

# Katameros Days Readings for the Month of Baunah

قطمارس قراءات الأيام لشهر بؤونة المبارك

Πικαταμερος ητεμρομπι εψωεμψι θεν νιέροοτ

Πιμετωψ ηνικτριακη ηπιαβοτ Παώνι

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

قطمارس قراءات اليوم الأول من شهر بؤونة المبارك

Κοῦαι ἡέροοῦ ἠΠιαβοῦ Παῶνι

## Ροῦαι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ ε̄: ἰᾱ, ἰβ̄	Psalm 5: 11, 12	المزمور 5: 11، 12
<p>Μαροτοῦνοϋ ἠμωοῦ ἡξε οῦοῦ            νιβεν ετερζεελπιε ε̄ροκ: ε̄ν̄ε̄ε̄ληλ ψα            ε̄νεε: ξε ἡθοκ ακ̄μοῦ ε̄πῑθ̄μη Π̄βοιε:            ἠφ̄ρητ̄ ἡοῦροπλον ἡτε οῦτ̄ματ̄: ακτ̄            ἡοῦχ̄λομ ε̄ζων. Ἀλληλοῦᾱ.</p>	<p>Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. <b>Alleluia.</b></p>	<p>وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οῦἀνασῆωσιε ε̄βολ̄ θ̄εν            πιεῦασ̄ε̄λιον ε̄θοῦαβ̄ κατ̄α ἠατ̄θ̄εον            ᾱσιοῦ.</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>
ἠατ̄θ̄εον ἰ: κ̄λ̄ - λ̄σ̄	Matthew 10: 24 - 33	متي 10: 24 - 33
<p>ἠμον οῦμαθητ̄ε ε̄φοτοῦ            ε̄πεερεϋτ̄ε̄βω οῦδε οῦβωκ ε̄φοτοῦ            ε̄πεεϋβοιε.</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ΚΗΝ ἘΠΙΜΑΘΗΤΗΣ ἸΤΕΡΕΡ ἸΦΡΗΤ  
ἸΠΕΡΕΡΕΤ ΤΕΒΩ ΟΥΟΖ ΠΙΒΩΚ ἸΤΕΡΕΡ  
ἸΦΡΗΤ ἸΠΕΡΕΡΟΙΣ: ΙΣΧΕ ΠΙΝΕΒΗ  
ΑΥΜΟΥΤ ἘΡΟΥ ΧΕ ΒΕΛΖΕΒΟΥΛ ΠΩΣΟ  
ΜΑΛΛΟΝ ΝΕΡΕΜΙΝΗ.

ἸΠΕΡΕΡΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἸΜΟΝ  
ΠΕΤΡΩΒΣ ΤΑΡ ΧΕ ἸΝΑΒΩΡΠ ἘΒΟΛ ΑΝ:  
ΟΥΔΕ ἸΜΟΝ ΠΕΤΡΗΠ ΧΕ ΣΕΝΔΕΜΙ ἘΡΟΥ  
ΑΝ.

ΦΗΕΤΧΩ ἸΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ  
ΔΖΟΥ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ  
ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἘΡΟΥ ΔΕΝ  
ΝΕΤΕΝΜΑΨΧ ΖΙΩΙΨ ἸΜΟΥ ΖΙΧΕΝ  
ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἸΠΕΡΕΡΟΥΤ ΔΑΤΖΗ  
ἸΦΗΘΕΝΑΔΩΤΕΒ ἸΠΕΤΕΝΣΩΜΑ:  
ΤΕΤΕΝΨΥΧΗ ΔΕ ἸΜΟΝ ὤΧΟΜ ἸΜΟΥ  
ἘΔΟΘΕΒΣ: ἸΡΙΟΥΤ ΔΕ ἸΘΟΥ ΔΑΤΖΗ  
ἸΦΗΕΤΕ ΟΥΟΝ ὤΧΟΜ ἸΜΟΥ ἘΤΨΥΧΗ  
ΝΕΜ ΠΙΣΩΜΑ ἘΤΑΚΩΟΥ ΔΕΝ ΤΣΕΕΝΝΑ.

ἸΗ ΒΑΧ ΣΝΑΥ ΑΝ ἘΤΟΥΤ ἸΜΟΥ  
ἘΒΟΛ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἘΒΟΛ  
ἸΔΗΤΟΥ ἸΝΕΡΖΕΙ ἘΧΕΝ ΠΙΚΑΖΙ ΑΤΘΝΕ  
ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἘΤΔΕΝ ΝΙΦΗΟΥ.

ΠΘΩΤΕΝ ΔΕ ΝΙΚΕΡΩΙ ἸΝΤΕ ΤΕΝΔΦΕ  
ΣΕΠΠ ΤΗΡΟΥ.

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

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

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

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

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

But the very hairs of your head are all numbered.

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

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

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

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

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

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورِ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερὲρβοῦ ὄρν τετενοῦοτ ταρ  
ἐοῦμῆϣ ἵβλζ.

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

Φῆ δε εῠναχολτ εῠβολ ἠπεῠθο  
ἵνιρωμ ἵναχολϣ εῠβολ ζω ἠπεῠθο  
ἠΠαιωτ ετῆεν νιφῆοῦι.

*Πῶοτ φα Πεννοῦτ πε: ῠα 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.

Ψαλμοσ τω Δαυιδ Δσ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῠωοῦ ἵθελτψις ἵτε νιῠμῆι:  
οῠοε εῠναναεμοῠ ἵνε Πβοις εῠβολ  
ἵδῆτοῠ τῆροῠ: Πβοις ναῠρεε ἐνοῠκαε  
τῆροῠ: οῠαι εῠβολ ἵδῆτοῠ τῆροῠ  
ἵνεεϣλοϣεϣ. Ἀλλῆλοῠα.

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. Alleluia.

كثيرة هي آحزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تنكسر. هليلويا.

### Matins Gospel

إنجيل باكر

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

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

<p>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ᾖΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><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 ΘΑΝΘΡΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ᾖΕΝ ΝΗΕΘΝΗΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΝΤΟΝΟΥΩΥΤ.</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 Φιλιππος πιρευ Βηθαϊδα Ἰτε †Σαλιλεα οουο ναυ†ου ἔροϋ πε ευρω ἔμοοc κε Πενβοιc Τενοουω 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 فِيلِئُسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>Δει Ἰκε Φιλιππος αϋουc ἸΑΝΔρεαc: ΔΑΝΔρεαc ΔΕ ΟΝ ΝΕΜ Φιλιππος αυι αυουc Ἰηcουc.</p>	<p>Philip came and told Andrew, and in turn Andrew and Philip told Jesus.</p>	<p>فَأَتَى فِيلِئُسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِئُسُ لِيَسُوعَ.</p>
<p>Ιηcουc Δε ἔταϋεροου πεζαϋ νουο κε αϋι Ἰκε †ουνοου θινα Ἰτε Πωηρι ἔΦρωμι θιουο.</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 λμην †ουω ἔμοοc Νωτεν κε ἀρεωτεμ †ναφρι Ἰουοῦ θει θικεν Πικαθι οουο Ἰτεcμου Ἰηουc ἔμοαταc ἔωαcωπι: ἔωωπ Δε αcωαημου ωαcεΝ οτμηω 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>Φηεθμει Ἰτεϋψυχη ευετακοc: ουοθ φηεθμουc †τεϋψυχη Ἰθρηι ᾖΕΝ Παικομοο ευεαρεθ ἔροο ευωνθ Ἰνεθ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يَهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηαυεμυι υμοι μαρεφοταυε  
 νσω οτοθ φυα ετρωπ υμοσ ερεωπι  
 υματ νεμηι νζε παρεωεμυι οτοθ  
 φηθηαερρεωεμυι νηι εναερτιμαν  
 υμοσ νζε Παιωτ.

*Πωοτ φα Πεννοτ πε ωα ενεθ  
 ιτε νι ενεθ: αμην.*

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

*Glory be to God  
 forever.*

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

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενταδ Παυλοσ Παποστολοσ

Παυλοσ φβωκ υπενδοισ Ιησουσ  
 Πιχριστοσ: παποστολοσ εταρευε:  
 φηεταυθαυε επιρωενηνοτυι ιτε  
 Φνοττ.

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

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

Β Ηικορινθιοσ ια: ιε - ιβ: ιβ

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

**2 كورنثوس 11 :16 - 12 :12**

Παλιν τρω υμοσ μηπωσ ιτε οται  
 μενι εροι γε ανοκ οτατητ: υμον  
 καν υφρητ νοτατητ ωοπτ ερωτεν  
 εινα ιταωοτυοτ υμοι εω νοτοκοτυι.

I say again, let no one  
 think me a fool. If  
 otherwise, at least receive  
 me as a fool, that I also may  
 boast a little.

أَقُولُ أَيْضًا: لَا يَظُنُّ أَحَدٌ أَنِّي عَبِيٌّ.  
 وَإِلَّا فَأَقْبَلُونِي وَلَوْ كَعَبِيٍّ، لِأَفْتَخِرَ  
 أَنَا أَيْضًا قَلِيلًا.

Πετσαχι υμοσ ναιτω υμοσ αν  
 κατα Πβοισ αλλα εωσ εεν  
 ομετατητ νερηι εεν παιωι ιτε

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

الَّذِي أَتَكَلَّمُ بِهِ لَسْتُ أَتَكَلَّمُ بِهِ  
 بِحَسَبِ الرَّبِّ، بَلْ كَأَنَّهُ فِي عِبَاوَةٍ،  
 فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ.

παιδιού σου.

Επιδη οσον ουμηψ υουψου  
μμουοϋ κατα σαϋζ ανοκ εω  
†ναυουψου μμοι.

Θηδεωϋ σαϋ τετενερανεχεϋε  
νηιατρητ ηνωτεν εανσαβεϋ.

†τετενερανεχεϋε σαϋ μηηετιρι  
μμουτεν μβωκ: φηεθουμ μμουτεν  
φηετβι ητεν θηνοϋ: φηετβιϋ μμουϋ  
νεμ φηετβιοϋ εεν πετενηο.

Κατα ουψωψ †χω μμοϋ εωϋ εϋ  
ανψωνη ανον: φη δε ετε οσον ογα  
ναερτολμαν ηδητηϋ αιϋω μμοϋ εεν  
οϋμετατρητ †ναερτολμαν εω.

Εαν εεβερεϋ νε ανοκ εω: εαν  
Ισραηλιτηϋ νε ανοκ εω: εαν εϋροϋ  
ητε Αβρααμ νε: ανοκ εω.

Εαν Διακων ητε Πιϋριϋτοϋ νε:  
αισαϋ εεν οϋϋιϋ ηρητ ανοκ ηεοϋο:  
ηδρη εεν εανδϋιϋ ηεοϋο: ηδρη εεν  
εανψηψ: ηεοϋο ηδρη εεν  
εανψτεκωϋ: εεν οϋμετρηοϋ: εεν  
εανμοϋ ηοϋμηψ ηκοπ.

Εβολ ειτοτοϋ ηνη Ιουδαϋ: αιβι  
τιοϋ ηεμε σαϋ ηψαψ ψατεν ογα.

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 ὑπὸ βωτ ἠψομτ  
ἵκοπ: ἀρχιῶνι ἐξωι ἵκοπ: ἃ πζοι  
βιζι ἄροι ἠψομτ ἵκοπ: διερ οὔεζοοτ  
νεμ οὔεζωρζ ζεν ἠψωκ ὑψιομ.

Ἦεν ζανμοψι ζι ψυωιτ ἵκομψ  
ἵκοπ: διζωψ ζεν ζανιαρωοτ: διζωψ  
ἵτε ζανσινωοτ: διζωψ ἵτε να  
παῦλωλ: διζωψ ἵτεν ζανεθνοζ  
διζωψ ζεν ζανβακι: διζωψ ζι ἠψαφε:  
διζωψ ζεν ψιομ: διζωψ ἵτεν  
ζανσνιοοτ ἵκοτζ.

Ἦεν ζανδῖσι νεμ ζαν ὑκατζ ζεν  
ζαν ὑρωιζ ἵκομψ ἵκοπ: ζεν οὔεζκο  
νεμ οὔιβι: ζεν ζαν νηστῖα ἵκομψ  
ἵκοπ: ζεν ζαν ζαφ νεμ ζαν βωψ.

Χωριζ νηετσαβολ εφχη ζιζωι  
ὑμῖνι ἵτε φρωοψ ἵκομψ κλησιὰ  
τιροοτ.

Ἦιμ ετψωνι οοοζ ἵτψωνι δι: ἵμ  
ετερσκανδαλιζεθε οοοζ ἄνοκ  
τρωκζ δι.

Ἰσζε σεμῖψα ἵταψοψοοτ ὑμοι  
διναψοψοοτ ὑμοι ζεν ναμετζωβ.

Φνοοτ οοοζ Φιωτ ὑΠενδοιζ  
Ἰκοοτ Πιχριστοζ ετσωοτ  
φνετςμαρωοτ ψα ἵνενεζ ζε ἵτζε  
μεθνοοτζ δι.

Three times I was  
beaten with rods; once I  
was stoned; three times I  
was shipwrecked; a night  
and a day I have been in the  
deep;

in journeys often, in  
perils of waters, in perils of  
robbers, in perils of my own  
countrymen, in perils of the  
Gentiles, in perils in the  
city, in perils in the  
wilderness, in perils in the  
sea, in perils among false  
brethren;

in weariness and toil, in  
sleeplessness often, in  
hunger and thirst, in  
fastings often, in cold and  
nakedness,

besides the other things,  
what comes upon me daily:  
my deep concern for all the  
churches.

Who is weak, and I am  
not weak? Who is made to  
stumble, and I do not burn  
with indignation?

If I must boast, I will  
boast in the things which  
concern my infirmity.

The God and Father of  
our Lord Jesus Christ, who  
is blessed forever, knows  
that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً  
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسِرْتُ بِي  
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي  
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ  
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ  
مِنْ 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، 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  
ναϕαρεθ εῶβακι ντε να Δαμασκος  
εφρωτω εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν  
ορωοτωτ θεν οτσαρτανη εβολ θιζεν  
πισοβτ αινοθευ εβολ θεν νεφχιζ.

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

†ωοτην νορωμι θεν Πιχριστος  
θαζεν μητ ετοτ ηρωμι ιτε θεν  
ρωμα: η†εμι αν: ιτε ραβολ ηρωμα  
η†εμι αν: Φνω†† πετωοτην: χε  
ατθελευ φαι ηπαρη†† ρα †μαρωο††  
ηφε.

Οτοθ †ωοτην ηπαρωμι ηπαρη†:  
ιτε θεν ρωμα ιτε ραβολ ηρωμα †εμι  
αν: Φνω†† πετωοτην.

Χε ατθολμεφ επιπαρδιος: οτοθ  
αφρωτευ εθανραχι νατραχι ημωοτ  
νηετε ηρωε αν ητε ορωμι ραχι  
ημωοτ.

Διναρωοτωοτ ημμοι ερηι εζεν φαι  
ηπαρη†: ερηι δε εζωι η†ναρωοτωοτ  
ημμοι αν εβηλ αρηοτ θεν νιρωι.

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 الْفَرْدَوْسِ، وَسَمِعَ  
كَلِمَاتٍ لَا يُنْطَقُ بِهَا، وَلَا يَسُوعُ  
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

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

Διωγανοῦ τῶν ἐργῶν ἡμῶν  
ἵνα ἴσῃς ὅτι ἐπιδοκίμαται  
οἱ ἄνθρωποι οὗτοι· ἐπιδοκίμαται  
οἱ ἄνθρωποι οὗτοι· ἐπιδοκίμαται  
οἱ ἄνθρωποι οὗτοι· ἐπιδοκίμαται  
οἱ ἄνθρωποι οὗτοι· ἐπιδοκίμαται

Нем же па́льми не носити  
собою, да не превзойду  
вас, да не превзойду  
вас, да не превзойду  
вас, да не превзойду  
вас, да не превзойду

Διτῶν ἐπιδοκίμων ἡμῶν  
ἐξέειπεν φησὶ ἵνα ἵσῃς ὅτι  
ἐπιδοκίμαται ἡμῶν.

Ὅτι περὶ ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων

Εὐδοκίμων ἡμῶν  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων

Διερῶν ἡμῶν  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων  
ἐπιδοκίμων· ἐπιδοκίμων

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

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

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

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

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

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

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

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

مِنْ جِهَةٍ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ  
ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي.

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

لِذَلِكَ أَسُرُّ بِالضَّعْفَاتِ وَالشَّتَائِمِ  
وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ  
وَالضِّيَقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي  
حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

قَدْ صِرْتُ عَبِيًّا وَأَنَا أَفْتَخِرُ. أَنْتُمْ  
الزَّمْتُمُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ  
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ  
فَأَنفِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ  
شَيْئًا.

σαρ νὲλι ἐβοτε νὶἀποστολοσ  
 εθοῦοτεβ ισχε μεν ἀνοκ ἐλι ἀν.

Ἀλλὰ νιμῆνι ἵτε  
 †μετὰποστολοσ ἀρεθωβ δεν θηνοῦ  
 ἵερῆι δεν εἴπομονη νιβεν δεν  
 εανῆνι νευ εανῶφῆρι νευ εανῶου.

*Πρὸς τὰς ἐκκλησίας  
 τῆς ἁγίας ἐκκλησίας.*

apostles, though I am  
 nothing.

Truly the signs of an  
 apostle were accomplished  
 among you with all  
 perseverance, in signs and  
 wonders and mighty deeds.

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

إِنَّ عَلَامَاتِ الرَّسُولِ صُنِعَتْ بَيْنَكُمْ  
 فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبٍ  
 وَقَوَاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δεν πε πιροῦτ  
 ἵεπιστολη ἵτε πενιωτ Πετροσ.  
 Ἀμην. Παμενρα †.

**ἁ Πετροσ ἁ: κε - β: ι**

Φαι δε πε πιεασι ἐταρελιωῶ ἄμοσ  
 δεν θηνοῦ.

Εἰρετενχω οἶν ἐδῆρι ἵκακίᾶ  
 νιβεν νευ ἵροσ νιβεν νευ μετωοβι  
 νιβεν νευ φῆονοσ νιβεν νευ  
 καταλαλιᾶ νιβεν.

Ἐφῆρ† ἵεανκοῦσι ἵἀλωοῖ  
 ἐαῦμασοῦ †νοῦ: πιερω† ἵλοσικον  
 ἵατῆροσ βιῶῶσοῦ ἄμοσ: εἵνα  
 ἵτετεναιδι ἵδῆτῆ ἐδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχεμ†πι εε οῦἵριστοσ  
 πε Πβοις.

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

**1 Peter 1: 25 - 2: 10**

Now this is the word,  
 which by the gospel was  
 preached to you

Therefore, laying aside  
 all malice, all deceit,  
 hypocrisy, envy, and all evil  
 speaking,

as newborn babes,  
 desire the pure milk of the  
 word, that you may grow  
 thereby,

if indeed you have  
 tasted that The Lord is  
 gracious.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي بركته علينا. آمين.  
 يا 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 χαροῦ πῶνι  
 ετωνδ̄ ε̄αυρωῶν μεν̄ ε̄βολ̄ ζιτεν  
 νιρωμ̄: ἔσωτι Δε̄ ἵτεν Φνοῦτ̄ οτοζ  
 εφταινοῦτ̄.

Οτοζ̄ ἠωτεν̄ ζωτεν̄ ὡπῑ μ̄φρητ̄  
 ἠζανῶνῑ ετωνδ̄: ἐρετενκωτ̄ ἠμωτεν̄  
 ἠνοῦνῑ ἠπνευματικον̄ ε̄ομμετοῦηβ̄  
 εθοραβ̄: ἐπ̄ξινῖνῑ ἐ̄πωι  
 ἠζανωοῦῶνωῶνῑ ἠπνευματικον̄:  
 εῤωηπ̄ ἠΦνοῦτ̄ ε̄βολ̄ ζιτεν̄ Ἰησοῦς  
 Πῑχριστος̄.

Ἐε̄ οῦνῑ ἠδ̄ηνοῦτ̄ δ̄εν̄ τ̄γραφ̄η: χε̄  
 ζηππε̄ τ̄ναχω̄ δ̄εν̄ Σιων̄ ἠοῦῶνῑ  
 εῤσωτῑ ἠχω̄ ἠλακε̄ εφταινοῦτ̄:  
 οτοζ̄ φηεθ̄ναζ̄ τ̄ ε̄ροῦ ἠνεεῤῖῶπι.

Πιταῖο̄ οῦν̄ αῤῥωοπ̄ ἠωτεν̄ δ̄α  
 ἠηεθ̄ναζ̄ τ̄: ἠιαθ̄ναζ̄ τ̄ Δε̄ ἠωοῦτ̄ πῶνῑ  
 εταυρωῶν̄ ἠχε̄ ἠηετκωτ̄: φαῑ αῤῥωοπῑ  
 ἠοῦῶνῑ ἠλακε̄.

Ἦεμ̄ οῦῶνῑ ἠβροπ̄ ἠεμ̄ οῦπετρᾱ  
 ἠσκανδαλον̄: ἠηεθ̄ναδ̄ιβροπ̄ ἐπῑσαξῑ  
 εῤοῑ ἠατ̄ματ̄ ε̄φηεταῤεῤε̄κεχαῤ  
 ἠδ̄ητ̄.

Ἦωτεν̄ Δε̄ ἠωτεν̄ οῤγενος̄  
 εῤσωτῑ οῤμμετοῦρο̄ οῤμμετοῦηβ̄  
 οῤῶλωλ̄ εθοραβ̄ οῤλαος̄ εῤῶμαιοῤ  
 ζοπωσ̄ ἠτετενοῦῶνῑ ε̄βολ̄ ἠνιαρετη̄

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious.

You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Therefore, it is also contained in the Scripture, “Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.”

Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,”

and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His

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

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

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ: «هَئِنْدَا أَضَعُ فِي صِهْيُونَ حَجْرَ زَاوِيَةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكَرَامَةَ، وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ الَّذِي رَفَضَهُ الْبُنَاوُونَ هُوَ قَدْ صَارَ رَأْسَ الزَّاوِيَةِ،

وَحَجَرٌ صَدْمَةٌ وَصَخْرَةٌ عَثْرَةٌ. الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ لِلْكَلِمَةِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

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

ἴτε φηεταϳθαδεμ ἠηνοῦ ἔβολ δεν  
 π᳚ακι ἔδοῦν ἔπεροῦωινι εῖτοι ἵψ᳚ηρι.

Ἡἠἔτε ἵνοῦλαοο αν πε ἵνοῦχοῦ:  
 †νοῦ δε ἀρετενερ οῦλαοο ἕφ᳚νοῦ†:  
 ηἠἔτε ναῦναι ηῶοῦ αν †νοῦ δε αῦναι  
 ηῶτεν.

*Ἡαῖηνοῦ ἕπερμενερε πικοομοο  
 οῦδε ηἠἔῶοπ δεη πικοομοο:  
 πικοομοο ηαῖηνι ηεμ τεῖῑπ᳚ῑμια: φ᳚η  
 δε εῖῑρι ἕφοῦῶῡ ἕφ᳚νοῦ† ῑηαῡῶπ᳚  
 ῡα ἔηεε: ἀμην.*

marvelous light;

who once were not a  
 people but are now the  
 people of God, who had not  
 obtained mercy but now  
 have obtained mercy.

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

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

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

### The Acts الإبركسيس

Πραζις ἴτε ηενιοῦ† ἵἀποστολοο:  
 ἔρε ποῦῑμοῦ εθοῦαβ ῡῶπ᳚ι ηεμαν.  
 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.

Πραζις ε̄: ᾱ - ζ̄: β̄

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Ἡἔρηι δε δεη ηαιἔροοῦ ἔτε ἕμιαῦ  
 ἔταῦἀῡαι ἵξε ηιαῡ᳚᳚ηῑς αῡῡῶπ᳚ι ἵξε  
 οῦ᳚᳚ρεμε ἵτε ηιῑῡειηιη οῦβε  
 ηιῑεβερεοο ξε ηαῦ† ἵἔ᳚᳚᳚᳚ αν πε  
 ἔπιῡεμῡῡι ἕμηνι ἵτε ηοῦ᳚᳚᳚᳚.

Now in those days,  
 when the number of the  
 disciples was multiplying,  
 there arose a complaint  
 against the Hebrews by the  
 Hellenists, because their  
 widows were neglected in  
 the daily distribution.

وَفِي تِلْكَ الْأَيَّامِ إِذْ تَكَثَّرَ التَّلَامِيذُ،  
 حَدَثَ تَدَمُّرٌ مِنَ الْيُونَانِيِّينَ عَلَى  
 الْعِبْرَانِيِّينَ أَنَّ أَرَامِلَهُمْ كُنَّ يُغْفَلُ  
 عَنْهُنَّ فِي الْخِدْمَةِ الْيَوْمِيَّةِ.

Δ π᳚ηη† ῑηαῦ† δε ἵἀποστολοο  
 αῡ᳚᳚᳚᳚† ἔπιμ᳚᳚᳚ ἵτε ηιαῡ᳚᳚᳚᳚  
 πε᳚᳚᳚᳚᳚ ηῶ᳚᳚᳚᳚ π᳚᳚᳚᳚᳚ ῑηη αν  
 εθοῦη᳚᳚᳚ ἵῑ᳚᳚᳚᳚ ἵτε φ᳚νοῦ†  
 ἵτεη᳚᳚᳚᳚᳚ ἵἔανῑῡ᳚᳚᳚᳚.

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

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

Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ  
ἠρωμι ἐβολ θεν ἠηνοῦ εἱερεμεορε  
θαρωοῦ εἱμεε ὑπιπνευμα νεμ σοφιὰ  
ἠτενχαῦ ἐρηι ἐεεν ταιχῖριὰ.

Ανον δε ἠτενερωοῦτ ἐῖπροσερχη  
νεμ ἠψεμῶι ἠτε πιεασι.

Οτοε ἀπιεασι ρανωοῦ ὑπεῦθο  
ὑπιμῶι τηρῶ οτοε ἀρωοῦπ  
ἠστεφανοε ἐβολ ἠθητοῦ οἱρωμι πε  
εἱμεε ἐβολ θεν φῆναεῖτ νεμ  
Πιπνευμα εσοῦαβ νεμ Φιλιπποε νεμ  
Προχοροε νεμ Ηικανωρ νεμ Τιμων  
νεμ Παρμενα νεμ Ηικολαοε πιεεμμο  
ἠρεμῖΑητιοχῖα.

Ηαι ἀρωοῦε ἐρατοῦ ὑπεῦθο  
ἠηιαποστολοε οτοε ἐταρωοε ἀρωα  
χιε ἐεωοῦ.

Οτοε ἀπιεασι ἠτε Φηνοῦτ ἀραιαι  
ἀαῶαι ἠεε τῆπι ἠηηαθηθεε θεν  
Ιεροῦσαλημ ἠμαῶω: οτοε οἱρωιῶτ δε  
ὑμῶι ἠτε ηιοθηε ἀρωοῦε ἠεα  
φῆναεῖτ.

Стефанос δε εἱμεε ἠεμμοτ νεμ  
χομ ηαῖρι ἠεανηιῶτ ὑμῆνι νεμ  
εανῶφηρι νεμ εανχομ ἠερηι θεν  
πιλαοε.

Therefore, brethren,  
seek out from among you  
seven men of good  
reputation, full of the Holy  
Spirit and wisdom, whom  
we may appoint over this  
business;

but we will give  
ourselves continually to  
prayer and to the ministry of  
the word.”

And the saying pleased  
the whole multitude. And  
they chose Stephen, a man  
full of faith and the Holy  
Spirit, and Philip,  
Prochorus, Nicanor, Timon,  
Parmenas, and Nicolas, a  
proselyte from Antioch,

whom they set before  
the apostles; and when they  
had prayed, they laid hands  
on them.

Then the word of God  
spread, and the number of  
the disciples multiplied  
greatly in Jerusalem, and a  
great many of the priests  
were obedient to the faith.

And Stephen, full of  
faith and power, did great  
wonders and signs among  
the people.

فَأَتَّخَبُوا أَيُّهَا الإِخْوَةُ سَبْعَةَ رِجَالٍ  
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ  
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ  
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فَنُؤَاظِبُ عَلَى الصَّلَاةِ  
وَوَدْمَةَ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ  
الْجُمُوعِ، فَأَخْتَارُوا اسْتِفَانُوسَ،  
رَجُلًا مَمْلُوكًا مِنَ الإِيمَانِ 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  
الإِيمَانَ.

وَأَمَّا اسْتِفَانُوسُ فَإِذْ 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  
Ηιρεμῦκνυλικια νεμ ἱΔια ἐγκωῦ  
νεμ Στεφανος.

Οτοθ ἠπορυῶχευχομ ἠῦ ἔδοῦν  
ἐῆρεν ἱσοφια νεμ Πιπνευμα ἔτε  
ναφρασι ἠῆητη.

Ποτε ἀνινη ἠθληρωμι εῦχω ἠμοος  
γε ἠνον ἀνωτεμ ἔροφ εῦχω  
ἠθληρασι ἠθεοῦα ἔωῶνχης νεμ  
Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρεῖ νεμ  
ἠἱρεσβῦτερος νεμ ἠιαδ ἀρτωῶντος  
ἀγρολυμεφ ἀρενη ἔδοῦν ἐπιμα ἠῦθλαπ.

Ἀρταθο Δε ἠθλημετεορεῦ  
ἠνοῦχ ἔρατοῦ εῦχω ἠμοος γε παρωμι  
ἠῆχω ἠτοῦτ ἐβολ ἀν εῦχω ἠθληρασι  
ἠσα παμα εθοῦαβ νεμ πινομοος.

Ἀνωτεμ ταρ ἔροφ εῦχω ἠμοος  
γε ἠχοῦς Πιναζωρεος ἠθοφ εθναβελ  
παμα εθοῦαβ ἐβολ ἔναψιβῦ  
ἠἠικῦνηθια ἔταφῦητοῦ ἔτοτεν ἠξε  
ἠωῶνχης.

Οτοθ ἔταῦκομ τηροῦ ἔδοῦν  
ἐῆραφ ἠξε ἠηετρεμσι θεν πιμαἠῦθλαπ

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

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

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

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

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

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

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

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

وَلَمْ يَقْدِرُوا أَنْ يَقَاوُمُوا الْحِكْمَةَ وَالرُّوحَ الَّذِي كَانَ يَتَكَلَّمُ بِهِ.

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

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

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

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

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



ἀγνατ ἐπερξο ὑφρητ ὑπερο  
ἠνοταστελος.

Περαε δε ναε ἵνε παρχηερετε  
ξε αν ναι ωωπι ὑπαρητ.

Πθοε δε περαε: ηρωωη ηενενηοτ  
οροε ηενιοτ σωτεμ: Φνοτ ἵτε πωοτ  
αφορονδε επενιωτ Αβρααμ ερχη  
ἠερη δεη τ Μεσοποταμια  
ὑπατερωωπι δεη Χαρραν.

*Πισαχι δε ἵτε Πβοις ερεαμιο οροε  
ερεαωωαι: ερεαμαμιο οροε ερεταχρο:  
δεη τασια ηεκκλησια ἵτε 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 رَئِيسُ الْكَهَنَةِ أَتَرَى هَذِهِ  
الْأُمُورَ هَكَذَا هِيَ.

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

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

## Synaxarium of Baunah 1 سنكسار اليوم الأول من شهر بؤونة

1. The Martyrdom of St. Carpus, One of the Seventy Apostles
2. The Martyrdom of St. Abe-Fam (Bifam) El-Tahawy, the Soldier
3. The Consecration of the Church of St. Leontius of Tripoli
4. The Martyrdom of St. Qozman El-Tahawy and his Companions
5. The Martyrdom of St. Zikam

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

On this day, St. Carpus, one of the seventy apostles, who were chosen by The Lord Christ for ministry, departed. He preached and evangelized in Judea.

After St. Paul had attended the council of Jerusalem and started his second missionary journey in the year 51 AD, he chose St. Carpus to join him. When St. Paul established the church in Troas (Troas is a harbor in Mysia. There, St. Paul saw “A man of Macedonia stood

1. نياحة القديس كاربوس أحد السبعين رسولاً
2. استشهاد القديس أبي فام الطحاوي الجندي
3. تكريس كنيسة القديس لاونديوس الشامي
4. استشهاد القديس قزمان الطحاوي ورفقائه
5. استشهاد القديس زكام

1. نياحة القديس كاربوس أحد السبعين رسولاً في مثل هذا اليوم تنيح القديس كاربوس أحد السبعين رسولاً الذين اختارهم السيد المسيح للتبشير والكراسة. فخدم في بلاد اليهودية. وبعد أن حضر القديس بولس الرسول مجمع أورشليم، بدأ رحلته التبشيرية الثانية في سنة 51 ميلادية، فاختار القديس كاربوس ليمضي معه. ولما أسس القديس بولس الكنيسة في ترواس (ترواس: ميناء من مركز ميسيا، وفيها رأى القديس بولس رجلاً مكدونياً في

and pleaded with him, saying: Come over to Macedonia and help us” (Acts 16: 8 – 10, 2 Corinthians 2: 12). St. Paul stayed there for a week after returning back from his third missionary journey (Acts 20: 6)), he ordained the saint a bishop over it.

On St. Paul’s way back to Jerusalem in the spring of 58 AD, he passed by Troas to visit the church there and be assured of the wellbeing of St. Carpus.

Before the final imprisonment of St. Paul in Rome, he passed by Troas, where he left some of his belongings with St. Carpus, and he did not have the opportunity to retrieve them. Therefore, he wrote later on from Rome in his second epistle to Timothy, saying, “Bring the cloak that I left with Carpus at Troas when you come, and the books, especially the parchments” (2 Timothy 4: 13).

When St. Carpus fulfilled his missionary work, faithfully served and shepherded the flock of Christ with the best of care, he departed in peace.

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

رؤيا يدعو لزيارة أسيا الصغرى (أعمال 16: 8 – 10، 2 كورنثوس 2: 12). وأقام فيها بولس أيضاً أسبوعاً حينما كان راجعاً من رحلته الثالثة (أعمال 20: 6))، وقد رَسَمَ هذا القديس أسقفاً عليها.

وفى طريق عودة القديس بولس إلى اورشليم، في ربيع سنة 58 ميلادية، مر على ترواس ليفتقد الكنيسة هناك وليطمئن على القديس كاربوس.

وقبل أسر القديس بولس الأخير في روما، ذهب إلى ترواس، حيث أودع قسماً من أمتعته عند القديس كاربوس. وفي ذلك الوقت قبض على القديس بولس حتى أنه لم يتمكن من أخذ متاعه. ولذلك كتب فيما بعد من روما في رسالته الثانية إلى تلميذه تيموثاوس يقول له: "الرداء الذي تركته في ترواس عند كاربوس أحضره متى جئت والكتب أيضاً ولا سيما الرقوق" (2 تيموثاوس 4: 13).

ولما أكمل القديس كاربوس عمله التبشيري وخدم بأمانة ورعى رعية المسيح أحسن رعاية تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

## 2. The Martyrdom of St. Abu Fam (Bifam) El-Tahawy, the Soldier

On this day also, of the year 21 of the martyrs, 305 AD, St. Abu Fam (Bifam or Phoebammon), the soldier, was martyred. This Saint was born in the city of Taha, in Upper Egypt, to pagan parents. When he was twelve-years old, his father offered many gifts to the prince to enlist his son in the army. He was promoted in the ranks until he became one of the prominent officers in the palace of Abraht (Apheret, east of the Nile in Mallawy). He was known for his love for justice and defending the oppressed.

With the guidance of God, he went to a priest who taught him the principles of Christianity then baptized him. When the ship that carried St. Victor Ibn Romanus, was on its way to Upper Egypt, he met the saint Abu Fam and encouraged him for martyrdom. St. Abu Fam refused to raise incense before the idols during a banquet in honor of the emperor. He was at that time about thirty-years old. He was ordered to be imprisoned, where the Archangel Gabriel appeared to him and encouraged him saying, “Blessed is he who

2. استشهاد القديس أبي فام الطحاوي الجندي وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديس أبو فام الجندي. وُلِدَ هذا القديس في بلدة طحا (طحا: هي طحا الأعمدة تبع مركز سمالوط، محافظة المنيا حالياً) بصعيد مصر من أبوين وثنيين. ولما بلغ الثانية عشر من عمره، قدم أبوه عطايا كثيرة للأمير لينتظم ابنه في الجندية. فارتقى حتى صار من مقامي قصر أبرحت (قصر أبرحت "أبرهت": مكانها الآن دير البرشا شرق النيل بمركز ملوي). وقد عُرِفَ عنه، حبه للعدل والدفاع عن المظلومين.

وبإرشاد من الله، مضى إلى أحد الكهنة فعلمه مبادئ المسيحية ثم عمدته. وعند مرور السفينة التي كانت تحمل القديس بقطر ابن رومانوس، التقى بالقديس أبو فام وشجعه على الاستشهاد. وبالفعل رفض القديس أبو فام أن يبخر للأوثان أثناء وليمة الملك، وكان عمره في ذلك الوقت حوالي ثلاثين سنة. فصدر الأمر بإلقائه في السجن وهناك ظهر له

departs from this world carrying with him the fruit of his faith in The Lord Christ. May His power and peace be with you.”

When they offered him to worship the idols, he refused. The governor sent him to Assiut and bound him with iron fetters. There, he met many martyrs being tortured. The governor of Assiut tormented him with the Hinbazeen, wounding his head with sharp iron comb and placing torches to his sides. In all of that, he thanked God and praised Him, for God had turned the pain to internal comfort.

When the governor became weary of torturing him, he ordered him beheaded outside of the city of Assiut, thus he received the crown of martyrdom.

His sister Sarah was present at the time of his martyrdom and heard him praising God in the midst of his passion. His sister took his body, shrouded it and buried him. A church was built after his name at the site of his martyrdom. At present time, there is a church after his name is located in the city of Abnub, Assiut governorate, and another one in the Bergaya village, north of El-Menia.

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

### 3. The Consecration of the Church of St. Leontius of Tripoli

On this day also was the consecration of the church of St. Leontius of Tripoli. After the martyrdom of this saint in the city of Tripoli, a Christian woman, the wife of a great noble man and a prominent army commander of emperor Diocletian, came and took the pure body of the saint. She shrouded it with expensive cloth and laid it in a coffer inside her house. She hung a lighted lamp before his picture.

After the perishing of Diocletian and the end of the era of persecution, they built a church after his name, relocated the body to it with great veneration, and the church was consecrated on this day.

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

### 4. The Martyrdom of St. Qozman El-Tahawy and his Companions

On this day also, St. Qozman El-Tahawy and his companions were martyred.

May the blessing of their prayers be with us all.

الملاك غبريال وشجعه قائلاً: "طوبى لمن ينتقل من هذا العالم وهو حامل ثمرة إيمانه بالسيد المسيح، لتكن قوته وسلامه معك". ولما عرضوا عليه السجود للأوثان، رفض. فأرسله الوالي إلى أسيوط مقيداً حيث التقى بشهداء كثيرين. وقد عذبه والي أسيوط بالهنبازين وبتجريح رأسه بأمشاط حديدية وبوضع مشاعل نار في جنبه. وفي هذا كله كان يشكر الله ويسبحه، إذ حوّل له الله الألم إلى تعزية داخلية.

ولما تحير الوالي في تعذيبه، أمر بقطع رأسه خارج مدينة أسيوط. ونال إكليل الشهادة. وقد حضرت أخته سارة لحظات استشهاده، وسمعتة يسبح الله وسط الألم، وهكذا انطلق وسط الأفراح السماوية ليمارس الفرح الأبدي. فأخذت أخته جسده وكفنته ودفنته، وأقيمت كنيسة باسمه في الموضع الذي أكمل فيه سعيه. وله كنيسة باسمه حالياً في مدينة أبنوب بمحافظة أسيوط، وكنيسة أخرى بقرية البرجاية شمال المنيا. بركة صلواته فلتكن معنا. آمين.

3. تكريس كنيسة القديس لاونديوس الشامي وفيه أيضاً تم تكريس كنيسة الشهيد لاونديوس الشامي. وذلك أنه بعد أن استشهد القديس في مدينة طرابلس (طرابلس: مدينة بشمال لبنان)، أتت امرأة مسيحية زوجة أحد قواد دقلديانوس، وأخذت جسده المقدس وكفنته في ثوب غالي القيمة ووضعت في تابوت في بيتها ثم علقت قنديلاً أمام صورته. ولما انقضى زمان الاضطهاد، بنوا كنيسة على اسم القديس وكرسوها ونقلوا إليها جسده باحتفال عظيم وكرست في هذا اليوم. بركة صلواته فلتكن معنا. آمين.

4. استشهاد القديس قزمان الطحاوي ورفقائه وفيه أيضاً استشهاد القديس قزمان الطحاوي ورفقائه. بركة صلواتهم فلتكن معنا. آمين.

Amen.

**5. The Martyrdom of St. Zikam**

On this day also, St. Zikam was martyred.  
May the blessing of his prayers be with us all.

Amen.

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

5. استشهد القديس زكام  
وفيه أيضاً استشهد القديس زكام.  
بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

**The Liturgy Psalm**

مزمور القديس

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

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

**Ψαλμος τω Δαυιδ κ: ς, ε**

**Psalm 21: 3, 5**

**المزمور 20: 3، 5**

Χε ακερωορη εροη θεν νισμοτ ητε  
τεκευτηριτος: ακρω ειζωη  
νοτηγλου εβολ θεν οτوني εφταιηοτ:  
οτηνητ πε περωοθ θεν πεκνοθευ:  
οτωοθ νευ οτηνητ μμετσει εκεχατ  
ειζωη. **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. **هللويليا.**

**The Liturgy Gospel**

إنجيل القديس

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

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

Οτὰναστωσις εβολ θεν  
πειτασελιον εθοταβ κατα λουκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

**Λουκαν ι: α - κ**

**Luke 10: 1 - 20**

**لوقا 10: 1 - 20**

Уененса наи де а Пбоис οτωοθ  
ηκευθε εβολ: οτοθ αφοτοροποτ ηυθε

After these things The  
Lord appointed seventy  
others also, and sent them

وبعد ذلك عين الرب سبعين  
آخرين أيضاً وأرسلهم اثنين اثنين

ὁναρ ἐβολ θαχαυ ἐδορν ἐβακι νιβεν  
νευ μαι νιβεν ἐναφναυε ἐρωου.

Παφω δε ἕμος νωου πε γε  
πιωσθ μεν ορνιωτ πε νιερατης δε  
θανκορσι νε: τωβθ ορν ἕπβοις  
ἕπιωσθ εοπωσ ἵτεφιοτι  
ἵθανερατης ἐβολ ἐπεφωσθ.

Υαυε νωτεν θηπε Δνοκ  
†οτωρπ ἕμωτεν ἕφρη† ἵθανερινθ  
θεν ἕμη† ἵθανοτωνω.

Υπερφαι ἵνοτασοῖ ορδε πηρα  
ορδε θωοῖ οροθ ἕπερασπαζεσθε  
ἵελι ει φμωιτ.

Πηι δε ετετενναυε νωτεν ἐδορν  
ἐροφ αχοσ ἵωρορ γε ἵεριρηνη ἕπαιηι.

Οροθ εωωπ ἐπωρη ἵτε †εριρηνη  
ἕμαρ τετενεριρηνη εσεῦτον ἕμος  
ἐερηι ἐχωφ: εωωπ δε ἕμον  
τετενεριρηνη εσεκοτς ἐρωτεν.

Υωπι δε δεν πηι ἐτε ἕμαρ  
ἐρετενοτωμ οροθ ἐρετενω ἵνηετε  
ἵτωου: πιερατης ταρ ἕεμπωα  
ἕπεφβεχε: ἕπεροτωτεβ ἐβολ δεν  
ορνη ἐορνη.

Οροθ †βακι ἐτετενναυε νωτεν  
ἐδορν ἐροσ οροθ ἵτορωεπ 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.

Οὐτος νηετωωνι ἠδῆτς ἀριφαδρι  
ἔρωσιν: οὐτος ἀχος νωσιν χε ασδωντ  
ἔρωθεν ἠχε ἴμετοτρο ἠτε Φνοῖτ.

Ἰβακι δε ἔτετενναωε νωθεν  
ἔδωῖν ἔρος οὐτος ἠτοῦτωεωεπ  
θῆνοῦ ἔρωσιν ἀμωινι ἔβολ δεν  
νεσπλατιὰ ἀχος.

Χε πικεωωωι ἔταρτωμι ἔνε  
βλαδῖν ἔβολ δεν τετενβακι  
τεννανερχ νωθεν ἔβολ: πλῆν φαι  
ἀριεμι ἔρος χε ασδωντ ἠχε  
ἴμετοτρο ἠτε Φνοῖτ.

Ἰχω δε ἔμμος νωθεν χε οὔον  
οὐῆτον ναωωπι ἠσοδουα δεν  
πιεροῦ ἔτε ἔματ ἔροτε ἴβακι ἔτε  
ἔματ.

Οὔοι νε Χωραζιν: οὔοι νε  
Βηθσαιδα χε ἠερῆι δεν Ἰτρος εμ  
ἠσιδων ἔνε ἀτωωπι ἠχε ναιχομ  
ετατωωπι δεν θῆνοῦ νε ις ἠνει  
ἀνεμετάνοιν ενχεμσι δεν ονσοκ νεμ  
ονκερμι.

Πλῆν Ἰτρος νεμ ἠσιδων οὔον  
οὐῆτον ναωωπι νωσιν δεν ἴκρισις  
ἔροτερωθεν.

And heal the sick there,  
and say to them, 'The  
kingdom of God has come  
near to you'.

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

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

But I say to you that it  
will be more tolerable in  
that Day for Sodom than for  
that city.

“Woe to you, Chorazin!  
Woe to you, Bethsaida! For  
if the mighty works, which  
were done in you had been  
done in Tyre and Sidon,  
they would have repented  
long ago, sitting in  
sackcloth and ashes.

But it will be more  
tolerable for Tyre and Sidon  
at the judgment than for  
you.

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

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُوكُمْ  
فَأَخْرَجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

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

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُودَمَ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لِتِلْكَ الْمَدِينَةِ.

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

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

Ὁτοϛ ἡθο ρωι Καφαρναοϛυ μη  
τεραβιϛι ψα εἶρηι εἶτφε σεναθεβιὸ ψα  
ἐπεϛητ εἰἰμεητ.

Φηετϛωτεμ ἡνωτεμ αϛωτεμ  
ἡνωι: οτοϛ φηετψωψ ἰμωτεμ  
αϛψωψ ἰμμοι: φη δε ετψωψ ἰμμοι  
ἰφηεταϛταοτοι.

Αϛταϛθο δε ἡνε πιεψβε ρεν  
οτραψι ενϛω ἰμμοϛ ρε Πβοιϛ  
νικεδεμωη σεβνο ἡνωοτ ναν ρεν  
Πεκραη.

Πεϛαϛ δε νωοτ ρε αινατ  
εἶϛαταναϛ εαϛρει εβολ ρεν τφε  
ἰφρητ ἡοτσετεβρηϛ.

Θηππε αιτ νωτεμ ἰπιερωψι  
ερωμἰ εχεν ρανροϛ νευ ρανβλη νευ  
εχεν τϛου τηρϛ ἡτε πιϛαϛι: οτοϛ  
ἡνεϛβι ἡηνοτ ἡϛοηϛ ἡεβλι.

Πληη ἰπερραψι ρεν φαἰ ρε  
ηἰπνετμα σεβνο ἡνωοτ νωτεμ: ραψι  
δε ἡθοϛ ρε νετεηραν σεϛδηοτ ρεν  
ηιφηοτἰ.

*Πῶοτ φα Πεννοττ πε ψα εἶνεϛ  
ἡτε ηι εἶνεϛ: ἰμμηη.*

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.*

وَآنتِ يَا كَفَرْنَا حَوْمَ الْمُرْتَفَعَةِ إِلَى  
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَآوِيَةِ.

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

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

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

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

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ اْفْرَحُوا بِالْحَرْبِ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ.».

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثاني من شهر بؤونة المبارك

ΚΟΥΣΝΑΥ ΝΈΞΟΥΤ ΞΠΙΛΒΟΥΤ ΠΑΩΝΙ

## 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 ᾠδ: ι, κθ

Psalm 35: 10, 27

المزمور 34: 10، 29

Νακας τηρου ενεχος σε Πβοις νιμ  
πετονη μμοκ: Παρουχος νσνον νιβεν  
σε μαρεφερνιωτ ενε Πβοις ενε  
νηεθονωγ τερηρη ηπεκβωκ.  
Αλληλοια.

All my bones shall say,  
“Lord, who is like You.”  
And let them say  
continually, “Let The Lord  
be magnified, who has  
pleasure in the prosperity of  
His servant.” Alleluia.

جميع عظامي تقول يا رب من  
ملك. وليقل في كل حين ليتعظم  
الرب، الذين يريدون سلامة  
عبدك. 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.

Ουάναςνωσις εβολ ζεν  
περασσελιον εσογαν κατα Λουκαν  
ασιογ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λουκαν ζ: ιη - κη

Luke 7: 18 - 28

لوقا 7: 18 - 28

Οτος αυταμε Ιωαννης ενε  
νεμααθητις εβε ναι τηρου.

Then the disciples of  
John reported to him  
concerning all these things.

فأخبر يوحنا تلاميذه بهذا كله.



Οτοϑ εταρμoυτ̄ ε̄ςνατ̄ (β) εβολ  
δεν νερμαoθητς̄ η̄νε Ιωαννης  
αγοτορποτ̄ θα Ιησοϑς̄ ερξω̄ ῡμοϑ ρε  
η̄θοοκ πε φηεθνηοτ̄ ω̄αν η̄τενχοτ̄ωτ̄  
εβολ θαρξωϑ η̄κεοται.

Ετατ̄ι δε θαροϑ η̄νε ηιρωμ  
περωοτ̄ ρε Ιωαννης πιρεϑτ̄ωμϑ  
αγοτορπτεν θαροκ ερξω̄ ῡμοϑ ρε  
η̄θοοκ πε φηεθνηοτ̄ ω̄αν η̄τενχοτ̄ωτ̄  
εβολ θαρξωϑ η̄κεοται.

δεν τ̄οτ̄νοτ̄ ετε ῡματ̄ αϑερφαδρι  
ε̄θανμω̄ εβολ δεν θαηω̄ωνι νεμ  
θαημαατ̄ς̄τοϑ νεμ θαηπνεϑμα εϑρωοτ̄  
οτοϑ οτ̄μω̄ ῡβελεε αϑερεμοτ̄ ηωοτ̄  
ῡπινατ̄ ῡβολ.

Οτοϑ αϑεροτ̄ω̄ η̄νε Ιησοϑς̄ περαϑ  
ηωοτ̄ ρε μαω̄ενωτεν ματαμε  
Ιωαννης ε̄νηεταρετεηνατ̄ ερωοτ̄ οτοϑ  
ε̄ταρετενχοομοτ̄ ηιβελεετ̄ σενατ̄  
ῡβολ ηιθαλεετ̄ σεμω̄ι ηικακσετ̄  
σετοηβηοτ̄ ηκοηρ̄ σεωτεμ  
ηιρεϑμωοτ̄ σετωοηνοτ̄ ηιζηηκ  
σεηιωεννοτ̄ϑι ηωοτ̄.

Οτοϑ ωοτ̄ηιατ̄ ῡφηετε  
η̄η̄ναερ̄κανδαλι ρεσθε αν η̄θητ̄.

Ετατ̄ω̄ε ηωοτ̄ δε η̄νε ηιρεμ̄ηρωβ  
η̄τε Ιωαννης αϑερρητς̄ η̄χοϑ η̄ηιμω̄

And John, calling two of his disciples to him, sent them to Jesus, saying, "Are You the Coming One, or do we look for another?"

When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?'"

And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.

Jesus answered and said to them, "Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.

And blessed is he who is not offended because of Me."

When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did

فَدَعَا يُوحَنَّا اثْنَيْنِ مِنْ تَلَامِيذِهِ  
وَأَرْسَلَ إِلَيَّ يَسُوعَ قَائِلًا: «أَنْتَ هُوَ  
الْآتِي أَمْ نَنْتَظِرُ آخَرَ؟»

فَلَمَّا جَاءَ إِلَيْهِ الرَّجُلَانِ قَالَا:  
«يُوحَنَّا الْمَعْمَدَانُ قَدْ أَرْسَلَنَا إِلَيْكَ  
قَائِلًا: أَنْتَ هُوَ الْآتِي أَمْ نَنْتَظِرُ  
آخَرَ؟»

وَفِي تِلْكَ السَّاعَةِ شَفَى كَثِيرِينَ مِنْ  
أَمْرَاضٍ وَأَدْوَاءٍ وَأَرْوَاحٍ شَرِيرَةٍ  
وَوَهَبَ الْبَصَرَ لِعُمَيَّانٍ كَثِيرِينَ.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُمَا: «اذهَبَا  
وَأخْبِرَا يُوحَنَّا بِمَا رَأَيْتُمَا وَسَمِعْتُمَا:  
إِنَّ الْعُمَى يُبْصِرُونَ وَالْعُرْجُ  
يَمْشُونَ وَالْبُرْصَ يُطَهَّرُونَ وَالصُّمَّ  
يَسْمَعُونَ وَالْمَوْتَى يَقُومُونَ  
وَالْمَسَاكِينَ يُبَشِّرُونَ.

وَطُوبَى لِمَنْ لَا يَعْثُرُ فِيَّ.»

فَلَمَّا مَضَى رَسُولًا يُوحَنَّا ابْتَدَأَ يَقُولُ  
لِلْجُمُوعِ عَنْ يُوحَنَّا: مَاذَا خَرَجْتُمْ  
إِلَى الْبَرِّيَّةِ لِتَنْتَظِرُوا؟ أَقْصَبَةً  
تُحَرِّكُهَا الرِّيحُ.

εἶπε Ἰωάννης καὶ ἐταρετενὶ ἐβόλ  
ἐπῶραγε ἕνατ' εἶοτ' εἰσκαυῶ εἰκιμ' ἐροϋ  
ἐβόλ θιτεν οὐθιοτ'.

Ἀλλὰ ἐταρετενὶ ἐβόλ ἕνατ' εἶοτ'  
εἰσρωμι εἶστον ἀνεβωσ εἰσκη τοι  
θιωτῆ θηππε ἰσ να νιθβωσ ἵτε πῶοτ'  
νεμ ποτνοϋ σεχη θεν νιηι ἵνιοτρωοτ'.

Ἀλλὰ ἐταρετενὶ ἐβόλ ἕνατ' εἶοτ'  
εἰσπροφητης ἀθᾶ τῶω ἕμοσ νωτεν  
καὶ οὐθιοτ' εἰσπροφητης πε.

Φαι πε ταρ φηετςθιοτ' εἰσθητῆ καὶ  
θηππε τῆναοτρωπ ἕπααστελοσ θᾶτῆη  
ἕπεκθῶ φηεθνασβτ' ἕπεκμωιτ  
ἕπεκῆθο.

† τῶω ἕμοσ νωτεν καὶ θεν ἵσινμῆσι  
ἵτε νιθιομῆ ἕμοσ θᾶλι ἕνααϋ εἰωλῆηηη  
πῆρεϋτῶμσ: πῆκοτῆθῆ Δε ἐροϋ θεν  
τῆμετοτρω ἵτε νιθιοτ' οὐθιοτῆ ἐροϋ  
πε.

*Πῶοτ' φα Πεννοτῆ πε ωα ἐνεε  
ἵτε νι ἐνεε: ἕμην.*

you go out into the wilderness to see? A reed shaken by the wind?

But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts.

But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

This is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'

For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he."

*Glory be to God forever.*

بَلْ مَاذَا خَرَجْتُمْ لِنَنْظُرُوا؟ أَلِنَسَانًا  
لَأَبْسَاءَ تَيَابًا نَاعِمَةً؟ هُوَذَا الَّذِينَ فِي  
الْبِئْسَاءِ الْفَاحِرِ وَالْتَّعَمِّ هُمْ فِي  
قُصُورِ الْمُلُوكِ.

بَلْ مَاذَا خَرَجْتُمْ لِنَنْظُرُوا؟ أَنْبِيَاءُ؟ نَعَمْ  
أَقُولُ لَكُمْ وَأَفْضَلُ مِنْ نَبِيِّ.

هَذَا هُوَ الَّذِي كُتِبَ عَنْهُ: هَا أَنَا  
أُرْسِلُ أَمَامَ وَجْهِكَ مَلَائِكَةَ الَّذِي  
يُهَيِّئُ طَرِيقَكَ قَدَامَكَ.

لَأَنِّي أَقُولُ لَكُمْ: إِنَّهُ بَيْنَ الْمَوْلُودِينَ  
مِنَ النِّسَاءِ لَيْسَ نَبِيٌّ أَكْبَرَ مِنْ  
يُوحَنَّا الْمَعْمَدَانِ وَلَكِنَّ الْأَصْغَرَ فِي  
مَلَكُوتِ اللَّهِ أَكْبَرُ مِنْهُ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ᾠδ: ε, θ

Psalm 51: 8, 19

المزمور 50: 8، 20



Ἡὼτεν τετενερευερε νηι γε  
αιζος νωτεν γε ἀνοκ αν πε Πιχριστος  
αλλα ἐταγταοτοι θαζωγ ὤφη.

Φηετε ψυελετ ἵτοτε νῆοσ πε  
πιπατψελετ: πῶφηρ δε ὠπιπατψελετ  
φηετοβι ἐρατψ πε ογοε εφωτεμ ἐροψ  
θεν ογρωψι εφρωψι εθεε ἵτμη ἵτε  
πιπατψελετ: φαι ογν πε παρωψι ἀνοκ  
αφζωκ ἐβολ.

Ζωψ ογν ἵτε φη αιαι ἀνοκ δε  
ἵταθεβιο.

Φηεθνηοτ ἐβολ ὠπῶωψι ἐσαπῶωψι  
ἵνοτον νιβεν: πιεβολ θεν ἵκαζι ογ ἐβολ  
θεν ἵκαζι πε ογοε ψαφσαζι ἐβολ θεν  
ἵκαζι: Φηεθνηοτ ἐβολ θεν ἵφε  
ἐσαπῶωψι ἵνοτον νιβεν.

Φηεταφναγ ἐροψ ογοε  
ἐταφσομεφ φαι πε ἐτεφμευερε ὠμοψ  
ογοε τεφμευερε ὠμον ἕλι βι ὠμοσ.

Φηεθναβι ἵτεφμευερε φαι  
αφερσφραζιζιν γε Φνογτ ογῶμη πε.

Φη γαρ ἐτα Φνογτ ογορπε νικαζι  
ἵτε Φνογτ ἐτεφσαζι ὠμωογ: ναρε  
Φνογτ γαρ αν τῶπιπνευμα θεν ογψι.

Φιωτ γαρ ἐμει ὠπῶηρι ογοε εωβ  
νιβεν αφθητογ ἐδῆρι ἐνεφζιζ.

Φηεθναβτ ὠπῶηρι ογοντεφ ωηδ

You yourselves bear me  
witness, that I said, 'I am not  
the Christ,' but, 'I have been  
sent before Him.'

He who has the bride is  
the bridegroom; but the  
friend of the bridegroom,  
who stands and hears him,  
rejoices greatly because of  
the bridegroom's voice.  
Therefore, this joy of mine  
is fulfilled."

He must increase, but I  
must decrease.

He who comes from  
above is above all; he who is  
of the earth is earthly and  
speaks of the earth. He who  
comes from heaven is above  
all.

And what He has seen  
and heard, that He testifies;  
and no one receives His  
testimony.

He who has received His  
testimony has certified that  
God is true.

For He whom God has  
sent speaks the words of  
God, for God does not give  
the Spirit by measure.

The Father loves the  
Son, and has given all things  
into His hand.

He who believes in the  
Son has everlasting life.

أَنْتُمْ أَنْفُسُكُمْ تَشْهَدُونَ لِي أَنِّي قُلْتُ:  
لَسْتُ أَنَا الْمَسِيحُ بَلْ إِنِّي مُرْسَلٌ  
أَمَامَهُ.

مَنْ لَهُ الْعَرُوسُ فَهُوَ الْعَرِيسُ وَأَمَّا  
صَدِيقُ الْعَرِيسِ الَّذِي يَقِفُ وَيَسْمَعُهُ  
فَيَفْرَحُ فَرَحًا مِنْ أَجْلِ صَوْتِ  
الْعَرِيسِ. إِذَا فَرِحِي هَذَا قَدْ كَمَلْتُ.

يَنْبَغِي أَنْ ذَلِكَ يَزِيدُ وَأَنِّي أَنَا  
أَنْقُصُ.

الَّذِي يَأْتِي مِنْ فَوْقٍ هُوَ فَوْقَ  
الْجَمِيعِ وَالَّذِي مِنَ الْأَرْضِ هُوَ  
أَرْضِيٌّ وَمَنْ الْأَرْضِ يَتَكَلَّمُ. الَّذِي  
يَأْتِي مِنَ السَّمَاءِ هُوَ فَوْقَ الْجَمِيعِ.

وَمَا رَأَهُ وَسَمِعَهُ بِهِ يَشْهَدُ  
وَشَهَادَتُهُ لَيْسَ أَحَدٌ يَقْبَلُهَا.

وَمَنْ قَبِلَ شَهَادَتَهُ فَقَدْ حَتَمَ أَنَّ اللَّهَ  
صَادِقٌ.

لَأَنَّ الَّذِي أَرْسَلَهُ اللَّهُ يَتَكَلَّمُ بِكَلَامِ اللَّهِ  
لَأَنَّهُ لَيْسَ بِكَيْلٍ يُعْطِي اللَّهُ الرُّوحَ.

الْأَبُ يُحِبُّ الْإِبْنَ وَقَدْ دَفَعَ كُلَّ شَيْءٍ  
فِي يَدِهِ.

الَّذِي يُؤْمِنُ بِالْإِبْنِ لَهُ حَيَاةٌ أَبَدِيَّةٌ.

ἠἔνεεε ἠἠἠἠ.

*Πῶσορ φα Πεννορτ πε ὡα ἔνεεε  
ἠτε νι ἔνεεε: ἠμην.*

*Glory be to God forever.*

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολῆ ἠτε πενσαδ Παυλοε Πῆποστολοε

<p>Παυλοε φἔβοκ ἠΠενδοεε Ιησουε Πῆχριστοε: πῆποστολοε ετἔαδευ: φἠἔταρἔαωϥ ἔπιρῆωεννορϥ ἠτε Φνορτ.</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>Ἔεβερεοε ἰἠ: ἠ - ἠ</b></p>	<p><b>Hebrews 11: 1 - 10</b></p>	<p><b>العبرانيين 11: 1 - 10</b></p>
<p>Φναδτ Δε ορταδρο πε ἠτε νἠἔτορερἔελπῆε ἔρωορ: ορρεϥροεε εε πε ἠδἠνἔβνοἠ ἠεναρ ἔρωορ ἠν.</p>	<p>Now, faith is the substance of things hoped for, the evidence of things not seen.</p>	<p>وَأَمَّا الْإِيمَانُ فَهُوَ النَّقَّةُ بِمَا يُرْجَى وَالْإِيقَانُ بِأُمُورٍ لَا تُرَى.</p>
<p>ἠεν φἠ τἠρ ἠτερμἔορε δἠ νἠπρεεβἠτεροε.</p>	<p>For by it the elders obtained a good testimony.</p>	<p>فَاتَّه فِي هَذَا شُهَدٍ لِلْقَدَمَاءِ.</p>
<p>ἠεν ορναδτ τενκατ εε ἠρσοβτ ἠεε νἠἔνεεε δἠεν ἠεἠἠ ἠΦνορτ εε ἔβολ δἠεν νἠἔτε ἠεορἠωἠε ἔβολ ἠν ἠϥωωπἠ ἠεε φἠἔτορἠαρ ἔροϥ.</p>	<p>By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. Faith at the Dawn of History.</p>	<p>بِالْإِيمَانِ نَفْهَمُ أَنَّ الْعَالَمِينَ أُتْقِنَتْ بِكَلِمَةِ اللَّهِ، حَتَّى لَمْ يَتَكَوَّنْ مَا يُرَى مِمَّا هُوَ ظَاهِرٌ.</p>
<p>ἠεν ορναδτ ἠβεἠ ἠϥἠε ροἠἠ ωορωωορϥἠ ἔΦνορτ ἔρἠοτε Καἠν: φἠ ἔταρτερμἔορε δἠροϥ ἔβολ εἠτοτϥ εε</p>	<p>By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God</p>	<p>بِالْإِيمَانِ قَدَّمَ هَابِيلُ لِلَّهِ ذَبِيحَةً أَفْضَلَ مِنْ قَايِينَ، فِيهِ شُهَدٌ لَهُ أَنَّهُ بَارٌّ، إِذْ شَهِدَ اللَّهُ لِقَرَابَتِهِ. وَبِهِ، وَإِنْ مَاتَ، يَتَكَلَّمُ بَعْدُ.</p>

οὐρανῷ πε: εϋερμεερε ἵξε Φνοῦτ  
ἐξρηι ἔξεν νεϋταιο: οτοθ ἔβολ  
ζιτοτϋ ἔταϋμοῦ ἔϋαξι οη.

Ἦεν οῦναζτ Ἐνωχ ἀνοῦθεβϋ  
ἔβολ ἔϋτεμναῖ ἔϋμοῦ οτοθ ναῖσιμ  
ἔμοϋ ἀν πε ζε ἄ Φνοῦτ οῦθεβϋ  
ἔβολ: θαζωϋ γαρ ἔπιονῶτεβ ἔβολ  
ἀνερμεερε θαροϋ ζε ἀϋραναϋ  
ἔΦνοῦτ.

Ἀτβνε ναζτ Δε ἔμοση ἔϋχομ  
ἔραναϋ: ἔϋε γαρ ἵτεϋναζτ ἵξε  
ϋθεοηνοῦ θα Φνοῦτ ζε ἔϋοπ οτοθ  
ἔναϋωπι ἵρεϋτβεχε ἔνηἔκωτ  
ἵνωϋ.

Ἦεν οῦναζτ Ἡωὲ ἔταῖταμοϋ  
ἔθε νηἔτε ἔπατοῖναῖ ἔρωῦ  
ἀϋερζοτ ἀϋμοηκ ἵοῖκῖβωτοϋ  
ἔρνοθεμ ἵτε πεϋηι:  
ἠἔταϋερκατακῖρην ἔπικομοϋ ἔβολ  
ζιτοτϋ οτοθ ἀϋωπι ἵκῖληροημοϋ  
ἵτε τῖμεομη ἵτε φἵναζτ.

Ἦεν οῦναζτ φἵετοῖμοῦτ ἔροϋ ζε  
Ἀβρααμ ἀϋωτεμ εἶ ἔβολ ἔπιμα  
ἔναϋναβιτϋ ἵκῖληροημἱ ἵοτοθ ἀϋἱ  
ἔβολ ἵἔἔμ ἀν ζε ἀϋωπι ἔθων.

Ἦεν οῦναζτ ἀϋερρεμἵζωιζι θεν  
πικαζι ἵτε τἑπαῖτἔλιἱ ζωϋ ἔϋωϋ ἀν

testifying of his gifts; and through it he being dead still speaks.

By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God.

But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.

By faith he dwelt in the land of promise as in a foreign country, dwelling in

بِالْإِيمَانِ نَقَلَ أَخْنُوخُ لَكَي لَا يَرَى  
الْمَوْتَ، وَلَمْ يُوجَدْ لِأَنَّ اللَّهَ نَقَلَهُ إِذْ  
قَبْلَ نَقْلِهِ شَهِدَ لَهُ بِأَنَّهُ قَدْ أَرْضَى  
اللَّهَ.

وَلَكِنْ بِدُونِ إِيْمَانٍ لَا يُمَكِّنُ  
إِرْضَاؤُهُ، لِأَنَّهُ يَجِبُ أَنَّ الَّذِي يَأْتِي  
إِلَى اللَّهِ يُؤْمِنُ بِأَنَّهُ مُوجُودٌ، وَأَنَّهُ  
يُجَازِي الَّذِينَ يَطْلُبُونَهُ.

بِالْإِيمَانِ نُوحٌ لَمَّا أُوحِيَ إِلَيْهِ عَنْ  
أُمُورٍ لَمْ تَرُ بَعْدُ خَافَ، فَبَنَى فُلْكَاً  
لِخَلَاصِ بَيْتِهِ، فِيهِ دَانَ الْعَالَمُ،  
وَصَارَ وَارِثاً لِلْبِرِّ الَّذِي حَسَبَ  
الْإِيمَانَ.

بِالْإِيمَانِ إِبْرَاهِيمُ لَمَّا دُعِيَ أَطَاعَ  
أَنْ يَخْرُجَ إِلَى الْمَكَانِ الَّذِي كَانَ  
عَتِيداً أَنْ يَأْخُذَهُ مِيرَاثاً، فَخَرَجَ  
وَهُوَ لَا يَعْلَمُ إِلَى أَيِّنَ يَأْتِي.

بِالْإِيمَانِ تَغَرَّبَ فِي أَرْضِ الْمَوْعِدِ  
كَأَنَّهَا غَرِيبَةٌ، سَاكِناً فِي خِيَامٍ مَعَ

πε ἐαυτωπι δὲν θανσκῆνη νεμ Isaac  
 νεμ Iakωβ νιῶφηρ ἡκλήρονομος ἡτε  
 παιωυ ρω.

Παροχοῦτ γαρ ἐβολ δατῆν  
 ἡτβακι θεῆτε οὔοντασ ἡνοσεντ ἡματ  
 θεῆτε πεστεχνηιθις νεμ πεσρεφθαμιὸ  
 πε Φνοτ.

*Πῆμοτ γαρ νεμωτεν νεμ  
 τῆρηνη ενσοπ: χε ἀμην ἐσεῶωπι.*

tents with Isaac and Jacob,  
 the heirs with him of the  
 same promise;

for he waited for the  
 city, which has foundations,  
 whose builder and maker is  
 God.

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

إِسْحَاقَ وَيَعْقُوبَ الْوَارِثِينَ مَعَهُ  
 لِهَذَا الْمَوْعِدِ عِنْدَهُ.

لَأَنَّهُ كَانَ يَنْتَظِرُ الْمَدِينَةَ الَّتِي لَهَا  
 الْأَسَاسَاتُ، الَّتِي صَانِعُهَا وَبَارِئُهَا  
 اللَّهُ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δὲν πε πιροῦτ  
 ἡἡπιστολη ἡτε πενιωτ Πετροσ.  
 Δμην. Παμενρατ.

**ἁ Πετροσ ἁ: κε - β: ι**

Φαι δε πε πιραχι ἐτατῆιωυ ἡμοσ  
 δὲν θηνοτ.

Εἰρετενχω οῦν ἐδῆρι ἡκακία  
 νιβεν νεμ χροσ νιβεν νεμ μετωοβι  
 νιβεν νεμ φῆονοσ νιβεν νεμ  
 καταλαλια νιβεν.

Ἐφρητ ἡθανκοῦσι ἡλῶωνι  
 ἐαυμασοῦ τνοτ: πιερωτ ἡλοσικον  
 ἡατῆροσ βιωῶωσ ἡμοσ: θινα  
 ἡτετεναιαι ἡδῆτῆ ἐδοῦν ἐπιοτχαι.

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

**1 Peter 1: 25 - 2: 10**

Now this is the word,  
 which by the gospel was  
 preached to you

Therefore, laying aside  
 all malice, all deceit,  
 hypocrisy, envy, and all evil  
 speaking,

as newborn babes,  
 desire the pure milk of the  
 word, that you may grow  
 thereby,

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

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ حُبْنٍ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ  
 تَنُمُوا بِهِ.

Ισχε ἀτετενευε†πι χε ορχριστος  
πε Πβοις.

Φηετετεννηοφ χαροφ πιωνι  
ετωνδ εαρωωφ μεν εβολ χιτεν  
νιρωμι: ερωπ δε ντεν φνοφ† ορο  
εφταινοτ.

Οροσ νεωτεν χωτεν ωπι μεφρη†  
νεανωνι ετωνδ: ερετεκωτ μεωτεν  
νογχι μεπνευματικον εομετογηβ  
εθοραβ: επχινιφι επωω  
νεανωοφωοφωι μεπνευματικον:  
ερωηπ μεφνοφ† εβολ χιτεν Ιησοφ  
Πιχριστος.

Χε ογχι σεδνοτ δεν φραφη: χε  
χηπε φναχω δεν Σιων νεωνι  
ερωπ νεωχ νελακε εφταινοτ:  
οροσ φηεθαδ† ερωφ νεεφδωπι.

Πιταιο ογν αρωπ νωτεν δα  
νηεθαδ†: νιαθαδ† δε νεωοφ πιωνι  
εταρωωφ νεχε νηεκωτ: φαι αρωπι  
νοφωχ νελακε.

Πευ οωνι νεβροπ νευ ονπετρα  
νεκανδαλον: νηεθαδ†βροπ επιαχι  
εροι νατφμα† εφηεταφερπεκεχαφ  
νεδητφ.

Πεωτεν δε νεωτεν οφγενοσ  
ερωπ ομετοφρο ομετογηβ

if indeed you have  
tasted that The Lord is  
gracious.

Coming to Him as to a  
living stone, rejected indeed  
by men, but chosen by God  
and precious.

You also, as living  
stones, are being built up a  
spiritual house, a holy  
priesthood, to offer up  
spiritual sacrifices  
acceptable to God through  
Jesus Christ.

Therefore, it is also  
contained in the Scripture,  
“Behold, I lay in Zion a  
chief cornerstone, elect,  
precious, and he who  
believes on Him will by no  
means be put to shame.”

Therefore, to you who  
believe, He is precious; but  
to those who are  
disobedient, “The stone  
which the builders rejected  
Has become the chief  
cornerstone,”

and “A stone of  
stumbling And a rock of  
offense.” They stumble,  
being disobedient to the  
word, to which they also  
were appointed.

But you are a chosen  
generation, a royal  
priesthood, a holy nation,

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 كَحِجَارَةٍ  
حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،  
لِتَقْدِيمِ ذَبَائِحِ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ  
اللَّهِ بِيَسُوعَ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:  
«هَنَذَا أَضَعُ فِي صِهْيُونَ حَجْرَ  
رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ  
بِهِ لَنْ يُخْزَى.»

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

وَحَجْرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ.  
الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ  
لِلْكَلِمَةِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ  
مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ ائْتِنَاءٍ،  
لِكِي تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ



οὐὼλωλ εφοταβ οὐλαος εἰθουαιοϋ  
 εοπωσ ἵτετενοτωνε εβολ ἵνιαρετη  
 ἵντε φηεταφθαζεμ θηνοῦ εβολ θεν  
 πχακι εἰθονε επεφοτωινη ετοι ἵψφηρι.

Πηετε ἵουλαος αν πε ἵουχοῦ:  
 †νοῦ δε ἀρετενερ οὐλαος ἵφνοῦ†:  
 ηηετε ναῖναι νωοῦ αν †νοῦ δε αῖναι  
 νωτεν.

*Πασινηοῦ ἵπερμενρε πικοςμοσ  
 οῦδε ηηετωοπ θεν πικοςμοσ:  
 πικοςμοσ ηασινη ηεμ τερεπιθουια: φη  
 δε ετιρι ἵφοτωῶ ἵφνοῦ† εἱναῶωπι  
 ῶα εἱνεε: ἀμην.*

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.*

مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

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

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

### The Acts الإبركسيس

Πραζις ἵτε ηενιοῦ ἵἀποστολοσ:  
 εἱρε ποῖσοῦ εθοταβ ῶωπι ηεμαν.  
 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.

Πραζις ις: κε - λς

Acts 13: 25 - 33

أعمال 13: 25 - 33

ετα Ιωαννης δε χωκ  
 ἵπερδδρομοσ εβολ ηαφχω ἵμοσ τε  
 ἀρετεμμεῖι τε ἀνοκ ηιμ ἀνοκ αν πε  
 αλλα εηππε εϋρηνοῦ μενεنعωι ἵνε  
 φηετε ἵ†ἵπῶα αν εἱφοῦῶ ἵπιθωοῖ  
 ἵντε ηεφβαλαϋε.

And as John was  
 finishing his course, he said,  
 ‘Who do you think I am? I  
 am not He. But behold,  
 there comes One after me,  
 the sandals of whose feet I  
 am not worthy to loose.’

وَلَمَّا صَارَ يُوْحَنَّا يُكْمِلُ سَعْيَهُ جَعَلَ  
 يَقُولُ مَنْ تَظُنُّونَ أَنِّي أَنَا؟ لَسْتُ أَنَا  
 إِنِّي، لَكِنْ هُوَذَا يَأْتِي بَعْدِي الَّذِي  
 لَسْتُ مُسْتَحِقًّا أَنْ أَحُلَّ حِذَاءَ  
 قَدَمَيْهِ.

Πηρωμ ηενεσἵνηοῦ ηιϋηρι ἵτε  
 ἵπτενοσ ἵἀβρααμ: ονοε ηηετερροῦ†

Men and brethren, sons  
 of the family of Abraham,  
 and those among you who

أَيُّهَا الرِّجَالُ الْإِخْوَةَ بَنِي جَنْسِ  
 إِبْرَاهِيمَ، وَالَّذِينَ بَيْنَكُمْ يَنْفُونَ اللَّهَ،  
 إِلَيْكُمْ أَرْسَلْتُ كَلِمَةَ هَذَا الْخَلَّاصِ.

θεν θηνοτ δατρη μφνοττ  
ετατορωρπ νωτεν υπικαζι ντε  
παιοτζαι φαι.

Πη ταρ ετρωοπ δεν Ιεροτσαλημ  
νευ νοτκεαρχων φαι ατερατεμι ερωϋ  
νευ νικεσμη ντε νιπροφητης ναι  
ετορωϋ μμωοτ κατα Καββατον νιβεν  
εαρτζαπ ατχοκοτ εβολ.

Οτοζ ετε υποτζευ ελι νλωιζι  
ντε φμοτ νδητη ατρετιν υπιλατοσ  
εδοθεϋ.

Ετατζωκ δε εβολ νεωβ νιβεν  
ετδθνοττ εθβητηϋ αρχαϋ επεσχητ εβολ  
ειζεν πιωε αρχαϋ εδοτην δεν οτμελατ.

Φνοττ δε αττοτνοσϋ εβολ δεν  
νηεθμωοττ

Φαι ετατοτονηϋ εβολ νοτμωϋ  
νεζοοτ νηηετατι νεμαϋ εβολ δεν  
τσαλιεα εερηι ειεροτσαλημ ναι  
τνοτ ετοι μμεορε ναϋ ωα πιλαοσ  
τηρηϋ.

Οτοζ ανον τενηιωεννοττι νωτεν  
μπιωϋ εταϋωωπι δεν νηιοττ.

Χε φαι λφνοττ ζοκεϋ εβολ  
νηιωηρι εταϋτοτνοσ Ιησοτς μφρητ  
ετδθνοττ δεν πιμαεσνοττ μψαλμοσ:  
ζε νθοκ πε Παωηρι Δνοκ αιχφοκ

fear God, to you the word of  
this salvation has been sent.

For those who dwell in  
Jerusalem, and their rulers,  
because they did not know  
Him, nor even the voices of  
the Prophets, which are read  
every Sabbath, have  
fulfilled them in  
condemning Him.

And though they found  
no cause for death in Him,  
they asked Pilate that He  
should be put to death.

Now when they had  
fulfilled all that was written  
concerning Him, they took  
Him down from the tree and  
laid Him in a tomb.

But God raised Him  
from the dead.

He was seen for many  
days by those who came up  
with Him from Galilee to  
Jerusalem, who are His  
witnesses to the people.

And we declare to you  
glad tidings--that promise  
which was made to the  
fathers.

God has fulfilled this for  
us their children, in that He  
has raised up Jesus. As it is  
also written in the second  
Psalm: 'You are My Son,  
Today I have begotten

لأنَّ السَّاكِنِينَ فِي أُورُشَلِيمَ  
وَرُؤَسَاءَهُمْ لَمْ يَعْرِفُوا هَذَا. وَأَقْوَالُ  
الأنبياءِ الَّتِي تَقْرَأُ كُلَّ سَبْتٍ  
تَمَّمُوهَا، إِذْ حَكَمُوا عَلَيْهِ.

وَمَعَ أَنَّهُمْ لَمْ يَجِدُوا عِلَّةً وَاحِدَةً  
لِلْمَوْتِ، طَلَبُوا مِنْ بِيلاطُسَ أَنْ  
يُقْتَلَ.

وَلَمَّا تَمَّمُوا كُلَّ مَا كُتِبَ عَنْهُ،  
أَنْزَلُوهُ عَنِ الخَشَبَةِ وَوَضَعُوهُ فِي  
قَبْرِ.

وَلَكِنَّ اللهَ أَقَامَهُ مِنَ الأَمْوَاتِ.

وظَهَرَ أَيَّامًا كَثِيرَةً لِلَّذِينَ صَعَدُوا  
مَعَهُ مِنَ الْجَلِيلِ إِلَى أُورُشَلِيمَ،  
الَّذِينَ هُمْ شُهُودُهُ عِنْدَ الشَّعْبِ.

وَنَحْنُ نُبَشِّرُكُمْ بِالْمَوْعِدِ الَّذِي صَارَ  
لآبَائِنَا.

إِنَّ اللهَ قَدْ أَكْمَلَ هَذَا لَنَا نَحْنُ  
أَوْلَادَهُمْ إِذْ أَقَامَ يَسُوعَ كَمَا هُوَ  
مَكْتُوبٌ أَيْضًا فِي المزمورِ الثَّانِي:  
أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

ὠφθοῦ.

Πισαχι δε ἵτε Πβοις ἐφέλαι οροσ  
ἐφέλωαι: ἐφέλωαι οροσ ἐφέταχρο:  
βεν ἴαγια ἡεκκλήνια ἵτε φνοῦτ:  
ἀμην.

You.’

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

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

## Synaxarium of Baunah 2 سنكسار اليوم الثاني من شهر بوونة

1. The Appearance of the Bodies of St. John the Baptist and Elisha the Prophet
2. The Departure of Pope Yoannis XVIII, the 107<sup>th</sup> Patriarch of Alexandria

1. ظهور جسدي يوحنا المعمدان وأليشع النبي
2. نياحة البابا يوانس الثامن عشر، البطريك السابع بعد المائة من بطاركة الكرازة المرقسية

### 1. The Appearance of the Bodies of St. John the Baptist and Elisha the Prophet

On this day, the church celebrates the appearance of the bodies of St. John the Baptist and Elisha the Prophet, in the city of Alexandria.

Julian, who renounced the faith, wished to rebuild the Temple of Jerusalem, after it had been destroyed by Emperor Vespasian and his son Titus. He intended, with malice, to prove the invalidity of the saying of The Lord Christ in the Holy Gospel, “Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down” (Matthew 24: 2).

When he started rebuilding, fiery balls came out of the foundation, destroying the workers. Nevertheless, the Jews told the emperor, “The reason for what had happened is the presence of the bodies of some Christians in that place and they must be removed first.” Julian ordered the bodies of the saints be removed and burned.

When they removed the bodies of St. John the Baptist and Elisha the Prophet to burn them, some believers came forward to the soldiers, paid them a great deal of money and took the two bodies. They brought them to St. Athanasius the Apostolic in Alexandria. He rejoiced and placed them in a special place until he could build a church for them. His disciple Theophilus was present.

When Pope Theophilus was enthroned on the apostolic throne, he remembered what Pope Athanasius

1. ظهور جسدي يوحنا المعمدان وأليشع النبي  
في مثل هذا اليوم ظهر جسدا يوحنا المعمدان واليشع النبي بمدينة الإسكندرية. وذلك انه لما قصد يوليانوس الجاحد ان يبني هيكل اورشليم، بعدما هدمه سياسيان وابنه تيطس، كان غرضه أن يبطل قول السيد المسيح: "الحق اقول لكم انه لا يترك ههنا حجر على حجر لا ينقض" (متي 24: 2). فلما شرع في البناء، انبعثت نار من الأساس والتهمت الفعلة. فقال اليهود: أن السبب في ذلك هو وجود أجساد بعض المسيحيين في هذا المكان، ويجب رفعها منه. فأمر يوليانوس بحرق الأجساد. ولما اخرجوا جسدي القديسين يوحنا المعمدان واليشع النبي لحرقهما، تقدم بعض المسيحيين وأعطوا أموالاً للجند واخذوا الجسدين وأتوا بهما إلى البابا أثناسيوس الرسولي بالإسكندرية، ففرح بذلك ووضعهما في مكان خاص إلى أن يبني لهما كنيسة وكان معه تلميذه ثاوفيلس. ولما جلس البابا ثاوفيلس على الكرسي المرقسي، تذكر ما قاله البابا أثناسيوس، فبنى الكنيسة ونقل إليها الجسدين. وحدث وهم سائرون بالجسدين أن عبروا أمام بيت

had told him. He built the church and relocated the pure bodies to it. On their way to the church carrying the holy bodies, they passed by a house of a pagan woman, who was worshipping the stars. This woman was in labor for four days. She had a difficult labor and she was in severe pain. When she heard the singing and the chanting of the people, as they passed by, and when she knew what was happening, she vowed, saying, "O John, the saint of God, if you deliver me from this tribulation, I will become a Christian." Before she had finished what she was saying, she gave birth to a boy, and she called him John. She was baptized along with her entire household.

They laid the bodies in the church with great veneration. Many miracles and wonders were manifested through them.

When St. Macarius, Bishop of Edko, was martyred, they placed his body with the bodies of the two saints.

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

## 2. The Departure of Pope Yoannis XVIII, the 107<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 1512 of the martyrs, 1796 AD, Pope Yoannis (John) XVIII, the 107<sup>th</sup> Patriarch of Alexandria, departed. This holy father was born in El-Fayyom to Christian parents and they called him Joseph. They raised him up with a true Christian upbringing. When he grew, he went and became a monk in the monastery of the great St. Antonius. He preferred to be alone than mingle with people. The monks loved him so he was ordained a priest. Then The Lord chose him for the patriarchate, and he was consecrated on the 15<sup>th</sup> day of Babah, year 1486 of the martyrs, 1769 AD.

Many hardships befell this Pope from the rulers of the country, especially from Hassan Pasha, the Turkish commander of the army. He plundered the patriarchate funds and robbed the Christian homes. A Plague epidemic spread in the country, which perished many.

During his days, the Pope of Rome attempted to attract the Coptic Church to the Catholic rite. The Pope of Rome sent an envoy to Pope Yoannis carrying a message inviting him to be united with the Catholic Church. Pope Yoannis gave this message to Anba Yousab El-Abah, bishop of Girga and Akhmim, to study and respond to it. This great scholar and distinguished theologian replied, refuting all the claims of Rome. He defended the faith and dogma of the Coptic Orthodox Church a splendid defense that the Catholic Church withdrew its request.

امراة صابنة (من الذين يعبدون الكواكب) لها أربعة أيام متعسرة في الولادة، فسمعت ضجة الاحتفال فتشفت بالقديس يوحنا المعمدان ونذرت أنها تصير مسيحية إذا نجت من هذه الشدة. ولم تتم كلمتها، حتى وضعت ولداً وأسمته يوحنا، ثم اعتمدت هي واهل بيتها. أما الجسدان فقد وضعوهما في الكنيسة بإكرام جليل، وقد حدثت منهما عجائب كثيرة. ولما استشهد القديس مكاريوس أسقف قاو، وضعوا جسده معهما. بركة صلواتهما فلتكن معنا. آمين.

2. نياحة البابا يوانس الثامن عشر، البطريرك السابع بعد المائة من بطريركة الكرازة المرقسية وفيه أيضاً من سنة 1512 للشهداء، سنة 1796 ميلادية، تنيح القديس البابا يوانس الثامن عشر، البطريرك السابع بعد المائة من بطريركة الكرازة المرقسية. وُلِدَ هذا القديس بالفيوم من أبوين مسيحيين أسمياه يوسف، وقد ربياه تربية مسيحية حقيقية. ولما كبر مضى وترهب بدير القديس الأنبا أنطونيوس، وقد احبه الرهبان. وكان يفضل الخلوة عن الاختلاط بالناس، فرسموه قساً. ثم اختاره الرب للبطريركية، فرسموه يوم 15 بابة، سنة 1486 للشهداء، سنة 1769 ميلادية. وقد لاقى هذا البابا شذائد كثيرة من حكام البلاد ولا سيما من حسن باشا القائد التركي الذي أخذ أموال البطريركية ونهب بيوت المسيحيين. كما تفشى وباء الطاعون حتى أفني كثيرين. وفي أيامه أرسل بابا روما يطلب إخضاع الكنيسة القبطية له. فقام الأنبا يوساب الأبج، أسقف جرجا واخميم، بالرد على هذه الرسالة وتفنيد دعوى بابا روما، ودافع عن إيمان وعقيدة الكنيسة القبطية الأرثوذكسية دفاعاً مجيداً، فندمت الكنيسة الكاثوليكية

Pope Yoannis paid a great attention to shepherding his people, confirming them in the Orthodox faith. He participated with El-Mo'alem Ibrahim El-Gohari, the head scribe at that time, in restoring the monasteries and the churches. He also consecrated the Holy Myron in the church of the holy Virgin St. Mary in Haret El-Rum in Cairo in the year 1502 of the martyrs, 1786 AD.

When he completed his good endeavor, he departed in peace. He remained on the apostolic throne for twenty-six years, seven months, and fourteen days. He was buried in the tomb of the patriarchs in the church of St. Mercurius Abu Saifain in Old Cairo.

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

على ما فعلته.  
وقد اهتم البابا يوانس برعاية شعبه  
وتثبيت المفاهيم الإيمانية عنده واشترك مع  
المعلم إبراهيم الجوهري في ترميم الأديرة  
والكنائس. كما قام بتكريس الميرون  
في كنيسة القديسة العذراء مريم بحارة  
الروم بالقاهرة في سنة 1502 للشهداء،  
سنة 1786 ميلادية.  
ولما أكمل سعيه الصالح، تتيح بسلام بعد أن  
أقام على الكرسي المرقسي ستاً وعشرين  
سنة وسبعة أشهر وأربعة عشر يوماً. ونُقل  
جسده الطاهر إلى مقبرة البطارقة بكنيسة  
الشهيد مرقوريوس أبي سيفين بمصر  
القديمة.  
بركة صلواته فلنكن 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 λζ: κ, ιε

Psalm 34: 20, 15

مزمور 33: 20, 15

Πβοιc ναὰρεc ἐνοικαc τηροῦ: οῦραι  
ἐβολὰ νῆδοτοῦ τηροῦ ἠνευλοϋλεϋ: Χε  
νεμβὰλ ὑΠβοιc ἐξεῖν νιῶμηι: οῦροc  
νεϋμαϋχ σερακι ἵσα ποῦτωβc.

He guards all his bones;  
not one of them is broken.  
The eyes of The Lord are on  
the righteous, and His ears  
are open to their cry.  
Alleluia.

يحفظ الرب جميع عظامهم،  
وواحدة منها لا تنكسر. فإن عيني  
الرب على الصّديقين، وأذنيه  
مصغيتان إلى طلبتهم. هليلويا.

Δλληλοια.

## The Liturgy Gospel

### إنجيل القداص

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

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

<p>Οὐὰναστνωσις ἐβoλ θεν      πιερασσελιον εθοραβ κατα Βατθεον      ασιοτ.</p>	<p>A chapter according to      Saint Matthew, may his      blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي      البشير. بركاته علينا آمين.</p>
<p><b>Βατθεον ια: β - ι</b></p>	<p><b>Matthew 11: 2 - 10</b></p>	<p><b>متي 11: 2 - 10</b></p>
<p>Ιωαννης δε εταρσωτεμ ερχη θεν      πιπτεκο εθε νιθβηοτι ητε Πιχριστος:      αφορωρι ησνατ εβoλ θεν      νευμαθητης.</p>	<p>And when John had      heard in prison about the      works of Christ, he sent two      of his disciples.</p>	<p>أَمَّا يُوْحَنَّا فَلَمَّا سَمِعَ فِي السِّجْنِ      بِأَعْمَالِ الْمَسِيحِ أَرْسَلَ اثْنَيْنِ مِنْ      تَلَامِيذِهِ.</p>
<p>Περαε ναε γε ηθοκ πε φθεοηνοτ      ωαν ητενωρωτ εβoλ θαρωε      ηκετται.</p>	<p>And said to Him, “Are      You the Coming One, or do      we look for another?”</p>	<p>وَقَالَ لَهُ: أَنْتَ هُوَ الْآتِي أَمْ نَنْتَظِرُ      آخَرَ.</p>
<p>Οτοε εταρεροτω ησε Ιησοε      περαε νωοτ: γε μαωενωτεν ματαμε      Ιωαννης εηηετετεννατ ερωοτ: νεμ      ηηετετενωτεμ ερωοτ.</p>	<p>Jesus answered and said      to them, “Go and tell John      the things which you hear      and see:</p>	<p>فَأَجَابَهُمَا يَسُوعُ: اذْهَبَا وَأَخْبِرَا      يُوْحَنَّا بِمَا تَسْمَعَانِ وَتَنْظُرَانِ:</p>
<p>Χε νιβελλετ σενατ υβoλ νιβαλετ      σεμοωι: νικακεετ σετοηβηοτ νικοτρ      σεσωτεμ νιρεμωοτ σετωοηνοτ      νιηηκι σεριωεννοττι νωοτ.</p>	<p>The blind see and the      lame walk; the lepers are      cleansed and the deaf hear;      the dead are raised up and      the poor have the gospel      preached to them.</p>	<p>الْأَعْمَى يُبْصِرُونَ وَالْعَرْجُ يَمْشُونَ      وَالْبُرْصُ يَطْهَرُونَ وَالصَّمُّ      يَسْمَعُونَ وَالْمَوْتَى يَقُومُونَ      وَالْمَسَاكِينُ يُبَشَّرُونَ.</p>
<p>Οτοε ωοηνιατ ηφηετε      ηερεσκανδαλιζεθε αν ηθητ.</p>	<p>And blessed is he who is      not offended because of      Me.”</p>	<p>وَطُوبَى لِمَنْ لَا يَعْثُرُ فِيَّ.</p>
<p>Ηαι δε εηναωενωοτ αφερηητς      ησε Ιησοε ησοε ηνιμηω εθε      Ιωαννης γε εταρετενι εβoλ επωαφε      ενατ εοτ: εοτκαω ερε ηθνοτ κιμ εροφ.</p>	<p>As they departed, Jesus      began to say to the      multitudes concerning John:      "What did you go out into      the wilderness to see? A      reed shaken by the wind?</p>	<p>وَبَيْنَمَا ذَهَبَ هَذَانِ، ابْتَدَأَ يَسُوعُ      يَقُولُ لِلْجُمُوعِ عَنْ يُوْحَنَّا: «مَاذَا      خَرَجْتُمْ إِلَى الْبَرِّيَّةِ لَتَنْظُرُوا؟      أَقَصَبَةً تُحَرِّكُهَا الرِّيحُ؟</p>
<p>Αλλα εταρετενι εβoλ ενατ εοτ:      εοτρωμ ερχη θεν θαηθιθβωε ηχαηη:</p>	<p>But what did you go out      to see? A man clothed in      soft garments? Indeed, those</p>	<p>لَكِنْ مَاذَا خَرَجْتُمْ لَتَنْظُرُوا؟ أَلَيْسَانَا      لِأَبْسَا ثِيَابًا نَاعِمَةً؟ هُوَذَا الَّذِينَ</p>

ΖΗΠΠΕ ΙC ΝΑ ΝΙΘΕΒΩC ΝΞΑΝΗ CΕΧΗ ΔΕΝ  
ΝΕΝΗΟΥ ΝΗΝΙΟΥΡΩΟΥ.

Αλλα εταρετενι εβολ εθβεοτ  
ενατ εοτπροφητηc: αθα ττω υμοc  
νωτεν γε οτχοτο εοτπροφητηc.

Φαι ταρ πε φηετcδνοτ εθβητη  
γε ζηππε τναοτωρη υπααττελοc  
δαχωκ οτοc ερεcοβτ υπεκμωιτ  
υπεκμθο.

*Πωοτ φα Πεννοττ πε ωα ενεε  
ιτε νι ενεε: αμην.*

who wear soft clothing are  
in kings' houses.

But what did you go out  
to see? A prophet? Yes, I  
say to you, and more than a  
prophet.

For this is he of whom it  
is written: 'Behold, I send  
My messenger before Your  
face, Who will prepare  
Your way before You.'

*Glory be to God forever.*

يَلْبَسُونَ الثِّيَابَ النَّاعِمَةَ هُمْ فِي  
بُيُوتِ الْمُلُوكِ.

لَكِنْ مَاذَا خَرَجْتُمْ لِنَنْظُرُوا؟ أَنْبِيَاءُ؟  
نَعَمْ أَقُولُ لَكُمْ وَأَفْضَلُ مِنْ نَبِيِّ.

فَإِنَّ هَذَا هُوَ الَّذِي كُتِبَ عَنْهُ: هَا أَنَا  
أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي  
يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثالث من شهر بؤونة المبارك

ΚΟΥΨΟΥΤ ΝΕΨΟΥΤ ἈΠΙἈΒΟΥΤ ΠἈΩΝΙ

## Ροῦζι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ Πη: ιδ, ιε	Psalm 89: 19 - 21	مزمور 88: 14, 15
<p>Διῶισι ἰνοῦωτιπ ἔβωλ θεν παλαος:            αἰχιωι ἰΔαυιδ παβωκ: αἰθαϑςϑ            ἰνοῦνεϑ εφοῦαβ: Πᾶχιϑ τᾶρ εςἔττοτς            ναϑ. Ἀλληλοια.</p>	<p>I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.</p>	<p>رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οὔᾱνασῆωσις ἔβωλ θεν            πιεῦασῆελιον εθοῦαβ κατᾶ Πατῆον            ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
Πατῆον ι: λδ - μβ	Matthew 10: 34 - 42	متى 10: 34 - 42
<p>Ἰπερμενι ζε ἔταιι ἔριοι            ἰνοῦριρηνη ϑιζεν πικαῆι νετᾶιι ἔριοι            ἰνοῦριρηνη αν αλλα οῦχηι.</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 οὐρωμι ἐπεριωτ  
οτοῦ οὐπερι ἐτεσματ οτοῦ οὐπελετ  
ἐτεσψωμι.

Οτοῦ νενχαχι ἠπιρωμι νε  
νεσρεμῆνι.

Φνεθμει ἠπεριωτ ιε τεσματ  
ἐζωτεροι ἠεμπῶα ἠμοι αν: οτοῦ  
φνεθμει ἠπεριωηρι ιε τεσπερι  
ἐζοτεροι ἠεμπῶα ἠμοι αν.

Φνετενῆναῶλι ἠπεριῆτατροσ αν  
οτοῦ ἠτεσμοψι ἠσῶι ἠεμπῶα ἠμοι  
αν.

Φνεταρχιμι ἠτεσψιρχι  
εῆετακοσ: φη δε εθνατακο  
ἠτεσψιρχι εθβητ εῆεξεμσ.

Φνετψωπ ἠμωτεν αρψωπ ἠμοι  
οτοῦ φνετψωπ ἠμοι αρψωπ  
ἠφνεταρταοτοι.

Φνετψωπ ἠοῦπροφητησ ἐφραν  
ἠοῦπροφητησ εῆεβι ἠφβεχε  
ἠοῦπροφητησ οτοῦ φνετψωπ ἠοῦθμμι  
ἐφραν ἠοῦθμμι εῆεβι ἠφβεχε  
ἠοῦθμμι.

Οτοῦ φνεθνατσε οῦαι ἠναικοῦτσι  
ἠοῦαφοτ ἠμωοῦ ρωχ μονον ἐφραν  
ἠοῦμαθητησ ἠμην τρω 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 بَارًا بِاسْمِ بَارٍ  
فَأَجْرَ بَارٍ يَأْخُذُ.

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

ζε ἠνεψτακο ἠσε πεψβεχε

shall by no means lose his reward.

*Πῶσοι φα Πεννοῖτ πε: ψα ἐνεε  
ἠτε ἠἠνεε: ἰμην.*

*Glory be to God forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزمور 131: 7، 12، 13

Νεκοηβ ερετρωτωρ νοτμεομη:  
νηεθοταβ ἠτακ ερεθελεηλ εβε  
Δαυιδ πεκβωκ: λισοβτ νοτδηβς  
ἰπαχριστος: ερεφρι χε εερηι εχωψ  
ἠσε φηεθοταβ ἠτηι. **Αλληλοια.**

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

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

### Matins Gospel

إنجيل باكر

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

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

Οτἰ ἀναστρωσις εβολ δεν  
πεταστελιον εθοταβ κατα λουκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταει εερηι νεμωοτ αqοε  
ερατq δεν οτμα ἠκοι νεμ οτμηψ ἠτε  
νεψμαθητης νεμ κεμηψ εqοψ ἠτε

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

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

πιλαος ἐβολ ἄθεν Ἰουδαεᾶ τῆς νεμ  
Ιεροσολημ νεμ ἐβολ ἄθεν Ἰπαραλιᾶ  
ἢτε Ἰτρος νεμ ἰσιδων νηῆταῖ  
ἐσωτεμ ἐροϋ οτοῦ ἢτεϋταλδωοῦ  
ἐβολ ἄθεν νοῦϋωνι.

Οτοῦ νηῆναῦτρεμκο ἕμωοῦ ἢξε  
νἰπνεῦμα ἢκαθαρτον ναϋερφαδρι  
ἐρωοῦ.

Οτοῦ ναρε πιμῃ τῆρ κωῦ ἢσα  
βἰ νεμαϋ: ἄε οῦνι νασνηοῦ ἐβολ ἕμωοῦ  
ἢξε οῦχομ οτοῦ νασταλδο ἕμωοῦ  
τῆροῦ πε.

Οτοῦ ἢθοϋ ἐταϋϋαι ἢνεϋβαλ  
ἐπῃωι οῦβε νεϋμαθητῆς πεϋαϋ νωοῦ  
ἄε ὠοῦνιᾶτεν ἠνηοῦ νιϋηκι ἄε ἠωτεν  
τε Ἰμετοῦρο ἢτε Φνοῦῦ.

ἠοῦνιᾶτεν ἠνηοῦ νηεῦροκερ ἄε  
Ἰνοῦ τετεννασι: ὠοῦνιᾶτεν ἠνηοῦ  
νηεῦριμἰ Ἰνοῦ ἄε τετεννασωβι.

ἠοῦνιᾶτεν ἠνηοῦ ἐϋωπ  
ἢτοῦμεστε ἠνηοῦ ἢξε νιρωμἰ οτοῦ  
ἢτοῦνοῦετ ἠνηοῦ ἐβολ οτοῦ ἢτοῦϋεϋ  
ἠνηοῦ οτοῦ ἢτοῦϋι πετενραν ἐβολ  
ἕφρηῦ ἢνοῦπετρωοῦ εἠβε Πῃηρι  
ἕΦρωμἰ.

Ραῃ ἄθεν πιεζοοῦ ἐτε ἕμαῦ οτοῦ  
ἠεληλ: ἠηπε ταρ πετενβεϋε οῦνιῃῦ

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

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

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

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

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

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

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

صُورَ وَصَيِّدَاءَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

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

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

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

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

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

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

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

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

**Liturgy Readings**

قراءات القديس

**The Pauline Epistle**

رسالة بولس الرسول

**Ἰἐπιστολῆ ἠτε πενκαθ Παῦλοσ Πιὰποστολοσ**

Παῦλοσ φῆβοκ ἕΠενβοιοσ Ἰησοῦσ  
 Πιῆχριστοσ: πιὰποστολοσ εἰθαθεμ:  
 φηἔταῖθαῖ ἐπιζωῖεννοῖφι ἠτε  
 φνοῖτ.

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

فصل من رسالة معلمنا بولس  
 الرسول إلي العبرانيين، بركته  
 علينا آمين.

**Θεβρεοσ ζ: ἠη - ἠ: ἠσ**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οῖωωυ μεν ταρ εἰθαῖωπι  
 ἠἔεντολῆ ἠεοῖτ εἰθε  
 τεσμετασθενησ νεμ τεσμετατἔθνοῖ.

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 ἕπερχεκ ἔλι ἐβολ:  
 πιμωιτ δε ἠι ἐδοῖτη πε φα ἠτε  
 οῖεελπιεσ εσσοῖτ φα ἔτενναδωῖτ  
 ἐφνοῖτ ἐβολ ζιτοῖτ.

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.

Οῖοε κατα φρηἔ ἔτε αἰῖνε ἀναῖ  
 αν νη μεν ταρ αῖωωπι ἠοῖηβ αἰῖνε  
 ἀναῖ.

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

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἠθοε νεμ οῖἀναῖ ἐβολ  
 ζιτεν φηετχω ἕμοσ ναε γε αεωρκ

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 ἢ οἱ τοιοῦτοί γε ἱερεῖς  
ἵνα ἢ οἱ τοιοῦτοί γε ἱερεῖς.

Κατὰ ταύτην ἀρχιερεὺς ἵνα ἢ Ἰησοῦς  
ἵνα ἢ Ἰησοῦς ἵνα ἢ Ἰησοῦς.

Ὅτι οὐκ ἔστιν ἀρχιερεὺς ἵνα ἢ  
ἐπεὶ οὐκ ἔστιν ἀρχιερεὺς ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ.

Φαί δε γε ἱερεῖς ἵνα ἢ ἀρχιερεὺς  
ἵνα ἢ ἀρχιερεὺς ἵνα ἢ ἀρχιερεὺς.

Ἐπεὶ φαί οἱ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ.

Ὁ ἀρχιερεὺς ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ.

Φαί ἐτε ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ.

Πιστός ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ  
ἵνα ἢ ἵνα ἢ ἵνα ἢ ἵνα ἢ.

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

كَاهِنًا إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي  
صَادِقٍ.

عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ  
ضَامِنًا لِعَهْدٍ أَفْضَلَ.

وَأَوْلَانِكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ  
لَأَنَّ الْمَوْتَ مَنَعَهُمْ مِنَ الْبَقَاءِ.

وَأَمَّا هَذَا فَلِأَنَّهُ بَقِيَ إِلَى الْأَبَدِ، لَهُ  
كَهَنُوتٌ لَا يَزُولُ.

فَمِنْ ثَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى  
التَّامِّ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ،  
إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَشْفَعَ  
فِيهِمْ.

لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَئِيسُ كَهَنَةٍ مِثْلُ  
هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ  
انْفَصَلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى  
مِنَ السَّمَاوَاتِ.

الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ  
مِثْلُ رُؤَسَاءِ الْكَهَنَةِ أَنْ يَقْدِمَ ذَبَائِحَ  
أَوَّلًا عَنِ خَطَايَا نَفْسِهِ ثُمَّ عَنِ  
خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً  
وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

فَإِنَّ النَّامُوسَ يَقِيمُ أَنَسَاءَ بِهِمْ  
ضَعْفَ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ  
الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتَقِيمُ ابْنًا

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

Πικεφαλεον δε εζεν νηετενσω  
μωου οταρχηερενς ταρ υπαιρητ  
ετενταν μματ φηεταρθεμι  
σαουταμ υπιθρονος ντε τμετνωτ  
θεν νιφνοτι.

Πρερωωπεν ντε νηεθοταβ νεμ  
ντε τςκνη μμη θηετα Πβοις  
ταχρος οτοε ρωμ αν.

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

Ιςχε μεν οτη ναε εζεν πκαζι ιε  
νε οτοτηβ αν πε ερωωπ νχε νηετατεν  
λωρον εδοτη κατα πινομος.

Παι ετωεωωι δεν οτςμοτ νεμ  
οτθιβι ντε τφε κατα φρητ εταρταμ  
ωωτςης εφναχωκ ητςκνηη: ανατ ταρ  
πεχαε εκεθαμιο ηρωβ νιβεν κατα  
πιτηπος εταρταμοκ ερωε εζεν  
πιτωοτ.

¶ νου δε ατοτε τματ εοτφαωμι  
εσοτπ ηζοτο μφρητ οη ετεροι  
μμεσιτης ντε οτδιαθηκη εσοτπ

the law, appoints the Son who has been perfected forever.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

a Minister of the sanctuary and of the true tabernacle which The Lord erected, and not man.

For every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this One also have something to offer.

For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was

مُكَمَّلًا إِلَى الْأَبَدِ.

وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا  
رَبِّيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي  
يَمِينِ عَرْشِ الْعِظَمَةِ فِي  
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ  
الَّذِي نَصَبَهُ الرَّبُّ لِإِنْسَانٍ.

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

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

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

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

ΘΕΤΑΥΡΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ  
ΕΥΣΩΠΠ.

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 υποροζι ζεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενεναςα 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 πιουαι πιουαι  
υπεφρον εφξω υμος χε σοτεν Πβοις  
χε σενασοτωντ τηροτ ιςζεν ποτκοτχι

established on better  
promises.

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

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

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

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

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

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

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

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

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

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

ἡ ἀπορνιψίς.

Χε τῆς ἀκαχζω ἠνοῦ μετῶν τῶν ἰνζονς  
νωοῦ ἐβόλ οἶος ἠναερφμεῖ τῆ  
ἠνοῦ νοβι.

Ἦεν πῆρινζος χε οἱ βερι ιε ἀερ  
τῆ οἶτ ἠὰ πας φη δε ἐῶαερὰ πας  
οἶος ἠτεερδελλο ὑδεντ ἐπτακο.

*Πρῶτος γὰρ νεύωτες νεύ  
τῆ ρινην ἐγσοπ: χε ἀμην ἐσεῶωπι.*

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

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

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

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

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ δῆεν πε  
πιαρωμοτ ἠἐπιστολῆ ἠτε πενωτ  
Ἰωαννης. Δμην. Παμενρατ.

Ἰωαννης α: α - ιε

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

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

3 يوحنا 1: 1 - 15

Πῆρεσβυτερος ἠΣαιος πῆςαπητος  
φη ἀνοκ ἐτῆμει ἠμοσφ δῆεν οἶμεθμηνι.

Παμενριτ τῆτωβ εθεε ζωβ νιβεν  
ερε πεκμωιτ σωοῦτεν οἶος  
ἠτεκοῦχατ κατὰ φῆρητ ἐτε νενμωιτ  
ἠτεκψῆχη σωῦτων.

Διραῶι γὰρ ἐμαῶω ἐταῖνι ἠχε  
νῆσῆνοῦ οἶος ἐταῖεμεερε δα  
τεκμεθμηνι κατὰ φῆρητ ἠθοκ  
ἐτεκμωῶι δῆεν οἶμεθμηνι.

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

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

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

الشيخ، إلی غایس الحبيب الذي  
أنا أحبّه بالحق.

أيها الحبيب، في كل شيء أروم  
أن تكون ناجحاً وصحيحاً، كما أن  
نفسك ناجحة.

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



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

Πιάσαπητος ουζωβ ἠπιστος  
ἐτεκίρι ἠμοσ εκερζωβ ἠδῆρη δεν  
ἠίςνηοτ οτοζ φαι δεν ἠιωεμμοωτ.

ἠαι ἐταγεμεθερε δα τεκὰσαπη  
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε  
καλωσ κῆαδισ εκῆατῆωωτ ετἠπῶα  
ἠΦνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἔλι αν ἠτεν ἠεθῆκος.

Ἄνον οτη σῶε ἠαν ἐῶεπ ἠαι οτον  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερζωβ ἐτμεθμη.

Ἄκδσαι ἠοτζωβ ἠτεκκλῆσιὰ  
ἠλλα Διοτρεφῆς πῆαιερζογιτ  
ἠδῆτοτ ἠῆῶωπ ἠμοσ ἔροσ αν.

Ἐθε φαι αἰῶανὶ τῆαῆρεφερ φῆεῆν  
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμωωτ  
εφερφλῆαριν ἠμοσ δεν ζανσαζι  
ἠπονηρος οτοζ εφῆην αν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ αν:  
οτοζ ἠθεοτωῶ εῶωποτ ἠῆῶω ἠμωωτ  
αν οτοζ εφῆτ ἠμωωτ ἐβολ δεν  
τεκκλῆσιὰ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Δυερμεερε ἠΔιμητριος ζιτεν  
οτον νιβεν νεμ ζιτεν ἠμη οτοζ ἀνον  
τενερμεερε οτοζ κωωτην ζε  
τεμετεερε οτυμη τε.

He οτονϛ οτυμηϛ ἐςδῆτοτ νακ πε  
ἀλλὰ ἠτοτωϛ ἀν ἐςδαὶ νακ ἐβωλ  
ζιτεν οτυμελα νεμ οτκαϛ.

Ⲭερεζελπις δε σατοτ ἠνατ ἐροκ  
οτοζ ἠτενσαζι νεμ νεπἠροτ ἠρο  
οτβε ρο.

Ⲭερινη νακ: σεϛινη ἐροκ ἠζε  
νηϛφἠρ: ϛινη ἐνηϛφἠρ κατὰ νοτῤαη.

*Ⲡασινηοτ ὑπερμεερε πικοςμοος  
οτδε νηετωοπ ζεν πικοςμοος:  
πικοςμοος νασινη νεμ τεϛεπῆτωια: φἠ  
δε ετῖρι ὑφοτωϛ ὑΦνωτϛ ἠναϛωπι  
ϛα ἐνεζ: ἀμηη.*

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

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

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

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

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

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

## The Acts الإبركسيس

Ⲡραζις ἠτε νενηοτϛ ἠἀποστολοος:  
ἐρε ποτςμοον εθοταβ ϛωπι νεμδλ.  
Δμηη.

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

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

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

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

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ  
فَتَتَكَلَّمُ فَمَا لَقَمٍ.

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

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

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

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененса занезоот де пезе            Παυλος ἔβαρναβας χε μαρενκοττεν            ἵπτενχου πῶνι νηιςνηοῦ κατα βακι            νιβεν: ηἵεταν ζωιω ὑπισαχι ἵτε            Πβοις ἵζητοῦ χε οῦ πε ετωοπ ἕμουοῦ.</p>	<p>Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing.”</p>	<p>ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ».</p>
<p>Βαρναβας δε ναροτωῦ εῶλι            ἕπκε Ιωαννης νεμωοῦ φηετομοῦτ            εροϋ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναϋ εραζιοιν χε χας            πε: φηεταϋφωρϋ εβολ ἕμουοῦ ιχεν            †Παμφυλια: οτοϋ ετε ὑπεϋ νεμωοῦ            επιρωβ εῶτεμοϋϋ νεμωοῦ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْ بِهِ مَعَهُمَا.</p>
<p>Δεϋωπι δε ἵχε οτχωντ ζωστε            ἵσεφωρϋ εβολ ἵνοερηνοῦ: Βαρναβας            μεν αϋβι ἕΜαρκος αϋερρωτ εΚῦπροϋ.</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 δεϋωπ ἵσιλαϋ αϋι            εβολ: εαϋθηϋ ἵπτεν πιεμοτ ἵτε            Φνοῦτ εβολ ζιτοτοῦ ἵνιςνηοῦ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَاخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναϋϋνι δε πε εβολ ζιπτεν †ϋρια            νεμ †Κυλικια εϋταχρο ἵνιεκκλῆσια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيَلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δϋι δε εϋρηι εῶκε †ερβη νεμ            Λυστρα: οτοϋ ιϋ οτμαοθηϋ εναϋχη            ἕμαϋ επεϋραν πε †ιμοθεοϋ πῶμηρι            ἵνοϋζιω ἵνοϋδα ὑπιστη: πεϋωτ δε            νε Ορεινι 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 وَلِيسْتَرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εθβητηγ ἵνε  
νιςνηογ ετθεν λυστρα νεμ εικονιον.

Φαι αφοτωγ ἵνε Παυλος εθρεψι  
εβολ νεμας: ογοε 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 χιτοτογ  
νηιαποστολοε νεμ νιπρεβυτεροε  
ετθεν Ιερουσαλημ.

Πιεκκλησια μεν οτη ναυνηογ  
ηταχρο δεν πιναετ ογοε ναυνηογ  
ηαυαι δεν τοτηπι μμηνη.

*Πισαχι δε ητε Πβοις ερεαμει ογοε  
ερεαυαι: ερεαμαεμ ογοε ερεταχρο:  
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 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 Baunah 3 سنكسار اليوم الثالث من شهر بوونة

1. The Martyrdom of St. Alladius, the Bishop
2. The Departure of St. Abraam, Bishop of Fayyom and Giza
3. The Departure of the Ascetic St. Martha of Egypt

#### 1. The Martyrdom of St. Alladius, the Bishop

On this day, St. Alladius, bishop of one of the countries of the East, was martyred. One day, he rebuked governor Euolikos for worshipping the idols. The governor replied, "If I am, in your opinion an apostate,

1. استشهاد القديس اللادايوس الأسقف
2. نياحة الأنبا أبرام، أسقف الفيوم والجيزة
3. نياحة القديسة مرثا المصرية الناسكة

1. استشهاد القديس اللادايوس الأسقف  
في مثل هذا اليوم، استشهد القديس  
اللاديوس أسقف إحدى بلاد المشرق. وذلك  
أنه كان في يوم من الأيام يوبخ الوالي  
يوليوكوس على عبادته للأصنام. فقال له

because I do not worship Him who was crucified, I shall make you also forsake worshipping Him.” Then the governor handed him to one of his officers, who tortured Alladius without mercy for one year. When he did not turn away from his firm intention, he lit a fire in a pit and threw him in it, but no harm came upon him. Many believed when they witnessed this miracle, and the governor ordered them beheaded thus they received the crown of martyrdom. Finally, they beheaded the saint, and he received the crown of martyrdom.

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

## 2. The Departure of St. Abraam, Bishop of Fayyom and Giza

On this day also, of the year 1630 of the martyrs, 1914 AD, the great saint Anba Abraam, Bishop of Fayyom and Giza, departed. This saint was born in in the year 1545 of the martyrs, 1829 AD, in the city of Delga (Menia governorate), to godly parents. They called him Paul (Boulos) Ghobrial and brought him up with a Christian upbringing. They sent him to the church school (Kutab), where he learned religious subjects, memorized the psalms and praises and studied the Holy Scriptures. Anba Yousab, Bishop of Sunabo, ordained him a deacon for the church of Delga.

This saint loved the life of asceticism, prayers and seclusion from a young age. When he grew, he became a monk at the age of nineteen-years old at the monastery of St. Mary, known as El-Muharraq monastery, with the name of Paul El-Muharraqi. He was meek, humble, had a pure life and he prayed much in solitude. Accordingly, the monks loved him. When Anba Yakobos, bishop of El-Menia, heard of him, he summoned him to serve the diocese. He ordained him a priest in the year 1863 AD. After he served the diocese for a period of time, he returned to his monastery for the sake of his own soul's salvation.

In the monastery, they ordained him hegumen and appointed him abbot for the monastery. He cared for the poor and worked to improve the condition of the monastery spiritually and financially. He developed and improved its agriculture land.

As he increased his charity toward the poor, some of the monks became more resentful of him. They complained against him to Anba Morcos, Metropolitan of Beheira, who was the acting Patriarch after the departure

الوالي: "إذا كنت في نظرك جاحداً لأنني لا أعبد المصلوب، فها أنا أجعلك أنت أيضاً تترك عبادته". ثم سلمه لأحد نوابه وأمره أن يعذبه بلا رحمة مدة سنة كاملة. ولما لم ينثن عن عزمه الصادق، أوقد ناراً في حفرة وطرحه فيها فلم تؤذّه. فأمن جمع كثير من الحاضرين لما رأوا هذه المعجزة. فأمر الوالي بقطع رؤوسهم جميعاً ونالوا إكليل الشهادة. وأخيراً، قطعوا رأس القديس، فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

2. نياحة الأنبا أبرام، أسقف الفيوم والجيزة وفيه أيضاً من سنة 1630 للشهداء، سنة 1914 ميلادية، تتيج القديس العظيم الأنبا أبرام أسقف الفيوم والجيزة. وُلد هذا القديس في سنة 1545 للشهداء، سنة 1829 ميلادية، ببلدة دلجا (دلجا: قرية كبيرة بمركز دير مواس محافظة المنيا)، من أبوين تقيين، فسمياه بولس غبريال، وربياه تربية مسيحية، وأدخله كُتاب القرية فتعلم العلوم الدينية وحفظ المزامير والتسبحة ودرس الكتاب المقدس. فرسمه الأنبا يوساب أسقف صنبو شماساً على كنيسة دلجا. أحب هذا القديس حياة النسك والصلاة والوحدة من صغره. ولما كبر، ترهب وهو في التاسعة عشر من عمره بدير القديسة العذراء مريم المعروف بالمرحوق وسُمي بولس المرحوق. كان وديعاً متواضعاً ظاهر السيرة، كثير الانفراد، فأحبّه الرهبان. وسمع به الأنبا ياكوبوس أسقف المنيا، فاستدعاه لخدم بالمطرانية، ورسمه قساً في سنة 1863 ميلادية. وبعد أن خدم مدة في المطرانية، طلب العودة إلى دير له لأجل خلاص نفسه. ولما عاد إلى دير، رسموه قمصاً وأقاموه رئيساً للدير. فاهتم بالفقراء، كما اهتم بتحسين حالة الدير روحياً ومادياً وإصلاح أراضيه الزراعية. وكان كلما ازداد إحساناً على الفقراء، ازداد ضيق بعض الرهبان منه. وقدموا ضده شكاوى إلى الأنبا مرقس مطران البحيرة، قائمقام البطرك، نظراً لنياحة البابا

of Pope Demetrius II. Anba Morcos accepted their complaints and deposed Fr. Boulos, as the abbot of their monastery.

Shortly after his dismissal, he left along with some of his disciples and went to El-Baramous monastery. The abbot of El-Baramous monastery at that time was hegumen Youhanna the Scribe, who later became Pope Kyrillos V, the 112<sup>th</sup> Patriarch. In the year 1881 AD, Pope Kyrillos V, consecrated him a bishop for the diocese of Fayyom and Giza, by the name of Anba Abraam.

During his episcopate, he became famous for two attributes: The first was his charity toward the multitudes of poor and the needy. The second was his prayer of faith. Many miracles and signs were performed through his prayers. His fame was spread to all parts of Egypt and abroad.

Anba Abraam was well read of the holy books. He was an ascetic and simple in his food and clothing. He was in the habit of praying with the people the daily Vespers Prayer in the church, explaining to them the Holy Bible and answering their questions.

After he shepherded his flock with best of care, he departed in peace. Multitudes of Christians and non-Christians walked in his funeral procession. His pure body was laid in the tomb, which was prepared for him in the monastery of Abu Saifain in El-Ezab in Fayyom. Many miracles were manifested from his body after his departure.

Through divine providence, the body of this saint was honored during the papacy of Pope Shenouda III and the episcopacy of Anba Abraam, who was consecrated bishop of Fayyom in the year 1985 AD. The pure body was relocated from his tomb under the sanctuary in the middle of May, year 1987 AD, and was placed in a new reliquary. It remained under the main sanctuary in the church until the 2<sup>nd</sup> of June, 1987 AD, when the pure body was placed in the shrine that was prepared for it in his new sanctuary, in the presence of many of our fathers the bishops,

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

### 3. The Departure of the Ascetic St. Martha of Egypt

On this day also, the ascetic St. Martha, departed. She was born in one of the cities of Egypt, to wealthy Christian parents. She lived an immoral life. On the Feast of the Nativity, she went to the church, but the deacon in

ديمتريوس الثاني. فقبل شكواهم وعزله من رئاسة الدير.

وبعد فترة وجيزة، ترك دير المحرق هو وبعض تلاميذه وذهبوا إلى دير البراموس. وكان رئيسه في ذلك الوقت القمص يوحنا الناسخ الذي صار فيما بعد البابا كيرلس الخامس، البطريك 112.

وفي سنة 1881 ميلادية، رسمه البابا كيرلس الخامس أسقفاً لإيبارشية الفيوم والجزيرة باسم الأنبا أبرام. وقد اشتهر في مدة أسقفية بأمرين: الأول، عطاياه الكثيرة للفقراء والمساكين. والثاني، صلاة الإيمان التي جرت بواسطتها آيات ومعجزات كثيرة حتى ذاع اسمه في جميع الأماكن.

وكان الأنبا أبرام واسع الاطلاع على الكتب المقدسة، كما كان ناسكاً بسيطاً في مأكله وملبسه. وكانت له عادة أن يصلي يومياً مع الشعب صلاة الغروب بالكنيسة ثم يفسر لهم الكتب المقدسة ويحجبه على أسنلتهم.

وبعد أن رعى شعبه أحسن رعاية، تنيح بسلام. فشيعة الجميع من مسيحيين وغير مسيحيين ووضع جسده الطاهر في المقبرة التي كان أعدها بدير أبي سيفين بالعزب بالفيوم، وقد ظهرت من جسده آيات كثيرة.

ولما شاءت العناية الإلهية أن تكرم جسد هذا القديس في عهد قداسة البابا شنودة الثالث، وحبيرة الأنبا أبرام أسقف الفيوم الذي سُمي سنة 1985 ميلادية، تم نقل الجسد الطاهر من مقبرته أسفل الهيكل في منتصف مايو 1987 ميلادية، ووضع في صندوق جديد،

ظل أمام الهيكل الرئيسي بالكنيسة إلى يوم 2 يونيو 1987 ميلادية، حيث تم وضع الجسد الطاهر في المقصورة المعدة له بالمزار الجديد بحضور عدد كبير من الآباء الأساقفة.

بركة صلواته فلتكن معنا. آمين.

3. نياحة القديسة مرثا المصرية الناسكة وفيه أيضاً تنيحت القديسة مرثا الناسكة. وُلدت هذه القديسة بإحدى مدن مصر من أبوين مسيحيين غنيين وسارت سيرة رديئة.

charge prevented her from entering because of her bad reputation. A confrontation took place between them, and when the Bishop heard the clamor, he came to see what had happened. When he saw the girl, he said to her, "Do you not know, my daughter, that the house of God is holy, and only the pure enter it?" She was touched by his words and wept and replied, "Accept me O my father, for I am repentant from this instant, and have decided not to go back to my sinful life." The bishop said to her, "If it is true what you have just said, go and bring back here all your silk clothes and gold ornaments."

She went quickly and brought back all of her clothes and ornaments and gave them to the Bishop. He ordered to sell all what she brought and distribute the money on the poor and the needy. He put on her the monastic garb and sent her to one of the convents. She fought a great spiritual fight with profound worship for twenty-five years, during which she did not go out of the door of the convent, then departed in peace.

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

وفي أحد الأيام أرادت أن تذهب إلى الكنيسة ليلة عيد الميلاد، فمنعها الشماس المسنول من الدخول لرداءة سيرتها. وحدثت بينهما مشادة سمعها الأسقف، فأتى ليعلم السبب فلما رآها، قال لها: "أما تعلمين يا ابنتي أن بيت الله مقدس ولا يدخله إلا الطاهرون". تأثرت من هذا الكلام وبكت بشدة وقالت له: "اقبلني يا أبى فإني تائبة من هذه اللحظة ومصممة على عدم الرجوع إلى الخطية". فقال لها: "إن كان الأمر كما تقولين فاحضري ملابسك وحليك الذهبية". فمضت بسرعة وحملت كل ما كان لها وأحضرتة إلى الأب الأسقف. فباعه ووزع ثمنه على الفقراء والمساكين. ثم ألبسها الإسكيم وأرسلها إلى دير للعداري، فجاهدت جهاداً عظيماً وتعمقت في حياتها الروحية لمدة 25 سنة، لم تخرج خلالها من باب الدير ثم تنيحت بسلام. بركة صلواتها فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزموں القءاس

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

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

Ψαλμος τω Δαβιδ ϣη: ε, ϛ

Psalm 99: 6, 7

مزموں 98: 5, 6

Πωϛϥηϥ νεμ Δάρων ζεν νεϥοτηβ:  
νεμ Σαμοϛήλ ζεν νηεττωβζ  
̀μπεϥραν: ναϣτωβζ ̀μΠβοιϥ οτοζ ̀ηθοϥ  
ναϥωτεμ ̀ερωοϣ: ζεν οϣτεϣλλοϥ  
̀νδ̄ηπι ναϥραζι νεμωοϣ. **Δλληλοιᾱ.**

Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. **Alleluia.**

موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. **هلليويا.**

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>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 ψχω ἕμοος νωτεν γε ἠῶτεν τετενναριμι ογοσ τετενναερηβι: πικοςμοος δε ἠθοου ἐναραψι ἠῶτεν τετενναερῶκαε ἠηητ ἀλλα πετενῶκα ἠηητ ἐναψωπι νωτεν ετραψι.</p>	<p>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنْتُمْ سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ.</p>
<p>Ψεμι ασωαννοτι εμισι ψασερῶκαε ἠηητ γε ασι ἠξε τεσορνοτ: εψωπ δε ασωανμικι ἠπιψηρι ἠπασερφεμενι γε ἠπιροχεε εθεβε πιραψι γε αμεεσ οτρωμι επικοςμοος.</p>	<p>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.</p>	<p>الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وَلَدَتِ الطِّفْلَ لَا تَعُودُ تَذْكُرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>
<p>Ογοσ ἠῶτεν θωτεν ψνοτ μεν ερετενεβι ἠοτῶκαε ἠηητ: παλιν οη ψνανατ ερωτεν ογοσ τετενναραψι ογοσ πετενραψι ἕμμον ελι ναολε ἠτενηηνοτ.</p>	<p>Therefore, you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.</p>	<p>فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ. وَلَكِنِّي سَأَرَأَكُمُ أَيضاً فَتَفْرَحُ قُلُوبُكُمْ وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.</p>



Ουτος δεν πιεζουοτ ετε υμωτ  
τετενναωεντ εζλι αν: λυην λυην  
τρω υμοσ νωτεν φηετετενναερετιν  
υμοσ ιντοτφ υφιωτ δεν Παραν  
ερετηιφ νωτεν.

Ωα τνωτ υπατετενερετιν νεζλι δεν  
Παραν: αριετιν ουοσ τετενναδι ρινα  
ιντε πετενραωι ρωπι εφρηκ εβολ.

Παι δε αιχοτοτ νωτεν δεν  
εανπαροιμα: σνηοτ δε ινε ουοτνωτ  
εοτε εινασκι νεωτεν αν γε δεν  
εανπαροιμα αλλα δεν οτπαρρησια  
τναταμωτεν εβε φωτ.

δεν πιεζουοτ ετε υμωτ  
ερετενερετιν δεν Παραν: ουοσ  
τναχοσ νωτεν αν γε ανοκ εθνατρω  
εφιωτ εβε θηνωτ.

Πωοσ ταρ εωφ φωτ εμει υμωτεν  
γε νεωτεν αρετενμεεριτ ουοσ  
αρετενναετ γε εται εβολ εα φωτ.

Αι εβολ δεν φωτ ουοσ αι  
επικωμοσ παλιν ον τναχω  
υπικωμοσ ουοσ τναωενηι εα φωτ.

Πεχε νεφμαθητησ ναφ γε εηπε  
τνωτ κσκι δεν οτπαρρησια ουοσ κχε  
εζλι αν υπαροιμα.

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 الآبِ بِاسْمِي يُعْطِيكُمْ.

إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئًا بِاسْمِي.  
اطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرْحُكُمْ كَامِلًا.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي  
سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضًا بِأَمْثَالٍ  
بَلْ أَخْبِرُكُمْ عَنِ الآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي.  
وَلَسْتُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الآبَ  
مِنْ أَجْلِكُمْ.

لَآنَّ الآبَ نَفْسُهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ  
أَحْبَبْتُمُونِي وَأَمَنْتُمْ أَيْ مِنْ عِنْدِ اللَّهِ  
خَرَجْتُ.

خَرَجْتُ مِنَ عِنْدِ الآبِ وَقَدْ أَتَيْتُ إِلَى  
العَالَمِ وَأَيْضًا أَتْرُكُ العَالَمَ وَأَذْهَبُ  
إِلَى الآبِ.

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

†† ΝΟΥ ΤΕΝΕΜΙ ΧΕ ΚΩΟΥΝ ΝΕΩΒ  
ΝΙΒΕΝ ΟΥΟΖ ΝΚΕΡΧΡΙΑ ΔΗ ΕΘΡΕ ΟΥΑΙ  
ΥΠΕΚ: ΔΕΝ ΦΑΙ ΤΕΝΝΑΖ† ΧΕ ΕΤΑΚΙ ΕΒΟΛ  
ΖΑ ΦΝΟΥ†.

Διχέρουτὸ νωου ἴχε Ιησοῦς χε †νου  
τετενναζ†.

Θηππε σῆνοῦ ἴχε οὔνοῦ οὔοζ αὐ  
θίνα ἴτετενχωρ ἐβόλ φῶραι φῶραι  
ἄμωτεν ἐπεμα οὔοζ ἴτετενχατ  
ἄμαγατ: οὔοζ †χη ἄμαγατ ΔΗ ΧΕ  
ἐχη νεμη ἴχε Παιωτ.

Παι διχοτοῦ νωτεν θίνα ἴτε  
οὔθιρηνη ὑωπι νωτεν ἴθρη ἴθρη:  
οὔον ἴτωτεν ἄματ ἴοὔοζοζοζ ΔΕΝ  
πικοςμος: ἀλλὰ χεμνομ† ἀνοκ ἀἴρο  
ἐπικοςμος.

*Πῶου φα Πεννοῦ† πε ὑα ἐνεε  
ἴτε ΝΙ ἐνεε: ἄμην.*

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

Jesus answered them,  
“Do you now believe?”

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

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

*Glory be to God forever.*

الآن تعلم أنك عالم بكل شيء  
ولست تحتاج أن يسألك أحد لهذا  
نؤمن أنك من الله خرجت.

أجابهم يسوع: الآن تؤمنون.

هؤذا تأتي ساعة وقد أتت الآن  
تتفرقون فيها كل واحد إلى خاصته  
وتتركونني وحدي. وأنا لست  
وحدي لأن الأب معي.

قد كلمتكم بهذا ليكون لكم في  
سلام. في العالم سيكون لكم ضيق  
ولكن ثقوا: أنا قد غلبت العالم.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الرابع من شهر بؤونة المبارك

Κοινητορ ἠέροορ ἠΠιὰβοτ Παώνι

## 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.

Ψαλμοο τω ΔατιΔ ζζ: λγ, Δ	Psalm 68: 35, 3	المزمور 67: 33, 4
<p>Οτῶφηρι πε Φνορτ δεν νηεθορβ              ἠταϭ: Φνορτ ἠπιλραηλ ἠθοϭ ἐϭετ              ἠνορχου νεμ οτᾶμαζι ἠπεϭλαοϭ: οτοζ              νιῶμη μαροτορνοϭ μαροθεληλ              ἠπεῦθο ἠΦνορτ: μαροτορνοϭ δεν              οτορνοϭ. Ἀλληλοια.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. 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>Οτᾶνασνωϭιϭ ἐβολ δεν              πιερασσελιον εθορβ κατὰ Ὑαθεον              ασιορ.</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>Ὑαθεον ι: ιϭ - κγ</p>	<p>Matthew 10: 16 - 23</p>	<p>متي 10: 16 - 23</p>

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανοῦωνα ὑωπι οῦν ἕρετενοι ἡσαβε  
ἕφρητ ἡνιζοϋ: ἀκερεοο Δε ἕφρητ  
ἡνιδῶρμπι.

Ἰαζοητεν Δε ἕρωτεν ἕβολ ζα  
ἡρωμμ: σενατ ἕηνοῦ ζαρ  
ἕζανμυαντζαπ οῦοζ  
σεναερμαατισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

Ἐῦεἔν ἕηνοῦ Δε ἡνιοῦρωοῦ νεμ  
ἡιζηζεμων εῶβητ εῦμετμεῶρε ἡωοῦ  
νεμ ἡιἕθνοο.

Ἐῦωπ Δε ἀῦωαντ ἕηνοῦ  
ἕπερϕιρωοῦϣ ζε πωο ιε οῦ πε  
ἕτετενναζοϋ: σενατ ζαρ ἡωτεν δεν  
ἰουῖνοῦ ἕτεῦμαῦ ἕφἡεῦτεννααζι  
ἕμμοϋ.

Ἡῶωτεν ζαρ ἀν πεδῶνααζι ἀλλα  
Πἡπνευμα ἡτε πετενιωτ εῶνααζι  
δεν ἕηνοῦ.

Ἐρε οῦοον Δε εϕετ ἡνοῦοον ἕφμοῦ:  
οῦοζ ἕρε οῦιωτ εϕετ ἡοῦωηρι: οῦοζ  
ἕρε ζανωηρι τωοῦνοῦ ἕζεν νοῖοῖτ  
εῦεδῶοῦο.

Οῦοζ ἕρετενεῦωπι 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.

وَتُسَافَرُونَ أَمَامَ وُلاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

فَمَتَى أَسْلَمُواكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطَوْنَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

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

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

ΦΗ Δε εθναλμονι ντοτυ φα εβολ φα  
πεθνανοθευ.

Εγωπ δε αυγανθοσι νωτεν δεν  
ταιβακι φωτ εκεογι: αμην τρω μμοσ  
νωτεν γε ννετενφορ εμωτ νιβακι  
ντε Πισραηλ φατερι νγε Πωηρι  
μΦρωι.

*Πῶσοι φα Πεννοτ' πε: φα ενεε  
ντε νιενεε: αμην.*

But he who endures to the  
end will be saved.

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

*Glory be to God  
forever.*

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ εφ: ια

Psalm 96: 11

مزمو ر 96: 11

Οτορωινη αγωαι νηιθμη: νευ  
οτορνογ ννηετσογτων δεν πογρητ:  
οτορνογ νηιθμη δεν Πβοις: οτορ οτωνε  
εβολ μφμερι ντε τεμετασιοσ.

Αλληλοια.

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

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

Ὁ ἄναστωσις ἐβόλ θεν  
 πιερασσελιον εθοραβ κατὰ Μαρκον  
 ασιοϋ.

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

فصل من إنجيل معلمنا مرقس  
 البشير. بركاته علينا آمين.

**Μαρκον ις: θ - ις**

**Mark 13: 9 - 13**

**مرقس 13 : 9 - 13**

Ἄναϋ Δε ἰθωτεν ἐρωτεν σεναϋ  
 θηνοϋ ἐθανμαδῆϋβαπ: οτοϋ θεν  
 νισϋναςωση σεναβιοϋ ἰρωτεν οτοϋ  
 ἵποϋταρωτεν ἐρατεν θηνοϋ ναβρεν  
 βανρησεμων νεμ βανοϋρωοϋ εοβητ  
 εϋμετεμερε νωοϋ.

But watch out for  
 yourselves, for they will  
 deliver you up to councils,  
 and you will be beaten in  
 the synagogues. You will be  
 brought before rulers and  
 kings for My sake, for a  
 testimony to them.

فَانظُرُوا إِلَىٰ نَفْسِكُمْ. لِأَنَّهُمْ  
 سَيَسْلِمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلِدُونَ  
 فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ  
 وَمُلُوكٍ مِنْ أَجْلِي شَهَادَةً لَهُمْ.

Νεμ νισθνοϋ τηροϋ βωϋ ἰωροπ  
 ἵποϋβιωϋ ἰπιερασσελιον.

And the gospel must  
 first be preached to all the  
 nations.

وَيَنْبَغِي أَنْ يُكْرَرَ أَوَّلًا بِالْإِنْجِيلِ فِي  
 جَمِيعِ الْأُمَمِ.

Οτοϋ ἐϋωπ ἵποϋτεν θηνοϋ εϋϋ  
 ἰμωτεν ἰπερεϋωροπ ἵβρωωϋ ρε οϋ  
 πε ἐτετεννασαϋ ἰμοϋ: ἀλλα  
 φηετοϋναθηϋ νωτεν θεν ϋοϋνοϋ ἐτε  
 ἰμαϋ φαι πε ἐτετεννασαϋ ἰμοϋ:  
 ἰθωτεν ταρ αν πεθνασαϋ ἀλλα  
 Πῖνεϋμα εθοραβ πε.

But when they arrest  
 you and deliver you up, do  
 not worry beforehand, or  
 premeditate what you will  
 speak. But whatever is  
 given you in that hour,  
 speak that; for it is not you  
 who speak, but the Holy  
 Spirit.

فَمَتَىٰ سَاقُوكُمْ لِيَسْلِمُوكُمْ فَلَا تَعْتَنُوا  
 مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُّوا  
 بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ  
 فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسَنَّتُمْ أَنْتُمْ  
 الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُسِ.

Οτοϋ ἐρε οϋσον ϋ ἵποϋσον ἐϋμοϋ  
 οτοϋ ἐρε οϋωτ εϋεϋ ἵποϋωηρι: οτοϋ  
 σενατωοϋνοϋ ἵνε βανωηρι ἐξεν  
 νοϋιοϋ οτοϋ σεναδωοβου.

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

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَىٰ الْمَوْتِ  
 وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَىٰ  
 وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

Οτοϋ ἐρετενεϋωπι εϋμοϋϋ  
 ἰμωτεν ἵνε οϋον νιβεν εοβε Παραν:  
 φη δε εθναδμοϋ ἵποϋτεϋ ϋα ἐβόλ φαι  
 πε φηεθνανοϋεμ.

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

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
 أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ إِلَىٰ  
 الْمُنْتَهَىٰ فَهَذَا يَخْلُصُ.

Πῶς φα Πεννοῖτ πε ὡα ἐνεθ  
 ἵτε νι ἐνεθ: ἀμην.

Glory be to God forever.

والمجد لله دائماً.

**Liturgy Readings**

قراءات القديس

**The Pauline Epistle**

رسالة بولس الرسول

**Ἡ ἐπιστολὴ ἵτε πενσαθ Παῦλος Πιάποστολος**

Παῦλος φῆβωκ ἡ Πενθοις Ἰησοῦς  
 Πιχριστος: πιάποστολος εἰθαθευ:  
 φηέταῖθαυγ ἐπιζωυεννοῦφι ἵτε  
 Φνοῖτ.

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

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

**Θεβρεος ἱβ: ῥ - ιδ**

**Hebrews 12: 3 - 14**

**العبرانيين 12: 3 - 14**

Ὑεκυεκ ἠνον ταρ  
 ἔταιμετρεαῖμονι ἵτοτϥ ἵτε φαι  
 ἡπαρητ ἔβωλ ζιτοτοῦ ἡνιρεφερνοβι  
 εἰαντιλοσιὰ ἐρωῶτ ἡμιν ἡμωῶτ ζινα  
 ἵτετενῶτεμδιδισι ἐρετενβηλ ἔβωλ  
 ζεν νετενψυχη.

For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

فَتَفَكَّرُوا فِي الَّذِي أَحْتَمَلَ مِنْ  
 الْخَطَاةِ مَقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ  
 لِنَلَّا تَكَلُّوا وَتَحْزَنُوا فِي نَفُوسِكُمْ.

Ὑπατετενοῖ ταρ ἐρατεν ἠνον  
 ἐρετεντοῖβε φνοβι ὡα ἐζρηι ἐπςνοϥ.

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

لَمْ تَقَاوَمُوا بَعْدُ حَتَّى الدِّمِ مُجَاهِدِينَ  
 ضِدَّ الْخَطِيئَةِ.

Ὅτοθ ἀρετενεῖρωβϥ ἡπιῶωτ  
 ἵζητ φαι ἔταϥσαζι νεμωτεν ἡφρητ  
 ἵζανῶηρι: Παῶηρι ἡπερερκοῖζι ἵζητ  
 ζεν τςβω ἵτε Πβοις: οῖδε ἡπερβωλ  
 ἔβωλ εϥσοζι ἡμοκ.

And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of The Lord, nor be discouraged when you are rebuked by Him.

وَقَدْ نَسِيتُمْ الْوَعظَ الَّذِي يُخَاطِبُكُمْ  
 كِبْنِينَ: «يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ  
 الرَّبِّ، وَلَا تَحْزَنْ إِذَا وَبَّحَكَ».

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

Δριζυπομενις ἠῆβω αϋααζι  
νεμωτεν ἕφρητ ἠεανῶηρι ἠτε  
Φνοϋτ: νιμ γαρ ἠῶηρι ἐτε ἕπαρε  
πεϋιωτ τῆβω ναϋ.

Ιαε τετενϋχι αβολ ἠτῆβω  
ἠἔταϋ εϋῶφηρ ἔροϋ τηροϋ: εαρα  
ἠἠωτεν εανῶηρι ἠνοϋε οτοε ἠἠωτεν  
εανῶηρι αν.

Ιαε νενιοτ μεν ἠτε τσαρζ ναϋ  
ἠταν ἕμαϋ ἠρεϋτῆβω: οτοε ναῶηφιτ  
εατοϋεη: ιε ἠεοϋο αν εε ἠτενδνεεωη  
ἕφιωτ ἠτε νιπνεϋμα οτοε ἠτενωηε.

Πη μεν γαρ ἠροϋ οηκοϋχι ἠεεοϋ  
ναϋτῆβω ναη κατα πετερνωϋ: φαη  
Δε ἠἠοϋ πετερνοϋρι ναη ἠεοϋο εε  
ἠτενδἠ εβολ εεν τεϋμεττοϋβο.

εβω Δε νιβεν ἠροϋ τιοηοϋ μεν  
ἕπακχεμοϋ ἠναοϋραῶη νε αλλα ἠτε  
οῦμαε ἠεητ: ἐπῆδε Δε οοϋταε  
ἠεϋριηηκοη ἠτε τμεἠμη: ἠαε τηϋ  
ἠηηεταϋεϋεμααζιη ἕμωϋ εβολ  
ειτοε.

εἠβε φαη νιζιε ετχη νεμ νιφατ  
ετβηλ εβολ ματαεωϋ ἔρατοϋ.

For whom The Lord  
loves He chastens, and  
scourges every son whom  
He receives.”

If you endure  
chastening, God deals with  
you as with sons; for what  
son is there whom a father  
does not chasten?

But if you are without  
chastening, of which all  
have become partakers, then  
you are illegitimate and not  
sons.

Furthermore, we have  
had human fathers who  
corrected us, and we paid  
them respect. Shall we not  
much more readily be in  
subjection to the Father of  
spirits and live?

For they indeed for a  
few days chastened us as  
seemed best to them, but He  
for our profit, that we may  
be partakers of His holiness.

Now no chastening  
seems to be joyful for the  
present, but painful;  
nevertheless, afterward it  
yields the peaceable fruit of  
righteousness to those who  
have been trained by it.

Therefore, strengthen  
the hands which hang down,  
and the feeble knees,

لَاِنَّ الَّذِي يُحِبُّ الرَّبَّ يُؤَدِّبُهُ،  
وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ».

اِنَّ كُنْتُمْ تَحْتَمِلُوْنَ التَّأْدِيبَ يُعَامِلُكُمْ  
اللّٰهُ كَالْبَنِيْنَ. فَاَيُّ ابْنٍ لَا يُؤَدِّبُهُ  
اَبُوهُ؟

وَلَكِنْ اِنْ كُنْتُمْ بِلَا تَأْدِيبٍ، قَدْ صَارَ  
الْجَمِيعُ شُرَكَاءَ فِيْهِ، فَانْتُمْ نَعُوْلٌ لَا  
بَنُوْنَ.

ثُمَّ قَدْ كَانَ لَنَا اَبَاءٌ اِنْسَادَنَا  
مُؤَدِّبِيْنَ، وَكُنَّا نَهَابُهُمْ. اَفَلَا نَخْضَعُ  
بِالْاَوْلٰى جِدًّا لِاَبِي الْاَرْوَاحِ فَحَيًّا؟

لَاِنَّ اَوْلِيَّكَ اَدَّبُوْنَا اَيَّامًا قَلِيْلَةً حَسَبَ  
اسْتِحْسَانِهِمْ وَاَمَّا هَذَا فَلِاجْلِ  
الْمَنْفَعَةِ، لِكِي نَشْتَرِكَ فِي قِدَاسَتِهِ.

وَلَكِنَّ كُلَّ تَأْدِيبٍ فِي الْحَاضِرِ لَا  
يُرٰى اَنَّهُ لِلْفَرَحِ بَلْ لِلْحَزَنِ. وَاَمَّا  
اٰخِيْرًا فَيُعْطٰى الَّذِيْنَ يَتَدَرَّبُوْنَ بِهٖ  
ثَمْرًا بَرًّا لِّلسَّلَامِ.

لِذٰلِكَ قُوْمُوْا الْاَيْدِي الْمُسْتَرْخِيَةَ  
وَالرُّكْبَ الْمُخْلَعَةَ.



Αριστὶ ἡθανζινδοσι εἰκοῦτων  
 ἤνετενδάλαια: θίνα ἕτε ὤτεμ  
 †μετβαλε ρικί μαλλον δε ἕτελοσε.

Ἰοσι ἕνα †θιρηνη νεμ ορον  
 ἤβεν: νεμ πιτοῦβο φηῆτε ατῆνοῦϋ  
 ἕμμον ἕλι ἡαναῦ ἕΠβοις.

*Πρὸς τὰς ἐπισημοὺς  
 τῆς ἐκκλησίας: ἡ ἀμὴν ἐσεῶπι.*

and make straight paths  
 for your feet, so that what is  
 lame may not be dislocated,  
 but rather be healed.

Pursue peace with all  
 people, and holiness,  
 without which no one will  
 see The Lord:

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

وَاصْنَعُوا لِأَرْجُلِكُمْ مَسَالِكًا  
 مُسْتَقِيمَةً، لِكَيْ لَا يَعْثِفَ الْأَعْرَجُ،  
 بَلْ بِالْحَرِيِّ يُشْفَى.

اتَّبِعُوا السَّلَامَ مَعَ الْجَمِيعِ،  
 وَالْقِدَاسَةَ الَّتِي بَدُونَهَا لَنْ يَرَى  
 أَحَدُ الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβουλ ἕεν πε πιζουίτ  
 ἕνεπιστολη ἕτε πενιωτ Πετρος.  
 Ἀμην. ἡαμενρα†.

**ἁ Πετρος 2: 1β - 1θ**

ἡαμενρα† ἕπερερ ἕηνοῦ ἕψεμμο  
 ἕεν πιρωκα εθναῶπι ἕεν ἕηνοῦ:  
 εἰεπιρασμωσ ἕωτεν ἕφρη† ἕνοῦεωβ  
 ἕψεμμο ἕαϋξεμ ἕηνοῦ.

Ἀλλα ἕφρη† ἐρετενοι ἕψφηρ  
 ἐνιῦκαῦε ἕτε Πιῦριστωσ: ραῶι θίνα  
 ἕεν πιῶρηπ ἕβουλ ἕτε πεῦωοῦ  
 ἕτετενραῶι ἕεν οῦελελ.

Ιεσε δε σεῶωῶ ἕμωτεν ἕεν φρα  
 ἕΠιῦριστωσ ἕοῦηιατεν ἕηνοῦ: σε φα  
 πιῶοῦ νεμ †χομ νεμ Πιῦνεῦμα ἕτε  
 φνοῦ† αῦῖτον ἕμοϋ ἕεεη ἕηνοῦ.

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

**1 Peter 4: 12 - 19**

Beloved, do not think it  
 strange concerning the fiery  
 trial which is to try you, as  
 though some strange thing  
 happened to you;

but rejoice to the extent  
 that you partake of Christ's  
 sufferings, that when His  
 glory is revealed, you may  
 also be glad with exceeding  
 joy.

If you are reproached  
 for the name of Christ,  
 blessed are you, for the  
 Spirit of glory and of God  
 rests upon you. On their part  
 He is blasphemed, but on  
 your part He is glorified.

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

**1 بطرس 4 : 12 - 19**

أَيُّهَا الْأَحِبَّاءُ، لَا تَسْتَعْجَبُوا الْبَلَايَ  
 الْمُخْرَقَةَ الَّتِي بَيْنَكُمْ حَادِثَةً، لِأَجْلِ  
 امْتِحَانِكُمْ، كَأَنَّهُ أَصَابَكُمْ أَمْرٌ  
 غَرِيبٌ.

بَلْ كَمَا اشْتَرَكْتُمْ فِي آلَامِ الْمَسِيحِ  
 أَفْرَحُوا لِكَيْ تَفْرَحُوا فِي اسْتِعْلَانِ  
 مَجْدِهِ أَيْضًا مُبْتَهَجِينَ.

إِنْ عِيرْتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى  
 لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهِ يَجَلُّ  
 عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيُجَدِّفُ  
 عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُجَدِّدُ.

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

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

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

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

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

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

But let none of you  
suffer as a murderer, a thief,  
an evildoer, or as a  
busybody in other people's  
matters.

Yet if anyone suffers as  
a Christian, let him not be  
ashamed, but let him glorify  
God in this matter.

For the time has come  
for judgment to begin at the  
house of God; and if it  
begins with us first, what  
will be the end of those who  
do not obey the gospel of  
God?

Now, "If the righteous  
one is scarcely saved, where  
will the ungodly and the  
sinner appear?"

Therefore, let those who  
suffer according to the will  
of God commit their souls  
to Him in doing good, as to  
a faithful Creator.

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

فَلَا يَتَأَلَّمْ أَحَدُكُمْ كَمَا تَأَلَّمُ  
أَوْ فَاعِلٍ شَرٍّ، أَوْ مُتَدَاخِلٍ فِي أُمُورِ  
غَيْرِهِ.

وَلَكِنْ إِنْ كَانَ كَمَا مَسِيحِي فَلَا يَخْجَلْ،  
بَلْ يَمَجِّدِ اللَّهَ مِنْ هَذَا الْقَبِيلِ.

لَأَنَّ الْوَقْتَ لِبَتْدَاءِ الْقَضَاءِ مِنْ  
بَيْتِ اللَّهِ. فَإِنْ كَانَ أَوَّلًا مِنَّا، فَمَا  
هِيَ نَهَايَةُ الَّذِينَ لَا يُطِيعُونَ  
إِنْجِيلَ اللَّهِ؟

وَإِنْ كَانَ الْبَارُّ بِالْجَهْدِ يَخْلُصُ،  
فَالْفَاجِرُ وَالْخَاطِئُ أَيْنَ يَظْهَرَانِ؟

فَإِذَا، الَّذِينَ يَتَأَلَّمُونَ بِحَسَبِ  
مَشِيئَةِ اللَّهِ فَلْيَسْتَوِدِعُوا  
أَنْفُسَهُمْ كَمَا لِيَخَالِقِ  
أَمِينٍ فِي عَمَلِ الْخَيْرِ.

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

**The Acts**  
**الإبركسيس**

<p>Πραξις ἴτε νενοιοῖ ἡ ἀποστολος: ἐρε ποῖςμοῦ εθοῦαβ ὡπι νεμδλ. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ζ: αΔ - η: α</b></p>	<p><b>Acts 7: 44 - 8: 1</b></p>	<p><b>أعمال 7: 44 - 8: 1</b></p>
<p>Ἰσκηνη ἴτε ἱμετμεορε θηνενας ἴτε νενοιοῖ ζι πῶαγε κατα φρηῖ ἐταφοραθσαζην ἴζε φηετσαζι νεμ Ἰωῖσης ἐθαμιοσ κατα πιτυπος ἐταφναῖ ἐροϕ.</p>	<p>Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,</p>	<p>وَأَمَّا خِيَمَةُ الشَّهَادَةِ فَكَانَتْ مَعَ آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ مُوسَى أَنْ يَعْمَلَهَا عَلَى الْمَثَلِ الَّذِي كَانَ قَدْ رَأَاهُ.</p>
<p>Θαι ἐταρολσ ἐδοῖν νεμωοῖ ἐαῖγποσ ἐρωοῖ ἴζε νενοιοῖ νεμ Ιησοῖ ζεν παμαζι ἴτε νιεθνοσ νηετα Φνοῖῖ ζιτοῖ ἐβολ ζαῖτη ἡπερο ἴτε νενοιοῖ ὡα νιεροοῖ ἴτε Δαῖιδ.</p>	<p>which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,</p>	<p>الَّتِي أَدْخَلَهَا أَيْضًا آبَاؤُنَا إِذْ تَخَلَّفُوا عَلَيْهَا مَعَ يَشُوعَ فِي مَلِكِ الْأَمَمِ الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا إِلَى أَيَّامِ دَاوُدَ.</p>
<p>Φηεταφχιμι νοῖεμοτ ἡπεμθο ἡΦνοῖῖ: οροζ αρερετιν ἐθαμιο νοῖμα ἡῶπι ἡΦνοῖῖ ἡλακωβ.</p>	<p>who found favor before God and asked to find a dwelling for the God of Jacob.</p>	<p>الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَالتَّمَسَّ أَنْ يَجِدَ مَسْكَنًا لِلَّهِ يَعْقُوبَ.</p>
<p>Coλουων Δε αρεκετ οῖνι ναϕ.</p>	<p>But Solomon built Him a house.</p>	<p>وَلَكِنَّ سُلَيْمَانَ بَنَى لَهُ بَيْتًا.</p>
<p>Δλλα ναρε πετβοσι ὡπι αν ζεν ζανμοῖνκ ἴζιζ κατα φρηῖ ἐτε πιπροφητης ζω ἡμοσ.</p>	<p>However, the Most High does not dwell in temples made with hands, as the prophet says:</p>	<p>لَكِنَّ الْعَلِيِّ لَا يَسْكُنُ فِي هَيْكَلٍ مَصْنُوعَةٍ بِالْأَيْدِي كَمَا يَقُولُ النَّبِيُّ:</p>
<p>Χε ῖφε πε παθρονοσ οροζ ἡκαζι πε φμα ἡσεμνι ἴτε ναβαλαῖζ: αῶ ἡνι πε φηετετεν νακοτεϕ ἡνι πεζε Πβοις: ιε αῶ πε φμα ἴτε παμανητον.</p>	<p>‘Heaven is My throne, And earth is My footstool. What house will you build for Me? says The Lord, Or what is the place of My rest?’</p>	<p>السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ مَوْطِئُ لِقَدَمَيَّ. أَيَّ بَيْتٍ تَبْنُونَ لِي يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانُ رَاحَتِي.</p>

Ἡ ΤΑΧΙΣ ΔΗ ΑΣΘΑΜΙΕ ΝΑΙ ΤΗΡΟΥ.

ΠΙΝΑΨΤ ΝΑΖΒΙ ΟΥΟΣ ΝΑΤΣΕΒΙ ΔΕΝ  
ΠΟΥΚΕΖΗΤ ΝΕΜ ΝΟΥΚΕΜΑΨΧ: ΝΘΩΤΕΝ  
ΝΗΣΟΥ ΝΙΒΕΝ ΤΕΤΕΝ† ΕΔΟΥΝ ΕΞΡΕΝ  
ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ ΜΦΡΗ†  
ΝΝΕΤΕΝΚΕΙΟΥ ΟΥΟΣ ΝΘΩΤΕΝ ΖΩΤΕΝ.

Πιμ εβολα δεν νιπροφητης ετε μπε  
νετενιο† βοχι νσωφ: ουος αυδωτεβ  
νηηεταυερψορπ ηλιωψ επχινη ντε  
πιθμη: φαι νθωτεν εταρετενθιφ  
ουος αρετενδοθβεφ.

Νθωτεν αρετενβι μπινομος  
εζανθωα ναστελος ουος μπετεναρεβ  
εροφ.

Ναι δε εταρσομουο ναψωβωβεβ  
μπορθητ ουος ναηδραχρεχ  
νηνοναχχι εερηι εχωφ.

Στεφανος δε εμμεε εβολα δεν  
φμαα† νεμ Πιπνευμα εθουαβ νεμ  
αφσομς εερηι ετφε αφνατ επωου  
μφνου† ουος Ιησουε εφουε ερατφ  
σαουιναμ μφνου†.

ΟΥΟΣ ΠΕΧΑΦ ΧΕ ΖΗΠΠΕ ΤΗΝΑΤ  
ΕΝΙΦΗΟΥΙ ΕΥΟΥΗΝ: ΟΥΟΣ ΠΩΗΡΙ ΜΦΡΩΜΙ  
ΕΦΟΥΕ ΕΡΑΤΦ ΣΑΟΥΙΝΑΜ ΜΦΝΟΥ†.

Ατωψ δε εβολα τηρου δεν ουνηψ†  
νςμη ουος αναααζι ηνοτυαψχ ουος

Has My hand not made all these things?’

You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

who have received the law by the direction of angels and have not kept it.”

When they heard these things they were cut to the heart, and they gnashed at him with their teeth.

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!”

Then they cried out with a loud voice, stopped their ears, and ran at him with

أَلَيْسَتْ يَدِي صَعَتَتْ هَذِهِ الْأَشْيَاءَ كُلَّهَا؟

يَا قَسَاةَ الرِّقَابِ وَعِزِّيرَ الْمَخْتُومِينَ بِالْقُلُوبِ وَالْآذَانِ، أَنْتُمْ دَائِمًا تُقَاوِمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ، كَذَلِكَ أَنْتُمْ.

أَيُّ الْأَنْبِيَاءِ لَمْ يَصْطَهْدُهُ آبَاؤُكُمْ وَقَدْ قَتَلُوا الَّذِينَ سَبَقُوا فَأَنْبَأُوا بِمَجِيءِ الْبَارِ الَّذِي أَنْتُمْ الْآنَ صِرْتُمْ مُسَلِّمِيهِ وَقَاتِلِيهِ.

الَّذِينَ أَخَذْتُمْ النَّامُوسَ بِتَرْتِيبِ مَلَائِكَةٍ وَلَمْ تَحْفَظُوهُ؟»

فَلَمَّا سَمِعُوا هَذَا حَنَفُوا بِقُلُوبِهِمْ وَصَرُّوا بِأَسْنَانِهِمْ عَلَيْهِ.

وَأَمَّا هُوَ فَشَخَّصَ إِلَى السَّمَاءِ وَهُوَ مُمْتَلِئٌ مِنَ الرُّوحِ الْقُدُسِ، فَرَأَى مَجْدَ اللَّهِ وَيَسُوعَ قَائِمًا عَنْ يَمِينِ اللَّهِ.

فَقَالَ: «هَا أَنَا أَنْظُرُ السَّمَاوَاتِ مَفْتُوحَةً وَابْنَ الْإِنْسَانِ قَائِمًا عَنْ يَمِينِ اللَّهِ.»

فَصَاحُوا بِصَوْتٍ عَظِيمٍ وَسَدُّوا آذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ وَاحِدَةٍ.

αὐτοὺς ἐκοπὴν ἑνὴν ἔχοντες.

Ὁτοὺς ἀρτίως καθόλου ἠπόλις  
ἀρτίωνι ἔχοντες: οτοὺς νικηθεὶς ἀρτίως  
ἠνοῦθῶς θάρταρ ἠνοῦθῶς  
ἐπεφραν πε Καρλός.

Ὁτοὺς ἀρτίωνι ἔχεν Στεφάνος  
ἐφῆτο οτοὺς ἐφῆτο ἕως καὶ Πβοίς  
Ἰησοῦς ὡς παῖνεμα ἔροκ.

Ἀρτίως δὲ ἔχεν πεφκελί οτοὺς  
ἀρτίως ἔβωλ θεν οἰνίωρ ἠμῆ ἐφῆτο  
ἕως καὶ Πβοίς ἠνεκεπ παῖνοβι ἔρωσ:  
οτοὺς φαι ἔταρτορ ἀφενκοτ.

Καρλός δὲ ἠαφῆμαρ πε ἔρρη  
ἔχεν πεφθωτεβ: ἀρτίως δὲ ἠπῆχορ  
ἔτεῦμαρ ἠνε οἰνίωρ ἠλιωσμος ἔχεν  
ῆκκλῆσιᾶ ἐτθεν Ἰεροσολῆμ ἀρτίως  
δὲ ἔβωλ τῆρορ ἠνίχωρα ἠτε ῆλοῦδα  
νεμ ῆκαμαρῖα ὡατεν ἠἀποστολοσ  
ἠμαρτατορ.

*Πῆσαρ δὲ ἠτε Πβοίς ἐφῆλαι οτοὺς  
ἐφῆλαι: ἐφῆμαρ οτοὺς ἐφῆταρτο:  
θεν ῆἀσια ἠεκκλῆσιᾶ ἠτε ῆνοῦρ:  
ἀμῆν.*

one accord;

and they cast him out of the city and stoned him and the witnesses laid down their clothes at the feet of a young man named Saul.

And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit."

Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Now Saul was consenting to his death. At that time a great persecution arose against the church, which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

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

وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَرَجَمُوهُ. وَالشَّهَدَاءُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رَجُلٍ شَابٍ يُقَالُ لَهُ سَاوُلُ.

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

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

وَكَانَ سَاوُلُ رَاضِيًا بِقَتْلِهِ. وَحَدَثَ فِي ذَلِكَ الْيَوْمِ اضْطِهَادٌ عَظِيمٌ عَلَى الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتَ الْجَمِيعُ فِي كُورِ الْيَهُودِيَّةِ وَالسَّامَرَةِ مَا عَدَا الرُّسُلَ.

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

## Synaxarium of Baunah 4

### سنكسار اليوم الرابع من شهر بوونة

1. The Martyrdom of St. Shenosy (Sanusi)
2. The Martyrdom of St. John of Heraclia
3. The Martyrdom of the Saints Anba Amoun and the Righteous Sophia, his Sister
4. The Departure of St. Aba-Hor
5. The Departure of Pope Yoannis VIII, the 80<sup>th</sup> Patriarch of Alexandria

1. استشهاد القديس سينوسيوس
2. استشهاد القديس يوحنا الهرقلي
3. استشهاد القديس الأنبا أمون والبارة صوفية أخته
4. نياحة القديس أباهور
5. نياحة القديس البابا يوانس الثامن، البطريك الثمانين من بطرقة الكرازة المرقسية

#### 1. The Martyrdom of St. Shenosy (Sanusi)

On this day, St. Sanusi (Shenosy), who was from Balkim (district of Senta, Gharbia governorate), was martyred. He tended to the sheep, and in spite of his young age, his heart was full of the love of The Lord Christ. He was kind to the poor and the needy; he spent his day fasting and gave his food to the shepherds.

One night, the angel of The Lord appeared to him and commanded him to confess The Lord Christ before the governor to receive the crown of martyrdom. When he told his mother, she encouraged him. He had heard about a righteous woman, who also desired to receive the crown of martyrdom. He went to her and took her with him to Aursanos, the governor, and declared before him their faith.

