

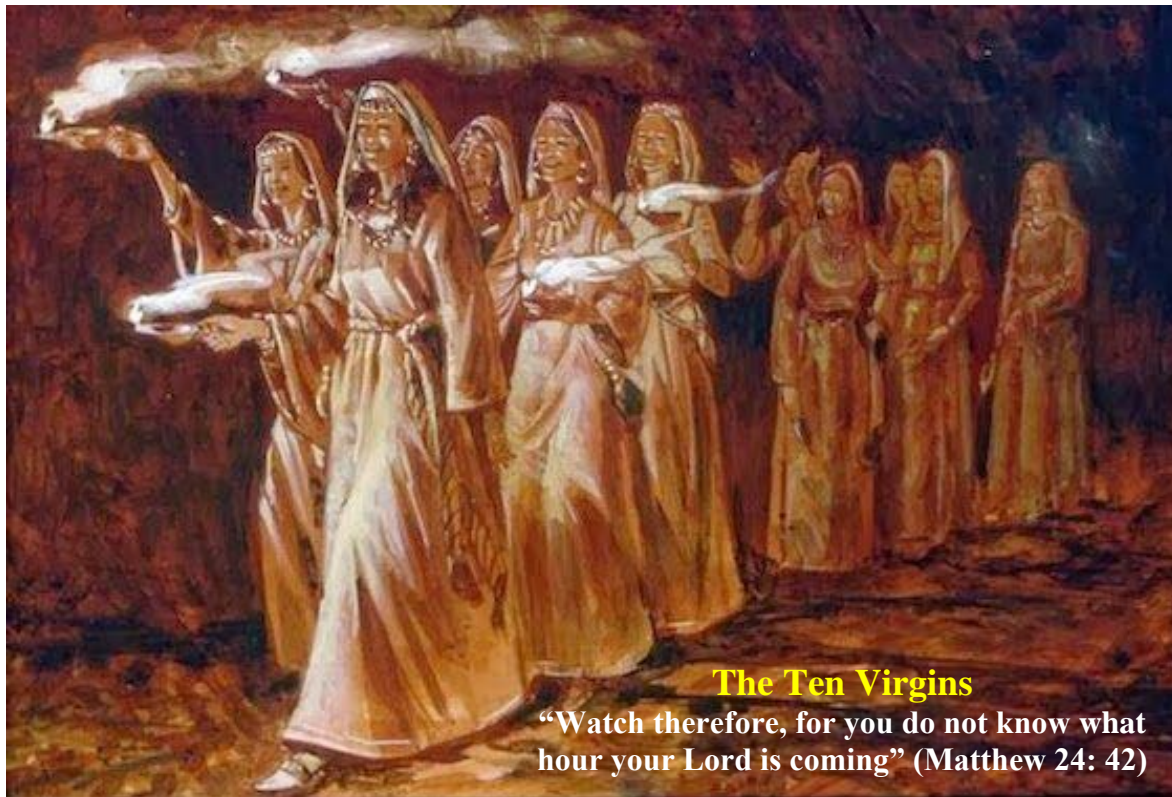
Katameros Days Readings for the Small Month

قطمارس قراءات الأيام للشهر الصغير المبارك

Πικαταμερος ἡ τευρομπι εϋψευσι θεν νιέχοοτ

Πιμετωψ ἡ νικτριάκη ἡ πικοτχι ἡ ἄβοτ

**Prepared by Fr. Jacob Nadian
St. Bishoy Coptic Orthodox Church**



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قطمارس قراءات اليوم الأول من الشهر الصغير المبارك

Corai ñezoor ùPiàBot ùpikorxi ñàBot

Porzi

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، بركتة
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ξδ': α, ϛ	Psalms 65: 4, 5	مزمور 64 : 4 ، 6
<p>Ὡς ἡμεῖς ἐκλογίσθημεν ὅτι ἀκούσῃς ἡμᾶς· ἐφ' ᾧ ὁπποῦν κατεστράφημεν πρὸς σέ· ὥστε φωνή Πενσωτηρ: ἡμεῖς ἵνα ἀρχῇς ἐπικρατεῖν. Αλληλουϊά.</p>	<p>Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts forever. You will answer us, O God of our salvation. You who are the confidence of all the ends of the earth. Alleluia.</p>	<p>طوبى لمن اخترته وقبلته ليسكن في ديارك إلى الأبد. استجب لنا يا الله مخلصنا. يا رجاء أقطار الأرض كلها. هليلويا.</p>

Vespers Gospel

1. انجيل 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 أمين.

<p>Οὐὰναςνωσις ἐβοᾷ θεν</p> <p>πιεταςτελιον εθοταβ κα τα υαθεον</p> <p>ασιον.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>υαθεον ι: λλ - μβ</p>	<p>Matthew 10: 34 - 42</p>	<p>متى 10: 34 - 42</p>
<p>υπερμενι γε εταυι εβιονι</p> <p>νοντιρηνε ειζεν πικαβι νεταυι εβιονι</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p>	<p>لَا تَظُنُّوْا اَنِّيْ جِئْتُ لِالْقَيِّ سَلَامًا عَلَى الْاَرْضِ. مَا جِئْتُ لِالْقَيِّ سَلَامًا بَلْ سَيْفًا.</p>

ἵνα ἡ ἀντιπαρὸς αὐτοῦ ὁμοιωθῇ.

Διὶ τὰρ ἐφ' ἑρπυλίων ἐπεφύωντο
οὐδὲ οὐδ' ἐπὶ ἐκείνῳ οὐδὲ οὐδ' ἐπὶ
ἐκείνῳ.

Ὅτις ἐν τῷ οἴκῳ καὶ ἐν τῷ οἴκῳ
ἐν τῷ οἴκῳ.

Φιλοῦμαι ἡμεῖς ἐπὶ τῷ πατρὶ
ἐξ ὧν οἱ ἐμὲ καὶ ἡμεῖς ἀν: οὐδὲ
φιλοῦμαι ἡμεῖς ἐπὶ τῷ υἱῷ
ἐξ ὧν οἱ ἐμὲ καὶ ἡμεῖς ἀν.

Φιλοῦμαι ἡμεῖς ἐπὶ τῷ πατρὶ ἀν
οὐδὲ ἐπὶ τῷ υἱῷ καὶ ἐπὶ τῷ υἱῷ
ἀν.

Φιλοῦμαι ἡμεῖς ἐπὶ τῷ πατρὶ ἐπὶ τῷ πατρὶ
ἐν τῷ οἴκῳ καὶ ἐπὶ τῷ οἴκῳ
ἐπὶ τῷ οἴκῳ.

Φιλοῦμαι ἡμεῖς ἐπὶ τῷ πατρὶ καὶ ἐπὶ τῷ πατρὶ
οὐδὲ ἐπὶ τῷ υἱῷ καὶ ἐπὶ τῷ υἱῷ
ἐπὶ τῷ οἴκῳ.

Φιλοῦμαι ἡμεῖς ἐπὶ τῷ πατρὶ ἐπὶ τῷ πατρὶ
ἐπὶ τῷ οἴκῳ καὶ ἐπὶ τῷ οἴκῳ
ἐπὶ τῷ οἴκῳ καὶ ἐπὶ τῷ οἴκῳ
ἐπὶ τῷ οἴκῳ.

Ὅτις ἐπὶ τῷ οἴκῳ καὶ ἐπὶ τῷ οἴκῳ
ἐπὶ τῷ οἴκῳ καὶ ἐπὶ τῷ οἴκῳ

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,

فَاتِي جُنْتُ لِأَفَرِّقَ الْإِنْسَانَ ضِدَّ أَبِيهِ
وَالْإِنْتَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ
حَمَاتِهَا.

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

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

وَمَنْ لَا يَأْخُذُ صَلْبِيَهُ وَيَتَّبِعْنِي فَلَا
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي
يَقْبَلُ الَّذِي أَرْسَلْنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرُ نَبِيِّ
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍ
فَأَجْرُ بَارٍ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هَؤُلَاءِ الصَّغَارِ
كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِذٍ
فَأَلْحَقَ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ

ἸΝΟΤΜΑΘΗΤΗΣ ΔΑΜΗΝ ΤΧΩ ΜΜΟΣ ΝΩΤΕΝ
 ΧΕ ἸΝΗΕΥΤΑΚΟ ἸΧΕ ΠΕΥΒΕΧΕ

*Πῶς φα Πεννοῦτ πε: ὡα ἐνεε
 ἸΤΕ ΝΙ ἐνεε: ΔΑΜΗΝ.*

assuredly, I say to you, he
 shall by no means lose his
 reward.

Glory be to God forever.

أَجْرُهُ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ΔΕ: ΙΕ, ΙΕ

Psalm 37: 17, 18

مزمور 36: 15، 16

Πῶς Δε ἀγταχρο ἸΝΙΘΜΗ Πῶς
 σωοῦν μῦμωιτ ἸΤΕ ΝΙΑΤΑΒΝΙ: ΟΥΟΖ
 ΤΟΥΚΛΗΡΟΝΟΜΙΑ ΕΣΕΨΩΠΙ ὡα ἐνεε.
 ΔΑΛΗΛΟΤΙΑ.

The Lord upholds the
 righteous. The Lord knows
 the days of the upright, and
 their inheritance shall be
 forever. Alleluia.

الرب يعضد الصديقين. يعرف
 الرب طريق الذين لا عيب فيهم.
 ويكون ميراثهم إلى الأبد.
 هليلويا.

Matins Gospel

إنجيل باكر

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

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

ΟΥΔΑΝΑΣΤΩCΙC ΕΒΟΛ ΘΕΝ
 ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ
 ΔΣΙΟΥ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

ΙΩΑΝΝΗΝ Δ: Δ - ΙΖ

John 1: 1 - 17

يوحنا 1: 1 - 17

Ἦεν τὰρ χη νε πιαχι πε οὐοῶ
πιαχι ναϋχη ᾶτεν Φνοϋτ οὐοῶ νε
οὐνοϋτ πε πιαχι.

Φαι ἐναϋχη ιϷεν ᾶτεν
Φνοϋτ.

Ἦωβ νιβεν ἀϋωπι ἐβωλ ᾶτοτϋ
οὐοῶ ἀτῶνοϋ ᾶπε ᾶλι ὡωπι ἐβωλ
ᾶεν φηῆταϋωπι.

Ἦε ᾶωνᾶ πε ἔτε ἵᾶητϋ οὐοῶ
ᾶωνᾶ νε φοτωινι ἵνιρωμι πε.

Οὐοῶ πιοτωινι ἀϣεροτωινι ᾶεν
πιχακι οὐοῶ ᾶπε πιχακι ὡταῶϋ.

Αϋωωπι ἵχε οὐρωμι ἐἀνοτορϋ
ἐβωλ ᾶτεν Φνοϋτ ἐπεϣραν πε
Ιωαννης.

Φαι ἀϋῖ εϣμετωερε ᾶινα
ἵτεϣερωερε ᾶ πιοτωινι ᾶινα ἵτε
οὐον νιβεν ναῶτ ἐβωλ ᾶτοτϋ.

Ἦε ἵθοϋ ἀν πε πιοτωινι ἀλλᾶ
ᾶινα ἵτεϣερωερε ᾶ πιοτωινι.

Ναϋωπι ἵχε πιοτωινι ἵταϣωμι
φηῆτεροτωινι ἐρωμι νιβεν εθνηοϋ
ἐπικοσμος.

Ναϋχη ᾶεν πικοσμος πε οὐοῶ
πικοσμος ἀϋωωπι ἐβωλ ᾶτοτϋ οὐοῶ
ᾶπε πικοσμος σοτωινϋ.

In the beginning was the
Word, and the Word was
with God, and the Word
was God.

He was in the beginning
with God.

All things were made
through Him, and without
Him nothing was made that
was made.

In Him was life, and the
life was the light of men

And the light shines in
the darkness, and the
darkness did not
comprehend it

There was a man sent
from God, whose name was
John.

This man came for a
witness, to bear witness of
the Light, that all through
him might believe.

He was not that Light,
but was sent to bear witness
of that Light

That was the true Light
which gives light to every
man coming into the world.

He was in the world,
and the world was made
through Him, and the world
did not know Him.

فِي الْبَدْءِ كَانَ الْكَلِمَةُ وَالْكَلِمَةُ كَانَ
عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ اللَّهُ.

هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ.

كُلُّ شَيْءٍ بِهِ كَانَ وَبِغَيْرِهِ لَمْ يَكُنْ
شَيْءٌ مِمَّا كَانَ.

فِيهِ كَانَتْ الْحَيَاةُ وَالْحَيَاةُ كَانَتْ
نُورَ النَّاسِ.

وَالنُّورُ يُضِيءُ فِي الظُّلْمَةِ
وَالظُّلْمَةُ لَمْ تَدْرِكْهُ.

كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ
يُوحَنَّا.

هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ لِلنُّورِ
لِكَيْ يُؤْمِنَ كُلُّ بَوَاسِطَتِهِ.

لَمْ يَكُنْ هُوَ النُّورَ بَلْ لِيَشْهَدَ لِلنُّورِ.

كَانَ النُّورُ الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ
إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ.

كَانَ فِي الْعَالَمِ وَكَوْنَ الْعَالَمُ بِهِ وَلَمْ
يَعْرِفْهُ الْعَالَمُ.

Αὐτὸς ἦλθὲν εἰς τὸ ἴδιον
καὶ τὸ ἴδιον αὐτοῦ οὐ παρέλαβεν αὐτόν.

Πολλοὶ γὰρ ἐλάβον αὐτόν καὶ
ἐδωκεν αὐτοῖς τὸ δικαίωμα
τοῦ γεννηθῆναι υἱοὺς τοῦ Θεοῦ
ἐν τῷ ὀνόματι αὐτοῦ.

Οὐ γὰρ ἐγεννήθη ἐκ τοῦ αἵματος
οὐδὲ ἐκ τῆς ἐκείνης τῆς ἐκείνου
οὐδὲ ἐκ τῆς ἐκείνης τῆς ἐκείνου
ἀλλὰ ἐγεννήθη ἐκ τοῦ Θεοῦ.

Ὁ Θεὸς Πᾶσι ἀφ' ἑαυτοῦ οὕτως
ἀφ' ὧν ἐγεννήθη ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

Ἰωάννης ἀφ' ἑαυτοῦ οὕτως
ἀφ' ὧν ἐγεννήθη ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

Καὶ ὅτι ἡ χάρις τοῦ Θεοῦ
ἐκείνου ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

Καὶ ὅτι ἡ χάρις τοῦ Θεοῦ
ἐκείνου ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

*Πᾶσι τοῖς ἀγαπῶσι τὸν Θεόν
καὶ τὸν υἱόν αὐτοῦ ὁ Θεὸς
ἀγαπᾷ αὐτούς.*

He came to His own,
and His own did not receive
Him.

But as many as received
Him, to them He gave the
right to become children of
God, to those who believe
in His name:

who were born, not of
blood, nor of the will of the
flesh, nor of the will of
man, but of God

And the Word became
flesh and dwelt among us,
and we beheld His glory,
the glory as of the only
begotten of the Father, full
of grace and truth.

John bore witness of
Him and cried out, saying,
"This was He of whom I
said, 'He who comes after
me is preferred before me,
for He was before me.'"

And of His fullness we
have all received, and grace
for grace.

For the law was given
through Moses, but grace
and truth came through
Jesus Christ.

*Glory be to God
forever.*

ἰς τὸ ἴδιον καὶ τὸ ἴδιον
αὐτοῦ οὐ παρέλαβεν αὐτόν.

ὡς ὅτι ὁ Θεὸς ὁ Θεὸς
ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

οἱ υἱοὶ τοῦ Θεοῦ
ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

ὁ Θεὸς ὁ Θεὸς
ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

ὁ Θεὸς ὁ Θεὸς
ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

ὁ Θεὸς ὁ Θεὸς
ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

ὁ Θεὸς ὁ Θεὸς
ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.

*ὁ Θεὸς ὁ Θεὸς
ἐκείνους καὶ
ἐπεφάνη ὡς ὁ μόνος υἱὸς τοῦ Θεοῦ
ἐκ τῆς χάριτος καὶ τῆς ἀληθείας
ἡ ἀγάπη τοῦ Θεοῦ.*

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἡτὲ πενκάθ Παῦλος Πιὰποστολὸς

<p>Παῦλος φῶκ ὑπενδοῖς Ἰησοῦς Χριστός: πιαποστολὸς ἐθαῖε: φηέταῦθαῦ ἐπιζῶεννοῦνι 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 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>Πρωμεος Γ: Δ - Η</p>	<p>Romans 10: 4 - 18</p>	<p>رومية 10: 4 - 18</p>
<p>Πῶκ τὰρ ὑπινόμος Πιχριστός πε εἰμεθμνι νότον νιβεν εἰναῖτ ἐροῦ. Ὡτῆς τὰρ ἀφῆσαι ἔε τμεθμνι ἐβὼλ ἔεν πινόμος: φρωμ εἰναῖς εἰῆωνῆ ἡδῆτ.</p> <p>Ἰμεθμνι Δε ἐβὼλ ἔεν φναῖτ ἐῖω ὑμος ὑπαίρητ: ὑπερῶς ἔεν πεκῆτ ἔε νιμ εἰναῦῶ ἐῖῶι ἐτφε: ἐτε φαι πε ἔε ἡτεῖνι ὑΠιχριστός ἐπεσῆτ.</p> <p>Ιε νιμ εἰναῦῶ ἐπεσῆτ ἐφνοῦν: ἐτε φαι πε ἔε ἡτεῖνι ὑΠιχριστός ἐῖῶι ἐβὼλ ἔεν νηεθμωοῦτ.</p> <p>Ἀλλὰ οὔ πε ἐτε τῖραφῆ ῶ ὑμοῦ ἐῖῆτ ἐροκ ἡε πιαῖ ἐῖῆ ἔεν ρωκ οὔο ἐῖῆ ἔεν πεκῆτ: ἐτε φαι πε</p>	<p>For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” that is, to bring Christ down from above. Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead. But what does it say? The word is near you, in your mouth and in your</p>	<p>لأن غاية الناموس هي المسيح للبر لكل من يؤمن به. لأن موسى يكتب في البر الذي بالناموس: إن الإنسان الذي يفعلها سيحيا بها. وأما البر الذي بالإيمان فيقول هكذا: لا تقل في قلبك من يصعد إلى السماء، أي ليحدر المسيح. أو من يهبط إلى الهاوية؟ أي ليصعد المسيح من الأموات. لكن ماذا يقول؟ الكلمة قريبة منك في فمك وفي قلبك، أي كلمة الإيمان التي تكرر بها.</p>

ΠΙΣΤΑΣΙ ΝΤΕ ΦΗΝΑΖΤ ΕΤΕΝΔΙΩΙΩ ΰΜΟΥ.

Χε εΰωπ ακυανωτων εβολ δεν
ρωκ χε Πβοιc πε Ιηcουc οτοz
νητεκναzτ δεν πεκzηт χε αΦνωτ
τοτνωc εβολ δεν ηνεθωωτ
εκενωzεμ.

χεν πιzηт зар cεnαzτ εροc
ετμεθμη: δεν ρωοτ δε cεοτωνz
ΰμουc εβολ ετνωzεμ.

Схω зар ΰμοc ηχε ττραφη χε
οτον ηβεν εθναzτ εροc ηνεцδiωπi.

ΰμον φωρх зар ωоп ΰπiοτΔαι
ηεμ πιΟτεινiη: Πβοiс зар ηοτωт πε
ητε οτον ηβεν: εχοi ηραμμδ ηοτον
ηβεν ετωω εερηη οτβηц.

Οτον зар ηβεν εθнατωz ΰφpан
ΰΠβοiс εεηνωzεμ.

Πωc οτη cεnατωz ΰφηετε
ΰποτναzτ εροc: πωc δε cεnαnαzτ
ΰφηετε ΰποτcοθμεc: πωc δε
cεnαcωтем ατδηε φηετiωiω.

Πωc δε cεnαzιωiω
ατωтeμoтopпoт кατa φpηт εтcδнoт
χε зωc εηεce ηенδaλaтх
ηηηετiωeηηηoтi ηηηпeθнaηeт.

heart”, that is, the word of
faith which we preach:

that if you confess with
your mouth The lord Jesus
and believe in your heart
that God has raised Him
from the dead, you will be
saved.

For with the heart one
believes unto righteousness,
and with the mouth
confession is made unto
salvation.

For the Scripture says,
‘Whoever believes on Him
will not be put to shame.’

For there is no
distinction between Jew and
Greek, for the same Lord
over all is rich to all who
call upon Him.

For ‘whoever calls on
the name of The lord shall
be saved.’

How then shall they call
on Him in whom they have
not believed? And how shall
they believe in Him of
whom they have not heard?
And how shall they hear
without a preacher?

And how shall they
preach unless they are sent?
As it is written: ‘How
beautiful are the feet of
those who preach the gospel
of peace, who bring glad
tidings of good things!’

لَا تَكْ إِنِ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ
مِنَ الْأَمْوَاتِ خَلَّصْتَ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبَرِّ وَالْقَمَّ
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ
لَا يَخْزَى.

لَأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ
غَنِيًّا لِّجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ.

لَأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ
يَخْلُصُ.

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.
وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ
وَكَيْفَ يَسْمَعُونَ بِلَا كَارِزٍ؟

وَكَيْفَ يَكْرِزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامُ
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ
بِالْخَيْرَاتِ."

Αλλα ὑπορωτεμ τηρωτ ἡσα
 πεταστελιον: Ησαῖας ταρ ἔχω ὑμοσ
 χε Πβοις νιμ πε ἔταφναρτ ἔτενςμν:
 οτορ πωωβω ὑΠβοις ἔταφωρπ ἐνιμ.

Θαρα φναρτ ἐβωλ ζεν πωτεμ:
 πε: πωτεμ δε ἐβωλ ζιτεν πσαχι
 ὑΦνωττ πε.

Αλλα τχω ὑμοσ χε μν
 ὑπορωτεμ μενοτνε ἀποτῶρωτ
 ωεναφ ἐβωλ ζιχεν πκαχι τηρφ: οτορ
 νοτσαχι ατφορ ψα ατρηχς
 ἡτοικοτμενη.

*Πῆμοτ ταρ νευωτεν νευ
 τῆρηνη ενσοπ: χε ἀμην ἐσεῶωπι.*

But they have not all
 obeyed the gospel. For
 Isaiah says, 'Lord, who has
 believed our report? And to
 whom has the arm of The
 Lord been revealed?'

So then faith comes by
 hearing, and hearing by the
 word of God.

But I say, 'have they not
 heard?' Yes indeed: 'Their
 sound has gone out to all the
 earth, And their words to
 the ends of the world.'

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

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا
 الْإِنْجِيلَ، لِأَنَّ إِشْعِيَاءَ يَقُولُ: " يَا
 رَبُّ مَنْ صَدَّقَ خَبَرَنَا. وَلِمَنْ
 اسْتُعْلِنَتْ ذِرَاعُ الرَّبِّ؟".

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ
 اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟
 بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ
 صَوْتُهُمْ، وَإِلَى أَقَاصِي الْمَسْكُونَةِ
 أَقْوَالُهُمْ".

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ζεν πε πιζοττ
 ἡἐπιστολῃ ἡτε πενιωτ Ιωαννης.
 Αμην. Παμενρατ.

ᾠ Ιωαννης ᾠ: ᾠ - β: Ὶ

Φηεναφωπ ιςχεν ζη
 φηετανσομεφ φηεταννατ ἐροφ
 ἡνενβαλ φηετανσομς ἐροφ: οτορ
 ἀνενζιχ χεμχωμφ εῶβε πσαχι ἡτε
 πωνδ.

Οτορ πωνδ αφρωτωζ ἐβωλ οτορ
 αηνατ: οτορ τεπερμεερε οτορ

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

1 John 1: 1 - 2: 6

That which was from the
 beginning, which we have
 heard, which we have seen
 with our eyes, which we
 have looked upon, and our
 hands have handled,
 concerning the Word of life;

the life was manifested,
 and we have seen, and bear
 witness, and declare to you

الكاثوليكون من رسالة معلمنا
 يوحنا الرسول الاولى، بركته
 المقدسة تكون معنا. آمين. يا
 احبائي.

1 يوحنا 1: 1 - 2: 6

الَّذِي كَانَ مِنَ الْبَدْءِ الَّذِي سَمِعْنَاهُ
 الَّذِي رَأَيْنَاهُ بَعْيُونَا الَّذِي شَاهَدْنَاهُ
 وَلَمَسْتَهُ أَيْدِينَا مِنْ جِهَةِ كَلِمَةِ
 الْحَيَاةِ.

فَإِنَّ الْحَيَاةَ أَظْهَرَتْ وَقَدْ رَأَيْنَا
 وَنَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ
 الَّتِي كَانَتْ عِنْدَ الْأَبِ وَأَظْهَرَتْ لَنَا.

ΤΕΝΤΑΜΟ ὡμωτεν ἐπιωνδ ἡνεεζ: χε
φηετῳπ εα Φιωτ οτοε αφοτῳνε
ερον.

ΦηετΑννατ εροε οτοε
ετανσοθμεε τενειωε ὡμοε νωτεν
εινα ἡωτεν εωτεν ἡτε οτμεετῳφρη
ῳπι νωτεν νεμαν οτοε τενμεετῳφρη
αεχη νεμ Φιωτ νεμ Πεεῳρη Ιησοε
Πιχριετοε.

Οτοε ναι ετενεεδα ὡμωοτ νωτεν
εινα ἡτε πετενεραε ῳπι εεχηε εεοε.

Οτοε φαι πε πωε ετανσοθμεε
ἡτοετ τενειωε ὡμοε νωτεν: χε
Φνοτ οτοεωι πε οτοε ὡμον εε
ἡχαε ἡεηε.

Εεωπ ανεανεοε χε οτοε ἡταν
ἡοτμεετῳφρη νεμαε οτοε ενεοε εεν
πιχαε τενεε μεενοετ οτοε τενε
ἡεηι αν.

Εεωπ εε ανεανεοε εεν πιοεωι
ἡφρηε εωε ετεεῳπ εεν πιοεωι
οτοε ἡταν ἡοτμεετῳφρη νεμ νεεερηοτ
οτοε πιεοε ἡΙησοε Πιχριετοε
Πεεῳρη εεατοεεον εεοε εα νοε
νεεε.

Εεωπ ανεανεοε χε ὡμοντεν νοε
ὡματ तेनेεεε ὡμον ὡμαεατεν

that eternal life which was
with the Father and was
manifested to us;

that which we have seen
and heard we declare to you,
that you also may have
fellowship with us; and truly
our fellowship is with the
Father and with His Son
Jesus Christ.

And these things we
write to you that your joy
may be full.

This is the message,
which we have heard from
Him and declare to you, that
God is light and in Him is
no darkness at all.

If we say that we have
fellowship with Him, and
walk in darkness, we lie and
do not practice the truth.

But if we walk in the
light as He is in the light, we
have fellowship with one
another, and the blood of
Jesus Christ His Son
cleanses us from all sin.

If we say that we have
no sin, we deceive
ourselves, and the truth is
not in us.

الذي رآيناهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ
لِكَيْ يَكُونَ لَكُمْ أَيْضاً شَرِكَةٌ مَعَنَا
وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ الْآبِ
وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ.

وَنَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرْحُكُمْ
كَامِلاً.

