνασι.

Ἔσθια τοῦ ἠννιναητ ξε ἠέωοτ  
πετοῦναναδινωοτ.

Ἔσθια τοῦ ἠννηεθοταβ δεν  
ποτρητ ξε ἠέωοτ πεθνανατ εφνοττ.

Ἔσθια τοῦ ἠννιρεφερζιρηνη ξε  
ἠέωοτ πετοῦναμοττ ερωοτ ξε νιωμηι  
ἠτε φνοττ.

Ἔσθια τοῦ ἠννηετατβοξι ἠέωοτ  
εβε τμεεμηι ξε θωοτ τε τμετοτρο  
ἠτε νιφνοτ.

Ἔσθια τεν θηνοτ εωωπ  
ατγλανβοξι ἠσα θηνοτ οτοζ ἠσεωεω  
θηνοτ οτοζ ἠσεξε πετρωοτ νιβεν ἠσα  
θηνοτ ετξε μεθνοττ ερωτεν εοβητ.

Ραυι οτοζ θεληλ ξε πετενβεχε  
οτνιωτ πε δεν νιφνοτ: παρητ ταρ  
ατβοξι ἠσα νιπροφητης  
ενατδαζωτεν.

Ἡωωτεν δε πεεμοτ ἠπικαρι: εωωπ  
δε ἠτε πιεμοτ λωτ ατναμολετ ἠνοτ:  
ἠπαεωεωμεωωμ ξε εελι εβηλ ἠσεριτε  
εβολ ἠσερωμι εχωτ ἠξε νιρωμι.

Ἡωωτεν πε φοτωινι ἠπικωμοσ  
ἠμων ωωωμ ἠτε οτβακι χωπ εσχη

Blessed are those who  
hunger and thirst for  
righteousness, for they shall  
be filled.

Blessed are the  
merciful, for they shall  
obtain mercy.

Blessed are the pure in  
heart, for they shall see  
God.

Blessed are the  
peacemakers, for they shall  
be called sons of God.

Blessed are those who  
are persecuted for  
righteousness' sake, for  
theirs is the kingdom of  
heaven.

Blessed are you when  
they revile and persecute  
you, and say all kinds of  
evil against you falsely for  
My sake.

Rejoice and be  
exceedingly glad, for great  
is your reward in heaven.

You are the salt of the  
earth; but if the salt loses its  
flavor, how shall it be  
seasoned? It is then good  
for nothing, but to be  
thrown out and trampled  
underfoot by men.

You are the light of the  
world. A city that is set on a  
hill cannot be hidden.

طوبى للجِيعِ وَالْعِطَاشِ إِلَى الْبِرِّ  
لأنَّهُمْ يَشْبَعُونَ.

طوبى للرحماءِ لأنَّهُمْ يُرْحَمُونَ.

طوبى للأنقياءِ القلبِ لأنَّهُمْ  
يُعَايِنُونَ اللَّهَ.

طوبى لصانعي السَّلامِ لأنَّهُمْ أبناءُ  
اللهِ يُدْعَوْنَ .

طوبى للمطَّرودينَ من أجلِّ البرِّ  
لأنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ.

طوبى لَكُمْ إِذَا طَرَدُوكُمْ وَعَيَّرُوكُمْ  
وَقَالُوا فِيكُمْ مِنْ أَجْلِ شَرِّ  
كَادِبِينَ.

افرحوا وَتَهَلَّلُوا لأنَّ أَجْرَكُمْ عَظِيمٌ  
فِي السَّمَاوَاتِ، فَإِنَّهُمْ هَكَذَا طَرَدُوا  
الأنبياءَ الذين قَبَّلَكُم.

أنتُمْ مَلْحُ الأَرْضِ وَلَكِنْ إِنْ فَسَدَ  
المَلْحُ فِيمَاذَا يَمْلَحُ؟ لَا يَصْلَحُ بَعْدَ  
لِشْيءٍ إِلاَّ لأنَّ يُطْرَحَ خَارِجاً  
وَيُدَاسَ مِنَ النَّاسِ.

أنتُمْ نُورُ العالَمِ. لا يُمَكَّنُ أَنْ تُخْفَى  
مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ.

ϠΙΧΕΝ ΟΥΤΩΟΥ.

Ουδε υπανθερε ουθηβε νεχαα  
δα ουμεντ αλλα εωαρχαα Ϡιχεν  
†λαρχνια: ουορ ωααερωωινη εοουον  
νιβεν ετωοπ δεν πινη.

Παρη† μαρε πετενοωωινη  
ερωωωινη υπεμθο ηηρωωι  
εοπωο νεναατ ενετηεβηοτι:  
εοηανετ νεε†ωου υπετενωωτ  
ετδεη νιφηοτι.

*Πιωου φα Πεννοω† πε: ωα ενεε  
ητε νιενεε: αμην.*

Nor do they light a lamp  
and put it under a basket,  
but on a lampstand, and it  
gives light to all who are in  
the house.

Let your light so shine  
before men, that they may  
see your good works and  
glorify your Father in  
heaven.

*Glory be to God  
forever.*

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمِكْيَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لِكُلِّ الَّذِينَ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيَمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμοο τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5, 6, 8

Δαωρηκ ηχε Πβοιο ουορ  
ηηερωωωι ηεθηα: εε ηθοοκ πε φοθηβ  
ωα ενεε κατα τταειο υπελαχιεεδεκ:  
Πβοιο εαοτιηαμ ημοοκ: εοβε φαη  
εεεβιαι ηοηαφε. **Αλληλοτια.**

The Lord has sworn and  
will not repent: “You are a  
Priest forever, according to  
the order of Melchizedek.”  
The Lord is at Your right  
hand. Therefore, He shall  
lift up his head. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو  
الكاهن ألي الأبد على طقس  
ملكیصادق. الرب عن يمينك.  
لذلك يرفع رأسه. **هليلويا.**

**Matins Gospel**  
**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστρωσις ἐβὼλ θεν πιερασσελιον εθοραβ κατα λουκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἑ: 17 - 18</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοθ εταρι εδρηι νεμωου αριθι ερατι θεν ομα ηκοι νεμ ομηω ητε νεμααθητις νεμ κεμηω ερωη ητε πιλαοσ εβὼλ θεν Ηιοδεα τηρσ νεμ Ιεροσαλημ νεμ εβὼλ θεν Ηαραλια ητε Ητροσ νεμ Ησιδων ηηεταρι εσωτεμ ερωε οτοθ ητεταλδωου εβὼλ θεν νοτωωνι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْعًا كَثِيرًا مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοθ ηηεναητεμκο υμωου ηξε ηηηνευμα ηακαθαρθον ηαερφαθρι ερωου.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοθ ηαρε πιμηω τηρε κωη ησα βι νεμαα: ξε οτηη ηασνηου εβὼλ υμοε ηξε οηχομ οτοθ ηασταλδο υμωου τηρου πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηθοε εταριαι ηνεαβαλ επωωι οηβε νεμααθητις πεσαε νωου ξε ωουηιατεν οηνοη ηιζηκι ξε θωτεν</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

τε ἤμετοτρο ἵτε Φνοῦ†.

Ἔοῦνιὰτεν ἠννοῦ νηετλοκερ ρε  
†νοῦ τετεννασι: ὠῦνιὰτεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔωωπ  
ἵτοῦμεεστε ἠννοῦ ἵχε νιρωμι οῦορ  
ἵτοῦοῦετ ἠννοῦ ἔβωλ οῦορ ἵτοῦῡεῡ  
ἠννοῦ οῦορ ἵτοῦρι πετενραν ἔβωλ  
ἡφρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἡΦρωι.

Ραῡι ρεν πιεροῦ ἔτε ἡμαῦ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῡ†  
πε ἵρη ρεν ἵφε: ναι ραρ οη ἕναῦρι  
ἡμωῦ ἵνιπροφητης ἵχε νοῦιο†.

*Πῖωῦ φα Πεννοῦ† πε: ῡα ἕνερ  
ἵτε νι ἕνερ: ἄμην.*

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man's sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner  
their fathers did to the  
prophets.

*Glory be to God forever.*

طوبأكم أَيها الجياع الآن لأنكم  
تَشْبَعُونَ. طوبأكم أَيها الباكُونَ  
الآن لأنكم ستَضْحَكُونَ.

طوبأكم إِذَا أَبْغَضَكُم النَّاسُ وَإِذَا  
أَفْرَزُوكُم وَعَيَّرُوكُم وَأَخْرَجُوا  
اسْمَكُم كَثِيرِينَ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهُوَ إِذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لأنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### †ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἡπενδοις Ἰησοῦς  
Χριστος: πιαποστολος εῦθαρεμ:  
φῆεταῦθαῡϋ ἐπιζιῡεννοῦϋ ἵτε  
Φνοῦ†.

Paul, the servant of our  
Lord Jesus Christ, called to  
be an apostle, appointed to  
the Gospel of God. A  
chapter from the Second  
Epistle of our teacher St.  
Paul to Timothy. May his  
blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا  
بولس الرسول الثانية إلى  
تيموثاؤس، بركته المقدسة تكون  
معنا. آمين.

Β Τιμοθεος τ: ι - Δ: κβ

2 Timothy 3: 10 - 4: 22

2 تيموثاؤس 3 : 10 - 4 : 22

Πῶς δὲ ἀκριβοῦς ἦσαν ταμετρῶν  
ἵσταν ἦσαν παρὰ μου ἦσαν παρὰ ὅρων  
παναρθῆ ταμετρῶν ἠδὲ ταλαπην  
ταρτομονη.

Πιδιωσμος νει ναιμκαρ  
νηεταρωπι ἡμοι δὲν ταντιοχια  
δὲν Οικονιον δὲν Λυστροισ:  
νιδιωσμος τηρου εταρωπορ εροι  
αφναρμετ ἠχε Πβοι εβολ ἠδὲν  
τηρου.

Ουον δὲ νιβεν εθωωυ εωνδ δὲν  
ουμετερεβης δὲν Πιχριστος Ιησους  
σεναδοχι ἠσωο.

Σαρρωμι δὲ ερωωο ορο  
ἠρεφωοπεπ ερει ετη δὲν πιπερωωο  
ἠροτο ερωρεμ ορο ερωρεμ.

Πῶς δὲ ὡπι δὲν νηετακτσαβο  
ερωωο ορο ἀκριβος ἠδὲν: εκεμ  
χε ετακ τσαβο εβολ ειτεν νιμ.

Ορο ιχεν εκοι ἠαλορ εανδαι  
ερωαβ ετεκωοην ἡμωο ναι ετε  
ορον ὡχομ ἡμωο εἵσταν νικ  
επιωαδ εβολ ειτεν πιναρθῆ εδεν  
Πιχριστος Ιησους.

Σραφη νιβεν ἠνιφι ἠτε Φνωρτ σεοι  
ἠηνορ ερβω ερωοι ερωαο ερατφ  
ερβω θεετ δὲν τδικεοστην.

But you have carefully  
followed my doctrine,  
manner of life, purpose,  
faith, longsuffering, love,  
perseverance,

persecutions, afflictions,  
which happened to me at  
Antioch, at Iconium, at  
Lystra; what persecutions I  
endured. And out of them  
all The Lord delivered me.

Yes, and all who desire  
to live godly in Christ Jesus  
will suffer persecution.

But evil men and  
impostors will grow worse  
and worse, deceiving and  
being deceived.

But you must continue  
in the things which you  
have learned and been  
assured of, knowing from  
whom you have learned  
them.

And that from childhood  
you have known the Holy  
Scriptures, which are able to  
make you wise for salvation  
through faith which is in  
Christ Jesus.

All Scripture is given by  
inspiration of God, and is  
profitable for doctrine, for  
reproof, for correction, for  
instruction in righteousness,

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
أَصَابَنِي فِي أَنْطَاكِيَّةِ وَإِيقُونِيَّةِ  
وَلَيْسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ  
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرُورِينَ  
سَيَتَفَدَّمُونَ إِلَى أَرْدَاءِ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبَيْتَ عَلَيَّ مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلْخَلَاصِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالْتَّائِدِيبِ الَّذِي فِي الْبِرِّ،

ΣΙΝΑ ΝΤΕΡΩΠΙ ΝΞΕ ΦΡΩΜΙ  
ἔΦΝΟΥΤ ΕΓΣΕΒΤΩΤ ΟΥΟΖ ΕΓΤΑΖΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΕΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΔ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΡΟΥΩΝΖ ἔΒΟΛ ΝΕΜ ΤΕΡΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἄΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:  
ἄΡΙΕΠΙΤΙΜΑΝ ΝΔΡΗΙ ΔΕΝ ΜΕΤΡΕΩΟΥ  
ΝΖΗΤ ΝΙΒΕΝ ΝΕΜ ΤΣΒΩ.

ΕΓΕΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΝΟΥΠΕΠ ΤΣΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΖΑΝΡΕΥ ΤΣΒΩ ΕΥΔΩΔ  
ἔΝΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥΕΦΟΝΖΥ ΣΑΒΟΛ  
ἔΘΕΜΗ: ΕΥΕΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΔΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἄΡΙ ΠΖΩΒ  
ἔΝΟΥΡΕΥΖΙΩΠΕΝΝΟΥΤΙ ΠΕΚΩΜΩΥ ΧΟΚΥ  
ἔΒΟΛ.

ΔΝΟΚ ΣΑΡ ΖΗΔΗ ΣΕΝΑΟΥΘΒΕΤ  
ἔΒΟΛ: ΟΥΟΖ ΠΣΗΟΥ ἔΝΤΕ ΠΑΒΩΛ ἔΒΟΛ  
ἈΥΔΩΝΤ.

ΠΙΔΣΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡΔΣΩΝΙΖΕΣΘΕ  
ἔΜΟΥ ΠΙΔΡΟΜΟΣ ΔΙΧΟΚΥ ἔΒΟΛ ΠΙΝΑΖΤ

that the man of God may be complete, thoroughly equipped for every good work.

I charge you therefore before God and The Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

لَعْنِي يَكُونُ انْسَانُ اللهِ كَامِلًا، مُتَّهَبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَاشِدُكَ إِذَا أَمَامَ اللهِ وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينِ  
الْأَحْيَاءَ وَالْأَمْوَاتِ، عِنْدَ ظُهُورِهِ  
وَمَلَكُوتِهِ:

اكَرِّزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،  
أَنْتَهِّرُ، عَظِّ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

لِأَنَّهُ سَيَكُونُ وَقْتٌ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعِهِمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيُنْحَرِفُونَ إِلَى الْخَرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلُ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.





Ἦεν ταροῖτῆ νὰπολοσιὰ ἔπερα  
ἔλι ἰ θαροῖ αλλα ἀρχατ ἵνωου τηροῖ  
ἵνωουπ νεωου.

Πβοῖς Δε ἀροῖ ἐρατῆ νεμη  
ἀρτχομ νηι θῖνα ἐβολ θῖτοτ ἵτε  
πιθιωῖ ῥωκ ἐβολ οῖοθ ἵτωῖωτεμ  
ἵνε νῖεθνοθ τηροῖ ῥε λῖνοθεμ ἐβολ  
ῥεν ρωῖ νῖοῖμοῖ.

Εῖετοῖχοῖ ἵνε Πβοῖς ἐβολ θῖ  
θωβ νῖβεν εῖρωου οῖοθ εῖεναθμετ  
ἐῖοῖν εῖεῖμετοῖρο ἵτε τῖε: φαῖ εῖε  
φωῖ πε πῖωου ῥα ἐνεθ ἵτε νῖενεθ:  
ἀμην.

ῤῖνῖ ἐΠρισκῖλλα νεμ Ἀκῖλλα  
νεμ πῖνῖ ἵΘησιφοροθ.

Εραστοθ ἀροῖ ῥεν Κορινηοθ:  
Τροφῖμοθ Δε ἀροῖπῖ ῥεν Μελῖτοθ  
εῖρωῖνῖ.

Ἰηθ ἔμοκ εῖ ῥαῖεν τῖρω: ῖρωῖνῖ  
εῖροκ ἵνε Εῖβοῖλοθ νεμ Ποῖλοθ νεμ  
Λῖνοθ νεμ Κλαῖδια νεμ νῖενηοῖ  
τηροῖ.

Πβοῖς Ἰηοῖθ Πῖχῖστοθ νεμ  
πεκῖνεῖμα: πῖμοτ νεωωτεν: ἀμην.

*Πῖμοτ ῥαρ νεωωτεν νεμ  
τῖρῖνῖ εῖροπ: ῥε ἀμην εῖεῖωπῖ.*

At my first defense no one stood with me, but all forsook me. May it not be charged against them.

