

# Katameros Days Readings for the Month of Tout

قطمارس قراءات الأيام لشهر توت المبارك

Πικαταμερος ἡτεμρομπι εϋϋεμϋι δεν νιέροοτ

Πιμετωϋ ἡνικτριακη ἡπιὰβοτ θωοοτ

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

قطمارس قراءات اليوم الأول من شهر توت المبارك

Κοῦαι ἡέροοτ ἠΠἰάβοτ Θωοοτ

## Ποῦαι

### 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 ε̅ϛ̅: ᾗ

Psalms 96: 1, 2

المزمور 95: 1

ϩωσ ἐΠῶοιϛ ϩεν οτϩωσ ἠβερι:  
ϩωσ ἐΠῶοιϛ ἡκαϩι τηρϛ: ϩωσ ἐΠῶοιϛ  
ἠμοοτ ἐΠεϛραν: ϩιϩεννοοτϛ  
ἠπεϛροτϩαι ἡέροοτ ϩατῆη ἡέροοτ.  
Ἀλληλοια̅.

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.

سَبِّحُوا الرَّبَّ تَسْبِيحًا جَدِيدًا،  
سَبِّحِي الرَّبَّ يَا كُلَّ الْأَرْضِ.  
سَبِّحُوا الرَّبَّ وَبَارِكُوا اسْمَهُ،  
بَشِّرُوا مِنْ يَوْمٍ إِلَى يَوْمٍ بِخَلَاصِهِ.  
هَلِّلِيلُيَا.

### 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.

Οτᾶνασνωσιϛ ἐβολ ϩεν  
πιερασσελιον εθοταβ κατᾶ Ὡατῆοη  
ασιοοτ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

Ὡατῆοη ις: ᾠΔ - ηΒ

Matthew 13: 44 - 52

متى 13: 44 - 52

Κὸηι ἡεε τμετοορο ἡτε ηηφοηῖ  
ἡοηᾶρο εϛχηη ϩεν οηοηη φηῆτα

Again, the kingdom of heaven is like treasure hidden in a field, which a

«أَيْضًا يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ  
كَنْزًا مَخْفَى فِي حَقْلِ إِنْسَانٍ  
فَأَخْفَاهُ. وَمِنْ فَرَحِهِ مَضَى وَبَاعَ

οἴρωμι χεμφ ἀρχοπεφ οἴοθ εἶβολ θεν  
πιραψι ἀφψεναφ ἀφτ ἄπετενταφ  
εἶβολ οἴοθ ἀφψωπ ἄπιοθι ἔτε ἄματ.

Πάλιν ὁὐνι ἵχε τμετοτρο ἵτε  
νιφιοτὶ ἵοτρωμι ἵέψωτ εφκωτ ἵσα  
θανἄναμνι ἕσανετ:

Εταφχιμι δε ἵοτἄναμνι  
ἕναψενσοτενφ ἀφψεναφ ἀφτ  
ἄπετενταφ εἶβολ οἴοθ ἀφψοπεφ.

Πάλιν οη ὁὐνι ἵχε τμετοτρο ἵτε  
νιφιοτὶ ἵοτσαζηνι ἕατρηιτς ἕφιου:  
οἴοθ ἀθωοτφ εἶβολ θεν τενος νιβεν.

Θη ἕτασμοθ ἀτσοκς ἐπιχρο: οἴοθ  
ἕτατρημσι ἀτσοκι ἵννεθἄναετ  
ἕθανμοκι: νηετρωοφ δε ἀτρηιτοφ  
εἶβολ.

Φαι πε ἄφρητ ἄπεθἄψωπι θεν  
τῆδε ἵτε παἵενεθ ετἕι εἶβολ ἵχε  
νιαστελοθ οἴοθ ετἕφωρχ εἶβολ  
ἵννιςἄπετρωοφ εἶβολ θεν ἕμντ  
ἵννιςἄπεθἄναετ.

Οἴοθ ετἕριτοφ εἶθρηι ἕτἕρω  
ἵχρωμ πιμα ἕτε φρημι ναψωπι ἄμοφ  
νεμ πι῅ερτερ ἵτε νιναψθι.

Πεχαφ νωοφ ἵχε ἵχοτς χε  
ἄρετενκατ ἕναιτηροφ: πεχωοφ ναφ  
χε ἄθα Πβοις.

man found and hid; and for joy over it he goes and sells 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.”

كُلُّ مَا كَانَ لَهُ وَاشْتَرَى ذَلِكَ الْحَقْلَ.

أَيْضاً يُشْبِهُ مَلَكُوثُ السَّمَاوَاتِ  
إِنْسَاناً تَاجِراً يَطْلُبُ لَأَلَى حَسَنَةً.

فَلَمَّا وَجَدَ لُؤْلُؤَةً وَاحِدَةً كَثِيرَةً  
الثَّمَنَ مَضَى وَبَاعَ كُلَّ مَا كَانَ لَهُ  
وَاشْتَرَاهَا.

أَيْضاً يُشْبِهُ مَلَكُوثُ السَّمَاوَاتِ  
شِبْكَةً مَطْرُوحَةً فِي الْبَحْرِ وَجَامِعَةً  
مِنْ كُلِّ نَوْعٍ.

فَلَمَّا امْتَلَأَتْ أَصْعَدُوهَا عَلَى  
الشَّاطِئِ وَجَلَسُوا وَجَمَعُوا الْجَيَادَ  
إِلَى أَوْعِيَةٍ وَأَمَّا الْأَرْدِيَاءُ  
فَطَرَحُوهَا خَارِجاً.

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 καδ  
 νιβεν εαυδισβω ετμετογορο ντε  
 νιφνοτι ετορι νοτρωμι ννεβιορι  
 φηετριοτι εβολ δεν πευαλο νεανβερι  
 νευ εαναπαε.

*Πιωο 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.*

## Ψωπι

### Matins Psalm

#### مزمو ر باكر

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

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

Ψαλμοε τω Δαυιδ εγζ: α

Psalm 98: 1

المزمو ر 97: 1

εωε εΠβοιε δεν οτρωε μβερι: γε  
 αεiri νεανεβνοτι ετοι νωφηρι νεε  
 Πβοιε: αετανδω ναε νεε τεφονιναμ:  
 νευ πευωωβω εθοταβ. **Αλληλοια.**

Sing to The Lord a new  
 song; for The Lord has done  
 marvelous things; His right  
 hand and His holy arm have  
 gained Him the victory.  
**Alleluia.**

سبحوا الرب تسبيحاً جديداً لأن  
 الرب قد صنع أعمالاً عجيبة،  
 خلصت له يمينه وذراعه القدس.  
**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.

Οταναετωε εβολ δεν  
 πιεταεελιον εθοταβ κατα Μαρκον  
 αειοτ.

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

فصل من إنجيل معلمنا مرقس  
 البشير. بركاته علينا آمين.

Μαρκον β: ιη - κβ

Mark 2: 18 - 22

مرقس 2: 18 - 22

Οτοζ ναρε νιμαθητης ἴτε  
 Ιωαννης νεμ να νιΦαρισεος  
 ερνηστεριν οτοζ ανι θαροϋ πεχωου  
 ναϋ: γε εθεου νιμαθητης ἴτε  
 Ιωαννης νεμ να νιΦαρισεος  
 σεερνηστεριν: νεκμαθητης δε  
 σεερνηστεριν αν.

Οτοζ αϋεροῦ ἴτε Ιησοῦς πεχαϋ  
 νουοῦ γε μητι οτονηϋου ερε  
 νενϋηρι ὑπιπατωελετ ερνηστεριν  
 εος εϋ νεμωου ἴτε πιπατωελετ:  
 ἕχρονος νιβεν εος πιπατωελετ  
 νεμωου ὑμονϋου ὑμωου  
 ἔερνηστεριν.

Сеinhoῦ δε ἴτε θανεϋουοῦ εοταν  
 ανϋανῶλι ὑπιπατωελετ εβολ  
 θαρωου τοτε σεναερνηστεριν δεν  
 νιεϋουοῦ ετε ὑματ.

Οτ ταρ ὑπαρε ελι ει ορτωις ὑβερι  
 εορῆβως ἴτας ὑμον ϋαρε νιβερι ελ  
 πιμωε ἴτε πιἄτας οτοε ἴτε ορϋωδ  
 ϋωπι εϋεωου ἴεοῦο.

Οτοε ὑπαρνηρηπ ὑβερι εασκος  
 ἴτας: ὑμον ϋαρε νιρηπ φεδ νιασκος:  
 οτοε ϋαρε νιρηπ τακο νεμ νιασκος:  
 αλλα εϋατρη ηρη ὑβερι εασκος ὑβερι.

*Πῶου φα Πεννοῦϋ πε: ϋα ενεε*

The disciples of John and of the Pharisees were fasting. Then they came and said to Him, “Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?”

And Jesus said to them, “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.”

*Glory be to God forever.*

وَكَانَ تَلَامِيذُ يُوْحَنَّا وَالْفَرِيسِيِّينَ  
 يَصُومُونَ فَجَاءُوا وَقَالُوا لَهُ:  
 «لِمَاذَا يَصُومُ تَلَامِيذُ يُوْحَنَّا  
 وَالْفَرِيسِيِّينَ وَأَمَّا تَلَامِيذُكَ فَلَا  
 يَصُومُونَ؟»

فَقَالَ لَهُمْ يَسُوعُ: «هَلْ يَسْتَطِيعُ  
 بَنُو الْعَرِيسِ أَنْ يَصُومُوا وَالْعَرِيسُ  
 مَعَهُمْ؟ مَا دَامَ الْعَرِيسُ مَعَهُمْ لَا  
 يَسْتَطِيعُونَ أَنْ يَصُومُوا.

وَلَكِنْ سَتَأْتِي أَيَّامٌ حِينَ يُرْفَعُ  
 الْعَرِيسُ عَنْهُمْ فَحِينَئِذٍ يَصُومُونَ  
 فِي تِلْكَ الْأَيَّامِ.

لَيْسَ أَحَدٌ يَخِيْطُ رُقْعَةً مِنْ قِطْعَةٍ  
 جَدِيْدَةٍ عَلَى ثَوْبٍ عَتِيْقٍ وَإِلَّا  
 فَالْمَلَأُ الْجَدِيْدُ يَأْخُذُ مِنَ الْعَتِيْقِ  
 فَيَصِيْرُ الْخُرْقُ أَرْدًا.

وَلَيْسَ أَحَدٌ يَجْعَلُ خَمْرًا جَدِيْدَةً فِي  
 زَقَاقِ عَتِيْقَةٍ لِنَلَّا تَشَقُّ الْخَمْرُ  
 الْجَدِيْدَةُ الزَّقَاقَ فَالْخَمْرُ تَنْصَبُ  
 وَالزَّقَاقُ تَتَلَفُّ. بَلْ يَجْعَلُونَ خَمْرًا  
 جَدِيْدَةً فِي زَقَاقِ جَدِيْدَةٍ.»

*والمجد لله دائماً.*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἐπιστολὴ ἵτε πενκάθ Παῦλος Πιὰποστολος

<p>Παῦλος φῆβωκ ἡΠενθοῖς Ἰησοῦς      Πιχριστος: πιὰποστολος εἰθαθευ:      φηῆταῖθαυφ ἐπιζιωεννοῦφι ἵτε      Φνοῦ†.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Second epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἐ Κορινθῖος εἰ: ἰᾶ - εἰ: ἰϚ</b></p>	<p><b>2 Corinthians 5: 11 - 6:13</b></p>	<p><b>2 كورنثوس 5: 11 - 6: 13</b></p>
<p>Ἐνωωτη ἵτηζο† ἵτε Πβοῖς      τενθωτ ἡπζητ ἡνιρωμι τενουωηδ Δε      ἐβολ ἡΦνοῦ†: †ερζελπις Δε χε      λιοτοηδτ ἐβολθεν νετεγκεστηηδησις.</p> <p>Πανταρο ἡμῶν νωτεν ἀν ἡκεσοπ      ἀλλὰ ἐν†λωιζι νωτεν ἐψοῦψοῦ†      ἐῆρηι ἐχων θινα ἡτεψωπι νωτεν      οῦβε νηεψοῦψοῦ† ἡμῶν† θεν πζο      οῦοθ θεν πζητ ἀν.</p> <p>Ἰτε ζαρ ιςχε ἀνσιθι ἡζητ ιε ἀνσιθι      ἡΦνοῦ† ἵτε τενκα† ιε ἐνκα† νωτεν.</p> <p>†ἀζαπη ζαρ ἵτε Πιχριστος      ῥὰμῶνι ἡμῶν: ἐἀη†ζαπ ἐφαι χε ιςχε</p>	<p>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.</p> <p>For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart.</p> <p>For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.</p> <p>For the love of Christ compels us, because we judge thus: that if One died for all, then all died;</p>	<p>فَادْ نَحْنُ عَالَمُونَ مَخَافَةَ الرَّبِّ نُفْتَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صَرْنَا ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صَرْنَا ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.</p> <p>لَأَنَّنَا لَسْنَا نَمْدَحُ أَنْفُسَنَا أَيْضًا لَدَيْكُمْ، بَلْ نُعْطِيكُمْ فُرْصَةً لِلإِفْتِخَارِ مِنْ جِهَتِنَا، لِيَكُونَ لَكُمْ جَوَابٌ عَلَى الَّذِينَ يَفْتَخِرُونَ بِالْوَجْهِ لَا بِالْقَلْبِ.</p> <p>لَأَنَّنَا إِنْ صَرْنَا مُخْتَلِينَ فَلِلَّهِ، أَوْ كُنَّا عَاقِلِينَ فَلَكُمْ.</p> <p>لِأَنَّ مَحَبَّةَ الْمَسِيحِ تَحْضُرْنَا. إِذْ نَحْنُ نَحْسِبُ هَذَا: أَنَّهُ إِنْ كَانَ وَاحِدٌ قَدْ مَاتَ لِأَجْلِ الْجَمِيعِ. فَالْجَمِيعُ إِذَا مَاتُوا.</p>



οἱ αἱμοὶ ἔχεν ὅσον ἵβεν θάρα  
ὅσον ἵβεν αἱμοῦ.

Ὅτος αἱμοὶ ἔχεν ὅσον ἵβεν θίνα  
νητωνῶ ἵτονῶ τεμωνῶ νωῶ  
ἡματὰ τοῦ: ἀλλὰ ἡφῆταμοῦ ἐῶρη  
ἔχω ὅτος αἱτωνῶ.

Ὡστε ἀνον ἰχεν ἴνοῦ  
ἵτενωῶν ἵβλι ἀν κατὰ σαρξ ἰχε  
δε ἀνοθεν Πιχρίστος κατὰ σαρξ  
ἀλλὰ ἴνοῦ χε τενωῶν ἡμοῦ ἀν.

Ὡστε φητεῶεν Πιχρίστος  
οἱωντ ἡβερι πε: ἡιρχεος ἀρσινι ἰ  
θάνβερι ἀρῶπι.

Ὡβ δε ἵβεν ἐβὼλ ἡφνοῦτ νε:  
φαι ἔταῦ ἡοππεν ἔροῦ ἐβὼλ θιτεν  
Πιχρίστος ὅτος αἱτῆ ναν ἡπῶεμῶ  
ἵτε πιῶπι:

Χε φνοῦτ ναῦ ῶεν Πιχρίστος  
εῦθῶπι ἡπικοςμος ἔροῦ ἵῶπ ἔρωῶ  
ἀν ἵνοῦπαρὰπῶμα ὅτος αἱχῶ  
ἡπιασι ἵτε πιῶπι ἵῶρη ἵῶτην.

Ἀνερῶρεβερῶν ὅτη ἔχεν  
Πιχρίστος ῶως ἔρε φνοῦτ ἴνοῦνοῦτ  
ἐβὼλ θιτοτεν τεῦτῶ ἐφῶμα  
ἡΠιχρίστος ῶπι ἔφνοῦτ.

Φῆτε ἡπερσοῦεν νοβι αἱαιῦ  
ἵνοβι ἐῶρη ἔχων θίνα ἀνον ῶων

And He died for all, that  
those who live should live  
no longer for themselves,  
but for Him who died for  
them and rose again.

Therefore, from now on,  
we regard no one according  
to the flesh. Even though we  
have known Christ  
according to the flesh, yet  
now we know Him thus no  
longer.

Therefore, if anyone is  
in Christ, he is a new  
creation; old things have  
passed away; behold, all  
things have become new.

Now all things are of  
God, who has reconciled us  
to Himself through Jesus  
Christ, and has given us the  
ministry of reconciliation,

that is, that God was in  
Christ reconciling the world  
to Himself, not imputing  
their trespasses to them, and  
has committed to us the  
word of reconciliation.

Now then, we are  
ambassadors for Christ, as  
though God were pleading  
through us: we implore you  
on Christ's behalf, be  
reconciled to God.

For He made Him who  
knew no sin to be sin for us,  
that we might become the

وَهُوَ مَاتَ لِأَجْلِ الْجَمِيعِ كَيْ يَعْيشَ  
الْأَحْيَاءُ فِيمَا بَعْدَ لَا لِأَنْفُسِهِمْ، بَلْ  
لِلَّذِي مَاتَ لِأَجْلِهِمْ وَقَامَ.

إِذَا نَحْنُ مِنَ الْآنَ لَا نَعْرِفُ أَحَدًا  
حَسَبَ الْجَسَدِ. وَإِنْ كُنَّا قَدْ عَرَفْنَا  
الْمَسِيحَ حَسَبَ الْجَسَدِ، لَكِنَّ الْآنَ لَا  
نَعْرِفُهُ بَعْدَ.

إِذَا إِنْ كَانَ أَحَدٌ فِي الْمَسِيحِ فَهُوَ  
خَلِيقَةٌ جَدِيدَةٌ. الْأَشْيَاءُ الْعَتِيقَةُ قَدْ  
مَضَتْ. هُوَذَا الْكُلُّ قَدْ صَارَ جَدِيدًا.

وَلَكِنَّ الْكُلَّ مِنَ اللَّهِ، الَّذِي صَالَحَنَا  
لِنَفْسِهِ بِيَسُوعَ الْمَسِيحِ، وَأَعْطَانَا  
خِدْمَةَ الْمَصَالِحَةِ،

أَيُّ إِنْ كَانَ اللَّهُ فِي الْمَسِيحِ  
مُصَالِحًا الْعَالَمَ لِنَفْسِهِ، غَيْرَ حَاسِبٍ  
لَهُمْ خَطَايَاهُمْ، وَوَضِعًا فِينَا كَلِمَةَ  
الْمَصَالِحَةِ.

إِذَا نَسَعَى كَسْفَرَاءَ عَنِ الْمَسِيحِ،  
كَأَنَّ اللَّهَ يَعْظُ بِنَا. نَطْلُبُ عَنِ  
الْمَسِيحِ: تَصَالَحُوا مَعَ اللَّهِ.

لِأَنَّهُ جَعَلَ الَّذِي لَمْ يَعْرِفْ خَطِيئَةً،  
خَطِيئَةً لِأَجْلِنَا، لِنَصِيرَ نَحْنُ بِرَّ اللَّهِ  
فِيهِ.



ἵνα ἴδωμεν τὴν δικαιοσύνην τοῦ Θεοῦ ἐν αὐτῷ  
καὶ ἵνα ἴδωμεν τὴν ἐπιείκειαν τοῦ Θεοῦ ἐν αὐτῷ.

Εἰς οὖν ὡς ἔργα ἡμεῶν οὐκ ἔστιν ἵνα  
ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ ἴδωμεν  
καὶ ἵνα ἴδωμεν τὴν δικαιοσύνην τοῦ Θεοῦ ἐν αὐτῷ.

Ὁ Θεὸς γὰρ ἡμῶν οὐκ ἔστιν ὁμοιωθεὶς  
ἐπιείκεια καὶ δικαιοσύνη. Ὁ Θεὸς ἵνα  
ἐπιείκεια ἴδωμεν καὶ δικαιοσύνη ἴδωμεν  
καὶ ἵνα ἴδωμεν τὴν ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ  
καὶ ἵνα ἴδωμεν τὴν δικαιοσύνην τοῦ Θεοῦ ἐν αὐτῷ.

Ἦν οὖν ἡμεῖς οὐκ ἔμελλομεν ἵνα ἴδωμεν  
ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ.

Ἀλλὰ ἵνα ἴδωμεν ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ  
καὶ ἵνα ἴδωμεν τὴν δικαιοσύνην τοῦ Θεοῦ ἐν αὐτῷ  
καὶ ἵνα ἴδωμεν τὴν ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ  
καὶ ἵνα ἴδωμεν τὴν δικαιοσύνην τοῦ Θεοῦ ἐν αὐτῷ.

Ἦν οὖν ἡμεῖς οὐκ ἔμελλομεν ἵνα ἴδωμεν  
ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ.

Ἦν οὖν ἡμεῖς οὐκ ἔμελλομεν ἵνα ἴδωμεν  
ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ.

Ἦν οὖν ἡμεῖς οὐκ ἔμελλομεν ἵνα ἴδωμεν  
ἐπιείκεια τοῦ Θεοῦ ἐν αὐτῷ.

righteousness of God in Him.

We then, as workers together with Him also plead with you not to receive the grace of God in vain.

For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.

We give no offense in anything, that our ministry may not be blamed.

But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,

by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

فَاذْ نَحْنُ عَامِلُونَ مَعَهُ نَطْلُبُ أَنْ لَا تَقْبَلُوا نِعْمَةَ اللَّهِ بَاطِلًا.

لَأَنَّهُ يَقُولُ: «فِي وَقْتٍ مَقْبُولٍ سَمِعْتُكَ، وَفِي يَوْمٍ خَلَاصٍ أَعْنُتُكَ». هُوَذَا الْآنَ وَقْتُ مَقْبُولٍ. هُوَذَا الْآنَ يَوْمُ خَلَاصٍ.

وَلَسْنَا نَجْعَلُ عَثْرَةً فِي شَيْءٍ لِنَلَّا تِلْكَ الْخِدْمَةَ.

بَلْ فِي كُلِّ شَيْءٍ نُنْظِرُ أَنْفُسَنَا كَخِدْمَةِ اللَّهِ، فِي صَبْرٍ كَثِيرٍ، فِي شِدَائِدٍ، فِي ضَرُورَاتٍ، فِي ضَيْقَاتٍ،

فِي ضَرْبَاتٍ، فِي سُجُونٍ، فِي اضْطِرَابَاتٍ، فِي أَتْعَابٍ، فِي أَسْهَارٍ، فِي أَصْوَامٍ،

فِي طَهَارَةٍ، فِي عِلْمٍ، فِي أَنَاةٍ، فِي لُطْفٍ، فِي الرُّوحِ الْقُدُسِ، فِي مَحَبَّةٍ بِلَا رِيَاءٍ،

فِي كَلَامِ الْحَقِّ، فِي قُوَّةِ اللَّهِ بِسِلَاحِ الْبِرِّ لِلْيَمِينِ وَاللِّيسَارِ.

ΕΒΟΛ ΖΙΤΕΝ ΟΥΩΟΥ ΝΕΜ ΟΥΩΟΥ  
ΕΒΟ ΛΖΙΤΕΝ ΟΥΣΜΟΥ ΝΕΜ ΟΥΣΑΖΟΥ  
ΜΦΡΗΤ ΝΖΑΝΠΛΑΝΟΣ ΝΕΜ ΖΑΝΘΜΗ.

ΖΩΣ ΝΣΕΣΩΟΥΝ ΜΜΟΝ ΑΝ ΟΥΟΣ  
ΕΥΣΩΟΥΝ ΜΜΟΝ: ΖΩΣ ΕΝΝΑΜΟΥ ΖΗΠΠΕ  
ΤΕΝΩΝΣ: ΖΩΣ ΕΥΤΣΒΩ ΝΑΝ ΟΥΟΣ  
ΝΣΕΣΩΤΕΒ ΜΜΟΝ ΑΝ.

ΖΩΣ ΕΝΜΟΚΣ ΝΖΗΤ ΕΝΡΑΥΙ ΔΕ  
ΝΣΗΟΥ ΝΙΒΕΝ: ΖΩΣ ΖΑΝΖΗΚΙ ΕΝΙΡΙ ΔΕ  
ΝΟΥΜΗΥ ΝΡΑΜΑΔ: ΖΩΣ ΜΜΟΝΤΕΝ ΖΛΙ  
ΟΥΟΣ ΤΕΝΑΜΟΝΙ ΝΖΩΒ ΝΙΒΕΝ.

Α ΡΩΝ ΟΥΩΝ ΟΥΒΕ ΘΗΝΟΥ Ω  
ΝΙΚΟΡΙΝΘΟΣ: Α ΠΕΝΖΗΤ ΟΥΩΟΥΣ ΕΒΟΛ.

ΠΤΕΤΕΝΖΕΧΖΩΧ ΑΝ ΝΘΡΗΙ ΝΘΗΤΕΝ:  
ΤΕΤΕΝΖΕΧΖΩΧ ΔΕ ΝΘΡΗΙ ΣΕΝ  
ΝΕΤΕΝΜΕΤΥ ΑΝΘΜΑΔΤ.

ΨΧΩ ΔΕ ΜΠΑΙ ΨΕΒΙΕ ΒΕΧΕ ΝΟΥΩΤ  
ΝΩΤΕΝ ΜΦΡΗΤ ΝΖΑΝΨΗΡΙ ΟΥΕΥΣ ΘΗΝΟΥ  
ΕΒΟΛ ΖΩΤΕΝ.

*Πρῶτος γὰρ νεύωτες νεμ  
τῆρινη ενσοπ: χε λμην εσεψωπι.*

by honor and dishonor,  
by evil report and good  
report; as deceivers, and yet  
true;

as unknown, and yet  
well known; as dying, and  
behold we live; as  
chastened, and yet not  
killed;

as sorrowful, yet always  
rejoicing; as poor, yet  
making many rich; as  
having nothing, and yet  
possessing all things.

O Corinthians! We have  
spoken openly to you, our  
heart is wide open.

You are not restricted by  
us, but you are restricted by  
your own affections.

Now in return for the  
same, I speak as to children,  
you also be open.

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

بِمَجْدٍ وَهَوَانٍ. بِصِيَتِ رَدِيٍّ  
وَصِيَتِ حَسَنٍ. كَمُضِلِّينَ وَنَحْنُ  
صَادِقُونَ،

كَمَجْهُولِينَ وَنَحْنُ مَعْرُوفُونَ.  
كَمَا نَتِينَنَ وَهَذَا نَحْنُ نَحْيَا. كَمُؤَدَّبِينَ  
وَنَحْنُ عَيْرُ مَقْتُولِينَ،

كَحَزَائِي وَنَحْنُ دَائِمًا فَرِحُونَ.  
كَفُقَرَاءَ وَنَحْنُ نُغْنِي كَثِيرِينَ. كَأَنَّ  
لَا شَيْءَ لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.

فَمَنَا مَفْتُوحَ الْبَيْتِ أَيُّهَا  
الْكُورِنْثِيِّونَ. قَلْبُنَا مُتَّسِعٌ.

لَسْتُمْ مُتَّصِقِينَ فِينَا بَلْ مُتَّصِقِينَ  
فِي أَحْسَانِكُمْ.

فَجَزَاءً لِدَلِكْ أَقُولُ كَمَا لِأَوْلَادِي:  
كُونُوا أَنْتُمْ أَيْضًا مُتَّسِعِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον ΕΒΟΛ ΣΕΝ ΠΕ ΠΙΣΟΥΤ  
ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΙΩΑΝΝΗΣ.  
Αμην. Ηαμηνρατ.

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

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

Παμενραϋ ἵνοεντολῆ ὑβερὶ ἀν  
ἐϋϋδαὶ ὑμοσ νωτεν ἀλλὰ οὔεντολῆ  
ἵἀπασ τε θῆένασ ἵτεν θῆνοὔ ἱσxen  
Ϸῆ: ϋεντολῆ ἵἀπασ πιαζι πε  
ἐταρετενσομεϋ.

Πάλιν οὔεντολῆ ὑβερὶ ἐϋϋδαὶ  
ὑμοσ νωτεν θῆέτε οὔον οὔμεθῆμι  
ὔοπ ἵῆῆτε νεμ ῆεν θῆνοὔ Ϸε πιχακι  
νασῆνι οὔοϷ πιοὔωῆνι ἵταῆῆμι Ϸῆῆῆ  
ἐεροὔωῆνι.

ΦῆετϷω ὑμοσ Ϸε ϋὔοπ ῆεν  
πιοὔωῆνι οὔοϷ εϋμοσϋ ὑπεϋσον ἀϋ  
ἵῆῆῆ ῆεν πιχακι ὔαϋῆνοὔ.

Φῆετερὰσῆπαν ὑπεϋσον ἀϋὔοπ  
ῆεν πιοὔωῆνι οὔοϷ ὑμοσ ḱκανῆαλον  
ὔοπ ἵῆῆῆϋ.

Φῆ ῆε εῆμοσϋ ὑπεϋσον ἀϋ ῆεν  
πιχακι οὔοϷ ἀϋμοὔῆ ῆεν πιχακι:  
οὔοϷ ἐϋωοῆῆ ἵν Ϸε ἀϋμοὔῆ εῆωῆ Ϸε  
ἵ πιχακι ῆωῆ ἵνεϋβαῆ.

ϋϋδαὶ νωτεν ἵὔῆῆῆ Ϸε σῆναϷᾱ  
νετεῆνοβῆ νωτεν ἐβολ εῆβε πεϋραν.

ϋϋδαὶ νωτεν ἵῆῆῆϋ Ϸε  
ἵρετενσοὔεν φῆετὔοπ ἱσxen Ϸῆ:

Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

He who says he is in the light, and hates his brother, is in darkness until now.

He who loves his brother abides in the light, and there is no cause for stumbling in him.

But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

I write to you, little children, because your sins are forgiven you for His name's sake.

I write to you, fathers, because you have known Him who is from the

أَيُّهَا الْإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ  
وَصِيَّةَ جَدِيدَةً، بَلْ وَصِيَّةَ قَدِيمَةً  
كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ  
الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي  
سَمِعْتُمُوهَا مِنَ الْبَدْءِ.

أَيْضاً وَصِيَّةَ جَدِيدَةً أَكْتُبُ إِلَيْكُمْ،  
مَا هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ  
قَدْ مَضَتْ، وَالنُّورَ الْحَقِيقِيَّ الْآنَ  
يُضِيءُ.

مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ  
أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ.

مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ  
وَلَيْسَ فِيهِ عَثْرَةٌ.

وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي  
الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْلُكُ، وَلَا  
يَعْلَمُ أَيْنَ يَمْضِي، لِأَنَّ الظُّلْمَةَ  
أَعَمَّتْ عَيْنَيْهِ.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْإِبْنَاءُ، لِأَنَّهُ قَدْ  
عُفِّرَتْ لَكُمْ خَطَايَاكُمْ مِنْ أَجْلِ  
اسْمِهِ.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لِأَنَّكُمْ قَدْ  
عَرَفْتُمْ الَّذِي مِنَ الْبَدْءِ. أَكْتُبُ  
إِلَيْكُمْ أَيُّهَا الشَّبَابُ، لِأَنَّكُمْ قَدْ غَلَبْتُمْ

†ςδαι νωτεν νιδελωρι γε  
ἀρετενδ̄ρο ἐπιπονηρος: αἰςδαι νωτεν  
νιὰλωονῑ γε ἀρετενσεν Φιωτ.

Αἰςδαι νωτεν νιο† γε  
ἀρετενσεν φηετωπι ιςεν θη:  
αἰςδαι νωτεν νιδελωρι γε  
τετενχορ: οτορ πιςαχι ἵτε φνο††  
ωοπ δεν θηνο† οτορ ἀτετενδ̄ρο  
ἐπιπονηρος.

Ἐπεμενερ πικοςμος: ο†δε  
νηετωπι δεν πικοςμος: ἐωωπ δε  
ἀρεωαν ο†αι μενερ πικοςμος †α†απη  
ἵτε Φιωτ ωοπ ἵδητη† αν.

Χε ενχαι νιβεν ε†δεν πικοςμος  
†επιθωμιᾱ ἵτε †σαρζ νεμ †επιθωμιᾱ  
ἵτε νιβαλ νεμ †μετρεφθῑρο ἵτε  
παιβιος: ναι ρανεβολ̄ ἕΦιωτ αν νε  
αλλα ραν εβολ̄ δεν πικοςμος νε.

Οτορ πικοςμος ναςινη νεμ  
τε†επιθωμιᾱ: φη δε ε†ιρι ἕφορωω  
ἕφνο†† ε†ναωωπι ωᾱ ε†εε.

*Ἦᾱςηνο† ἕπεμενερ πικοςμος  
ο†δε νηετωπι δεν πικοςμος:  
πικοςμος ναςινη νεμ τε†επιθωμιᾱ: φη  
δε ε†ιρι ἕφορωω ἕφνο†† ε†ναωωπι  
ωᾱ ε†εε: ἀμην.*

beginning. I write to you,  
young men, because you  
have overcome the wicked  
one. I write to you, little  
children, because you have  
known the Father.

I have written to you,  
fathers, because you have  
known Him who is from  
the beginning. I have  
written to you, young men,  
because you are strong, and  
the word of God abides in  
you, and you have  
overcome the wicked one.

Do not love the world  
or the things in the world.  
If anyone loves the world,  
the love of the Father is not  
in him.

For all that is in the world,  
the lust of the flesh; the  
lust of the eyes and the  
pride of life, is not of the  
Father but is of the world.

And the world is  
passing away, and the lust  
of it; but he who does the  
will of God abides 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.*

الشَّرِيرَ. كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْوَالِدُ،  
لأنَّكُمْ قَدْ عَرَفْتُمْ الْآبَ.

كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لأنَّكُمْ قَدْ  
عَرَفْتُمْ الَّذِي مِنَ الْبَدَعِ. كَتَبْتُ  
إِلَيْكُمْ أَيُّهَا الشَّبَّانَ، لأنَّكُمْ أَقْوِيَاءُ،  
وكَلِمَةُ اللَّهِ ثَابِتَةٌ فِيكُمْ، وَقَدْ غَلِبْتُمْ  
الشَّرِيرَ.

لا تُحِبُّوا الْعَالَمَ وَلَا الْأَشْيَاءَ الَّتِي  
فِي الْعَالَمِ. إِنْ أَحَبَّ أَحَدٌ الْعَالَمَ  
فَلَيْسَتْ فِيهِ مَحَبَّةُ الْآبِ.

لأنَّ كُلَّ مَا فِي الْعَالَمِ: شَهْوَةٌ  
الْجَسَدِ، وَشَهْوَةٌ الْعَيْونِ، وَتَعْظُمُ  
الْمَعِيشَةِ، فَهَذِهِ لَيْسَتْ مِنَ الْآبِ  
بَلْ مِنَ الْعَالَمِ.

والعالمُ يمضي وشهوتهُ، وأمَّا  
الذي يصنعُ إرادةَ اللَّهِ فيثبتُ إلى  
الأبدي.

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

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἰὰ ποστολοϑ: ἐρε ποῦϑμοῦ εθοῦαβ ῥωπι νεμαν. Δυηη.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις ιζ: ιε - λδ</p>	<p style="color: red;">Acts 17: 16 - 34</p>	<p style="color: red;">اعمال 17: 16 - 34</p>
<p>Παῦλοϑ δε ναϑχη δεη Δθηηηαϑ εϑμοϑ εβολ δεαωοῦ αϑαωηη δε ἴνε πεϑἰνεῦμα ἰδῆρη ἰδηηϑ εϑηαῦ ἐῑπολιϑ εϑω ἰμεῑωαμῥε ἰδωλοη.  Ηαϑαϑι μεη οῡη δεη ῑϑηηαϑωη ἴτε ηιλοῦδαη μεη ηηεηερεβεϑε μεη οῡηη ηηβηη ἐηε ῥαῑθωοῑ ἰμμηη ϑη ῑὰϑορα.  Θαηοῡη δε εβολ δεη ηιεΠηκοῡηηοϑ μεη Ηιϑοῡῑχοϑ ἰφιλοϑοϑοϑ ηαῦῑ οῡβηϑ: οῡοϑ θαηκεοῡηη ηαῦϑω ἰμοϑ ϑε οῡ πε εηεϑοῡω ἔχοϑ ἴνε παη ϑπεημολοϑοϑ: θαηκεῑωοῡηη δε ηαῦϑω ἰμοϑ ϑε οῡρεϑηηωῡ πε ἴτε θαηδεμωη ἰῡεμμο: ϑε ηαϑηηωῡ ηωοῡ πε ἰηηοῡϑ μεη ηεϑὰηαϑαϑη.  Δῡὰμωηη δε ἰμοϑ αῡηηϑ ἐδῡηη ἐπιΔηηοῡπαϑοϑ εῡϑω ἰμοϑ ϑε οῡηη ῡϑμοῡ ἰμμοη ἐέμη ϑε ηαϑεβω ἰβηηη οῡ</p>	<p>Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols.  Therefore, he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there.  Then certain Epicurean and Stoic philosophers encountered him. And some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign gods,” because he preached to them Jesus and the resurrection.  And they took him and brought him to the Areopagus, saying, “May we know what this new doctrine is of which you speak?”</p>	<p>وَبَيْنَمَا بُولُسُ يَنْتَظِرُهُمَا فِي أَثِينَا احْتَدَّتْ رُوحُهُ فِيهِ إِذْ رَأَى الْمَدِينَةَ مَمْلُوءَةً أَصْنَامًا.  فَكَانَ يُكَلِّمُ فِي الْمَجْمَعِ الْيَهُودَ الْمُتَعَبِّدِينَ وَالَّذِينَ يُصَادِفُونَهُ فِي السُّوقِ كُلِّ يَوْمٍ.  فَقَابَلَهُ قَوْمٌ مِنَ الْفَلَسَفَةِ الْأَيْكُورِيِّينَ وَالرُّوَاقِيِّينَ وَقَالَ بَعْضٌ: تَرَى مَاذَا يَرِيدُ هَذَا الْمَهْدَارُ أَنْ يَقُولَ وَبَعْضٌ: إِنَّهُ يَظْهَرُ مُنَادِيًا بِالْإِلَهَةِ غَرِيبَةٍ لِأَنَّهُ كَانَ يُبَشِّرُهُمْ بِيَسُوعَ وَالْقِيَامَةَ.  فَأَخَذُوهُ وَذَهَبُوا بِهِ إِلَى أَرِيُوسَ بَاغُوسَ قَانِلِينَ: هَلْ يُمَكِّنُنَا أَنْ نَعْرِفَ مَا هُوَ هَذَا التَّعْلِيمُ الْجَدِيدُ الَّذِي تَتَكَلَّمُ بِهِ.</p>

TE TEKCAZI UMOC.

KINI TAP NTHANCAZI NPEUMMO EDOYH ENENMAYX TENOTAY EEMI ZE OT NE NAI.

Hiathennecos ze throt neu niwemmot eonhot emat narcorot eeli an pe ebhl ecazi neu ecwtem ezwb uberi.

Aqozh ze eraty nze Paulos den omht upiariopatos pezac nirowi Hiathennecos kata zwb niben tnat erwtan ze tetenoi nreayawye id nroto.

Staicini tap otos etainat enhetetenerebecse umot diximi notwmonit eccdhot eeri ziwts ze fnot t ete nceswotn umoc an: phi on etetenerebecse umoc tetencwotn umoc an fai anok etziway umoc notan.

Fnot t phetaythamio upikocmoc neu zwb niben etwop nthtq: fai pe ptoic nte tpe neu pkazi nacwop an den zanerphotit umotnk nzi.

Otze ne yawwemy umoc an nze zanziz nrowi: nqerxria nelh an notoc pe et t upwnz neu phiqi noton

For you are bringing some strange things to our ears. Therefore, we want to know what these things mean.”

For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious;

for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: ‘To The Unknown God.’ Therefore, the One whom you worship without knowing, Him I proclaim to you:

God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.

Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.

لَا تَك تَاتِي إِلِي مَسَامِعًا بِأُمُورٍ غَرِيبَةٍ فَرِيدٍ أَنْ نَعْلَمَ مَا عَسَى أَنْ تَكُونَ هَذِهِ.

أَمَّا الْأَثِينِيُّونَ أَجْمَعُونَ وَالْغُرَبَاءُ الْمُسْتَوَطْنُونَ فَلَا يَتَفَرَّغُونَ لِشَيْءٍ آخَرَ إِلَّا لِأَنْ يَتَكَلَّمُوا أَوْ يَسْمَعُوا شَيْئًا حَدِيثًا.

فَوَقَفَ بُولُسُ فِي وَسْطِ أَرِيُوسَ بَاغُوسَ وَقَالَ: أَيُّهَا الرِّجَالُ الْأَثِينِيُّونَ أَرَأَيْكُمْ مِنْ كُلِّ وَجْهِ كَأَنَّكُمْ مُتَدَيِّنُونَ كَثِيرًا.

لَأَتْنِي بَيْنَمَا كُنْتُ أَجْتَازُ وَأَنْظُرُ إِلِي مَعْبُودَاتِكُمْ وَجَدْتُ أَيضًا مَذْبَحًا مَكْتُوبًا عَلَيْهِ: إِلَاهٌ مَجْهُولٌ. فَالَّذِي تَتَّقُونَهُ وَأَنْتُمْ تَجْهَلُونَهُ هَذَا أَنَا أَنَادِي لَكُمْ بِهِ.

الإله الذي خلق العالم وكل ما فيه هذا إذ هو رب السماء والأرض لا يسكن في هياكل مصنوعة بالأيادي.

وَلَا يُخَدَّمُ بِأَيْدِي النَّاسِ كَأَنَّهُ مُحْتَاجٌ إِلِي شَيْءٍ إِذْ هُوَ يُعْطِي الْجَمِيعَ حَيَاةً وَنَفْسًا وَكُلَّ شَيْءٍ.

NIΒEN NEU ZWB NIΒEN.

Εαφθαμιε` η̄ωλολ niβεν η̄τε  
niρωμι ε̄βολ θε̄ν ο̄ται ε̄ροτυωπι  
χιεν η̄ρο η̄πκαχι τηρϕ: ε̄αφωω  
η̄θανχο̄υ ε̄τηω ῑεν ω̄ορπ neu  
niωω η̄τε πο̄χινωπι.

Ε̄ροτυω̄ η̄σα Φ̄νο̄ῡ χε̄ θᾱρα  
δε̄ σε̄ναχο̄μχε̄ η̄ωϕ η̄σε̄χε̄μϕ: κε̄τοι  
η̄ρο̄τη̄ο̄υ αν̄ η̄πῑο̄ται πῑο̄ται η̄μο̄ν.

Ᾱνωη̄ θᾱρ η̄θη̄τη̄ ο̄ρο̄ αν̄κιμ  
ο̄ρο̄ αν̄ω̄ο̄π η̄φρη̄η̄ ε̄τᾱρχο̄ς η̄χε̄ θᾱν  
κε̄χω̄τη̄νι ε̄βολ θε̄ν niπιο̄η̄της ε̄τη̄θεν  
θη̄νο̄υ χε̄ αν̄ον πε̄ρτε̄νο̄ς θᾱρ.

Ε̄ανον ο̄ρτε̄νο̄ς ο̄τη̄ η̄τε Φ̄νο̄ῡη̄  
η̄ω̄ε̄ nan αν̄ ε̄ο̄ρη̄με̄νι ε̄ο̄τη̄νο̄ῡβ ιε̄  
ο̄τη̄ᾱτ ιε̄ ο̄τη̄νι η̄φω̄τη̄ η̄τε̄χη̄νη̄ ιε̄  
μο̄κιε̄κ η̄ρω̄μι.

η̄ιχο̄ῡ με̄ν ο̄τη̄ η̄τε̄ η̄με̄τᾱτε̄μι  
ᾱχη̄ᾱτ ε̄βολ η̄χε̄ Φ̄νο̄ῡη̄: η̄νο̄ῡ δε̄  
ε̄η̄ιω̄ω̄ η̄niρω̄μι ε̄ο̄ρε̄ ο̄το̄ν niβεν  
ε̄ρμε̄τᾱνο̄ιν θε̄ν μᾱι niβεν.

Κᾱτᾱ φ̄ρη̄η̄ χε̄ ᾱρ̄ε̄μνε̄ ο̄τε̄ρο̄ο̄ῡ  
ε̄ρη̄ᾱτη̄ᾱπ η̄θη̄τη̄ ε̄̄ο̄ικο̄ῡμε̄νη̄ τη̄ρϕ  
θε̄ν ο̄ῡμε̄θ̄μη̄νι ε̄βολ χῑτε̄ν πῑρω̄μι  
ε̄τᾱρ̄ᾱω̄ϕ: ε̄ᾱϕη̄ η̄φ̄η̄ᾱη̄η̄ η̄ο̄το̄ν  
niβεν ε̄ᾱϕτο̄τη̄νο̄ς ε̄βολ θε̄ν  
niε̄θ̄ω̄ο̄ῡτ.

And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

so that they should seek The Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'

Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,

because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.

وَصَنَعَ مِنْ دَمٍ وَاحِدٍ كُلَّ أُمَّةٍ مِنَ  
النَّاسِ يَسْكُنُونَ عَلَىٰ كُلِّ وَجْهِ  
الْأَرْضِ وَحَتَّمَ بِالْأَوْقَاتِ الْمَعِيْنَةَ  
وَيَحْدُودِ مَسْكَنِيهِمْ.

لِكَيْ يَطْلُبُوا اللَّهَ لَعَلَّهُمْ يَتَلَمَّسُونَهُ  
فَيَجِدُوهُ مَعَ أَنَّهُ عَنِ كُلِّ وَاحِدٍ مِنَّا  
لَيْسَ بَعِيدًا.

لَأَنَّنَا بِهِ نَحْيَا وَنَتَحَرَّكَ وَنُوجَدُ. كَمَا  
قَالَ بَعْضُ شُعْرَانِكُمْ أَيضًا: لَأَنَّنَا  
أَيْضًا ذُرِّيَّتُهُ.

فَإذْ نَحْنُ ذُرِّيَّةُ اللَّهِ لَا يَنْبَغِي أَنْ  
نُظَنَّ أَنَّ اللَّاهُوتَ شَبِيهَ بِذَهَبٍ أَوْ  
فِضَّةٍ أَوْ حَجَرٍ نَفْسِ صِنَاعَةٍ  
وَاخْتِرَاعِ إِنْسَانٍ.

فَاللَّهُ الْآنَ يَأْمُرُ جَمِيعَ النَّاسِ فِي  
كُلِّ مَكَانٍ أَنْ يَتُوبُوا مُتَعَاظِيًا عَنْ  
أَرْمَنِ الْجَهْلِ.

لَأَنَّهُ أَقَامَ يَوْمًا هُوَ فِيهِ مُزْمِعٌ أَنْ  
يَدِينَ الْمَسْكُونَةَ بِالْعَدْلِ بِرَجُلٍ قَدْ  
عَيَّنَهُ مُقَدِّمًا لِلْجَمِيعِ إِيمَانًا إِذْ أَقَامَهُ  
مِنَ الْأَمْوَاتِ.



ΕΤΑΥΣΩΤΕΜ ΔΕ ΧΕ ΑΝΑΣΤΑΣΙΣ ΝΤΕ  
ΝΙΡΕΦΜΩΟΥΤ ΖΑΝΟΥΤΟΝ ΜΕΝ ΝΑΥΣΩΒΙ:  
ΖΑΝΚΕΧΩΟΥΤΝΙ ΔΕ ΑΥΣΟΣ ΧΕ ΕΝΕΣΩΤΕΜ  
ΕΡΟΚ ΠΑΛΙΝ ΕΘΒΕ ΦΑΙ.

ΟΥΟΣ ΠΑΙΡΗΤ ΟΝ Α ΠΑΥΛΟΣ Ι ΕΒΟΛ  
ΖΕΝ ΤΟΥΜΗΤ.

ΑΥΤΟΜΟΥ ΔΕ ΕΡΟΦ ΝΧΕ ΖΑΝΡΩΜΙ  
ΕΑΥΝΑΖΤ: ΝΑΙ ΕΤΕ ΝΑΡΕ ΔΙΟΝΗΣΙΟΣ  
ΝΔΗΤΟΥ ΠΙΔΡΙΟΠΑΣΙΤΗΣ ΝΕΜ ΟΥΣΕΙΜΙ  
ΕΠΕΣΡΑΝ ΠΕ ΔΑΜΑΡΙΣ ΝΕΜ ΖΑΝ  
ΚΕΧΩΟΥΤΝΙ ΝΕΜΩΟΥ.

*Πισαχι Δε ντε Πβοις εφελαι οροθ  
εφελαυαι: εφελαμασι οροθ εφεταχρο:  
Ζεν φασια νεκκλησια ντε Φνορτ:  
αμην.*

And when they heard of  
the resurrection of the dead,  
some mocked, while others  
said, "We will hear you  
again on this matter."

So Paul departed from  
among them.

However, some men  
joined him and believed,  
among them Dionysius the  
Areopagite, a woman  
named Damaris, and others  
with them.

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

وَلَمَّا سَمِعُوا بِالْقِيَامَةِ مِنَ الْأَمْوَاتِ  
كَانَ الْبَعْضُ يَسْتَهْزِئُونَ وَالْبَعْضُ  
يَقُولُونَ: سَنَسْمَعُ مِنْكَ عَنْ هَذَا  
أَيْضًا.

وَهَكَذَا خَرَجَ بُولُسُ مِنْ وَسْطِهِمْ.

وَلَكِنَّ أُنَاسًا اتَّصَفُوا بِهِ وَآمَنُوا  
مِنْهُمْ دِيُونِيسِيُوسُ الْأَرِيُوبَاغِيُّ  
وَأَمْرَأَةٌ اسْمُهَا دَامَرِيسُ وَآخَرُونَ  
مَعَهُمَا.

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

## Synaxarium of Tout 1 (Coptic New Year) سنكسار اليوم الأول من شهر توت (بداية السنة القبطية)

1. Feast of El-Nayrouz (Beginning of the New Coptic Year)
2. The Commemoration of the Healing of Job the Righteous
3. The Martyrdom of St. Bartholomew, the Apostle
4. The Departure of Pope Milius (Milio), the 3<sup>rd</sup> Patriarch of Alexandria
5. The Departure of St. Marcus (Mark) V, the 98<sup>th</sup> Patriarch of Alexandria

### 1. Feast of El-Nayrouz (Beginning of the New Coptic Year)

On this day, the church celebrates the new Coptic Year. Festivals are held in veneration of the martyrs of Christianity, to immortalize their memory and be blessed by their lives, as the church and the faithful believe in the power of their prayers and supplication.

1. عيد النيروز (بداية السنة القبطية)
2. تذكارات شفاء أيوب الصديق
3. إستشهاد القديس برثولماوس الرسول
4. نياحة البابا ميلْيوس، البطريك الثالث من بطارقة الكرازة المرقسية
5. نياحة البابا مرقس الخامس، البطريك الثامن والتسعين من بطارقة الكرازة المرقسية

1. عيد النيروز (بداية السنة القبطية)  
في هذا اليوم تُعيد الكنيسة برأس السنة  
القبطية، وتقام الاحتفالات تكريماً لشهداء  
المسيحية وتخليداً لذكراهم وتبركاً بحياتهم،  
إيماناً من الكنيسة والمؤمنين بفاعلية صلواتهم  
وطلباتهم.  
وقد رتبت الكنيسة أن يبدأ تقويم الشهداء في

The Coptic calendar started in the beginning of the reign of emperor Diocletian in the year 284 AD. The church presents to her children the story of early Christianity in its splendid portrait, when the Christians offered themselves during the reign of that emperor, as examples of love, sacrifice, faith, endurance and the love of enemies. The church presents the story of preaching the gospel to the whole world and to all people. The church in this way teaches that Christian faith in the early stages spread by shedding the blood of the martyrs, along with preaching and teaching.

It is necessary to keep it a holy day with full purity and chastity. Let us start a new demeanor, keeping away from every evil deed, as St. Paul the Apostle says, "Therefore, if anyone is in Christ, he is a new creation: old things have passed away; behold, all things have become new" (2 Corinthians 5: 17).

And David the Prophet says, "You crown the year with Your goodness; and Your paths drip with abundance" (Psalms 65: 11).

We ask our God to renew our life and to keep us without sin and help us to act according to His will through the intercessions of the pure Saint Mary, and the supplications of all the Martyrs and Saints. Amen.

## 2. The Commemoration of the Healing of Job the Righteous

On this day also, the church arranged the commemoration of the Healing of Job the Righteous. The name "Job" is derived from the Arabic word "Ayeb", signifying return to God or repentance. He was from the land of Uz and was named after his grandfather Uz. The Holy Bible testified about this righteous man, saying, "that man was blameless and upright, and one who feared God and shunned evil" (Job 1: 1). The Holy Bible also testified that he was very rich in possessions and wealth "so that this man was the greatest of all the people of the East" (Job 1: 3). Job prophesied about the advent of The Lord Jesus Christ for the salvation of mankind, saying: "For I know that my Redeemer lives, and He shall stand at last on the earth" (Job 19: 25). He also believed in the immorality of the human spirit and in the life after death, although he lived a long time before The Law, where he said: "And after my skin is destroyed, this I know, that in my flesh I shall see God" (Job 19: 26).

In his life, Job was distinguished by so many virtues

بداية حكم الإمبراطور دقلديانوس، سنة 284 ميلادية.

والكنيسة تُقدم لأبنائها قصة المسيحية المبكرة في أبهى صورة، حينما قدم المسيحيون ذواتهم في عهد ذلك الإمبراطور، كنماذج للحب والبذل والإيمان والاحتمال ومحبة الأعداء، بل أن الكنيسة تُقدم قصة الكرازة بالإنجيل للعالم أجمع وللخليقة كلها. وهي بذلك تُعلم أن الإيمان المسيحي في طوره المبكر انتشر بسفك دماء الشهداء والقذوة بجانب انتشاره بالوعظ والتعليم.

فلنحفظ هذا اليوم مقدساً بكل طهر ونقاوة، ولنبتعد عن الأعمال المرذولة، ونبتدئ بأعمال جديدة مقدسة كقول القديس بولس الرسول: "إن كان أحد في المسيح فهو خليفة جديدة، الأشياء العتيقة قد مضت، هوذا الكل قد صار جديداً" (2 كورنثوس 5: 17).

وقال داود النبي: "بارك رأس السنة بصلاحك فتمتلئ بقاعك دسماً" (مزمو 65: 11). نطلب من الله أن يجدد حياتنا ويحفظنا بغير خطية بشفاععة القديسة العذراء مريم وطلبات جميع الشهداء الأطهار. آمين.

2. تذكّار شفاء أيوب الصديق  
رتبت الكنيسة أن يكون هذا اليوم تذكّاراً لشفاء أيوب البار. وكلمة "أيوب" معناها "أيب" أي الراجع إلى الله. وكان أيوب يسكن في أرض عوص نسبة إلى جده عوص. ويشهد الكتاب المقدس عن هذا الصديق انه كان "كاملاً ومستقيماً، يتقي الله ويحيد عن الشر" (أيوب 1: 1). كما شهد الكتاب عنه أنه كان غنياً جداً في الأموال والمقتنيات، "فكان هذا الرجل أعظم بني المشرق" (أيوب 1: 3).  
تنبأ أيوب عن مجيء الرب يسوع المسيح لفداء البشرية بقوله "أما أنا فقد علمت أن وليي حي، ويظهر على الأرض في آخر الزمان" (أيوب 19: 25). كما كان يؤمن بخلود النفس والحياة بعد الموت رغم أنه عاش قبل الناموس بزمان طويل فيقول "وبعد أن يفنى جلدي هذا وبدون جسدي أرى الله" (أيوب 19: 26).

وتميز أيوب في أيام حياته بفضائل كثيرة مثل الطهارة "عهداً قطعت لعيني فكيف أتطلع في

like purity, "I have made a covenant with my eyes; why then should I look upon a young woman?" (Job 31: 1), compassion on the poor and the needy, "If I have kept the poor from their desire, or caused the eyes of the widow to fail, or eaten my morsel by myself, so that the fatherless could not eat of it. But from my youth I reared him as a father, and from my mother's womb I guided the widow" (Job 31: 16 - 18), worshipping God, among people who were worshipping idols, "If I have observed the sun when it shines, or the moon moving in brightness, so that my heart has been secretly enticed, and my mouth has kissed my hand; this also would be an iniquity deserving of judgment, for I would have denied God who is above" (Job 31: 26 -28), and trusting in God, not in riches "If I have made gold my hope, or said to fine gold, 'You are my confidence.' If I have rejoiced because my wealth was great" (Job 31: 24 - 25), and devoting his life to unceasing repentance, "If I have covered my transgressions as Adam, by hiding my iniquity in my bosom... I would declare to Him the number of my steps" (Job 31: 33, 37).

God permitted all of these temptations to come upon Job for He knew Job's strong conviction and deep faith in God and to make him a great example of patience and endurance for all generations (James 5: 11). When these trials served their purpose, God lifted them up and Job was restored to a level twice as much of his former glory.

May The Lord grant us the grace of endurance through the blessings and prayers of this great and righteous saint. Amen.

### 3. The Martyrdom of St. Bartholomew, the Apostle

On this day also, of the year 71 AD, the holy Apostle Bartholomew, one of the twelve disciples, was martyred. This Apostle was from Galilee. He is also Nathanael, whom St. Philip brought to The Lord Christ; as it is mentioned by St. John the Evangelist (John 1: 45).

He followed The Lord Christ during His ministry on earth. He had the honor of seeing The Lord after the Holy Resurrection at the Sea of Tiberias with some of the disciples (John 21: 2). He was also present during the coming down of the Holy Spirit upon the disciples on the day of Pentecost.

St. Bartholomew preached the Gospel in the country of Yemen, where he left behind a copy of the Gospel of

عذراء" (أيوب 31: 1)، والشفقة على الفقراء والمساكين "إن كنت منعت المساكين عن مرادهم أو أفيت عيني الارملة. أو أكلت لقمتي وحدي فما أكل منها اليتيم. بل منذ صباي كبر عندي كأب ومن بطن امي هديتها" (أيوب 31: 16 - 18).

والتمسك بعبادة الله رغم انتشار عبادة الأصنام حوله "إن كنت قد نظرت إلى النور حين أضاء أو إلى القمر يسير بالبهاء وغوى قلبي سرّاً ولثم يدي فمي. فهذا أيضاً إثم يعرض للقضاة، لأنني أكون قد جحدت الله من فوق" (أيوب 31: 26 - 28).

والإتكال على الله لا على الغنى "إن كنت قد جعلت الذهب عمدتي أو قلت للابريز أنت متكلي، إن كنت قد فرحت إذ كثرت ثروتي" (أيوب 31: 24 - 25).

والتمسك بحياة التوبة المستمرة "إن كنت قد كتمت كالناس ذنبي لإخفاء إثمي في حضني... كنت أخبره بعدد خطواتي" (أيوب 31: 33، 37).

وبعد غناه الكثير، سمح الله بالتجارب لأيوب لأنه يعرف أصالة معدنه وقوة إيمانه بالله ولكي يقيم منه معلماً للصبر والاحتمال إلى آخر الدهور (يعقوب 5: 11).

ولما أدت التجربة مهمتها، رفع عنه الله هذه التجربة وعاد أيوب إلى مجده الأول مضاعفاً. فليعطنا الرب نعمة الاحتمال. بركة صلواته فلتكن معنا. آمين.

3. استشهاد القديس برثولماوس الرسول وفيه أيضاً من سنة 71 ميلادية، استشهاد القديس برثولماوس الرسول، أحد الاثني عشر تلميذاً. كان هذا الرسول من إقليم الجليل، وهو نفسه نثنائيل الذي ذكر عنه القديس يوحنا الإنجيلي أن القديس فيلبس الرسول أحضره للسيد المسيح (يوحنا 1: 45).

وقد لازم الرب يسوع فترة خدمته على الأرض، وكان له شرف رؤية الرب بعد القيامة على بحر طبرية مع بعض التلاميذ (يوحنا 21: 2)، كما حضر حلول الروح القدس يوم الخمسين.

وبشّر هذا الرسول في بلاد اليمن، وترك لهم نسخة من إنجيل متى باللغة الأرامية حيث

St. Matthew, written in Aramaic, because there was a considerable population of Jews there.

He also brought Christianity to Armenia, and the Armenian Church considers him as her intercessor since he was martyred there.

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

#### 4. The Departure of Pope Milius (Milio), the 3<sup>rd</sup> Patriarch of Alexandria

On this day also, of the year 95 AD, St. Milius (Milio), the 3<sup>rd</sup> Patriarch of Alexandria, departed. This saint was enthroned in the year 83 AD, to succeed St. Anianus. This saint shepherded his flock well in all purity, chastity, humility and sincerity. During his days, peace and tranquility prevailed in the kingdom and the church, which lead to an increase in the number of Christians in Egypt and the Five Western Cities (Pentapolis). He remained on the apostolic throne for twelve years and departed in peace.

May his blessings of his prayers be with us all.  
Amen.

#### 5. The Departure of St. Marcus (Mark) V, the 98<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 1336 of the martyrs, 1619 AD, St. Marcus V, the 98<sup>th</sup> Patriarch of Alexandria, departed. This father was a native of El-Bayadiah (a village in the district of Malloway, El-Menia governorate). He was inclined since his young age to the ascetic life and worship. He left the world and went to the monastery of St. Macarius in the wilderness of Shiheet, where he became a monk. After the departure of Pope Gabriel VIII, the bishops and archons chose the monk Marcus El-Maquary to be ordained Patriarch. He was enthroned on Sunday, the 26<sup>th</sup> day of Baunah, year 1319 of the martyrs, 1603 AD, in the church of St. Mercurius Abu Saifain, in Old Cairo, by the name of Pope Marcus V.

This honored father was well educated in all the ecclesiastical subjects, canons and laws. Many hardships befell this Pope from some of his people because of the Personal Status Law (the Family and Marital laws), but he was steadfast in adhering to the teachings of the Holy Bible until God perished those who were opposing him.

كانت توجد جالية يهودية كبيرة هناك. كما أنه بشر في بلاد أرمينيا، وما زالت تعتبره الكنيسة الأرمنية شفيحها، حيث أنه استشهد بها. بركة صلواته فلتكن معنا. آمين.

4. نياحة البابا ميلوس، البطريرك الثالث من بطارقة الكرازة المرقسية وفيه أيضاً من سنة 95 ميلادية، تنبَّح القديس ميلوس، البطريرك الثالث من بطارقة الكرازة المرقسية. كان جلوسه على الكرسي المرقسي في سنة 83 ميلادية، خلفاً للقديس إنيانوس. وقد أحسن هذا القديس في رعايته للشعب بكل عفة وطهارة وأمانة وتواضع. وقد شمل الهدوء والسلام الكنيسة والمملكة في أيامه مما أدى إلى زيادة عدد المسيحيين في مصر والخمس مدن الغربية. وبعد أن أقام على الكرسي المرقسي اثنتي عشرة سنة، تنبَّح بسلام. بركة صلواته فلتكن معنا. آمين.

5. نياحة البابا مرقس الخامس، البطريرك الثامن والتسعين من بطارقة الكرازة المرقسية وفيه أيضاً من سنة 1336 للشهداء، سنة 1619 ميلادية، تنبَّح البابا مرقس الخامس، البطريرك الثامن والتسعون من بطارقة الكرازة المرقسية. كان هذا الأب من أهالي البياضية (البياضية: قرية بمركز ملوي، محافظة المنيا). مال منذ شبابه إلى حياة الزهد والعبادة فترك العالم وذهب إلى دير القديس مكاريوس بيرية شيهيت، حيث ترهب هناك. وبعد انتقال البابا غبريال الثامن، وقع اختيار الأساقفة والأراخنة على الراهب مرقس المقاري ليكون بطريكاً. وتمت رسامته يوم الأحد 26 من بؤونة، سنة 1319 للشهداء، سنة 1603 ميلادية، في كنيسة الشهيد مرقوريوس أبي سيفين بمصر القديمة، باسم مرقس الخامس. وكان هذا البابا الجليل عالماً مثقفاً في كل العلوم والشرايع الكنسية. وقد نالت هذا البابا تجارب شديدة من بعض أبنائه بسبب الأحوال الشخصية. ولكنه ظل صامداً متمسكاً بتعاليم

This honored Pope went on pastoral visits to his people in Upper Egypt and in Jerusalem. His patriarchal residence was in the antiquated church of St. May in Haret Zewailah.

When he completed his good endeavor, he departed in peace. The funeral rites were prayed in the patriarchal church, and then they moved his pure body to the monastery of St. Macarius in the wilderness of Shiheet, where he was buried with great veneration.

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

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

الإنجيل المقدس، حتى أهلك الله هؤلاء المقاومين للتعليم الإنجيلي السليم. وقد قام هذا البابا الجليل بزيارات تفقدية لأبنائه في الصعيد والكرسي الأورشليمي وكان مقره البطريركي في كنيسة القديسة العذراء الأثرية بحارة زويلة. ولما أكمل سعيه الصالح، تنيح بسلام. فصلوا عليه في كنيسة البطريركية ونقلوه إلى دير القديس مكاريوس ببرية شيهيت حيث دُفن هناك بإكرام جليل. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ζλ: ια, π: α	Psalm 65: 11, 81: 1	مزمور 64: 11، 80: 1
Εκέεμον ἐπιχλοῦ ἵτε τροπι δειν τεκμετῆριστος: οτορ νεκμεωροτ εἴεμορ ἐβολ δειν πετεκενιῶοτ: θεληλ ἕφνοτ πενβοηοος: εωληλοσι ἐβολ ἕφνοτ ἵλακωβ. Ἀλληλοσιὰ.	You crown the year with Your goodness, and Your paths drip with abundance. Sing aloud to God our strength; make a joyful shout to the God of Jacob. Alleluia.	كللت السنة بجودك، وأثارك تقطر دسماً، ابتهجوا بالله معيننا. هللوا لإله يعقوب. هلليلويا.

## The Liturgy Gospel

### إنجيل القديس

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

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

Οὐὰναστωσις ἐβολ δειν πειτασσελιον εθοραβ κατὰ λουκαν ασιοτ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
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ΛΟΥΚΑΝ Δ: ΙΔ - Λ	Luke 4: 14 - 30	لوقا 4: 14 - 30
<p>Οτος ἐταφτασθὸ ἵχε Ιησοῦς ἐτ̄ Γαλιλαεὰ θεν τ̄χομ ἵτε πῖπνευμα: οτος ἀπιωινι ψεναφ ἐβολ θεν τ̄περιχωρος τηρς ἐτε ἡματ̄ εῶβητη.</p>	<p>Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region.</p>	<p>وَرَجَعَ يَسُوعُ بِقُوَّةِ الرُّوحِ إِلَى الْجَلِيلِ وَخَرَجَ خَبْرٌ عَنْهُ فِي جَمِيعِ الْكُورَةِ الْمُحِيطَةِ.</p>
<p>Οτος ἡθος ναφτ̄βω θεν νοτ̄συνασωση ετ̄ ῶοτ̄ ναφ ἵχε οτον νιβεν.</p>	<p>And He taught in their synagogues, being glorified by all.</p>	<p>وَكَانَ يُعَلِّمُ فِي مَجَامِعِهِمْ مُمَجِّدًا مِنَ الْجَمِيعِ.</p>
<p>Οτος αφι ἐφ̄αζαρεθ̄ πιμα ἐταφωλανοτ̄ψφ ἡμοφ: οτος αφψεναφ ἐδ̄οτ̄ν ἐτ̄συνασωση ἡπιεζοοτ̄ ἵτε νισάββατον κατα τεφκαθς οτος αφτ̄ωνφ ἐωψ.</p>	<p>So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.</p>	<p>وَجَاءَ إِلَى النَّاصِرَةِ حَيْثُ كَانَ قَدْ تَرَبَّى. وَدَخَلَ الْمَجْمَعَ حَسَبَ عَادَتِهِ يَوْمَ السَّبْتِ وَقَامَ لِيَقْرَأَ.</p>
<p>Οτος ατ̄τ̄ ναφ ἡπιχωμ ἵτε Ησαῖας πῖπροφητης: οτος ἐταφρωτων ἡπιχωμ αφχιωι ἡπιμα ἐναφτ̄δ̄νοτ̄τ̄ ἡμοφ:</p>	<p>And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:</p>	<p>فَدَفَعَ إِلَيْهِ سِفْرَ إِسْحْيَاءِ النَّبِيِّ. وَلَمَّا فَتَحَ السِّفْرَ وَجَدَ الْمَوْضِعَ الَّذِي كَانَ مَكْتُوبًا فِيهِ:</p>
<p>Χε οτ̄πνευμα ἵτε Πβοις πετ̄χη ριχωι εῶβε φαι αφθαθςτ̄ οτος αφρωρπ ἡμοι ἐριψεννοτ̄φι ἡνιηκηι ἐριωιψ: ἡνιεχμαλωτος ἵνοτ̄χω ἐβολ: νεμ οτ̄νατ̄ ἡβολ ἡνιβελλετ̄: ἐοτ̄ωρπ ἡνηετ̄ωνη θεν οτ̄χω ἐβολ.</p>	<p>The Spirit of The Lord is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed;</p>	<p>«رُوحَ الرَّبِّ عَلَيَّ لِأَنَّهُ مَسَحَنِي لِأُبَشِّرَ الْمَسَاكِينَ أَرْسَلَنِي لِأَشْفِيَ الْمُنْكَسِرِي الْقُلُوبِ لِأُنَادِيَ لِلْمَأْسُورِينَ بِالْإِطْلَاقِ وَلِلْعَمَى بِالْبَصَرِ وَأَرْسِلَ الْمُنْسَحِقِينَ فِي الْحُرِّيَةِ.</p>
<p>Неμ ἐριωιψ ἵνοτ̄ρωπι εψηπ ἡΠβοις.</p>	<p>To proclaim the acceptable year of The Lord.</p>	<p>وَأَكْرَزَ بِسَنَةِ الرَّبِّ الْمَقْبُولَةِ.»</p>
<p>Οτος ἐταφκελ̄ πιχωμ αφτηφ ἡπιετ̄ρηρετης οτος αφρεμσι: οτος</p>	<p>Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who</p>	<p>ثُمَّ طَوَى السِّفْرَ وَسَلَّمَهُ إِلَى الْخَادِمِ وَجَلَسَ. وَجَمِيعُ الَّذِينَ فِي الْمَجْمَعَ كَانَتْ عُيُونُهُمْ شَاطِحَةً إِلَيْهِ.</p>

οτον νιβεν ἕνατ̄ δεν τ̄στ̄ναςωση ναρε  
νοτβαλ̄ χοτ̄ωτ̄ ε̄ρηῑ ζωιτ̄υ πε.

Αφερ̄ητ̄ς δε̄ ἵχος̄ νωοτ̄ γε  
ᾱσχωκ̄ ε̄βολ̄ ἕφοοτ̄ ἵχε̄ ταῑτραφ̄η̄ δεν  
νετενμᾱωχ̄.

Οτο̄ς̄ νᾱτερ̄μ̄ε̄ο̄ρε̄ νᾱῡ τηρο̄ῡ πε:  
οτο̄ς̄̄ νᾱτερ̄ω̄φ̄η̄ρῑ πε̄ ε̄χεν̄ νῑσᾱχῑ ἵτε  
πῑε̄μοτ̄̄ νη̄ε̄νᾱτ̄νηνο̄ῡ ε̄βολ̄̄ δεν̄ ρω̄ῡ:  
οτο̄ς̄̄ νᾱτ̄χω̄ ἕμο̄ς̄ πε̄ μη̄ φ̄αῑ αν̄ πε̄  
π̄ω̄η̄ρῑ̄ ἵλω̄ση̄φ̄.

Οτο̄ς̄̄ πε̄χᾱῡ νωοτ̄̄ γε̄ παν̄τω̄ς̄  
τε̄τε̄ν̄νᾱζε̄ ταῑ̄ παρᾱβολ̄η̄̄ νη̄ῑ: γε̄  
πῑχῑνῑ̄ ἀ̄ρῑφᾱδ̄ρῑ̄ ε̄ροκ̄̄ ἕμᾱτᾱτ̄κ̄:  
νη̄ε̄ταν̄σο̄ο̄μο̄ῡ̄ ε̄ᾱτ̄ω̄πῑ̄ δεν̄  
Κᾱφᾱρ̄νᾱο̄ῡ̄ ἀ̄ρῑτο̄ῡ̄ ἕπαῑμᾱ̄ ζω̄ῡ̄ δεν̄  
τε̄κ̄βᾱκῑ.

Πε̄χᾱῡ̄ δε̄̄ νωοτ̄̄ γε̄̄ ἁ̄μ̄η̄ν̄̄ τ̄χω̄̄  
ἕμο̄ς̄̄ νω̄τε̄ν̄ γε̄̄ ἕμο̄ν̄̄ ε̄λῑ̄ ἕπ̄ρο̄φ̄η̄τ̄η̄ς̄  
ε̄ϋ̄ω̄η̄π̄̄ δεν̄̄ τε̄ϋ̄βᾱκῑ.

Τ̄ᾱφ̄η̄νῑ̄ δε̄̄ τ̄χω̄̄ ἕμο̄ς̄̄ νω̄τε̄ν̄: γε̄̄  
νε̄ ο̄το̄ν̄̄ ο̄τ̄μ̄η̄ϋ̄̄ ἵχη̄ρᾱ̄ πε̄̄ δεν̄̄  
Πῑσ̄ρᾱη̄λ̄̄ δεν̄̄ νῑε̄ρο̄ο̄ῡ̄ ἵτε̄̄ Η̄λῑᾱς̄:̄̄ ζω̄τε̄̄  
ε̄τᾱς̄ω̄θᾱμ̄̄ ἵχε̄̄ τ̄φε̄̄ ἵω̄μο̄τ̄̄ ἵρο̄μ̄πῑ̄  
νε̄μ̄̄ σο̄ο̄ῡ̄ ἵᾱβο̄τ̄:̄̄ ζω̄στε̄̄ ἵτε̄ϋ̄ω̄πῑ̄  
ἵχε̄̄ ο̄τ̄νῑϋ̄τ̄̄ ἵε̄β̄ων̄̄ ε̄ῑζε̄ν̄̄ ἵκᾱχῑ̄ τη̄ρ̄ϋ̄.

Οτο̄ς̄̄ ἕπο̄νο̄τω̄ρ̄πῑ̄ ἵΗ̄λῑᾱς̄̄ ε̄ᾱ̄ ε̄λῑ̄  
ἕμω̄ο̄ῡ̄ ε̄β̄η̄λ̄̄ ε̄ᾱ̄ ο̄τ̄ε̄β̄ῑμ̄ῑ̄ ἵχη̄ρᾱ̄

were in the synagogue were  
fixed on Him.

And He began to say to  
them, “Today this Scripture  
is fulfilled in your hearing.”

So all bore witness to  
Him, and marveled at the  
gracious words which  
proceeded out of His mouth.  
And they said, “Is this not  
Joseph’s son.”

He said to them, “You  
will surely say this proverb  
to Me, ‘Physician, heal  
yourself! Whatever we have  
heard done in Capernaum,  
do also here in Your  
country.’”

Then He said,  
“Assuredly, I say to you, no  
prophet is accepted in his  
own country.

But I tell you truly,  
many widows were in Israel  
in the days of Elijah, when  
the heaven was shut up  
three years and six months,  
and there was a great  
famine throughout all the  
land;

but to none of them was  
Elijah sent except to  
Zarephath, in the region of

فَابْتَدَأَ يَقُولُ لَهُمْ: «إِنَّهُ الْيَوْمَ قَدْ تَمَّ  
هَذَا الْمَكْتُوبُ فِي مَسَامِعِكُمْ».

وَكَانَ الْجَمِيعُ يَشْهَدُونَ لَهُ  
وَيَتَعَجَّبُونَ مِنْ كَلِمَاتِ النِّعْمَةِ  
الْخَارِجَةِ مِنْ فَمِهِ وَيَقُولُونَ:  
«أَلَيْسَ هَذَا ابْنُ يُوسُفَ؟»

فَقَالَ لَهُمْ: «عَلَيَّ كُلَّ حَالٍ تَقُولُونَ  
لِي هَذَا الْمَثَلُ: أَيُّهَا الطَّبِيبُ اشْفِ  
نَفْسَكَ. كَمَا سَمِعْنَا أَنَّهُ جَرَى فِي  
كَفَرْنَاهُومَ فَأَفْعَلْ ذَلِكَ هُنَا أَيْضًا فِي  
وَطْنِكَ.»

وَقَالَ: «الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَيْسَ  
نَبِيًّا مَقْبُولًا فِي وَطْنِهِ.»

وَبِالْحَقِّ أَقُولُ لَكُمْ إِنَّ أَرَامِلَ كَثِيرَةً  
كُنَّ فِي إِسْرَائِيلَ فِي أَيَّامِ إِيلِيَّا جِئِ  
أُغْلِقَتِ السَّمَاءُ مُدَّةَ ثَلَاثِ سِنِينَ  
وَسِتَّةِ أَشْهُرٍ لَمَّا كَانَ جُوعٌ عَظِيمٌ  
فِي الْأَرْضِ كُلِّهَا.

وَلَمْ يُرْسَلْ إِيلِيَّا إِلَى وَاحِدَةٍ مِنْهَا إِلَّا  
إِلَى أَرْمَلَةِ إِي صِرْفَةَ صَيِّدَاءَ.



θηετωοπ ζεν Σερεβτα ἵτε  
†CτΔωνιά.

Οτοζ νε οτον ουμηνω ἵκακσεζτ πε  
ζεν Πισρανλ ναεραϋ ἵεζλιεοε  
πιπροφητης: οτοζ ἕπε εζλι εβολ  
ἵδητον τοτβο εβηλ εΠημαν Πιστροε.

Οτοζ ατμοε τηροτ ἵζωντ  
ερωτεμ εσαι.

Οτοζ ατωοτνοτ ατειτϋ σαβολ  
ἵτβακι: οτοζ ατενεϋ σαβολ εζεν πβιει  
ἵτε πιτωοτ: φηεναρε τοτβακι κητ  
ειωϋ: εωστε ἵτοττολκε εεζρη.

Πθοε Δε εταεσινι εβολ ζεν  
τοτμη† ναεμοωι πε.

*Πιωοτ φα Πεννοτ† πε ωα ενεε  
ἵτε νι ενεε: λμην.*

Sidon, to a woman who was  
a widow.

And many lepers were  
in Israel in the time of  
Elisha the prophet, and none  
of them was cleansed except  
Naaman the Syrian.”

So all those in the  
synagogue, when they heard  
these things, were filled  
with wrath,

and rose up and thrust  
Him out of the city; and  
they led Him to the brow of  
the hill on which their city  
was built, that they might  
throw Him down over the  
cliff.

Then passing through  
the midst of them, He went  
His way.

*Glory be to God forever.*

وَبُرْصٌ كَثِيرُونَ كَانُوا فِي إِسْرَائِيلَ  
فِي زَمَانِ الْيَشَعَ النَّبِيِّ وَلَمْ يُطَهَّرْ  
وَاحِدٌ مِنْهُمْ إِلَّا نَعْمَانَ السَّرِّيَانِيَّ.»

فَامْتَلَأَ غَضَبًا جَمِيعَ الَّذِينَ فِي  
الْمَجْمَعِ حِينَ سَمِعُوا هَذَا.

فَقَامُوا وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ  
وَجَاءُوا بِهِ إِلَى حَافَةِ الْجَبَلِ الَّذِي  
كَانَتْ مَدِينَتُهُمْ مَبْنِيَّةً عَلَيْهِ حَتَّى  
يَطْرُقُوهُ إِلَى اسْفَلٍ.

أَمَّا هُوَ فَجَاَزَ فِي وَسْطِهِمْ وَمَضَى.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثاني من شهر توت المبارك

ΚΟΥΤΝΑΥ ΝΕΖΟΥΥ ἈΠΙἈΒΟΥΘ ΘΩΟΥΤ

## 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 ἡ: ζ, η

Psalm 52: 8, 9

المزمور 51: 7, 8

Ἀνοκ δε αιοι ἄφρητ  
 ἰνοῦβωνῆζωιτ: εσοπτ ἰνοῦοῦταε ζεν  
 ἰπι ἄφνοῦτ: οῦοε τῆναἰμοι ἰτοτ  
 ἄΠεκραν γε ἑρολζ: ἄπεἰθο  
 ἰνηεθοῦαβ ἰτακ. Ἀλληλοῖα.

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 وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

ΟῦἈΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΖΕΝ  
 ΠΕΤΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ὙἈΘΕΟΝ  
 ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

ὙἈΘΕΟΝ ἰΔ: ἄ - ἰβ

Matthew 14: 1 - 12

متى 14: 1 - 12

<p>Ἡρῶδη δὲ ἰδὼν τὸν ἀγγελίαν  αὐτοῦ ἔειπεν Ἡρῶδης τετραρχῆς  ἐστὶν Ἰησοῦς.</p>	<p>At that time Herod the  tetrarch heard the report  about Jesus.</p>	<p>فِي ذَلِكَ الْوَقْتِ سَمِعَ هِيرُودُسُ  رَأْسُ الرُّبْعِ خَبَرَ يَسُوعَ.</p>
<p>Ὅτις περὶ Ἰωάννου καὶ φαί  πε Ἰωάννης πρὸς τὸν ἦτορ τῶν  αὐτῶν ἐβόλῃ ἰδὼν ἠεὶ οὐκ ὄντι  εἶπε φαί Ἰωάννην σὲρβῶν ἰδὼν.</p>	<p>and said to his servants,  “This is John the Baptist; he  is risen from the dead, and  therefore these powers are  at work in him.”</p>	<p>فَقَالَ لِغُلَامَانِهِ: «هَذَا هُوَ يُوْحَنَّا  الْمَعْمَدَانُ قَدْ قَامَ مِنَ الْأَمْوَاتِ  وَلِذَلِكَ تُعْمَلُ بِهِ الْقُوَّاتُ.»</p>
<p>Ἡρῶδης τῶν περὶ αὐτοῦ  Ἰωάννης ὄντι ἀφῆκεν αὐτὸν  πρὸς τὸν εἶπε Ἡρῶδης τῶν  Ἰωάννην περὶ.</p>	<p>For Herod had laid hold  of John and bound him, and  put [him] in prison for the  sake of Herodias, his  brother Philip’s wife.</p>	<p>فَإِنَّ هِيرُودُسَ كَانَ قَدْ أَمْسَكَ يُوْحَنَّا  وَأَوْتَقَهُ وَطَرَحَهُ فِي سِجْنٍ مِنْ أَجْلِ  هِيرُودِيَّا امْرَأَةِ فِيلِيبُسِ أَخِيهِ.</p>
<p>Ἐπειὶ τῶν ἰδὼν περὶ Ἰωάννης  καὶ οὐκ ἔστιν ἀνὴρ ἐστὶν.</p>	<p>Because John had said  to him, “It is not lawful for  you to have her.”</p>	<p>لَأَنَّ يُوْحَنَّا كَانَ يَقُولُ لَهُ: «لَا يَحِلُّ  أَنْ تَكُونَ لَكَ.»</p>
<p>Ὅτις ἀφῆκεν ἐξοθεῖν ἀλλὰ  ἀφῆκεν δατῆν ἰππῶν καὶ ἀφῆκεν  ἰστορῶν περὶ ὁμοφῆτης.</p>	<p>And although he wanted  to put him to death, he  feared the multitude,  because they counted him as  a prophet.</p>	<p>وَلَمَّا أَرَادَ أَنْ يَقْتُلَهُ خَافَ مِنَ  الشَّعْبِ لِأَنَّهُ كَانَ عِنْدَهُمْ مِثْلَ نَبِيِّ.</p>
<p>Ὅτις ὁμοφῆτης ἰππῶν δὲ ἰππῶν  Ἡρῶδης ἀφῆκεν ἰππῶν  Ἡρῶδης ἰππῶν ὄντι ἀφῆκεν  Ἡρῶδης.</p>	<p>But when Herod’s  birthday was celebrated, the  daughter of Herodias  danced before them and  pleased Herod.</p>	<p>ثُمَّ لَمَّا صَارَ مَوْلِدُ هِيرُودُسَ  رَقَصَت ابْنَةُ هِيرُودِيَّا فِي الْوَسْطِ  فَسَرَّتْ هِيرُودُسَ.</p>
<p>ἰππῶν φαί ἀφῆκεν ἐφῆκεν  ἐπὶ τῶν ἰππῶν ἀφῆκεν ἰππῶν.</p>	<p>Therefore, he promised  with an oath to give her  whatever she might ask.</p>	<p>مِنْ ثَمَّ وَعَدَ بِقَسَمٍ أَنَّهُ مَهْمَا طَلَبَتْ  يُعْطِيهَا.</p>
<p>ἰππῶν δὲ ἀφῆκεν τῶν περὶ  καὶ ἰππῶν Ἡρῶδης ἰππῶν  ἰππῶν.</p>	<p>So she, having been  prompted by her mother,  said, “Give me John the  Baptist’s head here on a  platter.”</p>	<p>فَهِيَ إِذْ كَانَتْ قَدْ تَلَقَّنَتْ مِنْ أُمِّهَا  قَالَتْ: «أَعْطِنِي هَهُنَا عَلَى طَبَقٍ  رَأْسَ يُوْحَنَّا الْمَعْمَدَانِ.»</p>

Ὁ τοῦ ἀ πῆρτ ἄποτρο ἄκαρ: εῶβε  
 νιὰνατῷ Δε νεμ νηεθρωτεβ νεμαρ  
 αροναρκαρνη ἔθις.

Ὁ τοῦ αρορωρπ αρωλι ἠτὰφε  
 ἠωαννης δεν πῶτεκο.

Ὁ τοῦ αρενς βι πιβιναρ ο τοῦ  
 αρθις ἠτὰλορ ο τοῦ ἀτὰλορ θις  
 ἠτεμαρ.

Ὁ τοῦ ατὶ ἠξε νεμααθηθις αρελ  
 τῷολαρ ατθουα ο τοῦ ατὶ ατταμε  
 ἠσοτς.

*Πῶορ φα Πεννοτῆ πε: ῶα ἔνερ  
 ἠτε νι ἔνερ: ἄμην.*

And the king was sorry; nevertheless, because of the oaths and because of those who sat with him, he commanded it to be given to her.

So he sent and had John beheaded in prison.

And his head was brought on a platter and given to the girl, and she brought it to her mother.

Then his disciples came and took away the body and buried it, and went and told Jesus.

*Glory be to God forever.*

فَأَعْتَمَّ الْمَلِكُ. وَلَكِنْ مِنْ أَجْلِ الْأُقْسَامِ وَالْمُتَكِنِينَ مَعَهُ أَمَرَ أَنْ يُعْطَى.

فَأَرْسَلَ وَقَطَعَ رَأْسَ يُوحَنَّا فِي السِّجْنِ.

فَأَحْضَرَ رَأْسَهُ عَلَى طَبَقٍ وَدَفَعَ إِلَى الصَّبِيَّةِ فَجَاءَتْ بِهِ إِلَى أُمِّهَا.

فَتَقَدَّمَ تَلَامِيذُهُ وَرَفَعُوا الْجَسَدَ وَدَفَنُوهُ. ثُمَّ أَتَوْا وَأَخْبَرُوا يَسُوعَ.

*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 ρα: η, ιβ

Psalm 92: 10, 14, 15

المزمور 91: 8، 12

Ερεβις ἠξε παταν ἄφρητ ἄφα  
 πιταπ ἠορωτ: ο τοῦ ταμετδελλο δεν  
 ορνερ ερκενιῶοτ: ο τοῦ ερεῶωπι  
 ερμοτεν ἄμωορ ερορζορ: ρε  
 ἔρορτων ἠξε Πβοις Πεννοτῆ.  
 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.

<p>Οὐὰναστρωσις ἐβουλ θεν πιερασσελιον εθοταβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>Λουκαν θ: ζ - ιβ</b></p>	<p><b>Luke 9: 7 - 12</b></p>	<p><b>لوقا 9: 7 - 12</b></p>
<p>Διςωτεμ ἵχε Ηρωδης πιετρααρχης ἐρωβ νιβεν ἐνατρωπο οτοθ ναχοι ἠψλαθ ἵχητ πε: εθεε σε νατσω ἠμος ἵχε θανοτον σε ιωαννης πε εταρτωνη ἐβουλ θεν νηεμωοτ.</p>	<p>Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead,</p>	<p>فَسَمِعَ هِيرُودُسُ رَئِيسُ الرُّبْعِ بِجَمِيعِ مَا كَانَ مِنْهُ وَارْتَابَ لِأَنَّ قَوْمًا كَانُوا يَقُولُونَ: «إِنَّ يُوْحَنَّا قَدْ قَامَ مِنَ الْأَمْوَاتِ».</p>
<p>θανκεχωοτη δε σε Ηλιας ἐταρονονητ: θανκεχωοτη δε σε οηπροφητης ἵτε νιαρχεος πε ἐταρτωνη.</p>	<p>and by some that Elijah had appeared, and by others that one of the old prophets had risen again.</p>	<p>وَقَوْمًا: «إِنَّ إِبِلِيَّا ظَهَرَ» وَأَخْرَيْنَ: «إِنَّ نَبِيًّا مِنَ الْقَدَمَاءِ قَامَ».</p>
<p>Πεσε Ηρωδης σε Ιωαννης ἄνοκ αιελ τερναθβι: νιμ δε πε φαι ἐτρωτεμ ἐναι ἠπαρητ εοβητη: οτοθ ναρκωτ πε ἵσα νατ ἐροη.</p>	<p>Herod said, “John I have beheaded, but who is this of whom I hear such things?” So he sought to see Him.</p>	<p>فَقَالَ هِيرُودُسُ: «يُوْحَنَّا أَنَا قَطَعْتُ رَأْسَهُ. فَمَنْ هُوَ هَذَا الَّذِي أَسْمَعُ عَنْهُ مِثْلَ هَذَا». وَكَانَ يَطْلُبُ أَنْ يَرَاهُ.</p>
<p>Οτοθ ἐταρτασθ ἵχε νιἄποστολος ανταχι θατοτη ἵνηεταραιτοτ: οτοθ αφολου νεμαη αρπηναη ἐδοτη σαπσα ἠματαη</p>	<p>And the Apostles, when they had returned, told Him all that they had done. Then He took them, and went aside privately into a deserted place belonging to the city called Bethsaida.</p>	<p>وَلَمَّا رَجَعَ الرُّسُلُ أَخْبَرُوهُ بِجَمِيعِ مَا فَعَلُوا فَأَخَذَهُمْ وَأَنْصَرَفَ مُنْفَرِدًا إِلَى مَوْضِعٍ خَلَاءٍ لِمَدِينَةٍ تُسَمَّى بَيْتَ صَيْدَا.</p>

ἐοῦμαλῆωαρε ἐοῦβακι εἰμοῦτ ἔρος χε  
Вηοαίδα.

Πιηω δε ἐταῖμι πατωωι  
ἵσω: οῦο ἐταεωποῦ ἔροϋ παρσασι  
νεωωοτ πε εθε τμετοτρο ἵτε  
Φνοῦτ: Οῦοη νηῆνατερχιὰ  
ἠερφαδρι ἔρωοτ παρταλδο ἕμωοτ  
πε.

Πιέροοτ δε νε αρερῆτς ἠρικι πε.

*Πῶοτ φα Πεννοῦτ πε ωα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

And the multitude,  
when they knew it,  
followed Him: and He  
received them, and spoke to  
them about the kingdom of  
God, and healed those who  
had need of healing.

And the day began to  
wear away.

*Glory be to God  
forever.*

فَالْجُمُوعُ إِذْ عَلِمُوا تَبِعُوهُ فَقَبِلَهُمْ  
وَكَلَّمَهُمْ عَنِ مَلَكُوتِ اللَّهِ  
وَالْمُحْتَاجُونَ إِلَى الشِّفَاءِ شَفَاهُمْ.

وكان النهار قد بدأ أن يَمِيلُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵτε πενσαδ Παῦλοο Πιὰποστολοο

Παῦλοο φῆωκ ἕΠενβοις Ἰησοῦο  
Πιχριστοο: πιὰποστολοο εἰθαρεμ:  
φῆῆταεωωϋ ἐπιεωεπνοῦτῃ 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.

**Ξεβρεοο ια: λβ - ιβ: β**

**Hebrews 11: 32 - 12: 2**

**العبرانيين 11: 32 - 12: 2**

Οῦοη ἵταζοο οη χε οῦ εἰῆμοῦηκ  
σαρ ἔροι ἵχε πιχοῦ εἰφιρι εθε  
Σεδεωη Βαρκ Σαμψωμ Ιεφθα Ιε  
Δαυιδ νεμ Σαμοῦηλ νεμ

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 يُعْوزُنِي  
الْوَقْتُ إِنْ أَحْبَبْتُ عَنْ جِدْعُونَ،  
وَبَارَاقَ، وَشَمْشُونَ، وَيَفْتَحَ،  
وَدَاوُدَ، وَصَمُوئِيلَ، وَالْأَنْبِيَاءِ،

νικεῖ προφήτης.

Πηεῖτε ἐβόλ θιτεν οὔναθ† αἰθρο  
ἐθανυετοῦρωοῦ: ἀτερθωβ ἐ†μεθυμι  
ἀ τοτοῦ θι ἠνιωῦ: ἀτῶμ ἠρωοῦ  
ἠθανυοῦ.

Αἰτῶμε ἠτχομ ἠτε οὔχρωμ:  
αἰφωτ ἐβόλ θεν ρωοῦ ἠθανχη†:  
αἰχουχομ θεν πῶωνι: αἰψωπι εἰχορ  
θεν πιπολεμοσ: αἰρικι  
ἠθανπαρευβολη ἠτε θανῶεμωοῦ.

Αἰθι ἠνε θανθιῶμι  
ἠνοῦρεμωοῦ† ἐβόλ θεν οὔἀναστασις  
θανκεχωοῦνι θε αἰνοῦεμωοῦ  
ἠφρη† ἠθανκεμκεμ ἠποῦεπ πιω†  
ἐρωοῦ θινα ἠτε τοτοῦ θι  
ἠ†ἀναστασις εἰσωπι.

Θανκεχωοῦνι θε θεν θανσωβι  
νεμ θανμεκτιστοσ αἰθι πιρα: ἐτι θε  
νεμ θανκεσναθ νεμ θανῶτεκωοῦ.

Αἰθιωνι ἐχωοῦ αἰβασοῦ  
ἠῶβωοῦ† ἀτερπιραθι ἠμωοῦ αἰμοῦ  
θεν πῶωτεβ ἠτχη† αἰμωῦ θεν  
θανμελωθ θεν θανῶαρ ἠβαεμπι  
εἰεῖδαε εἰεχθωχ εἰθιῶκαθ.

Παι ἐτε ναρε πικοσμοσ ἠπῶα  
ἠμωοῦ αν πε: εἰωρεμ θι νιῶαφει  
νεμ νιτωοῦ νεμ νιβηβ νεμ νιχολ ἠτε

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, 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.

الَّذِينَ بِالْإِيمَانِ فَهَرُوا مَمَالِكَ،  
صَنَعُوا بِرًا، نَالُوا مَوَاعِيدَ، سَدُّوا  
أَفْوَاهَ أَسُودٍ،

أَطْفَأُوا قُوَّةَ النَّارِ، نَجَّوْا مِنْ حَدِّ  
السَّيْفِ، تَقَوَّوْا مِنْ ضَعْفٍ، صَارُوا  
أَشِدَّاءَ فِي الْحَرْبِ، هَزَمُوا جُيُوشَ  
غُرَبَاءَ،

أَخَذَتِ نِسَاءٌ أَمْوَاتَهُنَّ بِقِيَامَةٍ.  
وَأَخْرُونَ عَذِّبُوا وَلَمْ يَقْبَلُوا النَّجَاةَ  
لِكَيْ يَنَالُوا قِيَامَةً أَفْضَلَ.

وَأَخْرُونَ تَجَرَّبُوا فِي هُزْءٍ وَجَلْدٍ،  
ثُمَّ فِي قَيْودٍ أَيْضًا وَحَبْسٍ.

رُجِمُوا، نَشِرُوا، جُرِبُوا، مَاتُوا  
قَتْلًا بِالسَّيْفِ، طَافُوا فِي جُلُودٍ عَنَمٍ  
وَجُلُودٍ مَعْرَى، مُعْتَازِينَ مَكْرُوبِينَ  
مَذْلِينَ،

وَهُمْ لَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ  
تَاهِينَ فِي بَرَارِيٍّ وَجِبَالٍ وَمَعَايِرٍ  
وَشُقُوقِ الْأَرْضِ.



ἵκασι.

Οτοσ ναι τηροϋ εταγερευερε  
δαρωσ εβολ ειτεν πιναετ ἕπορδι  
ἕπιωϋ.

Εαρχοϋϋτ ιςχεν ϋορπ ἵνε  
Φνοϋτ δατρη ἵνοϋεωβ εϋωτπ  
εθβητεν εινα ἵνεϋτεμϋωκ εβολ  
ατῶνοϋν.

Εθε φαι ταρ ἄνον εων εοϋον  
οϋβηπι ἵταιμαῖη χη εϋρηι εϋων ἵτε  
εανμαρτροσ εανϋω ἵων  
ἕμετδασιητ νιβεν νεμ φῆνοβι ετοε  
ερατεϋ ερον εμαϋω εβολ ειτεν  
οϋεϋπομονη μαρενδοσι εεν πιδων  
ετχη ναν εϋρηι.

Ενχοϋϋτ εἵπαρχησος ἵτε φῆναετ  
νεμ πιρεϋϋωκ Ιησοϋσ: φαι ετε  
ἵτϋεβιῶ ἕπιραϋι ετχη δαϋωϋ  
αϋλαμονι ἵτοτεϋ ἵνοϋπιεταϋροσ:  
αϋερκατα φῆρονιη ἕπιϋπι: αϋεϋεσι  
ααοϋῖναμ ἕπιῆρονοσ ἵτε Φνοϋτ.

*Πῆμοτ ταρ νεμωτεν νεμ  
τῆρηνη εϋσοπ: χε ἄμην εσεϋωπι.*

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 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.*

فَهُؤُلَاءِ كُلُّهُمْ، مَشْهُوداً لَهُمْ  
بِالإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ،

إِذْ سَبَقَ اللهُ فَفَنَظَرَ لَنَا شَيْئاً أَفْضَلَ،  
لِكَيْ لَا يَكْمَلُوا بَدُونِنَا.

لِذَلِكَ نَحْنُ أَيْضاً إِذْ لَنَا سَحَابَةٌ مِنْ  
الشُّهُودِ مَقْدَارُ هَذِهِ مُحِيطَةٌ بِنَا،  
لَنُطْرَحَ كُلُّ ثَقَلٍ وَالْخَطِيئَةُ الْمُحِيطَةُ  
بِنَا بِسُهُولَةٍ، وَنُحَاضِرُ بِالصَّبْرِ  
فِي الْجِهَادِ الْمَوْضُوعِ أَمَامَنَا،

نَظِرِينَ إِلَى رَنِيْسِ الإِيْمَانِ  
وَمُكْمَلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ  
السُّرُورِ الْمَوْضُوعِ أَمَامَهُ اخْتَمَلَ  
الصَّلِيبَ مُسْتَهِيناً بِالْحَزْبِ، فَجَلَسَ  
فِي يَمِينِ عَرْشِ اللهِ.

*نعمة الله الأب تكون مع جميعكم.  
آمين.*

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

<p>Καθολικὸν ἐβόλθεν ἱεπίστολῃ ἵντε πενιωτ Ἰακωβος. Ἀμην. Παμενραϋ.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p><b>Ἰακωβος εἶ: θ - κ</b></p>	<p><b>James 5: 9 - 20</b></p>	<p><b>يعقوب 5: 9 - 20</b></p>
<p>Ἐπεριὰζου δα νετενερηνοῦ νασνηνοῦ εἰνα ἵποτυτεμ ἱθαπ ἐρωτεν: εἴηπε ις πιρεϋϋθαπ ἐὸεἰ ἐρατϋ εἰρεν νιρωοῦ.</p> <p>β'ι νοῦομοτ νωτεν νασνηνοῦ ἵτε οῦμετρεϋεπδῖσι νεμ ἱμετρεϋωοῦ ἵηητ ἵτε νῖπροφητης νηεταῦσαχι δεν Φραν ἕΠβοις.</p> <p>εἴηπε तेनेрмаκαριζῖν ἵνηεταῦαμοἵ ἵτοτοῦ: ἀρετενσωτεμ σαρ ἐϋεῖπομοἵ ἵτε ιωβ: οῦοε πιζωκ ἵτε Πβοις ἀρετενναῦ ἐροϋ: γε οῦνιϋϋ ἵψανῶμαδτ ἐμαϋω πε Πβοις οῦοε οῦρεϋωοῦ ἵηητ πε.</p> <p>Πωορπ ἵεωβ νῖβεν νασνηνοῦ ἕπερεῖαἵω οῦδε ἐεῖρεν ἵφε οῦδε ἐεῖρεν πικαεἰ οῦδε κεἵαἵω: μαρε πετενσαχι δε ερ οῦαεα ἀεα ἕμοἵ ἕμοἵ: εἰνα ἵτετενϋτεμϋωπι δα οῦεαπ.</p>	<p>Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!</p> <p>My brethren, take the prophets, who spoke in the name of The Lord, as an example of suffering and patience.</p> <p>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.</p> <p>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.</p>	<p>لَا يَبْنَ بَعْضُكُمْ عَلَى بَعْضٍ أَيَّهَا الإخوة لئلا تُدانوا. هوذا الدين وَأَقِفْ قَدَامَ البَابِ.</p> <p>خُذُوا يَا إِخْوَتِي مِثَالًا لِإِحْتِمَالِ المَشَقَاتِ وَالْإِنَاءَةِ، الأنبياء الذين تَكَلَّمُوا بِاسْمِ الرَّبِّ.</p> <p>هَذَا نَحْنُ نَطُوبُ الصَّابِرِينَ. قَدْ سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ وَرَوْوَفٌ.</p> <p>وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالأَرْضِ وَلَا بِقَسَمِ آخَرَ. بَلْ لِيَتَكُنْ نَعْمُكُمْ نَعْمٌ وَلَاكُمْ لَا، لئلا تَقَعُوا تَحْتَ دِينُونَةٍ.</p>

Ισχε δε οτον οται βιθιци δεν θηνοτ  
μαρεφερπρoσετχεσoε: φη δε ετοτνοσ  
νηητ μαρεψαλιν.

Ισχε δε οτον οται ψωνι δεν θηνοτ  
μαρεμoυτ ενιπρεσβυτεροσ ητε  
†εκκλησια οτοσ μαροτωβη εζωφ:  
εατθαεσφ νοτνεε δεν Φραν υΠβοιc.

Οτοσ ερε πτωβη ητε φηναε†  
εφενοεμ υφθεομοκε οτοσ  
εφετοτνοσ ηχε Πβοιc: οτοσ καν  
εψωπ αφιρι ηθαννοβι εφεχατ ναφ  
εβολ.

Οτωηε οην ητετενοβι εβολ  
ηνετενερηοτ: οτοσ τωβη εχεν  
νετενερηοτ εοπωε ητετενοτχα: οτον  
οτνιω† ηχομ δεν τπρoσετχη υπιθoμη  
εερεωβ.

Ηλιαε νε οτρωμι εωφ πε  
ηρεφωπευκαε υπενη† οτοσ αφτωβη  
νοτπρoσετχη εψτεμoρε τφε εωοτ  
ειχεν πικαε οτοσ υπεεεωοτ ηωομ†  
ηρομπι νεμ σοοτ ηαβοτ.

Οτοσ αφτωβη οη α τφε  
†ηοτμοτνεωοτ οτοσ α πεκαε ρωτ  
αφ† υπεφοτταε.

Ηαεσνηοτ εψωπ αρεωαν οται δεν  
θηνοτ εωρεμ εβολ εα φωωιτ ητε

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.

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,

أَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَاتٌ؟ فَلْيُصَلِّ.  
أَمْسُرُورٌ أَحَدًا؟ فَلْيُرَتِّلْ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شُبُوحَ  
الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَذْهَبُوا  
بِرِزْتِ بِاسْمِ الرَّبِّ.

وَصَلَاةُ الْإِيمَانِ تَشْفِي الْمَرِيضَ  
وَالرَّبُّ يُقِيمُهُ، وَإِنْ كَانَ قَدْ فَعَلَ  
خَطِيئَةً تُعْفَرُ لَهُ.

اعْتَرِفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَاتِ،  
وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ  
تَشْفَوْا. طَلِبَةُ الْبَارِّ تَقْتَدِرُ كَثِيرًا فِي  
فِعْلِهَا.

كَانَ إِبْرَاهِيمَ إِنْسَانًا تَحْتَ الْأَلَامِ 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.

†μεθυνη οτοζ ντεϋταϋοϋ νξε οται.

Παρεϋεμι νξε φηεθναταϋο  
νοϋρεϋερνοβι εβολζα φμωιτ ντε  
τεϋπλανε νξε εϋνανοζεμ ντεϋψϋχη  
εβολζ ζεν φμωιτ: οτοζ εϋναζωβϋ εβολζ  
εζεν οϋμηϋ ννοβι.

*Παϋνηοϋ μπερμενερε πικοϋμοϋ  
οϋδε νηετωοπ ζεν πικοϋμοϋ:  
πικοϋμοϋ ναϋινη νεμ τεϋεπιθϋμια: φη  
δε ετιρι μφοτωϋ μφνοϋ† εϋναϋωπι  
ϋα ενεζ: αμην.*

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.*

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالٍ  
طَرِيقِهِ يَخْلُصُ نَفْسًا مِنَ الْمَوْتِ،  
وَيَسْتُرُ كَثْرَةَ 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

Πραϋιϋ ντε νενηο† νἀποϋτολοϋ:  
ερε ποϋϋμοϋ εθοταβ ϋωπι νεμδαν.  
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.

**Πραϋιϋ ιβ: α - ιβ**

**Acts 12: 1 - 12**

**أعمال 12: 1 - 12**

Ηεϋρη δε ζεν πιϋνοϋ ετε μμδϋρ λ  
Ηρωδης ποϋτρο αϋινη ντεϋϋϋιχ εεϋρη  
εζεν ζανοτοϋν εβολζ ζεν †εκκλινϋα  
ε†μκαζ νωοϋ.

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.

Οτοζ αϋζωτεβ νλακωβοϋ πϋον  
νλωδαννης ζεν †ϋϋϋι.

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

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

Εταϋναϋ δε νξε πιζωβ ϋανωοϋ  
νμιλοϋδαι αϋοϋαζτοϋϋ εδωπι  
μπεκεΠετροϋ: νε νιεζοοϋ δε νε ντε  
νιατκωβ.

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

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

Φαι ἔταρβοπερ ἀρχαει δθεν  
πιῶτεκο ἑασητηει ἔτοτοτῖ ἡῖτοτῖ ἡῖωωπ  
ἕματοι εθροτᾶρεθ ἔροφ εφμεεῖ ἕενφ  
ἔερηι ἕπιλαοθ μενενθα πιπασχα.

Πετροθ οτη νατᾶρεθ ἔροφ δθεν  
πιῶτεκο νατερῖπροσετῖχεθε δε  
εθβητηει ἕμαωω θα φνοτῖ ἡνε  
†εκκλῆσιᾶ.

Θοτε δε εφναἕνεφ ἔερηι ἡνε  
Ηρωδῆθ δθεν πιἕωωρῖ ἔτε ἕματ  
ναφενκοτ ἡνε Πετροθ οττε ματοι  
ἕνατ εφμηρ ἡθαλτῖθ ἕνοτῖ: νε οθον  
θατᾶρεθ δε θιρεθ ηρωωτῖ ετᾶρεθ  
ἕπιῶτεκο.

Οθοθ θηππε ιθ οτασσελοθ ἡτε  
Πβοιθ αει οθοθ οθοτῖωινη αειροτῖωινη  
δθεν πινη: ἕταρκιμ δε ἕπῖφῖρ ἕΠετροθ  
αφτοηνοφ εφω ἕμοθ χε τῖωκ  
ἡχωλεμ: οθοθ ατθει ἡνε ηθαλτῖθ  
ἕβολθ δθεν νεφχιθ.

Πεχε πιασσελοθ δε ναφ χε μορκ  
οθοθ μα πεκῖτηδαλιον ἕρατκ: αειρι  
δε ἕπαιρη†: οθοθ πεχαφ χε χολθκ  
ἕπεκῖβωθ οθοθ μοωῖ ἡνωι.

Οθοθ ἕταρῖ ἕβολθ ναφμοωῖ ἡνωφ:  
οθοθ ναφἕμι αν χε οτῖμηι πε ἕτε  
ναφωωπ ἕβολθ θιτεθ πιασσελοθ:

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

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

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

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

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

وَلَمَّا كَانَ هِيرُودُسُ مُزْمِعًا أَنْ  
يُقَدِّمَهُ كَانَ يُطْرَسُ فِي تِلْكَ اللَّيْلَةِ  
نَائِمًا بَيْنَ عَسْكَرِيَيْنِ مَرْبُوطًا  
بِسِلْسِلَتَيْنِ وَكَانَ قَدَامَ الْبَابِ حُرَّاسٌ  
يَحْرُسُونَ السِّجْنَ.

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

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

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

ναρμενὶ δε πε γε ονχοραμα πε  
ἐταρνατ ἔροϋ.

Ἐταρσινι δε ἐβολ ζιτεν πιμα  
ἵαρεζ ἵεογιτ νεμ πιμαζ ἵνατ ἀτὶ  
ἐτπνλν ἴβενιπι ἴθεθνηοτ ἐβολ  
ἐτπολιζ θαὶ ἀσοτων νωοτ ἵοτατς:  
ἐτατὶ δε ἐβολ ἀρσεν οταὶ ἵνιζιρ οτοζ  
σατοτϋ ἀρψεναϋ ἵζε πιαττελοζ ἐβολ  
ζαροϋ.

Πετροζ δε ἐτα περζητ ἵ ἔροϋ  
πεχαϋ γε τῆνοτ ἀἰεμ ταϕῆμι γε ἀ  
Πβοιζ οτωρπ ἴπεραττελοζ οτοζ  
ἀρναζμετ ἐβολ ζεν τζιζ ἵηρωδηζ  
νεμ πισομζ ἐβολ τηρϋ ἴπιλαοζ ἵτε  
νιλονδαὶ.

Ἐταρνατ δε ἀρἵ ἐπῆνι ἴμαριὰ  
ἴματ ἵλωανηζ φῆετονομτῆ ἔροϋ γε  
Μαρκοζ: πιμα ἐνατθογιτ ἴμοϋ ἵζε  
οτυμψ ετερπροσετχεθε.

*Πισαχι δε ἵτε Πβοιζ ερἔαμἵ οτοζ  
ερἔαψαὶ: ερἔαμαζι οτοζ ερἔταχρο:  
ζεν τὰζια ἵεκκλῆζια ἵτε Φνοτῆ:  
ἀμην.*

vision.

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

And when Peter had come to himself, he said, “Now I know for certain that The Lord has sent His 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.

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

فَجَازَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِيَّ  
وَأْتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي  
إِلَى الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ ذَاتِهِ  
فُخْرَجًا وَتَقَدَّمَا زُقَافًا وَاجِدًا  
وَلِلْوَقْتِ فَارَقَهُ الْمَلَاكُ.

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 الْمَلَقَبِ مَرْقُسَ حَيْثُ كَانَ  
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

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

## Synaxarium of Tout 2

### سنكسار اليوم الثاني من شهر توت

1. The Martyrdom of St. John the Baptist
2. The Martyrdom of St. Dasya the Soldier

1. استشهاد القديس العظيم يوحنا المعمدان
2. استشهاد القديس داسيه الجندي

#### 1. The Martyrdom of St. John the Baptist

On this day, of the year 31 AD, the great saint John the Baptist, son of Zacharias the priest, was martyred by the order of King Herod Antipas. When St. John rebuked Herod because of Herodias, the wife of his brother Phillip whom he had taken as a wife, while her husband was still alive, he said to him, "It is not lawful for you to have your brother's wife" (Mark 6: 18). Therefore, Herodias held it against him and wanted to kill him, but she could not, for Herod feared John, knowing that he was a just and holy man, and he protected him. And when he heard him, he did many things, and heard him with joy.

Then an opportune day came when Herod, on his birthday, gave a feast for his nobles, the high officers and the chief men of Galilee. And when Herodias' daughter herself came in and danced and pleased Herod and those who sat with him, the king said to the girl: Ask me whatever you want, and I will give it to you. He also swore to her: Whatever you ask me, I will give you, up to half of my kingdom. So she went out and said to her mother; What shall I ask? And she said: The head of John the Baptist on a platter. And the king was exceedingly sorry; yet, because of the oaths and because of those who sat with him, he did not want to refuse her.

And immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison, brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. And when his disciples heard of it, they came and took away his body and laid it in a tomb (Mark 6: 19 - 29).

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

1. استشهاد القديس العظيم يوحنا المعمدان في مثل هذا اليوم من سنة 31 ميلادية، استشهاد القديس العظيم يوحنا المعمدان، ابن زكريا الكاهن، على يد هيرودس أنتيباس. وذلك لأن القديس يوحنا وبَّخه من أجل هيروديا زوجة أخيه فيلبس عندما اتخذها زوجة له وكان زوجها مازال حياً (مرقس 6: 18). فحنقت هيروديا عليه وأرادت أن تقتله ولم تقدر. لأن هيرودس كان يهاب يوحنا عالماً أنه رجل بار وقديس وكان يحفظه. وإذ سمعه فعل كثيراً وسمعه بسرور. وإذ كان يوم موافق، لما صنع هيرودس في مولده عشاءً لعظمائه وقواد الألوفا ووجوه الجليل، دخلت ابنة هيروديا ورقصت. فسرت هيرودس والمتكئين معه. فقال الملك للصبيّة: مهما أردت أطلبني منى فأعطيك. وأقسم لها أن مهما طلبت منى لأعطيك حتى نصف مملكتي. فخرجت وقالت لأمها: ماذا أطلب؟ فقالت: رأس يوحنا المعمدان. فدخلت للوقت بسرعة إلى الملك وطلبت قائلة: أريد أن تعطيني حالاً رأس يوحنا المعمدان على طبق. فحزن الملك جداً. ولأجل الأقسام والمتكئين لم يرد أن يردّها. فلوقت أرسل الملك سيافاً وأمر أن يؤتى برأسه. فمضى وقطع رأسه في السجن وأتى برأسه على طبق وأعطاه للصبيّة والصبيّة أعطته لأمها. ولما سمع تلاميذه، جاءوا ورفعوا جسده ووضعوه في قبر (مرقس 6: 19 - 29). بركة شفاعته فلتنك معنا آمين.

#### 2. The Martyrdom of St. Dasya the Soldier

On this day also, St. Dasya the soldier, was martyred. He was one of the soldiers of Arianus, the governor of Ansenia. Dasya was a native of the city of Tanda, district of Mallawy, El-Menia governorate. When this saint saw the prominence of the Christians and their endurance for the tortures before their martyrdom, he declared his faith in The Lord Christ. When the governor

2. استشهاد القديس داسيه الجندي وفيه أيضاً استشهاد القديس داسيه الجندي وهو من أجناد أريانوس، والي أنصنا. وكان من أهل تندا التابعة لمركز ملوي، محافظة المنيا. هذا القديس لما رأى عظمة المسيحيين وقوة احتمالهم لعذابات الاستشهاد، أعلن إيمانه بالسيد المسيح. ولما لم يفلح الوالي



failed to persuade him to forsake his faith, he ordered to behead him, thus St. Dasya received the crown of martyrdom.

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

في إرجاعه، أمر بقطع رأسه فنال إكليل الشهادة.  
بركة صلواته فلتكن معنا.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρα: ι, ια	Psalm 21: 12, 13	المزمور 91: 10، 11
<p>Πιθμηι εφεφiri μφρητ̄ μπιβени: οροε εφε̄ λψαι μφρητ̄ μπιψενσιφῑ η̄τε πιλιβανος: η̄ηετρητ̄ θε̄ν̄ η̄πῑ μ̄Π̄βοις: οροε ενφορῑ εβολ̄ θε̄ν̄ η̄ιαῡληνο̄ῡ η̄τε η̄πῑ μ̄Πεννο̄ῡτ̄. Δ̄λ̄ληλο̄ῡῑᾱ.</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. وفي ديار بيت إلهنا يزهرون. 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>Ο̄ῡᾱνᾱσ̄νω̄σις̄ ε̄βολ̄ θε̄ν̄ πιε̄τᾱσ̄τε̄λιον̄ ε̄θο̄ῡᾱβ̄ κᾱτᾱ Μ̄αρ̄κον̄ ᾱσ̄ιο̄ῡ.</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>Μ̄αρ̄κον̄ ρ̄: ῑδ̄ - κ̄θ̄</p>	<p>Mark 6: 14 - 29</p>	<p>مرقس 6: 14 - 28</p>
<p>Ο̄ροε̄ ᾱρ̄ω̄τε̄μ̄ η̄νε̄ πο̄ῡρο Η̄ρω̄δ̄η̄ς̄ πε̄ρ̄ραν̄ τ̄αρ̄ ᾱρ̄ο̄νο̄νε̄φ̄ ε̄βολ̄ ο̄ροε̄ η̄ᾱρ̄ω̄ μ̄μο̄ς̄ χ̄ε̄ Ῑω̄αν̄νη̄ς̄ πῑρε̄φ̄τω̄μ̄ ᾱρ̄τω̄νη̄ ε̄βολ̄ θε̄ν̄</p>	<p>Now King Herod heard of Him, for His name had become well known. And he said, "John the Baptist is risen from the dead, and therefore these powers are</p>	<p>فسمع هيرودس الملك لأن اسمه صار مشهوراً. وقال: «إن يوحنا المعمدان قام من الأموات ولذلك تعمل به القوآت».</p>

νηεθωοττ εβε φαι νιχομ σεερωβ  
νδητq.

Βανκεχωοττι δε νατρω υμοσ χε  
Ηλιασ πε βανκεχωοττι δε νατρω  
υμοσ χε οτπροφητис πε υφρητ νοται  
ννιπροφητис ναρχεοσ.

Εταqωτεμ δε νχε Ηρωδισ  
ναqω υμοσ χε Ιωαννης φη ανοκ  
εταιελ τεqναβι νθοq πεταqτωνq.

Ηρωδισ γαρ νε αqαμονι  
νιωαννης οτοz αqονqυ δεν πιωτεκο  
εβε Ηρωδιασ τςριμ υφιλιπποσ  
πεqον χε οττι νε αqβιτс πε.

Ηαqω γαρ υμοσ πε νχε Ιωαννης  
νΗρωδισ χε cυε νακ αν εβι τςριμ  
υπεκον.

Ηρωδιασ δε ναcυβον εροq πε  
οτοz ναcοτωυ εδoβεq οτοz  
ναcυχεμχομ αν πε.

Ηρωδισ γαρ ναqερqοτ δατqη  
νιωαννης εqωοττι υμοq χε οτρωμ  
νθωμνι πε οτοz qοταβ: οτοz ναqαρεz  
εροq πε: οτοz ναqωτεμ νθανμω  
ντοτq πε: οτοz ναqωολz νqητ πε:  
οτοz qηδεωc ναqωτεμ εροq πε.

Οτοz ετα ονεzοοτ qωπι νεηκερια  
zοτε ετα Ηρωδισ δεν πεqεzοοτ

at work in him.”

Others said, “It is  
Elijah.” And others said, “It  
is the Prophet, or like one of  
the prophets.”

But when Herod heard,  
he said, “This is John,  
whom I beheaded; he has  
been raised from the dead!”

For Herod himself had  
sent and laid hold of John,  
and bound him in prison for  
the sake of Herodias, his  
brother Philip's wife; for he  
had married her.

For John had said to  
Herod, “It is not lawful for  
you to have your brother's  
wife.”

Therefore, Herodias  
held it against him and  
wanted to kill him, but she  
could not;

for Herod feared John,  
knowing that he was a just  
and holy man, and he  
protected him. And when he  
heard him, he did many  
things, and heard him  
gladly.

Then an opportune day  
came when Herod on his  
birthday gave a feast for his  
nobles, the high officers,

قَالَ آخَرُونَ: «إِنَّهُ إِيلِيَّا». وَقَالَ  
آخَرُونَ: «إِنَّهُ نَبِيٌّ أَوْ كَأَحَدِ  
الأنبياء».

وَلَكِنْ لَمَّا سَمِعَ هِيرُودُسُ قَالَ:  
«هَذَا هُوَ يُوْحَنَّا الَّذِي قَطَعْتُ أَنَا  
رَأْسَهُ. إِنَّهُ قَامَ مِنَ الأموات».

لأنَّ هِيرُودُسَ نَفْسَهُ كَانَ قَدْ أَرْسَلَ  
وَأَمْسَكَ يُوْحَنَّا وَأوثَقَهُ فِي السِّجْنِ  
مِنْ أَجْلِ هِيرُودِيَّا امْرَأَةِ فِيلِبُّسِ  
أَخِيهِ إِذْ كَانَ قَدْ تَزَوَّجَ بِهَا.

لأنَّ يُوْحَنَّا كَانَ يَقُولُ لِهِيرُودُسَ:  
«لَا يَحِلُّ أَنْ تَكُونَ لَكَ امْرَأَةٌ  
أَخِيكَ».

فَحَنَقَتْ هِيرُودِيَّا عَلَيْهِ وَأَرَادَتْ أَنْ  
تَقْتُلَهُ وَلَمْ تَقْدِرْ.

لأنَّ هِيرُودُسَ كَانَ يَهَابُ يُوْحَنَّا  
عَالِمًا أَنَّهُ رَجُلٌ بَارٌّ وَقَدِيسٌ وَكَانَ  
يَحْفَظُهُ. وَإِذْ سَمِعَهُ فَعَلَ كَثِيرًا  
وَسَمِعَهُ بِسُرُورٍ.

وَإِذْ كَانَ يَوْمٌ مُوَافِقٌ لَمَّا صَنَعَ  
هِيرُودُسُ فِي مَوْلِدِهِ عَشَاءً  
لِعُظَمَائِهِ وَقَوَادِ الْأُلُوفِ وَوُجُوهِ  
الْجَلِيلِ.

ὄμοι θάμιε οὐδιπνον ἐνεφνιῶτ νεμ  
νιχιλιάρχος νεμ νιζοτὰ τ ἵτε  
†Σαλιεᾶ.

Οτοθ ἐτασι ἐδοῦν ἵξε τῶερι  
ἡρωδῆς οτοθ ἐτασβοςζεεσ ἀραναφ  
ἡρωδῆς νεμ νηεθρωτεβ νεμαφ:  
πεξε ποτρο δε ἡτὰλοτ ξε ἀριέτιν  
ὄμοι ἠπετεοταῶφ οτοθ ἡταθιφ νε.

Οτοθ ἀφωρκ νας ξε  
φἡετεραερέτιν ὄμοφ τῆαθιφ νε ῶα  
τῶαφ ἡταμετοτρο.

Οτοθ ἐτασι ἐβολ πεχας ἡτεματ  
ξε οτ πε ἐτῆαερέτιν ὄμοφ ἡθος δε  
πεχας ξε τὰφε ἡλωανῆς πιρεφτωμσ.

Οτοθ ἐτασι ἐδοῦν δεν οῦσποτδῆ  
ελ ποτρο ἀσερέτιν εσχω ὄμοσ ξε  
†οτωῶ τῆοτ εἰνα ἡτεκτ ἡνι ἡτὰφε  
ἡλωανῆς πιρεφτωμσ εἰ οῦβιναε.

Οτοθ ἐτα πῆητ ἠποτρο ἠκαε εῶβε  
ἡἀναῶφ νεμ νηεθρωτεβ νεμαφ  
ἠπεφρωῶφ ἐφωεσ.

Οτοθ σατοτφ ἀφωωρπ ἡξε ποτρο  
ἡοῦσπεκοτδατωρ ἀφωαεεαεῆνι  
ἡτεφῆνι ἡτεφὰφε εἰ πιβιναε.

Οτοθ ἀφῶεναφ ἡξε  
πιπεκοτδατωρ ἀφῶλι ἡτεφὰφε δεν

and the chief men of  
Galilee.

And when Herodias' daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, "Ask me whatever you want, and I will give it to you."

He also swore to her, "Whatever you ask me, I will give you, up to half of my kingdom."

So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!"

Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

And the king was exceedingly sorry; [yet] because of the oaths and because of those who sat with him, he did not want to refuse her.

Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

دَخَلَتْ ابْنَةُ هِيرُودِيَّا وَرَقَصَتْ  
فَسَرَّتْ هِيرُودُسَ وَالْمُتَكِنِينَ مَعَهُ.  
فَقَالَ الْمَلِكُ لِلصَّبِيَّةِ: «مَهْمَا أَرَدْتِ  
أَطْلُبِي مِنِّي فَأَعْطِيكِ».

وَأَقْسَمَ لَهَا أَنْ «مَهْمَا طَلَبْتِ مِنِّي  
لَأَعْطِيَنَّكَ حَتَّى نِصْفِ مَمْلَكَتِي».

فَخَرَجَتْ وَقَالَتْ لِأُمِّهَا: «مَاذَا  
أَطْلُبُ» فَقَالَتْ: «رَأْسَ يُوْحَنَّا  
الْمَعْمَدَانِ».

فَدَخَلَتْ لِلْوَقْتِ بِسُرْعَةٍ إِلَى الْمَلِكِ  
وَطَلَبَتْ قَائِلَةً: «أُرِيدُ أَنْ تُعْطِيَنِي  
حَالًا رَأْسَ يُوْحَنَّا الْمَعْمَدَانِ عَلَى  
طَبَقٍ».

فَحَزَنَ الْمَلِكُ حُزْنًا. وَلِأَجْلِ الْأَقْسَامِ  
وَالْمُتَكِنِينَ لَمْ يَرُدَّ أَنْ يَرُدَّهَا.

فَلِلْوَقْتِ أَرْسَلَ الْمَلِكُ سَيَافًا وَأَمَرَ  
أَنْ يُؤْتَى بِرَأْسِهِ.

فَمَضَى وَقَطَعَ رَأْسَهُ فِي السِّجْنِ.  
وَأَتَى بِرَأْسِهِ عَلَى طَبَقٍ وَأَعْطَاهُ  
لِلصَّبِيَّةِ وَالصَّبِيَّةُ أَعْطَتْهُ لِأُمِّهَا.

πιψτεκο: οτοε αρενεε ει πιβιναε οτοε  
αρητιε ιηαλοτ: οτοε α ιαλοτ τηε  
ιτεεματ.

Ετατωτεμ δε ινεε νεμααθητηε  
αγι ατωλι ιηωολεε ιπερεωμα: οτοε  
ατχαε εδοτη δεη οτωεατ.

*Πιωοτ φα Πεννοττ πε ωα ενεε  
ιτε ηι ενεε: αμην.*

When his disciples  
heard of it, they came and  
took away his corpse and  
laid it in a tomb.

*Glory be to God forever.*

وَلَمَّا سَمِعَ تَلَامِيذُهُ جَاءُوا وَرَفَعُوا  
جَسَدَهُ وَوَضَعُوهُ فِي قَبْرِ.

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الثالث من شهر توت المبارك

Κορυμμα ἠεζοογ ἠΠιαβοτ θωογτ

## Ρογχι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ρθ: ε, ε, η	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Ααωρκ ἠχε Πβοικ ογοε ἠνεερωμα ἠεθηϑ: γε ἠθοκ πε φογηβ ωα ἠνεε κατα ἠταζιϑ ἠΜελχιϑεδεκ: Πβοικ ϑαογἠναμ ἠμοκ: εθε φα εϑεβιϑι ἠογἠφε. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. <b>Alleluia.</b></p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Ογἠναϑϑνωϑιϑ εβολ ϑεν πιεϑϑεελιον εθογϑβ κατα Αατθεον αϑιογ.</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>Αατθεον ιε: ιϑ - ιθ</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>Εταϑι Δε ἠχε Ιηϑογϑ εἠιϑα ἠτε ἠΚεϑαριἠ ἠτε Φιλιπποϑ ναϑωγἠι</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>

ἡνεμεμαθητης γε ἀρε νηρωι ζω ἕμοο  
γε νη πε Πωηρι ἕΦρωι.

Πῶοτ Δε πεχωοτ γε βανοοη  
μεν γε Ιωαννης περεφτωο:  
βανκεχωοηι Δε γε Ηλιαο:  
βανκεχωοηι Δε γε Ιερεμιαο ιε οται  
ἐβολ βεν νηπροφητης.

Πεχαε νωοτ γε ἠῶτεη Δε  
ἀρετεηω ἕμοο γε ἀνοκ νη.

Δερεοτῶ Δε ἠξε Σιωη Πετροο  
πεχαε γε ἠοοκ πε Πιχριστοο Πωηρι  
ἕΦνοτ ετοηδ.

Δερεοτῶ Δε ἠξε Ιησοοο πεχαε  
ναε γε ῶοηιατκ Σιωη Βαρ Ιωηα γε  
σαρξ νημ ἔνοε αν αεβωρη ἕφαι ναε  
ἐβολ αλλα Παιωτ ετβεν νηφνοῖ.

Ανοκ Δε τωω ἕμοο ναε γε ἠοοκ  
πε Πετροο ειεκωτ ἠταεκκληοια βιξεν  
ταπετρα οοοη νηπυλη ἠτε ἀμεητ  
ἠνοτῶξεωομ ἐροο.

Ειετ Δε ναε ἠηιωωτ ἠτε  
ἠμετοορο ἠτε νηφνοῖ οοοη  
φἠετεκναοηεε βιξεν πικαε εεεωωπι  
εεεοηε βεν νηφνοῖ οοοη  
φἠετεκναβολεε ἐβολ βιξεν πικαε  
εεεωωπι εεβηλ βεν νηφνοῖ.

*Πῶοτ φα Πηηνοτ πε ωα ἐηεε*

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

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

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

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

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

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

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

*Glory be to God forever.*

فَقَالُوا: قَوْمٌ يُوحَنَّا الْمَعْمَدَانَ  
وَآخَرُونَ إِبْرِيَّا وَآخَرُونَ إِرْمِيَا أَوْ  
وَاحِدٌ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سِمْعَانَ بُطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

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

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

*والمجد لله دائماً.*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, ια

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

المزمور 72: 17، 18، 21

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

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

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

### Matins Gospel

إنجيل باكر

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

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

Οἰαζασινωσις ἔβοζ ζεν  
πιεραστελιον εθοραβ κα τα Ιωαννην  
ασιου.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιε: ιζ - κε

John 15: 17 - 25

يوحنا 15: 17 - 25

Ηαι Δε †ζονζεν ἰμωτεν ἔρωοτ  
ζινα Ἰτετενμενρε νετενἔρηοτ.

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

بَهَذَا أَوْصِيكُمْ حَتَّى تُحِبُّوا بَعْضُكُمْ بَعْضًا.

Ἰσχε πικοςμος μοσϚ ἕμωτεν  
ἀριέμι γε ἀνοκ ἠγορπ πε  
ἐτασμεστωι.

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

Δριφμενι ἕπισαςι ἐταισαςι ἕμοϚ  
νωτεν: γε ἕμον οἴβωκ ἐνααϚ  
ἐπεϚβοις: ἰσχε ανδοσι ἠσωι ἠώτεν  
θωτεν ενέδοσι ἠσα θηνοϚ: ἰσχε  
ανἄρεθ ἐπασαςι ενἄρεθ ἐφωτεν  
θωτεν.

Αλλα ναι τηροϚ σενααιτοϚ ἠωτεν  
εθε Παραν: γε σεσωοἴν αν  
ἕφηεταϚταοτοι.

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

ΦθεομοσϚ ἕμοι εμοσϚ  
ἕπακειωτ.

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

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

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

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

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

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

He who hates Me hates  
My Father also.

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

إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ فَاعْلَمُوا  
أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ.

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

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

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

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

الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضًا.

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



Ἀλλὰ θίνα ἠτερχωκ ἐβόλ ἠξε  
 πικασι ἐτςδῆοτ θι ποτνομοσ ξε  
 λτμεστωι ἠξινζη.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε  
 ἠτε νι ἐνεε: ἄμην.*

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

*Glory be to God  
 forever.*

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παυλοσ Πιὰποστολοσ

Παυλοσ φβωκ ἠπενβοισ Ἰησοϋσ  
 Πιχριστοσ: πιὰποστολοσ ἐθαεω:  
 φηέτατθαωϋ ἐπιεπιεννοτφι ἠτε  
 φνοττ.

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

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

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

ἠανθιωϋ ταρ ἠμωον ἠν ἠλλα  
 ἠΠιχριστοσ Ἰησοϋσ Πενβοισ: ἠνωον Δε  
 εων τενοι ἠβωκ νωτεν ἐβόλ ειτεν  
 Ἰησοϋσ.

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

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

Ξε φνοττ ετχοσ ξε οτοτωι  
 εφεερωτωι ἐβόλ εεν πχακι: ἐτε φαι  
 πε ἐταερωτωι εεν νενεητ ετοτωι  
 ἠτε πέμι ἠτε πῶοτ ἠφνοττ εεν πεο  
 ἠησοϋσ Πιχριστοσ.

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

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

ΕΟΡΤΟΝΤΑΝ ὡμὰτ ὑπαϊὰρο θεν  
ζανῆκερος ὑβελχ: θινα τμετνωτ  
ἵτε τχομ ἵτεσψωπι ἔθα φνοττ τε  
ογορ οτ ἔβολ ὡμον αν τε.

Ενηεχρωχ θεν ρωβ νιβεν: αλλα  
ἵτενηεχρωχ αν: ενριοτι ὡμον ἔβολ  
αλλα ἵτενηριοτι ἔβολ αν.

Εγβοσι ἵνων αλλα ἵηρω ὡμον  
ἵνωτ αν: ενρωδτ ὡμον ἔδρη αλλα  
τεντακνοτ αν.

Ншоу нивен енаи ѓа фмоу  
ἵηχοуτс θεν ненцова: θινα πικωνθ  
он ἵτε ηχοуτс ἵτεροуωнθ ἔβολ θεν  
ненцова.

Ншоу зар нивен анон ѓа  
ннётωνθ сеτ ὡμον ἔδρη ἔфмоу εβε  
ηχοутс: θινα πικωνθ он ἵτε ηχοутс  
ἵτεροуωнθ ἔβολ θεν тенсарз  
εθнамоу.

Зωστε φμοу аφερωв ἵδнтен:  
πiωнθ δε θεν θηноу.

Εφенδнтен δε ἵχε παιπνεуа  
ἵτε φназτ ката φρητ етсδноут: χε  
αιназτ εβε φαι аицахи: анон ρων  
тенназτ εβε φαι тенсахи.

Ενεμ χε φηεταρτοунос Пбоис  
ηχοутс еφетоуностен ρων нем ηχοутс

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

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

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

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

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

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

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

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

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

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

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

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

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

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

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

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

οὐτος ἑνατασον ἔρατεν νεμωτεν.

Ὡς τὰρ νῖβεν ἑταγγωπι εἴβε  
θῆνοῦ εἰνα πῆμοτ ἵτεπερσοῦ ὁ οὐτος  
ἵτεπερε πιωεπμοτ ερσοῦ ἔβολ  
εἰτεν νιμῆϋ ἑοῦωοῦ ἕφνοῦ†.

Εἴβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ  
ἰσχε πενηρωμῖ εἰσαβολ ἑνατακο ἀλλὰ  
πετσαδοῦν ἑοῖ ἕβερι ἵεζοοῦ δαῖτη  
ἵεζοοῦ.

Πάσια τὰρ ἵτε πενηροχεχ ἵτε  
†νοῦ ἀπερσοῦβ ναν κατὰ οἰμετσοῦ  
εἰμετσοῦ ἑνβαροσ ἵτε οῦωοῦ ἵενεε.

Ἦτενσοῦτ ἀν ἑνηἑτενναῦ  
ἑρωοῦ ἀλλὰ νηἑτενναῦ ἑρωοῦ ἀν:  
νηἑτοῦναῦ τὰρ ἑρωοῦ εἰαπῆροσ  
οῦχοῦ νε: νη δε ἑτε ἵεεναῦ ἑρωοῦ  
ἀν εἰαν ῥα ἑνεε νε.

Ἦτενωοῦν τὰρ χε ἑῶωπ  
ἀϋῥανβωλ ἔβολ ἵχε πενη ἵτε  
πενηἀἵῶωπῖ εἰεἰεεν ἵκαεἰ οῦονταν  
ἵνοῦκωτ ἔβολ εἰτεν φνοῦ† οῦνι  
ἵαθμονκ ἵεἰε ἵενεε δεεν νιφνοῦ†.

Ἦεν φαι τὰρ τενηἰαρομ  
εἵνδῖῶωωοῦ ἑῖεἰωτεν ἕπενωωπῖ  
ἔβολ δεεν 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 تُرَى، بَلْ إِلَى الَّتِي لَا تُرَى.  
لأنَّ الَّتِي تُرَى وَقْتِيَّةٌ، وَأَمَّا الَّتِي لَا  
تُرَى فَأَبَدِيَّةٌ.

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

فإنَّنا في هَذِهِ أَيْضًا نَنُوءُ مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنُنَا الَّذِي  
مِنَ السَّمَاءِ.

Ιε ἔψωπ ἀνωγανθηϋ ζιῶτεν  
κεναζεμεν ἀν ἐνβηϋ.

Κε ταρ ἄνον δα νηετψοπ δεν  
παυαδῶππι τενηῖαζου ενθορω ἔξεν  
φῆετε ἵτενορωϋ ἀν ἔβαϋτεν ἕμοϋ  
ἀλλὰ εἰσῶζεμθηϋ ζιῶτεν ζινα  
ἵσεωμκ ἕπετε ψαϋμοϋ ἔβωλ ζιτεν  
ἴπωνδ.

Φη δε ἔταϋερζωβ ἔρον ἔφαι: φαι  
νε φνοϋ† πε φῆεταϋ† ναν ἕπᾶρηβ  
ἵτε Πίπνεϋμα.

Ενταϋρηοϋτ ἵζητ ἵσχοϋ νιβεν  
οϋοζ ενἕμι ζε ενψοπ ται δεν πιϋωμα  
τενηῖ πῶεμο σαβωλ ἕΠβοις.

Ανωωϋ ταρ ἔβωλ ζιτεν οϋναζ†  
πε νεμ ἔβωλ ἀν ζιτεν οϋςμοτ.

Ερε πενηζητ δε ταϋρηοϋτ οϋοζ  
τενηῖμα† μαλλον εἰ ἔβωλ δεν  
πιϋωμα οϋοζ ἔϋε ζα Πβοις.

Εθε φαι ζε तेνοι ἕμυαυταιον ἵτε  
ενψοπ ται δεν πιϋωμα ἵτε εννηοϋ  
ἔβωλ δεν πιϋωμα ἵτενηϋππι ενραναϋ.

Εω† ταρ ἔρον τηρεν  
ἵτενοϋονζεεν ἔβωλ ναζρεν πιβημα  
ἵτε Πιϋριϋτοϋ ζινα ἵτε πιοϋαι πιοϋαι  
βι κατὰ νιῖβηοῖ ἔταϋαιτοϋ ἔβωλ  
ζιτεν πιϋωμα ἵτε οϋπεθνανεϋ 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 أَيْضًا عَرْبُونَ  
الرُّوحِ.

فَإِذَا نَحْنُ وَاثِقُونَ كُلَّ حِينٍ  
وَعَالَمُونَ أَنَّنَا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحْنُ مُتَعَرِّبُونَ عِنْدَ  
الرَّبِّ.

لَأَنَّنا بِالْإِيمَانِ نَسْلُكُ لَا بِالْعِيَانِ.

فَنَتَّقُ وَنَسْرُ بِالْأَوْلَى أَنْ نَتَّعَرِّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنَ عِنْدَ الرَّبِّ.

لِذَلِكَ نَحْتَرِصُ أَيْضًا مُسْتَوْطِنِينَ  
كُنَّا أَوْ مُتَعَرِّبِينَ أَنْ نَكُونَ مَرْضِيَيْنَ  
عِنْدَهُ.

لِأَنَّهُ لَا يَدُّ أَنَّنَا جَمِيعًا نَظْهَرُ أَمَامَ  
كُرْسِيِّ الْمَسِيحِ لِيُنَالَ كُلُّ وَاحِدٍ مَا  
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
كَانَ أَمْ شَرًّا.

ΟΥΠΕΤΕΘΩΟΥ.

ΕΓΝΩΟΥΝ ΗΤΕΘΟΥ ΗΤΕ ΠΘΟΥ  
ΤΕΝΘΟΥΤ ΜΠΕΗΤ ΗΝΗΡΩΜΙ: ΤΕΝΟΥΝΘ  
ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΘΕΛΠΙΣ ΔΕ ΧΕ  
ΔΙΟΥΘΟΥΤ ΕΒΟΛ ΘΕΝ  
ΝΕΤΕΝΚΕΣΤΗΗΔΗΘΙΣ.

*Πῶμοτ γαρ νευωτεν νευ  
τῆρηνη εγσοπ: χε ἀμην εσεῶωπι.*

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 ΘΕΝ ΠΕ ΠΙΘΟΥΤ  
ΝΕΠΙΣΤΟΔΗ ΗΤΕ ΠΕΝΙΟΥΤ ΠΕΤΡΟΣ.  
ΔΥΜΗΝ. ΠΑΜΕΝΡΑΤ.

α̅ ΠΕΤΡΟΣ β̅: ιη̅ - ς̅: ζ̅

ΠΙΕΒΙΑΙΚ ΕΡΕΤΕΝΘΝΟΝ ΗΧΩΤΕΝ  
ΗΝΕΤΕΝΘΙΣΕΥ ΘΕΝ ΘΟΥΤ ΝΙΒΕΝ ΗΝΙΑΔΑΘΟΣ  
ΜΜΑΥΑΤΟΥ ΔΗ ΝΕΠΙΚΗΣ ΔΔΔΑ ΝΕΜ  
ΝΙΚΕΧΩΟΥΝΗ ΝΙΕΤΚΩΛΧ.

Φαι γαρ οὔμοτ πε ιςχε εθε  
ογςτηηδεσις ητε φνουτ ογον ογαι  
ναωωπ εροϋ ηδρηι θεν θανευκατθ  
ηθητ ευθνοῦ ηχονς.

Δω γαρ πε πωουωου ιςχε  
ερετενερνοβι ογοθ εγετκεθ νωτεν  
τετενωου ηθητ δδδδ ερετενηρι  
μπιπεθδνεϋ ογοθ ερετενθιευκαθ

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

1 Peter 2: 18 - 3: 7

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

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

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

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

1 بطرس 2: 18 - 3: 7

أَيْهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ  
هَيْبَةِ لِسَادَةٍ، لَيْسَ لِلصَّالِحِينَ  
الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَفَاءِ أَيْضًا.

لَآنَ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ  
ضَمِيرِ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْزَانًا  
مُتَأَلِّمًا بِالظُّلْمِ.

لَآنَهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَطْمُونُ  
مُخْطَبِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ  
تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرَ 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 ΝΟΥΖΥΠΟΣΡΑΜΩΝ  
ΖΙΝΑ ΝΤΕΝΜΩΨΙ ΝΣΑ ΝΕΨΨΕΝΤΑΤΣΙ.

ΦΗΕΤΕ ΔΠΕΡΕΡΝΟΒΙ ΟΥΔΕ ΔΠΟΥΧΕΜ  
ΧΡΟΥ ΧΗ ΔΕΝ ΡΩΨ.

ΕΥΖΩΟΥΨ ΕΡΟΥ ΝΑΨ ΖΩΟΥΨ ΔΝ ΠΕ:  
ΕΦΒΙΕΜΚΑΖ ΝΑΨ ΧΩΝΤ ΔΝ ΠΕ: ΝΑΨ† ΔΕ  
ΔΠΙΖΑΔ ΔΠΙΡΕΨ†ΖΑΔ ΔΜΗ ΠΕ.

ΦΗΕΤΑΨΕΝ ΝΕΝΝΟΒΙ ΕΨΨΩΨΙ ΖΙΖΕΝ  
ΠΨΨΕ ΕΒΟΛ ΖΙΤΕΝ ΠΕΨΨΩΜΑ ΖΙΝΑ  
ΕΔΝΜΟΥ ΕΒΟΛ ΖΑ ΝΙΝΟΒΙ ΝΤΕΝΟΝΔ ΔΕ  
Ν†ΜΕΘΜΗ: ΦΗΕΤΑΡΕΤΕΝΤΑΔΒΟ ΕΒΟΛ  
ΖΙΤΕΝ ΠΕΨΨΕΡΔΟΤ.

ΠΑΡΕΤΕΝΟΙ ΣΑΡ ΠΕ ΔΦΗΡΗ†  
ΝΖΑΝΕΣΩΟΥ ΕΥΨΩΡΕΜ: ΑΛΛΑ ΔΡΕΤΕΝ  
ΤΑΣΘΟ †ΝΟΥ ΔΑ ΠΕΤΕΝΜΑΔΕΣΩΟΥ ΟΥΟΖ  
ΠΕΠΙΣΚΟΠΟΣ ΝΤΕ ΝΕΤΕΝΨ†ΥΧΗ.

ΠΑΙΡΗ† ΟΝ ΠΕ ΝΙΚΕΖΙΔΟΜΙ ΕΥΒΝΟ  
ΝΧΩΟΥ ΝΗΝΟΥΖΑΙ ΙΣΧΕ ΟΥΟΝ ΖΑΝΟΥΟΝ  
ΝΣΕ†ΜΑ† ΔΝ ΝΕΜ ΠΙΣΑΧΙ ΕΒΟΛ ΖΙΤΟΥΨ  
ΔΠΙΖΙΝΜΩΨΙ ΝΤΕ ΝΙΖΙΔΟΜΙ ΝΤΟΥΧΕΜΖΗΟΥ  
ΔΜΩΟΥ ΑΤΒΝΕ ΣΑΖΙ.

ΕΥΝΑΥ ΕΠΕΤΕΝΧΙΝΜΩΨΙ ΕΤΤΟΥΒΗΟΥ†  
ΔΕΝ ΟΥΖΟ†.

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 بَعْدَلٍ.

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

لَا تُكْمَلْ كُنْتُمْ كَحَرَافٍ ضَالَّةٍ، لَكِنَّا  
رَجَعْنَا الْآنَ إِلَى رَاعِي نَفُوسِكُمْ  
وَأَسْفَفِهَا.

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

مُلَاحِظِينَ سَيْرَتَكُنَّ الطَّاهِرَةَ  
بِخَوْفٍ.

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

Ἀλλα πιρωμι ετρηπ ἵεν πιρητ  
 ἵεν παττακο ἵτε πιπνευμα  
 ετρωρωτ οτοζ ἵρεμρατω φηετε  
 ἵπεμοθο ἵφνωτ ἵνοθο ἵρητ.

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

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
 Ἀβρααμ εμοτ ἵερωτ χε παβοις  
 οηεταρετενερωρι νας ἵερετενιρι  
 ἵπιπεοθανεφ οτοζ ἵτετενερωτ αν  
 ἵατρη ἵεζι ἵερωτ.

Παιρητ οη νικερωμι ἵερετενωπι  
 νεμωωτ ἵερετενεμι χε οτκετοσ  
 ἵασθενη σ πε νιζιόμι ἵερετενταιο  
 νωωτ ζωσ ετοι ἵωφρη ἵκληρονομος  
 νεμωωτεν ἵτε πιζμοτ ἵτε πωνδ ἵεν  
 οτθο ἵρητ εινα χε ἵνετεταενο ἵεν  
 νετενπροσετχη.

*Πασνηοτ ἵπερμενερε πικοςμοσ  
 οτδε νηετωπι ἵεν πικοςμοσ: πικοςμοσ  
 νασιμι νεμ τερεπρωμα: φη δε ετρι*

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

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

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

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

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

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

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

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

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

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

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

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

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

**The Acts**  
الإبركسيس

Πραξις ἴτε νενοιότ ἡ ἀποστολός:  
ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν.  
ἀμήν.

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

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

Πραξις κ: ἰζ - ἀη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δην Μιλητος αφοῦωρι  
ἐεφερος αφοῦωτ ἐνίπρεσβυτερος ἴτε  
ἐκκλήσιᾶ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةِ.

Εταῖ δε ὡαροφ πεχαφ νωοῦ γε  
ἡ ὥωτεν τετενωοῦν γε ἰσεν πιεζοοῦ  
ἡ ὥοιτ ἐταῖ ἐτᾶσιᾶ γε αἰῶπι  
νεμωτεν ἡ αῶ ἡρητ ἡ παισοῦ τηρεφ.

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 πῶοις δην θεβιὸ ἡ ἡητ  
ἡ βεν νεμ ἡ ανερμωοῖ νεμ  
ἡ πιαρμωοῦ ἐταῖ ἐρηι ἐχω δην  
ἡ σοβῆνι ετρωοῦ ἡ τε ἡ ἡοῦδαῖ.

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْنِي بِمَكَايِدِ  
الْيَهُودِ.

ἡ ἡρητ ἐτε ἡ πρηπ ἡ λῖ δην  
ἡ ηετερνοφρι ἡ ὡεῦενταμωτεν ἐρωοῦ  
νεμ ἐτᾶβω ὡωτεν.

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

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

Ειερμεερε ἡ δῆμοσιᾶ νεμ κατᾶ ἡ  
ἡ ἡοῦδαῖ νεμ ἡ ἡοῦεινῖν ἡ τᾶετᾶνοῖᾶ  
ἡ τε φωνοῦτ νεμ πῖναρτ ἐπενδοῖς  
ἡ ἡοῦς Πῖχριστος.

... 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 ειβιωϑ ἡϑμετοϑρο  
ἡτε Φνοϑϑ.

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

Οϑ ϑαρ ἡπιϑοπτ ἐϑτεμταμωτεν  
ἐφοϑωϑ τηϑ ἡΦνοϑϑ.

Μαϑητην ἐρωτεν νεμ πιϑρι τηϑϑ  
ετα Πιπνευμα εϑοταβ ϑα ἡηνοϑ  
ἡεπιϑκοποϑ ἡδητηϑ ἐλμοη  
ἡϑεκκληϑια ἡτε Πβοιϑ ἡηεταϑϑφοϑ

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

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

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

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

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

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

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

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

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

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

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

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

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

ἐβολ ἔπτεν περὶ ἑαυτοῦ ἰδίῳ ἰδίῳ.

Ἄνοκ δε τῆμι γε μενεσα  
ἔριπυενηι σεναλὶ ἔδοϋν ἔρωτεν ἵνε  
εἰδοντωνω εϋερωϋ ἵνενα τὰσο ἀν  
ἐπιόρι.

Ουοε σενατωοϋνοϋ ἵνε εἰδοντωνω  
ἐβολ εἰδον ἔρωτεν εϋερωϋ ἵνενασεχι  
εϋερωϋε εϋερωϋε ἵνεναερωϋε  
σεμενενοϋ.

Εθε φαι οϋν ρωις ἔρωτεν  
ἔρετενιρι ἰδίῳεϋι γε ἀιερ ἠουτ  
ἵνρομπι ἰδίῳεϋα τοτ ἐβολ ἰδίῳεϋοοϋ  
νευ πιεερωε εϋερωϋε ἰδίῳεϋα εϋερωϋ  
ἰδίῳεϋτεν εἰδον εἰδοντωνω.

Ουοε τῆνοϋ τῆρω ἰδίῳεϋτεν εἰδον  
Πβοις νευ πιεερωϋ ἵνε περὶ ἑαυτοῦ φηέτε  
οϋνοϋερωϋ ἰδίῳεϋ εϋερωϋ ουοε εϋ  
κλῆρονομια εἰδον ἵνεταϋτοϋερωϋ  
τηροϋ.

Ουερατ ιε οϋνοϋε ιε οϋερωϋ  
ἰδίῳεϋεπερωϋε ἰδίῳεϋοϋ ἰδίῳεϋοϋ.

Περωτεν τετενερωϋε γε ναεχι  
ναι ἀρωερωϋ ἵνεναερωϋε νευ ἵνεθενευι.

Ἀιταρωτεν εϋερωϋε νευε γε εϋε  
ἵδουε ἰδίῳεϋερωϋ ἵνετερωϋε  
ἵνετερωϋε ἵνετενερωϋε ἵνεναεχι

purchased with His own blood.

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

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

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

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

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

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

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

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

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مَلْتَوِيَّةٍ لِيَجْتَذِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

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

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

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسًا أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

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

ἵτε Πῶοις Ἰησοῦς καὶ ἵθοοι ἀγαθοο καὶ  
οὐμετακαριοο τε μαλλον ἐϑ ἔθοτε  
ἐβι.

Οὐθοο ναὶ ἐταγαθοτοῦ ἀγαθιϑ ἔθεν  
νεκακελι νεμωοῦ τηροῦ  
ἀγαπεροοεργεοο.

Οὐθοο ἀγαωπι δε ἵνε οῦνηϑ  
ἵριμι ἵτωοῦ τηροῦ οὐθοο ἀγαθιτοῦ  
ἐδορι ἔθεν ἵνααβι ἵΠαῦλοο οὐθοο  
ἀγαϑφι ἔροϑ.

Εῦοι ἵκακαθ ἵνητ μαλιτα εοβε  
πιααϑι ἐταγαθοϑ καὶ σεναναῦ ἐπεγαο  
ἀν κα ναῦτο δε ἵμοϑ ἔθεν πιαοι.

*Πιααϑι δε ἵτε Πῶοις εγαῖαι οῦθοο  
εγαῖαι: εγαῖαι οῦθοο εγαῖαι:  
ῖεν ῖααῖα ἵεκακλῖα ἵτε Φνοῖ:  
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 Tout 3

#### سنكسار اليوم الثالث من شهر توت

1. A Council held in the city of Alexandria during the Papacy of Pope Dionysius, the 14th Patriarch, in reference to the immortality of the Spirit
2. The Departure of St. Theodora The Penitent

#### 1. A Council held in the city of Alexandria during the Papacy of Pope Dionysius, the 14th Patriarch, in reference to the immortality of the Spirit

On this day, of the year 247 AD, a holy synod convened in the city of Alexandria in the second year of the Papacy of Pope Dionysius, the 14th Patriarch of Alexandria. This council was convened because certain

1. مجمع بشأن خلود النفس في عهد البابا ديونيسيوس، البطريك الرابع عشر من بطارقة الكرازة المرقسية
2. نياحة القديسة ثيودورة التائبة

1. مجمع بشأن خلود النفس في عهد البابا ديونيسيوس، البطريك الرابع عشر من بطارقة الكرازة المرقسية في مثل هذا اليوم من سنة 247 ميلادية، اجتمع مجمع مقدس بمدينة الإسكندرية، في السنة الثانية من رئاسة القديس ديونيسيوس، البطريك الرابع عشر من

people in the Arabian countries believed that the spirit dies with the body, and that on the day of the resurrection, it shall be raised up with it. They composed an extensive article on this belief and sent it to certain Christians in Alexandria.

When this reached Pope Dionysius, he took interest in this matter, so he assembled this synod and debated with them, revealing their erroneous opinion. When he saw their insistence on their corrupt view, the Pope excommunicated them.

He wrote a treatise and said in it, "The spirit neither dies nor perishes, but abides as the angels, for it is spiritual, immutable, and incorruptible. When the spirit goes forth from the body, it is taken to a place according to its worthiness, either to paradise or to Hades. And, on the day of the resurrection, the spirit will be united with its body. When the Archangel sounds the trumpet, the bodies shall rise by the order of its creator. The spirits reunite with the body it belongs to, and some will go to everlasting joy and some to everlasting contempt forever and ever.

May the blessing of the prayers of this honored Pope be with us all. Amen.

بطارقة الكرازة المرقسية، بسبب قوم  
ظهروا في بلاد العرب، كانوا يعتقدون بموت  
النفس مع الجسد وقيامتهما معاً في يوم  
القيامة. وقد كتبوا هذا المعتقد في رسالة  
مطولة أرسلوها إلى بعض المسيحيين  
بالإسكندرية.

وعلم بذلك القديس ديونيسيوس واهتم  
بالأمر فجمع هذا المجمع وناقشهم وبين  
ضلالهم. ولما رأى تمسكهم بأرائهم الفاسدة،  
حرمهم.

ووضع في هذا الصدد مقالاً جاء فيه: "أن  
النفس لا تموت ولا تضمحل، بل هي باقية  
كبقاء الملائكة. وأنها روحانية لا تقبل تغييراً  
ولا يعترها أي فساد. وحينما تخرج الروح  
من الجسد، تؤخذ إلى موضع حسب  
استحقاقها، إما الفردوس أو الجحيم. وأنها  
تتحد بجسدها في يوم القيامة العامة عندما  
يبوق رئيس الملائكة في البوق، فتقوم  
الأجساد بأمر خالقها، فتذهب إما إلى ملكوت  
السموات أو إلى جهنم النار الأبدية وتبقى  
مع جسدها في المكان الذي وصلت إليه إلى  
أبد الأبدين.  
بركة صلوات هذا البابا فلتكن معنا. آمين.

## 2. The Departure of St. Theodora The Penitent

On this day also, of the year 226 of the martyrs, 510 AD, St. Theodora of Alexandria, Egypt, departed. She was born in the fifth-century in Alexandria to noble parents during the reign of Emperor Zinon. Along her youthful beauty, she lived a virtuous life and she was rich. She married a pure and rich young man. Their lives were filled with peace and joy.

In the middle of the rich lifestyle, a certain rich young man was captivated by her beauty, wisdom and being caring. He was pure and righteous and he became fond of her. The devil, the enemy of good, started after a while to plant in him evil and lustful thoughts for Theodora. These temptations increased until the young man found a chance and revealed his feelings to her. Theodora was shocked for she used to see in him purity and chastity and she rebuked him. Few days passed and their lustful feelings intensified until they fell in the sin. No one realized what happened since everyone knew of their purity.

Theodora soon came to her senses and realized the

2. نياحة القديسة ثيودورة التائبة  
في مثل هذا اليوم من سنة 226 للشهداء،  
سنة 510 ميلادية، تنيحت القديسة ثيودورة  
التائبة. نشأت في القرن الخامس الميلادي  
في عهد الإمبراطور زينون من أبوين  
شريفين بالإسكندرية. اتسمت بالجمال البارح  
مع الحياة التقوية والغني. تزوجت شاباً غنياً  
تقياً وكانت حياتهما مملوءة سلاماً وفرحاً.  
وفي وسط مظاهر الغنى، تعرف عليها شاب  
غني أعجب بحمكتها واتزانها وكان تقياً  
وطاهراً، فصارت بينهما دالة. ولكن عدو  
الخير بدأ بعد فترة يلقي فيه بزار الفكر  
الشرير من جهة ثيودورة وتزايدت الحرب  
حتى وجد الشاب فرصة وصارح ثيودورة  
بأفكاره من جهتها فصدمت إذ كانت ترى فيه  
النقاوة وأنتهزته. مرت الأيام وتزايدت  
الأفكار حتى سقطا في الخطية. لم يعرف أحد  
ما حدث خاصة والكل يعلم أنهما طاهران.  
لكن ثيودورة لم تحتل نفسها وفي

seriousness of her fall. She became furious with herself, as she could not bear her guilt. With tears flowing from her eyes, she told her husband of what had happened. Her husband did not know what to do, for he trusted his wife and his friend. Their life turned to a life of sorrow and unceasing tears. Finally, she decided to leave the world, so she can spend the rest of her days in repentance.

She shaved her head and dressed herself in men's clothes and went at night to the Ennaton monastery (Al-Zugag). She asked the abbot of the monastery to accept her. In order to test her, the abbot did not permit her to enter. Theodora spent the night at the gate in the severe cold. In the morning, the abbot found her eyes puffy from much crying, so he allowed her to join the monastery and she was known as the monk Theodore or Tadros.

The saint lived in this monastery, taking care of the monastery's gardens and farming the field, enduring all hardships with joy and happiness in unceasing prayers. She was known for her obedience, humility, and intense asceticism. God granted her the gift of performing miracles and her fame spread. Many came to the monastery asking for her blessings and prayers.

Her husband was continually grieving for her, not knowing where she was. He was yearning to know and be assured of her salvation. He offered tearful prayers. During his sorrow, the angel of The Lord appeared to him and asked him to go to the church of St. Peter, Seal of the Martyrs, to find her alone beside the church. When he went there, he did not find her, but only found a monk driving some camels. She was Theodora, who her husband did not recognize for her appearance had changed because of her austere asceticism. Theodora, however, recognized him and greeted him, and he replied her greeting without recognizing her.

When the enemy of good saw that she escaped his snares, he moved an evil adulterous woman who went to the abbot of the monastery accusing the monk Theodore of defiling her chastity. The saint endured with complete submission the mockery that she was subjected to, without defending herself, so no one might know her secret.

When the infant was born, they brought him to the monastery. The saint and the infant were thrown out of the monastery and were settled not far from the monastery in a hut. Bearing her trials, St. Theodora spent seven years in banishment considering what happened to

صراعها، صارحت رجلها بما حدث والدموع تنهمر من عينيها. ولم يعرف الزوج ماذا يعمل لأنه كان يثق في زوجته وصديقه. وتحولت حياتهما إلى دموع لا تنقطع. وأخيراً، قررت أن تترك العالم لتقضي بقية أيامها في توبة.

فحلفت شعر رأسها وتزيت بزيت الرجال وانطلقت ليلاً إلى دير الأناطون (الزجاج) بالدخيلة بالإسكندرية حالياً. وهناك سألت رئيس الدير أن يقبلها فأراد أن يختبرها فتركها على الباب طوال الليل وسط البرد الشديد وفي الصباح وجد أن عينيها قد تورمتا بسبب البكاء فسمح لها بالدخول وعرفت باسم الراهب ثيودور أو تادرس. عاشت القديسة في هذا الدير تمارس خدمة فلاحه البساتين محتملة كل تعب بفرح وسرور وصلواتها لا تنقطع وسط أتعاب العمل. واتسمت بالطاعة والوداعة مع النسك الشديد. وقد وهبها الله عطية صنع المعجزات فذاع صيتها ووفد على الدير كثيرون يطلبون بركتها.

وكان زوجها ينن بلا انقطاع، وهو لا يعلم مكانها. وكان مشتاقاً أن يطمئن على خلاصها. فقدم دموعاً وصلوات كثيرة. وفي غمرة حزنه، ظهر له ملاك يسأله أن يذهب إلى كنيسة القديس بطرس خاتم الشهداء ليجدها بجوار الكنيسة بمفردها. ولما أنطلق لم يجد هناك سوى راهباً يقود جملاً وكان هو نفسه ثيودورة التي لم يعرفها زوجها لتغير شكلها بسبب شدة نسكها. أما هي فعرفته وحيته فرد عليها التحية.

ولما رأى عدو الخير أنها أفلتت من مخالفه، حرك امرأة شريرة توجهت إلى رئيس الدير تشكو أن هذا الراهب أفسد عفتها. وقد احتملت القديسة السخرية بتسليم كامل دون أن تدافع عن نفسها حتى لا يعرف أحد سرها.

ولما وُلد الطفل، أحضروه إليها، فطردت من الدير مع الطفل الرضيع لمدة سبع سنوات في البرية. فذاقت فيها كل تعب وألم خاصة من أجل الطفل البريء وكانت تجاهد حاسبة أن ما جرى لها من قبيل التأديب القادم عليها من الله. وبعد حين إذ أظهرت كل ثبات مع

her, as a chastisement from God for her sin. Finally, the abbot allowed her to return to the monastery with the infant, for what she showed from steadfastness and repentance. The abbot had her under severe punishments and asked her to remain in seclusion in her cell with her son and not to meet with anyone outside of the church.

Before her death, St. Theodora instructed the son, attributed to her, saying, "My son, the sun of my life is about to set, but I leave you in the hands of a merciful Father, who is the God of all orphans. I hope that the abbot of the monastery does not forsake you, and the monks would have compassion on you. My son, search not for your kinship and the family, for the best relationship is what we gain from virtues. Do not seek the glory of the world, for The Lord Christ has said: 'Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake' (Matthew 5: 11). Pray for the sinners, be a help to the weak, serve your neighbor; as if he is your master, so you will be accepted before The Lord Christ for He took the form of a servant for our sake."

By the will of God, the abbot of the monastery was outside her cell listening to these advices. So, he became convinced that this monk was falsely accused. He knocked the door to go in and be blessed by that monk before his departure. When he entered the cell, he found that the pure spirit of the saint already departed into paradise.

The monks came to the body of the monk Theodore to express their regrets. When they started to prepare the body for burial, they realized that it was a woman. They were exceedingly sorrowful and marveled. The news of St. Theodora's death spread at once in all Alexandria and many came asking for her blessings.

Her husband realized that she was his wife. He entreated the abbot of the monastery to accept him as a monk to complete the rest of his days in her cell. As for the child, he grew in grace and everyone loved him. Later on, he was chosen to be the abbot of the monastery.

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

التوبة، سمح لها رئيس الدير بالعودة مع الطفل بعد أن وضع عليها تأديبات قاسية. وطلب منها أن تبقى في قلايتها مع ابنها ولا تقابل أحداً خارج الكنيسة.

وعند قرب نياحتها، أوصت الابن المنسوب لها قائلة: "يا ولدي، لقد قاربت شمسي أن تغيب لكني أتركك بين يدي أب عطوف هو الله أب اليتامى جميعاً. وأملني أن لا يتخلى عنك رئيس الدير والرهبان وأن يعطفون عليك. يا ولدي لا تبحث عن أصلك ونسبك فإن خير الأنساب هو ما يأتينا من الفضيلة. ولا تنظر إلى الأمجاد العالمية الفانية. لقد قال الرب يسوع: "طوبى لكم إذا طردوكم وغيروكم وقالوا عليكم كل كلمة شريرة من أجل كاذبين" (متى 5: 11). صل لأجل الخطاة، كن عوناً للضعيف، اخدم قريبك كما لو كان سيدك، لكي تكون مقبولاً عند المسيح يسوع الذي لأجلنا أخذ صورة عبد".

وبتدبير الله كان رئيس الدير خارج القلاية يستمع إلى هذه النصائح فتأكد ان هذا الراهب مقترى عليه. فطرق الباب ليدخل وينال بركة قبل رحيله. ولما دخل وجده قد فاضت روحه الطاهرة إلى الفردوس. فأقبل الراهبان إلى جثمان الراهب ثيودور ليعلموا أسفهم. ولما أرادوا دفنه، أدركوا إنها امرأة، فزاد تعجبهم. وللحال أنتشر الخبر في كل مدينة الإسكندرية. وجاء كثيرون يطلبون بركتها.

عندئذ أدرك زوجها أنها امرأته، فتوسل لدى رئيس الدير أن يقبله راهباً ويكمل بقية أيامه في ذات قلايتها. أما الصبي فكان ينمو في النعمة حتى أحبه الجميع واختير فيما بعد رئيساً للدير.

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

## The Liturgy Psalm مزمور القداس

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

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

<b>Ψαλμος τω Δαυιδ ρ̄ϛ̄: κ̄τ̄, λ̄α</b>	<b>Psalm 107: 32, 41, 42</b>	<b>المزمور 106: 23، 31</b>
<p>Μαρον̄βασϗ̄ θ̄εν̄ τ̄εκκ̄λησῑᾱ ἡ̄τε πεϗ̄λαος: ο̄τος̄ μαρον̄β̄μο̄ν̄ ε̄ροϗ̄ θ̄ι τ̄καθε̄δρᾱ ἡ̄τε̄ ν̄ῑπ̄ρεβ̄ν̄τερος: ο̄τος̄ αϗ̄χ̄ω̄ ἡ̄νο̄με̄τιω̄τ̄ ἡ̄φ̄ρη̄τ̄ ἡ̄θ̄αν̄ε̄σω̄τ̄: ε̄ν̄ε̄νᾱτ̄ ἡ̄νε̄ ν̄η̄ε̄τ̄σο̄ν̄των̄ ε̄ν̄ε̄ο̄ν̄οϗ̄. <b>Δ̄λ̄λ̄η̄λο̄ῡᾱ.</b></p>	<p>Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. <b>هللويليا.</b></p>

## The Liturgy Gospel إنجيل 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>Ο̄τ̄ἄ̄νᾱσ̄νω̄σῑς̄ ε̄β̄ο̄λ̄ θ̄εν̄ πιε̄τᾱσ̄σε̄λῑον̄ ε̄θο̄ῡᾱβ̄ κᾱτ̄ᾱ ἰω̄αν̄νη̄ν̄ ᾱσ̄ιο̄ν̄.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>ἰω̄αν̄νη̄ν̄ ἰ: ᾱ - ἰϛ̄</b>	<b>John 10: 1 - 16</b>	<b>يوحنا 10: 1 - 16</b>
<p>Δ̄ῡμη̄ν̄ ἄ̄μ̄η̄ν̄ †̄χ̄ω̄ ἡ̄μο̄ς̄ ν̄ω̄τε̄ν̄ χ̄ε̄ φ̄η̄ε̄τε̄ ἡ̄ν̄η̄νο̄ν̄ ε̄δ̄ο̄ν̄τ̄ῑν̄ ἂ̄ν̄ ε̄β̄ο̄λ̄ θ̄ῑτε̄ν̄ πῑρο̄ ε̄†̄ᾱν̄γ̄λ̄η̄ ἡ̄τε̄ ν̄ῑε̄σω̄τ̄ ᾱλ̄λ̄ᾱ ε̄ϗ̄η̄νο̄ν̄ ε̄π̄ω̄ω̄ῑ ἡ̄β̄ο̄ϗ̄τε̄ν̄ φ̄αῑ ε̄τε̄ ἡ̄μ̄ᾱν̄ ο̄ν̄ρεϗ̄θ̄ιο̄ν̄ῑ πε̄ ο̄τος̄ ο̄τ̄σο̄ν̄ῑ πε̄.</p> <p>Φ̄η̄ Δ̄ε̄ ε̄θ̄η̄νο̄ν̄ ε̄δ̄ο̄ν̄τ̄ῑν̄ ε̄β̄ο̄λ̄ θ̄ῑτε̄ν̄ πῑρο̄ φ̄αῑ ο̄τ̄μᾱν̄ε̄σω̄τ̄ πε̄ ἡ̄τε̄ ν̄ῑε̄σω̄τ̄.</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.</p> <p>But he who enters by the door is the shepherd of the sheep.</p>	<p>أَلْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p> <p>وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>

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

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

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

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

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

Οτοϋν νιβεν ετατ εδαϋω θαϋνοι  
νε οτοϋ θαϋρεϋδιοτ νε αλλα  
μποτωτεμ νωωτ νϋε νιέσωτ.

Ανοκ πε πιϋε ντε νιέσωτ  
φθεθα εδωτην εβολ ϋιτοτ εϋενοϋεμ  
οτοϋ εϋει εδωτην οτοϋ εϋει εβολ οτοϋ  
εϋεϋιμ νοτμαμμοι.

Πιρεϋδιοτ δε νθοϋ μπαϋ εβηλ  
αρηοτ ντεϋδιοτ οτοϋ ντεϋϋωτ οτοϋ  
ντεϋτακο: ανοκ δε εται ϋινα ντε

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

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

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

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

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

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

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

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

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

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

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

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

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

جَمِيعُ الَّذِينَ اتَّوَا قَلْبِي هُمْ سَرَّاقٌ  
وَلُصُوفٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

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

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



οἰωνῶς ἡγοῦμαι ὅτι οὐκ ἔστιν ὁμοίωτός μου.  
οἰωνῶς ἡγοῦμαι.

Ὁ ἀγαθὸς ποιμένας τὸν ἀλλοτρίον ποσειδίον  
οἰωνῶς ἡγοῦμαι τὸν ἀλλοτρίον ποσειδίον  
ὅτι οὐκ ἔστιν ὁμοίωτός μου.

Ποσειδίον δὲ ὁμοίωτός μου ἐστὶν  
ὁ ἀλλοτρίον ποιμένας ὁ ἀλλοτρίον ποσειδίον  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον.

Ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον.

Ὁ ἀγαθὸς ποιμένας τὸν ἀλλοτρίον ποσειδίον  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον.

Καθὼς οἶσται ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου.

Ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου  
ὅτι οὐκ ἔστιν ὁμοίωτός μου ὁ ἀλλοτρίον ποσειδίον ὅτι οὐκ ἔστιν ὁμοίωτός μου.

*Πάντοτε φησὶ Πεννοῦς περὶ τοῦ ἀλλοτρίον ποσειδίον  
ὅτι οὐκ ἔστιν ὁμοίωτός μου.*

abundantly.

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

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

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

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

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

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

*Glory be to God forever.*

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يُبَذِّلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًّا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيْرَى  
الدَّنْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرَبُ فَيَخْطَفُ الدَّنْبُ الْخِرَافَ  
وَيُبَدِّدُهَا.

وَالْأَجِيرُ يَهْرَبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

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

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

*والمجد لله دائماً.*

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

قطمارس قراءات اليوم الرابع من شهر توت المبارك

Coṛq̄toṛ n̄ezooṛ àPiàβοτ θωοṛτ

## Ροῖε

### 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 ἐβίτοṛ ἵζονο: οὔοε αϑσοε ἵεζανοṛωοṛ ἐῆρη ἕζωοṛ: ζε ἕπερβίνεμ ναḫρίστο: οὔοε ἕπερπετζωοṛ ζεν ναḫροφητηο.</p> <p>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>Οṛἀναστρωοις ἐβολ ζεν πιεγαστελιον εθοṛαβ κατὰ λουτκαν ασιοṛ.</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>Λουτκαν ια: λζ - να</p>	<p>Luke 11: 37- 51</p>	<p>لوقا 11: 37 - 51</p>
<p>Εταϑσαζι δε αϑτῆο ἐροϑ ἵζε οṛΦαρισεοο ζοπωο ἵτεϑοṛωμ ζατοτϑ</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 فَرِيْسِيُّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.</p>

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερϑϑηρι ϑε μπεϑιδιωμϑ ηϑορπ  
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνοωτεν δο ηιΦαριϑεοϑ τετενοτοϑβο  
ϑαβολ μπιαφοτ νεμ πιβιναϑ: ϑαδοτην  
δε μμωτεν μερ ηεωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτην.

Πληη ηηετωοπ μηιτοτ  
εομετναητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοττ ηωτεν.

Αλλα οτοι ηωτεν ηιΦαριϑεοϑ ϑε  
τετενητ μφρεμητ μπιαδιν ηϑοι νεμ  
πιβαϑοτωϑ νεμ οτοτ ηιβεν: οτοϑ  
τετενηϑω ηϑωτεν μπιϑαπ νεμ  
τϑαϑαπη ητε Φηοττ: ηαι δε ηαϑμπεϑα  
ητετεηαιτοτ οτοϑ ηικεϑωοτηη  
ητετεηϑτεμϑατ ηϑα θηηοτ.

Οτοι ηωτεν ηιΦαριϑεοϑ ϑε  
τετεημει ηηηορπ μμηνϑεμϑι δεη  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι ηωτεν ηιϑαδο νεμ ηιΦαριϑεοϑ  
ηηοβι ϑε τετεηοι μφρητ ηηηιμϑατ

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

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

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

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

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

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

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

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

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

يَا أَغْيَاءَ الْبَيْسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ 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.»