وَهَذَا هُوَ الْخَبَرُ الَّذِي سَمِعْنَاهُ مِنْهُ
وَنُخْبِرُكُمْ بِهِ إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ
ظُلْمَةٌ ابْتَدَأَ.

إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةً مَعَهُ وَسَلَكْنَا
فِي الظُّلْمَةِ نَكْذِبُ وَلَسْنَا نَعْمَلُ
الْحَقَّ.

وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ
فِي النُّورِ فَلَنَا شَرِكَةٌ بَعْضُنَا مَعَ
بَعْضٍ وَدَمُ يَسُوعَ الْمَسِيحِ ابْنِهِ
يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ.

إِنْ قُلْنَا إِنَّهُ لَيْسَ لَنَا خَطِيئَةٌ نَضِلُّ
أَنْفُسَنَا وَلَيْسَ الْحَقُّ فِيْنَا.

οὗτος ὁμοῖ ὡς ἠδὲν ἄν.

Ὁ ὡς ἄνθρωπος οὐκ ἔστιν ἡμεῖς
ἐὰν ἐν ἡμῶν οὗτος ὁμοῖ περὶ
ἡμεῖς ἡμεῖς ἡμεῖς ἐὰν οὗτος
ἐν ἡμῶν ἐὰν ἡμεῖς ἡμεῖς.

Ὁ ὡς ἄνθρωπος καὶ ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς οὗτος
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

ἡμεῖς καὶ ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς οὗτος ὡς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Ὁ ὡς ἡμεῖς περὶ ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Ὁ ὡς ἡμεῖς ἡμεῖς καὶ ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

ἡμεῖς ἡμεῖς καὶ ἡμεῖς ἡμεῖς
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ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
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ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

If we confess our sins,
He is faithful and just to
forgive us our sins and to
cleanse us from all
unrighteousness.

If we say that we have
not sinned, we make Him a
liar, and His word is not in
us.

My little children, these
things I write to you, so that
you may not sin. And if
anyone sins, we have an
Advocate with the Father,
Jesus Christ the righteous.

And He Himself is the
propitiation for our sins, and
not for ours only but also for
the whole world.

Now by this we know
that we know Him, if we
keep His commandments.

He who says, "I know
Him," and does not keep His
commandments, is a liar,
and the truth is not in him.

But whoever keeps His
word, truly the love of God
is perfected in him. By this
we know that we are in Him.

إِنْ اعْتَرَفْنَا بِخَطَايَانَا فَهُوَ آمِينٌ
وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا
وَيُطَهِّرَنَا مِنْ كُلِّ إِثْمٍ.

إِنْ قُلْنَا إِنَّا لَمْ نَخْطِئْ نَجْعَلُهُ كَاذِبًا،
وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.

يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا
تُخْطِئُوا. وَإِنْ أَخْطَأَ أَحَدٌ فَلَنَا شَفِيعٌ
عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ.

وَهُوَ كَفَّارَةٌ لِحَطَايَانَا. لَيْسَ
لِحَطَايَانَا فَقَطْ، بَلْ لِحَطَايَا كُلِّ الْعَالَمِ
أَيْضًا.

وَبِهَذَا نَعْرِفُ أَنَّنَا قَدْ عَرَفْنَاهُ: إِنْ
حَفِظْنَا وَصَايَاهُ.

مَنْ قَالَ قَدْ عَرَفْتُهُ وَهُوَ لَا يَحْفَظُ
وَصَايَاهُ، فَهُوَ كَاذِبٌ وَلَيْسَ الْحَقُّ
فِيهِ.

وَأَمَّا مَنْ حَفِظَ كَلِمَتَهُ، فَحَقًّا فِي هَذَا
قَدْ تَكَمَّلَتْ مَحَبَّةُ اللَّهِ. بِهَذَا نَعْرِفُ
أَنَّنَا فِيهِ.

Φηεττω υμους γε τωον νδνητ
σευπηα υφρητ ετα φη υωυ υμου
ντερωυ εωυ υπαρητ.

*Νασηνου υπερμενρε πικοςμος
ογδε νηετωον δεν πικοςμος: πικοςμος
νασινη νευ τερεπιρωμα: φη δε ετρη
υφρωωυ υφνωτ ρηαωωπι ρα ενεε:
αμην.*

He who says he abides in
Him ought himself also to
walk just as He walked.

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

مَنْ قَالَ إِنَّهُ ثَابِتٌ فِيهِ، يَتَّبِعِي أَنَّهُ
كَمَا سَلَكَ ذَاكَ هَكَذَا يَسْلُكُ هُوَ أَيْضًا.

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

The Acts الإبركسيس

Πραξις ντε νενιοτ ναποστολος:
ερε ποτςμοτ εθοναβ ωωπι νευαν.
Αμην.

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

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

Πραξις ε: α - ιε

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετρος δε νευ Ιωαννης νατνα
εερνη επερφει υφνατ ντπροσετχη
ντε αχπ ψιτ.

Now, Peter and John
went up together to the
temple at the hour of prayer,
the ninth hour.

وَصَعِدَ بُطْرُسُ وَيُوحَنَّا مَعًا إِلَى
الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

Не оґон оґроуи де єґої нбале
исцен єґден єнехи нте теґмаґ: فاي не
ωαγτωοτη υμοу υμηνι нсеґау
δατεп фро нтпгґн нте пєрфеї єнєте
ωαγμοут єрос хе тсаїн єθρεуґи
нотмєθнaнт нте ннєθнa єдоуи
епєрфеї.

And a certain man lame
from his mother's womb
was carried, whom they laid
daily at the gate of the
temple, which is called
Beautiful, to ask alms from
those who entered the
temple;

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ
يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ
بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ
«الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ
يَدْخُلُونَ الْهَيْكَلَ.

Φαι εταρνατ єПетрос νευ
Ιωαννης єτνα єдоуи επερφει

who, seeing Peter and
John about to go into the
temple, asked for alms,

فَهَذَا لَمَّا رَأَى بُطْرُسُ وَيُوحَنَّا
مُزْمَعَيْنِ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ
لِيَأْخُذَ صَدَقَةً.

ναρτωβελ ἡμῶν ἐφορῶν ἐβί
ἡνωμεθα ἡντοτοῦ.

Πετρος Δε ἀρκοῦς ἐροῦ νευ
ιωαννης περαρ γε σοῦς ἐρον.

Πθοῦ Δε ἀρκοῦς ἐρωῦ νερμενι
γε ῥηαβι ἡνωμεθα ἡντοτοῦ.

Πετρος Δε περαρ νερ: γε οὔρατ
νευ οὔνοτβ ἡντοπ νηι αν πετεντη
Δε ττ ἡμοῦ νερ δεν Φραν ἡντοτ
Πιχριστος Πιναζωρεος τωνκ οτο
μωυ.

Οτορ ἀρῶαρι Δε ἡτερχι
ἡνωμεθα ἀρτοτοτ: δεν ττοτο Δε
ανταρο ἡνε νερβαςις νευ ἡντοπ ἡτε
ρατ.

Οτορ ἐρβιφει ἀρῶι ἐρατ οτορ
ναρμωυ οτορ ἀρῶι ἐδοτν ἐπιερφει
νεμῶν ἐμωυ ἐρβιφει ἐρῶν
ἐΦνοτ.

Οτορ ἀρῶατ ἐροῦ ἡνε πιαος
τηρ ἐμωυ οτορ ἐρῶν ἐΦνοτ.

Πατωοτν Δε ἡμοῦ πε γε φαι πε
φηνερβαςις ἐρῶατμεθα δατεν
τταῖ ἡπρῶν ἡτε πιερφει οτορ ἀμω
ἐβολ δεν οτοτ νευ οὔμετεβν ἐρρη
ἐγεν φηεταρῶπι ἡμοῦ.

And fixing his eyes on
him, with John, Peter said,
“Look at us.”

So he gave them his
attention, expecting to
receive something from
them.

Then Peter said, “Silver
and gold I do not have, but
what I do have I give you:
In the name of Jesus Christ
of Nazareth, rise up and
walk.”

And he took him by the
right hand and lifted him up,
and immediately his feet
and ankle bones received
strength.

So he, leaping up, stood
and walked and entered the
temple with them, walking,
leaping, and praising God.

And all the people saw
him walking and praising
God.

Then they knew that it
was he who sat begging
alms at the Beautiful Gate
of the temple; and they were
filled with wonder and
amazement at what had
happened to him,

فَتَفَرَسَ فِيهِ بَطْرُسُ مَعَ يُوْحَنَّا
وَقَالَ: «انْظُرْ إِلَيْنَا».

فَلَا حَظَّهُمَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا
شَيْئًا.

فَقَالَ بَطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا
ذَهَبٌ وَلَكِن الَّذِي لِي فَأَيَّاهُ أُعْطِيكَ:
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ قُمْ
وَامْشِ».

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَفَ وَصَارَ يَمْشِي وَدَخَلَ
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي
وَيَطْفُرُ وَيُسَبِّحُ اللَّهَ.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي
وَيُسَبِّحُ اللَّهَ.

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ
الْجَمِيلِ فَأَمْتَلَوْا دَهْشَةً وَحَيْرَةً مِمَّا
حَدَّثَ لَهُ.

Εαγαµαρι Δε ὁ Πέτρος καὶ Ἰωάννης ἀφωτ ἑαρωτ ἦξε πιλαοσ
τηρῳ θάτεν ἱετοὰ θεῶν αὐτοῦτ ἐροσ
ξε θα Σολομων εἶτ ἡδῆρην θεν οὔτοτ.

Εταρῆνατ Δε ἦξε Πέτρος ἀφ' ἐροῦτ
ὁ πιλαοσ νηρωμι νησραῆλιτῆσ εἶβε οὔ
τετενεργῶφῆρ ἔχεν φαι: ἱε ἀδωτεν
ἐτετενσομσ ἐρον ἑως ξε ἡδῆρην θεν
τενχομ ἱε τενωετερσεβῆσ ἀνὴρ ὁ φαι
εἶρε παῖ μοῦ.

Φνοῦτ ἡ Ἀβραὰμ καὶ Φνοῦτ
ἡ Ἰσαὰκ καὶ Φνοῦτ ἡ Ἰακώβ: Φνοῦτ
ἡ τε νενιοῦτ ἀφ' ὧν ὁ περὶ ἀλφ
ἱεροσ: φαι ἡ ὥτεν ἐταρετεντηῳ
ἐἀρετενχολῳ ἐβόλ ὁ πεμῶ
ὁ Πιλάτοσ: ἐὰ φη μεν ἱθαπ ἐχαῳ
ἐβόλ.

Πῶτεν Δε πεθοῦαβ οὔτοσ πῶμῃ
ἀρετετενχολῳ ἐβόλ ἐἀρετενἐρετιν
εἶροτχα οὔρωμῃ νωτεν ἐβόλ
ἡρεῳδωτεβ.

Παρχῆτοσ Δε ἡ τε πῶμῃ
ἀρετενδοθεῳ: φαι ἐτα Φνοῦτ
τοῦτοσ ἐβόλ θεν νηεθωοῦτ: φαι
ἀνον तेνοι ὁ μῆρε ναῳ.

Οὔτοσ ἡδῆρην θεν φῆνατ ἡ τε
περῶν φαι ἐτετεννατ ἐροῳ οὔτοσ

Now, as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch, which is called Solomon's, greatly amazed.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

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

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي شَفِيَ مُتَمَسِكًا بِبَطْرُسَ وَيُوحَنَّا، تَرَاكُضُ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى الرِّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقُ سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ الْإِسْرَائِيلِيُّونَ مَا بِأَلَيْكُمْ تَتَعَجَّبُونَ مِنْ هَذَا وَلِمَادَا تَنْتَظِرُونَنَا إِنَّمَا كَانَتْنا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ، إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي أَسَلَّمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمُ الْقُدُّوسَ الْبَارَّ وَطَلَبْتُمْ أَنْ يُؤْتَى لَكُمْ رَجُلٌ قَاتِلٌ.

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاؤُكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانُ الَّذِي بِوَاسِطَتِهِ أُعْطِيَ هَذِهِ الصِّحَّةُ أَمَامَ جَمِيعِكُمْ.

τετενωσων ὁμοῦ Περραν πε
ἐταρταχροῦ οὐοῦ πιναρτ̃ ἐτε οὔ ἐβολ
εἰτοτῦ πε αῤτ̃ ναῤ ὡπαιοῦσαι
ὡπετενὺθο ἐβολ τηροῦ.

*Πισαχι Δε ἡτε Πβοις ἐρεῖλαι οὔοῦ
ἐρεῖλαι: ἐρεῖλαι οὔοῦ ἐρεῖταχρο:
Δεν ἡδῖα ἡεκκλῆσια ἡτε Φνοῦτ̃:
ἀμην.*

faith, which comes through
Him has given him this
perfect soundness in the
presence of you all.

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

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

Synaxarium of the Small Month 1

سنكسار اليوم الأول من الشهر الصغير

1. The Departure of St. Eutychus
2. The Martyrdom of St. Pishay (Abshai), the Antiochian

1. نياحة القديس أفتيخوس
2. استشهاد القديس بشاي، أخي القديس أباهور

1. The Departure of St. Eutychus

On this day, St. Eutychus, departed. This saint was the disciple of St. John the Evangelist, and was present with the disciples at the descent of the Holy Spirit on the Day of Pentecost. After a period of time, he took the permission of St. John to go to the apostle St. Paul and preach along with him.

This saint was the young man who sat in a window and “was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. But Paul went down, fell on him, and embracing him said: Do not trouble yourselves, for his life is in him. Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. And they brought the young man in alive, and they were not a little comforted” (Acts 20: 9 – 12).

St. Eutychus preached the Gospel and brought back many of the Jews and the pagans to the faith in The Lord Christ, and baptized them. He converted temples of idols to churches, and because of that, he endured many tribulations. He was thrown in the fire, which did not harm him, and was cast to the lions, which did not come close to him but rather became friendly towards him, then he was imprisoned for a long time. Finally, he

1. نياحة القديس أفتيخوس
في مثل هذا اليوم تنيح القديس أفتيخوس. كان هذا القديس تلميذاً للقديس يوحنا الإنجيلي، وحضر مع التلاميذ حلول الروح القدس في يوم الخمسين. وبعد فترة استأذن القديس يوحنا، ومضى مع القديس بولس الرسول ليكرز معه.
وهذا القديس هو الشاب الذي كان جالساً في الطاقة مثقلاً بنوم عميق أثناء خطاب القديس بولس الرسول في ترواس، “وسقط من الطبقة الثالثة إلى أسفل وحمل ميتاً. فنزل القديس بولس الرسول ووقع عليه واعتنقه قائلاً: لا تضطربوا لأن نفسه فيه. ثم صعد وكسر خبزاً وأكل وتكلم كثيراً إلى الفجر، وهكذا خرج، وأتوا بالفتى حياً وتعزوا تعزية ليست بقليلة” (أعمال 20: 9 – 12).
بشّر هذا القديس بالإنجيل ورد كثيرين من اليهود والوثنيين إلى الإيمان بالسيد المسيح، ثم عمدهم، وهدم معابد الأوثان وحولها إلى كنائس. وفي سبيل ذلك، قابلته متاعب كثيرة وعذابات شديدة. منها أنه طرح في النار فلم تؤذّه، وللسباع فلم تقترب منه بل استأنست به، ووضّع في الحبس زمناً طويلاً. وأخيراً

went to Sebaste, where he lived until he departed in peace in a good old age.

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

2. The Martyrdom of St. Pishay (Abshai), the Antiochian

On this day also, St. Pishay (Abshai), the brother of St. Abba Hor, was martyred. This saint was from the city of Antioch. Because of his piety and knowledge, he was ordained a priest.

When his brother, Abba Hor, and his mother went to Alexandria, where they received the crowns of martyred (Abba Hor was martyred on the 29th day of Baunah), this saint gave all his possessions to the poor and the needy, and came to Alexandria to see their bodies and receive their blessings.

When he saw the two bodies, he wept much, then went to the governor and confessed The Lord Christ before him. The governor tortured him much until he delivered up his pure soul. The governor ordered his body burned along with the bodies of his brother and his mother, and the bodies of other martyrs, eighty-eight in number, however, the fire did not harm them.

Some believers came, took the bodies of the saints, shrouded them and buried them with great veneration.

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

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

ذهب إلى مدينة سبسطية وعاش فيها حتى
تنتج بشيخوخة صالحة.
بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس بشاي، أخي القديس
أباهور
وفيه أيضاً استشهاد القديس بشاي، أخو
القديس أباهور. كان هذا القديس من أهل
مدينة أنطاكية، ولكثرة علمه وتقواه، رسموه
قساً.
فلما مضى أخوه أباهور وأمه إلى الإسكندرية
ونالا إكليل الشهادة (استشهد القديس أباهور
وأمه في يوم 29 بؤونة)، قام هذا القديس
ووزع كل ماله على الفقراء والمساكين، وأتى
إلى الإسكندرية لينظر أجسادهما ويتبارك
منهما. فلما رأى الأجساد، بكى بشدة ثم قام
ومضى إلى الوالي واعترف أمامه بالسيد
المسيح، فعذبه كثيراً حتى فاضت روحه
الطاهرة. فأمر الوالي بحرق جسده مع أجساد
أخيه وأمه وشهداء آخرين يبلغ عددهم ثمانية
وثمانين شهيداً، فلم تؤثر فيهم النار.
فأتى بعض المسيحيين وأخذوا أجساد
القديسين وكفنوها ودفنوها باحترام.
بركة صلوات الجميع 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 λβ': κη

Psalm 37: 30, 31

مزمور 36: 28

Ρωε ὑπὸ μῆνι ψαλμελεταν
ἡ σοφία: οὐτος περὶ τὰς ψαλμας
ὑπὲρ πάντων πινυμι ὅτι φησὶ ἐν τῇ
περὶ τῆς: οὐτος περὶ τῆς ἡμῶν ἐλάτ.

The mouth of the
righteous speaks wisdom,
and his tongue talks of
justice. The law of his God
is in his heart; none of his
steps shall slide. Alleluia.

فم الصديق يتلو الحكمة ولسانه
ينطق بالحكم. ناموس الله في قلبه
ولا تتعرج خطواته. هليلويا.

ΔΔΛΗΛΟΥΙΑ.

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>Οὐὰναστνωσις ἐβόλ θεν πεταστελιον εθοταβ κατὰ Ιωαννην ασιου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην κα: ιε - κε</p>	<p>John 21: 15 - 21</p>	<p>يوحنا 21: 15 - 25</p>
<p> ὅτε οὖν ἐτανοῦν περε Ιησοῦς ἡσιων Πέτρος καί σιων φα Ιωνα κερὰσπαν ἡμοι ἐροτε να: πεχα να καί σε Παβοις ἡοοκ ἐτέμι καί τμει ἡμοκ: πεχα καί καί ἡμονι ἡναζιηβ. </p> <p> Παλιν οὖν πεχα καί καί ἡφμαζ σοπ ἡνα καί σιων φα Ιωνα ἡμει ἡμοι: πεχα καί καί σε Παβοις ἡοοκ ἐτέμι καί τμει ἡμοκ: πεχα καί καί ἡμονι ἡναέσω. </p> <p> Πεχα καί οὖν ἡφμαζωμτ ἡσοπ καί Παβοις ἡοοκ ἡμει ἡμοι: αφερῶκα ἡζητ Δε ἡξε Πέτρος καί αφχοσ καί ἡφμαζωμτ ἡσοπ καί ἡμει ἡμοι: οροζ πεχα καί καί Παβοις ἡοοκ ἐτσωον ἡζωβ νιβεν ἡοοκ ἐτέμι καί τμει ἡμοκ: πεχα καί καί ἡμονι ἡναέσω. </p>	<p> So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.” </p> <p> He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.” </p> <p> He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.” </p>	<p> فَبَعْدَ مَا تَعَدَّوْا، قَالَ يَسُوعُ لِسِمْعَانَ بُطْرُسَ: يَا سِمْعَانُ بْنُ يُونَا، أَتُحِبُّنِي أَكْثَرَ مِنْ هَؤُلَاءِ؟ قَالَ لَهُ: نَعَمْ يَا رَبِّ، أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ. قَالَ لَهُ: ارْعَ خِرَافِي. </p> <p> قَالَ لَهُ أَيْضاً ثَانِيَةً: يَا سِمْعَانُ بْنُ يُونَا، أَتُحِبُّنِي؟ قَالَ لَهُ: نَعَمْ يَا رَبِّ، أَنْتَ تَعْلَمُ أَنِّي أُحِبُّكَ. قَالَ لَهُ: ارْعَ غَنَمِي. </p> <p> قَالَ لَهُ ثَالِثَةً: يَا سِمْعَانُ بْنُ يُونَا، أَتُحِبُّنِي؟ فَحَزَنَ بُطْرُسُ لِأَنَّهُ قَالَ لَهُ ثَالِثَةً أَتُحِبُّنِي. فَقَالَ لَهُ: يَا رَبِّ أَنْتَ تَعْلَمُ كُلَّ شَيْءٍ. أَنْتَ تَعْرِفُ أَنِّي أُحِبُّكَ. قَالَ لَهُ يَسُوعُ: ارْعَ غَنَمِي. </p>

Αὐτὴν αὐτὴν ἵστω ὁμοῦς καὶ
 εἰκοὶ ἡλίου ὑακμοῦρ ὁμοῦς αὐτὸς
 ὑακῶνακ ἐφῶα ἐτεῖνακ: ἐϋωπ δὲ
 ἀκῶναερδεῖλο ἐκέρωτεν νεκῶις
 ἐβόλ οὐτος ἐρε κέρωι μοῦρ οὐτος
 ἐφέρωκ ἐφῶα ἐτεῖνακ ἀν.

Φαί δὲ ἐταῦρος ἐφερσμενιν καὶ
 ῥηαῖωσ ὁφνοῖ ἡδῶνι θέν αὐ
 ὁμοῦ: οὐτος φαί ἐταῦρος πεῖρακ ναί
 καὶ μοῦι ἡσῶι.

Αὐφονῶ δὲ ἦξε Πέτρος ἀρνατ
 ἐπιμαθητὴς φη ἐναρε Ἰησοῦς με
 ὁμοῦ ἐφονῶ ἡσῶι: φηἐταῦροθεῖ
 θίξεν τεφμεστενθῆθ θέν πιῖπνον
 οὐτος ἐταῦρος ναί καὶ Πῶις νῆ πε
 φηθῶναθῆκ.

Εταῦρα ὅτν ἐφαί ἦξε Πέτρος
 πεῖρακ ἡἸησοῦς καὶ Πῶις φαί δὲ ἡθοῦ
 ὅτ.

Πεξε Ἰησοῦς ναί καὶ ἐϋωπ
 αἰῶανοῦ ἔχακ ὑα ἡ ἄθῶκ ἡθοῦ:
 ἡθοῦ δὲ ὅταθῶ ἡσῶι.

Α παῖασι δὲ ἰ ἐβόλ θέν νῆσῆοτ
 καὶ πιμαθητὴς ἐτε ὁμοῦ ῥηαμοῦ ἀν:
 νεταῦρος ναί ἀν ἦξε Ἰησοῦς καὶ
 ῥηαμοῦ ἀν ἀλλὰ ἐϋωπ αἰῶανοῦ
 ἔχακ ὑα ἡ ἄθῶκ ἡθοῦ.

Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?”

Peter, seeing him, said to Jesus, “But Lord, what about this man?”

Jesus said to him, “If I will that he remain till I come, what is that to you? You follow Me.”

Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what is that to you?”

أَلْحَقَّ الْحَقُّ أَقُولُ لَكَ: لَمَّا كُنْتَ أَكْثَرَ حَدَاثَةً كُنْتَ تُمْنِطِقُ ذَاتَكَ وَتَمْشِي حَيْثُ تَشَاءُ. وَلَكِنْ مَتَى شَخْتُ قَائَكَ تَمُدُّ يَدَيْكَ وَآخَرُ يُمْنِطِقُكَ وَيَحْمِلُكَ حَيْثُ لَا تَشَاءُ.

قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيتَةٍ كَانَ مُزْمِعًا أَنْ يُمَجِّدَ اللَّهَ بِهَا. وَلَمَّا قَالَ هَذَا قَالَ لَهُ اتَّبِعْنِي.

فَالْتَفَتَ بُطْرُسُ وَنَظَرَ التِّلْمِذَ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ يَتَّبِعُهُ وَهُوَ أَيْضًا الَّذِي اتَّكَأَ عَلَى صَدْرِهِ وَقَتَ الْعَشَاءِ وَقَالَ يَا سَيِّدُ مَنْ هُوَ الَّذِي يُسَلِّمُكَ.

فَلَمَّا رَأَى بُطْرُسُ هَذَا قَالَ لِيَسُوعَ يَا رَبِّ وَهَذَا مَا لَهُ.

قَالَ لَهُ يَسُوعُ: إِنْ كُنْتُ أَشَاءُ أَنَّهُ يَبْقَى حَتَّى أَجِيءَ، فَمَاذَا لَكَ؟ اتَّبِعْنِي أَنْتَ.

فَدَاعَ هَذَا الْقَوْلُ بَيْنَ الْإِخْوَةِ إِنَّ ذَلِكَ التِّلْمِذَ لَا يَمُوتُ. وَلَكِنْ لَمْ يَقُلْ لَهُ يَسُوعُ إِنَّهُ لَا يَمُوتُ بَلْ إِنْ كُنْتُ أَشَاءُ أَنَّهُ يَبْقَى حَتَّى أَجِيءَ فَمَاذَا لَكَ.

Φαι πε πιαθῆτης ἑταφερμερε
δα ναι ογοζ ἡθοϋ πεταϋςῶητοϋ: ογοζ
τενεμι γε ογυηι τε τεϋμετμερε.

Ογοζ ζανκεμηνυ δε οη αϋαιτοϋ
ἡξε Ιησοϋς: ναι ἐνε αὔςῶητοϋ πε κατα
ογαι ογαι ϣμενὶ γε νारे πικοςμος
ναῶερχωριν αν πε ἡνιζωμ
ἐτογναςῶητοϋ.

*Πῶοϋ φα Πεννοϋϣ πε γα ἐνεζ
ἡτε νι ἐνεζ: ἀμην.*

This is the disciple who
testifies of these things, and
wrote these things; and we
know that his testimony is
true.

And there are also many
other things that Jesus did,
which if they were written
one by one, I suppose that
even the world itself could
not contain the books that
would be written. Amen.

Glory be to God forever.

هَذَا هُوَ التِّلْمِذُ الَّذِي يَشْهَدُ بِهَذَا
وَكَتَبَ هَذَا. وَنَعْلَمُ أَنَّ شَهَادَتَهُ حَقٌّ.

وَأَشْيَاءُ أُخَرُ كَثِيرَةٌ صَنَعَهَا يَسُوعُ
إِنْ كُتِبَتْ وَاحِدَةٌ وَاحِدَةٌ فَلَسْتُ أَظُنُّ
أَنَّ الْعَالَمَ نَفْسَهُ يَسَعُ الْكُتُبَ
الْمَكْتُوبَةَ. آمِينَ.

والمجد لله دائماً.