But The Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. And I was delivered out of the mouth of the lion.

And The Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen.

Greet Prisca and Aquila, and the household of Onesiphorus.

Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

*The grace of God the Father be with you all. Amen.*

فِي احْتِجَاجِي الْأَوَّلِ لَمْ يَحْضُرْ أَحَدٌ مَعِي، بَلِ الْجَمِيعُ تَرَكُونِي. لَا يُحْسَبُ عَلَيْهِمْ.

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِي وَقَوَّانِي، لِكَيْ تُتَمَّ بِبِي الْكِرَاةُ، وَيَسْمَعَ جَمِيعُ الْأُمَمِ، فَأُنْقِذْتُ مِنْ فَمِ الْأَسَدِ.

وَسَيُنْقِذُنِي الرَّبُّ مِنْ كُلِّ عَمَلٍ رَدِيٍّ وَيَحْلِصُنِي لِمَلَكُوتِهِ السَّمَاوِيِّ. الَّذِي لَهُ الْمَجْدُ إِلَى دَهْرِ الدُّهُورِ. آمِينَ.

سَلِّمْ عَلَى فِرْسَكَا وَأَكِيلَا وَبَيْتِ أَيْسِيفُورُسَ.

أَرَأْسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا ثَرْوَفِيمُسُ فَنَرَكْتُهُ فِي مِيلِيْتُسَ مَرِيضًا.

بَادِرْ أَنْ تَجِيَّ قَبْلَ الشِّتَاءِ. يُسَلِّمْ عَلَيْكَ أَيْبُولُسُ وَبُودِيسُ وَلِينُسُ وَكَلَاوْدِيَّةُ وَالْإِخْوَةُ جَمِيعًا.

الرَّبُّ يَسُوعُ الْمَسِيحُ مَعَ رُوحِكَ. النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم. أمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβोलθεν πεπιστοιτ          ἡπιστολη ἡτε πενωτ Πετρος.          Δυηη. Παμενρατ.</p>	<p>The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πετρος εἰ: ἁ - ιᾶ</b></p>	<p><b>1 Peter 5: 1 - 14</b></p>	<p><b>1 بطرس 5: 1 - 14</b></p>
<p>Ἡἱπρεσβυτερος ετδεν θηνοτ ττρω          ἐρωτ ἐανοκ πετενωφρη          ἡπρεσβυτερος οτοδ ἡμεορε ἡτε          ηἡκατρε ἡτε Πιχριστοσ: οτοδ ἡφρη          ἡπιωτ εθναδωρπ ἐβολ.</p> <p>Δυοη ἡπιδρι ετδεν θηνοτ ἡτε          Φνοττ ἐρετενδἱ ἡποτυηηι δεν          οτδἱνχοησ αν αλλα δεν οτοτωη ἡηητ          κατα Φνοττ: οτδε δεν οτμεταχρι          αν αλλα δεν οτρωοττἱ ἡηητ.</p> <p>Οτδε ἡφρητ αν χε ἐρετενοι ἡβοἱσ          ἐηκλἱηροσ αλλα ἡριτἱποσ ἡπιδρι.</p> <p>Οτοδ ἐωωπ αχωανοτοηε ἡχε          πιχωχ ἡμανεσωτ τετεηηαδἱ          ἡπιχλωη ἡαθλωη ἡτε ἡωοτ.</p> <p>Παιρητ ηδελωηρι μαδἡεχωτεη          ἡηδελλοἱ: ἡωωτεη δε τηροτ χελ          θηνοτ ἡπιθεβἱο ἡηητ ἐδωηη          ἐηετεηερηνοτ χε Φνοττ ἱττ ἐδωηη          ἐερεη ηδἱαηηητ: ἱττ δε ἡοτἡμοτ          ἡηηετθεβηηοττ.</p>	<p>The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:</p> <p>Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;</p> <p>nor as being lords over those entrusted to you, but being examples to the flock;</p> <p>and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.</p> <p>Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”</p>	<p>أطلب إلى الشيوخ الذين بينكم، أنا الشيخ رفيقهم، والشاهد للآلام المسيح، وشريك المجد العتيدي أن يعلن.</p> <p>ارعوا رعية الله التي بينكم نظاراً، لا عن اضطرار بل بالإختيار، ولا لربح قبيح بل بنشاط.</p> <p>ولا كمن يسود على الأنصبه بل صائرين أمثلة للرعية.</p> <p>ومتى ظهر رئيس الرعاة تتألون إكليل المجد الذي لا يبلى.</p> <p>كذلك أيها الأحداث اخضعوا للشيوخ، وكونوا جميعاً خاضعين لبعضكم لبعض، وتسربلوا بالتواضع، لأن الله يقاوم المستكبرين، وأما المتواضعون فيُعطيهم نعمة.</p>

Μαθεβιέ θηνοῦ οὐν δα τζιζ  
ετὰμαζι ἵτε φνοῦτ ζινα ἵτεϋβες  
θηνοῦ δεν ἵτχοῦ ἵτε πιζεμπῶιμι.

Πετερωοῦ τηρῆ οταζῆ ἐροῦ ζε  
οῦνι ἑρμελιν ναῦ δαρωτεν.

Ὡπι ἐρετερῆς οτοζ ἀρινῆμφιν  
ζε πετενχαζι πιδιαβολος εῦμοῦι  
ἡφρητ ἵοτμοῦι εῦζεμεεμ εῦκωτ ἵσα  
εμκ οῦαι.

Φηερετενοῦ ἐρατεν θηνοῦ ἐδοῦν  
ἐζωῦ ἐρετενταζρηοῦτ δεν φηαζτ:  
ἐρετενσωοῦν ἵναιδισι ναῖ: ἵτκωκ δε  
ἵναι νετενῆσῆνοῦ ετδεν πικοςμος.

Φνοῦτ δε ἵτε ζμοτ νιβεν  
φῆεταφθαζεμ θηνοῦ ἐδοῦν ἐπεϋωοῦ  
ἵνεεζ δεν Πιχριστος Ιησοῦς  
ἐἀρετενϋεπ ἡκαζ ἵοτκοῦζι ἵθοῦ  
εῦεεεβτε θηνοῦ ἵτεϋεμνε θηνοῦ  
εῦετζομ νωτεν εῦεζισεντ ἡμωτεν.

Φωῦ πε παμαζι νεμ πιωοῦ ῶα  
ἵενεεζ: ἡμην.

Δισδαῖ νωτεν ἐβολ ζιτοῦ  
ἵσιλοῦανος πενσον ἡπιστος ζωσ  
εῖμεῦι δεν ζανκοῦζι: εῖτνομτ οτοζ  
εῖρμεερε ζε φαι πε ἵζμοτ ἵτε  
Φνοῦτ δεν οῦμεεμνι: φαι ἐτε τενοῦζι  
ἐρατεν θηνοῦ ἵδῆτῶ.

Therefore, humble  
yourselves under the mighty  
hand of God, that He may  
exalt you in due time,

casting all your care  
upon Him, for He cares for  
you.

Be sober, be vigilant;  
because your adversary the  
devil walks about like a  
roaring lion, seeking whom  
he may devour.

Resist him, steadfast in  
the faith, knowing that the  
same sufferings are  
experienced by your  
brotherhood in the world.

But may the God of all  
grace, who called us to His  
eternal glory by Christ Jesus,  
after you have suffered a  
while, perfect, establish,  
strengthen, and settle you.

To Him be the glory and  
the dominion forever and  
ever. Amen.

By Silvanus, our faithful  
brother as I consider him, I  
have written to you briefly,  
exhorting and testifying that  
this is the true grace of God  
in which you stand.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيُمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

Σωϊνι ἐρωτην ἴξε ἴψφερι ἴσοτπι  
ετθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἴνετενἴρνοῦ δεν  
οῦφι ἴοῦαβ ἴτε ἴὰσαπη: ἴειρηνη  
νωτην τηροῦ νηετθεν Πιχριστος  
Ιησοῦς: ἴμην.

*Насниноу ἴπερμενρε πικοςμος  
οῦδε νηετῶοπ δεν πικοςμος: πικοςμος  
насини нευ теҕеҕиҕиҕа: фн де етири  
ἴφονωῶ ἴφноуῗ ἴнаῶωпи ῶа ἴнез:  
ἴμην.*

She who is in Babylon,  
elect together with you,  
greet you; and so does  
Mark my son.

Greet one another with a  
kiss of love. Peace to you all  
who are in Christ Jesus.  
Amen.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

تَسَلِّمُوا عَلَيَّكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْفُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الابد. آمين.*

### The Acts الإبركسيس

Празиц ἴτε νениоῗ ἴὰποστολος:  
ἴре ποῦсμοῦ εσοῦαβ ῶωпи нευан.  
Δμην.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركاتهم تكون معنا. آمين.

Празиц к: ἴз - ἴн

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητος αφοῦωρι  
ἴεφесос αῦμοῦῗ ἴνιπρεсβνтерос ἴτε  
ἴεκκλнсиà.

From Miletus he sent to  
Ephesus and called for the  
elders of the church.

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَأَسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Εταῖ ἴε ῶαροῦ πεχαῦ νωῦ ῶε  
ἴνωτηн τετεнсωῶн ῶε ἴсzen πiεῶооῦ  
ἴнонιῗ ἴταιἴ ἴῗΔсиà ῶε αῗῶωпи  
νεωωτηн ἴαῶῗ ἴρηῗ ἴπαῗснοῦ τηρεῗ.

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 ἴβωк ἴπбoис δεν θεβiῶ ἴннῗ  
нιβен нευ ῶанерμωῶнi нευ

serving The Lord with  
all humility, with many  
tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضُعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.



Εἴθε φαι ἴερμεερε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἴοταβ ἄνοκ  
ἐβολα πετενςνοϋ τηροῦ.

Οῦ ταρ ἄπιροπτ ἐϋτεμταμωτεν  
ἐφονωϋ τηρϋ ἄφνοῦτ.

Μαὲθτην ἐρωτεν νεμ πιόζι τηρϋ  
εἰτὰ Πιπνεῦμα εθοταβ χα θηνοῦ  
ἵεπισκοπος ἵδητηϋ ἐἄμοι  
ἵτεκκλῆσιὰ ἵτε Πβοις θεῆταϋϋφος  
ἐβολ ζιτεν πεϋςνοϋ ἄμιν ἄμοϋ.

Ἄνοκ δε ἴεμι γε μενεσϋ  
ἐριϋενηι σεναἰ ἐδοῦν ἐρωτεν ἵζε  
ζανοῦνωϋ εῦροϋ ἵσενα ἴαο ἀν  
ἐπιόζι.

Οῦοζ σεναῦωοῦνοῦ ἵζε ζανρωμ  
ἐβολ δεν θηνοῦ εῦζω ἵζανσαχι  
εῦφωηζ εθοροϋκ ἵνιμαθητης  
σαμενηνοῦ.

Εἴθε φαι οῦν ρωις ἐρωτεν  
ἐρετενῖρι ἄφμεῖνι γε ἀιερ ϋουῦτ  
ἵρομπι ἄπιχα τοτ ἐβολ ἄπιεζοοῦ  
νεμ πιέζωρ εἰἴσβω ἄφοῦται φοῦται  
ἄμωτεν δεν ζανερμωοῦ.

Οῦοζ ἴνοῦ ἴχω ἄμωτεν δατεν  
Πβοις νεμ πιαζι ἵτε πεϋζμοτ φηῆτε  
οῦοῦζομ ἄμοϋ ἐσωϋ οῦοζ ἐἴ  
κλῆρονομιά δεν νῆταῦτοῦβωοῦ

Therefore, I testify to  
you this day that I am  
innocent of the blood of all  
men.

For I have not shunned  
to declare to you the whole  
counsel of God.

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He  
purchased with His own  
blood.

For I know this, that  
after my departure savage  
wolves will come in among  
you, not sparing the flock.

Also from among  
yourselves men will rise up,  
speaking perverse things, to  
draw away the disciples  
after themselves.

Therefore, watch, and  
remember that for three  
years I did not cease to warn  
everyone night and day with  
tears.

So now, brethren, I  
commend you to God and to  
the word of His grace,  
which is able to build you  
up and give you an  
inheritance among all those  
who are sanctified.

لَذٰلِكَ اَشْهَدُكُمْ الْيَوْمَ هٰذَا اَنِّيْ بَرِيْءٌ  
مِّنْ دَمِ الْجَمِيْعِ.

لَا اَتِيْ لَمْ اُوَخِّرْ اَنْ اُخْبِرْكُمْ بِكُلِّ  
مَشْوَرَةٍ لِّلّٰهِ.

اِحْتَرِزُوا اِذَا لَاتُنْفِسِكُمْ وَ لَجَمِيْعِ  
الرَّعِيَّةِ الَّتِيْ اَقَامَكُمْ الرُّوْحُ الْقُدُسُ  
فِيْهَا اَسَاقِفَةٌ لِّتَرْعَوْا كَنِيْسَةَ اللّٰهِ  
الَّتِيْ اَفْتَنَاهَا بِدَمِهِ.

لَا اَتِيْ اَعْلَمُ هٰذَا: اَنَّهُ بَعْدَ ذَهَابِيْ  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تَشْفِقُ عَلٰى الرَّعِيَّةِ.

وَمِنْكُمْ اَنْتُمْ سَيَقُوْمُ رِجَالٌ يَّتَكَلَّمُوْنَ  
بِاُمُوْرٍ مُّلتَوِيَةٍ لِّيَجْتَنِبُوْا التَّلَامِيْذَ  
وَرَاَعَهُمْ.

لَذٰلِكَ اَسْهَرُوْا مُتَذَكِّرِيْنَ اَنِّيْ ثَلَاثَ  
سِنِيْنَ لَيْلًا وَنَهَارًا لَمْ اَقْتُرْ عَنْ اَنْ  
اُنْذِرَ بِدَمُوْعٍ كُلِّ وَاٰحِدٍ.

وَالاَنّ اَسْتُوْدِعُكُمْ يَا اِخْوَتِيْ لِلّٰهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ اَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيْرَاثًا مَّعَ جَمِيْعِ  
الْمُقَدَّسِيْنَ.

τηροῦ.

Οὐραδ τ ιε οἴνοῦβ ιε οὔβωσ  
ὐπιερεπιπρωιν εἶον ὕμωοῦ.

Πρωτεν τετενωον γε νασιχ  
ναι αἰψευωι ἠναχρια νευ νηθενεμη.

Διταμωτεν εἰωβ νιβεν γε ὅψε  
ἠδoci ὐπαιρητ ἠτενττοτοῦ  
ἠνηετωωνι ἠτετενερφμενι ἠνιcαχι  
ἠτε Πβοιc Ιηcουc γε ἠθοῦ αἰχοc γε  
οὔμετμακαριoc τε μαλλον εἶε εἰοτε  
εἶβι.

Οὔοc ναι εἶταχοτοῦ αἰριτῦ εἶεν  
νεκκελι νεμωοῦ τηροῦ  
αἰεπιπροσερχεθε.

Οὔοc αἰωωπι δε ἠνε οἴνωτ  
ἠριμι ἠτωοῦ τηροῦ οὔοc αἰριτοῦ  
εἶρηι εἶεν ἠναcβι ὐΠαῦλοc οὔοc  
αἰτῦφι εἶροῦ.

Εὔοι ἠῠκαc ἠρητ μαλιcτα εἶβε  
πιcαχι εἶταχοῦ γε cεναναῦ εἶπερῶ  
αν γε ναῦτφο δε ὕμοῦ εἶεν πιcοι.

*Πιcαχι δε ἠτε Πβοιc εἶεἰαι οὔοc  
εἶεἰαι: εἶεἰαcι οὔοc εἶεἰαχο:  
δεν ἴαcια ἠεκκλῆcια ἠτε Φνωτῦ:  
ἀμην.*

I have coveted no one's silver or gold or apparel.

Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of The Lord Jesus, that He said, 'It is more blessed to give than to receive.'

And when he had said these things, he knelt down and prayed with them all.

Then they all wept freely, and fell on Paul's neck and kissed him,

sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

فِضَّةَ أَوْ ذَهَبَ 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 أَكْثَرُ مِنَ الْإِخْذِ.

وَلَمَّا قَالَ هَذَا جَنَّا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يَقْبَلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيَّامًا مِنَ الْكَلِمَةِ الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شَيَّعُوهُ إِلَى السَّفِينَةِ.