He ordered them tortured, until she receive the crown of martyrdom. The governor continued tormenting Sanusi, however, The Lord comforted and strengthened him. When the Governor failed to change his conviction, he sent him to the Governor of Ansena (Antioe), who tortured him severely. Then, he ordered to behead the saint, thus he received the crown of martyrdom.

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

1. استشهاد القديس سينوسيوس في مثل هذا اليوم استشهاد القديس سينوسيوس الذي من بلكيم (بلكيم: قرية بمركز السنطة محافظة الغربية). كان راعياً للغنم، ورغم صغر سنه، كان قلبه مملوءاً بحبة السيد المسيح، محباً للفقراء والمساكين. فكان يقضى اليوم صائماً ويعطى طعامه للرعاة. وفي ذات ليلة، ظهر له ملاك الرب وأمره أن يعترف بالسيد المسيح أمام الوالي لينال إكليل الشهادة. ولما أخبر أمه، شجعتة. وسمع عن امرأة تقية تشتتهي أن تنال إكليل الاستشهاد، فذهب إليها وأخذها معه إلى الوالي أورشانوس وأعلن أمامه إيمانها. فأمر بتعذيبها حتى نالت هي إكليل الشهادة. أما سينوسيوس، فقد استمر الوالي في تعذيبه، وكان الرب يعزيه ويقويه. ولما فشل الوالي معه، أرسله إلى والي أنصنا الذي عذبه كثيراً ثم أمر بقطع رأسه، فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

#### 2. The Martyrdom of St. John of Heraclia

On this day also, of the year 20 of the martyrs, 304 AD, St. John of Heraclia, was martyred. He was born in Heraclia, of Asia Minor. His father was governor during the reign of emperor Diocletian. He raised him with a Christian upbringing. When his father departed, he took over his father's position. When Diocletian renounced the faith, he ordered him to worship the god Apollo, but the saint refused. He cast him in prison, where The Lord Christ appeared to him to encourage and comfort him.

The emperor intended to deceive him, so he sent him

2. استشهاد القديس يوحنا الهرقلي وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس يوحنا الهرقلي. وُلِدَ في هيرقلية بآسيا الصغرى. وكان والده والياً في عهد دقلديانوس، فرباه تربية مسيحية. ولما نتيج والده، صار والياً عوضاً عنه. ولما أنكر دقلديانوس الإيمان، أمره بتقديم العبادة للإله أبلون، فرفض. فألقاه في السجن حيث ظهر له الرب يسوع، فشجعه وعزاه.

to Egypt to collect the taxes and to renew the ruined pagan temples. The saint found it an opportunity to demolish the temples and build instead churches. When he saw the governor Soryakos tormenting the Christians, he saw the angels placing crowns on their heads. He immediately cried out saying, "I am Christian." The governor tried to befriend him to change his council, however, when he failed, he bound him with iron fetters and sent him to Arianus, the governor of Ansenia. There, they tortured him with the Hinbazeen, scourged him with whips and flayed his skin. After tormenting him with many tortures, they beheaded him and thus he received the crown of martyrdom in the region of El-Qosia, nearby Assiut.

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

### 3. The Martyrdom of the Saints Anba Amoun and the Righteous Sophia, his Sister

On this day also, the saints Anba Amoun and the righteous Sophia, his sister, were martyred, during the reign of emperor Diocletian.

Their parents were pious and wealthy Christians. They raised them in the fear of God and taught them the Holy Bible and the church ordinances.

When Sophia became of the age to get married, her parents wanted to wed her to one of the noble men, against her will. She prayed to God to direct her life and help her in keeping her virginity. She wanted to flee to the desert to worship God. On her way, she found the Christians fleeing from facing the persecution of Diocletian, searching for safe places in the mountains and caves. She asked them to guide her to Diocletian, where she confessed her faith in The Lord Christ. She admonished him for renouncing the faith and persecuting the innocent Christians.

The emperor was enraged and ordered to torment her with every possible mean of tortures. In the evening, they cast her in prison, where the angel came and healed her. And that was repeated several times, which amazed Diocletian, the governor and the executioners. When he became weary of torturing her for her steadfastness in her faith, he ordered her beheaded. While she was executed, her brother Amoun joined her confessing his Christian faith. They seized him and beheaded both of them, thus they received the crown of martyrdom.

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

أراد الملك أن يخادعه، فأرسله إلى مصر ليجمع الضرائب ويجدد برابي الأصنام المتهدمة. فوجدها القديس فرصة وبدأ يهدم البرابي ويبني بدلها كنائس. ولما رأى الوالي سرياقوس يعذب المسيحيين، أبصر الملائكة تضع أكاليل على رؤوسهم، فصرخ لوقتته قائلاً: "أنا مسيحي". فلاطفه الوالي، فلم يفلح. فأمر أن يقيدوه بالسلاسل وأرسله إلى أريانوس والي أنصنا. وهناك علقوه على الهنبازين وضربوه بالسياط وسلخوا جلده. وبعد أن عذبه بعذابات كثيرة، قطعوا رأسه، فقال إكلييل الشهادة في نواحي القوصية، بجوار أسيوط. بركة صلواته فلتكن معنا. آمين.

### 3. استشهاد القديس الأنبا أمون والبارة صوفية أخته

وفيه أيضاً استشهاد القديسين الأنبا أمون والبارة صوفية أخته، في أيام الإمبراطور دقلديانوس.

ومن أمرهما أنهما كانا أخوين لأبوين مسيحيين تقيين وغنيين شملوهما بالرعاية وربوهما في مخافة الله وعلموهما الكتب المقدسة والقوانين الكنسية.

ولما وصلت صوفية لسن الزواج، أراد والداها أن يزوجها من أحد النبلاء بغير إرادتها. فصلت إلى الله أن يدبر أمرها ويساعدها على حفظ بتوليبتها. وأرادت أن

تهرب إلى الصحراء لتتعبد لله. وفي طريقها، وجدت الناس تهرب من وجه اضطهادات دقلديانوس وهم يبحثون عن أماكن آمنة في الجبال والكهوف. فطلبت منهم أن يوصلوها إلى دقلديانوس، وهناك اعترفت أمامه

بالسيد المسيح ووبخته على إنكاره الإيمان واضطهاداته للمسيحيين الأبرار.

فغضب الإمبراطور وأمر بتعذيبها بكل أنواع العذابات الممكنة. وكانوا في المساء يرمونها في السجن فيأتي الملاك ويشفيها. وتكرر ذلك عدة مرات حتى تعجب

دقلديانوس والولاة والجلادون، ولما تعب من تعذيبها وهي متمسكة بإيمانها أمر بقطع رأسها. وبينما هي في طريقها لساحة المدينة لتنفيذ الحكم، لحق بها أخوها أمون

معتزلاً بأنه مسيحي. فقبضوا عليه وقطعوا  
رأسيهما معاً ونالا إكليل الشهادة.  
بركة صلواتهما فلتكن معنا. آمين.

#### 4. The Departure of St. Aba-Hor

On this day also, St. Aba-Hor, in the mount of El-Amoud on the East side of the Nile, departed. He was born in the village of Bahgora (district of Naga Hammadi, Qena governorate) to Christian parents and he had a sister. They taught him the church subjects and he longed for the monastic life since his young age.

When his parents departed, he helped his sister to get married and she had a blessed marriage. Then he went to the wilderness of Shiheet and became a monk under the guidance of a holy man called Ghalinikos. He lived a righteous life and loved praying, and persevere on it

After the departure of his teacher, the angel of The Lord appeared to him and commanded him to go to El-Amoud mount (It is the El-Swada mount, east of El-Menia, where still exists the monastery of Aba-Hor). Immediately, he rose and went there and became a spiritual father for many of the monks. The Lord manifested many signs by his hands.

When he completed his good endeavor, he departed in peace. The monks who were gathered around him smelled a sweet aroma of incense. They shrouded and buried him with great veneration. His pure body still buried under the altar of the church of El-Swada monastery.

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

4. نياحة القديس أباهور  
وفيه أيضاً تنيح القديس أباهور بجبل العمود  
بشرق النيل. وُلِدَ في بهجورة (بهجورة:  
قرية تابعة لمركز نجع حمادي، محافظة قنا)  
من أبوين مسيحيين فعلماه العلوم الكنسية.  
وكان منذ حداثة شغوفاً بحياة الرهبنة.  
ولما تنيح أبواه، كانت له أخت فرَّوَجها  
زيجة صالحة، ثم مضى إلى برية شيهيت  
وترهب على يدي رجل قديس يدعى  
غَلِينِيكُوس وسار سيرة فاضلة وأحب الصلاة  
وداوم عليها.  
وبعد أن تنيح معلمه، ظهر له ملاك الرب  
وأمره بالتوجه إلى جبل العامود (جبل  
العامود: هو جبل سواده شرق المنيا وما  
زال يوجد به دير القديس أباهور منحوتاً في  
الصخر)، فقام لوقته وذهب إلى هناك  
وأصبح أباً روحياً لكثيرين من الرهبان وقد  
أظهر الرب على يديه عجائب كثيرة.  
ولما أكمل جهاده الحسن تنيح بسلام، فاشتم  
الرهبان المجتمعون حوله رائحة بخور  
زكية. ثم قاموا بتكفينه ودفنوه بإكرام جليل.  
وما زال جسده الطاهر مدفوناً تحت المذبح  
بكنيسة دير سواده.  
بركة صلواته فلتكن معنا. آمين.

#### 5. The Departure of Pope Yoannis VIII, the 80<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 1036 of the martyrs, 1320 AD, Pope Yoannis (John) VIII, the 80<sup>th</sup> Patriarch of Alexandria, departed. He was from Meniat Bani-Khoseb (currently city of El Menia), and he became a monk in the monastery of El-Shahran (monastery of Anba Barsoum El-Erian in Ma'asara, Helwan). He followed a godly monastic life.

When Pope Theodosius II, departed, the bishops, the priests and the archons (lay leaders) unanimously agreed to choose him for the patriarchate. He was consecrated on the 19<sup>th</sup> day of Amshir, year 1016 of the martyrs, 1300 AD.

During his papacy, severe tribulations befell the Christians. They were forced to wear blue turbans,

5. نياحة القديس البابا يوانس الثامن،  
البطيريك الثمانين من بطاركة الكرازة  
المرقسية  
وفيه أيضاً من سنة 1036 للشهداء، سنة  
1320 ميلادية، تنيح القديس البابا يوانس  
الثامن، البطيريك الثمانون من بطاركة  
الكرازة المرقسية. وُلِدَ هذا القديس في منية  
بني خصيب (منية بني خصيب: هي مدينة  
المنيا حالياً)، ترهب بدير شهران (دير  
شهران: هو دير الأنبا برسوم العريان  
بمعصرة حلوان حالياً) وسار سيرة رهبانية  
فاضلة.  
ولما تنيح البابا ثيودوسيوس الثاني، اجتمع  
رأي الأساقفة والكهنة والأراخنة على  
اختياره بطيريكاً، فرسموه يوم 19 أمشير



prevented them from working in governmental offices and some churches were closed.

This Pope was a contemporary of the saint Anba Barsoum El-Erian.

Pope Yoannis relocated the patriarchal throne from El-Muallaqa church to the church of the Virgin in Haret Zowaila. He consecrated the Holy Myron twice, the first time in St. Macarius monastery in the year 1305 AD, and the second time in the Virgin Mary church El-Muallaqa in the year 1320 AD.

When he completed his good endeavor, he departed in peace. He remained on the apostolic throne for twenty years, three months, and fifteen days. He was buried in El-Shahran monastery.

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

1016 للشهداء، سنة 1300 ميلادية. وفي عهده تعرض المسيحيون لاضطهادات قاسية، وأجبروهم على لبس العمائم الزرقاء ومنعواهم من العمل في دواوين الحكومة وأغلقت بعض الكنائس. عاصر هذا البابا الأنبا برسوم العريان. وقد نقل كرسي البطريركية من الكنيسة المعلقة إلى كنيسة العذراء بحارة زويلة. كما عمل الميرون المقدس مرتين، الأولى بدير القديس مكاريوس 1305 ميلادية، والثانية في كنيسة العذراء المعلقة 1320 ميلادية. ولما أكمل سعيه الصالح، تنيح بسلام بعد أن جلس على الكرسي المرقسي عشرين سنة وثلاثة أشهر وخمسة عشر يوماً، ودُفن بدير شهران. بركة صلواته فلتكن 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 λτ: ιθ, κ

Psalm 34: 19, 20

مزمو 33: 19، 20

Παρωουτ νιθελψις νετε νιθμμι:  
ουοθ εναναεμοθ νεπε Πβοις εβολ  
νεθητοθ τηροθ: Πβοις ναλερεθ ενουκακ  
τηροθ: ουαι εβολ νεθητοθ τηροθ  
νενεϗλοϗλεϗ. αλληλοϗα.

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. 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 آمين.

Οὐὰναστρωσις ἐβὼλ 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 ΙΑ: ΝΣ - ΙΒ: ΙΒ**

**Luke 11: 53 - 12: 12**

**لوقا 11: 53 - 12: 12**

Εταφι δε ἐβὼλ ἄματ ἀπερρητς  
 ἵνε νισαδ νεμ νιΦαρισεος ἐσομς  
 ἵνακωσ ογοθ ἐσαχι νεμας εθβε  
 θανμηψ.

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

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

Ενβιχροφ ἐχορπεφ ἵνοσαχι ἐβὼλ  
 θεν ρωφ.

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

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

Ενοις ἐταρθωοτῆ ἵνε θανθβα  
 ἄμηψ θωστε ἵνοτρωμι ἐξεν  
 νοτῆρηοτ ἀπερρητς ἵνος  
 ἵνεφμαθητς ἵνορπ μαθητεν  
 ἐρωτεν ἐβὼλ θα πωεμηρ ἵνε  
 νιΦαρισεος ἐτε τοτμετωοβι τε.

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

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

Μιον ἐλι εφθοβς χε ἵναψωρπ  
 ἐβὼλ αν ογοθ ἄμιον πετρηπ χε  
 σεναεμι ἐροφ αν.

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

فَلَيْسَ مَكْتُومٌ لَنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ  
 لَنْ يُعْرَفَ.

Πη γαρ ἐτετενναχοτοτ θεν ἵχακι  
 σενασοθμοτ θεν φοτωινη ογοθ  
 φηεταρετενσαχι ἄμοφ θεν φμαψχ  
 θεν νιταμιον ενεθιωτῆ ἄμοφ θιζεν  
 νιχενεφωρ.

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

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

Ϟω δε ἄμοσ νωτεν ναψφηρ χε  
 ἄπερρηοτῆ θατῆν ἵνηθεναθωτεβ  
 ἄπετενσωμα ογοθ μενενα nai

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

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

ἄμονται ἡμᾶρ ἢ ἐλὶ ἡζοτὸ εἰς.

¶ ἡαταμωτεν χε ἀριζοτ δατῆν ἡνιμ ἀριζοτ δατῆν ἡφῆτε μενενα εθρεφῶτεβ ογοντεφ ερωϋι ἐζιοτὶ ἐτρεενα ἀβα τζω ἡμοσ νωτεν χε ἀριζοτ δατῆν ἡφαι.

Ἦν τιοτ ἡβαχ ἀν ἐτοττ ἡμωοτ ἐβολ δα τεβι ῆνοττ ογοε ογαι ἐβολ ἡδῆτοτ ἡσεοβϋ ἐροϋ ἀν ἡπεῦθο ἡ Φνοττ.

Ἀλλὰ νικεϋω ἡτετεναφε σεηπ τηροτ: ἡπερερζοτ τετενοτοτ ἐογμϋ ἡβαχ.

¶ τζω δε ἡμοσ νωτεν χε ογον ἡιβεν εθναοτωνε ἐβολ ἡδῆτ ἡπεῦθο ἡνιρωμ Πωηρι ζωϋ ἡΦρωμ ἡαοτωνε ἐβολ ἡδῆτοτ ἡπεῦθο ἡνιασσελοσ ἡτε Φνοττ.

Φη δε εθναζολτ ἐβολ ἡπεῦθο ἡνιρωμ σεναζολτ ἐβολ ζωϋ ἡπεῦθο ἡνιασσελοσ ἡτε Φνοττ.

Ογοε ογον ἡιβεν εθναχε ογχαχι ἡνα Πωηρι ἡΦρωμ σεναχαϋ ἡαϋ ἐβολ: φη δε εθναξεοτὰ ἐΠῖπνευμα εθοταβ ἡνοτ χω ἡαϋ ἐβολ.

ζοταν δε ατϋανῆν εθνοτ ἐζοτη ἐνιςτῆαζωση νεμ ἡιαρχη νεμ

But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.

But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God.

But he who denies Me before men will be denied before the angels of God.

And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

Now when they bring you to the synagogues and magistrates and authorities,

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرٍ تُبَاعُ بِفَلْسَيْنِ وَوَاحِدٍ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرٍ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ عَلَى الرُّوحِ الْقُدْسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمْتُمْ إِلَى الْمَجَامِعِ وَالرُّؤُسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا

νιέζοντιὰ υπερφρωσιῶ γε πως ιε οἱ  
πε ἐτετενναἰερονὸ ἄμοσι ιε οἱ πε  
ἐτετενναχοῦ.

Πιπνευμα γαρ εθοταβ  
νατσαβωτεν θεν ἴοῖνον ἐτε ἄματ  
ἐνηεθνασεμῖωα ἵχοτοῖ.

*Πῶον φα Πεννοῖτ πε ωα ἐνεθ  
ἵτε νι ἐνεθ: ἄμην.*

do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ».

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الخامس من شهر بؤونة المبارك

ΚΟΥΤΙΟΥ ΝΕΖΟΥΟΥ ἈΠΙἈΒΟΥ ΠἈΩΝΙ

## Ροῦζι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ᾠδ: ιβ, λβ: α, λα:  
ζ

Psalm 32: 11, 33: 1, 32: 6

مزمور 31: 12، 32: 1، 31: 7

ΟΥΝΟΥ ΕΞΕΝ ΠΒΟΙΣ ΟΥΟΥ ΘΕΛΗΛ  
ΝΙΘΜΗ: ΝΗΕΤΚΟΥΤΩΝ ΕΡΩΛΥ ΝΟΥ  
ΝΧΕ ΠΙΣΜΟΥ: ΕΡΗΙ ΕΞΕΝ ΘΑΙ ΕΥΕΤΩΒ  
ΕΠΩΥΙ ΖΑΡΟΚ: ΝΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΘΟΥΑΒ  
ΖΕΝ ΟΥΟΧΟΥ ΕΥΚΟΥΤΩΝ. ἈΛΛΗΛΟΥΙΑ.

Be glad in The Lord and rejoice, for praise from the upright is beautiful. For this cause, everyone who is godly shall pray to You in an upright time. **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.

ΟΥἈΝΑΣΤΩΟΙΣ ΕΒΟΛ ΖΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜἈΤΘΕΟΝ  
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ΜἈΤΘΕΟΝ ΚΕ: ΙΔ - ΚΣ

Matthew 25: 14 - 23

متي 25: 14 - 23

Ὑψηλὴ γὰρ ἡορῶμι ἐρησῶνα  
ἐπῶμιμο ἀμοῦτ ἐνερεβιαικ ὄρο  
ἀρτ ὑπετενταρ ἐτοτο.

Ὅται μεν ἀρτ ναρ ἡτορ ἡζινδωρ:  
κεοται δε ἀρτ ναρ ἡσνατ: κεοται δε  
ἀρτ ναρ ἡοται: ποται ποται κατ  
τερξομ ὄρο ἀρῶναρ ἐπῶμιμο.

Ἀρῶναρ δε ἡξε φῆτεβι ὑπιτορ  
ἡζινδωρ ἀρερωβ ἡσῆτορ ὄρο  
ἀρξφε κε τορ.

Παρητ ὄν φῆτεαρβι ὑπισνατ  
ἀρξφε κε σνατ.

Φη δε ἐταρβι ὑπισται ἀρῶναρ  
ἀρῶκι ἡοκαβι ὄρο ἀρῶπ ὑπισατ  
ἡτε περβοις.

Ὑενενσα ὄρῆωτ δε ἡσορ ἀρῖ  
ἡξε πβοις ἡνιέβιαικ ἐτε ὑματ ὄρο  
ἀρῶπ νεμορ.

Ἀρῖ δε ἡξε φῆτεαρβι ὑπιτορ  
ἡζινδωρ ἀρεν κε τορ ἡζινδωρ ἐρξ  
ὑμοσ γε Παβοις τορ ἡζινδωρ  
ἀκτητορ ἡνι ις κε τορ ἡζινδωρ  
ἀρξφορ.

Πεξε περβοις δε ναρ γε καλωσ  
πιβωκ ἐθῆναρ ὄρο ἐτερεοτ ἐπιδη  
ἀρῶπι ἐκερεοτ ῥεν ῥανκορξι

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 آخَرَيْنِ.

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

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

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

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

εἰς ἅκρον εἰσεν θλῆναι ἡμῶν  
 εἰς ἅκρον εἰσεν θλῆναι ἡμῶν.

Ὁς δὲ ἔλαβεν δύο ταλάντια ἀπὸ τοῦ  
 κυρίου περὶ τῶν δύο ταλάντιων  
 ἀκριβοῦς ἦν ἰσχυρὸς ἐν ἰσχύει.

Περε Περσοῖς δε ναιε γε καλω  
 πιβωκ εθνανεφ οτοε ετενεοτ επιδη  
 ακωπι εκενοτ θεν θανκοτχι  
 εἰς ἅκρον εἰσεν θλῆναι ἡμῶν  
 εἰς ἅκρον εἰσεν θλῆναι ἡμῶν.

*Πῶς φα Πεννοτ πε γε ενεε  
 ἰτε νι ενεε: 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 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 τω Δαβιδ λβ: α, β

Psalm 33: 1, 12

مزمور 32: 1, 12

Θεληθ ἡμῶν τὴν νιθμὴν θεν Πβοῖς:  
 νηετσοττων ερεπατ νωοτ ἕνε  
 πιςμοτ: ωοτνιατε ἡπιωλολ ετε Πβοῖς  
 πε περνοτ: πιλαος εταεσοτπε  
 ενκληρονομια ναι. **Ἀλληλοια.**

Rejoice in The Lord, O you righteous! For praise from the upright is beautiful. Blessed is the nation whose God is The Lord, the people He has chosen as His own inheritance. **Alleluia.**

ابتهجوا أيها الصديقون بالرب، للمستقيمين ينبغي التسبيح. طوبى للأمة التي الرب إلهها. والشعب الذي اختاره ميراثاً له. **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 ἐβουλ θεν πικραστρελιον εθουαβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΘ: ΙΑ - ΙΘ</b></p>	<p><b>Luke 19: 11 - 19</b></p>	<p><b>لوقا 19: 11 - 19</b></p>
<p>Εἰσῳτεμ δε εἶναι ἀφοραβτοτε ἵνε οἱπαρὰβολη εἴβε γε ναϋθεντ πε ἐλερονκαλμη οτοθ ναυμενι πε γε τμετοτρο ἵτε φνοττ ναοτωνθ ἐβουλ κατοτς 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>Πεχαϋ οἱν γε νε οἱον οἱρωμι ἵνετρενης αϋγεναϋ εοτχωρα εσοἱνοτ εβι ἵνομμετοτρο ναϋ οτοθ ετασθο.</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 εἰμτ ἡβωκ ἵταϋ αϋτ ἡμτ ἵνεμνα νωοτ εϋχω ἡμοσ γε ἄριεβωωτ θεν ναι ψα τἱ.</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>Πεϋπολιτθς δε ναυμοττ ἡμοϋ πε οτοθ ατοτωρπ ἵνοἱπρεσβια σαφαροτ ἡμοϋ εϋχω ἡμοσ γε τενονεϋ φαι αν εορεϋεροτρο εἰρηι εζων.</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 ΒΙΒΓΟΥΝΘ, ΦΑΡΣΛΟΥΑ ΟΡΑΕ ΣΦΑΡΕ ΦΑΝΛΙΝ: ΛΑ ΝΡΙΔ ἄΝ ΗΔΑ ΙΜΛΚ ἘΛΙΝΑ.</p>
<p>Οτοθ αϋωπι εταϋτασθο εαϋβι ἵτμετοτρο αϋχοσ εορομμοττ εἵνεβιαικ ναι εταϋτ ἡπιζατ νωοτ θινα ἵτεϋεμι γε οτ ἡμμετιεβωωτ πε</p>	<p>And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him,</p>	<p>وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمُلْكَ، أَمَرَ أَنْ يُدْعَى إِلَيْهِ أَوْلِيَاكَ الْعَبِيدِ الَّذِينَ أَعْطَاهُمْ الْفِضَّةَ لِيَعْرِفَ بِمَا تَأْجَرُ كُلُّ وَاحِدٍ.</p>



ἔταραϊς.

Δεῖ δὲ ἵκε πρῶτον εἰς τὸν ἄνθρωπον  
καὶ πρὸς τὸν πεντακονταρχὸν  
ἑξήκοντα.

Ὁ δὲ πρῶτος αὐτὸν καλῶς εἰσετάξατο  
ἐπειδὴ ὁ ἄνθρωπος ἐπιστολὴν ἔδωκεν  
ἐπισημοῦς ὡς ἐπὶ ἑξήκοντα πόλιν.

Ὁ δὲ δεύτερος ἵκε πρὸς τὸν ἄνθρωπον  
καὶ πρὸς τὸν πεντακονταρχὸν  
ἑξήκοντα.

Ὁ δὲ πρῶτος αὐτὸν καλῶς εἰσετάξατο  
ἐπειδὴ ὁ ἄνθρωπος ἐπιστολὴν ἔδωκεν  
ἐπισημοῦς ὡς ἐπὶ ἑξήκοντα πόλιν.

*Πῶς φαίνεται πρὸς τὸν ἄνθρωπον  
ἵκεν ὡς ἐπὶ ἑξήκοντα πόλιν.*

that he might know how much every man had gained by trading.

Then came the first, saying, 'Master, your mina has earned ten minas.'

And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'

And the second came, saying, 'Master, your mina has earned five minas.'

Likewise he said to him, 'You also be over five cities.'

*Glory be to God forever.*

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
رَبِحَ عَشْرَةَ أَمْنَاءٍ.

فَقَالَ لَهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ  
لَأَنَّكَ كُنْتَ أَمِينًا فِي الْقَلِيلِ فَلْيَكُنْ  
لَكَ سُلْطَانٌ عَلَى عَشْرِ مَدَنٍ.

ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
عَمِلَ خَمْسَةَ أَمْنَاءٍ.

فَقَالَ لِهَذَا أَيْضًا: وَكُنْ أَنْتَ عَلَى  
خَمْسِ مَدَنٍ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵκε πρὸς τὸν Πάυλον Παύλου Πάπστολος

Πάυλος δούλος ἡμεῶν Ἰησοῦς  
Χριστοῦ: πᾶπστολος ἐθαλάμῳ:  
φηῖ τὰ ῥηθῶν ἐπισημοῦς ἵκε  
Φνοῦν.

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  
 ασωπ δεν νιφνονι οτοθ εβολ υματ  
 τενχοτυτ θατρη ὑπενσωτρ  
 Πενβοις Ιησοϋς Πιχριστος.

Φαι εθναυιβτ ὑπωμα ἵτε  
 πενθεβιο ἡψφηρ υμορφη ἵτε πωμα  
 ἵτε περῶοτ κατα περρωβ  
 ερερεχευχομ οτοθ ερερερ ρωβ  
 νιβεν ὄνεχωοτ ναϋ.

Ὡστε νασνηοτ νασαπητοσ οτοθ  
 υμενρα† παραυι νεμ παχλομ:  
 ὑπαρη† οβι ερατεν θηνοτ δεν Πβοις  
 ναυμενρα†.

Εὐοδια†† ερος νεμ Σντυτχη  
 εροτυετι εφαι ρω δεν Πβοις.

Се†† εροκ ρωκ πιωπι  
 Σντυτχε ματοτκ νεμωοτ: ναι  
 εταρβιδιϋι νεμηι δεν πιερασσελιον  
 νεμ πεκεκλημεντοσ νεμ πεσιπ  
 ἡναψφηρ ἡρερερρωβ: ναι ετε ποτραν  
 ϋσνηοτ ρι ὑπωμ ἵτε ὑωνδ.

Ραυι δεν Πβοις ἵσχοτ νιβεν:  
 παλιν ον††ω υμοσ χε ραυι.

Πετεν μετεπικησ μαρεσοτωνε  
 ερωμ νιβεν: Πβοις δεντ.

Ἐπερριρωοτυ θα 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  
 اللَّتَيْنِ جَاهِدَتَا مَعِي فِي الْإِنْجِيلِ،  
 مَعَ أَكْلِيمَنْدَسَ أَيْضًا وَبَاقِي  
 الْعَامِلِينَ مَعِي، الَّذِينَ أَسْمَاؤُهُمْ فِي  
 سِفْرِ الْحَيَاةِ.

افْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ  
 أَيْضًا افْرَحُوا.

لِيَكُنْ حِلْمُكُمْ مَعْرُوفًا عِنْدَ جَمِيعِ  
 النَّاسِ. الرَّبُّ قَرِيبٌ.

لَا تَهْتَمُّوا بِشَيْءٍ، بَلْ فِي كُلِّ شَيْءٍ  
 بِالصَّلَاةِ وَالِدُعَاءِ مَعَ الشُّكْرِ، لِتَعْلَمَ  
 طِلْبَاتُكُمْ لَدَى اللَّهِ.

ἄΝΕ ΟΥΨΕΠΙΣΤΟΤ: ΝΕΤΕΝΕΤΗΜΑ  
μαροτορωνη εβολ δατεν Φνοϋτ.

Οτοζ τζηρηνη ντε Φνοϋτ  
θηετβοσι ενοϋτς νιβεν: εσεαρεζ  
ενετενηζητ νεμ νετενμεϋι δεν  
Πιχριστοσ Ιησοϋσ.

Πο λοιπον νασνηνοϋ νηετε  
θανμεθμυη νε: νηετε θανμετσεμνοσ  
νε: νηετε θανδικεον νε: νηετε  
θανμεττοϋβο νε: θωβ νιβεν δεν  
οϋμει: θωβ νιβεν δεν οϋψεννοϋϋι:  
φηετε οϋαρετη πε οτοζ φηετε οϋταιο  
πε: ναι μεϋι ερωοϋ.

Ετε ναι νε εταρετεντσαβε θηνοϋ  
ερωοϋ: οτοζ αρετενβιτοϋ οτοζ  
αρετεν σοθμοϋ: οτοζ αρετενναϋ  
ερωοϋ νδρη νδητ: ναι αριτοϋ οτοζ  
Φνοϋτ ντε τζηρηνη εϋεϋωπι  
νεμωτεν.

*Πιζμοτ ταρ 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 صَيْتُهُ حَسَنٌ إِنْ كَانَتْ  
فَضِيلَةٌ وَإِنْ كَانَ مَذْحٌ، فَفِي هَذِهِ  
افْتَكِرُوا.

وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ،  
وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ، فَهَذَا  
افْعَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν τεπιστολη  
ντε πενωτ Ιακωβοσ. Δμην.  
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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 ἴνα ἴνα ἴνα ἴνα ἴνα ἴνα ἴνα

Do not grumble against  
 one another, brethren, lest  
 you be condemned. Behold,  
 the Judge is standing at the  
 door!

My brethren, take the  
 prophets, who spoke in the  
 name of The Lord, as an  
 example of suffering and  
 patience.

Indeed we count them  
 blessed who endure. You  
 have heard of the  
 perseverance of Job and  
 seen the end intended by  
 The Lord, that The Lord is  
 very compassionate and  
 merciful.

But above all, my  
 brethren, do not swear,  
 either by heaven or by earth  
 or with any other oath. But  
 let your “Yes” be “Yes,”  
 and your “No,” “No,” lest  
 you fall into judgment.

Is anyone among you  
 suffering? Let him pray. Is  
 anyone cheerful? Let him  
 sing psalms.

Is anyone among you  
 sick? Let him call for the  
 elders of the church, and let  
 them pray over him,  
 anointing him with oil in the  
 name of The Lord.

لَا يَنْبَغُ لَكُمْ عَلَى بَعْضِهَا  
 الْإِخْوَةَ لِنَلَا تَدَانُوا. هُوَذَا  
 الدَّيَّانُ وَقِفْتُ قُدَّامَ الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِاحْتِمَالِ  
 الْمَشَقَّاتِ وَالْإِنَاةِ، الْأَنْبِيَاءِ الَّذِينَ  
 تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَذَا نَحْنُ نُطَوِّبُ الصَّابِرِينَ. قَدْ  
 سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ  
 الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ  
 وَرُؤُوفٌ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا  
 تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ  
 وَلَا بِقَسَمِ آخَرَ. بَلْ لِيَتَكُنْ 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  
εφετογνοςφ ηνε Πβοις: ουος καν  
εψωπ αριρι ηθαννοβι ενεχατ ναφ  
εβολ.

Οτωνησ ογν ητετεννοβι εβολ  
ηνετενερηοτ: ουος τωβη εχεν  
νετενερηοτ εοπωσ ητετενοτσαι: ογον  
ογνιωτ ηχομ δεη τπροσετχη υπιθουη  
εσερβωβ.

Ηλιασ νε ογρωμ εωφ πε  
ηρεφωεπυκαε υπερητ ουος αφτωβη  
ηοηπροσετχη εψτεμθρε τφε εωοτ  
ειχεν πικαει ουος υπεεεωοτ ηψομτ  
ηρομπι νεμ σοοτ ηαβοτ.

Ουος αφτωβη οη α τφε  
ηνοτμοτηεωοτ ουος α ηκαει ρωτ  
αφτ υπεφοτταε.

Ηαενηοτ εψωπ αρεψαν ογαι δεη  
θηνοτ εωρεμ εβολ εα φμωιτ ητε  
ημεθουη ουος ητεφταεοφ ηνε ογαι.

Ηαρεφειμ ηνε φθεθναταεο  
ηοηρεφερνοβι εβολεα φμωιτ ητε  
τεφηλανη εε εηαηουεμ ητεφψηχη  
εβολ δεη φμοτ: ουος εηαεωβε εβολ  
εχεν ογμηψ 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.

اعْتَرِفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَاتِ،  
وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ  
تُشْفَوْا. طَلِبَةُ الْبَارِّ 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 ἡποστολοσ:  
 ἐρε ποτςμοσ εσοταβ ῥωπι νευαν.  
 Δμην.

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

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

Πραξις ια: ιθ - κϛ

Acts 11: 19 - 26

أعمال 11: 19 - 26

Ἦν μεν οὔν εταγσωρ ἐβολ ισxen  
 πιροχεεχ εταγωπι ει Στεφανοσ ἀτὶ  
 ῥα ἐρηι ἐφφοινικη νευ Κυπρος νευ  
 ἰαντιοχια ἡσεσασι νευ ἐλι αν  
 ὑπιασι ἐβηλ ἐνιποτδαὶ 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 οὔν οἱ θανοῦον δε ἐβολ ἡδητοῦ  
 θανρωμι ἡΚυπριος νευ ηΚυριννεοσ:  
 ναι ἐτατὶ ἐτἰαντιοχια ναισασι 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  
 قُبْرُسِيِّونَ وَقَيْرَوَانِيُّونَ، الَّذِينَ لَمَّا  
 دَخَلُوا أَنْطَاكِيَّةً كَانُوا يَخَاطَبُونَ  
 الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

Οὔοθ ναρε τςιχ ὑΠβοις χη  
 νευωοτ πε: οτνιωτ δε ὑμμηῦ ἀτναετ  
 οὔοθ ατκοτοῦ ἐΠβοις.

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

وَكَاتَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَنَ عَدَدٌ  
 كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ.

Δ πιασι δε ῥε ῥα νενμαῶχ  
 ἡτεκκλησια ἐτθεν Ιεροσολημ  
 εεβητοῦ οὔοθ ατοτρωπ ὑΒαρναβασ  
 ῥα ἰαντιοχια.

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

فَسَمِعَ الْكَنِيسَةُ الَّتِي فِي أُورُشَلِيمَ،  
 فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى  
 أَنْطَاكِيَّةِ.

Φαι ἔταçì οὐοὺ ἔταçνατ ἐπιζῶμτ  
 ἵτε Φνοττ ἀçραψι οὐοὺ ναçτνομτ  
 ἵνοτον νιβεν ζεν πιθωτ ἵζητ εθροῦοζι  
 ζεν Πβοιç.

Χε νε οτρωμι ἵὰσαθοç πε οὐοὺ  
 εçμμεζ ἔβολ ζεν Πίπνευμα εθοταβ  
 νεμ φηαζτ οὐοὺ ἀçοτααζç ἵνα Πβοιç  
 ἵζε οτρωιτ ἵμμηω.

Ἐταçì δε ἔβολ ἐπᾶρçοç εçκωτ  
 ἵνα Çατλοç: οὐοὺ ἔταççεμç ἀçένç  
 ἔρρη ἔτᾶντιοçιᾶ.

Ἀçωπι δε ἔταçτερ οτρωπι τηρç  
 εθοῦτ ζεν τεκκλῆçιᾶ: οὐοὺ  
 ἔταçτçβω ἵοτρωιτ ἵμμηω ἀττρεν  
 νιμαθῆτῆç δε ετθεν τᾶντιοçιᾶ  
 ἵωορπ çε νιçριçτιᾶνοç.

*Πισαçi δε ἵτε Πβοιç εçἔαλι οὐοὺ  
 εçἔᾶωλι: εçἔᾶμαζι οὐοὺ εçἔταçρο:  
 ζεν τᾶçια ἵεκκλῆçια ἵτε Φνοττ:  
 ἵμμη.*

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 وَمُتَمَلِّنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ غَفِيرٌ.

ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ لِيَطْلُبَ سَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةِ.

فَحَدَّثَتْ أَنَّهُمَا اجْتَمَعًا فِي الْكَنِيسَةِ سَنَةً كَامِلَةً وَعَلَّمَا جَمْعًا غَفِيرًا. وَدُعِيَ التَّلَامِيذُ «مَسِيحِيِّينَ» فِي أَنْطَاكِيَّةِ أَوَّلًا.

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

## Synaxarium of Baunah 5 سنكسار اليوم الخامس من شهر بؤونة

1. The Departure of St. James of the East (Oriental), the Confessor
2. The Martyrdom of St. Bifam
3. The Martyrdom of the Saints Bishay (Ebsoy) and Botros (Peter)
4. The Consecration of the Church of St. Boctor (Victor) in the Region of Sho

**1. The Departure of St. James of the East (Oriental),**

1. نياحة القديس يعقوب المشرقي المعترف
2. استشهاد القديس بيفام
3. استشهاد القديسين بشاي وبطرس
4. تكريس كنيسة القديس بقطر بناحية شو

**1. نياحة القديس يعقوب المشرقي**

## the Confessor

On this day, St. James of the East (Oriental), the confessor, departed. He lived and worshipped in one of the monasteries of the East. He was born during the reign of Constantius, the son of Emperor Constantine the Great, and was contemporary Julian the apostate, and Jovian. When Jovian was killed, Valens the Arian, his brother, reigned in his place. This emperor ordered to open the churches of the Arians and to close the churches of the Orthodox believers.

The grace of God moved this Saint and came to the city of Constantinople. He met the emperor on his way to war, and told him, "I ask you to open the churches of the believers that they may pray on your behalf to be victorious against your enemies, otherwise God will forsake you." The Emperor became angry at what St. James said and commanded to imprison him until he would return from war. The Saint told him, "If you return safely, then God has not spoken by my mouth."

The Emperor went to war; he was defeated and was burnt to death. Thus, the prophecy of the holy man was fulfilled. When the soldiers returned and knew the account of the saint, they brought him out of prison with great honor. Some of them were Arians and they turned from their error, confessing that the Son of God is equal with the Father in essence.

This saint spent the rest of his life in devotion to the ascetic life, and in fighting the spiritual fight until he departed in peace.

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

## 2. The Martyrdom of St. Bifam

On this day also, of the year 20 of the martyrs, 304 AD, St. Bifam, who was the uncle of St. John of Heraclia, was martyred. This saint followed his nephew St. John of Heraclia, and witnessed his torment at the hands of Arianus, the governor of Ansena.

After the martyrdom of St. John, he was sorrowful and said, "Woe unto me O my beloved John, for I have great grief after you for I have become lonely and sojourner, because when you were here, I was comforted by you and my heart was firm for I beheld your face." A voice came out of the body of St. John saying, "O my beloved Bifam, if you wish to become a martyr, leave my body here and hurry to catch up with the governor in the city of Assiut. The Lord had commanded to place your body beside my body and your spirit would be with me, and I will go out

## المعترف

في مثل هذا اليوم تَنبَحَ القديس يعقوب المشرقي المعترف. وُلِدَ هذا القديس في عصر قسطنطينوس ابن قسطنطين الكبير، وعاصر يولييانوس الجاحد ويوبيانوس، الذي بعدما قُتل، تملك أخوه فالنس الأريوسي. وقد أمر هذا الإمبراطور بفتح كنائس الأريوسيين، وبغلق كنائس الأرثوذكسيين.

فتحرك هذا القديس بالنعمة الإلهية وأتى إلى القسطنطينية والتقى بالإمبراطور وهو خارجاً للحرب وقال له: "أسألك أن تفتح كنائس المؤمنين للصلاة عنك لينصرك الله، وإلا فإن الله سيتخلى عنك". فغضب الملك وأمر بحبسه إلى أن يعود من الحرب. فقال له القديس: "إن عدت سالماً، فلا يكون الرب تكلم على فمي".

مضى الملك إلى الحرب وانهمز فيها، ومات حرقاً، فتمت نبوة القديس. ولما عاد الجند وعلوموا بخبر القديس، مضوا وأخرجوه من السجن بإكرام جليل. وكان بعضٌ منهم من الأريوسيين، فرجعوا عن ضلالهم واعترفوا بمساواة ابن الله الكلمة مع أبيه في الجوهر.

وقد قضى القديس يعقوب بقية حياته مجاهداً ناسكاً حتى تَنبَحَ بسلام. بركة صلواته فلتكن معنا. آمين.

## 2. استشهاد القديس بيفام

وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس بيفام، خال القديس يوحنا الهرقلي. كان هذا القديس ملازماً لابن أخته القديس يوحنا الهرقلي ورأى العذابات التي نالها القديس على يد أريانوس والي أنصنا. وبعد استشهاد القديس يوحنا، حزن وقال: "الويل لي يا حبيبي يوحنا لأن لي حزناً عظيماً من بعدك، فقد صرت وحيداً وغريباً، لأنك لما كنت هنا كنت أتعزى بك، وكان قلبي ثابتاً لأنني كنت أنظر وجهك". فخرج صوت من جسد القديس يوحنا قائلاً: "يا حبيبي بيفام، إن كنت تريد أن تصير شهيداً، فدع جسدي هنا وأسرع لتلحق بالوالي في مدينة أسيوط.



to receive it along with the choir of saints.”

Bifam went to Assiut, met the governor and shouted before him, “I am Christian,” and signed himself with the sign of the cross. That angered Arianus, who ordered to torture and behead him, thus he received the crown of martyrdom.

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

### 3. The Martyrdom of the Saints Bishay (Ebsoy) and Botros (Peter)

On this day also, of the year 20 of the martyrs, 304 AD, the two saints Bishay (Ebsoy) and Botros (Peter), were martyred.

St. Bishay was born in the city of Kaw, to Christian parents. His father's name was Theopestus and his mother's name was Kharis. His mother was the daughter of Fr. John, who prophesied to her that she would have a blessed offspring and also her sister Mary. He prophesied that they would beget two sons, who would shed their blood on the name of The Lord Christ. The angel of The Lord also appeared to the father of St. Bishay and foretold him in a vision.

Bishay was born in Kaw and Botros was born in Boha, so the prophecy was fulfilled. After the birth of Botros, his mother Mary passed away and his aunt Kharis raised him along with her son Bishay. When they were seven-years old, they were instructed by a godly teacher from Akhmim. He taught them reading the Holy Bible, memorizing the psalms and praying in the church. Anba Moises ordained them deacons and they persevered on the life of asceticism and worship. Their account became well known in the city, for their purity and good conduct.

When they became young men, Arianus, the governor of Ansena, heard of them. He summoned them and imprisoned the two saints. The prison became a holy church, where healing miracles took place. When Arianus heard that, he ordered to torment them with the Hinbazeen, however, the Archangel Gabriel healed and encouraged them.

After five months in prison, Arianus came to Kaw and brought them. They confessed The Lord Christ before him. He ordered the beheading of Botros and hanging him on a cross on a high place for the birds of heaven to devour him. Later on, some believers brought him down and buried him.

وها الرب قد أمر أن يوضع جسدك مع جسدي، وأما نفسك فسوف تكون معي، وأنا أخرج وألقاها مع صفوف القديسين". فمضى بيفام إلى أسيوط وقابل الوالي وصرخ أمامه قائلاً: "أنا مسيحي"، ورشم ذاته بعلامة الصليب. فغضب أريانوس وأمر بتعذيبه وقطع رأسه فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

3. استشهاد القديسين بشاي وبطرس وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديسان بشاي وبطرس. وُلِدَ القديس بشاي ببلدة فاو من أبوين مسيحيين هما ثينوبسطس وخاريس ابنة الكاهن يوحنا، الذي تنبأ لابنته خاريس بنسل مبارك، وكذا لأختها مريم، وسيرزقهما بولدين هما بشاي وبطرس، وأنهما سيسفكا دمهما على اسم السيد المسيح. وكان ملاكاً ظهر لوالد القديس بشاي في رؤيا وأعلمه بذلك. تحققت النبوة ووُلِدَ بشاي في فاو، وبطرس في بوها وقد توفيت والدته مريم بعد ولادته، فربته خالته خاريس، والدة بشاي، مع ابنها. ولما بلغا السابعة، تعلموا على يدي معلم فاضل من أحميم، فدرّبهما على قراءة الكتاب المقدس والصلاة بالكنيسة وحفظ المزامير. ورسمهما الأنبا ميساس في درجة الشماسية. فكانا يداومان على حياة النسك والعبادة، فصارا موضع حديث المدينة بطهارتهما وحسن سيرتهما. لما وصلا إلى سن الشباب، سمع بهما أريانوس والي أنصنا، فاستدعاهما وسجنهما، فتحول السجن إلى كنيسة مقدسة تحدث فيها معجزات شفاء. فسمع بهذا أريانوس، فأمر بتعذيبهما بالهنبازين، فكان ملاك الرب جبرائيل يشجعهما ويشفيهما.

وبعد خمسة أشهر في السجن، جاء أريانوس إلى فاو واستدعاهما، فاعترفا أمامه بالسيد المسيح. فأمر بقطع رأس بطرس وتعليقه على خشبة في موضع عال لتأكله طيور السماء. وبعد ذلك أنزله بعض المؤمنين ودفنوه.

As of St. Bishay, he remained in prison until Arianus brought him and bound him with fetters and sent him to Alexandria. There, the governor tortured him then imprisoned him until emperor Maximianus came to Alexandria. The governor told him about the account of St. Bishay. The emperor took him along with other prisoners to Antioch, where he beheaded him. Some believers relocated his body to Alexandria then to the city of Boha.

During the reign of Emperor Constantine, the people of the city of Boha built a church, where they placed the two bodies. In present time, there is a church after their names in the city of Sedfah, the diocese of Abu Teeg, the governorate of Assiut.

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

أما القديس بشاي، فبقي في السجن حتى استدعاه أريانوس، وأمر بربطه بالقيود ثم أرسله إلى الإسكندرية. فعذبته الوالي هناك ثم أودعه السجن حتى جاء الإمبراطور مكسيميانوس، فعرف قصته وأخذ بشاي ومن معه إلى أنطاكية حيث قطع رأسه هناك. ونقل بعض المسيحيين جسده إلى الإسكندرية ثم إلى بلدته بوها. وفي أيام الإمبراطور قسطنطين، بنى أهل بلدة بوها كنيسة، ثم وضعوا فيها الجسدين، وتوجد حالياً كنيسة باسميهما بمدينة صدفا التابعة لإيبارشية أبو تيج بمحافظة أسيوط. بركة صلواته فلتكن معنا. آمين.

#### 4. The Consecration of the Church of St. Boctor (Victor) in the Region of Sho

On this day also, was the consecration of the church of St. Boctor (Victor) in the region of Sho, east of El-Khesous, the diocese of Abnub.

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

4. تكريس كنيسة القديس بقطر بناحية شو وفيه أيضاً تم تكريس كنيسة القديس بقطر بالقرب من شو شرق الخصوص، التابعة حالياً لإيبارشية أبنوب. بركة صلواته فلتكن 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 λτ: ιθ, ζζ: Δ

Psalm 34: 19, 68: 3

مزمو 33: 19، 67: 4

Παρωου νιθλνψις ντε νιθμμι:  
οτοζ ρηναναζμοτ νζε Πβοις εβολ  
νδητοτ τηροτ: Οτοζ νιθμμι  
μαροτοτνοϋ: μαροτθεληλ υπεμθο  
μΦνοτ†: μαροτοτνοϋ δεη οτοτνοϋ.  
Δλληλοτiα.

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>Ἐπερερβοτ πικονχι νὸρι χε αϭτματ ἵχε 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 تَخَف أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ أَبَاكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلَكُوتَ.</p>
<p>Ἐα νετενετπαρχοντα ἐβόλ μηιτοτ ἐθμετνηατ μαθαμιὸ νωτεν ἵθανὰσονι ἕπαφερὰπας ἵνοταρο ἵαθμοτνηκ θεν νιφνονι 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. اِعْمَلُوا لَكُمْ أَكْيَاسًا لَا تَفْنَى وَكَنْزًا لَا يَنْفَدُ فِي السَّمَاوَاتِ حَيْثُ لَا يَقْرَبُ سَارِقٌ وَلَا يَبْلِي سُوسٌ.</p>
<p>Πιμα ταρ ἐτε πετενὰρο ἕμοϭ εϭεϭωπι ἕματ ἵχε πετενετ.</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 ἵχε νετενετπι οτορ νετενετθηβς ετμορ.</p>	<p>Let your waist be girded and your lamps burning;</p>	<p>لِتَكُنْ أَحْقَاؤُكُمْ مُمَنِّطَةً وَسُرْجُكُمْ مُوقَدَةً.</p>
<p>Οτορ ἵνωτεν ρωτεν ἐρετενὸνι ἵθανρωμι ετχοϭωτ ἐβόλ θατρη ἕπονηοις χε αϭηνατὸτὸ ἵθνατ ἐβόλ θεν πιροπ ρινα αϭϭανι ἵτεϭκολερ κατοτοτ ἵνεαδουων 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 لِلْوَقْتِ.</p>

Ὠοῖνιὰ τοῦ ἡνιέβιακ ἔτε ἡμαρ  
 νηετε ἀρῶανι ἵνε ποῖβοις  
 ἵνετρεμειοῦ εἶρησ: ἀμην ἴξω ἡμοσ  
 νωτεν γε ἱναδοκῶ οῖοθ  
 ἵνετρεῖοῖρωτεβ οῖοθ ἵνετρεῖοῖ εἶρατῶ  
 ἵνετρεῖοῖεῖω ἡμωοῦ.

Καν ἀρῶανι θεν ἴμαθῆνοῖτ καν  
 ἀρῶανι θεν ἴμαθῶμοῖτ ἵνοῖεῖω οῖοθ  
 ἵνετρεμειοῦ εἶρηι ἡπαρητ ὠοῖνιὰ τοῦ  
 ἡνιέβοακ ἔτε ἡμαρ.

Φαι δε ἀριέμι ἐροῶ ἕναρε πινεβνι  
 ἐμι γε θεν ἀῶ ἵνοῖνοῦ ἱνηοῦ ἵνε  
 πιρεῖβιοῖτ ἵναῖναρωις πε οῖοθ  
 ἵναῖναῖαῖ αν πε ἐρωατς ἐπεῖμη.

Οοῖθ ἵνωτεν ῶωτεν ῶωπι  
 ἐρετενεβετωτ γε θεν ἴοῖνοῦ  
 ἐτετενεωοῖν ἡμοσ αν ἱνηοῦ ἵνε  
 Πωρηι ἡΦρωμι.

Πεξε Πετροσ δε ναῖ γε Πβοις  
 ἀκῶ ἵται παραβολη ναν ῶαν ἀκῶ  
 ἡμοσ ἵοῖον νιβεν.

Οοῖθ πεξε Πβοις γε νημ ῶαρα πε  
 πιπιςτοσ ἵνοικονομοσ οῖοθ ἵναβε  
 φηέτε πεῖβοις ναῖαῖ ἐξεν νεῖεβιακ  
 γε ἵνεῖτ ἵνοῖεῖρε νωοῦ θεν ἵνοῖοῦ  
 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 ويثخدمهم.

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 ἐπιφύξῃ  
ἐπιφύξῃ ὑμῶν.

Ἐὰν φῶνι ἵνα ὑμῶς ἴδωτε ὅτι  
ἐπιφύξῃ ἔχει περὶ τῶν τῶν.

*Πῶς φησὶ Πεννητὸν περὶ ἑσέως  
ἵνα ἴδωτε: ἀμην.*

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

Truly, I say to you that  
he will make him ruler over  
all that he has.

*Glory be to God forever.*

طوبى لذي العبد الذي إذا جاء  
سيده يجده يفعل هكذا.

الحق أقول لكم إنه يقيم على  
جميع أمواله.

*والمجد لله دائماً.*

# Katameros Readings for the 6<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم السادس من شهر بؤونة المبارك

ΚΟΥΚΟΥ ΝΕΖΟΥ Ν ΠΙΛΑΒΟΥ ΠΑΩΝΙ

## Ροηι

### 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 ιζ: λλ, μ

Psalm 18: 34, 39

المزمور 17: 34، 40

ΦηετϚβω η̄ναχιζ̄ ε̄πιπολεμος:  
αϚχω η̄ναωβω̄ ε̄ζανφιϚ η̄ζουτ:  
ακμορτ̄ η̄ουζοῡ ε̄πιπολεμος: ουοε  
ακσενε ουον̄ η̄ιβεν̄ ε̄ταρτωουνοτ̄  
ε̄ρηῑ ε̄ζωῑ σαπεσχη̄ μ̄μοι.  
Αλληλοιᾱ.

He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. Alleluia.

الذي يُعَلِّم يَدَيَّ القتال، فتحني بذراعي قوس من نحاس. تنطقني بقوة للقتال. تصرع تحتي القانمين عليّ. هليلويا.

### 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.

Οῡᾱνασνωσῑς ε̄βολ̄ θ̄εν  
πιε̄τασ̄τελιον̄ ε̄θο̄ταβ̄ κᾱτᾱ ῡᾱθεον̄  
ᾱσιοῡ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ῡᾱθεον̄ ι: ιϚ - κζ

Matthew 10: 16 - 23

متي 10: 16 - 23

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

Ἰαζῶητεν Δε ἔρωτεν ἔβολ ζα  
ἡρωμμ: σενατ ἕηνοῦ ζαρ  
ἔζανμυαντζαπ οῦοζ  
σεναερμαατισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

Εὔεεν ἕηνοῦ Δε ἡνιοῦρωοῦ νεμ  
ἡιζηζεμων εῶβητ εῦμετμεῶρε ἡωοῦ  
νεμ ἡιῆθνοο.

Εῦωπ Δε ἀῦωαντ ἕηνοῦ  
ἕπερϕιρωοῦϣ ζε πωο ιε οῦ πε  
ἔτετενναζοϋ: σενατ ζαρ ἡωτεν δεν  
ἰοῦνοῦ ἔτεῦμαῦ ἕφἡἔτετεννααζι  
ἕμμοϋ.

Ἡῶωτεν ζαρ ἀν πεδῶνααζι ἀλλα  
Πῖπνευμα ἡτε πετενιωτ εῶνααζι  
δεν ἕηνοῦ.

Ερε οῦοον Δε εϕἔτ ἡνοῦοον ἔφμοῦ:  
οῦοζ ἔρε οῦιωτ εϕἔτ ἡοῦωἡρι: οῦοζ  
ἔρε ζανῦἡρι τωοῦνοῦ ἔζεν νοῦιοῦ  
εῦἔδῶοβοῦ.

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.

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

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

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

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

ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΟΘΕΜ.

ΕΨΩΠ ΔΕ ΔΥΨΑΝΘΟΧΙ ΝΩΤΕΝ ΘΕΝ  
ΤΑΙΒΑΚΙ ΦΩΤ ΕΚΕΟΥΤΙ: ΑΜΗΝ ΨΧΩ ΑΜΟC  
ΝΩΤΕΝ ΧΕ ΝΝΕΤΕΝΦΟΘ ΕΜΕΨΤ ΝΙΒΑΚΙ  
ΝΤΕ ΠΙCΡΑΗΛ ΨΑΤΕΨΙ ΝΧΕ ΠΨΗΡΙ  
ΑΦΡΩΜΙ.

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

But he who endures to the  
end will be saved.

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

*Glory be to God  
forever.*

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

ΨαλμοC τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمو ر 44: 5, 9

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

**ΑΛΛΗΛΟΥΙΑ.**

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

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

### Matins Gospel

إنجيل باكر

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

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



<p>ΟὐὰΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ζ: ΙΑ - ΙΖ</b></p>	<p><b>Luke 7: 11 - 17</b></p>	<p><b>لوقا 7: 11 - 17</b></p>
<p>ΟΥΟZ ΔCΩΠΙ ΕΠΕΡΑC† ΔCΩΕΝΑC ΕΟΥΒΑΚΙ ΕΥΜΟΥ† ΕΡΟC ΧΕ ΠΑΙΝ ΟΥΟZ ΝΑΥΜΟΥΙ ΝΕΜΑC ἸΧΕ ΝΕCΜΑΘΗΤΗC ΝΕΜ ΟΥΝΙΩ† ἸΜΗΩ.</p>	<p>Now it happened, the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd.</p>	<p>وَفِي الْيَوْمِ التَّالِيِ ذَهَبَ إِلَى مَدِينَةٍ تُدْعَى نَائِينَ وَذَهَبَ مَعَهُ كَثِيرُونَ مِنْ تَلَامِيذِهِ وَجَمْعٌ كَثِيرٌ.</p>
<p>ΩΩCΤΕ ΕΤΑCΩΩΝΤ Ε†ΠΡΑΖΗ ἸΝΤΕ †ΒΑΚΙ: ΖΗΠΠΕ ΕΝΑΥΩΛΙ ἸΟΥΑΙ ΕΒΟΛ ἘΔCΜΟΥ: ΕΟΥΩΗΡΙ ἸΜΑΥΑΤC ΠΕ ἸΝΤΕ ΤΕCΜΑΥ: ΟΥΟZ ΘΑΙ ΝΕ ΟΥΧΗΡΑ ΤΕ: ΟΥΟZ ΝΕ ΟΥΟΝ ΟΥΜΗΩ ΕCΩΩ ἸΝΤΕ †ΒΑΚΙ ΝΕΜΑC ΠΕ.</p>	<p>And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.</p>	<p>فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ، إِذَا مَيِّتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لَأُمِّهِ وَهِيَ أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ.</p>
<p>ΟΥΟZ ΕΤΑCΝΑΥ ΕΡΟC ἸΧΕ ΠΒΟΙC ΔCΩΕΝΖΗΤ ΔΑΡΟC: ΟΥΟZ ΠΕΧΑC ΝΑC ΧΕ ἸΠΕΡΡΙΜΙ.</p>	<p>When The Lord saw her, He had compassion on her and said to her, “Do not weep.”</p>	<p>فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ لَهَا: لَا تَبْكِي.</p>
<p>ΟΥΟZ ΔCΙ ΔCΒΙ ΝΕΜ †CΛΗ: ΝΗ ΔΕ ΕΤCΑΙ ΑΥΘΙ ΕΡΑΤΟΥ: ΟΥΟZ ΠΕΧΑC ΧΕ ΠΙΔΕΛΩΡΙ ἸΘΟΚ ΠΕ †ΧΩ ἸΜΟC ΝΑΚ ΤΩΝΚ.</p>	<p>Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”</p>	<p>ثُمَّ تَقَدَّمَ وَلَمَسَ النَّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ.</p>
<p>ΟΥΟZ ΔCΘΕΜC ἸΧΕ ΠΙΡΕCΜΩΟΥΤ ΟΥΟZ ΔCΘΡΖΗΤC ἸCΑΧΙ: ΟΥΟZ ΔCΤΗΙC ἸΝΤΕCΜΑΥ.</p>	<p>So he who was dead sat up and began to speak. And He presented him to his mother.</p>	<p>فَجَلَسَ الْمَيِّتُ وَابْتَدَأَ يَتَكَلَّمُ فَدَفَعَهُ إِلَى أُمِّهِ.</p>
<p>ΟΥΖΟΥ† ΔΕ ΔCΒΙ ἸΟΥΟΝ ΝΙΒΕΝ ΟΥΟZ ΝΑΥ†ΩΟΥ ἸΦΝΟΥ† ΕΥΧΩ ἸΜΟC ΧΕ ΟΥΝΙΩ† ἸΠΡΟΦΗΤΗC ΔCΤΩΝC ἸΔΗΤΕΝ:</p>	<p>Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and,</p>	<p>فَأَخَذَ الْجَمِيعُ خَوْفٌ وَمَجَّدُوا اللَّهَ قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَأَفْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτοϑ ρε λ̅ϕνοϑϑ ρεμ̅πωιι  
 μ̅περλαοϑ.

Οτοϑ ρεϑ̅ εβολ̅ η̅ρε παιραϑι  
 εϑβητηϑ ϑεν ϑ̅ιοϑδε̅α τηρϑ νεμ  
 ϑ̅περιχωροϑ τηρϑ.

*Π̅ωοϑ ϑ̅α Π̅εννοϑϑ πε ϑ̅α ε̅νεϑ  
 η̅τε η̅ι ε̅νεϑ: λ̅μην.*

“God has visited His  
 people.”

And this report about  
 Him went throughout all  
 Judea and all the  
 surrounding region.

*Glory be to God forever.*

وَجَرَجَ هَذَا الْخَبْرُ عَنْهُ فِي كُلِّ  
 الْيَهُودِيَّةِ وَفِي جَمِيعِ الْكُورَةِ  
 الْمُحِيطَةِ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداϑ

### The Pauline Epistle

رسالة بولϑ الرسول

### ϑ̅επιστολη η̅τε πενραϑ Παϑλοϑ Π̅αποστολοϑ

Παϑλοϑ ϑ̅βωκ μ̅πενδοιϑ Ιηϑοϑϑ  
 Π̅ιχ̅ριστοϑ: π̅αποστολοϑ ε̅θαϑεμ:  
 ϑ̅ηε̅ταϑαϑϑ ε̅πιρ̅ιω̅εννοϑϑη̅ η̅τε  
 ϕ̅νοϑϑϑ.

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

البولϑ، فصل من رسالة معلمنا  
 بولϑ الرسول الثانية إلى  
 تيموثاؤϑ، بركته المقدϑة تكون  
 معنا. آمين.

**Β̅ Τιμοϑεοϑ Β̅: ϑ̅ - ιε̅**

**2 Timothy 2: 3 - 15**

**2 تيموثاؤϑ 2: 3 - 15**

Δ̅ριϑ̅ϑ̅ηρ η̅ϑ̅ε̅π̅ικαϑ μ̅ϑ̅ρηϑ  
 η̅νοϑματοϑ ε̅νανεϑ η̅τε Π̅ιχ̅ριστοϑ  
 Ιηϑοϑϑ.

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

فَأَشْتَرِكْ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ  
 كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Υ̅παρε̅ ε̅λι ε̅φοι μ̅ματοϑ  
 δ̅λεμ̅λωμ̅ϑ ϑ̅εν η̅ι̅β̅ηνο̅ϑ̅ η̅τε παιωη̅ϑ  
 ϑ̅ινα η̅τεϑραναϑ μ̅ϑ̅ηε̅ταϑ̅οκϑ.

No one engaged in  
 warfare entangles himself  
 with the affairs of this life,  
 that he may please him who  
 enlisted him as a soldier.

لَيْسَ أَحَدٌ وَهُوَ يَتَجَنَّدُ يَرْتَبِكُ  
 بِأَعْمَالِ الْحَيَاةِ لِكَيْ يُرْضِيَ مَنْ  
 جَنَّدَهُ.

Ε̅ϑωπ̅ Δ̅ε̅ λ̅ρεϑ̅αν̅ ο̅ται ϑ̅ε̅ ε̅ϑ̅μα  
 η̅ϑ̅ μ̅παϑ̅β̅ιχ̅λομ̅ ρ̅ϑ̅ϑ̅τεμ̅ϑ̅ νομ̅μοϑ.

And also if anyone  
 competes in athletics, he is  
 not crowned unless he  
 competes according to the  
 rules.

وَأَيْضاً أَنْ كَانَ أَحَدٌ يُجَاهِدُ، لَا يُكَلَّلُ  
 أَنْ لَمْ يُجَاهِدْ قَانُونِيًّا.

Πρωτωι ετδοσι ζωτ̄ εροϋ̄ ντεϋδι  
ν̄ϋορπ̄ εβολ̄ δ̄εν̄ νιοϋταδ̄.

Κατ̄ ε̄νηε̄τ̄ζω̄ ῡμωοτ̄ Π̄βοις̄ ταρ  
εϋε̄τ̄ νακ̄ νο̄νε̄μῑ δ̄εν̄ ζωβ̄ νιβεν̄.

Αρῑφ̄με̄τῑ ν̄ιη̄σοϋς̄ Πῑχ̄ρις̄τοϋς̄  
ε̄ταϋτ̄ω̄νηϋ̄ ε̄βολ̄ δ̄εν̄ ν̄η̄ε̄ο̄μωοτ̄ ε̄βολ̄  
δ̄εν̄ π̄χ̄ροϋ̄ ν̄Δ̄ᾱνῑδ̄ κᾱτα  
πᾱε̄τᾱσ̄τε̄λιον̄.

Φ̄αῑ ε̄τ̄β̄ω̄ῑκᾱδ̄ ν̄δ̄η̄τηϋ̄ ω̄ᾱ ε̄δ̄ρη̄  
ε̄θᾱν̄ῑσ̄νᾱτ̄δ̄ ῡφ̄ρη̄τ̄ νο̄τ̄ρεϋε̄ρ̄πε̄τ̄ζωοτ̄  
ᾱλλᾱ π̄κᾱχῑ ῡΦ̄νο̄ῡτ̄ κο̄νη̄ δ̄ν̄.

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

ϸ̄εν̄ε̄ο̄τ̄ ν̄ξε̄ π̄κᾱχῑ ῑσ̄ξε̄ ταρ̄ δ̄ν̄μο̄ῡ  
ν̄ε̄μᾱϋ̄ ῑε̄ τ̄εν̄νᾱω̄ν̄δ̄ ν̄ε̄μᾱϋ̄ ο̄ν̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρ̄ε̄τ̄πο̄με̄νῑν̄ ῑε̄  
τ̄εν̄νᾱε̄ρο̄ῡρο̄ ν̄ε̄μᾱϋ̄ ο̄ν̄ ῑσ̄ξε̄  
τ̄εν̄νᾱχο̄λ̄ϋ̄ ε̄βολ̄ ν̄θο̄ϋ̄ ζωϋ̄  
ε̄νᾱχο̄λ̄τε̄ν̄ ε̄βολ̄.

Ῑσ̄ξε̄ τ̄εν̄νᾱε̄ρᾱθ̄νᾱε̄τ̄ φ̄η̄ ν̄θο̄ϋ̄  
ε̄νᾱδ̄ο̄ῑ ε̄ϋο̄ῑ ῡπ̄ῑσ̄τοϋς̄ ῡμ̄ο̄ν̄ ω̄ϋ̄χο̄μ̄ ταρ̄  
ν̄τεϋ̄χο̄λ̄ϋ̄ ε̄βολ̄ ῡμᾱτᾱτ̄ϋ̄.

Ῡᾱφ̄με̄τῑ ν̄ωοτ̄ ν̄η̄ν̄αῑ ε̄κε̄ρ̄με̄ε̄ρ̄ε̄  
ῡπε̄μ̄ε̄ο̄ ῡΦ̄νο̄ῡτ̄ ε̄ω̄ϋ̄τε̄μ̄ ῡλᾱδ̄ δ̄εν̄  
π̄κᾱχῑ ε̄ξε̄ν̄ ε̄λῑ ν̄ε̄ω̄β̄ ῡμ̄ο̄ν̄ε̄η̄ο̄ῡ

The hard-working  
farmer must be first to  
partake of the crops.

Consider what I say, and  
may The Lord give you  
understanding in all things.

Remember that Jesus  
Christ, of the seed of David,  
was raised from the dead  
according to my gospel,

for which I suffer  
trouble as an evildoer, even  
to the point of chains; but  
the word of God is not  
chained.

Therefore, I endure all  
things for the sake of the  
elect, that they also may  
obtain the salvation, which  
is in Christ Jesus with  
eternal glory.

This is a faithful saying:  
For if we died with Him, we  
shall also live with Him.

If we endure, we shall  
also reign with Him. If we  
deny Him, He also will  
deny us.

If we are faithless, He  
remains faithful; He cannot  
deny Himself.

Remind them of these  
things, charging them  
before The Lord not to  
strive about words to no  
profit, to the ruin of the

يَجِبُ أَنْ الْحَرَاتِ الَّذِي يَتَعَبُ  
يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَمْثَارِ.

أَفْهَمُ مَا أَقُولُ. فَلْيُعْطِكَ الرَّبُّ فَهْمًا  
فِي كُلِّ شَيْءٍ.

أَذْكَرُ يَسُوعَ الْمَسِيحَ الْمَقَامَ مِنَ  
الْأَمْوَاتِ مِنْ نَسْلِ دَاوُدَ بِحَسَبِ  
أَنْجِيلِي.

الَّذِي فِيهِ اِحْتَمَلُ الْمَشَقَّاتِ حَتَّى  
الْقَيْوَدِ كَمُذْنِبٍ لَكِنَّ كَلِمَةَ اللَّهِ لَا  
تَقْتَدُّ.

لَأَجْلِ ذَلِكَ أَنَا اصْبِرُ عَلَى كُلِّ شَيْءٍ  
لَأَجْلِ الْمُخْتَارِينَ لِكَيْ يَحْصُلُوا هُمْ  
أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ مَعَ مَجْدٍ أَبَدِيٍّ.

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

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

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

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

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

*Πρῶτος γὰρ νευωτεν νευ  
 τῆρῆνη ἐνσοπ: χε ἀμην ἐσεῶπι.*

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

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

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

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβὼλ δῆεν πε πρῶτι  
 ἠἐπιστολῆ ἠτε πενῶτ Πέτρος.  
 Ἀμην. Παμενρατ.

**ἁ Πέτρος τ: ἠ - ἱε**

Πχῶκ δε ἐρετενοι ἠοῦμεν  
 ἠοῦστ τηροῦ: ἐρετενοι ἠψφῆρ  
 ἠβιδισι: οῦοε ἐρετενοι ἡμαισον  
 ἠγῶανῶμαδτ ἐρετενεβῆνοῦτ.

ἠτετεντ ἠοῦπετῶοῦ αν δα  
 οῦπετῶοῦ: οῦδε ἐοῦσῶοῦ δα  
 οῦσῶοῦ: πετοῦβῆτ δε ἐρετενεῦμοῦ  
 χε ἐταῦθαρεμ ῶηνοῦ ἐπαρῶβ ῶῆνα  
 ἠτετενερκλῆρονομῆ ἡπίεμοῦ.

Φῆ γὰρ ἐσοῦσῶ ἐμενρε πῶνδ  
 οῦοε ἐναῦ ἐζανῆροῦ ἐνανεῦ  
 μαρεταλῶ ἡπερλας ἐβὼλ ῶα  
 πῆπετῶοῦ: οῦοε νεῦσφοτοῦ

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

**1 Peter 3: 8 - 15**

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

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

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

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

**1 بطرس 3: 8 - 15**

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرّأْيِ بِحَسَنٍ وَآحِدِ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءَ.

عَبْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَنِيمَةٍ بِسَنِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرْتَوْا بَرَكَةً.

لَأَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ  
 وَيَرَى أَيَّامًا صَالِحَةً، فَلْيُكْفِفْ  
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتَيْهِ أَنْ  
 تَتَكَلَّمَا بِالْمَكْرِ.

ἔψτεμσαζι ἵοτ'ἄροϋ.

Μαρεϋρικι σαβολ ἕπιπετρωοτ:  
οτοϋ ἵτεϋίρι ἕπιὰσαθον: μαρεϋκωτ  
ἵσα οτγερηνη οτοϋ ἵτεϋδοξι ἵσως.

Χε νενβαλ ἕΠβοις σεχοϋωτ ἔχεν  
νιῶμη: οτοϋ νεϋμαωχ σερικι ἵσα  
ποττωβρ: ἵρο δε ἕΠβοις ἔχεν  
νηετῖρι ἕπιπετρωοτ.

Οτοϋ νιμ εῶναϋτμεκαρ νωτεν  
ἔωωπ ἄρετενϋανερρεϋχοϋ  
ἕπιπεῶνανεϋ.

Αλλα ισε τετενερ ἵκεβιεμκαρ  
εῶβε τμεῶμη ὠοτνιατεν ῶηνοτ:  
τοτρωοτ δε ἕπερερωοτ δατεσεη οτδε  
ἕπερωῶορτερ.

Πβοις δε Πιχριστοϋ ματοτβοϋ  
ἔδρη δεν νετενεητ: ἕρετενσοβτ  
ἕμωτεν ἵχοοτ νιβεν ετὰπολοσιὰ  
ἵνοτον νιβεν εῶναἕρετιν ἕμωτεν  
ἵνοτσαζι εῶβε τζελπις ετδεν ῶηνοτ  
αλλα δεν οτμετρεμρατω νεμ οτρωοτ.

*Πασῆνοτ ἕπερμενερε πικομοϋ  
οτδε νηετωωπ δεν πικομοϋ:  
πικομοϋ πασινι νεμ τεϋεπιῶμια: φη  
δε ετῖρι ἕφορωω ἕφνοοτ ἕναωωπι  
ωα ἕνεε: ἀμην.*

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

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

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

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

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

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

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

لَأَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ  
وَأُذُنِي إِلَيْ طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ  
الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ  
بِالْخَيْرِ؟

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

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ،  
مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ مَنْ  
يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي  
فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ،

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

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἵὰποστολοσ: ἐρε ποῖςμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من اعمال آباننا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις κζ: μβ - κη: ϛ</b></p>	<p><b>Acts 27: 42 - 28: 6</b></p>	<p><b>اعمال 27: 42 - 28: 6</b></p>
<p>Δῦρι Δε ἵπορσοῖνι ἵξε νιματοι θινα ἵσεδωτεβ ἵνηετσωη: μηπωσ ἵτε οῦαι νηβι ἵτερψωτ.</p> <p>Πιέκατονταρχοσ Δε εφοῦωϗ ἐνοθεμ ἵΠαῦλοσ αῦωαϗτοῦ ἐῶτεμῖρι ἵπορσοῖνι: αῦοταθσαθνι Δε ἵνηετε οῦον ὡσωμ ἵμωοῦ ἵσεφιτοῦ ἐφιομ ἵσενηβι ἵωορπ ἐπιῦρο.</p> <p>Οῦοθ ἵκεσωπ θανοῦον μεν θι θανσανις: θαν κε ῡωοῦνι Δε θι θαν κε ενῡαι ἵτε πιχοι: οῦοθ παρηϑ αῦωπι εθρηννοθεμ θηρεν ἐπιῦρο.</p> <p>Οῦοθ ἐταννοθεμ τοτε ανέμι ῡε ὡαῦμοῦϑ ἐϑηησοσ ἐτε ἵμαῦ ῡε Μελετινη.</p> <p>Πιβαρβαροσ Δε ἵτε πιμα ἐτε ἵμαῦ ἀῦρι ἵοῦνιϗ ἵμεταρῡωμ νεμαν: ἐτανῡερε οῦῡρωμ ταρ αῦωοπτεν θηρεν ἐρωοῦ εθε πιμοῦνηωοῦ ἐτε ναῦωοπ νεμ εθε πιῡεβ.</p>	<p>And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.</p> <p>But the centurion, wanting to save Paul, kept them from their purpose, and commanded that those who could swim should jump overboard first and get to land,</p> <p>and the rest, some on boards and some on parts of the ship. And so it was that they all escaped safely to land.</p> <p>Now when they had escaped, they then found out that the island was called Malta.</p> <p>And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.</p>	<p>فَكَانَ رَأْيُ الْعَسْكَرِ أَنْ يَقْتُلُوا الْأَسْرَى لِنَلَا يَسْبِیحَ أَحَدٌ مِنْهُمْ فِيهِزَب.</p> <p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَّاحَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فَيَخْرُجُونَ إِلَى الْبَرِّ.</p> <p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p> <p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيْطَةَ.</p> <p>فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.</p>

Αφκοτq Δε ἵχε Παυλος αφχιω  
ἵνομηω ἵλεβω: οτοε ἕταφχιτοτ ἕχεν  
πιχρωμ οτοε ἕβολχιτεν πιθμου ασι  
ἕβολ ἵχε οτἄχω ασχεκε τεφχιε.

Εταφνατ Δε ἵχε νιβαρβαροε  
ἕπιθηριον εφἄω ἵσα τεφχιε νατχω  
ἕμοε ἵνοτἕρηνοτ: χε παντωε παρωμ  
οτρεφθωτεβ πε φαι: ἕτε μενεσα  
ἕτεφνοεμ ἕβολθεν φιομ ἕπε πεφχαπ  
χαφ ἕωνθ.

Πθοε μεν οτη αφνεε πιθηριον  
ἕπιχρωμ ἕπε ἕλι ἕπετρωοτ ωωπι  
ἕμοε.

Πθοοτ Δε νατμετι χε ἕναφωχι ιε  
ἕναθει σατοτq ἵτεφμοτ: ἕταφωσκ Δε  
ετσομ εροφ οτοε ἕταφνατ χε ἕπε  
ἕλι ἵθωβ εφρωοτ ταθοφ αφκοτοτ  
σατοτοτ ετχω ἕμοε εροφ χε οτνοτ†  
πε.

*Πισαχι Δε ἵτε Πθοιε εφἕλαι οτοε  
εφἕλωαι: εφἕλωαι οτοε εφἕταφρο:  
θεν ἵαγια ἵεκκἕησια ἵτε φνοτ†:  
ἕμην.*

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

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

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

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

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

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

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

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ  
يَتَضَرَّرْ بِشَيْءٍ رَدِيءٍ.

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

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

## Synaxarium of Baunah 6 سنكسار اليوم السادس من شهر بؤونة

1. The Departure of St. Theodore, the Monk
2. The Martyrdom of the Four Archons in Esna
3. The Departure of St. Didymus, the Blind

1. استشهاد القديس ثيودورس الراهب
2. استشهاد أربعة أراخنة باسنا
3. نياحة القديس ديديموس الضيرير

## 1. The Martyrdom of St. Theodore, the Monk

On this day also, of the year 55 of the martyrs, 339 AD, St. Theodore the monk, was martyred. He was born in the city of Alexandria to Christian parents, who raised him in a true Christian upbringing. When he grew up, he longed for the monastic life, so he went and became a monk in one of the monasteries nearby the city of Alexandria. He became well known for his pure life and austere asceticism.

When Constantius, the son of emperor Constantine the great, followed the Arians, he exiled St. Athanasius, Pope of Alexandria. He sent in his place Gawargios, the Arian, and appointed him patriarch and governor for Alexandria. He slew a large number of the believers in the city.

St. Theodore, with Christian zeal, disputed with the Arians, and exposed the error of their faith. The alien patriarch seized him, tortured him much, then ordered that he be tied to the legs of unbridled horse. The horse was released to drag him in the streets of Alexandria. St. Theodore's body was torn to pieces and his head was smashed. He delivered up his soul into the hand of The Lord and received the crown of martyrdom. The believers collected his holy members, and laid them in a coffin.

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

## 2. The Martyrdom of the Four Archons in Esna

On this day also, of the year 19 of the martyrs, 303 AD, the four Archons in Esna, were martyred.

When Arianus, the governor of Ansena, went back to Esna for the second time, he met these four archons, whose names were; Ausaphius, Samoun, Hourwag and Bakhoush. They were from the prominent people of Esna and overseers of its affairs. They were also merciful to the poor and the needy, and charitable to the widows and orphans.

They stood before the governor confessing their faith in The Lord Christ, without heeding to his threats of tortures. Arianus became enraged and ordered to savagely torture them. Their faith was not shaken, repeating what St. Paul said, "For I consider that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us" (Romans 8: 18). Finally, he ordered to behead them, and thus they received the crown of martyrdom.

May the blessing of their prayers be with us all.

1. استشهاد القديس ثيودورس الراهب في مثل هذا اليوم، من سنة 55 للشهداء، سنة 339 ميلادية، استشهاد القديس ثيودورس الراهب. وُلِدَ بمدينة الإسكندرية من أبوين مسيحيين، ربياه تربية مسيحية حقيقية. ولما كبر اشتاق إلى السيرة الرهبانية. فذهب وترهب بأحد الأديرة القريبة من الإسكندرية، واشتهر بالسيرة الطاهرة والنسك الكثير.

ولما مال قسطنديوس، ابن الملك قسطنطين الكبير، إلى الأريوسيين نفي القديس أنثاسيوس، بابا الإسكندرية، وأرسل مكانه جورجوس الأريوسي وجعله بطريكاً ووالياً على الإسكندرية.

فغار هذا الراهب غيرة مقدسة وأخذ يجادل الأريوسيين ويكشف ضلالهم. فقبض عليه البطريرك الدخيل وعذبه كثيراً، ثم أمر بربطه في أرجل حصان جموح وإطلاقه في شوارع الإسكندرية، فنقطعت أعضاؤه وتهشم رأسه وأسلم روحه في يدي الرب. وبهذا نال إكليل الشهادة. فجمع المؤمنون أعضائه المقدسة ووضعوها في تابوت. بركة صلواته فلتكن معنا. آمين.

2. استشهاد أربعة أرخنة باسنا وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد الأربعة أرخنة باسنا. ففي عودة أريانوس، والي أنصنا، إلى إسنا للمرة الثانية، قابله الأربعة أرخنة أوسافيوس وسامان وهرواج وباخوش، وقد كانوا من رؤساء إسنا وكتّابها والمشرفين على أمورها. وكانوا يعطون الفقراء والمساكين ويعولون الأرامل والأيتام.

فوقفوا أمام الوالي معترفين بإيمانهم بالسيد المسيح، غير مبالين بالتهديد والتعذيب. فأمر الوالي بتعذيبهم عذاباً وحشياً، فلم يتزعزعا عن إيمانهم. وكانوا يرددون قول معلمنا بولس الرسول: "إني أحسب أن آلام الزمان الحاضر، لا تقاس بالمجد العتيد ان يستعلن فينا" (رومية 8: 18).

أخيراً أمر الوالي بقطع رؤوسهم، فنالوا أكاليل الشهادة.



Amen.

### 3. The Departure of St. Didymus, the Blind

On this day also, of the year 398 AD, St. Didymus, the Blind, departed. He was the dean of the Theological School of Alexandria.

He was born in the city of Alexandria in the year 313 AD. His parents called him Didymus, which is the Greek word for Thomas. When he was four-years old, he was inflicted with a sickness in his eyes, which led to his blindness. He did not learn reading in a school because of his poverty and blindness. However, his great love for knowledge allowed him to overcome all the obstacles before him. He learned the alphabet by touching carved wooden letters, fifteen centuries before the Braille system that is used by the blind today.

Using this method, he learned language and grammar, rhetoric, philosophy, logic, theology, arithmetic, and music and he excelled in them. He was able to debate those who studied these subjects in the usual textbooks. He became an example of excellence and the fame of his knowledge became well known everywhere.

Pope Athanasius entrusted to him the management of the Theological School of Alexandria in the year 346 AD. The school in his days flourished and became equal to the great theological and secular schools in the East and the West. He counted among his students some of the great learned men, such as Palladius, Rufinus and Jerome.

Jerome said about him that he bore the characteristics of an apostolic person and had enlightened thoughts in simple words. Rufinus called him a prophet and an apostolic man. Sozomen the historian tells us that the influence of Didymus in convincing the people of the validity of the teachings of the Council of Nicea against the Arians was incomparable. The people considered Didymus as a fortified fortress and a strong support for the Christian religion. He was considered a strong opponent of the followers of Arius and vanquished them in all his debate with them.

He was a pious ascetic. He prayed for the sake of the Christians, who were persecuted by Julian the apostate. He saw in a vision that Julian was killed in war and it was fulfilled in the exact day and hour.

Anba Antonius visited him in his cell; they prayed

بركة صلواتهم فلتكن معنا. آمين.

3. نياحة القديس ديديموس الضريير وفيه أيضاً من سنة 398 ميلادية، تنيَّح القديس العظيم ديديموس الضريير، مدير مدرسة الإسكندرية اللاهوتية. ومن أمره أنه وُلِدَ بمدينة الإسكندرية عام 313 ميلادية، وأسماه والداه ديديموس وهو الكلمة اليونانية المرادفة لكلمة توما. وفي السنة الرابعة من عمره، أُصِيبَ بمرض في عينيه أفقده بصره، لذلك سُمي ديديموس الضريير. لم يتعلم القراءة في مدرسة بسبب فقره وفقدانه بصره. ولكن محبته الشديدة للعلم والمعرفة دألت أمامه كل العقبات فتعلم الأبجدية بحروف منحوتة في لوح من خشب وتعلم أن يقرأها بطريقة اللمس وبذلك سبق برايل بخمسة عشر قرناً في استخدام الحروف البارزة لفاقدي البصر. وبهذه الطريقة تعلم قواعد اللغة والبلاغة والفلسفة والمنطق واللاهوت والحساب والموسيقى وتعمق فيها، وكان يستطيع أن يناقش كل من درس هذه العلوم من الكتب العادية، حتى أصبح مضرب الأمثال في العلم والنبوغ، وذاع صيت علمه في كل مكان. وفي سنة 346 ميلادية، أسند إليه البابا أنثاسيوس الرسولي إدارة مدرسة الإسكندرية اللاهوتية. وأصبحت في عهده تُضارَعُ أعظم المدارس العلمية واللاهوتية في الشرق والغرب. وتتلذذ له كثيرون من العلماء العظام مثل بلاديوس وروفينوس وچيروم. يقول عنه چيروم أنه يحمل صفات الإنسان الرسولي، له فكر مستنير في كلمات بسيطة. ويسميه روفينوس النبي والرجل الرسولي. ويخبرنا سوزمين المؤرخ أن تأثير ديديموس في إقناع الشعب بصحة تعاليم مجمع نيقية ضد الأريوسيين كان لا يُضارَعُ. كان ديديموس عند الناس يُمثل حصناً متيناً وسنداً قوياً للديانة المسيحية وهو يُعد خصماً عنيداً، كسر شوكة أتباع أريوس وأفحمهم في مناظراته معهم. كان ناسكاً تقياً، وكان يصلي من أجل المسيحيين الواقعين تحت اضطهاد يولييانوس الجاحد، فرأى رؤيا أن يولييانوس قُتل في

together and sat down talking about the Holy Scriptures. When he saw him sorrowful for the loss of his vision, the father of all the monks told him, "How can you be sorrowful for losing something shared with the least of animals, and not rejoicing that God has given you a spiritual vision, which He does not grant except to those whom He loves? He gave you eyes, as the eyes of angels. You can see with them the spiritual things. Moreover, you can perceive with them the mysteries of God Himself." Didymus was greatly comforted by these words.

St. Didymus wrote many inspired books in theology, dogma and exegesis of both testaments of the Holy Scriptures, to the point that they called him, "The seeing blind."

After he completed his good endeavor, he departed in peace in the year 398 AD. He was 85 years old, in which he spent 52 years of them as the dean of the Theological School of Alexandria. He was contemporary of four patriarchs: Pope Athanasius the Apostolic, Pope Peter II, Pope Timothy I, and Pope Theophilus.

When Anba Shenouda, bishop of education (Pope Shenouda III), inaugurated the Institute for the Church Cantors, who were mostly blind, he called it St. Didymus Institute, to honor this great theologian. The institute still carries his name till this day.

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

الحرب وتحققت الرؤيا باليوم والساعة. زاره الأنبا أنطونيوس في قلايته وصلباً معاً وجلسا يتحدثان في الكتب المقدسة. ولما رآه حزيناً على فقد بصره، قال له أب الرهبان: "كيف تحزن على فقد ما تشترك فيه معك أقل الحيوانات ولا تفرح أن الله وهبك بصيرة روحية لا يهبها إلا لمحبيه. وأعطاك عينين كأعين الملائكة تبصر بهما الروحيات، بل وتدرك بهما أسرار الله نفسه". فتعزى ديديموس بهذا الكلام جداً. كتب القديس ديديموس كتباً كثيرة مُلهمة في اللاهوت والعقيدة وتفسير الكتاب المقدس بعهديه، حتى أسموه الضيرير البصير. وبعد أن أكمل جهاده الحسن تنيح بسلام في مثل هذا اليوم من سنة 398 ميلادية، وله من العمر 85 عاماً قضى منها 52 عاماً مديراً لمدرسة الإسكندرية اللاهوتية، عاصر خلالها أربعة من الآباء البطارقة هم البابا أنثاسيوس الرسولي والبابا بطرس الثاني والبابا تيموثاوس الأول والبابا ثاوفيلس. ولما افتتح البابا شنودة الثالث معهد مرتلي الكنيسة، وهو أسقف للتعليم، وكان معظمهم من فاقد البصر، أسماه معهد ديديموس، تيمناً بهذا اللاهوتي العظيم. وما زال معهد المرتلين يحمل اسم ديديموس حتى الآن. 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 Δαβιδ ρ: ι, θ

Psalm 91: 13, 11

مزمور 90: 10، 9

Εκέλωμι ἐξεν οὐροῦ νεμ  
οὐβασιλικός: οὐροῦ ἐκέδουδεμ ἡνομοῦν  
νεμ οὐδρακων: χε ἐναζονθεν  
ἐτοῦτοῦ ἡνεγαγγελος εὐβητικ:  
εὐροῦἀρεῦ ἐροκ εἰ πεκωιτ τηροῦ.

You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. For He shall give His angels charge over you, to keep you in all your ways. **Alleluia.**

تطأ الأفعى وملك الحيات، وتسحق الأسد والتنين. لأنه يوصي ملائكته بك، ليحفظوك في سائر طرقك. **هليلويا.**

**The Liturgy Gospel**  
**إنجيل القُداس**

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

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

<p>Οὐὰναστωσις ἐβoλ θεν          περασσελιον εσοταβ κατα λoυκαν          ασιoυ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>Λουκαν ι: κα - κδ</b></p>	<p><b>Luke 10: 21 - 24</b></p>	<p><b>لوقا 10: 21 - 24</b></p>
<p>Περηι δε θεν τοτονοτ ετε υματ          αφεληλ ηξε ιησουθ θεν Πιπνευμα          οτοθ πεχααυ γε τοτωνθ νακ εβoλ          φωτ πβοις ητφε νεμ ηκαρι γε          ακρηπ ηαι εθανκαβετ νεμ θανκατηητ          οτοθ ακθοροποτ εβoλ ηθανκοτχι          ηδλωοτ: αθα φωτ γε φαι πε μηρητ          ηπιτματ ετααυωπι ηπεκυθο.</p>	<p>In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight."</p>	<p>وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ بِالرُّوحِ وَقَالَ: «أَحْمَدُكَ أَيُّهَا الْآبُ رَبُّ السَّمَاءِ وَالْأَرْضِ لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ. نَعَمْ أَيُّهَا الْآبُ لِأَنَّ هَكَذَا صَارَتِ الْمَسْرَّةُ أَمَامَكَ.»</p>
<p>θωβ ηιβεν αττηιτοτ ηηι ητην          παιωτ: οτοθ υμον θλι σωοτην γε ηιμ          πε πωρηι εβηλ εφωτ οτοθ γε ηιμ πε          φωτ εβηλ επωρηι νεμ φηετε πωρηι          οτωγ εδωρηπ ναυ εβoλ.</p>	<p>All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him."</p>	<p>وَالْتَفَتَ إِلَى تَلَامِيذِهِ وَقَالَ: «كُلُّ شَيْءٍ قَدْ دُفِعَ إِلَيَّ مِنْ أَبِي. وَلَيْسَ أَحَدٌ يَعْرِفُ مَنْ هُوَ الْإِبْنُ إِلَّا الْآبُ وَلَا مَنْ هُوَ الْآبُ إِلَّا الْإِبْنُ وَمَنْ أَرَادَ الْإِبْنُ أَنْ يُعْلِنَ لَهُ.»</p>
<p>Οτοθ εταακοτγ ενευμααθηθις          σαπσα υματατοτ πεχααυ ηωοτ γε          ωοτηηατοτ ηηιβαλ εθνατ          εηηετετενηνατ ερωοτ.</p>	<p>Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see;</p>	<p>وَالْتَفَتَ إِلَى تَلَامِيذِهِ عَلَى انْفِرَادٍ وَقَالَ: «طُوبَى لِلْعَيْنِ الَّتِي تَنْظُرُ مَا تَنْظُرُونَهُ.»</p>

Ⲛϥⲁ ρⲓ ⲙⲓⲟⲥ ⲛⲱⲧⲈⲚ ϫⲉ ϩⲁⲛⲙⲏⲱ  
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ⲙ̀ⲡⲟⲩⲥⲱⲧⲈⲙ.

*Πῶσος φᾶ Πεννοῖτ πε ψᾶ ἐνεθ  
ἵτε νι ἐνεθ: ἄμην.*

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

*Glory be to God forever.*

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

*والمجد لله دائماً.*

# Katameros Readings for the 7<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم السابع من شهر بؤونة المبارك

Κοιτωαυγ η̅ε̅ροο̅υ̅ ἁ̅Π̅ι̅α̅βο̅υ̅ Πα̅ω̅ν̅ι̅

## Πορσι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ λ̅ς: ιζ, ιη	Psalm 34: 17, 18	مزمور 33: 17, 18
<p>Δ̅ν̅ι̅θ̅μ̅η̅ι̅ ω̅υ̅ ε̅β̅ο̅λ̅ ο̅υ̅ο̅ς̅ ἁ̅Π̅ῶ̅ι̅ς̅                      ϸ̅ω̅τ̅ε̅μ̅ ε̅ρ̅ω̅ο̅υ̅: ο̅υ̅ο̅ς̅ ἁ̅ρ̅η̅α̅ρ̅μ̅ο̅υ̅ ε̅β̅ο̅λ̅                      ḗ̅δ̅ε̅ν̅ ν̅ο̅υ̅ρ̅ο̅ς̅ρ̅ε̅ς̅ τ̅η̅ρ̅ο̅υ̅: ḗ̅δ̅ε̅ν̅τ̅ ἡ̅ς̅ε̅                      Π̅ῶ̅ι̅ς̅ ἔ̅ν̅η̅ε̅τ̅τ̅ε̅ν̅ν̅η̅ο̅υ̅τ̅ ḗ̅δ̅ε̅ν̅ π̅ο̅υ̅ρ̅η̅τ̅:                      ο̅υ̅ο̅ς̅ ν̅η̅ε̅τ̅θ̅ε̅β̅η̅ο̅υ̅τ̅ ḗ̅δ̅ε̅ν̅ ο̅υ̅̅π̅ν̅ε̅υ̅μ̅α̅                      ḗ̅ρ̅η̅α̅ρ̅μ̅ο̅υ̅. Ἀ̅λ̅λ̅η̅λ̅ο̅υ̅ι̅α̅.</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>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>Ο̅υ̅̅ἀ̅ν̅α̅σ̅τ̅η̅ω̅ς̅ι̅ς̅ ε̅β̅ο̅λ̅ ḗ̅δ̅ε̅ν̅                      π̅ι̅ε̅ρ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅υ̅α̅β̅ κ̅α̅τ̅α̅ Ὑ̅α̅τ̅θ̅ε̅ο̅ν̅                      ἁ̅ς̅ι̅ο̅υ̅.</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>Ὑ̅α̅τ̅θ̅ε̅ο̅ν̅ ι̅: ι̅ς̅ - κ̅β̅</p>	<p>Matthew 10: 16 - 22</p>	<p>متي 10: 16 - 22</p>

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

Παρθητεν Δε ἔρωτεν ἔβολ θα  
νιρωμι: σενατ ἕμνορ ταρ  
ἔθανυαητθαπ οροο  
σεναερμαατιστοιη ἕμωτεν δεν  
νορτρηνασωση.

Εγέεν ἕμνορ Δε ἡνιορρωορ νεμ  
νιηζηεμωη εοβητ ερμετμεορε νωορ  
νεμ νιεθνοο.

Εωωπ Δε ατρωαητ ἕμνορ  
ἕπερρηρωορϋ γε πωο ιε ορ πε  
ἔτετεννασοϋ: σενατ ταρ νωτεν δεν  
ἰουρνορ ἔτεμωατ ἕφρητετενναααζι  
ἕμμοϋ.

Πῶτεν ταρ αν πεδθναααζι αλλα  
Πιπνευμα ἡτε πετενιωτ εθναααζι  
δεν ἕμνορ.

Ερε ορσοη Δε ερετ ἡνορσοη ἔφμορ:  
οροο ἔρε οριωτ ερετ ἡνορρηρι: οροο  
ἔρε θαηρηρι τωορνορ ἔξεν νοριοτ  
ερεδσοοβορ.

Οροο ἔρετενεωωπι ερμοοτ  
ἕμωτεν ἡξε οροηη νιβεη εοβε παρην:

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

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

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

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

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

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

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

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

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

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

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

لَأنَّ 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. وَلَكِنْ الَّذِي يَصْبِرُ  
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

ΦΗ Δε εθναλμονι ητοτυ φα εβολ φα  
πεθνανοθευ.

*Πῶς φα Πεννοτ φα πε: φα ενεε  
ητε ηιενεε: λμην.*

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 λσ: ιθ, κ

Psalm 34: 19, 20

مزمور 33: 19، 20

Παωωοτ ηιελτψις ητε ηιθμηνι:  
οτοε εηναναεμοτ ηξε Πβοις εβολ  
ηδητοτ τηροτ: Πβοις νααρεε ενοτκαε  
τηροτ: οται εβολ ηδητοτ τηροτ  
ηνεελοελεε. **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 آحزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تتكسر. **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.

Οτἀναστωσις εβολ θεν  
πιετασελιον 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 آمين.

Μαρκον η: λδ - θ: α

Mark 8: 34 - 9: 1

مرقس 8: 34 - 9: 1

Ὁτος ἐταρμονῆ ἐπιμῆν νευ  
νεμααθητης περαει νωου γε  
φθεοουωυ εἰ σαμενηι μαρεφχολε  
ἐβολ: οτος ἠτεφωλι ἠπεφτατρος  
οτος ἠτεφμουγι ἠσωι.

Φη ταρ εθναουωυ ἐνοθευ  
ἠτεφψυχη εφετακος: φη δε  
εθνατακο ἠτεφψυχη εθβητ νευ εθβε  
πιεταστελιον εφεναθμεε.

Ου ταρ ετε πιρωι ναχευθου  
ἠμοφ αφωανχευθου ἠπικοςμος  
τηρη οτος ἠτεφτοσι ἠτεφψυχη.

Ου ταρ ετε πιρωι ναθηι  
ἠτωεβιῶ ἠτεφψυχη.

Φη ταρ εθναυπι εορονετ ἐβολ  
νευ νακαχι θεν παιχωου ἠνωικ οτος  
ἠρεφερνοβι: Πωρηι εωφ ἠφρωι  
νατωπι ναφ εοταν αφωανι θεν πωου  
ἠτε Πεφωτ νευ νεφαστελοε εθοταβ.

Ὁτος ναφχω ἠμοε νωου γε ἠμην  
τω ἠμοε νωτεν γε οτον εανονον  
θεν νηετοει ερατου ἠπαιμα  
ἠεναχευτωπι ἠφμον αν ψατοφνατ  
ετωμετοτρο ἠτε φνοφτ εασι θεν  
οφχωι.

*Πωου φα Πεννοφ πε ωα ενεε  
ἠτε νι ενεε: ἠμην.*

When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

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.*

وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.»

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَهُوَ يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسَهُ؟

أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَن نَفْسِهِ؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلِمَاتِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقُدِّيسِينَ.»

وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.»

*والمجد لله دائماً.*



**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰτε πενταδ Παῦλος Πιὰποστολὸς**

<p>Παῦλος φῶκ ἠπενδοῖς Ἰησοῦς Πιχριστος: πιὰποστολος ετθαδεμ: φῆετανααυφ 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>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 νῆετερὰ σαπαν ἠΦνοϋτ ὡαϥερ ζωβ νεμωοτ δεν ζωβ νιβεν εθνανεϋ νῆεταϥθαδεμοϋ κατα πεϥωορπ ἠθωϡ.  Ἰε νῆεταϥερωορπ ἠσωοτνοϋ ναι ον αϥερωορπ ἠθαϡοϋ ἠϡφῆρ ἠςμοϣ ἠτε τζικων ἠπεϥϡῆρι εθρεϥϡωπι εϥοι ἠϡωορπ ἠμικι δεν οτμηϡ ἠσοπ.  Πῆ δε εταϥερωορπ ἠθαϡοϋ ναι ον νῆεταϥθαδεμοϋ οτοϡ νῆεταϥθαδεμοϋ ναι ον αϥῆμαῖωοτ: πῆ δε εταϥῆμαῖωοτ ναι ον αϥτῶοτ νωοτ.  Οτ γε πετενναδσοϥ οτβε ναι ιϥε Φνοϋτ πε εττ εζων νιμ εθναϡϡτ οτβῆν.</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.  For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.  Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.  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.  لِأَنَّ الَّذِينَ سَبَقَ فَعَرَفَهُمْ سَبَقَ فَعَيَّنَّهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ كَثِيرِينَ.  وَالَّذِينَ سَبَقَ فَعَيَّنَّهُمْ فَهَؤُلَاءِ دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ فَهَؤُلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ بَرَّرَهُمْ فَهَؤُلَاءِ مَجَّدَهُمْ أَيْضًا.  فَمَاذَا نَقُولُ لِهَذَا؟ إِنْ كَانَ اللَّهُ مَعَنَا فَمَنْ عَلَيْنَا.</p>

Φηέτε ὑπερτασο ἑπερωρηι ὑμῖν  
ὑμοσ ἀλλὰ ασηηϋ ἔρηι ἔων  
τηρεν πως χε ἵνερηϋ ἵνεχαῖ ρῖβεν  
ναν ἵεμοτ νεμασ.

Ἦμ εθναῶσεμῖ ἑνῖωτπ ἵτε  
Φνοϋϋ: Φνοϋϋ πετῶμῖο.

Ἦμ εθναῶρηοῖ ὑπεραπ Πῖχρηστος  
Ἰησοϋε πε ἑταρμωτ μαλλον δε  
ασηωνϋ ἑβολ δεν νηεθωωοϋτ  
φηετχη σαοῖναμ ὑΦνοϋϋ ἵθοσ  
ετσεμῖ ἔρηι ἔων.

Ἦμ εθναῶφορχτεν σαβολ  
ἵτῶσαπη ἵτε Πῖχρηστος ορηορηεχ πε  
ἱε ορηατρηο ἱε ορηδιωσμοε ἱε ορηεκο ἱε  
ορηβωϋ ἱε ορηκενδῖνοε ἱε ορηχηϋ.

Κατα φρηϋ ετςδρηοϋτ χε εθβητκ  
σεδωτεβ ὑμῖν ὑπερησοϋτ τηρηϋ  
αρηοπτεν ὑφρηϋ ἵελανεσωοϋ  
ἑπεδολδελ.

Ἀλλὰ δεν ναι τηροϋ तेनेρησοῖο  
δρηο ἑβολ ρῖτεν φηεταρμερητεν.

Ἄνοκ ταρ παρητ θητ χε ορηδε  
φμοϋ ορηδε ἑπωνδ ορηδε ασηελοε  
ορηδε ἄρηη ορηδε νηετωοπ ορηδε  
νηεθναωοπι ορηδε ρομ.

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 مُتَبَقِّنٌ أَنَّهُ لَا مَوْتَ وَلَا حَيَاةَ  
وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا قُوَّاتٍ  
وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً.

Οὐδε βίσι οὐδε ὤκ οὐδε κέωντ  
 ἕμων ὤκωμ ἕμωοῦ ἐφορχτεν σαβολ  
 ἡτὰσαπη ἡτε Φνοῦτ θηετθεν  
 Πιχριστος Ιησουε 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  
 ἡἐπιστολη 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 احبائي.

**1 Peter 4: 1 - 11**

**1 بطرس 4: 1 - 11**

Πιχριστος οτην ἐταρῶεπὶκαθ θεν  
 τσαρξ ἐρηνι ἐχων: οτοθ ἡνωτεν  
 ζωτεν θεκ θηνοῦ ἕπαιδμοτ χε  
 φηεταρβιῶκαθ θεν τσαρξ ατταλωου  
 ἐβολθ θα φνοβι.

Επῆριντεῶτεμῶωπι χε θεν  
 θανἐπιθωιᾶ ἡρωμι αλλα ἡσεπι ἡτε  
 περωθ θεν τσαρξ ἡτεῶαιϋ θεν  
 φορωϋ ἕΦνοῦτ.

Κην ταρ ἐρωτεν ἕπιθουῦ ἐταρϋινι  
 ἐρετενιρι ἕφορωϋ ἡνιεθνοε  
 ἐρετενμωϋ ἡῆρηι 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 النِّيَّةِ. فَإِنَّ  
 مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
 الْخَطِيئَةِ.

لِكَيْ لَا يَعْيشَ أَيْضاً الزَّمَانَ الْبَاقِي  
 فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ  
 لِإِرَادَةِ اللَّهِ.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى  
 يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ،  
 سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،  
 وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،  
 وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ  
 الْمُحَرَّمَاتِ.

ζΑΝΘΟ ὠΒΟΪ ὠΜΕΤΨΕΜΨΕ ΙΔΩΛΟΝ.

ΕΤΕ ΦΗ ΠΕ ΕΤΟΤΟΙ ἠΨΕΜΜΟ ἠΪΗΤΨ  
ἠΤΕΤΕΝΒΟΞΙ ΝΕΜΩΟΥ ΔΝ ΕΞΟΥΝ ΕΠΙΦΩΝ  
ΕΒΟΛ ΡΩ ἠΤΕ ΪΜΕΤΑΤΟΥΖΑΙ ΕΥΖΕΟΥΑ.

ΠΗΘΗΝΑΪ ΛΟΣΟΣ ὠΦΗΕΤΣΕΒΤΩΤ  
ΕΪΖΑΠ ΕΝΗΕΤΟΝΘ ΝΕΜ ΝΗΘΩΟΥΤ.

ΕΘΒΕ ΦΑΙ ΓΑΡ ΔΥΖΙΨΕΝΝΟΥΨΙ  
ἠΝΙΚΕΡΕΨΜΩΟΥΤ ΪΝΑ ἠΣΕΪΖΑΠ ΜΕΝ  
ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΪΕΝ ἠΣΑΡΖ:  
ἠΤΟΥΩΝΘ ΔΕ ΚΑΤΑ ΦΝΟΥΪ ΪΕΝ  
ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΔΨΔΩΝΤ:  
ΧΕΜΚΑΪ ΟΥΝ ΟΥΟΖ ΡΩΙΣ ΪΕΝ  
ΝΙΠΡΟΣΕΥΧΗ.

ΨΟΡΠ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΜΑΡΕ  
ΪΔΑΤΑΠΗ ΨΩΠΙ ΕΣΜΗΝ ΪΕΝ ΘΗΝΟΥ  
ΕΝΕΤΕΝΕΡΗΟΥ ΧΕ ΪΔΑΤΑΠΗ ΕΨΔΣΖΩΒΣ  
ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ἠΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ὠΜΑΙΨΕΜΜΟ ΕΞΟΥΝ  
ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ἠΑΤΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΞΜΟΤ  
ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΕΜΨΙ ἠΪΗΤΨ ΪΔΑΡΙ  
ΪΑΡΩΤΕΝ ὠΦΡΗΪ ἠΖΑΝΟΙΚΟΝΟΜΟΣ  
ΕΝΑΝΕΥ ἠΤΕ ΠΙΞΜΟΤ ἠΤΕ ΦΝΟΥΪ ἠΟΥΘΘ  
ἠΡΗΪ.

ΦΗΘΗΝΑΣΑΧΙ ΖΩΣ ΖΑΝΣΑΧΙ ἠΤΕ  
ΦΝΟΥΪ: ΦΗΘΗΝΑΨΕΜΨΙ ΖΩΣ ΕΒΟΛ ΪΕΝ

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 يَبْدِينَ 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 دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَوَّعَةِ.

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 πῖωοῦ νεμ πιὰμαζι ψα ἔνεε  
 ἵτε νιῆνεε τηροῦ. Ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὐδε νηετωοπ ζεν πικοςμος:  
 πικοςμος νασινη νεμ τερεπιθημια: φη  
 δε ετιρι ὑφοτωψ ὑΦνοῦτ̄ ἐμαψωπι  
 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 ποῦκοῦοῦ εσοταβ ψωπι νεμαν.  
 Ἀμην.

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

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

Πραξις ιϛ: ιϛ - λδ

Acts 16: 16 - 34

أعمال 16: 16 - 34

Ἀψωπι δε εннаῦ ἵτ̄προσετχη  
 ασι ἐβολ εἴραη ἵζε οἰαλοῦ ὑβωκι ἐρε  
 οῦον οὔπνευμα ἵρεψωινη νεμας θα  
 ἔνασῦ 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 ἔνασμοψι ἵσα Παῦλοσ νεμ  
 ἵνων νασωψ ἐβολ εσζω ὑμοσ ζε  
 ναιρωμι ζανῆβιαικ 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  
 الْخَلَاصِ».

Φαι δε ηασρα υμοσ νοτημω  
 ηεσοοτ: ετασφερυκαθ ηεητ δε ηεε  
 Παυλοσ οσοε ετασφοτεπ επιπνευμα  
 πεσασ τε τζονθεν ακ δεη φραν  
 ηησοοτσ Πιχριστοσ ει εβολ ηεητσ  
 οσοε ασπ εβολ δεη τσοτηνοτ ετευματ.

Ετατηνατ δε ηεε νεσβιςετ τε ασπ  
 εβολ ηεητσ ηεε τεελπις ητε ποτρωβ  
 ανημοηι υΠαυλοσ ηεμ Σιλασ ατωψτ  
 υμωοτ εβολ δεη τασορα ψα  
 ηιαρχων.

Οσοε ετατενοτ ψα ηιςατησοοτ  
 πεσωοτ τε ηαιρωμη σεψθορτερ  
 ητεηπολις τε εανηλοτδαη ηε.

Οσοε σεβιωψ ηαν ηεανκεκαρσ  
 ηαι ετε ηεψε ηαν αν εψοποτ οτδε  
 εαιτοτ: ανον εανρωμεοσ ηε.

Οσοε αστωνσ εερηη εεωοτ ηεε  
 ηιμηψ οσοε ηιςατησοοτ ασφωδ  
 ηηνοτεβωσ ατερκελετηη ηεεβιοτ  
 ερωοτ ηπεβωτ.

Ετατητ νοτημω δε ηψαψ ηωοτ  
 ανητοτ επιψτεκο εατζονθεν ετοττ  
 ηπιρεψαρεε ητε ηιμαηεωνε εαρεε  
 ερωοτ δεη οτταερο.

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 وَانْتَفَتَ إِلَى الرُّوحِ  
 وَقَالَ: «أَنَا أَمْرُكَ 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 ἵνονονθεν ὑπαίρητ  
αρχιτοῦ ἐδοῦν ἐπὶ τεκο ετσαδοῦν  
οτος αργατρο ἵνονδλαλατ ἐπιγε .

Ἡὲρη δε θεν τφαυι ὑπιεχωρ  
Παῦλος νεμ Σιλας νατεροετηχεθε  
εἰςμοῦ εΦνοῦτ: νατωτευ δε ἐρωοῦ  
ἵνε νηετωνθ.

Ἡοροῦτ δε θεν οροῦτ αρωπι  
ἵνε οἰνιωτ ὑμονμεν εωστε ἵνεκιμ  
ἵνε νισεντ ἵνε πιμανωνθ: ἵτῶνοῦ  
δε ατοων ἵνε νιρωοῦ τηροῦ οτος  
νισνατ ἵτωοῦ τηροῦ ατβωλ ἐβολ.

Εταρνεθι δε ἵνε πιρεαρεθ ἵνε  
πιμανωνθ οτος εταρνατ ἐνιρωοῦ  
ἵνε πιῶτεκο ετοῦνη αρωκεμ  
ἵνετεχχι εφναδοθεβ εμειῖ γε  
ατφωτ ἵνε νηετωνθ.

Αρωπ δε ἐβολ ἵνε Παῦλος θεν  
οἰνιωτ ἵνεμ ερω ὑμοσ γε ὑπερερ  
ἐλι ὑπετωοῦ νακ τεῦὑπαυμα ταρ  
τηρεν.

Αρβι δε ἵνοτωι αρβοσι ἐδοῦν  
οτος εταρωπι θεν οτθερτερ αρχιτε  
δατατ ὑΠαῦλος νεμ Σιλας.

Οτος εταρενοῦ ἐβολ περατ νωοῦ  
γε ναδισετ οτ πετσεμῶα ἵτααιτ  
εἰνα 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؟»

Ἡθῶν Δε περὶ τοῦ Χριστοῦ  
 ἔπαινον Ἰησοῦ Χριστοῦ οὐκ  
 ἐκένουεν ἄλλοι καὶ οὐκ ἔμελλεν.

Οὗτοι ἀρχαὶ καὶ ἄλλοι οὐκ ἔμελλεν  
 ἔπαινον ἰσοῦ καὶ οὐκ ἔμελλεν.

Οὗτοι ἀρχαὶ καὶ ἄλλοι οὐκ ἔμελλεν  
 ἔπαινον ἰσοῦ καὶ οὐκ ἔμελλεν  
 ἔπαινον ἰσοῦ καὶ οὐκ ἔμελλεν.

Ἐταρῶν Δε ἐδόντων ἐπὶ τῶν ἀρχῶν  
 οὐκ ἔμελλεν ἰσοῦ καὶ οὐκ ἔμελλεν  
 ἔπαινον ἰσοῦ καὶ οὐκ ἔμελλεν.

*Ἦμαρ Δε ἵνα ἔπαινον ἰσοῦ  
 ἐπαινον ἰσοῦ καὶ οὐκ ἔμελλεν  
 ἔπαινον ἰσοῦ καὶ οὐκ ἔμελλεν  
 ἔπαινον ἰσοῦ καὶ οὐκ ἔμελλεν.*

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 فَتَخْلُصَ أَنْتَ وَأَهْلُ بَيْتِكَ».

وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ.

فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ وَعَسَلَهُمَا مِنَ الْجِرَاحَاتِ وَأَعْتَمَدَ فِي الْحَالِ هُوَ وَالَّذِينَ لَهُ أَجْمَعُونَ.

وَلَمَّا أَصْعَدَهُمَا إِلَى بَيْتِهِ قَدَّمَ لَهُمَا مَائِدَةً وَتَهَلَّلَ مَعَ جَمِيعِ بَيْتِهِ إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

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

## Synaxarium of Baunah 7 سنكسار اليوم السابع من شهر بؤونة

1. The Martyrdom of St. Abaskhiroun of Qalin, the Soldier
2. The Departure of St. Moises of Akhmim Mount
3. The Consecration of the Church of St. Mettoas (Matthew) El-Fakhory in Esna Mount

### 1. The Martyrdom of St. Abaskhiroun of Qalin, the Soldier

On this day, of the year 20 of the martyrs, 304 AD, St. Abaskhiroun of Qalin, the Soldier, was martyred.

He was one of the soldiers of the Attribes regiment during the reign of Emperor Diocletian. When Diocletian issued his edict to worship the idols, Abaskhiroun

1. استشهاد القديس أبسخيرون الجندي القليني
2. نياحة القديس موسىيس بجبل أخميم
3. تكريس كنيسة الأنبا متاؤس الفاخوري بجبل إسنا

1. استشهاد القديس أبسخيرون الجندي القليني في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس أبسخيرون الجندي الذي من قلين (قلين: مدينة بمحافظة كفر الشيخ). كان من جنود



refused, and the governor of Attribes imprisoned him. In prison, he prayed to The Lord, who sent His angel to comfort and strengthen him.

Then the governor sent him to Arianus, the governor of Ansen. In the boat, the saint prayed and his fetters were loosened. They went to Arianus, who was in Assiut, and there St. Abaskhiroun stood before him and confessed his faith in The Lord Christ. The governor brought a sorcerer, whose name was Alexander. He gave the saint some deadly poison. The saint took the poison, made the sign of the cross over it, and drank it; however, no harm came upon him. The sorcerer marveled, and he believed in the God of St. Abaskhiroun. The governor beheaded the sorcerer, and thus he received the crown of martyrdom.

The governor became more enraged with St. Abaskhiroun. He ordered to scourge him with whips and to flay his skin. After he tormented him with many tortures, he ordered to behead him, so he received the crown of martyrdom.

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

## 2. The Departure of St. Moises of Akhmim Mount

On this day also, St. Moises of Akhmim Mount, departed. He dwelt worshipping God beside a spring of water at Akhmim Mount. Many gathered around him and he became a guide and father to them. Among his disciples were Dioscorus and his brother Esculapius, who were martyred in the well known massacre of Akhmim, on the 1<sup>st</sup> day of Tuba, year 304 AD.

After a long spiritual struggle, St. Moises felt that his departure of this life had drew near, so he called his children, blessed them and commanded them to be steadfast in the faith, keeping the commandments of The Lord. Then he delivered up his pure spirit, so they shrouded and buried him with great veneration.

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

## 3. The Consecration of the Church of St. Mettoas (Matthew) El-Fakhory in Esna Mount

On this day also was the consecration of the Church of St. Mettoas (Matthew) El-Fakhory in Esna Mount.

The wife of the king of Nubia was possessed with an unclean spirit. When the king heard of the miracles of St. Mettoas, he sent to him some of his noble men to accompany him to where the wife was. When he entered the place of the king's wife, the devil screamed out and

فرقة أتريب في عهد الملك دقلديانوس. ولما أصدر الملك أوامره بالسجود للأوثان، رفض أبسخيرون، فوضعه والي أتريب في السجن، فكان يصلي. فظهر له ملاك الرب وقواه. ثم أرسله إلى أريانوس والي أنصنا، وفي السفينة صلى القديس، فانحلت السلاسل. وكان أريانوس في أسيوط، فذهبوا إليه وهناك وقف أمامه واعترف بالسيد المسيح. استحضر الوالي ساحراً اسمه إسكندر، قدم للقديس شيئاً من السم القاتل. فرشمه بعلامة الصليب وشربه، فلم ينله أي أذى. فأمن الساحر بالسيد المسيح، فقطع الوالي رأسه ونال إكليل الشهادة. وازداد الوالي غضباً على أبسخيرون، فأمر بجلده بالسياط وسلخ جلده. وبعد أن عذبه بعذابات كثيرة، أمر بقطع رأسه، فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس موسىيس بجبل أخميم وفيه أيضاً تنيح القديس موسىيس بجبل أخميم. كان عابداً يقيم بجوار عين ماء بجبل أخميم، وقد التف حوله كثيرون وقد صار أباً ومرشداً لهم. ومن بين تلاميذه القديسان ديوسقورس وأخاه سكلابيوس، اللذان استشهدا في مذبحه أخميم الشهيرة يوم 1 طوبه، سنة 304 ميلادية. وبعد جهاد طويل شعر القديس موسىيس بقرب نياحته، فاستدعى أولاده وباركهم، وأوصاهم بالثبات على الإيمان وحفظ وصايا الرب. ثم فاضت روحه الطاهرة، فكفنوه ودفنوه باكرام جليل. بركة صلواته فلتكن معنا. آمين.

3. تكريس كنيسة الأنبا متاؤس الفاخوري بجبل إسنا وفيه أيضاً تم تكريس كنيسة القديس العظيم الأنبا متاؤس الفاخوري بجبل إسنا. وذلك أنه اعتري زوجة ملك النوبة شيطان رديء، ولما سمع ملك النوبة بمعجزات القديس الأنبا متاؤس، أرسل إليه بعض حاشيته، فاصطحبوه إلى هناك. فلما دخل المكان الذي كانت موجودة فيه زوجة الملك،

the woman was immediately healed.

They returned him back to his monastery with great honor. The king sent much money, with which the saint built a fort for the monastery and a splendid church, which was consecrated on this day.

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

صرخ الشيطان وشُفيت المرأة.  
وبعدها وأرجعوه إلى ديره مكرماً. وأرسل  
الملك أموالاً كثيرة، بنى بها القديس حصن  
الدير وكنيسة جميلة كُرس في مثل هذا  
اليوم.  
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 ρ̅ϛ̅: ι̅α̅	Psalm 97: 11, 12	مزمور 96: 11
<p>Οσοτωινη αεψαι η̅νι̅θ̅μη: νευ οσοτνοϋ η̅νη̅ετσοϋτων θ̅εν ποϋθ̅ητ: οτνοϋ η̅θ̅μη θ̅εν Π̅βο̅ι̅ς: οσοθ̅ οτωηθ̅ ε̅βολ̅ μ̅φ̅μεϋ̅ η̅τε τεϋμετ̅α̅ςιο̅ς. Δ̅λ̅λ̅η̅λο̅υ̅α̅.</p>	<p>Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. Alleluia.</p>	<p>نور أشرق للصدّيقين وفرح للمستقيمي القلوب. أفرحوا أيها الصدّيقون بالرب. واعترفوا لذكر قدسه. 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>Ο̅τα̅να̅ς̅νω̅ς̅ι̅ς̅ ε̅βο̅λ̅ θ̅εν πι̅ε̅ρα̅ς̅τε̅λι̅ον̅ ε̅θο̅τα̅β̅ κα̅τα̅ λ̅ου̅κα̅ν̅ α̅ς̅ιο̅υ̅.</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>Λ̅ου̅κα̅ν̅ κα̅: ι̅β̅ - ι̅θ̅</p>	<p>Luke 21: 12 - 19</p>	<p>لوقا 21: 12 - 19</p>
<p>Ἦ̅α̅ξ̅εν̅ να̅ι̅ Δ̅ε̅ τη̅ρο̅υ̅ ε̅ν̅ε̅εν̅ νο̅υ̅ς̅ι̅ς̅</p>	<p>But before all these things, they will lay their</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ</p>

ἐξῆρθη ἐξ ἐκεῖθεν ὁ ἴσους τῶν ἀδελφῶν ἵνα  
ἔλθῃ εἰς τὰ ἄστυ καὶ ἐν ταῖς συναγωγαῖς καὶ  
ἐν τοῖς δεσμοῖς ἐν ἰσχυρῶν καὶ ἐν ἰσχυρῶν  
ἐν ἰσχυρῶν καὶ ἐν ἰσχυρῶν ἐνεκεν  
Παραν.

Ἐξ ἐγὼπι νῶτεν ἐγμετμεθρε.

Χὰς τῆν δὲν νῆτεν ἐν  
ἐγμετμεθρε νῆτεν ἐν  
ἐτετενναεραπολοισθε ἐμμοϋ.

Ἄνοκ τὰρ τῆνα τῶν νῶτεν ἵσους καὶ  
ὁμοφύλακες ἔσονται ἐν ταῖς  
ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν καὶ ἐν  
ὁμοφύλακες ἐν ταῖς ἀδελφῶν.

Καὶ τῶν ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν  
καὶ ἐν ταῖς ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν  
καὶ ἐν ταῖς ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν  
καὶ ἐν ταῖς ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν.

Ὅτι ἐρετεν ἐγὼπι ἐγμοϋ  
ἐν ταῖς ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν  
καὶ ἐν ταῖς ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν.

Ὅτι οὐκ ἔστιν ἵσους ἐν ταῖς ἀδελφῶν.

Πᾶσι δὲ ἐν ταῖς ἀδελφῶν  
ἐρετεν ἐν ταῖς ἀδελφῶν καὶ ἐν ταῖς ἀδελφῶν.

*Πῶς φα Πεννοῦ πε γὰ ἐνεῖ  
ἵσους ἐνεῖ: ἀμην.*

hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.

But it will turn out for you as an occasion for testimony.

Therefore, settle it in your hearts not to meditate beforehand on what you will answer;

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.*

وَيُطْرَدُونَكُمْ وَيَسْلَمُونَكُمْ إِلَى  
مَجَامِعٍ وَسُجُونٍ وَتُسَاقُونَ أَمَامَ  
مُلُوكٍ وَوُلَاةٍ لِأَجْلِ اسْمِي.

فَيُؤْوِلُ ذَلِكَ لَكُمْ شَهَادَةً.

فَضَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا  
مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.

لَأَنِّي أَنَا أُعْطِيكُمْ فَمَا وَحِكْمَةً لَا  
يَقْدِرُ جَمِيعُ مُعَادِيكُمْ 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 8<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الثامن من شهر بؤونة المبارك

ΚΟΥΨΜΗΝ ΝΕΨΟΥ ἈΠΙἈΒΟΥ ΠἈΩΝΙ

## 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 ρΔ: ιᾶ, ιβ

Psalm 105: 23, 27

مزمور 104: 11، 12

Ουτος αει ἵκε Πισρανλ ἔδρηι  
ἐΧημι: ουτος Ιακωβ αερρεμἰχωιζι  
θεν ἵκαρι ἵΧαμ: αειχω ἵδητου  
ἵνικασι ἵτε νεψμἰνι: νεμ νεψψφρηι  
θεν ἵκαρι ἵΧαμ. Ἀλληλοια.

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. 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.

Οτᾶνασνωσις ἐβολθ ἵεν  
πιεγασσελιον εθογαν κατᾶ Πατῶρον  
ασιογ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατῶρον Δ: ιβ - ιζ

Matthew 4: 12 - 17

متي 4: 12 - 17

Εταειωτεμ δε ἵκε Ιησογς χε  
αγτ ἵλωαννης αειγεναει ετᾶδαλιεᾶ.

Now when Jesus heard that John had been put in prison, He departed to Galilee.

ولَمَّا سَمِعَ يَسُوعُ أَنَّ يُوحَنَّا أُسْلِمَ، انْصَرَفَ إِلَى الْجَلِيلِ.

Οτοϑ αϱχω ν̄ηαζαρεθ̄ ν̄σωϱ αϱῑ  
αϱωπι δ̄εν Καϱναουμ̄ θ̄ηετ̄ ρ̄ικ̄εν  
ϕ̄ιομ̄ δ̄εν ν̄ιβ̄ιη̄ ν̄τε Ζαβοῡλων̄ ν̄εμ̄  
Νεϕθαλιμ̄.

Ϸ̄ινᾱ ν̄τεϱχωκ̄ ε̄βολ̄ ν̄ξε  
ϕ̄η̄εταϱχοϱ̄ ε̄βολ̄ ρ̄ιτοτ̄ ν̄η̄σᾱη̄αϑ̄  
π̄ῑροϕ̄η̄η̄τ̄ εϱχω̄ μ̄μοϑ̄.

Χ̄ε̄ π̄καϱῑ ν̄Ζαβοῡλων̄ ν̄εμ̄ π̄καϱῑ  
ν̄η̄εϕθαλιμ̄ π̄ιμ̄ωιτ̄ ν̄τε ϕ̄ιομ̄ ρ̄ιμ̄η̄ρ̄  
μ̄πῑορ̄δᾱη̄η̄τ̄ † Γαλῑλε̄ᾱ ν̄τε ν̄ιε̄θ̄νοϑ̄.

Π̄ιλαοϑ̄ ε̄τ̄εμ̄ε̄ϑ̄ δ̄εν̄ π̄χακῑ αϱνᾱτ̄  
ε̄ο̄ν̄ν̄ιω̄† ν̄ο̄τω̄ν̄ι ν̄οτοϑ̄ ν̄η̄ετ̄εμ̄ε̄ϑ̄ δ̄εν̄  
τ̄χ̄ωρᾱ ν̄εμ̄ τ̄δ̄η̄ιβ̄ῑ μ̄ϕ̄μοϑ̄ ο̄το̄τω̄ν̄ι  
αϱω̄αῑ ν̄ωο̄τ̄.

Ῑϑ̄εν̄ π̄ιϑο̄ν̄ ε̄τε̄μ̄μᾱτ̄ αϱε̄ρ̄η̄η̄τ̄  
ν̄ξε̄ Ῑη̄ϑο̄ϑ̄ ε̄ρ̄ιω̄ω̄ ν̄εμ̄ ε̄χοϑ̄ ρ̄ε̄  
ᾱρῑμετᾱνο̄ιν̄ ᾱδ̄ω̄ν̄τ̄ τ̄αρ̄ ν̄ξε̄  
† μ̄ετο̄τρο̄ ν̄τε ν̄ιϕ̄η̄νο̄τῑ.

*Π̄ῑωο̄τ̄ ϕ̄ᾱ Π̄εν̄νο̄τ̄† π̄ε: ω̄ᾱ ε̄νεϑ̄  
ν̄τε ν̄ῑε̄νεϑ̄: ᾱμ̄η̄ν̄.*

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.*

وَتَرَكَ النَّاصِرَةَ وَآتَى فَسَكَنَ فِي  
كَفَرْنَاهُومَ الَّتِي عِنْدَ الْبَحْرِ فِي  
تُخُومِ زَبُولُونَ وَنَفْتَالِيمَ.

لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

أَرْضُ زَبُولُونَ وَأَرْضُ نَفْتَالِيمَ  
طَرِيقَ الْبَحْرِ عِبْرَ الْأُرْدُنِّ جَلِيلُ  
الْأَمَمِ.

الشَّعْبُ الْجَالِسُ فِي ظِلْمَةٍ أَبْصَرَ  
نُورًا عَظِيمًا وَالْجَالِسُونَ فِي كُورَةٍ  
الْمَوْتِ وَظِلَالِهِ أَشْرَقَ عَلَيْهِمْ نُورٌ.

مِنْ ذَلِكَ الزَّمَانِ ابْتَدَأَ يَسُوعُ يَكْرُرُ  
وَيَقُولُ: تَوُوبُوا لِأَنَّهُ قَدْ اقْتَرَبَ  
مَلَكُوتُ السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμοϑ̄ τω̄ Δᾱνῑδ̄ ρ̄ε: ῑδ̄, ϫ̄

Psalm 106: 21, 22, 4

مزمور 105: 14, 3

<p>Φηέταϋίρι ἠθανμετνωϋϋ δέν  Χηηι: νεμ θανϋφρη δέν ἠκαθι ἠΧαμ:  ἀριπενμεϋ Πβοις δέν ἠϋμαϋ ἠτε  πεκλαοϋ: ογοϋ ζεμπενωϋιη δέν  πεκοϋζαι. <b>Δλληλοϋα.</b></p>	<p>Who had done great things in Egypt and wondrous works in the land of Ham, remember us, O Lord, with the favor You have toward Your people; Oh, visit us with Your salvation. <b>Alleluia.</b></p>	<p>الذي صنع العجائب في مصر،  والعجائب في أرض حام، أذكرنا يا  رب بمسرة شعبك، وتعهدنا  بخلاصك. <b>هلللويا.</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>Οϋἀναγνωσις ἐβολ δέν  πιεϋαζσελιον εθοϋαβ κατα Ὑαϋθεον  αζιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي  البشير. بركاته علينا أمين.</p>
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<b>Ὑαϋθεον ἰα: κ - κη</b>	<b>Matthew 12: 15 - 23</b>	<b>متي 12: 15 - 23</b>
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<p>Ἰησοϋϋ δε ἐταϋεμι αϋοϋωτεβ ἐβολ  ἠμαϋ ογοϋ αϋοϋαζοϋ ἠσωϋ ἠζε  θαννωϋϋ ἠμνω ογοϋ αϋερφαδρι  ἐρωοϋ τηροϋ.   Δϋερεπιτιμαν νωοϋ θινα  ἠσεϋτεμοϋονεϋ ἐβολ.   θινα ἠτεϋζωκ ἐβολ ἠζε  φηέταϋζοϋ ἐβολζιτοϋϋ ἠΗσαἠαϋ  πιπροϋηϋηϋ εϋζω ἠμοϋ.   Χε θηπε ιϋ παλλοϋ φηέταϋραννη  παμεριϋ φηέτα ταϋϋϋϋ ϋμαϋ  ἠδηϋεϋ εἰεϋω ἠπαἠνεϋμα θιζωϋ  εϋέταμε ἠιεϋνοϋ εϋθαπ.</p>	<p>But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.   Yet He warned them not to make Him known, that it might be fulfilled which was spoken by Isaiah the prophet, saying:   Behold! My 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.</p>	<p>فَعَلِمَ يَسُوعُ وَأَنْصَرَفَ مِنْ هُنَاكَ.  وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ  جَمِيعًا.   وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ.   لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:   هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي  الَّذِي سُرِّتَ بِهِ نَفْسِي. أَضَعُ رُوحِي  عَلَيْهِ فَيُخْبِرُ الْأُمَّمَ بِالْحَقِّ.</p>
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Ἡνεῖψεν οὐδὲ ἠνεψω ἐβόη  
οὐδὲ ἠνε οὐαὶ σωτῆρ ἐτερεῶν  
δὲν νηπλάτια.

Ὁτκαὶ ἐφθεμῶν ἠνεψαῶν  
οὐοὺ οὐοὺ εἰοὶ ἠχρεῦτε ἠνεψεν  
ὡατερεῖοι ἠπιζαπ ἐνδῶρο.

Ὁτοὺ νιεθνοὺ ἐτέρηελπι  
ἐπεφραν.

Ἰοτε ἀνὶνι ναῖ ἠνοβελλε ἕορον  
οὐδὲμων νεμαῖ οὐοὺ εἰοὶ ἠέβο οὐοὺ  
αῖερφαδρι ἐροφωστε ἠτε πῆβο σαζι  
οὐοὺ ἠτεφνατ ἠβόλ.

Ἡαττωμτ δε τηροῦ πε ἠξε νιμω  
οὐοὺ ναττω ἠμοὺ γε μη φαι ἀν πε  
Πωηρι ἠΔατιδ.

*Πῶοτ φα Πεννοτ πε ὡα ἐνεθ  
ἠτε νι ἐνεθ: ἀμην.*

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.*

لَا يُخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ  
أَحَدٌ فِي الشُّوَارِعِ صَوْتَهُ.

قَصَبَةً مَرْضُوضَةً لَا يَقْصِفُ  
وَقَتِيلَةً مُدَخَّنَةً لَا يُطْفِئُ حَتَّى يُخْرِجَ  
الْحَقَّ إِلَى النَّصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَمِ.

حِينَئِذٍ أَحْضَرَ إِلَيْهِ مَجْنُونًا أَعْمَى  
وَأَخْرَسًا فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى  
الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

فَبُهَّتْ كُلُّ الْجُمُوعِ وَقَالُوا: أَلَعَلَّ  
هَذَا هُوَ ابْنُ دَاوُدَ؟

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φβωκ ἠπενδοὺ Ἰησοῦσ  
Πιχριστοσ: πιαποστολοσ ἐθαθεμ:  
φηέτατθαῶν ἐπιζωεννοτφι ἠτε  
Φνοτφ.

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.

ΟΥΟC ΝΘΩΤΕΝ ΘΩΤΕΝ  
 ΕΡΕΤΕΝΜΩΟΥΤ ΔΕΝ ΝΕΤΕΝΠΑΡΑΠΤΩΜΑ  
 ΝΕΜ ΝΕΤΕΝΝΟΒΙ.

ΠΗΕΝΑΡΕΤΕΝΜΩΟΥ ΝΘΡΗ ΝΘΗΤΟΥ  
 ΜΠΙCΗΟΥ ΚΑΤΑ ΠΕΝΕC ΝΤΕ ΠΑΙΚΟCΜΟC  
 ΚΑΤΑ ΠΑΡΧΩΝ ΜΠΕΡΩΥΟΥ ΜΠΙΔΗΡ ΝΤΕ  
 ΠΠΠΝΕΥΜΑ: ΦΑΙ ΕΤΕΡΩΒ ΤΗΝΟΥ ΔΕΝ  
 ΝΙΩΗΡΗ ΝΤΕ ΤΜΕΤΑΤΘΩΤ ΝΘΗΤ.

ΠΗΕΤΕ ΑΝΟΝ ΤΗΡΕΝ ΝΑΝΜΩΟΥ ΝΘΡΗ  
 ΝΘΗΤΟΥ ΝΟΥCΗΟΥ ΔΕΝ ΝΙΕΠΙΘΥΜΙΑ ΝΤΕ  
 ΤCΑΡΖ ΕΝΙΡΙ ΝΗΝΙΟΥΩΟΥ ΝΤΕ ΤCΑΡΖ ΝΕΜ  
 ΝΙΜΕΥΙ ΝΘΗΤ ΟΥΟC ΝΑΝΟΙ ΦΥCΙC ΝΩΗΡΗ  
 ΝΤΕ ΠΧΩΝΤ ΜΦΕΡΗΤ ΜΠΚΕCΕΠΙ.

ΦΗΟΥΤ ΔΕ ΟΥΡΑΜΑΘ ΠΕ ΔΕΝ ΦΗΝΑΙ  
 ΕΘΒΕ ΤΕΥΗΙΟΥΤ ΝΑCΑΠΗ: ΘΑΙ  
 ΕΤΑΥΜΕΝΡΙΤΕΝ ΝΘΗΤC.

ΟΥΟC ΕΝΜΩΟΥΤ ΔΕΝ  
 ΝΕΝΠΑΡΑΠΤΩΜΑ ΑΥΤΑΝΘΟΝ ΔΕΝ  
 ΠΙΧΡΙCΤΟC: ΔΕΝ ΟΥΘΕΜΟΤ ΟΥΗ  
 ΑΤΕΤΕΝΝΟΘΕΜ.

ΟΥΟC ΑΥΤΟΥΤΗΝΟCΕΝ ΝΕΜΑΥ ΟΥΟC  
 ΑΥΤΕΥΕΜCΟΝ ΝΕΜΑΥ ΔΕΝ ΝΑ ΝΙΦΗΟΥΙ ΔΕΝ  
 ΠΙΧΡΙCΤΟC ΙΗCΟΥC.

ΘΙΝΑ ΝΤΕΦΟΥΩΝC ΕΒΟΛ ΔΕΝ ΝΙΕΝΕC  
 ΕΘΗΝΟΥ ΝΤΜΕΤΡΑΜΑΘ ΕΤΕΡΩΟΥ ΝΤΕ  
 ΠΕΥΘΕΜΟΤ ΔΕΝ ΟΥΜΕΤΧΡΙCΤΟC ΕΘΡΗ

And you He made alive,  
 who were dead in trespasses  
 and sins,

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,

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.

But God, who is rich in  
 mercy, because of His great  
 love with which He loved  
 us,

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.

وَآتَنُّمُ إِذْ كُنْتُمْ أَمْوَاتًا بِالذَّنُوبِ  
 وَالْخَطَايَا.

الَّتِي سَلَكْتُمْ فِيهَا قَبْلَ حَسَبِ دَهْرٍ  
 هَذَا الْعَالَمِ، حَسَبِ رَيْسِ سُلْطَانِ  
 الْهَوَاءِ، الرُّوحِ الَّذِي يَعْمَلُ الْآنَ  
 فِي أَبْنَاءِ الْمَعْصِيَةِ.

الَّذِينَ نَحْنُ أَيْضًا جَمِيعًا نَصْرَفْنَا  
 قَبْلًا بَيْنَهُمْ فِي شَهَوَاتِ جَسَدِنَا،  
 عَامِلِينَ مَشِينَاتِ الْجَسَدِ وَالْأَفْكَارِ،  
 وَكُنَّا بِالطَّبِيعَةِ أَبْنَاءَ الْغَضَبِ  
 كَالْبَاقِينَ أَيْضًا.

اللَّهُ الَّذِي هُوَ غَنِيٌّ فِي الرَّحْمَةِ، مِنْ  
 أَجْلِ مَحَبَّتِهِ الْكَثِيرَةِ الَّتِي أَحَبَّنَا بِهَا.

وَنَحْنُ أَمْوَاتٌ بِالْخَطَايَا، أَحْيَانَا مَعَ  
 الْمَسِيحِ. بِالنِّعْمَةِ أَنْتُمْ مُخْلَصُونَ.

وَأَقَامَنَا مَعَهُ، وَأَجَلَسْنَا مَعَهُ فِي  
 السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ.

لِيُظْهَرَ فِي الدُّهُورِ الْآتِيَةِ غِنَى  
 نِعْمَتِهِ الْفَائِقِ بِاللُّطْفِ عَلَيْنَا فِي  
 الْمَسِيحِ يَسُوعَ.



ἔχων δὲν Πιχρίστος Ἰησοῦς.

Ἦεν οὐδέμοτ γαρ ἀτετεννοθευ  
ἐβολητεν οὐναβτ: ογορ φαί νοῦ ἐβολ  
ἠωωτεν ἀν πε: πιταῖο φα Φνοῦτ πε.

Ἦε ἐβολθεν βανθβηνοῖ ἀν θινα  
ἵτε ὡτεμ οῦαι ὡοῦωοῦ ἠμοϷ.

Ἄνον οῦθαμῖο γαρ ἵταϷ  
ἐαϷconten δὲν Πιχρίστος Ἰησοῦς  
ἐῆρηι ἔχεν βανθβηνοῖ ἐνανεῦ  
νηῆταϷερωορπ ἵσεβτωτοῦ ἵχε  
Φνοῦτ θινα ἵτενμοωῖ ἵῆρηι ἵῆητοῦ.

Ἐθε φαί ἀριφμεῖ ἕε ἵθωτεν δα  
νιεθνορ ἵοῦχοῦ δὲν ἵτσαρϷ  
νηῆτοῦμοῦτ ἐρωοῦ ἕε ἵμετατσεβι  
ἐβολητεν πετοῦμοῦτ ἐροϷ ἕε ἵσεβι  
δὲν ἵτσαρϷ ἵθαμῖο ἵχιϷ.

Ἐε ναρετενϷη ἠπιχοῦ ἔτεῦμαῦ  
σαβολ ἠΠιχρίστος ἐρετενοι ἵῡεμμο  
ἵτπολητιὰ ἵτε Πιςραηλ: ογορ  
ἵῡεμμο ἵνιδιαῖθηκη ἵτε ἵεπαστειλιὰ:  
ἠμοοντετεν βελπις ἠμαῦ ογορ  
ἐρετενοι ἵαθνοῦτ δὲν πικομορ.

Ἰνοῦ δε δὲν Πιχρίστος Ἰησοῦς  
ἵθωτεν δα ἵηῆθοῦηοῦ ἠπιχοῦ  
ἀτετενδωοτ δὲν ἵενοϷ ἠΠιχρίστος.

ἮοοϷ γαρ πετενθιρηνη φηῆταϷ  
ερπιςναῦ ἵοῦαι ογορ ἵχινηῖμητ ἵτε

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,

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

لَا تَكُم بِالنِّعْمَةِ مُخَلَّصُونَ، بِالْإِيمَانِ، وَذَلِكَ لَيْسَ مِنْكُمْ. هُوَ عَطِيَّةُ اللَّهِ.

لَيْسَ مِنْ أَعْمَالٍ كَثِيرًا يَفْتَخِرَ أَحَدٌ.

لَأَنَّا نَحْنُ عَمَلُهُ، مَخْلُوقِينَ فِي الْمَسِيحِ يَسُوعَ لِأَعْمَالٍ صَالِحَةٍ، قَدْ سَبَقَ اللَّهُ فَأَعَدَّهَا لِكَيْ نَسُوكَ فِيهَا.

لِذَلِكَ اذْكُرُوا أَنَّكُمْ أَنْتُمْ الْأُمَّمُ قَبْلًا فِي الْجَسَدِ، الْمَدْعُوعِينَ عَنْ غُرْلَةٍ مِنَ الْمَدْعُوعِ حَتَّى أَنْتُمْ مَصْنُوعًا بِأَيْدِي فِي الْجَسَدِ.

أَنْتُمْ كُنْتُمْ فِي ذَلِكَ الْوَقْتِ بِدُونِ مَسِيحٍ، أَجْنَبِيِّينَ عَنْ رَعْوِيَّةِ إِسْرَائِيلَ، وَعَرَبَاءَ عَنْ عَهْدِ الْمَوْعِدِ، لَا رَجَاءَ لَكُمْ وَبِلَا إِلَهٍ فِي الْعَالَمِ.

وَلَكِنْ الْآنَ فِي الْمَسِيحِ يَسُوعَ أَنْتُمْ الَّذِينَ كُنْتُمْ قَبْلًا بَعِيدِينَ صِرْتُمْ قَرِيبِينَ بِدَمِ الْمَسِيحِ.

لَأَنَّهُ هُوَ سَلَامُنَا، الَّذِي جَعَلَ الْإِثْنَيْنِ وَاحِدًا، وَنَقَضَ حَائِطَ السِّيَاحِ الْمُتَوَسِّطِ،

πιθωμ ἀφβολς ἐβολ ἐαφβελ  
†μετχαχι ἐβολ δεν τεφχαρζ.

Φνομος ἵτε νιεντολη δεν  
νιδοςμα ἀφκορφζ χινα ἵτεφχωτ  
ἠπιςναγ ἡδῆρι ἡδῆτφ ἡογρωμι ἡογωτ  
ἠβερι εφῖρι ἡογχιρηνη.

Ογοζ ἡτεφζωτπ ἠπιςναγ δεν  
ογωμα ἡογωτ ἠΦνογ† ἐβολ χιτεν  
πιςταγρος ἐαφζωτεβ ἡ†μετχαχι  
ἡδῆρι ἡδῆτφ.

Ογοζ ἀφ ἀφζωγεννογφι νωτεν  
ἡογχιρηνη δα ἡἠεθογγογ νεμ  
ογχιρηνη ἡἡηετδεντ.

Χε ἐβολ χιτοτφ ογογ ἡταν ἠμαγ  
ἠπιζιῖνι ἐδονη δα πιςναγ εγκοπ δεν  
ογπνευμα ἡογωτ χα Φιωτ.

Χαρα ογῖ ἡθωτεν χανγμεμωογ  
αν χε νεμ χανρεμῖχωιλι ἀλλα  
χανγφηρ ἡρεμῖβακι ἡτε νιδςιος νεμ  
χανρεμῖη ἡτε Φνογ†.

Εαγκετ θηνογ ἠχεν †σεν† ἡτε  
νιδποστολος νεμ νιπροφητης εφοι  
ἡχωχ ἡλακε ἠρος ἡχε Πιχριστος  
ἡκογς.

Φαι ἠτε πικωτ τηρφ χφηνογ†  
ἡδῆρι ἡδῆτφ ἠἡαλαι εφερφει εφογαβ  
δεν Πβοις.

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.

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,

أَيُّ الْعَدَاوَةِ مُبْطَلًا بِجَسَدِهِ نَامُوسَ  
الْوَصَايَا فِي فَرَائِضَ، لَكِنِّي يَخْلُقُ  
الْإِثْنَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاحِدًا  
جَدِيدًا، صَانِعًا سَلَامًا،

وَيُصَالِحُ الْإِثْنَيْنِ فِي جَسَدٍ وَاحِدٍ مَعَ  
اللَّهِ بِالصَّلِيبِ، قَاتِلًا الْعَدَاوَةَ بِهِ.

فَجَاءَ وَبَشَّرَكُمْ بِسَلَامٍ، أَنْتُمْ  
الْبَعِيدِينَ وَالْقَرِيبِينَ.

لَأَنَّ بِهِ لَنَا كَلِيئًا قَدُومًا فِي رُوحٍ  
وَاحِدٍ إِلَى الْآبِ.

فَلَسْتُمْ إِذَا بَعُدُ غُرَبَاءَ وَتُرُكُلًا، بَلْ  
رَعِيَّةٌ مَعَ الْقَدِيسِينَ وَأَهْلِ بَيْتِ اللَّهِ.

مَبْنِيِّينَ عَلَى أَسَاسِ الرُّسُلِ  
وَالْأَنْبِيَاءِ وَيَسُوعَ الْمَسِيحِ نَفْسُهُ  
حَجَرُ الزَّاوِيَةِ.

الَّذِي فِيهِ كُلُّ الْبِنَاءِ مُرَكَّبًا مَعًا يَنْمُو  
هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ.

Φαι ἐτετενοι ἰψφῆρ ἰθωτεν  
 ζωτεν ἰδῆτῃ ἐτυαἰψωπι ἰΦνοῖτ  
 δεν πιπνευμα.

*Πρῶτος γὰρ νευωτεν νευ  
 τῆρινη ἐνσοπ: χε ἀμην ἐσεῶπι.*

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.*

الَّذِي فِيهِ أَنْتُمْ أَيْضًا مَبْنِيُّونَ مَعًا  
 مَسْكَنًا لِلَّهِ فِي الرُّوحِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιζοῖτ  
 ἰἐπιστολη ἰτε πενωτ ἰωαννης.  
 Δμην. Μαμερατ.

**ἰ ἰωαννης Δ: ζ - ἰθ**

Μαμερατ μαρενμερε νενῆροῖ  
 χε τᾶσαπη οῖ ἐβολδεν Φνοῖτ τε:  
 οτοθ οτον νιβεν ἐτερᾶσαπαν  
 ἐταυμασῃ ἐβολδεν Φνοῖτ οτοθ  
 ῃσωοῖν ἰΦνοῖτ.

Οτοθ φῆτε ἰτῆρᾶσαπαν ἀν  
 ἰπερσοῖεν Φνοῖτ χε Φνοῖτ οῖτᾶσαπη  
 πε.

Ἦεν φαι ἀ τᾶσαπη ἰτε Φνοῖτ  
 ἀσοτοθ ἐβολ ἰδῆρι ἰδῆτεν χε  
 ἀχοῖωρι ἰπερμονοσενῆς ἰψῆρι  
 ἐπικομοσ ἰχε Φνοῖτ ζινα ἰτενωῖδ  
 ἐβολζζιτοτῃ.

Ερε τᾶσαπη ἰδῆρι δεν φαι οῖχοῖ  
 χε ἀνον ἀμμερε Φνοῖτ ἀλλὰ χε

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.

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

الكاثوليكون من رسالة معلمنا  
 يوحنا الاولى بركته علينا. آمين. 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.

وَمَنْ لَا يُحِبُّ لَمْ يَعْرِفِ اللَّهَ، لِأَنَّ اللَّهَ  
 مَحَبَّةٌ.

بِهَذَا أَظْهَرَتْ مَحَبَّةَ اللَّهِ فِينَا: أَنْ اللَّهَ  
 قَدْ أَرْسَلَ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ  
 لِكَيْ نَحْيَا بِهِ.

فِي هَذَا هِيَ الْمَحَبَّةُ: لَيْسَ أَنَّ نَحْنُ  
 أَحْبَبْنَا اللَّهَ، بَلْ أَنَّهُ هُوَ أَحْبَبَنَا،  
 وَأَرْسَلَ ابْنَهُ كَفَّارَةً لِخَطَايَانَا.

ἡθούα αἰμενριτεν οὔοα αἰοὔωρπ  
ἄπεϋψηρι εὔωτ ἡτε νεννοβι.

Ἡαμενρατ ιαε ἄ φνοὔτ  
μενριτεν ἄπαιρητ ἄνον εὔων σεμὔπυα  
ναν ἡτενμενρε νενἔρηοὔ.

Φνοὔτ ἄπε εὔλι ναὔ εὔροϋ ἔνεε:  
εὔωπ ἡτενμενρε νενἔρηοὔ Φνοὔτ  
ωπ ἡᄂητεν: οὔοα τεϋᄂαπη ρηκ εὔοα  
ἡᄂρηι ἡᄂητεν.

Ἡεν φαι τεναεὔμι εὔε τενωπ  
ἡᄂητεϋ: οὔοα ἡθούα εὔωϋ εὔωπ ἡᄂητεν  
εὔε εὔταϋτ ναν εὔοαᄂεν πεϋᄂνεὔμα.

Οὔοα ἄνον ἀναὔ οὔοα  
τενερμεερε εὔε ἄ Φιωτ οὔωρπ  
ἄπεϋψηρι εὔοὔαᄂι ἄπικοαμοα.

Φηεθεναροᄂολοαᄂιν εὔε ἡοὔοα  
Πωρηι ἄΦνοὔτ πε Φνοὔτ ωπ  
ἡᄂητεϋ: οὔοα ἡθούα εὔωϋ εὔωπ ᄂεν  
Φνοὔτ.

Οὔοα ἄνον ἀνεὔ οὔοα ἀναεᄂτ  
εὔᄂαπη ἡτε Φνοὔτ εὔτε ἡᄂητεν:  
Φνοὔτ οὔᄂαπη πε οὔοα φηεὔωπ ᄂεν  
ᄂαπη εὔωπ ᄂεν Φνοὔτ οὔοα  
Φνοὔτ ωπ ἡᄂητεϋ.

Ἡεν φαι ἄ ᄂᄂαπη ρωκ εὔοα  
νεμᄂ εᄂνα ἡτεναᄂι ἡνοᄂπαρρηαᄂ ᄂεν  
πἔεοοὔ ἡτε ᄂᄂιαια: εὔε κατα φρητ

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.

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.

أَيُّهَا الْأَحِبَّاءُ، إِنْ كَانَ اللَّهُ قَدْ أَحَبَّنَا  
هَكَذَا، يَتَّبِعِي لَنَا أَيْضاً أَنْ يُحِبَّ  
بَعْضُنَا بَعْضاً.

اللَّهُ لَمْ يَنْظُرْهُ أَحَدٌ قَطْر. إِنْ أَحَبَّ  
بَعْضُنَا بَعْضاً فَاللَّهُ يَنْبُتُ فِيْنَا،  
وَمَحَبَّتُهُ قَدْ تَكَمَّلَتْ فِيْنَا.

بِهَذَا نَعْرِفُ أَنَّنَا نَتَّبِتُ فِيهِ وَهُوَ  
فِيْنَا: أَنَّهُ قَدْ أَعْطَانَا مِنْ رُوحِهِ.

وَنَحْنُ قَدْ نَظَرْنَا وَنَشْهَدُ أَنَّ الْأَبَ قَدْ  
أَرْسَلَ الْإِبْنَ مُخْلِصاً لِلْعَالَمِ.

مَنْ اعْتَرَفَ أَنَّ يَسُوعَ هُوَ ابْنُ اللَّهِ،  
فَاللَّهُ يَنْبُتُ فِيهِ وَهُوَ فِي اللَّهِ.

وَنَحْنُ قَدْ عَرَفْنَا وَصَدَّقْنَا الْمَحَبَّةَ  
الَّتِي لِلَّهِ فِيْنَا. اللَّهُ مَحَبَّةٌ، وَمَنْ يَنْبُتُ  
فِي الْمَحَبَّةِ يَنْبُتُ فِي اللَّهِ وَاللَّهُ فِيهِ.

بِهَذَا تَكَمَّلَتِ الْمَحَبَّةُ فِيْنَا: أَنْ يَكُونَ  
لَنَا تَقَّةٌ فِي يَوْمِ الدِّينِ، لِأَنَّهُ كَمَا هُوَ  
فِي هَذَا الْعَالَمِ هَكَذَا نَحْنُ أَيْضاً.

ἐταρῶσιν ἵνα φη παρρητῶν ἄνων ὡν  
 ἡδῶρη δὲν παικοςμος.

Ἄμων ὡσὶ ὡσὶ δὲν τῶσαπν: ἀλλὰ  
 τῶσαπν ἐτῶνκ ἐβὼλ ὡσὶ τῶσὶ ἐβὼλ  
 χε ὄνον ἵτε τῶσὶ ἡτοκολασις ἄμων:  
 φη δὲ ἐτέρωσὶ ἑτῶνκ ἐβὼλ ἀν δὲν  
 τῶσαπν.

Ἄνων τενμει ἄφνωσὶ χε ἡθοσὶ  
 ἀσμενριτεν ἡωσρπ.

*Ἡἀσνηοσὶ ἄπερμενρε πικοςμος  
 οσὶδε ἡηετῶσὶ δὲν πικοςμος: πικοςμος  
 ἡασινι ἡεμ τερεπιθωμια: φη δὲ ἐτιρὶ  
 ἄφνωσὶ ἄφνωσὶ ἑηαωσὶ ὡα ἐνεσ:  
 ἀμην.*

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.*

لَا خَوْفَ فِي الْمَحَبَّةِ، بَلِ الْمَحَبَّةُ  
 الْكَامِلَةُ تَطْرَحُ الْخَوْفَ إِلَى خَارِجٍ  
 لِأَنَّ الْخَوْفَ لَهُ عَذَابٌ. وَأَمَّا مَنْ  
 خَافَ فَلَمْ يَتَّكَمَلْ فِي الْمَحَبَّةِ.

نَحْنُ نَحِبُّهُ لِأَنَّهُ هُوَ أَحَبَّنَا أَوْلًا.

*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 ἡενιοσὶ ἡἀποστολοσ:  
 ἐρε ποτῶσὶ εσοταβ ὡσὶ ἡεμαν.  
 Ἄμην.

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 ζ: κ - λλ

Acts 7: 20 - 34

أعمال 7: 20 - 34

Ἡδῶρη δὲ δὲν πισοσὶ ἐτεῦμασ  
 ἀνωσις ἄμωτῶσὶ ἡε οσαστιος πε  
 ἄφνωσὶ: φαι ἀτωανοσὶ ἡωσμτ  
 ἡἀβοτ δὲν ἡηι ἄπεριωτ.

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.

وَفِي ذَلِكَ الْوَقْتِ وُلِدَ مُوسَى وَكَانَ  
 جَمِيلًا جَدًّا قَرِيبًا هَذَا ثَلَاثَةَ أَشْهُرٍ  
 فِي بَيْتِ أَبِيهِ.

Εταγριτω δε εβολ ακολη ηνε  
τωερι υφαραω οτοε αωανοτωυη ναε  
ετωηρι.

Οτοε ατταβε υωτςηε δεη εβω  
νιβεν ητε νιρεμνηχμυ: ναηχορ δε πε  
δεη νεησαζι νεμ νεηεβηοτι.

Εταγζωκ δε εβολ ηνε εμ  
ηρομπι ηςηοτ ασι εζειν πεηηη  
εξεμπωιηι ηνεηςηηοτ νεηωηρι  
υΠιραηλ.

Οτοε εταηνατ εοται εηβι υμμοη  
ηζοηε αηυηνηηη οτοε αηιρι ηοηβι  
υπωηυ υφηεναττεμκο υμμοη  
εαηζωτεβ υπιρεμνηχμυ.

Ηαημετι δε πε ηε σεηακατ ηνε  
νεηςηηοτ ηε φηοητ ηατ ηοηοτχαη  
ηωοτ εβοληητοηη: ηθωοτ δε  
υποηκατ.

Πεηραητ δε αηοηοηηη εηανκε  
ηωοηηι εηυλαδ οτοε ηαηηωηη  
υμμοη πε εοηηιηηηη εηηω υμμοε ηε  
ηθωηηη ηανηωμ ηςηηοτ εθβε οτ  
ηεηηηβι ηηηεηηηηοτ ηζοηε.

Φη δε εηβι υπεηυφηη ηζοηε  
αηηοηη εβολ εηηω υμμοε ηε ημ πε  
εταηηακ ηαηηωη ηε ηεηηηαη εηηη  
εηωηη.

But when he was set  
out, Pharaoh's daughter took  
him away and brought him  
up as her own son.

And Moses was learned  
in all the wisdom of the  
Egyptians, and was mighty  
in words and deeds.

Now when he was forty  
years old, it came into his  
heart to visit his brethren,  
the children of Israel.

And seeing one of them  
suffer wrong, he defended  
and avenged him who was  
oppressed, and struck down  
the Egyptian.

For he supposed that his  
brethren would have  
understood that God would  
deliver them by his hand,  
but they did not understand.

And the next day he  
appeared to two of them as  
they were fighting, and tried  
to reconcile them, saying,  
'Men, you are brethren;  
why do you wrong one  
another?'

But he who did his  
neighbor wrong pushed him  
away, saying, 'Who made  
you a ruler and a judge over  
us?'

وَلَمَّا نُبَذَ اتَّخَذَتْهُ ابْنَةُ فِرْعَوْنَ  
وَرَبَّتْهُ لِنَفْسِهَا ابْنًا.

فَتَهَذَّبَ مُوسَى بِكُلِّ حِكْمَةِ  
الْمِصْرِيِّينَ وَكَانَ مُقْتَدِرًا فِي  
الْأَقْوَالِ وَالْأَعْمَالِ.

وَلَمَّا كَمَلَتْ لَهُ مُدَّةُ أَرْبَعِينَ سَنَةً  
خَطَرَ عَلَى بَالِهِ أَنْ يَفْتَقِدَ إِخْوَتَهُ  
بَنِي إِسْرَائِيلَ.

وَإِذْ رَأَى وَاحِدًا مَظْلُومًا حَامَى عَنْهُ  
وَأَنْصَفَ الْمَغْلُوبَ إِذْ قَتَلَ  
الْمِصْرِيَّ.

فَظَنَّ أَنَّ إِخْوَتَهُ يَفْهَمُونَ أَنَّ اللَّهَ  
عَلَى يَدِهِ يُعْطِيهِمْ نَجَاةً وَأَمَّا هُمْ فَلَمْ  
يَفْهَمُوا.

وَفِي الْيَوْمِ الثَّانِي ظَهَرَ لَهُمْ وَهُمْ  
يَتَخَاصِمُونَ فَسَاقَهُمْ إِلَى السَّلَامَةِ  
قَائِلًا: أَيُّهَا الرِّجَالُ أَنْتُمْ إِخْوَةٌ. لِمَ إِذَا  
تَظْلِمُونَ بَعْضُكُمْ بَعْضًا؟

فَأَلْذِي كَانَ يَظْلِمُ قَرِيبَهُ دَفَعَهُ قَائِلًا:  
مَنْ أَقَامَكَ رَبِّيسًا وَقَاضِيًا عَلَيْنَا؟

Ὁ ἐκὸς τῶν ἑβραίων ἦτοκ ἡφρητ  
ἐτακθῶτεβ ἡπιρεμὸν Χημὶ ἡσαφ.

Ἀφφωτ δε ἡνε Ὡτῆς δε  
παίσαζι ἀφερρεμὸν Χωλι δε ἡκαζι  
ἡΜαλιαμ πια ἐταφῆφε φηρι ἡνατ  
ἡματ.

Ὁτος ἐτατχῶκ δε ἐβὼλ ἡνε ἡμε  
ἡρομπι ἀφονονηφ ἐροφ δε ἡψαφ  
ἡτε ἡτωτ ἡCινα ἡνε οἡατσελὸς δε  
οἡφλαδ ἡχρωμ εἡχεν οἡβατος.

Ὡτῆς δε ἐταφνατ ἐπιζοραμα  
ἀφερφῆρι εἡναὶ δε ἐφἡιατφ: ἀφωπι  
ἡνε οἡμἡ ἡτε ἡβοις εἡσω ἡμοσ.

Χε ἀνοκ πε φἡοτἡ ἡτε νεκιοτ  
φἡοτἡ ἡΑβρααμ νεμ φἡοτἡ ἡCαακ  
νεμ φἡοτἡ ἡλακωβ: ἀφῆερτερ δε  
ἡνε Ὡτῆς οἡος ἡπεφερτολμαδ  
ἐφἡιατφ.

Πεχε ἡβοις δε ἡαφ χε βωλ  
ἡπιθωνὸν ἐβὼλζι νεκβαλατχ: πια  
σαρ ἐτεκοζι ἐρατκ εἡζωφ οἡκαζι  
εἡφναβ πε.

ἡεν οἡνατ ἀινατ ἐπἡεμκο  
ἡπαλαὸς εἡδε Χημὶ οἡος ἀιωτεμ  
ἐποφἡαζομ οἡος ἀι ἐπεχτ ἡναζμοτ:  
φἡοτ δε ἡμοτ ἡταοἡορπκ ἐδῆρι  
ἐΧημ.

Do you want to kill me  
as you did the Egyptian  
yesterday?

Then, at this saying, Moses  
fled and became a dweller  
in the land of Midian, where  
he had two sons.

And when forty years  
had passed, an Angel of The  
Lord appeared to him in a  
flame of fire in a bush, in  
the wilderness of Mount  
Sinai.

When Moses saw it, he  
marveled at the sight; and as  
he drew near to observe, the  
voice of The Lord came to  
him,

saying, 'I am the God of  
your fathers -- the God of  
Abraham, the God of Isaac,  
and the God of Jacob.' And  
Moses trembled and dared  
not look.

Then The Lord said to  
him, "Take your sandals off  
your feet, for the place  
where you stand is holy  
ground.

I have surely seen the  
oppression of my people  
who are in Egypt; I have  
heard their groaning and  
have come down to deliver  
them. And now come, I will  
send you to Egypt.

أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ أَمْسَ  
الْمِصْرِيِّ؟

فَهَرَبَ مُوسَى بِسَبَبِ هَذِهِ الْكَلِمَةِ  
وَصَارَ غَرِيبًا فِي أَرْضِ مَدْيَانَ  
حَيْثُ وُلِدَ ابْنَيْنِ.

وَلَمَّا كَمَلَتْ أَرْبَعُونَ سَنَةً ظَهَرَ لَهُ  
مَلَاكُ الرَّبِّ فِي بَرِّيَّةِ جَبَلِ سَيْنَاءَ  
فِي لَهَيْبِ نَارٍ عَلِيْفَةٍ.

فَلَمَّا رَأَى مُوسَى ذَلِكَ تَعَجَّبَ مِنْ  
الْمَنْظَرِ. وَفِيمَا هُوَ يَتَقَدَّمُ لِيَنْتَظِعَ  
صَارَ إِلَيْهِ صَوْتُ الرَّبِّ:

أَنَا إِلَهُ آبَائِكَ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ  
إِسْحَاقَ وَإِلَهُ يَعْقُوبَ. فَارْتَدَّ  
مُوسَى وَلَمْ يَجْسُرْ أَنْ يَنْتَظِعَ.