Katameros Readings for the 2nd Day of the Small Month

قطمارس قراءات اليوم الثاني من الشهر الصغير المبارك

Κοῦςνατ ἡἐζοοτ ἡΠιὰβοτ ἡπικοτχι ἡὰβοτ

Ποτχι

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 ἡ: ̅̅, ̅̅

Psalm 19: 3, 4

مزمور 18: 3, 4

ΖΑΝCΑΧΙ ΔΑΝ ΝΕ ΟΥΔΕ ΖΑΝΞΙΝCΑΧΙ
ΔΑΝ ΠΕ: ΝΗΗΕΤΕ ἡΝΕCΩΤΕΜ ΔΑΝ ἔΤΟΥCΜΗ:
ἂΠΟΥῤῥωοτ ᾠΕΝΑϭ ἔΒΟΛ ΖΙΞΕΝ ΠΚΑΖΙ
ΤΗΡϭ: ΟΥΟΖ ΝΟΥCΑΧΙ ΔΥΦΟΖ ᾠΔ ΔΥΡΗΧC
ἡΤΟΙΚΟΥΜΕΝΗ. **ΑΛΛΗΛΟΥΙΑ.**

There is no speech nor language, where their voice is not heard. Their sound has gone out upon all the earth, and their words have reached to the ends of the world. **Alleluia.**

لا قول ولا كلام. الذين لا تسمع أصواتهم. في كل الأرض خرج منطقتهم، وإلى أقصى المسكونة بلغت أقوالهم. **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.

ΟΥΔΑΝΑΞΗΩCΙC ἔΒΟΛ ΖΕΝ
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

ΛΟΥΚΑΝ ̅̅: ̅̅ - ̅̅

Luke 4: 38 - 41

لوقا 4: 38 - 41

ΔΥΤΩΝϭ ΔΕ ἔΒΟΛ ΖΕΝ ΤCΥΝΑΞΩΤΗ
ΔΥᾠΕΝΑϭ ἔΒΟΥΤΗ ἔΠΗΙ ἡCΙΜΩΝ: ΤᾠΩΜΙ
ΔΕ ἡCΙΜΩΝ ΝΕ ΟΥΟΝ ΟΥΝΙᾠΤ ἡῤῥΟΜ

And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they

وَلَمَّا قَامَ مِنَ الْمَجْمَعِ دَخَلَ بَيْتَ سِمْعَانَ. وَكَانَتْ حَمَاتُ سِمْعَانَ بِحُمَى شَدِيدَةٍ. فَسَأَلُوهُ مِنْ أَجْلِهَا.

<p>νεμας πε: οτοζ ναϛϛζο ε̅ροϛ ε̅ερηι ε̅ζως.</p> <p>Οτοζ αϛο̅ζι ε̅ρατϛ σα̅π̅ωι μ̅μος αϛερε̅πιτ̅μ̅αν μ̅πι̅θ̅μομ οτοζ αϛχ̅ας: σατοτς δε αςτωνς οτοζ ας̅ω̅μ̅ωι μ̅μωοτ.</p> <p>Ετα φ̅ρη δε ζωτπ οτον νιβεν ε̅τε οτοντοτ ρεϛ̅ω̅πι μ̅ματ̅ θ̅εν θα̅νω̅πι ̅νο̅τω̅μ̅ω̅ η̅ρηϛ̅ α̅τε̅νοτ̅ θα̅ροϛ:̅ η̅θοϛ̅ δε ε̅ταϛχ̅α̅ ζιζ̅ ε̅ζεν̅ πι̅ο̅ται̅ πι̅ο̅ται̅ μ̅μωοτ̅ αϛερ̅θα̅θ̅ρι̅ ε̅ρωοτ̅.</p> <p>Ηα̅τη̅νοτ̅ δε̅ ε̅βο̅λ̅ πε̅ η̅ζε̅ θα̅ν δε̅μ̅ω̅ν̅ ε̅βο̅λ̅ θ̅εν̅ θα̅νω̅μ̅ω̅ ε̅τω̅μ̅ ε̅βο̅λ̅ ε̅ν̅ζω̅ μ̅μος̅ ζε̅ η̅θοκ̅ πε̅ Πι̅χ̅ρι̅ς̅το̅ς̅ Π̅ω̅η̅ρι̅ μ̅Φ̅νοτ̅ϛ:̅ οτοζ̅ να̅ϛε̅ρε̅πι̅τ̅μ̅αν̅ νωοτ̅ πε:̅ η̅ϛ̅ζω̅ μ̅μωοτ̅̅ αν̅ ε̅σα̅ζι̅ ζε̅ να̅τ̅σω̅ο̅τ̅η̅ μ̅μοϛ̅ πε̅ ζε̅ η̅θοϛ̅ πε̅ Πι̅χ̅ρι̅ς̅το̅ς̅.</p> <p><i>Π̅ω̅οτ̅̅ φα̅ Π̅εν̅νοτ̅ϛ̅ πε:̅ ω̅α̅ ε̅νε̅ζ̅ ̅η̅τε̅ η̅ι̅ ε̅νε̅ζ̅:̅ λ̅μ̅η̅η̅.</i></p>	<p>requested Him concerning her.</p> <p>And He stood over her, and rebuked the fever; and it left her: and immediately she arose and served them.</p> <p>When the sun was setting, all those who had any sicknesses with diverse diseases brought them unto Him; and He laid His hands on every one of them, and healed them.</p> <p>And devils also came out of many, crying out, and saying, “You are Christ, the Son of God!” And He, rebuking them, did not allow them to speak: for they knew that He was Christ.</p> <p><i>Glory be to God forever.</i></p>	<p>فَوَقَفَ فَوْقَهَا مِنْهَا وَانْتَهَرَ الْحَمَّى فَتَرَكْتُهَا! وَفِي الْحَالِ قَامَتْ وَوَحَّدَتْهُمْ.</p> <p>وَعِنْدَ غُرُوبِ الشَّمْسِ كَانَ كُلُّ الَّذِينَ عِنْدَهُمْ مَرَضٌ بِأَنْوَاعِ أَمْرَاضٍ كَثِيرَةٍ يَقْدُمُونَهُمْ إِلَيْهِ. أَمَّا هُوَ فَكَانَ يَضَعُ يَدَيْهِ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ فَيَشْفِيهِمْ.</p> <p>وَكَانَتْ الشَّيَاطِينُ تَخْرُجُ مِنْ كَثِيرِينَ وَهِيَ تَصْرُخُ وَتَقُولُ: «أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ!» فَكَانَ يَنْتَهَرُهُمْ وَلَا يَدْعُهُمْ يَنْطَفُونَ لِأَنَّهُمْ كَانُوا قَدْ عَرَفُوهُ أَنَّهُ هُوَ الْمَسِيحُ.</p> <p><i>والمجد لله دائماً.</i></p>
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Ψωρη

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ ρ̅θ:̅ ε̅,̅ ϛ̅,̅ η̅

Psalm 110: 4, 5, 7

المزمور 109: 4, 5, 6, 8

<p>Ἀφωρκ ἵκε Πβοικ οτοζ ἡνεφρωμ ἡθηνϋ: χε ἡθοκ πε φωτηβ ωα ἔνεζ κατὰ τταζις ὠελχιςεδεκ: Πβοικ σαοῖναμ ὠμοκ: εθβε φαι εφἔβιςι ἡοτὰφε. Ἀλληλοτιὰ.</p>	<p>The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. Alleluia.</p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. هليلويا.</p>
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Matins Gospel إنجيل باكر

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

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

<p>Οτᾶνασνωσις ἐβολ θεν πετασσελιον εθοταβ κατὰ Λοτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p>Λοτκαν εἰ: ιη - κϛ</p>	<p>Luke 5: 18 - 26</p>	<p>لوقا 5: 18 - 26</p>
<p>Οτοζ ις θηππε αῖνι ἵκε θανρωμ ἡοτρωμ εφωηλ ἐβολ θιχεν ονδλοχ οτοζ νατκωτ πε ἡσα ἐνϋ εθοτην οτοζ εχαϋ ὠπεϋἔθο.</p> <p>Οτοζ ἐτε ὠποτχεμ πιρητ ἡἔνϋ ἐθοτην εθβε πιμω ατψενωοτ ἐθρη ἐχεν πιχενεφωρ ατχαϋ ἐθρη νεμ πιδλοχ ἐβολ θιχεν πιλωβω θεν ἔμητ ὠπεἔθο ἡἡκοτς.</p> <p>Οτοζ ἐταϋνατ ἐποτναθτ πεχαϋ ὠφηετωηλ ἐβολ χε φρωμ σεχη νακ ἐβολ ἵκε νεκνοβι.</p>	<p>Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him.</p> <p>And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with his bed through the tiling into the midst before Jesus.</p> <p>When He saw their faith, He said to him, “Man, your sins are forgiven you.”</p>	<p>وَإِذَا بَرَجَالٌ يَحْمِلُونَ عَلَى فِرَاشِ إِنْسَانًا مَقْلُوجًا وَكَانُوا يَطْلُبُونَ أَنْ يَدْخُلُوا بِهِ وَيَضَعُوهُ أَمَامَهُ.</p> <p>وَلَمَّا لَمْ يَجِدُوا مِنْ أَيْنَ يَدْخُلُونَ بِهِ لِسَبَبِ الْجَمْعِ صَعِدُوا عَلَى السَّطْحِ وَدَلَّوْهُ مَعَ الْفِرَاشِ مِنْ بَيْنِ الْأَجْرِ إِلَى الْوَسْطِ قَدَامَ يَسُوعَ.</p> <p>فَلَمَّا رَأَى إِيْمَانَهُمْ قَالَ لَهُ: أَيُّهَا الْإِنْسَانُ مَغْفُورَةٌ لَكَ خَطَايَاكَ.</p>

Οτοϑ ατερζητς ἡμοκμεκ ἵνε
 нисаѣ нем ниФарисеос етѣω ἡμος χε
 нм пе فاي етсахи ἡнаиѣотѧ: нм ἔτε
 отон ѱχομ ἡμοϑ ἔχα ноби ἔβολ ἐβηλ
 ἐΠιοται ἡματατϑ Φнотѣ.

Οτοϑ ἔταϑέμι ἵνε Ιηсουс
 ἐнотυοκμεκ αϑеротѣ πεχαϑ нωот χε
 εθβеоу тетенυοκμεк ѡен нетензнт.

Οτ εθμοτεν ἔχοс χε неκнοβι сεχη
 наκ ἐβολ ѱан ἔχοс χε тωнк отοϑ
 μοϱι.

Σина Δε ἡτετενέμι χε отон ерϱιϱι
 ἡτε Πϱηρι ἡΦρωμι зичен пиказι ἔχα
 ноби ἔβολ отοϑ πεχαϑ ἡфнетϱηλ
 ἔβολ χε ἡθοκ πεѣχω ἡμος наκ χε
 тωнк ѱли ἡпекѣлоѣ отοϑ маϱенаκ
 ἐπεκнι.

Οτοϑ ατοτϑ αϑτωνϑ ἡποτῡθο
 ἔβολ αϑῶλι ἡфнѣнаϑенкот зичωϑ
 αϑϱенаϑ ἐπεϑнι еϑѣωот ἡΦнотѣ.

Οτοϑ отτωмт петαϑβι ἡотон
 нιβен отοϑ наѣѣωот ἡΦнотѣ отοϑ
 аѣмоϑ ἡзотѣ етѣω ἡμος χε аннаѣ
 ἐзанаѱфнρι ἡφοот.

*Πῶοτ φα Πенноѣ пе ѱа ἐнез
 ἡτε нι ἐнез: ἀμην.*

And the scribes and the
 Pharisees began to reason,
 saying, “Who is this who
 speaks blasphemies? Who
 can forgive sins but God
 alone?”

But when Jesus
 perceived their thoughts, He
 answered and said to them,
 “Why are you reasoning in
 your hearts?

Which is easier, to say,
 ‘Your sins are forgiven you,’
 or to say, ‘Rise up and
 walk?’

But that you may know
 that the Son of Man has
 power on earth to forgive
 sins, He said to the man who
 was paralyzed, ‘I say to you,
 arise, take up your bed, and
 go to your house.’”

Immediately he rose up
 before them, took up what
 he had been lying on, and
 departed to his own house,
 glorifying God.

And they were all
 amazed, and they glorified
 God and were filled with
 fear, saying, “We have seen
 strange things today!”

Glory be to God forever.

فَابْتَدَأَ الْكَتَبَةُ وَالْفَرِيسِيُّونَ يَفْكَرُونَ
 قَائِلِينَ: مَنْ هَذَا الَّذِي يَتَكَلَّمُ
 بِتَجَادِيفٍ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ خَطَايَا
 إِلَّا اللَّهُ وَحْدَهُ.

فَشَعَرَ يَسُوعُ بِأَفْكَارِهِمْ وَقَالَ لَهُمْ:
 مَاذَا تَفْكِرُونَ فِي قُلُوبِكُمْ.

أَيُّمَا أَيْسَرُ: أَنْ يُقَالَ مَغْفُورَةٌ لَكَ
 خَطَايَاكَ أَمْ أَنْ يُقَالَ قُمْ وَامْشِ.

وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ لِبْنِ الْإِنْسَانِ
 سُلْطَانًا عَلَى الْأَرْضِ أَنْ يَغْفِرَ
 الْخَطَايَا، قَالَ لِلْمَقْلُوجِ: لَكَ أَقُولُ قُمْ
 وَاحْمِلْ فِرَاشَكَ وَاهْبِ إِلَى بَيْتِكَ.

فَفِي الْحَالِ قَامَ أَمَامَهُمْ وَحَمَلَ مَا
 كَانَ مُضْطَجِعًا عَلَيْهِ وَمَضَى إِلَى
 بَيْتِهِ وَهُوَ يُمَجِّدُ اللَّهَ.

فَأَخَذَتِ الْجَمِيعُ حَيْرَةً وَمَجَّدُوا اللَّهَ
 وَامْتَلَأُوا خَوْفًا قَائِلِينَ: إِنَّمَا قَدْ رَأَيْنَا
 الْيَوْمَ عَجَائِبَ.

والمجد لله دائماً.

Liturgy Readings قراءات القداس

The Pauline Epistle رسالة بولس الرسول

† Ἐπιστολὴ ἡτὲ πενσὰς Παύλος Πιὰποστολὸς

<p>Παύλος φῶκ ὑπενδοῖς Ἰησοῦς Πιχρίστος: πιαποστολὸς ἐθαδεῖ: φῆεταῦθαυγ ἐπιζωεννοῦνι ἡτε 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>البولس، فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.</p>
<p>Β Κορινθίους ̳: ̳Β - ̳: ̳</p>	<p>2 Corinthians 3: 12 - 4: 4</p>	<p>2 كورنثوس 3: 12 - 4: 4</p>
<p>Εοτονταν οἱν ὑματ νοτβελπις ὑπαιρη† μαρενιρῖ νοτνιω† νοτωνα ἐβολ.</p> <p>Οτορ κατα φρη† αν ὑμωτςχς ἐωαφχω νοτκαλτυμα ἐχεν πεφρο ἐῶτεμῶρε νενωρηι ὑπιλcranλ ῶχεμχομ ἡχοῦῶ† ἐπιῶο† ἡτε πεφρο φνεθνακωρ†.</p> <p>Αλλα ατῶω ἡχε νοτμενι: ῶα ἐδοῦν ταρ ἐφοο† ἡεδοο† πικαλτυμα νοῦῶ† ἔχῃ εἰχεν πωῶ ἡτε †Διαθῃκη ἡἀπας ἡἐδωρη ἐβολ αν χε εφνακωρ† δεν Πιχρίστος.</p> <p>Αλλα ῶα ἐδοῦν ἐφοο† ἐῶωπ αῦῶανωῶ ὑμωτςχς πικαλτυμα οἱ ἔχῃ ἐχεν ποῦῶη†.</p>	<p>Therefore, since we have such hope, we use great boldness of speech.</p> <p>unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.</p> <p>But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.</p> <p>But even to this day, when Moses is read, a veil lies on their heart.</p>	<p>فَاذْ لَنَا رَجَاءٌ مِّثْلَ هَذَا نَسْتَعْمِلُ مُجَاهَرَةً كَثِيرَةً.</p> <p>وَلَيْسَ كَمَا كَانَ مُوسَى يَضَعُ بُرْقَعًا عَلَى وَجْهِهِ لِكَيْ لَا يَنْظُرَ بَنُو إِسْرَائِيلَ إِلَى نِهَآيَةِ الزَّائِلِ.</p> <p>بَلْ أَغْلَظْتُ أَذْهَانَهُمْ، لِأَنَّهُ حَتَّى الْيَوْمِ ذَلِكَ الْبُرْقُعُ نَفْسُهُ عِنْدَ قِرَاءَةِ الْعَهْدِ الْعَتِيقِ بَاقٍ غَيْرُ مُنْكَشَفٍ، الَّذِي يُبْطِلُ فِي الْمَسِيحِ.</p> <p>لَكِنْ حَتَّى الْيَوْمِ، حِينَ يُقْرَأُ مُوسَى، الْبُرْقُعُ مَوْضُوعٌ عَلَى قُلُوبِهِمْ.</p>

Εἵπωπ Δε ἀφῳανκοτῷ ἐΠῶοις
ῳαφῶλῃ ὑπικαλῦμμα ὑματ.

Πῶοις Δε πε Πῖπνευμα πῶα ἐτε
Πῖπνευμα ἵτε Πῶοις ὑμοσῷ
οὔμετρεμζε τε.

Ἀνοη Δε τηροῦ ζεν οὔρο εῳῶρπ
ἐβῶλ τενζοῳτῷ ἐπῶοῦ ὑΠῶοις ζεν
οὔιαλ ενῳιβῷ ὑμοη ἵερῃ ζεν
ταιζικων: ταιζικων ἐβῶλ ζεν οὔοῦ
ἐοὔοῦ κατὰ φῑρηῷ νε ἐβῶλ ζιτεη
οὔπνευμα ἵτε Πῶοις πε.

Εῶβε φαι ἐοὔονταν ὑματ
ἵταιζιακονια κατὰ φῑρηῷ ἐταῖναι ηαν
ἵτεηερῆκακιν αν.

Ἀλλα ἵτεηχω ἵων ἵνηετζηη
ἵτε πῳπι ἵτεημοῳ αν ζεν οὔμετσεβ
οὔδε ἵτεηερῆροῳ αν ζεν πιαζῷ ἵτε
Φνοῖῷ ἁλλα ζεν πιοῳωνε ἐβῶλ ἵτε
ῷμεῳη ενταζον ὑμοη ἐρατεη
ηαζρεη εὔνηδῆςῑς ηιβεν ἵτε ηιρωῳ
ὑπεῳο ὑΦνοῖῷ.

Ιςε Δε εῑεῑκεζηη ἵζε
πενεγαστελιον αῑζηη ζεν
ηηεῳηακο.

Εῑοις ἁφνοῖῷ αῑῑωῳ ἵηημεῑ ἵτε
ηιαῑηαζῷ ἵτε παιέηε
ἐῳτεμεῑροῑηατ ἐῑοῑωῑηι ἵτε

Nevertheless, when one
turns to The lord, the veil is
taken away.

Now The lord is the
Spirit; and where the Spirit
of The lord is, there is
liberty.

But we all, with
unveiled face, beholding as
in a mirror the glory of The
lord, are being transformed
into the same image from
glory to glory, just as by the
Spirit of The lord.

Therefore, since we
have this ministry, as we
have received mercy, we do
not lose heart.

But we have renounced
the hidden things of shame,
not walking in craftiness
nor handling the word of
God deceitfully, but by
manifestation of the truth
commending ourselves to
every man's conscience in
the sight of God.

But even if our gospel is
veiled, it is veiled to those
who are perishing,

whose minds the god of
this age has blinded, who
do not believe, lest the light
of the gospel of the glory of

وَلَكِنْ عِنْدَمَا يَرْجِعُ إِلَى الرَّبِّ يُرْفَعُ
الْبُرْفُوعُ.

وَأَمَّا الرَّبُّ فَهُوَ الرُّوحُ، وَحَيْثُ
رُوحُ الرَّبِّ هُنَاكَ حَرِيَّةٌ.

وَنَحْنُ جَمِيعًا نَظِيرِينَ مَجْدَ الرَّبِّ
بُوجْهِهِ مَكْشُوفِينَ، كَمَا فِي مِرْآةٍ،
نُتَغَيَّرُ إِلَى تِلْكَ الصُّورَةِ عَيْنِهَا، مِنْ
مَجْدٍ إِلَى مَجْدٍ، كَمَا مِنَ الرَّبِّ
الرُّوحِ.

مِنْ أَجْلِ ذَلِكَ، إِذْ لَنَا هَذِهِ الْخِدْمَةُ
كَمَا رُحِمْنَا، لَا نُفْشَلُ.

بَلْ قَدْ رَفَضْنَا خَفَايَا الْخِزْيِ، غَيْرَ
سَالِكِينَ فِي مَكْرٍ، وَلَا غَاشِينَ كَلِمَةَ
اللَّهِ، بَلْ بِإِظْهَارِ الْحَقِّ، مَا دَجِينْ
أَنْفُسَنَا لَدَى ضَمِيرِ كُلِّ إِنْسَانٍ قَدَامَ
اللَّهِ

وَلَكِنْ إِنْ كَانَ إِنْجِيلُنَا مَكْتُومًا،
فَإِنَّمَا هُوَ مَكْتُومٌ فِي الْهَالِكِينَ.

الَّذِينَ فِيهِمْ إِلَهٌ هَذَا الدَّهْرُ قَدْ أَعْمَى
أَذْهَانَ غَيْرِ الْمُؤْمِنِينَ، لِئَلَّا تُضَيَّعَ
لَهُمْ إِنَارَةُ إِنْجِيلِ مَجْدِ الْمَسِيحِ،
الَّذِي هُوَ صُورَةُ اللَّهِ.

πρεσβεσιον ἵνα πᾶσι ὁ Χριστός
ἔτε τριτων ὡς πε.

*Πρῶτος γὰρ νευωτεν νευ
τρίτην ἔτσιπ: χε ἀμην ἐσέωπι.*

Christ, who is the image of
God, should shine on them.

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

*نعمة الله الآب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλθεν περὶ τοῦ
ἡπίστολου ἵνα περὶ τοῦ ἰωάννου.
ἀμην. Παμενρατ.

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

الكاثوليكون من رسالة معلمنا
يوحنا الاولى بركته علينا. آمين.
يا احبائي

ἁ ἰωάννης εἰ: ἁ - ἁ

1 John 5: 1 - 11

1 يوحنا 5: 1 - 11

ὅστις πιστεύει ἐν τῷ Χριστῷ
ὁ Χριστός οὕτως περὶ ἐβόλθεν φησὶ
ὅτι ὅστις πιστεύει ἐν αὐτῷ ἀφῆταρ
ἐν αὐτῷ ὅτι ἀφῆταρ ἐβόλθεν ἡδύ.

Whoever believes that
Jesus is the Christ is born
of God, and everyone who
loves Him who begot also
loves him who is begotten
of Him.

كُلُّ مَنْ يُؤْمِنُ أَنَّ يَسُوعَ هُوَ
الْمَسِيحُ فَقَدْ وُلِدَ مِنَ اللَّهِ. وَكُلُّ مَنْ
يُحِبُّ الْوَالِدَ يُحِبُّ الْمَوْلُودَ مِنْهُ
أَيْضًا.

ἔπειτα τὴν ἀγάπην καὶ
την ἀγάπην ἡνιγῆρι ἵνα φησὶ
ἐν αὐτῷ ἀνθρώπων φησὶ ὅτι
ἡνιγῆρι ἡνεχεντολῆ.

By this we know that
we love the children of
God, when we love God
and keep His
commandments.

بِهَذَا نَعْرِفُ أَنَّنَا نُحِبُّ أَوْلَادَ اللَّهِ:
إِذَا أَحَبَبْنَا اللَّهَ وَحَفِظْنَا وصَايَاهُ.

Θαί γὰρ τε τῇ ἀγάπῃ ἵνα φησὶ
ἵνα ἡνιγῆρι ἡνεχεντολῆ ὅτι
ἡνεχεντολῆ ἐξ ὧν ἀν.

For this is the love of
God, that we keep His
commandments. And His
commandments are not
burdensome.

فَإِنَّ هَذِهِ هِيَ مَحَبَّةُ اللَّهِ: أَنْ نَحْفَظَ
وصَايَاهُ. وَوصَايَاهُ لَيْسَتْ ثَقِيلَةً.

Χε ὅστις πιστεύει ἐν τῷ Χριστῷ
ἵνα φησὶ ὡς ἐπὶ κόσμος ὅτι
φαί περὶ τῷ ἐπὶ κόσμος
πεννατ πε.

For whatever is born of
God overcomes the world.
And this is the victory that
has overcome the world --
our faith.

لَأنَّ كُلَّ مَنْ وُلِدَ مِنَ اللَّهِ يَغْلِبُ
الْعَالَمَ. وَهَذِهِ هِيَ الْغَلَبَةُ الَّتِي تَغْلِبُ
الْعَالَمَ: إِيمَانُنَا.

Ним Δε πε φηετδρνοττ ἐπικοςμος
ἐβηλ ἐφθεῖναλτ ꝛε Ιησοῦς Πωηρι
ἔφνοττ πε.

Φαι πε φηεταϑι ἐβολ ζιτεν
οὔμωοτ нем οὔсноϑ нем οὔπνευμα
Ιησοῦς Πιχριστος δεν πιμωοτ
ἡμαγατϑ αν αλλα нем ден πιμωοτ
нем ден писноϑ огоз Πιπνευμα πε
ετερμεορε ꝛε Πιπνευμα πε τμεθμνι.

Χε οὔνι ωομт не нηετερμεορε
ден τφε: Φιωт нем Писахи нем
Πιπνευμα εθοταβ огоз пиωомт се
ден отаи.

Χε οὔνι ωομт не нηετερμεορε:
Πιπνευμα нем πιμωοτ нем писноϑ
огоз пиωомт се ден отаи.

Ιсхе тенбi нѣметмеορε нте
нирωмi τμεтмеορε нте Фноуτ
оуниωτ те нгоуò: ꝛε θαι те
τμεтмеορε нте Фноуτ ꝛε
αϑερμεορε δα Перωηρι.

Φθεῖναλτ ἐΠωηρι ἔφνοττ
ὥωοп нδнтϑ нхе τμεтмеορε нте
Фноуτ огоз φηεтенϑнаλτ ἐФноуτ
ан αϑαиϑ нсаμεθноуꝛ ꝛε ἡπεϑнаλτ
ἐτμεтмеορε θηεταϑερμεορε ἡμoс
нхе Фноуτ δα Перωηρι.

Who is he who
overcomes the world, but
he who believes that Jesus
is the Son of God?

This is He who came by
water and blood--Jesus
Christ; not only by water,
but by water and blood.
And it is the Spirit who
bears witness, because the
Spirit is truth.

For there are three that
bear witness in heaven: the
Father, the Word, and the
Holy Spirit; and these three
are one.

And there are three that
bear witness on earth: the
Spirit, the water, and the
blood; and these three
agree as one.

If we receive the
witness of men, the witness
of God is greater; for this is
the witness of God, which
He has testified of His Son.

He who believes in the
Son of God has the witness
in himself; he who does not
believe God has made Him
a liar, because he has not
believed the testimony that
God has given of His Son.