*لم تنزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. آمين.*

## Synaxarium of Bashans 28

### سنكسار اليوم الثامن والعشرون من شهر بشنس

1. The Commemoration of the Relocation of the Body of St. Epiphanius, Bishop of Cyprus

#### 1. The Commemoration of the Relocation of the Body of St. Epiphanius, Bishop of Cyprus

On this day, of the year 119 of the martyrs, 403 AD, the body of St. Epiphanius, Bishop of Cyprus (His biography is under the 17<sup>th</sup> day of Bashans), arrived to the island of Cyprus. The boat that carried his body arrived to Cyprus from Constantinople on the 28<sup>th</sup> day of Bashans. The priests and the people came with crosses, gospels, candles and incense. They carried his pure body, while singing praises and hymns until they placed him in the church.

When they started to dig a tomb for him inside the church, two deacons opposed them. They were excommunicated by the saint for their evil conduct. The body remained in the church for four days without a change or stench. He looked as if he was asleep.

The deacon of the saint came near the body and said, "I know of your favor with God, and that you can restrain these evil opponents." He then took an ax and hit the ground with it. The two opposing deacons fell on their faces unconscious immediately, and they were carried to their homes and died on the third day.

The priests anointed the body of the Saint with costly spices and shrouded it with splendid shrouds, and placed the body in a marble sarcophagus inside the church. Many miracles and signs were manifested from his body.

May the blessing of his prayers be with us all.  
Amen.

And glory be to God, now and forever. Amen.

1. تذكّار نقل جسد القديس ابيفانيوس، أسقف قبرص

1. تذكّار نقل جسد القديس ابيفانيوس، أسقف قبرص

في مثل هذا اليوم من سنة 119 للشهداء، سنة 403 ميلادية، وصل جسد القديس ابيفانيوس (ذكرت سيرته تحت اليوم السابع عشر من شهر بشنس) إلى جزيرة قبرص. وذلك أنه لما كان القديس عائداً من القسطنطينية في مركب، وهو في الطريق وصلت المركب في اليوم الثامن والعشرون من شهر بشنس. فخرج إليه الكهنة والشعب بالصلبان والأناجيل والشموع والبخور. وحملوا الجسد الطاهر وهم يرتلون إلى أن وضعوه في الكنيسة.

ولما شرع الكهنة في حفر قبراً له في الكنيسة، تعرض لهم شماسان كان القديس قد حرهما لسوء سيرتهما. فبقي الجسد وسط الكنيسة أربعة أيام ولم يتغير منظره ولا خرجت منه رائحة، بل كان كأنه نائم. فنهض شماس القديس وتقدم من الجسد قائلاً: أنا عالم بدالك عند الله وأنتك تقدر على دفع المعاندين الأشرار. ثم تناول الفأس بيده وضرب بها الأرض فسقط الشماسان المعارضان على وجهيهما، مغشياً عليهما. فحملوهما إلى بيتهما، وماتا في ثالث يوم. أما جسد القديس، فقد طيبه الكهنة بأطياب غالية ولفوه بلفائف ثمينة ووضعوه في تابوت من الرخام داخل الكنيسة. وقد ظهرت من جسده آيات كثيرة. 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 Δαβιδ οβ: ιζ, ιη, κα

Psalm 73: 23, 24, 28; 9: 14

المزمور 72 : 17، 18، 21

Ακὰμοιι ἵταξιζ ἵνοῖναμ: ογοζ  
ἵἔρηι ζεν πεκοβῆι ακβῖωιτ νηι:  
ογοζ ακωοπτ ἔροκ νεμ οῦωον: ἄνοκ  
δε οῦὰσαθον νηι πε ἔτομτ ἔφνοῦτ  
ἔχω ἵταζελιπ ζεν Πβοις: εοριφιρι  
ἔνεκῶοτ τηροῦ ζεν νιπῦλη ἵτε  
ἵπερι ἵσιων. Ἀλληλοῖα.

You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion.  
Alleluia.

أمسكت بيدي اليمنى. وبمشورتك تهديني وبعد الى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون.  
هلللويا.

### The Liturgy Gospel

إنجيل القديس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

Οῦὰναστωσις ἐβολ ζεν  
πιερασσελιον εσοῦαβ κατὰ Ἰωαννην  
ασιοῦ.

A chapter according to Saint John, may his blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.

Ἰωαννην ι: α - ιϛ

John 10: 1 - 16

يوحنا 10 : 1 - 16

Αμην ἄμην τχω ἄμοος νωτεν χε  
φἠετε ἵἔρηνοῦ ἔδοῦν ἄν ἐβολ ζιτεν  
πιρο ἔταῦλη ἵτε νιἔσωοτ ἄλλα  
εφρηνοῦ ἔπῳωι ἵβοϋτεν φαι ἔτε ἄμαῦ  
οῦρεϋβῖοῖι πε ογοζ οῦconi πε.

“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.

Φη δε εθρηνοῦ ἔδοῦν ἐβολ ζιτεν  
πιρο φαι οῦμανἔσωοτ πε ἵτε νιἔσωοτ.

But he who enters by the door is the shepherd of the sheep.

وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.

Φαι ῳαρε πιῖμνοῦτ ἄοῦων ναϋ  
ογοζ ῳαρε νιἔσωοτ σωτεμ ἔτεϋῶμη  
ογοζ ῳαϋμοῦτ ἔνεϋἔσωοτ κατὰ

To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.

νοτραν οτοζ γραφενουτ εβολ.

Εγωπ δε αγρανινη ννητενοτυ  
τηρουτ εβολ γραμωυι θαχωουτ οτοζ  
γαρα νεσωουτ μουι νσωφ γε οτηι  
σεσωουη ντεφουη.

Πρωεμο δε υπαρυμουι νσωφ  
αλλα ενεφωτ εβολ θαροφ γε οτηι  
σεσωουη αν ντςμη υπρωεμο.

Ται παροιμια αραοκ νωουτ ηξε  
Ιηουτ: ησωουτ δε υπονεμι γε αραακι  
νεμωουτ εβε ου.

Παλιν οη περαφ νωουτ ηξε Ιηουτ  
ξε αμην αμην τρω μμοοκ νωτεν γε  
ανοκ πε πιβε ητε νεσωουτ.

Οτου ηιβεν εταγι θαζωι θακονη  
νε οτοζ θαηρεφβιουτ νε αλλα  
υπορωτεμ νσωουτ ηξε νεσωουτ.

Ανοκ πε πιβε ητε νεσωουτ  
φθεθαλ εδουη εβολ ζιτοτ εφενουεμ  
οτοζ εφει εδουη οτοζ εφει εβολ οτοζ  
εφειμι νοταμμοη.

Πρεφβιουτ δε ηθοφ υπαρι εβηλ  
αρηουτ ητεφβιουτ οτοζ ητεφρωτ οτοζ  
ητεφτακο: ανοκ δε εταηι ζινα ητε  
οτωνθ γωπι νωουτ οτοζ ητε ορωουτ  
γωπι νωουτ.

And when he brings out  
his own sheep, he goes  
before them; and the sheep  
follow him, for they know  
his voice.

Yet they will by no  
means follow a stranger, but  
will flee from him, for they  
do not know the voice of  
strangers.”

Jesus used this  
illustration, but they did not  
understand the things which  
He spoke to them.

Then Jesus said to them  
again, “Most assuredly, I  
say to you, I am the door of  
the sheep.

All who ever came  
before Me are thieves and  
robbers, but the sheep did  
not hear them.

I am the door. If anyone  
enters by Me, he will be  
saved, and will go in and  
out and find pasture.

The thief does not come  
except to steal, and to kill,  
and to destroy. I have come  
that they may have life, and  
that they may have it more  
abundantly.

وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ  
أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا  
تَعْرِفُ صَوْتَهُ.

وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ  
مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.

هَذَا الْمَثَلُ قَالَهُ لَهُمْ يَسُوعُ وَأَمَّا هُمْ  
فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ  
يُكَلِّمُهُمْ بِهِ.

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: الْحَقَّ الْحَقَّ  
أَقُولُ لَكُمْ: أَنَا بَابُ الْخِرَافِ.

جَمِيعُ الَّذِينَ أَتَوْا قَبْلِي هُمْ سَرَّاقٌ  
وَأَلْصُوصٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ  
فَيُخَلِّصُ وَيَدْخُلُ وَيَخْرُجُ وَيَجِدُ  
مَرْعَى.

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لِتَكُونَ  
لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

ΑΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΝΑΝΕΥ;  
ΟΤΟΖ ΠΙΜΑΝΕΣΩΟΥ ΕΘΝΑΝΕΥ ΨΑΥΤ  
ΝΤΕΥΨΥΧΗ ΕΞΡΗΙ ΕΧΕΝ ΝΕΥΕΣΩΟΥ.

Πιρευβεχε δε νθοου οτοζ ετε  
νουμανεσωου αν πε φηετε νιεσωου  
νοτυ αν νε αψωανναυ επιοτωνω  
εφνηου ψαυφωτ οτοζ ψαυχα νιεσωου  
οτοζ ψαρε ποτωνω εολμοου οτοζ  
ψαυχοροου εβολ.

Χε οπρευβεχε πε οτοζ σερωελιν  
ναυ αν θα νιεσωου.

ΑΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΝΑΝΕΥ  
ΤΣΩΟΥΝ ΝΗΕΤΕΝΟΥΙ ΟΤΟΖ ΝΗΕΤΕΝΟΥΙ  
ΣΩΟΥΝ ΜΜΟΙ.

Κατα φρητ ετεψωουνη μμοι νχε  
Παιωτ ΑΝΟΚ εω τσωουνη μφιωτ  
οτοζ τναχω νταψυχη εχεν  
ναεσωου.

ΟΤΟΝ ΝΤΗΙ ΝΖΑΝΚΕΕΣΩΟΥ ΜΜΑΥ  
ΕΖΑΝ ΕΒΟΛ ΘΕΝ ΤΑΙΑΥΛΗ ΑΝ ΝΕ ΕΩΤ  
ΕΡΟΙ ΕΕΝ ΝΙΚΕΧΩΟΥΝΙ ΟΤΟΖ ΕΥΕΣΩΤΕΜ  
ΕΤΑΣΜΗ ΟΤΟΖ ΕΥΕΨΩΠΙ ΕΥΘΕΙ ΝΟΥΤ  
ΕΟΥΜΑΝΕΣΩΟΥ ΝΟΥΤ.

*Πῶσοι φα Πεννουτ πε ψα ενεε  
ντε νι ενεε: λμην.*

I am the good shepherd.  
The good shepherd gives  
His life for the sheep.

But a hireling, he who is  
not the shepherd, one who  
does not own the sheep,  
sees the wolf coming and  
leaves the sheep and flees;  
and the wolf catches the  
sheep and scatters them.

The hireling flees  
because he is a hireling and  
does not care about the  
sheep.

I am the good shepherd;  
and I know My sheep, and  
am known by My own.

As the Father knows  
Me, even so I know the  
Father; and I lay down My  
life for the sheep.

And other sheep I have  
which are not of this fold;  
them also I must bring, and  
they will hear My voice;  
and there will be one flock  
and one shepherd.

*Glory be to God forever.*

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْدُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًّا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى  
الذِّئْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الذِّئْبُ الْخِرَافَ  
وَيُبَدِّدُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

كَمَا أَنَّ الْآبَ يَعْرِفُنِي وَأَنَا أَعْرِفُ  
الْآبَ. وَأَنَا أَضَعُ نَفْسِي عَنِ  
الْخِرَافِ.

وَلِي خِرَافٌ أُخْرُ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَنْبَغِي أَنْ آتِي بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

# Katameros Readings for the 29<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم التاسع والعشرون من شهر بشنس المبارك

ΚΟΥΧΟΥΤ ΨΙΤ ΝΕΖΟΥΤ ἈΠΙἈΒΟΥΤ Παῶωνε

## ΡΟΥΖΙ

### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ λθ: Ϛ	Psalm 40: 2, 3	مزمور 39: 3
<p>ΑϚΤΑΘΟ ΝΗΝΑΒΑΛΑΥΧ ἘΡΑΤΟΥ            εΙΧΕΝ ΟΥΠΕΤΡΑ: ΟΥΘΟϚ ΑϚΟΥΤΕΝ            ΝΑΤΑΤϚΙ: ΑϚΕΙΟΥΤΙ ΝΟΥϚΩϚ ἸΒΕΡΙ ἘϚΟΥΤΗ            ἘΡΩΙ: ΝΕΜ ΟΥϚΜΟΥ ἘΠΕΝΝΟΥΤ.</p> <p>ΑΛΛΗΛΟΥΙΑ.</p>	<p>And set my feet upon a rock, and established my steps. He has put a new song in my mouth, praise to our God. <b>Alleluia.</b></p>	<p>واقام على الصخرة رجليّ وسهل خطواتي. وجعل في فمي تسبيحاً جديداً وسبحاً لإلهنا. <b>هلللويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>ΟΥἈΝΑϚΝΩϚΙϚ ἘΒΟΛ ϚΕΝ            ΠΙΕΥΑϚϚΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ            ΑϚΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ΜΑΤΘΕΟΝ Ϛ: ΚΒ - ΚΕ</p>	<p>Matthew 7: 22 - 25</p>	<p>متي 7: 22 - 25</p>
<p>ΟΥΟΝ ΟΥΜΗΥ ϚΑΡ ΕΥΝΑϚΟϚ ΝΗΙ ϚΕΝ            ΠΙΕΖΟΥΤ ἘΤΕ ἸΜΑΥ: ϚΕ ΠΒΟΙϚ ΠΒΟΙϚ ΜΗ            ϚΕΝ ΠΕΚΡΑΝ ΑΝ ΕΡΙΠΡΟΦΗΤΕΥΙΝ ΟΥΘΟϚ</p>	<p>Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in</p>	<p>كثيرون سيقولون لي في ذلك اليوم: يا رب يا رب اليس باسمك تنبأنا وباسمك أخرجنا شياطين وباسمك صنعنا قوات كثيرة؟</p>

ἄεν Πεκραν ἀνηι Δευων ἐβολ ογορ  
 ἄεν Οεκραν ἀνηιρὶ ἵνομηω ἵζου.

Ογορ τοτε εἰερωνηρ νωοτ ἐβολ  
 ζε ἕπισοτεν ἠηνοτ ἐνερ μαωρενωτεν  
 ἐβολ εαροι ηιερατης ἵτε ἴανομιὰ.

Ογον ηιβεν ογη ετσωτεμ ἐναααζι  
 ηαι ογορ εφῖρι ἕμωοτ εἰετενωνη  
 εοτηρωμ ἵαβε φηεταρκωτ ἕπερη  
 ειζεν ἴπετρα.

Ογορ αφῖ ἐπερητ ἵζε πιμοτηρωοτ  
 αἵ ἵζε ηιαρωοτ ογορ ατηνηι ἵζε  
 ηιηνοτ ογορ αγκωλρ ἐπηι ετε ἕματ  
 ογορ ἕπερηει: ηαρε τερενητ εαρ  
 ταρηνοτ πε ειζεν ἴπετρα.

*Πῶοτ φα Πεννοτῆ πε: ὡα ἐνερ  
 ἵτε ηἵερερ: ἀμηη.*

Your name, and done many  
 wonders in Your name?’

And then I will declare  
 to them, ‘I never knew you;  
 depart from Me, you who  
 practice lawlessness.’

Therefore, whoever  
 hears these sayings of  
 Mine, and does them, I will  
 liken him to a wise man  
 who built his house on the  
 rock,

and the rain descended,  
 the floods came, and the  
 winds blew and beat on that  
 house; and it did not fall,  
 for it was founded on the  
 rock.

*Glory be to God  
 forever.*

فَحِينَنْدُ أَصْرَحُ لَهُمْ: إِنِّي لَمْ  
 أَعْرِفَكُمْ قَطُّ. أَذْهَبُوا عَنِّي يَا فَاعِلِي  
 الْإِثْمِ.

«فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ  
 وَيَعْمَلُ بِهَا أَشْبَهُهُ بِرَجُلٍ عَاقِلٍ بَنَى  
 بَيْتَهُ عَلَى الصَّخْرِ.