فَقَالَ لَهُ الرَّبُّ: اخْلَعْ نَعْلَ رِجْلَيْكَ  
لَأَنَّ الْمَوْضِعَ الَّذِي أَنْتَ وَاقِفٌ  
عَلَيْهِ أَرْضٌ مُقَدَّسَةٌ.

إِنِّي رَأَيْتُ مَشَقَّةَ شَعْبِي الَّذِينَ فِي  
مِصْرَ وَسَمِعْتُ أُنْيَهُمْ وَنَزَلْتُ  
لَأُنْقِذَهُمْ. فَهَلُمَّ الْآنَ أَرْسِلْكَ إِلَيَّ  
مِصْرَ.

Πισαχι δε ἴτε Πβοις ἐρεῖλαι ογοε  
ἐρεῖλαι: ἐρεῖμασι ογοε ἐρεῖταχρο:  
δεν ἴαγια ἠεκκλήνια ἴτε Φνορῆ:  
ἀμην.

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

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

## Synaxarium of Baunah 8 سنكسار اليوم الثامن من شهر بؤونة

1. The Commemoration of the Consecration of the Church of the Virgin Lady, known as El-Mahamma
2. The Martyrdom of St. George (Girgis), the New Martyr
3. The Commemoration of St. Tamada and her Children, and Armenius and his Mother

1. تذكار تريس كنيسة السيدة العذراء، المعروفة بالمحمة
2. استشهد القديس جرجس الجديد
3. تذكار القديسة تمادا وأولادها وأرماتوس وأمه

### 1. The Commemoration of the Consecration of the Church of the Virgin Lady, known as El-Mahamma

On this day, of the year 617 of the martyrs, 901 AD, was the consecration of the church of the Virgin St. Mary, the Mother of God, known as El-Mahamma. The Lord Jesus caused a water spring to well up from the ground during His flight to Egypt, where He, the Virgin and Joseph drank from it. This place was called El-Mahamma (means the bathing place), for the Child Jesus was bathed in its water. A church was built in that place in the name of the Virgin St. Mary, which was consecrated on this day.

May her holy intercession be with us all. Amen.

1. تذكار تريس كنيسة السيدة العذراء، المعروفة بالمحمة  
في مثل هذا اليوم من سنة 617 للشهداء، سنة 901 ميلادية، تم تكريس كنيسة القديسة العذراء مريم والدة الإله المعروفة بالمحمة، حيث ينبوع الماء الفانض من العين التي فجرها الرب يسوع المسيح في رحلته إلى مصر، حيث شرب منها هو والعذراء ويوسف. وقد سمي هذا الموضع بالمحمة، لأن فيه استحم السيد المسيح من النبع. وقد بُنيت في هذا المكان كنيسة على اسم القديسة العذراء، تم تكريسها في مثل هذا اليوم. بركة شفاعة السيدة العذراء مريم فلتنك معنا. أمين.

### 2. The Martyrdom of St. George (Girgis), the New Martyr

On this day also, of the year 1103 of the martyrs, 1387 AD, St. George (Girgis), the New Martyr, was martyred. He was an Ishmaelite, who believed in The Lord Christ and became a monk. They seized, and punished him severely. They took him before the king El-Zaher, where he confessed his faith in The Lord Christ. The king attempted to persuade him to forsake his faith by offering him expensive gifts, but he refused. The king ordered to behead him, thus he received the crown of martyrdom.

2. استشهد القديس جرجس الجديد وفيه أيضاً من سنة 1103 للشهداء، سنة 1387 ميلادية، استشهد القديس جرجس الجديد. كان هذا القديس إسماعيلياً، آمن بالسيد المسيح وانتظم في سلك الرهبنة، فأمسكوه وعاقبوه بقسوة وأوقفوه أمام الملك الظاهر، فاعترف بالسيد المسيح. فأراد الملك أن يثنيه عن إيمانه بعطايا جزيلة، لكنه رفض. فأمر بقطع رأسه. فنال إكليل الشهادة. بركة صلواته فلتنك معنا. أمين.



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

### 3. The Commemoration of St. Tamada and her Children, and Armenius and his Mother

On this day also, is the commemoration of St. Tamada and her children, and Armenius and his mother.

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

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

3. تذكار القديسة تامادا وأولادها وأرمانيوس وأمه  
وفيه أيضاً تذكار القديسة تامادا وأولادها وأرمانيوس وأمه.  
بركة صلواتهم فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρ̄δ: ιθ, κα

Psalm 105: 36, 38

مزمور 104: 19، 21

Δεψαρι ἐψαμικι νιβεν ετδεν  
ποτκαρι: νεμ τὰπαρχη ἵτε ποτδικι  
τηρη: αφογνοφ ἵνε Χημι ἐξεν  
ποτχινομοψι ἐβολ: χε ασι ἐερηι ἐχωοτ  
ἵνε ποτβοτ. Ἀλληλοια.

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.

## 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.

Οτὰναστρωσις ἐβολ δεν  
πιερασσελιον εθοταβ κατα Πατθρον  
ασιου.

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

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا آمين.

Πατθρον β: ις - κς

Matthew 2: 13 - 23

متي 2: 13 - 23

Ἐταυρωσεν ὁ θεὸς αὐτὸν ἐν σταυρῷ ὡς ἄνομος καὶ ἄδικος, ὁτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν, ὅτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν, ὅτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν.

Ὁ θεὸς αὐτὸν ἐσταύρωσεν ὡς ἄνομος καὶ ἄδικος, ὅτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν.

Ὁ θεὸς αὐτὸν ἐσταύρωσεν ὡς ἄνομος καὶ ἄδικος, ὅτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν.

Ὁ θεὸς αὐτὸν ἐσταύρωσεν ὡς ἄνομος καὶ ἄδικος, ὅτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν.

Ὁ θεὸς αὐτὸν ἐσταύρωσεν ὡς ἄνομος καὶ ἄδικος, ὅτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν.

Ὁ θεὸς αὐτὸν ἐσταύρωσεν ὡς ἄνομος καὶ ἄδικος, ὅτι οὐκ ἔμελλεν αὐτὸν εἰσαγαγεῖν εἰς τὴν πόλιν.

Now when they had departed, behold, an angel of The Lord appeared to 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.”

When he arose, he took the young Child and His mother by night and departed for Egypt,

and was there until the death of Herod, that it might be fulfilled which was spoken by The Lord through the prophet, saying, “Out of Egypt I called My Son.”

Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

Then was fulfilled what was spoken by Jeremiah the prophet, saying:

A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping

وَبَعْدَمَا انْصَرَفُوا إِذَا مَلَأَكِ الرَّبِّ قَدْ ظَهَرَ لِيُوسُفَ فِي حُلْمٍ قَائِلًا: قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْرُبْ إِلَى مِصْرَ وَكُنْ هُنَاكَ حَتَّى أَقُولَ لَكَ. لِأَنَّ هِيرُودُسَ مُرْمِعٌ أَنْ يَطْلُبَ الصَّبِيَّ لِيُهْلِكَهُ.

فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ لَيْلًا وَانْصَرَفَ إِلَى مِصْرَ.

وَكَانَ هُنَاكَ إِلَى وَفَاةِ هِيرُودُسَ لِكَيْ يَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ: مِنْ مِصْرَ دَعَوْتُ ابْنِي.

حِينَئِذٍ لَمَّا رَأَى هِيرُودُسُ أَنَّ الْمَجُوسَ سَخَرُوا بِهِ غَضَبَ جِدًّا فَأَرْسَلَ وَقَتَلَ جَمِيعَ الصَّبِيَّانِ الَّذِينَ فِي بَيْتِ لَحْمٍ وَفِي كُلِّ تَحُومِهَا مِنْ ابْنِ سَنَتَيْنِ فَمَا دُونَ بِحَسَبِ الزَّمَانِ الَّذِي تَحَقَّقَهُ مِنَ الْمَجُوسِ.

حِينَئِذٍ تَمَّ مَا قِيلَ بِإِرْمِيَا النَّبِيِّ:

صَوَّتْ سُمِعَ فِي الرَّامَةِ نَوْحٌ وَبُكَاءٌ وَغَوِيلٌ كَثِيرٌ. رَا حَيْلُ تَبْكِي عَلَى

εσριμι ἐνεσψηρι ογοθ νασοτωψυ αν πε  
ἐτνομ† ναс χε ἵνεψωπ αν.

Εταψμοу δε ἵνε Ηρωδης θηππε  
ic ογαστελος ἵτε Πβοic αφοτονηψ  
ἐλωσηφ θεν ογрасοῖ θεν Χημi εψχω  
μμοс.

Χε τωнк бi μπιάλου neu τεψμαу  
ογοθ μαψенак ἐπκαθi μΠισραηλ:  
αυμοу τар ἵνε ηηετκωψ ἵса τψ†χη  
μπιάλου.

Πθοψ δε ἐταψτωνψ αψбi μπιάλου  
neu τεψмау: ογοθ αψi ἐδοῖη ἐπκαθi  
μΠισραηλ.

Εταψωτεμ δε χε Αρχελαοс  
ετοι ἵογρο ἐ†λοуδεὰ ἵτψεβiω  
ἵΗρωδης πεψωτ αψερω† εψε εμαу:  
ἐταутамоу δε θен ογрасοῖ αψψенаψ  
ἐηicα ἵτε †Саλιλεὰ.

Ογοθ αψi αψψωπι θен ογβαки  
εуμοу† εрос χε Назареθ: ροπωс  
ἵτεψχωк ἐβολ ἵνε φηεταψχοψ  
ἐβολθιτοποу ἵηηiπροφηтис χε  
εуεμοу† εроψ χε Пиреμναзаρεθ.

*Πiωου φα Πенноу† πε: ψα ἐνεθ  
ἵτε ηi ἐνεθ: λμηη.*

for her children, refusing to  
be comforted, because they  
are no more.”

But when Herod was  
dead, behold, an angel of  
The Lord appeared in a  
dream to Joseph in Egypt,

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.”

Then he arose, took the  
young Child and His  
mother, and came into the  
land of Israel.

But when he heard that  
Archelaus was reigning  
over Judea instead of his  
father Herod, he was afraid  
to go there. And being  
warned by God in a dream,  
he turned aside into the  
region of Galilee.

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.*

أَوْلَادِهَا وَلَا تُرِيدُ أَنْ تَتَعَزَّى لَأَنَّهَمْ  
لَيْسُوا بِمَوْجُودِينَ.

فَلَمَّا مَاتَ هِيرُودُسُ إِذَا مَلَكُ الرَّبِّ  
قَدْ ظَهَرَ فِي حُلْمٍ لِيُوسُفَ فِي  
مِصْرَ.

قَائِلًا: قُمْ وَخُذِ الصَّبِيَّ وَأُمَّه  
وَأَذْهَبْ إِلَى أَرْضِ إِسْرَائِيلَ لِأَنَّهُ قَدْ  
مَاتَ الَّذِينَ كَانُوا يَطْلُبُونَ نَفْسَ  
الصَّبِيِّ.

فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّه وَجَاءَ إِلَى  
أَرْضِ إِسْرَائِيلَ.

وَلَكِنْ لَمَّا سَمِعَ أَنَّ أَرْخِيْلَاوُسَ  
يَمْلِكُ عَلَى الْيَهُودِيَّةِ عَوَضًا عَنْ  
هِيرُودُسَ أَبِيهِ خَافَ أَنْ يَذْهَبَ إِلَى  
هُنَاكَ. وَإِذْ أُوحِيَ إِلَيْهِ فِي حُلْمٍ  
أَنْصَرَفَ إِلَى نَوَاحِي الْجَلِيلِ.

وَأَتَى وَسَكَنَ فِي مَدِينَةٍ يُقَالُ لَهَا  
نَاصِرَةَ لِكَي يَتِمَّ مَا قِيلَ بِالْأَنْبِيَاءِ:  
إِنَّهُ سَيُدْعَى نَاصِرِيًّا.

*والمجد لله دائماً.*

# Katameros Readings for the 9<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم التاسع من شهر بؤونة المبارك

Κοιψιτ ἡεροοῦ ἠΠιαβοτ Παῶνι

**Ροῦε**

**Vespers Psalm**

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ρΔ: Η	Psalm 105: 14, 15	المزمور 104: 8
<p>Ἐπερχα ρωμι ἔβιτοῦ ἡζονο: οτοε αφοοι ἡεανοῦρωοῦ ἔερηι ἔεωοῦ: εε ἠπερβινεμ ναχριστο: οτοε ἠπερπετρωοῦ εεν ναπροφητηε. 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." <i>Alleluia.</i></p>	<p>لم يترك إنساناً يظلمهم، وبكت ملوكاً من أجلهم، قائلًا: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". <b>هلليويا.</b></p>

**Vespers Gospel**

إنجيل العشيّة

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

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

<p>Οῦαἡναετηωεε εεβωλ εεν πειεασεελιον εεοῦαβ κατα λωτκαν 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>λωτκαν ια: λζ - να</p>	<p>Luke 11: 37- 51</p>	<p>لوقا 11: 37 - 51</p>
<p>εταφεαζι δε αετθε εροφ ἡεε οῦφαιρικοε εοπωε ἡτεφοτωμ εατοτφ</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  
αϑερϑυφηρι ϑε υπεϑιδιωμϑ ηϑορπ  
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνωτην δο ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ υπιαφοτ νεμ πιβιναϑ: ϑαδοτη  
δε υμωτην μερ ηρωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτη.

Πληη ηηετωοπ μηιτοτ  
εθυετηνητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοττ νωτην.

Αλλα οτοι νωτην ηιΦαριϑεοϑ ϑε  
τετηνητ υφρεμητ υπιαδιν ηϑοι νεμ  
πιβαϑοτω νεμ οτοτ ηιβεν: οτοϑ  
τετηνηϑω ηνωτην υπιϑαπ νεμ  
ταϑαπη ητε φηοττ: ηαι δε ηαϑυπϑα  
ητετηνητοτ οτοϑ ηικεϑωοτη  
ητετηνητεμϑατ ηϑα θηνοτ.

Οτοι νωτην ηιΦαριϑεοϑ ϑε  
τετηνημει ηηηορπ υμμηνημϑι δεη  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι νωτην ηιϑαδο νεμ ηιΦαριϑεοϑ  
ηηηοβι ϑε τετηνοι υφρητ ηηηιμϑατ

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

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

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

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

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

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

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

وَأَمَّا 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 وَخُبْنًا.

يَا أَغْيَاءَ الْبَاطِنِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهَذَا كُلُّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تَعْتَرُونَ النِّعْمَ وَالسَّدَابَ وَكُلَّ بَقْلِ وَتَتَجَاوَزُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي الْأَسْوَاقِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ مِثْلُ الْقُبُورِ الْمُخْتَفِيَةِ وَالَّذِينَ يَمَشُونَ عَلَيْهَا لَا يَعْلَمُونَ».

ἐτενσεοτωνη ἐβολ ἀν οτοη νιρωμι  
εομοωυι ειζωοτ ἵνεεμι ἀν.

Διερὸτῶ ἵνε οται ἵνινομικος  
πεζαυ ναυ γε πιρεϋτῆβω ναι εκζω  
ἡμωοτ εκτῶωυ ἡμοη ζωη.

Πθοϋ Δε πεζαυ γε ἵθωτεη ζωτεη  
ῥα ἵνινομικος οτοη νωτεη γε  
τετενταλο ἵθανετφωοτῖ εϋμοκῆ  
ἵχιτοτ ἔεηη νιρωμι: οτοη ἵθωτεη  
τετενδῖ νεμ ηηετφωοτῖ ἀν ἵοται  
ἵνετετηθ.

Οτοη νωτεη γε τετενκωτ  
ἵνιἡζατ ἵτε ηἵπροφητηη: ηετεηιοτ  
Δε ἀρῥοθβοτ.

Θαρα τετεηερεερε οτοη  
τετεητματ ἔεηη ηἵβηοτῖ ἵτε  
ηετεηιοτ: γε ἵθωοτ μεη ἀρῥοθβοτ:  
ἵθωτεη Δε τετεηκωτ ἵνοτἡζατ.

Εθε φαἱ ἀτκεσοφἱἱ ἵτε φηοττ  
ζοη γε τἵηοτωρη ζαρωοτ  
ἵθανἵπροφητηη ηεμ ζαη ἀποστολοη:  
οτοη εϋεῥωτεβ ἐβολ ἵῥητοτ οτοη  
εϋεῥοζἱ ἵκωοτ.

Θἱηα ἵνεβῖ ἡπεμἵπῶωυ ἡἵκνοϋ  
ἵηἵπροφητηη τηροτ ἔτατφοηυ ἐβολ  
ἱεηη ἵκαταβολη: ἡἵκκοημοη ἵτοτῆ  
ἵηαιεηεἱ.

who walk over them are not aware of them.”

Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”

And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

Woe to you! For you build the tombs of the prophets, and your fathers killed them.

In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

Therefore, the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’

that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,

فَأَجَابَ وَاحِدٌ مِنَ التَّامُوسِيِّينَ وَقَالَ لَهُ: يَا مُعَلِّمَ حِينَ تَقُولُ هَذَا تَسْتَمِنُنَا نَحْنُ أَيْضًا.

فَقَالَ: وَيَلِّ لَكُمْ أَنْتُمْ أَيُّهَا التَّامُوسِيُّونَ لِأَنَّكُمْ تَحْمِلُونَ النَّاسَ أَحْمَالًا عَسِرَةً الْحَمْلَ وَأَنْتُمْ لَا تَمْسُونَ الْأَحْمَالَ بِإِحْدَى أَصَابِعِكُمْ.

وَيَلِّ لَكُمْ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ وَأَبَاؤُكُمْ قَتَلُوهُمْ.

إِذَا تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ آبَائِكُمْ لِأَنَّهُمْ هُمْ قَتَلُوهُمْ وَأَنْتُمْ تَبْنُونَ قُبُورَهُمْ.

لِذَلِكَ أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَ مِنْهُمْ وَيَطْرُدُونَ.

لِكَيْ يُطَلَّبَ مِنْ هَذَا الْجِيلِ دَمَ جَمِيعِ الْأَنْبِيَاءِ الْمَهْرُوقِ مُنْذُ إِنشَاءِ الْعَالَمِ.

Ισθεν ἰςνοϋ ἠΑβελ ψα ἰςνοϋ  
 ἠΖαχαριας ἰψηρι ἠΒαραχιας:  
 φηεταϋτακοϋ οϋτε πιμα ἠερψωουϋϋ  
 νεμ πιηι: σε †ζω ἠμοϋ νεωτεν σε  
 σενακω† ἠσωϋ ἠτοτϋ ἠταιzeneλ.

*Πῶσος φα Πεννοϋ† πε ψα ἐνεε  
 ἠτε ηι ἐνεε: ἠμην.*

from the blood of Abel  
 to the blood of Zechariah  
 who perished between the  
 altar and the temple. Yes, I  
 say to you, it shall be  
 required of this generation.

*Glory be to God forever.*

مِنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي  
 أَهْلَكَ بَيْنَ الْمَذْبُوحِ وَالْبَيْتِ. نَعَمْ  
 أَقُولُ لَكُمْ: إِنَّهُ يُطَلَبُ مِنْ هَذَا  
 الْجِيلِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμοϋ τω Δαυιδ ρλ: ἠβ, κϵ

Psalm 105: 26, 27, 45

المزمور 104 : 12 ، 26

Δεϋουρηπ ἠμωϋσηϋ πεϋβωκ: νεμ  
 Δἠρων φηεταϋσοτπε: αϋχω ἠδῆτοϋ  
 ἠνικαζι ἠτε νεϋμηνι νεμ νεϋψῶφηρι:  
 εοπωϋ ἠτοϋἠρεε ἐνεϋμεϋμηι: οτοε  
 ἠτοϋκω† ἠσα πεϋνομοϋ. ἠλληλοϋἠ.

He sent Moses His  
 servant, and Aaron whom  
 He had chosen. They  
 performed His signs among  
 them, and wonders, that they  
 might observe His statutes  
 And keep His laws. **Alleluia.**

أرسل موسى عبده، وهارون الذي  
 اختاره، جعل فيهما أقوال آياته  
 وعجائبه، كي يحفظوا حقوقه،  
 ويطلبوا ناموسه. **هلليويا.**

### Matins Gospel

إنجيل باكر

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

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

Οϋἠνασνωϋϋϋ εβολ δεν  
 πιερασσελιον εθοϋαβ κατα ἠατῆοον  
 αϋιοϋ.

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

فصل من إنجيل معلمنا متي  
 البشير. بركاته علينا آمين.

Οτοζ μενεσα σουτ νεζουτ ετα  
 Ιησουτ ελ Πετροσ νεμ Ιακωβοσ νεμ  
 Ιωαννης περσον αβιτοτ εζειν  
 οντωτ εβουσι σαπσα μυατατοτ.

Οτοζ αρωοβτq ηχερεβ υπονωθε  
 οτοζ α περσο ερωωινι μηρη† μηρη:  
 νερεβωσ δε ατονβαωυ μηρη†  
 υπονωινι.

Οτοζ εηπε ατονουουτ εροq ηχε  
 Οωνησ νεμ Ηλιασ ενσαχι νεμαq.

Απερονω δε ηχε Πετροσ πεχαq  
 ηησουτ χε Παβοισ νανεσ ναν  
 ητενωπι υποαιμα: χρωωυ  
 ητεθαμιο ηωου† ηκκτηνη υποαιμα  
 οτι νாக νεμ οτι υποωνησ νεμ οτι  
 ηηλιασ.

Οοτε ενσαχι ισ ονθηπι νοτωινι  
 ασερθηβι εχωου: οτοζ ισ ονμη  
 αωωπι εβολ θεν† ηθηπι ενσω υπομοσ  
 χε φαι πε Παωηρι Παμηνριτ φηετα  
 ταψυχη† μα† ηθητηq σωτεμ ησωq.

Οτοζ ετανωτεμ ηχε νιμαθητησ  
 ατρει εζειν νοτσο οτοζ ατρεο†  
 εμαωω.

Οτοζ αqι εαρωουτ ηχε Ιησουτ  
 αqβινεωουτ: πεχαq νωουτ χε τεμ

Now after six days  
 Jesus took Peter, James, and  
 John his brother, led them  
 up on a high mountain by  
 themselves;

and He was transfigured  
 before them. His face shone  
 like the sun, and His clothes  
 became as white as the  
 light.

And behold, Moses and  
 Elijah appeared to them,  
 talking with Him.

Then Peter answered  
 and said to Jesus, “Lord, it  
 is good for us to be here; if  
 You wish, let us make here  
 three tabernacles: one for  
 You, one for Moses, and  
 one for Elijah.”

While he was still  
 speaking, behold, a bright  
 cloud overshadowed them;  
 and suddenly a voice came  
 out of the cloud, saying,  
 “This is My beloved Son, in  
 whom I am well pleased.  
 Hear Him!”

And when the disciples  
 heard it, they fell on their  
 faces and were greatly  
 afraid.

But Jesus came and  
 touched them and said,

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ  
 وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ  
 إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ  
 وَجْهُهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
 بَيَضَاءَ كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ  
 يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
 رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ  
 شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَظَالٍ لَكَ  
 وَاحِدَةً لِمُوسَى وَاحِدَةً وَإِيلِيَّا  
 وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ  
 ظَلَّتْهُمْ وَصَوَّتْ مِنَ السَّحَابَةِ  
 قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي  
 بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا.»

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى  
 وُجُوهِهِمْ وَخَافُوا جِدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:  
 «قُومُوا وَلَا تَخَافُوا.»



θηνοῦ ὑπερβροῦ.

Ἐταρταὶ δὲ ἤνοιθαλ ἔπωω  
ὑποῖνατ ἐξλι ἐβηλ ἐλχοῦτ  
ὑμαρτατ.

Ὅτωθ εἴηνοῦ ἐπεσῆτ ἐβωλ εἶχεν  
πιτῶοῦ ἀρζονθεν νῶοῦ ἦξε Ἰησοῦτ  
εἰρξω ὑμοσ κε ὑπερταμε ἐλι  
ἐπιζοραμα ὡα τε Πῶηρι ὑΦρωω  
τωνεῖ ἐβωλ θεν νηθεμῶοῦτ.

*Πῶοῦ 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

### Ἐπιστολὴ ἵτε πενθαθ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβοκ ὑΠενδοισ 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 οῖναθθ Ἀβρααμ ἀϕῖνι  
ἵλσαακ ἐρῆνι εἰεπιραζιν ὑμοσ: ἀϕῖνι  
ὑπερῶηρι ὑμαρτατ ἐρῆνι ἦξε  
φῆεταῶεπ 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 αεβιτϋ δεν  
οϋπαρβολη.

Ηεν οϋναεϋ† ε̅βε νηεθναωπι  
αερεμοϋ ἵχε Ισαακ ε̅λακωβ νεμ Ησαϋ.

Ηεν οϋναεϋ† Ιακωβ εϋναμοϋ  
αερεμοϋ ε̅φοται φοται ἵνενεϋηρι  
ἵλωσχηφ: οτοε αερωωϋ† ε̅ρηι ε̅ξεν  
ε̅θηεϋ μ̅πεεϋϋφω†.

Ηεν οϋναεϋ† Ιωσχηφ εϋναμοϋ  
αερεφμεϋ† μ̅π̅χι̅νι̅ ε̅βολ ἵνενεϋηρι  
μ̅Πι̅ρα̅ηλ οτοε αερονε̅εν ε̅βε  
νεεκαε.

Ηεν οϋναεϋ† Οω̅ϋ̅χη̅ε̅ ε̅ταγμαεϋ  
αϋχοπεϋ ἵϋομ† ἵαβοτ ἵχε νεειοϋ† χε  
αϋναϋ ε̅πα̅λοϋ χε οϋαετιοε πε: οτοε  
μ̅πο̅τε̅ροϋ† δα̅τε̅η μ̅πι̅ε̅ω̅π ἵτε  
πο̅ρο.

Ηεν οϋναεϋ† Οω̅ϋ̅χη̅ε̅ ε̅ταεϋρηιϋ†  
αεϋωλ ε̅βολ ε̅ϋ̅τε̅με̅ε̅ρο̅ϋμο̅ϋ† ε̅ροεϋ  
χε π̅ϋ̅η̅ρι ἵτε τ̅ϋ̅ε̅ρι μ̅Φα̅ρα̅ω.

Οαλλον ε̅αερωωϋ ε̅ϋεπ εμκαε  
νεμ πιλαοε ἵτε Φ̅νοϋ† ε̅ε̅ρο̅τε  
ἵτεεϋβιμη δεν φ̅νο̅βι̅ π̅ρο̅ε̅ οϋ̅χη̅οϋ.

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 نَسْلًا».

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

Εαρχα πῶσῳ ἠΠιχριστις ἵτοτε  
 χε σῳμετραμὰ ἔναδς τε ἔροτε  
 νιὰζωρ ἵτε Χημι: ναρχοῦτ ταρ  
 ἔβολ πε δατῆν ἠπιωεβιὲ βεχε.

Ἦεν σῳναζτ αρχα Χημι ἵσω  
 ἠπερεροτ δατῆν ἠπιῶβον ἵτε  
 ποῦρο: παθνατ ταρ ἔροτ ναρμωτη  
 ἔροτ ἠφῆρητ ἵοται ερνατ ἔροτ.

*Πῆμοτ ταρ νευωτεν νευ  
 τῆρηνη ενσοπ: χε ἄμην εσεῶωπι.*

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

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

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

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

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

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δῆν πε πῆνατ  
 ἵἐπιστολῆ ἵτε πενωτ Πετρος.  
 Δμην. Ναμερατ.

**Ἦ Πετρος ἄ: ἰθ - Ἦ: ἠ**

Οῦοζ ἔταχρηοῦτ ἵτοτεν ἵχε  
 πῆαζι ἵτε νῆπροφητης φαι ἔτε κλω  
 τετενρα ἠμοσ ἔρετεντῆθῆτεν ναρ  
 ἠφῆρητ ἵοτδῆβς ερερωωινι δῆν οῦα  
 ἵχακι ῶατεροτωνῆ ἔβολ ἵχε  
 πῆεροοτ: οῦοζ πορωωινι ῶαφῶαι  
 ἵτεφῆρι δῆν νετενῆτ.

Φαι Δε ἵωορπ ἀριῆμι ἔροτ χε  
 ἵπροφητιὰ νῆβεν ἵτε νῆραφῆ: ναρε  
 ποῦβωλ ῶοπ ἔβολ ζῆτοτοτ 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  
ἀρσᾶσι ἵνε εἰρηωμι ἐβὼλθεν φῶρωϋ  
ἠφῆοῦτ ἵεῖρη Πῖπνεῦμα εῖοῦαβ.

Ἀρωπι Δε ἵνε εἰρηπρωφῆτῆς  
ἵνωϋτ ἵεῖρηθεν πῖλαοσ: ἠφῆῖτ ὀν  
ἐτοῖρῆωπιθεν ἠνωῦ ἵνε  
εἰρηεῖτῆβω ἵνωϋτ: ναῖ ἐτοῖρῆῖμι  
ἐδῶτη ἵοῖερεσῖς ἵᾶσῶ: ὀτοε φῆηβ  
ἐταεῖωπο εῖρσῶλ ἠμοε ἐβὼλ: εῖνῖ  
ἵνωῦ ἵοῖᾶσῶ ἵεῖωλεμ.

Ὀτοε εἰρηωϋ εῖεσῶκ ἵεῖᾶ ἵοῖσῶε  
ὀτοε ἐβὼλ εἰτοτοῦ εῖρσῶτᾶ ἐφῶωῖτ  
ἵνε τῖεῖμη.

Ὀτοε ἵεῖρηθεν εἰρηεῖτῖῖσῶε  
ἠπῖλαστοῖ ἵεῖᾶ εῖερεῖβῶτ  
ἠμωτεῖ: ναῖ ἐτε ἵοῖεᾶπ ἵεῖεῖ  
εῖκορε ἀν: ὀτοε τοῖᾶσῶ εῖρηῖνῖμ ἀν.

ἵεῖε φῆοῦτ ἠερεῖτᾶε  
ἐῖῖᾶεσῶελοε ἵηεταερεῖνοῖ: ἀλλὰ  
ἵεῖρηθεν εἰρηεῖᾶεῖ ἵεῖνοφῶεθεν  
πῖταρταροε: ἀεῖτητοῦ εῖροῖᾶεε  
ἐρωῦ ἐῖεᾶπ ὀτοε ἐερεκοῖεῖν  
ἠμωῦ.

Ὀτοε πῖρηεοε ἵκοεμοε  
ἠερεῖτᾶε εῖροε: ἀλλὰ ἐῖῖε πῖμᾶε

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

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

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

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

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

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

لَا تَهُ لَمْ تَأْتِ نُبُوَّةٌ قَطُّ بِمَشِيئَةِ  
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللّٰه  
الْقَدِيسُونَ مَسْؤِقِينَ مِنَ الرُّؤْحِ  
الْقُدْسِ.

وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءَ  
كَذِبَةً، كَمَا سَيَكُونُ فِيكُمْ أَيْضًا  
مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدَّسُونَ يَدَعِ  
هَلَاكِهِمْ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي  
اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ  
هَلَاكًا سَرِيعًا.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ  
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ  
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيْنُونَتْهُمْ  
مُنذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا  
يَنُوعَسُ.

لَا تَهُ إِنْ كَانَ اللّٰه لَمْ يُشْفِقْ عَلَى  
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ  
الظُّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ  
مَحْرُوسِينَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ  
إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلْبَيْرِ إِذْ  
جَلَبَ طُؤْفَانًا عَلَى عَالَمِ الْفَجَّارِ.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἐροϋ: ἀϋῖνι ἵνοκατακλῦτμοσ ἐξεν  
 πικοσμοσ ἵτε νιᾶσεβησ.

Οτοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροθ ἑἀφερκατακρινῖν  
 ἕμωοτ: ἑἀφχατ εῖτμοτ ἵνιᾶσεβησ  
 εῖθαωπι.

Οτοθ πιῖθυμνι λωτ ἀφναθμεϋ εῖτβι  
 ἕμωοτ ἵξονσ ἐβολ θιτεν ποῖτμοτ  
 εῖθωοτ ἵτε ποῖξινμωϋι εῖτωϋ.

ἕεν οῖτωμοσ γαρ νεμ οῖτωτεμ  
 ναϋωπι ἵῖρηι ἵῖητοῖ ἵξε πιῖθυμνι  
 ἵἑροοῖ θᾶτῖη ἵἑροοῖ: οῖτοθ  
 ναῖτῖευκαθ ἵνοῖψῖτῖη ἵῖθυμνι ἵῖρηι  
 θἑν θᾶνῖβηοῖ ἵῖᾶνομοσ.

*ἵᾶσῖηοῖ ἕπερμεπερε πικοσμοσ  
 οῖτῖε νηετωοπ θἑν πικοσμοσ:  
 πικοσμοσ νασῖνι νεμ τεϋῖπιῖθυμνιᾶ: φἵ  
 ῖε εῖτῖρι ἕφοῖτωϋ ἕφἵηοῖτ ῖῖναωπι  
 ψᾶ ἑνεθ: ᾶμἵη.*

bringing in the flood on the world of the ungodly;

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

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

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

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

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

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ  
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

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

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

### The Acts الإبركسيس

Πραξις ἵτε νενιοῖτ ἵᾶποστολοσ:  
 ἑρε ποῖτμοῖ εῖθοῖαβ ωπι νεμᾶη.  
 ᾶμἵη.

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 ἵε: κα - κῶ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἴσῃς τὰρ ἰσῆεν νῖσενεᾶ  
 ἵαρχεος οὐονταϋ ἵνηετρωιϋ ἕμοϋ  
 κατὰ πολῖς ὅεν νῖσῆνασῶσῃ εῖωϋ  
 ἕμοϋ κατὰ Σαββατον νῖβεν.

Ποτε ἀσερδοκῖν ἵνῖαποστολοσ  
 νεμ ἵπρεσβῆτεροσ νεμ ἴεκκλῆσιᾶ  
 τηρσ ἐσωτπ ἵεανρωμῖ ἐβολ ἵεῆτοϋ  
 εὐοροποϋ ἐτᾶντιοχιᾶ νεμ Παῦλοσ  
 νεμ Βαρναβασ: ἰοῦδασ φῆετοϋμοϋἴ  
 ἐροϋ ρε Βαρσαββασ νεμ Σιλασ  
 εανρωμῖ ἵεῖσῶτομενοσ ὅεν νῖσῆνοϋ.

Ἀνὸδαῖ ἐβολ εἰτοτοϋ  
 ἵνῖαποστολοσ νεμ ἵπρεσβῆτεροσ  
 ἵνῖσῆνοϋ νῆετϋχῆ ὅεν τᾶντιοχιᾶ νεμ  
 ἴΚυλῖκῖα νεμ ἴΣυριᾶ ἵνῖσῆνοϋ  
 νῖεβολ ὅεν νῖεθνοσ ἡερετε.

Ἐπιδη ἀνωτεμ ρε εανοϋον ἐβολ  
 ὅεν θῆνοϋ ἐταῖ ἐβολ ἀϋῶθερτερ  
 θῆνοϋ εῖφωεῖ ἵνετενψῆϋχῆ ὅεν  
 εανϋῖν σαϋῖ νᾶῖ ἐτε ἕπενϋοτοϋ.

Ἀσερδοκῖν οῖν νᾶν ἐᾶνῖ εῖωᾶ  
 εῖσοπ ἐσωτπ ἵεανρωμῖ εὐοροποϋ  
 εαρωτεν νεμ νενᾶσαπητοσ  
 Βαρναβασ νεμ Παῦλοσ.

Εανρωμῖ ἐᾶῖ ἵτοϋψῆϋχῆ ἐεῖρη  
 ἐεῖεν Φραν ἕΠενῖοῖσ Ἰησοϋσ

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

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

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

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

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

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

لأنّ موسى منذ أجيال قديمة، له في كل مدينة من يقرأ به، إذ يُقرأ في المجمع كل سبب.

حينئذ رأى الرسل والمشايع مع كل الكنيسة أن يختاروا رجلين منهم فيرسلوهم إلى أنطاكية مع بولس وبرنابا: يهوذا الملقب برسابا وسيلا رجلا متقدمين في الإخوة.

وكتبوا بأيديهم هكذا: «الرسل والمشايع والإخوة يهدون سلاماً إلى الإخوة الذين من الأمم في أنطاكية وسورية وكيليكية:

إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تختتنوا وتحفظوا التاموس الذين نحن لم نأمرهم.

رأينا وقد صرنا بنفس واحدة أن نختار رجلين ونرسلهما إليكم مع حبيبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم ربنا يسوع المسيح.

Πιχριστος.

Αποστορι Δε ηλουδαοο νεμ οιλασ:  
ηνωοτ εωοτ ερεταμωτεν εναι ρω  
εβολ ειτεν πιασι

Αοραναοι ταρ ηπιπνευμα εθοταβ  
νεμ ανον εων εωτεμοταε βαροο  
εεεε οηνοο ηεοο: ηλην ηαι εεν  
οηαναοκη.

Αρεε ερωτεν αβολ ημωοτ  
ηιωωτ ηηλωλον νεμ ηινοοι εομωοτ  
νεμ ηιωεε νεμ ηηπορηα: ηαι  
ερετεηαρεε ερωτεν αβολ ημωοτ  
ητετεηερεωβ ηκαλωο: οηαι.

*Πιασι Δε ητε ηβοιοι εεεαηι οοοε  
εεεαηαι: εεεαμαηι οοοε εεεταερο:  
εεν ηαοηα ηεκηληοηα ητε εηνοηη:  
αμην.*

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

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

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

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

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا  
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

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

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ  
الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ  
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ».

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

## Synaxarium of Baunah 9

سنكسار اليوم التاسع من شهر بؤونة

1. The Departure of Samuel the Prophet
2. The Martyrdom of St. Lucilianus and four others with him
3. The Martyrdom of Saints Abamoun and Serna
4. The Relocation of the Relics of St. Mercurius Abu Saifain to his Church in Old Cairo

### 1. The Departure of Samuel the Prophet

On this day, of the year 2947 of the world, the upright Samuel the Prophet, departed. This righteous man was born in Ramathaim Zophim, of the mountains of Ephraim. His father's name was Elkanah the Levite and his mother's name was Hannah, who was barren. By continual

1. نياحة صموئيل النبي
2. استشهاد القديس لوكيليانوس وأربعة آخرين معه
3. استشهاد القديسين أبامون وسرنا
4. نقل أعضاء الشهيد مرقوريوس أبي سيفين إلى كنيسته بمصر القديمة

1. نياحة صموئيل النبي  
في مثل هذا اليوم من سنة 2947 للعالم،  
تنجح الصديق العظيم صموئيل النبي. ولد  
في رامثايم صوفيم من جبل أفرام، واسم  
أبيه ألقانة اللاوي وأمه حنة وكانت عاقراً.  
وبمداومتها الطلبة إلى الله، رزقها

supplication to God, He gave her Samuel. She raised him in her house for three years, and then she offered him to the temple of God, as she had vowed (1 Samuel 1: 24 – 28). He served Eli the priest until he grew up. Eli's two sons had behaved badly and defiled the temple.

While Samuel was lying down to sleep, The Lord called Samuel and told him, "I have told him (Eli) that I will judge his house forever for the iniquity, which he knows, because his sons made themselves vile, and he did not restrain them" (1 Samuel 3: 1 – 18). Samuel grew, and The Lord was with him, and let none of his words fall to the ground. And all Israel, from Dan to Beersheba knew that Samuel had been established as a prophet of The Lord. Then The Lord appeared again in Shiloh, "For The Lord revealed Himself to Samuel in Shiloh by the word of The Lord (1 Samuel 3: 19 – 31).

After the death of Eli, the moral condition of the people had improved at the hands of Samuel and they repented of their wicked deeds. And Samuel gathered all Israel to Mizpah to confess their sins, fast before The Lord and ask for His forgiveness. When the Philistines heard, they went up against Israel to fight them. Samuel entreated The Lord and The Lord thundered with a loud thunder upon the Philistines and they were overcome before Israel. The Philistines were subdued and they did not go up to fight Israel anymore, all the days of Samuel (1 Samuel 7: 3 – 14).

And Samuel judged, defended and ruled over Israel all the days of his life. He went from year to year on a circuit to Bethel, Gilgal, and Mizpah. However, he resided in Ramah, where he gathered a group of prophets to assist him in reformation, and there he built an altar to The Lord (1 Samuel 7: 15 – 17, 19: 18 – 20).

When Samuel was old, he made his two sons judges over Israel, but they did not walk in his ways; they turned aside after dishonest gain and perverted justice. The people asked Samuel to make for them a king. He anointed for them Saul, whom The Lord had pointed out for him. Samuel and the people celebrated making Saul a king before The Lord in Gilgal and made sacrifices of peace offerings. And all the men of Israel rejoiced greatly (1 Samuel 11: 14 – 15).

And Samuel commanded the people to keep the commandments of The Lord, and the people greatly feared The Lord and Samuel. They asked him to pray on their behalf, and he told them, "Moreover, as for me, far be it

صموئيل. فربته في بيتها ثلاث سنوات، ثم قدمته إلى الهيكل وفاءً لنذرها (1 صموئيل 1: 24 – 28). فخدم صموئيل عالي الكاهن، وكان ولداً، عالي قد سلك سلوكاً رديناً.

فدعا الرب الصبي صموئيل وهو نائم، وأعلن له أنه سيقضى على بيت عالي بسبب الشر الذي صنعه ابناه ولم يردعهما (1 صموئيل 3: 1 – 18). وكبر صموئيل وكان الرب معه ولم يدع شيئاً من جميع كلامه يسقط إلى الأرض. وعرف جميع إسرائيل من دان إلى بئر سبع أن صموئيل قد أوتى نبياً للرب. وعاد الرب يتراءى في شيلوه "لأن الرب استعلن لصموئيل في شيلوه بكلمة الرب" (1 صموئيل 3: 19 – 31).

وبعد موت عالي، تحسن وضع الشعب على يدي صموئيل وتابوا عن شرهم. فجمع صموئيل الشعب كله إلى المصفاة ليعترفوا بخطاياهم ويصوموا أمام الرب ويسترضوه. فلما سمع الفلسطينيون، سعدوا لقتالهم. فصلى صموئيل، فأرعد الرب بصوت عظيم على الفلسطينيين، فانكسروا أمام بني إسرائيل ولم يرجعوا لمحاربتهم خلال كل أيام صموئيل (1 صموئيل 7: 3 – 14).

وأقام صموئيل قاضياً ومدافعاً ورئيساً للشعب، وكان يذهب سنوياً إلى بيت إيل والجلجال والمصفاة، ولكنه كان مقيماً في الرامة حيث جمع جماعة من الأنبياء ليساعده في الإصلاح، وبنى هناك مذبحاً للرب (1 صموئيل 7: 15 – 17، 19: 18 – 20).

ولما شاخ صموئيل جعل ابنه قاضياً لإسرائيل. ولم يسلك ابناه في طريقه، بل سعياً وراء المكسب وعتوجاً القضاء. فطلب الشعب من صموئيل أن يختار لهم ملكاً، فمسح لهم شاول الذي عينه له الرب. واحتفل صموئيل والشعب بتنصيب شاول ملكاً وذبح ذبائح سلامة (1 صموئيل 11: 14، 15).

وأوصى صموئيل الشعب بحفظ وصايا الرب، فخاف الشعب الرب وصموئيل جداً،



from me that I should sin against The Lord in ceasing to pray for you” (1 Samuel 12: 23).

When Saul offered the burnt offering in Michmash, and did not wait for Samuel, Samuel admonished him and prophesied for him that his kingdom shall not continue (1 Samuel 13: 8 - 15). He admonished him another time when he did not utterly destroy all Amalek, but spared their king and the best of the sheep, the oxen, the lambs and all that was good. So, Samuel told him, “Behold, to obey is better than sacrifice, and to heed than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of The Lord, He also has rejected you from being king” (1 Samuel 15: 22 - 23).

When Saul disobeyed The Lord, Samuel anointed David, the son of Jesse, a king by the command of The Lord (1 Samuel 16: 1 - 13). When “Samuel died; the Israelites gathered together and lamented for him, and buried him at his home in Ramah” (1 Samuel 25: 1). Samuel is considered one of the heroes of faith (Hebrews 11: 32).

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

## 2. The Martyrdom of St. Lucilianus and four others with him

On this day also, St. Lucilianus and four others with him, were martyred. He was a pagan priest during the reign of Emperor Aurelianus Caesar. He witnessed the tormenting of the martyrs and the miracles that took place in front of him. He realized that his idols did not possess the power to do likewise and the God that does these signs is the true God. He believed in The Lord Christ, and he cried out saying, “I am Christian.” They seized him, and brought him before the Emperor, who ordered to imprison him.

Then the Emperor brought him again with other four Christians and cast them into the fire. The Lord sent heavy rain, which extinguished the fire. Finally, they hung him upon a wooden cross with thick nails. He delivered up his soul and received the crown of martyrdom. As for the other four, they beheaded them and they all received the crown of martyrdom.

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

## 3. The Martyrdom of Saints Abamoun and Serna

On this day also, of the year 20 of the martyrs, 304 AD, saints Abamoun and Serna, were martyred.

وطلبوا منه أن يصلى عنهم، فقال لهم: "وأما أنا فحاشا لي أن أخطئ إلى الرب، فأكف عن الصلاة من أجلكم" (1 صموئيل 12: 23). ولما قدم شاول الذبيحة في مخماس، وبخه صموئيل وتنبأ له بزوال ملكه (1 صموئيل 13: 8 - 15). ثم وبخه مرة أخرى عندما استبقى ذبائح للمحرقة من الغنم التي لعماليق، فقال له: "هوذا الاستماع أفضل من الذبيحة والإصغاء أفضل من شحم الكباش. لأن التمرد كخطية العرافة والعناد كالوثن والترافيم. لأنك رفضت كلام الرب، رفضك من الملك" (1 صموئيل 15: 22 - 23). ثم مسح صموئيل داود ابن يسي ملكاً على إسرائيل (1 صموئيل 16: 1 - 13). "ومات صموئيل فاجتمع جميع إسرائيل وندبوه ودفنوه في بيته في الرامة" (1 صموئيل 25: 1). وقد صار صموئيل من رجال الإيمان (عبرانيين 11: 32). بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس لوكيليانوس وأربعة آخرين معه وفيه أيضاً استشهاد القديس لوكيليانوس وأربعة آخرون معه. وكان كاهناً للأوثان في عهد الملك أوريليانوس قيصر. وقد أبصر حوادث تعذيب الشهداء والمعجزات التي حدثت أمامه. فتحقق أنه ليس للأوثان قوة على فعل مثل هذا، وأن الإله الذي يفعل هذه الآيات هو الإله الحقيقي. فأمن بالسيد المسيح وصرخ قائلاً: "أنا مسيحي". فقبض عليه الجند وقدموه للملك الذي أمر بطرحه في السجن. ثم بطرحه مع أربعة آخرين في النار، فأرسل الرب مطراً أطفأ النار. أخيراً علقوا القديس على صليب وسمروه بمسامير، ففاضت روحه، ونال إكليل الشهادة. أما الأربعة فقطعوا رقابهم، ونالوا أكاليل الشهادة. بركة صلواته فلتكن معنا. آمين.

3. استشهاد القديسين أبامون وسرنا وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديسان أبامون

St. Abamoun was born in the city of Basta, district of El-Ashmonain. He desired to give his life as a sacrifice of love to God. He searched for Arianus, the governor of Ansen. On his way, he met a young man called Serna, who had the same aspiration. They walked along talking about the greatness of God until they reached a village called Misara, where they found St. Claudius along with six other soldiers. They rejoiced at meeting him. They all walked together praising God until they reached Assiut, where they cast them in prison.

In the next morning, Abamoun stood before Arianus, who tried to persuade him to worship the idols, but the saint refused.

The governor ordered to torture him with the Hinbazeen, and then placed him on an iron bed and lit a blazing fire under it. However, The Lord supported him and used all these tortures for many to believe and be martyred. The governor was forced to leave Assiut, taking with him the confessors.

Finally, he ordered the beheading of the two saints Abamoun and Serna, thus they received the crown of martyrdom.

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

#### 4. The Relocation of the Relics of St. Mercurius Abu Saifain to his Church in Old Cairo

On this day also, of the year 1204 of the martyrs, 1488 AD, the relics of St. Mercurius Abu Saifain were relocated to his church in Old Cairo. That was during the papacy of Pope Yoannis VI, the 74<sup>th</sup> Patriarch of Alexandria.

Anba Macroni, the metropolitan of the monastery of Mar Yakobos of the Armenians in Jerusalem, came to Egypt along with an individual called Constantine to celebrate the feast of the Archangel Michael in his church in Fum El-Khalig.

After the Divine Liturgy, he talked with Pope Yoannis in regard of the presence of the relics of the martyr Mercurius Abu Saifain in Caesarea of Cappadocia. The Pope asked the metropolitan to do all what he can to receive a member of the relics of the martyr to place it in his church in Old Cairo, to be a blessing for the Coptic Orthodox believers.

With the divine providence, the holy member arrived after exerting many efforts carried by Constantine. The Pope carried it in a great celebration and placed it in a reliquary in the church of the martyr Mercurius.

وسرنا. وُلِدَ القديس أبامون ببلدة بسطا بالأشمونين. اشتهد أن يقدم حياته ذبيحة حب لله، فبحث عن أريانوس والي أنصنا، ليعترف أمامه بالسيد المسيح. وفي الطريق للوالي، وجد شاباً يدعى "سرنا"، له نفس الهدف. فصارا يتحدثان بعظائم الله وهما سائرين حتى بلغا قرية ميسارة. فوجدا القديس إقلاديوس ومعه ستة جنود، ففرحا به وانضموا إليه. وكان الكل يسبح الله حتى وصلوا إلى أسيوط، حيث ألقوهم في السجن.

وفي الصباح وقف أبامون أمام أريانوس الذي حاول أن يجعله يعبد الأوثان، فرفض. فأمر الوالي بتعذيبه بالهنبازين وطرحه على سرير حديدي وإيقاد نار تحته. وكان الرب يسنده. وقد استخدم الله هذه العذابات فرصة لاستشهاد كثيرين. فاضطر الوالي أن يترك أسيوط ويحمل المعترفين بالله. أخيراً، أمر الوالي بقطع رأس القديسين أبامون وسرنا، فنالوا إكليل الشهادة. بركة صلواتهم فلنكن معنا. آمين.

4. نقل أعضاء الشهيد مرقوريوس أبي سيفين إلى مصر وفيه أيضاً من سنة 1204 للشهداء، سنة 1488 ميلادية، تم نقل أعضاء القديس مرقوريوس أبي سيفين إلى كنيسته بمصر القديمة. وذلك في عهد البابا يوانس السادس، البطريرك الرابع والسبعين من بطاركة الكرازة المرقسية. وذلك أن الأنبا مكروني، مطران دير مار يعقوب للأرمن بالقدس، جاء إلى مصر ومعه شخص يدعى قسطنطين، للاحتفال بعيد رئيس الملائكة ميخائيل بكنيسته بقم الخليج. وبعد القداس تحدث مع البابا يوانس بشأن وجود جسد الشهيد مرقوريوس أبي سيفين في قيصرية الكبادوك. فطلب البابا من المطران أن يبذل أقصى ما في وسعه ليحصل على عضو من أعضاء الشهيد لوضعه في كنيسته بمصر القديمة، ليكون بركة للشعب الأرثوذكسي. وفعلاً دبر الرب ووصل العضو المقدس بعد جهد جهيد يحمله المدعو قسطنطين، فحملة البابا البطريرك

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

واحتفلوا به احتفالاً عظيماً ثم وضعوه في  
أنبوبة بكنيسة الشهيد مرقوريوس.  
بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائما أبدياً. آمين.

### The Liturgy Psalm مزمور القديس

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

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

Ψαλμος τω Δαυιδ ϣη: ε, ϛ

Psalm 99: 6, 7

المزمور 98: 5, 6

Μωϋσῆς καὶ Ἀαρὼν ἦσαν κληρονομοὶ  
καὶ Σαμουὴλ ἦσαν ἐκ τῶν  
καλεσάντων τὸ ὄνομα τοῦ  
Κυρίου. ἠρώσαν αὐτοὺς ὁ  
Κύριος ἐν στήλῃ νεφέλης.  
καὶ ἀπεκρίθη αὐτοῖς ὁ  
Κύριος ἐν τῇ στήλῃ τῆς  
νεφέλης. Ἀλληλουϊά.

Moses and Aaron were  
among His priests, and  
Samuel was among those  
who called upon His name.  
They called upon The Lord,  
and He answered them. He  
spoke to them in a pillar of  
cloud. Alleluia.

موسى وهارون بين كهنته  
وصموئيل بين الذين يدعون  
باسمه. كانوا يدعون الرب  
فيستجيب لهم. بعمود الغمام كان  
يكلمهم. هليلويا.

### The Liturgy Gospel إنجيل القديس

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

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

Ὁ ἄναστανος ἐβόηεν ὅτι  
πνευματικὸν εὐαγγέλιον κατὰ Ματθαῖον  
ἀσίου.

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

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا آمين.

Ματθαῖον κς: ιβ - λϛ

Matthew 23: 13 - 36

متي 23: 13 - 36

Ὁμοίως καὶ οἱ γραμματεῖς καὶ  
φαρισαῖοι. ὅτι κλείετε τὸν  
βασιλεὺς τῆς οὐρανόθεν ἵνα  
μὴ εἰσέλθῃτε ἐν αὐτῷ.  
καὶ οὐκ ἐπιτρέτε τοῖς  
ἐπιθετέοις εἰσελθεῖν.

Woe to you, scribes and  
Pharisees, hypocrites! For  
you shut up the kingdom of  
heaven against men; for you  
neither go in yourselves, nor  
do you allow those who are  
entering to go in.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَلَكُوتَ  
السَّمَاوَاتِ قَدَامَ النَّاسِ فَلَا تَدْخُلُونَ  
أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.

ἐδοῦν τετεγχω ἡμῶν ἄν εἰ ἐδοῦν.

Οἱ ποὶ νῶτεν νικάδ νεμ νιΦαρισεὸς  
νιψοβί: χε τετενοῶω νιηι ἵτε νιχηρά  
θεν ἐτιὰ ἵτε τεηρῖπροσεῦχη εῶμην  
ἐβολ: εῶβε φαι τετεν ναβί ἵθαν νιψῖ  
ἵθαπ.

Οἱ ποὶ νῶτεν νικάδ νεμ νιΦαρισεὸς  
νιψοβί: χε τετενκῶτ ἐφιομ νεμ  
πετῶοῦοῦ εῶρετετεθαμῖο  
ἵνοῖπροσῆλιτο: οῦοε εῶωπ  
αῖψανῶωπι τετενῖρι ἡμοϋ ἵψηρι  
ἵσεεηνα εῖκηβ ἐρωτεν.

Οἱ ποὶ νῶτεν νιδαῦμοιτ ἡβελλε  
νηετῶ ἡμοϋ χε φηεθαωρκ ἡπιερφει  
ἐλι πε: φη δε εῶθαωρκ ἡπινοῦβ ἵτε  
πιερφει οῦον ἐροϋ.

Ἡσοχ οῦοε ἡβελλε νιμ ταρ εῖτοι  
ἵνιψῖ: πινοῦβ πε ψαν πιερφει εῖτοῦβο  
ἡπινοῦβ.

Οῦοε φηεθαωρκ ἡπιμα  
ἵερωοῦωϋ ἐλι πε: φη δε εῶθαωρκ  
ἡπιταῖο εῖχη εῖωϋ οῦον ἐροϋ.

Ἡσοχ οῦοε ἡβελλε αῦ ταρ εῖτοι  
ἵνιψῖ: πιταῖο πε ψαν πιμαἵερωοῦωϋ  
εῖτοῦβο ἡπιταῖο.

Φη οῖν εῖωρκ ἡπιμαἵερωοῦωϋ  
αῖωρκ ἡμοϋ νεμ εῖωβ νιβεν εῖχη

Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore, you will receive greater condemnation.

“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’

Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’

Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

Therefore, he who swears by the altar, swears by it and by all things on it.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ  
الْأَرَامِلِ وَلَعَلَّةَ تَطِيلُونَ صَلَواتِكُمْ.  
لِذَلِكَ تَأْخُذُونَ دِينُونَ عَظِيمًا.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ  
وَالْبَرَّ لِتَكْسِبُوا دَخِيلًا وَاحِدًا وَمَتَى  
حَصَلَ تَصْنَعُونَهُ ابْنًا لِحِمْيَرِكُمْ أَكْثَرَ  
مِنْكُمْ مُضَاعَفًا.

وَيْلٌ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانِ  
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ  
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ  
الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجُهَّالُ وَالْعُمَيَّانُ أَيُّمَا عَظِيمٌ:  
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ  
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجُهَّالُ وَالْعُمَيَّانُ أَيُّمَا عَظِيمٌ:  
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنْ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

εἰς αὐτόν.

Ὁ τοῦ φηετωρκ ὑπιερφει αςωρκ  
ὑμοσ νεμ φηετωροπ ἰδῆτη.

Ὁ τοῦ φηετωρκ ἰτῆε αςωρκ  
ὑπιθρονος ἰτε φηουτ νεμ φηετρεμσι  
εἰς αὐτόν.

Ὁ τοὶ νωτεν νισαδ νεμ νιφαιρισεος  
νιψοβι: χε τετεντ ὑφρεμῆτ  
ὑπιαδῖνῆσθου νεμ πιαμσι νεμ πιθαπεν:  
οτος ἀτετενχω ἰνηετρωρ ἰτε  
πινωμος ἰσα θηνοτ πιθαπ νεμ πιναῖ  
νεμ πιναετ: ναῖ ναεὑπῶα  
ἰτετεναῖτοτ νικεχωοῖνι δε  
ἰτετενῶτεμχατ ἰσα θηνοτ.

Πιδανωιτ ὑβελλε νηετσω  
ἰτῶολμεε οτος ετωκ ὑπιχαμοτλ.

Ὁ τοὶ νωτεν νισαδ νεμ νιφαιρισεος  
νιψοβι: χε τετεντοτβο σαβολ ὑπιαφοτ  
νεμ τπαροψις: σαδοῖν δε ὑμωοτ μεε  
ἰεωλεμ νεμ βωδεμ.

Πιβελλε ὑφαιρισεος: ματοτβο  
σαδοῖν ὑπιαφοτ ἰωροπ νεμ τπαροψις  
εἰνα ἰτε σαβολ ὑμωοτ τοτβο.

Ὁ τοὶ νωτεν νισαδ νεμ νιφαιρισεος  
νιψοβι: χε τετενῶνι ἰεανῶεατ ετωψχ  
ἰκονια: σαβολ μεν ὑμωοτ σεοτωνε  
εβολ ἐνεσωοτ: σαδοῖν δε ὑμωοτ μεε

He who swears by the temple, swears by it and by Him who dwells in it.

And he who swears by heaven, swears by the throne of God and by Him who sits on it.

Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Blind guides, who strain out a gnat and swallow a camel!

Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ  
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَبِرُونَ النَّعْنَعَ  
وَالشَّبِثَ وَالْكُمُونَ وَتَرْكُتُمُ أَثْقَلَ  
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةَ  
وَالإِيمَانَ. كَمَا يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

أَيُّهَا الْقَادَةُ الْعُمَيَّانُ الَّذِينَ يُصَفِّونَ  
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكَاسِ وَالصَّحْفَةَ وَهُمَا مِنْ دَاخِلٍ  
مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوَّلًا  
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا  
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً  
وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامِ  
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

ἥκας ἠρεμωοῦτ νευ βωθεμ νιβεν.

Παρητῆ ἠωπτεν θωπτεν σαβολ μεν  
ἄμωπτεν τετενοτωνθ εβολ ἄπεμθο  
ἠνιρωμι ἄφρητῆ ἠθανθμη: σαδοῦτν δε  
ἄμωπτεν μεθ ἄμετωβι νευ ἄνομιά  
νιβεν.

Οἱ οὖν ἠωπτεν νισαδ νευ νιΦαρισεος  
νιγωβι: δε τετεγκωτ ἠνιμδαῦ ἠτε  
νιπροφητης ογοθ τετενσολσελ ἠνιβηθ  
ἠτε νιθμη.

Ογοθ τετενξω ἄμωθ δε ενε ανχη  
θεν νιελοοῦτ ἠτε νενιοῦτ: ναν ναλωπι  
ενοι ἠψφρη ερωοῦτ αν πε θεν ἠσνοϋ  
ἠτε νιπροφητης.

Θωθ δε τετενεμεθερε θαρωπτεν: δε  
ἠωπτεν νενωρη ἠνηεταῦθεβ  
ἠνιπροφητης.

Ογοθ ἠωπτεν θωπτεν τετενξεκ ἠψυ  
ἠτε νενενιοῦτ εβολ.

Νιθωϋ ἄμωι εβολ θεν νιαξω: πωθ  
τετενναλωφωτ εβολ θεν ἠκρισις ἠτε  
ἠτεεννα.

Εθε φαι θηππε ἄνοκ ἠναοῦωρη  
θαρωπτεν ἠθανπροφητης νευ  
θανσαβεῦ νισαδ: ογοθ ερεπτεν εδωτεβ  
εβολ ἠδητοῦ: ογοθ ερεπτεν εἰψυ ογοθ  
ερεπτεν εερμαστιζοιν ἄμωοῦ θεν

Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets.

Fill up, then, the measure of your fathers' guilt.

Serpents, brood of vipers! How can you escape the condemnation of hell?

Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنْكُمْ مِنْ دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِنَّمَا!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَائِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنَّكُمْ أَبْنَاءُ قَتْلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أَرْسِلُ إِلَيْكُمْ أَنْبِيَاءً وَحُكَمَاءً وَكَتَبَةً فَمِنْهُمْ تَقْتُلُونَ وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى مَدِينَةٍ.

ΝΕΤΕΝ ΣΥΝΑΣΩΣΗ: ΟΥΘ, ΕΡΕΤΕΝ ΕΒΟΞΙ  
ΝΣΩΟΥ ΙΣΧΕΝ ΒΑΚΙ ΕΒΑΚΙ.

Θοπως ντεφι εχεν θηνοτ νχε σνοϋ  
νιβεν νθμη ετατφονϋ εβολ ειχεν  
πικαρι: ισχεν πσνοϋ νδβελ πιθμη ψα  
πσνοϋ νΖαχαριας πψηρι υΒαραχιας:  
φηεταρετεν θοθβεϋ ουτε πιερφει νευ  
πιυανερψωουψι.

Δμην τχω υμοσ νωτεν χε ερε ναι  
τηροτ ι εχεν ται γενεα.

*Πωου φα Πεννοτ πε ψα ενεε  
νετε νι ενεε: λμην.*

that on you may come all  
the righteous blood shed on  
the earth, from the blood of  
righteous Abel to the blood  
of Zechariah, son of  
Berechiah, whom you  
murdered between the  
temple and the altar.

Assuredly, I say to you,  
all these things will come  
upon this generation.

*Glory be to God forever.*

لَكِي يَاتِي عَلَيْكُمْ كُلُّ دَمِ زَكِّي سَفِكِ  
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلِ الصِّدِّيقِ  
الِي دَمِ زَكْرِيَّا بْنِ بَرَحِيَّا الَّذِي  
قُتِلَتْهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلَّهُ يَاتِي  
عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

# Katameros Readings for the 10<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم العاشر من شهر بؤونة المبارك

COYMHY ÑÈROOY ÌΠΙÀBOY ΠÀΩNI

## 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 Δ: ̅ϛ̅, ̅Ϝ̅, ̅Ϛ̅	Psalm 4: 3, 6, 7	مزمور 4: 3, 6, 7
<p>Δριέμι γε ἀΠβοις ἑροτερῶφηρι              ἠπεθοναβ ἦταϛ: Πβοις εϛέσωτεμ ἔροι              ζεν παξινωϱ ονβηϛ: αϛεροτυμηνι              ἔϛρη ἔχων ἦξε φῶρωνι ἦτε πεκζο              Πβοις: ακϛ ἠογνοϛ ἔϛρη ἔπαζητ.              ΔΛΛΗΛΟΨΙΑ.</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>ΟΥΔΑΝΑΣΤΩΟΙΟΙΣ ἔβωλ ζεν              πιεϛαστελιον εθοναβ κατα Πατῆον              ασιοϛ.</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 Γ: κΔ - λϚ</p>	<p>Matthew 10: 24 - 33</p>	<p>متي 10: 24 - 33</p>
<p>Μμον ογμααθητῃς εϛροτοϛ              ἔπεϛρεϛϛῆβω ονδε ονβωκ εϛροτοϛ</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التِّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>



ἐπερβοις.

Κηη ἐπιμαθητῆς ἵτερερ ἄφρητ  
ἄπερερετῆβω ογορ πιβωκ ἵτερερ  
ἄφρητ ἄπερβοις: ιςχε πινεβηι  
αυμοτῆ ἐρορ χε Βελζεβορλ πωσὸ  
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμμον  
πετρωβς ταρ χε ἔναδωρπ ἐβολ αν:  
ογδε ἄμμον πετρηπ χε σεναἔμι ἐρορ  
αν.

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

Ογορ ἄπερερροτ δατρη  
ἄφνηθναδωτεβ ἄπετενσωμα:  
τετενψρχη δε ἄμμον ὡχομ ἄμμορ  
ἐδοθβες: ἀριροτ δε ἵθορ δατρη  
ἄφνητε ογον ὡχομ ἄμμορ ἐτψρχη  
νεμ πισωμα ἐτακωοτ δεν τσεενηα.

Ἐη βαχ σνατ αν ἐτορτ ἄμμορ  
ἐβολ δα ογτεβι ογορ ογαι ἐβολ  
ἵδητορ ἵνερερχει ἐχεν πικαρι ατῆνε  
πετερνε Πετενιωτ ἐτδεν νιφηοτῆ.

Πῶτεν δε νικερωι ἵτε τεναφε  
σεπ τηροτ.

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

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

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

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

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

But the very hairs of  
your head are all numbered.

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

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

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

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

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

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῖ ὅτι τετενοῖ τὰρ  
ἔοικη ἡδὲ.

Ὅτι νίβεν ἐθαύωνε ἐβόλ  
ἡδὲ ἡπεῖθε ἡνιρῶμι ἡθαύωνε  
ἐβόλ ἡδὲ ἡτῆρ ἡπεῖθε ἡΠαιῶτ  
ἐτῆεν ἡφῆονι.

Φη δε ἐθαύωνε ἐβόλ ἡπεῖθε  
ἡνιρῶμι ἡθαύωνε ἐβόλ ἡπεῖθε  
ἡΠαιῶτ ἐτῆεν ἡφῆονι.

*Πῶς φα Πεννοῖ πε: ἡ εἶνε  
ἡτε ἡἶνε: ἡμην.*

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

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

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

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

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

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ριβ: α

Psalm 113: 1, 2

مزمور 113: 1

Сμοῦ ἐΠῶις ἡλῶνι: ἔμοῦ  
ἐφῆραν ἡΠῶις: μαρε φῆραν ἡΠῶις  
ἡωπι εἰς μαρῶντ: ἡκεν ἡνοῦ νεμ  
ἡ εἶνε. ἡλῆλῶνι.

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

سبحوا الرب أيها الفتيان، سبحوا  
اسم الرب. ليكن اسم الرب مباركاً  
من الآن وإلى الأبد. *هلليويا.*

### Matins Gospel

إنجيل باكر

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

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

<p>Οὐὰ ἁΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p><b>ΜΑΡΚΟΝ Η: ΛΔ - Θ: Α</b></p>	<p><b>Mark 8: 34 - 9: 1</b></p>	<p><b>مرقس 8 :34 - 9 : 1</b></p>
<p>ΟΤΟΣ ἔΤΑCΜΟΥ† ἔΠΙΩΗΥ ΝΕΜ ΝΕΥΜΑΘΗΤΗΣ ΠΕΧΑC ΠΩΟΥ ΧΕ ΦΗΘΟΥΩΥ ΕΙ CΑΜΕΝΘΗ ΜΑΡΕΥΧΟΛC ἔΒΟΛ: ΟΤΟΣ ἸΤΕΥΩΛΙ ἸΠΕCΤΑΥΡΟC ΟΤΟΣ ἸΤΕΥΜΟΥΙ ἸCΩΙ.</p>	<p>When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΩΥ ἔΝΟΘΕΜ ἸΤΕΥΨΥΧΗ ΕCἔΤΑΚΟC: ΦΗ ΔΕ ΕΘΝΑΤΑΚΟ ἸΤΕΥΨΥΧΗ ΕΘΒΗΤ ΝΕΜ ΕΘΒΕ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕCἔΝΑΘΜΕC.</p>	<p>For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΟΥ ἸΜΟC ΔCΥΑΝΧΕΜΘΟΥ ἸΠΙΚΟCΜΟC ΤΗΡC ΟΤΟΣ ἸΤΕΥ†ΟC ἸΤΕΥΨΥΧΗ.</p>	<p>For what will it profit a man if he gains the whole world, and loses his own soul?</p>	<p>لَأَنَّهُ مَاذَا يَنْتَفَعُ الْإِنْسَانُ لَوْ رَجَحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΤΗΙC ἸΤΨΕΒΙΩ ἸΤΕΥΨΥΧΗ.</p>	<p>Or what will a man give in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΠΙ ἔΟΥΘΗCΤ ἔΒΟΛ ΝΕΜ ΝΑCΑΧΙ ΔΕΝ ΠΑΙΧΩΟΥ ἸΝΩΙΚ ΟΤΟΣ ἸΡΕCΕΡΝΟΒΙ: ΠΩΗΡΙ ΧΩC ἸΦΡΩΜΙ ΝΑ†ΩΠΙ ΝΑC ΧΟΤΑΝ ΔCΥΑΝΙ ΔΕΝ ΠΨΟΥ ἸΤΕ ΠΕCΩΤ ΝΕΜ ΝΕΥΑΣΤΕΛΟC ΕΘΟΥΑΒ.</p>	<p>For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”</p>	<p>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ.»</p>
<p>ΟΤΟΣ ΝΑCΧΩ ἸΜΟC ΝΩΟΥ ΧΕ ἸΜΗΝ †ΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΟΥΘΟΝ ΘΑΝΟΥΘΟΝ ΔΕΝ ΝΗΕΤΘΕΙ ἔΡΑΤΟΥ ἸΠΑΙΜΑ ἸCΕΝΑΧΕΜ†ΠΙ ἸΦΜΟΥ ΔΗ ΨΑΤΟΥΝΑΥ</p>	<p>And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the</p>	<p>وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.»</p>

ἐϋμετοτρο ἵτε Φνοϋτ ἐὰςὶ δέν  
οϋζομ.

*Πῶοτ φα Πεννοϋτ πε ωα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

kingdom of God present  
with power.”

*Glory be to God  
forever.*

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολὴ ἵτε πενσαδ Παϋλοσ Παποστολοσ

Παυλοσ φβωκ ἄπενδοισ Ἰησοϋσ  
Πιχριστοσ: παποστολοσ ετθαζεμ:  
φἡεταϋθαϋϋ ἐπιζωεννοϋϋ ἵτε  
Φνοϋτ.

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

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

**Πρωμοσ ἡ: ἰδ - κζ**

**Romans 8: 14 - 27**

**رومية 8: 14 - 27**

Πη ζαρ εθμοϋι δέν πιπνεϋμα ἵτε  
Φνοϋτ ναι νε νιϋηρι ἵτε Φνοϋτ.

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

لَأَنَّ كُلَّ الَّذِينَ يَتَّقَدُونَ بِرُوحِ اللَّهِ  
فَأَوْلَادُكُمْ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδὶ ζαρ ἀν νοϋπνεϋμα ἵτε  
οϋμετβωκ ἐδρη οη ἐϋζοτ ἀλλα  
ἀρετενδὶ νοϋπνεϋμα ἵτε οϋμετϋηρι  
φαι ἐτενωϋ ἐβολ ἵζητηϋ ζε ἄββα  
Φιωτ.

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

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

Οτοε ἵθοεϋ πιπνεϋμα ἑρμεερε  
νεμ πιπνεϋμα ζε ἄνον ζανϋηρι ἵτε  
Φνοϋτ.

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

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا  
أَنَّنا أَوْلَادُ اللَّهِ.

Ισζε δε ἄνον ζανϋηρι ιε ἄνον  
ζανκλἡρονομοσ οη ζανκλἡρονομοσ

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

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

μεν ἢτε Φνοῦτ ἑλινῶφηρ  
ἢκλῆρονομος ἢτε Πιχρίστς ιςζε  
τενδὶῶκαθ νεμας ἑινα ἢτενδὶῶου  
νεμας οη.

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

Πωἄνσομς γαρ ἔβολ ἢτε πιωντ  
αγσομς ἔβολ θατθῆ ἢπιδωρη ἔβολ  
ἢτε νιωρη ἢτε Φνοῦτ.

Πιωντ γαρ αγῖνεχωγ  
ἢτμετέφληοῦ ἢῆορωγ αν αλλα εθε  
φῆεταγῖρεγῖνεχωγ θεν ογελπις.

Ζε ἢθογ εωγ πιωντ ἑναερρεμεε  
ἔβολ εα τμετβωκ ἢτε ἢτακο ἔδρη  
ἔτμετρεμεε ἢτε ἢῶου ἢτε νιωρη  
ἢτε Φνοῦτ.

¶ ενσωοτη μεν γαρ ζε πιωντ  
τηρη γιὰεου νεμαν οτοθ ἑτῆνακθι  
νεμαν ψα ἔδοτη ἑτῆνοῦ.

Οτ μονον δε αλλα νεμ ἄνον εων  
τενγιὰεου ἑτῆἀρχη ἢτε πῖπνευμα  
ἢτοτεν οτοθ ἄνον τενγιὰεου ἢδρη  
ἢδῆτεν ενχοῦτῶτ ἔβολ θατθῆ  
ἢτμετωρη πιωτ ἢτε πενσωμα.

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

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

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

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

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

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

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

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً  
مَعَهُ.

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

لَأَنَّ اِنْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ  
أَبْنَاءِ اللَّهِ.

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

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

فَأَيُّ نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنِينٌ  
وَتَتَمَخَّضُ مَعاً إِلَى الْآنِ.

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

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

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

ΠΑΙΡΗΤ ΔΕ ΟΗ ΠΙΠΝΕΥΜΑ ΨΤΗΤΟΤ  
 ΝΤΕΝΜΕΤΧΩΒ ΟΥ ΣΑΡ ΝΤΩΒΘ ΕΤΕΝΝΑΙΨ  
 ΚΑΤΑ ΦΡΗΤ ΕΤΨΕ ΝΤΕΝΕΜΙ ΔΗ ΑΛΛΑ  
 ΝΘΟΥ ΠΙΠΝΕΥΜΑ ΨΕΡΘΟΥΘ ΣΕΜΙ ΕΞΡΗ  
 ΕΧΩΝ ΔΕΝ ΘΑΝΨΙΑΘΟΥ ΝΑΤΣΑΧΙ  
 ΜΜΟΥ.

ΦΗ ΔΕ ΕΤΘΟΥΘΕΤ ΝΝΙΘΗΤ ΨΨΩΟΥ  
 ΧΕ ΟΥ ΠΕ ΦΜΕΨ ΝΤΕ ΠΙΠΝΕΥΜΑ ΧΕ  
 ΑΨΣΕΜΙ ΕΦΝΟΥΨ ΕΧΕΝ ΝΗΘΟΥΑΒ.

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

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

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

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

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

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

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

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
 فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

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

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

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΘΟΥΤ  
 ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.  
 ΔΜΗΝ. ΝΑΜΕΝΡΑΨ.

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

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

α̅ Πετρος β: ια̅ - ιζ̅

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενραϋ ϋτωβζ υμωτεν  
υφρηϋ ηζανρεμνζωιλι ογοζ  
ζανυεμμωοτ ζενθηνοτ εβοζ ζα  
νιεπιθηια ηκαρκικον ηηετθικ ονβε  
ϋψυχη.

Πετενζιμωυ μαρεϋωπι  
εϋερωατ ζεν νιεθνοζ ζινα εϋωπι  
αυκαζι θαρωτεν υφρηϋ  
ηζανκαμπετρωοτ ερνατ δε εβοζ  
ζιτεν νετενθβηοτι εθηανετ  
ητοτϋωοτ υφνοτϋ ζεν πεζοοτ ητε  
πιζεμπυι.

Уаδνεζωτεν υπιζωντ τηρϋ ητε  
ϋμετρωυ εθε Πβοιζ ιτε ποτρο ζωζ  
εϋβοζι.

Ιτε ηιζηεμων ζωζ ερταοτο  
υμωοτ εβοζ ζιτοτϋ ερδιμπυυ  
ηνικαμπετρωοτ ερϋοτϋοτ δε  
ηνικαμπεθηανετ.

Χε φαι πε φοτωυ υφνοτϋ  
εθρενιρι υπιπεθηανεϋ ητετενυθαμ  
εδοτην εζρεν θυμετατεμ ητε ηιατκαϋ  
ηρωμ.

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

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

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

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

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

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

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

اِيْهَا الْاَحْبَاءُ، اَطْلُبُ اِلَيْكُمْ كَغُرَبَاءِ  
وَنَزْلَاءِ اَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ  
الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

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

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

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

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

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

Ματαίε οτον νιβεν τμετωδικον  
μεριτς αριζοτ δατση μφνοττ  
ματαίε ποτρο.

*Πασηνοτ υπερμενρε πικοςμος  
ονδε νηετωοπ ζεν πικοςμος:  
πικοςμος νασινι νευ τερεπιθουια: φη  
δε επιρι μφοντω μφνοττ ρηαωωπι  
ωα ενεε: λμην.*

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

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

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

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

### The Acts الإبركسيس

Πραξις ντε νενιοτ νάποστολος:  
ερε ποτςμον εσοταβ ωωπι νευαν.  
Δμην.

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

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

**Πραξις ιθ: ια - κ**

**Acts 19: 11 - 20**

**أعمال 19: 11 - 20**

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

Now God worked  
unusual miracles by the  
hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ  
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

ζωστε νσεβι νθανσοτδαριον νευ  
ζανκιμικτνηθινον εβολ ζιτεν περσωμα  
νσεχατ ζιζεν νηετωωνι: οτοε  
ωατγενωοτ εβολ ζιωτοτ νζε νιωωνι:  
οτοε νιπνετμα ετρωοτ νανηνοτ εβολ  
πε.

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

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

Δτζιτοτοτ δε νζε ζανοτον εβολ  
ζεν νιλονδαι εκωττ νεζορσιτςις:  
εζεν φραν μπβοις ιησοτς εζεν φραν  
μπβοις ιησοτς εζεν νηετε νιπνετμα

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

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



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

He oton waww de nwuri nte ota  
ge Ckera eonlon dai pe narxhēretс  
eriri mfa.

Aqerōw nze pipnema etrown  
pezaw nwon: ge Ihoτс †cwon n mmoс:  
oton pke Pauloc tēmi eroc: nōwten  
de nōwten niw.

Oton aqritw ērhni ēxwon nze  
pirwmi ēte pipnema etrown nēmaс:  
aqerboic ērown encoп aqzemzom  
ērhni ēxwon: zwcte ncefwt ēbol žen  
pini ēte mmaτ ενβhw ēpe zwon φhδ.

Φai de aqwopi eqotwnz ēbol  
nmi lon dai thron neu niθreinin etwop  
žen Eφecoc: oton onzoτ aci ērhni  
ēxwon thron: oton naqnhon nōici nze  
Φpan mΠboic Ihoτс.

Otwmhw de ēbol žen nhetatnaz†:  
nawnhon pe etotwnz ēbol oton εντω  
nnonzēbhoti.

Zanmhw de ēbol žen nhenaviri  
nnumetperierzoc: avini nnonzom  
atpoczon mpeumo nonon niβen: oton  
atqiwop nnonrtimh ēatzeomō ēonon

exorcise you by the Jesus  
whom Paul preaches.”

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

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

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

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

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

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

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

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

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

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

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

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

ἵσιον ἡὲβα ἡεατ ἡἡατ.

Παρητ̄ δει οὐὰμαβι αραϊαι ἡνε  
ἡεαζι ἡΠβοις οιοε αραεουου.

*Πεαζι δε ἡτε Πβοις ερεαϊαι οιοε  
ερεαζαι: ερεαμαβι οιοε ερεταχρο:  
δει ἡαζια ἡεκκλἡσια ἡτε φνορτ̄:  
ἀμην.*

totalled fifty thousand pieces  
of silver.

So the word of The Lord  
grew mightily and  
prevailed.

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

هكذا كانت كلمة الرب تنمو  
وتتقوى بشدة.

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

### Synaxarium of Baunah 10

سنكسار اليوم العاشر من شهر بؤونة

1. The Martyrdom of the Priest St. Maxy El-Shinrawy
2. The Martyrdom of St. Dabamon, her Sister Epistemon and their Mother Sophia
3. The Commemoration of the Closing of the Pagan Temples and Opening of the Churches
4. The Departure of Pope Yoannis XVI, the 103<sup>rd</sup> Patriarch of Alexandria

1. استشهاد القس مكسي الشنراوي
2. استشهاد القديسة دابامون وأختها بصطامون وأمهما صوفية
3. تذكار غلق البرابي (معابد الأوثان) وفتح الكنائس
4. نياحة القديس البابا يوانس السادس عشر، البطريرك الثالث بعد المائة من بطاركة الكرازة المرقسية

#### 1. The Martyrdom of the Priest St. Maxy El-Shinrawy

On this day, of the year 20 of the martyrs, 304 AD, the priest St. Maxy, who was from Shinra, was martyred. He was merciful and compassionate to the poor and the needy. When the people saw his virtues, they ordained him a priest for the church of his hometown Shinra. He was dedicated to his ministry and a good example for the serving priest.

He heard of the orders of Diocletian to worship the idols, so he gathered his flock and exhorted them to be steadfast in the faith of The Lord Christ. While he was in the church among his people, the soldiers of the governor came, bound him and brought him before the governor. The governor ordered him to raise incense before the idols, but the saint refused. The governor became very furious and ordered to boil oil in a cauldron and to throw the saint in it. The saint extended his hands and prayed, and immediately the fire died down and the oil became like cold water. Many saw

1. استشهاد القديس القس مكسي الشنراوي في مثل هذا اليوم أيضا من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس القس مكسي الذي من شنرا (قرية قديمة مازالت بنفس اسمها مركز الفشن في محافظة بني سويف). كان هذا القديس رحوماً محباً للفقراء والمساكين. ولما رأوا فضائله، رسموه قساً على كنيسة بلده شنرا. وكان أميناً في خدمته ومثالاً حسناً للكاهن الخادم.

سمع بأوامر دقلديانوس التي تأمر بعبادة الأوثان، فجمع شعبه ووعظهم أن يثبتوا على الإيمان بالسيد المسيح. وفيما هو مع الشعب في الكنيسة، أتى إليه جنود الوالي وقيدوه وأتوا به إلى الوالي. فأمره الوالي بالتبخير للأوثان، فرفض. فغضب الوالي غضباً شديداً وأمر أن يغلي زيت في مرجل ويلقوه فيه. فبسط القديس يديه وصلى وللوقت انطفأ لهيب النار، وصار المرجل

him, believed in The Lord Christ, and the governor beheaded them and they received the crown of martyrdom.

They cast St. Maxy in prison, where the angel of The Lord appeared to him and strengthened him. Then the governor brought him and tormented him with different kinds of severe tortures. The saint endured patiently, and for that reason many believed and confessed The Lord Christ and they received the crown of martyrdom.

When the governor became weary of torturing him, he sent him to Armanius, the governor of Alexandria, who also tortured him severely then imprisoned him. The angel of The Lord appeared to him and comforted him. While the angel was talking to him, he delivered up his pure soul in the hand of The Lord, whom he loved and endured the suffering for His sake. This way, he completed his holy struggle and received the crown of martyrdom.

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

## 2. The Martyrdom of St. Dabamon, her Sister Epistemon and their Mother Sophia

On this day also, of the year 21 of the martyrs, 305 AD, St. Dabamon, her sister Epistemon and their mother Sophia, were martyred.

A man whose name was Warshenoufa (Ouarshenoufa) was chosen to be a bishop, but in great humility, he fled to Beba. There, he found a lodging with two sisters called Dabamon (Eudaeman) and Pastamon (Episteman) and their mother Sophia. That night, the angel of The Lord appeared to him and said, "Why are you asleep while the struggle is going on? Arise and go to the governor and confess The Lord Christ before him to receive the crown of martyrdom."

When he rose up, he told the two sisters and their mother about his vision. They all agreed on receiving the crown of martyrdom. They went to the governor and professed the Name of The Lord Christ before him. The Governor imprisoned them, then later he brought the saints and offered them to worship the idols, but they refused. He tortured them with every means of tortures; however, The Lord strengthened and comforted them.

Then the governor sent them to the governor of Alexandria, who read for them the orders of the

كالماء البارد. ورآه كثيرون، فأمنوا بالسيد المسيح. فقطع الوالي رؤوسهم ونالوا إكليل الشهادة.

وطرح القديس مكسي في السجن، فظهر له ملاك الرب وشجعه. ثم أحضره الوالي وعذبه عذابات شديدة احتملها بصبر. وبسبب ذلك آمن كثيرون واعترفوا بالسيد المسيح ونالوا إكليل الشهادة.

ولما تحير الوالي في أمره، أرسله إلى ارمانوس والي الإسكندرية، فعذبه كثيراً ثم وضعه في السجن. فظهر له ملاك الرب وعزاه.

وفيما هو يخاطبه استودع روحه الطاهرة بيد الرب الذي أحبه واحتمل العذاب من أجله. وهكذا أكمل جهاده المقدس ونال إكليل الشهادة.

بركة صلواته فتكن معنا. آمين.

## 2. استشهاد القديسة دابامون وأختها

بصطامون وأمهما صوفية

وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهدت القديسة دابامون وأختها بصطامون وأمهما صوفية.

وذلك أن إنساناً اسمه ورشونفوس

(برصنوفوس) أنتخب لرتبة الأسقفية، فهرب إلى ببا، ونزل عند أختين اسم الواحدة دابامون والثانية بصطامون وأمهما صوفية.

وفي تلك الليلة ظهر له ملاك الرب قائلاً:

"لماذا أنت نائم والجهاد قائم، قم وانطلق إلى الوالي واعترف أمامه بالسيد المسيح لتأخذ إكليلك".

فلما استيقظ قص الرؤيا على الأختين وأمهما،

واتفق الجميع على أخذ إكليل الشهادة. فأتوا

إلى الوالي واعترفوا أمامه بالسيد المسيح،

فطرحهم في السجن. ثم استحضروهم وعرض

عليهم عبادة الأصنام، فامتنعوا.

فعذبهم بكل نوع من العذاب وكان الرب يقويهم

ويعزيهم.

ثم أرسلهم إلى أرمانوس والي الإسكندرية،

الذي قرأ عليهم أمر الملك بعبادة الأصنام.

فوثب برصنوفوس وخطفه من يد الوالي

emperor of worshipping the idols. Warshenoufa (Ouarshenoufa) jumped and snatched the edict from the hand of the governor and tore it up. The governor became extremely furious, tortured him severely then cast him in prison.

Later on, the governor offered the worship of idols to Dabamon, her sister and their mother, but they refused. He tormented them severely then ordered them beheaded, thus they received the crown of martyrdom.

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

### 3. The Commemoration of the Closing of the Pagan Temples and Opening of the Churches

On this day also, of the year 28 of the martyrs, 312 AD, the righteous Emperor Constantine the great, issued his Edict to close all the pagan temples and open all the churches. This was during the papacy of Pope Alexandros I, the 19<sup>th</sup> Patriarch of Alexandria. All the people exceedingly rejoiced for the exaltation of the Christian faith and honoring the life giving Cross. The Church arranged a feast on this day of every year.

May The Lord keeps the doors of the churches open before us now and forever. Amen.

### 4. The Departure of Pope Yoannis XVI, the 103<sup>rd</sup> Patriarch of Alexandria

On this day also, of the year 1434 of the martyrs, 1718 AD, Pope Yoannis XVI, the 103<sup>rd</sup> Patriarch of Alexandria, departed. He was born in the village of Tokh El-Nasara, El-Menoufia governorate, to Christian parents. They brought him up with the best of care and grew in virtues.

When his father departed, he forsook the world and longed for the monastic life. He went to the monastery of St. Antonius, where he became a monk. He lived a virtuous monastic life and Pope Metthaos IV (Matthew), ordained him a priest, and he increased in godliness and asceticism.

After the departure of Pope Metthaos IV, the bishops, priests and archons, convened and unanimously agreed to choose this monk for the patriarchate. He was consecrated on the 9<sup>th</sup> day of Baramhat, year 1392 of the martyrs, 1676 AD, by the name of Yoannis XVI.

ومزقه. فغضب الوالي جداً وعذبه ثم ألقاه في السجن.

بعد ذلك عرض عبادة الأوثان على دابامون وأمها وأختها، فرفضن. فعذبهن عذاباً شديداً، ثم أمر بقطع رؤوسهن فنلن إكليل الشهادة. بركة صلواتهن فلتكن معنا. آمين.

### 3. تذكور غلق البرابي (معابد الأوثان) وفتح الكنائس

وفيه أيضاً من سنة 28 للشهداء، سنة 312 ميلادية، وصلت إلى الإسكندرية أوامر الملك البار قسطنطين الكبير بغلق البرابي (معابد الأوثان) وفتح الكنائس. وكان ذلك في عهد البابا الكسنديوس الأول، بابا الإسكندرية التاسع عشر. ففرح الناس جداً لارتفاع قرن المسيحية وتمجيد الصليب المحيي. وجعلت الكنيسة هذا اليوم عيداً في كل سنة. الرب قادر أن يجعل باب كنيسته مفتوحاً أمام وجوهنا على مر الدهور والأزمان وإلى آخر كل زمان. آمين.

### 4. نياحة القديس البابا يوانس السادس عشر، البطريرك الثالث بعد المائة من بطاركة الكرازة المرقسية

وفيه أيضاً من سنة 1434 للشهداء، سنة 1718 ميلادية، تنيح القديس البابا يوانس السادس عشر، البطريرك الثالث بعد المائة من بطاركة الكرازة المرقسية. وُلد هذا القديس في بلدة طوخ النصارى (طوخ النصارى: قرية بمحافظة المنوفية) من والدين مسيحيين تقيين، فربياه أحسن تربية فترعرع في الفضيلة.

ولما تنيح والده، زهد في العالم واشتاق إلى حياة الرهبنة. فذهب إلى دير القديس أنطونيوس وترهب فيه وسار سيرة رهبانية فاضلة. فرسمه البابا متاوس الرابع قساً، فتزايد في الفضيلة والزهد.

وبعد نياحة البابا متاوس الرابع، اجتمع الأساقفة والكهنة والأراخنة واتفقوا على اختيار هذا الراهب بطريركاً، فتمت رسامته

After his enthronement, he gave his attention to the restoration of the churches, especially our churches in Jerusalem. He also gave special attention to the monastery of St. Paul, the first hermit.

This Pope was distinguished by his love for the poor, and the door of his residence was always open for them. Pope Yoannis consecrated the Holy Myron in the year 1703 AD, in the church of the Virgin St. Mary in Haret El-Rum, and many of the bishops and the monks participated with him. In the year 1709 AD, he visited Jerusalem along with some bishops, priests, and archons. He visited churches, monasteries and toured Upper and Lower Egypt to visit his flock.

He permitted the priests during his pontification to take the Holy Communion, the Body and the Blood of The Lord Christ, to the sick and those who could not come to the church.

This Pope was loved by everyone, and he was honored and respected and multitudes of believers came to receive his blessing for his humility and meekness. When he completed his good endeavor, he departed in peace, after he had been on the throne of St. Mark for forty-two years and three months. Everyone mourned him; they carried his body with great honor, prayed over him and buried him in the tomb of the Patriarchs in the church of St. Mercurius Abu Saifain in Old Cairo.

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

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

يوم الأحد 9 برمهات، سنة 1392 للشهداء،  
سنة 1676 ميلادية، باسم البابا يوانس  
السادس عشر.

فلما جلس على الكرسي المرقسي، اهتم  
بتعمير الكنائس وبالأخص الكنائس التابعة لنا  
في أورشليم. كما اهتم بدير القديس الأنبا بولا.  
وكان يمتاز هذا البابا بمحبته للفقراء، فكان  
فاتحاً مقره لهم. ولقد عمل هذا البابا الميرون  
المقدس 1703 ميلادية، في كنيسة القديسة  
العدراء بحارة الروم واشترك معه الأساقفة  
والرهبان. كما قام سنة 1709 ميلادية، بزيارة  
إلى أورشليم، ومعه بعض الأساقفة والكهنة  
وبعض الأراخنة. وكان يفتقد الكنائس ويזור  
الأديرة وطاف الوجهين البحري والقبلي ليتفقد  
أبناءه.

كما سمح في عهده للكهنة بنقل الذخيرة  
المقدسة، أي جسد السيد المسيح ودمه  
الأقدسين، إلى المرضى والمطروحين الذين لا  
يستطيعون الحضور إلى الكنيسة من بيوتهم.  
كان هذا البابا محبوباً من الجميع، وكانت  
جموع المؤمنين تأتي وتتبارك منه بسبب  
تواضعه ووداعته. ولما أكمل سعيه الصالح،  
تنيح بسلام، بعد أن جلس على الكرسي  
المرقسي اثنتين وأربعين سنة وثلاثة أشهر.  
فحزن عليه الجميع وحملوا جسده بكرامة  
عظيمة، ثم صلوا عليه ودفنوه في مقبرة  
البطاركة بكنيسة الشهيد مرقوريوس أبي  
سيفين بمصر القديمة.  
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 ζε: ια, ιβ

Psalm 66: 12 - 14

مزمور 65: 11، 12

<p>ΔΥΝΑΜΙΝ ἔΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ ΝΕΜ  ΟΥΜΩΟΥ: ΟΥΟΖ ΑΚΕΝΤΕΝ ἔΒΟΛ ἔΠΕΜΤΟΝ:  ΕΙΕΙ ἔΔΟΥΝ ἔΠΕΚΗΙ ΔΕΝ ΖΑΝΘ᾽ΛΙΛ: ΟΥΟΖ  †ΝΑ† ΝΑΚ ἠΝΙΕΥΧΗ ἔΤΑ ΝΑΨΟΤΟΥ  ΖΟΤΟΥ. <b>ΑΛΛΗΛΟΥΙΑ.</b></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. <b>Alleluia.</b></p>	<p>جزنا في النار والماء ثم اخرجتنا  الى الراحة. أدخل الى بيتك  بالمحرقات. واوفيك الذنور التي  نطقت بها شفقتاي. <b>هللليويا.</b></p>
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**The Liturgy Gospel**  
**إنجيل القديس**

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

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

<p>ΟΥΔΑΝΑΣΤΩΣΙΣ ἔΒΟΛ ΔΕΝ  ΠΙΕΡΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ  ΑΣΙΟΥ.</p>	<p>A chapter according to  Saint Luke, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا  البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΚΑ: ΙΒ - ΙΘ</b></p>	<p><b>Luke 21: 12 - 19</b></p>	<p><b>لوقا 21: 12 - 19</b></p>
<p>ΒΑΖΕΝ ΝΑΙ ΔΕ ΤΗΡΟΥ ΕΥΕΕΝ ΝΟΥΧΙΖ  ΕΞΡΗΙ ΕΞΕΝ ΘΗΝΟΥ ΟΥΟΖ ΣΕΝΑΒΟΧΙ ἠΣΑ  ΘΗΝΟΥ ΕΥ† ἠΜΩΤΕΝ ΕΖΑΝΣΥΝΑΣΩΣΗ  ΝΕΜ ΖΑΝΨΤΕΚΩΟΥ ΕΥΙΝΙ ἠΜΩΤΕΝ  ἠΝΗΟΥΡΩΟΥ ΝΕΜ ΝΙΖΗΣΕΜΩΝ ΕΘΒΕ  Παραν.  Εφ᾽ἑώπι ΝΩΤΕΝ ΕΥΜΕΤΜΕΘΡΕ.  ΧΑΣ ΥΝ ΔΕΝ ΝΕΤΕΝΖΗΤ  ἔΨΤΕΜΕΡΨΟΡΠ ἠΕΡΜΕΛΕΤΑΝ ΖΕ ΟΥ ΠΕ  ἔΤΕΤΕΝΝΑΕΡᾶΠΟΛΟΣΙΣΘΕ ἠΜΟϚ.</p>	<p>But before all these  things, they will lay their  hands on you and persecute  you, delivering you up to  the synagogues and prisons.  You will be brought before  kings and rulers for My  name's sake.    But it will turn out for  you as an occasion for  testimony.  Therefore, settle it in  your hearts not to meditate  beforehand on what you will  answer;</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ  وَيَطْرُدُونَكُمْ وَيَسْلِمُونَكُمْ إِلَى  مَجَامِعَ وَسُجُونٍ وَشَاقُونَ أَمَامَ  مُلُوكٍ وَوَلَاةٍ لِأَجْلِ اسْمِي.    فَيُؤْوِلُ ذَلِكَ لَكُمْ شَهَادَةً.    فَضَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا  مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.</p>

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

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

ΟΥΟΖ ΕΡΕΤΕΝΕΨΩΠΙ ΕΥΜΟΣΤ  
ΨΩΜΩΤΕΝ ΝΣΕ ΟΥΤΟΝ ΝΙΒΕΝ ΕΘΒΕ ΠΑΡΑΝ.

ΟΥΟΖ ΟΥΨΩΙ ΝΤΕΤΕΝΑΦΕ ΝΝΕΨΤΑΚΟ.

ΠΩΡΗ 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 وَحْكَمَةَ لَا  
يُقَدِّرُ جَمِيعُ مُعَانِدِيكُمْ أَنْ يُقَاوِمُوهَا  
أَوْ يُنَاقِضُوهَا.

وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ  
وَالْإِخْوَةِ وَالْأَقْرِبَاءِ وَالْأَصْدِقَاءِ  
وَيَقْتُلُونَ مِنْكُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
أَجْلِ اسْمِي.

وَلَكِنَّ شَعْرَةَ مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ اقْتَنُوا أَنْفُسَكُمْ.

*والمجد لله دائماً.*

# Katameros Readings for the 11<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الحادي عشر من شهر بؤونة المبارك

ΚΟΥΜΗΤ ΟΥΑΙ ΝΕΖΟΥΤ ἈΠΙΑΒΟΥΤ ΠΑΩΝΙ

## 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 Δ: Ἑ - Η	Psalm 4: 6 - 8	مزمور 4: 6 - 8
<p>Διφεροτυμηιμι ἐξρηι ἐχων ἵχε            φουωιμι ἵτε πεκχο Πβοις: ακτ ἵνοηνοϷ            ἐξρηι ἐπαρητ: χε ἵθοκ ἡμαγατκ            Πβοις: ακθριωπι θεν οηελπις.            ΔΔΛΗΛΟΥΑ.</p>	<p>The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart, for You alone, O Lord, have caused me to dwell in hope. Alleluia.</p>	<p>قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. 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>Ουαηασηωσις ἐβολ θεν            περασηελιον εθογαβ κατα Βαθεον            ασιον.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Βαθεον ιϷ: κΔ - κΗ	Matthew 16: 24 - 28	متى 16: 24 - 28
<p>Ποτε πεχε ΙησοϷς ἵνεϷμαθητς:            χε φηεθοτωϷ ἐμοϷι ἵκωι μαρεϷχολϷ            ἐβολ: οηοθ μαρεϷλι ἡπεϷταηροϷ</p>	<p>Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>حينئذ قال يسوع لتلاميذه: إن أراد أحد أن يأتي ورائي فلينكر نفسه ويحمل صليبه ويتبعني.</p>



ἵτηρμωυ ἵνωι.

Φη γαρ εθούωυ ἕνοθευ  
ἵτηρψυχῆ ἐτάκος: φη δε  
εθνατακο ἵτηρψυχῆ εθβητ ἐτέχευ.

Ου γαρ ἕτε πρωμι ναχευθνοῦ  
ἕμοϋ αϋωανχευθνοῦ ἕπικωμοϋ  
τηρϋ τηρψυχῆ δε ἵτηρϋοσι ἕμοϋ:  
ἕμοι ου πετε πρωμι νατηϋ ἵτῶεβιῶ  
ἵτηρψυχῆ.

Πωηρι γαρ ἕφρωμι ἐρηνοῦ θεν  
ἵῶοῦ ἵτε Περϋωτ νευ νεϋὰστελοϋ:  
οῦοθ τοτε ἕναϋ ἕπιοῦαι πιοῦαι κατα  
νεϋεβηοῦι.

Δυην ϋχῶ ἕμοϋ νωτεν χε οῦοῦ  
θανοῦοῦν θεν νηετοθι ἐρατοῦ ἕπαυα  
ἵνεναχευϋπι ἕφμοῦ αν ῶατοῦναῦ  
ἐΠωηρι ἕφρωμι ἐρηνοῦ θεν  
τεϋμετοῦρο.

*Πῶοῦ φα Πεννοῦϋ πε ῶα ἐνεε  
ἵτε νι ἐνεε: Δυην.*

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

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

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

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

*Glory be to God forever.*

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

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

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

الْحَقُّ أَقُولُ لَكُمْ إِنَّ مِنَ الْقِيَامِ هَهُنَا  
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλωμοϋ τῶ Δαυιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

<p>Εὐεῷοῦοῦοῦ ἄμωοῦ ἠδῆτκ ἠξε νη      τηροῦ εῶμει ἄπεκραν: ξε ἠθοκ      ακὲμοῦ ἐπιθῶμη Πῶοις: ἄφρητ      ἠνοῦροπλον ἠτε οῦτματ: ακτ      ἠνοῦχλου ἐζων. <b>Ἀλληλοῦα.</b></p>	<p>And all who love Your name shall be proud in You. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. <b>Alleluia.</b></p>	<p>ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. <b>هلليويا.</b></p>
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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>Οῦἄναστωσις ἐβωλ θεν      πιερασσελιον εῶοῦαβ κατὰ Ὑατῶεον      ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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<b>Ὑατῶεον ι: ἄλ - μβ</b>	<b>Matthew 10: 34 - 42</b>	<b>متى 10: 34 - 42</b>
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<p>Ὑπερμεῖ ξε ἐταιῖ ἐζιοῦῖ      ἠνοῦζιρηνησ ζιζεν πικαζι νεταιῖ ἐζιοῦῖ      ἠνοῦζιρηνησ αν αλλα οῦτσησι.      Ἀῖ ταρ ἐφερξ οῦρωμῖ ἐπερῖωτ      οῦοσ οῦπυερι ἐτεσμαῦ οῦοσ οῦπυελετ      ἐτεσωμῖ.      Οῦοσ νενησχι ἄπιρωμῖ νε      νερμεῖνη.      Φνεῶμει ἄπερῖωτ ιε τερμαῦ      ἐζοτεροι ἑμεῖπῶα ἄμοι αν: οῦοσ      φνεῶμει ἄπερῖωηρι ιε τερῖωερι      ἐζοτεροι ἑμεῖπῶα ἄμοι αν.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.      For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law;’ and ‘a man’s enemies will be those of his own household.’      He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.</p>	<p>لَا تَظَنُّوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سِيفًا.      فَإِنِّي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.      وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.      مَنْ أَحَبَّ أَبَا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.</p>
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Φη̅ε̅τε̅ν̅ε̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅ τα̅υ̅ρος̅ ἀ̅ν  
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅νω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι  
ἀ̅ν.

Φη̅ε̅τα̅ρ̅χι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χη̅ ε̅ρ̅ε̅τα̅κο̅ς̅:  
φ̅η̅ δ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χη̅ ε̅θ̅β̅η̅τ̅  
ε̅ρ̅ε̅ξ̅ε̅μ̅ς̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μ̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι  
ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅  
ἄ̅φ̅η̅ε̅τα̅ρ̅χο̅υ̅ο̅ι̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅φ̅ρα̅ν  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅μ̅ν̅ι̅  
ε̅φ̅ρα̅ν ἡ̅νο̅ῦ̅μ̅ν̅ι̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅μ̅ν̅ι̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅  
ἡ̅νο̅ῦ̅α̅φο̅τ̅ ἄ̅μ̅ω̅ο̅υ̅ ἕ̅ω̅ξ̅ μ̅ο̅νο̅ν̅ ε̅φ̅ρα̅ν  
ἡ̅νο̅ῦ̅α̅θ̅η̅τ̅η̅ς̅ ἄ̅μ̅η̅ν̅ ἰ̅ψ̅ω̅ ἄ̅μ̅ο̅ς̅ ἡ̅ω̅τε̅ν̅  
ξ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅ξ̅ε̅ πε̅ρ̅ε̅ξ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅νο̅υ̅ῖ̅ π̅ε̅:̅ ὡ̅α̅ ἔ̅νε̅ε̅  
ἡ̅τε̅ ἡ̅ι̅ ἔ̅νε̅ε̅:̅ ἄ̅μ̅η̅ν̅.*

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

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

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

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

And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.

*Glory be to God forever.*

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعْنِي فَلَا يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلْكُمْ يَقْبَلْنِي وَمَنْ يَقْبَلْنِي يَقْبَلُ الَّذِي أَرْسَلَنِي.

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

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ أَجْرَهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπταβιβλαίου Παύλου Πιὰποστολοῦ**

Παῦλος φῶκος ὑπενδῶς Ἰησοῦς  
Χριστός: πᾶποστολος ἐθαθευ:  
φῆταταυαυ ἐπιζωυεννοϋμι ἡτε  
Φνοϋτ.

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

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

**Ἡρωμεος ἡ: ἡ - λ**

**Romans 8: 18 - 30**

**رومية 8: 18 - 30**

Ἐμενὶ ταρ γε σεμπῶα ἀν ἡξε  
νὶκάαυ ἡτε παισνοϋ ἡτε τνοϋ  
ὑπῶου εθναδωρπ ναν ἐβολ.

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

فَأَنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا.

Πωάνσομ ταρ ἐβολ ἡτε πῶντ  
αϋσομ ἐβολ θαττη ὑπιδωρπ ἐβολ  
ἡτε νῶηρι ἡτε Φνοϋτ.

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

لَآنَ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ أَبْنَاءِ اللَّهِ.

Πῶντ ταρ αϋδνεχωϋ  
ἡτμετεφληνοϋ ἡτορωϋ ἀν ἀλλα εθε  
φῆταταϋορεϋδνεχωϋ θεν οηεελπισ.

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

إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا عَلَى الرَّجَاءِ.

Ἐ ἡσοϋ εϋϋ πῶντ ὑναερρεμθε  
ἐβολ εα τμετβωκ ἡτε ἡτακο ἐδρη  
ἐτμετρεμθε ἡτε ἡῶου ἡτε νῶηρι  
ἡτε Φνοϋτ.

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

لَآنَ الْخَلِيقَةَ نَفْسَهَا أَيْضًا سَتُعْتَقُ مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أَوْلَادِ اللَّهِ.

Ἰενσωοτη μεν ταρ γε πῶντ  
τηρϋ ϋαθου νεμαν οτοϋ ὑτνακρη  
νεμαν ϋα ἐδοτη ἐτνοϋ.

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

فَاتِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُوحُ وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη  
τενφιὰρομ ἐτὰρ ἀρχη ἵτε πιπνευμα  
ἵτοτεν ογορ ἄνον τενφιὰρομ ἵδρη  
ἵδρητεν ενχοτῳτ ἐβολ δατρη  
ἵτμετῳρη πιωτ ἵτε πενωμα.

Ετανοοεμ ταρ δεν οτρελις:  
οτρελις δε εννατ ἐροσ νοτρελις αν  
τε: φη ταρ ἐωαρε οται νατ ἐροσ  
ῳαφερβηπομοιη ἐροσ.

Ισχε δε φηεττηνατ ἐροσ αν  
τεπερβελις ἐροσ ἐβολ ριτε  
οτρηπομοιη τενχοτῳτ ἐβολ δαχωσ.

Παρητ δε οη πιπνευμα ἵτῆτοτ  
ἵτενμετῳβ οτ ταρ ἵτωβρ ἐτενηαι  
κατα φρητ ετῳε ἵτενεμ αν ἀλλὰ  
ἵθοσ πιπνευμα ἵερβοτὸ σεμ ἐρη  
ἐχωη δεν ρανφιὰρομ ἵατσα  
ἵμωοτ.

Φη δε ετδοτδετ ἵνιρητ ἵρωοτη  
χε οτ πε φμεν ἵτε Πιπνευμα χε  
αφσεμ ἐφνοτῆ ἐχεν νηεθοταβ.

Πενσωτη δε χε νηετερὰσαπαν  
ἵφνοτῆ ῳαφερ ρωβ νευωοτ δεν ρωβ  
νιβεν εθνανετ νηεταφθαρωοτ κατα  
πεφῳορπ ἵθωω.

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

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

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

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

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

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بَاكُورَةُ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضاً  
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ  
فِدَاءَ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لَأَنَّ  
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضاً؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضاً يُعِينُ ضَعْفَاتِنَا  
لَأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
فِينَا بِأَنَّاتٍ لَا يُنطِقُ بِهَا.

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

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ  
مَعاً لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ  
هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.

Χε νηέταφερψορπ νέσωτνοτ ναι  
 ον αφερψορπ νθαψοτ νψφηρ νέμοτ  
 ντε τεικων ύπεψφηρι εφρεψωπι εφοι  
 νψορπ ύμικι θεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον  
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ  
 ναι ον αφέμαδιωοτ: νη δε  
 έταφέμαδιωοτ ναι ον αφτΰωοτ νωοτ.

*Πέμοτ ταρ νεμωτεν νεμ  
 τειρηνη ενσοπ: χε άμην εσεψωπι.*

For whom He foreknew,  
 He also predestined to be  
 conformed to the image of  
 His Son, that He might be  
 the firstborn among many  
 brethren.

Moreover, whom He  
 predestined, these He also  
 called; whom He called,  
 these He also justified; and  
 whom He justified, these He  
 also glorified.

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

لأن الذين سبق فَعَرَفَهُمْ سَبَقَ  
 فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ  
 ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ  
 كَثِيرِينَ.

وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُؤْلَاءِ  
 دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ  
 فَهُؤْلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ  
 بَرَّرَهُمْ فَهُؤْلَاءِ مَجَّدَهُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον έβολθ θεν πε πιζοτιτ  
 νέπιστολη ντε πενιωτ Πετροс.  
 Δμην. Παμενρατ.

**α̅ Πετροс β̅: η̅ - ιε̅**

Πχωκ δε έρετενοι νουμενι νουωτ  
 τηροτ: έρετενοι νψφηρ νβιθικι: οτοζ  
 έρετενοι ύμαδικον νψανθμαθτ  
 έρετενθεβινοτ.

Πτετεντ νουπετρωοτ αν θα  
 οτπετρωοτ: οτδε εοτρωοτψ θα  
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε  
 έταφθαζεμ θηνοτ έπαιρωβ θινα  
 ντετενερεκληρονομιν ύπιέμοτ.

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

**1 Peter 3: 8 - 15**

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

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

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

**1 بطرس 3: 8 - 15**

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرّأْيِ بِحَسَنٍ وَآحِدِ دَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَاتِهِ.

Φη γαρ εθορωω εμενρε πωνδ  
οτος ενατ εθανεσοτ ενανετ  
μαρεγταλβο υπεγλας εβολ εα  
πιπετρωοτ: οτος νεφςφοτοτ  
εϋτεμσαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:  
οτος ητεφιρι υπιαγαθον: μαρεγκωτ  
ησα οτρηρηνη οτος ητεφβοχι ησως.

Χε νεηβαλ υπβοις σεζοτωτ εχεν  
νηομη: οτος νεφμαγυα σερικι ησα  
ποττωβε: ηρο δε υπβοις εχεν ηηετιρι  
υπιπετρωοτ.

Οτος ηιμ εθναϋτεμκαε ηωτεν  
εϋωπ αρετενγανερρεφχοε  
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαε  
εθε τεμεομη ωογηιατεν θηνοτ:  
τοτρωοτ δε υπερερρωοτ εατεεση οτδε  
υπερϋθορτερ.

Πβοις δε φνοττ ματορβοφ ηδρη  
δεν νετενηητ.

*Ηασηνοτ υπερευενρε πικοςμοε  
οτδε ηηετωοπ δεν πικοςμοε: πικοςμοε  
ηασηνη νεμ τερεπειθυια: φη δε ετιρι  
υφορωω υφνοττ ηναωπι γα ενεε:  
αμην.*

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

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

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

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

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

But sanctify The Lord God in your hearts.

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

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

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

لَاَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟

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

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιθ: κς - μα</b></p>	<p><b>Acts 19: 23 - 41</b></p>	<p><b>أعمال 19: 23 - 41</b></p>
<p>Δεῦροπι δε δεν πιχοῦ ἐτε ἡμαρ ἡνε οὔῳορτερ ἡνοκοῦσι αν εθε πιμωιτ.</p>	<p>And about that time there arose a great commotion about the Way.</p>	<p>وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.</p>
<p>Οῦαι ταρ ἐπεγραν πε Δμητριος οῦμανκθατ πε: εμμονκ ἡθανερφθοῖ ἡθατ ἡτε ἡαρτεμικ ναρῡ ἡθανηῳ ἡθωβ ἡνιτεχνηιθικ ἡθανκοῦσι αν νε.</p>	<p>For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.</p>	<p>لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِΤْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِضَّةِ لَأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αρθοῦῳτοῦ νεμ νικερσαθικ ἐτε ἡπκωῡ ἡναι πεχαρ: νιρωμι τετενωων ἡνε ἐβολ θιτεν ταχινερθωβ ἡρε ἡμετρερῡφθεροῦ ὡπι ναν.</p>	<p>He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.</p>	<p>فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ الصَّنَاعَةِ.</p>
<p>Οῦοθ τετενηαῡ οῦοθ τετενωωτεμ ἡνε οῡ μονον δε εφεσοκ ἡμαγατκ: αλλα εχεδον δεν ἡδκια θηρκ ἡ φαι ἡνε Παῦλοκ οῡῳτεβ ἡοῡνιῳῡ ἡμῡ ἡβολ ερῡω ἡμοκ: ἡνε θαννοῡῡ αν νε ναι ἐτοῡθαμιο ἡμωῡ ἡβολ θιτεν θανμοῡνκ ἡχιχ.</p>	<p>Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.</p>	<p>وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ لَيْسَ مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَا تَقْرِيْبًا اسْتَمَالَ وَأَزَاغَ بُولُسَ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῡ μονον δε παιμεροκ εθναῳπι ναν εοῡκῡνηδινοκ εθρενι ετκοθι αλλα</p>	<p>So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess</p>	<p>فَلَيْسَ نَصِيبُنَا هَذَا وَحْدَهُ فِي خَطَرٍ مِنْ أَنْ يَحْصَلَ فِي إِهَانَةٍ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءٍ وَأَنْ سَوْفَ تُهْدَمُ</p>



πικερφει ἵτε ἴνιωτ ἵνοτ  
 ἴαρτεμικ ἵσεναιοπϵ αν γε ἔζλι ογοε  
 σεναιορρωερ ἵτεσμετνωτ θαί ἔτε  
 ἴασιὰ τηρσ νεμ ἴοικοτμενη τηρσ  
 ερσεβες'ε ἕμοσ.

Εταρωτεμ δε ἔναι ογοε  
 ἔταρωμοε ἵκωντ ναρωω ἔβολ ερωω  
 ἕμοσ γε ορνωτ τε ἴαρτεμικ ἵτε να  
 Εφεσοε.

Ογοε αμοε ἵνε ἴπολιε  
 ἵψωορτερ: ανθοχι δε τηροτ ρεν  
 ογοοι ετοοε ἐπιθεατρον ανρωλεμ  
 ἵσαιοε νεμ Ἀρισταρχοε  
 ἔανρεμἑθακεδονιὰ νε ἔανι  
 ἔπωεμο νεμ Παυλοε.

Ερορωω δε ἵνε Παυλοε εἶ ἔδορν  
 ἐπιμηω ναρωω ἕμοε αν πε ἵνε  
 νιαθετηε.

Θανκεχωορني δε ἔβολ ρεν  
 νιαρχων ἵτε ἴασιὰ εοι ἵψωηρ ἔροε  
 ανορωρπ ραροε ερωτω ἔροε  
 ἔωτεμἑρετνωι ἕμαρατω  
 ἐπιθεατρον.

Θανκεχωορني μεν ναρωω ἔβολ  
 ερωω ἕμοε ἵκερωε νε ἄ ἴεκκλιε  
 ραρ ἕωορτερ πε ογοε ναρε πορωοἵ  
 ωορνη αν πε γε ἔταρωορτ εθε οτ.

Diana may be despised and  
 her magnificence destroyed,  
 whom all Asia and the  
 world worship.

Now when they heard  
 this, they were full of wrath  
 and cried out, saying,  
 “Great is Diana of the  
 Ephesians!”

So the whole city was  
 filled with confusion, and  
 rushed into the theater with  
 one accord, having seized  
 Gaius and Aristarchus,  
 Macedonians, Paul’s travel  
 companions.

And when Paul wanted  
 to go in to the people, the  
 disciples would not allow  
 him.

Then some of the  
 officials of Asia, who were  
 his friends, sent to him  
 pleading that he would not  
 venture into the theater.

Some therefore cried  
 one thing and some another,  
 for the assembly was  
 confused, and most of them  
 did not know why they had  
 come together.

عَظَمَتَهَا هِيَ الَّتِي يَعْبُدُهَا جَمِيعُ  
 أَسِيَا وَالْمَسْكُونَةِ.

فَلَمَّا سَمِعُوا امْتَلَأُوا غَضَبًا وَطَفَفُوا  
 يَصْرُخُونَ قَائِلِينَ: «عَظِيمَةٌ هِيَ  
 أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

فَامْتَلَأَتِ الْمَدِينَةُ كُلُّهَا اضْطِرَابًا  
 وَأَنْدَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ  
 خَاطِفِينَ مَعَهُمْ غَايُوسَ  
 وَأَرِسْتَرُخُسَ الْمَكْدُونِيِّينَ رَفِيقِي  
 بُولُسَ فِي السَّفَرِ.

وَلَمَّا كَانَ بُولُسٌ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ  
 الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ.

وَأَنَاسٌ مِنْ وُجُوهِ أَسِيَا كَانُوا  
 أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ  
 لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ  
 وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَخْفَلَ  
 كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ  
 لِأَيِّ شَيْءٍ كَانُوا قَدِ اجْتَمَعُوا.

Εβολα δε δεν πιμηω ατινι  
Ἰαλεξανδροσ εβολα ἴχε νιλονδαυ:  
Ἰαλεξανδροσ δε αρωρεμ ερωον  
ἴτερωιχ ερωωωυ εεραπολοσισθε  
υπιμηω.

Εταγεμι δε γε ονιονδαυ πε  
αρωωπι ἴχε οτδρωον ἴονωτ ἴτε ορον  
νιβεν νατ ονονοτ ἴονωτ ερωωυ εβολα γε  
οννωιτ τε τδρτεμικ ἴτε να εφεσοσ.

Εταρωε πιμηω δε γερι ἴχε  
πιτραμματεωσ περαω γε νιρωω  
νιρεμεφεσοσ νιμ ταρ δεν νιρωωι ετε  
ἴρωωον αν ἴπολιε ἴνιρεμεφεσοσ  
γε σοι ἴνεωκεροσ ἴτε τνωιτ  
ἴδρτεμικ νεμ πιδιοπετωσ.

Μωον ελι οτη τεδωον εερεν ναυ:  
σεμπωα δε ἴτετενωωπι ερετενσωοντ  
ορωε ἴτετενωωτεμερ ελι ἴρωε δεν  
οτασιναι.

δρετενινι ταρ ἴναιρωωι εμναι  
οτδε εανκαλπερφει αν νε οτδε  
ἴσεχεοτα αν ενετενωωτ.

Ισχε μεν οτη Δημητριωσ νεμ  
νικετεχνιτωεσ εθνεμαω ονον ἴτωω  
ἴονωαχι εα οταυ σεναἴνι ἴνιἴτωροεσ  
ορωε ονον ανωρωπατωσ ωοπ μαρωνεμ  
ενωωερωω.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image, which fell down from Zeus?"

Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

فَاجْتَذَبُوا اسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ  
الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ اسْكَندَرُ  
بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ.

فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ  
صَوْتٌ وَاحِدٌ مِنَ الْجَمِيعِ صَارِحِينَ  
نَحْوَ مُدَّةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ  
أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

ثُمَّ سَكَّنَ الْكَاتِبُ الْجَمْعَ وَقَالَ:  
«أَيُّهَا الرِّجَالُ الْأَفْسُسِيُّونَ مَنْ هُوَ  
الْإِنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ  
الْأَفْسُسِيِّينَ مُتَعَبَّدَةٌ لِأَرْطَامِيسِ  
الْإِلَهَةِ الْعَظِيمَةِ وَالتَّمثالِ الَّذِي هَبَطَ  
مِنْ رَفْسٍ.»

فَإذْ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تَقَاوِمُ  
يَبْتَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا  
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنَّكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهُمَا  
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفِي  
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ  
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ  
فَأِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ  
فَلْيُزَيِّرُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετενωτ ἵσα κερωβ  
θεν ἱεκκλήσιὰ ἵνομιμον ἐνέβολε  
ἐβολ.

Κε ταρ तेनेरकिनदिनेवि  
एरोएरकात्होरि एरण एवे  
पिउओरतेर ण्ते फोरु उमोन उलि  
ण्लविजि उोप ठाि एते उमोनउउओ उमोन  
एतलोसो एवहिते डेन पािउओरतेर.

Οτοε ναι εταεχοτοε αρχω  
ἵἱεκκλήσιὰ ἐβολ.

*Πισαχι δε ἵτε Πβοις εφεάιαι οτοε  
εφεάυαι: εφεάμαζι οτοε εφεταχρο:  
डेन ढासिा ढेककलहसिा ढते डनोरुः  
अमिण.*

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

And when he had said these things, he dismissed the assembly.

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

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئاً مِنْ جِهَةِ  
أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلِ  
شَرْعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ  
فِتْنَةٍ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمَكِّنُنَا  
مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا  
التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرََفَ الْمَحْفَلِ.

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

## Synaxarium of Baunah 11

سنكسار اليوم الحادي عشر من شهر بؤونة

1. The Martyrdom of St. Claudius  
2. The Commemoration of the Consecration of the Altar of the Forty Martyrs in Alexandria

### 1. The Martyrdom of St. Claudius

On this day, of the year 20 of the martyrs, 304 AD, the honorable and great St. Claudius Stratelates (Prince), who was like the angels, was martyred. He was the son of Ptolemy (Abtelmawos), who was the brother of Emperor Numerianus.

He was born in Antioch and was raised with a true Christian upbringing. When he grew, he was enlisted in the army and became leader for he was the nephew of the emperor. He was loved by all the people of Antioch for his meekness and courage.

When Diocletian denied the faith, called for the worship of idols and incited the persecution against the Christians, this saint agreed with St. Boctor (Victor) Ibn

1. استشهاد القديس إقلاديوس  
2. تذكّار تشييد هيكل الأربعين شهيداً بكنيسة  
المخلص بالإسكندرية

1. استشهاد القديس إقلاديوس  
في مثل هذا اليوم من سنة 20 للشهداء، سنة  
304 ميلادية، استشهاد القديس العظيم،  
صورة الملائكة، الشجاع الغالب في الحروب  
إقلاديوس ابن ابطلماوس، أخي الملك  
نوماريوس.

وُلِدَ هذا القديس في أنطاكية وتربى تربية  
مسيحية حقيقية. ولما كبر، التحق بالجندية  
وصار قائداً كبيراً لأنه ابن أخي الملك. وكان  
محبوباً من جميع أهل أنطاكية بسبب وداعته  
وشجاعته.

ولما أنكر دقلاديانوس الإيمان ونادى بعبادة  
الأوثان، اتفق هذا القديس مع القديس بقطر

Romanus to be martyred for the sake of the Name of The Lord Christ. The Emperor brought St. Claudius and proposed to him the worship of idols, and promised to give him a high ranking position, if he raised the incense before the idols. When Claudius utterly refused, he sent him to Arianus, the governor of Ansena (Antinoe) in Upper Egypt. He embarked on a ship with six soldiers.

When he arrived to Assiut, where Arianus was at that time, he read the letter of the emperor pertaining to the torturing of Claudius. He treated him courteously to offer incense to the idols, but the saint refused. The governor took him to Ansena, where he tortured him severely. Finally, hung him on a tree and stabbed him with a spear. He delivered up his pure spirit in the hand of The Lord, whom he loved and received the crown of martyrdom.

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

ابن رومانوس على الاستشهاد من أجل اسم السيد المسيح.

استدعى الملك القديس إقلاديوس وعرض عليه عبادة الأوثان، ووعدته بمركز كبير لو أنه بخر للأوثان. ولما رفض بشدة أرسله إلى أريانوس والي أنصنا بصعيد مصر في صحبة ستة من جنوده.

ولما وصل إقلاديوس إلى أنصنا، علم أن أريانوس في أسيوط فأبحر بالسفينة إلى هناك. ولما وصلوا أسيوط، قرأ أريانوس خطاب الملك الخاص بتعذيب إقلاديوس. فلأطفه ليبحر للأوثان، فرفض. فأخذه معه على أنصنا وهناك عذبه بعذابات شديدة. وأخيراً وضعه على خشبة ثم طعنه بحربة، فأسلم روحه الطاهرة بيد الرب الذي أحبه. ونال إكليل الشهادة.

بركة صلواته فلتكن معنا. آمين.

## 2. The Commemoration of the Consecration of the Altar of the Forty Martyrs in Alexandria

On this day also, the church celebrates the commemoration of the consecration of the altar of the forty martyrs of Sebaste, in the church of the Savior, in Alexandria.

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

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

2. تذكار تشييد هيكل الأربعين شهيداً بكنيسة المخلص بالإسكندرية وفيه أيضاً تُعيد الكنيسة بتذكار تكريس هيكل الأربعين شهيداً بكنيسة المخلص بثر الإسكندرية

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

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαβιδ ζζ: λγ, δ

Psalm 68: 35, 3

المزمور 67: 33، 4

Οὐρανὸν πεφουοῖ δὲν νηθεοταβ  
ἦταϑ: φουοῖ ὑπικραηλ ἠθοϑ ἐϑεῖ  
ἠογχομ νευ οῦαμαβι ὑπερλαοϑ: οτοϑ  
ἠῶμι μαροτονοϑ μαροθεηηλ  
ὑπεῦθο ὑφουοῖ: μαροτονοϑ δὲν  
οτονοϑ. Ἀλληλοια.

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 إسرائيل هو يعطي قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هليلويا.

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβολ θεν πιαστρελιον 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 ΙΒ: Δ - ΙΒ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
<p>Ϟζω δε υμοσ νωτεν ναυφηρ γε υπερερροτ θατην νηνηθναδωτεβ υπετενωμα ογορ μενενα και υμονωτ υματ νελι νεοτο εαιτ.</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعِدُّ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Ϟναταμωτεν γε αριροτ θατην νηνιμ αριροτ θατην υφηετε μενενα εορεφδωτεβ ογοντετ ερωπι ελιονι ετρενενα αρα τζω υμοσ νωτεν γε αριροτ θατην υφαι.</p>	<p>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!</p>	<p>بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>Υη τιοτ νεβαχ αν ετορτ υμωοτ εβολ θα τεβι ενωττ ογορ ογαι εβολ νεθητοτ νεοβω εροτ αν υπεμθο υ φνωττ.</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ بِفَلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>Δλλα νικερωι ντετεναφε σεηπ τηροτ: υπερερροτ τετενωτοτ εορμηω νεβαχ.</p>	<p>But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.</p>	<p>بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ.</p>
<p>Ϟζω δε υμοσ νωτεν γε ογον νιβεν εθναοτωνε εβολ νεθητ υπεμθο</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعْتَرَفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ἄνθρωπος Πωρι ζωῆ ἡφρωῆ  
ναοῶν ἐβόλ ἡδῆτοῦ ἡπεῦθο  
ἡνιασσελοσ ἡτε φνοῦτ.

Φη δε εθναχολτ ἐβόλ ἡπεῦθο  
ἄνθρωπος εθναχολτ ἐβόλ ζωῆ ἡπεῦθο  
ἡνιασσελοσ ἡτε φνοῦτ.

Οτοσ οτον νιβεν εθναξε οτσαχι  
ἡσα Πωρι ἡφρωῆ εθναχαῆ ναῆ  
ἐβόλ: φη δε εθναξεοῦτὰ ἐΠῆνευμα  
εθοῦαβ ἡνοῦ χω ναῆ ἐβόλ.

Σοταν δε αῦωανῆν εθνοῦ ἐδοῦν  
ἐνιςῆνασση νεμ νιαρχη νεμ  
νιῆζοῦτὰ ἡπερῆρωοῦω χε πωσ ιε οῦ  
πε ἐτετενναῆροῦ ἡμοῆ ιε οῦ πε  
ἐτετενναχοῦ.

Πῆνευμα ταρ εθοῦαβ  
ναῦταβωτεν δεν ἡοῦνοῦ ἐτε ἡμαῦ  
ἐνῆεθνασεῦπῶα ἡχοτοῦ.

*Πῶοῦ φα Πεννοῦτ πε ωα ἐνεῆ  
ἡτε νι ἐνεῆ: ἡμην.*

Man also will confess  
before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

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.*

# Katameros Readings for the 12<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الثاني عشر من شهر بؤونة المبارك

ΚΟΥΜΗΤ ἘΝΑΥ ΝἘΞΟΥΤ ἈΠΙἈΒΟΥΤ ΠΑΩΝΙ

## 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 ρ̄μη: ᾠ, β	Psalm 148: 1, 2	مزمور 148: 1, 2
<p>Κουοῦ ἐΠβοις ἐβολ ζεν νιφηοῦι.            ἔμουῦ ἐροϋ ζεν νηετβοσι: ἔμουῦ ἐροϋ            νεϋασττελοσ τηροῦ: ἔμουῦ ἐροϋ            νεϋδῦναμικ τηροῦ. Ἀλληλοῦιᾶ.</p>	<p>Praise The Lord from the heavens. Praise Him in the heights. Praise Him all His angels. Praise Him all His hosts. Alleluia.</p>	<p>سبحوا الرب من السموات. سبحوه في الأعالي. سبحوه يا جميع ملائكته. سبحوه يا جميع جنوده. 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>Οὔᾶναστνωσις ἐβολ ζεν            πιεϋασττελιον εθοῦαβ κατὰ Πατθεοῦι            ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.</p>
Πατθεοῦι 13: ᾠΔ - ΝΒ	Matthew 13: 44 - 52	متى 13: 44 - 52
<p>Κὸνι ἵχε τμετοτρο ἵτε νιφηοῦι            ἵνοῦαλο εϋχηπ ζεν οῖοϋι φηῆτα            οῖρωμι χεμϋ αϋχοπεϋ οῖοϋ ἐβολ ζεν</p>	<p>Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells</p>	<p>«أَيْضاً يُشْبِهُ مَلَكُوتَ السَّمَاوَاتِ كَنْزاً مَخْفِيًّا فِي حَقْلٍ وَجَدَهُ إِنْسَانٌ فَأَخْفَاهُ. وَمِنْ فَرَحِهِ مَضَى وَبَاعَ كُلَّ مَا كَانَ لَهُ وَاشْتَرَى ذَلِكَ الْحَقْلَ.</p>

παραυι αρωπεναυ αρωτ̄ ὑπετενταυ  
ἐβολ οτοσ αρωπ ὑπιουι ἐτε ὑμαυ.

Παλιη ḥοηι ἵνε τ̄μετοτρο ἵτε  
νιφηοῦι ἵοτρωυι ἵέωωτ̄ ερωτ̄ ἵσα  
εανἵναυι ἵεανεν:

Ἐταρωι Δε ἵοἵναυι  
ἐναυενσοῦενυ αρωπεναυ αρωτ̄  
ὑπετενταυ ἐβολ οτοσ αρωοπευ.

Παλιη οη ḥοηι ἵνε τ̄μετοτρο ἵτε  
νιφηοῦι ἵοτρωυι ἵεἵωωτ̄ εἵοιου:  
οτοσ αρωοῦτ̄ ἐβολ εεν τενος νιβεν.

Ἦ ἕταρω αρωοκ̄ ἐπιχρω: οτοσ  
ἐταρωεωι αρωοκ̄ ἵνηεθναυ  
ἐραυοκ̄: νηερωῦ Δε αρωοῦ  
ἐβολ.

Φαι πε ὑἵρητ̄ ὑπεθναυπι εεν  
τ̄δε ἵτε παἵεεε εἵ ἐβολ ἵνε  
νιατ̄ελοσ οτοσ εἵερωε ἐβολ  
ἵνιαἵπερωῦ ἐβολ εεν ἵμητ̄  
ἵνιαἵπεθναυ.

Οτοσ εἵερωῦ ἐἵρηι ἐτ̄ερω  
ἵχρωυ πια ἐτε φρωι ναυωπι ὑμου  
νευ πιερωτερ ἵτε νιναεε.

Περαυ νωῦ ἵνε ἵοοτ̄ ε  
ἵρετενκατ̄ ἵεαιτηρω: περωῦ ναυ  
εε ἵεα Πβοις.

all that he has and buys that field.

Again, the kingdom of heaven is like a merchant seeking beautiful pearls,

who, when he had found one pearl of great price, went and sold all that he had and bought it.

Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind,

which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

So it will be at the end of the age. The angels will come forth, separate the wicked from among the just,

and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord.”

أَيْضاً يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ  
إِنْسَانًا تَاجِرًا يَطْلُبُ لَالِيَّ حَسَنَةً.

فَلَمَّا وَجَدَ لُؤْلُؤَةً وَاحِدَةً كَثِيرَةً  
الثَّمَنَ مَضَى وَبَاعَ كُلَّ مَا كَانَ لَهُ  
وَاشْتَرَاهَا.

أَيْضاً يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ  
شَبَكَةً مَطْرُوحَةً فِي الْبَحْرِ وَجَامِعَةً  
مِنْ كُلِّ نَوْعٍ.

فَلَمَّا امْتَلَأَتْ أَصْعَدُوهَا عَلَى  
الشَّاطِئِ وَجَلَسُوا وَجَمَعُوا الْجَيَادَ  
إِلَى أَوْعِيَةٍ وَأَمَّا الْأَرْدِيَاءُ  
فَطَرَحُوهَا خَارِجًا.

هَكَذَا يَكُونُ فِي انْقِضَاءِ الْعَالَمِ:  
يَخْرُجُ الْمَلَائِكَةُ وَيَفْرِزُونَ الْأَشْرَارَ  
مِنْ بَيْنِ الْأَبْرَارِ.

وَيَطْرَحُونَهُمْ فِي آثُونِ النَّارِ. هُنَاكَ  
يَكُونُ الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ.»

قَالَ لَهُمْ يَسُوعُ: «أَفَهِمْتُمْ هَذَا  
كُلَّهُ؟» فَقَالُوا: «نَعَمْ يَا سَيِّدُ.»



Περαυ νωογ γε εθε φαι σαθ  
 νιβεν εαυδιδω ετμετοτρο ντε  
 νιφνοτι εϋοι νοτρωμι ννεβιοζι  
 φηετριοτι εβολ θεν περαυο νελανβερι  
 νευ εαναπαε.

*Πωοτ φα Πεννοττ πε: γα ενεε  
 ντε νιενεε: αμην.*

Then He said to them,  
 “Therefore, every scribe  
 instructed concerning the  
 kingdom of heaven is like a  
 householder who brings out  
 of his treasure things new  
 and old.”

*Glory be to God  
 forever.*

فَقَالَ لَهُمْ: «مَنْ أَجَلَ ذَلِكَ كُلُّ كَاتِبٍ  
 مُتَعَلِّمٍ فِي مَلَكُوتِ السَّمَاوَاتِ يُشْبِهُهُ  
 رَجُلًا رَبَّ بَيْتٍ يُخْرِجُ مِنْ كَنْزِهِ  
 جَدِيدًا وَعَتَقَاءً.»

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμοε τω Δαυιδ ρε: α, ε

Psalm 104: 4, 3

المزمور 103: 4, 3

Φηεταυθαμιδ ννευαεεελοε  
 νελανννευα: οτοε νευρευεμυ  
 νοτγασ νονχρωα: φηεταυχω  
 ννευααμμουι ειεν νιθπι:  
 φηεμμουι ειεν νιτενθ ντε νιθνοτ.  
 ΑΛΛΗΛΟΥΙΑ.

He who makes His  
 angels spirits and His  
 ministers a flaming fire. He  
 who makes the clouds His  
 chariot, Who walks upon  
 the wings of the wind.  
 Alleluia.

الذي صنع ملائكته ارواحاً  
 وخدامه ناراً تلتهب. الذي جعل  
 مسالكه على السحاب، الماشي  
 على أجنحة الرياح. 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.

Οταναετηωεε εβολ θεν  
 περαεεελιον εθοταβ κατα λουκαν

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

ασιον.

ΛΟΥΚΑΝ ΙΕ: 3 - 1

Luke 15: 3 - 10

لوقا 15: 3 - 10

Αφχε ται παραβολη δε νωον  
εφχω υμοσ.

So He spoke this parable to them, saying:

فَكَلَّمَهُمْ بِهَذَا الْمَثَلِ قَائِلًا:

Χε νιμ ηρωμι εβολ θεν θηνοτ ετε  
ογον ητεφ γε ηεσωοτ υματ: οτοθ  
αφχαητακε οται εβολ ηθητοτ μη  
υπαφχα πιπιστατ ψιτ ησωφ ρι ηωαφε  
οτοθ ητεφ γε ηαφ ητεφκωτ ησα φη  
εταφτακο ψατεφχεμφ.

“What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it?

«أَيُّ إِنْسَانٍ مِنْكُمْ لَهُ مِئَةٌ خُرُوفٍ وَأَضَاعَ وَاحِدًا مِنْهَا أَلَّا يَتْرُكُ التِّسْعَةَ وَالتِّسْعِينَ فِي الْبَرِّيَّةِ وَيَذْهَبَ لِأَجْلِ الضَّالِّ حَتَّى يَجِدَهُ؟

Οτοθ εψωπ αφχαηξεμφ  
ψαφταλοφ εχεν ηεφμοτ εφραψι.

And when he has found it, he lays it on his shoulders, rejoicing.

وَإِذَا وَجَدَهُ يَضَعُهُ عَلَى مَنْكَبَيْهِ فَرِحًا.

Οτοθ αφχαηη επιηι ψαφμοητ  
εηεφψφερ ηεμ ηεφθεψφεη εφχω υμοσ  
νωον: χε ραψι ηεμη τηροτ χε αηηηη  
επασωοτ εταφτακο.

And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’

وَيَأْتِي إِلَى بَيْتِهِ وَيَدْعُو الْأَصْدِقَاءَ وَالْجِيرَانَ قَائِلًا لَهُمْ: أَفْرَحُوا مَعِيَ لِأَنِّي وَجَدْتُ خُرُوفِي الضَّالِّ.

Ψχω υμοσ νωτεη χε ογον  
οηραψι ηαψωπι θεν ηφε εχεν  
οηρεφερηοβι ηοηωτ εφερμεταηοιη: ηε  
εχεν πιπιστατ ψιτ ηεμη ηηετεη  
σεεηχηηα αν υμεταηοια.

I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

أَقُولُ لَكُمْ إِنَّهُ هَكَذَا يَكُونُ فَرَحٌ فِي السَّمَاءِ بِخَاطِيٍّ وَاحِدٍ يَتُوبُ أَكْثَرَ مِنْ تِسْعَةٍ وَتِسْعِينَ بَارًا لِأَنَّهُمْ يَحْتَاجُونَ إِلَى تَوْبَةٍ.

Ιε νιμ ηεηηηι ετε ογον τεσ μητ  
ηχεσκιτ υματ εψωπ αφχαη τακεοηη  
υμωοτ μη υπαεβερε οηθηβε οτοθ  
ητεεσαρρ ηηηη οτοθ ητεεσκωτ θεν  
οηφηρωοηψ ψα τεεχεμσ.

Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it?

أَوْ آيَةٌ امْرَأَةٍ لَهَا عَشْرَةٌ دَرَاهِمَ إِنْ أَضَاعَتْ دِرْهَمًا وَاحِدًا أَلَّا تَوْقِدُ سِرَاجًا وَتَكْنُسَ الْبَيْتَ وَتُفْتِشَ بِاجْتِهَادٍ حَتَّى تَجِدَهُ؟

Ότοϛ ε̅ωωπ α̅ωωαν̅ωωωω ω̅αωωωωτ̅  
 ε̅νεω̅ω̅φ̅η̅ρ̅ νε̅μ̅ νε̅ω̅θε̅ω̅ε̅τ̅ ε̅ω̅ω̅ ω̅ωωω:  
 ω̅ε̅ ρ̅α̅ω̅ι̅ νε̅ω̅η̅ι̅ ω̅ε̅ λ̅ι̅χ̅ι̅ω̅ι̅ η̅τ̅α̅χ̅ε̅σ̅κι̅τ̅  
 ε̅τ̅α̅σ̅τ̅α̅κ̅ο̅.

Πα̅ι̅ρ̅η̅τ̅ τ̅χ̅ω̅ ω̅ωωω ω̅ωτ̅ε̅ν̅ ω̅ε̅  
 ω̅α̅ρ̅ε̅ σ̅τ̅ρ̅α̅ω̅ι̅ ω̅ωωπ̅ι̅ μ̅π̅ε̅μ̅ε̅θ̅ο̅  
 η̅μ̅ι̅α̅σ̅σ̅ε̅λ̅ο̅ς̅ η̅τ̅ε̅ Φ̅η̅ω̅ω̅τ̅ ε̅χ̅ε̅ν̅  
 σ̅τ̅ρ̅ε̅φ̅ε̅ρ̅ν̅ο̅β̅ι̅ η̅ο̅ω̅ω̅τ̅ ε̅φ̅ε̅ρ̅μ̅ε̅τ̅α̅ν̅ο̅ι̅ν̅.

*Πῶσοι φα Πεννοῦτ πε ωα̅ ε̅νε̅ε̅  
 η̅τ̅ε̅ η̅ι̅ ε̅νε̅ε̅: λ̅μ̅η̅η̅.*

And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!'

Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

*Glory be to God forever.*

وَإِذَا وَجَدَتْهُ تَدْعُو الصَّدِيقَاتِ  
 وَالْجَارَاتِ قَائِلَةً: افْرَحْنَ مَعِيَ لِأَنِّي  
 وَجَدْتُ الذَّرْهَمَ الَّذِي أَضَعْتُهُ.

هَكَذَا أَقُولُ لَكُمْ يَكُونُ فَرَحٌ قَدَامَ  
 مَلَائِكَةِ اللَّهِ بِخَاطِيٍّ وَاحِدٍ يَتُوبُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداؑس

### The Pauline Epistle

رسالة بولس الرسول

### †ε̅πι̅σ̅το̅λη̅ η̅τ̅ε̅ πε̅ν̅σα̅δ̅ Πα̅υ̅λο̅ϛ Π̅ι̅ά̅πο̅σ̅το̅λο̅ϛ

Πα̅υ̅λο̅ϛ φ̅β̅ω̅κ̅ μ̅π̅ε̅ν̅δ̅ο̅ι̅ϛ̅ Ι̅η̅σο̅υ̅ϛ̅  
 Π̅ι̅χ̅ρ̅ι̅σ̅το̅ϛ̅: π̅ι̅ά̅πο̅σ̅το̅λο̅ϛ̅ ε̅τ̅ε̅α̅ε̅μ̅:  
 φ̅η̅ε̅τ̅α̅τ̅ε̅α̅ω̅γ̅ ε̅π̅ι̅ζ̅ω̅ϛ̅ε̅ν̅ν̅ο̅υ̅τ̅ι̅ η̅τ̅ε̅  
 Φ̅η̅ω̅ω̅τ̅.

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.

**Θ̅ε̅β̅ρ̅ε̅ο̅ϛ̅ α̅:̅ α̅ - β̅:̅ Δ̅**

**Hebrews 1: 1 - 2: 4**

**العبرانيين 1: 1 - 2: 4**

Ἦεν σ̅τ̅ε̅ο̅ η̅ρ̅η̅τ̅ νε̅μ̅ σ̅τ̅μ̅η̅ω̅ η̅̅σ̅μ̅ο̅τ̅  
 ι̅ς̅χ̅ε̅ν̅ ε̅η̅ λ̅ Φ̅η̅ω̅ω̅τ̅:̅ σ̅α̅χ̅ι̅ νε̅μ̅ νε̅μ̅ι̅ο̅τ̅  
 ε̅β̅ο̅λ̅ θ̅ε̅ν̅ η̅ι̅π̅ρ̅ο̅φ̅η̅τ̅η̅ϛ̅.

God, who at various times and in various ways spoke in time past to the fathers by the prophets,

أَللَّهُ، بَعْدَ مَا كَلَّمَ الْآبَاءَ بِالْأَنْبِيَاءِ  
 قَدِيمًا، بِأَنْوَاعٍ وَطُرُقٍ كَثِيرَةٍ.

Ε̅π̅ὶ̅θ̅α̅ε̅̅ Δ̅ε̅ η̅τ̅ε̅ η̅α̅ι̅ε̅θ̅ο̅ο̅ρ̅ η̅α̅ι̅  
 α̅γ̅σ̅α̅χ̅ι̅ νε̅μ̅α̅η̅ θ̅ε̅ν̅ Ο̅τ̅ω̅η̅ρ̅ι̅  
 φ̅η̅ε̅τ̅α̅γ̅χ̅α̅γ̅ η̅κ̅λ̅η̅ρ̅ο̅νο̅μ̅ο̅ϛ̅ η̅ο̅ω̅τ̅ο̅ν̅

has in these last days spoken to us by His Son, whom He has appointed heir of all things, through

كَلَّمَنَا فِي هَذِهِ الْأَيَّامِ الْأَخِيرَةِ فِي  
 ابْنِهِ، الَّذِي جَعَلَهُ وَارِثًا لِكُلِّ شَيْءٍ،  
 الَّذِي بِهِ أَيْضًا عَمِلَ الْعَالَمِينَ.

ΝΙΒΕΝ ΟΥΘΩ ΕΒΟΛ ΖΙΤΟΤΥ ΔΕΘΑΜΙΘ  
ΝΝΙΕΝΕΖ.

ΕΤΕ ΝΘΟΥ ΠΕ ΠΙΜΟΥΕ ΝΤΕ ΠΕΥΩΟΥ  
ΝΕΜ ΠΙΣΜΟΥ ΝΤΕ ΤΕΥΖΥΠΟΤΑΔΙΣ ΕΥΖΑΙ  
ΔΑ ΠΤΗΡΥ ΔΕΝ ΠΣΑΖΙ ΝΤΕ ΤΕΥΧΟΥ ΕΒΟΛ  
ΖΙΤΟΤΥ ΔΕΡΙ ΝΟΥΤΟΥΒΟ ΝΤΕ ΝΙΝΟΒΙ  
ΔΕΥΖΕΜΙ ΣΑΟΥΤΙΝΑΔ ΝΤΕΜΕΤΝΙΟΥΤ ΔΕΝ  
ΝΗΕΤΒΟΙ:

ΕΔΕΥΩΠΙ ΕΥΩΠΙ ΕΖΟΥΤΕ  
ΝΙΑΣΤΕΛΟΣ ΝΤΑΙΜΑΙΗ ΑΠΙΡΗΤ  
ΕΤΑΔΕΡΚΛΗΡΟΝΟΜΙΝ ΝΟΥΡΑΝ ΕΟΥΤΟΝ  
ΩΙΒΤ ΑΜΟΥ ΕΖΟΥΤΕΡΩΟΥ.

ΕΤΑΔΕΥΟΣ ΤΑΡ ΝΝΙΜ ΝΘΝΑΥ ΔΕΝ  
ΝΙΑΣΤΕΛΟΣ: ΧΕ ΝΘΟΥ ΠΕ ΠΑΩΗΡΙ ΔΝΟΥΚ  
ΔΙΧΦΟΥΚ ΑΦΟΥΟΥ ΟΥΘΩ ΠΑΛΙΝ: ΧΕ ΔΝΟΥΚ  
ΕΙΕΩΠΙ ΝΑΥ ΕΥΩΥΤ ΟΥΘΩ ΝΘΟΥ  
ΕΥΕΩΠΙ ΝΗΙ ΕΥΩΗΡΙ.

ΕΥΩΠ ΔΕ ΟΝ ΔΕΥΩΑΝΙΝΙ ΑΠΙΩΟΥΡΠ  
ΑΜΙΣΙ ΕΔΟΥΤΗ ΕΤΟΥΚΟΥΜΕΝΗ ΕΥΩ ΑΜΟΥΣ  
ΧΕ ΜΑΡΟΥΟΥΩΥΤ ΑΜΟΥ ΤΗΡΟΥ ΝΧΕ  
ΝΙΑΣΤΕΛΟΣ ΝΤΕ ΦΝΟΥΤ.

ΟΥΘΩ ΕΘΒΕ ΝΙΑΣΤΕΛΟΣ ΕΥΩ ΑΜΟΥΣ  
ΧΕ ΦΗΕΤΑΘΑΜΙΘ ΝΝΕΥΑΣΤΕΛΟΣ  
ΝΖΑΝΠΝΕΥΑ: ΟΥΘΩ ΝΕΥΡΕΥΕΜΩΥ  
ΝΟΥΩΔ ΝΧΡΩ.

ΕΘΒΕ ΠΩΗΡΙ ΟΝ ΕΥΩ ΑΜΟΥΣ: ΧΕ  
ΠΕΚΘΕΡΟΝΟΣ ΦΝΟΥΤ ΩΔ ΕΝΕΖ ΝΤΕ

whom also He made the  
worlds;

who being the  
brightness of His glory and  
the express image of His  
person, and upholding all  
things by the word of His  
power, when He had by  
Himself purged our sins, sat  
down at the right hand of  
the Majesty on high,

having become so much  
better than the angels, as He  
has by inheritance obtained  
a more excellent name than  
they.

For to which of the  
angels did He ever say:  
“You are My Son, today I  
have begotten You”? And  
again: “I will be to Him a  
Father, and He shall be to  
Me a Son?”

But when He again  
brings the firstborn into the  
world, He says: “Let all the  
angels of God worship  
Him.”

And of the angels He  
says: “Who makes His  
angels spirits and His  
ministers a flame of fire.”

But to the Son He says:  
“Your throne, O God, is  
forever and ever. A scepter

الَّذِي، وَهُوَ بَهَاءُ مَجْدِهِ، وَرَسْمٌ  
جَوْهَرِهِ، وَحَامِلٌ كُلِّ الْأَشْيَاءِ بِكَلِمَةٍ  
قُدْرَتِهِ، بَعْدَ مَا صَنَعَ بِنَفْسِهِ تَطْهِيرًا  
لِخَطَايَانَا، جَلَسَ فِي يَمِينِ الْعِزَّةِ  
فِي الْأَعَالِي.

صَانِرًا أَعْظَمَ مِنَ الْمَلَائِكَةِ بِمِقْدَارِ  
مَا وَرَثَ اسْمًا أَفْضَلَ مِنْهُمْ.

لَأَنَّهُ لَمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ: أَنْتَ  
ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ؟ وَأَيْضًا: أَنَا  
أَكُونُ لَهُ أَبَا وَهُوَ يَكُونُ لِي ابْنًا؟

وَأَيْضًا مَتَى أَدْخَلَ الْبِكْرَ إِلَى الْعَالَمِ  
يَقُولُ: وَلْتَسْجُدْ لَهُ كُلُّ مَلَائِكَةِ اللَّهِ.

وَعَنِ الْمَلَائِكَةِ يَقُولُ: الصَّانِعُ  
مَلَائِكَتَهُ رِيَاحًا وَخُدَامَهُ لَهَيْبِ نَارٍ.

وَأَمَّا عَنِ الْإِبْنِ فَيَقُولُ أَيْضًا:  
كُرْسِيِّكَ يَا اللَّهُ إِلَى ذَهْرِ الدُّهُورِ.  
قَضِيبُ اسْتِقَامَةٍ قَضِيبُ مُلْكِكَ.

πιένεζ ογοζ πῶβωτ ἠῆπωοῖτεν πε  
πῶβωτ ἵτε τεκμετοῖρο.

Χε ακυενρε ἡμεθμῆι ογοζ  
ακμεεστε ἵοξι εθβε φαι αϑααζσκ ἵνεε  
Φνοῖτ Πεκνοῖτ ἵνοῖνεζ ἵθεεληλ  
ἐεζοτε νηετῃαθοῖωκ.

Ογοζ ιαζεν εη Πβοις ἵθοκ  
ακζιεντ ἠῆκαζι ογοζ νιῆβνοῖ ἵτε  
νεκζιζ νε νιφνοῖ.

Πῶωοῖ σενατακο ἵθοκ δε κῶοπ  
ογοζ σεναεραπαε τηροῖ ἠῆρητ  
ἵνοῖεβωε.

Ογοζ ἠῆρητ ἵνοῖερωῖν  
ῆνακολοῖ ογοζ σεναῶιβτ ἵθοκ δε  
ἵθοκ πε ογοζ νεκροῖπι ἠῆπαῖμοῖνκ.

Εταϑζοε ζαρ ἵνῆιμ ἵῆναῖ ζεν  
νιαεεελοε ζε εεμει ααοῖῆναμ ἠῆμοι  
ῶα ἡχα νεκζαζι ααπεεητ  
ἵνεκβαλαῖζ.

Οἱ ναι τηροῖ εαῖπνεεῖμα  
ἵνερεφωῶεν αη νε εῖοῖωρπ ἠῆωοῖ  
εῖῖδιακοῖα εθβε  
νηεῖναερεκῖληροῖομῆν ἵνοῖνοεεμ.

Εθβε φαι εῶε ἵτεν ἡῖθῆν ἵεζοῖ  
ἐῆνεῖταῖνοεομοῖ ἠῆποτε ἵτενρῆκι  
ἐβολ.

of righteousness is the  
scepter of Your kingdom.

You have loved  
righteousness and hated  
lawlessness. Therefore,  
God, Your God, has  
anointed You with the oil of  
gladness more than Your  
companions.”

And: “You, Lord, in the  
beginning laid the  
foundation of the earth, and  
the heavens are the work of  
Your hands.

They will perish, but  
You remain. And they will  
all grow old like a garment.

Like a cloak You will  
fold them up, and they will  
be changed. But You are the  
same, and Your years will  
not fail.”

But to which of the  
angels has He ever said: “Sit  
at My right hand, till I make  
Your enemies Your  
footstool?”

Are they not all  
ministering spirits sent forth  
to minister for those who  
will inherit salvation?

Therefore, we must give  
the more earnest heed to the  
things we have heard, lest  
we drift away.

لأنك أحببت البرَّ وأبغضت الإثم.  
من أجل ذلك مسحك الله إلهك  
بزيت الأبتهاج أكثر من شركائك.

وَأَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَّسْتَ  
الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ عَمَلُ  
يَدَيْكَ.

هِيَ تَبِيدُ وَلَكِنْ أَنْتَ تَبْقَى، وَكُلُّهَا  
كَثُوبٌ تَبْلَى.

وَكَرْدَاءٍ تَطْوِيهَا فَتَتَّعِيرُ. وَلَكِنْ أَنْتَ  
أَنْتَ، وَسَنُوكَ لَنْ تَفْنَى.

ثُمَّ لِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ:  
اجْلِسْ عَن يَمِينِي حَتَّى أَضَعُ  
أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟

أَلَيْسَ جَمِيعُهُمْ أَرْوَاحًا خَادِمَةٌ  
مُرْسَلَةٌ لِلْخِدْمَةِ لِأَجْلِ الْعَتِيدِينَ أَنْ  
يَرِثُوا الْخَلَاصَ؟

لِذَلِكَ يَجِبُ أَنْ نَتَنَبَّهَ أَكْثَرَ إِلَى مَا  
سَمِعْنَا لِنَلَّا نَسْقُطَ.

Ισχε γαρ πισαχι εταρασαι μμοϋ  
 εβολ ζιτεν νιαστελος αϋωπι  
 εϋταχρονητ οτοζ παραβασις νιβεν  
 νεμ μετατρωτεμ νιβεν ατβι νοτϋεβιε  
 βεχε ζεν οτβαπ ερεμπϋα.

Πως ανον τενναϋερ εβολ  
 ανωανεραμελνς επαμνωϋτ νοτϋαι φαι  
 εταρβι αρχη νιαχι θαροϋ εβολ ζιτεν  
 Πβοις νηεταρωτεμ οτοζ αϋταχρο  
 εζοτην ερον.

Ερε Φνοϋτ ερμεερε νεμωοϋ ζεν  
 ζανμηνι νεμ ζανϋφηρι νεμ ζανχομ  
 νοτϋο ηρητ νεμ ζαντοι μφωϋ ητε  
 Πιπνεμα εσοταβ κατα πετεζναϋ.

*Πεμοτ γαρ νεμωτεν νεμ  
 τερηνη ενσοπ: χε λμην εσεϋωπι.*

For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

how shall we escape if we neglect so great a salvation, which at the first began to be spoken by The Lord, and was confirmed to us by those who heard Him,

God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

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

لَا تَهُ إِنْ كَانَتْ الْكَلِمَةُ الَّتِي تَكَلَّمَ بِهَا  
 مَلَائِكَةً قَدْ صَارَتْ ثَابِتَةً، وَكُلُّ تَعَدٍّ  
 وَمَعْصِيَةٍ نَالَ مُجَازَاةً عَادِلَةً.

فَكَيْفَ نَنْجُو نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا  
 هَذَا مَقْدَارُهُ؟ قَدْ ابْتَدَأَ الرَّبُّ بِالتَّكَلُّمِ  
 بِهِ، ثُمَّ تَثَبَّتْ لَنَا مِنْ الَّذِينَ سَمِعُوا.

شَاهِدًا اللَّهُ مَعَهُمْ بِآيَاتٍ وَعَجَائِبٍ  
 وَقُوَّاتٍ مُتَنَوِّعَةٍ وَمَوَاهِبِ الرُّوحِ  
 الْقُدُسِ، حَسَبَ إِرَادَتِهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε  
 πιζοϋιτ νεπιστολη ητε πενωτ  
 Ιουδαϋ. Δμην. Παμενρατ.

**Ιουδαϋ α : α - ιϛ**

Ιουδαϋ φβωκ νηχοϋς Πιχριτοϋ  
 πεσον δε νηακωβοϋ: νηηεταρμενριτοϋ  
 ζεν Φνοϋτ Φιωτ οτοζ αναρεζ ερωοϋ  
 νηχοϋς Πιχριτοϋ νηεταρμε.

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

**Jude 1: 1 - 13**

Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

الكاثوليكون من رسالة معلمنا  
 يهوذا بركته علينا. آمين. يا  
 احبائي

**يهوذا 1: 1 - 13**

يَهُودَا، عَبْدُ يَسُوعَ الْمَسِيحِ، وَأَخُو  
 يَعْقُوبَ، إِلَى الْمُدْعَوِينَ الْمُقَدَّسِينَ  
 فِي اللَّهِ الْآبِ، وَالْمَحْفُوظِينَ لِيَسُوعَ  
 الْمَسِيحِ.

ΦΝαι ΝΕΜ ΤΕΙΡΗΝΗ ΝΕΜ ΤΑΣΑΠΗ  
ΝΤΟΤΑΨΑΙ ΝΩΤΕΝ.

Παμενρατ εποιδη νιβεν ετρα  
υμουσ ειςδαι νωτεν εβε πετενουσαι  
ενσοπ ασερανασκη εροι εςδαι νωτεν  
ειτνομτ γε ντε तेनेραζωνιζεσθε  
θεν πιναετ εταρτηιη νουσοπ ντεν  
θηνου θα νιαςιοσ.

Αυσαδμουσ ταρ εδοτην ερον νε  
ζαηρωμ ηηετατερωορπ νςδαι  
εοβητου επαζαπ ενοι ηασεβησ ετωβτ  
υπιεμοτ ντε Πενβοις εδοτην εουσω  
οτοζ φηηβ υμαγατγ Πενβοις Ιησουσ  
Πιχριστοσ ετρωλ υμοσ εβολ.

¶ Ιτωω δε εορετενερφεμενι ζωσ  
ερετενεμι ζωβ νιβεν: γε ουσοπ α  
Ιησουσ νοζεμ υπερλαοσ εβολ θεν  
ηκαζι ηΧημ φμαεσοπ δε εναυ ηηετε  
υποηναετ αττακωοτ.

Θανκεαυτελοσ δε υποαρεζ  
ετοταρχη αλλα ατρω υπομανωωπι  
νσωοτ αραρεζ ερωοτ εδοτην θα ηχακι  
θεν ζανςναεζ ηνεεζ επιζαπ ητε  
πινιωτ ηεζοοτ.

Υφρητ ηCoζομα ΝΕΜ Σομορρα  
ΝΕΜ Νικεπολιε ετκωτ ερωοτ  
ετατερπορνετιν υφρητ ηηαι οτοζ

Mercy, peace, and love  
be multiplied to you.

Beloved, while I was  
very diligent to write to you  
concerning our common  
salvation, I found it  
necessary to write to you  
exhorting you to contend  
earnestly for the faith which  
was once for all delivered to  
the saints.

For certain men have  
crept in unnoticed, who  
long ago were marked out  
for this condemnation,  
ungodly men, who turn the  
grace of our God into  
lewdness and deny the only  
Lord God and our Lord  
Jesus Christ.

But I want to remind  
you, though you once knew  
this, that The Lord, having  
saved the people out of the  
land of Egypt, afterward  
destroyed those who did not  
believe.

And the angels who did  
not keep their proper  
domain, but left their own  
abode, He has reserved in  
everlasting chains under  
darkness for the judgment  
of the great day;

as Sodom and  
Gomorrah, and the cities  
around them in a similar  
manner to these, having  
given themselves over to  
sexual immorality and gone

لَتَكْتَفُرَ لَكُمْ الرَّحْمَةُ وَالسَّلَامُ  
وَالْمَحَبَّةُ.

أَيُّهَا الْأَحْبَاءُ، إِذْ كُنْتُ أَصْنَعُ كُلَّ  
الْجَهْدِ لِأَكْتُبَ إِلَيْكُمْ عَنِ الْخَلَاصِ  
الْمُشْتَرَكِ، اضْطَرَرْتُ أَنْ أَكْتُبَ  
إِلَيْكُمْ وَأَعْظَا أَنْ تَجْتَهِدُوا لِأَجْلِ  
الْإِيمَانِ الْمُسْلَمِ مَرَّةً لِلْفَدَيْسِيِّينَ.

لَأَنَّهُ دَخَلَ خُلْسَةً أَنَا سَ قَدْ كُنُبُوا  
مُنْذُ الْقَدِيمِ لِهَذِهِ الدَّيْنُونَةِ، فَجَارَّ،  
يُحَوِّلُونَ نِعْمَةَ إِلَهِنَا إِلَى الدَّعَارَةِ،  
وَيُنْكِرُونَ السَّيِّدَ الْوَحِيدَ: اللَّهُ وَرَبَّنَا  
يَسُوعَ الْمَسِيحَ.

فَأَرِيدُ أَنْ أَذَكِّرْكُمْ، وَلَوْ عَلِمْتُمْ هَذَا  
مَرَّةً، أَنَّ الرَّبَّ بَعْدَمَا خَلَّصَ الشَّعْبَ  
مِنْ أَرْضِ مِصْرَ، أَهْلَكَ أَيْضًا الَّذِينَ  
لَمْ يُؤْمِنُوا.

وَالْمَلَائِكَةُ الَّذِينَ لَمْ يَحْفَظُوا  
رِيَاسَتَهُمْ، بَلْ تَرَكَوا مَسْكَنَهُمْ  
حَفَظَهُمْ إِلَى دَيْنُونَةِ الْيَوْمِ الْعَظِيمِ  
بِقَيْودٍ أَبَدِيَّةٍ تَحْتَ الظُّلَامِ.

كَمَا أَنَّ سَدُومَ وَعَمُورَةَ وَالْمُدُنَ  
الَّتِي حَوْلَهُمَا، إِذْ رَنَّتْ عَلَى طَرِيقِ  
مِثْلِهِمَا وَمَضَتْ وَرَاءَ جَسَدٍ آخَرَ،  
جُعِلَتْ عِبْرَةً مُكَابِدَةً عِقَابِ نَارٍ  
أَبَدِيَّةٍ.

αὐψενωοῦ σαφασοῦ ἠθανκεσαρζ σεχη  
εἰςμοῦτ ἵτε πιχρωμ ἠένεεζ εἰναδι  
ἠνοῖαπ.

Παιρητ ὄν ναικεχωοῖνι σεωψ  
μεν ἠτοῦσαρζ ἄεν ἠφωρ ἠτε  
ἄανρασοῖ: τμετβοις δε σεωωψ  
ἠμοος: νιῶοῦ δε σεξεοῖα ἠρωοῦ.

Μιχαηλ δε παρχηαττελοο  
εψχω οῖβε πιδιαβολοο ναψαχι  
εῖβε πιωμα ἠμωῖτς  
ἠπεψερτολμαν ἠεν οῖαπ ἠξεοῖα  
ἠῖρηι ἠχωψ ἠλλα πεχαψ κε ἠρε  
Πβοις εῖεπιτιμαν νακ.

Ἡαι δε νη μεν ἠτε ἠσεῖμι  
ἠρωοῦ ἠν σεξεοῖα ἠῖητοῖ: νη δε  
ἠτοῖτσοῖν ἠμωοῦ ψτςικωο ἠψρητ  
ἠνιτεβνωοῖ ἠατσαχι ἠῖρηι ἄεν  
ἠαι σετακνοῖτ.

Οῖοι νωοῦ κε αῖμοψι ζι ψμωιτ  
οῖοζ αῖφων ἠβολ ζιτεν ἠσορμεο  
ἠψβεχε ἠβαλααμ οῖοζ αῖτακο  
ἄεν τ ἠντιλοσιἠ ἠτε Κορε.