مَنْ هُوَ الَّذِي يَغْلِبُ الْعَالَمَ، إِلَّا
الَّذِي يُؤْمِنُ أَنَّ يَسُوعَ هُوَ ابْنُ
اللَّهِ؟

هَذَا هُوَ الَّذِي أَتَى بِمَاءٍ وَدَمٍ،
يَسُوعُ الْمَسِيحُ. لَا بِالمَاءِ فَقَطْ، بَلْ
بِالمَاءِ وَالدَّمِ. وَالرُّوحُ هُوَ الَّذِي
يَشْهَدُ، لِأَنَّ الرُّوحَ هُوَ الْحَقُّ.

فَإِنَّ الَّذِينَ يَشْهَدُونَ فِي السَّمَاءِ
هُمْ ثَلَاثَةٌ: الآبُ، وَالْكَلِمَةُ،
وَالرُّوحُ الْقُدُسُ. وَهَؤُلَاءِ الثَّلَاثَةُ
هُمْ وَاحِدٌ.

وَالَّذِينَ يَشْهَدُونَ فِي الْأَرْضِ هُمْ
ثَلَاثَةٌ: الرُّوحُ، وَالمَاءُ، وَالدَّمُ.
وَالثَّلَاثَةُ هُمْ فِي الْوَاحِدِ.

إِنْ كُنَّا نَقْبَلُ شَهَادَةَ النَّاسِ فَشَهَادَةُ
اللَّهِ أَكْثَمُ، لِأَنَّ هَذِهِ هِيَ شَهَادَةُ
اللَّهِ الَّتِي قَدْ شَهِدَ بِهَا عَنْ ابْنِهِ.

مَنْ يُؤْمِنُ بِابْنِ اللَّهِ فَعِنْدَهُ الشَّهَادَةُ
فِي نَفْسِهِ. مَنْ لَا يُصَدِّقُ اللَّهَ فَقَدْ
جَعَلَهُ كَاذِبًا، لِأَنَّهُ لَمْ يُؤْمِنْ
بِالشَّهَادَةِ الَّتِي قَدْ شَهِدَ بِهَا اللَّهُ
عَنْ ابْنِهِ.

Οτοϛ θαϊ τε †μετμεερε χε αϥ†
 ναν ὠπιωνδ ἵνεεζ ἵνε Φνοτ†: οτοϛ
 παιωνδ αϥ δεν Πεϥϥηρι.

*Παςνηοτ ὠπεριενρε πικοςμος
 οτδε νηετϥοπ δεν πικοςμος:
 πικοςμος ναςινι νευ τεϥεπιϥηια: φη
 δε ετιρι ὠφοτωϥ ὠΦνοτ† ὥναϥωπι
 ϥα ἐνεε: ἀμην.*

And this is the
 testimony: that God has
 given us eternal life, and
 this life is in His Son.

*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.*

وَهَذِهِ هِيَ الشَّهَادَةُ: أَنَّ اللَّهَ أَعْطَانَا
 حَيَاةً أَبَدِيَّةً، وَهَذِهِ الْحَيَاةُ هِيَ فِي
 ابْنِهِ.

*لا تحبوا العالم ولا الأشياء التي
 فى العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الابد. آمين.*

The Acts الإبركسيس

Πραϥις ἵτε νενιο† ἵναποστολос:
 ἐρε ποτςμοτ εθοταβ ϥωπι νεμαν.
 Ἀμην.

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

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

Πραϥις ιδ: α - ζ

Acts 14: 1 - 7

أعمال 14: 1 - 7

Ἀϥωπι δε δεν Εικονιον κατα
 παρη† ϣω εθορωϥε ἐδοϣν
 ἐ†ϥναϥωτη ἵτε νιλοτδαι οτοϛ
 ἵτοϣαχι ὠπαρη† ϥωστε ἵςεναϥ†
 ἵνε οϣνιϥ† ὠμωϥ ἵτε νιλοτδαι νεμ
 νιΟτεινιν.

Now it happened in
 Iconium that they went
 together to the synagogue of
 the Jews, and so spoke that
 a great multitude both of the
 Jews and of the Greeks
 believed.

وَحَدَّثَ فِي إِيقُونِيَّةٍ أَنَّهُمَا دَخَلَا مَعًا
 إِلَى مَجْمَعِ الْيَهُودِ وَتَكَلَّمَا حَتَّى آمَنَ
 جُمْهُورٌ كَثِيرٌ مِنَ الْيَهُودِ
 وَالْيُونَانِيِّينَ.

Νιλοτδαι δε ἐτατερατωτ ἵζητ
 αϣτωοτνοτ οτοϛ αϣ†ακαϥ ἵνιψϣχη
 ἵτε νιεθνος εοβε νιςνηοτ.

But the unbelieving
 Jews stirred up the Gentiles
 and poisoned their minds
 against the brethren.

وَلَكِنَّ الْيَهُودَ غَيْرَ الْمُؤْمِنِينَ غَرَّوْا
 وَأَفْسَدُوا نَفُوسَ الْأَمَمِ عَلَى
 الْإِخْوَةِ.

Ἀτερ οϣνιϥ† μεν οϣν ἵχρονος
 ὠματ ετοϣωνϥ ὠμωοτ ἐβολ δεν
 Πβοις φηετερμεερε ἐϥρηι ἐχεν ἵςαχι

Therefore, they stayed
 there a long time, speaking
 boldly in The lord, who was
 bearing witness to the word
 of His grace, granting signs

فَأَقَامَا زَمَانًا طَوِيلًا يُجَاهِرَانِ
 بِالرَّبِّ الَّذِي كَانَ يَشْهَدُ لِكَلِمَةِ
 نِعْمَتِهِ وَيُعْطِي أَنْ تُجْرَى آيَاتٌ
 وَعَجَائِبٌ عَلَى أَيْدِيهِمَا.

ἵν τε περὶ αὐτοῦ ἐφ' ἡλάνησιν καὶ
ἐλάνθησιν ἐθορυγῶσι ἐβόλαι εἴτε
νότισιν.

Ἀφωρξ δὲ ἦγε πῶς ἵν τε
ἵπολιν οὐδὲ ἐλάνον μεν καὶ τῶν καὶ
ἐλάνων: ἐλάνων δὲ καὶ τῶν καὶ
ἐλάνων.

Ἐταῦροι δὲ ἦγε καὶ ἐλάνων καὶ
ἐλάνων καὶ ἐλάνων ἐλάνων
οὐδὲ ἐλάνων ἐλάνων ἐλάνων.

Ἐταῦροι ἀφωτ ἐλάνων ἐλάνων
ἵν τε ἐλάνων ἐλάνων καὶ ἐλάνων
καὶ ἐλάνων.

Ἐταῦροι ἐλάνων καὶ ἐλάνων.

*Πῶς δὲ ἵν τε ἐλάνων ἐλάνων
ἐλάνων: ἐλάνων ἐλάνων ἐλάνων:
ἐλάνων ἐλάνων ἐλάνων ἐλάνων:
ἐλάνων.*

and wonders to be done by
their hands.

But the multitude of the
city was divided: part sided
with the Jews, and part with
the apostles.

And when a violent
attempt was made by both
the Gentiles and Jews, with
their rulers, to abuse and
stone them.

They became aware of it
and fled to Lystra and
Derbe, cities of Lycaonia,
and to the surrounding
region.

And they were
preaching the gospel there.

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

فَانْشَقَّ جُمُحُورُ الْمَدِينَةِ فَكَانَ
بَعْضُهُمْ مَعَ الْيَهُودِ وَبَعْضُهُمْ مَعَ
الرُّسُولِينَ.

فَلَمَّا حَصَلَ مِنَ الْأَمَمِ وَالْيَهُودِ مَعَ
رُؤَسَائِهِمْ هُجُومٌ لِيَبْغُوا عَلَيْهِمَا
وَيَرْجُمُوهُمَا.

شَعَرَا بِهِ فَهَرَبَا إِلَى مَدِينَتَيْ
لِيكَأُونِيَّةَ: لِسِتْرَةَ وَدَرْبَةَ وَإِلَى
الْكُورَةِ الْمُحِيطَةِ.

وَكَانَا هُنَاكَ يُبَشِّرَانِ.

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

Synaxarium of the Small Month 2

سنكسار اليوم الثاني من الشهر الصغير

1. The Departure of St. Titus, the Apostle

1. The Departure of St. Titus, the Apostle

On this day, St. Titus, the apostle, departed. This saint
was born in Crete, and he was the nephew of the
governor of the island. He learned the Greek language
and its literature. He was meek, compassionate and
merciful.

When the news of our Lord Jesus Christ spread in all
the land of Palestine and Syria, the governor of Crete
wanted to confirm what he had heard. He sent Titus to

1. نياحة القديس تيطس الرسول

1. نياحة القديس تيطس الرسول
في مثل هذا اليوم تنبأ القديس تيطس
الرسول. ولد هذا القديس في جزيرة كريت
وهو ابن أخت والي هذه الجزيرة. وتعلم
اللغة اليونانية وآدابها. وكان وديعاً شفوفاً
كثير الرحمة.
ولما انتشرت أخبار ربنا يسوع المسيح في
بلاد فلسطين، اهتم والي كريت بتلك الأخبار

Palestine to bring him the truthful account.

When Titus arrived, he saw The Lord Christ, the signs that He performed and heard the eminent teachings of The Lord. He believed in The Lord Christ. The lord chose him among the seventy apostles. After the ascension of our Lord, Titus received the grace of the Holy Spirit along with the disciples. He accompanied St. Paul in his missionary journeys.

Finally, St. Paul consecrated him a bishop for Crete, where he preached its people with The Lord Christ. Many believed at his hands and he built a church there, and ordained for it priests and deacons.

The apostle St. Paul sent him an epistle commanding him in it saying, "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint priests in every city as I commanded you" (Titus 1: 5). Then he wrote for him the qualifications of priests, as he also commanded him to speak the things, which are proper for sound doctrine to the people.

After he had served a faithful ministry and finished his apostolic strife, St. Titus departed in peace.

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

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

فأرسل تيطس إلى فلسطين ليأتيه بالحقيقة. وهناك رأى الرب يسوع والآيات التي يفعلها وسمع التعاليم السامية التي يقولها، فأمن بالسيد المسيح. وبعد ذلك أختاره الرب يسوع ضمن السبعين رسولاً. وبعد الصعود نال نعمة الروح القدس مع التلاميذ. وقد صحب القديس بولس في رحلاته التبشيرية. وأخيراً أقامه القديس بولس أسقفًا على كريت، فبشر أهلها بالسيد المسيح. فأمن كثيرون على يديه وبني فيها كنيسة ورسم فيها قسوساً وشمامسة. وقد أرسل له الرسول بولس رسالة باسمه يوصيه فيها قائلاً: «من أجل هذا تركتك في كريت لكي تكمل ترتيب الأمور الناقصة وتقيم في كل مدينة قسوساً كما أوصيتك» (1 تيطس 1: 5). ثم ذكر له شروط إقامة القسوس، كما أوصاه أن يتكلم بالتعليم الصحيح للشعب. وبعد أن خدم خدمة أمينة، أكمل سيرته الرسولية وتنيح بسلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm

مزمور القداش

From the Psalms of our teacher David the 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: α, ζζ: ις	Psalm 105: 1, 68: 11	مزمور 104: 1، 67: 13
<p>ΟΥΩΝΘ ΕΒΟΛ ὡΠδoιc οΥoυ μoυ† ἐΠεφραν: θιωιϣ ἡνεϣῆβhoνὶ θεν νιεθnoc: Πδoιc εϣε† ἡoυcαχι ἡννεηθιωϣεννοϣι: θεν οΥνιϣ† ἡxομ. ΑΛΛΗΛοτιà.</p>	<p>Oh, give thanks to The Lord! Call upon His name; make known His deeds among the peoples. The Lord gave the word; great was the company of those who proclaimed it. Alleluia.</p>	<p>اعترفوا للرب وادعوا باسمه. نادوا في الأمم بأعماله. الرب يعطي كلمة للمبشرين بقوة عظيمة. 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>Οὐὰναστνωσις ἐβόλ θεν πιδασσελιον εθοταβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ᠙: 1Β - 1ΚΣ</p>	<p>Luke 6: 12 - 23</p>	<p>لوقا 6: 12 - 23</p>
<p>Ασψωπι δε θεν νιεζοοτ ετε υματ αφι εβολ εχεν πιτωοτ εερπροςετχεθε οτοθ ναχοι νωρωις θεν τπροςετχη ντε φνοτ†.</p>	<p>Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.</p>	<p>وَفِي تِلْكَ الْأَيَّامِ خَرَجَ إِلَى الْجَبَلِ لِيُصَلِّيَ. وَقَضَى اللَّيْلَ كُلَّهُ فِي الصَّلَاةِ لِلَّهِ.</p>
<p>Οτοθ ετα πιεζοοτ ψωπι αψωοτ† ενεψμαθης οτοθ αψωπ εβολ νδητοτ υμντ σνατ νηεταε†ρενοτ γε αποστολος.</p>	<p>And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles:</p>	<p>وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ سَمَّاَهُمْ أَيْضاً «رُسُلًا».</p>
<p>Σιμων φηετομμοτ† εροψ γε Πετρος νευ Ανδρεας περσον: Ιακωβος νευ Ιωαννης: Φιλιππος νευ Βαρθολομεος.</p>	<p>Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew;</p>	<p>سِمْعَانَ الَّذِي سَمَّاهُ أَيْضاً بُطْرُسَ وَأَنْدَرَاوَسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا. فِيلِيبُّسَ وَبَرْتُولُΜَاوُسَ.</p>
<p>Νευ Παθεος νευ Θωμας νευ Ιακωβος ντε Αλφεος νευ Σιμων φηετομμοτ† εροψ γε πιρεψχοθ.</p>	<p>Matthew and Thomas; James, the son of Alphaeus, and Simon called the Zealot;</p>	<p>مَتَّى وَثُومَا. يَعْقُوبَ بْنَ حَلْفَايَ وَسِمْعَانَ الَّذِي يُدْعَى الْغَيُورَ.</p>
<p>Νευ Ιουδας ντε Ιακωβος νευ Ιουδας πιςκαριωτης φηεταεψωπι υπροδοτης.</p>	<p>Judas, the son of James, and Judas Iscariot who also became a traitor.</p>	<p>يَهُوذَا بْنَ يَعْقُوبَ وَيَهُوذَا الْإِسْحَرْيُوطِيُّ الَّذِي صَارَ مُسَلِّمًا أَيْضًا.</p>

Οτοζ ἔταξι ἐδῆρι νεμωοῦ ἀφ' ὧ
 ἐρατῇ δὲν οὔμα ἵκοι νεμ οὔμῃ ἵτε
 νεμμάθητις νεμ κεμῃ ἐφοῦ ἵτε
 πιλαοῦ ἐβόλ δὲν Ἰουδαῖα τῆρς νεμ
 ἱεροῦσαλῆμ νεμ ἐβόλ δὲν Ἰπαραλιὰ
 ἵτε Ἰτρος νεμ Ἰσιδων νῆταῖ
 ἐσωτεμ ἐροῦ οτοζ ἵτεταλῶοῦ
 ἐβόλ δὲν νοῦωωνι.

Οτοζ νῆναῖτ' ἐμκο ὕμωοῦ ἵτε
 νῆπνεῦμα ἵκαθαρτον ναῖερφαδῆρι
 ἐρωοῦ.

Οτοζ ναρε πιμῃ τῆρς κωῖ ἵσα
 βῖ νεμὰ: χε οὔνι νασνηοῦ ἐβόλ ὕμοῦ
 ἵτε οὔχομ οτοζ νασταλῶο ὕμωοῦ
 τῆροῦ πε.

Οτοζ ἵθοῦ ἔταξι νῆνεβαλ
 ἐῖπωι οὔβε νεμμάθητις πεχαῖ νωοῦ
 χε ὠοῖνὰτεν ὅννοῦ νῆζηκι χε ὅωτεν
 τε ἵμετοῦρο ἵτε Φνοῖ.

Ὡοῖνὰτεν ὅννοῦ νῆεζοκερ χε
 ἵνοῦ τετεννασι: ὠοῖνὰτεν ὅννοῦ
 νῆετριμ ἵνοῦ χε τετεννασῶβι.

Ὡοῖνὰτεν ὅννοῦ ἐῖωπ
 ἵτοῦμεστε ὅννοῦ ἵτε νῆρωι οτοζ
 ἵτοῦοῖτε ὅννοῦ ἐβόλ οτοζ ἵτοῦῶ
 ὅννοῦ οτοζ ἵτοῦβι πετενραν ἐβόλ

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,

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

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

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

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

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

وَنَزَلَ مَعَهُمُ 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.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفَى الْجَمِيعُ.

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

طُوبَاكُمْ أَيُّهَا الْجَائِعُ الْآنَ لِأَنَّكُمْ تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا أَفْرَزُوكُمْ وَغَيَّرُوكُمْ وَأَخْرَجُوا أَسْمَكُمْ كَثِيرِينَ مِنْ أَجْلِ ابْنِ الْإِنْسَانِ.

ἠφρητ̐ ἡοῦπετρωοῦ εἶβε Πωρηι
ἠΦρωι.

Ραυι ζεν πιεζοοῦ ἐτε ἠματ̐ οτοζ
θεληλ: θηππε ταρ πετενβεχε οῦνιωτ̐
πε ἡερηι ζεν τ̐φε: ναι ταρ οη ἐνατ̐ρι
ἠμωοῦ ἡνιπροφητης ἡχε νοτιοτ̐.

*Πῶοῦ φα Πεννοῦτ̐ πε: γα ἐνεζ
ἡτε νι ἐνεζ: ἄμην.*

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.

إِفْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.
لَأنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ
بِالْأَنْبِيَاءِ.

والمجد لله دائماً.

Katameros Readings for the 3rd Day of the Small Month

قطمارس قراءات اليوم الثالث من الشهر الصغير المبارك

Κοιμητ ψουτ ν̄εχοοτ ὠπιὰβοτ ὠπικοῦχι ν̄ὰβοτ

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΄: ζ, η	Psalm 34: 7, 8	المزمور 33: 7, 8
<p>Παγγελος ὠπῶοις θικωτ ὠπκωτ ἵνοτον νιβεν ετερβοτ θατεφρη οτοθ ἑῃναναζμοτ: χευτπι οτοθ ἀνατ χε οτβελχε πε πῶοις: ὠοτνιατφ ὠπιρωμ ετερβελπις ἐροφ. Ἀλληλουιὰ.</p>	<p>The angel of The Lord encamps all around those who fear Him, and delivers them. Oh, taste and see that The Lord is good: blessed is the man who trusts in Him. Alleluia.</p>	<p>يعسكر ملاك الرب حول كل خائفه وينجيهم. ذوقوا وانظروا ما أطيب الرب. طوبى للإنسان المتكل عليه. 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.

Οὐὰνασνωσις ἐβολ θεν πιεγασσελιον εθοταβ κατὰ Πατῶον Δσιοτ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Πατῶον ιϛ': κΔ - κΗ	Matthew 16: 24 - 28	متى 16: 24 - 28
<p>Ποτε πεχε Ιησοῦς ἡνεφμαθητς: χε φηεοτωψ ἐμοψι ἡσωι μαρεφχολφ</p>	<p>Then Jesus said to His disciples, "If anyone desires to come after Me, let him</p>	<p>حينئذ قال يسوع لتلاميذه: إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكَرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>

<p>ἐβόλ: οτοϑ μαρεϋῶλι ἠπεϋϑτατροϑ ἠτεϋμοϋι ἠνωι.</p> <p>Φη γαρ εθοτωϋ ἐνοθευ ἠτεϋψυχῆ ἐϋετακοϑ: φη δε εθνατακο ἠτεϋψυχῆ εθβητ ἐϋεχευϑ.</p> <p>Οτ γαρ ἐτε πιρωμι ναχευζηνοτ ἠμοϋ αϋϋαηχευζηνοτ ἠπικοϑμοϑ τηρϋ τεϋψυχῆ δε ἠτεϋτῶσι ἠμοϑ: ἠμον οτ πετε πιρωμι νατηιϋ ἠτϋεβιῶ ἠτεϋψυχῆ.</p> <p>Πωρηι γαρ ἠφρωμι ἐϋνηνοτ ζεν πῶνοτ ἠτε Πεϋωτ νευ νεϋλσσελοϑ: οτοϑ τοτε ϋνατ ἠπιοται πιοται κατα νεϋεβηνοτι.</p> <p>Δυηη τχω ἠμοϑ νωτεν χε οτοη ζανοτοη ζεν ηηετοζι ἐρατοτ ἠπαυα ἠςεναχευτπι ἠφμοτ αν ψατοτνατ ἐΠωρηι ἠφρωμι ἐϋνηνοτ ζεν τεϋμετοτρο.</p> <p><i>Πῶνοτ φα Πεννοττ πε ψα ἐνεζ ἠτε ηι ἐνεζ: δυηη.</i></p>	<p>deny himself, and take up his cross, and follow Me.</p> <p>For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.</p> <p>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?</p> <p>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.</p> <p>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.”</p> <p><i>Glory be to God forever.</i></p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكْ نَفْسَهُ مِنْ أَجْلِي يَجِدُهَا.</p> <p>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟</p> <p>فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَجِيْنِدِ يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.</p> <p>الْحَقُّ أَقُولُ لَكُمْ إِنَّ مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.</p> <p><i>والمجد لله دائماً.</i></p>
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Ψωρη

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοϑ τω Δανιδ ϣ̅ϣ̅: η̅

Psalm 97: 7, 8

المزمور 96: 8، 9

<p>Οὔπω τῆς νύκτας ἐλθὼς τῆς πόλεως·</p> <p>ἀκούετε ἡμεῖς Σιών ὅτι ὁ ἀκούων·</p> <p>ἐν ᾧ οὐκ ἔστιν ἐπὶ πάντων τῶν ἐλθόντων·</p> <p>ἀκούετε ἡμεῖς ἐξ ὅτι ἐν ᾧ οὐκ ἔστιν ἐπὶ πάντων τῶν ἐλθόντων.</p> <p>Ἀλληλουϊά.</p>	<p>Worship Him all you angels. Zion hears and is glad, for You, Lord, are most high above all the earth; You are exalted far above all gods. Alleluia.</p>	<p>اسجدوا لله يا جميع ملائكته.</p> <p>سمعت صهيون ففرحت، لأنك أنت هو الرب العالي على كل الأرض، ارتفعت جداً فوق جميع الآلهة.</p> <p>هللويليا.</p>
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Matins Gospel

إنجيل باكر

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

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

<p>Οὐκ ἀνέγνωσεν ἐβόλῃ θέν</p> <p>πνεύματος ἁγίου κατὰ Πατῆρα</p> <p>ἀπὸ τοῦ</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>Πατῆρα ἡμῶν· ἰ - κ</p>	<p>Matthew 18: 10 - 20</p>	<p>متي 18: 10 - 20</p>
<p>Ἀνατὸς οὐκ ὑπερεκκαταφρονεῖ</p> <p>ἑνὸς τῶν ἁγίων· ἵνα τὰ ἁγία</p> <p>ἡμεῖς καὶ οὐκ ἀνέγνωσεν ἐβόλῃ θέν</p> <p>ἡμεῖς καὶ οὐκ ἀνέγνωσεν ἐβόλῃ θέν</p> <p>ἡμεῖς καὶ οὐκ ἀνέγνωσεν ἐβόλῃ θέν</p> <p>ἡμεῖς καὶ οὐκ ἀνέγνωσεν ἐβόλῃ θέν</p>	<p>Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.</p> <p>For the Son of Man has come to save that which was lost.</p> <p>What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?</p>	<p>أَنْظُرُوا لَا تَحْتَقِرُوا أَحَدًا هَؤُلَاءِ الصَّغَارِ، لِأَنِّي أَقُولُ لَكُمْ إِنَّ مَلَائِكَتَهُمْ فِي السَّمَاوَاتِ كُلِّ حِينٍ يَنْظُرُونَ وَجْهَ أَبِي الَّذِي فِي السَّمَاوَاتِ.</p> <p>لَأنَّ ابْنَ الْإِنْسَانِ قَدْ جَاءَ لِكَيْ يَخْلِصَ مَا قَدْ هَلَكَ.</p> <p>مَاذَا تَظُنُّونَ؟ إِنْ كَانَ لِلْإِنْسَانِ مِئَةٌ خِرُوفٍ وَضَلَّ وَاحِدٌ مِنْهَا أَفَلَا يَتْرُكُ الْتِسْعَةَ وَالتَّسْعِينَ عَلَى الْجِبَالِ وَيَذْهَبُ يَطْلُبُ الضَّالَّ؟</p>

ἵνα τεύχῃς ἵνα τεύχῃς ἵνα
φύγῃς.

Ὅτις ἀκούσῃς ἐρεχθῇς
ἀλλὴν τῷ ἡμῶς πῶς πῶς
ἐξῆς ἐξῆς ἀλλὰ ἐξῆς πῶς
ψῆς ἐτε ἵνα πῶς.

Παῖρ τῷ φῶς ἡμῶς ἀν πε
ἐτε ἡμῶς ἵνα ἵνα ἵνα
ἡμῶς τῷ.

Ὅτις ἀκούσῃς πῶς ἐρεχθῇς
ἐρεχθῇς ἡμῶς ὅτις πῶς
ἡμῶς ἡμῶς τῷ: ὅτις ἀκούσῃς
ἀκούσῃς ἡμῶς ἐρεχθῇς
ἡμῶς.

Ὅτις ἀκούσῃς πῶς ἡμῶς
ἡμῶς ἡμῶς πῶς ἡμῶς
ἡμῶς πῶς ἡμῶς πῶς ἡμῶς
ἡμῶς πῶς ἡμῶς πῶς ἡμῶς.

Ὅτις ἀκούσῃς πῶς ἡμῶς
ἡμῶς ἡμῶς πῶς ἡμῶς
ἀκούσῃς πῶς ἡμῶς
ἐρεχθῇς ἡμῶς πῶς ἡμῶς
ἡμῶς πῶς ἡμῶς πῶς ἡμῶς.

Ἀλλὴν τῷ ἡμῶς πῶς
ἡμῶς πῶς ἡμῶς πῶς ἡμῶς
ἐρεχθῇς πῶς ἡμῶς πῶς ἡμῶς.

And if he should find it,
assuredly, I say to you, he
rejoices more over that
sheep than over the ninety-
nine that did not go astray.

Even so it is not the will
of your Father who is in
heaven that one of these
little ones should perish.

Moreover, if your
brother sins against you, go
and tell him his fault
between you and him alone.
If he hears you, you have
gained your brother.

But if he will not hear,
take with you one or two
more, that 'by the mouth of
two or three witnesses
every word may be
established.'

And if he refuses to
hear them, tell it to the
church. But if he refuses
even to hear the church, let
him be to you like a heathen
and a tax collector.

Assuredly, I say to you,
whatever you bind on earth
will be bound in heaven,
and whatever you loose on
earth will be loosed in
heaven.

وَإِنْ أَتَفَقَّ أَنْ يَجِدَهُ، فَالْحَقُّ أَقُولُ
لَكُمْ إِنَّهُ يَفْرَحُ بِهِ أَكْثَرَ مِنَ التِّسْعَةِ
وَالْتِسْعِينَ الَّتِي لَمْ تَضَلَّ.

هَكَذَا لَيْسَتْ مَشِيئَةُ أَبِيكُمْ
الَّذِي فِي السَّمَاوَاتِ أَنْ يَهْلِكَ أَحَدُ
هَؤُلَاءِ الصِّغَارِ.