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ  
 وَهَبَتِ الرِّيَّاحُ وَوَقَعَتْ عَلَى ذَلِكَ  
 الْبَيْتِ فَلَمْ يَسْقُطْ لِأَنَّهُ كَانَ مُؤَسَّسًا  
 عَلَى الصَّخْرِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

**From the Psalms of our teacher David the Prophet  
 and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته  
 المقدسة تكون معنا. آمين.**

**Ψαλμος τω Δαυιδ πη: ιϛ', ιϛ'**

**Psalm 89: 17, 19**

**مزمور 88: 16، 13**

Ἰαμεθωηι ηευ παναι ηεμααφ: ἵερηι  
 ἄεν παραν εφεβῖσι ἵζε περηταπ: τοτε  
 ἄεν οτηορασις ακααζι ηευ ηεκωρηι:  
 ογορ ακχορ ζε αιχω ἵνοτβοηοιὰ εζεν  
 πετε οτονηζου ἕμοα. **Αλληλοια.**

My faithfulness and My  
 mercy shall be with him, and  
 in My name, his horn shall  
 be exalted. Then You spoke  
 in a vision to Your holy one,  
 and said: I have given help  
 to one who is mighty.  
**Alleluia.**

أمانتي ورحمتي معه. وباسمي  
 يرتفع قرنه. حينئذ بالوحي تكلمت  
 مع بنيك. وقلت إنني جعلت عوناً  
 على القوي. **هلليويا.**

## Matins Gospel

### إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστωσις ἐβολ θεν πιεταστελιον εθοταβ 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 أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΓ: ΚΣ - Λ</b></p>	<p><b>Luke 13: 23 - 30</b></p>	<p><b>لوقا 13: 23 - 30</b></p>
<p>Πεξε οται δε ναϋ γε Πβοις θαν κοτσι νε νηεθνανοθεμ: ηθοϋ δε πεχαϋ νωον.</p>	<p>Then one said to Him, “Lord, are there few who are saved?”</p>	<p>فَقَالَ لَهُ وَاحِدٌ: يَا سَيِّدُ أَقَلِيلٌ هُمُ الدِّينِ يَخْلُصُونَ؟ فَقَالَ لَهُمْ:</p>
<p>Χε αριατωνιζεσθε ει εδοτην εβολ θιτεν πιρο ετχηον: γε νε οτον οτυμηϋ †χω υμοσ νωτεν νακω† ησα ι εδοτην οτοθ ηνοτυχεμου.</p>	<p>And He said to them, “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.</p>	<p>اجتهدوا أَنْ تَدْخُلُوا مِنَ الْبَابِ الضَّيِّقِ فَإِنِّي أَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَطْلُبُونَ أَنْ يَدْخُلُوا وَلَا يَقْدِرُونَ.</p>
<p>Διϋανφορ ετωνη ηχε πινηβη οτοθ ητεϋθθαμ υπιρο: οτοθ ητετενναερηητς εοθι ερατεν θηνοτ σαβολ οτοθ εκωλθ επιρο ερετενχω υμοσ: γε Πβοις Πβοις λοτων ναη: οτοθ ητεϋερονω ητεϋχοσ νωτεν: γε η†ωοτην υμωτεν αν γε ηωωτεν θαν εβολ θων.</p>	<p>When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from.’</p>	<p>مَنْ بَعْدَ مَا يَكُونُ رَبُّ الْبَيْتِ قَدْ قَامَ وَأَغْلَقَ الْبَابَ وَابْتَدَأْتُمْ تَقْفُونَ خَارِجًا وَتَقْرَعُونَ الْبَابَ قَائِلِينَ: يَا رَبُّ يَا رَبُّ افْتَحْ لَنَا يُجِيبُكُمْ: لَا أَعْرِفُكُمْ مِنْ أَيْنَ أَنْتُمْ.</p>
<p>Ποτε ερετενερηητς ηχοσ: γε ανοτωμ υπεκυθο οτοθ ανσω: οτοθ ακ †εβω θεν νενηλατια.</p>	<p>Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’</p>	<p>حينئذٍ تَبْتَدُونَ تَقُولُونَ: أَكَلْنَا قُدَّامَكَ وَشَرَبْنَا وَعَلَّمْتَ فِي شَوَارِعِنَا.</p>

Οτος ἐναδος νωτεν ξε ἵτσωοτη  
ἄμωτεν αν ξε ἵθωτεν εαν ἐβολ  
θων: μαψενωτεν ἐβολ εαροι τηροτ  
νιερατης ἵτε τὰδικιὰ.

Πιμα ἐτε ἄματ ἐναψωπι ἵξε  
φριμι νεμ πιθερτερ ἵτε νιναεχι:  
εοταν ἀρετεψωαννατ ἐλβρααμ νεμ  
Iσαακ νεμ Ιακωβ νεμ νιπροφητης  
τηροτ εεν τμετοτρο ἵτε Φνοττ:  
ἵθωτεν δε ετῆειοτὶ ἄμωτεν ἐβολ.

Οτος ετῆεὶ ἐβολ εεν νιμαἰψαι νεμ  
νιμα ἵεωτπ νεμ πεμειτ νεμ εαρης:  
οτος ετῆεροεβοτ εεν τμετοτρο ἵτε  
Φνοττ.

Οτος εηππε οτον εαν εαετ  
εναερωορπ οτος εανωορπ  
εναερεε.

*Πῶοτ φα Πεννοττ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

And indeed there are last who will be first, and there are first who will be last.”

*Glory be to God forever.*

فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ  
أَيْنَ أَنْتُمْ، تَبَاعَدُوا عَنِّي يَا جَمِيعَ  
فَاعِلِي الظُّلْمِ.

هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ  
الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ  
فِي مَلَكُوتِ اللَّهِ وَأَنْتُمْ مَطْرُوحُونَ  
خَارِجًا.

وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ  
الْمَغَارِبِ وَمِنَ الشِّمَالِ وَالْجَنُوبِ  
وَيَتَّكِنُونَ فِي مَلَكُوتِ اللَّهِ.

وَهُؤَذَا آخِرُونَ يَكُونُونَ أَوْلِيْنَ  
وَأَوْلُونَ يَكُونُونَ آخِرِينَ.

*والمجد لله دائماً.*





Εγωπι γαρ ἴτε οὔαι ἄνοκ  
 μεν ἄνοκ φα Παῦλος κεοὔαι δε ἄνοκ  
 φα Ἀπολλω οὔχι ἴθωτεν  
 εανρωμι.

Οὔ οὔτη πε Ἀπολλω οὔ δε πε  
 Παῦλος εανδιακων νε εἰρετενηαεϛ  
 εβολ ειτοτοὔ πιοὔαι πιοὔαι κατα  
 φρηϛ ετα Πβοιϛ ϛ ναϛ.

Ἀνοκ αιτωσι Ἀπολλω εϛτεο  
 αλλα Φνοὔϛ εϛεροὔαιαι.

Εωστε οὔδε φηεττωσι οὔδε  
 φηεττεο ελι πε αλλα Φνοὔϛ πε  
 ετερο ὑμωον εαιαι.

Φη δε εττωσι νεμ φηεττεο οὔαι  
 νε: πιοὔαι δε πιοὔαι εἰναδι ὑπερβεχε  
 κατα πεϛθιϛι ὑμιν ὑμοϛ.

*Πῆμοτ γαρ νεμωτεν νεμ  
 τῆρηνη εὔσοπ: ἄμην εσεὔωπι.*

For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

I planted, Apollos watered, but God gave the increase.

So then neither he who plants is anything, nor he who waters, but God who gives the increase.

Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

*The grace of God the Father be with you all. Amen.*

لَا تَهُ مَتَى قَال وَاحِدٌ: «أَنَا لِبُولُس»  
 وَآخَرٌ: «أَنَا لِأَبُولُس» أَفَلَسْتُمْ  
 جَسَدِيِّينَ؟

فَمَنْ هُوَ بُولُسٌ وَمَنْ هُوَ أَبُولُسٌ؟  
 بَلْ خَادِمَانِ أَمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا  
 أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبُولُسٌ سَقَى لَكِنَّ اللَّهَ  
 كَانَ يُنْمِي.

إِذَا لَيْسَ الْعَارِسُ شَيْئاً وَلَا  
 السَّاقِي، بَلِ اللَّهُ الَّذِي يُنْمِي.

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،  
 وَلَكِنْ كُلُّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ  
 بِحَسَبِ تَعَبِهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ εεν πε πιεναϛ  
 νεπιστολη νετε πενωτ Πετροϛ.  
 Ἀμην. Ναμενραϛ.

**Ἡ Πετροϛ α: α - ια**

Σιμων Πετροϛ φβωκ ονοϛ  
 παποστολοϛ νετε Ιησοϛ Πιχριστοϛ:

The Catholic epistle of the Second Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

**2 Peter 1: 1 - 11**

Simon Peter, a bondservant and apostle of Jesus Christ, To those who

الكاثوليكون من رسالة معلمنا  
 بطرس الثانية، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**2 بطرس 1: 1 - 11**

سمعان بطرس عبد يسوع  
 المسيح ورسوله، إلى الذين نالوا



†μετετερεβης.

Ἡδῆρι δε θεν †μετετερεβης  
†μετμαισον: ἡδῆρι δε θεν  
†μετμαισον †ἀσαπη.

Ἡαι γαρ εγωπ νωτεν ογοε  
ερερσοτο θεν θηνοτ ἡςεναερ θηνοτ  
ἡαρσοε αν οτδε ἡατοτταε εδοτη  
εἶποτεν Πενβοις Ἰησοε Πιχριστοε.

Φη δε ετε ναι γοπ ναε αν  
οτβελλε πε ερχομμε εαεβι νοτεβωι  
ἡτε πτοτβο ἡτε νεγγορπ ἡνοβι.

Εθε φαι μαλλον νενηνοτ ἡς  
ἡτεν θηνοτ εἰνα εβολ εἰτεν νιεβηοτι  
εθνανετ ἡτετενταερε πετενηωεμ  
νεμ τετενμετωπ: ναι γαρ ερετενιρι  
ἡμωοτ ἡνετενελα† ενεε.

Παιρη† γαρ θεν οτμετραμω  
εγεεεενε πιμωιτ εδοτη νωτεν ἡτε  
εμετογοτ ἡενεε ἡτε Πενβοις ογοε  
Πενσωτηρ Ἰησοε Πιχριστοε.

*Ἡασηνοτ ἡπερμερε πικομοε  
οτδε νηετγωπ θεν πικομοε:  
πικομοε νασινη νεμ τερεπιθημια: φη  
δε ετιρι ἡφοτωγ ἡφνοτ† εἰναγωπι  
γα ενεε: ἀμην.*

to godliness brotherly  
kindness, and to brotherly  
kindness love.

For if these things are  
yours and abound, you will  
be neither barren nor  
unfruitful in the knowledge  
of our Lord Jesus Christ.

For he who lacks these  
things is shortsighted, even  
to blindness, and has  
forgotten that he was  
cleansed from his old sins.

Therefore, brethren, be  
even more diligent to make  
your call and election sure,  
for if you do these things  
you will never stumble.

For so an entrance will  
be supplied to you  
abundantly into the  
everlasting kingdom of our  
Lord and Savior Jesus  
Christ.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي  
الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةً.

لَأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ،  
تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ  
مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ  
أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ  
تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْأَخَوَةُ  
أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ  
ثَابِتِينَ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ  
تَرْتَلُّوا أَبَدًا.

لِأَنَّهُ هَكَذَا يُقَدِّمُ لَكُمْ بِسِعَةٍ دُخُولَ  
إِلَى مَلَكُوتِ رَبِّنَا وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحِ الْأَبَدِيِّ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. أمين.*

**The Acts**  
**الإبركسيس**

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιε: ις - κθ</b></p>	<p><b>Acts 15: 13 - 29</b></p>	<p><b>أعمال 15: 13 - 29</b></p>
<p>Уenenca ἔταρχαρωῦ δε αχῆροῦ ἡνε Ιακωβοῦ εφζω ἡμοῦ: νιρωμι νενησνηοῦ σωτεμ ἐροι.  Стмewн αсραзи каτa φρηῦ ιсxen ἡορη ἔτα Φνοῦῦ χεμῖῡινη ἐβι ἡοῦλαοῦ ἐβολ δεν νιεθνοῦ δεν Πεφραν.</p>	<p>And after they had become silent, James answered, saying, “Men and brethren, listen to me:  Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.</p>	<p>وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا الرِّجَالُ الْإِخْوَةَ اسْمَعُونِي.  سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى اسْمِهِ.</p>
<p>Οῦοῦ φαι σεῦμαῦ νεμαῖ ἡνε νιсази ἡτε νιπροφηтис κατa φρηῦ ετсδηοῦт.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تُوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Хе мененса нαι ειεταсθo οῦοῦ ειεκωт ἡῦскγνη ἡτε Δαυιδ θηεταсθει: οῦοῦ нηεταсωс ἡтас ειεκοτοῦ οῦοῦ ῦнатасoс ἐратс.</p>	<p>‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Σοπωс ἡσεκωῦ ἡса Пбоис ἡνε ῖρωшп ἡτε νιρωμι нем νιεθнос тнροῦ нηεταсμοῦῦ ἐПаран ἐερнι ἐζωοῦ πεзе Пбоис φнeтeрo ἡнаи.</p>	<p>So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.’</p>	<p>لِكِي يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ الرَّبَّ وَجَمِيعُ الْأُمَّمِ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ.</p>
<p>Οῦωνηε ἐβολ ιсxen ῖeneс.</p>	<p>Known to God from eternity are all His works.</p>	<p>مَعْلُومَةٌ عِنْدَ الرَّبِّ مِنْذُ الْأَزَلِ جَمِيعُ أَعْمَالِهِ.</p>

Εθε φαι ††θαπ ἀνοκ  
ἐϋτεμοταθδici ἐνηεθνακοτοϋ  
ἐβολ θεν νιεθνος ἐερηι θα  
ἐΦνοϋ†.

Αλλα ἐοτωρπ νωοϋ  
εθροϋθenoϋ caβολ ηνιωϋωτ  
ηιδωλον νεμ νιπορνια νεμ νιωχθ  
νεμ πιcνοϋ.

Uω̄τcηc ταρ icxen νιzeneà  
ηαρχεοc οτονταϋ ηνηετθιωϋ ημοϋ  
κατα πολic θεν νιcτναcωτη ετωϋ  
ημοϋ κατα Caββατον νιβεν.

Ποτε acερδοκιν ηνιαποcτολοc  
νεμ ηιπρεcβϋτεροc νεμ †εκκληcià  
τηρc ἐcωτπ ηθανρωμι ἐβολ ηδητοϋ  
εογορποϋ ἐτΑντιοχιà νεμ Παυλοc  
νεμ Βαρναβαc: Ιουδαc φηετοϋμοϋ†  
εροϋ χε Βαρcaββαc νεμ Ciλαc  
θανρωμι ηεϋτοϋμενοc θεν νιcνηοϋ.

Εατ̄cθαι ἐβολ θιτοτοϋ  
ηνιαποcτολοc νεμ ηιπρεcβϋτεροc νεμ  
νιcνηοϋ ηηετχη θεν τΑντιοχιà νεμ  
†Κυλικιà νεμ †Cυριà ηνιcνηοϋ ηη  
ἐβολ θεν νιεθνοc χερε.

Επιδη ανωτεμ χε θανονον ἐβολ  
θεν θηνοϋ ετατι ἐβολ αϋϋεερτερ  
θηνοϋ ετφωηθ ηνετενψϋτχη θεν

Therefore,, I judge that  
we should not trouble those  
from among the Gentiles  
who are turning to God,

but that we write to  
them to abstain from things  
polluted by idols, from  
sexual immorality, from  
things strangled, and from  
blood.

For Moses has had  
throughout many  
generations those who  
preach him in every city,  
being read in the  
synagogues every Sabbath.

Then it pleased the  
apostles and elders, with the  
whole church, to send  
chosen men of their own  
company to Antioch with  
Paul and Barnabas, namely,  
Judas who was also named  
Barsabas, and Silas, leading  
men among the brethren.

They wrote this letter by  
them: The apostles, the  
elders, and the brethren, To  
the brethren who are of the  
Gentiles in Antioch, Syria,  
and Cilicia:

Greetings. Since we  
have heard that some who  
went out from us have  
troubled you with words,  
unsettling your souls,

لذلك أَنَا أَرَى أَنْ لَا يُثْقَلْ عَلَى  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّوْنَا،  
وَالْمَخْنُوقِ، وَالْدَّمِ.

لَأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ، لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرُزُ بِهِ، إِذْ يُقْرَأُ  
فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

حِينَئِذٍ رَأَى الرَّسُلُ وَالْمَشَايخُ مَعَ  
كُلِّ الْكَنِيسَةِ أَنْ يَخْتَارُوا رَجُلَيْنِ  
مِنْهُمْ فَيُرْسَلُوهُمَا إِلَى أَنْطَاكِيَةِ مَعَ  
بُولُسَ وَبَرْنَابَا: يَهُودَا الْمُلقَّبَ  
بَرَسَابَا وَسِيلَا رَجُلَيْنِ مُتَقَدِّمَيْنِ فِي  
الْإخْوَةِ.