Ἡαι νε νηῖτοι ἠαβνι ἄεν  
νετεἠἠαπἠ εῖοῖνοψ νεμωτεν  
εῖοι ἠμαἠεσωοῦ ἠρωοῦ ἠμαῖατοῖ  
ἄεν οῖμετατσοτ: ἄανῖηπι

after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.

Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, The Lord rebuke you!

But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees

وَلَكِنَّ كَذَلِكَ هُوَآءِ اَيْضًا،  
الْمُخْتَلِمُونَ، يَنْجَسُونَ الْجَسَدَ،  
وَيَتَهَاوَنُونَ بِالسِّيَادَةِ، وَيَفْتَرُونَ  
عَلَى ذَوِي الْأَمْجَادِ.

وَأَمَّا مِيخَائِيلُ رَئِيسُ الْمَلَائِكَةِ،  
فَلَمَّا خَاصَمَ إِبْلِيسَ مُحَاجًّا عَن  
جَسَدِ مُوسَى، لَمْ يَجْسُرْ أَنْ يُورِدَ  
حُكْمَ افْتِرَاءٍ، بَلْ قَالَ لِيَتَّبِعْكَ  
الرَّبُّ.

وَلَكِنَّ هُوَآءِ يَفْتَرُونَ عَلَى مَا لَا  
يَعْلَمُونَ. وَأَمَّا مَا يَفْهَمُونَهُ  
بِالطَّبِيعَةِ، كَالْحَيَوَانَاتِ غَيْرِ  
النَّاطِقَةِ، فَفِي ذَلِكَ يَفْسُدُونَ.

وَيَلِّ لَهُمْ لِأَنَّهُمْ سَلَكُوا طَرِيقَ  
قَائِينَ، وَأَنْصَبُوا إِلَى ضَلَالَةٍ بَلْعَامَ  
لَأَجْلِ أُجْرَةٍ، وَهَلَكُوا فِي مُشَاجَرَةِ  
قُورَحَ.

هُوَآءِ صُخُورٌ فِي وَلَايَمِكُمْ  
الْمَحَبِّيَّةِ، صَانِعِينَ وَلَايَمَ مَعًا بِلَا  
خَوْفٍ، رَاعِينَ أَنْفُسَهُمْ. غَيُومٌ بِلَا  
مَاءٍ تَحْمِلُهَا الرِّيَّاحُ. أَشْجَارٌ  
خَرِيفِيَّةٌ بِلَا ثَمَرٍ مِيتَةٌ مُضَاعَفًا،  
مُقْتَلَعَةٌ.



ἄκαρπον νε ἔρε πῆνον βί μωον  
 ογορ εϋῖνι μωον θαν ὡρην ἵτε  
 πῆνοπορον νε ἄτορταρ ἔαυμον  
 ἵκοπ ἄναρ ἀφροχορ νεμ τορνορνι.

Θαν ζωῖμ ἀτρῖον νε ἵτε φῖομ  
 εῤεῖςφῆιτ ἵνορῡπι: θανκῖορ  
 εῤωρεμ νε εῤᾶρεθ νωορ ἔπχακι  
 ἵτε τῡεμς ἵἔνεθ.

*Ἥακῆνορ ἡπερμενρε πῖκοσμωο*  
*ορδε μῆετῡοπ δεν πῖκοσμωο:*  
*πῖκοσμωο ἡακῖνι νεμ τερεπῖορμια:*  
*φῆ δε εῤῖρι ἡφῖορῡῡ ἡφῖορῡτ*  
*εῤῆαῡοπι ῡα ἔνεθ: ἀμῆν.*

without fruit, twice dead,  
 pulled up by the roots;

raging waves of the sea,  
 foaming up their own  
 shame; wandering stars for  
 whom is reserved the  
 blackness of darkness  
 forever.

*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.*

أَمْوَاجُ بَحْرِ هَائِجَةٍ مُّزِيدَةٌ بِخَزْيِهِمْ.  
 نُجُومٌ تَائِهَةٌ مَحْفُوظَةٌ لَهَا قَتَامُ  
 الظَّلامِ إِلَى الأَبَدِ.

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

### The Acts الإبركسيس

Πραξις ἵτε νενῖοτ ἵἀποστολοο:  
 ἔρε πορῄμορ εθορταβ ῡοπι νεμλν.  
 ἀμῆν.

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

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

Πραξις ῖ: ἀ - κ

Acts 10: 1 - 20

أعمال 10: 1 - 20

Ἥε ογορ ορρωῖμ δε δεν Κεσαρῖα  
 ἔπεεραν Κορνηλιωο  
 ἔορῆκα τορταρχωο πε ἔβολ δεν  
 τῄσπῖρα ἔῡαυμορτ ἔροο ϡε  
 τῄθῖρταδικῆ.

There was a certain man  
 in Caesarea called  
 Cornelius, a centurion of  
 what was called the Italian  
 Regiment,

وَكَانَ فِي قَيْصَرِيَّةَ رَجُلٌ اسْمُهُ  
 كَرْنِيلْيُوسُ قَائِدٌ مِّنَ الكَتِيبَةِ  
 الَّتِي تُدْعَى الإِيطَالِيَّةَ.

Εορευσεβης πε εφερσοτ δατρη  
μφνοτ neu περη τηρ εφι  
νοτωη μμεθαντ υπιλαος οτορ  
εφτωβε μφνοτ νχοτ νιβεν.

Αφνατ δεν οτσοραμα δεν οτωνε  
εβολ μφνατ ναχπ ψιτ μπιεροοτ:  
εοταστελος ντε φνοτ εαφωε εδοτη  
ωαροφ οτορ πεχαφ ναφ γε  
Κορηλιος.

Πθοφ δε εταφσομ εροφ  
εταφωπι δεν οτσοτ πεχαφ γε οτ  
πετωοπ πβοις: πεχαφ δε ναφ γε  
νεκπροσετχη neu νεκμεθαντ ατι  
εερηι ετερφεμετι υπεμθο μφνοτ.

¶ φνοτ οτη οτωρη ηθανρωμ  
ελοπη: οτορ μαροτμοτ εοται γε  
Cιμων φηετοτμοτ εροφ γε Πετρος.

Φαι εφχαλνοτ εοται γε Cιμων  
πιβακωαρ: φαι ετε περη δατεν φιου:  
φαι ετε αφωανι ενασαχι νεμακ  
ηθανσαχι.

¶ αι ετεκνανοζεμ ηερηι ηδητοτ  
ηθοκ neu περη τηρ: εταφωεναφ δε  
ηχε πιαττελος ετσαχι νεμαφ αφμοτ  
εβωκ σνατ ηταφ neu οτωμοι  
νετσεβης εβολ δεν ηθεομη ηροφ.

a devout man and one  
who feared God with all his  
household, who gave alms  
generously to the people,  
and prayed to God always.

About the ninth hour of  
the day he saw clearly in a  
vision an angel of God  
coming in and saying to  
him, "Cornelius!"

And when he observed  
him, he was afraid, and said,  
"What is it, lord?" So he  
said to him, "Your prayers  
and your alms have come  
up for a memorial before  
God.

Now send men to Joppa,  
and send for Simon whose  
surname is Peter.

He is lodging with  
Simon, a tanner, whose  
house is by the sea. He will  
tell you what you must do."

And when the angel  
who spoke to him had  
departed, Cornelius called  
two of his household  
servants and a devout  
soldier from among those  
who waited on him  
continually.

وَهُوَ تَقِيٌّ وَخَائِفٌ لِلَّهِ مَعَ جَمِيعِ  
بَيْتِهِ يَصْنَعُ حَسَنَاتٍ كَثِيرَةً لِلشَّعْبِ  
وَيُصَلِّي إِلَى اللَّهِ فِي كُلِّ حِينٍ.

فَرَأَى ظَاهِرًا فِي رُؤْيَا نَحْوِ السَّاعَةِ  
التَّاسِعَةِ مِنَ النَّهَارِ مَلَاكًا مِنَ اللَّهِ  
دَاخِلًا إِلَيْهِ وَقَائِلًا لَهُ يَا كَرْنِيلْيُوسُ.

فَلَمَّا شَخَّصَ إِلَيْهِ وَدَخَلَهُ الْخَوْفُ  
قَالَ مَاذَا يَا سَيِّدُ فَقَالَ لَهُ صَلَّوْاكَ  
وَصَدَقَاتِكَ صَعِدَتْ تَذْكَارًا أَمَامَ اللَّهِ.

وَالآنَ أَرْسِلْ إِلَى يَافَا رَجَالًا  
وَاسْتَدْعِ سِمْعَانَ الْمَلْفَبَّ بِطَرُسٍ.

إِنَّهُ نَازِلٌ عِنْدَ سِمْعَانَ رَجُلٌ دَبَّاعٌ  
بَيْتُهُ عِنْدَ الْبَحْرِ. هُوَ يَقُولُ لَكَ مَاذَا  
يَنْبَغِي أَنْ تَفْعَلَ.

فَلَمَّا انْطَلَقَ الْمَلَاكُ الَّذِي كَانَ يُكَلِّمُ  
كَرْنِيلْيُوسَ نَادَى اثْنَيْنِ مِنْ خُدَامِهِ  
وَعَسْكَرِيًّا تَقِيًّا مِنَ الَّذِينَ كَانُوا  
يَلْازِمُونَهُ.

Οτοζ ἔταρχε ζωβ νιβεν δατοτορ  
αχοτοροπορ ἑλοππη.

Πετραςτ Δε ερωοϋι ἵνεε νη ει  
πιμωιτ οτοζ ἔταρδωντ ἔτπολις  
αρωεναϋ ἵνεε Πετρος ἐρρηι ἔχεν  
ἵπχενεφωρ ἑερίπροσερχεσθε ἕφνατ  
ἵναπ σοοτ.

He αρεκο ταρ πε οτοζ νε αρωωϋ  
ἑορωμ ερωοβτ Δε ναϋ αρωωπι ἵνεε  
ορτομτ ἑρρηι ἔχωϋ.

Δινατ ἔτφε εσοτην οτοζ  
ορκεροσ ερωω ἕμοϋ ἑρρηι ἕφρητ  
ἵνορνωϋτ ἵνεβωσ ἵνατ ερωω ἕμοϋ  
ἵρρηι ἵετοτ ἵαρχη.

Ερωχη ἵρρηι ἵδητηϋ ἵνεε  
νιτεβνωσῖ τηροτ νεμ νιδατϋ ἵτε  
ἵκαρι νεμ νιδαδατ ἵτε τφε.

Οτοζ αρωωπι ζωροϋ ἵνεε ορςμν χε  
τωνκ Πετρος ϋωτ οτοζ ορωμ.

Πετρος Δε πεχαϋ χε ἕφωρ Πβοικ  
χε ἕπιορνεμ ἑλι ἑνεε ἵνερχαι ερωωϋ ιε  
ερωδαδεμ.

Παλιν ον αρωωπι ζωροϋ ἵνεε  
ορςμν ἕφμαδ σοπςνορτ χε νηἑτα  
Φνορτ τορβωοτ ἵθοκ ἕπερδαδοοτ.

Φαι Δε αρωωπι ϋα ϋομτ ἵσοπ  
οτοζ σατοτϋ αρωωλι ἕπιςκεροσ ἑπρωι

So when he had explained all these things to them, he sent them to Joppa.

The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.

Then he became very hungry and wanted to eat; but while they made ready,

he fell into a trance and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

And a voice came to him, “Rise, Peter; kill and eat.”

But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.”

And a voice spoke to him again the second time, “What God has cleansed you must not call common.”

This was done three times. And the object was taken up into heaven again.

وَآخَبَرَهُمْ بِكُلِّ شَيْءٍ وَأَرْسَلَهُمْ إِلَى  
يَافَا.

ثُمَّ فِي الْغَدِ فِيمَا هُمْ يُسَافِرُونَ  
وَيَقْتَرِبُونَ إِلَى الْمَدِينَةِ صَعِدَ  
بِطْرُسُ عَلَى السَّطْحِ لِيُصَلِّيَ نَحْوَ  
السَّاعَةِ السَّادِسَةِ.

فَجَاعَ كَثِيراً وَاشْتَهَى أَنْ يَأْكُلَ.  
وَبَيْنَمَا هُمْ يَهَيِّئُونَ لَهُ وَقَعَتْ عَلَيْهِ  
غَيْبَةٌ.

فَرَأَى السَّمَاءَ مَفْتُوحَةً وَإِنَاءً نَازِلاً  
عَلَيْهِ مِثْلَ مَلَأَةٍ عَظِيمَةٍ مَرْبُوعَةٍ  
بِأَرْبَعَةِ أَطْرَافٍ وَمُدَلَّاةٍ عَلَى  
الْأَرْضِ.

وَكَانَ فِيهَا كُلُّ دَوَابِّ الْأَرْضِ  
وَالْوُحُوشِ وَالرَّحَافَاتِ وَطُيُورِ  
السَّمَاءِ.

وَصَارَ إِلَيْهِ صَوْتُ: «قُمْ يَا بَطْرُسُ  
أَدْبَحْ وَكُلْ».

فَقَالَ بَطْرُسُ: «كَلَّا يَا رَبُّ لِأَنِّي لَمْ  
أَكُلْ قَطُّ شَيْئاً دَنَساً أَوْ نَجِساً».

فَصَارَ إِلَيْهِ أَيْضاً صَوْتُ ثَانِيَةً: «مَا  
طَهَّرَهُ اللَّهُ لَا تَدْنِسْهُ أَنْتَ».

وَكَانَ هَذَا عَلَى ثَلَاثِ مَرَّاتٍ ثُمَّ  
ارْتَفَعَ الْإِنَاءُ أَيْضاً إِلَى السَّمَاءِ.

ἐτφε.

Ὡστε ἐμμετὶ ἦχε Πέτρος ἠδῆρην  
ἠδῆρην γε οὐ πε παιζοραμα ἔταφνατ  
ἐροφ θηππε ις ἠρωμι ἔταφοροποφ  
ἦχε Κορνηλιος ἐαφωμιν ἠσα ἠπι  
ἠσιμων ἀνοξι ἐρατοφ θηρεν πηπυλων.

Ὅτοθ ἔταφμοφτ ἠαφωμιν πε γε ἀν  
σιμων φηέτοφμοφτ ἐροφ γε Πέτρος  
ἐφσαλθοφτ ἐπαμια.

Πέτρος δε ἐφσοβνι ἠδῆρην ἠδῆρην  
ἐοβε πηζοραμα πεζε Πηπνεφμα ἠαφ γε  
ις φρωμτ ἠρωμι σεκωφ ἠσωκ.

Ἀλλα τωνκ μαφθενακ ἐπεσθτ  
οτοθ μοφωι νεμωοφ ἠκοι ἠηθτ ἠνατ  
ἠἔλι ἀν: γε ἀνοκ πε ἔταιοροποφ.

*Πισαχι δε ἠτε Πβοις ἐφἔλιαι οτοθ  
ἐφἔλφα: ἐφἔλμαζι οτοθ ἐφἔταφρο:  
ἔεν ἴαγια ἠεκκλῆσια ἠτε φνοφτ:  
ἀμην.*

Now, while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate.

And they called and asked whether Simon, whose surname was Peter, was lodging there.

While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you.

Arise therefore, go down and go with them, doubting nothing; for I have sent them."

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

وَإِذْ كَانَ بُطْرُسُ يَرْتَابُ فِي نَفْسِهِ: مَاذَا عَسَى أَنْ تَكُونَ الرَّؤْيَا الَّتِي رَأَاهَا؟ إِذَا الرِّجَالُ الَّذِينَ أُرْسَلَهُمْ كَرْنِيلْيُوسُ كَانُوا قَدْ سَأَلُوا عَنْ بَيْتِ سِمْعَانَ وَوَقَفُوا عَلَى الْبَابِ.

وَنَادَوْا يَسْتَخْبِرُونَ: هَلْ سِمْعَانُ الْمَلَقَّبُ بِطْرُسٍ نَازِلٌ هُنَاكَ؟

وَبَيْنَمَا بُطْرُسُ مُتَفَكِّرٌ فِي الرَّؤْيَا قَالَ لَهُ الرُّوحُ: «هُوَذَا ثَلَاثَةٌ رِجَالٍ يَطْلُبُونَكَ.»

لَكِنْ قُمْ وَانْزِلْ وَادْهَبْ مَعَهُمْ غَيْرَ مُرْتَابٍ فِي شَيْءٍ لِأَنِّي أَنَا قَدْ أُرْسَلْتُهُمْ».

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

## Synaxarium of Baunah 12

سنكسار اليوم الثاني عشر من شهر بؤونة

1. The Commemoration of the Honored Archangel Michael, the Head of the Heavenly Hosts
2. The Departure of St. Euphemia
3. The Departure of St. Justus, the 6<sup>th</sup> Patriarch of Alexandria
4. The Departure of Pope Kyrillos II, the 67<sup>th</sup> Patriarch of Alexandria

**1. The Commemoration of the Honored Archangel Michael, the Head of the Heavenly Hosts**

1. تذكار رئيس الملائكة الجليل ميخائيل
2. نياحة القديسة أوفيمية
3. نياحة القديس البابا يسطس، البطريك السادس من بطاركة الكرازة المرقسية
4. نياحة القديس البابا كيرلس الثاني، البطريك السابع والستين من بطاركة الكرازة المرقسية

**1. تذكار رئيس الملائكة الجليل ميخائيل**

On this day, the church celebrates the commemoration of the honored Archangel Michael.

In Alexandria, there was a pagan temple dedicated to the god Serapis, on the top of a hill. The walls of the temple were made of marble and granite and its walls from inside were covered with brass, silver and gold. Inside the temple, there was a huge idol made of wood, which was covered with costly metals and decorated with precious stones. The temple remained until the enthronement of Pope Theophilus, the 23<sup>rd</sup> Patriarch of Alexandria, in the year 385 AD. When he started building a church for St. John the Baptist and Elisha the prophet, he found a large treasure. He handed the treasure to emperor Theodosius, who in turn gave him back part of it to renovate and build churches. He also gave him the permission to deal with the pagan temples. He transformed some of them to churches. This enraged the heathens, so they attacked the Christians, killing some of them, and many took refuge in the temple of Serapis.

When the news reached the emperor, he realized the problem and pardoned the pagans. However, he ordered the demolition of the temple, not to be a reason later on for contention. The Christians destroyed the idol, burned it and scattered the ashes.

Pope Theophilus renovated the temple and transformed it into two churches, for the original building had two temples, one for Serapis and the other for Isis, the goddess for fertility and growth.

Pope Theophilus consecrated the church after the name of Archangel Michael and arranged for him this feast. That was on the same day in which the heathens celebrated for the god Serapis on the 12<sup>th</sup> of Baunah. It was also the same day that the forefathers celebrated the beginning of the increase of the water of the Nile. For that reason, on this day, the church starts praying the litany of the water of the river instead of the litany of the air of heaven and the fruits of the earth.

May the blessing of the intercession of the Archangel Michael be with us all. Amen.

## 2. The Departure of St. Euphemia

On this day also, St. Euphemia, departed. She was the wife of a godly man who was charitable to the poor, especially during the commemoration of the Archangel Michael, on the 12<sup>th</sup> day of each Coptic month, the commemoration of the Mother of God (the Theotokos)

في مثل هذا اليوم تُعيّد الكنيسة بتذكّار رئيس الملائكة الجليل ميخائيل.

وذلك أنه كان في مدينة الإسكندرية هيكلًا وثنيًا للإله سيرابيس على قمة تل، وحجارتها من الرخام والمرمر، وجدرانه من داخل مغطاة بالنحاس والفضة والذهب. وكان فيه صنماً كبيراً من الخشب المغطى بالمعدن والمُطعم بحجارة كريمة. وقد بقي هذا الهيكل حتى جلس البابا ثاوفيلس الثالث والعشرون على الكرسي المرقسي سنة 385 ميلادية. ولما أراد هذا البابا أن يبني كنيسة باسم القديس يوحنا المعمدان واليشع النبي، وجد كنزاً كبيراً فسلمه للإمبراطور ثينودوسيوس، فأعطاه جزءاً منه لتعمير الكنائس، كما أمر له الملك بالتصرف في البرابي والمعابد الوثنية. فحول بعضها إلى كنائس. فاغتاز الوثنيون وهجموا على المسيحيين وقتلوا بعضهم، واحتفى البعض الآخر بهيكل سيرابيس.

فلما سمع الإمبراطور، تدارك الأمر بالعفو عن الوثنيين وبهدم الهيكل حتى لا يبقى سبباً للنزاع. فقام المسيحيون بتحطيم الصنم وأحرقوه وذرّوا رماده. وقام البابا ثاوفيلس بإصلاح الهيكل وحوله إلى كنيسة، حيث أنه كان في ميناه الأصلي يحوي معبدتين، الأولى لسيرابيس والثاني لإيزيس إلهة الخصب والنماء.

وقد كرس البابا ثاوفيلس هذه الكنيسة على اسم رئيس الملائكة ميخائيل ورتب هذا العيد له، وهو في نفس اليوم كان الوثنيون يحتفلون فيه للإله سيرابيس وهو يوم 12 بؤونه. وهو نفس اليوم أيضاً الذي كان فيه يحتفل الأجداد منذ أول العصور بأن زيادة النيل تبتدئ في هذه الليلة. ولذلك تبدأ في هذا اليوم الصلاة بأوشية مياه النهر بدلاً من أوشية الأهوية وثمرات الأرض. بركة شفاعة رئيس الملائكة ميخائيل فلتكن معنا. آمين.

## 2. نياحة القديسة أوفيمية

وفيه أيضاً تنيحت القديسة أوفيمية. كانت هذه القديسة زوجة لرجل تقي يعطي الفقراء، وخاصة في تذكّار رئيس الملائكة ميخائيل في الثاني عشر من كل شهر، وتذكّار والدة الإله

on the 21<sup>st</sup> day, and the commemoration of the Annunciation, Nativity and the Resurrection of our Lord, on the 29<sup>th</sup> day of each month.

When his departure drew near, he commanded his wife to keep this custom. After the departure of her husband, she persevered on fulfilling his will. Satan was envious of her, and enticed her to get married and to refrain from doing charitable deeds. She replied saying, "I have vowed not to consort with another man after my husband."

When the feast of the Archangel Michael had come, Satan appeared to her and said, "I am Michael, God has sent me to you, commanding you to cease from these alms, and to marry, like the patriarchs Abraham, Isaac and Jacob." She replied saying, "If you are a soldier of God, where is the Cross, the symbol of your military service?" When Satan heard these words, his form changed and jumped on her to choke her. She cried for the Archangel Michael to save her. He came and delivered her from his hands. He informed her about her departure from the world and she delivered her soul.

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

### 3. The Departure of St. Justus, the 6<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 129 AD, St. Justus, the 6<sup>th</sup> Patriarch of Alexandria, departed. This holy father was born in the city of Alexandria and was baptized along with his parents by the hands of St. Mark, the apostle. He was raised on the Christian teachings and he was an honorable man.

St. Mark appointed him dean for the theological school of Alexandria. St. Anianus, the second Pope, ordained him a deacon then a priest.

After the departure of Pope Primus, he was chosen for the patriarchate to succeed him. He was consecrated on the 13<sup>th</sup> day of Tout, year 118 AD. After his enthronement, he attracted many of the pagans to Christianity. He was angelic, rejoiced with the poor and the afflicted. When he completed his good endeavor, he departed in peace, after being on the apostolic throne for ten years and ten months.

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

في الحادي والعشرين، وتذكّر البشارة والميلاد والقيامة في التاسع والعشرين. وعندما قربت نياحته، أوصى زوجته أن تواصل هذه العادة. فحسدها الشيطان وكان يغويها أن تتزوج وأن تقلل من تقديم الصدقة. فأجابته: "لقد قطعت عهداً مع نفسي ألا ألتصق برجل بعد زوجي".  
ولما جاء تذكّر الملاك ميخائيل، ظهر لها الشيطان وقال لها: "أنا هو ميخائيل، أرسلني الله إليك لكي تتركي الصدقات وتتزوجي مثل الآباء إبراهيم وإسحاق ويعقوب".  
فقالته: "إن كنت جندي الله فأين الصليب علامة جنديتك؟"، فتغير شكله ووثب عليها ليخنقها.  
فاستغاثت برئيس الملائكة ميخائيل، فجاء وخلصها من يده. وأعلن لها عن انتقالها من العالم، ففاضت روحها.  
بركة صلواتها فلتكن معنا. آمين.

3. نياحة القديس البابا يسطس، البطريك السادس من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 129 ميلادية، تنيح القديس البابا يسطس، البطريك السادس من بطاركة الكرازة المرقسية. وُلد هذا القديس بمدينة الإسكندرية، واعتمد مع أبويه على يدي القديس مرقس الرسول. وتربى على التعاليم المسيحية، فكان رجلاً فاضلاً. فأقامه القديس مرقس رئيساً لمدرسة الإسكندرية اللاهوتية. وأثناء جلوس البابا إنيانوس على الكرسي المرقسي، رسم يسطس شماساً ثم قساً.  
وبعد نياحة البابا إبريموس، أقيم القديس يسطس خلفاً له، فرسموه يوم 13 توت، سنة 118 ميلادية. ولما جلس على الكرسي المرقسي، جذب عدداً كبيراً من الوثنيين إلى المسيحية. وكان كالملائكة يفرح بالفقراء والبايسين. ولما أكمل سعيه الصالح، تنيح بسلام بعد أن قضى على الكرسي المرقسي عشر سنوات وعشرة أشهر.  
بركة صلواته فلتكن معنا. آمين.

#### 4. The Departure of Pope Kyrillos II, the 67<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 808 of the martyrs, 1092 AD, the holy father Pope Kyrillos II, the 67<sup>th</sup> Patriarch of Alexandria, departed. He was born in the village of Aklaka, Beheira governorate. He grew in virtues and godliness. When he became a young man, he went and became a monk in the monastery of St. Macarius in the wilderness of Shiheet and was called monk Gorgy El-Macary.

After a while, he lived in solitude in a cell in 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).

After the departure Pope Christodolos, the 66<sup>th</sup> Patriarch, the bishops, priests and archons unanimously agreed to choose monk Gorgy El-Macary for the patriarchate. He was consecrated on the 22<sup>nd</sup> day of Baramhat, year 794 of the martyrs, 1078 AD, by the name Kyrillos II.

This Pope paid a great attention to the renovation of the churches and monasteries. He consecrated a metropolitan for Ethiopia by the name of Anba Severus, who worked on abolishing the custom of keeping concubines beside the legitimate wife.

Some of the bishops dissented against Pope Kyrillos, who convened a holy synod from 47 bishops. They reconciled the Pope with the dissented bishops.

Pope Kyrillos was able, with great effort and perseverance, to organize the church canons and compiled them in 34 canons, that he announced to all the people and the church rejoice to hear it.

After the Pope completed his good endeavor, he departed in peace, after spending fourteen and a half years on the apostolic throne.

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

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

4. نياحة القديس البابا كيرلس الثاني،  
البطريرك السابع والستين من بطاركة الكرازة  
المرقسية

وفيه أيضاً من سنة 808 للشهداء، سنة  
1092 ميلادية، تنيح القديس البابا كيرلس  
الثاني، البطريرك السابع والستون من بطاركة  
الكرازة المرقسية. وُلِدَ هذا القديس ببلدة أقلقة  
بمحافظة البحيرة. نما في الفضيلة والتقوى. ثم  
مضى وترهب بدير القديس مكاريوس ببرية  
شبهيت، باسم الراهب جورجي المقاري. وبعد  
فترة، توخَّذ في قلاية بسنجان (سنجار: جزيرة  
بقرب بحيرة البرلس على ساحل البحر الأبيض  
المتوسط وكانت مركز تجمع رهباني كبير  
ومنها جاء اللحن السنجاري الفرائحي ومحلها  
اليوم قرية كوم سنجان).

وبعد نياحة البابا خرستودولس، اتفق رأى  
الأساقفة والكهنة والأراخنة على رسامة  
الراهب جورجي المقاري، فرسموه بطريركاً  
يوم 22 برمهاث، سنة 794 للشهداء، سنة  
1078 ميلادية.

اهتم هذا البابا بإصلاح ما تهدم من الكنائس  
والأديرة، ثم رَسَمَ مطراناً للحيشة باسم الأنبا  
ساويرس، الذي عمل على القضاء على عادة  
أخذ الجواري، زيادة على الزوجة الشرعية.  
أما البابا كيرلس الثاني فقد انشق عليه بعض  
الأساقفة، وعقد المجمع المقدس من سبعة  
وأربعين أسقفًا، وتم الصلح بين البابا  
والأساقفة المنشقين.

وقد تمكن البابا كيرلس الثاني باجتهاده  
ومثابرتة على تنظيم القوانين الكنسية وضمها  
في أربع وثلاثين مادة، وأذاعها للشعب. فتهلل  
جميع أبناء الكنيسة بذلك.

وبعد أن أكمل سعيه الصالح، تنيح بسلام بعد  
أن قضى على الكرسي المرقسي أربعة عشرة  
سنة ونصف.

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 ρβ: ιζ, ιη	Psalm 103: 20, 21	مزمور 102: 17، 18
<p>           Κυοῦ ἐπὶ οὐκοις νεφασσελος τηροῦ:            νηετχορ δειν τοῦχομ ἐτίρι ὑπερκαχι:            ἐπὶ χινσωτεμ ἐτς̄μη ἵτε νεφκαχι: ὁμοῦ            ἐπὶ οὐκοις νεφδυναμικ τηροῦ:            νηετφωωεν ἵταϗ ἐτίρι ὑπεροωω.            ΔΔΛΗΛΟΥΙΑ.         </p>	<p>           Bless The Lord, you His angels, who excel in strength, who do His word. Bless The Lord, all you His hosts, you ministers of His, who do His pleasure.  <b>Alleluia.</b> </p>	<p>           باركوا الرب يا جميع ملائكته، المقندين قوة، الفاعلين أمره. باركوا الرب يا جميع قواته، خدامه العاملين مرضاته. <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>           Οὐὰναστρωσις ἐβολ δειν            πιερασσελιον εθοϗαβ κατὰ υατθεον            ασιοῦ.         </p>	<p>           A chapter according to Saint Matthew, may his blessings be with us. Amen.         </p>	<p>           فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.         </p>
<p> <b>υατθεον ις: κλ - μτ</b> </p>	<p> <b>Matthew 13: 24 - 43</b> </p>	<p> <b>متى 13: 24 - 43</b> </p>
<p>           Δεϗω δατοτοῦ ἵκε παραβολη            εϗω ὑμοσ ὁνι ἵξε ϗμετοῦρο ἵτε            νιφνοῦ ἵνοῦρωμ εαϗσετ οῦχοροϗ            εονανεϗ δειν πεϗιοβι.             Εταϑενκοτ δε ἵξε νιρωμ αϗι            ἵξε πεϗκαχι αϗιϗ ἵελανενθηϗ δειν         </p>	<p>           Another parable He put forth to them, saying, "The kingdom of heaven is like a man who sowed good seed in his field.             But while men slept, his enemy came and sowed tares among the wheat and went his way.         </p>	<p>           قَالَ لَهُمْ مَثَلًا آخَرَ: يُشْبِهُ مَلَكُوثُ السَّمَاوَاتِ إِنْسَانًا زَرَعَ زَرْعًا جَيِّدًا فِي حَقْلِهِ.             وَفِيمَا النَّاسُ نِيَامٌ جَاءَ عَدُوُّهُ وَزَرَعَ زَوَانًا فِي وَسْطِ الْحِنْطَةِ وَمَضَى.         </p>



ἔμνη ἡπισοτὸ οὖροσ ἀφῡγενὰς.

Ὁτε δὲ ἔταφρωτ ἡξε πισοτὸ  
οὖροσ ἀφῡορτασ, τοτε ἀνοτωνθ ἔβωλ  
ἡξε νικεεντησ.

Αὐτὶ δὲ ἡξε νιῆβιαικ ἡτε πινεβιοθι  
οὖροσ πεχωοτ νὰς χε πενβοικ μη  
οὔσροχ ἔνανεφ ἀν πετακσατφ δῆεν  
πεκιοθι ἔταφξιμι οὔν  
ἡναικεεντησ θων.

Ἡθοφ δὲ πεχαφ νωοτ χε οὔσασι  
ἡρωμι πεταφερ φαι ἡνωοτ δὲ πεχωοτ  
νὰς χε ἀν ἡοὔωψ ἡτενφγεναν  
ἡτενσοκοὔ.

Ἡθοφ δὲ πεχαφ χε ἡμον μη ποτε  
ἔρετενσωκι ἡνιεντησ ἡτετενφωσι  
ἡπικεσοτὸ νεμωοτ.

Αλλαχατ μαροφρωτ νεμ  
νοὔεροφ ψὰ ἡσνοτ ἡὔωσθ οὖροσ δῆεν  
ἡσνοτ ἡὔωσθ εἰεχοσ ἡνιβδαιωσθ χε  
σωκι ἡνιεντησ ἡφωορπ οὖροσ μοροφ  
ἡθανμῆρι ἔπροκροφ δῆεν πἡρωμι  
πισοτὸ δὲ θοφωτφ ἔδοφν ἔταλποθηκη.

Αφχω δατοτοφ ἡκεπαρβολη  
εφχω ἡμοσ χε ῶνι ἡξε ἡμετοφρο  
ἡτε νιφνοὔι ἡοὔναφρι ἡφελταμ ἂ  
οὔρωμι βιτς ἀφσατς δῆεν πεφιοθι.

But when the grain had  
sprouted and produced a  
crop, then the tares also  
appeared.

So the servants of the  
owner came and said to  
Him, ‘Sir, did You not sow  
good seed in Your field?  
How then does it have  
tares?’

He said to them, ‘An  
enemy has done this.’ The  
servants said to Him, ‘Do  
You want us then to go and  
gather them up.’

But He said, ‘No, lest  
while you gather up the  
tares you also uproot the  
wheat with them.

Let both grow together  
until the harvest, and at the  
time of harvest I will say to  
the reapers, “First gather  
together the tares and bind  
them in bundles to burn  
them, but gather the wheat  
into my barn.”

Another parable He put  
forth to them, saying: “The  
kingdom of heaven is like a  
mustard seed, which a man  
took and sowed in his field,

فَلَمَّا طَلَعَ النَّبَاتُ وَصَنَعَ نَمْرًا حِينِنْدِ  
ظَهَرَ الزَّوَانُ أَيْضًا.

فَجَاءَ عِبِيدُ رَبِّ الْبَيْتِ وَقَالُوا لَهُ يَا  
سَيِّدُ أَلَيْسَ زَرَعًا جَيِّدًا زَرَعْتَ فِي  
حَقْلِكَ فَمِنْ أَيْنَ لَهُ زَوَانٌ.

فَقَالَ لَهُمْ إِنْسَانٌ عَدُوٌّ فَعَلَّ هَذَا فَقَالَ  
لَهُ الْعَبِيدُ أَتُرِيدُ أَنْ نَذْهَبَ وَنَجْمَعَهُ.

فَقَالَ لَا لِنَلَّا تَقْلَعُوا الْحِنْطَةَ مَعَ  
الزَّوَانِ وَأَنْتُمْ تَجْمَعُونَهُ.

دَعَوْهُمَا يَنْمِيَانِ كِلَاهُمَا مَعًا إِلَى  
الْحَصَادِ وَفِي وَقْتِ الْحَصَادِ أَقُولُ  
لِلْحَصَادِينَ اجْمَعُوا أَوْلَا الزَّوَانِ  
وَاحْزَمُوهُ حُزْمًا لِيُحْرَقَ وَأَمَّا  
الْحِنْطَةُ فَاجْمَعُوهَا إِلَى مَخْرَزِي.

قَالَ لَهُمْ مَثَلًا آخَرَ يُشْبِهُ مَلَكُوتَ  
السَّمَاوَاتِ حَبَّةَ خَرْدَلٍ أَخَذَهَا  
إِنْسَانٌ وَزَرَعَهَا فِي حَقْلِهِ.

Εορκοτχι μεν τε εβολ ορτε  
 νιχρωχ τηροτ εωωπ δε αωωαναιαι σοι  
 ννιωτ ννιοτοτ τηροτ οτοε ωαωωωπι  
 εοτωωωην εωστε νεει ννε νιθαλατ  
 ντε τφε νεοτωε εχεν νεσχαλ.

Κε παραβολη αχχοε νωοτ σοι  
 ννε τμετοτρο ντε νιφνοτι νονωωωηρ  
 ελοτεωωι βιτω αχχοπε εεν ωωωτ νωωι  
 ννωιτ ωατε πωωωτ τηρε βιωωωηρ.

Ηαι δε τηροτ ε Ιησοε εοτοτ  
 ννιωωωω εεν εανπαραβολη  
 οτοε χωριε παραβολη ναεααα  
 νεωωωτ αν πε.

Εινα ντεααωκ εβολ ννε  
 φηεταααωκ εβολειτοτε μπιπροφητε  
 εααω ωωωε εε αιναοτων ηρωι εεν  
 εανπαραβολη οτοε νταααα ννηετη  
 πιεεν τααααωωω ωπικωωωω.

Ποτε αααα νιωωω εβολ αα εδοτη  
 επινη οτοε αα εαροα ννε νεααααηθε  
 εααω ωωωε εε βελ τπαραβολη ναη  
 εβολ ντε νιεντηε ντε πιωωι.

Ηωω δε ααερωω πεααα εε  
 πετςιτ μπιχρωε εωωαεα Πωωηρι  
 μΦρωω πε.

Πιωωι δε πε πικωωωω πιχρωε  
 εωωαεα ηαι νε νιωωηρι ντε τμετοτρο

which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.

Another parable He spoke to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.”

All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,

that it might be fulfilled which was spoken by the prophet, saying: “I will open My mouth in parables; I will utter things kept secret from the foundation of the world.”

Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

He answered and said to them: “He who sows the good seed is the Son of Man.”

The field is the world, the good seeds are the sons of the kingdom, but the

وَهِيَ أَصْغَرُ جَمِيعِ البُذُورِ. وَلَكِنْ  
 مَتَى نَمَتَ فَهِيَ أَكْبَرُ البُقُولِ  
 وَتَصِيرُ شَجَرَةً حَتَّى إِنَّ طَيُورَ  
 السَّمَاءِ تَأْتِي وَتَتَأْوَى فِي  
 أَغْصَانِهَا.

قَالَ لَهُمْ مَثَلًا آخَرَ يُشْبِهُ مَلَكُوثَ  
 السَّمَاوَاتِ حَمِيرَةً أَخَذَتْهَا امْرَأَةٌ  
 وَخَبَأَتْهَا فِي ثَلَاثَةِ أَكْيَالٍ دَقِيقٍ حَتَّى  
 اخْتَمَرَ الجَمِيعُ.

هَذَا كُلُّهُ كَلَّمَ بِهِ يَسُوعُ الجُمُوعَ  
 بِأَمْثَالٍ وَبِدُونِ مَثَلٍ لَمْ يَكُنْ يَكَلِّمُهُمْ.

لِكَيْ يَتِمَّ مَا قِيلَ بِالنَّبِيِّ سَأَفْتَحُ  
 بِأَمْثَالٍ فَمِي وَأَنْطِقُ بِمَكْتُومَاتٍ مُنْذُ  
 تَأْسِيسِ العَالَمِ.

حِينَئِذٍ صَرَفَ يَسُوعُ الجُمُوعَ وَجَاءَ  
 إِلَى البَيْتِ. فَتَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ  
 قَائِلِينَ فَسِّرْ لَنَا مَثَلَ زَوَانِ الحَقْلِ.

فَأَجَابَ الزَّارِعُ الزَّرْعِ الجَيِّدِ هُوَ  
 ابْنُ الإِنْسَانِ.

وَالْحَقْلُ هُوَ العَالَمِ. وَالزَّرْعُ الجَيِّدُ  
 هُوَ بَنُو المَلَكُوثِ. وَالزَّوَانُ هُوَ بَنُو  
 الشَّرِّيرِ.

ΝΙΕΝΤΗΧ ΔΕ ΝΙΩΗΡΙ ΝΤΕ ΠΙΠΕΤΖΩΟΥ.

ΠΙΧΑΧΙ ΔΕ ΕΤΑΥΣΑΤΟΥ ΠΙΔΙΑΒΟΛΟΣ  
ΠΕ ΠΙΩΣΘ ΔΕ ΤΘΔΕ ΝΤΕ ΠΑΙΕΝΕΖ ΤΕ  
ΝΙΒΔΙΩΣΘ ΔΕ ΝΕ ΝΙΑΣΤΕΛΟΣ.

ΑΦΡΗΤ ΟΥΝ ΕΨΑΥΣΩΚΙ ΝΝΙΕΝΤΗΧ  
ΝΨΟΡΠ ΟΥΟΖ ΝΣΕΡΟΚΖΟΥ ΘΕΝ ΠΙΧΡΩΜ  
ΠΑΙΡΗΤ ΠΕΘΝΑΨΩΠΙ ΘΕΝ ΤΘΔΕ ΝΤΕ  
ΠΑΙΕΝΕΖ.

ΕΡΕ ΠΩΗΡΙ ΑΦΡΩΜΙ ΕΨΕΤΑΟΥΘ  
ΝΝΕΨΑΣΤΕΛΟΣ ΟΥΟΖ ΕΥΕΣΩΚΙ ΕΒΟΛΘΕΝ  
ΤΕΨΜΕΤΟΥΡΟ ΝΝΙΚΑΝΔΑΛΟΝ ΤΗΡΟΥ  
ΝΕΜ ΝΗΕΤΙΡΙ ΝΤΑΝΟΜΙΑ.

ΟΥΟΖ ΕΥΕΖΙΤΟΥ ΕΤΨΕΡΩ ΝΧΡΩΜ  
ΠΙΜΑ ΕΤΕ ΦΡΙΜΙ ΝΑΨΩΠΙ ΑΜΟΥ ΝΕΜ  
ΠΙΘΕΡΤΕΡ ΝΤΕ ΠΙΝΑΧΖΙ.

ΠΟΤΕ ΝΙΘΜΙ ΕΥΕΕΡΟΥΩΙΝΙ ΑΦΡΗΤ  
ΑΦΡΗ ΘΕΝ ΤΜΕΤΟΥΡΟ ΝΤΕ ΠΟΥΩΤ  
ΦΗΕΤΕ ΟΥΟΝ ΜΑΨΧ ΑΜΟΥ ΕΣΩΤΕΜ  
ΜΑΡΕΨΩΤΕΜ.

*Πιων φα Πεννοτ πε ψα ενεθ  
ντε νι ενεθ: λμην.*

tares are the sons of the wicked one.

The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

Therefore, as the tares are gathered and burned in the fire, so it will be at the end of this age.

The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,

and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear.

*Glory be to God forever.*

وَالْعَدُوُّ الَّذِي زَرَعَهُ هُوَ ابْلِيسُ.  
وَالْحَصَادُ هُوَ انْقِضَاءُ الْعَالَمِ.  
وَالْحَصَادُونَ هُمُ الْمَلَائِكَةُ.

فَكَمَا يُجْمَعُ الزَّوَانُ وَيُحْرَقُ بِالنَّارِ  
هَكَذَا يَكُونُ فِي انْقِضَاءِ هَذَا الْعَالَمِ.

يُرْسِلُ ابْنُ الْإِنْسَانِ مَلَائِكَتَهُ  
فَيَجْمَعُونَ مِنْ مَلَكُوتِهِ جَمِيعَ  
الْمَعَاتِرِ وَفَاعِلِي الْإِثْمِ.

وَيَطْرَحُونَهُمْ فِي أَتُونِ النَّارِ. هُنَاكَ  
يَكُونُ الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ.

حِينَئِذٍ يَضِيءُ الْأَبْرَارُ كَالشَّمْسِ فِي  
مَلَكُوتِ آبِيهِمْ. مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ  
فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 13<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الثالث عشر من شهر بؤونة المبارك

ΚΟΥΜΗΤ ΨΟΥΤ ΝΕΖΟΥΤ ἘΠΙΔΒΟΥΤ ΠΑΩΝΙ

## 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 ᾠδ: ζ, Η

Psalm 34: 7, 8

المزمور 33: 7, 8

Παγγελος Ἐπιβοικς θικωτ ἠπκωτ  
 ἵνονον νιβεν ετερβοτ θατερην ονοθ  
 ἕναναζμοτ: χευτπι ονοθ ἄνατ χε  
 οτρελχε πε Πβοικς: ὠοτνιατγ ἠπιρωμ  
 ετερρελπις ἐρογ. Ἀλληλοια.

The angel of The Lord encamps all around those who fear Him, and delivers them. Oh, taste and see that The Lord is good: blessed is the man who trusts in Him. Alleluia.

يعسكر ملاك الرب حول كل خائفه وينجيهم. ذوقوا وانظروا ما أطيب الرب. طوبى للإنسان المتكل عليه. هليلويا.

### Vespers Gospel

إنجيل العشيّة

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

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

Οτἄνασθνωσις ἐβολ θεν  
 πιετἄστελιον εθοταβ κατἄ Πατθεον  
 ἄσιον.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατθεον ιθ: κΔ - κΗ

Matthew 16: 24 - 28

متي 16: 24 - 28

Ποτε πεχε Ιησοϋς ἵνεσημαθητς:  
 χε φηεθοτωψ ἔμοψι ἵνωι μαρεχχολγ

Then Jesus said to His disciples, "If anyone desires to come after Me, let him

حينئذ قال يسوع لتلاميذه: إن أراد أحد أن يأتي ورائي فلينكر نفسه ويحمل صليبه ويتبعني.

ἐβολ: οτοϑ μαρεϕῶλι ἔπεϕῆτατροϑ  
ἵτεϕμοϖι ἵνωι.

Φη γαρ εθοτωϖ ἔνοθευ  
ἵτεϕψυχη εϕῆτακοϑ: φη δε  
εθνατακο ἵτεϕψυχη εθβηητ εϕῆξευϑ.

Οτ γαρ ἔτε πιρωμι ναξευθενοτ  
ἔμοϕ αϕϖανθευθενοτ ἔπικοϑμοϑ  
τηϕϕ τεϕψυχη δε ἵτεϕῆδοϑ ἔμοϑ:  
ἔμοϑον οτ πετε πιρωμι νατηϕ ἵτεϕβιῶ  
ἵτεϕψυχη.

Πωηρι γαρ ἔϕρωμι εϕηηνοτ θεν  
ἵποϑ ἵτε Πεϕωτ νευ νεϕἄστελοϑ:  
οτοϑ τοτε ἕναῆ ἔπιοται πιοται κατα  
νεϕῆβηοῖ.

Δυηη ῆρω ἔμοϑ νωτεν γε οτοϑ  
εθανοτοϑ θεν ηηετοϑι ἔρατοϑ ἔπαυα  
ἵνεναξευῆπι ἔϕμοϑ αν ϖατοῖναϑ  
ἔΠωηρι ἔϕρωμι εϕηηνοτ θεν  
τεϕμετοτρο.

*Πῶοτ φα Πεννοῆ πε ϖα ἔνεε  
ἵτε ηι ἔνεε: Δυηη.*

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

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

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

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

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

*Glory be to God forever.*

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

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

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

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

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλωμοϑ τω Δαηηδ ῆῆ: ἵ

Psalm 97: 7, 8

المزمور 96: 8، 9

<p>Ὁρωψὶτ ἡαῖ νεῖαζσελοσ τηροῦ:  ααωτεμ ἵνε σιων ογοσ ααοῖνοσ: κε  ἵθοσ Πβοισ εἶβοσ εἶκεν ἵκασι τηρῖ:  ακβιςι ἕμαωω ἕροτε νινοῖτ τηροῦ.  <b>Ἀλληλοῖα.</b></p>	<p>Worship Him all you angels. Zion hears and is glad, for You, Lord, are most high above all the earth; You are exalted far above all gods. <b>Alleluia.</b></p>	<p>اسجدوا لله يا جميع ملائكته.  سمعت صهيون ففرحت، لأنك أنت  هو الرب العالي على كل الأرض،  ارتفعت جداً فوق جميع الآلهة.  <b>هللويليا.</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>Ὁτὰνασνωσις ἕβολ ζεν  πιεῖαζσελιον εθοῖαβ κατὰ Ὑαθῆον  ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي  البشير. بركاته علينا أمين.</p>
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<b>Ὑαθῆον ἰη: ἱ - κ</b>	<b>Matthew 18: 10 - 20</b>	<b>متي 18: 10 - 20</b>
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<p>Ἀναῦ οῖν ἕπερκαταφρονι  ἵνοται ἵναικοῖσι: τζω ταρ ἕμοσ  νωτεν κε νοῖαζσελοσ ζεν νιφιοῖ  ἵσχοῦ νιβεν σεναῦ ἕπρο ἕΠαιωτ  ετζεν νιφιοῖ.</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>أَنْظُرُوا لَا تَحْتَقِرُوا أَحَدًا هَؤُلَاءِ الصَّغَارِ، لِأَنِّي أَقُولُ لَكُمْ إِنَّ مَلَائِكَتَهُمْ فِي السَّمَاوَاتِ كُلِّ حِينٍ يَنْظُرُونَ وَجْهَ أَبِي الَّذِي فِي السَّمَاوَاتِ.</p>
<p>Κε ταρ αῖῖ ἵνε Πωηρι ἕΦρωμι  ἕκωτ ογοσ ἕνοζεμ ἵνηετσωρεμ.</p>	<p>For the Son of Man has come to save that which was lost.</p>	<p>لَأَنَّ ابْنَ الْإِنْسَانِ قَدْ جَاءَ لِكَيْ يُخَلِّصَ مَا قَدْ هَلَكَ.</p>
<p>Ὁτ κε πε τετεμμεῖῖ ἕροσ ἕρεωαν  ωῖ ἵεσωοῦ ωωπι ἵοῖρωμι ογοσ ἵτε  οῖαι σωρεμ ἕβολ ἵζητοῦ μη ἕπαεχα  πιπισταῦ ψιτ εἶκεν πιτωοῦ ογοσ</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 تَتَنَوْنُ؟ إِنْ كَانَ لِلْإِنْسَانِ مِئَةٌ خَرُوفٍ وَضَلَّ وَاحِدٌ مِنْهَا أَفَلَا يَتْرُكُ التَّسْعَةَ وَالتَّسْعِينَ عَلَى الْجِبَالِ وَيَذْهَبُ يَطْلُبُ الضَّالَّ؟</p>

ἵνα εἴρησεν ἡ ψυχὴ τοῦ ἀδελφοῦ  
σου ὡς ἡ ψυχὴ σου.

Ὅτι οὗτος ἀδελφὸς σου ἐστιν ὡς  
σου ἡ ψυχὴ σου. ἵνα εἴρησεν ἡ  
ψυχὴ τοῦ ἀδελφοῦ σου ὡς ἡ  
ψυχὴ σου.

Πατρὶς τοῦ οὐρανοῦ ἡ Πατρὶς τοῦ  
οὐρανοῦ ἡ Πατρὶς τοῦ οὐρανοῦ  
ἡ Πατρὶς τοῦ οὐρανοῦ ἡ Πατρὶς  
τοῦ οὐρανοῦ.

Ὅτι οὗτος ἀδελφὸς σου ἐστιν ὡς  
σου ἡ ψυχὴ σου. ἵνα εἴρησεν ἡ  
ψυχὴ τοῦ ἀδελφοῦ σου ὡς ἡ  
ψυχὴ σου.

Ὅτι οὗτος ἀδελφὸς σου ἐστιν ὡς  
σου ἡ ψυχὴ σου. ἵνα εἴρησεν ἡ  
ψυχὴ τοῦ ἀδελφοῦ σου ὡς ἡ  
ψυχὴ σου.

Ὅτι οὗτος ἀδελφὸς σου ἐστιν ὡς  
σου ἡ ψυχὴ σου. ἵνα εἴρησεν ἡ  
ψυχὴ τοῦ ἀδελφοῦ σου ὡς ἡ  
ψυχὴ σου.

Ὅτι οὗτος ἀδελφὸς σου ἐστιν ὡς  
σου ἡ ψυχὴ σου. ἵνα εἴρησεν ἡ  
ψυχὴ τοῦ ἀδελφοῦ σου ὡς ἡ  
ψυχὴ σου.

And if he should find it,  
assuredly, I say to you, he  
rejoices more over that  
sheep than over the ninety-  
nine that did not go astray.

Even so it is not the will  
of your Father who is in  
heaven that one of these  
little ones should perish.

Moreover, if your  
brother sins against you, go  
and tell him his fault  
between you and him alone.  
If he hears you, you have  
gained your brother.

But if he will not hear,  
take with you one or two  
more, that 'by the mouth of  
two or three witnesses  
every word may be  
established.'

And if he refuses to  
hear them, tell it to the  
church. But if he refuses  
even to hear the church, let  
him be to you like a heathen  
and a tax collector.

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.

وَإِنْ أَتَفَقَّ أَنْ يَجِدَهُ، فَالْحَقُّ أَقُولُ  
لَكُمْ إِنَّهُ يَفْرَحُ بِهِ أَكْثَرَ مِنَ التِّسْعَةِ  
وَالْتِسْعِينَ الَّتِي لَمْ تَضَلَّ.

هَكَذَا لَيْسَتْ مَشِيئَةَ أَبِيكُمْ  
الَّذِي فِي السَّمَاوَاتِ أَنْ يَهْلِكَ أَحَدُ  
هَؤُلَاءِ الصِّغَارِ.

وَإِنْ أَخْطَأَ إِلَيْكَ أَخُوكَ فَادْهَبْ  
وَاعْتَبِرْ بَيْنَكَ وَبَيْنَهُ وَحْدَكُمَا. إِنْ  
سَمِعَ مِنْكَ فَقَدْ رَبِحْتَ أَخَاكَ.

وَإِنْ لَمْ يَسْمَعْ فَخُذْ مَعَكَ أَيْضاً  
وَاحِداً أَوْ اثْنَيْنِ لِكَيْ تَقُومَ كُلُّ كَلِمَةٍ  
عَلَى فَمِ شَاهِدَيْنِ أَوْ ثَلَاثَةٍ.

وَإِنْ لَمْ يَسْمَعْ مِنْهُمْ فَقُلْ لِلْكَنِيسَةِ.  
وَإِنْ لَمْ يَسْمَعْ مِنَ الْكَنِيسَةِ فَلْيَكُنْ  
عِنْدَكَ كَالْوَثْنِيِّ وَالْعَشَّارِ.

أَلْحَقُّ أَقُولُ لَكُمْ: كُلُّ مَا تَرَبِّطُونَهُ  
عَلَى الْأَرْضِ يَكُونُ مَرْتَبُوطاً فِي  
السَّمَاءِ وَكُلُّ مَا تَحْلُوتَهُ عَلَى  
الْأَرْضِ يَكُونُ مَحْلُوطاً فِي السَّمَاءِ.

ΝΗΕΤΕΤΕΝΝΑΒΟΛΟΥ ΕΒΟΛ ΖΙΖΕΝ ΠΙΚΑΖΙ  
 ΕΥΕΨΩΠΙ ΕΥΒΗΛ ΖΕΝ ΝΙΦΗΟΥΤΙ.

Παλιν τρω υμοσ νωτεν γε  
 ευωπ αρεωαν συναρ ζεν θηνοτ τματ  
 ζιζεν πικαζι εοβε ζωβ νιβεν  
 ετογναερετιν υμωοτ εεεωωπι νωοτ  
 ντεν Παιωτ ετζειν νιφηοτι.

Πια ταρ ετε ογον συναρ ιε ψωμτ  
 ερσγνασεθε υμοσ ζεν Παραν τχη  
 υματ ζεν τογμητ.

*Πιωοτ φα Πεννοττ πε ωα ενεε  
 ιτε νι ενεε: αμην.*

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.*

وَأَقُولُ لَكُمْ أَيضاً: إِنْ اتَّفَقَ اثْنَانِ  
 مِنْكُمْ عَلَى الْأَرْضِ فِي أَيِّ شَيْءٍ  
 يَطْلُبَانِهِ فَإِنَّهُ يَكُونُ لَهُمَا مِنْ قِبَلِ  
 أَبِي الَّذِي فِي السَّمَاوَاتِ.

لَأَنَّهُ حَيْثُمَا اجْتَمَعَ اثْنَانِ أَوْ ثَلَاثَةٌ  
 بِاسْمِي فَهُنَاكَ أَكُونُ فِي وَسْطِهِمْ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἡτε πενσαδ Παυλοσ Πιὰποστολοσ

Παυλοσ φεβοκ υΠενβοισ Ιησουσ  
 Πιχριστοσ: πιὰποστολοσ ετθαζεμ:  
 φηετατθαωυ επιζωυεννοτχι ητε  
 φηοττ.

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

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

**Зевреос В: ε - ιη**

**Hebrews 2: 5 - 18**

**العبرانيين 2: 5 - 18**

Πεταφθε τοικομμενη ταρ αν  
 ονεωωσ ηνιασσελοσ θεεθνηοτ θα  
 ετενσαζι εοβητс.

For He has not put the  
 world to come, of which we  
 speak, in subjection to  
 angels.

فَاتَهُ لِمَلائِكَةٍ لَمْ يُخْضِعِ «الْعَالَمِ  
 الْعَتِيدِ» الَّذِي نَتَكَلَّمُ عَنْهُ.



Αφερμεθρε γαρ ναη νξε ογαι  
νουμα εφχω υμοσ γε νημ πε φρωμ  
γε ακερ πεφμενι ιε Πωρηι υφρωμ γε  
ακχεμ πεφωμνι.

Ακθεβιοφ νοηκογχι εβοτε  
νιαστελοσ: πωοφ νεμ πταιο ακηητοφ  
νοηχλομ εχωφ: οτοθ ακταβοφ ερατφ  
εχεν νιθβηοφι ντε νεκχιχ.

Ακθερε ενχαι νιβεν βνεχωφ  
саπεснт ηνεφβαλαγχι: εταφθερε ενχαι  
γαρ νιβεν βνεχωφ ναφ ιε υπεφχα  
ελι νοηεφεν βνεχωφ ναφ: φνοφ δε  
υπατενναφ εενχαι νιβεν ελφβνεχωφ  
ναφ.

Φη δε εταφθεβιοφ νοηκογχι  
εβοτε νιαστελοσ τεφνναφ εηχοφσ εθε  
πιμακαθ ητε φμοφ εαφερ πωοφ νεμ  
πταιο νοηχλομ εχωφ ροπωσ θεν  
πιρμοφ ητε φνοφφ ητεφχεμφπι  
υφμοφ εχεν οφον νιβεν.

Насυπεφα γαρ ναφ πε φηετα ηχαη  
νιβεν φωπι εφβητφ οτοθ ετα ρωβ  
νιβεν φωπι εβολ ριτοτφ εαφινι  
νοημηφ ηφωρηι εβοφν εοφωφ ηχε  
παρχηητοσ ητε ποφνοθεμ εφρεφχωκ  
εβολ ριτεν ρανυκαφρ.

But one testified in a certain place, saying: "What is man that You are mindful of him, or the Son of Man that You take care of him?"

You have made him a little lower than the angels; You have crowned Him with glory and honor, and set Him over the works of Your hands.

You have put all things in subjection under his feet." For in that, He put all in subjection under Him, He left nothing that is not put under Him. But now we do not yet see all things put under Him.

But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

لَكِنْ شَهِدَ وَاحِدٌ فِي مَوْضِعٍ قَائِلًا:  
«مَا هُوَ الْإِنْسَانُ حَتَّى تَذْكُرَهُ، أَوْ  
ابْنُ الْإِنْسَانِ حَتَّى تَفْتَقِدَهُ؟»

وَضَعْتَهُ قَلِيلًا عَنِ الْمَلَائِكَةِ. بِمَجْدٍ  
وَكَرَامَةٍ كَلَّمْتَهُ، وَأَقَمْتَهُ عَلَى أَعْمَالِ  
يَدَيْكَ.

أَخَضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ». لِأَنَّهُ إِذْ أَخْضَعَ الْكُلَّ لَهُ، لَمْ يَبْرُكْ شَيْئًا غَيْرَ خَاضِعٍ لَهُ. عَلَيْنَا الْآنَ لَسْنَا نَرَى الْكُلَّ بَعْدُ مُخْضَعًا لَهُ.

وَلَكِنَّ الَّذِي وُضِعَ قَلِيلًا عَنِ الْمَلَائِكَةِ، يَسُوعُ، نَرَاهُ مُكَلَّمًا بِالْمَجْدِ وَالْكَرَامَةِ، مِنْ أَجْلِ أَلَمِ الْمَوْتِ، لَكِنَّهُ بِذَوْقِ بِنِعْمَةِ اللَّهِ الْمَوْتَ لِأَجْلِ كُلِّ وَاحِدٍ.

لِأَنَّهُ لَاقَى بِذَلِكَ الَّذِي مِنْ أَجْلِهِ الْكُلُّ وَبِهِ الْكُلُّ، وَهُوَ آتٍ بِأَبْنَاءٍ كَثِيرِينَ إِلَى الْمَجْدِ أَنْ يُكَمِّلَ رَئِيسَ خَلَاصِهِمْ بِالْأَلَامِ.

Φη γαρ εττογβο νεμ  
νηετογτογβο υμωογ εβολ θεν ογαι  
τηρογ νε: εθε φαι εγγωπι υμοο αν  
εγμογτ ερωογ γε ναονηογ.

Εγγω υμοο γε τναγε Πεκραν  
νηαονηογ: θεν θεμητ ητεκκληοια  
τναομογ εροκ.

Ογοε εγω υμοο οη γε ειεγωπι  
ερεθεηη χη ερογ: ογοε παλιν εγω  
υμοο οη γε εηπεε ανοκ νεμ  
νιαλωογ ετα Φνογτ τητογ ηηη.

Επιδη ογη ανιαλωογ ερωφρη  
νηοογ ει σαργ ογοε ηθοογ εωγ  
αερωφρη εηαι υπαρητ εηνα εβολ  
εητεη πεγμογ ητεγκωργ υφηετα  
παααηι υφομογ χη ητογ ετε  
πιδιαβολοο πε.

Ογοε ητεγταλβε ηαι ηηετε θεν  
τεοτ ητε φομογ ηαγρονηογτ θεν  
ογμετβωκ υπογχοη τηργ ηωηδ.

Πεταεγτογτ γαρ εζαναεελοο εη  
ογμα αλλα ηεροχ ηδβρααη πε  
εταεγτογτ ερογ.

Εθε φαι σεμπωα ητεγηνι  
νηεγονηογ θεν εωβ ηιβεν εηνα  
ητεγγωπι εγοη ηηηηη ογοε  
ηαρχηερεγς εεγηνεοτ εα Φνογτ

For both He who  
sanctifies and those who are  
being sanctified are all of  
one, for which reason He is  
not ashamed to call them  
brethren,

saying: "I will declare  
Your name to My brethren;  
In the midst of the assembly  
I will sing praise to You."

And again: "I will put  
My trust in Him." And  
again: "Here am I and the  
children whom God has  
given Me."

In as much then as the  
children, have partaken of  
flesh and blood, He Himself  
likewise shared in the same,  
that through death, He  
might destroy him who had  
the power of death, that is,  
the devil,

and release those who  
through fear of death were  
all their lifetime subject to  
bondage.

For indeed He does not  
give aid to angels, but He  
does give aid to the seed of  
Abraham.

Therefore, in all things  
He had to be made like His  
brethren, that He might be a  
merciful and faithful High  
Priest in things pertaining to  
God, to make propitiation  
for the sins of the people.

لأنَّ الْمُقَدَّسِينَ وَالْمُقَدَّسِينَ جَمِيعَهُمْ  
مِنْ وَاحِدٍ، فَلِهَذَا السَّبَبِ لَا يَسْتَجِي  
أَنْ يَدْعُوهُمْ إِخْوَةً.

قَائِلًا: «أَخْبِرُ بِاسْمِكَ إِخْوَتِي، وَفِي  
وَسَطِ الْكَنِيسَةِ أُسَبِّحُكَ».

وَأَيْضًا: «أَنَا أَكُونُ مُتَوَكِّلًا عَلَيْهِ».  
وَأَيْضًا: «هَذَا أَنَا وَالْأَوْلَادُ الَّذِينَ  
أَعْطَانِيهِمُ اللَّهُ».

فَإِذْ قَدْ تَشَارَكَ الْأَوْلَادُ فِي اللَّحْمِ  
وَالدَّمِ اشْتَرَكَ هُوَ أَيْضًا كَذَلِكَ  
فِيهِمَا، لِكَيْ يُبِيدَ بِالْمَوْتِ ذَلِكَ الَّذِي  
لَهُ سُلْطَانُ الْمَوْتِ، أَيِ إِبْلِيسَ.

وَيُعْتِقُ أَوْلِيكَ الَّذِينَ خَوْفًا مِنْ  
الْمَوْتِ كَانُوا جَمِيعًا كُلَّ حَيَاتِهِمْ  
تَحْتَ الْعُبُودِيَّةِ.

لَأَنَّهُ حَقًّا لَيْسَ يُمَسِّكُ الْمَلَائِكَةَ، بَلْ  
يُمَسِّكُ نَسْلَ إِبْرَاهِيمَ.

مِنْ ثَمَّ كَانَ يَنْبَغِي أَنْ يُشَبِّهَ إِخْوَتَهُ  
فِي كُلِّ شَيْءٍ، لِكَيْ يَكُونَ رَحِيمًا،  
وَرَبِّيسَ كَهَنَةٍ أَمِينًا فِي مَا لِلَّهِ حَتَّى  
يُكَفِّرَ خَطَايَا الشَّعْبِ.

εθρεψχω εβολ νηινοβι ντε πιλαος.

Περηι γαρ δεν φηεταρβικαυε  
νηητη οτοε εταυεπιραζιν υμοε  
οτον υψου υμοε εερβοηειν  
ενηετοεπιραζιν υμωε.

*Πρμωτ γαρ νευωτεν νευ  
τηρηνη εγσοπ: χε λμην εσεψωπι.*

For in that He Himself  
has suffered, being tempted,  
He is able to aid those who  
are tempted.

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

لَاَنَّهُ فِي مَا هُوَ قَدْ تَأَلَّمَ مُجْرَبًا يَقْدِرُ  
أَنْ يُعِينَ الْمُجْرَبِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιρογιτ  
νηπιστολη ντε πενωτ Πετροε.  
Δμην. Ηαμενρατ.

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.

**α Πετροε α: ε - ιβ**

**1 Peter 1: 3 - 12**

**1 بطرس 1: 3 - 12**

Ήμαρωετ ηνε φνωτ οτοε  
φωτ υΠενβοιε Ιησοεε Πιχριστοε:  
φηετε κατα παυαι ντε περηαι  
αεψφον εδοτη εοτεελπιε νωνε: εβολ  
ειτεν πτωηε ηιησοεε Πιχριστοε εβολ  
δεν ηνεθωωετ.

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 اللهُ أَبُو رَبَّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الكَثِيرَةَ وَلَدَّنَا ثَانِيَةً لِرَجَاءِ حَيِّ،  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنْ  
الْأَمْوَاتِ.

Εδοτη εοτεκληρονωμια ναττακο  
οτοε ναττωδεμ οτοε νατλωμ:  
εταρεε εροε νωτεν δεν ηιφηογι.

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

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

Ηα ηηετογναρωιε ερωεε δεν  
οηου ντε φνωτ: εβολ ειτεν  
φηαετ εοτεαι: εεεεεεεε εεεεεεεε  
εβολ δεν πιχοε νδεε.

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

أَنْتُمْ الَّذِينَ بِقُوَّةِ اللهِ مَحْرُوسُونَ،  
بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعَدِّ أَنْ يُعْلَنَ  
فِي الزَّمَانِ الْآخِيرِ.

Φηέτε τενναθεληλ νήητη  
ννογκογχι τνογ: ιςχε εωε  
ντετενδiewκαε νηητ νήρηι δειν  
εανπιαςμοε νουμηω νρητ.

Σινα θεμετωπ ντε πετενναετ  
ντεεωωπι εσταηνογτ εεοτε πινογβ  
φηεθνατακο: εγερδοκιμαζιν μμοε  
εβωλ ειτεν ογχρωμ: ντογχεμ θηνογ  
δειν ογωογωογ νεμ ογωογ νεμ ογταιο:  
δειν πιβωρη εβωλ ντε Ιησογς  
Πιχριστοε.

Φηέτε τενεωογη μμοε αν  
τετενερασαπαν μμοε: φαι τνογ ετε  
τενναγ εροε αν τετενναετ δε εροε:  
θεληλ δειν ογρωγι νατωσαχι μμοε  
ογοε εαεβιωογ.

Ερετενδι μπεχωκ ντε πετενναετ  
φηοεμ ντε νετενψιγχη.

Εθε φαι νοεμ ταρ ακωτ νχε  
νιπροφητηε: ογοε ακωοτδετ  
νηεταγερπροφητεγιν δε πιεμοτ  
εταεωωπι δειν θηνογ.

Εγδοτδετ νσα πιχογ ετε  
πιπνευμα ντε Πιχριστοε σαχι νήητογ  
εαγερωορη νερμεερε δε νιευκαγε  
ντε Πιχριστοε νεμ νιωογ εθηνογ  
μενεεσα ναι.

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

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

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

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

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

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

الذي به تبتّهجون، مع أنّكم الآن،  
إن كان يجب، تحزنون يسيراً  
بتجارب متوّعة.

لكي تكون تزيّة إيمانكم، وهي  
أثمن من الذهب الفاني، مع أنّه  
يُمتحن بالنار، تُوجد للمدح  
والكرامة والمجد عند استعلان  
يسوع المسيح.

الذي وإن لم تروه تحبونه. ذلك  
وإن كنتم لا ترونه الآن لكن  
تؤمنون به فتبتّهجون بفرح لا  
ينطق به ومجيد.

نائلين غاية إيمانكم خلاص  
النفوس.

الخلاص الذي فتش وبحث عنه  
أنبياء، الذين تنبأوا عن النعمة  
التي لأجلكم.

باحثين أي وقت أو ما الوقت الذي  
كان يدل عليه روح المسيح الذي  
فيهم، إذ سبق فشهد بالآلام التي  
للمسيح والأمجاد التي بعدها.

Πηὲταῖβωρπ νωοῦ ἐβολὰ χε ναῖτιρι  
 ἄμοοο νωοῦ ἀν: ναῖερδίακονιν δε  
 ἄμοοοο νωοῦ τεν: ναῖ τῖνοῦ  
 ἐταῖταμωτεν ἐρωοῦ ἐβολὰ χιτοτοῦ  
 ἵνηὲταῖχιωεννοῦτι νωοῦ τεν δεν  
 οῦπνεῦμα εφοῖαβ ἐτανοτορπ ἐβολὰ  
 δεν τῖφε: νηὲτε οῦον θανασττελοο  
 ἐρεπιθῦμιν ἐναῖ ἐρωοῦ.

*Πασῖνοῦ ἡπερμειρε πικοομοο*  
*οῦδε νηετωοπ δεν πικοομοο:*  
*πικοομοο νασῖνι νεμ τερεπιθῦμα: φη*  
*δε εῖτιρι ἡφοτωῦ ἡφνοῦτ ἡναῦωπι*  
*ῦα ἐνεε: ἄμην.*

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

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

الَّذِينَ أَعْلِنَ لَهُمْ أَنَّهُمْ لَيْسَ  
 لِأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ  
 بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ  
 الْآنَ بِوَأَسْطَةِ الَّذِينَ بَشَرُوكُمْ فِي  
 الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنْ  
 السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ  
 تَطَّلِعَ عَلَيْهَا.

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

### The Acts الإبركسيس

Πραχῖς ἵτε νενηιοῖτ ἡἀποστολοο:  
 ἐρε ποῖομοῦ εφοῖαβ ῦωπι νεμἀν.  
 ἄμην.

Πραχῖς ἵ: κα - ἄτ

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

Acts 10: 21 - 33

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

أعمال 10: 21 - 33

Εταῖ δε ἐπεσῖτ ἡχε Πετροο ῦα  
 νιρωμῖ πεχαῖ χε χηππε ἄνοο πε  
 ἐτετενκωῖτ ἡσωῖ: πιζωβ οῦ πε  
 ἐταρετενῖ εοβητηῖ.

Πωοῦ δε πεχωοῦ χε Κορνηλιοο  
 πιεκατονηταρχοο οῦρωμῖ πε ἡῦμην  
 οῦοε εφερεοῖτ θαῖτην ἡφνοῦτ

Then Peter went down to the men who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?"

And they said, "Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was

فَنَزَلَ بِطَرَسُ إِلَى الرَّجَالِ الَّذِينَ  
 أُرْسِلَهُمْ إِلَيْهِ كَرْنِيلْيُوسُ وَقَالَ:  
 «هَا أَنَا الَّذِي تَطْلُبُونَهُ. مَا هُوَ  
 السَّبَبُ الَّذِي حَضَرْتُمْ لِأَجْلِهِ؟»

فَقَالُوا: «إِنَّ كَرْنِيلْيُوسَ قَائِدَ مِئَةِ  
 رَجُلًا بَارًا وَخَائِفَ اللَّهِ وَمَشْهُودًا لَهُ  
 مِنْ كُلِّ أُمَّةِ الْيَهُودِ أَوْجِي إِلَيْهِ  
 بِمَلَائِكَةِ مَقَدَسٍ أَنْ يَسْتَدْعِيكَ إِلَى  
 بَيْتِهِ وَيَسْمَعَ مِنْكَ كَلَامًا.»

εγερμεθρε θαρоч ηνε πιγλωλ τηρη  
 ηντε ηλιοηδαι αρταμοη εβολ ζιτεν  
 ονασττελοσ εφοναβ εονωρη ηνωκ ει  
 εδονη επερηι εσωτεμ εθλνσζι  
 ητοτκ.

Διμονη ερωσ εδονη αηωπορ  
 εροη: περηση δε αητωνη αηι εβολ  
 νεμωσ οροζ αηι εβολ νεμαη ηνε  
 θλνκεσνησ εβολ θεν Ιοπηη.

Περηση δε αηι εδονη εκεσαρηα:  
 Κορηηλιοσ δε ναησομσ εβολ θλζωσ  
 εταμονη δε ενεηενσσενησ νεμ  
 νεηωφηη ηλνασκεον.

Δσωπη δε εταηι εδονη ηνε  
 Πετροσ αηημαη εροη ηνε Κορηηλιοσ  
 αηηηη επεσηθ θαρατοη ηνεηδλδλνζ  
 αηονωηη.

Πετροσ δε αητοηνοη εηζω υμοσ  
 ζε τωηκ: λνοκ ζαρ ζω λνοκ οηρωμ  
 υπεκηη.

Οροζ αηηε εδονη εησζι νεμαη:  
 οροζ αηημ ηνομηη ελνθωσηη.

Πεζαη δε νωσ ζε ηθωτεν  
 τετενημ ζε οηβοη πε ηοηρωμ  
 ηλιοηδαι ετομη ηε εμοηη νεμ  
 οηλλοφηλοσ: οροζ λνοκ λφνοηη  
 ταμοι εητεμζοσ ηεηι ηρωμ ζε

divinely instructed by a holy  
 angel to summon you to his  
 house, and to hear words  
 from you.”

Then he invited them in  
 and lodged them. On the  
 next day, Peter went away  
 with them, and some  
 brethren from Joppa  
 accompanied him.

And the following day  
 they entered Caesarea. Now  
 Cornelius was waiting for  
 them, and had called  
 together his relatives and  
 close friends.

As Peter was coming in,  
 Cornelius met him and fell  
 down at his feet and  
 worshiped him.

But Peter lifted him up,  
 saying, “Stand up; I myself  
 am also a man.”

And as he talked with  
 him, he went in and found  
 many who had come  
 together.

Then he said to them,  
 “You know how unlawful it  
 is for a Jewish man to keep  
 company with or go to one  
 of another nation. But God  
 has shown me that I should  
 not call any man common  
 or unclean.

فَدَعَاهُمْ إِلَى دَاخِلٍ وَأَصَافَهُمْ. ثُمَّ  
 فِي الْغَدِ خَرَجَ بَطْرُسُ مَعَهُمْ  
 وَأَنَاسٌ مِنَ الْإِخْوَةِ الَّذِينَ مِنْ يَافَا  
 رَافَقُوهُ.

وَفِي الْغَدِ دَخَلُوا قَيْصَرِيَّةَ. وَأَمَّا  
 كَرْنِيلْيُوسُ فَكَانَ يَنْتَظِرُهُمْ وَقَدْ دَعَا  
 أَنَسِبَاءَهُ وَأَصْدِقَاءَهُ الْأَقْرَبِينَ.

وَلَمَّا دَخَلَ بَطْرُسُ اسْتَقْبَلَهُ  
 كَرْنِيلْيُوسُ وَسَجَدَ وَقَاعاً عَلَى  
 قَدَمَيْهِ.

فَأَقَامَهُ بَطْرُسُ قَائِلاً: «قُمْ أَنَا أَيْضاً  
 إِنْسَانٌ.»

ثُمَّ دَخَلَ وَهُوَ يَتَكَلَّمُ مَعَهُ وَوَجَدَ  
 كَثِيرِينَ مُجْتَمِعِينَ.

فَقَالَ لَهُمْ: «أَنْتُمْ تَعْلَمُونَ كَيْفَ هُوَ  
 مُحَرَّمٌ عَلَى رَجُلٍ يَهُودِيٍّ أَنْ  
 يَلْتَصِقَ بِأَحَدٍ أجنبيٍّ أَوْ يَأْتِيَ إِلَيْهِ.  
 وَأَمَّا أَنَا فَقَدْ أَرَانِي اللَّهُ أَنْ لَا أَقُولَ  
 عَنْ إِنْسَانٍ مَا إِنَّهُ دَنَسٌ أَوْ نَجِسٌ.»

εφβαθευ ιε εφσωφ.

Εθβε φαι αι εταρετενοτωρπ ησωι  
υπιεραντιλεσιν: τωινη οτην γε εθβε οτ  
ησασι αρετενοτωρπ ησωι

Οτοσ πεσαφ ηνε Κορνηλιος: γε  
ιςκεν ετοτ φοοτ ωα εδοτην εται  
οτηνοτ: ναι τωβε υφνατ ησχι ψιτ δεν  
πανι: οτοσ εηππε ις οτωμι αφοβι  
ερατφ υπαμθο εβολ δεν οτβεβω  
εσοτωβω.

Οτοσ πεσαφ γε Κορνηλιος  
ατωτεμ ενεκπροσετχη οτοσ  
νεκμεθναητ ατεροτωετι υπεμθο  
υφνοτφ.

Οτωρπ οτην εερηι ελοπη  
μαροτωοτφ εσιμων φηετοτωοτφ  
εροφ γε Πετροσ: φαι εφχαληοτφ επηι  
ησιμων πιβακωαρ δατεν φιομ.

Ητνοτνοτ οτην διοτωρπ ησωκ:  
ηθοκ δε καλωσ ακαισ ετακι: τνοτ δε  
ανον τηρεν τευπαμια ενχη υπεμθο  
υφνοτφ εσωτεμ ενη τηροτ ετα  
Πβοις θαωοτ νακ.

*Πισαχι δε ητε Πβοις εφελαι οτοσ  
εφελαυαι: εφελαμασι οτοσ εφεταχρο:  
δεν φασια ηεκκλησια ητε φνοτφ:  
αμην.*

Therefore, I came  
without objection as soon as  
I was sent for. I ask, then,  
for what reason have you  
sent for me?"

So Cornelius said, "Four  
days ago I was fasting until  
this hour; and at the ninth  
hour I prayed in my house,  
and behold, a man stood  
before me in bright  
clothing,

and said, 'Cornelius,  
your prayer has been heard,  
and your alms are  
remembered in the sight of  
God.

Send therefore to Joppa  
and call Simon here, whose  
surname is Peter. He is  
lodging in the house of  
Simon, a tanner, by the sea.  
When he comes, he will  
speak to you.'

So I sent to you  
immediately, and you have  
done well to come. Now  
therefore, we are all present  
before God, to hear all the  
things commanded you by  
God."

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

فَلَدَلِكَ جَنَّتْ مِنْ دُونَ مُنَاقَضَةٍ إِذِ  
اسْتَدَّ عَيْنُمُونِي. فَاسْتَخِيرُكُمْ: لَأَيِّ  
سَبَبٍ اسْتَدَّ عَيْنُمُونِي؟»

فَقَالَ كَرْنِيلْيُوسُ: «مُنْذُ أَرْبَعَةِ أَيَّامٍ  
إِلَى هَذِهِ السَّاعَةِ كُنْتُ صَائِمًا. وَفِي  
السَّاعَةِ التَّاسِعَةِ كُنْتُ أُصَلِّي فِي  
بَيْتِي وَإِذَا رَجُلٌ قَدْ وَقَفَ أَمَامِي  
بِلِبَاسٍ لَامِعٍ.

وَقَالَ: يَا كَرْنِيلْيُوسُ سَمِعْتَ  
صَلَاتِكَ وَذَكَرْتَ صَدَقَاتِكَ أَمَامَ اللَّهِ.

فَأَرْسِلْ إِلَيَّ يَا فَا وَأَسْتَدْعِ سَمْعَانَ  
الْمُلقَّبَ بِطَرَسٍ. إِنَّهُ نَازِلٌ فِي بَيْتِ  
سَمْعَانَ رَجُلٍ دَبَّاحٍ عِنْدَ الْبَحْرِ. فَهُوَ  
مَتَى جَاءَ يُكَلِّمُكَ.

فَأَرْسَلْتُ إِلَيْكَ حَالًا. وَأَنْتَ فَعَلْتَ  
حَسَنًا إِذْ جِئْتَ. وَالآنَ نَحْنُ جَمِيعًا  
حَاضِرُونَ أَمَامَ اللَّهِ لِنَسْمَعَ جَمِيعَ  
مَا أَمَرَكَ بِهِ اللَّهُ.»

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

**Synaxarium of Baunah 13**  
**سنكسار اليوم الثالث عشر من شهر بؤونة**

1. The Commemoration of the Honorable Archangel Gabriel, the Announcer
2. The Departure of St. John, Bishop of Jerusalem

1. تذكّار رئيس الملائكة الجليل جبرائيل، المبشر
2. نياحة القديس يوحنا أسقف أورشليم

**1. The Commemoration of the Honorable Archangel Gabriel, the Announcer**

On this day, the church celebrates the honorable Archangel Gabriel, who announced to Daniel with the return of the children of Israel from captivity.

He also announced to Zachariah the priest with the birth of John the Baptist, and six months later, he came and announced to the Virgin St. Mary with the incarnation of God the Word in her womb, saying, "And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest... And He will reign over the house of Jacob forever, and of His kingdom there will be no end" (Luke 1: 31 - 33). Therefore, the church gave him the title "the Announcer" and had arranged this feast to venerate this honorable angel.

May his holy intercession be with us all. Amen.

1. تذكّار رئيس الملائكة الجليل جبرائيل، المبشر  
 في هذا اليوم تُعيّد الكنيسة بتذكّار رئيس الملائكة الجليل جبرائيل (غبريال) الذي بشر دانيال النبي برجوع بني إسرائيل من أرض السبي.  
 وهو الذي بشر زكريا الكاهن بولادة يوحنا المعمدان، وبعدها بستة أشهر أتى وبشر القديسة العذراء مريم بحلول كلمة الله في بطنها قانلاً: "ها أنت ستحبلين وتلدن ابناً وتسمينه يسوع. هذا يكون عظيماً وابن العلى يُدعى... ويعطيه الرب الإله كرسي داود أبيه، ويملك على بيت يعقوب إلى الأبد، ولا يكون لملكه نهاية" (لوقا 1: 31 - 33). لذلك أعطته الكنيسة لقب المبشر. بركة شفاعته المقدسة فلتكن معنا. آمين.

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

On this day also, of the year 133 of the martyrs, 417 AD, the holy father St. John, bishop of Jerusalem, departed. He became a monk in the monastery of St. Hilarion in Palestine, along with St. Epiphanius, bishop of Cyprus. When the virtues of the monk John became well known, he was chosen bishop for Jerusalem, in the year 388 AD.

The enemy of good led him astray and struck him with the love of money. He neglected the poor and the needy, and made for himself silver vessels for his table. When his old friend St. Epiphanius heard that, he was sorrowful. He came to Jerusalem and made it appear that he had come to visit the holy places. Abba John invited him and prepared a table for him using these silver vessels. When St. Epiphanius saw that, his heart was troubled and thought of a way to awaken the conscious of his friend John, for he loved him. He went to one of the monasteries of Jerusalem, and sent to Abba John asking to borrow these vessels. When he received the silver vessels, he sold them and gave the money to the poor and the needy.

2. نياحة القديس يوحنا أسقف أورشليم وفيه أيضاً من سنة 133 للشهداء، سنة 417 ميلادية، تنيح القديس يوحنا أسقف أورشليم. كان قد ترهب في دير القديس إيلاريون في فلسطين مع القديس إبيفانيوس الذي صار فيما بعد أسقفاً لقبرص. ولما ذاعت فضائل الراهب يوحنا، اختاروه أسقفاً لكرسي أورشليم، سنة 388 ميلادية.  
 حسده عدو الخير وضربه بمحبة المال، فأهمل الفقراء والمساكين وصنع لمائدته أوان من الفضة. فلما سمع صديقه القديم القديس إبيفانيوس أسقف قبرص، حزن وجاء إلى أورشليم، ونزل عليه ضيفاً. فقدم له الطعام في هذه الأواني الفضية. فحزن جداً وفكر في طريقة لتنبه ضمير صديقه يوحنا لمحبهته له. فذهب إلى أحد الأديرة وأرسل لطلب هذه الأواني، فلما وصلته أخذها وباعها ووزع ثمنها على الفقراء.



Few days later, Abba John asked for the vessels, but St. Epiphanius told him that he had sold them and distributed the money among the poor and the needy. St. Epiphanius prayed to The Lord Christ, and entreated Him for the sake of his old friend. Abba John became blind, wept, and entreated St. Epiphanius to help him. St. Epiphanius prayed for his sake and one of his eyes was healed. He told him, "Behold, The Lord Christ has left one of your eyes blind, as a reminder for you." He reminded him with his earlier benevolent life, and admonished him for his love of money.

Abba John awoke from his inadvertence and walked diligently in the path of charity beyond what can be described. He donated all that he owned to the point that they did not find even one "dirham" with him at the time of his departure. God granted him the gift of healing the sick and performing signs. After he completed his good endeavor, he departed in peace, after sitting on his episcopal throne for thirty-one years.

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

وبعد أيام طالبه بها يوحنا، فأخبره بأنه باعها ووزع ثمنها على الفقراء والمساكين. ثم صلى القديس إبيفانيوس من أجل صديقه القديم، ففقد يوحنا بصره، فبدأ يبكي ويستغيث بالقديس إبيفانيوس، فصلى لأجله فشُفيت إحدى عينيه. فقال له "إن السيد المسيح قد ترك العين الأخرى بدون بصر كتذكيرة لك"، ثم ذكَّره بسيرته الأولى الصالحة وبكته على محبته للمال. فانتبه يوحنا من غفلته وسلك في عمل الرحمة سلوكاً يفوق الوصف، فتصدق بكل ما كان يملكه، حتى أنهم لم يجدوا لديه درهماً واحداً عند نياحته، فوهبه الله مواهب شفاء المرضى وعمل الآيات. وبعد أن جلس على الكرسي واحداً وثلاثين سنة، تتيح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρλζ: α

Psalm 138: 1, 2

المزمور 137: 1

†† ΝΑΟΤΩΝΕ ΝΑΚ ΕΒΟΛ ΠΒΟΙΣ ΘΕΝ  
ΠΑΘΗΤ ΤΗΡΨ: ΖΕ ΑΚΩΤΕΜ ΕΝΙΣΑΧΙ ΝΤΕ  
ΡΩΙ: ΰΠΕΜΘΟ ΝΝΙΑΣΤΕΛΟC †ΝΑΕΡΨΑΛΙΝ  
ΕΡΟΚ: ΟΥΟZ †ΝΑΟΤΩΥΤ ΝΑΖΡΕΝ  
ΠΕΚΕΡΦΕΙ ΕΘΟΥΑΒ. ΑΛΛΗΛΟΥΙΑ.

I will confess You, O Lord, with my whole heart, for You have heard all the words of my mouth. Before the angels, I will chant to You. I will worship toward Your holy temple. Alleluia.

أعترف لك يا رب من كل قلبي لأنك استمعت كل كلمات فمي. أمام الملائكة أرتل لك وأسجد قدام هيكلك المقدس. هليلويا.

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐρανῶν ἀναστῆναι ἐβόλῃ θεῶν πνεύματος ἁγίου κατὰ Πατρὸν ἀσίου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.</p>
<p><b>Πατρὸν κέ: λᾶ - μῆ</b></p>	<p><b>Matthew 25: 31 - 46</b></p>	<p><b>متي 25: 31 - 46</b></p>
<p>Ἐγὼπ δὲ ἀγγελοὶ ἦντι Πνευμάτων ἁγίων θεῶν περὶ ἑαυτῶν κατὰ Πατρὸν ἀσίου τότε ἐξέρχεται βασιλεὺς τῶν οὐρανῶν καὶ ἀποδοξάσει τοὺς ἀγγελοὺς.</p>	<p>When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.</p>	<p>«وَمَتَى جَاءَ ابْنُ الْإِنْسَانِ فِي مَجْدِهِ وَجَمِيعِ الْمَلَائِكَةِ الْقُدِّيسِينَ مَعَهُ فَحِينئذٍ يَجْلِسُ عَلَى كُرْسِيِّ مَجْدِهِ.</p>
<p>Ὅσοι ἐθέλωσι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν: ὅσοι ἐθέλωσι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν: ὅσοι ἐθέλωσι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν.</p>	<p>All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.</p>	<p>وَيَجْتَمِعُ أَمَامَهُ جَمِيعُ الشُّعُوبِ فَيَمَيِّزُ بَعْضَهُمْ مِنْ بَعْضٍ كَمَا يَمَيِّزُ الرَّاعِي الْخِرَافَ مِنَ الْجِدَاءِ.</p>
<p>Ὅσοι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν: ὅσοι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν: ὅσοι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν.</p>	<p>And He will set the sheep on His right hand, but the goats on the left.</p>	<p>فَيَقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ عَنْ الْيَسَارِ.</p>
<p>Τότε ἐξέρχεται ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν: ὅσοι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν: ὅσοι ἰσχυροὶ ἦντι ἰσχυροὶ τῶν οὐρανῶν.</p>	<p>Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:</p>	<p>ثُمَّ يَقُولُ الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ: تَعَالَوْا يَا مُبَارَكِي أَبِي رَبُّوَا الْمَمْلُوكَاتِ الْمُعَدَّةِ لَكُمْ مِنْذُ تَأْسِيسِ الْعَالَمِ.</p>

Διὲκο γαρ οὖτος ἀτέτεν τεμμοι:  
αἰβι οὖτος ἀτέτεν ἄτσι: ναισι ἠψευμο  
οὖτος ἀτέτεν ψοπτ ἔρωτεν.

Наιβηψ οὖτος ἀτέτεν ροβст:  
ναιψωνι οὖτος ἀτέτεν ψευπαψι:  
ναιχη ρεν πιψτεκο οὖτος ἀτέτενι  
ψαροι.

Ποτε εἰἔροῦνὼ ναψ ἠνε νιθμη  
εἰψω ἠμοσ: ψε πενβοις ἔτανναῦ ἔροκ  
ἠθναῦ εκροκερ οὖτος αν τεμμοκ: ιε  
εκοβι οὖτος ανἄσοκ.

Ιε ἔτανναῦ ἔροκ ἠθναῦ εκοι  
ἠψευμο οὖτος ανψοπκ ἔρον: ιε εκβηψ  
οὖτος ανροβск.

Ιε ἔτανναῦ ἔροκ ἠθναῦ εκψωνι ιε  
εκχη ρεν πιψτεκο οὖτος ανι ψαροκ.

Οὖτος εἰἔροῦνὼ ἠνε πιοτρο εἰἔροσ  
νωσῦ: ψε ἠμη ψψω ἠμοσ νωτεν: ψε  
ἔφοσον ἄρετεν αιτοῦ ἠοῦαι ἠναικοῦχι  
ἠσνηοῦ ἠτηνι ἠνοκ πε ἔταρετεν αιτοῦ  
νηι.

Ποτε εἰἔροσ ἠνηετρωσ εἰσα  
τεψαδβη: ψε μαψενωτεν ἔβολ ραροι  
νηετ ρεσοροτ ἐπιχρωμ ἠἔνεε:  
φηετσεβτωτ ἠπιδιαβολοσ νεμ νεψ  
ατσελοσ.

for I was hungry and  
you gave Me food; I was  
thirsty and you gave Me  
drink; I was a stranger and  
you took Me in;

I was naked and you  
clothed Me; I was sick and  
you visited Me; I was in  
prison and you came to  
Me.'

Then the righteous will  
answer Him, saying, 'Lord,  
when did we see You  
hungry and feed You, or  
thirsty and give You drink?

When did we see You a  
stranger and take You in, or  
naked and clothe You?

Or when did we see You  
sick, or in prison, and come  
to You?'

And the King will  
answer and say to them,  
'Assuredly, I say to you,  
inasmuch as you did it to  
one of the least of these My  
brethren, you did it to Me.'

Then He will also say to  
those on the left hand,  
'Depart from Me, you  
cursed, into the everlasting  
fire prepared for the devil  
and his angels:

لَأْتِي جُعْتُ فَأَطْعَمْتُمُونِي. عَطِشْتُ  
فَسَقَيْتُمُونِي. كُنْتُ غَرِيْبًا  
فَأَوْيْتُمُونِي.

عُرِيَانًا فَكَسَوْتُمُونِي. مَرِيضًا  
فَزُرْتُمُونِي. مَحْبُوسًا فَأَتَيْتُمُ إِلَيَّ.

فِيَجِيبُهُ الْاَبْرَارُ حِينَئِذٍ: يَا رَبِّ مَتَى  
رَأَيْتُكَ جَائِعًا فَأَطْعَمْتَنَا أَوْ عَطِشْنَا  
فَسَقَيْتَنَا؟

وَمَتَى رَأَيْتُكَ غَرِيْبًا فَأَوْيْتَنَا أَوْ  
عُرِيَانًا فَكَسَوْتَنَا؟

وَمَتَى رَأَيْتُكَ مَرِيضًا أَوْ مَحْبُوسًا  
فَأَتَيْتَنَا إِلَيْكَ؟

فِيَجِيبُ الْمَلِكُ: الْحَقُّ أَقُولُ لَكُمْ: بِمَا  
أَنْتُمْ فَعَلْتُمُوهُ بِأَحَدِ إِخْوَتِي هَؤُلَاءِ  
الْأَصَاغِرِ فِيَّ فَعَلْتُمْ.

«ثُمَّ يَقُولُ أَيْضًا لِلَّذِينَ عَنِ الْيَسَارِ:  
اذهَبُوا عَنِّي يَا مَلَاعِينُ إِلَى النَّارِ  
الْأَبَدِيَّةِ الْمُعَدَّةِ لِلإِبْلِيسِ وَمَلَائِكَتِهِ.

Διὲκο γαρ οὖτος ἔπετεν τεμοιοι:  
αἰβι οὖτος ἔπετεν ἄσοι.

Ἡαι οἱ ἠψευμο οὖτος ἔπετεν ψοπτ  
ἔρωτεν ναι βηψ οὖτος ἔπετεν βοβστ:  
ναι ψωνι οὖτος ἔπετεν χεμπαψι: ναι  
χη δεν πιψτεκο οὖτος ἔπετενι ψαροι.

Ποτε εἰἔροῦῶ ἔωοῦ εἰχω ἔμοο:  
χε Πενβοις ἔτανναῦ ἔροκ ἠῆναῦ  
εκβοκερ ιε εκοβι: ιε εκοι ἠψευμο ιε  
εκβηψ: ιε εκψωνι ιε εκχη δεν  
πιψτεκο οὖτος ἔπετενι ψηητκ.

Ποτε εἰἔροῦῶ ἠωοῦ εἰχω ἔμοο:  
χε ἄμην ψχω ἔμοο ἠωτεν: χε  
ἔφοσον ἔπετεν αἰτοῦ ἠοῦαι ἠναι  
κοῦσι οῦδε ἄνοκ ἔπετεν αἰτοῦ ἠη.

Οὔτος εἰἔωενωοῦ ἠχε ναι  
εἰκολασις ἠἔνεεῦ ἠἔμμη δε εἰωνῶ  
ἠἔνεεῦ.

*Πῶοῦ φα Πεννοῦψ πε ψα ἔνεεῦ  
ἠτε ἠι ἔνεεῦ: ἄμην.*

For I was hungry and you gave Me no food; I was thirsty and you gave Me no drink.

I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’

Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’

Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’

And these will go away into everlasting punishment, but the righteous into eternal life.”

*Glory be to God forever.*

لَأَنِّي جُوعْتُ فَلَمْ تُطْعِمُونِي. عَطِشْتُ فَلَمْ تَسْقُونِي.

كُنْتُ غَرِيبًا فَلَمْ تَأْوِنِي. غُرِيانًا فَلَمْ تَكْسُونِي. مَرِيضًا وَمَحْبُوسًا فَلَمْ تَزُورُونِي.

حِينَئِذٍ يُجِيبُونَهُ هُمْ أَيْضًا: يَا رَبُّ مَتَى رَأَيْنَاكَ جَائِعًا أَوْ عَطِشَانًا أَوْ غَرِيبًا أَوْ غُرِيانًا أَوْ مَرِيضًا أَوْ مَحْبُوسًا وَلَمْ نَخْدَمْكَ؟

فَيُجِيبُهُمْ: الْحَقُّ أَقُولُ لَكُمْ: بِمَا أَنْتُمْ لَمْ تَفْعَلُوهُ بِأَحَدٍ هَؤُلَاءِ الْأَصَاغِرِ فَبِي لَمْ تَفْعَلُوا.

فَيَمْضِي هَؤُلَاءِ إِلَى عَذَابٍ أَبَدِيٍّ وَالْآخَرُونَ إِلَى حَيَاةٍ أَبَدِيَّةٍ.»

*والمجد لله دائماً.*

# Katameros Readings for the 14<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الرابع عشر من شهر بؤونة المبارك

ΚΟΥΜΗΤ ἑΤΟΥ ἸΕΖΟΥΤ ἠΠΙΔΒΟΥΤ ΠΑΩΝΙ

## 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

Διῶισι ἰνοῦωτιπ ἔβωλ θεν παλαος:  
αιχιωι ἰΔαυιδ παβωκ: αιθαρχϭ  
ἰνοῦνεθ εφοῦαβ: Παχιζ ταρ εσεῖτοτς  
ναϭ. Ἀλληλοια.

I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.

رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.

### Vespers Gospel

إنجيل العشيّة

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

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

Οὔανασνωσις ἔβωλ θεν  
πιεγασσελιον εθοῦαβ κατὰ Πατθεον  
ασιοῦ.

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

Ἰπερμενι ξε ἔταιι ἔριοι  
ἰνοῦριρηνη ειζεν πικαηι νεταιι ἔριοι  
ἰνοῦριρηνη αν αλλα οῦχηι.

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 ἔφερξ οὐρῶμι ἐπερῖωτ  
οὐοὺ οὐγερὶ ἐτεσματ οὐοὺ οὐγελετ  
ἐτεσῶμι.

Οὐοὺ νενχαχι ἕπιρῶμι νε  
νεσρεμῆνι.

Φνεῶμι ἕπερῖωτ ἱε τεσματ  
ἐζωτεροὶ ἕεμπῶα ἕμοι ἀν: οὐοὺ  
φνεῶμι ἕπερῶηρι ἱε τεσῶηρι  
ἐζοτεροὶ ἕεμπῶα ἕμοι ἀν.

Φνετενεῖναῶλι ἕπερῖστατροσ ἀν  
οὐοὺ ἵτεσμοῶι ἵσῶι ἕεμπῶα ἕμοι  
ἀν.

Φνεταρῆμι ἵτερῖρῆχῆ  
εῖετακοσ: φη δε εῖνατακο  
ἵτερῖρῆχῆ εῖβητ εῖεξεμσ.

Φνετῶπ ἕμῶτεν ἀρῶπ ἕμοι  
οὐοὺ φνετῶπ ἕμοι ἀρῶπ  
ἕφνεταρῆτοι.

Φνετῶπ ἵοῖπροφῆτῆσ ἐφῆραν  
ἵοῖπροφῆτῆσ εῖεβῖ ἕφβεχε  
ἵοῖπροφῆτῆσ οὐοὺ φνετῶπ ἵοῖθῶμη  
ἐφῆραν ἵοῖθῶμη εῖεβῖ ἕφβεχε  
ἵοῖθῶμη.

Οὐοὺ φνεθῆατσε οῖαι ἵνακοῖτσι  
ἵοῖαφοτ ἕμῶοτ ἕωχ μονον ἐφῆραν  
ἵοῖμαθητῆσ ἀμην ἵχω 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 وَيَتَّبِعَنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلُ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ  
يَأْخُذُ وَمَنْ يَقْبَلُ 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 ἠνεϋτακο ἠζε πεϋβεχε

shall by no means lose his reward.

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

*Glory be to God forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμος τω Δαυιδ ρλα: ζ, ιβ, ιε

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εϋεϋζιωτοϋ νοϋμεομη:  
νηεθοϋαβ ἠτακ εϋεελεηλ εοβε  
Δαυιδ πεκβωκ: λισοβϋ νοϋδηβς  
ἰπαχριστοϋ: εϋεϋφιρι ζε εϋρηι εϋωϋ  
ἠζε φηεθοϋαβ ἠτηι. **Αλληλοια.**

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

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

### Matins Gospel

إنجيل باكر

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

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

Οϋἀναστωσις εβολ δεν  
πειτασσελιον εθοϋαβ κατα λουκαν  
ασιοϋ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοϋ εταϋι εϋρηι νεμωοϋ αϋοϋι  
ερατϋ δεν οϋμα ἠκοι νεμ οϋμηνϋ ἠτε  
νεϋμαθητς νεμ κευηνϋ εϋωϋ 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  
وَجَمْعٍ 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  
νὶπνευμα ἠκαθαρτον ναϋερφαδρι  
ἐρωοϋ.

Οτοθ ναρε πιμϋ τῆρ κωϋ ἤσα  
βὶ νεμαϋ: ξε οϋνι νασνηοϋ ἐβολ ἕμωοϋ  
ἤξε οϋχομ οτοθ νασταλδο ἕμωοϋ  
τῆροϋ πε.

Οτοθ ἠθοϋ ἐταϋϋαι ἠνεϋβαλ  
ἐπϋωι οϋβε νεϋμαθητῆς πεχαϋ νωοϋ  
ξε ὠοϋνιὰτεν ἠνηοϋ νιθκῆι ξε ἠωτεν  
τε Ἰμετοϋρο ἠτε Φνοϋϋ.

ἠοϋνιὰτεν ἠνηοϋ νηετροκερ ξε  
Ἰνοϋ τετεννασι: ὠοϋνιὰτεν ἠνηοϋ  
νηετριμῆι Ἰνοϋ ξε τετεννασωβι.

ἠοϋνιὰτεν ἠνηοϋ ἐϋωπ  
ἠτοϋμεστε ἠνηοϋ ἠξε νιρωμῆι οτοθ  
ἠτοϋνοϋετ ἠνηοϋ ἐβολ οτοθ ἠτοϋϋεϋ  
ἠνηοϋ 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.

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



πε νῆρη θεν ἔφε: ναι γαρ ον ἑναῖρι  
 ἕμωοῦ ἡνιπροφητης ἡξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦῖ πε: ὡα ἔνεε  
 ἡτε νι 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

### Ἡ ἐπιστολὴ ἡτε πενκαθ Παῦλος Πιὰποστολοσ

Παῦλοσ φῆβοκ ἕΠενβοιοσ Ἰησοῦσ  
 Πιῆχριστοσ: πιὰποστολοσ εἰθαθεμ:  
 φηῖταῖθαυῖ ἐπιζωῖεννοῦῖ 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: ἱσ**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οὔωω μεν γαρ εἰθαυωπι  
 ἡτενοτολὴ 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 γαρ ἕπερζεκε ἕλι ἔβολ:  
 πιμωιτ δε ἡ ἔδοῖν πε φα ἡτε  
 οῖζελεπισ εσσοῖπ φα ἔτενναδωντ  
 ἔΦνοῦῖ ἔβολ ζιτοτῖ.

for the law made  
 nothing perfect; on the other  
 hand, there is the bringing in  
 of a better hope, through  
 which we draw near to God.

إِذِ النَّامُوسُ لَمْ يُكْمَلْ شَيْئًا. وَلَكِنْ  
 يَصِيرُ إِدْخَالُ رَجَاءٍ أَفْضَلُ بِهِ  
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῖοσ κατα φρηῖ ἔτε αῖβνε ἀναω  
 αν ηη μεν γαρ αῖωωπι ἡοῖηβ αῖβνε  
 ἀναω.

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

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἡθοσ νεμ οῖἀναω ἔβολ  
 ζιτεν φηετχω ἕμοσ ναῖ γε αῖωρκ

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 Πῶς οὐκ ἠνεχοῦμαι ἠεὶ καὶ  
ἵνα πεφύνηται ὡς ἐνεχ.

Κατὰ ταυταὶ ἀφωπι ἵνα Ἰησοῦς  
ἠπύτῳρι ἵνα οὐδὲ ἀθῆκη ἐσσῶπι.

Οὐκ ἦν ἀφωπι ἵνα  
ἐρεποῦται ὅτι καὶ ναρὲ φῶς ἕως  
ἠμῶν ὅτι ἀν πε.

Φαί δε καὶ ἑναὶ ὡς ἐνεχ ἀφῶ  
ἵνα μετοῦται ἵνα ἕθεν παραβάσις.

ὅτι φαί οὐκ ὡς ἠμῶν  
ἐνοῦται ἵνα νῆθεν ἠνεθῆνοι βλ  
φῶς ἕθεν βλ ἕθεν ἐφῶς ἵνα  
νῆθεν ἕθεν ἐρῶν ἕθεν.

Ὁταρχῆρετς τὰρ ἠπαρῆτ  
ἐναφῶν ἠν ἐφῶν  
ἠνατῶν ἐφῶν ἕθεν  
ἠνεφῶν ὅτι ἀφῶν ἐφῶν  
ἠνεφῶν.

Φαί ἐτε ἠμῶν ἀνασκῆ τοι ἕθεν  
ἠμῶν ἠφῶν ἠναρχῆρετς  
ἠνεφῶν ἐφῶν ἠφῶν  
ἐφῶν ἠφῶν ἠμῶν: ἠνεφῶν  
ἠφῶν ἕθεν ἠ πῶν: φαί τὰρ ἀφῶ  
ἐφῶν ἕθεν ἠφῶν.

Πῶς τὰρ ἠφῶν ἠναρῶν  
ἠναρχῆρετς ἕθεν ἠφῶν ἠμῶν:

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 أَفْضَلٍ.

وَأَوْلَانِكَ 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  
التَّامِّ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ،  
إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَشْفَعَ  
فِيهِمْ.

لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَبِّسُ كَهَنَةٍ مِثْلُ  
هَذَا، قُدُوسٌ بِلَا شَرِّ 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 أَنَسَاءً بِهِمْ  
ضَعْفَ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ  
الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتَقِيمُ ابْنًا

πισαζι δε ντε πιδναυ φαι εταφωπι  
μενεσα πινομος εταρο νουφωρι  
εφχικ εβολ φα ενεε.

Πικεφαλεον δε εζεν νηετηνσω  
μωου οταρχηερενς ταρ υπαιρητ  
ετηνταν μματ φηεταφωμι  
σαουταμ υπιερωνος ντε τμετνωτ  
θεν νιφνωι.

Πρεφωπεν ντε νηεθοταβ νευ  
ντε τσκτηνι μμηι θετα Πβοις  
ταχρος οτοε ρωμι αν.

Αρχηερενς ταρ νιβεν εψαρχαφ  
ερεφεν ταιο εδοτη νευ φουφωουφω  
εβε φαι οταναςκη ον πε ερε  
οτενχαι φωπι μφαι ερεφενφ εδοτη.

Ισχε μεν οτη ναφ εζεν πκαζι ιε  
νε οτοτηβ αν πε εφωπ νχε νηεταφεν  
δωρον εδοτη κατα πινομος.

Παι εφωμωφι δεν οτςμοτ νευ  
οτδηιβι ντε τφε κατα φρητ εταφταμ  
Πωτςχς εφναχωκ ντςκνηνι: ανατ ταρ  
πεχαφ εκεθαμιο νηωβ νιβεν κατα  
πιτηπος εταφταμοκ εροφ εζεν  
πιτωου.

¶ Νου δε ατοτφ τματ εοτφωμνι  
εσοτπ ηεουο μφρητ ον ετεφοι  
μμεσιτης ντε οτδιαθηκη εσοτπ

the law, appoints the Son  
who has been perfected  
forever.

Now this is the main  
point of the things we are  
saying: We have such a  
High Priest, who is seated at  
the right hand of the throne  
of the Majesty in the  
heavens,

a Minister of the  
sanctuary and of the true  
tabernacle which The Lord  
erected, and not man.

For every high priest is  
appointed to offer both gifts  
and sacrifices. Therefore, it  
is necessary that this One  
also have something to  
offer.

For if He were on earth,  
He would not be a priest,  
since there are priests who  
offer the gifts according to  
the law;

who serve the copy and  
shadow of the heavenly  
things, as Moses was  
divinely instructed when he  
was about to make the  
tabernacle. For He said,  
“See that you make all  
things according to the  
pattern shown you on the  
mountain.”

But now He has  
obtained a more excellent  
ministry, inasmuch as He is  
also Mediator of a better  
covenant, which was

مُكَمَّلًا إِلَى الْأَبَدِ.

وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا  
رَبِّيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي  
يَمِينِ عَرْشِ الْعِظَمَةِ فِي  
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ  
الَّذِي نَصَبَهُ الرَّبُّ 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 ΖΑΝΩΥ  
ΕΥΩΤΠ.

Εναρε τζουριτ ταρ ετε υματ οι  
ναταρικι νατνακωτ αν πε νσα φουα  
νηταζενοτ.

Εφξευ αρικι ταρ ερωου εφξω  
υμος γε ις ζανεζουτ σενηου πεξε  
Πβοις τναζωκ εζεν πηι μπιρανλ  
νευ εζεν πηι νιοτδα νουδιαθηκη  
υβερι.

Κατα τδιαθηκη αν εταισεμνητς  
νευ νοτιοτ ζεν πιεζουτ εταιδμαζι  
ντοτχιζ ειναενοτ εβολ ζεν πκαζι  
νηχιμι γε ηωουτ υποροζι ζεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενα ναιεζουτ ετε υματ πεξε  
Πβοις ειετ ηνανομος εδρηι ενουμενι  
οτοζ ειεδζητοτ εδρηι εζεν νοτζητ  
οτοζ ανοκ ειεωπι νωουτ ηνοττ οτοζ  
ηωουτ ζωουτ εγεωπι ηηι ετλαος.

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

established on better  
promises.

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

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

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

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

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

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

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

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

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

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

ωα πορνιωτ̄.

Χε τ̄ναχζω ἡνοῦμετ̄β̄ινζονσ  
νωοτ̄ ἐβολ̄ οτοσ ἡναερ̄φμετ̄ι χε  
ἡνοῦνοβι.

Ἦεν π̄χινζοσ χε ον̄βερι ιε ᾱφερ  
τ̄ζοτ̄ιτ̄ ἡ̄πασ φη δε̄ ἐωᾱφερ̄ᾱπασ  
οτοσ ἡτε̄φερ̄δε̄λλο ὑ̄δεντ̄ ἐ̄πτακο.

*Πρ̄μοτ̄ σᾱρ̄ νεμωτεν̄ νεμ  
τ̄ερ̄ινη̄ εν̄σοπ̄: χε̄ ἁμ̄ην̄ ἐσε̄ωωπι.*

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.*

لَا تَبِي أكون صَفوحاً عَنْ آثَامِهِمْ،  
وَلَا أذكرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي  
مَا بَعْدَ.

فَإذِ قَالَ جَدِيداً، عَتَقَ الْأَوَّلَ. وَأَمَّا  
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ  
الِإِضْمَحَلِّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ̄ ἄεν̄ πε  
πιᾱζωμοτ̄ ἡ̄πιστολη̄ ἡ̄τε̄ πε̄νωτ̄  
Ιωαν̄νης. Ἀμ̄ην. Πᾱμενρᾱτ̄.

Ἰ̄ Ιωαν̄νης ἁ: ἁ - ιε̄

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

Π̄πρεσβ̄υτεροσ ἡ̄σ̄αιοσ π̄ῑᾱσαπητοσ  
φη̄ ἁ̄νοκ̄ ἐ̄τ̄μεῑ ἁ̄μοσ̄ ἄεν̄ ο̄ῡμε̄θ̄μ̄η̄ι.

Π̄ᾱμενριτ̄ τ̄τωβ̄ε̄ ε̄θε̄ε̄ ζω̄β̄ ν̄ιβεν̄  
ε̄ο̄ρε̄ πε̄κμωιτ̄ σω̄ο̄ρτεν̄ οτοσ  
ἡ̄τε̄κο̄ν̄χαῑ κατᾱ φ̄ρη̄τ̄ ἐ̄τε̄ νε̄νω̄ωιτ̄  
ἡ̄τε̄κ̄ψ̄ῡχη̄ σω̄ο̄ρτων.

Δ̄ιρᾱωῑ σᾱρ̄ ἐ̄μᾱωω̄ ἐ̄τᾱν̄ῑ ἡ̄χε̄  
ν̄ισ̄νηο̄τ̄ οτοσ̄ ἐ̄τᾱν̄ε̄ρ̄με̄ο̄ρε̄ ἄε̄  
τε̄κμ̄ε̄θ̄μ̄η̄ῑ κατᾱ φ̄ρη̄τ̄ ἡ̄θο̄κ̄  
ἐ̄τε̄κμω̄ωῑ ἄεν̄ ο̄ῡμε̄θ̄μ̄η̄ι.

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 غَايَسَ الْحَبِيبِ الَّذِي  
أَنَا أَحِبُّهُ بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أَرْوِّمُ  
أَنْ تَكُونَ نَاجِحاً وَصَحِيحاً، كَمَا أَنَّ  
نَفْسَكَ نَاجِحَةٌ.

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

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

Πιάσαπητος οτρωβ ἠπιστος  
ἐτεκίρι ἠμοσ εκερρωβ ἠδῆρη δεν  
ἠισῆνοτ οτοσ φαι δεν ἠιωεμμοτ.

ἠαι ἐταγεμεθερε δα τεκὰσαπη  
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 οτοῆ  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερρωβ ἐτμεθμη.

Ἄκδαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἀλλα Διοτρεφῆσ πῆαιερσοῆτ  
ἠδῆνοτ ἠῆῶωπ ἠμοῆ ἔροσ ἀν.

Ἐθε φαι αῶαῆ ἠῆαῆρεφερ φῆεῆ  
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμμοτ  
εφερφῆλῆαῆ ἠμοῆ δεν ῆανσαῆ  
ἠποῆροσ οτοσ εφῆῆ ἀν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠῆισῆνοτ ἔροσ ἀν:  
οτοσ ἠθεοτῶῶ εῶοποτ ἠῆῆῶ ἠμμοτ  
ἀν οτοσ εφῆῆτ ἠμμοτ 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 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,  
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  
شِيعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

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

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

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

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

Παμενριτ ὑπερτενωκ  
ἐπιπετρωοτ ἀλλὰ ἐπιπεθανεϋ:  
φἠετῖρι ὑπιπεθανεϋ οτ ἐβολ ζεν  
Φνοϋτ πε: φἠ δε ετῖρι ὑπιπετρωοτ  
ὑπεϋνατ ἐΦνοϋτ.

Δυερμεερε ἠΔιμητριος ζιτεν  
οτον νιβεν νεμ ζιτεν ἠμη οτοζ ἀνον  
τενερμεερε οτοζ κωοτη ζε  
τεμετεερε οτυμη τε.

He οτονη οτυμω ἐςδῆτοτ νακ πε  
ἀλλὰ ἠτοτωω ἀν ἐςδα νακ ἐβολ  
ζιτεν οτυμελα νεμ οτκαω.

Ⲭερελπις δε σατοτ ἠνατ ἐροκ  
οτοζ ἠτενσαζι νεμ νεπἠροτ ἠρο  
οτβε ρο.

Ⲭερινη νακ: σεωινη ἐροκ ἠζε  
νηϋφἠρ: ωινη ἐνηϋφἠρ κατα ποτῖρα.

*Ⲡασινηοτ ὑπερμεερε πικοςμοσ  
οτδε νηετωοπ ζεν πικοςμοσ:  
πικοςμοσ νασινη νεμ τεϋεπιθωια: φἠ  
δε ετῖρι ὑφοτωω ὑΦνοϋτ ἠμαωωπι  
ωα ἐνεε: ἀμη.*

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

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

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

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

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

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

## The Acts الإبركسيس

Ⲡραζις ἠτε νενηοτ ἠἀποστολοσ:  
ἐρε ποτςμοτ εθοταβ ωωπι νεμδλ.  
Δμη.

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

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

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

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

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ  
فَتَتَكَلَّمُ فَمَا لَقَمٍ.

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

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

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

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененца занѣзоот де пезе            Παυλος ὁ Βαρναβας χε μαρενκοττεν            ἵτηνχευ πῶνι νηιςνηοτ κατα βακι            νιβεν: νηεταν θιωω ὁπισαχι ἵτε            Πβοις νδητοτ χε οτ πε ετωοπ ὁμωοτ.</p>	<p>Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing.”</p>	<p>ثَمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ.»</p>
<p>Βαρναβας δε ναροτωω εωλι            ὁπκε Ιωαννης νεμωοτ φηετομωοτ            εροφ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναφ εραξιοιη χε χας            πε: φηεταφωρξ εβολ ὁμωοτ ιχεν            †Παμφυλια: οτοθ ετε ὁπερι νεμωοτ            επιρωβ εωτεμολφ νεμωοτ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْهُمَا مَعَهُمَا.</p>
<p>Δεφωπι δε ἵχε οτχωντ ζωστε            ἵσεφωρξ εβολ ἵνογερνοτ: Βαρναβας            μεν αφβι ὁΜαρκος αφερρωτ εΚυπροσ.</p>	<p>Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.</p>	<p>فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ وَسَافَرَ فِي الْبَحْرِ إِلَى قَبْرُسَ.</p>
<p>Παυλος δε αφωπ ἵCιλας αφι            εβολ: εαγθηφ ἵτην πιεμοτ ἵτε            Φνοτ† εβολ θιτοτοτ ἵνηςνηοτ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَاخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναφσινι δε πε εβολ θιτην †Cυρια            νεμ †Κυλικια εφταχρο ἵνηεκκλησια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيَلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δφι δε εερηι εεκε †ερβη νεμ            Λγστρα: οτοθ ισ οτμαοθης εναφχη            ὁματ επεφραν πε †ιμοθεοσ πωμηρι            ἵνοτθιωι ἵλοτδαι ὁπιστη: πεφωτ δε            νε Ορεινιη πε.</p>	<p>Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.</p>	<p>ثَمَّ وَصَلَ إِلَى دَرْبَةَ وَلِسْتِرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيموثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>



Φαι ναυερμεεθρε εσβητηγ `νεε  
νιςνηογ ετδεν λυστρα νεμ εικονιον.

Φαι αφοτωγ `νεε Παυλος εθρεψι  
εβολ νεμας: οτοε εταφολγ  
αφουβητηγ εθε νιλονδαι ετψοπ δεν  
πιμα ετε μματ: ναυωογν γαρ τηρογ  
ζε περωτ νε Οτεινιν πε.

Εγκωτ Δε δεν νιπολις ναυτ  
μμοε ετοτογ εαρεε ενιζων  
νηεταυρεμνητογ εβολ ζιτοτογ  
νηιαποστολοε νεμ νιπρεβυτεροε  
ετδεν Ιερουσαλημ.

Πιεκκλησια μεν οτη ναυνηογ  
ηταχρο δεν πιναστ οτοε ναυνηογ  
ηαυαι δεν τοτηπι μμηνι.

*Πισαχι δε ητε Πβοις εφεαμι οτοε  
εφεαυαι: εφεαμασι 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 لِسْرَةَ وَإِيقُونِيَّةَ.

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

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

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Baunah 14

سنكسار اليوم الرابع عشر من شهر بؤونة

1. The Martyrdom of Saints Apakir, Philip, John, and  
Ptolemy

2. The Departure of Pope Yoannis (John) XIX, the 113<sup>th</sup>  
Patriarch of Alexandria

**1. The Martyrdom of Saints Apakir, Philip, John, and  
Ptolemy**

On this day, the saints Apakir, Philip, John, and  
Ptolemy, were martyred. St. Apakir had a brother called

1. استشهاد القديسين أباكير وفيلبس  
ويوحنا وأبظلماوس

2. نياحة القديس البابا يوانس التاسع عشر،  
البطريرك الثالث عشر بعد المائة من بطارقة  
الكرازة المرقسية

1. استشهاد القديسين أباكير وفيلبس  
ويوحنا وأبظلماوس

في مثل هذا اليوم استشهاد القديسون أباكير  
وفيلبس ويوحنا وأبظلماوس. كان لأباكير

Philip, who had agreed with two priests, one called John and the other called Ptolemy, to receive the crown of martyrdom.

They went to the city of Kartsa (now Kume Kartes, Beheira governorate), and confessed the name of The Lord Christ before the governor. The governor ordered to shoot them to death with arrows, which did not harm them. Then they cast them into red-hot fire, but the angel of The Lord delivered them from it. Then the governor commanded to tie them to the tails of horses, and to drag them from Kartsa to the city of Damanhur, however, The Lord protected them from any harm. Finally, the governor commanded to behead them outside the city of Damanhur, thus they received the crown of martyrdom.

The believers came, took their bodies, shrouded them with expensive shrouds and buried them with great honor.

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

## 2. The Departure of Pope Yoannis (John) XIX, the 113<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 1658 of the martyrs, 1942 AD, Pope Yoannis XIX, the 113<sup>th</sup> Patriarch of Alexandria, departed. He was born in the village of Dair Tasa, district of El-Badary, Assiut governorate, to godly parents. He was raised on piety and godliness, and since his young age, he loved reading the biographies of the saints. When he grew, he longed for the monastic life. He went to the monastery of El-Baramous, where he became a monk. Because of his fervent worship, intelligence, and intellect, he was ordained a priest, then hegumen, and was entrusted to preside over the monastery.

When the diocese of El-Beheira became vacant, he was ordained metropolitan for it in the year 1887 AD, and was also appointed a deputy of the See of St. Mark. When the diocese of El-Menoufia became vacant, the people of the diocese nominated him to care for them, and it was added to his duties in the year 1610 of the martyrs, 1894 AD.

Since his official place was in Alexandria, he established there a theological school to educate the monks. He spent forty-two years as a metropolitan, which were full of splendid achievements, as building and renovating churches, establishing Coptic schools, and caring especially for the monasteries of Wadi El-Natroun.

أخاً يسمى فيلبس واتفقا مع قسيسين أحدهما يسمى يوحنا والآخر اسمه أبظلاموس على نيل إكليل الشهادة.

فذهبوا جميعاً إلى قرطسا (قرطسا: مدينة قديمة كانت بمحافظة البحيرة واندثرت وحلت محلها قرية كوم قرطاس بمركز الدلتجات، محافظة البحيرة) واعترفوا أمام الوالي بالسيد المسيح. فأمر أن يرموهم بالسهام فلم تضرهم. ثم طرحوهم في نار مشتعلة فخلصهم منها ملاك الرب. ثم أمر أن يُربطوا في أذيال الخيول من قرطسا إلى دمنهور، ولكن الرب حفظهم دون أذى. ثم أمر الوالي بقطع رؤوسهم خارج مدينة دمنهور. فنالوا إكليل الشهادة. فجاء المؤمنون وأخذوا أجسادهم وكفنوها بأكفان غالية ودفنوها باكرام جليل. بركة صلواتهم فلنكن معنا. آمين.

2. نياحة القديس البابا يوانس التاسع عشر، البطريرك الثالث عشر بعد المائة من بطارقة الكرازة المرقسية وفيه أيضاً من سنة 1658 للشهداء، سنة 1942 ميلادية، تنيح القديس البابا يوانس التاسع عشر، البطريرك الثالث عشر بعد المائة من بطارقة الكرازة المرقسية. وُلِدَ بدير تاسا، مركز البداري، محافظة أسيوط، من أبوين تقيين. فنشأ على البر والتقوى، وكان منذ صغره شغوفاً بقراءة سير القديسين. ولما كبر، اشتاق إلى الرهبنة. فذهب وترهب بدير البراموس وسار سيرة فاضلة، فرسموه قساً ثم قمصاً وأسندوا إليه رئاسة الدير. ولما خلا كرسي إبيارشية البحيرة، رُسم مطراناً لها سنة 1887 ميلادية. وعُين بعد ذلك وكيلاً للكرازة المرقسية. ولما خلا كرسي المنوفية، زكاه شعب الإبيارشية ليرعاهم. فضمت إليه سنة 1610 للشهداء، سنة 1894 ميلادية. فأصبح مطراناً للبحيرة والمنوفية ووكيلاً للكرازة المرقسية. وكان مقر كرسيه في الإسكندرية. فأنشأ فيها مدرسة لاهوتية لتعليم الرهبان. قضى في المطرانية اثنين وأربعين عاماً حفلت بجليل الأعمال، مثل بناء الكنائس وتجديدها

When Pope Kyrillos V, departed, the Holy Synod convened and agreed to choose him Acting Pope. However, later on, they unanimously agreed to enthrone him patriarch. He was consecrated Pope on the 7<sup>th</sup> day of Kiahk, year 1645 of the martyrs, 1928 AD.

After his enthronement on the See of St. Mark, he directed his attention to the affairs of the church and the monks. He established a theological institute for the monks in Helwan. He ordained for the kingdom of Ethiopia, a Coptic Metropolitan and four well-learned Ethiopian bishops. He travelled to Ethiopia to reaffirm the unity between the Coptic and Ethiopian churches.

He consecrated the Holy Myron in the year 1648 of the martyrs, 1930 AD, and consecrated the Holy Myron a second time, especially for the Ethiopian church.

He was distinguished with his compassion for the poor, the needy, and his support for all the great projects that benefitted the church.

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

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

وإنشاء المدارس القبطية، كما اعتنى خاصة بأديرة وأدى النظرين.

ولما تنيح البابا كيرلس الخامس، اجتمع المجمع المقدس واستقر الرأي على اختياره قائمقام البطريك. وبعدها استقر رأي الجميع على تجليسه بطريكاً، في يوم 7 كيهك، سنة 1645 للشهداء، سنة 1928 ميلادية.

وبعد جلوسه على الكرسي المرقسي، اهتم بشئون الكنيسة والرهبان، فأنشأ مدرسة لاهوتية للرهبان في حلوان. كما رسم للمملكة الإثيوبية مطراناً قبطياً وأربعة أساقفة إثيوبيين.

كما سافر في رحلة إلى الحبشة وعمل الميرون المقدس سنة 1648 للشهداء، سنة 1930 ميلادية. ومرة ثانية خصيصاً لكنيسة إثيوبيا.

اشتهر بعطفه على الفقراء والمحتاجين وتعظيمه لكافة المشروعات النافعة للكنيسة. ولما أكمل سعيه الصالح، تنيح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

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

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

Ψαλμος τω Δαβιδ $\overline{\text{qm}}$ : ε, ϛ	Psalm 99: 6, 7	مزمور 98: 5, 6
<p>Uw`ncnc neu Δάρων ζεν νεφουηβ: neu Camo`nhλ ζεν ηηεττωβζ `uπεεραη: ηα`ττωβζ `uΠβoic oτοζ `ηθοq ηαqσωτεu `ερωου: ζεν ουc`τ`γλλοc `ηδ`ηπi ηαqcaζi ηευωου. <b>Δλληλοια.</b></p>	<p>Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. <b>Alleluia.</b></p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. <b>هلليويا.</b></p>

**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 ψχω ἕμοος νωτεν γε ἠῶτεν τετενναριμι ογοσ τετενναερηβι: πικοςμοος δε ἠῶου ἐναραψι ἠῶτεν τετενναερῶκαε ἠηητ ἀλλα πετενῶκα ἠηητ ἐναψωπι νωτεν ετραψι.</p>	<p>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنْتُمْ سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ.</p>
<p>Ψεβιμι αςψαννοτι εμισι ψασερῶκαε ἠηητ γε ασι ἠξε τεσορνοτ: εψωπ δε αςψανμισι ἕπιψηρι ἕπασερῶμενι γε ἕπιηοξεεε εθεβε πιραψι γε αμεεσ οτρωμι επικοςμοος.</p>	<p>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.</p>	<p>الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وَلَدَتِ الطِّفْلَ لَا تَعُودُ تَذْكُرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>
<p>Ογοσ ἠῶτεν θωτεν ψνοτ μεν ερετενεβι ἠοτῶκαε ἠηητ: παλιν οη ψνανατ ερωτεν ογοσ τετενναραψι ογοσ πετενραψι ἕμιον ελι ναολε ἠτενηηνοτ.</p>	<p>Therefore, you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.</p>	<p>فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ. وَلَكِنِّي سَأَرَأَكُمُ أَيضاً فَتَفْرَحُ قُلُوبُكُمْ وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.</p>

Ὁτοϑ ζεν πιέροοτ 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.

Παι Δε αιχοτοτ νωτεν ζεν  
 ζανπαρομιὰ: σῆνοτ Δε ἵζε οτοϑνοτ  
 ζοτε ειναζαζι 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.

Πθοϑ γαρ ζωϑ Φιωτ ἑμει ἄμωτεν  
 ζε ἵνωτεν ἀρετενμεεριτ οτοϑ  
 ἀρετενναζ† ζε ἐταιῖ ἐβολ ζα Φιωτ.

Διῖ ἐβολ ζεν Φιωτ οτοϑ διῖ  
 ἐπικοϑμοϑ παλιν ον †ναχω  
 ἄπικοϑμοϑ οτοϑ †ναϋενῆι ζα Φιωτ.

Πεξε νεϑμαθητιϑ ναϑ ζε ζηππε  
 †νοτ κκαζι 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 بِاسْمِي يُعْطِيكُمْ.

إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئًا بِاسْمِي. أَطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرْحُكُمْ كَامِلًا.

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

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي. وَلَسْتُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ مِنْ أَجْلِكُمْ.

لَآنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ أَحْبَبْتُمُونِي وَأَمَنْتُمْ أَيَّيَّ مِنْ عِنْدِ اللَّهِ خَرَجْتُ.

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

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

†† ΝΟΥ ΤΕΝΕΜΙ ΧΕ ΚΩΟΥΝ ΝΕΩΒ  
ΝΙΒΕΝ ΟΥΟΖ ΝΚΕΡΧΡΙΑ ΔΗ ΕΘΡΕ ΟΥΑΙ  
ΥΠΕΚ: ΔΕΝ ΦΑΙ ΤΕΝΝΑΖ† ΧΕ ΕΤΑΚΙ ΕΒΟΛ  
ΖΑ ΦΝΟΥ†.

Διγέροντὸ νωοῦ ἵχε Ιησοῦς χε †νοῦ  
τετενναζ†.

Θηππε σῆνοῦ ἵχε οὔονοῦ οὔοζ αςὶ  
θινα ἵτετενχωρ ἐβολ φῶραι φῶραι  
ἰμωτεν ἐπεγμα οὔοζ ἵτετενχατ  
ἰμματα: οὔοζ †χη ἰμματα ΔΗ ΧΕ  
ἐχη νεμη ἵχε Παιωτ.

†Δι Διχοτοῦ Νωτεν θινα ἵτε  
οὔθιρηνη ὑωπι Νωτεν ἵθρη ἵθρη:  
οὔον ἵτωτεν ἰμματα ἵοὔοζοζοζ ΔΕΝ  
πικοςμος: ἀλλὰ χεμνομ† ἀνοκ Διδρο  
ἐπικοςμος.

*Πῶοῦ φα Πεννοῦ† πε ὑα ἐνεε  
ἵτε ΝΙ ἐνεε: ἰμην.*

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 15<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الخامس عشر من شهر بؤونة المبارك

ΚΟΥΜΗΤ ΤΙΟΥ ΝΕΞΟΥ ΑΠΙΑΒΟΥ ΠΑΩΝΙ

## Ροηζι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ζζ: λγ, δ	Psalm 68: 35, 3	المزمور 67: 33، 4
<p>Ο γωφηρι πε Φνοϋτ ζεν νηεθοϋαβ              νταϑ: Φνοϋτ ἠπιλκραηλ ἠθοϑ ἐϑετ              ἠνοϋχομ νεμ οὔαμαζι ἠπεϑλαοϑ: οτοϑ              νιῶμηι μαροτοϋνοϑ μαροτοεληλ              ἠπεῦθο ἠΦνοϋτ: μαροτοϋνοϑ ζεν              οτοϋνοϑ. Ἀλληλοια.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. 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>Οὔαηαζνωϑιϑ ἐβολ ζεν              πεϑαζτελιον εθοϋαβ κατὰ ἠατῶεον              αζιοϋ.</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>ἠατῶεον ι: ιε - κζ</p>	<p>Matthew 10: 16 - 23</p>	<p>متي 10: 16 - 23</p>
<p>Ξηππε ἠνοκ τιοτωρπ ἠμωτεν              ἠϑρητ ἠηαηεϑωϋ ζεν ῶμητ</p>	<p>Behold, I send you out as sheep in the midst of wolves. Therefore, be wise</p>	<p>ها أنا أرسلكم كغنم في وسط ذئاب فكونوا حكماء كالحيات وبسطاء كالحمام.</p>

ἵδρανόντων ὡπι οἴτη ἐρετενοι ἵσαβε  
ἠφρητῆ ἵνιζοϋ: ἀκερεος δε ἠφρητῆ  
ἵνιδῶμι.

Μαζοθτεν δε ἐρωτεν ἐβολα θα  
νιρωμι: σενατῆ θηνοῦ γαρ  
ἐθανυαντῆλαπ οἴοθ  
σεναερμαστιζοιν ἠμωτεν θεν  
νοῦγῆναζωσι.

Εὔεεν θηνοῦ δε ἵνιοῦρωοῦ νεμ  
νιζησεμων εοβητ εὔμετμεορε νωοῦ  
νεμ νιεθνοσ.

Εὔωπ δε ἀγῶαντῆ θηνοῦ  
ἠπερϋρωοῦω γε πωσ ιε οἴ πε  
ἐτετενναζοϋ: σενατῆ γαρ νωτεν θεν  
τῆοῦνοῦ ἐτεῦμῶν ἠφῆετετεννασαζι  
ἠμοϋ.

Πῶοτεν γαρ ἀν πεθῶνασαζι ἀλλὰ  
Πῆπνεῦμα ἵτε πετενιωτ εῶνασαζι  
θεν θηνοῦ.

Ερε οἴσον δε εϋετῆ ἵνοῦσον ἐφῶοῦ:  
οἴοθ ἐρε οἴωτ εϋετῆ ἵνοῦγῆρι: οἴοθ  
ἐρε θαῦγῆρι τωοῦνοῦ ἐξεν νοῖοτῆ  
εὔεθῶοθ.

Οἴοθ ἐρετενεῦωπι εὔμοσῆ  
ἠμωτεν ἵξε οἴον νιβεν εοβε παραν:  
φῆ δε εῶναδῶμοι ἵτοτϋ ὡα ἐβολα φαι  
πεθῶναοθεμ.

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. But he who endures to the end will be saved.

وَلَكِنْ أَحْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيُسَلِّمُونَكُمْ إِلَى مَجَالِسٍ وَفِي  
مَجَامِعِهِمْ يَجْلِدُونَكُمْ.

وَتُسَاقُونَ أَمَامَ وُلاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَ لِلْأُمَّمِ.

فَمَتَى أَسَلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطَوْنَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسَلَّمْتُمْ أَنْتُمْ الْمُنْكَلِمِينَ بَلْ رُوْحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

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

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



Εὐωπ Δε ἀτυδανθοσι ἠνωπεν θεν  
 ταιβακι φωτ ἔκεοῖ: ἀμην Ἰχω ἄμοο  
 νωπεν γε ἠνεπενφορ ἔμεψτ νιβακι  
 ἠτε Πισραηλ ψατεψῖ ἠζε Πωηρι  
 ἄΦρωι.

*Πῶορ φα Πεννοῖτ πε: ψα ἔνεε  
 ἠτε νιἔνεε: ἀμην.*

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

*Glory be to God  
 forever.*

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοο τω Δαυιδ ᾠδῃ: ἰά

Psalm 96: 11

مزمو ر 96: 11

Οτοτωινη αψαυαι ἠνιῶμη: νευ  
 οτοτονοψ ἠνηετσοῖτων θεν ποῖρητ:  
 οτονοψ νιῶμη θεν Πβοις: οτορ οτωνη  
 ἔβολ ἄψμενῖ ἠτε τεψμετὰςιοο.  
 Δλδληοῖα.

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.

### 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.

Οτὰνασνωοις ἔβολ θεν  
 πεεασσελιον εθοῖαβ κατὰ Μαρκον  
 ασιοῖ.

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

فصل من إنجيل معلمنا مرقس  
 البشير. بركاته علينا آمين.

Ανατ δε νῶπτεν ἔρωπτεν σενατ  
θηνου ἔθανμανηταπ: οτοθ δεν  
νιστναςωση σεναριστι ἔρωπτεν οτοθ  
ντοπταρωπτεν ἔραπτεν θηνου ναρπεν  
ζανρηπτεμων νεμ ζανουρωου εοβητ  
εγμετεμερε νωου.

Нем ниеѠнос тпору зот нѡроп  
нторузюу ѡпиегасгезион.

Οτοθ ἔρωπ ντοπτεν θηνου εττ  
ἠμωπτεν ἠπερερωροп нѡпρωου γε οτ  
πε ἔτεπενнасazi ἠμοу: αλλα  
φηετοпнатпич нωπτεν δεн τοпnou ἔτε  
ἠματ φαι πε ἔτεπενнасazi ἠμοу:  
νῶπτεн гар ан пѠнасazi αλλα  
Πιπνεγμα εοουαβ πε.

Οτοθ ἔρε οπсон τ норусон ἔφμουτ  
οτοθ ἔρε οπωт егет норуппри: οτοθ  
сепаτωопnou нге ζανппри ἔзен  
нопюτ οτοθ сепаδoθboτ.

Οτοθ ἔρεπενἔρωππι εгμοуτ  
ἠμωπτεн нге οπον нивен εοβε Паран:  
φη δε εοпаδoμони нтопτ ѡа εβοδ φαι  
πε φηεοпанозем.

*Πῶου φα Пенноуτ πε ѡа ἔνεε  
нте ни ἔνεε: αμην.*

But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.

And the gospel must first be preached to all the nations.

But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.

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

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

*Glory be to God forever.*

فَانظُرُوا إِلَىٰ نُفُوسِكُمْ. لِأَنَّهُمْ سَيَسْلِمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلِدُونَ فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ أَجْلِي شَهَادَةً لَهُمْ.

وَيَنْبَغِي أَنْ يُكْرَزَ أَوَّلًا بِالْإِنْجِيلِ فِي جَمِيعِ الْأُمَمِ.

فَمَتَى سَأَفُوكُمْ لِيَسْلِمُوكُمْ فَلَا تَعْتَنُوا مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُوا بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسَنَتَكُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُسِ.

وَسَيُسَلِّمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ وَالْأَبُ وَلَدَهُ وَيَقُومُ الْوَالِدُ عَلَى وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

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

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπτασὶν Παύλου Πιὰποστολὸς**

<p>Παῦλος φῶκ ἡΠενβοικ Ἰησοῦς Χριστός: πᾶποστολὸς ἐθαθευ: φῆεταῦθαυτὴ ἐπιζηωεννοῦφι ἡτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἑβραεὸς ἰβ: ῥ - ἰδ</b></p>	<p><b>Hebrews 12: 3 - 14</b></p>	<p><b>العبرانيين 12: 3 - 14</b></p>
<p>Ἐκεκε ἡνοῦ ταρ ἐταμετρεῖαμοι ἡτοττ ἡτε φαι ἡπαρητ ἔβολ ζιτοτοῦ ἡνιρεφερνοβι εῦαντιλοσιὰ ἐρωῦ ἡμιν ἡμωῦ ζινα ἡτετενῶτεμδιδιςι ἐρετενβηλ ἔβολ δεν νετενψτχη.</p>	<p>For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.</p>	<p>فَتَفَكَّرُوا فِي الَّذِي احْتَمَلَ مِنْ الْخَطَاةِ مُقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِنَلَّا تَكَلُّوا وَتَحْزَنُوا فِي نَفُوسِكُمْ.</p>
<p>Ἐπατετενοῖ ταρ ἐρατεν ἡνοῦ ἐρετεντῶβε φνοβι ῥα ἐδρηι ἐπῆνοῦ.</p>	<p>You have not yet resisted to bloodshed, striving against sin.</p>	<p>لَمْ تَقَاوَمُوا بَعْدُ حَتَّى الدِّمِ مُجَاهِدِينَ ضِدَّ الْخَطِيئَةِ.</p>
<p>Ἐτοζ ἀρετενερῶβωῦ ἡπιῶτ ἡητ φαι ἐτατσαχι νεμωτεν ἡφρητ ἡζανῶηρι: Παῶηρι ἡπερερκοῦζι ἡητ δεν τῆβω ἡτε Πβοικ: οῦδε ἡπερβωλ ἔβολ εφσοζι ἡμοκ.</p>	<p>And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of The Lord, nor be discouraged when you are rebuked by Him.</p>	<p>وَقَدْ نَسِيتُمْ الْوَعظَ الَّذِي يُخَاطِبُكُمْ كِبْنِينَ: «يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا تَحْزَنْ إِذَا وَبَّخَكَ.»</p>
<p>Φη ταρ ἐτε Πβοικ μει ἡμοῦ ῥα τῆβω ναῦ ῥαφερμαστιςσοιν δε ἡῶηρι νιβεν ἐτεφναῶποῦ ἐροῦ.</p>	<p>For whom The Lord loves He chastens, and scourges every son whom He receives.”</p>	<p>لَأنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ، وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ.»</p>

ΑΡΙΣΤΡΟΠΟΜΕΝΙΝ Ἰὲβω αἰσαζι  
νεωωτεν ἠφρητ ἡθανωρη ἡτε  
Φνοϋτ: νιμ ζαρ ἡωρη ἔτε ἠπαρε  
πεϋωτ ἱβω ναϋ.

Ισξε τετενχη σαβολ ἡτῆβω  
θηεταϋ ερωφρη ερος τηροϋ: ζαρα  
ἡωωτεν ζανωρη ἡνοϋζ οτοζ ἡωωτεν  
ζανωρη αν.

Ισξε νενοιοϋ μεν ἡτε ἱσαρζ ναϋ  
ἡταν ἡμαϋ ἡρεϋτῆβω: οτοζ νανωϋφιτ  
ζατοϋζη: ιε ἡζοϋδ αν ζε ἡτενδνεζων  
ἡφωτ ἡτε νιπνεϋμα οτοζ ἡτενωηδ.

Πη μεν ζαρ ἡρος ογκοϋζι ἡεζοϋϋ  
ναϋτῆβω ναν κατα πετεζνωϋ: φαι  
δε ἡθοϋ πετερνοϋρη ναν ἡζοϋδ ζε  
ἡτενδἱ εβολ ζεν τεϋμεττοϋβο.

βω δε νιβεν ἡρος ἱοϋνοϋ μεν  
ἡπακζεμοϋ ἡναοϋραϋι νε αλλα ἡτε  
οϋμαζ ἡζητ: ἐπδαε δε οτοϋταζ  
ἡζϋρινηκον ἡτε ἱμεϋμη: ωαζ τηϋ  
ἡνηεταϋερστμναζιν ἡμωϋ εβολ  
ζιτοτς.

εθε φαι νιζιζ ετχη νεμ νιφατ  
ετβηλ εβολ ματαζωϋ ερατοϋ.

Αριοϋ ἡθανζινδοζι εϋοϋτωϋ  
ἡνετενδλααϋζ: ζινα ἡτε ωϋτεμ  
ἱμετδαλε ρικι μαλλον δε ἡτεζλοζε.

If you endure  
chastening, God deals with  
you as with sons; for what  
son is there whom a father  
does not chasten?

But if you are without  
chastening, of which all  
have become partakers, then  
you are illegitimate and not  
sons.

Furthermore, we have  
had human fathers who  
corrected us, and we paid  
them respect. Shall we not  
much more readily be in  
subjection to the Father of  
spirits and live?

For they indeed for a  
few days chastened us as  
seemed best to them, but He  
for our profit, that we may  
be partakers of His holiness.

Now no chastening  
seems to be joyful for the  
present, but painful;  
nevertheless, afterward it  
yields the peaceable fruit of  
righteousness to those who  
have been trained by it.

Therefore, strengthen  
the hands which hang down,  
and the feeble knees,

and make straight paths  
for your feet, so that what is  
lame may not be dislocated,  
but rather be healed.

إِنْ كُنْتُمْ تَحْتَمِلُونَ التَّأْدِيبَ يُعَامِلُكُمْ  
اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ  
أَبُوهُ؟

وَلَكِنْ إِنْ كُنْتُمْ بِلَا تَأْدِيبٍ، قَدْ صَارَ  
الْجَمِيعُ شُرَكَاءَ فِيهِ، فَأَنْتُمْ نَعُولٌ لَا  
بَنُونَ.

ثُمَّ قَدْ كَانَ لَنَا آبَاءٌ أَجْسَادَنَا  
مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ. أَفَلَا نَخْضَعُ  
بِالْأَوْلَى جِدًّا لِأَبِي الْأَرْوَاحِ فَنَحْيَا؟

لَأَنَّ أَوْلِيَّكَ أَتَدَّبُّونَا أَيَّامًا قَلِيلَةً حَسَبَ  
اسْتِحْسَانِهِمْ وَأَمَّا هَذَا فَلِأَجْلِ  
الْمَنْفَعَةِ، لَكِنِّي نَشْتَرِكُ فِي قِدَاسَتِهِ.

وَلَكِنَّ كُلَّ تَأْدِيبٍ فِي الْحَاضِرِ لَا  
يُرَى أَنَّهُ لِلْفَرَحِ بَلْ لِلْحَزَنِ. وَأَمَّا  
أَخِيرًا فَيُعْطِي الَّذِينَ يَتَدَرَّبُونَ بِهِ  
ثَمَرَ بَرٍّ لِلسَّلَامِ.

لِذَلِكَ قَوِّمُوا الْأَيْدِيَ الْمُسْتَرْخِيَةَ  
وَالرُّكَبَ الْمُخْلَعَةَ.

وَاصْنَعُوا لِأَرْجُلِكُمْ مَسَالِكَ  
مُسْتَقِيمَةً، لَكِنِّي لَا يَعْسِفُ الْأَعْرَجُ،  
بَلْ بِالْحَرِيِّ يَشْفَى.

Ἰσχυρὸς ἵνα τῆρινην νεμ οὔον  
 νιβεν: νεμ πιτοῦβο φηέτε ατῶνοῦϑ  
 ἕμωον ἔλι ναναῦ ἐΠβοις.

*Πρῶτος τὰρ νεμωτεν νεμ  
 τῆρινην ἐνσοπ: χε ἀμην ἐσέψωπι.*

Pursue peace with all  
 people, and holiness,  
 without which no one will  
 see The Lord:

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

اِتَّبِعُوا السَّلَامَ مَعَ الْجَمِيعِ،  
 وَالْقِدَاسَةَ الَّتِي بِدُونِهَا لَنْ يَرَى  
 أَحَدُ الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ ἕεν πε πιζοῦιτ  
 ἠέπιστολῆ ἠτε πενωτ Πέτρος.  
 Δμην. Ναμενραῦ.

**ἁ Πέτρος Δ: ἰβ - ἰθ**

Ναμενραῦ ἕπερερ ἠηνοῦ ἠψευμο  
 ἕεν πιρωκῆ εἠναψωπι ἕεν ἠηνοῦ:  
 εἠεπιρασμοσ νωτεν ἕφρηῦ ἠοῦεωβ  
 ἠψευμο ἐαϑχεμ ἠηνοῦ.

Ἀλλὰ ἕφρηῦ ἐρετενοι ἠψφρη  
 ἐνἕκαῦε ἠτε Πἕχριστοσ: ραψι εἠνα  
 ἕεν πιδωρπ ἐβόλ ἠτε πεϑῶοῦ  
 ἠτετενραψι ἕεν οῦεελελ.

Ἰσχε δε σεψωψ ἕμωτεν ἕεν φρα  
 ἕΠἕχριστοσ ἠοῦῆιατεν ἠηνοῦ: χε φα  
 πιῶοῦ νεμ ἕζου νεμ Πἕπνεμα ἠτε  
 Φνοῦῦ αϑἕτον ἕμοϑ ἐχεν ἠηνοῦ.

Ἰπενῆρε οῦαι δε ἕμωτεν  
 ψεπἕκαε ἕφρηῦ ἠοῦρεϑἕωτεβ: ἰε  
 ἕφρηῦ ἠοῦρεϑἕιοῦ ἰε ἕφρηῦ

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

**1 Peter 4: 12 - 19**

Beloved, do not think it  
 strange concerning the fiery  
 trial which is to try you, as  
 though some strange thing  
 happened to you;

but rejoice to the extent  
 that you partake of Christ's  
 sufferings, that when His  
 glory is revealed, you may  
 also be glad with exceeding  
 joy.

If you are reproached  
 for the name of Christ,  
 blessed are you, for the  
 Spirit of glory and of God  
 rests upon you. On their part  
 He is blasphemed, but on  
 your part He is glorified.

But let none of you  
 suffer as a murderer, a thief,  
 an evildoer, or as a  
 busybody in other people's  
 matters.

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

**1 بطرس 4: 12 - 19**

أَيُّهَا الْأَحِبَّاءُ، لَا تَسْتَعْزَبُوا 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 عِزَّتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى  
 لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهِ يَجُلُّ  
 عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيُجَدَّفُ  
 عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُجَدَّفُ.

فَلَا يَتَأَلَّمْ أَحَدُكُمْ كَقَاتِلٍ أَوْ سَارِقٍ،  
 أَوْ فَاعِلٍ شَرٍّ، أَوْ مُتَدَاخِلٍ فِي أُمُورٍ  
 غَيْرِهِ.

ἵνα σαμπετρωσῶν: ἰε ἠφρητ  
ἵνα τρεφζουωτ ἵνα φηετε φωφ αν πε.

Ἰσχε δε ζωσ χρηστιανοσ  
ἠπεν ἠρεφωπι: μαρεφτωσ δε  
ἠφνωτ ζεν παραν.

Ζε ἴσχοσ πε εφρεφρητс ἵσχε  
πζαπ εβωλ ζεν ἴπῃ ἠφνωτ ἰσχε δε  
αφναεφρηтс εβωλ ἠζῃτεν ἠωορп: ἰε  
αω πε ἴζωκ ἠτε ἠἠετοἰ ἠατῶτ ἠζῃт  
εἴπερατσελιον ἠτε φνωτ.

Οτοσ ἰσχε πῶμῃ ἵσχοσ  
αφνανοζεμ: ἰε πἰρεφερνοβἰ οτοσ  
ἠἠσεβῃс εἴναοτονεφ εἶθων.

Зωсте нηετβἰκαз каτa πἰοτωω  
ἠτε φνωτ μαροφωλι ἠνοφψφχη  
εφνωτ πἰρεφωнт ετεφεот ἠεφῃ  
ζεν ἴζῃἠἰρι ἠπἰπεθἠανεφ.

*Ἦα ἵσχοσ ἠπερμεφρε πἰκοσμοσ  
οφδε ἠηετωοп ζεν πἰκοσμοσ:  
πἰκοσμοσ ἠασιἠεμ τεφεπῃεμἠα: φἠ  
δε ετἰρι ἠφωτωω ἠφνωτ εἴναωωπἰ  
ωα εἴεε: ἠμἠἠ.*

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Now, "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?"

Therefore, let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

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

### The Acts الإبركسيس

Празис ἠτε ἠεἠἰοτ ἠἠποστολοσ:  
εἴρε ποτсмоφ εφωгав ωωпἰ ἠεμἠἠ.  
ἠμἠἠ.

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

وَلَكِنْ إِنْ كَانَ كَمَسِيحِي فَلَا يَخْجَلْ،  
بَلْ يُمَجِّدِ اللَّهَ مِنْ هَذَا الْقَبِيلِ.

لَأَنَّهُ الْوَقْتُ لِابْتِدَاءِ الْقَضَاءِ مِنْ  
بَيْتِ اللَّهِ. فَإِنْ كَانَ أَوَّلًا مِنَّا، فَمَا  
هِيَ نَهَايَةُ الَّذِينَ لَا يُطِيعُونَ إِنْجِيلَ  
اللَّهِ؟

وَإِنْ كَانَ النَّبَارُ بِالْجَهْدِ يَخْلُصُ،  
فَالْفَاجِرُ وَالْخَاطِئُ أَيْنَ يَظْهَرَانِ؟

فَإِذَا، الَّذِينَ يَتَأَلَّمُونَ بِحَسَبِ مَشِيئَةِ  
اللَّهِ فَلْيَسْتَوِدِعُوا أَنْفُسَهُمْ كَمَا  
لِخَالِقِ أَمِينٍ فِي عَمَلِ الْخَيْرِ.

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

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

Πραξις ζ: μΔ - η: α	Acts 7: 44 - 8: 1	أعمال 7 : 44 - 8 : 1
<p>Ἰσταννη ἵτε ἴμετμεορε θηένασ ἵτε νενιοῖ εἰ πωαρε κατὰ φρηῖ ἔταροταρσαρην ἵχε φηετσαζι νευ Ὡνῆσ εἶθαμιος κατὰ πιτῖπος ἔταρνατ ἔροϋ.</p>	<p>Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,</p>	<p>وَأَمَّا خِيْمَةُ الشَّهَادَةِ فَكَانَتْ مَعَ آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ مُوسَى أَنْ يَعْمَلَهَا عَلَى الْمِثَالِ الَّذِي كَانَ قَدْ رَأَاهُ.</p>
<p>Θαι ἔταρολς ἔδοτη νευωοτ ἔαρωποσ ἔρωοτ ἵχε νενιοῖ νευ Ἰχοῦτ ζεν παμμερι ἵτε νιέθνοσ νηῆτα φνοῖτ εἰτοτ ἔβολ δαῖτη ἡπῆρο ἵτε νενιοῖ ὡα νιέροοτ ἵτε Δαυιδ.</p>	<p>which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,</p>	<p>الَّتِي ادْخَلَهَا أَيْضاً آبَاؤُنَا إِذْ تَخَلَّفُوا عَلَيْهَا مَعَ يَشُوعَ فِي مَلِكِ الْأَمَمِ الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا إِلَى أَيَّامِ دَاوُدَ.</p>
<p>Φηῆταρξιμι ἵνοτῆμοτ ἡπέμθο ἡφνοῖτ: οτορ αρερετιν ἔθαμιὸ ἵνομα ἵωωπι ἡφνοῖτ ἵλακωβ.</p>	<p>who found favor before God and asked to find a dwelling for the God of Jacob.</p>	<p>الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَالتَّمَسَ أَنْ يَجِدَ مَسْكَنًا لِإِلَهِ يَعْقُوبَ.</p>
<p>Соломων δε αρεкет οτηι ναε.</p>	<p>But Solomon built Him a house.</p>	<p>وَلَكِنَّ سُلَيْمَانَ بَنَى لَهُ بَيْتًا.</p>
<p>Αλλα ναρε πετβοσι ωοπ αν ζεν εανμοοτηκ ἵχιζ κατὰ φρηῖ ἔτε πιπροφητησ ζω ἡμοσ.</p>	<p>However, the Most High does not dwell in temples made with hands, as the prophet says:</p>	<p>لَكِنَّ الْعَلِيِّ لَا يَسْكُنُ فِي هَيْكَلٍ مَصْنُوعَةٍ بِالْأَيْدِي كَمَا يَقُولُ النَّبِيُّ:</p>
<p>Χε ἵφε πε παθρονοσ οτορ ἵκαρι πε φμα ἵσεμνι ἵτε ναβαλαντς: αῶ ἵνι πε φηῆτετεν νακοτϋ νηι πεζε Πβοις: ιε αῶ πε φμα ἵτε παμανῆτον.</p>	<p>‘Heaven is My throne, And earth is My footstool. What house will you build for Me? says The Lord, Or what is the place of My rest?’</p>	<p>السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ مَوْطِئٌ لِقَدَمِي. أَيَّ بَيْتٍ تَبْنُونَ لِي يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانُ رَاحَتِي.</p>
<p>Ἰη ταζιζ αν αθαμιε ναι τηροτ.</p>	<p>Has My hand not made all these things?’</p>	<p>أَلَيْسَتْ يَدِي صَنَعَتْ هَذِهِ الْأَشْيَاءَ كُلَّهَا؟</p>
<p>Πιναῶτ ναρβι οτορ ἵατσεβι ζεν πογκερητ νευ νογκεμαῶχ: ἵθωτεν ἵχοῦτ νιβεν τετενῖ ἔδοτη ἔρεν</p>	<p>You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.</p>	<p>يَا قَسَاةَ الرِّقَابِ وَغَيْرِ الْمُخْتُونِينَ بِالْقُلُوبِ وَالْأَذَانِ، أَنْتُمْ دَائِمًا تَقَاوِمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ، كَذَلِكَ أَنْتُمْ.</p>

Πίπνευμα εθοταβ μφρητ  
ννετενκειοτ οτοζ νθωτεν ζωτεν.

Πιμ εβολ ζεν νιπροφητης ετε μπε  
νετενιοτ βοζι νσωφ: οτοζ ατζωτεβ  
ννηετανερωορπ νβιωωυ επζινι ντε  
πιθμνι: φαι νθωτεν εταρετενθις  
οτοζ αρετενδοοβεϋ.

Πθωτεν αρετενβι μπινομοσ  
εζανθωα νατσελοσ οτοζ μπετεναρεϋ  
εροϋ.

Παι δε εταρσοομοσ νατωοβωεβ  
μπορζητ οτοζ νατδραζρεϋ  
ννοναζαζι εζρηι εζωϋ.

Стефанос δε εμμεε εβολ ζεν  
φμαετ νεμ Πίπνευμα εθοταβ νεμ  
αϋσομοε εζρηι ετφε αϋνατ επωοτ  
μφνοττ οτοζ Ιησοϋε εϋοζι ερατϋ  
σαοϋιναμ μφνοττ.

Οτοζ πεχαϋ ζε ζηππε τνατ  
ενοιφνοτ ετονην: οτοζ Πωηρι μφρωμ  
εϋοζι ερατϋ σαοϋιναμ μφνοττ.

Ατωω δε εβολ τηροϋ ζεν οτηωϋτ  
νςμν οτοζ ατλμαζι ννοτωαϋϋ οτοζ  
ατβοζι ενσοπ ζεβ οτονοι εζρηι εζωϋ.

Οτοζ ατζιτϋ σαβολ ντπολιε  
ατζιωνι εζωϋ: οτοζ νιμεορεϋ ατχω  
ννονεβωε δαρατϋ νονζελωρι

Which of the prophets  
did your fathers not  
persecute? And they killed  
those who foretold the  
coming of the Just One, of  
whom you now have  
become the betrayers and  
murderers,

who have received the  
law by the direction of  
angels and have not kept it.”

When they heard these  
things they were cut to the  
heart, and they gnashed at  
him with their teeth.

But he, being full of the  
Holy Spirit, gazed into  
heaven and saw the glory of  
God, and Jesus standing at  
the right hand of God,

and said, “Look! I see  
the heavens opened and the  
Son of Man standing at the  
right hand of God!”

Then they cried out with  
a loud voice, stopped their  
ears, and ran at him with  
one accord;

and they cast him out of  
the city and stoned him and  
the witnesses laid down  
their clothes at the feet of a  
young man named Saul.

أَيُّ الْأَنْبِيَاءِ لَمْ يَضْطَهُدْ آبَاؤُكُمْ  
وَقَدْ قَتَلُوا الَّذِينَ سَبَقُوا فَأَنْبَأُوا  
بِمَجِيءِ الْبَارِّ الَّذِي أَنْتُمْ الْآنَ  
صِرْتُمْ مُسَلِّمِيهِ وَقَاتِلِيهِ.

الَّذِينَ أَخَذْتُمْ النَّامُوسَ بِرُتَيْبِ  
مَلَائِكَةٍ وَلَمْ تَحْفَظُوهُ؟»

فَلَمَّا سَمِعُوا هَذَا حَنَفُوا بِقُلُوبِهِمْ  
وَصَرَّوْا بِأَسْنَانِهِمْ عَلَيْهِ.

وَأَمَّا هُوَ فَشَخَّصَ إِلَى السَّمَاءِ وَهُوَ  
مُمْتَلئٌ مِنَ الرُّوحِ الْقُدُسِ، فَرَأَى  
مَجْدَ اللَّهِ وَيَسُوعَ قَائِمًا عَنْ يَمِينِ  
اللَّهِ.

فَقَالَ: «هَا أَنَا أَنْظُرُ السَّمَاوَاتِ  
مَفْتُوحَةً وَأَبْنَ الْإِنْسَانِ قَائِمًا عَنْ  
يَمِينِ اللَّهِ.»

فَصَاحُوا بِصَوْتٍ عَظِيمٍ وَسَدَّوْا  
أَذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ  
وَاحِدَةٍ.

وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَرَجَمُوهُ.  
وَالشُّهُودُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رِجْلَيْ  
شَابٍ يُقَالُ لَهُ سَاوُلُ.



ἔπεφραν πε Καρλος.

Οτος ατζιωνι ἔξεν Στεφανος  
εφτσο οτος εφζω ἕμος χε Πβοις  
Ιησοϋς ψεπ παπνεϋμα ἔροκ.

Αφριτϋ δε ἔξεν νεφκελι οτος  
αφωψ ἔβολ ζεν οτνιωτ ἵκμη εφζω  
ἕμος χε Πβοις ἵνεκεπ παινοβι ἔρωον:  
οτος φαι ἔταφχοφ αφενκοτ.

Καρλος δε ναφτματ πε ἔρηι  
ἔξεν πεφδωτεβ: αφωωπι δε ἕπιχοτ  
ἔτεῦματ ἵνε οτνιωτ ἵδιωσμος ἔξεν  
τκεκλῆσιὰ ετδεν Ιεροϋσαλημ αφωρ  
δε ἔβολ τηρον ἔνιχωρα ἵτε τλοτδεὰ  
νεμ τσαμαρια ψατεν νιαποστολοσ  
ἕμαγατοτ.

*Πισαχι δε ἵτε Πβοις εφἔμαι οτος  
εφἔψαι: εφἔμασι οτος εφἔταχρο:  
ζεν τὰς τὰς ἵκεκλῆσιὰ ἵτε φνοτ:  
ἀμην.*

And they stoned  
Stephen as he was calling  
on God and saying, “Lord  
Jesus, receive my spirit.”

Then he knelt down and  
cried out with a loud voice,  
“Lord, do not charge them  
with this sin.” And when he  
had said this, he fell asleep.

Now Saul was  
consenting to his death. At  
that time a great persecution  
arose against the church,  
which was at Jerusalem; and  
they were all scattered  
throughout the regions of  
Judea and Samaria, except  
the apostles.

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

فَكَانُوا يَرْتَجِمُونَ اسْتَفَانُوسَ وَهُوَ  
يَدْعُو وَيَقُولُ: «أَيُّهَا الرَّبُّ يَسُوعُ  
اقْبَلْ رُوحِي».

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

وَكَانَ سَاوُلُ رَاضِيًا بِقَتْلِهِ. وَحَدَثَ  
فِي ذَلِكَ الْيَوْمِ اضْطِهَادٌ عَظِيمٌ عَلَى  
الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتْ  
الْجَمِيعُ فِي كُورِ الْيَهُودِيَّةِ  
وَالسَّامَرَةِ مَا عدا الرِّسْلِ.

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

## Synaxarium of Baunah 15

سنكسار اليوم الخامس عشر من شهر بؤونة

1. The Consecration of the Church of Mari Mina, the Wonder Worker, at Mariut
2. Receiving the Relics of St. Mark

### 1. The Consecration of the Church of Mari Mina, the Wonder Worker, at Mariut

On this day, the church celebrates the commemoration of the consecration of the church of the martyr Mari Mina, the Wonder Worker, at Mariut (Mareotis).

1. تكريس كنيسة الشهيد مارمينا العجائبي  
بمريوط
2. استلام جسد مارمرقس

1. تكريس كنيسة الشهيد مارمينا العجائبي  
بمريوط  
في هذا اليوم تُعِيدُ الكنيسة بتذكّار تكريس  
كنيسة الشهيد مارمينا العجائبي بمريوط.  
وذلك أنه لما أراد الرب إظهار جسد هذا  
الشهيد، حدث أن كان في تلك الجهة أحد

Now, the body of this saint was hidden, and The Lord willed to reveal it. It came to pass that there was a shepherd, who pastured his sheep near the place where the body of the saint was buried. One day, one of his sheep, which was sick of a skin disease (mangy), dipped itself in the water of a pond, which was near that place. It then went out of the water, and rolled itself in the sand of that place, and it was healed immediately. When the shepherd saw this wonder, he marveled. He took the sand of that place and mixed it with the water of the pond. He smeared every mangy sheep, or any that had a deformity, and they were healed instantaneously.

The report of this shepherd became widespread in all the regions of the empire, until the emperor of Constantinople heard of it. He had an only daughter who was leprous. Her father sent her there. She took some of that sand and mixed it with the water. She smeared her body and slept that night in that place. She saw in a dream St. Mina, who told her, "Rise up early and dig in this place and you shall find my body." When she woke up from her sleep, she found herself healed. She dug in that place, and she found the pure body. She sent to her father to inform him about what had happened. He rejoiced exceedingly, thanked God and praised His Holy Name. He sent men and money and built a church in that place, he placed the body of the saint therein and the church was consecrated on this day.