وَإِنْ أَخْطَأَ إِلَيْكَ أَخُوكَ فَاذْهَبْ
وَعَاتِبْهُ بَيْنَكَ وَبَيْنَهُ وَحْدَكُمَا. إِنْ
سَمِعَ مِنْكَ فَقَدْ رَبَحْتَ أَخَاكَ.

وَإِنْ لَمْ يَسْمَعْ فَخُذْ مَعَكَ أَيْضاً
وَاحِداً أَوْ اثْنَيْنِ لِكَيْ تَقُومَ كُلُّ كَلِمَةٍ
عَلَى فَمِ شَاهِدَيْنِ أَوْ ثَلَاثَةٍ.

وَإِنْ لَمْ يَسْمَعْ مِنْهُمْ فَقُلْ لِلْكَنِيسَةِ.
وَإِنْ لَمْ يَسْمَعْ مِنَ الْكَنِيسَةِ فَلْيَكُنْ
عِنْدَكَ كَالْوَتْنِيِّ وَالْعَشَّارِ.

أَلْحَقُّ أَقُولُ لَكُمْ: كُلُّ مَا تَرَبِّطُونَهُ
عَلَى الْأَرْضِ يَكُونُ مَرَبُوطاً فِي
السَّمَاءِ وَكُلُّ مَا تَحْلُوتُهُ عَلَى
الْأَرْضِ يَكُونُ مَحْلُوطاً فِي السَّمَاءِ.

ΝΗΕΤΕΤΕΝΝΑΒΟΛΟΥ ΕΒΟΛ ΖΙΧΕΝ ΠΙΚΑΖΙ
ΕΤΕΨΩΠΙ ΕΤΒΗΛ ΔΕΝ ΝΙΦΗΟΥΤΙ.

Παλιν τῷ ὅμοιῳ ὡς
ἐψωπ ἀρεῶν ἑαυτὸν ὅτι
ζιχεν πικαζι εἴθε ὡς
ἐτοῦ ἀρετῆς ὁμοῦ ἐς
ὅτι Παῖς ἐστὶν Νιφηοῦ.

Πῶς γὰρ ἐστὶν ὅτι ἰε
ἐρστὰς ἐστὶν ὁμοῦ
ὡς Παῖς τῇ
ὡς ἐστὶν τοῦ.

*Πῶς φα Πεννοῦ περὶ ἐν
ὅτι Νι ἐν ἐν: ἀμην.*

Again I say to you that
if two of you agree on earth
concerning anything that
they ask, it will be done for
them by My Father in
heaven.

For where two or three
are gathered together in My
name, I am there in the
midst of them.

*Glory be to God
forever.*

وَأَقُولُ لَكُمْ أَيْضًا: إِنْ اتَّفَقَ اِثْنَانِ
مِنْكُمْ عَلَى الْأَرْضِ فِي شَيْءٍ
يَطْلُبَانِهِ فَإِنَّهُ يَكُونُ لَهُمَا مِنْ قِبَلِ
أَبِي الَّذِي فِي السَّمَاوَاتِ.

لَأَنَّهُ حَيْثُمَا اجْتَمَعَ اِثْنَانِ أَوْ ثَلَاثَةٌ
بِاسْمِي فَهُنَاكَ أَكُونُ فِي وَسْطِهِمْ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἡτὲ πενκάθ Παῦλος Πιὰποστολος

Παῦλος δούλος τοῦ Πενδοῦς Ἰησοῦς
Χριστοῦ: πιαποστολος ἐθαδεῖ:
φηεταῦτα ἐπιζητῶν ὅτι
Φνοῦ.

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

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

Ἑβραῖος Β: ε - ιη

Hebrews 2: 5 - 18

العبرانيين 2: 5 - 18

Πεταφὸρ ἐκοιμῆται γὰρ ἂν
ὅτι ἡτὲς ἐστὶν ὁ θεὸς ὅτι
ἐτενάζει εἴθε.

For He has not put the
world to come, of which we
speak, in subjection to
angels.

فَأَنَّهُ لَمَّا بَدَأَ لَمْ يَخْضِعْ «الْعَالَمَ»
الْعَتِيدَ الَّذِي نَتَكَلَّمُ عَنْهُ.

Αφερμεθρε ταρ ναν νζε οται
 νουμα εφχω υμος γε νιμ πε φρωμι
 γε ακερ πεφμενι ιε Πωηρι υΦρωμι γε
 ακχευ πεφωιμι.

Ακθεβιοφ νουκοτχι εβοτε
 νιαττελος: πωου νεμ πταιο ακηιτοφ
 νουχλου εχωφ: οτοθ ακταβοφ ερατφ
 εχεν νιθβηοτι ντε νεκχιχ.

Ακθερε ενχαι νιβεν βνεχωφ
 сапецнт ннеφβалагч: етаφθερε ενχαι
 ταρ νιβεν βνεχωφ ναφ ιε υπεφχα
 ελι νουεφεν βνεχωφ ναφ: †νωφ δε
 υπατενναφ εενχαι νιβεν εαφβνεχωφ
 ναφ.

Φη δε εταφθεβιοφ νουκοτχι
 εβοτε νιαττελος τεφνναφ ελχοφс εθβε
 πιμκαθ ντε φμοφ εαφερ πωου νεμ
 πταιο νουχλου εχωφ εοπωс δεν
 πιεμοφ ντε Φνωφ† ντεφχεμ†πι
 υφμοφ εχεν οτον νιβεν.

Насυπεφα ταρ ναφ πε φηετα νχαι
 νιβεν φωπι εθβηтφ οτοθ ετα εωβ
 νιβεν φωπι εβολ ειτοτφ εαφιμι
 νουμηφ νωηρι εβονη εοφωφ νζε
 παρχηсος ντε ποηνοεμ εορεφχωк
 εβολ ειτεν εανυκαε.

But one testified in a certain place, saying: "What is man that You are mindful of him, or the Son of Man that You take care of him?"

You have made him a little lower than the angels; You have crowned Him with glory and honor, and set Him over the works of Your hands.

You have put all things in subjection under his feet." For in that, He put all in subjection under Him, He left nothing that is not put under Him. But now we do not yet see all things put under Him.

But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

لَكِنْ شَهِدَ وَاحِدٌ فِي مَوْضِعٍ قَائِلًا:
 «مَا هُوَ الْإِنْسَانُ حَتَّى تَذْكُرَهُ، أَوْ
 ابْنُ الْإِنْسَانِ حَتَّى تَفْتَقِدَهُ؟»

وَضَعْتَهُ قَلِيلًا عَنِ الْمَلَائِكَةِ. بِمَجْدٍ
 وَكِرَامَةٍ كَلَّلْتَهُ، وَأَقَمْتَهُ عَلَى أَعْمَالِ
 يَدَيْكَ.

أَخَضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ. لِأَنَّهُ إِذْ أَخْضَعَ الْكُلَّ لَهُ، لَمْ يَبْرُكْ
 شَيْئًا غَيْرَ خَاضِعٍ لَهُ. عَلَى أَنَّنَا الْآنَ
 لَسْنَا نَرَى الْكُلَّ بَعْدُ مُخْضَعًا لَهُ.

وَلَكِنَّ الَّذِي وُضِعَ قَلِيلًا عَنِ
 الْمَلَائِكَةِ، يَسُوعُ، نَرَاهُ مُكَلَّلًا
 بِالْمَجْدِ وَالْكَرَامَةِ، مِنْ أَجْلِ أَلَمِ
 الْمَوْتِ، لِكَيْ يَذُوقَ بِنِعْمَةِ اللَّهِ
 الْمَوْتَ لِأَجْلِ كُلِّ وَاحِدٍ.

لِأَنَّهُ لَاقَى بِذَلِكَ الَّذِي مِنْ أَجْلِهِ الْكُلُّ
 وَبِهِ الْكُلُّ، وَهُوَ آتٍ بِأَنْبَاءٍ كَثِيرِينَ
 إِلَى الْمَجْدِ أَنْ يُكَمِّلَ رَنِيسَ
 خَلَاصِهِمْ بِالْأَلَمِ.

Φη γαρ εττογβο νεμ
νηετογτογβο υμωον εβολ δεν οται
τηρογ νε: εθε φαι εγωπι υμοο αν
εγμοντ ερωον γε νασνηογ.

Εγγω υμοο γε τναγε Πεκραν
νηασνηογ: δεν εμητ ητεκκλησια
τναεμογ εροκ.

Οτοε εγω υμοο οη γε ειεγωπι
ερεεθνη χη ερογ: οτοε παλιν εγω
υμοο οη γε εηππε ανοκ νεμ
νιαλωνε ετα Φνογτ τητογ νηι.

Επιδη οτη ανιαλωνε ερωφηρ
νηνογ ει σαρχ οτοε ηθογ εωγ
αφερωφηρ εηαι υπαιρητ εηνα εβολ
εητεη πεγμογ ητεγκωργ υφηετα
παμαει υφομογ χη ητογ ετε
πιδιαβολοο πε.

Οτοε ητεγταλβε ηαι νηετε δεν
τεοτ ητε φομογ ναγρογνηογτ δεν
ογμετβωκ υπογχογ τηργ ηωνε.

Πεταγρητογτ γαρ εθαναστελοο ει
ογμα αλλα ηεροχ ηαβρααμ πε
εταγρητογτ ερογ.

Εθε φαι σεμπωα ητεγνι
νηεγσνηογ δεν εωβ νιβεν εηνα
ητεγγωπι εγοι ηηαητ οτοε
ηαρχηερεγς εγηνεοτ εα Φνογτ

For both He who
sanctifies and those who are
being sanctified are all of
one, for which reason He is
not ashamed to call them
brethren,

saying: "I will declare
Your name to My brethren;
In the midst of the assembly
I will sing praise to You."

And again: "I will put
My trust in Him." And
again: "Here am I and the
children whom God has
given Me."

In as much then as the
children, have partaken of
flesh and blood, He Himself
likewise shared in the same,
that through death, He
might destroy him who had
the power of death, that is,
the devil,

and release those who
through fear of death were
all their lifetime subject to
bondage.

For indeed He does not
give aid to angels, but He
does give aid to the seed of
Abraham.

Therefore, in all things
He had to be made like His
brethren, that He might be a
merciful and faithful High
Priest in things pertaining to
God, to make propitiation
for the sins of the people.

لَاَنَّ الْمُقَدَّسَ وَالْمُقَدَّسِينَ جَمِيعَهُمْ
مِنْ وَاحِدٍ، فَلِهَذَا السَّبَبِ لَا يَسْتَحْيِ
أَنْ يَدْعُوهُمْ إِخْوَةً.

قَائِلًا: «أَخْبِرُ بِاسْمِكَ إِخْوَتِي، وَفِي
وَسْطِ الْكَنِيسَةِ أُسَبِّحُكَ».

وَأَيْضًا: «أَنَا أَكُونُ مُتَوَكِّلًا عَلَيْهِ».
وَأَيْضًا: «هَا أَنَا وَالْأَوْلَادُ الَّذِينَ
أَعْطَانِيهِمُ اللَّهُ».

فَإِذْ قَدْ تَشَارَكَ الْوِلَادُ فِي اللَّحْمِ
وَالْدَمِ اشْتَرَكَ هُوَ أَيْضًا كَذَلِكَ
فِيهِمَا، لِكَيْ يُبِيدَ بِالْمَوْتِ ذَاكَ الَّذِي
لَهُ سُلْطَانُ الْمَوْتِ، أَيِ إِبْلِيسَ.

وَيُعْتِقَ أَوْلِيَاكَ الَّذِينَ خَوْفًا مِنَ
الْمَوْتِ كَانُوا جَمِيعًا كُلَّ حَيَاتِهِمْ
تَحْتَ الْعُبُودِيَّةِ.

لَآئِهٖ حَقًّا لَيْسَ يُمَسِّكُ الْمَلَائِكَةَ، بَلْ
يُمَسِّكُ نَسْلَ إِبْرَاهِيمَ.

مِنْ ثَمَّ كَانَ يَنْبَغِي أَنْ يُشَبِّهَ إِخْوَتَهُ
فِي كُلِّ شَيْءٍ، لِكَيْ يَكُونَ رَحِيمًا،
وَرَبِّيسَ كَهَنَةٍ أَمِينًا فِي مَا لِلَّهِ حَتَّى
يُكَفِّرَ خَطَايَا الشَّعْبِ.

εἰσερχώ ἐβόλ ἡνινοβὶ ἡτε πῖλαος.

Περὶ γὰρ ὅτι φητέαυδῖκατῶ
ἡδῆτῃ οὐτοῦ ἐτατέρπιραζιν ἡμοῦ
οὐτοῦ ὡχου ἡμοῦ ἐερβοῦθῃν
ἐν ἡτέρπιραζιν ἡμῶν.

*Πρὸς τὰς νευωτέν νευ
τῆς ῥῆνῃς ἐγχοπ: χε ἀμην ἐσεῶπι.*

For in that He Himself
has suffered, being tempted,
He is able to aid those who
are tempted.

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

لأنه في ما هو قد تألم مجرباً يقدر
أن يعين المجربين.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ ὅτι πε πῖρογῖ
ἡἐπιστολῇ ἡτε πενιῶτ Πέτρος.
Ἀμην. Παμενρα†.

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

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

ἁ Πέτρος ἁ: 3 - 12

1 Peter 1: 3 - 12

1 بطرس 1: 3 - 12

Ἐμαρῶτ ἡχε Φνοῦτ οὐτοῦ
Φιωτ ἡΠενδοῖς ἡχοῦς Πιχριστός:
φηέτε κατὰ πᾶσαι ἡτε περῖναι
ἀρχῶν ἐδοῦν ἐοῦτελπις ἡωνδ: ἐβόλ
ῶτεν πτωῖν ἡἡχοῦς Πιχριστός ἐβόλ
ὅτι νηεῶμῶντ.

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

مبارك الله أبو ربنا يسوع
المسيح، الذي حسب رحمته
الكثيرة ولدنا ثانية لرجاء حي،
بقيامه يسوع المسيح من
الموت.

Ἐδοῦν ἐοῦτεκληρονομίᾳ ἡαττακο
οὐτοῦ ἡατῶδεμ οὐτοῦ ἡατλωμ:
ἐτᾶρεζ ἐρος νωτέν ὅτι νιφῆνι.

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

لميراث لا يفنى ولا يتدنس ولا
يضمحل، محفوظ في السموات
لأجلكم.

ἡα ἡἡετοῦναρῶς ἐρωῶν ὅτι
οὔχου ἡτε Φνοῦτ: ἐβόλ ῶτεν
φῆναζ† ἐοῦται: ἐγσεβτωτ ἐγναδῶρπ
ἐβόλ ὅτι πῖχοῦ ἡδᾶε.

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

أنتم الذين بقوة الله محروسون،
بإيمان، لخلاص مستعد أن يعلن
في الزمان الأخير.

ΦΗΕΤΕ ΤΕΝΝΑΘΕΛΗΛ ΝΔΗΤΥ
 ΝΟΥΚΟΥΖΙ ΤΝΟΥ: ΙΣΧΕ ΣΥΕ
 ΝΤΕΤΕΝΒΙΕΜΚΑΖ ΝΖΗΤ ΝΔΡΗΙ ΔΕΝ
 ΖΑΝΠΙΡΑΣΜΟΣ ΝΟΥΜΗΥ ΝΡΗΤ.

ΣΙΝΑ ΘΜΕΤΣΩΤΠ ΝΤΕ ΠΕΤΕΝΝΑΖΤ
 ΝΤΕΣΥΩΠΙ ΕΣΤΑΙΝΟΥΤ ΕΖΟΤΕ ΠΙΝΟΥΒ
 ΦΗΘΕΝΑΤΑΚΟ: ΕΥΕΡΔΟΚΙΜΑΖΙΝ ΜΜΟΥ
 ΕΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ: ΝΤΟΥΧΕΜ ΘΗΝΟΥ
 ΔΕΝ ΟΥΨΟΥΨΟΥ ΝΕΜ ΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ:
 ΔΕΝ ΠΙΔΩΡΠ ΕΒΟΛ ΝΤΕ ΙΗΣΟΥΣ
 ΠΙΧΡΙΣΤΟΣ.

ΦΗΕΤΕ ΤΕΝΣΩΟΥΝ ΜΜΟΥ ΑΝ
 ΤΕΤΕΝΕΡΑΣΑΠΑΝ ΜΜΟΥ: ΦΑΙ ΤΝΟΥ ΕΤΕ
 ΤΕΝΝΑΥ ΕΡΟΥ ΑΝ ΤΕΤΕΝΝΑΖΤ ΔΕ ΕΡΟΥ:
 ΘΕΛΗΛ ΔΕΝ ΟΥΡΑΥΙ ΝΑΤΨΟΑΧΙ ΜΜΟΥ
 ΟΥΟΖ ΕΑΥΒΙΩΟΥ.

ΕΡΕΤΕΝΒΙ ΜΠΧΩΚ ΝΤΕ ΠΕΤΕΝΝΑΖΤ
 ΦΝΟΥΕΜ ΝΤΕ ΝΕΤΕΝΨΥΧΗ.

ΕΘΒΕ ΦΑΙ ΝΟΥΕΜ ΣΑΡ ΑΥΚΩΤ ΝΧΕ
 ΝΙΠΡΟΦΗΤΗΣ: ΟΥΟΖ ΑΥΔΟΤΔΕΤ
 ΝΗΕΤΑΥΕΡΠΡΟΦΗΤΕΥΙΝ ΔΑ ΠΙΕΜΟΤ
 ΕΤΑΥΨΩΠΙ ΔΕΝ ΘΗΝΟΥ.

ΕΥΔΟΤΔΕΤ ΝΣΑ ΠΙΣΗΟΥ ΕΤΕ
 ΠΙΠΝΕΥΜΑ ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΣΑΧΙ ΝΔΗΤΟΥ
 ΕΑΥΕΡΨΩΡΠ ΝΕΡΜΕΘΡΕ ΔΑ ΝΙΕΜΚΑΖ
 ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΝΕΜ ΝΙΩΟΥ ΕΘΗΝΟΥ
 ΜΕΝΕΝΣΑ ΝΑΙ.

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

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

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

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

Of this salvation, the
 prophets have inquired and
 searched carefully, who
 prophesied of the grace that
 would come to you,

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

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنتُمْ الْآنَ،
 إِنْ كَانَ يَجِبُ، تَحْزَنُونَ يَسِيرًا
 بِتَجَارِبِ مُتَتَوَعَةٍ.

لَكِي تَكُونَ تَزَكِيَةً إِيْمَانِكُمْ، وَهِيَ
 أَثْمَنُ مِنَ الذَّهَبِ الْفَانِي، مَعَ أَنَّهُ
 يُمْتَحَنُ بِالنَّارِ، تَوْجَدُ 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
 النُّفُوسِ.

الْخَلَاصَ الَّذِي فَتَشَّ وَبَحَثَ عَنْهُ
 أَنْبِيَاءُ، الَّذِينَ تَنَبَّأُوا عَنِ النِّعْمَةِ
 الَّتِي لَأَجْلِكُمْ.

بَاحِثِينَ أَيُّ وَقْتٍ أَوْ مَا الْوَقْتُ الَّذِي
 كَانَ يَدُلُّ عَلَيْهِ رُوحُ الْمَسِيحِ الَّذِي
 فِيهِمْ، إِذْ سَبَقَ فَشْهَدَ بِالْآلَامِ الَّتِي
 لِلْمَسِيحِ وَالْأَمْجَادِ الَّتِي بَعْدَهَا.

Πηὲταῖωρπ νωοῦ ἐβοῶλ χε ναῖτῖρι
 ὡμοοο νωοῦ ἀν: ναῖερδιακονιν Δε
 ὡμοοο νωοῦ τεν: ναι ἴνω
 ἐταῖταῖωοτεν ἐρωοῦ ἐβοῶλ χιτοτοῦ
 ἡνῆταῖωοεννοῦνι νωοῦ τεν Δεν
 οῦπνεῦμα εφοῖαβ ἐταῖτοτορπ ἐβοῶλ
 Δεν ἴφε: νῆτε οῦον θαῖαῖτελοο
 ἐρεπιθῶνιν ἐναῖ ἐρωοῦ.

Παῖσῆνοῦ ὑπερμενερε πικοομοο
οῦΔε νῆετωοπ Δεν πικοομοο:
πικοομοο νασινι νεμ τερεπιθῶνια: φῆ
Δε εῖτῖρι ὑφοτωῶ ὑφῆνοῦ ἡναῶωπι
ῶα ἐνεε: ἀμην.

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

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

الَّذِينَ أَعْلِنَ لَهُمْ أَنَّهُمْ لَيْسَ
 لَأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ
 بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ
 الْآنَ بِوَاسِطَةِ الَّذِينَ بَشَّرُوكُمْ فِي
 الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنَ
 السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ
 تَنْظُرَ عَلَيْهَا.

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

The Acts الإبركسيس

Πραξις ἡ τε νενιοῖ ἡ ἀποστολοο:
 ἐρε ποῖοοῦ εφοῖαβ ῶωπι νεμην.
 Δμην.

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

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

Πραξις ι: κα - λϛ

Acts 10: 21 - 33

أعمال 10: 21 - 33

Εταῖ Δε ἐπεσῆτ ἡχε Πέτροο ῶα
 νιρωοι πεχαῖ χε χῆππε ἀνοκ πε
 ἐτετενκωῖ ἡωῖ: πιζωβ οῦ πε
 ἐταρετενι εοβῆτῖ.

Then Peter went down to the men who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?"

فَنَزَلَ بِطَرُسُ إِلَى الرَّجَالِ الَّذِينَ
 أَرْسَلَهُمْ إِلَيْهِ كَرْنِيلْيُوسُ وَقَالَ:
 «هَا أَنَا الَّذِي تَطْلُبُونَهُ. مَا هُوَ
 السَّبَبُ الَّذِي حَضَرْتُمْ لِأَجْلِهِ؟»

Πῶοῦ Δε πεχωοῦ χε Κορνηλιοο
 πιεκατονηταρχοο οῦρωοι πε ἡμην
 οῦοε εφερβοῖ θαῖτεν ὑφῆνοῦ

And they said, "Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was

فَقَالُوا: «إِنَّ كَرْنِيلْيُوسَ قَائِدَ مِةٍ
 رَجُلًا بَارًا وَخَائِفَ اللَّهِ وَمَشْهُودًا لَهُ
 مِنْ كُلِّ أُمَّةٍ الْيَهُودِ أَوْجِي إِلَيْهِ
 بِمَلَائِكَةِ مَقَدَّسٍ أَنْ يَسْتَدْعِيَكَ إِلَى
 بَيْتِهِ وَيَسْمَعَ مِنْكَ كَلَامًا».

ετερμειρε θαροϋ ἵκε πῶλοϋ τηρε
ἵτε ἡλιοῦδαι αἰταμοϋ ἐβολ χιτεν
ονατσελοϋ εφοναβ εονωρη ἵκωκ εἰ
ἐδοῦν ἐπερηι ἐσωτεμ ἐβανασα
ἵτοτκ.

Διμουνητ ἐρωον ἐδοῦν αἰωπορη
ἐροϋ: περηρατ Δε αἰτωνϋ αἰ ἐβολ
νεμωον οτοϋ αἰ ἐβολ νεμαϋ ἵκε
εανκεσνηον ἐβολ εεν Ιοπη.

Περηρατ Δε αἰ ἐδοῦν ἐΚεσαρια:
Κορηηλιοϋ Δε ναρσομ ἐβολ εαχων
ἐταμουνητ Δε ἐνερεντσηνε νεμ
νερεφρη ἵανασκεον.

Διωωπη Δε ἐταἰ ἐδοῦν ἵκε
Πετροϋ αἰματ ἐροϋ ἵκε Κορηηλιοϋ
αἰρετϋ ἐπερητ θαρτοῦ ἵνερεβαναρ
αἰονωτ.

Πετροϋ Δε αἰτορηνοϋ ερεω ἵμοϋ
κε τωνη: ἀνοκ εαρ εω ἀνοκ οτρωμ
ἵπερητ.

Οτοϋ αἰρε ἐδοῦν ερεαα νεμαϋ:
οτοϋ αἰρημ ἵονημ εανωοντ.

Περαϋ Δε νωον κε ἵωτεν
τετενεμ κε ονβοτ πε ἵονημ
ἵλιοῦδαι ἐτομϋ ἵε ἐμοϋ νεμ
οναλλοφηλοϋ: οτοϋ ἀνοκ ἀφοντ
ταμοι ἐωτεμχοϋ ἵελη ἵρημ κε

divinely instructed by a holy
angel to summon you to his
house, and to hear words
from you.”

Then he invited them in
and lodged them. On the
next day, Peter went away
with them, and some
brethren from Joppa
accompanied him.

And the following day
they entered Caesarea. Now
Cornelius was waiting for
them, and had called
together his relatives and
close friends.

As Peter was coming in,
Cornelius met him and fell
down at his feet and
worshiped him.

But Peter lifted him up,
saying, “Stand up; I myself
am also a man.”

And as he talked with
him, he went in and found
many who had come
together.

Then he said to them,
“You know how unlawful it
is for a Jewish man to keep
company with or go to one
of another nation. But God
has shown me that I should
not call any man common
or unclean.

فَدَعَاهُمْ إِلَى دَاخِلٍ وَأَصَافَهُمْ. ثُمَّ
فِي الْغَدِ خَرَجَ بُطْرُسُ مَعَهُمْ
وَأَنَاسَ مِنَ الْإِخْوَةِ الَّذِينَ مِنْ يَافَا
رَافَقُوهُ.

وَفِي الْغَدِ دَخَلُوا قَيْصَرِيَّةَ. وَأَمَّا
كَرْنِيلْيُوسُ فَكَانَ يَنْتَظِرُهُمْ وَقَدْ دَعَا
أَنْسِبَاءَهُ وَأَصْدِقَاءَهُ الْأَقْرَبِينَ.

وَلَمَّا دَخَلَ بُطْرُسُ اسْتَقْبَلَهُ
كَرْنِيلْيُوسُ وَسَجَدَ وَقَعَا عَلَى
قَدَمَيْهِ.

فَأَقَامَهُ بُطْرُسُ قَائِلًا: «قُمْ أَنَا أَيْضًا
إِنْسَانٌ».

ثُمَّ دَخَلَ وَهُوَ يَتَكَلَّمُ مَعَهُ وَوَجَدَ
كَثِيرِينَ مُجْتَمِعِينَ.

فَقَالَ لَهُمْ: «أَنْتُمْ تَعْلَمُونَ كَيْفَ هُوَ
مُحَرَّمٌ عَلَى رَجُلٍ يَهُودِيٍّ أَنْ
يَلْتَصِقَ بِأَحَدٍ أجنبيٍّ أَوْ يَأْتِيَ إِلَيْهِ.
وَأَمَّا أَنَا فَقَدْ أَرَانِي اللَّهُ أَنَّ لَا أَقُولَ
عَنْ إِنْسَانٍ مَا إِنَّهُ دَنَسٌ أَوْ نَجِسٌ.

εἰδὼς ὅτι ἐρχομαι.