وَكَتَبُوا بِأَيْدِيهِمْ هَكَذَا: «الرَّسُلُ  
وَالْمَشَايخُ وَالْإخْوَةُ يُهْدُونَ سَلَامًا  
إِلَى الْإخْوَةِ الدِّينِ مِنَ الْأُمَمِ فِي  
أَنْطَاكِيَةِ وَسُورِيَةِ وَكِيَلِيكِيَةِ:

إِذْ قَدْ سَمَعْنَا أَنَّ أَنْاسًا خَارِجِينَ مِنْ  
عِنْدِنَا أَرَعَجُوكُمْ بِأَقْوَالٍ مُقْلِبِينَ  
أَنْفُسَكُمْ وَقَانِلِينَ أَنْ تَحْتَتِنُوا

ΖΑΝΞΙΝ ΣΑΞΙ ΝΑΙ ΕΤΕ ὙΠΕΝΧΟΤΟΥ.

Ασερδοκιν ουν ναν εανι ευμα  
ενσοπ εσωπι ηθανρωμι εογορπου  
ζαρωτεν νεμ νενασταπητος  
Βαρναβας νεμ Παυλος.

Ζανρωμι εαυτ ητοψυχη εερμη  
εξεν Φραν ὙΠενβοις Ιησους  
Πιχριστος.

Ανορωρπ δε ηλοιδας νεμ Σιλας:  
ηθωου ζωου ενεταμωτεν εναι ρω  
εβολ ζιτεν πιαξι

Ασραναζ ταρ ὙΠιπνευμα εθοταβ  
νεμ ανον ζων εϋτεμοταζ βαρος  
εξεν θηνου ηζουο: ηλην ναι ζεν  
ογανασκη.

Αρεζ ερωτεν σαβολ Ὑμωου  
νιωωτ ηιδωλον νεμ νισνοϋ εθωωουτ  
νεμ νιωχζ νεμ νιπορνια: ναι  
ερετεναρεζ ερωτεν σαβολ Ὑμωου  
ητετενερωβ ηκαλωσ: ουξαι.

*Πιαξι δε ητε Πβοις ερεαμιο οροζ  
ερεαμια: ερεαμαζι οροζ ερεταχρο:  
ζεν ηαγια ηεκκλησια ητε Φνουτ:  
αμην.*

saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,

It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

men who have risked their lives for the name of our Lord Jesus Christ.

We have therefore sent Judas and Silas, who will also report the same things by word of mouth.

For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَتَحْفَظُوا النَّامُوسَ الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ.

رَأَيْنَا وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنْ نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ حَبِيبِنَا بَرْنَابَا وَيُوسُسَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُودَا وَسَيْلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدَّمِ وَالْمَخْنُوقِ وَالزَّنَا الَّتِي إِنْ حَفَظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَافِينَ.»

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Bashans 29

### سنكسار اليوم التاسع والعشرون من شهر بشنس

1. The Commemoration of the Three Major Feasts of The Lord
2. The Departure of St. Simon, the Stylite

#### 1. The Commemoration of the Three Major Feasts of The Lord

The Coptic Orthodox Church arranged to celebrate on this day the commemoration of the Three Major Feasts of The Lord: the Annunciation, the Nativity and the Resurrection. The rite of the Liturgy is prayed in the festive tune, with no strict abstinence or prostrations.

If the 29<sup>th</sup> of the Coptic month falls on a Sunday, the readings should be from the 29<sup>th</sup> of Baramhat, the commemoration of the Annunciation. The months of Tubah and Amshir are not celebrated because they fall outside of the period between the annunciation and the birth of The Lord Jesus Christ, i.e. outside the period of the Virgin's conception. Another view says that these two months represent the law and the Prophets of the Old Testament that prophesied about the incarnation.

May the blessing of our Good Savior be with us all. Amen.

#### 2. The Departure of St. Simon, the Stylite

On this day also, of the year 175 of the martyrs, 459 AD, St. Simon, the Stylite, departed. He was born in Antioch about the year 389 AD, to Christian parents. His father's name was John and his mother's name was Martha. He had brothers who died young except one who became a monk, however, he died in an early age.

His father was a poor shepherd and he sent him, since he was young, to tend to the sheep. He deprived himself from food to offer it to the hungry. When he was 13 years old, he was touched by the Beatitudes, which he heard in the church and decided to acquire them. He diligently fasted and prayed, spent his nights kneeling and praying, and attended the church regularly.

When his father died, he gave all what he had left to the poor. For two years, he visited some ascetics nearby him. Then he went to Talada and joined a monastery there between Antioch and Aleppo (Halab), where he became a monk and remained there for ten years. He gave himself up to austere asceticism that surpassed all

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)
2. نياحة القديس سمعان العمودي

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)  
رتبت الكنيسة القبطية الأرثوذكسية أن تحتفل اليوم بتذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة) ويحتفل به بالطقس الفرائحي. ويمنع الصوم الانقطاعي والميطانيات.  
فإذا وقع التاسع والعشرون من الشهر القبطي يوم أحد، تقرأ فصول 29 من برمهات تذكّار البشارة. أما في شهري طوبة وأمشير، فلا يعمل التذكّار لأنهما يقعان خارج فترة البشارة والحمل الإلهي إلى الميلاد، كما أنهما يرمزان للناموس والانبياء بالتنبؤ عن التجسد. بركة مخلصنا الصالح فلتكن معنا. آمين.

2. نياحة القديس سمعان العمودي  
وفيه أيضاً من سنة 175 للشهداء، سنة 459 ميلادية، تنيح القديس سمعان العمودي. وُلِدَ نحو سنة 389 ميلادية بأنطاكية من أبوين مسيحيين. كان أبوه يدعي يوحنا وكانت أمه تدعى مرثا. وكان له إخوة ماتوا صغاراً، عدا واحداً صار راهباً ولكنه مات مبكراً أيضاً. كان والده راعياً فقيراً، فأرسله منذ صباه ليرعى الأغنام وكان يحرم نفسه من الطعام لكي يقدمه للجوعان. ولما بلغ عمره ثلاث عشرة سنة، تأثر عندما سمع قراءة التطويبات في الكنيسة وعزم على اقتنائها. فاجتهد في الصوم والصلاة وكان يسهر ساجداً مصلياً ويواظب على حضور الكنيسة.  
ولما مات والده، فرق كل ما ورثه على الفقراء. كان يتردد على بعض النساك لمدة عامين. ثم جاء إلى "تليدا" ودخل ديراً هناك بين أنطاكية وحلب، وترهب فيه ومكث عشر سنوات يجهد نفسه في نسك وتكشف فاق كل

the monastic practices of the monastery.

Later on, he left the monastery to the mountain, where he found a cave and dwelt in it for a while, then came to Tel-Nasin, which was nearby Antioch. He dwelt in a deserted cell for three years. Then he left it to the top of a mount, where he built for himself a fence, where he fervently prayed, contemplating in heaven and nature. When the people found out about his presence, they came seeking his prayers. To get away from his visitors, he found a pillar among some ruins and on the top formed a small platform, where he stayed, for this reason, he was called the Stylite.

One day a stranger came from Rafina, asked him saying, "Everyone insisted that you did not eat or drink, are you a human or an angel?" St. Simon allowed him to come up with a ladder and he touched him and saw all the sores on his legs. The saint assured to him that he did eat, as all humans do.

Occasionally, he exhorted the people that came to him, teaching them to disdain the world, asking them to live a virtuous life, to avoid the love of money, lying and swearing.

The saint listened to the requests of the people, healed their infirmities, gave them his various advices and resolved their disputes. Then he would dedicate his time and attention to talking with God, through prayers.

The people marveled at his brave ascetic life, performing miracles and his advices and teachings.

In spite of all of that, he did not neglect caring for the church and its affairs, struggling against paganism, Judaism and heresies, writing in that regard to emperors and hierarchs. After persevering for 37 years from his life on the top of the pillar, reaching the age of seventy years, he departed in peace. They prayed over him and relocated his body to Antioch.

His body was relocated to Constantinople in the year 471 AD. Emperor Zeno built a great cathedral in the end of the fifth century in honor of the saint in the place of his asceticism. The place was called "Simon Mount," which is "Sheikh Barakat Mountain" in North Syria.

May the blessing of his prayers be with us all.  
Amen.

And glory be to God, now and forever. Amen.

تدريبات رهبان الدير.  
وبعد ذلك غادر الدير إلى الجبل حيث وجد  
مغارة عاش فيها فترة ثم جاء إلى "تل  
ناسين" القريب من أنطاكية، وعاش في قلاية  
مهجورة ثلاث سنوات. ثم تركها إلى قمة جبل  
وبنى لنفسه سوراً، حيث كان يصلى هناك  
بصفة دائمة متأملاً في السماء وفي الطبيعة.  
ولما أحس الناس به، جاءوا إليه طالبين  
صلواته. ولكي يبتعد عن زائريه، صنع لنفسه  
عموداً ومكث عليه لذلك سُمي "العمودي".  
جاءه يوم زائر غريب من "رافينا" وسأله  
قائلاً: "الكل يؤكدون أنك لا تأكل ولا تشرب.  
أنت إنسان أم ملاك؟" عندئذ سمح له سمعان  
أن يصعد إليه بسلم حيث لمس جسده ورأى  
القروح في رجله، وأكد له القديس أنه لا يبقى  
بدون طعام مطلقاً.

أحياناً كان هذا القديس يتكلم مع الشعب الذي  
يأتي إليه معلماً إياه احتقار الدنيا وطالباً إليه  
أن يعيش حياة الفضيلة وأن يتجنب حب المال  
والكذب والقسم. وكان القديس يستمع لطلبات  
الشعب ويشفي مرضاهم ويقدم النصائح  
المختلفة ويحل الخلافات، وبعد ذلك كان يتابع  
التحدث مع الله بالصلاة. وكان منظر حياته  
النسكية البطولية وصنع العجائب مع النصائح  
والتعاليم يثير الإعجاب به.

وعُرف عنه أنه لم يكن يهمل مع كل هذا  
الاهتمام والعناية بالكنيسة وأمورها مناضلاً  
ضد الوثنية واليهودية وضد الهرطقات، مكاتباً  
في ذلك الملوك ورؤساء الكهنة. وبعد أن قضى  
سبعاً وثلاثين سنة من حياته فوق العمود  
ووصل إلى سن السبعين من عمره، فاضت  
روحه، فصلوا عليه ونقلوا جسده إلى أنطاكية.  
وفي سنة 471 ميلادية، نُقل الجسد إلى  
القسطنطينية. هذا وقد شيد الإمبراطور زينون  
في نهاية القرن الخامس كاتدرائية عظيمة  
تكريماً للقديس في مكان نسكه، ودعي "جبل  
سمعان"، وهو جبل الشيخ بركات في شمال  
سوريا.

بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.



## The Liturgy Psalm مزمور القُداس

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.**

<b>Ψαλμος τω Δαυιδ ζ̄: α, β</b>	<b>Psalm 61: 1 - 3</b>	<b>المزمور 60: 1، 2</b>
<p>ΩΤΕΜ ΦΝΟΥΤ̄ ΕΠΑΤΩΒΖ: ΜΑΞΘΗΚ          ΕΤΑΠΡΟΣΕΥΧΗ: ΑΚΒΑΣΤ ΖΙΧΕΝ ΟΥΠΕΤΡΑ          ΑΚΒΙΩΙΤ ΝΗ: ΑΚΩΠΙ ΝΗ ΝΟΥΖΕΛΠΙΣ          ΝΕΜ ΟΥΠΡΟΣ ΝΤΕ ΟΥΧΟΜ.          ΔΔΛΗΛΟΙΑ.</p>	<p>Hear my cry, O God; attend to my prayer. Lead me to the rock that is higher than I. For You have been a shelter for me, a strong tower. <b>Alleluia.</b></p>	<p>استمع يا الله طلبي، وأصغ إلى صلاتي. على الصخرة رفعتني وأرشدتني وصرت رجائي، ويرجاً حصيناً. <b>هللليويا.</b></p>

## The Liturgy Gospel إنجيل القُداس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

**مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.**

<p>ΟΥΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΖΕΝ          ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ          ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<b>ΛΟΥΚΑΝ ΙΔ: ΚΕ - ΛΕ</b>	<b>Luke 14: 25 - 35</b>	<b>لوقا 14: 25 - 35</b>
<p>ΝΑΥΜΩΙ ΔΕ ΝΕΜΑΦ ΝΖΕ ΖΑΝΝΙΩΤ̄          ΞΕ ΦΗΘΗΝΟΥ ΖΑΡΟΙ ΟΥΟΖ          ΕΤΕΝΦΝΑΜΕΣΤΕ ΠΕΡΙΩΤ ΔΝ ΝΕΜ          ΤΕΥΜΑΥ ΝΕΜ ΤΕΥΣΖΙΜΙ ΝΕΜ ΝΕΥΨΗΡΙ          ΝΕΜ ΝΕΥΣΝΗΟΥ ΝΕΜ ΝΕΥΣΩΝΙ: ΕΤΙ ΔΕ          ΝΕΜ ΤΕΥΚΕΨΥΧΗ ΞΜΟΝΨΧΟΜ ΞΜΟΦ</p>	<p>Now great multitudes went with Him. And He turned and said to them:  If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.</p>	<p>وَكَانَ جُمُوعٌ كَثِيرَةٌ سَائِرِينَ مَعَهُ فَالْتَفَتَ وَقَالَ لَهُمْ:  إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ أَبَاهُ وَأُمَّهُ وَامْرَأَتَهُ وَأَوْلَادَهُ وَإِخْوَتَهُ وَأَخَوَاتِهِ حَتَّى نَفْسَهُ أَيْضاً فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.</p>

ἔερ μαθητῆς νηι.

Φηέτε ἵνα ταλαε περὶ σταῦρος  
ἔροϋ ἀν ὄρος ἵστερον αὐτῶ  
ἡμιον ὡς αὐτοῦ ἔερ μαθητῆς νηι.

Ἦμι γὰρ ἐβόλ θεν ἄνοϋ ἔροϋ  
ἔκετ ὄπρτος: μη ἕναθεμι ἵπορπ  
ἵστερπιωπ ἵτλαπνη: γε ἀν ὄρονταϋ  
ἡματ ἔερ περσοβτ.

Ἦνα μηπωσ ἵστερχα τσεντ ὄρος  
ἡμιον ὡς αὐτοῦ ἔροϋ ἔροϋ:  
ὄρος ἵπορπτησ ἵσωβι ἡμοϋ ἵπε  
ὄρον νιβεν ἔνατ.

Ἐττω ἡμοσ γε παρωμι ἄπερπτησ  
ἵκωτ ὄρος ἡπερὶ ὡς αὐτοῦ ἔροϋ  
ἔροϋ.

Ἦε νηι ἵπορπ ἕναθεμι  
ἕπιπολεμοσ ἕτ νηι κενρο: μη  
ἕναθεμι ἀν ἵπορπ ἵστερσοβνι: γε ἀν  
ὄρον ὡς αὐτοῦ ἡμοϋ θεν μητ ἵπορπ  
ἔροϋ ἕραϋ ἡπερπτησ ἕτωϋ νηι  
χοττ ἵπορπ.

Ἦε ἡμιον ἕτι ἵσθεν ἕροϋ ἡμοϋ  
ὡς αὐτοῦ ἵπορπ ἵπορπτησ ἕτωβη ἵσα  
ὄρπρηνη.

Παρητ ὄρον νιβεν ἕθεν ἄνοϋ  
ἕτε ἵναθεραποταζεσθε ἀν ἵπερπτησ  
χορτα τηροτ: ἡμιον ὡς αὐτοῦ ἔερ

And whoever does not bear his cross and come after Me cannot be My disciple.

For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it,

lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,

saying, ‘This man began to build and was not able to finish?’

Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?

Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.

So likewise, whoever of you does not forsake all that he has cannot be My disciple.

وَمَنْ لَا يَحْمِلُ صَلْبَهُ وَيَأْتِي وَرَائِي فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ النَّفَقَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟

لِنَّا يَضَعُ الْآسَاسَ وَلَا يَقْدِرُ أَنْ يُكْمَلَ فَيَبْتَدِئُ جَمِيعَ النَّاطِرِينَ يَهْزَأُونَ بِهِ.

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي وَلَمْ يَقْدِرْ أَنْ يُكْمَلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يُلَاقِيَ بَعِشْرَةَ آلَافٍ الَّتِي يَأْتِي عَلَيْهِ بِعِشْرِينَ أَلْفًا؟

وَالْأَمَّا دَامَ ذَلِكَ بَعِيدًا يُرْسِلُ سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصُّلْحِ.

فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ جَمِيعَ أَمْوَالِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

μαθητης ηνι.

Πανε πιεμοσ οσν εωωπ δε  
νετελωε νεε πιεμοσ ατναμολεε  
νοσ.