ἐτενσεοτωνεβ εβολ αν οτοε νιρωμι  
εμοουι ειωωτ νσεεμι αν.

Αφερωτ νσε οται ννινομικος  
περαε ναι εε πιρεεφεβω ναι εκεω  
μωου εκεφωω μμοη εων.

Ποοε δε περαε ε νωθεν εωτεν  
εα νινομικος οτοι νωτεν εε  
τετενταλο νεανεεφωωε εεμοκε  
νεετωτ εεεν νιρωμι: οτοε νεωτεν  
τετενδε νεμ νεεεφωωε αν νεοται  
νετεντεηε.

Οτοι νωτεν εε τετενεκω  
νεμμεεωε νετε νιπροφηεε: νετενιοε  
δε ανεοεεωε.

εαρα τετενερεεερε οτοε  
τετενεεωε εεεν νιεεεωε νετε  
νετενιοε: εε νεωου μεν ανεοεεωε:  
νεωτεν δε τετενεκωε νενοεεωε.

εεβε φαε εεεεεωε νετε φνωεε  
εοε εε εεαοεωρε εεωου  
νεανιπροφηεε νεμ εαν εεεεεεε:  
οτοε εεεεεεε εεεε νεεεεε οτοε  
εεεεεε νεεεεε.

εενα νεεεε εεεεεεε εεεεε  
νειπροφηεεε εεεεεεε εεεεε  
εεεεε εεεεεεε: εεεεεεε εεεεε  
νεεεεεε.

who walk over them are not aware of them.”

Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”

And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

Woe to you! For you build the tombs of the prophets, and your fathers killed them.

In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

Therefore, the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,

that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,

فأجاب واحد من التاموسيين وقال  
لَهُ: يَا مُعَلِّمَ حِينَ تَقُولُ هَذَا تَسْتَمِنَا  
نَحْنُ أَيْضًا.

فَقَالَ: وَوَيْلٌ لَكُمْ أَنْتُمْ أَيُّهَا  
التَامُوسِيُّونَ لِأَنَّكُمْ تَحْمِلُونَ النَّاسَ  
أَحْمَالًا عَسِرَةً الْحَمْلَ وَأَنْتُمْ لَا  
تَمَسُّونَ الْأَحْمَالَ بِإِحْدَى أَصَابِعِكُمْ.

وَيْلٌ لَكُمْ لَأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ  
وَأَبَاؤُكُمْ قَتَلُوهُمْ.

إِذَا تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ  
أَبَائِكُمْ لِأَنَّهُمْ هُمْ قَتَلُوهُمْ وَأَنْتُمْ  
تَبْنُونَ قُبُورَهُمْ.

لِذَلِكَ أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي  
أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَ  
مِنْهُمْ وَيَطْرُدُونَ.

لِكَيْ يُطَلَّبَ مِنْ هَذَا الْجِيلِ دَمَ جَمِيعِ  
الْأَنْبِيَاءِ الْمَهْرُوقِ مِنْذُ إِنشَاءِ الْعَالَمِ.

Ισθεν ἴσνοϋ ἰβελ ψα ἴσνοϋ  
 ἰΖαχαριαϋ ἰψηρι ἰΒαραχιαϋ:  
 φηῖταϋτακοϋ οϋτε πιμαῖνερωωοϋϋ  
 νεμ πιηι: σε †ζω ἰμοϋ νωτεν σε  
 σενακω† ἰσωϋ ἰτοτϋ ἰταισενεῶ.

*Πῶσοϋ φα Πεννοϋ† πε ψα ἔνεϋ  
 ἰτε νι ἔνεϋ: ἰμην.*

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: ἰβ, κϵ

Psalm 105: 26, 27, 45

المزمور 104 : 12، 26

Δεϋοϋρωπη ἰΜωϋϋσϋε πεϋβωκ: νεμ  
 Δἰρων φηῖταϋσοτπη: δεϋω ἰδῆτοϋ  
 ἰνικαζι ἰτε νεϋμηνι νεμ νεϋψϋφηρι:  
 ζοπωϋ ἰτοϋῶρεϋ ἔνεϋμεϋμηι: οτοϋ  
 ἰτοϋκω† ἰσα πεϋνομοϋ. ἰλληλοϋα.

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.

Οϋἰναδσνωϋϋϋ ἔβολ δεν  
 πιερασσελιον εϋοϋαβ κατα Ματϋεον  
 ασιοϋ.

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 ΝΕΖΟΥΤ 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 ΝΚΥΤΗΝ ΑΠΑΙΜΑ  
ΟΥΙ ΝΑΚ ΝΕΜ ΟΥΙ ΑΥΟΥΣΗΣ ΝΕΜ ΟΥΙ  
ΝΗΛΙΑΣ.

ΖΟΥΤΕ ΕΥΣΑΧΙ ΙΣ ΟΥΒΗΠΙ ΝΟΥΩΙΝΙ  
ΑΣΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΥΟΣ ΙΣ ΟΥΣΜΗ  
ΑΣΩΠΙ ΕΒΟΛ ΘΕΝ ΤΒΗΠΙ ΕΣΧΩ ΑΜΟΟ  
ΧΕ ΦΑΙ ΠΕ ΠΑΨΗΡΙ ΠΑΜΕΡΠΤ ΦΗΕΤΑ  
ΤΑΨΥΧΗ ΤΜΑΤ ΝΘΗΤΥ ΣΩΤΕΜ ΝΣΩΥ.

ΟΤΟΣ ΕΤΑΥΣΩΤΕΜ ΝΧΕ ΝΙΜΑΘΗΤΗΣ  
ΑΥΘΕΙ ΕΞΕΝ ΝΟΥΣΟ ΟΥΟΣ ΑΥΕΡΣΟΥΤ  
ΕΜΑΨΩ.

ΟΤΟΣ ΑΥΙ ΘΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ  
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 ὑπερερῶσῃ

Ἐταρταὶ δὲ ἤνοιθαλ ἔπωω  
ὑποῖναῦ ἔῶλι ἔβηλ ἔηκοῦς  
ὑμαῖατῃ.

Ὅτωρ εἴηνοῦ ἔπεσῃτ ἔβωλ εἶχεν  
πιτωῦ ἀρῶονῃεν ἢωῦ ἢξε Ἰησοῦς  
εῤῥω ὑμοσ ῥε ὑπερταμῆ ἔῶλι  
ἐπιῶραμα ῥατε Πῶηρι ὑΦῶωι  
τωνῃ ἔβωλ ῥεν ἢηῶωωῶῥτ.

*Πῶῶῥ φα Πενῶῶῥῃ πε ῥα ἔνεῶ  
ἢτε ἢι ἔνεῶ: ἄμῃι.*

“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 ἢτε πεῖσαῶ Παῦλοσ Πιᾶποστολοσ

Παῦλοσ φῶωκ ὑΠενῶοισ Ἰησοῦς  
Πιῥῥιστοσ: πιᾶποστολοσ εῤῥαῶεμ:  
φῃῆταῖῥαῥῃ ἐπιῶῥῃενῶῥῃ ἢτε  
Φῆῶῥῃ.

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.

**Ἐεβῤεοσ ἰᾶ: ἰῤ - κῤ**

**Hebrews 11: 17 - 27**

**العبرانيين 11: 17 - 27**

Ἦεν οῖῃαῶῃῃ Ἀβῤαᾶμ ἄῥῃῃ  
ἢῤαᾶκ ἔῤῥῃ εῤεῤπιῤαῤῃῃ ὑμοσ: ἄῥῃῃ  
ὑπεῤῥῃῃ ὑμαῖατῃ ἔῤῥῃ ἢξε  
φῃῆταῥῃεῤ ἢωῥῃ ἔῤοῥ.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجْرَبٌ، قَدَّمَ الَّذِي قَبِلَ الْمَوَاعِيدَ، وَحِيدَهُ.

Φηέταγσαχι νεμαεϋ χε δεν Ισαακ  
ερέθαρεμ ούχρον ακ.

Οτος αεμοκκεκ χε οτον υχου  
μΦνοντ ετογνοςϋ εβολ δεν  
νηκεεμωοτ: εθε φαι αεβιτϋ δεν  
ονπαροβλη.

δεν οτναετ εθε νηεθναωπι  
αερεμοτ ηχε Ισαακ ελακωβ νεμ Ησαυ.

δεν οτναετ Ιακωβ εφναμοτ  
αερεμοτ εφοται φοται ηνενωηρι  
ηλωχηφ: οτος αερωωτ εερηι εχεν  
εθνη μπεεωφωτ.

δεν οτναετ Ιωχηφ εφναμοτ  
αερεφεετι μπχινη εβολ ηνενωηρι  
μΠισραηλ οτος αερονεεν εθε  
νεεκαε.

δεν οτναετ Αωηχεε εταγεμαεϋ  
αεχοπε ηωομ ηαβοτ ηχε νεειοτ χε  
αηναυ επαλω χε οταστιοε πε: οτος  
μπορεροτ εατη ηπιεωπ ητε  
ποτρο.

δεν οτναετ Αωηχεε εταεερνωτ  
αεεωλ εβολ εωτεμεεροτομοτ εροε  
χε ηωηρι ητε τωερι μΦαραω.

Ααλλον εαερωω εωεε εμκαε  
νεμ πιλαοε ητε Φνοντ εεοτε  
ητεεβιμη δεν φνοβι ηροε οηχοτ.

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

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

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

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

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

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

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

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

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

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

بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.

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

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

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

بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.

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



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

Ἦεν̄ ο̄ῡνᾱζ̄τ̄ ᾱρχ̄ᾱ Χ̄η̄μ̄ῑ ἠ̄σω̄ϋ  
 ἠ̄πε̄ρε̄ρ̄σο̄τ̄ δ̄ᾱτ̄η̄ν ἠ̄πῑἠ̄βο̄ν ἠ̄τε̄  
 π̄ο̄ῡρο̄: π̄ᾱθη̄νᾱτ̄ τ̄αρ̄ ἠ̄ρο̄ϋ νᾱρ̄μο̄ῡτ̄η̄  
 ἠ̄ρο̄ϋ ἠ̄φ̄η̄ρ̄η̄τ̄ ἠ̄ο̄ῡταῑ ε̄ϋ̄νᾱτ̄ ἠ̄ρο̄ϋ.

*Π̄ρ̄ἠ̄μο̄τ̄ τ̄αρ̄ ν̄ε̄μ̄ω̄τε̄ν̄ ν̄ε̄μ̄  
 τ̄ε̄ρ̄η̄ν̄η̄ 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.  
 Δ̄ῡμ̄η̄ν̄. ἠ̄ᾱμ̄ε̄ν̄ρᾱτ̄.

**Ἦ̄ Π̄ε̄τρο̄ς ἠ̄: ἰῶ - Ἦ̄: ἠ̄**

Ο̄το̄ς ἠ̄τᾱχ̄ρη̄ο̄ῡτ̄ ἠ̄το̄τε̄ν̄ ἠ̄χε̄  
 π̄ῑσᾱχῑ ἠ̄τε̄ ν̄ῑπ̄ρο̄φ̄η̄τ̄η̄ς φ̄αῑ ἠ̄τε̄ κᾱλω̄ς  
 τε̄τε̄ν̄ρα ἠ̄μ̄ο̄ς ἠ̄ρε̄τε̄ν̄τ̄ῆ̄θη̄τε̄ν̄ νᾱρ̄  
 ἠ̄φ̄η̄ρ̄η̄τ̄ ἠ̄ο̄ῡδ̄η̄β̄ς ε̄ϋ̄ε̄ρο̄ῡω̄ῑν̄ῑ δ̄εν̄ ο̄ῡμᾱ  
 ἠ̄χ̄ᾱκῑ ἠ̄ᾱτε̄ϋ̄ο̄τ̄ω̄ν̄ε̄ ἠ̄βο̄λ ἠ̄χε̄  
 π̄ῑε̄ρ̄ο̄ο̄τ̄: ο̄το̄ς π̄ιο̄ῡω̄ῑν̄ῑ ἠ̄ᾱϋ̄ϋ̄αῑ  
 ἠ̄τε̄ϋ̄ϋ̄ῑρῑ δ̄εν̄ ν̄ε̄τε̄ν̄ε̄η̄τ̄.

Φ̄αῑ δ̄ε̄ ἠ̄ϋ̄ο̄ρ̄π̄ ἠ̄ρε̄τε̄ν̄ε̄μ̄ῑ ἠ̄ρο̄ϋ χε̄  
 π̄ρο̄φ̄η̄τῑἠ̄ ν̄ῑβ̄ε̄ν̄ ἠ̄τε̄ ν̄ῑτ̄ρᾱφ̄η̄: νᾱρε̄  
 π̄ο̄ῡβ̄ω̄λ ἠ̄ϋ̄ο̄π̄ ἠ̄βο̄λ ἠ̄δ̄η̄το̄ῡ ἠ̄μ̄ᾱν̄ἠ̄το̄ῡ

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،

AN.

Οὐ γὰρ ἦεν φωνῶν ἡρώων AN  
ἀνὴν ἡνωπρωφητιὰ ἡνωχοῦ: ἀλλὰ  
ἀρχαζὶ ἡνε ἡνωρωμὶ ἐβὼλ ἦεν φωνῶν  
ἡΦνωτῆ ἡἔρημ Πἡπνευμα εἡοταβ.

Ἀρωπι Δε ἡνε ἡνωπρωφητις  
ἡνωτῆ ἡἔρημ ἦεν πἡλαος: ἡΦρητῆ οἡ  
ἔτορναρωπι ἦεν ἡνωτῆ ἡνε  
ἡνωρεφῆβω ἡνωτῆ: ναι ἔτορναἡμ  
ἔδωτη ἡνωρερεσις ἡἄτω: οἡτοῆ Φἡηβ  
ἔταρωπο εἡτωλ ἡμωφ ἐβὼλ: εἡνὶ  
ἡνωτῆ ἡνωἄτω ἡχωλεμ.

Οἡτοῆ ἡνωμωφ εἡεωκ ἡνα ἡνωτωφ  
οἡτοῆ ἐβὼλ ἡτωτοῦ εἡτεοῦ ἔφωωτ  
ἡνε τῆεωμἡ.

Οἡτοῆ ἡἔρημ ἦεν ἡνωετῆἡνωχο  
ἡπἡλαστον ἡναζὶ εἡρεβρωτ  
ἡμωτεν: ναι ἔτε ἡνωἡπ ἡνε ἡ  
ἡκορφ AN: οἡτοῆ τῶἄτω ἡνωἡνἡμ AN.

ἡνε Φνωτῆ ἡπερῆἄσο  
ἡνἡστωελοσ ἡηεταῦερωβἡ: ἀλλὰ  
ἡἔρημ ἦεν ἡνωἡναῦῆ ἡἡνωφοσ ἦεν  
πἡταρταροσ: ἡφἡητοῦ εἡροῦἄρεῆ  
ἔρωτῆ εἡἡἡπ οἡτοῆ εἡεκοἡαζἡ  
ἡμωτῆ.

Οἡτοῆ πἡρχεοσ ἡκομοσ  
ἡπερῆἄσο ἔροφ: ἀλλὰ εἡἡωἔ πἡμἡῆ

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

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

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

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

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

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

لأنه لم تأت نبوءة قط بمشيئة  
إنسان، بل تكلم أناس الله  
القديسون مسوقين من الروح  
القدس.

ولكن كان أيضاً في الشعب أنبياء  
كذبة، كما سيكون فيكم أيضاً  
معلمون كذبة، الذين يدعون  
هلاك. وإذ هم ينكرون الرب الذي  
اشترأهم، يجلبون على أنفسهم  
هلاكاً سريعاً.

وسيتبع كثيرون تهلكاتهم. الذين  
بسببهم يبدف على طريق الحق.

وهم في الطمع يتجرؤون بكم  
بأقوال مصنعة، الذين دينونتهم  
منذ القديم لا تتوانى وهلاكهم لا  
ينعس.

لأنه إن كان الله لم يشفق على  
ملائكة قد أخطأوا، بل في سلاسل  
الظلام طرحهم في جهنم، وسلمهم  
مخروسين للقضاء،

ولم يشفق على العالم القديم، بل  
إنما حفظ نوحاً ثامناً كارباً للبر إذ  
جلب طوقاناً على عالم الفجار.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἔροϋ: ἀϋῖνι ἵνοκατακλῦτμοσ ἔχεν  
 πικοσμοσ ἵτε νιᾶσεβησ.

Οτοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροθ ἔαφερκατακρινῖν  
 ἰμωοθ: ἔαφχατ εῖςμοτ ἵνιᾶσεβησ  
 εθναωπι.

Οτοθ πιθμνι λωτ ἀφναθμεφ εῖβῖ  
 ἰμωοθ ἵκροσ εῖβωλ θῖτεν ποῖςμοτ  
 εῖθωοθ ἵτε ποῖςῖνμωϋι εῖτωϋ.

Ἦεν οῖτωμοσ γαρ νεμ οῖτωτεμ  
 ναϋωπι ἵθρη ἵθρητοθ ἵχε πιθμνι  
 ἵέροοθ θᾶτθ ἵέροοθ: οτοθ  
 ναῖεμκαθ ἵνοψῖτχῖ ἵθμνι ἵθρη  
 θεν θανθβηοῖ ἵᾶνομοσ.

*Ἦασῖνοθ ἰπερμενερε πικοσμοσ  
 οῖδε ἵηετωοπ θεν πικοσμοσ:  
 πικοσμοσ ναϋῖνι νεμ τεϋεπιθῖμια: φῖ  
 δε εῖτιρῖ ἰφορωϋ ἰφῖνοθ ῖναωπι  
 ψα ἔνεθ: ᾶμην.*

bringing in the flood on the world of the ungodly;

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

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

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

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

وَإِذْ رَمَدْنَا مَدِينَتَيْ سَدُومَ وَعَمُورَةَ  
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعَأَ  
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سَيِّرَةِ  
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

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

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

### The Acts الإبركسيس

Πραξις ἵτε νενιοῖ ἵᾶποστολοσ:  
 ἔρε ποῖςμοθ εθναβ ωπι 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 νῖσενεῶ  
 ἵαρχεος οὐονταϋ ἵνηετρωιω ἕμοϋ  
 κατὰ πολῖς ὅεν νῖσῆνασωση εἰωω  
 ἕμοϋ κατὰ Σαββατον νῖβεν.

Ποτε ἀσερδοκῖν ἵνῖαποστολοσ  
 νεμ ἵπρεσβῆτεροσ νεμ ἴεκκλῆσιᾶ  
 τηρσ ἐσωτπ ἵεαρνωμῖ ἐβολ ἵεῆτοϋ  
 εὐοροποϋ ἐτᾶντιοχιᾶ νεμ Παῦλοσ  
 νεμ Βαρναβασ: ἱοῦδασ φῆετομοϋ  
 ἕροϋ γε Βαρσαββασ νεμ Σιλασ  
 εαρνωμῖ ἵεῆτομοενοσ ὅεν νῖσῆνοϋ.

Εαῦσδαι ἐβολ εἰτοτοϋ  
 ἵνῖαποστολοσ νεμ ἵπρεσβῆτεροσ νεμ  
 νῖσῆνοϋ ἵηετχη ὅεν τᾶντιοχιᾶ νεμ  
 ἴΚυλῖκῖα νεμ ἴΣυριᾶ ἵνῖσῆνοϋ ἵη  
 ἐβολ ὅεν νῖεθνοσ χερε.

Επιδη ἀνωτεμ γε εαρνοτον ἐβολ  
 ὅεν θῆνοϋ ἐταῖ ἐβολ ἀγῶθερτερ  
 θῆνοϋ εἰφωεῖ ἵηετενψῆτχη ὅεν  
 εαρνωμῖν σασι ναι ἐτε ἕπενχοτοϋ.

Ἀσερδοκῖν οῦν ναν ἐανῖ εἰμα  
 εἰσοπ ἐσωτπ ἵεαρνωμῖ εὐοροποϋ  
 εαρωτεν νεμ νενᾶσαπητοσ  
 Βαρναβασ νεμ Παῦλοσ.

Εαρνωμῖ ἐαῦτ ἵτοϋψῆτχη ἐεῖρη  
 ἐεσεν Φραν ἕΠενθοῖσ ἱησοϋσ

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 ηνοταδασ νεμ σιλας:  
ηνωου ζωου ερεταμωτεν εναι ρω  
εβολ ειτεν πιχασι

Ασραναε γαρ ηπιπνευμα εσοταβ  
νεμ ανον ζωη εωτεμοταε βαρος  
εχεν θηνοου ηεουο: πλην ηαι δεη  
οτανασκη.

Αρεε ερωτεν σαβολ ημωου  
νιωωτ ηιδωλον νεμ νιςνοε εθμωουτ  
νεμ νιωεε νεμ νιπορνια: ηαι  
ερετεναρεε ερωτεν σαβολ ημωου  
ητετενερωε ηκαλωε: οτααι.

*Πιχασι δε ητε Πβοις ερεαηαι οροε  
ερεαωαι: ερεαμααι οροε ερεταερο:  
δεη ηασια ηεκκλησια ητε Φνορη:  
αμην.*

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

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

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

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

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا  
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

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

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ  
الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ  
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَبِعَمَّا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ.»

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

## Synaxarium of Tout 4 سنكسار اليوم الرابع من شهر توت

1. The Commemoration of the Departure of Joshua, the Son of Nun
2. The Departure of Pope Macarius II, 69<sup>th</sup> Patriarch of Alexandria
3. The Departure of St. Verena

### 1. The Commemoration of the Departure of Joshua, the Son of Nun

On this day, of the year 2570 of the world, the great prophet Joshua Son of Nun, departed. He was born, in the year 2460 of the world, in Egypt, and was from the tribe of Ephraim. He left with Moses among the exodus of the people of Israel from Egypt and became his disciple.

1. تذكار نياحة يشوع ابن نون
2. نياحة البابا مكاريوس الثاني، البطريك التاسع والستين من بطاركة الكرازة المرقسية
3. نياحة القديسة فيرينا

1. تذكار نياحة يشوع بن نون في مثل هذا اليوم من سنة 2570 للعالم، تنحى النبي العظيم يشوع بن نون. ولد هذا النبي في مصر سنة 2460 للعالم وهو من سبط أفرايم. خرج مع موسى مع شعب بنى إسرائيل من مصر وأصبح تلميذاً لموسى النبي.

He led the army during the war of the children of Israel with Amalek, while Moses was on the top of the hill praying, "So Joshua defeated Amalek and his people with the edge of the sword" (Exodus 13: 17).

When Moses chose twelve men to spy out Canaan, the promised land, Joshua was one of them. He completed this mission with sincerity. He and Caleb, the son of Jephunneh, alone brought forth the true and accurate facts to Moses about this land. For this reason, these were the only two to enter the land from all the people, who came out of Egypt, because they murmured and doubted in the truthfulness of God's promises (Numbers 13).

After the death of the prophet Moses, The Lord spoke to Joshua, the son of Nun, saying, "Moses My servant is dead. Now, therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them; the children of Israel. Every place that the sole of your foot will tread upon, I have given you, as I said to Moses... As I was with Moses, so I will be with you. I will not leave you nor forsake you. Be strong and of good courage, for to this people you shall divide, as an inheritance, the land, which I swore to their fathers to give them. Only be strong and very courageous, that you may observe to do according to all the Law, which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for The Lord your God is with you wherever you go" (Joshua 1: 1 - 9).

Therefore, Joshua's heart was encouraged, and he sent out two men to spy out the land. When he was assured, he arose and crossed the Jordan, after it had been divided before them (Joshua 3), as the Red Sea had been divided before Moses.

He conquered Jericho after he went all around the city for seven days; its walls had fallen down flat. The Lord was with Joshua, so he killed kings, conquered many cities and divided the land among the children of Israel, according to their tribes.

وفي أثناء حرب بني إسرائيل مع عماليق كان هو الذي يقود الجيش، بينما موسى على الجبل يصلى "فهزم يشوع عماليق وقومه بحد السيف" (خروج 17: 13).

ولما انتخب موسى اثني عشر رجلاً ليكتشفوا أرض الموعد، كان يشوع واحداً منهم وقد أتم خدمته بكل أمانة وحمل هو وكالب ابن يفتة الأخبار الصادقة لموسى النبي عن هذه الأرض. لذلك كان هما الاثنان فقط الذين دخلوا أرض الموعد دون شعب إسرائيل كله بسبب تدميرهم وشكوكهم في صدق مواعيد الله لهم بدخول هذه الأرض (العدد 13).

وكان بعد موت موسى النبي عبد الرب، أن الرب كلم يشوع بن نون خادم موسى قائلاً: "موسى عبدي قد مات، فالآن قم اغبر هذا الأردن أنت وكل هذا الشعب إلى الأرض التي أنا معطيها لهم، أي لبني إسرائيل.

كل موضع تدوسه بطون أقدامكم، لكم أعطيته، كما كلمت موسى... كما كنت مع موسى أكون معك، لا أهلك ولا أتركك، تشدد وتشجع لأنك أنت تقسم لهذا الشعب الأرض التي حلفت لأبائهم أن أعطيتهم. إنما كن متشديداً وتشجع جداً لكي تتحفظ للعمل حسب كل الشريعة التي أمرك بها موسى عبدي.

لا تمل يميناً ولا شمالاً لكي تفلح حيثما تذهب. لا يبرح سفر هذه الشريعة من فمك، بل تلهج فيه نهاراً وليلاً لكي تتحفظ للعمل حسب كل ما هو مكتوب فيه، لأنك حينئذ تصلح طريقك وحينئذ تفلح. أما أمرتك؟ تشدد وتشجع. لا ترهب ولا ترتعب لأن الرب إلهك معك حيثما تذهب" (يشوع 1: 1 - 9).

فتقوى قلب يشوع فأرسل جاسوسين إلى الأرض ولما اطمان قام وعبر الأردن بعد أن انشق أمامهم (يشوع 3)، كما انشق البحر الأحمر أمام موسى.

ومن أعمال يشوع ابن نون أيضاً أنه فتح أريحا بعد أن طاف حولها سبعة أيام، فسقطت أسوارها بمعجزة إلهية.

وكان الرب مع يشوع ابن نون، فقتل ملوكاً وفتح مدناً كثيرة وقسم الأرض لبني إسرائيل حسب أسباطهم.

ولما أكمل يشوع ابن نون سعيه الصالح ووصل إلى شيوخة حسنة، استدعى شيوخ

When he completed his good endeavor and reached a good old age, he called the elders of Israel and their leaders. He commanded them not to deviate from worshipping God and to adhere to His Law. He departed in peace and he was one hundred and ten years old.

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

## 2. The Departure of Pope Macarius II, 69<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 844 of the martyrs, 1128 AD, Pope Macarius II, the 69<sup>th</sup> Patriarch of Alexandria, departed. This father was pious and ascetic since his young age, and longed for the monastic life. He became a monk in the monastery of St. Macarius. He devoted himself to worship, asceticism and reading the Holy Scriptures. He grew in virtues and knowledge. He was a skillful artist, who spent some of his time in painting icons and decorating manuscripts.

When Pope Mikhail II, the 68<sup>th</sup> Patriarch of Alexandria, departed and the papal throne became vacant, the Holy Synod convened in Cairo and decided to elect the monk Macarius. They took him and bound him against his will, and he cried out and begged them with excuses to release him saying, "I am not fit to be raised to the dignity of the Papacy, and am not fit for this serious responsibility."

They brought him to the city of Alexandria, where he was consecrated Patriarch in the church of St. Mark, on Sunday, the 13<sup>th</sup> day of Hatour, year 819 of the martyrs, 1102 AD.

He then went to the seat of his throne on Cairo, where the rite of his enthronement was celebrated in the church of the Holy Virgin El-Mu'allakah.

During his papacy, he added to his worship and piety. He taught and preached the people daily. He gave alms and did works of mercy to the poor and the needy.

When he completed his good endeavor, he departed in peace. The fathers the bishops prayed his funeral rite and buried his with great veneration in the church of the Holy Virgin El-Mu'allakah. He stayed on the apostolic throne for twenty five years and nine months.

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

بنى إسرائيل ورؤساءهم وأوصاهم أن لا يحدوا عن عبادة الله وان يتمسكوا بناموس موسى الذي أخذ من الرب ذاته. وبعد ذلك تنيح بسلام وعمره مئة وعشرة سنوات. بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا مكاريوس الثاني، البطريرك التاسع والستين من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 844 للشهداء، سنة 1128 ميلادية، تنيح البابا القديس الأنبا مكاريوس الثاني البطريرك التاسع والستين من بطاركة الكرازة المرقسية. كان هذا الأب عابداً منذ صغره. ترهب بدير القديس مكاريوس، وتفرغ للعبادة والنسك وقراءة الكتب المقدسة. فارتقى في الفضيلة، وكان فنانياً بارعاً، يقضى بعض أوقاته في رسم الأيقونات وتزيين المخطوطات. ولما خلا الكرسي المرقسي بنيافة البابا ميخائيل الرابع، البطريرك الثامن والستين، قرر المجمع المقدس الذي انعقد بالقاهرة انتخاب الراهب مكاريوس عوضاً عنه. فأخذه وقيده وهو يصيح ويحتج بأنه لا يصلح لهذه المسئولية الخطيرة. ولكنهم ذهبوا به إلى الإسكندرية وتمت رسامته بكنيسة القديس مرقس، يوم الأحد 13 هاتور، سنة 819 للشهداء، سنة 1102 ميلادية. ثم توجه إلى مقر كرسيه بالقاهرة حيث أقيم له طقس تجليس بكنيسة القديسة العذراء المعلقة. وكان هذا الأب في مدة رئاسته يتزايد في النسك والعبادة، مداوماً على تعليم الشعب ووعظه وكان كثير الصدقات والرحمة على الفقراء والمساكين. ولما أكمل سعيه الصالح، تنيح بسلام وصلى عليه الآباء الأساقفة ودفنوه بإكرام جليل بكنيسة القديسة العذراء المعلقة. وكانت مدة رئاسته خمساً وعشرين سنة وتسعة أشهر. بركة صلواته فلتكن معنا. آمين.

### 3. The Departure of St. Verena

On this day also, of the year 344 AD, St. Verena departed. This saint was born in the village of Gara-gous (a village nearby Qous, currently called Qaraqous, Qena governorate) in the Theban (Luxor) region, to Christian parents. They called her "Verena," which means "the good fruit." They raised her up according to the Christian virtues. This saint was baptized by bishop Chaerimon, the holy bishop of Nilus, near Beni Suef, who oversaw her education and religious upbringing. She grew steadily in the faith.

During that time, great numbers of Christians declared their faith before the Roman rulers and they were martyred and received the crowns of martyrdom. St. Verena visited those imprisoned and ministered unto their needs. She also longed to receive her share of persecution and martyrdom.

During the reign of emperor Diocletian (284 - 305 AD), the fame of the Theban Legion became well known. The Legion was headed by St. Maurice, who was known for his courage and godliness. The emperor ordered the Theban Legion led by St. Maurice to move from Thebes in Egypt to Gaul (France), in the Western region of Europe, to assist emperor Maximian in defeating a revolt by the Bagaudea, south of France. St. Verena joined the Theban Legion in its mission to Europe.

When the Legion arrived there, Maximian was then residing in a nearby city called Octudurum (a city in Switzerland, currently called Martigny). He ordered the commander Maurice to offer sacrifices to the gods before engaging in the war. They all refused to obey the order. The emperor ordered to slay one tenth of the legion's members, thinking that the rest would be scared and obey him. Nevertheless, the rest of the Legion was more enthusiastic to adhere to the Christian faith. The emperor was enraged and ordered to kill a tenth of the rest.

St. Maurice encouraged the members of the Legion to remain steadfast in their Christian faith, while keeping their loyalty to the emperor. The emperor became furious and ordered to eliminate the rest of the unit present around Aguanum, and to pursue the rest of the units of the Theban Legion in their positions in Switzerland, Italy and Germany.

3. نياحة القديسة فيرينا  
وفيه أيضاً من سنة 344 ميلادية، تنيحت القديسة فيرينا. وُلدت هذه القديسة في أسرة مسيحية في قرية جارجوس (قرية بجوار قوص الحالية بمحافظة قنا وتسمى حالياً قراقوص) بإقليم طيبة (الأقصر) بالصعيد واسم فيرينا يعني (ثمرة طيبة). نالت المعمودية على يدي أسقف قديس يدعى شيرامون، أسقف مدينة نيلوس قرب السويس، وهو الذي أشرف على تعليمها ونشأتها الدينية فتعلمت الصلاة ونمت في النعمة والقامة.  
وكان في ذلك الحين، عدد كبير من المسيحيين يجاهرون بإيمانهم ضد الرومان ويستشهدون وينالون إكليل الشهادة. فكانت القديسة فيرينا تزور المحبوسين منهم وتقدم لهم ما يحتاجونه. وكانت فيرينا أيضاً تشتاق إلى أن تنال نصيبها من الاضطهاد والاستشهاد.  
وفي عهد الإمبراطور دقلديانوس (284 - 305 ميلادية) ذاع صيت الكتيبة الطيبية التي كان يقودها القديس موريس المعروف بشجاعته وتقواه. وحين أصدر الإمبراطور أوامره بترحيل فرقة القديس موريس إلى غرب أوربا لمساعدة الإمبراطور مكسيميانوس وإخماد ثورة شعب الباجور بجنوب فرنسا، اتفق أن رافقت القديسة فيرينا والقديسة ريجولا والقديس فيكتور والقديس فيلكس هذه الحملة إلى غرب أوربا.  
ولما وصلت الكتيبة إلى هناك، كان الإمبراطور مكسيميانوس يقيم حينئذ بمدينة أوكتودورم (مدينة بسويسرا حالياً هي مدينة مارتيني). فأمر القائد موريس وأعضاء الفرقة بتقديم الذبائح للآلهة قبل الهجوم، فرفضوا جميعاً إطاعة الأمر. فأمر الإمبراطور بقتل عشر الفرقة لإرغام بقيتها على طاعته. وعند ذلك تزايد حماس بقية الفرقة للتمسك بالإيمان المسيحي. فغضب الإمبراطور أكثر وأمر بقتل عشر المتبقين.  
وكان القديس موريس يشجع الجنود على التمسك بإيمانهم، مع إعلان ولائهم للإمبراطور. ازداد الإمبراطور هياجاً وأمر بإبادة الكتيبة الموجودة بأوجانوم والقيام بتعقب الفرقة الطيبية في مواقعهم بسويسرا وإيطاليا وألمانيا.



St. Maurice received the crown of martyrdom, along with the unit that was in Aguanum, which numbered 520 soldiers.

After the martyrdom of the Legion, St. Verena went to Aguanum (currently called St. Maurice), and then continued on her way until she arrived near the city of Salodurum. In her great desire to save her soul, she withdrew to a cave and led an austere life, in asceticism, prayer and fasting.

She supported herself with her handiwork, which a nearby Christian woman sold for her. The Lord performed many miracles of healings through her prayers. St. Verena was particularly concerned about the young girls. She guided them and taught them the basics of chastity and proper hygienic practices.

As a result of the fame of her ministry and the holiness of her life, the ruler arrested and imprisoned her. The martyr, St. Maurice, appeared to console her. He encouraged her to be steadfast in her Christian faith. She was later released, after The Lord healed the governor from an illness at her hands.

To escape the vainglory of the world, she fled to an island at the convergence of the rivers Aare and the Rhine. She lived in a small hut, taking care of the sick and the needy.

St. Verena then, left the island because it was infested with serpents and scorpions. She went to the city of Zurzach (Tenedo) in the canton of Aaragu in Switzerland, where she lived in a house next to the church of the Virgin St. Mary. The priest of the church entrusted her with the care of the poor and the sick. She cared for their cleanliness and nursing their health. Nevertheless, the devil envied her and moved her fellow servants to plot against her, but The Lord always revealed her innocence. Later on, she lived a solitary life in a cave in asceticism, worship and devoutness. Many came to her to receive the blessings of her prayers and many sought her counsel.

When the time of her departure from the world drew near, the holy Virgin St. Mary appeared to her along with some virgins in her cave. St. Mary told her of the blessings of the eternal life and the joy of the paradise. St. Verena rose and knelt before her saying, "I am not worthy for the mother of my Lord and God to come to her servant." The Theotokos told her, "I have come to reward you for your faithfulness in your service to The

أما القديس موريس، فنال أكليل الشهادة ومعها الكتيبة التي في أوجانوم والبالغ عددهم 520 جندياً.

وبعد استشهاد الفرقة، مضت القديسة فيرينا إلى أوجانوم (حالياً مدينة سانت موريس بمقاطعة الفاليس بسويسرا) ثم إلى قرب مدينة سالودورم (حالياً مدينة سولوتورن بسويسرا وهي مكان استشهاد القديس أرسوس

والقديس بقطر) وهناك عاشت في نيك وصلاة وصوم لأجل خلاص نفسها. وكانت تفتت من عمل يديها بواسطة سيدة مسيحية كانت تتبع

لها عمل يديها. وقد أجزى الله على يديها معجزات شفاء كثيرة، كما اهتمت بالشابات وكانت تعلمهن مبادئ العفة والنظافة الجسدية.

ولما ذاع صيت قداستها وخدمتها، قبض عليها الوالي وأودعها السجن حيث ظهر لها القديس موريس الشهيد وعزاها وشجعها على التمسك

بالإيمان المسيحي. وقد شفي الله على يديها الوالي من مرض اعتراه، فأطلق سراحها. فمضت وانفردت في جزيرة نائية عند التقاء

نهر الآر ونهر الراين، وسكنت في كوخ صغير وكانت تهتم برعاية المرضى والمحتاجين، ولكن الجزيرة كانت مليئة بالحيات والعقارب،

فتركت القديسة فيرينا هذه الجزيرة وذهبت إلى مدينة تسورتساخ بمقاطعة أرجاو بسويسرا، حيث سكنت في بيت مجاور لكنيسة القديسة

العذراء مريم، حيث رحب بها كاهن الكنيسة وعهد لها برعاية الفقراء والمرضى، فكانت تهتم بعلاجهم ونظافتهم. إلا إن الشيطان

حسدها فحرك عليها زميلاتها في الخدمة حيث دبرن لها المكائد وكان الله يظهر براءتها دائماً وعاشت بعد ذلك في نيك وتكشف وعبادة.

وكان الكثيرون يتوافدون على مغارتها لكي ينالوا بركة صلواتها وارشاداتها.

وعندما حان وقت رحيلها عن العالم، ظهرت لها القديسة العذراء مريم ومعها بعض العذارى في قلايتها وبشرتها ببركات الحياة

الأبدية ونعيم الفردوس. فقامت القديسة فيرينا من سريرها وسجدت لها وقالت: كيف أستحق أن تأتي أم ربي وإلهي إلى خادمتها؟ فقالت لها

والدة الإله: لكي أكافئك على أمانتك التي خدمتي بها الرب يسوع. وهنا امتلأت القلاية

Lord Christ.” The cave became full of incense and with this apparition, St. Verena departed to heaven. They shrouded and buried her with great veneration. A church was built after her name in the city of Zurzach and she became the patron saint of the city. A convent was built after her name in Switzerland. Among the various icons of St. Verena, the most famous has always been the one with St. Verena holding a double comb in her left hand and a jug in her right hand. This icon of St. Verena is still the pattern of arms of the city of Stafa in the canton of Zurich, for she was the first to point out the importance of personal cleanliness in that country.

In recent years, H.H. Pope Shenouda III, the 117<sup>th</sup> Patriarch of Alexandria, received part of the relics of St. Verena from her church in Zurzach in Switzerland.

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

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

بالبخور ومع هذا الظهور، انتقلت القديسة فيرينا إلى السماء. فكفنوها ودفنوها بإكرام جليل، وأقيمت كنيسة على اسمها بمدينة تسورتساخ وصارت شفيعاً للمدينة، كما بنى على اسمها دير للعداري بسويسرا. وأصبحت القديسة شعاراً لمدينة شنيفا (مدينة بمقاطعة زيورخ بسويسرا حالياً) حيث تحمل في يديها إبريقاً وفي اليد الأخرى مشطاً، لأنها أول من لفت الأنظار للاهتمام بالنظافة الشخصية في تلك البلاد. وفي جيلنا الحالي، استلم قداسة البابا شنودة الثالث، البطريرك المائة والسابع عشر من بطارقة الكرازة المرقسية، جزء من رفات القديسة فيرينا الموجود بكنيستها بتسورتساخ بسويسرا. بركة صلواتها فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm

#### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ¯ⲉⲛ ⲉⲣ

Psalm 99: 6, 7

المزمور 98: 5، 6

ϮωϨⲥⲔ ϩⲉⲛ ϩⲁⲣⲟⲩⲛ ϩⲉⲛ ϩⲉⲛ  
 ϩⲁⲙⲟⲩⲏⲗ ϩⲉⲛ ⲛⲙⲉⲧⲧⲟⲱⲑⲑ  
 ⲁⲛⲉϩⲣⲁⲛ: ⲛⲁⲣⲧⲟⲱⲑⲑ ⲁⲡⲓⲟⲓⲥ ⲟⲩⲟⲑ ⲛⲉⲟϩ  
 ⲛⲁϩⲥⲟⲱⲧⲉⲙ ⲉ̀ⲣⲟⲟⲩ: ϩⲉⲛ ⲟⲩⲥⲧⲣⲗⲗⲟⲥ  
 ⲛⲉⲒⲏⲡⲓ ⲛⲁϩⲥⲁⲗⲓ ⲛⲉⲙⲟⲩ. Ⲡⲗⲗⲏⲗⲟⲩⲁ.

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.

Οὐρανῶσιν ἐβόλῃ  
 πνεύματι κατὰ Πατρὸς  
 αἰῶν.

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

فصل من إنجيل معلمنا متي  
 البشير. بركاته علينا آمين.

**Πατρὸν κς: ις - λϛ**

**Matthew 23: 13 - 36**

**متي 23: 13 - 36**

Οἱ ἄρχιερεῖς καὶ  
 Φαρισαῖοι καὶ  
 ὑποκριταὶ ἄνοιαν  
 ποιεῖτε ἐπὶ τὸν  
 οὐρανὸν καὶ τὴν  
 γῆν ἵνα μὴ εἰσέλθῃ  
 ἑκεῖ ἑνὶ τῷ ἡμέρῃ.

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 لَّكُمْ أَيُّهَا الْكَتَّابَةُ  
 وَالْفَرِيسِيُّونَ  
 وَالْمُرَاوُونَ لِأَنَّكُمْ  
 تَغْلِقُونَ مَلَكُوتَ  
 السَّمَاوَاتِ قُدَّامَ  
 النَّاسِ فَلَا تَدْخُلُونَ  
 أَنْتُمْ وَلَا تَدْعُونَ  
 الدَّخِيلِينَ يَدْخُلُونَ.

Οἱ ἄρχιερεῖς καὶ  
 Φαρισαῖοι καὶ  
 ὑποκριταὶ ἄνοιαν  
 ποιεῖτε ἐπὶ τὸν  
 οὐρανὸν καὶ τὴν  
 γῆν ἵνα μὴ εἰσέλθῃ  
 ἑκεῖ ἑνὶ τῷ ἡμέρῃ.

Woe to you, scribes and  
 Pharisees, hypocrites! For  
 you devour widows' houses,  
 and for a pretense make long  
 prayers. Therefore, you will  
 receive greater  
 condemnation.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ  
 وَالْفَرِيسِيُّونَ  
 وَالْمُرَاوُونَ لِأَنَّكُمْ  
 تَأْكُلُونَ بُيُوتَ  
 الْيَتَامَىٰ وَتُطِيلُونَ  
 صَلَاةَكُمْ. لِذَلِكَ  
 تَأْخُذُونَ دَيْنُونَةً  
 أَكْبَرَ.

Οἱ ἄρχιερεῖς καὶ  
 Φαρισαῖοι καὶ  
 ὑποκριταὶ ἄνοιαν  
 ποιεῖτε ἐπὶ τὸν  
 οὐρανὸν καὶ τὴν  
 γῆν ἵνα μὴ εἰσέλθῃ  
 ἑκεῖ ἑνὶ τῷ ἡμέρῃ.

“Woe to you, scribes and  
 Pharisees, hypocrites! For  
 you travel land and sea to  
 win one proselyte, and when  
 he is won, you make him  
 twice as much a son of hell  
 as yourselves.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ  
 وَالْفَرِيسِيُّونَ  
 وَالْمُرَاوُونَ لِأَنَّكُمْ  
 تَطُوفُونَ الْبَحْرَ  
 وَالْبَرَّ لِتَكْسِبُوا  
 وَاحِدًا وَمَتَىٰ  
 حَصَلَ تَصْنَعُونَهُ  
 ابْنًا لِجَهَنَّمَ أَكْثَرَ  
 مِنْكُمْ مَضَاعِفًا.

Οἱ ἄρχιερεῖς καὶ  
 Φαρισαῖοι καὶ  
 ὑποκριταὶ ἄνοιαν  
 ποιεῖτε ἐπὶ τὸν  
 οὐρανὸν καὶ τὴν  
 γῆν ἵνα μὴ εἰσέλθῃ  
 ἑκεῖ ἑνὶ τῷ ἡμέρῃ.

Woe to you, blind  
 guides, who say, ‘Whoever  
 swears by the temple, it is  
 nothing; but whoever swears  
 by the gold of the temple, he  
 is obliged to perform it.’

وَيْلٌ لَّكُمْ أَيُّهَا  
 الْقَادَةُ الْعُمَيَّانُ  
 الْقَائِلُونَ: مَنْ  
 حَلَفَ بِالْهَيْكَلِ  
 فَلَيْسَ بِشَيْءٍ  
 وَلَكِنْ مَنْ  
 حَلَفَ بِذَهَبِ  
 الْهَيْكَلِ يَلْتَزِمُ!

Οἱ ἄρχιερεῖς καὶ  
 Φαρισαῖοι καὶ  
 ὑποκριταὶ ἄνοιαν  
 ποιεῖτε ἐπὶ τὸν  
 οὐρανὸν καὶ τὴν  
 γῆν ἵνα μὴ εἰσέλθῃ  
 ἑκεῖ ἑνὶ τῷ ἡμέρῃ.

Fools and blind! For  
 which is greater, the gold or  
 the temple that sanctifies the  
 gold?

أَيُّهَا الْجُهَّالُ  
 وَالْعُمَيَّانُ أَيُّمَا  
 أَكْبَرُ: الذَّهَبُ  
 أَمْ الْهَيْكَلُ الَّذِي  
 يُقَدِّسُ الذَّهَبَ؟

Ὁτοϛ φηθεναρκ ἕπιμα  
ἵερῶουϿι ἕλι πε: φη δε εθναωρκ  
ἕπιταιὸ ετχη ριζωϿ οτον ἕροϿ.

Πισοϛ οτοϛ ἕβελλε αϿ ταρ ετοι  
ἵνιϿτ πιταιὸ πε Ͽαν πιμαἵερῶουϿι  
εττοϿβο ἕπιταιὸ.

Φη οτην ετωρκ ἕπιμαἵερῶουϿι  
αϿωρκ ἕμοϿ νεμ ρωβ ριβεν ετχη  
ριζωϿ.

Ὁτοϛ φηετωρκ ἕπιερφει αϿωρκ  
ἕμοϿ νεμ φηεϿοπ ἵδῆτηϿ.

Ὁτοϛ φηετωρκ ἵτφε αϿωρκ  
ἕπιἕρονοϛ ἵτε ΦνοϿτ νεμ φηετρεμσι  
ριζωϿ.

Ὁτοι νωτεν νισαδ νεμ νιΦαρισεοϛ  
νιϿοβι: ρε τετεντ ἕφρεμῆτ  
ἕπιὰδῖνῆϛθοι νεμ πιαμσι νεμ πιθαπεν:  
οτοϛ ἀτετενϿω ἵνηετρωϿ ἵτε  
πινομοϛ ἵσα θηνοϿ πιθαπ νεμ πιναι  
νεμ πιναρτ: ναι ναϿἕπϿα  
ἵτετεναιτοϿ νικεϿωοϿνι δε  
ἵτετενϿτεμϿαϿ ἵσα θηνοϿ.

Πιδανωιτ ἕβελλε νηετρωϿ  
ἵτϿωλμεϛ οτοϛ ετωμκ ἕπιϿαμοϿλ.

Ὁτοι νωτεν νισαδ νεμ νιΦαρισεοϛ  
νιϿοβι: ρε τετεντοϿβο Ͽαβολ ἕπιὰφοτ  
νεμ τπαροϿσιϿ: ϿαδοϿν δε ἕμωοϿ μερ

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.

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

وَمَنْ حَلَفَ بِالْمَذْبُحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجُهَالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:  
الْقُرْبَانُ أَمْ الْمَذْبُحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنْ مَنْ حَلَفَ بِالْمَذْبُحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ  
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْقَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَرُونَ النَّعْنَاعَ  
وَالشَّبِيثَ وَالْكُمُونَ وَتَرَكْتُمْ أَثْقَلَ  
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةَ  
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

أَيُّهَا الْفَقَادَةُ الْعُمَيَانُ الَّذِينَ يُصَفِّونَ  
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْقَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكَأْسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلٍ  
مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

ἠεωλεμ νεμ βωδεμ.

Πιβελλε ἠΦαρισεος: ματορβο  
καδορν ἠπιὰφοτ ἠγορπ νεμ ἴπαροψις  
εἰνα ἠτε καβολ ἠμωοτ τορβο.

Οἱ τοι νωτεν νισαδ νεμ νιΦαρισεος  
νιγωβι: γε τετενοῖνι ἠεανῆεατ ετοψχ  
ἠκονιὰ: καβολ μεν ἠμωοτ σεοτωνε  
εβολ ἠνεσωοτ: καδορν δε ἠμωοτ μεε  
ἠκας ἠρεεμωοττ νεμ βωδεμ νιβεν.

Παιρητ ἠεωτεν εωτεν καβολ μεν  
ἠμωοτεν τετενοτωνε εβολ ἠπεῦθο  
ἠνιρωμι ἠφρητ ἠεανῆεμι: καδορν δε  
ἠμωοτεν μεε ἠμεετωοβι νεμ ἠνομιὰ  
νιβεν.

Οἱ τοι νωτεν νισαδ νεμ νιΦαρισεος  
νιγωβι: γε τετενκωτ ἠνιῆεατ ἠτε  
νιπροφητης οτοε τετενσελεε ἠνιβηε  
ἠτε νιῆεμι.

Οτοε τετενεω ἠμοος γε ενε ανχη  
εεν νιεεοοτ ἠτε νενιοτ: ναν ναγωπι  
ενοι ἠψφρη ερωοτ αν πε εεν πεενοε  
ἠτε νιπροφητης.

εωε δε τετενερεερε εαρωτεν: γε  
ἠεωτεν νενωρη ἠνηεταεεωτεε  
ἠνιπροφητης.

Οτοε ἠεωτεν εωτεν τετενεεε πεω  
ἠτε νετενιοτ εβολ.

self-indulgence.

Blind Pharisee, first  
cleanse the inside of the cup  
and dish, that the outside of  
them may be clean also.

Woe to you, scribes and  
Pharisees, hypocrites! For  
you are like whitewashed  
tombs which indeed appear  
beautiful outwardly, but  
inside are full of dead men's  
bones and all uncleanness.

Even so you also  
outwardly appear righteous  
to men, but inside you are  
full of hypocrisy and  
lawlessness.

Woe to you, scribes and  
Pharisees, hypocrites!  
Because you build the tombs  
of the prophets and adorn  
the monuments of the  
righteous,

and say, 'If we had lived  
in the days of our fathers, we  
would not have been  
partakers with them in the  
blood of the prophets.'

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.

أَيْهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوَّلًا  
دَاخِلَ الْكَأْسِ وَالصَّحْفَةِ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا  
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً  
وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامِ  
أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ  
تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّمْ مِنْ  
دَاخِلٍ مَشْحُونُونَ رِيَاءٍ 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 قَتَلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

Πιζοϋ ἄμμις ἐβολῶ δὲν νιᾶζω: πως  
τετενναῶφωτ ἐβολῶ δὲν ἴκρις ἵτε  
ἴρεννα.

Εἴθε φαί θηπε ἀνοκ ἴναοτωρπ  
θαρωτεν ἵθανἵπροφητης νεμ  
θακκαβεῖ ἵκαδ: ογοθ ἐρετεν ἐδωτεβ  
ἐβολῶ ἵθῆτογ: ογοθ ἐρετεν ἐἴωι ογοθ  
ἐρετεν ἐερμαστιζοιν ἄμωογ δὲν  
νετεν σῆνασωζη: ογοθ ἐρετεν ἐβοσι  
ἵσωογ ἵσxen βακι ἐβακι.

Θοπως ἵτεϋἵ ἐχεν ἵθῆνογ ἵχε ἵνοϋ  
νιβεν ἵθῆμι ἐταγφονϋ ἐβολῶ θιχεν  
πικαθι: ἵσxen ἵσνοϋ ἵδβελ πἵθῆμι ἡα  
ἵσνοϋ ἵΖαχαριας πῆγῆρι ἵΒαραχιας:  
φῆἵταρετεν θοθβεϋ ογτε πιερφει νεμ  
πιανερωωογῶι.

Διμῆν ἴχω ἄμμοσ νωτεν χε ἐρε ναι  
τηρογ ἵ ἐχεν ται ζενεᾶ.

*Πῶογ φα Πεννογἴ πε ἡα ἐνεθ  
ἵτε νι ἐνεθ: ἀμῆν.*

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.*

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ  
تَهْرُبُونَ مِنْ دِينُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أَرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ  
وَحُكَمَاءَ وَكُتَبَةً فَمِنْهُمْ تَقْتُلُونَ  
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي  
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى  
مَدِينَةٍ.

لِكَيْ يَأْتِيَ عَلَيْكُمْ كُلُّ دَمٍ زَكِيٍّ سَفِكَ  
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلَ الصِّدِّيقِ  
إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَّا الَّذِي  
قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلُّهُ يَأْتِي  
عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

# Katameros Readings for the 5<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الخامس من شهر توت المبارك

ΚΟΥΤΙΟΥ ΝΕΞΟΥ ΑΠΙΑΒΟΥ ΘΩΟΥΤ

## ΡΟΥΖΙ

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ζζ: κΔ, κε	Psalm 68: 25, 26	المزمور 67: 24، 25
<p>Ανερωροπ ἄφορ ἦξε ελὰρχων            ενδεντ ἔνηετερψαλιν: δεν Ἰμητ            ἦελνδελψαιρι ἦρεφερκευκευ: Ἰμου            ἔφνουτ δεν νιεκκλῆσιὰ: ονοε Πβοις            ἔβολ δεν νιμουμι ἦτε πλσραηλ.            Ἀλληλοια.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. 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>Οτὰναστνωσις ἔβολ δεν            πιεγαστελιον εθογαβ κατα Ὑαθεον            ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ὑαθεον κτ: ε - ις</p>	<p>Matthew 26: 6 - 13</p>	<p>متي 26: 6 - 13</p>

Ἰησοῦς Δε ἐρχῆθαι εἰς Βηθανίαν εἰς  
τὴν οἰκίαν τοῦ Σίμων τοῦ λεπροῦ.

Ἀλλὰ ἄρρωστον ἕνα ἔφερε οὐκ  
ὀνόματι Ἰησοῦς ἔκειτο ἐπὶ τῆς  
κεφαλῆς αὐτοῦ ἐπιχέουσα  
μύρον.

Ἐταῖοι αὐτοῦ Δε ἰδόντες  
αὐτὴν ἐβόησαν λέγοντες ἄναθε  
οὗτος· τί ἡσυχάζεις; ἔτι  
μύρον ἔτιμι.

Ἦν οὖν ἡσυχία τῶν μαθητῶν  
ἐπὶ τῆς κεφαλῆς αὐτοῦ ἐπιχέουσα  
μύρον.

Ἐταῖοι αὐτοῦ Δε ἰδόντες  
αὐτὴν ἐβόησαν λέγοντες ἄναθε  
οὗτος· τί ἡσυχάζεις; ἔτι  
μύρον ἔτιμι.

Ἦν οὖν ἡσυχία τῶν μαθητῶν  
ἐπὶ τῆς κεφαλῆς αὐτοῦ ἐπιχέουσα  
μύρον.

Ἀλλὰ ἡσυχία τῶν μαθητῶν  
ἐπὶ τῆς κεφαλῆς αὐτοῦ ἐπιχέουσα  
μύρον.

Ἀλλὰ ἡσυχία τῶν μαθητῶν  
ἐπὶ τῆς κεφαλῆς αὐτοῦ ἐπιχέουσα  
μύρον.

*Πῶς φησὶ Πεννοῦφ περὶ αὐτῆς  
ἐν τῇ ἀποκάλυψιν·*

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

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

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

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

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

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

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

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

*Glory be to God forever.*

وَإِذَا كَانَ يَسُوعُ فِي بَيْتِ عَنِّيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِيِّ.

تَقَدَّمتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ  
طِيبٍ كَثِيرٍ فَسَكَبَتْهُ عَلَى  
رَأْسِهِ وَهُوَ مُتَّكِيٌّ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَابُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِثْلَافُ.

لَأَنَّهُ كَانَ يُمَكَّنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: لِمَاذَا  
تُرْجِعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمِلَتْ  
بِي عَمَلًا حَسَنًا.

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

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

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

*والمجد لله دائماً.*



## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ η: β, γ	Psalm 8: 2, 3	المزمور 8: 2, 3
<p>ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΑΝΚΟΥΧΙ          ΝΑΛΩΟΥ: ΝΕΜ ΝΗΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ          ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΟΥΙ ΝΙΘΒΗΟΥΙ          ΝΤΕ ΝΕΚΤΗΒ: ΠΠΟΥ ΝΕΜ ΝΙCΙΟΥ ΝΘΟΚ          ΑΚΧΙCΕΝ† ΜΜΩΟΥ. ΔΛΛΗΛΟΥΙΑ.</p>	<p>Out of the mouth of babes and nursing infants You have prepared praise, for I will regard the heavens, the work of Your fingers; the moon and stars You have established. Alleluia.</p>	<p>من أفواه الأطفال والرضعان هيأت سبباً. لأني أرى السموات أعمال أصابعك. القمر والنجوم أنت أسستها. هليلويا.</p>

### Matins Gospel

إنجيل باكر

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

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

<p>ΟΥΔΑΝΑΣΤΩCΙC ΕΒΟΛ ΘΕΝ          ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ          ΑCΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
ΙΩΑΝΝΗΝ Δ: ΙΕ - ΚΔ	John 4: 15 - 24	يوحنا 4: 15 - 24
<p>Πεχε ψεμι ναϭ γε παβοιc μοι          νηι μπαιμωου ϑινα νταυτεμιβι γε:          ουδε νταυτεμι εμναι εμαδ μωου.</p> <p>Πεχε Ιηουc ναc γε μαυενε μου†          επεραι ουοc λμη εμναι.</p>	<p>The woman said to Him: “Sir, give me this water, that I may not thirst, nor come here to draw.”</p> <p>Jesus said to her: “Go, call your husband, and come here.”</p>	<p>قَالَتْ لَهُ الْمَرَأةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.»</p> <p>قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.»</p>

Ἀπεροῦ ἦνε ἰδρυμι ογορ περασ  
χε ἕμωνῆ και ἕματ: περε Ιησοῦς  
νας: χε καλωσ ἀρεχοσ χε ἕμωνῆ και  
ἕματ.

Πιορ γαρ ἦκαι ἀρεβιτορ ογορ  
φθεθεμε ἱνοῦ περαι αν πε: φαι  
οῦμεθουη πε ἕταρεχορ.

Περε ἰδρυμι ναρ χε Παβοις ἱναῦ  
χε ἦθοκ οῦπροφητης.

Πενιοῦ ατορωῦτ ειζειν παιτωῦτ:  
ἦνωτεν δε τετενω ἕμοσ χε ἀρε  
πιμα ἦνωρωῦτ δεν Ιεροσαλημ πιμα  
ἕτε ἕωε ἦνωρωῦτ ἕμορ.

Περε Ιησοῦς ναρ χε ἰδρυμι  
τενωῦτ χε ἕνηοῦ ἦνε ογοῦνοῦ ροτε  
οῦδε ειζειν παιτωῦτ οῦδε δεν  
Ιεροσαλημ εῖναορωῦτ ἕφιοῦτ.

ἦνωτεν δε τετενωρωῦτ ἕφηῆτε  
τενωῦτη ἕμορ αν: ἄνον δε  
τενωρωῦτ ἕφηῆτενωῦτη ἕμορ: χε  
πιοῦται οῦ εβωλ δεν ἦλοῦται πε.

Ἀλλα ἕνηοῦ ἦνε ογοῦνοῦ ἕτε  
ἱνοῦ τε: ροτε ἦρερωρωῦτ ἦταφουη  
εῖναορωῦτ ἕφιοῦτ δεν οῦπνευμα  
νεμ οῦμεθουη: κε γαρ φιοῦτ ἀρκωῦ  
ἦσα και οῦον ἕπαιρηῦ ἦθεορωῦτ  
ἕμορ.

The woman answered  
and said, "I have no  
husband." Jesus said to her,  
"You have well said, 'I  
have no husband,'

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

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

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

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

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

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

أَجَابَتِ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ». قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ».

لَأَنَّكَ مَا كَانَ لَكَ خَمْسَةَ زَوَاجٍ وَالَّذِي لَكَ الْآنَ لَيْسَ هُوَ زَوْجَكَ. هَذَا قُلْتِ بِالصِّدْقِ».

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ».

أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ وَأَنْتُمْ تَقُولُونَ إِنَّ فِي أُورُشَلِيمَ الْمَوْضِعَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ».

قَالَ لَهَا يَسُوعُ: «يَا امْرَأَةَ صَدِّقِيَنِي أَنَّهُ تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ لِلآبِ».

أَنْتُمْ تَسْجُدُونَ لِمَا لَسْتُمْ تَعْلَمُونَ أَمَا نَحْنُ فَتَسْجُدُ لِمَا نَعْلَمُ، لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ».

وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ جِئْنَا السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ لِأَنَّ الْآبَ طَالِبٌ مِثْلَ هَؤُلَاءِ السَّاجِدِينَ لَهُ».

Οὐπνευμα πε Φνοϋϑ: ογοϑ  
 ηνεθοϋωϣτ ἄμοϣ ϑεῦπϣα  
 ἠτοϋοϋωϣτ ἄμοϣ ϑεν οὐπνευμα ηνε  
 οϣμεθμη.

*Πῶσοϑ φα Πεννοϋϑ πε ϣα ἐνεϑ  
 ἠτε ηι ἐνεϑ: ἄμην.*

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

*Glory be to God  
 forever.*

أَللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ  
 فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ  
 يَسْجُدُوا».

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

† Ἐπιστολὴ ἠτε πενσαϑ Παϋλοϑ Πῆποστολοϑ

Παϋλοϑ φβωκ ἄπενδοιϑ Ἰηϑοϣ  
 Πῆχριστοϑ: πῆποστολοϑ ετθαϑεμ:  
 φηῆταϋθαϣϣ ἐπιϣιωεννοϣη ἠτε  
 Φνοϋϑ.

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.

Εφεϑιοϣ ε: η - κα

**Ephesians 5: 8 - 21**

**أفسس 5: 8 - 21**

Ὡϣη οϣη ϑωϑ ϑανϣηρι ἠτε  
 πιοϣωηη.

Walk as children of  
 light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποϣταϑ ϑαρ ἠτε πιοϣωηη ρϣ  
 ἠϑρη ϑεν πεθαναϣη ηιβεν ηεμ  
 οϣδικέοϣηη ηεμ οϣμεθμη.

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

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ  
 وَبِرٍّ وَحَقٍّ.

Ερετε ηερδοκίμαϣηη ϣε οϣ  
 πεθαναϣη ἄΠδοιϑ.

finding out what is  
 acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ  
 الرَّبِّ.

Ογοϑ ἄπερεϣϣηρη ἐηῖϑβηοϣῖ  
 ἠατοϣταϑ ἠτε πῆχακῖ μαλλοηη ϑε

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

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ  
 غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ  
 وَبَخْوَهَا.

οἶτος σοῦ.

He τὰρ ἐτοῦρα ἄμωον ἵχωπ  
οἴωπι πε ἐερῖκεχοτοῦ.

Ἔωβ δε νιβεν ἐγῶρε πιοῦωινι  
σαζωοῦ γῶατοῦωνε ἐβωλ: ἔωβ τὰρ  
νιβεν εθοῦτονε ἐβωλ οἴοῦωινι πε.

Ἐθε φαι ἑχῶ ἄμοος χε τωηκ  
πετεγκοτ οἶτος ὀγι ἐρατκ ἐβωλ ᾖεν  
νηεῦωοῦτ οἶτος ἐρε Πιχριστοσ  
εροῦωινι ἐροκ.

Ἄνατ οἴη ακριβωσ νασνηοῦ χε  
ἐταρετενωωι νὰγῶρητ ἄφρητ ἀν  
ἵεανατῶβω ἀλλὰ ἄφρητ ἵεαναβετ.

Ἐρετενωωπ ἄπιχοῦ χε νιέροοῦ  
σεζωοῦ.

Ἐθε φαι ἄπερωωπι ἐρετενοι  
ἵατῶητ ἀλλὰ κατ χε οἴ πε φορωω  
ἄΠβοις.

Οἶτος ἄπερῶιδι ᾖεν πηρη φηέτε  
οἶτον οἴμετατοῦτῶαι ωοπ ἵᾖητῶ:  
ἀλλὰ ωωπι ἐρετενηκ ἐβωλ ᾖεν  
Πῖνεῦμα.

Ἐρετεναχι ᾖεν ῶηνοῦ  
ἵεανψαλμοσ νεμ εανῶμοῦ νεμ  
εανῶωδη ἄπνευματικον: ἐρετενωωσ  
οἶτος ἐρετενερωαλιν ἐΠβοις ᾖεν  
νετενηητ.

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

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

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

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

redeeming the time,  
because the days are evil.

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

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

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

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُمْ سِرًّا،  
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الكُلَّ إِذَا تَوَبَّخَ، يُظْهِرُ بِالنُّورِ.  
لأنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

لِذَلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ  
مِنَ الأَمْوَاتِ فَيُضِيءُ لَكَ المَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّنْذِيقِ،  
لَا كَجُهَلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ  
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ  
وَسَايِجَ وَأَغَانِي رُوحِيَّةٍ،  
مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ  
لِلرَّبِّ.

Ἐρετενωπεῖ μοι ἡχοῦ ριβεν  
 ἐρρηι ἔχεν οῖον ριβεν ῥεν φραν  
 ἠΠενδοις Ἰησοῦς Πιχριστος νεμ  
 Φνοῦτ Φιωτ.

Ἐρετενῶνον ἡζωτεν  
 ἡνετενερνοῦ ῥεν τζοτ ἡτε  
 Πιχριστος.

*Πεῖ μοι ταρ νεμωτεν νεμ  
 τειρηνη εἶσοπ: χε ἄμην εσεῶωπι.*

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

submitting to one  
 another in the fear of God.

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

شَاكِرِينَ كُلَّ حِينٍ عَلَى كُلِّ شَيْءٍ  
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ  
 وَالْأَبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ῥεν πε πιζοῦτ  
 ἡἐπιστολη ἡτε πενωτ Πετρος.  
 Ἀμην. Παμνερατ.

**ἁ Πετρος ς: ε - ιδ**

Παιρητ ταρ πε ἡοῦχοῦ ἡνιζιῶμι  
 εθοταβ νατερελπις ἐΦνοῦτ  
 νατολσελ ἠμωοῦ εῦδῶνον ἡζωοῦ  
 ἡνοῦται.

ἠφρητ ταρ ἡCappa εσσωτεμ ἡσα  
 Ἀβρααμ εμοῦτ ἐροϋ χε παδοις  
 οἡεταρετενερωρι νας ἐρετενιρι  
 ἠπιπεθνανεϋ οτοϋ ἡτετενερζοτ ἡν  
 ῥατῆη ἡεζι ἡζοτ.

Παιρητ οη νικερωμι ἐρετενωπο  
 νεμωοῦ ἐρετενεμ χε οῦκεροϋ  
 ἡασθενης πε ριζιῶμι ἐρετενταιο

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

**1 Peter 3: 5 - 14**

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

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

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

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

**1 بطرس 3: 5 - 14**

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

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

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

νωστ ζωσ ετοι νύφρη νκληρονομος  
ντε επιμοτ ντε πωνθ νεμωτεν δεν  
οτθο νρητ εινα γε ννετενταρνο δεν  
νετενπροσερχη.

Πχωκ δε ερετενοι νουμενι νοτωτ  
τηροτ: ερετενοι νύφρη νβιδιςι: οτοθ  
ερετενοι μμαδισον νψανθμαδτ  
ερετενθεβινοτ.

Нτετεντ νουπετρωτ αν θα  
ουπετρωτ: οτδε εοτρωοτψ θα  
οτρωοτψ: πετορβητ δε ερετενςμοτ γε  
εταθαδεμ θηνοτ επαρωβ εινα  
ντετενερκληρονομιν υπιςμοτ.

Φη γαρ εθοωψ εμενρε πωνθ  
οτοθ ενατ εβανελοοτ ενανετ  
μαρετταλβο υπετλας εβολ θα  
πιπετρωτ: οτοθ νετςφοτοτ  
εψτεμασι νοτχροτ.

Μαρετρικι σαβολ υπιπετρωτ:  
οτοθ ντετπιρ υπιασαθον: μαρετκωτ  
νσα οτρηρηνη οτοθ ντετβοχι νσως.

Χε νενβαλ υπβοις σεχοτψτ εχεν  
νιθμη: οτοθ νετμαωχ σερικι νσα  
ποττωβλ: πτο δε υπβοις εχεν νηετιρι  
υπιπετρωτ.

Οτοθ νιμ εθναψτεμακλ νωτεν  
εψωπ αρετενψανερρετχοθ

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

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

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

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

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

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

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
الرَّآيِ بِحَسَنٍ وَآحَدٍ ذَوِي مَحَبَّةٍ  
أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
لِكَيْ تَرثُوا بَرَكَاتِهِ.

لَأَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى  
أَيَّامًا صَالِحَةً، فَلْيَكْفُفْ لِسَانَهُ عَنِ  
الشَّرِّ وَشَفْتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَمْرِهِ.

لَأَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ  
وَأذنيه إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ  
الرَّبِّ ضِدًّا فَاعْلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
بِالْخَيْرِ؟

ἐπιπεθαναν.

Ἀλλὰ ἵσχε τετενερ ἵκεβιεμκαθ  
εθεβ ἱμεθυμι ὠογνιατεν θηνοῦ:  
τοῦτοϋ Δε ὑπερερτοϋ δα τεσση οὔδε  
ὑπερῶθορτερ.

*Ἡσῆνηοῦ ὑπερμενερε πικοςμοσ  
οὔδε νηετῶοπ δεν πικοςμοσ: πικοςμοσ  
ναςινι νεμ τερεπιθῆμα: φη δε ετιρι  
ὑφοτωῶ ὑφνοῦϋ ἡναῶοπι ῶα ἐνεε:  
ἀμην.*

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

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

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

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

### The Acts الإبركسيس

Πραξις ἴτε νενηιοϋ ἵὰποστολοσ:  
ἐρε ποῦςμοῦ εθοταβ ῶοπι νεμαν.  
ἀμην.

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

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

Πραξις κ̅α̅: ε̅ - ι̅δ̅

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀσῶοπι δε ἐτανσῶκ ἵνιέεσοῦ  
ἐβολ: ἀνι ἐβολ ἀνωῶι εῖτῶο ὑμοῦ  
ἐβολ τηροῦ νεμ θανκεριόμι νεμ  
νοῦῶηρι ῶα σαβολ ἵτπολις: οὔοε  
ἀνηιττεν θιχεν νεκκελι θιχεν πιχρο  
ἀνεπ̅ροσεῖχ̅εσε.

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

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

Οὔοε ἀνεράποταζεσε ἐβολθα  
νενέρηοῦ ἀνάληνι ἐπιχοι: νη δε  
ἀγκοτοῦ ἐνήετενωτοῦ.

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

وَلَمَّا وَدَعْنَا بَعْضُنَا بَعْضًا صَعِدْنَا إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَرَجَعُوا إِلَى خَاصَّتِهِمْ.

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

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουθ ετανωυ εδονη επι  
μΦιλιππος πιρεφζιωεννοτφι: εοται πε  
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μπαρενος εερεπροφητεριν.

Ετανωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηξε οται εβολ θεν  
ηουδεα εοηπροφητης πε επεφραν πε  
Αταβος.

Ουθ εταφι ψαρον αφωλι ηηζωνη  
ητε Παυλος: αφουοη ηνεφζιζ νεμ  
νεφβαλατζ πεχαφ: ναι νε ηηετεφζω  
μωωοτ ηξε Πιπνετμα εθοταβ: χε  
πιρωμ ετε φωφ πε παιμοχδ:  
σενασονεφ μπαιρητ θεν Ιεροσαλημ  
ηξε ηιουδαι: ουθ σεναθηφ εερηι  
ενενηζιζ ηθανεθνος.

Ετανωτεμ δε εηαι νανηρο πε  
ανον νεμ ηισηνοη ητε πιμα ετε  
μματ: εωτεμ ορεφ ωε εερηι  
εΙεροσαλημ.

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

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

Now, this man had four virgin daughters who prophesied.

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

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

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

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

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

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

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

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

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



Ποτε ἀγέρων ἦνε Παῦλος καί οὐ  
πε ἔτετετρα ἕμοσ: ἐρετεριμι ογοσ  
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ  
ογμονον ἐσονετ ἀλλα ἱσεβτωτ ἕμοσ  
θεν Ιεροσολημη ἐρηι ἐξεν Φραν  
ἕΠβοις Ιησοϋς.

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

*Πισαχι δε ἦτε Πβοις ἐφέλια ογοσ  
ἐφέλωα: ἐφέλωασι ογοσ ἐφέταχρο:  
θεν ἱάστια ἠεκκλήσια ἦτε Φνοϋτ:  
ἀμην.*

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

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

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

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

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

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

## Synaxarium of Tout 5

سنكسار اليوم الخامس من شهر توت

1. The Martyrdom of Saint Sophia

### 1. The Martyrdom of Saint Sophia

On this day, of the second Christian century, St. Sophia, was martyred. This saint was born in the city of Manf (a city now called Meet Rahena in El-Giza governorate, Egypt) to pagan parents. She became a believer in The Lord Christ and was baptized by the hands of the Bishop of Manf, and since then, she stayed in the church. That was during the papacy of Pope Omaniou, the 7<sup>th</sup> patriarch of the See of St. Mark and during the reign of emperor Hadrian, who incited severe persecution against the Coptic Christians.

Thereupon, an accusation of becoming a Christian, from her pagan neighbors, was brought against her before Claudianus, the governor. The governor brought her, and questioned her about her faith. She confessed and did not deny her faith that she was Christian. He tortured her with many tortures. He whipped her with oxen tail, and then burned her joints. However, she was steadfast in the faith and went on crying out, saying, “I

1. استشهاد القديسة صوفيا

### 1. استشهاد القديسة صوفيا

في مثل هذا اليوم من القرن الثاني المسيحي، استشهدت القديسة صوفيا. وُلِدَتْ هذه القديسة في منف (منف مدينة قديمة يوجد مكانها حالياً بلدة ميت رهينة بمحافظة الجيزة بمصر) من أبويين وثنيين، ولكنها عرفت السيد المسيح واعتمدت على يد أسقف منف، ولازمت الكنيسة. وكان ذلك في أيام البابا أومانيوس، البطريك السابع من بطريركة الكرازة المرقسية، وفي عهد الإمبراطور هادريان، الذي أعلن الاضطهاد بشدة على المسيحيين الأقباط.

فلما رأت جاراتها الوثنيات ذلك، أبلغن الوالي كلوديوس بأمر هذه القديسة. فاستحضرها، وسألها عن إيمانها. فأقرت أنها مسيحية ولم تنكر. فضربها بأعصاب البقر وكوى مفاصلها. ولكنها ثبتت على الإيمان، وكانت تصيح: "أنا مسيحية". فاغتاط الوالي وأمر بقطع لسانها.

am a Christian.” The governor was enraged and commanded to cut her tongue off. When he became weary of torturing her, he threw her in prison.

He sent his wife to her to befriend her and persuade her to forsake her faith. When she would not be dissuaded, he commanded to behead her. She prayed a long prayer, and then bowed her head down and the executioner cut off her neck, thus she received the crown of martyrdom.

A Christian woman took her pure body and wrapped it with costly shrouds. She placed the body in her house and many signs were manifested through it. On her feast day, very bright lights and a sweet aroma came out of her holy and pure body.

When the righteous emperor Constantine reigned and heard the story of St. Sophia, he carried her pure body to the city of Constantinople. He built a great and splendid cathedral called, “Agia Sophia,” and placed the body in it. It is one of the very famous churches. Emperor Justinian renovated the church and richly decorated it and made it a jewel of the East. Later on, the Muslims had changed it to a mosque to use for their prayers. In the recent time, the church was turned into a museum for its splendid building and rich and exquisite decorations. It still bears the same name of St. Sophia.

May the blessing her prayers be with us all. Amen.  
And Glory be to our God forever. Amen

ولما تعب من تعذيبها، ألقاها في السجن. ثم أرسل إليها زوجته لكي تلاطفها وتقتنعها بترك إيمانها. ولكنها ثبتت على الإيمان.

ولما رأى الوالي إصرارها، أمر بقطع رأسها. فصلت وأحنت رأسها للسياف، فقطع رأسها، ونالت إكليل الشهادة.

فأخذت امرأة مسيحية جسدها الطاهر، ولفته بلفائف ثمينة ووضعت في بيتها، فكانت تظهر منه آيات كثيرة. وفي يوم عيدها، كانوا ينظرون نوراً عظيماً يشع من جسدها، وتتبعث منه رائحة طيبة للغاية.

وحدث لما ملك الإمبراطور قسطنطين الكبير وسمع بخبرها، أرسل فنقل جسدها الطاهر إلى مدينة القسطنطينية، حيث بنى فوقه كنيسة سُميت باسم (تي أجيا صوفيا). وكانت آية في الجمال، ومن أشهر الكنائس في هذا العصر. وقد جدد الإمبراطور يوستينيان بناءها وزادها رونقاً، حتى جعلها تحفة الشرق. وبعد ذلك، حولها المسلمون إلى جامع لصلواتهم. أما في الوقت الحاضر، فقد تحولت هذه الكنيسة إلى متحف بسبب روعة معمارها وزخارفها الكثيرة ولا زالت تحمل نفس اسم القديسة صوفيا.

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 Δαυιδ μλ: ιϛ	Psalm 45: 14, 15	المزموں 44: 16
<p>Ενεῖνι ἐδοῦν ἄπιονρο            ἠεανπαρθενος εἰφασου ἄμοσ: ενεῖνι            ναϭ ἐδοῦν ἠνεσκεῶφερι τηροϯ:            ενεῖνοϯ ἐδοῦν δεν ογοϯνοϭ νεμ            οϯεεληλ: ενεῖνοϯ ἐδοῦν ἔπερφει            ἄποϯρο. ΔΔΛΗΛΟϯΑ.</p>	<p>The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King’s palace. Alleluia.</p>	<p>يدخلن إلى الملك عذارى في إثرها. جميع قريباتها إليه يُقدّمن. يبلّغن بفرح وابتهاج، يدخلن إلى هيكل الملك. هليلويا.</p>

## The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐρανῶσιν ὡς ἐβόλ θεν πνεύσας ἑλιον εἶσθαβ κατὰ Ματῶεον ἀσίου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشیر. بركاته علينا أمين.</p>
<p><b>Ματῶεον κε: ἀ - ιϛ</b></p>	<p><b>Matthew 25: 1 - 13</b></p>	<p><b>متي 25: 1 - 13</b></p>
<p>Ποτε ὀνι ἵχε ἴμετογο ἵτε νιφιοῖ ἄμηϋ ἄπαρθενος νηῆταῖβι ἵνοῦλαμπας ἀνὶ ἐβόλ ἐῖρεν πιπατῶελετ.</p> <p>Не оґон тїоу де ἵсох ἵδнтоу неμ тїоу ἵсаβн.</p> <p>Нїсох зар ἕтаῖβι ἵноῦлаμπас оґоу ἄпоуελ неῖ неμ ωоу.</p> <p>Нїсаβεу де атеλ неῖ ἵδρнι деи ноуμокι неμ ноῦлаμπас.</p> <p>Етаῖωск де ἵχε πιπατῶελετ ауҗиηи тнроу оґоу аҗенкот.</p> <p>Ета тῶауи де ἄπιεχωρῃ ῶπι: ἀοῦδρωоу ῶπι ϗε ιс πιπατῶελετ аῖι тенθнноу ἄμωиηи ἐβόλ ἐῖραῖ.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p> <p>And five of them were wise, and five were foolish.</p> <p>Those who were foolish took their lamps, and took no oil with them.</p> <p>But, the wise took oil in their vessels with their lamps.</p> <p>While the bridegroom was delayed, they all slumbered and slept.</p> <p>And at midnight there was a cry made, “Behold, the bridegroom is coming; go out to meet him.”</p>	<p>«حِينَئِذٍ يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p> <p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p> <p>أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.</p> <p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي أَنْبِيَّتِهِنَّ مَعَ مَصَابِيحِهِنَّ.</p> <p>وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ.</p> <p>فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرُجْنَ لِلِقَائِهِ.</p>

Τότε αὐτῶν ἡγενησάμενοι  
θηροῦντες ἑαυτῶν τὰς  
ἐπιφάνους.

Περε νισοχ δε ἡνικαβεν γε μοι  
ναν ἐβολ θεν πετεννεθ ἄμων  
νενλαμπασ ναβενο.

Αὐτεροῦν δε ἡγενησάμενοι  
ἄμωσ: γε μηποτε ἡτερεῖτε  
νευτων: μαθενωτεν δε  
μαλλον θαμητη ἐβολ  
οῦν ὑπωνωτεν.

Εταυθενωου δε γε ἡτοῦ  
ἡγενησάμενοι πιατ  
αυθενωου νεμαχ ἐδοῦν  
ἐπιθωπ οῦν ἀμαθωα  
ἄμωρο.

Εἰδαὲ δε ἡγενησάμενοι  
ἡνικαβεν ἄμωσ: γε Πενθοις:  
Πενθοις: ἄωων ναν.

Πθω δε ἡγενησάμενοι  
ἡγενησάμενοι ἄμωσ  
ἄμωτεν αν.

Ρωις οῦν γε τετενωου  
ἡπιοου οῦν δε ἡγενησάμενοι  
Πωρι ἡΦρωι.

*Πῶν φα Πεννοῦ πε ὑα ἐνεθ  
ἡτε νι ἐνεθ: ἄμων.*

Then all those virgins  
arose, and trimmed their  
lamps.

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

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

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

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

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

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

*Glory be to God forever.*

فَقَامَتِ جَمِيعُ أَوْلِيَاكَ الْعَذَارَى  
وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ  
أَعْطِينَنَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا  
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا  
وَلَكُنْ، بَلِ ادْهَبْنَ إِلَى الْبَاعَةِ  
وَابْتَعْنَ لَكُنَّ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَغْنَ، جَاءَ  
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابَ.

أَخِيرًا جَاءَتِ بَقِيَّةُ الْعَذَارَى أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا  
أَعْرِفُكُنَّ.

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

*والمجد لله دائماً.*

# Katameros Readings for the 6<sup>th</sup> Day of Tout

قطمارس قراءات اليوم السادس من شهر توت المبارك

ϸοϸϸοοϸ ἡἔροοϸ ἁΠιἁβοϸ Ἰωοϸϸ

## Ροϸεἰ

### 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>Ἰπερϸα ρωμι ἔβιτοϸ ἡϸονϸ: οϸοε αϸροεἰ ἡεανοϸρωοϸ ἔεϸηἰ ἔεϸωοϸ: ϸε ἁπερβἰνεμ ἡαϸϸριϸτοϸ: οϸοε ἁπερπετρωοϸ εἰεν ἡαπροϸηϸηϸ. Ἰλληλοἰἁ.</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، قائلًا: "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>Ἰϸἁἡαϸἡωϸϸ ἔβοε εἰεν Περαϸεεἰλιον εἸοϸαβ κατἁ Ἰοϸκαν αϸιοϸ.</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>Ἰοϸκαν ἰἁ: Ἰϸ - ἡἁ</p>	<p>Luke 11: 37- 51</p>	<p>لوقا 11: 37 - 51</p>
<p>εἸαϸϸαϸἁ Δε αϸϸεο ἔροϸ ἡϸε οϸϸαϸριϸεοϸ εἸοϸωϸ ἡτεϸοϸωμ εἸατοϸϸ</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 فَرِيْسِيُّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.</p>

οτοϑ εταϑυε δε εδουτη αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερυφηρι ϑε υπεϑβιωμϑ ηυορη  
δδϑεν πιουωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνωτην δα ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ υπιαφοτ ηεμ πιβιναϑ: ϑαδουτη  
δε υμωτην μεϑ ηϑωλεμ ηεμ  
πονηριδ.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδουτη.

Πληη ηηετυοη μηιτοτ  
εθυετηηητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοτ ηωτην.

Αλλα οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηνητ υφρημητ υπιαδιν ηϑοι ηεμ  
πιβαυοτυ ηεμ οτοτ ηιβεν: οτοϑ  
τετηνηϑω ηϑωτην υπιϑαη ηεμ  
τδϑαηη ητε φηοττ: ηαι δε ηαϑυπηϑα  
ητετηηαιτοτ οτοϑ ηικεϑωοτηηι  
ητετηηυτεμϑατ ηϑα θηηοτ.

Οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηημει ηηηυορη υμμηηεμϑι δην  
ηιϑηηαϑωϑη ηεμ ηιαϑαϑμοϑ δην  
ηιαϑωρα.

Οτοι ηωτην ηιϑαδ ηεμ ηιΦαριϑεοϑ  
ηηυοβι ϑε τετηηοι 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 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 النِّعْنَجَ 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 εβολ αν οτοη ηρωμι  
εμοωυ ηιωωτ ησεεμι αν.

Δηερωτ ηνε οται ηηνωμικος  
περαη ηαη ηε ηρεηηεβω ηαι εκηω  
μωωω εκηωωυ μωωη ηωη.

Ηωωη Δε περαη ηε ηωωτεη ηωτεη  
δα ηηνωμικος οωοι ηωωτεη ηε  
τετεηταλω ηεηηεηφωωη εηωωκη  
ηηητωτ εηεη ηηρωμι: οωοη ηωωτεη  
τετεηη ηεη ηηεηφωωη αν ηοηαι  
ηηεηεηηηε.

Οωοι ηωωτεη ηε τετεηηωω  
ηηημωωη ητε ηηηροφηηηε: ηεηεηηωτ  
Δε αηηωωωω.

Ηαηα τετεηεηεωωε οωοη  
τετεηημωωη εηεη ηηεβηωη ητε  
ηεηεηηωτ: ηε ηωωωω μεη αηηωωωω:  
ηωωτεη Δε τετεηηωωη ηηωωμωωη.

Εωβε φαι αηηεωωφια ητε φηωωη  
ηωω ηε ηηηωωωωη ηαηωωω  
ηεηηηροφηηηε ηεη ηαη αηωωωωω:  
οωοη εηεηωωεβ εβολ ηηηηωωη οωοη  
εηεηωωη ηεωωω.

Ηηηα ηεεβη μπεμωωωυ μπεηωωη  
ηηηηροφηηηε ηηηωω εηαηφωωη εβολ  
ηεηεη ηεαηαβωωη: μηηωωωω ητωω  
ηηαιεηεα.

who walk over them are not aware of them.”

Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”

And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

Woe to you! For you build the tombs of the prophets, and your fathers killed them.

In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

Therefore, the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,

that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,

فأجاب واحد من التاموسيين وقال  
له: يا معلم حين تقول هذا تشتمنا  
نحن أيضاً.

فقال: وَيَلِّ لَكُمْ أَنْتُمْ أَيُّهَا  
التَامُوسِيُّونَ لِأَنَّكُمْ تَحْمِلُونَ النَّاسَ  
أَحْمَالاً عَسِيراً وَالْحَمْلَ وَأَنْتُمْ لَا  
تَمْسُونَ الْأَحْمَالَ بِأَحَدِ أَصَابِعِكُمْ.

وَيَلِّ لَكُمْ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ  
وَأَبَاؤُكُمْ قَتَلُوهُمْ.

إِذَا تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ  
أَبَائِكُمْ لِأَنَّهُمْ هُمْ قَتَلُوهُمْ وَأَنْتُمْ  
تَبْنُونَ قُبُورَهُمْ.

لِذَلِكَ أَيْضاً قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي  
أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَ  
مِنْهُمْ وَيَطْرُدُونَ.

لِكَيْ يُطَلَّبَ مِنْ هَذَا الْجِيلِ دَمَ جَمِيعِ  
الْأَنْبِيَاءِ الْمَهْرُوقِ مُنْذُ إِنشَاءِ الْعَالَمِ.

Ισθεν ἰς νοσὶν Ἰβελ ὡς ἰς νοσὶν  
 Ἰζαχαρίας ἰς ψηρὶ Ἰβαραχίας:  
 φηέτα ἴτακοσὶ οὔτε πιμα ἰερῶσιν  
 νεμ πιη: σε ἴστω ἰμος νωτεν σε  
 σενακω ἴ ἰσωσ ἰτοτς ἰταισενα.

*Πῶσ φα Πεννοῖ ἴ πε ὡς ἐνεσ  
 ἰτε νι ἐνεσ: ἀμην.*

from the blood of Abel  
 to the blood of Zechariah  
 who perished between the  
 altar and the temple. Yes, I  
 say to you, it shall be  
 required of this generation.

*Glory be to God forever.*

مِنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي  
 أَهْلَكَ بَيْنَ الْمَذْبُوحِ وَالْبَيْتِ. نَعَمْ  
 أَقُولُ لَكُمْ: إِنَّهُ 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.

Ψαλμος τω Δαυιδ ρλ: ἰβ, κϛ

Psalm 105: 26, 27, 45

المزمور 104: 12، 26

Δεστωρηπ ἰλλω ἴσως περβωκ: νεμ  
 Δάρων φηετασσοτπε: αςσω ἰδῆτοσ  
 ἰνινασι ἰτε νεψμηνι νεμ νεψῶφρη:  
 εσπωσ ἰτοσῶρεσ ἐνεψμεθμηνι: οσσε  
 ἰτοσῶκω ἴσα περνομος. Ἀλληλοια.

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.

Οτῶνασνωσις ἐβωλ θεν  
 πιερασσελιον εσοσβ κατα Ματθεον  
 ασιοσ.

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

فصل من إنجيل معلمنا متي  
 البشير. بركاته علينا آمين.



ΟΤΟΣ ΜΕΝΕΝΣΑ ΣΟΥΤ ΝΕΞΟΥΤ ΕΤΑ  
ΙΗΣΟΥΣ ΕΛ ΠΕΤΡΟΣ ΝΕΜ ΙΑΚΩΒΟΣ ΝΕΜ  
ΙΩΑΝΝΗΣ ΠΕΥΣΟΝ ΑΥΒΙΤΟΥ ΕΞΕΝ  
ΟΥΤΩΟΥ ΕΥΒΟΣΙ 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  
ΝΤΕΝΨΩΠΙ ΑΠΑΙΜΑ: ΧΟΥΩΥ  
ΝΤΕΝΘΑΜΙΟ ΝΨΟΥΜΤ ΝΣΚΥΝΗ ΑΠΑΙΜΑ  
ΟΥΙ ΝΑΚ ΝΕΜ ΟΥΙ ΑΥΟΥΣΗΣ ΝΕΜ ΟΥΙ  
ΝΗΛΙΑΣ.

ΣΟΥΤΕ ΕΥΣΑΧΙ ΙΣ ΟΥΒΗΠΙ ΝΟΥΩΙΝΙ  
ΑΣΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΥΟΣ ΙΣ ΟΥΣΜΗ  
ΑΣΨΩΠΙ ΕΒΟΛ ΘΕΝ ΤΒΗΠΙ ΕΣΧΩ ΑΜΟΣ  
ΧΕ ΦΑΙ ΠΕ ΠΑΨΗΡΙ ΠΑΜΕΡΠΤ ΦΗΕΤΑ  
ΤΑΨΥΧΗ ΤΜΑΤ ΝΘΗΤΥ ΣΩΤΕΜ ΝΣΩΥ.

ΟΤΟΣ ΕΤΑΥΣΩΤΕΜ ΝΧΕ ΝΙΜΑΘΗΤΗΣ  
ΑΥΘΕΙ ΕΞΕΝ ΝΟΥΣΟ ΟΥΟΣ ΑΥΕΡΣΟΥΤ  
ΕΜΑΨΩ.

ΟΤΟΣ ΑΥΙ ΘΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ  
ΑΥΒΙΝΕΜΩΟΥ: ΠΕΧΑΥ ΝΩΟΥ ΧΕ ΤΕΝ

Now after six days  
Jesus took Peter, James, and  
John his brother, led them  
up on a high mountain by  
themselves;

and He was transfigured  
before them. His face shone  
like the sun, and His clothes  
became as white as the  
light.

And behold, Moses and  
Elijah appeared to them,  
talking with Him.

Then Peter answered  
and said to Jesus, "Lord, it  
is good for us to be here; if  
You wish, let us make here  
three tabernacles: one for  
You, one for Moses, and  
one for Elijah."

While he was still  
speaking, behold, a bright  
cloud overshadowed them;  
and suddenly a voice came  
out of the cloud, saying,  
"This is My beloved Son, in  
whom I am well pleased.  
Hear Him!"

And when the disciples  
heard it, they fell on their  
faces and were greatly  
afraid.

But Jesus came and  
touched them and said,

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ  
وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ  
إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ  
وَجْهَهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
بَيَضَاءَ كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ  
يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ  
شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَظَالٍ لَكَ  
وَاحِدَةً لِمُوسَى وَاحِدَةً وَإِيلِيَّا  
وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ  
ظَلَّتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ  
قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي  
بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا.»

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى  
وُجُوهِهِمْ وَخَافُوا جِدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:  
«قُومُوا وَلَا تَخَافُوا.»

θηνοῦ ὑπερερῶτ

Ἐταρταὶ Δε ἤνοιξαν τὰ ὀφθαλμοὺς αὐτῶν καὶ οὐδεὶς εἶδεν ἄλλω παρὰ τοῦ υἱοῦ τοῦ ἀνθρώπου.

Ὅτε οὖν ἔρχοντο ἀπὸ τοῦ ὄρους, ἔειπεν αὐτοῖς ἰσχυρῶς ὁ υἱὸς τοῦ ἀνθρώπου, «Μὴ ἀποκαλύψετε τὴν ὄρασιν ταύτην ἕως ἄρα γε τοῦ υἱοῦ τοῦ ἀνθρώπου ἀναστῆναι τῶν νεκρῶν.»

*Πάντοτε φησὶ Πέννητος περὶ αὐτοῦ ἐνέει  
ἵνα νῆ 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 الْمَوْتِ.»

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἵνα πενταδὲ Παύλος Πάποστολος

Παύλος δούλος τοῦ υἱοῦ τοῦ Θεοῦ Ἰησοῦ Χριστοῦ: πᾶποστολος ἐθαρεῖν: φησὶ ταῦτα ἐπισημνοῦν ἵνα φησὶ.

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.

**Ἐβραεὺς ἰα: ιζ - κζ**

**Hebrews 11: 17 - 27**

**العبرانيين 11: 17 - 27**

Ἦν οὖν Ἰσραὴλ ἀβραάμ ἀγῖνι ἵσακ ἐρῆνι ἐν ἐπιπειραζῶν ἡμῶν: ἀγῖνι ὑπερῶν ἡμῶν ἐρῆνι ἵνα φησὶ ταῦτα ἐρῶν.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبِلَ الْمَوَاعِيدَ، وَحِيدَهُ.

Φηέταγσαχι νεμαεϋ γε δεν Ισαακ  
ερέθαζεμ ούζροχ νακ.

Οτοε αεμοκκεκ γε οτον υ̅χου  
μ̅Φνοϋ† ε̅τογνοεϋ ε̅βολ δεν  
νηκεεμωοϋ†: ε̅βε φαι αεβ̅ιτϋ δεν  
οϋπαρβολη.

Ηεν οϋναεϋ† ε̅βε η̅θεηαωπι  
αεϋμοϋ ἵνε Ισαακ ε̅λακωβ νεμ Ησαϋ.

Ηεν οϋναεϋ† Ιακωβ εϋναμοϋ  
αεϋμοϋ ε̅φοται φο̅ται ἵνενεϋηρι  
ἵλωσχηφ: οτοε αεροτωϋ† ε̅ρηι ε̅εν  
ε̅θηεϋ μ̅πεεϋφωτ.

Ηεν οϋναεϋ† Ιωσχηφ εϋναμοϋ  
αερεϋμεϋἵ μ̅π̅χι̅νι̅ ε̅βολ ἵνενεϋηρι  
μ̅Πι̅ρα̅ηλ οτοε αεϋονε̅εν ε̅βε  
νεϋκαε.

Ηεν οϋναεϋ† Οωϋ̅χηε̅ ε̅ταϋμαεϋ  
αϋχοπεϋ ἵϋομτ ἵα̅βοτ ἵνε νεϋιοϋ† γε  
αϋναϋ ε̅π̅α̅λοϋ γε οϋαετιοε πε: οτοε  
μ̅πο̅τε̅ροϋ† δα̅τε̅η μ̅πι̅ε̅ωπ ἵτε  
πο̅ρο.

Ηεν οϋναεϋ† Οωϋ̅χηε̅ ε̅ταεϋρηιϋ†  
αεϋωλ ε̅βολ ε̅ϋ̅τε̅με̅ροϋμοϋ† ε̅ροε  
γε π̅ϋηρι ἵτε τ̅ϋε̅ρι μ̅Φα̅ρα̅ω.

Οαλλοη ε̅αεροτωϋ ε̅ϋεπ εμκαε  
νεμ πι̅λαοε ἵτε Φ̅νοϋ† ε̅ε̅ρο̅τε  
ἵτεεϋβιμη δεν φ̅νο̅βι̅ π̅ροε οϋ̅χο̅οϋ.

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 بِالْأَحْزَى أَنْ يُدَلَّ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا  
بِالْخَطِيئَةِ.

Εαφχα πῶωυ ἠΠιχριςτε ἵτοτε  
 χε οὔμετραμὰ ἐνάας τε ἐζοτε  
 νιάζωρ ἵτε Χημι: ναφχοῦτ ταρ  
 ἐβολ πε δατῆν ἠπιωεβιὲ βεχε.

Ἢεν οὔναζτ αφχα Χημι ἵωω  
 ἠπεφερζοτ δατῆν ἠπιῶβον ἵτε  
 ποῦρο: παθνατ ταρ ἐροφ ναφμοῦν  
 ἐροφ ἠφῆρητ ἵοῦαι εφνατ ἐροφ.

*Πῆμοτ ταρ νευωτεν νευ  
 τῆρηνη ενσοπ: χε ἠμην 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  
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
 إِلَى الْمَجَازَاةِ.

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

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δῆν πε πῖςνατ  
 ἵἐπιστολῆν ἵτε πενιωτ Πετρος.  
 Δμην. Ναμενρατ.

**Ἢ Πετρος ἠ: ἵθ - Ἢ: ἵ**

Οῦοζ ἠταχρηοῦτ ἵτοτεν ἵχε  
 πῖσαχι ἵτε νῖπροφητης φαι ἐτε κλωσ  
 τετενρα ἠμοσ ἐρετεντῆθῆτεν ναφ  
 ἠφῆρητ ἵοῦδῆβς εφροῦωινι δῆν οῦμα  
 ἵχακι ῶατεροῦωινῆ ἐβολ ἵχε  
 πῖεζοοτ: οῦοζ πῖοῦωινι ῶαφῶαι  
 ἵτεφφῖρι δῆν νετενζητ.

Φαι Δε ἵῶορπ ἠριέμι ἐροφ χε  
 ἵπροφητιὰ νῖβεν ἵτε νῖτῶρφη: ναρε  
 ποῦβωλ ῶοπ ἐβολ ζῖτοτοῦ ἠματ

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

**2 Peter 1: 19 - 2: 8**

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

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

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

**2 بطرس 1: 19 - 2: 8**

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

عَالِمِينَ هَذَا أَوَّلًا: 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 εῆοῦαβ.

Αῖρωπι Δε ἵνε εἰρηπρωφῆτῆς  
ἵνωουε ἵεῖρηθεν πῖλαοσ: ἠφῆῖτ ὀν  
ἐτοῖναῖωπιθεν ἠνωῦ ἵνε  
εἰρηεῖτῆβω ἵνωουε: ναι ἐτοῖναῖμι  
ἐδῶτην ἵοῖερεσῖς ἵᾶσω: ὀτοε φῆνῆβ  
ἐταεῖωπο εῖρσῶλ ἠμοε ἐβὼλ: εῖνῖ  
νωου ἵοῖᾶσω ἵεῖωλεμ.

Οῖτοε εἰρηωϋ εῖεσῶκ ἵεῖα ἵοῖωε  
ὀτοε ἐβὼλ εἰτοτοῦ εῖρσῶτὰ εῖμωῖτ  
ἵνε τῖμεῆμι.

Οῖτοε ἵεῖρηθεν εἰρηεῖτῖνσῶε  
ἠπῖλαστον ἵεῖασι εῖρεῖεβῶτ  
ἠμωτεν: ναι ἐτε ἵοῖεαπ ἵεῖεν εἰ  
εῖκορε ἀν: ὀτοε τοῖᾶσω εἵναεἰνῖμ ἀν.

ἵεῖε φῆοῦτ ἠπεεῖτᾶε  
ἐνῖασῖελοε ἵηεταεῖρηβῖ: ἀλλὰ  
ἵεῖρηθεν εἰρηεῖαῖε ἵεῖρηφῶεθεν  
πῖταρταροε: ἀεῖτηῖτοῦ εῖρηῖαρεε  
ἐρωου ἐῖεαπ ὀτοε ἐεῖκοεαεῖν  
ἠμωου.

Οῖτοε πῖρηεοε ἵκοεμοε  
ἠπεεῖτᾶε ἐροε: ἀλλὰ ἐῖωε πῖμαε

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

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

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

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

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

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

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

وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءَ  
كَذِبَةً، كَمَا سِيَكُونُ فِيكُمْ أَيْضًا  
مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدْسُونَ 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 دَيْنُونَتْهُمْ  
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا  
يَنَعْسُ.

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

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ  
إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلْبَيْرِ إِذْ  
جَلَبَ طُوفَانًا عَلَى عَالَمِ الْفَجَّارِ.

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

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

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

Ἦεν οῦκομς ζαρ νεμ οῦκοτεμ  
 ναϋωπι ἵδρηι ἵδῆτοτ ἵζε πιθυμι  
 ἵεζοοτ ζατῆη ἵεζοοτ: οτοζ  
 ναῦεμκαζ ἵνοῦψῦχη ἵθυμι ἵδρηι  
 ζεν ζανῆβηοῦ ἵἵἵνομοσ.

*Ἦασῆνοτ ἕπερμεπρε πικοςμοσ  
 οῦδε νηετωοπ ζεν πικοςμοσ:  
 πικοςμοσ νασινι νεμ τεϋεπιθῦμα: φη  
 δε ετιρι ἕφορωυ ἕφνοτῦ ῥῆναωπι  
 ψα ἑνεζ: ἄμην.*

bringing in the flood on the world of the ungodly;

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

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

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

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

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

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ  
 الْأَرْدِيَاءِ فِي الدَّعَاةِ.

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

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

### The Acts الإبركسيس

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

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

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

Πραζις ἱε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἔστιν ἡ ἀρχὴ ἡ ἐκείνη  
ἡ ἀρχὴ οὐκ ἔστιν ἡ ἐκείνη  
κατὰ πόλιν ὅπου ἡ ἐκείνη  
ἡ ἐκείνη κατὰ Σάββατον ἡ ἐκείνη.

Τότε ἀπερδοκίαν ἡ ἐκείνη ἀποστολῶν  
καὶ ἡ ἐκείνη ἐπισκόπων καὶ ἡ ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
καὶ ἡ ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.

Ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἡ ἐκείνη ἀποστολῶν καὶ ἡ ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.

Ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.

Ἀπερδοκίαν οὐκ ἔστιν ἡ ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.

Ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη

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 برسببا 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 أزعجواكم 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 ηλουδας νεμ Σιλας:  
ηνωου εωου εεταμωτεν εναι ρω  
εβολ ειτεν πιχασι

Ασραναε γαρ ηπιπνευμα εσοταβ  
νεμ ανον εων εωτεμοταε βαροε  
εχεν θηνοτ ηεουο: ηλην ηαι εεν  
ογανασκη.

Αρεε ερωτεν εαβολ ημωου  
ηιωωτ ηιδωλον νεμ ηιενοε εθμωουτ  
νεμ ηιωεε νεμ ηιπορνηα: ηαι  
ερετενηρεε ερωτεν εαβολ ημωου  
ητετενερωε ηκαλωε: ογχα.

*Πιχασι δε ητε ηβοιε εεεαηι οροε  
εεεαωαι: εεεαμαεηι οροε εεεταχρο:  
εεν ηαεηα ηεκκληεηα ητε εηνοη:  
αμην.*

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

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

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

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

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا  
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

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

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ  
الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ  
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ».

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

## Synaxarium of Tout 6

سنكسار اليوم السادس من شهر توت

1. The Martyrdom of Isaiah the Prophet, son of Amoz
2. The Martyrdom of Saint Basilissa

### 1. The Martyrdom of Isaiah the Prophet, son of Amoz

On this day, about the year 710 BC, the great Prophet Isaiah, the son of Amoz, was martyred. He is one of the Major Prophets. His name means "Salvation is of The Lord," and he was a descendant of the kings of Judah.

This righteous prophet prophesied in the days of five kings of Judah: Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh. He was contemporary to the prophets: Amos, Hosea, Obadiah, Micah and Nahum.

In the year that king Ahaz died, year 740 BC, the prophet Isaiah saw in the temple a heavenly vision and

1. استشهاد إشعياء النبي ابن أموص
2. استشهاد القديسة باشيلية (أو باسيليا)

1. استشهاد إشعياء النبي ابن أموص  
في مثل هذا اليوم من حوالي سنة 710  
ق.م، استشهاد النبي العظيم إشعياء ابن  
أموص، وهو أحد الأنبياء الكبار. ومعنى  
اسمه "الرب يخلص". وهو من سلالة  
ملوك يهوذا. وقد تنبأ هذا النبي البار في أيام  
عزيا ويوثام وأحاز وحزقيا ومنسى، ملوك  
يهوذا. كما أنه عاصر من الأنبياء عاموس  
وهوشع وعوبديا وميخا وناحوم.  
وفي سنة وفاة عزيا الملك سنة 740 ق.م،



heard the call of God for him to be a prophet (Isaiah 6: 1 - 13). Isaiah called his wife "the prophetess" (Isaiah 8: 3). He gave his two sons symbolic names; the first is "Shear-Jashub," which means, "A remnant shall return" (Isaiah 7: 3). The second is called, "Maher-Shalal-Hash-Baz," which means, "Making a swift plunder of spoils" (Isaiah 8: 1). That was a prophecy about the captivity that was to happen to the Jewish nation.

In the year 736 BC, he gave a promise to king Ahaz that God will save Judah from Israel and Syria (Aram), but Ahaz refused to accept what Isaiah had told him. But, as of king Hezekiah, he accepted what Isaiah had told him. When king Hezekiah had been sick, Isaiah prophesied of his recovery (Isaiah 38).

When Sennacherib, king of Assyria, besieged Jerusalem, Isaiah prophesied at that time that God would save the city. At that night, the angel of The Lord went out and killed in the camp of the Assyrians one hundred and eighty-five thousand men. Sennacherib was forced to withdraw and return to his country (Isaiah 37: 36, 37).

Isaiah's prophecy extended from 740 BC to the year 710 BC. Many prophecies were mentioned in his book about the miraculous birth of The Lord Christ, "Therefore, The Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isaiah 7: 14), "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9: 6).

He also prophesied about the coming of The Lord Christ and His mother, the Virgin St. Mary to Egypt by saying, "Behold, The Lord rides on a swift cloud, and will come into Egypt; the idols of Egypt will totter at His presence, and the heart of Egypt will melt in its midst" (Isaiah 19: 1). As he also prophesied about the establishment of the church in Egypt by saying, "In that day there will be an altar to The Lord in the midst of the land of Egypt, and a pillar to The Lord at its border. And it will be for a sign and for a witness to The Lord of hosts in the land of Egypt" (Isaiah 19: 19, 20).

He also prophesied concerning the saving passions of The Lord Christ and His endurance by saying, "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was

رأي إشعياء في الهيكل رؤيا سماوية وسمع دعوة الله له ليقوم بالعمل النبوي (إشعياء 6: 1 - 13). فدعا إشعياء امرأته بالنبية (إشعياء 8: 3). وأعطى ولديه اسمين رمزيين، أحدهما "شأر يشوب" (إشعياء 7: 3) ومعناه "البقية ترجع" والثاني "مهير شلال حاش بز" (إشعياء 8: 1) ومعناه "يُعجل السلب ويسرع النهب" وكان ذلك نبوة عن السبي الذي سيحدث للأمة اليهودية.

وفي سنة 736 ق.م، أعطى وعداً لآحاز الملك بأن الله سوف ينقذ يهوذا من إسرائيل وآرام، ولم يقبل آحاز الملك كلام إشعياء. أما حزقيا الملك فقد أبدى قبولاً لرسالة إشعياء. ولما مرض حزقيا تنبأ إشعياء بشفاؤه (إشعياء 38).

ولما حاصر سنحاريب ملك أشور أورشليم، تنبأ إشعياء أثناء الحصار، بأن الرب لا بد أن ينقذ المدينة. وفعلاً أرسل الرب ملاكه وقتل من جيش سنحاريب 185 ألف جندي. واضطر سنحاريب إلى الانسحاب والرجوع إلى بلاده (إشعياء 37: 36، 37).

وشملت نبوة إشعياء الفترة من سنة 740 ق.م إلى سنة 710 ق.م. هذا وقد ورد في سفره كثير من النبوات عن ميلاد السيد المسيح المعجزي: "يعطيكم السيد نفسه آية. هوذا العذراء تحبل وتلد ابناً وتدعو اسمه عمانوئيل" (إشعياء 7: 14)، "يولد لنا ولد ونعطي ابناً وتكون الرياسة على كتفه ويدعى اسمه عجيباً مشيراً إلهاً قديراً أباً أبدياً رئيس السلام" (إشعياء 9: 6). كما تنبأ عن مجيء السيد المسيح وأمه العذراء مريم إلى مصر بقوله: "هوذا الرب راكب على سحابة سريعة وقادم إلى مصر فترتجف أوثان مصر من وجهه ويذوب قلب مصر داخلها" (إشعياء 19: 1).

كما تنبأ عن تأسيس الكنيسة في مصر بقوله: "في ذلك اليوم يكون مذبح للرب في وسط أرض مصر وعمود للرب عند تخمها فيكون علامة وشهادة لرب الجنود في أرض مصر" (إشعياء 19: 19، 20).

وأيضاً تنبأ عن آلام السيد المسيح الخلاصية واحتماله الآلام بصبر بقوله: "ولكن أحرزنا

bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and The Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth” (Isaiah 53: 4 - 7).

For this reason, the fathers of the church called him “The Evangelist Prophet” because of the many prophecies about The Lord Christ.

This prophet lived until the days of the evil king Manasseh. When he rebuked Manasseh because of his evil deeds and worshipping idols, Manasseh ordered to have him sawed with a wooden saw, as it is mentioned in the holy tradition. Thus, this great prophet completed his strife and received the crown of martyrdom.

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

حملها وأوجاعنا تحملها، ونحن حسبنا مصاباً مضروباً من الله ومذلولاً، وهو مجروح لأجل معاصينا، مسحوق لأجل آثامنا. تأديب سلامنا عليه وبحيره شفيانا. كلنا كغنم ضللنا، ملنا كل واحد إلى طريقه، والرب وضع عليه إثم جميعنا. ظلم أما هو فتذلل ولم يفتح فاه. كشاة تساق إلى الذبح وكنعجة صامتة أمام جازيها، فلم يفتح فاه” (إشعيا 53: 4 - 7).

من أجل هذا، دعاه آباء الكنيسة “النبى الإنجيلي” بسبب كثرة نبواته عن السيد المسيح. وقد عاش هذا النبي حتى زمن منسى الملك الشرير، حيث يذكر التقليد أنه نشره بمنشار خشب لكثرة توبيخه له على شره. وهكذا أكمل هذا النبي العظيم جهاده ونال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

## 2. The Martyrdom of St. Basilissa

On this day also, St. Basilissa was martyred in the days of Diocletian the apostate. This saint was a pious Christian. They seized her, while she was only nine years old, but she was steadfast in witnessing to The Lord Christ. They bound her hands and feet and cast her in the fire, but The Lord saved her. When she felt thirsty, God sprung water through her prayers. She drank, then she committed her soul in the hand of The Lord, and thus she received the crown of martyrdom.

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

And Glory be to our God forever. Amen.

2. استشهاد القديسة باشيلية (أو باسيليا) وفيه أيضاً استشهدت القديسة باشيلية أو باسيليا في زمان الإمبراطور دقلديانوس الجاحد. وكانت هذه القديسة مسيحية، وألقى القبض عليها وهي في التاسعة من عمرها. وثبتت على شهادتها للسيد المسيح. فقيدوا يديها ورجليها وألقوها في النار، ولكن الله خلصها. وكانت إذ عطشت، أنبع الله الماء بصلاتها. ثم أودعت روحها في يد الرب ونالت إكليل الشهادة. صلواتها فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً، آمين.

## The Liturgy Psalm

### مزمور القداص

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

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

Ψαλμος τω Δαυιδ ᾠη: ε, ε'

Psalm 99: 6, 7

المزمور 98: 5، 6

Ὡτ̄ησ̄ησ̄ι καὶ ἀαρ̄ων̄ θ̄εν̄ νεφ̄ο̄ρησ̄ι:  
καὶ σαμοῡηλ̄ θ̄εν̄ η̄η̄ετ̄τωβ̄ησ̄ι  
ἠ̄πεφ̄ραν: νᾱρ̄τωβ̄ησ̄ι ἠ̄π̄βο̄ις̄ ο̄νο̄ς̄ ἡ̄θο̄ς̄

Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord,

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

<p>ναρωτων ερωσ: δεν ουστηλλος          ηδηπι ναρωσσι νεμωσ. <b>Αλληλοια.</b></p>	<p>and He answered them. He spoke to them in a pillar of cloud. <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 والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p><b>ΟΥΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΔΕΝ</b>          ΠΙΕΡΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΠΑΤΘΕΟΝ          ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
<p><b>ΠΑΤΘΕΟΝ ΚΣ: ΙΣ - ΔΕ</b></p>	<p><b>Matthew 23: 13 - 36</b></p>	<p><b>متي 23: 13 - 36</b></p>
<p><b>ΟΥΟΙ ΝΩΤΕΝ ΝΙΣΑΔ ΝΕΜ ΝΙΦΑΡΙΣΕΟΣ</b>          ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΨΘΑΜ ΕΤΜΕΤΟΥΡΟ ΗΤΕ          ΝΙΦΗΟΤΙ ΜΠΕΜΘΟ ΗΝΙΡΩΜΙ: ΝΘΩΤΕΝ ΣΑΡ          ΤΕΤΕΝΗΗΟΥ ΕΔΟΥΝ ΑΝ ΟΥΔΕ ΝΗΘΗΗΟΥ          ΕΔΟΥΝ ΤΕΤΕΝΧΩ ΜΜΩΟΥ ΑΝ ΕΙ ΕΔΟΥΝ.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ          الْمُرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَلَكُوتَ          السَّمَاوَاتِ قُدَّامَ النَّاسِ فَلَا تَدْخُلُونَ          أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.</p>
<p><b>ΟΥΟΙ ΝΩΤΕΝ ΝΙΣΑΔ ΝΕΜ ΝΙΦΑΡΙΣΕΟΣ</b>          ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΟΥΩΜ ΝΙΗΙ ΗΤΕ ΝΙΧΗΡΑ          ΔΕΝ ΕΤΙΑ ΗΤΕ ΤΕΝΡΠΡΟΣΕΥΧΗ ΕΘΜΗΝ          ΕΒΟΛ: ΕΘΒΕ ΦΑΙ ΤΕΤΕΝ ΝΑΒΙ ΗΘΑΝ ΝΙΨΤ          ΗΘΑΠ.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore, you will receive greater condemnation.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ          الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ          الْأَرَامِلِ وَلِعَلَّةٍ تَطِيلُونَ صَلَوَاتِكُمْ.          لِذَلِكَ تَأْخُذُونَ دَيْنُونَةَ أَعْظَمَ.</p>
<p><b>ΟΥΟΙ ΝΩΤΕΝ ΝΙΣΑΔ ΝΕΜ ΝΙΦΑΡΙΣΕΟΣ</b>          ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΚΩΤ ΕΦΙΟΜ ΝΕΜ          ΠΕΤΨΟΥΩΟΥ ΕΘΡΕΤΕΤΕΝΘΑΜΙΘ          ΝΟΥΠΡΟΣΗΛΙΤΟΣ: ΟΤΟΣ ΕΨΩΠ          ΑΨΩΑΝΨΩΠΙ ΤΕΤΕΝΙΡΙ ΜΜΟΨ ΝΨΗΡΙ          ΗΣΕΕΝΝΑ ΕΨΚΗΒ ΕΡΩΤΕΝ.</p>	<p>“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ          الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ          وَالْبَرَّ لِتَكْسِبُوا دَخِيلاً وَاحِداً وَمَتَى          حَصَلَ تَصْنَعُونَهُ ابْناً لِحَبْنَمَ أَكْثَرَ          مِنْكُمْ مُضَاعَفاً.</p>

Οἱ πρῶτοι οὐκ ἔβλεπον ἀλλὰ  
ἠνέχοντο ἕνεκα τοῦ ναοῦ καὶ ἠνέχοντο  
ἐπὶ τῆς περὶ τοῦ ναοῦ χρυσοῦ ἵνα  
ἐπιτελέσῃ τὸ ῥητόν.

Ἦσοι οὖτοι οὐκ ἔβλεπον καὶ οὐκ ἠνέχοντο  
ἐπὶ τῆς περὶ τοῦ ναοῦ χρυσοῦ ἵνα  
ἐπιτελέσῃ τὸ ῥητόν.

Οἱ οὖτοι οὐκ ἠνέχοντο ἐπὶ τῆς  
ἀναθήκης ἐπὶ τῆς περὶ τοῦ ναοῦ  
ἀναθήκης ἵνα ἐπιτελέσῃ τὸ ῥητόν.

Ἦσοι οὖτοι οὐκ ἔβλεπον καὶ οὐκ ἠνέχοντο  
ἐπὶ τῆς ἀναθήκης ἵνα ἐπιτελέσῃ τὸ ῥητόν.

Ὁ ὅστις ἠνέχοντο ἐπὶ τῆς ἀναθήκης  
καὶ ἐπὶ πάντων τῶν ἐπὶ τῆς ἀναθήκης  
ἵνα ἐπιτελέσῃ τὸ ῥητόν.

Οἱ οὖτοι οὐκ ἠνέχοντο ἐπὶ τῆς ἀναθήκης  
καὶ ἐπὶ τῆς ἀναθήκης ἵνα ἐπιτελέσῃ τὸ ῥητόν.

Οἱ οὖτοι οὐκ ἠνέχοντο ἐπὶ τῆς ἀναθήκης  
καὶ ἐπὶ τῆς ἀναθήκης ἵνα ἐπιτελέσῃ τὸ ῥητόν.

Οἱ πρῶτοι οὐκ ἔβλεπον καὶ οὐκ ἠνέχοντο  
ἐπὶ τῆς ἀναθήκης ἵνα ἐπιτελέσῃ τὸ ῥητόν.  
καὶ ἐπὶ τῆς ἀναθήκης ἵνα ἐπιτελέσῃ τὸ ῥητόν.  
καὶ ἐπὶ τῆς ἀναθήκης ἵνα ἐπιτελέσῃ τὸ ῥητόν.

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 بِالْمَذْبُوحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:  
الْقُرْبَانَ أَمْ الْمَذْبُوحِ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبُوحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ  
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْقَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَبِرُونَ النَّعْنَاعَ  
وَالشَّبِيثَ وَالْكُمُونَ وَتَرَكْتُمْ أَنْثَقَلَ  
النَّمُوسِ: الْحَقِّ وَالرَّحْمَةَ  
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

ἤΤΕΤΕΝΑΙΤΟΥ ΝΙΚΕΧΩΟΥΝΙ ΔΕ  
ἤΤΕΤΕΝΨΤΕΜΧΑΥ ἸΣΑ ΘΗΝΟΥ.

Ἰβανωιτ ἔβελλε νηετσω  
ἠψωλμεσ οτοσ ετωικ ἔπιζαμογλ.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοσ  
νιψοβι: χε τετεντογβο σαβολ ἔπιὰφοτ  
νεμ ἴπαροψις: σαδογν δε ἔμωοτ μερ  
ἠζωλεμ νεμ βωδεμ.

Πιβελλε ἔΦαρισεοσ: ματογβο  
σαδογν ἔπιὰφοτ ἠψορπ νεμ ἴπαροψις  
ζηνα ἠτε σαβολ ἔμωοτ τογβο.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοσ  
νιψοβι: χε τετενῶνι ἠζανῆζατ ετογχ  
ἠκονιὰ: σαβολ μεν ἔμωοτ σερωνη  
εβολ ενεσωοτ: σαδογν δε ἔμωοτ μερ  
ἠκασ ἠρεμωοττ νεμ βωδεμ νιβεν.

Παιρητ ἠνωτεν ζωτεν σαβολ μεν  
ἔμωοτεν τετενογωνε εβολ ἔπεμθο  
ἠνιρωμι ἔφρητ ἠζανῆμη: σαδογν δε  
ἔμωοτεν μερ ἔμετωοβι νεμ ἄνομιὰ  
νιβεν.

Οτοι νωτεν νισαδ νεμ νιΦαρισεοσ  
νιψοβι: χε τετενκωτ ἠνιμζατ ἠτε  
νιπροφητησ οτοσ τετενσολσελ ἠνιβηβ  
ἠτε νιῶμη.

Οτοσ τετενχω ἔμοσ χε ενε ανχη  
δε νιεζοοτ ἠτε νενιοτ: 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 وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكَاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلِ  
مَمْلُوءَانَ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوْلَا  
دَاخِلَ الْكَاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَسْبِيهُونَ 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 مَسْحُونُونَ رِيَاءً وَإِثْمًا!

وَيْلٌ لَكُمْ أَيُّهَا الْكُتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ  
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَّا  
شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

ενοι ἠὲ φηρ ἔρωσ' ἀν πε θεν ἰσνοσ  
ἵτε νιπροφητης.

Θως δε τετενερωερε θαρωτεν: γε  
ἠωτεν νενωρηι ἠνηεταρθωτεβ  
ἠνιπροφητης.

Οτος ἠωτεν θωτεν τετενεκεκ ἰψυ  
ἵτε νετενιοϋ ἔβολ.

Πισοσ ἠμικι ἔβολ θεν νιαξω: πως  
τετενναψωτ ἔβολ θεν ϋκρισις ἵτε  
ϋσειννα.

Εθε φαι θηπε ἀνοκ ϋνασωρη  
θαρωτεν ἠθανἰπροφητης νεμ  
θανσαβεϋ ἠσαθ: οτος ἔρετεν ἔθωτεβ  
ἔβολ ἠθἠτοϋ: οτος ἔρετεν εἰψυ οτος  
ἔρετεν ἔερμαστιζοιν ἠμωσ' θεν  
νετεν σϋναςωση: οτος ἔρετεν ἔβοχι  
ἠσωσ' ιςχεν βακι ἔβακι.

Θοπως ἵτεϋ ἔχεν θηνοϋ ἵχε ἰνοσ  
νιβεν ἠἠμη ἔταρϋφονσ ἔβολ θιχεν  
πικαθι: ιςχεν ἰσνοσ ἠλβελ πἠμη ψα  
ἰσνοσ ἠΖαχαριας ἰρηρι ἠΒαραχιας:  
φἠεταρετεν θοθεβσ οϋτε πιερφει νεμ  
πιανερωωσϋ.

Δμην ϋξω ἠμιοσ νωτεν γε ἔρε ναι  
θηροϋ ἵ ἔχεν ται ϋνεα.

*Πἠωσ φα Πεννοϋ πε ψα ἔνεσ  
ἵτε νι ἔνεσ: ἠμην.*

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 قَتَلَةِ 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 كُلَّهُ يَأْتِي  
عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

# Katameros Readings for the 7<sup>th</sup> Day of Tout

قطمارس قراءات اليوم السابع من شهر توت المبارك

Κορυθαυγ ἠέροοτ ἠΠιὰβοτ Θωοττ

## Ροτzi

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ρθ: ε, ε, η	Psalm 110: 4, 7	المزمور 109: 5, 8
<p>Δεφωρκ ἠξε Πβοικ οτοθ ἠνεεφοτωμ ἠζθηϑ: γε ἠθοοκ πε φοτθηβ υα ἠνεθ κατα ἠτταζιϑ ἠΜελχιϑεδεκ: Πβοικ ϑαοτῖναμ ἠμοοκ: εθβε φα εφεβιϑι ἠοτὰφε. Ἀλληλοτῖα.</p>	<p>The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. <b>Alleluia.</b></p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτὰναστρωϑιϑ εβολ θεν πιεταστρελιον εθοταβ κατα ἠατθεον 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>ἠατθεον ιε: ιε - ιθ</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>Εταϑι Δε ἠξε Ιηϑοτϑ εἠιϑα ἠτε ἠΚεσαριὰ ἠτε Φιλιπποϑ ναϑυῖνι ἠνεϑμαοθηϑ γε ἠρε ηρωμι ζω ἠμοοκ</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسَ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>



ζε νιυ πε Πωηρι υΦρωι.

Πωωτ Δε πεχωωτ ζε θανοτον  
μεν ζε Ιωαννης πιρεφτωμς:  
θανκεχωωτη Δε ζε Ηλιας:  
θανκεχωωτη Δε ζε Ιερεμιας ιε οται  
εβολ θεν νιπροφητης.

Πεχαϋ νωωτ ζε νωωτεν Δε  
αρετενω υμοσ ζε ανοκ νιυ.

Αϋερωω Δε ηζε Σιωων Πετροσ  
πεχαϋ ζε ηθοκ πε Πιχριστοσ Πωηρι  
υΦνωτ ετοηθ.

Αϋερωω Δε ηζε Ιησοϋσ πεχαϋ  
ναϋ ζε ωοτηατκ Σιωων Βαρ Ιωνα ζε  
σαρζ νευ ενοϋ αν αϋωρη υφαι νακ  
εβολ αλλα Παιωτ ετθεν νιφωωι.

Ανοκ Δε τζω υμοσ νακ ζε ηθοκ  
πε Πετροσ ειεκωτ ηταεκκλησια θιζεν  
ταιπετρα οτοθ νιπυλη ητε αμεντ  
ηνωωυχευωμ εροσ.

Ειετ Δε νακ ηνιωωτ ητε  
θετοτρο ητε νιφωωι οτοθ  
φηετεκνασθηϋ θιζεν πικαθι εϋεωωπι  
εϋσθηθ θεν νιφωωι οτοθ  
φηετεκναβολϋ εβολ θιζεν πικαθι  
εϋεωωπι εϋβηλ θεν νιφωωι.

*Πωωτ φα Πεννωτ πε ωα ενεθ  
ητε νι ενεθ: αμην.*

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  
وَأَخْرُونَ إِيْلِيَا وَأَخْرُونَ إِرْمِيَا أَوْ  
وَاحِدٌ مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سَمْعَانُ بُطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

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

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بُطْرُسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أَبْنِي كَنِيْسَتِي  
وَأَبْوَابُ الْجَحِيْمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيْحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرْبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحْلُهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
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 οβ: ιζ, ιη, ια	Psalm 73: 23, 24, 28; 9: 14	المزمور 72: 17، 18، 21
Δκαμοιι νταχιζ νοιναμ: οροε νερηι ζεν πεκοβνι ακβιωιτ νηι: οροε ακωοπτ εροκ νεμ ορωοτ: λνοκ δε ογαθαθον νηι πε ετομτ εφνοτϚ εχω νταζελπικ ζεν Πβοικ: εοριφιρι ενεκςμοτ τηροτ ζεν νιπυλη ντε τωερι νσιων. <b>Αλληλοια.</b>	You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion. <b>Alleluia.</b>	أمسكتُ بيدي اليمنى. وبمشورتك تهديني وبعد الى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون. <b>هلليويا.</b>

### 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.

Ογανασνωσις εβολ ζεν πιερασσελιον εθοταβ κατα Ιωαννην ασιοτ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
Ιωαννην ιε: ιζ - κε	John 15: 17 - 25	يوحنا 15: 17 - 25
Παι δε τρονθεν υμωτεν ερωοτ ζινα ντετενμενρε νετενερηοτ. Ιεχε πικοςμος μοστ υμωτεν	These things I command you, that you love one another.  If the world hates you, you know that it hated Me	بِهَذَا أوصيكم حتى تحبوا بعضكم بعضاً.  إن كان العالم يبغضكم فاعلموا أنه قد أبغضني قبلكم.

ἀριέμι χε ἀνοκ ἠωροπ πε  
ἐταρμεστωι.

Ενε ἠωτεν ζαν ἐβολ ζεν  
πικοςμος ναρε πικοςμος ναμενρε  
πετεφωφ: ὅτι δε ἠωτεν ζαν ἐβολ  
ζεν πικοςμος αν: αλλα ἀνοκ αισετιπ  
θνηοτ ἐβολ ζεν πικοςμος εθε φαι  
πικοςμος μοσ† ἠμωτεν.

Ἀριφμενὶ ἠπικασι ἐταρκασι ἠμοσφ  
νωτεν: χε ἠμοσφ ονβωκ ἐνααφ  
ἐπερφοις: ιςχε αρβοσι ἠσωι ἠωτεν  
ζωτεν ἐρεδοσι ἠσα θνηοτ: ιςχε  
αναρεζ ἐπακασι ἐρεαρεζ ἐφωτεν  
ζωτεν.

Ἀλλα ναι τηροτ σεναδιτοτ ἠωτεν  
εθε Παρην: χε σεωορν αν  
ἠφηεταρταοι.

Ενε ἠπι πε οτοζ ἠτακασι νεμωοτ  
νε ἠμωτοτ νοβι ἠματ πε: †νοτ δε  
ἠμωτοτ λωσι ἠματ εθε πορνοβι.

Φηεμοσ† ἠμοι ἠμοσ†  
ἠπακειωτ.

Ενε ἠπιρὶ ἠνιεβηοτὶ ἠερῆι ἠεητοτ  
ἠηετε ἠπε κεοται αιτοτ νε ἠμωτοτ  
νοβι ἠματ πε: †νοτ δε αρνατ ἐροι  
οτοζ αρμεστωι νεμ Πακειωτ.

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.

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

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

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

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

الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضًا.

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

Ἀλλὰ θίνα ἠτερχωκ ἐβὼλ ἠχε  
 ΠΙΣΑΧΙ ΕΤΣῚΗΟΥΤ ΘΙ ΠΟΥΝΟΜΟΣ ΧΕ  
 ΛΥΜΕΣΤΩΙ ἠΧΙΝΣΗ.

*Πῶου φα Πεννοῦτ πε ωα ἐνεε  
 ἠτε νι ἐνεε: ἄμην.*

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

*Glory be to God  
 forever.*

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἠτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἠπενβοις Ἰησοῦς  
 Πιχριστος: πιὰποστολος ετθαβεω:  
 φηέταρθαωφ ἐπιζωπεννοῦφι ἠτε  
 Φνοῦτ.

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

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

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

Πανζιωφ ταρ ἠμουν αν αλλα  
 ἠΠιχριστος Ἰησοῦς Πενβοις: ἄνον Δε  
 ζων τενοι ἠβωκ νωτεν ἐβὼλ ζιτεν  
 Ἰησοῦς.

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

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

Χε Φνοῦτ αφζος χε ονοῦωινι  
 εφεερωῦωινι ἐβὼλ ζεν πχακι: ἐτε φαι  
 πε ἐταφερωῦωινι ζεν νενζητ ετοῦωινι  
 ἠτε πῆμι ἠτε πῶου ἠΦνοῦτ ζεν πῆο  
 ἠἸησοῦς Πιχριστος.

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

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  
θανκενος ὑβελχ: θινα τμετνωτ  
ἵτε τχομ ἵτεσψωπι ἕθα φνοτ τε  
ογοθ οτ ἕβολ ὡμον αν τε.

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

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

Ншоу нивен енаи θα φμοу  
ἵηχοуθс θен ненсωμα: θινα πικεωνθ  
он ἵτε ηχοуθс ἵτεροуθωηθ ἕβολ θен  
ненсωμα.

Ншоу τар нивен ἄνον θα  
νηετωνθ сеτ ὡμον ἕθρη ἕφμοу εθε  
ηχοуθс: θινα πικεωνθ он ἵτε ηχοуθс  
ἵτεροуθωηθ ἕβολ θен тенсарз  
εθнамоу.

Эωсте φμοу аφερρωβ ἵθηтен:  
πiωηθ δε θен θηноу.

Εφенθηтен δε ἵχε παιπνευμα  
ἵτε φηαθτ κατa φρητ ετсθноуτ: χε  
αιναθτ εθε φαι αιсаχι: ἄνον ρων  
τεннаθτ εθε φαι тенсахи.

Ενεμ χε φηεταροунос Пбоис  
ηχοуθс еφетоуностен ρων нем ηχοуθс

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

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

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

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

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

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

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

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

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

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

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

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

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

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

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

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

οὐτος ἕνα τὰ ζῶν ἐράτηεν νεμώτην.

Ὡς τὰρ νῖβεν ἕτα γῶπι εὐβέ  
θῆνοῦ εἶνα πῆμοτ ἵτε φερζοτὸ οὐοζ  
ἵτε φῆρε πῶε πῆμοτ ερζοτὸ ἐβζλ  
εἶτεν νιμῆϋ εὐτῶοτ ἕφνοτ†.

Εὐβε φαι ἵτε νε ρῆκακιν ἀν: ἀλλὰ  
ἰς κε πενηρωμῖ ετσαβζλ ἕνα τακο ἀλλὰ  
πετσαδῶρν ἕροι ἕβερι ἵεζοοτ δατῆ  
ἵεζοοτ.

Πὰς ἰαι τὰρ ἵτε πενηροζεχ ἵτε  
†νοῦ ἀφερζωβ ναν κατὰ οἰμετζοτὸ  
εἰμετζοτὸ εἰνβαροσ ἵτε οἰωοτ ἵενεζ.

Ἦτε νζοτῶτ ἀν ἐνη ἕτε ννατ  
ἕρωοτ ἀλλὰ νη ἕτε ννατ ἕρωοτ ἀν:  
νη ἕτοῖνατ τὰρ ἕρωοτ ζαν πῆροσ  
οἰχοοτ νε: νη δε ἕτε ἵενεατ ἕρωοτ  
ἀν ζαν ῶα ἕνεζ νε.

Ἦτε νζοτῶτ τὰρ χε ἕῶπι  
ἀφζανβζλ ἐβζλ ἵχε πενη ἵτε  
πενη ἀἵῶπι ετζιζεν ἵκαζι οἰονταν  
ἵνοτκωτ ἐβζλ εἶτεν φνοτ† οἰνι  
ἵαθμονκ ἵνζιζ ἵενεζ δεν νιφνοτῖ.

Ἦεν φαι τὰρ τε νφιὰ ζομ  
εἰνβῖῶῶοτ ἕτζῖωτεν ἕπε νῶπι  
ἐβζλ δεν τῆφε.

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.

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

لأنَّ خِفَةَ ضَيْقَاتِنَا الْوَقْتِيَّةِ تُنْشِئُ لَنَا  
أَكْثَرَ فَآخِرًا ثِقَلٌ مَجْدٍ أَبَدِيًّا.

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

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

فَاتَنَا فِي هَذِهِ أَيْضًا نَنْنُ مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنَنَا الَّذِي  
مِنَ السَّمَاءِ.

Ιε ἔψωπ ἀνωγανθηϋ ζιῶτεν  
κεναζεμεν ἀν ενβηϋ.

Κε ταρ ἄνον θα νηετψοπ ζεν  
παυαδῶπυπυ τενϋαζου ενθορω ἔξεν  
φῆετε ἵτενοτρω ἀν ἔβαϋτεν ἄμοϋ  
ἀλλὰ εἰσῶζεμθηϋ ζιῶτεν ζινα  
ἵσεωμκ ἄπετε ψαϋμοϋ ἔβολ ζιτεν  
ἴπωνθ.

Φη δε ἔταϋερζωβ ἔρον ἔφαι: φαι  
νε φνοϋ† πε φῆεταϋ† ναν ἄπαρηβ  
ἵτε Πίπνεϋμα.

Ενταϋρηοϋτ ἵζητ ἵσχοϋ νιβεν  
οϋοζ ενέμι ζε ενψοπ ται ζεν πιϋμα  
τενζι ἴψευμο ραβoλ ἄΠβοιϋ.

Ανμοϋψι ταρ ἔβολ ζιτεν οϋναζ†  
πε νεμ ἔβολ ἀν ζιτεν οϋϋμοτ.

Ερε πενζητ δε ταϋρηοϋτ οϋοζ  
τεν†μα† μαλλον εἰ ἔβολ ζεν  
πιϋμα οϋοζ ἔψε θα Πβοιϋ.

Εῶβε φαι ζε τENOI ἄμαυταιον ἵτε  
ενψοπ ται ζεν πιϋμα ἵτε εννηοϋ  
ἔβολ ζεν πιϋμα ἵτενψοπυπυ ενραναϋ.

Εω† ταρ ἔρον τηρεν  
ἵτενοϋονζεν ἔβολ ναζρεν πιβημα  
ἵτε Πιϋριϋτοϋ ζινα ἵτε πιοϋαι πιοϋαι  
βι κατὰ νιζβηοῖ ἔταϋαιτοϋ ἔβολ  
ζιτεν πιϋμα ἵτε οϋπεθνανεϋ 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 الْمَائِتُ  
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ  
اللَّهُ الَّذِي أَعْطَانَا أَيْضاً عَرَبُونَ  
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 ΠΒΟΙΟ  
ΤΕΝΘΟΥΤ ΜΠΕΗΤ ΗΝΙΡΩΜΙ: ΤΕΝΟΥΝΗ  
ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΖΕΛΠΙΟ ΔΕ ΧΕ  
ΔΙΟΥΝΗΤ ΕΒΟΛ ΔΕΝ  
ΝΕΤΕΝΚΕΣΤΗΗΔΗΟΙΟ.

*Πρῶτος γαρ νευωτεν νευ  
τῆρηνη ετσοπ: 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 ΠΕΤΡΟΟ.  
ΔΜΗΝ. ΠΑΜΕΝΡΑΤ.

ᾱ ΠΕΤΡΟΟ β̄: ιη - σ̄: ζ̄

ΠΙΕΒΙΔΙΟΚ ΕΡΕΤΕΝΒΝΟΝ ΗΧΩΤΕΝ  
ΗΝΕΤΕΝΒΙΟΕΥ ΔΕΝ ΟΟΥΤ ΝΙΒΕΝ ΗΝΙΔΤΑΘΟΟ  
ΜΜΑΥΑΤΟΥ ΔΝ ΝΕΠΙΚΗΟ ΔΔΔΔ ΝΕΜ  
ΝΙΚΕΧΩΟΥΝΙ ΝΙΕΤΚΩΛΧ.

ΦΔΙ ΓΑΡ ΟΥΔΜΟΥΤ ΠΕ ΙΟΧΕ ΕΘΒΕ  
ΟΥΣΤΗΗΔΕΟΙΟ ΗΤΕ ΦΝΟΥΤ ΟΥΟΝ ΟΥΑΙ  
ΝΑΨΩΠ ΕΡΟΥ ΝΕΡΗΙ ΔΕΝ ΖΔΝΕΜΚΑΥΕ  
ΝΕΗΤ ΕΥΒΗΟΥ ΗΧΟΝΟ.

ΔΨ ΓΑΡ ΠΕ ΠΙΨΟΥΨΟΥ ΙΟΧΕ  
ΕΡΕΤΕΝΕΡΝΟΒΙ ΟΥΟΟ ΕΥΕΤΚΕΟ ΝΩΤΕΝ  
ΤΕΤΕΝΨΟΥ ΝΕΗΤ ΔΔΔΔ ΕΡΕΤΕΝΙΡΙ  
ΜΠΙΠΕΘΝΑΝΕΥ ΟΥΟΟ ΕΡΕΤΕΝΒΙΕΜΚΑΟ

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

1 Peter 2: 18 - 3: 7

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

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

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

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

1 بطرس 2: 18 - 3: 7

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  
مُخْطَبِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ  
تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرَ 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 ΝΟΥΖΥΠΟΣΡΑΜΩΝ  
ΖΙΝΑ ΝΤΕΝΜΩΨΙ ΝΣΑ ΝΕΨΨΕΝΤΑΤΣΙ.

ΦΗΕΤΕ ΔΠΕΡΕΡΝΟΒΙ ΟΥΔΕ ΔΠΟΥΧΕΜ  
ΧΡΟΥ ΧΗ ΔΕΝ ΡΩΨ.

ΕΥΖΩΟΥΨ ΕΡΟΥ ΝΑΨ ΖΩΟΥΨ ΔΝ ΠΕ:  
ΕΦΒΙΕΜΚΑΖ 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 ΠΕΨΨΕΡΔΟΤ.

ΠΑΡΕΤΕΝΟΙ ΣΑΡ ΠΕ ΔΦΗΡΗ†  
ΝΖΑΝΕΣΩΟΥ ΕΥΨΩΡΕΜ: ΑΛΛΑ ΔΡΕΤΕΝ  
ΤΑΣΘΟ †ΝΟΥ ΔΑ ΠΕΤΕΝΜΑΝΕΣΩΟΥ ΟΥΟΖ  
ΠΕΠΙΣΚΟΠΟΣ ΝΤΕ ΝΕΤΕΝΨ†ΥΧΗ.

ΠΑΙΡΗ† ΟΝ ΠΕ ΝΙΚΕΖΙΔΟΜΙ ΕΥΒΝΟ  
ΝΧΩΟΥ ΝΗΝΟΥΖΑΙ ΙΣΧΕ ΟΥΟΝ ΖΑΝΟΥΟΝ  
ΝΣΕ†ΜΑ† ΔΝ ΝΕΜ ΠΙΣΑΧΙ ΕΒΟΛ ΖΙΤΟΥΨ  
ΔΠΙΖΙΝΜΩΨΙ ΝΤΕ ΝΙΖΙΔΟΜΙ ΝΤΟΥΧΕΜΖΗΟΥ  
ΔΜΩΟΥ ΑΤΒΝΕ ΣΑΖΙ.

ΕΥΝΑΥ ΕΠΕΤΕΝΧΙΝΜΩΨΙ ΕΤΤΟΥΒΗΟΥ†  
ΔΕΝ ΟΥΖΟ†.

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 بَعْدَلٍ.

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

لَأَنْتُمْ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنَّكُمْ  
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفْسِكُمْ  
وَأَسْفَفِهَا.

كَذَلِكَ أَنْتِهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ  
لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا  
يُطِيعُونَ الْكَلِمَةَ، يُرْبِحُونَ 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  
 ἵπεμοθο ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιουμι  
 εθοταβ ἵνατερελπις εφνωτ πε  
 νατσολελ ἵμωωτ ετβνον ἵζωωτ  
 ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
 Ἀβρααμ εμωτ ερωτ γε παβοις  
 οηεταρετενερωρι νας ερετενιρι  
 ἵπιπεοθανεφ οτοζ ἵτετενερωτ αν  
 ἵατρη ἵεζι ἵεζοτ.

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 ἵνετεταενο ἵεν  
 νετενπροσετχη.

*Ἦασνηοτ ἵπερμενερε πικοσμοσ  
 οτδε νηετωπι ἵεν πικοσμοσ: πικοσμοσ  
 νασιμι νεμ τερεπρωμα: φη δε ετρη*

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

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

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

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

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

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

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

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

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

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

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

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

ἡ φωνὴ ἡ φωνή ἡ φωνή ἡ φωνή ἡ φωνή  
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 εκκλησιὰ.

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

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةَ.

Ετατι δε ὡροφ πεχαφ νωοτ γε  
ἡ ὡτεν τετενωοτν γε ισεν πιεσοοτ  
ἡ ὡοιτ ἐτατ ἐτ λσιὰ 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 θεβιὸ ἡ ἡητ  
νιβεν νεμ εανερμωοτ νεμ  
νιπρασμοσ ἐτατι ἐρηι ἐχωι δεν  
νισοβνι ετρωοτ ἡ τε νιλοτ λαι.

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

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْنِي بِمَكَايِدِ  
الْيَهُودِ.

ἡ ἡρητ ἐτε ἡ πρηπ ἐλι δεν  
νηετερνοφρι ἡ ὡεϋενταμωτεν ἐρωοτ  
νεμ ἐτ βω 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 أُوخِّرْ شَيْئاً مِنَ الْفَوَائِدِ إِلَّا  
وَأَخْبَرْتُكُمْ وَعَلَّمْتُكُمْ بِهِ جَهْرًا وَفِي  
كُلِّ بَيْتٍ.

Ειερμεερε ἡ δημοσιὰ νεμ κατα νι  
ἡ νιλοτ λαι νεμ νιοτεινι ἡ τμετὰ νοιὰ  
ἡ τε φνοτ 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.

Ότοζ τῆνοῦ θῆππε ἀνοκ εἰκωνῶ  
θεν πῖπνευμα τῆναῦενῆι ἐῆρηι  
ἐλερονκαλῆμ ἠτῆωονῆι ἀν ἠνηεῆναῖ  
ἐδῶον ἐῆραι ἠδῆτς.

Πλῆν γε Πῖπνευμα εῆοῦαβ  
ῆερμεῆρε νῆι κατὰ πολῆς εῆρω ἠμοο  
γε εῆοῖι νῆκ ἠγε δῆνῆναῦε νεμ  
δῆνῆλῆψῆς.

Ἀλλὰ ταῦτῆχῆ τῆχω ἠμοο ἀν γε  
ῆταιῆοῦτ ἠτοτ δῆν ῆλι ἠκαζῆ ῆα  
τῆχω ἠπαδῆρομοο ἐβῶλ νεμ  
τῆδῆακονῆα ῆῆῆταῖβῆτς ἠτεν Πῆοῖς  
ἠκοῦς ἐερμεῆρε ἠπῆεῆαῆεῆλιον ἠτε  
πῆῆμοτ ἠτε Φῆνοῦτ.

Ότοζ τῆνοῦ θῆππε ἀνοκ τῆῆμ γε  
τετενῆναῦ ἐπαῆο ἀν γε ἠῆωτεν τῆροῦ  
νῆῆταῖςῆνῆ ἠδῆτοῦ εῆβῆωῆ ἠτῆμετοῦρο  
ἠτε Φῆνοῦτ.

Εῆβε φαῖ τῆερμεῆρε νῆωτεν δῆν  
παῆῆροῦ ἠτε φοῦν γε τῆοῦαβ ἀνοκ  
ἐβῶλῆα πετεῆνοῦ τῆροῦ.

Ότ τῆρ ἠπῆροπτ ἐῆῆτεμῆαῆωτεν  
ἐῆροῶω τῆρ ἠΦῆνοῦτ.

Μῆῆῆτην ἐρωτεν νεμ πῆοῖι τῆρ  
εῆτὰ Πῖπνευμα εῆοῦαβ ῆα ῆῆνοῦ  
ἠῆπῆκοποο ἠδῆτῆ ἠῆμοῖ  
ἠτῆεκῆλῆςῆα ἠτε Πῆοῖς ῆῆῆταῆῆφῆοο

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

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

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

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

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

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

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

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

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

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

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

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

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

ἐβολ εἰπεν περὶ ἑαυτοῦ ἑαυτοῦ.

Ἀνοκ δε τῆμι γε μενεσα  
ἐριψενῆι σεναὶ ἐδοῦν ἐρωτεν ἵνε  
εἰσπορευῶν ἐν εὐρωπῶ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

Οὐτος σενατωοῦνος ἵνε εἰσπορευῶν  
ἐβολ εἰσπορευῶν ἐν εὐρωπῶ ἵνεσενα  
ἐν εὐρωπῶ ἐν εὐρωπῶ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

Εἴθε φαι οἶον ρωις ἐρωτεν  
ἐρετεν ἵνε μεν ἵνε μεν ἵνε μεν  
ἐν εὐρωπῶ ἐν εὐρωπῶ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

Οὐτος τῆνος τῆνος ἵνε μεν ἵνε μεν  
ἐν εὐρωπῶ ἐν εὐρωπῶ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

Οὐτος ἵνε μεν ἵνε μεν ἵνε μεν  
ἐν εὐρωπῶ ἐν εὐρωπῶ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

Ἰθῶτεν τετενεωοῦν γε νασιζ  
ἐν εὐρωπῶ ἐν εὐρωπῶ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

Ἀπαιτωτεν ἐρωπῶ ἵνε μεν ἵνε μεν  
ἐν εὐρωπῶ ἐν εὐρωπῶ ἵνεσενα τὰσο ἀν  
ἐπιόρι.

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 لَيْلًا وَنَهَارًا لَمْ أَفْتُرَ عَنْ أَنْ  
أُنذِرَ بِدُمُوعٍ كُلِّ وَاحِدٍ.

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

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمَتْهَا هَاتَانِ الْيَدَانِ.

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

ἵτε Πῶοις Ἰησοῦς καὶ ἵθοοι ἀφχοο καὶ  
οὔμετακαριοο τε μαλλον εἶε ἔθοοε  
ἔδοι.

Οὔοο καὶ εἶταφχοοτοῦ ἀφχοιτφ ἔχοεν  
νεφκελι νεμωοῦ τηροῦ  
ἀτεροπροσεῦχοοε.

Οὔοο ἀφωωπι δε ἵνε οὔνηωτ  
ἵρημι ἵτωοῦ τηροῦ οὔοο ἀφχοιτοῦ  
ἔδορη ἔχοεν ἵθαοοι ἕΠαῦλοο οὔοο  
ἀφφφι ἔροφ.

Εὔοι ἵἕκαοο ἵνεητ μαλιςτα εῦοε  
πικασι εἶταφχοο καὶ σεθαθαῦ εἶπεφλο  
ἀν καὶ ναῦτφο δε ἕμοοφ ἔχοεν πιχοι.

*Πικασι δε ἵτε Πῶοις εφἔαοι οὔοο  
εφἔαῶοι: εφἔαοοοι οὔοο εφἔταφρο:  
ἔοεν ἵἀςοι ἵεκκἕηοι ἵτε Φηοῦτ:  
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 وَقَفَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

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

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

## Synaxarium of Tout 7

سنكسار اليوم السابع من شهر توت

1. The Departure of Pope Dioscorus, 25<sup>th</sup> Patriarch of Alexandria
2. The Departure of Pope Yoannis XII, 93<sup>rd</sup> Patriarch of Alexandria
3. The Martyrdom of St. Rebecca and her five Children, Aghathon, Peter, John, Amun and Amuna
4. The Departure of St. Severianus (Severian), Bishop of Gabala

1. نياحة البابا ديسقورس، البطريك الخامس والعشرين من بطاركة الكرازة المرقسية
2. نياحة البابا يوانس الثاني عشر، البطريك الثالث والتسعين من بطاركة الكرازة المرقسية
3. استشهاد القديسة رفقة وأولادها الخمسة أغاثون وبطرس ويوحنا وأمون وأمونة
4. نياحة القديس سوريانوس أسقف جبلة

### 1. The Departure of Pope Dioscorus, 25<sup>th</sup> Patriarch of Alexandria.

On this day, of the year 171 of the martyrs, 454 AD, the blessed father St. Dioscorus, the 25<sup>th</sup> Patriarch of

1. نياحة البابا ديسقورس، البطريك الخامس والعشرين من بطاركة الكرازة المرقسية في مثل هذا اليوم من سنة 171 للشهداء، سنة

Alexandria, departed.

He was born in Alexandria and was educated in its theological school. When he displayed brilliancy in his studies, St. Cyril I, 24<sup>th</sup> Patriarch, admired him and appointed him as his private secretary. This great position did not preoccupy the saint from studying and reading, but he was always searching in the works of the fathers.

This father was enthroned Patriarch on the 2<sup>nd</sup> day of Misra, year 160 of the martyrs, 444 AD, as a successor to Pope Cyril I, the Pillar of Faith. Peace and tranquility prevailed in the church during the first five years of his papacy, during the reign of the Orthodox emperor Theodosius II, the Less.

Pope Dioscorus presided over the Second Council of Ephesus in August of 449 AD. after the council had heard Eutyches' confession orally and in writing, and his declaration of the Orthodox faith of saints Athanasius and Cyril, and that he abandoned what he had claimed earlier that divinity was mingled with humanity of Christ, and after he had declared his repentance and his faith in Jesus Christ one nature out of two natures, the council accepted his repentance and restored him back to his clerical post and his monastery. The council also condemned and deposed Flavian, bishop of Constantinople, along with six other bishops for their Nestorian belief, which states that The Lord Christ has two natures after the union. Flavian united with Leo, bishop of Rome, against Dioscorus. St. Dioscorus convened a council in Alexandria in which he deposed Leo, bishop of Rome, for adhering to the Nestorian ideology of Flavian.

Emperor Theodosius died in the year 450 AD, and Marcian reigned after him, who married Pulcheria, sister of Theodosius II. Marcian inclined to believe in the ideology of Nestor. Pulcheria was known by her craftiness and deception. She feared the influence and power of Pope Dioscorus and worked on weakening his position.

Leo, bishop of Rome, took the opportunity of the reign of Marcian over Constantinople, and sent him a letter complaining in it about Dioscorus, who deposed him and asked to convene a council to discuss the faith of the church again. Emperor Marcian was directed by his wife Pulcheria to reply by agreeing to convene the council. He convened a preliminary council in the

454 ميلادية، تنيح الأب المغبوط البابا ديوسقوروس البطريرك الخامس والعشرون من بطاركة الكرازة المرقسية. وُلِدَ بالإسكندرية وتعلم بمدريستها اللاهوتية وأظهر نبوغاً عظيماً في دراستها فأعجب به القديس كيرلس الأول، البطريرك الرابع والعشرون، وعينه سكرتيراً خاصاً له. وهذا المنصب العظيم لم يشغل القديس عن الدرس والاطلاع بل كان يبحث في مؤلفات الآباء. جلس هذا الأب على الكرسي المرقسي يوم 2 مسرى، سنة 160 للشهداء، سنة 444 ميلادية، خلفاً للبابا كيرلس الأول عمود الدين. وقد ساد السلام في الكنيسة في الخمس سنوات الأولى من بابويته، في عهد الملك الأرثوذكسي ثينودوسيوس الصغير. رأس البابا ديوسقوروس مجمع أفسس الثاني في أغسطس سنة 449 ميلادية. وبعد أن سمع المجمع اعتراف أوطاخي كتابية وشفاهة، وإقراره بايمان أثاناسيوس وكيرلس المستقيم ورفضه ما ادعاه سابقاً من أن الناسوت امتص في اللاهوت. وبعد أن أعلن توبته وإيمانه بأن في المسيح يسوع طبيعة واحدة من طبيعتين، أقر المجمع بقبول توبته وإعادته إلى درجته وديره. كما حكم المجمع بحرم فلابيانوس أسقف القسطنطينية وستة أساقفة معه بسبب آرائهم النسطورية التي تقول بوجود طبيعتين للسيد المسيح بعد الاتحاد. ثم اتحد فلابيانوس مع لاون، أسقف روما، ضد ديوسقوروس، فعقد القديس ديوسقوروس مجمعاً بالإسكندرية حرم فيه لاون أسقف روما لأنه تمسك بأفكار فلابيانوس النسطورية. ومات الإمبراطور ثينودوسيوس سنة 450 ميلادية، واعتلى الكرسي من بعده مركيان الذي تزوج بولشاريا أخت ثينودوسيوس الصغير، وكان يميل إلى أفكار نسطور، كما كانت بولشاريا مشهورة بالمكر والدهاء وكانت تخشى قوة ديوسقوروس وتعمل على إضعاف مركزه. انتهر لاون فرصة اعتلاء مركيان لكرسي القسطنطينية وبعث إليه برسالة يشكو فيها ديوسقوروس الذي حرمه، ويطلب فيها عقد مجمع لمناقشة الإيمان من جديد. ورد عليه مركيان، بإيعاز من زوجته

imperial palace in Constantinople, which was attended by Pope Dioscorus. They tried to pressure Dioscorus to agree on the Tome of Leo, which confirmed the two natures and the two wills of Christ after the Union. Pope Dioscorus refuted this with courage saying: We should not add to the faith of the fathers or take away from it; that the hypostatic union of the Word of God, is like the union of iron and fire.

As a result, the evil empress Pulcheria assaulted him and extended her hand smiting him violently. The men of the palace also attacked and beat him until they uprooted two of his teeth, and plucked the hair of his beard. St. Dioscorus remained calm while saying, "For Your sake we are killed all day long" (Romans 8: 36). He took the fallen teeth and hair and sent them to his flock in Alexandria, with a message saying, "This is the fruit of Faith."

Later on, a council was convened by the order of emperor Marcian in the city of Chalcedon, which is nearby Constantinople, in the year 451 AD. They used intimidation and pressure against Dioscorus and the Coptic bishops. During the first session of the council, it was proved the soundness of Pope Dioscorus stand. They adjourned the session for the council to reconvene in five days. Nevertheless, three days later, a session was convened that was attended by the representatives of the bishop of Rome and some of the bishops, who were in agreement with him. They prevented Pope Dioscorus from attending the session by placing guards around the place of his residence, and also the representatives of the emperor and the judges did not attend. During this session, they approved Leo's faith in the two natures and the two wells of The Lord Christ and deposed Dioscorus in absentia.

Pope Dioscorus asked for the resolution of the council. After he read it before his bishops, they found it contradictory to the Orthodox faith. He wrote at its foot that he excommunicated this doctrine and everyone who believe in it, then return it to them. When they saw the excommunication written on it, they became angry and sent it to emperor Marcian. He was enraged and wanted to kill Dioscorus, but when he realized the danger of doing that, he changed his mind and decided to exile him to the island of Gagra. St. Dioscorus stayed there for five years, teaching and healing its people until he departed to the heavenly glory in the year 454

بولشاريا، بأنه مستعد لعقد المجمع. فعقد اجتماعاً تمهيدياً بقصر الإمبراطور بالقسطنطينية حضره البابا ديوسقوروس. حاولوا الضغط على ديوسقوروس لكي يوافق على رسالة لاون (اشتهرت تاريخياً باسم طومس لاون) التي تنادي بالطبيعتين بعد الاتحاد. فقال ديوسقوروس في جراءة أن اعتقاد الآباء ينبغي ألا يُزاد عليه أو يُنقص منه وأن اتحاد اللاهوت بالناسوت هو كاتحاد النار بالحديد.

وكانت النتيجة أن تهجمت الملكة بولشاريا الشريرة ومدت يدها وصفعته صفقة شديدة ثم انهال عليه بعض رجال القصر وأوسعوه ضرباً حتى اقتلعوا ضرسين من أضراسه، وبتفوا شعر لحيته. أما هو فبقي صامتاً وهو يقول: "من أجلك يارب نُمات كل النهار" (رومية 8: 36). ثم جمع الضرسين مع الشعر وأرسلهم إلى شعبه بالإسكندرية مع رسالة يقول فيها: "هذه نتيجة جهادي من أجل الإيمان".

بعد هذا عقد مجمع بأمر الملك ماركيان في مدينة خلقدونية القريبة من القسطنطينية، سنة 451 ميلادية، واستخدموا فيه الضغط والإرهاب ضد ديوسقوروس والأساقفة الأقباط. وقد ثبت في الجلسة الأولى منه سلامة موقف ديوسقوروس. فرُفعت الجلسة على أن يعود المجمع للانعقاد بعد خمسة أيام. ولكن بعد ثلاثة أيام تم عقد جلسة حضرها نواب أسقف روما وبعض الأساقفة الموالين له. ومنعوا ديوسقوروس من حضورها بأن وضعوا حراساً على مقر إقامته ولم يحضرها أيضاً نواب الملك والقضاة. وفيها أقروا إيمان لاون بالطبيعتين والمشيئتين للسيد المسيح وحرّموا ديوسقوروس غيابياً.

فطلب ديوسقوروس قرار المجمع، وبعد أن قرأه على أساقفته وإذ وجده مخالفاً للإيمان السليم، كتب عليه بخط يده حرماً لهذا المعتقد وكل من يعتقد به، ثم أرسله إليهم. ولما رأوا الحرم مكتوباً عليه، غضبوا وأرسلوه إلى الملك ماركيان الذي غضب وأراد قتل ديوسقوروس. ولكنه إذ أدرك خطورة تنفيذ ذلك، عدل عنه واكتفى بنفيه إلى جزيرة غاغرا (ذكر في بعض المراجع أنها تسمى غنغرا) وتقع على ساحل آسيا الصغرى) حيث مكث

AD. The church gave him the title, “The champion of Orthodoxy.”

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

## 2. The Departure of Pope Yoannis XII, 93<sup>rd</sup> Patriarch of Alexandria

On this day also, of the year 1200 of the martyrs, 1483 AD, Pope Yoannis (John) XII, the 93<sup>rd</sup> Patriarch of Alexandria, departed. This father was born in the city of Naqada (a village in Qena governorate). His parents raised him in a true Christian upbringing.

When he grew, he longed for the monastic life. He went to the monastery of the Virgin, which is known as Dair El-Muharraq, where he became a monk. He grew in virtue and asceticism, so they ordained him a priest.

When the papal throne became vacant, after the departure of Pope Michael IV, the bishops and the people chose this father. They consecrated him patriarch by the name Yoannis XII, on the 23<sup>rd</sup> day of Baramudah, year 1196 of the martyrs, 1480 AD.

When he was enthroned, he shepherded the Christian people with the best of care. He remained on the throne for three years and four months, teaching and interpreting the Holy Scriptures in uprightness.

When he completed his good endeavor, he departed in peace and was buried in the church of the Virgin in Babylon, Old Cairo.

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

## 3. The Martyrdom of St. Rebecca and her five Children, Aghathon, Peter, John, Amun and Amuna

On this day also, St. Rebecca (El-Sitt Refqa) and her five children, Aghathon, Peter, John, Amun and Amuna, were martyred, during the reign of emperor Diocletian (about 303 – 305 AD). They were from Kamola (a village of the district of Kus on the western side of the Nile across from Luxor and currently belongs to the district of Neqada, Qena governorate). When they heard that emperor Diocletian had ordered to persecute the Christians and to close the churches, they stood up all night in prayers. They entreated The Lord Christ to have mercy on His people and to lift up all evil away from them. While they were praying, the angel of The Lord appeared to them and informed them

بها نحو خمس سنوات يعلم ويشفي المرضى حتى انتقل إلى عالم المجد سنة 454 ميلادية، ولقبته الكنيسة ببطل الأرثوذكسية. بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا يوانس الثاني عشر، البطريرك الثالث والتسعين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1200 للشهداء، سنة 1483 ميلادية، تنيح البابا يوانس الثاني عشر، البطريرك الثالث والتسعون من بطاركة الكرازة المرقسية. وُلد هذا الأب في بلدة نقادة (نقادة مركز تابع لمحافظة قنا، وبه أديرة قديمة كثيرة)، فرباه أبواه تربية مسيحية حقيقية. ولما كبر اشتاق إلى السيرة الرهبانية، فذهب إلى دير العذراء المعروف بالمحرق، وترهب فيه ونما في الفضيلة والزهد فرسموه قساً.

وعند خلو الكرسي البطريركي بنياحة البابا ميخائيل الرابع، وقع اختيار الأساقفة والشعب على هذا الأب، فرسموه بطريكاً باسم البابا يوانس الثاني عشر، يوم 23 برمودة، سنة 1196 للشهداء، سنة 1480 ميلادية. فلما جلس على الكرسي المرقسي، رعى الشعب المسيحي أحسن رعاية. وأقام على الكرسي المرقسي ثلاث سنوات وأربعة أشهر معلماً ومفسراً الكتب المقدسة باستقامة. ولما أكمل سعيه الصالح، تنيح بسلام ودفن بكنيسة العذراء بابلون الدرج بمصر القديمة. بركة صلواته فلتكن معنا آمين.

3. استشهاد القديسة رفقة وأولادها الخمسة أغانثون وبطرس ويوحنا وأمون وأمونة وفيه أيضاً استشهدت القديسة رفقة وأولادها الخمسة أغانثون وبطرس ويوحنا وأمون والطفلة أمونة، في عهد دقلديانوس (حوالي 303 – 305 ميلادية). كانت هذه الأسرة من بلدة قامولا، مركز قوص (قامولا هي قرية على البر الغربي للنيل في مقابل الأقصر وهي تتبع الآن مركز نقادة، محافظة قنا). ولما سمعوا أن دقلديانوس أمر باضطهاد المسيحيين وأغلق أبواب الكنائس، أقاموا الليل كله يصلون طالبين من السيد المسيح أن يرحم شعبه ويرفع عنهم الشر. وبينما هم يصلون، ظهر لهم ملاك الرب يعلن



that they would receive the crown of martyrdom in the name of The Lord Christ. The saints rejoiced at this vision, and they rose up early and gave all their possessions to the poor and released all their servants.

They came to the city of Kus and confessed their faith in The Lord Christ before Dionysius, the ruler. He tortured them severely, starting with their mother who bore the torture patiently and with joy, and then he tortured her five children. She strengthened her children and encouraged them to endure the tortures. When he was weary of torturing them, he was advised by those around him to send them to Alexandria so that they might not lead other people astray, for they were loved by everyone. Because of them, many confessed their faith in The Lord Christ and received the crown of martyrdom.

When they brought the saints before Armanius, the governor of Alexandria, who was in a city called Shoubra, nearby the city of Damanhor, and learned about their story, he tortured them severely, by the Hinbazeen, and then cast them in a cauldron filled with boiling oil. Through all these tortures, The Lord Christ strengthened them and raised them whole. The governor and all his people became weary, so he ordered to behead them with the sword, and to have their bodies thrown into the sea. They cut their heads off and they received the crown of martyrdom.

The Lord sent forth His angel to a rich man from the city of Nakraha (a village nearby Damanhor), who told him about the saints and commanded him to take their bodies. The man was exceedingly glad. He came to where the bodies were, gave the soldiers much silver and took the holy bodies and laid them in the church.

God manifested many signs and miracles from their bodies. When the village of Nakraha by time was ruined, they relocated the bodies to another town called Deey. When it was also ruined, a monk moved the bodies from there to the city of Sonbat, where there is now a church known as "El-Sitt Refka and her Five Children." The bodies of these saints are still in this church till the present time.

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

#### 4. The Departure of St. Severianus (Severian), Bishop of Gabala

On this day also, of the year 121 of the martyrs, 405

لهم أنهم سينالون إكليل الشهادة على اسم السيد المسيح. ففرح القديسون بهذه الرؤيا، وقاموا باكراً وفرقوا أموالهم على المساكين وعتقوا عبيدهم.

ثم أتوا إلى مدينة قوص واعترفوا بالسيد المسيح أمام ديونيسيوس القائد. فعذبهم عذاباً شديداً، مبتدئاً بأُمهم التي أثبتت صبراً واحتمالاً، وكانت تقوى أولادها وتصيرهم على العذاب. ولما تعب من تعذيبهم، أشار عليه الذين حولهم أن يرسلهم إلى الإسكندرية، لئلا يضلوا الناس في بلادهم وذلك لأنهم كانوا محبوبين وقد آمن بسببهم كثيرون واعترفوا بالسيد المسيح ونالوا إكليل الشهادة.

فحمل الجند القديسين إلى أرمانوس والى الإسكندرية، وكان موجوداً ببلدة يقال لها شبرا بالقرب من دمنهور. ولما عرف قصتهم عذبهم عذاباً شديداً بالهنبازين (الهنبازين آلة مثل الدولاب بها أسنان حديدية تقطع جسم من يلقى بداخلها) ثم ألقاهم في خلقين (الخلقين هو المرجل أي الإناء النحاسي الكبير) فيه زيت مغلي. وفي هذا جميعه، كان السيد المسيح يقويهم ويقمهم بلا فساد، حتى تعب الوالي وجماعته. فأمر أن تقطع رؤوسهم بالسيف وتلقى أجسادهم في البحر.

فقطعت رؤوسهم ونالوا إكليل الشهادة. فأرسل الرب ملاكه لأرخن من نقرها (قرية بالقرب من دمنهور) وأعلمه بأمر الأجساد وأمره أن يأخذها. ففرح الرجل وذهب إلى حيث الأجساد وأعطى الجند أموالاً كثيرة وأخذ الأجساد ووضعها في الكنيسة.

وقد أظهر الله منها آيات وعجائب كثيرة. ولما عم الخراب قرية نقرها، نُقلت الأجساد إلى بلدة أخرى تسمى ديبى. ولما خربت هي الأخرى، كان بها راهب قام بنقل الأجساد إلى مدينة سنباط. وبنيت كنيسة باسم القديسة رفقة وأولادها الخمسة. وما زالت الأجساد باقية حتى اليوم بهذه الكنيسة.  
بركة صلواتهم فلنكن معنا. آمين.

4. نياحة القديس سوريانوس أسقف جبلة وفيه أيضاً من سنة 121 للشهداء، سنة 405 ميلادية، تنيح الأب القديس سوريانوس أسقف

AD, the righteous holy father, Abba Severianus, Bishop of Gabala in Greece, departed. This saint was well educated in many subjects. After the departure of his parents, who left him a great wealth, he built a guesthouse for the sojourners, the poor, and the afflicted. He distributed the rest of his money to the poor and the needy. When his report reached emperor Honorius, he was pleased. He invited Severianus and asked him to stay with him in the palace. When St. Severianus saw that everyone honored him, he worried about losing his labor. The angel of The Lord appeared to him and commanded him to go to the city of Gabala. There, he dwelt in a monastery headed by a holy monk. Emperor Theodosius had another monastery renewed for him to live in. He became a comfort for many souls and he continued to teach and instruct the monks, until they became saints, like angels. God performed many wonders at his hands. The daughter of the governor of Gabala had an evil spirit possessing her and he casted that evil spirit out of her. The Bishop of the city of Gabala, learned in a vision from God that St. Severianus would succeed him on his chair. He told this to his people. After his departure, they consecrated him bishop for Gabala. He made every conceivable effort to care for his people that many believed at his hands from the Jews, pagans and sorcerers.

He wrote many valuable discourses, homilies and sermons, which still exist in the church books until now. When he grew old, reaching the age of 100 years, the angel of The Lord appeared to him and informed him of the day of his departure from this world. He commanded his people and then departed in peace.

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

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

جبله ببلاد اليونان. وكان هذا القديس قد تتقف بعلوم كثيرة.

وبعد نياحة والديه، أخذ أمواله وبنى بها داراً لضيفاة الغرباء، ووزع الباقي على الفقراء. ولما وصل خبره إلى الملك أونوريوس، أعجب به ودعاه إليه وجعله معه في القصر.

ولما رأي القديس إكرام الناس له، خشي أن يضيع تعبه، فظهر له ملاك الرب وأمره أن يمضي إلى جبله، وهناك سكن في دير يرأسه راهب قديس.

ثم جدد له الملك ثينودوسيوس ديراً آخر أقام فيه وصار معزياً لنفوس كثيرة مداوماً على تعليم الرهبان حتى صاروا قديسين كالملائكة. وقد أجرى الرب على يديه آيات كثيرة منها إخراج روح نجس من ابنة والى جبله. وقد رأي أسقف جبله رؤيا بأن القديس سوريانوس سيجلس على كرسيه من بعده، فأعلم بها شعبه.

وبعد نياحته رسموه أسقفاً عليها. فاجتهد في رعاية شعبه، حتى آمن على يديه كثيرون من اليهود والوثنيين والسحرة.

وقد كتب مقالات وميامر ومواعظ مفيدة. ولما شاخ وبلغ عمره مائة سنة، ظهر له ملاك الرب وأعلمه بيوم انتقاله. فأوصى شعبه وتنيح 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 ῥ̅: κτ, λα

Psalm 107: 32, 41, 42

المزمور 106: 23، 31

<p>Ἐπιπροσκύψοντες ἑξ ἑκκλησιᾶς ἅσης  περιλαοῦ: ὁμοῦ μαρτυροῦντες ἐν κοινῇ  τῶν πρεσβυτέρων: ὁμοῦ  λαλοῦντες ἑαυτοῖς ὡς ἡμεῖς  ἐπίδοκοντες ἑαυτοῖς ἑαυτῶν  ἐν ἑαυτοῖς ἡμετέροις ἑαυτοῖς.  <b>Ἀλληλοῦσα.</b></p>	<p>Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. <b>هللوييا.</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>Ὁ ἁγίασπαστικός ἐβόλῃς ἕσθαι  πεπαισθημένον ἑσθαι κατὰ Ἰωάννην  ἁγίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
<p><b>Ἰωάννην 10: 1 - 16</b></p>	<p><b>John 10: 1 - 16</b></p>	<p><b>يوحنا 10: 1 - 16</b></p>
<p>Ἰωάννης ἰωάννην ἵσχυρος ἄλλοτε ἔσθαι  φῆμι ἡμῶν ἐξ ἑσθαι ἂν ἐβόλῃς ἕσθαι  πυροῦ ἐξ ἑσθαι ἡμῶν ἄλλα  ἐσθαι ἑσθαι ἡμῶν ἕσθαι ἕσθαι ἡμῶν  ὁμοῦ ἕσθαι ἡμῶν ἕσθαι ἡμῶν.  <b>Φη</b> δε ἑσθαι ἕσθαι ἕσθαι ἕσθαι  πυροῦ ἕσθαι ἡμῶν ἕσθαι ἡμῶν.  <b>Φαι</b> ἡμῶν ἡμῶν ἡμῶν ἡμῶν  ὁμοῦ ἡμῶν ἡμῶν ἡμῶν ἡμῶν  ὁμοῦ ἡμῶν ἡμῶν ἡμῶν ἡμῶν.</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.    But he who enters by the door is the shepherd of the sheep.    To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.</p>	<p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.    وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.    لِهَذَا يَفْتَحُ الْبَوَابُ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.</p>

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

Πϋε̇μο̇ δε̇ μ̇πα̇μοϋϋ ν̇ωϋ  
αλ̇λα̇ ε̇ε̇φωτ̇ ε̇βολ̇ θαροϋ ϋε̇ οϋνι̇  
ε̇ε̇ωοϋ̇ν̇ αν̇ ν̇τ̇μ̇ν̇ μ̇πιϋε̇μο̇.