Εἴθε φαι αὖ ἐταρετενοτωρπ ἡσῶι
ὑπηρεταντιλεσιν: ἡγῶνι οὐν καὶ εἴθε οὐ
ἡσῶι ἀρετενοτωρπ ἡσῶι

Οὗτος περὶ καὶ Κορνηλιος: καὶ
ἰσχυρὸν ἔστω φῶς ὡς ἐδοῦν ἐταί
οὐνοῦ: καὶ τῶνδε ὑμῶν ἡσῶι ψιψὶ δὲν
παῖ: οὗτος δὲν ἰσχυρὸν ἀφ' ὧν
ἐρατὶ ὑμῶν ἐβόλ δὲν οὐδεὶς
ἐστωβῶ.

Οὗτος περὶ καὶ Κορνηλιος
ἀνταρτὴ ἐνεκπροσετῆς οὗτος
νεκμεθῶν ἀνταρτὴ ὑμῶν
ὑμῶν.

Οὗτος οὐν ἐξ ἡρῶ ἐλοππῆ
μαρτυροῦν ἐς ὧν φησὶ μαρτυροῦν
ἐροῦ καὶ Πετρος: φαι ἐξαλλοῦν ἐπὶ
ἡσῶν πῶν καὶ δατὸν φῶς.

ἡσῶν οὐν αὐτοῦ ἡσῶν:
ἡσῶ καὶ καλῶς ἀκαῖς ἐταί: ἡσῶ καὶ
ἡσῶν τῶν ὑμῶν ἐν ἡσῶ ὑμῶν
ὑμῶν ἐστω ἐν τῶν ἐτα
ἡσῶν καὶ ἡσῶν.

*ἡσῶ καὶ ἡσῶν ἡσῶν οὗτος
ἐξ ὧν: ἐξ ὧν οὗτος ἐταί:
δὲν ἡσῶ ἐκκλησία ἡσῶ ἡσῶν:
ἡσῶν.*

Therefore, I came
without objection as soon as
I was sent for. I ask, then,
for what reason have you
sent for me?"

So Cornelius said, "Four
days ago I was fasting until
this hour; and at the ninth
hour I prayed in my house,
and behold, a man stood
before me in bright
clothing,

and said, 'Cornelius,
your prayer has been heard,
and your alms are
remembered in the sight of
God.

Send therefore to Joppa
and call Simon here, whose
surname is Peter. He is
lodging in the house of
Simon, a tanner, by the sea.
When he comes, he will
speak to you.'

So I sent to you
immediately, and you have
done well to come. Now
therefore, we are all present
before God, to hear all the
things commanded you by
God."

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

فَلَدَلَكْ جَنَّتْ مِنْ دُونِ مُنَاقَضَةٍ إِذْ
اسْتَدَّ عَيْثُمُونِي. فَأَسْتَخِيرُكُمْ: لَا ي
سَبَبِ اسْتَدَّ عَيْثُمُونِي؟»

فَقَالَ كَرْنِيلْيُوسُ: «مُنْذُ أَرْبَعَةِ أَيَّامٍ
إِلَى هَذِهِ السَّاعَةِ كُنْتُ صَائِمًا. وَفِي
السَّاعَةِ التَّاسِعَةِ كُنْتُ أُصَلِّي فِي
بَيْتِي وَإِذَا رَجُلٌ قَدْ وَقَفَ أَمَامِي
بِلِبَاسٍ لَامِعٍ.

وَقَالَ: يَا كَرْنِيلْيُوسُ سَمِعْتُ
صَلَاتَكَ وَذَكَرْتُ صَدَقَاتِكَ أَمَامَ اللَّهِ.

فَأَرْسَلْتُ إِلَيْ يَافَا وَاسْتَدْعَيْتُ سَمْعَانَ
الْمُتَلَقَّبَ بِطَرَسَ. إِنَّهُ نَازِلٌ فِي بَيْتِ
سَمْعَانَ رَجُلٌ دَبَّاعٌ عِنْدَ الْبَحْرِ. فَهُوَ
مَتَى جَاءَ يُكَلِّمُكَ.

فَأَرْسَلْتُ إِلَيْكَ حَالًا. وَأَنْتَ فَعَلْتَ
حَسَنًا إِذْ جِئْتَ. وَالْآنَ نَحْنُ جَمِيعًا
حَاضِرُونَ أَمَامَ اللَّهِ لِنَسْمَعَ جَمِيعَ
مَا أَمَرَكَ بِهِ اللَّهُ.»

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

Synaxarium of the Small Month 3

سنكسار اليوم الثالث من الشهر الصغير

<p>1. The Commemoration of the Archangel Raphael</p> <p>2. The Martyrdom of Saints Andrianus and his Companions</p> <p>3. The Departure of Pope Yoannis XIV, 96th Patriarch of Alexandria</p>	<p>1. تذكار رئيس الملائكة روفانيل</p> <p>2. استشهاد القديس أندريانوس ومن معه</p> <p>3. نياحة البابا يوانس الرابع عشر، البطريرك السادس والتسعون من بطاركة الكرازة المرقسية</p>
<p>1. The Commemoration of the Archangel Raphael</p> <p>On this day, the church celebrates the commemoration of the consecration of the church of the honorable Archangels Raphael, which was nearby the city of Alexandria.</p> <p>During the papacy of Pope Theophilus, the 23rd Patriarch, a faithful woman came from Rome, with her children and had with her a large icon of the honorable Archangel Raphael. She had inherited much money from her husband. She revealed to the Pope her desire to build many churches. He showed her a place, where she built a church, which the Pope consecrated on this day after the name of the honorable Archangel Raphael.</p> <p>Raphael is a Hebrew word that means “God heals or the Tender Mercies of God,” and he was mentioned in the book of Tobit, as the angel who accompanied the young Tobit in his successful journey.</p> <p>May his holy intercession be with us all. Amen.</p>	<p>1. تذكار رئيس الملائكة روفانيل</p> <p>في مثل هذا اليوم تُعيد الكنيسة بتذكار تكريس كنيسة رئيس الملائكة الجليل روفانيل التي كانت خارج الإسكندرية.</p> <p>وذلك أنه في عهد البابا ثاوفيلس، البطريرك الثالث والعشرين، أتت امرأة مؤمنة من روما ومعها أولادها وأيقونة كبيرة للملاك الجليل روفانيل. وكانت قد ورثت عن زوجها مالا كثيرا، فأظهرت رغبته للبابا في بناء عدة كنائس. فأراها مكاناً بنت فيه كنيسة، وكرسها البابا في مثل هذا اليوم على اسم رئيس الملائكة الجليل روفانيل.</p> <p>وكلمة روفانيل اسم عبري معناه رافات الله وقد ذكر في سفر طوبيا أنه هو الملاك الذي رافق الغلام طوبيا في رحلته الناجحة.</p> <p>بركة شفاعته المقدسة فلتكن معنا. آمين.</p>
<p>2. The Martyrdom of Saints Andrianus and his Companions</p> <p>On this day also, St. Andrianus, one of the commanders of the army of the emperor, was martyred. This saint, whenever he saw a martyr enduring the tortures, he would ask him, “Why do you do that to yourself?” They would answer him, “For the sake of our hope in the eternal life and the everlasting kingdom.” His heart became inflamed with the love of The Lord Christ and the love of the eternal life. He went to the emperor and confessed The Lord Christ before him. The emperor tortured him much then imprisoned him with many of the martyrs. His wife Anatolia, cut off her hair, and dressed in the garb of men. She came to the prison and ministered, comforted, strengthened, and consoled her husband, as she ministered also to the other martyrs. After a series of tortures, St. Andrianus was martyred along with all who</p>	<p>2. استشهاد القديس أندريانوس ومن معه</p> <p>وفيه أيضاً استشهاد القديس أندريانوس. كان أحد قادة الجيش. وكان إذا أبصر أحد الشهداء يحتمل العذابات يسأله "لماذا تفعل بنفسك هذا الفعل؟"، فيجيبه "من أجل رجاء الحياة الأبدية والملوكوت الذي لا يزول".</p> <p>فالتهب قلبه بمحبة السيد المسيح ومحبة الحياة الأبدية السعيدة. وتقدم إلى الملك واعترف أمامه بالسيد المسيح، فعذبته كثيراً ثم سجنه مع شهداء كثيرين.</p> <p>فَقَصَّت زوجته أناطوليا شعرها وتزيت بزى الرجال وصارت تأتي إلى السجن لتخدمه وتقوى عزم زوجها.</p> <p>وبعد سلسلة من العذابات، استشهاد القديس أندريانوس ومن معه ونالوا أكاليل الشهادة. ففقل بعض المؤمنين الأجساد الطاهرة إلى</p>

were with him, and they received the crown of martyrdom. Some believers relocated the pure bodies to Pisidia (a city in Asia Minor).

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

3. The Departure of Pope Yoannis XIV, 96th Patriarch of Alexandria

On this day also, of the year 1302 of the martyrs, 1586 AD, Pope Yoannis XIV, 96th Patriarch of Alexandria, departed. He was born in Manfalut to Christian parents, who raised him up with a true Christian upbringing.

When he grew, he longed to live the ascetic life of the monks. He went and became a monk at El-Baramous monastery, and lived an honorable life.

After the departure of Pope Gabriel VII, he was chosen for the patriarchate and was consecrated on the 20th day of Baramudah, year 1287 of the martyrs, 1571 AD, by the name Pope Yoannis XIV.

During his Papacy, he suffered many hardships for the Sultan levied on him an excessive tax. He exerted a great effort in collecting it from the people. He travelled around the land to visit his children and to collect the levied tax.

During his days also, the government issued a decree for the Christians to wear black turbans (head cover) instead of the blue ones, which were enforced on Christians by previous Sultan.

The Pope of Rome renewed his efforts to make the Coptic Church join the Catholic Church, when he saw the hardship of the Copts, but his attempts failed.

In one of his pastoral visits, he went to Alexandria, and on his way back, he felt weak and ill at the city of El-Nahrawiah. He departed there and was buried at the Church of St. George in Birma (a city in Gharbia governorate).

He sat on the apostolic throne for fifteen years, four months, and nineteen days. His body was relocated later on to the monastery of St. Mary, known as Dair El-Sourian, in the wilderness of Shiheet.

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

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

بيسيدية (بيسيدية: إحدى مدن آسيا الصغرى).
بركة صلواته فلتكن معنا. آمين.

3. نياحة البابا يوانس الرابع عشر، البطريك السادس والتسعون من بطاركة الكرازة المرقسية
وفيه أيضاً من سنة 1302 للشهداء، سنة 1586 ميلادية، تنيح القديس البابا يوانس الرابع عشر، البطريك السادس والتسعون من بطاركة الكرازة المرقسية. ولد هذا القديس في منفوط من أبوين مسيحيين، رباه تربية مسيحية حقيقية. ولما كبر، اشتاق أن يحيا في نيك الرهبنة، فمضى وترهب بدير البراموس وسار سيرة فاضلة.
وبعد نياحة البابا غبريال السابع، اختاروه بطريكاً ورسموه في 20 برمودة، سنة 1287 للشهداء، سنة 1571 ميلادية، باسم البابا يوانس الرابع عشر.
ولما جلس على السدة المرقسية، لاقى متاعب كثيرة، منها أن السلطان فرض عليه جزية كبيرة. فبذل جهداً في تحصيلها من الشعب وأخذ يَجول طول البلاد وعرضها لتفقد أبنائه ولجمع الجزية المفروضة. وفي أيامه أيضاً أصدرت الدولة مرسوماً بأن يضع المسيحيون العمام السوداء فوق رؤوسهم بعد أن كانت زرقاء.
وقد جدّد بابا روما مساعيه لضم الكنيسة القبطية إليه عندما رأى ضيقة الأقباط، إلا أن محاولته باءت بالفشل.
وفي إحدى المرات، توجه إلى الإسكندرية لافتقاد شعبه وأثناء عودته أحس بضعف شديد، فاتجه إلى بلدة النحراوية حيث تنيح بسلام، ودُفن في كنيسة مار جرجس بمدينة برما (برما: إحدى مدن محافظة الغربية)، بعد أن جلس على الكرسي المرقسي خمس عشرة سنة وأربعة أشهر وتسعة عشر يوماً. وتم نقل جسده بعد ذلك إلى دير القديسة العذراء مريم الشهير بالسريان بيرية شيهيت.
بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαβιδ ρλζ: α	Psalm 138: 1, 2	المزمور 137: 1
<p>† Ἰνα ὡνῶς, ἅκ ἐβόλ Πβοις ᾄεν παρῆτ τηρῆ: χε ἀκωτεμ ἐνικαχι ἵτε ρωι: ὑπεῖθο ἡνιαστὲλος †να ἐρψαλιν ἐροκ: οὔοζ †να ὡψτ ναζρεν πεκερφει εἶοταβ. Ἀλληλουιὰ.</p>	<p>I will confess You, O Lord, with my whole heart, for You have heard all the words of my mouth. Before the angels, I will chant to You. I will worship toward Your holy temple. Alleluia.</p>	<p>أعترف لك يا رب من كل قلبي لأنك استمعت كل كلمات فمي. أمام الملائكة أرتل لك وأسجد قدام هيكلك المقدس. هليلويا.</p>

The Liturgy Gospel إنجيل القداس

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

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

Οὐάναστωσις ἐβόλ ᾄεν πιεραστέλιον εἶοταβ κατὰ Πατῆρον ἀσιον.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.
Πατῆρον κέ: λλ - μϛ	Matthew 25: 31 - 46	متي 25: 31 - 46
<p>Εὐωπ Δε ἀφῳανὶ ἵχε Πωρηι ὑφρωμι ᾄεν περῶν νεμ νεραστέλος εἶοταβ τηρῶν νεμαδ τότε ἐφῆρευσι εἰχεν πῆρονος ἵτε περῶν.</p> <p>Οὔοζ ἐρέθων† ναζραδ ἵχε νιεθνος τηρῶν: οὔοζ ἐφῆφορζον ἐβόλ ἡνοτέρημον: ὑφρη† ὑπιμανέων ἐψαφφωρζ ἡνιέων ἐβόλ ᾄεν</p>	<p>When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.</p> <p>All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.</p>	<p>«وَمَتَّى جَاءَ ابْنُ الْإِنْسَانِ فِي مَجْدِهِ وَجَمِيعُ الْمَلَائِكَةِ الْقُدِّيسِينَ مَعَهُ فَحِينَئِذٍ يَجْلِسُ عَلَى كُرْسِيِّ مَجْدِهِ.</p> <p>وَيَجْتَمِعُ أَمَامَهُ جَمِيعُ الشُّعُوبِ فَيَمَيِّزُ بَعْضَهُمْ مِنْ بَعْضٍ كَمَا يَمَيِّزُ الرَّاعِي الْخِرَافَ مِنَ الْجِدَاءِ.</p>

νιβαεμπι.

Οτοϑ νιέσωτ μεν εφεχατ σα
τεφoτiναμ νιβαεμπι δε σα τεφχαδh.

Πoτε εφεχοϑ ηνε πιoτρο ηνηετ
σατεφoτiναμ: χε αμωini θαροι
νηετςμαρωoτ ητε Παιωτ
αρικληρονομiν ητε ημετοτρο
θηετσεβτωτ νωτεν iςχεν τκαταβολη
απικoςμoς.

Αιζκο θαρ oτοϑ ατετεν τεμμοi:
αιβi oτοϑ ατετεν τcoi: ναιοi ηψεμμο
oτοϑ ατετεν ψoπτ ερωτεν.

Παιβηψ oτοϑ ατετεν ϑoβστ:
ναιψωni oτοϑ ατετεν χεμπαψini:
ναιχη δεν πιψτεκο oτοϑ ατετενι
ψαροι.

Πoτε ενεερωτ ναψ ηνε νιθμni
ετχω μμοϑ: χε πενβοic εταннаτ εροκ
ηθηνατ εκθοκερ oτοϑ αν τεμμοκ: iε
εκoβi oτοϑ αντcoκ.

Iε εταннаτ εροκ ηθηνατ εκoi
ηψεμμο oτοϑ ανψoπκ ερον: iε εκβηψ
oτοϑ ανθoβcκ.

Iε εταннаτ εροκ ηθηνατ εκψωni iε
εκχη δεν πιψτεκο oτοϑ ανι ψαροκ.

Οτοϑ εφεερωτ ηνε πιoτρο εφεχοϑ
νωoτ: χε αμhη ηχω μμοϑ νωτεν: χε
εφοcον αρετεν αιτωτ ηoται ηναικοτχι

And He will set the
sheep on His right hand, but
the goats on the left.

Then the King will say
to those on His right hand,
'Come, you blessed of My
Father, inherit the kingdom
prepared for you from the
foundation of the world:

for I was hungry and you
gave Me food; I was thirsty
and you gave Me drink; I
was a stranger and you took
Me in;

I was naked and you
clothed Me; I was sick and
you visited Me; I was in
prison and you came to Me.'

Then the righteous will
answer Him, saying, 'Lord,
when did we see You
hungry and feed You, or
thirsty and give You drink?

When did we see You a
stranger and take You in, or
naked and clothe You?

Or when did we see You
sick, or in prison, and come
to You?'

And the King will
answer and say to them,
'Assuredly, I say to you,
inasmuch as you did it to
one of the least of these My

فَيَقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ
عَنِ الْيَسَارِ.

ثُمَّ يَقُولُ الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ:
تَعَالَوْا يَا مُبَارَكِي أَبِي رَثْوَا
الْمَلَكُوتِ الْمُعَدُّ لَكُمْ مِنْذُ تَأْسِيسِ
الْعَالَمِ.

لَأَنِّي جُوعْتُ فَأَطْعَمْتُمُونِي. عَطِشْتُ
فَسَقَيْتُمُونِي. كُنْتُ غَرِيبًا
فَأَوْيْتُمُونِي.

عُرْيَانًا فَكَسَوْتُمُونِي. مَرِيضًا
فَزَرْتُمُونِي. مَحْبُوسًا فَأَتَيْتُمُ إِلَيَّ.

فَيُجِيبُهُ الْأَبْرَارُ حِينَئِذٍ: يَا رَبُّ مَتَى
رَأَيْنَاكَ جَائِعًا فَأَطْعَمْنَاكَ أَوْ عَاطِشًا
فَسَقَيْنَاكَ؟

وَمَتَى رَأَيْنَاكَ غَرِيبًا فَأَوْيْنَاكَ أَوْ
عُرْيَانًا فَكَسَوْنَاكَ؟

وَمَتَى رَأَيْنَاكَ مَرِيضًا أَوْ مَحْبُوسًا
فَأَتَيْنَا إِلَيْكَ؟

فَيُجِيبُ الْمَلِكُ: الْحَقُّ أَقُولُ لَكُمْ: بِمَا
أَنْتُمْ فَعَلْتُمُوهُ بِأَحَدٍ إِخْوَتِي هَؤُلَاءِ
الْأَصَاغِرِ فَبِي فَعَلْتُمْ.

ἡΣΗΝΗΟῦ ἡΤΗΙ ἄΝΟΚ ΠΕ ἔΤΑΡΕΤΕΝ ΑΙΤΟΥ
ΝΗΙ.

Τότε ἐφ᾽ ἐξος ἡΝΗΕΤΩΟῦ ΕΤΣΑ
ΤΕΦΧΑΒΗ: ΧΕ ΜΑΨΕΝΩΤΕΝ ἔΒΟΛ ΖΑΡΟΙ
ΝΗΕΤ ὀΖΟΥΟΡΤ ἐπιΧρωμ ἡΝΕΝΕΖ:
ΦΗΕΤΣΕΒΤΩΤ ἡΠΙΔΙΑΒΟΛΟΣ ΝΕΜ ΝΕΦ
ΑΣΣΕΛΟΣ.

Διὸ Κο τὰρ οὗτος ἡΠΕΤΕΝ ΤΕΜΜΟΙ:
ΑΙΪΒΙ ΟΥΤΟΣ ἡΠΕΤΕΝ ὅΤΟΙ.

Ναὶ οἱ ἡΨΕΜΜΟ ΟΥΤΟΣ ἡΠΕΤΕΝ ΨΟΠΤ
ἐΡΩΤΕΝ ΝΑΙ ΒΗΨ ΟΥΤΟΣ ἡΠΕΤΕΝ ΖΟΒΣΤ:
ΝΑΙ ΨΩΝΙ ΟΥΤΟΣ ἡΠΕΤΕΝ ΧΕΜΠΑΨΙΝΙ: ΝΑΙ
ΧΗ ΞΕΝ ΠΨΥΤΕΚΟ ΟΥΤΟΣ ἡΠΕΤΕΝ ἡΨΑΡΟΙ.

Τότε ἐφ᾽ ἐροῦνὸν ΖΩΟΥ ΕΥΧΩ ἡΜΟΣ:
ΧΕ ΠΕΝΒΟΙΣ ἔΤΑΝΝΑῦ ἐΡΟΚ ἡΘΕΝΑῦ
ΕΚΖΟΚΕΡ ΙΕ ΕΚΟΒΙ: ΙΕ ΕΚΟΙ ἡΨΕΜΜΟ ΙΕ
ΕΚΒΗΨ: ΙΕ ΕΚΨΩΝΙ ΙΕ ΕΚΧΗ ΞΕΝ ΠΨΥΤΕΚΟ
ΟΥΤΟΣ ἡΠΕΝΨΕΜΨΗΤΚ.

Τότε ἐφ᾽ ἐροῦνὸν ΝΩΟΥ ΕΥΧΩ ἡΜΟΣ:
ΧΕ ἈΜΗΝ †ΧΩ ἡΜΟΣ ΝΩΤΕΝ: ΧΕ ἔΦΟCΟΝ
ἡΠΕΤΕΝ ΑΙΤΟΥ ἡΝΟΤΑΙ ἡΝΑΙ ΚΟΥΧΙ ΟΥΔΕ
ἄΝΟΚ ἡΠΕΤΕΝ ΑΙΤΟΥ ἡΗΙ.

Οὗτος ἐφ᾽ ἐψενωοῦ ἡΧΕ ΝΑΙ
ΕΥΚΟΛΑCΙC ἡΝΕΝΕΖ ΝΙΘΜΗ ΔΕ ΕΥΩΝΘ
ἡΝΕΝΕΖ.

*Πῶς φα Πεννοῦ† πε ψα ἐνεε
ἡτε ΝΙ ἐνεε: ἈΜΗΝ.*

brethren, you did it to Me.’

Then He will also say to
those on the left hand,
‘Depart from Me, you
cursed, into the everlasting
fire prepared for the devil
and his angels:

For I was hungry and
you gave Me no food; I was
thirsty and you gave Me no
drink.

I was a stranger and you
did not take Me in, naked
and you did not clothe Me,
sick and in prison and you
did not visit Me.’

Then they also will
answer Him, saying, ‘Lord,
when did we see You
hungry or thirsty or a
stranger or naked or sick or
in prison, and did not
minister to You?’

Then He will answer
them, saying, ‘Assuredly, I
say to you, inasmuch as you
did not do it to one of the
least of these, you did not do
it to Me.’

And these will go away
into everlasting punishment,
but the righteous into eternal
life.”

Glory be to God forever.

«ثُمَّ يَقُولُ أَيْضاً لِلَّذِينَ عَنْ الْيَسَارِ:
اذهَبُوا عَنِّي يَا مَلَاعِينُ إِلَى النَّارِ
الْأَبَدِيَّةِ الْمُعَدَّةِ لِلْإِبْلِيسَ وَمَلَائِكَتِهِ.

لَأَنِّي جُوعْتُ فَلَمْ تُطْعِمُونِي. عَطِشْتُ
فَلَمْ تَسْقُونِي.

كُنْتُ غَرِيباً فَلَمْ تَأْوُونِي. عُرْيَاناً فَلَمْ
تَكْسُونِي. مَرِيضاً وَمَحْبُوساً فَلَمْ
تَزُورُونِي.

حِينَئِذٍ يُجِيبُونَهُ هُمْ أَيْضاً: يَا رَبُّ
مَتَى رَأَيْنَاكَ جَائِعاً أَوْ عَطْشَاناً أَوْ
غَرِيباً أَوْ عُرْيَاناً أَوْ مَرِيضاً أَوْ
مَحْبُوساً وَلَمْ نَخْدِمَكَ؟

فَيُجِيبُهُمْ: الْحَقُّ أَقُولُ لَكُمْ: بِمَا أَنَّكُمْ
لَمْ تَفْعَلُوهُ بِأَحَدٍ هَؤُلَاءِ الْأَصَاغِرِ
فَبِي لَمْ تَفْعَلُوا.

فَيَمْضِي هَؤُلَاءِ إِلَى عَذَابٍ أَبَدِيٍّ
وَالْأَبْرَارُ إِلَى حَيَاةٍ أَبَدِيَّةٍ».

والمجد لله دائماً.

Katameros Readings for the 4th Day of the Small Month

قطمارس قراءات اليوم الرابع من الشهر الصغير المبارك

Κοιτῶντον ἡγεοον ὑπὶ ἀβοτ ὑπικουχι ἡδβοτ

Ποῦρι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ ζζ: ας, α

Psalm 68: 35, 3

المزمور 67: 33، 4

Οὐ γῶφῃρι πε Φνοῦτῃ δὲν νηεθοῦαβ
ἡταϭ: Φνοῦτῃ ὑπὶ λκραηλ ἡθοϭ ἐϭεῖτ
ἡνοῦχοι νει οὔααβι ὑπεϭλαος: οὔοϭ
νιθμῃ μαροὔοῖνοϭ μαροὔεληλ
ὑπεῖθο ὑΦνοῦτῃ: μαροὔοῖνοϭ δὲν
οὔοῖνοϭ. Ἀλληλοῖα.

O God, You are more awesome in Your saints.
The God of Israel is He who gives strength and power to His people. But let the righteous be glad; let them rejoice before God. Yes, let them rejoice exceedingly.
Alleluia.

عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصديقون يفرحون ويتהלلون أمام الله، ويتنعمون بالسرور. 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.

Οὔααζνωϭις ἐβολ δὲν
πιεαζσελιον εθοῦαβ κατὰ Ὑατῥεον
αζιοῦ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.

Ὑατῥεον κΔ: μβ - μζ

Matthew 24: 42 - 47

متى 24: 42 - 47

Ρωις οὐν γε τέτENCωοῦν ἀν γε
ἀρε πετενδοις νηοῦ δεν αῶ νοῦνοῦ.

Φαι δε ἀριέμι ἐροϋ: γε ἐναρε
πινεβνι ἐμι γε ἀρε πiconi νηοῦ: ναϥ
δεν αῶ νοῦνοῦ: ναϥηαρωις: πε ρina
ἡτεϥῶτεμχαῖ ἐβι ἡπεϥηι.

Εῶβε φαι ρωτεν ῥωπι ἐρετεν
ceβτωτ: γε δεν ἴοῦνοῦ ἐτετεNCωοῦν
ἡμοc ἀν ἀρε Πῶηρι ἡΦρωμι νηοῦ
ἡδῆτc.

Πημ ραρα πε πιστοc ἡβωκ οτοϋ
ἡcαβε: φηέτε πεϥδοιc ναχαϥ ἐῶρηι
ἐxen πεϥεβιαικ ἐῑνωοῦ ἡτοῦδρε δεν
πcνοῦ ἡτηic.

Ωοῦνιατϥ ἡπιβωκ ἐτε ἡματ:
ἐῶωπ αϥῥανι ἡγε πεϥδοιc ἡτεϥξεμϥ
εϥῑρι ἡπαρηῑ.

Δμην ἴχω ἡμοc νωτεν: γε
ῥηαχαϥ ἐῶρηι ἐxen πετενταϥ τηρϥ.