Οσδε πεκαε οσδε τκοπρε εερωατ  
αν αλλα εωαεεεε εβολ: φηεεε οσον  
μαωε εμοε εεωεε μαρεεεεε.

*Πωωσ φα Πεννοστ πε ωα ενεε  
νεε ηι ενεε: αμην.*

“Salt is good; but if the  
salt has lost its flavor, how  
shall it be seasoned?”

It is neither fit for the  
land nor for the dunghill,  
but men throw it out. He  
who has ears to hear, let  
him hear!”

*Glory be to God forever.*

الْمَلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمَلْحُ  
فَبِمَاذَا يُصَلِّحُ؟

لَا يَصْلِحُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ  
فَيَطْرُقُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 30<sup>th</sup> Day of Bashans

قطمارس قراءات اليوم الثلاثون من شهر بشنس المبارك

Κορυμαπ ἠεζοογ ἠΠιαβοτ Παωωνσ

Ρογχι

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Δεωρκ ἠχε Πβοικ ογοε  
ἠνεερωωμ ἠεθης: γε ἠθοκ πε φογηβ  
ωα ενεε κατα τταζις ἠΜελχιζεδεκ:  
Πβοικ εαογῖναμ ἠμοκ: εθεε φα  
εγεβιςι ἠογαφε. Ἀλληλοια.

The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. **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.

Ογαναςνωσις εβολ θεν  
πιεασσελιον εθογαβ κατα Βατθεον  
ασιογ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Βατθεον ιε: ιε - ιθ

Matthew 16: 13 - 19

متي 16: 13 - 19

εταφι δε ἠχε Ιησογς εἠιςα ἠτε  
τεΚεσαρια ἠτε Φιλιππος ναωωινη

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do

وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.

ἡνεκα αὐτοῦ λέγει ἄνθρωπος υἱὸς  
ἄνθρωπου λέγει περὶ Ἰωάννου ἡ βαπτιστοῦ.

Πῶς δὲ λέγει ἄνθρωπος  
ἄνθρωπος λέγει Ἰωάννης βαπτιστοῦ:  
βαπτιστοῦ δὲ λέγει Ἠλίας:  
βαπτιστοῦ δὲ λέγει Ἰερουσαλὴμ ἰσραὴλ  
ἐβόλησαν ἰσραὴλ.

Πῶς δὲ λέγει ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος.

Ἰσραὴλ δὲ λέγει Ἰωάννης Πέτρος  
ἄνθρωπος λέγει ἄνθρωπος περὶ Ἰησοῦ  
ἡ βαπτιστοῦ ἔσονται.

Ἰσραὴλ δὲ λέγει Ἰησοῦς ἄνθρωπος  
ἄνθρωπος λέγει ἰσραὴλ Ἰωάννης βαπτιστοῦ  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος  
ἐβόλησαν ἰσραὴλ ἔσονται.

ἄνθρωπος δὲ λέγει ἄνθρωπος ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος.

ἄνθρωπος δὲ λέγει ἄνθρωπος ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος  
ἄνθρωπος λέγει ἄνθρωπος ἄνθρωπος ἄνθρωπος.

*Πῶς φαίνεται περὶ αὐτοῦ*

men say that I, the Son of Man, am?"

So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

He said to them, "But who do you say that I am?"

Simon Peter answered and said, "You are the Christ, the Son of the living God."

Jesus answered and said to him: Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

*Glory be to God forever.*

فَقَالُوا: قَوْمٌ يُوحِنَا الْمَعْمَدَانَ  
وَآخَرُونَ إِبِلِيَّا وَآخَرُونَ إِرْمِيَا 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 يُعْلِنَنَّ لَكَ لَكِنَّ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بَطْرُسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيسَتِي  
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْتُكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرْتَبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تُحْلَهُ 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 ὁβ: ιζ, ιη, κα

Psalm 73: 23, 24, 28; 9: 14

المزمور 72: 17، 18، 21

ΔκὰμοΝι Ἰταχιζ Ἰοῖναμ: ογορ  
Ἰῆρη ζεν πεκοβνι ακβιμωιτ νηι:  
ογορ ακωοπτ ἔροκ νεμ οῦωοῦ: ἄνοκ  
Δε οἰὰγαθον νηι πε ἔτομτ ἔφνοῦτ  
ἔχω Ἰταζελπιζ ζεν Πβοιζ: εοριφιρι  
ἔνεκῶμοῦ τηροῦ ζεν νηπῆλη Ἰτε  
ῖπερι Ἰσιων. Ἀλληλοια.

You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion.  
Alleluia.

أمسك بيدي اليمنى. وبعثني وتهديني وبعد إلى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون.  
هللويليا.

### Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οἰὰναστωσιζ ἔβολζ ζεν  
πιεγαστελιον εθογαν κατὰ Ιωαννην  
ασιοῦ.

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 ἰμωτεν ἔρωοῦ  
ζινα Ἰτετεμμενρε νετενἔρηνοῦ.

These things I command you, that you love one another.

بِهَذَا أوصيكم حتى تحبوا بعضكم بعضاً.

Ισζε πικοςμοζ μοζτ 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 αισετιπ  
θνηοτ ἐβολ ζεν πικοςμος εθε φαι  
πικοςμος μος† μωτεν.

Αριφμενι ὑπικασι ἐταικασι ὑμοφ  
νωτεν: χε ὑμοον ονβωκ ἐνααφ  
ἐπεφβοις: ιςχε ατβοσι ἠωι ἠωτεν  
ζωτεν ἐρέδοσι ἠσα θνηοτ: ιςχε  
ατὰρεζ ἐπακασι ἐνέαρεζ ἐφωτεν  
ζωτεν.

Αλλα ναι τηροτ σεναδιτοτ ἠωτεν  
εθε Παραν: χε σεωογν αν  
ὑφηεταρταοι.

Ενε ὑπι πε ογοζ ἠτακασι νεμωοτ  
νε ὑμοοντοτ νοβι ὑματ πε: †νοτ δε  
ὑμοοντοτ λωιζι ὑματ εθε ποτνοβι.

Φθεομος† ὑμοι ὑμοσ†  
ὑπακειωτ.

Ενε ὑπιρι ἠνιεβηοτι ἠεϋρη ἠεητοτ  
ἠηετε 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 ἐβόλ ἠξε  
 ΠΙΧΑΧΙ ΕΤΣΩΝΟΥΤ ΘΙ ΠΟΥΝΟΜΟΣ ΧΕ  
 ΛΥΜΕΣΤΩΙ ἠΧΙΝΣΗ.

*Πῶου φα Πεννουτ πε ωα ἐνεε  
 ἠτε νι ἐνεε: ἄμην.*

But this happened that  
 the word might be fulfilled  
 which is written in their  
 law, 'They hated Me  
 without a cause.'

*Glory be to God  
 forever.*

لَكِنْ لِكَيْ تَتِمَّ الْكَلِمَةُ الْمَكْتُوبَةَ فِي  
 نَامُوسِهِمْ: إِنَّهُمْ أَبْغَضُونِي بِلَا  
 سَبَبٍ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παυλος Πιὰποστολος

Παυλος φβωκ ἠπενβοις Ἰησοϋς  
 Πιχριστος: πιὰποστολος ετθαβεω:  
 φηέταρθαωϋ ἐπιζωϋεννουϋ ἠτε  
 Φνουτ.

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

Πανζιωϋ γαρ ἠμουν ἄν ἄλλα  
 ἠΠιχριστος Ἰησοϋς Πενβοις: ἄνον Δε  
 ζων τενοι ἠβωκ νωτεν ἐβόλ ζιτεν  
 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.

Χε Φνουτ ἄρχος χε ονοϋωινι  
 εφεερωϋωινι ἐβόλ ζεν πχακι: ἐτε φαι  
 πε ἐταφερωϋωινι ζεν νενζητ ετοϋωινι  
 ἠτε πῆμι ἠτε πῶου ἠΦνουτ ζεν πῆο  
 ἠἸησοϋς Πιχριστος.

For it is the God who  
 commanded light to shine  
 out of darkness, who has  
 shone in our hearts to give  
 the light of the knowledge  
 of the glory of God in the  
 face of Jesus Christ.

لَإِنَّ اللَّهَ الَّذِي قَالَ أَنْ يُشْرِقَ نُورٌ  
 مِنْ ظُلْمَةٍ، هُوَ الَّذِي أَشْرَقَ فِي  
 قُلُوبِنَا، لِإِتَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي  
 وَجْهِ يَسُوعَ الْمَسِيحِ.



ΕΟΥΝΤΑΝ ὡμὰτ ὑπαίθεο θεν  
θανέκερος ὑβελχ: θινα τμετνωτ  
ἵτε τχου ἵτεσψωπι ἔθα φνωτ τε  
ογοθ οτ ἔβολ ὡμον αν τε.

Ενηεχρωχ θεν ρωβ νιβεν: αλλα  
ἵτενηεχρωχ αν: ενριοτι ὡμον ἔβολ  
αλλα ἵτενηριοτι ἔβολ αν.

Εγβοχι ἵνων αλλα ἵρχω ὡμον  
ἵνωψ αν: ενρωδτ ὡμον ἔδρη αλλα  
τεντακνοτ αν.

Ншоу нивен енаи да φμοу  
ἵηχοуθс θεν ненсωμα: θινα πικωνθ  
он ἵτε ηχοуθс ἵτεροуωнθ ἔβολ θен  
ненсωма.

Ншоу τар нивен ἄнон да  
ннетωνθ сеτ ὡμον ἔδρη ἔφμοу εθε  
ηχοуθс: θινα πικωνθ он ἵτε ηχοуθс  
ἵτεροуωнθ ἔβολ θен тенсарз  
εθнамоу.

Эωсте φμοу аφερρωб ἵднтен:  
πiωнθ δε θен θηноу.

Εφενθтен δε ἵχε παιπνευμα  
ἵτε φнаετ κατa φρητ εтсθноуτ: χε  
αιναετ εθε φαι αιсаχι: ἄнон ρων  
теннаετ εθε φαι тенсахи.

Ενεμι χε φηεταροунос Пбоис  
ηχοуθс еφетоуностен ρων нем ηχοуθс

But we have this  
treasure in earthen vessels,  
that the excellence of the  
power may be of God and  
not of us.

We are hard-pressed on  
every side, yet not crushed;  
we are perplexed, but not in  
despair;

persecuted, but not  
forsaken; struck down, but  
not destroyed,

always carrying about in  
the body the dying of The  
Lord Jesus, that the life of  
Jesus also may be  
manifested in our body.

For we who live are  
always delivered to death  
for Jesus' sake, that the life  
of Jesus also may be  
manifested in our mortal  
flesh.

So then death is  
working in us, but life in  
you.

And since we have the  
same spirit of faith,  
according to what is  
written, "I believed and  
therefore I spoke," we also  
believe and therefore speak,

knowing that He who  
raised up The Lord Jesus  
will also raise us up with

وَلَكِنْ لَنَا هَذَا الْكَنْزُ فِي أَوَانٍ  
خَزَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا  
مِنَّا.

مُكْتَسِبِينَ فِي كُلِّ شَيْءٍ، لَكِنْ غَيْرَ  
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.

لَأَنَّنَا نَحْنُ الْأَحْيَاءُ نُسَلَّمُ دَائِماً  
لِلْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِكَيْ تَظْهَرَ  
حَيَاةُ يَسُوعَ أَيْضاً فِي جَسَدِنَا  
الْمَائِتِ.

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

فَإِذْ لَنَا رُوحُ الْإِيمَانِ عَيْنُهُ، حَسَبَ  
الْمَكْتُوبِ «أَمَنْتُ لِدَلِّكَ تَكَلَّمْتُ»،  
نَحْنُ أَيْضاً نُؤْمِنُ وَلِدَلِّكَ نَتَكَلَّمُ  
أَيْضاً.

عَالِمِينَ أَنَّ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ  
سَيُقِيمُنَا نَحْنُ أَيْضاً بِيَسُوعَ،  
وَيُحْضِرُنَا مَعَكُمْ.

οὐτος ἕνα τὰ ζῶν ἐράτην νεμώτην.

Ὡς τὰρ νῖβεν ἕτα γῶπι εὐθε  
θῆνοῦ εἰνα πῆμοτ ἵτε φερζοτὸ οὐοζ  
ἵτε φῆρε πῶεπῆμοτ ερζοτὸ ἐβοζ  
ζῖτεν νιμῆω εὐτῶοτ ἕφνοτ†.

Εὐθε φαι ἵτε νε ρῆκακιν ἀν: ἀλλὰ  
ἰς κε πενηρωμῖ ετσαβοζ ἕνα τακο ἀλλὰ  
πετσαδοῦν ἕοι ἕβερι ἵεζοοτ δατῆ  
ἵεζοοτ.

Πάσια τὰρ ἵτε πενηροζεχ ἵτε  
†νοῦ ἀφερζωβ ναν κατὰ οἰμετζοτὸ  
εἰμετζοτὸ εἰβαροσ ἵτε οἰωοτ ἵενεζ.

Ἦτε νζοῦτ ἀν ἐνη ἕτε ννα  
ἕρωοτ ἀλλὰ νη ἕτε ννα ἕρωοτ ἀν:  
νη ἕτοῦ ννα τὰρ ἕρωοτ ζαν πῆροσ  
οἰχοῦ νε: νη δε ἕτε ἵε ννα ἕρωοτ  
ἀν ζαν γὰ ἐνεζ νε.

Ἦτε νζοῦν τὰρ ζε ἕγωπ  
ἀφγανβωζ ἐβοζ ἵχε πενη ἵτε  
πενη ἀἵγωπῖ ετζῖζεν ἵκαζῖ οἰονταν  
ἵνογκωτ ἐβοζ ζῖτεν φνοτ† οἰνῖ  
ἵαθμονκ ἵνζῖζ ἵενεζ δεν νιφνοτῖ.

Ἦεν φαι τὰρ τε νφιὰρομ  
εἰνδῖγωωοτ ἕτζῖωτεν ἕπε νγωπῖ  
ἐβοζ δεν τῆε.

Ἰε ἕγωπ ἀν γανθηῖζ ζῖωτεν

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،  
لَكَيْ تَكُونَ التَّعْمَةُ وَهِيَ قَدْ كَثُرَتْ  
بِالْأَكْثَرِينَ، تَزِيدُ الشُّكْرَ لِمَجْدِ اللَّهِ.

لِذَلِكَ لَا نَفْشَلُ. بَلْ وَإِنْ كَانَ إِنْسَانُنَا  
الْخَارِجُ يَفْنَى، فَالِدَاخِلُ يَتَجَدَّدُ يَوْمًا  
فِيَوْمًا.

لأنَّ خِفَةَ ضِيقَاتِنَا الْوَقْتِيَّةِ تُنْشِئُ لَنَا  
أَكْثَرَ 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 فَلَنَا فِي السَّمَاوَاتِ بِنَاءٌ  
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ  
أَبْدِيٍّ.

فإنَّنا فِي هَذِهِ أَيْضًا نَنُؤِسُ 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 εογαθεμθιη ζωτεν θινα  
ησεωμκ υπετε ωαμωτ εβολ ζωτεν  
πωνθ.

Φη δε εταφερρωβ ερον εφαι: φαι  
νε φνωτ πε φηεταφτ ναη υπαρηβ  
ητε Πιπνευα.

Ενταχροτ ηηητ ηχοτ ηιβεν  
οροσ ενεμ γε ενωοπ ται θεν πικωμα  
τενη πωεμο σαβολ υπβοις.

Αημοωι γαρ εβολ ζωτεν οηναθτ  
πε νεμ εβολ αν ζωτεν οτμοτ.

Ερε πεηηητ δε ταχροτ οροσ  
τεητματ μαλλον ει εβολ θεν  
πικωμα οροσ εωε θα Πβοις.

Εθε φαι γε τενοι υμαιταιον ιτε  
ενωοπ ται θεν πικωμα ιτε εννηοτ  
εβολ θεν πικωμα ητενωωπι ενραηφ.

Θωτ γαρ ερον τηρεη  
ητενωοηηεν εβολ ηαηρεη πιβημα  
ητε Πιχριστοσ θινα ητε ποηαι ποηαι  
βι κατα ηεβηοηι εταφαιτοτ εβολ  
ζωτεν πικωμα ιτε οηπεθναηεφ ιτε  
οηπετρωοτ.

For we who are in this  
tent groan, being burdened,  
not because we want to be  
unclothed, but further  
clothed, that mortality may  
be swallowed up by life.

Now He who has  
prepared us for this very  
thing is God, who also has  
given us the Spirit as a  
guarantee.