When Arcadius and Honorius reigned, they ordered a city to be built there, which was called Mariut. The multitudes came to this church interceding with the blessed Mari Mina. God had honored him by the miracles and wonders that were manifested from his pure body. The church, however, was destroyed in the days when the Arabs entered Egypt.

Many churches were built after his name, among them is the church that was built by Pope Arhanasius the Apostolic, then Pope Theophilus, the 23<sup>rd</sup> patriarch, built a bigger church to extend the church to the east. He also built for him a monastery in Fum El-Khalig.

Pope Kyrillos VI, the 116<sup>th</sup> Patriarch of Alexandria, rebuilt the monastery and relocated to it the reliquary that contained the relics of the saint Mari Mina, on the 15<sup>th</sup> day of Baunah, year 1675 of the martyrs, 1959 AD, in a splendid celebration, which was attended by the bishops, priests and multitudes of the believers.

May the blessing of the prayers of the martyr Mari

رعاة الغنم، الذي غطس له خروف أجرب في بركة ماء، ثم خرج وتمرغ في تراب ذلك المكان فبرئ في الحال. فبهت الراعي وصار يأخذ من تراب ذلك المكان ويسكب عليه ماء هذه البركة ويدهن به كل خروف أجرب أو به عاهة فيبرأ في الحال.

وشاع هذا الأمر في كل الأقاليم حتى سمع به إمبراطور القسطنطينية، وكانت له ابنة وحيدة مصابة بمرض الجدام. فأرسلها أبوها إلى هناك وأخذت من التراب وبللته بالماء ثم دهنت جسمها.

ونامت تلك الليلة في نفس المكان، فرأت في الحلم القديس مينا وهو يقول لها: "قومي باكراً واحفري في هذا الموضع، فستجدين جسدي". وصحت من نومها فوجدت نفسها قد شفيت. ولما حفرت في الموضع وجدت الجسد المقدس.

فأرسلت إلى والدها وأعلمته بهذا الأمر، ففرح ومجد الله وأرسل المال والرجال وبنى في ذلك الموضع كنيسة، تم تكريسها في مثل هذا اليوم ووضع فيها الجسد الطاهر.

ولما تملك أركاديوس وأنوريوس، أمر أن تبنى في نفس الموضع مدينة تسمى مريوط وكان الناس يتشفعون بالقديس مارمينا، فيصنع الله لهم معجزات كثيرة. وقد هدمت الكنيسة أيام دخول العرب الديار المصرية. وقد بنيت له عدة كنائس، منها الكنيسة التي بناها البابا أثناسيوس الرسولي، ثم قام البابا ثيوفيلس، البطريك الثالث والعشرون، ببناء كنيسة أكبر وعلى امتدادها من الشرق. كما بنى له ديراً بقم الخليج.

وأخيراً قام البابا كيرلس السادس، البطريك المائة والسادس عشر من بطاركة الكرازة المرقسية، بإعادة تعمير دير مار مينا بمريوط، ونقل إليه الأنبوبة التي بها رفات القديس مار مينا في يوم 15 بؤونه، سنة 1675 للشهداء، سنة 1959 ميلادية، باحتفال كبير حضره الآباء الأساقفة والكهنة والشعب.

بركة صلوات القديس مارمينا العجائبي فلتكن معنا. آمين.

Mina, the wonder worker, be with us all. Amen.

## 2. Receiving the Relics of St. Mark

On this day also, of the year 1684 of the martyrs, 1968 AD, and the papacy of Pope Kyrillos VI, the 116<sup>th</sup> Patriarch of Alexandria, the Coptic Church received the relics of St. Mark the apostle, the evangelist of the Egyptian land, from Pope Paul VI, Pope of Rome.

A delegation of metropolitans, bishops, and archons received the relics on behalf of the Pope of Alexandria.

The delegation also received an official document testifies that the relics were authentic and truly belonged to St. Mark the apostle, and was taken from its original place with veneration.

The return of the relics of St. Mark the apostle after eleven centuries, from the ninth until the twentieth century, from the city of Venice in Italy, was a historic event, during which the body of St. Mark was absent from the country in which he was martyred.

May the blessing of St. Mark the apostle and evangelist be with us all. Amen.

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

2. استلام جسد مارمرقس وفيه أيضاً من سنة 1684 للشهداء، سنة 1968 ميلادية، وفي عهد البابا كيرلس السادس، البطريك المائة والسادس عشر من بطاركة الكرازة المرقسية، تم استلام جسد القديس مارمرقس الرسول الإنجيلي، كاروز الديار المصرية، من البابا بولس السادس بابا روما، على يد وفد من الآباء الأساقفة وبعض الأراخنة من الكنيسة القبطية الأرثوذكسية. كما استلم الوفد وثيقة رسمية تشهد بصحة الرفات وأنها بالحقيقة رفات مارمرقس الرسول. وقد استخرجت من مكانها الأصلي بكل وقار، بعد أن ظلت في مدينة البندقية بإيطاليا أحد عشر قرناً، أي منذ القرن التاسع الميلادي حتى القرن العشرين، حيث ظل فيها جسد مارمرقس غربياً عن البلد الذي استشهد فيه. بركة القديس مارمرقس الرسول الإنجيلي فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزموں 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 ΔΣ: ιθ, κ

Psalm 34: 19, 20

مزموں 33: 19، 20

Παυωοτ νιθλτψις ιτε νιθμηι:  
οτοθ ε̅ναναζμοτ ι̅νε Π̅βοις ε̅βολ  
ι̅ζητοτ τηροτ: Π̅βοις να̅αρεθ ε̅νοτκαϑ  
τηροτ: ο̅ται ε̅βολ ι̅ζητοτ τηροτ  
ι̅νεεγλοτλεε. Δ̅λ̅λ̅η̅λο̅ι̅α̅.

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 تتكسر. هليلويا.

## The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβολα δην πιερασσελιον εθοραβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΑ: ΝΣ - ΙΒ: ΙΒ</b></p>	<p><b>Luke 11: 53 - 12: 12</b></p>	<p><b>لوقا 11: 53 - 12: 12</b></p>
<p>Εταφι δε ἐβολα ἕμιατ ατερρητς ἵνε νισαδ νεμ νιΦαρισεος ἐσομς ἵνακωσ οτοθ ἐσαχι νεμας εοβε εανμηω.  Ενβιχροϋ ἐχορϋε ἵνοσαχι ἐβολα δην ρωϋ.  Ενοις ἐταρωοντ ἵνε εανθηβα ἕμμηω εωστε ἵνοτωωμι ἐξεν νοτηρηοντ ατερρητς ἵνος ἵνεϋμαθητς ἵνωρπ μαεθητεν ἐρωτεν ἐβολα εα πωεμηρ ἵνε νιΦαρισεος ἐτε τοτμετωοβι τε.  Μμον ελι εϋεοβς εε ἕναωωρπ ἐβολα αν οτοθ ἕμμον πετρηπ εε εναεμι ἐροϋ αν.  Πη εαρ ἐτετενναετοτοτ δην πεχακι εναεοομοτ δην φοτωινη οτοθ φηεταρετενσαχι ἕμοϋ δην φεμαωϋ</p>	<p>And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things,  lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.  In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy.  For there is nothing covered that will not be revealed, nor hidden that will not be known.  Therefore, whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be</p>	<p>وَفِيمَا هُوَ يُكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكُتَّابَةُ وَالْفَرِّيسِيُّونَ يَحْتَقُونَ جِدًّا وَيَصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.  وَهُمْ يُرَاقِبُونَهُ طَالِبِينَ أَنْ يَصْطَادُوا شَيْئًا مِنْ فَمِهِ لِكَيْ يَشْتَكُوا عَلَيْهِ.  وَفِي أَتْنَاءِ ذَلِكَ إِذْ اجْتَمَعَ رِبَوَاتُ الشَّعْبِ حَتَّى كَانَ بَعْضُهُمْ يَدُوسُ بَعْضًا ابْتَدَأَ يَقُولُ لِتَلَامِيذِهِ: «أَوَّلًا تَحَرَّزُوا لِأَنْفُسِكُمْ مِنْ خَمِيرِ الْفَرِّيسِيِّينَ الَّذِي هُوَ الرِّيَاءُ.  فَلَيْسَ مَكْتُومٌ لَنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ.  لِذَلِكَ كُلُّ مَا قَلْتُمُوهُ فِي الظُّلْمَةِ يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ الْأُذُنَ فِي الْمَخَادِعِ يُنَادَى بِهِ عَلَى السُّطُوحِ.</p>

ἸΕΝ ΝΙΤΑΜΙΟΝ ΕΥΕΖΙΩΤ ἸΜΟΥ ΖΙΧΕΝ  
ΝΙΧΕΝΕΦΩΡ.

† ΖΩ ΔΕ ἸΜΟC ΝΩΤΕΝ ΝΑΨΦΗΡ ΖΕ  
ἸΠΕΡΕΡΖΟΤ ἸΑΤΗΗ ἸΝΗΕΘΝΑἸΩΤΕΒ  
ἸΠΕΤΕΝΩΜΑ ΟΥΟZ ΜΕΝΕΝCΑ ΝΑΙ  
ἸΜΟΝΤΩΟΥ ἸΜΑΥ ἸἸΛΙ ἸΖΟΥἸ ἸΑΙC.

† ΝΑΤΑΜΩΤΕΝ ΖΕ ἈΡΙΖΟΤ ἸΑΤΗΗ  
ἸΝΙΜ ἈΡΙΖΟΤ ἸΑΤΗΗ ἸΦΗἸΤΕ ΜΕΝΕΝCΑ  
ΕΘΡΕCἸΩΤΕΒ ΟΥΟΝΤΕC ΕΡΨΥΨΙ ἸΖΙΟΥἸ  
ἸΤΣΕΝΝΑ ἈΖΑ † ΖΩ ἸΜΟC ΝΩΤΕΝ ΖΕ  
ἈΡΙΖΟΤ ἸΑΤΗΗ ἸΦΑΙ.

ΜΗ ΤΙΟΥ ἸΒΑΧ ἈΝ ἸΤΟΥΤ ἸΜΟΥΟΥ  
ἸΒΟΛ ἸΑ ΤΕΒΙ ἸΝΟΥΤ ΟΥΟZ ΟΥΑΙ ἸΒΟΛ  
ἸἸΗΤΟΥ ἸΝCΕΟΒΨ ἸΡΟΥ ἈΝ ἸΠΕΜἸΘΟ Ἰ  
ΦΝΟΥΤ.

ἈΛΛΑ ΝΙΚΕCΨΙ ἸΤΕΤΕΝἈΦΕ CΕΗΠ  
ΤΗΡΟΥ: ἸΠΕΡΕΡΖΟΤ ΤΕΤΕΝΟΥΟΥ  
ἸΟΥΜΗΨ ἸΒΑΧ.

† ΖΩ ΔΕ ἸΜΟC ΝΩΤΕΝ ΖΕ ΟΥΟΝ  
ΝΙΒΕΝ ΕΘΝΑΟΥΩΝΗ ἸΒΟΛ ἸἸΗΤ ἸΠΕΜἸΘΟ  
ἸΝΙΡΩΜΙ ΠΨΗΡΙ ΖΩC ἸΦΡΩΜΙ  
ΝΑΟΥΩΝΗ ἸΒΟΛ ἸἸΗΤΟΥ ἸΠΕΜἸΘΟ  
ἸΝΙΑCΤΕΛΟC ἸΤΕ ΦΝΟΥΤ.

ΦΗ ΔΕ ΕΘΝΑΧΟΛΤ ἸΒΟΛ ἸΠΕΜἸΘΟ  
ἸΝΙΡΩΜΙ CΕΝΑΧΟΛΤ ἸΒΟΛ ΖΩC ἸΠΕΜἸΘΟ  
ἸΝΙΑCΤΕΛΟC ἸΤΕ ΦΝΟΥΤ.

proclaimed on the  
housetops.”

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

But I will show you  
whom you should fear: Fear  
Him who, after He has  
killed, has power to cast  
into hell; yes, I say to you,  
fear Him!

Are not five sparrows  
sold for two copper coins?  
And not one of them is  
forgotten before God.

But the very hairs of  
your head are all numbered.  
Do not fear therefore; you  
are of more value than  
many sparrows.

Also I say to you,  
whoever confesses Me  
before men, him the Son of  
Man also will confess  
before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

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

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ  
الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ  
يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
هَذَا خَافُوا.

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

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا  
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ  
النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُنِي قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

Ότος οτον νιβεν εθναζε οτσαχι  
νσα Πωηρι υΦρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναζεονα εΠιπνευμα  
εθοταβ ννον χω ναϋ εβολ.

Σοταν δε ατψανεν θηνον εδοτη  
ενικνασωση νεμ νιαρχη νεμ  
νιεζοτσα μπεριρωτω γε πως ιε οτ  
πε ετετενναερονω υμοϋ ιε οτ πε  
ετετενναχοϋ.

Πιπνευμα γαρ εθοταβ  
νατσαβωτεν θεν ϋοτηνον ετε υματ  
ενηεθνασεμψα νχοτοτ.

*Πωον φα Πεννοττ πε ψα ενεθ  
ντε νι ενεθ: αμην.*

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ».

*والمجد لله دائماً.*

# Katameros Readings for the 16<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم السادس عشر من شهر بؤونة المبارك

COYMHY COYV ÑÈZOOV ÌΠΙÀBOY ΠÀΩNI

## 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 πη: ιδ, ιε	Psalm 112: 6, 7, 3, 9	مزمور 111: 5، 2، 7
<p>Εὐεῶπι ñζε πῖθμη εῦμενὶ            ñνενε: ογορ ñνεφερβο† δατρη            ñνοῦμη εερωο†: ογορ τεφμεθμη ψοπ            ψα ενεε ñτε πῖνεε: εφεδιçi ñζε            πετταπ δεν οῦωο†. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>The righteous will be in everlasting remembrance. He will not be afraid of evil tidings. His heart is steadfast, trusting in The Lord; and his righteousness endures forever. His horn shall be exalted with honor. <b>Alleluia.</b></p>	<p>ذِكْر الصديق يدوم إلى الأبد، ولا يخشى من خبر السوء، وبره يدوم إلى الأبد. يرتفع قرنه بالمجد. <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>Οὔδ'ησνωσις εβολ δεν            πιεατσελιον εθοταβ κατὰ Πατθεον            ασιο†.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p>Πατθεον κδ: μβ - μζ</p>	<p>Matthew 24: 42 - 47</p>	<p>متى 24: 42 - 47</p>
<p>Ρωιç οῦν γε τετενωοῦν αν γε            ἀρε πετενδοιç νηο† δεν αψ ñο†νο†.</p>	<p>Watch therefore, for you do not know what hour your Lord is coming.</p>	<p>اسهروا إذا لأنكم لا تعلمون في أيّة ساعة يأتي ربكم.</p>

Φαι δε ἀριέμι ἐροϋ: χε ἐναρε  
πινεβνι ἐμι χε ἀρε πικονι νηοϋ: ναϋ  
θεν αϋ νότοϋ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχατ ἐβι ἕπεϋνι.

Εῶβε φαι θωπεν ῶπι ἐρεπεν  
σεβτωτ: χε δεν ἴτοϋνοϋ ἐτεπενσωοϋν  
ἕμοσ ἀν ἀρε Πωρηι ἕΦρωμι νηοϋ  
ἵθητσ.

Πιμ θαρα πε πιστοσ ἕβωκ οτοσ  
ἵναβε: φηέτε πεϋβοις ναχαϋ ἐρρη  
ἐχεν νεϋεβιαικ ἐϋνωϋ ἵτοϋθρε δεν  
ἵπχοϋ ἵθηις.

Ωοϋνιατϋ ἕπιβωκ ἐτε ἕματ:  
ἐϋωπ αϋϋανι ἵχε πεϋβοις ἵτεϋχεμϋ  
εϋῖρι ἕπαρηϋ.

Δμην Ἃω ἕμοσ ἵωπεν: χε  
ἐναχαϋ ἐρρη ἐχεν πετεπταϋ τηϋ.

*Πῶοϋ φα Πεννοϋϋ πε: ῶα ἐνεσ  
ἵτε νεῖνεσ: ἀμην.*

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

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

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

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

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

*Glory be to God  
forever.*

وَاعْلَمُوا هَذَا أَنَّهُ لَوْ عَرَفَ رَبُّ  
الْبَيْتِ فِي أَيِّ هَرِيعٍ يَأْتِي السَّارِقُ  
لَسَهَرَ وَلَمْ يَدْعُ بَيْتَهُ يُنْقَبُ.

لَذَلِكَ كُونُوا أَنْتُمْ أَيْضاً مُسْتَعِدِّينَ  
لَأَنَّهُ فِي سَاعَةٍ لَا تَتَطَنَّونَ يَأْتِي ابْنُ  
الْإِنْسَانِ.

فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي  
يُقِيمُهُ سَيِّدُهُ عَلَى عِبْدِهِ لِيُعْطِيَهُمْ  
طَعَامَهُمْ فِي حِينِهِ؟

طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ  
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
جَمِيعِ أَمْوَالِهِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

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

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

Ψαλμοσ τω Δαυιδ ϋα: η, ιβ

Psalm 92: 10, 14, 15

مزمور 91: 8، 12



<p>Εἰς ἐβίαι ἵκε παταν ἄφρητ ἄφα  πιταπ ἵνορωτ: οτοζ ταμετδελλο ζεν  ογνεζ εκκενιῶρωτ: οτοζ ενέωπι  ερωμοτεν ἄμωοτ εθροτζοσ: ζε  ἕρωρωτων ἵκε Πβοις Πεννορωτ.  <b>ΔΔΛΗΛΟΤΙΑ.</b></p>	<p>But my horn You have  exalted like a wild ox; I  have been anointed with  fresh oil; they shall be fresh  and flourishing, to declare  that The Lord is upright.  <b>Alleluia.</b></p>	<p>ويرتفعُ قَرْنِي مِثْلَ وَحِيدِ الْقَرْنِ.  وشيوخُوتِي فِي ذَهْنِ دَسِمِ.  ويكونون بما هم مُسْتَرِيحُونَ،  يُخْبِرُونَ بَأَنَّ الرَّبَّ إِلَهَنَا مُسْتَقِيمٌ.  <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>Οτὰ νασνωσις ἐβωλ ζεν  πιερασσελιον εθωραβ κατα λωτκαν  ασιορω.</p>	<p>A chapter according to  Saint Luke, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا  البشير. بركاته علينا أمين.</p>
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<p><b>Λωτκαν ιθ: ια - ιθ</b></p>	<p><b>Luke 19: 11 - 19</b></p>	<p><b>لوقا 19: 11 - 19</b></p>
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<p>Ερωωτεμ δε εναι αρωαρωτορω  ἵκε οτπαραβωλη εθε ζε ναρωθεντ πε  ελερωκαλημ οτοζ ναρωερω πε ζε  ρωμετορω ἵτε Φνωρωτ ναορωνεζ ἐβωλ  κατοτω πε.  Πεζαρω ορω ζε νε ορω ορωωμ  ἵεντενησ αρωεναρω εορωωρα εορωῆορω  εβι ἵορωμετορω ναρω οτοζ εταρωο.  Εταρωορωτ δε εμωτ ἄβωκ ἵταρω  αρωτ ἄμωτ ἵεμνα νωορω ερωω ἄμωο  ζε ἄρωερωωρωτ ζεν ναω ωα ρι.</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.  Therefore, He said: “A  certain nobleman went into  a far country to receive for  himself a kingdom and to  return.  So he called ten of his  servants, delivered to them  ten minas, and said to them,  ‘Do business till I come.’</p>	<p>وَإِذْ كَانُوا يَسْمَعُونَ هَذَا عَادَ فَقَالَ  مَثَلًا لِأَنَّهُ كَانَ قَرِيبًا مِنْ أُورُشَلِيمَ  وَكَانُوا يَظُنُّونَ أَنَّ مَلَكُوتَ اللَّهِ عَتِيدٌ  أَنْ يَظْهَرَ فِي الْحَالِ.  فَقَالَ: «إِنْسَانٌ شَرِيفٌ الْجِنْسِ  ذَهَبَ إِلَى كُورَةٍ بَعِيدَةٍ لِيَأْخُذَ لِنَفْسِهِ  مُلْكًا وَيَرْجِعَ.  فَدَعَا عَشْرَةَ عَبِيدَ لَهُ وَأَعْطَاهُمْ  عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَأْجَرُوا  حَتَّى آتِي.»</p>
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Περιολιθις δε ναυμοσϛ ἄμοσ πε  
οτοσ ατοτωρπ ἵοτῖρεσβιὰ σαφασοϛ  
ἄμοσ ενχω ἄμοσ σε τενονεϛ φαι αν  
εορεφεροτρο εἰρηι ἐζων.

Οτοσ ασϛωπι ἐταϛτασθο ἐαϛβι  
ἵτμετοτρο ασϛος εοροτομοϛϛ  
ἐνιἔβιαικ ναι ἐταϛτ ἄπιϛατ νωοϛ  
θινα ἵτεϛῆμι σε οτ ἄμετιεβϛωτ πε  
ἐταϛαισ.

Αϛι δε ἵσε πιροϛιτ ενχω ἄμοσ  
σε παβοις ἄ πεκεμνα ασϛερ μητ  
ἵνεμνα.

Οτοσ πεϛασϛ ναϛ σε καλωσ πιβωκ  
εοηανεϛ εοβε σε ακϛωπι εκενροτ θεν  
θανκοϛϛι ϛωπι εοτοντεκ ερϛιϛι  
ἄμαϛ ἐξεν μητ ἄβακι.

Οτοσ αϛι ἵσε πιμαθ ἵνοϛϛ ενχω  
ἄμοσ σε παβοις ἄ πεκεμνα ασϛερ ἵοϛ  
ἵνεμνα.

Πεϛασϛ δε οη ἄπαικετ σε ϛωπι  
θωκ ἐξεν ἵοϛ ἄβακι.

*Πῶοϛ φα Πεννοϛϛ πε ϛα ἐνεθ  
ἵτε νι ἐνεθ: ἄμην.*

But his citizens hated  
him, and sent a delegation  
after him, saying, 'We will  
not have this man to reign  
over us.'

And so it was that when  
he returned, having received  
the kingdom, he then  
commanded these servants,  
to whom he had given the  
money, to be called to him,  
that he might know how  
much every man had gained  
by trading.

Then came the first,  
saying, 'Master, your mina  
has earned ten minas.'

And he said to him,  
'Well done, good servant;  
because you were faithful in  
a very little, have authority  
over ten cities.'

And the second came,  
saying, 'Master, your mina  
has earned five minas.'

Likewise he said to him,  
'You also be over five  
cities.'

*Glory be to God forever.*

وَأَمَّا أَهْلُ مَدِينَتِهِ فَكَأَنُوا يُبْغِضُونَهُ،  
فَأَرْسَلُوا وَرَاءَهُ سَفَرَةً قَائِلِينَ: لَا  
نُرِيدُ أَنْ هَذَا يَمْلِكَ عَلَيْنَا.

وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمُلْكَ، أَمَرَ  
أَنْ يُدْعَى إِلَيْهِ أَوْلِيَاكَ الْعَبِيدِ الَّذِينَ  
أَعْطَاهُمْ الْفِضَّةَ لِيَعْرِفَ بِمَا تَاجَرَ  
كُلُّ وَاحِدٍ.

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ مَنَّا  
رَبِحَ عَشْرَةَ أَمْنَاءٍ.

فَقَالَ لَهُ: نَعَمًا أَيُّهَا الْعَبْدُ الصَّالِحُ  
لَأَنَّكَ كُنْتَ أَمِينًا فِي الْقَلِيلِ فَلْيَكُنْ  
لَكَ سُلْطَانٌ عَلَى عَشْرِ مَدَنٍ.

ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدُ مَنَّا  
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 ἑπταβιβλαίου Παύλου Πιὰποστολὸς**

<p>Παῦλος φῶβος ὑπὲρ τοῦ Ἰησοῦ Χριστοῦ: πιαποστολος εταβειμ: φηεταταραχη επιβιωεννοτηι ητε Φνοτη.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἑβραῖος ζ': ιη - η: ιε'</b></p>	<p><b>Hebrews 11: 32 - 12: 2</b></p>	<p><b>العبرانيين 11 : 32 - 12 :</b></p>
<p>Οτις ηταχος οη γε οτ εεμοτηκ ταρ εροι ηχε πιχοτ ειφρι εβε Σελον Βαράκ Σαμψωμ Ιεφθα Ιε Δαυιδ νεμ Σαμωηλ νεμ νικειπροφητης.  Πηετε εβολ ζιτεν οηναζτ αυδρο εθανμετορωοτ: αυερωβ ετημεωμι ατοτοτ βι ηνωω: αυωω ηρωοτ ηθανμοτι.  Ατωωεμ ητχομ ητε οηχωω: αηφωτ εβολ ζεν ρωοτ ηθανχηι: αηχεωχομ ζεν ηωωι: αυωωπι ενχορ ζεν πιπολεμοσ: αυρικι ηθανπαρευβολη ητε εανωεμωοτ.  Αηβι ηχε εανηιωμι ηνωωρεμωοτ εβολ ζεν οηαναστασις</p>	<p>And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets:  who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,  quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.  Women received their dead raised to life again. And others were tortured, not accepting deliverance,</p>	<p>وَمَاذَا أَقُولُ أَيضاً لِأَنَّهُ يُعْزِرُنِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ، وَبَارَاقِ، وَشَمْشُونِ، وَيَفْتَاخِ، وَدَاوُدَ، وَصَمُوئِيلَ، وَالْأَنْبِيَاءِ،  الَّذِينَ بِالإِيمَانِ قَهَرُوا مَمَالِكَ، صَنَعُوا بِرًّا، نَالُوا مَوَاعِيدَ، سَدَّوْا أَفْوَاهَ أَسْوَدَ،  أَطْفَأُوا قُوَّةَ النَّارِ، نَجَّوْا مِنْ حَدِّ السَّيْفِ، تَقَوَّوْا مِنْ ضَعْفٍ، صَارُوا أَشْدَاءَ فِي الْحَرْبِ، هَرَمُوا جُيُوشَ غُرَبَاءَ،  أَخَذَتْ نِسَاءً أَمْوَاتَهُنَّ بِقِيَامَةِ وَأُخْرُونَ عَذِّبُوا وَلَمْ يَقْبَلُوا النِّجَاةَ لِئَلَّا يَتَأَلَّوْا قِيَامَةً أَفْضَلَ.</p>

ΖΑΝΚΕΧΩΟΥΝΙ ΔΕ ΑΥΟΥΕΨΟΥΩΨΟΥ  
ἠφρητ̄ ἠΖΑΝΚΕΜΚΕΜ ἠΠΟΥΨΕΠ ΠΙΣΩ†  
ἔρωου ΖΙΝΑ ἠΤΕ ΤΟΤΟΥ ΒΙ ἠ†ἠΝΑΣΤΑΙΣ  
ΕΤΩΠΠ.

ΖΑΝΚΕΧΩΟΥΝΙ ΔΕ ΘΕΝ ΖΑΝΩΒΙ  
ΝΕΜ ΖΑΝΜΑΚΤΙΣΤΟΣ ΑΥΒΙ ΠΙΡΑ: ἔΤΙ ΔΕ  
ΝΕΜ ΖΑΝΚΕΣΝΑΥΖ ΝΕΜ ΖΑΝΨΤΕΚΩΟΥ.

ΔΥΖΙΩΝΙ ἔΧΩΟΥ ΑΥΒΑΚΟΥ  
ἠΘΒΑΨΟΥΡ ΑΥΕΡΠΙΡΑΖΙΝ ἠΜΩΟΥ ΑΥΜΟΥ  
ΘΕΝ ΠΨΩΤΕΒ ἠΤΗΗΨΙ ΑΥΜΟΥΨΙ ΘΕΝ  
ΖΑΝΜΕΛΩΤΗ ΘΕΝ ΖΑΝΨΑΡ ἠΒΑΕΜΠΙ  
ΕΥΕΡΘΑΕ ΕΥΖΕΧΩΩΧ ΕΥΒΙΜΚΑΖ.

ΠΑΙ ἔΤΕ ΝΑΡΕ ΠΙΚΟΣΜΟΣ ἠΠΨΑ  
ἠΜΩΟΥ ΑΝ ΠΕ: ΕΥΩΡΕΜ ΖΙ ΝΙΨΑΨΕΥ  
ΝΕΜ ΝΙΤΩΟΥ ΝΕΜ ΝΙΒΗΒ ΝΕΜ ΝΙΧΟΛ ἠΤΕ  
ΠΚΑΖΙ.

ΟΥΟΣ ΝΑΙ ΤΗΡΟΥ ΕΤΑΥΕΡΜΕΘΡΕ  
ΘΑΡΩΟΥ ἔΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖ† ἠΠΟΥΒΙ  
ἠΠΙΨΥ.

ΕΑΨΧΟΥΨΤ ΙΣΧΕΝ ΨΟΡΠ ἠΧΕ  
ΦΝΟΥ† ΘΑΤΘΗ ἠΟΥΖΩΒ ΕΨΩΠΠ  
ΕΘΒΗΤΕΝ ΖΙΝΑ ἠΣΕΨΤΕΜΧΩΚ ἔΒΟΛ  
ΑΤΘΝΟΥΝ.

ΕΘΒΕ ΦΑΙ ΖΑΡ ἠΝΟΝ ΖΩΝ ἔΟΥΟΝ  
ΟΥΘΗΠΙ ἠΤΑΙΜΑΙἠ ΧΗ ἔΨΡΗ ἔΧΩΝ ἠΤΕ  
ΖΑΝΜΑΡΤΥΡΟΣ ἔΑΝΧΩ ἠΣΩΝ  
ἠΜΕΤΒΑΣΙΖΗΤ ΝΙΒΕΝ ΝΕΜ ΦΝΟΒΙ ΕΤΘΖΙ

that they might obtain a better resurrection.

Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented.

of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise,

God having provided something better for us, that they should not be made perfect apart from us.

Therefore, we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race

وَأَخْرُونَ تَجَرَّبُوا فِي هُزءٍ وَجَلْدٍ،  
ثُمَّ فِي قُبُودٍ أَيْضاً وَحَبْسٍ.

رُجِمُوا، نُشِرُوا، جُرِبُوا، مَاتُوا قَتلاً  
بِالسَّيْفِ، طَافُوا فِي جُلُودِ غَنَمٍ  
وَجُلُودِ مِعْزَى، مُعْتَازِينَ مَكْرُوبِينَ  
مُدْلِينَ،

وَهُمْ لَمْ يَكُنِ الْعَالَمُ مُسْتَحِقّاً لَهُمْ  
تَأْنِيهِنَّ فِي بَرَارِيٍّ وَجِبَالٍ وَمَغَايِرٍ  
وَشَفُوقِ الْأَرْضِ.

فَهُؤُلَاءِ كُلُّهُمْ، مَشْهُوداً لَهُمْ  
بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ،

إِذْ سَبَقَ اللَّهُ فَنَظَرَ لَنَا شَيْئاً أَفْضَلَ،  
لِكَيْ لَا يَكْمُلُوا بِدُونِنَا.

لِذَلِكَ نَحْنُ أَيْضاً إِذْ لَنَا سَحَابَةٌ مِنْ  
الشَّهُودِ مَقْدَارُ هَذِهِ مُحِيطَةٌ بِنَا،  
لِنَطْرُخَ كُلَّ ثِقَلٍ وَالْخَطِيئَةَ الْمُحِيطَةَ  
بِنَا بِسُهُولَةٍ، وَلِنَحَاضِرَ بِالصَّبْرِ فِي  
الْجِهَادِ الْمَوْضُوعِ أَمَامَنَا.

ἐρατὴ ἐρον ἐμαυτῶ ἐβολὴ εἶπεν  
 οὐχὶπομονὴ μαρενδοῦσι θεν πιὰζων  
 εἵτην ναν ἐδῆρι.

Ἐνζοῦψτ ἐπαρχητος ἵτε φῆναετ  
 νεμ πιρεψχωκ Ἰησοῦς φαι ἔτε ἠτῶεβιῶ  
 ἠπιραψι εἵτην δαζωψ ἀφάμοσι ἠτοτῆ  
 ἠοῦτᾶτρος ἀφερκατᾶφρονιῖ ἠπῶψι  
 ἀφθευσι σαοῖνἰαμ ἠπιθρονος ἵτε  
 φῆνοῦτ.

*Πρῶτος γὰρ νεμωτεν νεμ  
 τῆρινην ἐνσοπ: χε ἀμην ἐσεῶψι.*

that is set before us,

looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

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

نَاطِرِينَ إِلَى رَئِيسِ الْإِيمَانِ  
 وَمُكَمِّلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ  
 السُّزُورِ الْمَوْضُوعِ أَمَامَهُ احْتَمَلَ  
 الصَّلِيبَ مُسْتَهِينًا بِالْخِزْيِ، فَجَلَسَ  
 فِي يَمِينِ عَرْشِ اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολὴ θεν τῆπιστολῆ  
 ἵτε πενιωτ Ἰακωβος. Ἀμην.  
 Παμενρατ.

**Ἰακωβος εἶ: θ - κ**

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

**James 5: 9 - 20**

الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احباي.

**يعقوب 5: 9 - 20**

Ἐπερψιὰζου δα νετενῆρνοῦ  
 νᾶσνηοῦ εἵνα ἠτοῦψτεμ τῆραπ  
 ἐρωτεν: εἵππε ἰς πιρεψτῆραπ ἐῶε  
 ἐρατῆ εἵρεν νιρωοῦ.

Ἐἵ ἠοῦτᾶμοτ ἠωτεν νᾶσνηοῦ ἵτε  
 οἵμετρεψεπῆδισι νεμ τῆμετρεψῶοῦ  
 ἵηητ ἵτε νιπροφῆτης νηετᾶνσαχι  
 θεν φῆραν ἠπῆοις.

Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

My brethren, take the prophets, who spoke in the name of The Lord, as an example of suffering and patience.

لَا يَنْبَغُ بَعْضُكُمْ عَلَى بَعْضٍ أَيُّهَا  
 الْإِخْوَةُ لِنَلَّا تَدَانُوا. هُوَذَا الدَّيَّانُ  
 وَاقِفٌ قُدَّامَ الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِأَخْتِمَالِ  
 الْمَشَقَّاتِ وَالْأَنَاءِ، الْأَنْبِيَاءِ الَّذِينَ  
 تَكَلَّمُوا بِاسْمِ الرَّبِّ.

Θηππε τε νε ρμακαριζιν  
 νη ηετα γαμο νι ντοτοϋ: αρετενσωτεμ  
 ραρ εϋε ρπομο νη τε ιωβ: οτοϋ πιζωκ  
 ντε Πβοιϋ αρετενναϋ εροϋ: ρε  
 ον νιϋϋ ϋη α νη μα δ τ ε μα ρω πε Πβοιϋ  
 οτοϋ ο ρρεϋωοϋ νη ητ πε.

Πωορπ ηε ωβ νι βεν να ρνηοϋ  
 μηπε ρα να ρω ο ρδε εε ρεν τφε ο ρδε  
 εε ρεν πι κα ρι ο ρδε κε α να ρω: μα ρε  
 πετεν ρα ρι δε ε ρ ο ρα ρα α ρα μηο ν  
 μηο ν: ρι να ντε τε νϋ τε μϋ ω πι δα  
 ο ρα π.

Ιϋε δε οτο ν ο ραι βι δ ι ρι δ εν θηο ϋ  
 μα ρεϋε ρπ ρο ρε ρϋε ρε: φη δε ετο ρνοϋ  
 νη ητ μα ρεϋψα λιν.

Ιϋε δε οτο ν ο ραι ϋω νι δ εν θηο ϋ  
 μα ρεϋο ϋ ϋ ενι π ρε β ρ τε ρο ρ ντε  
 ϋε κ κ λη ρι α οτοϋ μα ρο ϋ τω β ρ ε ρωϋ:  
 εα ϋθα ρ ρϋ νο ϋ νε ρ δ εν Φ ρ αν μηο ν.

Οτοϋ ε ρε ι π τω β ρ ντε φη ρα ϋ  
 εϋ ενο ρε μη εθμο κ ρ οτοϋ  
 εϋ ετο ρνοϋ νη τε Πβοιϋ: οτοϋ κ αν  
 εϋω π α ρι ρι νη ραν νο βι ε ϋε ρα ϋ ραϋ  
 εβ ο λ.

Ο ϋω νη ο ϋ ν η τε τε ν νο βι εβ ο λ  
 νη ητε νε ρηο ϋ: οτοϋ τω β ρ ε ρεν  
 νε τε νε ρηο ϋ ρο πω ρ ντε τε νε ο ϋ ρα ι: οτο ν

Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by The Lord, that The Lord is very compassionate and merciful.

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes” be “Yes,” and your “No,” “No,” lest you fall into judgment.

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of The Lord.

And the prayer of faith will save the sick, and The Lord will raise him up. And if he has committed sins, he will be forgiven.

Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

هَا نَحْنُ نُطَوِّبُ الصَّابِرِينَ. قَدْ سَمِعْتُمْ بَصِيرَ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرَ الرَّحْمَةِ وَرَوْوْفٍ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِقَسَمٍ آخَرَ. بَلْ لِنَتَكُنْ نَعْمَكُمْ نَعَمٌ وَلَا لَكُمْ لَا، لِنَلَّا تَقْعُوا تَحْتَ دَيْئُونَةٍ.

أَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَاتٌ؟ فَلْيُصَلِّ. أَمْسُرُورٌ أَحَدًا؟ فَلْيُرْتِلْ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شُيُوخَ الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ بِرَيْتِ بِاسْمِ الرَّبِّ.

وَصَلَاةُ الْإِيمَانِ تَشْفِي الْمَرِيضَ وَالرَّبُّ يَرْفَعُهُ، وَإِنْ كَانَ قَدْ فَعَلَ خَطِيئَةً تُغْفَرُ لَهُ.

إِعْتَرَفُوا بِبَعْضِكُمْ لِبَعْضٍ بِالزَّلَّاتِ، وَصَلُّوا لِبَعْضِكُمْ لِأَجْلِ بَعْضٍ لِكَيْ تَشْفَوْا. طَلِبَةُ الْبَارِ تَقْتَدِرُ كَثِيرًا فِي فِعْلِهَا.

οἰκτιροῦν ἡμᾶς ὡς ἡμεῖς ἵνα ἡμεῖς  
ἐσώθωμεν.

Ἡλίας νε οὐρανῶν ἄγγελος πε  
ἠρώτησε τὸν θεόν ἵνα οὐρανοὶ  
ὄχι βρέξουν ἐπὶ τὴν γῆν ἕως  
τῆς ἑξῆς τριῶν ἐτῶν καὶ ἡμῶν  
ἡμερῶν ἑξῆς ἡμῶν.

Ὁ θεὸς ἄκουσεν αὐτὸν καὶ ἔβρεξε  
ἐπὶ τὴν γῆν ὡς ἡμεῖς ἵνα ἡμεῖς  
ἐσώθωμεν.

Ἡ ἀληθεύσα ἡμεῖς ἀπὸ τῆς ἀλήθειας  
ὅτι ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας  
καὶ ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας.

Ὁ ἀληθεύων ἡμεῖς ἀπὸ τῆς ἀλήθειας  
ὅτι ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας  
καὶ ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας  
ὅτι ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας.

*Ἡ ἀληθεύσα ἡμεῖς ἀπὸ τῆς ἀλήθειας  
ὅτι ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας  
καὶ ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας  
ὅτι ἡμεῖς ἐκτρέφονται ἀπὸ τῆς ἀλήθειας.*

Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.

And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Brethren, if anyone among you wanders from the truth, and someone turns him back,

let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

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

كَانَ إِيلِيَّا إِنْسَانًا تَحْتِ الْإِلَاحِ مِثْلَنَا،  
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَرُ، فَلَمْ  
تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ  
وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّيْتُ أَيْضًا فَأَعْطَتِ السَّمَاءُ  
مَطَرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا.

أَيُّهَا الْإِخْوَةَ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ  
عَنِ الْحَقِّ فَرُدَّهُ أَحَدًا.

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالٍ  
طَرِيقِهِ يُخَلِّصُ نَفْسًا مِنَ الْمَوْتِ،  
وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.

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

**The Acts**  
**الإبركسيس**

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμον εσοταβ ωωπι νευαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.</p>
<p><b>Πραξις ιη: κδ - ιθ: ε</b></p>	<p><b>Acts 18: 24 - 19: 6</b></p>	<p><b>أعمال 18: 24 - 19: 6</b></p>
<p>He οτον οριονδαι δε επεφραν πε Απελλης εοτρευρακοτ πε δεν πεφθενος εοτρωμι πε ηλσικος εαφερκατανταν εεφεσος εοτονωχομ υμοφ δεν ηιτραφη.</p>	<p>Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.</p>	<p>ثُمَّ أَقْبَلَ إِلَى أَفْسَسٍ يَهُودِيٌّ اسْمُهُ أَبْلُوسٌ إِسْكَانْدَرِيٌّ الْجَنَسِ رَجُلٌ فَصِيحٌ مُقَدِّرٌ فِي الْكُتُبِ.</p>
<p>Φαι δε νε ατερκατηχιν υμοφ επιμωιτ ητε Πβοις οτοφ ναφδην δεν πιπνευμα: ναφσαχι οτοφ ναφτςβω δεν οτταχρο εοβε Ιησοτς επωμς υμαγατφ ητε Ιωαννης ετεφωοτη υμοφ.</p>	<p>This man had been instructed in the way of The Lord; and being fervent in spirit, he spoke and taught accurately the things of The Lord, though he knew only the baptism of John.</p>	<p>كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ. وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ. عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطْ.</p>
<p>Φαι δε αφερηητς ηοτονηφ εβολ δεν φτναδωτη: εταφωτεμ δε εροφ ηξε Πρισκνλλα νεμ Ακνλας αφωοπεφ ερωοτ: οτοφ αφταμοφ δεν οτταχρο εοβε πιμωιτ ητε Φνοτφ.</p>	<p>So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.</p>	<p>وَإِبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا سَمِعَهُ أَكِيْلَا وَپَرِيسْكَلَا أَخَذَاهُ إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ بِأَكْثَرِ تَدْقِيقٍ.</p>
<p>Εφωτωφ δε ει εβολ ετΑχαια ατφεροτοτ ναφ ηξε ηιςνηοτ αφδαι ηνημαθηητς χε ησεφωοπεφ ερωοτ: φαι δε εταφι αφεροηοφρι εμαφω ηνηεταφναδτφ εβολ ριτεν πιεμοτ.</p>	<p>And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace;</p>	<p>وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى أَخَايَا كَتَبَ الْإِخْوَةُ إِلَى التَّلَامِيذِ يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّذِينَ كَانُوا قَدْ آمَنُوا.</p>



Ἡραρσοῖ τὰρ ἠἰλοῦνται θεν  
οὔταρπο ἠοῦωνε ἐβὼλ εἰταμο  
ἠμωον ἐβὼλ εἰτεν νἰσραφῆ κε  
Πἰχριστος πε ἱησοῦς.

Ἀσῶπι δε ἐρε Ἀπελλῆς θεν  
Κορινθος Παῦλος δε ἐταρσεν νἰμα  
εἰταπῶπι εῶρεϋ ἐεφερος οὔοε  
αἰσι νῆσανααθηης.

Πεχαρ δε νῶοῦ κε ἀν ἀρετενβἰ  
ἠΠἰπνευμα εῶοταβ ἐταρετενναεϋ:  
ἠῆωοῦ δε πεχωοῦ ναρ κε ἀλλα οὔδε  
ἠπενσωτεμ ρω κε οὔον οὔΠνευμα  
εἰοταβ ῶοπ.

Ἡοοϋ δε πεχαρ νῶοῦ κε ἐταρεμς  
θηνοῦ οὔν εῶοῦ: ἠῆωοῦ δε πεχωοῦ ναρ  
κε ἐπιωμς ἠτε ἰωαννης.

Παῦλος δε πεχαρ κε ἰωαννης  
μεν αἰϋωμς θεν οὔμωοῦ ἠμετανοἰᾶ  
ἠπιλαος εἰρω ἠμοος εἰνα ἠσεναεϋ  
ἐφῆεθηνοῦ μενεσῶϋ ἐτε ἱησοῦς  
Πἰχριστος πε.

Εταρσωτεμ δε αἰβἰωμς ἐφῆραν  
ἠΠβοἰς ἱησοῦς.

Οὔοε ἐτα Παῦλος χα ριχ ἐχωοῦ  
αἰϋ ἐρῆνἰ ἐχωοῦ ἠκε Πἰπνευμα  
εῶοταβ: ναρσαϋ δε θεν εἰανλας οὔοε  
ναρεπῖροφητενἰν.

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

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

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

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

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

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

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

لَا تَهُ كَانَ بِأَشْتَدَّادٍ يُفْحِمُ الْيَهُودَ  
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبَلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَاَزَ  
فِي النُّوَاحِي الْعَالِيَةِ جَاءَ إِلَى  
أَفَسُسَ. فَأَدَّ وَجَدَ تَلَامِيذَ.

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

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

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

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ  
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ  
الرُّوحَ الْقُدُسَ عَلَيْهِمْ فَطَفِقُوا  
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

Πισαχι δε ἴτε Πβοις ἐρεῖλαι οροσ  
ἐρεῖλαι: ἐρεῖμασι οροσ ἐρεῖταχρο:  
δεη ἴαγια ἠεκκλῆσια ἴτε Φνορῆ:  
ἀμην.

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

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

## Synaxarium of Baunah 16

### سنكسار اليوم السادس عشر من شهر بؤونة

#### 1. The Departure of Abba Nofer the Anchorite

##### 1. The Departure of Abba Nofer the Anchorite

On this day, the ascetic father, Abba Nofer (Onuphrius) the anchorite, departed. The heart of this holy father was consumed with the love of God. He went and became a monk in the monastery in Hermopolis (currently Al-Ashmoneen, Menia governorate). He loved the monks of the monastery and lived among them in obedience and godliness. However, he desired the solitary life. He took one loaf of bread and little of vegetables and went toward the south in the midst of the mountains that separate Upper Egypt and the Oasis, seeking God's guidance.

During his journey, he saw his guardian angel and walked along with him until he reached the cave of one of the saints. He dwelt with him for few days to learn from him how to overcome the warfare of the devils. Then this saint took him to the inner wilderness, where there were a cave with a palm tree beside it and a spring of water. He left him in that place and returned to his cell. Since that time, Abba Nofer did not see the face of a man.

The saint Abba Nofer suffered many hardships to the point of being close to death many times because of hunger, thirst, the heat of the summer and the cold of the winter. The devil appeared to him many times to fight him; however, The Lord supported him for his endurance of the spiritual fight. The palm tree produced what was sufficient for him all year long. Sometimes he ate the weeds and desert vegetation. He continued as such for sixty years.

Before his departure, St. Paphnoute went to him and saw his strange look for the hair of his head and beard covered his body. He learned from him his life story and that he was about to depart from this world. Suddenly,

#### 1. نياحة القديس أبي نوفر السائح

1. نياحة القديس أبي نوفر السائح  
في مثل هذا اليوم تنبج القديس العظيم أبو نوفر السائح. التهب قلب هذا القديس بمحبة الله، فمضى وترهب في دير في هرموبوليس (هرموبوليس: حالياً الأشمونين التابعة لملاوى بمحافظة المنيا)، وقد أحب رهبان الدير وسلك معهم في تقوى وطاعة. ولكنه اشتاق إلى حياة الوحدة، فحمل رغيف خبز واحد وقليلاً من الخضروات وانطلق نحو الجنوب وسط الجبال التي تفصل بين الصعيد الأسفل والواحات طالباً مشورة الله. وأثناء ذلك رأى ملاكته الحارس وسار معه حتى وصل إلى مغارة أحد القديسين. فأقام عنده أياماً قلناً يتعلم منه كيف يتغلب على حروب الشياطين. ثم أخذه ذلك القديس إلى البرية الداخلية حيث توجد هناك مغارة ونخلة مزروعة وعين ماء، فتركه في ذلك المكان وعاد إلى مكانه. ومنذ ذلك الوقت لم يعاين وجه إنسان.

ولقد قاسى القديس أبو نوفر الكثير، حتى أنه أشرف على الموت عدة مرات جراء الجوع والعطش وحر الصيف وبرد الشتاء. كما أن الشيطان كان يظهر له كثيراً ويحاربه ولكن الله كان يعوله لصبره في الجهاد. فكانت النخلة تثمر له ما يكفيه طوال العام، كما كان يأكل الحشيش أحياناً، واستمر على هذا الحال نحو ستين عاماً.

وفي أواخر حياته مضى إليه القديس بفنوتيوس، فوجده بهيئة غريبة، فقد كان شعره طويلاً ولحيته تتدلى على جسده. وعلم منه بقصة حياته وبأنه على وشك الانتقال من

he saw the face of the saint Abba Nofer as fire, and he was frightened from him. The saint told him, “Do not be afraid, O my brother for The Lord had sent you to care for my body and bury it.” Then he prayed, blessed St. Paphnoute, then bowed down on the ground and delivered up his pure soul in the hand of The Lord, whom he loved.

St. Paphnoute shrouded him with half of his garment, then prayed over him and buried him in his cave. His heart was sad for his speedy departure. St. Paphnoute wanted to dwell in his place, however, the palm tree fell, the water of the spring dried up and the cave fell down. He realized that it is the will of God for him not to live in that place. He returned to his cell and wrote the biography of the saint Abba Nofer the anchorite for the benefit of all generations.

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

هذا العالم. وفجأة رأى وجه القديس أبي نوفر مثل النار، فخاف منه، فقال له لا تخف يا أخي فإن الرب قد أرسلك لتهتم بجسدي وتدفنه. ثم صلى وبارك على القديس بفنوتيوس، وبعدها رقد على الأرض وفاضت روحه الطاهرة بيد الرب الذي أحبه. فكفنه القديس بفنوتيوس بنصف ثوبه، ثم صلى عليه ودفنه بمغارته وهو حزين القلب على فراقه السريع. وقد أراد القديس بفنوتيوس أن يسكن في موضعه، لكنه وجد أن النخلة قد سقطت، ونشفت عين الماء وانهارت المغارة. فعرف أنها إرادة الله. وعاد إلى قلايته بسلام. وكتب سيرة القديس أبي نوفر السائح منفعة للأجيال. 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 ρ̅α: ι, ι̅α	Psalm 92: 10, 11	مزمور 91: 10، 11
<p>Πι̅θ̅μ̅ηι εϵϵ̅φ̅ι̅ρι υ̅φ̅ρ̅η̅τ̅ υ̅πι̅β̅ε̅ν̅ι̅: ο̅υ̅ο̅ζ εϵ̅ϵ̅ λ̅ω̅δ̅ι υ̅φ̅ρ̅η̅τ̅ υ̅πι̅ω̅ρ̅ε̅ν̅ε̅ι̅ϵ̅ι̅ η̅τ̅ε πι̅λ̅ι̅β̅α̅ν̅ο̅ς: η̅η̅ε̅τ̅ρ̅η̅τ̅ θ̅ε̅ν̅ η̅η̅ι̅ υ̅πι̅β̅ο̅ι̅ς: ο̅υ̅ο̅ζ εϵ̅ν̅φ̅ο̅ρ̅ι ε̅β̅ο̅λ̅ θ̅ε̅ν̅ η̅ι̅α̅ν̅λ̅η̅ο̅υ̅ η̅τ̅ε η̅η̅ι̅ υ̅πι̅ε̅ν̅ν̅ο̅υ̅τ̅. Ἀ̅λ̅λ̅η̅λ̅ο̅υ̅ι̅ᾶ.</p>	<p>The righteous shall flourish like a palm tree. He shall grow like a cedar in Lebanon. Those who are planted in the house of The Lord shall flourish in the courts of our God. Alleluia.</p>	<p>الصديق كالنخلة يزهر. وكمثل أرز لبنان ينمو. مغروسين في بيت الرب. في ديار إلهنا يزهر. 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.

Οὐρανῶσιν ἐβόλ θεν  
 πνεύματι ἑοῦαβ κατὰ Λούκαν  
 αἰοῦ.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

ΛΟΥΚΑΝ ΙΒ: ΛΒ - ΜΔ

Luke 12: 32 - 44

لوقا 12: 32 - 44

Ἐπερέρχοι πικουσι ἵοβι γε  
 αἰψματ ἵνε πετενωτ ἐτ νωτεν  
 ἵτμετοτρο.

“Do not fear, little flock,  
 for it is your Father’s good  
 pleasure to give you the  
 kingdom.

«لَا تَخَفْ أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ  
 آبَاكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلَكُوتَ.

Ὡα νετενεπαρχοντα ἐβόλ  
 μητοῦ ἐομετνηατ μαθαμιό νωτεν  
 ἵθανὰσονι ἵπατερὰπας ἵοταρο  
 ἵαθυοῦνηκ θεν ἵφηνονι πια ἐτε  
 ἵπαρε ρεφβιοῦθι θωντ ἐροϋ οῦδε  
 ἵπαρε ρολι τακοϋ.

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.

بِيعُوا مَا لَكُمْ وَأَعْطُوا صَدَقَةً.  
 اِعْمَلُوا لَكُمْ أَكْبَاسًا لَا تَفْنَى وَكَنْزًا  
 لَا يَنْفَدُ فِي السَّمَاوَاتِ حَيْثُ لَا  
 يَقْرَبُ سَارِقٌ وَلَا يَبْلِي سُوسٌ.

Πια γαρ ἐτε πετενὰρο ἵμοϋ  
 εἰεῦωπι ἵματ ἵνε πετενητ.

For where your treasure  
 is, there your heart will be  
 also.

لِأَنَّهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ  
 قَلْبُكُمْ أَيْضًا.

Ὡροῦωπι ενθνηκ ἵνε νετενητπ  
 οροθ νετενηθβς εῦμοθ.

Let your waist be girded  
 and your lamps burning;

لِتَكُنْ أَحْقَاؤُكُمْ مُمَنْطَقَةً وَسُرْجُكُمْ  
 مُوقَدَةً.

Οροθ ἵθωτεν ρωτεν ἐρετενὸνι  
 ἵθανρωμι ενχοῦωτ ἐβόλ θατρη  
 ἵπορβοις γε αἰνατοῦ ἵθνατ ἐβόλ  
 θεν πιροπ θινα αἰωανι ἵτεϋκολθ  
 κατοτοῦ ἵσελῶων ναϋ.

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.

وَأَنْتُمْ مِثْلُ أَنْاسٍ يَنْتَظِرُونَ سَيِّدَهُمْ  
 مَتَى يَرْجِعُ مِنَ الْعُرْسِ حَتَّى إِذَا  
 جَاءَ وَفَرَعٌ يَفْتَحُونَ لَهُ لِلْوَقْتِ.

Ὡοῦνιὰτοῦ ἵνιεβιαικ ἐτε ἵματ  
 νηετε αἰωανι ἵνε πορβοις  
 ἵτεϋξεμοῦ ενρhc: ἀμην τρω ἵμοϋ  
 νωτεν γε ἐναδοκεϋ οροθ  
 ἵτεϋῆρορωτεβ οροθ ἵτεϋοβι ἐρατϋ  
 ἵτεϋεμωι ἵμωοῦ.

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.

طُوبَى لِأَوْلِيَاكَ الْعَبِيدِ الَّذِينَ إِذَا جَاءَ  
 سَيِّدُهُمْ يَجِدُهُمْ سَاهِرِينَ. الْحَقُّ  
 أَقُولُ لَكُمْ إِنَّهُ يَتَمَنَّى وَيَتَنَطَّقُ  
 وَيَتَقَدَّمُ وَيَخْدِمُهُمْ.

ΚΑΝ ΔΕΥΔΑΝΙ ΘΕΝ ΤΜΑΘΣΝΟΥΤ ΚΑΝ  
ΔΕΥΔΑΝΙ ΘΕΝ ΤΜΑΘΨΟΥΤ ΝΟΥΕΡΨΙ ΟΥΘΖ  
ΝΤΕΥΧΕΜΟΥ ΕΨΙΡΙ ΜΠΑΙΡΗΤ ΨΟΥΝΙΑΤΟΥ  
ΝΝΙΕΒΟΔΙΚ ΕΤΕ ΜΜΑΥ.

ΦΑΙ ΔΕ ΑΡΙΕΜΙ ΕΡΟΥ ΕΝΑΡΕ ΠΙΝΕΒΝΙ  
ΕΜΙ ΧΕ ΘΕΝ ΔΨ ΝΟΥΝΟΥ ΕΨΝΗΟΥ ΝΧΕ  
ΠΙΡΕΨΘΙΟΥΤ ΝΑΨΝΑΡΨΙΣ ΠΕ ΟΥΘΖ  
ΝΑΨΝΑΧΑΨ ΑΝ ΠΕ ΕΡΨΑΤΣ ΕΠΕΨΝΙ.

ΟΟΥΖ ΝΘΩΤΕΝ ΨΩΤΕΝ ΨΩΠΙ  
ΕΡΕΤΕΝΣΕΒΤΩΤ ΧΕ ΘΕΝ ΤΟΥΝΟΥ  
ΕΤΕΤΕΝΣΩΟΥΝ ΜΜΟΣ ΑΝ ΕΨΝΗΟΥ ΝΧΕ  
ΠΨΗΡΙ ΜΦΡΩΜΙ.

ΠΕΧΕ ΠΕΤΡΟΣ ΔΕ ΝΑΨ ΧΕ ΠΘΟΙΣ  
ΑΚΧΩ ΝΤΑΙ ΠΑΡΑΒΟΛΗ ΝΑΝ ΨΔΑΝ ΑΚΧΩ  
ΜΜΟΣ ΝΟΥΘΟΝ ΝΙΒΕΝ.

ΟΥΘΖ ΠΕΧΕ ΠΘΟΙΣ ΧΕ ΝΙΜ ΨΑΡΑ ΠΕ  
ΠΙΠΙΣΤΟΣ ΝΟΥΚΟΝΟΜΟΣ ΟΥΘΖ ΝΣΑΒΕ  
ΦΗΕΤΕ ΠΕΨΘΟΙΣ ΝΑΧΑΨ ΕΧΕΝ ΝΕΨΕΒΙΑΙΚ  
ΧΕ ΝΤΕΨΤ ΝΤΟΥΘΡΕ ΝΨΟΥΘ ΘΕΝ ΠΣΗΟΥ  
ΝΤΗΙΣ.

ΨΟΥΝΙΑΤΨ ΜΠΙΒΩΚ ΕΤΕ ΜΜΑΥ  
ΦΗΕΤΕ ΔΕΥΔΑΝΙ ΝΧΕ ΠΕΨΘΟΙΣ ΝΤΕΨΧΕΜΨ  
ΕΨΙΡΙ ΜΠΑΙΡΗΤ.

ΠΔΦΜΗΙ ΤΧΩ ΜΜΟΣ ΝΩΤΕΝ ΧΕ  
ΕΨΝΑΧΑΨ ΕΧΕΝ ΠΕΤΕΝΤΑΨ ΤΗΡΟΥ.

*ΠΨΟΥΘ ΦΑ ΠΕΝΝΟΥΤ ΠΕ ΨΔ ΕΝΕΖ  
ΝΤΕ ΝΙ ΕΝΕΖ: ΔΜΗΝ.*

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?”

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.*

وَإِنْ أَتَى فِي الْهَرَبِيعِ الثَّانِي أَوْ أَتَى  
فِي الْهَرَبِيعِ الثَّلَاثِ وَوَجَدَهُمْ هَكَذَا  
فَطُوبَى لَأَوْلَادِكَ الْعَبِيدِ.

وَإِنَّمَا اعْلَمُوا هَذَا: أَنَّهُ لَوْ عَرَفَ  
رَبُّ الْبَيْتِ فِي آيَةٍ سَاعَةَ يَأْتِي  
السَّارِقُ لَسَهَرَ وَلَمْ يَدْعُ بَيْتَهُ يُنْقَبُ.

فَكُونُوا أَنْتُمْ إِذَا مُسْتَعِدِّينَ لِأَنَّهُ فِي  
سَاعَةٍ لَا تَتَّظَنُونَ يَأْتِي ابْنُ  
الْإِنْسَانِ.»

فَقَالَ لَهُ بُطْرُسُ: «يَا رَبُّ أَلْنَا تَقُولُ  
هَذَا الْمَثَلُ أَمْ لِلْجَمِيعِ أَيْضاً؟»

فَقَالَ الرَّبُّ: «فَمَنْ هُوَ الْوَكِيلُ  
الْأَمِينُ الْحَكِيمُ الَّذِي يُقِيمُهُ سَيِّدُهُ  
عَلَى خَدْمِهِ لِيُعْطِيَهُمُ الطَّعَامَ فِي  
حِينِهِ؟»

طُوبَى لِدَاكَ الْعَبْدِ الَّذِي إِذَا جَاءَ  
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
جَمِيعِ أَمْوَالِهِ.

*والمجد لله دائماً.*

# Katameros Readings for the 17<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم السابع عشر من شهر بؤونة المبارك

ΚΟΥΜΗΤ ΨΑΛΜΥ ΝΕΞΟΥ ΑΠΙΑΒΟΥ ΠΑΩΝΙ

**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 λ̄α: ιβ̄, λβ̄: α, λᾱ:  
ζ̄

Psalm 32: 11, 33: 1, 32: 6

مزمور 31: 31، 1: 32، 12: 31، 7

ΟΥΝΟΥ ΕΞΕΝ ΠΒΟΙΣ ΟΥΟΥ ΘΕΛΗΛ  
ΝΙΘΜΗ: ΝΗΕΤΟΥΤΩΝ ΕΡΩΛΥ ΝΟΥ  
ΝΞΕ ΠΙΣΜΟΥ: ΕΞΡΗΙ ΕΞΕΝ ΘΑΙ ΕΥΕΤΩΒΗ  
ΕΠΩΥΙ ΖΑΡΟΥΚ: 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 ΕΒΟΛ ΖΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ  
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ΜΑΤΘΕΟΝ ΚΕ: ΙΔ - ΚΣ

Matthew 25: 14 - 23

متي 25: 14 - 23

Ὑψηλὴ γὰρ ἡορῶμι ἐρησῶνασ  
ἐπῶεμο ἀμοστῆ ἐνεσῆβιακ ὀροσ  
ἀστ ἔπετεντασ ἐτοτοσ.

Ὅται μεν ἀστ ἡασ ἡτοσ ἡσινδωρ:  
κεοται δε ἀστ ἡασ ἡσνασ: κεοται δε  
ἀστ ἡασ ἡοται: ποται ποται κατα  
τερξομ ὀροσ ἀσῶνασ ἐπῶεμο.

Ἀσῶνασ δε ἡσε φῆετβι ἔπιτοσ  
ἡσινδωρ ἀερξωβ ἡσῆτοσ ὀροσ  
ἀσῆφε κε τοσ.

Παιρητ ὀν φῆετασβι ἔπισνασ  
ἀσῆφε κε σνασ.

Φῆ δε ἐτασβι ἔπιποται ἀσῶνασ  
ἀσῶκι ἡοκασι ὀροσ ἀσῶπ ἔπιβασ  
ἡτε περβοισ.

Ὑενεσα ὀρησῶτ δε ἡσοσ ἀσῆ  
ἡσε πβοισ ἡνιῆβιακ ἐτε ἔμασ ὀροσ  
ἀσῶπ νεμοσ.

Ἀσῆ δε ἡσε φῆετασβι ἔπιτοσ  
ἡσινδωρ ἀρεν κε τοσ ἡσινδωρ ἐρξω  
ἔμοσ σε Παβοισ τοσ ἡσινδωρ  
ἀκῆτοσ ἡνι ισ κε τοσ ἡσινδωρ  
ἀσῆφοσ.

Πεσε περβοισ δε ἡασ σε καλωσ  
πιβωκ ἐθασεσ ὀροσ ἐτερεσ ἐπιδη  
ἀσῶπι ἐκερεσ δεσ δανκοσσι

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 فَرْحِ سَيِّدِكَ.

εἰς ἄκρον εὐχάριον εὐαγγελίου μακαρίων  
 εὐδοκίαν ἐφραδίαν ἵνα Περδοίς.

Ὁ κύριος δὲ ἵκεν φητέαριον ὑπὸ τὸν ἄνθρωπον  
 ἑστῶτα περδοίς καὶ Περδοίς εὐδοκίαν ἑστῶτα  
 ἀκτινιστοῦ ἡμῶν ἵνα κε ἑστῶτα ἀξίως.

Περε Περδοίς δε νᾶρι καλῶς  
 πῶς ἐστῶτα οὐκ ἐτεροῦ ἐπιδη  
 ἀκτινιστοῦ ἐστῶτα εὐδοκίαν  
 εἰς ἄκρον εὐχάριον εὐαγγελίου μακαρίων  
 εὐδοκίαν ἐφραδίαν ἵνα Περδοίς.

*Πῶς φα Περδοίς περδοίς ἐνε  
 ἵνα ἡμῶν ἐνε. ἀμήν.*

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 فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
 إِلَى فَرْحِ 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 τω Δαβιδ λβ: α, β

Psalm 33: 1, 12

مزمور 32: 1, 12

Θεληλ ὑμῶν τὸν ἵθμῶν εὐδοκίαν Περδοίς:  
 ἡμετέροισιν ἐφραδίαν ἑστῶτα ἵκεν  
 πῶς οὐκ ἐστῶτα ὑπὸ τὸν ἄνθρωπον  
 περδοίς: πῶς οὐκ ἐστῶτα ὑπὸ τὸν ἄνθρωπον  
 ἐκκληρονομία νᾶρι. Ἀλληλοῦα.

Rejoice in The Lord, O you righteous! For praise from the upright is beautiful. Blessed is the nation whose God is The Lord, the people He has chosen as His own inheritance. Alleluia.

ابتهجوا أيها الصديقون بالرب، للمستقيمين ينبغي التسبيح. طوبى للأمة التي الرب إلهها. والشعب الذي اختاره ميراثاً له. هليلويا.



## Matins Gospel إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβουλ θεν πικραστρελιον εθουαβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΘ: ΙΑ - ΙΘ</b></p>	<p><b>Luke 19: 11 - 19</b></p>	<p><b>لوقا 19: 11 - 19</b></p>
<p>Εἰσῶτεμ δε ἐναι αφοραετοτε ἵνε οἱ παραβολη εθε θε ναρθεντ πε ἐλερονκαλμη οτοθ ναυμενι πε θε τμετοτρο ἵτε φνοττ ναοτωνθ ἐβουλ κατοτς 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>Πεχαρ οἱν θε νε ορον οτρωμ ἵνετρενης αρωεναρ εοτρωρα εοτρηοτ ἐβι ἵνομετοτρο ναρ οτοθ ἐταεθο.</p>	<p>Therefore, He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return.</p>	<p>فَقَالَ: «إِنْسَانٌ شَرِيفٌ الْجَنَسِ ذَهَبَ إِلَى كُورَةٍ بَعِيدَةٍ لِيَأْخُذَ لِنَفْسِهِ مُلْكًا وَيَرْجِعَ.</p>
<p>Εταμοττ δε ἐμντ ἕβωκ ἵταρ αρτ ἕμντ ἵεμνα νωοτ ερρω ἕμοσ θε ἄριεβρωτ θεν ναι ρα τἱ.</p>	<p>So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come.’</p>	<p>فَدَعَا عَشْرَةَ عَبِيدٍ لَهُ وَأَعْطَاهُمْ عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَأْجِرُوا حَتَّى آتِي.</p>
<p>Περπολιτθ δε ναυμοττ ἕμοσ πε οτοθ ατοτρωπ ἵνοτρεσβια σαφαροτ ἕμοσ ερρω ἕμοσ θε τενοτρω φαι αν εορεεροτρο ἐερηι ἐζων.</p>	<p>But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’</p>	<p>وَأَمَّا أَهْلُ مَدِينَتِهِ فَكَΑΤΟΥ ΒΙΓΓΟΥΝΘ, ΦΑΡΣΛΟΥ ΡΑΕ ΣΦΑΡΕ ΦΑΝΛΙΝ: ΛΑ ΝΡΙΔ ἄΝ ΗΔΑ ΙΜΛΚ ἘΛΙΝΑ.</p>
<p>Οτοθ αρωπι ἐταρταεθο ἐαρεβι ἵτμετοτρο αρωσ εορομοττ ἐνιεβιαικ ναι ἐταρτ ἕπιεατ νωοτ θινα ἵτερεμ θε οτ ἕμετρεβρωτ πε</p>	<p>And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him,</p>	<p>وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمُلْكَ، أَمَرَ أَنْ يُدْعَى إِلَيْهِ أَوْلِيَاكَ الْعَبِيدِ الَّذِينَ أَعْطَاهُمْ الْفِضَّةَ لِيَعْرِفَ بِمَا تَأْجَرُ كُلُّ وَاحِدٍ.</p>

ἔταραϊς.

Δεῖ δὲ ἵκε πρῶτον εἰς τὸν ἄνθρωπον  
καὶ πάλιν ἔκευρε τὸν ἀπὸ τῆς  
ἀγορᾶς.

Ὁ δὲ πρῶτος αὐτὸν καλῶς εἰσελάλησεν  
καὶ εὖ ἐκείνην ἔκευρε ὅτι ἐν  
λίαντι ἔργῳ ἐκείνην ἔκευρε  
ἀπὸ τῆς ἀγορᾶς.

Ὁ δὲ δεύτερος ἵκε πάλιν εἰς τὸν ἄνθρωπον  
καὶ πάλιν ἔκευρε τὸν ἀπὸ τῆς  
ἀγορᾶς.

Ὁ δὲ αὐτὸς εἰσελάλησεν καὶ αὐτὸν  
καὶ εὖ ἐκείνην ἔκευρε ἀπὸ τῆς  
ἀγορᾶς.

*Πάντοτε φησὶ Πέντος περὶ αὐτοῦ  
ἵνα ἵκε ἄνθρωπον.*

that he might know how much every man had gained by trading.

Then came the first, saying, 'Master, your mina has earned ten minas.'

And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'

And the second came, saying, 'Master, your mina has earned five minas.'

Likewise he said to him, 'You also be over five cities.'

*Glory be to God forever.*

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
رَبِحَ عَشْرَةَ أَمْنَاءٍ.

فَقَالَ لَهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ  
لَأَنَّكَ كُنْتَ أَمِينًا فِي الْقَلِيلِ فَلْيَكُنْ  
لَكَ سُلْطَانٌ عَلَى عَشْرِ مَدَنٍ.

ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
عَمِلَ خَمْسَةَ أَمْنَاءٍ.

فَقَالَ لِهَذَا أَيْضًا: وَكُنْ أَنْتَ عَلَى  
خَمْسِ مَدَنٍ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵνα πενταδὲ Παύλος Πιλιπποστόλος

Παύλος δούλος ἡμεῶν Ἰησοῦς  
Χριστός: πῶς ἐπιστολὴ εὐαγγελίου  
ἐκείνου ἐπισημασμένη ἵνα  
ἡμεῖς.

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  
 αςωοπ δεν νιφνοῖ οτοθ εβολ ἡματ  
 τενχορωτ δατρη ἡπενσωτρρ  
 Πενβοις Ιησοῦς Πιχριστος.

Φαι εθναωυβ† ἡπσωμα ἡτε  
 πενθεβιο ἡψφηρ ἡμορφη ἡτε ἡσωμα  
 ἡτε περῶοτ κατα περρωβ  
 εθρεφχευχομ οτοθ εθρεφερ ρωβ  
 νιβεν ὄνεχωοτ ναε.

Ὡστε 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  
 εταρβιδιци νεμνι δεν πιερασσελιον  
 νεμ πεκεκλημεντος νεμ πεσει  
 ἡναψφηρ ἡρεφερρωβ: ναι ετε ποτραν  
 ςδνοτ ρι ἡσωμ ἡτε ἡωνδ.

Ραυι δεν Πβοις ἡσχοτ νιβεν:  
 παλιν οη †ρω ἡμοσ χε ραυι.

Πετην μετεπικης μαρεσοτωνε  
 ερωμ νιβεν: Πβοις δεντ.

Уπερφρωοωυ δα ελι: αλλα δεν  
 ρωβ νιβεν †προσετχη νεμ πιτωβε

For our citizenship is in  
 heaven, from which we also  
 eagerly wait for the Savior,  
 The Lord Jesus Christ,

who will transform our  
 lowly body that it may be  
 conformed to His glorious  
 body, according to the  
 working by which He is able  
 even to subdue all things to  
 Himself.

Therefore, my beloved  
 and longed-for brethren, my  
 joy and crown, so stand fast  
 in The Lord, beloved.

I implore Euodia and I  
 implore Syntyche to be of  
 the same mind in The Lord.

And I urge you also, true  
 companion, help these  
 women who labored with  
 me in the gospel, with  
 Clement also, and the rest of  
 my fellow workers, whose  
 names are in the Book of  
 Life.

Rejoice in The Lord  
 always. Again I will say,  
 rejoice!

Let your gentleness be  
 known to all men. The Lord  
 is at hand.

Be anxious for nothing,  
 but in everything by prayer  
 and supplication, with  
 thanksgiving, let your

فَان سِيرَتَنَا نَحْنُ هِيَ فِي  
 السَّمَاوَاتِ، الَّتِي مِنْهَا أَيْضًا نَنْتَظِرُ  
 مُخْلِصًا هُوَ الرَّبُّ يَسُوعُ الْمَسِيحُ.

الَّذِي سَيَغَيِّرُ شَكْلَ جَسَدِ تَوَاضَعْنَا  
 لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ،  
 بِحَسَبِ عَمَلِ اسْتِطَاعَتِهِ أَنْ يُخْضِعَ  
 لِنَفْسِهِ كُلَّ شَيْءٍ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ وَالْمَشْتَاقِ  
 إِلَيْهِمْ، يَا سُرُورِي وَإِكْلِيلِي، اثْبُتُوا  
 هَكَذَا فِي الرَّبِّ أَيُّهَا الْأَحِبَّاءُ.

أَطْلُبُ إِلَى أَفُودِيَّةَ وَأَطْلُبُ إِلَى  
 سِنْتِيحِي أَنْ تَفْتَكِرَا فِكْرًا وَاحِدًا فِي  
 الرَّبِّ.

نَعَمْ أَسْأَلُكَ أَنْتَ أَيْضًا، يَا (سَنزِيكَ)  
 شَرِيكِي الْمَخْلِصِ، سَاعِدْ هَاتَيْنِ  
 اللَّتَيْنِ جَاهِدَتَا مَعِي فِي الْإِنْجِيلِ،  
 مَعَ أَكْلِيمَنْدَسَ أَيْضًا وَبَاقِي  
 الْعَامِلِينَ مَعِي، الَّذِينَ أَسْمَاؤُهُمْ فِي  
 سِفْرِ الْحَيَاةِ.

افْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ  
 أَيْضًا افْرَحُوا.

لِيَكُنْ حِلْمُكُمْ مَعْرُوفًا عِنْدَ جَمِيعِ  
 النَّاسِ. الرَّبُّ قَرِيبٌ.

لَا تَهْتَمُّوا بِشَيْءٍ، بَلْ فِي كُلِّ شَيْءٍ  
 بِالصَّلَاةِ وَالِدُّعَاءِ مَعَ الشُّكْرِ، لِتَعْلَمَ  
 طِلْبَاتُكُمْ لَدَى اللَّهِ.

ἄΝΕ ΟΥΨΕΠΙΣΤΟΛΗ: ΝΕΤΕΝΕΤΗΜΑ  
μαροτορωνη εβολ δατεν Φνοϋτ.

Οτοζ τζιρηνη ντε Φνοϋτ  
θηετβοσι ενοϋε νιβεν: εσεαρεε  
ενετενεζητ νεμ νετενεμενι δεν  
Πιχριστοσ Ιησοϋε.

Πο λοιπον νασνηνοϋ νηετε  
θανμεθμυι νε: νηετε θανμετσεμνοσ  
νε: νηετε θανδικεον νε: νηετε  
θανμεττοϋβο νε: θωβ νιβεν δεν  
οϋμει: θωβ νιβεν δεν οϋψεννοϋϋι:  
φηετε οϋαρετη πε οτοζ φηετε οϋταιο  
πε: ναι μενι ερωοϋ.

ετε ναι νε εταρετεντσαβε θηνοϋ  
ερωοϋ: οτοζ αρετενβιτοϋ οτοζ  
αρετεν σοθμοϋ: οτοζ αρετενναϋ  
ερωοϋ νδρηι νδητ: ναι αριτοϋ οτοζ  
Φνοϋτ ντε τζιρηνη εϋεϋωπι  
νεμωτεν.

*Πιζμοτ ταρ νεμωτεν νεμ  
τζιρηνη 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 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 τζεπιστολη  
ντε πενωτ Ιακωβοσ. Δμην.  
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

Ἐπερὶ αὐτοῦ δὲ κατενεῖρηται  
 τὰς ἐκκλησιῶν ἵνα ἵσταται ἡμεῖς  
 ἕως ἡμεῶν· ἡμεῖς γὰρ οὐκ ἐπι-  
 σταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν.

Ὅτι ἡμεῖς οὐκ ἐπισταμεθα ἐπὶ τὸν  
 κριτὴν ἡμεῶν, ὡς ἡμεῖς ἐπιστα-  
 μεθα ἐπὶ τὸν κριτὴν ἡμεῶν· ὡς  
 ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κριτὴν  
 ἡμεῶν.

Ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν· ὡς ἡμεῖς ἐπισταμεθα  
 ἐπὶ τὸν κριτὴν ἡμεῶν· ὡς ἡμεῖς  
 ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν·  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν.

Ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν· ὡς ἡμεῖς ἐπισταμεθα  
 ἐπὶ τὸν κριτὴν ἡμεῶν· ὡς ἡμεῖς  
 ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν·  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν.

Ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν· ὡς ἡμεῖς ἐπισταμεθα  
 ἐπὶ τὸν κριτὴν ἡμεῶν· ὡς ἡμεῖς  
 ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν·  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν.

Ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν· ὡς ἡμεῖς ἐπισταμεθα  
 ἐπὶ τὸν κριτὴν ἡμεῶν· ὡς ἡμεῖς  
 ἐπισταμεθα ἐπὶ τὸν κριτὴν ἡμεῶν·  
 ὡς ἡμεῖς ἐπισταμεθα ἐπὶ τὸν κρι-  
 τὴν ἡμεῶν.

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 تَكْفُرُوا  
 بَعْضُكُمْ عَلَى بَعْضٍ  
 لِئَلَّا تُدَانُوا. هُوَذَا  
 الْقَاضِيُ قَائِمٌ  
 عِنْدَ الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا  
 لِأَخْتِمَالِ  
 الْمَشَقَّاتِ وَالْإِنْسَانِ  
 الْأَنْبِيَاءِ الَّذِينَ  
 تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَا نَحْنُ نُحْسِبُ الصَّابِرِينَ  
 قَدْ سَمِعْتُمْ بِصَبْرِ  
 أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ  
 الرَّبِّ. لِأَنَّ الرَّبَّ  
 كَثِيرُ الرَّحْمَةِ  
 وَرُؤُوفٌ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا  
 إِخْوَتِي لَا تَحْلِفُوا  
 بِالسَّمَاءِ وَلَا بِالأَرْضِ  
 وَلَا بِقَسَمِ آخَرَ. بَلْ  
 لِيَتَكُنْ نَعْمُكُمْ نَعْمٌ  
 وَلَا كُمْ لَا، لِئَلَّا تَقَعُوا  
 تَحْتَ دِينُونَةٍ.

أَعْلَى أَحَدٍ بَيْنَكُمْ  
 مَشَقَّاتٌ؟ فَلْيُصَلِّ.  
 أَمْسُرُورٌ أَحَدٌ؟  
 فَلْيُرْتِلْ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟  
 فَلْيَدْعُ شُيُوخَ  
 الْكَنِيسَةِ فَيُصَلُّوا  
 عَلَيْهِ وَيَدْهِنُوهُ  
 بِزَيْتٍ بِاسْمِ الرَّبِّ.

Ουτος ερε πτωβη ντε φηναετ  
εφενουεμ υφθεομοκε ουος  
εφετογνοςφ ηνε Πβοις: ουος καν  
εψωπ αριρι ηθαννοβι ενεχατ ναφ  
εβολ.

Οτωνησ ογν ητετεννοβι εβολ  
ηνετενερηοτ: ουος τωβη εχεν  
νετενερηοτ εοπωσ ητετενοτσαι: ογον  
ογνιωτ ηχομ δεη τπροσετχη υπιθουη  
εσερβωβ.

Ηλιασ νε ογρωμ εωφ πε  
ηρεφωεπικαε υπερητ ουος αφτωβη  
ηοηπροσετχη εψωτεμθρε τφε εωοτ  
ειχεν πικαει ουος υπεεεωοτ ηψομτ  
ηρομπι νεμ σοοτ ηαβοτ.

Ουος αφτωβη οη α τφε  
ηνοτμοτηεωοτ ουος α ηκαει ρωτ  
αφτ υπεφοτταε.

Ηαενηοτ εψωπ αρεψαν ογαι δεη  
θηνοτ εωρεμ εβολ εα φμωιτ ητε  
ημεθουη ουος ητεφταεοοφ ηνε ογαι.

Ηαρεφειμ ηνε φθεθναταεο  
ηοηρεφερνοβι εβολεα φμωιτ ητε  
τεφηλανε εφηναεοεμ ητεφψηχη  
εβολ δεη φμοτ: ουος εφηναεωβε εβολ  
εχεν ογμωη 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 بالزلات،  
وصلوا بعضكم لأجل بعض لكي  
تشفوا. طلبه البر تفتد كثيرا في  
فعلها.

كَانَ إِيلِيَّا إِنْسَانًا تَحْتَ الْآلَامِ مِثْلَنَا،  
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَرُ، فَلَمْ  
تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ  
وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ  
مَطْرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا.

أَيُّهَا الْإِخْوَةَ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ  
عَنِ الْحَقِّ فَرُدَّهُ أَحَدًا.

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالِ  
طَرِيقِهِ يُخَلِّصُ نَفْسًا مِنَ الْمَوْتِ،  
وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.

Ἡσάνηνοῦ ὑπερμενρε πικοςμος  
 οὔδε νηετωοπ δεν πικοςμος:  
 πικοςμος νασίνι νευ τερεπέθωμια: φη  
 δε ετιρι ὑφοντωῦ ὑφνοντ ἑματωπι  
 ῥα ἐνεε: ἀμην.

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

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

**The Acts**  
 الإبركسيس

Πραξις ἴτε νενιοτ ἡποστολοσ:  
 ἐρε ποτςμοσ εσοταβ ῥωπι νευαν.  
 Δμην.

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

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

Πραξις ια: ιθ - κϛ

Acts 11: 19 - 26

أعمال 11: 19 - 26

Ἦν μεν οὔν εταρωρ ἐβολ ισxen  
 πιροχεε εταρωπι ει Στεφανοσ ἀτὶ  
 ῥα ἐρηι ἐτφοινικη νευ Κυπρος νευ  
 ἰαντιοχια ἡσεασι νευ ἐλι αν  
 ὑπιασι ἐβηλ ἐπιουδαὶ ὑματατοῦ.

Now those who were  
 scattered after the  
 persecution that arose over  
 Stephen traveled as far as  
 Phoenicia, Cyprus, and  
 Antioch, preaching the word  
 to no one but the Jews only.

أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضَّيْقِ  
 الَّذِي حَصَلَ بِسَبَبِ اسْتَفَانُوسَ  
 فَأَجْتَاؤُا إِلَى فِينِيقِيَّةٍ وَقُيُوسَ  
 وَأَنْطَاكِيَّةِ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا  
 بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.

Ἦε οὔν εδανοτον δε ἐβολ ἡδητοῦ  
 εδαρωμι ἡΚυπριος νευ ἡΚυριννεοσ:  
 ναι ἐτατὶ ἐτἰαντιοχια ναισασι νευ  
 ἡΟυρεινιη ετρωιω ὑΠβοις ἡσοτс.

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

وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ، وَهُمْ رِجَالٌ  
 قُيُوسِيُونَ وَقَيْرَوَانِيُونَ، الَّذِينَ لَمَّا  
 دَخَلُوا أَنْطَاكِيَّةً كَانُوا يَخَاطَبُونَ  
 الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

Οὔοε ναιρε τξιχ ὑΠβοις χη  
 νευωσ πε: οττωτ δε ὑμμηῦ ἀτναετ  
 οτοε ατκοτοῦ ἐΠβοις.

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

وَكَاثَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَنَ عَدَدٌ  
 كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ.

Δ πιασι δε ῥε ῥα νενμαῶχ  
 ἡτεκκλησια ἐτδεν ἡεροσαλημ  
 εεβητοῦ οτοε ατοτρωπ ὑΒαρναβασ  
 ῥα ἰαντιοχια.

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

فَسَمِعَ الْكَنِيسَةُ الَّتِي فِي أُورُشَلِيمَ،  
 فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى  
 أَنْطَاكِيَّةِ.

Φαι ἔταçì οὐοὺ ἔταçνατ ἐπιζῶμτ  
 ἵτε Φνοῖτ ἀçραψι οὐοὺ ναçτνομτ  
 ἵνοτον νιβεν ζεν πιθωτ ἵζητ εθροῖοι  
 ζεν Πβοιç.

Χε νε οῖρωμι ἵὰσαθοç πε οὐοὺ  
 εçμμεζ ἔβολ ζεν Πίπνευμα εθοῖαβ  
 νεμ φῆαζτ οὐοὺ ἀçοῖαζç ἵνα Πβοιç  
 ἵζε οῖνωτ ἵμμη.

Ἐταçì δε ἔβολ ἐῤαρçοç εçκωτ  
 ἵνα Çατλοç: οὐοὺ ἔταççεμç ἀçέηç  
 ἐζρη ἔῤαντιοχιά.

Ἀçωπι δε ἔταῖεπ οῖρωμι τηρç  
 εῖθοῖητ ζεν ἵεκκλήçιά: οὐοὺ  
 ἔταῖῥçβω ἵοῖνωτ ἵμμη ἀῖῥεν  
 νιμαθητηç δε εῖθεν ἵῤαντιοχιά  
 ἵωορπ çε νιχῥιçτιὰνοç.

*Πισαχί δε ἵτε Πβοιç εçἔαἵ οὐοὺ  
 εçἔῶαἵ: εçἔῶαἵ οὐοὺ εçἔαῖρο:  
 ζεν ἵὰçια ἵεκκλήçια ἵτε Φνοῖτ:  
 ἵμμη.*

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 مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانْضَمَّ 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 Baunah 17 سنكسار اليوم السابع عشر من شهر بؤونة

1. The Departure of St. Latsoun El-Behnesawy  
 2. The Return of the Relics of St. Mark to the New St. Mark Cathedral

1. نياحة القديس لاتصون البهنساوى  
 2. عودة رفات القديس مارمرقس إلى الكاتدرائية المرقسية الجديدة

**1. The Departure of St. Latsoun El-Behnesawy**  
 On this day, St. Latsoun, departed. He was born in the city of El-Behnesa (a city near Beni Mazar, El-Menia governorate) to devout parents. They raised him

1. نياحة القديس لاتصون البهنساوى  
 في مثل هذا اليوم تنبَّح القديس لاتصون. وُلِدَ في البهنسا (البهنسا: قرية كبيرة بمركز بنى مزار محافظة المنيا. كانت قديماً مركزاً أسقفيّاً



up on the love of godliness and attending the church.

One day, he went to the church and heard the words of The Lord Christ in the Holy Gospel saying, "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?" (Luke 9: 24 - 25).

When he heard these words, his heart was kindled, so he left the world and went to the wilderness of Shiheet. There he fought a great fight with many fasts and prayers.

The angel of The Lord appeared to him and commanded him to go to St. Isidore, to clothe him with the holy Eskeem. He went to him, and after forty days, St. Isidore clothed him with it. He increased in his asceticism and prayers. Then he lived a solitary life in the wilderness. When he completed his good endeavor, he departed in peace.

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

## 2. The Return of the Relics of St. Mark to the New St. Mark Cathedral

On this day also, of the year 1684 of the martyrs, 1968 AD, the relics of the great saint, the beholder of God, St. Mark the apostle and the evangelist of the Egyptian land, returned to Cairo. Pope Kyrillos had delegated an official delegation to travel to Rome to receive the relics of St. Mark the apostle from Pope Paul VI.

Waiting for the arrival of the relics were Pope Kyrillos VI and Mari Ignatius Yacoub III, the Antiochian Patriarch. When the plane arrived, Pope Kyrillos went up the stairs of the aircraft, and received the precious box that contained the relics of St. Mark the apostle. At this moment, the multitudes gathered in the airport saw three bright white doves flying over the aircraft. Pope Kyrillos returned to St. Mark Cathedral in El-Azbakiah in a great procession, with the box of the relics. He placed the box on top of the main altar. The box remained there till The Third Day of its arrival.

May the blessing of the great martyr St. Mark the apostle be with us all. Amen.

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

وعامرة بالكنايس والأديرة) من أبوين تقيين،  
ربياه على حب الفضيلة والتردد على الكنيسة.  
وفي أحد الأيام دخل إلى الكنيسة فسمع قول  
السيد المسيح في الإنجيل المقدس: "من أراد  
أن يخلص نفسه يهلكها، ومن يهلك نفسه من  
أجلى فهو يخلصها. لأنه ماذا ينتفع الإنسان لو  
ربح العالم كله وخسر نفسه أو ماذا يعطى  
الإنسان فداء عن نفسه" (لوقا 9: 24 - 25).  
فلما سمع ذلك التهب قلبه، فترك العالم ومضى  
إلى برية شيهيت، وأجهد نفسه بالصلوات  
والأصوام الكثيرة.

فظهر له ملاك الرب وأمره أن يمضي إلى  
القديس إيسوذوروس ليلبسه الإسكيم. فذهب  
إليه وبعد أربعين يوماً ألبسه الإسكيم، فزاد في  
نسكه وصلواته، ثم انفرد في البرية متوحداً.  
ولما أكمل سعيه الصالح، تَنجَّح بسلام.  
بركة صلواته فلتكن معنا. آمين.

2. عودة رفات القديس مارمرقس إلى  
الكاتدرائية المرقسية الجديدة  
وفيا أيضاً من سنة 1684 للشهداء، سنة  
1968 ميلادية، عادت إلى القاهرة رفات  
القديس العظيم، ناظر الإله الإنجيلي، مرقس  
الرسول كاروز الديار المصرية. وكان البابا  
كيرلس السادس قد أوفد وفداً رسمياً إلى روما  
لتسلم رفات القديس مارمرقس الرسول من  
البابا بولس السادس.  
وعند وصول الطائرة إلى القاهرة، صعد إليها  
البابا كيرلس السادس واستلم الصندوق الثمين  
الذي يحمل رفات القديس. وفي هذه اللحظة  
ظهرت ثلاث حمامات بيضاء ناصعة البياض،  
حلقت فوق الطائرة، رأتها الجموع المحتشدة  
بالمطار. وقد كان مع البابا كيرلس السادس  
مار أغناطيوس يعقوب الثالث، بطريرك  
أنطاكية. وفي موكب عظيم وصل البابا كيرلس  
السادس ومعه صندوق الرفات إلى الكاتدرائية  
المرقسية الكبرى بالأزبكية، ووضعه على  
المنذبح الرئيسي لها، وظل هناك إلى اليوم  
الثالث من وصوله.

بركة الشهيد العظيم مارمرقس الرسول 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 λτ: ιθ, ζζ: Δ</b>	<b>Psalm 34: 19, 68: 3</b>	<b>مزمور 33: 19، 67: 4</b>
<p>Παυουτ νιθλνψις ντε νιθμνι: οτοζ ε̅ναναζμοτ̅ νζε Πβοις̅ ε̅βολ ν̅δ̅η̅ι̅το̅ν̅ τ̅η̅ρο̅ν̅: Ο̅το̅ζ̅ ν̅ι̅θ̅μ̅ν̅ι̅ μαροτορνοϋ: μαροτοε̅λ̅η̅λ̅ μ̅πε̅μ̅ε̅ο μ̅Φ̅νο̅ρ̅τ̅: μαροτορνοϋ̅ δ̅εν̅ ο̅το̅ρ̅νοϋ. <b>ΔΔΛΗΛΟΤΙΑ̅.</b></p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. <b>Alleluia.</b></p>	<p>كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. والصديقون يفرحون ويتهللون أمام الله. ويتنعمون بالسرور. <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>Ο̅τ̅ὰ̅να̅στ̅η̅ω̅ς̅ ε̅βολ̅ δ̅εν̅ πιε̅ρα̅στ̅ε̅λι̅ον̅ ε̅θο̅υ̅α̅β̅ κα̅τα̅ λ̅ο̅υ̅κα̅ν̅ α̅σι̅ο̅υ̅.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<b>Λουκαν ιβ: λβ - μλ</b>	<b>Luke 12: 32 - 44</b>	<b>لوقا 12: 32 - 44</b>
<p>Υ̅πε̅ρ̅ε̅ρ̅ε̅ζ̅ο̅τ̅ π̅ι̅κο̅υ̅χι̅ ν̅ο̅θ̅ι̅ ζ̅ε̅ α̅ϣ̅τ̅μα̅τ̅ ν̅ζε̅ πε̅τε̅ν̅ιω̅τ̅ ε̅τ̅ ν̅ω̅τε̅ν̅ ν̅τ̅με̅το̅ρ̅ο̅.</p> <p>Ὑ̅α̅ νε̅τε̅ν̅ε̅υ̅πα̅ρ̅χο̅ν̅τα̅ ε̅βολ̅ μ̅η̅ι̅το̅υ̅ ε̅̅μ̅ε̅τ̅η̅α̅η̅τ̅ μ̅α̅θ̅α̅μ̅ι̅ο̅ ν̅ω̅τε̅ν̅ ν̅ε̅ρα̅ν̅α̅σο̅ν̅ι̅ μ̅πα̅τε̅ρ̅α̅πα̅ς̅ ν̅ο̅υ̅α̅ε̅ο̅</p>	<p>“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.</p> <p>Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that</p>	<p>«لَا تَخَفْ أَيُّهَا الْقَطِيعُ الصَّغِيرُ لِأَنَّ آبَاكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلَكُوتَ.</p> <p>بِيعُوا مَا لَكُمْ وَأَعْطُوا صَدَقَةً. اِعْمَلُوا لَكُمْ أَكْيَاسًا لَا تَفْنَى وَكُنْزًا لَا يَنْفَدُ فِي السَّمَاوَاتِ حَيْثُ لَا يَقْرَبُ سَارِقٌ وَلَا يُبْلَى سُوسٌ.</p>

ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας

Πῶς γὰρ ἐπεὶ πεντακῶς ἔσονται  
ἐπεὶ πεντακῶς ἔσονται

Ἐπισημασθε τὸν ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
οὐδὲν ἀπὸ τῆς ἀπορίας

Ὅσοι ἄνθρωποι ζῶντες ἐπισημασθε τὸν ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας

Ὅσοι ἄνθρωποι ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
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ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας

Κανὼν ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας

Φαί δε ἀριεμί ἐπορὶ ἐναρε πινεβνι  
ἐμι χε δὲν ἀπὸ τῆς ἀπορίας ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας  
ἵνα μὴ φθῆσιν οὐδὲν ἀπὸ τῆς ἀπορίας

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 watched and not allowed his house to be broken into.

لَا تَهَيِّجْ قَلْبَكَ لِأَنَّ هُنَاكَ يَكُونُ قَلْبُكَ أَيْضًا.

لَتَكُنْ أَحْقَاؤُكُمْ مُمَنِّطَةً وَسُرُجُكُمْ مُوقَدَةً.

وَأَنْتُمْ مِثْلُ أَنْاسٍ يَنْتَظِرُونَ سَيِّدَهُمْ مَتَى يَرْجِعُ مِنَ الْعُرْسِ حَتَّى إِذَا جَاءَ وَقَرَعَ يَفْتَحُونَ لَهُ لِلْوَقْتِ.

طُوبَى لِأَوْلِيَاكَ الْعَبِيدِ الَّذِينَ إِذَا جَاءَ سَيِّدُهُمْ يَجِدُهُمْ سَاهِرِينَ. الْحَقُّ أَقُولُ لَكُمْ أَنَّهُ يَتَمَنِّطُ وَيَتَكَنَّهُمْ وَيَتَقَدَّمُ وَيَخْدِمُهُمْ.

وَإِنْ أَتَى فِي الْهَرَبِ الثَّانِي أَوْ أَتَى فِي الْهَرَبِ الثَّلَاثِ وَوَجَدَهُمْ هَكَذَا فَطُوبَى لِأَوْلِيَاكَ الْعَبِيدِ.

وَإِنَّمَا اعْلَمُوا هَذَا: أَنَّهُ لَوْ عَرَفَ رَبُّ الْبَيْتِ فِي آيَةٍ سَاعَةَ يَأْتِي السَّارِقُ لَسَهَرَ وَلَمْ يَدْعُ بَيْتَهُ يُنْقَبُ.

ΟοτϷ ñθωτεν Ϸωτεν Ϸωπι  
ἐρετενεβτωτ Ϸε Ϸεν ϱοτνοϷ  
ἐτετενεωοτη ùμοο αν ἐρηνοϷ ñϷε  
Πωηρι ùΦρωμι.

ΠεϷε Πετροο Δε ναϷ Ϸε Πβοιο  
ακϷω ñται παραβολη ναη Ϸαν ακϷω  
ùμοο ñοτοηη ηιβεν.

Οτοο πεϷε Πβοιο Ϸε ηημ Ϸαρα πε  
πιπιτοο ñοικονομοο οτοο ñϷαβε  
φηετε πεϷβοιο ναϷαϷ ἐϷεν νεϷεβιαικ  
Ϸε ñτεϷϱ ñτοϷϷρε ηωοϷ Ϸεν ñϷοϷ  
ñτηηο.

ΩοτηιατϷ ùπιβωκ ἐτε ùμαη  
φηετε αϷϷαη ñϷε πεϷβοιο ñτεϷϷεμϷ  
εϷιρι ùπαρηϱ.

ΠαϷηηη ϱϷω ùμοο ηωτεη Ϸε  
ϷηναϷαϷ ἐϷεν πετεηταϷ τηροϷ.

*ΠωοϷ φα ΠεννοϷ πε Ϸα ἐηεϷ  
ñτε ηη ἐηεϷ: ðμην.*

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 مستعدين لأنه في ساعة لا تظنون يأتي ابن الإنسان.»

فقال له بطرس: «يا ربّ أنا نقول هذا المثل أم للجميع أيضاً؟»

فقال الربّ: «فمن هو الوكيل الأمين الحكيم الذي يقيمُه سيده على خدمه ليُعطيهم الطعام في حينه؟»

طوبى لذلك العبد الذي إذا جاء سيده يجده يفعل هكذا.

الحق أقول لكم إنّه يقيمُه على جميع أمواله.

*والمجد لله دائماً.*

# Katameros Readings for the 18<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الثامن عشر من شهر بؤونة المبارك

ΚΟΥΗΤ ΨΥΜΗΝ ΝΕΞΟΥΤ ἈΠΙΑΒΟΥΤ ΠΑΩΝΙ

## ΡΟΥΞΙ

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ΠΗ: ΚΑ, ΙΗ	Psalm 89: 36, 29	مزمور 88: 21, 18
<p>ΕΙΕΣΕΥΝΙ ἈΠΕΥΧΡΟΧ ΨΑ ἔΝΕΞ ἸΤΕ ΠΙΕΝΕΞ: ΟΥΟΞ ΠΕΥΘΕΡΟΝΟΞ ἈΦΗΡΗΤ ἈΦΗΡΗ ἈΠΑἈΘΟ ἔΒΟΛ: ΠΕΥΧΡΟΧ ΝΑΨΩΠΙ ΨΑ ἔΝΕΞ ἸΤΕ ΠΙΕΝΕΞ: ΟΥΟΞ ΠΕΥΘΕΡΟΝΟΞ ἈΦΗΡΗΤ ἸΝΙΕΞΟΥΤ ἸΤΕ ΤΦΕ.</p> <p>ἈΛΛΗΛΟΥΙΑ.</p>	<p>His seed shall endure forever, and his throne as the sun before Me. His seed also I will make to endure forever, and his throne as the days of heaven.</p> <p>Alleluia.</p>	<p>وأجعل ذريته إلى دهر الداهرين. وكرسيه مثل الشمس قدامي. ونسله إلى دهر الدهور يدوم. وكرسيه مثل أيام السماء.</p> <p>هلليويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟΥΑΝΑΣΤΗΩΣΙΣ ἔΒΟΛ ΖΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ἈΣΙΟΥΤ.</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 εϑεϑπεροϑ εϑχεϑε ναϑχη  
νεμαϑ πε νεϑε νεϑμαθητηϑ οτοϑ  
αϑωενοϑ εϑχω υμοϑ: χε αρε νερωμι  
χω υμοϑ χε Δνοκ νεμ.

Πεωοϑ δε εταϑεροϑ πεχωοϑ χε  
Ιωαννηϑ πιρεϑτωμοϑ: εανκεχωοϑνε  
δε χε Ηλιαϑ: εανκεχωοϑνε δε χε  
οϑπεροϑητηϑ νετε νεαρχεοϑ πε  
εταϑτηνεϑ.

Πεχαϑ δε νεωοϑ νεχε Ιηϑοϑ χε  
νεωτηνε δε αρετηνε χω υμοϑ χε  
Δνοκ νεμ: Πετροϑ δε εταϑεροϑ  
πεχαϑ χε νεοοκ πε Πιχϑριϑοϑ Φνοϑϑ.

Πεοϑ δε εταϑ ερε πιτιμαν νεωοϑ  
αϑεονεϑενε νεωοϑ εϑτεμ χε φαι νεβλι.

Εαϑχοϑ χε εωϑ πε νετε Πωηρι  
υΦρωμι βιοϑμηϑ νεβιϑι: οτοϑ  
νετοϑωωϑϑ νεχε νεπερεβϑτεροϑ νεμ  
νεαρχη ερεϑνε νεμ νεϑαε οτοϑ νετοϑ  
εοθεϑεϑ: οτοϑ νετεϑτηνεϑ ενενε πιμαε  
ωομτ νεεοοϑ.

Παϑχω δε υμοϑ νεοτονε νεβεν χε  
Φνεθεναοϑωϑ εοϑαεϑ νεϑωι  
μαρεϑχολεϑ εβοε οτοϑ μαρεϑωλι  
υπεϑεταϑροϑ υμμηνε οτοϑ νετεϑμωϑι  
νεϑωι.

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

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

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

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

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

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

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

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

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

فَانْتَهَرَهُمْ وَأَوْصَىٰ أَنْ لَا يَقُولُوا  
ذَلِكَ لِأَحَدٍ.

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

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

ΦΗ ΓΑΡ ΕΘΘΩΨ ΕΝΘΖΕΜ  
 ΝΤΕΨΥΤΥΧΗ ΕΨΕΤΑΚΟΨ: ΦΗ ΔΕ  
 ΕΘΝΑΤΑΚΟ ΝΤΕΨΥΤΥΧΗ ΕΘΒΗΤ ΦΑΙ  
 ΕΨΕΝΑΖΜΕΨ.

ΟΥ ΓΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΗΟΥ  
 ΰΜΟΨ ΑΨΥΑΝΧΕΜΘΗΟΥ ΰΠΙΚΟΨΜΟΨ  
 ΤΗΡΨ: ΝΘΟΨ ΔΕ ΝΤΕΨΤΑΚΟΨ ΰΜΑΤΑΤΨ  
 ΙΕ ΝΤΕΨΤΨΟΨ ΜΜΟΨ.

ΦΗ ΓΑΡ ΕΘΝΑΨΥΠΙ ΔΑΤΕΗ ΝΕΜ  
 ΝΑΨΑΨΙ ΦΑΙ ΖΩΨ ΠΨΗΡΙ ΰΦΡΩΜΙ  
 ΝΑΨΨΥΠΙ ΝΑΨ ΕΨΥΩΠ ΑΨΥΑΝΙ ΔΕΝ  
 ΠΕΨΨΟΥΨ ΝΕΜ ΦΑ ΠΕΨΨΩΤ ΝΕΜ  
 ΝΕΨΑΨΨΕΛΟΨ ΕΘΟΥΑΒ.

† ΨΩ ΰΜΟΨ ΝΩΤΕΝ ΤΑΨΜΗΙ ΧΕ ΟΥΘΟΝ  
 ΖΑΝΟΥΘΟΝ ΔΕΝ ΝΗΕΤΨΖΙ ΕΡΑΤΟΥΨ ΰΠΑΙΜΑ  
 ΝΗΤΕΝΣΕΝΑΧΕΜΨΠΙ ΰΨΜΟΥΨ ΑΝ  
 ΨΑΤΟΥΨΝΑΨ ΕΨΜΕΤΟΥΨΡΟ ΝΤΕ ΦΗΟΥΨ.

*ΠΰΨΟΥΨ ΦΑ ΠΕΝΝΟΥΨΨ ΠΕ ΨΑ ΕΝΕΘ  
 ΝΤΕ ΝΙ ΕΝΕΘ: ΑΜΗΝ.*

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

For what profit is it to a  
 man if he gains the whole  
 world, and is himself  
 destroyed or lost?

For whoever is ashamed  
 of Me and My words, of  
 him the Son of Man will be  
 ashamed when He comes in  
 His own glory, and in His  
 Father's, and of the holy  
 angels.

But I tell you truly, there  
 are some standing here who  
 shall not taste death till they  
 see the kingdom of God."

*Glory be to God forever.*

فَأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
 يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
 فَهَذَا يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ  
 الْعَالَمَ كُلَّهُ وَأَهْلَكَ نَفْسَهُ أَوْ  
 خَسِرَهَا؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِيهِذَا  
 سَيَسْتَحِي ابْنُ الْإِنْسَانِ مَتَى جَاءَ  
 بِمَجْدِهِ وَمَجْدِ الْآبِ وَالْمَلَائِكَةِ  
 الْقَدِيسِينَ.

حَقًّا أَقُولُ لَكُمْ: إِنَّ مِنْ الْقِيَامِ هَهُنَا  
 قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
 مَلَكُوتَ اللَّهِ.»

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

ΨαλμοΨ τω Δαυιδ ρ̄ϛ: κ̄τ, λ̄α

Psalm 107: 32, 41, 42

المزمور 106: 23, 31

ΨΑΡΟΥΒΑΨ ΔΕΝ ΤΕΚΚΛΗΨΙΑ ΝΤΕ  
 ΠΕΨΛΑΟΨ: ΟΥΘΟΨ ΜΑΡΟΥΨΜΟΥΨ ΕΡΟΨ ΖΙ

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

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

<p>ἵκαθεδρα ἵτε ἵπρεβῖτερος: οἱος  αρχω ἵοτυμετιωτ ἡφρητ ἵθανέσωτ:  εἵνατ ἵξε νηετοῦτων εἵεοῦνοϋ.  <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>Οἱ ἀναγνωσις ἐβोल θεν  πιασσελιον εθοταβ κατα Μαρκον  ασιοϋ.</p>	<p>A chapter according to  Saint Mark, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس  البشير. بركاته علينا 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>Οἱος αῖτῖ ἐβηοσαιδα οἱος αῖτινι  ναϋ ἵοῦβελλε: οἱος ναϋτσο εροϋ  θινα ἵτεϋθῖ νεμαϋ.   Οἱος αρχαμονι ἵτξιϋ ἡπιβελλε  οἱος αρχενϋ σαβολ ἡπιτμ: οἱος  εταϋθιθαϋ θεν νεϋβαλ αρχα νεϋξιϋ  θιϋωϋ ναϋϋνι ἡμοϋ ϋε οῦπε τεκνατ  εροϋ.</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 وَتَقَلَّ فِي عَيْنَيْهِ  وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ هَلْ  أَبْصَرَ شَيْئًا؟</p>
<p>Οἱος εταϋνατ ἡβολ ναϋϋω ἡμοϋ  ϋε τνατ ἐνιρωμῖ ἡφρητ ἵθανῶϋμῖ  ετμοϋ.</p>	<p>And he looked up and  said, “I see men like trees,  walking.”</p>	<p>فَتَطَّلَعَ وَقَالَ: «أَبْصَرُ النَّاسَ  كَأَشْجَارٍ يَمْشُونَ».</p>
<p>Ἰτα οῦν αρχα νεϋξιϋ εἵεν  νεϋβαλ οἱος αρχνατ ἡβολ: οἱος</p>	<p>Then He put His hands  on his eyes again and made  him look up. And he was</p>	<p>ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ  وَجَعَلَهُ يَتَطَّلَعُ. فَعَادَ صَحِيحًا  وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا.</p>



αγορευται οτοθ αϑηνα' ε̅πτηρη ϑεν  
οτοτωνθ ε̅βολ.

Οτοθ αϑοτορηϑ ε̅περη ηϑω  
υ̅μοθ: ϑε οτδε υ̅περωενακ ε̅δοτη  
ε̅πιτω οτδε υ̅περϑοθ η̅βλι η̅δητθ.

Οτοθ αϑι̅ ε̅βολ η̅ϑε η̅κοτθ η̅μ  
η̅εμαθητθ ε̅νι τ̅μι η̅τε Κεσαρι̅ η̅τε  
Φιλιππε οτοθ ϑεν η̅μωιτ η̅αϑωιη̅  
η̅ηεμαθητθ εϑω υ̅μοθ η̅ωοτ ϑε  
α̅ρε η̅ρωι ϑω υ̅μοθ ϑε α̅νοκ η̅μ.

Η̅ωοτ δε α̅τϑοθ η̅αϑ ε̅τϑω υ̅μοθ  
ϑε Ιωαννηθ η̅ρεϑτωμθ: οτοθ ϑαν  
κεϑωοτη δε ϑε Η̅λιαθ: οτοθ ϑαν  
κεϑωοτη δε ϑε οτ̅αι η̅τε  
η̅προφητθ.

Οτοθ η̅θοϑ η̅αϑωιη̅ υ̅μωοτ ϑε  
η̅ωοτεη τετεη ϑω υ̅μοθ ε̅ροι ϑε α̅νοκ  
η̅μ αϑε̅ροτ̅ η̅ϑε Πετροθ η̅εαϑ ϑε  
η̅θοκ η̅ε Πι̅ϑριθοθ.

*Π̅ωοτ φα Π̅ηηοτ̅ η̅ε ω̅α ε̅νεθ  
η̅τε η̅ι ε̅νεθ: α̅μην.*

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 پَطْرُسُ: «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: πιὰποστολὸς ἐθαθευ: φηέταῖαυφ ἐπιζωυεννοῦφι ἡτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي 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>Ἐογονῆταν οὔνη ἡματ ἡνοῖνωτ ἡαρχηέρευς ἕαδσεν ἡιφλοῖι Ἰησοῦς Πωηρι ἡΦνοῦτ ἡαρεῖαμονι ἡπιωωνῆ ἕβολ.</p>	<p>Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.</p>	<p>فَأذِنَّا لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَازَ السَّمَاوَاتِ يَسُوعُ ابْنُ اللَّهِ فَلْتَنْتَمِسْكَ بِالْإِقْرَارِ.</p>
<p>Ἐαρχηέρευς ταρ αν πε ἕτενταν ἡματ ἡμον ὡχου ἡμοφ ἕβιεκαῆ νευ νενῶωνι: ἕαῖεπιραζιν δε ἡμοφ ῆεν ῶβ ἡιβεν κατὰ πενςμοτ ατῆνε νοβι.</p>	<p>For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.</p>	<p>لَأَنَّ لَيْسَ لَنَا رَئِيسٌ كَهَنَةٍ غَيْرٍ قَادِرٍ أَنْ يَرْتَبِي لَضَعْفَاتِنَا بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا بِلَا خَطِيئَةٍ.</p>
<p>ἡαρεῖνι ἕδονῖν ῆεν οὔωνῆ ἕβολ ἡπεῖθο ἡπιῆρονος ἡτε πιῆμοτ ῆινα ἡτενῆι ἡοῖαι οῖοῆ ἡτενσιμι ἡοῖῆμοτ ἕοῖετκεριὰ ἡβοῖηιὰ.</p>	<p>Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need</p>	<p>فَلْتَقَدِّمْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ لِكَيْ نَنَالِ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.</p>
<p>ἡαρχηέρευς ταρ ἡιβεν ἕτοῖνῆ ἡμοφ ἕβολ ῆεν ῆιτεν ἡιρωμι ἕωαῖταῆοφ ἕρατφ ἕξεν ἡιρωμι ῆατεν</p>	<p>For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and</p>	<p>لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ مَأخُودٌ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ عَنِ الْخَطَايَا.</p>

Φνοῦτ' εἰνα ἵτερεν Δωρον νεμ  
υροῦυωοῦγι ἐδοῦν ἐξεν νινοβι.

Εορον ὤχου ἰμοσ ἐυρεμκαθ  
θεν οῦγι νεμ νιατέμι ογοε ετσωρεμ  
ζε ἵθοσ εωε εῖχη ἵθεν οῦγῶνι.

Ογοε εοβητε εεμπῶα ναε κατα  
φρητ' ἐωλαεῖνι ἐερηι ἐξεν να πιλαοε  
παρητ' εωε ἵτερεῖνι ἐξεν νεενοβι  
ἰμιν ἰμοε.

Ογοε ἰπαρε οῦαι βι ναε ἰπιταῖο  
ἰμαγατε ελλα εεθωεεμ ἰμοε ἵνε  
Φνοῦτ' κατα φρητ' ἵλλαρων.

Παρητ' εωε Πιχριστοε  
νεταετῶοτ' ναε ἰμαγατε αν  
εορεεγῶπι εεοι ἵαρχηερεεε ελλα φη  
πε εταεεαεε νεμαε εε ἵθοε πε  
Παῶηρι ελνοε εῖεφοε ἰφοοῦτ'.

Κατα φρητ' ον ετεεεεω ἰμοε ἵθεν  
κεμα εε ἵθοε πε φοηηε εῖα ενεε κατα  
ῖταεεε ἰΜελεχεεεεε.

Φηεταεῖνι ἐερηι ἵθεν νῑεεοοῦ ἵτε  
τεεεαεε ἵεαντωεε νεμ εαντῶο εα  
φηετε ογον ὤχου ἰμοε εναεμεε  
εβοε ἵθεν φμοῦτ' νεμ οῦεῖρωοτ' εεεορ  
νεμ εανερμωοῦτ' εαεενοῦτ' ἐδοῦν ογοε  
αεεωτεμ εροε εβοε ἵθεν ῖεοτ'.

sacrifices for sins.

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

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

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

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

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

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

قَادِرًا أَنْ يَتَرَفَّقَ بِالْجُهَالِ  
وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُحَاطٌ  
بِالضُّعْفِ.

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

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

كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يُمَجِّدْ نَفْسَهُ  
لِجَبْرِ رَيْسٍ كَهَنَةٍ بَلِ الَّذِي قَالَ  
لَهُ أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ.

كَمَا 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  
ἐϋμετρεφωτεμ ἐβολ θεν νιευκαγε  
ἐταφβιτογ.

Οτορ ἐταφχωκ ἐβολ αφωωπι  
ἵνορον νιβεν εθνασωτεμ ἵνωφ  
ἵνογλωιζι ἵντε οτορζαι ἵνενεθ.

Εὰ Φνορϋ μορϋ ἐροφ γε  
αρχηερενς ψα ἐνεθ κατα ἵταζις  
ἠΜελχιςεδεκ.

Φαι ἐτε εθβητηφ ογνιωϋτ ναν πε  
πιςαζι οτορ φμοκεθ ἵνοταρμεφ γε  
ἀρετενψωπι ἐρετενψωπι θεν  
νετενσωτεμ.

Κε ζαρ ναςῶψα νωτεν πε ἕερ  
ρεφϋβω εθβε πιχρονος παλιν ον  
τετενερχρια ἵνταβε θηνορ γε ορ νε  
νιςτοιχιον ἵντε ἵταρχη ἵνιςαζι ἵντε  
Φνορϋ οτορ ἀρετενψωπι  
ἐρετενερχρια ἵνοῦρωϋτ ἵνοῦρε εςχορ  
αν.

Οτορ ζαρ νιβεν εθορεμ ἐρωϋ  
ἵνῃδετδωτ αν θεν πιςαζι ἵντε  
ϋμεθωμη ογἄλορ ζαρ πε.

ϋθρε δε ετχορ θα νιτελιος τε  
νηετε εθβε τογρεζις οτορ ἵνωωρ  
ἵνορεσθετηριον ενῃδετδωτ ἵνῃητορ  
ἐπιχινεῖμι ἐπιψιβϋτ ἠπιπεθαναεφ 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 عَلَى  
رُتْبَةِ مَلِكِي صَادِقٍ.

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

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

لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمٌ  
الْخُبْرَةَ فِي كَلَامِ الْبِرِّ لِأَنَّهُ طِفْلٌ.

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

ΠΙΠΕΤΩΟΥ.

*Πῖμoτ ταρ νεμωτεν νεμ  
τῆρηνη ενσοπ: χε ἀμην εσεΰωπι.*

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν πε πιζογιτ  
νῆπιστολη ἠτε 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 ἠτε Ιησοϋς  
Πιχριστος ἠνισωτι ετρωπ χι πῡεμμο  
ἠδῆρη θεν πιχωρ ἐβολ ἠτε Ποντος  
ἠΓαλατιὰ ἠΚαπποδοκία ἠΑσια νεμ  
ἠΒιθηνία.

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

بَطْرُسُ، رَسُولُ يَسُوعَ الْمَسِيحِ،  
إِلَى الْمُتَعَرِّبِينَ مِنْ شَتَاتِ بُنُسِ  
وَعَلَاطِيَةِ وَكَبْدُوكِيَّةِ وَأَسِيَّا  
وَبِيثْنِيَّةِ، الْمُخْتَارِينَ.

Κατα οτρωορπ ἠεμ ἠτε Φνοϋ†  
Φιωτ θεν πιτοϋβο ἠτε Πιπνεϋμα  
ενσωτεμ νεμ οτρωοϋχθ ἠτε πῆνοϋ  
ἠΙησοϋς Πιχριστος: πιζομoτ νεμ  
†βιρηνη ενῆλαγαι νωτεν.

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

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

Ψῆμαρωοτ ἠχε Φνοϋ† οτοϋ  
Φιωτ ᾠΠενδοις Ιησοϋς Πιχριστος:  
Φηῆτε κατα παλαγαι ἠτε πεϋναι  
αϋχϋφον εδονη ενοϋελπις ἠωνθ: ἐβολ  
χιτεν πτωνη ἠΙησοϋς Πιχριστος ἐβολ  
θεν νηεθωωοτ.

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

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

Εἰδοτὴν ἐοτὶ κληρονομία ἡ ἀττακο  
οτοζ ἡ ἀτῶδεμ οτοζ ἡ ἀτλωμ:  
εἰ ἀρεζ ἐρος νωτεν ζεν νιφνοῖ.

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

Φηέτε τε νναθεληλ ἡ ζητγ  
ἡ νογκογχι τνογ: ιςχε ὡγε  
ἡ τετενδιεμαζ ἡ ζητ ἡ ζρηι ζεν  
ζανπιρασμοζ ἡ νογμηγ ἡ ρητ.

Ζινα ἡ μετωπ ἡ τε πετενναζτ  
ἡ τεσγωπι εσταηογτ ἐζοτε πινογβ  
φθεθατακο: εφερδοκιμαζιν ἡ μογ  
ἐβολ ζιτεν ογχογμ: ἡ τογχεμ ἡ ηνογ  
ζεν ογγογγογτ νεμ ογῶογτ νεμ ογταῖο:  
ζεν πιδωρπ ἐβολ ἡ τε Ιησογς  
Πιχριστοζ.

Φηέτε τε νσωογν ἡ μογ ἀν  
τετενεραζαπαν ἡ μογ: φαι τνογ ἡ τε  
τενναγ ἐρογ ἀν τετενναζτ Δε ἐρογ:  
θεληλ ζεν ογραγ ἡ ἀτῶσαζι ἡ μογ  
οτοζ εαφῶογ.

Εφτενδῖ ἡ πῶκ ἡ τε πετενναζτ  
φνοζεμ ἡ τε νετενψγχη.

*Ἡ ἀσνηογ ἡ περμενρε πικοζμοζ  
ογδε νηετωοπ ζεν πικοζμοζ:*

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

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

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

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

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

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

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

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

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

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

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

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

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

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

πικοςμος νασινι νεμ τερεπιθωμια: φη  
 δε επιρι υφορωω 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 أَنَاثِ مِنْ  
 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 πιωβ ρανωοτ  
 ημιλονδαι αφοταετοτε 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 εμεινι 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 νατηπεροσετηεθε δε  
 εοβητη εμαωω εα φνορτ ηνε

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

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

†εκκλησιᾶ.

Ὅτε δε εφναῆεν ἐξ ἑρῆι ἦξε  
Ἡρωδης δὲν πῆξωρ εἶτε ἕματ  
ναφενκοτ ἦξε Πητρος οὔτε ματοι  
ἔνατ εφμηρ ἠβαλγσις ἔνοτ†: νε οὔον  
θαῆαρεθ δε θιρεν νιρωοτ εἶαρεθ  
ἐπιῶτεκο.

Ὅτος θηππε ις οφασσελος ἦτε  
Πβοις ἀφὶ οὔοθ οὔοτῶνι ἀφῆροτῶνι  
δὲν πινη: ἔταφκιμ δε ἐπῆφθιρ ἕΠητρος  
ἀφτοῖνοσφ εφξω ἕμοος χε τῶνκ  
ἠχῶλεμ: οὔοθ ἀτθει ἦξε νιβαλγσις  
ἐβολ δὲν νεφχιζ.

Πεξε πιασσελος δε ναφ χε μορκ  
οὔοθ μα πεκῆνδαλιον ἔρατκ: ἀφῆρι  
δε ἕπαιρη†: οὔοθ πεξαφ χε χολθκ  
ἕπεκῆβωσ οὔοθ μοϋι ἠῶωι.

Ὅτος ἔταφῆ ἐβολ ναφμοϋι ἠῶωφ:  
οὔοθ ναφῆμι ἀν χε οὔμνι πε ἔτε  
ναφϋοπ ἐβολ θιτεν πιασσελος:  
ναφμεῖ† δε πε χε οὔθοραμα πε  
ἔταφνατ ἔροφ.

Ἐταφσινη δε ἐβολ θιτεν πιμα  
ἠῆαρεθ ἠθῶοτῆτ νεμ πιμαθ ἔνατ ἀτῆ  
ἐ†πῆγλη ἕβενιπι θηεθνηοτ ἐβολ  
ἐ†πολις θαι ἀσοῦων νῶοτ ἠῶατς:  
ἔτατῆ δε ἐβολ ἀφσεν οὔαι ἠνιθῆρ οὔοθ

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

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

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

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

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

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

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

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

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

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



κατοτη αγγελας ηνε πιαστρελος εβολ  
ζαροφ.

Πετρος δε ετα πεφρητ ι εροφ  
πεζαφ γε τνον αιεμι ταφουη γε α  
Πβοις ονωρη απεφαστρελος οροζ  
αφναζμετ εβολ ζεν τχιζ ηΗρωδης  
νευ πιςομς εβολ τηρη απιλαος ητε  
νιλονδαυ.

Εταφνατ δε αφι επνη ηΜαρια  
εματ ηιωαννης φηετονομτ εροφ γε  
Μαρκος πιμα εναφθοητ ημοφ ηνε  
οτυμω ετερπροσετχεθε.

Εταφκωλζ δε ζιρεν φρο  
ηπιπυλων ηνε Πετρος αφι εβολ ηνε  
ογαλον ηβωκι εερωτω ναφ επεσαν πε  
Ρωδη.

Οροζ ετασσοφεν τςμη ηΠετρος  
εβολζεν πιραυη απεσοτων ηπιυθωμ:  
ετασβοχι δε εζοτη ασταμωοφ γε  
Πετρος οζι ερατη ζιρεν πιπυλων.

Ηθωοφ δε πεχωοφ νας γε  
αρελοβι: ηθος δε νασταζρο ητοτς πε  
γε παρητ πετρωοπ: ηθωοφ δε πεχωοφ  
νας γε πεφαστρελος πε.

Πετρος δε ναφμηη εφκωλζ:  
ετανοτων δε αφνατ εροφ οροζ  
αφτωμτ.

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

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

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

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

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

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

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

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

فَلَمَّا قَرَعَ بُطْرُسُ بَابَ الدَّهْلِيْزِ  
جَاءَتْ جَارِيَةٌ اسْمُهَا رُودَا لِتَسْمَعَ.

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

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

وَأَمَّا بُطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا  
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

Διψωρεμ δε ερωου ντεφχιζ γε  
 εχαρωτεν ουοδ αρααζι θατοτοφ γε  
 ναψ ηρητ λ Πβοις ενφ εβολθεν  
 πιψτεκο: πεααφ δε νωου γε ματαμε  
 Ιακωβοσ νεμ νισνηοτ εναι: ουοδ εταφι  
 εβολ αραφεναφ εκεμα.

Στα πιεσοφ δε ψωπι ναφωοπ ηνε  
 ουψοορτερ νοφκοφζι αν δεν νιματοι  
 γε οφ θαρα πε εταφωωπι υΠετροσ.

Ηρωδης δε εταφκωτ ηνωφ ουοδ  
 ετε υπεφχεμφ αραμκαζ ηνιρεφαρεζ  
 αραναααζνι εδοθοφ ουοδ εταφι  
 εβολθεν φλοφδελ εερνι εκεαρια  
 αραφωπι υμαφ.

Ναφωοπ δε δεν ουμβον εφφοφβε  
 να φτροσ νεμ τσιδων αφι δε εφσοπ  
 ψαροφ ουοδ εταφθετ πεητ  
 υΠλαστος: φηετχη ριζεν πικοιτων  
 ητε ποφρο ναφερεετιν νοφριρηνη εφβε  
 γε ναφψανψ ητοφχωρα εβολ ριτοφ  
 ητεφμετοφρο.

Ηερνι δε δεν οφεσοφ εφθηψ λ  
 Ηρωδης φζιωτεφ νοφρεβω νοφρο  
 ουοδ εταφρεμφ ριζεν πιβημα  
 ναρααζι νεμωοφ πε.

Πιμηψ δε ναφωψ εβολ εφχω  
 υμοσ γε οφμη ηνοφτ τε θαι ουοδ θα

But, motioning to them with his hand to keep silent, he declared to them how The Lord had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place.

Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

But, when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there.

Now, Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's country.

So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.

And the people kept shouting, "The voice of a god and not of a man!"

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ  
 كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.  
 وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ  
 بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ  
 آخَرَ.

فَلَمَّا صَارَ النَّهَارُ حَصَلَ اضْطِرَابٌ  
 لَيْسَ بِقَلِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا  
 جَرَى لِبِطْرُسَ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ  
 يَجِدْهُ فَحَصَّنَ الْحَرَّاسَ وَأَمَرَ أَنْ  
 يُنْفَذُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنَ  
 الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةٍ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى  
 الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا  
 إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعَطَفُوا  
 بِلَاسْتُسَ النَّاطِرِ عَلَى مَضْجَعِ  
 الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ  
 الْمُسَالِحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ  
 كُورَةِ الْمَلِكِ.

فَفِي يَوْمٍ مُعَيَّنٍ لَيْسَ هِيرُودُسُ  
 الْحُلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى  
 كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا  
 صَوْتُ إِنْسَانٍ!»

ρωμι αν τε.

Саτοπϣ δε ἀ σααατελοα ἵτε  
Πῶοια ααϣαρι ἐροϣ ἐφῶα ρε  
ἠπεαϣῶοϣ ἠϣνοϣΰ οτοα  
ἐτααερδιϣεντ ααμοϣ.

Πιααϣι δε ἵτε ϣνοϣΰ ααααα οτοα  
νααρηνοϣ ἵαῶαα.

*Πιααϣι δε ἵτε Πῶοια ἐαῶαα οτοα  
ἐαῶαῶαα: ἐαῶααααα οτοα ἐαῶααααα:  
ῶεν ῥῶαα ἵεκκῶααα ἵτε ϣνοϣΰ:  
ἠμην.*

Then immediately an angel of The Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

But the word of God grew and multiplied.

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

فَفِي الْحَالِ ضَرَبَهُ مَلَاكُ الرَّبِّ لِأَنَّهُ  
لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكُلُهُ الدُّوْدُ  
وَمَاتَ.

وَأَمَّا كَلِمَةُ اللَّهِ فَكَانَتْ تَنْمُو وَتَزِيدُ.

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

## Synaxarium of Baunah 18

سنكسار اليوم الثامن عشر من شهر بؤونة

1. The Departure of Pope Damianos, the 35<sup>th</sup> Patriarch of Alexandria
2. The Inauguration of the New St. Mark Cathedral in the Monastery of Anba Rowais in Cairo

1. نياحة القديس البابا داميانوس، البطريك الخامس والثلاثين من بطاركة الكرازة المرقسية
2. افتتاح الكاتدرائية المرقسية الجديدة بدير الأنبا رويس بالقاهرة

### 1. The Departure of Pope Damianos, the 35<sup>th</sup> Patriarch of Alexandria

On this day, of the year 321 of the martyrs, 605 AD, St. Damianos (Damian), the 35<sup>th</sup> Patriarch of Alexandria, departed. He was born in Alexandria to Christian parents, who raised him up with a true Christian upbringing.

He longed since his young age to the monastic life. When he grew, he went to the wilderness of Shiheet, where he became a monk. Then he went to the monastery the fathers, west of Alexandria, where he dwelt and increased in his asceticism.

When Pope Peter, the 34<sup>th</sup> Patriarch was enthroned on the See of St. Mark, he brought him and appointed him a private secretary. Damianos pursued a good course of life and everyone loved him. When Pope Peter departed, the bishops unanimously agreed to consecrate him a patriarch. He was enthroned on the 2<sup>nd</sup>

1. نياحة القديس البابا داميانوس، البطريك الخامس والثلاثين من بطاركة الكرازة المرقسية  
في مثل هذا اليوم من سنة 321 للشهداء، سنة 605 ميلادية، تنيح القديس البابا داميانوس البطريك الخامس والثلاثون من بطاركة الكرازة المرقسية. وُلد بالإسكندرية من أبوين مسيحيين، ربياه تربية مسيحية حقيقية. فاشتاق منذ صغره إلى الحياة الرهبانية، ولما كبر ذهب إلى برية شيهيت وترهب هناك ثم ذهب إلى دير الآباء غربي الإسكندرية حيث سكن وازداد في نسكه.  
ولما جلس البابا بطرس الرابع والثلاثون على الكرسي المرقسي، استدعاه وجعله سكرتيراً له، فسار سيرة حسنة حتى أحبه الجميع. وبعد نياحة البابا بطرس، اتفق رأى الأساقفة على

day of Abib, year 285 of the martyrs, 569 AD.

He shepherded his flock with the best of care and he wrote many epistles and many discourses. He resisted those who followed Melitus, who were known for their wicked deeds.

When Peter was consecrated for the Antiochian throne, he sent an epistle to Pope Damianos that included some theological mistakes. Pope Damianos replied by an epistle in which he explained the correct Orthodox doctrine. Nevertheless, Peter refused to return from his erroneous beliefs. Pope Damianos convened a council, which judged to excommunicate him and not to mention his name in the Divine Liturgy.

When Pope Damianos completed his good endeavor, he departed in peace, after being on the apostolic throne for about thirty-six years.

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

## 2. The Inauguration of the New St. Mark Cathedral in the Monastery of Anba Rowais in Cairo

On this day also, of the year 1684 of the martyrs, 1968 AD, and during the papacy of Pope Kyrillos VI, was the inauguration of the new St. Mark Cathedral in Dair El-Anba Rowais, which is known as Dair El-Khandaq, in Cairo.

For this occasion and for the return of the relics of St. Mark the apostle from Rome, a great religious celebration was organized. The celebration was headed by Pope Kyrillos VI, and was attended by many of the patriarchs, President Gamal Abdel Naser, and Emperor Haile Selassie, Emperor of Ethiopia. The celebration was covered by the local and international news agencies.

May the blessing of the prayers of the great St. Mark the apostle be with us all. Amen.

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

رسامته بطريركاً وتمت رسامته في 2 أبيب، سنة 285 للشهداء، سنة 569 ميلادية. فأحسن رعاية شعبه وكتب رسائل بابوية وميامر تعليمية. قاوم من بقي من أتباع ميليتس الذين اشتهروا بالأعمال الرديئة. ولما ارتقى بطرس كرسي أنطاكية، كتب رسالة للبابا داميانوس السكندري ضمت بعض الأخطاء اللاهوتية. فكتب إليه رسالة ضمنها العقيدة الصحيحة، ونظراً لأن بطريرك أنطاكية لم يرد أن يرجع عن ضلالتة، عقد البابا الإسكندري مجمعاً حكم عليه بالقطع وعدم ذكر اسمه في القداس. ولما أكمل البابا داميانوس سعيه الصالح نتيجاً بسلام، بعد أن جلس على الكرسي المرقسي ما يقرب من 36 سنة. بركة صلواته فلتكن معنا. آمين.

2. افتتاح الكاتدرائية المرقسية الجديدة بدير الأنبا رويس بالقاهرة وفيه أيضاً من سنة 1684 للشهداء، سنة 1968 ميلادية، في عهد البابا كيرلس السادس، تم افتتاح الكاتدرائية المرقسية الجديدة بالأنبا رويس بالقاهرة. وقد اتفقت هذه المناسبة مع عودة رفات مارمرقس الرسول من روما. فأقيمت احتفالات ضخمة، حضرها كثيرون من البطارقة، كما حضرها الرئيس جمال عبد الناصر وجملة الإمبراطور هيلاسيلاسي، إمبراطور إثيوبيا، ونقلتها وسائل الإعلام المحلية والأجنبية. بركة صلوات القديس العظيم مارمرقس الرسول فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمو القديس

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

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

<p><b>Ψαλμος τω Δαυιδ ρθ: ε, ε, η</b></p>	<p><b>Psalm 110: 4, 5, 7</b></p>	<p><b>المزمور 109: 5، 6، 8</b></p>
<p>Αφωρκ ἵχε Πβοικ ογοε  ἵνερονωμ ἵθουη: χε ἵθοοκ πε φογηβ  ψα ἕνεε κατὰ ἵταζις ἕΜελχιζεδεκ:  Πβοικ σαοῖναμ ἕμοοκ: εθεε φαί  εφεῖσις ἵνοῖαφε. <b>Αλληλοῖα.</b></p>	<p>The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. <b>Alleluia.</b></p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. <b>لذلك يرفع رأسه. هليلويا.</b></p>

**The Liturgy Gospel**  
**إنجيل القديس**

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

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

<p>Οἱ ἀναστρωσις ἐβουλ θεν  πιερασσελιον εθοῖαβ κατὰ Ματθεον  ασιοῖ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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<p><b>Ματθεον ιθ: ις - ιθ</b></p>	<p><b>Matthew 16: 13 - 19</b></p>	<p><b>متي 16: 13 - 19</b></p>
<p>Εταφι δε ἵχε Ιησοῖς ἐνικα ἵτε  ἵΚεσαρια ἵτε Φιλιππος ναεψωι  ἵνεεμααθηθις χε ἄρε νιρωι ζω ἕμοοκ  χε νιμ πε Πωηρι ἕΦρωι.   Πθωοῖ δε πεχωοῖ χε θανοοῖον  μεν χε Ιωαννης πιρεψωις:  θανκεχωοῖνι δε χε Ηλιας:  θανκεχωοῖνι δε χε Ιερεμιας ιε οῖται  ἐβουλ θεν νιπροφηθις.   Πεχαεψωοῖ χε ἵθωτεν δε  ἄρετεψω ἕμοοκ χε ἄνοκ νιμ.</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”   So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”   He said to them, “But who do you say that I am?”</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاجِي قَيْصَرِيَّةَ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.   فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانُ وَآخَرُونَ إِيلِيَّا وَآخَرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.   فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.</p>

Απεροτω δε νεε Cιων Πετροc  
περαc γε νεοc πε Πιχριστοc Πωηρι  
μΦνοτ ετοηδ.

Απεροτω δε νεε Ιηcουc περαc  
ναc γε ωοτηιατκ Cιων Βαρ Ιωνα γε  
σαρξ νεμ cνοc αν αcβωρη μφαι νακ  
εβολ αλλα Παιωτ ετθεν νιφηοτι.

Ανοκ δε τρω μμοc νακ γε νεοc  
πε Πετροc ειεκωτ ηταεκκληcια ειχεν  
ταπετρα οτοc ηπρηη ητε αμεητ  
ηνοηγεμχομ εροc.

Ειετ δε νακ ηνιωωτ ητε  
εμετορο ητε νιφηοτι οτοc  
φηετεκναcονεc ειχεν πικαηι εγεωωπι  
εcονεc δεν νιφηοτι οτοc  
φηετεκναβολεc εβολ ειχεν πικαηι  
εγεωωπι εcβηη δεν νιφηοτι.

*Πιωοτ φα Πεννοτ πε ωα ενεε  
ητε νι ενεε: αμην.*

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

Jesus answered and said  
to him: Blessed are you,  
Simon Bar-Jonah, for flesh  
and blood has not revealed  
this to you, but My Father  
who is in heaven.

And I also say to you  
that you are Peter, and on  
this rock I will build My  
church, and the gates of  
Hades shall not prevail  
against it.

And I will give you the  
keys of the kingdom of  
heaven, and whatever you  
bind on earth will be bound  
in heaven, and whatever  
you loose on earth will be  
loosed in heaven.

*Glory be to God forever.*

فَأَجَابَ سَمْعَانُ بَطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ  
يَا سَمْعَانُ بَنَ يُونَا، إِنَّ لَحْمًا وَدَمًا  
لَمْ يُعْلِنَنَّ لَكَ لَكِنَّ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بَطْرُسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أَبْنِي كَنِيسَتِي  
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرْبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 19<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم التاسع عشر من شهر بؤونة المبارك

ΚΟΥΜΗΤ ΨΙΤ ΝΕΖΟΥΤ ἘΠΙΔΟΥΤ ΠΑΩΝΗ

## 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>ΔΝΙΘΜΗ ΩΥ ΕΒΟΛ ΟΥΟΖ ἈΠΒΟΙΟΙ            ΟΥΤΕΜ ΕΡΩΟΥ: ΟΥΟΖ ΑΓΝΑΖΜΟΥ ΕΒΟΛ            ΔΕΝ ΝΟΥΖΟΧΒΕΧ ΤΗΡΟΥ: ΨΔΕΝΤ ἸΧΕ            ΠΒΟΙΟΙ ΕΝΗΕΤΤΕΝΝΗΟΥΤ ΔΕΝ ΠΟΥΡΗΤ:            ΟΥΟΖ ΝΗΕΤΘΕΒΗΟΥΤ ΔΕΝ ΟΥΠΝΕΥΜΑ            ΕΓΝΑΝΑΖΜΟΥ. ΑΛΛΗΛΟΥΙΑ.</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>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>ΟΥΑΝΑΣΤΗΩΟΙΟΙ ΕΒΟΛ ΔΕΝ            ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ            ΔΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ΜΑΤΘΕΟΝ Γ: ΙΣ - ΚΒ</p>	<p>Matthew 10: 16 - 22</p>	<p>متى 10: 16 - 22</p>

Ξηππε ἀνοκ ἰοτωρπ ἕμωτεν  
ἕφρητ ἵεανέσωορ δεν ἕμνητ  
ἵεανοτωνα ὑωπι οτην ἕρετενοι ἵεαβε  
ἕφρητ ἵνιζοφ: ἀκερεοο Δε ἕφρητ  
ἵνιδῶρμπι.

Παζοητεν Δε ἕρωτεν ἕβολ εα  
νιρωμ: σενατ ἕηνοτ εαρ  
ἕεανμυαντεαπ οτοε  
σεναερμαατιστοιη ἕμωτεν δεν  
νοτρεναεωση.

Εὔεεν ἕηνοτ Δε ἵνιζοτρωοτ νεμ  
νιηεεμωη εοβητ ερμεεμεερε νωοτ  
νεμ νιεθνοο.

Εὑωπ Δε αὔωαντ ἕηνοτ  
ἕπερρηρωοτῳ εε πωο ιε οτ πε  
ἕτετενναεοφ: σενατ εαρ νωτεν δεν  
ἰοτρωοτ ἕτεεμυαν ἕφηετετενναεαζι  
ἕμμοφ.

Πῶωτεν εαρ αν πεδθναεαζι αλλα  
Πῖπνευμα ἵτε πετενιωτ εθναεαζι  
δεν ἕηνοτ.

Ερε οτσοη Δε εφετ ἵνοτσοη ἕφμοτ:  
οτοε ἕρε οτωτ εφετ ἵνοτῳηρι: οτοε  
ἕρε εανῳηρι τωοτρωοτ ἕεεη νοτρωοτ  
ερεδσοεβοτ.

Οτοε ἕρετενεῳωπι ερμοοτ  
ἕμωτεν ἵεε οτοη νιβεη εοβε παρην:

Behold, I send you out  
as sheep in the midst of  
wolves. Therefore, be wise  
as serpents and harmless as  
doves.

But beware of men, for  
they will deliver you up to  
councils and scourge you in  
their synagogues.

You will be brought  
before governors and kings  
for My sake, as a testimony  
to them and to the Gentiles.

But when they deliver  
you up, do not worry about  
how or what you should  
speak. For it will be given  
to you in that hour what you  
should speak;

for it is not you who  
speak, but the Spirit of your  
Father who speaks in you.

Now brother will  
deliver up brother to death,  
and a father his child; and  
children will rise up against  
parents and cause them to  
be put to death.

And you will be hated  
by all for My name's sake.

هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ  
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ  
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي  
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

فَمَتَى أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطَوْنَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ  
مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ  
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.



ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΟΘΕΜ.

*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

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 λτ: ιθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Παψωσ' νιθλ'ψις ἵτε νιθ'μηνι:  
οσοε εἰσαναεμοσ' ἵχε Πβοις ἐβολ  
ἵζητοσ' τηροσ': Πβοις ναἀρεε ἐνοσ'καε  
τηροσ': οσαι ἐβολ ἵζητοσ' τηροσ'  
ἵνεεγλοεγλεε. *Ἀλληλοια.*

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. *Alleluia.*

كثيرة هي أحزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
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  
πιεγασ'ελιον εθογ'αβ κατ'α 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' ἐπιμηνυ νεμ  
νεεμαθητης πεεαεγ' νωσ' γε

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 εἰνοϋεμ  
ἠτεφψυχη εφετακοϋ: φη δε  
εθνατακο ἠτεφψυχη εθβητ νεμ εθβε  
πιετασσελιον εφεναϋεϋ.

Οτ ταρ ετε πιρωμι ναξεμϋνοτ  
ἠμοϋ αϋϋανξεμϋνοτ ἠπικομοϋ  
τηρϋ οτοϋ ἠτεφτοϋ ἠτεφψυχη.

Οτ ταρ ετε πιρωμι νατηϋ  
ἠτωεβιῶ ἠτεφψυχη.

Φη ταρ εθναϋπι εοτονητ εβολ  
νεμ ναϋαχι δεν παιρωτ ἠνωικ οτοϋ  
ἠρεφερνοβι: Πωηρι ϋωϋ ἠφρωμ  
νατωπι ναϋ ϋοταν αϋϋανι δεν πωοτ  
ἠτε Πεφωτ νεμ νεϋασσελοϋ εθοταβ.

Οτοϋ ναϋρω ἠμοϋ νωοτ ϋε ἠμην  
τω ἠμοϋ νωτεν ϋε οτοϋ ϋανοτοϋ  
δεν νηετοϋ ερατοτ ἠπαιμα  
ἠσεναξεμτω ἠφμοϋ αν ϋατοτνατ  
ετωετοτορο ἠτε φνοτ εαϋ δεν  
οτωομ.

*Πωοτ φα Πεννοτ 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 πενθαδ Παῦλος Πιὰποστολὸς**

<p>Παῦλος φῶβος ὑπενδίοις Ἰησοῦς Χριστός: πιαποστολος ετθαδεμ: φηεταυθαυφ επιζωεννουφι 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 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 νηετεραταπαν ὑφνουτ ψαφερ ζωβ νεμωοτ δεν ζωβ νιβεν εθνανετ νηεταυθαυμοτ κατα πεφωροπ ἰθωψ.  Ἰε νηεταυφωροπ ἰσωοτνοτ ναι ον αφωροπ ἰθαυοτ ἰψφηρ ἰςμοτ ἰτε τζικων ὑπεφωρηι εφρεφωπι εφοι ἰψωροπ ὑμικι δεν οτμηψ ἰσοπ.  Ἰη δε εταυφωροπ ἰθαυοτ ναι ον νηεταυθαυμοτ οτοθ νηεταυθαυμοτ ναι ον αφῶμαιωοτ: Ἰη δε εταυφῶμαιωοτ ναι ον αφτῶοτ νωοτ.  Οτ γε πετενθαδσοφ οτβε ναι ισεε Φνουτ πε εττ εζων νιμ εθναυτ ονβην.</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.  For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.  Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.  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.  لَأَنَّ الَّذِينَ سَبَقَ فَعَرَفَهُمْ سَبَقَ فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ كَثِيرِينَ.  وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُوَلَاءِ دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ فَهُوَلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ بَرَّرَهُمْ فَهُوَلَاءِ مَجَّدَهُمْ أَيْضًا.  فَمَاذَا نَقُولُ لِهَذَا؟ إِنَّ كَانَ اللَّهُ مَعَنَا فَمَنْ عَلَيْنَا.</p>

Φηέτε ὑπερῆσσο ἐπεφωρηι ὑμῖν  
ὑμοσ ἀλλὰ αἰτησι ἐρηι ἐξων  
τηρεν πως γε ἵνερετ ἵνεχαί νιβεν  
ναν ἵεμοτ νεμασ.

Ἦμ εθναῶσεμ ἐνισωπ ἵτε  
Φνοῦτ: Φνοῦτ πετῶμαῖο.

Ἦμ εθναῶρισι ὑπεραπ Πιχριστοσ  
Ἰησοῦσ πε ἐταφμοσ μαλλον δε  
αἰτωνσ ἐβολ δεν νηεθωωοῦτ  
φηετχη σαοῖναμ ὑΦνοῦτ ἵθοσ  
ετσεμ ἐρηι ἐξων.

Ἦμ εθναῶφορχτεν σαβολ  
ἵτᾶσαπ ἵτε Πιχριστοσ οἰχοχρεσ πε  
ιε οἰτατρο ιε οἰδιωσμοσ ιε οἰκο ιε  
οἰβωσ ιε οἰκενδῖνοσ ιε οἰχησι.

Κατα φρητ ἐτσῆνοῦτ γε εθβητκ  
σεδωτεβ ὑμον ὑπιεροσῦ τηρε  
αἰοπτεν ὑφρητ ἵεανέσωοῦ  
ἐπῆολδελ.

Ἀλλὰ δεν ναι τηροσ तेनेρσοῦο  
ῆρο ἐβολ εἰτεν φηεταφμενριτεν.

Ἀνοκ ταρ παρητ θητ γε οἰδε  
φμοσ οἰδε ἐπωνδ οἰδε αστελοσ  
οἰδε ἀρχη οἰδε νηετωοπ οἰδε  
νηεθαωοπι οἰδε 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 Ιησοῦς Πενβοις.

*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 ἐβολθθεν πε πιροῦτ  
 ἠἐπιστολη ἠτε 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 οτη ἐταρῶεπὶκαθθεν  
 τσαρζ ἐρηνι ἐζων: οτοθ ἠνωτεν  
 ζωτεν θηκ θηνοῦ ἠπαϊςμοτ χε  
 φηεταρβὶκαθθεν τσαρζ ατταλωου  
 ἐβολθθα φηνοβι.

Επῆριντεῶτεμῶπι χεθεν  
 θανἐπιθωιᾶ ἠρωμι αλλα ἠσεπι ἠτε  
 περωθθεν τσαρζ ἠτεταιϋθεν  
 φουωῶ ἠΦνοῦτ.

Κην ταρ ἐρωτεν ἠπιχοῦ ἐταρϋινι  
 ἐρετενιρι ἠφουωῶ ἠνιεθνος  
 ἐρετενμωῶι ἠῆρηι θεν θανθωθεν νευ  
 θανἐπιθωιᾶ νευ θανθωθι ἠουθο ἠρητ  
 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 النِّيَّةِ. 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 ὑβοτ ἕμετωεωε ἰδωλον.

Ετε φη πε ετοτοι ἠψευμο ἠδῆτη  
ἠτετενδοχι νευωοτ αν εδοτην ἐπιφων  
εβολ ρω ἠτε τμετατορζαι ενχεοτὰ.

Πνεθνατ λοςος ἕφηετσεβτωτ  
ετζαπ ἐνηετονδ νευ νηεθωοτ.

Εθε φαι ταρ ατζιγεννοτη  
ἠνικερεμωοτ ζινα ἠσετζαπ μεν  
ερωοτ κατα νιρωμι ζεν τσαρζ:  
ἠτοτωνδ δε κατα φνοττ ζεν  
πιπνευμα.

Πχωκ δε ἠζωβ νιβεν ατδωντ:  
ζευκατ οτην οτοζ ρωιζ ζεν  
νιπροσερχη.

Ψορπ δε ἠζωβ νιβεν μαρε  
τὰσαπη ωωπι εσυην ζεν θηνοτ  
ενετενερηνοτ χε τὰσαπη εψαεζωβς  
εβολ εζεν οτμηω ἠνοβι.

Ψωπι ερετενοι ἕμαιψευμο εδοτην  
ενετενερηνοτ ερετενοι ἠατχρεμευ.

Πιοται πιοται κατα πιεμοτ  
ετατβιττ ερετενψευωι ἠδῆτη ζαρι  
ζαρωτεν ἕφρητ ἠεανοικονομοσ  
ενανετ ἠτε πιεμοτ ἠτε φνοττ ἠοτθο  
ἠρητ.

Φνεθνασαχι ζωσ ζανσαχι ἠτε  
φνοττ: φνεθναψευωι ζωσ εβολ ζεν

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for “love will cover a multitude of sins.”

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الامر الذي فيه يستغريون انكم  
لستم تركضون معهم الى فيض  
هذه الخلاعة عينها، مجدفين.

الذين سوف يعطون حساباً للذي  
هو على استعداد ان يدين الاحياء  
والاموات.

فاتهُ لِاجْلِ هَذَا بُشِّرَ الْمَوْتَى اَيْضاً،  
لِكِي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،  
وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،  
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لِنَكُنْ مَحَبَّةً  
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ  
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بِلَا  
دَمَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ  
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضاً،  
كوكلاء صالحين على نعمة الله  
المتنوعة.

إن كان يتكلم أحد فكاقول الله،  
وإن كان يخدم أحد فكاأله من قوة  
يمنحها الله، لكي يتمجد الله في كل

οὐχοῦ θεῆτε Φνοῦτ̄ νασεβτωτς ζινα  
 ζεν ζωβ νιβεν ἵτεφδῖωοῦ ἵζε Φνοῦτ̄  
 ἐβολ ζιτεν Ιησοῦς Πιχριστος φηῆτε  
 φωφ πε πῶοῦ νεμ πιὰμαζι ψα ἐνεεζ  
 ἵτε νιῆνεεζ τηροῦ. Δμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὐδε νηετωοπ ζεν πικοςμος:  
 πικοςμος νασινη νεμ τερεπιθημια: φη  
 δε ετιρι ὑφοτωψ ὑΦνοῦτ̄ ἐμαψωπι  
 ψα ἐνεεζ: ἀμην.*

him do it as with the ability  
 which God supplies, that in  
 all things God may be  
 glorified through Jesus  
 Christ, to whom belong the  
 glory and the dominion  
 forever and ever. Amen.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

شَيْءٍ بِبِسُوءِ الْمَسِيحِ، الَّذِي لَهُ  
 الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ.  
 آمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
 فى العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 إلى الابد. آمين.*

### The Acts الإبركسيس

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 εннаτ̄ ἵτ̄προσετχη  
 ασὶ 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 Πατλος νεμ  
 ἵνων νασωψ ἐβολ εσζω ὑμος ζε  
 ναιρωμι ζανῆβιαικ ἵτε Φνοῦτ̄ ετβοσι  
 νε ναι ετζιωψ νωτεν ἵοῦμωιτ  
 ἵοῦσζαι.

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 وَإِيَانَا وَصَرَخَتْ  
 قَائِلَةً: «هَؤُلَاءِ النَّاسُ هُمْ عِبِيدُ اللَّهِ  
 الْعَلِيِّ الَّذِينَ يُنَادُونَ لَكُمْ بِطَرِيقِ  
 الْخَلَاصِ».

Φαι δε ηασρα υμοσ νοτηη  
 ηεσοο: ετασφερυκαθ ηηητ δε ηεε  
 Παυλοσ οσοε ετασφοτε επιπνευμα  
 πεσασ τε τζονηεν ηακ θεν φραν  
 ηηχοτεσ Πιχριστοσ ει εβολ ηηητε  
 οσοε ασι εβολ θεν τσοτηνοε ετευματ.

Ετατηνατ δε ηεε νεσβισετ τε ασι  
 εβολ ηηητε ηεε τηελπιε ητε ποτηωβ  
 ανημοηι υΠαυλοσ ηευ Σιλασ ατωψτ  
 υμωοτ εβολ θεν τασορα ψα  
 ηιαρχων.

Οσοε ετατηνοε ψα ηιςατησοτε  
 πεχωοτ τε ηαιρωμη σεψοορτερ  
 ητεηπολιε τε θανηοτδαη ηε.

Οσοε σεηιωψ ηαν ηθανκεκαθς  
 ηαι ετε ηεψε ηαν αν εψοποτ οτδε  
 εαιτοτ: ανον θανρωμεοσ ηε.

Οσοε αστωνη εερηη εχωοτ ηεε  
 ηιμηη οσοε ηιςατησοε ασφωθ  
 ηηνοηεβωε ατερκελεηηη ησεηιοηι  
 ερωοτ μηψωβωτ.

Ετατητ νοτηηη δε ηψαψ ηωοτ  
 ανηιοτ επιψτεκο εατηζονηεν ετοτε  
 μηπερεφηρε ητε ηιμαηεωηε 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  
οτοῦ ἀρταχρο ἵνονθβαλατχ ἐπιωε .

Ἡὲρηι δε θεν τῆφωπι ὑπιέχωρῶ  
Παῦλος νευ Σιλας νατερπροςετηχεσθε  
εἰςμοῦ ἐφνοῦτ: νατωτευ δε ἐρωοῦ  
ἵνε νηεττωνῶ.

Ἡοῦροτ δε θεν οῦροτ ἀρωωπι  
ἵνε οῦνιωτ ὑμονμεν ἔωστε ἵνεκιυ  
ἵνε νισεντ ἵνε πιμανωνῶ: ἵτῶτοῦοῦ  
δε ἀτοῦων ἵνε νιρωοῦ τηροῦ οτοῦ  
νισνατῶ ἵτωοῦ τηροῦ ἀνβωλ ἐβωλ.

Εταρνεβσι δε ἵνε πιρεφᾶρεῶ ἵνε  
πιμανωνῶ οτοῦ ἐταρνατ ἐνιρωοῦ  
ἵνε πιῶτεκο ετοῦτην ἀφωκευ  
ἵνετεφχηφι εφναδοθεβεφ εφμεῖνι χε  
ἀνφωτ ἵνε νηεττωνῶ.

Αφωω δε ἐβωλ ἵνε Παῦλος θεν  
οῦνιωτ ἵνεμυ εφχω ὑμοσ χε ὑπερερ  
ἐλι ὑπετρωοῦ νακ τευὑπαυμα ταρ  
τηρεν.

Αφβι δε ἵνοτωινη ἀρβοσι ἐδοῦν  
οτοῦ ἐταρωωπι θεν οῦτῶερτερ ἀρχιτῶ  
δαρτατῶ ὑΠαῦλος νευ Σιλας.

Οτοῦ ἐταρῆνοῦ ἐβωλ πεζαφ νωοῦ  
χε ναδισεῦ οῦ πετσεμῶπα ἵτααιφ  
ἔινα ἵτανοῦεμ.

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 οὔοῦ  
 ἐκένουεμ ἡθοῦκ νεμ πεκνι.

Οὔοῦ ἀνταχι νεμαϋ ἡπιαχι ἡτε  
 Πβοις ἡθοϋ νεμ πεκνι τηρϋ.

Οὔοῦ ἀρὸλου ἡτοῦνοῦ ἔτεῦματ  
 ἡτε πιεχωρῶ ἀρχοκμοῦ ἐβολῶ δῆεν  
 νιερωτ οὔοῦ σατοτϋ ἀρβιωμς ἡθοϋ  
 νεμ ἡἡτενοῦϋ τηροῦ.

Ἐταϋένοῦ Δε ἐδουῖν ἔπεκνι ἀρχα  
 οὔτραπεζα δατοτοῦ: οὔοῦ νασθελῆλ  
 ἡμοϋ νεμ πεκνι τηρϋ ἔταϋναβῆ  
 ἐΦνοῦῆ.

*Πιαχι Δε ἡτε Πβοις ἐφέλαι οὔοῦ  
 ἐφέλωαι: ἐφέλωαι οὔοῦ ἐφέταχρο:  
 δῆεν ἡάστια ἡεκκλήστια ἡτε Φνοῦῆ:  
 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 فَتَخْلُصَ أَنْتَ وَأَهْلُ بَيْتِكَ».

وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ.

فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ وَغَسَلَهُمَا مِنَ الْجِرَاحَاتِ وَاعْتَمَدَ فِي الْحَالِ هُوَ وَالَّذِينَ لَهُ أَجْمَعُونَ.

وَلَمَّا أَصْعَدَهُمَا إِلَى بَيْتِهِ قَدَّمَ لَهُمَا مَائِدَةً وَتَهَلَّلَ مَعَ جَمِيعِ بَيْتِهِ إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

*لم تنزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. أمين.*

## Synaxarium of Baunah 19

سنكسار اليوم التاسع عشر من شهر بؤونة

1. The Martyrdom of St. George (Girgis), known as El-Mozahim (the Zahimian)
2. The Martyrdom of St. Bishai Anoub
3. The Departure of Pope Archilaous (Archillas), the 18<sup>th</sup> Patriarch of Alexandria
4. The First Pontifical Liturgy in the New St. Mark Cathedral in the Monastery of Anba Rowais

### 1. The Martyrdom of St. George (Girgis), known as El-Mozahim (the Zahimian)

On this day, in the year 675 of the martyrs, 959 AD, St. George (Girgis), known as El-Mozahim (the Zahimian), was martyred. His martyrdom was during the

1. استشهاد القديس جرجس المزاحم
2. استشهاد القديس بشاي إنوب
3. نياحة البابا أرشيلائوس، البطريك الثامن عشر من بطاركة الكرازة المرقسية
4. إقامة أول قداس حبري بالكاتدرائية المرقسية الجديدة بدير الأنبا رويس

1. استشهاد القديس جرجس المزاحم في مثل هذا اليوم من سنة 675 للشهداء، سنة 959 ميلادية، استشهاد القديس جرجس الشهير بالمزاحم. وذلك في عهد خلافة المستنصر بالله، وباباوية الأنبا

reign of Al-Mustansir Bi-Allah and during the papacy of Pope Philotheos, the 63<sup>rd</sup> Patriarch. His father was an Arab Bedouin, who married a Christian woman against her will, and she begot this saint and they called him El-Mozahim. She raised and reared him up on the Christian manners.

He used to go with his mother to the church since his young age. He saw the children of the Christians dressed in white garments, when they partook of the Holy Mysteries. He longed to dress like them, and eat from whatever they ate. His mother told him that was not allowed for him, unless he was baptized. She gave him a portion of the blessed Eulogia bread and it tasted sweet in his mouth.

When he grew up, he wanted to marry a Christian woman, and he told her that he wished to become a Christian. She told him that he had to be baptized first. He went to Damietta, and was baptized by the name of George (Girgis) and married her. When his family knew of what he had done, they seized and tortured him. He was able to escape and fled to the city of Saft Abu-Tourab, where he stayed there for three years. When his account became known, he went to the city of Qatour (a city in Gharbia governorate), where he stayed serving the church of St. George, then went back to Damirah (district of Talkha, Daqahlia governorate), his mother's hometown and his birthplace.

When the people of his town knew of his account, they seized him, and delivered him to the governor, who imprisoned him, after he had tortured him and his wife, whose name was "Ciola." The Lord sent a man of authority to mediate before the governor the release of the saint.

After his release from prison, he escaped along with his wife, to the village of Saft El-Kodor (district of Mahalla El-Kobra), where he worked in an oil press. When the people of the village knew his story, they tied a rope around his neck and dragged him around the streets of the village. The owner of the oil press saved him from their hands on the notion of giving him a respite till Friday, if he did not return to his former religion, he would scourge him. A Christian advised him to escape. He escaped to Tanta, then to a village called Demiana, until he reached the city of Bosat (currently called Bosat El-Nasara), where the home of his father in law was. There, he saw a vision where the angel of The Lord informed him that he would receive the crown of martyrdom.

فيلوثيوس البطريرك الثالث والستين. كان والده من العرب وتزوج بمسيحية رغماً عنها، فولدت له القديس مزاحم. فربته أمه وهذبتة على الآداب المسيحية.

وكان يتردد مع والدته على الكنيسة، فرأى أولاد المسيحيين وهم يلبسون الملابس البيضاء وقت تناول، فاشتاق أن يلبس مثلهم ويأكل ما يأكلون. فأخبرته أمه بأن ذلك لا يجوز له إلا إذا اعتمد، ثم أعطته لقمة بركة فوجدها حلوة المذاق.

ولما كبر أراد أن يتزوج بمسيحية وأعلمها أنه يريد أن يصير مسيحياً، فأشارت عليه أن يعتمد أولاً. فذهب إلى دمياط واعتمد باسم جرجس وتزوج. فعرف أهله أمره، فعذبوه واستطاع أن يهرب إلى بلدة صفت أبي تراب، وأقام بها ثلاث سنوات. ولما اشتهر أمره، ذهب إلى قطور (قطور: مدينة ومركز تابع لمحافظة الغربية) ومكث يخدم في كنيسة الشهيد مار جرجس. ثم مضى إلى دميرة (دميرة: قرية بمركز طلخا بمحافظة الدقهلية) بلدة والدته ومسقط رأسه.

فسمع به أهل البلد وأحضره للوالي، فسجنه بعد أن عذبه وعذب زوجته واسمها كان "سيولا"، فأرسل الرب أحد الأشخاص توسط لدى الوالي وأخرجه من السجن.

بعد الخروج من السجن، هرب مع زوجته إلى بلدة صفت القدور (صفت القدور: حالياً قرية تابعة لمركز المحلة الكبرى)، واشتغل هناك في معصرة للزيت. ولما علم أهل

البلدة قصته، ربطوا حبلاً في عنقه وطافوا به البلدة. فخلصه صاحب المعصرة من أيديهم على أساس أن يعطيه مهلة حتى يوم

الجمعة، فإذا لم يرجع إلى دينه الأول فسيضربه. ولكن أحد المسيحيين نصحه بالهروب، فهرب إلى طنطا ثم إلى قرية

دميانة، حتى وصل إلى بلدة بساط (بساط: حالياً هي بساط النصارى) حيث منزل والد زوجته. وهناك رأى رؤيا وأعلمه ملاك الرب أنه سينال إكليل الشهادة.

ولما علم به أهل بساط، قبضوا عليه وطرحوه في خزانة مظلمة. ثم عذبوه بأن ضربوه بالعصي والجريد الأخضر وجلدوه

When the people of Bosat knew about him, they seized him and cast him in a dark storage room. Then, they tortured him by beating with rods and scourging him with green palm branches, and then tied him to the mast of a ship. However, the angel of The Lord healed and strengthened him. He also saw the virgin St. Mary, and many healing miracles took place.

In the next morning, they brought him before the governor of Damirah, who severely tormented him. Finally, he ordered to behead him, thus he received the crown of martyrdom. They burned his body and drowned it in the river, however The Lord saved his body. A Christian woman found the body, took it, shrouded and delivered the body to his wife. His wife hid it in the house of her father in Bosat El-Nasara until they built a church for him, where she and the mother of the saint served The Lord the rest of their lives.

When this church was ruined, the body was relocated to the monastery of St. Demiana until the 17<sup>th</sup> century. Then the body was placed in the church in Damietta and no one knew about him. In the year 1966, the priests of the church discovered the body. They perfumed and spiced the relics with great veneration.

May the blessing of his prayers be with us all. Amen.

## 2. The Martyrdom of St. Bishai Anoub

On this day also, of the year 20 of the martyrs, 304 AD, St. Bishai Anoub, was martyred. He was born in the city of Babanous (Banayos), in the diocese of Damietta.

He was one of the soldiers of Cyprianus, governor of Athribes (Atripe).

When persecution was incited against the Christians, he went to the governor and confessed his faith in The Lord Christ before him.

The governor tortured him, and then sent him to the governor of Ansena (Antinoe).

St. Bishai proclaimed his faith before the governor, who tortured him severely and finally ordered to behead him.

Thus, he received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.

## 3. The Departure of Pope Archilaous (Archillas), the 18<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 28 of the martyrs, 312 AD, Pope Archilaous (Archillas), the 18<sup>th</sup> Patriarch of

وربطوه في ساري المركب. وكان ملاك الرب يشفيه ويقويه، كما شاهد القديسة العذراء مريم. وقد حدثت معجزات شفاء كثيرة.

وفي الصباح ذهبوا به عند الوالي في دميرة الذي عذبه عذاباً شديداً.

وأخيراً أمر بقطع رأسه، فنال إكليل

الشهادة. ثم قاموا وأحرقوا جسده وأغرقوه

في النهر، ولكن الله حفظ الجسد. فأتت

امرأة مسيحية إلى زوجة القديس وسلمتها

الجسد، فوضعت بمنزله والدها ببساط

النصارى، هي ووالدة القديس، حيث خدما

الرب في الكنيسة بقية حياتهما.

وبعد هدم هذه الكنيسة، انتقل الجسد إلى

دير القديسة دميانة حتى القرن السابع

عشر، حيث وضع في الكنيسة بدمياط دون

أن يعلم أحد عنه شيئاً. وفي سنة 1966

ميلادية، اكتشف الآباء وجود الجسد

فطيّبوه وأكرموه اكراماً جزيلاً.

بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس بشاي إنوب الدمياطي في أنصنا

وفيه أيضاً من سنة 20 للشهداء، سنة

304 ميلادية، استشهاد القديس بشاي

أنوب. وُلِدَ ببلدة بانايوس (بانايوس): قرية

بإببارشة دمياط والبراري) وكان هذا

القديس من جند كبريانوس والي أتريب.

ولما ثار الاضطهاد على المسيحيين، مضى

إلى الوالي واعترف أمامه بالسيد المسيح.

فعذبه ثم أرسله إلى أريانوس والي أنصنا

(أنصنا: هي حالياً قرية الشيخ عبادة شرقي

ملوي، نسبة إلى الأنبا أباديون أسقف

أنصنا)، فجاهر أمامه بإيمانه، فعذبه الوالي

كثيراً. وأخيراً أمر بقطع رأسه، فنال إكليل

الشهادة.

بركة صلواته فلتكن معنا. آمين.

3. نياحة البابا أرشيلائوس، البطريك

الثامن عشر من بطارقة الكرازة المرقسية

وفيه أيضاً من سنة 28 للشهداء، سنة

312 ميلادية، تنيح البابا أرشيلائوس

Alexandria, departed. He was a priest and dean of the Theological School of Alexandria.

When Pope Peter, the seal of the martyrs, received the crown of martyrdom, the bishops and archons unanimously agreed to consecrate him Patriarch. He was enthroned on the 19<sup>th</sup> day of Kiahk, year 28 of the martyrs, 311 AD, as Pope Peter commended before his martyrdom.

When he was enthroned on the apostolic throne, a group of people came to him and asked him to accept Arius in the church, after Arius had pretended to repent from what he said and done. Pope Archilaous accepted Arius against the command of his teacher Pope Peter. He departed in peace after being on the apostolic throne for six months.

We entreat God to guard us against factions and heresies and to save us from the snares of the devil. Amen.

#### 4. The First Pontifical Liturgy in the New St. Mark Cathedral in the Monastery of Anba Rowais and Placing the Relics of St. Mark in the Shrine Prepared for him under the Altar of the Cathedral

On this day also, of the year 1684 of the martyrs, 1968 AD, the church celebrates the first Pontifical Liturgy in the new St. Mark Cathedral in the monastery of Anba Rowais, in Abassia, Cairo, and placing the relics of St. Mark in the shrine prepared for him under the altar of the cathedral.

Right after Pope Kyrillos VI, the 116<sup>th</sup> Patriarch, had celebrated the first Pontifical Divine Liturgy in the new Cathedral, he went down carrying the box, which contained the relics of St. Mark the apostle, to the special shrine prepared for the saint under the altar of the cathedral, where he placed the body of St. Mark with great veneration.

He was accompanied by Mari Ignatius Yacoub III, the Antiochian Patriarch for the Syrian Orthodox, and a number of Syrian, Indian and Armenian Orthodox bishops. It was also attended by Emperor Haile Selassie the First, Emperor of Ethiopia, Cardinal Duvall, the head of the Roman Papal delegation and many of the heads of different religions, bishops and priests, Egyptians and foreigners from different parts of the world, and multitudes of the Copts.

May the blessing of the prayers of St. Mark be with us all. Amen.

And glory be to God, now and forever. Amen.

البطريك الثامن عشر من بطاركة الكرازة المرقسية. كان هذا القديس قساً ورئيساً لمدرسة الإسكندرية اللاهوتية. ولما نال البابا بطرس، خاتم الشهداء، إكليل الشهادة، اتفق الآباء الأساقفة والأراخنة على رسامته بطريكاً، فرسموه يوم 19 كيهك، سنة 28 للشهداء، سنة 311 ميلادية، حسب وصية البابا بطرس قبل استشهاده. فلما جلس على الكرسي المرقسي، تقدم إليه جماعة من الشعب وطلبوا منه أن يقبل أريوس بعد أن تظاهر بالندم على ما صدر منه. فقبله البابا أرشيلائوس. وبعد أن جلس على الكرسي المرقسي ستة أشهر، تنيح بسلام. نطلب من الله أن يحفظنا من البدع والهراطقات وأن ينجينا من مكائد إبليس. آمين.

4. إقامة أول قداس حبري بالكاتدرائية المرقسية الجديدة بدير الأنبا رويس ووضع جسد القديس مار مرقس الرسول بالمزار المخصص له بكنيسته بدير الأنبا رويس وفيه أيضاً من سنة 1684 للشهداء، سنة 1968 ميلادية، تم وضع جسد القديس مار مرقس الرسول بكنيسته الجديدة بدير الأنبا رويس بالعباسية بالقاهرة. وذلك أنه بعد أن صلى البابا كيرلس السادس، البطريك المائة والسادس عشر، أول قداس بهذه الكاتدرائية، نزل قداسته إلى المزار المخصص للقديس أسفل هيكل الكنيسة ووضع جسد مارمرقس بكرامة عظيمة، بحضور مار أغناطيوس يعقوب الثالث بطريك أنطاكية للسريان الأرثوذكس وعدد من أساقفة السريان والهند والأرمن الأرثوذكس. كما حضره الإمبراطور هيلاسيلاس الأول، إمبراطور إثيوبيا، والكاردينال دوفال مندوباً عن بابا روما، وكثير من رؤساء الأديان والأساقفة والكهنة مصريون وأجانب من مختلف بلاد العالم، وعدد كبير من الشعب. بركة صلوات القديس مارمرقس 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 ϣ̄ϛ̄: ῑᾱ	Psalm 97: 11, 12	مزمور 96 : 11
<p>Ονοτωινη αϥψαι ἠνιῶμηι: νεμ ονοτνοϥ ἠνηετσοϣτων ζεν ποϣηητ: οϣνοϥ ηἰῶμηι ζεν Πβοιϥ: οϣοϥ οϣωνηϥ ἐβολ̄ μ̄ϣμεϣ̄ ἠ̄τε τεϣμετ̄ᾱσιϣ.</p> <p><b>ΔΔΛΗΛΟΤΙΑ.</b></p>	<p>Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. <b>Alleluia.</b></p>	<p>نور أشرق للصادقين وفرح للمستقيمي القلوب. افرحوا أيها الصديقون بالرب. واعترفوا لذكر قدسه. <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>Οϣ̄ανασηωϣιϥ ἐβολ̄ ζεν πιεϣαϣτελιον εϣοϣαβ κατ̄α λ̄οϣκαν ᾱσιϣοϣ.</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>λ̄οϣκαν̄ κᾱ: ιβ̄ - ιϣ̄</b></p>	<p><b>Luke 21: 12 - 19</b></p>	<p><b>لوقا 21: 12 - 19</b></p>
<p>ἁδεν̄ ναῑ δε̄ τηροϣ̄ εϣ̄ε̄εν̄ νοϣϣιϥ ε̄ϣ̄ρη̄ ε̄ξεν̄ ἠηνοϣ̄ οϣοϣ̄ ϣεναδ̄οϣῑ ἠ̄ϣα ἠηνοϣ̄ εϣ̄ϣ̄ μ̄μωτεν̄ ε̄ζαν̄ϣη̄ναϣωϣη νεμ̄ ϣαν̄ϣ̄τεκωοϣ̄ εϣ̄η̄νη̄ μ̄μωτεν̄ ἠ̄η̄η̄οϣ̄ρ̄ωοϣ̄ νεμ̄ η̄ῑζη̄ϣεμ̄ων̄ εϣ̄βε Παραη̄.</p> <p>Εϣ̄ε̄ω̄πῑ νω̄τεν̄ εϣ̄με̄τεμ̄ε̄οϣε.</p>	<p>But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.</p> <p>But it will turn out for you as an occasion for testimony.</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلِمُونَكُمْ إِلَى مَجَامِعَ وَسُجُونٍ وَتَسَاقُونَ أَمَامَ مُلُوكٍ وَوَلَاةٍ لِأَجْلِ اسْمِي.</p> <p>فَيُؤْوِلُ ذَلِكَ لَكُمْ شَهَادَةً.</p>

Χὰς ἦν δὲν νῆτενθῆτ  
ἐὺτεμερωορπ ἠερμελεταν χε οἱ πε  
ἐτετενναεραπολοσιθε ἕμοσ.

Δνοκ ταρ τῆνατ ἠωτεν ἠοἱρο νῆμ  
οἱσοφία θῆετε ἠεναῶτ ἐδοῖν ἐῶρα  
αν οἱδε ἠεναῶτοῦωθεμ οἱβῆς αν ἠχε  
οἱτον ἠιβεν ετῆοῖβε θῆνοῖ.

Σενατ θῆνοῖ δε ἐβωλ θῆτεν  
θῆνοῖτ νῆμ θῆνῆνοῖτ νῆμ  
θῆνῆτῆτενῆς νῆμ θῆνῆφῆρ οἱοθ  
σεναθωτεβ ἐβωλ δὲν θῆνοῖ.

Οἱοθ ἐρετενῆωπι εἱμοστ  
ἕμοωτεν ἠχε οἱτον ἠιβεν εῶβε Παραν.

Οἱοθ οἱτωῖ ἠτετενῆφε ἠνεσῆτακο.

ἠῶρη δε δὲν τετενθῆπομοῖ  
ἐρετενῆφο ἠνετενψῆρχῆ.

*Πῶοῖ φα Πῆνοῖτ πε ῶα ἐνεθ  
ἠτε ἠι ἐνεθ: ἕμῆ.*

Therefore, settle it in  
your hearts not to meditate  
beforehand on what you will  
answer;

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.*

فَضَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا  
مِنْ قَبْلِ لِكَيْ تَحْتَجُّوا.

لَأْتِي أَنَا أَعْطِيكُمْ فَمَا وَحِكْمَةً لَا  
يَقْدِرُ جَمِيعُ مُعَانِدِيكُمْ أَنْ يُقَاوِمُوهَا  
أَوْ يُنَاقِضُوهَا.

وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ  
وَالْإِخْوَةِ وَالْأَقْرِبَاءِ وَالْأَصْدِقَاءِ  
وَيَقْتُلُونَ مِنْكُمْ.

وَتَكُونُونَ مَبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
أَجْلِ اسْمِي.

وَلَكِنَّ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ اقْتَنُوا أَنْفُسَكُمْ.

*والمجد لله دائماً.*

# Katameros Readings for the 20<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم العشرون من شهر بؤونة المبارك

ΚΟΥΧΟΥΤ ΝΕΖΟΥΤ ἘΠΙΔΟΥΤ ΠΑΩΝΙ

## ΡΟΥΤΙ

### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρΔ: Η	Psalm 105: 14, 15	المزمور 104: 8
<p>Ἐπερχα ρωμι ἐβίτου ἵζουσι: οτοε αφουρι ἵζανουρωου ἐρηι ἐζωου: σε ἠπερβινεμ ναχριστος: οτοε ἠπερπετρωου 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 إنساناً يظلمهم، وبكّت 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>Οτὰναστρωσις ἐβουλ ζεν πιερασσελιον 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 αφτρω ερωφ ἵζε ουφαρισεος ροπως ἵτεφουωμ ζατοτφ</p>	<p>And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.</p>	<p>وَفِيمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيٌّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأ.</p>



οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερϑυφηρι ϑε υπεϑβιωμϑ ηϑορπ  
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνοωτεν δο ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ υπιαφοτ νεμ πιβιναϑ: ϑαδοτη  
δε υμωτεν μερ ηεωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτη.

Πληη ηηετωοπ μηιτοτ  
εθυμετναητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοττ ηωτεν.

Αλλα οτοι ηωτεν ηιΦαριϑεοϑ ϑε  
τετενητ υφρεμητ υπιαδιν ηϑοι νεμ  
πιβαϑοτωϑ νεμ οτοτ ηιβεν: οτοϑ  
τετενηϑω ηϑωτεν υπιϑαπ νεμ  
τϑαϑαπη ητε φηοττ: ηαι δε ηαϑυπιϑα  
ητετενηιτοτ οτοϑ ηικεϑωοτη  
ητετενητεμϑατ ηϑα θηηοτ.

Οτοι ηωτεν ηιΦαριϑεοϑ ϑε  
τετενημει ηηηορπ υμμηηεμϑι δεη  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι ηωτεν ηιϑαδο νεμ ηιΦαριϑεοϑ  
ηηηοβι ϑε τετενηοι υφρητ ηηηιμϑατ

When the Pharisee saw it, he marveled that He had not first washed before dinner.

Then The Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.

Foolish ones! Did not He who made the outside make the inside also?

But rather give alms of such things as you have; then indeed all things are clean to you.

But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men

وَأَمَّا الْفَرِيسِيُّ فَلَمَّا رَأَى ذَلِكَ تَعَجَّبَ أَنَّهُ لَمْ يَغْتَسِلْ أَوْ لَا قَبْلَ الْعَدَاءِ.

فَقَالَ لَهُ الرَّبُّ: «أَنْتُمْ الْآنَ أَيُّهَا الْفَرِيسِيُّونَ تَنْقُونَ خَارِجَ الْكَأْسِ وَالْقَصْعَةِ وَأَمَّا بَاطِنُكُمْ فَمَمْلُوءٌ اخْتِطَافًا وَخُبْرًا.

يَا أَغْيَاءَ الْبَاطِنِ 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 النِّعْنَاعَ وَالسَّدَابَ وَكُلَّ بَقْلِ وَتَتَجَاوَزُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي الْأَسْوَاقِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ مِثْلُ الْقُبُورِ الْمُخْتَفِيَةِ وَالَّذِينَ يَمَشُونَ عَلَيْهَا لَا يَعْلَمُونَ».

ἐτενσεοτωνη ἐβολ ἀν οτοη νιρωμι  
εμοωυι ριζωοτ ἵκεεμι ἀν.

Διερρωτὸ ἵκε οται ἵνινωμικος  
περαει ηαει ρε πηρεφτῆβω ναι εκρω  
ἠμωοτ εκτρωωυ ἠμωον ρων.

Πθοει Δε περαει ρε ἵθωτεν ρωτεν  
ῥα νινωμικος οτοι νωτεν ρε  
τετενταλο ἵθανετφωοτῖ ερωοκρ  
ἵηιτωτ ἕχεν νιρωμι: οτοη ἵθωτεν  
τετενδῖ νεμ νηετφωοτῖ ἀν ἵοται  
ἵνετεντηβ.

Οτοι νωτεν ρε τετενκωτ  
ἵνιἠρρατ ἵτε νιπροφητης: νετενιοτ  
Δε ἀρῥοθβοτ.

ῥαρα τετενερμεερε οτοη  
τετεντματ ἕχεν νιρβηοτῖ ἵτε  
νετενιοτ: ρε ἵθωοτ μεν ἀρῥοθβοτ:  
ἵθωτεν Δε τετενκωτ ἵνωτἠρρατ.

Ἐθε φαι ἀτκεσοφια ἵτε φνωτ  
ροε ρε τῆαοτωρπ ραρωοτ  
ἵθανἵπροφητης νεμ ραν ἀποστολοε:  
οτοη ερεῖρωτεβ ἐβολ ἵῥητωτ οτοη  
ερεῖρωσι ἵκωοτ.

ῥινα ἵκεβῖ ἠπεμἠρωωυ ἠπῆνοει  
ἵνιπροφητης τηρωτ ἕταρφωοτῖ ἐβολ  
ικχεν τκαταβολη: ἠπικωμοε ἵτωτ  
ἵταιρενα.

who walk over them are not aware of them.”

Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”

And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

Woe to you! For you build the tombs of the prophets, and your fathers killed them.

In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

Therefore, the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,

that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,

فَأَجَابَ وَاحِدٌ مِنَ التَّمُوسِيِّينَ وَقَالَ لَهُ: يَا مُعَلِّمَ حِينَ تَقُولُ هَذَا تَشْتَمُنَا نَحْنُ أَيْضًا.

فَقَالَ: وَوَيْلٌ لَكُمْ أَنْتُمْ أَيُّهَا التَّمُوسِيُّونَ لِأَنَّكُمْ تَحْمِلُونَ النَّاسَ أَحْمَالًا عَسِيرَةً الْحَمْلَ وَأَنْتُمْ لَا تَمْسُونَ الْأَحْمَالَ بِإِحْدَى أَصَابِعِكُمْ.

وَيْلٌ لَكُمْ لَأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ وَأَبَاؤُكُمْ قَتَلُوهُمْ.

إِذَا تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ آبَائِكُمْ لِأَنَّهُمْ هُمْ قَتَلُوهُمْ وَأَنْتُمْ تَبْنُونَ قُبُورَهُمْ.

لِذَلِكَ أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَ مِنْهُمْ وَيَطْرُدُونَ.

لِكَيْ يُطَلَّبَ مِنْ هَذَا الْجِيلِ دَمَ جَمِيعِ الْأَنْبِيَاءِ الْمَهْرُوقِ مُنْذُ إِنشَاءِ الْعَالَمِ.

Ιςχεν π̅ςνοϋ ἠ̅Αβελ ψα π̅ςνοϋ  
 ἠ̅Ζαχαριας π̅ψηρι ἠ̅Βαραχιας:  
 φ̅η̅ε̅τα̅ν̅τα̅κοϋ ο̅ν̅τε̅ πι̅μα̅νε̅ρ̅ψ̅ω̅ου̅ψ̅ι  
 νε̅μ̅ πι̅νι: σε̅ †̅ζ̅ω̅ ἠ̅μο̅ο̅ς̅ νε̅ω̅τε̅ν̅ ζ̅ε̅  
 σε̅να̅κ̅ω̅†̅ ἠ̅ς̅ω̅ϋ ἠ̅το̅το̅ς̅ ἠ̅ται̅ζει̅νε̅λ̅.

*Πῶσοι φα Πεννοῖ† πε ψα ἐνεῖ  
 ἠ̅τε̅ νι̅ ἐ̅νε̅ε̅:̅ ἁ̅μ̅ην̅.*

from the blood of Abel  
 to the blood of Zechariah  
 who perished between the  
 altar and the temple. Yes, I  
 say to you, it shall be  
 required of this generation.

*Glory be to God forever.*

مَنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي  
 أَهْلَكَ بَيْنَ الْمَذْبُوحِ وَالْبَيْتِ. نَعَمْ  
 أَقُولُ لَكُمْ: إِنَّهُ يُطَلَّبُ مِنْ هَذَا  
 الْجِيلِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

**From the Psalms of our teacher David the Prophet  
 and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
 المقدسة تكون معنا. آمين.

Ψαλμο̅ς̅ τ̅ω̅ Δ̅α̅νι̅Δ̅ ρ̅λ̅:̅ ἰ̅β̅,̅ κ̅ϛ̅

Psalm 105: 26, 27, 45

المزمور 104: 12، 26

Δ̅ε̅ψ̅ου̅ρη̅π̅ ἠ̅Μ̅ω̅ν̅ς̅η̅ς̅ πε̅ψ̅β̅ο̅κ:̅ νε̅μ̅  
 Δ̅α̅ρ̅ων̅ φ̅η̅ε̅τα̅ψ̅ο̅τ̅π̅ε̅:̅ α̅ψ̅χ̅ω̅ ἠ̅θ̅η̅το̅ν̅  
 ἠ̅ν̅νι̅ς̅α̅ζ̅ι̅ ἠ̅τε̅ νε̅ψ̅μ̅η̅νι̅ νε̅μ̅ νε̅ψ̅ψ̅φ̅η̅ρι̅:  
 ε̅ο̅ψ̅ω̅ς̅ ἠ̅το̅ν̅α̅ρε̅ζ̅ ἐ̅νε̅ψ̅μ̅ε̅θ̅μ̅η̅:̅ ο̅νο̅ε̅  
 ἠ̅το̅ν̅κ̅ω̅†̅ ἠ̅ς̅α̅ πε̅ψ̅νο̅μο̅ς̅. **Ἀ̅λ̅λ̅η̅λο̅ι̅α̅.**

He sent Moses His  
 servant, and Aaron whom  
 He had chosen. They  
 performed His signs among  
 them, and wonders, that they  
 might observe His statutes  
 And keep His laws. **Alleluia.**

أرسل موسى عبده، وهارون الذي  
 اختاره، جعل فيهما أقوال آياته  
 وعجائبه، كي يحفظوا حقوقه،  
 ويطلبوا ناموسه. **هلليويا.**

### Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of The Lord,  
 our Lord, God, Savior, and King of us all, Jesus Christ  
 the Son of the Living God, to Whom be glory forever.  
 Amen.**

مبارك الآتي باسم الرب. ربنا والهنأ  
 ومخلصنا يسوع المسيح ابن الله الحي.  
 الذي له المجد الدائم إلى الأبد آمين.

Ο̅τ̅ὰ̅ ν̅α̅ς̅νω̅ς̅ι̅ς̅ ἐ̅β̅ο̅λ̅ θ̅εν̅  
 πι̅ε̅ρα̅ς̅σε̅λ̅ι̅ον̅ ε̅ο̅θ̅ο̅α̅β̅ κα̅τα̅ Μα̅τ̅θ̅ε̅ον̅  
 α̅ς̅ιο̅ϋ̅.

A chapter according to  
 Saint Matthew, may his  
 blessings be with us. Amen.

فصل من إنجيل معلمنا متي  
 البشير. بركاته علينا آمين.

ΟΤΟΣ ΜΕΝΕΝΤΑ ΣΟΥΤ ΝΕΞΟΥΤ ΕΤΑ  
ΙΗΣΟΥΣ ΕΛ ΠΕΤΡΟΣ ΝΕΜ ΙΑΚΩΒΟΣ ΝΕΜ  
ΙΩΑΝΝΗΣ ΠΕΥΣΟΝ ΑΥΒΙΤΟΥ ΕΞΕΝ  
ΟΥΤΩΟΥ ΕΥΒΟΙ ΣΑΠΣΑ ΜΜΑΥΑΤΟΥ.

ΟΤΟΣ ΑΥΨΟΒΤΥ ΝΧΕΡΕΒ ΑΠΟΥΜΘΟ  
ΟΥΟΣ Α ΠΕΥΣΟ ΕΡΟΥΩΙΝΙ ΑΦΡΗΤ ΑΦΡΗ:  
ΝΕΥΣΒΩΣ ΔΕ ΑΥΟΥΒΑΥ ΑΦΡΗΤ  
ΑΠΟΥΩΙΝΙ.

ΟΤΟΣ ΖΗΠΠΕ ΑΥΟΥΝΟΥΟΥ ΕΡΟΥ ΝΧΕ  
ΑΥΟΥΣΗΣ ΝΕΜ ΗΛΙΑΣ ΕΥΣΑΧΙ ΝΕΜΑΥ.

ΑΥΕΡΟΥΩ ΔΕ ΝΧΕ ΠΕΤΡΟΣ ΠΕΧΑΥ  
ΝΙΗΣΟΥΣ ΧΕ ΠΑΒΟΙΣ ΝΑΝΕΣ ΝΑΝ  
ΝΤΕΥΩΠΙ ΑΠΑΙΜΑ: ΧΟΥΩΥ  
ΝΤΕΝΘΑΜΙΟ ΝΨΟΥΜΤ ΝΣΚΥΝΗ ΑΠΑΙΜΑ  
ΟΥΙ ΝΑΚ ΝΕΜ ΟΥΙ ΑΥΟΥΣΗΣ ΝΕΜ ΟΥΙ  
ΝΗΛΙΑΣ.

ΣΟΥΤΕ ΕΥΣΑΧΙ ΙΣ ΟΥΒΗΠΙ ΝΟΥΩΙΝΙ  
ΑΣΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΥΟΣ ΙΣ ΟΥΣΜΗ  
ΑΣΩΠΙ ΕΒΟΛ ΘΕΝ ΤΒΗΠΙ ΕΣΧΩ ΑΜΟΟ  
ΧΕ ΦΑΙ ΠΕ ΠΑΨΗΡΙ ΠΑΜΕΡΠΤ ΦΗΕΤΑ  
ΤΑΨΥΧΗ ΤΜΑΤ ΝΘΗΤΥ ΣΩΤΕΜ ΝΣΩΥ.

ΟΤΟΣ ΕΤΑΥΣΩΤΕΜ ΝΧΕ ΝΙΜΑΘΗΤΗΣ  
ΑΥΘΕΙ ΕΞΕΝ ΝΟΥΣΟ ΟΥΟΣ ΑΥΕΡΣΟΥΤ  
ΕΜΑΨΩ.

ΟΤΟΣ ΑΥΙ ΒΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ  
ΑΥΒΙΝΕΜΩΟΥ: ΠΕΧΑΥ ΝΩΟΥ ΧΕ ΤΕΝ

Now after six days  
Jesus took Peter, James, and  
John his brother, led them  
up on a high mountain by  
themselves;

and He was transfigured  
before them. His face shone  
like the sun, and His clothes  
became as white as the  
light.

And behold, Moses and  
Elijah appeared to them,  
talking with Him.

Then Peter answered  
and said to Jesus, "Lord, it  
is good for us to be here; if  
You wish, let us make here  
three tabernacles: one for  
You, one for Moses, and  
one for Elijah."

While he was still  
speaking, behold, a bright  
cloud overshadowed them;  
and suddenly a voice came  
out of the cloud, saying,  
"This is My beloved Son, in  
whom I am well pleased.  
Hear Him!"

And when the disciples  
heard it, they fell on their  
faces and were greatly  
afraid.

But Jesus came and  
touched them and said,

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ  
وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ  
إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ  
وَجْهَهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
بَيَضَاءَ كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ  
يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ  
شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَطَالٍ لَكَ  
وَاحِدَةً لِمُوسَى وَاحِدَةً وَإِيلِيَّا  
وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ  
ظَلَّتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ  
قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي  
بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا.»

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى  
وُجُوهِهِمْ وَخَافُوا جِدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:  
«قُومُوا وَلَا تَخَافُوا.»

θηνοῦ ὑπερβροῦ.

Ἐταρταὶ δὲ ἤνοιθαλ ἔπωωι  
ὑποῖνατ ἐξλι ἐβηλ ἐλχοῦτ  
ὑμαρτατ.

Οὔτω εἴρηνοῦ ἐπεσῆτ ἐβωλ εἶχεν  
πιτῶνοῦ ἀρζονθεν νῶνοῦ ἦξε Ἰησοῦτ  
εἰσῶ ὑμοσ κε ὑπερταμῆ ἐλι  
ἐπιζοραμα ὡα τε Πῶηρι ὑΦρωωι  
τωνεῖ ἐβωλ θεν νηθεμῶνοῦτ.

*Πῶνοῦ φα Πεννοῦτ πε ὡα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

“Arise, and do not be afraid.”

When they had lifted up their eyes, they saw no one but Jesus only.

Now as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.”

*Glory be to God forever.*

فَرَفَعُوا أَعْيُنَهُمْ وَلَمْ يَرَوْا أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ.

وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ يَسُوعُ قَائِلًا: «لَا تَعْلَمُوا أَحَدًا بِمَا رَأَيْتُمْ حَتَّى يَقُومَ ابْنُ الْإِنْسَانِ مِنَ الْأَمْوَاتِ.»

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵτε πενθαθ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβοκ ὑΠενθοισ Ἰησοῦτ  
Πιχριστοσ: πιὰποστολοσ εἰθαθεμ:  
φῆεταῦθαῶεῖ ἐπιζωεννοῦεῖ 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 εἰερπιραζῖν ὑμοσ: ἀϋῖνι  
ὑπερῶηρι ὑμαρτατ ἐρῆνι ἦξε  
φῆεταῶεῖπ νῖωῶ 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.

Φηέταϛαϛι νεμαϛ ρε δεν Ισαακ  
ερέθαζεμ ούζροϛ νακ.

Οτοϛ αϛμοκκεκ ρε οτον ὤϛου  
ὐΦνοϛτ̄ ε̄τοϛνοϛ ε̄βολ δεν  
νηκεεμωοϛτ̄: ε̄βε φαι αϛβίτϛ δεν  
οϛπαροβολη.

Ηεν οϛναϛτ̄ ε̄βε νηεθναϛωπι  
αϛϛμοϛ ἵνε Ισαακ ε̄λακωβ νεμ Ησαϛ.

Ηεν οϛναϛτ̄ Ιακωβ εϛναμοϛ  
αϛϛμοϛ ε̄φοται φοται ἵνενϛηρι  
ἵλωϛηφ: οτοϛ αϛροτωϛτ̄ ε̄ρηι ε̄ξεν  
ζ̄θηϛ ὐπεϛϛῶφωτ̄.

Ηεν οϛναϛτ̄ Ιωϛηφ εϛναμοϛ  
αϛερφμεϛτ̄ ὐπϛιἵνι ε̄βολ ἵνενϛηρι  
ὐΠιϛραηλ οτοϛ αϛρονηεν ε̄βε  
νεϛκαϛ.

Ηεν οϛναϛτ̄ Ὡωϛηϛ ε̄ταϛμαϛϛ  
αϛϛοϛϛ ἵϛουμτ̄ ἵαβοτ̄ ἵνε νεϛιοϛτ̄ ρε  
αϛναϛ ε̄πιαλοϛ ρε οϛαϛτιοϛ πε: οτοϛ  
ὐποϛερϛοϛτ̄ δατ̄ηη ὐπιϛωπ ἵτε  
ποϛρο.

Ηεν οϛναϛτ̄ Ὡωϛηϛ ε̄ταϛερνιϛτ̄  
αϛϛωλ ε̄βολ ε̄ϛτεμεεροϛμοϛτ̄ ε̄ροϛ  
ρε πϛηρι ἵτε τ̄ϛηρι ὐΦαραϛ.

Ὡαλλοη ε̄αϛροτωϛ ε̄ϛεπ εμκαϛ  
νεμ πιλαοϛ ἵτε Φνοϛτ̄ ε̄ροτε  
ἵτεϛβιμη δεν φνοβι ἵροϛ οϛηοϛ.

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 نَسْلًا».

إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ  
مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ  
أَخَذَهُ أَيْضًا فِي مِثَالٍ.

بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ  
وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.

بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ  
كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ  
عَلَى رَأْسِ عَصَاهُ.

بِالْإِيمَانِ يُوسُفُ عِنْدَ مَوْتِهِ ذَكَرَ  
خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ  
جِهَةِ عِظَامِهِ.

بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ  
أَبَوَاهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا  
الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ  
الْمَلِكِ.

بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ  
يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.

مُفَضَّلًا بِالْأَحْرَى أَنْ يَدَلَ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا  
بِالْخَطِيئَةِ.

Εαρχα πῶσῳ ἠΠιχριστις ἵτοτε  
 χε οἰμετραμὰ ἕναδς τε ἕροτε  
 νιάδωρ ἵτε Χημι: ναρχοῦτ ταρ  
 ἔβολ πε δατῆν ἠπιωεβιῆ βεχε.

Ἦεν οἰναδτ ερχα Χημι ἵσω  
 ἠπερεροτ δατῆν ἠπιῶβον ἵτε  
 ποῦρο: παθνατ ταρ ἕροτ ναρμωτη  
 ἕροτ ἠφῆρητ ἵοται ερνατ ἕροτ.

*Πῆμοτ ταρ νεμωτεν νεμ  
 τῆρηνη ενσοπ: χε ἄμην εσεῶωπι.*

esteeming the reproach  
 of Christ greater riches than  
 the treasures in Egypt; for  
 he looked to the reward.

By faith he forsook  
 Egypt, not fearing the wrath  
 of the king; for he endured  
 as seeing Him who is  
 invisible.

*The grace of God the  
 Father be with you all.  
 Amen.*

حَاسِباً عَارَ الْمَسِيحِ غَنَىٰ أَعْظَمَ  
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
 إِلَى الْمَجَازَاةِ.

بِالِإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ  
 مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ  
 يَرَى مَنْ لَا يَرَى.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δεν πε πῖσνατ  
 ἵεπιστολη ἵτε πενωτ Πετρος.  
 Δμην. Ναμερατ.

**Ἢ Πετρος ἄ: ἱθ - Ἢ: ἠ**

Οῦοδ εῖταχρηοῦτ ἵτοτεν ἵχε  
 πῖσαχι ἵτε νῖπροφητης φαι ἕτε κλωσ  
 τετενρα ἠμοσ ἕρετεντῆθῆτεν ναρ  
 ἠφῆρητ ἵοτδῆβς ερεροωινη δεν οῦμα  
 ἵχακι ῶατεροωωνε ἔβολ ἵχε  
 πῖεροοτ: οῦοδ πῖορωινη ῶαρωαι  
 ἵτερωφιρι δεν νετενρητ.

Φαι δε ἵωορη αρῖεμι ἕροτ χε  
 ἵπροφητιὰ νῖβεν ἵτε νῖτῶρφη: ναρε  
 ποῦβωλ ῶοπ ἔβολ ρῖτοτοτ 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 احبائي.

**2 بطرس 1: 19 - 2: 8**

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ  
 أُثْبِتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ  
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ  
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ  
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي  
 قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلًا: أَنَّ كُلَّ نُبُوءَةِ  
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصٍّ،

ἀτοῦ ἀν.

Οὐ Δε γαρθεν φῶρωϋ ἵορωμι ἀν  
ἀνῖνι ἵοῖπρωφῆτιὰ ἵοῖσῆοῦ: ἀλλὰ  
ἀρσᾶσι ἵνε εἰρηωμι ἐβὼλθεν φῶρωϋ  
ἠφῆοῦτ ἵεῖρη Πῖπνεῦμα εῖοῦαβ.

Ἀρωπι Δε ἵνε εἰρηπρωφῆτῆς  
ἵνωῦτ ἵεῖρηθεν πῖλαοσ: ἠφῆῖ ὀν  
ἐτοῖναρωπιθεν ἠνωῦ ἵνε  
εἰρηεῖτῆβω ἵνωῦτ: ναῖ ἐτοῖναῖνι  
ἐδῶῖνι ἵοῖερεσῖς ἵᾶσῶ: ὀτοε φῆνῆβ  
ἐταεῖωπο εῖρσῶλ ἠμοε ἐβὼλ: εῖνῖνι  
ἵνωῦτ ἵοῖᾶσῶ ἵεῖωλεμ.

Ὀτοε εἰρηωϋ εῖεσῶκ ἵεῖα ἵοῖσῶε  
ὀτοε ἐβὼλ εἰτοτοῦ εῖρσῶτὰ εῖμωῖτ  
ἵνε τῖεῖμῖνι.

Ὀτοε ἵεῖρηθεν εἰρηεῖτῖνῆσῶε  
ἠπῖλαστον ἵεῖσῶ εῖερεῖβῶτ  
ἠμωῖτεν: ναῖ ἐτε ἵοῖεαπ ἵεῖεῖν  
εῖκορε ἀν: ὀτοε τοῖᾶσῶ εῖναεῖνῖνι ἀν.

ἵεῖε φῆοῦτ ἠπεεῖτῆσο  
ἐνῖασῖελοσ ἵηεταεῖρηνοβῖ: ἀλλὰ  
ἵεῖρηθεν εἰρηεῖναῖε ἵεῖρηφῶεθεν  
πῖταρταροσ: εῖρηῖτοῦ εῖρηῖερε  
ἐρωῖτ ἐῖεαπ ὀτοε ἐεῖκοεῖσῖν  
ἠμωῖτ.

Ὀτοε πῖρηεοσ ἵκοσμοσ  
ἠπεεῖτῆσο ἐροε: ἀλλὰ ἐῖωε πῖμαε

for prophecy never  
came by the will of man,  
but holy men of God spoke  
as they were moved by the  
Holy Spirit.

But there were also false  
prophets among the people,  
even as there will be false  
teachers among you, who  
will secretly bring in  
destructive heresies, even  
denying The Lord who  
bought them, and bring on  
themselves swift  
destruction.

And many will follow  
their destructive ways,  
because of whom the way  
of truth will be blasphemed.

By covetousness they  
will exploit you with  
deceptive words; for a long  
time their judgment has not  
been idle, and their  
destruction does not  
slumber.

For if God did not spare  
the angels who sinned, but  
cast them down to hell and  
delivered them into chains  
of darkness, to be reserved  
for judgment;

and did not spare the  
ancient world, but saved  
Noah, one of eight people, a  
preacher of righteousness,

لَا تَهُ لَمْ تَأْتِ نُبُوَّةٌ قَطُّ بِمَشِيئَةِ  
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللّٰه  
الْقَدِيْسُونَ مَسُوْقِيْنَ مِنَ الرُّوْحِ  
الْقُدْسِ.

وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءَ  
كَذِبَةً، كَمَا سِيَكُونُ فِيكُمْ أَيْضًا  
مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدَّسُونَ يَدَعِ  
هَلَاكِكِ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي  
اسْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ  
هَلَاكًا سَرِيْعًا.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ  
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ  
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيَّنُوْنَتْهُمْ  
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا  
يَنَعْسُ.

لَا تَهُ إِنْ كَانَ اللّٰه لَمْ يُشْفِقْ عَلَى  
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاوِ  
الظَّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ  
مَحْرُوسِيْنَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ  
إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلْبِرِّ إِذْ  
جَلَبَ طُوقَانًا عَلَى عَالَمِ الْفَجَّارِ.



ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἐροϋ: ἀϋῖνι ἵνοκατακλῦτμοσ ἐξεν  
 πικοσμοσ ἵτε ἵασειβησ.

Οτοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροθ ἑἀφερκατακρινιν  
 ἡμωοθ: ἑἀφχατ εῖνομοτ ἵνιἵασειβησ  
 εθναωωπι.

Οτοθ πιθμνι λωτ ἀφναθμεϋ εῖνι  
 ἡμοϋ ἵκρονοσ ἐβοθ θιτεν ποῖνομοτ  
 εῖθωοθ ἵτε ποῖκινμοωϋι εῖτωϋ.

Ἦεν οῖτωμοσ γαρ νεμ οῖτωτεμ  
 ναϋωωπι ἵθρη ἵθρητοθ ἵξε πιθμνι  
 ἵεθροοθ θᾶτθη ἵεθροοθ: οτοθ  
 ναῖτῆυκαθ ἵνοῖψῖτχη ἵθμνι ἵθρη  
 θεν θανθβηοῖ ἵἵἵνομοσ.

*Ἦασινηοθ ἡπερμενερε πικοσμοσ  
 οῖδε ἵηετωοπι θεν πικοσμοσ:  
 πικοσμοσ νακινι νεμ τεϋεπιθουια: φη  
 δε εῖτιρι ἡφορωϋ ἡφνοῖτ ῥηναωωπι  
 ψα ἐνεθ: 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 رَمَدَ مَدِينَتِي سَدُومَ وَعَمُورَةَ  
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعَأَ  
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ  
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ  
 سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا  
 نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْآتِمِيَّةِ.

*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 νενιοῖτ ἵἵἵποστολοσ:  
 ἐρε ποῖνομοθ εθουαβ ωωπι νεμδλ.  
 Δμνι.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραξις ιε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἔστιν ἡ ἀρχὴ ἡ ἐκείνη  
 ἀρχαῖος οὐκ ἔστιν ἀλλὰ  
 κατὰ πόλιν ὅπου ἔστιν ἐκείνη  
 ἡ ἀρχὴ κατὰ Σάββατον ἡ ἐκείνη.

Τότε ἀπερδοκίνοι καὶ ἡ ἐκείνη ἀποστολὴ  
 καὶ ἡ ἐκείνη ἐπίσκοποι καὶ ἡ ἐκείνη ἐκκλησία  
 τῆς ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 καὶ ἡ ἐκείνη ἀποστολὴ καὶ ἡ ἐκείνη  
 καὶ ἡ ἐκείνη ἀποστολὴ καὶ ἡ ἐκείνη  
 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης.

Ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
 ἡ ἐκείνη ἀποστολὴ καὶ ἡ ἐκείνη ἐπίσκοποι  
 ἡ ἐκείνη ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 καὶ ἡ ἐκείνη ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
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Ἐκείνη ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
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 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης.

Ἀπερδοκίνοι οὐκ ἔστιν ἀλλὰ ἐκείνη  
 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 καὶ ἡ ἐκείνη ἀποστολὴ καὶ ἡ ἐκείνη ἀποστολὴ.

Ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης  
 ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης

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 وكيليكية:

إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تختتنوا وتحفظوا ناموس الذين نحن لم نأمرهم.

رأينا وقد صرنا بنفس واحد أن نختار رجلين ونرسلهما إليكم مع حبيبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم ربنا يسوع المسيح.

Πιχριστος.

Ανοτωρι δε ηλουδαοο νεμ σιλαοο:  
ηνωοτ εωοτ εεταμωτεν εναι ρω  
εβολ ειτεν πιααοι

Ασραναοι ταρ ηπιπνευμα εσοταβ  
νεμ ανον εωη εωτεμοταε βαροο  
εεεη οηηνοτ ηεωοτο: ηληη ηαι εεη  
οταηασκη.

Αρεε ερωτεν αβολ ημωοτ  
ηιωωτ ηηλωλον νεμ ηιςνοοι εομωοτ  
νεμ ηιωεε νεμ ηηπορηα: ηαι  
ερετεηαρεε ερωτεν αβολ ημωοτ  
ητετεηερεωβ ηκαλωο: οτααι.

*Πιααοι δε ητε ηβοιοο εεεαηαι οτοε  
εεεαηαι: εεεαμααηαι οτοε εεεταερο:  
εεη ηααηα ηεκηληοηα ητε εηνοηη:  
αμην.*

We have therefore sent  
Judas and Silas, who will  
also report the same things  
by word of mouth.

For it seemed good to  
the Holy Spirit, and to us, to  
lay upon you no greater  
burden than these necessary  
things:

that you abstain from  
things offered to idols, from  
blood, from things  
strangled, and from sexual  
immorality. If you keep  
yourselves from these, you  
will do well. Farewell.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا  
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُّوسُ 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 تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Baunah 20 سنكسار اليوم العشرون من شهر بؤونة

1. The Departure of Elisha, the Prophet
2. The Consecration of the Church of Abba Klog, the Priest

### 1. The Departure of Elisha, the Prophet

On this day, of the year 847 BC, Elisha the Prophet, the disciple of Elijah the prophet, departed. He was Elisha, the son of Shaphat, from the city of Abel Meholah, Palestine, and was anointed by Elijah as prophet (1 Kings 19: 16). When Elijah was taken away up to heaven in a chariot of fire, Elisha asked him, "Please, let a double portion of your spirit be upon me" (2 Kings 2: 9).

And indeed double portion of Elijah's spirit came upon Elisha. And when the mantle of Elijah fell upon him, he

1. نياحة أليشع النبي
2. تكريس كنيسة القديس أباكلوج القس

1. نياحة أليشع النبي  
في مثل هذا اليوم من سنة 847 ق.م.  
تنيح أليشع النبي، تلميذ إيليا النبي، وهو  
أليشع بن شافاط من مدينة أبل محولة  
بفلسطين. مسح إيليا نبياً (1 ملوك 19:  
16). وعند اصعاد إيليا إلى السماء في  
مركبة نارية، طلب منه أليشع "ليكن  
نصيب اثنين من روحك عليّ" (2 ملوك  
2: 9).  
وفعلًا تضاعف روح إيليا على أليشع،

took it and struck the Jordan River, and Elisha crossed over on dry land (2 Kings 2: 14).

Elisha went to Jericho and the people of the city told him, "Please notice, the situation of this city is pleasant, as my lord sees; but the water is bad, and the ground barren. And he said, 'Bring me a new bowl, and put salt in it.' So they brought it to him. Then he went out to the source of the water, and cast in the salt there ... So the water remains healed" (2 Kings 2: 20 - 22).

Another miracle happened on his hands when, "A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, 'Your servant my husband is dead, and you know that your servant feared The Lord. And the creditor is coming to take my two sons to be his slaves.' So Elisha said to her, 'What shall I do for you? Tell me, what do you have in the house?' And she said, 'Your maidservant has nothing in the house but a jar of oil.' Then he said, 'Go, borrow vessels from everywhere, from all your neighbors, empty vessels; do not gather just a few. And when you have come in, you shall shut the door behind you and your sons; then pour it into all those vessels, and set aside the full ones.' So she went from him and shut the door behind her and her sons, who brought the vessels to her; and she poured it out. Now it came to pass, when the vessels were full, that she said to her son, 'Bring me another vessel.' And he said to her, 'There is not another vessel.' So the oil ceased. Then she came and told the man of God. And he said, 'Go, sell the oil and pay your debt; and you and your sons live on the rest'" (2 Kings 4: 1 - 7).

He also raised the son of the Shunammite woman, who hosted him often, from the dead (2 Kings 4: 3 - 35). He also saved the sons of the prophets from a sure death for they cooked a poisonous wild gourds, so Elisha said, "Bring some flour, and he put it into the pot, and said, 'Serve it to the people, that they may eat.' And there was nothing harmful in the pot" (2 Kings 4: 41). He also performed a miracle similar to the miracle of the feeding of the multitudes from the five loaves of bread and the two fish. He fed from twenty loaves of barley bread, one hundred men (2 Kings 4: 42 - 44). He also healed Naaman the Syrian from his leprosy. When Elisha told him, "Go and wash in the Jordan River seven times, and your flesh shall be restored to you, and you shall be clean" (2 Kings 5: 10).

He established schools of the sons of the prophets, and the miracles of this prophet continue, so when they said to him, "See now, the place where we dwell with you is too

حينما سقط رداء إيليا عليه فأخذه وضرب به نهر الأردن، فانفلق وعبر أليشع على اليباسة (2 ملوك 2: 14). وذهب أليشع إلى أريحا، وحدث هناك أن بعضاً من سكانها أخبروه بأن موقع المدينة حسن، ولكن الماء رديء والأرض مجدبة. فطلب صحناً جديداً ووضع فيه ملحاً وطرح الملح في النبع، فصار الماء حلواً (2 ملوك 2: 20 - 22).

وحدثت على يديه معجزة أخرى عندما شكت له إحدى نساء بنى الأنبياء، أن الدائن يريد أخذ ولديها نظير الدين وليس لها ما توفي به، لكن عندها قليل من الزيت، قال لها: "أذهبي استعيري أوعية من عند جميع جيرانك لا ثقلي، ثم ادخلي وأغلقي الباب على نفسك وعلى بنيك وصبي الزيت في جميع هذه الأوعية وما امتلأ انقليه، فذهبت وفعلت كما أمرها وملاّت جميع الأوعية، وعندما قالت لابنها قدم لي أيضاً وعاء، قال لا يوجد أيضاً وعاء، فوقف الزيت. ولما أخبرت رجل الله قال لها: أذهبي ببقي الزيت وأوفى دينك وعيشي أنت وبنوك بما بقي" (2 ملوك 4: 1 - 7).

وقد أقام أليشع النبي ابن المرأة الشونمية، التي كان ينزل عندها، من الموت (2 ملوك 4: 32 - 35). كما أنقذ بنى الأنبياء من موت محقق، لأنهم طبخوا قثاءً برياً ساماً، وذلك بأنه أخذ دقيقاً وألقاه في قدر الطعام وطلب أن يقدموا الطعام للقوم فيأكلوا، فأكلوا ووجدوا كأن لم يكن شيئاً رديناً في القدر (2 ملوك 4: 41). كما صنع معجزة شبيهة بمعجزة إشباع الجموع من الخمس خبزات والسمكتين، حيث أنه أشبع من عشرين رغيفاً مئة رجل وفضل عنهم (2 ملوك 4: 42 - 44). وأيضاً شفى نعمان السرياني من برصه، حينما قال له اذهب واغتسل سبع مرات في نهر الأردن فيرجع إليك لحمك وتطهر (2 ملوك 5: 10).

وهو الذي أسس مدارس بنى الأنبياء.

small for us. Please, let us go to the Jordan, and let every man take a beam from there, and let us make there a place where we may dwell. So he answered, 'Go'... and he went with them... And when they came to the Jordan, they cut down trees. But as one was cutting down a tree, the iron ax head fell into the water ... So he (Elisha) cut off a stick, and threw it in there; and he made the iron float. Therefore, he said, 'Pick it up for yourself.' So he reached out his hand and took it" (2 Kings 6: 1 – 7).

He prophesied that a famine would come upon the land for seven years and his prophecy was fulfilled (2 Kings 8: 1).

When he completed his good endeavor, he departed in peace and was buried in Samaria. It came to pass that the raiding bands from Moab invaded the land of Israel.

So, it was, while they were burying a man, a plundering band was seen, and they cast the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood up on his feet (2 Kings 13: 21).

May the blessing of his prayers be with us all. Amen.

## 2. The Consecration of the Church of Abba Klog, the Priest

On this day also, the church commemorates the consecration of the church of the martyr Abba Klog, the Priest.

May the blessing of the prayers of St. Mark be with us all. Amen.

And glory be to God, now and forever. Amen.

وتتوالى معجزات هذا النبي، فعندما: "قالوا له الموضع الذي نحن مقيمون فيه ضيق علينا، فلنذهب إلى الأردن ونأخذ من هناك خشباً ونعمل لأنفسنا موضعاً، فقال: اذهبوا وذهب معهم... وبينما كان أحدهم يقطع الخشب، سقطت الفأس في الماء، فأخذ رجل الله أليشع عوداً وألقاه في الموضع، فطفا الفأس الحديد. فقال ارفعه، فمد يده وأخذه" (2 ملوك 6: 1 - 7).

وقد تنبأ بجوع يأتي على الأرض لمدة سبع سنين وقد تمت نبوته (2 ملوك 8: 1). ولما أكمل سعيه الصالح، تنيح بسلام ودُفن في السامرة. وكان غزاة موآب يدخلون أرض إسرائيل، وفيما كانوا يدفنون رجلاً، إذ بهم رأوا الغزاة فطرحوا الرجل في قبر أليشع، فلما نزل الرجل ومس عظام أليشع، عاش وقام على رجليه (2 ملوك 13: 21). بركة صلواته فلتكن معنا. آمين.

2. تكريس كنيسة القديس أباكلوج القس وفيه أيضاً تُعبد الكنيسة بتذكار تكريس كنيسة القديس الشهيد أبى كلوج القس. 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 ᾠη: ε, ϛ	Psalm 99: 6, 7	المزمور 98: 5, 6
<p>Μωϋσῆς καὶ Ἀαρὼν ᾤκουσαν τὸ ὄνομα            καὶ Σαμουὴλ ᾤκουσαν τὸ ὄνομα            καὶ ἐπῆραν τὸ ὄνομα καὶ ἐπελάλησεν            αὐτοῖς ὁ κύριος καὶ ἀπεκρίθη αὐτοῖς</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</p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.</p>

ἠβῆπι ναϋραχι νεμωοῦ. <b>Ἀλληλοῦιὰ.</b>	spoke to them in a pillar of cloud. <b>Alleluia.</b>
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**The Liturgy Gospel**  
**إنجيل القديس**

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

**مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.**

<p>Οὐρανῶσιν ἔβηλθεν παραστῆλιον εἶσαβ κατα Παθῶσον ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
<p><b>Παθῶσον κς: ις - λϛ</b></p>	<p><b>Matthew 23: 13 - 36</b></p>	<p><b>متي 23: 13 - 36</b></p>
<p>Οἱ ποὶ νωτεν νισαδ νεμ νιΦαρισεοσ νιψοβι: κε τετενωθαμ ἐτμετοτρο ἵτε νιφηνοῖ ἕπεμθο ἵνιρωμι: ἵνωτεν ταρ τετενηνοῦ ἐδοῦν αν οῦδε νηεθνηοῦ ἐδοῦν τετενηχω ἕμωοῦ αν εἰ ἐδοῦν.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَغْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ فِدَامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.</p>
<p>Οἱ ποὶ νωτεν νισαδ νεμ νιΦαρισεοσ νιψοβι: κε τετενοῶμ νιηι ἵτε νιχηρα θεν ἐτιὰ ἵτε τενηπροσερχη εἶμην ἐβηλ: εἶβε φαι τετεν ναβι ἵθαν νιψῆ ἵθαπ.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore, you will receive greater condemnation.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بَيْوتَ الْأَرَامِلِ وَلِعَلَّةٍ تَطِيلُونَ صَلَواتِكُمْ. لِذَلِكَ تَأْخُذُونَ دِينُونَ أَعْظَمَ.</p>
<p>Οἱ ποὶ νωτεν νισαδ νεμ νιΦαρισεοσ νιψοβι: κε τετενκωτ ἐφιομ νεμ πετρωῶοῦ εἶρετετενηαμιὸ ἵνοῖπροχῆλιτοσ: οἶοσ ἐψωπ αϋψαναψωπι τετενηρι ἕμοσῆ ἵψηρι ἵσεννα εϋκηβ ἐρωτεν.</p>	<p>“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ وَالْبَرَّ لِتَكْسِبُوا دَخِيلاً واحداً وَمَتَى حَصَلَ تَصْنَعُونَهُ ابناً لِحِمْمَ أَكْثَرَ مِنْكُمْ مُضَاعِفاً.</p>

Οἱ πρῶτοι κληρονομοῦν τὸν ἕλενα  
νηετρω ἕμος δε φηεθναωρκ ἕπιερφει  
ἐλι πε: φη δε εθναωρκ ἕπινοvb ἕτε  
πιερφει οτον ἐροϋ.

Ἦσοx οτοz ἕβελλε νιμ ταρ ετοι  
ἕνιωτ: πινοvb πε ωαν πιερφει εττοvbο  
ἕπινοvb.

Οτοz φηεθναωρκ ἕπιμα  
ἕνερωωρωϋ ἐλι πε: φη δε εθναωρκ  
ἕπιταιὸ ετχη ειζωϋ οτον ἐροϋ.

Ἦσοx οτοz ἕβελλε αϋ ταρ ετοι  
ἕνιωτ πιταιὸ πε ωαν πιμαἕνερωωρωϋ  
εττοvbο ἕπιταιὸ.

Φη οτη ετωρκ ἕπιμαἕνερωωρωϋ  
αϋωρκ ἕμοϋ νεμ εωv νιβεν ετχη  
ειζωϋ.

Οτοz φηετωρκ ἕπιερφει αϋωρκ  
ἕμοϋ νεμ φηετωροπ ἕἕηητϋ.

Οτοz φηετωρκ ἕἕφε αϋωρκ  
ἕπιἕρονοc ἕτε φηοτ νεμ φηετρεμci  
ειζωϋ.

Οἱ πρῶτοι κληρονομοῦν τὸν ἕλενα  
νιωοβι: δε τετεντ ἕφρεμητ  
ἕπιἕδινἕθοι νεμ πιἕμci νεμ πιἕαπεν:  
οτοz ἕτετεντω ἕνηετρωϋ ἕτε  
πινομοc ἕκα θηνοϋ πιζαπ νεμ πιναi  
νεμ πιναετ: ναι ναcἕπωα

Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.'

Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.'

Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

Therefore, he who swears by the altar, swears by it and by all things on it.

He who swears by the temple, swears by it and by Him who dwells in it.

And he who swears by heaven, swears by the throne of God and by Him who sits on it.

Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

وَيْلٌ لَّكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَانُ  
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ  
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ  
الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:  
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ  
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:  
الْقُرْبَانَ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ  
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَّكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَبِرُونَ النَّعْنَعَ  
وَالشَّبِيثَ وَالْكُمُونَ وَتَرَكْتُمْ أَنْقَلَ  
النَّامُوسِ: الْحَقَّ وَالرَّحْمَةَ  
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

ἤΤΕΤΕΝΑΙΤΟΥ ΝΙΚΕΧΩΟΥΝΙ ΔΕ  
ἤΤΕΤΕΝΨΤΕΜΧΑΥ ἸΣΑ ΘΗΝΟΥ.

Ἰβδαιωιτ ἔβελλε νηετσω  
ἠψωλμεε οτοε ετωικ ἔπιζαμογλ.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοε  
νιψοβι: χε τετεντογβο σαβολ ἔπιὰφοτ  
νεμ ψπαροψιε: σαδογν δε ἔμωοτ μεε  
ἠεωλεμ νεμ βωδεμ.

Πιβελλε ἔΦαρισεοε: ματογβο  
σαδογν ἔπιὰφοτ ἠψορπ νεμ ψπαροψιε  
εἰνα ἠτε σαβολ ἔμωοτ τογβο.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοε  
νιψοβι: χε τετενδονι ἠεανἔεατ ετογχε  
ἠκονια: σαβολ μεν ἔμωοτ σεογωε  
εβολ ενεεωοτ: σαδογν δε ἔμωοτ μεε  
ἠκαε ἠρεμωοττ νεμ βωδεμ νιβεν.

Παιρηψ ἠεωτεν εωτεν σαβολ μεν  
ἔμωοτεν τετενογωε εβολ ἔπεμθε  
ἠνιρωμ ἔφρηψ ἠεανἔμμη: σαδογν δε  
ἔμωοτεν μεε ἔμετωοβι νεμ ἀνομια  
νιβεν.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοε  
νιψοβι: χε τετενκωτ ἠνιμἔατ ἠτε  
νιπροφητηε οτοε τετενσελσελ ἠνιβηε  
ἠτε νιἔμμη.

Οτοε τετενχω ἔμοε χε ενε ανχη  
δεε νιεεοοτ ἠτε νενιοψ: ναν ναγωπι

Blind guides, who strain  
out a gnat and swallow a  
camel!

Woe to you, scribes and  
Pharisees, hypocrites! For  
you cleanse the outside of  
the cup and dish, but inside  
they are full of extortion and  
self-indulgence.

Blind Pharisee, first  
cleanse the inside of the cup  
and dish, that the outside of  
them may be clean also.

Woe to you, scribes and  
Pharisees, hypocrites! For  
you are like whitewashed  
tombs which indeed appear  
beautiful outwardly, but  
inside are full of dead men's  
bones and all uncleanness.

Even so you also  
outwardly appear righteous  
to men, but inside you are  
full of hypocrisy and  
lawlessness.

Woe to you, scribes and  
Pharisees, hypocrites!  
Because you build the tombs  
of the prophets and adorn  
the monuments of the  
righteous,

and say, 'If we had lived  
in the days of our fathers, we  
would not have been  
partakers with them in the

أَيُّهَا الْفَادَةُ الْعُمَيَانُ الَّذِينَ يُصَفِّونَ  
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِّيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكَاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلِ  
مَمْلُوءَانَ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِّيسِيُّ الْأَعْمَى نَقِّ أَوْلًا  
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِّيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا  
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجِ جَمِيلَةً  
وَهِيَ مِنْ دَاخِلِ مَمْلُوءَةٌ عِظَامِ  
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجِ  
تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّكُمْ مِنْ  
دَاخِلِ مَشْحُونُونَ رِيَاءً وَإِثْمًا!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِّيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ  
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا  
شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!



ενοι ἠὺφῆρ ἔρωσ' ἀν πε ζεν ἴσνοσ  
ἴτε νίπροφῆτῆς.

Θωσ Δε τετενερμῆρε ζαρωτεν: γε  
ἴθωτεν νενῶηρι ἴνηῆταγζωτεβ  
ἴνιπροφῆτῆς.

Ουοσ ἴθωτεν θωτεν τετενεκεκ ἴῶι  
ἴτε νετενιοϋ ἔβολ.

Πιζοσ ἴμμις ἔβολ ζεν νιὰζω: πωσ  
τετενεαὺφωτ ἔβολ ζεν ϋκρίσις ἴτε  
ϋσειννα.

Εθε φα θηπε ἀνοκ ϋνασωρη  
ζαρωτεν ἴθανἴπροφῆτῆς νεμ  
ζανσαβεϋ ἴσαδ: ουοσ ἔρετεν ἔζωτεβ  
ἔβολ ἴθῆτοσ: ουοσ ἔρετεν εἴῶι ουοσ  
ἔρετεν ἔερμαστιζοιν ἴμωσ ζεν  
νετεν σῆνασωτη: ουοσ ἔρετεν ἔβοχι  
ἴσωσ ἴσεν βακι ἔβακι.

Θοπωσ ἴτεϋ ἔξεν ἴθνοσ ἴξε ἴσνοσ  
νιβεν ἴθῆνι ἔταγφονσ ἔβολ ζιξεν  
πικαζι: ἴσεν ἴσνοσ ἴλβελ πἴθῆνι ῶα  
ἴσνοσ ἴΖαχαριασ πῶηρι ἴΒαραχιασ:  
φῆῆταρετεν ζοθεβσ οϋτε πιερφει νεμ  
πιανερῶωσῶι.

Δμην ϋξω ἴμοσ νωτεν γε ἔρε ναι  
θηροσ ἴ ἔξεν ται ζενεὰ.

*Πῶοσ φα Πεννοϋ πε ῶα ἔνεσ  
ἴτε νι ἔνεσ: ἀμην.*

blood of the prophets.'

Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets.

Fill up, then, the measure of your fathers' guilt.

Serpents, brood of vipers! How can you escape the condemnation of hell?

Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

Assuredly, I say to you, all these things will come upon this generation.

*Glory be to God forever.*

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنْكُمْ  
أَبْنَاءُ قَتْلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ  
تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ  
وَحُكَمَاءَ وَكُتَبَةً فَمِنْهُمْ تَقْتُلُونَ  
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي  
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى  
مَدِينَةٍ.

لَكَيْ يَأْتِي عَلَيْكُمْ كُلُّ دَمٍ زَكِيٍّ سَفَكَ  
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلَ الصَّادِقِ  
إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَا الَّذِي  
قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلُّهُ يَأْتِي  
عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

# Katameros Readings for the 21<sup>st</sup> Day of Baunah

## قطمارس قراءات اليوم الحادي والعشرون من شهر بؤونة المبارك

ΚΟΥΧΟΥΤ ΟΥΑΙ ΝΈΞΟΥΤ ΜΠΙΑΒΟΥΤ ΠΑΩΝΙ

### 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 π̄ε̄: β̄, ε̄, ζ̄	Psalm 87: 3, 5, 7	المزمور 86: 2, 5, 7
<p>ΑΥΤΑΧΙ ΕΘΒΗΤ̄ ΝΘΑΝΘΒΗΟῩ            ΕΥΤΑΗΟΥΤ: †ΒΑΚΙ ΝΤΕ ΦΝΟΥ†: ΟΥΘ            ΝΘΟΥ ΠΕΤΒΟΣΙ ΔΟΥΙΣΕΝ† ΜΜΟΣ ΨΑ            ΕΝΕΘ: ΙΣΧΕ ΕΡΕ ΦΜΑΝΨΩΠΙ ΝΤΕ            ΝΗΕΤΟΥΝΟΥ ΤΗΡΟΥ ΝΘΗ†. ΑΛΛΗΛΟΥΙᾹ.</p>	<p>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.  <b>Alleluia.</b></p>	<p>أعمال مجيدة قد قيلت عنك يا مدينة الله، وهو العلي الذي أسسها إلى الأبد. لأن سكنى الفرحين جميعهم فيك. <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>ΟΥΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ            ΠΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ            ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ Γ: ΔΗ - ΜΒ</p>	<p>Luke 10: 38 - 42</p>	<p>لوقا 10: 38 - 42</p>

<p>Εἴρωσι Δε ἀφ᾽ ἑνῶς ἐδόντι  ἐοῦσιν οὐκ ἔστιν ἐπεσσαν πε Μαρθα  ἀφ᾽ ἑνῶς ἐδόντι ἐπεσσι.</p> <p>Ὅτις πε ὅτις τε θαί ἰσχυρῶν  εἴρωσιν ἐπὶ καὶ Μαριά: ὅτις  ἐτασθεῖσι δατέν νενδάλαντ ἰησοῦς  νασσωτέμ ἐπεσσαν.</p> <p>Μαρθα Δε νασβίθρας πε ὑπὸ κωτ  ἰσχυρῶν ἰσχυρῶν: ἐτασθὶς Δε ἐρατς  πεχας καὶ Πβοις ἐερ μελιν νασ ἀν καὶ  ἀτασθωνι χατ ὑματάτ εἰρωσιν: ἀχορ  ὄντ νασ θινὰ ἰσχυρῶν τε νενδ.</p> <p>Διῆροτὸν Δε ἰσχυρῶν πεχας  νασ καὶ Μαρθα Μαρθα τεπρωσιν  ὄτις τεπρωσιν εἶπε ὄτις.</p> <p>Θανκοῦσι Δε πε ἰσχυρῶν ἰσχυρῶν:  Μαριά Δε ἀσσωπ νασ ἰσχυρῶν  ὄτις ἐτασθωνι ἰσχυρῶν.</p> <p><i>Πῶσιν φα Πεννοῦτ πε ἰσχυρῶν  ἰσχυρῶν: ἀμην.</i></p>	<p>Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.</p> <p>And she had a sister called Mary, who also sat at Jesus' feet and heard His word.</p> <p>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.”</p> <p>And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things.</p> <p>But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”</p> <p><i>Glory be to God forever.</i></p>	<p>وَفِيمَا هُمْ سَائِرُونَ دَخَلَ قَرْيَةً  فَقَبِلَتْهُ امْرَأَةٌ اسْمُهَا مَرْثَا فِي  بَيْتِهَا.</p> <p>وَكَانَتْ لِهَذِهِ أُخْتٌ تَدْعَى مَرْيَمَ الَّتِي  جَلَسَتْ عِنْدَ قَدَمَيْ يَسُوعَ وَكَانَتْ  تَسْمَعُ كَلِمَتَهُ.</p> <p>وَأَمَّا مَرْثَا فَكَانَتْ مُرْتَبِكَةً فِي خِدْمَةِ  كَثِيرَةٍ فَوَقَفَتْ وَقَالَتْ: «يَا رَبُّ أَمَا  تُبَالِي بِأَنْ أُخْتِي قَدْ تَرَكَتْنِي أَخْدِمُ  وَأَخِي؟ فَقُلْ لَهَا أَنْ تُعِينَنِي.»</p> <p>فَأَجَابَ يَسُوعُ: «مَرْثَا مَرْثَا أَنْتِ  تَهْتَمِينَ وَتُضْطَرِّبِينَ لِأَجْلِ أُمُورٍ  كَثِيرَةٍ.</p> <p>وَلَكِنَّ الْحَاجَةَ إِلَى وَاحِدٍ فَاخْتَارَتْ  مَرْيَمَ النَّصِيبَ الصَّالِحَ الَّذِي لَنْ  يُنزَعَ مِنْهَا.»</p> <p><i>والمجد لله دائماً.</i></p>
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**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 μζ: ̅̅̅, ̅̅̅

Psalm 48: 8, 1

المزمور 47: 6، 1

<p>Ὡφρητ̄ ἔτανσωτεμ παρητ̄ ἀννατ̄:      θεν ἑβακι ἔΠβοις ἵτε νιζου θεν      ἵπολις ἔΠεννοτ̄: οτηνιτ̄ πε Πβοις      οτοθ ῥ̄μαρωοτ̄ ἔματω: θεν ἑβακι      ἔΠεννοτ̄ ριζεν περτωοτ̄ εθοταβ.  <b>Ἀλληλοια.</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>
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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>Οτ̄ἀναστωσις ἔβολ θεν      πιερασσελιον εθοταβ κατὰ Ὑατ̄θρον      ασιοτ̄.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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<p><b>Ὑατ̄θρον ἰβ: λ̄ε - ἡ</b></p>	<p><b>Matthew 12: 35 - 50</b></p>	<p><b>متي 12: 35 - 50</b></p>
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<p>Πῑαγαθοθ ἵρωμι ἔβολ θεν περ̄αρο      ἵαγαθον ῥαρταον̄ ἔπῑαγαθον ἔβολ:      οτοθ πιρωμι ετρωοτ̄ ἔβολ θεν περ̄αρο      ετρωοτ̄ ῥαρταον̄ ἔπῑπετρωοτ̄ ἔβολ.        ¶ϫω δε ἔμοθ νωτεν ρε ρασι      νιβεν ετρωοτ̄ ἔτε νιρωμι ναχοτοτ̄      ρενατ̄ λοςοθ θαρωοτ̄ θεν ἵεροοτ̄ ἵτε      τ̄κρισις.        ἔβολ ραρ θεν νεκρασι ἐκεμαι      οτοθ ἔβολ θεν νεκρασι ερετ̄ραπ̄ εροκ.</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 حِسَابًا يَوْمَ الدِّينِ.        لِأَنَّكَ بِكَلِمَاتِكَ تَتَبَرَّرُ وَبِكَلِمَاتِكَ تُدَانُ.»</p>
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Ποτε ἀρερότῳ ἡαυ ἡνε θανοτον  
ἐβολ θεν ἡιαδ ἡευ ἡιΦαρισεοσ ετρω  
ἡμοσ: γε φρευτςβω τενοτωυ ἔναυ  
ἐογμἡιἡι ἡτοτκ.

ἡθου Δε αρερότῳ πεχαυ ἡωου γε  
πιχωου ετρωου οτου ἡηωικ ἔκωτ ἡσα  
ογμἡιἡι οτου ογμἡιἡι ἡηογτἡιϋ ἡαυ  
ἐβἡλ ἐπιμἡιἡι ἡτε ἡωἡα πιπροφἡτἡσ.

ἡφρητ γαρ ἡἡωἡα ἔναυ θεν ἡνεχι  
ἡπικἡτοσ ἡωουτ ἡερωου ἡευ ωουτ  
ἡεχωρρ: παρητ ρωυ ἡωἡἡἡἡ ἡφρωἡἡ  
εφεερ ωουτ ἡερωου ἡευ ωουτ  
ἡεχωρρ θεν ἡρητ ἡἡκαρἡ.

ἡἡωἡἡ ἡτε ἡἡνεγἡ εετωουνοτ  
θεν τκρἡἡἡ ἡευ παἡχωου οτου  
εεετἡαπ ερου γε ατερμετἡἡοἡἡ  
επιρἡωἡἡ ἡτε ἡωἡα: οτου ἡἡ ρου  
ἐἡωἡα ἡἡαἡα.

ἡἡογρω ἡτε ἡαρησ εετωἡσ θεν  
τκρἡἡἡ ἡευ παἡχωου οτου εεετἡαπ  
ερου γε αἡἡ ἐβολ θεν ἡεατ ἡἡκαρἡ  
εεωτεμ εετσοφἡ ἡτε ἡολομἡἡ: οτου  
ἡἡ ρου ἐἡολομἡἡ ἡἡαἡα.

ἡωωπ Δε ἡτε πιἡνευα  
ἡἡκαθαρτοἡ ἡ ἐβολ θεν πιρωἡἡ  
ωαυωἡεἡαυ ἐβολ ἐρἡἡα ἡαἡωου  
εκωτ ἡσα ἡαἡευτοἡ οτου ἡπερἡἡἡἡ.

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.

حِينَئِذٍ قَالَ قَوْمٌ مِّنَ الْكَتَّابَةِ  
وَالْفَرِيسِيِّينَ: «يَا مُعَلِّمُ نُرِيدُ أَنْ  
نَرَى مِنْكَ آيَةً.»

فَأَجَابَ وَقَالَ لَهُمْ: «جِيلٌ 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.

رَجُلًا نَيْنَوَى سَيَقُومُونَ فِي الدِّينِ  
مَعَ هَذَا الْجِيلِ وَيَدِينُونَهُ لِأَنَّهُمْ  
تَابُوا بِمُنَادَاةِ يُونَانَ وَهُوَ أَكْبَرُ  
مِنَ يُونَانَ هَهُنَا!

مَلَكَةُ النَّيْمَنِ سَتَقُومُ فِي الدِّينِ مَعَ  
هَذَا الْجِيلِ وَتَدِينُهُ لِأَنَّهُ أَتَتْ مِنْ  
أَقْصَى الْأَرْضِ لِتَسْمَعَ حِكْمَةَ  
سُلَيْمَانَ وَهُوَ أَكْبَرُ مِنْ سُلَيْمَانَ  
هَهُنَا!

إِذَا خَرَجَ الرُّوحُ النَّجِسُ مِنْ  
الْإِنْسَانِ يَجْتَازُ فِي أَمَاكِنَ لَيْسَ  
فِيهَا مَاءٌ يَطْلُبُ رَاحَةً وَلَا يَجِدُ.

Ποτε ψαφχος χε εϊετασθω εδωτη  
επανι πιμα εταϊ εβολη νδητη οτοθ  
αψψανη ντεψχεμψ εψερωψτ εψεραθ  
οτοθ εψεελωλ.

Ποτε ψαψψεναψ ντεψβι νεμαψ  
ηκε ψαψψ μπινεμα ετρωοτ  
ερωτεροψ: οτοθ ψαψη ντεψψωπι μματ  
οτοθ ψαρε νιδαετ ητε πιρωμ ετε  
μματ τρω ναψ ενεψερωατ: παρητ  
πεθναψωπι μπαιχωοτ ετρωοτ.

Ωοστε εψαχι νεμ νιμηψ ις  
τεψματ νεμ νεψςνηοτ νατοβι ερατοτ  
σαβολ ετκωτ ησεσαχι νεμαψ.

Πεχε οται δε ηνιμαθητης ναψ χε  
ρηππε ις τεψματ νεμ νεκςνηοτ σαβολ  
ετκωτ ησωκ.

Πθου δε αψερονω πεχαψ  
μψηετχω μμοθ ναψ χε νιμ τε ταματ  
ιε νιμ νε ναςνηοτ.

Οτοθ αψοττεν τεψχιχ εβολη εχεν  
νεψμαθητης πεχαψ χε ρηππε ις  
ταματ νεμ ναςνηοτ.

Οτοθ ταρ νιβεν εθνεαρ πετερνε  
μπαιωτ ετδεν νιψηοτ ηθου πε πασον  
νεμ ταωνι νεμ ταματ.

*Πωοτ φα Πεννοττ πε: ψα ενεθ  
ητε νι ενεθ: αμην.*

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: أَرْجِعْ إِلَى بَيْتِي الَّذِي  
خَرَجْتُ مِنْهُ. فَيَأْتِي وَيَجِدُهُ فَارِغًا  
مَكْنُوسًا مَرْتَبًا.

ثَمَّ يَذْهَبُ وَيَأْخُذُ مَعَهُ سَبْعَةَ أَرْوَاحٍ  
أَخْرَ أَشْرَ مِنْهُ فَتَدْخُلُ وَتَسْكُنُ هُنَاكَ  
فَتَصِيرُ أَوَاخِرُ ذَلِكَ الْإِنْسَانَ أَشْرَ  
مَنْ أَوَائِلِهِ. هَكَذَا يَكُونُ أَيْضًا لِهَذَا  
الْجِيلِ الشَّرِيرِ.»

وَفِيمَا هُوَ يُكَلِّمُ الْجُمُوعَ إِذَا أُمُّهُ  
وَإِخْوَتُهُ قَدْ وَقَفُوا خَارِجًا طَالِبِينَ  
أَنْ يُكَلِّمُوهُ.

فَقَالَ لَهُ وَاحِدٌ: «هُؤَذَا أُمَّكَ  
وَإِخْوَتُكَ وَاقْفُونَ خَارِجًا طَالِبِينَ أَنْ  
يُكَلِّمُوكَ.»

فَأَجَابَهُ: «مَنْ هِيَ أُمِّي وَمَنْ هُمْ  
إِخْوَتِي؟»

ثَمَّ مَدَّ يَدَهُ نَحْوَ تَلَامِيذِهِ وَقَالَ: «هَآ  
أُمِّي وَإِخْوَتِي.»

لَآنَّ مَنْ يَصْنَعُ مَشِيئَةَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ هُوَ أَخِي وَأَخْتِي  
وَأُمِّي.»

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداَس

### The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολὴ ἑπταβιβλίου Παύλου Πιὰποστολὸς

<p>Παύλος φέβοκ ὑπενδίοις Ἰησοῦς          Χριστός: πιαποστολὸς ἐθαρεμ:          φηέταρωαυγ ἐπιβιωεννοϋφι ἑτε          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>Ἑβραεὸς θ: α - ιβ</b></p>	<p><b>Hebrews 9: 1 -12</b></p>	<p><b>العبرانيين 9: 1 - 12</b></p>
<p>Ἔροϋιϋ μεν οϋτι ἑκκτνη          ἐοϋονἑτασ ἑβανμεϋμι ἑϋεμϋ          ἑμαϋ νεμ οϋάσιον ἑσολσελ.            Ἔκκτνη ταρ ἑροϋιϋ αϋμονκς          ἑἑτε ϋλϋχνια ἑἑητς νεμ ϋτραπεζα          νεμ ϋπροϋεϋς ἑτε νεωικ ἑἑτοϋμοϋϋ          ἑροϋ ϋε ἑἑϋοϋαβ.            Ἑεεεεα πικαταπετασμα δε          ἑμαδς ἑναϋ ϋκκτνη ἑἑτοϋμοϋϋ ἑροϋ          ϋε ἑἑϋοϋαβ ἑτε ἑἑϋοϋαβ.            Ἑοϋον οϋϋοϋρη ἑνοϋβ ἑἑητς νεμ          ϋκϋβωτοϋ ἑτε ϋδιαϋθηκἑ εϋεϋεϋ          ἑνοϋβ σαα νεβεν ἑἑτε πἑσταμνοϋ          ἑνοϋβ ἑἑητς ἑρε πιαμanna ἑἑητϋ νεμ          πἑϋβωτ ἑτε Δαρων ἑταϋφἑρι ἑβωλ          νεμ νεπλαζ ἑτε ϋδιαϋθηκἑ.</p>	<p>Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.            For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary.            And behind the second veil, the part of the tabernacle which is called the Holiest of All,            which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant.</p>	<p>ثَمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضًا فَرَائِضُ خِدْمَةِ وَالْقُدُسُ الْعَالَمِيِّ.            لِأَنَّهُ نُصِبَ الْمَسْكَنُ الْأَوَّلُ الَّذِي يُقَالُ لَهُ «الْقُدُسُ» الَّذِي كَانَ فِيهِ الْمَنَارَةُ، وَالْمَائِدَةُ، وَخُبْزُ التَّقْدِيمَةِ.            وَوَرَاءَ الْحِجَابِ الثَّانِي الْمَسْكَنُ الَّذِي يُقَالُ لَهُ «قُدُسُ الْأَقْدَاسِ».            فِيهِ مِبْحَرَةٌ مِنْ ذَهَبٍ، وَتَابُوتُ الْعَهْدِ مَعْشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ، الَّذِي فِيهِ قَسْطٌ مِنْ ذَهَبٍ فِيهِ الْمَنُّ، وَعَصَا هَارُونَ الَّتِي أَفْرَحَتْ، وَلَوْحَا الْعَهْدِ.</p>

Καὶ ἄνωθεν ἦσαν ἑκατόμβαι  
ὅτι πῶς ἐφάνησαν ἐξ  
πλάστριον· καὶ ἔτε να ἴσως ἀν νε  
ἐσαζι ἔρωσ κατα μερος.

Καὶ δε εὐθαινοῦτ ὑπαίρητ·  
ἵσκηνη μεν ἡγοῦτ σενα ἔδοτη ἔρος  
ἡνε νιοῦνβ ἡνοῦτ νιβεν εἴρωκ  
ἡνωμεῶν ἐβωλ.

Εἴμαρ σνοῦτ δε οἴσος  
ἡνερομπί ἡνε παρχηῆρετς  
ἡμαγατῆ ἀτῆνε σνοῦτ ἀν φαί ἐψαφενῆ  
ἐρηι ἔρωκ νεμ ἔξεν νιμετατέμι ἡνε  
πλάος.

Φαί δε εἴρωνησ ἡμοῦ ἐβωλ ἡνε  
Πῖνευμα εἴρωαβ γε ὑπατεροῦνησ  
ἐβωλ ἡνε πῖμωτ ἡνε νεθοῦαβ ἐτι  
εἴμωτ ἡνε ἵσκηνη ἡγοῦτ.

Θηεττεῶντ ἐπαίχοῦτ εἴρωπ  
φῆεῶατεν δωρον νεμ ῥοῦρωοῦ  
ἔδοτη ζωτς ἡμον ῥωοῦ ἡμωσ  
κατα σῆνηδῆσις ἐξεκ πετωμεῶν ἐβωλ.

Πονον ἔξεν ἡνοῦωμ νεμ ἡνω  
νεμ ἡνωμς εἴρωβῖνοῦτ ἔτε  
ἡνωεῶμη ἡνε ἵσαρῆ νε ῥα ἡνοῦ  
ἡνε πῖταρο ἔρατῆ.

Πῆχριστος δε ἔταῖ πῖαρχηῆρετς  
ἡνε νῖαῖαθον εἴρωωπ ἐβωλ ἡτεν

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.

But Christ came as High  
Priest of the good things to  
come, with the greater and  
more perfect tabernacle not

وَفَوْقَهُ كَرُوبَا الْمَجْدِ مُظَلِّلِينَ  
الْغُطَاءَ. أَشْيَاءُ لَيْسَ لَنَا الْآنَ أَنْ  
نَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ.

ثُمَّ إِذِ صَارَتْ هَذِهِ مَهَيَّأَةً هَكَذَا،  
يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ  
كُلَّ جِيلٍ، صَانِعِينَ الْخِدْمَةَ.

وَأَمَّا إِلَى الثَّانِي فَرِئِيسُ الْكَهَنَةِ  
فَقَطُّ مَرَّةً فِي السَّنَةِ، لَيْسَ بِأَدَمٍ  
يُقَدِّمُهُ عَنْ نَفْسِهِ وَعَنْ جَهَالَاتِ  
الشَّعْبِ.

مُعَلِّناً الرُّوحَ الْقُدُسُ بِهَذَا أَنَّ طَرِيقَ  
الْأَقْدَاسِ لَمْ يُظْهَرْ بَعْدُ، مَا دَامَ  
الْمَسْكَنُ الْأَوَّلُ لَهُ إِقَامَةً.

الَّذِي هُوَ رَمَزٌ لِلْوَقْتِ الْحَاضِرِ،  
الَّذِي فِيهِ تُقَدَّمُ قَرَابِينُ وَذَبَائِحُ لَا  
يُمْكِنُ مِنْ جِهَةِ الضَّمِيرِ أَنْ تَكْمَلَ  
الَّذِي يُخْدَمُ.

وَهِيَ قَائِمَةٌ بِأَطْعَمَةٍ وَأَشْرَبَةٍ  
وَعَسَلَاتٍ مُخْتَلِفَةٍ وَفَرَائِضَ  
جَسَدِيَّةٍ فَقَطُّ، مَوْضُوعَةٌ إِلَى وَقْتِ  
الْإِصْلَاحِ.

وَأَمَّا الْمَسِيحُ، وَهُوَ قَدْ جَاءَ رِئِيسَ  
كَهَنَةَ لِلْخَيْرَاتِ الْعَتِيدَةِ، فَبِالْمَسْكَنِ  
الْأَعْظَمِ وَالْأَكْمَلِ، غَيْرِ الْمَصْنُوعِ



†ΝΙΩ† ΝΈΚΥΝΗ ΟΥΟΞ ΕΤΧΗΚ ΈΒΟΛ  
 ΝΟΥΜΟΥΝΚ ΝΧΙΧ ΔΝ ΤΕ ΕΤΕ ΦΔΙ ΠΕ ΧΕ  
 ΘΔ ΠΑΙΩΝΤ ΔΝ ΤΕ.

ΟΥΔΕ ΈΒΟΛ ΖΙΤΕΝ ΠΈΝΟΥ ΝΤΕ  
 ΖΑΝΒΑΡΗΤ ΔΝ ΤΕ ΝΕΜ ΖΑΝΜΑCΙ ΑΛΛΑ  
 ΈΒΟΛ ΖΙΤΕΝ ΠΕΥΈΝΟΥ ΜΜΙΝ ΜΜΟΥ ΈΑΥΙ  
 ΈΘΟΥΝ ΈΝΕΘΟΥΑΒ ΝΟΥCΟΠ ΈΑΥΙΜΙ  
 ΝΟΥCΩ† ΝΈΝΕΖ.

*Πέμοτ γαρ νευωτεν νευ  
 τειρηνη ενσοπ: χε λμην εσεψωπι.*

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.*

بِيَدٍ، أَيِ الْيَدِي لَيْسَ مِنْ هَذِهِ  
 الْخَلِيقَةِ.

وَلَيْسَ بَدَمِ تَيْوَسٍ وَعُجُولٍ، بَلْ بَدَمِ  
 نَفْسِهِ، دَخَلَ مَرَّةً وَاحِدَةً إِلَى  
 الْأَقْدَاسِ، فَوَجَدَ فِدَاءً أَبَدِيًّا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ΈΒΟΛ ΔΕΝ ΠΕ ΠΙCΟΥ†  
 ΝΈΠΙCΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΙΩΑΝΝΗC. ΔΜΗΝ.  
 Παμμενρα†.

**Β ΙωΑΝΝΗC Δ: Δ - ΙΓ**

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**

الكاثوليكون من رسالة معلمنا  
 يوحنا الرسول الثانية، بركته  
 المقدسة تكون معنا. أمين. يا  
 احبائي.

**2 يوحنا 1: 1 - 13**

ΠιπρεCβΥτεροC Ν†CΩΤΠ ΚΥΡΙΑ ΝΕΜ  
 ΝΕCΩΗΡΗ ΝΗ ΔΝΟΚ Έ†ΜΕΙ ΜΜΩΟΥ ΔΕΝ  
 ΟΥΜΕΘΜΗ: ΟΥΟΞ ΔΝΟΚ ΜΜΑΥΑΤ ΔΝ ΑΛΛΑ  
 ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΈΤΑΥCΟΥΕΝ †ΜΕΘΜΗ.

ΕΘΒΕ †ΜΕΘΜΗ ΕΤΥΟΠ ΝΔΗΤΕΝ ΟΥΟΞ  
 ΕCΕΨΩΠΙ ΝΕΜΔΝ ΨΔ ΈΝΕΖ.

Πέμοτ φηαι τειρηνη ενεψωπι  
 νευαν ΈΒΟΛ ΖΙΤΕΝ ΦΝΟΥ† ΦΙΩΤ ΝΕΜ  
 ΈΒΟΛ ΖΙΤΕΝ ΠΕΝΘΟΙC ΙΗCΟΥC ΠΙΧΡΙCΤΟC  
 ΠΩΗΡΗ ΜΦΙΩΤ ΔΕΝ ΟΥΜΕΘΜΗ ΝΕΜ

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  
 Christ, the Son of the  
 Father, in truth and love.

الشَيْخِ إِلَى كَبِيرِيَّةِ الْمُخْتَارَةِ وَإِلَى  
 أَوْلَادِهَا الَّذِينَ أَنَا أَحِبُّهُمْ بِالْحَقِّ  
 وَلَسْتُ أَنَا فَقَطْ بَلْ أَيْضًا جَمِيعُ  
 الَّذِينَ قَدْ عَرَفُوا الْحَقَّ.

مِنْ أَجْلِ الْحَقِّ الَّذِي يَثْبُتُ فِيْنَا  
 وَسَيَكُونُ مَعَنَا إِلَى الْأَبَدِ.

تَكُونُ مَعَكُمْ نِعْمَةٌ وَرَحْمَةٌ وَسَلَامٌ  
 مِنَ اللَّهِ الْأَبِ وَمِنَ الرَّبِّ يَسُوعَ  
 الْمَسِيحِ ابْنِ الْأَبِ بِالْحَقِّ  
 وَالْمَحَبَّةِ.

οὐάσαπη.

Διραϋι ἐμαϋω γε αἰξιμι ἐβολ θεν  
νεϋηρι εϋμοϋι θεν οϋμεϋμη κατα  
φρηϋ ἐτανβι ἐντολη ντεν Φιωτ.

Οτοϋ ϋνον ϋϋρο Κϋριὰ μφρηϋ  
γε οϋεντολη μβερι αν ἐϋδα μμοϋ νε  
αλλα θηενασ ντοτεν ιϋεν ϋη ϋινα  
ντενερασαπαν ννενηροϋ.

Οτοϋ θαι τε ϋάσαπη ϋινα ντενμοϋι  
κατα νεϋεντολη: θαι τε ϋεντολη ϋινα  
κατα φρηϋ ἐταρετενϋωτεμ ιϋεν ϋη  
ντετενμοϋι νδρη νδητη.

Χε οϋμηϋ μπλανοϋ αϋι ἐπικομοϋ  
νηετε νσεερομολοϋιν αν γε Ιηϋοϋϋ  
Πιϋριϋτοϋ αϋι θεν τσαρϋ φαι πε  
πιπλανοϋ νεμ πιαντιϋριϋτοϋ.

ϋομοϋ ἐβολ ἐρωτεν ϋινα  
ντετενϋωτεμτακε φηεταρετεν ερϋωβ  
εροϋ αλλα ντετενβι νοϋβεϋε εϋϋηκ  
ἐβολ.

Οτοϋν νιβεν εϋηαμοϋι ἐϋη οτοϋ  
ντεϋωτεμοϋι θεν ϋβω ντε Πιϋριϋτοϋ  
οϋαθνοϋϋ πε: φη δε εϋηαοϋι θεν ϋβω  
ντε Πιϋριϋτοϋ φαι πε Φιωτ ντοτη νεμ  
Πωηρι.

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 كَبِيرِيَّةَ لَا  
كَأَنِّي أَكْتُبُ إِلَيْكَ وَصِيَّةَ جَدِيدَةً بَلْ  
الَّتِي كَانَتْ عِنْدَنَا مِنَ الْبَدْءِ: أَنْ  
يُحِبَّ 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، وَالضُّدُّ لِلْمَسِيحِ.

انظروا إلى أنفسكم لئلا نضيع ما  
عملناه، بل ننال أجرًا تامًا.

كُلُّ مَنْ تَعَدَّى وَلَمْ يَثْبُتْ فِي تَعْلِيمِ  
الْمَسِيحِ فَلَيْسَ لَهُ اللَّهُ. وَمَنْ يَثْبُتْ  
فِي تَعْلِيمِ الْمَسِيحِ فَهَذَا لَهُ الْآبُ  
وَالابْنُ جَمِيعًا.

Φηεθνηνοϋ ζαρωτεν νεϋινη νεταϊεβω  
 αν υπεροδλϋ εδουην ενι ουδε υπερχος  
 ναϋ γε χερε.

Φη ζαρ εθναχοϋ ναϋ γε χερε ϋοι  
 νεϋφηρ νεπεϋεβηνοϋι ετζωου.

Εοουονϋ ουμηϋ εδδητοϋ νωτεν  
 απιοτωϋ δε εβολ ζιτεν ουχωμ νεμ  
 ουμελα: ϋερεελπιϋ ζαρ εναϋ ερωτεν  
 ουοϋ εσαζι νεμωτεν ηρο ουβε ρο ζινα  
 ητε πετενραϋι ϋωπι εϋζηκ εβολ.

Σεϋωινη ερο ηξε νιϋηρι ητε τεϋωι  
 θεηετοϋπ. Αμην.

*Ηασνηνοϋ υπερμενερε πικομοϋ ουδε  
 ηηεϋωοπ ζεν πικομοϋ: πικομοϋ ηασινη  
 νεμ τεϋεπιθημια: φη δε ετιρι υπορωϋ  
 υπηνοϋϋ εηαϋωοπι ϋα εηεϋ: αμην.*

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 سلاماً.

لان من يسلم عليه يشترك في  
 اعماله الشريرة.

اذ كان لي كثير لأكتب اليكم، لم  
 ارد ان يكون بورق وحرير، لاني  
 ارجو ان اتي اليكم واتكلم فماً  
 لفي، لكي يكون فرحنا كاملاً.

يسلم عليكم اولاد اختك المختارة.  
 آمين.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 الى الابد. آمين.*

### The Acts الإبركسيس

Πραζιϋ ητε νενηοϋϋ ηαποστολοϋ:  
 ερε ποϋεμοϋ εθοϋαβ ϋωπι νεμαν.  
 Αμην.

**Πραζιϋ α: α - ια**

Πηζουιτ μεν ησαζι διαιϋ εϋβε ζωβ  
 νιβεν ω θεοφιλε ζεν ηηετα ηησοϋϋ  
 ζιτοϋϋ εαιτοϋ: ουοϋ εϋεβω:

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 آبائنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

**أعمال 1: 1 - 14**

الكلام الأول أنشأته يا ثاوفيلس  
 عن جميع ما ابتدأ يسوع يفعلهُ  
 ويعلم به.

Ὡς πιεζοοτ εταφρονθεν ετοτοτ  
νηιαποστολος εβολ ειπεν Πιπνευμα  
εθοταβ ηηεταφροτποτ ατολφ ετφε:

Ναι εταφροτφ ερωοτ εφονδ  
μενενα εταφφρεπικαδ δεν οτμηφ  
μημηνι εβολ ειπεν εμε ηεζοοτ  
εφροτφ εμοφ ερωοτ: οτοδ εφκασι  
νεμωοτ εβε τμετοτρο ητε φνοττ:

Οτοδ εφρωτμ νεμωοτ αφρονθεν  
ετοτοτ εφφτεμφωρφ σαβολ  
ηλεροτκαλημ αλλα εορι μηπωφ ητε  
φιωτ φηεταρετενσοομεφ ητοτ.

Χε Ιωαννης μεν αφτωμδ δεν  
οτμωοτ: ηωπτεν δε σεναεμδ οηνοτ  
δεν οτπνευμα εθοταβ: μενενα  
οτμηφ ηεζοοτ αν λ ναι φωπι.

Ηωωοτ δε οτη εταφωοττ  
ναφωπινι εμοφ εφω εμοδ κε Πβοις ιε  
ηδρηι δεν παιχοτ χηατφε τμετοτρο  
επλεραηλ:

Περαφ δε νωοτ κε φωπτεν αν πε  
εεμι εβανχρονος ιε βανχοτ: ναι ετα  
φιωτ χατ δα πεφερφωπι.

Αλλα ερετενεβι νοτχομ εφωπ  
αρεφωη Πιπνευμα εθοταβ ι εδρηι εχεν  
οηνοτ: οτοδ τετενηαφωπι 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

الى اليوم الذي ارتفع فيه بعد ما  
اوصى بالروح القدس الرسل  
الذين اختارهم.

الذين اراهم ايضا نفسه حيا  
ببراهين كثيرة بعدما تالم وهو  
يظهر لهم اربعين يوما ويتكلم عن  
الامور المختصة بملכות الله.

وفيما هو مجتمع معهم اوصاهم  
ان لا يبرحوا من اورشليم بل  
ينتظروا موعد الاب الذي  
سمعتوه مني.

لان يوحنا عمد بالماء واما انتم  
فستعمدون بالروح القدس ليس  
بعد هذه الايام بكثير.

اما هم المجتمعون فسألوه قائلين:  
يا رب هل في هذا الوقت ترد  
الملك الى اسرائيل.

فقال لهم: ليس لكم ان تعرفوا  
الازمنة والاقوات التي جعلها الاب  
في سلطانه.

لكنكم ستنالون قوة متى حل  
الروح القدس عليكم وتكونون لي  
شهودا في اورشليم وفي كل  
اليهودية والسامرة والى اقصى

ὡς εἶπε δὲν Ἰερουσαλὴμ καὶ τὴν Σαμαρείαν καὶ ἕως τῆς ἀπείρου τῆς γῆς καὶ τῆς Σαμαρείαν καὶ ἕως τῆς ἀπείρου τῆς γῆς:

Ὁτοὺς καὶ ἐταράξατο ἑαυτοῦ ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε:

Ἦσαν οὖν οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε:

Ὁτοὺς περὶ τῶν: Ἰερουσαλὴμ καὶ τῆς Σαμαρείαν καὶ ἕως τῆς ἀπείρου τῆς γῆς καὶ τῆς Σαμαρείαν καὶ ἕως τῆς ἀπείρου τῆς γῆς: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε:

Ἦσαν οὖν οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε:

Ὁτοὺς τότε ἐταράξατο ἑαυτοῦ ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε: οὐτοὺς οὐβῆντι ἀναστρέψας ἐπὶ τὴν οὐρανὸν ὡς εἶπε:

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 بِالْكُمْ 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 وَبَرْتُولَمَّاوُسُ وَمَتَّى وَيَعْقُوبُ بْنُ حَلْفَى وَسِمَعَانَ الْعَيُورَ وَيَهُوذَا أَخُو يَعْقُوبَ.

νεμ Σιμων πηρερχος νεμ Ιουδαο  
πεσον ηλακωβοο:

Ηαι δε τηροτ νατυμην ετσοπ  
ετπροσετρχη νεμ εανηιομι νεμ Μαρια  
εματ ηηχοτνε νεμ νετρηνοτ.

*Πισαχι δε ητε Πβοιοε ετεαμιο οτοε  
ετεατχα: ετεαμαεμιο οτοε ετεταχρο:  
εεν φατγια ηεκκλησια ητε φνοττ:  
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.*

هُؤلآءِ كُلُهُمْ 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 Baunah 21

### سنكسار اليوم الحادي والعشرون من شهر بؤونة

1. The Commemoration of the First Church Built for The Virgin Mary in the city of Philippi
2. The Commemoration of the Miracle of Melting the Iron in the City of Bartus by the Prayers of the Virgin St. Mary
3. The Martyrdom of St. Timothy El-Masry (the Egyptian)
4. The Departure of St. Kerdonus, the 4<sup>th</sup> Patriarch of Alexandria

1. تذكارة بناء أول كنيسة للعدراء مريم بفيلبي
2. تذكارة معجزة حل الحديد بمدينة برطس
3. بصلوات القديسة العذراء مريم
4. استشهاده القديس تيموثاؤس المصري
4. نياحة البابا القديس كردونوس، البطريك الرابع من بطاركة الكرازة المرقسية

#### **1. The Commemoration of the First Church Built for The Virgin Mary in the city of Philippi**

On this day, the church celebrates the commemoration of the first church built in the name of the Virgin St. Mary, in the city of Philippi (a city in Macedonia, Greece). When St. Paul preached in the city of Philippi, many believed in The Lord Christ. They built a church there in the name of the Virgin St. Mary, and it was consecrated on this day. It is meet for us to celebrate for her a spiritual feast.

May her holy intercession be with us all. Amen.

1. تذكارة بناء أول كنيسة للعدراء مريم بفيلبي في مثل هذا اليوم تعيد الكنيسة بتذكارة تكريس أول كنيسة على اسم العذراء مريم بمدينة فيلبي (احدي بلاد مكدونية باليونان). وذلك أنه لما بشر بولس الرسول في مدينة فيلبي، آمن كثيرون بالسيد المسيح وبنوا كنيسة على اسم العذراء مريم وصار تكريسها في مثل هذا اليوم. فيجب علينا أن نعيد لها عيداً روحانياً. بركة شفاعتها المقدسة فلنكن معنا. أمين.

#### **2. The Commemoration of the Miracle of Melting the Iron in the City of Bartus by the Prayers of the Virgin St. Mary**

On this day also, the church celebrates the commemoration of the miracle of melting the iron in

2. تذكارة معجزة حل الحديد بمدينة برطس بصلوات القديسة العذراء مريم وفيه أيضاً تذكارة معجزة حل الحديد التي تمت بصلوات العذراء مريم.

the city of Bartus by the prayers of the Virgin St. Mary.

After the coming down of the Holy Spirit on the disciples, they went out to preach the Kingdom of God. The apostle St. Matthias went to a city called Bartus, in the region of Galatia, in Asia Minor. He preached there the name of The Lord Christ and most of its people believed. However, the rest of the people accused him to the governor, who ordered to seize and imprison him along with many of the Christians.

St. Matthias prayed along with all the Christians in prison to God to save them. The Lord sent to them His mother St. Mary, who came on a heavenly cloud. When she entered the city and came to the prison, she prayed to God and all the iron therein the city melted, as wax. God saved St. Matthias and all of those who were with him from the iron fetters and the iron gates of the prison and they were all freed.

The jail keepers and the people of the city went in hurry to inform the governor of the city. When the governor inquired of the reason, they told him about the Virgin St. Mary and because of her prayers, all the iron in the city melted. The governor requested to see the Virgin St. Mary. She came to him along with St. Matthias and he asked her, "Who melted the iron?" The Virgin replied, "Our true God, Jesus Christ, is the One who melted the iron." The governor had a son, who was possessed with an unclean spirit. He brought him to the holy Virgin, who cast out the devil immediately. The governor rejoiced and all the people of the city believed and St. Matthias baptized them. The governor asked St. Mary about the iron, and she prayed to her Son and all the iron changed back to its former state.

May her holy intercession be with us all. Amen.

### 3. The Martyrdom of St. Timothy El-Masry (the Egyptian)

On this day also, of the year 20 of the martyrs, 304 AD, St. Timothy El-Masry (the Egyptian), who was from Old Cairo, was martyred. He was one of the soldiers of Arianus, governor of the city of Ansen. When Diocletian issued his edict to worship the idols, this soldier rose up, seized the edict, and tore it up saying, "There is no God except Jesus Christ the Son

فبعد حلول الروح القدس على التلاميذ، خرجوا ليكرزوا ببشارة الملكوت. فذهب متياس الرسول إلى مدينة تدعى برطس، بجوار غلاطية في آسيا الصغرى. وبشّر فيها باسم السيد المسيح، فأمن معظم أهلها. ولكن الباقين سعوا به عند الوالي، فأمر بالقبض عليه وسجنه ومعه كثير من المسيحيين.

صلى متياس هو وجميع الشعب في السجن إلى الله أن ينقذهم، فأرسل لهم الله أمه القديسة مريم على سحابة. ولما وصلت إلى السجن، صلت إلى الله أن ينحل الحديد ويذوب ويصير كالشمع، لكي يخلص متياس ومن معه من القيود الحديدية وأيضاً أبواب السجن الحديدية. فسمع الله صلاتها، فذاب الحديد الموجود في السجن، كذلك كل الحديد الموجود في المدينة، وخرج المسجونون من السجن.

فأسرع السجانون إلى الوالي يخبرونه بما حدث، كما أنه عرف من أهل المدينة بذويان الحديد الموجود في المدينة كلها. ولما سأل عن السبب، أخبروه عن القديسة العذراء مريم، وأنها هي التي بصلواتها حدث هذا. فأرسل الوالي في طلب العذراء ولما حضرت سألتها: "من الذي حل الحديد؟" فأجابته البتول: "إن إلهنا الحقيقي يسوع المسيح هو الذي حل الحديد".

وكان للوالي ابن به شيطان، أحضره إلى القديسة العذراء فأخرجت منه الشيطان في الحال، وجلس الشاب يتكلم هادئاً عاقلاً. فرح الوالي وأمن هو وكل أهل المدينة بالسيد المسيح. فعمدهم القديس متياس الرسول. وسأل القديسة العذراء أن تُعيد لهم صلابة الحديد ثانية، فصلت إلى ابنها الحبيب، فرجع الحديد كما كان. بركة شفاعتها المقدسة فلتكن معنا. آمين.

3. استشهاد القديس تيموثاوس المصري وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس تيموثاوس الذي من مصر القديمة. كان جندياً من جنود اريانوس والي أنصنا. ولما صدر أمر دقلديانوس بعبادة الأوثان، وثب هذا الجندي وأخذ المنشور ومزقه قائلًا: "ليس إله إلا يسوع المسيح ابن الله الحي".

of the Living God.” The governor became enraged, threw the saint on the ground and commanded to beat him until his flesh was torn. The saint cried out, saying, “O my Lord Jesus Christ, help me for there is no God but You.” God sent His angel, who healed and strengthened him. The saint returned to the governor crying out saying, “There is no God except Jesus Christ the Son of the Living God.” The governor tortured him severely again, and finally beheaded him, and thus St. Timothy received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.

#### 4. The Departure of St. Kerdonus, the 4<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 106 AD, St. Kerdonus (Kedron), the 4<sup>th</sup> Patriarch of Alexandria, departed. He was born in Alexandria and was baptized by the hand of St. Mark the apostle. He learned the doctrines and the books of the Church. After the departure of Pope Milius, he was consecrated Patriarch in the year 95 AD. He shepherded his people with the best of care, by exhorting, preaching and teaching them. When he completed his good endeavor, he departed in peace after sitting on the throne for about eleven years.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

فغضب الوالي وطرحه على الأرض وأمر بضربه حتى تهرأ لحمه. وكان يصرخ قائلاً: "يا سيدي يسوع المسيح أعني، فليس إله إلا أنت". فأرسل الله ملاكه فشفاه. فعاد إلى الوالي وهو يصيح: "ليس إله إلا يسوع المسيح ابن الله الحي". فشدد الوالي عليه العذاب كثيراً. وأخيراً قطع رأسه، فقال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

4. نياحة البابا القديس كردونوس، البطريك الرابع من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 106 ميلادية، تنيح القديس البابا كردونوس، البطريك الرابع من بطاركة الكرازة المرقسية. وُلِدَ بالإسكندرية واعتمد من يد القديس مرقس الرسول وتعلم علوم الكنيسة. وبعد نياحة البابا ميلوس، رُسم بطريكاً سنة 95 ميلادية، فرعى شعبه أحسن رعاية بالوعظ والتعليم والكرازة. ولما أكمل سعيه الصالح، تنيح بسلام بعد أن جلس على الكرسي المرقسي نحو إحدى عشر سنة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm

#### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ μδ: ιδ, ις

Psalm 45: 14, 15

المزمور 44: 14, 15

Εὐερωψὺτ ἄμοϋ ἤξε νιῶερι ἵτε  
 Ἰτροϋ δὲν εὐανδρων: οὐοϋ  
 εὐεερλιτανεριν ἄπερϋο ἤξε νιραμοι  
 ἵτε πιλαοϋ ἵτε πκαρι: πῶον τηρϋ  
 ἵτῶερι ἄποτρο ἤεεβων: εϋοϋδ δὲν

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

وله تسجد بنات صور بالهدايا، ويترجى وجهه أغنياء شعب الأرض كل مجد ابنة الملك من داخل، مشتملة بأطراف موشاة بالذهب. مزينة بأشكال كثيرة. هليلويا.



<p>βασιλευσιν πολλοῖς ἐκείνου ἡ βασιλευσὶν πολλοῖς          βασιλευσιν πολλοῖς. <b>Ἀλληλοῦια.</b></p>	<p>King in robes of many colors. <b>Alleluia.</b></p>
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**The Liturgy Gospel**  
**إنجيل القديس**

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

Ὁ ἁγίασπαστικὸς ἐβόλ θεν  
 περασσελιον 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 أمين.

**ΛΟΥΚΑΝ ᾠ: ᾠθ - ΝΕ**

**Luke 1: 39 - 56**

**لوقا 1: 39 - 56**

Ἀστωνσ δε ἦνε Ἐριαμ θεν  
 νιερσοτ ἔτε ἠματ ασπενασ θεν οτιησ  
 ἐπιαντων εορβακι ἦτε 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.

Ὁτοσ ασπενασ εδορν ἐπι  
 ἦ Ζαχαριασ οτοσ ασερασπαζεθε  
 ἦ Ἐλισαβετ.

and entered the house of Zacharias and greeted Elizabeth.

وَدَخَلَتْ بَيْتَ زَكَرِيَّا وَسَلَّمَتْ عَلَى  
 أَلِيصَابَاتٍ.

Ὁτοσ ασπωπι ἔτασσωτεμ ἦνε  
 Ἐλισαβετ ἐπασπασμοσ ἠ Ἐριαμ  
 ασκιμ ἦνε πιμασ θεν τεσνεσι οτοσ  
 ασμοσ ἐβόλ θεν οτ Πνευμα εθοραβ  
 ἦνε Ἐλισαβετ.

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 أَلِيصَابَاتٌ سَلَامَ مَرْيَمَ،  
 ارْتَكَّضَ الْجَنِينُ فِي بَطْنِهَا  
 وَأَمْتَلَأَتْ أَلِيصَابَاتٌ مِنَ الرُّوحِ  
 الْقُدُسِ.

Ὁτοσ ασωπ ἐπωπι θεν οτιωπ  
 ἦνε οτοσ περασ τεσμαρωτ ἦθε  
 θεν νιζιομι οτοσ ἔσμαρωτ ἦνε  
 πορταθ ἦτε τενεσι.

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!»

Ουοζ φαι ου εβολ θων νηι πε γε  
ντε ουαρ υπαβοις ι θαροι.

Ζηππε γαρ ισxen ετασρωπι νζε  
τςμη ντε πεασπασμοο δεν ναμαωχ  
αγκιμ νζε πιμαο δεν οτθεληλ δεν  
τανεχι.

Ουοζ ουογνιατς νθηετασναζτ γε  
πζωκ εβολ ναωπι νθηετατσαχι  
ουουοτ ναο εβολ ζιτεν Πβοις.

Ουοζ πεχε Μαριαμ γε α ταψυχη  
βιςι υΠβοις.

Ουοζ α παπνευμα θεληλ εχεν  
Φνοττ Παωτηρ.

Χε αχχοτυτ εδρηι εχεν πιθεβιο  
ντε τεβωκι: ζηππε γαρ ισxen τνοτ  
σenaερμακαριζιν ουοι νζε νιζενα  
τηροτ.

Χε αχιρι νηι νθανμεθνιωτ νζε  
φηετχορ ουοζ ροταβ νζε πεφραν.

Ουοζ πεφραι υποπ ψα θανζωοτ  
νευ θανζωοτ νθηετερβοτ θατεφρη.

Αχιρι νοταμαλι δεν πεφρφοι  
αφζωρ εβολ νηιβασιζητ δεν φμενι  
ντε ποτρητ.

Αφρωδτ νθανζωρι εβολζι  
θανθρονοο ουοζ αφβιςι  
νθηετθεβινοτ.

But why is this granted  
to me, that the mother of my  
Lord should come to me?

For indeed, as soon as  
the voice of your greeting  
sounded in my ears, the  
babe leaped in my womb  
for joy.

Blessed is she who  
believed, for there will be a  
fulfillment of those things,  
which were told her from  
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.

فَمِنْ أَيْنَ لِي هَذَا أَنْ تَأْتِيَّ أُمُّ رَبِّي  
إِلَيَّ؟

فَهُودًا حِينَ صَارَ صَوْتُ سَلَامِكَ  
فِي أُذُنِي ارْتَكَّضَ الْجَنِينُ بِابْتِهَاجٍ  
فِي بَطْنِي.

فَطَوَّبِي لِتِي أَمَنْتُ أَنْ يَتِمَّ مَا قِيلَ  
لَهَا مِنْ قِبَلِ الرَّبِّ».

فَقَالَتْ مَرْيَمُ: تُعْظِمُ نَفْسِي الرَّبَّ.

وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.

لَأَنَّهُ نَظَرَ إِلَى اتِّضَاعِ أُمَّتِهِ. فَهُودًا  
مُنْذُ الْآنَ جَمِيعُ الْأَجْيَالِ تُطَوِّبُنِي.

لَأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَاسْمُهُ  
قُدُّوسٌ.

وَرَحْمَتُهُ إِلَى جِيلِ الْأَجْيَالِ لِلَّذِينَ  
يَتَّقُونَهُ.

صَنَعَ قُوَّةً بِذِرَاعِهِ. شَتَّتْ  
الْمُسْتَكْبِرِينَ بِفِكْرِ قُلُوبِهِمْ.

أَنْزَلَ الْأَعْزَاءَ عَنِ الْكُرَاسِيِّ وَرَفَعَ  
الْمُتَضَعِينَ.

Πηνεζοκερ αςθροτσι νὰταθον:  
οτοζ ηηετοι ηραμαλὸ αςγοροπογ ἐβολ  
ευωονιτ.

Αςτ τοτς ἠΠιςρανλ πεςλἄλογ  
ἐερφμενὶ ἠπερναλ.

Κατα φρητ ἔταςασι νεμ ηηνιοτ  
Αβρααμ νεμ πεςχροχ ψα ἐνεε.

Αςψωπι δε νεμας ηξε Ηαριαμ  
ναγ ψομτ νὰβοτ οτοζ αςκοτς ἐπεςχι.

*Πῶον φα Πεννοττ πε ψα ἐνεε  
ητε ηι ἐνεε: ἄμην.*

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.

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.*

أَشْبَعِ الْجِيَاعَ خَيْرَاتٍ وَصَرَفِ  
الْأَغْنِيَاءَ فَارْغِينَ.

عَضَدَ إِسْرَائِيلَ فَتَاهُ لِيَذْكَرَ رَحْمَةً.

كَمَا كَلَّمَ آبَاءَنَا. لِإِبْرَاهِيمَ وَنَسْلِهِ  
إِلَى الْأَبَدِ.

فَمَكَثَتْ مَرْيَمُ عِنْدَهَا نَحْوَ ثَلَاثَةِ  
أَشْهُرٍ ثُمَّ رَجَعَتْ إِلَى بَيْتِهَا.

*والمجد لله دائماً.*

# Katameros Readings for the 22<sup>nd</sup> Day of Baunah

قطمارس قراءات اليوم الثاني والعشرون من شهر بؤونة المبارك

Κοιχοῦτ ἑναῦ ἡεσοῦτ ἠΠιαβοτ Παῶνι

## 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: ̅ϛ̅, ̅Ϝ̅, ̅Ϛ̅	Psalm 4: 3, 6, 7	مزمور 4: 3, 6, 7
<p>Δριέμι χε ἄΠβοις ἠροτερῶφηρι ἠπεθοῦαβ ἡταϛ: Πβοις εϛέσωτεμ ἠροι ῥεν παχινωῶ οῦβηϛ: αϛεροῦμηνι ἠῆρη ἠχωῦ ἡχε φῶρωνι ἡτε πεκῥο Πβοις: ακϛ ἡοῦνοϛ ἠῆρη ἠπαῃητ. ΔΔΛΗΛΟῦΑ.</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>ΟῦΔΑΝΑΣΤΩΟΙϛ ἠβοῶλ ῥεν Πεῦαϛτελιον εθοῦαβ κατὰ ἠατῥεον αϛιοῦ.</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>ἠατῥεον ι: κΔ - λϛ</p>	<p>Matthew 10: 24 - 33</p>	<p>متي 10: 24 - 33</p>
<p>ἠμον οῦμαῃηηϛ εϛοῦοτ ἠπεϛρεϛϛῆβω οῦδε οῦβωκ εϛοῦοτ</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ἐπερβοις.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ  
ἄπερερετῆβω ογορ πιβωκ ἵτερερ  
ἄφρητ ἄπερβοις: ιςζε πινεβηι  
αυμοτῆ ἐρορ γε Βελζεβορλ πωσὸ  
μαλλον νερεμεῖνηι.

Ἐπερερροτ ογν δατορτη ἄμμον  
πετρωβς ταρ γε ἔναδωρπ ἐβολ αν:  
ογδε ἄμμον πετρηπ γε σεναἔμι ἐρορ  
αν.

Φηἔτρω ἄμμορ νωτεν δεν πχακι  
ἄμορ δεν φορωινη ογορ  
φηἔτετενσωτεμ ἐρορ δεν  
νετενμαωχ ριωω ἄμμορ ριζεν  
νετενζενεφωρ.

Ογορ ἄπερερροτ δατρη  
ἄφνηθναδωτεβ ἄπετενσωμα:  
τετενψρχη δε ἄμμον ὡχομ ἄμμορ  
ἐδοθβες: ἀριροτ δε ἵθορ δατρη  
ἄφνητε ογον ὡχομ ἄμμορ ἐτψρχη  
νεμ πισωμα ἔτακωοτ δεν τσεενηα.

Ἐη βαχ σνατ αν ἐτορτ ἄμμορ  
ἐβολ δα ογτεβι ογορ ογαι ἐβολ  
ἵδητοτ ἵνερερει ἔξεν πικαρι ατῆνε  
πετερνε Πετενωτ ἐτδεν 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 شَعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῖ ὅτι τετενοῖοτ τὰρ  
ἔορυμῳ ἠβᾶξ.

Ὅτον νιβεν εἰθαοῖωνε εἶβωλ  
ἠδῆτ ἠπεῖθο ἠνιρωμ ἡναοῖωνε  
εἶβωλ ἠδῆτῃ ζω ἠπεῖθο ἠΠαιωτ  
ετδεν νιφῆοῖ.

Φη δε εἰθαοῖοτ εἶβωλ ἠπεῖθο  
ἠνιρωμ ἡναοῖοτ εἶβωλ ζω ἠπεῖθο  
ἠΠαιωτ ετδεν νιφῆοῖ.

*Πῶοτ φα Πεννοῖτ πε: ῥα ἐνεε,  
ἠτε νιἐνεε: ἠμην.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμοc τω Δαυιδ ριβ: ᾧ

Psalm 113: 1, 2

مزمور 113: 1

Сμοῖ ἐΠῶοιc νιᾶλωοῖ: ᾠοῖ  
ἐφῆραν ἠΠῶοιc: μαρε φῆραν ἠΠῶοιc  
ῥωπι εῃςμαρωοῖτ: ιcκεν ἡνοῖ νεμ  
ῥα ἐνεε. ᾠλληλοῖα.

Praise The Lord, O the  
youth, praise the name of  
The Lord. Let the name of  
The Lord be blessed from  
now and forever. Alleluia.

سبحوا الرب أيها الفتیان، سبحوا  
اسم الرب. ليكن اسم الرب مباركاً  
من الآن وإلى الأبد. 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>Οὐὰ ἁδασνωσις ἐβὼλ θεν      πιερασσελιον εθοραβ κα τα Ὑαρκον      ασιοτ.</p>	<p>A chapter according to      Saint Mark, may his      blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس      البشير. بركاته علينا آمين.</p>
<p><b>Ὑαρκον η̅: λ̅λ̅ - θ̅: α̅</b></p>	<p><b>Mark 8: 34 - 9: 1</b></p>	<p><b>مرقس 8: 34 - 9: 1</b></p>
<p>Οτοθ ε̅ταϑμοϑ† ἐπιωηϑ νεμ      νεϑμαθηθις πεχαϑ η̅ωοτ χε      φηεθοϑωϑ ε̅ι σαμηνεθι μαρεϑχολϑ      ἐβὼλ: οτοθ ἵτεϑὼλι ἕπεϑσταϑροϑ      οτοθ ἵτεϑμοϑι ἵνωι.</p>	<p>When He had called the      people to Himself, with His      disciples also, He said to      them, “Whoever desires to      come after Me, let him deny      himself, and take up his      cross, and follow Me.</p>	<p>وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ      لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي      فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ      وَيَتَّبِعْنِي.</p>
<p>Φη ταρ εθναοϑωϑ ε̅νοθεμ      ἵτεϑψϑχη εϑετακοϑ: φη δε      εθνατακο ἵτεϑψϑχη εθβητ νεμ εθβε      πιερασσελιον εϑεναθμεϑ.</p>	<p>For whoever desires to      save his life will lose it, but      whoever loses his life for      My sake and the gospel's      will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ      يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي      وَمِنْ أَجْلِ الْإِنْجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>Οτ ταρ ε̅τε πιρωι ναχεμθνοτ      ἕμοϑ αϑϑανχεμθνοτ ἕπικομοϑ      τηϑ οτοθ ἵτεϑ†οϑι ἵτεϑψϑχη.</p>	<p>For what will it profit a      man if he gains the whole      world, and loses his own      soul?</p>	<p>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ      الْعَالَمُ كُلَّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>Οτ ταρ ε̅τε πιρωι ναθηϑ      ἵτϑεβιὼ ἵτεϑψϑχη.</p>	<p>Or what will a man give      in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ      نَفْسِهِ؟</p>
<p>Φη ταρ εθναϑπι ε̅οϑοηθτ ἐβὼλ      νεμ νασαχι θεν παιχϑοτ ἵηνωικ οτοθ      ἵρεϑερνοβι: Πϑηρι ϑωϑ ἕΦρωι      να†ϑπι ναϑ ϑοταν αϑϑανι θεν π̅ωοτ      ἵτε Πεϑιωτ νεμ νεϑρασσελοϑ εθοραβ.</p>	<p>For whoever is ashamed      of Me and My words in this      adulterous and sinful      generation, of him the Son      of Man also will be      ashamed when He comes in      the glory of His Father with      the holy angels.”</p>	<p>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي      هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ      ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ      بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ      الْقَدِيسِينَ.»</p>
<p>Οτοθ ναϑχω ἕμοϑ η̅ωοτ χε ἕμην      †χω ἕμοϑ η̅ωτεη χε οτοθ ϑανοϑον      θεν η̅ηετοθι ε̅ρατοτ ἕπαιμα      ἵσεναχεμ†πι ἕϑμοϑ αν ϑατοϑνατ</p>	<p>And He said to them,      “Assuredly, I say to you      that there are some standing      here who will not taste      death till they see the</p>	<p>وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ      مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ      الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ      أَتَى بِقُوَّةٍ.»</p>

ἐπιμετρον ἵτε φνορτ ἐὰς δέν  
οὔζου.

*Πῶς φα Πεννορτ πε ὡα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

kingdom of God present  
with power.”

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἄπενδοις Ἰησοῦς  
Πιχρίτος: πιὰποστολος ἐθαθευ:  
φῆεταρθαυφ ἐπιζωεννορτ ἵτε  
φνορτ.

Paul, the servant of our  
Lord Jesus Christ, called to  
be an apostle, appointed to  
the Gospel of God. A  
chapter from the Epistle of  
our teacher St. Paul to the  
Romans. May his blessing  
be upon us. Amen.

البولس، فصل من رسالة معلمنا  
بولس الرسول إلى أهل رومية،  
بركته المقدسة تكون معنا. آمين.

**Πρωμεος ἡ: ἰδ - κζ**

**Romans 8: 14 - 27**

**رومية 8: 14 - 27**

Πη ταρ εθωωυ δέν πιπνευμα ἵτε  
φνορτ ναι νε νιωρη ἵτε φνορτ.

For as many as are led  
by the Spirit of God, these  
are sons of God.

لأنَّ كُلَّ الَّذِينَ يَتَّقَدُونَ بِرُوحِ اللَّهِ  
فَأَوْلَادُكُمْ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδὶ ταρ ἀν νοῦπνευμα ἵτε  
οὔμετβωκ ἐδρη ον ἐρτοφ ἀλλα  
ἀρετενδὶ νοῦπνευμα ἵτε οὔμετωρη  
φαι ἐτενωφ ἐβωλ ἵδητφ χε ἄββα  
φιωτ.

For you did not receive  
the spirit of bondage again  
to fear, but you received the  
Spirit of adoption by whom  
we cry out, “Abba, Father.”

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبَادِيَّةِ أَيْضاً  
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي  
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

Οὔοδ ἵθοφ πιπνευμα ἑρμεερε  
νευ πιπνευμα χε ἄνον θανωρη ἵτε  
φνορτ.

The Spirit Himself bears  
witness with our spirit that  
we are children of God,

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا  
أَنَّنا أَوْلَادُ اللَّهِ.

Ἰσχε δε ἄνον θανωρη ἱε ἄνον  
θανκλήρονομος ον θανκλήρονομος

and if children, then  
heirs, heirs of God and joint  
heirs with Christ, if indeed

فَإِنْ كُنَّا أَوْلَاداً فَإِنَّنا وَرَثَةُ أَيْضاً  
وَرَثَةُ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.



μεν ἢτε Φνοῦτ θανῶφηρ  
ἢκλῆρονομος ἢτε Πιχρίστς ιςζε  
τενδὶῶκαθ νεμας θινα ἢτενδὶῶου  
νεμας οη.

¶ μενὶ γαρ γε σεμῶα αν ἢζε  
νὶμκατθ ἢτε παιχοῦτ ἢτε τῆνοῦ  
ἢπιῶου εθναδωρη παν ἐβολ.

Πωἄνσομς γαρ ἐβολ ἢτε πικωντ  
αγσομς ἐβολ θατθῆ ἢπιδωρη ἐβολ  
ἢτε νιωρη ἢτε Φνοῦτ.

Πικωντ γαρ αγθνεχωγ  
ἢτμετεφληοῦτ ἢχορωγ αν αλλα εθε  
φῆεταγθρεγθνεχωγ θεν ογελπισ.

Ζε ἢθογ ζωγ πικωντ ἢναερμεθε  
ἐβολ θα τμετβωκ ἢτε ἢτακο ἐθρη  
ἐτμετρεμεθε ἢτε ἢῶου ἢτε νιωρη  
ἢτε Φνοῦτ.

¶ ενσωοτη μεν γαρ γε πικωντ  
τηρηγ γιὰθου νεμαν ογοθ ἢτῆνακθι  
νεμαν ψα ἐδοτη ἐτῆνοῦ.

Οῦ μονον δε αλλα νεμ ἄνον ζωη  
τενγιάθου ἐτῆπαρχη ἢτε πῆπνευμα  
ἢτοτεν ογοθ ἄνον τενγιάθου ἢθρη  
ἢθῆτεν ενχοῦτ ἐβολ θατθῆ  
ἢτμετωρη πικωτ ἢτε πενσωμα.

we suffer with Him, that we  
may also be glorified  
together.

For I consider that the  
sufferings of this present  
time are not worthy to be  
compared with the glory  
which shall be revealed in  
us.

For the earnest  
expectation of the creation  
eagerly waits for the  
revealing of the sons of  
God.

For the creation was  
subjected to futility, not  
willingly, but because of  
Him who subjected it in  
hope;

because the creation  
itself also will be delivered  
from the bondage of  
corruption into the glorious  
liberty of the children of  
God.

For we know that the  
whole creation groans and  
labors with birth pangs  
together until now.

Not only that, but we  
also who have the firstfruits  
of the Spirit, even we  
ourselves groan within  
ourselves, eagerly waiting  
for the adoption, the  
redemption of our body.

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً  
مَعَهُ.

فَأَيُّ أَحْسَبُ أَنَّ أَلَمَ الزَّمَانِ  
الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ  
يُسْتَعْلَنَ فِيْنَا.

لِأَنَّ اانتظارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ  
أَبْنَاءِ اللهِ.

إِذْ أُخْضِعَتِ الخَلِيقَةُ لِلْبُطْلِ لَيْسَ  
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا  
عَلَى الرَّجَاءِ.

لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيْضاً سَتَعْتَقُ  
مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ  
أَوْلَادِ اللهِ.

فَأَيُّ نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَنِينُ  
وَتَتَمَخَّضُ مَعاً إِلَى الآنِ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بِأَكْوَرَةِ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيْضاً  
نَنِينُ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَنِّيِ  
فِدَاءِ أَجْسَادِنَا.

ΕΤΑΝΝΟΘΕΜ ΓΑΡ ΘΕΝ ΟΥΘΕΛΠΙΣ:  
 ΟΥΘΕΛΠΙΣ ΔΕ ΕΥΝΑΥ ΕΡΟΣ ΝΟΥΘΕΛΠΙΣ ΑΝ  
 ΤΕ: ΦΗ ΓΑΡ ΕΨΑΡΕ ΟΥΑΙ ΝΑΥ ΕΡΟΥ  
 ΨΑΦΕΡΘΥΠΟΜΟΝΗΝ ΕΡΟΥ.

ΙΣΧΕ ΔΕ ΦΗΕΤΕΝΝΑΥ ΕΡΟΥ ΑΝ  
 ΤΕΝΕΡΘΕΛΠΙΣ ΕΡΟΥ ΕΒΟΛ ΘΙΤΕΝ  
 ΟΥΘΥΠΟΜΟΝΗ ΤΕΝΧΟΥΤ ΕΒΟΛ ΘΑΧΩΦ.

Παιρητ Δε οη πιπνευμα ιτηντοτ  
 ντενμεττωβ ου γαρ ντωβθ ετενναιφ  
 κατα φρητ ετσωε ντενεμι αν αλλα  
 νθοφ πιπνευμα ιερζονο σεμι εερη  
 εχων θεν θανγιαθου νατσαχι  
 υμωοτ.

Φη δε ετδοτθετ ννιζητ ιςωοτη  
 χε ου πε φμενι ντε Πιπνευμα χε  
 αφσεμι εφνοτ εχεν νηεθοταβ.

*Πνεμοτ γαρ νευωτεν νευ  
 τηρινη ενσοπ: χε αμην εσεψωπι.*

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

*The grace of God the Father be with you all. Amen.*

لَا تَنَا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ  
 الرَّجَاءَ الْمَنْظُورَ لَيْسَ رَجَاءً لِأَنَّ  
 مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
 فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا  
 لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
 يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
 فِينَا بِأَتَاتٍ لَا يَنْطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
 هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
 مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ θεν πε πιζουιτ  
 νεπιστολη ντε πενωιτ Πετροσ.  
 Δυμη. Наменраτ.

The Catholic epistle of the First epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا بطرس الأولي بركته المقدسة تكون معنا. أمين. يا احبائي.

α̅ Πετροσ β: ια̅ - ιζ̅

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενραϋ ϋτωβζ υμωτεν  
 υφρηϋ ηζανρεμνζωιλι ογοζ  
 ζανυεμμωοτ ζενθηνοτ εβολ ζα  
 νιεπιθηια ηκαρκικον ηηετθικ ονβε  
 ϋψυχη.

Πετενζινμοϋι μαρεϋωπι  
 εϋερωατ ζεν νιεθνοζ ζινα εϋωπι  
 αυκαζι θαρωτεν υφρηϋ  
 ηζανκαμπετρωοτ ερνατ δε εβολ  
 ζιτεν νετενθβηοτι εθηανετ  
 ητοτϋωοτ υφνοτϋ ζεν πεζοοτ ητε  
 πιζεμπυι.

Уаδνεζωτεν υπιζωντ τηρϋ ητε  
 ϋμετρωι εθε Ρβοιζ: ιτε ποτρο ζωζ  
 εϋβοζι.

Ιτε νιζηζεμων ζωζ ερταοτο  
 υμωοτ εβολ ζιτοτϋ ερδιμπυιϋ  
 ηνικαμπετρωοτ ερϋοτϋοτ δε  
 ηνικαμπεθηανετ.

Χε φαι πε φοτωϋ υφνοτϋ  
 εθρενιρι υπιπεθηανεϋ ητετενυθαμ  
 εδοτην εζρεν θμετατεμ ητε νιατκαϋ  
 ηρωι.

Υφρηϋ ηζανρεμζετ ογοζ ερε  
 ϋμετρεμζε ητεν θηνοτ υφρηϋ αν  
 νοτκαλυμα ητε ϋκακια αλλα  
 υφρηϋ ηζανεβιαικ ητε φνοτϋ.

Beloved, I beg you as  
 sojourners and pilgrims,  
 abstain from fleshly lusts  
 which war against the soul,

having your conduct  
 honorable among the  
 Gentiles, that when they  
 speak against you as  
 evildoers, they may, by your  
 good works which they  
 observe, glorify God in the  
 day of visitation.

Therefore, submit  
 yourselves to every  
 ordinance of man for The  
 Lord's sake, whether to the  
 king as supreme,

or to governors, as to  
 those who are sent by him  
 for the punishment of  
 evildoers and for the praise  
 of those who do good.

For this is the will of  
 God, that by doing good  
 you may put to silence the  
 ignorance of foolish men,

as free, yet not using  
 liberty as a cloak for vice,  
 but as bondservants of God.

اِيْهَا الْاَحْبَاءُ، اَطْلُبُ اِلَيْكُمْ كَغُرَبَاءِ  
 وَنَزْلَاءِ اَنْ تَمْتَنِعُوْا عَنِ الشَّهَوَاتِ  
 الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

وَأَنْ تَكُوْنَ سِيْرَتُكُمْ بَيْنَ الْأُمَّمِ  
 حَسَنَةً، لِكَيْ يَكُوْنُوا فِي مَا يَفْتَرُوْنَ  
 عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمْجُدُوْنَ اللَّهَ  
 فِي يَوْمِ الْاِنْتِقَادِ، مِنْ اَجْلِ اَعْمَالِكُمْ  
 الْحَسَنَةِ الَّتِي يَلَاحِظُوْنَهَا.

فَاخْضَعُوا لِكُلِّ تَرْتِيْبٍ بَشَرِيٍّ مِنْ  
 اَجْلِ الرَّبِّ. اِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ  
 فَوْقَ الْكُلِّ.

أَوْ لِلْوَلَاةِ فَكَمُرْسَلِيْنَ مِنْهُ لِالْتِنْقَامِ  
 مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي  
 الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا  
 الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ  
 الْأَعْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِيْنَ الْحَرِيَّةَ  
 عِنْدَهُمْ سُرَّةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

Ματαίε οτον νιβεν †μετμαδισον  
μενριτς ἀριζο† δατση ἠΦνο†  
ματαίε ποτρο.

*Πασνηο† ἠπερμενρε πικοςμοσ  
ονδε νηετωοπ δεν πικοςμοσ:  
πικοςμοσ νασινη νεμ τερεπιθημια: φη  
δε ε†ρι ἠφορωω ἠΦνο†† ἠμαωωπι  
ωα ἐνεε: ἠμην.*

Honor all people. Love  
the brotherhood. Fear God.  
Honor the king.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الإِخْوَةَ.  
خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الأبد. آمين.*

### The Acts الإبركسيس

Πραζις ἠτε νενιο† ἠἀποστολοσ:  
ἐρε πο†ςμο† εσοταβ ωωπι 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، بركتهم تكون معنا. آمين.

Πραζις ἰθ: ἰᾶ - κ̄

Acts 19: 11 - 20

أعمال 19: 11 - 20

Παρι† δε ἠθανζομ ἠξε Φνο††  
ἠθανκο†σι ἠν ἐβολ ζιτεν νενζιζ  
ἠΠα†λοσ.

Now God worked  
unusual miracles by the  
hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولَسَ  
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

ζωστε ἠνεβ† ἠθανσο†δαριον νεμ  
ζανσιμικ†νηθινο†ν ἐβολ ζιτεν περσωμα  
ἠνεχα†† ζιζεν νηετωωني: ο†οζ  
ωα†ωενωο† ἐβολ ζιω†ο† ἠξε νιωωني:  
ο†οζ νι†πνε†μα ε†ρωο† να†νηο† ἐβολ  
πε.

so that even  
handkerchiefs or aprons  
were brought from his body  
to the sick, and the diseases  
left them and the evil spirits  
went out of them.

حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلَ  
أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ  
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ  
الشَّرِيرَةُ مِنْهُمْ.

ἠρζιτοτο† δε ἠξε ζανο†ο†ν ἐβολ  
δεν νιλο†δα† ε†κω†† ἠἐζορσι†θι†:  
ἐξεν φ†ραν ἠΠβο†ι† ἠχο†ο† ἐξεν φ†ραν  
ἠΠβο†ι† ἠχο†ο† ἐξεν νη†ε† νι†πνε†μα

Then some of the  
itinerant Jewish exorcists  
took it upon themselves to  
call the name of The Lord  
Jesus over those who had  
evil spirits, saying, "We

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ  
الْمُعْزَمِينَ أَنْ يُسْمُوا عَلَى الَّذِينَ  
بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ  
يَسُوعَ قَائِلِينَ: نُنْفِسُ عَلَيْكَ بِيَسُوعَ  
الَّذِي يَكْرَهُ بِهِ بُولَسُ.

ετρωον ζωτων εντω υμμοσ: γε  
†ταρκο υμωτεν νηχοτс φηετε  
Παυλοσ ζωτω υμμοσ.

He oton waww de nwuri nte ota  
ge Ckera eonlon dai pe narxhēretс  
eriri mfa.

Acferonw nze pipneuma etrown  
pezac nwon: ge Ihocotс †cwonh umoc:  
oton pke Pauloc †emi eroc: nōwten  
de nōwten niu.

Oton acritw eērhni exwon nze  
pirwmi ete pipneuma etrown neuma:  
acferboic erwon enocp acxeucom  
ērhni exwon: zwote ncefwot ebol den  
pini ete umaw enbhw ere xwon fhō.

Fai de acwopi erotwn ebol  
nmlon dai throt neu niOreinin etwop  
den eφecoc: oton otrot aci eērhni  
exwon throt: oton naqhnot nōtci nze  
Φran mPboic Ihocotс.

Otwmhw de ebol den nhetatnaw†:  
nawnhot pe erotwn ebol oton etw  
nnonēbhoti.

Zanmhw de ebol den nhenawiri  
nnimetperieroc: avini nnotxom  
atrocrot mpeumo noton niβen: oton  
atciwop nnottimh eawxemot eoton

exorcise you by the Jesus  
whom Paul preaches.”

Also there were seven  
sons of Sceva, a Jewish  
chief priest, who did so.

And the evil spirit  
answered and said, “Jesus I  
know, and Paul I know; but  
who are you?”

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

And many who had  
believed came confessing  
and telling their deeds.

Also, many of those  
who had practiced magic  
brought their books together  
and burned them in the sight  
of all. And they counted up  
the value of them, and it

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ  
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسَسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ  
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ  
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا  
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ  
الْفِضَّةِ.

ἵσις ἡὲβα ἡεατ ἡἡατ.

Παρητ̄ δεη οὐαμαεη αραηαι ἡεε  
ἡεαεη ἡΠβοησ οηοε αραεουεου.

*Πεαεη δε ἡτε Πβοησ εραηαι οηοε  
εραηαι: εραηαεη οηοε εραεαεηο:  
δεη ἡαεηα ἡεκαηηεηα ἡτε φηοητ̄:  
αμην.*

totalled fifty thousand pieces of silver.

So the word of The Lord grew mightily and prevailed.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

هكذا كانت كلمة الرب تنمو وتقوى بشدة.

*لم تزل كلمة الرب تنمو وتعزز وتثبت في كنيسة الله المقدسة. أمين.*

### Synaxarium of Baunah 22

سنكسار اليوم الثاني والعشرون من شهر بؤونة

1. The Consecration of the Church of the Martyrs Cosman, Demian, their Brothers and their Mother

#### 1. The Consecration of the Church of the Martyrs Cosman, Demian, their Brothers and their Mother

On this day, the church celebrates the consecration of the church of the martyrs Cosman and Demian; their brothers, Anthimus, Leontius (Londius) and Euprepus (Abrabius); and their mother Theodata (the gift of God).

They were martyred during the reign of Diocletian. The believers preserved their pure bodies, and after the end of the era of persecution, the church was consecrated on this day.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

1. تكريس كنيسة الشهداء قزمان ودميان وأخوتهما وأمهما

1. تكريس كنيسة الشهداء قزمان ودميان وأخوتهما وأمهما

في هذا اليوم تُعبد الكنيسة بتذكّار تكريس كنيسة الشهداء قزمان ودميان وأخوتهما أنثيموس ولاونديوس وإبرابوس وأمهم ثيودوتي (عطية الله)، الذين استشهدوا في عهد دقلديانوس وحفظ المؤمنين أجسادهم الطاهرة. وبعد انقضاء زمان الاضطهاد، تم تكريسها في مثل هذا اليوم. بركة صلواتهم فلنكن معنا. أمين. ولربنا المجد دائماً ابدياً. أمين.

### 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. أمين.

Ψαλμος τω Δαυιδ ζε: ια, ιβ

Psalm 66: 12 - 14

مزمور 65: 11، 12

Δησινι εβολ εητεη οηαρωη ηευ  
οηωωωτ: οηοε ακεητεη εβολ επεμτοη:  
εηει εδοηηη επεκηη δεη εαηδ̄ηηηλ: οηοε

We went through fire and through water; but You brought us out to rich fulfillment. I will go into Your house with burnt

جزنا في النار والماء ثم اخرجتنا الى الراحة. أدخل الى بيتك بالمحرقات. وافيك النذور التي نطقت بها شفثاي. هليلويا.

†να† νακ ἠνιερχη ἔτα νασφοτου  
 ζοτου. **Αλληλοια.**

offerings; I will pay You my  
 vows, which my lips have  
 uttered. **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 والهننا  
 ومخلصنا يسوع المسيح ابن الله الحي.  
 الذي له المجد الدائم إلى الأبد أمين.

Οὐάνασνωσις ἐβωλ ζεν  
 πιερασσελιον εσοταβ κατα λουκαν  
 ασιου.

A chapter according to  
 Saint Luke, may his  
 blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا أمين.

**Λουκαν κα: ιβ - ιθ**

**Luke 21: 12 - 19**

**لوقا 21: 12 - 19**

βαξεν ναι δε τηρου ενεεν νορσιζ  
 εερηι εξεν θηνου οτου σεναδοσι να  
 θηνου εν† μωτεν εζανστυνασωση  
 νεμ ζανυτεκωου ενινη μωτεν  
 ἠνιοτρωου νεμ νιζησεμων εθε  
 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 يلقون ايديهم عليكم  
 ويضطردونكم ويسلمونكم إلى  
 مجامع وسجون وتساؤون أمام  
 ملوك وولاة لأجل اسمي.

Εσέωπι νωτεν ενμετμεορε.

But it will turn out for  
 you as an occasion for  
 testimony.

فيؤول ذلك لكم شهادة.

Χας ρη ζεν νετενηητ  
 εϋτεμερωορπ νερμελεταν ζε ου πε  
 ετετενναεραπολοσιςθε μμοϋ.

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 ζαρ †να† νωτεν ἠοτρο νεμ  
 οσοφια θεετε ἠσεναϋ† εδορν εερας  
 αν ονδε ἠσεναϋοτωζεμ οτβης αν ἠζε  
 οτον νιβεν ε†οτβε θηνου.

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.

Сена† θηνοῦ δε ἐβολᾷ εἰτεν  
θανιο† νεμ θανῆνοῦ νεμ  
θανεῦτενης νεμ θανῶφην οὔοθ  
сенаδωтев ἐβολᾷ δεν θηνοῦ.

Οὔοθ ἐρετενεῶπι εἰμοσ†  
ἄμωτεν ἵνε οὔοθ νιβεν εῶβε Παρην.

Οὔοθ οὔοπι ἵτετεναφε ἵνεετακο.

Πῆρη δε δεν τετενεῦπομονη  
ἐρετενεῦφο ἵνετενεψῦχη.

*Πῶοθ φα Πεννοῦ† πε ῶα ἐνεε  
ἵτε νι ἐνεε: ἄμην.*

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 تُسَلَّمُونَ مِنَ الْوَالِدِينَ  
وَالْإِخْوَةِ 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 23<sup>rd</sup> Day of Baunah

قطمارس قراءات اليوم الثالث والعشرون من شهر بؤونة المبارك

ΚΟΥΧΟΥΤ ΨΟΥΤ ΝΕΖΟΥΤ ἘΠΙΔΟΥΤ ΠΑΩΝΙ

## 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 ᾠδ: ιβ, λβ: α, λα:  
ζ

Psalm 32: 11, 33: 1, 32: 6

مزمور 31: 12، 32: 1، 31: 7

ΟΥΝΟΥ ΕΧΕΝ ΠΒΟΙΣ ΟΥΟΥ ΘΕΛΗΛ  
ΝΙΘΜΗ: ΝΗΕΤΟΥΤΩΝ ΕΡΩΛΥ ΝΟΥ  
ΝΧΕ ΠΙΜΟΥ: ΕΡΗΙ ΕΧΕΝ ΘΑΙ ΕΥΕΤΩΒ  
ΕΠΩΥΙ ΖΑΡΟΚ: ΝΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΘΟΥΑΒ  
ΖΕΝ ΟΥΧΟΥ ΕΥΟΥΤΩΝ. Ἀλληλοῦα.

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.

ΟΥΔΑΝΑΣΝΩΟΙΣ ΕΒΟΛ ΖΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ  
ΑΣΙΟΥ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ΜΑΤΘΕΟΝ ΚΕ: ΙΔ - ΚΣ

Matthew 25: 14 - 23

متي 25: 14 - 23

Ὑπὲρ ἧτ' ἄρ' ἰσχυρῶς ἐκπαυλενάς  
ἐπιγεμμο δαμοῦτ' ἐνεφεβιαικ ὄροθ  
ἀρτ' ὑπετεντας ἐτοτοῦ.

Ὅσαι μὲν ἀρτ' ἵνα ἴσχυρ' ἰσχυρῶς:  
κεῖται δὲ ἀρτ' ἵνα ἴσχυρ': κεῖται δὲ  
ἀρτ' ἵνα ἴσχυρ': ποῦται ποῦται κατὰ  
τετραῶν ὄροθ ἀκπαυλενάς ἐπιγεμμο.

Ὑκπαυλενάς δὲ ἴσχυρ' φηέτ' ὑπὲρ  
ἰσχυρῶς ἀκπαυλενάς ἴσχυρ' ὄροθ  
ἀκπαυλενάς κε ἴσχυρ'.

Παρητ' ὄν φηέτ' ὑπὲρ ἴσχυρ'  
ἀκπαυλενάς κε ἴσχυρ'.

Φη δὲ ἐταρτ' ὑπὲρ ποῦται ἀκπαυλενάς  
ἀκπαυλενάς ἴσχυρ' ὄροθ ἀκπαυλενάς ὑπὲρ  
ἴσχυρ' περὶ οἱ.

Ὑκπαυλενάς ὄροθ δὲ ἴσχυρ' ἀρτ'  
ἴσχυρ' ἴσχυρ' ἴσχυρ' ἴσχυρ' ὄροθ  
ἀκπαυλενάς κεῖται.

Ὑκπαυλενάς δὲ ἴσχυρ' φηέτ' ὑπὲρ  
ἴσχυρῶς ἀκπαυλενάς κε ἴσχυρ' ἴσχυρῶς  
ἴσχυρ' ἴσχυρ' ἴσχυρ' ἴσχυρ' ἴσχυρ'  
ἀκπαυλενάς ἴσχυρ' κε ἴσχυρ' ἴσχυρῶς  
ἀκπαυλενάς.

Περεπερὶ οἱ δὲ ἵνα κε καλῶς  
ποῦται ἐκπαυλενάς ὄροθ ἐτερεῶν ἐπιδη  
ἀκπαυλενάς ἐκπαυλενάς ἴσχυρ' ἴσχυρ'.

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 آخَرَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ فَمَضَى  
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَقَدَّمَ خَمْسَ وَزَنَاتٍ آخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ وَزَنَاتٍ آخَرَ رَبِحْتُهَا فَوْقَهَا.

فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ  
الصَّالِحُ وَالْأَمِينُ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فَرْحِ سَيِّدِكَ.

εἰς ἅκλις εἰσεν θαννιωτ μαυενακ  
 ἐδοϋν ἐφραυι ἵτε Πεκβοις.

Δϑι δε ἵνε φηεταϑβι ἕπιϑινδωρ  
 ἕναϑ πεϑαϑ ϑε Παβοις ϑινδωρ ἕναϑ  
 ακτηιτοϑ νηι ις κε ἕναϑ ἀιϑφωοϑ.

Πεϑε Πεϑβοις δε ναϑ ϑε καλωϑ  
 πιβωκ εθνανεϑ οτοϑ ἐτενεοτ ἐπιδη  
 ακωπι εκενεοτ θεν θανκοϑϑι  
 εἰς ἅκλις εἰσεν θαννιωτ μαυενακ  
 ἐδοϋν ἐφραυι ἵτε Πεκβοις.

*Πῶοϑ φα Πεννοϑϑ πε ωα ἐνεϑ  
 ἵτε νι ἐνεϑ: ἀμην.*

many things. Enter into the joy of your lord.'

He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'

His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

*Glory be to God forever.*

ثَمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

قَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ إِلَى فَرَحِ سَيِّدِكَ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοϑ τω Δαϑιδ λβ: α, ιβ

Psalm 33: 1, 12

مزمو ر 32: 1, 12

Θεληλ ἕμωτεν νιθμη θεν Πβοις:  
 νηετσοϑτων ἕερϑαϑ νωοϑ ἵνε  
 πιϑμοϑ: ωοϑνιατϑ ἕπιϑλωλ ἕτε Πβοις  
 πε πεϑνοϑϑ: πιλαοϑ ἕταϑσοτϑ  
 εϑκληρονομια ναϑ. **Αλληλοϑια.**

Rejoice in The Lord, O you righteous! For praise from the upright is beautiful. Blessed is the nation whose God is The Lord, the people He has chosen as His own inheritance. **Alleluia.**

ابتهجوا أيها الصديقون بالرب، للمستقيمين ينبغي التسبيح. طوبى للأمة التي الرب إلهها. والشعب الذي اختاره ميراثاً له. **هليلويا.**

**Matins Gospel**  
**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστρωσις ἐβολα θεν πικραστρελιον εθογαβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΘ: ΙΑ - ΙΘ</b></p>	<p><b>Luke 19: 11 - 19</b></p>	<p><b>لوقا 19: 11 - 19</b></p>
<p>Ερωτωτεμ δε ειναι ακοταελοτοτ νε οτπαραβολη εθε γε νατθεντ πε ελερονκαλμη οτοε νατμενι πε γε τμετοτρο νε φνοττ ναοτωνε εβολ κατοτς 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>Πεχατ οτην γε νε οτον οτρωμι νεττενης ακυγενατ εοτχωρα εοτηνοτ εβι νοτμετοτρο νατ 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 εμντ μβωκ νετατ αττ μμντ νεμνα νωοτ εττω μμοε γε αριεβωωτ θεν ναι τωα 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>Πετπολιτνε δε νατμοετ μμοε πε οτοε ατοτωρη νοτπρεεβια σαφαεοτ μμοε ττω μμοε γε τενοττω φαι αν εορεεροτρο 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 ΒΙΒΕΩΝΕ, ΦΑΡΣΕΛΟΥ ΡΑΕ ΣΦΑΡΕ ΦΑΝΛΙΝ: ΛΑ ΝΡΙΔ ΑΝ ΗΔΑ ΙΜΛΚ ΕΛΙΝΑ.</p>
<p>Οτοε ακωωπι ετατταεθο εατβι νετμετοτρο ακχοε εορομωττ ενεεβιαικ ναι εταττ μπιεατ νωοτ εινα νετεεμ γε οτ μμεττεβωωτ 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 ἐφ' ἑαυτοῦ  
καὶ ἵνα ἴσῃτε ὅτι ἡ ἀργύρα ἡ  
ἡμῶν.

Ὁ δὲ πρῶτος αὐτῷ καὶ εὖ καλῶς  
εἰπὼν ἔφη· καὶ ὡς πιστὸς ἦσθε  
ἐν ὀλίγοις, ἐξουσίαν ἔχετε ἐπὶ  
ἑκατὸν πόλεων.

Ὁ δὲ δεύτερος ἦντε πρῶτος ἐφ' ἑαυτοῦ  
καὶ ἵνα ἴσῃτε ὅτι ἡ ἀργύρα ἡ  
ἡμῶν.

Ὁ δὲ πρῶτος εἰπὼν αὐτῷ καὶ ὡς  
πιστὸς ἦσθε ἐπὶ ὀλίγοις πόλεσι.

*Πάντοτε φησὶ Πέντος περὶ ἡμῶν  
ἵνα ἴσῃτε ὅτι ἡμῶν.*

that he might know how much every man had gained by trading.

Then came the first, saying, 'Master, your mina has earned ten minas.'

And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'

And the second came, saying, 'Master, your mina has earned five minas.'

Likewise he said to him, 'You also be over five cities.'

*Glory be to God forever.*

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
رَبِحَ عَشْرَةَ أَمْنَاءٍ.

فَقَالَ لَهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ  
لَأَنَّكَ كُنْتَ أَمِينًا فِي الْقَلِيلِ فَلْيَكُنْ  
لَكَ سُلْطَانٌ عَلَى عَشْرِ مَدَنٍ.

ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
عَمِلَ خَمْسَةَ أَمْنَاءٍ.

فَقَالَ لِهَذَا أَيْضًا: وَكُنْ أَنْتَ عَلَى  
خَمْسِ مَدَنٍ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἡτὲ πενταδὸς Παύλος Πιλιπποστολὸς

Παύλος δούλος ἡμῶν Ἰησοῦς  
Χριστοῦ: πῶτος ἐπιστολὴ εὐαγγελίου  
ἡμῶν ἐπισημασμένη ἡτὲ  
Φιλιπποῦ.

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  
 αςωοπ δεν νιφνοῖ οτορ εβολ ἡματ  
 τενχοϋτ δατρη ἡπενσωτρ  
 Πενβοις Ιησοϋς Πιχριστος.

Φαι εθναϋιβ† ἡπσωμα ἡτε  
 πενθεβιο ἡϋφηρ ἡμορφη ἡτε πσωμα  
 ἡτε πεϋωοτ κατα περρωβ  
 εθρεϋεμχομ οτορ εθρεϋερ ρωβ  
 νιβεν ὄνεχωοτ ναϋ.

ϋωστε ναςνηοτ νασαπητος οτορ  
 ἡμενρα† παραϋι νεμ παχλομ:  
 ἡπαρη† ὄρι ερατεν θηνοτ δεν Πβοις  
 ναμενρα†.

Εὐοδία ††ρο ερος νεμ Συντυχη  
 εροτμεϋι εφαι ρω δεν Πβοις.

Се ††ρο εροκ ρωκ πιωπι  
 Συντζεε ματοτκ νεμωοτ: ναι  
 εταρβιδιϋι νεμηι δεν περατσελιον  
 νεμ πεκεκλημεντος νεμ πεσιπ  
 ἡναϋφηρ ἡρεϋερρωβ: ναι ετε ποτραν  
 ϋδνοτ ϋι ἡσωμ ἡτε ἡωνδ.

Ραϋι δεν Πβοις ἡσχοτ νιβεν:  
 παλιν οη †ρω ἡμοσ ρε ραϋι.

Πετην μετεπικης μαρεσοτωνε  
 ερωμ νιβεν: Πβοις δεντ.

Уπερϋρωοϋ δα ελι: αλλα δεν  
 ρωβ νιβεν †προσεϋχη νεμ πιτωβε

For our citizenship is in  
 heaven, from which we also  
 eagerly wait for the Savior,  
 The Lord Jesus Christ,

who will transform our  
 lowly body that it may be  
 conformed to His glorious  
 body, according to the  
 working by which He is able  
 even to subdue all things to  
 Himself.

Therefore, my beloved  
 and longed-for brethren, my  
 joy and crown, so stand fast  
 in The Lord, beloved.

I implore Euodia and I  
 implore Syntyche to be of  
 the same mind in The Lord.

And I urge you also, true  
 companion, help these  
 women who labored with  
 me in the gospel, with  
 Clement also, and the rest of  
 my fellow workers, whose  
 names are in the Book of  
 Life.

Rejoice in The Lord  
 always. Again I will say,  
 rejoice!

Let your gentleness be  
 known to all men. The Lord  
 is at hand.

Be anxious for nothing,  
 but in everything by prayer  
 and supplication, with  
 thanksgiving, let your

فَان سِيرَتَنَا نَحْنُ هِيَ فِي  
 السَّمَاوَاتِ، الَّتِي مِنْهَا أَيْضًا نَنْتَظِرُ  
 مُخْلِصًا هُوَ الرَّبُّ يَسُوعُ الْمَسِيحُ.

الَّذِي سَيَغَيِّرُ شَكْلَ جَسَدِ تَوَاضَعْنَا  
 لِيَكُونَ عَلَى صُورَةِ جَسَدِ مَجْدِهِ،  
 بِحَسَبِ عَمَلِ اسْتِطَاعَتِهِ أَنْ يُخْضِعَ  
 لِنَفْسِهِ كُلَّ شَيْءٍ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ وَالْمَشْتَاقِ  
 إِلَيْهِمْ، يَا سُرُورِي وَإِكْلِيلِي، اثْبُتُوا  
 هَكَذَا فِي الرَّبِّ أَيُّهَا الْأَحِبَّاءُ.

أَطْلُبُ إِلَى أَفُودِيَّةَ وَأَطْلُبُ إِلَى  
 سِنْتِيحِي أَنْ تَفْتَكِرَا فِكْرًا وَاحِدًا فِي  
 الرَّبِّ.

نَعَمْ أَسْأَلُكَ أَنْتَ أَيْضًا، يَا (سَنزِيكَ)  
 شَرِيكِي الْمَخْلِصِ، سَاعِدِ هَاتَيْنِ  
 اللَّتَيْنِ جَاهِدَتَا مَعِي فِي الْإِنْجِيلِ،  
 مَعَ أَكْلِيمَنْدَسَ أَيْضًا وَبَاقِي  
 الْعَامِلِينَ مَعِي، الَّذِينَ أَسْمَاؤُهُمْ فِي  
 سِفْرِ الْحَيَاةِ.

افْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ  
 أَيْضًا افْرَحُوا.

لِيَكُنْ حِلْمُكُمْ مَعْرُوفًا عِنْدَ جَمِيعِ  
 النَّاسِ. الرَّبُّ قَرِيبٌ.

لَا تَهْتَمُّوا بِشَيْءٍ، بَلْ فِي كُلِّ شَيْءٍ  
 بِالصَّلَاةِ وَالِدُّعَاءِ مَعَ الشُّكْرِ، لِتَعْلَمَ  
 طِلْبَاتُكُمْ لَدَى اللَّهِ.

ἄΝΕ ΟΥΨΕΨΜΟΤ: ΝΕΤΕΝΕΤΗΜΑ  
μαροτορωνη εβολ δατεν Φνοϋτ.

Οτοζ τζηρηνη ντε Φνοϋτ  
θηετβοσι ενοϋτς νιβεν: εσεαρεζ  
ενετενηζητ νεμ νετενμεϋι δεν  
Πιχριστοσ Ιησοϋσ.

Πο λοιπον νασνηοϋ νηετε  
θανμεθμυη νε: νηετε θανμετσεμνοσ  
νε: νηετε θανδικεον νε: νηετε  
θανμεττοϋβο νε: θωβ νιβεν δεν  
οϋμει: θωβ νιβεν δεν οϋψεννοϋϋι:  
φηετε οϋαρετη πε οτοζ φηετε οϋταιο  
πε: ναι μεϋι ερωοϋ.

ετε ναι νε εταρετεντσαβε θηνοϋ  
ερωοϋ: οτοζ αρετενβιτοϋ οτοζ  
αρετεν σοθμοϋ: οτοζ αρετενναϋ  
ερωοϋ νδρηι νδητ: ναι αριτοϋ οτοζ  
Φνοϋτ ντε τζηρηνη εϋεϋωπι  
νεμωτεν.

*Πιζμοτ ταρ 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 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 τεπιστολη  
ντε πενωτ Ιακωβοσ. Δμην.  
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 ἢ τὸ ἔσθαι ἡμῶν  
 ἐρωτησῆτε: ἔστιν ἡμεῖς ἡμεῖς  
 ἐρωτῶντες ἡμῶν ἡμῶν.

Ὅτι νότιστοι κατενεῖρησθε ἡμῶν  
 ὡς ἡμεῖς ἡμεῖς ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

Ἐστιν ἡμεῖς ἡμεῖς ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

Ἡμεῖς ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
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Ἦστιν ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
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 ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

Ἦστιν ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν  
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

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 عَلَى بَعْضِ الْآخِيَّةِ  
 الْإِخْوَةَ لِنَلَا تَدَانُوا. هُوَذَا  
 الدَّيَّانُ وَقَفَّ قَدَامَ الْبَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِاحْتِمَالِ  
 الْمَشَقَّاتِ وَالْإِنَابَةِ، الْأَنْبِيَاءِ الَّذِينَ  
 تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَا نَحْنُ نَطُوبُ الصَّابِرِينَ. قَدْ  
 سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ  
 الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ  
 وَرُؤُوفٌ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا  
 تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ  
 وَلَا بِقَسَمِ آخَرَ. بَلْ لِيَتَكُنْ 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.



Ουτος ερε πτωβη ντε φηναετ  
εφενουεμ υφθεομοκε ουος  
εφετογνοσεφ ηνε Πβοις: ουος καν  
εψωπ αριρι ηθαννοβι ενεχατ ναε  
εβολ.

Ουωνη ουη ητετεννοβι εβολ  
ηνετενερηοτ: ουος τωβη εχεν  
νετενερηοτ εοπωε ητετενοτσαι: ουον  
ουηιωτ ηχομ δεη τηπροσετχη υπιθουη  
εσερβωβ.

Ηλιαε νε ουρωμ εωε πε  
ηρεεφεπυκαε υπερητ ουος αετωβη  
ηουπροσετχη εψτεμθρε τηε εωοτ  
εχεη πικαε ουος υπεεεωοτ ηψομτ  
ηρομυ νεμ σοοτ ηαβοτ.

Ουος αετωβη οη α τηε  
τηνοτμοτηεωοτ ουος α ηκαε ρωτ  
αετ υπεεοτταε.

Ηαενηοτ εψωπ αρεψαν οται δεη  
θηνοτ εωρεμ εβολ εα φμωιτ ητε  
τημεουη ουος ητεεταεοοεφ ηνε οται.

Ηαρεεμ ηνε φηεθαταεο  
ηουρεεφερνοβι εβολεα φμωιτ ητε  
τεεηλανε εεηναεουεμ ητεεψητχη  
εβολ δεη φμοτ: ουος εηναεωβε εβολ  
εχεν οτμωη 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.

اعْتَرِفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَاتِ،  
وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ  
تُشْفَوْا. طَلِبَةُ الْبَارِّ 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.

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 ἴτε νενιοτφ ἡποστολοσ:  
 ἐρε ποτςμοσ εσοταβ ωωπι νευαν.  
 Δμην.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آبائنا الرسل  
 الأظهر المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραξις ια: ιθ - κϛ

Acts 11: 19 - 26

أعمال 11: 19 - 26

Ἦν μεν οὔν εταρωσ ἐβολ ισxen  
 πιροχεε εταρωωπι ει Στεφανος ἀτὶ  
 ωα ἐρηι ἐφφοινικη νευ Κυπρος νευ  
 Ἰαντιοχια ἡσεασι νευ ἐλι αν  
 ὑπιασι ἐβηλ ἐπιουδαὶ ὑματατο.

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  
 وَأَنْطَاكِيَّةٍ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا  
 بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.

Ἦε οὔν εδανοτον δε ἐβολ ἡδητοσ  
 εδρωωπὶ ἡΚυπριος νευ ἡΚυρηνηος:  
 ναι ἐτατὶ ἐτἸαντιοχια ναιεασι νευ  
 ἡΟυρηνιν ερωιω ὑΠβοις ἡσοτς.

But some of them were  
 men from Cyprus and  
 Cyrene, who, when they had  
 come to Antioch, spoke to  
 the Hellenists, preaching  
 The Lord Jesus.

وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ، وَهُمْ رِجَالٌ  
 قُبْرُسِيُّونَ وَقَيْرَوَانِيُّونَ، الَّذِينَ لَمَّا  
 دَخَلُوا أَنْطَاكِيَّةً كَانُوا يَخَاطَبُونَ  
 الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.

Οσοσ ναιρε τςιχ ὑΠβοις χη  
 νευωσ πε: οτνιωτφ δε ὑμνω ατναετφ  
 οσοσ ατκοτοσ 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 νενμαωχ  
 ἡτεκκλησια ετδεν ἡεροσαλημ  
 εεβητοσ οσοσ ατοτωρπ 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  
 أَنْطَاكِيَّةٍ.

Φαι ἔταçì οὐοὺ ἔταçνατ ἐπιζῶοτ  
 ἵτε Φνοοτ ἀçραωι οὐοὺ ναçτνοοτ  
 ἵνοτον νιβεν ζεν πιθωτ ἵζητ εθροῶοι  
 ζεν Πβοιç.

Χε νε οτρωμι ἵὰσαθοç πε οὐοὺ  
 εçμμεζ ἔβολ ζεν Πίπνευμα εθοταβ  
 νευ φηαζτ οὐοὺ ἀçοταζç ἵνα Πβοιç  
 ἵζε οτνωτ ἡμω.

Ἐταçì δε ἔβολ ἐἸαρçοç εçκωτ  
 ἵνα Çατλοç: οὐοὺ ἔταççεμç ἀçένç  
 ἔρρη ἔτἈντιοçιᾶ.

Ἀçωωπι δε ἔταρερ οτρωμι τηρç  
 εθοῶτ ζεν Ἰεκκλῆçιᾶ: οὐοὺ  
 ἔτατçβω ἵοτνωτ ἡμω ἀττρεν  
 νιμαθῆτῆç δε ετθεν τἈντιοçιᾶ  
 ἵωορπ çε νιçριçτιᾶνοç.

*Πισαçi δε ἵτε Πβοιç εçἔαλι οὐοὺ  
 εçἔῶωι: εçἔἡμαζι οὐοὺ εçἔταçρο:  
 ζεν Ἰᾶçιᾶ ἵεκκλῆçιᾶ ἵτε Φνοοτ:  
 ἡμην.*

When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with The Lord.

For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to The Lord.

Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch.

And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

أَلَّذِي لَمَّا أَتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ، وَوَعَّظَ الْجَمِيعَ أَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزْمِ الْقَلْبِ،

لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُتَلِنًا مِنَ 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 Baunah 23

سنكسار اليوم الثالث والعشرون من شهر بؤونة

1. The Departure of St. Abba Noub, the Confessor

**1. The Departure of St. Abba Noub, the Confessor**

On this day, of the year 20 of the martyrs, 304 AD, the holy father Abba Noub, the confessor, departed. This saint was a devoted monk in one of the monasteries of Upper Egypt.

When Arianus, the governor of Ansena heard of him, he brought him and ordered him to worship the idols. The

1. نياحة القديس أبانوب المعترف

1. نياحة القديس أبانوب المعترف في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، تنيح القديس أبانوب المعترف. كان ناسكاً فاضلاً في إحدى بلاد الصعيد.

ولما سمع عنه أريانوس الوالي، استحضره

saint replied, "How can I abandon the worship of my Lord Jesus Christ and worship the idols that are made by the hand of man?" Arianus tortured Abba Noub much, and then exiled him to the five western cities (Pentapolis), where he stayed in prison there for seven years.

When emperor Constantine reigned, he ordered the release of all those who were in prison because of their faith. The saint Abba Noub went back to the place of his worship, and when he completed his good endeavor, he departed in peace.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

وعرض عليه عبادة الأوثان، فأجابه القديس قائلًا: "كيف أترك عبادة سيدي يسوع المسيح وأعبد الأصنام صنعة أيدي الناس". فعذبه الوالي كثيراً ثم نفاه إلى الخمس مدن الغربية حيث ظل محبوساً سبع سنوات. ولما ملك قسطنطين، أمر بالإفراج عن المحبوسين من أجل الإيمان، فخرج هذا القديس وجاء إلى مكان تعبه وأكمل سعيه الصالح ثم تنيح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm

#### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ λς: ιθ, ζζ: α	Psalm 34: 19, 68: 3	مزمور 33: 19، 67: 4
<p>Παυωου νιθλνψις ντε νιθμη: οτοζ ρηναζμοτ ηζε Πβοις εβολ νδητοτ τηροτ: Οτοζ νιθμη μαροτοτνοτ: μαροτοεληλ υπεμθο μφνοτ†: μαροτοτνοτ ζεν οτοτνοτ. Δλληλοτiα.</p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. والصديقون يفرحون ويتهللون أمام الله. ويتنعمون بالسرور. هليلويا.</p>

### The Liturgy Gospel

#### إنجيل القديس

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οτiανασνωσις εβολ ζεν 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 آمين.</p>
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Ἐπερρωοτ πικορσι νὸρι γε  
αϭτματ ἵξε πετενωτ ἐτ νωτεν  
ἵτμετορρο.