*Πῶοῦ φα Πεννοῦῑ πε: ῥα ἐνεϋ
ἡτε νιἐνεϋ: ἀμην.*

Watch therefore, for you
do not know what hour
your Lord is coming.

But know this, that if the
master of the house had
known what hour the thief
would come, he would have
watched and not allowed
his house to be broken into.

Therefore, you also be
ready, for the Son of Man is
coming at an hour you do
not expect.

Who then is a faithful
and wise servant, whom his
master made ruler over his
household, to give them
food in due season?

Blessed is that servant
whom his master, when he
comes, will find so doing.

Assuredly, I say to you
that he will make him ruler
over all his goods.

*Glory be to God
forever.*

اسهروا إذا لآتكم لا تعلمون في
آية ساعة يأتي ربكم.

واعلموا هذا أنه لو عرف رب
البيت في أي هزيع يأتي السارق
لسهر ولم يدع بيته ينقب.

لذلك كونوا أنتم أيضاً مستعدين
لأنه في ساعة لا تظنون يأتي ابن
الإنسان.

فمن هو العبد الأمين الحكيم الذي
يقيمُه سيده على عبده ليعطيهم
طعامهم في حينه؟

طوبى لذلك العبد الذي إذا جاء
سيده يجده يفعل هكذا.

الحق أقول لكم إنه يقيمُه على
جميع أمواله.

والمجد لله دائماً.

Ψωρη Matins Psalm مزمو ر باكر

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

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

Ψαλμος τω Δαβιδ ϫϛ: ια	Psalm 96: 11, 12	مزمور 96: 11
<p>ΟΥΟΤΩΙΝΙ ΔΕΥΔΑΙ ΝΗΝΘΜΗ: ΝΕΜ ΟΥΟΥΝΟΥ ΝΗΝΕΤΣΟΥΤΩΝ ΘΕΝ ΠΟΥΖΗΤ: ΟΥΝΟΥ ΝΗΘΜΗ ΘΕΝ ΠΒΟΙC: ΟΥΟΖ ΟΥΩΝΖ ΕΒΟΛ ΜΦΜΕΤΙ ΝΤΕ ΤΕΥΜΕΤΑΣΙΟC. ΑΛΛΗΛΟΥΙΑ.</p>	<p>Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. Alleluia.</p>	<p>نور أشرق للصدّيقين وفرح للمستقيمي القلوب. افرحوا أيها الصدّيقون بالرب. واعترفوا لذكر قدسه. هلليويا.</p>

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>
<p>ΟΥΑΝΑΣΤΩCΙC ΕΒΟΛ ΘΕΝ ΠΕΤΑΣΤΕΛΙΟΝ 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>
ΜΑΡΚΟΝ ΙΓ: ΑΣ - ΑΖ	Mark 13: 33 - 37	مرقس 13: 33 - 37
<p>ΧΟΥΤ ΕΒΟΛ: ΡΩΙC ΔΡΙΠΡΟCΕΥΧΕΘΕ ΝΤΕΤΕΝCΩΟΥΝ ΣΑΡ ΔΝ ΧΕ ΘΝΑΥ ΠΕ ΠΙCΗΟΥ.</p> <p>ΜΦΡΗΤ ΝΟΥΡΩΜΙ ΕΑΥΜΟΥ ΕΠΥΕΜΜΟ ΟΥΟΖ ΕΑΥΧΩ ΜΠΕΦΗ ΟΥΟΖ ΑΥΤ ΝΗΕΥΕΒΙΑΙΚ ΜΠΙΕΡΩΙΥΙ ΦΟΥΑΙ ΦΟΥΑΙ ΜΠΕΡΩΒ ΟΥΟΖ ΑΥΖΟΝΖΕΝ ΕΤΟΥ ΜΠΙΜΝΟΥΤ ΖΙΝΑ ΝΤΕΥΡΩΙC.</p> <p>ΡΩΙC ΟΥΝ ΧΕ ΝΤΕΤΕΝCΩΟΥΝ ΣΑΡ ΔΝ ΧΕ ΔΡΕ ΠΒΟΙC ΜΠΙΝΗ ΝΗΟΥ ΝΘΝΑΥ ΙΕ ΖΑΝ ΔΡΟΥΙ ΙΕ ΤΦΑΥΙ ΜΠΙΕΧΩΡΖ ΙΕ ΕΡΕ ΠΑΔΕΚΤΩΡ ΜΟΥΤ ΙΕ ΖΑΝΑΤΟΥΝΙ.</p>	<p>Take heed, watch and pray; for you do not know when the time is.</p> <p>It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.</p> <p>Watch therefore, for you do not know when the master of the house is coming, in the evening, at midnight, at the crowing of the rooster, or in the morning,</p>	<p>أَنْظُرُوا! اسْهَرُوا وَصَلُّوا لِأَنْتُمْ لَا تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.</p> <p>كَأَنَّمَا إِنْسَانٌ مُّسَافِرٌ تَرَكَ بَيْتَهُ وَأَعْطَى عِبْدَهُ السُّلْطَانَ وَلِكُلِّ وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبَوَّابَ أَنْ يَسْهَرَ.</p> <p>اسْهَرُوا إِذَا لَأَنْتُمْ لَا تَعْلَمُونَ مَتَى يَأْتِي رَبُّ الْبَيْتِ أَمَسَاءً أَمْ نَصَفَ اللَّيْلِ أَمْ صِيَا حَ الدِّيكِ أَمْ صَبَاحًا.</p>

Ὡς ἰπὼς ἄντεσι ἵπτατο δὲν οὐρα
 ἵπτατο θῆνος ἐρετεν ἵκοι.

Πε τῶ αὐτοῦ νωτεν τῶ αὐτοῦ
 ἵπτον ἵπεν ρωι.

*Πῶς φα Πέννοτ πε: ὡς ἐνεθ
 ἵτε νι ἐνεθ: ἀμην.*

lest, coming suddenly,
 He find you sleeping.

And what I say to you, I
 say to all: "Watch!"

Glory be to God forever.

لَنَلَا يَأْتِي بَغْتَةً فَيَجِدَكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ:
 اسهَرُوا.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἵτε πενθαδ Παῦλος Πάποστολος

Παῦλος φῶκ ἀπενδοις Ἰησοῦς
 Πιχρίστος: πᾶποστολος ἐθαθῆ:
 φῆταταυγ ἐπιζωεννοτι 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 First
 Epistle of our teacher St.
 Paul to the Corinthians.
 May his blessing be upon
 us. Amen.

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

ἁ Κορινθίους γ: θ - κτ

1 Corinthians 3: 9 - 23

1 كورنثوس 3: 9 - 23

Ἄνον θανῶφῆρ τὰρ ἵρεφερθωβ
 ἵτε Φνοτ οἵεφωι ἵτε Φνοτ
 ἵθωτεν οἱκωτ ἵτε Φνοτ.

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

فَانْنَا نَحْنُ عَامِلَان مَعَ اللَّهِ وَأَنْتُمْ
 فَلَا حَةَ اللَّهِ بِنَاءً اللَّهِ.

Κατα πῆμοτ ἵτε Φνοτ ἐττοι
 νῆι μῆρητ ἵπταβε ἵαρχητεκτων
 αἱχῶ ἵπταβῆτ ἐθρη: κεοται δε
 πεθοναθῆμ κωτ: πῶται δε πῶται
 μαρεψωμς χε αἱκωτ ἵαγῆρητ.

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

حَسَبَ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي كِبَاءٍ
 حَكِيمٍ قَدْ وَضَعْتُ أَسَاسًا وَآخَرُ
 يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ
 كَيْفَ يَبْنِي عَلَيْهِ.

Κεcεn† ƿαρ υμον ƿρομ ητε ελι
κεοται ƿας εδρη caboλ ηνετχη ετε
Incoτc Πιχpictoc πε.

Icxe Δε oton πετκωτ εχεν
ταicεn† noτb ƿατ λnaμnι pωκe
cωoτben pωoτi.

Πεωb υπιοται πιοται εναoτoνe
εβολ πιεoοoτ ƿαρ εναoτoνeλ εβολ ƿe
εναƿωpπ εβολ ƿen oτxρωμ oτοe
πεωb υπιοται πιοται πιxρωμ
εθnaερΔoκιμαзин υμoυ ƿe oταƿ
ηρη† πε.

Φη Δε ετε πεεpωb naδeι εpaτq
κοτq εnaδι υπεεβεχε.

Φη Δε ετε πεεpωb naρωκe
εna†oσι: ηθoυ Δε εnaηoεμ παιρη†
Δε ƿωc εβολ ƿιτεn oτxρωμ.

Πτετεneμ an ƿe ηθωτεn
ηoτεpφει ητε Φnoτ† oτοe Πιπneτμα
ητε Φnoτ† aυωoπ ƿen θηnoτ.

Φη oτn εθnacεq πεpφει ητε
Φnoτ† φαι Φnoτ† naτακου: πεpφει
ƿαρ ητε Φnoτ† εoταb ετε ηθωτεn
πε.

Уπεηορε ελι epƿaλ υμoυ
υματατq φneθμενι ƿen θηnoτ ƿe
oτcaβε πε ƿen παιenee μαρεεpcox

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

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

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

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

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

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

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

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

فَاتَّهُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ
أَسَاسًا آخَرَ غَيْرَ الَّذِي وَضَعَ، الَّذِي
هُوَ يَسُوعُ الْمَسِيحُ.

وَلَكِنْ إِنْ كَانَ أَحَدٌ يَبْنِي عَلَى هَذَا
الْأَسَاسِ ذَهَبًا، فِضَّةً، حِجَارَةً
كَرِيمَةً، خَشَبًا، عَشْبًا، قَشًّا.

فَعَمَلُ كُلِّ وَاحِدٍ سَيَصِيرُ ظَاهِرًا،
لَأَنَّ الْيَوْمَ سَيَبْيُتُهُ. لِأَنَّهُ بِنَارٍ
يُسْتَعْلَنُ وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ
وَاحِدٍ مَا هُوَ.

إِنْ بَقِيَ عَمَلُ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ
فَسَيَأْخُذُ أَجْرَهُ.

إِنْ اخْتَرَقَ عَمَلُ أَحَدٍ فَيَسْخَسِرُ
وَأَمَّا هُوَ فَيَسْخَلُصُ وَلَكِنْ كَمَا
بِنَارٍ.

أَمَا تَعْلَمُونَ أَنَّكُمْ هَيْكَلُ اللَّهِ وَرُوحُ
اللَّهِ يَسْكُنُ فِيكُمْ؟

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

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

<p>εἰνα ἵτεψερσαβε.</p> <p>✠ σοφία γαρ ὑπαίκοσμος οὐ μετσοχ τε ναρρεν Φνοϋ†: ἑῶνοϋτ γαρ χε φηετὰ μαρι ἡνίκα βεϋ θεν τοϋ μετσεβ.</p> <p>Οτοϋ παλιν χε Πβοις σωοϋν ἡνιμοκμεκ ἵτε νικάβεϋ χε εἰνεφῆλοϋ νε.</p> <p>Ὡστε ὑπενῆρε εἰλι ὡνοϋον ὑμοϋ δεν ηἰρωμι: ενχαί γαρ ηἰβεν νωτεν νε.</p> <p>Ἰτε Παῦλος ἵτε Ἀπολλω ἵτε Κηφα ἵτε πικοςμος ἵτε πωνῶ ἵτε φμοϋ ἵτε νηετωοπ ἵτε νηεθναϋωπι νωτεν τηροϋ νε.</p> <p>Νῶτεν δε νῶτεν να Πιχριστος: Πιχριστος δε φα Φνοϋ† πε.</p> <p><i>Πεῶμοτ γαρ νευωτεν νευ τέρηνη ενσοπ: χε ἀμην εσεῶωπι.</i></p>	<p>For the wisdom of this world is foolishness with God. For it is written, “He catches the wise in their [own] craftiness;”</p> <p>and again, “The Lord knows the thoughts of the wise, that they are futile.”</p> <p>Therefore, let no one boast in men. For all things are yours:</p> <p>whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come, all are yours.</p> <p>And you are Christ’s, and Christ is God’s</p> <p><i>The grace of God the Father be with you all. Amen.</i></p>	<p>لَأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْأَخَذُ الْحُكَمَاءَ بِمَكْرِهِمْ».</p> <p>وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ الْحُكَمَاءِ أَنَّهَا بَاطِلَةٌ».</p> <p>إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ شَيْءٍ لَكُمْ.</p> <p>أَبُولُسُ أَمْ أَبُولُسُ أَمْ صَفَا أَمْ الْعَالَمُ أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ لَكُمْ.</p> <p>وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحُ لِلَّهِ.</p> <p><i>نعمة الله الأب تكون مع جميعكم. آمين.</i></p>
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The Catholic Epistle الكاثوليكون

<p>Καθολικον ἐβωλ δεν πε πιζοϋιτ νῆπιστολη ἵτε πενιωτ Πετρος. Ἀμην. Μαμενρα†.</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>ⲁ ⲡⲉⲧⲣⲟⲥ ⲉ: ⲁ - ⲓⲃ</p>	<p>1 Peter 5: 1 - 12</p>	<p>1 بطرس 5: 1 - 12</p>

Ἡπρεσβύτερος ἐτῶν ἑνὸς ἑξήκοντος
 ἔρωσιν ἐὰν οὐκ πετηνῶ φηρ
 ἡπρεσβύτερος οὐτος ἡμεῶν ἵνα
 ἡμεῶν καὶ ἵνα Πιχρίστος: οὐτος ἡμεῶν
 ἡμῶν ἐφ' ἡμῶν ἐβόλ.

Ἀμὸνι ἡμῶν ἐτῶν ἑνὸς ἑξήκοντος
 Φνοῦν ἐρετενδὶ ἡμῶν ἵνα
 οὐδὲν ἄλλο ἀν ἀλλὰ ἵνα οὐτω ἡμεῶν
 κατὰ Φνοῦν: οὐδε ἵνα οὐμεταφῶ
 ἀν ἀλλὰ ἵνα οὐτω ἡμεῶν.

Οὐδε ἡμῶν ἀν καὶ ἐρετενοὶ ἡμῶν
 ἐνὶ κληρὸς ἀλλὰ ἀριτερος ἡμῶν.

Οὐτος ἡμῶν ἀφ' ἡμῶν ἵνα
 πῶς ἡμῶν ἐτενναδὶ
 ἡμῶν ἡμεῶν ἵνα ἡμῶν.

Παῖρ ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν.

Ἀλλὰ ἡμῶν ἡμῶν ἡμῶν
 ἐτὰ ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

Πετηνῶ φηρ τῶν ἡμῶν καὶ
 οὐκ ἐφ' ἡμῶν ἡμῶν.

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:

Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

nor as being lords over those entrusted to you, but being examples to the flock;

and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

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

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

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

أطلب إلى الشيوخ الذين بينكم، أنا الشيوخ رفيقهم، والشاهد لآلام المسيح، وشريك المجد العتيدي أن يعلن.

ارعوا رعية الله التي بينكم نظاراً، لا عن اضطرار بل بالإختيار، ولا لربح قبيح بل بنشاط.

ولا كمن يسود على الأنصبه بل صائرين أمثلة للرعية.

ومتى ظهر رئيس الرعاة تتألون إكليل المجد الذي لا يبلى.

كذلك أيها الأحداث اخضعوا للشيوخ، وكونوا جميعاً خاضعين لبعضكم لبعض، وتسربلوا بالتواضع، لأن الله يقاوم المستكبرين، وأما المتواضعون فيعطيه نعمه.

فتواضعوا تحت يد الله القوي لكي يرفعكم في حينه.

ملقين كل همكم عليه لأنه هو يعتني بكم.

Ὡπι ἐρετενης οτοζ ἀριντυφιν
 χε πετενχαζι πιδιαβολος ευμουφι
 ἄφρητ' ἵοτυμοῖ ἐφρευμευ ευκωτ' ἵσα
 ευκ οται.

Φηερετενοζι ἐρατεν ἠηνοῦ ἐδοῦν
 ἐχωφ' ἐρετενταχρηνοῦτ' ἔεν φηαζτ':
 ἐρετενσωοῦν ἡναιδici ναι: πᾶωκ Δε
 ἡναι νετενσῆνοῦ ετῆεν πικοςμος.

Φνοῦτ' Δε ἵτε ἐμοῦτ' νιβεν
 φηεταφθαζεμ ἠηνοῦ ἐδοῦν ἐπεφῶοῦ
 ἡνεεζ ἔεν Πιχριστος Ιησοῦς
 ἐἀρετενῶεπ ἡκαζ ἵοτυκοῦζι ἡθοφ
 εφεεεβετε ἠηνοῦ ἡτεφσεμνε ἠηνοῦ
 εφετ'χομ νωτεν εφεζικεντ' ἡμωτεν.

Φωφ πε παμααζι νεμ πῶοῦτ' ῥα
 ηἵεεεζ: ἀμην.

Διςδαῖ νωτεν ἐβολα ζιτοτφ
 ἡCιλοῦανος πενσον ἡπιστος ζωC
 ειμεῖν ἔεν ζανκοῦζι: εἰτ'νομτ' οτοζ
 ειερμεερε χε φαι πε πῆμοῦτ' ἵτε
 Φνοῦτ' ἔεν οὔμεεμνι: φαι ἔτε τενοῦζι
 ἐρατεν ἠηνοῦ ἡδῆτφ.

*Ἡαῖηνοῦ ἡπερμενερε πικοςμος
 οὔδε ηἡετῶοπ ἔεν πικοςμος: πικοςμος
 ηαCινι νεμ τεφῆπιῶμια: φη Δε εἰτιρ
 ἡφονωῶ ἡΦνοῦτ' ῥηαῶοπι ῥα ἐνεε:
 ἀμην.*

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.

*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.*

أَصْحُوا وَاسْهَرُوا لِأَنَّ إِبْلِيسَ
 خَصْمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُلْتَمِسًا
 مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،
 عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَمِ تَجْرَى
 عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

وَالَهُ كُلُّ نِعْمَةٍ الَّتِي دَعَانَا إِلَى
 مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،
 بَعْدَمَا تَأَلَّمْتُمْ سِيرًا، هُوَ يَكْمَلُكُمْ،
 وَيُقَوِّيْكُمْ، وَيُثَبِّتْكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ
 الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانُسَ الْإِخِ الْأَمِينِ، كَمَا أَظُنُّ
 كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَإِعْظَاً
 وَشَاهِداً، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ
 الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

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

The Acts الإبركسيس

<p>Πραξις ἡ τε νενηιοτὴ νὰποστολος: ἐρε ποτςμοτ εθοναβ ωωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.</p>
<p>Πραξις ιη: κδ - ιθ: ε</p>	<p>Acts 18: 24 - 19: 6</p>	<p>أعمال 18: 24 - 19: 6</p>
<p>He οτον ονλονδαι δε επεφραν πε Απελλης εοτρεμρακοτ πε δεν πεφzenoc εοτρωμι πε ηλοσικoc εαφερκατανταν εεφεococ εοτονωχομ υμοφ δεν ηιςραφη.</p> <p>Φαι δε νε ατερκατηχηιν υμοφ επιμωιτ ητε Πβοιc οτοz ναφδημ δεν πιπνετμα: ναφcaχι οτοz ναφτςβω δεν οτταxpo εοβε Ιηcoτc επιωμc υμαγατεφ ητε Ιωαννης ετεφωοτη υμοφ.</p> <p>Φαι δε αφερzητc ηοτονzεφ εβολ δεν τcτηναzωτη: ετατcωτεμ δε εροφ ηξε Πριcκτυλλα νεμ Ακτυλαc ατωποφ ερωοτ: οτοz ατταμοφ δεν οτταxpo εοβε πιμωιτ ητε Φνοττ.</p> <p>Εφoτωω δε ει εβολ ετΑχαia αττεροτοτ ναφ ηξε ηicηνοτ ατςδα ηηιμααητηc xε ηcεωποφ ερωοτ: φαι δε εταci αφεροττοφρι εμαωω ηηηετατηαzτ εβολ zιτεη ηιzμοτ.</p>	<p>Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.</p> <p>This man had been instructed in the way of The Lord; and being fervent in spirit, he spoke and taught accurately the things of The Lord, though he knew only the baptism of John.</p> <p>So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.</p> <p>And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace;</p>	<p>ثُمَّ أَقْبَلَ إِلَى أَفْسَسَ يَهُودِيٌّ اسْمُهُ أَبْلُوسُ إِسْكَندَرِيّ الْجَنَسِ رَجُلٌ فَصِيحٌ مُّقْتَدِرٌ فِي الْكُتُبِ.</p> <p>كَانَ هَذَا خَبِيرًا فِي طَرِيقِ الرَّبِّ. وَكَانَ وَهُوَ حَارًّا بِالرُّوحِ يَتَكَلَّمُ وَيُعَلِّمُ بِتَدْقِيقٍ مَا يَخْتَصُّ بِالرَّبِّ. عَارِفًا مَعْمُودِيَّةَ يُوْحَنَّا فَقَطْ.</p> <p>وَابْتَدَأَ هَذَا يُجَاهِرُ فِي الْمَجْمَعِ. فَلَمَّا سَمِعَهُ أَكِيْلَا وَپَرِسْكِلَا أَخَذَاهُ إِلَيْهِمَا وَشَرَحَا لَهُ طَرِيقَ الرَّبِّ بِأَكْثَرِ تَدْقِيقٍ.</p> <p>وَإِذْ كَانَ يُرِيدُ أَنْ يَجْتَازَ إِلَى أَخَايَا كَتَبَ الْإِخْوَةُ إِلَى التَّلَامِيذِ يَحْضُونَهُمْ أَنْ يَقْبَلُوهُ. فَلَمَّا جَاءَ سَاعَدَ كَثِيرًا بِالنِّعْمَةِ الَّذِينَ كَانُوا قَدْ آمَنُوا.</p>

Παρεσθι ταρ η̅ν̅ιλον̅ται̅ θ̅εν
ο̅ν̅τα̅ρο̅ η̅ο̅νω̅ν̅ε̅ ε̅βο̅λ̅ ε̅ρ̅τα̅μο̅
υ̅μ̅ω̅ων̅ ε̅βο̅λ̅ ε̅ι̅τε̅ν̅ η̅ι̅ς̅ρα̅φ̅η̅ χ̅ε̅
Πι̅χ̅ρι̅ς̅το̅ς̅ πε̅ Ι̅η̅ς̅ου̅ς̅.

Α̅ρ̅ω̅ω̅π̅ι̅ δε̅ ε̅ρε̅ Α̅π̅ε̅λ̅λ̅η̅ς̅ θ̅εν̅
Κο̅ρι̅ν̅θο̅ς̅ Πα̅ν̅τ̅λο̅ς̅ δε̅ ε̅τα̅ρ̅ε̅σ̅ε̅ν̅ η̅ι̅μ̅α̅
ε̅τ̅ς̅α̅π̅ω̅ω̅ι̅ ε̅ο̅ρε̅ρ̅ι̅ ε̅ε̅φ̅ε̅ς̅ο̅ς̅ ο̅ν̅ο̅ς̅
α̅ρ̅χ̅ι̅μ̅ι̅ η̅β̅α̅ν̅α̅α̅θ̅η̅τ̅η̅ς̅.

Πε̅χ̅α̅ρ̅ δε̅ η̅ω̅ον̅ χ̅ε̅ α̅ν̅ α̅ρε̅τε̅ν̅β̅ι̅
υ̅Π̅ι̅π̅νε̅υ̅μ̅α̅ ε̅ο̅ο̅τα̅β̅ ε̅τα̅ρε̅τε̅ν̅η̅α̅ς̅†̅:
η̅θ̅ω̅ον̅ δε̅ πε̅χ̅ω̅ον̅ η̅α̅ρ̅ χ̅ε̅ α̅λ̅λ̅α̅ ο̅ν̅δε̅
υ̅Π̅ε̅ν̅ς̅ω̅τ̅ε̅μ̅ ρ̅ω̅ χ̅ε̅ ο̅ν̅ο̅ν̅ ο̅ν̅Π̅νε̅υ̅μ̅α̅
ε̅ρ̅ο̅τα̅β̅ ω̅ω̅π̅.

Η̅θ̅ο̅ρ̅ δε̅ πε̅χ̅α̅ρ̅ η̅ω̅ον̅ χ̅ε̅ ε̅τα̅ρ̅ε̅μ̅ς̅
θ̅η̅ν̅ο̅ν̅ ο̅ν̅η̅ ε̅ο̅ν̅: η̅θ̅ω̅ον̅ δε̅ πε̅χ̅ω̅ον̅ η̅α̅ρ̅
χ̅ε̅ ε̅π̅ι̅ω̅μ̅ς̅ η̅τε̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅.

Πα̅ν̅τ̅λο̅ς̅ δε̅ πε̅χ̅α̅ρ̅ χ̅ε̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅
μ̅ε̅ν̅ α̅ρ̅†̅ω̅μ̅ς̅ θ̅εν̅ ο̅ν̅μ̅ω̅ον̅ υ̅μ̅ε̅τ̅α̅ν̅ο̅ι̅α̅
υ̅Π̅ι̅λ̅α̅ο̅ς̅ ε̅ρ̅χ̅ω̅ υ̅μ̅ο̅ς̅ ε̅ι̅να̅ η̅ς̅ε̅ν̅α̅ς̅†̅
ε̅φ̅η̅ε̅θ̅η̅ν̅ο̅ν̅ μ̅ε̅ν̅ε̅ν̅ς̅ω̅ρ̅ ε̅τε̅ Ι̅η̅ς̅ου̅ς̅
Πι̅χ̅ρι̅ς̅το̅ς̅ πε̅.

Ε̅τα̅ρ̅ς̅ω̅τ̅ε̅μ̅ δε̅ α̅ν̅δ̅ι̅ω̅μ̅ς̅ ε̅φ̅ε̅ραν̅
υ̅Π̅β̅ο̅ι̅ς̅ Ι̅η̅ς̅ου̅ς̅.

Ο̅ν̅ο̅ς̅ ε̅τα̅ Πα̅ν̅τ̅λο̅ς̅ χ̅α̅ χ̅ι̅χ̅ ε̅χ̅ω̅ον̅
α̅ρ̅ι̅ ε̅ε̅ρ̅η̅ι̅ ε̅χ̅ω̅ον̅ η̅χ̅ε̅ Π̅ι̅π̅νε̅υ̅μ̅α̅
ε̅ο̅ο̅τα̅β̅: η̅α̅ν̅ς̅α̅χ̅ι̅ δε̅ θ̅εν̅ ε̅α̅ν̅λ̅α̅ς̅ ο̅ν̅ο̅ς̅
η̅α̅ν̅ε̅ρ̅π̅ρ̅ο̅φ̅η̅τε̅ν̅ι̅ν̅.

for he vigorously
refuted the Jews publicly,
showing from the Scriptures
that Jesus is the Christ.

And it happened, while
Apollous was at Corinth, that
Paul, having passed through
the upper regions, came to
Ephesus. And finding some
disciples,

he said to them, "Did
you receive the Holy Spirit
when you believed? So they
said to him, we have not so
much as heard whether
there is a Holy Spirit."

And he said to them,
"Into what then were you
baptized?" So they said,
Into John's baptism.

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

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

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

لَا تَهُ كَانْ بِاشْتِدَادٍ يُفْحِمُ الْيَهُودَ
جَهْرًا مُبَيِّنًا بِالْكِتَابِ أَنَّ يَسُوعَ هُوَ
الْمَسِيحُ.