¶αι̇ παρο̇μια̇ αϋϋο̇ νωοϋ̇ ν̇ε̇  
ι̇χοϋ̇τ̇: ν̇ωοϋ̇ δε̇ μ̇ποϋ̇ε̇μ̇ ϋε̇ αϋϋαϋ  
νε̇μοϋ̇ ε̇βε̇ οϋ̇.

Παλιν̇ ον̇ πεϋαϋ νωοϋ̇ ν̇ε̇ ι̇χοϋ̇τ̇  
ϋε̇ α̇μ̇ν̇ α̇μ̇ν̇ †ϋω̇ μ̇μο̇ο̇ νωτε̇ν̇ ϋε̇  
α̇νοκ̇ πε̇ πι̇ε̇βε̇ ν̇τε̇ νι̇ε̇ωοϋ̇.

Οτο̇ν̇ νι̇βεν̇ ε̇τα̇ν̇ι̇ δαϋωι̇ θα̇ν̇ον̇ι̇  
νε̇ οτοϋ̇ θα̇ν̇ρεϋ̇βιο̇ν̇ι̇ νε̇ αλ̇λα̇  
μ̇ποϋ̇τω̇τε̇μ̇ ν̇ωοϋ̇ ν̇ε̇ νι̇ε̇ωοϋ̇.

Ανοκ̇ πε̇ πι̇ε̇βε̇ ν̇τε̇ νι̇ε̇ωοϋ̇  
φ̇νε̇θ̇να̇ι̇ ε̇δο̇ν̇ ε̇βολ̇ ϋι̇το̇τ̇ ε̇ε̇νο̇ε̇μ̇  
οτοϋ̇ ε̇ε̇ι̇ ε̇δο̇ν̇ οτοϋ̇ ε̇ε̇ι̇ ε̇βολ̇ οτοϋ̇  
ε̇ε̇ε̇μ̇ι̇ ν̇ο̇μα̇μ̇μο̇ν̇ι̇.

Πρεϋβιο̇ν̇ι̇ δε̇ ν̇θοϋ̇ μ̇παϋ̇ι̇ ε̇β̇ηλ̇  
α̇ρ̇νοϋ̇ ν̇τεϋ̇βιο̇ν̇ι̇ οτοϋ̇ ν̇τεϋ̇ϋωτ̇ οτοϋ̇  
ν̇τεϋ̇τακο̇: α̇νοκ̇ δε̇ ε̇τα̇ν̇ι̇ ϋι̇να̇ ν̇τε̇  
οϋ̇ων̇δ̇ ϋω̇πι̇ νωοϋ̇ οτοϋ̇ ν̇τε̇ οϋ̇βο̇ν̇ο̇  
ϋω̇πι̇ νωοϋ̇.

Ανοκ̇ πε̇ πι̇μα̇νε̇ε̇ωοϋ̇ ε̇θ̇να̇νεϋ̇:  
οτοϋ̇ πι̇μα̇νε̇ε̇ωοϋ̇ ε̇θ̇να̇νεϋ̇ ϋαϋ†

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

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

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

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

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

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

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

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

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

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

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

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

جَمِيعُ الَّذِينَ اتَّوَا قَبْلِي هُمْ سَرَّاقٌ  
وَأَلْصُوقٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

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

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

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

ἠτεψυχῆ ἐρηι ἔχεν νεφέσωτ.

Πιρευβεχε δε ἠθοῦ οτοῦ ἔτε  
ἠοτμανέσωτ ἀν πε φῆτε νιέσωτ  
νοτῆ ἀν νε ἀφωαννατ ἐπισωτῶ  
εφνηοτ ῶαφωτ οτοῦ ῶαφχα νιέσωτ  
οτοῦ ῶαρε ποτῶτῶ ῶολμοτ οτοῦ  
ῶαφχοροτ ἐβολ.

Χε οτρευβεχε πε οτοῦ ῶερμελιν  
ναῆ ἀν δα νιέσωτ.

Δνοκ πε πιμανέσωτ εθνανεῆ  
τῶοτῆ ἠνηέτενοτῆ οτοῦ ἠηέτενοτῆ  
ῶοτῆ ἠμοι.

Κατα φρητ ἔτετῶοτῆ ἠμοι ἠχε  
Παιωτ Δνοκ ῶω τῶοτῆ ἠφωτ  
οτοῦ τῆαχῶ ἠταψυχῆ ἔχεν  
ναέσωτ.

Οτοῦ ἠτη ἠεανκεέσωτ ἠματ  
ἐβαν ἐβολ δεν ταιατλη ἀν νε ῶωτ  
ἐροι ἐέν νικεχῶοτῆ οτοῦ ἐτέσωτεμ  
ἐταῶμη οτοῦ ἐτέῶπι ἐτόρι ἠοτῶ  
ἐοτμανέσωτ ἠοτῶ.

*Πῶοτ φα Πεννοτῆ πε ῶα ἐνεῶ  
ἠτε νι ἐνεῶ: ἠμην.*

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

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

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

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

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

*Glory be to God forever.*

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

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَاتِّي الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفْنِي.

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

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

*والمجد لله دائماً.*

# Katameros Readings for the 8<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الثامن من شهر توت المبارك

ΚΟΥΨΜΗΝ ΝΕΖΟΥ ΑΠΙΑΒΟΥ ΘΩΟΥΤ

## 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: Η	Psalm 105: 14, 15	المزمور 104: 8
<p>Υπερχα ρωμι εβιτου νζουο: ουοε αφουοι νεζανουρωου εεϋρη εζουο: ζε επερβινεμ ναχριστου: ουοε επερπετρωου ζεν ναπροφητης. ΑΛΛΗΛΟΥΙΑ.</p>	<p>He permitted no one to do them wrong. Yes, He rebuked kings for their sakes, saying, "Do not touch My anointed ones, and do My prophets no harm." Alleluia.</p>	<p>لم يترك انساناً يظلمهم، وبكت ملوكاً من أجلهم، قائلاً: "لا تمسوا مسحائي، ولا تسيئوا إلى أنبيائي". هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτἀναστνωσις εβουζ ζεν πειραστελιον 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>Εταφραζι δε αφτρω ερωφ νεζε ουφαρισεοσ ζοπωσ νετεφουωμ 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>وَفِيْمَا هُوَ يَتَكَلَّمُ سَأَلَهُ فَرِيسِيٌّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأَ.</p>

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερυφηρι τε υπεϑβιωμϑ ηυορη  
δοδενη πιοτωμ.

Πεχαϑ δε ναϑ ηξε Πβοιϑ τε τνοτ  
ηνωτην δο ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ υπιαφοτ νεμ πιβιναϑ: ϑαδοτη  
δε υμωτην μερ ηεωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτη.

Πληη ηηετωοη μηιτοτ  
εθυετηηητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοττ ηωτην.

Αλλα οτοι ηωτην ηιΦαριϑεοϑ τε  
τετηνητ υφρηηητ υπιαδιν ηϑοι νεμ  
πιβαυοτω νεμ οτοτ ηιβεν: οτοϑ  
τετηνηω ηνωτην υπιηαη νεμ  
τδαηαη ητε φηοττ: ηαι δε ηαϑυπηα  
ητετηηαιτοτ οτοϑ ηικεχωοτηηι  
ητετηηυτεμχατ ηϑα θηηοτ.

Οτοι ηωτην ηιΦαριϑεοϑ τε  
τετηημει ηηηυορη υμμηηεμϑι δεη  
ηιϑηηαϑωτη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι ηωτην ηιϑαδ νεμ ηιΦαριϑεοϑ  
ηηυοβι τε τετηηοι υφρηητ ηηημδατ

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 الْبَيْسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ تَعْتَبِرُونَ 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».

ἐτενσεοτωνε εἶβωλ ἀν οτοε νιρωμι  
εομοωυι ειζωωτ ἵνεεμι ἀν.

Διερρωτὸ ἵνε οται ἱνινομικος  
πεζαυ ηαυ γε πιρεφτῆβω ηαι εκζω  
μωωυ εκτρωωυ μωον εων.

Πωου Δε πεζαυ γε ἵνωτεν εωτεν  
δα νινομικος οτοι νωτεν γε  
τετενταλο ἵεζανετφωωτῖ ερωοκε  
ἵηιτωτ ἕεεν νιρωμι: οτοε ἵνωτεν  
τετενδι νεμ ηηετφωωτῖ ἀν ἵοται  
ἵνετεντηε.

Οτοι νωτεν γε τετενκωτ  
ἵνιμωεωτ ἵνε νιπροφητης: νετενιοτ  
Δε ἀρῆεωωτ.

εαρα τετενερεμεερε οτοε  
τετεντματ ἕεεν νιεβηωτῖ ἵνε  
νετενιοτ: γε ἵνωωτ μεν ἀρῆεωωτ:  
ἵνωτεν Δε τετενκωτ ἵνωωτμωεωτ.

εωβε φαι ἀτκεσοφια ἵνε φνωτ  
ζωε γε τῆαοωωρη εαρωωτ  
ἵεζανῖπροφητης νεμ εαν ἀποστολως:  
οτοε ερεδωτεε εἶβωλ ἵηητωτ οτοε  
ερεδωσι ἵνωωτ.

εινα ἵνεεβῖ μπεμῖπωωυ μῖπῖνωυ  
ἵνιπροφητης τηρω εταρφωωυ εἶβωλ  
ικεεν τκαταβωλη: ἕπικωωωε ἵτωτ  
ἵηαιεεε.

who walk over them are not aware of them.”

Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”

And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

Woe to you! For you build the tombs of the prophets, and your fathers killed them.

In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

Therefore, the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’

that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,

فأجاب واحد من التاموسيين وقال  
لَهُ: يَا مُعَلِّمَ حِينَ تَقُولُ هَذَا تَشْتُمُنَا  
نَحْنُ أَيْضًا.

فَقَالَ: وَيَلِّ لَكُمْ أَنْتُمْ أَيُّهَا  
التَامُوسِيُّونَ لِأَنَّكُمْ تَحْمِلُونَ النَّاسَ  
أَحْمَالًا عَسِيرَةً الْحَمْلَ وَأَنْتُمْ لَا  
تَمْسُونَ الْأَحْمَالَ بِإِحْدَى أَصَابِعِكُمْ.

وَيَلِّ لَكُمْ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ  
وَأَبَاؤُكُمْ قَتَلُوهُمْ.

إِذَا تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ  
أَبَائِكُمْ لِأَنَّهُمْ هُمْ قَتَلُوهُمْ وَأَنْتُمْ  
تَبْنُونَ قُبُورَهُمْ.

لِذَلِكَ أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي  
أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَ  
مِنْهُمْ وَيَطْرُدُونَ.

لِكِي يُطَلَّبَ مِنْ هَذَا الْجِيلِ دَمَ جَمِيعِ  
الْأَنْبِيَاءِ الْمَهْرُوقِ مُنْذُ إِنشَاءِ الْعَالَمِ.



Ιςχεν π̄ςνοϋ ἡΒελ ψα π̄ςνοϋ  
ἡΖαχαριας π̄ψηρι ἡΒαραχιας:  
φ̄ηεταῦτακοϋ οὔτε πιμα ἡερψωουϋσι  
νευ πιη: σε ἡζω ἡμοϋ νωτεν χε  
σενακωἡ ἡσωϋ ἡτοτς ἡταιzeneλ.

*Πῶσοϋ φα Πεννοῦἡ πε ψα ἐνεϋ  
ἡτε ηι ἐνεϋ: ἡμην.*

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.

Ψαλμοϋ τω Δαυιδ ρ̄λ: ἡβ, κ̄ϛ

Psalm 105: 26, 27, 45

المزمور 104: 12, 26

Δεψουρηπ ἡω̄ϋςης πεϋβωκ: νευ  
Δἡρων φ̄ηεταϋσοτπε: αϋχω ἡδ̄ητοϋ  
ἡνικαζι ἡτε νεϋμηηηη νευ νεϋψ̄φηρη:  
χοπωϋ ἡτοῦἡρεϋ ἐνεϋμ̄εθμη: οὔοϋ  
ἡτοῦκωἡ ἡσα πεϋνομοϋ. ἡλληλοῦἡ.

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.

Οὔἡναδ̄σνωϋϋς ἐβολ̄ δ̄εν  
πιεραδ̄σελιον ε̄θοῦαβ κατα ἡατ̄θεον  
ᾱσιοῦ.

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

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا آمين.

Οτοϑ μενεσκα σουτ νεζουτ ετα  
 Ιησουτ ελ Πετροϑ νεμ Ιακωβοϑ νεμ  
 Ιωαννηϑ περσον αβιτοτ εζειν  
 οντωτ εβροϑι σαπσα μιματατοτ.

Οτοϑ αβροβτϑ νεχερεβ απονομο  
 οτοϑ α περσο ερονωινη μφρητ μφρη:  
 νεεβωϑ δε ατονβαω μφρητ  
 απονωινη.

Οτοϑ εηπε ατονονεον εροϑ νεζε  
 Αωνϑηϑ νεμ Ηλιαϑ ετσαχι νεμαϑ.

Απερονω δε νεζε Πετροϑ πεχαϑ  
 ηησουτ κε Παβοιϑ νανεϑ ναν  
 ητενωπι αποαιμα: χροτωϑ  
 ητεθαμιο ηωομτ ηκκτηνη αποαιμα  
 οτι νακ νεμ οτι αποωνϑηϑ νεμ οτι  
 ηηλιαϑ.

Οτοτε ετσαχι ιϑ ονβηπι νοτωινη  
 ασερδηιβι εχωον: οτοϑ ιϑ ονϑμη  
 αωωπι εβολ ζεν τβηπι εϑω απομοϑ  
 κε φαι πε Παωηρι Παμεριτ φηετα  
 ταψυχη τματ ηδητϑ σωτεμ ησωϑ.

Οτοϑ ετανωτεμ νεζε νιμαθητηϑ  
 ατρει εζειν νοτλο οτοϑ ατρεποτ  
 εμαωω.

Οτοϑ αϑι εαρωον νεζε Ιησουτ  
 αββινεωον: πεχαϑ νωον κε τεν

Now after six days  
 Jesus took Peter, James, and  
 John his brother, led them  
 up on a high mountain by  
 themselves;

and He was transfigured  
 before them. His face shone  
 like the sun, and His clothes  
 became as white as the  
 light.

And behold, Moses and  
 Elijah appeared to them,  
 talking with Him.

Then Peter answered  
 and said to Jesus, "Lord, it  
 is good for us to be here; if  
 You wish, let us make here  
 three tabernacles: one for  
 You, one for Moses, and  
 one for Elijah."

While he was still  
 speaking, behold, a bright  
 cloud overshadowed them;  
 and suddenly a voice came  
 out of the cloud, saying,  
 "This is My beloved Son, in  
 whom I am well pleased.  
 Hear Him!"

And when the disciples  
 heard it, they fell on their  
 faces and were greatly  
 afraid.

But Jesus came and  
 touched them and said,

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ  
 وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ  
 إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ  
 وَجْهُهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
 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 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 جَدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:  
 «قُومُوا وَلَا تَخَافُوا.»

θηνοῦ ὑπερερθεῖ.

Ἐταρταὶ δὲ ἤνοιθαλ ἔπωωι  
ὑποῖνατ ἐξλι ἐβηλ ἐλχοῦτ  
ὑμαρτατ.

Οὔτω εἴρηνοῦ ἐπεσῆτ ἐβωλ εἶχεν  
πιτῶνοῦ ἀρζονθεν νῶνοῦ ἦξε Ἰησοῦτ  
εἰρξω 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:  
φῆεταῖθαωεῖ 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  
φῆεταῖεπ νῖωω ἐροε.

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 ρε δεν Ισαακ  
ερέθαρεμ ούζροχ νακ.

Οτοε αεμοκκεκ ρε οτον ψχομ  
μΦνογϋ ετογνοεϋ εβολ δεν  
νηκεεμωογτ: εθε φαι αεβιτϋ δεν  
ογπαρβολη.

ηεν ογναεϋ εθε νηεθναωπι  
αερεμογ ηξε Ισαακ ελακωβ νεμ Ησαγ.

ηεν ογναεϋ Ιακωβ εφναμογ  
αερεμογ εφοται φοται ηνενηρη  
ηλωχηφ: οτοε αερωωγτ ερη ηεεν  
εθηε μπεεψωφωτ.

ηεν ογναεϋ Ιωχηφ εφναμογ  
αερεφεμενι μπχινη εβολ ηνενηρη  
μΠιραηλ οτοε αερονεεν εθε  
νεεκαε.

ηεν ογναεϋ Μωγχεε εταγεμαεϋ  
αγχοπε ηωμοτ ηαβοτ ηξε νεειοϋ ρε  
αγναγ επιαλογ ρε ογαστιοε πε: οτοε  
μπορεροϋ δατηη μπιεωπ ητε  
πογρο.

ηεν ογναεϋ Μωγχεε εταεφρηιωϋ  
αεεωλ εβολ εωτεμεερογμογϋ εροεϋ  
ρε περη ητε τγερι μΦαρω.

Μαλλον εαερωωϋ εγρε εμκαε  
νεμ πιλαοε ητε Φνογϋ εεοτε  
ητεεβιμη δεν φνοβι περοε ογχογ.

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

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

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

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

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

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

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

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

الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى لَكَ 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.

مُفَضِّلًا بِالْآخِرَى أَنْ يُدَلَّ مَعَ شَعْبِ اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا بِالْخَطِيئَةِ.

Εαρχα π̄ωωῡ ἠΠῑχρῑστῑς ἠτο̄τῑ  
 χε̄ ο̄ῡμε̄τρᾱμᾱδ̄ ἠ̄νᾱδ̄ς τε̄ ἠ̄ρο̄τε  
 νῑᾱζω̄ρ ἠ̄τε̄ Χ̄η̄μ̄ῑ: νᾱρ̄χο̄ῡτ̄ τ̄αρ  
 ἠ̄βο̄λ̄ πε̄ δ̄ᾱτ̄η̄ν ἠ̄πῑω̄ε̄βῑε̄ β̄ε̄χ̄ε̄.

Ἦεν̄ ο̄ῡνᾱζ̄τ̄ ᾱρχ̄ᾱ Χ̄η̄μ̄ῑ ἠ̄σω̄ϋ  
 ἠ̄πε̄ρε̄ρ̄σο̄τ̄ δ̄ᾱτ̄η̄ν ἠ̄πῑἠ̄βο̄ν ἠ̄τε̄  
 π̄ο̄ῡρο̄: π̄ᾱθη̄νᾱτ̄ τ̄αρ̄ ἠ̄ρο̄ϋ̄ νᾱρ̄μο̄ῡτ̄η̄  
 ἠ̄ρο̄ϋ̄ ἠ̄φ̄η̄ρ̄η̄τ̄ ἠ̄ο̄ῡταῑ ε̄ϋ̄νᾱτ̄ ἠ̄ρο̄ϋ̄.

*Π̄ρ̄ἠ̄μο̄τ̄ τ̄αρ̄ ν̄ε̄μ̄ω̄τε̄ν̄ ν̄ε̄μ̄  
 τ̄ε̄ρ̄η̄ρ̄η̄ν̄ ε̄ϋ̄σο̄π̄: χ̄ε̄ 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  
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
 إِلَى الْمَجَازَاةِ.

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

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Κᾱθο̄λῑκο̄ν ἠ̄βο̄λ̄ δ̄εν̄ πε̄ π̄ῑς̄νᾱτ̄  
 ἠ̄ἠ̄πῑστο̄λο̄η̄ ἠ̄τε̄ πε̄νῑω̄τ̄ Π̄ε̄τρο̄ς.  
 Δ̄ῡμ̄η̄ν̄. ἠ̄ᾱμ̄ε̄ν̄ρᾱτ̄.

**Ἦ̄ Π̄ε̄τρο̄ς ἠ̄: ἰῶ - Ἦ̄: ἠ̄**

Ο̄το̄ς ἠ̄τᾱχ̄η̄ρο̄ῡτ̄ ἠ̄το̄τε̄ν̄ ἠ̄χε̄  
 π̄ῑσᾱχῑ ἠ̄τε̄ ν̄ῑπ̄ρο̄φ̄η̄τ̄η̄ς̄ φ̄αῑ ἠ̄τε̄ κ̄ᾱλ̄ω̄ς̄  
 τε̄τε̄ν̄ρᾱ ἠ̄μ̄ο̄ς̄ ἠ̄ρε̄τε̄ν̄τ̄ῆ̄θη̄τε̄ν̄ νᾱρ̄  
 ἠ̄φ̄η̄ρ̄η̄τ̄ ἠ̄ο̄ῡδ̄η̄β̄ς̄ ε̄ϋ̄ε̄ρο̄ῡω̄ῑν̄ῑ δ̄εν̄ ο̄ῡμ̄ᾱ  
 ἠ̄χ̄ᾱκῑ ἠ̄ᾱτε̄ϋ̄ο̄τ̄ω̄ν̄ε̄ ἠ̄βο̄λ̄ ἠ̄χε̄  
 π̄ῑε̄ρ̄ο̄ο̄τ̄: ο̄το̄ς̄ π̄ιο̄ῡω̄ῑν̄ῑ ἠ̄ᾱρ̄ϋ̄ᾱῑ  
 ἠ̄τε̄ϋ̄φ̄ῑρ̄ῑ δ̄εν̄ ν̄ε̄τε̄ν̄ε̄η̄τ̄.

Φ̄αῑ δ̄ε̄ ἠ̄ϋ̄ο̄ρ̄π̄ ἠ̄ρῑε̄μ̄ῑ ἠ̄ρο̄ϋ̄ χ̄ε̄  
 π̄ρο̄φ̄η̄τῑἠ̄ ν̄ῑβ̄ε̄ν̄ ἠ̄τε̄ ν̄ῑτ̄ρᾱφ̄η̄: νᾱρε̄  
 π̄ο̄ῡβ̄ω̄λ̄ ἠ̄ϋ̄ο̄π̄ ἠ̄βο̄λ̄ ε̄ῑτο̄το̄ῡ ἠ̄μ̄ᾱτ̄

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

**2 Peter 1: 19 - 2: 8**

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

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

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

**2 بطرس 1: 19 - 2: 8**

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

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

ἀτοῦ ἀν.

Οὐ Δε γαρθεν φῶρωϋ ἵορωμι ἀν  
ἀνῖνι ἵοῖπρωφῆτιὰ ἵοῖσῆοῦ: ἀλλὰ  
ἀρκαζι ἵνε εἰληρωμι ἔβολ.θεν φῶρωϋ  
ἠΦνωῖτ ἵῆρη Πῖπνεῦμα εῆοῖαβ.

Αῖρωπι Δε ἵνε εἰληπρωφῆτις  
ἵνωῖτ ἵῆρη.θεν πῖλαο: ἠφρηῖ οἷ  
ἔτοῖναῖωπι.θεν ἠνωῖ ἵνε  
εἰληρεῖτῆβω ἵνωῖτ: ναι ἔτοῖναῖμι  
ἔδοῖν ἵοῖερεσις ἵῆσῶ: ἵοῖε φῆνῆβ  
ἔταῖωπο ἔρκαῖ ἠμοῖ ἔβολ: ἔνῖνι  
ἵνωῖτ ἵοῖῆσῶ ἵῆωλεμ.

Οῖοε εἰλημῶ ἔῆεωκ ἵεα ἵοῖωϋ  
ἵοῖε ἔβολ.εἰτοτοῖ ἔρκεῖτὰ ἔφωῖτ  
ἵνε τῆεωμι.

Οῖοε ἵῆρη.θεν εἰληεῖτῖῖῆσῆοε  
ἠπῖλαστοῖ ἵεαζι ἔερεῖβωῖτ  
ἠμωῖτε: ναι ἔτε ἵοῖεαπ ἵεεῖν εἰ  
ῆκοῖρ ἀν: ἵοῖε τοῖῆσῶ ἵεαεῖνῖνῖ ἀν.

ἵεε Φνωῖτ ἠπεῖτῆσο  
ἔνῖεσῆελοε ἵεεταῖερεῖνοῖ: ἀλλὰ  
ἵῆρη.θεν εἰληεῖναῖε ἵῆνοφῆοε.θεν  
πῖταρταροε: ἀῖτηῖτοῖ εῆροῖῆρεε  
ἔρωῖτ ἔῖεαπ ἵοῖε εῆρκοῖλαζῖν  
ἠμωῖτ.

Οῖοε πῖαρῆεοε ἵκοεμοε  
ἠπεῖτῆσο ἔροῖ: ἀλλὰ ἔῖῆε 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,

لأنه لم تأت نبوة قط بمشيئة  
إنسان، بل تكلم أناس الله  
القدسيون مسوقين من الروح  
القدس.

ولكن كان أيضاً في الشعب أنبياء  
كذبة، كما سيكون فيكم أيضاً  
معلمون كذبة، الذين يدعون  
هلاك. وإذ هم ينكرون الرب الذي  
اشترأهم، يجلبون على أنفسهم  
هلاكا سريعا.

وسيتبع كثيرون تهلكاتهم. الذين  
بسببهم يذف على طريق الحق.

وهم في الطمع يتجرؤون بكم  
بأقوال مصنعة، الذين دينونتهم  
منذ القديم لا تتواني وهلاكهم لا  
ينعس.

لأنه إن كان الله لم يشفق على  
ملائكة قد أخطأوا، بل في سلاسل  
الظلام طرحهم في جهنم، وسلمهم  
مخروسين للقضاء،

ولم يشفق على العالم القديم، بل  
إنما حفظ نوحا ثامنا كارزا للبر إذ  
جلب طوقانا على عالم الفجار.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἔροϋ: ἀϋῖνι ἵοῦκατακλῦτμοσ ἔχεν  
 πικοσμοσ ἵτε ἵασειβησ.

Οῦοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροῦ ἔαφερκατακρίνιν  
 ἡμωοῦ: ἔαφχαῦ εῦσμοτ ἵνιἵασειβησ  
 εῦθαῦωπι.

Οῦοθ πιῦμνι λωτ ἀφναθμεφ εῦβι  
 ἡμοϋ ἵκροσ εῦοθ εῦτεν ποῦσμοτ  
 εῦθωοῦ ἵτε ποῦσινμοϋι εῦτωϋ.

Ἦεν οῦτωμοσ εῦαρ νεμ οῦτωτεμ  
 ναϋωπι ἵδρη ἵδρητοῦ ἵχε πιῦμνι  
 ἵεροοῦ δαῦτη ἵεροοῦ: οῦοθ  
 ναῦεμκαθ ἵοῦψῦχη ἵῦμνι ἵδρη  
 δεν εῦανεβηοῦ ἵἵανομοσ.

*Ἦασῖνοῦ ἡπερμενερε πικοσμοσ  
 οῦδε ἵηετωπι δεν πικοσμοσ:  
 πικοσμοσ νασῖνι νεμ τεϋεπιῦεμια: φη  
 δε εῦτιρι ἡφορωϋ ἡφνοῦῦ εῦναῦωπι  
 ῥα ἔνεε: 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 الْآتِمَةِ.

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

### The Acts الإبركسيس

Πραξις ἵτε νενιοῦ ἵἵαποστολοσ:  
 ἔρε ποῦσμοῦ εῦοθαβ ῥωπι νεμδαν.  
 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. أمين.

Πραξις ἱε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἴσῃς τὰρ ἰσῆεν νῖσενεᾶ  
 ἵαρχεος οὐονταϋ ἵνηετρωιϋ ἕμοϋ  
 κατὰ πολῖς ἕεν νῖσῆνασῶσῃ εῖωϋ  
 ἕμοϋ κατὰ Σαββατον νῖβεν.

Ποτε ἀσερδοκῖν ἵνῖαποστολοσ  
 νεμ ἵπρεσβῆτεροσ νεμ ἴεκκλῆσιᾶ  
 τηρσ ἐσωτπ ἵεαρνωμῖ ἐβολ ἵεῆτοϋ  
 εὐοροποϋ ἐτᾶντιοχιᾶ νεμ Παῦλοσ  
 νεμ Βαρναβασ: ἰοῦδασ φῆετομοϋἴ  
 εῖροϋ ρε Βαρσαββασ νεμ Σιλασ  
 εαρνωμῖ ἵεῖσῶτομενοσ ἕεν νῖσῆνοϋ.

Ἀνῆδαῖ ἐβολ εἰτοτοϋ  
 ἵνῖαποστολοσ νεμ ἵπρεσβῆτεροσ  
 ἵνῖσῆνοϋ νῆετϋχῆ ἕεν τᾶντιοχιᾶ νεμ  
 ἴΚυλῖκῖα νεμ ἴΣυρῖα ἵνῖσῆνοϋ  
 νῖεβολ ἕεν νῖεθνοσ ρερετε.

Επιδη ἀνωτεμ ρε εαρνοτον ἐβολ  
 ἕεν θῆνοϋ ἐταῖ ἐβολ ἀϋῶθερτερ  
 θῆνοϋ εῖφωνε ἵνετενψῆϋχῆ ἕεν  
 εαρνεῖν σασι ναι ἐτε ἕπενϋοτοϋ.

Ἀσερδοκῖν οῖν ναν ἐανῖ εῖμα  
 εῖροπ ἐσωτπ ἵεαρνωμῖ εὐοροποϋ  
 εαρωτεν νεμ νενᾶσαπητοσ  
 Βαρναβασ νεμ Παῦλοσ.

Εαρνωμῖ ἐαρἴ ἵτοϋψῆϋχῆ ἐεῖρη  
 ἐεεν 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.

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 وكيلىكية:

إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تختتنوا وتحفظوا ناموس الذين نحن لم نأمرهم.

رأينا وقد صرنا بنفس واحدة أن نختار رجلين ونرسلهما إليكم مع حبيبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم ربنا يسوع المسيح.



Πιχριστος.

Ανοτωρι δε ηλουδαο νεμ σιλαο:  
ηνωοτ εωοτ ετεταμωτεν εναι ρω  
εβολ ειτεν πιχασι

Ασραναε γαρ ηπιπνευμα εθοταβ  
νεμ ανον εων εωτεμοταε βαροο  
εεεεε οηνοτ ηεοτο: ηλην ηαι εεν  
ογανασκη.

Αρεε ερωτεν σαβολ ημωοτ  
ηιωωτ ηιδωλον νεμ ηιανοε εθμωοτ  
νεμ ηιωεε νεμ ηιπορηα: ηαι  
ερετεηαρεε ερωτεν σαβολ ημωοτ  
ητετενερωε ηκαλωο: ογαι.

*Πιχασι δε ητε ηβοιοε εεεαηι οτοε  
εεεαωαι: εεεαμαηι οτοε εεεεταρο:  
εεν ηαοια ηεκκληοια ητε εηοηη:  
αμην.*

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

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

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

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

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا  
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

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

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ  
الدَّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ  
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَبِعَمَّا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ.»

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

## Synaxarium of Tout 8 سنكسار اليوم الثامن من شهر توت

1. The Departure of Moses the Prophet
2. The Martyrdom of Zacharias, the Priest
3. The Martyrdom of St. Dimides (Diomede), the Priest

1. نياحة موسى النبي
2. استشهاد زكريا الكاهن
3. استشهاد القديس ديديموس القس

### 1. The Departure of Moses the Prophet

On this day, of the year 1485 BC, the great and righteous Moses, the head of the prophets, departed. Moses was born in Egypt, in the year 1605 BC, from a father called Amram (a Hebrew name means exalted) and a mother called Jochebed (a Hebrew name means glory of Jehovah). Both were from the tribe of Levi (Exodus 6: 20), during the reign of king Aminophees, Pharaoh of Egypt, who ordered the killing of ever male child born to the Hebrews.

1. نياحة موسى النبي  
في مثل هذا اليوم من سنة 1485 ق.م،  
تنجح الصديق العظيم موسى رئيس  
الأنبياء. ولد موسى بمصر سنة 1605  
ق.م من أب اسمه أمرام (عمرام: اسم  
عبري معناه مرتفع)، ومن أم اسمها  
يوكابد (يوكابد اسم عبري معناه مجد  
يهوه). وكان كلاهما من سبط لاوي  
(خروج 6: 20)، في أيام الملك

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 order. When they could no longer hide him, they "took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. And his sister (Mariam) stood afar off, to know what would be done to him. Then the daughter of Pharaoh came down to bathe at the river... And when she had opened it (the ark), she saw the child, and behold, the baby wept. So she had compassion on him, and said: This is one of the Hebrews' children. Then his sister said to Pharaoh's daughter: Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you? And Pharaoh's daughter said to her, 'Go.' So the maiden went and called the child's mother. Then Pharaoh's daughter said to her: Take this child away and nurse him for me, and I will give you your wages. So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, 'Because I drew him out of the water'" (Exodus 2: 3 - 10). So, Moses' mother did not only nurse him her milk, but also the milk of faith of God and the love of his brothers. Moses lived in the royal palace till he was forty years old, and he learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren... So, he killed the Egyptian and hid him in the sand. And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong: Why are you striking your companion? Then he said: Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian? So Moses feared and said, 'Surely this thing is known.' When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; where he met Jethro, the priest of Midian, who gave him his daughter Zipporah in marriage. She bore him two sons, Gershom and Eliezer.

After forty years, The Lord appeared to him in a flame of fire from the midst of a bush, so he looked, and behold, the bush was burning with fire, but the bush was not consumed. He turned aside to see this great sight. God called to him from the midst of the bush and said, "I am the

أمينوفيس، فرعون مصر، الذي أمر بقتل كل طفل ذكر يولد للعبرانيين. وبالإيمان خبأه أبواه ثلاثة أشهر لأنهما رأيا أن الصبي جميل ولم يخافا أمر الملك. بعدها وضعاه في سبط من البردي مطلياً بالحُمُر والقار، ووضعاه على حافة النيل، وكانت مريم أخته واقفة تنظر من بعيد. فجاءت ابنة فرعون لتغتسل، فرأت السبط وأرسلت إحدى جواريها فأحضرتة لها. ولما فتحتة، وجدت الطفل يبكي فرقت له، وقالت هذا من أولاد العبرانيين. وأسرت مريم أخته وعرضت أن تحضر مرضعة للطفل فوافقت ابنة فرعون، فأحضرت لها أم الطفل. فأعطته لها لكي ترضعه مقابل أجره. فأخذته أمه وأرضعته لبنها مع لبن الإيمان الحقيقي بالله والحب لإخوته. ثم أرجعته لابنة فرعون، فدعت اسمه (موسى) أي المنشئ من الماء (خروج 2: 3 - 10). فعاش موسى في القصر الملكي إلى سن الأربعين وتوقف بكل حكمة المصريين، وصار مقتدراً في القول والعمل.

وحدث في تلك الأيام أنه خرج إلى إخوته لينظر في أئقالهم. فرأى رجلاً مصرياً يضرب رجلاً عبرانياً، فقتل موسى المصري وطمره في الرمل. وفي اليوم التالي إذا رجلان عبرانيان يتخاصمان، فقال للمذنب: لماذا تضرب صاحبك؟ فقال: من جعلك رئيساً وقاضياً علينا، أمفتكر أنت بقتلي كما قتلت المصري؟ فخاف موسى وقال: حقاً قد عرف الأمر. فسمع فرعون هذا الأمر، فطلب أن يقتل موسى. فهرب موسى من وجه فرعون وسكن في أرض مديان، حيث التقى بيثرون كاهن مديان، فزوجه صفورة ابنته ورزق منها بولدين جرشوم وأليعازر. ولما كملت له هناك أربعون سنة ظهر له الله في لهيب نار من عليقة تشتعل، فمال لينظر هذا المنظر، فناداه الله من وسط العليقة قائلاً: "أنا إله آبائك، إله إبراهيم وإله إسحق وإله يعقوب... اخلع نعليك لأن الموضع الذي أنت واقف فيه أرض مقدسة" (خروج 3: 6، 5). وأمره

God of your father, the God of Abraham, the God of Isaac, and the God of Jacob... Take your sandals off your feet, for the place where you stand is holy ground” (Exodus 3: 6, 5). The Lord commanded him to go to Egypt to deliver the children of Israel from the oppression of Pharaoh. Moses went down to Egypt and met Aaron, his brother. They defended the people of Israel before Pharaoh. But Pharaoh hardened his heart, so The Lord worked at Moses’ hands, the ten plagues. The children of Israel celebrated the Passover and they sprinkled the doorposts with blood so the angel of The Lord does not harm them. Pharaoh was forced after the death of all the first born, to let them go. When they reached the shore of the Red Sea, The Lord ordered Moses to strike the sea with his staff and the sea was divided and the people crossed on dry land and, “Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained” (Exodus 14: 28).

Moses led the people in Sinai for forty years. The Lord brought down for them the “Manna” and the “quails” and He made the water flow from a rock. The Lord gave Moses the two tablets of Testimony and the commandments. He made the tabernacle of witness, according to the pattern, as The Lord instructed him. He endured from the people many hardships, and Moses was a very patient man. The Lord conversed with him, as a man talking to his friend.

When he was 120 years old, The Lord commanded him to commit the leadership of the people to his disciple, Joshua, the son of Nun. Moses blessed the tribes of Israel, and then went up Mount Nebo to the top of Pisgah, which is across from Jericho, and The Lord showed him all the land of Canaan. The Lord told him, “I have caused you to see it with your eyes, but you shall not cross over there” (Deuteronomy 34: 4).

So Moses, the servant of The Lord died there in the land of Moab, and God buried him in a valet opposite Beth Peor; but no one knows his grave till this day.

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

## 2. The Martyrdom of Zacharias, the Priest

On this day also, Zacharias, the priest, father of St. John the Baptist, was martyred. He was of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God,

بالنزول إلى مصر ليخلص بني إسرائيل من ظلم فرعون.

فنزل موسى إلى مصر والتقى بهارون أخيه ودافعا معاً عن الشعب الإسرائيلي أمام فرعون. ولما تقسّى قلب فرعون، عمل الرب على يدي موسى الضربات العشر. وأخيراً أوصى الرب موسى بتعليم الشعب الإسرائيلي طريقة عمل خروف الفصح كفريضة مقدسة لهم وأوصاهم أن يرشوا الدم على أبواب بيوتهم لئلا يمسهم الملاك المهلك. فاضطر فرعون بعد قتل الأبقار أن يسمح لهم بالخروج. ولما وصلوا إلى شاطئ البحر الأحمر، أمر الرب موسى فضرب البحر بالعصا فانشق إلى نصفين وعبر الشعب على اليابسة. وبعدها "رجع الماء وغطى مركبات وفرسان جميع جيش فرعون الذي دخل ورائهم في البحر، لم يبق منهم ولا واحد" (خروج 14: 28).

وقاد موسى الشعب في سيناء أربعين سنة وأنزل لهم الرب المن والسلوى وأنبع لهم الماء من الصخرة. ثم سلّمه الله لوحي العهد والوصايا وكيفية عمل خيمة الاجتماع بحسب المثال الذي أعلمه به الله. وقد تحمل من الشعب متاعب كثيرة. وكان حليماً جداً. وكان الله يكلمه كما يكلم الرجل صاحبه.

ولما كملت له مائة وعشرون سنة، أمره الله أن يسلم قيادة الشعب إلى يشوع ابن نون. وبارك موسى النبي أسباط إسرائيل. ثم صعد إلى جبل نبو إلى قمة الفسجة، تجاه أريحا، حيث أراه الله أرض كنعان. وقال له: "قد أريتك الأرض بعينيك ولكنك إلى هناك لا تعبر" (تثنية 34: 4). فمات موسى في أرض موآب ودفنه الله مقابل بيت فغور ولم يعرف إنسان قبره إلى هذا اليوم. بركة صلواته فلتكن معنا. آمين.

## 2. استشهاد زكريا الكاهن

وفيه أيضاً استشهاد زكريا الكاهن، أبو القديس يوحنا المعمدان. وكان من فرقة أبيّا. وكانت امرأته تدعى

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). While he was raising the incense before the altar, Gabriel the angel appeared to him and announced him with the birth of his son John. When he did not believe the words of the angel, he made him unable to speak until the miraculous birth of the child. Then he spoke and praised God, prophesying about John as the forerunner to The Lord Christ, who is coming for the salvation of the world.

When our Lord Christ was born, and the wise men came to worship Him, Herod was troubled and feared for his kingdom. Therefore, he gave the order to slay all the male children who were in Bethlehem and in all its districts, from two years old and under. But, the angel of The Lord appeared to Joseph in a dream saying, "Take the child and His mother and flee to Egypt."

Herod, after he slew the children of Bethlehem, was told by some of the Jews that Zacharias had a child, as was announced by the angel of The Lord, and that he might be the intended king. Herod sent his soldiers to Zacharias asking for the child. Zacharias told them, "I have received this child from a certain place, so let us go so you can take him from there." They went with him to the temple, and he put him on the altar, where the angel had announced him with the child. Immediately, the angel of The Lord snatched away the child, and took him to the wilderness of Zifana till the day of his manifestation to Israel. When the soldiers did not find the child, they slew Zacharias, his father, and The Lord hid his body. Accordingly, he finished his good strife and received the eternal life.

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

### 3. The Martyrdom of St. Dimides (Diomed), the Priest

On this day also, St. Dimides (Diomed) the priest, was martyred, in the later part of the third Christian century. He was a native of Dershaba, district of El-Rahmaniah, El-Beheira governorate. He loved the church, was merciful to the poor and visited the sick. A luminous angel appeared to him, strengthened him and told him that he would be a martyr in the name of The Lord Christ. He rejoiced greatly and his soul was comforted.

He went to the city of Attribis, nearby Banha, and confessed The Lord Christ before the governor, who

أليصابات، "وكان كلاهما 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). وبينما كان يرفع البخور على المذبح، ظهر له جبرائيل الملاك وبشره بميلاد ابنه يوحنا، ولما لم يصدق كلام الملاك، أوجب عليه الصمت حتى تمت معجزة ميلاد الطفل. حينئذ تكلم وسبّح الله وتنبأ عن يوحنا كسابق للسيد المسيح الآتي لخلص العالم.

ولما أتى المجوس ليسجدوا للمسيح المولود، قلق هيرودس وخاف على ملكه، وأمر بقتل جميع الأطفال في بيت لحم وكل تخومها من ابن سنتين فما دون. ولكن ملاك الرب ظهر ليوسف في حلم وأمره أن يهرب بالصبي وأمه إلى أرض مصر. أما هيرودس فبعدما قتل أطفال بيت لحم، قيل له من بعض اليهود أن زكريا الكاهن قد وُلد له ابن ببشارة من ملاك الرب، لعله هو الملك المقصود. فأرسل هيرودس الجند إلى زكريا يطلب الطفل. فقال لهم زكريا: أنا أخذت هذا الصبي من مكان فهلتموا لتأخذوه من هناك. فأتوا معه إلى الهيكل، ووضعه على المذبح حيث بشره به الملاك. فخطفه ملاك الرب إلى برية الزيفانا وكان هناك إلى يوم ظهوره لإسرائيل. فلما لم يجده الجند، قتلوا زكريا أباه وأخفي الرب جسده. وهكذا أكمل جهاده الحسن ونال الحياة الأبدية. بركة صلواته فلتكن معنا. آمين.

### 3. استشهاد القديس ديميدس القس

وفيه أيضاً استشهد القديس ديميدس القس في أواخر القرن الثالث الميلادي. وكان من أهل درشابة، مركز الرحمانية بمحافظة البحيرة. وكان محباً للكنيسة، عطوفاً على المساكين، مفتقداً للمرضى. فظهر له ملاك نوراني شجعه وأعلمه أنه سيصير شهيداً على اسم السيد المسيح، ففرح جداً وتعزت نفسه. وتوجه إلى أتريب قرب بنها، واعترف

tortured him severely. Then he sent him to Lucianus, the governor of Alexandria. On the way, The Lord Christ appeared to him, comforted and encouraged him. His soul was exceedingly rejoiced. Lucianus tried to persuade him, but when he failed, he tortured him severely. Finally, he ordered him beheaded, thus he received the crown of martyrdom. The people of his city came and took away his body and buried him with great veneration.

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

أمام الوالي بالسيد المسيح. فعذبه كثيراً، ثم أرسله إلى لوكيانوس والي الإسكندرية. وفي الطريق ظهر له السيد المسيح وعزاه وقواه، فابتهجت نفسه جداً. أما لوكيانوس فحاول إغراءه، ولم يفلح، فعذبه كثيراً. وأخيراً أمر بقطع رأسه، فقال إكليل الشهادة. ولما سمع أهل بلدته، أخذوا جسده ودفنوه بكرامة عظيمة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائما 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.

**Ψαλμορ τω Δαυιδ ϣμ: ε, ϛ**

**Psalm 99: 6, 7**

**المزمور 98: 5, 6**

Ϟωϛϥⲥ ⲛⲉϞ Δάρων ϥⲉⲛ ⲛⲉϣⲟⲩⲏⲃ:  
ⲛⲉϞ Ϫαμοϛⲏλ ϥⲉⲛ ⲛⲏⲉⲧⲩⲱⲃⲉ  
ⲁⲛⲉϣⲣⲁⲛ: ⲛⲁⲣⲧⲱⲃⲉ ⲁⲛⲠⲃⲟⲓϥ ⲟⲩⲟⲃ ⲛⲉⲟⲣϥ  
ⲛⲁϣⲱⲧⲉϞ ⲉ̀ϣⲱⲟⲩ: ϥⲉⲛ ⲟⲩϥⲧⲓⲗⲗⲟϥ  
ⲛⲃⲏⲏⲛⲓ ⲛⲁϣⲕⲁϩⲓ ⲛⲉϞⲱⲟⲩ. ⲁⲗⲗⲏⲏⲗⲟⲩⲁ̀.

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.

ⲙⲟⲩⲱⲩ ⲱⲏⲁⲣⲟⲛ ⲃⲓⲛ ⲕⲏⲏⲏⲏⲉ  
ⲱⲩⲙⲟⲩⲏⲓⲗ ⲃⲓⲛ ⲁⲓⲁⲓⲛ ⲓⲉⲥⲟⲛ  
ⲃⲁⲩⲙⲏ. ⲕⲁⲛⲟⲩⲁ ⲓⲉⲥⲟⲛ ⲁⲣⲃ  
ⲕⲓⲣⲓⲧⲉⲓⲃⲓⲓⲁ ⲁⲗⲁⲙ. ⲃⲉⲙⲟⲩ ⲁⲗⲗⲏⲓⲟⲩⲁ̀ ⲕⲁⲛ  
ⲓⲕⲗⲙⲏⲙ. ⲏⲗⲗⲏⲓⲟⲩⲁ̀.

### The Liturgy Gospel

إنجيل القءاس

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

ⲙⲃⲁⲣⲕ ⲁⲗⲧⲓ ⲃⲁⲩⲙ ⲁⲩⲙ ⲁⲣⲃ. ⲣⲃⲏⲁ ⲱⲁⲗⲏⲏⲁ  
ⲱⲙⲕⲗⲩⲩⲏⲁ ⲓⲩⲟⲩⲉⲕ ⲁⲙⲩⲥⲓⲕ ⲁⲃⲛ ⲁⲗⲗⲏⲏ ⲁⲗⲏⲓⲕⲏⲓ.  
ⲁⲗⲓ ⲁⲗⲏ ⲁⲗⲁⲙ ⲁⲗⲏⲁⲙ ⲁⲗⲓ ⲁⲗⲁⲙ.

ⲐⲟⲗⲁⲛⲁⲥⲒⲛⲱⲥⲓϥ ⲉ̀ⲃⲟⲗ ϥⲉⲛ  
ⲛⲓⲉⲣⲁⲥⲧⲉⲗⲓⲟⲛ ⲉ̀ⲃⲟⲩⲁⲃ ⲕⲁⲧⲁ Ⲓⲁⲧⲏⲟⲩⲟⲛ  
ⲁⲥⲓⲟⲩⲟⲩ.

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

ⲕⲓⲧⲱⲗ ⲙⲛ ⲁⲓⲗⲓⲗ ⲁⲗⲗⲏⲓⲟⲩⲁ̀ ⲙⲏⲓ  
ⲁⲓⲃⲓⲥⲓⲣ. ⲃⲣⲕⲁⲧⲏⲉ ⲁⲗⲓⲛⲁ ⲁⲙⲓⲛ.

**Ⲓⲁⲧⲏⲟⲩⲟⲩ ⲕⲥ: ⲓⲃ - ⲗⲉ**

**Matthew 23: 13 - 36**

**ⲙⲏⲓ 23: 13 - 36**

Οἱ τοὶ νῶτες νικάδ νεμ νιΦαρισεὺς  
 νιψοβί: χε τετενῶθαμ ἐτμετοτρο ἵτε  
 νιφνοῖ ἕπεῦθο ἵνιρωμ: ἵῶτες ταρ  
 τετεννηοῦ ἐδοῦν ἀν οὔδε νηεθνηοῦ  
 ἐδοῦν τετενχω ἕμωοῦ ἀν εἰ ἐδοῦν.

Οἱ τοὶ νῶτες νικάδ νεμ νιΦαρισεὺς  
 νιψοβί: χε τετενοῦωμ νιηι ἵτε νιχηρα  
 δει ἐτιὰ ἵτε τενηπροσετρχη εῶμην  
 ἐβολ: εῶβε φαι τετεν ναβί ἵθαν νιψτ  
 ἵθαπ.

Οἱ τοὶ νῶτες νικάδ νεμ νιΦαρισεὺς  
 νιψοβί: χε τετενκωτ ἐφιομ νεμ  
 πετψοῦωοῦ εῶρετετεθαμιο  
 ἵνοῦπροσῆλιτος: οῦοε εῶωπ  
 αεψωανψωπι τετενῖρι ἕμοεῖ ἵψηρι  
 ἵσεενηα εεκηβ ἕρωτεν.

Οἱ τοὶ νῶτες νιδαῦμοιτ ἕβελλε  
 νηετχω ἕμοε χε φηεθαωρκ ἕπιερφει  
 ἐλι πε: φη δε εθναωρκ ἕπινοῦβ ἵτε  
 πιερφει οῦον ἐροε.

Ἡσοχ οῦοε ἕβελλε νιμ ταρ ετοι  
 ἵνιψτ: πινοῦβ πε ψαν πιερφει εττοῦβο  
 ἕπινοῦβ.

Οῦοε φηεθαωρκ ἕπιμα  
 ἵερωωωψι ἐλι πε: φη δε εθναωρκ  
 ἕπιταιο ετχη ειωεῖ οῦον ἐροε.

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.

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.’

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
 الْمُرَاوُونَ لِأَنَّكُمْ تُغْلِقُونَ مَلَكُوتَ  
 السَّمَاوَاتِ فَعَدَمَ النَّاسِ فَلَا تَدْخُلُونَ  
 أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
 الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ  
 الْأَرَامِلِ وَلِعَلَّةٍ تَطِيلُونَ صَلَواتِكُمْ.  
 لِذَلِكَ تَأْخُذُونَ دِينَوْتَهُ أَعْظَمَ.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
 الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ  
 وَالْبَرَّ لِتَكْسِبُوا دَخِيلاً وَاحِداً وَمَتَى  
 حَصَلَ تَصْنَعُوهُ ابْناً لِجَهَنَّمَ أَكْثَرَ  
 مِنْكُمْ مُضَاعَفاً.

وَيْلٌ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانِ  
 الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ  
 بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ  
 الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:  
 الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يَقْدَسُ  
 الذَّهَبُ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ  
 وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي  
 عَلَيْهِ يَلْتَزِمُ!

Ἦμισχ ογοζ ἄβελλε αψ γαρ ετοι  
ἠνιωτ πιταιο πε ψαν πιμαἰερψωουψι  
εττογβο ἄπιταιο.

Φη οτην ετωρκ ἄπιμαἰερψωουψι  
αψωρκ ἄμοϋ νεμ ρωβ νιβεν ετχη  
ειζωϋ.

Ογοζ φηετωρκ ἄπιερφει αψωρκ  
ἄμοϋ νεμ φηετψοπ ἠδῆτηϋ.

Ογοζ φηετωρκ ἠτφε αψωρκ  
ἄπιθρονος ἠτε φηουτ νεμ φηετρεμσι  
ειζωϋ.

Ογοι νωτεν νισαδ νεμ νιφαιρισεος  
νιωβι: χε τετενητ ἄφρεμητ  
ἄπιἄδῖνῆσθου νεμ πιἄμσι νεμ πιἄπεν:  
ογοζ ἄτετενηχω ἠνηετρωϋ ἠτε  
πινομοϋ ἠσα θηνοϋ πιζαπ νεμ πιναἰ  
νεμ πιναετ: ναι ναεμῖψα  
ἠτετεναἰτοϋ νικεχωουνη δε  
ἠτετενηϋτεμχαϋ ἠσα θηνοϋ.

Ἦιδανωιτ ἄβελλε νηετσωϋ  
ἠτψολμεϋ ογοζ ετωμκ ἄπιχαμουνλ.

Ογοι νωτεν νισαδ νεμ νιφαιρισεος  
νιωβι: χε τετεντογβο σαβολ ἄπιἄφοτ  
νεμ τπαροψιϋ: σαδουη δε ἄμωου μερ  
ἠεωλεμ νεμ βωδεμ.

Πιβελλε ἄφαιρισεος: ματογβο  
σαδουη ἄπιἄφοτ ἠψορπ νεμ τπαροψιϋ

Fools and blind! For  
which is greater, the gift or  
the altar that sanctifies the  
gift?

Therefore, he who  
swears by the altar, swears  
by it and by all things on it.

He who swears by the  
temple, swears by it and by  
Him who dwells in it.

And he who swears by  
heaven, swears by the throne  
of God and by Him who sits  
on it.

Woe to you, scribes and  
Pharisees, hypocrites! For  
you pay tithe of mint and  
anise and cummin, and have  
neglected the weightier  
matters of the law: justice  
and mercy and faith. These  
you ought to have done,  
without leaving the others  
undone.

Blind guides, who strain  
out a gnat and swallow a  
camel!

Woe to you, scribes and  
Pharisees, hypocrites! For  
you cleanse the outside of  
the cup and dish, but inside  
they are full of extortion and  
self-indulgence.

Blind Pharisee, first  
cleanse the inside of the cup  
and dish, that the outside of  
them may be clean also.

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:  
الْقُرْبَانُ أَمْ الْمَذْبُوحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبُوحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ  
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَعْتَرُونَ النَّعْنَعَ  
وَالشَّبِثَ وَالْكُمُونَ وَتَرَكَتُمْ أَثْقَلَ  
النَّامُوسِ: الْحَقِّ وَالرَّحْمَةِ  
وَالْإِيمَانَ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا  
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

أَيُّهَا الْفَقَادَةُ الْعُمَيَّانُ الَّذِينَ يُصَفِّونَ  
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَنْقُونَ خَارِجَ  
الْكُاسِ وَالصَّحْفَةَ وَهَمَّا مِنْ دَاخِلٍ  
مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوْلًا  
دَاخِلَ الْكُاسِ وَالصَّحْفَةَ لِكَيْ يَكُونَ  
خَارِجُهُمَا أَيْضًا نَقِيًّا.

ἔτι καὶ ἵνα ἴτε σαβοῶν ἡμῶν τοῦτο.

Οἱ οὖν ἰδὲ τῶν σαδδουκαίων καὶ τῶν φαρισαίων καὶ τῶν ἡγερέτων· ὅτι ὡς ἡλευσμέναι τάφοι φαίνονται ἔξωθεν, ἀλλ' ἐν ἑσώτῳ ἐστὶν θάψματα ἀνθρώπων καὶ ἅπαντα ἀκαθάρσια.

Παρηγῆς ἰδὲ τῶν ἰσραηλῶν καὶ τῶν ἡγερέτων ὡς ἡλευσμένοι φαίνονται ἔξωθεν, ἀλλ' ἐν ἑσώτῳ ἐστὶν ἡυποκρίσει καὶ ἀνομία.

Οἱ οὖν ἰδὲ τῶν σαδδουκαίων καὶ τῶν φαρισαίων καὶ τῶν ἡγερέτων· ὅτι ὡς ἡλευσμένοι φαίνονται ἔξωθεν, ἀλλ' ἐν ἑσώτῳ ἐστὶν θάψματα ἀνθρώπων καὶ ἅπαντα ἀκαθάρσια.

Ὅτι ὡς ἡλευσμένοι φαίνονται ἔξωθεν, ἀλλ' ἐν ἑσώτῳ ἐστὶν θάψματα ἀνθρώπων καὶ ἅπαντα ἀκαθάρσια.

Ὡς οὖν ἰδὲ τῶν ἡγερέτων ὡς ἡλευσμένοι φαίνονται ἔξωθεν, ἀλλ' ἐν ἑσώτῳ ἐστὶν θάψματα ἀνθρώπων καὶ ἅπαντα ἀκαθάρσια.

Ὅτι ὡς ἡλευσμένοι φαίνονται ἔξωθεν, ἀλλ' ἐν ἑσώτῳ ἐστὶν θάψματα ἀνθρώπων καὶ ἅπαντα ἀκαθάρσια.

Ὡς οὖν ἰδὲ τῶν ἡγερέτων ὡς ἡλευσμένοι φαίνονται ἔξωθεν, ἀλλ' ἐν ἑσώτῳ ἐστὶν θάψματα ἀνθρώπων καὶ ἅπαντα ἀκαθάρσια.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets.

Fill up, then, the measure of your fathers' guilt.

Serpents, brood of vipers! How can you escape the condemnation of hell?

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تُشْبِهُونَ قُبُورًا مَبْيُضَّةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامٍ وَأَمْوَاتٍ وَكُلِّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّكُمْ مِنْ دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِثْمًا!

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَّا شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنَّكُمْ أَبْنَاءُ قَتْلَى الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟



Εὐθε φαί θηππε ἀνοκ Ἰησοῦωρπ  
 εἰρωτεν ἡθανῖπροφητης νεμ  
 εἰσανεβεῖ ἡσαδ: οἱοθ εἰρετεν εἰδωτεβ  
 εἰβολ ἡδῆτοῦ: οἱοθ εἰρετεν εἰψι οἱοθ  
 εἰρετεν εἰερμαστιστοιν ἡμωοῦ δῆεν  
 νετεν σῖναςωση: οἱοθ εἰρετεν εἰβοσι  
 ἡσωοῦ ιςχεν βακι εἰβακι.

Θεοπως ἡτεψι εἰχεν ἠηνοῦ ἡχε ἡνοψ  
 ἡιβεν ἡἠμη εἰταῖφονψ εἰβολ εἰχεν  
 ἡικαβι: ιςχεν ἡἡνοψ ἡἡβελ ἡἠμη ψα  
 ἡἡνοψ ἡΖαχαριας ἡψηρι ἡΒαραχιας:  
 φῆεταρετεν δῆοθεψ οἱτε περφει νεμ  
 ἡἡανερψωοῦψι.

ἡμην ἡἡω ἡμμοσ ἡωτεν χε εἰρε ἡαι  
 ἡηροῦ ἡ εἰχεν ται ἡνεα.

*ἡἡωοῦ φα Πεννοῦἡ πε ψα εἰνεθ  
 ἡτε ἡι εἰνεθ: ἡμην.*

Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

Assuredly, I say to you, all these things will come upon this generation.

*Glory be to God forever.*

لَذٰلِكَ هَا اَنَا اَرْسِلُ اِلَيْكُمْ اَنْبِيَاءَ  
 وَحُكَمَاءَ وَكُتَبَةً فَمِنْهُمْ تَقْتُلُونَ  
 وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي  
 مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ اِلَى  
 مَدِينَةٍ.

لَكِي يَآئِي عَلَيكُمْ كُلُّ دَمٍ زَكِيٍّ سَفَكَ  
 عَلَى الْاَرْضِ مِنْ دَمِ هَابِيلَ الصِّدِّيقِ  
 اِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَّا الَّذِي  
 قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ اَقُولُ لَكُمْ: اِنَّ هَذَا كُلُّهُ يَآئِي  
 عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

# Katameros Readings for the 9<sup>th</sup> Day of Tout

قطمارس قراءات اليوم التاسع من شهر توت المبارك

Κορυψιτ ἡέροοτ ἠΠιὰβοτ Θωοττ

## Ροττι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ Πη: ιδ, ιε	Psalm 89: 19 - 21	مزمور 88: 14، 15
<p>Διῖιϑι ἡοτρωτπ ἔβολ θεν παλαοϑ: αιχιμι ἡΔαυιδ παβοκ: αιθαεεϑ ἡοτρεε εφοταβ: Παχιε ταρ εεεττοτϑ 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>رفعتُ مختاراً من شعبي. وجدتُ داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτὰναστωεε εἑβολ θεν πιεταεεελιον εθοταβ κατὰ Πατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p>Πατθεον Γ: λδ - μβ</p>	<p>Matthew 10: 34 - 42</p>	<p>متى 10: 34 - 42</p>
<p>Υπερμενι ξε εταιι εριοι ἡοτρηρηη ειχεν πικαηι νεταιι εριοι ἡοτρηρηη αν αλλα οτχηϑι.</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 تظننوا آني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.</p>

Διὶ γὰρ ἐφέρχῃ οὐρωμι ἐπεριωτ  
οτοῦ οὐπερι ἐτεσματ οτοῦ οὐπελετ  
ἐτεστωμι.

Οτοῦ νενχαχι ἕπιρωμι νε  
νεσρεμῆνι.

Φνεθμει ἕπεριωτ ιε τεσματ  
ἐζωτεροι ἕμπετω ἕμοι ἀν: οτοῦ  
φνεθμει ἕπεριωρι ιε τεσπερι  
ἐζοτεροι ἕμπετω ἕμοι ἀν.

Φνετενεῖναῶλι ἕπεριστατρος ἀν  
οτοῦ ἕτεσμοσι ἕνωι ἕμπετω ἕμοι  
ἀν.

Φνεταρχιμι ἕτεσπερι  
εῖτακος: φη δε εθνατακο  
ἕτεσπερι εθνητ εῖτακος.

Φνετωπ ἕμωτεν ἀρτωπ ἕμοι  
οτοῦ φνετωπ ἕμοι ἀρτωπ  
ἕφνεταρταοτοι.

Φνετωπ ἕνοῦπροφητις ἐφραν  
ἕνοῦπροφητις εῖτεβι ἕφβεχε  
ἕνοῦπροφητις οτοῦ φνετωπ ἕνοῦθμει  
ἐφραν ἕνοῦθμει εῖτεβι ἕφβεχε  
ἕνοῦθμει.

Οτοῦ φνεθνατσε οῦαι ἕναικοῦσι  
ἕνοῦαφοτ ἕμωοτ ζωχ μονον ἐφραν  
ἕνοῦαθητις ἀμην ἕνω ἕμοσ 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 وَيَتَّبِعْنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلِ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلِ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ  
يَأْخُذُ وَمَنْ يَقْبَلِ بَارًّا بِاسْمِ بَارٍ  
فَأَجْرَ بَارٍ يَأْخُذُ.

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

ζε ἠνεψτακο ἠσε πεψβεχε

shall by no means lose his reward.

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

*Glory be to God forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμοσ τω Δαυιδ ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εεετρωτωρ νοτμεομη:  
νηεθοταβ ἠτακ εεεελεηλ εοβε  
Δαυιδ πεκβωκ: λισοβτ νοτδηβς  
ἠπαχριστοσ: εεεφρι χε εερηι εχωψ  
ἠσε φηεθοταβ ἠτηι. **Αλληλοια.**

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

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

### Matins Gospel

انجيل باكر

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

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

Οτἄναστωσις εβολ δεν  
πειτασσελιον εθοταβ κατα Λοτκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λοτκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

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

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

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ 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 ἢοῦπετρωοῦ 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 أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

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

πε νῆρη θεν ἔφε: ναι ταρ οη ἑναῖρι  
 ἄμωοῦ ἡνιπροφητης ἡξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦῖ πε: ῶα ἔνεε  
 ἡτε ηι ἔνεε: ἄμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

**Liturgy Readings**

قراءات القديس

**The Pauline Epistle**

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἡτε πενθαδ Παῦλος Πιᾶποστολος

Παῦλος φῶωκ ἡΠενθοις Ἰησοῦς  
 Πιχρίστος: πιᾶποστολος εἰθαζεμ:  
 φηῆταῖθαυϗ ἐπιζιωεννοῦϗ 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  
 المقدسة تكون معنا. آمين.

Θεβρεοϗ ζ: ἡη - η: ἡϗ

Hebrews 7: 18 - 8: 13

العبرانيين 7 : 18 - 8 : 13

Οῦϗωϗ μεη ταρ εἰθαϗωπι  
 ἡῖεντολη ἡζοῖῖῖ εἰβε  
 τεμετασθενης νεμ τεμεταῖζηνοῦ.

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.

Πινομοϗ ταρ ἡπεϗκεκ ἔλι ἔβολ:  
 πιμωιτ δε ἡ ἔδοῖη πε φαι ἡτε  
 οῦζελπιϗ εϗοῖπ φαι ἔτεηναδωητ  
 ἐΦνοῦῖ ἔβολ ζιτοῖϗ.

for the law made  
 nothing perfect; on the other  
 hand, there is the bringing in  
 of a better hope, through  
 which we draw near to God.

إِذِ النَّامُوسُ لَمْ يَكْمَلْ شَيْئاً. وَلَكِنْ  
 يَصِيرُ إِذْخَالُ رَجَاءٍ أَفْضَلَ بِهِ  
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῦοϗ κατα φρηῖ ἔτε αῖῖνε ἄναϗ  
 αν ηη μεη ταρ αῖϗωπι ἡοῖηβ αῖῖνε  
 ἄναϗ.

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

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἡθοϗ νεμ οῖᾶναϗ ἔβολ

for they have become  
 priests without an oath, but  
 He with an oath by Him

لَأَنَّ أَوْلَانِكَ بِدُونِ قَسَمٍ قَدْ صَارُوا  
 كَهَنَةً، وَأَمَّا هَذَا فَبِقَسَمٍ مِنَ الْقَائِلِ

ΖΙΤΕΝ ΦΗΕΤΧΩ ἄμοσ ναϋ γε αϋωρκ  
ἵνε Πβοις οτοζ ἵνεϋοτωμ ἵνεθνη γε  
ἵθοοκ πε φοτηβ πρᾶ ἔνεε.

Κατα ταυμαιῆ αϋωπι ἵνε Ιησοϋς  
ἠπῶτωρι ἵνε οὔδιαθνηκ εκκοτπ.

Οτοζ νη μεν αϋωπι ἵνοτηβ  
εϋεροτωμηϋ εθεε γε ναρε φμοϋ χω  
ἠμωοϋ ἔορι αν πε.

Φαι δε γε ἑναδορι πρᾶ ἔνεε αϋβι  
ἵτμετοτηβ ἵνοῦεπεν παραβασις.

Εθεε φαι οτον ὑχουμ ἠμοϋ  
ἔνοζεμ ἵνοϋ ριβεν ἵνηεθνηοϋ δε  
Φνοϋτ ἔβολ ζιτοτϋ εϋοηδ ἵνοϋ  
ριβεν εθρεϋεμ εῖρηι ἔχωοϋ.

Οταρχηερεϋς ζαρ ἠπαρητ  
ἔναϋσαιωοϋ ναν εϋτοϋβηοϋτ  
ἵνατπετρωοϋ ἵνατρωϋ εϋφορϋ ἔβολ  
ἵνηρεϋερνοβι οτοζ αϋβιςι σαπρωι  
ἵνηφηοϋτι.

Φαι ἔτε ἠμοη ἀνασκη τοι ἔροϋ  
ἠμηνι ἠφρητ ἵνηαρχηερεϋς  
ἵνεπρᾶτεν πρῶτωοϋτωι ἵερηι ἵπρωρπ  
ἔεεν νοϋνοβι ἠμην ἠμωοϋ: μενεεωω  
πρᾶτινι ἔεεν να πιλαοϋ: φαι ζαρ αϋαιϋ  
ἔαϋεϋεϋ ἔπρωι ἵνοϋκοπ.

Πινομοϋ ζαρ πρᾶϋχω ἵεληρωμ  
ἵνηαρχηερεϋς ἔοροντοϋ πρῶνι ἠμαϋ:

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

لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ  
كَاهِنٌ إِلَى الأَبَدِ عَلَى رُتْبَةِ مَلِكِي  
صَادِقٌ.

عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ  
ضَامِنًا لِعَهْدٍ أَفْضَلَ.

وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ  
لَأَنَّ المَوْتَ مَنَعَهُمْ مِنَ البَقَاءِ.

وَأَمَّا هَذَا فَلأنَّهُ بَيَقَى إِلَى الأَبَدِ، 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.

لأنَّهُ كَانَ يَلِيقُ بِنَا رَنِيْسُ كَهَنَةٍ مِثْلُ  
هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ  
انْفَصَلَ عَنِ الخُطَاةِ وَصَارَ أَعْلَى  
مِنَ السَّمَاوَاتِ.

الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ  
مِثْلُ رُؤَسَاءِ الكَهَنَةِ أَنْ يَقْدِمَ ذَبَائِحَ  
أَوَّلًا عَنِ خُطَايَا نَفْسِهِ ثَمَّ عَنِ  
خُطَايَا الشَّعْبِ، لأنَّهُ فَعَلَ هَذَا مَرَّةً  
وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

فَإِنَّ التَّامُوسَ يَقِيْمُ أَناسًا بِهِمْ  
ضَعْفَ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ  
القَسَمِ الَّتِي بَعْدَ التَّامُوسِ فَتَقِيْمُ 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 φμετνωτ  
θεν νιφνωι.

Πρεφωπεν ντε νηεθοταβ νεμ  
ντε φσκνη μμη θετα Πβοις  
ταχρος οτορ ρωμ αν.

Αρχηερενς ταρ νιβεν εψαρχαφ  
ερεφεν ταιο εδοτη νεμ φουφωουφω  
εβε φαι οτανασκη ον πε ερε  
οτενχαι φωπι μφαι ερεφενφ εδοτη.

Ισχε μεν οτη ναφ εζεν πκαζι ιε  
νε οτοτηβ αν πε εφωοπ νχε νηεταφεν  
δωρον εδοτη κατα πινομος.

Παι εφωεφωι δεν οτςμοτ νεμ  
οτδηιβι ντε τφε κατα φρητ εταφταμ  
Πωτςης εφναχωκ ητςκνηη: ανατ ταρ  
πεχαφ εκεθαμιο ηρωβ νιβεν κατα  
πιτηπος εταφταμοκ εροφ εζεν  
πιτωου.

¶ Νου δε ατοτφ φματ εοτφωφωι  
εσοτπ ηζουο μφρητ ον ετεφωι  
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 νοτδιαθηκη  
υβερι.

Κατα τδιαθηκη αν εταισεμνητς  
νευ νοτιοτ θεν πιεζουτ εταιδμαζι  
ντοτχιζ ειναενοτ εβολ θεν πκαζι  
νηχιμι χε ηθουτ υποτοζι θεν  
ταδιαθηκη ανοκ ζω αιεραμελνς  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενσα ναιεζουτ ετε υμαυ πεξε  
Πβοις ειετ ηνανομος εδρηι ενουμενι  
οτοζ ειεσθητοτ 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 الْأَوَّلُ بِلا عَيْبٍ  
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

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

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

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

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

ἡ ἀπορνιψίς.

Χε τῆς ἀκαχζω ἠνοῦμετῶ ἰνζονο  
νωοῦ ἔβολ οῖοῦ ἠναερφμεῖ ἔ  
ἠνοῦνοβι.

Ἦεν πῆζινζος ἔ οῦβερι ἰε ἀερ  
τῆροῖτ ἠὰπας φη δε ἔωαερὰπας  
οῖοῦ ἠτεερδῆλλο ἔδεντ ἔπτακο.

*Πρῶτος τῆς νευωτεν νευ  
τῆρηνη εἴσοπ: ἔ ἄμην ἐσῆωπι.*

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

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

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

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

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δῆεν πε  
πιαζωοῦτ ἠἔπιστολη ἠτε πενωτ  
ἰωαννης. Δμην. Παμενρατ.

Ἦ ἰωαννης ἄ: ἄ - ἰε

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

Πῆρεσβῦτερος ἠΣαῖος πῆςαπητος  
φη ἄνοκ ἔτμει ἄμοϋ δῆεν οῦμεθμηνι.

Παμενριτ τῆτωβ εθε ζωβ ἠιβεν  
εθερε πεκμωιτ σωῖτεν οῖοῦ  
ἠτεκοῦζαι κατα φῆρητ ἔτε νενμωιτ  
ἠτεκψῦχη σωῖτων.

Διραῶι τῆς ἔμαῶω ἔταῖ ἠνε  
ἠἠνοῦ οῖοῦ ἔταῖερεμῆρε δα  
τεκμῆμηνι κατα φῆρητ ἠθοκ  
ἔτεκμωῖ δῆεν οῦμεθμηνι.

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

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

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

الْشَيْخُ، إِلَيَّ غَايِسَ الْحَبِيبِ الَّذِي  
أَنَا أَحِبُّهُ بِالْحَقِّ.

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

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

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

Πιάσαπητος οτρωβ ἠπιστος  
ἐτεκίρι ἠμοσ εκερρωβ ἠδῆρη δεν  
ἠισῆνοτ οτοσ φαι δεν ἠιωεμμοτ.

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

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἐλι αν ἠτεν ἠεθῆκος.

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

Ἄκδαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἠλλα Διοτρεφῆσ πῆαιερσοτῆτ  
ἠδῆνοτ ἠῆῶωπ ἠμοσ ἔροσ αν.

Ἐθε φαι αῶαἠἠ ἠναῆρεφερ φῆετῆ  
ἠνεσῆβῆνοτῆ ἐτεεῆρι ἠμωοτ  
εφερφλῆαῆῆ ἠμοσ δεν χῆαασι  
ἠποῆηροσ οτοσ εφῆῆ αν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠἠισῆνοτ ἔροσ αν:  
οτοσ ἠηεθοτῶῶ ἐῶοποτ ἠῆῶω ἠμωοτ  
αν οτοσ εφῆῆτ ἠμωοτ ἐβολ δεν  
ἠτεκκλῆσιὰ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Παμενριτ ὑπερτενωκ  
 ἐπιπετωοτ αλλα ἐπιπεθανεϋ:  
 φηετιρι ὑπιπεθανεϋ οτ εβολ ζεν  
 Φνοϋτ πε: φη δε ετιρι ὑπιπετωοτ  
 ὑπεϋνατ εΦνοϋτ.

Δυερμεερε ἡΔιμητριος ζιτεν  
 ονον νιβεν νεμ ζιτεν ἠμι οτοζ ἄνον  
 τενερμεερε οτοζ κωοτη νε  
 τεμετεερε οτυμι τε.

He οτονη οτυμω εςδητοτ νακ πε  
 αλλα ητοτωω αν εςδαι νακ εβολ  
 ζιτεν οτυμελα νεμ οτκαω.

Ⲣερελπις δε σατοτ ενατ εροκ  
 οτοζ ητενσαζι νεμ νενεροτ ηρο  
 οτβε ρο.

Ⲣειρηνη νακ: σεωιμι εροκ ηζε  
 νιωφηρ: ωιμι ενιωφηρ κατα ποτραν.

*Ⲡασηνοτ ὑπερμερε πικοςμοσ  
 οτδε νηετωοπ ζεν πικοςμοσ:  
 πικοςμοσ νασινη νεμ τερεπειτωια: φη  
 δε ετιρι ὑφοτωω ὑΦνοϋτ εμαωωπι  
 ωα ενεε: ἀμην.*

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

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

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

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

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

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

### The Acts الإبركسيس

Ⲡραζις ητε νενηοτ ηαποστολοσ:  
 ερε ποτςμοτ εσοταβ ωωπι νεμαν.  
 Δμην.

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

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

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

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

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ  
 فَتَتَكَلَّمُ فَمَا لَقِمٍ.

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

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

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

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененца занѣзоот де пезе            Παυλος ἔβαρναβας χε μαρενκοττεν            ἵπτενχου πῶνι νηιςνηοῦ κατα βακι            νιβεν: νηεταν ζωιω ἔπιχασι ἵπτε            Πβοις νῆστοῦ χε οὔ πε ετωοπ ἔμωοῦ.</p>	<p>Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing.”</p>	<p>ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ».</p>
<p>Βαρναβας δε ναροτωῦ ἔωλι            ἔπκε Ιωαννης νεμωοῦ φηετομοῦτ            εροῦ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναῦ εραξιοιῖν χε χας            πε: φηεταῦφωρξ ἔβολ ἔμωοῦ ιχεν            τῆ Παμφυλια: οτοῦ ετε ἔπεῖ νεμωοῦ            επιζωβ ἔῶτεμολῦ νεμωοῦ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْ بِهِ مَعَهُمَا.</p>
<p>Δεῦωπι δε ἵπτε οῦχωντ ζωστε            ἵπτεφωρξ ἔβολ ἵπποερηοῦ: Βαρναβας            μεν αῦβι ἔΜαρκος αῦερζωτ ἔΚῦπροῦ.</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 δεῦωπ ἵπτιλας αῦῖ            ἔβολ: εαῦθηιῦ ἵπτεν πιζμοῦτ ἵπτε            φνοῦτ ἔβολ ζιτοτοῦ ἵπτιςνηοῦ.</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>Ναῦσιῖνι δε πε ἔβολ ζιπτε τῆ Συρια            νεμ τῆ Κυλικια εῦταχρο ἵπτιεκκλῖσια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيْلِيْكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δεῖ δε εῦρηι ἔπκε Τερβη νεμ            Λυστρα: οτοῦ ις οῦμαθητῖς εῖναῦχη            ἔματ εῦεῦραν πε Τιμοθεοῦ πῶμηρι            ἵπτιςζιω ἵπτινδαῖ ἵπτιςτη: πεῦωτ δε            νε Οῦρεινιῖν πε.</p>	<p>Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.</p>	<p>ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيموثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εσβητηγ ηνε  
νιςνηογ ετδεν λυστρα νεμ εικονιον.

Φαι αφοτωγ ηνε Παυλος εθρεψι  
εβολ νεμας: οτοε εταφολγ  
αφουβητηγ εθε νιλονδαι ετψοπ δεν  
πιμα ετε υμαυ: ναυωογν γαρ τηρογ  
ζε περωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ  
υμοε ετοτογ εαρεε ενιζων  
νηεταυρεμνητογ εβολ ζιτοτογ  
νηιαποστολοε νεμ νιπρεβυτεροε  
ετδεν Ιερογσαλημ.

Πιεκκλησια μεν ογη ναυνηογ  
ηταχρο δεν πιναστ οτοε ναυνηογ  
ηαυαι δεν τογηπι υμνηι.

*Πισαχι δε ητε Πβοις ερεμαι οτοε  
ερεαυαι: ερεαμαει οτοε ερεταχρο:  
δεν γαγια ηεκκλησια ητε Φνογτ:  
αμνη.*

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

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

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

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

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

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

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

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

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Tout 9 سنكسار اليوم التاسع من شهر توت

1. The Martyrdom of St. Pisora the Bishop
2. The Martyrdom of Bishops Pilus and Nylios

1. استشهاد القديس الأنبا بيسورة الأسقف
2. استشهاد الأسقفين بيلوس ونيليوس

### 1. The Martyrdom of St. Pisora the Bishop

On this day, the holy father, the Bishop Abba Pisora, was martyred during the reign of emperor Diocletian. He was the bishop of the city of Masil.

When the bishop knew that Diocletian apostatized, worshipped the idols and declared his persecuting for the Christians, he gathered his people and commanded them to

1. استشهاد القديس الأنبا بيسورة الأسقف  
في مثل هذا اليوم استشهاد الأب القديس  
الأنبا بيسورة أسقف ميسيل (حالياً هي  
مليج مركز شبين الكوم بمحافظة المنوفية)  
وذلك في عهد الامبراطور دقلديانوس.  
فحين علم هذا الأسقف أن دقلديانوس جحد  
الإيمان وعبد الأوثان وأعلن الاضطهاد

be steadfast in the Orthodox faith, and then bid them farewell.

Three of his brothers the bishops agreed to go with him; they were Pisikhos, Fanalikhos, and Theodore. They all went together to the governor and confessed The Lord Christ and defended the Christian faith. The governor tortured them cruelly, especially when he knew that they were bishops and fathers to the Christians, to make of them an example for others.

When the governor failed before their steadfastness in the faith, he ordered that their heads be cut off, and so they received the crown of martyrdom.

The body of Saint Pisora was placed in the city of Shebeen El-Kanater, Gharbia governorate, and then it was relocated to St. George's Church in Old Cairo.

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

على المسيحيين، جمع شعبه وأوصاهم ان يثبتوا على الإيمان المستقيم ثم ودعهم. واتفق مع ثلاثة آخرين من اخوته الأساقفة وهم: بسيخوس وفاناليخوس وتادرس، ومضوا جميعاً إلى الوالي واعترفوا بالسيد المسيح ودافعوا عن الإيمان المسيحي. فعذبهم الوالي عذاباً شديداً، لا سيما لما عرف أنهم أساقفة وآباء للمسيحيين، وذلك ليجعلهم عبرة لغيرهم. ولما فشل الوالي أمام ثباتهم، أمر بضرب أعناقهم فنالوا إكليل الشهادة. أما جسد القديس بيسورة فوضع بشبين القناطر، إحدى مراكز محافظة الغربية، ثم نقل إلى كنيسة مار جرجس بقصر الشمع بمصر القديمة. بركة صلواتهم فلتنك معنا. آمين.

## 2. The Martyrdom of Bishops Pilus and Nylios

On this day also of the year 26 of the martyrs, 310 AD, the two Coptic Bishops Pilus and Nylios, along with Elijah the priest and one of the lay leaders, were martyred.

They were exiled in Palestine and were working there in a quarry. With the help of some of the natives, they were able to build some churches. When Vamlia the governor knew that, he sent to emperor Galerius to inform him of their conduct. The emperor ordered to torture them. The governor sent these four to Petra in the land of Palestine. They threw them into the fire and they were burned to death, and so they received the crown of martyrdom.

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

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

2. استشهاد الأسقفين بيلوس ونيليوس وفيه أيضاً من سنة 26 للشهداء، سنة 310 ميلادية، استشهاد الأسقفان القبطيان بيلوس ونيليوس ومعهما إيليا الكاهن وواحد من الأراخنة. وذلك أنهم كانوا منفيين إلى بلاد فلسطين وكانوا هناك يعملون في المحاجر في تلك الجهات. فتمكنوا مع آخرين من مواطنيهم أن يبنوا بعض الكنائس. ولما علم الوالي فامليان بذلك، أرسل إلى الملك جالوريوس يخبره بذلك، فأمر الملك بتعذيبهم. فأرسل الوالي هؤلاء الأربعة إلى فينون في بتراببلاد فلسطين، حيث القوهم في النيران فاحترقوا جميعاً ونالوا إكليل الشهادة. بركة صلواتهم فلتنك معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ᾠμ: ε, ϛ

Psalm 99: 6, 7

مزمور 98: 5, 6



<p>Ὡς Ἰησοῦς καὶ Ἀάρων ἦσαν περὶ τῆς  καὶ Σαμουὴλ ἦσαν ἐν τῷ ὄρει  ἠπεφράσαν: καὶ τῶν ἄλλων ὅσοι  καλεῖσθαι ἐρωτοῦν: ἦσαν ἐν τῷ  ἰσθμῷ καὶ ἀπεκρίθη αὐτοῖς. Ἀλληλουία.</p>	<p>Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.</p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.</p>
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### The Liturgy Gospel إنجيل القديس

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

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

<p>Ὁ ἁγιὸς Θεὸς Ἰωάννης  πεντάτευχος ἐσθλα κατὰ Ἰωάννην  ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
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<p><b>Ἰωάννην ἱεὶ: κ - λζ</b></p>	<p><b>John 16: 20 - 33</b></p>	<p><b>يوحنا 16: 20 - 33</b></p>
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<p>Ἀμὴν ἀμὴν ἵψω ἄμωσ νωτεν καὶ  ἠώτεν τετενναριμι ὄσοι  τετενναερθηβι: πικωμοσ Δε ἠσοι  ἐνναραυι ἠώτεν τετενναερῶκαθ  ἠητ ἀλλα πετενῶκα ἠητ ἐνναυωπι  νωτεν ετραυι.</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>الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ سَتَبْكُونَ وَتَبْكُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ.</p>
<p>† ἡμεῖς ἀποστόλοι ἐμῆς  πρασινῶκαθ ἠητ καὶ ἀσὶ ἠκα  τεσοῖνοσ: ἐψωπ Δε ἀποστολῆσ  ἠπιωρη ἠπασερφῆμενὶ καὶ ἠπιωρεθ  εθε πιαυι καὶ ἀμωσ οἰρωμι  ἐπικωμοσ.</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 الْوَلَدَ لَا تَتَذَكَّرُ الشَّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>



Ουτος ν̄θωπεν ζωπεν τ̄νου μεν  
ε̄ρεπενε̄δι ν̄οῡκαε̄ ν̄ε̄ητ: παλιν ον  
τ̄νανατ̄ ε̄ρωπεν ουος τεπενναραωι  
ουος πεπενραωι μ̄μον ε̄λι ναοζι  
ν̄πενθηνοτ̄.

Ουτος δεν πιε̄ροοτ̄ ε̄τε μ̄ματ̄  
τεπενναωεντ̄ ε̄λι αν: ᾱμην ᾱμην  
τ̄νω μ̄μοc πωπεν φ̄η̄ε̄τεπενναε̄ρε̄τιν  
μ̄μοc ν̄τοτ̄ μ̄φ̄ιωτ̄ δεν Παραν  
ε̄ε̄θηιτ̄ πωπεν.

Ψα τ̄νου μ̄πατεπενε̄ρε̄τιν ν̄ε̄λι  
δε̄ν Παραν: ᾱριε̄τιν ουος τεπενναδι  
ε̄ινα ν̄τε πεπενραωι ω̄ωπι ε̄ε̄χηκ  
ε̄βολ.

Ήαι δε̄ αιχοτοτ̄ πωπεν δε̄ν  
ε̄ᾱπαροιμιᾱ: ε̄νηνοτ̄ δε̄ ν̄ε̄ε̄ ουοτ̄νοτ̄  
ε̄οτε̄ ειναε̄ᾱχι νε̄μωπεν αν ε̄ε̄ δε̄ν  
ε̄ᾱπαροιμιᾱ ᾱλλα δε̄ν ο̄παρρησιᾱ  
τ̄ναταμωπεν ε̄οβε̄ φ̄ιωτ̄.

Δεν πιε̄ροοτ̄ ε̄τε μ̄ματ̄  
ε̄ρεπενε̄ρε̄τιν δε̄ν Παραν: ουος  
τ̄ναε̄οc πωπεν αν ε̄ε̄ ανοκ̄ ε̄ονατ̄ε̄ο  
ε̄φ̄ιωτ̄ ε̄οβε̄ θηνοτ̄.

Η̄οοτ̄ ε̄αρ ε̄ωτ̄ φ̄ιωτ̄ ε̄μει μ̄μωπεν  
ε̄ε̄ ν̄θωπεν ᾱρεπενμ̄ε̄ρητ̄ ουος  
ᾱρεπενναε̄τ̄ ε̄ε̄ταῑ ε̄βολ̄ ε̄ᾱ φ̄ιωτ̄.

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

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

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

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

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

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

فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنَ  
وَلَكِنِّي سَأَرَاكُمْ أَيْضاً فَنَفْرَحُ قُلُوبَكُمْ  
وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.

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

إِنِّي الْآنَ لَمْ تَطْلُبُوا شَيْئاً بِاسْمِي.  
اطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرَحَكُمْ  
كَامِلاً.

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

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

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

Αὐτὸς ἐβόηθεν Φῶς οὐτος αὐτὸς  
ἐπικόσμος παλιν ὄν τῆς γῆς  
ἐπικόσμος οὐτος τῆς γῆς καὶ Φῶς.

Περε νεφμαθητης ναφ γε εηπε  
τῆς οὐ κασιθεν οὐπαρησιὰ οὐτος κχε  
ἐλι αν ὑπαροιμιὰ.

¶ τῆς οὐ τενεμι γε κχωτη νεωβ  
νιβεν οὐτος νεκερχια αν ερε οται  
γενκ: θεν φαι τενναετ γε ετακι εβου  
εα φνοτ.

Αφερονω νωου νεχε Ιησοφ γε  
τῆς οὐ τετεναετ.

Εηπε ενηου νεχε οουνοφ οουτος ασι  
ενα νετετενωρ εβου φοται φοται  
εμωτεν επεμα οουτος νετετεναετ  
εματα: οουτος τχη εματα αν γε  
εχη νεμη νεχε Παιωτ.

¶ Ηαι αιοτοφ νωτεν ενα νετε  
οφρηνη ωπι νωτεν νερηι νεητ:  
οουτος νετωτεν εματ νοφροεεε θεν  
πικοςμος: αλλα γεμνομτ ανοκ αιδρο  
επικοςμος.

*Πῶς φα Πεννοτ πε ω ενεε  
νετε νι ενεε: αμην.*

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

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

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

Jesus answered them, “Do you now believe?

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

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

*Glory be to God forever.*

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

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

الآن نَعْلَمُ أَنَّكَ عَالِمٌ بِكُلِّ شَيْءٍ  
وَلَسْتَ تَحْتَاجُ أَنْ يُسْأَلَكَ أَحَدٌ. لِهَذَا  
نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

هُوَذَا تَأْتِي سَاعَةٌ وَقَدْ أَتَتْ الْآنَ  
تَتَفَرَّقُونَ فِيهَا كُلٌّ وَاحِدٌ إِلَى  
خَاصَّتِهِ وَتَتْرَكُونِي وَحْدِي. وَأَنَا  
لَسْتُ وَحْدِي لِأَنَّ الْآبَ مَعِي.

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

*والمجد لله دائماً.*

# Katameros Readings for the 10<sup>th</sup> Day of Tout

قطمارس قراءات اليوم العاشر من شهر توت المبارك

ΚΟΥΜΗΤ ΝΕΞΟΥΤ ἈΠΙΑΒΟΥ ΘΩΟΥΤ

## 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 ζζ: κΔ, κε	Psalm 68: 25, 26	مزمور 67: 24، 25
<p>Ἀνερψορπ ἄφορ ἵξε θανὰρχων  ενδεντ ἔνηετερψαλιν: θεν Ἰμητ  ἵθανδελαυαρι ἵρεφερκευκευ.: ὀμοτ  ἐΦνοτθ θεν νικκῆλχιὰ: οτοθ Πβοις  ἐβολ θεν νιμοτω ἵτε ἵλκραηλ.  <b>Ἀλληλοια.</b></p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel.  <b>Alleluia.</b></p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل.  <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οὐὰνασνωσις ἐβολ θεν  πιεγασσελιον εθογαβ κατὰ Ὑατθεον  ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p><b>Ὑατθεον κς: ϛ - ις</b></p>	<p><b>Matthew 26: 6 - 13</b></p>	<p><b>متى 26: 6 - 13</b></p>

Ἰησοῦς Δε εἰρχη θεν Βηθαῖνιὰ θεν  
πῆνι Ἰσιμων πικακσεθτ.

Ἀσὶ θαρροϋ ἵχε οὐρεθιμι ἐρε ορον  
οἱμοκι ἵχοθεν ἵτοτς ἐναυε ἵχοθενϋ  
οροθ ασχοϋϋ ἐρρηι ἕχεν τεϋὰφε  
εϋρωτεβ.

Ἐταρναϋ Δε ἵχε νιμαθθης  
αὐχρεμεϋ εϋρω ἴμοθ κε παϊτακο οϋ  
πε.

Ἦε ορον ὤχου θαρ πε ἐϋ ἴφαι  
ἐβολ θὰ οἱμω οροθ ἐθητοϋ ἵνιθκη.

Ἐταϋεμι Δε ἵχε Ἰησοῦς πεθαϋ  
νωϋ: κε εθεοϋ τετενοϋαθθις  
ἐϋρεθιμι: οἱθωβ θαρ ἐνανεϋ πετασαιϋ  
ἐροι.

Ἦιθκη θαρ σε νεμωτεν ἵχοϋ  
νιβεν: ἄνοκ Δε ϋνεμωτεν ἄν ἵχοϋ  
νιβεν.

Ἀσθιοῖ θαρ ἵχε θαι ἴπαϊσοθεν  
ἐχεν πασωμα ἐϋθινκοστ.

Ἀμην ϋρω ἴμοθ νωτεν: κε φμα  
ἐτοἱναθιωϋ ἴπαϊεϋαϋεθλιον ἴμοϋ  
θεν πικομοθ τηρϋ εἱεσαζι θωϋ  
ἴφθηετα ται ϋθιμι αιϋ εϋμενὶ ναθ.

*Πῶοϋ φα Πεννοϋϋ πε: ὡα ἐνεθ  
ἵτε νιἐνεθ: ἄμην.*

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

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

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

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

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

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

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

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

*Glory be to God forever.*

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِّيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

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

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

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

لَآنَ الْفُقَرَاءِ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

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

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

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ Η: Β, γ

Psalm 8: 2, 3

مزمور 8: 2، 3

ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΣΙ  
ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ  
ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΙ ΝΙΞΒΗΝΟΥΙ  
ΝΤΕ ΝΕΚΤΗΒ: ΠΙΟΥ ΝΕΜ ΝΙΣΙΟΥ ΝΘΟΚ  
ΑΚΧΙΣΕΝΨ ΜΜΟΥ. ΔΑΛΗΛΟΥΙΑ.

Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established. Alleluia.

من أفواه الأطفال والرضعان هيأت سبحاً. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. 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.

ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ 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 Δ: ΙΕ - ΚΔ

John 4: 15 - 24

يوحنا 4: 15 - 24

Πεχε ψεζιμι ναψ χε παβοις μοι  
νηι μπαιμωου θινα νταψτεμιβι χε:  
ουδε νταψτεμι εμναι εμαθ μωου.

The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw."

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.»

Πεχε Ιησους νας χε μαψενε μουψ  
επερδι ουοθ αμη εμναι.

Jesus said to her: "Go, call your husband, and come here."

قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.»

Ασερονω νχε ψεζιμι ουοθ πεχας  
χε μμουψ και μματ: πεχε Ιησους

The woman answered and said, "I have no husband." Jesus said to her,

ΑΠΑΝΤΗ ΤΗ ΜΡΑΤΗ: «ΛΙΣ ΛΙ ΖΟΥΓ.»  
قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ.»

νας: γε καλωσ ἀρεχοσ γε ἕμουτ̄ ραι ἕμουτ̄.

Πιοτ̄ ραρ̄ η̄ραι ἀρεβιτοτ̄ οτορ̄ φηθενεμε τ̄νοτ̄ περ̄αι αν̄ πε: φαι οτ̄μεθυμι πε̄ εταρεχοτ̄.

Πεξε τ̄ρ̄εμι νατ̄ γε Παβοιτ̄ τ̄νατ̄ γε η̄θοκ οτ̄προφητιτ̄σ.

Περιοτ̄ ατορωτ̄ ριζεν παιτωτ̄: η̄νωτεν δε̄ τετενω μμοσ̄ γε ἀρε πιμᾱ η̄νωτ̄ ρεν̄ Ιεροτ̄καλημ̄ πιμᾱ ε̄τε̄ ρ̄ωε̄ η̄νωτ̄ μμοτ̄.

Πεξε Ιησοτ̄σ̄ νατ̄ γε τ̄ρ̄εμῑ τενοτ̄ γε̄ ρ̄νηοτ̄ η̄ξε̄ οτοτ̄νοτ̄ ροτε̄ οτ̄δε̄ ριζεν παιτωτ̄ οτ̄δε̄ ρεν̄ Ιεροτ̄καλημ̄ ετ̄ναορωτ̄ μ̄Φιωτ̄.

Π̄ωτεν̄ δε̄ τετενορωτ̄ μ̄φη̄ετε̄ τενοωοτ̄ν̄ μμοτ̄ αν̄: ἀνοη̄ δε̄ τενορωτ̄ μ̄φη̄ετενοωοτ̄ν̄ μμοτ̄: γε̄ πιοτ̄ρ̄αῑ οτ̄ ε̄βολ̄ ρεν̄ η̄λοτ̄ρ̄αῑ πε̄.

Αλλᾱ ρ̄νηοτ̄ η̄ξε̄ οτοτ̄νοτ̄ ε̄τε̄ τ̄νοτ̄ τε̄: ροτε̄ η̄ρεφ̄ορωτ̄ η̄τᾱφ̄εμῑ ετ̄ναορωτ̄ μ̄Φιωτ̄ ρεν̄ οτ̄πνευμᾱ νεμ̄ οτ̄μεθυμῑ: κε̄ ραρ̄ Φιωτ̄ ατ̄κωτ̄ η̄σᾱ η̄αῑ οτοη̄ μ̄παιρη̄τ̄ η̄θεορωτ̄ μμοτ̄.

Οτ̄πνευμᾱ πε̄ Φνοτ̄: οτορ̄ η̄θεορωτ̄ μμοτ̄ ρεμ̄π̄ωᾱ

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

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

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

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

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

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

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

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

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

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

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

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

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

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

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

ἵπτοτοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ  
οὔμεθυμι.

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

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολη ἵτε πενσαδ Παῦλος Πιᾶποστολος

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

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

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

Εφεσιουε ε: η - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ποψι οὔν ζωε θανηρη ἵτε  
πιουωνι.

Walk as children of light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποῦταε ταρ ἵτε πιουωνι αϋ  
ἵερη ζεν πεθαναεϋ νιβεν νεμ  
οὔδικεοεῖνη νεμ οὔμεθυμι.

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

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ  
وَبِرٍّ وَحَقٍّ.

Ερετενερδοκιμαζιν γε οὔ  
πεθραναεϋ ἕΠβοις.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ  
الرَّبِّ.

Οὔοε ἕπερεῦψηρ ἐνιεβηοῦἵ  
ἵατοῦταε ἵτε πιχακι μαλλον δε  
οὔοε σοει.

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

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ  
غَيْرِ الثَّمَرَةِ، بَلْ بِالْحَرِيِّ  
وَبَخَّوْهَا.

Ἡ γὰρ ἐστοῦρα ἔκρυπται ἡ σὺν  
ἐπιπέφρηστος.

Ὁὐδὲν ἔκρυπται πρὸς τὸ  
καρποῦν ἀποφάνων ἐβόλ: ὁὐδὲν γὰρ  
κρυπτα εἰς τὸν ἐβόλ οἰσιν πρ.

Ὁὐδὲν φαί ἔκρυπται ἔκ τῶν  
πετενοκοτ οἰσιν ἐρατκ ἐβόλ δει  
νῆουμαστ οἰσιν ἐρε Πιχριστος  
εἰσιν ἐροκ.

Ἀνατ οἰσιν ἀκριβως νῆουμαστ  
ἐταρετεμωμωπ νῆουμαστ ἔκ τῶν ἀν  
νῆουμαστ ἀλλᾶ ἔκ τῶν νῆουμαστ.

Εἰρετεμωμωπ ἔκ τῶν νῆουμαστ  
εἰσιν.

Ὁὐδὲν φαί ἔκ τῶν νῆουμαστ  
νῆουμαστ ἀλλᾶ κατ ἔκ τῶν νῆουμαστ  
ἐπιπέφρηστος.

Ὁὐδὲν ἔκ τῶν νῆουμαστ πρὸς  
οἰσιν οἰσιν ἔκ τῶν νῆουμαστ:  
ἀλλᾶ ἔκ τῶν νῆουμαστ ἐβόλ δει  
Πιπνεμα.

Εἰρετεμωμωπ δει οἰσιν  
νῆουμαστ νῆουμαστ νῆουμαστ  
νῆουμαστ ἔκ τῶν νῆουμαστ:  
οἰσιν ἔκ τῶν νῆουμαστ ἐβόλ δει  
νῆουμαστ.

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

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

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

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

redeeming the time,  
because the days are evil.

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

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

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

لأنَّ الأمورَ الحادثةً مِنْهُمْ سِرًّا،  
ذَكَرَها أَيْضًا قَبِيحًا.

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

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

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالْتَدَقُّيقِ،  
لَا كَجُهَلَاءَ بَلْ كَحَكَمَاءَ.

مُفْتَدِينَ الْوَقْتَ لِأَنَّ الْأَيَّامَ شَرِيرَةٌ.

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

وَلَا تَسْكُرُوا بِالْخَمْرِ الَّذِي فِيهِ  
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ  
وَتَسَابِيحٍ وَأَغَانِيٍّ رُوحِيَّةٍ،  
مُتْرَنِّمِينَ وَمُتْرَنِّمِينَ فِي قُلُوبِكُمْ  
لِلرَّبِّ.



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

Ἐρετενδ̅νον̅ ἵηωτεν̅  
 ἵνετενερηοῦ̅ δ̅εν̅ τ̅ροτ̅ ἵτε  
 Πιχ̅ριστος̅.

*Π̅δ̅μοτ̅ τ̅αρ̅ νεμωτεν̅ νεμ̅  
 τ̅ερρηνη̅ ἐγ̅σοπ̅: χ̅ε̅ ἁμην̅ ἐσε̅ωωπι̅.*

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

submitting to one  
 another in the fear of God.

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

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

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الآب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦτ̅  
 ἵἐπιστολη̅ ἵτε̅ πενιωτ̅ Π̅τρος̅.  
 ἁμην̅. Π̅αμ̅ενρατ̅.

**ἁ̅ Π̅τρος̅ τ̅: ε̅ - ιδ̅**

Π̅αρητ̅ τ̅αρ̅ πε̅ ἵουχοῦρ̅ ἵηηιζι̅ομ̅  
 ε̅σοῦαβ̅ να̅τερ̅ελ̅πις̅ ἐΦ̅νοῦτ̅  
 να̅τ̅ολ̅σελ̅ ἠμ̅ωοῦ̅ ἐγ̅δ̅νον̅ ἵηωοῦ̅  
 ἵηνοῦθ̅αι̅.

ἠφ̅ρητ̅ τ̅αρ̅ ἵε̅αρρα̅ ἐσσωτεμ̅ ἵε̅α  
 ἁβρααμ̅ ἐμοῦτ̅ ἐροῦ̅ χ̅ε̅ παδοις̅  
 ο̅η̅ε̅ταρετενερω̅ερι̅ να̅ς̅ ἐρετεν̅ι̅ρι̅  
 ἠπιπεθ̅νανεῦ̅ ο̅το̅ς̅ ἵτε̅τενερω̅οτ̅̅ ἁη̅  
 δ̅α̅τ̅η̅ ἵε̅λι̅ ἵηοῦτ̅.

Π̅αρητ̅̅ ο̅η̅̅ η̅ικ̅ερω̅ωμ̅̅ ἐρετενω̅οπ̅̅  
 νεμωοῦ̅̅ ἐρετενε̅μ̅̅ χ̅ε̅̅ ο̅̅ς̅κε̅ρο̅ς̅

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

**1 Peter 3: 5 - 14**

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

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

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

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

**1 بطرس 3: 5 - 14**

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

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

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

ἡσθενης πε νηλιόμι ἔρετεν†ταῖο  
 νωοῦ ζωσ εἶοι ἡψφηρ ἡκληρονομος  
 ἡτε ἐπιζμοτ ἡτε ἡωνδ νευωτεν δειν  
 οῦθο ἡρη† εἶνα γε ἡνετενταενο δειν  
 νετενἡπροσεῦχη.

Πχωκ δε ἔρετενοι ἡοῦμεῖ ἡοῦωτ  
 τηροῦ: ἔρετενοι ἡψφηρ ἡβιδι: οῦοζ  
 ἔρετενοι ἡμαλISON ἡψανἡμαδ†  
 ἔρετενἡεβινοῦτ.

ἡτετεν† ἡοῦπετρωοῦ αν δα  
 οῦπετρωοῦ: οῦδε εἶοζωοῦψ δα  
 οῦζωοῦψ: πετοῦβη† δε ἔρετενἡμοῦ γε  
 εἶταῦθαεμ ἡηνοῦ ἐπαιζωβ εἶνα  
 ἡτετενεῖκληρονομιν ἡπἡμοῦ.

Φη γαρ εἶοῦωψ εἶμενε ἡωνδ  
 οῦοζ εἶνα† εἶανἡεζοοῦ εἶαννε†  
 μαρεψταλβο ἡπεψλασ εἶβολ εα  
 πἡπετρωοῦ: οῦοζ νεψἡφοτοῦ  
 εἶψτεμσαχι ἡοῦἡροψ.

Μαρεψρικι σαβολ ἡπἡπετρωοῦ:  
 οῦοζ ἡτεψἡρι ἡπἡαεαθον: μαρεψκω†  
 ἡσα οῦεἡρηνη οῦοζ ἡτεψἡοχι ἡσωσ.

Χε νεηβαλ ἡΠβοι: σεζοῦψ† εἶεη  
 ηἡοῦηη: οῦοζ νεψμαψχ σεῖρικι ἡσα  
 ποῦτωβε: ἡεο δε ἡΠβοι: εἶεη ηηε†ἡρι  
 ἡπἡπετρωοῦ.

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

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

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

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

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

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

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرَّاىِ بِحَسَنٍ وَآحِدِ ذَوِي مَحَبَّةٍ  
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَاتِهِ.

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

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

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْآبِرَارِ  
 وَأَذُنِيهِ إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ  
 الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Ὅτι οὗτος νῦν ἐθναῶν ἵεμεκαρ πωτεν  
 ἔψωπι ἀρετεν ψαναερρερχορ  
 ἐπιπεθνανεϛ.

Ἀλλὰ ἰσχε τετενερ πκεβιεμακαρ  
 εἴθε ἵμεθμη ὠγνιατεν ἠηνοῦ:  
 τοῦτοϛ δε ὑπερερξοϛ δεατερξη οὔδε  
 ὑπερῶθορτερ.

*Ἡσῆηνοῦ ὑπερμενερε πικοςμορ  
 οὔδε ηηετῶπι δεη πικοςμορ: πικοςμορ  
 ηασινη νευ τερεπιθνημα: φη δε ετιρι  
 ὑφορωψ ὑφνοϛ ρηναῶπι ψα ἐνεξ:  
 ἀμην.*

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

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

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

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
 بِالْخَيْرِ؟

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

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

### The Acts

#### الإبركسيس

Πραξις ἡ τε νενηοϛ ἡ ἀποστολορ:  
 ἔρε ποῦξμοῦ εθοραβ ψωπι νεμαν.  
 Ἀμην.

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

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

Πραξις κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀσῶπι δε ἐτανξωκ ἡνιέξοοϛ  
 ἐβολ: ἀνι ἐβολ ἀημοψι εὔτφο ὑμον  
 ἐβολ τηροῦ νεμ ελκερξιοῦ νεμ  
 νοτῶηρι ψα σαβολ ἡτπολιρ: οὔτορ  
 ἀηξιττεν ειξεν νεηκελι ειξεν πιξρο  
 ἀηερῖροσετῆξεθε.

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

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

Ὅτι οὗτορ ἀηερῖποταξεθε ἐβολεα  
 νεηέρηοῦ ἀηἀληη ἐπιξοι: ηη δε  
 ἀηκοτοῦ ἐηηέτενωτοῦ.

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

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

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

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουθ ετανωυ εδονη επι  
μηΦιλιππος πιρεφζιωεννοτφ: εοται πε  
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μηπαρθενος εερεπροφητεριν.

Ετανωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηχε οται εβολ θεν  
ηουδεα εοηπροφητης πε επεφραν πε  
Αγαβος.

Ουθ εταφι ψαρων αφωλι ηηζωνη  
ητε Παυλος: αφουοη ηνεφζιζ νεμ  
νεφβαλατχ πεχαφ: ναι νε ηηετεφζω  
μωωοτ ηχε Πιπνετμα εθοταβ: χε  
πιρωμ ετε φωφ πε παιμοχθ:  
σενασονεφ μηπαιρηθ θεν Ιεροσαλημ  
ηχε ηιουδαι: ουθ σεναθηφ εερηι  
ενενηζιζ ηθαθεθνος.

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

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

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

Now, this man had four virgin daughters who prophesied.

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

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

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

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

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

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

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

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

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

Ποτε αἰερονῶ ἵνε Παυλος γε οὔ  
πε ἔτετετρα ἕμοσ: ἔρετεριμι οὔσ  
ἔρετενῆκαθ ἕπαρητ: ἀνοκ ταρ  
οὔμονον ἔσονετ ἀλλα ἱσεβτωτ ἕμοσ  
ἕεν Ιεροσολημ εἰρηι ἔξεν Φραν  
ἕΠβοις Ιησοῦς.

Ἐτε ἕπε περητ δε θωτ:  
ἀνχαρων ἐνσω ἕμοσ γε πετερησ  
ἕΠβοις μαρεφωπι.

*Πισαχι δε ἵτε Πβοις ἐφέλια οὔσ  
ἐφέλωα: ἐφέλωασι οὔσ ἐφέταχρο:  
ἕεν ἱάσια ἵεκκλήσια ἵτε Φνοῖ:  
ἀμην.*

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

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

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

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

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

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

## Synaxarium of Tout 10 سنكسار اليوم العاشر من شهر توت

1. The martyrdom of Saint Yoannis (John) the Egyptian and his twenty friends
2. The Martyrdom of St. Matruna
3. The commemoration of the martyrdom St. Basin and her three children

1. استشهاد القديس يوانس المصري وزملائه
2. استشهاد القديسة مطرونة
3. تذكّار استشهاد القديسة باسين وأولادها الثلاثة

### 1. The martyrdom of Saint Yoannis (John) the Egyptian and his twenty friends

On this day, St. John the Egyptian and his twenty Friends were martyred, during the reign of emperor Maximianus, who ruled from the year 305 to 313 AD.

This saint loved The Lord with all his heart and he memorized the Holy Scriptures until it was imprinted deep in his soul. He met with Eusebius of Caesarea, the father of the Church History, who was amazed at St. John’s vast knowledge of the Holy Bible.

This saint confessed, along with his twenty friends, The Lord Christ before the governor, who ordered to send them for hard labor under the scourging sun. The governor ordered to pluck out St. John’s eyes and to burn one of his legs with red hot

1. استشهاد القديس يوانس المصري وزملائه في مثل هذا اليوم استشهاد القديس يوانس المصري وزملائه العشرين. وذلك في عهد الإمبراطور مكسيميانوس الذي حكم ما بين سنة 305 إلى سنة 313 ميلادية.

كان هذا القديس يحب الرب من كل قلبه ويحفظ الأسفار الإلهية حتى انطبعت في أعماقه. وقد تقابل معه يوسابيوس القيصري أبو التاريخ الكنسي فدهش من معرفته الواسعة للكتاب المقدس.

وقد اعترف هذا القديس مع زملائه العشرين بالسيد المسيح أمام الوالي. فأمر بإرسالهم ليعملوا في أشغال شاقة تحت لهيب الشمس المحرقة. أما القديس يوانس فأمر الوالي بقلع

iron. Finally, the governor ordered to behead them all, and so, they received the crowns of martyrdom.

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

عينيه وحرق إحدى ساقيه بالحديد المحمي بالنار. وأخيراً أمر بقطع رؤوسهم جميعاً فألوا أكاليل الشهادة.  
بركة صلواتهم فلتنك معنا. آمين.

## 2. The Martyrdom of St. Matruna

On this day also, St. Matruna was martyred. She was raised in a Christian home. When she grew up, life forced her to work as a maid-servant in a home of a Jewish lady. Her mistress used to entice her to adopt the Jewish religion. Matruna did not yield to her pressure. Therefore, her mistress used to humiliate her, ill treat her, and over-burden her with servitude. One day she imprisoned her in a dark room, where she spent four days without food or drink. She then took her out and beat her painfully, and then she returned her back to her imprisonment where she died. Therefore, she received the crown of martyrdom for her steadfastness in the Christian faith.

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

2. استشهاد القديسة مطرونة وفيه أيضاً استشهدت القديسة مطرونة. وقد نشأت هذه القديسة في بيت مسيحي ولما كبرت اضطرتها الحياة أن تعمل كخادمة في بيت امرأة يهودية. وكانت سيدتها تغريها على اعتناق الديانة اليهودية، ولم تكن مطرونة تستمع إلى مشورتها الرديئة. لذلك كثيراً ما كانت هذه السيدة تهينها وتثقل عليها الخدمة وتضربها. وفي إحدى الأيام حبستها في غرفة مظلمة وتركتها أربعة أيام بدون طعام أو شراب. ثم أخرجتها وضربتها ضرباً موجعاً، وأعادتها إلى الحبس مرة أخرى ففتيحت فيه. ونالت إكليل الشهادة لأجل تمسكها بإيمانها المسيحي.  
بركة صلواتها فلتنك معنا. آمين.

## 3. The commemoration of the martyrdom St. Basin and her three children

On this day also, the church celebrates the commemoration the martyrdom of St. Basin and her three children.

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

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

3. تذكّار استشهاد القديسة باسين وأولادها الثلاثة وفيه أيضاً تعيد الكنيسة بتذكّار استشهاد القديسة باسين وأولادها الثلاثة.  
بركة صلواتهم فلتنك معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

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

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

Ψαλμος τω Δαβιδ μλ: ιϛ

Psalm 45: 14, 15

المزمور 44: 16

Εἰσεῖνι ἐξοῦν ἠπιουργο  
ἠθανπαρθενος διφραβοῦ ἠμοσ: εἰεῖνι  
ναϭ ἐξοῦν ἠνεσκεῦφερι τηροῦ:  
εἰεῖνοῦ ἐξοῦν δεν ογοῦνοϭ νεμ  
οῦθεληλ: εἰεῖνοῦ ἐξοῦν ἐπερφει

The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King's palace. Alleluia.

يُدخَلن إلى الملك عذارى في إثرها. جميع قريباتها إليه يقدمن. يبلغن بفرح وابتهاج، يدخلن إلى هيكل الملك. هليلويا.

ἔπιτρο. **ΔΔΛΗΛΟΤΙΑ.**

## The Liturgy Gospel

إنجيل القُداس

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

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

<p>Οὐὰναστωσις ἐβoλ θεν πιερασσελιον εθογαβ κατα Βατθεον ασιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشِير. بركاته علينا أمين.</p>
<p><b>Βατθεον κε: α - ιϛ</b></p>	<p><b>Matthew 25: 1 - 13</b></p>	<p><b>متي 25: 1 - 13</b></p>
<p>Ποτε ρόνι νχε ϋμετοτρο ντε νιφνοτι ἄμηϋ ἄπαρθενος νηεταϋβι ννοϋλαμπας ἀνι ἐβoλ ἐϋρεν πιπατωελετ.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p>	<p>«حِينَئِذٍ يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>He ογον τιοϋ δε νκοϋ νδητοϋ νεμ τιοϋ νκαβη.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>Νικοϋ γαρ εταϋβι ννοϋλαμπας ογοϋ ἄποϋελ νεϋ νεμ ωοϋ.</p>	<p>Those who were foolish took their lamps, and took no oil with them.</p>	<p>أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.</p>
<p>Νικαβεϋ δε ατελ νεϋ νδρηι θεν νοϋμοκι νεμ νοϋλαμπας.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي أَنْبِيَّتِهِنَّ مَعَ مَصَابِيحِهِنَّ.</p>
<p>Εταϋωσκ δε νχε πιπατωελετ αϋϋνιμ τηροϋ ογοϋ ατενκοτ.</p>	<p>While the bridegroom was delayed, they all slumbered and slept.</p>	<p>وَفِيمَا أَيُّهَا الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ.</p>
<p>Ετα τφωϋ δε ἄπιεχωρϋ ωϋπι: λοϋδρωοϋ ωϋπι ρε ιϋ πιπατωελετ αϋι τενηνοϋ ἄμωινι ἐβoλ ἐϋραϋ.</p>	<p>And at midnight there was a cry made, "Behold, the bridegroom is coming; go out to meet him."</p>	<p>فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ لِلِقَائِهِ.</p>



Τότε αὐτῶν ἡγενησάμενοι  
θηροῦντες ἕνα ἕνα τὰς  
ἑαυτῶν λαμπράς.

Περε νισοχ δε ἡνικαβεν γε μοι  
ναν ἐβολ θεν πετεννεθ ἕμον  
nenλαμπας ναβено.

Αὐτῶν δὲ ἡγενησάμενοι  
ἕμος: γε μηποτε ἡτερωτεμ  
νευτων: μαυενωτεν δε  
μαλλον θαμητη ἐβολ  
οθωπ νωτεν.

Ἐταυθενωσθε δε γε ἡτοιμασθε  
ἡγενησάμενοι πιατωελετ  
οθωπ νητεσβτωσθε  
αυθενωσθε νεμαθ ἐδοτη  
ἐπιθωπ οθωπ αυμαθωαμ  
ἕπιρο.

Ἐθαδε δε ἡγενησάμενοι  
ἡνικαβεν γε ἕμος: γε Πενθοις:  
Πενθοις: ἄστων ναν.

Πθοσ δε ἡγενησάμενοι πεθαθ  
γε ἕμνησθε ἕμος  
νωτεν γε ἕσων  
ἕμωτεν αν.

Ρωις οτην γε τετενωσθη αν  
ἕπιερωσθε οθδε ἡτοιμασθε  
εφνησθε πεπρωι  
ἕφρωι.

*Πῶσθε φα Πεννοσθε πε  
θα ἐνεθ ἕμνησθε.*

Then all those virgins  
arose, and trimmed their  
lamps.

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

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

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

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

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

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

*Glory be to God forever.*

فَقَامَتِ جَمِيعُ أَوْلِيَاكَ الْعَذَارَى  
وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ  
أَعْطِينَا مِنْ زَيْتِكُنَّ فَإِنَّ  
مَصَابِيحَنَا تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا  
يَكْفِي لَنَا وَلَكُنَّ، بَلِ  
اذْهَبْنَ إِلَى الْبَاعَةِ  
وَاشْتَرِينَ لَكُنَّ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَعْنَ،  
جَاءَ الْعَرِيسُ وَالْمُسْتَعِدَّاتُ  
دَخَلْنَ مَعَهُ إِلَى الْعُرْسِ  
وَأُغْلِقَ الْبَابَ.

أَخِيرًا جَاءَتِ بَقِيَّةُ الْعَذَارَى  
أَيْضًا قَائِلَاتٍ: رَبَّنَا،  
رَبَّنَا، افْتَحْ لَنَا.

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ  
إِنِّي مَا أَعْرِفُكُنَّ.

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

*والمجد لله دائماً.*



# Katameros Readings for the 11<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الحادي عشر من شهر توت المبارك

ΚΟΥΜΗΤ ΟΥΑΙ ΝΕΖΟΥΤ ΜΠΙΑΒΟΥΘ ΘΩΟΥΤ

## 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: ̅̅ - ̅̅	Psalm 4: 6 - 8	مزمور 4: 6 - 8
<p>Δεφροτυμηιμι ε̅̅ρηι ε̅̅ων̅̅ η̅̅ξε            φ̅̅ου̅̅ω̅̅ι̅̅νι̅̅ η̅̅τε̅̅ πε̅̅κ̅̅ε̅̅ο̅̅ Π̅̅β̅̅ο̅̅ι̅̅ς:̅̅ ακ̅̅τ̅̅ η̅̅ο̅̅υ̅̅νο̅̅ς            ε̅̅δ̅̅ρηι̅̅ ε̅̅πα̅̅ρη̅̅τ̅̅:̅̅ χ̅̅ε̅̅ η̅̅θ̅̅ο̅̅κ̅̅ μ̅̅μ̅̅α̅̅τ̅̅α̅̅τ̅̅κ̅̅            Π̅̅β̅̅ο̅̅ι̅̅ς:̅̅ ακ̅̅θ̅̅ρι̅̅ω̅̅π̅̅ι̅̅ θ̅̅ε̅̅ν̅̅ ο̅̅υ̅̅ε̅̅λ̅̅π̅̅ι̅̅ς.            ΔΔΛΛΗΛΟΥΙΑ̅̅.</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>Ο̅̅τ̅̅α̅̅να̅̅σ̅̅τ̅̅νω̅̅ς̅̅ι̅̅ς̅̅ ε̅̅β̅̅ο̅̅λ̅̅ θ̅̅ε̅̅ν̅̅            π̅̅ι̅̅ε̅̅τ̅̅α̅̅σ̅̅τ̅̅ε̅̅λ̅̅ι̅̅ο̅̅ν̅̅ ε̅̅θ̅̅ο̅̅υ̅̅α̅̅β̅̅ κ̅̅α̅̅τ̅̅α̅̅ υ̅̅α̅̅τ̅̅θ̅̅ε̅̅ο̅̅ν̅̅            α̅̅ς̅̅ι̅̅ο̅̅υ̅̅.</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>υ̅̅α̅̅τ̅̅θ̅̅ε̅̅ο̅̅ν̅̅ ι̅̅ϛ̅̅:̅̅ κ̅̅Δ̅̅ -̅̅ κ̅̅Η̅̅</p>	<p>Matthew 16: 24 - 28</p>	<p>متى 16: 24 - 28</p>
<p>Π̅̅ο̅̅τ̅̅ε̅̅ πε̅̅χε̅̅ Ι̅̅η̅̅σο̅̅υ̅̅ς̅̅ η̅̅νε̅̅φ̅̅μ̅̅α̅̅θ̅̅η̅̅τ̅̅ι̅̅ς:̅̅            χ̅̅ε̅̅ φ̅̅η̅̅ε̅̅θ̅̅ο̅̅υ̅̅ω̅̅ ε̅̅μ̅̅ο̅̅υ̅̅ η̅̅ς̅̅ω̅̅ι̅̅ μ̅̅α̅̅ρ̅̅ε̅̅ψ̅̅ο̅̅λ̅̅ο̅̅υ̅̅</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>حِينَئِذٍ قَالَ يَسُوعُ لِتَلَامِيذِهِ: إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>

ἐβολ: οἶτος μαρεφῶλι ἔπερῆτατρος  
ἔτερωμωυ ἔνωι.

Φη γαρ εἶοτωυ ἔνοθευ  
ἔτερωψυχη εἶετακος: φη δε  
εἶοηατακο ἔτερωψυχη εἶοηητ εἶεξεμς.

Οἱ γαρ ἔτε πηρωμυ ἔαξεμθνοῖ  
ἔμοφ αἱψωανξεμθνοῖ ἔπικοςμοσ  
τηρψ τερωψυχη δε ἔτερωψοῖ ἔμοσ:  
ἔμοον οἱ πετε πηρωμυ ἔατηψ ἔτωεβιῶ  
ἔτερωψυχη.

Πωηρι γαρ ἔφρωμυ εἶηηνοῖ θεν  
ἔωοῖ ἔτε Περωτ νεμ νεραῆσελοσ:  
οἶτος τοτε εἶηαψ ἔπιοῖραι πιοῖραι κατα  
νεραῆβηοῖ.

Ἄμην ψω ἔμοσ ἔωτεν ξε οἶον  
θαηοῖον θεν ἔηητοῖ εἶρατοῖ ἔπαμια  
ἔςεηαξεμψπι ἔφμοῖ ἔηωατοῖηαῖ  
ἔΠωηρι ἔφρωμυ εἶηηνοῖ θεν  
τερωμετοῖρο.

*Πῶοῖ φα Πηηοῖψ πε ψα ἔηεθ  
ἔτε ηι ἔηεθ: ἄμην.*

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 وَجِيُنْدٍ  
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

مز مور باكر

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

من مز امير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

Εὐεῷοῦοῦοῦ ἄμωοῦ ἠδῆτκ ἠζε νη  
τηροῦ εἰμει ἄπεκραν: γε ἠθοκ  
ακῆμοῦ ἐπιῆμῆ Πβοις: ἄφρητ  
ἠνοῦροπλον ἠτε οῦτματ: ακτ  
ἠνοῦχλομ ἔζων. Ἀλληλοῖα.

And all who love Your name shall be proud in You. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.

ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. هليلويا.

### Matins Gospel

#### إنجيل باكر

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

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

Οὐἀναστωσις ἐβोल θεν  
πιερασσελιον εθοραβ κατα Ὑαθεον  
ασιοῦ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.

Ὑαθεον ι: λλ - μβ

Matthew 10: 34 - 42

متى 10: 34 - 42

Ὑπερμεῖ γε ἔταιῖ ἐξιοῖ  
ἠνοῦριρηνθ ειζειν πικαρι μεταιῖ ἐξιοῖ  
ἠνοῦριρηνθ αν αλλα οτσηφι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لَا تَتَّظَنُوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سَيْفًا.

Διῖ ταρ ἐφερχ οῦρωμῖ ἐπεριωτ  
οῦοθ οῦωρι ἐτεσματ οῦοθ οῦωλετ  
ἐτεσωμῖ.

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;’

فَأْتِي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْابْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.

Οῦοθ νενχαχι ἄπιρωμῖ νε  
νεφρεμῖνῖ.

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

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

Φνεθμῖ ἄπεριωτ ιε τεματ  
ἐροτεροι ἔμεπῶα ἄμοι αν: οῦοθ  
φνεθμῖ ἄπεριωρι ιε τεωρι  
ἐροτεροι ἔμεπῶα ἄμοι αν.

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.

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

Φηέτενηνάωλι ἄπερῆτατρος ἀν  
οτος ἵτερομοϋ ἵσωι ῥεμπῶα ἄμοι  
ἀν.

Φηέταρξιμι ἵτεροψῆχη εῤετακος:  
φη δε εθνατακο ἵτεροψῆχη εθβητ  
εῤεξεμς.

Φηετωπ ἄμωτεν ἀρῶπ ἄμοι  
οτος φηετωπ ἄμοι ἀρῶπ  
ἄφηεταροτοι.

Φηετωπ ἵοῦῖροφηης εῤραη  
ἵοῦῖροφηης εῤεβῖ ἄφβεχε  
ἵοῦῖροφηης οτος φηετωπ ἵοῦῖροφηης  
εῤραη ἵοῦῖροφηης εῤεβῖ ἄφβεχε  
ἵοῦῖροφηης.

Οτος φηεθναῖτε οῤαι ἵηαῖκοῤσι  
ἵοῤαφοτ ἄμωοῤ ῥωχ μονον εῤραη  
ἵοῤαδθηης ἄμην ῥω ἄμοος ἵωτεν  
χε ἵηεῤτακο ἵχε περβεχε

*Πῶοῤ φα Πεννοῤῥ πε: ῶα ἐνεε  
ἵτε ἵ ἐνεε: ἄμην.*

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

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

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

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

And whoever gives one  
of these little ones only a  
cup of cold water in the  
name of a disciple,  
assuredly, I say to you, he  
shall by no means lose his  
reward.

*Glory be to God forever.*

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعْنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلُ الَّذِي أَرْسَلَنِي.

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

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ  
فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰντε πενταδ Παυλὸς Πιὰποστολὸς**

<p>Παυλὸς φῆβωκ ὑπενδῶις Ἰησοῦς Πιχριστοῦ: πιὰποστολὸς ἐθαθευ: φῆεταρθαυγ ἐπιζωυεννοῦφι ἰντε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Μιρωμεοῦ ἡ: ἠ - ᾠ</b></p>	<p><b>Romans 8: 18 - 30</b></p>	<p><b>رومية 8: 18 - 30</b></p>
<p>Ἰμενὶ ταρ χε σευπῶα ἀν ἰνχε νὶμκατῆ ἰντε παιχοῦ ἰντε τνοῦ ὑπιῶου εθναδωρπ ναν ἐβολ.</p> <p>Πωάνσομ ταρ ἐβολ ἰντε πιωντ αγσομ ἐβολ θατῆ ὑπιδωρπ ἐβολ ἰντε νιωηρι ἰντε Φνοῦτ.</p> <p>Πιωντ ταρ αγθνεχωγ ἰτμετεφληοῦ ἰνχορωγ ἀν ἀλλα εθε φῆεταρθερεγθνεχωγ θεν οτθελιπι.</p> <p>Χε ἰθοσ γωγ πιωντ ἰναερρευε ἐβολ θα τμετβωκ ἰντε ἰτακο ἐθρη ἐτμετρευε ἰντε ἰῶου ἰντε νιωηρι ἰντε Φνοῦτ.</p> <p>Ἰενσωοτη μεν ταρ χε πιωντ τηρπ γιὰθεου νεμαν οτοθ ὑτνακχι</p>	<p>For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.</p> <p>For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.</p> <p>For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;</p> <p>because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.</p> <p>For we know that the whole creation groans and labors with birth pangs together until now.</p>	<p>فَأَيُّ أَحْسَبُ أَنَّ الْأَمَّ الزَّمَانَ الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا.</p> <p>لَآنَ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانُ أَبْنَاءِ اللَّهِ.</p> <p>إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا عَلَى الرَّجَاءِ.</p> <p>لَآنَ الْخَلِيقَةُ نَفْسَهَا أَيْضًا سَتَعْتَقُ مِنْ عُبُودِيَةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدٍ أَوْلَادِ اللَّهِ.</p> <p>فَاتِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنِنُ وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.</p>

νευαν ψα εδουρν ετνον.

Ου μονον δε αλλα νευ ανον ρων  
τενφιζουμ ετλαπαρχη ντε πιπνευμα  
ντοτεν ουορ ανον τενφιζουμ νδρη  
νδητεν ενχοτυτ εβολ δατην  
ντμετωρη πιωτ ντε πενωμα.

Ετανοθευ σαρ δεν ουζελιπ:  
ουζελιπ δε εννατ ερος νοτζελιπ αν  
τε: φη σαρ εψαρε ουαι νατ εροϋ  
ψαφερρπομομιν εροϋ.

Ισχε δε φητεννατ εροϋ αν  
τενερζελιπ εροϋ εβολ ριτεν  
ουρρπομομη τενχοτυτ εβολ δαχωϋ.

Παιρητ δε ον πιπνευμα ετντοτε  
ντενμετρωβ ου σαρ ντωβρ ετενναιϋ  
κατα φρητ ετρωε ντενεμι αν αλλα  
νθοϋ πιπνευμα ερεροτο σεμι εερρη  
ετων δεν ρανφιζουμ νατσαϋ  
μωου.

Φη δε ετδοτδετ ννιρητ ερωου  
χε ου πε φμενι ντε Πιπνευμα χε  
αφσεμι εφνοντ εχεν νηεουαβ.

Πενσωουν δε χε νηετεραζαπαν  
μφνοντ ψαφερ ρωβ νευωου δεν ρωβ  
νιβεν εθνανετ νηεταφθαρωου κατα  
πεφωρηπ νθωϋ.

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.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بِأُكُورَةِ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضًا  
نَنْ فِي أَنْفُسَنَا مُتَوَقِّعِينَ التَّبَيِّ  
فِدَاءَ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمُنْتَظَرِ لَيْسَ رَجَاءً لِأَنَّ  
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
فَأَنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

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

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

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ  
مَعًا لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ  
هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.

Χε νηέταφερψορπ νέσωτνοτ ναι  
 ον αφερψορπ νθαψοτ νψφηρ νέμοτ  
 ντε τεικων άπεψηρι ερεψωπι εφοι  
 νψορπ άμικι δεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον  
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ  
 ναι ον αφέμαϊωοτ: νη δε  
 έταφέμαϊωοτ ναι ον αφτΰωοτ νωοτ.

*Πέμοτ ταρ νευωτεν νευ  
 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 أَيضًا وَالَّذِينَ دَعَاهُمْ  
 فَهُؤْلَاءِ بَرَّرَهُمْ أَيضًا وَالَّذِينَ  
 بَرَّرَهُمْ فَهُؤْلَاءِ مَجَّدَهُمْ أَيضًا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον έβολδ δεν πε πιζοττ  
 νέπιστολη ντε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**α̅ Πετρος β̅: η̅ - ιε̅**

Πχωκ δε έρετενοι νοτμετι νοτωτ  
 τηροτ: έρετενοι νψφηρ νβιδici: οτοζ  
 έρετενοι άμικον νψανθμαδτ  
 έρετενεβινοτ.

Πτετεντ νοτπετρωοτ αν δα  
 οτπετρωοτ: οτδε εοτρωοτψ δα  
 οτρωοτψ: πετονβητ δε έρετενέμοτ χε  
 έταφθαζεμ θηνοτ έπαιζωβ ρινα  
 ντετενερεκληρονομιν άπιέμοτ.

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 وَاحِدٍ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَةً.

Φη γαρ εθορωω εμενρε πωνδ  
οτος ενατ εθανεσοτ ενανετ  
μαρεγταλβο υπεγλας εβολ εα  
πιπετρωοτ: οτος νεφσφοτοτ  
εϋτεμσαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:  
οτος ητεφιρι υπιαγαθον: μαρεγκωτ  
ησα οτρηρηνη οτος ητεφβοχι ησως.

Χε νεηβαλ υπβοις σεζοτυτ εχεν  
νηομη: οτος νεφμαγυα σερικι ησα  
ποττωβε: ηρο δε υπβοις εχεν ηηετιρι  
υπιπετρωοτ.

Οτος ηημ εθναϋτεμκαε ηωτεη  
εϋωπ αρετεηγανερρεφχοε  
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαε  
εθεε ημεομη ωοηνιατεη θηνοτ:  
τοτρωοτ δε υπερερρωοτ εατεεση οτδε  
υπερϋθορτερ.

Πβοις δε φνοττ ματορβοφ ηδερη  
εεν νετεηζητ.

*Ηασηνοτ υπερμενρε ηικοςμοε  
οτδε ηηετρωπ εεν ηικοςμοε: ηικοςμοε  
ηασηνη ηεμ τερεπηθωια: φη δε ετιρι  
υφορωω υφνοττ εηαωπι γα ενεε:  
αμην.*

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

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

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

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

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

But sanctify The Lord God in your hearts.

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

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

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

لأنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ.

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



## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολοσ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμην. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال 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>Δεῦροπυ δε δεν πιςνοῦ ἐτε ἡμην 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 ἐπεφραν πε Δμητριος οῦμηνκατ πε: εμμοκ ἡθανερφνοῖ ἡκατ ἡτε ϋαρτεμικ ναϋτ ἡθανηϋ ἡκωβ ἡνιτεχνηιθικ ἡθανκοῦσι αν νε.</p>	<p>For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.</p>	<p>لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِΤْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِصَّةٍ لِأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αϋθοῦῳτοῦ νεμ νικερσαθικ ἐτε ἡπκωϋ ἡναι πεκαϋ: νιρωμυ τετενωων ἡνε ἐβολ ζιτεν ταξινερκωβ ἡρε ϋμετρεϋϋφεροῦ ϋοπι 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>Οῦοζ τετενηαῦ οῦοζ τετενωτεμ ζε οῦ μονον δε εφεσοσ ἡμηνατς: αλλα εχεδον δεν ϋακια τηρς ἡ φαι ζε Παῦλοσ οῦῳτεβ ἡοῦνιϋϋ ἡμηνϋ ἐβολ εϋω ἡμοσ: ζε θαννοῦϋ αν νε ναι ἐτοῦθαμιο ἡμωοῦ ἐβολ ζιτεν θανμοοῦνκ ἡκικ.</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>Οῦ μονον δε παιμεροσ εθναϋωπι ναν εοῦκῦνδινος εθρενι ετσοζι 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 إِهَاتَةِ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءٍ وَأَنْ سَوْفَ تُهْدَمُ</p>

πικερφει ἵτε ἴνιωτ ἵνοοτ  
†Δρτεμικ ἵσεναιοπϷ αν ζε εἶλι ογοζ  
σεναιωροϷερ ἵτεσμετνιωτ θαί ετε  
†Δσιὰ τηρσ νεμ †οικοτμενη τηρσ  
ερσεβες'ε ἕμοσ.

Εταρωτεμ δε εἵναι ογοζ  
εταρωμοζ ἵκωντ ναρωϷ εβολ ερωζ  
ἕμοσ ζε οτνιωτ τε †Δρτεμικ ἵτε να  
Εφεσοσ.

Ογοζ αμοζ ἵζε †πολις  
ἵψοορτερ: ανθοχι δε τηροϷ ζεν  
οτονοι ετοσπ ἐπιθεατρον ανρωλεμ  
ἵΣαιοσ νεμ Δρισταρχοσ  
εζανρεμῶακεδονιὰ νε εατι  
εἶπωεμο νεμ Παυλοσ.

ΕροτωϷ δε ἵζε Παυλοσ εἶ εδορν  
επιμηϷ ναρωζ ἕμοϷ αν πε ἵζε  
νιμαθητησ.

Θανκεχωορνι δε εβολ ζεν  
νιαρχων ἵτε †Δσιὰ ετοι ἵψοφηρ εροϷ  
ανρωορπ ζαροϷ ερωζο εροϷ  
εἶτεμῶρεϷτηϷ ἕμαραταϷ  
επιθεατρον.

Θανκεχωορνι μεν ναρωϷ εβολ  
ερωζ ἕμοσ ἵκερωβ νε ἵτεκκλιςιὰ  
ζαρ ἵψοορτερ πε ογοζ ναρε πορωοῶ  
ωορν αν πε ζε εταρωοοτ 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  
وَأَنذَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ  
خَاطِفِينَ مَعَهُمْ غَايُوسَ  
وَأَرِسْتَرُخُسَ الْمَكْدُونِيِّينَ رَفِيقِي  
بُولُسَ فِي السَّفَرِ.

وَلَمَّا كَانَ بُولُسٌ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ  
الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ.

وَأَنَاسٌ مِنْ وُجُوهِ أَسِيَا كَانُوا  
أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ  
لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ  
وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَخْفَلَ  
كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ  
لَأَيِّ شَيْءٍ كَانُوا قَدِ اجْتَمَعُوا.

Εβολα δε δεν πιμηω ατινι  
Ἰαλεξανδροσ εβολα ἴχε νιλοτδαι:  
Ἰαλεξανδροσ δε αφωρεμ ερωον  
ἴτεφχιχ εφονωω εεραπολοσιθε  
ἠπιμηω.

Εταγεμι δε χε ονιοτδαι πε  
αφωωπι ἴχε οτδρωον ἴοτωτ ἴτε οτον  
νιβεν νατ οτνοτ ἴνοττ ερωω εβολα χε  
οτνιωτ τε τδαρτεμις ἴτε να εφεσοσ.

Εταφθερε πιμηω δε χερι ἴχε  
πιτραμματενσ πεχαφ χε νιρωω  
νιρεμεφεσοσ νιμ ταρ δεν νιρωω ετε  
ἴχσωοτν αν ἴτπολις ἴνιρεμεφεσοσ  
χε σοι ἴνεωκεροσ ἴτε τνιωτ  
ἴδαρτεμις νεμ πιδιοπετνσ.

Ἰμοσ ελι οτν τεδοτν εερεν ναι:  
σεμπωα δε ἴτετενωωπι ερετενσμοτ  
οτοθ ἴτετενωωτεμερ ελι ἴεωβ δεν  
οτδαι.

Ἰρετενιτινι ταρ ἴναιρωω εἴναι  
οτδε εανκαλπερφει αν νε οτδε  
ἴσεχεοτδ αν ενετεννοττ.

Ἰσε μεν οτν Διμητριος νεμ  
νικετεχνιτεσ εθνεμαφ οτον ἴτωοτ  
ἴνοτσαχι εα οτδαι σεναἴνι ἴνιἴδορεοσ  
οτοθ οτον ανθηπατοσ ωοπ μαροτσεμ  
εἴννοτερνοτ.

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 تَقَاوَمُ  
يَبْتَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا  
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنَّكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهُمَا  
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفِي  
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ  
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ  
فَأِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ  
فَلْيُزَيِّرُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετεγκωτῆ ἵσα κερωβ  
θεν ἱεκκλήσιὰ ἵνομιμον ἐῖβολῆ  
ἐβολ.

Κε ταρ तेनेरकिनदिनेवि  
εεरोεएकाτησори ἐρον εεβε  
πιῶθορτερ ἵτε φοοτ ἕμιον ἔλι  
ἵλωιζι ῶοπ θαι ἔτε ἕμιονῶζου ἕμιον  
ἐῖλοσος εεβητς δεν παιῶθορτερ.

Οτοσ ναι ἔταεζοτοτ ἀρχω  
ἵἱεκκλήσιὰ ἐβολ.

*Πισαχι δε ἵτε Πβοις εεῖαιαι οτοσ  
εεῖῶλαι: εεῖῶμαζι οτοσ εεῖταχρο:  
θεν ἱὰςια ἵεκκλήσια ἵτε Φνορῆ:  
ἀμην.*

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

And when he had said these things, he dismissed the assembly.

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

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئاً مِنْ جِهَةِ  
أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلِ  
شَرَعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ  
فِتْنَةٍ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا  
مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا  
التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرَفَ الْمَحْفَلَ.

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

## Synaxarium of Tout 11 سنكسار اليوم الحادي عشر من شهر توت

1. The Martyrdom of Saint Basilides (Wasilides), the Minister
2. The Martyrdom of the Three Farmers in Esna

### 1. The Martyrdom of Saint Basilides (Wasilides), the Minister

On this day, St. Basilides (Wasilides) who was a minister and counsellor during the reign of Emperor Numerianus, was martyred. Numerianus married Basilides' sister. Basilides had two sons, Eusebius and Macarius.

When the Persians waged war against Rome, Emperor Numerianus sent his son Yustus to fight them. Emperor Numerianus was killed by his in-law Arrius. Diocletian, who was Emperor Numerianus' servant, rose up and killed Arrius. The soldiers rallied behind Diocletian and proclaimed him an emperor in Antioch in the year 284 AD.

1. استشهاد القديس واسيليدس الوزير
2. استشهاد الثلاثة فلاحين باسنا

1. استشهاد القديس واسيليدس الوزير في مثل هذا اليوم أستشهد القديس واسيليدس. وكان هذا القديس وزيراً في عهد الملك نوماريوس قيصر الذي تزوج أخت واسيليدس. وكان لواسيليدس ابنان هم يوسابيوس ومكاريوس. ولما ثار الفرس على الروم، أرسل الملك نوماريوس ابنه بسطس لمقاتلة الفرس. أما الملك نوماريوس فقتله صهره أيروس. فقام دقلديانوس خادم الملك نوماريوس وقتل أيروس، فالتف الجنود حوله وأقاموه ملكاً في أنطاكية سنة 284 ميلادية. وبعد فترة، ترك إله السماء وعبد الأوثان وأصدر منشوراً باضطهاد المسيحيين في

After a while, Diocletian renounced The Lord Christ and worshipped idols. On the 23<sup>rd</sup> of February, 303 AD, Diocletian issued his edict to persecute the Christians.

He started by killing the royal family, and sent Basilides to Masrus, the governor of the Five Western Cities (Pentapolis). He tortured him severely, once with the Hinbazeen, and other time by placing him in a cauldron filled with boiling oil. Then he was lifted up on a spiral device with an iron saw. The governor did not leave out any means of torturing him.

When Masrus saw that Basilides remained steadfast in his faith in The Lord Christ, he ordered to cut off Basilides holy head, and thus he received the crown of martyrdom.

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

## 2. The Martyrdom of the Three Farmers in Esna

On this day also, the three saintly farmers in Esna were martyred. They were Sorus, Antokion and Mash-hory.

Now, after the martyrdom of the people of Esna, Arianus, the governor, took Anba Ammonius, Bishop of Esna, a prisoner with him to Aswan, and on his way back, he entered the city and found no one there.

He went to the northern part of the city where he met these three farmers. They cried out with one accord saying, "We are Christians." The governor replied, "Our swords are dull from much use." So the men said, "We have our axes, kill us with them." He ordered the soldiers to slay them. There was a big rock, the men put their necks on it and the soldiers beheaded them with their own axes, and so they received the crown of martyrdom.

Their bodies are buried in their special splendid shrine in their church in the middle of the city of Esna, where prayers and veneration are celebrated on their feast day.

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

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

23 فبراير سنة 303 ميلادية.

وبدأ يقتل أفراد العائلة الملكية فأرسل واسيليدس إلى ماسورس، وإلى الخمس المدن الغربية، الذي عذبه عذاباً شديداً، تارة بالهنبازين (آلة عبارة عن دولاب به أسنان من حديد لتمشيط الجسم)، وتارة بوضعه في خلقين (إناء ضخم من النحاس يغلي فيه زيت أو قار)، ثم رفعه على لولب به منشار حديد. ولم يترك شيئاً من أنواع العذاب إلا وعذبه به.

ولما رآه ثابتاً كالصخر على إيمانه بالسيد المسيح، أخيراً أمر بقطع رأسه فنال إكليل الشهادة.

بركة صلواته فلنكن معنا. آمين.

2. استشهاد الثلاثة فلاحين بإسنا

وفيه أيضاً استشهد الثلاثة فلاحين بإسنا وهم سورس وأنطوكيون ومشهوري. وذلك أنه بعد استشهاد شعب إسنا، أخذ الوالي أريانوس الأنبا أمونيوس أسقف إسنا أسيراً معه إلى أسوان، وعند رجوعه دخل مدينة إسنا فلم يجد فيها أحداً.

وسار إلى بحري المدينة فقابله هؤلاء الفلاحون الثلاثة. فصرخوا بصوت واحد: "نحن مسيحيون". أجاب الوالي: "لقد أرجعنا سيوفنا إلى أعمادها". فقالوا: "معنا فؤوسنا، اقتلنا بها". فأمر الوالي الجند بقتلهم وكان هناك حجر كبير مدوا عليه أعناقهم فقطع الجند رؤوسهم بفؤوسهم ونالوا أكاليل الشهادة.

وما زالت أجسادهم مدفونة وسط مدينة إسنا في مقبرة كبيرة خاصة بهم، تقام بها الصلوات في أعيادهم.

بركة صلواتهم فلنكن معنا. آمين.

ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm مزمور القداس

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

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

<b>Ψαλμος τω Δαυιδ ζζ: αζ, α</b>	<b>Psalm 68: 35, 3</b>	<b>المزمور 67: 33، 4</b>
<p>Οὐὲφρηι πε Φνοϋτ̅ ζεν νηεθοϋαβ              ἠταϋ: Φνοϋτ̅ ἠπιλραηλ ἠθοϋ ε̅εϋε̅τ̅              ἠνοϋχομ νεμ οὔαμαρι ἠπεϋλαοϋ: οὔοϋ              ἠἠμἠι μαροτοϋνοϋ μαροϋεληλ              ἠπεἠθο ἠΦνοϋτ̅: μαροτοϋνοϋ ζεν              οὔοϋνοϋ. <b>Αλληλοια.</b></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. <b>Alleluia.</b></p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. <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>Οὔαναςνωσιϋ ε̅βολ ζεν              πιεταστελιον εθοϋαβ κατὰ λουκαν              ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<b>λουκαν ιβ: α - ιβ</b>	<b>Luke 12: 4 - 12</b>	<b>لوقا 12: 4 - 12</b>
<p>Ϡζω δε ἠμοϋ νωτεν ναϋφρηι ζε              ἠπερερϋοτ̅ ζατ̅η ἠνηεθναζωτεβ              ἠπετενϋωμἠ οὔοϋ μενενα ναι              ἠμοϋνωϋ ἠμαϋ ἠε̅λι ἠε̅οὔο̅ ε̅αιϋ.               Ϡναταμωτεν ζε ἠριζοτ̅ ζατ̅η              ἠνιμ ἠριζοτ̅ ζατ̅η ἠφ̅η̅ε̅τε μενενα              ε̅ρεϋζωτεβ οὔοντεϋ ε̅ρωϋι̅ ε̅ε̅ιοϋ̅ι̅</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.  But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you,</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَبَعْدَ 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.</p>

ἐτρεννα ἀρα τρω ἄμοσ νωτεν γε  
ἀριζοτ δατρη ἄφαι.

Μη τιοτ ἴδαξ αν ἐτοττ ἄμωοτ  
ἐβολ δα τεβι ἄνοττ οτοζ οται ἐβολ  
ἴδητοτ ἴνεοβω ἐροτ αν ἄπεἄθο ἄ  
Φνοττ.

Ἀλλα νικετω ἴτετενὰφε σεπ  
τηροτ: ἄπερεροτ τετενοτοτ  
ἐοτμηω ἴδαξ.

¶ τρω δε ἄμοσ νωτεν γε οτον  
νιβεν εθναοτωνε ἐβολ ἴδητ ἄπεἄθο  
ἴνιρωμ Πωηρι ζωτ ἄΦρωμ  
ναοτωνε ἐβολ ἴδητοτ ἄπεἄθο  
ἴνιασσελοσ ἴτε Φνοττ.

Φη δε εθναοττ ἐβολ ἄπεἄθο  
ἴνιρωμ σεναοττ ἐβολ ζωτ ἄπεἄθο  
ἴνιασσελοσ ἴτε Φνοττ.

Οτοζ οτον νιβεν εθναξε οταχι  
ἴνα Πωηρι ἄΦρωμ σεναχατ νατ  
ἐβολ: φη δε εθναξεοτὰ ἐΠἴνευμα  
εθοταβ ἴνοτ τω νατ ἐβολ.

Σοταν δε ατωανἴν εθνοτ ἐδοτν  
ἐνιτνασση νεμ νιαρχη νεμ  
νιἔροττὰ ἄπερρωοττ γε πωσ ιε οτ  
πε ἐτετενναἔροτ ἄμοτ ιε οτ πε  
ἐτετενναοτ.

fear Him!

Are not five sparrows  
sold for two copper coins?  
And not one of them is  
forgotten before God.

But the very hairs of  
your head are all numbered.  
Do not fear therefore; you  
are of more value than  
many sparrows.

Also I say to you,  
whoever confesses Me  
before men, him the Son of  
Man also will confess  
before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ  
بِفِلْسَيْنِ وَوَاحِدٍ مِنْهَا لَيْسَ مَنْسِيًّا  
أَمَامَ اللَّهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا  
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ  
النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُّسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

Πιπνευμα γαρ εθοραβ  
νατσαβωτεν θεν ττορνοτ ετε υιατ  
ενηεθνασεπιωα ηχοτοτ.

*Πιωοτ φα Πεννοττ πε ωα ενεε  
ητε ηι ενεε: αμην.*

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

لَاِنَّ الرُّوْحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ اَنْ تَقُولُوْهُ.

*والمجد لله دائماً.*



# Katameros Readings for the 12<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الثاني عشر من شهر توت المبارك

ΚΟΥΜΗΤ ἘΝΑΥ ἸΕΡΟΥ ἸΠΙΛΑΒΟΥ ΘΩΟΥΤ

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυὶδ λλ̄: ιβ̄, ζ̄	Psalm 32: 11, 6	مزمور 31: 12، 7
<p>Οὔνοϛ ἔξεν Πβοιϛ οὔοϛ θελῆλ            νιῶμη: ὡοὔωοὔ ἰμωτεν ζεν Περραν            εθοὔαβ: ἔρρη ἔξεν θαἰ εὔεὔωβε            ἔὔωϛι ραροκ: ἵνε οὔον νιβεν εθοὔαβ            ζεν οὔχοὔ ερϛοὔτων. Ἀλλῆλοὔα.</p>	<p>Be glad in The Lord and rejoice, you righteous; and shout for joy, and glory in His holy name. For this cause everyone who is godly shall pray to You in an upright time. Alleluia.</p>	<p>افرحوا أيها الصديقون بالرب            وابتهجوا وافتخروا باسمه            القدس. من أجل هذا يبتهل إليك            كل الأبرار في أوان مستقيم.            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>Οὔἀναστῆωϛιϛ ἔβολ ζεν            πιεὔαστελιον εθοὔαβ κατὰ Ὑαὔθεον            αὔιοὔ.</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>Ὑαὔθεον κέ: ιΔ̄ - κϛ̄</p>	<p>Matthew 25: 14 - 23</p>	<p>متي 25: 14 - 23</p>

Ὑψήρητ γαρ ἰοῦρωμι ἐφναῶνασ  
ἐπῶεμο ασμοῦτ ἐνεφῆβιαικ οτοσ  
αστ ἔπετεντασ ἐτοτοῦ.

Οῦαι μεν αστ νασ ἵτοῦ ἵζινδῶρ:  
κεοῦαι δε αστ νασ ἵσναῦ: κεοῦαι δε  
αστ νασ ἵοῦαι: ποῦαι ποῦαι κατὰ  
τερξου οτοσ ασῶνασ ἐπῶεμο.

Ἀσῶνασ δε ἵξε φῆετβι ἔπιτοῦ  
ἵζινδῶρ ασερξωβ ἵζητοῦ οτοσ  
ασῶφε κε τοῦ.

Παιρητ ον φῆετασβι ἔπισναῦ  
ασῶφε κε σναῦ.

Φη δε ἐτασβι ἔπιοῦαι ασῶνασ  
ασῶωκι ἵοῦκασι οτοσ ασῶωπ ἔπιζατ  
ἵτε περβοις.

Ὑενενσα οῦνιωτ δε ἵσχοῦ ασῖ  
ἵξε Πβοις ἵνιῆβιαικ ἐτε ἔμαῦ οτοσ  
ασῶωπ νεωοῦ.

Ἀσῖ δε ἵξε φῆετασβι ἔπιτοῦ  
ἵζινδῶρ ασεν κε τοῦ ἵζινδῶρ ερξω  
ἔμοσ γε Παβοις τοῦ ἵζινδῶρ  
ακτιτοῦ νηι ις κε τοῦ ἵζινδῶρ  
αἵξφωοῦ.

Πεξε περβοις δε νασ γε καλωσ  
πιβωκ εθνανεσ οτοσ ἐτενεοτ ἐπιδη  
ακῶωπι εκενεοτ ζεν ζανκοῦσι

For the kingdom of  
heaven is like a man  
traveling to a far country,  
who called his own servants  
and delivered his goods to  
them.

And to one he gave five  
talents, to another two, and  
to another one, to each  
according to his own  
ability; and immediately he  
went on a journey.

Then he who had  
received the five talents  
went and traded with them,  
and made another five  
talents.

And likewise he who  
had received two gained  
two more also.

But he who had  
received one went and dug  
in the ground, and hid his  
lord's money.

After a long time the  
lord of those servants came  
and settled accounts with  
them.

So he who had received  
five talents came and  
brought five other talents,  
saying, 'Lord, you  
delivered to me five talents;  
look, I have gained five  
more talents besides them.'

His lord said to him,  
'Well done, good and  
faithful servant; you were  
faithful over a few things, I  
will make you ruler over

وَكَاثَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ  
وَسَلَّمَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ وَآخَرَ وَزْنَةً كُلًّا وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ وَزَنَاتٍ  
آخَرَ.

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ  
أَيْضًا وَزْنَتَيْنِ أُخْرَيَيْنِ.

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

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَقَدَّمَ خَمْسَ وَزَنَاتٍ أُخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ وَزَنَاتٍ أُخَرَ رَبِحْتُهَا فَوْقَهَا.

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

εἰς ἄκρον εἰσεν θλιψίως μαυρῶν  
ἐδοῦν ἐφραῖμ ἵτε Πεκδοῖς.

Δεὶ δὲ ἵνε φηέταρβι ὑπιζίνδωρ  
ἵνατ περατ γε Παδοῖς ζίνδωρ ἵνατ  
ἀκτιτοῦρ νηι ἱς κε ἵνατ ἀίξφωοῦ.

Πεξε Πεφδοῖς δε νατ γε καλωσ  
πιβωκ εθνανετ οτοθ ἐτενεοτ ἐπιδη  
ἀκτωπι εκνεοτ θεν θανκοῦσι  
εἰς ἄκρον εἰσεν θλιψίως μαυρῶν  
ἐδοῦν ἐφραῖμ ἵτε Πεκδοῖς.

*Πῶοῦ φα Πεννοῦτ πε ὡα ἐνεθ  
ἵτε νη ἐνεθ: ἀμην.*

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

He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’

His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

*Glory be to God forever.*

ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي هُوَذَا وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

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

*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 ρια: ᾶ

Psalm 112: 1, 2

المزمور 111: 1

Ωορνιατῆ ὑπιρωμι ετερποτ  
θατθη ὑΠδοῖς: ἵερρη θεν νεφεντολῆ  
εφῆοτωγς ἑμαγω: εφῆξεμοχομ εἰσεν  
ἵκαθι ἵνε νεφῆροχ: ενῆμοῦ εἵτνεεᾶ  
ἵτε νηετοῦτων. **Δαληλοια.**

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

طوبى للرجل الخائف الرب ويهوى وصاياه جداً. يقوى نسله على الأرض. جيل المستقيمين يبارك. **هلليويا.**

**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν πιδαστρελιον εθουαβ κατα λουτκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἔ: ΙΖ - ΚΣ</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Ουοθ εταει εδρηι νεμωου αροει ερατει θεν ουμα ηκοι νεμ ουμηω ητε νεμιαθητης νεμ κεμηω ερωη ητε πιδαοσ εβὼλ θεν ηιουδαεα τηρσ νεμ ιερουσαλημ νεμ εβὼλ θεν ηπαραλια ητε ητροσ νεμ ησιδων ηηεταηι εσωτεμ ερωη ουοθ ητεηταλδωου εβὼλ θεν νοτωωνι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاةَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Ουοθ ηηεναητεμκο υμωου ηνε ηιπνευμα ηακαθαρθον ηαηερφαδρι ερωου.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Ουοθ ηαρε πιμηω τηρη κωη ησα βι νεμαη: χε ουηι ηασνηου εβὼλ υμοη ηνε ουχομ ουοθ ηασταλδο υμωου τηρου πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَمَسُّوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفِي الْجَمِيعَ.</p>
<p>Ουοθ ηθοη εταηαι ηνεηβαλ επωωι ουβε νεμιαθητης πεχαη νωου χε ωουηιατεν θηνοη ηιηηκι χε θωτεν τε ημετορη ητε φηουη.</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

Ὡοῖνιὰ τέν ἠννοῦ νηετροκερ χε  
 †νοῦ τετεννασι: ὠοῖνιὰ τέν ἠννοῦ  
 νηετριμι †νοῦ χε τετεννασῶβι.

Ὡοῖνιὰ τέν ἠννοῦ ἔωωπ  
 ἵντοῦμεεεε ἠννοῦ ἵνεε νιρωμι ογοε  
 ἵντοῦνοεετ ἠννοῦ ἔβωλ ογοε ἵντοῦωεω  
 ἠννοῦ ογοε ἵντοῦεε πετενραν ἔβωλ  
 ἕφρη† ἵνοῦπετρωοῦ εθεε Πωηρι  
 ἕφρωμι.

Ραωι θεν πιεροοῦ εεε ἕματ ογοε  
 θεληλ: θηππε ταρ πετενβεχε οηνιω†  
 πε ἵερηι θεν ἵφε: ναι ταρ οη ἕναῖρι  
 ἕμωοῦ ἵνιπποφητης ἵνεε νοηιο†.

*Πῶοῦ φα Πεννοῦ† πε: ωα ἕνεε  
 ἵτε νι ἕνεε: ἄμην.*

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

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

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

*Glory be to God forever.*

طوبآكم آيها الجيعآ الآن لآتكم  
 تشبغون. طوبآكم آيها البآكون  
 الآن لآتكم ستضحكون.

طوبآكم آذا أبعضكم النآس وآذا  
 أفرزوكم وعبروكم وأخرجوا  
 اسمكم ككثير من أجل ابن  
 الإنسان.

أفرحوا في ذلك اليوم وتهللوا  
 فهودآ أجركم عظيم في السمآء.  
 لأن آباءهم هكذا كآنوا يفعلون  
 بالأنبيآء.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

### †επιστολη ἵτε πενσαδ Παυλος Πιαποστολος

Παυλος φβωκ ἕπενβοις Ιησοῦς  
 Πιχριστος: πιαποστολος εεθαεεμ:  
 φηεταεωωεε επιειωεννοῦφι ἵτε  
 φνοῦ†.

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

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

Πρωμειος Δ: ις- ε: ε

**Romans 4: 13 - 5: 5**

رومية 4 : 13 - 5 : 5

Οὐ γὰρ ἐβόλ ζιτεν πινομος αν  
 αυτῆ ὑπιωυ ἡβρααυ ιε πεφῆροϋ  
 εῶρεφωπι εφοι ἡκλῆρονομος  
 ὑπικοςμος αλλα ἐβόλ ζιτεν τμεθμη  
 ἡτε φῆναζτ.

Ισχε γαρ ἐβόλ ζεν φῆνομος νε  
 ἡκλῆρονομος θαρα αφωπι εφωοτῆ  
 ἡχε πιναζτ: οτοϋ αφκωρϋ ἡχε πιωυ.

Φνομος γαρ αφερζωβ εφζωοτ:  
 φμα δε ετε ὑμοον νομος ὑματ οτδε  
 ὑμοον παραβασις.

Εῶβε φαι ἐβόλ ζιτεν οτναζτ ζινα  
 κατα οτῆμοτ: εῶρεφωπι ἡχε πιωυ  
 εφταχροοτ ὑπιζροϋ τηρϋ  
 ὑφῆετωοπ ἐβόλ ζεν πινομος  
 ὑματατϋ αν: αλλα νευ φῆετωοπ  
 ἐβόλ ζεν φῆναζτ ἡβρααυ ετε  
 πενωτ τηρεν πε.

Κατα φρητ ετςζοοτ χε αιχακ  
 ἡνωτ ἡοτμηυ ἡεθνος ὑπεῦθο  
 ὑφῆοοτ φῆεταφναζτ εροϋ  
 φῆεττανζο ἡνιρεφωοοτ οτοϋ  
 ετθαζεμ ἡνῆετε ἡεωοπ αν ὑφρητ  
 νε εφωοπ.

Φῆ εῆαφοι ἡατρελις εφζωβ  
 αφναζτ εφζελπις: εῶρεφωπι ἡνωτ  
 ἡοτμηυ ἡεθνος κατα φρητ εταφζοϋ

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

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

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

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

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

who, contrary to hope, in hope believed, so that he became the father of many nations, according to what

فَاتَهُ لَيْسَ بِالنَّمُوسِ كَانَ الْوَعْدُ  
 لِإِبْرَاهِيمَ أَوْ لِنَسْلِهِ أَنْ يَكُونَ وَارِثًا  
 لِلْعَالَمِ، بَلْ بِيْرِ الْإِيمَانِ.

لَأَنَّهُ إِنْ كَانَ الَّذِينَ مِنَ النَّامُوسِ  
 هُمْ وَرَثَةً فَقَدْ تَعَطَّلَ الْإِيمَانُ وَبَطَلَ  
 الْوَعْدُ!

لَأَنَّ النَّامُوسَ يَنْشِئُ غَضَبًا إِذْ  
 حَيْثُ لَيْسَ نَامُوسٌ لَيْسَ أَيْضًا تَعَدِّي.

لِهَذَا هُوَ مِنَ الْإِيمَانِ كَيْ يَكُونَ  
 عَلَى سَبِيلِ النِّعْمَةِ لِيَكُونَ الْوَعْدُ  
 وَطَيِّدًا لِجَمِيعِ النَّسْلِ. لَيْسَ لِمَنْ  
 هُوَ مِنَ النَّامُوسِ فَقَطْ بَلْ أَيْضًا  
 لِمَنْ هُوَ مِنْ إِيْمَانِ إِبْرَاهِيمَ الَّذِي  
 هُوَ أَبٌ لِجَمِيعِنَا.

كَمَا هُوَ مَكْتُوبٌ: «إِنِّي قَدْ جَعَلْتُكَ  
 أَبًا لَأُمَّمٍ كَثِيرَةٍ». أَمَامَ اللَّهِ الَّذِي  
 آمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَى وَيَدْعُو  
 الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا  
 مَوْجُودَةٌ.

فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى  
 الرَّجَاءِ لِكَيْ يَصِيرَ أَبًا لَأُمَّمٍ كَثِيرَةٍ  
 كَمَا قِيلَ: «هَكَذَا يَكُونُ نَسْلُكَ».

ναϋ ρε ερε πεκζροϋ ερεϋωπι  
υπαρηϋ.

Οτοϋ ετε υπερϋωπι ϋεν πιναϋϋ:  
εαϋϋναϋϋ υπερϋωμα αϋϋεμϋ ϋηδη  
αϋμοϋ: αϋι νερη ϋεν ναϋ ϋε ηρωπι  
νεμ ϋκεμετρεμωοϋτ ητε θυετρα  
ηCappa.

Οτοϋ ετε υπερϋρηϋτ ϋναϋ ϋεν  
οϋμεταθναϋϋ επιωϋ ητε Φνοϋϋ:  
αλλα αϋϋουϋεμ ϋεν πιναϋϋ  
εαϋϋωοϋτ υΦνοϋϋ.

Οτοϋ απερϋρηϋτ θυωτ ϋε φηεταϋωϋ  
υμοϋ ναϋ οτοϋ ϋϋου υμοϋ εαιϋ.

Εϋβε φαι ατοϋϋ ναϋ εϋμεϋηη.

Ηε εταϋϋεϋηϋτ δε αν εϋηηϋϋ  
υμαϋαϋϋ ϋε ατοϋϋ ναϋ.

Αλλα νεμ εϋηηϋϋ ϋων ϋα  
νηεϋροναοϋϋ νωοϋ: ηηεθναϋϋ  
εφηεταϋτοϋνοϋ Ιηϋοϋϋ Πιϋϋριϋτοϋ  
Πενϋοιϋ εβολ ϋεν ηηεϋμωοϋτ.

Φηεταϋϋηϋϋ εϋβε ηεννοβη οτοϋ  
αϋϋωηϋ εϋβε πεηϋμαιϋ.

Εταϋϋεϋμαιϋον οϋη εβολ ϋιτεη  
φηναϋϋ μαρεηηρη ϋοϋϋηρηηη ϋατεη  
Φνοϋϋ εβολ ϋιτεη Πενϋοιϋ Ιηϋοϋϋ

was spoken, “So shall your  
descendants be.”

And not being weak in  
faith, he did not consider  
his own body, already dead  
since he was about a  
hundred years old, and the  
deadness of Sarah’s womb.

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

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

And therefore “it was  
accounted to him for  
righteousness.”

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

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

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

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

وَإِذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ لَمْ  
يَعْتَبِرْ جَسَدَهُ وَهُوَ قَدْ صَارَ مَمَاتًا  
إِذْ كَانَ ابْنُ نَحْوِ مِئَةِ سَنَةٍ وَلَا  
مَمَاتِيَّةَ مُسْتَوْدَعِ سَارَةَ.

وَلَا يَعْذَمُ إِيمَانُ ارْتَابَ فِي وَعْدِ اللَّهِ  
بَلْ تَقَوَّى بِالْإِيمَانِ مُعْطِيًا مَجْدًا لِلَّهِ.

وَتَيَقَّنُ أَنَّ مَا وَعَدَ بِهِ هُوَ قَادِرٌ أَنْ  
يَفْعَلَهُ أَيْضًا.

لِذَلِكَ أَيْضًا حُسِبَ لَهُ بِرًا.

وَلَكِنْ لَمْ يَكْتُبْ مِنْ أَجْلِهِ وَحْدَهُ أَنَّهُ  
حُسِبَ لَهُ.

بَلْ مِنْ أَجْلِنَا نَحْنُ أَيْضًا الَّذِينَ  
سَيُحْسَبُ لَنَا الَّذِينَ نُؤْمِنُ بِمَنْ أَقَامَ  
يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ.

الَّذِي أَسْلَمَ مِنْ أَجْلِ خَطَايَانَا وَأَقِيمَ  
لَأَجْلِ تَبْرِيرِنَا.

فَإِذْ قَدْ تَبَرَّرْنَا بِالْإِيمَانِ لَنَا سَلَامٌ  
مَعَ اللَّهِ بِرَبِّنَا يَسُوعَ الْمَسِيحِ.

Πιχριστος.

Φηετα πζινη εδοτη γωπι ναν  
εβολ ζιτοτη ζεν φναζτ επαι εμοτ:  
φαι ετανοζι ερατεν νδρηι νδητη:  
οτοζ ενωοτηοτ υμον ζεν οτζελπικ  
ντε πωοτ υφνοττ.

Οτ μονον δε αλλα ενερ  
πεκωοτηοτ υμον νδρηι ζεν  
νιζοχζεχ: ενεμι χε πιζοχζεχ  
αφερωβ ετρεπομονε.

†επομονη δε ετδοκιμη:  
†δοκιμη δε ετζελπικ.

†ζελπικ δε υπασβιγπι: χε  
†αζαπη ντε φνοττ ασφων εβολ  
νδρηι ζεν νενζητ εβολ ζιτεν  
Πιπνευμα εθοταβ εταρτηι ναν.

*Πεμοτ ταρ νεμωτεν νεμ  
τηρινη ενσοπ: χε αμην εσεψωπι.*

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

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

and perseverance,  
character; and character,  
hope.

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

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

الَّذِي بِهِ أَيْضاً قَدْ صَارَ لَنَا الدُّخُولُ  
بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ  
فِيهَا مُقِيمُونَ وَنَفْتَخِرُ عَلَى رَجَاءِ  
مَجْدِ اللَّهِ.

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

وَالصَّبْرُ تَرْكِيَّةٌ وَالتَّرْكِيَّةُ رَجَاءٌ.

وَالرَّجَاءُ لَا يُخْزِي لِأَنَّ مَحَبَّةَ اللَّهِ  
قَدْ أُنْسَكَبَتْ فِي قُلُوبِنَا بِالرُّوحِ  
الْقُدْسِ الْمُعْطَى لَنَا.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε πιζοιτ  
νεπιστολη ντε πενωτ Πετρος.  
Αμην. Ναμενρατ.

α Πετρος α: ς - ιβ

Ήμαρωοτ νχε φνοττ οτοζ  
φιωτ υΠενβοις Ιησους Πιχριστος:

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

**1 Peter 1: 3 - 12**

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has

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

**1 بطرس 1: 3 - 12**

مُبَارَكٌ اللَّهُ أَبُو رَبَّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الْكَثِيرَةَ وَلَدَّنَا ثَانِيَةً لِرَجَاءِ حَيِّ،



ΦΗΕΤΕ ΚΑΤΑ ΠΑΛΙΑΙ ΝΤΕ ΠΕΥΝΑΙ  
ΑΥΧΦΟΝ ΕΒΟΥΝ ΕΟΥΖΕΛΠΙΣ ΝΩΝΘ: ΕΒΟΛ  
ΖΙΤΕΝ ΠΤΩΝΗ ΝΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΕΒΟΛ  
ΘΕΝ ΝΗΘΟΥΟΥΤ.

ΕΒΟΥΝ ΕΟΥΚΛΗΡΟΝΟΜΙΑ ΝΑΤΤΑΚΟ  
ΟΥΟΖ ΝΑΤΩΘΕΜ ΟΥΟΖ ΝΑΤΛΩΜ:  
ΕΥΑΡΕΖ ΕΡΟΣ ΝΩΤΕΝ ΘΕΝ ΝΙΦΗΟΥ.

ΗΑ ΝΗΕΤΟΥΝΑΡΩΙΣ ΕΡΩΟΥ ΘΕΝ  
ΟΥΖΟΥ ΝΤΕ ΦΗΟΥΤ: ΕΒΟΛ ΖΙΤΕΝ  
ΦΗΑΖΤ ΕΟΥΖΑΙ: ΕΥΣΕΒΤΩΤ ΕΥΝΑΘΩΡΠ  
ΕΒΟΛ ΘΕΝ ΠΙΣΗΟΥ ΝΘΑΕ.

ΦΗΕΤΕ ΤΕΝΝΑΘΕΛΗΛ ΝΘΗΤΥ  
ΝΟΥΚΟΥΧΙ ΤΗΟΥ: ΙΣΧΕ ΣΥΕ  
ΝΤΕΤΕΝΒΙΕΜΚΑΖ ΝΘΗΤ ΝΘΡΗΙ ΘΕΝ  
ΖΑΝΠΙΡΑΣΜΟΣ ΝΟΥΜΗΥ ΝΡΗΤ.

ΣΙΝΑ ΘΜΕΤΣΩΤΠ ΝΤΕ ΠΕΤΕΝΝΑΖΤ  
ΝΤΕΣΥΩΠΙ ΕΣΤΑΙΗΟΥΤ ΕΒΟΥΤΕ ΠΙΝΟΥΒ  
ΦΗΘΝΑΤΑΚΟ: ΕΥΕΡΔΟΚΙΜΑΖΙΝ ΜΜΟΥ  
ΕΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ: ΝΤΟΥΖΕΜ ΘΗΝΟΥ  
ΘΕΝ ΟΥΨΟΥΨΟΥ ΝΕΜ ΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ:  
ΘΕΝ ΠΙΒΩΡΠ ΕΒΟΛ ΝΤΕ ΙΗΣΟΥΣ  
ΠΙΧΡΙΣΤΟΣ.

ΦΗΕΤΕ ΤΕΝΣΩΟΥΝ ΜΜΟΥ ΑΝ  
ΤΕΤΕΝΕΡΑΖΑΠΑΝ ΜΜΟΥ: ΦΑΙ ΤΗΟΥ ΕΤΕ  
ΤΕΝΝΑΥ ΕΡΟΥ ΑΝ ΤΕΤΕΝΝΑΖΤ ΔΕ ΕΡΟΥ:  
ΘΕΛΗΛ ΘΕΝ ΟΥΡΑΨΙ ΝΑΤΨΟΑΧΙ ΜΜΟΥ  
ΟΥΟΖ ΕΑΥΒΙΩΟΥ.

begotten us again to a living  
hope through the  
resurrection of Jesus Christ  
from the dead,

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

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.

بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ  
الْأَمْوَاتِ.

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

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

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

لِكَيْ تَكُونَ تَزَكِيَةً إِيْمَانِكُمْ، وَهِيَ  
أَثْمَنُ مِنَ الذَّهَبِ الْفَانِي، 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  
يُنْطَفِئُ بِهِ وَمَجِيدٍ.

Ερετενβι μ̄π̄ζωκ̄ ἵτε πετενναεζ†  
φ̄νοζεμ̄ ἵτε νετενψ̄τ̄χη.

Ε̄θε φαι νοζεμ̄ ταρ ᾱγκω† ἵχε  
ν̄π̄ροφ̄ητης: ο̄τοε ᾱτ̄δοτ̄δετ  
ν̄η̄ετᾱν̄ε̄ροφ̄ητε̄τιν̄ δ̄α π̄ῑμοτ̄  
ε̄τᾱρ̄ω̄πι δ̄εν̄ ἠ̄νοτ̄.

Ε̄τ̄δοτ̄δετ̄ ἵσα π̄ῑχοτ̄ ε̄τε  
π̄ῑπ̄νε̄μα ἵτε Π̄ῑχ̄ριστος̄ σᾱχι ἵδη̄τοτ̄  
ε̄ᾱν̄ε̄ρω̄ρη̄ νε̄ρ̄μ̄ε̄ρε̄ δ̄α ν̄ῑε̄κᾱτ̄ε̄  
ἵτε Π̄ῑχ̄ριστος̄ νε̄μ̄ ν̄ῑω̄τ̄ ε̄θη̄νοτ̄  
μ̄εν̄εν̄σᾱ ν̄αι.

Π̄η̄ετᾱν̄ε̄ρω̄ρη̄ ν̄ω̄τ̄ ε̄βο̄λ̄ ζ̄ε̄ ν̄ᾱν̄ῑρη̄  
μ̄μο̄ς ν̄ω̄τ̄ αν̄: ν̄ᾱν̄ε̄ρ̄δ̄ιᾱκ̄ον̄ιν̄ δ̄ε̄  
μ̄μ̄ω̄τ̄ ν̄ω̄τε̄ν: ν̄αι† ἵνοτ̄  
ε̄τᾱν̄τᾱμ̄ω̄τε̄ν̄ ε̄ρω̄τ̄ ε̄βο̄λ̄ ζ̄ῑτο̄τοτ̄  
ἵν̄η̄ετᾱν̄ε̄ρω̄ρη̄ν̄νο̄τ̄ρη̄ ν̄ω̄τε̄ν̄ δ̄εν̄  
ο̄ν̄π̄νε̄μᾱ ε̄ρο̄τᾱβ̄ ε̄τᾱνο̄το̄ρη̄ ε̄βο̄λ̄  
δ̄εν̄ τ̄φε: ν̄η̄ε̄τε̄ ο̄το̄ν̄ ζ̄ᾱνᾱτ̄ζε̄λο̄ς  
ε̄ρε̄π̄ῑθη̄μ̄ιν̄ ε̄νᾱτ̄ ε̄ρω̄τ̄.