So we are always  
confident, knowing that  
while we are at home in the  
body we are absent from  
The Lord.

For we walk by faith,  
not by sight.

We are confident, yes,  
well pleased rather to be  
absent from the body and to  
be present with The Lord.

Therefore, we make it  
our aim, whether present or  
absent, to be well pleasing  
to Him.

For we must all appear  
before the judgment seat of  
Christ, that each one may  
receive the things done in  
the body, according to what  
he has done, whether good  
or bad.

فَاتِنَا نَحْنُ الَّذِينَ فِي الْخِيْمَةِ نَنِنُّ  
مُتَقَلِّبِينَ اِذْ لَسْنَا نُرِيدُ اَنْ نَخْلَعَهَا بَلْ  
اَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يُبْتَلَعَ الْمَائِثُ  
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ  
اللَّهُ الَّذِي اَعْطَانَا اَيْضًا عَرْبُونَ  
الرُّوحِ.

فَاِذَا نَحْنُ وَاثِقُونَ كُلَّ حِينٍ  
وَعَالِمُونَ اَنَّنا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحَنُ 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 نَكُونَ مَرْضِيَيْنَ  
عِنْدَهُ.

لَاِنَّهُ لَا يَدُّ اَنَّنا جَمِيعًا نُنْظَرُ اَمَامَ  
كُرْسِيِّ الْمَسِيحِ لِيُنَالَ كُلُّ وَاَحِدٍ مَا  
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
كَانَ اَمْ شَرًّا.

ΕΓΝΩΣΤΗ ΝΤΡΟΤ ΝΤΕ ΠΒΟΙC  
 ΤΕΝΘΩΤ ΜΠΡΗΤ ΝΝΙΡΩΜΙ: ΤΕΝΟΥΝΘ  
 ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΒΕΛΠΙC ΔΕ ΧΕ  
 ΔΙΟΥΝΟΥΤ ΕΒΟΛ ΔΕΝ  
 ΝΕΤΕΝΚΕCΤΗΝΗΔΗCΙC.

*Πρὸς τὰρ νεμώτεν νεμ  
 τέρηνη ενσοπ: χε ἀμην ἐσεΰωπι.*

Knowing, therefore, the  
 terror of The Lord, we  
 persuade men; but we are  
 well known to God, and I  
 also trust are well known in  
 your consciences.

*The grace of God the  
 Father be with you all.  
 Amen.*

فَاذْ نَحْنُ عَالَمُونَ مَخَافَةَ الرَّبِّ  
 نُقْنَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرْنَا  
 ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرْنَا  
 ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΘΟΥΤ  
 ΝΕΠΙCΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟC.  
 ΔΜΗΝ. ΝΑΜΕΝΡΑΤ.

**ᾠ Πέτρος Β: ιη - ς: ζ**

ΝΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΝΧΩΤΕΝ  
 ΝΝΕΤΕΝΒΙCΕΥ ΔΕΝ ΧΟΥ ΝΙΒΕΝ ΝΝΙΔΕCΑΘΟC  
 ΜΜΑΥΑΤΟΥ ΔΝ ΝΕΠΙΚΗC ΑΛΛΑ ΝΕΜ  
 ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι τὰρ οὐδὲ μοι πε ἰσχε εἶθε  
 οὐκ ἐνηδεδίCιC ἵτε Φνοῦτ οὐον οὐαι  
 νάωωπ ἐροϋ ἵδρηι δέν θανευκατθ  
 ἵηητ ἐϋβηοῦ ἵχονC.

Δω τὰρ πε πιωοῦωοῦ ἰCχε  
 ἐρετενερνοβι οουοC ἐτέτκεC νωτεν  
 τετενωοῦ ἵηητ ἀλλὰ ἐρετενἵρι  
 ἴπιπεθνανεϋ οουοC ἐρετενδἱευκαθ  
 τετενἴμουι ἵτεν ἴηηοῦ: 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  
 الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَاقِ أَيْضًا.

لَأَنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ  
 ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْرَانًا  
 مُتَأَلِّمًا بِالظُّلْمِ.

لِأَنَّهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَلْطَمُونَ  
 مُخْطِئِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ  
 تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَصْبِرُونَ،  
 فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.

οὐδὲ μοι πε ἐβολ ζιτεν Φνοῦτ.

Εταῖθαζεμ ἠηνοῦ ταρ ἐφαί γε  
Πιχρίστοσ ζωϋ αϋβιεμακασ ἐῖρηι  
ἐξων: εϋϋωσπ ναν ἵνοῖεῖποστραμων  
ζινα ἵτενμωϋι ἵσα νεϋϋεντατσι.

Φηῖτε ἡπεϋερνοβι οῦδε ἡποῦξεμ  
ἕροϋ χη ῥεν ρωϋ.

Εῖρωσῶϋ ἐροϋ ναϋ ζωσῶϋ αν πε:  
εϋβιεμακασ ναϋ ζωντ αν πε: ναϋτ δε  
ἡπιθαπ ἡπιρεϋτθαπ ἡμυι πε.

Φηῖταϋεν νεννοβι ἐϋϋωι ζιζεν  
πιϋε ἐβολ ζιτεν πεϋϋωμα ζινα  
ἐανμοῦ ἐβολ θα νινοβι ἵτενονθ δε  
ἵτμεῖμυι: φηεταρετενταλβο ἐβολ  
ζιτεν πεϋερθῶτ.

Ἠαρετενοι ταρ πε ἡφρητ  
ἵθαἵεσῶσ εῖρωρεμ: αλλα ἄρετεν  
τασῶ τῆνοῦ θα πετενμαἵεσῶσ οῖοσ  
ἵεπισκοποσ ἵτε νετενψῖτχη.

Παιρητ ον πε νικεζιῶμυι εῖῖνο  
ἵξῶσ ἵνοῖεῖθα ισχε οῖον θανοῖον  
ἵσετματ αν νεμ πισχι ἐβολ ζιτοτϋ  
ἡπιζιμωϋι ἵτε νιζιῶμυι ἵτοῖξεμθῆνοῦ  
ἡμωσ ατῖνε σασι.

Εῖνατ ἐπετενζιμωϋι εῖτοῖβηοῖτ  
ῥεν οῖροτ.

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

“Who committed no sin, nor was deceit found in His mouth;”

who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed.

For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

when they observe your chaste conduct accompanied by fear.

لَا تُكْمُ لِهَذَا دُعَيْتُمْ. فَإِنَّ الْمَسِيحَ  
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَالًا  
لِكَيْ تَتَّبِعُوا خُطَوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي  
فَمِهِ مَكْرٌ.

الَّذِي إِذْ سُتِمَ لَمْ يَكُنْ يَسْتِثِمُ عَوَضًا  
وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدُدُ بَلْ كَانَ يُسَلِّمُ  
لِمَنْ يَقْضِي بِعَدْلٍ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي  
جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ  
عَنِ الْخَطَايَا فَنَحْيَا لِلْبِرِّ. الَّذِي  
بِجَلْدَتِهِ شَفَيْتُمْ.

لَا تُكْمُ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنُّكُمْ  
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفُوسِكُمْ  
وَأَسْقَاهَا.

كَذَلِكَ أَنْتِهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ  
لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا  
يُطِيعُونَ الْكَلِمَةَ، يُرَبِّحُونَ بِسِيرَةِ  
النِّسَاءِ بِدُونِ كَلِمَةٍ،

مَلَا حِظِينَ سِيرَتِكُنَّ الطَّاهِرَةَ  
بِخَوْفٍ.

Ἦεν ναι μαρεφωπι ἵνε πιολσελ  
αν ετσαβολ ἵτε νιεβ ἵζωλκ ἵτε  
νιφωι νεμ νιεβ ἵνονβ ιε ἕεν οτρεβω  
ἵτρωτωτ εσελσωλ.

Ἀλλα πιρωμι ετρηπ ἕεν πιρητ  
ἕεν παττακο ἵτε πιπνεμα  
ετρωρωτ οτοζ ἵρεμρατω φηετε  
ἵπεμοο ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιόμι  
εθοταβ ἵνατερελπιε εφνωτ πε  
νατσολελ ἵμωωτ ετβνον ἵζωωτ  
ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
Ἀβρααμ εμωτ ερωχ γε παβοικ  
οηεταρετενερωρι νας ερετενιρι  
ἵπιπεοηανεφ οτοζ ἵτετενερωτ αν  
ἕατρη ἵεζι ἵεζοτ.

Παιρητ οη νικερωμι ερετενωπι  
νεμωωτ ερετενεμι γε οτκετοσ  
ἵασθενη σ πε νιζιόμι ερετενταιο  
νωωτ ζωσ ετοι ἵψφρη ἵκληρονομος  
νεμωτεν ἵτε πιζμοτ ἵτε πωνδ ἕεν  
οτοο ἵρητ εινα γε ἵνετεταενο ἕεν  
νετενπροσετχη.

*Πασνηοτ ἵπερμενερε πικοςμοσ  
οτδε νηετωπι ἕεν πικοςμοσ: πικοςμοσ  
νασιμι νεμ τερεπρωμα: φη δε ετρι*

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 الْإِنِّاءِ النِّسَائِي  
كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ كَرَامَةً  
كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةَ الْحَيَاةِ،  
لِكَيْ لَا تَعَاقَ صَلَوَاتُكُمْ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الأبد. آمين.*

ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ  
ἀμήν.

**The Acts**  
الإبركسيس

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:  
ἐρε ποτςμοτ εθοταβ ψωπι νεμαν.  
ἀμήν.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آبائنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. آمين.

Πραξις κ: ιζ - λη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν υιλητος αφοτωρι  
εεφερος αμοτ ἡ νιπρεσβυτερος ἡ τε  
ἡ εκκλησια.

From Miletus he sent to  
Ephesus and called for the  
elders of the church.

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةَ.

Ετατι δε ψαροφ πεχαφ νωτ γε  
ἡ ἡωτεν τετενωσων γε ισεν πιεσοτ  
ἡ ἡονιτ ετατ ἡ ἡσια γε αψωπι  
νεμωτεν ἡ αψ ἡ ρητ ἡ παισοτ τηρ.

And when they had  
come to him, he said to  
them: “You know, from the  
first day that I came to Asia,  
in what manner I always  
lived among you,

فَلَمَّا جَاءُوا إِلَيْهِ قَالَ لَهُمْ: أَنْتُمْ  
تَعْلَمُونَ مِنْ أَوَّلِ يَوْمٍ دَخَلْتُ أَسِيَا  
كَيْفَ كُنْتُ مَعَكُمْ كُلَّ الزَّمَانِ.

Ειοι ἡ βωκ ἡ πβοις δεν θεβιο ἡ ἡητ  
νιβεν νεμ εανερμωτι νεμ  
νιπρασμος ετατι ερηι εχωι δεν  
νισοβνι ετρωτ ἡ τε 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.

ἡ ἡρητ ετε ἡ πρηπ ελι δεν  
νηετερνοφρι ἡ ἡεψενταμωτεν ερωτ  
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 ἡ δημοσια νεμ κατα νι  
ἡ νιλοτδαι νεμ νιοτεινι ἡ ἡετανοια  
ἡ τε φνοτ νεμ πινατ επενβοις  
ἡ ἡοτς Πιχριστος.

... testifying to Jews, and  
also to Greeks, repentance  
toward God and faith  
toward our Lord Jesus  
Christ.

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّئْنَا بِسُوعِ  
الْمَسِيحِ.

Ότοζ τῆνοῦ θῆππε ἀνοκ εἰκωνῶ  
θεν πῖπνευμα τῆναῦεννῆ ἐῆρηι  
ἐλερονκαλῆμ ἠτῆωονῆ ἀν ἠννεθῆναι  
ἐδῶνῆ ἐῆραι ἠδῆτς.

Πλῆν γε Πῖπνευμα εῶοῦαβ  
ῆερμεῶρε νῆι κατὰ πολῆς ἐγῶ μῆμοσ  
γε εῶοῖ νῆκ ἠξε θῆνῆναῦε νεμ  
θῆνῆλῆψῆς.

Ἀλλὰ ταψῆχη τῆω μῆμοσ ἀν γε  
ῆταιῆοῦτ ἠτοτ ῆεν ῆλι ἠκαζῆ ῶα  
τῆωκ ἠπαδῆρομοσ ἐβῶλ νεμ  
τῆδιακονῆ ῆῆῆταιβῆτς ἠτεν Πῆοῖς  
ἠκοῦς ἐερμεῶρε ἠπιεῶαζσεῶιον ἠτε  
πῆμοτ ἠτε Φῆνοῦτ.

Ότοζ τῆνοῦ θῆππε ἀνοκ τῆεμ γε  
τετενῆναῦ ἐπαῶο ἀν γε ἠῶωτεν τηροῦ  
νῆῆταικῆνῆ ἠδῆτοῦ εἰβῶωῶ ἠτῆμετοῦρο  
ἠτε Φῆνοῦτ.

Εῶβε φαῖ τῆερμεῶρε νῶωτεν ῆεν  
παῆεῶοῦ ἠτε φοῶν γε τῆοῦαβ ἀνοκ  
ἐβῶλῆα πετεῆνοῦ τηροῦ.

Ότ ζαρ ἠπιῶοπτ ἐῶτεμταμῶωτεν  
ἐφοῦωῶ τηρῆ μῆΦῆνοῦτ.

Μαῶῆτην ἐρωτεν νεμ πῆοῖς τηρῆ  
ετὰ Πῖπνευμα εῶοῦαβ ῆα ῆηνοῦ  
ἠῆπῆσκοποσ ἠδῆτηῆ ἐῶμοῖ  
ἠτῆεκῆλῆσιῶ ἠτε Πῆοῖς ῆῆῆταῆζῆφοσ

And see, now I go  
bound in the spirit to  
Jerusalem, not knowing the  
things that will happen to  
me there,

except that the Holy  
Spirit testifies in every city,  
saying that chains and  
tribulations await me.

But none of these things  
move me; nor do I count my  
life dear to myself, so that I  
may finish my race with  
joy, and the ministry which  
I received from The Lord  
Jesus, to testify to the  
gospel of the grace of God.

And indeed, now I know  
that you all, among whom I  
have gone preaching the  
kingdom of God, will see  
my face no more.

Therefore, I testify to  
you this day that I am  
innocent of the blood of all  
men.

For I have not shunned  
to declare to you the whole  
counsel of God.

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He

وَالآنَ هَا أَنَا أَذْهَبُ إِلَى أُورُشَلِيمَ  
مُقَيِّدًا بِالرُّوحِ لَا أَعْلَمُ مَاذَا  
يُصَادِقُنِي هُنَاكَ.

غَيْرَ أَنَّ الرُّوحَ الْقُدُسَ يَشْهَدُ فِي  
كُلِّ مَدِينَةٍ قَائِلًا: إِنَّ وُثُقًا وَشَدَائِدَ  
تَنْتَظِرُنِي.

وَلَكِنِّي لَسْتُ أَحْتَسِبُ لِنَفْسِي وَلَا  
نَفْسِي ثَمِينَةً عِنْدِي حَتَّى أَتَمِّمَ  
بِفَرَحٍ سَعْيِي وَالْخِدْمَةَ الَّتِي أَخَذْتُهَا  
مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ  
نِعْمَةِ اللَّهِ.

وَالآنَ هَا أَنَا أَعْلَمُ أَنَّكُمْ لَا تَرَوْنَ  
وَجْهِي أَيْضًا أَنْتُمْ جَمِيعًا الَّذِينَ  
مَرَرْتُمْ بَيْنَكُمْ كَارِزًا بِمَلَكُوتِ اللَّهِ.

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

احْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَالْجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ  
فِيهَا أَسَافِقَةً لِتَرْعُوا كَنِيسَةَ اللَّهِ  
الَّتِي أَقْتَنَاهَا بِدَمِهِ.



ἐβολ ἔπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἄνοκ δε ἴεμι γε μενεσα  
ἔριπυενηι σεναὶ ἔδοϋν ἔρωτεν ἵνε  
ἑανοϋωνῳ εϋγοϋῳ ἵνενα ἴαο ἀν  
ἐπιόγι.

Οὔτος σενατωϋνοϋ ἵνε ἑανρωμι  
ἐβολ ἑεν ἑηνοϋ εϋχω ἵνεανσαχι  
εϋφωηε εϋροϋσωκ ἵνεμαθητηε  
σαμενηνοϋ.

Εἴθε φαι οὔν ρωιε ἔρωτεν  
ἔρετενηρι ἰψμενὶ γε ἀιερ ῥωμῆ  
ἵρωμι ἰπιχα τοτ ἐβολ ἰπιέροοϋ  
νεμ πιέχωρε εἶςβω ἰφοῦται φοῦται  
ἰμωτεν ἑεν ἑανερμωοῦ.