Ἐα νετενερπαρχοντα ἐβολ  
μητορ ἐθμετναητ μαθαυἰὸ νωτεν  
ἵεανὰσονἰ ἕπατερὰπας ἵοταρο  
ἵαθμορνηκ δεν νιφιοἰ πιμα ἐτε  
ἕπαρε ρεϭβιοἰ δωντ ἐροϭ ορδε  
ἕπαρε ροδι τακοϭ.

Πιμα ταρ ἐτε πετεναρο ἕμοϭ  
εϭεϭωπι ἕματ ἵξε πετενητ.

Ἐαροϭωπι ερδηκ ἵξε νετενηπι  
οροε νετενηεβε ερμοε.

Οροε ἵθωτεν ρωτεν ἐρετενὸνι  
ἵεανρωμι ερϭοϭωτ ἐβολ δατρη  
ἕπορβοιϭ γε αϭνατἰοἰ ἵθνατ ἐβολ  
δεν πιροπ ρινα αϭωανἰ ἵτεϭκολε  
σατοτορ ἵσεαορωη ναϭ.

Ἐορνιατορ ἵνιεβιαικ ἐτε ἕματ  
νηετε αϭωανἰ ἵξε πορβοιϭ  
ἵτεϭξεμορ ερρηϭ: ἀμην τρω ἕμοϭ  
νωτεν γε ερναδοϭε οροε  
ἵτεϭερορρωτεβ οροε ἵτεϭορι ἐρατϭ  
ἵτεϭωεωπι ἕμωοτ.

Καν αϭωανἰ δεν τμαεϭνορτ καν  
αϭωανἰ δεν τμαεϭωομτ ἵοτερω οροε

“Do not fear, little flock,  
for it is your Father’s good  
pleasure to give you the  
kingdom.

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

«لَا تَخَفْ أَيُّهَا الْقَطِيعُ لِأَنَّ  
أَبَاكُمْ قَدْ سَرَّ أَنْ يُعْطِيَكُمْ الْمَلَكُوتَ.

بِيعُوا مَا لَكُمْ وَأَعْطُوا صَدَقَةً.  
اعْمَلُوا لَكُمْ أَكْبَاسًا لَا تَفْنَى وَكَنْزًا  
لَا يَفْئُدُ فِي السَّمَاوَاتِ حَيْثُ لَا  
يَقْرَبُ سَارِقٌ وَلَا يَبْلِي سُوسٌ.

لِأَنَّهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ  
قَلْبُكُمْ أَيْضًا.

لِتَكُنْ أَحْقَاؤُكُمْ مُمْنَطَقَةً وَسُرُجُكُمْ  
مُوقَدَةً.

وَأَنْتُمْ مِثْلُ أَنْاسٍ يَنْتَظِرُونَ سَيِّدَهُمْ  
مَتَى يَرْجِعُ مِنَ الْعُرْسِ حَتَّى إِذَا  
جَاءَ وَقَرَعَ يَفْتَحُونَ لَهُ لِلْوَقْتِ.

طُوبَى لِأَوْلِيكَ الْعَبِيدِ الَّذِينَ إِذَا جَاءَ  
سَيِّدُهُمْ يَجِدُهُمْ سَاهِرِينَ. الْحَقُّ  
أَقُولُ لَكُمْ إِنَّهُ يَتَمَنَّى وَيَتَكَنَّهُمْ  
وَيَتَقَدَّمُ وَيَخْدِمُهُمْ.

وَإِنْ أَتَى فِي الْهَزِيمِ الثَّانِي أَوْ أَتَى  
فِي الْهَزِيمِ الثَّلَاثِ وَوَجَدَهُمْ هَكَذَا  
فَطُوبَى لِأَوْلِيكَ الْعَبِيدِ.

ἵστευχεμοῦ ἐπίρι ὑπαιρητῆ ὠοῖνιατοῦ  
ἵνιέβοαικ ἔτε ἕματ.

Φαι δε ἀρίεμι ἐροϋ ἐναρε πινεβνι  
ἐμι γε δεν αῶ ἵνοῖνοῦ ἕρῆνοῦ ἵνε  
πιρεϋβιοῦ ἵναϋαρωις πε οῖοῦ  
ἵναϋαχαϋ ἀν πε ἐρωατς ἐπεϋμι.

Οοῖε ἵθωτεν ῶωτεν ῶωπι  
ἐρετενεσβτωτ γε δεν ἵοῖνοῦ  
ἐτετενεσωῖν ἕμοο ἀν ἕρῆνοῦ ἵνε  
Πωηρι ἕΦρωμι.

Πεϋε Πετροο δε ἵναϋ γε Πβοις  
ἀκκω ἵναι παραβοῖη ἵαν ῶαν ἀκκω  
ἕμοο ἵνοῖον ἵβεν.

Οοῖο πεϋε Πβοις γε ἵνι ῶαρε πε  
πιπιςτοο ἵοικονομοο οῖοῦ ἵσαβε  
φῆετε πεϋβοις ἵαχαϋ ἕχεν ἵεϋέβιακ  
γε ἵτεϋτῆ ἵτοῖῶρε ἵνοῖοῦ δεν ἵσχοῖ  
ἵνθις.

ἵοῖνιατϋ ἕπιβωκ ἔτε ἕματ  
φῆετε ἀϋῶανῆ ἵνε πεϋβοις ἵστεϋχεμοϋ  
εϋίρι ὑπαιρητῆ.

Ἰαφῶμι ἵκω ἕμοο ἵωτεν γε  
ἕἵαχαϋ ἕχεν πετενταϋ θηροῖ.

*Πῶοῦ φα Πεννοῖτῆ πε ῶα ἐνεῶ  
ἵτε ἵ ἐνεῶ: ἀμην.*

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?”

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.*

وَإِنَّمَا اعْلَمُوا هَذَا: أَنَّهُ لَوْ عَرَفَ  
رَبُّ الْبَيْتِ فِي آيَةٍ سَاعَةَ يَأْتِي  
السَّارِقُ لَسَهَرَ وَلَمْ يَدْعُ بَيْتَهُ يُنْقَبُ.

فَكُونُوا أَنْتُمْ إِذَا مُسْتَعِدِّينَ لِأَنَّهُ فِي  
سَاعَةٍ لَا تَطَّوْنَنَ يَأْتِي ابْنُ  
الْإِنْسَانِ.»

فَقَالَ لَهُ بُطْرُسُ: «يَا رَبُّ أَلْنَا تَقُولُ  
هَذَا الْمَثَلُ أَمْ لِلْجَمِيعِ أَيْضًا؟»

فَقَالَ الرَّبُّ: «فَمَنْ هُوَ الْوَكِيلُ  
الْأَمِينُ الْحَكِيمُ الَّذِي يُقِيمُهُ سَيِّدُهُ  
عَلَى خَدَمِهِ لِيُعْطِيَهُمُ الطَّعَامَ فِي  
حِينِهِ؟»

طُوبَى لِدَلِكِ الْعَبْدِ الَّذِي إِذَا جَاءَ  
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
جَمِيعِ أَمْوَالِهِ.

*والمجد لله دائماً.*

# Katameros Readings for the 24<sup>th</sup> Day of Baunah

## قطمارس قراءات اليوم الرابع والعشرون من شهر بؤونة المبارك

### Cουχοῦτ ἔτοῦ Νέροῦτ ἁΠιαβοῦ Παῶνι

### 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 τῷ Δαυιδ λθ: Ϛ	Psalm 40: 2, 3	مزمور 39: 3
<p>ΑϚταρο ἠναβαλαϚ ἔρατοϚ          εἰκεν οὔπετρα: οὔροϚ αϚσοῦτεν          νατατϚ: αϚεἰοῦτὶ ἠοῦεωϚ ἁβερι ἔδοῦτη          ἔρωι: νεμ οὔμοῦτ ἔΠεννοῦτ.          Ἀλληλοῦα.</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.

ΟὔαναϚνωϚεἰς ἔβολ Ϛεν ΠεϚασϚελιον εἰοῦαβ κατὰ ἁαῦθεον αϚιοῦτ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
ἁαῦθεον Ϛ: κβ - κε	Matthew 7: 22 - 25	متي 7: 22 - 25
<p>Οὔοῦ οὔμηϚ Ϛαρ εἰναϚοϚ ἠηι Ϛεν          Πεἰροῦτ ἔτε ἁμαϚ: Ϛε ΠβοιϚ ΠβοιϚ μη          Ϛεν Πεκραν αἠ εἰροφητεῖν οὔροϚ</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 أليس باسمك تنبأنا وباسمك أخرجنا شياطين وباسمك صنعنا قوات كثيرة؟</p>

ἄθεν Πεκραν ἀνεῖ δέμων ἐβόλ οὔτος  
 ἄθεν Οεκραν ἀνὶρὶ νότυμηῷ ἵξου.

Οὔτος τότε εἰέοῦωνεῖ νωοῦ ἐβόλ  
 ἄθεν ἔπισοῦεν ἄνηοῦ ἐνεεῖ μαῶενωτεν  
 ἐβόλ ἄραοι νιερῶατης ἵτε ἴἀνομιὰ.

Οὔτον νιβεν οὔτη ἐτῶτεμ ἐνάσασι  
 ναι οὔτος ἐῖρὶ ἔμωοῦ εἰέτενωνηῖ  
 ἐοῦρωμὶ ἵσαβε φηέταρῶτ ἔπερῆ  
 εἴχεν ἴπετρα.

Οὔτος ἀρὶ ἐπεσῆτ ἵχε πιμοῦνηῶοῦ  
 ἀτὶ ἵχε νιαρῶοῦ οὔτος ἀνιῖρὶ ἵχε  
 νιθνοῦ οὔτος ἀγκῶλῶ ἐπὶνι ἐτε ἔμωα  
 οὔτος ἔπερῆει: ναρῆ τερῶενῆ ταρ  
 ταρῆοῦτ πε εἴχεν ἴπετρα.

*Πῶοῦ φα Πεννοῦῆ πε: ῶα ἐνεεῖ  
 ἵτε νιένεε: ἀμην.*

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**

Ἰαμεῶμη νευ παναι νεμαῖ: ἵερῆ  
 ἄθεν παραν ἐῖβῆσι ἵχε περῆταπ: τότε  
 ἄθεν οὔτορασις ἀκσασι νεμ νεκῶρη:  
 οὔτος ἀκῶος ἄθεν ἀῖχῶ νότυβὸηθὶὰ ἐχεν  
 πετε οὔτοῦξου ἔμοῖ. **Ἀλληλοῖα.**

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 ηθεθαναοθεμ: 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 ακω† 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 πιηβηι οτοθ ητεϋθθαμ υπιρο: οτοθ ητετενναερηητς εοθι ερατεν θηνοτ καβολ οτοθ εκωλθ επιρο ερετενχω υμοσ: γε Πβοις Πβοις λοτων ηαν: 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>†οτε ερετενερηητς ηχοσ: γε ανοτωμ υπεκυθο οτοθ ανσω: οτοθ ακ †εβω θεν ηενηλατια.</p>	<p>Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’</p>	<p>حينئذٍ تبتدون تقولون: أكلنا فدأمتك وشربنا وعلمت في شوارعنا.</p>

Οτος ἐναδος νωτεν γε ἡτρωον  
ἄμωτεν αν γε ἡωτεν εαν ἐβολ  
εων: μαγενωτεν ἐβολ εαροι τηρο  
νιερατης ἡτε ἴδικιὰ.

Πιμα ἐτε ἄματ ἐναγωπι ἡγε  
ἔριμι νεμ πιθερτερ ἡτε νιναεχι:  
εοταν ἀρετενωαννατ ἐλβρααμ νεμ  
Iσαακ νεμ Ιακωβ νεμ ἡπροφητης  
τηρο εεν ἴμετορο ἡτε Φνοτ:  
ἡωτεν δε ετῆιοῖ ἄμωτεν ἐβολ.

Οτος ετῆ ἐβολ εεν νιμαῖωαι νεμ  
νιμα ἡεωτιπ νεμ πεμειτ νεμ εαρης:  
οτος ετῆροεβοτ εεν ἴμετορο 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: φἠέταρωαυφ ἐπιζωεννορφι ἰτε 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>Δνοκ δε ζω νασνηοφ ἔπιζευχομ ἰσαζι νεμωτεν ἔφρηφ ἠεανπνευματικος αλλα ἔφρηφ ἠεανσαρκικος ἔφρηφ ἠεανκορζι ἠάλωσι δειν Πιχρίστος.</p> <p>Διτσε θηνοφ ἠορερωφ ἠορδρε αν τε νε ἔπατετενἔζευχομ ζαρ πε αλλα ορδε φνορ οη ἔπατετενἔζευχομ ἔτι ζαρ ἠεωτεν ἠεανσαρκικος.</p> <p>Ωωζ ζαρ ἔορον ορχοζ νεμ ορῶδνην δειν θηνοφ μη ἠεωτεν εανσαρκικος αν οροζ ἄρετεμωφι κατα ρωμ.</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>وَإِنَّا أَيُّهَا الإِخْوَةُ لَمْ أَسْتَطِعْ أَنْ أَكَلِمَكُم كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ، كَأَطْفَالٍ فِي الْمَسِيحِ.</p> <p>سَقَيْتُكُمْ لَبَنًا لَا طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلْ الْآنَ أَيْضًا لَا تَسْتَطِيعُونَ.</p> <p>لَأَنَّكُمْ بَعْدُ جَسَدِيُّونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ وَأَنشِقَاقٌ، أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ بِحَسَبِ الْبَشَرِ؟</p>

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 εἰρετενηαεϋ  
 εβολ ειτοτοὔ πιοὔαι πιοὔαι κατα  
 φρηϋ ετα Πβοις ϋ ναϋ.

Ἀνοκ αιτωσι Ἀπολλω αϋτεο  
 αλλα Φνοϋϋ αϋεροὔαιαι.

Εωστε οὔδε φηεττωσι οὔδε  
 φηεττεο ελι πε αλλα Φνοϋϋ πε  
 ετερο ἡμωον εἰαι.

Φη δε εττωσι νεμ φηεττεο οὔαι  
 νε: πιοὔαι δε πιοὔαι εἰναδι ἡπερβεχε  
 κατα περϋιϋι ἡμιν ἡμοϋ.

*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 قَالِ وَاحِدٌ: «أَنَا لِبُولُسَ»  
 وَآخَرَ: «أَنَا لِأَبُولُسَ» أَفَلَسْتُمْ  
 جَسَدِيَّيْنِ؟

فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ أَبُولُسُ؟  
 بَلْ خَادِمَانِ أَمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا  
 أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبُولُسُ 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 πιεναϋ  
 νεπιστολη νετε πενωτ Πετρος.  
 Ἀμην. Ναμενραϋ.

**Ἡ Πετρος α: α - ια**

Σιμων Πετρος φβωκ ονοε  
 παποστολοε νετε Ιησοϋε Πιχριστοε:

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

ἴΝΗΕΤΟΙ ἸΣΤΟΣ ἸΤΑΙΟ ΝΕΜΑΝ ΘΕΝ  
 ΦΝΑΖΤ ἔΤΑΦΩΠ ἔΡΟΝ ἸΘΡΗΙ ΘΕΝ  
 †ΜΕΘΜΗ ἸΝΤΕ ΠΕΝΝΟΥ† ΟΥΘ  
 ΠΕΝΣΩΤΗΡ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ.

Πιζμοτ νεμ †ζιρηνη Ἰτογὰψαι  
 Νωτεν Ἰθρηι θεν Ἰκοτεν Φνογ† νεμ  
 Ιησουσ Πιχριστοσ Πενβοισ.

Σωσ ἔα ζωβ Νιβεν ψωπι ΝΑΝ ἸΤΑΙΟ  
 ΘΕΝ ἸΧΟΜ ἸΝΤΕ ΤΕΥΜΕΘΝΟΥ† ἔΘΟΥΝ  
 ἔΠΩΝΘ ΝΕΜ †ΜΕΤΕΥΣΕΒΗΣ ΘΗἔΤΑΥΤΗΙΣ  
 ΝΑΝ ἸΧΙΝΖΗ ἔΒΟΛ ΖΙΤΕΝ ἸΚΟΥΕΝ  
 ἸΦΗἔΤΑΦΘΑΖΜΕΝ ΘΕΝ ΠΕΨΟΥ† ΝΕΜ  
 †ΑΡΕΤΗ.

Νεμ ἔβωλ Ζιτεν ΝΑΙΝΙΨ† ἸΨΟΥ  
 ΕΤΤΑΙΗΟΥ† ἔΤΑΥΤΗΙΤΟΥ ΝΑΝ ἸΤΑΙΟ  
 ΖΙΝΑ ἔΒΟΛ ΖΙΤΕΝ ΝΑΙ ἸΤΕΤΕΝΨΩΠΙ  
 ἔΡΕΤΕΝΟΙ ἸΨΦΗΡ ἔΤΦΥΣΙΣ ἸΝΤΕ  
 †ΜΕΘΝΟΥ†: ἔΡΕΤΕΝΦΗΤ ΣΑΒΟΛ  
 Ἰ†ἔΠΙΘΥΜΙΑ ἸΝΤΕ ἸΤΑΚΟ ΘΗἔΤΕ ἸΘΡΗΙ  
 ΘΕΝ ΠΙΚΟΣΜΟΣ.

ΟΥΘ ἸΘΡΗΙ ΘΕΝ ΦΑΙ ἔΑΡΕΤΕΝΙΝΙ  
 ἔΘΟΥΝ ἸΣΠΟΥΔΗ ΝΙΒΕΝ ΣΑΖΗΝ ἸΣΑ  
 †ΑΡΕΤΗ ΘΕΝ ΠΕΤΕΝΝΑΖ†: ἸΘΡΗΙ ΔΕ ΘΕΝ  
 †ΑΡΕΤΗ †ΖΝΩΣΙΣ.

ἸΘΡΗΙ ΔΕ ΘΕΝ †ΖΝΩΣΙΣ †ΕΣΚΡΑΤΙΑ:  
 ἸΘΡΗΙ ΔΕ ΘΕΝ †ΕΣΚΡΑΤΙΑ †ΖΥΠΟΜΟΝΗ:  
 ἸΘΡΗΙ ΔΕ ΘΕΝ †ΖΟΠΟΜΟΝΗ

have obtained like precious  
 faith with us by the  
 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,

ΜΕΓΑ ΙΜΑΝΑ ΘΜΙΝΑ ΜΣΑΟΥΙΑ ΛΝΑ, ΒΙΡ  
 ΙΗΝΑ ἠ ΜΧΛΙΣ ΙΣΟΥΣ ΜΣΙΧ.

لِتَكْتُمُ لَكُمْ النِّعْمَةَ 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،

†μετετερεβης.

Ἡδῆρι δε θεν †μετετερεβης  
†μετμαισον: ἡδῆρι δε θεν  
†μετμαισον †ἀσαπη.

Ἡαι γαρ εγυοπ νωτεν ογοε  
ερερσοτο θεν θηνοτ ἡςεναερ θηνοτ  
ἡαρσοε αν οτδε ἡατοτταε εδοτη  
εἶποτεν Πενβοις Ἰησοε Πιχριστοε.

Φη δε ετε ναι γυοπ ναε αν  
οτβελλε πε εγχομμεε εαεβι νοτεβωι  
ἡτε πτοτβο ἡτε νεγγορπ ἡνοβι.

Εθε φαι μαλλον νενηνοτ ἡε  
ἡτεν θηνοτ εἰνα εβολ εἰτεν νιεβηοτ  
εθνανετ ἡτετενταερε πετενηωεε  
νεμ τετενμετωπ: ναι γαρ ερετενιρι  
ἡμωοτ ἡνετενελα† ενεε.

Παιρη† γαρ θεν ογμετραμαο  
εγεεεενε πιμωιτ εδοτη νωτεν ἡτε  
εμετογοτ ἡενεε ἡτε Πενβοις ογοε  
Πενσωτηρ Ἰησοε Πιχριστοε.

*Ἡασηνοτ ἡπερμερε πικομοε  
οτδε νηετγυοπ 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  
تَزَلُّوا أَبَدًا.

لِأَنَّهُ هَكَذَا يُقَدِّمُ لَكُمْ بِسِعَةِ 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. أمين.*

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἰὰποστολοσ: ἐρε ποῦσμον εσοταβ 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 αϑερονὼ ἵξε Ιακωβοσ εϑω μμοσ: νιρωμι νενσνησσ ωτεμ ἐροι.  Стмewн αϑρασι κατα φρηϑ ισxen ωρηп ἔτα Φноϑϑ χευпωιηи ἐβι ἵσγλαοσ ἐβολ δен ниеθноσ δен 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 شُعْبًا عَلَى اسْمِهِ.</p>
<p>Οτοσ φαι σεϑμαϑ νεμαϑ ἵξε νισασι ἵτε νιπροφηтис κατα φρηϑ 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 ἵϑσκγνη ἵτε Δαυιδ θηετασθει: οτοσ нηετασωσ ἵταс ειεκοτοϑ οτοσ ϑнаτασос ἐραтс.</p>	<p>‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Зоπωс ἵσεκωϑ ἵса Пбоис ἵξε ἵπωσπ ἵτε нιρωми нем ниеθноσ тнροϑ нηετασμοϑϑ ἐПаран ἐεϑρηι ἐξωσϑ πεξε Пбоис φнетεϑо ἵнаи.</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 ἵενεσ.</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 νιcνε̄α  
ηαρχεoc οτονταϋ ηνηετθιωϋ ημοϋ  
κατα πολic θεν νιcτναcωτη ετωϋ  
ημοϋ κατα Caββατον νιβεν.

Ποτε acερδοκιν ηνιαποcτολοc  
νεμ ηιπρεcβϋτεροc νεμ †εκκληcια  
τηρc εcωτπ ηθανρωμι ἐβολ ηδητοϋ  
εογορποϋ ε̄τ̄αντιοχια νεμ Παυλοc  
νεμ Βαρναβac: Ιουδαc φηετοϋμοϋ†  
εροϋ χε Βαρcaββαc νεμ Cιδαc  
θανρωμι ηεττοϋμενοc θεν νιcνηοϋ.

Caτ̄c̄θαι ἐβολ θιτοτοϋ  
ηνιαποcτολοc νεμ ηιπρεcβϋτεροc νεμ  
νιcνηοϋ ηηετχη θεν τ̄αντιοχια νεμ  
†Κυλικια νεμ †Cυρια ηνιcνηοϋ ηη  
ἐβολ θεν νιεθνοc χερε.

Επιδη ανωτεμ χε θανονον ἐβολ  
θεν θηνοϋ ε̄τατι ἐβολ ατ̄ω̄θερτερ  
θηνοϋ ετφωηθ ηνετενψιτχη 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 يتقّل على  
الراّجعين الى الله من الامم.

بل يرسل اليهم ان يمتنعوا عن  
نجاسات الأصنام، والزنا،  
والمخوق، والدم.

لأن موسى منذ أجيال قديمة، له  
في كل مدينة من يكرز به، إذ يقرأ  
في المجمع كل سبت.

حينئذ رأى الرسل والمشايخ 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  
والمشايخ والإخوة يهدون سلاماً  
إلى الإخوة الذين من الأمم في  
أنطاكية وسورية وكليكية:

إذ قد سمعنا أن أناساً خارجين من  
عندنا أزعجوكم بأقوال مقلبين  
أنفسكم وقائلين أن تختنوا



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 ηλουδας νεμ Σιλας:  
ηθωου ζωου ενεταμωτεν εναι ρω  
εβολ ζιτεν πιαξι

Ασραναζ ταρ ὙΠιπνευμα εθοταβ  
νεμ ανον ζων εϋπεμοταζ βαρος  
εξεν θηνου ηζουο: ηλην ναι ζεν  
ογανασκη.

Αρεζ ερωτεν σαβολ Ὑμωου  
νιωωτ ηιδωλον νεμ νισνοϋ εθωωουτ  
νεμ νιωζε νεμ νιπορνια: ναι  
ερετεναρεζ ερωτεν σαβολ Ὑμωου  
ητετενερωβ ηκαλωσ: ουζαι.

*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.*

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 وَالزَّنَا الَّتِي إِنْ حَفَظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَافِينَ.»

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Baunah 24

### سنكسار اليوم الرابع والعشرون من شهر بؤونة

1. The Martyrdom of St. Anba Moses, the Black
2. The Departure of St. Isidore, the Priest of Scetis

#### 1. The Martyrdom of St. Anba Moses, the Black

On this day, of the year 123 of the martyrs, 407 AD, the strong St. Moses the Black, was martyred. This saint was born in Ethiopia in the year 332 AD.

In his young age, he was a slave to a person who worshipped the sun. He was a mighty man, who loved to eat and drink excessively. He was of vicious character; he killed, robbed and committed fornication. No one could stand up before him for his might. He escaped from his master and became a ringleader for a band of robbers.

His journey to repentance began when one day, he lifted up his eyes to the sun, saying, "O Sun, if you are God, let me know it. And You O God, whom I do not know, let me know who You are."

One day, he heard someone saying to him, "The monks of the wilderness of Shiheet (Scetis) know the real God. Go to them and they will inform you." Immediately, he rose up, girded his sword and went to the wilderness of Shiheet. He met Abba Isidore the priest of Scetis, who was frightened when he saw his appearance. Moses comforted him saying, "Do not be afraid. I have come to you to hear about the real God." Abba Isidore took him to St. Macarius the Great, who talked to him about The Lord Christ, the incarnation and the redemption. Moses believed and accepted the faith. Abba Macarius baptized him and accepted him as a monk.

Abba Moses lived an austere spiritual life. The devil fought him intensively with his former iniquities and sins. He often came to Abba Isidore, his teacher, to reveal to him all temptations of the enemy. Abba Isidore comforted, strengthened and taught him how to overcome the snares of the devil.

Abba Moses loved serving others. When the elders of the monastery went to sleep, he would pass by their cells, take their water pots and fill them with water from a well far from the monastery.

After many years in spiritual struggle, the devil envied him, and struck him with sores on his feet, leaving him ailing and unable to move. When he knew that this was a temptation from the devil, he increased in his

1. استشهاد القديس الأنبا موسى الأسود
2. نياحة القديس إيسودورس، قس الأسقيط

1. استشهاد القديس الأنبا موسى الأسود في مثل هذا اليوم من سنة 123 للشهداء، سنة 407 ميلادية، استشهاد القديس العظيم الأنبا موسى الأسود. وُلِدَ بِأَثْيُوبِيَا سنة 332 ميلادية، ولما كبر أصبح عبداً لإنسان يعبد الشمس وكان قوى الجسم كثير الإفراط في الأكل والشرب وكانت أخلاقه شرسة يقتل ويسرق ويزنى ولا يستطيع أحد أن يقف أمام وجهه لقوته، وهرب من سيده وصار رئيساً لعصابة لصوص.

وكانت الخيوط الأولى من توبته بدأت عندما كان يخاطب الشمس قائلاً: "إن كنت أنت الإله فعرفيني. وأنت أيها الإله الذي لا أعرفه عرفني ذاتك".

فسمع يوماً من يقول له أن رهبان برية شيهيت يعرفون الله فذهب إليهم. فقام لوقته وتقلد سيفه وأتى إلى البرية، فالتقى بالقديس إيسودورس قس الإسقيط، الذي لما رآه خاف من منظره، فطمأنه موسى قائلاً: "لا تخف، فقد أتيت إليكم لتعرفوني الإله الحقيقي". فأتى به إلى القديس مكاريوس الكبير، فكلّمه عن السيد المسيح والتجسد والفداء، فأمن. فعمده وقبله راهباً. فعاش القديس موسى في حياة روحية قوية وكان الشيطان يقاتله بما كان يمارسه أولاً من خطايا، فكان يأتي إلى القديس إيسودورس معلمه ويخبره بذلك، فكان يعزيه ويشجعه ويعلمه كيف يتغلب على حيل الشياطين.

وكان يحب خدمة الآخرين، فإذا نام شيوخ الدير، كان يمر على قلايهم ويأخذ جرارهم ويملأها ماءً من بئر بعيد عن الدير. حسده الشيطان وضربه بقرح في رجله أقعده مريضاً، ولما علم أنها حرب من الشيطان ازداد في نسكه وعبادته حتى صار جسده كخشبة محروقة، فنظر الرب إلى صبره وتعبه ورفع عنه الأوجاع وحلت عليه

asceticism and worship, until his body became as a burnt wood. God looked upon his patience and toil. He relieved him of his pain, and the grace of God dwelt upon him.

After a while, he became the spiritual guide of 500 brothers, who elected him to be ordained a priest. When he came before the Patriarch to be ordained, the patriarch wanted to test him, by asking the elders, "Who brought this black one here? Cast him out." He obeyed, and left saying to himself, "It is good what they have done to you, O black colored one." When the Patriarch, however, saw his humility and endurance, he called Abba Moses back and ordained him a priest, and said to him, "Moses, you have now become entirely white."

One day, he went with the elders to St. Macarius the Great, who said to them, "I see among you one to whom belongs the crown of martyrdom." Abba Moses answered him, "Probably it is me, for it is written, 'For all who take the sword, shall perish by the sword'" (Matthew 26: 25).

Shortly after they returned to the monastery, the Berbers attacked the monastery in their first raid in the year 407 AD. He told the brothers, "Whoever wants to escape, let him escape." They asked him, "And you, why not also escape?" He replied, "I have waited for this day for a long time." The Berbers entered the monastery and killed him along with seven other brothers. One of the brothers was hiding behind straw mats and saw the angel of The Lord placing crowns over the heads of the martyrs and with a crown in his hand waiting for him. He went out from his hiding place. The Berbers killed him and he received the crown of martyrdom, as well.

Beloved ones, let us contemplate the power of repentance and what it did. It changed a heathen slave, who was a murderer, fornicator and robber into a monk, teacher, priest, saint, and great martyr. His pure body is present along with the body of his teacher the saint Abba Isidore in a shrine in St. Mary El-Baramous monastery in Wadi El-Natroun in Egypt.

May the blessing of his prayers be with us all. Amen.

## 2. The Departure of St. Isidore, the Priest of Scetis

On this day also, of the year 113 of the martyrs, 397 AD, St. Isidore, the priest, departed. At first, he became a monk in the region of Nitria and was ordained a priest to serve the hermits in the area of Celia. Then he came to St. Macarius the Great in Scetis and became one of his early disciples. He was his fellow companion in establishing St. Macarius monastic community. He was known as the

نعمة الله.

ذات يوم اجتمع حوله خمسمائة أخ وأرادوا أن يرسموه قساً، ولما حضر أمام الأب البطريك لرسمته، أراد البطريك أن يجربه فقال للشيخ: "من أتى بهذا الأسود إلى هنا، اطرده". فأطاع وخرج وهو يقول لنفسه: "حسناً عملوا بك يا أسمر اللون"، ولما رأى الأب البطريك اتضاعه واحتماله، استدعاه ورسمه قساً وقال له: "يا موسى، قد صرت الآن أبيض بالكامل".

مضى في إحدى المرات مع الشيخ إلى القديس مكاريوس الكبير، فقال القديس مكاريوس إنني أرى واحداً فيكم له إكليل الشهادة. فأجابه الأنبا موسى: "لعلني أنا، لأنه مكتوب كل الذين يأخذون بالسيف، بالسيف يهلكون" (متى 26: 52).

ولما رجع إلى الدير لم يلبث طويلاً حتى هجم البربر على الدير في غارتهم الأولى، سنة 407 ميلادية. فقال للإخوة "من شاء منكم أن يهرب فليهرب". فقالوا له: "وأنت لماذا لا تهرب يا أبانا؟" فقال: "أنا أنتظر هذا اليوم منذ عدة سنين". ثم دخل البربر وقتلوه هو وسبعة إخوة كانوا معه، وكان واحداً مختبئاً وراء حصير، فرأى ملاك الرب قد وضع أكاليل على الشهداء، وبيده إكليل وهو واقف ينتظره، فخرج مسرعاً إلى البربر فقتلوه ونال معهم إكليل الشهادة. فتأملوا أيها الأحباء قوة التوبة وما فعلت فقد نقلت عبداً وثنياً قاتلاً زانياً سارقاً، وصيرته راهباً ومعلماً وكاهناً وقديساً وشهيداً عظيماً. ويوجد جسده الطاهر مع جسد معلمه القديس إيسودورس في مقصورة بدير البراموس العامر بوادي النطرون. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس إيسودورس، قس الإسقيط وفيه أيضاً من سنة 113 للشهداء، سنة 397 ميلادية، نتيج القديس إيسودورس قس الإسقيط. ترهب أولاً في منطقة نتريا وصار كاهناً لخدمة المتوحدين في منطقة القلاي. ثم جاء إلى القديس مكاريوس الكبير في الإسقيط وصار من أوائل تلاميذه ورافقه

priest of Scetis because he was the one to celebrate the divine liturgies for the monks.

He was characterized by many virtues, the most important of which was his gentleness and his interest in the salvation of others. If any monk was to be expelled after repeated attempt to reform him, he accepted him. He would embrace, care for, tolerate and strengthen him with his gentleness, patience and a heart that was full of love.

He was a man of prayers, and never ceased praying while working with his hands. He said, "Let us struggle in prayer for the enemy to flee away and earnestly contemplate upon God to gain victory." Because of his great love for prayer, he worked much even after he advanced in age. God had granted him the gift of casting out unclean spirits, because of his longsuffering and overcoming anger. They asked him once, "Why do the devils exceedingly fear you?" he replied, saying, "'Ever since I became a monk, I have not allowed anger to move from my throat to my head."

When he completed his good endeavor, he departed in peace.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

في تأسيس مجعته الرهباني. وقد عُرف بقس الإسقيط لأنه هو الذي كان يصلي القداسات للرهبان.  
اتصف بفضائل كثيرة أهمها الحلم والاهتمام بخلص الآخرين. وكان كل راهب يطردونه بعد أن يتبعوا في إصلاحه، كان هو يقبله ويحتضنه ويحتمله ويهتم به ويقومَه، بحلمه وصبره وقلبه المتسع بالحب.  
كما كان رجل صلاة، فكان لا يكف عن الصلاة أثناء عمله اليدوي. وكان يقول: "لنجاهد في الصلاة فيهرب العدو. ولنجاهد في التأمل في الله فننتصر". ومع حبه الشديد للصلاة كان يعمل كثيراً حتى إلى أن تقدم به السن. وقد أعطاه الله موهبة إخراج الشياطين، بسبب حلمه الشديد وانتصاره على الغضب. وقد سأله مرة: "لماذا تخشاك الشياطين جداً؟" أجاب: "لأنني منذ أصبحت راهباً، لم أسمح للغضب أن يجتاز من حلقى إلى فوق".  
ولما أكمل سعيه الصالح تنبَّح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ᾠ: α, β	Psalm 61: 1 - 3	المزمور 60: 1، 2
<p>ΩΤΕΜ ΦΝΟΥΤ̅ ΕΠΑΤΩΒΕ: ΜΑῶΘΗΚ            ΕΤΑΠΡΟΣΕΥΧΗ: ΑΚΒΑΣΤ ΕΙΧΕΝ ΟΥΠΕΤΡΑ            ΑΚΒΙΜΩΙΤ ΝΗΙ: ΑΚΩΠΙ ΝΗΙ ΝΟΥῤΕΛΠΙΣ            ΝΕΜ ΟΥΠΡΟΣ ΝΤΕ ΟΥΧΟΥ.            ΔΑΔΗΛΟΤΙΑ.</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>Οὐὰναστρωσις ἐβoλ θεν πιερασσελιον εθοραβ κατα λoυκαν 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 ιδ: κε - λε</b></p>	<p><b>Luke 14: 25 - 35</b></p>	<p><b>لوقا 14: 25 - 35</b></p>
<p>Παυμοσι δε νεμασ νχε θαννωτ μμηω: οτοσ ετασφονσελ πεσασ νωοτ.</p>	<p>Now great multitudes went with Him. And He turned and said to them:</p>	<p>وكان جُموعٌ كثيرةٌ سائرِينَ مَعَهُ فَأَلْتَفَتَ وَقَالَ لَهُمْ:</p>
<p>Χε φθεσνηοτ θαροι οτοσ ετενqναμεστε πεσιωτ αν νεμ τεψματ νεμ τεψςβιμι νεμ νεψωηρι νεμ νεψςνηοτ νεμ νεψςωνι: ετι δε νεμ τεψκεψτρχη μμονωψουμ μμοσ εερ μαθηθς νηι.</p>	<p>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>إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ أَبَاهُ وَأُمَّهُ وَامْرَأَتَهُ وَأَوْلَادَهُ وَإِخْوَتَهُ وَأَخَوَاتِهِ حَتَّى نَفْسَهُ أَيْضاً فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.</p>
<p>Φηετε νqναταδε πεςςτατροσ εροσ αν οτοσ ντεψορασελ νσωι μμονωψουμ μμοσ εερ μαθηθς νηι.</p>	<p>And whoever does not bear his cross and come after Me cannot be My disciple.</p>	<p>وَمَنْ لَا يَحْمِلُ صَلْبِيَهُ وَيَأْتِي وَرَائِي فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.</p>
<p>Ημ σαρ εβoλ θεν θηνοτ εσοτωψ εκετ οηπτροσ: μη qναθεμσι νψορπ ντεψσιωπ ντδαπανη: σε αν ονοντασ μματ εερ πεςςοβτ.</p>	<p>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,</p>	<p>وَمَنْ مَنكُم وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بُرْجاً لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ النَّفَقَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟</p>
<p>θινα μηπωσ ντεψχα τςεντ οτοσ μμον ωψευουμ μμοσ εσοκσ εβoλ: οτοσ νποτερεηθς νσωβι μμοσ νχε</p>	<p>lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,</p>	<p>لِنَلَّا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرَ أَنْ يُكَمِّلَ فَيَبْتَدِئُ جَمِيعُ النَّاطِرِينَ يَهْزَأُونَ بِهِ.</p>

οἶνον πιβεν εἶναυ.

Εἶπω ἄμμος γε παρωμι ἀφερῶντες  
ἠκωτ οἶνος ἄπερῶν γεμου ἐχοκῶ  
ἐβωλ.

Ιε νιμ ἵνοτρο εἶναυεναι  
ἐπιπολεμος ἐφ νεμ κειτρο: μη  
ἐναγεμι αν ἵωροπ ἵτερσοβνι: γε αν  
οἶνον ῶνμου ἄμμοῦ θεν μητ ἵωο εἰ  
ἐβωλ ἐῶραῦ ἄπεθνηοῦ ἐῶωῦ νεμ  
χοῦτ ἵωο.

Не ἄμμον ἐτι ισxen εφοῦηοῦ ἄμμοῦ  
ῶαφοῦωροπ ἵνοῦπερσβιὰ εφτωβῶ ἵσα  
οἶνηρηνη.

Παιρηφ οἶνον πιβεν εἶθεν ἴηνοῦ  
ἐτε ἵηναεράποταζεσθε αν ἵηνεφῶπαρ  
χοντα τηροῦ: ἄμμον ῶνμου ἄμμοῦ ἐερ  
μαθητης νηι.

Πανε πιῶμοῦ οῦν ἐῶωπ δε  
ἵτερῶωῦ ἵξε πιῶμοῦ ἀῦναμολῶῦ  
ἵνοῦ.

Οῦδε ἵκαρι οῦδε φκοπριὰ ῶερῶαῦ  
αν ἀλλα ἐῶαῦριτιῦ ἐβωλ: φηῆτε οἶνον  
μαῶχ ἄμμοῦ ἐῶωτεμ μαρεφωτεμ.

*Πῶοῦ φα Πεννοῦφ πε ῶα ἐνεῶ  
ἵτε νι ἐνεῶ: ἄμην.*

saying, ‘This man began to build and was not able to finish?’

Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?

Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.

So likewise, whoever of you does not forsake all that he has cannot be My disciple.

“Salt is good; but if the salt has lost its flavor, how shall it be seasoned?”

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.*

قائلين: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي  
وَلَمْ يَقْدِرْ أَنْ يُكْمِلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يَلْقَى  
بِعَشْرَةِ آلَافِ الَّذِي يَأْتِي عَلَيْهِ  
بِعِشْرِينَ 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 يَصْلِحُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ  
فَيَطْرَحُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 25<sup>th</sup> Day of Baunah

## قطمارس قراءات اليوم الخامس والعشرون من شهر بؤونة المبارك

ΚΟΥΧΟΥΤ ΤΙΟΥ ΝΕΖΟΥΤ ΜΠΑΒΟΥΤ ΠΑΩΝΙ

### ΡΟΥΖΙ

#### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ Ε: ΙΑ, ΙΒ	Psalm 5: 11, 12	المزمور 5: 11، 12
<p>Μαροτογνοϋ μμωοτ νζε ογον            ΝΙΒΕΝ ΕΤΕΡΖΕΛΠΙΣ ΕΡΟΚ: ΕΓΕΘΕΛΗΛ ΨΑ            ΕΝΕΖ: ΖΕ ΝΘΟΚ ΑΚΣΜΟΥ ΕΠΙΘΜΗ ΠΒΟΙΣ:            ΜΦΡΗΤ ΝΟΥΖΟΠΛΟΝ ΝΤΕ ΟΥΤΜΑΤ: ΑΚΤ            ΝΟΥΧΛΟΜ ΕΣΩΝ. ΔΛΛΗΛΟΥΙΑ.</p>	<p>Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.</p>	<p>وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. 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>ΟΥΔΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ 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>
<p>ΜΑΤΘΕΟΝ Γ: ΚΔ - ΛΣ</p>	<p>Matthew 10: 24 - 33</p>	<p>متى 10: 24 - 33</p>
<p>ΜΜΟΝ ΟΥΜΑΘΗΤΗΣ ΕΦΟΥΤ            ΕΠΕΦΡΕΥΤΣΒΩ ΟΥΔΕ ΟΥΒΩΚ ΕΦΟΥΤ            ΕΠΕΦΒΟΙΣ.</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ΚΗΝ ἘΠΙΜΑΘΗΤΗΣ ἸΤΕΡΕΡ ἸΦΡΗΤ  
ἸΠΕΡΕΡΕΤ ΤΕΒΩ ΟΥΟΖ ΠΙΒΩΚ ἸΤΕΡΕΡ  
ἸΦΡΗΤ ἸΠΕΡΕΡΟΙΣ: ΙΣΧΕ ΠΙΝΕΒΗ  
ΑΥΜΟΥΤ ἘΡΟΥ ΧΕ ΒΕΛΖΕΒΟΥΛ ΠΩΣΟ  
ΜΑΛΛΟΝ ΝΕΡΕΜΙΝΗ.

ἸΠΕΡΕΡΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἸΜΟΝ  
ΠΕΤΡΩΒΣ ΤΑΡ ΧΕ ἸΝΑΒΩΡΠ ἘΒΟΛ ΑΝ:  
ΟΥΔΕ ἸΜΟΝ ΠΕΤΡΗΠ ΧΕ ΣΕΝΔΕΜΙ ἘΡΟΥ  
ΑΝ.

ΦΗΕΤΧΩ ἸΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ  
ΔΧΟΥ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ  
ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἘΡΟΥ ΔΕΝ  
ΝΕΤΕΝΜΑΥΧ ΒΙΩΙΩ ἸΜΟΥ ΒΙΧΕΝ  
ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἸΠΕΡΕΡΟΥΤ ΔΑΤΖΗ  
ἸΦΗΘΕΝΑΔΩΤΕΒ ἸΠΕΤΕΝΣΩΜΑ:  
ΤΕΤΕΝΨΥΧΗ ΔΕ ἸΜΟΝ ὤΧΟΜ ἸΜΟΥ  
ἘΔΟΘΕΒΣ: ἸΡΙΟΥΤ ΔΕ ἸΘΟΥ ΔΑΤΖΗ  
ἸΦΗΕΤΕ ΟΥΟΝ ὤΧΟΜ ἸΜΟΥ ἘΤΨΥΧΗ  
ΝΕΜ ΠΙΣΩΜΑ ἘΤΑΚΩΟΥ ΔΕΝ ΤΣΕΕΝΝΑ.

ἸΗ ΒΑΧ ΣΝΑΥ ΑΝ ἘΤΟΥΤ ἸΜΟΥ  
ἘΒΟΛ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἘΒΟΛ  
ἸΔΗΤΟΥ ἸΝΕΡΖΕΙ ἘΧΕΝ ΠΙΚΑΒΙ ΑΤΘΝΕ  
ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἘΤΔΕΝ ΝΙΦΗΟΥ.

ΠΘΩΤΕΝ ΔΕ ΝΙΚΕΡΩΙ ἸΝΤΕ ΤΕΝΔΦΕ  
ΣΕΠΠ ΤΗΡΟΥ.

It is enough for a  
disciple that he be like his  
teacher, and a servant like  
his master. If they have  
called the master of the  
house Beelzebub, how  
much more will they call  
those of his household!

Therefore, do not fear  
them. For there is nothing  
covered that will not be  
revealed, and hidden that  
will not be known.

Whatever I tell you in  
the dark, speak in the light;  
and what you hear in the  
ear, preach on the  
housetops.

And do not fear those  
who kill the body but  
cannot kill the soul. But  
rather fear Him who is able  
to destroy both soul and  
body in hell.

Are not two sparrows  
sold for a copper coin? And  
not one of them falls to the  
ground apart from your  
Father's will.

But the very hairs of  
your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ  
وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا  
رَبَّ الْبَيْتِ بَعْلَزَبُولَ فَكَمْ بِالْحَرِيِّ  
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومًا لَنْ  
يُسْتَعْلَنَ وَلَا خَفِيًّا لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قَوْلُهُ  
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي  
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ  
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ  
الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ  
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عَصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورِ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.



Ἐπερὲρβοῦ ὄρν τετενοῦοτ γαρ  
ἐορυμῶ ἵβλαξ.

Ὅτον νιβεν εἰθαοῦωνε εἶβολ  
ἵδῆτ ἠπεῦθο ἵνιρωμι ἵθαοῦωνε  
εἶβολ ἵδῆτῆ ζω ἠπεῦθο ἠΠαιωτ  
ετῆεν νιφῆοῦι.

Φη δε εἰθαοῦοτ εἶβολ ἠπεῦθο  
ἵνιρωμι ἵθαοῦοτ εἶβολ ζω ἠπεῦθο  
ἠΠαιωτ ετῆεν νιφῆοῦι.

*Πῶοτ φα Πεννοῦτ πε: ῶα ἐνεε  
ἵτε νιῆνεε: ἀμην.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً*

## Ψωπ

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ Δσ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῶοτ νιῆλτψις ἵτε νιῆμνι:  
οτοε εἱθαοῦοτ ἵνε Πβοις εἶβολ  
ἵδῆτοτ τηροτ: Πβοις ναῶρεε ἐνοτκαε  
τηροτ: οται εἶβολ ἵδῆτοτ τηροτ  
ἵνεετλοετ. Ἀλληλοια.

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. Alleluia.

كثيرة هي آحزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تنكسر. هليلويا.

### Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of The Lord,  
our Lord, God, Savior, and King of us all, Jesus Christ the  
Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد آمين.

<p>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ᾖΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><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 ΘΑΝΘΡΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ᾖΕΝ 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>ΔCΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑCΧΟC ἸΑΝΔΡΕΑC: ΔΑΝΔΡΕΑC ΔΕ ΟΝ ΝΕΥ 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 ἔΤΑCἔΡΟΥῶ ΠΕΖΑCἠ 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 لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ.</p>
<p>ΔΜΗΝ ΔΜΗΝ ΨΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΔΡΕΨΤΕΥ ΨΝΑΦΡΙ ἸCΟΥῶ ΘΕΙ 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 ΕCἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟCΨ ἸΤΕΨΨΥΧΗ ἸΞΡΗΙ ᾖΕΝ ΠΑΙΚΟΜΟC ΕCἔἄΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يَهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηαυεμυι υμιοι μαρεφοταδϷ  
 νσω οτοδ φμα ετρωπ υμοϷ ερεωπι  
 υματ νεμηι νζε παρεϷυεμυι οτοδ  
 φηθηαερρεϷυεμυι νηι Ϸηαερτιμαν  
 υμοϷ νζε Παιωτ.

*Πωοτ φα Πεννοττ πε ωα ενεθ  
 ιντε 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 ἵτε πενσαδ Παυλοσ Πιάποστολοσ

Παυλοσ φβωκ ὑπενδοισ ΙησοϷ  
 Πιχριστοσ: παποστολοσ εθαδευ:  
 φηεταθαδϷ επιζιωεννοϷι ἵτε  
 Φνοττ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Second  
 Epistle of our teacher St.  
 Paul to the Corinthians.  
 May his blessing be upon  
 us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الثانية إلى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. آمين.

Β Κορινθιοσ ια: ιε - ιβ: ιβ

**2 Corinthians 11: 16 - 12:  
 12**

**2 Κορνθουσ 11: 16 - 12: 12**

Παλιν τρω υμοσ μηπωσ ἵτε οται  
 μενι εροι γε ανοκ οτατζητ: υμον  
 καν υφρητ νοτατζητ ωοπτ ερωτεν  
 ζινα ἵταωοτωοτ υμοι ζω νοτοκοτζι.

I say again, let no one  
 think me a fool. If  
 otherwise, at least receive  
 me as a fool, that I also may  
 boast a little.

أَقُولُ أَيْضًا: لَا يَظُنُّ أَحَدٌ أَنِّي غَبِيٌّ.  
 وَإِلَّا فَاقْبَلُونِي وَلَوْ كَغَبِيٍّ، لِأَفْتَحِرَّ  
 أَنَا أَيْضًا قَلِيلًا.

Πετσαζι υμοϷ ναιζω υμοϷ αν  
 κατα Πβοισ αλλα ζωσ ζεν  
 ονμετατζητ ἵτερηι ζεν παιϷι ἵτε  
 παιωοϷωοτ.

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 غَبَاوَةٍ،  
 فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ.

Επιδη οτον οτυμῳ ῥοτυῳ  
ἕμωοῦ κατὰ σαρχὶ ἀνοκ ῥω  
†ναῳοῦοῦ ἕμοι.

Θηδεωσ γαρ τετενερανεχεσθε  
ἠνιατζητ ἠωωτεν ῥανσαβεῖ.

†τετενερανεχεσθε γαρ ἠφηετιρι  
ἕμωωτεν ἠβωκ: φηεθοῦωμ ἕμωωτεν  
φηετβι ἠτεν ἠηνοῦ: φηετβιςι ἕμοοϋ  
νεμ φηετβιοῦ ἠεν πετενηο.

Κατὰ οῦῳῳῳ †ῥω ἕμοοσ ῥωοσ ῥε  
ἀνωῳῳῳ ἠνον: φη δε εἶτε οῦον οῦαι  
ναερτολμᾶν ἠῥητϋ αιῥω ἕμοοσ ἠεν  
οῦμετατζητ †ναερτολμᾶν ῥω.

ῥαν ῥεβρεοσ νε ἀνοκ ῥω: ῥαν  
Ισραῆλιτῆσ νε ἀνοκ ῥω: ῥαν ῥροϋ  
ἠτε Ἀβραᾶμ νε: ἀνοκ ῥω.

ῥαν Διᾶκων ἠτε Πιῥχριστοσ νε:  
αισαῥι ἠεν οῦςιῥι ἠζητ ἀνοκ ἠῥοῦο:  
ἠῥῥηι ἠεν ῥανῥιςι ἠῥοῦο: ἠῥῥηι ἠεν  
ῥανῳῳῳ: ἠῥοῦο ἠῥῥηι ἠεν  
ῥανῳῳτεκωοῦ: ἠεν οῦμετῥοῦο: ἠεν  
ῥανμοῦ ἠοῦμῳῳ ἠκοπ.

Εβολ ῥιτοτοῦ ἠηι ΙοῦΔαι: αιβι  
ῥιοῦ ἠῥεμε γαρ ἠῳαῳῳ ῳατεν οῦαι.

Δυοῦεῳοῳῳῳῳ ἠπῳῳῳῳ ἠῳοῳῳ  
ἠκοπ: ἀῥῥιῳῳῳ ἠῥωῳ ἠοῦῥκοπ: ἠ πῥοι  
βιῥι ἠῥοι ἠῳοῳῳ ἠκοπ: αιερ οῦεῥοοῦ

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.

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

بِمَا أَنَّ كَثِيرِينَ يَفْتَخِرُونَ حَسَبَ الْجَسَدِ، أَفْتَخِرُ أَنَا أَيْضًا.

فَاتَّكُم بِسُرُورٍ تَحْتَمِلُونَ الْأَغْيَاءَ، إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَنَّكُمْ 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 أَنْتَا 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 كَمُحْتَلِّ 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.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً رُجِمْتُ، ثَلَاثَ مَرَّاتٍ انْكَسَرَتْ بِي السَّفِينَةُ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي الْعُمُقِ.

νευ οὐρεχωρδ δεν πῶκ μῆσιου.

Ἦεν δανουσι ει φουσιτ ἰουμῆ  
ἰκοπ: αἰρωδ δεν δανιαρωτ: αἰρωδ  
ἰτε δανσινωσι: αἰρωδ ἰτε να  
παῦλωλ: αἰρωδ ἰτεν δανεθνοσ  
αἰρωδ δεν δανβακι: αἰρωδ ει πῶαει:  
αἰρωδ δεν φῖου: αἰρωδ ἰτεν  
δανσῆνοσ ἰνοσ.

Ἦεν δανδῖσι νευ δαν ἰκαρδ δεν  
δαν ἰρωσι ἰουμῆ ἰκοπ: δεν οὐεκο  
νευ οὐβῖ: δεν δαν νησιὰ ἰουμῆ  
ἰκοπ: δεν δαν σαει νευ δαν βωυ.

Χωρισ νηετσαβολ ειχη ειζωι  
ἰμῆνι ἰε φρωσι ἰνιεκκῆσιὰ  
τηροσ.

Ἦιμ ετωσι οσοσ ἰτωσι δν: Ἦιμ  
ετερκανδαλιζεθε οσοσ ἰνοκ  
τωκε δν.

ἰσε σεμῖσα ἰταρωσι ἰμοι  
αἰαρωσι ἰμοι δεν ναμετωβ.

Φνοσ τ οσοσ Φιστ ἰΠενβοισ  
ἰκοσ Πῖχριστοσ ετωσι  
φνετσαρωσι τ ῶα ἰνεεσ ε ἰτσε  
μεθνοσ δν.

Χε ἰερῆ δεν Δαμασκοσ παρχων  
ἰτε νιεθνοσ ἰτε Δρετα ποτρο  
ναειρεσ εβακι ἰτε να Δαμασκοσ

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.

In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارِ  
سُيُولٍ، بِأَخْطَارِ لُصُوصٍ، بِأَخْطَارِ  
مِنْ جَنْسِي، بِأَخْطَارِ مِنَ الْأَمَمِ،  
بِأَخْطَارِ فِي الْمَدِينَةِ، بِأَخْطَارِ فِي  
الْبَرِّيَّةِ، بِأَخْطَارِ فِي الْبَحْرِ، بِأَخْطَارِ  
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: التَّرَاكُمُ عَلَيَّ  
كُلَّ يَوْمٍ، الْاهْتِمَامُ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضْعَفُ وَأَنَا لَا أَضْعَفُ، مَنْ  
يَعْتُرُّ وَأَنَا لَا أَلْتَهُبُ.

إِنْ كَانَ يَجِبُ الْإِفْتِخَارُ، فَسَأَفْتَحُرُّ  
بِأُمُورٍ ضَعْفِي.

اللَّهُ أَبُو رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي  
هُوَ مُبَارَكٌ إِلَى الْأَبَدِ، يَعْلَمُ أَنِّي  
لَسْتُ أَكْذِبُ.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ  
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،  
يُرِيدُ أَنْ يُسَكِّنِي،

εφορωυ εταροι.

Οτορ αρχατ επεχτ εβολ ζεν  
οτρωοτ ζεν οτκαρζαηη εβολ ειζεν  
πικοβτ δινοζεμ εβολ ζεν νεφζιζ.

Εωοτρωοτ δε σερνοφρι μεν αν:  
†ηαι δε εζεν ζανκεζιηηηατ νεμ  
ζανδωρη εβολ ητε Πβοιζ.

†ζωοτη ηοτρωμ ζεν Πιχριζοζ  
ζαζεν μητ ετοτ ηρομπι ιτε ζεν  
ζωμα: ητημ αν: ιτε ζαβολ ηζωμα  
ητημ αν: Φνοτ† πετζωοτη: ζε  
ατζελεμ φαι ηπαρη† τωα †μαζωομ†  
ηφε.

Οτορ †ζωοτη ηπαρημ ηπαρη†:  
ιτε ζεν ζωμα ιτε ζαβολ ηζωμα †εμ  
αν: Φνοτ† πετζωοτη.

Ζε ατζολμεφ επιπαρδιζοζ: οτορ  
αφζωτεμ εζανζαζι ηατζαζι ημωοτ  
ηηετε ηεωε αν ητε οτρωμ ζαζι  
ημωοτ.

Διηαποτρωοτ ημοι εερηι εζεν φαι  
ηπαρη†: εερηι δε εζωι ητηαποτρωοτ  
ημοι αν εβηλ αρηοτ ζεν ηιωηη.

Διωανοτρωυ ζαρ εωοτρωοτ ημοι  
ητηαπωπι αν ειοι ηατζηη: ημηη ζαρ  
πε †ζω ημοζ: ††αζο μηπωζ ητε οται  
μεγι εροι ζαβολ ηπετεφηατ εροι

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.

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

فَتَدَلَيْتُ مِنْ طَاقَةٍ فِي زَنْبِيلٍ مِنَ  
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي  
آتِي إِلَىٰ مَنَظِرِ 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.

فَإِنِّي إِنْ أَرَدْتُ أَنْ أَفْتَخِرَ لَا أَكُونُ  
عَبِيًّا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي  
أَتَحَاشَى لِمَلَأَ بَطْنَ أَحَدٍ مِنْ جِهَتِي  
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

ἄμοοϋ ιε πετεϋσωτεμ ἔροϋ ἔβολ ἄμοοι.

Нем ден п̄а̄уаи н̄те н̄ӣωρп̄ ἔβολ  
ε̄βε φαι ρινᾱ н̄та̄ӯте̄м̄б̄ӣс̄ӣ ἄμοοι ᾱρ̄τ̄  
н̄о̄ӯӯе̄н̄с̄ε̄р̄β̄е̄н̄ӣ ден̄ та̄с̄ᾱρ̄з̄ н̄з̄ε  
о̄ӯа̄з̄з̄ε̄л̄о̄с̄ н̄те̄ п̄с̄а̄т̄а̄н̄а̄с̄ ρινᾱ  
н̄те̄ϋ̄т̄к̄ε̄з̄ н̄н̄ӣ з̄ε̄ н̄н̄а̄б̄ӣс̄ӣ ἄμοοι.

Διτωβз ἄΠβοιс н̄уоμт н̄соп  
ἔεен φαι ρινᾱ н̄те̄ϋ̄з̄е̄н̄ϋ̄ с̄а̄β̄о̄л̄ ἄμοοι.

Οτοз πεзаϋ н̄н̄ӣ з̄ε̄ κ̄н̄н̄ ἔροκ  
ἔп̄а̄ӣḗ̄μ̄о̄т̄: та̄з̄о̄μ̄ з̄а̄р̄ а̄с̄з̄н̄к̄ ἔβολ  
ден̄ т̄μ̄ε̄т̄а̄с̄θ̄е̄н̄н̄с̄: ἔρ̄а̄н̄н̄ӣ о̄т̄н̄  
μ̄а̄λ̄λ̄о̄н̄ ἔϋо̄ӯϋо̄т̄ ἄμοοι н̄ḗ̄ρ̄н̄ӣ ден̄  
н̄ӣӯω̄н̄ӣ ρινᾱ н̄те̄ т̄з̄о̄μ̄ н̄те̄ Π̄ῑχ̄ρ̄ӣс̄т̄о̄с̄  
ϋ̄ω̄π̄ӣ з̄ӣз̄ω̄ӣ.

Ε̄βε φαι τ̄τ̄μ̄ᾱτ̄ ден̄ з̄а̄н̄ӯω̄н̄ӣ:  
ден̄ з̄а̄н̄ӯω̄ӯ: ден̄ з̄а̄н̄а̄н̄а̄з̄κ̄н̄: ден̄  
з̄а̄н̄δ̄ӣω̄з̄μ̄о̄с̄: ден̄ з̄а̄н̄θ̄о̄з̄ε̄з̄ ἔḗ̄ρ̄н̄ӣ  
ἔεен̄ Π̄ῑχ̄ρ̄ӣс̄т̄о̄с̄: ἔϋ̄ω̄п̄ з̄а̄р̄  
а̄ӣӯа̄н̄ӯω̄н̄ӣ т̄о̄т̄е̄ ӯа̄ῑз̄ε̄μ̄н̄о̄μ̄т̄.

Διερατзнт̄ н̄θ̄ω̄т̄ε̄н̄ Δε  
ἄτε̄т̄е̄н̄ε̄р̄а̄н̄а̄з̄к̄а̄з̄ӣн̄ ἄμοοι: ἄн̄о̄к̄ з̄а̄р̄  
н̄а̄с̄ε̄μ̄ḗ̄ӯа̄ н̄н̄ӣ п̄ε̄ ἔβολ̄ з̄ӣт̄ε̄н̄ θ̄н̄н̄о̄т̄:  
н̄те̄т̄е̄н̄ε̄р̄с̄т̄н̄ӣс̄т̄а̄н̄ӣн̄ ἄμοοι: ἄп̄ӣб̄р̄о̄з̄  
з̄а̄р̄ н̄ḗ̄λ̄ӣ ἔз̄о̄т̄е̄ н̄ӣа̄п̄о̄с̄т̄о̄л̄о̄с̄  
ε̄θ̄о̄ḡ̄о̄т̄ε̄в̄ ӣс̄з̄ε̄ μ̄е̄н̄ ἄн̄о̄к̄ ḗ̄λ̄ӣ а̄н̄.

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 apostles, though I am nothing.

وَلِنَلَا أَرْتَفَعَ بِفَرْطِ الْإِعْلَانَاتِ،  
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ  
الشَّيْطَانِ لِيَلْطَمَنِي، لِنَلَا أَرْتَفَعَ.

مَنْ جَهَةً هَذَا تَصَرَّعْتُ 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 أَسْرُّ بِالضَّعْفَاتِ وَالشَّتَائِمِ  
وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ  
وَالضِّيْقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي  
حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

قَدْ صرْتُ غَبِيًّا وَأَنَا أَفْتَخِرُ. أَنْتُمْ  
الزَّمْتُمُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ  
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ  
فَائِقِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ  
شَيْئًا.

Αλλα νιμνι ντε  
 †μεταποστολος αρερωβ δεν θηνοτ  
 νερηι δεν εγπομονη νιβεν δεν  
 εαννι νει εανωφρη νει εανου.

*Πρωτοτ εαρ νειωτεν νει  
 †εγρηνη ενσοπ: εε λμην εσεψωπι.*

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، بآيَاتٍ وَعَجَائِبٍ  
 وَقَوَاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιεογιτ  
 νεπιστολη ντε πενωτ Πετρος.  
 Δμην. Παμενρα†.

**α Πετρος α: κε - β: ι**

The Catholic epistle of  
 the First epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي بركته علينا. آمين.  
 يا احبائي.

**1 Peter 1: 25 - 2: 10**

**1 بطرس 1: 25 - 2: 10**

Φαι δε πε πιεαχι εταερωιω μμοο  
 δεν θηνοτ.

Εαρετενχω οην εερηι νκακια  
 νιβεν νει χροο νιβεν νει μετωοβι  
 νιβεν νει φθονο νιβεν νει  
 καταλαλια νιβεν.

Υφρη† νεανκοεζι ναλωοι  
 εανμασο† †νοτ: πιερω† νελοσικον  
 νατχροο βιωωο† μμοο: εινα  
 ντετεναιδι νεητη εδοτην επιοεζαι.

Ιεεε ατετενεμ†πι εε οεχριστοο  
 πε Πβοιο.

Φηετετενηνοτ εαροο πιωοι  
 ετωνε εαεωωω† μεν εβολ ειτεν

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.

Coming to Him as to a  
 living stone, rejected indeed  
 by men, but chosen by God  
 and precious.

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَةٍ،

وَكَمَا ظِفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعِشَّ لِكَيْ  
 تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذْ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا  
 مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا  
 مِنَ اللَّهِ كَرِيمًا،



νιρωμι: εἰσωπι δε ἵτεν Φνουτ οροε  
εφταινουτ.

Οροε ἠωπτεν ζωπτεν ὑπωπι ἠφρητ  
ἠεανῶνι εἰωνε: εἰρετεκωτ ἠμωπτεν  
ἠνοῦνι ἠπνευματικον εἰουμετοῦνε  
εθοραβ: εἰπινῖνι εἰπῶπι  
ἠεανῶνῶνῶνῶνῶν ἠπνευματικον:  
εἰρωπ ἠΦνουτ εἰβολ εἰτεν Ιησουε  
Πιχριστοε.

Χε οῦνι εἰεδοῦτ εἰεν τῆραφῆ: εἰ  
εἰπτε τῆναχω εἰεν εἰων ἠῶνι  
εἰσωπι ἠεωε ἠλακε εφταινοῦτ:  
οροε φηεθαετ εἰροε ἠνεεβῶπι.

Πιταῖο οῦνι εἰρωπ ἠωπτεν εἰα  
ἠεεθαετ: ἠιαεθαετ δε ἠῶοτ πῶνι  
εταρωῶε ἠεε ἠεεκωτ: φαι εἰρωπ  
ἠοῦεωε ἠλακε.

Πεμ οῦνι ἠεροπ πεμ οῦπετρα  
ἠεκανεαλον: ἠεεθαεβῶροπ εἰεαε  
εἰοι ἠατῆατ εἰεεταερεπῆκεχαε  
ἠεεετ.

Πῶπτεν δε ἠῶπτεν οῦενοε  
εἰσωπι οῦμετοῦρο οῦμετοῦνε  
οῦῶεωε εἰοραε οῦεαοε εἰουμαιοε  
εοπεε ἠτετενοῦνε εἰβολ ἠνιαρετῆ  
ἠτε φηεταεθαεεε οῦνοῦ εἰβολ εἰεν  
ἠεαεε εἰεοῦνι εἰεερωῶνι εἰοι ἠῶφῆρι.

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 marvelous light;

كُونُوا أَنْتُمْ أَيْضاً مَبْنِيِّينَ كَحِجَارَةٍ  
حَيَّةٍ، بَيْتاً رُوحِيّاً، كَهَنُوتاً مُقَدَّساً،  
لِتَقْدِمَ ذَبَائِحَ رُوحِيَّةً مَقْبُولَةً عِنْدَ  
اللَّهِ بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضاً فِي الْكِتَابِ:  
«هَذَا أَضَعُ فِي صَهْيُونَ حَجْرَ  
رَأْوِيَّةٍ مُخْتَاراً كَرِيماً، وَالَّذِي يُؤْمِنُ  
بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُوْمِنُونَ الْكَرَامَةَ،  
وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ  
الَّذِي رَفَضَهُ الْبُنَاوُونَ هُوَ قَدْ صَارَ  
رَأْسَ الرَّأْوِيَّةِ،

وَجَرَ صَدْمَةً وَصَخْرَةً عَثْرَةً.  
الَّذِينَ يَعْتَرُونَ غَيْرَ طَائِعِينَ  
لِلْكَلِمَةِ، الْأَمْرَ الَّذِي جَعَلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَجِنْسٌ مُخْتَارٌ، وَكَهَنُوتٌ  
مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ اقْتِنَاءٌ،  
لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ  
مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

Ἡἕτε ἴοῦλαοσ ἀν πε ἴοῦχοῦ:  
 †νοῦ δε ἀρετενερ οῦλαοσ ἔφνοῦ†:  
 ἡἕτε νὰῦναι ἡωῦ ἀν †νοῦ δε ἀῦναι  
 ἡωτεν.

*Ἡἀσῆνοῦ ἔπερμενερε πῆκοσμοσ  
 οῦδε ἡἕτωπῆ δεῖν πῆκοσμοσ:  
 πῆκοσμοσ ἡἀσῆνι ἡεῦ τεϋἔπιθῆῦῖα: φῆ  
 δε ἐτῆρι ἔφοῦωῦ ἔφνοῦ† ἔῆῖαῦπῆ  
 ῦῖα ἔῆεῖ: ἀμῆν.*

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 ἡεῖοῦ† ἡἀποστολοσ:  
 ἔρε ποῦςμοῦ εἑοῦαῖβ ῦῦπῆ ἡεῦαῖ.  
 ἀμῆν.

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 ἕ: ἀ - ζ: β**

**Acts 6: 1 - 7: 2**

**أعمال 6: 1 - 7: 2**

Ἡἔρηι δε δεῖν ἡἀἔεῖσοῦ† ἔτε ἔμῖα†  
 ἔταῦἀῦῖα ἡἔε ἡἡαῖθῆῖσῖ ἀϋῦῦπῆ ἡἔε  
 οῦἔρεῦρεῦ ἡἔε ἡἑοῦεῖνῖν οῦῖε  
 ἡἑῖβερεοσ ἔε ἡῖ† ἡἔῖθῆοῦ† ἀν πε  
 ἔπιῦεῦῦῖ ἔμῆῖνῖ ἡἔε ἡοῦἔῖῖῖ.

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 πῖῖῖῖ ῖῖῖῖ† δε ἡἀποστολοσ  
 ἀῦῖῖῖ† ἔπιῖῖῖ ἡἔε ἡἡαῖθῆῖσῖ  
 πεῖῖῖῖ ἡωῖῖῖῖ πῖῖῖῖβ ρῖῖῖῖ ἀν  
 εἑοῖῖῖῖ ἡῖῖῖῖ ἔπιῖῖῖῖ ἡἔε ἑῖῖῖῖ†  
 ἡἔῖῖῖῖῖῖ ἡἔῖῖῖῖῖῖῖῖ.

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 يَرْضَى أَنْ نَتْرِكَ نَحْنُ  
 كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.

Ἡἔῖῖῖῖῖῖ ἑῖῖῖῖ ἡεῖῖῖῖῖῖ ἡῖῖῖῖῖῖ  
 ἡῖῖῖῖ ἔῖῖῖῖ δεῖν ἑῖῖῖῖῖῖ ἑῖῖῖῖῖῖῖῖ

Therefore, brethren,  
 seek out from among you  
 seven men of good

فَأَنْتَخِبُوا أَيُّهَا الْإِخْوَةُ سَبْعَةَ رِجَالٍ  
 مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكِينَ مِنْ

ἁρῶν ἐν ἡμῶν ἐπιπνεῦμα καὶ σοφία  
ἵνα ἡμεῖς ἐν τῇ ἐπισημοῦσιν.

Ἄνθρωποι οὖν ἵνα ἡμεῖς ἐπιπροσεύχη  
καὶ ἐν τῷ ἔργῳ ἵνα ἡμεῖς ποιῶμεν.

Ὁμοίως οὖν ἡμεῖς ἐπιπέθετο  
ἐπισημῶν τῶν ἁγίων ἀποστόλων  
ἵνα ἡμεῖς ἐπιπέθετο ἁγίων πε  
ἐπιπέθετο ἡμεῖς ἐπιπέθετο καὶ  
Προχόρου καὶ Νικάνωρος καὶ Τιμόν  
καὶ Παρμεναῖος καὶ Νικόλαος ἐπιπέθετο  
ἵνα ἡμεῖς ἐπιπέθετο.

Ἡμεῖς οὖν ἡμεῖς ἐπιπέθετο ἡμεῖς  
ἵνα ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο  
καὶ ἡμεῖς ἐπιπέθετο.

Ὁμοίως οὖν ἡμεῖς ἐπιπέθετο ἡμεῖς  
καὶ ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο  
ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο καὶ  
ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο καὶ  
ἡμεῖς ἐπιπέθετο.

Ἄνθρωποι οὖν ἡμεῖς ἐπιπέθετο ἡμεῖς  
καὶ ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο  
καὶ ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο  
καὶ ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο καὶ  
ἡμεῖς ἐπιπέθετο.

Ἄνθρωποι οὖν ἡμεῖς ἐπιπέθετο ἡμεῖς  
καὶ ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο  
καὶ ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο  
καὶ ἡμεῖς ἐπιπέθετο ἡμεῖς ἐπιπέθετο καὶ  
ἡμεῖς ἐπιπέθετο.

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.

Then there arose some from what is called the Synagogue of the Freedmen, Cyrenians,

الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقْبِمْهُمْ عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فَنُؤَاطِبُ عَلَى الصَّلَاةِ وَخِدْمَةِ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ الْجُمُهورِ، فَاخْتَارُوا اسْتَفْقَانُوسَ، رَجُلًا مَمْلُوءًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدُسِ، وَفِيلِيبُسَ، وَبَرُوخُورُسَ، وَنِيكَانُورَ، وَتِيْمُونَ، وَبَرْمِينَاْسَ، وَنِيْقُولَاوُسَ دَخِيْلًا أَنْطَاكِيَا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ التَّلَامِيذِ يَتَكَثَّرُ جَدًّا فِي أُورُشَلِيمَ، وَجُمُهورٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ الْإِيمَانَ.

وَأَمَّا اسْتَفْقَانُوسُ فَإِذَا كَانَ مَمْلُوءًا إِيْمَانًا وَقُوَّةً، كَانَ يَصْنَعُ عَجَائِبَ وَأَيَاتٍ عَظِيمَةً فِي الشَّعْبِ.

فَنَهَضَ قَوْمٌ مِنَ الْمَجْمَعِ الَّذِي يُقَالُ لَهُ مَجْمَعُ اللَّيْبَرْتِينِيِّينَ وَالْقَيْرَوَانِيِّينَ وَالْإِسْكََنْدَرِيِيِّينَ، وَمِنْ

ἐρωτοῦ καὶ Κιλικιῶν καὶ Ἀσιαῶν  
καὶ Πικρινῶν καὶ Περσῶν καὶ  
Ἰουδαίων καὶ Ἑλλήνων  
καὶ Στεφάνου.

Ὅτι οὐκ ἔδυναντο ἀντιστηῖν  
τῇ σοφίᾳ καὶ τῷ πνεύματι  
ἐξ ἃς ἐλάλει.

Τότε ἀνὴρ ἑβραῖος ἐκ τῆς  
καὶ ἀποστόλων ἐλάλει  
ἐναντίον τῶν ἡγεμόνων καὶ  
ἐκείνων.

Αὐτοὶ δὲ ἐκέντησαν τὸν  
πλοῦτον καὶ τοὺς ἡγεμόνους  
καὶ ἐβλάστησαν ἐπὶ αὐτῷ  
καὶ ἔλαβον αὐτὸν εἰς τὸ συνέδριον.

Αὐτοὶ δὲ ἐστήσαντες  
μαρτυροῦντες ἐλάλει  
καὶ ἐναντίον τῶν ἡγεμόνων  
καὶ τῶν ἀποστόλων καὶ  
τῶν ἡγεμόνων.

Αποστόλων καὶ ἐκείνων  
καὶ Ἰησοῦ τοῦ Ναζαρεθῶντος  
ἐναντίον τῶν ἡγεμόνων  
καὶ τῶν ἀποστόλων καὶ  
τῶν ἡγεμόνων.

Ὅτι ἐταρτοῦσαν τὸν ἐλάλει  
ἐναντίον τῶν ἡγεμόνων  
καὶ τῶν ἀποστόλων καὶ  
τῶν ἡγεμόνων.

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.

الَّذِينَ مِنْ كِلِيكِيَا وَأَسِيَّا، يُحَاوِرُونَ  
اسْتِفَانُوسَ.

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 وَالشُّيُوعَ وَالْكَتَّابَةَ،  
فَقَامُوا وَخَطَفُوهُ وَأَتَوْا بِهِ إِلَى  
الْمَجْمَعِ،

وَأَقَامُوا شُهَدَاءَ كَذِبَةً يَقُولُونَ: هَذَا  
الرَّجُلُ لَا يَفْتُرُ عَنْ أَنْ يَتَكَلَّمَ كَلَامًا  
تَجْدِيفًا ضِدَّ هَذَا الْمَوْضِعِ الْمُقَدَّسِ  
وَالنَّمُوسِ،

لَأَنَّا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ  
النَّاصِرِيِّ هَذَا سَيَنْقُضُ هَذَا  
الْمَوْضِعَ، وَيَغَيِّرُ الْعَوَائِدَ الَّتِي  
سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي  
الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ  
مَلَائِكَةٍ.

Περαει δε ναει ηνε παρχηερεεε  
ει αν ναι ωωπι ηπαρηη.

Πθουει δε περαει: ηρωωη ηενενηου  
ουου ηενιοη εωτεμ: Φνουη ητε ηωου  
αουουουηει επενιωτ Αβρααμ ερχη  
ηερηι εεν η Μεσοποταμια  
ηπατερωωπι εεν Χαρραν.

*Πισαχι δε ητε ηβουε ερεαμ ουου  
ερεαωωαι: ερεαμωωι ουου ερεταχρο:  
εεν ηαγια ηεκκλησια ητε Φνουη:  
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 الْإِخْوَةُ وَالْآبَاءُ  
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا  
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،  
فَبَلَّمَا سَكَنَ فِي حَارَانَ.

*لم تزل كلمة الرب تنمو وتعزز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Baunah 25

سنكسار اليوم الخامس والعشرون من شهر بؤونة

1. The Departure of Pope Peter IV, the 34<sup>th</sup> Patriarch of Alexandria

1. نياحة القديس البابا بطرس الرابع،  
البطريك الرابع والثلاثين من بطاركة الكرازة  
المرقسية

### 1. The Departure of Pope Peter IV, the 34<sup>th</sup> Patriarch of Alexandria

On this day, of the year 285 of the martyrs, 569 AD, the holy father Pope Peter IV, the 34<sup>th</sup> Patriarch of Alexandria, departed. His predecessor Pope Theodosius was exiled by the order of Emperor Justin II, who appointed an alien bishop called Apollinarius, but the Coptic people did not accept him. When Pope Theodosius departed in exile, Apollinarius rejoiced thinking that he would preside over the Coptic Church.

God, the lover of mankind and the church, arranged for the governor of Alexandria to be an honorable and upright man. He advised the bishops and archons to go to the monastery of El-Zugag (the glass), as if they were going to pray there, then they could consecrate the patriarch of their choice. They rejoiced at his counsel. They took Abba Peter to the monastery of El-Zugag, where they consecrated him patriarch on the first day of Mesra, year 282 of the martyrs, 567 AD. However, he could not enter the city of Alexandria, because the

1. نياحة القديس البابا بطرس الرابع،  
البطريك الرابع والثلاثين من بطاركة الكرازة  
المرقسية

في مثل هذا اليوم من سنة 285 للشهداء، سنة  
569 ميلادية، تنيح القديس البابا بطرس  
الرابع، البطريك الرابع والثلاثون من بطاركة  
الكرازة المرقسية. وذلك أنه لما نفى  
الإمبراطور يوستنيان الثاني البابا  
ثيودوسيوس، عين أسقفاً دخيلاً يدعى  
أبوليناريوس، ولكن الشعب القبطي لم يرض  
به. وعندما تنيح البابا ثيودوسيوس في  
المنفى، فرح أبوليناريوس ظناً منه أنه يت رأس  
على الكنيسة القبطية.

ولكن الله المحب للبشر وللكنيسة، رتب أن  
يكون والي الإسكندرية رجلاً صالحاً. فوافق  
الأساقفة والأراخنة أن يمضوا إلى دير الزجاج  
كأنهم ذاهبون للصلاة، ثم يرسمون هناك  
البطريك. ففرحوا وذهبوا إلى الدير حيث

Emperor prevented him. The Pope kept on moving from a monastery to a monastery, caring for his flock by pastoral epistles.

When the people of Antioch heard that the Egyptians had ordained for themselves a patriarch, they also ordained for themselves a patriarch. They called him Theophanius, and were consecrated in Amonius monastery, for the heretics interfered and prevented them. He and Pope Peter exchanged letters concerning the Orthodox faith.

When the alien patriarch Apollinarius died, Pope Peter was able to go on a pastoral visit in the entire Nile Valley, confirming the people in Orthodox faith and comforting them in their hardships.

When Pope Peter completed his good endeavor, he departed in peace after being on the apostolic throne for less than two years.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

اختاروا الراهب بطرس، ورسموه يوم 1 مسرى، سنة 282 للشهداء، سنة 567 ميلادية، ولكنه لم يدخل إلى الإسكندرية، لأن الإمبراطور منعه من دخولها. فظل البابا ينتقل من دير إلى دير، وكان يفتقد شعبه بالرسائل الرعوية. فلما بلغ أهالي أنطاكية أن المصريين قد رسموا لهم بطريركاً، رسموا لهم هم أيضاً بطريركاً يسمى ثيوفانيوس، في دير أمونيوس، لأن الهراطقة أيضاً كانوا يضايقونهم. وتبادل مع البابا بطرس رسائل الإيمان الأرثوذكسي. وعندما مات أبوليناريوس البطريرك الدخيل، استطاع البابا بطرس أن يقوم برحلة رعوية في أرجاء وادي النيل، يثبت الشعب على الإيمان الأرثوذكسي المستقيم ويعزيهم في الآلام. وبعد أن أكمل سعيه الصالح تنبَّح بسلام، وقد جلس على الكرسي المرقسي أقل من سنتين. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمو القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ κ: Ϛ, ε	Psalm 21: 3, 5	المزمور 20: 3, 5
<p>Χε ἀκρωροπ ἐροϋ θεν νιςμοϋ ἵτε  τεκμετῆριστος: ἀκρω θιζωϋ  ἵνοϋχλου ἐβολ θεν οϋῶνι εϋταινοϋτ:  οϋνιωϋ πε πεϋῶϋ θεν πεκνοθευ:  οϋῶϋ νεμ οϋνιωϋ ἕμετσαιε ἐκεχαϋ  θιζωϋ. Ἀλληλοϋα.</p>	<p>For You meet him with the blessings of goodness; You set a crown of pure gold upon his head. His glory is great in Your salvation; honor and majesty. Alleluia.</p>	<p>أدرّكته ببركات صلاحك، ووضعت على رأسه إكليلاً من حجر كريم، مجده عظيم بخلصك، مجداً وبهاءً عظيماً جعلت عليه. هليلويا.</p>

## The Liturgy Gospel إنجيل القديس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστρωσις ἐβολὴ δὲν πιεταστρελιον εθοταβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ Γ: Δ - Κ</b></p>	<p><b>Luke 10: 1 - 20</b></p>	<p><b>لوقا 10: 1 - 20</b></p>
<p>Κενενσα ναι δε ἅ Πβοις οὔωνη ἵκεῦβε ἐβολὴ: οὔος αχοτοροποῦ ἵῦβε ἔνατ ἐβολὴ δαχωῦ ἐδοῦτη ἐβακι νιβεν νευ μαι νιβεν ἐναचनाῦε ἐρωοτ.</p> <p>Παχω δε ἕμοσ νωοτ πε χε πιωσδ μεν οὔνηῦτ πε νιερσατης δε εανκοτχι νε: τωβη οὔη ἕΠβοις ἕπιωσδ εοπωσ ἵτερελιον ἵεανερσατης ἐβολὴ ἐπερωσδ.</p>	<p>After these things The Lord appointed seventy others also, and sent them two and two before His face into every city and place, where He Himself was about to go.</p> <p>Then He said to them, “The harvest truly is great, but the laborers are few; therefore pray The Lord of the harvest to send out laborers into His harvest.</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضًا وَأَرْسَلَهُمْ ائْتَيْنِ ائْتَيْنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمَعًا أَنْ يَأْتِيَ.</p> <p>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ</p>
<p>Μαῦε νωτεν εηπεε Δνοκ τσοτρηπ ἕμωτεν ἕφρητ ἵεανεηιβ δεν ἕμητ ἵεανουωνῦ.</p>	<p>Go your way; behold, I send you out as lambs among wolves.</p>	<p>إِذْهَبُوا. هَا أَنَا أَرْسَلِكُمْ مِثْلَ خُمَلَانَ بَيْنَ ذُئَابٍ.</p>
<p>Ἰπερχει ἵνοῦἄσωνι οὔδε πηρα οὔδε θωονι οὔος ἕπερερασπαζεσθε ἵελι εη φῦωιτ.</p>	<p>Carry neither money bag, knapsack, nor sandals; and greet no one along the road.</p>	<p>لَا تَحْمِلُوا كَيْسًا وَلَا مَزُودًا وَلَا أُحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي الطَّرِيقِ.</p>
<p>Πηη δε ετετενναῦε νωτεν ἐδοῦτη ἐροῦ αχος ἵῦορηπ χε τῆρηνη ἕπαιηι.</p>	<p>But whatever house you enter, first say, ‘Peace to this house.’</p>	<p>وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا: سَلَامٌ لِهَذَا الْبَيْتِ.</p>

Οτοζ εϋωπ ἒπ̄ωηρι ἵτε †βιρηνη  
 ἕματ̄ τετενηρηνη ἐσὲτον ἕμοσ  
 ἒρηι ἒχωϋ: ἐϋωπ δε ἕμον  
 τετενηρηνη ἐσὲκοτς ἐρωτεν.

Ϥωπι δε δ̄εν πιηι ἐτε ἕματ̄  
 ἐρετενωω οτοζ ἐρετενω ἵνηε̄τε  
 ἵτωσ: πιερσατ̄ης σαρ̄ ḡεμ̄π̄ωα  
 ἕπερβεχε: ἕπερω̄τεβ̄ ἐβολ̄ δ̄εν  
 ο̄ηι ἐο̄ηι.

Οτοζ †βακι ἐτετενηωε̄ νωτεν  
 ἐδο̄ην ἐροσ οτοζ ἵτωϋεπ̄ θηνο̄τ̄  
 ἐρωσ̄ οτωω ἵνηε̄το̄ηαχατ̄  
 δ̄αρωτεν.

Οτοζ νηετωωι ἵηητς ἀριφαδ̄ρι  
 ἐρωσ: οτοζ ἄχοσ νωσ̄ γε̄ ᾱδ̄ω̄ντ̄  
 ἐρωτεν ἵχε †μετο̄ρο ἵτε †νο̄τ̄.

†βακι δε̄ ἐτετενηωε̄ νωτεν  
 ἐδο̄ην ἐροσ οτοζ ἵτωϋ̄τεμ̄επ̄  
 θηνο̄τ̄ ἐρωσ̄ ἄμωῑνι ἐβολ̄ δ̄εν  
 νεσ̄π̄λᾱτιᾶ ἄχοσ.

Χε̄ πικετωωϋ̄ ἐταϋτωωι ἐνε̄ν  
 β̄αλᾱτ̄χ̄ ἐβολ̄ δ̄εν τετενηβακι  
 τενηανε̄ρϋ̄ νωτεν ἐβολ̄: π̄λη̄ν̄ φᾱι  
 ἀρῑε̄μι ἐροϋ̄ γε̄ ᾱδ̄ω̄ντ̄ ἵχε̄  
 †μετο̄ρο ἵτε †νο̄τ̄.

†χω̄ δε̄ ἕμοσ̄ νωτεν γε̄ ο̄ον̄  
 ο̄ν̄ε̄τον̄ νᾱω̄πι ἵCoδ̄ομᾱ δ̄εν

And if a son of peace is  
 there, your peace will rest  
 on it; if not, it will return to  
 you.

And remain in the same  
 house, eating and drinking  
 such things as they give, for  
 the laborer is worthy of his  
 wages. Do not go from  
 house to house.

Whatever city you  
 enter, and they receive you,  
 eat such things as are set  
 before you.

And heal the sick there,  
 and say to them, 'The  
 kingdom of God has come  
 near to you'.

But whatever city you  
 enter, and they do not  
 receive you, go out into its  
 streets and say,

'The very dust of your  
 city, which clings to us we  
 wipe off against you.  
 Nevertheless know this, that  
 the kingdom of God has  
 come near you.'

But I say to you that it  
 will be more tolerable in  
 that Day for Sodom than for

فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجُلُّ  
 سَلَامَكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ  
 وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
 مُسْتَحِقُّ أَجْرَتِهِ. لَا تَتَقَلُّوا مِنْ بَيْتٍ  
 إِلَى بَيْتٍ.

وَآيَةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْتُمْ  
 فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَأَشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
 وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
 مَلَكُوتُ اللَّهِ.

وَآيَةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُوا  
 فَخُذُوا إِلَى شَوَارِعِهَا وَقُولُوا:

حَتَّى الْعِبَارُ الَّذِي لَصِقَ بِنَا مِنْ  
 مَدِينَتِكُمْ نَنْفُضَهُ لَكُمْ. وَلَكِنْ اعْلَمُوا  
 هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ  
 اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُذُومٍ فِي  
 ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
 لَتِلْكَ الْمَدِينَةِ.



πιεθοοτ ετε μματ εβοτε τβακι ετε  
μματ.

Οτοι νε Χωραζιν: οτοι νε  
Βηθσαιδα γε νερηι δεν Ττροσ ευ  
ττιδων ενε αυγωπι νχε ναιζου  
εταυγωπι δεν θηνοτ νε ισ θνει  
αυερμετανοιν ευεμουι δεν ουκοκ νεμ  
ουκερμι.

Πλην Ττροσ νεμ ττιδων οτον  
οτυτον ναγωπι νωοτ δεν τκρισις  
εβοτερωτεν.

Οτοε νθο ζωι Καφαρναουμ μη  
τεραβιςι ψα εερηι ετφε σεναθεβιο ψα  
επεσнт εαμεντ.

Φηετσωτεμ νσωτεν αρωτεμ  
νσωι: οτοε φηετρωω μμωτεν  
αρωωω μμοι: φη δε ετωωω μμοι  
μφηεταρταοτοι.

Αυταεθο δε νχε πιεωβε δεν  
οτραωι ευρω μμοσ γε Πβοις  
νικεδεμων σεβνο νχωοτ ναν δεν  
Πεκραν.

Περαρ δε νωοτ γε αινατ  
επσατανας εαρωει εβολ δεν τφε  
μφρητ νουσετεβρηχ.

Θηππε αιτ νωτεν μπιερωωω  
ερωμυ εχεν εανρορ νεμ εανβλη νεμ

that city.

“Woe to you, Chorazin!  
Woe to you, Bethsaida! For  
if the mighty works, which  
were done in you had been  
done in Tyre and Sidon,  
they would have repented  
long ago, sitting in  
sackcloth and ashes.

But it will be more  
tolerable for Tyre and Sidon  
at the judgment than for  
you.

And you, Capernaum,  
who are exalted to heaven,  
will be brought down to  
Hades.

He who hears you hears  
Me, he who rejects you  
rejects Me, and he who  
rejects Me rejects Him who  
sent Me.”

Then the seventy  
returned with joy, saying,  
“Lord, even the demons are  
subject to us in Your  
name.”

And He said to them, "I  
saw Satan fall like lightning  
from heaven.

Behold, I give you the  
authority to trample on  
serpents and scorpions, and

«وَيْلٌ لَّكَ يَا كُورَزَيْنُ. وَيْلٌ لَّكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي  
صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةُ  
فِيكُمَا لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمُسُوحِ وَالرَّمَادِ.»

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةً أَكْثَرُ احْتِمَالًا مِمَّا  
لَكُمْ

وَأَنْتِ يَا كَفَرَنَّاخُومُ الْمَرْتَفِعَةُ إِلَى  
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَاطِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرْذَلُكُمْ يُرْذَلُنِي وَالَّذِي  
يُرْذَلُنِي يُرْذَلُ الَّذِي أَرْسَلَنِي.»

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا  
رَبُّ حَتَّى الشَّيَاطِينُ تَخْضَعُ لَنَا  
بِاسْمِكَ.»

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطًا  
مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.»

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لِتَدُوسُوا  
الْحَيَّاتِ وَالْعَقَّارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.

ἐξεν ἴχου τῆς ἰτε πικρασί: οὔτος  
ἠνεσίβι ἠνοῦ ἠχοῦς ἠῆλι.

Πλην ὑπερραψι θεν φαι χε  
ἠἠνεψμα σεβνο ἠχωῦ ἠωτεν: ραψι  
δε ἠθοῦ χε νετενραν σεῖδνοῦτ θεν  
ἠιφνοῦ.

*Πῶς φα Πεννοῦτ πε ψα ἐνεθ  
ἰτε ἠι ἐνεθ: ἠμην.*

over all the power of the  
enemy, and nothing shall by  
any means hurt you.

Nevertheless do not  
rejoice in this, that the  
spirits are subject to you,  
but rather rejoice because  
your names are written in  
heaven".

*Glory be to God  
forever.*

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ اَفْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ».

*والمجد لله دائماً.*

# Katameros Readings for the 26<sup>th</sup> Day of Baunah

## قطمارس قراءات اليوم السادس والعشرون من شهر بؤونة المبارك

CΟΥΧΟΥΤ CΟΥΤ ΝΕΖΟΥΤ ἘΠΙἈΒΟΥΤ ΠἈΩΝΙ

### ΡΟΥΤΙ

#### Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρΔ: Η

Psalm 105: 14, 15

المزمور 104: 8

Ἐπερχα ρωμι ἐβιτου ἵζουσι: ουου  
αφουρι ἵζανουρωου ἐερμι ἐζουου: ζε  
ἠπερβινεμ ναχριστου: ουου  
ἠπερπετρωου ζεν ναπροφητης.  
Ἀλληλουια.

He permitted no one to do them wrong. Yes, He rebuked kings for their sakes, saying, "Do not touch My anointed ones, and do My prophets no harm." Alleluia.

لم يترك إنساناً يظلمهم، وبكّت ملوكاً من أجلهم، قائلاً: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". 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.

Ουα ναστωσις εβου ζεν  
πειρασελιον εθουαβ κατα λουκαν  
ασιου.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ια: λζ - να

Luke 11: 37- 51

لوقا 11: 37 - 51

Εταφρασι δε αφηου ερου ἵζε  
ουφαιρισεου ρουως ἵτεφουωμ ζατουτ

And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.

وفيما هو يتكلم سأله فريسي أن يتعدى عنده فدخل وأتكا.

οτοϑ εταϑυε δε εδουτη αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερυφηρι ϑε υπεϑβιωμϑ ηυορη  
δδϑεν πιουωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνωτην δα ηιΦαριϑεοϑ τετεντοϑβο  
ϑαβολ υπιαφοτ νεμ πιβιναϑ: ϑαδουτη  
δε υμωτην μερ ηρωλεμ νεμ  
πονηριδ.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδουτη.

Πληη ηηετυοπ μηιτοτ  
εθυμετναητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοτϑτ νωτην.

Δλλα οτοι νωτην ηιΦαριϑεοϑ ϑε  
τετεντ υφρεμητ υπιαδιν ηϑοι νεμ  
πιβαυοτυ νεμ οτοτ ηιβεν: οτοϑ  
τετενϑω ηνωτην υπιϑαπ νεμ  
τδϑαπη ητε Φνοττ: ηαι δε ηαϑυπϑα  
ητετεηαιτοτ οτοϑ ηικεϑωοτηη  
ητετεηυτεμϑατ ηϑα θηνοτ.

Οτοι νωτην ηιΦαριϑεοϑ ϑε  
τετεημει ηηιυορη υμηνϑεμϑι δεν  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεν  
ηιαϑωρα.

Οτοι νωτην ηιϑαδ νεμ ηιΦαριϑεοϑ  
ηιυοβι ϑε τετεηοι υφρητ ηηιμδατ

When the Pharisee saw it, he marveled that He had not first washed before dinner.

Then The Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.

Foolish ones! Did not He who made the outside make the inside also?

But rather give alms of such things as you have; then indeed all things are clean to you.

But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men

وَأَمَّا 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 وَخُبْنًا.

يَا أَغْيَاءَ الْبَئِيسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تَعْتَبِرُونَ النِّعْنَغَ وَالسَّدَابَ وَكُلَّ بَقْلِ وَتَتَجَاوَزُونَ عَنِ الْحَقِّ وَمَحَبَّةِ اللَّهِ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تُحِبُّونَ الْمَجْلِسَ الْأَوَّلَ فِي الْمَجَامِعِ وَالتَّحِيَّاتِ فِي الْأَسْوَاقِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ مِثْلُ الْقُبُورِ الْمُخْتَفِيَةِ وَالَّذِينَ يَمَشُونَ عَلَيْهَا لَا يَعْلَمُونَ.»





Οτοζ μενεσα σουτ νεζουτ ετα  
 Ιησουτ ελ Πετροσ νεμ Ιακωβοσ νεμ  
 Ιωαννης περσον αβιτοτ εζειν  
 οντωτ εβουσι σαπσα μυατατοτ.

Οτοζ αβουβτq ηχερεβ υπονωθε  
 οτοζ α περσο ερονωινη υπορη† υπορη:  
 νερεβωσ δε ατονβαω υπορη†  
 υπονωινη.

Οτοζ εηπε ατονουζουτ εροq ηχε  
 Οωνχης νεμ Ηλιασ ερσαχι νεμαq.

Απερονω δε ηχε Πετροσ πεχαq  
 ηησουτ χε Παβοις νανεσ ναν  
 ητενωπι υποαιμα: χουωω  
 ητεθαμιο ηωου† ηκκνη υποαιμα  
 οτι νακ νεμ οτι υποωνχης νεμ οτι  
 ηηλιασ.

Οουτε ερσαχι ις ουβηπι ηουωινη  
 ασερθηβι εχωου: οτοζ ις ουκμη  
 αωωπι εβουλ θεν† ηβηπι ερω υπομοσ  
 χε φαι πε Παωηρι Παμεριτ φηετα  
 ταψυχη† ηα† ηδητεq σωτεμ ησωq.

Οτοζ εταρωτεμ ηχε νιμαθητησ  
 ατρει εζειν ουρω οτοζ ατρεζο†  
 εμαωω.

Οτοζ αqι εαρωουτ ηχε Ιησουτ  
 αβινεμωου: πεχαq νωου χε τεμ

Now after six days  
 Jesus took Peter, James, and  
 John his brother, led them  
 up on a high mountain by  
 themselves;

and He was transfigured  
 before them. His face shone  
 like the sun, and His clothes  
 became as white as the  
 light.

And behold, Moses and  
 Elijah appeared to them,  
 talking with Him.

Then Peter answered  
 and said to Jesus, “Lord, it  
 is good for us to be here; if  
 You wish, let us make here  
 three tabernacles: one for  
 You, one for Moses, and  
 one for Elijah.”

While he was still  
 speaking, behold, a bright  
 cloud overshadowed them;  
 and suddenly a voice came  
 out of the cloud, saying,  
 “This is My beloved Son, in  
 whom I am well pleased.  
 Hear Him!”

And when the disciples  
 heard it, they fell on their  
 faces and were greatly  
 afraid.

But Jesus came and  
 touched them and said,

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ  
 وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ  
 إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ  
 وَجْهُهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
 بَيَاضًا كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ  
 يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
 رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ  
 شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَظَالٍ لَكَ  
 وَاحِدَةً لِمُوسَى وَاحِدَةً وَإِيلِيَّا  
 وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ  
 ظَلَّتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ  
 قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي  
 بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا.»

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى  
 وُجُوهِهِمْ وَخَافُوا جِدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:  
 «قُومُوا وَلَا تَخَافُوا.»

θηνοῦ ὑπερβροῦ.

Ἐταρταὶ δὲ ἤνοιθαλ ἔπωωι  
ὑποῖνατ ἐξλι ἐβηλ ἐλχοῦτ  
ὑμαρτατ.

Οὔτω εἴρηνοῦ ἐπεσῆτ ἐβωλ εἶχεν  
πιτῶνοῦ ἀφρονεῖν νῶνοῦ ἦξε Ἰησοῦτ  
εφῆξε ὑμοσ κε ὑπερταμῆ ἐλι  
ἐπιζοραμα ὡα τε Πωηρι ὑΦρωωι  
τωνεφ ἐβωλ θεν νηθεμῶνοῦτ.

*Πῶνοῦ φα Πεννοῦτ πε ὡα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

“Arise, and do not be afraid.”

When they had lifted up their eyes, they saw no one but Jesus only.

Now as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.”

*Glory be to God forever.*

فَرَفَعُوا أَعْيُنَهُمْ وَلَمْ يَرَوْا أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ.

وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ يَسُوعُ قَائِلًا: «لَا تَعْلَمُوا أَحَدًا بِمَا رَأَيْتُمْ حَتَّى يَقُومَ ابْنُ الْإِنْسَانِ مِنَ الْأَمْوَاتِ.»

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵτε πενθαθ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῆβοκ ὑΠενδοισ Ἰησοῦτ  
Πιχριστοσ: πιὰποστολοσ εἰθαθεμ:  
φῆεταῖθαωφ ἐπιζωεννοῦφι ἵτε  
Φνοῦτ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.

**Ἐεβεροσ ἱα: ἱζ - κζ**

**Hebrews 11: 17 - 27**

**العبرانيين 11: 17 - 27**

Ἦεν οὔναετ Ἀβρααμ ἀφῖνι  
ἵλσαακ ἐρῆνι εἰεπιραζιν ὑμοσ: ἀφῖνι  
ὑπεφωηρι ὑμαρτατ ἐρῆνι ἦξε  
φῆεταφῆπ νιωφ ἔροφ.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

بِالِإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبِلَ الْمَوَاعِيدَ، وَحِيدَهُ.



Φηέταγσαχι νεμαεϋ χε δεν Ισαακ  
ερέθαζεμ ούζροχ νακ.

Οτοε αεμοκκεκ χε οτον υ̅χου  
μ̅Φνοϋτ̅ ε̅τογνοεϋ ε̅βολ δεν  
νηκεεμωοϋτ̅: ε̅βε φαι αεβ̅ιτϋ δεν  
οϋπαρβολη.

Hen otnazt ebe nheonawopi  
aemou nxe Isaac elakwb neu Hsat.

Hen otnazt Iakwb eqnamou  
aemou efoyai foyai nnenwphi  
nlowhph: otos aqotwyt eerhi exen  
ezhny upewyfwyt.

Hen otnazt Iowhph eqnamou  
aqerfumevi upxinie ebol nnenwphi  
uPisrahl otos aqzonzen ebe  
nefkac.

Hen otnazt Uwtchc etawmacϋ  
ayxopy nyoyt nabot nxe neqioyt xe  
aynav epialoy xe oγactioe pe: otos  
upoterbot dazh upiwop nte  
pouro.

Hen otnazt Uwtchc etaqernewyt  
aqxwλ ebol ewteweroymoyt̅ e̅pocϋ  
xe pyphi nte tyepi uPharaw.

Uallon eaqotwyt ewep eukaz  
neu pilaoe nte Φnoyt̅ e̅zote  
nteybimh den φnovi p̅poc oγchoy.

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 بِالْأُخْرَى أَنْ يُدَلَّ مَعَ شَعْبِ اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا بِالْخَطِيئَةِ.

Εαρχα π̄ωωῡ ἠΠῑχρῑστῑς ἠτο̄τῑ  
 χε̄ ο̄ῡμε̄τρᾱμᾱδ̄ ἠ̄νᾱδ̄ς τε̄ ἠ̄ρο̄τε  
 νῑᾱζω̄ρ ἠ̄τε̄ Χ̄η̄μῑ: νᾱρ̄χο̄ῡτ̄ τ̄αρ  
 ἠ̄βο̄λ πε̄ δ̄ᾱτ̄η̄ν ἠ̄πῑω̄ε̄βῑε̄ βε̄χε̄.

Ἦεν̄ ο̄ῡνᾱζ̄τ̄ ᾱρχ̄ᾱ Χ̄η̄μῑ ἠ̄σω̄ϋ  
 ἠ̄πε̄ρε̄ρ̄σο̄τ̄ δ̄ᾱτ̄η̄ν ἠ̄πῑἠ̄βο̄ν ἠ̄τε̄  
 π̄ο̄ῡρο̄: πᾱθη̄νᾱτ̄ τ̄αρ ἠ̄ρο̄ϋ νᾱρ̄μο̄ῡτ̄  
 ἠ̄ρο̄ϋ ἠ̄φ̄ρη̄τ̄ ἠ̄ο̄ταῑ ε̄ϋ̄νᾱτ̄ ἠ̄ρο̄ϋ.

*Π̄ρ̄μο̄τ̄ τ̄αρ̄ ν̄ε̄ω̄τε̄ν̄ ν̄ε̄ῡ  
 τ̄ε̄ρ̄η̄νη̄ ε̄ϋ̄σο̄π̄: χε̄ ἠ̄μ̄η̄ν̄ ε̄σ̄ε̄ϋ̄ω̄π̄ῑ.*

esteeming the reproach  
 of Christ greater riches than  
 the treasures in Egypt; for  
 he looked to the reward.

By faith he forsook  
 Egypt, not fearing the wrath  
 of the king; for he endured  
 as seeing Him who is  
 invisible.

*The grace of God the  
 Father be with you all.  
 Amen.*

حَاسِبًا عَارَ الْمَسِيحِ غَنَىٰ أَعْظَمَ  
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
 إِلَى الْمَجَازَاةِ.

بِالِإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ  
 مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ  
 يَرَى مَنْ لَا يَرَى.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Κᾱθο̄λῑκο̄ν ἠ̄βο̄λ δ̄εν̄ πε̄ π̄ῑς̄νᾱτ̄  
 ἠ̄ἠ̄πῑστο̄λ̄η̄ ἠ̄τε̄ πε̄νῑω̄τ̄ Π̄ε̄τρο̄ς.  
 Δ̄ῡμη̄ν. Πᾱμ̄ε̄ν̄ρᾱτ̄.

**Ἦ̄ Π̄ε̄τρο̄ς ἠ̄: ἰ̄ḡ - Ἦ̄: ἠ̄**

Ο̄το̄ς ἠ̄τᾱχ̄ρη̄ο̄ῡτ̄ ἠ̄το̄τε̄ν̄ ἠ̄χε̄  
 π̄ῑσᾱχῑ ἠ̄τε̄ ν̄ῑπ̄ρο̄φ̄η̄τ̄η̄ς φ̄αῑ ἠ̄τε̄ κᾱλω̄ς  
 τε̄τε̄ν̄ρα ἠ̄μο̄ς ἠ̄ρε̄τε̄ν̄τ̄ḡθη̄τε̄ν̄ νᾱρ̄  
 ἠ̄φ̄ρη̄τ̄ ἠ̄ο̄ῡδ̄η̄β̄ς ε̄ϋ̄ε̄ρο̄ῡω̄ῑνῑ δ̄εν̄ ο̄ῡμᾱ  
 ἠ̄χᾱκῑ ἠ̄ᾱτε̄ϋ̄ο̄τ̄ω̄ν̄ε̄ ἠ̄βο̄λ ἠ̄χε̄  
 π̄ῑε̄ρ̄ο̄ο̄τ̄: ο̄το̄ς π̄ιο̄ῡω̄ῑνῑ ἠ̄ᾱϋ̄ϋ̄αῑ  
 ἠ̄τε̄ϋ̄φ̄ῑρῑ δ̄εν̄ ν̄ε̄τε̄ν̄ε̄η̄τ̄.

Φ̄αῑ Δ̄ε̄ ἠ̄ϋ̄ο̄ρ̄π̄ ἠ̄ρῑε̄μ̄ῑ ἠ̄ρο̄ϋ χε̄  
 π̄ρο̄φ̄η̄τῑḡ ν̄ῑβ̄ε̄ν̄ ἠ̄τε̄ ν̄ῑτ̄ρᾱφ̄η̄: νᾱρε̄  
 π̄ο̄ῡβ̄ω̄λ ἠ̄ϋ̄ο̄π̄ ἠ̄βο̄λ ε̄ῑτο̄το̄ῡ ἠ̄μ̄ᾱτ̄

The Catholic epistle of  
 the Second Epistle of our  
 father St. Peter. May his  
 blessings be with us all.  
 Amen. My beloved.

**2 Peter 1: 19 - 2: 8**

And so we have the  
 prophetic word confirmed,  
 which you do well to heed  
 as a light that shines in a  
 dark place, until the day  
 dawns and the morning star  
 rises in your hearts.

Knowing this first, that  
 no prophecy of Scripture is  
 of any private interpretation,

الكاثوليكون من رسالة معلمنا  
 بطرس الثانية، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**2 بطرس 1: 19 - 2: 8**

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ  
 أُثْبِتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ  
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ  
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ  
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي  
 قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلًا: أَنَّ كُلَّ نُبُوءَةِ  
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصِّ،

ἀτοῦ ἀν.

Οὐ Δε γαρθεν φῶρωϋ ἵορωμι ἀν  
ἀνῖνι ἵοῖπρωφῆτιὰ ἵοῖσῆοῦ: ἀλλὰ  
ἀρκαζι ἵνε εἰρηωμι ἐβὼλθεν φῶρωϋ  
ἠφῆοῦτ ἵεῖρη Πῖπνεῦμα εῖοῦαβ.

Αῤωπι Δε ἵνε εἰρηπρωφῆτῆς  
ἵνωῦτ ἵεῖρηθεν πῖλαοσ: ἠφῆῖ οἷ  
ἐτοῖναῤωπιθεν ῆνωῦ ἵνε  
εἰρηεῖτῆβω ἵνωῦτ: ναῖ ἐτοῖναῖμι  
ἐδῶῖν ἵοῖερεσῖς ἵὰσῶ: οῖοε φῆηβ  
ἐταεῤωπο εῖρῶλ ἠμοεῖ ἐβὼλ: εῖνῖ  
νωῦτ ἵοῖὰσῶ ἵεῖωλεμ.

Οῖοε εἰρηωϋ εῖεῶκ ἵεῖα ἵοῖωε  
οῖοε ἐβὼλ εἰτοτοῦ εῖεῖοῖὰ ἐφῶωῖτ  
ἵνε τῖεῖμη.

Οῖοε ἵεῖρηθεν εἰρηεῖτῖῖεῖοῖ  
ἠπῖλαστοῖ ἵεῖα εῖεῖεῖωῖ  
ἠμωῖτε: ναῖ ἐτε ἵοῖεἰα ἵεῖεῖ  
εῖκοῖε ἀν: οῖοε τοῖὰσῶ εῖναεῖνῖ ἀν.

ἵεῖε φῆοῦτ ἠεῖεῖαῖο  
ἐῖναεῖελοε ἵηεῖεῖεῖοῖ: ἀλλὰ  
ἵεῖρηθεν εἰρηεῖαῖε ἵεῖεῖοῖοεθεν  
πῖταῖε: ἀεῖηῖοῦ εῖεῖοῖεῖ  
ἐῖρωῦ ἐῖεἰα οῖοε ἐεῖκοῖεῖ  
ἠμωῦ.

Οῖοε πῖαῖεοε ἵκοεοε  
ἠεῖεῖαῖο ἐῖοε: ἀλλὰ ἐῖωῖε πῖαεῖ

for prophecy never  
came by the will of man,  
but holy men of God spoke  
as they were moved by the  
Holy Spirit.

But there were also false  
prophets among the people,  
even as there will be false  
teachers among you, who  
will secretly bring in  
destructive heresies, even  
denying The Lord who  
bought them, and bring on  
themselves swift  
destruction.

And many will follow  
their destructive ways,  
because of whom the way  
of truth will be blasphemed.

By covetousness they  
will exploit you with  
deceptive words; for a long  
time their judgment has not  
been idle, and their  
destruction does not  
slumber.

For if God did not spare  
the angels who sinned, but  
cast them down to hell and  
delivered them into chains  
of darkness, to be reserved  
for judgment;

and did not spare the  
ancient world, but saved  
Noah, one of eight people, a  
preacher of righteousness,

لَا تَهُ لَمْ تَأْتِ نُبُوَّةٌ قَطُّ بِمَشِيئَةِ  
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللّٰه  
الْقَدِيسُؤن مَسُؤقِين مِن الرُّؤح  
الْقُدسِ.

وَلَكِنْ كَانِ أَيضاً فِي الشَّعْبِ أَنبِيَاءُ  
كذِبَةٌ، كَمَا سِيكُونُ فِيكُمْ أَيضاً  
مُعَلِّمُونُ كذِبَةٌ، الَّذِينَ يَدَّسُونُ يَدَعِ  
هَلَاكِكِ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي  
اِشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنفُسِهِمْ  
هَلَاكاً سَرِيعاً.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ  
بِسَبَبِهِمْ يُجَدَّفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ  
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيَّنُونَتْهُمْ  
مُنذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا  
يَنعَسُ.

لَا تَهُ إِنْ كَانِ اللّٰه لَمْ يُشْفِقْ عَلَى  
مَلَائِكَةِ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ  
الظَّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ  
مَحْرُوسِينَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ  
إِنَّمَا حَفِظَ نُوحاً ثَامِناً كَارِزاً لِلْبَيْرِ إِذْ  
جَلَبَ طُؤفَاتاً عَلَى عَالَمِ الْفَجَّارِ.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἐροϋ: ἀϋῖνι ἵνοκατακλῦτομοσ ἐξεν  
 πικομοσ ἵτε νιᾶσεβησ.

Οτοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροθ ἐἀφερκατακρινῖν  
 ἰμωοθ: ἐἀφχατ εῖτομοτ ἵνιᾶσεβησ  
 εθναωωπι.

Οτοθ πιθῶμνι λωτ ἀφναθμεϋ εῖτῖ  
 ἰμωοϋ ἵξονσ ἐβολ θιτεν ποῖτομοτ  
 εῖθωοθ ἵτε ποῖξινμωωϋ εῖτωϋ.

Ἦεν οῖτωμοσ γαρ νεμ οῖτωτεμ  
 ναϋωωπι ἵθρη ἵθρητοθ ἵξε πιθῶμνι  
 ἵέροοθ θᾶτθῆ ἵέροοθ: οτοθ  
 ναῖτῆμκαθ ἵνοψῖτῆ ἵθῶμνι ἵθρη  
 θεν θανθβηοῖ ἵᾶνομοσ.

*Ἦασῖνοθ ἰπερμενερε πικομοσ  
 οῖδε ἵηετωοπ θεν πικομοσ:  
 πικομοσ ναϋῖνι νεμ τεϋεπιθῆμια: φῆ  
 δε εῖτιρῖ ἰφορωω ἰφῆνοθ ῖναωωπι  
 ωα ἐνεθ: ᾶμην.*

bringing in the flood on the world of the ungodly;

and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly.

and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked,

for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

وَإِذْ رَمَدَ مَدِينَتِي سَدُومَ وَعَمُورَةَ  
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعَأَ  
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ  
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ  
 سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا  
 نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْآتِمَةِ.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 إلى الأبد. آمين.*

**The Acts**  
 الإبركسيس

Πραξις ἵτε νενιοῖ ἵᾶποστολοσ:  
 ἐρε ποῖτομοθ εθναβ ωωπι νεμᾶν.  
 ᾶμην.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραξις ἰε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἴσῃς γὰρ ἰσῆεν νισε νεὰ  
 ἡρχεος οἴονταϑ ἡνηετρωιω ἡμοϑ  
 κατὰ πολῖς ἕεν νισῆνασωση εῖωϑ  
 ἡμοϑ κατὰ Σαββατον νιβεν.

Ποτε ἀσερδοκιν ἡνιαποστολοϑ  
 νεμ ἡπρεσβυτεροϑ νεμ ἡεκκλῆσιὰ  
 τηρϑ ἐσωτπ ἡεαρνωμῖ ἐβολ ἡῆητοϑ  
 εἴοροποϑ ἐτῆαντιοχιὰ νεμ Παῦλοϑ  
 νεμ Βαρναβασ: ἰοῦδαϑ φῆετομοϑ  
 ἐροϑ ϑε Βαρσαββασ νεμ Σιλασ  
 εαρνωμῖ ἡεῖσοτομενοϑ ἕεν νισῆνοϑ.

Αῦςῆαι ἐβολ εἰτοτοϑ  
 ἡνιαποστολοϑ νεμ ἡπρεσβυτεροϑ  
 ἡνισῆνοϑ ἡῆετχη ἕεν τῆαντιοχιὰ νεμ  
 ἡΚυλικιὰ νεμ ἡΣυριὰ ἡνισῆνοϑ  
 νιῆβολ ἕεν νισῆνοϑ χερετε.

Επιδη ἀνωτεμ ϑε εαρνοτον ἐβολ  
 ἕεν ῆηνοϑ ἐταῖ ἐβολ ἀῦῃθερτερ  
 ῆηνοϑ εῖφωηε ἡνετενψυτχη ἕεν  
 εαρνωμῖ καϑι ναι ἐτε ἡπενχοτοϑ.

Ασερδοκιν οἴη ναν ἐανι εῖω  
 εῖσοπ ἐσωτπ ἡεαρνωμῖ εἴοροποϑ  
 εαρωτεν νεμ νενῆσαπητοϑ  
 Βαρναβασ νεμ Παῦλοϑ.

Εαρνωμῖ ἐαρῆ ἡτοϑψυτχη ἐῆρη  
 ἐεεν Φραν ἡΠενβοῖϑ ἡσοϑ

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 سبت.

حينئذ رأى الرسل والمشايع مع كل الكنيسة أن يختاروا رجلين منهم فيرسلوهما إلى أنطاكية مع بولس وبرنابا: يهوذا الملقب برسابا وسيلا رجلين متقدمين في الإخوة.

وكتبوا بأيديهم هكذا: «الرسل والمشايع والإخوة يهدون سلاماً إلى الإخوة الذين من الأمم في أنطاكية وسورية وكيليكية:

إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تختتنوا وتحفظوا 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 ηλουδας νευ Cιλας:  
ηνωου ζωου ετεταυωτεν εναι ρω  
εβολ ειτεν πιχασι

Ασραναϋ ταρ ηπιπνευμα εθοταβ  
νευ ανον ζωη εϋτεμοταε βαρος  
εχεν θηνου ηζουο: πλην ηαι θεν  
ογανασκη.

Αρεε ερωτεν σαβολ ημωου  
νιρωτ ηδωλον νευ νιανοϋ εθωουτ  
νευ νιωχε νευ νιπορνια: ηαι  
ερετεναρεε ερωτεν σαβολ ημωου  
ητετενερωε ηκαλωε: ογχα.

*Πιχασι δε ητε Πβοιε εγελαι ογοε  
εγελαυαι: εγελαμασι ογοε εγεταχρο:  
θεν ηαγια ηεκκλησια ητε Φνοη:  
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.

لِأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ  
أَنْ لَا نَضْعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ  
هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ  
الدَّمِ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ  
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ».

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Baunah 26

سنكسار اليوم السادس والعشرون من شهر بؤونة

1. The Consecration of the Church of the Honorable  
Archangel Gabriel

### 1. The Consecration of the Church of the Honorable Archangel Gabriel

On this day also was the consecration of the church  
of the honorable Archangel Gabriel the announcer,  
located in his monastery on Naklon mount, in El-  
Fayyoun. This church still exists till the present time.  
This area, in ancient time, was populated with monks  
and had many monasteries.

May the intercession of the Honorable Archangel  
Gabriel be with us all. Amen.

And glory be to God, now and forever. Amen.

1. تكريس كنيسة رئيس الملائكة الجليل  
جبرائيل بجبل النقلون بالفيوم

1. تكريس كنيسة رئيس الملائكة جبرائيل  
بجبل النقلون بالفيوم  
وفيه أيضاً تم تكريس كنيسة رئيس الملائكة  
الجليل جبرائيل المبشر، الكائنة بديره بجبل  
النقلون بالفيوم. وما زالت هذه الكنيسة قائمة  
حتى الآن. وكانت هذه المنطقة قديماً عامرة  
بالرهبان قبيها أديرة كثيرة.  
شفاعة رئيس الملائكة الجليل جبرائيل فلتنكن  
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, ε'</b>	<b>Psalm 99: 6, 7</b>	<b>المزمور 98: 5, 6</b>
<p>Μωϋσῆς καὶ Ἀαρὼν ἦσαν ἱερεῖς· καὶ Σαμουὴλ ἦν ἐκ τῶν κληθῆντων ἐπὶ τῆς ὀνόματός τοῦ Κυρίου· καὶ ἀπεκρίθη ὁ Κύριος ἐκ στύλου νεφέλης· ἑλλοιυὰ.</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 πικραστῆλιον εθοῦαβ κατὰ Πατρῶον 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>Πατρῶον κς: ις - λϛ'</b></p>	<p><b>Matthew 23: 13 - 36</b></p>	<p><b>متي 23: 13 - 36</b></p>
<p>Ὅτι ὡς τὸν νικαδ καὶ νιφαισεος νιψοβι: κε τετενηθαυ ἐτμετοτρο ἵτε νιψηνοὶ ἕπευθο ἵνιρωμι: ἵνωτεν ταρ τετενηνοῦ ἐδοῦν ἀν οὔδε νηεθνοῦ ἐδοῦν τετενηχω ἕμωοῦ ἀν εἰ ἐδοῦν.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمَرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَمْلُوكَاتِ السَّمَاوَاتِ قُدَّامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.</p>
<p>Ὅτι ὡς τὸν νικαδ καὶ νιφαισεος νιψοβι: κε τετενοῦωμ νιηι ἵτε νιχηρα</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses,</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمَرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ الْأَرَامِلِ وَلِعَلَّةٍ تَطِيلُونَ صَلَوَاتِكُمْ.</p>

θεν ἐτιὰ ἵτε τενρῖπροσευχῆ εὐμην  
ἐβολ: εἶβε φαι τετεν ναβί ἵθαν νιϋτ  
ἵθαπ.

Οἱτοι νωτεν νισαδ νεμ νιΦαρισεος  
νιϋοβι: χε τετενκωτ ἐφιομ νεμ  
πετϋογῶοτ εἶρετετεθαμιὸ  
ἵοτῖπροσῆλιτος: οτοϋ ἐϋωπ  
αϋϋανϋωπι τετενῖρι ἕμοϋ ἵϋηρι  
ἵσεενα εϋκηνβ ἐρωτεν.

Οἱτοι νωτεν νιδαγμωιτ ἕβελλε  
νηετϋω ἕμοϋ χε φηεθαωρκ ἕπιερφει  
ἐλι πε: φη δε εἶθαωρκ ἕπινονβ ἵτε  
πιερφει οτον ἐροϋ.

Ἡισοχ οτοϋ ἕβελλε νιμ ταρ ετοι  
ἵνιϋτ: πινονβ πε ϋαν πιερφει εττογβο  
ἕπινονβ.

Οτοϋ φηεθαωρκ ἕπιμα  
ἵνεϋωοτϋι ἐλι πε: φη δε εἶθαωρκ  
ἕπιταὶὸ ετϋη ϋιϋωϋ οτον ἐροϋ.

Ἡισοχ οτοϋ ἕβελλε αϋ ταρ ετοι  
ἵνιϋτ πιταὶὸ πε ϋαν πιμαἵνεϋωοτϋι  
εττογβο ἕπιταὶὸ.

Φη οτη ετωρκ ἕπιμαἵνεϋωοτϋι  
αϋωρκ ἕμοϋ νεμ ϋωβ νιβεν ετϋη  
ϋιϋωϋ.

Οτοϋ φηετωρκ ἕπιερφει αϋωρκ  
ἕμοϋ 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 دَيْنُونَ عَظْمًا.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ  
وَالْبَرَّ لِتَكْسِبُوا دَخِيلًا وَاحِدًا وَمَتَى  
حَصَلَ تَصْنَعُونَهُ ابْنًا لِّجَهَنَّمَ أَكْثَرَ  
مِنْكُمْ مُضَاعَفًا.

وَيْلٌ لَّكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانُ  
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ  
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ  
الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجُهَّالُ وَالْعُمَيَّانُ أَيُّمَا عَظْمٌ:  
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ  
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجُهَّالُ وَالْعُمَيَّانُ أَيُّمَا عَظْمٌ:  
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنْ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.



Οτοϛ φηετωρκ ν̄τφε αϵωρκ  
ἄπιθρονος ν̄τε φ̄νοϛτ̄ νεμ φηετϵεμϵι  
ειϵωϵ.

Οτοι νωτεν νιϵαδ̄ νεμ νιΦαριϵεοϵ  
νιψοβι: ϵε τετεντ̄ ἄφ̄ρεμ̄ητ̄  
ἄπιὰδ̄ιν̄ν̄ϵοι νεμ πιὰμ̄ϵι νεμ πιθαπεν:  
οτοϛ ἄτετενϵω ἵνηετϵορω ἵτε  
πινομοϵ ἵνα θ̄ηνοϛ πιϵαπ̄ νεμ πιναι  
νεμ πιναϵτ̄: ναι ναϵμ̄π̄ωα  
ἵτετεναιτοϛ νικεϵωοϛνι Δε  
ἵτετενϵωτεμϵατ̄ ἵνα θ̄ηνοϛ.

Πιδατωιτ̄ ἄβελλε νηετϵωϵ  
ἵτ̄ωολ̄μεϵ οτοϛ ετωμ̄κ ἄπιϵαμοϛλ̄.

Οτοι νωτεν νιϵαδ̄ νεμ νιΦαριϵεοϵ  
νιψοβι: ϵε τετεντοϛβο ϵαβολ̄ ἄπιὰφοτ̄  
νεμ τ̄παροψιϵ: ϵαδοϛν̄ Δε ἄμωοϛ μεϵ  
ἵϵωλεμ νεμ β̄ωδ̄εμ.

Πιβελλε ἄΦαριϵεοϵ: ματοϛβο  
ϵαδοϛν̄ ἄπιὰφοτ̄ ἵωορπ̄ νεμ τ̄παροψιϵ  
εινα ἵτε ϵαβολ̄ ἄμωοϛ τοϛβο.

Οτοι νωτεν νιϵαδ̄ νεμ νιΦαριϵεοϵ  
νιψοβι: ϵε τετεν̄ο̄νι ἵϵαν̄ἄϵατ̄ ετοϵϵ  
ἵκονιὰ: ϵαβολ̄ μεν ἄμωοϛ ϵεοϛωνϵ  
ε̄βολ̄ ε̄νεϵωοϛ: ϵαδοϛν̄ Δε ἄμωοϛ μεϵ  
ἵκασ̄ ἵρεϵμωοϛτ̄ νεμ β̄ωδ̄εμ νιβεν.

Παιρητ̄ ἵνωτεν εωτεν ϵαβολ̄ μεν  
ἄμωωτεν τετενοϛωνϵ ε̄βολ̄ ἄπεμ̄θο

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  
وَالإِيمَانَ. 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 نَقِّ أَوَّلًا  
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تُسَبِّهُونَ قُبُورًا  
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجِ جَمِيلَةً  
وَهِيَ مِنْ دَاخِلِ مَمْلُوءَةٌ عِظَامَ  
أَمْوَاتٍ وَكُلَّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجِ  
تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنْكُمْ مِنْ  
دَاخِلِ مَشْحُونُونَ رِيَاءً وَإِنَّمَا!

ἠνιρῶν ἀφρητῆς ἠθανῶνι: καθοτη δε  
ἄμωτεν μεζ ἄμετωβι νεμ ἀνομιὰ  
νιβεν.

Οἱ ποτεν νισαδ νεμ νιΦαρισεος  
νιψοβι: γε τετενκωτ ἠνιμζατ ἠτε  
νιπροφητης ογοζ τετενκολσελ ἠνιβηβ  
ἠτε νιῶμη.

Ογοζ τετενζω ἄμος γε ἐνε ἀνχη  
ζεν νιεζοοτ ἠτε νενιοτ: ναν ναζωπι  
ενοι ἠψφηρ ἐρωοτ ἀν πε ζεν πῆνοϋ  
ἠτε νιπροφητης.

Θωσ δε τετενερμεορε ζαρωτεν: γε  
ἠῶτεν νενηρηι ἠνηετατζωτεβ  
ἠνιπροφητης.

Ογοζ ἠῶτεν ζωτεν τετενζεκ πῶπι  
ἠτε νετενιοτ ἐβολ.

Μιζοϋ ἄμιϋ ἐβολ ζεν νιαζω: πως  
τετενναψφωτ ἐβολ ζεν τῆκριϋς ἠτε  
τῆεενηα.

Εθε φαι θηππε ἀνοκ τῆναοτωρη  
ζαρωτεν ἠθανῶνι νεμ  
ζανσαβετ νισαδ: ογοζ ἐρετεν ἐζωτεβ  
ἐβολ ἠδῆτοτ: ογοζ ἐρετεν εἰπι ογοζ  
ἐρετεν ἐερμαστιζοιν ἄμωοτ ζεν  
νετεν σῆναζωζη: ογοζ ἐρετεν ἐβοϋι  
ἠσωοτ ιςζεν βακι ἐβακι.

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 أَرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ  
وَحُكَمَاءَ وَكَتَّابَةً فَمِنْهُمْ تَقْتُلُونَ  
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي  
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى  
مَدِينَةٍ.

Θοπως ἵτεφι ἔχεν ἄνηνοῦ ἵχε ἄνοῦ  
νιβεν ἵθῶνι ἔταῖφονῖ ἐβόλ θιχεν  
πικαθι: ἱχεν ἵσνοῦ ἵλβελ πῖθῶνι ῥα  
ἵσνοῦ ἵΖαχαριας πῖπῆρι ἵΒαραχιας:  
φῆἔταρετεν θοθβεφ οῖτε περφει νεῦ  
πῖαδνερωωῖ.

Διην ἵχω ἵμοσ νωτεν χε ἔρε ναι  
τηροῖ ἵ ἔχεν ται ἵνεῖ.

*Πῖωῖ φα Πεννοῖῖ πε ῥα ἔνεῖ  
ἵτε νι ἔνεῖ: ἵμην.*

that on you may come all  
the righteous blood shed on  
the earth, from the blood of  
righteous Abel to the blood  
of Zechariah, son of  
Berechiah, whom you  
murdered between the  
temple and the altar.

Assuredly, I say to you,  
all these things will come  
upon this generation.

*Glory be to God forever.*

لَكِي يَأْتِي عَلَيْكُمْ كُلُّ دَمِ زَكِّي سَفِك  
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلِ الصِّدِّيقِ  
إِلَى دَمِ زَكْرِيَّا بْنِ بَرَحِيَّا الَّذِي  
قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلَّهُ يَأْتِي  
عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

# Katameros Readings for the 27<sup>th</sup> Day of Baunah

## قطمارس قراءات اليوم السابع والعشرون من شهر بؤونة المبارك

### CοΥΧΟΥΤ ΨΑΨΥ ΝΈΞΟΥΤ ΞΠΙΔΒΟΥΤ ΠΑΩΝΙ

### ΡΟΥΞΙ

### Vespers Psalm مزموρ العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΔΘ: Η, 5	Psalm 40: 9, 2	مزموρ 39: 8, 3
<p>ΔΙΣΨΕΝΝΟΥΞΙ ΝΤΕΚΜΕΘΜΗ: ΘΕΝ                      ΟΥΝΙΩΨ ΝΕΚΚΛΗCΙΑ: ΞΗΠΠΕ ΞΕ                      ΝΝΑΤΑΞΗΝΟ ΝΝΑCΦΟΤΟΥ: ΔΥΤΑΞΟ                      ΝΝΑΔΒΑΛΑΥΞ ΕΡΑΤΟΥ ΞΙΞΕΝ ΟΥΠΕΤΡΑ:                      ΟΥΟΞ ΔΥCΟΥΤΕΝ ΝΑΤΑΤCΙ. ΔΛΛΗΛΟΥΙΑ.</p>	<p>I have proclaimed the good news of righteousness. In the great assembly; indeed, I do not restrain my lips. And set my feet upon a rock, and established my steps. Alleluia.</p>	<p>بشرت بعدلك في جماعة عظيمة. هوذا لا أمتنع شفّتي. واقام على الصخرة رجلي. وسهل خطواتي. هليلويا.</p>

### Vespers Gospel إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>ΟΥΔΝΑΞΗΩCΙC ΕΒΟΛ ΘΕΝ                      ΠΙΕΥΑΞΞΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ                      ΔΞΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>ΜΑΡΚΟΝ 6: 6 - 13</p>	<p>Mark 6: 6 - 13</p>	<p>مرقس 6: 6 - 13</p>
<p>ΟΥΟΞ ΝΑΥΜΟΥΨΤ ΝΝΙΨΜΙ ΕΤΕ                      ΞΠΚΩΨ ΕΥΨCΒΩ.</p>	<p>And He went about the villages in a circuit, teaching.</p>	<p>وصار يَطُوفُ الْقَرْىَ الْمُحِيطَةَ يُعَلِّمُ.</p>

Οτοϑ αϑμοϑϑ ἐπιμητ ϑναϑ οτοϑ  
αϑερρητϑ ἡοτοροποϑ ἡϑναϑ ϑναϑ: οτοϑ  
αϑϑ ερωϑϑϑ νωοϑ ἔϑεν ἡἡνεϑμα  
ἡἡκαθαροτο.

Οτοϑ αϑροϑροϑεν νωοϑ ἔϑτεμελ  
ἔλι νεμωοϑ ϑι ϑμοϑϑ ἔβηλ ἔοϑϑβωτ  
ἡμαϑατϑ οϑδε ωικ οϑδε πηρα οϑδε  
ρομτ ϑεν νετενμοϑϑ.

Ἀλλα ἔρε ϑανϑανϑαλιον τοι  
ἐρατεν ἡηνοϑ οτοϑ ἡπερϑϑῶηη  
ϑνοϑϑ ϑι ἡηνοϑ.

Οτοϑ ηαϑϑω ἡμοϑ νωοϑ ϑε πιμα  
ἔτετενναϑε ἔδοϑη ἔοϑη ἡμοϑ ϑωπι  
ἡμαϑ ϑατετενἡ ἔβολ ἡμαϑ.

Οτοϑ μαι ηιβεν ἔτε ἡϑηαϑεπ  
ἡηνοϑ ἔροϑ αν οϑδε ἡτοϑϑτεμϑωτεμ  
ἔρωτεν ἔρετεννηνοϑ ἔβολ ἡμαϑ νεϑ  
πϑωϑϑ ετϑαϑρη ἡητενϑαλαϑϑ ἔβολ  
εϑμετεμερε νωοϑ ϑϑω ἡμοϑ νωτεν  
ταϑμη ηε οϑον οϑἡτοη ηαϑωπι  
ἡϑοϑμα ηεμ ϑομορρα ϑεν πιεροοϑ  
ἡτε ϑϑϑϑϑ ἔροτε ἡτε ϑβακι ἔτε  
ἡμαϑ.

Οτοϑ ἔταϑἡ ἔβολ αϑϑωϑϑ ϑηνα  
ἡϑεεϑμεταἡοη.

Οτοϑ αϑϑ οϑμηϑ ἡδεμωη ἔβολ  
οτοϑ οϑμηϑ ἡρεϑϑωηη ηαϑῶϑϑ

And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits.

He commanded them to take nothing for the journey except a staff; no bag, no bread, no copper in their money belts,

but to wear sandals, and not to put on two tunics.

Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.

And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

So they went out and preached that people should repent.

And they cast out many demons, and anointed with

وَدَعَا الْاِثْنَيْ عَشَرَ وَابْتَدَأَ يُرْسِلُهُمْ  
اِثْنَيْنِ اِثْنَيْنِ وَأَعْطَاهُمْ سُلْطَانًا عَلَى  
الْأَرْوَاحِ النُّجِسَةِ.

وَأَوْصَاهُمْ أَنْ لَا يَحْمِلُوا شَيْئًا  
لِلطَّرِيقِ غَيْرَ عَصَا فَقَطْ لَا مِزْوَدًا  
وَلَا خُبْزًا وَلَا نَحَاسًا فِي الْمِنْطَقَةِ.

بَلْ يَكُونُوا مَشْدُودِينَ بِنَعَالٍ وَلَا  
يَلْبَسُوا ثَوْبَيْنِ.

وَقَالَ لَهُمْ: «حَيْثُمَا دَخَلْتُمْ بَيْتًا  
فَأَقِيمُوا فِيهِ حَتَّى تَخْرُجُوا مِنْ  
هُنَاكَ.»

وَكُلُّ مَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ لَكُمْ  
فَاخْرُجُوا مِنْ هُنَاكَ وَأَنْفِضُوا  
التُّرَابَ الَّذِي تَحْتَ أَرْجُلِكُمْ شَهَادَةً  
عَلَيْهِمْ. الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ  
لِأَرْضِ سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ  
حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا لِهَذِهِ  
الْمَدِينَةِ.»

فَخَرَجُوا وَصَارُوا يَكْرِزُونَ أَنْ  
يَتُوبُوا.

وَأَخْرَجُوا شَيْطَانِينَ كَثِيرَةً وَدَهَنُوا  
بِرِّيِّ مَرْضَى كَثِيرِينَ فَشَفَوْهُمْ.

ἄλλων ἦνεν οὖτος πατερφαστρι ἔρωσ.

oil many who were sick,  
and healed them.

*Πῶσ φα Πεννοσφ πε: φα ἔνεσ  
ἦτε νιἔνεσ: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρΔ: ἄ

Psalm 105: 1 - 3

مزموه 104: 1

Οτωνη εβολ ἄπβοις οουοσ μοσφ  
επεφραν: ειωιγ ἠνεφεβνοἰ δεν  
νιεθνοσ εωσ εροφ οουοσ ἄριψαλιν εροφ:  
εασι ἠνεφωφηρι τηροσ: ψοσψοσ  
ἄμωτεν δεν πεφραν εσοσβ.

Oh, give thanks to The  
Lord! Call upon His name;  
make known His deeds  
among the peoples. Sing to  
Him, sing psalms to Him;  
talk of all His wondrous  
works. Glory in His holy  
name. **Alleluia.**

اعترفوا للرب وادعوا باسمه.  
نادوا في الأمم بأعماله. سبحوا  
ورتلوا له. حدثوا بجميع عجائبه.  
افتخروا باسمه القدوس. **هليلويا.**

**ΔΔΔΗΛΟΤΙΑ.**

## Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of The Lord,  
our Lord, God, Savior, and King of us all, Jesus Christ the  
Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد آمين.

Οτἄναστωσις εβολ δεν  
πεφασσελιον εσοσβ κατα Μαρκον  
ασιοσ.

A chapter according to  
Saint Mark, may his  
blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس  
الإنجيل. بركاته علينا آمين.

Μαρκον ι: ιζ - λ

Mark 10: 17 - 30

مرقس 10: 17 - 30

Οουοσ εφνηοσ εβολ ει οστωιτ  
αφβοσι ἠξε οσαι αφριτφ εχεν νεφκελι

Now as He was going  
out on the road, one came  
running, knelt before Him,

وَفِيْمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ  
رَكَضَ وَاحِدٌ وَجَنَأَ لَهُ وَسَأَلَهُ:



ἐτμετοτρο ἵτε Φνοῦτ.

Πιμαθητις δε νατεροτ πε ἔχεν  
πιχασι: Ιησοῦς δε οη ἔταγεροῦω νωοῦ  
πεχααυ γε ναωρηι πως ἔμοκθ ἵτε  
νηἔτε ἔθονοῦ χη ἔβανχρημα εἰ ἔδοῦν  
ἐτμετοτρο ἵτε Φνοῦτ.

Сμοπтен нонхамонг εсini εβoλ  
зипен фoуōтен нoума нōωрп ie  
oуpамaдo нтeцi εδoун εтмeтoтpо нтe  
Φноῦτ.

Πθωοῦ δε ἵεοῦο νατερωφρηι  
εἰρω ἕμοο νααυ γε νημ εθναωνοθεμ.

Ετααχοῦωτ ἔρωοῦ ἵχε Ιησοῦς  
πεχααυ γε δατεν ηρωωι οῦμετατχομ  
πε αλλα δατεν Φνοῦτ αη: οῦοη  
ῶχομ ταρ ἕπτηρῃ δατεν Φνοῦτ.

Δαφρηητις ἵχοοο νααυ ἵχε Πетρoс  
γε зηппe ἀноη αηχα πτηρη ἵωνη  
οῦοη αηοῦαετην ἵωκ.

Πεχααυ ἵχε Ιησοῦς γε ἄμην τῆω  
ἕμοοο ηωτην γε ἕμοοη ἔλι ἔααχα ηι  
ἵνωαυ ie δανῆνηοῦ ie δανῶηι ie μαῦ ie  
ιωτ ie ωρηι ie iozi εθβηт ηεμ εθβε  
πeтpαcтeλιoη.

Δαῦτεμβιτοῦ ἵωε ἵκωβ ἵκοп  
τῆοῦ δeη παιχοῦ δανηη ηεμ  
δανῆνηοῦ ηεμ δανῶηι ηεμ δανμαῦ

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 أَعَسَرَ  
دُخُولَ الْمَلَكِيَّةِ عَلَى الْأَمْوَالِ إِلَى  
مَلَكُوتِ اللَّهِ.

مُرُورُ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ  
أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!»

فَبُهْتُوا إِلَى الْعَايَةِ قَانِلِينَ بَعْضُهُمْ  
لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ  
يَخْلُصَ؟»

فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ  
النَّاسِ عَيْزٌ مُسْتَطَاعٌ وَلَكِنْ لَيْسَ  
عِنْدَ اللَّهِ، لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ  
عِنْدَ اللَّهِ.

وَابْتَدَأَ پِطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ  
قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.»

فَأَجَابَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ  
لَيْسَ أَحَدٌ تَرَكَ بَيْتاً أَوْ إِخْوَةً أَوْ  
أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ  
أَوْلَاداً أَوْ حُقُولاً لِأَجْلِي وَلِأَجْلِ  
الْإِنْجِيلِ.

إِلَّا وَيَأْخُذُ مِئَةَ ضِعْفٍ الْآنَ فِي هَذَا  
الزَّمَانِ بُيُوتاً وَإِخْوَةً وَأَخَوَاتٍ  
وَأُمَّهَاتٍ وَأَوْلَاداً وَحُقُولاً مَعَ



ΝΕΥ ΖΑΝΙΟΥΪ ΝΕΥ ΖΑΝΩΗΡΙ ΝΕΥ ΖΑΝΙΟΥΖΙ  
 ΖΕΝ ΝΙΔΙΩΣΜΟΣ ΟΥΘΟΖ ΖΕΝ ΠΙΕΩΝ  
 ΕΘΝΗΟΥ ΟΥΩΝΘ ΝΕΝΕΖ.  
*Πιώου φα ΠεννοουΪ πε ωα ενεεζ*  
*ντε νι ενεεζ: λμην.*

persecutions, and in the age  
 to come, eternal life.  
  
*Glory be to God forever.*

اضْطِهَادَاتٍ وَفِي الدَّهْرِ الْآتِي  
 الْحَيَاةِ الْاَبَدِيَّةِ.  
  
*والمجد لله دائماً.*

**Liturgy Readings**  
 قراءات القداس

**The Pauline Epistle**  
 رسالة بولس الرسول

**Ἐπιστολὴ ἑπταβιβλίου Παύλου Πιὰποστολὸς**

Παυλος φεβωκ ἄπενδοις Ἰησοῦς  
 Πιχριστος: πιὰποστολος ετθαζεμ:  
 φηέταρωαυϋ ἐπιζωεννοουϋι ντε  
 φνοουΪ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Second  
 Epistle of our teacher St.  
 Paul to Timothy. May his  
 blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الثانية إلى  
 تيموثاوس، بركته المقدسة تكون  
 معنا. أمين.

**Ἐπιστολὴ 2 Τίμοθεος 3: 10 - 4: 18**

**2 Timothy 3: 10 - 4: 18**

**2 تيموثاؤس 3: 10 - 4: 18**

Πθοκ δε ακμοωπι νσα ταμετρεϋ  
 ϋεβω νσα παςμοτ νσα παωορηπ νθωϋ:  
 παναεϋ ταμετρεϋωου νζητ ταδσαπη  
 ταεηπομομη.

But you have carefully  
 followed my doctrine,  
 manner of life, purpose,  
 faith, longsuffering, love,  
 perseverance,

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
 وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
 وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

Νιδιωσμος νευ ναιμκαεϋ  
 ννεεταρωωπι ἡμοι ζεν ταντιοχιὰ  
 ζεν Οικονιον ζεν Λυστροισ:  
 νιδιωσμος τηρου εταιωποου εροι  
 αϋναεμετ νχε Πβοι εβολ νζητου  
 τηρου.

persecutions, afflictions,  
 which happened to me at  
 Antioch, at Iconium, at  
 Lystra—what persecutions I  
 endured. And out of them  
 all The Lord delivered me.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
 أَصَابَنِي فِي أَنْطَاكِیَّةِ وَإِيقُونِيَّةِ  
 وَلِسْتْرَةَ. آيَةً اضْطِهَادَاتٍ اِحْتَمَلْتُ  
 وَمِنْ الْجَمِيعِ اَنْقَذَنِي الرَّبُّ.

ΟΥΘΟΝ ΔΕ ΝΙΒΕΝ ΕΘΟΥΩΥ ΕΩΝΘ ΔΕΝ  
ΟΥΜΕΤΕΡΣΕΒΗΣ ΔΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ  
ΣΕΝΑΒΟΧΙ ΝΩΟΥ.

ΘΑΝΡΩΜΙ ΔΕ ΕΥΖΩΟΥ ΟΥΘΟ  
ΝΡΕΥΟΠΣΕΠ ΕΥΕΙ ΕΤΖΗ ΔΕΝ ΠΙΠΕΤΖΩΟΥ  
ΝΖΟΥΘ ΕΥΣΩΡΕΜ ΟΥΘΟ ΕΥΣΟΡΕΜ.

ΠΘΟΚ ΔΕ ΥΩΠΙ ΔΕΝ ΝΗΕΤΑΚΤΣΑΒΟ  
ΕΡΩΟΥ ΟΥΘΟ ΑΚΕΡΠΙΣΤΟΣ ΝΔΗΤΟΥ: ΕΚΕΜΙ  
ΧΕ ΕΤΑΚ ΤΣΑΒΟ ΕΒΟΛ ΖΙΤΕΝ ΝΙΜ.

ΟΥΘΟ ΙΣΧΕΝ ΕΚΟΙ ΝΑΛΛΟΥ ΘΑΝΣΔΑΙ  
ΕΥΟΥΑΒ ΕΤΕΚΣΩΟΥΝ ΜΜΩΟΥ ΝΑΙ ΕΤΕ  
ΟΥΘΟΝ ΨΧΟΜ ΜΜΩΟΥ ΕΤΣΒΩ ΝΑΚ  
ΕΠΙΟΥΣΔΑΙ ΕΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖΤ ΕΤΔΕΝ  
ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ.

ΣΡΑΦΗ ΝΙΒΕΝ ΝΗΝΙΥΙ ΝΤΕ ΦΝΟΥΤ ΣΕΟΙ  
ΝΖΗΟΥ ΕΥΣΒΩ ΕΥΣΟΖΙ ΕΥΤΑΖΟ ΕΡΑΤΥ  
ΕΥΣΒΩ ΘΗΕΤ ΔΕΝ ΤΔΙΚΕΘΟΥΝΗ.

ΘΙΝΑ ΝΤΕΥΩΥΠΙ ΝΧΕ ΦΡΩΜΙ  
ΜΦΝΟΥΤ ΕΥΣΕΒΤΩΤ ΟΥΘΟ ΕΥΤΑΧΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΑΝΕΥ.

ΨΕΡΜΕΘΡΕ ΜΠΕΜΘΟ ΜΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΕΝΑΤΖΑΠ  
ΕΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΥΟΥΝΘ ΕΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΘΙΩΥ ΜΠΙΣΑΧΙ ΥΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ΑΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:

Yes, and all who desire  
to live godly in Christ Jesus  
will suffer persecution.

But evil men and  
impostors will grow worse  
and worse, deceiving and  
being deceived.

But you must continue  
in the things which you  
have learned and been  
assured of, knowing from  
whom you have learned  
them.

And that from childhood  
you have known the Holy  
Scriptures, which are able to  
make you wise for salvation  
through faith which is in  
Christ Jesus.

All Scripture is given by  
inspiration of God, and is  
profitable for doctrine, for  
reproof, for correction, for  
instruction in righteousness,

that the man of God may  
be complete, thoroughly  
equipped for every good  
work.

I charge you therefore  
before God and The Lord  
Jesus Christ, who will judge  
the living and the dead at  
His appearing and His  
kingdom:

Preach the word! Be  
ready in season and out of  
season. Convince, rebuke,  
exhort, with all

وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْشُوا  
بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهُدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُزَوِّرِينَ  
سَيَتَقَدَّمُونَ إِلَى أَرْدَأَ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبِثْ عَلَى مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلنَّجَاحِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَى 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 ἠδὲρῆ θέν μετρεῖων  
ἠζητ νιβεν νεμ ἴβω.

Εἰς ἔωπι γαρ ἠξε οὔχοῦ ἕοτε  
ἠνοῦρεπ ἴβω εθοροῦ ἔρωῦ: ἀλλὰ  
κατὰ νοῦ ἐπιθυμῖα ἠματὰ τοῦ εἰσωκ  
νωῦ ἠζανρεῖ ἴβω εἰδωδ  
ἠνοῦμαῶ.

Ποῦσωτεμ μεν εἰεφονεῖ σαβολ  
ἠῆμη: εἰερακοῦ Δε ἠσα νῆβω.

Πθοκ Δε ἀριντυφιν θέν ἕωβ  
νιβεν: ὡπεμακα: ἀρι πῆωβ  
ἠνοῦρεῖ ἠπεννοῦεῖ πεῶμαῶ ἕοκ  
ἔβω.

Δνοκ γαρ ἕδη σεναοῦθεβ  
ἔβω: οῦοῦ ἠχοῦ ἠτε παβωλ ἔβω  
αῖδωντ.

Πιάτων εθνανεῖ ἀιεράτωνιζεθε  
ἠμοῖ πῆρομοσ ἀἕοκ ἔβωλ πῆαῖ ἴ  
αἰαρεῖ ἔροῖ.

Λοιπον ἔχη νῆ ἠξε πῆλῶμ ἠτε  
ἴδικεόστην φῆτε Πβοῖσ νᾶτηῖ νῆ  
θέν πῆεσοῦ ἔτε ἠματ: πῆρεῖ ἴθαπ  
ἠμη οῦ μονον Δε νῆ ἠματὰ ἀλλὰ  
νεμ οῦον νιβεν ἔταῦμενε πεῖροῦοῦ  
ἔβω.

ἠσ ἠτοτκ εἰ ἕαροι ἠχωλεμ.

longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

Finally, there is laid up for me the crown of righteousness, which The Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Be diligent to come to me quickly;

لَا تَهُ سَيَكُونُ وَقْتُ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيَنْحَرِفُونَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلَ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ  
أَجَلِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، أَكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

وَأَخِيرًا قَدْ وَضِعَ لِي الْكَلْبَلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبُّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقْطُ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

Δημας γαρ ἀρχατ ἠσωφ  
ἐαφμενρε παιένεε ἠτε †νοφ ἀφφεναφ  
ἐθεσσαλονικη: Κρικηκς ἐ†Γαλατιὰ:  
†ιτος ἐΔαλματιὰ.

Λουκας ἠμαγατη εφνεμη:  
Μαρκος ματαλοφ ἀνιτη νεμακ:  
φερωφ γαρ νηι εφδιακονιὰ.

†τυχιος δε αιοτορπη ἐεφερος.

†φφρλονη ἐταιροφπς δεν †ρωας  
δατεν Καρπω ἀνιτε εκνηοφ νεμ  
νικεφωμ: μαλιςτα νιμενβρανα.

Αλεξανδρος πιβασνητ ἐταφερ  
οφμηφ ἠπετρωοφ νηι ἐρε †βοις  
†φρεβιὼ ναφ κατα νεφδβηνοφ.

Φαι ἐτε ἠθοκ φωκ ἀρεφ ἐροκ  
καβολ ἠμοφ: αφ† γαρ ἐδονη ἐφρεν  
νακαφι ἠμαφω.

δεν ταφονι† ἠαπολοσιὰ ἠπεφχα  
ἐλι ἠ φαρρι ἀλλα αφχατ ἠσωοφ τηροφ  
ἠνοφωπ νεμωοφ.

†βοις δε αφροφ ἐρατη νεμη  
αφ†φωμ νηι φινα ἐβολ φιτοφ ἠτε  
πιφιωφ φωκ ἐβολ οφοφ ἠτοφωτεμ  
ἠφε νιεθνοφ τηροφ φε αινοφεμ ἐβολ  
δεν ρωφ ἠοφμοφ.

εφετοφφοφ ἠφε †βοις ἐβολ φα  
φωβ νιβεν εφφωοφ οφοφ εφφεναφμετ

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 وقوّانى،  
لكى تتمّ بي الكرازة، ويسمّع  
جميع الأمم، فأنفذت من فم الأسد.

وسينقذني الربّ من كلّ عمل  
رديّ ويخلصني لمكوثه  
السمّاويّ. الذي له المجد إلى دهر

ἐδοῦν ἐτεταμετοτρο ἵτε τφε: φαι ἕτε  
φωφ πε πῶουτ ψα ἕνεετ ἵτε νιῆνεετ:  
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.  
آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ θεν πε πιρογιτ  
ἵνεπιστολη ἵτε πενωτ Πετρος.  
Ἀμην. Μαμενρατ.

**ἁ Πετρος εἰ: ἁ - ἱδ**

The Catholic epistle of  
the first epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

**1 Peter 5: 1 - 14**

**1 بطرس 5: 1 - 14**

Ἡἱρεσβυτερος ετθεν ἠνοντ ττρω  
ἐρωτ ἐὰνοκ πετενωφρη  
ἁἱρεσβυτερος οτοε ἁμεερε ἵτε  
νιῆκαετ ἵτε Πιχριστος: οτοε ἵνωφρη  
ἁπιῶουτ εθναδωρη ἐβωλ.

Ἀμοι ἁπιῶε ετθεν ἠνοντ ἵτε  
Φνοττ ἐρετενδι ἁπορωι νεν  
οτδινχοε αν αλλα θεν οτορωτ νηητ  
κατα Φνοττ: οτδε θεν οτμεταχρη  
αν αλλα θεν οτρωοττ νηητ.

Οτδε ἁφρητ αν χε ἐρετενοι ἵβοις  
ἐνικληροε αλλα ἀριτυποε ἁπιῶε.

Οτοε ἐωωπ αρωανοτοηετ ἵχε  
πιχωτ ἁμανεσωτ τετενναδι  
ἁπιχλωμ ἵθαθλωμ ἵτε πῶουτ.

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.

أطلب إلى الشيوخ الذين بينكم، أنا  
الشَّيخُ رَفِيقُهُمْ، وَالشَّاهِدُ لِأَلَمِ  
الْمَسِيحِ، وَشَرِيكَ الْمَجْدِ الْعَتِيدِ أَنْ  
يُعْلَنَ.

ارْعُوا رَعِيَّةَ اللَّهِ الَّتِي بَيْنَكُمْ نَظَارًا،  
لَا عَنْ اضْطِرَارٍ بَلْ بِالْإِخْتِيَارِ، وَلَا  
لِرَبْحِ قَبِيحٍ بَلْ بِنَشَاطٍ.

وَلَا كَمَنْ يَسُودُ عَلَى الْأَنْصِبَةِ بَلْ  
صَانِرِينَ أُمَّثَلَةً لِلرَّعِيَّةِ.

وَمَتَى ظَهَرَ رَئِيسُ الرُّعَاةِ تَتَأَلَوْنَ  
إِكْلِيلَ الْمَجْدِ الَّذِي لَا يَبْلَى.

Παιρητ̄ νιδελωρι μαδ̄νερωτεν  
 ἠνιδελλοι: ἠωτεν δε τηροϋ̄ κελ  
 ἠηνοϋ̄ ἠπιθεβιὸ̄ ἠητ̄ ἠδοϋ̄ν  
 ἠνετενἠρηνοϋ̄ ρε̄ φ̄νοϋ̄τ̄ ἠτ̄ ἠδοϋ̄ν  
 ἠε̄ρεν νιδασιητ̄: ἠτ̄ δε ἠνοϋ̄μοτ̄  
 ἠνηετθεβιηοϋ̄τ̄.

ἠαθεβιὲ̄ ἠηνοϋ̄ οϋ̄ν δε̄ τ̄χιϋ̄  
 ετ̄ἠμαζι ἠτε φ̄νοϋ̄τ̄ ρινα ἠτεϋβ̄εϋ̄  
 ἠηνοϋ̄ δε̄ν ἠηνοϋ̄ ἠτε πιξεμ̄πω̄νι.

Πετερωοϋ̄ τηρϋ̄ οταρϋ̄ ἠροϋ̄ ρε̄  
 οϋ̄νι ϋ̄ερωελιν̄ ναϋ̄ δε̄ρωτεν.

ἠωπι ἠερετερηϋ̄ οτοϋ̄ ἠρινϋ̄μφιν  
 ρε̄ πετερωαχῑ πιδιαβολοϋ̄ εϋ̄μοϋ̄  
 ἠφρητ̄ ἠοϋ̄μοϋ̄ ἠεϋ̄εμϋ̄εμ̄ εϋ̄κωτ̄ ἠσα  
 εϋ̄κ̄ οται.

φ̄ηερετενὸ̄ζι ἠρατεν ἠηνοϋ̄ ἠδοϋ̄ν  
 ἠρωϋ̄ ἠερετενταϋρηοϋ̄τ̄ δε̄ν φ̄ηαρ̄τ̄:  
 ἠερετενρωοϋ̄ν ἠηαιδ̄ιϋ̄ῑ νᾱι: ἠρωκ̄ δε̄  
 ἠηαῑ νετενϋ̄ηνοϋ̄ ετ̄δε̄ν̄ πικοϋ̄μοϋ̄.

φ̄νοϋ̄τ̄ δε̄ ἠτε̄ ϋ̄μοτ̄ νιδε̄ν  
 φ̄ηεταϋθαρϋ̄εμ̄ ἠηνοϋ̄ ἠδοϋ̄ν ἠεϋ̄ρωοϋ̄  
 ἠηνεϋ̄ δε̄ν̄ Πῑχριϋ̄τοϋ̄ ἠησοϋ̄ϋ̄  
 ἠε̄ρετενϋ̄επ̄ ἠκαρ̄ ἠοϋ̄κοϋ̄ϋ̄ ἠηοϋ̄  
 εϋ̄ε̄εβ̄τε̄ ἠηνοϋ̄ ἠτεϋ̄εμ̄νε̄ ἠηνοϋ̄  
 εϋ̄ε̄τ̄ρω̄μ̄ ἠωτεν̄ εϋ̄ε̄ϋ̄ιϋ̄εν̄τ̄ ἠμ̄ωτεν̄.

φ̄ωϋ̄ πε̄ πῑαμαζῑ νεμ̄ πῑωοϋ̄ ϋ̄α  
 νιδε̄νεϋ̄: ἠμ̄ην̄.

Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”

Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time,

casting all your care upon Him, for He cares for you.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

To Him be the glory and the dominion forever and ever. Amen.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
 لِلشُّبُوخِ، وَكُونُوا جَمِيعاً خَاضِعِينَ  
 بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
 بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
 الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
 فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
 يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
 يِعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الْإِبْلِيسَ  
 خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُلْتَمِساً  
 مَنْ يَبْتَلِعَهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
 عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تُجْرَى  
 عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَإِلَهُ كُلِّ نِعْمَةٍ الَّذِي دَعَانَا إِلَى  
 مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
 بَعْدَمَا تَأَلَّمْتُمْ يَسِيراً، هُوَ يُكَمِّلُكُمْ،  
 وَيَبْنِيكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدٍ  
 الْأَبَدِينَ. آمِينَ.

Διδάξει νωτεν ἐβόλ χιτοτϥ  
 ἡσιλοῦανος πενσον ἄπιστος ζωσ  
 εἰμενὶ θεν θακοντσι: εἰτνομϥ ονορ  
 εἰερμεερε σε φαι πε πιεμοτ ἡτε  
 Φνοϥ θεν οτυεθμη: φαι ἔτε τενοδρι  
 ἐρατεν θηνοϥ ἡδητϥ.

Σωῖνι ἐρωτεν ἡσε τῷφερι ἡσοτπι  
 ετθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἡνετενερνοϥ θεν  
 οτφι σοναβ ἡτε τᾶσαπη: τειρηνη  
 νωτεν τηροϥ ηηετθεν Πιχριστος  
 ἡσοϥ: ἄμην.

*Насниноу ѡπερμενρε πικосμος  
 ουδε ηηετωοп θεн πικосμος: πικосμος  
 насини неυ τερεπιθωια: φη δε ετιρι  
 ἄφονωϥ ἄφνοϥ εἰναωοπι ωα ἔνεϥ:  
 ἄμην.*

By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

بَيِّدْ سَلْوَانَسَ الْاَخَ الْاَمِينِ، كَمَا اَظُنُّ  
 كَتَبْتُ اِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَاِعْظَا  
 وِشَاهِدًا، اَنَّ هَذِهِ هِيَ نِعْمَةُ اللّٰهِ  
 الْحَقِيْقِيَّةِ الَّتِي فِيْهَا تَقُوْمُوْنَ.

تَسَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
 مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلٰى بَعْضٍ بِقَبِيْلَةِ  
 الْمَحَبَّةِ. سَلَامٌ لَّكُمْ جَمِيْعَكُمْ الَّذِيْنَ  
 فِي الْمَسِيْحِ يَسُوْعَ. اٰمِيْنَ.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 الى الابد. آمين.*

## The Acts الإبركسيس

Празиц ἡτε ηενιοϥ ἡποστολος:  
 ἔρε ποτςμοϥ εθοταβ ωοπι 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 تكون معنا. آمين.

Празиц іє: ѡѣ - іѣ: є

Acts 15: 36 - 16: 5

أعمال 15: 36 - 16: 5

Уененца θανεροοϥ δε πεσε  
 Παγλος ἡΒαρναβас σε μαρενκοττεν  
 ἡτενσεμ πῶῖνι ἡηισνηοϥ κατa βακι

Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see

ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولْسُ لِبَرْنَابَا:  
 «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ  
 مَدِينَةٍ نَادَيْنَا فِيْهَا بِكَلِمَةِ الرَّبِّ كَيْفَ  
 هُمْ».





πῶς ἔτε ἄματ: νατρωοτην ταρ τηροτ  
 γε περιωτ νε Ορεινιν πε.

Εγκωτ Δε δεν νιπολις ναττ  
 ἄμος ἔτοτοτ ἔαρετ ἐνιζων  
 νηἔτατσεμνητοτ ἔβολ ζιτοτοτ  
 νηιὰποστολος νεμ νηπρεσβυτερος  
 ετδεν Ιεροσαλημ.

Νεκκλησια μεν οτη νατνηοτ  
 ἔτατρω δεν πιναττ οτοτ νατνηοτ  
 ἔαυαι δεν τοτηπι ἄμηνι.

*Πισαχι δε ντε Πβοις εφεαλαι οτοτ  
 εφεαυαι: εφεαμαζι οτοτ εφετατρω:  
 δεν φαγια νεκκλησια ντε Φνοττ:  
 ἄμηνι.*

they all knew that his father was Greek.

And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.

So the churches were strengthened in the faith, and increased in number daily.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمَدِينِ  
 كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي 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 Baunah 27

سنكسار اليوم السابع والعشرون من شهر بؤونة

1. The Martyrdom of St. Ananias, the Apostle
2. The Martyrdom of St. Thomas of Shentalet
3. The Departure of St. John Ibn El-Abah

1. استشهاد القديس حنانيا الرسول
2. استشهاد القديس توماس الذي من شندلات
3. نياحة القديس يوحنا ابن الأبح

### 1. The Martyrdom of St. Ananias, the Apostle

On this day, of the year 70 AD, St. Ananias, one of the seventy apostles and bishop of Damascus, departed. He preached in Damascus and surrounding regions the life-giving gospel and converted many of its people to the faith, and baptized them.

St. Ananias also was the one to baptize the apostle Paul, when The Lord sent Ananias to him, "Now there was a certain disciple at Damascus named Ananias; and to him The Lord said in a vision, 'Ananias.' And he said, 'Here I am, Lord.' So The Lord said to him, 'Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsus, for behold, he is

1. استشهاد القديس حنانيا الرسول في مثل هذا اليوم من سنة 70 ميلادية، استشهد القديس حنانيا أحد السبعين رسولاً، وأسقف دمشق. وقد بشر في دمشق وما حولها بكلمة الحياة، ورد كثيرين من أهلها إلى الإيمان وعمدهم. كما عمد بولس الرسول عندما أرسله الرب إليه: "وكان في دمشق تلميذ اسمه حنانيا. فقال له الرب في رؤيا: يا حنانيا. فقال لها أنذا يارب. فقال له الرب: قم واذهب إلى الزقاق الذي يقال له المستقيم وأطلب في بيت يهوذا رجلاً طرسوسياً اسمه شاول. لأنه هوذا

praying. And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight'... And Ananias went his way and entered the house; and laying his hands on him he said, 'Brother Saul, The Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.' Immediately, there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized. So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus” (Acts 9: 10 – 19)

Ananias accompanied Saul during his stay in Damascus and was his guide in his coming and going and his ministry among the disciples. This saint was eminent in virtues, especially, humility and the zeal of preaching the faith in The Lord Christ. God wrought many great miracles by his hands; and many believed through his preaching.

Afterwards, Lucianus the governor seized St. Ananias, and tormented him with sever tortures, such as burning, scourging with ox tail. Finally, Lucianus took him outside the city, and commanded to stone him until St. Ananias delivered up his pure soul and received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.

## 2. The Martyrdom of St. Thomas of Shentalet

On this day also, of the year 20 of the martyrs, 304 AD, St. Thomas of Shentalet (Shandalat), was martyred. The angel of The Lord appeared to this saint, while he was sleeping in the field and commanded him to go and confess The Lord Christ. St. Thomas went to Alexandria and confessed his faith before the governor, who tortured him with different kinds of tortures. He was tortured along with St. Babnuda, of the city of El-Bandara, and Anba Shinousy, from the city of Balkim, and they encouraged each other. After many tortures, the governor sent St. Thomas to Arianus, the governor of Ansena, where he was beheaded and received the crown of martyrdom. Seven hundred men and nine women were martyred along with him.

May the blessing of their prayers be with us all. Amen.