*Π̄ᾱς̄η̄νοτ̄ ἵπε̄ρ̄μ̄ε̄ν̄ρε̄ π̄ῑκο̄μο̄ς  
ο̄ν̄δ̄ε̄ ν̄η̄ε̄τω̄ρη̄ δ̄εν̄ π̄ῑκο̄μο̄ς:  
π̄ῑκο̄μο̄ς ν̄ᾱσ̄ιν̄ῑ νε̄μ̄ τε̄ρ̄ε̄π̄ῑθη̄μ̄ια: φ̄η  
δ̄ε̄ ε̄τῑρη̄ ἵφο̄τω̄ω̄ ἵφ̄η̄νοτ̄† ε̄ἵνᾱω̄ρη̄  
ω̄ᾱ ε̄νε̄ε̄: ἀ̄μ̄ην̄.*

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.

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.*

نَائِلِينَ عَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

الْخَلَاصَ الَّذِي فَتَشَّ وَبَحَثَ عَنْهُ  
أَنْبِيَاءُ، الَّذِينَ تَنْبَأُوا عَنِ النِّعْمَةِ  
الَّتِي لِأَجْلِكُمْ.

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

الَّذِينَ أَعْلَنَ لَهُمْ أَنَّهُمْ لَيْسَ  
لِأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ  
بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ  
الآنَ بِوَأَسْطَةِ الَّذِينَ بَشَّرُوكُمْ فِي  
الرُّوحِ الْقُدْسِ 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  
إلى الأبد. أمين.*

**The Acts**  
**الإبركسيس**

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:  
ἐρε ποτςμον εθοταβ ωωπι νεμαν.  
Δυηη.

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

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

**Πραξις ια: ιε - κδ**

**Acts 11: 15 - 24**

**أعمال 11: 15 - 24**

Εταιερθητς δε ἡ σαχι αϋι ἐερηι  
ἐχωτ ἡχε Πίπνευμα εθοταβ ἡφρητ  
ἐταϋι ἐερηι ἐχων θων ἡωορπ.

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

فَلَمَّا ابْتَدَأْتُ أَتَكَلَّمُ حَلَّ الرُّوحِ  
الْقُدُسِ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضًا فِي  
الْبِدْءَةِ.

Διεφμενι δε ἡ παχι ἡ πβοις  
ἡφρητ ναϋχω ἡμοσ χε Ιωαννης μεν  
αϋτωις θεν οτμωοτ: ἡωωτεν δε  
σεναεμς θηνοτ θεν οτπνευμα εφοταβ.

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

فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنَّ  
يُوحَنَّا عَمَدَ بِمَاءٍ وَأَمَّا أَنْتُمْ  
فَسَتَعَمَدُونَ بِالرُّوحِ الْقُدُسِ.

Ισχε οτν ἡ φνοτϋ αϋτ νωοτ  
ἡτθτος ἡτδωρεἰ ἐτατναϋτ ἐπβοις  
Ιησοτς Πιχριστοσ ἡπερητ θων: ἄνοκ  
νιμ δε ἐταθνο ἡφνοτϋ.

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

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

Ετατσωτεμ δε ἐναι ατχαρωοτ  
οτοθ ναττωοτ ἡφνοτϋ εττω ἡμοσ  
χε θαρα ἡ φνοτϋ αϋτ ἡτμετἄνοιἰ  
ἡνικε εθνοσ ἐπωηθ.

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

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

Πη μεν οτν ετατσωρ ἐβολ ισxen  
πιροχρεχ εταϋωωπι θι στεφανοσ ατἰ  
ωα ἐερηι ἐτφοινηκ νεμ Κυπρος νεμ  
ἡαντιοχιἰ ἡσесаχι νεμ ἡλι αν  
ἡπιαχι ἐβηλ ἐπιποτδαι ἡμαγατοτ.

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 الضِّيْقِ  
الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ  
فَأَجْتَاؤُوا إِلَى فِينِيقِيَّةِ وَقُبْرُسَ  
وَأَنْطَاكِيَّةِ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا  
بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.

He oton zanonon de ebol nhtonon  
zanhromi nekyprios neu nikypirineos:  
nai etavi etantioxia natsaxi neu  
niOveinin ezeiwu upbois hcoyc.

Otos nape tziw upbois xh  
neuwot pe: otniw de muhw aynazt  
otos akoton epbois.

A picaxi de we wa nenmawx  
ntekklhsia etzen Ieroutalhm  
eobhton otos aotowp uBarnabas  
wa tantioxia.

Fai etaqi otos etaqnar epimot  
nte Fnotf aqrawi otos naqfnoyf  
noton niben zen piwot nht eorotzi  
zen Pbois.

Xe ne otrwmi natsaθos pe otos  
eqmez ebol zen Pipneua eotab  
neu fnazt otos aqotazq nca Pbois  
nze otniw muhw.

*Picaxi de nte Pbois eqelai otos  
eqelawai: eqelawazi otos eqetaxro:  
zen fasia nekklhsia nte Fnotf:  
amhn.*

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

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

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

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

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

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

Wlkn kan mnhm qom, w hm rjal  
fbrsion w qbrwanion, aldin lma  
daxlo antakiy kanwa yaxabon  
alwonatin mbrin balrb ysoc.

w kant yd alrb mehm, famn edd  
kthir wrjow alirb.

fsmc alxbr enhm fi adan  
alknise alty fi orshlim,  
farstlo brnaba lki yctaz ily  
antakiy.

alzy lma aty w ray neme alle  
frc, w ocp aljmic an ytnbwa fi  
alrb bczm alqab,

lante kan rjal salha w mntlna mn  
alroh alqds waliman. fanzm  
ily alrb jmc gfr.

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

## Synaxarium of Tout 12

### سنكسار اليوم الثاني عشر من شهر توت

1. The Commemoration of the Honorable Archangel Michael
2. The Commemoration of the Assembly of the Third Ecumenical Council at Ephesus
3. The Relocation of the Relics of Saints Clemus (Aklimos) and His Companions to the city of Alexandria

#### 1. The Commemoration of the Honorable Archangel Michael

On this day, the church celebrates the monthly commemoration of the pure Archangel Michael, the head of the heavenly hosts.

May the blessing of his holy intercession be with us all. Amen.

#### 2. The Commemoration of the Assembly of the Third Ecumenical Council at Ephesus

On this day of the year 147 of the martyrs, 431 AD, the Third Ecumenical Council was convened at the city of Ephesus, in Asia Minor, which was attended by 200 bishops. Emperor Theodosius II, convened this council to examine the heresy of Nestorius, Archbishop of Constantinople. He believed that "St. Mary did not give birth to the incarnate God, but only to a human being, and that afterwards the Son of God dwelt in him, not the dwelling of unity but just the dwelling of will, and therefore, The Lord Christ because of that reason, had two natures and two wills. Therefore, it is not proper to call the Virgin, the Mother of God."

Because of this alarming and serious heresy, this council convened presided by St. Cyril I, Pillar of Faith, the 24<sup>th</sup> Pope of Alexandria. He was accompanied by fifty bishops, St. Anba Shenouda, the Archimandrite, St. Anba Victor, the head of the monasteries of Abba Pachomius, the father of the Koinonia, and St. Dioscorus, the dean of the Theological School of Alexandria and the secretary of the Pope.

Nestorius tried to hamper the assembly of this council, but he finally had to attend along with some of his bishops surrounded by armed men to intimidate the council. When Pope Cyril and the members of the council asked him about his beliefs, he replied saying: "The Virgin Mary had given birth to an ordinary man and did not give birth to the incarnate God."

1. التذكار الشهري لرئيس الملائكة الجليل ميخائيل
2. تذكار انعقاد المجمع المسكوني الثالث بأفسس
3. تذكار نقل أعضاء القديس الشهيد إقليمس وأصحابه إلى مدينة الإسكندرية

1. التذكار الشهري لرئيس الملائكة الجليل ميخائيل  
في مثل هذا اليوم تُعبد الكنيسة بالتذكار الشهري لرئيس الملائكة الطاهر ميخائيل، رئيس جند الرب.  
بركة شفاعته المقدسة فلتكن معنا. آمين.

2. تذكار انعقاد المجمع المسكوني الثالث بأفسس  
في مثل هذا اليوم أيضاً من سنة 147 للشهداء، سنة 431 ميلادية، انعقد المجمع المسكوني الثالث بمدينة أفسس بأسيا الصغرى، وقد حضره مائتي أسقف بأمر الامبراطور ثيودسيوس الصغير للنظر في بدعة نسطور، أسقف القسطنطينية، الذي قال: "إن القديسة مريم، لم تلد إلهاً متجسداً بل إنساناً عادياً حل فيه بعد ذلك ابن الله، حلول المشيئة والإرادة، لا حلول الاتحاد. وأن للسيد المسيح طبيعتين وإقنومين. ولذلك لا يجوز تسمية العذراء والدة الإله".  
ومن أجل هذه البدعة الخطيرة، اجتمع هذا المجمع برئاسة البابا القديس كيرلس الأول، عمود الدين بطريك الإسكندرية الرابع والعشرين ومعه خمسون أسقفاً مصرياً والقديس الأنبا شنودة رئيس المتوحدين والقديس الأنبا بقطر رئيس أديرة الأنبا باخوميوس أب الشركة والقديس ديسقورس مدير مدرسة الإسكندرية اللاهوتية وسكرتير البابا.

وقد حاول نسطور أن يعطل انعقاد المجمع ولكنه أخيراً اضطر للحضور ومعه بعض أساقفة ويحيط به رجال مسلحون لإرهاب المجمع. ولما سأله البابا كيرلس وأعضاء

Those who were attending tried to convince him to abandon his erroneous belief. When he insisted on his blasphemy, the council judged to depose him and exile him from his See, and they would excommunicate everyone who believes in his doctrine. The emperor exiled him to Akhmim in Upper Egypt, where he died a horrible death.

The council confirmed that the Virgin St. Mary is the Mother of the Incarnate Word of God (Theotokos). They also laid down the introduction to the Creed “We exalt you, the Mother of the True Light.” They also set eight ecclesiastical canons.

Also, the other reason for the assembly of this council was the heresy of Pelagius, who said: “Adam’s sin harmed only himself, not the human race, and every child just born is in the same state as Adam was before his fall, and he can attain moral perfection through human free will and personal natural struggle.”

After the council had discussed the heretical teachings of Pelagius and revealed the invalidity of his doctrine, the council excommunicated him. The fathers in the council explained that man cannot be perfected without the grace of salvation through the redeeming work of the blood of Christ, which is shed on the wood of the cross.

May the blessing of the prayers of the fathers of this council be with us all. Amen.

### 3. The Relocation of the Relics of Saints Clemus (Aklimos) and His Companions to the city of Alexandria

On this day also, the church celebrates the relocation of the relics of the martyrs St. Clemus (Aklimos) and his companions to the city of Alexandria.

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

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

المجمع عن تعاليمه المخالفة، رد قائلًا: "إن العذراء مريم ولدت إنساناً محضاً ولم تلد الإله المتأنس".

ولما حاول المجتمعون أن يردوه عن رأيه الفاسد، تمسك ببذعته، فحكم المجمع بقطعه وأبعاده عن كرسيه وحرّم كل من يعتقد باعتقاده. ثم نفاه الإمبراطور إلى أخميم بصعيد مصر حيث مات أشر ميتة.

ثم كتب الآباء مقدمة قانون الإيمان وهي "نعظمك يا أم النور الحقيقي". وأيضاً وضعوا ثمانية قوانين كنسية أخرى.

ومن أسباب انعقاد هذا المجمع أيضاً بدعة بيلاجيوس الذي كان يقول: "إن خطية آدم كانت قاصرة عليه وحده ولم تتسرب إلى نسله من بعده. ومن ثم، فكل إنسان يولد يكون كأدم قبل الخطية ويمكنه أن يبلغ أسمى درجات القداسة بجهاده الطبيعي وحرية الشخصية".

وبعد أن ناقش المجمع بيلاجيوس المبتدع وأظهر بطلان تعاليمه، حرّمه المجمع كما بين أن الإنسان لا يكون كاملاً إلا بنعمة الخلاص التي بالفداء بدم السيد المسيح المسفوك على عود الصليب. بركة صلوات آباء هذا المجمع فلنكن معنا. آمين.

3. تذكّار نقل أعضاء القديس الشهيد إقليمس وأصحابه إلى مدينة الإسكندرية وفيه أيضاً تعيد الكنيسة بتذكّار نقل أعضاء القديس الشهيد إقليمس وأصحابه الشهداء إلى مدينة الإسكندرية. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القُداس

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

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

Ψαλμος τω Δαυιδ ἡ: Δ, ρλα: ζ

Psalm 19: 4, 132: 9, 10

المزمور 4: 18، 131: 7



<p>Ἀποῦδῳρωσ ὡεναϭ ἐβωλ εἰϭεν  ἵκαεἰ τηρϭ: οσος νοτσαεἰ ατφοε ὡα  ατρηεε ἵτοικουμενη: νεκουηε  ετῆεἰωτωτ ἵοτμεεμη: νηεθοταε  ἵταε ετῆελεηλ εθεε ΔατἰΔ πεκβωκ.  <b>ΔΑΛΛΗΛΟΤΙΑ.</b></p>	<p>Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Your priests shall clothe themselves with righteousness; and Your righteous shall exult for the sake of Your servant David.  <b>Alleluia.</b></p>	<p>فِي كُلِّ الْأَرْضِ خَرَجَ مِنْطَقَهُمْ،  وإِلَى أَقْصَى الْمَسْكُونَةِ بَلَّغْتَ  أَقْوَالَهُمْ. كَهَيْئَتِكَ يَلْبَسُونَ الْبِرَّ  وَأَبْرَارُكَ يَبْتَهِجُونَ. مِنْ أَجْلِ دَاوُدَ  عَبْدِكَ. <b>هَلِّلِيلُويَا.</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>Οτἰἀναετνωεε ἐβωλ εἰεν  πεταεεελιον εθοταε κατα Ὑατῳεον  αετοτ.</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>Ὑατῳεον ἱε: ἱε - ἱε</b></p>	<p><b>Matthew 16: 13 - 19</b></p>	<p><b>متي 16: 13 - 19</b></p>
<p>Εταεἰ Δε ἵεε Ιηεοεε εἵεεα ἵτε  ἵΚεεαρεἰἰ ἵτε Φἰλιπποε ναεωἰνη  ἵνεεμμεαεθηεε εε ἰρε νἰρωμἰ εω ἰμοε  εε νἰμ πε Πωηρη ἰΦρωμἰ.    Πεωοτ Δε πεεωοτ εε εαενοτον  μεε εε Ιωαενηεε περεεττωμεε:  εαεκεεωοτνη Δε εε Ηελιαεε:  εαεκεεωοτνη Δε εε Ιερεμιαεε Ιε οταἰ  εβωλ εἰεν νἰπροφηηεε.    Πεεαεϭ νωοτ εε ἵεωτεε Δε  ἰρετεεεεω ἰμοε εε ἰενοε νἰμ.</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 قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.    فَقَالُوا: قَوْمٌ يُوحِنَّا الْمَعْمَدَانَ وَآخَرُونَ إِيْلِيَّا وَآخَرُونَ إِرْمِيَا أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ.    فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.</p>

Απεροτω δε νεε Σιωων Πετρος  
πεσαε γε νεοοκ πε Πιχριστος Πωηρι  
υΦνοητ ετοηδ.

Απεροτω δε νεε Ιησουε πεσαε  
ναε γε ωοτηιατκ Σιωων Βαρ Ιωνα γε  
σαρξ νεμ σνοε αν αεβωρη υφαι νακ  
εβολ αλλα Παιωτ ετθεν νιφηοη.

Ανοκ δε ηρω υμοο νακ γε νεοοκ  
πε Πετροο ειεκωτ ηταεκκλησια ειχεν  
ταπετρα οροη νιπηρη ητε αμηνη  
ηνοηεχουομ εροο.

Ειεη δε νακ ηνιωωητ ητε  
εμετοηρο ητε νιφηοη οροη  
φηετεκνασνηεε ειχεν πικαηι εεεωωπι  
εεσνηε εθεν νιφηοη οροη  
φηετεκναβολεε εβολ ειχεν πικαηι  
εεεωωπι εεβηη εθεν νιφηοη.

*Πιωο φα Πηννοηη 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 كَنِيستِي  
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْتُكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرَبُّطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*



# Katameros Readings for the 13<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الثالث عشر من شهر توت المبارك

ΚΟΥΜΗΤ ΨΟΥΤ ΝΕΖΟΥΤ ἘΠΙΔΒΟΥΤ ΘΩΟΥΤ

## 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 ρ̄λα: ζ, ιβ, ις	Psalm 132: 9, 10, 17, 18	مزمور 131: 7, 12, 13
<p>Μεκοϋηβ ενε̄τ̄ριω̄τοῡ νο̄υμε̄ομη:             νηε̄οϋαβ̄ ν̄τακ εν̄ε̄ε̄λε̄ηλ̄ ε̄οβε             Δαυιδ̄ πεκβωκ: ᾱισοβ̄τ̄ νο̄υδ̄ηβ̄ς             ἠπᾱχριστος: ε̄φ̄ε̄φῑρῑ γε̄ ε̄̄ρη̄ῑ ε̄χω̄φ             ἠνε̄ φηε̄οϋαβ̄ ἠτη. <b>ΑΛΛΗΛΟΥΙᾹ.</b></p>	<p>Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.</p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هيأتُ سراجاً لمسيحي. وعليه يزهر قدسي. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Ο̄τ̄ὰ̄νᾱδ̄ᾱσ̄νω̄σῑς̄ ε̄β̄ο̄λ̄ δ̄εν̄             πιε̄τᾱσ̄τε̄λῑον̄ ε̄ο̄ῡαβ̄̄ κᾱτᾱ̄ Ὑᾱτ̄θ̄ε̄ον̄             ᾱσῑοῡ.</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>Ὑᾱτ̄θ̄ε̄ον̄̄ Δ̄:̄ κ̄ς̄ - ε̄:̄ ῑς̄</p>	<p>Matthew 4: 23 - 5: 16</p>	<p>متي 4: 23 - 5: 16</p>
<p>Ο̄το̄ε̄ νᾱφ̄κω̄τ̄ πε̄ ἠ̄νε̄ Ιη̄σο̄ῡς̄ δ̄εν̄             †Σᾱλῑλε̄ὰ̄ τη̄ρ̄ς̄ ε̄φ̄τ̄ε̄βω̄ δ̄εν̄</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ</p>

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

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

Ουθος ἀρμωψι ἵνωψ ἵνεε θαννιψῴ  
ἄμῃ ἔβολ δεν ἴσαλιεὰ νεμ ἴμητ  
ἄβακι νεμ Ιεροναλῃμ νεμ ἴλοῦδεὰ  
νεμ θιμηρ ἄπιλορδανης.

Εταρεναῦ δε ἔνιμῃ αϋψε ναϋ  
ἔψωμι ἔχεν πιτωοῦ ουθος ἔταρεμκι  
ἀνῖ θαροϋ ἵνεε νεμμαθητς.

Ουθος ἔταρετων ἵρωϋ ναϋἴσβω  
νωοῦ εϋψω ἄμωο.

Ψοῦνιατοῦ ἵνιζηκι ἄπιπνεῦμα χε  
θωοῦ τε ἴμετοτρο ἵτε νιφνοῦ.

Ψοῦνιατοῦ ἵνιηετερηβι ἴνοῦ χε  
ἵθωοῦ πετοῦναἴρο ἔρωοῦ.

Ψοῦνιατοῦ ἵνιρεμραῦψ χε ἵθωοῦ  
πεθνεαρκλῃρονομῖν ἄπικαθι.

healing all kinds of sickness  
and all kinds of disease  
among the people.

Then His fame went  
throughout all Syria; and  
they brought to Him all sick  
people who were afflicted  
with various diseases and  
torments, and those who  
were demon-possessed,  
epileptics, and paralytics;  
and He healed them.

Great multitudes  
followed Him, from  
Galilee, and from  
Decapolis, Jerusalem,  
Judea, and beyond the  
Jordan.

And seeing the  
multitudes, He went up on a  
mountain, and when He  
was seated His disciples  
came to Him.

Then He opened His  
mouth and taught them,  
saying:

Blessed are the poor in  
spirit, For theirs is the  
kingdom of heaven.

Blessed are those who  
mourn, for they shall be  
comforted.

Blessed are the meek,  
for they shall inherit the  
earth.

ضَعَفَ فِي الشَّعْبِ.

فَدَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَةِ.  
فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
الْمَصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
مُخْتَلَفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ  
وَالْمَفْلُوجِينَ فَشَفَاهُمْ.

فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ  
وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ  
وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ

وَلَمَّا رَأَى الْجُمُوعَ، صَعَدَ إِلَى  
الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ.

فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:

طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ  
مَلَكُوتَ السَّمَاوَاتِ.

طُوبَى لِلْحَزَانَى الْآنَ لِأَنَّهُمْ  
يَتَعَزَّوْنَ.

طُوبَى لِلْوَدَعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

Ἔσθια τοῦ ἠνῆετοκερ νεμ  
νηετοβι ἠτμεεμηι ξε ἠέωοτ πεθνασι.

Ἔσθια τοῦ ἠνῆναητ ξε ἠέωοτ  
πετοῦναναι νωοτ.

Ἔσθια τοῦ ἠνῆεθοταβ δεν  
ποῦρητ ξε ἠέωοτ πεθνανατ ἐφνοττ.

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

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

Ἔσθια τεν θηνοτ ἐωωπ  
αῦγλανβοξι ἠσα ἠηνοτ οτοθ ἠεωεω  
θηνοτ οτοθ ἠεξε πετρωοτ νῆβεν ἠσα  
θηνοτ ετξε μεθνοτχ ἐρωτεν εοβητ.

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

Ἡωτεν δε πῆμοτ ἠπικαρι: ἐωωπ  
δε ἠτε πῆμοτ λωφ ἀγναμολεφ ἠνοτ:  
ἠπαφῶξεμοξομ ξε ἐῆλι ἐβηλ ἠεεβιτφ  
ἐβολ ἠεεωωμ ἐχωφ ἠξε νῆρωμ.

Ἡωτεν πε φουωῖνι ἠπικοςμοσ  
ἠμμοη ῶξομ ἠτε οῦβακι χωπ εσχη

Blessed are those who  
hunger and thirst for  
righteousness, for they shall  
be filled.

Blessed are the  
merciful, for they shall  
obtain mercy.

Blessed are the pure in  
heart, for they shall see  
God.

Blessed are the  
peacemakers, for they shall  
be called sons of God.

Blessed are those who  
are persecuted for  
righteousness' sake, for  
theirs is the kingdom of  
heaven.

Blessed are you when  
they revile and persecute  
you, and say all kinds of  
evil against you falsely for  
My sake.

Rejoice and be  
exceedingly glad, for great  
is your reward in heaven.

You are the salt of the  
earth; but if the salt loses its  
flavor, how shall it be  
seasoned? It is then good  
for nothing, but to be  
thrown out and trampled  
underfoot by men.

You are the light of the  
world. A city that is set on a  
hill cannot be hidden.

طوبى للجِيعِ وَالْعَطَشِ إِلَى الْبِرِّ  
لأنَّهُمْ يَشْبَعُونَ.

طوبى للرحمَاءِ لأنَّهُمْ يُرْحَمُونَ.

طوبى للأنقياءِ الْقَلْبِ لأنَّهُمْ  
يَعَايِنُونَ اللَّهَ.

طوبى لصانعي السَّلَامِ لأنَّهُمْ أَبْنَاءُ  
اللَّهِ يُدْعَوْنَ .

طوبى للمطْرُودِينَ مِنْ أَجْلِ الْبِرِّ  
لأنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ.

طوبى لَكُمْ إِذَا طَرَدُوكُمْ وَعَيَّرُوكُمْ  
وَقَالُوا فِيكُمْ مِنْ أَجْلِ شَيْءٍ  
كَادِبِينَ.

افرحُوا وَتَهَلَّلُوا لأنَّ أَجْرَكُمْ عَظِيمٌ  
فِي السَّمَاوَاتِ، فَإِنَّهُمْ هَكَذَا طَرَدُوا  
الأنبياءِ الَّذِينَ قَبْلَكُمْ.

أَنْتُمْ مَلْحُ الْأَرْضِ وَلَكِنْ إِنْ فَسَدَ  
الْمَلْحُ فِيمَاذَا يَمْلَحُ؟ لَا يَصْلَحُ بَعْدَ  
لِشَيْءٍ إِلَّا لأنَّ يُطْرَحَ خَارِجًا  
وَيُدَاسَ مِنَ النَّاسِ.

أَنْتُمْ نُورُ الْعَالَمِ. لَا يُمَكَّنُ أَنْ تُخْفَى  
مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ.

ϠΙΧΕΝ ΟΥΤΩΟΥ.

Ουδε υπανθερε ουθηβς νεχαα  
δα ουμεντ αλλα εψαρχαα Ϡιχεν  
†λρχνια: ουορ ψααερωωινη εοουον  
νιβεν ετωοπ δεν πινη.

Παρη† μαρε πετενοωωινη  
ερωωωινη υπεμθο ηνιρωμ  
εοπωο νεναατ ενετηνεβηουι:  
εθνανετ νεε†ωου υπετενωωτ  
ετδενη νιφουι.

*Πιουορ φα Πενουο† πε: ψα ενεε  
ιτε νιενεε: αμην.*

Nor do they light a lamp  
and put it under a basket,  
but on a lampstand, and it  
gives light to all who are in  
the house.

Let your light so shine  
before men, that they may  
see your good works and  
glorify your Father in  
heaven.

*Glory be to God  
forever.*

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمِكْيَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لِكُلِّ الَّذِينَ فِي الْبَيْتِ.

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

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλωοο τω Δαυιδ ρθ: ε, ε, η

Psalm 110: 4, 5, 7

المزمور 109: 5، 6، 8

Δαωρηκ ηχε Πβοιο ουορ  
ηνερωωωμ ηεθηα: εε ηθοοκ πε φοθηβ  
ψα ενεε κατα τταειο υπελχιεεδεκ:  
Πβοιο εαοηιναμ ημοοκ: εθεε φα  
εεεεβιοι νοναφε. **Αλληλοια.**

The Lord has sworn and  
will not repent: “You are a  
Priest forever, according to  
the order of Melchizedek.”  
The Lord is at Your right  
hand. Therefore, He shall  
lift up his head. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو  
الكاهن ألي الأبد على طقس  
ملكیصادق. الرب عن يمينك.  
لذلك يرفع رأسه. **هليلويا.**

**Matins Gospel**  
إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν πικραστρελιον εθοραβ κατα λουκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἑ: 17 - 18</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοζ εταρι εδρηι νεμωου αριζι ερατιθ θεν ογμα ηκοι νεμ ογμω ητε νεμααθητις νεμ κεμω ερω ητε πιλαοσ εβὼλ θεν ηιοδεα τηρσ νεμ Ιεροσαλημ νεμ εβὼλ θεν ηπαραλια ητε ητροσ νεμ ησιδων ηηεταρι εσωτεμ ερωσ οτοζ ητεταλδωου εβὼλ θεν νορωωνι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοζ ηηεναητεμκο υμωου ηνε ηιπνευμα ηακαθαρτον ηαερφαθρι ερωου.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذِّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοζ ηαρε πιμω τηρσ κωη ησα βι νεμαα: γε ογη ηασνηου εβὼλ υμοσ ηνε ογχομ οτοζ ηασταλδο υμωου τηρου πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي الْجَمِيعَ.</p>
<p>Οτοζ ηθοσ εταρκα ηνεαβαλ επωωι ογβε νεμααθητις πεσαα νωου γε ωογηηατεν θηνοη ηιζηκι γε θωτεν</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

τε ἤμετοτρο ἵτε Φνοῦ†.

Ἔοῦνιὰτεν ἠηνοῦ νηετλοκερ ρε  
†νοῦ τετεννασι: ὠοῦνιὰτεν ἠηνοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠηνοῦ ἔωωπ  
ἵτοῦμεστε ἠηνοῦ ἵχε νιρωμι οῦορ  
ἵτοῦοῦρετ ἠηνοῦ ἔβωλ οῦορ ἵτοῦῶεῶ  
ἠηνοῦ οῦορ ἵτοῦρι πετενραν ἔβωλ  
ἕφρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἕΦρωι.

Ραῶι ρεν πιεροοῦ ἔτε ἕμιατ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῶ†  
πε ἵερηι ρεν ἵφε: ναι ραρ οη ἕναῖρι  
ἕμωοῦ ἵνιῖπροφητης ἵχε νοῖο†.

*Πῖωοῦ φα Πεννοῦ† πε: ῶα ἕνεε  
ἵτε νι ἕνεε: ἕμην.*

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

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

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

*Glory be to God forever.*

طوبأكم أئها الجوع الآن لأنكم  
تسبعون. طوبأكم أئها البأون  
الآن لأنكم ستضحكون.

طوبأكم إذا أبغضكم الناس وإذا  
أفرزوكم وعيروكم وأخرجوا  
اسمكم كشيرير من أجل ابن  
الإنسان.

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

†ἕπιστολη ἵτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῶκ ἕπενδοισ Ἰησοῦσ  
Πιῆριστοσ: πιὰποστολοσ εῦθαεμ:  
φῆεταῦθαῶῶ ἐπιζωῶενοῦῶι ἵτε  
Φνοῦ†.

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

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

Ḃ Ἰμοθεοσ ̅: ̅: ̅: ̅

2 Timothy 3: 10 - 4: 22

2 تيموثاوس 3: 10 - 4: 22

Πῶς Δε ἀκροῶσι ἡσὰ ταμετρεῖ  
ἵδω ἡσὰ παῶμοτ ἡσὰ παῶορπ ἡῶω:  
παναῶ† ταμετρεῖῶον ἡῶητ ταῶσπη  
ταῶπομονη.

Πιδιωσμος νευ ναιῶκαῶ  
νηεταῶωπι ῶμοι ῶεν τῶντιῶχια  
ῶεν Οικονιον ῶεν Λυστροισ:  
νιδιωσμος τηροῶ εῶτωποῶ εῶοι  
αῶναῶμετ ἡῶε Πῶοι εῶολ ἡῶητοῶ  
τηροῶ.

Οῶον Δε νιβεν εῶοῶωῶ εῶωῶ ῶεν  
οῶμετεῶεβησ ῶεν Πιῶριστοσ Ιησοῶσ  
σεναῶοσι ἡῶωοῶ.

ῶανρωμ Δε εῶῶωοῶ οῶοῶ  
ἡῶεῶοπεπ εῶει εῶῶη ῶεν πιπεῶωοῶ  
ἡῶοῶ εῶωρεμ οῶοῶ εῶορεμ.

Πῶοκ Δε ῶωπι ῶεν νηετακῶσαβο  
εῶωοῶ οῶοῶ ἀκερπιστοσ ἡῶητοῶ: εκεῶμ  
ῶε εῶτακ ῶσαβο εῶολ ῶιτεν νιμ.

Οῶοῶ ιῶχεν εκοι ἡῶλοῶ ῶανῶῶαι  
εῶοῶαβ εῶτεκωοῶν ῶμωοῶ ναι εῶτε  
οῶον ῶῶομ ῶμωοῶ εῶῶω ναικ  
εῶοῶῶαι εῶολ ῶιτεν πιναῶ† εῶῶεν  
Πιῶριστοσ Ιησοῶσ.

ῶραφη νιβεν ἡῶηῶι ἡῶτε Φῶοῶ† σεοι  
ἡῶηοῶ εῶῶω εῶοοῶι εῶταῶο εῶραῶ  
εῶῶω ῶηετ ῶεν †δικεῶσῶνη.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,

persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all The Lord delivered me.

Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

But evil men and impostors will grow worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them.

And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
أَصَابَنِي فِي أَنْطَاكِيَّةِ وَإِيقُونِيَّةِ  
وَلَيْسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ  
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرْوَرِينَ  
سَيَتَفَدَّمُونَ إِلَى ارْتِدَاءٍ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبَيْتَ عَلَيَّ مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلْخَلَاصِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالْتَّائِدِيبِ الَّذِي فِي الْبِرِّ،

ΣΙΝΑ ΝΤΕΡΩΠΙ ΝΞΕ ΦΡΩΜΙ  
ἔΦΝΟΥΤ ΕΓΣΕΒΤΩΤ ΟΥΟΖ ΕΓΤΑΖΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΕΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΔ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΡΟΥΩΝΖ ἔΒΟΛ ΝΕΜ ΤΕΡΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἄΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:  
ἄΡΙΕΠΙΤΙΜΑΝ ΝΔΡΗΙ ΔΕΝ ΜΕΤΡΕΩΟΥ  
ΝΖΗΤ ΝΙΒΕΝ ΝΕΜ ΤΣΒΩ.

ΕΓΕΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΝΟΥΠΕΠ ΤΣΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΖΑΝΡΕΥ ΤΣΒΩ ΕΥΔΩΔ  
ἔΝΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥΕΦΟΝΖΥ ΣΑΒΟΛ  
ἔΘΕΜΗ: ΕΥΕΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΔΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἄΡΙ ΠΖΩΒ  
ἔΝΟΥΡΕΥΖΩΠΕΝΝΟΥΤ ΠΕΚΩΜΩΠΙ ΧΟΚΥ  
ἔΒΟΛ.

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

ΠΙΔΣΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡΔΣΩΝΙΖΕΣΘΕ  
ἔΜΟΥ ΠΙΔΡΟΜΟΣ ΔΙΧΟΚΥ ἔΒΟΛ ΠΙΝΑΖΤ

that the man of God may be complete, thoroughly equipped for every good work.

I charge you therefore before God and The Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

لَعْنِي يَكُونُ انْسَانُ اللهِ كَامِلًا، مُتَاهِبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَاشِدُكَ إِذَا أَمَامَ اللهِ وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينِ  
الْأَحْيَاءَ وَالْأَمْوَاتِ، عِنْدَ ظُهُورِهِ  
وَمَلَكُوتِهِ:

اكَرِّزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،  
أَنْتَهِّرُ، عَظِّ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

لِأَنَّهُ سَيَكُونُ وَقْتٌ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعِهِمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيُنْحَرِفُونَ إِلَى الْخَرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلُ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكِيبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.



αἰᾶρες ἐροϋ.

Λοιπον ἐρχη νηι ἵνε πῆχλου ἵτε  
†δικεὸς τῆς φηέτε Πβοις νατῆς νηι  
δεν πιέροοτ ἐτε ἡματ: πρεϋ†θαπ  
ἡμη οτ μονον δε νηι ἡματατ αλλα  
νεμ οτον νιβεν ἐτατμενρε πεφοτονε  
ἐβολ.

Ἰης ἵτοτκ ἐῖ θαροι ἵχωλεμ.

Δημας θαρ αϋχατ ἵσωϋ  
ἐαϋμενρε παιένεϋ ἵτε †νοτ αϋϋεναϋ  
ἐθεσσαλονικη: Κρικης ἐ†θαλατιὰ:  
†τιτοϋ ἐθαλατιὰ.

Λουκαϋ ἡματατϋ ἐθνεμη:  
Μαρκοϋ ματαλοϋ ἀνιτϋ νεμακ:  
ϋερϋαν θαρ νηι ἐνδιακονιὰ.

†τυχικοϋ δε αιοτορϋ ἐεφεκοϋ.

††φρυλωνη ἐταικοϋπϋ δεν †ρωαϋ  
δατεν Καρπω ἀνιτϋ εκνηοτ νεμ  
νικεϋωμ: μαλιϋτα νημενβρανα.

Αλεξανδροϋ πιβασνητ ἐταϋερ  
οτμηϋ ἡπετρωοτ νηι ἐρε Πβοιϋ  
†ϋεβιὼ ναϋ κατα νεϋβηνοτῖ.

Φαι ἐτε ἵθοκ θακ ἀρεϋ ἐροκ  
καβολ ἡμοϋ: αϋ† θαρ ἐδοτν ἐθρεν  
νασαχι ἐμαϋω.

Finally, there is laid up  
for me the crown of  
righteousness, which The  
Lord, the righteous Judge,  
will give to me on that Day,  
and not to me only but also  
to all who have loved His  
appearing.

Be diligent to come to  
me quickly;

for Demas has forsaken  
me, having loved this  
present world, and has  
departed for Thessalonica,  
Crescens for Galatia, Titus  
for Dalmatia.

Only Luke is with me.  
Get Mark and bring him  
with you, for he is useful to  
me for ministry.

And Tychicus I have  
sent to Ephesus.

Bring the cloak that I  
left with Carpus at Troas  
when you come, and the  
books, especially the  
parchments.

Alexander the  
coppersmith did me much  
harm. May The Lord repay  
him according to his works.

You also must beware  
of him, for he has greatly  
resisted our words.

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

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

لَأَنَّ دِيمَاسًا قَدْ تَرَكَنِي إِذْ أَحَبَّ  
الْعَالَمَ الْحَاضِرَ وَذَهَبَ إِلَى  
تَسَالُونِيكِي، وَكَرِسْكِيَسَ إِلَى  
غَلَاطِيَّةَ، وَتَيْطُسَ إِلَى دَلْمَاطِيَّةَ.

لَوْحًا وَحْدَهُ مَعِي. خُذْ مَرْكُسَ  
وَاحْضُرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي  
لِلْخِدْمَةِ.

أَمَّا تِيخِيكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى  
أَفَسُسَ.

الْبَدَاءَ الَّذِي تَرَكَتُهُ فِي تْرُواسَ  
عِنْدَ كَارْبُسَ احْضُرْهُ مَتَى جِئْتَ،  
وَالْكِتَابَ أَيضًا وَلَا سِيَّما الرُّقُوعَ.

اسْكَنْدَرُ النَّحَّاسِ أَظْهَرَ لِي  
شُرُورًا كَثِيرَةً. لِيَجْازِهِ الرَّبُّ حَسَبَ  
أَعْمَالِهِ.

فَاحْتَفِظْ مِنْهُ أَنْتَ أَيضًا لِأَنَّهُ قَاوِمٌ  
أَقْوَالِنَا جِدًّا.

Ἦεν ταροῖτῆ νὰπολοσιὰ ἄπερχα  
ἐλι ἰ θαροῖ αλλα ατχατ ἵνωου τηροῖ  
ἵνωουπ νεωου.

Πβοῖς Δε αροῖ ἐρατῆ νεμη  
ατῆου μη θῖνα ἐβου θῖτοτ ἵτε  
πιθῖωῖ ῥωκ ἐβου οῖου ἵτωουτεμ  
ἵνε νεθνοῖ τηροῖ ῥε λῖνοθεμ ἐβου  
ῥεν ρωῖ νῶουοῖ.

Εῖτεροῖοῖ ἵνε Πβοῖς ἐβου θῖ  
θωβ νῖβεν ετῖουοῖ οῖου εῖνεθμετ  
ἐθῖοῖν ἐτεῖμετοῖρο ἵτε τῖε: φαῖ ἐτε  
φωῖ πε πῖουοῖ ῥα ἐνεῖ ἵτε νῖνεῖ:  
ἀμην.

ῤῖνῖ ἐΠρῖσκῖλλα νεμ Ἀκῖλλα  
νεμ πῖνῖ ἵΘησιφοροῖ.

Εραστοῖ αροῖ ῥεν Κορῖνοῖ:  
ῤροφημοῖ Δε αῖσοῖπῖ ῥεν Μελητοῖ  
εῖῥωνῖ.

Ἰηῖ ἄμοκ εῖ ῥαῖεν τῖρω: ῖῥωῖνῖ  
ἐροκ ἵνε Εῖβοῖλοῖ νεμ Ποῖλοῖ νεμ  
Λῖνοῖ νεμ Κλαῖδιαῖ νεμ νῖνοῖ  
τηροῖ.

Πβοῖς Ἰηῖοῖ Πῖῥῖστοῖ νεμ  
πεκῖνεῖμα: πῖμοῖ νεμωτεν: ἀμην.

*Πῖμοῖ τῖρ νεμωτεν νεμ  
τῖρῖνῖ εῖσοῖ: ῥε ἀμην εῖεῖωπῖ.*

At my first defense no  
one stood with me, but all  
forsook me. May it not be  
charged against them.

But The Lord stood with  
me and strengthened me, so  
that the message might be  
preached fully through me,  
and that all the Gentiles  
might hear. And I was  
delivered out of the mouth  
of the lion.

And The Lord will  
deliver me from every evil  
work and preserve me for  
His heavenly kingdom. To  
Him be glory forever and  
ever. Amen.

Greet Prisca and Aquila,  
and the household of  
Onesiphorus.

Erastus stayed in  
Corinth, but Trophimus I  
have left in Miletus sick.

Do your utmost to come  
before winter. Eubulus  
greet you, as well as  
Pudens, Linus, Claudia, and  
all the brethren.

The Lord Jesus Christ  
be with your spirit. Grace be  
with you. Amen.

*The grace of God the  
Father be with you all.  
Amen.*

فِي احْتِجَاجِي الْأَوَّلِ لَمْ يَحْضُرْ أَحَدٌ  
مَعِي، بَلِ الْجَمِيعُ تَرَكُونِي. لَا  
يُحْسَبُ عَلَيْهِمْ.

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِي وَقَوَّانِي،  
لِكَيْ تُتَمَّ بِِي الْكِرَاةُ، وَيَسْمَعَ  
جَمِيعُ الْأُمَمِ، فَأَنْقَذْتُ مِنْ فَمِ الْأَسَدِ.

وَسَيُنْقِذُنِي الرَّبُّ مِنْ كُلِّ عَمَلٍ  
رَدِيٍّ وَيَحْلِصُنِي لِمَلَكُوتِهِ  
السَّمَاوِيِّ. الَّذِي لَهُ الْمَجْدُ إِلَى دَهْرِ  
الدُّهُورِ. آمِينَ.

سَلِّمْ عَلَى فِرْسَكَا وَأَكِيلَا وَبَيْتِ  
أَنِيسِيفُورُسَ.

أَرَأْسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا  
تْرُوفِيمُسُ فَنَزَعْتُهُ فِي مِيلِثُسَ  
مَرِيضًا.

بَادِرْ أَنْ تَجِيَّ قَبْلَ الشِّتَاءِ. يُسَلِّمْ  
عَلَيْكَ أَفْبُولُسُ وَبُودِيسُ وَلِينُسُ  
وَكَلَاوْدِيَّةُ وَالْإِخْوَةُ جَمِيعًا.

الرَّبُّ يَسُوعُ الْمَسِيحُ مَعَ رُوحِكَ.  
النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβोलθεν πεπιστοιτ          ἡἐπιστολη ἡτε πενωτ Πετρος.          Δυηη. Παμενρατ.</p>	<p>The Catholic epistle of          the First epistle of our father          St. Peter. May his blessings          be with us all. Amen. My          beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الأولي، بركته المقدسة          تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πετρος εἰ ἁ - ιᾶ</b></p>	<p><b>1 Peter 5: 1 - 14</b></p>	<p><b>1 بطرس 5: 1 - 14</b></p>
<p>Ἡἱπρεσβυτερος ετδεν θηνοτ ττρω          ἐρωτ ἐὰνοκ πετενωφρη          ἡπρεσβυτερος οτοτ ἡμεερε ἡτε          ηἡκατρε ἡτε Πιχριστοσ: οτοτ ἡφρη          ἡπιωτ εθναδωρπ ἐβολ.</p> <p>Δυηη ἡπιωτ ετδεν θηνοτ ἡτε          Φνωττ ἐρετενδἡ ἡποτωηηη δεν          οτδἡνωσ αν αλλα δεν οτοτωη ἡηητ          κατα Φνωττ: οτδε δεν οτμεταχρη          αν αλλα δεν οτρωτττ ἡηητ.</p> <p>Οτδε ἡφρητ αν χε ἐρετενοι ἡβοις          ἐηκληροσ αλλα ἡριττποσ ἡπιωτ.</p> <p>Οτοτ ἐωωπ αχωνοτονητ ἡχε          πιχωχ ἡμἡνεσωτ τετενηαδἡ          ἡπιχλωμ ἡαθλωμ ἡτε ἡωτ.</p> <p>Παιρητ ηδελωρη μαδνεχωτεν          ἡηδελλοι: ἡωτεν δε τηροτ χελ          θηνοτ ἡπιθεβἡ ἡηητ ἐδωτη          ἐνετενηροτ χε Φνωττ τττ ἐδωτη          ἐερεν ηδασηητ: τττ δε ἡνωτμοτ          ἡηηετθεβηηητ.</p>	<p>The elders who are          among you I exhort, I who          am a fellow elder and a          witness of the sufferings of          Christ, and also a partaker of          the glory that will be          revealed:</p> <p>Shepherd the flock of          God which is among you,          serving as overseers, not by          compulsion but willingly,          not for dishonest gain but          eagerly;</p> <p>nor as being lords over          those entrusted to you, but          being examples to the flock;</p> <p>and when the Chief          Shepherd appears, you will          receive the crown of glory          that does not fade away.</p> <p>Likewise, you younger          people, submit yourselves to          your elders. Yes, all of you          be submissive to one          another, and be clothed with          humility, for “God resists          the proud, But gives grace to          the humble.”</p>	<p>أطلب إلى الشيوخ الذين بينكم، أنا          الشيخ رفيقهم، والشاهد للآلام          المسيح، وشريك المجد العتيدي أن          يعلن.</p> <p>ارعوا رعية الله التي بينكم نظاراً،          لا عن اضطرار بل بالإختيار، ولا          لربح قبيح بل بنشاط.</p> <p>ولا كمن يسود على الأنصبه بل          صائرين أمثلة للرعية.</p> <p>ومتى ظهر رئيس الرعاة تتألون          إكليل المجد الذي لا يبلى.</p> <p>كذلك أيها الأحداث اخضعوا          للشيوخ، وكونوا جميعاً خاضعين          لبعضكم لبعض، وتسربلوا          بالتواضع، لأن الله يقاوم          المستكبرين، وأما المتواضعون          فيعطيهم نعمة.</p>

Μαθεβιέ θηνοῦ οὐν δα τζιζ  
ετὰμαζι ἵτε φνοῦτ ζινα ἵτεϋβ̄εσ  
θηνοῦ δ̄εν ἵπχοῦ ἵτε πιζεμπ̄ωι.

Πετερωοῦ τηρϋ οταζϋ ἐροϋ ζε  
οῦνι ḡερμελιν ναϋ δ̄αρωτεν.

Ὡπι ἐρετερῆσ οτοζ ἀρινῤυφιν  
ζε πετενχαζι πιδ̄ιὰβολοσ εϋμοϋι  
ἡφ̄ρητ ἵοῦμοῦι εϋζεμεζε εϋκωτ ἵσα  
εμκ οῦαι.

Φη̄ερετενοῦζι ἐρατεν θηνοῦ ἐδοῦν  
ἐζωϋ ἐρετενταζρηοῦτ δ̄εν φ̄ναζτ:  
ἐρετενσωοῦν ἵναιδ̄ιςι ναι: ἵπχωκ ζε  
ἵναι νετενσ̄ηνοῦ ετδ̄εν πικοσμοσ.

Φνοῦτ ζε ἵτε ζ̄μοτ ν̄ιβεν  
φ̄η̄εταϋθαζεμ θηνοῦ ἐδοῦν ἐπεϋωοῦ  
ἵνενεζ δ̄εν Πιχ̄ριστοσ Ιησοῦσ  
ἐἀρετενϋεπ ἡκαζ ἵοῦκοῦζι ἵθοϋ  
εϋε̄εβ̄τε θηνοῦ ἵτεϋρεμνε θηνοῦ  
εϋε̄τ̄χομ νωτεν εϋε̄ζιςεντ ἡμωτεν.

Φωϋ πε πιὰμαζι νεμ πιωοῦ ϋα  
ν̄ῑενεζ: ἡμην.

Δις̄δ̄αι νωτεν ἐβοζ ζιτοτϋ  
ἵσιλοῦὰνοσ πενσ̄ον ἡπιστοσ ζωσ  
ειμεῦι δ̄εν ζ̄ανκοῦζι: ειτ̄νομτ οτοζ  
ειερμεερε ζε φ̄αι πε ἵζ̄μοτ ἵτε  
Φνοῦτ δ̄εν οῦμεθ̄μη: φ̄αι ἐτε τενοῦζι  
ἐρατεν θηνοῦ ἵδ̄ητϋ.

Therefore, humble  
yourselves under the mighty  
hand of God, that He may  
exalt you in due time,

casting all your care  
upon Him, for He cares for  
you.

Be sober, be vigilant;  
because your adversary the  
devil walks about like a  
roaring lion, seeking whom  
he may devour.

Resist him, steadfast in  
the faith, knowing that the  
same sufferings are  
experienced by your  
brotherhood in the world.

But may the God of all  
grace, who called us to His  
eternal glory by Christ Jesus,  
after you have suffered a  
while, perfect, establish,  
strengthen, and settle you.

To Him be the glory and  
the dominion forever and  
ever. Amen.

By Silvanus, our faithful  
brother as I consider him, I  
have written to you briefly,  
exhorting and testifying that  
this is the true grace of God  
in which you stand.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الشَّيْطَانَ  
خَصْمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَّةِ تَجْرَى  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيُمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسِ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

Σωϊνι ἐρωτην ἴξε ἴωφερι ἴσοτπι  
ετθεν Βαβυλων νεμ Μαρκος παωρηι.

Δριασπαζεθε ἴνετενἴρνοῦ δεν  
οῦφι ἴοῦαβ ἴτε ἴάσαπν: ἴειρηνη  
νωτην τηροῦ νηετθεν Πιχριστος  
Ιησοῦς: ἴμην.

*Насниноу ѡπερμενρε πικοςμος  
οῦδε νηετωοπ δεν πικοςμος: πικοςμος  
насини нем теґεґиθумиа: φη δε ετιρι  
ѡφονωу ѡφноуґ ρηαωωπι уа εнез:  
ѡμην.*

She who is in Babylon,  
elect together with you,  
greet you; and so does  
Mark my son.

Greet one another with a  
kiss of love. Peace to you all  
who are in Christ Jesus.  
Amen.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

تَسَلِّمُوا عَلَيَّكَمُ الَّتِي فِي بَابِلَ الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الابد. آمين.*

### The Acts الإبركسيس

Празиц ἴτε νениоῦ ἴἀποστολος:  
ἴερε ποῦςμοῦ εθοῦαβ ωωπι неман.  
Δμην.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركاتهم تكون معنا. آمين.

Празиц κ: ἴζ - ἴη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητος αρωωρηπ  
ἴεφесос αρωоῦῑ ἴνιπρεβνтерос ἴτε  
ἴεκκληсиἄ.

From Miletus he sent to  
Ephesus and called for the  
elders of the church.

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَأَسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Εταῖ ἴε ωαροϋ πεχαϋ νωοῦ χε  
ἴνωτηн τετεнсωоῦн χε ιсzen πiεθooῦ  
ἴηоῖт εῑαιἴ εῑΔсиἄ χε αиωωπι  
немωτηн ἴαу ἴρηῑ ἴпαιснoῦ τηρεϋ.

And when they had  
come to him, he said to  
them: "You know, from the  
first day that I came to Asia,  
in what manner I always  
lived among you,

فَلَمَّا جَاءُوا إِلَيْهِ قَالَ لَهُمْ: أَنْتُمْ  
تَعْلَمُونَ مِنْ أَوَّلِ يَوْمٍ دَخَلْتُ أَسِيَا  
كَيْفَ كُنْتُ مَعَكُمْ كُلَّ الزَّمَانِ.

Ειοι ἴβωκ ἴπβοис δεν θεβiò ἴηнт  
нiβен нем занерμωоῖ нем

serving The Lord with  
all humility, with many  
tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضُعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.

νηπιρασμος ἐταγὶ ἐἐρηι ἐχωι ζεν  
nicobni etawot nte nilotdai.

Ὑφρητ ἐτε ἄπιζηπ ἐλι ζεν  
νηετερνοφρι ἰνοῦεϋενταμωτεν ἐρωωτ  
νεμ ἐτςβω νωτεν.

Ειερμεορε ἰδημοσιὰ νεμ κατα ηι  
ἰnilotdai νεμ niOτεινιν ἰτμετὰνοιὰ  
ἰντε Φνοττ νεμ πιναρττ ἐΠενβοις  
Ihcovc Πιχριστοc.

Οτοζ τνοτ ζηππε ἄνοκ ειςωνε  
ζεν πιπνευμα τναϋενηι ἐερηι  
ἐλεροτκαλμη ἰτςωοτην αν ἰνηεθῆαι  
ἐδοτην ἐεραι ἰδῆητc.

Πλην γε Πιπνευμα εθοταβ  
ἐερμεορε ηηι κατα πολις εφχω ἄμοοc  
γε σεοζι νακ ἰνε ζανῆνατζ νεμ  
ζανῆλτψιc.

Ἀλλα ταψτχη τχω ἄμοοc αν γε  
ῆταιηοττ ἰτοτ ζεν ἐλι ἰκαχι ψα  
τχωκ ἄπαδρμooς ἐβολ νεμ  
τδιακονια ῆηεταιιτc ἰτεν Πβοις  
Ihcovc ἐερμεορε ἄπιεναττελιον ἰνε  
πιῆμοτ ἰτε Φνοττ.

Οτοζ τνοτ ζηππε ἄνοκ τῆμι γε  
τετεννατ ἐπαρο αν γε ἰθωτεν τηροτ  
νηῆταιcινη ἰδῆητοτ ειωιωτ ἰτμετοτρο  
ἰντε Φνοττ.

happened to me by the  
plotting of the Jews;

how I kept back nothing  
that was helpful, but  
proclaimed it to you, and  
taught you publicly and  
from house to house,

testifying to Jews, and  
also to Greeks, repentance  
toward God and faith  
toward our Lord Jesus  
Christ.

And see, now I go  
bound in the spirit to  
Jerusalem, not knowing the  
things that will happen to  
me there,

except that the Holy  
Spirit testifies in every city,  
saying that chains and  
tribulations await me.

But none of these things  
move me; nor do I count my  
life dear to myself, so that I  
may finish my race with  
joy, and the ministry which  
I received from The Lord  
Jesus, to testify to the  
gospel of the grace of God.

And indeed, now I know  
that you all, among whom I  
have gone preaching the  
kingdom of God, will see  
my face no more.

كَيْفَ لَمْ أُوخِّرْ شَيْئاً مِنَ الْفَوَائِدِ إِلَّا  
وَأَخْبَرْتُكُمْ وَعَلَّمْتُكُمْ بِهِ جَهْرًا وَفِي  
كُلِّ بَيْتٍ.

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرِّئْنَا يَسُوعَ  
الْمَسِيحِ.

وَالآنَ هَا أَنَا أَذْهَبُ إِلَى أُورُشَلِيمَ  
مُقَيِّدًا بِالرُّوحِ لَا أَعْلَمُ مَاذَا  
يُصَادِفُنِي هُنَاكَ.

غَيْرَ أَنَّ الرُّوحَ الْقُدُسَ يَشْهَدُ فِي  
كُلِّ مَدِينَةٍ قَائِلًا: إِنَّ وُثْقًا وَشِدَادًا  
تَنْتَظِرُنِي.

وَلَكِنِّي لَسْتُ أَحْتَسِبُ لِسَيِّءٍ وَلَا  
نَفْسِي تَمِينَةً عِنْدِي حَتَّى أَتَمِّمَ  
بِفَرَحٍ سَعْيِي وَالْخِدْمَةَ الَّتِي أَخَذْتُهَا  
مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ  
نِعْمَةِ اللَّهِ.

وَالآنَ هَا أَنَا أَعْلَمُ أَنَّكُمْ لَا تَرَوْنَ  
وَجْهِي أَيْضًا أَنْتُمْ جَمِيعًا الَّذِينَ  
مَرَرْتُمْ بَيْنَكُمْ كَارِزًا بِمَلَكُوتِ اللَّهِ.

Εἴθε φαι ἴερμεερε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἴοταβ ἄνοκ  
ἐβολα πετενςνοϋ τηροῦ.

Οῦ ταρ ἄπιζοπτ ἐῶτεμταμωτεν  
ἐφονωϋ τηρϋ ἄφνοῦτ.

Μαὲθτην ἐρωτεν νεμ πιόζι τηρϋ  
εἰτὰ Πιπνεῦμα εθοταβ χα θηνοῦ  
ἵεπισκοπος ἵδητηϋ ἐἄμοι  
ἵτεκκλησιὰ ἵτε Πβοις θεῆταϋϋφος  
ἐβολ ζιτεν πεϋςνοϋ ἄμιν ἄμοϋ.

Ἄνοκ δε ἴεμι γε μενεσϋ  
ἐριϋενηι σεναἰ ἐδοῦν ἐρωτεν ἵξε  
ζανοῦνωϋ εῦροϋ ἵσενα ἴαο αν  
ἐπιόζι.

Οῦοζ σενατωοῦνοῦ ἵξε ζανρωμ  
ἐβολ δεν θηνοῦ εῦχω ἵζανσαχι  
εῦφωνη εθοροϋκ ἵνιμαθητς  
σαμενηνοῦ.

Εἴθε φαι οῦν ρωις ἐρωτεν  
ἐρετενῖρι ἄφμεῖ ἵξε αἱερ ϋουῦ  
ἵρομπι ἄπιχα τοτ ἐβολ ἄπιεζοοῦ  
νεμ πιέχωρ εἰἴσβω ἄφοῦται φοῦται  
ἄμωτεν δεν ζανερμωοῦ.

Οῦοζ ἴνοῦ ἴχω ἄμωτεν δατεν  
Πβοις νεμ πισαχι ἵτε πεϋζμοτ φηῆτε  
οῦοῦζομ ἄμοϋ ἐσωϋ οῦοζ ἐἴ  
κληρονομιά δεν νηῆταῦτοῦβωοῦ

Therefore, I testify to  
you this day that I am  
innocent of the blood of all  
men.

For I have not shunned  
to declare to you the whole  
counsel of God.

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He  
purchased with His own  
blood.

For I know this, that  
after my departure savage  
wolves will come in among  
you, not sparing the flock.

Also from among  
yourselves men will rise up,  
speaking perverse things, to  
draw away the disciples  
after themselves.

Therefore, watch, and  
remember that for three  
years I did not cease to warn  
everyone night and day with  
tears.

So now, brethren, I  
commend you to God and to  
the word of His grace,  
which is able to build you  
up and give you an  
inheritance among all those  
who are sanctified.

لَذٰلِكَ اَشْهَدُكُمْ الْيَوْمَ هٰذَا اَنِّي بَرِيءٌ  
مِّنْ دَمِ الْجَمِيعِ.

لَا اَتِي لَمْ اُوَخِّرْ اَنْ اُخْبِرْكُمْ بِكُلِّ  
مَشْوَرَةٍ لِّلّٰهِ.

اِحْتَرِزُوا اِذَا لَاتُنْفِسِكُمْ وَاجْمِيعِ  
الرَّعِيَّةِ الَّتِي اَقَامَكُمْ الرُّوْحُ الْقُدُسُ  
فِيهَا اَسَاقِفَةٌ لِّتَرْعَوْا كَنِيْسَةَ اللّٰهِ  
الَّتِي اَفْتَنَاهَا بِدَمِهِ.

لَا اَتِي اَعْلَمُ هٰذَا: اَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تُشْفِقُ عَلٰى الرَّعِيَّةِ.

وَمِنْكُمْ اَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُّلتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ  
وَرَاَعَهُمْ.

لَذٰلِكَ اَسْهَرُوا مُتَذَكِّرِيْنَ اَنِّي ثَلَاثَ  
سِنِيْنَ لَيْلًا وَنَهَارًا لَمْ اَقْتُرْ عَنْ اَنْ  
اُنْذِرَ بِدَمُوعٍ كُلِّ وَاٰحِدٍ.

وَالاَن اَسْتُوْدِعُكُمْ يَا اِخْوَتِي لِلّٰهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ اَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثًا مَّعَ جَمِيعِ  
الْمُقَدَّسِيْنَ.

τηρου.

Οὐρατ ἰε οἴνοϋβ ἰε οὔβωσ  
ἠπιερεπιθωμιν εἶον ἠμωου.

Πρωτεν τετενωον γε νασιχ  
ναι αἰψευωμιν ἠναχρια νευ νηθενεμη.

Διταμωτεν εἰωβ νιβεν γε ἠψε  
ἠδουσι ἠπαρητ ἠτενητοτοϋ  
ἠνηετωωνι ἠτετενερψμενι ἠνινασι  
ἠτε Πβοις ἠησοϋ γε ἠσοϋ αϋχοϋ γε  
οὔμετακαριος τε μαλλον εἶ εἰσοτε  
εἶβι.

Οὔοϋ ναι εἶταϋχοτοϋ αϋρηιτϋ εἶεν  
νεϋκελι νευωου τηροϋ  
αἰερεπροσεϋχεθε.

Οὔοϋ αϋωωπι δε ἠνε οὔνηωϋ  
ἠριμι ἠτωου τηροϋ οὔοϋ αἰρηιτοϋ  
εἶρηι εἶεν ἠναρβι ἠΠαυλοϋ οὔοϋ  
αἰτηφι εἶροϋ.

Εὔοι ἠἠκαϋ ἠρητ μαλιστα εἶβε  
πινασι εἶταϋχοϋ γε σεναναϋ εἶπεϋο  
αν γε ναἰτηφο δε ἠμωϋ εἶεν πιχοι.

*Πινασι δε ἠτε Πβοις εἶεἰαι οὔοϋ  
εἶεἰαι: εἶεἰαιμασι οὔοϋ εἶεἰαϋρο:  
δεν ἠαἰα ἠεκκλησια ἠτε Φνωϋ:  
ἠμην.*

I have coveted no one's silver or gold or apparel.

Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of The Lord Jesus, that He said, 'It is more blessed to give than to receive.'

And when he had said these things, he knelt down and prayed with them all.

Then they all wept freely, and fell on Paul's neck and kissed him,

sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

فَضَّةٌ أَوْ ذَهَبٌ أَوْ لِبَاسٌ أَحَدٍ لَمْ أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ الَّذِينَ مَعِيَ خَدَمَتْهَا هَاتَانِ الْيَدَانِ.

فِي كُلِّ شَيْءٍ أَرَيْتُكُمْ أَنَّهُ هَكَذَا يَنْبَغِي أَنْكُمْ تَتَعَبُونَ وَتَعْضُدُونَ الضَّعْفَاءَ مُتَذَكِّرِينَ كَلِمَاتِ الرَّبِّ يَسُوعَ أَنَّهُ قَالَ: مَغْبُوطٌ هُوَ الْعَطَاءُ أَكْثَرُ مِنَ الْإِخْذِ.

وَلَمَّا قَالَ هَذَا جَنَأَ عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولْسَ يَقْبَلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيَّامًا مِنَ الْكَلِمَةِ الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شَيَّعُوهُ إِلَى السَّفِينَةِ.

*لم تنزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. آمين.*



## Synaxarium of Tout 13

### سنكسار اليوم الثالث عشر من شهر توت

1. The Commemoration of the Miracle performed by St. Basilius (Basil) the Great, Bishop of Caesarea, Cappadocia
2. The Departure of Pope Mettaos II (Matthew II), 90<sup>th</sup> Patriarch of the See of St. Mark

#### 1. The Commemoration of the Miracle performed by St. Basilius (Basil) the Great, Bishop of Caesarea, Cappadocia

On this day is the commemoration of the great miracle performed by St. Basilius, Bishop of Caesarea, Cappadocia.

A young man from the city of Caesarea loved his master's daughter. When his marriage to her was impossible, he resorted to a magician who wrote for him a covenant and asked him to go in the middle of the night to the unbelievers' cemetery and to raise his hand holding the paper, so the devil would snatch it from his hand. He also asked him to deny the faith in The Lord Christ, if he received his wish. This wretched young man agreed to that.

Shortly after, Satan granted him his wish by kindling lust in the heart of the girl. She asked her father insistently not to object to her marriage to that young man. Eager for his honor and fearing for her life, he gave her in marriage to him.

Because of the prayers of her parents, God removed the blinds from her heart and mind and she realized that this young man is not Christian, for he does not practice any of the Christian rituals. She was very sorrowful for what she had done, and asked him for the reason; and he told her all what he had happened.

Immediately, she went to St. Basilius, Bishop of Caesarea, and told him of what had happened and asked him to help her. He brought the young man and asked him if he wish to repent and come back to The Lord Christ. The young man consented. St. Basilius kept him for three days, during which he asked him to fast and pray. On the third day, St. Basilius visited him and the young man told him that the evil spirits had not ceased disturbing and threatening him with the deed that he wrote against himself. St. Basilius strengthened him and prayed for him. The young man remained there for forty more days in prayers. Then St. Basilius visited him and

1. تذكّار الأعجوبة التي صنعها القديس باسيلوس الكبير أسقف قيصرية الكبادوك
2. نياحة البابا متاوس الثاني، البطريك التسعين من بطاركة الكرازة المرقسية

1. تذكّار الأعجوبة التي صنعها القديس باسيلوس الكبير أسقف قيصرية الكبادوك وفي هذا اليوم تذكّار الأعجوبة التي تمت على يد القديس باسيلوس الكبير.

حيث أن شاباً بمدينة قيصرية أحب ابنة سيده. ولما كان زواجه منها مستحيلاً، لجأ إلى أحد السحرة فكتب له ورقة وأمره أن يذهب في منتصف الليل إلى قبور غير المؤمنين ويرفع يده بالورقة فيتناولها منه الشيطان. وطلب منه أن يجحد الإيمان بالسيد المسيح إذا نال أمنيته. فوافق هذا الشاب المسكين على ذلك. وبعد ذلك تم له الشيطان ما قصده بأن ألهب قلب الشابة بهواه حتى تزوجته.

وبصلوات والديها كشف الله الغشاوة عن عقلها، وعرفت أن ذلك الشاب غير مسيحي لأنه لا يمارس أي عبادة مسيحية، فقدمت على ما فعلت. ولما سألته عن السبب صارحها بكل ما فعله.

فأسرعت الفتاة إلى القديس باسيلوس وقصت عليه قصتها وطلبت منه نجاتها. فاستحضر الشاب وسأله إن كان يريد أن يرجع إلى السيد المسيح فوافق. فاستبقاه عنده لمدة ثلاثة أيام وأمره أن يصلي خلالها. وبعدها افتقده. فأعلمه الشاب أن الشياطين تهدده بذلك الصك الذي كتبه على نفسه، فشجعه. وظل الشاب في مكانه أربعين يوماً وهو يصلي. ثم بعدها افتقده القديس باسيلوس وسأله عن حاله، فأعلمه الشاب أنه رآه في تلك الليلة يقاتل عنه الشيطان وقد غلبه.

وفي الغد أحضر القديس باسيلوس الشعب المسيحي إلى الكنيسة، وطلب إليهم أن يصرخوا إلى الله قائلين يارب ارحم. واستمروا في صراخهم، حتى رأوا ورقة تسقط من فوق، وكانت هي الصك الذي أخذه

asked about his well-being. The young man told St. Basilus that he saw him (the Saint) fighting against Satan on his behalf, and he vanquished him.

Next day, St. Basilus gathered all the Christian people to the church and asked them to cry out to God saying, "Lord have mercy." They continued to cry out until that writing, which the young man had written as a covenant to deny the faith and to surrender to Satan, fell down in the midst of all the people. St. Basilus took this handwriting and read it to them. Then, St. Basilus blessed the young man and commanded him not to do that again, and then gave him the Holy Mysteries. He returned him to his wife and blessed them.

May the blessing of the prayers of St. Basilus be with us all. Amen.

## 2. The Departure of Pope Mettaos II (Matthew II), 90<sup>th</sup> Patriarch of the See of St. Mark

On this day also of the year 1182 of the martyrs, 1465 AD, the honored father Pope Mettaos (Matthew) the Second, 90<sup>th</sup> Pope of the See of St. Mark, departed.

He was a monk in the monastery of St. Mary, known as El-Muharraq monastery, and his name was "Matta El-Saedi". When Pope Yoannis (John) the Eleventh, the 89<sup>th</sup> Pope, departed, the Holy Synod met with the notable leaders of the people and agreed on choosing him; as the new Pope of the See of St. Mark. They consecrated him by the name Mettaos II on the 13<sup>th</sup> day of Tout, 1169 of the martyrs, 1452 AD. That was during the days of Sultan Fakhr-El-Deen Othman, who had a cordial relationship with the Pope.

This Pope; as his predecessor, resided in the antiquated Church of St. Mary in Haret Zee-Wella in Old Cairo. He ordained a metropolitan for Ethiopia by the name of Anba Gabriel. He also made the Holy Myron in the church of the Holy Virgin in Haret El-Roum, in Cairo, along with six bishops.

He sat on the throne of St. Mark for 13 years and it was all in peace and tranquility. After he finished his good endeavor, he departed in peace and was buried in Dair El-Khandaq, currently known as Dair El-Anba Rewis.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

الشیطان على ذلك الشاب. فقرأه القديس باسيليوس على الشعب. ثم بارك على الشاب. وأمره ألا يعود إلى ذلك مرة أخرى. ثم ناوله من الأسرار المقدسة وأعادته إلى زوجته وبارك عليهما.  
بركة صلوات القديس باسيليوس فلتكن معنا. آمين.

2. نياحة البابا متاوس الثاني، البطريرك التسعين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1182 للشهداء، سنة 1465 ميلادية، تنيح البابا متاوس الثاني، البطريرك التسعون من بطاركة الكرازة المرقسية.  
كان هذا البابا راهباً بدير القديسة العذراء الشهير بالمحرق باسم متى الصعيدي. ولما تنيح البابا يوانس الحادي عشر، البطريرك التاسع والثمانون، اجتمع المجمع المقدس مع أراخنة الشعب واتفقوا على اختياره لكرسي البطريركية. ورسومه بطريكاً باسم الأنبا متاوس الثاني يوم 13 توت سنة 1169 للشهداء، سنة 1452 ميلادية. وذلك في أيام السلطان فخر الدين عثمان الذي كانت تربطه به مودة كبيرة.  
وقد أقام هذا البابا كأسلافه بكنيسة القديسة العذراء الأثرية بحارة زويلة بالقاهرة. وقد رسم مطراناً خاصاً للحبشة باسم الأنبا غبريال. وكذلك عمل الميرون المقدس بكنيسة القديسة العذراء بحارة الروم بالقاهرة مع ستة من الأساقفة.  
وقد جلس هذا البابا على الكرسي المرقسي مدة ثلاث عشرة سنة، كانت كلها سلام وهدوء. وبعد أن أكمل جهاده، تنيح بسلام ودُفن بدير الخندق المعروف حالياً بدير الأنبا رويس. بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm مزمور القداس

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, ια	Psalm 73: 23, 24, 28; 9: 14	المزمور 72: 17، 18، 21
<p>Δκαμοινη ταχιζ νοτιναμ: οτοζ              ηερηι ζεν πεκβοβη ακβιωιτ νηι: οτοζ              ακυοπτ εροκ νεμ οτωοτ: ανοκ δε              οτασασον νηι πε ετομτ εφνοτ εχω              ηταζελπιζ ζεν Πβοιζ: εοριφιρι              ενεκμοοτ τηροτ ζεν νιπτηη ητε τηερι              ησιων. <b>Αλληλοια.</b></p>	<p>You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion. <b>Alleluia.</b></p>	<p>أمسكت بيدي اليمنى. وبمشورتك تهديني وبعد الى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون. <b>هلليويا.</b></p>

## 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>Οταναστωσιζ εβολζ ζεν              πιερασσελιον εσοταβ κατα Ιωαννηνη              ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
Ιωαννηνη ι: α - ιε'	John 10: 1 - 16	يوحنا 10: 1 - 16
<p>Δμην λμην τζω υμοζ νωτεν ζε              φηετε ηκηνοτ εδοτη αν εβολζ ζιτεν              πιρο ετητηηη ητε ηιεσωοτ αλλα              εκηνοτ επωωι ηβορτεν φαι ετε υματ              οτρεφβιοτι πε οτοζ οτconi πε.              Φη δε εκηνοτ εδοτη εβολζ ζιτεν</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.  But he who enters by the</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.  وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ</p>

πιο φαι οτμανέσωτ πε ντε νιέσωτ.

Φαι ψαρε πινοτ λωτων ναϋ  
οτοϋ ψαρε νιέσωτ ωτεμ ετεϋςμη  
οτοϋ ψαϋμοτϋ ενεϋέσωτ κατα  
νοτραν οτοϋ ψαϋενοτ εβολ.

Εψωπ δε αϋψανινη νηηετενοϋϋ  
θηροτ εβολ ψαϋμοϋϋ δαϋωτ οτοϋ  
ψαρε νιέσωτ μοϋϋ νσωϋ ϋε οτη  
σεσωτην ητεϋςμη.

Πιψεμο δε υπατμοϋϋ νσωϋ  
αλλα ετεϋωτ εβολ θαροϋ ϋε οτη  
σεσωτην αν ητςμη υπιψεμο.

Ψαι παροια δαϋοϋ νωτ ηϋε  
ηχοτϋ: ηωωτ δε υπονεμ ϋε αϋϋαϋ  
νεμοωτ εβε οτ.

Παλιν οη πεϋαϋ νωτ ηϋε ηχοτϋ  
ϋε λμηη λμηη ϋϋω μμοϋ νωτην ϋε  
λνοκ πε πιβε ητε νιέσωτ.

Οτοη νιβεν ετατ δαϋω θαηονη  
νε οτοϋ θαηρεϋβιοτ ηε αλλα  
υποτωτεμ ησωτ ηϋε νιέσωτ.

Δνοκ πε πιβε ητε νιέσωτ  
φηεθα εδωτην εβολ ϋιτοτ εϋενοϋεμ  
οτοϋ εϋει εδωτην οτοϋ εϋει εβολ οτοϋ  
εϋεϋιμ νοτμαμμοη.

Πιρεϋβιοτ δε ηθοϋ υπαϋ εβηλ  
αρηοτ ητεϋβιοτ οτοϋ ητεϋωτ οτοϋ

door is the shepherd of the sheep.

To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”

Jesus used this illustration, but they did not understand the things which He spoke to them.

Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.

All who ever came before Me are thieves and robbers, but the sheep did not hear them.

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

The thief does not come except to steal, and to kill, and to destroy. I have come

رَاعِي الْخِرَافِ.

لِهَذَا يَفْتَحُ الْبَوَابَ وَالْخِرَافُ تَسْمَعُ صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ بِأَسْمَاءٍ وَيُخْرِجُهَا.

وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا تَعْرِفُ صَوْتَهُ.

وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرِيَاءِ.

هَذَا الْمَثَلُ قَالَهُ لَهُمْ يَسُوعُ وَأَمَّا هُمْ فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ يَكَلِّمُهُمْ بِهِ.

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنِّي أَنَا بَابُ الْخِرَافِ.

جَمِيعَ الَّذِينَ أَتَوْا قَبْلِي هُمْ سُرَّاقٌ 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 لِتَكُونَ لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

ἵνα ἔσται ἡ ζωὴ ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ.

ὁ ἀγαθὸς ποιμένας τὸν πρόβατον  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ.

ὁ ἀγαθὸς ποιμένας τὸν πρόβατον  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ.

ὁ ἀγαθὸς ποιμένας τὸν πρόβατον  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ.

ὁ ἀγαθὸς ποιμένας τὸν πρόβατον  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ.

ὡς ὁ πατήρ ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ὡς ὁ πατήρ ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ὡς ὁ πατήρ ἔσται ἡ ἀφ᾽ ἑαυτοῦ.

ὡς ὁ πατήρ ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ὡς ὁ πατήρ ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ὡς ὁ πατήρ ἔσται ἡ ἀφ᾽ ἑαυτοῦ  
ὡς ὁ πατήρ ἔσται ἡ ἀφ᾽ ἑαυτοῦ.

*Πῶς φα Πεννοῖτ πε γὰ ἐνεε  
ἵνα ἔσται ἡ ἀφ᾽ ἑαυτοῦ.*

that they may have life, and  
that they may have it more  
abundantly.

I am the good shepherd.  
The good shepherd gives  
His life for the sheep.

But a hireling, he who is  
not the shepherd, one who  
does not own the sheep, sees  
the wolf coming and leaves  
the sheep and flees; and the  
wolf catches the sheep and  
scatters them.

The hireling flees  
because he is a hireling and  
does not care about the  
sheep.

I am the good shepherd;  
and I know My sheep, and  
am known by My own.

As the Father knows Me,  
even so I know the Father;  
and I lay down My life for  
the sheep.

And other sheep I have  
which are not of this fold;  
them also I must bring, and  
they will hear My voice; and  
there will be one flock and  
one shepherd.

*Glory be to God forever.*

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى  
الذَّنْبَ مُقْبِلًا وَيَتْرُكُ الْخِرَافَ  
وَيَهْرُبُ فَيُخَطِّفُ الذَّنْبُ الْخِرَافَ  
وَيَبْذُلُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا يَبَالِي  
بِالْخِرَافِ.

أَمَّا أَنَا فَإِنِّي الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

كَمَا أَنَّ الْآبَ يَعْرِفُنِي وَأَنَا أَعْرِفُ  
الْآبَ. وَأَنَا أَضَعُ نَفْسِي عَنِ  
الْخِرَافِ.

وَلِي خِرَافٌ أُخْرَى لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَنْبَغِي أَنْ آتِي بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*

# Katameros Readings for the 14<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الرابع عشر من شهر توت المبارك

ΚΟΥΜΗΤ ἑΤΟΥ ΝΕΖΟΥ ἈΠΙΑΒΟΥ ΘΩΟΥΤ

## 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 λθ: 3	Psalm 40: 2, 3	مزمور 39: 3
<p>ΑϞΤΑΞΘ ΗΝΑΒΑΛΑΥΧ ἔΡΑΤΟΥ ΞΙΞΕΝ ΟΥΠΕΤΡΑ: ΟΥΟΞ ΔΥΣΟΥΤΕΝ ΝΑΤΑΤΣΙ: ΔΥΞΙΟΥΤΙ ΝΟΥΧΩΣ ἄΒΕΡΙ ἔΞΟΥΤΗ ἔΡΩΙ: ΝΕΜ ΟΥΞΜΟΥ ἔΠΕΝΝΟΥΤ.</p> <p>ΑΛΛΗΛΟΥΙΑ.</p>	<p>And set my feet upon a rock, and established my steps. He has put a new song in my mouth, praise to our God. <b>Alleluia.</b></p>	<p>واقام على الصخرة رجليّ وسهّل خطواتي. وجعل في فمي تسبيحاً جديداً وسبحاً لإلهنا. <b>هلللويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>ΟΥΔΑΝΑΣΤΗΩΣΙΣ ἔΒΟΛ ΞΕΝ 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 ζ: κβ - κε</p>	<p>Matthew 7: 22 - 25</p>	<p>متي 7: 22 - 25</p>
<p>ΟΥΟΝ ΟΥΜΗΩ ΣΑΡ ΕΥΝΑΧΟΣ ΝΗΙ ΞΕΝ ΠΙΕΖΟΥ ἔΤΕ ἄΜΑΥ: ΧΕ ΠΒΟΙΣ ΠΒΟΙΣ ΜΗ ΞΕΝ Πεκραν ΔΗ ΕΡΙΠΡΟΦΗΤΕΥΙΝ ΟΥΟΞ</p>	<p>Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in</p>	<p>كثيرون سيقولون لي في ذلك اليوم: يا رب يا رب اليس باسمك تنبأنا وباسمك أخرجنا شياطين وباسمك صنعنا قوات كثيرة؟</p>

ἄεν Πεκραν ἀνηι Δευων ἐβολ ογορ  
 ἄεν Οεκραν ἀνηιρὶ ἵνομηω ἵζου.

Ογορ τοτε εἰεογωνηρ νωοτ ἐβολ  
 ζε ἕπισογεν ἠηνοτ ἐνερ μαωρενωτεν  
 ἐβολ εαροι ηιεργατης ἵτε ἴανομιὰ.

Ογον ηιβεν ογη ετσωτεμ ἐνασαζι  
 ηαι ογορ εφῖρι ἕμωοτ εἰετενωωη  
 εοργωμ ἵσαβε φηεταρκωτ ἕπερη  
 ειζεν ἴπετρα.

Ογορ ἀφῖ ἐπερητ ἵζε πιμοργνωοτ  
 ἀτῖ ἵζε ηηαρωοτ ογορ ἀηηηφῖ ἵζε  
 ηηηοτ ογορ ἀγκωλζ ἐπηηι ἐτε ἕματ  
 ογορ ἕπερηει: ηαρε τερεσητ ζαρ  
 ταρηοτ πε ειζεν ἴπετρα.

*Πῶοτ φα Πεννοτῖ πε: ὡα ἐνερ  
 ἵτε ηἰερερ: ἀμηη.*

Your name, and done many wonders in Your name?’

And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

Therefore, whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock,

and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

*Glory be to God forever.*

فَحِينَنْدُ 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**

Ήαμεθωηηι ηεμ παηαι ηεμααφ: ἵερηηι  
 ἄεν παρην εφεβῖσι ἵζε περηαη: τοτε  
 ἄεν οτρηορασις ἀκσαζι ηεμ ηεκωρηηι:  
 ογορ ἀκχορ ζε ἀηχω ἵνοτβοηηιὰ ἐζεν  
 πετε ογονῶζου ἕμοφ. **Αλληλοια.**

My faithfulness and My mercy shall be with him, and in My name, his horn shall be exalted. Then You spoke in a vision to Your holy one, and said: I have given help to one who is mighty.  
**Alleluia.**

أمانتي ورحمتي معه. وباسمي يرتفع قرنه. حينئذ بالوحي تكلمت مع بنيك. وقلت إني جعلت عوناً على القوي. **هلليويا.**



## Matins Gospel

### إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστωσις ἐβολ θεν πιεταστελιον εθοταβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΓ': ΚΣ - Λ</b></p>	<p><b>Luke 13: 23 - 30</b></p>	<p><b>لوقا 13: 23 - 30</b></p>
<p>Πεξε οται δε ναϋ γε Πβοις θαν κοτσι νε νηεθνανοθεμ: ηθοϋ δε πεχαϋ νωον.</p> <p>Χε αριατωνιζεσθε ει εδοτην εβολ θιτεν πιρο ετχηον: γε νε οτον οτυμηϋ †χω υμοσ νωτεν νακω† ησα ι εδοτην οτοθ ηνοτυχεμου.</p> <p>Διϋωανφορ ετωνη ηχε πινηβη οτοθ ητεϋϋθαμ υπιρο: οτοθ ητετενναερηητς εοθι ερατεν θηνοτ σαβολ οτοθ εκωλθ επιρο ερετενχω υμοσ: γε Πβοις Πβοις λοτων ναν: οτοθ ητεϋερονω ητεϋχοσ νωτεν: γε η†ωοτην υμωτεν αν γε ηωωτεν θαν εβολ θων.</p> <p>Ποτε ερετενερηητς ηχοσ: γε ανοτωμ υπεκμθο οτοθ ανω: οτοθ ακ †εβω θεν νενηλατια.</p>	<p>Then one said to Him, “Lord, are there few who are saved?”</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>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>Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’</p>	<p>فَقَالَ لَهُ وَاحِدٌ: يَا سَيِّدُ أَقَلِيلٌ هُمْ الَّذِينَ يَخْلُصُونَ؟ فَقَالَ لَهُمْ:</p> <p>اجْتَهِدُوا أَنْ تَدْخُلُوا مِنَ الْبَابِ الضَّيِّقِ فَإِنِّي أَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَطْلُبُونَ أَنْ يَدْخُلُوا وَلَا يَقْدِرُونَ.</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>حِينَئِذٍ تَبْتَدِئُونَ تَقُولُونَ: أَكَلْنَا قُدَّامَكَ وَشَرَبْنَا وَعَلَّمْتَ فِي شَوَارِعِنَا.</p>



ΟΥΟΣ ἑΝΑΖΟΣ ΝΩΤΕΝ ΧΕ ἸΤΣΩΟΥΝ  
ἄΜΩΤΕΝ ΔΝ ΧΕ ἸΘΩΤΕΝ ΖΔΝ ἘΒΟΛ  
ΘΩΝ: ΜΑΨΕΝΩΤΕΝ ἘΒΟΛ ΖΑΡΟΙ ΤΗΡΟΥ  
ΝΙΕΡΣΑΤΗΣ ἸΤΕ ἸΔΙΚΙΑ.

ΠΙΜΑ ἔΤΕ ἄΜΑΥ ἑΝΑΨΩΠΙ ἸΧΕ  
ἸΡΙΜΙ ΝΕΜ ΠΙΣΘΕΡΤΕΡ ἸΤΕ ΝΙΝΑΧΖΙ:  
ΖΟΤΑΝ ἈΡΕΤΕΝΨΑΝΝΑΥ ἘΔΒΡΑΔΜ ΝΕΜ  
ΙΣΑΚ ΝΕΜ ΙΑΚΩΒ ΝΕΜ ΝΙΠΡΟΦΗΤΗΣ  
ΤΗΡΟΥ ΖΕΝ ἸΜΕΤΟΥΡΟ ἸΤΕ ΦΝΟΥἸ:  
ἸΘΩΤΕΝ ΔΕ ΕΥἘΙΣΙΟΥ ἄΜΩΤΕΝ ἘΒΟΛ.

ΟΥΟΣ ΕΥἘΙ ἘΒΟΛ ΖΕΝ ΝΙΜΑΝΨΑΙ ΝΕΜ  
ΝΙΜΑ ἸΖΩΤΠ ΝΕΜ ΠΕΜΖΙΤ ΝΕΜ ΣΑΡΗΣ:  
ΟΥΟΣ ΕΥἘΡΟΘΒΟΥ ΖΕΝ ἸΜΕΤΟΥΡΟ ἸΤΕ  
ΦΝΟΥἸ.

ΟΥΟΣ ΖΗΠΠΕ ΟΥΟΝ ΖΔΝ ΖΔΕΥ  
ΕΥΝΑΕΡΨΟΥΡΠ ΟΥΟΣ ΖΔΝΨΟΥΡΠ  
ΕΥΝΑΕΡΖΔἘ.

*Πῶς φα Πεννοῖτ πε ψα ἐνεε  
ἸΤΕ ΝΙ ἘΝΕΕ: ἄΜΗΝ.*

But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

And indeed there are last who will be first, and there are first who will be last."

*Glory be to God  
forever.*

فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ  
أَيْنَ أَنْتُمْ، تَبَاعَدُوا عَنِّي يَا جَمِيعَ  
فَاعِلِي الظُّلْمِ.

هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ  
الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ  
فِي مَلَكُوتِ اللَّهِ وَأَنْتُمْ مَطْرُوحُونَ  
خَارِجًا.

وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ  
الْمَغَارِبِ وَمِنَ الشِّمَالِ وَالْجَنُوبِ  
وَيَتَّكِنُونَ فِي مَلَكُوتِ اللَّهِ.

وَهُؤُودًا آخِرُونَ يَكُونُونَ أَوْلِيْنَ  
وَأَوْلُونَ يَكُونُونَ آخِرِينَ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰντε πενταθ Παυλος Πιὰποστολος**

<p>Παυλος φέβωκ ἔμπενβοις Ἰησοῦς Πιχρίστος: πιὰποστολος ἐθαδεμ: φῆεταρωαυφ ἐπιζωεννορφι ἰντε Φνορφ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the First Epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول الاولي الى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.</p>
<p><b>ἁ Κορινθίος γ: ἁ - ἡ</b></p>	<p><b>1 Corinthians 3: 1 - 8</b></p>	<p><b>1 كورنثوس 3: 1 - 8</b></p>
<p>Ἄνοκ δε ζω νασνηοφ ἔπιζευχομ ἰσαζι νεμωτεν ἔφρητ ἰθανπνευματικος ἀλλα ἔφρητ ἰθανσαρκικος ἔφρητ ἰθανκορζι ἰὰλωοτὶ θεν Πιχρίστος.</p> <p>Ἄιτσε θηνοφ ἰνορωφ ἰνοθρε αν τε νε ἔπατετενῶζευχομ γαρ πε ἀλλα οτδε τνοφ οη ἔπατετενῶζευχομ ἔτι γαρ ἰθωτεν ἰθανσαρκικος.</p> <p>Ὡς γαρ ἔορον οτχοθ νεμ οτῶδῆνην θεν θηνοφ μη ἰθωτεν θανσαρκικος αν οτοθ ἀρετεμωφι κατα ρωμ.</p> <p>Ἐωπ γαρ ἰντε οται ζος γε ἄνοκ</p>	<p>And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.</p> <p>I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;</p> <p>for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?</p> <p>For when one says, "I am of Paul," and another, "I am of Apollos," are you not</p>	<p>وَأَنَا أَيُّهَا الْإِخْوَةَ لَمْ أَتَطَّعْ أَنْ أَكَلِمَكُمْ كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ، كَأَطْفَالٍ فِي الْمَسِيحِ.</p> <p>سَقَيْتُكُمْ لَبَنًا لَا طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلِ الْآنَ أَيْضًا لَا تَسْتَطِيعُونَ.</p> <p>لِأَنَّكُمْ بَعْدُ جَسَدِيُّونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ وَأَنشِقَاقٌ، أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ بِحَسَبِ الْبَشَرِ؟</p> <p>لِأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا لِبُولُسٍ» وَآخَرٌ: «أَنَا لِأَبُولُسٍ» أَفَلَسْتُمْ</p>

μεν ἀνοκ φα Παυλος κεοται δε γε  
ἀνοκ φα Απολλω ορχι ἠθωτεν  
εαηρωαι.

Οτ οτην πε Απολλω οτ δε πε  
Παυλος εανδιακων νε εαρετενηαε†  
εβολ ειτοτοτ πιοται πιοται κατα  
φερη† ετα Πβοις † ναε.

Ανοκ αιτωσι Απολλω αε†το  
αλλα Φνοτ† αεθροταιαι.

εωστε οτδε φηεττωσι οτδε  
φηε†το ελι πε αλλα Φνοτ† πε  
ε†ερο υμωων εαιαι.

Φη δε εττωσι νεμ φηε†το οται  
νε: πιοται δε πιοται εναδι υπεεβεχε  
κατα πεεδισι υμιν υμοε.

*Πρῶτος τῆς νευωτεν νεμ  
†ετηρηνη ε†σοπ: γε ἀμην εεεωωπι.*

carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

I planted, Apollos watered, but God gave the increase.

So then neither he who plants is anything, nor he who waters, but God who gives the increase.

Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

*The grace of God the Father be with you all. Amen.*

جَسَدِيَيْن؟

فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ أَبَلُّوسُ؟  
بَلْ خَادِمَانِ آمَنْتُمْ بِوَأَسِطَتِهِمَا وَكَمَا  
أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبَلُّوسُ سَقَى لَكِنَّ اللَّهَ  
كَانَ يُنْمِي.

إِذَا لَيْسَ الْعَارِسُ شَيْئاً وَلَا  
السَّاقِي، بَلِ اللَّهُ الَّذِي يُنْمِي.

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،  
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ  
بِحَسَبِ تَعَبِهِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle

### الكاثوليكون

Καθολικον εβολ εεν πε πιεναε†  
νεπιστολη νετε πενωτ Πετρος.  
Αμην. Ηαμεηρα†.

**Β Πετρος α: α - ια**

Σιωων Πετρος φεωκ οροε  
πιαποστολος νετε Ιησοε Πιχεριστοε:  
νηηετοι ηε†εσοε η†αιο νεμαν εεν

The Catholic epistle of the Second Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

**2 Peter 1: 1 - 11**

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the

الكاثوليكون من رسالة معلمنا  
بطرس الثانية، بركته المقدسة  
تكون معنا. أمين. يا احبائي.

**2 بطرس 1: 1 - 11**

سَمْعَانُ بَطْرُسُ عَبْدُ يَسُوعَ  
الْمَسِيحِ وَرَسُولُهُ، إِلَى الَّذِينَ نَالُوا  
مَعَنَا إِيمَانًا ثَمِينًا مُسَاوِيًا لَنَا، بِبِرِّ  
إِهْنَا وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ.

Φηλαϋτ ἔταϋωπ ἔρον ἡδῶρη δην  
 †μεθμῆ ἡτε Πεννοϋτ ογοϋ  
 Πενσωτηρ Ἰησοϋς Πιχριστοϋ.

Πιζμοϋτ νεμ †ζιρηνη ἡτοϋλῶπαι  
 νωτεν ἡδῶρη δην ἡσοϋτεν Φνοϋτ νεμ  
 Ἰησοϋς Πιχριστοϋ Πενβοιϋ.

Ϸωϋ εἰλ Ϸωβ ηῖβεν ῶπαι ναν ἡταιο  
 δην ἡχομ ἡτε τεϋμεθνοϋτ ἔδουη  
 ἔπωηδ νεμ †μετεϋσεβηϋ ἡηἔταϋτηϋ  
 ναν ἡζινηϋ ἔβολ Ϸιτεν ἡσοϋτεν  
 ἡφἡταϋθαϷμεν δην πεϋωοϋ νεμ  
 †ἀρετη.

Νεμ ἔβολ Ϸιτεν ναινηϋϋτ ἡωοϋ  
 ετταιηοϋτ ἔταϋτητοϋ ναν ἡταιο  
 Ϸινα ἔβολ Ϸιτεν ναι ἡτετενῶπαι  
 ἔρετενοι ἡϋφἡρ ἔτφἡϋϋ ἡτε  
 †μεθνοϋτ: ἔρετενφἡτ Ϸαβολ  
 ἡ†επιϋωἡ ἡτε ἡτακο ἡηἔτε ἡδῶρη  
 δην πικοϋμοϋ.

Ογοϋ ἡδῶρη δην φαι ἔἀρετενηῖ  
 ἔδουη ἡσοϋτἡ ηῖβεν ϷαϷηῖ ἡϷα  
 †ἀρετη δην πετενηαϷ†: ἡδῶρη δε δην  
 †ἀρετη †ζἡνωϋϋ.

ἡδῶρη δε δην †ζἡνωϋϋ †εϋκρἡτιἄ:  
 ἡδῶρη δε δην †εϋκρἡτιἄ †ζἡπομωη:  
 ἡδῶρη δε δην †ζἡπομωη  
 †μετεϋσεβηϋ.

righteousness of our God  
 and Savior Jesus Christ:

Grace and peace be  
 multiplied to you in the  
 knowledge of God and of  
 Jesus Christ our Lord,

as His divine power has  
 given to us all things that  
 [pertain] to life and  
 godliness, through the  
 knowledge of Him who  
 called us by glory and  
 virtue,

by which have been  
 given to us exceedingly  
 great and precious promises,  
 that through these you may  
 be partakers of the divine  
 nature, having escaped the  
 corruption that is in the  
 world through lust.

But also for this very  
 reason, giving all diligence,  
 add to your faith virtue, to  
 virtue knowledge,

to knowledge self-  
 control, to self-control  
 perseverance, to  
 perseverance godliness,

لَتَكْثُرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ بِمَعْرِفَةِ  
 اللَّهِ وَيَسُوعَ الْمَسِيحِ رَبِّنَا.

كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا  
 كُلَّ مَا هُوَ لِلْحَيَاةِ وَالتَّقْوَى،  
 بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ  
 وَالْفَضِيلَةِ،

الَّذِينَ بِهِمَا قَدْ وَهَبَ لَنَا الْمَوَاعِيدَ  
 الْعَظْمَى وَالتَّمِينَةَ لِكَيْ تَصِيرُوا بِهَا  
 شُرَكَاءَ الطَّبِيعَةِ الْإِلَهِيَّةِ، هَارِبِينَ  
 مِنَ الْفَسَادِ الَّذِي فِي الْعَالَمِ  
 بِالشَّهْوَةِ.

وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ  
 اجْتِهَادٍ قَدِّمُوا فِي إِيمَانِكُمْ فَضِيلَةً،  
 وَفِي الْفَضِيلَةِ مَعْرِفَةً،

وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ  
 صَبْرًا، وَفِي الصَّبْرِ تَقْوَى،

Ἡδὴρι δε θεν †μετετερεβης  
†μετμαισον: ἡδὴρι δε θεν  
†μετμαισον †ασαπη.

Ἡαι γαρ εγυοπ νωτεν ογορ  
εγερζοτὸ θεν θηνοτ ἡσενλερ θηνοτ  
ἡαρζοτ αν οτδε ἡατογταρ εδοτη  
ἐπσοτεν Πενβοις Ἰησοϋς Πιχριστοϋ.

Φη δε ετε ναι γυοπ ναϋ αν  
ογβελε πε εγχομζεμ εαϋβι ἡογεβωι  
ἡτε πτογβο ἡτε νεϋγγορ ἡνοβι.

Εθε φαι μαλλον νενσνηοτ Ἰηϋ  
ἡτεν θηνοτ ρινα εβολ ριτεν νιεβηοτ  
εθνανετ ἡτετενταρρε πετενωζεμ  
νεμ τετενμετσωπ: ναι γαρ ερετενιρι  
ἡμωοτ ἡνετενελα† ενεε.

Παιρη† γαρ θεν ογμετραμαδ  
εγεερενε πιμωιτ εδοτη νωτεν ἡτε  
εμετογρο ἡνεεε ἡτε Πενβοις ογορ  
Πενσωτηρ Ἰησοϋς Πιχριστοϋ.

*Ἡασἡνοτ ἡπερμενρε πικομοϋ  
οτδε ἡηετγυοπ θεν πικομοϋ:  
πικομοϋ νασινη νεμ τερεπιθωμια: φη  
δε ετιρι ἡφογωϋ ἡΦνοτ† ρἡναγωπι  
γἡ ενεε: ἡμην.*

to godliness brotherly  
kindness, and to brotherly  
kindness love.

For if these things are  
yours and abound, you will  
be neither barren nor  
unfruitful in the knowledge  
of our Lord Jesus Christ.

For he who lacks these  
things is shortsighted, even  
to blindness, and has  
forgotten that he was  
cleansed from his old sins.

Therefore, brethren, be  
even more diligent to make  
your call and election sure,  
for if you do these things  
you will never stumble.

For so an entrance will  
be supplied to you  
abundantly into the  
everlasting kingdom of our  
Lord and Savior Jesus  
Christ.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي  
الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةً.

لَأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ،  
تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ  
مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ  
أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ  
تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْأَخَوَةُ  
أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ  
ثَابِتَيْنِ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ  
تَرْتَلُوا أَبَدًا.

لِأَنَّهُ هَكَذَا يَقْدَمُ لَكُمْ بِسَعَةِ دُخُولٍ  
إِلَى مَلَكُوتِ رَبِّنَا وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحِ الْأَبَدِيِّ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. آمين.*

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νευαν. Δυην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιε: ις - κθ</b></p>	<p><b>Acts 15: 13 - 29</b></p>	<p><b>أعمال 15: 13 - 29</b></p>
<p>Уenenca ἔταρχαρωῦ δε αχέρουῶ ἡνε Ιακωβος εφζω ἡμος: νιρωμι νενησνηοῦ σωτεμ ἐροι.  Стмевн асґази каτa φρηῦ ιсхен ἡορη ἔτα φноуῦ χεμῖἡνι ἐβι ἡοῦλαοс ἐβολ δεν ниеθнос δεн 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>Ουοζ φαι σεῦμαῦ νεμαϋ ἡνε νιсази ἡτε νιπροφηтис каτa φρηῦ ετсδнοῦт.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تُوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Хе мевенса нαι ειετасθo ουοζ ειεκωт ἡῦскґнн ἡте Δαυιδ θηετасρει: ουοζ нηετасωс ἡтас ειεκοτοῦ ουοζ ῥнаτасос ἐратс.</p>	<p>‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Зопов ἡσεκωῦ ἡса Пбоис ἡνε ἡсωπ ἡте нирωми нем ниеθнос тнроῦ ннetaγμοῦῦ ἐПаран ἐεῖρηι ἐζωοῦ πεζε Пбоис φнeтeῖρο ἡнаи.</p>	<p>So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.’</p>	<p>لِكِي يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ الرَّبَّ وَجَمِيعَ الْأُمَّمَ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ.</p>
<p>Οῦωνηε ἐβολ ιсхен ἡενεε.</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.

Υωϋcηc ταρ icxen νιzeneà  
ηαρχεοc οτονταϋ ηνηετθιωϋ ημοϋ  
κατα πολic θεν νιcτναcωτη ετωϋ  
ημοϋ κατα cαββατον νιβεν.

Ποτε acερδοκιν ηνιαποcτολοc  
νεμ ηιπρεcβϋτεροc νεμ †εκκληcια  
τηρc ἐcωτπ ηθανρωμι ἐβολ ηδητοϋ  
εογορποϋ ἐτΑντιοχια νεμ Παυλοc  
νεμ Βαρναβαc: Ιοϋδαc φηετοϋμοϋ†  
εροϋ χε Βαρcαββαc νεμ Cιδαc  
θανρωμι ηεϋτοϋμενοc θεν νιcνηοϋ.

Εαϋcθαι ἐβολ θιτοτοϋ  
ηνιαποcτολοc νεμ ηιπρεcβϋτεροc νεμ  
νιcνηοϋ ηηετχη θεν τΑντιοχια νεμ  
†Κυλικια νεμ †Cυρια ηνιcνηοϋ ηη  
ἐβολ θεν νιεθνοc χερε.

Επιδη ανωτεμ χε θανονον ἐβολ  
θεν θηνοϋ εταϋι ἐβολ αϋϋεερτερ  
θηνοϋ ετφωηθ ηνετενψϋτχη θεν

Therefore,, I judge that  
we should not trouble those  
from among the Gentiles  
who are turning to God,

but that we write to  
them to abstain from things  
polluted by idols, from  
sexual immorality, from  
things strangled, and from  
blood.

For Moses has had  
throughout many  
generations those who  
preach him in every city,  
being read in the  
synagogues every Sabbath.

Then it pleased the  
apostles and elders, with the  
whole church, to send  
chosen men of their own  
company to Antioch with  
Paul and Barnabas, namely,  
Judas who was also named  
Barsabas, and Silas, leading  
men among the brethren.

They wrote this letter by  
them: The apostles, the  
elders, and the brethren, To  
the brethren who are of the  
Gentiles in Antioch, Syria,  
and Cilicia:

Greetings. Since we  
have heard that some who  
went out from us have  
troubled you with words,  
unsettling your souls,

لذلك أَنَا أَرَى أَنْ لَا يُثْقَلْ عَلَى  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّوْنَا،  
وَالْمَخْنُوقِ، وَالْدَّمِ.

لَأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ، لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرُزُ بِهِ، إِذْ يُقْرَأُ  
فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

حِينَئِذٍ رَأَى الرَّسُلُ وَالْمَشَايخُ مَعَ  
كُلِّ الْكَنِيسَةِ أَنْ يَخْتَارُوا رَجُلَيْنِ  
مِنْهُمْ فَيُرْسَلُوهُمَا إِلَى أَنْطَاكِيَةِ مَعَ  
بُولُسَ وَبَرْنَابَا: يَهُودَا الْمَلْقَبَ  
بَرَسَابَا وَسِيلَا رَجُلَيْنِ مُتَقَدِّمَيْنِ فِي  
الْإِخْوَةِ.

وَكَتَبُوا بِأَيْدِيهِمْ هَكَذَا: «الرُّسُلُ  
وَالْمَشَايخُ وَالْإِخْوَةُ يُهْدُونَ سَلَامًا  
إِلَى الْإِخْوَةِ الدِّينِ مِنَ الْأُمَمِ فِي  
أَنْطَاكِيَةِ وَسُورِيَةِ وَكِيَلِيكِيَةِ:

إِذْ قَدْ سَمَعْنَا أَنَّ أَنْاسًا خَارِجِينَ مِنْ  
عِنْدِنَا أَرَعَجُوكُمْ بِأَقْوَالٍ مُقْلِبِينَ  
أَنْفُسَكُمْ وَقَانِلِينَ أَنْ تَحْتَتِنُوا

ΖΑΝΞΙΝ ΣΑΞΙ ΝΑΙ ΕΤΕ ἄΠΕΝΧΟΤΟΥ.

Ασερδοκιν ουν ναν εανι ευμα  
ενσοπ εσωπι ηθανρωμι εογορπου  
ζαρωτεν νεμ νενασταπητος  
Βαρναβας νεμ Παυλος.

Ζανρωμι εαυτ ητοψυχη εερηι  
εξεν Φραν ἄΠενβοις Ιησους  
Πιχριστος.

Ανορωρπ δε ηλοιδας νεμ Σιλας:  
ηθωου ζωου ενεταμωτεν εναι ρω  
εβολ ζιτεν πιχαξι

Ασραναζ ταρ ἄΠιπνευμα εθοταβ  
νεμ ἄνον ζων εψτεμοταζ βαρος  
εξεν θηνου ηζουο: πλην ναι ζεν  
ονανασκη.

Αρεζ ερωτεν σαβολ ἄμωου  
νιψωτ ηιδωλον νεμ νισνοϋ εθωωουτ  
νεμ νιωχε νεμ νιπορνια: ναι  
ερετεναρεζ ερωτεν σαβολ ἄμωου  
ητετενερωβ ηκαλωσ: ουχα.

*Πιχαξι δε ητε Πβοις ερελιαι οροζ  
ερελιαυαι: ερελιαυαι 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 وَيُوسُفَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُودَا وَسَيْلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُّوسُ وَنَحْنُ أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنَعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدَّمِ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي أَنْ حَفَظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَافِينَ.»

*لم تنزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*



## Synaxarium of Tout 14

### سنكسار اليوم الرابع عشر من شهر توت

1. The Departure of St. Agathon the Stylite
2. The Martyrdom of St. Felix and his Sister Regula and St. Exuperantius

1. نياحة القديس أغاثون العمودي في سخا
2. استشهاد القديس فيلكس وريجولا أخته والقديس أكسيوبرانتوس

#### 1. The Departure of St. Agathon the Stylite

On this day of the year 444 of the martyrs, 728 AD, St. Agathon the Stylite, departed. He was from the city of Tinnis. His father's name was Matra and his mother's name was Mariam. They were righteous, feared God and loved giving alms. They were merciful to the poor and needy. So, this saint grew up loving God, and he was inclined to the monastic life.

Nevertheless, when he was 35 years old, he was ordained a priest. He devoted himself to serve the holy church, in perpetual prayers day and night. He served the people of God with all love and sincerity.

He asked The Lord Christ to facilitate for him the parting from this world to go to the desert. The Lord Christ answered his request and the angel of The Lord appeared to him in the form of a monk, who journeyed with him to the wilderness and brought him to the monastery of St. Macarius the great, in Scete.

There, he met with the saints Abba Abraham and Abba Gawargah (George), and became their disciple for three years. Then, they ordained him a monk. He led a life with great austerity in many fasts and prayers for seven years. He read constantly, especially the biography of St. Simon the Stylite, and he longed to imitate him. He left Scetis after taking permission of the fathers of the monastery,

He went to nearby the city of Sakha, province of Gharbia, where he dwelt in a small church. The believers built a small dwelling for him on something resembling a pillar and he went up to it.

God performed many miracles through his hands and the devils fought him, but he overcame them with prayers and making the sign of the cross.

This holy father lived for 100 years, of which he spent 35 years in the world, five years as a priest in Tinnis, 10 years in the desert of Scetis and 50 years in solitude upon that pillar near Sakha.

When God wished to repose him from the labors of this world, he fell sick for a short period of time

1. نياحة القديس أغاثون العمودي في سخا في مثل هذا اليوم من سنة 444 للشهداء، سنة 728 ميلادية، تنيح الأب القديس أغاثون العمودي. وقد كان هذا القديس من مدينة تانيس (تانيس مدينة مصرية قديمة كانت تسمى صوعن، ذكرها إشعياء النبي 30: 4 وحزقيال النبي 30: 14، ثم صار اسمها تانيس. ثم تغير إلى صا الحجر وهي موجودة اليوم في محافظة الغربية). وكان أبوه يسمى مطراً وأمه مريم. وكانا قديسين محبين للعطاء. فشب هذا القديس محباً لله، وكان يميل إلى حياة الرهبة ولكنه رُسم قساً فلأزم البيعة مداوماً على الصلوات نهاراً وليلاً. وكان يخدم شعب الله بكل محبة وأمانة.

وكان يطلب من السيد المسيح أن يسهل خروجه من هذا العالم ليمضي إلى البرية. فاستجاب له السيد المسيح. وظهر له ملاك الرب في زي راهب، ورافقه إلى البرية، حتى أوصله إلى دير الأنبا مكاريوس الكبير في شيهيت. وهناك التقى بالقديسين أبرام وجورجي وتلمذ لهما مدة ثلاث سنوات فألبساه شكل الرهبة. فصار يجاهد في حياته النسكية بأصوام و صلوات مدة سبع سنوات، وكان مداوماً على القراءة، خاصة في سيرة القديس سمعان العمودي، فاشتاق أن يتمثل به. فترك شيهيت بعد استئذان آباء الدير.

ومضى إلى نواحي سخا، وأقام في كنيسة صغيرة إلى أن بنى له المؤمنون مسكناً صغيراً على شبه عمود، فصعد إليه ومكث به. وقد صنع الله على يديه آيات كثيرة وكانت الشياطين تحاربه وكان ينتصر عليها بالصلاة ورشم علامة الصليب. عاش هذا الأب مائة سنة، أقام منها 35 سنة في العالم، وخمس سنوات كاهناً بتانيس، وعشر سنوات ببرية شيهيت، ثم 50 سنة فوق العمود في سخا. ولما أراد الرب أن يريحه من أتعاب هذا العالم،

and then he delivered his into the hands of The Lord.  
May the blessing of his prayers be with us. Amen.

## 2. The Martyrdom of St. Felix and his Sister Regula and St. Exuperantius

On this day also, of the year 19 of the martyrs, 303 AD, St. Felix and His Sister Regula and St. Exuperantius were martyred.

They were from the city of Thebes (Luxor) in Upper Egypt. Felix and Exuperantius joined the Theban Legion, which was headed by St. Maurice. As of Regula, she accompanied her brother Felix.

When the members of the Legion were steadfast in their faith in The Lord Christ, St. Maurice advised them to leave Agaunum. They went to Zurich, where they preached the Christian faith. Emperor Maximian had issued his orders to slay the entire Legion, and to pursue everyone related to it.

The governor seized these three saints, who confessed before him their faith in The Lord Christ, and with their association with St. Maurice. He tortured them severely to deny the faith, but they did not waver.

Many miracles took place during torturing them, like the healing of St. Regula after placing her in boiling wax and forcing her to drink melted Lead. Many believed and heard a voice from heaven saying, "Do not be afraid, I am with you for your hour had come and the crowns are ready for you, and you will have great honor among the heavenly hosts."

Afterwards, the governor ordered them beheaded. Nevertheless, the three stood up and carried their heads on their hands for a distance of about 28 yards (about 26 meters), then kneeled down and fell once more. They shrouded and buried them. They built a church for them on their names in Zurich, which still exists till this day. Another church was built after their names in the place of their martyrdom in Zurich, which is a canton of Switzerland. This canton chose these three saints as an emblem for them. Also, the seal of the parliament of this canton is the image of these three saints carrying their heads on their hands. Moreover, a large convent was built that included a church consecrated after their names, which has a part of their relics. The remainders of their relics were transferred in the year 1601 AD, to the church of Saints Peter and Paul in the city of Andermatt in

مرض قليلاً وسلم روحه الطاهرة بيد الرب.  
بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس فيلكس وريجولا أخته والقديس أكسيوبرانتوس وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد القديس فيلكس وريجولا أخته والقديس أكسيوبرانتوس. هؤلاء كانوا من مدينة طيبة (الأقصر) بالصحراء. انضم فيلكس وأكسيوبرانتوس إلى الفرقة الطيبية التي كان يرأسها القديس موريس، أما ريجولا فقد صاحب شقيقها فيلكس. ولما تمسكت الفرقة بإيمانها بالسيد المسيح، نصحهم القديس موريس أن يرحلوا من أجاونوم، فمضوا إلى زيورخ ونشروا فيها الإيمان المسيحي. إلا إن الإمبراطور مكسيميانوس كان قد أصدر أوامره بقتل الفرقة وأخذ يتعقب كل من له علاقة بها. فقبض الوالي على الثلاثة معاً، واعترفوا أمامه بإيمانهم المسيحي وبصلنتهم بالقديس موريس، فعذبهم عذاباً شديداً حتى ينكروا الإيمان، فلم يترزعوا، بل حدثت عجائب كثيرة أثناء العذاب منها شفاء ريجولا وعودتها حية بعد وضعها في شمع مغلي وإجبارها على شرب رصاص منصهر، فأمن كثيرون. وكانوا يسمعون صوتاً من السماء يقول لهم "لا تخافوا ها أنا معكم، احتملوا ولتثقفوا قلوبكم لأن ساعة دعوتكم قد أتت والأكاليل معدة، وسيكون لكم مجد عظيم وسط صفوف السمانيين".

بعد ذلك أمر الوالي بقطع رؤوسهم، إلا أن الثلاثة قاموا وحملوا رؤوسهم في أيديهم وساروا نحو مسافة ستة وعشرين متراً ثم ركعوا ووقدوا مرة أخرى. فكفونهم ودفنهم وبنوا كنيسة على اسمهم في زيورخ لا تزال باقية حتى الآن. كما أقيمت على اسمهم كنيسة في مكان الاستشهاد بزيورخ (زيورخ هي مقاطعة بسويسرا اختارت هؤلاء القديسين شعاراً لها. كما إن ختم برلمان المقاطعة هو صورة القديسين الثلاثة وكل منهم يحمل رأسه على يديه). وكذلك أقيم دير ضخم للراهبات به كنيسة مكرسة باسمهم وإليه نقل جزء من رفاتهم.

أما بقية الرفات فنقلت في سنة 1601 ميلادية إلى كنيسة الرسولين بطرس وبولس في مدينة

Switzerland, which still exists till this day.  
 May the blessing of their prayers be with us all.  
 Amen.  
 And glory be to God, now and forever. Amen.

أندرمات بسويسرا ولا زال باقياً حتى الآن.  
 بركة صلواتهم فلنكن معنا. آمين.  
 ولربنا المجد دائماً ابدياً. آمين.

### The Liturgy Psalm مزمور القُداس

From the Psalms of our teacher David the Prophet  
 and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته  
 المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ζ': α, β	Psalm 61: 1 - 3	المزمور 60: 1, 2
<p>ΩΤΕΜ ΦΝΟΥΤ' ΕΠΑΤΩΒΖ: ΜΑΘΘΗΚ            ΕΤΑΠΡΟΨΕΥΧΗ: ΑΚΒΑΣΤ ΒΙΧΕΝ ΟΥΠΕΤΡΑ            ΑΚΒΙΜΩΙΤ ΝΗΙ: ΑΚΩΠΙ ΝΗΙ ΝΟΥΘΕΛΠΙΣ            ΝΕΜ ΟΥΠΥΡΟΣ ΝΤΕ ΟΥΧΟΜ.            ΔΔΛΗΛΟΤΙΑ.</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 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>ΟΥΔΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΖΕΝ            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 آمين.</p>
<p>ΛΟΥΚΑΝ ΙΔ: ΚΕ - ΛΕ</p>	<p>Luke 14: 25 - 35</p>	<p>لوقا 14: 25 - 35</p>
<p>ΝΑΥΜΩΪ ΔΕ ΝΕΜΑΪ ΝΖΕ ΘΑΝΝΙΩΪ            ΟΜΗΪ: ΟΥΘΖ ΕΤΑΪΦΟΝΘΪ ΠΕΧΑΪ ΝΨΟΥ.            ΖΕ ΦΗΘΕΝΗΟΥ ΘΑΡΟΙ ΟΥΘΖ            ΕΤΕΝΟΥΝΑΜΕΣΤΕ ΠΕΪΩΤ ΔΝ ΝΕΜ</p>	<p>Now great multitudes            went with Him. And He            turned and said to them:            If anyone comes to Me            and does not hate his father            and mother, wife and            children, brothers and</p>	<p>وَكَانَ جُمُوعٌ كَثِيرَةٌ سَائِرِينَ مَعَهُ            فَالْتَفَتَ وَقَالَ لَهُمْ:            إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ            أَبَاهُ وَأُمَّهُ وَامْرَأَتَهُ وَأَوْلَادَهُ            وَإِخْوَتَهُ وَأَخْوَاتِهِ حَتَّى نَفْسَهُ أَيْضاً            فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.</p>

τεταται νεμ τετατσιμ νεμ τεταφρι  
νεμ τετατνηοτ νεμ τεταωνι: ετι δε  
νεμ τεταψαχη μμονωχομ μμοϋ  
εερ μαθητης νηι.

Φηετε ηναταλε τετατατρος  
εροϋ αν οτοϋ ητεροταϋϋ ηνω  
μμονωχομ μμοϋ εερ μαθητης νηι.

Ημ ταρ εβολ δεν θηνοτ ερωω  
εκετ οτητρος: μη ηναϋεμσι ηωορπ  
ητεταωπ ηταπανη: τε αν οτοταϋ  
μματ εερ τεταοβτ.

Σινα μηπωϋ ητεταχα τσεντ οτοϋ  
μμον ωχεμχομ μμοϋ εχοκϋ εβολ:  
οτοϋ ητοτερητης ηνωβι μμοϋ ητε  
οτον ηιβεν εθατ.

Ετω μμοϋ τε παρωμι ατερητης  
ηκωτ οτοϋ ητεταωχεμχομ εχοκϋ  
εβολ.

Ιε ημ ηοτρο εθαωεναϋ  
επιπολεμοϋ ετ νεμ κεοτρο: μη  
ηναϋεμσι αν ηωορπ ητεταοβνη: τε αν  
οτον ωχομ μμοϋ δεν μητ ηωο ει  
εβολ ετραϋ ητεθηνοτ ετωϋ νεμ  
χοτ ηωο.

Ηε μμον ετι ιχεν εφοτηοτ μμοϋ  
ωαφοτωρπ ηοτηρεβια ετωωβη ησα  
οτηρηνη.

sisters, yes, and his own life  
also, he cannot be My  
disciple.

And whoever does not  
bear his cross and come  
after Me cannot be My  
disciple.

For which of you,  
intending to build a tower,  
does not sit down first and  
count the cost, whether he  
has enough to finish it,

lest, after he has laid the  
foundation, and is not able  
to finish, all who see it  
begin to mock him,

saying, ‘This man began  
to build and was not able to  
finish?’

Or what king, going to  
make war against another  
king, does not sit down first  
and consider whether he is  
able with ten thousand to  
meet him who comes  
against him with twenty  
thousand?

Or else, while the other  
is still a great way off, he  
sends a delegation and asks  
conditions of peace.

وَمَنْ لَا يَحْمِلُ صَلْبِيَهُ وَيَأْتِي وَرَائِي  
فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذًا.

وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ  
بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ  
النَّفَقَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟

لِنَأْ لَا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ  
يُكْمَلَ فَيَبْتَدِئَ جَمِيعَ النَّاطِرِينَ  
يَهْرَأُونَ بِهِ.

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي  
وَلَمْ يَقْدِرْ أَنْ يُكْمَلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يُلَاقِيَ  
بِعَشْرَةِ آلَافٍ الَّذِي يَأْتِي عَلَيْهِ  
بِعِشْرِينَ أَلْفًا؟

وَالْأَمَّا دَامَ ذَلِكَ بَعِيدًا يُرْسِلُ  
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصُّلْحِ.

Παιρητ̄ ονον̄ νιβεν̄ ετ̄θεν̄ θηνοτ̄  
ε̄τε̄ η̄νηαερᾱποταζεσθε̄ αν̄ η̄νευθ̄ρηπαρ  
χοντᾱ τηρον̄: ῡμοον̄ ῡψοῡ ῡμοϋ̄ ε̄ερ  
μαθητης̄ νηι.

Πανε̄ πιθ̄μοτ̄ ον̄ν̄ ε̄ωωπ̄ δε̄  
η̄τευλωϋ̄ η̄ζε̄ πιθ̄μοτ̄ ᾱτηναμολθϋ̄  
η̄νοτ̄.

Οτ̄δε̄ η̄καθ̄ῑ οτ̄δε̄ η̄κοπρῑᾱ ε̄ερψατ̄  
αν̄ αλλᾱ ε̄ψατ̄ρηιτ̄ϋ̄ ε̄βολ̄: φη̄ετε̄ ονον̄  
μαψχ̄ ῡμοϋ̄ ε̄σωτεμ̄ μαρεϋρωτεμ̄.

*Π̄ωοτ̄ φᾱ Πεννοτ̄η̄ πε̄ ωᾱ ε̄νεθ̄  
η̄τε̄ η̄ῑ ε̄νεθ̄:̄ ᾱμην̄.*

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.*

فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ  
جَمِيعَ أَمْوَالِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي  
تَلْمِيزًا.

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ  
فَبِمَاذَا يُصَلِّحُ؟

لَا يَصْلُحُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ  
فَيَطْرُقُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 15<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الخامس عشر من شهر توت المبارك

ΚΟΥΜΗΤ ΤΙΟΥ ΝΕΖΟΥΤ ὙΠΙΑΒΟΥ ΘΩΟΥΤ

## 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

Μαροτοῦνοϋ ὕμωοῦ ἵξε οῦοῦ  
 ΝΙΒΕΝ ΕΤΕΡΖΕΛΠΙΣ ἔροκ: εἴεθελῆλ ψα  
 ἔνεε: ξε ἵθοκ ακῆμοῦ ἐπιῆμῆ Πῶοις:  
 ὕφρητ ἵοῦροπλον ἵτε οῦτματ: ακτ  
 ἵοῦχλομ ἔζων. ΔΑΛΛΗΛΟΥΙΑ.

Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. Alleluia.

وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. هليلويا.

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οὔἀνασῆωσις ἐβουλ θεν  
 Πιερασσελιον εθοῦαβ κατὰ Ματῆον  
 ασιοῦ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ματῆον ι: κΔ - λϚ

Matthew 10: 24 - 33

متى 10: 24 - 33

Μμον οῦμαθητῆς εφοῦοῦ  
 ἐπεερεϋτῆβω οῦδε οῦβωκ εφοῦοῦ  
 ἐπεεϋβοις.

A disciple is not above his teacher, nor a servant above his master.

لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.

ΚΗΝ ἘΠΙΜΑΘΗΤΗΣ 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 ἸΝΑΔΩΡΠ ἘΒΟΛ ΑΝ:  
ΟΥΔΕ ἸΜΟΝ ΠΕΤΡΗΠ ΧΕ ΣΕΝΔΕΜ 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 بِقَلَسٍ.  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورِ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῦτ ὄν τετενοῦτ ταρ  
ἐοῦμῳ ἵδᾶξ.

Ὅτον νιβεν εἰσαοῦωνε ἐβολ  
ἵδῆτ ἠπεῦθο ἵνιρωμι ἵναοῦωνε  
ἐβολ ἵδῆτῃ ζω ἠπεῦθο ἠΠαιωτ  
ετῆεν νιφῆονι.

Φη δε εἰσαοῦτ ἐβολ ἠπεῦθο  
ἵνιρωμι ἵναοῦτ ἐβολ ζω ἠπεῦθο  
ἠΠαιωτ ετῆεν νιφῆονι.

*Πῶσ φα Πεννοῦτ πε: ῥα ἐνεε  
ἵτε νιῆνεε: ἰμην.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ΔΣ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῶωοῦτ ἵθῆτψις ἵτε νιῆμῆι:  
οῦοε εἰναναεμοῦτ ἵνε Πβοις ἐβολ  
ἵδῆτοῦτ τηροῦτ: Πβοις ναἰρεε ἐνοῦκαε  
τηροῦτ: οῦαι ἐβολ ἵδῆτοῦτ τηροῦτ  
ἵνεεῖλοεῖε. Ἀλληλοῦα.

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 ΘΑΝΘΥΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ᾖΕΝ ΝΗΕΘΝΗΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΝΤΟΥΟΥΩΥΤ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</p>	<p>وَكَانَ أَنَاثُ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p>
<p>Παι ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΥ ΒΗΘCΑΙΔΑ ἸΝΤΕ ΨΑΛΙΛΕἶ ΟΥΟΥC ΝΑΥΨΘΟ ἔΡΟΥ ΠΕ ΕΥΞΩ ἸΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p>	<p>Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."</p>	<p>فَتَقَدَّمَ هَوْلَاءُ إِلَى فِيلِبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔΕΥΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑΥΧΟC ἸΝΔΝΔΡΕΑC: ΔΝΔΡΕΑC ΔΕ ΟΝ ΝΕΥ ΦΙΛΙΠΠΟC ΑΥΙ ΑΥΧΟC ἸΗCΟΥC.</p>	<p>Philip came and told Andrew, and in turn Andrew and Philip told Jesus.</p>	<p>فَأَتَى فِيلِبُّسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِبُّسُ لِيَسُوعَ.</p>
<p>ΙΗCΟΥC ΔΕ ἔΤΑΥΕΡΟΥῶ ΠΕΖΑΥ ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΝΤΕ ΠΩΗΡΙ ἸΦΡΩΜΙ ΘΙῶΟΥ.</p>	<p>But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.</p>	<p>وَأَمَّا يَسُوعُ فَأَجَابَهُمَا قَائِلًا: قَدْ أَتَتِ السَّاعَةُ لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ.</p>
<p>ΔΜΗΝ ΔΜΗΝ ΨΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΔΡΕΨΤΕΥ ΨΝΑΦΡΙ ἸCΟΥῶ ΘΕΙ ΘΙΧΕΝ ΠΙΚΑΘΙ ΟΥΟΥC ἸΤΕCΜΟΥ ἸΘΟC ἸΜΑΥΑΤC ἔΨΑCΨΩΠΙ: ἔΨΩΠ ΔΕ ΔCΨΑΝΜΟΥ ΨΑCΕΝ ΟΥΜΗΨ ἸΝΟΥΤΑΘ ἔΒΟΛ.</p>	<p>Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.</p>	<p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَقَعْ حَبَّةُ الْحِنْطَةِ فِي الْأَرْضِ وَتَمُتْ فَهِيَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.</p>
<p>ΦΗΘΜΕΙ ἸΝΤΕΨΨΥΧΗ ΕΥἔΤΑΚΟC: ΟΥΟΥC ΦΗΘΜΟCΨ ἸΝΤΕΨΨΥΧΗ ἸΞΡΗΙ ᾖΕΝ ΠΑΙΚΟΜΟC ΕΥἔἄΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يُهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηαυεμυι υμιοι μαρεφοταυε  
 νειω οτοθ φμα ετρωοπ υμοθ ερεωωπι  
 υματ νεμηι ντε παρεωυεμυι οτοθ  
 φηθηαερρεωυεμυι νηι εναερτιμαν  
 υμοθ ντε 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.*

اِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،  
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ  
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي  
 يُكْرِمُهُ الْآبُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداث

### The Pauline Epistle

رسالة بولس الرسول

† Επιστολη ντε πενθαδ Παυλοθ Πιαποστολοθ

Παυλοθ φβωκ υπενδοιθ Ιηουθ  
 Πιχριστοθ: Πιαποστολοθ εθαυεμ:  
 φηεταυθαυε επιζωυεννοτυι ντε  
 Φνοττ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Second  
 Epistle of our teacher St.  
 Paul to the Corinthians.  
 May his blessing be upon  
 us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الثانية إلى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. أمين.

Β Ηικορινθιοθ ια: ιε - ιβ: ιβ

**2 Corinthians 11: 16 - 12:  
 12**

**2 Κορινθιοθ 11: 16 - 12: 12**

Παλιν τρω υμοθ μηπωθ ντε οται  
 μενι εροι γε ανοκ οτατητ: υμον  
 καν υφρητ νοτατητ ωοπτ ερωτεν  
 εινα νταωοτυοτ υμοι εω νοτκοτυι.

I say again, let no one  
 think me a fool. If  
 otherwise, at least receive  
 me as a fool, that I also may  
 boast a little.

اقول ايضا: لا يظن احد ابي غيبى.  
 والا فاقبلونى ولو كعيبى، لافتخر  
 انا ايضا قليلا.

Πετσαχι υμοθ ναιτω υμοθ αν  
 κατα Πβοιθ αλλα εωθ εεν  
 ουμετατητ νερηι εεν παιωι ντε

What I speak, I speak  
 not according to The Lord,  
 but as it were, foolishly, in  
 this confidence of boasting.

الذي أتكلّم به لست أتكلّم به  
 بحسب الرب، بل كأنه في عبّوة،  
 في جسارة الافتخار هذه.

παιδιού σου.

Επιδη οσον ουμηψ υουψου  
μμουοϋ κατα σαϋζ λνοκ ζω  
†ναυουψου μμοι.

Θηδεωϋ σαϋ τετενερανεχεϋε  
ννιατατητ νηωτεν θαυαβεϋ.

†τετενερανεχεϋε σαϋ μφηετιρι  
μμουτεν μβωκ: φηεθουμ μμουτεν  
φηετβι ντεν θηνοϋ: φηετβιϋ μμουϋ  
νεμ φηετβιοϋ δεν πετενϋο.

Κατα ουψωψ †χω μμοϋ ζωϋ ϋε  
ανψωνι λνον: φη δε ετε οσον ουαι  
ναερτολυαν νδητηϋ αιϋω μμοϋ δεν  
ουμετατητ †ναερτολυαν ζω.

Θαν θεβερεϋ νε λνοκ ζω: θαν  
Ισραηλιτηϋ νε λνοκ ζω: θαν χροϋ  
ντε Δβρααμ νε: λνοκ ζω.

Θαν Διακων ντε Πιχριϋτοϋ νε:  
αιϋαϋι δεν ουϋιϋ νηητ λνοκ νηουϋο:  
νδρηι δεν θαυαϋιϋ νηουϋο: νδρηι δεν  
θαυηηϋ: νηουϋο νδρηι δεν  
θαυητεκωϋ: δεν ουμετηουϋο: δεν  
θαυμοϋ νοϋμηϋ νκοπ.

Εβολ ϋιτοτοϋ ννι Ιουδαϋ: αιβι  
τιοϋ νημε σαϋ νηαϋϋ ψατεν ουαι.

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.

Αποτερωσωντ ὑπερωσ ἡνωμτ  
 ἵκοπ: ἀρζιῶνι ἐξωι ἵνορκοπ: ἅ πζοι  
 βιζι δαροι ἡνωμτ ἵκοπ: διερ οὔεζοοτ  
 νεμ οὔεζωρδ δεν πῶκ ὑφιου.

ἕεν εανμοωυ ει φμοωιτ ἵνορμω  
 ἵκοπ: διζωυ δεν εανιαρωτ: διζωυ  
 ἵτε εανκινωοῖ: διζωυ ἵτε να  
 παῦλωλ: διζωυ ἵτεν εανεθνο:  
 διζωυ δεν εανβακι: διζωυ ει πῶαρε:  
 διζωυ δεν φιομ: διζωυ ἵτεν  
 εανκνηοτ ἵνοτζ.

ἕεν εανδῖκι νεμ εαν ὑκατδ δεν  
 εαν ὑρωικ ἵνορμω ἵκοπ: δεν οὔεζκο  
 νεμ οὔιβι: δεν εαν νηκτιᾶ ἵνορμω  
 ἵκοπ: δεν εαν ζαε νεμ εαν βωυ.

Χωρικ νηεταβολ ερχη ειζωι  
 ὑμνι ἵνε φρωοτῶ ἵνιεκκλῆσιᾶ  
 τηροτ.

Ἡμ ετῶνι οτοδ ἵτῶνι αν: Ἡμ  
 ετερσκανδαλιζεθε οτοδ ἅνοκ  
 τρωκδ αν.

Ιερε σεμῶα ἵταῶοτῶοτ ὑμοι  
 αιναῶοτῶοτ ὑμοι δεν ναμετρωβ.

Φνοττ οτοδ Φιωτ ὑΠενδοικ  
 ἵκοτ Πιχριστοε ετρωοτῆ  
 φηετςμαρωοτ ῶα ἵνεεζ εε ἵτζε  
 μεθνοτζ αν.

Three times I was  
 beaten with rods; once I  
 was stoned; three times I  
 was shipwrecked; a night  
 and a day I have been in the  
 deep;

in journeys often, in  
 perils of waters, in perils of  
 robbers, in perils of my own  
 countrymen, in perils of the  
 Gentiles, in perils in the  
 city, in perils in the  
 wilderness, in perils in the  
 sea, in perils among false  
 brethren;

in weariness and toil, in  
 sleeplessness often, in  
 hunger and thirst, in  
 fastings often, in cold and  
 nakedness,

besides the other things,  
 what comes upon me daily:  
 my deep concern for all the  
 churches.

Who is weak, and I am  
 not weak? Who is made to  
 stumble, and I do not burn  
 with indignation?

If I must boast, I will  
 boast in the things which  
 concern my infirmity.

The God and Father of  
 our Lord Jesus Christ, who  
 is blessed forever, knows  
 that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً  
 رُجِمْتُ، ثَلَاثَ مَرَّاتٍ انْكَسَرَتْ بِي  
 السَّفِينَةُ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي  
 الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ  
 سُبُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ  
 مِنْ جَنَسِي، بِأَخْطَارٍ مِنَ الْأُمَّمِ،  
 بِأَخْطَارٍ فِي الْمَدِينَةِ، بِأَخْطَارٍ فِي  
 الْبَرِّيَّةِ، بِأَخْطَارٍ فِي الْبَحْرِ، بِأَخْطَارٍ  
 مِنْ إِخْوَةِ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا  
 كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي  
 أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ  
 وَعُرْيٍ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الشَّرَائِكُ عَلَيَّ  
 كُلَّ يَوْمٍ، الْإِهْتِمَامُ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضْعُفُ وَأَنَا لَا أَضْعُفُ، مَنْ  
 يَعْزُرُ وَأَنَا لَا أَلْتَهُبُ.

إِنْ كَانَ يَجِبُ الْإِفْتِخَارُ، فَسَأَفْتَحُرُ  
 بِأُمُورٍ ضَعْفِي.

اللَّهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي  
 هُوَ مُبَارَكٌ إِلَى الْأَبَدِ، يَعْلَمُ أَنِّي  
 لَسْتُ أَكْذِبُ.

Χε νῆρηι θεν Δαμασκος παρχων  
ντε νιεθνος ντε Δρετα ποτρο  
ναϋαρεθ εῶβακι ντε να Δαμασκος  
εφρωωυ εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν  
οτρωοτθθ θεν οτκαρτανη εβολ θιζεν  
πισοβτ αινοθευ εβολ θεν νεφχιζ.

Εψοτρωοτ δε σερνοεφρι μεν αν:  
†ηαι δε εζεν θανκεχινηνατ νευ  
θανδωρη εβολ ντε Πβοις.

††ωοτην νοτρωμι θεν Πιχριστος  
θαζεν μητ ετοτ ηρομπι ιτε θεν  
ωμα: η†εμι αν: ιτε σαβολ ηωμα  
η†εμι αν: Φνοτ† πετρωοτην: χε  
ατθελευ φαι ηπαρη† ηα †μαεωοτ†  
ηφε.

Οτοθ †ωοτην ηπαρωμι ηπαρη†:  
ιτε θεν ωμα ιτε σαβολ ηωμα †εμι  
αν: Φνοτ† πετρωοτην.

Χε ατθολμεφ επιπαρδιος: οτοθ  
αφρωτευ εθανσαχι νατσαχι ημωοτ  
νηετε ηωγε αν ητε οτρωμι σαχι  
ημωοτ.

Διναωοτρωοτ ημοι ερηι εζεν φαι  
ηπαρη†: ερηι δε εζωι η†ναωοτρωοτ  
ημοι αν εβηλ αρηοτ θεν νιωωνι.

In Damascus the  
governor, under Aretas the  
king, was guarding the city  
of the Damascenes with a  
garrison, desiring to arrest  
me;

but I was let down in a  
basket through a window in  
the wall, and escaped from  
his hands.

It is doubtless not  
profitable for me to boast. I  
will come to visions and  
revelations of The Lord:

I know a man in Christ  
who fourteen years ago,  
whether in the body I do not  
know, or whether out of the  
body I do not know, God  
knows, such a one was  
caught up to the third  
heaven.

And I know such a man,  
whether in the body or out  
of the body I do not know,  
God knows.

how he was caught up  
into Paradise and heard  
inexpressible words, which  
it is not lawful for a man to  
utter.

Of such a one I will  
boast; yet of myself I will  
not boast, except in my  
infirmities.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ  
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،  
يُرِيدُ أَنْ يُمَسِّكَنِي،

فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَنْبِيلٍ مِنَ  
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي  
آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ.

أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ  
أَرْبَعِ عَشْرَةَ سَنَةً. أَفِي الْجَسَدِ  
لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ لَسْتُ  
أَعْلَمُ. اللَّهُ يَعْلَمُ. اخْتُطِفَ هَذَا إِلَى  
السَّمَاءِ الثَّالِثَةِ.

وَأَعْرِفُ هَذَا الْإِنْسَانَ أَفِي الْجَسَدِ  
أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ. اللَّهُ  
يَعْلَمُ.

أَنَّهُ اخْتُطِفَ إِلَى الْفِرْدَوْسِ، وَسَمِعَ  
كَلِمَاتٍ لَا يُنْطَقُ بِهَا، وَلَا يَسُوغُ  
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ  
جِهَةِ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي.

Διψανοῦσα γὰρ ἐψοῦσός ἔμμι  
ἠῆναῦσι ἀν εἰοῖ ἠατῆρ: ἔμμι γὰρ  
πε τῶ ἔμμοσ: τῆ ἀσο μῆπως ἴτε οὔαι  
μετὶ ἐροι σαβολ ἠπετερενατ ἐροι  
ἔμμοσ ιε πετερεσωτεμ ἐροσ ἐβολ ἔμμοι.

Нем ден пᾶψαι ἴτε нῖωρп ἐβολ  
εῖβε φαι εἴνα ἠταῦτεμδῖσῖ ἔμμοι ατῆ  
ἠοῦρεσербени ден тасарз ἠξε  
οῦαστελос ἴτε псатанас εἴνα  
ἠτερετкер ннι ξε ἠнаδῖσῖ ἔμμοι.

Διτῶβθ ἠΠβοῖс ἠψομτ ἠσοп  
ἐξεν φαι εἴνα ἠτερερενσ σαβολ ἔμμοι.

Ὅτος πεσασ ἠνι ξε κηη ἐροκ  
ἐπαῖεμот: тахом γὰρ асзнк ἐβολ  
ден τμετασθενс: ἐррннн оῦтн  
μαλλον ἐψοῦσός ἔμμοι ἠἐρηι ден  
нῖωσнн εἴνα ἴτε τῶμ ἴτε Пῆχρῖстос  
ψωпнн εἴσω.

Ἐῖβε φαι τῆματ ден εἠψωσнн:  
ден εἠψωσῶ: ден εἠнанаскн: ден  
εἠнадишмос: ден εἠножрех ἐἐρηι  
ἐξεν Пῆχρῖстос: ἐψωп γὰρ  
αιψανψωнн тоτε ψαῖεμннτ.

Διερατῆρ ἠῶτεп Δε  
ἀτετεнерᾶнасказнн ἔμμοι: ἀноκ γὰρ  
насеμῖψа ннι πε ἐβολ εἴтен ἠηноσ:  
ἠτετεнерсῆннстаннн ἔμμοι: ἠпῖброз

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 جَهْتِي  
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

وَلِنَلَا أَرْتَفِعُ بِفَرْطِ الْإِعْلَانَاتِ،  
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ  
الشَّيْطَانِ لِيَلْطِمَنِي، لِنَلَا أَرْتَفِعُ.

مِنْ جِهَةِ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ  
ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي.

فَقَالَ لِي تَكْفِيكَ نِعْمَتِي لِأَنَّ قُوَّتِي  
فِي الضَّعْفِ تَكْمُلُ. فَبُكِّلَ سُرُورِ  
أَفْتَخِرُ بِالْحَرِيِّ فِي ضَعْفَاتِي، لِكَيْ  
تَحِلَّ عَلَيَّ قُوَّةُ الْمَسِيحِ.

لِذَلِكَ أَسُرُّ بِالضَّعْفَاتِ وَالشَّتَائِمِ  
وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ  
وَالضِّيْقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي  
حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

قَدْ صِرْتُ عَبِيًّا وَأَنَا أَفْتَخِرُ. أَنْتُمْ  
الزَّمْتُمُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ  
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ  
فَأَنفِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ  
شَيْئًا.

σαρ νὲλι ἐβοτε νὶἀποστολοσ  
 εθοῦοτεβ ισχε μεν ἀνοκ ἐλι ἀν.

Ἀλλὰ νιμῆνι ἵτε  
 †μετὰποστολοσ ἀρερωβ δεν θηνοῦ  
 ἵερῆι δεν εἴπομονη νιβεν δεν  
 εανῆνι νευ εανῶφῆρι νευ εανῶου.

*Πρὸς τὰς σαρκίους νευ  
 τῆς ῥῆσῆς ἐσοπ: ε ἀμην ἐσεῶωπι.*

apostles, though I am  
 nothing.

Truly the signs of an  
 apostle were accomplished  
 among you with all  
 perseverance, in signs and  
 wonders and mighty deeds.

*The grace of God the  
 Father be with you all.  
 Amen.*

إِنَّ عِلَامَاتِ الرَّسُولِ صُنِعَتْ بَيْنَكُمْ  
 فِي كُلِّ صَبْرٍ، بَيَّاتٍ وَعَجَائِبٍ  
 وَقَوَّاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιροῦτ  
 ἵεπιστολη ἵτε πενιωτ Πετροσ.  
 Ἀμην. Παμενρα †.

**ἁ Πετροσ ἁ: κε - β: ι**

Φαι δε πε πιεασι ἐταρῆιωῶ ἕμοσ  
 δεν θηνοῦ.

Εἰρετενχω οἴν ἐδῆρι ἵκακίᾶ  
 νιβεν νευ ἵροσ νιβεν νευ μετωοβι  
 νιβεν νευ φῆονοσ νιβεν νευ  
 καταλαλιᾶ νιβεν.

Ἐφῆρ† ἵεανκοῦσι ἵἀλωοῖ  
 ἐαῦμασοῦ †νοῦ: πιερω† ἵλοσικον  
 ἵατῆροσ βιωῶωσ ἕμοσ: εἴνα  
 ἵτετεναιδι ἵδῆτῆ ἐδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχεμ†πι ε 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 المقدسة  
 تكون معنا. آمين. يا احبابي.

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ  
 تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

Φηέτετεννηοῦ θαροῦ πιῶνι  
εἰτωνῆ εἰαῦψοῦψι μεν ἐβoλ θιτεν  
νιρωμι: ἔρωτι Δε ἵτεν Φνοῦτ ὄροθ  
εῖταινοῦτ.

Ὁροθ ἠῶτεν θωτεν ὡπι μῆρητ  
ἠθαῖωνι εἰτωνῆ: ἐρετεκωτ ἠμωτεν  
ἠνοῦθι ἠπνευματικον ἐομετοῦθῆ  
εῖοθαβ: ἐπχιῖνι ἐῖψωι  
ἠθαῖοῦψοῦψωι ἠπνευματικον:  
εἰωηπ ἠΦνοῦτ ἐβoλ θιτεν Ἰησοῦς  
Πιχριστος.

Ἐε οῦθι ἰῖθῆνοῦτ θεν τῆραφῆ: χε  
θῆπε τῆναχω θεν θιων ἠοῦῶνι  
εἰρωτι ἠχωχ ἠλακε εῖταινοῦτ:  
οροθ φηεθαῖτ ἐροῦ ἠνεεῖδῖωπι.

Πιταῖο οῦθι αῖψοπ ἠωτεν θα  
ἠηεθαῖτ: ἠιαθαῖτ Δε ἠῶοῦ πιῶνι  
εἰαῦψοῦψι ἠχε ἠηεκωτ: φαι αῖψοπι  
ἠοῦχωχ ἠλακε.

ἠεμ οῦῶνι ἠβροπ ἠεμ οῦπετρα  
ἠκκανδαλον: ἠηεθαῖβροπ ἐπιασι  
εἰοῖ ἠατῆματ ἐφῆεταῖεῖρεπκεχαῖ  
ἠῆητῆ.

ἠῶτεν Δε ἠῶτεν οῦγενος  
εἰρωτι οῦμετοῦρο οῦμετοῦθῆ  
οῦῶλωλ εἰοθαβ οῦλαος εἰῶμαιοῖ  
θoπoc ἠτετενοῦθῆ ἐβoλ ἠνιαρεθῆ

Coming to Him as to a  
living stone, rejected indeed  
by men, but chosen by God  
and precious.

You also, as living  
stones, are being built up a  
spiritual house, a holy  
priesthood, to offer up  
spiritual sacrifices  
acceptable to God through  
Jesus Christ.

Therefore, it is also  
contained in the Scripture,  
“Behold, I lay in Zion a  
chief cornerstone, elect,  
precious, and he who  
believes on Him will by no  
means be put to shame.”

Therefore, to you who  
believe, He is precious; but  
to those who are  
disobedient, “The stone  
which the builders rejected  
Has become the chief  
cornerstone,”

and “A stone of  
stumbling And a rock of  
offense.” They stumble,  
being disobedient to the  
word, to which they also  
were appointed.

But you are a chosen  
generation, a royal  
priesthood, a holy nation,  
His own special people, that  
you may proclaim the  
praises of Him who called  
you out of darkness into His

الذِي إِذ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا  
مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا  
مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَحِجَارَةٍ  
حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،  
لِتَقْدِيمِ ذَبَائِحِ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ  
اللَّهِ بِيَسُوعَ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:  
«هَئِنْدًا أَضَعُ فِي صِهْيُونَ حَجْرَ  
رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ  
بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكَرَامَةَ،  
وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ  
الَّذِي رَفَضَهُ الْبُنَاوُونَ هُوَ قَدْ صَارَ  
رَأْسَ الرَّاوِيَّةِ،

وَحَجَرِ صَدْمَةٍ وَصَخْرَةِ عَثْرَةٍ.  
الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ  
لِلْكَلِمَةِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ  
مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ ائْتِنَاءٍ،  
لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ  
مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.



ἴτε φηεταϳθαδεμ ἠηνοῦ ἐβολ δεν  
 πᳵακι ἐδοῦν ἐπεροῦωινι εἶτοι ἰψῳφᳱρι.

Πᳱεἶτε ἰουᳵλαοϳ ἀν πε ἰουᳵχοῦ:  
 †νοῦ δε ἀρετενερ οῦᳵλαοϳ ἰφᳱνοῦ†:  
 ηἶεἰτε ναῦναι ἰωῶῦ ἀν †νοῦ δε ἀῦναι  
 ἰωᳵτεν.

*Πᳱἀῖνηοῦ ἰπερμεινερε πικοϳμοϳ  
 οῦᳵδε ηἶεἰτωπ δεν πικοϳμοϳ:  
 πικοϳμοϳ ναῖνι νεμ τερεῖπιῶῦμα: φᳱ  
 δε εἰῖρι ἰφᳱοῦωῦ ἰφᳱνοῦ† ῥᳱναῦωπᳱ  
 ῦᳵ ἠνεε: ἀμᳱν.*

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

Πραῖϳ ἴτε ηἶνιοῦ ἰἀποϳτολοϳ:  
 ἐρε ποῦϳμοῦ εῶοῦαβ ῦωπᳱ νεμᳱᳱ.  
 Δμᳱν.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباءنا الرسل  
 الأظهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραῖϳ ῑ: ἁ - ῗ: β

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Πᳱᳱρι δε δεν ναῖεῖροῦῦ εἶτε ἰμᳱᳱᳱ  
 ἐταῦᳱᳱαι ἰᳵε ἰμᳱᳱᳱᳱᳱᳱᳱ ᳱϳᳱωπᳱ ἰᳵε  
 οῦᳵᳱρεμρεμ ἰτε ἰᳱᳱᳱᳱᳱᳱᳱ ᳱᳱᳱᳱ  
 ἰᳱᳱᳱᳱᳱᳱ ᳱε ναῦ† ἰᳱᳱᳱᳱᳱᳱ ᳱᳱ  
 ἐπιῦᳱᳱᳱᳱ ἰμᳱᳱᳱᳱ ἰτε ἰοῦᳵᳱᳱᳱᳱ.

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 تَدْمُرٌ مِنَ الْيُونَانِيِّينَ عَلَى  
 الْعِبْرَانِيِّينَ أَنَّ أَرَامِلَهُمْ كُنَّ يُغْفَلُ  
 عَنْهُنَّ فِي الْخِدْمَةِ الْيَوْمِيَّةِ.

Δ πᳱᳱᳱᳱ ᳱᳱᳱᳱᳱᳱ δε ἰἀποϳτολοϳ  
 ᳱᳱᳱᳱᳱᳱᳱ ἠπιμᳱᳱᳱ ἰτε ἰμᳱᳱᳱᳱᳱᳱᳱᳱ  
 πεᳱᳱᳱᳱᳱ ἰωῶῦ πᳱᳱᳱᳱ ᳱᳱᳱᳱ ᳱᳱ  
 εῶρεᳱᳱᳱ ἰᳱᳱᳱ ἰπᳱᳱᳱᳱ ἰτε φᳱνοῦ†  
 ἰτεᳱᳱᳱᳱᳱᳱ ἰᳱᳱᳱᳱᳱᳱᳱᳱᳱ.

Then the twelve  
 summoned the multitude of  
 the disciples and said, “It is  
 not desirable that we should  
 leave the word of God and  
 serve tables.

فَدَعَا الْاثْنَا عَشَرَ جُمُوهَرَ التَّلَامِيذِ  
 وَقَالُوا: لَا يُرْضِي أَنْ نَتْرَكَ نَحْنُ  
 كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.

Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ  
ἠρωμι ἐβολ ἄθεν ἠηνοῦ εἱερεμεορε  
ἄρωποῦ εἱμεε ἠπιπνευμα νεμ σοφία  
ἠτενχαῦ ἐρηι ἐεεν ταίχηριὰ.

Ἄνον δε ἠτενερωῶτ ἐῖπροσερχη  
νεμ ἠψεμῶ ἠτε πιεασι.

Οῦο ἀπιεασι ρανωοῦ ἠπεῦθο  
ἠπιμῶ τηρῶ οῦο ἀρωπ  
ἠστεφανοσ ἐβολ ἠἄητοῦ οῦρωμι πε  
εἱμεε ἐβολ ἄθεν ἠηαῖτ νεμ  
Πιπνευμα εσοῦαβ νεμ Φιλιπποσ νεμ  
Προχοροσ νεμ Ηικανωρ νεμ Τιμων  
νεμ Παρμενα νεμ Ηικολαοσ πιεεμμο  
ἠρεμῖ Ἄντιοχία.

Ἡαι ἀρωωοῦ ἐρατοῦ ἠπεῦθο  
ἠνιὰποστολοσ οῦο ἐταῖρωβ ἀρχα  
σιχ ἐρωοῦ.

Οῦο ἀπιεασι ἠτε Φηνοῖτ ἀραιαι  
ἀσῶλαι ἠχε τῆπι ἠνιμαθητισ ἄθεν  
Ιεροσαλημ ἐμῶω: οῦο οῦνιῶτ δε  
ἠμῶ ἠτε νιοθηβ ἀρωτεμ ἠσα  
ἠηαῖτ.

Στεφανοσ δε εἱμεε ἠἄμοτ νεμ  
χομ ναῖρι ἠεαννιῶτ ἠμῆνι νεμ  
εανῶφηρι νεμ εανχομ ἠρηι ἄθεν  
πιλαοσ.

Therefore, brethren,  
seek out from among you  
seven men of good  
reputation, full of the Holy  
Spirit and wisdom, whom  
we may appoint over this  
business;

but we will give  
ourselves continually to  
prayer and to the ministry of  
the word.”

And the saying pleased  
the whole multitude. And  
they chose Stephen, a man  
full of faith and the Holy  
Spirit, and Philip,  
Prochorus, Nicanor, Timon,  
Parmentas, and Nicolas, a  
proselyte from Antioch,

whom they set before  
the apostles; and when they  
had prayed, they laid hands  
on them.

Then the word of God  
spread, and the number of  
the disciples multiplied  
greatly in Jerusalem, and a  
great many of the priests  
were obedient to the faith.

And Stephen, full of  
faith and power, did great  
wonders and signs among  
the people.

فَأَتَّخِبُوا أَيُّهَا الْإِخْوَةَ سَبْعَةَ رِجَالٍ  
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ  
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ  
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فنَوَاطِبُ عَلَى الصَّلَاةِ  
وَعِدْمَةِ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ  
الْجُمُوعِ، فَأَخْتَارُوا اسْتِفَانُوسَ،  
رَجُلًا مَمْلُوكًا مِنَ الْإِيمَانِ وَالرُّوحِ  
الْقُدُسِ، وَفِيلِيبُسَ، وَبِرُوخُورِسَ،  
وَنِيكَانُورَ، وَتِيمُونَ، وَبَرْمِينَاسَ،  
وَنِيْقُولَاوُسَ دَخِيلًا أَنْطَاكِيًّا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرَّسُلِ، فَصَلُّوا  
وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ  
التَّلَامِيذِ يَتَكَثَّرُ جَدًّا فِي أُورُشَلِيمَ،  
وَجُمُوعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ  
الْإِيمَانَ.

وَأَمَّا اسْتِفَانُوسُ فَبَدَأَ كَانَ مَمْلُوكًا  
إِيمَانًا وَقُوَّةً، كَانَ يَصْنَعُ عَجَائِبَ  
وآيَاتٍ عَظِيمَةً فِي الشَّعْبِ.

Ἀρτωῶντος Δε ἦξε θανοῶν  
ἐβολ θεν ἱερνασῶση ἔτε ψαυμοῦτ  
ἔρωον γε Ηιλιβερτινος νεμ  
Ηικυριννεος νεμ Ηιρεμρακοῦτ νεμ  
Ηιρεμῦκνυλικια νεμ ἱΔια ἐγκωῦ  
νεμ Στεφανος.

Οτος ἠπορυῶχευχομ ἠῦ ἔδοϋν  
ἐῆρεν ἱσοφια νεμ Πιπνευμα ἔτε  
ναφρασι ἠδῆτη.

Ποτε ἀνινη ἠθανρωμι εϋχω ἠμοος  
γε ἠνον ἀνωτευ ἔροφ εϋχω  
ἠθανρασι ἠξεοῶ ἔωῶνχης νεμ  
Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρη νεμ  
ηἠρεβῦτερος νεμ ηιαδ ἀρτωῶντος  
ἀγρολυεφ ἀρενη ἔδοϋν ἐπιμα ἠῦθαπ.

Ἀρταθο Δε ἠθανυετμεορεῦ  
ἠνοῦχ ἔρατοῦ εϋχω ἠμοος γε παρρωμι  
ἠῦχω ἠτοῦτ ἐβολ ἀν εϋχω ἠθανρασι  
ἠσα παμα εθοῶαβ νεμ πινομοος.

Ἀνωτευ ταρ ἔροφ εϋχω ἠμοος  
γε ἠχοῦς Πιναζωρεος ἠθοφ εθναβελ  
παμα εθοῶαβ ἐβολ ἔναψιβῦ  
ἠηικῦνηοια ἔταφῦητοῦ ἔτοτεν ἠξε  
ἠωῶνχης.

Οτος ἔταῦκομ τηροῦ ἔδοϋν  
ἐῆραφ ἠξε ηηετρεμσι θεν πιμαἠῦθαπ

Then there arose some  
from what is called the  
Synagogue of the  
Freedmen, Cyrenians,  
Alexandrians, and those  
from Cilicia and Asia,  
disputing with Stephen.

And they were not able  
to resist the wisdom and the  
Spirit by which he spoke.

Then they secretly  
induced men to say, “We  
have heard him speak  
blasphemous words against  
Moses and God.”

And they stirred up the  
people, the elders, and the  
scribes; and they came upon  
him, seized him, and  
brought him to the council.

They also set up false  
witnesses who said, “This  
man does not cease to speak  
blasphemous words against  
this holy place and the law;

for we have heard him  
say that this Jesus of  
Nazareth will destroy this  
place and change the  
customs which Moses  
delivered to us.”

And all who sat in the  
council, looking steadfastly  
at him, saw his face as the  
face of an angel.

فَنَهَضَ قَوْمٌ مِّنَ الْمَجْمَعِ الَّذِي يُقَالُ  
لَهُ مَجْمَعُ الْيَبْرَتِيِّينَ  
وَالْقَيْرَوَانِيِّينَ وَالْإِسْكََنْدَرِيِّينَ، وَمِنْ  
الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَا، يُحَاوِرُونَ  
سْتِيفَانُوسَ.

وَلَمْ يَقْدِرُوا أَنْ يَقَاوُمُوا الْحِكْمَةَ  
وَالرُّوحَ الَّذِي كَانَ يَتَكَلَّمُ بِهِ.

حِينَئِذٍ دَسَّوْا لِرِجَالٍ يَقُولُونَ: إِنَّا  
سَمِعْنَاهُ يَتَكَلَّمُ بِكَلَامٍ تَجْدِيفٍ عَلَى  
مُوسَى وَعَلَى اللَّهِ.

وَهَيَّجُوا الشَّعْبَ وَالشُّيُوخَ وَالْكَتَبَةَ،  
فَقَامُوا وَخَطَفُوهُ وَأَتَوْا بِهِ إِلَى  
الْمَجْمَعِ،

وَأَقَامُوا شُهُودًا كَذِبَةً يَقُولُونَ: هَذَا  
الرَّجُلُ لَا يَفْتُرُ عَنَّا أَنْ يَتَكَلَّمَ كَلَامًا  
تَجْدِيفًا ضِدَّ هَذَا الْمَوْضِعِ الْمُقَدَّسِ  
وَالنَّامُوسِ،

لَأَنَّا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ  
النَّاصِرِيِّ هَذَا سَيَنْقُضُ هَذَا  
الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي  
سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي  
الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ  
مَلَائِكِي.

ἀγνάτ ἐπερθε ὑφῆρητ ὑπῆρο  
ἵνοταστρελοσ.

Περαεφ δε ναεφ ἵνε παρχηερενε  
ξε αν ναι ωωπι ὑπαρηητ.

Πθοεφ δε περαεφ: ηρωωμ ηενενηοτ  
οροε ηενιοτ σωτεμ: φνοετ ἵτε πῶοτ  
αφονονεφ εἵπενιωτ Ἀβρααμ εφχη  
ἵερηη δεη τ Μεσοποταμια  
ὑπατεφωωπι δεη Χαρραν.

*Πισαχι δε ἵτε Πβοις εφεαμιο οροε  
εφεαωωμ: εφεαμιαμιο οροε εφεταχρο:  
δεη φασια ηεκκλῆησια ἵτε φνοετ:  
ἀμην.*

Then the high priest  
said, “Are these things so?”

And he said, “Brethren  
and fathers, listen: The God  
of glory appeared to our  
father Abraham when he  
was in Mesopotamia, before  
he dwelt in Haran.”

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَقَالَ رَبِّيسُ الْكَهَنَةِ أَتَرَى هَذِهِ  
الْأُمُورَ هَكَذَا هِيَ.

فَقَالَ أَيُّهَا الرِّجَالُ الْإِخْوَةُ وَالْآبَاءُ  
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا  
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،  
فَبَلِّمًا سَكَنَ فِي حَارَانَ.

*لم تزل كلمة الرب تنمو وتعزز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 15

سنكسار اليوم الخامس عشر من شهر توت

1. The Relocation of the Body of St. Stephen the Archdeacon
2. The Departure of Anba Athanasius El-Quosy

### 1. The Relocation of the Body of St. Stephen the Archdeacon

On this day, the church celebrates the relocation of the body of St. Stephen the Archdeacon and first Christian martyr.

After his martyrdom in Jerusalem, some pious men took his pure body and buried him in a village called Gamaliel, nearby Jerusalem. No one knew where the body was for around three hundred years.

Then St. Stephen appeared to a priest called Lucianus. He told him his name and where his body was buried. The priest went to St. John, the bishop of Jerusalem and informed him of his vision. The bishop rose up, took with him two other bishops and the people of the church and went to the place where the body was. They dug in the specified place and a

1. تذكار نقل جسد القديس إسطفانوس إلى القسطنطينية
2. نياحة الأنبا أثناسيوس القوصي

### 1. تذكار نقل جسد القديس إسطفانوس إلى القسطنطينية

في هذا اليوم تُعَيِّد الكنيسة بتذكار نقل جسد القديس إسطفانوس رئيس الشماسة وأول الشهداء.

وذلك أنه بعد استشهاده في اورشليم أخذ رجال أتقياء جسده الطاهر ودفنوه في ضيعة يقال لها غمالانيل بالقرب من اورشليم. وظل جسده مجهولاً حوالي ثلاثمائة سنة.

ثم ظهر لكاهن يدعى لوكيانوس وعرفه بنفسه ومكان جسده، فمضى الكاهن إلى القديس يوحنا أسقف اورشليم وأخبره بذلك، فقام وبصحبه اثنان من الأساقفة وبعض الشعب وحفروا في المكان المعين، فحدث زلزال عظيم. ثم ظهر تابوت فيه الأعضاء المقدسة، فحملوه بإكرام

mighty earthquake took place, and a coffin appeared wherein the holy body was lying. They carried it with great veneration until they came to Jerusalem.

Later on, a man whose name was Alexander, a native from Constantinople, built a great church for St. Stephen in Jerusalem and placed the holy body in it.

Five years later, Alexander departed, and his wife buried him by the side of the coffin of St. Stephen. Eight years later, Alexander's wife decided to go to Constantinople and wished to take her husband's body with her. She came to the church, and took the coffin wherein the body of St. Stephen, thinking that it was the coffin of her husband. She embarked with it on a ship to Constantinople.

In the middle of the voyage, she heard voices of singing and praises coming from the coffin. She realized that it was the coffin wherein was the body of St. Stephen, and this was the Will of God. She gave thanks to The Lord and went on her way until she arrived in Constantinople.

She went to Emperor Constantine the great and informed him about what had happened. The Emperor, the Patriarch, the bishops, priests and the people of the city carried the coffin on their shoulders. On their way, suddenly the procession stopped and they heard a loud voice saying, "It is meet to place the Saint here."

The Emperor ordered that a church be built for the Saint in that place, where they laid the holy relics.

May the blessing of his prayers be with us all. Amen.

## 2. The Departure of Anba Athanasius El-Quosy

On this day also, the bright star, Anba Athanasius El-Quosy departed. This bishop was the son of the eminent priest and skillful teacher, Fr. Saleeb, a native of west Kamola.

He became a monk in the monastery of the martyr Mar-Boctor, known as the monastery of El-Kolah, west of Kamola (monastery of Mar-Boctor in Naqada). He was consecrated a bishop for Quos by Pope Yoannis X (John), the 85<sup>th</sup> Pope of Alexandria, about the year 1365 AD. He assisted in the consecration of Anba Timotheos (Timothy), bishop of Ebreem and Abu-Khras (Nubia).

Anba Athanasius El-Quosy was interested in

عظيم حتى أدخلوه أورشليم.  
ثم شيد له أحد أهالي القسطنطينية يدعى  
الكسندروس كنيسة عظيمة بأورشليم ووضع  
الجسد فيها.

وبعد خمس سنوات تنيح الكسندروس فدفنته  
زوجته بجانب تابوت القديس إسطفانوس. وبعد  
ثمانى سنوات أرادت هذه المرأة أن تذهب إلى  
القسطنطينية لتعيش هناك، وأرادت أن تأخذ جسد  
زوجها معها. فأنت إلى الكنيسة وأخذت التابوت  
الذي به جسد القديس إسطفانوس ظناً منها أنه  
جسد زوجها، وكان ذلك بتدبير من الله. ولما  
ركبت المركب وسارت في وسط البحر سمعت  
أصوات تسبيح وترتيل من داخل التابوت،  
فتعجبت وتفرست في التابوت فعرفت أنه التابوت  
الذي به جسد القديس إسطفانوس. فشكرت الله  
على ذلك وواصلت المسير حتى وصلت إلى  
القسطنطينية.

وهناك أعلمت الملك قسطنطين الكبير بالخبر،  
فخرج هو والأب البطريرك والأساقفة والكهنة  
وشعب المدينة وحملوا التابوت على أكتافهم،  
وفي الطريق توقف الموكب فجأة بعد أن سمعوا  
صوتاً يدوي قانلاً: "هنا يجب أن يوضع جسد  
القديس". فأمر الملك أن تبنى له كنيسة في ذلك  
المكان ووضعت فيه الأعضاء المقدسة.  
بركة صلواته فلتكن معنا. آمين.

2. نياحة الأنبا أثناسيوس القوصي  
وفيه أيضاً تنيح السراج المنير الأنبا أثناسيوس  
القوصي. كان هذا الأب الأسقف ابن القس  
الفاضل والمعلم الماهر صليب من أهالي غرب  
قمولا. وترهب في دير الشهيد مار بقطر  
الصحراوي المعروف بدير الكولة بحاجر غرب  
قمولا (دير مار بقطر بنقادة). ورسم أسقفاً على  
قوص بيد البابا يوانس العاشر البطريرك  
الخامس والثمانون، حوالي سنة 1365 ميلادية.  
وقد شارك في تجليس الأنبا تيموثاوس أسقف  
إبريم وأبو خراس (النوبة).  
واهتم بالحفاظ على اللغة القبطية فوضع مقدمة  
باللهجتين الصعيدية والبحيرية بعنوان "قلادة

preserving the Coptic language, so he published an introductory book in the Bohairic and Sahidic dialects called “Kiladet El-Tahreer Fi Elm El-Tafseer (the medal of freedom in the science of interpretation).” He also published a book about personal and family laws and another one about the consecration of Myron (Holy Chrism-Oil).

He participated with Pope Gabriel IV, in the year 1374 AD, in consecrating the Holy Myron at St. Macarius monastery. He also published a book, in the year 1322 AD, called El-Triadica (tripartite) that consisted of 734 verses, the theme of which was religious instructions. They included characters from the Holy Bible, some saints, and some of the ancient past glories of the church.

He laid down many canons covering such topics as marriage, baptism, consecration of Myron, priesthood, judging adultery, dealing with buying and selling, circumcision of boys and girls, and accepting the repentant.

The honored father, the faithful steward, was the lighted lamp of his generation. After he completed his good endeavor, he departed in peace in the city of Quos.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

التحرير في علم التفسير"، ووضع كتاباً عن الأحوال الشخصية، وآخر عن تكريس الميرون. وقد اشترك هذا الأب الأسقف مع البابا غبريال الرابع، سنة 1374 ميلادية. في تكريس الميرون المقدس بدير القديس مكاريوس. وله أيضاً كتاب التريادون وهو شعر باللغة القبطية الصعيدية مقفى في سنة 1322 ميلادية، باسم الثلاثية يبلغ مجموع هذه الأبيات 734 بيتاً، مادتها دينية تهذيبية تتضمن شخصيات من الكتاب المقدس وبعض القديسين وطرفاً من أمجاد الماضي القديم.

وله أيضاً عدة قوانين في الزواج، والمعمودية، وتكريس الميرون، وفي الكهنوت، وفي أحكام الزنا، وقوانين البيع والشراء، وفي ختان الإناث والذكور، وأيضاً قوانين في قبول التائب. فكان هذا الأب الأسقف عاملاً رابعاً وسراج عصره المنير. وبعد أن أمل سعيه الحسن تتيح بسلام في قوص.

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: γ, ε

Psalm 21: 3, 5

المزمور 20: 3, 5

Χε ακερωορπ εροϋ θεν νιςμοϋ ητε  
τεκμετχριστος: ακρω θιζωϋ  
νοϋχλομ εβολ θεν οϋωνι εϋταινοϋτ:  
οϋνιωϋ πε πεϋωϋ θεν πεκνοθεμ:  
οϋωϋ νεμ οϋνιωϋ μμετσαιε εκεχαϋ  
θιζωϋ. **Αλληλοια.**

For You meet him with the blessings of goodness; You set a crown of pure gold upon his head. His glory is great in Your salvation; honor and majesty. **Alleluia.**

أدركته ببركات صلاحك، ووضعت على رأسه إكليلاً من حجر كريم، مجده عظيم بخلصك، مجداً وبهاءً عظيماً جعلت عليه. **هلليويا.**

**The Liturgy Gospel**  
إنجيل القديس

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ Γ: Δ - Κ</b></p>	<p><b>Luke 10: 1 - 20</b></p>	<p><b>لوقا 10: 1 - 20</b></p>
<p>ΥΕΝΕΝCΑ ΝΑΙ ΔΕ Ἄ ΠΒΟΙC ΟΥΩΝΘ ΝΚΕΥΒΕ ἔΒΟΛ: ΟΥΘ ΑΦΟΥΡΟΠΟΥ ΝΰΒΕ CΝΑΥ ἔΒΟΛ ΔΑΧΩΥ ἔΔΟΥΝ ἔΒΑΚΙ ΝΙΒΕΝ ΝΕΥ ΜΑΙ ΝΙΒΕΝ ἔΝΑΦΝΑΥΕ ἔΡΩΟΥ.</p>	<p>After these things The Lord appointed seventy others also, and sent them two and two before His face into every city and place, where He Himself was about to go.</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمِعاً أَنْ يَأْتِيَ.</p>
<p>ΝΑΦΧΩ ΔΕ ἕΜΟC ΝΩΟΥ ΠΕ ΧΕ ΠΩCΔ ΜΕΝ ΟΥΝΙΟΥΨ ΠΕ ΝΙΕΡCΑΤΗC ΔΕ ΘΑΝΚΟΥCΙ ΝΕ: ΤΩΒΘ ΟΥΝ ἕΠΒΟΙC ἕΠΠΩCΔ ΘΟΠΩC ἕΤΕΦΖΙΟΥΨ ἕΘΑΝΕΡCΑΤΗC ἔΒΟΛ ἔΠΕΦΩCΔ.</p>	<p>Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray The Lord of the harvest to send out laborers into His harvest.</p>	<p>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ»</p>
<p>ΝΑΥΕ ΝΩΤΕΝ ΘΗΠΠΕ ΔΝΟΚ ΨΟΥΡΠ ἕΜΩΤΕΝ ἕΦΡΗΨ ἕΘΑΝΘΗΒ ΔΕΝ ΘΜΗΨ ἕΘΑΝΟΥΩΝΨ.</p>	<p>Go your way; behold, I send you out as lambs among wolves.</p>	<p>إِذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ خُمُلَانَ بَيْنَ ذُئَابٍ.</p>
<p>ΥΠΕΡΦΑΙ ΝΟΥΔCΟΥΨ ΟΥΔΕ ΠΗΡΑ ΟΥΔΕ ΘΩΟΥΨ ΟΥΘ ἕΠΕΡΕΡΑCΠΑΖΕCΘ ἕΘΛΙ ΘΙ ΦΨΩΥΤ.</p>	<p>Carry neither money bag, knapsack, nor sandals; and greet no one along the road.</p>	<p>لَا تَحْمَلُوا كَيْساً وَلَا مَزُوداً وَلَا أَحْذِيَةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي الطَّرِيقِ.</p>
<p>ΠΗΝΙ ΔΕ ΕΤΕΤΕΝΝΑΥΕ ΝΩΤΕΝ ἔΔΟΥΝ ἔΡΟΥ ΑΧΟC ἕΨΟΥΡΠ ΧΕ ΨΕΥΡΗΝΗ ἕΠΑΙΝΙ.</p>	<p>But whatever house you enter, first say, 'Peace to this house.'</p>	<p>وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا: سَلَامٌ لِهَذَا الْبَيْتِ.</p>

Οτοϑ εϋωπ ὲπϋηρι ντε †βιρηνη  
 ὺματ τετενηρηνη εσὲτον ὺμοϑ  
 ὲρηι ὲχωϑ: εϋωπ δε ὺμον  
 τετενηρηνη εσεκοτϑ ερωτεν.

Ϥωπι δε δεν πιηι ετε ὺματ  
 ερετενοτωμ οτοϑ ερετενω νηηετε  
 ντωϑ: περσατϑε σαρ ϑεμϋω  
 ὺπερβεχε: ὺπεροϋτεβ εβολ δεν  
 ογη εογη.

Οτοϑ †βακι ετετενηωε νωτεν  
 εδον εροϑ οτοϑ ντοϋεπ θηνοϋ  
 ερωϑ οτωμ νηηετοϋναχατ  
 δαρωτεν.

Οτοϑ νηετωμη νδητϑ αριφαδρι  
 ερωϑ: οτοϑ αχοϑ νωϑ γε αδωντ  
 ερωτεν νχε †μετοϋρο ντε †νοϋ†.

†βακι δε ετετενηωε νωτεν  
 εδον εροϑ οτοϑ ντοϋεπωεπ  
 θηνοϋ ερωϑ αμωινη εβολ δεν  
 νεσιπλατια αχοϑ.

Χε πικεωωϋ εταϑτωμ ενεν  
 βαλατϑ εβολ δεν τετενηβακι  
 τενηανεϑ νωτεν εβολ: πληνη φαι  
 αριεμι εροϑ γε αδωντ νχε  
 †μετοϋρο ντε †νοϋ†.

†χω δε ὺμοϑ νωτεν γε ογον  
 οϋτον ναωπι νκοδωμα δεν

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 وَقَبِلُوكُمْ  
 فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَأَشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
 وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
 مَلَكُوتُ اللَّهِ.

وَآيَةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُوكُمْ  
 فَأَخْرَجُوا 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 حَالَةً أَكْثَرَ احْتِمَالًا مِمَّا  
 لَتِلْكَ الْمَدِينَةِ.



πιεζουσ ετε υμασ εβοτε τβακι ετε υμασ.

Οτοι νε Χωραζιν: οτοι νε Βηθσαιδα γε νερηι δεν Ττροσ ευ τσιδων ενε αυγωπι νχε ναιζουμ εταυγωπι δεν θηνοσ νε ισ θνει αυεμετανοιν ευεουσι δεν οσσοκ νευ οσκερμι.

Πλην Ττροσ νευ τσιδων οτον ονυτον ναγωπι νωσ δεν τκρισις εβοτερωτεν.

Οσοθ ηθο ζωι Καφαρναουμ μη τεραδισι ψα εερηι ετφε σεναθεβιο ψα επεσнт εαυμεντ.

Φηετσωτεμ ησωτεν αρωτεμ ησωι: οσοθ φηετωωυ υμωτεν αρωωυ υμοι: φη δε ετωωυ υμοι υφηεταρωτοι.

Αυτασο δε ηχε πιεωβε δεν οτραωι ευρω υμοσ γε Πβοις νικεδεωων σεβνο ησωσ ναν δεν Πεκραν.

Πεχαρ δε νωσ γε αινασ επσατανας εαρωει εβολ δεν τφε υφρητ νοσσετεβρηχ.