Οὔτος ἴνοϋ ἴχω ἰμωτεν ἑατεν  
Πβοιε νεμ πισαχι ἵνε περὶ ἑμοϋ φηέτε  
οὔνοῳχου ἰμωϋ ἔσωϋ οὔοε ἐἴ  
κληρονομία ἑεν ἵνεταϋτοϋβωοϋ  
τηροϋ.

Οὔτατ ἰε οὔνοϋβ ἰε οὔεβωε  
ἰπιερεπιϋμιν ἔοϋον ἰμωοϋ.

Ἡῶτεν τετενεωοῦν γε ναχιε  
ναὶ ἀϋϋεμϋ ἵνεαχῖα νεμ ἵνεθνεμνι.

Ἀἰταμωτεν ἔρωβ ἵνεβεν γε ἑϋε  
ἵσοϋ ἰπαρηῆ ἵτενητοτοϋ  
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 ذَوَابُّ خَاطِفَةٌ لَا  
تُشْفِقُ عَلَى الرَّعِيَّةِ.

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مَلْتَوِيَّةٍ لِيَجْتَنِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

لِذَلِكَ اسْمَهُرُوا مُتَذَكِّرِينَ أَنِّي ثَلَاثَ  
سِنِينَ لَيْلًا وَنَهَارًا 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 خَدَمَتْهَا 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.

ὄντε Πῶοις Ἰησοῦς καὶ ἡθούα ἀφάου καὶ  
οὐμετακαρίου τε μαλλόν ἐφ' ἐζούτε  
ἐβί.

Οὐοὺ καὶ ἐταφούου ἀφίτη ἐζεν  
νεφάελι νεμωού τηρού  
ἀφίπροσεύχεθε.

Οὐοὺ ἀφώωπι δε ἡνε οὐνίωφ  
ἡρίμι ἡτώου τηρού οὐοὺ ἀφίτου  
ἐδῆρι ἐζεν ἡναδβί ἡΠαύλου οὐοὺ  
ἀφίφί ἐρού.

Εῦοὺ ἡῦκαδ ἡνῆτ μαλίκα εῦβε  
πίκασι ἐταφούα καὶ σεναναφ ἐπεφού  
ἀφ καὶ ναφύφου δε ἡμού ἐζεν πίσοι.

*Πίκασι δε ἡτε Πῶοις ἐφάμα οὐοὺ  
ἐφάφωα: ἐφάμασι οὐοὺ ἐφάφωα:  
δεν φάσια ἡεκκλήσια ἡτε φνούφ:  
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 شِعِعُوهُ إِلَى السَّفِينَةِ.

*لم تنزل كلمة الرب تنمو وتعزز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

### Synaxarium of Bashans 30 سنكسار اليوم الثلاثون من شهر بشنس

1. The Departure of St. Fournos (Fores), One of the Seventy Apostles  
2. The Departure of Pope Mikhail I, the 68<sup>th</sup> Patriarch of Alexandria

1. نياحة القديس فورس، أحد السبعين رسولاً  
2. نياحة القديس البابا ميخائيل الأول، البطريرك الثامن والستين من بطاركة الكرازة المرقسية

#### 1. The Departure of St. Fournos (Fores), One of the Seventy Apostles

On this day, the church celebrates the departure of St. Fournous (Fores), one of the seventy apostles, who were chosen by The Lord Christ. He ministered for 3 years and after the ascension of the Savior, he served along with the pure disciples. He was present at the descent of the Holy Spirit on the Day of Pentecost.

1. نياحة القديس فورس، أحد السبعين رسولاً في مثل هذا اليوم تُعيد الكنيسة بتذكّار نياحة القديس فورس، أحد السبعين رسولاً الذين اختارهم الرب يسوع. وقد خدم هذا الرسول مدة ثلاث سنوات. وبعد صعود المخلص، خدم مع التلاميذ الأطهار. وحضر حلول الروح القدس يوم الخمسين. ثم خدم مع القديس بولس الرسول

Then he served along with the apostle St. Paul, and carried his epistles to many countries. He taught many of the Jews and Gentiles and baptized them. He suffered many hardships and sorrows, then departed in peace.

May the blessing of his prayers be with us all.  
Amen.

## 2. The Departure of Pope Mikhail I, the 68<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 818 of the martyrs, 1102 AD, the holy father Pope Mikhail I, the 68<sup>th</sup> Patriarch of Alexandria, departed. He was born in Sakha and was raised on godliness and purity since his young age.

He was knowledgeable in the church books from his youth, and memorized many of them. He longed for the monastic life and became a monk in St. Macarius monastery. Few years later, he was ordained a priest, then he went to the area of Singar (an island near the Mediterranean Sea that housed many monks, from which the church sing the joyful tune called Singary. Now it is a village called Kume Singar), and shut himself in a cave for more than 20 years. He fought an austere spiritual strive until his fame of knowledge and virtues became well known.

He was chosen for the patriarchate and was consecrated on the 12<sup>th</sup> day of Babah, year 809 of the martyrs, 1092 AD. He followed an upright pure and good demeanor, during which he did not own any money. He lived a modest life and spent what was left on feeding the poor and the needy. He paid the taxes for those who could not afford to pay it. He renewed the church vessels and its books. He paid a great deal of attention to exhorting and teaching the people.

He was contemporary to the Caliph Al-Mostanser Bi-Allah and his minister Badr El-Gamaly. After their death, a new Caliph took over, Al-Musta'ali Bi-Allah and his minister El-Afdal, during their ruling tranquility prevailed in Egypt. Later on, the annual flooding of the Nile was seriously short, which disturbed the people. The Caliph Al-Musta'ali decided to send the Pope to Ethiopia to meet its king and negotiate with him the means to raise the water of the Nile. The Pope went to Ethiopia, where they received him with great honor. He asked the king to clear the water course of the Nile from all vegetations

وحمل رسائله إلى بلاد كثيرة. وعلم الكثيرين من اليهود والأمم وعمدهم، وجال في شرق البلاد وغربها. وقد نالته شدائد وأحزان كثيرة. ثم تنيح بسلام.  
بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس البابا ميخائيل الأول، البطريك الثامن والستين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 818 للشهداء، سنة 1102 ميلادية، تنيح الأب القديس البابا ميخائيل الأول، البطريك الثامن والستون من بطاركة الكرازة المرقسية. وُلد هذا القديس في سخا ونشأ في التقوى والقداسة منذ صغره.

وكان عالماً فاضلاً، فتأدب بكتب الكنيسة وحفظ أكثرها. ثم اشتاقت نفسه للرهبنة وترهب بدير القديس مكاريوس. وبعد بضع سنوات، ارتقى إلى درجة القسيسية. بعد ذلك خرج إلى ناحية سنجار (سنجار: منطقة على ساحل البحر الأبيض المتوسط ومنها بدأ اللحن السنجاري الفرائحي وكانت مركز تجمع رهباني كبير) وحبس نفسه في مغارة نحو عشرين سنة وهو يجاهد جهاداً عظيماً حتى شاع صيته بالفضائل والعلم.

فوقع الاختيار عليه للكرسي البطريركي، ورُسم في 12 بابيه، سنة 809 للشهداء، سنة 1092 ميلادية. وقد سار في البطريركية سيرة صالحة عفيفة، لم يقتن فيها درهماً ولا ديناراً وكان يعيش بالقدر اليسير لينفق ما تبقى معه على إطعام الفقراء والمساكين، ويسدد الضرائب عن العاجزين عن سدادها، كما جدد أواني الكنيسة وكتبها. وكان مداوماً على وعظ الشعب وتعليمه. وقد عاصر الأيام الأخيرة من خلافة المستنصر بالله ووزيره بدر الجمالي. وبعد وفاتهما أقاموا الخليفة المستعلي بالله ووزيره الأفضل، وقد ساد الهدوء في مصر في هذه الفترة. بعدها حدث نقصان في مياه الفيضان إلى حد أزعج المصريين. فاتفق الخليفة المستعلي على إرسال البابا إلى بلاد الحبشة ليقابل ملكها ويتفاوض معه فيما يتخذ من وسائل لتعلو مياه النيل. ذهب البابا إلى الحبشة حيث أكرموه وطلب من الإمبراطور تنظيف مجرى النيل من الأعشاب حتى يرتفع منسوب النيل، وقد بقي عدة أسابيع

to raise the level of the Nile. He stayed for few weeks, during which he succeeded in establishing the cordial relation between the king and the Caliph. Pope Mikhail was the first of the Alexandrian patriarchs to visit Ethiopia.

When the plague epidemic spread, the Pope moved among the sick of his people until he himself was stricken with the disease. The illness did not give him but few hours, since he departed on the next day to the paradise of joy. He served the apostolic throne for 9 years, 7 months, and 17 days.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

بالحبشة نجح خلالها في أن يقيم المودة بين ملك الحبشة والخليفة، وكان البابا ميخائيل أول من سافر من بطاركة الإسكندرية إلى الحبشة. ولما تفشى وباء الطاعون، أخذ البابا ينتقل بين أبنائه المنكوبين حتى دب الطاعون في جسمه. ولم يمهلته المرض غير ساعات قصيرة إذ أنه انتقل في اليوم التالي إلى فردوس النعيم بعد أن خدم على الكرسي المرقسي مدة تسع سنوات وسبعة أشهر وسبعة عشر يوماً. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ ρ̅ϛ̅: κ̅τ̅, λ̅α̅

Psalm 107: 32, 41, 42

المزمور 106: 23، 31

Ἐπισημασθε τὸν θεὸν ἐν τῇ ἐκκλησίᾳ ἵνα  
 ἐπαινεῖτε αὐτὸν ἐν συνέλευσιν τοῦ λαοῦ  
 καὶ ἐν συνέλευσιν τοῦ πρεσβυτερίου· ὁ  
 ὀρθὸς ἰσχυρὸς ἰσχυρῶς ἐπαινεῖ αὐτὸν  
 ἐν ἡμετέροις ἡμέραις.

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.**

Ἀλληλοῦια.

## 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 والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Θ̅α̅να̅σ̅νω̅σι̅ς̅ ἐ̅β̅ο̅λ̅ ḡεν

A chapter according to Saint John, may his blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

<p>ΠΕΤΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>		
<p><b>ΙΩΑΝΝΗΝ Γ: Δ - ΙΕ</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Δυμνη ἀμνη Ἰζω ἄμμος νωτεν ζε φῆετε ἠγνηνοῦ ἐδοῦν ἀν ἐβολ ζιτεν πιρο ἐῖαγλη ἠτε νιέσωτ ἀλλα εγνηνοῦ ἐπῶωι ἠβοϋτεν φαι ἐτε ἄμαγ ογρεϋβιοῦ πε ογοζ ογconi πε.</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.</p>	<p>الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p>
<p>Φη δε εθνηοῦ ἐδοῦν ἐβολ ζιτεν πιρο φαι ογμανέσωτ πε ἠτε 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 ῶαρε πιμνοῦτ ἀοῦων ναϋ ογοζ ῶαρε νιέσωτ σωτεμ ἐτεϋϋμη ογοζ ῶαϋμοῦτ ἐνεϋέσωτ κατα νογραν ογοζ ῶαϋένοῦ ἐβολ.</p>	<p>To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.</p>	<p>لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>
<p>Εῶωπ δε αϋγανῆνι ἠνηέτενοῦϋ τηροῦ ἐβολ ῶαϋμοῦι δαζωοῦ ογοζ ῶαρε νιέσωτ μοῦι ἠσωϋ ζε ογῆ σεσωοῦν ἠτεϋϋμη.</p>	<p>And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.</p>	<p>وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ.</p>
<p>Πῶεμο δε ἄπαρμοῦι ἠσωϋ ἀλλα ἐνέφωτ ἐβολ ζαροϋ ζε ογῆ σεσωοῦν ἀν ἠτῃμη ἄπιῶεμο.</p>	<p>Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”</p>	<p>وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.</p>
<p>Ἰαι παροιμια ἀϋζοζ νωοῦ ἠζε ἠσοῦτ: ἠῶωοῦ δε ἄποῦέμι ζε ἀϋζαζι νεμωοῦ εῶβε οῦ.</p>	<p>Jesus used this illustration, but they did not understand the things which He spoke to them.</p>	<p>هَذَا الْمَثَلُ قَالَ لَهُمْ يَسُوعُ وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ يُكَلِّمُهُمْ بِهِ.</p>
<p>Παλιν οῦν πεζαϋ νωοῦ ἠζε ἠσοῦτ ζε ἄμνη ἀμνη Ἰζω ἄμμος νωτεν ζε ἀνοκ πε πιέβε ἠτε νιέσωτ.</p>	<p>Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.</p>	<p>فَقَالَ لَهُمْ يَسُوعُ أَيْضاً: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: أَنَا بَابُ الْخِرَافِ.</p>

ΟΤΟΝ ΝΙΒΕΝ ΕΤΑΥΤΙ ΘΑΔΩΙ ΘΑΝΟΝΙ  
ΝΕ ΟΤΟΘ ΘΑΝΡΕΦΘΙΟΤΙ ΝΕ ΑΛΛΑ  
ΜΠΟΥΤΩΤΕΜ ΝΕΩΟΥ ΝΕΧΕ ΝΙΕΣΩΟΥ.

ΑΝΟΚ ΠΕ ΠΙΣΒΕ ΝΤΕ ΝΙΕΣΩΟΥ  
ΦΗΘΕΝΑΙ ΕΞΟΥΝ ΕΒΟΛ ΖΙΤΟΤ ΕΓΕΝΟΘΕΜ  
ΟΤΟΘ ΕΓΕΙ ΕΞΟΥΝ ΟΤΟΘ ΕΓΕΙ ΕΒΟΛ ΟΤΟΘ  
ΕΓΕΧΙΜΙ ΝΟΥΜΑΔΜΟΝΙ.

Πιρεφθιοτι δε ηθος υπαφι εβηλ  
αρηου ητεφθιοτι οτοθ ητεφρωτ οτοθ  
ητεφτακο: ανοκ δε εταυι θινα ητε  
οτωνθ ωπι νωου οτοθ ητε οτθουο  
ωπι νωου.

ΑΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΑΝΕΦ:  
ΟΤΟΘ ΠΙΜΑΝΕΣΩΟΥ ΕΘΑΝΕΦ ΩΑΦΤ  
ΗΤΕΦΨΥΧΗ ΕΞΡΗΙ ΕΧΕΝ ΝΕΓΕΣΩΟΥ.

Πιρεμβεχε δε ηθοφ οτοθ ετε  
ηουμανεσωου αν πε φηετε ηιεσωου  
νοτφ αν νε αφωαννατ επιοτωνω  
εφνηου ωαφωτ οτοθ ωαφχα ηιεσωου  
οτοθ ωαρε ποτωνω ρολμου οτοθ  
ωαφχοροτ εβολ.

Χε οτρεμβεχε πε οτοθ σερωελιν  
ναφ αν θα ηιεσωου.

ΑΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ΕΘΑΝΕΦ  
ΤΩΟΥΝ ΗΝΗΕΤΕΝΟΥ ΟΤΟΘ ΗΗΕΤΕΝΟΥ  
ΩΟΥΝ ΜΜΟΙ.

Κατα φρητ ετεφωουη μμοι ηχε

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.

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

جَمِيعُ الَّذِينَ أَتَوْا قَبْلِي هُمْ سَرَّاقٌ  
وَأَلْصُوصٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ  
فَيُخَلِّصُ وَيَدْخُلُ وَيَخْرُجُ وَيَجِدُ  
مَرْعَى.

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لِتَكُونَ  
لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَبَرَى  
الدِّئْبَ مُقْبِلًا وَيَتْرَكَ الْخِرَافَ  
وَيَهْرَبُ فَيَخْطَفُ الدِّئْبُ الْخِرَافَ  
وَيَبْذُرُهَا.

وَالْأَجِيرُ يَهْرَبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفْنِي.

كَمَا أَنَّ الْآبَ يَعْرِفْنِي وَأَنَا أَعْرِفُ

Παιωτ Δνοκ ζω †ωοτην υΦιωτ  
οτοζ †ναχω ηταψυχη εζεν  
ναεωοτ.

Οτοη ητη ηεανκεεωοτ υματ  
εζαν εβολ ζεν ταιαηλη αν νε ζω†  
εροι εεν νικεχωοτην οτοζ ετεωτεμ  
εταεμη οτοζ ετεωπι ετοζι ηοτωτ  
εοτμανεωοτ ηοτωτ.

*Πωοτ φα Πεννοτ† πε ωα ενεε  
ητε ηι ενεε: λμην.*

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.*

الآب. 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.*