يصلِّي وقد رأى في رؤيا رجلاً اسمه حنانيا داخلاً وواضعاً يده عليه لكي يبصر... فمضى حنانيا ودخل البيت ووضع عليه يديه وقال: أيها الأخ شاول، قد أرسلني الرب يسوع الذي ظهر لك في الطريق الذي جنت فيه، لكي تبصر وتمتلئ من الروح القدس. فللوقت وقع من عينيه شيء كأنه قشور فأبصر في الحال وقام واعتمد وتناول طعاماً فتقوى. وكان شاول مع التلاميذ الذين في دمشق أياماً” (أعمال 9: 10 – 19).

وقد رافق حنانيا بولس مدة إقامته في دمشق، وكان دليلاً له في دخوله وخروجه وخدمته مع التلاميذ. وتسامى هذا القديس في الفضائل، ولا سيما الوداعة والغيرة على التبشير بالسيد المسيح. وقد أجرى الله على يديه آيات كثيرة، فأمن ببشارته كثيرون. فألقى ليكنيوس الوالي القبض على القديس حنانيا وعذبه بعذابات كثيرة كالحرق والجلد بأعصاب البقر. وأخيراً، أخرجه خارج المدينة وأمر برجمه بالحجارة حتى فاضت روحه الطاهرة، ونال إكليل الشهادة. بركة صلواته فلتنك معنا. آمين.

## 2. استشهاد القديس توماس الذي من شندلات

وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس توماس الذي من شندلات (شندلات: إحدى قرى مركز السنطة، محافظة الغربية)، ظهر ملاك الرب لهذا القديس وهو نائماً في الحقل، وأمره أن ينهض ويعترف بالسيد المسيح. فذهب إلى الإسكندرية واعترف أمام الوالي، فعذبه بكل أنواع العذاب. وكان معه في العذاب القديس ببنوده الذي من البندرة، وأنبا شنوسي الذي من بلكيم. فكانوا يعززون بعضهم بعضاً. وبعد عذابات كثيرة أرسله الوالي إلى أريانوس والي أنصنا وهناك أمر بقطع رأسه فنال إكليل الشهادة، وكان عدد الذين استشهدوا معه سبعمائة رجل وتسع نساء. بركة صلواتهم فلتنك معنا. آمين.

### 3. The Departure of St. John Ibn El-Abah

On this day also, of the year 761 of the martyrs, 1045 AD, St. John Ibn El-Abah, departed. He was a minister for Al-Mustansir Bi-Allah the Fatimid, and he was honored and loved by him for his honesty and knowledge. Al-Mustansir appointed him a minister over the entire country of Egypt. This minister was humble and compassionate to all people.

He faced a great difficulty for a wicked person conspired against him to the point that the Caliph wanted to behead him. He and his honorable wife interceded by St. Barbara. God revealed the truth to the Caliph, who punished that wicked person swiftly. He released his honest minister and appreciated him more.

The Caliph asked John, "Ask from me any request to fulfill it for you." He replied, "My desire is to build a church nearby my house where I, my family and neighbors can pray." He permitted him to build a church. He prepared all the needed material and in large quantities to build the church. Instead of building one church, he built two churches that were ruined, the church of St. Abu Serga and the church of St. Barbara, in Old Cairo. These two churches are adjacent to each other. He quietly finished the building. The father the Patriarch came and consecrated the two churches and the Copts rejoiced.

The Caliph heard that John Ibn El-Abah built two churches and not only one as he was authorized. He brought him and ordered him to demolish one of them. He sent with him soldiers and workers to demolish one of these two churches. John left the Caliph grieved and very stressed. He kept moving between the two churches, praying in his heart and startled at what had happened. Whenever he went to one church, he found it more splendid than the other, and was reluctant to demolish it. The saintly minister kept moving between the two churches and behind him the soldiers and the workers with their axes. Because of his fatigue, stress, hunger and thirst, for he was fasting, his strength weakened. He leaned against the wall between the two churches. He pointed to those around him to bring him some water, but when they brought him the water, they found him departed.

When the Caliph heard the news, he was sorrowful and wept much over him saying, "He was an excellent minister and a fine adviser." He commanded to keep the

3. نياحة القديس يوحنا ابن الأبيح  
وفيه أيضاً من سنة 761 للشهداء، سنة  
1045 ميلادية، تنيح القديس يوحنا ابن  
الأبيح. كان وزيراً للمستنصر بالله الفاطمي.  
وكان عزيزاً ومكرماً عنده جداً نظراً لأمانته  
وعلمه، فجعله وزيراً على مصر كلها. وكان  
هذا الوزير متواضعاً رحوماً على كل الناس.  
وحدث أن وقع في ضيقة عظيمة بسبب مكيدة  
أحد الأشرار، حتى أراد الخليفة أن يقطع  
رأسه وكان يتشفع هو وزوجته الفاضلة  
بالقديسة بربارة، فأظهر الله الحقيقة للخليفة  
فعاقب صاحب المكيدة أشد عقاب وأفرج عن  
وزيره الأمين وزادت محبته له.  
ثم قال له: "أطلب مني أي طلب فأقضيه لك".  
فقال له: "شهوتي أن أبني كنيسة بالقرب من  
بيتي أصلي فيها أنا وعائلتي وجيرانني".  
فصرح له ببناء كنيسة، فأحضر كل ما يلزم  
للبناء وبكميات كبيرة. وبدلاً من أن يبني  
كنيسة واحدة، بنى كنيستين كانتا مهدومتين،  
وهما كنيسة القديس أبي سرجة وكنيسة  
القديسة بربارة بمصر القديمة وهما  
متجاورتان. فأكمل البناء بهدوء وجاء الأب  
البطريك فكرسهما وكان فرح عظيم بين  
الأقباط.

سمع الخليفة أن الوزير يوحنا بن الأبيح بنى  
كنيستين وليس واحدة كما صرح له،  
فاستحضره وأمره أن يهدم واحدة منهما  
وأرسل معه الجنود والعمال بالمعاول لهدم  
إحدى الكنيستين. فخرج الوزير حزيناً مغموماً  
جداً وظل يتنقل بين الكنيستين يصلي في قلبه  
وهو في حيرة شديدة من هذا الأمر، وكلما  
ذهب إلى واحدة يجدها أجمل من الأخرى فلا  
يهون عليه هدمها. وظل الوزير القديس يتنقل  
بين الكنيستين وخلفه الجنود والعمال  
بمعاولهم ومن كثرة التعب والضيق والجوع  
والعطش بسبب الصوم خارت قواه واستند  
على حائط بين الكنيستين وأشار إلى من  
حولته أن يسقيه قليلاً من الماء ولما أحضروا  
له الماء وجدوه قد تنيح.  
فلما سمع الخليفة عز عليه هذا الأمر وحزن  
وبكى عليه كثيراً قائلاً: "كان نعم الوزير  
ونعم المشير"، وأمر بترك الكنيستين دون  
هدم، الأولى من أجل التصريح والثانية من

two churches without demolishing any of them, the first for the sake of the authorization and the second for the sake of John's departure."

After they had shrouded and prayed over him as befitting, they entombed him in the church of St. Barbara. After the burial, a bright light came down from heaven shining on his tomb for a period of time. His tomb still exists till present time. John Ibn El-Abah is called the martyr of the two churches.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

أجل نياحته.  
وبعد أن كفنوه وصلوا عليه كما يليق، دفنوه في كنيسة القديسة بربارة. وبعد الدفن، نزل من السماء نور ساطع ظل على قبره مدة، حتى ظنه الناظرون أنه نار بسبب كثرة توهجه. ولا يزال قبره موجوداً حتى اليوم. ويلقب يوحنا ابن الأبيح بلقب "شهيد الكنيستين".  
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 ρε: α

Psalm 96: 1, 2

المزمور 95: 1

Ὡς ἐπῶις θεῖς οὐρανῶν ὑπερ: ὧς  
ἐπῶις ἡγῶν τῆς γῆς: ὧς ἐπῶις ἡμῶν  
ἐπεφῶν: εὐαγγελιστῶν ὑπεφῶνται  
ἡμέρας ἀπὸ τῆς ἡμέρας. Ἀλληλουία.

Sing to The Lord a new song; sing to The Lord, all the earth. Sing to The Lord, bless His name; proclaim the good news of His salvation from day to day.  
Alleluia.

سبحوا الرب تسبيحاً جديداً،  
سبحي الرب يا كل الأرض. سبحوا  
الرب وباركوا اسمه. بشروا من  
يوم إلى يوم بخلاصه. هليلويا.

## The Liturgy Gospel

### إنجيل القديس

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد آمين.

Ὁ ἁγῶς πνεῦμα εἰσερχόμενος  
ἐν ἡμῖν καὶ ἐκφῶν ἡμῶν  
κατὰ τὸν λόγον τοῦ κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ τοῦ υἱοῦ  
τοῦ θεοῦ τοῦ ζῶντος. Ἄμήν.

A chapter according to Saint Mark, may his blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον ρ: α - ια

Mark 1: 1-11

مرقس 1: 1 - 11

Ἐν ἀρχῇ ἡπιαστὲς ἔλιον ἵτε Ἰησοῦς  
Πιχριστος Πωηρι ἡΦνοῦτ.

Κατα φῆρητ ἐτςδνοῦτ δεν Ησαῆας  
πῖπροφητης: κε εηππε ἄνοκ  
†ηλαοῦωρη ἡπαστὲλος δατῆη ἡπεκρο  
φθεθασοβ† ἡπεκμωιτ δαζωκ.

Πῶρωτ ἡπετωῦ ἐβολ εη πῶαρε  
κε σεβτε φῆμωιτ ἡΠβοις οῦοε σοῦτων  
νεφμαῆμωι.

Δαφωπι δε ἵνε ἰωαννης  
πηρε†ωμς εη πῶαρε οῦοε εφῆωιῶ  
ἵνωμς ἡμετανοια δεν οῦχω ἐβολ  
ἵνε εαννοβι.

Οῦοε ναῦηνοῦ ἐβολ εαροε ἵνε να  
†ηοῦδεῆ τηρς ἵχωρα νεμ να  
ἰεροῦσαλημ τηροῦ: οῦοε ναῦβιωμς  
ἵτοτεφ δεν πιλορδανης ἵαρο εῦοῦωηε  
ἵνοῦηνοβι ἐβολ.

Οῦοε ἰωαννης ναρε εανφωι  
ἵεαμωηλ τοι ειωτεφ πε οῦοε εφμηρ  
ἵνοῦμοεδ ἵῶαρη εηεεν τεφ†πι οῦοε  
ναφοῦεμ ἡῦε πε νεμ ἐβιῶ ἵτε ἵκοι.

Οῦοε ναφῆωιῶ εφχω ἡμως κε  
ῆηηνοῦ μενεησωι ἵνε φηετχορ  
ἐροτεροι: φηετε ἵ†ἡπῶα δη ἐεοβστ  
ἐδῆρη ἐ†οῦῶ ἵνοῦμοῦερε ἵτε  
πεφωοῦι.

The beginning of the  
gospel of Jesus Christ, the  
Son of God.

As it is written in the  
Prophets: “Behold, I send  
My messenger before Your  
face, who will prepare Your  
way before You.”

The voice of one crying  
in the wilderness: ‘Prepare  
the way of The Lord; make  
His paths straight.’”

John came baptizing in  
the wilderness and  
preaching a baptism of  
repentance for the remission  
of sins.

Then all the land of  
Judea, and those from  
Jerusalem, went out to him  
and were all baptized by  
him in the Jordan River,  
confessing their sins.

Now John was clothed  
with camel’s hair and with a  
leather belt around his  
waist, and he ate locusts and  
wild honey.

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.

بَدَأُ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ.

كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: «هَا  
أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي  
يُهَيِّئُ طَرِيقَكَ قَدَامَكَ.»

صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: أَعِدُّوا  
طَرِيقَ الرَّبِّ اصْنَعُوا سُبُلَهُ  
مُسْتَقِيمَةً.»

كَانَ يُوحَنَّا يَعْمَدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ  
بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَغْفِرَةِ الْخَطَايَا.

وَخَرَجَ إِلَيْهِ جَمِيعُ حُورَةِ الْيَهُودِيَّةِ  
وَأَهْلِ أُورُشَلِيمَ وَاعْتَمَدُوا جَمِيعُهُمْ  
مِنْهُ فِي نَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ  
بِخَطَايَاهُمْ.

وَكَانَ يُوحَنَّا يَلْبَسُ وَبَرَ الْإِبِلِ  
وَمِنْطَقَةً مِنْ جِلْدٍ عَلَى حَقْوَيْهِ  
وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا.

وَكَانَ يَكْرِزُ قَائِلًا: «يَأْتِي بَعْدِي مَنْ  
هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ  
أَنْحِي وَأَحُلَّ سِيُورَ جَدَائِهِ.»

Ανοκ αιτωμς νωτεν ζεν  
οτυμοτ: νθοϋ Δε εφναεμς θηνοτ ζεν  
ονπνευμα εφοταβ.

Οτοζ αρωπι ζεν νιεζοοτ  
ετευματ αφι νχε Ιησοϋς εβολ ζεν  
Ναζαρεθ ντε τ Γαλιλαια οτοζ  
αφβιωμς ζεν πιλορΔανης νιαρο ντοτϋ  
νλωανης.

Οτοζ σατοτϋ εφνηοτ επωι εβολ  
ζεν πιμωοτ αφνατ ενιφνοτι ελφωδ  
οτοζ Πιπνευμα μφρητ νονδρωπι  
εφνηοτ επεσητ οτοζ αφοζι ριζωϋ.

Οτοζ ογμνη αρωπι εβολ ζεν  
νιφνοτι: χε νθοκ πε Παωρηι  
Παμενητ ετατματ νδητη.

*Πωοτ φα Πεννοτϋ πε: ωα ενεζ  
ντε νι ενεζ: λμην.*

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.*

أَنَا عَمَّدْتُكُمْ بِالْمَاءِ وَأَمَّا هُوَ  
فَسَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ.»

وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنْ  
نَاصِرَةِ الْجَلِيلِ وَاعْتَمَدَ مِنْ يُوْحَنَّا  
فِي الْأُرْدُنِّ.

وَلَلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ  
رَأَى السَّمَاوَاتِ قَدْ انْشَقَّتْ وَالرُّوحُ  
مِثْلَ حَمَامَةٍ نَازِلًا عَلَيْهِ.

وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: «أَنْتَ  
ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ.»

*والمجد لله دائماً.*



ἠνεψυμαθητῆς καὶ ἄρε νηρωι καὶ ἄμμοσ  
καὶ νημ πε Πωηρι ἄΦρωι.

Πῶσοι δε πεκωσοι καὶ θανοστον  
μεν καὶ Ιωαννης περεψτωμσ:  
θανκεκωστονι δε καὶ Ηλιασ:  
θανκεκωστονι δε καὶ Ιερεμιασ ιε οται  
εβολ θεν νηπροφητῆς.

Πεκαρ νωσοι καὶ ἠῶτεν δε  
ἀρετενκαὶ ἄμμοσ καὶ ἄνοκ νημ.

Απεροτω δε ἠξε Συων Πετροσ  
πεκαρ καὶ ἠθοκ πε Πιχριστοσ Πωηρι  
ἄΦνορτ ετονη.

Απεροτω δε ἠξε Ιησοϋσ πεκαρ  
ναρ καὶ ὠστοιατκ Συων Βαρ Ιωνα καὶ  
καρζ νημ σνορ αν αφωρη ἄφαι νακ  
εβολ αλλα Παιωτ ετθεν νηφνοτι.

Ανοκ δε τκα ἄμμοσ νακ καὶ ἠθοκ  
πε Πετροσ ειεκωτ ἠταεκκλησιὰ θιζειν  
ταπετρα οτοθ νηπρλη ἠτε ἄμεντ  
ἠνοτωκευχομ εροσ.

Ειετ δε νακ ἠνηωωτ ἠτε  
ἠμετοτρο ἠτε νηφνοτι οτοθ  
φἠτεκνασωνετ θιζειν πικαθι εφεωωπι  
εφσωνε θεν νηφνοτι οτοθ  
φἠτεκναβολετ εβολ θιζειν πικαθι  
εφεωωπι εφβηλ θεν νηφνοτι.

*Πῶσοι φα Πηνορτ πε ωα ενεε*

disciples, saying, “Who do men say that I, the Son of Man, am?”

So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

He said to them, “But who do you say that I am?”

Simon Peter answered and said, “You are the Christ, the Son of the living God.”

Jesus answered and said to him: Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

*Glory be to God forever.*

فَقَالُوا: قَوْمٌ يُوحِنَا الْمَعْمَدَانُ  
وَآخَرُونَ إِبِلِيَّا وَآخَرُونَ إِزْمِيَا 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 يُغْلِنَنَّ لَكَ لَكِنَّ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بِطَرَسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيستِي  
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرَبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*



ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

## Ψωπ

### Matins Psalm

مزمو ر باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, κα

Psalm 73: 23, 24, 28; 9: 14

المزمور 72: 17، 18، 21

Δκαμοσι Ἰτασιζ Ἰοῖναμ: ογοζ  
Ἰῆρηι ζεν πεκοβνι ακβιμοιτ νηι:  
ογοζ ακωοπτ ἔροκ νεμ οῦωοτ: ἄνοκ  
Δε οἰαζαθοσ νηι πε ἔτομτ ἔφνοτ†  
ἔχω Ἰταζελπιζ ζεν Πβοιζ: εοριφιρι  
ἔνεκμοτ θηροτ ζεν νηπῆλη Ἰτε  
ῥωπε Ἰσιων. Ἀλληλοια.

You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion.  
Alleluia.

أمسك بيدي اليمنى. وبمشورتك تهديني وبعد إلى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون.  
هللويليا.

### Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οἰαζασινωσιζ ἔβοζ ζεν  
πιεραστελιον εθοραβ κα τα Ιωαννην  
ασιου.

A chapter according to Saint John, may his blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιε: ιζ - κε

John 15: 17 - 25

يوحنا 15: 17 - 25

Ηαι Δε †ζονζεν ἕμωτεν ἔρωοτ  
ζινα Ἰτετενμενρε νετενῆροτ.

These things I command you, that you love one another.

بَهَذَا أَوْصِيكُمْ حَتَّى تُحِبُّوا بَعْضُكُمْ بَعْضًا.

Ἰσχε πικοςμος μοςϚ ἕμωτεν  
ἀριέμι γε ἀνοκ ἠγορπ πε  
ἐτασμεστωι.

Ενε ἠώτεν θαν ἐβολ θεν  
πικοςμος ναρε πικοςμος ναμενρε  
πετεφωϚ: ὅτι δε ἠώτεν θαν ἐβολ  
θεν πικοςμος αν: ἀλλα ἀνοκ αισετπ  
θηνοϚ ἐβολ θεν πικοςμος εθε φαι  
πικοςμος μοςϚ ἕμωτεν.

Δριφμενι ἕπισαςι ἐταισαςι ἕμοϚ  
νωτεν: γε ἕμον οἴβωκ ἐνααϚ  
ἐπεϚβοις: ἰσχε ανδοσι ἠσωι ἠώτεν  
θωτεν ενέδοσι ἠσα θηνοϚ: ἰσχε  
ανἄρεθ ἐπασαςι ενἄρεθ ἐφωτεν  
θωτεν.

Ἀλλα ναι τηροϚ σεναδιτοϚ ἠωτεν  
εθε Παραν: γε σεσωοἴν αν  
ἕφηἕταϚταοι.

Ενε ἕπι πε οτοθ ἠτασαςι νεμωοϚ  
νε ἕμοντοϚ νοβι ἕμαϚ πε: ϚνοϚ δε  
ἕμοντοϚ λωιζι ἕμαϚ εθε ποἴνοβι.

ΦθεθμοϚ ἕμοι εμοϚϚ  
ἕπακειωτ.

Ενε ἕπιρι ἠνιθβηνοἴ ἠθρη ἠθητοϚ  
ἠηἕτε ἕπε κεοἴαι αιτοϚ νε ἕμοντοϚ  
νοβι ἕμαϚ πε: ϚνοϚ δε ανναϚ ἐροι  
οτοθ ανμεστωι νεμ Πακειωτ.

If the world hates you,  
you know that it hated Me  
before it hated you.

If you were of the world,  
the world would love its  
own. Yet because you are  
not of the world, but I chose  
you out of the world,  
therefore the world hates  
you.

Remember the word that  
I said to you, 'A servant is  
not greater than his master.'  
If they persecuted Me, they  
will also persecute you. If  
they kept My word, they  
will keep yours also.

But all these things they  
will do to you for My  
name's sake, because they  
do not know Him who sent  
Me.

If I had not come and  
spoken to them, they would  
have no sin, but now they  
have no excuse for their sin.

He who hates Me hates  
My Father also.

If I had not done among  
them the works which no  
one else did, they would  
have no sin; but now they  
have seen and also hated  
both Me and My Father.

إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ فَاعْلَمُوا  
أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ.

لَوْ كُنْتُمْ مِنَ الْعَالَمِ لَكَانَ الْعَالَمُ  
يُحِبُّ خَاصَّتَهُ. وَلَكِنْ لِأَنَّكُمْ لَسْتُمْ  
مِنَ الْعَالَمِ بَلْ أَنَا اخْتَرْتُكُمْ مِنَ  
الْعَالَمِ لِذَلِكَ يُبْغِضُكُمْ الْعَالَمُ.

أَذْكُرُوا الْكَلَامَ الَّذِي قُلْتُهُ لَكُمْ: لَيْسَ  
عَبْدٌ أَكْبَرَ مِنْ سَيِّدِهِ. إِنْ كَانُوا قَدْ  
اضْطَهَدُونِي فَسَيَضْطَهُدُونَكُمْ وَإِنْ  
كَانُوا قَدْ حَفِظُوا كَلَامِي  
فَسَيَحْفَظُونَ كَلَامَكُمْ.

لِكَنَّهُمْ إِنَّمَا يَفْعَلُونَ بِكُمْ هَذَا كُلَّهُ  
مِنْ أَجْلِ اسْمِي لِأَنَّهُمْ لَا يَعْرِفُونَ  
الَّذِي أَرْسَلَنِي.

لَوْ لَمْ أَكُنْ قَدْ جِئْتُ وَكَلَّمْتُهُمْ لَمْ  
تَكُنْ لَهُمْ خَطِيئَةٌ وَأَمَّا الْآنَ فَلَيْسَ  
لَهُمْ عَذْرٌ فِي خَطِيئَتِهِمْ.

الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضًا.

لَوْ لَمْ أَكُنْ قَدْ عَمَلْتُ بَيْنَهُمْ أَعْمَالًا  
لَمْ يَعْملْهَا أَحَدٌ غَيْرِي لَمْ تَكُنْ لَهُمْ  
خَطِيئَةٌ وَأَمَّا الْآنَ فَقَدْ رَأَوْا  
وَأَبْغَضُونِي أَنَا وَأَبِي.

Δλλά θινα ἠτερχωκ ἔβολ ἠξε  
 ΠΙΣΑΧΙ ΕΤΣΔΗΟΥΤ ΘΙ ΠΟΥΝΟΜΟΣ ΧΕ  
 ΛΥΜΕΣΤΩΙ ἠΧΙΝΣΗ.

*Πῶου φα Πεννοϋτ πε ωα ἔνεε  
 ἠτε ἠι ἔνεε: ἄμην.*

But this happened that  
 the word might be fulfilled  
 which is written in their  
 law, 'They hated Me  
 without a cause.'

*Glory be to God  
 forever.*

لَكِنْ لِكَيْ تَتِمَّ الْكَلِمَةُ الْمَكْتُوبَةَ فِي  
 نَامُوسِهِمْ: إِنَّهُمْ أَبْغَضُونِي بِلَا  
 سَبَبٍ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἠτε πενσαδ Παυλος Πιὰποστολος

Παυλος φβωκ ἠπενβοις Ἰησοϋς  
 Πιχριστος: πιὰποστολος ετθαβεω:  
 φηἔταφθαυϋ ἔπιθιϋεννοϋϋ ἠτε  
 Φνοϋτ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Second  
 Epistle of our teacher St.  
 Paul to the Corinthians.  
 May his blessing be upon  
 us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الثانية إلى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. آمين.

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

Πανθιωϋ γαρ ἠμουν ἄν ἄλλα  
 ἠΠιχριστος Ἰησοϋς Πενβοις: ἄνον Δε  
 θων τενοι ἠβωκ ἠωτεν ἔβολ θιτεν  
 Ἰησοϋς.

For we do not preach  
 ourselves, but Christ Jesus  
 The Lord, and ourselves  
 your bondservants for  
 Jesus' sake.

فَإِنَّا لَسْنَا نَكْرُزُ بِأَنْفُسِنَا بَلْ  
 بِالْمَسِيحِ يَسُوعَ رَبًّا، وَلَكِنْ  
 بِأَنْفُسِنَا عِبِيداً لَكُمْ مِنْ أَجْلِ يَسُوعَ.

Χε Φνοϋτ ἄφωκ χε οϋϋωϋνι  
 εϋεϋρωϋνι ἔβολ θεν πχაკι: ἔτε φαι  
 πε ἔταφερωϋνι θεν ἠενθῆτ εϋωϋνι  
 ἠτε πἔμι ἠτε πῶου ἠΦνοϋτ θεν πἔο  
 ἠἸησοϋς Πιχριστος.

For it is the God who  
 commanded light to shine  
 out of darkness, who has  
 shone in our hearts to give  
 the light of the knowledge  
 of the glory of God in the  
 face of Jesus Christ.

لَإِنَّ اللَّهَ الَّذِي قَالَ أَنْ يُشْرِقَ نُورٌ  
 مِنْ ظُلْمَةٍ، هُوَ الَّذِي أَشْرَقَ فِي  
 قُلُوبِنَا، لِإِتَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي  
 وَجْهِ يَسُوعَ الْمَسِيحِ.

ΕΟΡΟΝΤΑΝ ὡμὰτ ὑπαίθεο θεν  
θανκκερος ὑβελκ: θινα τμετνιϋτ  
ἵτε τχομ ἵτεσϋωπι ἕθα φνοντ τε  
ογοθ οτ ἕβολ ὡμον αν τε.

Ενηεχρωκ θεν ϋωβ νιβεν: αλλα  
ἵτενηεχρωκ αν: ενθιοτι ὡμον ἕβολ  
αλλα ἵτενηθιοτι ἕβολ αν.

Εγθοσι ἵνων αλλα ἵνερω ὡμον  
ἵνωϋ αν: ενρωθτ ὡμον ἕθρη αλλα  
τεντακνοτ αν.

Ншоу нивен енаи ѓа фмоу  
ἵηχοуθс θεν ненсωμα: θινα πικεωνθ  
он ἵτε ηχοуθс ἵτεροуθωνε ἕβολ θен  
ненсωμα.

Ншоу зар нивен ἄνον ѓа  
ннетωνѓ сеτ ὡμον ἕθρη ἕфмоу εθβε  
ηχοуθс: θινα πικεωνѓ он ἵτε ηχοуθс  
ἵτεροуθωνε ἕβολ θен тенсарз  
εθнамоу.

Зωστε φμοу аϋερρωβ ἵθнтен:  
πiωνѓ Δε θен θηноу.

Εϋενθнтен Δε ἵνε παιπνεуα  
ἵτε φнаετ κατa φρητ етсѓноут: χε  
αιναετ εθβε φαι αιсахи: ἄνον ϋων  
теннаετ εθβε φαι тенсахи.

Ενεμ χε φηεταϋτοунос Пбоис  
ηχοуθс еϋετοуностен ϋων 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.

οὐτος ἑναταρον ἐρατεν νεμωτεν.

Ὡς τὰρ νῖβεν ἑταῦρωπι εὖβε  
θῆνοῦ εἰνα πῆμοτ ἵτεπερσοῦο ὄουο  
ἵτεπερε πιωεῖμοτ ερσοῦο ἔβωλ  
εἰτεν νιμῆω ἑοῦωοῦ ἕφνοῦτ.

Εὖβε φαι ἵτεπερῖκακιν ἀν: ἀλλὰ  
ἰσχε περῶωι εἰσαβωλ ἑνατακο ἀλλὰ  
πετσαδοῦν ἑοῖ ἕβερι ἵεζοοῦ δαῖτη  
ἵεζοοῦ.

Πάσια τὰρ ἵτε περσορχεῖ ἵτε  
τῆνοῦ ἀπερῶβ ναν κατὰ οἰμετσοῦο  
εἰμετσοῦο εἰβαροσ ἵτε οῦωοῦ ἵενεε.

Ἦτενσοῦωτ ἀν ἐνηἑτενναῦ  
ἑρωοῦ ἀλλὰ νηἑτενναῦ ἑρωοῦ ἀν:  
νηἑτοῦναῦ τὰρ ἑρωοῦ εἰαῖπροσ  
οῦχοῦ νε: νη δε ἑτε ἵεεναῦ ἑρωοῦ  
ἀν εἰαν ῥα ἑνεε νε.

Ἦενσωοῦν τὰρ χε ἑῶωπ  
ἀεῦωανβωλ ἔβωλ ἵχε πενη ἵτε  
πεμῶανῶωπι εἰεἰεεν ἵκαεἰ οῦονταν  
ἵνοῦκωτ ἔβωλ εἰτεν φνοῦτ οῦνι  
ἵαθμονκ ἵεἰε ἵενεε εἰεν νιφνοῦτ.

Ἦεν φαι τὰρ τενῖαρομ  
εἰνῖῶωωωοῦ ἑῖεἰωτεν ἕπεῖωωπι  
ἔβωλ εἰεν ἑφε.

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,

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 تَرَى، بَلْ إِلَى الَّتِي لَا تَرَى.  
لأنَّ الَّتِي تَرَى وَقْتِيَّةٌ، وَأَمَّا الَّتِي لَا  
تَرَى فَأَبَدِيَّةٌ.

لأنَّنا نَعْلَمُ أَنَّهُ إِنْ نَقِضَ بَيْتُ خَيْمَتِنَا  
الْأَرْضِيَّةِ فَلَنُنَا فِي السَّمَاوَاتِ بِنَاءً  
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ  
أَبَدِيٍّ.

فإنَّنا في هَذِهِ أَيْضًا نَنْنُ مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنُنَا الَّذِي  
مِنَ السَّمَاءِ.

Ιε ἐψωπ ἀνωανθηϋ ζιῶτεν  
κεναζεμεν ἀν ενβηϋ.

Κε ταρ ἀνον θα νηετψοπ ζεν  
παυαδῶωπι τενηὰρομ ενθορω ἔξεν  
φῆετε ἵτενοτωϋ ἀν ἐβαϋτεν ἕμοϋ  
ἀλλα ἐοτὰζεμθηϋ ζιῶτεν ζινα  
ἵσεωμκ ἕπετε ψαϋμοϋ ἐβολ ζιτεν  
ἵπωνθ.

Φη δε ἐταϋερζωβ ἐρον ἐφαι: φαι  
νε φνοϋ† πε φῆεταϋ† ναν ἕπὰρηβ  
ἵτε Πίπνεϋμα.

Ενταϋρηοϋτ ἵζητ ἵσχοϋ νιβεν  
οτοζ ενέμι ζε ενψοπ ται ζεν πιωμα  
τενηι ἵψευμο σαβολ ἕΠβοις.

Ανωωϋ ταρ ἐβολ ζιτεν οτναζ†  
πε νεμ ἐβολ ἀν ζιτεν οτςμοτ.

Ερε πενηητ δε ταϋρηοϋτ οτοζ  
τενη†μα† μαλλον εἰ ἐβολ ζεν  
πιωμα οτοζ ἐϋε θα Πβοις.

Εθε φαι ζε तेνοι ἕμυαυταιον ἵτε  
ενψοπ ται ζεν πιωμα ἵτε εννηοϋ  
ἐβολ ζεν πιωμα ἵτενηωπι ενραναϋ.

Εω† ταρ ἐρον τηρεν  
ἵτενοτονηεν ἐβολ ναζρεν πιβημα  
ἵτε Πιχριςτοζ ζινα ἵτε ποται ποται  
βι κατὰ νιζβηοῖ ἐταϋαιτοϋ ἐβολ  
ζιτεν πιωμα ἵτε οτπεθνανεϋ ἵτε

if indeed, having been  
clothed, we shall not be  
found naked.

For we who are in this  
tent groan, being burdened,  
not because we want to be  
unclothed, but further  
clothed, that mortality may  
be swallowed up by life.

Now He who has  
prepared us for this very  
thing is God, who also has  
given us the Spirit as a  
guarantee.

So we are always  
confident, knowing that  
while we are at home in the  
body we are absent from  
The Lord.

For we walk by faith,  
not by sight.

We are confident, yes,  
well pleased rather to be  
absent from the body and to  
be present with The Lord.

Therefore, we make it  
our aim, whether present or  
absent, to be well pleasing  
to Him.

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.

وَإِنْ كُنَّا لِأَبْسِينٍ لَا نُوجَدُ عُرَاةً.

فَاتِنَا نَحْنُ الَّذِينَ فِي الْخِيْمَةِ نَحْنُ  
مُتَقَلِّبِينَ إِذْ لَسْنَا نُرِيدُ أَنْ نَخْلَعَهَا بَلْ  
أَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يَبْتَلَعَ الْمَوْتُ  
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ  
اللَّهُ الَّذِي أَعْطَانَا أَيْضاً عَرْبُونَ  
الرُّوحِ.

فَإِذَا نَحْنُ وَاثِقُونَ كُلَّ حِينٍ  
وَعَالِمُونَ أَنَّنَا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحْنُ مُتَعَرِّبُونَ عِنْدَ  
الرَّبِّ.

لَأَنَّنا بِالْإِيمَانِ نَسُوكُ لَا بِالْعِيَانِ.

فَنَتَّقُ وَنَسْرُ بِالْأَوْلَى أَنْ نَتَعَرَّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنَ عِنْدَ الرَّبِّ.

لِذَلِكَ نَحْتَرِصُ أَيْضاً مُسْتَوْطِنِينَ  
كُنَّا أَوْ مُتَعَرِّبِينَ أَنْ نُكُونَ مَرْضِيَيْنَ  
عِنْدَهُ.

لِأَنَّهُ لَا يَدُّ أَنَّنَا جَمِيعاً نَظْهَرُ أَمَامَ  
كُرْسِيِّ الْمَسِيحِ لِيُنَالَ كُلُّ وَاحِدٍ مَا  
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
كَانَ أَمْ شَرًّا.

ΟΥΠΕΤΡΩΟΥ.

ΕΓΝΩΟΥΝ ΗΤΩΟΥ ΗΤΕ ΠΒΟΙΣ  
ΤΕΝΘΟΥΤ ΜΠΕΗΤ ΗΝΙΡΩΜΙ: ΤΕΝΟΥΝΘ  
ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΖΕΛΠΙΣ ΔΕ ΧΕ  
ΛΙΟΥΝΘΤ ΕΒΟΛ ΔΕΝ  
ΝΕΤΕΝΚΕΣΤΗΗΔΗΣΙΣ.

*Πρῶτος γαρ νευωτεν νευ  
τῆρηνη εγσοπ: χε λμην εσεψωπι.*

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.*

فَادْ نَحْنُ عَالْمُونَ مَخَافَةَ الرَّبِّ  
نُقْتَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرَّنَا  
ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرَّنَا  
ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΣΟΥΤ  
ΝΕΠΙΣΤΟΔΗ ΗΤΕ ΠΕΝΙΟΥΤ ΠΕΤΡΟΣ.  
ΔΜΗΝ. ΠΑΜΕΝΡΑΤ.

α̅ Πετρος β̅: ιη̅ - ς̅: ζ̅

ΠΙΕΒΙΑΙΚ ΕΡΕΤΕΝΒΝΟΝ ΗΧΩΤΕΝ  
ΗΝΕΤΕΝΒΙΣΕΥ ΔΕΝ ΤΟΥΤ ΝΙΒΕΝ ΗΝΙΑΔΤΑΘΟΣ  
ΜΜΑΥΑΤΟΥ ΔΝ ΝΕΠΙΚΗΣ ΔΛΛΑ ΝΕΜ  
ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

Φαι γαρ οτῶμοτ πε ιςχε εθε  
ογςτηηδεσις ητε φνουτ ογον ογαι  
ναψωπ εροϋ ηδρηι δεν θανευκατθ  
ηθητ ευβηου ηζονς.

Δψ γαρ πε πψουψου ιςχε  
ερετενερνοβι ογοθ εγετκεθ νωτεν  
τετενωου ηθητ αλλα ερετενηρι  
μπιπεθνανεϋ ογοθ ερετενβιεμκαθ

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 الاولي، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

1 بطرس 2: 18 - 3: 7

أَيْهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ  
هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ  
الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَفَاءِ أَيْضًا.

لَآنَ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ  
ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْزَانًا  
مُتَأَلِّمًا بِالظُّلْمِ.

لَآنَهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَطْمُونُ  
مُخْطِنِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ  
تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَصْبِرُونَ،  
فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.

ΤΕΤΕΝΔΜΟΝΙ ΝΤΕΝ ΘΗΝΟΥ: ΦΑΙ ΣΑΡ  
ΟΥΘΜΟΤ ΠΕ ΕΒΟΛ ΖΙΤΕΝ ΦΗΝΟΥ†.

ΕΤΑΡΘΑΖΕΜ ΘΗΝΟΥ ΣΑΡ ΕΦΑΙ ΧΕ  
ΠΙΧΡΙΣΤΟΣ ΖΩΨ ΑΦΒΙΕΜΚΑΖ ΕΞΡΗΙ  
ΕΧΩΝ: ΕΨΩΨΠ ΝΑΝ ΝΟΥΘΥΠΟΣΡΑΜΩΝ  
ΖΙΝΑ ΝΤΕΝΜΩΨΙ ΝΣΑ ΝΕΨΨΕΝΤΑΤΣΙ.

ΦΗΕΤΕ ΔΠΕΨΕΡΝΟΒΙ ΟΥΔΕ ΔΠΟΥΧΕΜ  
ΧΡΟΥ ΧΗ ΔΕΝ ΡΩΨ.

ΕΥΖΩΟΥΨ ΕΡΟΥ ΝΑΨ ΖΩΟΥΨ ΔΝ ΠΕ:  
ΕΨΒΙΕΜΚΑΖ ΝΑΨ ΧΩΝΤ ΔΝ ΠΕ: ΝΑΨ† ΔΕ  
ΔΠΙΖΑΠ ΔΠΙΡΕΨ†ΖΑΠ ΔΜΗΙ ΠΕ.

ΦΗΕΤΑΨΕΝ ΝΕΝΝΟΒΙ ΕΨΨΩΨΙ ΖΙΖΕΝ  
ΠΨΨΕ ΕΒΟΛ ΖΙΤΕΝ ΠΕΨΨΩΜΑ ΖΙΝΑ  
ΕΔΝΜΟΥ ΕΒΟΛ ΖΑ ΝΙΝΟΒΙ ΝΤΕΝΟΝΔ ΔΕ  
Ν†ΜΕΘΜΗ: ΦΗΕΤΑΡΕΤΕΝΤΑΔΒΟ ΕΒΟΛ  
ΖΙΤΕΝ ΠΕΨΕΡΔΟΤ.

ΠΑΡΕΤΕΝΟΙ ΣΑΡ ΠΕ ΔΦΗΡΗ†  
ΝΖΑΝΕΣΩΟΥ ΕΥΨΩΡΕΜ: ΑΛΛΑ ΔΡΕΤΕΝ  
ΤΑΣΘΟ †ΝΟΥ ΔΑ ΠΕΤΕΝΜΑΝΕΣΩΟΥ ΟΥΘΟ  
ΠΕΨΙΚΟΠΟΣ ΝΤΕ ΝΕΤΕΝΨΥΧΗ.

ΠΑΙΡΗ† ΟΝ ΠΕ ΝΙΚΕΖΙΔΟΜΙ ΕΥΘΝΟ  
ΝΧΩΟΥ ΝΗΝΟΥΖΑΙ ΙΣΧΕ ΟΥΘΟΝ ΖΑΝΟΥΘΟΝ  
ΝΣΕ†ΜΑ† ΔΝ ΝΕΜ ΠΙΣΑΧΙ ΕΒΟΛ ΖΙΤΟΥΨ  
ΔΠΙΖΙΝΜΩΨΙ ΝΤΕ ΝΙΖΙΔΟΜΙ ΝΤΟΥΧΕΜΖΗΟΥ  
ΔΜΩΟΥ ΑΤΒΝΕ ΣΑΖΙ.

ΕΥΝΑΥ ΕΠΕΤΕΝΧΙΝΜΩΨΙ ΕΤΤΟΥΒΗΟΥ†  
ΔΕΝ ΟΥΖΟΥ†.

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 تُكْمَلْ لِهَذَا دُعَيْتُمْ. فَإِنَّ الْمَسِيحَ  
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَالًا  
لِكَيْ تَتَّبِعُوا خُطَوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي  
فَمِهِ مَكْرٌ.

الَّذِي إِذْ شَتِمَ لَمْ يَكُنْ يَشْتِمُ عَوَضًا  
وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدِدُ بَلْ كَانَ يُسَلِّمُ  
لِمَنْ يَقْضِي بَعْدَ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي  
جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ  
عَنِ الْخَطَايَا فَنَحْيَا لِلرَّبِّ. الَّذِي  
بِجَلْدَتِهِ شَفَيْتُمْ.

لَا تَكُمُ كُنْتُمْ كَحَرَافٍ ضَالَّةٍ، لَكِنَّا  
رَجَعْنَا الْآنَ إِلَى رَاعِي نَفُوسِكُمْ  
وَأَسْفَفِهَا.

كَذَلِكَ أَيُّهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ  
لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا  
يُطِيعُونَ الْكَلِمَةَ، يُزْبَحُونَ بِسِيرَةِ  
النِّسَاءِ بِدُونِ كَلِمَةٍ،

مُلاحِظِينَ سِيرَتَكُنَّ الطَّاهِرَةَ  
بِخَوْفٍ.



Ἦεν ναι μαρεφωπι ἵνε πιζολσελ  
αν ετσαβολ ἵτε νιεβ ἵζωλκ ἵτε  
νιφωι νεμ νιεβ ἵνονβ ιε ἵεν οτρεβσω  
ἵτρωτωτ εσελσωλ.

Ἀλλα πιρωμι ετρηπ ἵεν πιζητ  
ἵεν παττακο ἵτε πιπνευμα  
ετρωτωτ οτοζ ἵρεμρατω φηετε  
ἵπεμοθ ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιουμι  
εθοταβ ἵνατερελπις εφνωτ πε  
νατσολσελ ἵμωωτ ετβνον ἵζωωτ  
ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
Ἀβρααμ εμωτ ερωτ γε παβοις  
οηεταρετενερωρι νας ερετενιρι  
ἵπιπεθαναεφ οτοζ ἵτετενερωτ αν  
δατρη ἵελι ἵρωτ.

Παιρητ οη νικερωμι ερετενωπι  
νεμωωτ ερετενεμι γε οτκετος  
ἵασθενη σ πε νιζιουμι ερετενταιο  
νωωτ ζωσ ετοι ἵψφρη ἵκληρονομος  
νεμωωτεν ἵτε πιζμοτ ἵτε πωνδ ἵεν  
οτθο ἵρητ εινα γε ἵνετεταρνο ἵεν  
νετενπροσετχη.

*Πασνηοτ ἵπεριμενερε πικοςμοσ  
οτδε νηετωπι ἵεν πικοςμοσ: πικοςμοσ  
νασιμι νεμ τερεπρωμα: φη δε ετρη*

Do not let your  
adornment be merely  
outward, arranging the hair,  
wearing gold, or putting on  
fine apparel,

rather let it be the hidden  
person of the heart, with the  
incorruptible beauty of a  
gentle and quiet spirit, which  
is very precious in the sight  
of God.

For in this manner, in  
former times, the holy  
women who trusted in God  
also adorned themselves,  
being submissive to their  
own husbands,

as Sarah obeyed  
Abraham, calling him lord,  
whose daughters you are if  
you do good and are not  
afraid with any terror.

Husbands, likewise,  
dwell with them with  
understanding, giving honor  
to the wife, as to the weaker  
vessel, and as being heirs  
together of the grace of life,  
that your prayers may not be  
hindered.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَلَا تَكُنْ زِينَتَكَ الزَّيْنَةَ الْخَارِجِيَّةَ  
مِنْ صَفْرِ الشَّعْرِ وَالتَّحْلِي بِالذَّهَبِ  
وَلِبْسِ الثِّيَابِ،

بَلْ إِنْسَانَ الْقَلْبِ الْخَفِيِّ فِي الْعَدِيمَةِ  
الْفَسَادِ، زِينَةَ الرُّوحِ الْوَدِيعِ  
الْهَادِي، الَّذِي هُوَ قَدَامَ اللَّهِ كَثِيرُ  
الْتَمَنِ.

فَإِنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ  
الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ  
لِرِجَالِهِنَّ،

كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ  
دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صَرَّتْ  
أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرِ  
خَائِفَاتٍ خَوْفًا الْبَتَّةَ.

كَذَلِكَ أَيُّهَا الرِّجَالُ كُونُوا سَاكِنِينَ  
بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنَاءِ النِّسَائِي  
كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ كَرَامَةً  
كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةَ الْحَيَاةِ،  
لِكَيْ لَا تَعَاقَ صَلَوَاتُكُمْ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الأبد. آمين.*

ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ  
ἀμήν.

**The Acts**  
الإبركسيس

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:  
ἐρε ποτῶμοτ εθοταβ ὡπι νεμαν.  
ἀμήν.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آبائنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. آمين.

Πραξις κ: ιζ - λη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητος αφοτωρι  
εεφερος αμοιτ ἐνιπρεσβυτερος ἡ τε  
τ εκκλησια.

From Miletus he sent to  
Ephesus and called for the  
elders of the church.

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةِ.

Ετατι δε ὡροφ περαφ νωοτ γε  
ἡ ὡτεν τετενωοτν γε ισεν πιεροοτ  
ἡ ὡοιτ ἐτατ ἐτ λσια γε αἰωπι  
νεμωτεν ἡ αἰ ἡρητ ἡ παισοτ τηρε.

And when they had  
come to him, he said to  
them: “You know, from the  
first day that I came to Asia,  
in what manner I always  
lived among you,

فَلَمَّا جَاءُوا إِلَيْهِ قَالَ لَهُمْ: أَنْتُمْ  
تَعْلَمُونَ مِنْ أَوَّلِ يَوْمٍ دَخَلْتُ أَسِيَا  
كَيْفَ كُنْتُ مَعَكُمْ كُلَّ الزَّمَانِ.

Ειοι ἡ βωκ ἡ πβοις δεν θεβιο ἡ ἡητ  
νιβεν νεμ εανερμωοτι νεμ  
νιπρασμοσ ἐτατι ἐρηι ἐχωι δεν  
νισοβηι ετρωοτ 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 ἐτε ἡ πρηπ ἐλι δεν  
νηετερνοφρι ἡ ὡεϋενταμωτεν ἐρωοτ  
νεμ ἐτςβω ὡτεν.

... 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 ηι  
ἡ νιλοτδαι νεμ νιοτεινι ἡ τμετανοια  
ἡ τε φνοιτ νεμ πινατ ἐ πενβοις  
ιησοτς Πιχριστοσ.

... testifying to Jews, and  
also to Greeks, repentance  
toward God and faith  
toward our Lord Jesus  
Christ.

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّبْنَا يَسُوعَ  
الْمَسِيحِ.

Οτοϑ ϑηππε ἀνοκ ειϑωνϑ  
δεν πιπνευμα ϑηαυεννη ἐϑρηι  
ἐλερονϑαλημ ἡϑωων αν ἡνηθεναι  
ἐδον ηϑραι ἡδητϑ.

Πλην ϑε Πιπνευμα εϑοταβ  
ϑερμεϑρε νηι κατα πολιϑ εϑω μμοϑ  
ϑε ϑεϑρι νακ ἡϑε δανϑναϑε νεμ  
δανϑλϑψιϑ.

Αλλα ταψϑχη ϑω μμοϑ αν ϑε  
ϑταιηοϑτ ἡτοτ δεν ελι ἡϑαϑι ωα  
ϑωκ ἡπαδϑρομοϑ ἐβολ νεμ  
ϑδιακονια ἡηεταιβιτϑ ἡτεν Πβοιϑ  
ἡνοϑϑ εϑερμεϑρε ἡπειϑαϑϑελιον ἡτε  
πιϑμοτ ἡτε Φνοϑϑ.

Οτοϑ ϑηππε ἀνοκ ϑεμ ϑε  
τετενναϑ ἐπαϑο αν ϑε ἡϑωτεν τηροϑ  
νηεταιϑινη ἡδητοϑ ειβιωω ἡϑμετοϑρο  
ἡτε Φνοϑϑ.

Εϑβε φαι ϑερμεϑρε νωτεν δεν  
παιεϑοϑ ἡτε φοϑϑ ϑε ϑοταβ ἀνοκ  
ἐβολϑα πετενϑνοϑ τηροϑ.

Οϑ ϑαρ ἡπιϑοπτ ἐϑτεμταμωτεν  
ἐφοϑωϑ τηϑ μΦνοϑϑ.

Μαδϑητεν ἐρωτεν νεμ πιϑρι τηϑϑ  
ετα Πιπνευμα εϑοταβ ϑα ἡηνοϑ  
ἡεπιϑκοποϑ ἡδητϑ ἐλμοη  
ἡϑεκκληϑια ἡτε Πβοιϑ ἡηεταϑϑϑφοϑ

And see, now I go  
bound in the spirit to  
Jerusalem, not knowing the  
things that will happen to  
me there,

except that the Holy  
Spirit testifies in every city,  
saying that chains and  
tribulations await me.

But none of these things  
move me; nor do I count my  
life dear to myself, so that I  
may finish my race with  
joy, and the ministry which  
I received from The Lord  
Jesus, to testify to the  
gospel of the grace of God.

And indeed, now I know  
that you all, among whom I  
have gone preaching the  
kingdom of God, will see  
my face no more.

Therefore, I testify to  
you this day that I am  
innocent of the blood of all  
men.

For I have not shunned  
to declare to you the whole  
counsel of God.

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He

وَالآنَ هَا أَنَا أَذْهَبُ إِلَى أُورُشَلِيمَ  
مُقَيِّدًا بِالرُّوحِ لَا أَعْلَمُ مَاذَا  
يُصَادِقُنِي هُنَاكَ.

غَيْرَ أَنَّ الرُّوحَ الْقُدُسَ يَشْهَدُ فِي  
كُلِّ مَدِينَةٍ قَائِلًا: إِنَّ وُثُقًا وَشَدَائِدَ  
تَنْتَظِرُنِي.

وَلَكِنِّي لَسْتُ أَحْتَسِبُ لِنَفْسِي وَلَا  
نَفْسِي ثَمِينَةً عِنْدِي حَتَّى أَتَمِّمَ  
بِفَرَحٍ سَعْيِي وَالْخِدْمَةَ الَّتِي أَخَذْتُهَا  
مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ  
نِعْمَةِ اللَّهِ.

وَالآنَ هَا أَنَا أَعْلَمُ أَنَّكُمْ لَا تَرَوْنَ  
وَجْهِي أَيْضًا أَنْتُمْ جَمِيعًا الَّذِينَ  
مَرَرْتُمْ بَيْنَكُمْ كَارِزًا بِمَلَكُوتِ اللَّهِ.

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

إِحْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَالْجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ  
فِيهَا أَسَافِقَةً لِتَرْعُوا كَنِيسَةَ اللَّهِ  
الَّتِي أَقْتَنَاهَا بِدَمِهِ.

ἐβολ εἰπεν περὶ ἑαυτοῦ ἰδίῳ.

Ἀνοκ δε τῆμι γε μενεσα  
ἐριψενηι σεναλὶ ἐδοῦν ἐρωτεν ἵνε  
εἰσπονηυ εἰσπονηυ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

Οὗτος σενατωοῦνος ἵνε εἰσπονηυ  
ἐβολ εἰσπονηυ εἰσπονηυ ἵνεσενα  
εἰσπονηυ εἰσπονηυ ἵνεσενα  
εἰσπονηυ.

Εἴθε φαι οἶον ρωις ἐρωτεν  
ἐρετενῖρι ἰδίῳ γε ἀιερ ψουτ  
ἵεροπι ἰδίῳ τοτ ἐβολ ἰδίῳ  
νευ ἰδίῳ εἰσπονηυ ἰδίῳ  
ἰδίῳ εἰσπονηυ.

Οὗτος τῆνος τῆνω ἰδίῳ εἰσπονηυ  
Πβοις νευ ἰδίῳ ἵνε περὶ ἑαυτοῦ φητέ  
οἶον ἰδίῳ ἰδίῳ ἰδίῳ ἵνε  
κλήρονομία εἰσπονηυ ἵνεσενα  
τηροῦ.

Οὗτος ἰε οἶον εἰσπονηυ ἰδίῳ  
ἰδίῳ ἰδίῳ ἰδίῳ ἰδίῳ.

Ἡῶτεν τετενεωοῦν γε ἰδίῳ  
ἰδίῳ ἰδίῳ ἰδίῳ ἰδίῳ.

Ἀπαιτωτεν ἐρωθ ἰδίῳ γε ἰδίῳ  
ἰδίῳ ἰδίῳ ἰδίῳ ἰδίῳ  
ἰδίῳ ἰδίῳ ἰδίῳ ἰδίῳ.

purchased with His own blood.

For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Therefore, watch, and remember that for three years I did not cease to warn everyone night and day with tears.

So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

I have coveted no one's silver or gold or apparel.

Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of The Lord

لَا تَبِي أَعْلَمُ هَذَا: أَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَوَابِّ خَاطِفَةٌ لَا  
تُشْفِقُ عَلَى الرَّعِيَّةِ.

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ 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 مِيرَاثًا مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

فِي كُلِّ شَيْءٍ أَرَيْتُكُمْ أَنَّهُ هَكَذَا  
يَنْبَغِي أَنْكُمْ تَتَعَبُونَ وَتَعْضُدُونَ  
الضَّعْفَاءَ مُتَذَكِّرِينَ كَلِمَاتِ الرَّبِّ  
يَسُوعَ أَنَّهُ قَالَ: مَغْبُوطٌ هُوَ الْعَطَاءُ  
أَكْثَرَ مِنَ الْاِخْتِذِ.

ἵτε Πῶοις Ἰησοῦς καὶ ἵθοοι ἀφροο καὶ  
οὔμετμακαριοο τε μαλλοῖν ἐϋ ἐβοτε  
ἐβι.

Οὔοο καὶ ἐταφροτοῦ ἀφροτε ἐξεν  
νεφκελι νεμωοῦ τηροῦ  
ἀφροπροσεῦχεοο.

Οὔοο ἀφρωπι δε ἵνε οὔνηωϋ  
ἵριμι ἵτωοῦ τηροῦ οὔοο ἀφροτοῦ  
ἐδῆρι ἐξεν ἵναδβι ἵΠαῦλοο οὔοο  
ἀφροφι ἐροο.

Εὔοι ἵμκαδ ἵρητ μαλιτα εὔβε  
πιααϋ ἐταφροο καὶ σεναναῦ ἐπεφρο  
ἀν καὶ ναῦτο δε ἵμοοι ἐξεν πιαοι.

*Πιααϋ δε ἵτε Πῶοις εὔεαι οὔοο  
εὔεαῶαι: εὔεαῶαι οὔοο εὔεταφρο:  
δεν ἵἀαῖα ἵεκκῶηαῖ ἵτε Φῶοῦϋ:  
ἀμην.*

Jesus, that He said, ‘It is more blessed to give than to receive.’”

And when he had said these things, he knelt down and prayed with them all.

Then they all wept freely, and fell on Paul’s neck and kissed him,

sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ  
جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ  
وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيمًا مِنَ الْكَلِمَةِ  
الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ  
أَيْضًا. ثُمَّ شِعَوْهُ إِلَى السَّفِينَةِ.

*لم تنزل كلمة الرب تنمو وتعزز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Baunah 28

سنكسار اليوم الثامن والعشرون من شهر بؤونة

1. The Departure of St. Theodosius, the 33<sup>rd</sup> Patriarch of Alexandria  
2. The Commemoration of the Consecration of the Church of Anba Sarabamoun, Bishop of Nikios

### 1. The Departure of St. Theodosius, the 33<sup>rd</sup> Patriarch of Alexandria

On this day, of the year 283 of the martyrs, 567 AD, St. Theodosius, the 33<sup>rd</sup> Patriarch of Alexandria, departed. He was born in Alexandria and was celibate, knowledgeable and well rehearsed in the church books.

1. نياحة البابا ثاودوسيوس، البطريك الثالث والثلاثين من بطاركة الكرازة المرقسية  
2. تذكار تكريس كنيسة الأنبا صرابامون، أسقف نيقوس

1. نياحة البابا ثاودوسيوس، البطريك الثالث والثلاثين من بطاركة الكرازة المرقسية  
في مثل هذا اليوم من سنة 283 للشهداء، سنة 567 ميلادية، تنيح القديس البابا ثاودوسيوس البطريك الثالث والثلاثون من

After the departure of Pope Timothy, the bishops, priests, archons and the Orthodox Christians chose him and consecrated him patriarch.

Soon after, the enemy of the good, enticed some evil men to take Acacius, the archdeacon of the church of Alexandria, and appointed him a patriarch, with the help of Julian. Julian was excommunicated by Pope Timothy for his acceptance of the faith of the council of Chalcedon. The governor of Alexandria expelled Pope Theodosius, who went to the village of Malig, where he resided for two years. St. Severus, the Antiochian Patriarch, was residing in Sakha, who comforted and strengthened him.

Afterwards, the people demanded the return of their legitimate shepherd, and to expel Acacius the fraudulent one. When the news reached the Orthodox Empress Theodora, she sent to verify the legitimacy of the ordination of Pope Theodosius. A council convened in Alexandria and unanimously agreed on the legitimacy of the consecration. Pope Theodosius returned to his throne and the people were exceedingly happy.

Pope Theodosius was exiled twice after that; the first when emperor Justinian I, reigned, he wrote to his deputy in Alexandria saying, "If the Patriarch Theodosius agreed with us on the faith of the council of Chalcedon, along with his papacy, add the governorship of the city of Alexandria, but if he did not agree, he should be expelled from the city." The Pope refused, left Alexandria and went to Upper Egypt.

The second exile was during the reign of emperor Justinian II, who was more fanatical than his predecessor. The Emperor summoned Pope Theodosius from his exile and tried to flatter him, to persuade him to agree on the faith of the council of Chalcedon. Pope Theodosius and the bishops, who accompanied him, refused the request of the emperor. He became angry, imprisoned the bishops and exiled the Pope. He appointed in his place a person called Paul. He sent him to Alexandria, along with a large regiment of soldiers to receive the churches of Egypt. The people of Alexandria revolted against him and the soldiers slew many of them. The emperor commanded to shut the churches. The Orthodox believers built a church in the name of St. Mark and another one in the name of saints Cosman and Demian outside the city, where they were able to receive the Holy Mysteries and baptize their children.

بطاركة الكرازة المرقسية. وُلِدَ هذا القديس في الإسكندرية وكان بتولاً عالمًا حافظاً لكتب الكنيسة. وبعد نياحة البابا تيموثاوس، اجتمع رأى الأساقفة والكهنة والأراخنة والشعب الأرثوذكسي واختاروه بطريركاً. وبعد قليل أثار عدو الخير بعض الأشرار، فأخذوا أكاسيوس رئيس شمامسة كنيسة الإسكندرية وأقاموه بطريركاً، بمعاونة يوليانيوس الذي كان البابا تيموثاوس قد حرّمه، لقبوله إيمان مجمع خلقيدونية. وطرد والي الإسكندرية البابا تاودوسيوس، فذهب إلى قرية مليج وأقام بها سنتين، وكان القديس ساويرس الأنطاكي يقيم في سخا، فكان يعزيه ويشجعه. ولما طالب الشعب بإعادة البابا تاودوسيوس، الراعي الشرعي، وطرد أكاسيوس الدخيل، أرسلت الملكة الأرثوذكسية تاودورة تسأل عن صحة رسامة البابا، فعقدوا مجعاً في الإسكندرية، وأجمعوا على صحة رسامته، فعاد إلى كرسيه وفرح به الشعب جداً. وكان قد تم نفي البابا تاودوسيوس مرتين بعد ذلك، الأولى عندما ملك يوستينيان الأول، الذي كتب إلى نوابه بالإسكندرية قائلاً: إن كان الأب تاودوسيوس موافقاً لإيمان مجمع خلقيدونية، نجعله بطريركاً ووالياً معاً، وإذا لم يوافق فليخرج من المدينة. فرفض البابا وخرج من الإسكندرية ومضى إلى الصعيد. أما نفيه الثاني فكان في فترة حكم الملك يوستينيان الثاني، الذي كان أشد تعصباً من سلفه، فاستدعى البابا تاودوسيوس من النفي وبدأ يتملقه لكي يوافق على مجمع خلقيدونية. فرفض البابا تاودوسيوس والأساقفة المرافقون له طلب الملك، فغضب الملك وحبس الأساقفة ونفى البابا وأقام بدله إنساناً اسمه بولس، وأرسله إلى الإسكندرية بفرقة كبيرة من الجند لاستلام الكنائس، فثار الشعب فقتل منهم الجنود عدداً كبيراً، وأمر الملك بغلق الكنائس. ثم بنى الأرثوذكسيين كنيسة باسم القديس مرقس الرسول، وأخرى على اسم القديسين قزمان ودميان، وكانوا يتقربون فيهما للأسرار المقدسة ويعمدون أولادهم. وكان البابا يكتب رسائل من منفاه إلى شعبه

The Pope wrote from his exile letters to his flock to confirm them in the Orthodox faith. He lived four years in Alexandria, and remained in exile in Upper Egypt for twenty-eight years. He spent thirty-two years on the apostolic throne, during which he wrote many discourses and useful teachings for the benefit of the believers. When The Lord willed to repose him from the toil of this world, he departed in peace.

May the blessing of his prayers be with us all. Amen.

يثبتهم فيها على الإيمان المستقيم وأقام في النفي مدة 28 سنة في الصعيد بالإضافة إلى أربع سنوات في الإسكندرية على الكرسي. فكانت مدة رئاسته اثنتين وثلاثون سنة كتب فيها الكثير من الرسائل والقيامر لفائدة المؤمنين. ولما أراد الرب أن يريحه من أتعاب هذا العالم تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

## 2. The Commemoration of the Consecration of the Church of Anba Sarabamoun, Bishop of Nikios

On this day also, the church celebrates the commemoration of the consecration of the church of Anba Sarabamoun, the martyr, Bishop of Nikios (in Menoufia governorate). After his beheading and receiving the crown of martyrdom, the people of Nikios took his pure body with great veneration. They built a church after his name, which was consecrated on this day.

May the blessing of his prayers be with us all. Amen. And glory be to God, now and forever. Amen.

2. تذكّار تكريس كنيسة الأنبا صرابامون، أسقف نيقوس وفيه أيضاً تُعيد الكنيسة بتذكّار تكريس كنيسة الشهيد الأنبا صرابامون، أسقف نيقوس (نيقيوس: هي زاوية رزين بمحافظة المنوفية حالياً). وذلك بعد أن قطعوا رأسه ونال إكليل الشهادة، أخذ شعب نيقوس جسده الطاهر بكرامة عظيمة وبنوا عليه كنيسة باسمه تم تكريسها في مثل هذا اليوم. 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 Δαβιδ ρ̄: κτ, λα

Psalm 107: 32, 41, 42

المزمور 106: 23، 31

Ἐπιγαλασσοῦ δὲν ἑκκλήσιᾳ ἵτε  
πεπλασσοῦ: οὐοῦ μαροῦμοῦ ἑροῦ ρι  
ἑκαθεδρα ἵτε ἡπρεσβυτεροῦ: οὐοῦ  
αρχω ἡνομετιωτ ἡφρητ ἡδανέσωοῦ:  
εἰἑνατ ἡξε ἡηετοῦτων εἰἑοῦνοῦ.

Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. Alleluia.

فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. هليلويا.

ΔΔΔΔΔΔΔΔ.

**The Liturgy Gospel**  
إنجيل القديس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐρανῶναστρωσις ἐβόλ θεν πνεύμασσελιον 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><b>Ιωαννην ι: α - ιϛ</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Διηνη ἀμην ψω ἄμοσ νωτεν γε φῆετε ἵκηνηοῦ ἐδοῦν ἀν ἐβόλ θιτεν πιορ ἐτᾶνλη ἵτε νιέσωοῦ ἀλλα εκηνηοῦ ἐπῶωι ἵβοϋτεν φαι ἐτε ἄματ οῦρεϋβιοῦτι πε οῦοθ οῦτοσι 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 εθηνοῦ ἐδοῦν ἐβόλ θιτεν πιορ φαι οῦμανέσωοῦ πε ἵτε νιέσωοῦ.</p>	<p>But he who enters by the door is the shepherd of the sheep.</p>	<p>وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>
<p>Φαι ψαρε πιμνοῦτ ἄοῦων ναϋ οῦοθ ψαρε νιέσωοῦ σωτεμ ἐτεϋέμη οῦοθ ψαϋμοῦτ ἐνεϋέσωοῦ κατὰ νοῦραν οῦοθ ψαϋένοῦ ἐβόλ.</p>	<p>To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.</p>	<p>لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>
<p>Εῶωπ δε αϋψανῖνι ἵνηεῦενοῦϋ θηροῦ ἐβόλ ψαϋμοῦψι θᾶχωοῦ οῦοθ ψαρε νιέσωοῦ μοῦψι ἵσωϋ γε οῦνη σεσωοῦν ἵτεϋέμη.</p>	<p>And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.</p>	<p>وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبَعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ.</p>
<p>Πῶεμο δε ἄπαῦμοῦψι ἵσωϋ ἀλλα εῦεϋωτ ἐβόλ θαροϋ γε οῦνη σεσωοῦν ἀν ἵτέμη ἄπιψεμο.</p>	<p>Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”</p>	<p>وَأَمَّا الْغَرِيبُ فَلَا تَتَّبَعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.</p>



Ἰαὶ παροιμιὰ ἀρχος νῶοῦ ἵχε  
Ἰησοῦς: ἵνωοῦ δε ἠποῦέμι χε ἀρχαζι  
νεμωοῦ εῶβε οῦ.

Πάλιν οἱ πεζαζ νῶοῦ ἵχε Ἰησοῦς  
χε ἄμην ἄμην Ἰχω ἠμος νῶτεν χε  
ἄνοκ πε πιῆβε ἵτε νιῆσωοῦ.

Οὔτοι νιβεν ἔταῖ δαζωι θανconi  
νε οὔοθ θανρεφθιοῖ νε ἀλλα  
ἠποῦοῦτεμ ἵνωοῦ ἵχε νιῆσωοῦ.

Ἄνοκ πε πιῆβε ἵτε νιῆσωοῦ  
φθεῖθαῖ ἔδοῦν ἔβoλ θιτοῦ εἰῆνοθμ  
οὔοθ εἰῆ ἔδοῦν οὔοθ εἰῆ ἔβoλ οὔοθ  
εἰῆξιμ ἵνοῦμαῖμoνι.

Πιρεφθιοῖ δε ἵθοῦ ἠπαῖ ἔβηλ  
ἄρῆοῦ ἵτεφθιοῖ οὔοθ ἵτεφῶῦτ οὔοθ  
ἵτεφτακο: ἄνοκ δε ἔταιῖ θινα ἵτε  
οὔωνθ ῶπι νῶοῦ οὔοθ ἵτε οὔοῦοῦ  
ῶπι νῶοῦ.

Ἄνοκ πε πιῶνῆσωοῦ εῖθανεφ:  
οὔοθ πιῶνῆσωοῦ εῖθανεφ ῶαῖῖ  
ἵτεφῶῦτχι ἔθρη ἔχεν νεῖῆσωοῦ.

Πιρεῖβεχε δε ἵθοῦ οὔοθ ἔτε  
ἵνοῦμαῖνῆσωοῦ ἀν πε φῆτε νιῆσωοῦ  
νοῦῖ ἀν νε ἀῖῶαῖνῆαῦ ἔπιοῦωνῶ  
εἰῆνοῦ ῶαῖῖῶῦτ οὔοθ ῶαῖῖχα νιῆσωοῦ  
οὔοθ ῶαῖῖε πιοῦωνῶ θoλμoῦ οὔοθ  
ῶαῖῖχοροῦ ἔβoλ.

Jesus used this illustration, but they did not understand the things which He spoke to them.

Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.

All who ever came before Me are thieves and robbers, but the sheep did not hear them.

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

I am the good shepherd. The good shepherd gives His life for the sheep.

But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

هَذَا الْمَثَلُ قَالَهُ لَهُمْ يَسُوعُ وَأَمَّا هُمْ  
فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ  
يُكَلِّمُهُمْ بِهِ.

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: الْحَقُّ الْحَقُّ  
أَقُولُ لَكُمْ: أَنَا بَابُ الْخِرَافِ.

جَمِيعَ الَّذِينَ أَتَوْا قَبْلِي هُمْ سَرَّاقٌ  
وَلُصُوصٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ  
فَيَخْلُصُ وَيَدْخُلُ وَيَخْرُجُ وَيَجِدُ  
مَرْعَى.

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لَتَكُونَ  
لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى  
الذَّنْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الذَّنْبُ الْخِرَافَ  
وَيَبْذُرُهَا.

Χε ονρεμβεχε πε οτοζ δερμελιν  
ναϋ αν δα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεϋ  
†ωωτη νηηέτενοτι οτοζ νηέτενοτι  
ωωτη υμοι.

Κατα φρη† έτερωωτη υμοι νξε  
Παιωτ Δνοκ ζω †ωωτη υφιωτ  
οτοζ †ναχω νταψυχη εζειν  
ναέσωτ.

Οτον νθη νζανκεέσωτ υματ  
εζαν εβολ δεν ταιαγλη αν νε ζω†  
εροι εεν νικεχωωτη οτοζ ενέσωτεμ  
εταδμη οτοζ ενεωπι ενδρι νοτωτ  
εογμανέσωτ νοτωτ.

*Πιωωτ φα Πεννοτ† πε ωα ενεζ  
ντε νι ενεζ: λμην.*

The hireling flees  
because he is a hireling and  
does not care about the  
sheep.

I am the good shepherd;  
and I know My sheep, and  
am known by My own.

As the Father knows  
Me, even so I know the  
Father; and I lay down My  
life for the sheep.

And other sheep I have  
which are not of this fold;  
them also I must bring, and  
they will hear My voice;  
and there will be one flock  
and one shepherd.

*Glory be to God forever.*

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أُجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

كَمَا أَنَّ الْآبَ يَعْرِفُنِي وَأَنَا أَعْرِفُ  
الْآبَ. وَأَنَا أَضَعُ نَفْسِي عَنِ  
الْخِرَافِ.

وَلِي خِرَافٌ آخَرٌ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَتَّبِعِي أَنْ آتِيَ بِتِلْكَ أَيْضاً  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

# Katameros Readings for the 29<sup>th</sup> Day of Baunah

## قطمارس قراءات اليوم التاسع والعشرون من شهر بؤونة المبارك

### ΚΟΥΧΟΥΤ ΨΙΤ ΝΕΖΟΥΤ ἈΠΙἈΒΟΥΤ ΠἈΩΝΙ

#### 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.

<b>Ψαλμος τω Δαυιδ ζλ: ̅̅, ̅̅</b>	<b>Psalm 65: 4, 5</b>	<b>مزمور 64: 4, 6</b>
<p>ΩΟΥΝΙΑΤΨ ἈΦΗΕΤΑΚΟΤΨΨ ΟΥΟΖ          ακυοΨΨ ἔροκ: εϕἔϰωΨΠΙ ΘΕΝ          ΝΕΚΑΥΛΗΝΟΥΨ ΨἈ ἔΝΕΖ: ΟΥΤΕΜ ἔΡΟΝ          ΦΝΟΥΤΨ ΠΕΝΩΤΗΡ: ΤΖΕΛΠΙΣ ἸΤΕ          ἈΥΡΗΧΨ ἈΠΚΑΖΙ ΤΗΡΨ. <b>ἈΛΛΗΛΟΥΙΑ.</b></p>	<p>Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts forever. You will answer us, O God of our salvation. You who are the confidence of all the ends of the earth.  <b>Alleluia.</b></p>	<p>طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. <b>هلللويا.</b></p>

#### Vespers Gospel إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<b>ΟΥἈΝΑΣΤΗΩΣΙΣ ἔΒΟΛ ΘΕΝ</b>	A chapter according to Saint Matthew, may his blessings be with us. Amen.	<b>فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.</b>
<p>ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜἈΤΘΕΟΝ          ΔΣΙΟΥ.</p>		
<b>ΜἈΤΘΕΟΝ κλ: ̅̅β - ̅̅ζ</b>	<b>Matthew 24: 42 - 47</b>	<b>متى 24: 42 - 47</b>
<p>ΡΩΙΣ ΟΥΤΗ ΖΕ ΤΕΤΕΝΩΟΥΤΗ ἈΝ ΖΕ          ἄρε πετενδ̅οις νηουθ θεν ἈΨ ἸΟΥΝΟΥ.</p>	<p>Watch therefore, for you do not know what hour your Lord is coming.</p>	<p>اسهروا إذا لآتكم لا تعلمون في أيّة ساعة يأتي ربكم.</p>

Φαι δε ἀριέμι ἐροϋ: χε ἐναρε  
πινεβνι ἐμι χε ἀρε πικονι νηοϋ: ναϋ  
θεν αϋ νότοϋ: ναϋναρωις: πε θινα  
ἵτεϋῶτεμχατ ἐβι ἕπεϋνι.

Εῶβε φαι θωπεν ῶωπι ἐρεπεν  
σεβτωτ: χε δεν ἴτοϋνοϋ ἐτεπενσωοϋν  
ἕμοσ ἀν ἀρε Πωηρι ἕΦρωμι νηοϋ  
ἵθητσ.

Πιμ θαρα πε πιπιστοσ ἕβωκ οτοσ  
ἵναβε: φηέτε πεϋβοις ναχαϋ ἐϋρη  
ἐχεν νεϋεβιαικ ἐϋνωϋ ἵτοϋθρε δεν  
ἵπχοϋ ἵτηις.

Ωοϋνιατϋ ἕπιβωκ ἐτε ἕματ:  
ἐϋωπ αϋϋανι ἵχε πεϋβοις ἵτεϋχεμϋ  
εϋῖρι ἕπαρηϋ.

Δμην Ἃχω ἕμοσ ἵωπεν: χε  
ἐναχαϋ ἐϋρη ἐχεν πετεπταϋ τηϋ.

*Πῶοϋ φα Πεννοϋϋ πε: ῶα ἐνεσ  
ἵτε νεῖνεσ: ἀμην.*

But know this, that if the  
master of the house had  
known what hour the thief  
would come, he would have  
watched and not allowed  
his house to be broken into.

Therefore, you also be  
ready, for the Son of Man is  
coming at an hour you do  
not expect.

Who then is a faithful  
and wise servant, whom his  
master made ruler over his  
household, to give them  
food in due season?

Blessed is that servant  
whom his master, when he  
comes, will find so doing.

Assuredly, I say to you  
that he will make him ruler  
over all his goods.

*Glory be to God  
forever.*

وَاعْلَمُوا هَذَا أَنَّهُ لَوْ عَرَفَ رَبُّ  
الْبَيْتِ فِي أَيِّ هَرَجٍ يَأْتِي السَّارِقُ  
لَسَهَرَ وَلَمْ يَدَعْ بَيْتَهُ يُنْقَبُ.

لَذَلِكَ كُونُوا أَنْتُمْ أَيْضاً مُسْتَعِدِّينَ  
لَأَنَّهُ فِي سَاعَةٍ لَا تَتَّظُنُّونَ يَأْتِي ابْنُ  
الْإِنْسَانِ.

فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي  
يُقِيمُهُ سَيِّدُهُ عَلَى عِبْدِهِ لِيُعْطِيَهُمْ  
طَعَامَهُمْ فِي حِينِهِ؟

طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ  
سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.

الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى  
جَمِيعِ أَمْوَالِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ λϋ: ιε, ιϋ, κζ

Psalm 37: 17, 18, 29

مزمور 36: 15، 16، 27

<p>Πῶς Δε ἀρταχρο ἠνιῶμη Πῶς          σωτην ἠφῶωιτ ἠτε νιαταβνι: οὔτος          τοῦκλῆρονομιά ἐσέωωπι ψα ἔνεε:          νιῶμη Δε ἠθωοῦ σεναερκλῆρονομιν          ἠπικαρι: οὔτος εὔεωωπι ζωτψ ψα          ἔνεε ἠτε πιένεε. <b>Ἀλληλοῦα.</b></p>	<p>The Lord upholds the righteous. The Lord knows the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land, and dwell in it forever. <b>Alleluia.</b></p>	<p>الرب يعضد الصّديقين. يعرف الرب طريق الدّين لا عيب فيهم. ويكون ميراثهم إلى الأبد. والصّديقون يرثون الأرض ويسكنون فيها إلى دهر الدهور. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen. مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστωσις ἐβωλ θεν          πιερασσελιον εθουαβ κατα Μαρκον          ασιοῦ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
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**Μαρκον ις: λς - λζ** **Mark 13: 33 - 37** **مرقس 13 : 33 - 37**

<p>Χοῦψτ ἐβωλ: ρωις ἀριπροσερχεσε          ἠτετενσωοτην ταρ αν ξε ἠναῦ πε          πιχοῦ.</p>	<p>Take heed, watch and pray; for you do not know when the time is.</p>	<p>أَنْظُرُوا! اسهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.</p>
<p>Ἀφρητ ἠοῦρωμι ἐαμωωι          ἐπωεμο οὔτος ἐαμωωι ἠπερμι οὔτος          αμτ ἠνεεβιαικ ἠπιερωωι φοῦαι φοῦαι          ἠπερωωβ οὔτος αμρονθεν ἐτοτψ          ἠπιἠνοῦτ θινα ἠτεερωις.</p>	<p>It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.</p>	<p>كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبِيدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبَوَّابَ أَنْ يَسْهَرَ.</p>
<p>Ρωις οὔτην ξε ἠτετενσωοτην ταρ αν          ξε ἠρε Πῶς ἠπινι νηοῦ ἠἠναῦ ιε θαν          ἠρονθι ιε τφαωι ἠπιεχωρθ ιε ἠρε          πιλεκτωρ μοῦτ ιε θανἠτοοῦι.</p>	<p>Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of the rooster, or in the morning,</p>	<p>اسهَرُوا إِذَا لَأَنَّكُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمْ نِصْفَ اللَّيْلِ أَمْ صِيَاحَ الدِّيكِ أَمْ صَبَاحًا.</p>

Ὡς ἄντι ἰσχυροῦ ἔρρετο  
 ἵνα ἴσως εὐρησῶν ἴσως.

Πε ἴσως ἡμῶν ἵνα ἴσως  
 ἵνα ἴσως ἡμῶν.

*Πῶς φα Πεννοῦ πε: ἡμῶν ἵνα  
 ἵνα ἡμῶν: ἡμῶν.*

lest, coming suddenly,  
 He find you sleeping.

And what I say to you, I  
 say to all: "Watch!"

*Glory be to God forever.*

لئلا ياتي بعثة فيجدكم نياماً.

وما أقوله لكم أقوله للجميع:  
 اسهروا.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

#### The Pauline Epistle

رسالة بولس الرسول

### Ἐπιστολὴ ἵνα Πεννοῦ Παῦλος Πῶς Πῶς

Παῦλος φῶς ἵνα ἵνα ἵνα  
 Πῶς Πῶς: πῶς ἵνα ἵνα  
 φῶς ἵνα ἵνα ἵνα ἵνα  
 φῶς.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the First  
 Epistle of our teacher St.  
 Paul to the Corinthians.  
 May his blessing be upon  
 us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الاولي الى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. أمين.

ἁ Κορινθῶν γ: 23 - 4

1 Corinthians 3: 4 - 23

1 كورنثوس 3: 4 - 23

Ὡς ἄντι ἵνα ἵνα ἵνα  
 ἵνα ἵνα φα Παῦλος κεῖται δε κε  
 ἵνα φα ἵνα ἵνα ἵνα  
 ἵνα.

Ὡς ἵνα ἵνα ἵνα ἵνα  
 Παῦλος ἵνα ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα  
 ἵνα ἵνα ἵνα ἵνα.

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?

لأنه متى قال واحد: «أنا لبولس»  
 وآخر: «أنا لأبولوس» أفلسنتم  
 جسديين؟

فمن هو بولس ومن هو أبولوس؟  
 بل خادمان آمنتم بواسطتهما وكما  
 أعطى الرب لكل واحد.

Ανοκ αιτωσι Απολλω αϋτσο  
αλλα Φνοϋτ αφοροταιαι.

Ωστε οϋδε φηεττωσι οϋδε  
φηεττο ελι πε αλλα Φνοϋτ πε  
ετορο υμωοϋ εαιαι.

Φη δε εττωσι νεμ φηεττο οϋαι  
νε: ποϋαι δε ποϋαι εϋναδι υπερβεχε  
κατα περδισι υμιν υμοϋ.

Ανον θαυωφηρ ταρ ηρεφερωβ  
ητε Φνοϋτ οϋεφοϋωι ητε Φνοϋτ  
ηωωτεν οϋκωτ ητε Φνοϋτ.

Κατα πιεμοτ ητε Φνοϋτ εττοι  
νηι υφρητ ηοϋσαβε ηαρχητεκτων  
αιχω ηοϋσεντ εδρηι: κεοϋαι δε  
πεθοϋαζεμ κωτ: ποϋαι δε ποϋαι  
μαρεϋσομς χε αϋκωτ ηαυηρητ.

Κεσεντ ταρ υμωον ωϋχομ ητε ελι  
κεοϋαι χασ εδρηι σαβολ ηθηετχη ετε  
ησοϋε Πιχριστοϋ πε.

Ιεχε δε οϋον πετκωτ εχεν  
ταισεντ ηοϋβ θατ αναμνη ρωκε  
σωοϋβεν ρωοϋ.

Πεωβ υποϋαι ποϋαι εϋναοϋωηε  
εβολ πιεϋσοϋ ταρ εϋναοϋοηεϋ εβολ χε  
εϋναϋωρπ εβολ θεν οϋχρωμ οϋοε  
πεωβ υποϋαι ποϋαι πιχρωμ  
εθηαερδοκιμαζιν υμοϋ χε οϋαϋ

I planted, Apollos  
watered, but God gave the  
increase.

So then neither he who  
plants is anything, nor he  
who waters, but God who  
gives the increase.

Now he who plants and  
he who waters are one, and  
each one will receive his  
own reward according to  
his own labor.

For we are God's fellow  
workers; you are God's  
field, you are God's  
building.

According to the grace  
of God, which was given to  
me, as a wise master builder  
I have laid the foundation,  
and another builds on it.  
But let each one take heed  
how he builds on it.

For no other foundation  
can anyone lay than that  
which is laid, which is Jesus  
Christ.

Now if anyone builds  
on this foundation with  
gold, silver, precious  
stones, wood, hay, straw,

each one's work will  
become clear; for the Day  
will declare it, because it  
will be revealed by fire; and  
the fire will test each one's  
work, of what sort it is.

أَنَا عَرَسْتُ وَأَبْلَسُ سَقَى لَكِنَّ اللَّهَ  
كَانَ يُنْمِي.

إِذَا لَيْسَ الْعَارِسُ شَيْئاً وَلَا  
السَّاقِي، بَلِ اللَّهُ الَّذِي يُنْمِي.

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،  
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ  
بِحَسَبِ تَعْمَلِهِ.

فَأَنَّا نَحْنُ عَامِلَانِ مَعَ اللَّهِ وَأَنْتُمْ  
فَلَاحَةُ اللَّهِ بِنَاءِ اللَّهِ.

حَسَبَ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي كِبْنَاءِ  
حَكِيمٍ قَدْ وَضَعْتَ أَسَاساً وَآخَرَ  
يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ  
كَيْفَ يَبْنِي عَلَيْهِ.

فَأَنَّهُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ  
أَسَاساً آخَرَ غَيْرَ الَّذِي وَضِعَ، الَّذِي  
هُوَ يَسُوعُ الْمَسِيحُ.

وَلَكِنْ إِنْ كَانَ أَحَدٌ يَبْنِي عَلَيَّ هَذَا  
الْأَسَاسِ ذَهَباً، فَضَّةً، حِجَارَةً  
كَرِيمَةً، خَشْباً، عَشْباً، قَشّاً.

فَعَمَلُ كُلِّ وَاحِدٍ سَيَبْصُرُ ظَاهِراً،  
لَأَنَّ الْيَوْمَ سَيَبْيُنُهُ. لِأَنَّهُ بِنَارٍ  
يُسْتَعْلَنُ وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ  
وَاحِدٍ مَا هُوَ.

ἵρητ πε.

Φη δε ετε περζωβ ναδωι ερατϋ  
κοτϋ ϋναβι μπερβεχε.

Φη δε ετε περζωβ ναρωκω  
ϋνατ'οσι: ἵθοσϋ δε ϋνανοζεμ παρητ'  
δε ζωσ εβωλ ζιτεν οτ'χρωμ.

Ἦτετενεμι αν γε ἵθωτεν  
ἵνοτερφει ἵτε Φνοτ' οτοζ Πιπνευμα  
ἵτε Φνοτ' αϋωοπ ζεν ἵθνοτ.

Φη οτν εθνασεϋ περφει ἵτε  
Φνοτ' φαι Φνοτ' νατακοϋ: περφει  
ζαρ ἵτε Φνοτ' ϋνοταβ ετε ἵθωτεν  
πε.

Ἰπενηρε ζλι ερζαλ ἵμοϋ  
ἵμαγατϋ φηεθμενι ζεν ἵθνοτ γε  
οτσαβε πε ζεν παιεμεζ μαρεϋερσοζ  
ζινα ἵτεϋερσαβε.

Ἰσοφια ζαρ ἵπαικομοσ  
οτμετσοζ τε ναζρεν Φνοτ':  
ἵσζηνοτ ζαρ γε φηεταμδαζι ἵθιναβετ'  
ζεν τοτμετσεβ.

Οτοζ παλιν γε Ἰβοισ σωοτη  
ἵθιμοκμεκ ἵτε θιναβετ' γε  
ζανεϋληνοτ νε.

ζωστε ἵπενηρε ζλι ωροϋοτ  
ἵμοϋ ζεν θιρωμ: ενχαζι ζαρ θιβεν

If anyone's work, which  
he has built on it endures,  
he will receive a reward.

If anyone's work is  
burned, he will suffer loss;  
but he himself will be  
saved, yet so as through  
fire.

Do you not know that  
you are the temple of God  
and that the Spirit of God  
dwells in you?

If anyone defiles the  
temple of God, God will  
destroy him. For the temple  
of God is holy, which  
temple you are.

Let no one deceive  
himself. If anyone among  
you seems to be wise in this  
age, let him become a fool  
that he may become wise.

For the wisdom of this  
world is foolishness with  
God. For it is written, "He  
catches the wise in their  
[own] craftiness;"

and again, "The Lord  
knows the thoughts of the  
wise, that they are futile."

Therefore, let no one  
boast in men. For all things  
are yours:

إِنْ بَقِيَ عَمَلٌ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ  
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ احْتَرَقَ عَمَلٌ أَحَدٍ فَسَيُخْسِرُ  
وَأَمَّا هُوَ فَسَيَخْلُصُ وَلَكِنْ كَمَا  
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنْكُمْ هَيْكَلُ اللَّهِ وَرُوحُ  
اللَّهِ يَسْكُنُ فِيكُمْ؟

إِنْ كَانَ أَحَدٌ يُفْسِدُ هَيْكَلَ اللَّهِ  
فَسَيُفْسِدُهُ اللَّهُ لَأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ  
الَّذِي أَنْتُمْ هُوَ.

لَا يَخْدَعَنَّ أَحَدٌ نَفْسَهُ. إِنْ كَانَ أَحَدٌ  
يُظَنُّ أَنَّهُ حَكِيمٌ بَيْنَكُمْ فِي هَذَا الدَّهْرِ  
فَلْيَصِرْ جَاهِلًا لِكَيْ يَصِيرَ حَكِيمًا.

لَأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ  
عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَحَدُ  
الْحَكَمَاءَ بِمَكْرِهِمْ».

وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ  
الْحَكَمَاءِ أَنَّهَا بَاطِلَةٌ».

إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ  
شَيْءٍ لَكُمْ.



ΝΩΤΕΝ ΝΕ.

Ἰτε Παῦλος ἰτε Ἀπολλῶ ἰτε  
Κηφά ἰτε πικοςμος ἰτε πωνῆ ἰτε φῆμοτ  
ἰτε νηετωπ ἰτε νηεθναωπι νωτεν  
τηροτ νε.

Νῶτεν Δε ἠῶτεν να  
Πιχριστος: Πιχριστος Δε φα Φνοττ  
πε.

*Πῆμοτ ταρ νεωτεν νεμ  
τῆρηνη ετσοπ: χε ἄμην εσεωπι.*

whether Paul or Apollos  
or Cephas, or the world or  
life or death, or things  
present or things to come,  
all are yours.

And you are Christ's,  
and Christ is God's

*The grace of God the  
Father be with you all.  
Amen.*

أَبُولُسُ أَمْ أَبِلُوسُ أَمْ صَفَا أَمْ الْعَالَمُ  
أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ  
الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ  
لَكُمْ.

وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحُ لِلَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε πιροττ  
ἠεπιστολη ἠτε πενωτ Πετρος.  
Δμην. Ναμενρατ.

**ἁ Πετρος ε: ε - ιδ**

Παιρητ νιδελωρι μαδνεχωτεν  
ἠνιδελλοι: ἠῶτεν Δε τηροτ χελ  
θηνοτ ἠπιθεβιὸ ἠζητ εδοτν  
ενετενερνοτ χε Φνοττ ἠτ εδοτν  
εἰρεν νιδασιζητ: ἠτ Δε ἠνοτμοτ  
ἠνηετθεβινοτ.

Μαθεβιε θηνοτ οτν δα τχιζ  
εταμαζι ἠτε Φνοττ ζινα ἠτεφθεσ  
θηνοτ ζεν ἠχοτ ἠτε πιχεμῶπι.

The Catholic epistle of  
the first epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

**1 Peter 5: 5 - 14**

Likewise, you younger  
people, submit yourselves to  
your elders. Yes, all of you  
be submissive to one  
another, and be clothed with  
humility, for “God resists  
the proud, But gives grace to  
the humble.”

Therefore, humble  
yourselves under the mighty  
hand of God, that He may  
exalt you in due time,

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. أمين. يا احبائي.

**1 بطرس 5: 5 - 14**

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
لِلشُّبُوحِ، وَكُونُوا جَمِيعًا خَاضِعِينَ  
بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

Πετηρωουω τηρη σαααυ ερωυ γε  
οτηι σερωελιν ναυ δαρωτεν.

Υωπι ερετενης οτοθ αριντωφιν  
γε πετενηααυ πιδιαβολος ερωωυ  
μφρητ νοτωοτι ερωεμεεμ ερωωτ να  
εωκ οται.

Φηερετενοθι ερατεν θηνοτ εδοτη  
ερωυ ερετενηααρηοτθ δεν φηαατ:  
ερετενηωοτη ηηαιδισι ηαι: ηαωκ δε  
ηηαι ηετηνηοη ετθεν ηικοςμωο.

Φνοτ δε ητε εμωο ηιβεν  
φηεταραεεμ θηνοτ εδοτη επερωο  
ηηεεθ δεν ηηαριστωο ηηωοτ  
εαρετηωεη μκαε νοτωκοηη ηθου  
ερεεεβετη θηνοτ ητερωεμνε θηνοτ  
ερεττωμ ηωτην ερεηισεντ μωωτην.

Φωυ πε ηιαμαα ηεμ ηιωοτ ωα  
ηηεεεθ: αμην.

Δισδα ηωτην εβωλ ηιτωτ  
ηηιλωαηος ηενση ηπιστωο ηωο  
ειμεηι δεν ηαηκοηηη: ειηνωτ οτοθ  
ειρωερε γε φαι πε ηημωο ητε  
Φνοτ δεν οτωεθμη: φαι ετε τηνοθι  
ερατεν θηνοτ ηηηηη.

Σωηηι ερωτην ηγε ηωφερι ηωοτη  
ετθεν Βαβυλωη ηεμ Ηαρκωο ηαωηη.

casting all your care  
upon Him, for He cares for  
you.

Be sober, be vigilant;  
because your adversary the  
devil walks about like a  
roaring lion, seeking whom  
he may devour.

Resist him, steadfast in  
the faith, knowing that the  
same sufferings are  
experienced by your  
brotherhood in the world.

But may the God of all  
grace, who called us to His  
eternal glory by Christ Jesus,  
after you have suffered a  
while, perfect, establish,  
strengthen, and settle you.

To Him be the glory and  
the dominion forever and  
ever. Amen.

By Silvanus, our faithful  
brother as I consider him, I  
have written to you briefly,  
exhorting and testifying that  
this is the true grace of God  
in which you stand.

She who is in Babylon,  
elect together with you,  
greet you; and so does  
Mark my son.

مَلَقِينَ كُلَّ مَمَكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلَّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

سَلِّمٌ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

Ἀρρασπασεσθε ἑννετενέρηνοῦ θεοῦ  
 οὔφι σὸταβ ἵτε ἴαταπῆ: τῆρηνη  
 νωτεν τηροῦ νηετθεν Πιχριστος  
 Ἰησοῦς: ἀμην.

*Πασῆνοῦ ὑπερμενρε πικοςμος  
 οὔδε νηετῶπ θεοῦ πικοςμος: πικοςμος  
 νασινη νευ τερεπιθῆμα: φη δε εἰτιρι  
 ὑφονῶυ ὑφνονῆ ἑναῶπι ῶα ἐνεε:  
 ἀμην.*

Greet one another with a  
 kiss of love. Peace to you all  
 who are in Christ Jesus.  
 Amen.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
 الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
 فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 الى الابد. آمين.*

### The Acts الإبركسيس

Πραξις ἵτε νενιοῖ ἡποστολοσ:  
 ἐρε ποῦσμοῦ εσοταβ ῶπι νευαν.  
 Ἀμην.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباءنا الرسل  
 الأظهار المشمولين بنعمة الروح  
 القدس، بركاتهم المقدسة تكون  
 معنا. آمين.

**Πραξις ιη: κδ - ιθ: ε**

**Acts 18: 24 - 19: 6**

**أعمال 18 : 24 - 19 : 6**

Πε οτον ονλονδαι δε ἐπεφραν πε  
 Ἀπελλησ ἐοτρεμακοῖ πε θεοῦ  
 πεφσενος ἐοτρωμι πε ἡλοσικος  
 ἐαφερκατανταν ἐεφεσος ἐοτονῶχομ  
 ὑμοσ θεοῦ νιτραφῆ.

Now a certain Jew  
 named Apollos, born at  
 Alexandria, an eloquent  
 man and mighty in the  
 Scriptures, came to  
 Ephesus.

ثُمَّ أَقْبَلَ إِلَى أَلَسَسَ يَهُودِيٍّ اسْمُهُ  
 أَبِلُوسُ إِسْكَنَدْرِيٌّ الْجَنَسِ رَجُلٌ  
 فَصِيحٌ مُفْتَدِرٌ فِي الْكُتُبِ.

Φαι δε νε ατερκατηχιν ὑμοσ  
 ἐπιμωιτ ἵτε Πβοισ οτοσ νασδημ θεοῦ  
 πιπνευμα: νασφασι οτοσ νασῆσβω  
 θεοῦ οὔταχρο εσβε Ἰησοῦς ἐπιμωσ  
 ὑματατῆ ἵτε Ἰωαννης ἐτεφσωοτη  
 ὑμοσ.

This man had been  
 instructed in the way of The  
 Lord; and being fervent in  
 spirit, he spoke and taught  
 accurately the things of The  
 Lord, though he knew only  
 the baptism of John.

كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ.  
 وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ  
 وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ.  
 عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطْ.

Φαι δε αφερητης νοτονηε εβολ  
θεν ιερνασωτη: εταρωτεμ δε ερωι  
νεε Πρικυλλα νεμ Δικυλασ ανωποε  
ερωου: ουοε αυταμοε θεν ουταχρο  
εοβε πιμωιτ ντε Φνουτ.

Ερωτω δε ει εβολ ετΑχαια  
αντεροτου ναε νεε νικνηου ανεδαι  
νημαθητης γε νεεωποε ερωου: φαι  
δε εταει αφεροτηορι εμαωω  
νηηεταρναετ εβολ ειτεν πιεμοτ.

Ναερωι ταρ νηιουδαι θεν  
ουταχρο νοτωνε εβολ εταμο  
μωου εβολ ειτεν νιγραφη γε  
Πιχριστοσ πε Ιηουε.

Δωωπι δε ερε Δπελληε θεν  
Κορινθοσ Παυλοσ δε εταρεν νια  
εταπωωι ερεει εεφεσοσ ουοε  
αεχιμ νεανιαθητης.

Περαε δε νωου γε αν αρετενδι  
μηΠιπνεμα εοταε εταρετενναετ:  
νεωου δε πεωου ναε γε αλλα ουδε  
μπενωτεμ ρω γε ουον ουΠνεμα  
εοταε ωοπ.

Ποου δε περαε νωου γε εταρεμ  
θηου ουν εου: νεωου δε πεωου ναε  
γε επωμ ντε Ιωαννηε.

So he began to speak  
boldly in the synagogue.  
When Aquila and Priscilla  
heard him, they took him  
aside and explained to him  
the way of God more  
accurately.

And when he desired to  
cross to Achaia, the  
brethren wrote, exhorting  
the disciples to receive him;  
and when he arrived, he  
greatly helped those who  
had believed through grace;

for he vigorously  
refuted the Jews publicly,  
showing from the Scriptures  
that Jesus is the Christ.

And it happened, while  
Apollos was at Corinth, that  
Paul, having passed through  
the upper regions, came to  
Ephesus. And finding some  
disciples,

he said to them, "Did  
you receive the Holy Spirit  
when you believed? So they  
said to him, we have not so  
much as heard whether  
there is a Holy Spirit."

And he said to them,  
"Into what then were you  
baptized?" So they said,  
Into John's baptism.

وَإِبْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا  
سَمِعَهُ أَكِيلاً وَبَرِيصِيلاً أَخَذَاهُ  
إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ  
بِأَكْثَرِ تَدْقِيقٍ.

وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى آخَائِيَّةَ  
كَتَبَ الْإِخْوَةَ إِلَى التَّلَامِيذِ  
يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ  
سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّتِي كَانُوا قَدْ  
آمَنُوا.

لَأَنَّهُ كَانَ بِإِسْتِدَادٍ يُفْحَمُ الْيَهُودَ  
جَهْرًا مُبِينًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ.

فَحَدَّثَتْ فِيمَا كَانَ أَبُلُوسُ فِي  
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ  
فِي النُّوَاحِي الْعَالِيَةِ جَاءَ إِلَى  
أَفَسُسَ. فَإِذْ وَجَدَ تَلَامِيذًا.

سَأَلَهُمْ: «هَلْ قَبِلْتُمْ الرُّوحَ الْقُدُسَ  
لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ: «وَلَا سَمِعْنَا  
أَنَّهُ يُوجَدُ الرُّوحُ الْقُدُسُ.»

فَسَأَلَهُمْ: «فِيمَاذَا اعْتَمَدْتُمْ؟»  
فَقَالُوا: «بِمَعْمُودِيَّةِ يُوْحَنَّا.»

Παῦλος Δε περαει γε Ιωαννης  
μεν αφτωμς δεν οτωωτ υμετανοια  
υπιλαος εφρω υμος θινα ησεναβτ  
εφθεσθηοτ μενεσωφ ετε Ιησοτς  
Πιχριστοσ πε.

Εταρωτεμ δε αβιωμς εφραν  
υΠβοις Ιησοτς.

Οτωε ετα Παυλοσ χα ριχ εχωωτ  
αφι εερηι εχωωτ ησε Πιπνετωμα  
εσοταβ: νατσαχι δε δεν θανλαδ οτωε  
νανεριπροφητεριν.

*Πισαχι δε ητε Πβοις εφελαι οτωε  
εφελαωαι: εφελαμασι οτωε εφεταχρο:  
δεν φατια ηεκκλησια ητε Φνορτ:  
αμην.*

Then Paul said, John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of The Lord Jesus.

And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ  
بِمَغْمُودِيَّةِ التَّوْبَةِ قَانِبًا لِلشَّعْبِ أَنْ  
يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ  
بِالمَسِيحِ يَسُوعَ».

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ  
يَسُوعَ.

وَلَمَّا وَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ حَلَّ  
الرُّوحُ الْقُدُسُ عَلَيْهِمْ فَطَفَّفُوا  
يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Baunah 29

سنكسار اليوم التاسع والعشرون من شهر بؤونة

1. The Commemoration of the Three Major Feasts of The Lord
2. The Martyrdom of the Seven Ascetics in Tounah Mount
3. The Martyrdom of Saints Abba Hur and his Mother Theodora

### 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

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)
2. استشهاده السبعة نساك بجبل تونة
3. استشهاده القديس أباهور وثيودورة أمه

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)  
رتبت الكنيسة القبطية الأرثوذكسية أن تحتفل اليوم بتذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة) ويحتفل به بالطقس الفرائحي. ويمنع الصوم الانقطاعي والميطانيات.  
فإذا وقع التاسع والعشرون من الشهر القبطي يوم أحد، تقرأ فصول 29 من برمّهات تذكّار البشارة. أما في شهري

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.

طوبة وأمشير، فلا يعمل التذكار لأنهما يقعان خارج فترة البشارة والحمل الإلهي إلى الميلاد، كما أنهما يرمزان للناموس والانبيااء بالتنبؤ عن التجسد. بركة مخلصنا الصالح فلتكن معنا. آمين.

## 2. The Martyrdom of the Seven Ascetics in Tounah Mount

On this day also, the seven ascetic saints in Tounah Mount (district of Malloway, El-Menia governorate), were martyred. They were: Basidi, Cotolus, Ardama, Moses, Aisi, Barkalos, and a monk called Cotolus.

The angel of The Lord appeared to saints Basidi and Cotolus and commanded them to confess the name of The Lord Christ. They rose up in haste to go to the governor. They met the other five saints coming also to confess before the governor. They all agreed together on receiving the crown of martyrdom. They went to the governor and confessed The Lord Christ before him. He tortured them excessively, then hung stones from their necks, and imprisoned them. The Lord appeared to them, comforted and strengthened them.

The governor then sent them to Alexandria, where its governor tortured them severely. He cast them into cauldrons full of Sulphur and pitch, and lit fire under them. Then he took them out and threw them into prison. The Lord sent His angel who healed them. They came back again to the governor. One hundred thirty persons witnessed that. They believed and confessed The Lord Christ before the governor. They were all martyred and received the crown of martyrdom.

The governor intensified the torture on the seven saints, and finally beheaded them with the sword. Thus, they received the crown of martyrdom.

May the blessing of their prayers be with us all. Amen.

2. استشهد السبعة نساك بجبل تونة وفيه أيضاً استشهد القديسون السبعة نساك الذين من جبل تونة (تونة الجبل: قرية بمركز ملوي، محافظة المنيا) وهم: باسيدي وكوتولس وأرداما وموسى وإيسي وباركالاس وراهب آخر اسمه كوتولس. وذلك أن ملاك الرب ظهر للقديسين باسيدي وكوتولس وأمرهما أن يعترفا بالسيد المسيح، فنهضا مسرعين إلى الوالي، فالتقيا بالخمسة قديسين آتين أيضاً للاعتراف أمام الوالي. فاتفقوا جميعاً على نيل إكليل الشهادة ومضوا إلى الوالي واعترفوا أمامه بالسيد المسيح. فعذبهم كثيراً ثم علق حجارة في أعناقهم وأودعهم السجن، فظهر لهم السيد المسيح وعزاهم وقواهم. ثم أرسلهم الوالي إلى الإسكندرية، فعذبهم واليها عذاباً شديداً، إذ وضعهم في قدر مملوء كبريتاً وزفتاً وأوقد تحته النار. ثم أخرجهم وطرحهم في السجن، فأرسل الرب ملاكه وشفاهم. فاتوا إلى الوالي مرة ثانية ورأى ذلك مائة وثلاثون شخصاً فأمنوا واعترفوا بالسيد المسيح أمام الوالي ونالوا إكليل الشهادة. أما القديسون السبعة فقد شدد الوالي العذاب عليهم. وأخيراً قطع رؤوسهم بالسيف، فنالوا إكليل الشهادة. بركة صلواتهم فلتكن معنا. آمين.

## 3. The Martyrdom of Saints Abba Hur and his Mother Theodora

On this day also, saints Abba Hur and his mother Theodora, were martyred. Abba Hur was a soldier in Antioch. He came to Alexandria, and confessed The Lord Christ before its governor. The governor commanded to cut off his hands then tie him to the tail of an ox and drag him throughout the city. Then he cast him into a pit filled with snakes, which did not harm him.

3. استشهد القديسين أباهور وثيودورة أمه وفيه أيضاً استشهد القديسون أباهور وثيودورة أمه. كان أباهور جندياً في أنطاكية وحدث أن أتى إلى الإسكندرية واعترف بالسيد المسيح أمام واليها، فأمر بقطع يديه وأن يُربط في مؤخرة ثور ويجروه في المدينة. ثم ألقاه في حفرة

During all that torture, his mother came to see him and she rejoiced in his strife and encouraged him. When the governor knew about her, he brought her and threatened to torture her, but she was not afraid. He commanded to put red-hot iron rods in her sides. During all that, she rejoiced and sang hymns to The Lord until she delivered up her soul and received the crown of martyrdom.

As for St. Abba Hur, they placed him in a cauldron filled with boiling oil and tar. He praised God until he delivered up his soul and received the crown of martyrdom.

May the blessing of their prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

مملوءة بالأفاعي، فلم تؤذهُ. وفيما هو على هذا الحال أتت أمه ورأته، ففرحت بجهاده وشجعتهُ. ولما علم الوالي، أحضرها وهددها بالعذاب، فلم تخف. فأمر أن يضعوا أعواداً ساخنة من الحديد في جنبها، وكانت في أثناء ذلك ترتل للرب وتقدهسه إلى أن فاضت روحها ونالت إكليل الشهادة. ثم وضعوا القديس أباهور في قزان مملوء زيت وقطران يغلي، فكان يسبح الله حتى فاضت روحه ونال إكليل الشهادة. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ λ̅ε̅: κη

Psalm 37: 30, 31

مزمور 36: 28

Ρωϋ ὑπιῶμῆι ψαφερμελεταν  
ἠψοφια̅: ογοϋ πεϋλαϋ ψαϋϋαϋ  
ὑ̅π̅ε̅α̅π̅: πινομοϋ ἠτε φ̅νο̅ψ̅ ε̅τ̅χ̅η̅ δ̅εν  
πεϋρη̅τ̅: ογοϋ νεϋτα̅τ̅ϋ ἠ̅νο̅ϋ̅ε̅λα̅ψ̅.  
Α̅λ̅λ̅η̅λ̅ο̅υ̅α̅.

The mouth of the righteous speaks wisdom, and his tongue talks of justice. The law of his God is in his heart; none of his steps shall slide. Alleluia.

فم الصديق يتلو الحكمة ولسانه ينطق بالحكم. ناموس الله في قلبه ولا تتعرقل خطواته. هليلويا.

## 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.

Ο̅ϋ̅α̅να̅στ̅ρω̅ϋ̅ς̅ ε̅β̅ο̅λ̅ δ̅εν  
πι̅ε̅ϋ̅α̅στ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅ϋ̅α̅β̅ κα̅τα̅ λ̅ο̅ϋ̅κα̅ν  
α̅σ̅ι̅ο̅ϋ̅.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Ἡραξω δε ἕμος πε ἠνεμαθητης  
 γε νε ορον ογρωμι ἠραμαδὸ εἶονον  
 ἠταq ἕματ ἠνοικονομος: ογοz φαι  
 αqερδιαβαλιν ἕμοq δατοqz ζωc  
 εqχωρ ἠνεqερπαρχοντα εβολ.

Ογοz εταqμοqτ εροq πεχαq ναq  
 γε οτ πε φαι ετρωτεμ εροq εθβηtk:  
 μα ἠωπ ἠτμετοικονομοc νηi: οτ ταρ  
 ḡναερ οικονομοc αν γε.

Πεχαq δε ἠδρηι ἠδητη ἠγε  
 ποικονομοc γε οτ πε τἠααιq: παβοic  
 ναῶλι ἠτμετοικονομοc ἠτοτ:  
 ἠτἠαῶqεμχομ αν εβρη ογοz τῶπι  
 εῶατ μεθαι.

Διέμι γε οτ πε τἠααιq zινα  
 zοταν ατῶανηιττ εβολ zειν  
 τἠμετοικονομοc ἠceῶοπτ ερωοτ  
 εδουη ενοῦηοτ.

Ογοz εταqμοqτ εφοται φοται  
 ἠνηετε ορον ἠτε πεqβοic ερωοτ  
 ναqχω ἕμοc ἕπιzογιτ γε ορον ογηρ  
 εροκ ἠτε παβοic.

Ἠθοq δε πεχαq γε ῶε ἕβατοc  
 ἠνεz: ἠθοq δε πεχαq γε μο ενεκδῶαι  
 ογοz zεμci ἠχῶλεμ cῶαι ετεοῦi.

He also said to His disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.

So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.

I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’

So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’

And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’

وَقَالَ أَيضًا لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكَبِيلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ يُبْذِرُ أَمْوَالَهُ.

فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيلاً بَعْدَ.

فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟ لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ. لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَحِي أَنْ أَسْتَعْطِي.

فَدَ عَلِمْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عُرِزْتُ عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ.

فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ وَقَالَ لِلأُول: كَمْ عَلَيْكَ لِسَيِّدِي؟

فَقَالَ: مِئَةٌ بَتَّ زَيْتٍ. فَقَالَ لَهُ: خُذْ صَكَكَ وَاجْلِسْ عَاجِلاً وَارْتَبْ خَمْسِينَ.



Ἰτα περααὶ ἵκεσθαι καὶ ἴθουκ δε  
οὔρον οὕτη ἕροκ: ἴθουκ δε περααὶ καὶ ψε  
ἵκροσ ἵκοῦν: περααὶ ναὶ καὶ μο  
ἐνεκῶσαι οὔροσ ῶσαι ἐδεμενε.

Οὔροσ ἀ Πβοικ ψουψου ἐξεν  
πιοικονομοσ ἵτε ἱδίκια καὶ ἀφίρι θεν  
οὔμετσαβε: καὶ νιψηρι ἵτε παίενεσ  
θανσαβετ νε ἐροτε νιψηρι ἵτε  
φῶνωι θεν τοὔτενεα.

Οὔροσ ἀνοκ ζω ἱζω ἴμοσ νωτεν  
καὶ μαθαμῖο νωτεν ἵθανῶφηρ ἐβολ  
θεν μαμωνα ἵτε ἱδίκια θινα θοταν  
ἀγῶανοῦτικ ἵτοῦψεπ θηνοῦ ἐδοῦν  
ἐνῖκῶνη ἵενεσ.

Πιστοσ θεν οὔκοῦχι οὔπιστοσ ον  
πε θεν οὔμῶ οὔροσ φηεῶβῖνχοσ ψεν  
οὔκοῦχι ῶβῖνχοσ ον θεν οὔμῶ.

Ἰκαε οὔν θεν παδῖκοσ ἴμαμωνα  
ἴπετενωπι ἐρετενῆροτ πιταφῶμη  
δε νιμ εῶναῶτενετ θηνοῦ ἐροκ.

Οὔροσ Ἰκαε θεν πετε φωτεν ἀν πε  
ἴπετενωπι ἐρετενῆροτ πετε φωτεν  
νιμ εῶναῶθηκ νωτεν.

*Πῶσοσ φα Πεννοῦῖ πε ψα ἐνεσ  
ἵτε νι ἐνεσ: ἀμην.*

Then he said to another,  
'And how much do you  
owe?' So he said, 'A  
hundred measures of  
wheat.' And he said to him,  
'Take your bill, and write  
eighty.'

So the master  
commended the unjust  
steward because he had  
dealt shrewdly. For the sons  
of this world are more  
shrewd in their generation  
than the sons of light.

And I say to you, make  
friends for yourselves by  
unrighteous mammon, that  
when you fail, they may  
receive you into an  
everlasting home.

He who is faithful in  
what is least is faithful also  
in much; and he who is  
unjust in what is least is  
unjust also in much.

Therefore, if you have  
not been faithful in the  
unrighteous mammon, who  
will commit to your trust  
the true riches?

And if you have not  
been faithful in what is  
another man's, who will  
give you what is your own?

*Glory be to God forever.*

ثُمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيَّ؟  
فَقَالَ: مِنْهُ كُرَّ قَمْحٍ. فَقَالَ لَهُ: خُذْ  
صَعَتَكَ وَارْتَبْ ثَمَانِينَ.

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ  
فَعَلَّ لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ  
أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ  
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنَيْتُمْ  
يَقْبَلُونَكُمْ فِي الْمَطَالِ الْأَبَدِيَّةِ.

الْأَمِينُ فِي الْقَلِيلِ أَمِينٌ أَيْضًا فِي  
الْكَثِيرِ وَالظَّالِمُ فِي الْقَلِيلِ ظَالِمٌ  
أَيْضًا فِي الْكَثِيرِ.

فَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَالِ الظُّلْمِ  
فَمَنْ يَأْتِمِنُكُمْ عَلَى الْحَقِّ؟

وَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَا هُوَ  
لِلْغَيْرِ فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟

*والمجد لله دائماً.*

# Katameros Readings for the 30<sup>th</sup> Day of Baunah

قطمارس قراءات اليوم الثلاثون من شهر بؤونة المبارك

Сотмап н̀εροογ ἁΠιὰβογ Παώνι

Ρογρι

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 ἡ: ζ, η

Psalm 52: 8, 9

المزمور 51: 7, 8

Ανοκ δε αιοι ἁφρητ  
 ἡνοβωνζωιτ: εσοπτ ἡνογυταε δεν  
 ἡπι ἁφνογτ: ογοε τἡναδμοι ἡτοτ  
 ἁΠεκραν γε ερηολα: ἁπεμθο  
 ἡνηεθογαβ ἡτακ. Ἀλληλοια.

But I am like a green olive tree in the house of God. And in the presence of Your saints I will wait on Your name, for it is good. Alleluia.

وأنا مثل شجرة الزيتون المثمرة في بيت الله. اتمسك باسمك فإنه صالح قدام أبرارك. 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 والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οτἁνασνωσιε εβολ δεν  
 πιεγαστελιον εθογαβ κατα λογκαν  
 ασιογ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.

λογκαν ἡ: κη - λα

Luke 7: 28 - 35

لوقا 7: 28 - 35

Ϟζω ἁμοε νωτεν γε δεν  
 ἡξινωιι ἡτε νιζιομι ἁμοον ελι ενααε  
 ελωαννης πιρεετωμ: πικογχι δε

For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who

لأني أقول لكم: إنه بين المولودين من النساء ليس نبي أعظم من يوحنا المعمدان ولكن الأصغر في ملكوت الله أعظم منه.

ἐροϋ ζεν τμετοτρο ἵτε νιφνοῖ  
οἱνιϋτ ἐροϋ πε.

Οἱος πιλαοϋ τηρϋ ἕταρϋωτεμ  
νεμ νιτελωνηϋ ἀγῶμαῖε Φνοῖτ  
ἕταρῶδιωμϋ ζεν πιωμϋ ἵτε ἰωαννηϋ.

Πιφαριϋεοϋ Δε νεμ Πινομικοϋ:  
ἀπερᾶθετιν ἕπιϋοῶνι ἵτε Φνοῖτ  
ἵδῶρι ἵδῆτοῖ ἕποῖῶδιωμϋ ἵτοτϋ.

Δινατεῖθων νιρωμῖ οἱν ἵτε  
παῖϋωοῖ ἕοῖ οἱοϋ νιμ πε ἕτοῖῶνι  
ἕμοϋ.

Ϛεῶνι ἵθανᾶλωοῖ νηετϋεμϋ ζεν  
τᾶτορα οἱοϋ εῖμοῖτ οῖβε νοῖῖρηνοῖ  
εῖϋω ἕμοϋ ϋε ἀνϋω ἕρωτεν οἱοϋ  
ἕπετεῖῶϋεϋ: ἀνερϋηβῖ οἱοϋ  
ἕπετεῖριμῖ.

Δϋῖ ταρ ἵϋε ἰωαννηϋ πιρεϋτῶμϋ  
ἵῖοῖνεμ ωικ ἀν οῖδε ἵῖϋε ηρπ ἀν:  
οἱοϋ τετεῖϋω ἕμοϋ ϋε οἱοῖ  
οῖῶδεμων νεμᾶϋ.

Δϋῖ Δε ἵϋε Πῶηρι ἕΦρωμῖ  
εϋοῖωμ οἱοϋ εϋϋω οἱοϋ τετεῖϋω  
ἕμοϋ ϋε ϋηππε ἵϋ οῖρωμῖ ἵρεϋοῖωμ  
οἱοϋ ἵϋαῖ ηρπ εϋοῖ ἵῖῶφῆρ  
ἵνιτελωνηϋ νεμ νιρεϋεῖρνοβῖ.

Οἱοϋ ἀϋῶμαῖο ἵϋε τϋοφῖᾶ ἕβοῶ  
ζεν νεϋῶηρι τηροῖ.

is least in the kingdom of  
God is greater than he.”

And when all the people  
heard Him, even the tax  
collectors justified God,  
having been baptized with  
the baptism of John.

But the Pharisees and  
lawyers rejected the will of  
God for themselves, not  
having been baptized by  
him.

And The Lord said, “To  
what then shall I liken the  
men of this generation, and  
what are they like?

They are like children  
sitting in the marketplace  
and calling to one another,  
saying: ‘We played the flute  
for you, and you did not  
dance; we mourned to you,  
and you did not weep.’

For John the Baptist  
came neither eating bread  
nor drinking wine, and you  
say, ‘He has a demon.’

The Son of Man has  
come eating and drinking,  
and you say, ‘Look, a  
glutton and a winebibber, a  
friend of tax collectors and  
sinners!’

But wisdom is justified  
by all her children.”

وَجَمِيعُ الشَّعْبِ إِذْ سَمِعُوا  
وَالْعَشَّارُونَ بَرَّرُوا اللَّهَ مُعْتَمِدِينَ  
بِمَعْمُودِيَّةِ يُوْحَنَّا.

وَأَمَّا الْفَرِيسِيُّونَ وَالنَّامُوسِيُّونَ  
فَرَفَضُوا مَشُورَةَ اللَّهِ مِنْ جِهَةٍ  
أَنْفُسِهِمْ غَيْرَ مُعْتَمِدِينَ مِنْهُ.

ثُمَّ قَالَ الرَّبُّ: "فَبِمَنْ أَشَبَّهَ أَنَا  
هَذَا الْجِيلِ وَمَاذَا يُشْبِهُونَ؟

يُشْبِهُونَ أَوْلَادًا جَالِسِينَ فِي  
السُّوقِ يَنَادُونَ بَعْضُهُمْ بَعْضًا  
وَيَقُولُونَ: زَمَرْنَا لَكُمْ فَلَمْ تَرَقُصُوا.  
نَحْنًا لَكُمْ فَلَمْ تَبْكُوا.

لِأَنَّهُ جَاءَ يُوْحَنَّا الْمَعْمَدَانُ لَا يَأْكُلُ  
خُبْزًا وَلَا يَشْرَبُ خَمْرًا فَتَقُولُونَ:  
بِهِ شَيْطَانٌ.

جَاءَ ابْنُ الْإِنْسَانِ يَأْكُلُ وَيَشْرَبُ،  
فَتَقُولُونَ: هُوَذَا إِنْسَانٌ أَكُولٌ  
وَشَرِيبٌ خَمْرٍ، مُجِبٌّ لِلْعَشَّارِينَ  
وَالْحَطَّاءِ.

وَالْحِكْمَةُ تَبَرَّرَتْ مِنْ جَمِيعِ  
بَنِيهَا".

Πῶς φα Πεννοῦτ πε ψα ἐνεε  
 ἵτε νι ἐνεε: ἀμην.

Glory be to God forever.

والمجد لله دائماً.

## Ψωπ

### Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ ψα: η, ιβ

Psalm 92: 10, 14, 15

مزمور 91: 8، 12

Ερεβιςι ἵνε παταν ἀφρητ ἰφα  
 πιταπ ἵνωτ: οτοε ταμετδελλο θεν  
 ορνεε εκκενιωοτ: οτοε ετεωωπι  
 ερμωτεν ἰμωοτ εθορτσος: γε  
 ἑσορτων ἵνε Πβοις Πεννοῦτ.  
 Ἀλληλοια.

But my horn You have exalted like a wild ox; I have been anointed with fresh oil; they shall be fresh and flourishing, to declare that The Lord is upright. Alleluia.

ويرتفع قرني مثل وحيد القرن. وشيخوختي في دهن دسم. ويكونون بما هم مستريحون، يُخبرون بأن الرب إلهنا مستقيم. 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.

Οτὰναςνωσις εβωλ θεν  
 πιετασσελιον 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 ια: ια - ιθ

Matthew 11: 11 - 19

متى 11: 11 - 19

Αμην τρω ἰμωοτ νωτεν: γε ἰπε  
 ονον τωνεθ θεν νιμιςι ἵτε νιθιομι  
 ἐνααε εἰωαννης πιρεετρωμς: πικουσι

Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least

أحق أقول لكم: لم يقم بين المولودين من النساء أعظم من يوحنا المعمدان ولكن الأصغر في ملكوت السموات أعظم منه.

Δε ἐροϋ δὲν ἴμετοϋρο ἵτε νιφηνῶν  
οἰνιϋϋ ἔροϋ πε.

Ιϋϋεν νιἔροϋ Δε ἵτε Ιωαννης  
πιρεϋϋωμϋ ϋα ἔδοϋν ἔϋνοϋ  
ἴμετοϋρο ἵτε νιφηνῶν ϋεβι ἕμοϋ  
ἵϋονϋ οὔοϋ ϋα νρεϋβι ἵϋονϋ  
ννεϋωλεμ ἕμοϋ.

Νιπροϋηϋηϋ ϋαρ ϋηροϋ νεμ  
πινομοϋ ἀνεϋπροϋηϋεϋν ϋα  
Ιωαννης.

Οὔοϋ ιϋϋε τετενοϋωϋ ἔϋοϋϋ  
ἵθοϋ πε Ηλιαϋ εϋνηνοϋ.

Φηἔτε οὔον μαϋϋ ἕμοϋ ἔωϋτεμ  
μαρεϋωϋτεμ.

Δινα τενηፀων ταϋενεἔ Δε ἔνιμ  
ϋፀνι ἵϋανἔλωϋν ἔϋϋεμϋ ϋι νιἔτοϋρα  
ναι εϋμοϋϋ οὔβε νοϋἔρηνοϋ.

ἔϋω ἕμοϋ ϋε ἀϋω ἔρωϋτεν  
οὔοϋ ἕπετενδፀϋεϋ: ἀνριμ οὔοϋ  
ἕπετεννεϋπι.

Δϋἔ ϋαρ ἵϋε Ιωαννης ἵϋοϋωμ ἀν  
οὔοϋ ἵϋω ἀν πεϋωϋ ϋε οὔον  
οὔΔεμων νεμἔϋ.

Δϋἔ Δε ἵϋε Πϋηρι ἕΦρωμ  
εϋοϋωμ οὔοϋ εϋω πεϋωϋ ϋε ιϋ  
οὔρωμ ἵρεϋοϋωμ οὔοϋ ἵϋαϋηϋπ:

in the kingdom of heaven is  
greater than he.

And from the days of  
John the Baptist until now  
the kingdom of heaven  
suffers violence, and the  
violent take it by force.

For all the prophets and  
the law prophesied until  
John.

And if you are willing  
to receive it, he is Elijah  
who is to come.

He who has ears to hear,  
let him hear!

But to what shall I liken  
this generation? It is like  
children sitting in the  
marketplaces and calling to  
their companions,

and saying: 'We played  
the flute for you, and you  
did not dance; we mourned  
to you, and you did not  
lament.'

For John came neither  
eating nor drinking, and  
they say, 'He has a demon.'

The Son of Man came  
eating and drinking, and  
they say, 'Look, a glutton  
and a winebibber, a friend  
of tax collectors and  
sinners!' But wisdom is

وَمِنْ أَيَّامِ يُوحَنَّا الْمَعْمَدَانِ إِلَى  
الآنَ مَلَكُوتُ السَّمَاوَاتِ يُعْصَبُ  
وَالْعَاصِبُونَ يَخْتَطِفُونَهُ.

لأنَّ جَمِيعَ الْأَنْبِيَاءِ وَالنَّامُوسِ إِلَى  
يُوحَنَّا تَنَبَّأُوا.

وإنَّ أَرَدْتُمْ أَنْ تَقْبَلُوا فَهَذَا هُوَ إِبْرَاهِيمَ  
الْمُرْمَعُ أَنْ يَأْتِي.

مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ.

وَبِمَنْ أَشَبَّهَ هَذَا الْجِيلَ؟ يُشَبِّهُ  
أَوْلَادًا جَالِسِينَ فِي الْأَسْوَاقِ  
يُنَادُونَ إِلَى أَصْحَابِهِمْ،

ويقولون: زمّرنا لكم فلم  
ترقصوا! نحنّا لكم فلم تلطموا!

لأنّه جاء يوحنا لا يأكل ولا  
يشرب، فيقولون: فيه شيطان.

جاء ابن الإنسان يأكل ويشرب،  
فقالوا: هوذا إنسانٌ أكولٌ وشربٌ  
خمر، مُحِبٌّ لِلْعَشَّارِينَ وَالْخَطَاةِ.  
والحكمة تبرّرت من بنيتها."

πῶφῆρ πε ἴτε νιτελωνῆς νεμ  
 νιρεφερνοβι οτορ ασθμαιο ἴνε τσοφια  
 ἐβολ ζεν νεσζβνοτι.

*Πῶοτ φα Πεννοττ πε: γα ἐνεε  
 ἴτε νιένεε: ἀμην.*

justified by her children.

*Glory be to God  
 forever.*

*والمجد لله دائماً*

## Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

## Ἰἐπιστολῆ ἴτε πενσαζ Παυλος Πιὰποστολος

Παυλος φβωκ ἰΠενβοις Ιησους  
 Πιχριστος: παποστολος ετθαεμ:  
 φηετατθαωϋ ἐπιζωεννοττι ἴτε  
 φνοττ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس  
 الرسول إلي العبرانيين، بركته  
 المقدسة تكون معنا. أمين.

ζεβρεος ζ: ιη - η: ιζ

Hebrews 11: 32 - 12: 2

العبرانيين 11 : 32 - 12 : 2

Οτορ ἴταχος ον γε οτ εφεμοτηκ  
 ταρ ἐροι ἴνε πιχοτ ειφρι εβε  
 Σελεον Βαράκ Σαμψωμ Ιεφθα Ιε  
 Δαυιδ νεμ Σαμουηλ νεμ  
 νικεπροφητης.

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 أَيْضاً لِأَنَّهُ يُعْزِي  
 الْوَقْتُ إِنْ أَحْبَبْتُ عَنْ جِدْعُونِ،  
 وَبَارَاقَ، وَشَمْشُونَ، وَيَفْثَاحَ،  
 وَدَاوُدَ، وَصَمُوئِيلَ، وَالْأَنْبِيَاءِ،

Πηετε ἐβολ ζιτεν οτναεττ ατδρo  
 ἐζανμετοτρωοτ: ατερζωβ ετμεομηι  
 ἀτοτοτ βι ἴνιωϋ: ατθωμ ἴρωοτ  
 ἴζανμοτι.

who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

الَّذِينَ بِالْإِيمَانِ قَهَرُوا مَمَالِكَ،  
 صَنَعُوا بَرًّا، نَالُوا مَوَاعِيدَ، سَدُّوا  
 أَفْوَاهَ أَسُودٍ،

Δτῶγμε ἴτχομ ἴτε οτχρωμ:  
 ατφωτ ἐβολ ζεν ρωοτ ἴζανσχηι:

quenched the violence of fire, escaped the edge of the sword, out of weakness

أَطْفَأُوا قُوَّةَ النَّارِ، نَجَّوْا مِنْ حَدِّ  
 السَّيْفِ، تَقَوَّوْا مِنْ ضَعْفٍ، صَارُوا  
 أَشْدَاءَ فِي الْحَرْبِ، هَزَمُوا جُيُوشَ

ἀνκευχοῦ δὲν πῶνοι: ἀντιπὶ ἐνχορ  
 δὲν πιπολεμος: ἀνρικι  
 ἠθανπαρευβολῆ ἠτε θανψευμουτ.

Ἀνθὶ ἠξε θανθιόμι  
 ἠνονρεψμωοντ ἐβολ δὲν οὔαναστασις  
 θανκεχωτῆνι δε ἀνορεψοτῶψον  
 ἠφρητ ἠθανκευκευ ἠπορψεπ πιωτ  
 ἐρωον θινα ἠτε τοτοτ θι ἠτῆαναστασις  
 ετσωππ.

Θανκεχωτῆνι δε θεν θανσωβι  
 νευ θανμαστιζτος ἀνθὶ πιρα: ἐτι δε  
 νευ θανκεσῆνατθ νευ θανψτεκωοντ.

Ἀνθιῶνι ἐξωον ἀνβασον  
 ἠθβαψονρ ἀνερπιραθιν ἠμωον ἀνμοον  
 θεν ἠθωτεβ ἠτχηψι ἀνμοωψι θεν  
 θανμελωτη θεν θανψαρ ἠβαεπι  
 ενερδαε ἐνθεχθωχ ετθιῶκαθ.

Ἡαι ἐτε νᾱρε πικομοος ἠπψα  
 ἠμωον ἀν πε: ετσωρεμ θι νιψαφεν  
 νευ νιτωοντ νευ νιβηβ νευ νιχολ ἠτε  
 ἠκαθι.

Ονοθ ναι θηροτ ετανερμεερε  
 θαρωοντ ἐβολ θιτεν πιναθτ ἠπορθι  
 ἠπιωψ.

Εαψχοτψτ ιςxen ψορπ ἠξε  
 Φνοττ θᾱτθῆ ἠνορθωβ εψωππ  
 εθβητεν θινα ἠνεψτεμχωκ ἐβολ

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,

God having provided  
 something better for us, that  
 they should not be made  
 perfect apart from us.

غُرَبَاءَ،

أَخَذَتْ نِسَاءً أَمْوَاتَهُنَّ بِقِيَامَةٍ  
 وَأَخْرُونَ عَذَّبُوا وَلَمْ يَقْبَلُوا النَّجَاةَ  
 لِكَيْ يَنَالُوا قِيَامَةً أَفْضَلَ.

وَأَخْرُونَ تَجَرَّبُوا فِي هُرَّةٍ وَجَلْدٍ،  
 ثُمَّ فِي قَيْودٍ أَيْضًا وَحَبْسٍ.

رُجِمُوا، نُسِرُوا، جُرِبُوا، مَاتُوا قَتْلًا  
 بِالسَّيْفِ، طَافُوا فِي جُلُودٍ عَنَمٍ  
 وَجُلُودٍ مَعْرَى، مُعْتَازِينَ مَكْرُوبِينَ  
 مُذَلِّينَ،

وَهُمْ لَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ  
 تَائِهِينَ فِي بَرَارِيٍّ وَجِبَالٍ وَمَغَايِرٍ  
 وَشَفُوقِ الْأَرْضِ.

فَهُؤُلَاءِ كُلُّهُمْ، مَشْهُودًا لَهُمْ  
 بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ،

إِذْ سَبَقَ اللَّهُ فَتَنَّرَ لَنَا شَيْئًا أَفْضَلَ،  
 لِكَيْ لَا يُكْمَلُوا بِدُونِنَا.

ΑΤΘΝΟΥΝ.

ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΝΟΝ ΘΩΝ ΕΟΥΟΝ  
ΟΥΘΗΠΙ ΝΤΑΙΜΑΙΗ ΧΗ ΕΞΡΗΙ ΕΞΩΝ ΝΤΕ  
ΖΑΝΜΑΡΤΥΡΟΣ ΕΑΝΧΩ ΝΩΝ  
ΜΜΕΤΒΑΣΙΖΗΤ ΝΙΒΕΝ ΝΕΜ ΦΝΟΒΙ ΕΤΟΒΙ  
ΕΡΑΤΥ ΕΡΟΝ ΕΜΑΩΩ ΕΒΟΛ ΖΙΤΕΝ  
ΟΥΖΥΠΟΜΟΝΗ ΜΑΡΕΝΒΟΖΙ ΘΕΝ ΠΙΔΣΩΝ  
ΕΤΥΧΗ ΝΑΝ ΕΞΡΗΙ.

ΕΝΣΟΥΤΥΤ ΕΠΑΡΧΗΣΟΣ ΝΤΕ ΦΝΑΖΥ  
ΝΕΜ ΠΙΡΕΥΧΩΚ ΙΗΣΟΥΣ ΦΑΙ ΕΤΕ ΝΤΥΒΙΩ  
ΜΠΙΡΑΩΥ ΕΤΥΧΗ ΘΑΧΩΥ ΑΥΑΜΟΝΙ ΝΤΟΤΥ  
ΝΟΥΣΤΑΥΡΟΣ ΑΥΕΡΚΑΤΑΦΡΟΝΙΝ ΜΠΥΠΙ  
ΑΥΡΕΜΣΙ ΣΑΟΥΙΝΑΜ ΜΠΙΘΡΟΝΟΣ ΝΤΕ  
ΦΝΟΥΥ.

*Πρῶτος γὰρ νεμωτεν νεμ  
τῆρηνη ενσοπ: χε λμην εσευωπι.*

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.*

لذٰلِكَ نَحْنُ اَيْضًا اِذْ لَنَا سَحَابَةٌ مِّنَ الشُّهُودِ مَقْدَارُ هَذِهِ مُحِيطَةٌ بِنَا، لِنَطْرُحَ كُلَّ ثَقَلٍ وَالْخَطِيئَةَ الْمُحِيطَةَ بِنَا بِسُهُولَةٍ، وَنُحَاضِرُ بِالصَّبْرِ فِي الْجِهَادِ الْمَوْضُوعِ اَمَامَنَا.

نَاطِرِينَ اِلَى رَنِيْسِ الْاِيْمَانِ وَمُكَمِّلِهِ يَسُوْعَ، الَّذِي مِنْ اَجْلِ السَّرُوْرِ الْمَوْضُوعِ اَمَامَهُ اِحْتَمَلَ الصَّلِيْبَ مُسْتَهِيْنًا بِالْخِزْيِ، فَجَلَسَ فِي يَمِيْنِ عَرْشِ اللّٰهِ.

*نعمة الله الأب تكون مع جميعكم. أمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΘΕΝ ΠΕ ΠΙΘΟΥΤ  
ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.  
ΔΜΗΝ. ΝΑΜΕΝΡΑΥ.

**α̅ Πέτρος β̅: ια̅ - ιζ̅**

ΝΑΜΕΝΡΑΥ ΥΨΩΒΕ ΜΜΩΤΕΝ  
ΜΦΡΗΥ ΝΖΑΝΡΕΜΝΧΩΙΛΙ ΟΥΟΖ  
ΖΑΝΥΕΜΜΩΟΥ ΖΕΝΘΗΝΟΥ ΕΒΟΛ ΖΑ  
ΝΙΕΠΙΘΥΜΙΑ ΝΣΑΡΚΙΚΟΝ ΝΗΕΤΘΗΚ ΟΥΒΕ  
ΥΨΥΧΗ.

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: 11 - 17**

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

الكاثوليكون من رسالة معلمنا بطرس الأولي بركته المقدسة تكون معنا. أمين. يا احبائي.

**1 بطرس 2: 11 - 17**

اَيُّهَا الْاِحْبَاءُ، اَطْلُبُ اِلَيْكُمْ كَغُرَبَاءَ وَنَزَلَاءَ اَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.



ΠετηνζινμοϷι μαρεϷωπι  
 εϷεϷωατ δεν νιεθνοϷ ζινα εϷωπι  
 αυϷαχι δαρωτεν μϷρητ  
 ηζανϷαμπετρωοτ ετνατ δε εβολ  
 ζιτεν νετενεβηοτι εθνανετ  
 ητοττωοτ μϷνοττ δεν πεεζοοτ ητε  
 πιξεμπωπι.

Уабнеζωτεν μπιϷωπτ τηρϷ ητε  
 τμετρωμ εοβε ΠβοιϷ: ιτε ποτρο ζωϷ  
 εϷβοϷι.

Ιτε νιζηεμων ζωϷ ετταοτο  
 μμωοτ εβολ ζιτοτϷ ετβιμπωπι  
 ηνιϷαμπετρωοτ ετρωοττωοτ δε  
 ηνιϷαμπεθνανετ.

Χε φαι πε φοτωϷ μϷνοττ  
 εορενιρι μπιπεθνανεϷ ητετενϷθαμ  
 εδορν εερεν ομετατεμ ητε νιατκατ  
 ηρωμ.

УϷρητ ηζανρεμζεε οροε ερε  
 τμετρεμζε ητεν θηνοτ μϷρητ αν  
 ηοτκαλυμα ητε τκακια αλλα  
 μϷρητ ηζανεβιαικ ητε Ϸνοττ.

Уαταιε ορον νιβεν τμετμαιϷον  
 μενριτϷ αριζοτ δατεη μϷνοττ  
 ματαιε ποτρο.

*Нас̄ннот̄ μπερμενρε πιϷοϷμοϷ  
 οτδε ηηετωπι δεν πιϷοϷμοϷ:*

having your conduct  
 honorable among the  
 Gentiles, that when they  
 speak against you as  
 evildoers, they may, by your  
 good works which they  
 observe, glorify God in the  
 day of visitation.

Therefore, submit  
 yourselves to every  
 ordinance of man for The  
 Lord's sake, whether to the  
 king as supreme,

or to governors, as to  
 those who are sent by him  
 for the punishment of  
 evildoers and for the praise  
 of those who do good.

For this is the will of  
 God, that by doing good  
 you may put to silence the  
 ignorance of foolish men,

as free, yet not using  
 liberty as a cloak for vice,  
 but as bondservants of God.

Honor all people. Love  
 the brotherhood. Fear God.  
 Honor the king.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he*

وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأَمَمِ  
 حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَقْتَرُونَ  
 عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمَجِّدُونَ اللَّهَ  
 فِي يَوْمِ الْإِفْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمْ  
 الْحَسَنَةِ الَّتِي يُلَاحِظُونَهَا.

فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ  
 أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ  
 فَوْقَ الْكُلِّ.

أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ  
 مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي  
 الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا  
 الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ  
 الْأَغْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحُرِّيَّةَ  
 عِنْدَهُمْ سِتْرَةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الْإِخْوَةَ.  
 خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 إلى الأبد. أمين.*

πικροσμος νασινι νεμ τερεπιθωια: φη  
 δε επιρι υφορωω υφνορτ ριναωωπι  
 ωα ενεε: αμην.

who does the will of God  
 abides forever. Amen.

**The Acts**  
 الإبركسيس

Πραξις ντε νενιοτ ναποστολοσ:  
 ερε πονσμον εθοραβ ωωπι νεμαν.  
 Δμην.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباننا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

**Πραξις ζ: η - κβ**

**Acts 7: 8 - 22**

**اعمال 7: 8 - 22**

Οτοε αϕτ ναϑ νουρδιαθκη ντε  
 πεεβι οτοε παρητ αϑε Ισαακ οτοε  
 αϑουβητηϑ δεν πιμαρωμην νεροοτ:  
 οτοε Ισαακ αϑε Ιακωβ οτοε Ιακωβ  
 αϑε πιμετςνατ υπατριαρχησ.

Then He gave him the  
 covenant of circumcision;  
 and so Abraham begot Isaac  
 and circumcised him on the  
 eighth day; and Isaac begot  
 Jacob, and Jacob begot the  
 twelve patriarchs.

وَأَعْطَاهُ عَهْدَ الْخِتَانِ وَكَذَا وُلِدَ  
 إِسْحَاقَ وَخَتَنَهُ فِي الْيَوْمِ الثَّامِنِ.  
 وَإِسْحَاقُ وُلِدَ يَعْقُوبَ وَيَعْقُوبُ وُلِدَ  
 رُؤَسَاءَ الْآبَاءِ الْإِثْنَيْ عَشَرَ.

Οτοε νιπατριαρχησ ατχοε ελωσηφ  
 αττηϑ εβολ εερηι ενχημ οτοε ναρε  
 φνορτ χη νεμαϑ πε.

And the patriarchs,  
 becoming envious, sold  
 Joseph into Egypt. But God  
 was with him,

وَرُؤَسَاءُ الْآبَاءِ حَسَدُوا يُوسُفَ  
 وَيَبَاعُوهُ إِلَى مِصْرَ وَكَانَ اللَّهُ مَعَهُ.

Οτοε αϑναεμεϑ εβολ δεν  
 νεϑελτηϑις τηροτ οτοε αϑτ ναϑ  
 νουρμωοτ νεμ οτοφια υπεμθο  
 υφαραω ποτρο ενχημ οτοε αϑαϑ  
 νηητομενοσ εερηι ενεν χημ νεμ  
 εερηι ενεν πεϑηι τηρϑ.

and delivered him out of  
 all his troubles, and gave  
 him favor and wisdom in  
 the presence of Pharaoh,  
 king of Egypt; and he made  
 him governor over Egypt  
 and all his house.

وَأَنْقَذَهُ مِنْ جَمِيعِ ضَيْقَاتِهِ وَأَعْطَاهُ  
 نِعْمَةً وَحِكْمَةً أَمَامَ فِرْعَوْنَ مَلِكِ  
 مِصْرَ فَأَقَامَهُ مُدَبِّرَ أَعْلَى مِصْرَ  
 وَعَلَى كُلِّ بَيْتِهِ.

Δϑι δε νχε ονεβων ενεν χημ  
 τηρϑ νεμ Χανααν νεμ ορνηωτ  
 νεελτηϑις οτοε νατχεμ σοτο αν πε νχε  
 νενιοτ.

Now a famine and great  
 trouble came over all the  
 land of Egypt and Canaan,  
 and our fathers found no  
 sustenance.

ثُمَّ آتَى جُوعٌ عَلَى كُلِّ أَرْضِ مِصْرَ  
 وَكَنْعَانَ وَضِيقٌ عَظِيمٌ فَكَانَ آبَاؤُنَا  
 لَا يَجِدُونَ قُوْتًا.

Αφωστει Δε ηνε Ιακωβ γε σετ  
corò εβολδεν Χημι αφταοτò ηνενιοτ  
ηγορπ.

Οτοδ δεν πιμαρσοπ ενατ  
αφοτονετ ηνε Ιωσηφ ενεεενηοτ οτοδ  
απτενοδ ηλωσηφ αφοτονετ εΦαραω.

Αφοτωρπ Δε ηνε Ιωσηφ αμιοτ  
εΙακωβ πεφιωτ νεμ τεφρτυτενια τηρ  
ηερηι δεν ωβε τιοτ ηψτηχη.

Αφι Δε ηνε Ιακωβ εερηι εΧημι  
οτοδ αμιοτ ηθοετ νεμ νενιοτ.

Οτοδ ατοτοθεβε εετρεμ οτοδ  
ατχαε δεν πιματ εταεωποε ηνε  
Αβρααμ δα ορτιμη ηεατ ητοτοτ  
ηνενωρηι ηεμωρ δεν ετρεμ.

Κατα φρητ Δε εταεδωντ ηνε  
ηχοτ ητε ηεπαεελια θεετα Φνοτ  
ωρκ εοβητε ηΑβρααμ αφαιαι ηνε  
πιλαοδ οτοδ αελαυαι ηερηι δεν Χημι.

Ωατεφτωνε ηνε κεοτρο εεεν  
Χημι ηεεωοτη αν ηλωσηφ.

Φαι αεεμ οτεβω εδοτη  
επεεενοδ: οτοδ αετεεμκο ηνενιοτ  
εοροειοτ ηνοεκοεχι ηαλωοτ εβολ  
εετμετανδωοτ.

Ηερηι Δε δεν πιχοτ ετε ηματ  
ατωιαι ηωωηε: οτοδ ηε οταετιοδ πε

But when Jacob heard  
that there was grain in  
Egypt, he sent out our  
fathers first.

And the second time  
Joseph was made known to  
his brothers, and Joseph's  
family became known to the  
Pharaoh.

Then Joseph sent and  
called his father Jacob and  
all his relatives to him,  
seventy-five people.

So Jacob went down to  
Egypt; and he died, he and  
our fathers.

And they were carried  
back to Shechem and laid in  
the tomb that Abraham  
bought for a sum of money  
from the sons of Hamor, the  
father of Shechem.

But when the time of the  
promise drew near which  
God had sworn to Abraham,  
the people grew and  
multiplied in Egypt;

till another king arose  
who did not know Joseph.

This man dealt  
treacherously with our  
people, and oppressed our  
forefathers, making them  
expose their babies, so that  
they might not live.

At this time Moses was  
born, and was well pleasing  
to God; and he was brought  
up in his father's house for

وَلَمَّا سَمِعَ يَعْقُوبُ أَنَّ فِي مِصْرَ  
قَمْحًا أَرْسَلَ آبَاءَنَا أَوَّلَ مَرَّةٍ.

وَفِي الْمَرَّةِ الثَّانِيَةِ اسْتَعْرَفَ  
يُوسُفُ إِلَى إِخْوَتِهِ وَاسْتَعْلَنَتْ  
عَشِيرَةُ يُوسُفَ لِفِرْعَوْنَ.

فَأَرْسَلَ يُوسُفَ وَاسْتَدْعَى أَبَاهُ  
يَعْقُوبَ وَجَمِيعَ عَشِيرَتِهِ خَمْسَةً  
وَسَبْعِينَ نَفْسًا.

فَنَزَلَ يَعْقُوبُ إِلَى مِصْرَ وَمَاتَ هُوَ  
وَأَبَاؤُنَا.

وَنُقِلُوا إِلَى سَكِيمَ وَوُضِعُوا فِي  
الْقَبْرِ الَّذِي اشْتَرَاهُ إِبْرَاهِيمُ بِثَمَنِ  
فِضَّةٍ مِنْ بَنِي حَمُورَ أَبِي سَكِيمَ.

وَكَمَا كَانَ يَقْرُبُ وَقْتُ الْمَوْعِدِ الَّذِي  
أَقْسَمَ اللَّهُ عَلَيْهِ لِإِبْرَاهِيمَ كَانَ  
الشَّعْبُ يَنْمُو وَيَكْتَثُرُ فِي مِصْرَ.

إِلَى أَنْ قَامَ مَلِكٌ آخَرَ لَمْ يَكُنْ يَعْرِفُ  
يُوسُفَ.

فَاحْتَالَ هَذَا عَلَى جِنْسِنَا وَأَسَاءَ إِلَى  
آبَائِنَا حَتَّى جَعَلُوا أَطْفَالَهُمْ مَنْبُودِينَ  
لِكَيْ لَا يَعْيشُوا.

وَفِي ذَلِكَ الْوَقْتِ وُلِدَ مُوسَى وَكَانَ  
جَمِيلًا جَدًّا فَرَبِّي هَذَا ثَلَاثَةَ أَشْهُرٍ  
فِي بَيْتِ أَبِيهِ.

ὁ Φνοῖτ: φαι ἀγανοῦϋϋ ἵψομτ  
ἵὰβοτ δεν ἵπι ἵπεϋιωτ.

Ἐταϋϋιτϋ δε ἕβολ ἀκολϋ ἵνε  
ἵϋερι ἵΦαραῶ οῖοδ ἀϋανοῦϋϋ ἵασ  
ἕοϋϋηρι.

Οῖοδ ἀϋτσαβε Ἰωῖτḥḥ ḥβω ἵβεν  
ἵτε ἵρεμἵΧἵμἵ: ἵαϋχορ δε πε δεν  
ἵεϋαϋἵ νεμ ἵεϋḥβḥοῖ.

*Πἵαϋἵ δε ἵτε Πḥοἵε εϋἕαἵαἵ οῖοδ  
εϋἕἵϋαἵ: εϋἕἵμἵαἵ οῖοδ εϋἕταϋρο:  
δεν ἵἵαἵἵ ἵεκκἵλἵηἵαἵ ἵτε Φḥοῖτ:  
ἵμἵηἵ.*

three months.

But when he was set out, Pharaoh's daughter took him away and brought him up as her own son.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَلَمَّا نَبَذَ، اتَّخَذَتْهُ ابْنَةٌ فِرْعَوْنَ  
وَرَبَّتْهُ لِنَفْسِهَا ابْنًا.

فَتَهَدَّبَ مُوسَى بِكُلِّ حِكْمَةِ  
الْمِصْرِيِّينَ وَكَانَ مُقْتَدِرًا فِي  
الْأَقْوَالِ وَالْأَعْمَالِ.

*لم تزل كلمة الرب تنمو وتعزز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

### Synaxarium of Baunah 30 سنكسار اليوم الثلاثون من شهر بؤونة

1. The Birth of St. John, the Baptist  
2. The Departure of Pope Cosmas I, the 44<sup>th</sup> Patriarch of Alexandria

1. ميلاد القديس يوحنا المعمدان  
2. نياحة البابا قسما الأول، البطريك الرابع والأربعين من بطاركة الكرازة المرقسية

#### 1. The Birth of St. John, the Baptist

On this day was the birth of St. John the Baptist, the son of Zacharias, the priest. The Lord said about him him, "None born of women was greater." His parents Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of The Lord, blameless. But they had no child, because Elizabeth was barren, and they were both well advanced in years (Luke 1: 6 – 7).

They entreated God often to grant them an offspring, however God bore long with them until the fullness of time for the advent of the Savior, so their son John would go before Him in the spirit and power of Elijah, to make ready a people prepared for The Lord (Luke 1: 17).

So it was, that while Zacharias was serving, as priest, before God in the order of his division, Gabriel the angel

1. ميلاد القديس يوحنا المعمدان في مثل هذا اليوم كان ميلاد القديس يوحنا المعمدان ابن زكريا الكاهن، وهو الذي دعاه الرب "أعظم مواليد النساء". كان أبواه زكريا وأليصابات بارين أمام الله، سالكين في جميع وصايا الرب وأحكامه بلا لوم، ولم يكن لهما ولد إذ كانت أليصابات عاقراً، وكان كلاهما متقدمين في أيامهما (لوقا 1: 6 – 7).

وقد صليا كثيراً أن يرزقهما الله نسلًا، ولكن الله تمهل عليهما حتى يأتي ملء الزمان لميلاد المخلص، فيكون ابنهما يوحنا هو الذي يتقدم أمامه بروح إيليا وقوته، لكي يهيئ للرب شعباً مستعداً (لوقا 1: 17). وبينما كان زكريا يكهن في نوبة فرفته أمام

of The Lord appeared to him and announced him with the birth of John the Baptist (Luke 1: 8 - 22). And later on, Elizabeth conceived. When the Virgin Mary heard from Gabriel the angel, when he announced her, Mary arose in haste to Elizabeth to congratulate her and serve her.

When Mary entered the house of Zacharias and greeted Elizabeth, and it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit (Luke 1: 40 - 44).

Now Elizabeth's full time came for her to be delivered and she brought forth a son. She called him John, as he was called by the angel.

And the hand of The Lord was with the child John, as he grew and became strong in the spirit, and was in the desert till the day of his manifestation to Israel.

May the blessing of the prayers and intercession of this great saint the forerunner, be with us all. Amen

## 2. The Departure of Pope Cosmas I, the 44<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 446 of the martyrs, 730 AD, the holy father Pope Cosmas I, the 44<sup>th</sup> Patriarch of Alexandria, departed. He was born in the region of El-Mahalla El-Kobra. He was brought up with a true Christian upbringing. When he grew up, he became a monk in the wilderness of St. Macarius.

After the departure of Pope Alexander II, he was chosen Patriarch and was consecrated in the year 726 AD, by the name Cosmas I.

He was inclined to the solitary life and worship. When he saw that the patriarchal rank was a great burden that he could not fulfill all its responsibilities, he entreated The Lord Christ to repose him from this world. After he completed fifteen months on the apostolic throne, he departed in peace.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

الله، ظهر له الملاك جبرائيل وبشره بميلاد يوحنا المعمدان (لوقا 1: 8 - 22). بعد ذلك حبلى أليصابات، ولما سمعت العذراء مريم بذلك من الملاك جبرائيل حين بشرها، قامت بسرعة وذهبت إلى أليصابات لكي تهنئها وتخدمها.

فدخلت مريم بيت زكريا وسلمت على أليصابات، فلما سمعت أليصابات سلام مريم ارتكض الجنين في بطنها وامتلت أليصابات من الروح القدس (لوقا 1: 40 - 44). ولما تم زمانها لتلد، ولدت ابناً وأسماه يوحنا كما تسمى من الملاك. وكانت يد الرب مع الطفل يوحنا، وكان ينمو ويتقوى بالروح وكان في البراري إلى يوم ظهوره لإسرائيل. بركة صلوات هذا القديس العظيم السابق الصابغ فلنكن معنا. آمين.

2. نياحة البابا قسما الأول، البطريك الرابع والأربعين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 446 للشهداء، سنة 730 ميلادية، تنيح البابا قسما الأول، البطريك الرابع والأربعين من بطاركة الكرازة المرقسية. وُلد بنواحي المحلة الكبرى، وتربى تربية مسيحية حقيقية. ولما كبر، تَرَهَّب في برية القديس مكاريوس. وبعد نياحة البابا الكسندروس الثاني، اختاروه بطريكاً ورسموه سنة 726 ميلادية، باسم البابا قسما الأول. كان ميالاً للانفراد والعبادة، ولما رأى أن رتبة البطريكية ثقلاً عظيماً لا يقدر على القيام بأعبائها، أخذ يتوسل إلى السيد المسيح أن ينقله من هذا العالم. وبعد تمام خمسة عشر شهراً، تنيح بسلام. بركة صلواته فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρα: ι, ια

Psalm 92: 12, 13

مزمور 91: 10، 11

Πιθουηι εφεφρι υφρητ υπιβενι:  
οτοε εφε λψαι υφρητ υπιψενσιφι ντε  
πιλιβανος: ηηετρητ ζεν πιη υΠβοις:  
οτοε ετφορι εβολ ζεν νιατλνοτ ντε  
πιη υΠεννοττ. Δλληλοια.

The righteous shall flourish like a palm tree. He shall grow like a cedar in Lebanon. Those who are planted in the house of The Lord shall flourish in the courts of our God. Alleluia.

الصديق كالنخلة يزهر. وكمثل أرز لبنان ينمو. مغروسين في بيت الرب. في ديار إلهنا يزهر. 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.

Ουαναςνωσις εβολ ζεν  
πειτασελιον εθοταβ κατα Λουκαν  
ασιοτ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν α: ηζ - π

Luke 1: 57 - 80

لوقا 1: 57 - 80

Δ πιχοτ δε μοε εβολ ντε  
ελικαβετ εθρεσιφι οτοε ασιφι  
νοτψηρι.

Now Elizabeth's full time came for her to be delivered, and she brought forth a son.

وَأَمَّا أليصاباتُ فَمَتَّمَ زَمَانُهَا لِتَلِدَ فَوَلَدَتْ ابْنًا.

Οτοε ανωτεμ ηχε ηηετε υπκωτ  
υπεσι ηεμ ηεσστυσηης γε απβοις ερ  
πεφηαι νοτψητ ηεμας οτοε ηατραψι  
ηεμας πε.

When her neighbors and relatives heard how The Lord had shown great mercy to her, they rejoiced with her.

وَسَمِعَ جِيرَانُهَا وَأَقْرَبَاؤها أَنَّ الرَّبَّ عَظَّمَ رَحْمَتَهُ لَهَا فَفَرِحُوا مَعَهَا.

Δσωπι δε ζεν πιεροοτ  
υμαεψυμηη ανι γε ητοτσοτβε πιαλοτ:  
οτοε ηατμοττ εροφ πε εφραν υπεψιωτ  
Ζαχαριας.

So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias.

وَفِي الْيَوْمِ الثَّامِنِ جَاءُوا لِيُحْتَنُوا الصَّبِيَّ وَسَمَّوْهُ بِاسْمِ أَبِيهِ زَكَرِيَّا.

Ουτος ασεροτὼ ἵχε τευματ πεζαο  
χε ἕμοον αλλα μοττ ἐπεφραν χε  
Ιωαννης.

Ουτος πεζωοτ ναο χε ἕμοον ἐλι  
ἐβολ δεν τεστςτενιὰ ετμοττ ἐροφ  
ἕπαιραν.

Διτῶρεμ δε ἐπεφωτ χε ακοτωφ  
ἐμοττ ἐροφ χε νιμ.

Ουτος ἐταφερετιν ἵοτπινασις  
αφὲδαι βιωτς εφχω ἕμοος χε Ιωαννης  
πε πεφραν: ουτος νατρεφφηρι τηροτ πε.

Δι ρωφ δε οτων ἵτῶοτ δεν οτῶοτ  
νεμ πεφλαο ουτος ναφσαχι πε εφὲμοτ  
ἐφνοττ.

Ουτος ασωπι ἵχε οτῶοτ ἐχεν  
οτον νιβεν ετποπ ἕποτκωτ ουτος  
νατσαχι ἵηαισαχι τηροτβι πιαντωοτ  
ἵτε φλοτδεα.

Ουτος νατμοκμεκ τηροτ δεν  
ποτῶητ ἵχε νηετατσωτεμ ετχω ἕμοος  
χε οτῶαρα πεθναφωπι μπαιδλοτ: κε  
ταρ ναρε τῶιχ ἕπβοις χη νεμαφ πε.

Ουτος Ζαχαριας πεφωτ αφμοο  
ἐβολ δεν οτπνευμα εφοταβ: ουτος  
αφεπροφητετιν εφχω ἕμοος.

His mother answered and said, “No; he shall be called John”.

But they said to her, “There is no one among your relatives who is called by this name”.

So they made signs to his father; what he would have him called.

And he asked for a writing tablet, and wrote, saying, “His name is John”. So they all marveled.

Immediately his mouth was opened and his tongue loosed, and he spoke, praising God.

Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea.

And all those who heard them kept them in their hearts, saying, “What kind of child will this be?” And the hand of The Lord was with him.

Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

فَقَالَتْ أُمُّهُ: «لَا بَلْ يُسَمَّى يُوْحَنَّا».

فَقَالُوا لَهَا: «لَيْسَ أَحَدٌ فِي عَشِيرَتِكَ تَسَمَّى بِهَذَا الْإِسْمِ».

ثُمَّ أَوْمَأُوا إِلَى أَبِيهِ مَاذَا يُرِيدُ أَنْ يُسَمَّى.

فَطَلَبَ لُوحًا وَكَتَبَ: «اسْمُهُ يُوْحَنَّا». فَتَعَجَّبَ الْجَمِيعُ.

وَفِي الْحَالِ انْفَتَحَ فَمُّهُ وَلِسَانُهُ وَتَكَلَّمَ وَبَارَكَ اللَّهَ.

فَوَقَعَ خَوْفٌ عَلَى كُلِّ جِيرَانِهِمْ. وَتُحَدِّثُ بِهَذِهِ الْأُمُورِ جَمِيعَهَا فِي كُلِّ جِبَالِ الْيَهُودِيَّةِ.

فَأُودِعَهَا جَمِيعُ السَّامِعِينَ فِي قُلُوبِهِمْ قَائِلِينَ: «أَتَرَى مَاذَا يَكُونُ هَذَا الصَّبِيُّ؟» وَكَانَتْ يَدُ الرَّبِّ مَعَهُ.

وَامْتَلَأَ زَكَرِيَّا أَبُوهُ مِنَ الرُّوحِ الْقُدُسِ وَتَنَبَّأَ قَائِلًا:

Χε εἰς μαρωτ ἵκε Πβοικ Φνοϋτ  
ἔπι κραηλ χε αχρεμ ἕπι νι οροα ρι  
ἵποτρωτ ἕπερλαοσ.

Οροα ριτορνοσ ορταπ ἵνορεμ ναν  
ἔβολ ρεν ἵνη ἵΔαυιδ περἄλοτ.

Κατα φρητ εταρρασι ἔβολ ρεν  
ρωοτ ἵνεϋπρροφητησ εθοταβ ιχεν  
ἵπενερ.

Ογνορεμ ἔβολ ρεν νενρασι νεμ  
ἔβολ ρεν νενριχ ἵποτον νιβεν εμοσ  
ἕμον.

Εἵρι ἵνογναι νεμ νενιοτ οροα  
εερφμεν ἵνεϋδιαθηκη εθοταβ.

Πιἄναϋ εταρρωκ ἕμοϋ ἵΔαυιδ  
πενιωτ ἕπχινητησ ναν.

Νατερρωτ εαννορεμ ἔβολ ρεν  
νενριχ ἵτε νενρασι εϋεμϋ ἕμοϋ.

ἵεν ορτορβο νεμ ογμεθμη  
ἕπερμθο ἵνεπνεροοτ τηροτ.

Οροα ἵθοκ Δε πιἄλοτ ερεμοϋτ  
εροκ χε πιπρροφητησ ἵτε φηετβοσι:  
χναερρωρπ ραρ ἕμοϋ ἕπεμθο  
ἕΠβοικ εσεβτε νεϋμωιτ.

Ετ ἵνογναι ἵτε φνορεμ ἕπερλαοσ  
ἵεν ορρω εβολ ἵτε νογνοβι.

“Blessed is The Lord  
God of Israel, for He has  
visited and redeemed His  
people.

And has raised up a horn  
of salvation for us in the  
house of His servant David.

As He spoke by the mouth  
of His holy prophets, who  
have been since the world  
began.

That we should be saved  
from our enemies and from  
the hand of all who hate us.

To perform the mercy  
promised to our fathers and  
to remember His holy  
covenant.

The oath, which He  
swore to our father  
Abraham,

to grant us that we:  
Being delivered from the  
hand of our enemies, might  
serve Him without fear,

in holiness and  
righteousness before Him all  
the days of our life.

And you, child, will be  
called the prophet of the  
Highest; for you will go  
before the face of The Lord  
to prepare His ways.

To give knowledge of  
salvation to His people by  
the remission of their sins.

«مُبَارَكُ الرَّبِّ إِلَهُ إِسْرَائِيلَ لِأَنَّهُ  
افْتَقَدَ وَصَّنَعَ فِدَاءً لِشَعْبِهِ.

وَأَقَامَ لَنَا قَرْنَ خَلَاصٍ فِي بَيْتِ دَاوُدَ  
فَتَاؤُهُ.

كَمَا تَكَلَّمَ بِفَمِ أَنْبِيَائِهِ الْقَدِيسِينَ  
الَّذِينَ هُمْ مِنْذُ الدَّهْرِ.

خَلَاصٍ مِنْ أَعْدَائِنَا وَمِنْ أَيْدِي  
جَمِيعِ مُبْغِضِينَا.

لِيَصْنَعَ رَحْمَةً مَعَ آبَائِنَا وَيَذْكُرَ  
عَهْدَهُ الْمُقَدَّسَ.

الْقَسَمِ الَّذِي حَلَفَ لِإِبْرَاهِيمَ أَبِيْنَا،

أَنْ يُعْطِيَنَا: إِنَّمَا بِأَخْوَفٍ مُنْقَذِينَ  
مِنْ أَيْدِي أَعْدَائِنَا نَعْبُدُهُ.

بِقِدَاسَةٍ وَبِرٍّ قَدَّامَهُ جَمِيعَ أَيَّامِ  
حَيَاتِنَا.

وَأَنْتَ أَيُّهَا الصَّبِيُّ نَبِيُّ الْعَلِيِّ تُدْعَى  
لِأَنَّكَ تَتَقَدَّمُ أَمَامَ وَجْهِ الرَّبِّ لِتُعِدَّ  
طُرُقَهُ.

لِتُعْطِيَ شَعْبَهُ مَعْرِفَةَ الْخَلَاصِ  
بِمَغْفَرَةِ خَطَايَاهُمْ.



Εἶθε νιμετῶνεζητ ἵτε φηαι  
ὠΠεννοῦτ θεν ναι ἕταφναῶνι ἕρον  
ἵθητοῦ γε οὔα νατολη ἕβολ θεν ἵβιςι.

Εεροῦωνι ἵνηετρεμςι θεν ἵχακι  
νεμ ἵθηιβι ἠφῶον ἕπζινοῦτεν  
νεηδλατχ ἕφῶωιτ ἵτε ἵθιρηνη.

Πιἄλοῦ δε αφαι οῦο ναφἄααθι  
πε θεν πιπνεῦμα οῦο ναφχη πε θι  
νιῶαφεῦ ῶα πιεροῦ ἵτε πεφοῦωνε  
ἕβολ ῶα Πιςραηλ.

*Πῶοῦ φα Πεννοῦτ πε ῶα ἕνεε  
ἵτε νι ἕνεε: ἄμην.*

Through the tender  
mercy of our God, with  
which the dayspring from on  
high has visited us;

to give light to those  
who sit in darkness and the  
shadow of death, to guide  
our feet into the way of  
peace”.

So the child grew and  
became strong in spirit, and  
was in the deserts till the day  
of his manifestation to  
Israel.

*Glory be to God forever.*

بِأَحْسَاءِ رَحْمَةِ الْهِنَا الَّتِي بِهَا  
اِفْتَقَدْنَا الْمَشْرِقُ مِنَ الْعَلَاءِ.

لِيُضِيَءَ عَلَى الْجَالِسِينَ فِي الظُّلْمَةِ  
وِظِلَالِ الْمَوْتِ لِكَيْ يَهْدِيَ أَقْدَامَنَا  
فِي طَرِيقِ السَّلَامِ.»

أَمَّا الصَّبِيُّ فَكَانَ يَنْمُو وَيَتَّقَوَّى  
بِالرُّوحِ وَكَانَ فِي الْبَرَارِي إِلَى يَوْمِ  
ظُهُورِهِ لِإِسْرَائِيلَ.

*والمجد لله دائماً.*