Θηππε αιτ νωτεν υπιερωωυ ερωμι εχεν εανροσ νευ εανβλη νευ

that city.

“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

But it will be more tolerable for Tyre and Sidon at the judgment than for you.

And you, Capernaum, who are exalted to heaven, will be brought down to Hades.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”

Then the seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.”

And He said to them, "I saw Satan fall like lightning from heaven.

Behold, I give you the authority to trample on serpents and scorpions, and

«وَيْلٌ لَّكَ يَا كُورَزَيْنُ. وَيْلٌ لَّكَ يَا بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةُ فِيكُمَا لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي الْمُسُوحِ وَالرَّمَادِ.»

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا فِي الدِّينِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا لَكُمْ

وَأَنْتِ يَا كَفَرَنَّاخُومُ الْمُرْتَفِعَةُ 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 πικασι: ογοθ  
ἰνεσιβι ἰθνοῦ ἰχονς ἰῆλι.

Πλην ἰπερραῶι ῥεν φαί γε  
ἰἰπνεῦμα σεβνο ἰχωοῦ ἰωτεν: ραῶι  
Δε ἰθοῶι γε ἰετενραν σεῖδνοῦτ ῥεν  
ἰιφνοῦι.

*Πῶοῦ φα Πεννοῦῖ πε ῶα ἐνεθ  
ἰτε ἰι ἐνεθ: ἰμην.*

over all the power of the  
enemy, and nothing shall by  
any means hurt you.

Nevertheless do not  
rejoice in this, that the  
spirits are subject to you,  
but rather rejoice because  
your names are written in  
heaven".

*Glory be to God  
forever.*

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ اَفْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ».

*والمجد لله دائماً.*

# Katameros Readings for the 16<sup>th</sup> Day of Tout

قطمارس قراءات اليوم السادس عشر من شهر توت المبارك

ΚΟΥΜΗΤ ΚΟΥΤ ΝΕΖΟΥΤ ἈΠΙΑΒΟΥΘ ΘΩΟΥΤ

## 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 π̄ς: ᾧ, ε̄

Psalm 84: 3, 4

المزمور 83: 4، 5

Πεκυανερῶουῶϣι Πβοικ Φνοϣϣ  
 ἵντε νιζουμ: Παουρο ουοϩ Παουϣϣ:  
 ὠοϣνιτατοϣ ἵνοϣον νιβεν εϣῶπ ϩεν  
 πεκχι: εϣε̄ϣμον ε̄ροκ ῶᾱ ε̄νεϩ ἵντε  
 πῑνεϩ. Ἀλληλοϣῑᾱ.

Even Your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in Your house: they will still be praising You. Alleluia.

مذابحك يا رب إله القوات، ملكي وإلهي. طوبى لكل الساكنين في بيتك، يباركونك إلى الأبد. 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.

Οϣᾶναϣνωϣιϣ ε̄βοϩ ϩεν  
 πῑεϣαϣϣε̄λιον ε̄θοϣαβ κᾱτα λοῡκαν  
 ᾱϣιοϣ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λοῡκαν ϣ̄: ᾧ - ἱ̄

Luke 7: 1 - 10

لوقا 7: 1 - 10

Ε̄ταϣοϣῶ ϩε̄ εϣϣωκ ἵνεϣϣαϣι  
 τηροϣ ε̄βοϩ ϩεν νε̄νεϣαϣϣ ἵπῑλαοϣ  
 ᾱϣῑ ε̄ϩοϣν ε̄κᾱφαρναοϣ.

Now when He concluded all His sayings in the hearing of the people, He entered Capernaum.

وَلَمَّا أَكْمَلَ أَقْوَالَهُ كُلَّهَا فِي مَسَامِعِ الشَّعْبِ دَخَلَ كَفَرْنَاخَوْمَ.

Ὁ τέκτων τῆς ἀρχῆς Δε ἐμὸς ἦν  
περὶ τὸν ναὸν τοῦ βασιλέως  
καὶ ἐκείνη ἡμέρα ἐπέθανεν.

Ἐταράχθη δὲ εὖθε Ἰησοῦς  
ἀκούων τῶν ἱερέων καὶ ἀρχιερέων  
καὶ λέγοντων αὐτῷ ἵνα ἐλθῆς  
καὶ ἰσχύῃς τὸν ναόν σου.

Ἦθως δὲ ἐταράχθη Ἰησοῦς  
καὶ λέγων αὐτοῖς ἵνα οὐκ ἐστὶν  
ἐμὸς οὗτος ναός.

Ὑμεῖς γὰρ οὐκ ἐπίστευσατε  
ἐν ἐμοί, ὅτι ἐγὼ οὐκ ἐστὶν  
οὗτος ναός.

Ἰησοῦς δὲ ἐπελάλησεν αὐτοῖς  
καὶ ἔειπεν αὐτοῖς ἵνα οὐκ ἐστὶν  
οὗτος ναός, ἀλλὰ ἡ ἐκκλησία  
ἐστὶν ἡ ναός. ὅτι ἡ ἐκκλησία  
ἐστὶν ἡ ναός, ὅτι ἡ ἐκκλησία  
ἐστὶν ἡ ναός.

Ἐθὺς φησὶ ὁ θεὸς ἅπασι  
καὶ λέγει ἅπασι ἵνα οὐκ ἐστὶν  
οὗτος ναός, ἀλλὰ ἡ ἐκκλησία  
ἐστὶν ἡ ναός.

Καὶ γὰρ ἅπασι ὁ θεὸς λέγει  
καὶ λέγει ἅπασι ἵνα οὐκ ἐστὶν  
οὗτος ναός, ἀλλὰ ἡ ἐκκλησία  
ἐστὶν ἡ ναός. ὅτι ἡ ἐκκλησία  
ἐστὶν ἡ ναός, ὅτι ἡ ἐκκλησία  
ἐστὶν ἡ ναός.

And a certain  
centurion's servant, who  
was dear to him, was sick  
and ready to die.

So when he heard about  
Jesus, he sent elders of the  
Jews to Him, pleading with  
Him to come and heal his  
servant.

And when they came to  
Jesus, they begged Him  
earnestly, saying that “the  
one for whom He should do  
this was deserving,

for he loves our nation,  
and has built us a  
synagogue.”

Then Jesus went with  
them. And when He was  
already not far from the  
house, the centurion sent  
friends to Him, saying to  
Him, “Lord, do not trouble  
Yourself, for I am not  
worthy that You should  
enter under my roof.

Therefore, I did not  
even think myself worthy to  
come to You. But say the  
word, and my servant will  
be healed.

For I also am a man  
placed under authority,  
having soldiers under me.  
And I say to one, ‘Go,’ and  
he goes; and to another,  
‘Come,’ and he comes; and  
to my servant, ‘Do this,’  
and he does it.”

وَكَانَ عَبْدٌ لِقَائِدٍ مِنْ مَرِيضًا  
مُشْرِفًا عَلَى الْمَوْتِ وَكَانَ عَزِيمًا  
عِنْدَهُ.

فَلَمَّا سَمِعَ عَنْ يَسُوعَ أَرْسَلَ إِلَيْهِ  
شُيُوخَ الْيَهُودِ يُسْأَلُهُ أَنْ يَأْتِي  
وَيَشْفِيَ عَبْدَهُ.

فَلَمَّا جَاءُوا إِلَى يَسُوعَ طَلَبُوا إِلَيْهِ  
بِاجْتِهَادٍ قَائِلِينَ: «إِنَّهُ مُسْتَحِقٌّ أَنْ  
يُفْعَلَ لَهُ هَذَا.

لَأَنَّهُ يُحِبُّ أُمَّتَنَا وَهُوَ بَنَى لَنَا  
الْمَجْمَعَ.»

فَذَهَبَ يَسُوعُ مَعَهُمْ. وَإِذْ كَانَ غَيْرَ  
بَعِيدٍ عَنِ الْبَيْتِ أَرْسَلَ إِلَيْهِ قَائِدٌ  
الْمُنَّةَ أَصْدِقَاءَ يَقُولُ لَهُ: «يَا سَيِّدُ  
لَا تَتَعَبْ. لِأَنِّي لَسْتُ مُسْتَحِقًّا أَنْ  
تَدْخُلَ تَحْتَ سَقْفِي.

لِذَلِكَ لَمْ أَحْسِبْ نَفْسِي أَهْلًا أَنْ آتِي  
إِلَيْكَ. لَكِنْ قُلْ كَلِمَةً فَيَبْرَأَ غَلَامِي.

لِأَنِّي أَنَا أَيْضًا إِنْسَانٌ مُرْتَبِّبٌ تَحْتَ  
سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. وَأَقُولُ  
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَلَاخَرُ: أَنْتَ  
فِي آتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلُ.»

Εταρρωτεμ δε ε̅ναι̅ η̅νε̅ Ιη̅σου̅ς  
αρ̅ερ̅υ̅φ̅η̅ρι̅ υ̅μο̅υ̅ ο̅ρο̅ς̅ ε̅τα̅ρ̅φ̅ο̅νη̅ρ̅  
πε̅χα̅ρ̅ υ̅πι̅μ̅η̅υ̅ ε̅θ̅ο̅υ̅ η̅νω̅υ̅ ρ̅ε̅ ϙ̅ω̅  
υ̅μο̅ς̅ ν̅ω̅τε̅ν̅ ρ̅ε̅ ο̅ν̅δε̅ ϑ̅εν̅ Π̅ι̅σ̅ρα̅η̅λ̅  
τη̅ρ̅υ̅ υ̅πι̅ζ̅ει̅ ο̅ν̅α̅ρ̅η̅ η̅ται̅μα̅ι̅η̅.

Ο̅ρο̅ς̅ ε̅τα̅ρ̅κο̅το̅υ̅ ε̅πι̅νη̅ η̅νε̅  
νη̅ε̅τα̅ρο̅το̅ρο̅πο̅υ̅ α̅ρ̅χ̅ι̅μ̅ υ̅πι̅β̅ω̅κ  
ε̅α̅ρ̅ο̅υ̅χα̅ι̅.

*Π̅ῶ̅ο̅υ̅̅ φ̅α̅ Π̅εν̅νο̅υ̅̅ ϙ̅ε̅ ϙ̅α̅ ε̅νε̅ε̅  
η̅τε̅ η̅ι̅ ε̅νε̅ε̅:̅ Ἀ̅μ̅ην̅.*

When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, “I say to you, I have not found such great faith, not even in Israel!”

And those who were sent, returning to the house, found the servant well who had been sick.

*Glory be to God forever.*

وَلَمَّا سَمِعَ يَسُوعُ هَذَا تَعَجَّبَ مِنْهُ  
وَالْتَفَتَ إِلَى الْجَمْعِ الَّذِي يُتَّبِعُهُ  
وَقَالَ: «أَقُولُ لَكُمْ: لَمْ أَجِدْ وَلَا فِي  
إِسْرَائِيلَ إِيمَانًا بِمِقْدَارِ هَذَا.»

وَرَجَعَ الْمُرْسَلُونَ إِلَى الْبَيْتِ  
فَوَجَدُوا الْعَبْدَ الْمَرِيضَ قَدْ صَحَّ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

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. أمين.

**Ψαλμο̅ς̅ τ̅ω̅ Δ̅α̅ν̅ι̅δ̅ κ̅ε̅:̅ ε̅,̅ Δ̅**

**Psalm 26: 8, 7**

**المزمور 25: 5, 4**

Π̅βο̅ι̅ς̅ α̅ι̅με̅ν̅ρε̅ ϙ̅μ̅ε̅τ̅σα̅ι̅ε̅ η̅τε̅ πε̅κ̅νη̅:  
νε̅μ̅ ἡ̅το̅πο̅ς̅ υ̅φ̅α̅να̅ϙ̅ω̅πι̅ η̅τε̅ πε̅κ̅ω̅ο̅ν̅:  
ε̅π̅ζ̅ι̅ν̅τ̅α̅ρ̅ω̅τε̅μ̅ ε̅π̅ῶ̅ρω̅υ̅ η̅τε̅ πε̅κ̅ς̅μ̅ο̅υ̅:  
ο̅ρο̅ς̅ η̅τα̅σα̅χι̅ η̅νε̅κ̅ϙ̅φ̅η̅ρι̅ τη̅ρο̅υ̅.

Lord, I have loved the habitation of Your house, and the place where Your glory dwells, that I may proclaim with the voice of thanksgiving, and tell of all Your wondrous works.

يا رب أحببت جمال بيتك، وموضع  
مسكن مجدك. لأستع صوت  
تسبيحك، وأنطق بجميع عجائبك.  
هليلويا.

**Δ̅α̅λ̅η̅λ̅ο̅υ̅ι̅ᾶ̅.**

**Alleluia.**

### Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰ ἁδασνωσις ἐβόλ θεν      πιερασσελιον εθοραβ κα τα λουκαν      ασιοτ.</p>	<p>A chapter according to      Saint Luke, may his      blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا      البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΘ: Α - Γ</b></p>	<p><b>Luke 19: 1 - 10</b></p>	<p><b>لوقا 19: 1 - 10</b></p>
<p>Οτοζ ἐταειωε ἐδοτη ναειωωι πε      θεν Ιεριχω.</p>	<p>Then Jesus entered and      passed through Jericho.</p>	<p>ولمَّا دَخَلَ يَسُوعُ مُجْتَازاً فِي      أريحا.</p>
<p>Οτοζ ις οτρωωι ερωοττ ἐπεειραν      ξε Ζακχεος: οτοζ φαι νε      οταρχητελωνης πε οτοζ νε οτραμαδ      πε.</p>	<p>Now behold, there was      a man named Zacchaeus      who was a chief tax      collector, and he was rich.</p>	<p>وإذا برَجَلْ اسمُهُ زَكَا، وهذا كان      رئيساً للعتَّارين وكان غَنِيّاً.</p>
<p>Οτοζ ναεικωτ πε εφοτωω ἐνατ      ἐλχοτς ξε νιμ πε: οτοζ ναειωωειωωι      αν πε εθε πιμωω ξε νε οτκοττι πε      θεν τεειμαιη.</p>	<p>And he sought to see      who Jesus was, but could      not because of the crowd,      for he was of short stature.</p>	<p>وكان يطلبُ رَاغِباً فِي أَنْ يَرى مَنْ      هو يَسُوعُ، ولم يَقْدِرْ مِنْ أَجْلِ      الجمع، لَأَنَّهُ كَانَ قَصِيرَ القَامَةِ.</p>
<p>Οτοζ ἐταειδοχι ἐτθη αειωειναει      ἐρηι ἐχεν οτκομορεα θινα      ητεεινατ εροι: οτοζ ναειεινι πε ἐβόλ      θιτοτς.</p>	<p>So he ran ahead and      climbed up into a sycamore      tree to see Him, for He was      going to pass that way.</p>	<p>فتقدَّم مُسرِعاً وصعدَ إلى جُمَيْزَةٍ      لكي يراه، لَأَنَّهُ كَانَ مُزِمِعاً أَنْ      يجتاز بها.</p>
<p>Οτοζ ἐταει ἐχεν πιμα αειωωις      εροι ηξε Ιησοτς πεαει ναει ξε      Ζακχεος χωλεμ υμοκ αμοτ επεειτ:      υφοοτ ταρ θωτ εροι ηταωωπι θεν      πεκει.</p>	<p>And when Jesus came      to the place, He looked up      and saw him, and said to      him, “Zacchaeus, make      haste and come down, for      today I must stay at your      house.”</p>	<p>فلمَّا جاءَ يَسُوعُ إلى الموضع،      نَظَرَ إليه وقال له: «يا زَكَا، أسرع      وانزل، لَأَنَّهُ يَنبَغِي لِي أَنْ أَكُونَ      اليومَ فِي بَيْتِكَ.»</p>
<p>Οτοζ αειχωλεμ υμοει αει επεειτ      οτοζ αειωωπει εροι εειραωι.</p>	<p>So he made haste and      came down, and received      Him joyfully.</p>	<p>فأسرع ونزل وقَبِلَهُ فرحاً.</p>

ΟΤΟΣ ΝΗ ΤΗΡΟΥ ΕΤΑΥΝΑΥ  
 ΑΤΕΡΧΡΕΥΡΕΜ ΕΥΧΩ ΰΜΟΣ ΧΕ  
 ΑΥΩΝΑΥ ΕΒΟΥΝ ΕΠΗΙ ΝΟΥΡΕΥΕΡΝΟΒΙ  
 ΝΡΩΜΙ ΕΜΤΟΝ ΰΜΟΥ.

ΑΥΘΙ ΔΕ ΕΡΑΤΥ ΝΧΕ ΖΑΚΧΕΟΣ  
 ΠΕΧΑΥ ΰΠΒΟΙΣ ΧΕ ΠΒΟΙΣ ΖΗΠΠΕ ΤΤ  
 ΝΤΦΑΥΙ ΝΝΑΖΥΠΑΡΧΟΝΤΑ ΝΝΙΖΗΚΙ:  
 ΟΥΟΣ ΦΗΕΤΑΙΒΙΤΥ ΝΧΟΝΟ ΝΕΛΙ  
 ΤΝΑΚΟΒΟΥ ΝΑΥ ΝΟΥΤΟΥ ΝΚΩΒ.

ΠΕΧΑΥ ΔΕ ΝΑΥ ΝΧΕ ΙΗΣΟΥΣ ΧΕ  
 ΰΦΟΥΣ Α ΠΟΥΧΑΙ ΨΩΠΙ ΖΕΝ ΰΠΑΙΝΙ ΧΕ  
 ΝΘΟΥ ΖΩΥ ΟΥΨΗΡΙ ΝΤΕ ΑΒΡΑΑΜ ΠΕ.

ΑΥΙ ΤΑΡ ΝΧΕ ΠΨΗΡΙ ΰΦΡΩΜΙ  
 ΕΚΩΤ ΟΥΟΣ ΕΝΟΥΣΕΜ ΰΦΗΕΤΑΥΤΑΚΟ.

*ΠΰΟΥ ΦΑ ΠΕΝΝΟΥΤ ΠΕ ΨΑ ΕΝΕΣ  
 ΝΤΕ ΝΙ ΕΝΕΣ: ΑΜΗΝ.*

But when they saw it,  
 they all complained, saying,  
 “He has gone to be a guest  
 with a man who is a  
 sinner.”

Then Zacchaeus stood  
 and said to The Lord,  
 “Look, Lord, I give half of  
 my goods to the poor; and if  
 I have taken anything from  
 anyone by false accusation,  
 I restore fourfold.”

And Jesus said to him,  
 “Today salvation has come  
 to this house, because he  
 also is a son of Abraham.

For the Son of Man has  
 come to seek and to save  
 that which was lost.”

*Glory be to God  
 forever.*

فلما رأى الجميع ذلك تَدَمَّرُوا  
 قائلين: «إِنَّهُ دَخَلَ بَيْتَ رَجُلٍ  
 خَاطِي لِيَسْتَرِيحَ.»

فوقَّفَ زَكَّا وقال للربِّ: «ها أنا يا  
 ربُّ أَعْطِي نِصْفَ أَمْوَالِي  
 لِلْمَسَاكِينِ. وَأَنْ كُنْتُ قَدْ وَشَيْتُ  
 بِأَحَدٍ، أُرِدُ أَرْبَعَةَ أَضْعَافٍ.»

فقال له يسوع: «اليومَ حصل  
 خلاص لهذا البيت، إذ هو أيضاً  
 ابن إبراهيم.»

لأنَّ ابنَ الإنسانِ إنما جاء لكي  
 يَطْلُبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ.»

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

† ΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΣΑΘ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

ΠΑΥΛΟΣ ΦΕΒΩΚ ΰΠΕΝΒΟΙΣ ΙΗΣΟΥΣ  
 ΠΙΧΡΙΣΤΟΣ: ΠΙΔΠΟΣΤΟΛΟΣ ΕΤΘΑΖΕΜ:  
 ΦΗΕΤΑΥΘΑΨΥ ΕΠΙΖΨΕΝΝΟΥΤΙ ΝΤΕ  
 ΦΝΟΥΤ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the epistle of  
 our teacher St. Paul to the  
 Hebrews. May his blessing  
 be upon us. Amen.

فصل من رسالة معلمنا بولس  
 الرسول إلي العبرانيين، بركته  
 المقدسة تكون معنا. آمين.

Σεβρεος θ: α - ι	Hebrews 9: 1 -10	العبرانيين 9: 1 - 10
<p>Ⲛⲟⲩⲟⲩⲓ ⲙⲉⲛ ⲟⲩⲛ ⲛⲉⲕⲕⲣⲛⲏⲏ          ⲉⲟⲩⲟⲛⲛⲏⲧⲁⲥ ⲛⲉⲗⲁⲛⲙⲉⲑⲙⲏⲏ ⲛⲱⲉⲙⲱⲓ          ⲙⲙⲁⲧ ⲛⲉⲙ ⲟⲩⲁⲥⲓⲟⲛ ⲛⲟⲥⲟⲗⲥⲉⲗ.</p>	<p>Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.</p>	<p>ثُمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضاً فَرَانِضُ خِدْمَةٍ وَالْقُدْسُ الْعَالَمِيِّ.</p>
<p>Ⲛⲕⲕⲣⲛⲏⲏ ⲧⲁⲣ ⲛⲉⲗⲟⲩⲟⲩⲓ ⲁⲧⲙⲟⲛⲕⲥ          ⲑⲏⲉⲧⲉ ⲧⲗⲅⲭⲛⲓⲁ ⲛⲉⲗⲏⲧⲥ ⲛⲉⲙ ⲧⲧⲣⲁⲡⲉⲗⲁ          ⲛⲉⲙ ⲧⲡⲣⲟⲑⲉⲥⲓⲥ ⲛⲧⲉ ⲛⲱⲱⲓⲕ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧ          ⲉⲣⲟⲥ ⲗⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ.</p>	<p>For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary.</p>	<p>لِأَنَّهُ نَصَبَ الْمَسْكَنِ الْأَوَّلِ الَّذِي يُقَالُ لَهُ «الْقُدْسُ» الَّذِي كَانَ فِيهِ الْمَنَارَةُ، وَالْمَائِدَةُ، وَخُبْزُ التَّقْدِيمَةِ.</p>
<p>Ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲗⲉ          ⲙⲙⲁⲗ ⲥⲛⲁⲧ ⲧⲕⲕⲣⲛⲏⲏ ⲑⲏⲉⲧⲟⲩⲙⲟⲩⲧ ⲉⲣⲟⲥ          ⲗⲉ ⲑⲏⲉⲑⲟⲩⲁⲅ ⲛⲧⲉ ⲛⲏⲉⲑⲟⲩⲁⲅ.</p>	<p>And behind the second veil, the part of the tabernacle which is called the Holiest of All,</p>	<p>وَوَرَاءَ الْجِجَابِ الثَّانِي الْمَسْكَنِ الَّذِي يُقَالُ لَهُ «قُدْسُ الْأَقْدَاسِ».</p>
<p>Ⲉⲟⲩⲟⲛ ⲟⲩⲱⲟⲩⲣⲏ ⲛⲏⲟⲩⲅ ⲛⲉⲗⲏⲧⲥ ⲛⲉⲙ          ⲧⲕⲕⲅⲱⲧⲟⲥ ⲛⲧⲉ ⲧⲗⲓⲁⲑⲏⲕⲏ ⲉⲥⲑⲟⲅⲥ          ⲛⲏⲟⲩⲅ ⲥⲁⲥⲁ ⲛⲓⲅⲉⲛ ⲑⲏⲉⲧⲉ ⲡⲓⲥⲧⲁⲙⲛⲟⲥ          ⲛⲏⲟⲩⲅ ⲛⲉⲗⲏⲧⲥ ⲉⲣⲉ ⲡⲓⲙⲁⲛⲏⲁ ⲛⲉⲗⲏⲧⲉⲩⲱ          ⲡⲓⲱⲅⲱⲧ ⲛⲧⲉ ⲗⲁⲣⲱⲛ ⲉⲧⲁⲩⲫⲓⲣⲓ ⲉⲅⲟⲗ          ⲛⲉⲙ ⲛⲓⲡⲗⲁⲗ ⲛⲧⲉ ⲧⲗⲓⲁⲑⲏⲕⲏ.</p>	<p>which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant.</p>	<p>فِيهِ مِخْرَةٌ مِنْ ذَهَبٍ، وَتَابُوتُ الْعَهْدِ مَعْشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ، الَّذِي فِيهِ قِسْطٌ مِنْ ذَهَبٍ فِيهِ الْمَنُّ، وَعَصَا هَارُونَ الَّتِي أَفْرَحَتْ، وَلَوْحَا الْعَهْدِ.</p>
<p>Ⲉⲁⲡⲱⲱⲓ ⲗⲉ ⲙⲙⲟⲥ ⲑⲁⲛⲭⲉⲣⲟⲩⲅⲓⲙ          ⲛⲧⲉ ⲡⲱⲟⲩ ⲉⲛⲉⲣⲑⲏⲓⲅⲓ ⲉⲗⲉⲛ          ⲡⲓⲗⲁⲥⲧⲏⲣⲓⲟⲛ: ⲛⲁⲓ ⲉⲧⲉ ⲛⲁ ⲧⲏⲟⲩ ⲁⲛ ⲛⲉ          ⲉⲥⲁⲕⲓ ⲉⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲙⲉⲣⲟⲥ.</p>	<p>And above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.</p>	<p>وَفَوْقَهُ كَرُوبَا الْمَجْدِ مُظَلِّلِينَ الْغُطَاءَ. أَشْيَاءٌ لَيْسَ لَنَا الْآنَ أَنْ نَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ.</p>
<p>ⲛⲁⲓ ⲗⲉ ⲉⲩⲑⲁⲙⲓⲛⲟⲩⲧ ⲙⲡⲁⲓⲣⲏⲧ:          ⲧⲕⲕⲣⲛⲏⲏ ⲙⲉⲛ ⲛⲉⲗⲟⲩⲟⲩⲓ ⲥⲉⲛⲁ ⲉⲗⲟⲩⲛ ⲉⲣⲟⲥ          ⲛⲗⲉ ⲛⲓⲟⲩⲏⲅⲏ ⲛⲥⲏⲟⲩ ⲛⲓⲅⲉⲛ ⲉⲩⲭⲱⲕ          ⲛⲏⲓⲱⲉⲙⲱⲓ ⲉⲅⲟⲗ.</p>	<p>Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.</p>	<p>ثُمَّ إِذْ صَارَتْ هَذِهِ مَهَيَّأَةً هَكَذَا، يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلِّ جِينٍ، صَانِعِينَ الْخِدْمَةَ.</p>
<p>Ⲉⲧⲙⲁⲗ ⲥⲏⲟⲩⲧ ⲗⲉ ⲟⲩⲥⲟⲡ          ⲛⲧⲉⲙⲣⲟⲙⲡⲓ ⲛⲗⲉ ⲡⲓⲁⲣⲭⲏⲉⲣⲉⲩⲥ</p>	<p>But into the second part the high priest went alone once a year, not without</p>	<p>وَأَمَّا إِلَى الثَّانِي فَرَنِيْسُ الْكَهَنَةِ فَقَطُّ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ</p>



ἡμαρταν ἀτῶνε ἰνοφ ἀν φαι  
 ἔψαρεν ἐρρη ἐχωφ νεμ ἔχεν  
 νιμετατέμι ἵτε πιλαος.

Φαι δε εφορωνε ἡμοφ ἐβολ ἵχε  
 Πῖπνευμα εθοταβ χε ἡπατεφορωνε  
 ἐβολ ἵχε πιμωιτ ἵτε νεθοταβ ἐτι  
 εμοοντ ἵχε ἴσκνη ἵχοτιῖ.

Θηεττενωντ ἐπαίχοφ ετψοπ  
 φηέψατεν δωρον νεμ ψοψωονψι  
 ἐδορν ζωτς ἡμον ὡχομ ἡμωοφ  
 κατα στήνηδης ἐκεκ πετψεμψι  
 ἐβολ.

Ἦονον ἔχεν θανοψωμ νεμ θανω  
 νεμ θανωμς ετψεβινοῖτ ἐτε  
 θανμεθμη ἵτε ἴσαρζ νε ψα ἵχοφ  
 ἵτε πιταθο ἐρατῖ.

*Πῖμοτ ταρ νεμωτεν νεμ  
 τερρηνη ετσοπ: χε ἀμην εσεψωπι.*

blood, which he offered for himself and for the people's sins committed in ignorance.

The Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience,

concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

*The grace of God the Father be with you all. Amen.*

يُقَدِّمُهُ عَنِ نَفْسِهِ وَعَنِ جِهَالَاتِ الشَّعْبِ.

مُعِنًا الرُّوحَ الْقُدُسُ بِهَذَا أَنَّ طَرِيقَ الْأَقْدَاسِ لَمْ يُظْهَرْ بَعْدُ، مَا دَامَ الْمَسْكَنُ الْأَوَّلُ لَهُ إِقَامَةً.

الَّذِي هُوَ رَمَزٌ لِلْوَقْتِ الْحَاضِرِ، الَّذِي فِيهِ تَقَدَّمَ قَرَابِينَ وَدَبَائِحَ لَا يُمَكِّنُ مِنْ جِهَةِ الضَّمِيرِ أَنْ تَكْمَلَ الَّذِي يَخْدِمُ.

وَهِيَ قَائِمَةٌ بِأَطْعِمَةٍ وَأَشْرَبِيَّةٍ وَغَسَلَاتٍ مُخْتَلِفَةٍ وَفَرَائِضَ جَسَدِيَّةٍ فَقَطْ، مَوْضُوعَةٌ إِلَى وَقْتِ الْإِصْلَاحِ.

*نعمة الله الأب تكون مع جميعكم. أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν πε πιχοῖτ  
 ἵεπιστολη ἵτε πενιωτ Πετρος.  
 Ἀμην. Παμενρα ἴ.

ἁ Πετρος ἁ: κε - β: ἱ

Φαι δε πε πιχαχι ἐταρζιωψ ἡμοφ  
 θεν θηνοφ.

The Catholic epistle of the First epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

**1 Peter 1: 25 - 2: 10**

Now this is the word, which by the gospel was preached to you

الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. أمين. يا احبابي.

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

Εὰρετενχω οτην ἐδῆρι ἠκακία  
 νιβεν νεμ ἕροϋ νιβεν νεμ μετωβι  
 νιβεν νεμ φῆθονοϋ νιβεν νεμ  
 καταλαλια νιβεν.

Ὑφρητ ἠθανκοτϋι ἠαλωοῖ  
 ἕατμασοτ ϋνοτ: πιερωτ ἠλοσικον  
 ἠατἕροϋ βιωωωοτ ἠμοϋ: ϋινα  
 ἠτετεναλια ἠδῆτϋ ἕδοτῆ ἐπιοτϋαι.

Ιϋε ἀτετενχεμ ϋπι ϋε οτἕριστοϋ  
 πε Πβοιϋ.

Φῆτετεννηοτ ἕαροϋ πιῶνι  
 ετωναδ ἕατρωωϋ μεν ἕβολ ϋιτεν  
 νιρωμ: ἕωτπ δε ἠτεν Φνοτϋ οτοϋ  
 εϋταινοτ.

Οτοϋ ἠῶωτεν ϋωτεν ωωπι ἠφρητ  
 ἠθανῶνι ετωναδ: ἐρετενκωτ ἠμωτεν  
 ἠνοτῆ ἠπνευματικον ἕοτμετοτῆβ  
 εθοταβ: ἐπἕινῆνι ἐπωω  
 ἠθανωοτωωοτϋ ἠπνευματικον:  
 ετωμπ ἠΦνοτϋ ἕβολ ϋιτεν Ιησοϋϋ  
 Πἕριστοϋ.

ϋε οτῆι ἕδῆνοτ ϋεν ϋῆραφῆ: ϋε  
 ϋηππε ϋναχω ϋεν ϋιων ἠοτῶνι  
 εϋωτπ ἠϋωϋ ἠλακε εϋταινοτ:  
 οτοϋ φῆθῆναϋτ ἕροϋ ἠνεϋδῆωπι.

Πιταῖο οτην αϋωοπ ἠωτεν δα  
 ἠθεῆναϋτ: ἠαῆναϋτ δε ἠῶωτ πιῶνι

Therefore, laying aside  
 all malice, all deceit,  
 hypocrisy, envy, and all evil  
 speaking,

as newborn babes,  
 desire the pure milk of the  
 word, that you may grow  
 thereby,

if indeed you have  
 tasted that The Lord is  
 gracious.

Coming to Him as to a  
 living stone, rejected indeed  
 by men, but chosen by God  
 and precious.

You also, as living  
 stones, are being built up a  
 spiritual house, a holy  
 priesthood, to offer up  
 spiritual sacrifices  
 acceptable to God through  
 Jesus Christ.

Therefore, it is also  
 contained in the Scripture,  
 “Behold, I lay in Zion a  
 chief cornerstone, elect,  
 precious, and he who  
 believes on Him will by no  
 means be put to shame.”

Therefore, to you who  
 believe, He is precious; but  
 to those who are  
 disobedient, “The stone

فَأَطْرَحُوا كُلَّ حُبِّهِ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَةٍ،

وَكَأَطْفَالٍ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعِشِّ لِكَيْ  
 تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا  
 مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا  
 مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَجِجَارَةٍ  
 حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،  
 لِتَقْدِيمِ ذَبَائِحِ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ  
 اللَّهِ بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يُتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:  
 «هَسْنَدًا أَضَعُ فِي صَهْيُوتِ حَجَرِ  
 زَاوِيَةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ  
 بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكِرَامَةَ،  
 وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ  
 الَّذِي رَفَضَهُ الْبَنَّاوُونَ هُوَ قَدْ صَارَ

εταρωωυϥ ἵνε νηετκωτ: φαι αϥωωπι  
 ἵνοϣωϣ ἵλακϩ.

Πεμ οῦωνι ἵβροπ νεμ οῦπετρα  
 ἵσκανδαλον: νηεθαδῖβροπ ἐπισαχι  
 ενοι ἵατϣμαϣ ἕφηεταυερῖκεχαϣ  
 ἵδῆητϥ.

Πῶτεν δε ἵῶτεν οῦτενος  
 εϥωτπ οῦμετοῦρο οῦμετοῦηβ  
 οῦῶλωλ εϥοταβ οῦλαος εῦῶμαιοϥ  
 ϩοπωϣ ἵτετενοῦωνϩ εῦολ ἵνιαρετη  
 ἵτε φηεταϥθαζεμ ῶηνοῦ εῦολ δεν  
 ἵχακι εῦοῦη ἐπεϥοῦωιηι ετοι ἵῶφῆρι.

Πῆετε ἵοῦλαος ἀν πε ἵοῦχοῦ:  
 ϣῆνοῦ δε ἀρετενερ οῦλαος ἵφῆνοῦϣ:  
 νῆετε ἵαῦηαι ἵωοῦ ἀν ϣῆνοῦ δε ἀῦηαι  
 ἵωτεν.

*Ἡσῆνοῦ ἵπερμενερε πικοςμος  
 οῦδε νηετωοπ δεν πικοςμος:  
 πικοςμος ἵασῆιηι νεμ τεϥεῖπιῶηια: φῆ  
 δε εῦῆρι ἵφῆνοῦω ἵφῆνοῦϣ ἕῆαωωπι  
 ῶα εῆνεϩ: ἀμῆη.*

which the builders rejected  
 Has become the chief  
 cornerstone,”

and “A stone of  
 stumbling And a rock of  
 offense.” They stumble,  
 being disobedient to the  
 word, to which they also  
 were appointed.

But you are a chosen  
 generation, a royal  
 priesthood, a holy nation,  
 His own special people, that  
 you may proclaim the  
 praises of Him who called  
 you out of darkness into His  
 marvelous light;

who once were not a  
 people but are now the  
 people of God, who had not  
 obtained mercy but now  
 have obtained mercy.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

رَأْسَ الزَّائِيَةِ،

وَجَرَ صَدْمَةً وَصَخْرَةَ عَثْرَةٍ.  
 الَّذِينَ يَعْتَرُونَ غَيْرَ طَائِعِينَ  
 لِلْكَلِمَةِ، الْأَمْرَ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَجَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ  
 مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ اِقْتِنَاءٍ،  
 لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ  
 مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا  
 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

Πραζιϣ ἵτε νεηιοϣ ἵἀποστολοϩ:  
 εῦρε ποῦςμοῦ εῦοταβ ωωπι νεμἀη.  
 Δμῆη.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραζιϣ ῶ: ῶα - ῶϣ

Acts 9: 31 - 43

أعمال 9: 31 - 43

Ἰεκκλῆσιὰ μὲν οὖν ἵτε Ἰουδαεὶ  
 τῆρε νεμ Ἰαλιλεὶ νεμ Ἰαμαριαῖ:  
 νε οὖν ἵτων ἵουερῆρη ἡμαρ:  
 ἐκῆτ οὖο εἰμοψι δὲν Ἰουτ ἵτε  
 Πβοις: οὖο νερῆνοτ ἵψαι δὲν πιωτ  
 ἵρητ ἵτε Πίπερμα εθοταβ.

Δωωπι δε ἐρε Περτοσ νασινι  
 ἐβολ εἴτεν ἵσῆνοτ τῆροτ ἀψι ψα  
 νιὰσιος εἰωοπ δὲν Λυδα.

Δερκει δε ἵουρωι ἡμαρ  
 ἐπερπν πε ἐνεὰ ἐαερ ψυμῆν ἵρομπι  
 εἰψῆνοτ εἴκεν οὐβλοχ φαἱ δε  
 νερψηλ ἐβολ πε.

Περτοσ δε περαε νερ εε ἐνεὰ  
 εἰεταλβο ἡμοκ ἵκε ἵησοϋε Πιχριστοσ  
 τωκ οὖο φωρω δαροκ: οὖο σατοτϋ  
 αἰτωνε.

Οὖο ἀνατ ἐροϋ τῆροτ ἵκε  
 νῆεωοπ δὲν Λυδα νεμ Σαρων  
 νῆεταρκοτοτ ἐΠβοις.

Πῆρη δε δὲν ἵοπη νε οὖν  
 οὐμαθητῆς ἵεμῆι ἡμαρ πε ἐπερπν  
 πε Ἰαβιθα θῆετε ψατοραεμεσ  
 ἵεμοτϋ ἐροσ εε Ἰδαεσι: θαἱ νασμεε  
 ἵεωβ ἵδαεον νεμ νιμεθῆαητ ἐναεἰρι  
 ἡμοωτ.

Then the churches  
 throughout all Judea,  
 Galilee, and Samaria had  
 peace and were edified. And  
 walking in the fear of The  
 Lord and in the comfort of  
 the Holy Spirit, they were  
 multiplied.

Now it came to pass, as  
 Peter went through all parts  
 of the country, that he also  
 came down to the saints  
 who dwelt in Lydda.

There he found a certain  
 man named Aeneas, who  
 had been bedridden eight  
 years and was paralyzed.

And Peter said to him,  
 “Aeneas, Jesus the Christ  
 heals you. Arise and make  
 your bed.” Then he arose  
 immediately.

So all who dwelt at  
 Lydda and Sharon saw him  
 and turned to The Lord.

At Joppa there was a  
 certain disciple named  
 Tabitha, which is translated  
 Dorcas. This woman was  
 full of good works and  
 charitable deeds which she  
 did.

وَأَمَّا الْكَنَائِسُ فِي جَمِيعِ الْيَهُودِيَّةِ  
 وَالْجَلِيلِ وَالسَّامِرَةِ فَكَانَ لَهَا سَلَامٌ  
 وَكَانَتْ تُبْنَى وَتَسِيرُ فِي خَوْفِ  
 الرَّبِّ وَبِتَعَزِيَةِ الرُّوحِ الْقُدُسِ كَانَتْ  
 تَتَكَثَّرُ.

وَحَدَّثَ أَنْ بَطْرُسَ وَهُوَ يَجْتَازُ  
 بِالْجَمِيعِ نَزَلَ أَيْضاً إِلَى الْقَدِيسِينَ  
 السَّاكِنِينَ فِي لُدَّةَ.

فَوَجَدَ هُنَاكَ إِنْسَاناً اسْمُهُ إِبْنِيَّاسُ  
 مُضْطَجِعاً عَلَى سَرِيرٍ مُنْذُ ثَمَانِي  
 سِنِينَ وَكَانَ مَقْلُوجاً.

فَقَالَ لَهُ بَطْرُسُ: يَا إِبْنِيَّاسُ يَشْفِيكَ  
 يَسُوعُ الْمَسِيحُ فُمْ وَأَفْرَشْ لِنَفْسِكَ  
 فِقَامَ لِلْوَقْتِ.

وَرَأَهُ جَمِيعُ السَّاكِنِينَ فِي لُدَّةَ  
 وَسَارُونِ الَّذِينَ رَجَعُوا إِلَى الرَّبِّ.

وَكَانَ فِي يَافَا تَلْمِيذَةٌ اسْمُهَا طَابِيثَا  
 الَّتِي تَرْجَمَتُهُ عَرَاةً. هَذِهِ كَانَتْ  
 مُمْتَلِنَةً أَعْمَالاً صَالِحَةً وَإِحْسَانَاتٍ  
 كَانَتْ تَعْمَلُهَا.

Ασπυπι δε θεν νιερσοτ ετε υματ  
ασπυπι ασμοτ εταρσοκμεε δε αρχαε  
θεν πιμα ετσαπυπι.

Παρε λυδδα δε νασθεντ ελοπιη  
πε: νιμαθητηε οτην εταρσωτεμ γε  
εματ ηνε Πετροε ανουωρη ηρωμι  
ενατ εαροε ερωβε υμοε γε  
υπερδνατ ει εαρον.

Αφτωνε δε ηνε Πετροε ασμωι  
νεμωοτ: εταφι δε ανολε εερηι επιμα  
ετσαπυπι: οτοε ανοε ερατοτ ναεραε  
ηνε νιχηρα τηροτ εριμι οτοε  
εταμο υμοε ενιωθην νεμ νιβωε  
εναεθαμιδ υμωοτ πε ερωπ νεμωοτ  
ηνε Ιβραε.

Εταφριτοτ δε εβολ τηροτ ηνε  
Πετροε οτοε εταφριτε εικεν νεφεκι  
αφτωβε οτοε εταφκοτε επιωμα  
πεχαε γε Ταβιθα τωοτη: ηθεε δε  
ασοτων ηνεεβαλ οτοε εταενατ δε  
εΠετροε αεεμε.

Αφτ τοτε δε τεφχιε οτοε  
αφταεοε ερατε: εταμωοτ δε  
ενιαειοε νεμ νιχηρα αφταεοε νωοτ  
εεονε.

Απαιεωε δε οτωνε εβολ θεν  
λοπιη τηρε: οτοε οτημω ανναετ

But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room.

And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them.

Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments, which Dorcas had made while she was with them.

But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up.

Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive.

And it became known throughout all Joppa, and many believed on The Lord.

وَ حَدَّثَ فِي تِلْكَ الْأَيَّامِ أَنَّهَا مَرِضَتْ  
وَمَاتَتْ فَغَسَلُوهَا وَوَضَعُوهَا فِي  
عَلِيَّةٍ.

وَإِذْ كَانَتْ لُدَّةَ قَرِيبَةً مِنْ يَافَا  
وَسَمِعَ التَّلَامِيذُ أَنَّ بُطْرُسَ فِيهَا  
أَرْسَلُوا رَجُلَيْنِ يَطْلُبَانِ إِلَيْهِ أَنْ لَا  
يَتَأَنَّى عَنْ أَنْ يَجْتَازَ إِلَيْهِمْ.

فَقَامَ بُطْرُسُ وَجَاءَ مَعَهُمَا. فَلَمَّا  
وَصَلَ صَعَدُوا بِهِ إِلَى الْعَلِيَّةِ فَوَقَفَتْ  
لَدَيْهِ جَمِيعُ الْأَرَامِلِ يَبْكِينَ وَيُرِينَ  
أَقْمِصَةً وَثِيَابًا مِمَّا كَانَتْ تَعْمَلُ  
عَرَالَهُ وَهِيَ مَعَهُنَّ.

فَأَخْرَجَ بُطْرُسُ الْجَمِيعَ خَارِجًا  
وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى ثُمَّ انْتَفَتْ  
إِلَى الْجَسَدِ وَقَالَ: يَا طَابِثَا قُومِي  
فَفَتَحَتْ عَيْنَيْهَا. وَلَمَّا أَبْصَرَتْ  
بُطْرُسَ جَلَسَتْ.

فَنَاولَهَا يَدَهُ وَأَقَامَهَا. ثُمَّ نَادَى  
الْقَدِيسِينَ وَالْأَرَامِلَ وَأَحْضَرَهَا  
حَيَّةً.

فَصَارَ ذَلِكَ مَعْلُومًا فِي يَافَا كُلِّهَا  
فَأَمَنَ كَثِيرُونَ بِالرَّبِّ.

ἐΠβοις.

Δεψωπι δε ζεν Ιοπηη νοτωμηω  
νὲροοτ ζατεν οται γε Σιωων

πιβακωαρ.

*Πισαχι δε ντε Πβοις ερεαλαι οροε  
ερεαλωαι: ερεαμασι οροε ερεταχρο:  
ζεν φασια νεκκλησια ντε Φνορτ:  
αμην.*

So it was that he stayed many days in Joppa with Simon, a tanner.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَمَكَثَ أَيَّاماً كَثِيرَةً فِي يَافَا عِنْدَ سِمْعَانَ رَجُلٍ دَبَّاحٍ.

*لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. آمين.*

## Synaxarium of Tout 16 سنكسار اليوم السادس عشر من شهر توت

1. The Consecration of the church of Resurrection in Jerusalem

### 1. The Consecration of the Church of Resurrection in Jerusalem

On this day of the year 51 of the martyrs, 335 AD, the church of Resurrection in Jerusalem was consecrated.

After Queen Helena had discovered the Holy Cross, she ordered the construction of the Church of Resurrection. When the splendid building was completed, Emperor Constantine asked Pope Athanasius, Patriarch of Alexandria, the Patriarch of Constantinople and the Patriarch of Antioch to go to Jerusalem with their bishops. They were received by St. Macarius, Bishop of Jerusalem.

They consecrated the Church of Resurrection and its altars. On the next day, they walked around in a procession with the Holy cross inside the church and around the rest of holy places. Then they returned to their chairs in peace.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

1. تكريس كنيسة القيامة بأورشليم

1. تكريس كنيسة القيامة بأورشليم في مثل هذا اليوم من سنة 51 للشهداء، سنة 335 ميلادية، تم تكريس كنيسة القيامة بأورشليم. وذلك أنه بعد أن اكتشفت الملكة هيلانة خشبة الصليب المقدس، أمرت ببناء كنيسة القيامة، فتم بنائها على أحسن طراز. ولما اكتمل البناء، أرسل الملك قسطنطين الكبير إلى البابا أنثاسيوس بطريرك الإسكندرية وإلى بطريرك القسطنطينية وإلى بطريرك إنطاكية ليذهبوا إلى أورشليم ومعهم أساقفتهم. وهناك استقبلهم القديس مكاريوس أسقف أورشليم وكرسوا كنيسة القيامة ودشنوا المذابح فيها. وفي اليوم التالي، طافوا بالصليب المقدس داخل الكنيسة وبقية المواضع المقدسة. ثم عادوا إلى كراسيهم بسلام. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً ابدياً. آمين.



εὐαγγελιστῶν Δε καὶ Ἰερουσαλὴμ  
ἐβόλθεν ἰσχυροῦς.

Πετραῖον καὶ ἰσχυροῦς Δε  
ἀρετῶν καὶ ἀνοκῶν.

Απεστόλῳ Δε ἦν Σίμων Πέτρος  
πετραῖον καὶ ἀνοκῶν περὶ Χριστοῦ τοῦ  
ἐπιβουλεύοντος.

Απεστόλῳ Δε ἦν Ἰησοῦς πετραῖον  
καὶ ἰσχυροῦς Σίμων Βαριωνᾶ καὶ  
σαρξ καὶ αἷμα ἀποκάλυψαι ἡμῶν  
ἐβόλθεν ἀλλὰ Πάτερ ἐστὶν ἰσχυροῦς.

Ἀνοκῶν Δε ἰσχυροῦς καὶ ἀνοκῶν  
περὶ Πέτρος εἰς τὴν ἀποκάλυψιν  
ταύτην οὕτως ἰσχυροῦς ἦν  
ἰσχυροῦς καὶ ἐπιβουλεύοντος.

Εἰς Δε καὶ ἰσχυροῦς ἦν  
ἰσχυροῦς ἦν ἰσχυροῦς οὕτως  
ἰσχυροῦς καὶ ἰσχυροῦς ἐπιβουλεύοντος  
ἰσχυροῦς καὶ ἰσχυροῦς ἰσχυροῦς  
ἰσχυροῦς καὶ ἰσχυροῦς ἰσχυροῦς.

*Πῶς φαίνεται περὶ ἐπιβουλεύοντος  
ἰσχυροῦς ἦν ἰσχυροῦς.*

He said to them, “But who do you say that I am”.

Simon Peter answered and said, “You are the Christ, the Son of the living God.”

Jesus answered and said to him: Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

*Glory be to God forever.*

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا.

فَأَجَابَ سَمْعَانُ بَطْرُسُ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سَمْعَانُ بَنِي يُونَا، إِنَّ لَحْمًا وَدَمًا لَمْ يُعْلِنْ لَكَ لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بَطْرُسُ وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ فَمَا تَرَبَّطَهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا تَحُلُّهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*



# Katameros Readings for the 17<sup>th</sup> Day of Tout

## First Day of the Feast of the Cross

قطمارس قراءات اليوم السابع عشر من شهر توت المبارك  
أول يوم عيد الصليب المقدس

COYMHY ΓYAYY NÈZOOY ÌΠIÀBOY ΘWOYTY

Φμαζοται NÈZOOY ÌTE ΠICTAYPOC EΘOYAB

### Ροηι

#### Vespers Psalm

مزمو العشيية

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ Δ: Ϝ - Η

Psalm 4: 6 - 8

المزمور 4: 6 - 8

Δηεροτυμηινη εἴρηι εχων ἵχε  
φοτωινη ἵτε πεκρο Πβοις: ακ†  
ἵποτογνοϋ εἴρηι εἵπαρητ: σε ἵθοοκ  
ἵμαγατκ Πβοις: ακῆριγωπι θεν  
ογελπις. Ἀλληλοια.

The light of Your countenance, O Lord, has been manifested towards us. You have put gladness into my heart. For You, O Lord, only has caused me to dwell securely. Alleluia.

قد ارتسم علينا نور وجهك يا رب. أعطيت سروراً لقلبي. لأنك أنت وحدك يا رب. أسكنتني على الرجاء. هليلويا.

#### Vespers Gospel

إنجيل العشيية

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οτὰναστωσις εἵβολ θεν  
πιερασσελιον εθογαβ κατὰ Ιωαννην  
ασιοϋ.

A chapter according to Saint John, may his blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Πεξε Ιησοϋς νωοτ γε εϋωπ  
 ἀρετενϋανδες Πωηρι ἔφρωμι τοτε  
 ἐρετενεμι γε ἀνοκ πε οτοϋ η̅τερ ε̅λι  
 αν ε̅βολ ριτοτ ἔμαγατ: αλλα κατα  
 φρητ̅ ε̅ταϋτσαβοι η̅ξε Παιωτ ναι  
 τ̅σαζι ἔμωοτ.

Οτοϋ φη̅εταϋταοτοι ε̅χη νεμη  
 οτοϋ ἔπεϋχατ ἔμαγατ γε ἀνοκ τ̅ρι  
 ἔννεοραναϋ η̅χοτ νιβεν.

Ναι δε εϋξω ἔμωοτ θανμηϋ  
 α̅τναε̅τ̅ ε̅ροϋ.

Ναϋξω ο̅τη ἔμοο πε η̅ξε Ιησοϋς  
 ἔνιλον̅δαι ε̅τα̅τναε̅τ̅ ε̅ροϋ γε εϋωπ  
 ἔνωτεν ἀρετενϋανδ̅ε̅ θ̅εν πασαζι  
 τα̅φμη ἔνωτεν ναμαθη̅τ̅ς.

Οτοϋ ἐρετενε̅σο̅τεν ἔμη οτοϋ ἐρε  
 ἔμη ε̅ρ ἔηνοτ̅ η̅ρεμ̅ε.

Α̅τε̅ρο̅τ̅ω̅ ε̅ξω ἔμοο ναϋ γε  
 ἔνον̅ να̅ π̅πε̅ρμα̅ ἔα̅βρααμ̅ οτοϋ  
 ἔπε̅νε̅ρβωκ ἔε̅λι ἔνε̅ε: πω̅ς ἔθοκ  
 εκ̅ξω ἔμοο γε ἐρετενε̅ε̅ρ̅ ρε̅μ̅ε.

Α̅ϋ̅ε̅ρο̅τ̅ω̅ νωοτ η̅ξε Ιησοϋς γε  
 ἔμη̅ν ἔμη̅ν τ̅ξω ἔμοο νω̅τεν γε  
 ο̅τον̅ νιβεν ε̅τι̅ρι ἔφ̅νο̅βι ο̅τ̅βωκ ἔτε  
 φ̅νο̅βι πε.

Then Jesus said to them,  
 “When you lift up the Son  
 of Man, then you will know  
 that I am He, and that I do  
 nothing of Myself; but as  
 My Father taught Me, I  
 speak these things

And He who sent Me is  
 with Me. The Father has not  
 left Me alone, for I always  
 do those things that please  
 Him.”

As He spoke these  
 words, many believed in  
 Him.

Then Jesus said to those  
 Jews who believed Him, “If  
 you abide in My word, you  
 are My disciples indeed.

And you shall know the  
 truth, and the truth shall  
 make you free.”

They answered Him,  
 “We are Abraham’s  
 descendants, and have never  
 been in bondage to anyone.  
 How can You say, ‘You  
 will be made free?’”

Jesus answered them,  
 “Most assuredly, I say to  
 you, whoever commits sin  
 is a slave of sin.

فَقَالَ لَهُمْ يَسُوعُ: «مَتَى رَفَعْتُمْ ابْنَ  
 الْإِنْسَانِ فَحِينَئِذٍ تَفْهَمُونَ أَنِّي أَنَا  
 هُوَ وَلَسْتُ أَفْعَلُ شَيْئًا مِنْ نَفْسِي بَلْ  
 أَتَكَلَّمُ بِهَذَا كَمَا عَلَّمَنِي أَبِي.

وَالَّذِي أَرْسَلَنِي هُوَ مَعِي وَلَمْ  
 يَتْرُكْنِي الْآبَ وَحْدِي لِأَنِّي فِي كُلِّ  
 حِينٍ أَفْعَلُ مَا يَرْضِيهِ».

وَبَيْنَمَا هُوَ يَتَكَلَّمُ بِهَذَا آمَنَ بِهِ  
 كَثِيرُونَ.

فَقَالَ يَسُوعُ لِلْيَهُودِ الَّذِينَ آمَنُوا  
 بِهِ: «إِنَّكُمْ إِنْ ثَبْتُمْ فِي كَلَامِي  
 فَبِالْحَقِيقَةِ تَكُونُونَ تَلَامِيذِي.

وَتَعْرِفُونَ الْحَقَّ وَالْحَقُّ يُحَرِّرُكُمْ».

أَجَابُوهُ: «إِنَّا ذُرِّيَّةُ إِبْرَاهِيمَ وَلَمْ  
 نُسْتَعْبَدْ لِأَحَدٍ قَطْرَ كَيْفَ تَقُولُ أَنْتَ:  
 إِنَّكُمْ تَصِيرُونَ أَحْرَارًا؟»

أَجَابَهُمْ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ  
 لَكُمْ: إِنَّ كُلَّ مَنْ يَعْصِلُ الْخَطِيئَةَ هُوَ  
 عَبْدٌ لِلْخَطِيئَةِ.

Πῖβωκ Δε ὑπαρῶσι θεν πιηι ψα  
ἐνεε: πιψηρι Δε ἵθοοψ ψαρῶσι ἐρατψ  
ψα ἐνεε.

Εψωπ οτη ἀρεψαν Πιψηρι ερ  
θηννοῦ ἵρεμζε οητωσ τετεηναερ  
ρεμζε.

Ἰἔμι γε ἵθωτεη να ἵχροχ  
ἵΔβρααμ ἀλλα τετεηκωτ ἵσωι  
ἐδοθεβτ γε πασαχι ψοπ θεν θηννοῦ ἀη.

Πη οτη ἀνοκ ἐταηατ ἐρωοῦ  
ἵτοτψ ἵΠαιωτ ηαι τσαχι ἵμωοῦ:  
οηοε ἵθωτεη εωτεη  
ηηἔταρετεησοομοῦ ἵτοτψ ἵπετεηιωτ  
τετεηἵρι ἵμωοῦ.

Αῦεροῦῶ πεχωοῦ ηαψ γε πεηιωτ  
πε Δβρααμ: πεξε Ιησοῦσ ηωοῦ γε ἐνε  
ἵθωτεη ηεηψηρι ἵΔβρααμ πε  
ηιεβηοῦ ἵτε Δβρααμ  
ηαρετεηηαητοῦ.

Ἰἵνοῦ Δε τετεηκωτ ἵσωι  
ἐδοθεβτ: οηρωμ ηερω ἵθμη ηωτεη  
θἕταησοομεσ ἵτοτψ ἵΦηοῦτ: φαη  
ἵπε Δβρααμ αη.

Πῶτεη τετεηἵρι ἵηιεβηοῦ ἵτε  
πετεηιωτ: πεχωοῦ ηαψ γε ἀηοη  
εαηεφο ἀη ἐβολ θεν ἵπορηα: οηιωτ  
ἵμαρατψ ἐτεηηαη πε Φηοῦτ.

And a slave does not  
abide in the house forever,  
but a son abides forever.

Therefore, if the Son  
makes you free, you shall be  
free indeed.

I know that you are  
Abraham's descendants,  
but you seek to kill Me,  
because My word has no  
place in you.

I speak what I have seen  
with My Father, and you do  
what you have seen with  
your father."

They answered and said  
to Him, "Abraham is our  
father." Jesus said to them,  
"If you were Abraham's  
children, you would do the  
works of Abraham.

But now you seek to kill  
Me, a Man who has told  
you the truth which I heard  
from God. Abraham did not  
do this.

You do the deeds of  
your father" Then they said  
to Him, "We were not born  
of fornication; we have one  
Father – God."

وَالْعَبْدُ لَا يَبْقَى فِي الْبَيْتِ إِلَى الْأَبَدِ  
أَمَّا الْإِبْنُ فَيَبْقَى إِلَى الْأَبَدِ.

فَإِنْ حَرَّرَكُمْ الْإِبْنُ فَبِالْحَقِيقَةِ  
تَكُونُونَ أحراراً.

أَنَا عَالِمٌ أَنكُمْ ذُرِّيَّةَ إِبْرَاهِيمَ. لَكِنكُمْ  
تَطْلُبُونَ أَنْ تَقْتُلُونِي لِأَنَّ كَلَامِي لَا  
مَوْضِعَ لَهُ فِيكُمْ.

أَنَا أَتَكَلَّمُ بِمَا رَأَيْتُ عِنْدَ أَبِي وَأَنْتُمْ  
تَعْمَلُونَ مَا رَأَيْتُمْ عِنْدَ آبَائِكُمْ».

أَجَابُوا وَقَالُوا لَهُ: «أَبُونَا هُوَ  
إِبْرَاهِيمُ». قَالَ لَهُمْ يَسُوعُ: «لَوْ  
كُنْتُمْ أَوْلَادَ إِبْرَاهِيمَ لَكُنْتُمْ تَعْمَلُونَ  
أَعْمَالَ إِبْرَاهِيمَ.

وَلَكِنكُمْ الْآنَ تَطْلُبُونَ أَنْ تَقْتُلُونِي  
وَأَنَا إِنْسَانٌ قَدْ كَلَّمْتُكُمْ بِالْحَقِّ الَّذِي  
سَمِعْتُهُ مِنَ اللَّهِ. هَذَا لَمْ يَعْمَلْهُ  
إِبْرَاهِيمُ.

أَنْتُمْ تَعْمَلُونَ أَعْمَالَ آبَائِكُمْ». فَقَالُوا  
لَهُ: «إِنَّا لَمْ نُوَلَدْ مِنْ زِنَا. لَنَا أَبٌ  
وَاحِدٌ وَهُوَ اللَّهُ».

Περαει νωου ηνε ιησουε γε ενε  
 Φνουτ πε πετενωτ  
 ναρετενναμενριτ πε: ανοκ ταρ εταιι  
 εβολ δεν Φνουτ ουοε αι: ουδε ταρ  
 νεταιι αν εβολ εριτοτ μμαρατ αλλα  
 ηθοε πε εταεταουοι.

*Πωου φα Πεννοτ πε ωα ενεε  
 ητε ηι ενεε: αμην.*

Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.”

*Glory be to God forever.*

فَقَالَ لَهُمْ يَسُوعُ: «لَوْ كَانَ اللَّهُ  
 أَبَاكُمْ لَكُنْتُمْ تُحِبُّونَنِي لِأَنِّي خَرَجْتُ  
 مِنْ قِبَلِ اللَّهِ وَأَتَيْتُ. لِأَنِّي لَمْ آتِ مِنْ  
 نَفْسِي بَلْ ذَاكَ أَرْسَلَنِي.»

*والمجد لله دائماً.*

## 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.

Ψαλμοε τω Δαυιδ ηθ: ε

Psalm 60: 4, 5

المزمور 59: 3

Δκτ ηνομηηηη ηηηετερεοτ  
 δεατεκεηη: εερονφωτ εβολ δεατεη ηπερο  
 ηνοφητ: εηηα ητοηηοεη ηνε  
 ηεκηεηρατ: ηαεμετ δεη τεκοηηηαη.  
 Αλληληοηα.

You have given a banner to those who fear You, That it may be displayed because of the truth. That Your beloved may be delivered, Save with Your right hand, and hear me. Alleluia.

أعطيت الذين يتقونك علامة  
 ليهربوا من وجه القوس لكيما  
 ينجو أحبائك بيمينك. 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>ΟὐὰΝΑΣΤΩCΙC ἔΒΟΛ ΔΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ 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: ΚΕ - ΛΕ</b></p>	<p><b>John 12: 26 - 36</b></p>	<p><b>يوحنا 12: 26 - 36</b></p>
<p>ΦΗΘΗΝΑΨΕΨΥΙ ἄΜΟΙ ΜΑΡΕΦΟΥΑΖΕ ἵCΩΙ ΟΥΟΖ ΦῆΜΑ ἔΨΩΠ ἄΜΟΕ ΕΦἔΨΩΠΙ ἄΜΑΥ ΝΕΜΗ ἵΞΕ ΠΑΡΕΨΨΕΨΥΙ: ΟΥΟΖ ΦΗΘΗΜΑΕΡΡΕΨΨΕΨΥΙ ΝΗΙ ἑΝΑΕΡΤΙΜΑΝ ἄΜΟΕ ἵΞΕ ΠΑΙΩΤ.</p>	<p>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.</p>	<p>إِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي يُكْرِمُهُ الْآبُ.</p>
<p>† ΠΟΥ ἂ ΤΑΨΥΧΗ ΨΘΟΡΤΕΡ ΟΥΟΖ ΟΥ ΠΕ ΨΝΑΖΟΥ: ΠΑΙΩΤ ΝΑΖΜΕΤ ἔΒΟΛ ΔΕΝ ΤΑΙΟΥΤΟΥ: ΑΛΛΑ ΕΘΒΕ ΦΑΙ Αἰ ἔΤΑΙΟΥΤΟΥ.</p>	<p>Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour?’ But for this purpose I came to this hour.</p>	<p>الآنَ نَفْسِي قَدْ اضْطَرَبْتُ. وَمَاذَا أَقُولُ؟ أَيُّهَا الْآبُ نَجِّنِي مِنْ هَذِهِ السَّاعَةِ. وَلَكِنْ لِأَجْلِ هَذَا أَتَيْتُ إِلَى هَذِهِ السَّاعَةِ.</p>
<p>ΦΙΩΤ ΜΑΩΟΥ ἄΠΕΚΨΗΡΙ: ΟΥCῆΜΗ ΑΣΙ ἔΒΟΛ ΔΕΝ ΤΦΕ ΕCΖΩ ἄΜΟC ΧΕ ΑΙΨΩΟΥ: ΠΑΛΙΝ ΟΗ ΨΝΑΨΩΟΥ.</p>	<p>“Father, glorify Your Son.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.”</p>	<p>أَيُّهَا الْآبُ مَجِّدِ ابْنَكَ». فَجَاءَ صَوْتُ مِنَ السَّمَاءِ: «مَجَّدْتُ وَأَمَجِّدُ أَيْضًا».</p>
<p>ΠΙΜΨ ΟΥΝ ἑΝΑΦΟΥ ἑΡΑΤΨ ἔΤΑΨΩΤΕΜ ΝΑΨΧΩ ἄΜΟC ΧΕ ΟΥΔΑΡΑΒΑΙ ΠΕΤΑΨΨΩΠΙ ΔΑΝΚΕΧΩΟΥΝΙ ΔΕ ΝΑΨΧΩ ἄΜΟC ΧΕ ΟΥΑΣΤΕΛΟC ΠΕΤΑΨΨΑΧΙ ΝΕΜΑΨ.</p>	<p>Therefore, the people who stood by and heard it said that it had thundered. Others said, “An angel has spoken to Him.”</p>	<p>فَالْجَمْعُ الَّذِي كَانَ وَاقِفًا وَسَمِعَ قَالَ: «قَدْ حَدَّثَ رَعْدًا» وَآخَرُونَ قَالُوا: «قَدْ كَلَّمَ مَلَاكًا».</p>
<p>ΔΨἑΡΟΥ ἄΝΩΟΥ ἵΞΕ ΙΗCΟΥC ΟΥΟΖ ΠΕΧΑΨ ΧΕ ἔΤΑΨΨΩΠΙ ΔΗ ΕΘΒΗΤ ἵΞΕ ΤΑΙCῆΜΗ ΑΛΛΑ ΕΘΒΕ ΘΗΝΟΥ.</p>	<p>Jesus answered and said, “This voice did not come because of Me, but for your sake.”</p>	<p>أَجَابَ يَسُوعُ: «لَيْسَ مِنْ أَجْلِي صَارَ هَذَا الصَّوْتُ بَلْ مِنْ أَجْلِكُمْ.</p>
<p>† ΠΟΥ ἡΖΑΠ ἵΤΕ ΠΑΙΚΟCΜΟC: ΨΝΟΥ ἡΑΡΧΩΝ ἵΤΕ ΠΑΙΚΟCΜΟC ΕΥἔΖΙΤΨ ἔΒΟΛ.</p>	<p>Now is the judgment of this world; now the ruler of this world will be cast out.</p>	<p>الآنَ دِينَوَنَةَ هَذَا الْعَالَمِ. الْآنَ يُطْرَحُ رَيْسُ هَذَا الْعَالَمِ خَارِجًا.</p>

Ουτος ἀνοκ ζω διωλανθις ἐβολθα  
πκαθι εἰεσεκ ουτον νιβεν ἐροι.

Φαι δε ναρω ἄμοϋ εϋτημῆνι χε  
θεν αω ἄμοϋ ἑναμοϋ.

Αϋερονὼ ναϋ ἵνε πιμῶ εϋρω  
ἄμοκ χε ἀνον ανωτεμ ἐβολα ἄεν  
πινομοκ χε Πιχριστοκ ωοπ ωα ἐνεϋ:  
ουοϋ πως εκρω ἄμοκ ἵθοκ χε ζωτ  
πε ἵτοϋεϋ Πωηρι ἄΦρωμ: νιμ πε  
Πωηρι ἄΦρωμ.

Πεξε Ιησοϋκ νωοϋ χε ἐτι κεκοϋϋι  
ἵνοϋ πιοϋωῖνι ἄεν ἑηνοϋ: μοϋι ουν  
ἄεν πιοϋωῖνι ζωκ πιοϋωῖνι ἵτεν  
ἑηνοϋ: ϋῖνα ἵτεϋτεμ πιχακι ταϋε  
ἑηνοϋ: χε φηεθμοϋι ἄεν πιχακι  
ἵἑἑμι αν χε αϋμοϋι ἐθων.

Ζοκ πιοϋωῖνι ἵτεν ἑηνοϋ ναϋτ  
ἐπιοϋωῖνι ϋῖνα ἵτετενερωηρι  
ἄπιοϋωῖνι.

*Πῶοϋ φα Πεννοϋτ πε ωα ἐνεϋ  
ἵτε νι ἐνεϋ: ἄμῆνι.*

And I, if I am lifted up  
from the earth, will draw all  
peoples to Myself.”

This He said, signifying  
by what death He would  
die.

The people answered  
Him, “We have heard from  
the law that the Christ  
remains forever; and how  
can You say, ‘The Son of  
Man must be lifted up?’  
Who is this Son of Man?”

Then Jesus said to them,  
“A little while longer the  
light is with you. Walk  
while you have the light,  
lest darkness overtake you;  
he who walks in darkness  
does not know where he is  
going.

While you have the light,  
believe in the light, that you  
may become sons of light.”

*Glory be to God  
forever.*

وَأَنَا إِنِ ارْتَفَعْتُ عَنِ الْأَرْضِ أُجَذِّبُ  
إِلَيَّ الْجَمِيعَ.»

قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيتَةِ كَانَ  
مُزْمِعًا أَنْ يَمُوتَ.

فَأَجَابَهُ الْجَمْعُ: «نَحْنُ سَمِعْنَا مِنَ  
النَّامُوسِ أَنَّ الْمَسِيحَ يَبْقَى إِلَى  
الْأَبَدِ فَكَيْفَ تَقُولُ أَنْتَ إِنَّهُ يَنْبَغِي  
أَنْ يَرْتَفَعَ ابْنُ الْإِنْسَانِ؟ مَنْ هُوَ  
هَذَا ابْنُ الْإِنْسَانِ؟»

فَقَالَ لَهُمْ يَسُوعُ: «النُّورُ مَعَكُمْ  
زَمَانًا قَلِيلًا بَعْدَ فَسِيرُوا مَا دَامَ لَكُمْ  
النُّورُ لئَلَّا يَدْرِكَكُمْ الظُّلَامُ. وَالَّذِي  
يَسِيرُ فِي الظُّلَامِ لَا يَعْلَمُ إِلَى أَيْنَ  
يَذْهَبُ.»

مَا دَامَ لَكُمْ النُّورُ آمِنُوا بِالنُّورِ  
لِتَصِيرُوا أَبْنَاءَ النُّورِ.»

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπταβιβλίου Παύλου Πρὸς Κορινθίους**

<p>Παῦλος φέβωκ ὑπενδίοις Ἰησοῦς Χριστός: πᾶποστολος ἐθαθευ: φῆεταρωαυ ἐπιζωεννοϋφι ἕτε 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 First epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الأولي إلى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.</p>
<p><b>ἁ Κορινθίους ἁ: ιζ - λα</b></p>	<p><b>1 Corinthians 1: 17 - 31</b></p>	<p><b>1 كورنثوس 1: 17 - 31</b></p>
<p>Ἦε ἐταϋταοϋοι γαρ αν ἕτε Χριστός ἐϋωυα αλλα ἐζωεννοϋφι θεν οϋβω ἕταϋ: αν θινα ἕτεϋϋτεμϋωπι εϋϋοϋϋϋ ἕτε πιταϋροϋ ἕτε Χριστός.</p>	<p>For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.</p>	<p>لأنَّ الْمَسِيحَ لَمْ يُرْسِلْنِي لِأَعْمَدِ بَلْ لِأُبَشِّرَ، لَا بِحِكْمَةٍ كَلَامٍ لِنَلَّا يَتَعَطَّلَ صَلِيبُ الْمَسِيحِ.</p>
<p>Πιϋαϋι γαρ ἕτε πιταϋροϋ ἕτε ἕτε μεν εϋνατακο οϋμετοϋ πε: να λα ἕνον θα ἕθεθαναοϋεμ οϋϋομ ἕτε Φνοϋϋ πε.</p>	<p>For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.</p>	<p>فإنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ جَهَالَةٌ وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلَّصِينَ فَهِيَ قُوَّةُ اللَّهِ.</p>
<p>ϋϋθνοϋϋ γαρ ϋε ϋνατακο ἕτεϋοϋια ἕτε πιϋαβεϋ οϋοϋ πεμ ἕτε ἕκαϋϋηϋ ϋναϋοϋϋϋ.</p>	<p>For it is written: “I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.”</p>	<p>لأنَّه مَكْتُوبٌ: «سَأَيِّدُ حِكْمَةَ الْحُكَمَاءِ وَأَرْفُضُ فَهْمَ الْفُهَمَاءِ».</p>
<p>Δϋθων οϋϋαβε: Δϋθων οϋϋαϋ: Δϋθων οϋρεϋθοϋϋεϋ ἕτε παϋ ἐνεϋ: μ ἕπε Φνοϋϋ εϋ ϋϋοϋια ἕτε παϋ κοϋμοϋ</p>	<p>Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?</p>	<p>أَيْنَ الْحَكِيمِ؟ أَيْنَ الْكَاتِبِ؟ أَيْنَ مُبَاحِثِ هَذَا الدَّهْرِ؟ أَلَمْ يُجْهَلِ اللَّهُ حِكْمَةَ هَذَا الْعَالَمِ؟</p>

ἵκοσ.

Επιδη γαρ ᾔθεν ἰσοφία ἵτε  
Φνοῦτ ἕπε πικοςμος σοῦεν Φνοῦτ  
ἐβολ ἕιτεν ἰσοφία ἀρῆματ ἵξε  
Φνοῦτ ἐβολ ἕιτεν ἰμετσοσ ἵτε  
πιβιωῦ ἐνοθεμ ἵνηεθναβτ.

Επιδη निकολῶδαι σεῦρετιν  
ἵελανμηινη: οῦοθ νιοῦεινιν σεκωτ ἵσα  
οῦσοφία.

Ἀνον δε τενβιωῦ ἕπιχριστος  
ἐαγαῦρ: νιοῦδαι μεν οῦσκανδαλον  
νωῦτ πε: νιοῦεινιν δε οῦμετσοσ πε.

Ἡαν δε ἄνον δα νηεθνανοθεμ  
νιοῦδαι νεμ νιοῦεινιν Πιχριστος  
οῦσμου ἵτε Φνοῦτ πε νεμ οῦσοφία  
ἵτε Φνοῦτ.

Ἢε ἰμετσοσ ἵτε Φνοῦτ εσοι  
ἵσαβε ἐβοτε νιρωμι: οῦοθ  
ἰμετασθενησ ἵτε Φνοῦτ εσοι ἵχωρι  
ἐβοτε νιρωμι.

Ἀνατ γαρ ἐπετενωθεμ νασνηοῦ  
ξε ἕμμον οῦμηῦ ἵσαβε κατα σαρξ:  
ἕμμον οῦμηῦ ἵχωρι ἕμμον οῦμηῦ  
ἵνεῦσενησ.

Ἀλλα νικοσ ἵτε πικοςμος  
ἀρσοτποῦ ἵξε Φνοῦτ εἵνα ἵτερῆῦπι  
ἵνισαβεῦ οῦοθ νιμετσωβ ἵτε

For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

For Jews request a sign, and Greeks seek after wisdom,

but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.

But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to

لأنه إذ كان العالم في حكمة الله لم يعرف الله بالحكمة استحسن الله أن يخلص المؤمنين بجهالة الكرازة.

لأن اليهود يسألون آية واليونانيين يطلبون حكمة.

ولكننا نحن نكرز بالمسيح مصلوباً: لليهود عثرة ولليونانيين جهالة!

وأما للمدعوين: يهودا ويونانيين فبالمسيح قوة الله وحكمة الله.

لأن جهالة الله أحكم من الناس! وضعف الله أقوى من الناس!

فانظروا دعوتكم أيها الإخوة أن ليس كثيرون حكماء حسب الجسد. ليس كثيرون أقوياء. ليس كثيرون شرفاء.

بل اختار الله جهال العالم ليخزي الحكماء واختار الله ضعفاء العالم ليخزي الأقوياء.



πικοςμος αψοτποτ νζε φνοτ ρινα  
 ντεφτυπι ννιζωρι.

Οτοζ νιμεταξενης ντε πικοςμος  
 νευ νηετωωψ αψοτποτ νζε  
 φνοτ: νευ νηετε νσεωοπ αν ρινα  
 ντεφκωρψ ννηετωοπ.

Ξοπωζ ντε ψτεμ σαρξ νιβεν  
 ψοτψοτ υμωοτ υπεμθο υφνοτ.

Πθωτεν δε εβολ υμοψ ρωτεν  
 ζεν Πιχριστοζ Ιησοϋς φηεταψωπι  
 ναν νοτσοφια εβολ ριτεν φνοτ  
 οτμεθμη νευ οττοτβο νευ οτωτ.

Ξινα κατα φρητ ετςζηοττ ζε  
 πετωοτψοτ υμοψ μαρεψωοτψοτ  
 υμοψ ζεν Πβοις.

*Πρμωτ σαρ νευωτεν νευ  
 τειρηνη ετσοπ: ζε λμην εσεψωπι.*

put to shame the things  
 which are mighty,

and the base things of  
 the world and the things  
 which are despised God has  
 chosen, and the things  
 which are not, to bring to  
 nothing the things that are,

that no flesh should  
 glory in His presence.

But of Him you are in  
 Christ Jesus, who became  
 for us wisdom from  
 God, and righteousness and  
 sanctification and  
 redemption,

that, as it is written, "He  
 who glories, let him glory  
 in The Lord."

*The grace of God the  
 Father be with you all.  
 Amen.*

وَاخْتَارَ اللهُ اَدْنِيَاءَ الْعَالَمِ  
 وَالْمُرْدَرَى وَعَيْرَ الْمَوْجُودِ لِيُبَيِّنَ  
 الْمَوْجُودَ.

لِكَيْ لَا يَفْتَخَرَ كُلُّ ذِي جَسَدٍ اَمَامَهُ.

وَمِنْهُ اَنْتُمْ بِالْمَسِيحِ يَسُوعَ الَّذِي  
 صَارَ لَنَا حِكْمَةً مِنَ اللهِ وَبِرًا  
 وَقِدَاسَةً وَفِدَاءً.

حَتَّى كَمَا هُوَ مَكْتُوبٌ: مَنْ افْتَخَرَ  
 فَلْيَفْتَخِرْ بِالرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ ζεν πε πιζοττ  
 νεπιστολη ντε πενιωτ Πετρος.  
 Δμην. Παμενρατ.

**α Πετρος β: ια - κε**

Παμενρατ ττωβζ υμωτεν  
 υφρητ νεανρεμνζωιλι οτοζ  
 ζανψεμμωοτ ζενθηνοτ εβολ ζα

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 - 25**

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. آمين. يا احبابي.

**1 بطرس 2: 11 - 25**

أَيُّهَا الْأَحْبَاءُ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ  
 وَنَزَلَاءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ  
 الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

νὴ ἐπιθῆναι τὸ ἠσαρκικὸν νῆτθῆκ ὄνθε  
†ψυχῆ.

Πετηνζινουσι μαρεψωπι  
εφερωατ θεν νιεθνος εἶνα εἶωπι  
αυσαχι θαρωτεν ἠφρη†  
ἠθανσαμπετρωοτ εἶνατ δε εἶβολ  
εἶτεν νετενεβηοτἰ εθῆανετ  
ἠτορ†ωοτ ἠφνορ† θεν πῆερωοτ ἠτε  
πιχεμπωῖνι.

Μαδνεχωτεν ἠπιωντ τηρῆ ἠτε  
†μετρωμι εἶθε Πβοις: ἠτε πορρο εως  
εφβοσι.

Ἰτε νιζηγεμων εως εἶταοτῶ  
ἠμωοτ εἶβολ εἶτοτῆ εἶβἠἠπῶῖ  
ἠνιςαἠπετρωοτ εἶρωοτῶοτ δε  
ἠνιςαἠπεθῆανετ.

Χε φαι πε φορωῶ ἠφνορ†  
εἶρενἠρι ἠπιπεθῆανετ ἠτετενῶθαμ  
εἶδοτῆ εἶρεν ἠμετατεμι ἠτε νιατκα†  
ἠρωμι.

Ἰφρη† ἠθανρεμζεετ ὄροε εἶρε  
†μετρεμζε ἠτεν ἠηνοτ ἠφρη† αν  
ἠνοκαλυμμα ἠτε †κακιὰ αλλα  
ἠφρη† ἠθανεβιαικ ἠτε φνορ†.

Ματαιε ὄρον νιβεν †μετμαισον  
μεριπς ἀριβο† θατῆν ἠφνορ†  
ματαιε πορρο.

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.

وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَّمِ  
حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَقْتَرُونَ  
عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمْجِدُونَ 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 لِلْإِتْقَامِ  
مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي  
الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا  
الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ  
الْأَعْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحُرِّيَّةَ  
عِنْدَهُمْ سُنْرَةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الْإِخْوَةَ.  
خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

Πιεβιαικ ἐρετενδνον ἰκωτεν  
ἵνετενδισετ δεν ροτ̄ νιβεν ἵνιατ̄αθοσ  
ἠμαγατοτ̄ αν ἵεπικησ αλλα νευ  
νικεχωοτ̄νι νιετκωλχ.

Φαι γαρ οτ̄μοτ̄ πε ισε εβε  
οτ̄σννηδεσις ἵτε Φνοτ̄ οτον ογαι  
ναωωπ̄ εροτ̄ ἵδρηι δεν εανευκατ̄ε  
ἵηητ̄ ετ̄βηοτ̄ ἵκονσ.

Αω γαρ πε πωοτ̄ωοτ̄ ισε  
ἐρετενερνοβι οτοε εετ̄κεε νωτεν  
τετενωοτ̄ ἵηητ̄ αλλα ἐρετενιρι  
ἠπιπεθανετ̄ οτοε ἐρετενδνεκαε  
τετεναμοι ἵτεν θηνοτ̄: φαι γαρ  
οτ̄μοτ̄ πε εβολ ειτεν Φνοτ̄.

Εταθαεμ θηνοτ̄ γαρ εφαι χε  
Πιχριστοε εωτ̄ ετ̄βιεκαε ετ̄ρηι  
εχων: ετ̄σωπ̄ ναν ἵοτ̄ετ̄ποσραμων  
εινα ἵτενμωωι ἵσα νετ̄ωεντατ̄σι.

Φηετε ἠπεεφερνοβι οτ̄δε ἠποτ̄σεμ  
χροτ̄ χη δεν ρωτ̄.

Ετ̄εωοτ̄ω εροτ̄ νατ̄ εωοτ̄ω αν πε:  
ετ̄βιεκαε νατ̄ εωωτ̄ αν πε: νατ̄τ̄ δε  
ἠπιεαπ̄ ἠπιρετ̄τ̄εαπ̄ ἠμμη πε.

Φηεταρεν νενοβι ετ̄ωωι ειχεν  
πιωε εβολ ειτεν πετ̄σωμα εινα  
εανμοτ̄ εβολ εα νινοβι ἵτενοηδ̄ δε  
ἵτ̄μεεμμη: φηεταρετενταλδ̄ο εβολ

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.

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.

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَفَاءِ أَيْضًا.

لَآنَ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْزَانًا مُتَأَلِّمًا بِالظُّلْمِ.

لِأَنَّهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَلْطَمُونَ مُخْطِئِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَصْبِرُونَ، فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.

لِأَنَّكُمْ لِهَذَا دُعِيتُمْ. فَإِنَّ الْمَسِيحَ أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مِثَالًا 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 بِعَدْلٍ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ عَنِ الْخَطَايَا فَنَحْيَا لِلْحَيَاةِ. الَّذِي بِجَلْدَتِهِ شَفِيتُمْ.

εἰτεν πεπερδοτ.

Παρετενοι ταρ πε μφρητ  
νηδανεωοτ ετσωρεμ: αλλα αρετεν  
τασθο τνοτ δα πετενμανεωοτ οτοε  
πεπισκοποε ντε νετενψυχη.

*Πασνηοτ υπερμενρε πικοεμοε  
οτδε νηετωοπ δεν πικοεμοε:  
πικοεμοε νασινη νεμ τερεπεθωμια: φη  
δε ετιρι μφοντω μφνοττ εναωωπι  
ωα ενεε: αμην.*

For you were like sheep  
going astray, but have now  
returned to the Shepherd  
and Overseer of your souls.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

لَا تَنكُم كُنْتُمْ كخَرَّاف ضَالَّة، لَكُنْكُمْ  
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفْسِكُمْ  
وَأَسْقِفَهَا.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. آمين.*

### The Acts الإبركسيس

Πραξιε ντε νενιοτ ναποετολοε:  
ερε ποτεμοτ εθοταε ωωπι νεμην.  
αμην.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. آمين.

Πραξιε ι: λδ - μτ

Acts 10: 34 – 43

أعمال 10: 34 - 43

εταφοτων δε ηρωε ηνεε Πετροε  
πεχαε γε δεν οτμεομη τνατ γε  
οτρεεβιεο αν πε φνοττ.

Then Peter opened his  
mouth and said, "In truth I  
perceive that God shows no  
partiality.

فَقَالَ بُطْرُسُ: «بِالْحَقِّ أَنَا أَجِدُ أَنَّ  
اللَّهَ لَا يَقْبَلُ الْوَجْهَ.

αλλα ηερηι δεν ωλωε νιβεν  
ετερεοτ δα τερεχη οτοε ετερεωε  
ετμεομη εωηη νασραε.

But in every nation  
whoever fears Him and  
works righteousness is  
accepted by Him."

بَلْ فِي كُلِّ أُمَّةِ الَّذِي يَتَّقِيهِ وَيَصْنَعُ  
الْبِرَّ مَقْبُولٌ عِنْدَهُ».

αφοωωρπ υπερεσαχι ηνενηωρηι  
μΠισραηλ ερεωωεννοετ νονειρηνη  
εβοε ετεν Ιησοεε Πιχριετοε: φαι πε  
Πβοιε νοτοη νιβεν.

The word, which God  
sent to the children of Israel,  
preaching peace through  
Jesus Christ; He is Lord of  
all.

الكَلِمَةُ الَّتِي أَرْسَلَهَا إِلَى بَنِي  
إِسْرَائِيلَ يُبَشِّرُ بِالسَّلَامِ بِإِسْنِوَعِ  
الْمَسِيحِ. هَذَا هُوَ رَبُّ الْكُلِّ.

Πῶποτεν τετενωοτην ὑπισασι  
ἐταφωπι δεν Ἰουδαεὰ τηρς  
ἐαφρηητς ιςχεν †Γαλιλεὰ μενενα  
πωμς ἐταφωιω ὑμοϋ ἵνε Ιωαννης.

Ἰησοϋς Πιρεμναζαρεθ κατα φρη†  
ἐταφωρς ἵνε Φνοϋ† δεν οὔπνευμα  
εφωραβ νεμ οϋχομ: φαι ἐταφί  
ἐερεθνανεϋ οροϋ εφταλδο ἵνοτον  
νιβεν: ἐτα πιδιαβολοϋ χεμχομ ἐϋρη  
ἐχωοϋ: χε ναρε Φνοϋ† χη νεμαϋ πε.

Οροϋ ἄνον τενοι ὑμεερε ἵνωβ  
νιβεν ἐταφαιτοϋ δεν ἵχωρα ἵνιοϋδα  
νεμ δεν Ιεροϋσαλημ: φαι ἐταϋδοθεβϋ  
οροϋ αϋαϋϋ ἐχεν οϋϋε.

Φαι ἄ Φνοϋ† τοϋνοϋ δεν  
πιεροοϋ ὑμαρϋομτ: οροϋ αϋηηϋ  
εερεϋοϋοηϋ ἐβολ.

ὑπιλαοϋ τηρϋ αν αλλα  
ἵνιμεερεϋ νηεταφωρϋορῐ ἵσοτποϋ  
ἵνε Φνοϋ†: ἐτε ἄνον πε δα  
νηετανοϋωμ οροϋ ανσω νεμαϋ  
μενενα ἐταφωνωϋ ἐβολ δεν  
νηεθωοϋτ.

Οροϋ αϋροηεν ναν ἐρωιω  
ὑπιλαοϋ: οροϋ ἐερεμεερε χε φαι πε  
ἐτα Φνοϋ† θαϋϋ ἵρεϋ†βαπ  
ἐνηετοηδ νεμ νηεθωοϋτ.

That word you know,  
which was proclaimed  
throughout all Judea, and  
began from Galilee after the  
baptism, which John  
preached:

How God anointed  
Jesus of Nazareth with the  
Holy Spirit and with power,  
who went about doing good  
and healing all who were  
oppressed by the devil, for  
God was with Him.

And we are witnesses of  
all things, which He did  
both in the land of the Jews  
and in Jerusalem, whom  
they killed by hanging on a  
tree.

Him God raised up on  
the third day, and showed  
Him openly,

not to all the people, but  
to witnesses chosen before  
by God, even to us who ate  
and drank with Him after  
He arose from the dead.

And He commanded us  
to preach to the people, and  
to testify that it is He who  
was ordained by God to be  
Judge of the living and the  
dead.

أَنْتُمْ تَعْلَمُونَ الْأَمْرَ الَّذِي صَارَ فِي  
كُلِّ الْيَهُودِيَّةِ مُبْتَدَأً مِنَ الْجَلِيلِ بَعْدَ  
الْمَعْمُودِيَّةِ الَّتِي كَرَّرَ بِهَا يُوحَنَّا.

يَسُوعَ الَّذِي مِنَ النَّاصِرَةِ كَيْفَ  
مَسَحَهُ اللَّهُ بِالرُّوحِ الْقُدُسِ وَالْقُوَّةِ  
الَّتِي جَالَ يَصْنَعُ خَيْرًا وَيَشْفِي  
جَمِيعَ الْمَتَسَلِّطِ عَلَيْهِمْ إِبْلِيسُ لِأَنَّ  
اللَّهَ كَانَ مَعَهُ.

وَنَحْنُ شُهَدَاءُ بِكُلِّ مَا فَعَلَ فِي كُورَةِ  
الْيَهُودِيَّةِ وَفِي أُورُشَلِيمَ. الَّذِي  
أَيْضًا قَتَلُوهُ مُعَلِّقِينَ إِيَّاهُ عَلَى  
خَشَبَةٍ.

هَذَا أَقَامَهُ اللَّهُ فِي الْيَوْمِ الثَّلَاثِ  
وَأَعْطَى أَنْ يَصِيرَ ظَاهِرًا.

لَيْسَ لِجَمِيعِ الشَّعْبِ بَلْ لِشُهَدَاءٍ  
سَبَقَ اللَّهُ فَاخْتَرَهُمْ. لَنَا نَحْنُ الَّذِينَ  
أَكَلْنَا وَشَرَبْنَا مَعَهُ بَعْدَ قِيَامَتِهِ مِنَ  
الْأَمْوَاتِ.

وَأَوْصَانَا أَنْ نَكْرِرَ لِلشَّعْبِ وَنَشْهَدَ  
بِأَنَّ هَذَا هُوَ الْمُعَيَّنُ مِنَ اللَّهِ دَيَانًا  
لِلْأَحْيَاءِ وَالْأَمْوَاتِ.

Φαί ετε νιπροφητης τηροϋ  
 ερμεορε δαροϋ εοροϋβι ὑπιχω εβολ  
 ἴντε νοϋνοβι εβολβιτοϋ ὑπεϋραν  
 ἴνε οϋτον νιβεν εθναβϋ εροϋ .

*Πισαχι δε ἴτε Πβοις εϋελαι οροϋ  
 εϋελαι: εϋελαβι οροϋ εϋεταχρο:  
 δεν ἴαγια ἱεκκλῆσια ἴτε Φνοϋϋ:  
 ἀμην.*

To Him all the prophets  
 witness that, through His  
 name, whoever believes in  
 Him will receive remission  
 of sins.

*The word of The Lord  
 shall grow, multiply, be  
 mighty and be confirmed in  
 the holy church of God.  
 Amen.*

لَهُ يَشْهَدُ جَمِيعُ الْأَنْبِيَاءِ أَنَّ كُلَّ مَنْ  
 يُؤْمِنُ بِهِ يَنَالُ بِاسْمِهِ عَفْوَ  
 الْخَطَايَا.

*لم تنزل كلمة الرب تنمو وتعتز  
 وتثبت في كنيسة الله المقدسة.  
 آمين.*

### Synaxarium of Tout 17 سنكسار اليوم السابع عشر من شهر توت

1. The Commemoration of the Celebration of the Honorable Cross in the Church of Resurrection
2. The Martyrdom of St. Castor (Kastor), the priest
3. The Departure of St. Theognosta
4. The Departure of the Saint El-Moallem Girgis El-Gohary

1. تذكّار الاحتفال بالصليب المجيد بكنيسة القيامة
2. استشهاده القديس قسطور القس
3. نياحة القديسة ثاو غنسطا
4. نياحة القديس المعلم جرجس الجوهري

#### 1. The Commemoration of the Celebration of the Honorable Cross in the Church of Resurrection

On this day of the year 51 of the martyrs, 335 AD, the patriarchs of the Christian churches celebrated the Honorable Cross. They were, the saintly Pope Athanasius, the Patriarch of Alexandria, the Patriarch of Constantinople, the Patriarch of Antioch, and St. Macarius, the Patriarch of Jerusalem.

They carried the Honorable Cross in a procession inside the Church of Resurrection in Jerusalem in a great celebration, worshipping The Lord. They offered prayers and celebrated the Divine Liturgies. They venerated the Cross and then placed it in a special place prepared for it in a vault made of silver.

This feast coincides also with the appearance of the sign of the Honorable Cross to the righteous Emperor Constantine the great. He was on his way to fight the tyrant emperor Maxentius, the son of Maximian, in the year 312 AD. He saw the sign of the Honorable Cross in the middle of the day in the sky, along with his officers and soldiers, as a great light that was more brilliant than the light of the sun. Under the Cross was

1. تذكّار الاحتفال بالصليب المجيد بكنيسة القيامة  
 في مثل هذا اليوم من سنة 51 للشهداء، سنة 335 ميلادية، احتفل بالصليب المجيد بطاركة الكنائس المسيحية وهم البابا القديس أنثاسيوس الرسولي، بطريك الإسكندرية، وبطريك القسطنطينية وبطريك إنطاكية والقديس مكاريوس بطريك أورشليم وكان احتفالاً عظيماً في كنيسة القيامة في أورشليم. وطافوا بالصليب المقدس داخل الكنيسة وبقية المواضع المقدسة في أورشليم. وسجدوا للرب أمام الصليب المجيد وأقاموا الصلوات والقداسات ثم وضعوا الصليب المقدس في الموضع المخصص له داخل خزانة من الفضة. ويوافق هذا اليوم أيضاً ظهور علامة الصليب المجيد للإمبراطور قسطنطين الكبير وهو ذاهب لمحاربة الطاغية مكنتيوس ابن مكسيميانوس سنة 312 ميلادية. وذلك أنه رأى أثناء الظهيرة في السماء، ومعه الضباط والجنود، علامة الصليب المجيد من نور عظيم

written these words, "With this sign, you shall conquer." He was encouraged, strengthened and he put the image of the Cross, that he saw, on all banners and armors of his soldiers.

He was victorious in the war with the power of the Honorable Cross. That had a profound effect for him accepting the Christian faith.

May the blessing of the Honorable Cross be with us all. Amen.

## 2. The Martyrdom of St. Castor (Kastor), the priest

On this day also, the saint Abba Castor, the priest, was martyred during the reign of emperor Diocletian, in the fourth century.

This saint was born in the village of Bardanouha, in Upper Egypt, to Christian parents. They raised him in piety and in virtues, and he was ordained a reader. He stayed close to the church. Then he was married and ordained a priest for the church of his village. He shepherd the people with the best of care. He had a son called Afraham after his father's name and a daughter called Dermoudah.

Fr. Castor grew to be a venerable priest in a good old age and his people loved him. When Diocletian incited persecution against the Christians, he went around confirming his people in the Orthodox faith. He went to the city of El-Kais, the capital of the area, and which was close to his village, to visit the imprisoned Christians because of their faith in The Lord Christ. He strengthened and encouraged them.

When the governor was informed that Fr. Castor encouraged the Christians to be steadfast in the faith and not to worship the idols, he seized him. They tortured him with every kind of torture, but The Lord comforted, strengthened, and healed him.

Afterwards, the governor sent him to the governor of Old Cairo, whose name was Kelkianus, to torture him again. Many miracles and wonders had been manifested during his torture and imprisonment, then he sent him to the governor of Alexandria. The governor of Alexandria tortured him severely in spite of his old age, then gave him a deadly poison to drink. However, it did not harm him because the saint made the sign of the cross over the chalice before drinking of it. When the governor became weary of torturing him, he ordered to behead him. He was about one hundred and ten years old.

أبهي من نور الشمس وتحت الصليب كلمات "بهذا تغلب"! فوضع رسم الصليب هذا على رايات جنوده جميعاً.

فتشجع وتشدد وانتصر في الحرب بقوة الصليب المجيد، مما كان له أبلغ الأثر في قبوله الإيمان المسيحي بعد ذلك. بركة الصليب المجيد فلتكن معنا. آمين.

2. استشهاد القديس قسطور القس وفيه أيضاً استشهاد القديس أبا قسطور القس في أيام الإمبراطور دقلديانوس، في القرن الرابع الميلادي.

ولد هذا القديس في قرية بردنوها (قرية بمركز مطاي، محافظة المنيا) بصعيد مصر من أبوين مسيحيين وقد ربياه على الفضيلة والتقوى.

وقد رسم شماساً فلأزم الكنيسة وبعد ذلك تزوج ورسموه قساً على كنيسة بلدته، فرعى الشعب أحسن رعاية. وقد أنجب ابناً أسماه أفراهم على اسم والده وابنة اسمها درمودة.

وكبر القس قسطور في العمر وأصبح كاهناً وقوراً ذا شبيبة سالحة وكان محبوباً من شعبه. ولما أثار دقلديانوس الاضطهاد على

المسيحيين، أخذ قسطور القس يجول بين شعبه يثبثهم على الإيمان المستقيم وذهب إلى بلدة القيس (قرية تابعة لمركز بني مزار،

محافظة المنيا) عاصمة المنطقة والقريبة من بلدته، ليفتقد المسيحيين المسجونين بسبب إيمانهم بالسيد المسيح، وكان يثبثهم

ويشجعهم. ولما بلغ الوالي أن القس قسطور يشجع المسيحيين على الثبات في الإيمان وعدم

السجود للأوثان، أمر بالقبض عليه وإحضاره مع المسجونين للتعذيب الشديد. فعذبوه بكل أنواع العذاب وكان الرب يعزيه ويقويه

ويشفيه. وبعد ذلك أرسله الوالي إلى والي مصر القديمة، وكان اسمه كلكيانوس، ليعذبه. وبعد

أن عذبه كثيراً وظهرت منه معجزات وعجائب كثيرة أثناء سجنه وتعذيبه، أرسله إلى والي الإسكندرية. وعلى الرغم من كبر سنه، هو

أيضاً عذبه بشدة وقسوة ثم سقاه سمّاً مميتاً فلم يضره لأنه رشم الكأس بعلامة الصليب قبل

While he was praying before his execution, a voice from heaven called upon him saying, "O my beloved Castor, come to the place of rest." Then they cut off his head, and thus he received the crown of martyrdom.

St. Julius El-Akfahasy (Of Akfahs) wrote his biography, shrouded his body, and sent him to his hometown Bardanouha. The people of his village received him with praises and hymns. They carried his body and hid it in his house until the end of persecution. Then they built a church on his name, which was consecrated on the seventeenth day of the month of Amshir.

May the blessing of his prayers be with us all.  
Amen.

### 3. The Departure of St. Theognosta

On this day also, the blessed Theognosta, departed. That was during the reign of the righteous Emperors Honorius and Arcadius. She lived in a convent nearby Rome, and she was taken captive by the men of the ruler of El-Raha. They presented him with her. The wife of the ruler took her as a maidservant for herself.

The captured nun Theognosta performed her duties with joy and satisfaction and The Lord prospered her ways. The Lord gave her grace in the eyes of her mistress, so she appointed her head of all maidservants working in the palace. As for St. Theognosta, her heart was devoted to the heavenly life pursuing her prayers and asceticism with great diligence.

One day, the son of the ruler fell sick with a grievous sickness and all the capabilities of the physicians failed to cure him. His mother asked Theognosta to pray for him. She stretched her hands and prayed to God to be glorified in this only son for the salvation of many. When she finished from her prayer, the child was immediately cured. The ruler freed her from captivity and gave her an isolated place worshipping God unceasingly.

Not long after, the wife of the ruler became ill, so she asked Theognosta to pray for her, and God granted her healing with the prayers of the saint.

One day, the ruler went out to the wilderness to hunt, and he was lost. Hence, he remembered St. Theognosta and how she calls upon The Lord Christ in her hardships, and how she signs herself with the sign of the cross and she receives divine power. The ruler

أن يشربه. ولما تعب الوالي من تعذيبه، أمر بقطع رأسه. وكان عمره في ذلك الوقت يقرب من مائة وعشر سنين.

وبينما هو يصلي قيل تنفيذ الحكم ناداه صوت من السماء قائلاً: "يا حبيبي قسطور تعال إلى موضع الراحة". ثم قطعوا رأسه فنال إكليل الشهادة.

وقام القديس يوليوس الأقفهصي بكتابة سيرته وتكفين جسده وإرساله إلى بلدة بردنوها. وهناك استقبله أهلها بالتسابيح والألحان وحملوه إلى بيته حتى أنقضي زمن الاضطهاد، فبنوا كنيسة على اسمه كرست في اليوم السابع عشر من شهر أمشير. بركة صلواته فلتكن معنا. آمين.

### 3. نياحة القديسة ثاو غنسطا

وفيه أيضاً تنيحت القديسة ثاو غنسطا، وذلك في أيام الملكين أركاديوس وأنوريوس. وكانت تقيم بدير بالقرب من مدينة روما فووقت أسيرة في أيدي رجال حاكم الرها حيث قدموها له. فاتخذتها زوجة الحاكم جارية لها.

فمارست الراهبة ثاو غنسطا عملها في السبي ببهجة ورضا، فأنجح الرب طريقها وأعطاه نعمة في عين سيدتها، فأقامتها رئيسة على كل العاملات بالقصر. أما هي فكان قلبها متعلقاً بالحياة السماوية، تمارس نسكها وصلواتها بجهد عظيم.

وحدث أن تعرض ابن الحاكم لمرض شديد، وفشلت كل إمكانيات الأطباء في شفائه، فطلبت أمه، سيدتها، من ثاو غنسطا أن تصلي لأجله، فبسطت يديها وصلت إلى الله أن يتمجد في هذا الابن الوحيد لأجل خلاص الكثيرين. ولما انتهت من صلاتها شفي الطفل في الحال، فحررها الحاكم من العبودية، وأعطى لها مكاناً منفرداً كطلبها، فأقامت متعبدة فيه لله بلا انقطاع.

وبعد أيام قليلة مرضت زوجة الحاكم، فطلبت ثاو غنسطا لتصلي لأجلها فوهبها الله نعمة الشفاء بصلاتها.

ثم خرج الحاكم إلى البرية ذات يوم، ليصطاد، فضل الطريق. حينئذ تذكر القديسة ثاو غنسطا، وكيف تلتجئ إلى السيد المسيح في الضيق، وترشم ذاتها بعلامة الصليب، فتنال قوة إلهية.



cried out asking The Lord Christ, the God of Theognosta to save him. Immediately, he saw light in the shape of the sign of the cross leading him until he entered the city.

His people rejoiced and called St. Theognosta to preach to them the faith of The Lord Christ. She was delighted and preached them the faith. She asked the ruler to send to Emperors Honorius to delegate for them a righteous priest. He sent to them a priest called Theophanius, who preached them the faith of The Lord Christ until all believed.

Theophanius was ordained a bishop for El-Raha; as the ruler and the people requested.

St. Theognosta served the women and taught them the faith. God allowed for her a short illness then she departed in peace.

May the blessing of her prayers be with us all. Amen.

#### 4. The Departure of the Saint El-Moallem Girgis El-Gohary

On this day also, of the year 1557 of the martyrs, 1810 AD, the saint El-Moallem (Master) Girgis El-Gohary, departed. He was one of the famous Copts in the late 18<sup>th</sup> century and early 19<sup>th</sup> century. He was the brother of El-Moallem Ibrahim El-Gohary.

He was raised and educated, like his brother, in El-Kuttab of the city of Qualiob; following the educational system of that time. He learned reading, writing, and arithmetic along with religious studies and Coptic language. When he grew up, he joined his brother who held the position of head scribes of Egypt, in the daily duties and in office works.

His brother was the best teacher and an excellent mentor for him, and being close to his brother had a great influence on his future life and a motive for his success.

He held the position of head of El-Mobashereen after the departure of his brother El-Moallem Ibrahim El-Gohary. El-Moallem Girgis conducted the affairs of his position in four different governing periods: during the reign of El-Mamaleek, the rule of the French expedition, the reign of the Turks, and the beginning of the reign of Muhammad Ali Pasha.

He faced many difficulties during his public life. He was an outstanding man and generous in giving. He donated much money to the poor, the needy, the

فصرخ الحاكم، وطلب من السيد المسيح إله ثاو غنسطا، أن ينقذه. وإذ به يرى علامة الصليب من نور تتقدمه حتى دخل المدينة. ففرح به شعبه واستدعوا القديسة ثاو غنسطا لكي تبشرهم بالإيمان بالسيد المسيح. فتهللت جداً وبشرتهم بالإيمان. وطلبت من الحاكم أن يرسل إلى الإمبراطور أنور يوس لكي يرسل لهم كاهناً تقياً، فأرسل لهم قساً يُدعي ثاو فانيوس، الذي صار يركز مجاهداً بالإيمان حتى آمن الجميع. وسُمي ثاو فانيوس أسقفاً على الرها كطلب الحاكم والشعب. وكانت القديسة ثاو غنسطا تقوم بخدمة النساء. وسمح الله لها بمرض قصير وتنيحت بسلام. بركة صلواتها فلتكن معنا. آمين.

4. نياحة القديس المعلم جرجس الجوهري وفيه أيضاً من سنة 1557 للشهداء، سنة 1810 ميلادية، تنيح القديس جرجس الجوهري. كان المعلم جرجس الجوهري من مشاهير الاقباط في أواخر القرن الثامن عشر وأوائل القرن التاسع عشر. وهو شقيق المعلم إبراهيم الجوهري. وقد تربي مثل أخيه في كتاب مدينة قليوب كنظام ذلك العصر. فتعلم القراءة والكتابة والحساب، علاوة على العلوم الدينية واللغة القبطية. ولما كبر، أشركه شقيقه المعلم إبراهيم، الذي كان يشغل منصب رئيس كتاب مصر، في الأعمال والأمور الكتابية. فكان له خير معلم وأفضل مرشد. وكانت ملازمته لأخيه ذات أثر فعال في مستقبل حياته، وسبباً في نجاحه.

عندما تقلد منصب رئاسة المباشرين، وهي وظيفة تشبه وظيفة رئيس الوزراء حالياً، بعد نياحة أخيه المعلم إبراهيم الجوهري، باشر المعلم جرجس شئون وظيفته في أربعة عهود مختلفة: في حكم المماليك، ومدة حكم الحملة الفرنسية، ومدة حكم الأتراك، ثم أول حكم محمد علي باشا.

وقد لاقى شدائد كثيرة، وكان عظيم النفس، كريماً في العطاء، يوزع على الفقراء والمساكين والكنائس والأديرة الأموال الكثيرة،

churches, and the monasteries, especially on feast days. He supported Pope Marcus (Mark) VIII in building the great St. Mark church in Azbakiya and the patriarchal residence adjacent to it, from their own possessions. His brother Ibrahim had obtained, before his departure, the decree from the Sultan to build the church.

Pope Marcus VIII appointed him as an administrator for many of the churches in Cairo and Od Cairo for his love for the churches and its renovation and maintenance.

El-Moallem Girgis, later in his life, fell ill and departed in peace. He was buried beside his brother in their private tomb beside the church of St. George in Darb El-Taqa, in Old Cairo. Their tomb still exists till this day under a small church, where prayers are offered on their days of commemorations.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

خصوصاً في المناسبات. كما إنه ساعد البابا مرقس الثامن في بناء الكنيسة المرقسية الكبرى بالأزبكية ومقر البطريركية المجاور لها، من أملاكه وأملاك أخيه الذي كان قد حصل قبل نياحته على فرمان من الباب العالي ببنائها. هذا وقد عينه البابا مرقس الثامن ناظراً على كثير من كنائس القاهرة ومصر القديمة وذلك لمحبهته للكنائس واهتمامه بتعميرها والعناية بها. مرض المعلم جرجس في أواخر حياته، ثم تنيح بسلام، ودُفن بجوار شقيقه، المعلم إبراهيم الجوهري، في المدفن الخاص بهما بجوار كنيسة مار جرجس بدرب التقا بمصر القديمة. ولا يزال قبرهما موجوداً حتى الآن وفوقه كنيسة صغيرة يصلى فيها في تذكاراتهما. بركة صلوات هذا الأرخن القديس 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 ζδ: α, β

Psalm 65: 1, 2

المزمور 64: 1، 2

Ποοκ Φνοϋτ̅ ςερϋαϋ ρακ̅ η̅νε  
πιχω̅ δεν̅ ςιων: εϋε̅τ̅ ρακ̅ η̅θανεϋϋη  
δε̅ν̅ Ιεροϋςαλημ: ςωτεμ̅ Φνοϋτ̅  
ε̅τα̅προςεϋϋη: χε̅ ςε̅νηοϋ̅ ε̅αροκ̅ η̅νε  
ςαρϋ̅ ριβεν̅. Ἀλληλοϋια̅.

Praise is awaiting You, O God, in Zion; and to You the vow shall be performed in Jerusalem. O You who hear prayer, to You all flesh will come. Alleluia.

لك ينبغي التسبيح يا الله في صهيون. ولك توفى النذور في اورشليم. استمع يا الله صلاتي لأنه إليك يأتي كل بشر. 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 ἀναστρωσῆς ἐβόλῃ θέν  πετραστρελιον εθοραβ κατὰ Ἰωάννην  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>Ἰωάννην ι: κβ - λη</b></p>	<p><b>John 10: 22 - 38</b></p>	<p><b>يوحنا 10 : 22 - 38</b></p>
<p>Δευωπι δε ἴξε οἱαικ θέν  Ιεροσολημη θέν πιχοῦ ἔτε ἄματ:  οἶος νε τῆρω τε.</p>	<p>Now it was the Feast of  Dedication in Jerusalem,  and it was winter.</p>	<p>وَكَانَ عِيدُ التَّجْدِيدِ فِي أُورُشَلِيمَ  وَكَانَ شِتَاءً.</p>
<p>Οἶος ναϕμοῶπι πε ἴξε Ἰησοῦς θέν  πιερφει δα τῆστοῶ ἴτε Σολομων.</p>	<p>And Jesus walked in the  temple, in Solomon’s porch.</p>	<p>وَكَانَ يَسُوعُ يَتَمَشَّى فِي الْهِكْلِ  فِي رِوَاقِ سُلَيْمَانَ.</p>
<p>Διτακτο οἱν ἔροϕ ἴξε νιλοῦδαἱ  οἶος πεχωῶρ ναϕ γε ῶα ἴνατ κῶλι  ἴνενψιτχι: ἴξε ἴθοοκ πε Πιχριστος  ἄχος ναν θέν οἱπαρρησιῶ.</p>	<p>Then the Jews  surrounded Him and said to  Him, “How long do You  keep us in doubt? If You are  the Christ, tell us plainly.”</p>	<p>فَاحْتَاطَ بِهِ الْيَهُودُ وَقَالُوا لَهُ: «إِلَى  مَتَى تَعْلَقُ أَنْفُسَنَا؟ إِنْ كُنْتَ أَنْتَ  الْمَسِيحُ فَقُلْ لَنَا جَهْرًا.»</p>
<p>Δεῖροῦῶ νωῶρ ἴξε Ἰησοῦς γε  αιχος νωτεν οἶος τετενναετῆ αν:  νιεβνοῦ ἔτῆρα ἄμωῶρ θέν Φραν  ἄΠαιωτ ἴθωῶρ ετερμεερε δαροι.</p>	<p>Jesus answered them, "I  told you, and you do not  believe. The works that I do  in My Father's name, they  bear witness of Me.</p>	<p>أَجَابَهُمْ يَسُوعُ: «إِنِّي قُلْتُ لَكُمْ  وَلَسْتُمْ تُؤْمِنُونَ. الْأَعْمَالُ الَّتِي أَنَا  أَعْمَلُهَا بِاسْمِ أَبِي هِيَ تَشْهَدُ لِي.</p>
<p>Δλλα ἴθωῶτεν τετενναετῆ ἔροι  αν γε ἴθωῶτεν ἐβόλῃ θέν ναἔσωῶρ αν  ἄφρητῆ ἔταιχος νωτεν.</p>	<p>But you do not believe,  because you are not of My  sheep, as I said to you.</p>	<p>وَلَكِنَّكُمْ لَسْتُمْ تُؤْمِنُونَ لِأَنَّكُمْ لَسْتُمْ  مِنْ خِرَافِي كَمَا قُلْتُ لَكُمْ.</p>
<p>Ναἔσωῶρ ἄνοκ ῶατρωτεμ ἔταεμ  οἶος ἄνοκ τῆσωῶν ἄμωῶρ: οἶος  ῶατρωῶπι ἴσω.</p>	<p>My sheep hear My  voice, and I know them, and  they follow Me.</p>	<p>خِرَافِي تَسْمَعُ صَوْتِي وَأَنَا أَعْرِفُهَا  فَتَتَّبَعْنِي.</p>
<p>Οἶος ἄνοκ εῶ τῆνατῆ νωῶρ  ἴνωτωνε ἴνεεε: οἶος ἴνωττακο ῶα  ἔνεεε: οἶος ἴνεεῶ εἰλι εολωῶρ ἐβόλῃ  θέν ταχιε.</p>	<p>And I give them eternal  life, and they shall never  perish; neither shall anyone  snatch them out of My  hand.</p>	<p>وَأَنَا أُعْطِيهَا حَيَاةً أَبَدِيَّةً وَلَنْ تَهْلِكَ  إِلَى الْأَبَدِ وَلَا يَخْطَفُهَا أَحَدٌ مِنْ  يَدِي.</p>

Φηέτα Παιωτ τηγ νηι οτνιωτ πε  
έουρον νιβεν: οτοθ ύμον ελι  
ναύρολμου έβολ θεν τχιχ ύΠαιωτ.

Οτοθ Δνοκ νεμ Παιωτ άνον οται.

Δρελ ώνη οτη νχε νιλοτΔαι θινα  
νχεθιοτι έξωτ.

Δτέροτώ νωοτ νχε Ιησοτς εττω  
ύμοο τε οτμηω νρωβ ένανετ  
αιταμωτεν έρωοτ έβολ θιτοττ  
ύΠαιωτ: εθε αω οτη νρωβ  
τετενναθιώνη έξωι.

Δτέροτώ νατ νχε νιλοτΔαι οτοθ  
πεχωοτ τε εθε ορωβ ένανετ  
τενναθιώνη έξωκ αν: αλλα εθε  
οτρεοτά: τε ηθοκ οτρωμ θωκ κίρι  
ύμοοκ ηνωττ.

Δτέροτώ νωοτ νχε Ιησοτς οτοθ  
πεχατ τε μη σσθνοτ αν θεν  
πετεννομοο τε άνοκ αιχοο τε  
ηωωτεν θαννοττ.

Ιεχε ατχοο ένη τε νοττ ηη έτα  
πεαχι ύΦνοττ τωπι θαρωοτ: οτοθ  
ύμον τωχομ ητε ττρωφθ βωλ έβολ.

Φη έτα Φιωτ τοτβοτ οτοθ  
ατφοροττ επικομοο: ηωωτεν  
τετεννω ύμοο τε ακρεοτά: τε αιχοο  
τε άνοκ πε Πωηρι ύΦνοττ.

My Father, who has  
given them to Me, is greater  
than all; and no one is able  
to snatch them out of My  
Father's hand.

I and My Father are one.

Then the Jews took up  
stones again to stone Him.

Jesus answered them,  
“Many good works I have  
shown you from My Father.  
For which of those works  
do you stone Me?”

The Jews answered  
Him, saying, “For a good  
work we do not stone You,  
but for blasphemy, and  
because You, being a Man,  
make Yourself God.”

Jesus answered them,  
“Is it not written in your  
law, ‘I said, ‘You are gods?’

If He called them gods,  
to whom the word of God  
came, and the Scripture  
cannot be broken,

do you say of Him  
whom the Father sanctified  
and sent into the world,  
‘You are blaspheming,’  
because I said, ‘I am the  
Son of God?’

أبي الذي أعطاني إياها هو أعظم  
من الكل ولا يقدر أحد أن يخطف  
من يد أبي.

أنا والآب واحد.

فَتَنَاوَل الْيَهُودُ أَيْضاً حِجَارَةً  
لِيَرْجُمُوهُ.

أَجَابَهُمْ يَسُوعُ: «أَعْمَالاً كَثِيرَةً  
حَسَنَةً أَرَيْتُكُمْ مِنْ عِنْدِ أَبِي، بِسَبَبِ  
أَيِّ عَمَلٍ مِنْهَا تَرْجُمُونِي؟»

أَجَابَهُ الْيَهُودُ: «لَسْنَا نَرْجُوكَ لِأَجْلِ  
عَمَلٍ حَسَنٍ بَلْ لِأَجْلِ تَجْدِيفِ فَاتِكَ  
وَأَنْتَ إِنْسَانٌ تَجْعَلُ نَفْسَكَ إِلَهًا.»

أَجَابَهُمْ يَسُوعُ: «الَيْسَ مَكْتُوباً فِي  
نَامُوسِكُمْ: أَنَا قُلْتُ إِنَّكُمْ إِلَهَةٌ؟»

إِنْ قَالَ إِلَهَةً لِأَوْلَادِكَ الَّذِينَ صَارَتْ  
إِلَيْهِمْ كَلِمَةُ اللَّهِ وَلَا يُمْكِنُ أَنْ يُنْقَضَ  
الْمَكْتُوبُ.

فَأَلْذِي قَدَسَهُ الْآبُ وَأَرْسَلَهُ إِلَى  
الْعَالَمِ أَتَقُولُونَ لَهُ: إِنَّكَ تَجْدِيفُ  
لَأَنِّي قُلْتُ إِنِّي ابْنُ اللَّهِ؟

Ισχε δε τῆρι ἀν ἠνιῶβηοῖ ἵτε  
Παιωτ ὑπερναετ ἔροι.

Ισχε δε τῆρι ἠμωοῦ καν ἔωωπ  
ἀρετεν ὡτεμναετ ἔροι ναετ  
ἐνιῶβηοῖ: εἰνα ἵτετενεῖμι οῦοε  
ἵτετενωοῖν εε ἀνοκ τ εεν Παιωτ  
οῦοε Παιωτ ἵεητ.

*Πῶοῦ φα Πεννοῦτ πε ωα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

If I do not do the works  
of My Father, do not believe  
Me;

but if I do, though you  
do not believe Me, believe  
the works, that you may  
know and believe that the  
Father is in Me, and I in  
Him.”

*Glory be to God forever.*

إِنْ كُنْتُ لَسْتُ أَعْمَلُ أَعْمَالَ أَبِي فَلَا  
تُؤْمِنُوا بِي.

وَلَكِنْ إِنْ كُنْتُ أَعْمَلُ فَإِنْ لَمْ تُؤْمِنُوا  
بِي فَأَمِنُوا بِالْأَعْمَالِ لِكَيْ تَعْرِفُوا  
وَتُؤْمِنُوا أَنَّ الْآبَ فِيَّ وَأَنَا فِيهِ.»

*والمجد لله دائماً.*

# Katameros Readings for the 18<sup>th</sup> Day of Tout

## Second Day of the Feast of the Cross

قطمارس قراءات اليوم الثامن عشر من شهر توت المبارك  
ثاني يوم عيد الصليب المقدس

COTMHT YMHN N'EZOOT M'PIABOT THOYOT

Φμαζcναγ ηέζοογ ητε Πίcταγροc εθογαβ

### Ρογcι

#### 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.

Ψαλμοc τω Δαγιδ cη: η, Δ	Psalm 99: 9, 5	المزمور 98: 8, 4
θ'ici M'Πβοic Πεηνογ† ογωγτ M'πεγτωγ εθογαβ: γε cγογαβ ηγε Πβοic Πεηνογ†: θ'ici M'Πβοic Πεηνογ†: ογωγτ M'φμαζcνεμνι ητε ηεγβαλαγc. <b>Αλληλογiα.</b>	Exalt The Lord our God, and worship at His holy hill; for The Lord our God is holy. Exalt The Lord our God, and worship at His footstool. <b>Alleluia.</b>	ارفعوا الرب إلهنا واسجدوا في جبله المقدس، فإن الرب إلهنا قدوس، ارفعوا الرب إلهنا، واسجدوا لموطئ قدميه. <b>هلليويا.</b>

#### 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.

Θγὰηαcηωcic εβολ θεν ηιεγασγελιον εθογαβ κατa Ιωαννηη αcιογ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
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Πεξε ἴδριμι ναϗ γε παβοιϑ ἴναϑ  
 γε ἵθοοκ οὔπροφῆτηϑ.

Πενιοἴ ἄτορωϗτ εἰζεν παιτωοἴ:  
 ἵθωτην δε τετηνϗω ἕμοϑ γε ἄρε  
 πιμα ἵτορωϗτ δεν Ιεροῦϑαλῆμ: πιμα  
 ἕτε ἕωε ἵτορωϗτ ἕμοϑ.

Πεξε Ιηϑοϑϑ ναϑ γε ἴδριμι  
 τηνϑοἴτ γε ἕνηοἴ ἵξε οἴοἴνοἴ ϑοτε  
 οἴδε εἰζεν παιτωοἴ οἴδε δεν  
 Ιεροῦϑαλῆμ εἴναορωϗτ ἕΦιωτ.

Πῶτην δε τετηνορωϗτ  
 ἕφηετετηνϗωοἴν ἕμοϑ ἄν: ἄνον δε  
 τηνορωϗτ ἕφηετηνϗωοἴν ἕμοϑ: γε  
 πιοἴϑαι οἴ εἴβολ δεν ἵλοἴδαἵ πε.

Δλλα ἕνηοἴ ἵξε οἴοἴνοἴ ἕτε  
 ἴνοἴ τε: ϑοτε ἵρεϑορωϗτ ἵταἴμῆ  
 εἴναορωϗτ ἕΦιωτ δεν οἴπνεῦμα  
 νεμ οἴμεῦμη: κε ϑαρ Φιωτ ἄϑκωἴ  
 ἵνα ἵαι οἴον ἕπαἴρηἴ ἵηεθορωϗτ  
 ἕμοϑ.

Οἴπνεῦμα πε Φνοἴἴ: οἴοϑ  
 ἵηεθορωϗτ ἕμοϑ ἕμἵπῶα  
 ἵτονορωϗτ ἕμοϑ δεν οἴπνεῦμα νεμ  
 οἴμεῦμη.

*Πῶοἴ φα Πεννοἴἴ πε ῶα εἴνεϑ  
 ἵτε ἵι εἴνεϑ: ἄμῆν.*

The woman said to Him,  
 “Sir, I perceive that You are  
 a prophet.

Our fathers worshiped  
 on this mountain, and you  
 Jews say that in Jerusalem  
 is the place where one ought  
 to worship.”

Jesus said to her,  
 “Woman, believe Me, the  
 hour is coming when you  
 will neither on this  
 mountain, nor in Jerusalem,  
 worship the Father.

You worship what you  
 do not know; we know what  
 we worship, for salvation is  
 of the Jews.

But the hour is coming,  
 and now is, when the true  
 worshipers will worship the  
 Father in spirit and truth; for  
 the Father is seeking such to  
 worship Him.

God is Spirit, and those  
 who worship Him must  
 worship in spirit and truth.”

*Glory be to God forever.*

قَالَتْ لَهُ الْمَرَأةُ: «يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ.

أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ وَأَنْتُمْ تَقُولُونَ إِنَّ فِي أُورُشَلِيمَ الْمَوْضِعَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ».

قَالَ لَهَا يَسُوعُ: «يَا امْرَأةُ صَدِّقِيَنِي أَنَّهُ تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ لِلآبِ.

أَنْتُمْ تَسْجُدُونَ لِمَا لَسْتُمْ تَعْلَمُونَ أَمَا نَحْنُ فَنَسْجُدُ لِمَا نَعْلَمُ، لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ.

وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ حِينِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ لِأَنَّ الْآبَ طَالِبٌ مِثْلَ هَؤُلَاءِ السَّاجِدِينَ لَهُ.

اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا».

*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.

<b>Ψαλμος τω Δαυιδ ριζ: κζ, ιε, ιε'</b>	<b>Psalm 118: 28, 16</b>	<b>المزمور 117: 27, 15, 16</b>
<p>Πθoκ πε Πανοϋτ ϋναoυωνη νακ εβολ: ηθoκ πε Πανοϋτ ϋναδoκ: θoυιναμ μΠδoικ acipι ηoυxομ: θoυιναμ μΠδoικ πεταcδoct. <b>Αλληλοια.</b></p>	<p>You are my God, and I will praise You; You are my God, I will exalt You. The right hand of The Lord is exalted; the right hand of The Lord does valiantly. <b>Alleluia.</b></p>	<p>أنت هو إلهي فأشكرك، إلهي أنت فأرفعك، يمين الرب صنعت القوة، يمين الرب رفعتني. <b>هلللويا.</b></p>

**Matins Gospel**  
إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<b>Ουαηασηωcic εβολ θεη πιεαcτελιον εθογav κατα Ιωαννηη αcιοϋ.</b>	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
<b>Ιωαννηη ϋ: ιΔ - κα</b>	<b>John 3: 14 - 21</b>	<b>يوحنا 3: 14 - 21</b>
<p>Οτοη μφρητ ετα Ωωηcηc δεc πιροϋ ηερηι ει πωαϋε: παρηητ εωτ πε ητογδεc Πωηρη μΦρωμ.  εινα ητε ογον ηιβεν εθηαετ εροϋ ητεϋβι μπιωηδ ηεηεη.</p>	<p>And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.</p>	<p>وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ.  لَكِّي لَا يَهْلِكُ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.</p>



Παιρητ̄ ραρ̄ ἀΦνοϋτ̄ μενρε  
πικοςμος ρωστε Πεϋϋηρῑ ὑμαγαταϋ  
ἵτεϋτ̄ηιϋ: ρινα οϋον̄ ριβεν̄ εθναϋτ̄  
ε̄ροϋ ἵτεϋϋτεμτακο: αλλα ἵτεϋϋ  
ἵνοϋωνδ̄ ἵνεϋε.

Ἡε̄ ε̄τα Φνοϋτ̄ ραρ̄ αν̄ οϋωρπ  
ὑΠεϋϋηρῑ ἐπικοςμος ρινα ἵτεϋτ̄ϋαπ  
ἐπικοςμος: αλλα ρινα ἵτε̄ πικοςμος  
νοϋεμ̄ ε̄βολ̄ ριτοτ̄ϋ.

Φη̄εθναϋτ̄ ε̄ροϋ ρενατ̄ϋαπ̄ ε̄ροϋ  
αν̄: φη̄ δε̄ ε̄τεν̄ϋναϋτ̄ ε̄ροϋ αν̄ ρηδ̄η  
αϋοϋῶ̄ εϋτ̄ϋαπ̄ ε̄ροϋ: ρε̄ ὑπεϋϋναϋτ̄  
ε̄Φραν̄ ὑΠιμοнос̄ενης̄ Ἡϋηρῑ ἵτε  
Φνοϋτ̄.

Φαῑ δε̄ πε̄ πιϋαπ̄ ρε̄ πιοϋωῑνῑ ρε̄  
ἐπικοςμος: οϋοϋ̄ ριρω̄μῑ αϋμε̄νρε  
πιϋακῑ μαλλον̄ ε̄ϋοτε̄ πιοϋωῑνῑ:  
νοϋε̄βηνοϋ̄ ραρ̄ ναϋϋωοϋ̄ πε̄.

Οϋον̄ ραρ̄ ριβεν̄ ε̄τῑρῑ ὑπιπετ̄ϋωοϋ̄  
ϋμοϋτ̄ ὑπιοϋωῑνῑ: οϋοϋ̄ ὑπαϋῑ ρα  
πιοϋωῑνῑ ρινα ἵτοϋϋτεμ̄ ροϋῑ  
ἵνεϋε̄βηνοϋ̄ ρε̄ ρεϋωοϋ̄.

Φη̄ δε̄ ε̄τῑρῑ ἵτ̄μεθ̄μη̄ ἡραϋ̄ ρα  
πιοϋωῑνῑ: ρινα ἵτοϋϋωνϋ̄ ε̄βολ̄ ἵϋε̄  
νεϋε̄βηνοϋ̄ ρε̄ ε̄ταϋᾱιτοϋ̄ ϋεν̄ Φνοϋτ̄.

*Πῑωοϋ̄ φᾱ Πεννοϋτ̄ πε̄ ἡᾱ ε̄νεϋ  
ἵτε̄ ρῑ ε̄νεϋ: ἀμην̄.*

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.

*Glory be to God forever.*

لَا تَهُ هَكَذَا أَحَبَّ اللهُ الْعَالَمَ حَتَّى بَدَلَ  
ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ  
يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ  
الْأَبَدِيَّةُ.

لَأَنَّهُ لَمْ يُرْسِلِ اللهُ ابْنَهُ إِلَى الْعَالَمِ  
لِيُدِينَ الْعَالَمَ بَلْ لِيَخْلُصَ بِهِ الْعَالَمُ.

الَّذِي يُؤْمِنُ بِهِ لَا يُدَانَ وَالَّذِي لَا  
يُؤْمِنُ قَدْ دِينَ لَأَنَّهُ لَمْ يُؤْمِنْ بِاسْمِ  
ابْنِ اللهِ الْوَحِيدِ.

وَهَذِهِ هِيَ الدِّينُونَةُ: إِنَّ النُّورَ قَدْ  
جَاءَ إِلَى الْعَالَمِ وَأَحَبَّ النَّاسُ  
الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ لِأَنَّ  
أَعْمَالَهُمْ كَانَتْ شَرِيْرَةً.

لِأَنَّ كُلَّ مَنْ يَعْمَلُ السَّيِّئَاتِ يُبْغِضُ  
النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِنَلَا  
تُؤَبِّحَ أَعْمَالَهُ.

وَأَمَّا مَنْ يَفْعَلُ الْحَقَّ فَيَقْبَلُ إِلَى  
النُّورِ لِكَيْ تَظْهَرَ أَعْمَالُهُ أَنَّهَا بِاللَّهِ  
مَعْمُولَةٌ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἡτὲ πενταδὲ Παύλος Πιὰποστολὸς

<p>Παύλος φέβωκ ἡΠενδοῖς Ἰησοῦς          Πιχρίστος: πιὰποστολὸς ἐθαρεμ:          φηέταῦθαυφ ἐπιζωεννοῦφι 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 Galatians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى أهل غلاطية، بركته المقدسة تكون معنا. آمين.</p>
<p>Σαλατις ε̅: ι̅α - ι̅η</p>	<p><b>Galatians 6: 11 - 18</b></p>	<p><b>غلاطية 6: 11 - 18</b></p>
<p>Δνατ γε ἐταῖςδαι ἡωτεν δεν          εανςδαι ἡαυ ἡμυαῖν δεν ταχιχ.          Πηεθοῦωφ ἐβῖσκενχο δεν τ̅σαρζ          ναῖ ἐτερ̅ανασκazin ἡμωτεν ἐσοῦβε          θηνοῦ: μονον εἰνα ἡσεῶτεμβοχι          ἡσωοῦ δεν πιεταῦρος ἡτε Πιχρίστος.          Οῦδε ταρ ἡθωοῦ ζωοῦ          ηἡεταῦροῦβητοῦ ἡσεῶρεε ἐπινομοσ          αν: ἀλλα αῦοῦωφ εορετενοῦβε          θηνοῦ εἰνα ἡσεῶοῦωφ ἡμωοῦ δεν          τετενσαρζ.          Δνοκ δε ἡνεσωπι ηἡι          ἡταῶοῦωφ ἡμοι ἐβηλ δεν πιεταῦρος          ἡτε Πενδοῖς Ἰησοῦς Πιχρίστος: φαι          ἐτε ἐβολ εἰτοτφ αῦῶφι ἡπικομοσ ηἡι:</p>	<p>See with what large letters I have written to you with my own hand.          As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.          For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.          But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.</p>	<p>أَنْظُرُوا، مَا أَكْبَرَ الْأَحْرَفِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي!          جَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْمَلُوا مَنظَرًا حَسَنًا فِي الْجَسَدِ، هَؤُلَاءِ يُزْمُونَكُمْ أَنْ تَخْتَنُوا، لِنَلَّا يَضْطَهُدُوا لِأَجْلِ صَلِيبِ الْمَسِيحِ فَقَطُّ.          لِأَنَّ الَّذِينَ يَخْتَنُونَ هُمْ لَا يَحْفَظُونَ النَّامُوسَ، بَلْ يُرِيدُونَ أَنْ تَخْتَنُوا أَنْتُمْ لِكَيْ يَفْتَخِرُوا فِي جَسَدِكُمْ.          وَأَمَّا مِنْ جِهَتِي، فَحَاشَا لِي أَنْ أَفْتَخِرَ إِلَّا بِصَلِيبِ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ قَدْ صُلِبَ الْعَالَمُ لِي وَأَنَا لِلْعَالَمِ.</p>

οὐδὲ ἀνοκ ζω ἀγαυτ ἠπικοςμος.

Ἐρρηι ταρ δεν Πιχριστος Ἰησους  
οὐδὲ πεσει ἐλι πε: οὐδὲ τμετατσει:  
ἀλλὰ οὐκωντ ἠβερι πε.

Ουοζ ουον νιβεν ετματ δεν  
παικανων τερηνη ἐρρηι ἐζωοτ νεμ  
πιναι νεμ ἐχεν Πισρανλ ἠτε Φνουτ.

Πσει δι ἐνναι ἠπενῆρε ἐλι οθαζ  
δισι ἐροι: ἀνοκ ταρ νιωωλζ ἠτε  
Πιχριστος τματ δαρωοτ δεν παωμα.

Ἐμοτ ἠΠενδοις Ἰησους  
Πιχριστος νεμ πετενῆνευμα  
νασνηοτ: ἀμην.

*Ἐμοτ ταρ νεμωτεν νεμ  
τερηνη ενσοπ: χε ἀμην ἐσεῶωπι.*

For in Christ Jesus  
neither circumcision nor  
uncircumcision avails  
anything, but a new  
creation.

And as many as walk  
according to this rule, peace  
and mercy be upon them,  
and upon the Israel of God.

From now on let no one  
trouble me, for I bear in my  
body the marks of The Lord  
Jesus.

Brethren, the grace of  
our Lord Jesus Christ be  
with your spirit. Amen.

*The grace of God the  
Father be with you all.  
Amen.*

لأنه في المسيح يسوع ليس  
الختان ينفع شيئاً ولا الغزلة، بل  
الخليقة الجديدة.

فكل الذين يسلكون بحسب هذا  
القانون عليهم سلامٌ ورحمة،  
وعلى إسرائيل الله.

في ما بعد لا يجلب أحدٌ عليّ  
أتعاباً، لأنني حاملٌ في جسدي  
سمات الرب يسوع.

نعمة ربنا يسوع المسيح مع  
روحكم أيها الإخوة. آمين.

*نعمة الله الأب تكون مع جميعكم.  
آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιζογιτ  
ἠἐπιστολη ἠτε πενωτ Πετρος.  
Δμην. Ναμενρατ.

**ἁ Πετρος ἁ: ῥ - ιβ**

Ῥμαρωοτ ἠζε Φνουτ ουοζ  
Φιωτ ἠΠενδοις Ἰησους Πιχριστος:  
φῆτε κατα παῶωαι ἠτε πεφναι  
αϕχφον ἐδογν ἐογζελπις ἠωνδ: ἐβολ  
ζιτεν ἠτωνη ἠἸησους Πιχριστος ἐβολ

The Catholic epistle of  
the First epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

**1 Peter 1: 3 - 12**

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has  
begotten us again to a living  
hope through the  
resurrection of Jesus Christ  
from the dead,

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبابي.

**1 بطرس 1: 3 - 12**

مبارك الله أبو ربنا يسوع  
المسيح، الذي حسب رحمته  
الكثيرة ولدنا ثانية لرجاء حي،  
بقِيامة يسوع المسيح من  
الأموات.

ἄδεν νηθεωωοῦτ.

Ἐδοῦν ἐοῦκλῆρονομιά ἡαττακο  
ογορ ἡατῶδεμ ογορ ἡατῶμ:  
ἐρὰρερ ἐρορ νωτεν ἄεν νιφῆοῖ.

Ἡα νῆτοῦναρωις ἐρωοῦ ἄεν  
οῦζου ἡτε φῆοῦτ: ἐβοῶ ζιτεν  
φῆναρτ ἐοῦζαι: ἐρσεβτωτ ἐρναῶωρπ  
ἐβοῶ ἄεν πιχοῦ ἡδαε.

Φῆετετενναθεληῶ ἡδῆτε  
ἡοῦκοῦζι τῆοῦ: ἡζε εῶε  
ἡτετενδῆεκαρ ἡζητ ἡδῆρι ἄεν  
ζανπιαςμορ ἡοῦμῆυ ἡρητ.

Ζινα ἡμετωπ ἡτε πετενναρτ  
ἡτερωπι ἐσταῆοῦτ ἐζοτε πινοῦβ  
φῆεῆατακο: ἐρερδοκιμαζιν ἡμορ  
ἐβοῶ ζιτεν οῦζρωμ: ἡτοῦζεμ ἡηνοῦ  
ἄεν οῦωοῦωοῦ νεμ οῦωοῦ νεμ οῦταῖο:  
ἄεν πιῶωρπ ἐβοῶ ἡτε ἡχοῦρ  
Πῆχριστορ.

Φῆετετενσωοῦν ἡμορ ἡν  
τετενεραῶαπαν ἡμορ: φαι τῆοῦ ἐτε  
τενναῦ ἐρορ ἡν τετενναρτ δε ἐρορ:  
θεληῶ ἄεν οῦραῶι ἡατῶσαζι ἡμορ  
ογορ ἐαῶβῶοῦ.

Ἐρετενδῆ ἡπῶωκ ἡτε πετενναρτ  
φῆορζεμ ἡτε νετενψῆτῆη.

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.

لِمِيرَاتٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا  
يَضْمَحَلُّ، 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 يَسِيرًا  
بِتَجَارِبٍ مُتَوَعَّاةٍ.

لَكَيْ تَكُونَ تَزَكِيَةً إِيْمَانِكُمْ، وَهِيَ  
أَثْمَنُ مِنَ الذَّهَبِ الْفَانِي، 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.

Εἴθε φαι νοθευ γαρ ἀγκωτῆ ἵχε  
 νῖπρῶφητης: οὔτος ἀγῶτῶετ  
 νῆεταγερῖπρῶφητεῖν δα πῖεμοτ  
 ἔταρῶπι δειν ἠνοῦ.

Εὔδῶτῶετ ἵσα πῖχοῦ ἔτε  
 πῖπνεῦμα ἵτε Πῖχριστος σαζι ἵδῆτοῦ  
 ἔαγερῶρπ ἵερμεῶρε δα νῖεκαγῶ  
 ἵτε Πῖχριστος νεμ νῖῶοῦ εῶηνοῦ  
 μενεσα ναι.

Ἰῆεταγῶρπ νῶοῦ ἔβολ ζε ναγῖρι  
 ἕμοο νῶοῦ ἀν: ναγερῶδῖακονῖν δε  
 ἕμοῶοῦ νῶτεν: ναι ἵνοῦ  
 ἔταγῶμωτεν ἔρωοῦ ἔβολ ζῖτοτοῦ  
 ἵνῆεταγῶρπ νῶοῦ νῶτεν δειν  
 οὔπνεῦμα εῶραβ ἔταγορορπ ἔβολ  
 δειν ἵφε: νῆετε οὔον θανατῶελοο  
 εῶεπῖθῶμῖν ἔναγ ἔρωοῦ.

*Ἰασῖηνοῦ ἕπερμεπερῶ πῖκομοο  
 οὔδε νῆετῶοπ δειν πῖκομοο:  
 πῖκομοο νασῖνῖ νεμ τεῶεπῖθῶμῖα: φῖ  
 δε εῶτῖρι ἕφοῶωῦ ἕφῖνοῦῦ ῶναῶωπῖ  
 ῶα ἔνεε: ἀμῖν.*

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.

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.*

### The Acts الإبركسيس

Πραζῖς ἵτε νενῖοῦ ἵἀποστολοο:  
 ἔρε ποῦεμοῦ εῶραβ ῶωπῖ νεμἀν.  
 Δμῖν.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

الْخَلَاصَ الَّذِي فَتَّشَ وَبَحَثَ عَنْهُ  
 أَنْبِيَاءُ، الَّذِينَ تَتَّبَعُوا عَنِ النِّعْمَةِ  
 الَّتِي لِأَجْلِكُمْ.

بَاحِثِينَ أَيَّ وَقْتٍ أَوْ مَا الْوَقْتُ الَّذِي  
 كَانَ يَدُلُّ عَلَيْهِ رُوحَ الْمَسِيحِ الَّذِي  
 فِيهِمْ، إِذْ سَبَقَ فَشْهَدَ بِالْآلَامِ الَّتِي  
 لِلْمَسِيحِ وَالْأَمْجَادِ الَّتِي بَعْدَهَا.

الَّذِينَ أَعْلِنَ لَهُمْ أَنَّهُمْ لَيْسَ  
 لِأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ  
 بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ  
 الْآنَ بِوَسْطَةِ الَّذِينَ بَشَّرُوكُمْ فِي  
 الرُّوحِ الْقُدْسِ الْمُرْسَلِ مِنْ  
 السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ  
 تَنْظُرَ عَلَيْهَا.

*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، بركاتهم تكون معنا. أمين.

Πραξις Δ: Η - ΙΗ	Acts 4: 8 - 18	أعمال 4 : 8 - 18
<p>Ποτε Πετρος αριμος εβολ θεν Πιπνευμα εθοταβ περαει νωογ νιαρχων ντε πιλαοσ νεμ νιπρεσβυτεροσ ντε Πισραηλ.</p>	<p>Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel.</p>	<p>حِينَئِذٍ امْتَلَأَ بِطَرُسُ مِنَ الرُّوحِ الْقُدُسِ وَقَالَ لَهُمْ: «يَا رُؤَسَاءَ الشَّعْبِ وَشُيُوخَ إِسْرَائِيلَ.</p>
<p>Ισχε λνον μφοογ σερανακρινιν μμον εθβε ογρωβ ενανει εαειωπι νογρωμι νχωβ γε ετα φαι ογραι θεν νιμ.</p>	<p>If we this day are judged for a good deed done to a helpless man, by what means he has been made well.</p>	<p>إِنْ كُنَّا نُنْفَحُصُ الْيَوْمَ عَنْ إِحْسَانٍ إِلَى إِنْسَانٍ سَقِيمٍ بِمَاذَا شُفِيَ هَذَا.</p>
<p>Μαρε πιρωβ ογν ογωνε ερωτεν τηρογ νεμ πιλαοσ τηρη ντε Πισραηλ γε θεν Φραν νηχογσ Πιχριστοσ Πιναζωρεοσ: φαι νθωτεν εταρετεναωγ: φαι ετα Φνογτ τογνοσφ εβολ θεν νηεθμωογτ: νδρη θεν φαι γοει ερατγ νχε φαι μπετενμθο εβολ εφογοχ.</p>	<p>Let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.</p>	<p>فَلْيَكُنْ مَعْلُومًا عِنْدَ جَمِيعِكُمْ وَجَمِيعِ شَعْبِ إِسْرَائِيلَ أَنَّهُ بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ الَّذِي صَلَبَيْتُمُوهُ أَنْتُمْ الَّذِي أَقَامَهُ اللَّهُ مِنَ الْأَمْوَاتِ بِذَلِكَ وَقَفَ هَذَا أَمَامَكُمْ صَحِيحًا.</p>
<p>Φαι πε πιωνι εταγρωωγ εβολ γιτεν θηνογ νηετκωτ: φαι αειωπι νογχωχ νλακεθ.</p>	<p>This is the 'stone which was rejected by you builders, which has become the chief cornerstone.</p>	<p>هَذَا هُوَ الْحَجَرُ الَّذِي احْتَقَرْتُمُوهُ أَيُّهَا الْبَنَّاؤُونَ الَّذِي صَارَ رَأْسَ الزَّاوِيَةِ.</p>
<p>Ογοθ μμον κεοται ερε φηοζεμ ωοπ νδηητγ: ογδε μμον κεραη σαπεσητ ντφε εαγτηηγ νηηρωμι φηετε εωτ ντογνοζεμ νδρη νδηητγ.</p>	<p>Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.</p>	<p>وَلَيْسَ بِأَحَدٍ غَيْرِهِ الْخَلَاصُ. لِأَنَّ لَيْسَ اسْمًا آخَرَ تَحْتَ السَّمَاءِ قَدْ أُعْطِيَ بَيْنَ النَّاسِ بِهِ يَنْبَغِي أَنْ نَخْلُصَ.»</p>
<p>Εταγναγ δε ετπαρρησια μΠετροσ νεμ Ιωαννης ογοθ εταγεμι γε εληρωμι νε νσεσωογν νεδαι λι ογοθ</p>	<p>Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized</p>	<p>فَلَمَّا رَأَوْا مُجَاهَرَةً بِطَرُسَ وَيُوحَنَّا وَوَجَدُوا أَنَّهُمَا إِنْسَانَانِ عَدِيمَا الْعِلْمِ وَعَامِيَانِ تَعَجَّبُوا. فَعَرَفُوهُمَا أَنَّهُمَا كَانَا مَعَ يَسُوعَ.</p>

ζε εδανιδιωτης νε να τερψηρι πε:  
να τρωον δε υμωον γε να τχη νεμ  
ιησοϋς πε.

Πικερωμι δε ενα τνα τ εροϋ εφοει  
ερα τϋ νεμωον εαφοντα ι να τϋ τ  
εδονη εβρα τ ηελι αν πε.

Ετα τοτα ρα ρηι δε εθορο ριτοϋ  
ραβολ υπιμα η τ ραπ να τ ρα ι νεμ  
νο τερηοϋ.

Ε τω υμοϋ: γε οϋ πε ετενηα ιϋ  
ηηαιρωμι: ο τι μεν ταρ αϋωπι ηνε  
οϋμηινη εβολ ριτοτοϋ εφοϋωνη εβολ  
ρεωονη ηνε ηη τηροϋ ε τω οπ ρεν  
ιεροϋ ρα λημ: οτο ρ υμοη υϋ ρομ υμοη  
εχωλ εβολ.

Αλλα ρινα ητε υ τεμ πιρωβ ρωρ  
εβολ ηροτο ρεν πιλαοϋ  
μα ρεννοϋποϋ: ρινα ησεϋ τεμ ρα ι ρεν  
παιραν νεμ ελι ηρωμ.

Οτο ρ ετα τμοϋ τ ερωοϋ α τ ροη ρεν  
νωοϋ εϋ τεμ εροϋ ο ηπηρη οϋ δε  
εϋ τεμ τ ρβω ρεν Φραν η ιησοϋς.

*Πι ρα ι δε ητε Πβοιϋ εϋ ελαι οτο ρ  
εϋ ελϋαι: εϋ ελμα ρι οτο ρ εϋ ετα ρο:  
ρεν τ ρα ι η εκκλ η ρια ητε Φνοϋ τ:  
αμην.*

that they had been with  
Jesus.

And seeing the man who  
had been healed standing  
with them, they could say  
nothing against it.

But, when they had  
commanded them to go  
aside out of the council,  
they conferred among  
themselves,

saying, "What shall we  
do to these men? For,  
indeed, that a notable  
miracle has been done  
through them is evident to  
all who dwell in Jerusalem,  
and we cannot deny it.

But so that it spreads no  
further among the people,  
let us severely threaten  
them, that from now on they  
speak to no man in this  
name."

And they called them  
and commanded them not to  
speak at all nor teach in the  
name of Jesus.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

وَلَكِنْ إِذْ نَظَرُوا الْإِنْسَانَ الَّذِي  
شَفِيَ وَأَقْفًا مَعَهُمَا لَمْ يَكُنْ لَهُمْ  
شَيْءٌ يَنَاقِضُونَ بِهِ.

فَأَمَرُوهُمَا أَنْ يَخْرُجَا إِلَى خَارِجِ  
الْمَجْمَعِ وَتَأْمُرُوا فِيمَا بَيْنَهُمْ.

قَائِلِينَ: «مَاذَا نَفْعَلُ بِهِذَيْنِ  
الرَّجُلَيْنِ؟ لِأَنَّهُ ظَاهِرٌ لِكُلِّ مَجْمَعٍ سَكَّانِ  
أُورُشَلِيمَ أَنَّ آيَةً مَعْلُومَةً قَدْ جَرَتْ  
بِأَيْدِيهِمَا وَلَا نَقْدِرُ أَنْ نُنْكِرَ.

وَلَكِنْ لِنَلَّا تَشِيْعَ أَكْثَرَ فِي الشَّعْبِ  
لِنَهْدِدَهُمَا تَهْدِيدًا أَنْ لَا يَكَلِمَا أَحَدًا  
مِنَ النَّاسِ فِيمَا بَعْدَ بِهَذَا الْإِسْمِ».

فَدَعَوْهُمَا وَأَوْصَوْهُمَا أَنْ لَا يَنْطِقَا  
الْبَيْتَةَ وَلَا يُعَلِّمَا بِاسْمِ يَسُوعَ.

*لم تنزل كلمة الرب تنمو وتعتر  
وتثبت في كنيسة الله المقدسة.  
أمين.*



## Synaxarium of Tout 18

### سنكسار اليوم الثامن عشر من شهر توت

1. The Second Day of the Feast of the Cross
2. The Martyrdom of St. Prophorius (Porphyrius)
3. The Martyrdom of St. Stephen the Priest, and St. Niceta (Niketa)

1. ثاني يوم عيد الصليب المجيد
2. استشهاد القديس بروفوريوس
3. استشهاد القديس إسطفانوس القس والقديسة نيكيتي

#### 1. The Second Day of the Feast of the Cross

On this day, the church celebrates the Second Day of the Feast of the Cross. The rites of prayers are in the joyful Hossana tunes.

May the blessing of the Honorable Cross be with us all. Amen.

1. ثاني يوم عيد الصليب المجيد في هذا اليوم تعيد الكنيسة بتذكار اليوم الثاني لعيد الصليب المجيد. ويصلي بالطقس الفرائحي الشعائني. بركة الصليب المجيد فلنكن معنا. آمين.

#### 2. The Martyrdom of St. Prophorius (Porphyrius)

On this day also, St. Prophorius was martyred. Early in his life, he was pagan and worked as a comedian and jester. That was during the reign of the pagan emperor Julian.

The emperor on his birthday, had a great celebration to which he invited the nobles of his kingdom. He brought jesters, comedians, and people of the circus; to entertain the gathering, and Prophorius was one of them.

The emperor ordered him to mock the Christian rituals. He started acting some of the rituals and when he came to the ritual of the holy baptism, he made the sign of the Cross over the water in the Name of the Father and the Son and the Holy Spirit. The Lord enlightened his mind and he perceived a divine grace coming down on the water and was covered with great light. He immersed himself into the water three times, then went up and put on his clothes. He confessed that he became Christian. The people present thought that this was a part of the act, but Prophorius continued to shout "I am Christian... I am Christian."

The emperor and all who were present were baffled when they saw him insisting on his confession.

The emperor started to befriend him promising him with many gifts. When he failed to turn him away from his faith in The Lord Christ, he ordered his neck to be cut off and so he received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.

2. استشهاد القديس بروفوريوس في مثل هذا اليوم أيضاً استشهاد القديس بروفوريوس وكان في أول حياته وثنياً وكان يعمل ممثلاً هزلياً (مهرجاً) في عهد الامبراطور يوليانيوس الجاحد، الذي في يوم عيد ميلاده، أقام حفلاً كبيراً لعظماء مملكته وأحضر رجال الملاهي لإحياء هذا الحفل وكان بينهم بروفوريوس. وحدث أن أمره الملك أن يستهزئ بطقوس المسيحيين. فقام بتقليد بعض الطقوس وعندما وصل إلى طقس المعمودية المقدسة، رشم الماء بعلامة الصليب باسم الأب والابن والروح القدس، فأضاء الرب بصيرته فأبصر نعمة إلهية قد حلت على الماء ونوراً عظيماً قد غشاه. فقام وغطس في الماء ثلاث مرات ثم صعد منه ولبس ثيابه وأقر أنه مسيحي. فحسب الحاضرون ذلك أنه أحد أدوار التمثيلية، لكن بروفوريوس صار يصيح بشدة "أنا مسيحي... أنا مسيحي". فاندش الملك وكل الحاضرين حينما رأوه جاداً في حديثه. فبدأ الملك يلاطفه، واعدأ إياه بعطايا جزيلة. ولما لم يفلح في إرجاعه عن الإيمان بالسيد المسيح، أمر بقطع رأسه فنال إكليل الشهادة. بركة صلواته فلنكن معنا. آمين.



**3. The Martyrdom of St. Stephen the Priest, and St. Niceta (Niketa)**

On this day also, the church celebrates the commemoration of the martyrdom of St. Stephen the Priest, and St. Niceta (Niketa).

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

3. استشهاد القديس إسطفانوس القس والقديسة نيكيتي في هذا اليوم تعيد الكنيسة بتذكار استشهاد القديس إسطفانوس القس والقديسة نيكيتي. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

**The Liturgy Psalm**

مزمور القديس

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρμδ: α , β

Psalm 145: 1 , 2

المزمور 144: 1، 2

ⲫⲏⲁⲃⲁⲥⲕ Ⲡⲁⲛⲟⲩⲧⲧ Ⲡⲁⲟⲩⲣⲟ: ⲟⲩⲟⲗ  
 ⲛⲧⲁⲥⲁⲗⲓ ⲙⲡⲉⲕⲣⲁⲛ ϣⲁ ⲉⲛⲉⲗ ⲛⲧⲉ  
 ⲡⲓⲉⲛⲉⲗ: ⲧⲏⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙⲙⲏⲏⲓ: ⲟⲩⲟⲗ  
 ⲧⲏⲁⲥⲙⲟⲩ ⲉⲡⲉⲕⲣⲁⲛ ϣⲁ ⲉⲛⲉⲗ ⲛⲧⲉ  
 ⲡⲓⲉⲛⲉⲗ. **ⲁⲗⲗⲏⲗⲟⲩⲁ.**

I will extol You, my God, O King; and I will bless Your name forever and ever. Every day I will bless You, and I will praise Your name forever and ever. **Alleluia.**

أرفعك يا إلهي وملك، وأخبر باسمك إلى أبد الأبد. في كل يوم أباركك وأسبح اسمك إلى دهر الدهور. **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.

Ⲑⲩⲁⲛⲁⲥⲛⲟⲩⲥ ⲉⲃⲟⲗ ϫⲉⲛ  
 ⲡⲓⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲕⲁⲧⲁ ⲓⲱⲁⲛⲏⲏⲏ  
 ⲁⲥⲓⲟⲩⲩ.

A chapter according to Saint John, may his blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

ⲓⲱⲁⲛⲏⲏⲏ ⲉ̅: ⲗⲉ - ⲙⲉ̅

John 6: 35 - 46

يوحنا 6: 35 - 46

Ⲡⲉⲗⲉ ⲓⲏⲥⲟⲩⲥ ⲛⲱⲟⲩ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ  
 ⲡⲓⲱⲓⲕ ⲛⲧⲉ ⲡⲓⲱⲛⲃ: ⲡⲏⲉⲑⲏⲏⲟⲩ ϫⲁⲣⲟⲓ

And Jesus said to them, "I am the bread of life. He who comes to Me shall

فَقَالَ لَهُمْ يَسُوعُ: أَنَا هُوَ خُبْزُ الْحَيَاةِ. مَنْ يُقْبِلْ إِلَيَّ فَلَا يَجُوعُ وَمَنْ يُؤْمِنْ بِي فَلَا يَعْطَشُ أَبَدًا.

ἠνευξέκο: οὐτος φησὼν αὐτὸν ἐροῖ ἠνευξέβι  
ωδ ἔνεε.

Ἀλλὰ αἰσος ἦεν οὐτος  
ἀρετὴν αὐτὸν ἐροῖ οὐτος τετὴν αὐτὸν ἀν.

Φησὼν ἔτα Παιὼν τῆς μητρὸς αὐτοῦ  
αὐτοῦ: οὐτος φησὼν αὐτοῦ ἠνευξέβι  
ἔβωλ.

Ἐπεὶ οὐκ ἔτα ἔπεσεν ἔβωλ  
ἔβωλ τὸ φησὼν ἠνευξέβι ἀν ἠνευξέβι:  
ἀλλὰ πετὴν αὐτὸν ἠνευξέβι αὐτοῦ.

Φησὼν πετὴν αὐτὸν ἠνευξέβι αὐτοῦ  
αὐτοῦ φησὼν ἔτα τῆς μητρὸς  
ἠνευξέβι αὐτοῦ ἔβωλ ἠνευξέβι:  
ἀλλὰ ἠνευξέβι αὐτοῦ ἠνευξέβι ἠνευξέβι.

Φησὼν πετὴν αὐτὸν ἠνευξέβι αὐτοῦ  
φησὼν ἔβωλ ἠνευξέβι οὐτος  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι οὐτος  
ἠνευξέβι αὐτοῦ ἠνευξέβι ἠνευξέβι.

ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ.

Οὐτος ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ  
ἠνευξέβι αὐτοῦ ἠνευξέβι αὐτοῦ.

never hunger, and he who believes in Me shall never thirst.

But I said to you that you have seen Me and yet do not believe.

All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”

And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

وَلَكِنِّي قُلْتُ لَكُمْ إِنَّكُمْ قَدْ رَأَيْتُمُونِي  
وَلَسْتُمْ تُؤْمِنُونَ.

كُلُّ مَا يُعْطِينِي الْآبُ فَإِنِّي يَقْبَلُ  
وَمَنْ يَقْبَلْ إِلَيَّ لَا أُخْرِجُهُ خَارِجًا.

لَأَنِّي قَدْ نَزَلْتُ مِنَ السَّمَاءِ لَيْسَ  
لِأَعْمَلِ مَشِيئَتِي بَلْ مَشِيئَةَ الَّذِي  
أَرْسَلَنِي.

وَهَذِهِ مَشِيئَةُ الْآبِ الَّذِي أَرْسَلَنِي:  
أَنْ كُلَّ مَا أُعْطَانِي لَا أُتْفِقُ مِنْهُ  
شَيْئًا بَلْ أُقِيمُهُ فِي الْيَوْمِ الْآخِرِ.

لَأَنَّ هَذِهِ هِيَ مَشِيئَةُ الَّذِي أَرْسَلَنِي:  
أَنْ كُلَّ مَنْ يَرَى ابْنَ الْإِنْسَانِ وَيُؤْمِنُ بِهِ  
تَكُونُ لَهُ حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أُقِيمُهُ فِي  
الْيَوْمِ الْآخِرِ.

فَكَانَ الْيَهُودُ يَتَذَمَّرُونَ عَلَيْهِ لِأَنَّهُ  
قَالَ: أَنَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ  
السَّمَاءِ.

وَقَالُوا: أَلَيْسَ هَذَا هُوَ يَسُوعَ بْنَ  
يُوسُفَ الَّذِي نَحْنُ عَارِفُونَ بِأَبِيهِ  
وَأُمِّهِ. فَكَيْفَ يَقُولُ هَذَا: إِنِّي نَزَلْتُ  
مِنَ السَّمَاءِ؟

Διέροτὸ ἵκε Ιησοῦς οὐτος πεχαε  
νωοτ γε ὑπερχρεμευ νευ  
νετενερηοτ.

Μον ὡχομ ἵτε ἔλι ἰ χαροι  
ἀρεῶτεμ Φιωτ ἔταεταοιοι σοκε  
χαροι: οὐτος Διοκ ἵτατογνοσε δει  
πιέροοτ ἵδαε.

Σεδνοτ δει νιπροφητισ γε  
εἰεῶπι τηροτ ἵρεεβίεω ἵτεν  
Φνοτ: φη νιβεν ἔταεωτεμ ἵτεν  
Παιωτ: οὐτος ἔταεεμ ἵναἰ χαροι.

Οτχοτι γε ἄ οται νατ ἔΦιωτ ἔβηλ  
ἔφηετωοπ ἔβολ δει Φνοτ: οὐτος φαι  
πε φηἔταενατ ἔΦιωτ.

*Πῶοτ φα Πεννοτ πε ωα ἔνεε  
ἵτε νι ἔνεε: ἀμην.*

Jesus therefore  
answered and said to them,  
“Do not murmur among  
yourselves.

No one can come to Me  
unless the Father who sent  
Me draws him; and I will  
raise him up at the last day.

It is written in the  
prophets, ‘And they shall all  
be taught by God.’  
Therefore, everyone who  
has heard and learned from  
the Father comes to Me.

Not that anyone has  
seen the Father, except He  
who is from God; He has  
seen the Father.

*Glory be to God forever.*

فَأَجَابَ يَسُوعُ: لَا تَتَذَمَّرُوا فِيمَا  
بَيْنَكُمْ.

لَا يَقْدِرُ أَحَدٌ أَنْ يَقْبَلَ إِلَيَّ إِنْ لَمْ  
يَجْتَذِبْهُ الْآبُ الَّذِي أَرْسَلَنِي وَأَنَا  
أَقِيمُهُ فِي الْيَوْمِ الْآخِرِ.

إِنَّهُ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: وَيَكُونُ  
الْجَمِيعُ مُتَعَلِّمِينَ مِنَ اللَّهِ. فَكُلُّ مَنْ  
سَمِعَ مِنَ الْآبِ وَتَعَلَّمَ يَقْبَلُ إِلَيَّ.

لَيْسَ أَنَّ أَحَدًا رَأَى الْآبَ إِلَّا الَّذِي  
مِنَ اللَّهِ. هَذَا قَدْ رَأَى الْآبَ.

*والمجد لله دائماً.*

# Katameros Readings for the 19<sup>th</sup> Day of Tout

## Third Day of the Feast of the Cross

قطمارس قراءات اليوم التاسع عشر من شهر توت المبارك  
ثالث يوم عيد الصليب المقدس

COTMHT ΨIT NÈZOOT ÌΠIÀBOT ΘWOT

Φμαρωουτ NÈZOOT ÌTE ΠICTATPOC EΘOTAB

### Ροηι

#### Vespers Psalm

مزمو العشيية

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλωμοσ τω Δαυιδ μΔ: θ, ιη

Psalm 45: 6, 17

المزمور 44: 9, 18

Πεκθρονοσ Φνουτ΄ ωα ενεσ ñτε  
πιενεσ: ογοσ πιωβωτ ñπρωορτεν πε  
πωβωτ ñτε τεκμετορρο: εθε φαι  
εγεορωνησ νακ εβολ ñχε θανλαοσ  
Φνουτ΄: ωα ενεσ νεμ ωα ενεσ ñτε  
πιενεσ. **Αλληλοια.**

Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. Therefore, the people shall praise You O Lord, forever and ever. **Alleluia.**

كرسيك يا الله إلى دهر الدهور،  
قضيبي استقامة هو قضيبي ملكك،  
من أجل ذلك تعترف لك الشعوب  
يا الله، إلى الدهر وإلى دهر  
الدهور. **هلليويا.**

#### Vespers Gospel

إنجيل العشيية

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد آمين.

Οτὰνασνωσις εβολ θεν  
πιερασσελιον εθοταβ κατὰ Ματθεον  
ασιοτ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا آمين.

Ισχεν πιςνοϋ ετε μματ αφερρητς  
νξε Ιησοϋτς εταμε νεφμαθητς: ξε  
εωτ εροϋ ντεφφεναϋ ελεροτσαλμη:  
οτοε ντεφβι οτυμηϋ νδici εβολ  
ειτοτοϋ ννιπρεβντεροε νεμ  
νιαρχηερετς νεμ νισαδ: οτοε  
νσεδοθεβει οτοε μενενα ϋμουτ  
νεεοοϋ ντεφτωνει.

Οτοε αφαμονι μμοϋ νξε Πετροε  
αφερρητς νερεπιτιμαν ναϋ εφξω  
μμοε: ξε ελεωε νακ Παβοιε: ννε φαι  
ϋωπι νακ.

Πθοϋ δε πεχαϋ μΠετροε: ξε  
μαϋενακ σαμενενη πσατανασ: ξε  
νθοκ οτςκανδαλον ννη ξε χμενι αν  
ενα φνοϋτ αλλα να νιρωμι.

Ποτε πεξε Ιησοϋτς ννεφμαθητς:  
ξε φνεθοϋϋ εμοϋ νσωι μαρεφχολεϋ  
εβολ: οτοε μαρεϋωλι μπεϋεταϋροε  
ντεφμοϋ νσωι.

Φη εαρ εθοϋϋ ενοεμ  
ντεφψϋχη εϋετακοε: φη δε  
εονατακο ντεφψϋχη εοβητ εϋεξεμε.

Οϋ εαρ ετε πιρωμι ναξεμενοϋ  
μμοϋ αφϋανξεμενοϋ μπικομοε  
τηρεϋ: τεφψϋχη δε ντεφϋοε μμοε:

From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

من ذلك الوقت ابتداء يسوع يظهر لتلاميذه انه ينبغي ان يذهب الى اورشليم ويتالم كثيرا من الشيوخ ورؤساء الكهنة والكتبة ويقتل وفي اليوم الثالث يقوم.

فأخذه بطرس إليه وابتداء ينتهره قائلاً: «حاشاك يا رب. لا يكون لك هذا».

فالتفت وقال لبطرس: «أذهب عني يا شيطان. أنت معثرة لي لأنك لا تهتم بما لله لكن بما للناس».

حينئذ قال يسوع لتلاميذه: ان اراد احد ان ياتي ورائي فلينكر نفسه ويحمل صليبه ويتبعني.

فان من اراد ان يخلص نفسه يهلكها ومن يهلك نفسه من اجلي يجدها.

لانه ماذا ينتفع الانسان لو ربح العالم كله وخسر نفسه؟ او ماذا يعطي الانسان فداء عن نفسه؟

ἄμιον οὐ πετε πῖρωμι ναττικῆ ἠτῶεβῖῶ  
ἠτεεψῖτῆχῆ.

*Πῖῶσφ φα Πεννοσφ πε ῶα ἐνεε  
ἠτε νι ἐνεε: ἄμην.*

*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 τῶ Δαυιδ σῶ: β̄ , ῑα**

**Psalm 74: 2, 12**

**مزمور 73 : 2 ، 11**

Δικσῶτ ἠπῶβῶτ ἠτε  
τεκκλῆρονομιᾶ: πῖτωσφ ἠτε σῖων φα  
ἐτακῶπι ἠῆρηι ἠῆητῆ: Φνοσφ Δε  
ἠθοσφ πε πενοσφρο δακῶφ ἠπῆνεε:  
αερεσῶβ εῶσχα δεν ἠμητ ἠπκαρι.  
**Ἀλληλοια.**

The scepter of Your inheritance, which You have redeemed; this Mount Zion where You have dwelt. For God is my King from of old, working salvation in the midst of the earth. **Alleluia.**

افتديت قضيب ميراثك، جبل صهيون هذا الذي سكنت فيه. أما الله فهو ملكنا منذ القدم. صنع خلاصاً في وسط الأرض. **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.**

Οὐὰνασῶωσις ἐβολ δεν  
πιερασσελιον εῶσθαβ κατὰ Μαρκον  
ασιοσφ.

A chapter according to Saint Mark, may his blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

**Μαρκον η̄: λ̄λ - θ̄: ᾱ**

**Mark 8: 34 - 9: 1**

**مرقس 8 : 34 - 9 : 1**

Ὁτος ἐταρμουτ ἐπιμῆϋ νεμ  
νεμααθητης πεχαϋ νωου γε  
φθεοουϋ εἰ σαμενηι μαρεφχολε  
ἐβολ: οτος ἵτεφῶλι ἠπεφῆτατρος  
οτος ἵτεφμουϋ ἵσωι.

Φη ταρ εθναουϋ ἐνοθεμ  
ἵτεφψυχη εφῆτακος: φη δε  
εθνατακο ἵτεφψυχη εθβητ νεμ εθβε  
πιεταστελιον εφῆναθμες.

Οτ ταρ ἐτε πιρωι ναχευθου  
ἠμοϋ αϋϋανχευθου ἠπικοςμος  
τηρϋ οτος ἵτεφῆοι ἵτεφψυχη.

Οτ ταρ ἐτε πιρωι ναθηϋ  
ἵτῳεβιῶ ἵτεφψυχη.

Φη ταρ εθναϋπι εῶρονθτ ἐβολ  
νεμ ναχαχι θεν παιχουτ ἵνωικ οτος  
ἵρεφερνοβι: Πῳηρι θωϋ ἠΦρωι  
νατῳπι ναϋ θοταν αϋϋανι θεν πῶου  
ἵτε Πεφωτ νεμ νεφαστελος εθοταβ.

Ὁτος ναϋϋω ἠμοϋ νωου γε ἠμην  
τῳω ἠμοϋ νωτεν γε οτον θανοτον  
θεν νηετοβι ἐρατου ἠπαιμα  
ἵσεναχευτπι ἠφμον αν ψατοϋνατ  
ἐτμετοτρο ἵτε Φνουτ εασι θεν  
οϋϋου.

*Πῶου φα Πεννοτ πε ψα ἐνεθ  
ἵτε νι ἐνεθ: 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 يُعْطَى 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 ἑπταβιβλίου Παύλου Πιὰποστολῶς

<p>Παύλος φέβωκ ἡΠενδοῖς Ἰησοῦς Πιχριστός: πιαποστολῶς ἐθαρεμ: φῆεταῦθαυτῆ ἐπιζωῶεννοῦντι 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 Colossians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى أهل كولوسي، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Κολακκίας β: Ἑ - 1ῶ</b></p>	<p><b>Colossians 2: 6 - 19</b></p>	<p><b>كولوسي 2: 6 - 19</b></p>
<p>Ἐφρητ ὀνι ἔταρετενδῖ ἡΠιχριστός Ἰησοῦς Πενδοῖς μωυ ἡδῆρη ἡδῆτῆ.  Ἐρετενδε νοῦνι ἐβωλ οῦοθ ἐρετενκωτ ἡμωτεν ἡδῆτῆ: οῦοθ ἐρετενταχρηοῦτ δεν πιναδῆτ κατα φρητ ἔταῦτσαβε θηνοῦ ἐρετενοι ἡθονὸ ἡδῆτῆ δεν οῦωεπὲμοτ.  Ἐναῦ ὀνι μηπως οῦον πετκωλπ ἡμωτεν ἐβωλ ζιτεν οῦμετφιλοσοφος νευ οῦἀπατη εἰωοῦντ κατα ἡπαραδοσις ἡτε ἡρωμ: κατα ἡῖστοιχιον ἡτε πικοςμος οῦοθ κατα Πιχριστός α.η.</p>	<p>As you have therefore received Christ Jesus The Lord, so walk in Him,  rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving  Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.</p>	<p>فَكَمَا قَبِلْتُمْ الْمَسِيحَ يَسُوعَ الرَّبَّ، اسْكُوبَا فِيهِ.  مُتَأَصِّلِينَ وَمَبْنِيِّينَ فِيهِ، وَمَوْطِدِينَ فِي الْإِيمَانِ، كَمَا عَلَّمْتُمْ، مُتَفَاضِلِينَ فِيهِ بِالشُّكْرِ.  انظُرُوا أَنْ لَا يَكُونَ أَحَدٌ يَسْبِيكُم بِالْفَلْسَفَةِ وَيَغُرُورُ بِبَاطِلٍ، حَسَبَ تَقْلِيدِ النَّاسِ، حَسَبَ أَرْكَانِ الْعَالَمِ، وَلَيْسَ حَسَبَ الْمَسِيحِ.</p>



Χε νῆρῃ νῆρητῃ ὑψοπ ἡχε πιμοζ  
τηρῃ ἵτε ἡμεθνοῖτῃ σωματικως.

Οτοζ τετενμεζ ἔβολ νῆρητῃ: ἔτε  
ἡθοῦ πε τὰφε ἡαρχῃ νιβεν νεμ  
ἔζοτσια νιβεν.

Φαι ἔταρσοῖβε ἡθνοῖτῃ νῆρητῃ ζεν  
οῖρσεβι ἡθαμιο ἡχιζ αν ζεν φβωῷ  
ἡπισωμα ἵτε ἡσαρζ ἡῖρηι ζεν ἡσεβι  
ἡΠιχριστος.

Εατκεσ ἡθνοῖτῃ νεμαζ ζεν πιωμσ:  
φαι ἔτε ἡῖρηι νῆρητῃ ἀρετετεντεν  
ἡθνοῖτῃ νεμαζ οἷν ἔβολ ζιτεν πιναζῃ  
ἵτε πιερζωβ ἵτε Φνοῖτῃ: φαι  
ἔταρτοῖνοσῃ ἔβολ ζεν νηεθμωοῖτῃ.

Οτοζ ἡῶωτεν ζωτεν  
ερετεμωοῖτῃ ζεν νετενπαρἄπτωμα  
νεμ ἡμετατσεβι ἵτε τετενσαρζ  
αζτανζε ἡθνοῖτῃ νεμαζ: ἔαζχω ναν  
ἔβολ ἡνετενπαρἄπτωμα τηροῖτῃ.

Εαζωλζ ἡπιςῃ ἡχιζ φῃ ἔναζτοι  
ζαρον ζεν νιδωσμα: φῃεναζῃτῃ οῖβην:  
οτοζ ἡθοῦ αζοζῃ ἔβολ ζεν ἡμητῃ  
ἔαζῃτῃτῃ ναζ ἔζοῖν ἔπιςτατροσ.

Εαζβαῷῃ ἡνιαρχῃ νεμ νιἔζοτσια:  
ἔαζῃ ἡπορσωιτῃ ζεν οῖωνεζ ἔβολ:  
ἔαζαιτοῖτῃ ἡσραεζ ἡῖρηι νῆρητῃ.

For in Him dwells all  
the fullness of the Godhead  
bodily;

and you are complete in  
Him, who is the head of all  
principality and power.

In Him you were also  
circumcised with the  
circumcision made without  
hands, by putting off the  
body of the sins of the flesh,  
by the circumcision of  
Christ,

buried with Him in  
baptism, in which you also  
were raised with [Him]  
through faith in the working  
of God, who raised Him  
from the dead.

And you, being dead in  
your trespasses and the  
uncircumcision of your  
flesh, He has made alive  
together with Him, having  
forgiven you all trespasses,

having wiped out the  
handwriting of  
requirements that was  
against us, which was  
contrary to us. And He has  
taken it out of the way,  
having nailed it to the cross.

Having disarmed  
principality and powers,  
He made a public spectacle  
of them, triumphing over  
them in it.

فَاتَهُ فِيهِ يَحِلُّ كُلُّ مِلءِ اللَّاهُوتِ  
جَسَدِيًّا.

وَأَنْتُمْ مَمْلُوءُونَ فِيهِ، الَّذِي هُوَ  
رَأْسُ كُلِّ رِيَّاسَةٍ وَسُلْطَانٍ.

وَبِهِ أَيْضًا خُتِنْتُمْ خَتَانًا غَيْرَ  
مَصْنُوعٍ بِيَدٍ، بِخَلْعِ جِسْمِ خَطَايَا  
الْبَشَرِيَّةِ، بِخَتَانِ الْمَسِيحِ.

مَدْفُونِينَ مَعَهُ فِي الْمَعْمُودِيَّةِ، الَّتِي  
فِيهَا أَقَمْتُمْ أَيْضًا مَعَهُ بِإِيمَانٍ عَمَلِ  
اللَّهِ، الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ.

وَإِذْ كُنْتُمْ أَمْوَاتًا فِي الْخَطَايَا وَغُلْفِ  
جَسَدِكُمْ، أَحْيَاكُمْ مَعَهُ، مُسَامِحًا لَكُمْ  
بِجَمِيعِ الْخَطَايَا.

إِذْ مَحَا الصِّكَّ الَّذِي عَلَيْنَا فِي  
الْفَرَائِضِ، الَّذِي كَانَ ضِدًّا لَنَا، وَقَدْ  
رَفَعَهُ مِنَ الْوَسْطِ مُسَمِّرًا آيَاهُ  
بِالصَّلِيبِ.

إِذْ جَرَّدَ الرِّيَّاسَاتِ وَالسَّلَاطِينِ،  
أَشْهَرَهُمْ جِهَارًا، ظَافِرًا بِهِمْ فِيهِ.

Ἐπενθὲρ ἐλι οὐν ἴδαπ ἐρωτεν  
 ᾔθεν οὐωμ νεμ οὐω ιε ᾔθεν οὐτοι ἵντε  
 οὐωγαι ιε ᾔθεν οὐκοῦαι ιε ἵντε  
 εἰς τὰ σαββατων.

Ἐτε τῶν ἵβι ἵντε νηεθνηοῦ τε:  
 πικωμᾶ δε ἵντε Πιχρίτος.

Ἐπενθὲρ ἐλι ὄρο ἐρωτεν ἵδητη  
 εφοῦωγ ᾔθεν οὐθεβιὸ ἵδητ νεμ  
 οὐωμωπι ἵντε νιαστελος νηεταφναῦ  
 ἐρωοῦ εφωωμ ἔχωοῦ εφδοσι ἵδητ  
 εικη ἐβωλ εἴτεν ἵδητ ἵντε τεφσαρζ.

Οὔοθ ἵεῖ ἀμοσι ἀν ἵτᾶφε φηετε  
 πικωμᾶ τηρφ οὐ ἐβωλ ἕμοφ πε:  
 εφσαρζνι ἵνωφ ἐβωλ εἴτεν νιμοῦ νεμ  
 νιῖναφρ: οὔοθ εφῶφο ἕμοφ εἵνααἱ  
 ᾔθεν παιαἱ ἵντε φηνοῦτ.

*Πιῖμοτ σαρ νεωτεν νεμ  
 τῆρηνη εφσοπ: εἰ ἀμην εσεῖωπι.*

So let no one judge you  
 in food or in drink, or  
 regarding a festival or a  
 new moon or Sabbaths,

which are a shadow of  
 things to come, but the  
 substance is of Christ.

Let no one cheat you of  
 your reward, taking delight  
 in false humility and  
 worship of angels, intruding  
 into those things which he  
 has not seen, vainly puffed  
 up by his fleshly mind,

and not holding fast to  
 the Head, from whom all  
 the body, nourished and  
 knit together by joints and  
 ligaments, grows with the  
 increase that is from God.

*The grace of God the  
 Father be with you all.  
 Amen.*

فَلَا يَحْكُم عَلَيْكُمْ أَحَدٌ فِي أَكْلِ أَوْ  
 شَرِبٍ، أَوْ مِنْ جِهَةِ عِيدٍ أَوْ هَلَالٍ  
 أَوْ سَبْتٍ.

الَّتِي هِيَ ظِلُّ الْأُمُورِ الْعَتِيدَةِ، وَأَمَّا  
 الْجَسَدُ فَلِلْمَسِيحِ.

لَا يُخَسِّرْكُمْ أَحَدٌ الْجَعَالَءَ، رَاغِبًا فِي  
 التَّوَاضُّعِ وَعِبَادَةِ الْمَلَائِكَةِ،  
 مُتَدَاخِلًا فِي مَا لَمْ يَنْظُرْهُ، مُنْتَفَخًا  
 بَاطِلًا مِنْ قَبْلِ ذَهْنِهِ الْجَسَدِيِّ.

وَعَبْرٌ مَتَمَسِّكَ بِالرَّأْسِ الَّذِي مِنْهُ  
 كُلُّ الْجَسَدِ بِمَفَاصِلَ وَرُبُطٍ،  
 مُتَوَازِرًا وَمُقْتَرِنًا يَنْمُو نُمُوءًا مِنْ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ᾔθεν πε πιζοῦτ  
 ἵεπιστολῆ ἵντε πενιωτ Ἰωαννης.  
 Ἀμην. Παμηνρα ἴ.

The Catholic epistle of  
 the first epistle of our father  
 St. John. May his blessings  
 be with us all. Amen. My  
 beloved.

الكاثوليكون من رسالة معلمنا  
 يوحنا الأولى، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

ἁ Ἰωαννης ε: ιβ - κ

1 John 5: 12 - 20

1 يوحنا 5: 12 - 20

Φηέτε Πωηρι ντοτε πωνδ ντοτεϑ  
φηέτε Πωηρι υφνοϑ ντοτε αν  
πωνδ ντοτε αν.

Ηαι διςδητοϑ νωτεν ϑινα  
ντετενεμι ϑε ογον ντοτεν υμαϑ  
νοτωνδ νενεεϑ: νηεθναϑϑ εφραη  
υΠωηρι ντε φνοϑϑ.

Οτοϑ θα τε ϑπαρησια ετε νταν  
υμαϑ: ϑαροϑ: ϑε φηετενναερετιη  
υμοϑ κατα πεϑοτωϑ ϑραϑωτεμ  
ερον.

Οτοϑ εϑωπ ανϑανναϑ ϑε εϑωτεμ  
ερον υφηετενναερετιη υμοϑ:  
τενϑωοϑη ϑε ογονταν ηνεηεθημα  
νηετενναερετιη υμωοϑ ντοτεϑ.

Εϑωπ ητε οϑαι ναϑ επεϑϑον  
εϑερνοβι νοϑνοβι υφμοϑ αν πε  
μαρεϑερετιη οτοϑ εϑεϑναϑ νοτωνδ  
νηηετερνοβι υφα φμοϑ αν πε: ογον  
νοβι εϑβι υφμοϑ ναιϑερε φηετε υμαϑ  
αν ϑινα ητεϑτωβϑ εϑβητεϑ.

Θινϑονϑ νιβεν φνοβι πε: οτοϑ  
ογον νοβι εϑβι εφμοϑ αν.

ϑενεμι ϑε ογον νιβεν εταϑμαϑϑ  
εβολ υφνοϑϑ υπαϑερνοβι αλλα

He who has the Son has  
life; he who does not have  
the Son of God does not  
have life.

These things I have  
written to you who believe  
in the name of the Son of  
God, that you may know  
that you have eternal life,  
and that you may continue  
to believe in the name of the  
Son of God.

Now this is the  
confidence that we have in  
Him, that if we ask anything  
according to His will, He  
hears us.

And if we know that He  
hears us, whatever we ask,  
we know that we have the  
petitions that we have asked  
of Him.

If anyone sees his  
brother sinning a sin which  
does not lead to death,  
he will ask, and He will  
give him life for those who  
commit sin not leading to  
death. There is sin leading  
to death. I do not say that he  
should pray about that.

All unrighteousness is  
sin, and there is sin not  
leading to death.

We know that whoever  
is born of God does not sin;  
but he who has been born of  
God keeps himself, and the  
wicked one does not touch  
him.

ΜΝ ΛΗ ΙΒΙΝ ΦΛΗ ΑΗΙΑ, ΜΝ ΛΙΣ  
ΛΗ ΑΙΝ ΑΛΛΗ ΦΛΙΣΤ ΛΗ ΑΗΙΑ.

ΚΤΙΒΤ ΗΔΑ ΙΛΙΚΜ ΑΝΤΜ ΜΟΜΙΝ  
ΒΑΣΜ ΙΒΙΝ ΑΛΛΗ ΙΚΙ ΤΕΛΜΟΑ ΑΝ ΛΚΜ  
ΑΗΙΑ ΑΒΔΙΕ, ΛΚΙ ΤΟΜΝΟΑ ΒΑΣΜ  
ΙΒΙΝ ΑΛΛΗ.

ΩΗΗΕ ΗΙ ΤΗΦΗ ΤΗΙ ΛΝΑ ΕΝΔΗ: ΑΝΗ  
ΙΝ ΤΛΒΝΑ ΣΗΙΝΑ ΗΣΒ ΜΣΗΙΤΗ  
ΙΣΜΕΓ ΛΝΑ.

ΩΑΝ ΚΝΑ ΝΕΛΜ ΑΝΗ ΜΗΜΑ ΤΛΒΝΑ ΙΣΜΕΓ  
ΛΝΑ, ΤΕΛΜ ΑΝ ΛΝΑ ΤΛΒΑΤ ΤΗΙ  
ΤΛΒΝΑΗΑ ΜΝΗ.

ΙΝ ΡΑΙ ΑΧΑΗ ΙΧΤΙ ΧΠΙΕ  
ΛΙΣΤ ΛΜΟΤ, ΙΤΛΒ, ΦΙΕΠΤΗ  
ΑΗΙΑ ΛΔΙΝ ΙΧΤΝΟΝ ΛΙΣ ΛΜΟΤ.  
ΤΟΓΔ ΧΠΙΕ ΛΜΟΤ. ΛΙΣ ΛΑΓΛ  
ΗΔΗ ΑΦΟΛ ΑΝ ΙΤΛΒ.

ΚΛ ΙΤΜ ΗΟ ΧΠΙΕ, ΤΟΓΔ ΧΠΙΕ  
ΛΙΣΤ ΛΜΟΤ.

ΝΕΛΜ ΑΝ ΚΛ ΜΝ ΟΛΔ ΜΝ ΑΛΛΗ Λ  
ΙΧΤΙ, ΒΛ ΜΟΛΟΔ ΜΝ ΑΛΛΗ ΙΧΦΤ  
ΝΦΣΗ, ΑΛ ΣΗΡΙΡ Λ ΙΜΣΗ.

πιπιςι ἐβολ ἀφνοῖτ ἡααῖαρεε ἐροα:  
οτοε ἀπαρε πιπονηροε βι νεμαα.

Πενσωοτη δε γε ἀνον εαν ἐβολ  
ἀφνοῖτ: οτοε πικοεμοε τηρε ααχη  
εα πιπεεεωοτ.

Πενσωοτων δε γε ααῖ ἡεε Πωηρι  
ἀφνοῖτ: οτοε ααῖτ ναη ἡοῖεμι εηνα  
ἡτενσωοτεη πιἀληθῆνοε ἡνοῖτ: οτοε  
τεηωοπ εεη Πεεωηρι ἡεοῖε  
Πῡχρῖετοε: φαῖ πε πιἀληθῆνοε ἡνοῖτ  
νεη πιωηε ἡεηεε.

*Παεεηοῖ ἀπερμεηερε πῡκοεμοε  
οῖδε ηηεεωοπ εεη πῡκοεμοε:  
πῡκοεμοε ηαεηηι νεη τεεεῖπῡεμῡα: φη  
δε εεῖρε ἡεφῡοῖω ἡφνοῖτ ἡηαωωπι  
ἡα εῖεεε: ἀμην.*

We know that we are of  
God, and the whole world  
lies under the sway of the  
wicked one.

And we know that the  
Son of God has come and  
has given us an  
understanding, that we may  
know Him who is true; and  
we are in Him who is true,  
in His Son Jesus Christ.  
This is the true God and  
eternal life.

*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.*

نَعْلَمُ أَنَّنَا نَحْنُ مِنَ اللَّهِ، وَالْعَالَمُ كُلُّهُ  
قَدْ وُضِعَ فِي الشَّرِّيرِ.

وَنَعْلَمُ أَنَّ ابْنَ اللَّهِ قَدْ جَاءَ وَأَعْطَانَا  
بَصِيرَةً لِنَعْرِفَ الْحَقَّ. وَنَحْنُ فِي  
الْحَقِّ فِي ابْنِهِ يَسُوعَ الْمَسِيحِ. هَذَا  
هُوَ الْإِلَهَ الْحَقُّ وَالْحَيَاةُ الْأَبَدِيَّةُ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. آمين.*

## The Acts الإبركسيس

Πραεεε ἡτε ηηηοῖτ ἡἀποετοελοε:  
εῖρε ποῖεμοῖ εεοεαε ἡωπι ηεηαη.  
ἀμην.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آبائنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. آمين.

Πραεεε ε̄: ἡβ - κᾱ

Acts 3: 12 - 21

أعمال 3: 12 - 21

εεααηαεε δε ἡεε Πεεεερε ααεεεεε  
ἡπιεεεε: ηηεωηη ηηεεεεεεεεε εεεε οε  
εεεεεεεεεεεε εεεεεεεεεεεε εεεεεεεεεε  
εεεεεεεεεεεε εεεεεεεεεεεε εεεεεεεεεε  
εεεεεεεεεεεε εεεεεεεεεεεε εεεεεεεεεεεε

So when Peter saw it, he  
responded to the people:  
“Men of Israel, why do you  
marvel at this? Or why look  
so intently at us, as though  
by our own power or  
godliness we had made this  
man walk?”

فَلَمَّا رَأَى بُطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيُّونَ مَا بِالْكُمْ تَتَعَجَّبُونَ  
مِنْ هَذَا وَلِمَاذَا تَشْخَصُونَ إِلَيْنَا  
كَأَنَّنا بِقُوَّتِنَا أَوْ قُوَّتِنَا قَدْ جَعَلْنَا هَذَا  
يَمْشِي.

εθρε φαι μοϋι.

Φνοϋτ Ἰαβρααμ νεμ Φνοϋτ  
Ἰσαακ νεμ Φνοϋτ Ἰακωβ: Φνοϋτ  
ἵτε νενιοϋτ αϋτῶοϋ ἠπεϋὰλοϋ  
Ἰησοϋ: φαι ἵθωτεν ἕταρετενθιϋ  
ἕαρετενχολϋ ἕβολ ἠπεῦθο  
ἠΠιλατοϋ: ἕὰ φη μεν ϋραπ ἕχαϋ  
ἕβολ.

Πθωτεν Δε πεθοϋαβ οϋοϋ πιῦμνι  
ἄρετενχολϋ ἕβολ: ἕαρετενεϋρετιν  
εθροϋχα οϋρωμι νωτεν ἕβολ  
ἵρεϋδωτεβ.

Παρχηϋοϋ Δε ἵτε πῶνδ  
ἄρετενδῶθεϋ: φαι ἕτα Φνοϋτ  
τοϋνοϋϋ ἕβολ δεν νεθεῦμοϋτ: φαι  
ἄνον तेνοι ἠμεεθρε ναϋ.

Οϋοϋ ἵδῆρμι δεν φῆναϋτ ἵτε  
Πεϋραν φαι ἕτετενναϋ ἕροϋ οϋοϋ  
τετενϋωοϋν ἠμοϋ: Πεϋραν πε  
ἕταϋταϋροϋ: οϋοϋ πιναϋτ ἕτε οϋ  
ἕβολ ϋιτοϋϋ πε αϋτ ναϋ ἠπαιοϋχα  
ἠπετενῠθο ἕβολ τηροϋ.

Ϡνοϋτ Δε νεϋνηοϋ ϋϋωοϋν ϋε  
ἄρετεναϋδ δεν οϋμετατεμῠ ἠφῆρηϋ  
ἵνετενκεαϋρων.

Φνοϋτ Δε νεἕταϋϋτοϋ ἵϋϋεν  
ϋορπ ἕβολ δεν ϋωοϋ ἵνεϋπροφῆθιϋ

The God of Abraham,  
Isaac, and Jacob, the God of  
our fathers, glorified His  
Son Jesus, whom you  
delivered up and denied in  
the presence of Pilate, when  
he was determined to let  
Him go.

But you denied the Holy  
One and the Just, and asked  
for a murderer to be granted  
to you,

and killed the Prince of  
life, whom God raised from  
the dead, of which we are  
witnesses.

And His name, through  
faith in His name, has made  
this man strong, whom you  
see and know. Yes, the  
faith, which comes through  
Him has given him this  
perfect soundness in the  
presence of you all.

Yet now, brethren, I  
know that you did it in  
ignorance, as did also your  
rulers.

But those things, which  
God foretold by the mouth  
of all His prophets, that the  
Christ would suffer, He has

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،  
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي  
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ  
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ  
وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

وَرَأَيْسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ  
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاؤُ  
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ  
الَّذِي بِوِاسِطَتِهِ أَعْطَاهُ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.

وَالآنَ أَيُّهَا الْإِخْوَةُ أَنَا أَعْلَمُ أَنَّكُمْ  
بِجَهَالَةٍ عَمِلْتُمْ كَمَا رُؤَسَاؤُكُمْ  
أَيْضًا.

وَأَمَّا اللَّهُ فَمَا سَبَقَ وَأَنْبَأَ بِهِ بِأَفْوَاهِ  
جَمِيعِ أَنْبِيَائِهِ أَنْ يَتَأَلَّمَ الْمَسِيحُ قَدْ  
تَمَّمَهُ هَكَذَا.

τηρου εορε Περχριστος υπεκαθε  
αρχοκοτ εβολ υπαιρητ.

Αριμετανοιν οτη οτοε κετ θηνοτ  
εοροττωτ εβολ ηνετεννοβι: εοπωε  
ησει νωτεν ηνε ελνχοτ ηχβοβ εβολ  
δατρη ηπερο ηΠβοιε.

Οτοε ερεταοτ ο νωτεν  
ηφηεταερωροπ ηθαωτ Ιησοτ  
Πιχριστοε.

φαι ετε εωτ ητε νιφνοτ ηωποτ  
ερωτ ωα ηχοτ ηταφε ηεωβ νιβεν  
εταερακι ημωοτ ηνε Φνοτ εβολ  
εεν ρωοτ ηνεεπροφητηε εοταβ ιεχεν  
πενεε.

*Πρακι δε ητε Πβοιε ερελαι οτοε  
ερελαωαι: ερελαμακι οτοε ερεταερο:  
εεν ηαεια ηεκκληεια ητε Φνοτ:  
αμην.*

thus fulfilled.

Repent, therefore, and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of The Lord,

and that He may send Jesus Christ, who was preached to you before.”

whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

فَتُوبُوا وَارْجِعُوا لثَمَحَى خَطَايَاكُمْ  
لِكَى تَأْتَى أَوْقَاتُ الْفَرَجِ مِنْ وَجْهِ  
الرَّبِّ.

وَيُرْسِلَ يَسُوعَ الْمَسِيحَ الْمُبَشَّرَ بِهِ  
لَكُمْ قَبْلُ.

الَّذِي يَنْبَغِي أَنْ السَّمَاءَ تَقْبَلَهُ إِلَى  
أَزْمَنَةٍ رَدَّ كُلَّ شَيْءٍ الَّتِي تَكَلَّمَ عَنْهَا  
اللَّهُ بِفَمِّ جَمِيعِ أَنْبِيَائِهِ الْقَدِيسِينَ مُنْذُ  
الدَّهْرِ.

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 19

سنكسار اليوم التاسع عشر من شهر توت

1. The Third Day of the Feast of the Cross
2. The Commemoration of the lifting up of St. Gregory the Armenian, from the pit

1. ثالث يوم عيد الصليب المجيد
2. تذكارة إصعاد القديس اغريغوريوس الأرمني من الجب

### 1. The Third Day of the Feast of the Cross

On this day, the church celebrates the third and last day of the Feast of the Cross. The rites of prayers are in the joyful Hossana tunes.

May the blessing of the Honorable Cross be with us all. Amen.

1. ثالث يوم عيد الصليب المجيد  
في هذا اليوم تعيد الكنيسة بتذكارة اليوم الثالث والأخير من أيام عيد الصليب المجيد. ويصلي بالطقس الفرائحي الشعائيني.  
بركة الصليب المجيد فلتنك معنا. أمين.

### 2. The Commemoration of the lifting up of St.

2. تذكارة إصعاد القديس اغريغوريوس

## Gregory the Armenian, from the pit

On this day also, we commemorate the lifting up of St. Gregory the Armenian, from the pit. This saint was born to a royal descendant in Armenia and his father was put to death, but Gregory and his brother survived. Their caregiver fled away with them to Caesarea in Cappadocia, where she raised them in a life of piety and holiness. Gregory was adorned with many Christian virtues and he excelled in Philosophy and various subjects. He worked in the royal court of King Tiridates.

One day, the king ordered him to offer a sacrifice to the idols, so Gregory informed him that he was Christian. The king was raged and ordered to torture the Saint, but The Lord saved and healed him. Finally, the king ordered to throw him in a deep pit to die there from hunger and thirst.

The Lord preserved his life in the pit. Near the pit, lived an old widow, and she saw in a vision someone telling her, "Make bread and cast it into this pit," and she continued to do this daily for 15 years.

The king happened to suffer a serious illness from which he did not recover. The angel of The Lord appeared to his sister and told her, "Unless you bring up Gregory out of the pit, your brother will not be cured." The next morning, she told the men of the royal court of what she saw. They threw a rope into the pit to lift up the new Daniel from the pit alive. The people of the city received him with great veneration. The king's sister asked him to forgive her brother and to pray for his healing. The Lord answered his prayers and the king was healed. Nevertheless, a mark was left in his body to remind him of his evil past.

His complete biography and his departure are mentioned under the 15<sup>th</sup> day of Kiahk.

May the blessing of his prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

## الأرمني من الجب

في هذا اليوم تعيد الكنيسة بتذكارات إصعاد القديس اغريغوريوس الأرمني من الجب. وقد وُلِدَ هذا القديس من سلالة ملكية في أرمينيا، ومات والده مقتولاً، فبقي اغريغوريوس مع أخيه، وهربت بهما مربيتهما إلى قيصرية الكبادوك، حيث قامت بتربيتهما في حياة التقوى والقداسة. وكان اغريغوريوس يتحلى بالفضائل المسيحية مع نبوغه في العلم والفلسفة، ثم خدم في بلاط ابن الملك تريدياته. وفي أحد الأيام أمره الملك أن يقدم ذبيحة للأوثان، فأخبره اغريغوريوس بأنه مسيحي. فغضب الملك وأمر بتعذيبه وكان الرب يخلصه ويشفيه. أخيراً أمر الملك باللقائه في جب عميق ليموت فيه جوعاً وعطشاً.

فحفظه الله في الجب، وأعد له سيدة عجوزاً أبصرت في رؤيا من يقول لها اصنعي خبزاً وألقيه في هذا الجب كل يوم. فكانت تفعل ذلك لمدة خمسة عشر عاماً.

وحدث أن مرض الملك مرضاً شديداً، فظهر ملاك الرب لأخته وأعلمها أن أباها لن يبرأ ما لم يصعد اغريغوريوس من الجب. وفي الصباح أخبرت رجال الدولة بما رأته، فألقوا حبلاً ليرفعوا دانيال الجديد من الجب حياً. فاستقبلته الجماهير باحتفال عظيم. وطلبت منه أخت الملك أن يصفح عن أخيها ويصلي من أجل شفائه، فاستجاب له الرب وشفى الملك، مع ترك علامة بجسده لتذكره بماضيه الأثيم. أما بقية جهاده ونياحته فمذكوران تحت اليوم الخامس عشر من شهر كيهك. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ ζ̄: β̄, ᾱ

Psalm 61: 2 - 5

مز 60: 2، 4

Ακβαστ ειχεν ονπετρα ακβιωιτ  
νηι: ακωπι νηι νοτβελιπικ νεμ  
ονπετρος ητε ονζομ: ηθοκ φνοττ  
ακωτεμ εναετχη: ακτ  
νοτκληρονομια ηνηετερβοτ δατχη  
ηΠεκραν. **Αλληλοια.**

Lead me to the rock that is higher than I. For You have been a shelter and a strong tower for me. For You, O God, have heard my prayers; You have given a heritage to those who fear Your name. **Alleluia.**

على الصخرة رفعتني وأرشدتني، صرت رجائي وبرجاً حصيناً، لأنك أنت يا الله استمعت صلاتي، أعطيت ميراثاً لخائفي اسمك. **هلليويا.**

**The Liturgy Gospel**  
**إنجيل القديس**

**Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.**

**مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد. أمين.**

Οτ̄αναστωσις εβολ̄ δ̄εν  
πιεταστ̄ελιον εθοταβ̄ κατ̄α λ̄οτ̄καν  
ασιοτ̄.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.

Λοτ̄καν ῑδ̄: κε̄ - λ̄ε̄

Luke 14: 25 - 35

لوقا 14: 25 - 35

Ηατ̄μοωι δε νεμαϑ̄ η̄ζε θ̄αννιωτ̄  
η̄μμηϑ̄: οτοϑ̄ ε̄ταϑ̄φονεϑ̄ πεϑ̄αϑ̄ νωοτ̄.  
**Χε̄ φ̄νεθ̄νηοτ̄ θ̄αροι οτοϑ̄  
ε̄τενη̄ναμ̄εστε πεϑ̄ιωτ̄ αν̄ νεμ  
τεϑ̄ματ̄ νεμ τεϑ̄ς̄β̄ιμι νεμ νεϑ̄ωηρι  
νεμ νεϑ̄ς̄νηοτ̄ νεμ νεϑ̄ωνηι: ε̄τι δε  
νεμ τεϑ̄κεψ̄τ̄χη η̄μ̄ον̄ω̄ζομ η̄μ̄οϑ̄  
ε̄ερ̄ μᾱθη̄της̄ νηι.**

Now great multitudes went with Him. And He turned and said to them:

وَكَانَ جُمُوعٌ كَثِيرَةٌ سَاطِرِينَ مَعَهُ فَالْتَفَتَ وَقَالَ لَهُمْ:

If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ أَبَاهُ وَأُمَّهُ وَأُمَّرَأَتَهُ وَأَوْلَادَهُ وَإِخْوَتَهُ وَأَخْوَاتِهِ حَتَّى نَفْسِهِ أَيْضاً فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.

Φ̄η̄ε̄τε̄νη̄νᾱτᾱλε̄ πεϑ̄ς̄τᾱτρος̄  
ε̄ροϑ̄ αν̄ οτοϑ̄ η̄τεϑ̄οταϑ̄ η̄̄σωι  
η̄μ̄ον̄ω̄ζομ η̄μ̄οϑ̄ ε̄ερ̄ μᾱθη̄της̄ νηι.

And whoever does not bear his cross and come after Me cannot be My disciple.

وَمَنْ لَا يَحْمِلُ صَلْبِيَهُ وَيَأْتِي وَرَائِي فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.



Ἦμ γὰρ ἐβολὴ θέν ἠνοῦ ἑοῦω  
ἐκετ οὔπερσο: μὴ ἑναθεμσι ἀν  
ἠωροπ ἠτεφωπ ἠτᾶπανη: χε ἀν  
οὔονταϋ ἠματ ἑερ πεφσοβτ.

Θινα μἠπωσ ἠτεφχα τᾶεντ οὔο  
ἠμοἠ ἠχεμχομ ἠμοϋ ἑχοκϋ ἑβολ:  
οὔο ἠτοερεητς ἠωβι ἠμοϋ ἠχε  
οὔον νιβεν εῠνατ.

Εὔτω ἠμοσ χε παρωμ ἠερεητς  
ἠκωτ οὔο ἠπεφἠχεμχομ ἑχοκϋ  
ἑβολ.

Ἰε νιμ ἠοὔρο εῠναϋεναϋ  
ἑπιπολεμοσ εὔτ νεμ κεοὔρο: μἠ  
ἑναθεμσι ἀν ἠωροπ ἠτεφσοβνι: χε ἀν  
οὔον ἠχομ ἠμοϋ θέν μἠτ ἠωο εἰ  
ἑβολ ἑῠραϋ ἠπεῠηνοῦ ἑχωϋ νεμ  
χοὔτ ἠωο.

Ἦε ἠμοἠ ἐτι ιςχεν εῠοῦηνοῦ ἠμοϋ  
ἠαϋοῦωρπ ἠοὔπερσβιᾶ εῠτωβῆ ἠσα  
οὔεηρηνη.

Παιρητ οὔον νιβεν εὔθεν ἠνοῦ  
ἑτεῠἑναεραῠποταχεσῠε ἀν  
ἠνεϋῠπαρχοντα τηροῦ: ἠμοἠ ἠχομ  
ἠμοϋ ἑερ μαῠητς νἠι.

Ἦανε πἑμοῦ οὔν ἑωωπ δε  
ἠτεφλωϋ ἠχε πἑμοῦ ἠῠναμοῠεϋ  
ἠοῦ.

For which of you,  
intending to build a tower,  
does not sit down first and  
count the cost, whether he  
has enough to finish it

lest, after he has laid the  
foundation, and is not able  
to finish, all who see it  
begin to mock him,

saying, ‘This man began  
to build and was not able to  
finish’?

Or what king, going to  
make war against another  
king, does not sit down first  
and consider whether he is  
able with ten thousand to  
meet him who comes  
against him with twenty  
thousand?

Or else, while the other  
is still a great way off, he  
sends a delegation and asks  
conditions of peace.

So likewise, whoever of  
you does not forsake all that  
he has cannot be My  
disciple.

“Salt is good; but if the  
salt has lost its flavor, how  
shall it be seasoned?

وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ  
بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ النِّفْقَةَ  
هَلْ عِنْدَهُ مَا يَلْزِمُ لِكَمَالِهِ؟

لِنَلَّا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ  
يُكْمِلَ فَيَبْتَدِئُ جَمِيعُ النَّاطِرِينَ  
يَهْزَأُونَ بِهِ.

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي  
وَلَمْ يَقْدِرْ أَنْ يُكْمِلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يُلَاقِيَ  
بِعَشْرَةِ آلَافٍ الَّذِي يَأْتِي عَلَيْهِ  
بِعِشْرِينَ أَلْفًا؟

وَالْأَمَّا دَامَ ذَلِكَ بَعِيدًا يُرْسِلُ  
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصُّلْحِ.

فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ  
جَمِيعَ أَمْوَالِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي  
تَلْمِيزًا.

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ  
فَبِمَاذَا يُصْلَحُ؟

Οὐδε πικαρι οὐδε ἴκοπριὰ ἔερψατ  
αν ἀλλὰ ἐψατζίτη ἐβολ: φηέτε οὐρον  
μαψχ ἕμοσ ἐσωτεμ μαρεψωτεμ.

*Πῶσ φα Πεννοτῆ πε ψα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

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.*

لَا يَصْنَعُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ  
فَيَطْرَحُوهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*

# Katameros Readings for the 20<sup>th</sup> Day of Tout

قطمارس قراءات اليوم العشرون من شهر توت المبارك

ΚΟΥΧΟΥΤ ΝΕΖΟΥΤ ἠΠΙΔΒΟΥΤ ΘΩΟΥΤ

## 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 ζζ: κΔ, κε	Psalm 68: 25, 26	مزمور 67: 24، 25
<p>Ανερωροπ ἠφορ ἠξε ελἠαρχων  ενδεντ ἠνηετερψαλιν: δεν ἠμητ  ἠεληδελωαιρι ἠρεφερκευκευ.: ἠμοτ  ἠφνοτ δεν νιεκκλἠσιἠ: οτορ Πβοις  ἠβολ δεν νιμοτω ἠτε πλκραηλ.  <b>Αλληλοια.</b></p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel.  <b>Alleluia.</b></p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل.  <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οἱ ἀναγνωσις ἠβολ δεν  πιεγασσελιον εθογαβ κατα ἠαθεον  ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p><b>ἠαθεον κς: ϛ - ις</b></p>	<p><b>Matthew 26: 6 - 13</b></p>	<p><b>متى 26: 6 - 13</b></p>

Ἰησοῦς Δε εἶρχη θεν Βηθαῖνιὰ θεν  
πῆσι Ἰσιμων πικακσεθ.

Ἀσὶ θαρροϋ ἦξε οὐρεθιμι ἐρε ορον  
οἴμοκι ἵκοθεν ἵτοτς ἐναυε ἵκοθενϋ  
οροθ ασχοϋϋ ἐρρηι ἔχεν τεϋὰφε  
εϋρωτεβ.

Ἐταρναϋ Δε ἦξε νιμαθθης  
αὐχρεμεϋ εϋρω ἴμοθ κε παϊτακο οϋ  
πε.

Ἦε ορον ὡχοϋ ταρ πε ἐϋ ἴφα  
ἐβολ θὰ οἴμιϋ οροθ ἐθητοϋ ἵνιθκη.

Ἐταϋεμι Δε ἦξε Ἰησοῦς πεχαϋ  
νωϋ: κε εθεοϋ τετενοϋαθθις  
ἐϋρεθιμι: οἴωβ ταρ ἐνανεϋ πετασαιϋ  
ἐροι.

Ἦιθκη ταρ σε νεμωτεν ἵχοϋ  
νιβεν: ἄνοκ Δε ϋνεμωτεν ἄν ἵχοϋ  
νιβεν.

Ἀσθιοϋ ταρ ἦξε θαι ἴπαικοθεν  
ἐχεν πασωμα ἐϋθινοκστ.

Ἀμην ϋρω ἴμοθ νωτεν: κε φμα  
ἐτοϋναθιωϋ ἴπαιεϋαϋεθιον ἴμοϋ  
θεν πικομοθ τηρϋ εϋεσαϋι θωϋ  
ἴφθητα ται ϋθιμι αιϋ εϋμενὶ ναθ.

*Πῶοϋ φα Πεννοϋϋ πε: ὡα ἐνεθ  
ἵτε νιἐνεθ: ἄμην.*

And when Jesus was in  
Bethany at the house of  
Simon the leper,

a woman came to Him  
having an alabaster flask of  
very costly fragrant oil, and  
she poured it on His head as  
He sat at the table.

But when His disciples  
saw it, they were indignant,  
saying, “Why this waste?”

For this fragrant oil  
might have been sold for  
much and given to the  
poor.”

But when Jesus was  
aware of it, He said to them,  
“Why do you trouble the  
woman? For she has done a  
good work for Me.

For you have the poor  
with you always, but Me  
you do not have always.

For in pouring this  
fragrant oil on My body, she  
did it for My burial.

Assuredly, I say to you,  
wherever this gospel is  
preached in the whole  
world, what this woman has  
done will also be told as a  
memorial to her.”

*Glory be to God forever.*

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

تَقَدَّمَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ  
طِيبٍ كَثِيرٍ الثَّمَنِ فَسَكَبَتْهُ عَلَى  
رَأْسِهِ وَهُوَ مُتَّكِيٌّ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوْعُ وَقَالَ لَهُمْ: لِمَاذَا  
تُرْجَعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمَلَتْ  
بِي عَمَلًا حَسَنًا.

لَأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

فَإِنَّهَا إِذْ سَكَبَتْ هَذَا الطِّيبَ عَلَى  
جَسَدِي إِنَّمَا فَعَلَتْ ذَلِكَ لِأَجْلِ  
تَكْفِينِي.

الْحَقُّ أَقُولُ لَكُمْ حَيْثُمَا يُكْرَزُ بِهَذَا  
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا  
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ Η: Β, γ

Psalm 8: 2, 3

مزمور 8: 2، 3

ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΣΙ  
ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ  
ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΙ ΝΙΞΒΗΝΟΥΙ  
ΝΤΕ ΝΕΚΤΗΒ: ΠΙΟΥ ΝΕΜ ΝΙΣΙΟΥ ΝΘΟΚ  
ΑΚΧΙΣΕΝΨ ΜΜΟΥ. ΔΑΔΗΛΟΥΙΑ.

Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established. Alleluia.

من أفواه الأطفال والرضعان هيأت سبحة. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. 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.

ΟΥΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΘΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ 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 Δ: ΙΕ - ΚΔ

John 4: 15 - 24

يوحنا 4: 15 - 24

ΠΕΧΕ ΨΞΙΜΙ ΝΑΨ ΧΕ ΠΑΒΟΙΣ ΜΟΙ  
ΝΗΙ ΜΠΑΙΜΩΟΥ ΞΙΝΑ ΝΤΑΨΤΕΜΙΒΙ ΧΕ:  
ΟΥΔΕ ΝΤΑΨΤΕΜΙ ΕΜΝΑΙ ΕΜΑΞ ΜΩΟΥ.

The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw."

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.»

ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΜΑΨΕΝΕ ΜΟΥΨ  
ΕΠΕΞΑΙ ΟΥΟΞ ΔΜΗ ΕΜΝΑΙ.

Jesus said to her: "Go, call your husband, and come here."

قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.»

ΔΣΕΡΟΥΩ ΝΧΕ ΨΞΙΜΙ ΟΥΟΞ ΠΕΧΑΣ  
ΧΕ ΜΜΟΥΨ ΞΑΙ ΜΜΑΥ: ΠΕΧΕ ΙΗΣΟΥΣ

The woman answered and said, "I have no husband." Jesus said to her,

ΑΠΑΪΤ ΜΡΑΤΑ: «ΛΙΣ ΛΙ ΖΟΥΨ.»  
قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ.»

νας: κε καλωσ ἀρεζοσ κε ἕμμοητ ζαι ἕμμοατ.

Πιοη ζαρ ηζαι ἀρεβιτοη οτοε φηεθενεμε τ̅νοη πεζαι αν πε: φαι οημεεθμη πε ἕταρεζοη.

Πεζε τ̅ζειμι ναη κε Παβοις τ̅ναη κε η̅θοκ οηπροφηηης.

Πεηιοη ατοηωητ εηζειη παιτωητ: η̅θωτην δε τετηνζω ἕμμοσ κε ἀρε πιμα η̅οηωητ ζεν Ιεροηζαηημ πιμα ἕτε ε̅ηε η̅οηωητ ἕμμοη.

Πεζε Ιησοης νας κε τ̅ζειμι η̅εηζοηητ κε ε̅ηηοη η̅ζε οηοηηοη ε̅οηε οηδε εηζειη παιτωητ οηδε ζεν Ιεροηζαηημ εηηαοηωητ ἕφιωη.

Π̅θωτην δε τετηνοηωητ ἕφηε̅τε η̅εηζωοηηη ἕμμοη αν: ἀηοη δε η̅εηνοηωητ ἕφηε̅ηεηηζωοηηη ἕμμοη: κε η̅ιοηζαι οη ε̅βοζα ζεν η̅ιλοηδαη πε.

Αλλα ε̅ηηοη η̅ζε οηοηηοη ἕτε τ̅νοη η̅ε: ε̅οηε η̅ιρεηοηωητ η̅ταφ̅ημη εηηαοηωητ ἕφιωη ζεν οηπ̅νεημα η̅εμ οημεεθμη: κε ζαρ φιωη αηκωη η̅ηζα η̅αι οηοη ἕπαηρηη η̅ηεθοηωητ ἕμμοη.

Οηπ̅νεημα πε φ̅ηοηη: οτοε η̅ηεθοηωητ ἕμμοη ε̅εμ̅ηζα

“You have well said, ‘I have no husband,’

for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

The woman said to Him, “Sir, I perceive that You are a prophet.

Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

You worship what you do not know; we know what we worship, for salvation is of the Jews.

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

God is Spirit, and those who worship Him must worship in spirit and truth.”

لأنه كان لك خمسة أزواج والذي لك الآن ليس هو زوجك. هذا قلت بالصدق.»

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

آباؤنا سجدوا في هذا الجبل وأنتم تقولون إنّ في اورشليم الموضع الذي ينبغي أن يسجد فيه.»

قال لها يسوع: «يا امرأة صدّقيني أنّه تأتي ساعة لا في هذا الجبل ولا في اورشليم تسجدون للأب.

أنتم تسجدون لما لستم تعلمون أمّا نحن فنسجد لما نعلم، لأنّ الخلاص هو من اليهود.

ولكن تأتي ساعة وهي الآن حين الساجدون الحقيقيون يسجدون للأب بالروح والحق لأنّ الأب طالب مثل هؤلاء الساجدين له.

الله روح. والذين يسجدون له فبالروح والحق ينبغي أن يسجدوا.»

ἵπτογοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ  
οὔμεθυμι.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολη ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕπενβοις Ἰησοῦς  
Χριστοῦ: πιαποστολος εἰθαθευ:  
φῆεταῦθαψε ἐπιζωεννοϋϋ ἵτε  
Φνοῦτ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Ephesians. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس الرسول إلى أهل أفسس، بركته المقدسة تكون معنا. آمين.

Ἐφεσιουῦς ε: ἡ - κα

**Ephesians 5: 8 - 21**

**أفسس 5: 8 - 21**

Ποῦσι οὔν ζωε θανηρη ἵτε  
πιουωιני.

Walk as children of light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποῦταθ ταρ ἵτε πιουωιני αϋ  
ἵερη ζεν πεθαναϋ νιβεν νεμ  
οὔδικεοϋνη νεμ οὔμεθυμι.

For the fruit of the Spirit is in all goodness, righteousness, and truth,

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ وَبِرٍّ وَحَقٍّ.

Ἐρετενερδοκιμαζιν γε οὔ  
πεθραναϋ ἕΠβοις.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ الرَّبِّ.

Οὔοθ ἕπερερῶφρη ἐνιθβηοῦ  
ἵατοῦταθ ἵτε πῆακι μαλλον δε  
οὔοθ σοθι.

And have no fellowship with the unfruitful works of darkness, but rather expose them.

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ وَبَخُّوْهَا.

He γαρ ἐστορα ἄμωοτ ἰχωπ  
ορωπι πε ἐερπκεχοτοτ.

Ἔωβ δε νιβεν ἐψαρε πιοτωινι  
καρωοτ ψατοτωνε εβολ: εωβ γαρ  
νιβεν εθοτονε εβολ οτοτωινι πε.

Εθε φαι ἰχω ἄμοοτ γε τωηκ  
πετεγκοτ οτοε οεἰ ἐρατκ εβολ δεν  
νηεθωοττ οτοε ἐρε Πιχριστοο  
ερωτωινι ἐροκ.

Ἄνατ οτη ακριβοο ναονηοτ γε  
ἐταρετεμωωι ναωνηρητ ἄφρητ αν  
νηανατςβω αλλα ἄφρητ ηθαναβετ.

Ερετεμωωπ ἄπιχοοτ γε νιεσοοτ  
σεωοτ.

Εθε φαι ἄπερωωπι ἐρετενοι  
νατρητ αλλα κατ γε οτ πε φορωω  
ἄΠβοιο.

Οτοε ἄπερθεἰ δεν πηρη φηετε  
οτον οτμετατοτσαἰ ωοπ ἄδηττ:  
αλλα ωωπι ἐρετεμωωκ εβολ δεν  
Πιπνεωα.

Ερετεμωωκ δεν θηνοτ  
νηανψαλωοτ νεω εανωοτ νεω  
εανωωδη ἄπνεωωατικον: ἐρετεμωωο  
οτοε ἐρετεμωωαλιν ἐΠβοιο δεν  
νετεμωωητ.

For it is shameful even  
to speak of those things  
which are done by them in  
secret.

But all things that are  
exposed are made manifest  
by the light, for whatever  
makes manifest is light.

Therefore, He says:  
“Awake, you who sleep,  
Arise from the dead, And  
Christ will give you light.”

See then that you walk  
circumspectly, not as fools  
but as wise,

redeeming the time,  
because the days are evil.

Therefore, do not be  
unwise, but understand what  
the will of The Lord is.

And do not be drunk  
with wine, in which is  
dissipation; but be filled  
with the Spirit,

speaking to one another  
in psalms and hymns and  
spiritual songs, singing and  
making melody in your  
heart to The Lord,

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُم سِرًّا،  
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الكُلَّ إِذَا تَوَبَّحَ، يُظْهَرُ بِالنُّورِ.  
لأنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

لِذَلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ  
مِنَ الأَمْوَاتِ فَيُضِيءُ لَكَ المَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّدْقِيقِ،  
لَا كَجُهْلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

مَنْ أَجَلَ ذَلِكَ لَا تَكُونُوا أَغْيَاءَ بَلْ  
فَاهِمِينَ مَا هِيَ مَشِيئَةُ الرَّبِّ.

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ  
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ  
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةَ،  
مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ  
لِلرَّبِّ.



Ἐρετενωπεδ̅μοτ̅ ἵηχοῦρ̅ νιβεν  
 ἐρρηι̅ ἐξεν̅ οῦον̅ νιβεν̅ δ̅εν̅ φ̅ραν̅  
 ἠΠενδοις̅ Ἰησοῦς̅ Πιχ̅ριστος̅ νεμ̅  
 Φνοῦτ̅ Φιωτ̅.

Ἐρετενδ̅νον̅ ἵηωτεν̅  
 ἵνετενερηοῦ̅ δ̅εν̅ τ̅ροτ̅ ἵτε  
 Πιχ̅ριστος̅.

*Π̅δ̅μοτ̅ τ̅αρ̅ νεμωτεν̅ νεμ̅  
 τ̅ερρηνη̅ ἐτσοπ̅: χ̅ε̅ ἁμην̅ ἐσε̅ωωπι̅.*

giving thanks always for  
 all things to God the Father  
 in the name of our Lord  
 Jesus Christ,

submitting to one  
 another in the fear of God.

*The grace of God the  
 Father be with you all.  
 Amen.*

شَاكِرِينَ كُلَّ حِينٍ عَلَيَّ كُلِّ شَيْءٍ  
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ  
 وَالْأَبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦιτ̅  
 ἵνεπιστολη̅ ἵτε̅ πενιωτ̅ Π̅τρος̅.  
 Ἁμην̅. Παμ̅ενρατ̅.

**ἁ̅ Π̅τρος̅ τ̅: ε̅ - ιδ̅**

Π̅αρητ̅ τ̅αρ̅ πε̅ ἵουχοῦρ̅ ἵνηιζι̅ομ̅  
 ε̅σοταβ̅ να̅τερ̅ελ̅πις̅ ἐΦνοῦτ̅  
 να̅τσολ̅σελ̅ ἠμωοῦ̅ ἐνδ̅νον̅ ἵηωοῦ̅  
 ἵηνοῦρα̅ι.

ἠφ̅ρητ̅ τ̅αρ̅ ἵσαρρα̅ ἐσσωτεμ̅ ἵσα  
 Ἁβρααμ̅ ἐμοῦτ̅ ἐροῦ̅ χ̅ε̅ παδοις̅  
 ο̅η̅ε̅ταρετενερω̅ερι̅ να̅ς̅ ἐρετεν̅ι̅ρι̅  
 ἠπιπε̅θ̅να̅νεϋ̅ ο̅το̅ς̅ ἵτετενερω̅οτ̅ ἁη̅  
 δ̅α̅τ̅η̅ ἵε̅λι̅ ἵηροτ̅.

Π̅αρητ̅ ο̅η̅ ἵηκερω̅ωμ̅ ἐρετενω̅οπ̅  
 νεμωοῦ̅ ἐρετενε̅μ̅ χ̅ε̅ ο̅τ̅κετο̅ς̅

The Catholic epistle of  
 the First epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 3: 5 - 14**

For in this manner, in  
 former times, the holy  
 women who trusted in God  
 also adorned themselves,  
 being submissive to their  
 own husbands,

as Sarah obeyed  
 Abraham, calling him lord,  
 whose daughters you are if  
 you do good and are not  
 afraid with any terror.

Husbands, likewise,  
 dwell with them with  
 understanding, giving honor  
 to the wife, as to the weaker

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 3: 5 - 14**

لأنه هكذا كانت قديماً النساء  
 القديسات أيضاً الموثقات على  
 الله، يزينن أنفسهن خاضعات  
 لرجالهن.

كما كانت سارة تطيع إبراهيم  
 داعية إياه «سيدها». التي صرثن  
 أولادها، صانعات خيراً، وغير  
 خائفات خوفاً البتة.

كذلك أنتم أيها الرجال كونوا  
 ساكنين بحسب الفطنة مع الإناث  
 النسائي كالأضعف، معطين إياهن  
 كرامة كالوارثات أيضاً معكم نعمة

ἡσθενης πε νηλιου ἐρετηταιο  
 νωορ ζωσ ετοι ἡψφρη ἡκληρονομος  
 ἡτε ἐπιζμοτ ἡτε ἡωνδ νευωτεν δειν  
 ογθο ἡρητ εἡνα γε ἡνετενταενο δειν  
 νετενἡπροσερχη.

Πχωκ δε ἐρετενοι ἡορμερι ἡορωτ  
 τηροτ: ἐρετενοι ἡψφρη ἡβιδιαι: ογορ  
 ἐρετενοι ἡμαλικον ἡψανἡμαδτ  
 ἐρετενεβιηοτ.

ἡτετενη ἡορπετρωορ ἡν δα  
 ογπετρωορ: ογδε εορζωορω δα  
 ογζωορω: πετορβηη δε ἐρετενςμοτ γε  
 εταρθαεμ ἡηνορ ἐπαιρωβ εἡνα  
 ἡτετενερἡκληρονομἡν ἡπιςμοτ.

Φη γαρ εθορωω εμενρε ἡωνδ  
 ογορ εἡνατ εζανεζοορ εἡανερ  
 μαρεηταλβο ἡπεηλας εβολ εα  
 πιπετρωορ: ογορ νεηςφοτορ  
 εἡτεμσαχι ἡορχροη.

Μαρεηρικι σαβολ ἡπιπετρωορ:  
 ογορ ἡτεηρι ἡπιαεαθον: μαρεηκωτ  
 ἡσα ορζιρηνη ογορ ἡτεηβοχι ἡωσ.

Χε νεηβαλ ἡΠβοις σεζορωτ εχεν  
 ηἡομηη: ογορ νεημαωχ σερικι ἡσα  
 πορτωεβ: ἡρο δε ἡΠβοις εχεν ηηετιρι  
 ἡπιπετρωορ.

vessel, and as being heirs  
 together of the grace of life,  
 that your prayers may not be  
 hindered.

Finally, all of you be of  
 one mind, having  
 compassion for one another;  
 love as brothers, be  
 tenderhearted, be courteous;

not returning evil for evil  
 or reviling for reviling, but  
 on the contrary blessing,  
 knowing that you were  
 called to this, that you may  
 inherit a blessing.

For “He who would love  
 life and see good days, let  
 him refrain his tongue from  
 evil, and his lips from  
 speaking deceit.

Let him turn away from  
 evil and do good; let him  
 seek peace and pursue it.

For the eyes of The Lord  
 are on the righteous, and His  
 ears are open to their  
 prayers; but the face of The  
 Lord is against those who do  
 evil.”

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرَّاى بِحَسَنٍ وَآحَدِ ذَوِي مَحَبَّةٍ  
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَاتِهِ.

لَآنَّ مَنْ أَرَادَ أَن يُحِبَّ الْحَيَاةَ وَيَرَى  
 أَيَّامًا صَالِحَةً، فَلْيُكْفِفْ لِسَانَهُ عَن  
 الشَّرِّ وَشَفَتِيهِ أَن تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَن الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
 لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْآبْرَارِ  
 وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ  
 الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Ὁτοϛ νιμ εθναῶτ̣εμκαϛ νωτεν  
 ἔψωπι ἀρετενψαναερρεφχοϛ  
 ἔπιπεθνανεφ.

Ἀλλα ιϛχε τετενερ π̣κεβιεμκαϛ  
 εθβε τ̣μεθμη ὠοτ̣νιατεν θηνοτ̣:  
 τοτ̣ροτ̣ Δε ὑπερερροτ̣ δατεϛεϛ οτ̣Δε  
 ὑπερψ̣θορτερ.

*Να̣ς̣νηοτ̣ ὑπερμενερε πικοϛμοϛ  
 οτ̣Δε νηετ̣ψοπι δ̣εν πικοϛμοϛ: πικοϛμοϛ  
 να̣ς̣ινη ν̣εμ τερε̣πιθ̣ν̣ια: φη Δε ετ̣ιρι  
 ὑ̣φο̣νωψ̣ ὑ̣φ̣νο̣τ̣ ρ̣η̣να̣ψ̣ωπι ψ̣α ε̣νεϛ:  
 ἀ̣μην.*

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness' sake, you are blessed. "And do not be afraid of their threats, nor be troubled."

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَصْطَرِبُوا.

*لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الأبد. آمين.*

### The Acts

#### الإبركسيس

Πρα̣ξιϛ ἵτε νε̣νιο̣τ̣ ἡ̣πο̣στο̣λο̣ϛ:  
 ἔρε πο̣τ̣ϛμο̣υ ε̣θο̣τα̣β ψ̣ωπι νε̣μ̣αν.  
 Ἀ̣μην.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.

Πρα̣ξιϛ κα̣: ε̣ - ι̣Δ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Ἀϛψ̣ωπι Δε ε̣ταν̣ϛωκ ἡ̣ν̣ι̣ε̣ρο̣ο̣τ̣  
 ἔβ̣ολ: ἀ̣ν̣ι̣ ἔβ̣ολ ἀ̣ν̣μο̣ψ̣ι ε̣τ̣τ̣φο ὑ̣μο̣ν  
 ἔβ̣ολ τη̣ρο̣τ̣ νε̣μ θ̣αν̣κε̣ρι̣ο̣μι νε̣μ  
 νο̣τ̣ψ̣η̣ρι ψ̣α ϛ̣αβ̣ολ ἡ̣τ̣πο̣λιϛ: ο̣τοϛ  
 ἀ̣νη̣ιτ̣τεν θ̣ιϛ̣εν νε̣ν̣κε̣λι θ̣ιϛ̣εν π̣ι̣χ̣ρο  
 ἀ̣νε̣ρ̣ι̣πο̣ϛε̣τ̣χε̣θε̣.

When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.

وَلَكِنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ خَرَجْنَا دَاهِبِينَ وَهُمْ جَمِيعًا يُشَيِّعُونَنَا مَعَ النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ الْمَدِينَةِ. فَجَنُونا عَلَى رُكْبِنَا عَلَى الشَّاطِئِ وَصَلَّيْنَا.

Ὁτοϛ ἀνε̣ρ̣ὰπο̣τα̣ζε̣θε̣ ἔβ̣ολ̣θα  
 νε̣ν̣ε̣ρ̣η̣ο̣τ̣ ἀ̣να̣λ̣η̣νι ἔ̣πι̣χο̣ι: νη Δε  
 ἀ̣τ̣κο̣το̣τ̣ ἔ̣νη̣ε̣τε̣νω̣το̣τ̣.

When we had taken our leave of one another, we boarded the ship, and they returned home.

وَلَمَّا وَدَعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَارْجَعُوا إِلَى خَاصَاتِهِمْ.

ΑΝΟΝ ΔΕ ΑΝΕΡΧΩΤ ΕΒΟΛ ΘΕΝ  
ΠΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΘ  
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΗΝΟΥ ΑΝΩΠΙ  
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουθ ετανωυ εδονη επι  
μΦιλπιπος πιρεφζιωεννοτφ: εοται πε  
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μπαρενος εερεπροφητεριν.

Ετανωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηχε οται εβολ θεν  
ηουδεα εοηπροφητης πε επεφραν πε  
Αταβος.

Ουθ εταφι ψαρον αφωλι ηηζωνη  
ητε Παυλος: αφουοη ηνεφζιζ νεμ  
νεφβαλατχ πεχαφ: ναι νε ηηετεφζω  
μωωοτ ηχε Πιπνετμα εθοταβ: χε  
πιρωμ ετε φωφ πε παιμοχθ:  
σενασονεφ μπαιρηη θεν Ιεροσαλημ  
ηχε ηιουδαι: ουθ σεναθηφ εερηι  
ενενηζιζ ηθανεθνος.

Ετανωτεμ δε εηαι ηανηρο πε  
ανον νεμ ηισηνοη ητε πιμα ετε  
μματ: εωτεμ θρεφ ωε εερηι  
εΙεροσαλημ.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Now, this man had four virgin daughters who prophesied.

And as we stayed many days, a certain prophet named Agabus came down from Judea.

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Now, when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورَ أَقْبَلْنَا إِلَى بُثُولَمَايَسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا وَاحِدًا.

ثُمَّ خَرَجْنَا فِي الْغَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِبُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً أَنْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرِجْلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُّسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا سَيَرْبِطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيَسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَّمِ.

فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ.

Ποτε ἀγέρων ἦνε Παῦλος καί οὐ  
πε ἔτετετρα ἕμοσι: ἔρετεριμι οὐρο  
ἔρετεν ἕκαθ ἕπαρητ: ἀνοκ ταρ  
οὔμονον ἔσονετ ἀλλα ἵσεβτωτ ἕμοσι  
ἔεν Ιεροσαλημ ἔρηι ἔεν Φραν  
ἕΠβοις Ιησοῦς.

Ἐτε ἕπε περητ δε θωτ:  
ἀναρων ενσω ἕμοσι καί πετερινα  
ἕΠβοις μαρεφωπι.

*Πισαχι δε ἵτε Πβοις ἐφέλια οὐρο  
ἐφέλια: ἐφέλιασι οὐρο ἐφέταρο:  
ἔεν ἵαγια ἵεκκλήσια ἵτε Φνοῖ:  
ἀμην.*

Then Paul answered,  
“What do you mean by  
weeping and breaking my  
heart? For I am ready not  
only to be bound, but also to  
die at Jerusalem for the  
name of The Lord Jesus.”

So when he would not  
be persuaded, we ceased,  
saying, “The will of The  
Lord be done.”

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟  
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي  
مُسْتَعِدٌّ لَيْسَ أَنْ أَرْبَطَ فَقَطُّ بَلْ أَنْ  
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ  
اسْمِ الرَّبِّ يَسُوعَ.»

وَلَمَّا لَمْ يُقْنَعْ سَكَنَتَا قَائِلِينَ: «لِتَكُنْ  
مَشِيئَةُ الرَّبِّ.»

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 20 سنكسار اليوم العشرون من شهر توت

1. The Departure of St. Theopista
2. The Departure of pope Athanasius the Second, the twenty-eighth Patriarch of Alexandria
3. The Martyrdom of St. Melitina the Virgin

### 1. The Departure of St. Theopista

On this day, the church commemorates the departure of St. Theopista. She was married and had a son. Her husband died while she was still young. She vowed to spend the rest of her life in worship, asceticism, and raising her son in the fear of God. She started to practice the spiritual life. She persevered in fasting, prayers and Metanias (kneeling).

She went to the Abba Macarius, bishop of Nakyos, and asked him to pray on her and put on her the monastic garb. The bishop promised to fulfill her wish after she tried herself for one year.

She went to her house and shut herself in a small room. Her son, who was then 12 years old, was taking care of her needs. She embarked in strenuous worships with asceticism and devotion. The year elapsed, and the

1. نياحة القديسة ثاويستي
2. نياحة البابا أثناسيوس الثاني 28
3. استشهاد القديسة ميليتيني العذراء

### 1. نياحة القديسة ثاويستي

في مثل هذا اليوم تعيد الكنيسة بتذكارة نياحة القديسة ثاويستي. وكانت قد تزوجت ورزقت بولد ثم مات زوجها وهي ما تزال شابة. فنذرت أن تقضي بقية حياتها في العبادة والنسك وتربية ابنها في مخافة الله. فسلكت السيرة الروحانية مواظبة على الصوم والصلاة والمطانيات.

ثم مضت إلى الأب القديس الأنبا مقاريوس أسقف نقيوس (نقيوس ايشاتي هي زاوية رزين بالمنوفية) وسألته أن يلبسها اسكيم الرهبنة. فوعدها بهذا بعد أن تجرب نفسها لمدة سنة.

فمضت إلى بيتها وحبست نفسها في حجرة

bishop had forgotten that he had promised this saint that he would put on her the garb of monasticism.

One night, he saw her in his sleep in a shining figure, telling him, "My father, why did you forget about me till now, and I am passing away tonight?" The bishop saw that as if he was awake, he prayed on her the prayer for ordaining nuns, and put on her the garb of monasticism. When he did not find a Kalansowa (cover for the head), he took off his own and put it on her head. Then he put on her the holy Eskeem. He asked his disciple for another Kalansowa and put it on. She had a silver cross in her hand, which she gave to him saying, "Accept this from your disciple." Immediately, the bishop woke up from his sleep and found the cross in his hand and he looked attentively at the cross, which was beautifully made. He was amazed and glorified God.

He went with his disciple to the house of this saint. He found her son sitting beside her room crying. When he asked him why he was crying, he replied saying, "My mother called me in the middle of the night and bid me farewell and told me that she is departing tonight to go to The Lord Christ, then she commanded me saying, 'whatever the bishop tells you, do it and do not break it.' Then she departed in peace."

When the bishop heard this, he came to the room of the saint and knocked on the door, and called on her, but she did not answer. He said, "This blessed saint had departed indeed," and he ordered his disciple to open the door. When the bishop entered, he found that she had already departed. She had on the Eskeem that he had put on her in his vision and also the Kalansowa that he had on. He realized that what he had seen in his sleep was a reality.

His eyes were filled with tears. He praised and glorified God who works out the satisfaction of His saints. The bishop shrouded her as was the habit of the nuns and called the priests who carried her to the holy church and prayed over her with great honor.

There was in the city a paralytic pagan man, suffering from evil spirits. When he heard the chanting of the priests, he asked his people to carry him and take him where the body of the saint was. When they brought him to the church, he drew near to the holy body with faith and he was cured instantly. The devil came out of him, and he became well. He and his

وأخذت تمارس الحياة النسكية باجتهاد عظيم. وكان ولدها البالغ من العمر اثنتي عشر سنة يهتم بمطالب الحياة لها.

ولما انقضت السنة ونسى الأب الأسقف طلبها، فرأى ذات ليلة القديسة ثاوبستي في شكل مضئ وسمعها تقول: "لماذا نسيتني إلى الآن وأنا سوف أنتيخ في هذه الليلة؟" ورأى الأب الأسقف نفسه في الحلم أنه قام من نومه، وصلى عليها صلاة الرهبنة وألبسها ثوب الرهبنة ولما لم يجد قلنسوة، خلع قلنسوته وألبسها لها ثم وشحها بالإسكيم المقدس. وأمر تلميذه أن يأتيه بقلنسوة أخرى فلبسها. وكان بيدها صليب من الفضة فناولته له قائلة: "أقبل من تلميذتك هذا الصليب". وللحال استيقظ الأب الأسقف من نومه فوجد الصليب في يده. فتعجب ومجد الله.

ثم قام ومضى هو وتلميذه إلى بيت القديسة فوجد ابنها جالساً يبكي. ولما سأله عن سبب بكائه، فقال إن والدتي استدعتني نحو نصف الليل، وقالت لي: "سأنتيخ الليلة وأمضى إلى السيد المسيح". ثم أوصتني قائلة: "احفظ جميع ما يشير به عليك الأب الأسقف". ثم تنيحت بسلام.

فلما سمع الأب الأسقف ذلك، أتى إلى الحجرة وقرع الباب فلم تجبه، فتأكد من نياحتها. فأمر تلميذه بكسر باب الحجرة، ولما دخل وجدها وهي متشحة بالإسكيم الذي وشحها به في الرؤيا وأيضاً القلنسوة التي كان يلبسها. فأغرورقت عيناه بالدموع، وسبح ومجد الله الذي يصنع مرضاة قديسيه. وكفنها الأب الأسقف كعادة الرهبان. واستدعى الكهنة فحملوها إلى الكنيسة وصلوا عليها بإكرام عظيم.

وكان يوجد بالمدينة رجل وثني مقعد، معذب من الأرواح الشريرة، فقربوه من جسدها فشفى لوقته، وخرج منه الشيطان. وقام يمشي صحيحاً معافى، فأمن لوقته بالسيد المسيح هو وكل بيته واعتمدوا جميعاً.

وكان كثيرون من المرضى وذوي العاهات يأتون إلى الكنيسة ويلمسون الجسد الطاهر فينالون الشفاء. بركة صلواتها فلتكن معنا. آمين.

people believed in The Lord Christ and the bishop baptized them.

And everyone who had a disease or a deformity would come to the church and touch the holy body and would be healed.

May the blessing of her prayers be with us. Amen.

## 2. The Departure of pope Athanasius the Second, the twenty-eighth Patriarch of Alexandria

On this day also of the year 213 of the martyrs, 496 AD, the righteous father St. Athanasius II, the 28<sup>th</sup> patriarch of the See of St. Mark, departed. This father was the steward of the churches of Alexandria. When Pope Peter III, , the 27<sup>th</sup> patriarch, departed, the bishops, the elders and people agreed to consecrate this father, Patriarch for what was known of his Orthodox faith and piety.

He was called Athanasius the Less, to identify him from St. Athanasius the Apostolic, and that was during the reign of Emperor Zeno. This father participated with Emperor Anastasius, the successor of Zeno, to re-establish the peace between the churches of the East after being disrupted by the council of Chalcedon.

The time of this Pope was peaceful and serene. He shepherd his people in purity and righteousness then departed in peace. He sat on the throne of St. Mark for seven years.

May the blessing of her prayers be with us all. Amen.

## 3. The Martyrdom of St. Melitina the Virgin

On this day also, the church celebrates the commemoration of the martyrdom of St. Melitina the Virgin.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

2. نياحة البابا أثناسيوس الثاني، البطريرك الثامن والعشرون من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 213 للشهداء، سنة 496 ميلادية، تنيح الأب البار الأنبا أثناسيوس الثاني وهو البابا الثامن والعشرون من بطاركة الكرازة المرقسية. وقد كان هذا الأب وكلياً على كنائس الإسكندرية، فلما تنيح البابا بطرس الثالث، البابا السابع والعشرون، اتفق رأى الآباء الأساقفة والأراخنة على تقديم هذا الأب بطريركاً، وذلك لما عرف عنه من الصلاح واستقامة الإيمان. وقد دعي باسم أثناسيوس الصغير تمييزاً له عن القديس أثناسيوس الرسولي. وكان ذلك في أيام الامبراطور زينون. وقد اشترك هذا الأب مع أنسطاسيوس قيصر الذي جاء بعد زينون في إعادة السلام بين كنائس الشرق بعدما مزق مجمع خلقيدونية الكنيسة. وعاش هذا البابا فترة هدوء وسلام راعياً شعبه بالبر والاستقامة. ثم تنيح بسلام بعد أن قضي على الكرسي المرقسي حوالي سبع سنين. بركة صلواته فلتكن معنا. آمين.

3. استشهاد القديسة ملاطيني العذراء وفيه أيضاً تعيد الكنيسة بتذكار استشهاد القديسة ملاطيني العذراء. بركة صلواتها فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

**The Liturgy Psalm**  
مزمور القُداس

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ μλ: ιϛ	Psalm 45: 14, 15	المزمور 44: 16
<p>Εὐεῖνι ἐδοῦν ἄπιτρο              ἠθανπαρθενος διφασου ἄμος: εὐεῖνι              ναϙ ἐδοῦν ἠνεσκεῶφερι τηροϙ:              εὐεῖνοϙ ἐδοῦν δεν ογοϙνοϙ νεμ              οϙθεληλ: εὐεῖνοϙ ἐδοῦν ἐπερφει              ἄπιτρο. <b>Ἀλληλοια.</b></p>	<p>The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King's palace. <b>Alleluia.</b></p>	<p>يَدْخُلْنَ إِلَى الْمَلِكِ عَذَارَى فِي إِثْرَهَا. جَمِيعَ قَرِيْبَاتِهَا إِلَيْهِ يُقَدِّمَنَّ. يَبْلُغْنَ بِفَرَحٍ وَابْتِهَاجٍ، يَدْخُلْنَ إِلَى هَيْكَلِ الْمَلِكِ. <b>هَلِّلِيلِيَا.</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>Οὐὰναστωσις ἐβολ δεν              πιερασσελιον εσοϙαβ κατα Ὑαθεον              ασιοϙ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Ὑαθεον κε: α - ιϛ	Matthew 25: 1 - 13	متي 25: 1 - 13
<p>Ποτε ϙοῖνι ἠξε ϙμετοϙρο ἠτε              νιφνοϙι ἄμηϙ ἄπαρθενος νηεταϙβι              ἠνοϙλαμπας αϙι ἐβολ ἐρεν              πιπατωελετ.              Ηε οϙον τιοϙ δε ἠκοϙ ἠδῆτοϙ νεμ              τιοϙ ἠκαβη.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.               And five of them were wise, and five were foolish.</p>	<p>«حِينَئِذٍ يُشَبِّهُ مَلَكُوثُ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.               وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>



Ἦσοιζ γαρ ἕταρ ἃ ἡνοῦλαμπας  
οἶον ἀποτελ νεζ νεμ ωοῦ.

Ἠσαβεῦ δε ἀτελ νεζ ἡδῆρι θεν  
νοῦμοκι νεμ νοῦλαμπας.

Ἐταψωσκ δε ἡξε πιπατψελετ  
ἀτηνιμ τηροῦ οἶον ἀτενκοτ.

Ἐτα ἔφωψι δε ἡπιέχωρψ ψωπι:  
ἀοῦδῆρωῦ ψωπι γε ιε πιπατψελετ ἀψι  
τενηνον ἀμωινη ἐβολ ἐῆραψ.

Ἵοτε ἀρτωοῦνοῦ ἡξε ηἡπαρθενοσ  
τηροῦ ἐτε ἡμαῦ οἶον ἀτσολσελ  
ἡνοῦλαμπας.

Πεξε ηἡσοιζ δε ἡησαβεῦ γε μοι  
ναν ἐβολ θεν πετενηεζ ἡμον  
ηηνλαμπας ηαβενο.

Ἀτῆροῦ ἡξε ηἡσαβεῦ εῖρω  
ἡμοσ: γε ηἡποτε ἡτεψῶτεμ ραψτεν  
ηευτween: μαψενωτεν δε μαλλον θα  
ηηετψ ἐβολ οἶον ψωπ ηωτεν.

Ἐταψενωοῦ δε γε ἡτοῦψωπι: ἀψι  
ἡξε πιπατψελετ οἶον ηηετσεβτωτ  
ἀψενωοῦ ηευμαψ ἐδοῦη ἐπιροπ οἶον  
ἀψμαψθαμ ἡπιρο.

Ἐπῆδε δε ἀῖ ἡξε ἡωψπ  
ἡηπαρθενοσ εῖρω ἡμοσ: γε Πηνβοις:  
Πηνβοις: ἀοῦων ηαν.

Those who were foolish  
took their lamps, and took  
no oil with them.

But, the wise took oil in  
their vessels with their  
lamps.

While the bridegroom  
was delayed, they all  
slumbered and slept.

And at midnight there  
was a cry made, “Behold,  
the bridegroom is coming;  
go out to meet him.”

Then all those virgins  
arose, and trimmed their  
lamps.

And the foolish said  
unto the wise, “Give us of  
your oil; for our lamps are  
going out.”

But the wise answered,  
saying, “No; lest there  
should not be enough for us  
and you: but go rather to  
those who sell, and buy for  
yourselves.”

And while they went to  
buy, the bridegroom came;  
and those who were ready  
went in with him to the  
marriage: and the door was  
shut.

Afterward, the other  
virgins came also, saying,  
“Lord, Lord, open to us.”

أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ  
وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.

وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي  
أَنْبِيَتِهِنَّ مَعَ مَصَابِيحِهِنَّ.

وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ  
جَمِيعَهُنَّ وَنِمْنَ.

فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ  
هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ  
لِلْقَائِهِ.

فَقَامَتِ جَمِيعُ أَوْلِيَاكَ الْعَذَارَى  
وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ  
أَعْطِينَنَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا  
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا  
وَلَكُنْ، بَلِ الدَّهْنُ إِلَى الْبَاعَةِ  
وَابْتَغِي لَكُنْ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَغِينَ، جَاءَ  
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأَغْلَقَ الْبَابَ.

أَخِيرًا جَاءَتِ بَقِيَّةُ الْعَذَارَى أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

Πῶς δὲ ἀγέρων περὶ αὐτὸν  
ἔλεγε· ἔλεγε αὐτοῖς καὶ ἔλεγε  
αὐτοῖς αὐτὸν.

Ὡς οὖν αὐτὸν ἔλεγε ἔλεγε αὐτοῖς  
ἔλεγε αὐτοῖς οὐδὲ ἔλεγε αὐτοῖς  
ἔλεγε αὐτοῖς.

*Πῶς δὲ Πεννοῦν περὶ αὐτὸν  
ἔλεγε· ἔλεγε αὐτοῖς.*

But He answered and said, “Verily I say unto you, I do not know you.

Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”

*Glory be to God forever.*

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُمْ إِنِّي مَا  
أَعْرِفُكُمْ.

فَاسْهَرُوا إِذًا لِأَنَّكُمْ لَا تَعْرِفُونَ  
الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا  
ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

# Katameros Readings for the 21<sup>st</sup> Day of Tout

## قطمارس قراءات اليوم الحادي والعشرون من شهر توت المبارك

### ΚΟΥΧΟΥΤ ΟΥΑΙ ΝΈΖΟΥΤ ΑΠΙΑΒΟΥ ΘΩΟΥΤ

#### 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. أمين.**

<b>Ψαλμος τω Δαυιδ ̄ξ̄: ̄ζ̄</b>	<b>Psalm 64: 10</b>	<b>مزمور 63 : 7</b>
<p style="text-align: center;">εφἑοῦνοφ ἵνε πιθῶμη ἔχεν Πβοις: ονορ εφἑερζεελπις ἔροφ: εἰέψοφψοφ ἵνε οφον νιβεν: εἰσοφτωφ δἑν ποφρητ. <b>Αλληλοια.</b></p>	<p style="text-align: center;">The righteous shall be glad in The Lord, and trust in Him. And all the upright in heart shall glory. <b>Alleluia.</b></p>	<p style="text-align: center;">يفرح الصديق بالرب ويتكل عليه. ويفتخر كل المستقيمي القلوب. <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 أمين.**

<p style="text-align: center;">Οτὰνασνωσις ἔβουλ δἑν πιεφασσελιον εφουαβ κατὰ Μαρκον ασιοφ.</p>	<p style="text-align: center;">A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p style="text-align: center;">فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<b>Μαρκον ̄λ̄: ̄κα - ̄κε</b>	<b>Mark 4: 21 - 25</b>	<b>مرقس 4 : 21 - 25</b>
<p style="text-align: center;">Οφορ ναφφω ἴμοϑ νωοφ ζε μητι ψαφνβερε οφδἑφβϑ ϑινα ἵνεφαφ δα πιμεφτ ιε δα πιδλωφ: οφχι ϑινα</p>	<p style="text-align: center;">Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?"</p>	<p style="text-align: center;">ثَمَّ قَالَ لَهُمْ: «هَلْ يُؤْتَى بِسِرَاجٍ لِيُوضَعَ تَحْتِ الْمَكِّيَالِ أَوْ تَحْتِ السَّرِيرِ؟ أَلَيْسَ لِيُوضَعَ عَلَى الْمَنَارَةِ؟»</p>

ἡσυχία ἐγενήθη ἡ βασιλεία.

Οὐ γὰρ ἕκαστος περὶ τῆς  
ἀποκρυφθέντων ἐβόλη: οὐδέ ἕκαστος  
ἐκρύβη ἐβήλη καὶ εἰς ἡμετέρας ἐκρυφθέντων.

Φηέτε οὖν μαλ' ἕκαστος ἐκώτερον  
μαρτυρώμεθα.

Ὅτις ἀκούσῃ ἕκαστος ἡκούσας  
ἀκούσας καὶ οὐκ ἐπέτελεσάντων ἐροῦν  
πῶς ἐπέτελεσάντων ἕκαστος ἐκρύβη  
ἕκαστος: ὅτις ἡκούσας ἡκούσας  
ἡκούσας.

Φη γὰρ ἐπεὶ οὐκ ἔστιν ἕκαστος  
ὅτις φηέτε ἕκαστος ὅτις φηέτε  
ἡκούσας ἡκούσας ἡκούσας.

*Πῶς φα Πεννοῦτ πε: ἡ ἀνεξ  
ἡ τε ἡνεξ: ἀμην.*

For there is nothing hidden, which will not be revealed, nor has anything been kept secret but that it should come to light.

If anyone has ears to hear, let him hear.”

Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.”

*Glory be to God forever.*

لَا تَهْتَكُ شَيْءٌ خَفِيٍّ لَا يُظْهَرُ وَلَا  
صَارَ مَكْتُومًا إِلَّا لِيُعْلَنَ.

إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلسَّمْعِ  
فَلْيَسْمَعْ.»

وَقَالَ لَهُمْ: «انظُرُوا مَا تَسْمَعُونَ  
بِالْكَيْلِ الَّذِي بِهِ تَكِيلُونَ يُكَالُ لَكُمْ  
وَيَزَادُ لَكُمْ أَيُّهَا السَّامِعُونَ.»

لَأَنَّ مَنْ لَهُ سَيُطَى وَأَمَّا مَنْ لَيْسَ  
لَهُ فَالَّذِي عِنْدَهُ سَيُؤْخَذُ مِنْهُ.»

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυὶδ ᾠθ: ε

Psalm 70: 5

مزمور 5: 69

Δνοκ οὐρανὸς καὶ οὐρανὸς ἡκούσας:  
Φνοῦτ ἀριθοῦσιν ἐροῖ: καὶ ἡκούσας  
παβοῦσας νεμ παρερησμετ: Πβοῖς  
ἡπερωσκ. Ἀλληλοῦα.

But I am poor and needy; make haste to me, O God! You are my help and my deliverer; O Lord, do not delay. **Alleluia.**

وأما أنا فمساكين وفقير، اللهم  
أعني. أنت معيني ومخلصي يا رب  
فلا تبطئ. **هلللويا.**

**Matins Gospel**  
إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>ΟὐὰΝΑΣΝΩCIC ΕΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p><b>ΜΑΡΚΟΝ ̅: ̅ΚΒ - ̅ΚΖ</b></p>	<p><b>Mark 3: 22 - 27</b></p>	<p><b>مرقس 3: 22 - 27</b></p>
<p>ΟΥΟΖ ΝΑΡΕ ΝΙCΑΔ ΕΤΑΥΙ ΕΒΟΛ ΔΕΝ ΙΕΡΟΥCΑΛΗΜ ΝΑΥCΩ ΰΜΟC ΧΕ ΒΕΛΖΕΒΟΥΛ ΕΘΝΕΜΑC: ΟΥΟΖ ΧΕ ΔΕΝ ΠΑΡΧΩΝ ΗΤΕ ΝΙΔΕΜΩΝ ΔΕΥΙΟΥ ΝΗΝΙΔΕΜΩΝ ΕΒΟΛ.</p>	<p>And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons He casts out demons.”</p>	<p>وَأَمَّا الْكُتَّابَةُ الَّذِينَ نَزَلُوا مِنْ أُورُشَلِيمَ فَقَالُوا: «إِنَّ مَعَهُ بَعْلَزَبُوبَ وَإِنَّهُ بِرِئِيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ.»</p>
<p>ΟΥΟΖ ΕΤΑCΜΟΥΤ ΕΡΩΟΥ ΝΑCΧΩ ΰΜΟC ΝΩΟΥ ΔΕΝ ΘΑΝΠΑΡΑΒΟΛΗ ΧΕ ΠΩC ΟΥΟΝΨΧΟΜ ΗΤΕ ΠCΑΤΑΝΑC ΘΙ ΠCΑΤΑΝΑC ΕΒΟΛ.</p>	<p>So He called them to Himself and said to them in parables: “How can Satan cast out Satan?</p>	<p>فَدَعَاهُمْ وَقَالَ لَهُمْ بِأَمْثَالٍ: «كَيْفَ يَقْدِرُ شَيْطَانٌ أَنْ يُخْرِجَ شَيْطَانًا.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΗΤΕ ΟΥΜΕΤΟΥΡΟ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΗΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΤΜΕΤΟΥΡΟ ΕΤΕ ΰΜΑΥ.</p>	<p>If a kingdom is divided against itself, that kingdom cannot stand.</p>	<p>وَإِنْ انْفَسَمَتِ مَمْلَكَةٌ عَلَى ذَاتِهَا لَا تَقْدِرُ تِلْكَ الْمَمْلَكَةُ أَنْ تَثْبُتَ.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΗΤΕ ΟΥΗΙ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΗΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΠΗΗ ΕΤΕ ΰΜΑΥ</p>	<p>And if a house is divided against itself, that house cannot stand.</p>	<p>وَإِنْ انْفَسَمَ بَيْتٌ عَلَى ذَاتِهِ لَا يَقْدِرُ ذَلِكَ الْبَيْتُ أَنْ يَثْبُتَ.</p>
<p>ΟΥΟΖ ΙCΧΕ ΠCΑΤΑΝΑC ΠΕΤΑCΤΩΝC ΕΧΩC ΰΜΗΝ ΰΜΟC ΟΥΟΖ ΔΕΦΩΨ ΰΜΟΝΨΧΟΜ ΰΜΟC ΕΘΖΙ ΕΡΑΤC ΑΛΛΑ</p>	<p>And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.</p>	<p>وَإِنْ قَامَ الشَّيْطَانُ عَلَى ذَاتِهِ وَانْفَسَمَ لَا يَقْدِرُ أَنْ يَثْبُتَ بَلْ يَكُونُ لَهُ انْقِصَاءٌ.</p>

ΟΥΝΤΕΥ ΟΥΣΩΚ.

Αλλα ἄμουνῶχου ἵτε ἔλι ψε  
ἐδονῆ ἐπι ἄπιχωρι ἵτεφωλεμ  
ἵνεφῆκετος ἐβηλ ἵτεφωλεμ ἄπιχωρι  
ἵνωρη οτοε τοτε ἵτεφωλεμ  
ἄπεφῆ.

*Πῶου φα Πεννοῦτ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἄμῆν.*

No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

*Glory be to God forever.*

لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ قَوِيٍّ وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرِبِطِ الْقَوِيَّ أَوْلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### Ἐπιστολῆ ἵτε πενσαδ Παῦλος Πᾶποστολος

Παῦλος φῆβωκ ἄπενδοικ Ἰησοῦς  
Πιχριστος: πᾶποστολος ετθαρεμ:  
φῆεταφωλεμ ἐπιφωλεμνοφῆ ἵτε  
Φνοῦτ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Philippians. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل فيلبي، بركته المقدسة تكون معنا. آمين.

Φιλιπποικ ἄ: ἄ - ἱἄ

Philippians 1: 1 - 11

فيلبي 1: 1 - 11

Παῦλος νεμ Τιμοθεοκ νιέβιακ  
ἵτε Πιχριστος Ἰησοῦς ἵνιἄστιοκ τηροῦ  
νηετ δεν Πιχριστος Ἰησοῦς νηετφωπ  
δεν Φιλιπποικ νεμ νιέπικοποκ νεμ  
νιδιακων.

Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

بُولُسُ وَتِيمُوثَاوُسُ عِبْدَا يَسُوعَ الْمَسِيحِ، إِلَى جَمِيعِ الْقَدِيسِينَ فِي الْمَسِيحِ يَسُوعَ، الَّذِينَ فِي فِيلِبِّي، مَعَ أَسَاقِفَةٍ وَشَمَاسَةٍ.

Πεμοτ νωτεν νεμ τζιρῆνηε εβολ  
ζιτεν Φνοῦτ Πενιωτ νεμ Πενδοικ

Grace to you and peace from God our Father and The Lord Jesus Christ.

نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ آيِنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

Ἰησοῦς Πιχριστός.

Ϟωπερ̅μοτ̅ ἵτεν Πανοῦτ̅ ἐρ̅ρη  
ἐξεν πετεμεῦι τηρ̅.

Εἴρα ἕμοσ̅ ἵησοῦς νιβεν δ̅εν  
νατωβ̅ τηροῦ ἐρ̅ρη ἐξεν ἠηνοῦ  
τηροῦ δ̅εν οὔραῦ: εἶρι ἕπιτωβ̅.

Ερ̅ρη ἐξεν τετεμεῦωφ̅ρη  
ἐτασῶπι ἐπιερασσελιον ἱσ̅εν  
πιεροοῦ ἵροῦιτ̅ ῶα ἐδοῦη ἐἴνοῦ.

Ερε παρητ̅ ἠητ̅ ἐξεν φαἱ: χ̅ε  
φ̅ηετασ̅ερ̅ηητ̅ς δ̅εν ἠηνοῦ ἕνασεκ  
οὔρωβ̅ ἐνανεσ̅ ἐβολ̅ ῶα πιεροοῦ ἵτε  
Ἰησοῦς Πιχριστός.

Κατα φ̅ρητ̅ ἐτε οὔρωβ̅ ἕμη ν̅η  
πε φαἱ ἐῦμεῦι ἐροῦ ἐξεν ἠηνοῦ τηροῦ:  
εἴβε χ̅ε τετενη̅χη ἵρ̅ρη δ̅εν παρητ̅  
νεμ̅ δ̅εν να̅σναῦς νεμ̅ ἵρ̅ρη δ̅εν  
τα̅πολοσι̅α νεμ̅ πιτασ̅ρο ἵτε  
πιερασσελιον: ἐρετενοι ἵωφ̅ρη  
ἐπι̅μοτ̅ τηροῦ νεμη.

Παμεορε σαρ̅ πε φ̅νοῦτ̅ ἕφ̅ρητ̅  
ἐἴμει ἕμωτεν τηροῦ δ̅εν  
νιμετω̅αν̅θα̅δ̅τ̅ ἵτε Ἰησοῦς  
Πιχριστός.

Οὔοσ̅ φαἱ πε ἐἴτωβ̅ εἴβηητ̅ς εἵνα  
ἵτετενα̅σα̅πη ἐτι μα̅λλον̅ κε̅ μα̅λλον̅  
ἵτεσερ̅ροῦ δ̅εν π̅ε̅μι̅ νεμ̅ ε̅θε̅σι̅ς

I thank my God upon every remembrance of you,

always in every prayer of mine making request for you all with joy,

for your fellowship in the gospel from the first day until now,

being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.

For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

And this I pray, that your love may abound still more and more in knowledge and all discernment,

أَشْكُرُ إِلَهِي عِنْدَ كُلِّ ذِكْرِي إِيَّاكُمْ.

دَائِمًا فِي كُلِّ أَدْعِيَّتِي، مُقَدِّمًا  
الطَّلِبَةَ لِأَجْلِ جَمِيعِكُمْ بِفَرَحٍ.

لِسَبَبِ مُشَارَكَتِكُمْ فِي الْإِنْجِيلِ مِنْ  
أَوَّلِ يَوْمٍ إِلَى الْآنَ.

وَأَثَقًا بِهَذَا عَيْنَهُ أَنَّ الَّذِي ابْتَدَأَ  
فِيكُمْ عَمَلًا صَالِحًا يُكْمِلُ إِلَى يَوْمِ  
يَسُوعَ الْمَسِيحِ.

كَمَا يَحِقُّ لِي أَنْ أَفْتَكِرَ هَذَا مِنْ  
جِهَةِ جَمِيعِكُمْ، لِأَنِّي حَافِظُكُمْ فِي  
قَلْبِي، فِي وَثْقِي، وَفِي الْمَحَامَاةِ  
عَنِ الْإِنْجِيلِ وَتَثْبِيتهِ، أَنَّكُمْ الَّذِينَ  
جَمِيعَكُمْ شُرَكَائِي فِي النِّعْمَةِ.

فَإِنَّ اللَّهَ شَهِدٌ لِي كَيْفَ أَشْتَأِقُ إِلَى  
جَمِيعِكُمْ فِي أَحْسَاءِ يَسُوعَ  
الْمَسِيحِ.

وَهَذَا أَصَلِّيهِ: أَنْ تَزْدَادَ مَحَبَّتَكُمْ  
أَيْضًا أَكْثَرَ فَأَكْثَرَ فِي الْمَعْرِفَةِ وَفِي  
كُلِّ فَهْمٍ.

ΝΙΒΕΝ.

Εἶθε τετενεργοδοκίμαζιν  
ἡνιητερνοφρι ζινα ἡτετενεψωπι  
ἐρετενοτβηνοτ: ογοζ ἐρετενοι  
ἡατῷροπ ἐπιεζοοτ ἡΠιχριστος.

Ογοζ ἐρετενεμεζ ἡνορταζ ἡτε  
†μεθμη πι ἐβολ ζιτεν Ιησοϋς  
Πιχριστος: εἰωοτ νεμ ορταιο  
ἡΦνοτ†.

*Πρῶτος γαρ νεωωτεν νεμ  
τειρηνη εἰσοπ: ζε ἡμην εσεψωπι.*

that you may approve  
the things that are excellent,  
that you may be sincere and  
without offense till the day  
of Christ,

being filled with the  
fruits of righteousness  
which are by Jesus Christ,  
to the glory and praise of  
God.

*The grace of God the  
Father be with you all.  
Amen.*

حَتَّى تُمَيِّرُوا الْأُمُورَ الْمُتَخَالَفَةَ،  
لِكَيْ تَكُونُوا مُخْلِصِينَ وَبِلَا عَثْرَةٍ  
إِلَى يَوْمِ الْمَسِيحِ.

مَمْلُؤِينَ مِنْ ثَمَرِ الْبِرِّ الَّذِي  
بِيسُوعِ الْمَسِيحِ لِمَجْدِ اللَّهِ وَحَمْدِهِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ζεν πε πιζογιτ  
ἡἐπιστολη ἡτε πενωτ Ιωαννης.  
ἡμην. ἡαμενρα†.

The Catholic epistle of  
the First epistle of our father  
St. John. May his blessings  
be with us all. Amen. My  
beloved.

الكاثوليكون من رسالة معلمنا  
يوحنا الأولى، بركته المقدسة  
تكون معنا. أمين. يا احبائي.

ἡ Ιωαννης β: ζ - ια

1 John 2: 7 - 11

1 يوحنا 2: 7 - 11

ἡαμενρα† ἡοἰεντολη ἡβερι ἡν  
ἐ†ζῳαι ἡμμοζ νεωτεν ἡλλα οἰεντολη  
ἡἅπας τε θηἡνας ἡτεν θηνοτ ιζεν  
ζη: †εντολη ἡἅπας πιζαζι πε  
ἐταρετενεσοομεϋ.

Brethren, I write no new  
commandment to you, but  
an old commandment which  
you have had from the  
beginning. The old  
commandment is the word  
which you heard from the  
beginning.

أَيُّهَا الْإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ  
وَصِيَّةً جَدِيدَةً، بَلْ وَصِيَّةً قَدِيمَةً  
كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ  
الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي سَمِعْتُمُوهَا  
مِنَ الْبَدْءِ.

ἡαλιν οἰεντολη ἡβερι ἐ†ζῳαι  
ἡμμοζ νεωτεν θηἡτε ογον ογμεθμη  
ψοπ ἡζητς νεμ ζεν θηνοτ: ζε πιζακι  
ἡαζινη ογοζ πιοτωινη ἡταφμη ζηλη

Again, a new  
commandment I write to  
you, which thing is true in  
Him and in you, because the  
darkness is passing away,  
and the true light is already  
shining.

أَيْضاً وَصِيَّةً جَدِيدَةً أَكْتُبُ إِلَيْكُمْ، مَا  
هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ قَدْ  
مَضَتْ، وَالنُّورَ الْحَقِيقِيَّ الْآنَ  
يُضِيءُ.



ἔεροῦωινι.

Φηετῶ αὐμοσ χε τῶωπ θεν  
πιοῦωινι οῦοε εῦμοσ τῷ ἄπερσον αῦ  
ἵδῶρη θεν πιχακι ῶα τῶοῦ.

Φηετερὰγαπαν ἄπερσον αῦωωπ  
θεν πιοῦωινι οῦοε ἄμοον ἔκανδαλον  
ῶωπ ἵδῶτη.

Φη δε εῶμοσ τῷ ἄπερσον αῦ θεν  
πιχακι οῦοε αῦμοῶι θεν πιχακι: οῦοε  
ἔῶωοτη αν χε αῦμοῶι ἔῶων χε ἄ  
πιχακι ῶωμ ἵνερβαλ.

*Ἡσῆνοῦ ἄπερμειρε πικομοσ  
οῦδε νηετῶωπ θεν πικομοσ: πικομοσ  
ἡσῆνι νευ τερεπιῶωμια: φη δε εῦτη  
ἄῶοῦω ἄφῶοῦ τῷ ῆναῶωπι ῶα ἔνεε:  
ἀμην.*

He who says he is in the light, and hates his brother, is in darkness until now.

He who loves his brother abides in the light, and there is no cause for stumbling in him.

But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ  
أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ.

مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ  
وَلَيْسَ فِيهِ عَثْرَةٌ.

وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي  
الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْتَلْكُ، وَلَا  
يَعْلَمُ أَيْنَ يَمْضِي، لِأَنَّ الظُّلْمَةَ  
أَعَمَّتْ عَيْنَيْهِ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
إلى الأبد. آمين.*

### The Acts الإبركسيس

Πραξις ἵτε νενιοῦ τῷ ἄποστολοσ:  
ἔρε ποῦῶμοῦ εῶοῦαβ ῶωπι νευαν.  
ἀμην.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آبائنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. آمين.

Πραξις ἰῶ: ἰᾶ - ἰζ

Acts 19: 11 - 17

أعمال 19: 11 - 17

Ἡαῖρη δε ἵθανῶωμ ἵχε φῶοῦ τῷ  
ἵθανκοῦσι αν ἔβολ εῦτεν νενῶιχ  
ἄπαῦλοσ.

Now God worked unusual miracles by the hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ  
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

Ἐωστε ἵσεβι ἵθανκοῦδαῦριον νευ  
εῦανσιμικῶῦῶοῦνον ἔβολ εῦτεν περῶωμ

so that even handkerchiefs or aprons were brought from his body

حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ  
أَوْ مَازَرَ إِلَى الْمَرْضَى فَتَزُولُ  
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ

ἵκεχατ εἰζεν νηετωωνι: οτοε  
 ψατψενωοτ ἔβολ εἰωτοτ ἵνε νιψωνι:  
 οτοε νιπνευμα ετρωοτ νατνηοτ ἔβολ  
 πε.

Ατρητοτοτ δε ἵνε εανοτον ἔβολ  
 εεν νιλοτδαι ετκωτ ἵεζορσιςτης:  
 ἔεν φραν ἡΠβοις ἱησοϋς ἔεν φραν  
 ἡΠβοις ἱησοϋς ἔεν νηετε νιπνευμα  
 ετρωοτ εἰωτοτ εττω ἡμοσ: εε  
 †ταρκο ἡμωτεν ἵησοϋς φηετε  
 Πατλοσ ειωψ ἡμοσ.

He οτον ψαψψ δε ἵψηρι ἵτε οτα  
 εε σκετὰ εοτλοτδαι πε ἡαρχηερετς  
 ετῖρι ἡφαι.

Αεεροτὸν ἵνε πιπνευμα ετρωοτ  
 πεεαε νωοτ: εε ἱησοϋς †ωοτη ἡμοσ:  
 οτοε ἵκε Πατλοσ †εμι εροε: ἵθωτεν  
 δε ἵθωτεν νιμ.

Οτοε αεηιτε εερηι εχωοτ ἵνε  
 πιρωμ ετε πιπνευμα ετρωοτ νεμαε:  
 αεηρβοις ερωοτ ετσοπ αεεεμζομ  
 εερηι εχωοτ: εωστε ἵεεφωτ ἔβολ εεν  
 πιηι ετε ἡματ ετβηψ ερε εωοτ φηε.

Φαι δε αεψωπι εφοτωνε εβολ  
 ἵνιλοτδαι τηροτ νεμ νιΟτρεινιη ετψοπ  
 εεν Εφεσοσ: οτοε οτρωτ αεἰ εερηι  
 εχωοτ τηροτ: οτοε ναενηοτ ἵβιςι ἵνε

to the sick, and the diseases  
 left them and the evil spirits  
 went out of them.

Then some of the  
 itinerant Jewish exorcists  
 took it upon themselves to  
 call the name of The Lord  
 Jesus over those who had  
 evil spirits, saying, “We  
 exorcise you by the Jesus  
 whom Paul preaches.”

Also there were seven  
 sons of Sceva, a Jewish  
 chief priest, who did so.

And the evil spirit  
 answered and said, “Jesus I  
 know, and Paul I know; but  
 who are you?”

Then the man in whom  
 the evil spirit was leaped on  
 them, overpowered them,  
 and prevailed against them,  
 so that they fled out of that  
 house naked and wounded.

This became known  
 both to all Jews and Greeks  
 dwelling in Ephesus; and  
 fear fell on them all, and the  
 name of The Lord Jesus was  
 magnified.

الشَّرِيرَةَ مِنْهُمْ.

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ  
 الْمُعْزَمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ  
 بِهِمِ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ  
 يَسُوعَ قَائِلِينَ: نَفْسِمُ عَلَيْكَ يَسُوعَ  
 الَّذِي يَكْرِزُ بِهِ بُولُسُ.

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ  
 لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
 يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
 أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
 فِيهِ الرُّوحُ الشَّرِيرُ وَعَلَبَهُمْ وَقَوِيَ  
 عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
 عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
 الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
 أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
 وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

Φραν ὑΠβοις Ιησοϋς.

*Πισαχι δε ἰτε Πβοις ἐφέλιαι οροσ  
ἐφέλιαι: ἐφέλιμασι οροσ ἐφέταχρο:  
βεν ἴαγια ἡεκκλήσια ἰτε Φνοϋϋ:  
ἀμην.*

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 21 سنكسار اليوم الحادي والعشرون من شهر توت

1. The Commemoration of the Virgin Mary, the Theotokos
2. The Martyrdom of St. Cyprian (Cyprianus) and St. Justina

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
2. استشهاد القديس كبريانوس الأسقف والقديسة يوستينة

### 1. The Commemoration of the Virgin Mary, the Theotokos

The church had arranged to celebrate on the 21<sup>st</sup> day of every Coptic month, a commemoration of the pure Lady, the Virgin, St. Mary, the Theotokos (the mother of God). During her earthy life and on the 21<sup>st</sup> day of the month of Baunah, she performed the miracle of dissolving (melting) the iron of the city of Philippi and rescuing St. Matthias the Apostle from prison. Her departure was also on the 21<sup>st</sup> day of Tubah. Some of the fathers the apostles consecrated the first church after her name in the city of Philippi on the 21<sup>st</sup> day of the month of Baunah, and that was after her departure.

May the blessing of her prayers and her holy intercession be with us all. Amen.

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء  
رتبت الكنيسة المقدسة أن تعيد في اليوم الحادي والعشرين من كل شهر قبطي بتذكار والدة الإله القديسة الطاهرة مريم العذراء. كما أن القديسة العذراء صنعت معجزة حل الحديد وأنقذت القديس متياس الرسول من السجن في اليوم الحادي والعشرين من شهر بؤونة أثناء حياتها على الأرض. وكان عيد نياحتها في اليوم الحادي والعشرين من شهر طوبة. وقد قام بعض الآباء الرسل بتكريس أول كنيسة باسمها في مدينة فيلبي في اليوم الحادي والعشرين من شهر بؤونة بعد نياحتها.  
بركة صلواتها وشفاعتها المقدسة فلتكن معنا.  
أمين.

### 2. The Martyrdom of St. Cyprian (Cyprianus) and St. Justina

On this day also of the year 257 AD, the honorable St. Cyprian (Cyprianus) and St. Justina, were martyred. Cyprianus was from the city of Antioch from a rich and well educated family. He received a great deal of knowledge and education and he pursued his studies in the arts of magic until he excelled in them. The pagans came to him to help them deal with their problems with his magic.

In Antioch, there was a very beautiful girl called Justina, which means the little. She had believed in

2. استشهاد القديس كبريانوس الأسقف والقديسة يوستينة  
وفي هذا اليوم من سنة 257 ميلادية، استشهد القديس كبريانوس والقديسة يوستينة.  
كان هذا القديس من مدينة أنطاكية من أسرة اشتهرت بالعلم والغني والعلم، فنال قسطاً وافراً من العلوم ثم عكف على دراسة علوم السحر حتى نبغ فيها. فكان الوثنيون يلجأون إليه ليستعينوا بسحره.  
وكانت في أنطاكية فتاة بارعة الجمال تدعى يوستينة، ومعنى الاسم الصغيرة، دخلت إلى

the Christian faith along with her parents. Her heart was kindled with the love of The Lord Christ, so she vowed her virginity to The Lord. She went to the church regularly, and a young man saw her and was fond of her. He was not able to obtain what he desired of her, for she persevered in prayers and fasting so The Lord would keep her a pure bride for Him.

When this young man gave up all hope, he went to Cyprianus the sorcerer, entreating him to fulfill his desire of her. Cyprianus promised him to use all his magic to fulfill his wish. Nevertheless, all his efforts failed, for every time he sent to her a host of demons, they find her standing praying, so they return back defeated.

When Cyprianus failed, he called the demons and told them, "If you do not bring Justina to me, I shall adopt Christianity." The devil thought out a device to deceive him. He ordered one of his soldiers to disguise himself and to take the form of Justina and then go to Cyprianus. He hastened and made it known to Cyprianus of her coming, so he rejoiced and waited for her. Then Satan, disguised as Justina, came to him, and Cyprianus rejoiced, and rose up to embrace her. Because of his great joy in her, he told her, "Welcome, Queen of Women, Justina." Upon the mere mention of her name, Satan, who was disguised as her, disappeared like smoke. Cyprianus knew that this was a deceitful trick of Satan, who could not stand before the mentioning of her name.

When Cyprianus realized the weakness of the devils before the power of prayers and faith in The Lord Christ, he devoted himself in studying the Christian religion. He recognized the great difference between Christianity and pagan philosophy. The Holy Spirit worked in his heart and he believed in The Lord Christ. Immediately, Cyprianus rose up and burnt his books of magic and was baptized by the patriarch of Antioch. He started a new life in true repentance, prayers, fasting and devotion to worship. He sold all his possessions and distributed them among the poor and the needy.

Later on, the patriarch of Antioch ordained him a deacon then a priest. When he saw his advancement in piety and virtues, the patriarch consecrated him a bishop, so he increased in grace and service. St. Cyprianus sought St. Justina and built a convent for

الإيمان المسيحي مع والديها. واشتعل قلبها بمحبة السيد المسيح حتى نذرت بتوليبتها له. وكانت تواظب على الذهاب إلى الكنيسة فأعجب بها أحد الشبان ولم يستطع أن ينال غايته منها، بل كانت تواظب على الصوم والصلاة لكي يحفظها الله عروساً له.

فلما ينس ذلك الشاب لجأ إلى كبريانوس الساحر متوسلاً إليه أن يحقق له أمله من يوستينية، فوعده كبريانوس بذلك. وبدأ يعمل جهده بالسحر، فذهبت كل جهوده أدراج الرياح. وكان كلما يرسل إليها قوة شيطانية، يجدونها قائمة تصلي فيعودون له بالخيبة.

ولما عجز، دعا الشياطين وقال لهم: "إن لم تحضروا إلى يوستينية، سأعتنق المسيحية". فاستتبك كبير الشياطين حيلة يخدعه بها، وذلك أنه أمر أحد جنوده أن يتزين بزيتها ويظهر في صورتها ويأتيه. ثم سبق فاعلم كبريانوس بمجبتها. ففرح وظل يرقبها. وإذا بالشيطان المتشبه بها قد دخل إليه. ففرح كبريانوس وقام ليعانقها. ولعظم ابتهاجه بها قال لها: "مرحباً بسيدة النساء يوستينية". فعند ذكره اسمها فقط، انحل الشيطان المتشبه بها كالدخان. فعلم كبريانوس أنها خدعة من الشيطان الذي لم يستطع أن يقف قبالة ذكر اسمها،

ولما رأى كبريانوس ضعف الشياطين أمام قوة الصلاة والإيمان بالسيد المسيح، عكف بكل قواه على دراسة المسيحية. فأمن بالسيد المسيح وجمع كتب السحر وأحرقها، ومضى إلى بطريك أنطاكية وتعهد على يديه وصار مسيحياً غيوراً وبدأ بأعمال التوبة الصادقة والأصوام الكثيرة، ثم باع كل ماله ووزعه على الفقراء والمساكين وتفرغ للعبادة.

وبعد قليل، رسمه بطريك أنطاكية شماساً ثم قساً. ولما رأى نموه في التقوى والفضيلة، رفعه إلى رتبة الأسقفية. فإزداد نعمة وخدمة ثم طلب القديسة يوستينية وبني لها بيتاً للعداري عاشت فيه وصارت أمّاً لعدد من العداري.

ولما أثار دقلديانوس الاضطهاد على المسيحيين، قبض الوالي علي الأسقف القديس كبريانوس وعلى القديسة يوستينية وكثير من المسيحيين وساقهم إلى القضاء فاعترفوا بثبات بالسيد المسيح. فجلدت يوستينية بعنف بأعصاب البقر. أما كبريانوس فعلق في الهواء ومزقوا جسده

her, where she lived and became a mother of many virgins.

When Valerian (253-260 AD) incited persecution against the Christians, the governor seized the holy bishop Cyprianus and St. Justina and many Christians. When they came before the court, they firmly confessed The Lord Christ. St. Justina was whipped severely with an ox tail and St. Cyprianus was hung in the air and his body was torn with red-hot iron rods. In spite of the severe torture, they remained steadfast in the faith. They were sent to prison where they praised God for the honor of being tortured for the sake of the name of The Lord Christ.

When the governor became weary from torturing them, he sent them to Emperor Valerian. When he knew of their account, he ordered them beheaded, and so they received the crown of martyrdom.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

بأسيخ من حديد. ورغم كل هذه العذابات الشديدة، ظلا ثابتين على الإيمان بالسيد المسيح. فأرسلوهما إلى السجن فلبث كل منهما يسبح الله على ما ناله من شرف الألام من أجل اسم السيد المسيح. ولما تعب الوالي من تعذيبهما، أرسلهما إلي الامبراطور دقلديانوس في نيقوميديا. فلما عرف قضيتهما، أمر بقطع رأس كل منهما فنالا إكليل الشهادة. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزموں القءاس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ ιε: ι, ια

Psalm 16: 10, 11

المزموں 15: 10، 11

Χε ἠνεκωσπ ἠταψυχῆ θεν  
 ἄμεν†: οὐδε ἠνεκ† ἠπεθοϋαβ ἠτακ  
 ἔναϋ ἔπτακο: νιμωιτ ἠτε ἠωνθ  
 ακταμοι ἔρωον: εκέμαδτ ἠοϋνοϋ νεμ  
 πεκρο. Ἀλληλοια.

Because You shall not leave my soul in Hades; neither shall You suffer Your Holy One to see corruption. You have made known to me the ways of life; You will fill me with joy with Your face. Alleluia.

لأنك لا تترك نفسي في الجحيم. ولا تدع قدوسك يرى فساداً. قد عرفتني سبل الحياة. تملأني فرحاً مع وجهك. هليلويا.

## The Liturgy Gospel

إنجيل القءاس

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστρωσις ἐβωλ θεν  περασσελιον εθοραβ κατὰ Μαρκον  ασιοϋ.</p>	<p>A chapter according to  Saint Mark, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس  البشير. بركاته علينا آمين.</p>
<p><b>Μαρκον Ϛ: κη - λϵ</b></p>	<p><b>Mark 3: 28 - 35</b></p>	<p><b>مرقس 3: 28 - 35</b></p>
<p>Διμην ϙρω ἕμοσ νωτεν: ϙε ϑωβ  νιβεν ετεχαϋ ἐβωλ ἠνιψηρι ἠτε  νιρωμι: νινοβι νεμ νιζεοϋὰ τηροϋ  ἐτοϋναξεοϋὰ ἕμωοϋ.</p> <p>Φη δε εθναξεοϋὰ ἐπιπνευμα  εθοραβ ἕμοσ ϙω ἐβωλ ἠταϙ ψα ἐνεϑ  αλλα ϙοι ἠενοϙοσ ἠοϋθαπ ἠενεϑ.</p> <p>ϙε ναϋρω ἕμοσ ϙε οϋοσ  οϋπινευμα ἠὰκαθαϋτοσ νεμαϙ.</p> <p>Οϋοϑ αϋι ἠξε τεϙμαϋ νεμ  νεϙςνηοϋ: οϋοϑ αϋοβι ἐρατοϋ σαβωλ:  οϋοϑ αϋοϋωρπ θαροϙ εϋμοϋϙ ἐροϙ.</p> <p>Οϋοϑ ναρε πιμηϙ ϑεμσι  ἕπεϙκωϙ: οϋοϑ πεϙωοϋ ναϙ ϙε ιϙ  τεϙμαϋ νεμ νεϙςνηοϋ σαβωλ εϋκωϙ  ἠσωκ.</p> <p>Οϋοϑ ἐταϙεροϋὼ νωοϋ πεϙαϙ: ϙε  νιμ τε ταμαϋ νεμ ναςνηοϋ.</p> <p>Οϋοϑ ἐταϙϙοϋϙϙτ ἐνηεϋϑεμσι  ἕπεϙκωϙ πεϙαϙ ϙε ιϙ ταμαϋ νεμ  ναςνηοϋ.</p>	<p>Assuredly, I say to you,  all sins will be forgiven the  sons of men, and whatever  blasphemies they may utter;</p> <p>but he who blasphemes  against the Holy Spirit  never has forgiveness, but is  subject to eternal  condemnation;</p> <p>because they said, “He  has an unclean spirit”.</p> <p>Then His brothers and  His mother came, and  standing outside they sent to  Him, calling Him.</p> <p>And a multitude was  sitting around Him; and  they said to Him, “Look,  Your mother and Your  brothers are outside seeking  You”.</p> <p>But He answered them,  saying, “Who is My mother,  or My brothers?”</p> <p>And He looked around  in a circle at those who sat  about Him, and said, “Here  are My mother and My  brothers!</p>	<p>أَلْحَقَّ أَقُولُ لَكُمْ: إِنَّ جَمِيعَ الْخَطَايَا  تُغْفَرُ لِبَنِي الْبَشَرِ وَالتَّجَادِيفِ الَّتِي  يُجَدِّفُونَهَا.</p> <p>وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ  الْقُدُّوسِ فَلَيْسَ لَهُ مَغْفَرَةٌ إِلَى الْإَبَدِ  بَلْ هُوَ مُسْتَوْجِبٌ دَيْنُونَةٍ أَبَدِيَّةٍ.».</p> <p>لَأَنَّهُمْ قَالُوا: «إِنَّ مَعَهُ رُوحاً  نَجِساً.».</p> <p>فَجَاءَتْ حِينْدُ إِخْوَتِهِ وَأُمُّهُ وَوَقَفُوا  خَارِجاً وَأَرْسَلُوا إِلَيْهِ يَدْعُوهُ.</p> <p>وَكَانَ الْجَمْعُ جَالِساً حَوْلَهُ فَقَالُوا  لَهُ: «هُؤَذَا أُمَّكَ وَإِخْوَتُكَ خَارِجاً  يَطْلُبُونَكَ.».</p> <p>فَأَجَابَهُمْ قَائِلاً: «مَنْ أُمِّي  وَإِخْوَتِي؟».</p> <p>ثُمَّ نَظَرَ حَوْلَهُ إِلَى الْجَالِسِينَ وَقَالَ:  «هَا أُمِّي وَإِخْوَتِي.»</p>

Φηθεναιρι μπετεzene Φνορτ: φαι  
πε πασον νεμ τασωνι νεμ ταματ.

*Πωορ φα Πεννορτ πε ψα ενεε  
ιτε νι ενεε: λμην.*

For whoever does the  
will of God is My brother  
and My sister and mother.

*Glory be to God forever.*

لَا نَّ مَنْ يَصْنَعُ مَشِيئَةَ اللَّهِ هُوَ أَخِي  
وَأُخْتِي وَأُمِّي.»

*والمجد لله دائماً.*

# Katameros Readings for the 22<sup>nd</sup> Day of Tout

## قطمارس قراءات اليوم الثاني والعشرون من شهر توت المبارك

### COTXOY T CNA T NEZOOT UPiABOT THOY T

### 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: ̅̅ - ̅̅	Psalm 4: 6 - 8	مزمور 4: 6 - 8
<p>Δεφροτυμηιμι ε̅̅ρηι ε̅̅ων η̅̅χε            φ̅̅ο̅̅τω̅̅ι̅̅νι η̅̅τε πεκ̅̅χο Π̅̅βο̅̅ι̅̅ς: ακ̅̅τ̅̅ η̅̅ο̅̅τ̅̅νο̅̅ς            ε̅̅δ̅̅ρηι ε̅̅πα̅̅ρη̅̅τ̅̅: χ̅̅ε η̅̅θο̅̅κ η̅̅μα̅̅τα̅̅τ̅̅κ            Π̅̅βο̅̅ι̅̅ς: ακ̅̅θ̅̅ρι̅̅ω̅̅πι θ̅̅εν ο̅̅τ̅̅ε̅̅λ̅̅πι̅̅ς.            Δ̅̅λ̅̅λ̅̅η̅̅λ̅̅ο̅̅υ̅̅ι̅̅α̅̅.</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. <b>Alleluia.</b></p>	<p>قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. <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>Ο̅̅τ̅̅α̅̅να̅̅σ̅̅τ̅̅νω̅̅ς̅̅ι̅̅ς̅̅ ε̅̅β̅̅ο̅̅λ̅̅ θ̅̅εν            πι̅̅ε̅̅τ̅̅α̅̅σ̅̅τ̅̅ε̅̅λ̅̅ι̅̅ο̅̅ν̅̅ ε̅̅θ̅̅ο̅̅υ̅̅α̅̅β̅̅ κα̅̅τ̅̅α̅̅ υ̅̅α̅̅τ̅̅θ̅̅ε̅̅ο̅̅ν̅̅            α̅̅σ̅̅ι̅̅ο̅̅υ̅̅.</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>υ̅̅α̅̅τ̅̅θ̅̅ε̅̅ο̅̅ν̅̅ ι̅̅ϛ̅̅: κ̅̅Δ̅̅ - κ̅̅Η̅̅</p>	<p><b>Matthew 16: 24 - 28</b></p>	<p><b>متى 16: 24 - 28</b></p>
<p>Π̅̅ο̅̅τ̅̅ε̅̅ πε̅̅χε̅̅ Ι̅̅η̅̅σο̅̅υ̅̅ς̅̅ η̅̅νε̅̅ψ̅̅υ̅̅μα̅̅θ̅̅η̅̅τ̅̅ι̅̅ς̅̅:            χ̅̅ε̅̅ φ̅̅η̅̅ε̅̅θ̅̅ο̅̅υ̅̅ω̅̅ η̅̅μο̅̅ω̅̅ι̅̅ η̅̅σ̅̅ω̅̅ι̅̅ μα̅̅ρε̅̅ψ̅̅χο̅̅λ̅̅ο̅̅υ̅̅</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>حِينَئِذٍ قَالَ يَسُوعُ لِتَلَامِيذِهِ: إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>



ἐβολ: οἶτος μαρεφῶλι ἠπερὶ τὰτρος  
ἠτερμωυ ἠσῶι.

Φη γαρ εἶθῶτω ἕνοθευ  
ἠτερψυχῆ ἐρετακος: φη δε  
εἶθῶτακο ἠτερψυχῆ εἶθῶτ ἐρεθευς.

Οἱ γαρ εἶτε πῆρωι ναχευθῆοῦ  
ἠμοφ ἀφῶανχευθῆοῦ ἠπικοςμος  
τηρφ τερψυχῆ δε ἠτερψῶσι ἠμοσ:  
ἠμοσ οἱ πετε πῆρωι νατηφ ἠτῶεβῶ  
ἠτερψυχῆ.

Πῶρη γαρ ἠφῶρωι ἐρηνοῦ θεν  
πῶοῦ ἠτε Περῶτ νευ νεφῶστρελος:  
οἶτος τοτε ἐναφ ἠπιοῦαι πιοῦαι κατὰ  
νεφῶεβῆοῦ.

Ἄμην φῶ ἠμοσ νῶτεν χε οἶτον  
εἶθῶοῦ θεν νηετῶε ἐρατοῦ ἠπαῖμα  
ἠσεναχευφπῆ ἠφῶμοῦ ἀν φῶτοῦναῦ  
ἐΠῶρη ἠφῶρωι ἐρηνοῦ θεν  
τερμετοῦρο.

*Πῶοῦ φα Περῶτ πε φῶ ἐνεθ  
ἠτε νῆ ἐνεθ: ἄμην.*

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 رَجَحَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي  
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَجِيْنَدِهِ  
يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

الْحَقَّ أَقُولُ لَكُمْ إِنَّ مِنْ الْقِيَامِ هَهُنَا  
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مز مور باكر

From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.

من مز امير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

<b>Ψαλμος τω Δαυιδ ε: ια, ιβ</b>	<b>Psalm 5: 11, 12</b>	<b>المزمور 5: 11، 12</b>
<p>Εὐεῷοῦοῦοῦ ἄμωοῦ ἠδῆτκ ἠζε νη          τηροῦ εἴμει ἄπεκραν: γε ἠθοκ          ακῆμοῦ ἐπιῶμη Πβοις: ἄφρη†          ἠνοῦροπλον ἠτε οῦ†μα†: ακ†          ἠνοῦχῆλομ ἔζων. <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>

**Matins Gospel**  
**إنجيل باكر**

<p>Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.</p>	<p>مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.</p>
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<p>Οὐἀναστωσις ἐβωλ θεν          πιερασσελιον εθοῦαβ κατὰ Ὑαθῆον          ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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<b>Ὑαθῆον ι: λλ - μβ</b>	<b>Matthew 10: 34 - 42</b>	<b>متى 10: 34 - 42</b>
<p>Ὑπερμεῖ γε ἔταιι ἔριοῖ          ἠνοῦριρηνθ ειζειν πικαζι μεταιι ἔριοῖ          ἠνοῦριρηνθ αν αλλα οτσηφι.          Διι ταρ ἐφερχ οῦρωμῖ ἐπεριωτ          οῦοθ οῦῤερι ἔτεσματ οῦοθ οῦῤελετ          ἔτεσῤωμῖ.          Οῦοθ νενηαχι ἄπιρωμῖ νε          νεῤρεμῖνη.          Φνεῶμῖ ἄπεριωτ ιε τεῤματ          ἔροτεροι ἔμεῖῤα ἄμμοι αν: οῦοθ          φνεῶμῖ ἄπεριῤηρι ιε τεῤῤερι          ἔροτεροι ἔμεῖῤα ἄμμοι 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 سَيْفًا.          فَإِنِّي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.          وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.          مَنْ أَحَبَّ أَبًا أَوْ أُمًَّ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.</p>

Φη̅ε̅τε̅ν̅ε̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅ τα̅υ̅ρος̅ ἀ̅ν  
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅νω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι  
ἀ̅ν.

Φη̅ε̅τα̅ρ̅χι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅ρ̅ε̅τα̅κο̅ς̅:  
φ̅η̅ δ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅θ̅β̅η̅τ̅  
ε̅ρ̅ε̅ξ̅ε̅μ̅ς̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μ̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι  
ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅  
ἄ̅φ̅η̅ε̅τα̅ρ̅χο̅υ̅ο̅ι̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅φ̅ρα̅ν  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅  
ε̅φ̅ρα̅ν ἡ̅νο̅ῦ̅θ̅η̅μι̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅θ̅η̅μι̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅  
ἡ̅νο̅ῦ̅α̅φο̅τ̅ ἄ̅μ̅ω̅ο̅υ̅ ρ̅ω̅ξ̅ μ̅ο̅νο̅ν̅ ε̅φ̅ρα̅ν  
ἡ̅νο̅ῦ̅α̅θ̅η̅τ̅η̅ς̅ ἀ̅μ̅η̅ν̅ ἡ̅ξ̅ω̅ ἄ̅μ̅ο̅ς̅ ἡ̅ω̅τε̅ν̅  
ξ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅ξ̅ε̅ π̅ε̅ρ̅ε̅ξ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅νο̅υ̅ῆ̅ π̅ε̅: ὡ̅α̅ ἔ̅νε̅ε̅  
ἡ̅τε̅ ἡ̅ι̅ ἔ̅νε̅ε̅: ἀ̅μ̅η̅ν̅.*

And he who does not  
take his cross and follow  
after Me is not worthy of  
Me.

He who finds his life  
will lose it, and he who  
loses his life for My sake  
will find it.

He who receives you  
receives Me, and he who  
receives Me receives Him  
who sent Me.

He who receives a  
prophet in the name of a  
prophet shall receive a  
prophet's reward. And he  
who receives a righteous  
man in the name of a  
righteous man shall receive  
a righteous man's reward.

And whoever gives one  
of these little ones only a  
cup of cold water in the  
name of a disciple,  
assuredly, I say to you, he  
shall by no means lose his  
reward.

*Glory be to God forever.*

وَمَنْ لَا يَأْخُذُ صَليْبَهُ وَيَتَّبِعْنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلَكُمْ يَقْبَلَنِي وَمَنْ يَقْبَلَنِي  
يَقْبَلُ الَّذِي أَرْسَلَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيٍّ فَأَجْرَ نَبِيٍّ  
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ  
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ  
فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπτὰ Πάυλος Πάπστολος**

Παῦλος φῶκ ἁπενδοῖς Ἰησοῦς  
Πιχριστος: παποστολος εταθεμ:  
φηεταταωφ επιζηωεννοφ ντε  
Φνοφ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.

**Ἡρωμεος η: ιη - λ**

**Romans 8: 18 - 30**

**رومية 8: 18 - 30**

Ἐμενι ταρ γε σεμπωα αν ηξε  
νικατς ντε παιχοφ ντε φνοφ  
ἁπιωφ εθαδωρπ ναη εβολ.

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.

فَاتِي أَحْسِبُ أَنَّ الْأَمَّ الزَّمَانِ  
الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ  
يُسْتَعْلَنَ فِيْنَا.

Πωανσομ ταρ εβολ ητε πιωφ  
αφσομ εβολ θατηη ἁπιδωρπ εβολ  
ητε νιωφρι ητε Φνοφ.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

لَأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ  
أَبْنَاءِ اللَّهِ.

Πιωφ ταρ αφδνεχω  
ηφμετεφληφφ ηφρωφ αν αλλα εθε  
φηεταφθρεφδνεχω θεη οφελπισ.

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ  
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا  
عَلَى الرَّجَاءِ.

Ἐηθοφ ζωφ πιωφ φναερρευε  
εβολ θα φμετβωκ ητε ητακο εδρη  
εφμετρευε ητε πωφ ητε νιωφρι  
ητε Φνοφ.

because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

لَأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضاً سَتُعْتَقُ  
مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ  
أَوْلَادِ اللَّهِ.

Ἦενωφην μεν ταρ γε πιωφ  
τηρφ φιαθου νεμαν οφφ φφνακφ  
νεμαν φα εδοφφ εφνοφ.

For we know that the whole creation groans and labors with birth pangs together until now.

فَاتِنَا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُ  
وَتَتَمَخَّضُ مَعاً إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη  
τενσιὰζου ἐτὰρ ἀρχη ἵτε πῖπνευμα  
ἵτοτεν οὐοζ ἄνον τενσιὰζου ἵδῆρη  
ἵδῆτεν ενχοῦπτ ἐβολ δατῆη  
ἵτμετῶρη πιωτ ἵτε πενωμα.

Ετανοζεμ ταρ δεν οτρελιπ:  
οτρελιπ δε εννατ ἐροσ νοτρελιπ αν  
τε: φη ταρ ἐψαρε οται νατ ἐροσ  
ψαφερβηπομονιη ἐροσ.

Ισχε δε φηεττηνατ ἐροσ αν  
τεπερβελπις ἐροσ ἐβολ ζιτεν  
οτρηπομονη τενχοῦπτ ἐβολ δαχωσ.

Παιρητ δε οη πῖπνευμα ἑτῆτοτς  
ἵτενμετχωβ οτ ταρ ἵτωβζ ἐτενηαισ  
κατα φρητ ετςωε ἵτενεμι αν ἀλλὰ  
ἵθοσ πῖπνευμα ἑερβοτὸ σεμι ἐδῆρη  
ἐχωη δεν ζανσιὰζου ἵατσαζι  
ἵμωοτ.

Φη δε ετδोटδєт ἵνιζηт ἑσωοτη  
χε οτ πε φμενῖ ἵτε Πῖπνευμα χε  
αψσεμ ἐφνοττ ἐχεν νηεθοταβ.

Πενσωοτη δε χε νηετερὰσαпан  
ἵφνοττ ψαφερ ζωβ νευωοτ δεν ζωβ  
νιβεν εθнаνετ νηεταψθαζωοτ κατα  
πεψωοπ ἵθωω.

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بَاكُورَةُ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضًا  
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ  
فِدَاءَ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ حَلَّصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لِأَنَّ  
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا  
لَأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
فِينَا بِأَنَّاتٍ لَا يُنْطَقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ  
مَعًا لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ  
هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.

Χε νηέταφερψορπ νέσωτνοτ ναι  
 ον αφερψορπ νθαψοτ νψφηρ νέμοτ  
 ντε τεικων ύπεψφηρι εφρεψωπι εφοι  
 νψορπ ύμικι δεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον  
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ  
 ναι ον αφέμαϊωοτ: νη δε  
 έταφέμαϊωοτ 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 فَهُوَ لَاءِ  
 دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ  
 فَهُوَ لَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ  
 بَرَّرَهُمْ فَهُوَ لَاءِ مَجَّدَهُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον έβολα δεν πε πιζοτιτ  
 νέπιστολη ντε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**α̅ Πετρος β̅: η̅ - ιε̅**

Πχωκ δε έρετενοι νοτμετι νοτωτ  
 τηροτ: έρετενοι νψφηρ νβιζικι: οτοζ  
 έρετενοι ύμιαϊσον νψανθμαδτ  
 έρετενεβινοτ.

Πτετεντ̅ νοτπετρωοτ αν θα  
 οτπετρωοτ: οτδε εοτρωοτψ θα  
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε  
 έταφθαζεμ θηνοτ έπαιρωβ ρινα  
 ντετενετκληρονομιν ύπιέμοτ.

The Catholic epistle of  
 the first epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 3: 8 - 15**

Finally, all of you be of  
 one mind, having  
 compassion for one another;  
 love as brothers, be  
 tenderhearted, be courteous;

not returning evil for evil  
 or reviling for reviling, but  
 on the contrary blessing,  
 knowing that you were  
 called to this, that you may  
 inherit a blessing.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 3: 8 - 15**

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرّأْيِ بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سُبْتِيمَةٍ بِسُبْتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَةً.

Φη γαρ εθορωω εμενρε πωνδ  
οτος ενατ εθανεσοτ ενανετ  
μαρεγταλβο υπεγλας εβολ εα  
πιπετρωοτ: οτος νεφσφοτοτ  
εϋτεμσαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:  
οτος ητεφιρι υπιαγαθον: μαρεγκωτ  
ησα οτρηρηνη οτος ητεφβοχι ησως.

Χε νεηβαλ υπβοις σεζοτυτ εχεν  
νηομη: οτος νεφμαγυα σερικι ησα  
ποττωβε: ηρο δε υπβοις εχεν ηηετιρι  
υπιπετρωοτ.

Οτος ηημ εθναϋτεμκαε ηωτεη  
εϋωπ αρετεηγανερρεφχοε  
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαε  
εθεε ημεομη ωοηνιατεη θηνοτ:  
τοτρωοτ δε υπερερρωοτ εατεεση οτδε  
υπερϋθορτερ.

Πβοις δε Φνοττ ματορβοφ ηδερη  
εεν νετεηζητ.

*Ηασηνοτ υπερευενρε ηικοςμοε  
οτδε ηηετρωοπ εεν ηικοςμοε: ηικοςμοε  
ηασηνη ηεμ τερεπειρωμια: φη δε ετιρι  
υφορωω υφνοττ εηαωπι γα ενεε:  
αμην.*

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”

But sanctify The Lord God in your hearts.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

لأنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى أَيَّاماً صَالِحَةً، فَلْيَكْتُمْ لِسَانَهُ عَنِ الشَّرِّ وَشَفْتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ، لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لأنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ.

*لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الأبد. آمين.*



## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμην. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال أباننا 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 πιςνοῦ 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 οὔμανκθατ πε: εμμονκ ἡθανερφνοῖ ἡθατ ἡτε ἡαρτεμικ ναρῡ ἡθανηῳ ἡθωβ ἡνιτεχνηιθικ ἡθανκοῦσι αν νε.</p>	<p>For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.</p>	<p>لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِثْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِضَّةٍ لِأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αρθοῦῳτοῦ νεμ νικερσαθικ ἐτε ἡπκωῡ ἡναι πεχαρ: νιρωμι τετενωων ἡνε ἐβολ θιτεν ταχινερθωβ ἡρε ἡμετρερῡφερθνοῦ 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: ἡλλα εῡεδον δεν ἡδικια θηρκ ἡ φαι ἡνε Παῡλοκ οῡῳτεβ ἡοῡνιῳῡ ἡμμηῳ ἐβολ ερῡω ἡμοκ: ἡνε θαννοῡῡ αν νε ναι ἐτοῡθαμιο ἡμωοῡ ἐβολ θιτεν θανμοῡθκ ἡνικ.</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 ἡλλα</p>	<p>So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess</p>	<p>فَلَيْسَ نَصِيبِنَا هَذَا وَحْدَهُ فِي خَطَرٍ مِنْ أَنْ يَحْصَلَ فِي إِهَاتَةِ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسَ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءٍ وَأَنْ سَوْفَ تُهْدَمُ</p>



πικερφει ἵτε ἴνιωϋ ἵνωϋϋ  
ϋἈρτεμῑς ἵσενᾱοπη ᾱν ϋε ἔῶλι οὔοϋ  
σενᾱωρῳρη ἵτεσμετηϋϋ ῑαι ἔτε  
ϋἈσιᾱ ἵηρσ νεμ ἵοικοὔμενη ἵηρσ  
ερσεβες ἔ ἕμοσ.

Ἐταὔσωτεμ δε ἔναι οὔοϋ  
ἔταὔμοϋ ἵκωντ ναὔωϋ ἔβωλ εὔκω  
ἕμοσ ϋε οὔηϋϋ τε ἵἈρτεμῑς ἵτε να  
Ἐφεσος.

Οὔοϋ ᾱμοϋ ἵνε ἵπολις  
ἵὔθορτερ: ᾱνῑοχι δε ἵηροϋ ῑεν  
οὔοὔοι εὔσοπ ἔπιῑεατρον ᾱὔωλεμ  
ἵῑαιος νεμ Ἀρισταρχος  
ἔῑηρημῑῑακεῑονῑᾱ νε ἔᾱὔῑ  
ἔὔωεμμο νεμ Παὔλοσ.

Ἐροὔωϋ δε ἵνε Παὔλοσ ἔἔῑοὔν  
ἔπιμηϋ ναὔκω ἕμοϋ ᾱν πε ἵνε  
νημᾱῑηησ.

ῑᾱνκεᴈοὔνῑ δε ἔβωλ ῑεν  
νηρχων ἵτε ἵἈσιᾱ εὔοι ἵὔῑηρ ἔροϋ  
ᾱὔοὔορη ῑροϋ εὔὔῑο ἔροϋ  
ἔὔτεμῑρεὔηηῑ ἕμᾱὔᾱὔῑ  
ἔπιῑεατρον.

ῑᾱνκεᴈοὔνῑ μεν ναὔωϋ ἔβωλ  
εὔκω ἕμοσ ἵκεᴈβ νε ᾱ ἵεκῑησῑᾱ  
ῑᾱρ ὔθορτερ πε οὔοϋ ηᾱρε ποὔοὔοῑ  
σῳὔν ᾱν πε ϋε ἔταὔωὔοϋὔ ἔῑβε οὔ.

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  
أَرْطَمِيسُ الْأَفْسَسِيِّينَ».

فَامْتَلَأَتِ الْمَدِينَةُ كُلُّهَا اضْطِرَابًا  
وَأَنذَفَعُوا 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  
ἴτερυχιε ερωωωυ εεραπολοσισθε  
υπιμηω.

Εταγεμι δε χε ονιονδαυ πε  
αρωωπι ἴχε ογδρωον ἴονωτ ἴτε ορον  
νιβεν ναυ οονογ σνογτ ερωωυ εβολα χε  
οννωγτ τε ταρτεμικ ἴτε να εφεσοσ.

Εταγερε πιμηω δε χερι ἴχε  
πιτραμματεγσ πεχααυ χε νιρωωυ  
νιρεμεφεσοσ νιμ ταρ δεν νιρωωυ ετε  
ἴχρωον αν ἴπολιε ἴνιρεμεφεσοσ  
χε σοι ἴνεωκεροσ ἴτε τνωγτ  
ἴαρτεμικ νεμ πιΔιοπετησ.

Μωον ελι οτη τεδον εερεν ναι:  
σεμπωα δε ἴτετενωωπι ερετενσμουτ  
οροε ἴτετενωωτεμερ ελι ἴεωβ δεν  
ογασιαυ.

Αρετενι νι ταρ ἴναιρωωυ εμναι  
ογδε εανκαλυπερφει αν νε ογδε  
ἴσεχεογὰ αν ενετεννογτ.

Ισχε μεν οτη Δημητριοσ νεμ  
νικετεχνιτεσ εθνεμααυ οον ἴτωωγ  
ἴνογχαυ εα ογαι σεναἴνι ἴνιἴδορεοσ  
οροε οον ανθηπατοσ ωοπ μαρογσεμ  
εἴννογερνογ.

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 تَقَاوَمُ  
يَبْتَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا  
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنَّكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهُمَا  
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفِي  
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ  
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ  
فَأِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ  
فَلْيُزَيِّرُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετεκνωτ̄ ἵσα κερωβ  
 ζεν τεκκλῆσιὰ ἵνομιμον ἐνέβολα  
 ἐβολ.

Κε ταρ तेनेरकिनदिनेवि  
 एरोउेरकात्सोरि एरोन एवे  
 पिउोरतेर न्ते फोरु उमोन इलि  
 न्लुव्जि उोप ठाि एते उमोनउउउ उमोन  
 एतलसोस एवहित्स डेन पािउोरतेर.

Οτοζ ναι ἔταϋτοτοϋ αϋχω  
 ἵτεκκλῆσιὰ ἔβολ.

*Πισαχι δε ἵτε Πβοις εϋεαλι οτοζ  
 εϋεαυαι: εϋεαμαζι οτοζ εϋεταϋρο:  
 ζεν ἴαγια ἵεκκλῆσιὰ ἵτε Φνοϋτ̄:  
 ἀμην.*

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

And when he had said these things, he dismissed the assembly.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئاً مِنْ جِهَةِ  
 أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلِ  
 شَرَعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ  
 فِتْنَةِ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمْكِنُنَا  
 مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا  
 التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرَفَ الْمَحْفَلَ.

*لم تزل كلمة الرب تنمو وتعتر  
 وثبتت في كنيسة الله المقدسة.  
 آمين.*

## Synaxarium of Tout 22

### سنكسار اليوم الثاني والعشرون من شهر توت

1. The Martyrdom of Saints Cotylas (Kobtlas) and Aksu (Axoua), his Sister, and Tatas, his Friend
2. The Martyrdom of St. Julius of Akfahs (El-Akfahasi), the Writer of the Biography of Martyrs

#### 1. The Martyrdom of Saints Cotylas (Kobtlas) and Aksu (Axoua), his Sister, and Tatas, his Friend

On this day, Saints Cotylas (Kobtlas) and his sister Aksu, the children of Sapor (Shapur), King of Persia, and Cotylas' friend, Tatas, were martyred. King Sapor worshipped fire and the sun. He persecuted the believers in the Name of The Lord Christ in his kingdom. His son, Cotylas, had a friend named Tatas who was a ruler over one of the countries under the rule of Sapor.

Certain evil people brought an accusation against Tatas before the king that he was a Christian. The king sent to him a governor named Tumakher to verify his faith, and if it was true, to torture him.

1. استشهاد القديس كوتلاس (كوبتلاس) وأكسو أخته وتاتاس صديقه
2. استشهاد القديس يوليوس الأقفهصي كاتب سير الشهداء ومن معه

#### 1. استشهاد القديس كوتلاس (كوبتلاس)

وأكسو أخته وتاتاس صديقه في مثل هذا اليوم استشهاد القديسون كوبتلاس وأكسوا أخته ابنا سافور ملك الفرس، وتاتاس صديقه. وقد كان الملك سافور يعبد النار والشمس ويضطهد المؤمنين باسم السيد المسيح في بلاده. وكان لابنه كوبتلاس صديق اسمه تاتاس رئيساً على إحدى البلاد. فوشى به بعض الأشرار عند الملك بأنه مسيحي. فأرسل إليه طوماخر الوالي، ليتحقق من عقيدته ويعذبه إن كان الأمر صحيحاً.

When the prince Cotylas, heard that, he also went to his friend Tatas. When the governor arrived and found that he was Christian, he ordered his men to cast him into a fiery furnace. St. Tatas made the sign of the Cross over the fire and it was extinguished at once.

Cotylas marveled and asked Tatas, "How did you learn this magic, O my brother?" He replied, "This is not magic, but it is through faith in The Lord Christ." Cotylas asked, "If I believed, would I be able to do the same?" Tatas answered that with faith you can do even more than this. Cotylas, believed in The Lord Christ, then he drew near the fire and made the sign of the Cross over it, and the fire backed a distance of 15 cubits.

The governor wrote to the king to inform him of what had happened. The king brought them and ordered to behead Tatas, so he received the crown of martyrdom.

However, he tortured his son, Cotylas, with different kinds of tortures. Then he cast him in prison and sent to him his sister Aksu, so she might persuade him to abandon his belief. St. Cotylas preached her and turned her heart to the faith in The Lord Christ. He sent her to a priest who baptized her secretly.

She returned to her father saying, "I wish that you had what my brother and I have, for there is no God but Jesus Christ." The king was enraged and commanded to torture her, until she yielded up her soul and received the crown of martyrdom.

They tied Cotylas to the tails of horses and dragged him over the mountains until he yielded up his spirit and received the crown of martyrdom. Then they cut his body into pieces and they cast it out for the birds to consume it. When the soldiers departed, The Lord commanded a saintly priest and a deacon who went secretly at night and took the pure body, which was shining as snow, and hid it in a place until the end of the days of persecution.

May the blessing of their prayers be with us all. Amen.

## 2. The Martyrdom of St. Julius of Akfahs (El-Akfahasi), the Writer of the Biography of Martyrs

On this day also, St. Julius El-Akfahasi, the writer of the biography of martyrs, was himself martyred. He was born in Akfahs, a village still in El-Fashn district, governorate of Beni Sweif. When he grew up, he went to Alexandria to live there. It was during the persecution that was incited by emperor Diocletian and his comrades

ولما سمع الأمير كوتلاس، جاء إلى صديقه تاتاس الذي قبض عليه الوالي وأمر بطرحه في أتون النار. فرشم القديس تاتاس علامة الصليب على النار فانطفأت في الحال. فتعجب الأمير كوتلاس وظن أن ذلك بفعل السحر. فأخبره تاتاس إنه بفعل الإيمان بالسيد المسيح. فقال له الأمير: "هل أستطيع أن أفعل هكذا إذا أمنت؟" فأجابته: "بل وتفعل أكثر من هذا". فأمن كوتلاس بالسيد المسيح. ثم تقدم إلى النار ورشمها بعلامة الصليب، فرجعت خمس عشرة ذراعاً. فأرسل الوالي إلى الملك يبلغه بهذا الأمر. فاستدعي الملك الاثنين وأمر سيفاً فقطع رأس تاتاس ونال إكليل الشهادة. وأما كوتلاس ولده فعذبته بأنواع العذاب ثم طرحه في السجن. ثم أرسل له أخته أكسوا لعلها تستميل قلبه وترده إلى عقيدة أبيه. فوعظها وأمال قلبها إلى الإيمان بالسيد المسيح. ثم أرسلها إلى أحد الكهنة فعمدها سراً.

وعادت إلى أبيها قائلة: "ليتك يا أبي تحصل على ما حصلت عليه أنا وأخي. فإنه ليس إله إلا يسوع المسيح". فغضب الملك وأمر بتعذيبهما حتى فاضت روحها الطاهرة ونالت إكليل الشهادة.

أما كوتلاس فربطوه في أذيال الخيل وانطلقوا به فوق الجبال حتى أسلم الروح. ثم قطعوا جسده، وألقوه هناك لتأكله طيور السماء. ولما انصرف الجنود أوحى الرب يسوع إلى كاهن قديس وشماس، فمضوا خفية في الليل، وأخذوا الجسد المقدس، وهو يضيء كالثلج، وأخفوه في مكان إلى انقضاء زمن الاضطهاد. بركة صلوات هؤلاء القديسين فلتكن معنا. آمين.

2. استشهاد القديس يوليوس الأقفهي كاتب سير الشهداء ومن معه وفي مثل هذا اليوم أيضاً استشهاد القديس يوليوس الإقفهي كاتب سير الشهداء ومن معه. وقد ولد هذا القديس في اقفهص وهي قرية ما زالت بنفس اسمها تابعة لمركز الفشن بمحافظة بني سويف. ولما كبر ذهب

against the Christians, and especially against the Copts for their devotion to their faith in The Lord Christ, and their disobedience to the orders of the emperor to worship the idols.

Julius El-Akfahasi was very rich in possession and wealth. The Lord Christ appointed him to care for the bodies of the holy martyrs, shroud them and send them to their hometowns. He ministered to the holy martyrs by himself and he also used 300 young men for this purpose. He supplied them with funds and delegated them to travel to different parts of the country. They wrote the biography of the martyrs, shrouded and buried them.

The Lord distracted the governors, so no one objected or captured him. They also never forced him to worship idols. The Lord kept him for this noble ministry to serve the saints and write their biography, as a remembrance for the future generations. The martyrs, whom he served, blessed him, saying, "You must shed your blood in the Name of our Lord Christ, so you can be counted among the martyrs."

When The Lord Christ wished to fulfill what the saints had prophesied to St. Julius, and to relieve him from the toil of this world, he appeared to him in a vision at night. The Lord commanded him to go to Arkadius (Arfaniyous), the governor of Samanoud, and to confess The Lord Christ before him. St. Julius went there, as The Lord commanded him, and the governor tortured him severely with different kinds of tortures, but The Lord strengthened him. The governor ordered to bring him to worship the idols. This saint prayed and the earth opened and swallowed up the 70 idols and the 40 priests who were serving them. When the governor witnessed the destruction of his idols and their priests, he believed in The Lord Christ. The governor went with the Saint to Iskandaros, the governor of the city of Athribis, who tortured them with great severity.

Once there was a feast for the idols and they decorated the temple with ornaments, lamps, statues and with palm branches. They closed the gates till the following day to start celebrating the feast. The saint prayed, and The Lord sent his angel who cut off the heads of the idols, and blackened their faces with ashes, in the temple. The governor of Athribis and a large number of people believed in The Lord Christ.

إلى مدينة الإسكندرية وسكن فيها. وكان ذلك أثناء الاضطهاد الذي أثاره دقلديانوس وأعوانه على المسيحيين بصفة عامة وعلى أقباط مصر بصفة خاصة لتمسكهم بالإيمان المسيحي وعدم طاعتهم لأوامر الملك بعبادة الأوثان.

وكان يوليوس الإقفهصي غنياً جداً بالأموال والمقتنيات وقد استخدمه السيد المسيح للعناية بأجساد الشهداء القديسين وتكفينهم وإرسالهم إلى بلادهم. وكان يفعل ذلك بنفسه كما كان له ثلاثمائة غلام كاتب، زودهم بالأموال وكلفهم بالسفر لكتابة سير الشهداء وتكفينهم ودفنهم.

وقد أنزل الله سهواً على قلوب الولاة فلم يتعرض له أحد، ولم يرغموه على عبادة الأوثان، لأن الله حفظه سالماً لغاية حسنة وهي خدمة القديسين وكتابة سيرهم تذكراً للأجيال القادمة. وكان الشهداء الذين يخدمهم يدعون له قائلين: "لا بد لك من سفك دمك على اسم السيد المسيح لتحسب في عداد الشهداء أيضاً".

ولما أراد السيد المسيح أن يتم ما أنبأه به القديسون ويريحه من آتاعب هذا العالم، ظهر له في رؤيا الليل وأمره أن يذهب إلى أركاديوس والى سمنود ويعترف أمامه بالسيد المسيح. فانطلق إلى هناك كأمر الرب، فعذبه الوالي عذابات شديدة بأنواع مختلفة وكان الرب يقويه. وحدث أن صلى صلاة قوية ففتحت الأرض فاها وابتلعت سبعين وثناً وأربعين كاهناً كانوا يخدمون أمامها. فلما رأى الوالي هلاك الكهنة وزوال الآلهة، آمن هو أيضاً بالسيد المسيح ثم مضى مع القديس إلى والى أتريب الذي عذبهما كثيراً.

وكان في بعض الأيام عيد للأصنام فزينوا البرابي (هياكل الأوثان) بالقناديل والتماثيل وسعف النخل، وأغلقوا الأبواب ليبدءوا بالاحتفال غداً، وطلب القديس من الرب فأرسل ملاكته وقطع رؤوس الأصنام وسودها بالرماد فأمن والى أتريب أيضاً وعدد كبير من الشعب بالسيد المسيح.

ثم مضى ثلاثتهم إلى الإسكندروس والى طوه (طوه، بقاياها بقرب طنطا)، فامتنع أولاً عن تعذيبهم، ولكنه رجع أخيراً وكتب قضيتهم

The Saint then went to the city of Towa, along with the governor of Samanoud and the governor of Athribis. First, he refrained from torturing them, but later on he ordered his men to cut off their heads. Julius and his two sons, Tadros and Yunias; his slaves; and the governors of Samanoud and Athribis and many people numbered 1500, were martyred and received the crowns of martyrdom. The believers relocated the body of St. Julius El-Akfahasi with the bodies of his sons to Alexandria.

When the era of persecution ended, and the Righteous Constantine reigned, he heard about the biography of the great martyr St. Julius El-Akfahasi and admired his courage. He sent much money to Egypt and ordered to build a church after his name in the city of Alexandria. After building the church, his body was relocated to it and the church was consecrated by Pope Alexandros, the 19<sup>th</sup> pope of Alexandria, on the 25<sup>th</sup> of Babah.

May the blessing of the prayers of these holy martyrs be with us all. Amen.

And glory be to God, now and forever. Amen.

وأمر الجند فقطعوا رؤوسهم. وكان معهم ابنا يوليوس تادرس ويونياس وعبيده وجماعة عظيمة يبلغ عددهم نحو ألف وخمسمائة شخص استشهدوا جميعهم ونالوا إكليل الشهادة. ونقل المؤمنون جسد القديس يوليوس الإقفهصي مع جسدي ابنيه إلى الإسكندرية.

ولما انتهى زمن الاضطهاد وتولى الملك البار قسطنطين زمام الإمبراطورية، سمع بسيرة الشهيد العظيم يوليوس الإقفهصي فأعجب جداً بشجاعته. وأرسل أموالاً إلى مصر وأمر بأن تبني باسمه كنيسة في مدينة الإسكندرية، فبنيت ونقل جسده الطاهر إليها ودفنوها البابا البطريرك الكسندروس التاسع عشر في 25 بابة.

بركة صلوات هؤلاء الشهداء القديسون فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ζζ: λγ, δ	Psalm 68: 35, 3	المزمور 67: 33، 4
<p>Ο τὸ ψῆφῆρι πε φνοϋτ δ εν νηθεοταβ            ἵταϋ: φνοϋτ ἰπλκραηλ ἵθοϋ ἐϋετ            ἵνοϋχομ νεμ οταμαρι ἰπεϋλαοϋ: οτοϋ            ἵθῶμη μαροϋτονοϋ μαροϋθεληλ            ἰπεῦθο ἰφνοϋτ: μαροϋτονοϋ δ εν            οτοϋνοϋ. 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 يعطي قوة وعزاً لشعبه. والصدّيقون 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 أمين.

<p>Οὐὰναστρωσις ἐβολὰ θεῖν πιαταστελιον εθοραβ 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 ΙΒ: Δ - ΙΒ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
<p>Ϟω δε ἕμοσ νωτεν ναῶφρη γε ἕπερεροτ θατρη ἡνηθεναδωτεβ ἕπετενωμα ογορ μενενα ναι ἕμοντωοτ ἕματ ηλι ηροτο εαιϥ.</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 أَجْيَابِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَبَعْدَ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Ϟναταμωτεν γε ἄριροτ θατρη ἡνιμ ἄριροτ θατρη ἕφηετε μενενα εορεϥδωτεβ ογοντεϥ ερωϥι ελιονι ετσεεenna ἀρα τω ἕμοσ νωτεν γε ἄριροτ θατρη ἕφαι.</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 يُلْفِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>Οη τιοτ ηβαχ αν ετορτ ἕμωοτ εβολ θα τεβι σνορτ ογορ ογαι εβολ ηδητοτ ησεοβϥ εροϥ αν ἕπεμθο ἕ Φνορτ.</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ بِفَلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>Αλλα νικεϥω ητετεναφε σεηπ τηροτ: ἕπερεροτ τετενοοτ εορμηϥ ηβαχ.</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>Ϟω δε ἕμοσ νωτεν γε ογον νιβεν εθναοτωνη εβολ ηδητ ἕπεμθο</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يُعْتَرَفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ἠνιρωμι Πωηρι ζωϋ ἠΦρωμι  
ναοτωνε εβολ ἠδητοϋ ἠπευθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Φη δε εθναχολτ εβολ ἠπευθο  
ἠνιρωμι σεναχολτ εβολ ζωϋ ἠπευθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Οτοε οτον νιβεν εθναξε οτσαχι  
ἠσα Πωηρι ἠΦρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναξεοτᾶ εΠἠνευμα  
εθοταβ ἠνοϋ χω ναϋ εβολ.

Σοταν δε αϋωανεν εθνοϋ εδοϋν  
εἠεϋνασση νευ νιαρχη νευ  
νιεζοτσια ἠπερϋρωοϋϋ ξε πωσ ιε οϋ  
πε ετετενναεροϋ ἠμοϋ ιε οϋ πε  
ετετενναχοϋ.

Πἠνευμα ταρ εθοταβ  
νατσαβωτεν δεν ϋοϋνοϋ ετε ἠμαϋ  
εἠεθνασεμἠϋα ἠχοτοϋ.

*Πἠοϋ φα Πεννοϋϋ πε ωα ενεε  
ἠτε νι ενεε: ἠμην.*

before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*



# Katameros Readings for the 23<sup>rd</sup> Day of Tout

## قطمارس قراءات اليوم الثالث والعشرون من شهر توت المبارك

### ΚΟΥΧΟΥΤ ΨΟΥΤ ΝΈΞΟΥΤ ΑΠΙΛΒΟΥΘΩΟΥΤ

#### Ποίησι

#### Vespers Psalm مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ ἄξ: 7

Psalm 64: 10

مزمور 63: 7

εφ'εοινοφ ἡξε πιθῶμη ἐξεν Πβοις:  
ονοε εφ'εερζεελπιε ε'ροφ: εφ'εφουφωφ  
ἡξε οφον νιβεν: ετσοφτων δ'εν  
ποφρητ. Αλληλοφια.

The righteous shall be glad in The Lord, and trust in Him. And all the upright in heart shall glory.  
Alleluia.

يفرح الصديق بالرب ويتكل عليه. ويفتخر كل المستقيمي القلوب.  
هليلويا.

#### Vespers Gospel إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οφ'αφασφωσιε ε'βολ δ'εν  
πιεφασφελιον εφουφβ κατα Μαρκον  
ασιοφ.

A chapter according to Saint Mark, may his blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

Μαρκον ἄ: κα - κε

Mark 4: 21 - 25

مرقس 4: 21 - 25

Οφουε φαφρω ἡμοε φωφου φε μητι  
ψαφφ'ερε οφδ'ηβε φινα ἡσεφαφ δ'α  
πιμენტ ιε δ'α πιδ'λοφ: οφχι φινα

Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?"

ثمّ قال لهم: «هل يُؤتى بسراج ليوضع تحت المكئال أو تحت السرير؟ أليس ليوضع على المنارة؟»

ἡσυχία ἐγενήθη ἡ γῆ.

Οὐ γὰρ ἕμμεσι περὶ τῆς  
ἀποκρυφθέντων ἐβόλῃ: οὐδέ ἡμῶν ἀποκρυφθέντων  
ἐγενήθη ἐβήλη καὶ εἰς ἡμῶν ἀποκρυφθέντων.

Φηέτε οὖν ἡμῶν ἕμμεσι ἐσώθητε  
ἡμῶν ἀποκρυφθέντων.

Ὅτι οὐκ ἔστι ἕμμεσι ἡσυχία ὅτι καὶ  
ἀνάγει καὶ οὐ περὶ ἐτεροσώθητε ἐροῦν δὲ  
πῶς ἐτεροσώθητε ἕμμεσι ἐπὶ τῆς ἡσυχίας  
ἕμμεσι: οὐκ ἔστι ἡσυχία ὅτι καὶ  
ἡσυχία.

Φη γὰρ ἐτεροσώθητε ἐπὶ τῆς ἡσυχίας:  
οὐκ ἔστι ἡσυχία ὅτι καὶ οὐκ ἔστι  
ἡσυχία ὅτι καὶ ἡσυχία.

*Πῶς φα Πεννοῦτ πε: ὡς ἐπὶ  
ἡσυχία ἡσυχία.*

For there is nothing hidden, which will not be revealed, nor has anything been kept secret but that it should come to light.

If anyone has ears to hear, let him hear.”

Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.”

*Glory be to God forever.*

لَا تَهْتَكُ شَيْءٌ خَفِيٍّ لَا يُظْهَرُ وَلَا  
صَارَ مَكْتُومًا إِلَّا لِيُعْلَنَ.

إِنْ كَانَ لِأَحَدٍ أُذُنٌ لِلسَّمْعِ  
فَلْيَسْمَعْ.»

وَقَالَ لَهُمْ: «انظُرُوا مَا تَسْمَعُونَ  
بِالْكَيْلِ الَّذِي بِهِ تَكِيلُونَ يُكَالُ لَكُمْ  
وَيَزَادُ لَكُمْ أَيُّهَا السَّامِعُونَ.»

لَأَنَّ مَنْ لَهُ سَيُطَى وَأَمَّا مَنْ لَيْسَ  
لَهُ فَالَّذِي عِنْدَهُ سَيُؤْخَذُ مِنْهُ.»

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαβιδ ζθ: ε

Psalm 70: 5

مزمور 69: 5

Δνοκ οὐκ ἔστι ἡσυχία:  
Φνοῦτ ἀριβοῦθον ἐροῖ: καὶ ἡσυχία  
παβοῦθος νεμ παρερησμετ: Πβοις  
ἡσυχία. Ἀλληλοῦια.

But I am poor and needy; make haste to me, O God! You are my help and my deliverer; O Lord, do not delay. **Alleluia.**

وأما أنا فمسكين وفقير، اللهم أعني. أنت معيني ومخلصي يا رب فلا تبطئ. **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 أمين.

<p>ΟὐὰΝΑΣΤΩCΙC ΕΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p><b>ΜΑΡΚΟΝ ̅: ̅ΚΒ - ̅ΚΖ</b></p>	<p><b>Mark 3: 22 - 27</b></p>	<p><b>مرقس 3: 22 - 27</b></p>
<p>ΟΥΟΖ ΝΑΡΕ ΝΙCΑΔ ΕΤΑΥΙ ΕΒΟΛ ΔΕΝ ΙΕΡΟΥCΑΛΗΜ ΝΑΥCΩ ΰΜΟC ΧΕ ΒΕΛΖΕΒΟΥΛ ΕΘΝΕΜΑC: ΟΥΟΖ ΧΕ ΔΕΝ ΠΑΡΧΩΝ ΝΤΕ ΝΙΔΕΜΩΝ ΔΕΥΙΟΥ ΝΝΙΔΕΜΩΝ ΕΒΟΛ.</p>	<p>And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."</p>	<p>وَأَمَّا الْكُتَّابَةُ الَّذِينَ نَزَلُوا مِنْ أُورُشَلِيمَ فَقَالُوا: «إِنَّ مَعَهُ بَعْلَزَبُولَ وَإِنَّهُ بِرئيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ».</p>
<p>ΟΥΟΖ ΕΤΑΥΜΟΥΤ ΕΡΩΟΥ ΝΑΥCΩ ΰΜΟC ΝΩΟΥ ΔΕΝ ΘΑΝΠΑΡΑΒΟΛΗ ΧΕ ΠΩC ΟΥΟΝΨΧΟΜ ΝΤΕ ΠCΑΤΑΝΑC ΘΙ ΠCΑΤΑΝΑC ΕΒΟΛ.</p>	<p>So He called them to Himself and said to them in parables: "How can Satan cast out Satan?"</p>	<p>فَدَعَاهُمْ وَقَالَ لَهُمْ بِأَمْثَالٍ: «كَيْفَ يَقْدِرُ شَيْطَانٌ أَنْ يُخْرِجَ شَيْطَانًا.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΝΤΕ ΟΥΜΕΤΟΥΡΟ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΝΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΤΜΕΤΟΥΡΟ ΕΤΕ ΰΜΑΥ.</p>	<p>If a kingdom is divided against itself, that kingdom cannot stand.</p>	<p>وَإِنْ انْقَسَمَتِ مَمْلَكَةٌ عَلَى ذَاتِهَا لَا تَقْدِرُ تِلْكَ الْمَمْلَكَةُ أَنْ تَثْبُتَ.</p>
<p>ΟΥΟΖ ΕΨΩΠ ΝΤΕ ΟΥΗΙ ΦΩΨ ΕΞΡΑC ΰΜΟΝΨΧΟΜ ΝΤΕCΘΖΙ ΕΡΑΤC ΝΧΕ ΠΗΗ ΕΤΕ ΰΜΑΥ</p>	<p>And if a house is divided against itself, that house cannot stand.</p>	<p>وَإِنْ انْقَسَمَ بَيْتٌ عَلَى ذَاتِهِ لَا يَقْدِرُ ذَلِكَ الْبَيْتُ أَنْ يَثْبُتَ.</p>
<p>ΟΥΟΖ ΙCΧΕ ΠCΑΤΑΝΑC ΠΕΤΑΥΤΩΝC ΕΧΩC ΰΜΗΝ ΰΜΟC ΟΥΟΖ ΔΕΦΩΨ ΰΜΟΝΨΧΟΜ ΰΜΟC ΕΘΖΙ ΕΡΑΤC ΑΛΛΑ</p>	<p>And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.</p>	<p>وَإِنْ قَامَ الشَّيْطَانُ عَلَى ذَاتِهِ وَانْقَسَمَ لَا يَقْدِرُ أَنْ يَثْبُتَ بَلْ يَكُونُ لَهُ انْقِصَاءٌ.</p>

ΟΥΟΝΤΕΥ ΟΥΣΩΚ.

Αλλα ἄμοονῶχου ἵτε ἕλι ψε  
ἐδονη ἐπι ἄπιχωρι ἵτεφωλεμ  
ἵνεφκενος ἐβηλ ἵτεφωλεμ ἄπιχωρι  
ἵψορπ οροε τοτε ἵτεφωλεμ  
ἄπεφμη.

*Πῶσοϛ φα Πεννοϛϛ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἄμμη.*

No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

*Glory be to God forever.*

لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ قَوِيٍّ وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرْبِطِ الْقَوِيَّ أَوْلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### Ἐπιστολη ἵτε πενσαδ Παυλοσ Παποστολοσ

Παυλοσ φβωκ ἄπενδοισ Ιησοϛ  
Πιχριστοσ: παποστολοσ ετθαρεμ:  
φηεταφθαψφ ἐπιφωλεμνοφμη ἵτε  
Φνοϛϛ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Philippians. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل فيليبي، بركته المقدسة تكون معنا. آمين.

Φιλιπποισ ἄ: ἄ - ἱἄ

**Philippians 1: 1 - 11**

**فيليبي 1: 1 - 11**

Παυλοσ νεμ Τιμοθεοσ νιεβιακ  
ἵτε Πιχριστοσ Ιησοϛ νηιασιοσ τηροϛ  
νηετ δεν Πιχριστοσ Ιησοϛ νηετψοπ  
δεφ Φιλιπποισ νεμ νιεπισκοποσ νεμ  
νιδιακων.

Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

بُولُسُ وَتِيمُوثَاوُسُ عِبْدَا يَسُوعَ الْمَسِيحِ، إِلَى جَمِيعِ الْقَدِّيسِينَ فِي الْمَسِيحِ يَسُوعَ، الَّذِينَ فِي فِيلِيبِّي، مَعَ أَسَاقِفَةٍ وَشَمَاسَةٍ.

Πεμοτ νωτεφ νεμ τζιρηνηε εβολ  
ζιτεφ Φνοϛϛ Πενιωτ νεμ Πενδοισ

Grace to you and peace from God our Father and The Lord Jesus Christ.

نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ آيِنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

Ἰησοῦς Πιχριστός.

Ϟυπερ̅μοτ̅ ἵτεν Πανοῦτ̅ ἐρ̅ρη  
ἐξεν πετεμεῦι τηρ̅.

Εῖτρα ἕμοσ̅ ἵησοῦς νιβεν δ̅εν  
νατωβ̅ τηροῦ ἐρ̅ρη ἐξεν ἠηνοῦ  
τηροῦ δ̅εν οὔραῦ: εἶρι ἕπιτωβ̅.

Ερ̅ρη ἐξεν τετεμεῦῶφ̅ηρ  
ἐτασῶπι ἐπιετασ̅ελιον̅ ἱξεν  
πιεροῦ ἵροῦιτ̅ ῶα ἐδοῦη ἐῖνοῦ.

Ερε παρητ̅ ἠητ̅ ἐξεν φαἱ: ξε  
φ̅ηετασ̅ερ̅ηητ̅ς δ̅εν ἠηνοῦ ῥ̅ηαζεκ  
οὔρωβ̅ ἐηαηεῖ ἐβολ̅ ῶα πιεροῦ ἵτε  
Ἰησοῦς Πιχριστός.

Κατα φ̅ρητ̅ ἐτε οὔρωβ̅ ἕμη̅η̅η̅η̅  
πε φαἱ ἐῦμεῖ ἕροῦ ἐξεν ἠηνοῦ τηροῦ:  
εἴβε ξε τετενη̅χη̅ ἵρ̅ρη δ̅εν παρητ̅  
νεμ̅ δ̅εν να̅ςναῦη̅ νεμ̅ ἵρ̅ρη δ̅εν  
τα̅πολοσ̅ι̅α̅ νεμ̅ πιτασ̅ρο̅ ἵτε  
πιετασ̅ελιον̅: ἐρετενοι̅ ἵῶφ̅ηρ  
ἐπι̅μοτ̅ τηροῦ νεμη̅.

Παμεορε̅ σαρ̅ πε φ̅νοῦτ̅ ἕφ̅ρητ̅  
ἐῖμ̅ει ἕμ̅ωτεν̅ τηροῦ δ̅εν  
νιμεῦῶαν̅ῶαδ̅τ̅ ἵτε Ἰησοῦς  
Πιχριστός.

Οὔοδ̅ φαἱ πε ἐῖτωβ̅ εἴβηητ̅ς̅ ῶηνα  
ἵτετενα̅σα̅πη̅ ἐτι̅ μα̅λλον̅ κε̅ μα̅λλον̅  
ἵτεσερ̅ροῦ̅ δ̅εν̅ π̅ε̅μι̅ νεμ̅ ε̅θε̅ε̅ι̅ς̅

I thank my God upon every remembrance of you,

always in every prayer of mine making request for you all with joy,

for your fellowship in the gospel from the first day until now,

being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.

For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

And this I pray, that your love may abound still more and more in knowledge and all discernment,

أَشْكُرُ إِلَهِي عِنْدَ كُلِّ ذِكْرِي إِيَّاكُمْ.

دَائِمًا فِي كُلِّ أَدْعِيَتِي، مُقَدِّمًا  
الطَّلِبَةَ لِأَجْلِ جَمِيعِكُمْ بِفَرَحٍ.

لِسَبَبِ مُشَارِكَتِكُمْ فِي الْإِنْجِيلِ مِنْ  
أَوَّلِ يَوْمٍ إِلَى الْآنَ.

وَأَثَقًا بِهَذَا عَيْنَهُ أَنَّ الَّذِي ابْتَدَأَ  
فِيكُمْ عَمَلًا صَالِحًا يُكْمِلُ إِلَى يَوْمِ  
يَسُوعَ الْمَسِيحِ.

كَمَا يَحِقُّ لِي أَنْ أَفْتَكِرَ هَذَا مِنْ  
جِهَةِ جَمِيعِكُمْ، لِأَنِّي حَافِظُكُمْ فِي  
قَلْبِي، فِي وَثْقِي، وَفِي الْمَحَامَاةِ  
عَنِ الْإِنْجِيلِ وَتَثْبِيتهِ، أَنَّكُمْ الَّذِينَ  
جَمِيعُكُمْ شُرَكَائِي فِي النِّعْمَةِ.

فَإِنَّ اللَّهَ شَهِدٌ لِي كَيْفَ أَشْتَأُقُ إِلَى  
جَمِيعِكُمْ فِي أَحْسَاءِ يَسُوعَ  
الْمَسِيحِ.

وَهَذَا أَصَلِّيهِ: أَنْ تَزْدَادَ مَحَبَّتُكُمْ  
أَيْضًا أَكْثَرَ فَأَكْثَرَ فِي الْمَعْرِفَةِ وَفِي  
كُلِّ فَهْمٍ.

ΝΙΒΕΝ.

ΕΘΡΕ ΤΕΤΕΝΕΡΔΟΚΙΜΑΖΙΝ  
ΝΗΗΕΤΕΡΝΟΥΡΙ ΖΙΝΑ ΝΤΕΤΕΝΩΠΙ  
ΕΡΕΤΕΝΤΟΥΒΗΟΥΤ: ΟΥΟΖ ΕΡΕΤΕΝΟΙ  
ΝΑΤΘΡΟΠ ΕΠΙΕΖΟΥΡ ΞΠΙΧΡΙΣΤΟΣ.

ΟΥΟΖ ΕΡΕΤΕΝΜΕΖ ΝΟΥΤΑΖ ΝΤΕ  
†ΜΕΘΜΗ ΠΙ ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ  
ΠΙΧΡΙΣΤΟΣ: ΕΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ  
ΞΦΝΟΥ†.

*Πρῶτος γαρ νευωτεν νευ  
τηρινη ενσοπ: χε λμην εσεψωπι.*

that you may approve  
the things that are excellent,  
that you may be sincere and  
without offense till the day  
of Christ,

being filled with the  
fruits of righteousness  
which are by Jesus Christ,  
to the glory and praise of  
God.

*The grace of God the  
Father be with you all.  
Amen.*

حَتَّى تُمَيِّرُوا الْأُمُورَ الْمُتَخَالَفَةَ،  
لِكَيْ تَكُونُوا مُخْلِصِينَ وَبِلَا عَثْرَةٍ  
إِلَى يَوْمِ الْمَسِيحِ.

مَمْلُؤِينَ مِنْ ثَمَرِ الْبِرِّ الَّذِي  
بِيسُوعِ الْمَسِيحِ لِمَجْدِ اللَّهِ وَحَمْدِهِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΖΕΝ ΠΕ ΠΙΘΟΥΤ  
ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΟΥΤ ΙΩΑΝΝΗΣ.  
ΔΜΗΝ. ΠΑΜΕΝΡΑ†.

The Catholic epistle of  
the First epistle of our father  
St. John. May his blessings  
be with us all. Amen. My  
beloved.

الكاثوليكون من رسالة معلمنا  
يوحنا الأولى، بركته المقدسة  
تكون معنا. أمين. يا احبائي.

ᾠ ΙΩΑΝΝΗΣ Β: ζ - ια

**1 John 2: 7 - 11**

**1 يوحنا 2: 7 - 11**

ΠΑΜΕΝΡΑ† ΝΟΥΕΝΤΟΛΗ ΞΒΕΡΙ ΑΝ  
Ε†ΣΔΑΙ ΞΜΟΣ ΝΩΤΕΝ ΑΛΛΑ ΟΥΕΝΤΟΛΗ  
ΝΑΠΑΣ ΤΕ ΘΗΕΝΑΣ ΝΤΕΝ ΘΗΝΟΥ ΙΣΧΕΝ  
ΖΗ: †ΕΝΤΟΛΗ ΝΑΠΑΣ ΠΙΣΑΖΙ ΠΕ  
ΕΤΑΡΕΤΕΝΣΟΘΜΕΨ.

Brethren, I write no new  
commandment to you, but  
an old commandment which  
you have had from the  
beginning. The old  
commandment is the word  
which you heard from the  
beginning.

أَيُّهَا الْإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ  
وَصِيَّةً جَدِيدَةً، بَلْ وَصِيَّةً قَدِيمَةً  
كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ  
الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي سَمِعْتُمُوهَا  
مِنَ الْبَدْءِ.

ΠΑΛΙΝ ΟΥΕΝΤΟΛΗ ΞΒΕΡΙ Ε†ΣΔΑΙ  
ΞΜΟΣ ΝΩΤΕΝ ΘΗΕΤΕ ΟΥΟΝ ΟΥΜΕΘΜΗ  
ΩΠΟΠ ΝΖΗΤΣ ΝΕΜ ΖΕΝ ΘΗΝΟΥ: ΧΕ ΠΙΧΑΚΙ  
ΝΑΣΙΝΙ ΟΥΟΖ ΠΙΟΥΙΝΙ ΝΤΑΦΜΗ ΖΗΔΗ

Again, a new  
commandment I write to  
you, which thing is true in  
Him and in you, because the  
darkness is passing away,  
and the true light is already  
shining.

أَيْضاً وَصِيَّةً جَدِيدَةً أَكْتُبُ إِلَيْكُمْ، مَا  
هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ قَدْ  
مَضَتْ، وَالنُّورَ الْحَقِيقِيَّ الْآنَ  
يُضِيءُ.

ἔεροῦωινι.

Φηετῶ αἰμος χε τῶωπ θεν  
πιουωινι οὔο εἰμοστ ἔπερσον αἰ  
ἡδῆρι θεν πιχακι ῶατῆνοῦ.

Φηετερὰγαπαν ἔπερσον αἰῶωπ  
θεν πιουωινι οὔο αἰμον ἔκανδαλον  
ῶωπ ἡδῆτε.

Φη δε εἰμοστ ἔπερσον αἰ θεν  
πιχακι οὔο αἰμοῶι θεν πιχακι: οὔο  
ἔρωοτη αν χε αἰμοῶι ἔθων χε ἔ  
πιχακι θωμ ἡνερβαλ.

*Ἡσῆνοῦ ἔπερμενερ πικοςμοσ  
οὔδε ηηετῶωπ θεν πικοςμοσ: πικοςμοσ  
ηασινι ηευ τερεπιθωια: φη δε ετιρι  
ἔφορωῶ ἔφνοῦτ ἔηαῶωπι ῶα ἔνεε:  
ἀμην.*

He who says he is in the light, and hates his brother, is in darkness until now.

He who loves his brother abides in the light, and there is no cause for stumbling in him.

But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ.

مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ وَلَيْسَ فِيهِ عَثْرَةٌ.

وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْتَلْكُ، وَلَا يَعْلمُ أَيْنَ يَمْضِي، لِأَنَّ الظُّلْمَةَ أَعَمَّتْ عَيْنَيْهِ.

*لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الأبد. آمين.*

### The Acts الإبركسيس

Πραξις ἡτε ηηιοῦτ ἡἀποστολοσ:  
ἔρε ποῦκοῦ εθοραβ ῶωπι ηευαν.  
ἀμην.

Πραξις ιθ: ια - ιζ

Ἡαῖρι δε ἡθανχομ ἡχε φνοῦτ  
ἡθανκοῦσι αν ἔβολ ειτεη ηηνσιχ  
ἔΠαῦλοσ.

εωστε ἡσεβι ἡθανκοῦδαριον ηευ  
εανσιμικῆῆθῆον ἔβολ ειτεη περρωμα

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

Acts 19: 11 - 17

Now God worked unusual miracles by the hands of Paul,

so that even handkerchiefs or aprons were brought from his body

فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.

أعمال 19: 11 - 17

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسِ قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ عَنْهُمْ الْأَمْراضُ وَتَخْرُجُ الْأَرْوَاحُ

ἵκεχατ εἰζεν νηετωωνι: οτοε  
υατψενωοτ εβολ ειωτοτ ἵζε νιψωνι:  
οτοε νιπνευμα ετρωοτ νατνηοτ εβολ  
πε.

Ατρητοτοτ δε ἵζε εανοτον εβολ  
θεν νιλοτδαι ετκωτ ἵεζορσιςτης:  
εζεν φραν ἡΠβοις ἱησοϋς εζεν φραν  
ἡΠβοις ἱησοϋς εζεν νηετε νιπνευμα  
ετρωοτ ειωτοτ εττω ἡμοσ: εε  
†ταρκο ἡμωτεν ἡἱησοϋς φηετε  
Πατλοσ ειωψ ἡμοσ.

Πε οτον ψαψψ δε ἡψηρι ἡτε οτα  
εε Σεκα εοτλοτδαι πε ἡαρχηερετς  
ετῖρι ἡφαι.

Αεεροτὸν ἵζε πιπνευμα ετρωοτ  
πεεαε νωοτ: εε ἱησοϋς †εωοτη ἡμοσ:  
οτοε ἡκε Πατλοσ †εμι εροε: ἡεωτεν  
δε ἡεωτεν νιμ.

Οτοε αερητε εερηι εεωοτ ἵζε  
πιρωμ ετε πιπνευμα ετρωοτ νεμαε:  
αερβοις ερωοτ ετσοπ αεεεμζομ  
εερηι εεωοτ: εωετ εεεφωτ εβολ εεν  
πιηι ετε ἡματ ετβηψ ερε εωοτ φηε.

Φαι δε αεψωπι εφοτωε εβολ  
ἡνιλοτδαι τηροτ νεμ νιΟτρεινιη ετψοπ  
εεν Εφεσοσ: οτοε οεοτ† αει εερηι  
εεωοτ τηροτ: οτοε ναετνηοτ ἡβιςι ἵζε

to the sick, and the diseases  
left them and the evil spirits  
went out of them.

Then some of the  
itinerant Jewish exorcists  
took it upon themselves to  
call the name of The Lord  
Jesus over those who had  
evil spirits, saying, “We  
exorcise you by the Jesus  
whom Paul preaches.”

Also there were seven  
sons of Sceva, a Jewish  
chief priest, who did so.

And the evil spirit  
answered and said, “Jesus I  
know, and Paul I know; but  
who are you?”

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

الشَّرِيرَةَ مِنْهُمْ.

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ  
الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ  
بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ  
يَسُوعَ قَائِلِينَ: نَفْسِمُ عَلَيْكَ يَسُوعَ  
الَّذِي يَكْرِزُ بِهِ بُولُسُ.

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ  
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَعَلَبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.



Φραν ὁΠβοις Ιησοϋς.

*Πισαχι δε ἰτε Πβοις ἐφέλαι οροσ  
ἐφέλωαι: ἐφέλωασι οροσ ἐφέταχρο:  
βεν ἴαγια ἡεκκλήσια ἰτε Φνοϋϋ:  
ἀμην.*

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 23

سنكسار اليوم الثالث والعشرون من شهر توت

1. The Martyrdom of the righteous Saints Eunapios (Onanios) and His Brother Andrew
2. The Commemoration of the Martyr St. Thecla

1. استشهاد القديسين البارين أونانيوس وأندراوس أخيه
2. تذكّار القديسة الشهيدة تكلا

### 1. The Martyrdom of the righteous Saints Eunapios (Onanios) and His Brother Andrew

On this day of the year 79 of the martyrs, 363 AD, the two righteous Saints Eunapios (Onanios) and Andrew, his brother, were martyred.

These saints were the sons of one of the nobles of the city of Lydda, in Palastine. They agreed together since their young age on the monastic life. They went to one of the monasteries of Syria and became monks. Shortly after, they went to the great saint Abba Macarius in the wilderness of Scetis. They became his disciples for thirty years, during which they lived with love and humility, fasted and prayed continually. Their asceticism and knowledge became well known. They chose Eunapios (Onanios) to be a bishop, and Andrew to be a priest. They shepherded the flock of The Lord Christ with the best care.

When Julian, the pagan emperor, heard about them, he brought them to him and commanded them to deny their faith in The Lord Christ, but they refused. He tortured them severely, and when he failed to turn them away from their faith, he commanded to behead them. Each received three crowns: one for monasticism, the second for the priesthood and service, and a third one for martyrdom and witnessing to The Lord Christ.

May the blessing of their prayers be with us all.  
Amen.

1. استشهاد القديسين البارين أونانيوس وأندراوس أخيه  
في مثل هذا اليوم من سنة 79 للشهداء، سنة 363 ميلادية، استشهد القديسان الباران أونانيوس وأندراوس أخاه. كانا هذان القديسان ابنين لأحد أكابر لدة بفلسطين. فاتفقا منذ صباهما على عيشة الرهبنة. فانطلقا إلى أحد أديرة الشام وترّهباً هناك. وبعد قليل، قصدا القديس مكاريوس الكبير بيرية شيهيت. وتتملذا له مدة ثلاثين عاماً، أمضياها في الأصوام والصلوات والاتضاع والمحبة. ولما شاع خبر نسكهما وعلمهما، تم اختيار أونانيوس أسقفاً، وأندراوس قساً. فرعيا رعية السيد المسيح أحسن رعاية.  
ولما سمع بهما الإمبراطور يوليانوس الجاحد، استحضرهما وحاول أن يردهما عن الإيمان بالسيد المسيح، فرفضاً. ولما عجز عن ذلك، أصدر أمراً بقطع رأسيهما، فنال كل منهما ثلاثة أكاليل: واحداً من أجل الرهبنة، والثاني من أجل الكهنوت والخدمة، والثالث من أجل الشهادة للسيد المسيح. بركة صلواتهم فلنكن معنا. أمين.

### 2. The Commemoration of the Martyr St. Thecla

On this day also, the church celebrates the

2. تذكّار القديسة الشهيدة تكلا  
وفيه أيضاً تعيد الكنيسة بتذكّار القديسة تكلا

commemoration of the first female martyr, St. Thecla (Takla), the bride of Christ. She was a deaconess and a disciple of St. Paul, the Apostle. She was an example of virginity and purity and a model for strife and enduring hardships.

Thecla was a native of Iconium, one of the cities of Asia Minor (Turkey). Her parents were honorable and pagan. She was very beautiful and well mannered. Thecla was engaged to one of the nobles of that city.

When St. Paul came to Iconium, in his first missionary journey, between 45 and 50 AD (Acts 13: 51), Thecla heard his preaching. She marveled at his teachings and followed him. She believed in The Lord Christ, was baptized, vowed her virginity to The Lord and she broke off her engagement. The life of the saint changed after her believing in The Lord Christ. After she was concerned about her physical beauty, she started to care for her spiritual adornment.

Her mother noticed the change in her behavior, she asked her about the secret for the change, Thecla told her that she became Christian and that she vowed her virginity to The Lord Christ. Her mother was enraged and tried to persuade her, but Thecla refused. The mother went to the governor of the city and asked for his assistance. He brought Thecla and tried to convince her to abandon Christianity and to return to the worship of the gods and to her fiancé. She utterly refused and did not heed his threats. Thecla was ordered burned to death, but a storm providentially extinguished the fire and she safely escaped death.

Later on, she left her city and went looking for St. Paul, who took her with him to the city of Antioch. He left her there to serve among the women. The governor of the city seized her, and cast her to the wild beasts, which did not harm her. Then he threw her into a pit full of poisonous snakes, which also did not harm her, so he ordered to release her.

St. Paul encouraged and strengthened her and sent her back to her birthplace Iconium to preach the people of her city with the life-giving faith. When she realized that her mother still insisting and pressuring her on going back to paganism, she left Iconium. She went back to Tyre in Syria to pursue her ministry, and many believed through her.

In the later part of her life, she lived in seclusion in contemplation and asceticism. God granted her the gift of

أولي الشهيديات، الشماسة، تلميذة القديس بولس الرسول، مثال البتولية والطهارة ونموذج الجهاد واحتمال الشدائد.

ولدت تكلا في مدينة أيقونية، إحدى مدن آسيا الصغرى (تركيا)، من أبوين شريفيين وثنيين، كانت بارعة الجمال وكريمة الخلق. وكانت قد خطبت لأحد أشراف تلك المدينة. وعندما وصل القديس بولس الرسول إلى أيقونية في رحلته التبشيرية الأولى، بين عامي 45 و 50 ميلادية (أعمال 13: 51)، وسمعتة تكلا، أعجبت بتعاليمه جداً فلازمته ثم آمنت بالسيد المسيح واعتمدت ونذرت بتوليبتها للرب وهجرت خطيبتها. وتبدلت حياة القديسة بعد الإيمان، فبعد ان كانت تهتم بزينة الجسد بدأت تهتم بزينة الروح. فلاحظت أمها هذا التغيير في سلوكها. ولما سألتها عن سر ذلك، قالت لها أنها أصبحت مسيحية وأنها نذرت بتوليبتها للرب يسوع. غضبت أمها وحاولت إقناعها فرفضت. وهنا لجأت الأم إلى حاكم المدينة واستعانت به. فاستحضر تكلا وحاول إقناعها بترك المسيحية والعودة إلى الآلهة وإلى عريسها، فرفضت بشدة ولم تخف من تهديداته. فأمر بإضرام نار حامية وطرحها فيها. فأرسل الرب مطراً غزيراً أطفأ النار وخرجت تكلا سالمة.

بعد ذلك تركت مدينتها وذهبت ساعية وراء القديس بولس. فأخذها معه إلى مدينة أنطاكية وهناك تركها لتخدم بين النساء، فقبض عليها هناك الوالي وطرحها للوحوش، لكن الوحوش لم تضرها. ثم ألقاها في جب مليء بالأفاعي السامة فلم تؤذيها، فأمر بإطلاق سراحها. وبعد ذلك شجعها القديس بولس وعزاها ثم رجعت إلى أيقونية مسقط رأسها لتبشر أهل مدينتها بالإيمان الحي. ولما وجدت أن أمها ما زالت تضغط عليها وتحاول إرجاعها إلى الوثنية، تركت أيقونية وعادت إلى صور بالشام لمتابعة خدمتها فأمن على يديها شعب غفير.

وفي أواخر حياتها، عكفت على الخلوة والتأمل والتسك. وقد وهبها الله موهبة شفاء الأمراض، فنال كثيرون الشفاء بصلواتها.

healing and many were cured with her prayers. Finally, she reposed in The Lord when she was 90 years old. She was buried in Selucia, the port of Antioch. The church calls her “the martyr without shedding blood.”

May the blessing of her prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

أخيراً رقدت في الرب وهي في سن التسعين ودفنت في سلوكية ميناء أنطاكية وتدعوها الكنيسة "الشهيدة بدون سفك دم".  
بركة صلواتها فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ιε: ι, ια	Psalm 16: 10, 11	المزمور 15: 10، 11
<p>Χε ἠνεκωσπ ἠταψυχῆ θεν ἀμεν†: οὐδε ἠνεκ† ἠπεθογαβ ἠτακ ἐναυ ἐπτακο: νιμωιτ ἠτε πωνθ ακταμοι ἐρωου: εκεμαδτ ἠοἴνοϋ νεμ πεκρο. <b>Αλληλοια.</b></p>	<p>Because You shall not leave my soul in Hades; neither shall You suffer Your Holy One to see corruption. You have made known to me the ways of life; You will fill me with joy with Your face. <b>Alleluia.</b></p>	<p>لأنك لا تترك نفسي في الجحيم. ولا تدع قدوسك يرى فساداً. قد عرفتني سبل الحياة. تملأني فرحاً مع وجهك. <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>Οὐὰνασνωσις ἐβολ θεν πιερασσελιον εθογαβ κατα Μαρκον ασιοϋ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον ε: κη - λε</p>	<p>Mark 3: 28 - 35</p>	<p>مرقس 3: 28 - 35</p>
<p>Αμην †χω ἠμοσ νωτεν: χε ρωβ νιβεν ερεχαυ ἐβολ ἠνιωμηρι ἠτε νιρωμι: νινοβι νεμ νικεονα τηροϋ</p>	<p>Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;</p>	<p>أَلْحَقَّ أَقُولُ لَكُمْ: إِنَّ جَمِيعَ الْخَطَايَا تُغْفَرُ لِبَنِي الْبَشَرِ وَالتَّجَادِيفُ الَّتِي يُجَدِّفُونَهَا.</p>

ἔτοῦναξεοῦτὰ ἕμωοῦ.

Φη δε εθναξεοῦτὰ ἐπιπνευμα  
εθοῦταβ ἕμωον χω ἐβολ ἠταϋ ψα ἐνεε  
αλλα ςοι ἠἐνοχοϋ ἠοῦταπ ἠἐνεε.

Χε ναῦτω ἕμωοϋ γε οῦον  
οῦπινευμα ἠἀκαθαρτον νεμαϋ.

Οῦοϋ αῦτὶ ἠξε τεϋμαῦ νεμ  
νεϋκῆνοῦ: οῦοϋ αῦτοϋ ἠρατοῦ σαβολ:  
οῦοϋ αῦτοῦωρπ βαροϋ εῦμοῦτ ἠροϋ.

Οῦοϋ ναρε πιμηϋ γεμσι  
ἕπεϋκωτ: οῦοϋ πεχωῦ ναϋ γε ιϋ  
τεκμαῦ νεμ νεκῆνοῦ σαβολ εῦκωτ  
ἠεωκ.

Οῦοϋ ἠταϋεροῦτῶ νεωῦ πεχαϋ: γε  
νεμ τε ταμαῦ νεμ ναῆκῆνοῦ.

Οῦοϋ ἠταϋχοῦϋτ ἠνεητεμσι  
ἕπεϋκωτ πεχαϋ γε ιϋ ταμαῦ νεμ  
ναῆκῆνοῦ.

Φηεθναῖρι ἕπετεενε Φνοῦτ: φαῖ  
πε πασον νεμ ταωῶνεμ νεμ ταμαῦ.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεε  
ἠτε νε ἐνεε: ἠμην.*

but he who blasphemes  
against the Holy Spirit  
never has forgiveness, but is  
subject to eternal  
condemnation;

because they said, “He  
has an unclean spirit”.

Then His brothers and  
His mother came, and  
standing outside they sent to  
Him, calling Him.

And a multitude was  
sitting around Him; and  
they said to Him, “Look,  
Your mother and Your  
brothers are outside seeking  
You”.

But He answered them,  
saying, “Who is My mother,  
or My brothers?”

And He looked around  
in a circle at those who sat  
about Him, and said, “Here  
are My mother and My  
brothers!

For whoever does the  
will of God is My brother  
and My sister and mother.

*Glory be to God forever.*

وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ  
الْقُدُسِ فَلَيْسَ لَهُ مَغْفِرَةٌ إِلَى الْأَبَدِ  
بَلْ هُوَ مُسْتَوْجِبٌ دَيْنُونَةٍ أَبَدِيَّةٍ».

لَأَنَّهُمْ قَالُوا: «إِنَّ مَعَهُ رُوحاً  
نَجِساً».

فَجَاءَتْ حِينُنْدِ إِخْوَتُهُ وَأُمُّهُ وَوَقَفُوا  
خَارِجاً وَأَرْسَلُوا إِلَيْهِ يَدْعُوْنَهُ.

وَكَانَ الْجَمْعُ جَالِساً حَوْلَهُ فَقَالُوا  
لَهُ: «هُؤَدَّا أُمَّكَ وَإِخْوَتَكَ خَارِجاً  
يَطْلُبُونَكَ».

فَأَجَابَهُمْ قَائِلاً: «مَنْ أُمِّي  
وَإِخْوَتِي؟».

ثُمَّ نَظَرَ حَوْلَهُ إِلَى الْجَالِسِينَ وَقَالَ:  
«هَا أُمِّي وَإِخْوَتِي.»

لَأَنَّ مَنْ يَصْنَعُ مَشِيئَةَ اللَّهِ هُوَ أُخِي  
وَأُخْتِي وَأُمِّي».

*والمجد لله دائماً.*

# Katameros Readings for the 24<sup>th</sup> Day of Tout

## قطمارس قراءات اليوم الرابع والعشرون من شهر توت المبارك

### Coutxout ʕtout nʕzoot ʔPiabot ʔwout

### Ροηι

### Vespers Psalm مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ε̄: ῑα, ῑβ	Psalm 5: 11, 12	المزمور 5: 11, 12
<p>Μαροτοηνοϋ ʔμωοτ η̄νε οτοη            η̄βεν ετερηελπις ε̄ροκ: ε̄νε̄εληη ʔα            ε̄νεη: χε η̄θοκ ακ̄μοϋ ε̄πῑθμη Π̄βοις:            ʔφρητ̄ η̄νοηοπιλον η̄τε οητ̄ματ̄: ακτ̄            η̄νοη̄χλομ ε̄ζων. <b>Αλληλοια.</b></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>Οτ̄ἀναστηωσις ε̄βολη θ̄εν            πιεγασ̄ελιον ε̄θοηαβ κατ̄α ʔατ̄θ̄εον            ᾱσιου.</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>
ʔατ̄θ̄εον ῑ: κ̄δ - λ̄ζ	Matthew 10: 24 - 33	متى 10: 24 - 33
<p>ʔμον οημαθηης ε̄φοτο            ε̄πεερεϋτ̄ε̄βω οηδε οηβωκ ε̄φοτο            ε̄πεε̄βοις.</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 ἸΤΕΥΕΡ ἸΦΡΗΤ  
ἸΠΕΥΡΕΥΤῚΒΩ ΟΥΟΖ ΠΙΒΩΚ ἸΤΕΥΕΡ  
ἸΦΡΗΤ ἸΠΕΥΒΟΙΣ: ΙΣΧΕ ΠΙΝΕΒΗ  
ΑΥΜΟΥΤ ἔροϋ ΖΕ Βελζεβοϋλ πωσὸ  
ΜΑΛΛΟΝ ΝΕΥΡΕΜῖΝΗ.

ἸΠΕΡΕΡΖΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἸΜΟΝ  
ΠΕΤΡΩΒΣ ΤΑΡ ΖΕ ἸΝΑΒΩΡΠ ἔΒΟΛ ΑΝ:  
ΟΥΔΕ ἸΜΟΝ ΠΕΤΡΗΠ ΖΕ ΣΕΝΔΕΜ ἔροϋ  
ΑΝ.

ΦΗΕΤῚΧΩ ἸΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ  
ἸΣΟΥ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ  
ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἔροϋ ΔΕΝ  
ΝΕΤΕΝΜΑΨΧ ΖΙΩΙΨ ἸΜΟΥ ΖΙΧΕΝ  
ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἸΠΕΡΕΡΖΟΥΤ ΔΑΤΖΗ  
ἸΦΗΘΕΝΑΔΩΤΕΒ ἸΠΕΤΕΝΣΩΜΑ:  
ΤΕΤΕΝΨΥΧΗ ΔΕ ἸΜΟΝ ὤΧΟΜ ἸΜΟΥ  
ἔΔΟΘΕΒΣ: ἸΡΙΖΟΥΤ ΔΕ ἸΘΟΥ ΔΑΤΖΗ  
ἸΦΗΕΤΕ ΟΥΟΝ ὤΧΟΜ ἸΜΟΥ ἔΤΨΥΧΗ  
ΝΕΜ ΠΙΣΩΜΑ ἔΤΑΚΩΟΥ ΔΕΝ ΤῚΣΕΝΝΑ.

ἸΗ ΒΑΧ ΣΝΑΥ ΑΝ ἔΤΟΥΤ ἸΜΟΥ  
ἔΒΟΛ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἔΒΟΛ  
ἸΔΗΤΟΥ ἸΝΕΥΖΕΙ ἔΧΕΝ ΠΙΚΑΖΙ ΑΤῚΝΕ  
ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἔΤΔΕΝ ΝΙΦΗΟΥ.

ΠῶΤΕΝ ΔΕ ΝΙΚΕΨΩ 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 بَعْلزَبُولَ 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.

Ἐπερερβοῦ ὄρν τετενοῦοτ γαρ  
ἐορυμῳ ἵβλζ.

Ὅτον νιβεν εἰθαοῦωνε εἶβολ  
ἵδῆτ ἠπεῦθο ἵνιρωμι ἵθαοῦωνε  
εἶβολ ἵδῆτῃ ζω ἠπεῦθο ἠΠαιωτ  
ετῆεν νιφῆνοῖ.

Φη δε εἰθαοῦοτ εἶβολ ἠπεῦθο  
ἵνιρωμι ἵθαοῦοτ εἶβολ ζω ἠπεῦθο  
ἠΠαιωτ ετῆεν νιφῆνοῖ.

*Πῶοτ φα Πεννοῦτ πε: ῥα ἐνεε  
ἵτε νιῆνεε: ἰμην.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً*

## Ψωπ

### Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ Δσ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Παῶωοτ 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 ΠΙΡΕΜ ΒΗΘCΑΙΔΑ ἸΤΕ ΨΑΛΙΛΕἶ ΟΥΟΘ ΝΑΥΨΘ ἔΡΟΥ ΠΕ ΕΥΞΩ ἸΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p>	<p>Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."</p>	<p>فَتَقَدَّمَ هَوْلَاءُ إِلَى فِيلِبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔCΙ ἸΧΕ ΦΙΛΙΠΠΟC ΑCΧΟC ἸΑΝΔΡΕΑC: ΔΑΝΔΡΕΑC ΔΕ ΟΝ ΝΕΜ ΦΙΛΙΠΠΟC ΑΥΙ ΑΥΧΟC ἸΙΗCΟΥC.</p>	<p>Philip came and told Andrew, and in turn Andrew and Philip told Jesus.</p>	<p>فَأَتَى فِيلِبُّسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِبُّسُ لِيَسُوعَ.</p>
<p>ΙΗCΟΥC ΔΕ ἔΤΑCἔΡΟΥ ἔΠΕΖΑC ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΤΕ ΠΩΗΡΙ ἸΦΡΩΜΙ ΘΙΩΟΥ.</p>	<p>But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.</p>	<p>وَأَمَّا يَسُوعُ فَأَجَابَهُمَا قَائِلًا: قَدْ أَتَتِ السَّاعَةُ لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ.</p>
<p>ΔΜΗΝ ΔΜΗΝ ΨΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ἌΡΕΨΤΕΜ ΨΝΑΦΡΙ ἸCΟΥ ἔΘΙ 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 وَتَمُتَ فَهِيَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.</p>
<p>ΦΗΘΜΕΙ ἸΤΕΨΨΥΧΗ ΕCἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟC Ψ ΤΕΨΨΥΧΗ 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 يُهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>



Φηθηναυεμυι υμοι μαρεφοταεϋ  
 νρω οτοε φμα ετρωοπ υμοε ερερωοπι  
 υματ νεμνη νξε παρερωεμυι οτοε  
 φηθηναερρερωεμυι ννη ρηναερτιμαν  
 υμοε νξε Παιωτ.

*Πωοτ φα Πεννοττ πε ωα ενεε  
 ντε νι ενεε: αμην.*

If anyone serves Me, let  
 him follow Me; and where I  
 am, there My servant will  
 be also. If anyone serves  
 Me, him My Father will  
 honor.

*Glory be to God  
 forever.*

إِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،  
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ  
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي  
 يُكْرِمُهُ الْآبُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
 قراءات القداس

**The Pauline Epistle**  
 رسالة بولس الرسول

**Ἐπιστολὴ ἵτε πενταδ Παυλοσ Πιὰποστολοσ**

Παυλοσ φβωκ υπενδοιε Ιηουε  
 Πιχριστοε: πιὰποστολοε ετθαεμ:  
 φηεταεθαεϋ επιρωενηνοεϋ ντε  
 Φνοττ.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Second  
 Epistle of our teacher St.  
 Paul to the Corinthians.  
 May his blessing be upon  
 us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول الثانية إلى أهل  
 كورنثوس، بركته المقدسة تكون  
 معنا. آمين.

**Β Κορινθιοε ια: ιε - ιβ: ιβ**

**2 Corinthians 11: 16 - 12:  
 12**

**2 Κορνθουε 11: 16 - 12: 12**

Παλιν τρω υμοε μηπωε ντε οται  
 μενι εροι γε ανοκ οταεητ: υμον  
 καν υφρητ νοταεητ ωοπτ ερωτεν  
 εινα νταωοτρωοτ υμοι εω νοτκοεϋ.

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 υμοε ναιεω υμοε αν  
 κατα Πβοιε αλλα εωε εεν  
 ομεταεητ νερηι εεν παιωι ντε

What I speak, I speak  
 not according to The Lord,  
 but as it were, foolishly, in  
 this confidence of boasting.

الَّذِي أَتَكَلَّمُ بِهِ لَسْتُ أَتَكَلَّمُ بِهِ  
 بِحَسَبِ الرَّبِّ، بَلْ كَأَنَّهُ فِي عِبَاوَةٍ،  
 فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ.

παιψοῦσθ.

Επιδη οἶον οὐμῆψ ὑοῦσθ  
ἔμωσ κατὰ σαρκὸς ἄνοκ εἰω  
†ναψοῦσθ ἔμοι.

Θηδεωσ ταρ τετενεράνεχεσθε  
ἠνιατρητ ἠθωτεν ελανεβετ.

†τετενεράνεχεσθε ταρ ἔφηετῖρι  
ἔμωτεν ἔβωκ: φηεθωμ ἔμωτεν  
φηετῖ ἠτεν θηνοῦ: φηετῖσι ἔμοσ  
νεμ φηετῖοῦ ἔθεν πετενηο.

Κατὰ οἠψωψ †χω ἔμοσ εἰωσ χε  
ἀνηωνι ἄνοκ: φη δε ἔτε οἶον οἶαι  
ναερτολμᾶν ἠῆητη εἰχω ἔμοσ ἔθεν  
οἠμετατρητ †ναερτολμᾶν εἰω.

Εἰαν εεβερεοσ νε ἄνοκ εἰω: εἰαν  
Ισραῆλιτησ νε ἄνοκ εἰω: εἰαν ἔροχ  
ἠτε Ἀβραᾶμ νε: ἄνοκ εἰω.

Εἰαν διακων ἠτε Πιχριστοσ νε:  
αισασι ἔθεν οἠεἰ ἠηητ ἄνοκ ἠεοῦο:  
ἠῆρη ἔθεν ελανεἰσι ἠεοῦο: ἠῆρη ἔθεν  
ελανεηψ: ἠεοῦο ἠῆρη ἔθεν  
ελανεῦτεκωσ: ἔθεν οἠμετῖοῦο: ἔθεν  
ελανεσ ἠοἠμηψ ἠκοπ.

Εβολ εἰτοτοῦ ἠηη Ιοῦδαἰ: αἰβἰ  
ἠιοῦ ἠεμε ταρ ἠελαψ ψατεν οἶαι.

Seeing that many boast according to the flesh, I also will boast.

For you put up with fools gladly, since you yourselves are wise!

For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.

To our shame I say that we were too weak for that! But in whatever anyone is bold, I speak foolishly, I am bold also.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

Are they ministers of Christ? I speak as a fool, I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

From the Jews five times I received forty stripes minus one.

بِمَا أَنَّ كَثِيرِينَ يَفْتَخِرُونَ حَسَبَ الْجَسَدِ، أَفْتَخِرُ أَنَا أَيْضًا.

فَأَتَّكُم بِسُرُورٍ تَحْتَمِلُونَ الْأَعْيَاءَ، إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَتَّكُم تَحْتَمِلُونَ: إِنْ كَانَ أَحَدٌ يَسْتَعْبِدُكُمْ! إِنْ كَانَ أَحَدٌ يَأْكُلُكُمْ! إِنْ كَانَ أَحَدٌ يَأْخُذُكُمْ! إِنْ كَانَ أَحَدٌ يَرْتَفِعُ! إِنْ كَانَ أَحَدٌ يَضْرِبُكُمْ عَلَى وُجُوهِكُمْ!

عَلَى سَبِيلِ الْهَوَانِ أَقُولُ: كَيْفَ أَنَّنَا كُنَّا ضَعْفَاءَ! وَلَكِنَّ الَّذِي يَجْتَرِئُ فِيهِ أَحَدٌ، أَقُولُ فِي عِبَاوَةٍ: أَنَا أَيْضًا أَجْتَرِئُ فِيهِ.

أَهُمْ عِبْرَانِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ إِسْرَائِيلِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ نَسْلُ إِبْرَاهِيمَ؟ فَأَنَا أَيْضًا.

أَهُمْ خُدَّامُ الْمَسِيحِ؟ أَقُولُ كَمُخْتَلِّ الْعَقْلِ، فَأَنَا أَفْضَلُ: فِي الْأَتْعَابِ أَكْثَرُ، فِي الضَّرَبَاتِ أَوْفَرُ، فِي السُّجُونِ أَكْثَرُ، فِي الْمَيِّتَاتِ مَرَارًا كَثِيرَةً.

مِنَ الْيَهُودِ خَمْسَ مَرَّاتٍ قَبِلْتُ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً.

Αποτυπωσώτ ἡπὲρβωτ ἡψωμτ  
ἵκοπ: ἀνζιῶνι ἐξωι ἵκοπ: ἂ πζοι  
βιζι δαροι ἡψωμτ ἵκοπ: διερ οὔεζοοτ  
νεμ οὔεζωρδ δεν ἡψωκ ἡφιομ.

Ἦεν ζανμωψι ζι φμωιτ ἵκομῆψ  
ἵκοπ: διζωψ δεν ζανιαρωοτ: διζωψ  
ἵτε ζανσινωοῖ: διζωψ ἵτε να  
παῦλωλ: διζωψ ἵτεν ζανεθνοζ  
διζωψ δεν ζανβακι: διζωψ ζι ἡψαφε:  
διζωψ δεν φιομ: διζωψ ἵτεν  
ζανσνῆοτ ἵκοτζ.

Ἦεν ζανδῆιζι νεμ ζαν ἡκατδ δεν  
ζαν ἡρωιζ ἵκομῆψ ἵκοπ: δεν οὔεζκο  
νεμ οὔιβι: δεν ζαν νηστῖα ἵκομῆψ  
ἵκοπ: δεν ζαν ζαφ νεμ ζαν βωψ.

Χωριζ νηετσαβολ εφχη ζιζωι  
ἡμῆνι ἵτε φρωοψ ἵνιεκκλῆσιὰ  
τηροτ.

Ἡμ ετψωνι οτοδ ἵτψωνι δι: ἵμ  
ετερσκανδαλιζεθε οτοδ ἂνοκ  
†ρωκδ δι.

Ισζε σεμῆψα ἵταψοψοτ ἡμοι  
διναψοψοτ ἡμοι δεν ναμετζωβ.

Φνοτ† οτοδ Φιωτ ἡΠενδοιζ  
ἵκοτ Πιχριστοζ ετσωοτῆ  
φῆετςμαρωοτ ψα ἵνενεζ ζε ἵτζε  
μεθνοτζ δι.

Three times I was  
beaten with rods; once I  
was stoned; three times I  
was shipwrecked; a night  
and a day I have been in the  
deep;

in journeys often, in  
perils of waters, in perils of  
robbers, in perils of my own  
countrymen, in perils of the  
Gentiles, in perils in the  
city, in perils in the  
wilderness, in perils in the  
sea, in perils among false  
brethren;

in weariness and toil, in  
sleeplessness often, in  
hunger and thirst, in  
fastings often, in cold and  
nakedness,

besides the other things,  
what comes upon me daily:  
my deep concern for all the  
churches.

Who is weak, and I am  
not weak? Who is made to  
stumble, and I do not burn  
with indignation?

If I must boast, I will  
boast in the things which  
concern my infirmity.

The God and Father of  
our Lord Jesus Christ, who  
is blessed forever, knows  
that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً  
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسِرْتُ بِي  
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي  
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ  
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ  
مِنْ جُنْسِي، بِأَخْطَارٍ مِنَ الْأُمَمِ،  
بِأَخْطَارٍ فِي الْمَدِينَةِ، بِأَخْطَارٍ فِي  
الْبَرِّيَّةِ، بِأَخْطَارٍ فِي الْبَحْرِ، بِأَخْطَارٍ  
مِنْ إِخْوَةٍ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا  
كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي  
أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ  
وَعُرْيٍ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الشَّرَائِكُمْ عَلَيَّ  
كُلَّ يَوْمٍ، الْإِهْتِمَامَ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضَعُفٌ وَأَنَا لَا أَضَعُفُ، مَنْ  
يَعْتُرُّ وَأَنَا لَا أَتْهَبُ.

إِنْ كَانَ يَجِبُ الْإِفْتِخَارُ، فَسَأَفْتَحِرُ  
بِأُمُورٍ ضَعْفِي.

اللَّهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي  
هُوَ مُبَارَكٌ إِلَى الْأَبَدِ، يَعْلَمُ أَنِّي  
لَسْتُ أَكْذِبُ.

Χε ἡἐρηι ἔεν Δαμασκος παρχων  
ἡτε ηἰεθνος ἡτε Ἀρετα ποτρο  
ναϕᾶρες ἐῶβακι ἡτε να Δαμασκος  
εφουωυ ἔταθοι.

Οτοθ αρχατ ἐπεχτ ἐβολ ἔεν  
οτυουτυτ ἔεν οτκαρτανη ἐβολ εἰζεν  
πισοβτ αινοθευ ἐβολ ἔεν νεφχιζ.

Εψουτυοτ δε ἔερνοεφρι μεν αν:  
†ηαι δε ἔζεν θανκεχινηνατ νευ  
θανδωρη ἐβολ ἡτε Πβοις.

††ωοτην ἡοτρωμι ἔεν Πιχριστος  
θαζεν μητ ἔτοτ ἡρομπι ἡτε ἔεν  
ωμα: ἡ†εμι αν: ἡτε σαβολ ἡωμα  
ἡ†εμι αν: Φνοτ† πετωοτην: χε  
ατθελευ φαι ἡπαιρη† ψα †μαεψου†  
ἡφε.

Οτοθ †ωοτην ἡπαιρωμι ἡπαιρη†:  
ἡτε ἔεν ωμα ἡτε σαβολ ἡωμα †εμι  
αν: Φνοτ† πετωοτην.

Χε ατθολμεφ ἐπιπαρδιος: οτοθ  
αφωτευ ἐθανσαχι νατσαχι ἡμωοτ  
νηετε ἡεψε αν ἡτε οτρωμι σαχι  
ἡμωοτ.

Διναψουτυοτ ἡμοι ἐῶρηι ἔζεν φαι  
ἡπαιρη†: ἐῶρηι δε ἔζωι ἡ†ναψουτυοτ  
ἡμοι αν ἐβηλ ἄρηοτ ἔεν ηἰωωνι.

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 زَنْبِيلٍ مِنَ  
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي  
آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ.

أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ  
أَرْبَعِ عَشْرَةِ سَنَةٍ. أَفِي الْجَسَدِ  
لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ لَسْتُ  
أَعْلَمُ. اللَّهُ يَعْلَمُ. اخْتُطِفَ هَذَا إِلَى  
السَّمَاءِ الثَّالِثَةِ.

وَأَعْرِفُ هَذَا الْإِنْسَانَ أَفِي الْجَسَدِ  
أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ. اللَّهُ  
يَعْلَمُ.

أَنَّهُ اخْتُطِفَ إِلَى الْفِرْدَوْسِ، وَسَمِعَ  
كَلِمَاتٍ لَا يُنْطَقُ بِهَا، وَلَا يَسُوعُ  
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ  
جِهَةٍ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي.

Διψανοῦσα γὰρ ἐψοῦσός ἔμμι  
ἵψαναῦπι ἀν εἰοἰ ἵατρητ: ἔμμι γὰρ  
πε ψαῦ ἔμμοσ: ψψὰσο μῆπωσ ἵτε οὔαι  
μενὶ ἔροι σαβολ ἔπετεψνατ ἔροι  
ἔμμοψ ιε πετεψωτεμ ἔροψ ἔβολ ἔμμοι.

Нем же не пълвай нте нѣворп ἔβολ  
εῶβε φαι ψἴνα ἵταψτεμδἰσι ἔμμοι ἀτψ  
ἵνοῦψεσερβени же тасарψ ἵξε  
οὔαστελос ἵτε ψατанас ψἴна  
ἵτεψψκεз ннн же ἵнаδἰси ἔμμοι.

Διτωβз ἔΠβοιс ἵψομτ ἵсоп  
ἔξεν φαι ψἴна ἵτεψψени саβολ ἔμμοι.

Οὔος πεχαψ ннн же κηη ἔροκ  
ἔπαἰεμοτ: таχом γὰρ ἀсκηк ἔβολ  
же ψμεταсθενс: ἔψраннн οὔη  
μαλλон ἐψοῦσός ἔμμοι ἵερηи же  
нἵψωνи ψἴна ἵτε ψχομ ἵτε Πἵχρισтос  
ψωπι ψἴψωи.

Εῶβε φαι ψψμαψ же ψανψωνи:  
же ψанψωψ: же ψанἵнасκη: же  
ψанδἵωсмос: же ψанзоψεψ ἔερηи  
ἔξεν Πἵχρισтос: ἔψωп γὰρ  
αιψанψωνи тоτε ψαἰψεμнομψ.

Διερατρηт ἵνωτεп Δε  
ἄτετεпераἵнасказип ἔμμοι: ἀнок γὰρ  
насемуῶα ннн πε ἔβολ ψἴтен ἔηноу:  
ἵτετεперисἵнасἵнап ἔμμοι: ἔπἵброз

For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

Concerning this thing I pleaded with The Lord three times that it might depart from me.

And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore, most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Therefore, I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent

فَاتِي إِنْ أَرَدْتُ أَنْ أَتَخَرَّ لَا أَكُونُ  
عَبِيًّا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي  
أَتَحَاشَى لِئَلَّا يَظُنَّ أَحَدٌ مِنْ جِهَتِي  
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

وَلِئَلَّا أَرْتَفِعَ بِفَرْطِ الْإِعْلَانَاتِ،  
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ  
الشَّيْطَانِ لِيَلْطَمَنِي، لِئَلَّا أَرْتَفِعَ.

مِنْ 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 أَتَخَرُّ. 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 ἀρερωβ δεν ἠνοῦ  
 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، بَيِّنَاتٍ وَعَجَائِبٍ  
 وَقَوَاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιροῦτ  
 ἵἐπιστολη ἵτε πενιωτ Πετροσ.  
 Ἀμην. Παμενρα †.

ἁ Πετροσ ἁ: κε - β: ι

Φαι δε πε πιεασι ἐταρβιωῶ ἡμοσ  
 δεν ἠνοῦ.

Εἰρετενχω οῦν ἐδῆρι ἵκακίᾶ  
 νιβεν νευ ἵροσ νιβεν νευ μετωοβι  
 νιβεν νευ φῆονοσ νιβεν νευ  
 καταλαλιᾶ νιβεν.

Ὡφῆρ† ἵεανκοῦσι ἵἀλωοῖ  
 ἐαῦμασοῦ †νοῦ: πιερω† ἵλοσικον  
 ἵατῆροσ βιωῶων ἡμοσ: εἴνα  
 ἵτετεναιδι ἵδῆτῆ ἐδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχεῦ†πι ε 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 المقدسة  
 تكون معنا. آمين. يا احبابي.

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ  
 تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُوقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

Φηέτετεννηοῦ θαροῦ πιῶνι  
 εἰτωνθ̄ εἰαῦψοῦψι μεν εἰβολ̄ θιτεν  
 νιρωμι: ἔρωτι Δε ἵτεν Φνοῦτ̄ οῖοθ  
 εῖταιηοῦτ̄.

Οῖοθ̄ ἵθωτεν θωτεν ὡπι μ̄φρητ̄  
 ἵθαλῶνι εἰτωνθ̄: ἐρετενκωτ̄ ἡμωτεν  
 ἵνοῦθι μ̄πνευματικον̄ εἰομετοῦθβ  
 εἰοθαβ: ἐπ̄ξινῖνι ἐπ̄ῶπι  
 ἵθαλῶψοῦψοῦψι μ̄πνευματικον̄:  
 εἰῶηπ̄ μ̄Φνοῦτ̄ εἰβολ̄ θιτεν Ἰησοῦς  
 Πιχριστος̄.

Χε οῦθι ἰσθ̄ηοῦτ̄ θεν̄ τ̄γραφ̄η: χε  
 θηππε̄ τ̄ναχω̄ θεν̄ θιων̄ ἵοῦῶνι  
 εἰρωτι ἵχωχ̄ ἵλακεθ̄ εῖταιηοῦτ̄:  
 οῖοθ̄ φηεθ̄ηαθ̄ τ̄ εἰροῦ ἵνεεῖδ̄ιῶπι.

Πιταῖο οῦθι αῖψοπ̄ ἵωτεν̄ θα  
 ἵηεθ̄ηαθ̄ τ̄: ἵαθ̄ηαθ̄ τ̄ Δε ἵθωοῦ πιῶνι  
 εἰαῦψοῦψι ἵχε ἵηετ̄κωτ̄: φαι αῖψοπι  
 ἵοῦχωχ̄ ἵλακεθ̄.

Πεμ̄ οῦῶνι ἵβροπ̄ πεμ̄ οῦπετρα  
 ἵσκαν̄θαλον̄: ἵηεθ̄ηαθ̄ιβροπ̄ ἐπιθασι  
 εἰοῖ ἵατ̄ματ̄ εἰφ̄ηεταῖεῖρεπ̄κεχαῖ  
 ἵθ̄ητ̄.

Πθωτεν̄ Δε ἵθωτεν̄ οῦγενος̄  
 εἰρωτι οῖμετοῦρο οῖμετοῦθβ  
 οῦῶλῶλ̄ εἰοθαβ̄ οῦλαος̄ εἰθ̄μαιοῦ  
 θοπωσ̄ ἵτετενοῦωνθ̄ εἰβολ̄ ἵηιαρεθ̄η

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، حَجَرًا 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 حَجَرَ  
 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،

وَحَجَرِ صَدْمَةٍ وَصَخْرَةٍ عَثْرَةٍ.  
 الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ  
 لِلْكَلِمَةِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ  
 مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ ائْتِنَاءٍ،  
 لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ  
 مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

ἴτε φηεταϳθαδεμ ἠηνοῦ ἔβολ δεν  
 πᳵακι ἔδοῦν ἔπεροῦωινι εῖτοι ἵψᳵφᳵρι.

Πᳵἔτε ἵνοῦλαοσ ἀν πε ἵνοῦχοῦ:  
 †νοῦ δε ἀρετενερ οῦλαοσ ἕφᳵνοῦ†:  
 ηἠἔτε ναῦναι ἵνοῦ δε ἀῦναι  
 ἵνωτεν.

*Πᳵἀσηνοῦ ἕπερμενερε πικοσμοσ  
 οῦδε ηἠεῦωπ δεν πικοσμοσ:  
 πικοσμοσ ηἠσᳵνι ηεμ τερεῖπιῖωμᳵα: φᳵ  
 δε εῖτιρι ἕφοῦωῦ ἕφᳵνοῦ† ῥᳵηαῦωπᳵ  
 ῦα ἔνεε: ἀμᳵη.*

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

Πραϳις ἴτε ηενᳵοῦ† ἵἀποστολοσ:  
 ἔρε ποῦϳμοῦ εθοῦαβ ῦωπᳵ ηεμᳵη.  
 Δμᳵη.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباءنا الرسل  
 الأظهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραϳις ε̄: ᾱ - ζ: β̄

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Πᳵῥᳵηᳵ δε δεν ηαιἔροοῦ ἔτε ἕμᳵαῦ  
 ἔταῦἀῦαι ἵνε ηἠαῖῃηᳵ ἄϳῦωπᳵ ἵνε  
 οῦᳵρεμρεμ ἵτε ηἠῖνᳵηᳵνᳵ οῦβε  
 ηἠἔβερεοσ ϳε ηᳵῦ† ἵἔῃηοῦ ἀν πε  
 ἔπιῦεμῦᳵ ἕμᳵηᳵνᳵ ἵτε ηοῦᳵᳵᳵᳵ.

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 πᳵηᳵτ ῥᳵηᳵ δε ἵἀποστολοσ  
 ἄῦμοῦ† ἔπιμᳵῦ ἵτε ηἠαῖῃηᳵ  
 πεϳωῦ ηωῦῦ πᳵωβ ϳᳵηᳵη ἀν  
 εθοῦηϳω ἵᳵων ἕπᳵᳵᳵᳵ ἵτε φᳵνοῦ†  
 ἵτεηῦεμῦᳵ ἵᳵηᳵῦᳵᳵᳵᳵ.

Then the twelve  
 summoned the multitude of  
 the disciples and said, “It is  
 not desirable that we should  
 leave the word of God and  
 serve tables.

فَدَعَا الْاثْنَا عَشَرَ جُمُوهَرَ التَّلَامِيذِ  
 وَقَالُوا: لَا يُرْضِي أَنْ نَتْرِكَ نَحْنُ  
 كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.



Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ  
ἠρωμι ἐβολ ἄθεν ἠηνοῦ εἱερεμεορε  
ἄρωποῦ εἱμεε ἠπιπνευμα νεμ σοφία  
ἠτενχαῦ ἐρηι ἐεε ταιχῖριὰ.

Ἄνον δε ἠτενερωῶτ ἐῖπροσερχῖ  
νεμ ἠψεμῶ ἠτε πιεασι.

Οῖοε ἀπιεασι ρανωοῦ ἠπεῦθο  
ἠπιμῶ τῖρη οῖοε ἀρωπῖ  
ἠστεφανοε ἐβολ ἠἄητοῦ οῖρωμι πε  
εῖμεε ἐβολ ἄθεν ἠηαεῖτ νεμ  
Πιπνευμα εσοῖαβ νεμ Φιλιπποε νεμ  
Προχοροε νεμ Ηικανωρ νεμ Τιμων  
νεμ Παρμενα νεμ Ηικολαοε πιεεμμο  
ἠρεμῖ Ἄντιοχῖ.

ἠαι ἀρωωοῦ ἐρατοῦ ἠπεῦθο  
ἠνῖἀποστολοε οῖοε ἐταῖρωε ἀρχα  
εἱε ἐεωοῦ.

Οῖοε ἀπιεασι ἠτε Φηνοῖτ ἀραιαι  
ἀεῖωαι ἠεε τῖπῖ ἠνῖμαθητεε ἄθεν  
ἠερωεαλημ ἠεαῖω: οῖοε οῖνῖωῖτ δε  
ἠμῖω ἠτε νῖοηε ἀρωτεμ ἠεα  
ἠηαεῖτ.

Στεφανοε δε εῖμεε ἠεμμοτ νεμ  
εομ ναιῖρι ἠεανῖωῖτ ἠμῖνῖ νεμ  
εανῖφῖρη νεμ εανεομ ἠερηι ἄθεν  
πιλαοε.

Therefore, brethren,  
seek out from among you  
seven men of good  
reputation, full of the Holy  
Spirit and wisdom, whom  
we may appoint over this  
business;

but we will give  
ourselves continually to  
prayer and to the ministry of  
the word.”

And the saying pleased  
the whole multitude. And  
they chose Stephen, a man  
full of faith and the Holy  
Spirit, and Philip,  
Prochorus, Nicanor, Timon,  
Parmentas, and Nicolas, a  
proselyte from Antioch,

whom they set before  
the apostles; and when they  
had prayed, they laid hands  
on them.

Then the word of God  
spread, and the number of  
the disciples multiplied  
greatly in Jerusalem, and a  
great many of the priests  
were obedient to the faith.

And Stephen, full of  
faith and power, did great  
wonders and signs among  
the people.

فَأَتَّخِبُوا أَيُّهَا الإِخْوَةُ سَبْعَةَ رِجَالٍ  
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ  
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ  
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فَنُؤَاطِبُ عَلَى الصَّلَاةِ  
وَعِدْمَةِ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ  
الْجُمُوعِ، فَاخْتَارُوا 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 ἐκωῦ  
νεμ Στεφανος.

Οτοθ ἔπορῶν γευμοῦ ἦτ ἔδορῖν  
ἔρην ἱσοφια νεμ Πιπνευμα ἔτε  
ναρκασι ἦδητη.

Ποτε ἀνιῖν ἦθληρωμι ἐρῶ ἔμοος  
γε ἄνον ἀνωτεμ ἔρορ ἐρῶ  
ἦθληρκασι ἦθεοῦ ἔωῶντς νεμ  
Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρῶ νεμ  
ἦπρεβῦτερος νεμ ἦκαθ ἀρτωῶντος  
ἀρτολμερ ἀρενῶ ἔδορῖν ἐπιμα ἦτῶπ.

Ἀρταθο Δε ἦθλημετεορεῦ  
ἦνορῶ ἔρατοῦ ἐρῶ ἔμοος γε παρρωμι  
ἦρῶ ἦτοτῶ ἔβολ ἀν ἐρῶ ἦθληρκασι  
ἦκα παμα εθοῦαβ νεμ πινομοος.

Ἀνωτεμ ταρ ἔρορ ἐρῶ ἔμοος  
γε ἦσοῦς Πιναζωρεος ἦθορ εθναβελ  
παμα εθοῦαβ ἔβολ ἔναῶιβῦ  
ἦἦκῖνηθια ἔταρῖτητοῦ ἔτοτεν ἦξε  
ἔωῶντς.

Οτοθ ἔταρκομς τηροῦ ἔδορῖν  
ἔρραρ ἦξε ἦηετρεμσι θεν πιμαἦτῶπ

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 الْبَرِّيَّةِ وَالْقَيْرَوَانِيِّينَ وَالْإِسْكَانْدَرِيِّينَ، وَمِنْ الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَّا، 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 شُهَدَاءَ كَذِبَةً يَقُولُونَ: هَذَا الرَّجُلُ لَا يَفْتُرُ عَنَّا أَنْ يَتَكَلَّمَ كَلَامًا تَجْدِيفًا ضِدَّ هَذَا الْمَوْضِعِ الْمُقَدَّسِ وَالنَّامُوسِ،

لَأَنَّا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ النَّاصِرِيِّ هَذَا سَيَنْقُضُ هَذَا الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ مَلَائِكِي.

ἀγνάτ ἐπερῶ ἀφρητ ἕπερο  
ἵνοταστελος.

Περατ δε νατ ἵνε παρχηερετς  
ζε αν ναι ωπι ἕπαιρητ.

Πθοτ δε περατ: νιρωμ νενσνηοτ  
οτοζ νενιοτ σωτεμ: Φνοτ ἵτε πῶοτ  
αφοτονδτ ἐπενιωτ Ἀβρααμ ερχη  
ἵερηι ζεν τ Μεσοποταμια  
ἕπατερωπι ζεν Χαρραν.

*Πισαχι δε ἵτε Πβοις ερεαμιο οτοζ  
ερεαμιαι: ερεαμαζιο οτοζ ερεταχρο:  
ζεν τὰς τια ἵεκκλῆσια ἵτε Φνοτ:  
ἀμην.*

Then the high priest  
said, “Are these things so?”

And he said, “Brethren  
and fathers, listen: The God  
of glory appeared to our  
father Abraham when he  
was in Mesopotamia, before  
he dwelt in Haran.”

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَقَالَ رَبِّيسُ الْكَهَنَةِ أَتَرَى هَذِهِ  
الْأُمُورَ هَكَذَا هِيَ.

فَقَالَ أَيُّهَا الرِّجَالُ الْإِخْوَةَ وَالْآبَاءُ  
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا  
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،  
قَبْلَمَا سَكَنَ فِي حَارَانَ.

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 24

### سنكسار اليوم الرابع والعشرون من شهر توت

1. The Martyrdom of St. Quadratus, One of the Seventy Apostles
2. The Departure of St. Gregory, the Theologian
3. The Departure of St. Gregory the monk

1. استشهاد القديس قدراطس أحد السبعين رسولاً
2. نياحة القديس اغريغوريوس الثيولوجوس
3. نياحة القديس اغريغوريوس الراهب

#### 1. The Martyrdom of St. Quadratus, One of the Seventy Apostles

On this day was the martyrdom of St. Quadratus, one of the seventy apostles. He was born in the city of Athens, and was one of its great philosophers and learned nobles. When he believed in The Lord Christ, The Lord chose him to be one of the seventy apostles. Having received the grace of the Holy Spirit, the Comforter, on the day of Pentecost, he preached the life-giving Gospel in many countries. He enlightened their people with the faith in The Lord Christ and baptized them.

Finally, he returned to Athens, his birthplace, to preach Christianity there also. They seized him and tortured him severely, then they cast him into the fire;

1. استشهاد القديس قدراطس أحد السبعين رسولاً  
في مثل هذا اليوم استشهد القديس قدراطس أحد السبعين رسولاً. وقد ولد بمدينة أثينا. وكان من أعظم علمائها وفلاسفتها. ولما آمن بالسيد المسيح، عينه الرب من ضمن السبعين رسولاً.  
ولما نال نعمة الروح القدس المعزي في يوم الخمسين، انطلق يبشر بالإنجيل في بلاد كثيرة، فأنار أهلها بالإيمان ثم عمدهم. وأخيراً عاد إلى مسقط رأسه أثينا وطقف يعلم فيها بالمسيحية، فقبضوا عليه وعذبوه بأنواع كثيرة ثم طرحوه في النار. فقال إكليل الشهادة.

thus, he received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.

## 2. The Departure of St. Gregory, the Theologian

On this day also of the year 107 of the martyrs, 391 AD, St. Gregory the Nazianzus, the Theologian, departed. He was the son of Gregory, bishop of Nazianzus.

This saint was born in 328 AD, in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. When he became a young man, his father sent him to schools in Caesarea of Cappadocia, Caesarea of Palestine, then in Alexandria, and finally in Athens. He learned logic, poetry, philosophy, rhetoric, and theological subjects. He spent twelve years studying, during which he befriended St. Basil the Great. They both agreed on a life of devotion and monasticism.

When Gregory went back to his homeland, he assisted his father in pastoral care, for he had become old. His father ordained him a priest in the year 361 AD. When St. Basil was consecrated archbishop of Caesarea of Cappadocia, he consecrated Gregory as a Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea, in the year 372 AD. Nevertheless, he could not go to his parish, for the parish was under dispute between St. Basil and the bishop Anthimus of Tyana. The soldiers of the Arian Emperor Valens prevented Gregory from entering his parish.

He returned to Nazianzus to assist his father in his episcopal duties. After the departure of his father in the year 374 AD, he went to a monastery for worship and contemplation for five years. Then he went to Constantinople in the year 379 AD, for the Orthodox congregation urged him to come for the Arians had troubled them with their corrupt teachings. In Constantinople, he returned many of the Arians to the Orthodox faith.

The intention was to confirm him a patriarch for Constantinople, but when the Second Ecumenical Council, which assembled there in 381 AD, those who were assembled in the council, studied the nomination. The Egyptian delegation objected to this nomination, for he was previously consecrated bishop for another parish. He left Constantinople after bedding the bishops and congregation farewell in a very moving letter.

Then he went back to Nazianzus to oppose the

بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس اغريغوريوس الثيولوجوس وفيه أيضاً من سنة 107 للشهداء، سنة 391 ميلادية، تنيح القديس اغريغوريوس النزينزي الناطق بالإلهيات. وهو ابن اغريغوريوس أسقف نزينز.

ولد هذا القديس سنة 328 ميلادية، في بلدة إريانز من مقاطعة نزينز. ولما بلغ سن الشباب، أرسله والده إلى مدارس قيصرية الكبادوك ثم إلى الإسكندرية ثم إلى أثينا. فتعلم المنطق والشعر والفصاحة والفلسفة والعلوم اللاهوتية وقد أمضى في ذلك اثنتي عشرة سنة، صادق خلالها القديس باسيليوس الكبير واتفق كلاهما على حياة التكريس.

ولما رجع اغريغوريوس إلى وطنه، ظل يساعد أباه في أعمال الرعاية لأنه كان قد بلغ سن الشيخوخة، فرسمه أبوه قساً سنة 361 ميلادية. ولما ارتقى القديس باسيليوس إلى رئاسة الكهنوت في قيصرية الكبادوك، رسم صديقه اغريغوريوس أسقفاً على سازيما سنة 372 ميلادية، لكنه لم يدخل الإيبارشية لأنها كانت موضع نزاع بين القديس باسيليوس والأسقف أنتيموس ومنعه جنود الإمبراطور فالنس الأريوسي من دخولها.

فعاد إلى نزينز ليسانس أباه في أعمال الأسقفية وبعد نياحة والده سنة 374 ميلادية، مضى إلى دير منفرداً للعبادة والتأمل مدة خمس سنوات. ثم ذهب إلى القسطنطينية سنة 379 ميلادية تحت إلحاح شعبها الأرثوذكسي الذي أتعبه الأريوسيون بتعاليمهم الفاسدة. وهناك رد كثيرين من الأريوسيين إلى الإيمان المستقيم.

وكانت النية تتجه إلى تثبيته بطريكاً على القسطنطينية، ولكن لما اجتمع المجمع المسكوني الثاني عام 381 ميلادية، بحث المجتمعون هذا الأمر فأعرض الوفد المصري على هذا بسبب أنه سبقت رسامته على إيبارشية أخرى. فترك القسطنطينية بعد أن ودع الأساقفة والشعب بخطاب مؤثر للغاية.

وذهب إلى نزينز ليقاوم بدعة أبوليناريوس.

heresy of Apollinaris. Later on, he lived in seclusion in Arianus, his birthplace, along with some hermits. He composed many articles contra Arians and other heresies. He also composed five theological orations on the Divinity of The Logos, which earned him the title "The Theologian." The Gregorian Liturgy is also attributed to him. Finally, he was reposed in The Lord.  
May the blessing of his prayers be with us all. Amen.

### 3. The Departure of St. Gregory the monk

On this day also, St. Gregory the monk, departed. This saint was the son of pious, Christian and exceedingly rich parents from one of the cities of Upper Egypt. They cared greatly to teach him every virtue. They educated him in the art of rhetoric, medicine and also taught him the Church subjects. Later on, they took him to father Abba Isaac, bishop of their city, who ordained deacon.

Gregory inclined to seclusion since his young age. He used to pay many visits to Abba Pachomius (Pakhom), of the Koinonia. Later on, he became a monk under the guidance of Abba Pachomius. He advanced greatly in the way of righteousness for 13 years.

When St. Macarius, the Alexandrian, came to visit the Cenobitic monasteries, Gregory asked St. Pachomius to permit him to go back with St. Macarius to the Mount of Kellia (Qualali, the Cells). He dwelt with St. Macarius for two years. Later on, he took the permission of St. Macarius and dug out a small cave for himself in the mountain, where he dwelt for seven years. He used to visit St. Macarius twice a year, on the feasts of Nativity of our Lord and on His Holy Resurrection, to consult him in his spiritual fight.

When he completed his good strife, the angel of The Lord informed him that after three days, he would depart from the world. St. Gregory called the elders of the desert, bade them farewell and departed in peace on the third day.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

وبعدها انفرد في أريانس مع بعض النساك حيث ألف رسائل عديدة ضد الأريوسية وغيرها من الهرطقات. وتلقبه الكنيسة بالثيولوجوس، أي الناطق بالإلهيات، بسبب عظاته اللاهوتية العميقة. كما أنه ينسب إليه القداس الغريغوري. أخيراً رقد في الرب. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس اغريغوريوس الراهب وفيه أيضاً تنيح القديس اغريغوريوس الراهب. كان هذا القديس من بلاد الوجه القبلي وقد ولد من أبوين مسيحيين من ذوي الثروة. فأدباه بكل أدب وعلماه علوم الفصاحة والطب. ثم ثقفاه في علوم الكنيسة. وبعد ذلك قدماه للأب الأسقف الأنبا إسحق، أسقف بلدهما، فرسمه شماساً. ومنذ حداته كان يميل إلى الوحدة، لذلك كان يداوم على زيارة الأنبا باخوميوس، أب الشركة. وبعد قليل ترهب عند القديس باخوميوس وسار في طريق الفضيلة بكل قوة، لمدة ثلاثة عشرة سنة. بعد ذلك جاء القديس مكاريوس الاسكندري لزيارة الأديرة الباخومية، وعند رجوعه طلبه منه الراهب اغريغوريوس أن يمضي معه إلى جبل القلاي، فمكث عنده سنتين. وبعد ذلك استأذن من القديس مكاريوس وحفر لنفسه مغارة صغيرة في الجبل، مكث فيها سبع سنوات. وكان يزور القديس مكاريوس مرتين في السنة، في عيدي الميلاد والقيامة ليسترشد فيما يعينه على جهاده الروحي. ولما أكمل جهاده الحسن، أعلمه ملاك الرب بانتقاله بعد ثلاثة أيام. فدعا شيوخ البرية وودعهم وتنيح بسلام في اليوم الثالث. 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 κ: τ, ε	Psalm 21: 3, 5	المزمور 20: 3, 5
<p>Χε ακερωροπ εροϋ θεν νιςμοϋ ητε τεκμετχριστος: ακχω ριζωϋ ηουτχλου εβολ θεν οτωνι εϋταιηοϋτ: οτνιωϋ πε πεϋωοϋ θεν πεκνοθεμ: οτωνοϋ νεμ οτνιωϋ μμετσαιε εκεχαϋ ριζωϋ. <b>Αλληλοια.</b></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. <b>Alleluia.</b></p>	<p>أدركته ببركات صلاحك، ووضعت على رأسه إكليلاً من حجر كريم، مجده عظيم بخلاصك، مجداً وبهاءً عظيماً جعلت عليه. <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>Οτἀναστωσις εβολ θεν πιερασσελιον εθοταβ κατα λουκαν ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>Λουκαν ι: α - κ</b></p>	<p><b>Luke 10: 1 - 20</b></p>	<p><b>لوقا 10: 1 - 20</b></p>
<p>Μενενσα ναι δε α Πβοις οτωνε ηκεϋβε εβολ: οτοϋ αϋοτοροποϋ ηϋβε εναϋ εβολ θαϋωϋ εδοτην εβακι νιβεν νεμ μαι νιβεν εναϋναϋε ερωοϋ.</p> <p>Ηαϋω δε υμοϋς νωοϋ πε ρε πιωϋδ μεν οτνιωϋ πε ηιερατης δε</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;</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ اثْنَيْنِ اثْنَيْنِ أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ حَيْثُ كَانَ هُوَ مُزْمِعاً أَنْ يَأْتِيَ.</p> <p>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ</p>

θανκοῦσι νε: τωβθ οὔν ἠΠβοις  
ἠπιωσθ θοπωσ ἠτεφθιοῦ  
ἠθανερσατης ἐβολ ἠπεφωσθ.

Ἰαυε νωτεν θηππε ἄνοκ  
†οτωρπ ἠμωτεν ἠφρη† ἠθανθιθβ  
θεν ἠμη† ἠθανοῦωνυ.

Ἰπερχει ἠνοῦαοῦ ἠοῦδε πηρα  
οῦδε θωοῦ ἠοροθ ἠπερερασπαζεσθ  
ἠθλι θι φῆωιτ.

Πηι δε ετετενναυε νωτεν ἐδοῦν  
ἐροφ αχοσ ἠωροπ γε †θιρηνη ἠπαιηι.

Οτοθ εῶωπ ἐπῶηρι ἠτε †θιρηνη  
ἠμαγ τετενθιρηνη εσεῦτον ἠμοσ  
ἐθρη ἐχωφ: εῶωπ δε ἠμον  
τετενθιρηνη εσεκοτς ἐρωτεν.

Ἰωπι δε θεν πηι ἐτε ἠμαγ  
ἐρετενοῦωμ οτοθ ἐρετενω ἠνηετε  
ἠτωοῦ: πηερσατης ταρ ἐμῆπυα  
ἠπεφβεχε: ἠπεροῦτεβ ἐβολ θεν  
οῦηι ἐοῦηι.

Οτοθ †βακι ἐτετενναυε νωτεν  
ἐδοῦν ἐροσ οτοθ ἠτοῦεπ θηνοῦ  
ἐρωοῦ οτωμ ἠνηετοῦηαχαγ  
θαρωτεν.

Οτοθ νηετωωηι ἠθητς ἀριφαθρι  
ἐρωοῦ: οτοθ ἠχοσ νωοῦ γε αςθωητ  
ἐρωτεν ἠχε †μετοῦρο ἠτε φηοῦ†.

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.

And heal the sick there,  
and say to them, ‘The  
kingdom of God has come  
near to you’.

الْحَصَادِ أَنْ يُرْسِلَ فَعَلَّةً إِلَى  
حَصَادِهِ

إذْهَبُوا. هَا أَنَا أُرْسِلُكُمْ مِثْلَ حُمَلَانَ  
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 ابْنٌ السَّلَامِ يَجِلُّ  
سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ  
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
مُسْتَحَقٌّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ  
إِلَى بَيْتٍ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَاشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ.

†βακι δε ετετενναυε νωτεν  
εδουνη ερος οτος ητορωτεμυεπ  
θηνοτ ερωστ αυωινη εβολα δεν  
νεσπλατια αυος.

Χε πικεωωυ εταρωτωι ενεν  
βαλαυα εβολα δεν τετενβακι  
τεννανερω νωτεν εβολα: πληνη φαι  
αριεμι ερωγ γε ασδωντ ηνε  
†μετορω ητε φηνοτ†.

†χω δε αυμος νωτεν γε ογον  
οτωτον ναωωπι ησοδουα δεν  
πιερωστ ετε αυαυ ερωτε †βακι ετε  
αυαυ.

Οτοι νε Χωραζιν: οτοι νε  
Βηθσαιδα γε ηερηι δεν †ρωος ευ  
†σιδων ενε αρωωπι ηνε ναιου  
εταρωωπι δεν θηνοτ νε ισ θηει  
αυερμετανουιν ευρωμι δεν ουσοκ νεμ  
ουκερωι.

Πληνη †ρωος νεμ †σιδων ογον  
οτωτον ναωωπι νωστ δεν †κρισι  
ερωτερωτεν.

Οτος ηθο ζωι Καφαρναου μη  
τεραβισι ψα εερηι ετφε σεναθεβιδ ψα  
επεσχη εαυεν†.

Φηετωτεμ ηνωτεν αρωτεμ  
ησωι: οτος φηετωωυ αυωτεν

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.

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

وَآيَةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلُواكُمْ  
فَاخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

حَتَّى الْعِبَارُ الَّذِي لَصِقَ بِنَا مِنْ  
مَدِينَتِكُمْ نَنْفُضُهُ لَكُمْ. وَلَكِنْ اعْلَمُوا  
هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ  
اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُودُومَ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لِتِلْكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا كُورَازِينَ. وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي  
صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةِ  
فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمَسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لَكُمْ

وَأَنْتِ يَا كَفَرْنَاخُومَ الْمُرْتَفَعَةَ إِلَى  
السَّمَاءِ سَتُهْبَطِينَ إِلَى الْهَآوِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يَرُدُّكُمْ يَرُدُّنِي وَالَّذِي  
يُرُدُّنِي يُرُدُّنِي الَّذِي أَرْسَلَنِي.»



αφωγω υμιοι: φη δε ετρωγω υμιοι  
υφμεταεταοιοι.

Αυταεθο δε ηχε πεωβε δεν  
οτραωι ετρω υμοε εε Πβοιε  
νικεδεμων σεβνο ηνωοτ ναν δεν  
Πεκραν.

Πεχαε δε νωοτ εε αινατ  
εεπαταναε εαερει εβολ δεν τεφε  
υφρητ ηνοεεεβρηε.

Εηπε αιτ νωτεν υπιερωωι  
εεωμι εεεν εανεοε νεμ εανεβλη νεμ  
εεεν τρωμ τηρε ητε πιεαει: οτοε  
ηνεεεβι εηνοτ ηεονε ηεελι.

Πλην υπερραωι δεν φαι εε  
ηιπνεεμα σεβνο ηνωοτ νωτεν: ραωι  
δε ηθοε εε νετενραν σεεεηνοτ δεν  
ηιφηοτ.

*Πιωοτ φα Πεννοττ πε ωα ενεε  
ητε ηι ενεε: αμην.*

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.*

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا  
رَبُّ حَتَّى الشَّيَاطِينُ تَخْضَعُ لَنَا  
بِاسْمِكَ».

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطاً  
مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لَتَدُوسُوا  
الْحَيَّاتِ وَالْعَقْرَابَ وَكُلَّ قُوَّةِ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ افْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ».

*والمجد لله دائماً.*

# Katameros Readings for the 25<sup>th</sup> Day of Tout

## قطمارس قراءات اليوم الخامس والعشرون من شهر توت المبارك

### COTXOY T TIOY NÈZOOY ÀΠIÀBOY ΘWOYT

#### ΡΟΥΣΙ

#### Vespers Psalm مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρΔ: Η	Psalm 105: 14, 15	المزمور 104: 8
<p>Υπερχα ρωμι ἐβιτοϋ ἵζονς: οτοϑ αϑσοϑι ἵζανοϋρωϋν ἐϑρηι ἐζωϋ: ζε ἠπερβινεμ ναχριστος: οτοϑ ἠπερπετρωϋ 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، قائلًا: "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 ἐβολ ζεν πιερασσελιον εθοϋαβ κατα λουκαν ασιϋϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ΙΑ: ΛΖ - ΝΑ</p>	<p>Luke 11: 37- 51</p>	<p>لوقا 11: 37 - 51</p>
<p>Εταϑσαζι δε αϑτρω ἐροϑ ἵζε οϋϑαρισεϋ ϑοπως ἵτεϑοϋωμ ζατοϑϑ</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 يَتَكَلَّم سَأَلَهُ فَرِيسِيٌّ أَنْ يَتَعَدَّى عِنْدَهُ فَدَخَلَ وَاتَّكَأ.</p>

οτοϑ εταϑυε δε εδοτην αϑρωτεβ.

ΠιΦαριϑεοϑ δε εταϑινατ  
αϑερϑφηρι ϑε μπεϑιδιωμϑ ηϑορπ  
δοδενη πιοτωμ.

Πεϑαϑ δε ναϑ ηϑε Πβοιϑ ϑε τνοτ  
ηνωτην δο ηιΦαριϑεοϑ τετενητοϑβο  
ϑαβολ μπιαφοτ νεμ πιβιναϑ: ϑαδοτην  
δε μμωτην μερ ηεωλεμ νεμ  
πονηρια.

Πιατρητ μη φη αν εταϑθαμιε  
ϑαβολ ηθοϑ οη αϑθαμιε ϑαδοτην.

Πληη ηηετωοπ μηιτοτ  
εθυμετηνητ οτοϑ ιϑ ϑωβ ηιβεν  
ϑετοϑβηοττ ηωτην.

Αλλα οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηνητ μφρεμητ μπιαδιν ηϑοι νεμ  
πιβαϑοτωϑ νεμ οτοτ ηιβεν: οτοϑ  
τετηνηϑω ηνωτην μπιϑαπ νεμ  
τϑαϑαπη ητε Φηοττ: ηαι δε ηαϑμπεϑα  
ητετηηαιτοτ οτοϑ ηικεϑωοτηη  
ητετηηεμϑατ ηϑα θηηοτ.

Οτοι ηωτην ηιΦαριϑεοϑ ϑε  
τετηημει ηηηωορπ μμηνϑεμϑι δεη  
ηιϑηηαϑωϑη νεμ ηιαϑαϑμοϑ δεη  
ηιαϑωρα.

Οτοι ηωτην ηιϑαδο νεμ ηιΦαριϑεοϑ  
ηηωοβι ϑε τετηηοι μφρητ ηηηιμϑατ

When the Pharisee saw it, he marveled that He had not first washed before dinner.

Then The Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.

Foolish ones! Did not He who made the outside make the inside also?

But rather give alms of such things as you have; then indeed all things are clean to you.

But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men

وَأَمَّا الْفَرِيسِيُّ فَلَمَّا رَأَى ذَلِكَ تَعَجَّبَ أَنَّهُ لَمْ يَغْتَسِلْ أَوْ لَا قَبْلَ الْعَدَاءِ.

فَقَالَ لَهُ الرَّبُّ: «أَنْتُمْ الْآنَ أَيُّهَا الْفَرِيسِيُّونَ تَنْقُونَ خَارِجَ الْكَاسِ وَالْقَصْعَةِ وَأَمَّا بَاطِنُكُمْ فَمَمْلُوءٌ اخْتِطَافًا وَخُبْرًا.

يَا أَغْيَاءَ الْبَيْسِ الَّذِي صَنَعَ الْخَارِجَ صَنَعَ الدَّاخلِ أَيْضًا؟

بَلْ أَعْطُوا مَا عِنْدَكُمْ صَدَقَةً فَهُوَ ذَا كُلِّ شَيْءٍ يَكُونُ نَقِيًّا لَكُمْ.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْفَرِيسِيُّونَ لِأَنَّكُمْ 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.»

ἐτενσεοτωνη ἐβολ ἀν οτοη νιρωμι  
εομοϋι ριζωοτ ἵκεεμι ἀν.

Διῆροτῶ ἵνε οται ἵνινομικος  
περαϋ ναϋ ρε πιρεϋτῆβω ναι εκρω  
ἡμωοτ εκτῶωϋ ἡμοη ρωη.

Πθοϋ Δε περαϋ ρε ἵθωτεη ρωτεη  
ῥα ἵνινομικος οτοη νωτεη ρε  
τετενταλο ἵθανετφωοτῖ εϋμοκῆ  
ἵηιτοτ ἕξεν νιρωμι: οτοη ἵθωτεη  
τετενδῖ νεμ νηετφωοτῖ ἀν ἵοται  
ἵνετετηβ.

Οτοη νωτεη ρε τετενκωτ  
ἵνιἡρατ ἵτε νιπροφητηϋ: νετενιοτ  
Δε ἀρῥοθοβοτ.

ῥαρα τετενερμεερε οτοη  
τετεντῶατ ἕξεν νιῥβηοτῖ ἵτε  
νετενιοτ: ρε ἵθωοτ μεη ἀρῥοθοβοτ:  
ἵθωτεη Δε τετενκωτ ἵνοτῶρατ.

Εῥβε φαῖ ἀτκεσοφῖα ἵτε φνοττ  
ροϋ ρε τῆαοτωρη ραρωοτ  
ἵθανἵπροφητηϋ νεμ ῥαν ἀποστολοϋ:  
οτοη εϋεῥωτεβ ἐβολ ἵῥητοτ οτοη  
εϋεῥοϋ ἵκωοτ.

ῥινα ἵκεβῖ ἡπεμἡϋωϋ ἡπῆνοϋ  
ἵνιπροφητηϋ τηροτ ἕταρφονϋ ἐβολ  
ικϋεν τῆκαταβολη: ἡπικκομοϋ ἵτοτϋ  
ἵταιϋεηῶ.

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 عَسِيرَةً الْحَمْلَ وَأَنْتُمْ لَا تَمَسُّونَ 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.

Ιςχεν π̅ςνοϋ ἠ̅Αβελ̅ ὡα̅ π̅ςνοϋ  
 ἠ̅Ζαχαριας̅ π̅ϋηρι̅ ἠ̅Βαραχιας̅:  
 φ̅η̅ε̅τα̅ν̅τα̅κοϋ̅ ο̅ν̅τε̅ πι̅α̅ν̅ε̅ρ̅ϋ̅ω̅ου̅ϋ̅ι  
 νε̅μ̅ πι̅νι̅: σε̅ †̅ζ̅ω̅ ἠ̅μο̅ο̅ς̅ νε̅ω̅τε̅ν̅ ζ̅ε̅  
 σε̅να̅κ̅ω̅†̅ ἠ̅ς̅ω̅ϋ̅ ἠ̅το̅το̅ς̅ ἠ̅ται̅ζει̅νε̅λ̅.

*Πῶσος φα Πεννοσ† πε ὡα̅ ἐνε̅ε̅  
 ἠ̅τε̅ νι̅ ἐνε̅ε̅: ἁ̅μ̅η̅ν̅.*

from the blood of Abel  
 to the blood of Zechariah  
 who perished between the  
 altar and the temple. Yes, I  
 say to you, it shall be  
 required of this generation.

*Glory be to God forever.*

مَنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي  
 أَهْلَكَ بَيْنَ الْمَذْبُوحِ وَالْبَيْتِ. نَعَمْ  
 أَقُولُ لَكُمْ: إِنَّهُ يُطَلَبُ مِنْ هَذَا  
 الْجِيلِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

**From the Psalms of our teacher David the Prophet  
 and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
 المقدسة تكون معنا. آمين.

Ψαλμος̅ τω̅ Δα̅νι̅δ̅ ρ̅λ̅: ἰβ̅, κ̅ϛ̅

Psalm 105: 26, 27, 45

المزمور 104: 12، 26

Δ̅ε̅ϋ̅ο̅ϋ̅ω̅ρη̅π̅ ἠ̅μ̅ω̅ν̅ς̅η̅ς̅ πε̅ϋ̅β̅ω̅κ̅:̅ νε̅μ̅  
 Δ̅α̅ρ̅ων̅ φ̅η̅ε̅τα̅ϋ̅ο̅τ̅π̅ε̅:̅ α̅ϋ̅χ̅ω̅ ἠ̅ζ̅η̅το̅ϋ̅  
 ἠ̅ν̅νι̅ς̅α̅ζ̅ι̅ ἠ̅τε̅ νε̅ϋ̅μ̅η̅ν̅ι̅ νε̅μ̅ νε̅ϋ̅ϋ̅φ̅η̅ρι̅:  
 ζ̅ο̅π̅ω̅ς̅ ἠ̅το̅ν̅α̅ρ̅ε̅ζ̅ ἐ̅νε̅ϋ̅μ̅ε̅θ̅μ̅η̅:̅ ο̅ν̅ο̅ε̅  
 ἠ̅το̅ν̅κ̅ω̅†̅ ἠ̅ς̅α̅ πε̅ϋ̅νο̅μ̅ο̅ς̅. Ἀ̅λ̅λ̅η̅λ̅ο̅υ̅α̅.

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 θ̅ε̅ν̅  
 πι̅ε̅ρα̅ς̅ς̅ε̅λ̅ι̅ον̅ ε̅θ̅ο̅ν̅α̅β̅ 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 ΕΥΒΟΟΙ ΣΑΠΣΑ ΜΜΑΥΑΤΟΥ.

ΟΤΟΣ ΑΥΨΟΒΤΥ ΝΧΕΡΕΒ ΑΠΟΥΜΘΟ  
ΟΥΟΣ Α ΠΕΥΣΟ ΕΡΟΥΩΙΝΙ ΑΦΡΗΤ ΑΦΡΗ:  
ΝΕΥΣΒΩΣ ΔΕ ΑΥΟΥΒΑΥ ΑΦΡΗΤ  
ΑΠΟΥΩΙΝΙ.

ΟΤΟΣ ΖΗΠΠΕ ΑΥΟΥΝΟΥΟΥ ΕΡΟΥ ΝΧΕ  
ΑΥΟΥΣΗΣ ΝΕΜ ΗΛΙΑΣ ΕΥΣΑΧΙ ΝΕΜΑΥ.

ΑΥΕΡΟΥΩ ΔΕ ΝΧΕ ΠΕΤΡΟΣ ΠΕΧΑΥ  
ΝΙΗΣΟΥΣ ΧΕ ΠΑΒΟΙΣ ΝΑΝΕΣ ΝΑΝ  
ΝΤΕΝΨΩΠΙ ΑΠΑΙΜΑ: ΧΟΥΩΥ  
ΝΤΕΝΘΑΜΙΟ ΝΨΟΥΜΤ ΝΣΚΥΤΗ ΝΠΑΙΜΑ  
ΟΥΙ ΝΑΚ ΝΕΜ ΟΥΙ ΑΥΟΥΣΗΣ ΝΕΜ ΟΥΙ  
ΝΗΛΙΑΣ.

ΣΟΥΤΕ ΕΥΣΑΧΙ ΙΣ ΟΥΒΗΠΙ ΝΟΥΩΙΝΙ  
ΑΣΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΥΟΣ ΙΣ ΟΥΣΜΗ  
ΑΣΨΩΠΙ ΕΒΟΛ ΘΕΝ ΤΒΗΠΙ ΕΣΧΩ ΑΜΟΟ  
ΧΕ ΦΑΙ ΠΕ ΠΑΨΗΡΙ ΠΑΜΕΡΠΤ ΦΗΕΤΑ  
ΤΑΨΥΧΗ ΤΜΑΤ ΝΘΗΤΥ ΣΩΤΕΜ ΝΣΩΥ.

ΟΤΟΣ ΕΤΑΥΣΩΤΕΜ ΝΧΕ ΝΙΜΑΘΗΤΗΣ  
ΑΥΘΕΙ ΕΞΕΝ ΝΟΥΣΟ ΟΥΟΣ ΑΥΕΡΣΟΥΤ  
ΕΜΑΨΩ.

ΟΤΟΣ ΑΥΙ ΘΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ  
ΑΥΒΙΝΕΜΟΥΟΥ: ΠΕΧΑΥ ΝΩΟΥ ΧΕ ΤΕΝ

Now after six days  
Jesus took Peter, James, and  
John his brother, led them  
up on a high mountain by  
themselves;

and He was transfigured  
before them. His face shone  
like the sun, and His clothes  
became as white as the  
light.

And behold, Moses and  
Elijah appeared to them,  
talking with Him.

Then Peter answered  
and said to Jesus, "Lord, it  
is good for us to be here; if  
You wish, let us make here  
three tabernacles: one for  
You, one for Moses, and  
one for Elijah."

While he was still  
speaking, behold, a bright  
cloud overshadowed them;  
and suddenly a voice came  
out of the cloud, saying,  
"This is My beloved Son, in  
whom I am well pleased.  
Hear Him!"

And when the disciples  
heard it, they fell on their  
faces and were greatly  
afraid.

But Jesus came and  
touched them and said,

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ  
وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ  
إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ  
وَجْهَهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ  
بَيَضَاءَ كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ  
يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا  
رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ  
شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَطَالٍ لَكَ  
وَاحِدَةً لِمُوسَى وَاحِدَةً وَإِيلِيَّا  
وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ  
ظَلَّتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ  
قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي  
بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا.»

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى  
وُجُوهِهِمْ وَخَافُوا جِدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:  
«قُومُوا وَلَا تَخَافُوا.»

θηνοῦ ὑπερβροῦ.

Ἐταῦται Δε ἠνοῦβαλ ἐπῶσι  
ὑποῖναῦ ἐξλι ἐβηλ ἐλχοῦς  
ὑμαῖτατ.

Οὔτος εἰρηνοῦ ἐπεσῆτ ἐβὼλ εἶχεν  
πιτῶοῦ ἀφρονεῖν νῶοῦ ἦξε Ἰησοῦς  
εἰσῶ ὑμοσ κε ὑπερταμε ἐλι  
ἐπιζοραμα ὡα τε Πῶηρι ὑΦρωσι  
τωνεῖ ἐβὼλ θεν νηθεμῶοῦτ.

*Πῶοῦ φα Πεννοῦτ πε ὡα ἐνεε  
ἦτε 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

### Ἐπιστολὴ ἵτε πενσαῶ Παῦλοσ Πιᾶποστολοσ

Παῦλοσ φῶβωκ ὑΠενδοισ Ἰησοῦς  
Πιχριστοσ: πιᾶποστολοσ εἰθαρεμ:  
φῆεταῦθαῶεῖ ἐπιζῶεννοῦεῖ ἦτε  
Φνοῦτ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.

**Ἐεβρεοσ ἰᾶ: ἰζ - κζ**

**Hebrews 11: 17 - 27**

**العبرانيين 11: 17 - 27**

Ἦεν οῦναεῖτ Ἀβρααμ ἀϕῖνι  
ἦλσαακ ἐρῆνι εἰεπιραζῖν ὑμοσ: ἀϕῖνι  
ὑπερῶηρι ὑμαῖτατ ἐρῆνι ἦξε  
φῆεταῶεῖπ νῶωῦ ἐροε.

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 γε δεν Ισαακ  
ερέθαρεμ ούζροχ νακ.

Οτοε αεμοκυεκ γε οτον υ̅ψου  
μ̅Φνοϋ† ε̅τογνοεϋ ε̅βολ δεν  
νηκεεμωοϋ†: ε̅βε φαι αεβιτϋ δεν  
οϋπαρβολη.

Ηεν οϋναεϋ† ε̅βε ηνεθναωπι  
αερεμοϋ ἵνε Ισαακ ε̅λακωβ νεμ Ησαϋ.

Ηεν οϋναεϋ† Ιακωβ εϋναμοϋ  
αερεμοϋ ε̅φοται φοται ἵνενωηρι  
ἵλωσχηφ: οτοε αερωωϋ† ε̅ρηι ε̅ξεν  
ε̅θηεϋ μ̅πεεϋψωτ.

Ηεν οϋναεϋ† Ιωσχηφ εϋναμοϋ  
αερεφεμεϋ ἵπξινη ε̅βολ ἵνενωηρι  
μ̅Πισραηλ οτοε αερονεεν ε̅βε  
νεεκαε.

Ηεν οϋναεϋ† Οωϋσχηε ε̅ταγεμαεϋ  
αϋχοπεϋ ἵψουμ ἵαβοτ ἵνε νεειοϋ† γε  
αϋναϋ ε̅πα̅λοϋ γε οταετιοε πε: οτοε  
μ̅ποϋερεοϋ δα̅τεη μ̅πιεωπ ἵτε  
πεϋρο.

Ηεν οϋναεϋ† Οωϋσχηε ε̅ταεϋρνωϋ†  
αεϋωλ ε̅βολ ε̅ϋτεμεεροϋμοϋ† ε̅ροεϋ  
γε πεϋηρι ἵτε τεϋεϋρι μ̅Φαραω.

Οαλλον ε̅αερωωϋ ε̅ϋεπ εμκαε  
νεμ πιλαοε ἵτε Φνοϋ† ε̅εροτε  
ἵτεεβιμη δεν φνοβι περοε οϋχοϋ.

of whom it was said, “In  
Isaac your seed shall be  
called,”

concluding that God  
was able to raise him up,  
even from the dead, from  
which he also received him  
in a figurative sense.

By faith Isaac blessed  
Jacob and Esau concerning  
things to come.

By faith Jacob, when he  
was dying, blessed each of  
the sons of Joseph, and  
worshiped, leaning on the  
top of his staff.

By faith Joseph, when  
he was dying, made  
mention of the departure of  
the children of Israel, and  
gave instructions  
concerning his bones.

By faith Moses, when  
he was born, was hidden  
three months by his parents,  
because they saw he was a  
beautiful child; and they  
were not afraid of the king’s  
command.

By faith Moses, when  
he became of age, refused  
to be called the son of  
Pharaoh’s daughter,

choosing rather to suffer  
affliction with the people of  
God than to enjoy the  
passing pleasures of sin,

الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى  
لَكَ نَسْلٌ».

إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ  
مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ  
أَخَذَهُ أَيْضًا فِي مِثَالٍ.

بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ  
وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.

بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ  
كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ  
عَلَى رَأْسِ عَصَاهُ.

بِالْإِيمَانِ يُوسُفُ عِنْدَ مَوْتِهِ ذَكَرَ  
خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ  
جِهَةِ عِظَامِهِ.

بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ  
أَبَوَاهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا  
الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ  
الْمَلِكِ.

بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ  
يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.

مُفَضِّلًا بِالْأُخْرَى أَنْ يُدَلَّ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيٌّ  
بِالْخَطِيئَةِ.



Εαφχα πῶωυ ἠΠιχριστε ἵτοτε  
 χε οὔμετραμὰ ἐνάδς τε ἐζοτε  
 νιάζωρ ἵτε Χημ: ναφχοῦτ ταρ  
 ἐβολ πε δατῆν ἠπιωεβιὲ βεχε.

Ἢεν οὔναζτ αφχα Χημ ἵνωφ  
 ἠπεφερζοτ δατῆν ἠπιῶβον ἵτε  
 ποῦρο: παθνατ ταρ ἐροφ ναφμοῦν  
 ἐροφ ἠφῆρητ ἵοται εφνατ ἐροφ.

*Πῆμοτ ταρ νεμωτεν νεμ  
 τῆρηνη ενσοπ: χε ἰμην εσεῶωπι.*

esteeming the reproach  
 of Christ greater riches than  
 the treasures in Egypt; for  
 he looked to the reward.

By faith he forsook  
 Egypt, not fearing the wrath  
 of the king; for he endured  
 as seeing Him who is  
 invisible.

*The grace of God the  
 Father be with you all.  
 Amen.*

حَاسِباً عَارَ الْمَسِيحِ غَنَىٰ  
 مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
 إِلَى الْمَجَازَاةِ.

بِالِإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ  
 مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ  
 يَرَى مَنْ لَا يَرَى.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δῆν πε πῆνατ  
 ἵἐπιστολῆ ἵτε πενιωτ Πετρος.  
 Δμην. Ναμενρατ.

**Ἢ Πετρος ἰ: ἰθ - Ἢ: ἵ**

Οῦοζ ἠταχρηοῦτ ἵτοτεν ἵχε  
 πῆαζι ἵτε ἵπροφῆτης φαι ἐτε κλωσ  
 τετενρα ἠμοσ ἐρετεντῆθῆτεν ναφ  
 ἠφῆρητ ἵοτδῆβς εφροῦωινι δῆν οῦμα  
 ἵχακι ῶατεροῦωνῆ ἐβολ ἵχε  
 πῆζοοτ: οῦοζ πῆρωινι ῶαφῶαι  
 ἵτεφῆρι δῆν νετενζητ.

Φαι Δε ἵῶορπ ἀριέμῃ ἐροφ χε  
 ἵπροφῆτιὰ ἵβεν ἵτε ἵτῆραφῆ: ναρε  
 ποῦβωλ ῶοπ ἐβολ ζῆτοτοῦ ἠματ

The Catholic epistle of  
 the Second Epistle of our  
 father St. Peter. May his  
 blessings be with us all.  
 Amen. My beloved.

**2 Peter 1: 19 - 2: 8**

And so we have the  
 prophetic word confirmed,  
 which you do well to heed  
 as a light that shines in a  
 dark place, until the day  
 dawns and the morning star  
 rises in your hearts.

Knowing this first, that  
 no prophecy of Scripture is  
 of any private interpretation,

الكاثوليكون من رسالة معلمنا  
 بطرس الثانية، بركته المقدسة  
 تكون معنا. آمين. يا احبابي.

**2 بطرس 1: 19 - 2: 8**

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ  
 أُثْبِتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ  
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ  
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ  
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي  
 قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوَّلًا: 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  
ἠφῶρωϋ ἵερῆι Πῖπνεῦμα εῶσῶβ.

Ἀρωπι Δε ἵνε εἰρηπρωφῆτῆς  
ἵνωϋ ἵερῆιθεν πῖλαοσ: ἠφῆρῆ ὀν  
ἐτοῖρωωπιθεν ῆνωϋ ἵνε  
εἰρηρῆρῆβ ἵνωϋ: ναι ἐτοῖρωῖνι  
ἐδῶρῆ ἵοῖερεσῖ ἵᾶσῶ: ὀτοε φῆρῆβ  
ἐταρῶπο εῖρωλ ἠμορ ἐβὼλ: εῖνῖ  
νωϋ ἵοῖᾶσῶ ἵχωλεμ.

Ὀτοε εἰρηωϋ εῖεωκ ἵσᾶ ἵοῖρωϋ  
ὀτοε ἐβὼλ εἰτοτοῦ εῖεωῖᾶ ἐφῶωῖ  
ἵνε ῆεωμῖ.

Ὀτοε ἵερῆιθεν εἰρηεῖβῖσῶσ  
ἠπῖλαστον ἵσᾶσι εῖερεβῶω  
ἠωωτεν: ναι ἐτε ἵοῖεῖ ἵεῖν εἰ  
ῆκορῆ ἀν: ὀτοε τοῖᾶσῶ εἰρηῖνι ἀν.

ἵεῖ φῶρωϋ ἠρῆρῆσῶ  
ἐνῖασῖελοσ ἵηεταῖερωβῖ: ἀλλὰ  
ἵερῆιθεν εἰρησῖᾶε ἵεῖρωφῶσθεν  
πῖταρταροσ: ἀρῆῖτοῦ εῖρωῖᾶρεε  
ἐρωϋ ἐῖεῖ ὀτοε ἐερωλαζῖν  
ἠωωτοῦ.

Ὀτοε πῖρηεοσ ἵκοσμοσ  
ἠρῆρῆσῶ ἐρωϋ: ἀλλὰ ἐῖωε 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 مَسُوْقِينَ مِنَ الرُّوْحِ  
الْقُدْسِ.

وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءَ  
كَذِبَةً، كَمَا سِيكُونُ فِيكُمْ أَيْضًا  
مُعَلِّمُونَ كَذِبَةً، الَّذِينَ يَدْسُونَ يَدَعِ  
هَلَاكِهِ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي  
اسْتَرَاهُمْ، 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  
يَنعَسُ.

لَا تَهُ إِنْ كَانَ اللّٰه لَمْ يُشْفِقْ عَلَى  
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ  
الظُّلَمِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ  
مَحْرُوسِينَ لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ  
إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلْبَيْرِ إِذْ  
جَلَبَ طُوفَانًا عَلَى عَالَمِ الْفَجَّارِ.

ὡμην ἠκτιριζ ἵτε ἴμεθυμνι ἀφᾶρεθ  
 ἐροϋ: ἀϋῖνι ἵνοκατακλῦτμοσ ἐχεν  
 πικοσμοσ ἵτε νιᾶσεβησ.

Οτοθ νικεπολισ Σοδομα νεμ  
 Σομορρα ἀφροκροθ ἐἀφερκατακρινιν  
 ἠμωοθ: ἐἀφχατ εῖνομοτ ἵνιᾶσεβησ  
 εθναωωπι.

Οτοθ πιθμνι λωτ ἀφναθμεϋ εῖνι  
 ἠμωοϋ ἵκροσ ἐβολ θιτεν ποῖνομοτ  
 εῖθωοθ ἵτε ποῖσινμωϋι εῖτωϋ.

Ἦεν οῖτωμοσ γαρ νεμ οῖτωτεμ  
 ναϋωωπι ἵθρηι ἵθρητοθ ἵχε πιθμνι  
 ἵεθροοθ θᾶτθη ἵεθροοθ: οτοθ  
 ναῖτῆμκαθ ἵνοῖψῖτχη ἵθμνι ἵθρηι  
 θεν θανθβηοῖ ἵᾶνομοσ.

*Ἦασῖνηοθ ἠπερμεπρε πικοσμοσ  
 οῖδε νηετωοπ θεν πικοσμοσ:  
 πικοσμοσ νασινι νεμ τεϋεπιθῖμια: φη  
 δε εῖτιρι ἠφορωϋ ἠφῖνοῖτ 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 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 ἵᾶποστολοσ:  
 ἐρε ποῖνομοθ 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 ιε: κα - κθ

Acts 15: 21 - 29

أعمال 15: 21 - 29

Ὡς ἴσῃς τὰρ ἰσῆεν νῖσενεᾶ  
 ἵαρχεος οὐονταϋ ἵνηετρωῖω ἕμοϋ  
 κατὰ πολῖς ἕεν νῖσῆνασῶσῃ εῖωϋ  
 ἕμοϋ κατὰ Σαββατον νῖβεν.

Ποτε ἀσερδοκῖν ἵνῖαποστολοσ  
 νεμ ἵπρεσβῆτεροσ νεμ ἴεκκλῆσιᾶ  
 τηρσ ἐσωτπ ἵεαρνωμῖ ἐβολ ἵεῆτοϋ  
 εὐοροποϋ ἐτᾶντιοχιᾶ νεμ Παῦλοσ  
 νεμ Βαρναβασ: ἰοῦδασ φῆετομοϋἴ  
 εῖροϋ ρε Βαρσαββασ νεμ Σιλασ  
 εαρνωμῖ ἵεῖσοϋμενοσ ἕεν νῖσῆνοϋ.

Ἀνῆδαῖ ἐβολ εἰτοτοϋ  
 ἵνῖαποστολοσ νεμ ἵπρεσβῆτεροσ  
 ἵνῖσῆνοϋ νῆετϋχῆ ἕεν τᾶντιοχιᾶ νεμ  
 ἴΚυλῖκῖα νεμ ἴΣυρῖα ἵνῖσῆνοϋ  
 νῖεβολ ἕεν νῖεθνοσ ρερετε.

Επιδη ἀνωτεμ ρε εαρνοϋον ἐβολ  
 ἕεν θῆνοϋ ἐταῖ ἐβολ ἀϋῶθερτερ  
 θῆνοϋ εῖφωεῖ ἵνετενψῆϋχῆ ἕεν  
 εαρνωμῖν σαϋῖ ναι ἐτε ἕπενϋοτοϋ.

Ἀσερδοκῖν οῖν ναν ἐανῖ εῖωα  
 εῖροπ ἐσωτπ ἵεαρνωμῖ εὐοροποϋ  
 εαρωτεν νεμ νενᾶσαπητοσ  
 Βαρναβασ νεμ Παῦλοσ.

Εαρνωμῖ ἐαρἴ ἵτοϋψῆϋχῆ ἐεῖρη  
 ἐεεν 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 يكرز به، إذ يُقرأ في المجمع كل سبت.

حينئذ رأى الرسل والمشايع مع كل الكنيسة أن يختاروا رجلين منهم فيرسلوهما إلى أنطاكية مع بولس وبرنابا: يهوذا الملقب برسابا وسيلا رجلين متقدمين في الإخوة.

وكتبوا بأيديهم هكذا: «الرسل والمشايع والإخوة يهدون سلاماً إلى الإخوة الذين من الأمم في أنطاكية وسورية وكيلىكية:

إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تختتنوا وتحفظوا ناموس الذين نحن لم نأمرهم.

رأينا وقد صرنا بنفس واحدة أن نختار رجلين ونرسلهما إليكم مع حبيبينا برنابا وبولس،

رجلين قد بدلنا أنفسهما لأجل اسم ربنا يسوع المسيح.

Πιχριστος.

Ανοτωρι δε ηνοτασ νεμ σιλας:  
ηνωου ζωου ερεταμωτεν εναι ρω  
εβολ ειτεν πιχασι

Ασρανασ γαρ ηπιπνευμα εσοταβ  
νεμ ανον ζωη εϋτεμοταε βαρος  
εχεν θηνου ηζουο: πλην ηαι δεν  
ογανασκη.

Αρεε ερωτεν σαβολ ημωου  
νιρωτ ηδωλον νεμ νιςνοσ εθμωουτ  
νεμ νιωεε νεμ νιπορνια: ηαι  
ερετεναρεε ερωτεν σαβολ ημωου  
ητετενερωε ηκαλωσ: ογχα.

*Πιχασι δε ητε Πβοις ερεμαι οροε  
ερεμασι: ερεμασι οροε ερεταχρο:  
δεη γασια ηεκκλησια ητε Φνορτ:  
αμην.*

We have therefore sent  
Judas and Silas, who will  
also report the same things  
by word of mouth.

For it seemed good to  
the Holy Spirit, and to us, to  
lay upon you no greater  
burden than these necessary  
things:

that you abstain from  
things offered to idols, from  
blood, from things  
strangled, and from sexual  
immorality. If you keep  
yourselves from these, you  
will do well. Farewell.

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَقَدْ أَرْسَلْنَا يَهُودًا وَسَيْلَا وَهُمَا  
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ  
أَنْ لَا نَضْعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ  
هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ  
الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ  
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ.  
كُونُوا مُعَافِينَ».

*لم تنزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 25

سنكسار اليوم الخامس والعشرون من شهر توت

1. The Departure of Jonah, the prophet  
2. The Martyrdom of St. Maurice, the Leader of the  
Theban Legion

### 1. The Departure of Jonah, the prophet

On this day, the prophet Jonah, the son of Amittai, from the tribe of Zebulun, departed. He was from Gath Hopher, a town nearby Nazareth of Galilee. He was during the reign of Jeroboam II, the king of Israel who reigned from 783 to 743 BC. According to the Jewish tradition, it was said that he was the son of the widow of Zar-e-phath whom Elijah the Prophet had raised from the dead. The name Jonah is derived from the

1. تذكارة نياحة يونان النبي  
2. استشهاده القديس موريس قائد الفرقة  
الطبيبة

1. تذكارة نياحة يونان النبي  
في مثل هذا اليوم تنيح النبي يونان بن أمتاي  
من سبط زبولون وهو من جت حافر بالقرب من  
الناصره بالجليل. وكان في أيام يربعام الثاني  
ملك إسرائيل الذي ملك بين 783 - 743 ق.م،  
ويقول عنه تقليد اليهود أنه ابن أرملة صرفة  
صيدا الذي أقامه إيليا النبي من الموت (1 ملوك  
17: 17 - 24). وكلمة يونان من الأصل  
العبري "يونا" ومعناها "حمامة".

original Hebrew word “Yona,” which means, “dove.”

God ordered him to go to the city of Nineveh in Iraq. The Lord asked him to cry out to its people to repent and return to God for their wickedness has come up to heaven. Jonah disobeyed the order of God, so he arose to flee to Tarshish from the presence of The Lord in a ship. But, The Lord sent out a great wind and there was a mighty tempest in the sea and the ship was about to break. The people were all afraid, and everyone cried out to his god, and threw the cargo that was in the ship into the sea. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep. So the captain came to him, and said to him, “What do you mean, sleeper? Arise, call upon your God; perhaps your God will consider us, so that we may know for whose cause this trouble has come upon us.” So, they cast lots, and the lot fell on Jonah. Then they said to him, “of what people are you?” he said to them, “I am a Hebrew, fleeing from the presence of The Lord.” They said to him, “What shall we do to you that the sea may be calm for us?” and he said to them, “Cast me into the sea, then the sea will be calm for you. For I know that this great tempest is because of me.” So they cast him into the sea, and the sea ceased immediately from its raging.

Now, The Lord had prepared a great whale to swallow Jonah. And Jonah remained in its belly for three days and three nights. Then Jonah prayed to The Lord a profound prayer in the belly of the whale (Jonah 2). After this prayer, The Lord commanded the whale to cast Jonah onto a dry land.

Now, the word of The Lord came to Jonah the second time saying, “Arise, go to Nineveh, that great city, and preach to it the message that I tell you.” So Jonah arose and went to Nineveh. Then he cried out in the city and said, “Yet forty days, and Nineveh shall be overthrown.” So, the people of Nineveh believed God and they all repented a true repentance, with fasting, prayer and submissiveness. When God saw their true repentance, He had mercy on them, forgave their sins, and took away His anger from them.

Afterwards, Jonah returned to the land of Israel and lived in seclusion in a place nearby Tyre in Syria. He died in a good old age of one-hundred years.

May the blessing of his prayers be with us all. Amen.

وقد أمره الله أن يمضي إلى مدينة نينوى (تقوم الآن مدينة الموصل بالعراق مكان مدينة نينوى القديمة) بالعراق، وينادي أهلها ليتوبوا ويرجعوا إلى الله إذ صعد شرهم إلى السماء، ولكنه خالف أمر الله فقام وهرب إلى ترشيش (ترشيش هي ترطيسوس وتقع جنوب أسبانيا قرب جبل طارق) في سفينة، فهاج البحر حتى كادت السفينة تغرق، فخاف كل من بالسفينة وطرحوا الأمتعة في البحر وصرخوا كل واحد إلى إلهه، أما يونان فكان قد نزل إلى جوف السفينة ونام نوماً عميقاً. فجاء إليه رئيس النواتية وأيقظه قائلاً:

”لماذا تنام، قم أصرخ إلى إلهك لنلا نهلك.“ ثم ألقوا قرعة ليعرفوا بسبب من هذه البلية فوقعت على يونان، ولما سأله قال: ”أنا عبراني هارب من وجه الله.“ فقالوا له ماذا نصنع بك ليهدأ البحر، فقال ألقوني في البحر فيهدأ، لأنني عالم أنه بسببي قد حدث هذا النوء العظيم. فأخذوا يونان وطرحوه في البحر فتوقف عن هيجانه. أما الرب فأعد حوتاً عظيماً ليبتلع يونان، فكان في جوف الحوت ثلاثة أيام وثلاث ليال.

وصلى يونان في بطن الحوت صلاة عميقة (يونان 2). فأمر الرب الحوت فقفذه إلى البر. ثم صار قول الرب إلى يونان ثانية: ”قم اذهب إلى نينوى وناد لها بالمناداة التي أنا مكلمك بها.“ فقام يونان وذهب إلى نينوى ونادى فيها قائلاً: بعد أربعين يوماً تنقلب نينوى. فأمن أهل نينوى بالله وتابوا توبة حقيقية بالصوم والصلاة والتذلل. فلما رأى الله توبتهم الحقيقية، رحمهم وغفر خطاياهم ورفع غضبه عنهم. بعد ذلك رجع يونان إلى أرض إسرائيل، واعتزل في مكان قريب من مدينة صور بالشام، إلى أن مات وعمره حوالي مائة سنة. بركة صلواته فلتنك معنا. آمين.

## 2. The Martyrdom of St. Maurice, the Leader of the Theban Legion

On this day of the year 19 of the martyrs, 303 AD, St. Maurice, the Leader of the Theban Legion, was martyred. The Theban Legion had been called from Thebes in Egypt (Luxor) to the city of Aguanum to assist Maximian to defeat the revolts of the tribes of Bagaudea. The Theban Legion composed of 6600 men.

Maximian was then resting in a near-by city called Octudurum. When the legion and its leader were asked to offer sacrifices to the idols and worship them, they refused and publicly confessed their Christian faith. Emperor Maximian was disturbed by the attitude of the legion's leader and its members. He came and camped close to the legion's leadership center and ordered the torture and killing of one tenth of the legion's members, thinking that the rest would be scared. But St. Maurice encouraged the soldiers to keep their Christian faith. As a result, the emperor ordered another tenth to be tortured and killed. St. Maurice kept on encouraging the soldiers to be steadfast in their Christian faith, while keeping their loyalty to the emperor. Maximian got angrier than ever and ordered to eliminate the rest of the unit present around Aguanum, and to pursue the rest of the units of the Theban Legion in their positions in Switzerland, Italy and Germany.

St. Maurice received the crown of martyrdom, along with the unit that was in Aguanum, which numbered 520 soldiers. The Lord had performed many miracles from his pure body that many people of these places believed.

St. Maurice is considered to be the patron saint of Switzerland. Many churches, social institutions and monasteries were built after his name.

On the 18<sup>th</sup> of Tout, 1703 of the martyrs, September 28<sup>th</sup>, 1986 AD, the thrice-blessed H.H. Pope shenouda, the 117<sup>th</sup> Patriarch, received a part of the relics of St. Maurice, which is currently located in Anba Rewis, Abbaseya, Cairo.

May the blessing of his prayers be with us all.  
And glory be to God, now and forever. Amen.

## 2. استشهاد القديس موريس قائد الفرقة الطبية

وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد القديس موريس قائد الفرقة الطبية التي انتقلت من طيبة إلى مدينة أجونام (مدينة بسويسرا حالياً هي مدينة سان موريس بمقاطعة الفاليس) لإخماد ثورات قبائل الباجود، وكان عددها 6600 جندياً.

وكان الإمبراطور مكسيميانوس يقيم حينئذ بمدينة أوكتودورم (مدينة بسويسرا حالياً هي مدينة مارتيني)، فأمر القائد موريس وأعضاء الفرقة بتقديم الذبائح للآلهة قبل الهجوم، فرفضوا جميعاً إطاعة الأمر، فأمر الإمبراطور بقتل عشر الفرقة لإرغام بقية على طاعته. عند ذلك تزايد حماس بقية الفرقة للتمسك بالإيمان المسيحي، فغضب الإمبراطور وأمر بقتل عشر المتبقين.

وكان القديس موريس يشجع الجنود على التمسك بإيمانهم مع إعلان ولانهم للإمبراطور. ازداد الإمبراطور هياجاً وأمر بإبادة الكتيبة الموجودة بأجونام، والقيام بتعقب بقية كتائب الفرقة الطبية في مواقعهم بسويسرا وإيطاليا وألمانيا.

أما القديس موريس فنال إكليل الشهادة ومعه الكتيبة التي في أجونام والبالغ عددهم 520 جندياً. وكان الرب يجري العديد من المعجزات من جسده الطاهر حتى آمن عدد كبير من الشعب المتواجد بتلك المناطق.

ويُعتبر القديس موريس هو شفيع بلاد سويسرا، وبُنيت على اسمه كثير من الكنائس والمؤسسات الاجتماعية، والأديرة.

وفي يوم 18 توت سنة 1703 للشهداء، يوم 28 سبتمبر 1986 ميلادية، استلم مثلث الرحمات البابا شنودة الثالث، البطريرك المائة والسابع عشر، جزءاً من رفات القديس موريس، حيث يوجد حالياً بمنطقة الأنبا رويس بالعاسية بالقاهرة.

بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القُداس

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ϣη: ε, ε'	Psalm 99: 6, 7	المزمور 98: 5, 6
<p>Υωΰτης νεμ Δάρων θεν νεφοτηβ:  νεμ Καμοτήλ θεν νηεττωβθ  ἄπεφραν: ναττωβθ ἄΠβοις οτοθ ἵθοοφ  ναφωτεμ ἔρωοτ: θεν οτττλλοθ  ἵθῆπι ναφωαζι νεμωοτ. <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 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>Οτἄναςνωσις ἐβολθ θεν  πιερασσελιον εθοταβ κατα Πατθεον  ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Πατθεον κτ: ις - λϛ'	Matthew 23: 13 - 36	متي 23: 13 - 36
<p>Οτοι νωτεν νισαθ νεμ νιΦαρισειοθ  νιωβι: θε τετενωθθαμ ἐτμετοτρο ἵτε  νιφθοτἰ ἄπεμθο ἵνιρωμ: ἵθωτεν ταρ  τετεννηοτ ἐθοτῆ αν οτδε νηεθνηοτ  ἐθοτῆ τετενχω ἄμωοτ αν εἰ ἐθοτῆ.</p> <p>Οτοι νωτεν νισαθ νεμ νιΦαρισειοθ  νιωβι: θε τετενωτωμ νιηι ἵτε νιχηρα  θεν ἐτιἄ ἵτε τενηππορετχη εθμην</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>Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore, you will</p>	<p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَغْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ قَدَامَ النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.</p> <p>وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ الْأَرَامِلِ وَلِعَلَّةَ تُطِيلُونَ صَلَوَاتِكُمْ. لِذَلِكَ تَأْخُذُونَ دِينُونَ عَظَمَ.</p>



ἐβολ: εἴθε φαι τετεν ναδι ἠελαν νιωτ  
ἠελαπ.

Οἱ τοὶ νωτεν νισαδ νεμ νιΦαρισεος  
νιωβι: κε τετενκωτ ἐφιομ νεμ  
πετρωουου εἰρετετεθαμιδ  
ἠουπροςηλιτος: ουος ἐωωπ  
αεωαηωωπι τετενιρι ἠμοσ ηωηρι  
ἠεεεεε εεκηβ ἐρωτεν.

Οἱ τοὶ νωτεν νιδατωωιτ ἠβελλε  
νηετω ἠμοσ κε φηεθαωρκ ἠπιερφει  
ἐλι πε: φη δε εθαωρκ ἠπινοβ ἠτε  
πιερφει ουον ἐροε.

Ἡσοε ουος ἠβελλε νιμ ταρ ετοι  
ἠνιωτ: πινοβ πε ωαν πιερφει εττοβ  
ἠπινοβ.

Οἱ φηεθαωρκ ἠπιμα  
ἠερωουωυ ἐλι πε: φη δε εθαωρκ  
ἠπιταιδ ετχη ειωω ουον ἐροε.

Ἡσοε ουος ἠβελλε αω ταρ ετοι  
ἠνιωτ πιταιδ πε ωαν πιμαἠερωουωυ  
εττοβ ἠπιταιδ.

Φη ουη ετωρκ ἠπιμαἠερωουωυ  
αεωρκ ἠμοσ νεμ εωβ νιβεν ετχη  
ειωω.

Οἱ φηετωρκ ἠπιερφει αεωρκ  
ἠμοσ νεμ φηετωωπ ἠηηε.

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.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ  
الْمَرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ  
وَالْبِرَّ لِتَكْسِبُوا دَخِيلاً وَاحِداً وَمَتَى  
حَصَلَ تَصْنَعُونَهُ ابْناً لِحِجَّتِهِمْ أَكْثَرَ  
مِنْكُمْ مَضَاعِفاً.

وَيْلٌ لَّكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانُ  
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ  
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ  
الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:  
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ  
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ  
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانَ الَّذِي  
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانُ أَيُّمَا أَعْظَمُ:  
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ  
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ  
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ  
وَبِالسَّاكِنِ فِيهِ.

Οτοϛ φηετωρκ ν̄τφε αϵωρκ  
ἄπιθρονος ν̄τε φ̄νοϛτ̄ νεμ φηετϵεμϵι  
ειϵωϵ.

Οτοι νωτεν νιϵαδ̄ νεμ νιΦαριϵεοϵ  
νιψοβι: ϵε τετεντ̄ ἄφ̄ρεμ̄ητ  
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.

Πιδατωιτ ἄβελλε νηετϵωϵ  
ἵτ̄ωολμ̄εϵ οτοϛ ετωμ̄κ ἄπιϵαμ̄οτ̄λ.

Οτοι νωτεν νιϵαδ̄ νεμ νιΦαριϵεοϵ  
νιψοβι: ϵε τετεντοϛβο ϵαβολ̄ ἄπιὰφοτ  
νεμ τ̄παροψιϵ: ϵαδοϛν̄ Δε ἄμωοϛ μ̄εϵ  
ἵϵωλεμ̄ νεμ β̄ωδ̄εμ̄.

Πιβελλε ἄΦαριϵεοϵ: ματοϛβο  
ϵαδοϛν̄ ἄπιὰφοτ ἵωορπ̄ νεμ τ̄παροψιϵ  
εινα ἵτε ϵαβολ̄ ἄμωοϛ τοϛβο.

Οτοι νωτεν νιϵαδ̄ νεμ νιΦαριϵεοϵ  
νιψοβι: ϵε τετεν̄ο̄νι ἵϵαν̄ἄϵατ̄ ετοϵϵ  
ἵκονιὰ: ϵαβολ̄ μ̄εν ἄμωοϛ ϵεοϛων̄ϵ  
ε̄βολ̄ ε̄νεϵωοϛ: ϵαδοϛν̄ Δε ἄμωοϛ μ̄εϵ  
ἵκασ̄ ἵρεϵμωοϛτ̄ νεμ β̄ωδ̄εμ̄ νιβεν.

Παιρητ̄ ἵνωτεν ϵωτεν ϵαβολ̄ μ̄εν  
ἄμωοτεν τετενοϛων̄ϵ 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 تُسْبِهُونَ 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!

ἠνιρῶμι ἠφρητῆ ἠθανῶμι: καθοτη δε  
ἠμωτεν μεζ ἠμετωβι νεμ ἠνομιἄ  
νιβεν.

Οἱ τοὶ νόται νισαδ̄ νεμ νιΦαρισεοσ  
νιψοβι: γε τετενκωτ ἠνιμζαγ ἠτε  
νιπροφητης ογοζ τετενσολσελ ἠνιβηβ  
ἠτε νιῶμι.

Ογοζ τετενζω ἠμοσ γε ἠνε ἀνχη  
ζεν νιεζοοτ ἠτε νενιοτ: ναν ναζωπι  
ενοι ἠψφηρ ἠρωοτ ἀν πε ζεν ἠσνοσ  
ἠτε νιπροφητης.

Θωσ δε τετενερμεορε ζαρωτεν: γε  
ἠῶτεν νενηρηι ἠνηεταγζωτεβ  
ἠνιπροφητης.

Ογοζ ἠῶτεν ζωτεν τετενζεκ ἠψι  
ἠτε νετενιοτ ἠβολ.

Νιζοσ ἠμισι ἠβολ ζεν νιαζω: πως  
τετενναψωτ ἠβολ ζεν τ̄κρισις ἠτε  
τ̄σεννα.

Εθε φαι θηπε ἀνοκ τ̄νασωρη  
ζαρωτεν ἠθανῆπροφητης νεμ  
ζανσαβετ̄ νισαδ̄: ογοζ ἠρετεν ἠζωτεβ  
ἠβολ ἠδ̄ητοτ: ογοζ ἠρετεν ἠψι ογοζ  
ἠρετεν ἠερμαστισσοιν ἠμωοτ ζεν  
νετεν σ̄τ̄νασωζη: ογοζ ἠρετεν ἠβοσι  
ἠσωοτ ισζεν βακι ἠβακι.

lawlessness.

Woe to you, scribes and  
Pharisees, hypocrites!  
Because you build the tombs  
of the prophets and adorn  
the monuments of the  
righteous,

and say, ‘If we had lived  
in the days of our fathers, we  
would not have been  
partakers with them in the  
blood of the prophets.’

Therefore, you are  
witnesses against yourselves  
that you are sons of those  
who murdered the prophets.

Fill up, then, the  
measure of your fathers’  
guilt.

Serpents, brood of  
vipers! How can you escape  
the condemnation of hell?

Therefore, indeed, I send  
you prophets, wise men, and  
scribes: some of them you  
will kill and crucify, and  
some of them you will  
scourge in your synagogues  
and persecute from city to  
city,

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَّابَةُ وَالْفَرِيسِيُّونَ  
الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ  
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَدَافِنَ الصِّدِّيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا  
شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنَّكُمْ  
أَبْنَاءُ قَتَلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ  
تَهْرَبُونَ مِنْ دِينُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أَرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ  
وَحُكَمَاءَ وَكَتَّابَةً فَمِنْهُمْ تَقْتُلُونَ  
وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي  
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى  
مَدِينَةٍ.

Θοπως ἵτεψι ἔχεν ἠηνοῦ ἵχε ἶνοῦ  
νιβεν ἵθῶηι ἕταῖφονῦ ἕβολῶ ζιχεν  
πικαζι: ἱχεν ἵῖνοῦ ἵἄβεῶ πῶηι ψα  
ἵῖνοῦ ἵΖαχαριας ἵψηρι ἵΒαραχιας:  
φῆἕταρετεν ḡοḡβεῦ οῖτε περφει νεῦ  
πῶἄνερωῶῶῶῶῶῶῶῶ.

ἄμην ἵχῶ ἵῶοῦ ἵῶτεν χε ἕρε ναι  
τηροῦ ἵ ἕχεν ται ἵνεῶ.

*Πῶῶῶ φἄ Πεννοῖῖ πε ψἄ ἕνεῶ  
ἵτε νι ἕνεῶ: ἄμην.*

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 دَمٍ زَكِيٍّ سَفِكَ  
عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلَ الصَّادِقِ  
إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَا الَّذِي  
قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلَّهُ يَأْتِي  
عَلَى هَذَا الْجِيلِ.

*والمجد لله دائماً.*

**Katameros Readings for the 26<sup>th</sup> Day of Tout**  
 قطمارس قراءات اليوم السادس والعشرون من شهر توت المبارك

**COYXOY T COOY ÑÈZOOY ÌΠΙΔBOY ΘWOYT**

**Povzi**

**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 θ: ια, ιβ**

**Psalm 9: 11, 14**

**مزمور 9: 11، 14**

Δριψαλιν ε̅Πβοις φηετωπ ζεν  
 Γιων: οτοζ ςαζι ñνεεζ̅βηοι̅ τηρογ  
 ζεν ñιεθνοϑ: ζοπωϑ ñταϑαζι  
 ñνεκ̅μογ τηρογ: ζεν ñιπ̅γλη ñτε  
 τ̅γερι ñγιων. **Αλληλοια.**

Sing praises to The Lord, who dwells in Zion. Declare His deeds among the people that I may tell of all Your praise in the gates of the daughter of Zion. **Alleluia.**

رتلوا للرب الساكن في صهيون. وأخبروا في الأمم بكل أعماله. لكي ما أخبر بجميع تسابيحك، في أبواب ابنة صهيون. **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.

Οτ̅ανα̅σ̅νω̅σιϑ̅ ε̅βο̅λ̅ ζ̅εν  
 π̅ιε̅τα̅σ̅ε̅λι̅ον̅ ε̅θο̅γα̅β̅ κα̅τα̅ Μα̅ρκ̅ον̅  
 α̅σι̅ο̅γ̅.

A chapter according to Saint Mark, may his blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

**Μαρκον ιβ: ς - θ**

**Mark 14: 3 - 9**

**مرقس 14: 3 - 9**

Οτοζ εγχι ζεν Βηθανια̅ ζεν ñι  
 ñγιων̅ π̅ικακ̅σε̅τ̅ ε̅ρω̅τε̅β̅ α̅σι̅ ñζε̅

And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an

وَفِيْمَا هُوَ فِي بَيْتِ عَنِّيَا فِي بَيْتِ سِمَعَانَ الْأَبْرَصِ وَهُوَ مُتَكِيٌّ جَاءَتْ امْرَأَةٌ مَعَهَا قَارُورَةٌ طِيبٍ

οὐσίῳ ἐρε οὐον οὐμοκι ἵσοχεν  
ἵναρδος ἵτοτς ἵπίστικη ἵναψε  
ἵσοτενϋ ἵασδομδεμ ἵπιμοκι  
ἵασχοψϋ ἵχεν τεψάφε.

Παρε θανορον δε χρεμεν νεμ  
ἵνογερνοϋ ενζω ἵμοσ γε εθε οϋ  
ἵπατακο ἵτε παισοχεν ψωπι.

Πε ουον ψχομ ταρ εϋ ἵφαι εβολ  
σαψωυ ἵψομτ ψε ἵσαθερι: ουοθ  
ἵτοϋτηιτοϋ ἵνιζηκι ουοθ ναϋμβον  
ερος πε.

Ἰησοϋς δε πεχαϋ νωοϋ γε χασ  
ἵδωτεν τετενϋδici ναc: ουθωβ ταρ  
ἵνανεϋ ετασερθωβ εροϋ ἵδητ.

Ἰησοϋς νιβεν νιζηκι σε νεμωτεν  
ουοθ εψωπ ἵτετενοϋψ ουον ψχομ  
ἵμωτεν εερ πεθνανεϋ νωοϋ ἵησοϋ  
νιβεν: ἵνοκ δε ϋνεμωτεν ἵησοϋ  
νιβεν αν.

Φηεταcбитϋ аcaиϋ асерψοpп ταρ  
ἵθαzс Παcωμa ἵπαισοχεν  
εἵψινκοcт.

Δυηη ϋζω ἵμοσ νωτεν γε πιμα  
ετοϋναθιωψ ἵπαιεϋαcγλιον ἵμοϋ  
δεν πικοcμoс τηpϋ: φη θωϋ ετε θα  
αιϋ ενεcαχι ἵμοϋ ενμενι ναc.

*Πῶοϋ φα Πεννοϋϋ πε: ψα ενεz*

alabaster flask of very  
costly oil of spikenard.  
Then she broke the flask  
and poured it on His head.

But there were some  
who were indignant among  
themselves, and said, “Why  
was this fragrant oil  
wasted?

For it might have been  
sold for more than three  
hundred denarii and given  
to the poor”. And they  
criticized her sharply.

But Jesus said, “Let her  
alone. Why do you trouble  
her? She has done a good  
work for Me.

For you have the poor  
with you always, and  
whenever you wish you  
may do them good; but Me  
you do not have always.

She has done what she  
could. She has come  
beforehand to anoint My  
body for burial.

Assuredly, I say to you,  
wherever this gospel is  
preached in the whole  
world, what this woman has  
done will also be told as a  
memorial to her.”

*Glory be to God*

ناردين خالص كثير الثمن.  
فكسرت القارورة وسكبته على  
رأسه.

وكان قوم مغتظين في أنفسهم  
فقالوا: «لمأذا كان تلف الطيب  
هذا؟»

لأنه كان يمكن أن يباع هذا بأكثر  
من ثلاثمائة دينار ويعطى  
للفقراء». وكانوا يؤنبونها.

أما يسوع فقال: «اتركوها! لمأذا  
تزعجونها؟ قد عملت بي عملاً  
حسناً.

لأن الفقراء معكم في كل حين  
وأمي أردتكم تقدرون أن تعملوا  
بهم خيراً. وأما أنا فلست معكم  
في كل حين.

عملت ما عندها. قد سبقت  
ودهنت بالطيب جسدي للتكفين.

الحق أقول لكم: حيثما يكرز بهذا  
الإنجيل في كل العالم يخبر أيضاً  
بما فعلته هذه تذكراً لها».

*والمجد لله دائماً.*

ἵΤΕ ΝΙΈΝΕΣ: ἈΜΗΝ.

forever.

## 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 ρα: ιε', ιζ

Psalm 102: 19 - 21

مزمور 101: 16، 17

Πῶοις ἀρχοῦτ ἐβὼλ θεν ἴφε  
ἐχεν πικαρι: ἐσωτεμ ἐπὶ ἀζομ ἵτε  
νηετρωοῖ ἕπεδης: εθροφίρι ἐφραν  
ἕΠῶοις θεν Σιων: νεμ περὶ μοῦθ θεν  
ιεροσαλημ. Ἀλληλοια.

The Lord looked upon the earth from heaven. To hear the groaning of the fettered ones. To proclaim the name of The Lord in Zion. And His praise in Jerusalem. **Alleluia.**

نَظَرَ الرَّبُّ مِنَ السَّمَاءِ عَلَى  
الأَرْضِ، لِيَسْمَعَ تَنَهُدَ الْمُتَعَبِينَ.  
لِيُخْبِرُوا فِي صِهْيُونَ بِاسْمِ الرَّبِّ.  
وَبَتَسْبِحَتِهِ فِي أُورُشَلِيمَ. **هَلِّلِيلُيَا.**

### 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.

Οὐὰ ναστηωσις ἐβὼλ θεν  
πιερασσελιον εθοταβ κατα Μαρκον  
ασιοῦ.

A chapter according to Saint Mark, may his blessings be with us. Amen.

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον ιβ: μα - μδ

Mark 12: 41 - 44

مرقس 12: 41 - 44

Ουοθ ἐταρθεωσι ἵχε Ιησοῦς  
ἕπεμθο ἕπι σαζοφνλακιον ναρναῦ θε  
πωσ νιμηω εφρι ρομτ  
ἐπι σαζοφνλακιον: ουοθ οτμηω σαρ  
ἵραμαδὸ νατριοῖ ἵεδανωθω.

Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

وَجَلَسَ يَسُوعُ تَجَاهَ الْخِزَانَةِ وَنَظَرَ  
كَيْفَ يُلقِي الْجَمْعُ نَحَاساً فِي  
الْخِزَانَةِ. وَكَانَ أَغْنِيَاءَ كَثِيرُونَ  
يُلْقُونَ كَثِيراً.

Οτοζ ἐτασι̅ δε̅ ἴνε σιγχηρα̅ ἴνεηκι  
 αςβιοτι̅ ἴνεβι̅ ἴνοτι̅ ἐτε̅  
 ονκονδραντης̅ πε̅.

Οτοζ ἐτασι̅μοτι̅ ἐνεεμαθητης̅  
 πεχασι̅ νωου̅ γε̅ ἀμην̅ τ̅χω̅ ἄμοος̅  
 νωτεν̅ γε̅ ταιχηρα̅ ἴνεηκι̅ αςβιοτι̅  
 ἐροτε̅ νη̅ τηρο̅υ̅ ετβιοτι̅  
 ἐπισαζοφρακιον̅.

Οτοζ̅ σαρ̅ νιβεν̅ ἐτατβιοτι̅ ἐβολ̅  
 ζεν̅ πεπεροτο̅ ἐρωου̅:̅ θα̅ι̅ δε̅ ἴθοος̅  
 ἐβολ̅ ζεν̅ πεπεσερδα̅ ἄμοος̅:̅ εωβ̅  
 νιβεν̅ ἐτε̅ ἴτασ̅ αςβιτο̅υ̅ πεσωνη̅ς̅ τηρε̅.

*Πῶσοι φα Πεννοτι̅ πε:̅ ὡα̅ ἐνεε̅  
 ἴτε̅ νη̅ ἐνεε̅:̅ ἀμην̅.*

Then one poor widow  
 came and threw in two  
 mites, which make a  
 quadrans.

So He called His  
 disciples to Himself and  
 said to them, “Assuredly, I  
 say to you that this poor  
 widow has put in more than  
 all those who have given to  
 the treasury;

for they all put in out of  
 their abundance, but she out  
 of her poverty put in all that  
 she had, her whole  
 livelihood”.

*Glory be to God forever.*

فَجَاءَتْ أَرْمَلَةٌ فَقِيرَةٌ وَأَلْقَتْ فَلْسَيْنِ  
 قِيمَتُهُمَا رُبْعٌ.

فَدَعَا تَلَامِيذَهُ وَقَالَ لَهُمْ: «الْحَقُّ  
 أَقُولُ لَكُمْ: إِنَّ هَذِهِ الْأَرْمَلَةَ الْفَقِيرَةَ  
 قَدْ أَلْقَتْ أَكْثَرَ مِنْ جَمِيعِ الَّذِينَ أَلْقُوا  
 فِي الْخِرَانَةِ.

لَأَنَّ الْجَمِيعَ مِنْ فَضْلَتِهِمْ أَلْقُوا.  
 وَأَمَّا هَذِهِ فَمِنْ إِعْوَارِهَا أَلْقَتْ كُلَّ  
 مَا عِنْدَهَا، كُلَّ مَعِيشَتِهَا».

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰ̅ε̅πιστολη̅ ἴτε̅ πενσα̅ζ̅ Πα̅υλος̅ Πι̅αποστολος̅

Πα̅υλος̅ φ̅βωκ̅ ἄ̅Πεν̅βοις̅ Ἰ̅ησο̅υ̅ς̅  
 Χ̅ρισ̅τος̅:̅ πι̅αποστολος̅̅ ε̅τα̅ζε̅μ̅:  
 φ̅η̅ε̅τα̅τα̅ρα̅ω̅υ̅ ἐ̅πι̅β̅ιω̅εν̅νο̅υ̅μι̅ ἴ̅τε̅  
 Φ̅νο̅υ̅τι̅.

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.

Ρωμεις̅ α̅:̅ α̅ - ιζ̅

**Romans 1: 1 - 17**

رومية 1: 1 - 17



Παῦλος δούλος Ἰησοῦς Χριστός  
πᾶποστολος ἐθαρεὺς φητέαυθαυγ  
ἐπιζηυεννοῦσι ἵτε Φνοῦτ.

Φητέαυερῶρπ ἵνωϋ ἕμοϋ ἐβολ  
ζιτοτοῦ ἵνεϋπρφητης ζεν νιζραφ  
εθοραβ.

Εθε Πεϋωρη φητέαυωπι ἐβολ  
ζεν πιζροχ ἵΔαυιδ κατὰ σαρξ.

Πωρη ἕΦνοῦτ ἐτηϋ ζεν οῦζου  
κατὰ οὔπνευα εφοραβ ἐβολ ζεν  
ἵπτωνϋ ἵνιρεϋμωοῦτ Ἰησοῦς  
Χριστός Πενβοις.

Φηετανῶι ἵνοῦζμοῦτ ἐβολ ζιτοτϋ  
νευ οῦμετᾶποστολος εϋωτεμ ἵτε  
φναζτ ζεν νιεθνος τηροῦ ἐζρη ἕξεν  
Πεϋραν.

Πηέτετεν ἵζρη ἵζητοῦ ζωτεν  
νηεθαρεμ ἵτε Ἰησοῦς Χριστός.

Ποῦον νιβεν εῦωπ ζεν Ρωμη  
νιμενρατ ἵτε Φνοῦτ ἐθαρεμ  
εθοραβ ἵζμοῦτ νωτεν νευ τζιρηνη  
ἐβολ ζιτεν Φνοῦτ Πενιωτ νευ  
Πενβοις Ἰησοῦς Χριστός.

Πωορπ μεν τῶεῖζμοῦτ ἵτεν  
Πανοῦτ ἐβολ ζιτεν Ἰησοῦς Χριστός  
ἐζρη ἕξεν ἕηνοῦ τηροῦ: ζε

Paul, a bondservant of  
Jesus Christ, called to be an  
apostle, separated to the  
gospel of God,

which He promised  
before through His prophets  
in the Holy Scriptures,

concerning His Son,  
who was born of the seed of  
David according to the  
flesh,

and declared to be the  
Son of God with power  
according to the Spirit of  
holiness, by the resurrection  
from the dead.

Through Him we have  
received grace and  
apostleship for obedience to  
the faith among all nations  
for His name,

among whom you also  
are the called of Jesus  
Christ.

To all who are in Rome,  
beloved of God, called to be  
saints: Grace to you and  
peace from God our Father  
and The Lord Jesus Christ.

First, I thank my God  
through Jesus Christ for you  
all, that your faith is spoken  
of throughout the whole  
world.

بُولُسُ عَبْدٌ لِيَسُوعَ الْمَسِيحِ  
الْمَدْعُوُّ رَسُولًا الْمَفْرَزُ لِانْجِيلِ اللَّهِ.

الَّذِي سَبَقَ فَوَعَدَ بِهِ بِأَنْبِيَاءِهِ فِي  
الْكِتَابِ الْمُقَدَّسَةِ.

عَنْ ابْنِهِ. الَّذِي صَارَ مِنْ نَسْلِ دَاوُدَ  
مِنْ جِهَةِ الْجَسَدِ.

وَتَعَيَّنَ ابْنُ اللَّهِ بِقُوَّةٍ مِنْ جِهَةِ رُوحِ  
الْقُدَّاسَةِ بِالْقِيَامَةِ مِنَ الْأَمْوَاتِ:  
يَسُوعَ الْمَسِيحِ رَبَّنَا.

الَّذِي بِهِ لِأَجْلِ اسْمِهِ قَبِلْنَا نِعْمَةً  
وَرِسَالَةَ لِإِطَاعَةِ الْإِيمَانِ فِي جَمِيعِ  
الْأُمَمِ.

الَّذِينَ بَيْنَهُمْ أَنْتُمْ أَيْضًا مَدْعُوُّو  
يَسُوعَ الْمَسِيحِ.

إِلَى جَمِيعِ الْمُؤَجُّودِينَ فِي رُومِيَّةَ  
أَحِبَّاءَ اللَّهِ مَدْعُوِّينَ قَدِّيسِينَ: نِعْمَةٌ  
لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ.

أَوَّلًا، أَشْكُرُ إِلَهِي بِيَسُوعَ الْمَسِيحِ  
مِنْ جِهَةِ جَمِيعِكُمْ أَنَّ إِيْمَانَكُمْ يُنَادَى  
بِهِ فِي كُلِّ الْعَالَمِ.

πετενναετ̄ σεβιωϋ ἕμοϋ δ̄εν  
πικοςμος τηρεϋ.

Παμεθρε ταρ πε Φνοϋτ̄  
φ̄ηε̄τ̄ϋεμϋι ἕμοϋ δ̄εν πᾱπνεϋμα δ̄εν  
πιετασσελιον̄ ἢτε Πεϋϋηρι: ε̄ωσ  
ἢτ̄χω ἢτοτ̄ ε̄βολ̄ αν̄ εῑρι ἕπετενμεϋῑ.

Π̄σνοϋ̄ ν̄ιβεν δ̄εν νᾱπροσεϋχη  
ειτωβ̄ε γε̄ ἄρηοϋ ἢτε παμωιτ̄ σοβ̄τ̄  
δ̄εν πιοτωϋ ἢτε Φνοϋτ̄ ε̄ῑ ε̄αρωτεν.

†̄οτωϋ ταρ̄ ε̄νατ̄ ε̄ρωτεν ε̄ινα  
ἢτατ̄̄ νωτεν̄ νο̄τ̄ε̄μοτ̄ ἕπνεϋματικον̄  
ε̄̄π̄χῑνταχρε̄ θ̄ηνοϋ̄.

Ε̄τε̄ φ̄αῑ πε̄ ε̄ε̄ρω̄φ̄ηρ̄ ἢταχρο̄ ἢε̄ητ̄  
δ̄εν̄ θ̄ηνοϋ̄ ε̄βολ̄ ε̄ῑτεν̄ πιναε̄τ̄  
φ̄ηε̄τ̄ϋοπ̄ ἢε̄ητεν̄ νεμ̄ νε̄νε̄ρηοϋ̄  
φ̄ωτεν̄ νεμ̄ φ̄ωῑ ε̄ω.

Π̄το̄ρεϋ̄ θ̄ηνοϋ̄ δε̄ αν̄ ε̄ρετενοῑ  
ἢατε̄μῑ νᾱσ̄νηοϋ̄ γε̄ ῑσ̄ ο̄σμ̄ηϋ̄ ἢσοπ̄  
†̄σοβ̄τ̄ ἕμοῑ ε̄ῑ ε̄αρωτεν: ο̄τοε̄  
ᾱρταε̄νο̄ ἕμοῑ ϋᾱ ε̄δο̄τη̄ ε̄τ̄νοϋ̄ ε̄ινα  
ἢταδ̄ῑ νο̄το̄ρταε̄ δ̄εν̄ θ̄ηνοϋ̄ ε̄ωτεν̄  
κατᾱ φ̄ρητ̄ ἕπ̄σωχ̄π̄ ἢ̄νικε̄ ε̄θ̄νοσ̄.

Π̄ιο̄ρειν̄ιν̄ νεμ̄ ν̄ιβαρβαροσ̄ ν̄ισαβε̄ρ̄  
νεμ̄ ν̄ιατ̄ε̄ητ̄ ο̄το̄ν̄ ε̄ροῑ.

Π̄αιρητ̄̄ πε̄ παρωο̄ρτ̄εϋ̄ ε̄τ̄ϋοπ̄ ἕμοῑ  
ε̄ε̄β̄ω̄ε̄ννο̄ρτ̄εϋ̄ ἢωτεν̄ ε̄ωτεν̄ δ̄α  
ἢηε̄τ̄ϋοπ̄ δ̄εν̄ Ρωμ̄η.

For God is my witness,  
whom I serve with my spirit  
in the gospel of His Son,  
that without ceasing I make  
mention of you always in  
my prayers,

making request if, by  
some means, now at last I  
may find a way in the will  
of God to come to you.

For I long to see you,  
that I may impart to you  
some spiritual gift, so that  
you may be established;

that is, that I may be  
encouraged together with  
you by the mutual faith both  
of you and me.

Now I do not want you  
to be unaware, brethren, that  
I often planned to come to  
you but was hindered until  
now, that I might have some  
fruit among you also, just as  
among the other Gentiles.

I am a debtor both to  
Greeks and to barbarians,  
both to wise and to unwise.

So, as much as is in me,  
I am ready to preach the  
gospel to you who are in  
Rome also.

فَإِنَّ اللَّهَ الَّذِي أَعْبُدُهُ بِرُوحِي فِي  
إِنْجِيلِ ابْنِهِ شَهِدٌ لِي كَيْفَ بِلَا  
انْقِطَاعٍ أَذْكُرْكُمْ.

مُتَضَرِّعاً دَائِماً فِي صَلَوَاتِي عَسَى  
الآنَ أَنْ يَتَّيَسَّرَ لِي مَرَّةً بِمَشِيئَةِ اللَّهِ  
أَنْ آتِي إِلَيْكُمْ.

لَأْتِي مُشْتَقِّقٌ أَنْ أَرَاكُمْ لِكَيْ أَمْنَحْكُمْ  
هَبَّةً رُوحِيَّةً لِثَبَاتِكُمْ.

أَيْ لِنْتَعَزِّي بَيْنَكُمْ بِالْإِيمَانِ الَّذِي  
فِينَا جَمِيعاً، إِيْمَانِكُمْ وَإِيْمَانِي.

ثُمَّ لَسْتُ أَرِيدُ أَنْ تَجْهَلُوا أَيُّهَا  
الْإِخْوَةُ أَنِّي مَرَّاراً كَثِيرَةً قَصَدْتُ أَنْ  
آتِي إِلَيْكُمْ وَمُنِعْتُ حَتَّى الْآنَ لِيَكُونَ  
لِي ثَمَرٌ فِيكُمْ أَيْضاً كَمَا فِي سَائِرِ  
الْأُمَمِ.

إِنِّي مَدْيُونٌ لِلْيُونَانِيِّينَ وَالْبَرَابِرَةِ  
لِلْحُكَمَاءِ وَالْجُهَلَاءِ.

فَهَكَذَا مَا هُوَ لِي مُسْتَعِدٌّ لِتَبَشِيرِكُمْ  
أَنْتُمْ الَّذِينَ فِي رُومِيَّةٍ أَيْضاً.

Πῆψιπι γαρ ἀν θεν πιερασσελιον  
οὔρου γαρ ἵτε φνουῖ πε εἰνοθεμ  
ἵνονο νιβεν εθναεῖ πιουδαῖ ἵψορπ  
νεμ πιουεινιν.

Οὔμεθωμι γαρ ἵτε φνουῖ  
πεθναδωρπ ἐβολ ἵθητεῖ ἐβολ θεν  
οὔναεῖ εἰναεῖ κατὰ φρηῖ εἰςθηοῖ  
χε πιθωμ ἱ ἀφναωνθ ἐβολ θεν φναεῖ.

*Πῆμοτ γαρ νεμωτεν νεμ  
ῖερινην εἰσοπ: χε ἀμην εσεῖωπι.*

For I am not ashamed of  
the gospel of Christ, for it is  
the power of God to  
salvation for everyone who  
believes, for the Jew first  
and also for the Greek.

For in it the  
righteousness of God is  
revealed from faith to faith;  
as it is written, “The just  
shall live by faith.”

*The grace of God the  
Father be with you all.  
Amen.*

لَا تَبِي لَسْتُ أَسْتَحِي بِإِنْجِيلِ الْمَسِيحِ  
لَأَنَّهُ قُوَّةُ اللَّهِ لِلخَّلَاصِ لِكُلِّ مَنْ  
يُؤْمِنُ: لِلْيَهُودِيِّ أَوْلَى ثُمَّ لِلْيُونَانِيِّ.

لَأَنَّ فِيهِ مُعْلَنٌ بِرَّ اللَّهِ بِإِيمَانٍ لِإِيمَانٍ  
كَمَا هُوَ مَكْتُوبٌ: «أَمَّا الْبَارُّ  
فَبِالْإِيمَانِ يَحْيَا».

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν ῖεπιστολη  
ἵτε πενωτ Ιακωβος. Δωμην.  
Намεπραῖ.

**ιακωβος α: α - ιη**

ιακωβος φβωκ ἵφνουῖ νεμ  
Πενδοῖς Ιησοῖς Πιχριστος ἵτμηῖ  
ῖνονῖ ἵφνλη εἰχη θεν πιχωρ ἐβολ  
χερε.

Ψωπι θεν ραψι νιβεν ναῖνηοῖ  
ἐψωπ ἀρετενψαηραοῖ  
εζαηπιδασμοῖ ἵοῖθοῖρηῖ.

Ερετενεμ χε ῖδοκιμη ἵτε  
πετενηῖ ἀσερβαῖ εῖοῖηπομομη.

The Catholic Epistle  
from the Epistle of our  
teacher St. James. May his  
blessings be with us. Amen.  
My beloved.

**James 1: 1 - 18**

James, a bondservant of  
God and of The Lord Jesus  
Christ, to the twelve tribes,  
which are scattered abroad:  
Greetings.

My brethren, count it all  
joy when you fall into  
various trials,

knowing that the testing  
of your faith produces  
patience.

الكاثوليكون من رسالة معلمنا  
يعقوب الرسول، بركته المقدسة  
تكون معنا. آمين. يا احبابي.

**يعقوب 1 : 1 - 18**

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ  
الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ  
عَشَرَ سِبْطاً الَّذِينَ فِي الشَّتَاتِ.

احْسِبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَ مَا  
تَقَعُونَ فِي تَجَارِبٍ مُتَنَوِّعَةٍ.

عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يُنْشِئُ  
صَبْرًا.

† Ἐντομονη δε μαρε ορθωβ  
εφζηκ εβολ ωωπι νδητς θινα  
ντετενωωπι ερετενζηκ εβολ οτορ  
ερετενοτοχ ντετενχορ νελι αν.

Ισχε δε οτον οται δεν θηνοτ  
εφχορ νδβω μαρεερετιν μφνοτ  
φηετ νονον νιβεν απλωσ οτορ  
νδωωωω αν ερετναφ.

Μαρεερετιν δε δεν οτναρτ νχοι  
νζητ σνατ αν: φη ταρ ετοι νζητ σνατ  
αχοι μφρητ ννιχολ ντε φιομ ερε  
πενοτ βι μμωοτ οτορ εφινι μμωοτ.

Ἐπενορεμει ταρ ναφ νχε  
πρωμι ετε μματ χε εναβι νελι  
ντοτφ μπβοις.

Πρωμι δε ετοι νζητ σνατ  
οτατσεμνι πε θι νεφμωιτ τηροτ.

Μαρεφωοτωοτ δε μμοφ νχε πιον  
ετθεβνοτ δεν πεφβιςι.

Πραμαδ δε νερηθι δεν πεφθεβιο  
χε μφρητ νοτερηθι ντε οτωοτβεν  
εφνασινι.

Αφωαι ταρ νχε φρη νεμ  
πικατωων οτορ αφτωοτι επιωοτβεν  
οτορ τεφερηθι αφορφερ οτορ πσαι  
ντε πεφρο αφτακο παρητ εωφ

But let patience have its perfect work, that you may be perfect and complete, lacking nothing.

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

For let not that man suppose that he will receive anything from The Lord;

he is a double-minded man, unstable in all his ways.

Let the lowly brother glory in his exaltation,

but the rich in his humiliation, because as a flower of the field he will pass away.

For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

وَأَمَّا الصَّبْرُ فَلْيُكُنْ لَهُ عَمَلٌ تَامًّا،  
لِكَيْ تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ  
نَاقِصِينَ فِي شَيْءٍ.

وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُعَوِّزُهُ حِكْمَةٌ  
فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي  
الْجَمِيعَ بِسَخَاءٍ وَلَا يُعَيِّرُ، فَسَيُعْطَى  
لَهُ.

وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مَرْتَابٍ  
الْبَيْتَةِ، لِأَنَّ الْمَرْتَابَ يُشْبِهُ مَوْجًا  
مِنَ الْبَحْرِ تَخْبِطُهُ الرِّيحُ وَتَدْفَعُهُ.

فَلَا يَظُنْ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ  
شَيْئًا مِنْ عِنْدِ الرَّبِّ.

رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلِّبٌ فِي  
جَمِيعِ طُرُقِهِ.

وَلْيَفْتَخِرِ الْأَخُ الْمَتَّضِعُ بِارْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَيَبْتَاعُهُ، لِأَنَّهُ كَزَهْرٍ  
الْعُشْبِ يَزُولُ.

لِأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ،  
فَيَبَسَّتِ الْعُشْبُ، فَسَقَطَ زَهْرُهُ  
وَفَنِيَ جَمَالُ مَنْظَرِهِ. هَكَذَا يَذْبُلُ  
الْغَنِيُّ أَيْضًا فِي طُرُقِهِ.

παραδο̅ ἡδ̅ρηι̅ δ̅εν̅ νε̅μωιτ̅ τη̅ρο̅υ  
ἐ̅να̅λω̅ω.

Ὁ̅υ̅μα̅κα̅ρι̅ο̅ς̅ π̅ε̅ π̅ι̅ρ̅ω̅μ̅ι̅  
φ̅η̅ε̅θ̅η̅α̅λ̅α̅μ̅ο̅ν̅ι̅ ἡ̅τ̅ο̅τ̅υ̅ δ̅εν̅ ο̅υ̅π̅ι̅ρ̅α̅σ̅μ̅ο̅ς̅  
x̅ε̅ α̅ϗ̅ψ̅α̅ν̅ε̅ρ̅ο̅υ̅σ̅ω̅τ̅π̅ ἐ̅ν̅α̅β̅ι̅ ἡ̅π̅ι̅χ̅λ̅ο̅μ̅  
ἡ̅ν̅τ̅ε̅ ἡ̅ω̅ν̅δ̅ φ̅η̅ε̅τ̅α̅ϗ̅ω̅ψ̅ ἡ̅μ̅ο̅ϗ̅ ἡ̅x̅ε̅  
Π̅ῶ̅ι̅ο̅ι̅ς̅ ἡ̅ν̅η̅ε̅θ̅η̅α̅μ̅ε̅ν̅ρ̅ι̅τ̅υ̅.

Ἐ̅π̅ε̅ν̅ῆ̅ρε̅ ἔ̅λ̅ι̅ x̅ο̅ς̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅  
ἡ̅μ̅ο̅ϗ̅ x̅ε̅ φ̅η̅ο̅υ̅τ̅ π̅ε̅τ̅ε̅ρ̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅ ἡ̅μ̅ο̅ι̅:  
φ̅η̅ο̅υ̅τ̅ x̅α̅ρ̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅ ἂ̅ν̅ δ̅εν̅  
θ̅α̅ν̅π̅ε̅τ̅ε̅ω̅ο̅υ̅: ἡ̅ϗ̅ε̅ρ̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅ Δ̅ε̅ ἡ̅θ̅ο̅ϗ̅  
ἡ̅ἔ̅λ̅ι̅ ἂ̅ν̅.

Π̅ι̅ο̅υ̅α̅ι̅ Δ̅ε̅ π̅ι̅ο̅υ̅α̅ι̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅  
ἡ̅μ̅ο̅ϗ̅ ἐ̅β̅ο̅λ̅ θ̅ι̅τ̅ε̅ν̅ τ̅ε̅ϗ̅ἐ̅π̅ι̅θ̅υ̅μ̅ι̅ἂ̅ ἡ̅μ̅ι̅ν̅  
ἡ̅μ̅ο̅ϗ̅ ε̅c̅c̅ω̅κ̅ ἡ̅μ̅ο̅ϗ̅ ο̅τ̅ο̅z̅ ε̅c̅c̅ο̅π̅c̅ε̅π̅  
ἡ̅μ̅ο̅ϗ̅.

Ἰ̅τ̅α̅ ἡ̅ἐ̅π̅ι̅θ̅υ̅μ̅ι̅ἂ̅ α̅ϗ̅ψ̅α̅ν̅ε̅ρ̅β̅ο̅κ̅ι̅  
ψ̅α̅c̅μ̅ε̅c̅ φ̅η̅ο̅β̅ι̅: φ̅η̅ο̅β̅ι̅ Δ̅ε̅ α̅ϗ̅ψ̅α̅ν̅x̅ω̅κ̅  
ἐ̅β̅ο̅λ̅ ψ̅α̅ϗ̅x̅φ̅ο̅ ἡ̅φ̅ῶ̅μ̅ο̅υ̅.

Ἐ̅π̅ε̅ρ̅c̅ω̅ρ̅ε̅μ̅ ἡ̅α̅c̅ν̅η̅ο̅υ̅ ἡ̅α̅μ̅ε̅ν̅ρ̅α̅τ̅.

Ἦ̅λ̅ι̅ο̅ ἡ̅ι̅β̅ε̅ν̅ ε̅θ̅η̅λ̅α̅ν̅ε̅υ̅ ἡ̅ε̅μ̅ Δ̅ω̅ρ̅ο̅ν̅  
ἡ̅ι̅β̅ε̅ν̅ ε̅τ̅x̅η̅κ̅ ἐ̅β̅ο̅λ̅ θ̅α̅ν̅ ἐ̅β̅ο̅λ̅ ἡ̅ἔ̅ψ̅ω̅ι̅  
ἡ̅ε̅: ε̅ϵ̅ν̅η̅ο̅υ̅ ε̅π̅ε̅c̅η̅τ̅ ἐ̅β̅ο̅λ̅ θ̅ι̅τ̅ε̅ν̅ φ̅ι̅ω̅τ̅  
ἡ̅ν̅τ̅ε̅ ἡ̅ν̅ι̅ο̅υ̅ω̅ι̅ν̅ι̅: φ̅η̅ε̅τ̅ε̅ ἡ̅μ̅ο̅ν̅ ψ̅υ̅β̅τ̅  
ἡ̅α̅θ̅ρ̅α̅ϗ̅ ο̅υ̅ Δ̅ε̅ ο̅υ̅c̅μ̅ο̅τ̅ ἡ̅ν̅τ̅ε̅ ο̅υ̅θ̅η̅ι̅β̅ι̅  
ἐ̅α̅c̅c̅ι̅ν̅ι̅.

Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life, which The Lord has promised to those who love Him.

Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

But each one is tempted when he is drawn away by his own desires and enticed.

Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

Do not be deceived, my beloved brethren.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

طوبى للرجل الذي يحتمل  
التجربة، لأنه إذا تركى ينال  
«إكليل الحياة» الذي وعده به  
الرب للذين يحبونه.

لا يقل أحد إذا جرب إني أجرب  
من قبل الله، لأن الله غير مجرب  
بالشرور وهو لا يجرب أحداً.

ولكن كل واحد يجرب إذا انجذب  
وانخدع من شهوته.

ثم الشهوة إذا حبلت تلد خطية،  
والخطية إذا كملت تنتج موتاً.

لا تضلوا يا إخوتي الأحباء.

كل عطية صالحة وكل موهبة  
تامة هي من فوق، نازلة من عند  
أبي الأنوار، الذي ليس عنده  
تغيير ولا ظل دوران.

Αφουρω αφχφον θεν παχι ντε  
 †μεθυνη εφρευωπι νουαπαρχη ντε  
 νεφωωντ.

*Πασνηου υπερευερε πικοςμος  
 ουδε νηετωπι θεν πικοςμος:  
 πικοςμος πασινη νεμ τερεπιθουια: φη  
 δε επιρι αφουρω αφνωου† εναωωπι  
 ωα ενεε: αμην.*

Of His own will He brought us forth by the word of truth, that we might be a kind of first fruits of His creatures.

*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.*

شَاءَ فَوَلَدْنَا بِكَلِمَةِ الْحَقِّ لِكَيْ  
 نَكُونَ بَأَكْوَرَةَ مِنْ خَلْقِهِ.

*لا تحبوا العالم ولا الاشياء التي  
 فى العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 الى الابد. آمين.*

### The Acts

#### الإبركسيس

Πραζις ντε νενηου† ναποστολος:  
 ερε πονυμου εφουαβ ωωπι νεμδαν.  
 Δμην.

The Acts of our fathers the apostles, may their blessings be with us all. Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραζις ζ: β - ζ

Acts 7: 2 - 7

أعمال 7: 2 - 7

Φνωου† ντε πωου αφουουεφ  
 επενιωτ Δβρααμ εφχη νερη θεν  
 †Μεσοποταμια αφπατεφωωπι θεν  
 Χαρραν.

The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran,

ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا إِبْرَاهِيمَ وَهُوَ  
 فِي مَا بَيْنَ النَّهْرَيْنِ قَبْلَمَا سَكَنَ فِي  
 حَارَانَ.

Οουε πεχαφ ναφ χε αμου εβουλ  
 θεν πεκκαζι νεμ εβουλ θεν  
 τεκρυτzeniα: ουουε αμου επικαζι  
 ε†ναταμοκ ερουφ.

and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.'

وَقَالَ لَهُ: اَخْرُجْ مِنْ أَرْضِكَ وَمِنْ  
 عَشِيرَتِكَ وَهَلِّمْ إِلَى الْأَرْضِ الَّتِي  
 أُرِيكَ.

Πουτε αφι εβουλ θεν πακαζι ντε  
 νιΧαλδεος αφωωπι θεν Χαρραν:  
 εβουλ δε αματ μενευσα εταφμου† ηχε  
 πεφωωτ αφουουεφ εβουλ αφερεφωωπι

Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.

فَخَرَجَ حِينئذٍ مِنْ أَرْضِ الْكَلْدَانِيِّينَ  
 وَسَكَنَ فِي حَارَانَ. وَمِنْ هُنَاكَ نَقَلَهُ  
 بَعْدَ مَا مَاتَ أَبُوهُ إِلَى هَذِهِ الْأَرْضِ  
 الَّتِي أَنْتُمْ الْآنَ سَاكِنُونَ فِيهَا.

θεν παικαρι: φαι νῶπτεν ἐτετενωπι  
ζιωτq τῆνοῦ.

Οτοz ἠπερτῆ ναq νῶκλῆρονομιὰ  
νῆδητq οὔδε οὔπεντατci ἵτε  
οὔδαλοz: οτοz αqωῶ ἔτηιῆ ναq ῥεν  
οὔαμαρι νεμ περῆροz μενεσωq:  
ἠμοοντεq ῶηρι δε ἠμαῦ.

Δ Φνοῦτῆ δε σαζι ἠπαρητῆ xε ἐρε  
πεκῆροz ερρεμῆνωιζι ῥεν οὔκαρι  
ἵπυεμμο: οτοz εὔεαιτοῦ ἠβωκ οτοz  
εὔετzeμκωον ἵqτοῦ ῶε ἵρομπi.

Οτοz πῶλοz ἔτοῦναερβωκ ναq  
εἰεῖθαπ ἐροq ἠνοκ πεχε Φνοῦτῆ: οτοz  
μενεσa ναi εὔεἰ ἔβωz εὔεῶεῶῶ ἠμοι  
ῥεν παιμα φαι.

*Πισαζι δε ἵτε Πῶοic εὔεαιαι οτοz  
εὔεἶῶῶ: εὔεἶῶῶοz οτοz εὔεῖταxρο:  
ῥεν ῥῶσiα ἵεκκῆλῆσιῶ ἵτε Φνοῦτῆ:  
ἠμην.*

And God gave him no inheritance in it, not even enough to set his foot on. But even when Abraham had no child, He promised to give it to him for a possession, and to his descendants after him.

But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them four hundred years.

‘And the nation to whom they will be in bondage I will judge,’ said God, ‘and after that they shall come out and serve Me in this place.’

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَلَمْ يُعْطِهِ فِيهَا مِيرَاثًا وَلَا وِطَاءً  
قَدَمٍ وَلَكِنْ وَعَدَ أَنْ يُعْطِيَهَا مُلْكًا لَهُ  
وَلِنَسْلِهِ مِنْ بَعْدِهِ وَلَمْ يَكُنْ لَهُ بَعْدُ  
وَلَدٌ.

وَتَكَلَّمَ اللَّهُ هَكَذَا: أَنْ يَكُونَ نَسْلُهُ  
مُتَعَرِّبًا فِي أَرْضٍ غَرِيبَةٍ  
فَيَسْتَعْبِدُونَ وَيُسَبِّحُونَ إِلَيْهِ أَرْبَعَ مِائَةٍ  
سَنَةً.

وَالْأُمَّةَ الَّتِي يُسْتَعْبِدُونَ لَهَا  
سَأَدِينُهَا أَنَا، يَقُولُ اللَّهُ. وَبَعْدَ ذَلِكَ  
يَخْرُجُونَ وَيَعْبُدُونَنِي فِي هَذَا  
الْمَكَانِ.

*لم تنزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
امين.*

## Synaxarium of Tout 26

سنكسار اليوم السادس والعشرون من شهر توت

1. The Annunciation of Zacharias the Priest with the Birth of John the Baptist

### 1. The Annunciation of Zacharias the Priest with the Birth of John the Baptist

The holy church arranged to celebrate on this day the commemoration of the annunciation of the Archangel Gabriel to Zacharias, the Priest, with the Birth of John the Forerunner and Baptist.

1. بشارة زكريا الكاهن بميلاد يوحنا المعمدان

### 1. بشارة زكريا الكاهن بميلاد يوحنا المعمدان

رتبت الكنيسة المقدسة أن تحتفل في هذا اليوم بتذكارة بشارة رئيس الملائكة الجليل جبرائيل للقديس زكريا الكاهن بميلاد يوحنا السابق الصابغ.

The Lord sent the Archangel Gabriel to Zacharias, the Priest, while he was burning incense inside the temple, and the whole multitude of the people was praying outside at the hour of incense. And when Zacharias saw the angel, he was troubled and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of The Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to The Lord their God. He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for The Lord" (Luke 1: 13 - 17).

"And Zacharias said to the angel, 'How shall I know this? For I am an old man, and my wife is well advanced in years.' And the angel answered and said to him, 'I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words, which will be fulfilled in their own time'" (Luke 1: 18 - 20).

The angel of The Lord departed, and Zacharias came out and he could not speak to them. His wife Elizabeth conceived and the glad tidings of Gabriel, the Archangel, to Zacharias were fulfilled.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

وذلك أن الله أرسل رئيس الملائكة جبرائيل إلى زكريا الكاهن بينما كان يرفع البخور داخل الهيكل. وكان جمهور الشعب يصلون خارجاً وقت البخور. فلما رأى زكريا الملاك اضطرب وخاف، فقال له الملاك: "لا تخف يا زكريا لأن طلبتك قد سمعت وامراتك اليصابات ستلد لك ابناً وتسميه يوحنا. ويكون لك فرح وابتهاج وكثيرون سيفرحون بولادته. لأنه يكون عظيماً امام الرب وخمراً ومسكراً لا يشرب. ومن بطن امه يمتلئ من الروح القدس. ويرد كثيرين من بني اسرائيل الى الرب إلههم. ويتقدم أمامه بروح إيليا وقوته ليرد قلوب الآباء إلى الأبناء والعصاة إلى فكر الأبرار لكي يهيئ للرب شعباً مستعداً" (لوقا 1: 13 - 17).  
"فقال زكريا للملاك: كيف أعلم هذا لأنني أنا شيخ وامراتي متقدمة في أيامها. فأجاب الملاك وقال له: أنا جبرائيل الواقف قدام الله وأرسلت لأكلمك وابشرك بهذا. وها أنت تكون صامتاً ولا تقدر أن تتكلم إلى اليوم الذي يكون فيه هذا، لأنك لم تصدق كلامي الذي سيتم في وقته" (لوقا 1: 18 - 20).  
ثم مضى الملاك وخرج زكريا وهو لا يستطيع ان يتكلم. وحبلت امرأته اليصابات وتمت بشارة رئيس الملائكة الجليل جبرائيل لزكريا الكاهن.  
بركة صلواته فلنكن 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 ρα: ια, ιβ</b>	<b>Psalm 102: 13, 16, 17</b>	<b>مزمور 101: 11, 14</b>
<p>Πθοκ Φνοϋτ εκεκοτκ εκεϋενθητ                  θα Ciων: γε πχοϋ πε εθρεκϋενθητ                  θαρος: γε αϋι ηγε πιχοϋ: γε Πβοις                  εκεκωτ ηCiων οτοθ εκετοτονθϋ θα                  πεϋωϋ: γε αϋχοϋϋτ εχεν τπροσεϋχη                  ηνιθηκι. <b>Αλληλοια.</b></p>	<p>You O Lord will arise and have mercy on Zion; for the time to favor her, Yes, the set time, has come. For The Lord shall build up Zion. He shall appear in His glory. He shall regard the prayer of the destitute.  <b>Alleluia.</b></p>	<p>أنت يا الله ترجع وترحم صهيون. لأنه وقت التراءف عليها. لأن الزمان قد حضر. لأن الرب يبني صهيون ويظهر بمجده. لأنه نظر إلى صلاة المساكين. <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>Οτὰναστρωσις εβολ θα                  πιερασσελιον εθοταβ κατα λοτκαν                  ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<b>λοτκαν α: α - κε</b>	<b>Luke 1: 1 - 25</b>	<b>لوقا 1: 1 - 25</b>
<p>Επιδη οτμηϋ αϋηιτοτοϋ εκθε                  θανασι εθε νιθβηοϋι εταϋζωκ εβολ                  ηθρη ηθητην.                  Κατα φρητ εταϋτ ετοτην υμοϋ                  ηγε νιϋορπι εταϋναϋ: οτοθ αϋϋωπι                  ενοι ηρεϋϋεμϋι υπιασι.</p>	<p>Inasmuch as many have taken in hand to set in order a narrative of those things, which have been fulfilled among us,                  just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us,</p>	<p>إذ كَانَ كَثِيرُونَ قَدْ أَخَذُوا بِتَأْلِيفِ قِصَّةٍ فِي الْأُمُورِ الْمُتَقَيَّنَةِ عِنْدَنَا.                  كَمَا سَلَّمَهَا إِلَيْنَا الَّذِينَ كَانُوا مِنْذُ الْبَدْءِ مُعَايِنِينَ وَخُدَّامًا لِلْكَلِمَةِ.</p>

Ἀσρανῆς ζω εἰσωπι ἵσα ζωβ  
νιβεν ιςζεν ρη δέν οῦταχρο ἐςδαί νακ  
ἠφρητῆ ἠκρατιστε Θεοφιλε.

Σίνα ἠτεκροθεν ἠταχρο ἠτε  
νισαχι νηετατερκαθηχιν ἠμοκ ἠδρη  
ἠδῆτοῦ.

Ἀσρωπι δέν νιέροῦ ἠτε Ηρωδης  
ἠποτρο ἠτε ἠιοῦδεἰ νε οῦον οῦοῦηβ  
δε ἐπεσαν πε Ζαχαριας: ἐοῦ ἐβολ  
δέν νιέροῦ ἠψευωπι ἠτε Ἀβιὰ οῦοῦ  
τεψῆσιμι νε οῦ ἐβολ τε δέν νιψερι  
ἠτε Ἀλῶν: οῦοῦ ἐπεσαν πε  
Ελισαβετ.

Не занѡми де ἠπῆναῦ νε  
ἠπεῦθο ἠφνοῦτ: εῦμοῦι δέν  
νιεντολη τηροῦ νεμ νιμεθῶμι ἠτε  
Πβοις εῦοι ἠατῆρικι.

Οῦοῦ νε ἠμοῦτοῦ ψηρι ἠμαῦ πε:  
ζε οῦηι νε οῦατῆρην ἠζε Ελισαβετ:  
οῦοῦ νε αῦαῖδι ἠπῆναῦ πε δέν  
νοῦέροῦ.

Ἀσρωπι δε εῦῖρι ἠτεψμετοῦηβ  
δέν ἠταζις ἠτε νεψῆροῦ ἠψευωπι  
ἠπεῦθο ἠφνοῦτ.

Κατα ἠκαθς ἠτε ἠμετοῦηβ ἠ  
πιωπ ἠ ἐροψ ἐεν ἠθοῖνοῦψι ἠψῶωι οῦοῦ  
αῦψεναῦ ἐδῶτην ἐπιερφει ἠτε Πβοις.

it seemed good to me  
also, having had perfect  
understanding of all things  
from the very first, to write  
to you an orderly account,  
most excellent Theophilus,

that you may know the  
certainty of those things in  
which you were instructed.

There was in the days of  
Herod, the king of Judea, a  
certain priest named  
Zacharias, of the division of  
Abijah. His wife was of the  
daughters of Aaron, and her  
name was Elizabeth.

And they 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.

So it was, that while he  
was serving as priest before  
God,

in the order of his  
division, according to the  
custom of the priesthood,  
his lot fell to burn incense

رَأَيْتُ أَنَا أَيْضًا إِذْ قَدْ تَتَبَعْتُ كُلَّ  
شَيْءٍ مِنْ الْأَوَّلِ بِتَدْقِيقٍ أَنْ أَكْتُبَ  
عَلَى التَّوَالِي إِلَيْكَ أَيُّهَا الْعَزِيزُ  
ثَاوُفِيلُسُ.

لِتَعْرِفَ صِحَّةَ الْكَلَامِ الَّذِي عَلَّمْت  
بِهِ.

كَانَ فِي أَيَّامِ هِيرُودُسَ مَلِكِ  
الْيَهُودِيَّةِ كَاهِنٌ اسْمُهُ زَكَرِيَّا مِنْ  
فِرْقَةِ أَبِيآ وَامْرَأَتُهُ مِنْ بَنَاتِ  
هَارُونَ وَاسْمُهَا الْيَصَابَاتُ.

وَكَانَا كِلَاهُمَا بَارَيْنِ أَمَامَ اللَّهِ  
سَالِكَيْنِ فِي جَمِيعِ وَصَايَا الرَّبِّ  
وَأَحْكَامِهِ بِلَا لَوْمٍ.

وَلَمْ يَكُنْ لَهُمَا وَلَدٌ إِذْ كَانَتْ  
أَلْيَصَابَاتُ عَاقِرًا. وَكَانَا كِلَاهُمَا  
مُتَقَدِّمَيْنِ فِي أَيَّامِهِمَا.

فَبَيْنَمَا هُوَ يَكْهَنُ فِي نُوبَةٍ فَرَّقْتَهُ  
أَمَامَ اللَّهِ.

حَسَبَ عَادَةِ الْكَهَنُوتِ، أَصَابَتْهُ  
الْفُرْعَةُ أَنْ يَدْخُلَ إِلَى هَيْكَلِ الرَّبِّ  
وَيُبَخِّرَ.

Οτοζ ναρε πιμηϋ τηρεϋ ἵτε  
πιλαοc ναϋτωβε ραβολ ἠφῆναϋ  
ἠπιϑοινοϋϋι.

Δαφορονεϋ Δε ἐροϋ ἵξε  
ογαστελοc ἵτε Πβοιc εϋοβι ἐρατϋ  
ραοῖναμ ἠπιμαῆνερωωτοϋϋι ἵτε  
πιϑοινοϋϋι.

Οτοζ ἐταϋναϋ ἐροϋ ἵξε Ζαχαριαc  
αϋϋοορτερ: οτοζ ογροϋ ἁσι ἐερῆι  
ἐξωϋ.

Πεχαϋ Δε ναϋ ἵξε πιαcτελοc ρε  
ἠπερεροϋ Ζαχαριαc ρε ογῆι  
αϋρωτεμ ἐπεκτωβε: οτοζ τεκϑιμ  
Ελιcαβετ εcεερβοκι οτοζ εcεμιϋι νακ  
ἵνοϋῆρι: οτοζ εκεμοϋϋ ἐπεϋραῆ ρε  
Ιωανῆηc.

Οτοζ ἐρε ογρωϋ ϋωπι νακ νεμ  
ογθελῆλ: οτοζ ἐρε ογμηϋ ραϋι ἐξεν  
πεϋζιμμιϋι.

Ϣηαϋωπι ραρ εϋοι ἵνιϋϋ ἠπεῦθο  
ἠΠβοιc: οτοζ ογῆρπ νεμ ογϋικερα  
ἵνεϋρωοϋ: οτοζ ϋῆαμοζ ἐβολ ϑεν  
ογῆνεϋμα εϋοταβ ιϋξεν εϋϑεν ἠνεϋι  
ἵτε τεϋμαϋ.

Οτοζ εϋῆρε ογμηϋ ἵτε νεϋῆρι  
ἠΠιϋραῆλ κοτοϋ ἐΠβοιc πογῆοϋϋ.

when he went into the  
temple of The Lord.

And the whole  
multitude of the people was  
praying outside at the hour  
of incense.

Then an angel of The  
Lord appeared to him,  
standing on the right side of  
the altar of incense.

And when Zacharias  
saw him, he was troubled,  
and fear fell upon him.

But the angel said to  
him, "Do not be afraid,  
Zacharias, for your prayer is  
heard; and your wife  
Elizabeth will bear you a  
son, and you shall call his  
name John.

And you will have joy  
and gladness, and many will  
rejoice at his birth.

For he will be great in  
the sight of The Lord, and  
shall drink neither wine nor  
strong drink. He will also be  
filled with the Holy Spirit,  
even from his mother's  
womb.

And he will turn many  
of the children of Israel to  
The Lord their God.

وَكَانَ كُلُّ جُمْهُورِ الشَّعْبِ يُصَلُّونَ  
خَارِجاً وَقْتُ الْبُخُورِ.

فَظَهَرَ لَهُ مَلَأُكَ الرَّبِّ وَاقِفاً عَنِ  
يَمِينِ مَذْبِحِ الْبُخُورِ.

فَلَمَّا رَأَهُ زَكَرِيَّا اضْطَرْبَ وَوَقَعَ  
عَلَيْهِ خَوْفٌ.

فَقَالَ لَهُ الْمَلَأُكَ: «لَا تَخَفْ يَا زَكَرِيَّا  
لَأَنَّ طَلِبَتَكَ قَدْ سُمِعَتْ وَأَمْرَاتُكَ  
أَلْيَصَابَاتُ سَتَلِدُ لَكَ ابْنًا وَتُسَمِّيهِ  
يُوحَنَّا.»

وَيَكُونُ لَكَ فَرْحٌ وَابْتِهَاجٌ وَكَثِيرُونَ  
سَيَفْرَحُونَ بِوِلَادَتِهِ.

لَأَنَّهُ يَكُونُ عَظِيماً أَمَامَ الرَّبِّ  
وَخَمِراً وَمُسْكِراً لَا يَشْرَبُ وَمَنْ  
بَطْنِ أُمِّهِ يَمْتَلِي مِنَ الرُّوحِ الْقُدُسِ.

وَيَزِدُّ كَثِيرِينَ مِنْ بَنِي إِسْرَائِيلَ إِلَى  
الرَّبِّ إِلَهُهِمْ.

Ουτος νηοϋ εἰναερῳορπ νι δαζωϋ  
ἔπεϋμθο δεν οὔπνευμα νεμ οὔζομ  
ντε Ηλιας ἐκετ πῆητ νῆανιοϋ  
ἐνοὔρηρι νεμ νηετοι νᾶτῳτ νῆητ  
δεν φμεινι ντε νιθμη: ἐσεβτε οὔλαοϋ  
ἔΠβοιϋ ἐαὔθμαιοϋ.

Ουτος πεξε Ζαχαριαϋ ἔπιαστελοϋ  
ξε νῆρη δεν οὔ ϋναἔμι ἐφαι: ἄνοκ  
σαρ οὔδελλο ουοϋ ταῆμι ασαι δεν  
νεσεζοοὔ.

Ουτος αεροὔῳ νξε πιαστελοϋ  
πεχαϋ ναϋ ξε ἄνοκ πε Σαβρηλ  
φηεὔοϋ ἐρατϋ ἔπεμθο ἔφνοὔϋ:  
ουοϋ αὔταοὔοι ἐσαζι εμακ: ουοϋ  
ἐριῳενοὔοϋ νாக ἔναι.

Ουτος εἰηπε ἐκέῳπι ἐκῳ νῆρωκ  
ουοϋ ἔμμοἵν ἔῳμο ἔμμοκ ἐσαζι ῳα  
πιεζοοὔ ἔτε ναι ναῳπι ἔμμοϋ: ἔφμα  
ξε ἔπεκναεϋ ἔνασαζι ναι ἐθναζωκ  
ἐβολ δεν ποὔχοὔ.

Ουτος ναρε πιλαοϋ τηρϋ ποὔῳτ  
ἐβολ δαζωϋ νΖαχαριαϋ ουοϋ  
ναὔερῳφρηρι πε εθε ξε αϋωκ νῆοὔην  
δεν περφει.

Εταϋ δε ἐβολ ναῳῳεμζομ  
ἔναζι νεμῳοὔ αν πε: ουοϋ αὔμι ξε  
οὔοὔωνε πε εταϋναὔ ἔροϋ ἐδοὔην δεν

He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children’, and the disobedient to the wisdom of the just, to make ready a people prepared for The Lord”.

And Zacharias said to the angel, “How shall I know this? For I am an old man, and my wife is well advanced in years”.

And the angel answered and said to him, “I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time”.

And the people waited for Zacharias, and marveled that he lingered so long in the temple.

But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to

وَيَتَقَدَّمُ أَمَامَهُ بِرُوحِ إِيلِيَّا وَقُوَّتِهِ  
لِيَرُدَّ قُلُوبَ الْآبَاءِ إِلَى الْآبْنَاءِ  
وَالْعَصَاةَ إِلَى فِكْرِ الْآبِرَارِ لِكَيْ  
يُهَيِّئَ لِلرَّبِّ شَعْبًا مُسْتَعِدًّا».

فَقَالَ زَكَرِيَّا لِلْمَلَاكِ: «كَيْفَ أَعْلَمُ  
هَذَا لِأَنِّي أَنَا شَيْخٌ وَأَمْرَأَتِي مُتَقَدِّمَةٌ  
فِي أَيَامِهَا؟».

فَأَجَابَ الْمَلَاكُ: «أَنَا جِبْرَائِيلُ  
الْوَاقِفُ قُدَّامَ اللَّهِ وَأُرْسِلْتُ لِأَكَلِمِكَ  
وَأُبَشِّرَكَ بِهَذَا».

وَهَا أَنْتَ تَكُونُ صَامِتًا وَلَا تَقْدِرُ أَنْ  
تَتَكَلَّمَ إِلَى الْيَوْمِ الَّذِي يَكُونُ فِيهِ  
هَذَا لِأَنَّكَ لَمْ تُصَدِّقْ كَلَامِي الَّذِي  
سَيَتِمُّ فِي وَقْتِهِ».

وَكَانَ الشَّعْبُ مُنْتَظِرِينَ زَكَرِيَّا  
وَمُتَعَجِّبِينَ مِنْ إِبْطَانِهِ فِي الْهَيْكَلِ.

فَلَمَّا خَرَجَ لَمْ يَسْتَطِعْ أَنْ يُكَلِّمَهُمْ  
فَفَهِمُوا أَنَّهُ قَدْ رَأَى رُؤْيَا فِي  
الْهَيْكَلِ. فَكَانَ يَوْمَئِذٍ إِلَيْهِمْ وَبَقِيَ  
صَامِتًا.

περφει: οτοε ν̄θοεφ ηαεφωρεμ̄ ε̄ρωοτ  
πε̄ ν̄τεεφχιεε οτοε αεφ̄οεε ε̄οι ν̄εβο.

Οτοε αεφωπι εταεμοε εβολ̄ ν̄εε  
νεεεεοοτ̄ ν̄ωεμωι αεφωεαεφ̄ ε̄πεεφηι.

Уененца ηαιεεοοτ̄ δε̄ ε̄τε̄ ῡμαετ̄  
αεεεβοκῑ ν̄εε̄ Ελιεαεετ̄ τεεεεεεεει:  
οτοε ηαεεωπ̄ ῡμοε πε̄ ν̄τιοτ̄ ν̄αεοτ̄  
εεεω̄ ῡμοε.

Χε̄ παιρηε̄ πεεᾱ Πβοιε αιεφ̄ ηηι  
ν̄ε̄ρηῑ ε̄εν̄ ηιεεοοτ̄ εταεεεοεωτ̄ ε̄ροι  
ν̄ε̄ρηῑ ν̄ε̄ητοε̄ ε̄ω̄λῑ ῡπαεωωε̄ ε̄εολ̄  
ε̄εν̄ ηιεωμ̄ι.

*Πῑωοτ̄ φ̄ᾱ Πεννοε̄τ̄ πε̄ ω̄ᾱ ε̄νεε̄  
ν̄τε̄ ηῑ ε̄νεε̄:̄ ᾱμην̄.*

them and remained  
speechless.

And so it was, as soon  
as the days of his service  
were completed, that he  
departed to his own house.

Now after those days his  
wife Elizabeth conceived;  
and she hid herself five  
months, saying,

“Thus The Lord has  
dealt with me, in the days  
when He looked on me, to  
take away my reproach  
among people”.

*Glory be to God forever.*

وَلَمَّا كَمَلَتْ أَيَّامَ خِدْمَتِهِ مَضَىٰ إِلَىٰ بَيْتِهِ.

وَبَعْدَ تِلْكَ الْأَيَّامِ حَبِلَتْ أَلِيصَابَاتُ  
امْرَأَتُهُ وَأَخْفَتْ نَفْسَهَا خَمْسَةَ  
أَشْهُرٍ قَائِلَةً:

«هَكَذَا قَدْ فَعَلَ بِي الرَّبُّ فِي الْأَيَّامِ  
الَّتِي فِيهَا نَظَرَ إِلَيَّ لِيُنْزِعَ عَارِي  
بَيْنَ النَّاسِ».

*والمجد لله دائماً.*

**Katameros Readings for the 27<sup>th</sup> Day of Tout**  
**قطمارس قراءات اليوم السابع والعشرون من شهر توت المبارك**

**Coṛxoṛt ḡaḡḡ ḡèzoṛt ḡPiàboṛt θwoṛt**

**Ποῦζι**

**Vespers Psalm**

**مزمور العشيّة**

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

**من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.**

<b>Ψαλμος τῷ Δαυιδ Δ': ϛ', Ϟ', ζ'</b>	<b>Psalm 4: 3, 6, 7</b>	<b>مزمور 4: 3، 6، 7</b>
<p>Δριέμι χε ἀΠβοιc ἑροτερῶφηρι  ḡπεθοṛαβ ḡταcḡ: Πβοιc εcḡεωτεμ ἑροι  ḡεν παχινωḡ οṛβηcḡ: αcḡεροṛμηνι  ἑḡρη ἑχων ḡχε φḡṛωνι ḡτε πεκχο  Πβοιc: ακ† ḡοṛνοc ἑḡρη ἑπαḡητ.  <b>ΔΔΛΗΛΟῦΑ.</b></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.  <b>Alleluia.</b></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. <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>Οṛἀḡαcḡḡωcḡ ἑβoλ ḡεν  πεṛαcḡελιον εθοṛαβ κατὰ ḡατḡεον  αcḡιοṛ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>ḡατḡεον ι: κΔ - λcḡ</b>	<b>Matthew 10: 24 - 33</b>	<b>متى 10: 24 - 33</b>

ἮΜΟΝ ΟΥΔΑΘΗΤΗΣ ΕΥΘΟΤ  
ἐπεφρεφτῆβω οὔδε οὔβωκ ευθοτ  
ἐπεφβοις.

ΚΗΝ ἘΠΙΔΑΘΗΤΗΣ Ἰτεφερ ἠφρητ  
ἠπεφρεφτῆβω οὔοζ πιβωκ Ἰτεφερ  
ἠφρητ ἠπεφβοις: ιςζε πινεβηι  
αὔμοὔτ ἐροφ γε Βελζεβοὔλ πωσὸ  
μαλλον νεφρεμῆηι.

Ἰπερερζοτ οὔη δατοὔηη ἠμοῖ  
πετρωβς ταρ γε ἠηαδωρη ἐβολ αν:  
οὔδε ἠμοῖ πετρηη γε σεηαἰεμ ἐροφ  
αν.

Φηἰτῆω ἠμοφ ηωτεη δην ἠχακι  
ἠζοφ δην φῶτωηηη οὔοζ  
φηἰτετεηςωτεμ ἐροφ δην  
ηετεημαὔϗ εηιωϗ ἠμοφ εηζην  
ηετεηςεηεφωρ.

Οὔοζ ἠπερερζοτ δαὔηη  
ἠφηεἠαδωτεβ ἠπετεηςωμα:  
τετεηψῆχη δε ἠμοῖ ὔζομ ἠμωὔ  
ἠδοἠβες: ἠρηοτ δε ἠἠοφ δαὔηη  
ἠφηἰτε οὔοη ὔζομ ἠμοφ ἠψῆχη  
ηεμ πιςωμα ἠτακωὔ δην τῆεηηηα.

Ἰη βαχ σἠαὔ αν ἠτοὔτ ἠμωὔ  
ἠβολ δα οὔτεβη οὔοζ οὔαη ἠβολ  
ἠδἠητοὔ ἠηηεφρη ἠεην ηικαρη αὔἠη  
πετεηηε Πετεηηωτ ἠδην ηηφἠοὔ.

A disciple is not above  
his teacher, nor a servant  
above his master.

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.

لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا  
الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.

يَكْفِي التَّلْمِيذُ أَنْ يَكُونَ كَمُعَلِّمِهِ  
وَالْعَبْدُ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا  
رَبَّ الْبَيْتِ بَعْلَزَبُولَ فَكَمْ بِالْحَرِيِّ  
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومًا لَنْ  
يُسْتَعْلَنَ وَلَا خَفِيًّا لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قُولُوهُ  
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي  
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ  
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ  
الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ  
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
الْأَرْضِ بِدُونِ أَبِيكُمْ.

Πῶτεν δε νικερωι ντε τεναφε  
сєпп тнροу.

Уπερρωτ ουν τετενοτοτ зар  
ёουμну нбаз.

Ουον νιβεν εθναοτωνε εβολ  
нзнт мπεμο нннрωм τнаοτωνε  
εβολ нзнтϗ ζω мπεμο мПαιωт  
етден ннφноті.

Φη δε εθναοωλτ εβολ мπεμο  
нннрωм τнаοωλϗ εβολ ζω мπεμο  
мПαιωт етден ннφноті.

*Πωοτ φα Πенноτϑ πε: ѱα єνεε  
нτε ннєνεε: αμнн.*

But the very hairs of  
your head are all numbered.

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.*

وَأَمَّا أَنْتُمْ فَحَتَّىٰ شُعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضًا قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يَنْكُرْنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضًا قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً*

## Ψωρη

### Matins Psalm

#### مزمور باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμοс τω Δαυιδ ριβ: α

Psalm 113: 1, 2

مزمور 112: 1

Сμοу єПбoиc нл̄λωнoтi: ємоу  
єф̄ран мПбoиc: маρε ф̄ран мПбoиc  
ѱωπи еϗсмаρωнт: иczen тноу нем  
ѱа єнеε. **Αλληλοια.**

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. لیکن اسم الرب مبارکاً  
من الآن وإلى الأبد. **هللیلویا.**



## Matins Gospel إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>ΟὐὰΝΑΣΤΩCΙC ΕΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑCΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p><b>ΜΑΡΚΟΝ 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>ΟΤΟC ΕΤΑCΜΟΥΤ ΕΠΙΜΗΥ ΝΕΜ ΝΕΥΜΑΘΗΤΗC ΠΕΧΑCΥ ΝΟΥΤ ΧΕ ΦΗΘΟΥΩΥ ΕΙ CΑΜΕΝΘΗΙ ΜΑΡΕΥΧΟΛC ΕΒΟΛ: ΟΤΟC ΝΤΕΥΩΛΙ ΜΠΕΥCΤΑΥΡΟC ΟΤΟC ΝΤΕΥΜΟΥΙ ΝCΩΙ.</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 CΑΡ ΕΘΝΑΟΥΩΥ ΕΙΝΟΘΕΜ ΝΤΕΥΨΥΧΗ ΕΥΕΤΑΚΟC: ΦΗ ΔΕ ΕΘΝΑΤΑΚΟ ΝΤΕΥΨΥΧΗ ΕΘΒΗΤ ΝΕΜ ΕΘΒΕ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΥΕΝΑΘΜΕC.</p>	<p>For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>ΟΥ CΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΗΟΥ ΜΜΟΥC ΔΕΥΑΝΧΕΜΘΗΟΥ ΜΠΙΚΟCΜΟC ΤΗΡC ΟΤΟC ΝΤΕΥΤΟCΙ ΝΤΕΥΨΥΧΗ.</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 رَجَعَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>ΟΥ CΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΤΗΙC ΝΤΨΕΒΙΩ ΝΤΕΥΨΥΧΗ.</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 CΑΡ ΕΘΝΑΟΥΠΙ ΕΟΥΘΟΥCΤ ΕΒΟΛ ΝΕΜ ΝΑCΑΧΙ ΔΕΝ ΠΑΙΧΩΟΥ ΝΗΝΩΙΚ ΟΤΟC ΝΡΕΥΕΡΝΟΒΙ: ΠΥΗΡΙ CΩC ΜΦΡΩΜΙ</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</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>

να τῶπι ναϋ βοταν αϋψανι δεν πῶον  
 ἵτε Πεϋωτ νεμ νεϋαττελοϋ εθοραβ.

Οτοϋ ναϋϋω ἕμοϋ νωον ϋε ἄμην  
 τΉω ἕμοϋ νωτεν ϋε οτον βανοτον  
 δεν νηετοϋ ερατοϋ ἕπαυμα  
 ἵνεναϋεμ τῆι ἕψμοϋ αν ψατοϋναϋ  
 ετμετοϋρο ἵτε Φνοϋτ εαϋ δεν  
 οϋϋου.

*Πῶον φα Πεννοϋτ πε ψα ενεϋ  
 ἵτε νι ενεϋ: ἄμην.*

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.*

وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ  
 مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ  
 الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ  
 آتَى بِقُوَّةٍ.»

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداϋ

### The Pauline Epistle

رسالة بولϋ الرسول

## Ἐπιστολη ἵτε πενσαδ Παϋλοϋ Πἱποστολοϋ

Παϋλοϋ φβωκ ἕπενβοιϋ Ιηϋοϋϋ  
 Πιϋϋριστοϋ: πἱποστολοϋ ετθαϋεμ:  
 φηεταϋθαϋϋ επιϋιωεννοϋϋι 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.

البولϋ، فصل من رسالة معلمنا  
 بولϋ الرسول إلى أهل رومية،  
 بركته المقدسة تكون معنا. آمين.

**Πρωμοϋϋ η: ιδ - κζ**

**Romans 8: 14 - 27**

**رومية 8: 14 - 27**

Πη ταρ εθμοϋ δεν πιπνεϋμα ἵτε  
 Φνοϋτ ναι νε νιϋηρι ἵτε Φνοϋτ.

For as many as are led  
 by the Spirit of God, these  
 are sons of God.

لأنَّ كُلَّ الَّذِينَ يَتَّقَادُونَ بِرُوحِ اللَّهِ  
 فَأُولَئِكَ هُمُ ابْنَاءُ اللَّهِ.

Παρετενβι ταρ αν νοϋπνεϋμα ἵτε  
 οϋμετβωκ εδρηι οη εϋϋοϋτ αλλα  
 ἄρετενβι νοϋπνεϋμα ἵτε οϋμετϋηρι  
 φα ετενωϋ εβολ ηδητϋ ϋε Δββα

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.”

إذْ لَمْ تَأْخُذُوا رُوحَ الْعُبُودِيَّةِ أَيْضًا  
 لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي  
 الَّذِي بِهِ نَصْرُخُ: «يَا أَبَا الْأَبُّ.»

ΦΙΩΤ.

Ὁτοϑ ἡθοϑ πιπνευμα ἕερμεερε  
νευ πιπνευμα χε ἄνον θανωηρι ἡτε  
Φνοϑϑ.

Ιϑχε δε ἄνον θανωηρι ιε ἄνον  
θανῆληρονομοϑ οη θανῆληρονομοϑ  
μεη ἡτε Φνοϑϑ θανωφηρ  
ἡκῆληρονομοϑ ἡτε Πιχρηϑϑ ιϑχε  
τεηδῆκαϑ νεμαϑ θινα ἡτεηδῆωϑ  
νεμαϑ οη.

¶μεϑι θαρ χε σεμῶα αη ἡχε  
ηῆκαϑϑ ἡτε παϑχοϑ ἡτε ϑνοϑ  
ἡπιωϑ εθηαδωρη ηαη εβολ.

Πωἄνομοϑ θαρ εβολ ἡτε πιϑωητ  
αϑμοϑ εβολ θατηη ἡπιδωρη εβολ  
ἡτε ηιωηρι ἡτε Φνοϑϑ.

Πιϑωητ θαρ αϑῆνεχωϑ  
ἡϑμετεφληνοϑ ἡϑορωϑ αη αλλα εθε  
φηεταϑῆρεϑῆνεχωϑ θεν οηεελπιϑ.

Χε ἡθοϑ θωϑ πιϑωητ ἕηαερρεμεθε  
εβολ θα ϑμετβωκ ἡτε ἡτακο εθρη  
εϑμετρεμεθε ἡτε ἡωϑ ἡτε ηιωηρι  
ἡτε Φνοϑϑ.

¶τεηωοηη μεη θαρ χε πιϑωητ  
θηρη ϑηαθου νεμαη οτοϑ ἕϑηακϑι  
νεμαη ωα εθοηη εϑνοϑ.

The Spirit Himself bears  
witness with our spirit that  
we are children of God,

and if children, then  
heirs, heirs of God and joint  
heirs with Christ, if indeed  
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.

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لِأَرْوَاحِنَا  
أَنَّا أَوْلَادُ اللَّهِ.

فَإِنْ كُنَّا أَوْلَاداً فَاتِنَا وَرَثَةً أَيْضاً  
وَرَثَةَ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.  
إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً  
مَعَهُ.

فَأَنِّي أَحْسِبُ أَنَّ أَلَامَ الزَّمَانِ  
الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ  
يُسْتَعْلَنَ فِيْنَا.

لَأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ  
أَبْنَاءِ اللَّهِ.

إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ  
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا  
عَلَى الرَّجَاءِ.

لَأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضاً سَتُعْتَقُ  
مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ  
أَوْلَادِ اللَّهِ.

فَأَتِنَا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُ  
وَتَتَمَخَّضُ مَعاً إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη  
τενσιὰρομ ἐτὰρ ἀρχη ἵτε πῖπνευμα  
ἵτοτεν ογορ ἄνον τενσιὰρομ ἵδῆρη  
ἵδῆτεν ενχοτῶτ ἐβολ δατῆη  
ἵτμετῶρη πιωτ ἵτε πενωμα.

Ετανοθευ ταρ δεν οτρελιπ:  
οτρελιπ δε εννατ ἐρορ νοτρελιπ αν  
τε: φη ταρ ἐψαρε οται νατ ἐρορ  
ψαφερβηπομονιη ἐρορ.

Ισχε δε φητεννατ ἐρορ αν  
τενερβελπις ἐρορ ἐβολ ριτεν  
οτρηπομονη τενχοτῶτ ἐβολ δαχωρ.

Παιρητ δε οη πῖπνευμα ἵτῆτοτς  
ἵτενμετῶβ οτ ταρ ἵτωβρ ἐτενναιρ  
κατα φρητ ἐτῶε ἵτενέμ αν ἀλλὰ  
ἵθορ πῖπνευμα ἵερβοτὸ σεμ ἐδῆρη  
ἐχωη δεν ρανσιὰρομ ἵατσαχι  
ἵμωοτ.

Φη δε ἐτδοτδετ ἵνιρητ ἵρωοτη  
χε οτ πε φμενῖ ἵτε Πῖπνευμα χε  
αρσεμ ἐφνοτῆ ἐχεν νηθεοταβ.

*Πῖμοτ ταρ νευωτεν νευ  
τῆρηνη ενσοπ: χε ἵμην ἐσεῶωπι.*

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.

*The grace of God the Father be with you all.  
Amen.*

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بِأَكْوَرَةِ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضًا  
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ  
فِدَاءَ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ حَلَّصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لَأَنَّ  
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا  
لَأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
فِينَا بِأَتَاتٍ لَا يُنطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
هُوَ اِهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικὸν ἐβόλ θεν πε πιρογιτ          ἡἐπιστολὴ ἡτε πενωτ Πετρος.          Δυηη. Παμενρατ.</p>	<p>The Catholic epistle of          the First epistle of our father          St. Peter. May his blessings          be with us all. Amen. My          beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الأولي بركته المقدسة          تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πετρος β: ια - ιζ</b></p>	<p><b>1 Peter 2: 11 - 17</b></p>	<p><b>1 بطرس 2: 11 - 17</b></p>
<p>Παμενρατ ττωβζ ἡμωτεν          ἡφρητ ἡθανρεμἡνωλι οτοε          εανψεμμωοτ εενθηνοτ ἐβόλ εα          νιἐπιθημἡ ἡσαρκικον νηετθικ ονβε          τψτχη.</p>	<p>Beloved, I beg you as          sojourners and pilgrims,          abstain from fleshly lusts          which war against the soul,</p>	<p>أَيُّهَا الْأَحْبَاءَ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ          وَنَزَلَآءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ          الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.</p>
<p>Πετενζιμωυ μαρεψωπι          εφερωατ θεν νιεθνοε εινα ἐψωπι          ανσαχι εαρωτεν ἡφρητ          ἡεανσαμπετρωοτ ετνατ δε ἐβόλ          ειτεν νετενεβηοτι εθηανετ          ἡτοττωοτ ἡφνοττ θεν πεεροοτ ἡτε          πιεεπιωι.</p>	<p>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.</p>	<p>وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَمِ          حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ          عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمْجِدُونَ اللَّهَ          فِي يَوْمِ الْإِنْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمْ          الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.</p>
<p>Уабнеэωτεν ἡπιεωнт τηρψ ἡτε          τμετρωι εθεε Πβοιε: ιτε ποτρο εωε          εφβοε.</p>	<p>Therefore, submit          yourselves to every          ordinance of man for The          Lord's sake, whether to the          king as supreme,</p>	<p>فَاخْضَعُوا لِكُلِّ تَرْتِيبِ بَشَرِيٍّ مِنْ          أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ          فَوْقَ الْكُلِّ.</p>
<p>Ιτε νιεηεμων εωε ετταοτο          ἡμωοτ ἐβόλ ειτοτετ ετβιἡπρωυ          ἡνιεαἡπετρωοτ ετψοτψοτ δε          ἡνιεαἡπεθηανετ.</p>	<p>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.</p>	<p>أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ          مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي          الْخَيْرِ.</p>
<p>Χε φαι πε φοτωυ ἡφνοττ          ἐερενιρι ἡπιπεθηανετ ἡτετενἡθαμ</p>	<p>For this is the will of          God, that by doing good          you may put to silence the          ignorance of foolish men,</p>	<p>لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا          الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ          الْأَعْيَاءِ.</p>

ἐδοῦν ἐξ ἑρῆν ἠμετατέμι ἵτε νιατκα ἵ  
 ἥρωι.

Ἐφῆρη ἡθανρεμεετ οτοε ερε  
 ἵμετρεμεε ἵτεν ἠηνοῦ ἠφῆρη ἠν  
 ἡνοκαλτωμα ἡτε ἵκακιὰ ἀλλα  
 ἠφῆρη ἡθανεβιαικ ἡτε φῆνοῦ.

Ἐαταιε ογον νιβεν ἵμετμαισον  
 μεριπτε ἀριεοῦ δατῆν ἠφῆνοῦ  
 ματαιε ποτρο.

*Ἦασιῆνοῦ ἠπερμενρε πικοςμοε  
 οῦδε νηετωοπ δεν πικοςμοε:  
 πικοςμοε ἡασιῆνι νειμ τερεπιθτωμα: φῆ  
 δε ετιρι ἠφοτωω ἠφῆνοῦ ἠμαωωπι  
 ωα ενεε: ἀμην.*

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  
 who does the will of God  
 abides forever. Amen.*

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحُرِّيَّةَ  
 عِنْدَهُمْ سِتْرَةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

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

Πραξιε ἡτε νενιοῦ ἡἀποστολοε:  
 ερε ποῦεμοῦ εθοταβ ωωπι νειμαν.  
 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، بركاتهم تكون معنا. آمين.

Πραξιε ιθ: ια - κ

Acts 19: 11 - 20

أعمال 19: 11 - 20

Ἦασιρι δε ἡθανεμο ἡνε φῆνοῦ  
 ἡθανκοῦε ἠν εβολ ειτεν νενεεε  
 ἠπατλοε.

Now God worked  
 unusual miracles by the  
 hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُوْلَسَ  
 قُوَاتٍ غَيْرِ الْمُعْتَادَةِ.

εωστε ἡεεβι ἡθανεοῦδαριον νειμ  
 εανειμικῆνθῆνον εβολ ειτεν περεωμα  
 ἡεεχατ εεεεν νηετωωνι: οτοε  
 ωαωωενωοῦ εβολ ειωτοῦ ἡνε νιωωνι:

so that even  
 handkerchiefs or aprons  
 were brought from his body  
 to the sick, and the diseases  
 left them and the evil spirits  
 went out of them.

حَتَّى كَانَ يُوتَى عَنْ جَسَدِهِ بِمَنَادِيلَ  
 أَوْ مَازَرَ إِلَى الْمَرْضَى فَتَزُولُ  
 عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ  
 الشَّرِيرَةُ مِنْهُمْ.

οτοϑ νιπνευμα ετρωοτ νατνηοτ εβολ  
πε.

Ατρητοτοτ Δε νζε βανοτον εβολ  
δεν νιλονδαι εκωτ νεζορσιτθις:  
εχεν φραν υΠβοις Ιησοϑς εχεν Φραν  
υΠβοις Ιησοϑς εχεν νηετε νιπνευμα  
ετρωοτ βιωτοτ ετρω υμοϑ: ζε  
†ταρκο υμωτεν νιησοϑς φηετε  
Πατλοϑ βιωω υμοϑ.

He οτον ωαωϑ Δε νζηρι ντε οται  
ζε σκετὰ εοτλονδαι πε ναρχηερεϑ  
ετιρι υφαι.

Αφεροτν νζε πιπνευμα ετρωοτ  
πεχαϑ νωοτ: ζε Ιησοϑς †ωοτην υμοϑ:  
οτοϑ πε Πατλοϑ †εμι εροϑ: νθωτεν  
Δε νθωτεν νιυ.

Οτοϑ αφριτϑ εερηι εχωοτ νζε  
πιρωμι ετε πιπνευμα ετρωοτ νεμαϑ:  
αφερβοις ερωοτ ενκοπ αφξεμχομ  
εερηι εχωοτ: ζωστε νσεφωτ εβολ δεν  
πιηι ετε υματ ετβηω ερε ζωοτ φηδ.

Φαι Δε αφρωπι εφοτωνϑ εβολ  
ννιλονδαι τηροτ νεμ νιΟρεινιη ετρωοτ  
δεν Εφεϑοϑ: οτοϑ οτρωτ ασι εερηι  
εχωοτ τηροτ: οτοϑ ναϑνηοτ νδτι νζε  
Φραν υΠβοις Ιησοϑς.

Then some of the  
itinerant Jewish exorcists  
took it upon themselves to  
call the name of The Lord  
Jesus over those who had  
evil spirits, saying, “We  
exorcise you by the Jesus  
whom Paul preaches.”

Also there were seven  
sons of Sceva, a Jewish  
chief priest, who did so.

And the evil spirit  
answered and said, “Jesus I  
know, and Paul I know; but  
who are you?”

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ  
الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ  
بِهِمِ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ  
يَسُوعَ قَائِلِينَ: نُقَسِّمُ عَلَيْكَ بِيَسُوعَ  
الَّذِي يَكْرُرُ بِهِ بُولُسُ.

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ  
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

Οὔμῳ δε ἐβόλθεν νηεταῖναεϋϋ:  
 ναῖνηοῦ πε εἰοῦωνε ἐβόλ οῦοε εἰρω  
 ἠνοῦεβνοῖ.

Θαυμῳ δε ἐβόλθεν νηεναῖρι  
 ἠνιμετπεριερωο: ἀῖνι ἠνοῦρω  
 αῖροεοῦ ἠπεῦθο ἠοῦον νιβεν: οῦοε  
 αῖρωπ ἠνοῦῖμη εἰρωεοῦ εἰοῦον  
 ῖοῦ ἠεβα ἠεατ ἠματ.

Παῖρηϋ ἠεν οῦαμαε αῖαι ἠε  
 ἠεαε ἠΠβοιε οῦοε αῖεωω.

*Πισαε δε ἠτε Πβοιε εῖαι οῦοε  
 εῖαι: εῖαιμαε οῦοε εῖεαερω:  
 ἠεν ἡεαε ἠεκῖηε ἠτε εῖοῦϋ:  
 ἠμην.*

And many who had believed came confessing and telling their deeds.

Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.

So the word of The Lord grew mightily and prevailed.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا يَأْتُونَ مُقَرَّبِينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ وَيَحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ الْفِضَّةِ.

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو وَتَقْوَى بِشِدَّةٍ.

*لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. أمين.*

## Synaxarium of Tout 27

### سنكسار اليوم السابع والعشرون من شهر توت

1. The Martyrdom of St. Eustathius, his Two Sons and his Wife

**1. The Martyrdom of St. Eustathius, his Two Sons and his Wife**

On this day, St. Eustathius, his two sons and his wife were martyred. His name first was Blasidus and he was pagan. He was one of the ministers of the Roman Empire during the reign of Trajan (98 - 117 AD).

He used to give alms and charity in abundance, and was very merciful to the poor. The Lord did not wish that his toil should be in vain. One time, while he was in the desert hunting deer; as his custom, a figure of a cross appeared to him and it reached up to heaven. He heard the voice of The Lord calling upon him to adopt the faith.

When he returned to his home, he told his wife and his two sons of what had happened. He went to the bishop of Rome, who taught them the faith, baptized them, and changed his name to Eustathius.

1. استشهاد القديس إسطاثيوس وولديه وزوجته

1. استشهاد القديس إسطاثيوس وولديه وزوجته

في مثل هذا اليوم استشهاد القديس إسطاثيوس وولديه وزوجته. وكان يدعي أولاً بلاسيدس وكان وثنياً وأحد وزراء مملكة الرومان في عهد الامبراطور تراجان (98 - 117 ميلادية).

وكان أيضاً شديد العطف على الفقراء ولم يسمح الله أن يضيع تعبهُ. فبينما كان يصيد الغزلان كعادته، رأى صليباً مرتفعاً وسمع صوت الرب يسوع يدعوهُ للإيمان.

ولما رجع إلى بيته روي لزوجته وولديه ما حدث، ثم توجهوا إلى أسقف روما الذي علمهم الإيمان المسيحي وعمدهم، وفي



Soon after, many hardships came upon him; as what befell upon Job the Righteous, and he lost his slaves, maidservants, and all his possessions, and left Rome because of his poverty. On the way, he lost his wife and his two sons. But with the divine providence of God, the lover of mankind, they found each other again, and they rejoiced greatly for their reunion.

When Emperor Hadrian reigned in the year 117 AD, and heard about Eustathius and his family that they became Christians, he summoned them. He ordered them to offer incense before the idols, but they refused. He released hungry vicious beasts on them, but they did not harm them. Finally, he placed them in boiling oil, so they delivered their souls into the hands of The Lord, and they received the crowns of martyrdom.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

المعمودية غير اسمه إلى إسطاثيوس. ثم ما لبث أن حلت به نكبات متوالية مثل أيوب الصديق، ففقد عبيده وجواريه وكل أمواله. وخرج من روما بسبب الفقر وفي الطريق فقد زوجته وولديه. وبتدبير الله محب البشر، اجتمعوا معاً مرة أخرى، ففرحوا بذلك فرحاً عظيماً.

ولما تولى أدريانوس الملك سنة 117 ميلادية، سمع عن إسطاثيوس وعائلته انهم صاروا مسيحيين. فاستدعاهم وأمرهم بالتبخير للأوثان فرفضوا. فأطلق عليهم الوحوش المفترسة الجائعة، فلم تؤذهم. وأخيراً وضعهم في زيت مغلي، فأسلموا الروح بيد الرب، ونالوا إكليل الشهادة. بركة صلواتهم فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ζε: ια, ιβ	Psalm 66: 12 - 14	مزمور 65: 11, 12
<p>Δησινι εβολ ειπεν οτχρωμ νεμ ορωωσ: οροσ ακεντεν εβολ επεμτον: ειει εδορν επεκχι δεν εανδλιλ: οροσ †να† νακ ηνιερχη ετα ναεφοτορ σοτορ. <b>Αλληλοια.</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. ووافيك النذور التي نطقت بها شفطاي. <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 أمين.

<p>Οὐάναςνωσις ἐβόλῃ δὲν πιερασσελιον εθοταβ 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>ἄραξεν ναι δε τηρου εν εεν νορσιζ εερηι εν εεν θηνου οτου σεναδοσι νσα θηνου εντ μωπτεν εδανστυναςωση νεμ θανωτεκωου ενιμι μωπτεν νηνιοτρωου νεμ νιζησεμων εθε Παραν.</p>	<p>But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.</p>	<p>وقبل هذا كله يلقون أيديهم عليكم ويطردونكم ويسلمونكم إلى مجامع وسجون وساقون أمام ملوك وولاة لأجل اسمي.</p>
<p>Ερεωπι νωπτεν ενμετμεορε.</p>	<p>But it will turn out for you as an occasion for testimony.</p>	<p>فيؤول ذلك لكم شهادة.</p>
<p>Χας τν δεν νετενητ εωπτεμερωοριπ ηερμελεταν σε ου πε ετετεπναερλπολοσιςθε μμοϷ.</p>	<p>Therefore, settle it in your hearts not to meditate beforehand on what you will answer;</p>	<p>فضعوا في قلوبكم أن لا تهتموا من قبل لكي تحجوا.</p>
<p>Δνοκ ταρ τνατ νωπτεν ηοτρο νεμ οτσοφια θετε ενσεναωτ εδον εν εερας αν οτδε ενσεναωτοωθεμ οτβης αν ησε οτον νιβεν εντοβε θηνου.</p>	<p>for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.</p>	<p>لآتي أنا أعطيكم فمًا وحكمة لا يقدر جميع معانديكم أن يقاوموها أو يناقضوها.</p>
<p>Σενατ θηνου δε εβόλῃ ζιπτεν θανιοτ νεμ θανσνηου νεμ θανστυσενης νεμ θανωφρη οτου</p>	<p>You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death.</p>	<p>وسوف تسلّمون من الوالدين والإخوة والأقرباء والأصدقاء ويقتلون منكم.</p>

σεναδωτεβ εβολα δεν θηνορ.

Οτορ ερετενεωωπι ετμοστ  
μωωτεν ηχε ογον νιβεν εθβε Παραν.

Οτορ οτηωι ητετεναφε ηνεετακο.

Πδρηι δε δεν τετενεηπομονη  
ερετενεσφο ηνετενηψηχη.

*Πιωορ φα Πεννορ† πε ωα ενεε  
ητε νι ενεε: λμην.*

And you will be hated by  
all for My name's sake.

But not a hair of your  
head shall be lost.

By your patience,  
possess your souls.

*Glory be to God forever.*

وَتَكُونُونَ مَبْغُضِينَ مِنْ الْجَمِيعِ مِنْ  
أَجْلِ اسْمِي.

وَلَكِنْ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ أَفْتَنُوا أَنْفُسَكُمْ.

*والمجد لله دائماً.*

**Katameros Readings for the 28<sup>th</sup> Day of Tout**  
**قطمارس قراءات اليوم الثامن والعشرون من شهر توت المبارك**

**COYXOYΤ ΨΥΜΗΝ ΝΕΞΟΥΤ ÌΠΙΔΒΟΥΘ ΘΩΟΥΤ**

**ΠΟΥΞΙ**

**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 Δ: ϛ, Ϟ, ζ</b>	<b>Psalm 4: 3, 6, 7</b>	<b>مزمور 4: 3, 6, 7</b>
<p>Δριέμι χε ðΠβοιϛ ðροτερεϱϱφηρι              ðπεθογαβ ðταϱ: Πβοιϛ εϱεϛωτεμ ðροι              ζεν παχινωϱ ονβηϱ: αϱεροϱμηνι              èρρη èχων ðχε φοϱωνι ðτε πεκζο              Πβοιϛ: ακϱ ðνοϱνοϱ èρρη èπαζητ.  <b>ΔΔΛΗΛΟΥΙΑ.</b></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.  <b>Alleluia.</b></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. <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>Οϱάνασνωϱιϛ èβολ ζεν              πιεϱασϱελιον εθογαβ κατα Ψαϱεον              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>
<b>Ψαϱεον ι: κΔ - λϱ</b>	<b>Matthew 10: 24 - 33</b>	<b>متي 10: 24 - 33</b>

ἮΜΟΝ ΟΥΔΑΘΗΤΗΣ ΕΥΘΟΤ  
ἐπεφρεφτῆβω οὔδε οὔβωκ ευθοτ  
ἐπεφβοις.

ΚΗΝ ἘΠΙΔΑΘΗΤΗΣ ἸΤΕΦΕΡ ἠΦΗΤ  
ἠπεφρεφτῆβω οὔοζ πιβωκ ἸΤΕΦΕΡ  
ἠΦΗΤ ἠπεφβοις: ΙΣΧΕ ΠΙΝΕΒΗ  
ΑΥΜΟΥΤ ἔροφ ζε Βελζεβουζ πωσὸ  
μαλλον νεφρεμῆνι.

ἸΠΕΡΕΡΖΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἠΜΟΝ  
ΠΕΤΡΩΒΣ ΤΑΡ ΖΕ ἠΝΑΒΩΡΠ ἔβουλ αν:  
οὔδε ἠΜΟΝ ΠΕΤΡΗΠ ΖΕ ΣΕΝΔΕΜΙ ἔροφ  
αν.

ΦΗΕΤΧΩ ἠΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ  
ἄζοφ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ  
ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἔροφ ΔΕΝ  
ΝΕΤΕΝΜΑΨΧ ΖΙΩΙΨ ἠΜΟΥ ΖΙΧΕΝ  
ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἠΠΕΡΕΡΖΟΥΤ ΔΑΤΖΗ  
ἠΦΗΘΝΑΔΩΤΕΒ ἠΠΕΤΕΝΣΩΜΑ:  
ΤΕΤΕΝΨΥΧΗ ΔΕ ἠΜΟΝ ΨΥΧΟΜ ἠΜΟΥ  
ἔδοθβες: ἄριζοφ ΔΕ ἠΘΟΥ ΔΑΤΖΗ  
ἠΦΗΕΤΕ ΟΥΟΝ ΨΥΧΟΜ ἠΜΟΥ ἔΨΥΧΗ  
ΝΕΜ ΠΙΣΩΜΑ ἔΤΑΚΩΟΥ ΔΕΝ ΤΣΕΕΝΝΑ.

ἮΝ ΒΑΧ ΣΝΑΥ ΑΝ ἔΤΟΥΤ ἠΜΟΥ  
ἔβουλ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἔβουλ  
ἠΔΗΤΟΥ ἠΝΕΦΖΕΙ ἔΧΕΝ ΠΙΚΑΖΙ ΑΤΘΝΕ  
ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἔΤΔΕΝ ΝΙΦΗΟΥ.

A disciple is not above  
his teacher, nor a servant  
above his master.

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.

لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا  
الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.

يَكْفِي التَّلْمِيذُ أَنْ يَكُونَ كَمُعَلِّمِهِ  
وَالْعَبْدُ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا  
رَبَّ الْبَيْتِ بَعْلَزَبُولَ فَكَمْ بِالْحَرِيِّ  
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومًا لَنْ  
يُسْتَعْلَنَ وَلَا خَفِيًّا لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قُولُوهُ  
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي  
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ  
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ  
الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ  
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
الْأَرْضِ بِدُونِ أَبِيكُمْ.

Πῶτεν δε νικερωι ντε τεναφε  
σεπ τηροϋ.

Υπερροϋ οην τετενοτοτ ταρ  
εορυμω νβαχ.

Οτον νιβεν εθναοτωνε εβολ  
νητ απεμο ηνιρωμι τναοτωνε  
εβολ ηδητεϋ εω απεμο απαιωτ  
ετδεν νιφονι.

Φη δε εθναοτοτ εβολ απεμο  
ηνιρωμι τναοτοτ εβολ εω απεμο  
απαιωτ ετδεν νιφονι.

*Πωοϋ φα Πεννοϋ πε: ωα ενεε  
ητε νιενεε: αμην.*

But the very hairs of  
your head are all numbered.

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.*

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفُ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يَنْكُرُنِي 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.

Ψαλμοϋ τω Δαυιδ ριβ: α

Psalm 113: 1, 2

مزمور 113: 1

Сμοϋ εϋβοιϋ νιαλωοι: εμοϋ  
εφραν απβοιϋ: μαρε φραν απβοιϋ  
ωωπι εϋμαρωοτ: ιϋϋεν τνοϋ νεμ  
ωα ενεε. **Αλληλοια.**

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. لیکن 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 أمين.

<p>ΟὐὰΝΑΣΤΩCΙC ΕΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p><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>ΟΤΟZ ΕΤΑCΜΟΥΤ ΕΠΙΜΗΥ ΝΕΜ ΝΕΥΜΑΘΗΤΗC ΠΕΧΑCΥ ΝΟΥΤ ΧΕ ΦΗΘΟΥΩΥ ΕΙ CΑΜΕΝΖΗΙ ΜΑΡΕΥΧΟΛCΥ ΕΒΟΛ: ΟΤΟZ ΝΤΕΥΩΛΙ ΜΠΕΥCΤΑΥΡΟC ΟΤΟZ ΝΤΕΥΜΟΥΙ ΝCΩΙ.</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 ΖΑΡ ΕΘΝΑΟΥΩΥ ΕΙΝΟΖΕΜ ΝΤΕΥΨΥΧΗ ΕΥΕΤΑΚΟC: ΦΗ ΔΕ ΕΘΝΑΤΑΚΟ ΝΤΕΥΨΥΧΗ ΕΘΒΗΤ ΝΕΜ ΕΘΒΕ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΥΕΝΑΖΜΕC.</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 ΖΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΖΗΟΥ ΜΜΟΥC ΔΕΥΑΝΧΕΜΖΗΟΥ ΜΠΙΚΟCΜΟC ΤΗΡCΥ ΟΤΟZ ΝΤΕΥΤΟCΙ ΝΤΕΥΨΥΧΗ.</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 رَجَعَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>ΟΥ ΖΑΡ ΕΤΕ ΠΙΡΩΜΙ ΝΑΤΗΙCΥ ΝΤΨΕΒΙΩ ΝΤΕΥΨΥΧΗ.</p>	<p>Or what will a man give in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَن نَفْسِهِ؟</p>
<p>ΦΗ ΖΑΡ ΕΘΝΑΟΥΠΙ ΕΟΥΟΝΖΤ ΕΒΟΛ ΝΕΜ ΝΑCΑΧΙ ΔΕΝ ΠΑΙΧΩΟΥ ΝΗΝΩΙΚ ΟΥΟZ ΝΡΕΥΕΡΝΟΒΙ: ΠΩΗΡΙ ΖΩCΥ ΜΦΡΩΜΙ ΝΑΤΨΥΠΙ ΝΑCΥ ΖΟΤΑΝ ΔΕΥΑΝΙ ΔΕΝ ΠΨΟΥΤ</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</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>

ἵτε Περιωτ νεμ νεγαστελοσ εθοραβ.  
 Οτοθ παρρω ἕμοσ νωοτ γε ἄμην  
 †ρω ἕμοσ νωτεν γε οτον θανοτον  
 θεν νηετοθι ἐρατοτ ἕπαιμα  
 ἵνεναξεμ†πι ἕφμοτ αν ψατοτνατ  
 ἐ†μετοτρο ἵτε Φνοτ† ἐασι θεν  
 οτρω.

*Πῶοτ φα Πεννοτ† πε ψα ἐνεθ  
 ἵτε νι ἐνεθ: ἄμην.*

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.*

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 ἵτε πενθαθ Παυλοσ Πιὰποστολοσ

Παυλοσ φβωκ ἕπενδοισ Ιησουσ  
 Πιχριστοσ: πιὰποστολοσ ετθαθεμ:  
 φηετατθαψι ἐπιζιωεννοτ†ι ἵτε  
 Φνοτ†.

Paul, the servant of our  
 Lord Jesus Christ, called to  
 be an apostle, appointed to  
 the Gospel of God. A  
 chapter from the Epistle of  
 our teacher St. Paul to the  
 Romans. May his blessing  
 be upon us. Amen.

البولس، فصل من رسالة معلمنا  
 بولس الرسول إلى أهل رومية،  
 بركته المقدسة تكون معنا. آمين.

**Πρωμοσ η: ιδ - κζ**

**Romans 8: 14 - 27**

**رومية 8: 14 - 27**

Πη ζαρ εθμοψι θεν πιπνευμα ἵτε  
 Φνοτ† ναι νε νιψηρι ἵτε Φνοτ†.

For as many as are led  
 by the Spirit of God, these  
 are sons of God.

لَأَنَّ كُلَّ الَّذِينَ يَتَّقَادُونَ بِرُوحِ اللَّهِ  
 فَأُولَئِكَ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδι ζαρ αν νοτπνευμα ἵτε  
 οτμετβωκ ἐθρη ον ετρω† αλλα  
 ἄρετενδι νοτπνευμα ἵτε οτμετψηρι  
 φαι ετενωψι εβολ ἵθητ† γε Δββα  
 Φιωτ.

For you did not receive  
 the spirit of bondage again  
 to fear, but you received the  
 Spirit of adoption by whom  
 we cry out, “Abba, Father.”

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبَادِيَّةِ أَيْضًا  
 لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي  
 الَّذِي بِهِ نَصْرُخُ: «يَا أَبَا الْآبِ».



Ὁτοῦ ἡθοῦ πνεύμα ἑρμεῖρε  
νευ πνεύμα γε ἄνον θανῶρη ἵτε  
Φνοῦτ.

Ισχε δε ἄνον θανῶρη ιε ἄνον  
θανκλήρονομος οη θανκλήρονομος  
μεν ἵτε Φνοῦτ θανῶρη  
ἡκλήρονομος ἵτε Πιχρίτς ισχε  
τενδῖκαθ νεμαϋ θινα ἵτενδῖωο  
νεμαϋ οη.

¶ μενι ταρ γε σεμῖωα αν ἡχε  
νῖκατθ ἵτε παισοῦ ἵτε τνοῦ  
ἡπιῶοῦ εθναδωρη ναν ἐβολ.

Πωἄνομοι ταρ ἐβολ ἵτε πικωντ  
αϋμοι ἐβολ θατθ ἡπιδωρη ἐβολ  
ἵτε νιῶρη ἵτε Φνοῦτ.

Πικωντ ταρ αϋνεχωϋ  
ἵτε μετεφλοῦ ἡφοῦωϋ αν ἀλλα εθβε  
φἡεταϋθρεϋδνεχωϋ θεν οηελπισ.

Χε ἡθοῦ εῶϋ πικωντ ἡναερρευε  
ἐβολ θα τμετβωκ ἵτε ἡτακο ἐθρη  
ἐτμετρευε ἵτε ἡῶοῦ ἵτε νιῶρη  
ἵτε Φνοῦτ.

¶ ενσωτην μεν ταρ γε πικωντ  
τηρη ϋαθου νεμαν οτοῦ ἡτνακθι  
νεμαν ωα ἐθοῦν ἐτνοῦ.

The Spirit Himself bears  
witness with our spirit that  
we are children of God,

and if children, then  
heirs, heirs of God and joint  
heirs with Christ, if indeed  
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.

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَوْلَادِنَا  
أَنَّنا أَوْلَادُ اللَّهِ.

فَإِن كُنَّا أَوْلَاداً فَإِنَّا وَرَثَةٌ أَيْضاً  
وَرَثَةُ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.  
إِن كُنَّا نَتَأَلَّمُ مَعَهُ لَكِي نَتَمَجَّدَ أَيْضاً  
مَعَهُ.

فَأَيُّ أَحْسَبُ أَنَّ الْآمَ الزَّمَانِ  
الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ  
يُسْتَعْلَنَ فِيْنَا.

لِأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ  
أَبْنَاءِ اللَّهِ.

إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ  
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا  
عَلَى الرَّجَاءِ.

لِأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضاً سَتُعْتَقُ  
مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ  
أَوْلَادِ اللَّهِ.

فَأِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنِنُ  
وَتَتَمَخَّضُ مَعاً إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον θων  
τενσιὰρομ ἐτὰρ ἀρχὴ ἵτε πῖπνευμα  
ἵτοτεν ογοθ ἄνον τενσιὰρομ ἵθρη  
ἵδῆτεν ενχογῶτ ἐβολ θὰτρη  
ἵτμετῶρη πιωτ ἵτε πενωμα.

Ετανοθευ ταρ θεν οτρελις:  
οτρελις δε εννατ ἐροθ νοτρελις αν  
τε: φη ταρ ἐψαρε οται νατ ἐροθ  
ψαφερθνομονιθ ἐροθ.

Ισχε δε φητεννατ ἐροθ αν  
τενερθελις ἐροθ ἐβολ θιτεν  
οτθνομονη τενχογῶτ ἐβολ θαχωθ.

Παρητ δε οθ πῖπνευμα ἵτῆτοτ  
ἵτενμετχωθ οτ ταρ ἵτωθ ἐτενθαθ  
κατα φρητ ἐτσω ἵτενεμ αν ἀλλὰ  
ἵθοθ πῖπνευμα ἵερθοτὸ σεμ ἐθρη  
ἐχωθ θεν θανσιὰρομ ἵατσαθ  
ἵμωοτ.

Φη δε ἐτθοτθτ ἵνιθθτ ἵρωοτθ  
χε οτ πε φμεν ἵτε Πῖπνευμα χε  
ατσεμ ἐφνοτ ἵχεθ νηθοθαθ.

*Πῖμοτ ταρ νευωτεν νευ  
τῆρηνη ενσοπ: χε ἵμην ἐσεῶωπι.*

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.

*The grace of God the Father be with you all. Amen.*

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بِأَكْوَرَةِ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضًا  
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَنِّي  
فِدَاءَ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ حَلَّصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لِأَنَّ  
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا  
لَأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
فِينَا بِأَتَاتٍ لَا يُنطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
هُوَ اِهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικὸν ἐβόλ θεν πε πιρογιτ          ἡ ἐπιστολὴ ἡ τε πενιωτ Πέτρος.          Δυμη. Παμενρατ.</p>	<p>The Catholic epistle of          the First epistle of our father          St. Peter. May his blessings          be with us all. Amen. My          beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الأولي بركته المقدسة          تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πέτρος β: ια - ιζ</b></p>	<p><b>1 Peter 2: 11 - 17</b></p>	<p><b>1 بطرس 2: 11 - 17</b></p>
<p>Παμενρατ ττωβζ ἡμωτεν          ἡ φρητ ἡ ζανρεμἡζωλι ογοζ          ζανψευμωωτ ζενθηνοτ ἐβόλ ζα          νι ἐπιθυμἡ ἡ σαρκικον νηετθικ ονβε          τψυχη.</p>	<p>Beloved, I beg you as          sojourners and pilgrims,          abstain from fleshly lusts          which war against the soul,</p>	<p>أَيُّهَا الْأَحْبَاءَ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ          وَنَزَلَآءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ          الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.</p>
<p>Πετηνζινμοψι μαρεψωπι          εψερωατ ζεν νιεθνοζ ζινα ἐψωπι          αυσαζι θαρωτεν ἡ φρητ          ἡ ζανσαμπετρωωτ ετνατ δε ἐβόλ          ζιτεν νετενθβηνοτ εθνανετ          ἡ τοττωωτ ἡ φνοττ ζεν πεζοοτ ἡ τε          πιζεμπωι.</p>	<p>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.</p>	<p>وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَمِ          حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ          عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمْجِدُونَ اللَّهَ          فِي يَوْمِ الْإِنْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمْ          الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.</p>
<p>Уабнеζωτεν ἡ πικωντ τηρτ ἡ τε          τμετρωι εθε Πβοις: ιτε ποτρο ζωσ          εφβοσι.</p>	<p>Therefore, submit          yourselves to every          ordinance of man for The          Lord's sake, whether to the          king as supreme,</p>	<p>فَاخْضَعُوا لِكُلِّ تَرْتِيبِ بَشَرِيٍّ مِنْ          أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ          فَوْقَ الْكُلِّ.</p>
<p>Ιτε νιζηζεμων ζωσ ετταοτὸ          ἡμωωτ ἐβόλ ζιτοττ ετβιμπωι          ἡ νιναμπετρωωτ ετψωτψωτ δε          ἡ νιναμπεθνανετ.</p>	<p>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.</p>	<p>أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ          مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي          الْخَيْرِ.</p>
<p>Ζε φαι πε φοτωψ ἡ φνοττ          ἐθρενιρι ἡ πιπεθνανετ ἡ τετενψθαμ</p>	<p>For this is the will of          God, that by doing good          you may put to silence the          ignorance of foolish men,</p>	<p>لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا          الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ          الْأَعْبِيَاءِ.</p>

ἐδοῦν ἐξ ἑρῆν ἠμετατέμι ἵτε νιατκα ἱ  
 ἥρωι.

Ὑφῆρητ ἡθανρεμεθε οτοε ερε  
 ἱμετρεμεθε ἵτεν ἠηνοῦ ὑφῆρητ ἀν  
 ἡνοκαλτωμα ἵτε ἱκακιὰ ἀλλα  
 ὑφῆρητ ἡθανεβιαικ ἵτε φνοῦτ.

Ὑαταιε ογον νιβεν ἱμετμαισον  
 μεριπτε ἀριβοτ δατῆν ὑφνοῦτ  
 ματαιε ποτρο.

*Ἡσῆνηοῦ ὑπερμενρε πικοςμοε  
 οῦδε νηετωπ δεν πικοςμοε:  
 πικοςμοε ἡσῆνι νευ τερεπιθωμια: φη  
 δε ετιρι ὑφοτωῦ ὑφνοῦτ ἑματωπι  
 ψα ἐνεε: ἀμην.*

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  
 who does the will of God  
 abides forever. Amen.*

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. آمين.*

### The Acts الإبركسيس

Πραξιε ἵτε νενιοῦ ἡἀποστολοε:  
 ερε ποῦεμοῦ εθοταβ ῥωπι νευαν.  
 Δυην.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباءنا الرسل  
 الأظهر المشمولين بنعمة الروح  
 القدس، بركاتهم تكون معنا. آمين.

Πραξιε ἰθ: ἰα - κ

Acts 19: 11 - 20

أعمال 19: 11 - 20

Ἡαϑῆρι δε ἡθανχομ ἡχε φνοῦτ  
 ἡθανκοῦχι ἀν εβολ ειτεν νενχιε  
 ὑπατλοε.

Now God worked  
 unusual miracles by the  
 hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ  
 قُوَاتٍ غَيْرِ الْمُعْتَادَةِ.

εωστε ἡεεβι ἡθανκοῦδαριον νευ  
 εανσιμικῆνθῆνον εβολ ειτεν περσομα  
 ἡεεχατ ειτεν νηετωπι: οτοε  
 ῥατῥενωοῦ εβολ ειωτοῦ ἡχε νιωπι:

so that even  
 handkerchiefs or aprons  
 were brought from his body  
 to the sick, and the diseases  
 left them and the evil spirits  
 went out of them.

حَتَّى كَانَ يُوتَى عَنْ جَسَدِهِ بِمَنَادِيلَ  
 أَوْ مَازَرَ إِلَى الْمَرْضَى فَتُرَوَّلُ  
 عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ  
 الشَّرِيرَةُ مِنْهُمْ.

οτοϑ νιπνευμα ετζωοτ νατνηοτ εβολ  
πε.

Ατζιτοτοτ Δε νζε βανοτον εβολ  
δεν νιλοτδαι εκωτ νεζορσιτθις:  
εχεν φραν υΠβοις Ιησοϑς εχεν Φραν  
υΠβοις Ιησοϑς εχεν νηετε νιπνευμα  
ετζωοτ βιωτοτ ετζω υμοϑ: γε  
†ταρκο υμωτεν νιησοϑς φηετε  
Πατλοϑ βιωω υμοϑ.

He οτοϑ ωαωϑ Δε νζηρι ντε οται  
ζε σκετὰ εοτλοτδαι πε ναρχηερεϑ  
ετιρι υφαι.

Αφεροτω νζε πιπνευμα ετζωοτ  
πεχαϑ νωοτ: γε Ιησοϑς †ωοτην υμοϑ:  
οτοϑ πε Πατλοϑ †εμι εροϑ: νθωτεν  
Δε νθωτεν νιυ.

Οτοϑ ατζιτϑ εεϑρι εχωοτ νζε  
πιρωμι ετε πιπνευμα ετζωοτ νεμαϑ:  
ατζερβοις ερωοτ ενκοπ ατζεμχομ  
εεϑρι εχωοτ: βωστε νσεφωτ εβολ δεν  
πιηι ετε υματ ετβηω ερε ϑωοτ φηδ.

Φαι Δε ατζωπι εφοτωηε εβολ  
ννιλοτδαι τηροτ νευ νιΟτρεινιη ετϑοπ  
δεν Εφεϑοϑ: οτοϑ οτϑο† ασι εεϑρι  
εχωοτ τηροτ: οτοϑ νατνηοτ νδτι νζε  
Φραν υΠβοις Ιησοϑς.

Then some of the  
itinerant Jewish exorcists  
took it upon themselves to  
call the name of The Lord  
Jesus over those who had  
evil spirits, saying, “We  
exorcise you by the Jesus  
whom Paul preaches.”

Also there were seven  
sons of Sceva, a Jewish  
chief priest, who did so.

And the evil spirit  
answered and said, “Jesus I  
know, and Paul I know; but  
who are you?”

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ  
الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ  
بِهِمِ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ  
يَسُوعَ قَائِلِينَ: نُنْقِصُ عَلَيْكَ يَسُوعَ  
الَّذِي يَكْرُرُ بِهِ بُولُسُ.

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ  
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

Οὔμῳ δε ἐβόλθεν ἠεταγναστῆ:   
 ναγνηνοῦ πε εἰσῶνῃ ἐβόλ ὄτοε εἰρω   
 ἄνοῦβνοῖ.

Θαυμῳ δε ἐβόλθεν ἠεναγῖρι   
 ἄνωμετπεριερωσ: ἄγῖνι ἄνοῦρω   
 ἀρωκῆοῦ ἄπεῦθο ἄνοῦν ἠβεν: ὄτοε   
 ἀρωπῖ ἄνοῦρω ἄρωεμοῦ ἄνοῦ   
 ἄτοῦ ἄβῆ ἄρωτ ἄρω.

Παρητῆ ἄε ὄρωμῆ ἀρωῖ ἄνε   
 ἄρω ἄρωῖ ὄτοε ἀρωερω.

*Πισακι δε ἄτε ἄρωῖ εἰρωῖ ὄτοε   
 εἰρωῖ: εἰρωμῆ ὄτοε εἰρωερω:   
 ἄε ἄρω ἄρωῖ ἄτε ἄρωτῆ:   
 ἄρω.*

And many who had believed came confessing and telling their deeds.

Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.

So the word of The Lord grew mightily and prevailed.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا يَأْتُونَ مُقَرَّرِينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ وَيَحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا أَمْثَالَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ الْفِضَّةِ.

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو وَتَقْوَى بِشِدَّةٍ.

*لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. أمين.*

## Synaxarium of Tout 28

### سنكسار اليوم الثامن والعشرون من شهر توت

1. The Martyrdom of Saints Abadir (Apatar) and Iraee (Erini), his Sister

#### 1. The Martyrdom of Saints Abadir (Apatar) and Iraee (Erini), his Sister

On this day, saints Abadir (Apatar) and Iraee (Erini), his sister, were martyred. They were the children of Wasilides' sister, who was a minister in the Roman Empire. They were born and raised in Antioch. Abadir was appointed Esfeh-selar, a high ranking military position, in Diocletian's army.

When Diocletian renounced his faith in The Lord Christ and started to persecute the Christians, The Lord Christ appeared to Abadir in a vision at night. He told him to go with his sister Iraee to Egypt to receive the crown of martyrdom. His sister saw also that night the same vision.

They left joyfully to fulfill what The Lord had ordered them. They arrived to Alexandria, then to Ansena

1. استشهاد القديسين أبادير وإيراني وأخته (إيريني)

1. استشهاد القديسين أبادير وإيراني وأخته (إيريني)

في مثل هذا اليوم استشهاد القديسان أبادير وإيراني وأخته، ابنا أخت واسيليدس الوزير. وقد ولدا هذان القديسان وتربيا في أنطاكية. وكان أبادير إسفهسلار، قائداً عظيماً في جيش دقلديانوس.

فلما جحد دقلديانوس السيد المسيح واضطهد المسيحيين، ظهر السيد المسيح لأبادير في رؤيا الليل وطلب منه أن يذهب مع أخته إيراني إلى مصر لينالا هناك إكليل الشهادة. وقد رأت أخته أيضاً نفس الرؤيا في ذات الليلة.

فانطلقا معاً بفرح ليتما ما أمرهما به الرب ووصلا إلى الإسكندرية ومنها إلى أنصنا

where they confessed The Lord Christ before Arianus, the governor. He tortured them severely, but The Lord strengthened them in the midst of these severe pains. Their souls were carried up to eyewitness paradise and they were filled with strength and determination.

The governor wrote their decree and ordered to behead them, so they received the crown of martyrdom. Some believers took their bodies, shrouded them and a deacon called Samuel took their bodies to his house. When the era of persecution ended, a great church was built for them.

In present time, there is a church was built after their names in Assiut and another one in Dashlout, District of Dyriut, Assiut governorate.

May the blessing of their prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

حيث اعترفوا أمام أريانوس الوالي بالسيد المسيح، فعذبهما عذابات شديدة. وكان الرب يقويهما في وسط هذه الآلام الشديدة. وقد حملت نفسيهما ليشاهدا الفردوس، فامتلا كل منهما قوة وثباتاً.

ثم كتب الوالي قضيتهما وحكم بقطع رأسيهما، فبالا إكليل الشهادة. وقام بعض المؤمنين بتكفين جسديهما وأخذهما شماس يدعي صموئيل إلى منزلته حتى انقضاء زمان الاضطهاد، حيث بنيت لهما كنيسة عظيمة.

ويوجد الآن باسميهما كنيسة في أسيوط وأخري في ديروط، إحدى مراكز أسيوط. 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 ζε: ια, ιβ	Psalm 66: 12 - 14	مزمور 65: 11، 12
<p>ΔΥΝΑΜΙΝ ἔβωλ θίτεν οὐρανῶν νεμ οὐμωοῦ: οὐοθ ἀκεντεν ἔβωλ ἔπεμτον: εἰεἰ ἔθον ἐπεκχι θεν θανθλιλ: οὐοθ †να† νακ ἡνιερχη ἐτα ναεφοτοῦ σοτοῦ. Ἀλληλοια.</p>	<p>We went through fire and through water; but You brought us out to rich fulfillment. I will go into Your house with burnt offerings; I will pay You my vows, which my lips have uttered. Alleluia.</p>	<p>جزنا في النار والماء ثم اخرجتنا الى الراحة. أدخل الى بيتك بالمحرقات. واوفيك النذور التي نطقت بها شفثاي. 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.

Οὐρανῶν καὶ ἐβοῶν ᾄξεν  
 πνευματικὸν εὐχαριστῶν κατὰ Λουκᾶν  
 ἀποστόλου.

A chapter according to  
 Saint Luke, may his  
 blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

**Λουκᾶν κα: ιβ - ιθ**

**Luke 21: 12 - 19**

**لوقا 21: 12 - 19**

ἔρχονται γὰρ καὶ θέσουσιν ἐπιτιθεῖν  
 ἐξ ἱερῶν ἐξουσίαν ὑμῶν ὡς ἐν  
 συναγωγαῖς καὶ φυλακαῖς  
 καὶ ἔσονται ἐνώπιον βασιλέων  
 καὶ ἡγετῶν ἕνεκα ἰσχυροῦ  
 ὀνόματός μου. Παρακαλέω ὑμᾶς.

But before all these  
 things, they will lay their  
 hands on you and persecute  
 you, delivering you up to  
 the synagogues and prisons.  
 You will be brought before  
 kings and rulers for My  
 name's sake.

وَقَبْلَ هَذَا كُلِّهِ يُلْقُونَ أَيْدِيَهُمْ عَلَيْكُمْ  
 وَيَطْرُدُونَكُمْ وَيَسْلِمُونَكُمْ إِلَى  
 مَجَامِعَ وَسُجُونٍ وَشَاقُونَ أَمَامَ  
 مُلُوكٍ وَوُلَاةٍ لِأَجْلِ اسْمِي.

Ἐγὼ εὐαγγελίζω ὑμᾶς ὡς ἕνα ἕνα ἕνεκα  
 ἰσχυροῦ ὀνόματός μου.

But it will turn out for  
 you as an occasion for  
 testimony.

فَيُؤْوِلُ ذَلِكَ لَكُمْ شَهَادَةً.

Ὁμοιωθεὶς ἑαυτὸν ὡς ἕνα ἕνα  
 ἕνεκα ἰσχυροῦ ὀνόματός μου  
 ἕνεκα ἰσχυροῦ ὀνόματός μου.

Therefore, settle it in  
 your hearts not to meditate  
 beforehand on what you will  
 answer;

فَضَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا  
 مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.

Ὁμοιωθεὶς ἑαυτὸν ὡς ἕνα ἕνα  
 ἕνεκα ἰσχυροῦ ὀνόματός μου  
 ἕνεκα ἰσχυροῦ ὀνόματός μου  
 ἕνεκα ἰσχυροῦ ὀνόματός μου.

for I will give you a  
 mouth and wisdom which  
 all your adversaries will not  
 be able to contradict or  
 resist.

لَأْتِي أَنَا أُعْطِيكُمْ فَمَا وَحِكْمَةً لَا  
 يَقْدِرُ جَمِيعُ مُعَادِيكُمْ أَنْ يُقَاوِمُوهَا  
 أَوْ يَنَاقِضُوهَا.

Ὁμοιωθεὶς ἑαυτὸν ὡς ἕνα ἕνα  
 ἕνεκα ἰσχυροῦ ὀνόματός μου  
 ἕνεκα ἰσχυροῦ ὀνόματός μου  
 ἕνεκα ἰσχυροῦ ὀνόματός μου.

You will be betrayed  
 even by parents and  
 brothers, relatives and  
 friends; and they will put  
 some of you to death.

وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ  
 وَالْإِخْوَةِ وَالْأَقْرَبَاءِ وَالْأَصْدِقَاءِ  
 وَيَقْتُلُونَ مِنْكُمْ.

Ὁμοιωθεὶς ἑαυτὸν ὡς ἕνα ἕνα  
 ἕνεκα ἰσχυροῦ ὀνόματός μου  
 ἕνεκα ἰσχυροῦ ὀνόματός μου.

And you will be hated by  
 all for My name's sake.

وَتَكُونُونَ مُبْغَضِينَ مِنْ جَمِيعٍ مِنْ  
 أَجْلِ اسْمِي.

Ὁμοιωθεὶς ἑαυτὸν ὡς ἕνα ἕνα  
 ἕνεκα ἰσχυροῦ ὀνόματός μου  
 ἕνεκα ἰσχυροῦ ὀνόματός μου.

But not a hair of your  
 head shall be lost.

وَلَكِنْ شَعْرَةٌ مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.



Πᾶρι Δε θεν τετενηυπομονη  
ερετενηφο ηνετενηψυχη.

*Πῶοι φα Πεννοτ πε ωα ενεε  
ητε μι ενεε: αμην.*

By your patience,  
possess your souls.

*Glory be to God forever.*

بصبركم اقتنوا أنفسكم.

*والمجد لله دائماً.*

# Katameros Readings for the 29<sup>th</sup> Day of Tout

## قطمارس قراءات اليوم التاسع والعشرون من شهر توت المبارك

Covxovt ψιτ νεροοτ ἠΠιαβοτ θωοοτ

### Ροοοι

#### 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.

Ψαλμοο τω Δαυιδ ζζ: κΔ, κε	Psalm 68: 25, 26	مزمور 67: 24, 25
<p>Ανερωορπ ἠφοο νεο εανἠρχωο            ενδεντ ἠνηετερψαλιο: δεο ἠμητ            ἠεανδελωαιρι ἠρεφεοκεοκεο.: ἠμοοτ            ἠΦνοοτ δεο οιεκκἠληοιἠ: οοοο Πβοιο            ἠβολ δεο οιομοοι ἠτε πἠοραηλ.  <b>Αλληλοιοἠ.</b></p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel.  <b>Alleluia.</b></p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل.  <b>هلليويا.</b></p>

#### Vespers Gospel

إنجيل العشية

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οτἠαναστωοιο ἠβολ δεο            πιετἠσσελιον εοοταβ κατα υατθεοο            ασιοοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<b>υατθεοο κἠ: ε - ις</b>	<b>Matthew 26: 6 - 13</b>	<b>متى 26: 6 - 13</b>

Ἰησοῦς Δε εἶρχη θεν Βηθάνια θεν  
πῆσι Ἰσιμων πικακσεθ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε οἶον  
οἶμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ  
οἶοθ ασχοψϋ ἐθρη ἕχεν τεϋὰφε  
εϋρωτεβ.

Ἐταρναϋ Δε ἵχε νιμαθθης  
αὐχρεμευ εϋω ἕμοθ κε παϊτακο οὐ  
πε.

Ἦε οἶον ὤχομ θαρ πε ἐϋ ἕφαι  
ἐβολ θὰ οἶμω οἶοθ ἐθιτοϋ ἵνιθκη.

Ἐταϋέμι Δε ἵχε Ἰησοῦς πεχαϋ  
νωϋ: κε εθβεοϋ τετενοϋαθθιϋ  
ἐϋςθιμι: οἶοθβ θαρ ἐνανεϋ πετασαιϋ  
ἐροι.

Ἦιθκη θαρ σε νεμωτεν ἵχοϋ  
νιβεν: ἄνοκ Δε ϋνεμωτεν ἄν ἵχοϋ  
νιβεν.

Ἀσθιοϋ θαρ ἵχε θαι ἕπαικοθεν  
ἐχεν πασωμα ἐϋθινοκστ.

Ἀμην ϋω ἕμοθ νωτεν: κε φμα  
ἐτοϋναθιωϋ ἕπαιεϋαϋεθιον ἕμοϋ  
θεν πικομοθ θηρϋ εϋεσαϋ θωϋ  
ἕφθῆτα ται θθιμι αιϋ εϋμενὶ ναθ.

*Πῶοϋ φα Πεννοϋϋ πε: ὡα ἐνεθ  
ἵτε νιένεθ: ἄμην.*

And when Jesus was in  
Bethany at the house of  
Simon the leper,

a woman came to Him  
having an alabaster flask of  
very costly fragrant oil, and  
she poured it on His head as  
He sat at the table.

But when His disciples  
saw it, they were indignant,  
saying, “Why this waste?”

For this fragrant oil  
might have been sold for  
much and given to the  
poor.”

But when Jesus was  
aware of it, He said to them,  
“Why do you trouble the  
woman? For she has done a  
good work for Me.

For you have the poor  
with you always, but Me  
you do not have always.

For in pouring this  
fragrant oil on My body, she  
did it for My burial.

Assuredly, I say to you,  
wherever this gospel is  
preached in the whole  
world, what this woman has  
done will also be told as a  
memorial to her.”

*Glory be to God forever.*

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

تَقَدَّمَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ  
طِيبٍ كَثِيرٍ الثَّمَنِ فَسَكَبَتْهُ عَلَى  
رَأْسِهِ وَهُوَ مُنْكَبٌ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوْعُ وَقَالَ لَهُمْ: لِمَاذَا  
تُرْجَعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمَلَتْ  
بِي عَمَلًا حَسَنًا.

لَأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

فَإِنَّهَا إِذْ سَكَبَتْ هَذَا الطِّيبَ عَلَى  
جَسَدِي إِنَّمَا فَعَلَتْ ذَلِكَ لِأَجْلِ  
تَكْفِينِي.

الْحَقُّ أَقُولُ لَكُمْ حَيْثُمَا يُكْرَزُ بِهَذَا  
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا  
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

<b>Ψαλμος τω Δαυιδ Η: Β, ̅</b>	<b>Psalm 8: 2, 3</b>	<b>مزمور 8: 2, 3</b>
<p>ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΧΙ        ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ        ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΙ ΝΙΞΒΗΝΟΥΙ        ΝΤΕ ΝΕΚΤΗΒ: ΠΠΟΥ ΝΕΜ ΝΙΣΙΟΥ ΝΘΟΚ        ΑΚΧΙΣΕΝΨ ΜΜΟΥ. ΔΑΔΗΛΟΥΙΑ.</p>	<p>Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established.        Alleluia.</p>	<p>من أفواه الأطفال والرضعان هيأت سبحاً. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. هليلويا.</p>

### Matins Gospel

#### إنجيل باكر

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>ΟΥΑΝΑΣΤΩΧΙΣ ΕΒΟΛ ΘΕΝ        ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ        ΔΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>ΙΩΑΝΝΗΝ Δ: ΙΕ - ΚΔ</b>	<b>John 4: 15 - 24</b>	<b>يوحنا 4: 15 - 24</b>
<p>ΠΕΧΕ ΨΞΙΜΙ ΝΑΨ ΧΕ ΠΑΒΟΙΣ ΜΟΙ        ΝΗΙ ΜΠΑΙΜΩΟΥ ΞΙΝΑ ΝΤΑΨΤΕΜΙΒΙ ΧΕ:        ΟΥΔΕ ΝΤΑΨΤΕΜΙ ΕΜΝΑΙ ΕΜΑΞ ΜΩΟΥ.</p> <p>ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΜΑΨΕΝΕ ΜΟΥΨ        ΕΠΕΞΑΙ ΟΥΟΞ ΔΜΗ ΕΜΝΑΙ.</p> <p>ΑΞΕΡΟΥΩ ΝΧΕ ΨΞΙΜΙ ΟΥΟΞ ΠΕΧΑΣ        ΧΕ ΜΜΟΥΨ ΞΑΙ ΜΜΑΥ: ΠΕΧΕ ΙΗΣΟΥΣ</p>	<p>The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw."         Jesus said to her: "Go, call your husband, and come here."         The woman answered and said, "I have no husband." Jesus said to her,</p>	<p>قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.»         قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.»         أَجَابَتْ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ.»        قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ.»</p>

νας: ξε καλωσ ἀρεχος ξε ἕμουη ζαι ἕματ.

Πιοτ ζαρ ηζαι ἀρεβιτοτ οτοε φθεθεμε ηνωτ πεζαι αν πε: φαι οτυεθυη πε εταρεχοτ.

Πεξε ηςεμωι νατ ξε Παβοις ηνατ ξε ηθοκ οηπροφητης.

Πεηιοη ατορωτ εζεν παιτωτ: ηνωτεν δε τετενω μμοσ ξε ἀρε πιμα ηνωτ ζεν Ιεροταλμη πιμα ετε εω ηνωτ μμοτ.

Πεξε Ιησοϋς νατ ξε ηςεμωι τεηεοτ ξε εηνοτ ηξε οτοηνοτ εοτε οτδε εζεν παιτωτ οτδε ζεν Ιεροταλμη εηναορωτ μφωτ.

Πεωτεν δε τετενωτ μφηετε τεηεοτ μμοτ αν: ανον δε τενωτ μφηετεηεωτ μμοτ: ξε πιοτζαι οτ εβολ ζεν ηποτδα πε.

Αλλα εηνοτ ηξε οτοηνοτ ετε ηνωτ τε: εοτε ηρεφορωτ ηταφμη εηναορωτ μφωτ ζεν οηπνευμα ηεμ οτυεθυη: κε ζαρ φωτ ατκωτ ησα ηαι οτον ηπαρηη ηηεορωτ μμοτ.

Οηπνευμα πε φηνοη: οτοε ηηεορωτ μμοτ εμπεζα

“You have well said, ‘I have no husband,’

for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

The woman said to Him, “Sir, I perceive that You are a prophet.

Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

You worship what you do not know; we know what we worship, for salvation is of the Jews.

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

God is Spirit, and those who worship Him must worship in spirit and truth.”

لأنه كان لك خمسة أزواج والذي لك الآن ليس هو زوجك. هذا قلت بالصدق».

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

آباؤنا سجدوا في هذا الجبل وأنتم تقولون إنّ في أورشليم الموضع الذي ينبغي أن يسجد فيه».

قال لها يسوع: «يا امرأة صدّقيني أنّه تأتي ساعة لا في هذا الجبل ولا في أورشليم تسجدون للأب.

أنتم تسجدون لما لستم تعلمون أمّا نحن فنسجد لما نعلم، لأنّ الخلاص هو من اليهود.

ولكن تأتي ساعة وهي الآن حين الساجدون الحقيقيون يسجدون للأب بالروح والحق لأنّ الأب طالب مثل هؤلاء الساجدين له.

الله روح. والذين يسجدون له فبالروح والحق ينبغي أن يسجدوا».

ἵΠΟΤΟΥΩΨΤ ἕΜΟΥ ΔΕΝ ΟΥΠΝΕΥΜΑ ΝΕΜ  
ΟΥΜΕΘΜΗ.

*Πῶς φα Πεννοῦτ πε ψα ἐνεε  
ἵτε ΝΙ ἐνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕπενβοις Ἰησοῦς  
Πιχριστος: πιὰποστολος εἰθαθευ:  
φῆεταῦθαψυ ἐπιζιψεννοῦφι ἵτε  
Φνοῦτ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Ephesians. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس الرسول إلي أهل أفسس، بركته المقدسة تكون معنا. آمين.

Εφεσιους ε: η - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ψωπι οῦν ζωσ θανηρη ἵτε  
πιουωινι.

Walk as children of light.

اسلكوا كأولاد نور.

Πουταε ταρ ἵτε πιουωινι αψ  
ἵερῆι ΔΕΝ ΠΕΘΑΝΕψ ΝΙΒΕΝ ΝΕΜ  
ΟΥΔΙΚΕΟΨΤΗ ΝΕΜ ΟΥΜΕΘΜΗ.

For the fruit of the Spirit is in all goodness, righteousness, and truth,

لأن ثمر الروح هو في كل صلاح وبرٍ وحق.

Ερετενερδοκιμαζιν γε οῦ  
πεθραναψ ἕΠβοις.

finding out what is acceptable to The Lord.

مختبرين ما هو مرضي عند الرب.

Οῦοε ἕπερερῶφῆρ ἐνιθβηοῦἵ  
ἵατοῦταε ἵτε πιχακι μαλλον Δε  
οῦοε σοει.

And have no fellowship with the unfruitful works of darkness, but rather expose them.

ولا تشتركوا في أعمال الظلمة غير المثمرة، بل بالأحرى وبخوها.

He γαρ ἐτοῦρα ἄμωοτ ἵχωπ  
οἰωπι πε ἐερῖκεχοτοτ.

Ἔωβ Δε νιβεν ἐῶαρε πιοῦωινι  
καθωοτ ῶατοῦωνθ ἐβωλ: ἔωβ γαρ  
νιβεν ἐθοῦτονθ ἐβωλ οῦοῦωινι πε.

Ἐθε φαί ῖχω ἄμωοτ χε τωηκ  
πετεγκοτ οῦοθ ὀβι ἐρατκ ἐβωλ θεν  
νηεθωοῦτ οῦοθ ἐρε Πιχριστοσ  
εροῦωινι ἐροκ.

Ἀνατ οῦη ακριβωσ νασνηοῦτ χε  
ἐταρετεμωῶι ἵαῶῖρητ ἄφρητ ἀη  
ἵθανατῶβω ἀλλα ἄφρητ ἵθαναβετ.

Ἐρετεμῶπ ἄπιχοῦτ χε νιῆσοῦτ  
σεζωοῦτ.

Ἐθε φαί ἄπερῶππι ἐρετενοι  
ἵατῶητ ἀλλα κατ χε οῦ πε φῶωῶ  
ἄΠβοις.

Οῦοθ ἄπερῶθι θεν ἵηρη φηῆτε  
οῦον οῦμετατοῦχα ῶοπ ἵθητῶ:  
ἀλλα ῶοππι ἐρετεμῶηκ ἐβωλ θεν  
Πῖπνεῦμα.

Ἐρετεμῶχι θεν ἶηνοῦτ  
ἵθανψαλμοσ νεμ θανῶμοῦτ νεμ  
θανῶωδη ἄπνευματικον: ἐρετεμῶωσ  
οῦοθ ἐρετεμῶηλαη ἄΠβοις θεν  
νετεμῶητ.

For it is shameful even  
to speak of those things  
which are done by them in  
secret.

But all things that are  
exposed are made manifest  
by the light, for whatever  
makes manifest is light.

Therefore, He says:  
“Awake, you who sleep,  
Arise from the dead, And  
Christ will give you light.”

See then that you walk  
circumspectly, not as fools  
but as wise,

redeeming the time,  
because the days are evil.

Therefore, do not be  
unwise, but understand what  
the will of The Lord is.

And do not be drunk  
with wine, in which is  
dissipation; but be filled  
with the Spirit,

speaking to one another  
in psalms and hymns and  
spiritual songs, singing and  
making melody in your  
heart to The Lord,

لَأَنَّ الْأُمُورَ الْحَادِثَةَ مِنْهُمْ سِرًّا،  
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الْكُلَّ إِذَا تَوَبَّحَ، يُظْهِرُ بِالنُّورِ.  
لَأَنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

لِذَلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ  
مِنَ الْأَمْوَاتِ فَيُضِيءُ لَكَ الْمَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّقْوَى،  
لَا كَجُهْلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الْوَقْتَ لِأَنَّ الْأَيَّامَ شَرِيرَةٌ.

مَنْ أَجَلَ ذَلِكَ لَا تَكُونُوا أَغْيَاءَ بَلْ  
فَاهِمِينَ مَا هِيَ مَشِيئَةُ الرَّبِّ.

وَلَا تَسْكُرُوا بِالْخَمْرِ الَّتِي فِيهَا  
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ  
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةَ،  
مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ  
لِلرَّبِّ.

Ερετενωπεδμοτ νηχοτ νιβεν  
 εερηι εχεν ορον νιβεν δεν φραν  
 υΠενδοις Ιησοϋς Πιχριστος νεμ  
 Φνοτϙ Φιωτ.

Ερετενδνον ηνωτεν  
 ηνετενερηοτ δεν τχοτ ητε  
 Πιχριστος.

*Πεδμοτ ταρ νεμωτεν νεμ  
 τηρηνη ετσοπ: χε λμην εσεωωπι.*

giving thanks always for  
 all things to God the Father  
 in the name of our Lord  
 Jesus Christ,

submitting to one  
 another in the fear of God.

*The grace of God the  
 Father be with you all.  
 Amen.*

شَاكِرِينَ كُلَّ حِينٍ عَلَيَّ كُلِّ شَيْءٍ  
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ  
 وَالْآبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιροτιτ  
 ηνεπιστολη ητε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**α̅ Πετρος τ̅: ε̅ - ιδ̅**

Παρητ ταρ πε ηνοχοτ ηνηζιουμ  
 εσοταβ νατερελιπις εΦνοτϙ  
 νατσολσελ υμωοτ ενδνον ηνωοτ  
 ηνοτβαι.

Υφρητ ταρ ησαρρα εσωτεμ ησα  
 Δβρααμ εμοτϙ εροϙ χε παδοις  
 οηεταρετενερωερι νας ερετενηρι  
 υπιπεθνανεϙ οτοδ ητετενερωοτ αν  
 δατηη ηελι ηροτ.

Παρητ οη ηικερωμ ηερετενωπ  
 νεμωοτ ερετενεμ χε οτσκετος

The Catholic epistle of  
 the First epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 3: 5 - 14**

For in this manner, in  
 former times, the holy  
 women who trusted in God  
 also adorned themselves,  
 being submissive to their  
 own husbands,

as Sarah obeyed  
 Abraham, calling him lord,  
 whose daughters you are if  
 you do good and are not  
 afraid with any terror.

Husbands, likewise,  
 dwell with them with  
 understanding, giving honor  
 to the wife, as to the weaker

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 3: 5 - 14**

لأنه هكذا كانت قديماً النساء  
 القديسات أيضاً المتوكلات على  
 الله، يزين أنفسهن خاضعات  
 لرجالهن.

كما كانت سارة تطيع إبراهيم  
 داعية إياه «سيدها». التي صرثن  
 أولادها، صانعات خيراً، وغير  
 خائفات خوفاً البتة.

كذلك أنتم أيها الرجال كونوا  
 ساكنين بحسب الفطنة مع الإناث  
 النسائي كالأضعف، معطين إياهن  
 كرامة كالوارثات أيضاً معكم نعمة



ἵνασθῆνῃς περὶ ζωῆς ἐρετηταῖο  
νωσὺ ζωῆς ἐνοὶ ἡψφῆρ ἡκλῆρονομος  
ἡτε ἐπιζῶσὺ ἡτε ἡωνδὺ νευωτεν δῆεν  
οὔθῳ ἡρητὺ ἡινα ἡε ἡνετενταζῆνο δῆεν  
νετενἡπροσεῦχη.

Πῶσὺ δῆε ἐρετενοι ἡοὔμενι ἡοὔωτ  
τηροὔ: ἐρετενοι ἡψφῆρ ἡβιδις: οὔοζ  
ἐρετενοι ἡμαλῆσον ἡψανῆμαδὺτ  
ἐρετενεβῆνοὔτ.

ἡτετεντὺ ἡοὔπετρωσὺ ἡν δῆ  
οὔπετρωσὺ: οὔδῆε ἡοὔζωσὺ δῆ  
οὔζωσὺ: πετοὔβῆτὺ δῆε ἐρετενεῖμοὔτ ἡε  
ἡταὔθαζῆμ ἡηνοὔτ ἡπαιζωβ ἡινα  
ἡτετενεῖρῆκλῆρονομῆν ἡπῆςμοὔτ.

Φῆ τῆρ ἡοὔωσὺ ἡμενρε ἡωνδὺ  
οὔοζ ἡναὔτ ἡζανῆζοὔτ ἡνανεὔτ  
μαρεὔταλβῳ ἡπεὔλας ἡβῳλ ἡα  
ἡπετρωσὺ: οὔοζ νεὔςφοτοὔτ  
ἡὔτεμῆαῖ ἡοὔτῆροὔτ.

Μαρεὔρικῆ σαβῳλ ἡἡπετρωσὺ:  
οὔοζ ἡτεὔῖρι ἡπῆαὔθῆον: μαρεὔκωτ  
ἡσα οὔτῆρηῆη οὔοζ ἡτεὔβοῖ ἡςω.

ἡε νεῆβαλ ἡἡβοῖς σεὔοὔωτ ἡεῆν  
ἡῆοὔμη: οὔοζ νεὔμαὔψ σεὔρικῆ ἡσα  
ποὔτωβῆ: ἡζῳ δῆε ἡἡβοῖς ἡεῆν ἡηεὔῖρι  
ἡἡπετρωσὺ.

vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
الرَّأْيِ بِحَسَنٍ وَآحَدِ ذَوِي مَحَبَّةٍ  
أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
مُبَارِكِينَ عَالَمِينَ أَنْتُمْ لِهَذَا دُعِيتُمْ  
لِكَيْ تَرْتَوْا بَرَكَةً.

لَآنَ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى  
أَيَّامًا صَالِحَةً، فَلْيَكْفُفْ لِسَانَهُ عَن  
الشَّرِّ وَشَفْتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَن الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أَثَرِهِ.

لَآنَ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ  
وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ  
الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Οτοϛ νιμ εθναλϋτειακαϛ νωτεν  
 εϋωπι αρετενϋανερρεϋχοϛ  
 επιπεθνανεϋ.

Αλλα ιϛχε τετενεϋ πεκεβιεμκαϛ  
 εϋβε τμεθμη ωοτνιατεν θηνοτ:  
 τοτϋοτ δε υπερεϋϋοτ δεατεϋζη οτδε  
 υπεϋωθορτερ.

*Ναϛνηοτ υπεϋμεινε ϋικοϛμοϛ  
 οτδε νηετϋοπ δεν ϋικοϛμοϛ: ϋικοϛμοϛ  
 ναϛινη νευ τεϋεπιθνηια: φη δε ετιρι  
 υπφονωϋ υπφνοτ ϋηναϋωπι ϋα ενεϋ:  
 αμην.*

And who is he who will  
 harm you if you become  
 followers of what is good?

But even if you should  
 suffer for righteousness’  
 sake, you are blessed. “And  
 do not be afraid of their  
 threats, nor be troubled.”

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
 بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ  
 فَطُوبَىٰكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ  
 وَلَا تَتَضَطَّرُّوا.

*لا تحبوا العالم ولا الاشياء التي  
 في العالم، العالم يزول وشهوته  
 واما الذي يصنع ارادة الله يدوم  
 الى الابد. آمين.*

### The Acts الإبركسيس

Πραϋιϛ ητε νενηοτ ηαποϛτολοϛ:  
 ερε ποτϋμοτ εθοταβ ϋωπι νεμαν.  
 Αμην.

The Acts of our fathers  
 the apostles, may their  
 blessings be with us all.  
 Amen.

فصل من أعمال آباءنا الرسل  
 الأطهار المشمولين بنعمة الروح  
 القدس، بركاتهم تكون معنا. آمين.

Πραϋιϛ κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Αϋωωπι δε ετανϋωκ ηνιεϋοοτ  
 εβολ: ανι εβολ ανμοϋι ετφο μμοη  
 εβολ τηροτ νεμ εανκεϋιουμ νεμ  
 νοτϋηρι ϋα ϋαβολ ητπολιϛ: οτοϛ  
 ανηιττεν ειϋεν νεηκελι ειϋεν πιϋρο  
 ανεριπροϋεϋχεϋε.

When we had come to  
 the end of those days, we  
 departed and went on our  
 way; and they all  
 accompanied us, with wives  
 and children, till we were  
 out of the city. And we  
 knelt down on the shore and  
 prayed.

وَلَكِنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ خَرَجْنَا  
 دَاهِبِينَ وَهُمْ جَمِيعًا يُشَيِّعُونَنَا مَعَ  
 النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ  
 الْمَدِينَةِ. فَجَنُونا عَلَى رُكْبِنَا عَلَى  
 الشَّاطِئِ وَصَلَّيْنَا.

Οτοϛ ανεραποταϋεϋε εβολεα  
 νενηεροτ αναληη επιϋοι: ηη δε  
 ανκοτοτ ενηετενωτοτ.

When we had taken our  
 leave of one another, we  
 boarded the ship, and they  
 returned home.

وَلَمَّا وَدَّعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا  
 إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَارْجَعُوا إِلَى  
 خَاصَتِهِمْ.

ΑΝΟΝ ΔΕ ΑΝΕΡΧΩΤ ΕΒΟΛ ΘΕΝ  
ΤΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΘ  
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΗΝΟΥ ΑΝΩΠΙ  
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουθ ετανωυ εδονη επι  
μΦιλπιπος πιρεφζιωεννοτφι: εοται πε  
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μπαρενος εερεπροφητεριν.

Ετανωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηξε οται εβολ θεν  
ηουδεα εοηπροφητης πε επεφραν πε  
Αγαβος.

Ουθ εταφι ψαρον αφωλι ηηζωνη  
ητε Παυλος: αφουοη ηνεφζιζ νεμ  
νεφβαλατζ πεχαφ: ναι νε ηηετεφζω  
μωωοτ ηξε Πιπνεμα εθοταβ: ξε  
πιρωμ ετε φωφ πε παιμοχδ:  
σενασονεφ μπαιρητ θεν Ιεροσαλημ  
ηξε ηιουδαι: ουθ σεναθηφ εερηι  
ενενηζιζ ηθαλεθνος.

Ετανωτεμ δε εηαι νανηρο πε  
ανον νεμ ηισηνοη ητε πιμα ετε  
μματ: εωτεμ ορεφ ωε εερηι  
εΙεροσαλημ.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Now, this man had four virgin daughters who prophesied.

And as we stayed many days, a certain prophet named Agabus came down from Judea.

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Now, when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورَ أَقْبَلْنَا إِلَى بُثُولَمَائِسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا وَاحِدًا.

ثُمَّ خَرَجْنَا فِي الْغَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِبُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً انْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرِجْلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا سَيَرْبِطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيَسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَمِ.

فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ.

Ποτε αἰερονῶ ἠχε Παυλος γε οὔ  
πε ἔτετετρα ἕμοσ: ἔρετεριμι οὔσ  
ἔρετενῆκαθ ἕπαρητ: ἄνοκ ταρ  
οὔμονον ἔσονετ ἀλλα ἱσεβτωτ ἕμοσ  
ἕεν Ιεροσαλημ ἔρηι ἔξεν Φραν  
ἕΠβοις Ιησοῦς.

Ἐτε ἕπε περητ δε θωτ:  
ἀναρων ενσω ἕμοσ γε πετερινα  
ἕΠβοις μαρεφωπι.

*Πισαχι δε ἠτε Πβοις εφελαι οὔσ  
εφελαι: εφελαμασι οὔσ εφεταχρο:  
ἕεν ἱαγια ἠεκκλησια ἠτε Φνορῆ:  
ἀμην.*

Then Paul answered,  
“What do you mean by  
weeping and breaking my  
heart? For I am ready not  
only to be bound, but also to  
die at Jerusalem for the  
name of The Lord Jesus.”

So when he would not  
be persuaded, we ceased,  
saying, “The will of The  
Lord be done.”

*The word of The Lord  
shall grow, multiply, be  
mighty and be confirmed in  
the holy church of God.  
Amen.*

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟  
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي  
مُسْتَعِدٌّ لَيْسَ أَنْ أُرَبِّطَ فَقَطُّ بَلْ أَنْ  
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ  
اسْمِ الرَّبِّ يَسُوعَ.»

وَلَمَّا لَمْ يُقْنَعْ سَكَنَّا قَائِلِينَ: «لِتَكُنْ  
مَشِيئَةُ الرَّبِّ.»

*لم تزل كلمة الرب تنمو وتعتز  
وتثبت في كنيسة الله المقدسة.  
أمين.*

## Synaxarium of Tout 29

### سنكسار اليوم التاسع والعشرون من شهر توت

1. The Commemoration of the Three Major Feasts of The Lord
2. The Martyrdom of St. Arbsima (Repsima), Agatha her Mother and the 72 Virgins
3. The Martyrdom of St. Febronia

#### 1. The Commemoration of the Three Major Feasts of The Lord

The Coptic Orthodox Church arranged to celebrate on this day the commemoration of the Three Major Feasts of The Lord: the Annunciation, the Nativity and the Resurrection. The rite of the Liturgy is prayed in the festive tune, with no strict abstinence or prostrations.

If the 29<sup>th</sup> of the Coptic month falls on a Sunday, the readings should be from the 29<sup>th</sup> of Baramhat, the commemoration of the Annunciation. The months of Tubah and Amshir are not celebrated because they fall outside of the period between the annunciation and the birth of The Lord Jesus Christ, i.e. outside the period of the Virgin's conception. Another view says that these two months represent the law and the Prophets of the

1. تذكّار الأعياد الثلاثة السيديّة الكبرى
2. استشهاده القديسة أربسيما وأغاثي أمها ومن معها
3. استشهاده القديسة فيرونيّا

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)  
رتبت الكنيسة القبطية الأرثوذكسية أن تحتفل اليوم بتذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة) ويحتفل به بالطقس الفرائحي. ويمنع الصوم الانقطاعي والميطانيات.  
فإذا وقع التاسع والعشرون من الشهر القبطي يوم أحد، تقرأ فصول 29 من برمّهات تذكّار البشارة. أما في شهري طوبية وأمشير، فلا يعمل التذكّار لأنهما يقعان خارج فترة البشارة والحمل الإلهي الى الميلاد، كما أنهما يرمزان للناموس والانبياء بالتنبؤ عن التجسد.

Old Testament that prophesied about the incarnation.

May the blessing of our Good Savior be with us all.  
Amen.

## 2. The Martyrdom of St. Arbsima (Repsima), Agatha her Mother and the 72 Virgins

On this day also, the holy virgin Arbsima (Repsima), Agatha (Ghana) her mother and 72 virgins were martyred, during the reign of Emperor Diocletian.

This tyrant sought out the most beautiful damsel to marry. He sent some of his councilors to every country to search for the most beautiful damsel that their sights might fall on. When they arrived nearby Rome, they entered a convent for virgins and found St. Arbsima and none was like her in beauty. They returned to the Emperor and described her to him, and he exceedingly rejoiced. He sent to the kings and governors to invite them to the wedding celebration.

When Arbsima and the virgins knew that, they wept, and left the convent fleeing, entreating The Lord Christ to help them and to keep their virginity. They fled to the country of Armenia, to the province of Tridates the king. There they dwelt in a winery in a deserted garden. One of them made glass, sold it, and with the money, they bought food for all of them.

When Diocletian sought Arbsima, he did not find her, so he diligently searched for her. Later on, he found out that she was in the country of Armenia, so he sent to Tridates to look for her and return her to him. When Tridates found her and saw her beauty, he wanted to have her for himself, but she did not let him. He brought her mother to persuade her, but instead she encouraged her to endure patiently. She comforted her and told her that she must not forsake her true Bridegroom, The Lord Jesus Christ.

When Tridates knew what her mother had done, he commanded to break her teeth and to slay her. As of Arbsima, he ordered to torture her then behead her. The soldiers tied her, tore out her tongue, plucked out her eyes, and then cut her into pieces. Then Tridates ordered to slay the rest of the virgins. The soldiers killed all of them, after they had tortured them severely, so they all received the crowns of martyrdom.

May the blessing of their prayers be with us all.  
Amen.

بركة مخلصنا الصالح فلتكن معنا. آمين.

2. استشهاد القديسة أربسيما وأغاثي أمها ومن معهما  
وفي مثل هذا اليوم استشهدت القديسات أربسيما وأغاثي أمها وأثنتان وسبعون عذراء في أيام الملك دقلديانوس الجاحد. رغب هذا الطاغية أن يتزوج أجمل فتاة، فأرسل بعض معاونيه إلى جميع البلاد ليجتثوا له عن أجمل فتاة يقع نظرهم عليها. فلما وصلوا إلى نواحي روما دخلوا بيتاً للعذارى فوجدوا هذه القديسة أربسيما، ولم يكن من يماثلها في الجمال. فرجعوا إلى الملك يصفونها له. ففرح جداً وأرسل يدعو الملوك والرؤساء للاحتفال بالعرس. فلما علمت أربسيما والعذارى بذلك، خرجن من البيت وهن يتوسلن إلى السيد المسيح أن يعينهن ويحفظ بتوليتهن. فذهبن إلى بلاد أرمينيا في ولاية ترايداته الملك. وأقمن داخل معصرة في أحد البساتين المهجورة. وكانت واحدة منهن تصنع الزجاج وتبيعه وتحصل بثمنه على قوت لهن جميعاً. ولما طلب دقلديانوس أربسيما فلم يجدها، بحث عنها كثيراً حتى عرف أنها في بلاد أرمينيا. فأرسل إلى تريداته لكي يبحث عنها ويعيدها إليه. فلما وجدها تريداته ورأى جمالها، أراد أن يأخذها لنفسه، فلم تمكنه من ذلك. فأحضر لها أمها لكي تقنعها، لكنها كانت تعضدها وتوصيها بأن لا تترك عريسها الحقيقي الرب يسوع المسيح. فلما علم تريداته بما فعلته أمها، أمر بكسر أسنانها وقتلها. أما أربسيما فأمر بتعذيبها ثم بقطع رأسها. فربطها الجند وقطعوا لسانها وقلعوا عينيها، ثم قطعوها إرباً إرباً. ثم أمر تريداته بقتل بقية العذارى، فقتلهن الجند بعد أن عذبوهن بعذابات أليمة فنلن أكاليل الشهادة والحياة الأبدية. بركة صلواتهن فلتكن معنا آمين.

### 3. The Martyrdom of St. Febronia

On this day also of the year 446 of the martyrs, 750 AD, St. Febronia the nun was martyred.

That was during the papacy of Pope Khaeil (Michael) the First, the 46<sup>th</sup> Pope of Alexandria, and during the reign of Sultan Abdel Malik Ibn Marawan, who persecuted the Christians. Abu El Abbas fought against him, so the Aultan fled with his army to Upper Egypt. On his way, he ordered to destroy the churches and the monasteries and to kill, plunder and steal their valuables.

Nearby Akhmim, there was a convent with 30 nuns dwelling in it. After the soldiers plundered the convent, they found among the nuns, one who was very beautiful, called Febronia. They wanted to take her and offer her as a present to the Sultan. When she heard that, she came forward to their leader and asked him for a respite. She went to her cell and prayed to God crying asking Him to save her.

She came up with a way out, she entreated them to leave her for her worship for a favor that she will do for them. That favor was a secret that she learned from her forefathers. It was an oil that she had, if anyone anointed any part of the body, the sword will not harm. To convince them, she anointed her neck with the oil and asked the leader of the soldiers to let the strongest of them to strike her neck with all his might with his sharp sword. Once he did that, the head of this chaste virgin was cut off her body and she received the crown of martyrdom.

Great fear fell upon all of the soldiers and they rushed out of the convent, leaving behind all what they had plundered. Her sisters the nuns took her pure body, shrouded her, and buried her with great veneration.

May the blessing of her prayers be with us all. Amen.

And glory be to God, now and forever. Amen.

3. استشهاد القديسة فبرونيا  
وفيه أيضاً من سنة 446 للشهداء، سنة 750 ميلادية، استشهدت القديسة فبرونيا الراهبة. وكان هذا في عهد البابا خائل الأول، السادس والأربعين من بطاركة الكرازة المرقسية، وفي ولاية السلطان عبد الملك بن مروان الذي كان يضطهد المسيحيين. ولما هاجمه أبو العباس، هرب السلطان بجنوده إلى الوجه القبلي، وأمرهم بهدم الكنائس والأديرة وقتل وسلب ونهب كل ما فيها. وكان هناك قرب أحميم دير للراهبات به ثلاثون راهبة. فدخل إليه الجنود، وبعدها نهبوه وجدوا بين الراهبات راهبة بارعة الجمال تدعى فبرونيا. فأرادوا أن يأخذوها ليقدموها هدية للسلطان. فلما سمعت قولهم، تقدمت إلى قائدهم وطلبت مهلة. ودخلت إلى قلايتها وصلت إلى الله باكية طالبة الخلاص. وسرعان ما خرجت إليهم بحيلة وتوسلت إليهم أن يتركوها لعبادتها، مقابل جميل تسديه إليهم، تعلمته من أسلافها. وكان هذا الجميل، زيتاً تقنتيه، إذا دهن به أي جزء من الجسم، لا تعمل فيه السيوف. ولكي تثقتهم دهنت عنقها بالزيت وطلبت من القائد أن يجعل أشجع جنوده يضربها بكل قوته بسيفه الحاد. وما أن فعل ذلك حتى انفصل رأس العذراء العفيفة عن جسدها ونالت إكليل الشهادة.  
أما الجند فاعتراهم خوف شديد، وأسرعوا بمغادرة الدير، بعد أن تركوا كل ما كانوا قد نهبوه. فأخذت أخواتها الراهبات جسدها الطاهر وكفنوه ودفنوه باكرام جليل. بركة صلواتها فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القُداس

**From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ μλ: ιϛ	Psalm 45: 14, 15	المزمور 44: 16
<p>Εὐεῖνι ἐδοῦν ἄπιτρο              ἠξανπαρθενος διφασου ἄμος: εὐεῖνι              ναϗ ἐδοῦν ἠνεσκεῶφερι τηροϗ:              εὐεῖνοϗ ἐδοῦν δεν ονογνοϗ νεμ              οὔθεληλ: εὐεῖνοϗ ἐδοῦν ἐπερφει              ἄπιτρο. <b>Ἀλληλοῖα.</b></p>	<p>The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King's palace. <b>Alleluia.</b></p>	<p>يَدْخُلْنَ إِلَى الْمَلِكِ عَذَارَى فِي إِثْرَهَا. جَمِيعَ قَرِيْبَاتِهَا إِلَيْهِ يُقَدِّمْنَ. يَبْلُغْنَ بِفَرَحٍ وَابْتِهَاجٍ، يَدْخُلْنَ إِلَى هَيْكَلِ الْمَلِكِ. <b>هَلِّلِيلِيَا.</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>Οὐὰναστωσις ἐβολ δεν              πιερασσελιον εσοϗαβ κατα Ὑαθεον              ασιοϗ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Ὑαθεον κε: α - ιϛ	Matthew 25: 1 - 13	متي 25: 1 - 13
<p>Ποτε ὀνι ἠξε ϗμετοϗρο ἠτε              νιφνοῖ ἄμηϗ ἄπαρθενος νηεταϗβι              ἠνονλαμπας αῖ ἐβολ ἐρεν              πιπατωελετ.              Ηε ογον ἵοϗ δε ἠσοϗ ἠδῆτοϗ νεμ              ἵοϗ ἠσαβη.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.               And five of them were wise, and five were foolish.</p>	<p>«حِينَئِذٍ يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.               وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>

Ἦσοιζ γαρ ἕταρ ἃ ἡνοῦλαμπας  
οἶον ἀποτελ νεζ νεμ ωοῦ.

Ἠσαβεῦ δε ἀτελ νεζ ἡδῆρι θεν  
νοῦμοκι νεμ νοῦλαμπας.

Ἐταϋωσκ δε ἡξε πιπατωελετ  
αῦθινιμ θηροῦ οἶον ἀτενκοτ.

Ἐτα ἑφῶμι δε ἡπιεχωρῶ ῥωπι:  
ἀοῦδῆρωῦ ῥωπι γε ιε πιπατωελετ ἀϋ  
τενηνοῦ ἀμωινη ἐβολ ἐδραϋ.

Ἵοτε αῦτωοῦνοῦ ἡξε ηἡπαρθενοῦ  
θηροῦ ἐτε ἡμαῦ οἶον ἀνκολελ  
ἡνοῦλαμπας.

Πεξε ηἡσοιζ δε ἡησαβεῦ γε μοι  
ναν ἐβολ θεν πετενηεζ ἡμον  
ηηνλαμπας ηαδβено.

Ἀῦεροῦ ἡ δε ἡξε ηἡσαβεῦ εῦχω  
ἡμοῦ: γε ηἡποτε ἡτεϋῶτεμ ραῶτεν  
ηευτωην: μαῶηνωτεν δε μαλλον θα  
ηηετϋ ἐβολ οἶον ῥωπ ηωτεν.

Ἐταῦηνωοῦ δε γε ἡτοῦῥωπι: ἀϋ  
ἡξε πιπατωελετ οἶον ηηετσεβτωτ  
αῦηνωοῦ ηευαϋ ἐδοῦη ἐπιθοπ οἶον  
αῦμαῶθαμ ἡπιρο.

Ἐἡδὰ δε ἀῦ ἡξε ἡωωπ  
ἡηπαρθενοῦ εῦχω ἡμοῦ: γε Πηνβοις:  
Πηνβοις: ἀοῦων ηαν.

Those who were foolish  
took their lamps, and took  
no oil with them.

But, the wise took oil in  
their vessels with their  
lamps.

While the bridegroom  
was delayed, they all  
slumbered and slept.

And at midnight there  
was a cry made, "Behold,  
the bridegroom is coming;  
go out to meet him."

Then all those virgins  
arose, and trimmed their  
lamps.

And the foolish said  
unto the wise, "Give us of  
your oil; for our lamps are  
going out."

But the wise answered,  
saying, "No; lest there  
should not be enough for us  
and you: but go rather to  
those who sell, and buy for  
yourselves."

And while they went to  
buy, the bridegroom came;  
and those who were ready  
went in with him to the  
marriage: and the door was  
shut.

Afterward, the other  
virgins came also, saying,  
"Lord, Lord, open to us."

أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ  
وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.

وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي  
أَنْبِيَتِهِنَّ مَعَ مَصَابِيحِهِنَّ.

وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ  
جَمِيعَهُنَّ وَنِمْنَ.

فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ  
هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ  
لِلْقَائِهِ.

فَقَامَتِ جَمِيعُ أَوْلِيَاكَ الْعَذَارَى  
وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ  
أَعْطِينَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا  
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا  
وَلَكُنْ، بَلِ الدَّهْنُ إِلَى الْبَاعَةِ  
وَابْتَغِي لَكُنْ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَغْنَ، جَاءَ  
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأَغْلَقَ الْبَابَ.

أَخِيرًا جَاءَتِ بَقِيَّةُ الْعَذَارَى أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.



Πῶς δὲ ἀπεροῦν περατὴ καὶ ἀμην  
ἴστω ἄλλοις ἵστωι καὶ ἴστωι  
ἄλλωι δὲ.

Ῥωις οὔτι καὶ τετελεστωῦν δὲ  
ἄπιεζοῦσιν οὐδὲ ἴστωι ἐρηνοῦ πε  
Πωρι ἄΦρωι.

*Πῶσ φα Πεννοῦτ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

But He answered and said, "Verily I say unto you, I do not know you.

Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming."

*Glory be to God forever.*

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا  
أَعْرِفُكَ.

فَاسْهَرُوا إِذًا لِأَنَّكُمْ لَا تَعْرِفُونَ  
الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا  
ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

# Katameros Readings for the 30<sup>th</sup> Day of Tout

قطمارس قراءات اليوم الثلاثون من شهر توت المبارك

Κορυμαπ ἡεροου ἠΠιαβοτ θωουτ

## Ροϋϋ

### 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 ρλα: ζ, ιβ, ις	Psalm 132: 9, 10, 17, 18	مزمور 131: 7, 12, 13
<p>Μεκοϋηβ εϋεϋριωτοϋ ἡοϋμεομη:</p> <p>νηεθοϋαβ ἡτακ εϋεθελεηλ εϋβε</p> <p>Δαυιδ πεκβωκ: αισοβϋ ἡοϋδηβς</p> <p>ἠπαχριστος: εϋεϋρι ϋε εϋρηι εϋωϋ</p> <p>ἡϋε φηεθοϋαβ ἡτη. <b>Αλληλουια.</b></p>	<p>Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.</p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هيأتُ سراجاً لمسيحي. وعليه يزهر قدسي. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οϋὰναστωσις εβολ δην</p> <p>πιεϋασϋελιον εθοϋαβ κατὰ Πατθεον</p> <p>ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Πατθεον Δ: κς - ε: ις</p>	<p>Matthew 4: 23 - 5: 16</p>	<p>متي 4: 23 - 5: 16</p>
<p>Οϋοε ναϋκωϋ πε ἡϋε Ιησοϋς δην</p> <p>ϋΣαλιεα τηρς εϋϋεβω δην</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and</p>	<p>وكان يسوع يطوف كل الجليل يعلم في مجامعهم ويكرز ببشارة الملكوت ويشفي كل مريض وكل</p>

ΝΟΥΤΥΝΑΣΩΣΗ: ΟΥΘΟΣ ΕΡΧΩΜΥ  
ἄπιερασσελιον ἵτε ἴμετοτρο: ουθος  
εφερφαδρι ἔψωνι νιβεν νεμ ιαβι νιβεν  
ετδεν πιλαος.

Ουθος ἀτερεμν ἰ ἔβολ δεν ἴστυριὰ  
τηρς: ουθος ἀνῖνι ναϋ ἵνοτον νιβεν  
ετρεμκνοῦτ δεν νοῦψωνι νεμ  
οὔκατρε ἵνοῦμῃ ἵρητ: νηῆτε  
νιδεμων νεμωοῦ νεμ νηετοι  
ἄπερμωῦ νεμ νηεψηλ ἔβολ ουθος  
αφερφαδρι ἔρωοῦ.

Ουθος ἀρμωψι ἵνωψ ἵνε εαννιψῴ  
ἄμῃ ἔβολ δεν ἴσαλιεὰ νεμ ἴμητ  
ἄβακι νεμ Ιεροναλῃμ νεμ ἴλοῦδεὰ  
νεμ ειμηρ ἄπιλορδανης.

Εταρεναῦ δε ἔνιμῃ αϋψε ναϋ  
ἔψωψι ἔχεν πιτωοῦ ουθος ἔταρεμκι  
ἀνῖ εαροϋ ἵνε νεμμᾶθης.

Ουθος ἔταροτων ἵρωϋ ναϋἴσβω  
νωοῦ εϋψω ἄμωο.

Ψοῦνιατοῦ ἵνιζηκι ἄπιπνεῦμα εε  
θωοῦ τε ἴμετοτρο ἵτε νιφῃοῖ.

Ψοῦνιατοῦ ἵνιηετερηβι ἴνοῦ εε  
ἵθωοῦ πετοῦναἴρο ἔρωοῦ.

Ψοῦνιατοῦ ἵνιρεμραῦψ εε ἵθωοῦ  
πεθνεαρκλῃρονομῖν ἄπικαρι.

healing all kinds of sickness  
and all kinds of disease  
among the people.

Then His fame went  
throughout all Syria; and  
they brought to Him all sick  
people who were afflicted  
with various diseases and  
torments, and those who  
were demon-possessed,  
epileptics, and paralytics;  
and He healed them.

Great multitudes  
followed Him, from  
Galilee, and from  
Decapolis, Jerusalem,  
Judea, and beyond the  
Jordan.

And seeing the  
multitudes, He went up on a  
mountain, and when He  
was seated His disciples  
came to Him.

Then He opened His  
mouth and taught them,  
saying:

Blessed are the poor in  
spirit, For theirs is the  
kingdom of heaven.

Blessed are those who  
mourn, for they shall be  
comforted.

Blessed are the meek,  
for they shall inherit the  
earth.

ضَعَفَ فِي الشَّعْبِ.

فَدَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَةِ.  
فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ  
الْمَصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ  
مُخْتَلَفَةٍ وَالْمَجَانِينَ وَالْمَصْرُوعِينَ  
وَالْمَفْلُوجِينَ فَشَفَاهُمْ.

فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ  
وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ  
وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ

وَلَمَّا رَأَى الْجُمُوعَ، صَعَدَ إِلَى  
الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ.

فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:

طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ  
مَلَكُوتَ السَّمَاوَاتِ.

طُوبَى لِلْحَزَانَى الْآنَ لِأَنَّهُمْ  
يَتَعَزَّوْنَ.

طُوبَى لِلْوَدَعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

Ἔσθια τοῦ ἠνῆετοκερ νεμ  
νηετοβι ἠτμεεμηι ξε ἠέωοτ πεθνασι.

Ἔσθια τοῦ ἠνῆναητ ξε ἠέωοτ  
πετοῦναναι νωοτ.

Ἔσθια τοῦ ἠνῆεθοταβ δεν  
ποῦρητ ξε ἠέωοτ πεθνανατ ἐφνοττ.

Ἔσθια τοῦ ἠνῆρεφερβιρηνη ξε  
ἠέωοτ πετοῦναμοττ ἐρωοτ ξε νῆωμη  
ἠτε φνοττ.

Ἔσθια τοῦ ἠνῆετατβοσι ἠέωοτ  
εβε τμεεμηι ξε θωοτ τε τμετοτρο  
ἠτε νῆφνοτ.

Ἔσθια τεν θηνοτ ἐωωπ  
ατϋαηβοσι ἠσα ἠηνοτ οτοθ ἠσεωεω  
θηνοτ οτοθ ἠσεξε πετρωοτ νῆβεν ἠσα  
θηνοτ ετξε μεθνοττ ἐρωτεν εοβητ.

Ραυι οτοθ θεληλ ξε πετενβεχε  
οῦνηωτ πε δεν νῆφνοτ: παρηττ ταρ  
ατβοσι ἠσα νῆπροφητης  
ἐνατδαζωτεν.

Ἡωωτεν δε πῆμοτ ἠπικαρι: ἐωωπ  
δε ἠτε πῆμοτ λωτ ατναμολετ ἠνοτ:  
ἠπατϋεωμοτ ξε ἐλι ἐβηλ ἠσεβιττ  
ἐβολ ἠσεωωμῆ εχωτ ἠξε νῆρωμῆ.

Ἡωωτεν πε φουωῆνι ἠπικομοσ  
ἠμοη ἠωμο ἠτε οτβακι χωπ εσχη

Blessed are those who  
hunger and thirst for  
righteousness, for they shall  
be filled.

Blessed are the  
merciful, for they shall  
obtain mercy.

Blessed are the pure in  
heart, for they shall see  
God.

Blessed are the  
peacemakers, for they shall  
be called sons of God.

Blessed are those who  
are persecuted for  
righteousness' sake, for  
theirs is the kingdom of  
heaven.

Blessed are you when  
they revile and persecute  
you, and say all kinds of  
evil against you falsely for  
My sake.

Rejoice and be  
exceedingly glad, for great  
is your reward in heaven.

You are the salt of the  
earth; but if the salt loses its  
flavor, how shall it be  
seasoned? It is then good  
for nothing, but to be  
thrown out and trampled  
underfoot by men.

You are the light of the  
world. A city that is set on a  
hill cannot be hidden.

طوبى للجياع والعطاش إلى البر  
لأنهم يشبعون.

طوبى للرحماء لأنهم يرحمون.

طوبى للأنقياء القلب لأنهم  
يعاينون الله.

طوبى لصانعي السلام لأنهم أبناء  
الله يدعون.

طوبى للمطرودين من أجل البر  
لأن لهم ملكوت السموات.

طوبى لكم إذا طردوكم وعيروكم  
وقالوا فيكم من أجلي كل شر  
كاذب.

افرحوا وتهللوا لأن أجركم عظيم  
في السموات، فإنهم هكذا طردوا  
الأنبياء الذين قبلكم.

أنتم ملح الأرض ولكن إن فسد  
الملح فبماذا يملح؟ لا يصلح بعد  
لشيء إلا لأن يطرح خارجاً  
ويداس من الناس.

أنتم نور العالم. لا يمكن أن تخفى  
مدينة موضوعة على جبل.

ϠΙΧΕΝ ΟΥΤΩΟΥ.

Ουδ'ε ὑπαυθερε ουθ'ηβς ἵσεχαϠ  
δ'α ουμεντ' αλλα ε'ωαυχαϠ Ϡιχεν  
†λ'αυχια: ουοϠ ωαϠε'ροτωινη ε'ουον  
νηβεν ε'τωοπ δ'εν πινη.

Παρη† μαρε πετενοτωινη  
ε'ροτωινη ὑπευθεο ἵηιρωι  
ϠοπωϠ ἵσεναυ' ε'νετεν'εβηοι':  
ε'οηα'νευ' ἵσε†ωου' ὑπετενωιτω  
ε'τ'δ'εν ηιφ'ηοι'.

*Πῶου φα Πεννου† πε: ωα ε'νεϠ  
ἵτε ηιε'νεϠ: ἀμην.*

Nor do they light a lamp  
and put it under a basket,  
but on a lampstand, and it  
gives light to all who are in  
the house.

Let your light so shine  
before men, that they may  
see your good works and  
glorify your Father in  
heaven.

*Glory be to God  
forever.*

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمِكْيَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لِكُلِّ مَنِ الدِّينِ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيَمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

### Ψωρη

### Matins Psalm

مزموه باكر

**From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

ΨαλμοϠ τω Δαυιδ ρθ': ε, ε', η

Psalm 110: 4, 5, 7

المزمور 109: 5, 6, 8

ΔϠωρηκ ἵχε ΠβοιϠ ουοϠ  
ἵηεϠροτωι ἵε'θηϠ: Ϡε ἵηοκ πε φ'ο'ηβ  
ωα ε'νεϠ κατ'α τ'ταϠιϠ ὑμελ'χιϠε'δεκ:  
ΠβοιϠ Ϡαο'η'ηαμ ὑμοκ: ε'θε φα  
ε'ε'βε'ιϠι ἵο'η'α'φε. **Δ'α'λη'λο'η'α'.**

The Lord has sworn and  
will not repent: "You are a  
Priest forever, according to  
the order of Melchizedek."  
The Lord is at Your right  
hand. Therefore, He shall  
lift up his head. **Alleluia.**

أقسم الرب ولن يندم أنك أنت هو  
الكاهن ألي الأبد على طقس  
ملكیصادق. الرب عن يمينك.  
لذلك يرفع رأسه. **هليلويا.**

**Matins Gospel**  
**إنجيل باكر**

Blessed is He who comes in the Name of The Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστρωσις ἐβωλ θεν πιερασσελιον εθοραβ κατα λουκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἑ: 17 - 18</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοθ εταρι εδρηι νεμωου αρι ερατι θεν ομα ηκοι νεμ ομη νεμαθητης νεμ κμη ερω ητε πιλαος εβωλ θεν ηουδα της νεμ Ιεροσαλημ νεμ εβωλ θεν ηαραλια ητε ηρος νεμ ηιδων ηητα εσωτεμ ερω οτοθ ητεταλδω εβωλ θεν νοτωνι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْعًا كَثِيرًا مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοθ ηηναητεμκο ημωου ηνε ηηνεμα ηκαθαρον ηερφαρι ερω.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجَسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοθ ηρε πιμη ηρη κω ησα βι νεμαη: ηε οηη ηασηηου εβωλ ημω ηηε οηου οτοθ ηασηηου ημω ηρη πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηηου εταρη ηηεβαλ επω οηε νεμαθητης πεσαη ηωου ηε ωουηατη ηηηου ηηηη ηε ηωτη</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَى لَكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

τε ἤμετοτρο ἵτε Φνοῦ†.

Ἔοῦνιὰτεν ἠννοῦ νηετσοκερ ρε  
†νοῦ τετεννασι: ὠῶνιὰτεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔῶωπ  
ἵτοῦμεστε ἠννοῦ ἵχε νιρωμι οῦορ  
ἵτοῦοῦρετ ἠννοῦ ἔβολ οῦορ ἵτοῦῶεῶ  
ἠννοῦ οῦορ ἵτοῦρι πετενραν ἔβολ  
ἕφρη† ἵνοῦπετρωῦ εῶβε Πωηρι  
ἕΦρωι.

Ραῶι ρεν πιεροῦ ἔτε ἕματ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιῶ†  
πε ἵερηι ρεν ἵφε: ναι ραρ οη ἕναῖρι  
ἕμωῶν ἵνιπροφητης ἵχε νοῖο†.

*Πῖῶῶφ φα Πεννοῦ† πε: ῶα ἕνεε  
ἵτε νι ἕνεε: ἕμην.*

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man's sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner  
their fathers did to the  
prophets.

*Glory be to God forever.*

طوبأكم أَيها الجياع الآن لأنكم  
تَشْبَعُونَ. طوبأكم أَيها الباكون  
الآن لأنكم ستضحكون.

طوبأكم إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمُ وَعَيَّرُوكُمُ وَأَخْرَجُوا  
أَسْمَكُمْ كَثِيرِينَ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افرحوا في ذلك اليوم وتهلّلوا  
فهوذا أجركم عظيم في السماء.  
لأن آباءهم هكذا كانوا يفعلون  
بالأنبياء.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

†ἕπιστολη ἵτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῶωκ ἕπενδοισ Ἰησοῦσ  
Πιῶριστοσ: πιὰποστολοσ εῦθαεμ:  
φῆεταῦθαῶῶ ἐπιζῶῶενηνοῦ† ἵτε  
Φνοῦ†.

Paul, the servant of our  
Lord Jesus Christ, called to  
be an apostle, appointed to  
the Gospel of God. A  
chapter from the Second  
Epistle of our teacher St.  
Paul to Timothy. May his  
blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا  
بولس الرسول الثانية إلى  
تيموثاوس، بركته المقدسة تكون  
معنا. آمين.

Ḃ Ἰμοθεοσ ḃ: ḱ - Ḃ: κḂ

2 Timothy 3: 10 - 4: 22

2 تيموثاؤس 3: 10 - 4: 22

Πῶς δὲ ἀκριβοῦς ἦσαν ταμετρῶν  
ἵσθω ἡσὰ παρὰ μου ἡσὰ παρὰ ὄρου ἡσώψ:  
παναρθὶ ταμετρῶν ἡσὴτ ταλταπη  
ταρτομονη.

Πιδιωσμος νει ναιμκαρ  
νηεταρωπι ἡμοι δην ταντιοχια  
δην Οικονιον δην Λυστροισ:  
νιδιωσμος τηρου εταρωπορ εροι  
αφναρμετ ηξε Πβοι εβολ ηδητον  
τηρου.

Ουον δὲ νιβεν εσωωψ εωνδ δην  
ουμετερεβης δην Πιχριστος Ιησους  
σεναδοχι ησωου.

Θαρρωμι δὲ ερωου ουου  
ηρεφσπεπ ερει ετηη δην πιπερωου  
ηουο ερωρεμ ουου ερωρεμ.

Πῶς δὲ ψωπι δην νηετακταβο  
ερωου ουου ακερπιστος ηδητου: εκεμ  
ξε ετακ ταβο εβολ ηιτεν νιμ.

Ουου ισxen εκοι ηαλου θανδαι  
ερωαβ ετεκωουη ἡμωου ναι ετε  
ουον ψωου ἡμωου εἵσθω ναικ  
επιουαδαι εβολ ηιτεν πιναρθὶ ετδην  
Πιχριστος Ιησους.

Σραφη νιβεν ηνιφι ητε Φνουτ σεοι  
ηηου ερβω ερωου ενταρο ερατφ  
ερβω θεετ δην ἱδικεουτηη.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,

persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all The Lord delivered me.

Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

But evil men and impostors will grow worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them.

And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،  
وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،  
وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا  
أَصَابَنِي فِي أَنْطَاكِيَّةَ وَإِيقُونِيَّةَ  
وَلَيْسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ  
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا  
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرُورِينَ  
سَيَتَفَدَّمُونَ إِلَى أَرْدَاءٍ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَانْتَبِثْ عَلَيَّ مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلْخَلَاصِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالْتَّائِدِيبِ الَّذِي فِي الْبِرِّ،



ΣΙΝΑ ΝΤΕΡΩΠΙ ΝΞΕ ΦΡΩΜΙ  
ἔΦΝΟΥΤ ΕΓΧΕΒΤΩΤ ΟΥΟΖ ΕΓΤΑΖΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

† ΕΡΜΕΘΡΕ ἔΠΕἸΘΟ ἔΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΝΑΤΖΑΠ  
ἔΝΗΕΤΩΝΔ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΡΟΥΩΝΖ ἔΒΟΛ ΝΕΜ ΤΕΡΜΕΤΟΥΡΟ.

ΣΙΩΙΩ ἔΠΙΣΑΧΙ ΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ἄΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:  
ἄΡΙΕΠΙΤΙΜΑΝ ΝΔΡΗΙ ΔΕΝ ΜΕΤΡΕΩΟΥ  
ΝΖΗΤ ΝΙΒΕΝ ΝΕΜ ΤΔΒΩ.

ΕΓΕΩΠΙ ΣΑΡ ΝΞΕ ΟΥΧΟΥ ΖΟΤΕ  
ἔΝΝΟΥΠΕΠ ΤΔΒΩ ΕΘΟΥΟΧ ἔΡΩΟΥ: ἈΛΛΑ  
ΚΑΤΑ ΝΟΥἔΠΙΘΥΜΙΑ ἔΜΑΤΑΤΟΥ ΕΥΣΩΚ  
ΝΩΟΥ ΝΖΑΝΡΕΥ ΤΔΒΩ ΕΥΔΩΔ  
ἔΝΝΟΥΜΑΩΧ.

ΠΟΥΣΤΕΜ ΜΕΝ ΕΥΕΦΟΝΖΥ ΣΑΒΟΛ  
ἔΘΕΜΗ: ΕΥΕΡΑΚΟΥ ΔΕ ἔΝΣΑ ΝΙΩΒΩ.

ΠΘΟΚ ΔΕ ἄΡΙΝΥΜΦΙΝ ΔΕΝ ΖΩΒ  
ΝΙΒΕΝ: ΩΠΕΜΚΑΖ: ἄΡΙ ΠΖΩΒ  
ἔΝΟΥΡΕΥΖΙΩΠΕΝΝΟΥΤ ΠΕΚΩΜΩΥ ΧΟΚΥ  
ἔΒΟΛ.

ΔΝΟΚ ΣΑΡ ΖΗΔΗ ΣΕΝΑΟΥΘΒΕΤ  
ἔΒΟΛ: ΟΥΟΖ ΠΧΟΥ ἔΝΤΕ ΠΑΒΩΛ ἔΒΟΛ  
ἄΥΔΩΝΤ.

ΠΙΔΣΩΝ ΕΘΝΑΝΕΥ ΔΙΕΡΔΣΩΝΙΖΕΣΘΕ  
ἔΜΟΥ ΠΙΔΡΟΜΟΣ ΔΙΧΟΚΥ ἔΒΟΛ ΠΙΝΑΖΤ

that the man of God may  
be complete, thoroughly  
equipped for every good  
work.

I charge you therefore  
before God and The Lord  
Jesus Christ, who will judge  
the living and the dead at  
His appearing and His  
kingdom:

Preach the word! Be  
ready in season and out of  
season. Convince, rebuke,  
exhort, with all  
longsuffering and teaching.

For the time will come  
when they will not endure  
sound doctrine, but  
according to their own  
desires, because they have  
itching ears, they will hear  
up for themselves teachers.

And they will turn their  
ears away from the truth,  
and be turned aside to  
fables.

But you be watchful in  
all things, endure afflictions,  
do the work of an  
evangelist, fulfill your  
ministry.

For I am already being  
poured out as a drink  
offering, and the time of my  
departure is at hand.

I have fought the good  
fight, I have finished the  
race, I have kept the faith.

لَعْنِي يَكُونُ انْسَانُ اللهِ كَامِلًا، مُتَّهَبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَاشِدُكَ إِذَا أَمَامَ اللهِ وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينِ  
الْأَحْيَاءَ وَالْأَمْوَاتِ، عِنْدَ ظُهُورِهِ  
وَمَلَكُوتِهِ:

اكَرِّزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِحْ،  
أَنْتَهْرِ، عِظْ بِكُلِّ آنَاءٍ وَتَعْلِيمٍ.

لَأَنَّهُ سَيَكُونُ وَقْتٌ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيُنْحَرِفُونَ إِلَى الْخَرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلُ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَأِنِّي أَنَا الْآنَ اسْكَبُ سَكِيبًا، وَوَقْتُ  
أَحْلَالِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، اكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

αι̅̅ρε̅̅ ε̅̅ρο̅̅ς.

Λοιπον̅̅ ε̅̅χη̅̅ ν̅̅η̅̅ ν̅̅ξε̅̅ πι̅̅χ̅̅λου̅̅ ν̅̅τε  
†δικε̅̅ο̅̅ς††νη̅̅ φ̅̅η̅̅τε̅̅ Π̅̅βο̅̅ι̅̅ς̅̅ να̅̅τη̅̅ι̅̅ς̅̅ ν̅̅η̅̅  
δ̅̅εν̅̅ πι̅̅ε̅̅ρο̅̅σ̅̅ ε̅̅τε̅̅ υ̅̅μα̅̅τ̅̅:̅̅ πι̅̅ρε̅̅††ε̅̅λα̅̅π̅̅  
υ̅̅μη̅̅ ο̅̅τ̅̅ μ̅̅ο̅̅νο̅̅ν̅̅ δε̅̅ ν̅̅η̅̅ υ̅̅μα̅̅τα̅̅τ̅̅ α̅̅λλα̅̅  
νε̅̅μ̅̅ ο̅̅το̅̅ν̅̅ ν̅̅ι̅̅β̅̅ε̅̅ν̅̅ ε̅̅τα̅̅τ̅̅με̅̅νε̅̅ρε̅̅ πε̅̅ρο̅̅το̅̅νε̅̅  
ε̅̅βο̅̅λ̅̅.

Ιη̅̅ς̅̅ ν̅̅το̅̅τ̅̅κ̅̅ ε̅̅ι̅̅ ε̅̅α̅̅ρο̅̅ι̅̅ ν̅̅χ̅̅ω̅̅λε̅̅μ̅̅.

Δη̅̅μα̅̅ς̅̅ τ̅̅αρ̅̅ α̅̅ε̅̅χα̅̅τ̅̅ η̅̅σω̅̅ς̅̅  
ε̅̅α̅̅φ̅̅με̅̅νε̅̅ρε̅̅ πα̅̅ι̅̅ε̅̅νε̅̅ς̅̅ ν̅̅τε̅̅ ††νο̅̅τ̅̅ α̅̅ε̅̅ψ̅̅ε̅̅να̅̅ς̅̅  
ε̅̅θε̅̅σ̅̅σα̅̅λο̅̅ν̅̅ι̅̅κ̅̅η̅̅:̅̅ Κ̅̅ρι̅̅σ̅̅κ̅̅η̅̅ς̅̅ ε̅̅††Σ̅̅α̅̅λα̅̅τι̅̅α̅̅:  
††τι̅̅το̅̅ς̅̅ ε̅̅Δ̅̅α̅̅λ̅̅μα̅̅τι̅̅α̅̅.

Λο̅̅υ̅̅κα̅̅ς̅̅ υ̅̅μα̅̅τα̅̅τ̅̅ε̅̅ς̅̅ ε̅̅θη̅̅νε̅̅μ̅̅η̅̅:  
Μα̅̅ρ̅̅κο̅̅ς̅̅ μα̅̅τα̅̅λο̅̅ς̅̅ α̅̅ν̅̅ι̅̅τ̅̅ε̅̅ς̅̅ νε̅̅μα̅̅κ̅̅:  
ε̅̅ρε̅̅ψ̅̅α̅̅ν̅̅ τ̅̅αρ̅̅ ν̅̅η̅̅ ε̅̅ν̅̅δι̅̅α̅̅κο̅̅ν̅̅ι̅̅α̅̅.

††τυ̅̅χι̅̅κο̅̅ς̅̅ δε̅̅ α̅̅ιο̅̅το̅̅ρ̅̅ε̅̅ς̅̅ ε̅̅ε̅̅φε̅̅σο̅̅ς̅̅.

††φ̅̅ρ̅̅υ̅̅λο̅̅ν̅̅η̅̅ ε̅̅ται̅̅κο̅̅ς̅̅π̅̅ς̅̅ δ̅̅εν̅̅ ††ρω̅̅α̅̅ς̅̅  
δ̅̅α̅̅τε̅̅ν̅̅ Κα̅̅ρ̅̅π̅̅ω̅̅ α̅̅ν̅̅ι̅̅τ̅̅ς̅̅ εκ̅̅νη̅̅ο̅̅τ̅̅ νε̅̅μ̅̅  
ν̅̅ικ̅̅ε̅̅ξ̅̅ω̅̅μ̅̅:̅̅ μα̅̅λι̅̅ς̅̅τα̅̅ ν̅̅ι̅̅μ̅̅ε̅̅ν̅̅β̅̅ρα̅̅να̅̅.

Α̅̅λε̅̅ξ̅̅αν̅̅δ̅̅ρο̅̅ς̅̅ πι̅̅βα̅̅ς̅̅ν̅̅η̅̅τ̅̅ ε̅̅τα̅̅ε̅̅ρ̅̅  
ο̅̅τ̅̅μ̅̅η̅̅ω̅̅ υ̅̅πε̅̅τ̅̅ε̅̅ω̅̅τ̅̅ ν̅̅η̅̅ ε̅̅ρε̅̅ Π̅̅βο̅̅ι̅̅ς̅̅  
††ψ̅̅ε̅̅β̅̅ι̅̅ω̅̅ να̅̅ς̅̅ κα̅̅τα̅̅ νε̅̅φ̅̅θ̅̅β̅̅η̅̅ο̅̅ν̅̅ι̅̅.

Φ̅̅αι̅̅ ε̅̅τε̅̅ η̅̅θο̅̅κ̅̅ ε̅̅ω̅̅κ̅̅ λ̅̅ρε̅̅ς̅̅ ε̅̅ρο̅̅κ̅̅  
σα̅̅βο̅̅λ̅̅ υ̅̅μο̅̅ς̅̅:̅̅ α̅̅ε̅̅†† τ̅̅αρ̅̅ ε̅̅δ̅̅ο̅̅ν̅̅ ε̅̅β̅̅ρε̅̅ν̅̅  
να̅̅σα̅̅χι̅̅ ε̅̅μα̅̅ω̅̅.

Finally, there is laid up for me the crown of righteousness, which The Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Be diligent to come to me quickly;

for Demas has forsaken me, having loved this present world, and has departed for Thessalonica, Crescens for Galatia, Titus for Dalmatia.

Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry.

And Tychicus I have sent to Ephesus.

Bring the cloak that I left with Carpus at Troas when you come, and the books, especially the parchments.

Alexander the coppersmith did me much harm. May The Lord repay him according to his works.

You also must beware of him, for he has greatly resisted our words.

وَأَخِيرًا قَدْ وُضِعَ لِي الْكَلِيلُ الْبَرِّ، الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبُّ الدَّيَّانُ الْعَادِلُ، وَلَيْسَ لِي فَقَطْ، بَلْ لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

لَأَنَّ دِيمَاسًا قَدْ تَرَكَنِي إِذْ أَحَبَّ الْعَالَمَ الْحَاضِرَ وَذَهَبَ إِلَى تَسَالُونِيكِي، وَكَرَيْسْكَيْسَ إِلَى غَلَاتِيَّةَ، وَتَيْطُسَ إِلَى دَلْمَاطِيَّةَ.

لَوْقًا وَحْدَهُ مَعِي. خُذْ مَرْقَسَ وَأَحْضِرْهُ مَعَكَ لِأَنَّهُ نَافِعٌ لِي لِلْخِدْمَةِ.

أَمَّا تِيخِيكُسُ فَقَدْ أَرْسَلْتُهُ إِلَى عَفَسُسَ.

الْبَدَاءَ الَّذِي تَرَكَتُهُ فِي تْرُؤَاسَ عِنْدَ كَارْبُسَ أَحْضِرْهُ مَتَى جِئْتَ، وَالْكِتَابَ أَيضًا وَلَا سِيَّمًا الرَّقُوقَ.

إِسْكَنْدَرُ النَّحَّاسُ أَظْهَرَ لِي شُرُورًا كَثِيرَةً. لِيَجَازِهِ الرَّبُّ حَسَبَ أَعْمَالِهِ.

فَاحْتَفِظْ مِنْهُ أَنْتَ أَيضًا لِأَنَّهُ قَآوِمٌ أَقْوَانًا جَدًّا.

Ἦεν ταροῖτῆ νὰπολοσιὰ ἄπερχα  
ἔλι ἰ θαροῖ αλλα αρχατ ἵνωου τηροῖ  
ἵνωουπ νεωου.

Πβοῖς Δε αροῖ ἐρατῆ νεμη  
αρχου μη θῖνα ἐβου θῖτοτ ἵτε  
πιθῖωῖ ῥωκ ἐβου οροῖ ἵτωουτεμ  
ἵνε νεθνοῖ τηροῖ ῥε λῖνοθεμ ἐβου  
ῥεν ρωῖ νῶουοῖ.

Εῖτεροῖοῖ ἵνε Πβοῖς ἐβου θῖ  
θωβ νῖβεν ετρωου οροῖ εῖναθμετ  
ἐθου ἕτερεμετορο ἵτε τφε: φαῖ ἕτε  
φωῖ πε πῖουῖ ῥα ἕνεθ ἵτε νῖνεθ:  
ἀμην.

ῤῖνι ἐΠρικτῖλλα νεμ Ἀκτῖλλα  
νεμ πῖνι ἵθησιφοροῖ.

Εραστοῖ αροῖ ῥεν Κορινοῖ:  
ῤροφημοῖ Δε λῖσοῖπῖ ῥεν Μελητοῖ  
εῖῥωνι.

Ἰηῖ ἄμοκ εῖ ῥαῖεν τφρω: ἕῥῖνι  
ἐροκ ἵνε Εῖβοῖλοῖ νεμ Ποῖλοῖ νεμ  
λῖνοῖ νεμ Κλαῖδια ἵνε νῖνοῖ  
τηροῖ.

Πβοῖς Ἰηῖοῖ Πῖχριστοῖ νεμ  
πεκῖνεῖμα: πῖμοτ νεωουτεν: ἀμην.

*Πῖμοτ ῥαρ νεωουτεν νεμ  
τῖρῖνη εῖσοῖ: ῥε ἀμην εῖῖωῖ.*

At my first defense no  
one stood with me, but all  
forsook me. May it not be  
charged against them.

But The Lord stood with  
me and strengthened me, so  
that the message might be  
preached fully through me,  
and that all the Gentiles  
might hear. And I was  
delivered out of the mouth  
of the lion.

And The Lord will  
deliver me from every evil  
work and preserve me for  
His heavenly kingdom. To  
Him be glory forever and  
ever. Amen.

Greet Prisca and Aquila,  
and the household of  
Onesiphorus.

Erastus stayed in  
Corinth, but Trophimus I  
have left in Miletus sick.

Do your utmost to come  
before winter. Eubulus  
greet you, as well as  
Pudens, Linus, Claudia, and  
all the brethren.

The Lord Jesus Christ  
be with your spirit. Grace be  
with you. Amen.

*The grace of God the  
Father be with you all.  
Amen.*

فِي احْتِجَاجِي الْأَوَّلِ لَمْ يَحْضُرْ أَحَدٌ  
مَعِي، بَلِ الْجَمِيعُ تَرَكُونِي. لَا  
يُحْسَبُ عَلَيْهِمْ.

وَلَكِنَّ الرَّبَّ وَقَفَ مَعِي وَقَوَّانِي،  
لِكَيْ تُتَمَّ بِِي الْكِرَاةُ، وَيَسْمَعَ  
جَمِيعُ الْأُمَمِ، فَأُنْقِذْتُ مِنْ فَمِ الْأَسَدِ.

وَسَيُنْقِذُنِي الرَّبُّ مِنْ كُلِّ عَمَلٍ  
رَدِيٍّ وَيَحْلِصُنِي لِمَلَكُوتِهِ  
السَّمَاوِيِّ. الَّذِي لَهُ الْمَجْدُ إِلَى دَهْرِ  
الدُّهُورِ. آمِينَ.

سَلِّمْ عَلَى فِرْسَكَا وَأَكِيلَا وَبَيْتِ  
أَنِيسِيفُورُسَ.

أَرَأْسْتُسُ بَقِيَ فِي كُورِنْثُوسَ. وَأَمَّا  
تْرُوفِيمُسُ فَنَزَّكَتُهُ فِي مِيلِثُسَ  
مَرِيضًا.

بَادِرْ أَنْ تَجِيَّ قَبْلَ الشِّتَاءِ. يُسَلِّمْ  
عَلَيْكَ أَفْبُولُسُ وَبُودِيسُ وَلِينُسُ  
وَكَلَاوْدِيَّةُ وَالْإِخْوَةُ جَمِيعًا.

الرَّبُّ يَسُوعُ الْمَسِيحُ مَعَ رُوحِكَ.  
النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβोल θεν πε πιζογιτ          ἡἐπιστολη ἡτε πενωτ Πετρος.          Δυηη. Παμενρα†.</p>	<p>The Catholic epistle of          the First epistle of our father          St. Peter. May his blessings          be with us all. Amen. My          beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          بطرس الأولي، بركته المقدسة          تكون معنا. آمين. يا احبائي.</p>
<p><b>ἁ Πετρος εἰ: ἁ - ιᾶ</b></p>	<p><b>1 Peter 5: 1 - 14</b></p>	<p><b>1 بطرس 5: 1 - 14</b></p>
<p>Ἡἱπρεσβυτερος ετθεν θηνοῦ ††ζο          ἐρωοῦ ἐὰνοκ πετενωφρη          ἡἱπρεσβυτερος οτοζ ἡμεερε ἡτε          ηἡκαγε ἡτε Πιχριστος: οτοζ ἡφρη          ἡπιωοῦ εθαδωρη ἐβολ.</p> <p>Δυοηι ἡπιοζι ετθεν θηνοῦ ἡτε          Φνοῦ† ἐρετενδι ἡπογωηηι θεν          οῦδινζονς αν αλλα θεν οτορωῦ ἡζητ          κατα Φνοῦ†: οῦδε θεν οῦμεταχρη          αν αλλα θεν οῦρωοῦτϵ ἡζητ.</p> <p>Οῦδε ἡφρη† αν γε ἐρετενοι ἡβοικ          ἐηικληρος αλλα ἡριτῆπος ἡπιοζι.</p> <p>Οτοζ ἐγωπ αϵγωανοτοηϵ ἡνε          πιχωχ ἡμανεσωοῦ τετενηαδι          ἡπιχλωη ἡαθλωη ἡτε ἡωοῦ.</p> <p>Παιρη† ηἡδελωρη μαδἡεχωτεη          ἡηἡδελλοι: ἡωωτεη δε τηροῦ χελ          θηνοῦ ἡπιθεβιο ἡζητ ἐδοῦη          ἐνετενηροῦ γε Φνοῦ† ϵ† ἐδοῦη          ἐερεη ηἡδαιζητ: ϵ† δε ἡνοῦμοτ          ἡηηεθεβηοῦ†.</p>	<p>The elders who are          among you I exhort, I who          am a fellow elder and a          witness of the sufferings of          Christ, and also a partaker of          the glory that will be          revealed:</p> <p>Shepherd the flock of          God which is among you,          serving as overseers, not by          compulsion but willingly,          not for dishonest gain but          eagerly;</p> <p>nor as being lords over          those entrusted to you, but          being examples to the flock;</p> <p>and when the Chief          Shepherd appears, you will          receive the crown of glory          that does not fade away.</p> <p>Likewise, you younger          people, submit yourselves to          your elders. Yes, all of you          be submissive to one          another, and be clothed with          humility, for “God resists          the proud, But gives grace to          the humble.”</p>	<p>أطلب إلى الشيوخ الذين بينكم، أنا          الشيخ رفيقهم، والشاهد لآلام          المسيح، وشريك المجد العتيدي أن          يعلن.</p> <p>ارعوا رعية الله التي بينكم نظاراً،          لا عن اضطرار بل بالإختيار، ولا          لربح قبيح بل بنشاط.</p> <p>ولا كمن يسود على الأنصبة بل          صائرين أمثلة للرعية.</p> <p>ومتى ظهر رئيس الرعاة تتألون          إكليل المجد الذي لا يبلى.</p> <p>كذلك أيها الأحداث اخضعوا          للشيوخ، وكونوا جميعاً خاضعين          لبعضكم لبعض، وتسربلوا          بالتواضع، لأن الله يقاوم          المستكبرين، وأما المتواضعون          فيُعطيهم نعمة.</p>

Μαθεβιέ θηνοῦ οὐτὴν δα τζιζ  
ετὰμαζι ἵτε φνοῦτ ζινα ἵτεϋβ̄εσ  
θηνοῦ δ̄εν ἵτχοῦ ἵτε πιζεμπ̄ωι.

Πετερωοῦ τηρϋ οταζϋ ἐροϋ ζε  
οῦηι σ̄ερμελιν ναϋ δ̄αρωτεν.

Ὡπι ἐρετερησ οτοζ ἀριντμφιν  
ζε πετενχαζι πιδ̄ιαβολος εϋμοϋι  
μ̄φρητ̄ ἵοτμοῦτ̄ εϋζεμεζεμ εϋκωτ̄ ἵσα  
εμκ οῦαι.

Φη̄ερετενο̄ζι ἐρατεν θηνοῦ ἐδοῦτ̄  
ἐζωϋ ἐρετενταζρηοῦτ̄ δ̄εν φ̄ναζτ̄:  
ἐρετενσ̄ωοῦτ̄ ἵν̄αιδ̄ισι ναἱ: ἵτ̄ωκ Δε  
ἵν̄αι νετενσ̄ηνοῦ ετ̄δ̄εν πικοςμ̄ος.

Φνοῦτ̄ Δε ἵτε ζ̄μοτ̄ ν̄ιβεν  
φ̄η̄εταϋθαζεμ θηνοῦ ἐδοῦτ̄ ἐπεϋωοῦ  
ἵνενεζ δ̄εν Πῑχριστος Ιησοῦς  
ἐ̄ᾱρετενϋεπ̄ μ̄καζ ἵοτκοῦτ̄ζι ἵθοϋ  
εϋε̄εσβ̄τε θηνοῦ ἵτεϋσεμνε θηνοῦ  
εϋε̄τ̄ζομ̄ νωτεν εϋε̄ζισεντ̄ μ̄μωτεν.

Φωϋ πε πῑαμαζι νεμ̄ πιωοῦ ϋα  
ἵε̄νεζ: ἀμ̄ην.

Δῑσ̄δ̄αι νωτεν ἐβολ̄ ζιτοτϋ  
ἵσιλοῦ̄ανος πενσ̄ον̄ ἵπιστος ζωσ  
ειμεῖ δ̄εν ζ̄ανκοῦτ̄ζι: ειτ̄νομ̄τ̄ οτοζ  
ειερμε̄ορε ζε φ̄αι πε πῑεμοτ̄ ἵτε  
Φνοῦτ̄ δ̄εν οῦμε̄ομηι: φ̄αι ἐτε̄ τενο̄ζι  
ἐρατεν θηνοῦ ἵδ̄ητϋ.

Therefore, humble  
yourselves under the mighty  
hand of God, that He may  
exalt you in due time,

casting all your care  
upon Him, for He cares for  
you.

Be sober, be vigilant;  
because your adversary the  
devil walks about like a  
roaring lion, seeking whom  
he may devour.

Resist him, steadfast in  
the faith, knowing that the  
same sufferings are  
experienced by your  
brotherhood in the world.

But may the God of all  
grace, who called us to His  
eternal glory by Christ Jesus,  
after you have suffered a  
while, perfect, establish,  
strengthen, and settle you.

To Him be the glory and  
the dominion forever and  
ever. Amen.

By Silvanus, our faithful  
brother as I consider him, I  
have written to you briefly,  
exhorting and testifying that  
this is the true grace of God  
in which you stand.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُلْتَمِسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأُمَمِ تَجْرِي  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُبَيِّنُكُمْ، وَيُقَوِّمُكُمْ، وَيُمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانَسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَأَعْظَمًا  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

Σωϊνι ἐρωτην ἴχε ἴψφερι ἴσοτπι  
ετθεν Βαβυλων νευ Μαρκος παυηρι.

Δριασπαζεθε ἴνετενἴρηνουθεν  
οτφι ἴοναβ ἴτε ἴάσαπη: ἴειρηνη  
νωτην τηρου νηετθεν Πιχριστος  
Ιησουσ: ἀμην.

*Насниноу ѡπερμενρε πικосμοσ  
οτδε νηετωοπθεν πικосμοσ: πικосμοσ  
насини нευ теρεπιθωια: φη δε ετιρι  
ἴφονωψ ἴφνονἴ ρηαωωπι ψα ἴνεε:  
ἀμην.*

She who is in Babylon,  
elect together with you,  
greet you; and so does  
Mark my son.

Greet one another with a  
kiss of love. Peace to you all  
who are in Christ Jesus.  
Amen.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

تَسَلِّمُوا عَلَيَّكَمُ الَّتِي فِي بَابِلَ الْمُخْتَارَةَ  
مَعَكُمْ، وَمَرْفُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعَكُمْ الَّذِينَ  
فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

*لا تحبوا العالم ولا الاشياء التي  
في العالم، العالم يزول وشهوته  
واما الذي يصنع ارادة الله يدوم  
الى الابد. آمين.*

### The Acts الإبركسيس

Празиц ἴτε νениот ἴἀποστολοσ:  
ἴρε ποτςμοу εθοгаб ψωпи нευан.  
Δμην.

The Acts of our fathers  
the apostles, may their  
blessings be with us all.  
Amen.

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركاتهم تكون معنا. آمين.

Празиц κ: ἴζ - ἴη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δεθεν Μιλητος αρωωρη  
ἴεφεσοσ αρωωρη ἴνιπρεβντεροσ ἴτε  
ἴεκκλησιὰ.

From Miletus he sent to  
Ephesus and called for the  
elders of the church.

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَأَسْتَدْعَى قُسُوسَ الْكَنِيسَةِ.

Εταγὶ δε ψαροψ πεχαψ νωουχε  
ἴνωτην τετενσωουηνχε ἴχεν πἴεροου  
ἴροηιτ ἴται ἴἴασιὰχε αρωωπι  
νεωωτην ἴαψ ἴρηἴ ἴπαἴχοου τηρεψ.

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 ἴβωκ ἴπβοιц δεθεν θεβιὸ ἴηητ  
νιβεν нευ εанерμωουἴ нευ

serving The Lord with  
all humility, with many  
tears and trials which

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَائِدِ  
الْيَهُودِ.

ΝΙΠΙΡΑCΜΟC ΕΤΑΥΤΙ ΕΞΡΗΙ ΕΧΩΙ ΔΕΝ  
ΝΙCΟΒΝΙ ΕΤΖΩΟΥ ΝΤΕ ΝΙΛΟΥΔΑΙ.

ΑΦΡΗΤ ΕΤΕ ΑΠΙΖΗΠ ΕΛΙ ΔΕΝ  
ΝΗΕΤΕΡΝΟCΥΡΙ ΝΟΥΕΥΕΝΤΑΜΩΤΕΝ ΕΡΩΟΥ  
ΝΕΜ ΕΤΣΒΩ ΝΩΤΕΝ.

ΕΙΕΡΜΕΘΕΡΕ ΝΔΗΜΟCΙΑ ΝΕΜ ΚΑΤΑ ΗΙ  
ΝΝΙΛΟΥΔΑΙ ΝΕΜ ΝΙΟΥΤΕΙΝΙΝ ΝΤΜΕΤΑΝΟΙΑ  
ΝΤΕ ΦΝΟΥΤ ΝΕΜ ΠΙΝΑΖΤ ΕΠΕΝΒΟΙC  
ΙΗCΟΥC ΠΙΧΡΙCΤΟC.

ΟΥΟΖ ΤΝΟΥ ΖΗΠΠΕ ΑΝΟΚ ΕΙCΩΝΖ  
ΔΕΝ ΠΙΠΝΕΥΜΑ ΤΝΑΨΥΧΗΝΗ ΕΞΡΗΙ  
ΕΙΕΡΟΥCΑΔΗΜ ΝΤCΩΟΥΝ ΑΝ ΝΗΝΗΘΝΑΙ  
ΕΔΟΥΝ ΕΞΡΑΙ ΝΔΗΤC.

ΠΛΗΝ ΖΕ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ  
ΕΡΜΕΘΕΡΕ ΝΗΙ ΚΑΤΑ ΠΟΛΙC ΕΡΧΩ ΑΜΟC  
ΖΕ CΕΟΥΙ ΝΑΚ ΝΧΕ ΖΑΝCΝΑΥΖ ΝΕΜ  
ΖΑΝΘΛΥΨΙC.

ΑΛΛΑ ΤΑΨΥΧΗ ΤΧΩ ΑΜΟC ΑΝ ΖΕ  
CΤΑΙΗΟΥΤ ΝΤΟΤ ΔΕΝ ΕΛΙ ΝCΑΧΙ ΨΑ  
ΤΧΩΚ ΑΠΑΔΡΟΜΟC ΕΒΟΛ ΝΕΜ  
ΤΔΙΑΚΟΝΙΑ ΘΗΕΤΑΙΒΙΤC ΝΤΕΝ ΠΒΟΙC  
ΙΗCΟΥC ΕΕΡΜΕΘΕΡΕ ΑΠΙΕΝΑΤΤΕΛΙΟΝ ΝΤΕ  
ΠΙΔΜΟΤ ΝΤΕ ΦΝΟΥΤ.

ΟΥΟΖ ΤΝΟΥ ΖΗΠΠΕ ΑΝΟΚ ΤΕΜΙ ΖΕ  
ΤΕΤΕΝΝΑΥ ΕΠΑΖΟ ΑΝ ΖΕ ΝΘΩΤΕΝ ΤΗΡΟΥ  
ΝΗΕΤΑΙCΙΝΙ ΝΔΗΤΟΥ ΕΙΖΙΩΨ ΝΤΜΕΤΟΥΡΟ  
ΝΤΕ ΦΝΟΥΤ.

happened to me by the plotting of the Jews;

how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,

testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,

except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.

But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from The Lord Jesus, to testify to the gospel of the grace of God.

And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

ΚΗΨΕ ΛΜ ΑΟΥΧΡ ΣΗΙΝΑ ΜΝ ΑΦΩΑΙΔ ΑΙ  
ΑΧΗΡΤΗΚΜ ΕCΜΗΤΗΚΜ ΒΗ ΓΗΡΑ ΟΨΙ  
ΚΛ ΒΗΤ.

CΑΗΔΑ ΛΛΗΟΥΔ ΑΙΟΥΝΑΙΙΝ ΒΑΛΤΟΥΒΗ  
ΑΙΙ ΑΛΛΗ ΑΙΙΜΑΝ ΑΙΙ ΔΗΙ ΒΡΗΤΑ ΙCΟΥC  
ΑΛΜCΗΙΧ.

ΟΑΝ ΗΑ ΑΝΑ ΑΔΗΒ ΑΙΙ ΑΟΥCΛΗΙΜ  
ΜΨΙΔΑ ΒΑΛΡΟΥΧ ΛΑ ΑΕΜ ΜΑΔΑ  
ΙCΑΔΗΨΗ ΗΝΑΚ.

ΕΙΡ ΑΝ ΡΟΥΧ ΑΨΔCC ΙCΗΔΗ ΨΗ  
ΚΛ ΜΔΗΝΗ ΑΑΙΝΑΛΑ ΙΝ ΟΨΑ ΟCΔΑΝΔ  
ΤΗΤΗΤΡΗΙ.

ΟΚΗΝΗΙ ΛCΗΤ ΑΧΤCΗΙΒ ΙCΗΙ Ε ΟΛΑ  
ΝΨΗΙ ΤΜΗΝΗ ΕΝΔΗΙ ΗΤΗΙ ΑΤΗΜ  
ΒΨΡΗ CΕΨΗΙ ΑΛΗΔΜΗ ΑΤΗΙ ΑΧΔΗΤΗΑ  
ΜΝ ΡΗΒ ΙCΟΥC ΑCΗΗΔ ΒΗCΗΡΗ  
ΝΕΜΗ ΑΛΛΗ.

ΟΑΝ ΗΑ ΑΝΑ ΑΕΜ ΑΝΗΚ ΛΑ ΤΡΟΥΝ  
ΟΨΗΙ ΑΙΨΑ ΑΝΗΜ ΓΗΜΗΑ ΑΙΙΝ  
ΜΡΖΤ ΒΗΙΗΚΜ ΚΑΡΖΑ ΒΜΛΚΟΥΤ ΑΛΛΗ.

Εἴθε φαι ἴερμεῖρε νωτεν δεν  
παίεζοοῦ ἵτε φοοῦ γε ἴοταβ ἄνοκ  
ἐβολῶα πετενῆνοϋ τηροῦ.

Οῦ ταρ ἄπιζοπτ ἐῶτεμταμωτεν  
ἐφονωϋ τηρϋ ἄφνοῦτ.

Μαὲθῆτεν ἐρωτεν νεμ πιὸζι τηρϋ  
εἰτὰ Πιπνεῦμα εῖοταβ χα ἠηνοῦ  
ἵεπισκοπος ἵδῆτηϋ ἐἄμμοι  
ἵτῆεκκλῆσιᾶ ἵτε Πβοις ἠεῖταϋϋφος  
ἐβολῶ ζιτεν πεϋῆνοϋ ἄμμοι ἄμμοϋ.

Ἄνοκ δε ἴεμι γε μενεσῶ  
ἠριϋενηι σεναὶ ἐδοῦν ἐρωτεν ἵξε  
ζανοῦνωϋ εῖροϋϋ ἵσενα ἴαο ἀν  
ἐπιὸζι.

Οῦοζ σεναῦωοῦνοῦ ἵξε ζανρωμ  
ἐβολῶ δεν ἠηνοῦ εῖρω ἵζανσαχι  
εῖφωηζ εῖροῦσωκ ἵνιμαῖητης  
σαμενηνοῦ.

Εἴθε φαι οῦν ρωις ἐρωτεν  
ἐρετενῖρι ἄφμεῖνι γε ἀιερ ῥομῆ  
ἵρομπι ἄπιχα τοῦ ἐβολῶ ἄπιεζοοῦ  
νεμ πιεζωρῶ εἰτῆβω ἄφοῦται φοῦται  
ἄμωτεν δεν ζανερμωοῦ.

Οῦοζ ἴνοῦ ἴχω ἄμωτεν δατεν  
Πβοις νεμ πισαχι ἵτε πεϋῆμοῦτ φῆεῖτε  
οῦοῦζομ ἄμμοϋ ἐῖωϋ οῦοζ ἐἴ  
κλῆρονομιά δεν ἠεῖταῦτοῦβωοῦ

Therefore, I testify to  
you this day that I am  
innocent of the blood of all  
men.

For I have not shunned  
to declare to you the whole  
counsel of God.

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He  
purchased with His own  
blood.

For I know this, that  
after my departure savage  
wolves will come in among  
you, not sparing the flock.

Also from among  
yourselves men will rise up,  
speaking perverse things, to  
draw away the disciples  
after themselves.

Therefore, watch, and  
remember that for three  
years I did not cease to warn  
everyone night and day with  
tears.

So now, brethren, I  
commend you to God and to  
the word of His grace,  
which is able to build you  
up and give you an  
inheritance among all those  
who are sanctified.

لَذٰلِكَ اَشْهَدُكُمْ الْيَوْمَ هٰذَا اَنِّي بَرِيءٌ  
مِّنْ دَمِ الْجَمِيعِ.

لَا اَتِي لَمْ اُوَخِّرْ اَنْ اُخْبِرْكُمْ بِكُلِّ  
مَشْوَرَةٍ لِّلّٰهِ.

اِحْتَرِزُوا اِذَا لَاتْنَفْسِكُمْ وَلِجَمِيعِ  
الرَّعِيَّةِ الَّتِي اَقَامَكُمْ الرُّوْحُ الْقُدُسُ  
فِيهَا اَسَاقِفَةٌ لِّتَرْعَوْا كَنِيْسَةَ اللّٰهِ  
الَّتِي اَفْتَنَاهَا بِدَمِهِ.

لَا اَتِي اَعْلَمُ هٰذَا: اَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَنَابٌ خَاطِفَةٌ لَا  
تُشْفِقُ عَلٰى الرَّعِيَّةِ.

وَمِنْكُمْ اَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُّلتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ  
وَرَاَعَهُمْ.

لَذٰلِكَ اَسْهَرُوا مُتَذَكِّرِيْنَ اَنِّي ثَلَاثَ  
سِنِيْنَ لَيْلًا وَنَهَارًا لَمْ اَقْتُرْ عَنْ اَنْ  
اُنْذِرَ بِدَمُوْعٍ كُلِّ وَاٰحِدٍ.

وَالاَن اَسْتُوْدِعُكُمْ يَا اِخْوَتِي لِلّٰهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ اَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثًا مَّعَ جَمِيعِ  
الْمُقَدَّسِيْنَ.



τηρου.

Οὐρατ ιε οἴνοϋβ ιε οὔβωσ  
ἄπιερῆπιθῦμιν ἔορον ἄμωοϋ.

Πῶωτεν τετενωοῦν γε νασιχ  
ναι αὔμωμωι ἠναχρῖα νευ νηθενεμνι.

Διταμωτεν ἔρωβ νιβεν γε ὄμω  
ἠδῶσι ἄπαιρητ ἠτενττοτοϋ  
ἠνηετωωνι ἠτετενερφμενι ἠνινασι  
ἠτε Πῶοις Ιησοϋς γε ἠθοϋ αϋχοϋ γε  
οὔμετακαριος τε μαλλον ἔτ ἔρωτε  
ἔβι.

Οὔοϋ ναι ἔταϋχοτοϋ αϋριτω ἔξεν  
νεκκελι νεμωοϋ τηροϋ  
αὔερπρочеϋχεθε.

Οὔοϋ αϋωωπι δε ἠξε οὔνιωτ  
ἠριμι ἠτωοϋ τηροϋ οὔοϋ αὔριτοϋ  
ἔδρηι ἔξεν ἠναρβι ἠΠαὔλοϋ οὔοϋ  
αὔτφι ἔρωϋ.

Ἐτοῖ ἠῦκαϋ ἠρητ μαλιστα εῶβε  
πινασι ἔταϋχοϋ γε σεναναὔ ἔπερω  
αν γε ναὔτφο δε ἄμωϋ ἔξεν πιχοῖ.

*Πινασι δε ἠτε Πῶοις εϋἔλαι οὔοϋ  
εϋἔλαι: εϋἔμασι οὔοϋ εϋἔταχρο:  
δεν ἴαγια ἠεκκλῆνια ἠτε Φνωτ:  
ἄμην.*

I have coveted no one's silver or gold or apparel.

Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of The Lord Jesus, that He said, 'It is more blessed to give than to receive.'

And when he had said these things, he knelt down and prayed with them all.

Then they all wept freely, and fell on Paul's neck and kissed him,

sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

*The word of The Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.*

فَضَّةٌ أَوْ ذَهَبٌ أَوْ لِبَاسٌ أَحَدٍ لَمْ أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

فِي كُلِّ شَيْءٍ أَرَيْتُكُمْ أَنَّهُ هَكَذَا يَنْبَغِي أَنْكُمْ تَتَعَبُونَ وَتَعْضُدُونَ الضَّعْفَاءَ مُتَذَكِّرِينَ كَلِمَاتِ الرَّبِّ يَسُوعَ أَنَّهُ قَالَ: مَغْبُوطٌ هُوَ الْعَطَاءُ أَكْثَرُ مِنَ الْاِخْتِذَا.

وَلَمَّا قَالَ هَذَا جَنَّا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولْسَ يَقْبَلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيَّامًا مِنَ الْكَلِمَةِ الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شَيَّعُوهُ إِلَى السَّفِينَةِ.

*لم تنزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. آمين.*

## Synaxarium of Tout 30

### سنكسار اليوم الثلاثون من شهر توت

1. The Commemoration of the Miracle that God Performed to St. Athanasius the Apostolic

#### 1. The Commemoration of the Miracle that God Performed to St. Athanasius the Apostolic

On this day, the church celebrates the commemoration of the great miracle that The Lord Christ performed for the honorable Saint Abba Athanasius, the 20<sup>th</sup> Pope of Alexandria.

When Emperor Constantius, the son of the righteous Emperor Constantine, adopted the heretical teachings of Arius, he sent a man called Gawargios, to Alexandria. He also sent along with him 500 soldiers and letters appointing Gawargios patriarch of Alexandria instead of Abba Athanasius the Apostolic.

When this man arrived to the city, he preached the teachings of Arius but only a few people of the city accepted his teachings. Therefore, he killed a large number of the people of Alexandria. St. Athanasius hid himself for a period of three years, after which he went to the city of Constantinople. There, he asked Emperor Constantius either to restore him to his See or to slay him so he would receive the crown of martyrdom, and that was in the year 361 AD.

The Emperor ordered his men to place the saint in a small boat and to leave him in the sea without food or water or a guide. The Emperor thought that he would die of hunger, thirst, or drowning.

With the divine providence of God and His watchfulness, the boat sailed along smoothly and in peace; as if it was carried on the wings of angels. He arrived to Alexandria three days later. When the believers heard that their shepherd had arrived, they rejoiced and went out to receive him with candles and songs of praise. Then they brought him into the church and expelled Gawargios and his followers. St. Athanasius dedicated that day as a great feast to The Lord, to whom is the glory and honor, now and forever and unto the end of ages. Amen.

1. تذكّار المعجزة التي صنعها الرب مع القديس أنثاسيوس الرسولي

1. تذكّار المعجزة التي صنعها الرب مع القديس أنثاسيوس الرسولي  
تحتفل الكنيسة اليوم بتذكّار المعجزة العظيمة التي صنعها الرب مع القديس العظيم أنثاسيوس الرسولي، البطريك العشرين للكراسة المرقسية.  
وذلك أن الملك قسطنطينوس ابن الملك البار قسطنطين الكبير، لما اعتنق تعاليم أريوس الهرطوقي أرسل إلى الإسكندرية شخصاً يدعي جورجوس ومعه خمسمائة جندي ورسائل بتعيينه بطريكاً على الإسكندرية بدلاً من القديس أنثاسيوس الرسولي.  
ولما وصل هذا الرجل إلى المدينة ونادى فيها بتعاليم أريوس، لم يقبل قوله إلا نفر قليل من أهل المدينة، فقتل كثيرين من أهل الإسكندرية. أما القديس أنثاسيوس فبقي مختفياً ثلاث سنوات، ثم خرج إلى القسطنطينية وطلب من الملك قسطنطينوس إما أن يرده إلى كرسيه أو يقتله لينال إكليل الشهادة. وكان ذلك سنة 361 ميلادية.  
أما الملك فأمر أن يوضع القديس في مركب صغير ويترك في البحر بغير خبز ولا ماء ولا مدبر للمركب، ظناً منه أنه بذلك يهلك، إما بالغرق أو بالجوع أو بالعطش.  
ولكن بتدبير من الله وعنايته، سارت المركب في هدوء وسلام كأنها محمولة على أجنحة الملائكة حتى وصلت مدينة الإسكندرية بعد ثلاثة أيام. ولما علم المؤمنون بقدومه، فرحوا جداً وخرجوا إليه واستقبلوه بالألحان والتسابيح حتى أدخلوه إلى الكنيسة وأخرجوا منها جورجوس وأصحابه. فجعل القديس أنثاسيوس هذا اليوم عيداً عظيماً للرب الذي أنقذه من الموت في البحر.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

From the Psalms of our teacher David the Prophet  
and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته  
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, ια	Psalm 73: 23, 24, 28; 9: 14	المزمور 72: 17، 18، 21
<p>Δκλμονι ηταχιζ ηνοτιναμ: οτοζ ηερηι ζεν πεκκοβη ακβιωιτ ηηι: οτοζ ακωοπτ εροκ νεμ οτωοτ: ανοκ δε οτασασον ηηι πε ετομτ εφνοττ εχω ηταζελπιζ ζεν Πβοιζ: εοριφιρι ενεκμοτ τηροτ ζεν ηιπτη ητε τηερι ησιων. <b>Αλληλουια.</b></p>	<p>You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion. <b>Alleluia.</b></p>	<p>أمسكت بيدي اليمنى. وبمشورتك تهديني وبعد الى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون. <b>هللويليا.</b></p>

## The Liturgy Gospel

### إنجيل القداس

Blessed is He who comes in the Name of The Lord,  
our Lord, God, Savior, and King of us all, Jesus Christ the  
Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا  
ومخلصنا يسوع المسيح ابن الله الحي.  
الذي له المجد الدائم إلى الأبد آمين.

<p>Οτασασνωσιζ εβολζ ζεν πιερασσελιον εσοταβ κατα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>Ιωαννην ι: α - ιε'</b>	<b>John 10: 1 - 16</b>	<b>يوحنا 10: 1 - 16</b>
<p>Δμηη αμηη ττω υμοζ ηωτεη ζε φηετε ηεηνηοτ εδοτη αν εβολζ ζιτεη πιρο ετατηη ητε ηιεσωοτ αλλα εεηνηοτ επωω ηβοετηη φαι ετε υματ οτρεεβιοτι πε οτοζ οτconi πε.  Φη δε εοηνηοτ εδοτη εβολζ ζιτεη</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.  But he who enters by the door is the shepherd of the sheep.</p>	<p>أَلْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخِرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.  وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ رَاعِي الْخِرَافِ.</p>

πιρο φαι οτυμάνεσωτ πε ντε νιέσωτ.

Φαι γυαρε πιμνοτ λωτων ναϋ  
οτοϋ γυαρε νιέσωτ σωτεμ ετεϋμν  
οτοϋ γυαμνοτ ενεϋέσωτ κατα  
νοτραν οτοϋ γυαϋενοτ εβολ.

Εγωπ δε αϋγυανινη ννηετενοϋϋ  
τηροτ εβολ γυαμνοϋ δαϋωτ οτοϋ  
γυαρε νιέσωτ μοϋ νσωϋ γε οτη  
σεσωτην ντεϋμν.

Πιϋεμο δε υπατωϋ νσωϋ  
αλλα ερεφωτ εβολ θαροϋ γε οτη  
σεσωτην αν ντεμν υπιϋεμο.

Παι παροιμια αϋχοϋ νωτ νξε  
ιχοϋτ: ησωτ δε υπονεμ γε αϋραϋ  
νεμωτ εβε οτ.

Παλιν ον περαϋ νωτ νξε ιχοϋτ  
γε αμην αμην τω μμοϋ νωτεν γε  
ανοκ πε πιεβε ντε νιέσωτ.

Οτοϋν νιβεν εταϋ δαϋω θανconi νε  
οτοϋ θανεϋδιοϋ νε αλλα υποτωτεμ  
νσωτ νξε νιέσωτ.

Ανοκ πε πιεβε ντε νιέσωτ  
φθεθαδ εδονν εβολ ϋτοτ εϋενοϋεμ  
οτοϋ εϋει εδονν οτοϋ εϋει εβολ οτοϋ  
εϋεϋιμ νοταμμοι.

Πρεϋδιοϋ δε ησοϋ υπαϋ εβηλ  
αρηνοτ ντεϋδιοϋ οτοϋ ντεϋϋωτ οτοϋ

To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”

Jesus used this illustration, but they did not understand the things which He spoke to them.

Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.

All who ever came before Me are thieves and robbers, but the sheep did not hear them.

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and

لِهَذَا يَفْتَحُ الْبُوابَ وَالْخِرَافُ تَسْمَعُ  
صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ  
بِأَسْمَاءٍ وَيُخْرِجُهَا.

وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ  
أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا تَعْرِفُ  
صَوْتَهُ.

وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ  
مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرِيبِ.

هَذَا الْمَثَلُ قَالَهُ لَهُمْ يَسُوعُ وَأَمَّا هُمْ  
فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ يُكَلِّمُهُمْ  
بِهِ.

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: الْحَقُّ الْحَقُّ  
أَقُولُ لَكُمْ: أَنِّي أَنَا بَابُ الْخِرَافِ.

جَمِيعُ الَّذِينَ أَتَوْا قَبْلِي هُمْ سُرَّاقٌ  
وَلُصُوصٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ  
فَيَخْلُصُ وَيَدْخُلُ وَيُخْرَجُ وَيَجِدُ  
مَرْعَى.

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لِتَكُونَ لَهُمْ  
حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

ἸΝΤΕΡΤΑΚΟ: ἄΝΟΚ ΔΕ ἘΤΑΙ ἸΝΑ ἸΝΤΕ  
ΟΥΩΝΔ ὡΠΙ ΝΩΟΥ ΟΥΟΖ ἸΝΤΕ ΟΥΖΟΥῶ  
ὡΠΙ ΝΩΟΥ.

ἌΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ἘΘΑΝΕΥ:  
ΟΥΟΖ ΠΙΜΑΝΕΣΩΟΥ ἘΘΑΝΕΥ ὡΑΥΤ  
ἸΝΤΕΡΨΥΧΗ ἘΞΗΡΗ ἘΞΕΝ ΝΕΥΕΣΩΟΥ.

ΠΙΡΕΜΒΕΧΕ ΔΕ ἸΘΟΥ ΟΥΟΖ ἘΤΕ  
ἸΝΟΥΜΑΝΕΣΩΟΥ ἌΝ ΠΕ ΦΗΕΤΕ ΝΙΕΣΩΟΥ  
ΝΟΥΥ ἌΝ ΝΕ ἈΥΩΑΝΝΑΥ ἘΠΙΟΥΩΝΩ  
ΕΥΗΝΗΟΥ ὡΑΥΦΩΤ ΟΥΟΖ ὡΑΥΧΑ ΝΙΕΣΩΟΥ  
ΟΥΟΖ ὡΑΡΕ ΠΙΟΥΩΝΩ ΧΟΛΜΟΥ ΟΥΟΖ  
ὡΑΥΧΟΡΟΥ ἘΒΟΛ.

Χε ΟΥΡΕΜΒΕΧΕ ΠΕ ΟΥΟΖ ἘΡΜΕΛΙΝ  
ΝΑΥ ἌΝ ΔΑ ΝΙΕΣΩΟΥ.

ἌΝΟΚ ΠΕ ΠΙΜΑΝΕΣΩΟΥ ἘΘΑΝΕΥ  
ΤΣΩΟΥΝ ἸΝΗΕΤΕΝΟΥῶ ΟΥΟΖ ΝΗΕΤΕΝΟΥῶ  
ΩΟΥΝ ἸΜΟΙ.

ΚΑΤΑ ΦΗΡΗΤ ἘΤΕΥΩΟΥΝ ἸΜΟΙ ἸΝΧΕ  
ΠΑΙΩΤ ἌΝΟΚ ΧΩ ΤΣΩΟΥΝ ἸΦΙΩΤ ΟΥΟΖ  
ΤΝΑΧΩ ἸΝΤΑΨΥΧΗ ἘΞΕΝ ΝΑΕΣΩΟΥ.

ΟΥΟΝ ἸΝΤΗ ἸΖΑΝΚΕΕΣΩΟΥ ἸΜΑΥ  
ἘΖΑΝ ἘΒΟΛ ΔΕΝ ΤΑΙΔΥΛΗ ἌΝ ΝΕ ΧΩΤ  
ἘΡΟΙ ἘΕΝ ΝΙΚΕΧΩΟΥΝΗ ΟΥΟΖ ΕΥΕΣΩΤΕΜ  
ἘΤΑΔΜΗ ΟΥΟΖ ΕΥΕΩΠΙ ΕΥῶΖΙ ΝΟΥΩΤ  
ἘΟΥΜΑΝΕΣΩΟΥ ΝΟΥΩΤ.

*Πῶς φα Πεννοτ πε ὡα ἐνεζ Ἰτε  
νι ἐνεζ: ἄμην.*

that they may have it more  
abundantly.

I am the good shepherd.  
The good shepherd gives His  
life for the sheep.

But a hireling, he who is  
not the shepherd, one who  
does not own the sheep, sees  
the wolf coming and leaves  
the sheep and flees; and the  
wolf catches the sheep and  
scatters them.

The hireling flees  
because he is a hireling and  
does not care about the  
sheep.

I am the good shepherd;  
and I know My sheep, and  
am known by My own.

As the Father knows Me,  
even so I know the Father;  
and I lay down My life for  
the sheep.

And other sheep I have  
which are not of this fold;  
them also I must bring, and  
they will hear My voice; and  
there will be one flock and  
one shepherd.

*Glory be to God forever.*

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى الذِّئْبَ  
مُقْبِلًا وَيَتْرُكُ الْخِرَافَ وَيَهْرُبُ  
فَيَخْطَفُ الذِّئْبُ الْخِرَافَ وَيَبْذُلُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا يُبَالِي  
بِالْخِرَافِ.

أَمَّا أَنَا فَأَنَا الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي تَعْرِفُنِي.

كَمَا أَنَّ الْآبَ يَعْرِفُنِي وَأَنَا أَعْرِفُ  
الْآبَ. وَأَنَا أَضَعُ نَفْسِي عَنِ  
الْخِرَافِ.

وَلِي خِرَافٌ أُخْرُ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَنْبَغِي أَنْ آتِي بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونُ رَعِيَّةً وَاحِدَةً  
وَرَاعٍ وَاحِدًا.

*والمجد لله دائماً.*