فَحَدَّثَ فِيمَا كَانَ أَبْلُوسُ فِي
كُورِنْثُوسَ أَنَّ بُولُسَ بَعْدَ مَا اجْتَازَ
فِي النُّوَاجِي الْعَالِيَةِ جَاءَ إِلَى
إِفِسُسَ. فَأَدَّ وَجَدَ تَلَامِيذَ.

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

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

فَقَالَ بُولُسُ: «إِنَّ يُوْحَنَّا عَمَدَ
بِمَعْمُودِيَّةِ التَّوْبَةِ قَانِلًا لِلشَّعْبِ أَنَّ
يُؤْمِنُوا بِالَّذِي يَأْتِي بَعْدَهُ أَيُّ
بِالْمَسِيحِ يَسُوعَ».

فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ الرَّبِّ
يَسُوعَ.

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

Πισαχι δε ἡτε Πβοις ἐφῆλαι ογοθ
ἐφῆλῳαι: ἐφῆλμαθι ογοθ ἐφῆταχρο:
δεν ἴαγια ἡεκκλῆσια ἡτε Φνοῖ:
ἀμην.

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

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

Synaxarium of the Small Month 4

سنكسار اليوم الرابع من الشهر الصغير

1. The Departure of St. Poimen, the Hermit

1. The Departure of St. Poimen, the Hermit

On this day also, of the year 176 of the martyrs, 460 AD, the ascetic saint, Anba Poimen (Baymon), departed. This saint was born about the year 350 AD, to a godly family. He had six brothers, John, Job, Joseph, Paisios, James and Abraham. They all forsook the world, lived in seclusion in the wilderness of Shiheet, dedicating themselves to fasting, prayer and worship, and that was about the year 390 AD.

When the Berbers raided the wilderness in the year 407 AD, the saint went down along with his brothers to Tarnout (currently village Tarana, district of El-Khatatba, Behaira governorate). They dwelt in a deserted pagan temple, then they returned to the wilderness. When the Berbers raided the wilderness, the second time in the year 434 AD, the saint went to Manf (Mamphis) then returned to the wilderness. However, during the third raid in the year 444 AD, he went to Upper Egypt, where he sojourned for a long time. When the situation improved, he finally returned to Shiheet.

He was discipled at the hands of St. Macarius the great and others. He loved quietness, seclusion and silence. He fled away from the vainglory and did not eat except from the work of his hands. He surpassed his brothers in his ascetic life until the sweet aroma of his life became well known. God had honored him by working many signs by his hands.

This father left to us many profitable teachings such as; "If you see a brother who has transgressed, despair not of him, but wake up his soul, comfort him, and lighten his burden, so that he may rise up from his fall." Also, "Teach your heart what your tongue says." He also said, "Silence for the sake of God is good, as talking for the sake of God is good."

1. نياحة أنبا بيمين المتوحد

1. نياحة أنبا بيمين المتوحد
في مثل هذا اليوم من سنة 176 للشهداء،
سنة 460 ميلادية، تنيح القديس الناسك
الأنبا بيمين. ولد هذا القديس سنة 350
ميلادية، من أسرة تقية، وكان له ستة إخوة
وهم يوحنا وأيوب ويوسف وبائيسوس
ويعقوب وإبراهيم. ترك جميعهم العالم
وانفردوا في برية شيهيت في صوم وصلاة
وعبادة، وذلك نحو سنة 390 ميلادية.
ولما أغار البربر على البرية سنة 407
ميلادية، نزل القديس مع إخوته إلى ترنوط
(ترنوط: هي قرية الطرانة بمركز الخطاطبة،
محافظة البحيرة حالياً) ومكثوا في بربا
(معبد) قديم للأوثان، ثم رجعوا بعدها إلى
برية شيهيت. ولما أغار البربر ثانية سنة
434 ميلادية، نزل القديس إلى منف ثم عاد
إلى شيهيت. أما عند وقوع الغارة الثالثة
سنة 444 ميلادية، توجه إلى الصعيد حيث
تغرب هناك فترة طويلة، إلى أن تهيأت
الظروف وعاد أخيراً إلى شيهيت.
تتلمذ هذا القديس على يدي القديس
مكاروريوس الكبير وآخرين وكان مُحباً
للسكون والوحدة والصمت، وكان يهرب من
المجد الباطل، ولم يأكل إلا من تعب يديه.
وقد فاق جميع إخوته في سيرته حتى ذاعت
سيرته العطرة وعُرِفَت فضائله على مستوى
متسع. وشرّفه الله بعمل الآيات الكثيرة.
وله تعاليم كثيرة نافعة منها قوله: "إذا رأيت
أحداً قد أخطأ، فلا تقطع رجاءه، بل أنهض
نفسه وعزمه وخفف عنه ثقله لينهض".
وقوله: "علم قلبك ما يقوله لسانك". وأيضاً

قوله: "إن الصمت من أجل الله جيد، كما أن الكلام من أجل الله جيد".

وفي أحد الأيام أتاه أحد الزائرين، وكان يخشى أن لا يفتح له، إذ كان الوقت صوماً، لكنه قال: "إني لا أعرف أن أغلق في وجه أحد الباب الخشبي، بل إني أجتهد أن أغلق باب لساني".

و ذات مرة قال له أخ: "إنني إذا رأيتُ أخاً سمعته رديئة، لا أشاء أن أدخله عندي، أما إذا كان ذا سمعة جيدة أفرح به". فأجابه القديس: "إن صنعت مع الأخ الجيد صلاحاً فاصنع مع الرديء أضعاف ما تصنعه مع الجيد". وقال أيضاً لآخر: "إن نحن سترنا خطايا إخوتنا، فإن الله يستر علينا خطايانا". ولما أكمل هذا الناسك العظيم جهاده، نتيج شيخاً وشبعان أياماً.

بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

ولربنا المجد دائما ابديا. آمين.

مزمور القداس

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

Ψαλμος τω Δαυιδ ρικ: τ, Δ	Psalms 116: 16 - 19	زمور 115: 3، 4
<p> Ἰταίνογτ ἁπεῦθο ἁΠβοις: ἡνε φμογ ἡτε νηεθογαβ ἡταγ: ὦ Πβοις ἁνοκ πε πεκβωκ: ἁνοκ πε πῶμρι ἡτε τεκβωκι. Δαληλοια. </p>	<p> Precious in the sight of The Lord is the death of His saints. O Lord, truly I am Your servant; I am Your servant, the son of Your maidservant. Alleluia. </p>	<p> كريم أمام الرب موت قديسيه. يا رب أنا عبدك، أنا عبدك وابنُ أمتك. هلليويا. </p>

إنجيل القديس

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

<p>Οὐάνασνωσις ἐβόλ θεν περασσελιον εθοταβ κατα Λουκαν ασιον.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν ιϛ': α - ιβ</p>	<p>Luke 16: 1 - 12</p>	<p>Λουκα 16: 1 - 12</p>
<p>Παραχω δε υμμοc πε ηνεψμαθηηc χε νε οτον οτρωμι ηραμαδ εοτον ηταψ υματ ηνοτοικονομοc: οτοθ φαι αψερδιαβαλιν υμοψ θατοτψ ζωc εψχωρ ηνεψεπαρχοντα εβολ.</p> <p>Οτοθ εταψμοτψ εροψ πεχαψ ναψ χε οτ πε φαι ετρωτεμ εροψ εβηηκ: μα ηωπ ητμετοικονομοc ηηη: οτ ταρ χηναερ οικονομοc αν χε.</p> <p>Πεχαψ δε ηδρη ηδηητψ ηχε ποικονομοc χε οτ πε ηηαιψ: παβοιc ηαωλι ητμετοικονομοc ητοτ: ηηηαψχεμχομ αν εδρη οτοθ ηωπι εωατ μεθαι.</p> <p>Διεμ χε οτ πε ηηαιψ εηνα εοταν ατωανηιττ εβολ θεν ημετοικονομοc ηνεωποτ ερωοτ εδοτη ηνοτηοτ.</p> <p>Οτοθ εταψμοτψ εφοται φοται ηηηετε οτον ητε πεψβοιc ερωοτ ναψχω υμμοc ηπιεοητ χε οτον οτηρ εροκ ητε παβοιc.</p> <p>Ηθοψ δε πεχαψ χε ωε υβατοc ηηεε: ηθοψ δε πεχαψ χε μο εηεκεδαι</p>	<p>He also said to His disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.</p> <p>So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’</p> <p>Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.</p> <p>I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’</p> <p>So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’</p> <p>And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write</p>	<p>وَقالَ اَيْضاً لِتَلَامِيذِهِ: «كَانَ اِنْسَانٌ غَنِيٌّ لَهُ وَكِيْلٌ فَوُشِيَ بِهِ اِلَيْهِ بِاَنَّهُ يَبْذِرُ اَمْوَالَهُ.</p> <p>فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي اَسْمَعُ عَنْكَ؟ اَعْطِ حِسَابَ وَكَاِلَتِكَ لِاَنَّكَ لَا تَقْدِرُ اَنْ تَكُوْنَ وَكِيْلًا بَعْدُ.</p> <p>فَقَالَ الْوَكِيْلُ فِي نَفْسِهِ: مَاذَا اَفْعَلُ؟ لِاَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَاِلَةَ. لَسْتُ اَسْتَطِيْعُ اَنْ اَنْقُبَ وَاسْتَجِي اَنْ اَسْتَغْطِي.</p> <p>فَدُ عَلِمْتُ مَاذَا اَفْعَلُ حَتَّى اِذَا عُرِلْتُ عَنِ الْوَكَاِلَةِ يَقْبَلُوْنِي فِي بُيُوْتِهِمْ.</p> <p>فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُوْنِي سَيِّدِهِ وَقَالَ لِلْاَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟</p> <p>فَقَالَ: مِئَةٌ بَثْ زَيْتٍ. فَقَالَ لَهُ: خُذْ صَكَّكَ وَاجْلِسْ عَاجِلًا وَاكْتُبْ خَمْسِيْنَ.</p>

οτοϑ ζευσι νῆχωλεμ ῥῥαι ἔτεοϋι.

Ἰτα πεχαϩ ἵκεοϋαι γε ἵθοοκ Δε
οϋον οϋηρ ἔροκ: ἵθοοϩ Δε πεχαϩ γε ὤε
ἵκοροϑ ἵκοϋο: πεχαϩ ναϩ γε μο
ἐνεκῥῥαι οτοϑ ῥῥαι ἔδεμμε.

Οτοϑ ἂ Πβοιϑ ὡοϣοϣοϣ ἔχεν
πιοικονομοϑ ἵτε ἱδῑκῑῑ ἔε αϩῑρι ῥεν
οϣμετϑαβε: γε νῑωηρι ἵτε παιένεϑ
ῥανϑαβεϣ νε ἔροτε νῑωηρι ἵτε ῥοϣωῑῑ
ῥεν τοϣῥεεῑ.

Οτοϑ Δνοκ ϑω ἱϣω ὠμοϑ νωτεν
γε μαθαμῑο νωτεν ἵῥανῑϣηρ ἔβοῑ
ῥεν μαμωνα ἵτε ἱδῑκῑῑ ῥῑνα ϑοταν
αϣωανμοϣηκ ἵτοϣϣεπ ἑηνοϣ ἔῥοϣη
ἐνῑκῥηη ἵένεϑ.

Πῑπῑϑοϑ ῥεν οϣκοϣῑ οϣπῑϑοϑ οη
πε ῥεν οϣμῑϣ οτοϑ ῥηεῥῑῑῥοῑϑ ῥῥεν
οϣκοϣῑ ῥῑῑῑῥοῑϑ οη ῥεν οϣμῑϣ.

Ἰϑε οϣη ῥεν πῑδῑκοϑ ὠμαμωνα
ὠπετενϣωπῑ ἔρετενῑῥοῥ πῑταῥμῑ Δε
νῑμ ἑηναῑτενῥεῥ ἑηνοϣ ἔροϩ.

Οτοϑ Ἰϑε ῥεν πετε ῥωτεν ἂν πε
ὠπετενϣωπῑ ἔρετενῑῥοῥ πετε ῥωτεν
νῑμ ἑηναῑῥηῑϩ νωτεν.

*Πῑωοϣ ῥα Πεννοϣ πε ὡα ἔνεϑ
ἵτε νῑ ἔνεϑ: ἂμῑῑ.*

fifty.'

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

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

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

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

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

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

Glory be to God forever.

ثَمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيْكَ؟
فَقَالَ: مِنْهُ كُرٌّ قَمْحٍ. فَقَالَ لَهُ: خُذْ
صَكَّكَ وَارْتَبْ ثَمَانِينَ.

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

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ أَصْدِقَاءَ
بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنَيْتُمْ يَقْبَلَتَكُمْ
فِي الْمَظَالِ الْأَبَدِيَّةِ.

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

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

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

والمجد لله دائماً.

Katameros Readings for the 5th Day of the Small Month

قطمارس قراءات اليوم الخامس من الشهر الصغير المبارك

ΣΟΥΤΙΟΥ ΝΕΣΟΥ ΕΠΙΔΕΥΤ ΕΠΙΚΟΥΡΙ ΝΑΥΟΤ

Porzu

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، بركتة
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ πη: ιΔ, ιε	Psalm 89: 19 - 21	زمور 88: 14، 15
<p>ΔΙΘΙCΙ ΝΟΥCΩΤΠ ΕΒΟΛ ΘΕΝ ΠΑΛΑΟC:</p> <p>αιζιμι η̅Δαυιδ παβωκ: αιθαεcγ</p> <p>η̅ΟΥΗΕΞ ΕΦΟΥΑΒ: Παιιx γαρ εcε̅†τοτc</p> <p>ηαc. ΑΛΛΗΛΟΥΙΑ̅.</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>رفعْتُ مختاراً من شعبي. وجدتُ داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.</p>

Vespers Gospel

انجيل 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 أمين.

<p>Οὐὰνασνωσις ἐβόλ θεν</p> <p>πιετασσελιον εθοταβ κατα Πατθρον</p> <p>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>Πατθρον ι: λλ - υβ</p>	<p>Matthew 10: 34 - 42</p>	<p>متى 10: 34 - 42</p>
<p>Υπερμενι γε εταυι εριοτι</p> <p>νοτερινην ειζεν πικανι νεταιι εριοτι</p> <p>νοτερινην αν αλλα οτρηφι.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p>	<p>لَا تَظُنُّوْا اَنِّي جِئْتُ لِالسَّلَامِ عَلَى الْاَرْضِ. مَا جِئْتُ لِالسَّلَامِ بَلْ سَيْفًا.</p>

ζε ἡνεϛτακο ἡζε πεϛβεχε

shall by no means lose his reward.

*Πῶς φα Πεννοττ πε: ψα ἐνεε
ἡτε ἡενεε: ἀμην.*

*Glory be to God
forever.*

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 ρλα: ζ, ιβ, ις

Psalm 132: 9, 10, 17, 18

مزمو ر 131: 7، 12، 13

Πεκοτηβ ερεττωτορ νοτμεθυη:
νηεθοταβ ἡτακ ερεελεηλ εβε
Δαυιδ πεκβωκ: αισοβτ νοτδηβς
ἡπαχριστος: ερεφιρι γε εερηι εχωϛ
ἡζε φηεθοταβ ἡτηι. **Αλληλουια.**

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

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

Matins Gospel

إنجيل باكر

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

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

Οτἄναστωσις εβολ δην
πετασσελιον εθοταβ κατἄ λωτκαν
ασιοτ.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λωτκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταϛι εερηι νευωοτ αϛοε
ερατϛ δην οτμα ἡκοι νευ οτμηνῃ ἡτε
νεϛμααθητης νευ κεμηνῃ εϛοϛῃ ἡτε

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
وَجُمْهُورٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πῖλαος ἐβόλθεν Ἰουδαεὰ τῆς νεμ
 ἱεροσολῆμ νεμ ἐβόλθεν ἰπαραλιὰ
 ἢ τε Ἰτρος νεμ ἰσιδων νηέταῖ
 ἐσωτεμ ἐροϋ οτοϋ ἢ τεϋταλδωοῦ
 ἐβόλθεν νοῦϋωνι.

Οτοϋ νηέναρῖζεμκο ὕμωοῦ ἢνε
 νῖπνετμα ἡκαθαρτον ναϋερφαδρι
 ἐρωοῦ.

Οτοϋ ναρε πιμῃ τῆρϋ κωῖ ἢσα
 βῖ νεμαϋ: ἔ οῦνι νασνηοῦ ἐβόλ ὕμοϋ
 ἢνε οῦχομ οτοϋ νασταλδο ὕμωοῦ
 τῆροῦ πε.

Οτοϋ ἡθοϋ ἐταϋϋαι ἡνεϋβαλ
 ἐπῳι οῦβε νεϋμαθητῆς πεχαϋ νωοῦ
 ἔ οῦνιὰτεν ἡνηοῦ νιζηκι ἔ οῦτεν
 τε ἡμετοῦρο ἢ τε Φνοῦῖ.

Ωοῦνιὰτεν ἡνηοῦ νηετσοκερ ἔ
 ἡνοῦ τετεννασι: ὡοῦνιὰτεν ἡνηοῦ
 νηετριμῖ ἡνοῦ ἔ τετεννασωβι.

Ωοῦνιὰτεν ἡνηοῦ ἐϋωπ
 ἢτοῦμεστε ἡνηοῦ ἢνε νιρωμῖ οτοϋ
 ἢτοῦνοτετ ἡνηοῦ ἐβόλ οτοϋ ἢτοῦϋεϋ
 ἡνηοῦ οτοϋ ἢτοῦβι πετενραν ἐβόλ
 ὕφρηῖ ἡνοῦπετρωοῦ εῶβε Πῳηρι
 ὕΦρωμῖ.

Ραῳι ἔνε πιεζοοῦ ἐτε ὕμαῦ οτοϋ
 ἡεληλ: ἡνπε ταρ πετενβεῃε οῦνιῳῖ

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 وَتُشْفَى
 الْجَمِيعَ.

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

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ
 تُشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ
 الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

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

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

πε νῆρρη θεν ἔφε: ναι γαρ ον ἐναῖρι
ἡμωυ ἡνιπροφητης ἦξε νοτιοῖ.

*Πῶς φα Πεννοῖτ πε: γὰ ἐνεε
ἦτε νι ἐνεε: ἀμην.*

their fathers did to the
prophets.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἡτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἡ Πενβοικ Ἰησοῦς
Πιχριστος: πιὰποστολος εἰθαδεμ:
φηεταῖθαυγ ἐπιζωεννοῖν ἡτε
Φνοῖτ.

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

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

Θεβρεος ζ: ιη - η: ις

Hebrews 7: 18 - 8: 13

العبرانيين 7 : 18 - 8 : 13

Οὔτως μεν γαρ εἰθαυωπι
ἡτεντολὴ ἡζοῖτ εἶθε
τεμετασθενε νεμ τεμετατῆζνοῖ.

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

فإنه يصير إبطال الوصية السابقة
من أجل ضعفها وعدم نفعها.

Πινομος γαρ ἡπερξεκ ἔλι ἐβολ:
πιμωιτ δε ἡ ἐδοῖν πε φαι ἡτε
οὔζελπις εἰσοῖπ φαι ἐτενναδωντ
ἐΦνοῖτ ἐβολ ζιτοτ.

for the law made
nothing perfect; on the other
hand, there is the bringing in
of a better hope, through
which we draw near to God.

إذ التاموس لم يكمل شيئاً. ولكن
يصير إدخال رجاء أفضل به
نقترب إلى الله.

Οὔτος κατα φρητ ἔτε αἰθνε ἀναυ
αν ηη μεν γαρ αἰθωπι ἡοῖηβ αἰθνε
ἀναυ.

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

وعلى قدر ما إنه ليس بدون قسم.

Φαι δε ἡθοῖ νεμ οὔἀναυ ἐβολ
ζιτεν φηεττω ἡμος ναῖ γε αἰωρκ

for they have become
priests without an oath, but
He with an oath by Him

لأن أولئك بدون قسم قد صاروا
كهنة، وأما هذا فبقسم من القائل
لَهُ: أقسم الرب ولن يندم، أنت

ἵνα Πβοис οτορ ἡνεγοτωμ ἡἐθηγ γε
ἡθοοκ πε φοτηβ γα ἐνεε.

Κατα ταυμαιν ἀγγωπι ἵνα Ἰησοῦς
ἡπῶτωρι ἡτε οὔδιαθηκη ἐςσοτπ.

Οτορ ηη μεν ἀγγωπι ἡοτηβ
εἰεροτυμῳ εθεε γε ναρε φμοῦ χω
ἡμωοῦ ἐὼρι ἀν πε.

Φαι δε γε ῥναδωι γα ἐνεε ἀγβι
ἡτμετοτηβ ἡοὔεῳεν παραβαςις.

Εθεε φαι οτον ῥχωμ ἡμοϋ
ἐνορεμ ἡχοῦ ἡιβεν ἡηθεοηνοῦ δα
Φνοῦτ ἐβωλ εἰτοτϋ εῃονδ ἡχοῦ
ἡιβεν εῃρεϋεμ ἐβρη ἐχωοῦ.

Οταρχῆερεῦς ταρ ἡπαρητ
ἐναϋσαιωοῦ ἡαν εῃτοτβηοῦτ
ἡατπετρωοῦ ἡατρω εῃφορϋ ἐβωλ
ἡηηρεϋερνοβι οτορ ἀγβιςι σαῖγωι
ἡηιφηοῦι.

Φαι ἐτε ἡμοι ἀνασκη τοι ἐροϋ
ἡμῃηι ἡφρητ ἡηιαρχῆερεῦς
ἡηῆγαιεν ῥοῦῥωοῦῥι ἡβρη ἡῥορπ
ἐχεν νοῦνοβι ἡμῃν ἡμωοῦ: μενεεω
ῥαῖνι ἐχεν ἡα πῖλαο: φαι ταρ ἀϋαιϋ
ἐαϋῆνϋ ἐῃγωι ἡοῦσοπ.

Πῖνομος ταρ ῥαϋχω ἡεαηρωμ
ἡηιαρχῆερεῦς ἐοῦοντοῦ ῥωηι ἡμῃα:

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

καὴν ἰλὶ ἀβδ ἰλὶ ῥῥῥῥ ῥῥῥῥ
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πισαχι δε ἵτε πιὰναυ φαι ἑταυωπι
μενενα πινομος ἑταρο ἵνωρηι
εϋχνηκ ἐβολῶ ὡς ἐνεε.

Πικεφαλεον δε ἔχεν νητένζω
ἡμωον οταρχηερενς ταρ ἡπαρητ
ἐτένταν ἡματ φηέταυρεμσι
σαοτιναμ ἡπιόρονος ἵτε τμετνωτ
θεν νιφνοῖ.

Πρεφωωπεν ἵτε νηεοταβ νευ
ἵτε τςκτνη ἡμνι θηέτα Πβοις
ταχρος οτορ ρωμν αν.

Αρχηερενς ταρ νιβεν ἑωαρχαυ
εορεγεν ταῖο ἐδοῦν νευ ὡτωωωτω
εοβε φαι οἰανασκη ον πε εορε
οτενχαυ ὡπι ἡφαι εορεγενυ ἐδοῦν.

Ιςχε μεν οῦν ναυ εἰχεν ἡκαρι ιε
νε οῦοτηβ αν πε εἴωπι ἵχε νηέτατεν
Δωρον ἐδοῦν κατὰ πινομος.

Παι ετωεμωυ ἄεν οἰςμοτ νευ
οῦδνιβι ἵτε τφε κατὰ φερητ ἑτατταμε
ἡωῖςχς εϋναχωκ ἵτςκνην: ἡνατ ταρ
πεχαυ εκέθαμῖο ἡζωβ νιβεν κατὰ
πιτῖπος ἑτατταμοκ ἐροϋ εἰχεν
πιτωοῦ.

¶ ἵνωρ δε ἀτοτϋ τματ εοτφαωπι
εσοτπ ἡζοῦο ἡφρητ ον ἐτεϋοι
ἡμεσιτς ἵτε οῦΔιὰθνηκ εσοτπ

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

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

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

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

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

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

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

مُكَمَّلًا إِلَى الْأَبَدِ.

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

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ
الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانًا.

لَأنَّ كُلَّ رَبِّيسٍ كَهَنَةٍ يُقَامُ لِكَيِّ يُقَدِّمَ
قَرَابِينَ وَذَبَائِحَ. فَمِنْ ثَمَّ يَلْزَمُ 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
وِظْلَهَا، كَمَا أُوحِيَ إِلَى مُوسَى
وَهُوَ مُزْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ.
لَأنَّهُ قَالَ: انْظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ
حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي
الْجَبَلِ.

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

ΘΕΤΑΥΤΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΧΕΝ ΖΑΝΩΥ
ΕΥΩΤΠ.

Εναρε †ζοτι† ταρ ετε υματ οι
ναταρικι νατνακω† αν πε ησα φμα
η†μαζενοτ†.

Εφξευ αρικι ταρ ερωοτ εφχω
υμος χε ις ζανεζοοτ σενηοτ πεχε
Πβοις †ναζωκ εχεν πηι μπλκραηλ
νευ εχεν πηι νλοτδα νοτδιαθκη
υβερι.

Κατα †διαθκη αν εταισεμνητς
νευ νοτιο† ζεν πιεζοοτ εταιαμαζι
ητοτχιζ ειναενοτ εβολζ ζεν ηκαζι
ηΧημι χε ηθωοτ υποτοζι ζεν
ταδιαθκη ανοκ ζω αιεραμελhc
ερωοτ πεχε Πβοις.

Χε θαι τε ταδιαθκη
η†νασεμνητς νευ πηι μπλκραηλ
μενεησα ναιεζοοτ ετε υματ πεχε
Πβοις ειε† ηνανομος εζρηι ενουμενι
οτοζ ειεζητοτ εζρηι εχεν νοτζητ
οτοζ ανοκ ειευωπι νωοτ ηνοτ† οτοζ
ηθωοτ ζωοτ ευευωπι ηηι ευλαος.

Οτοζ ηνε φοται φοται †εβω
υπεφρεμυβακι νευ πιοται πιοται
υπεφρον εφχω υμος χε σοτεη Πβοις
χε σενασοτωντ τηροτ ιςχεν ποτκοτχι

established on better
promises.

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

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

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

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

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

فَاتَهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ
لَمَا طُلِبَ مَوْضِعٌ لثَانٍ.

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

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

لَآنَ 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،
لَآنَ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ ἀ πορνεία.

Χε τῆς ἀκαθαρσίας ἡ ἀνομία καὶ τῆς
ἀνομίας ἐβόλ οὐτος ἡ ἀκαθαρσία καὶ
ἡ ἀνομία.

Ἦν ἡ ἀκαθαρσία καὶ οὐ βέβαια ἡ ἀκαθαρσία
τῆς ἀκαθαρσίας καὶ ἡ ἀκαθαρσία
οὐτος ἡ ἀκαθαρσία καὶ ἡ ἀκαθαρσία.

*Πρὸς τὸν πατέρα καὶ τὸν υἱὸν καὶ τὸν
Ἅγιον πνεῦμα. Χε ἀμὴν ἐσέλωπι.*

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

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

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

لَا تَكُونُ صَفُوحًا عَنْ آثَامِهِمْ،
وَلَا أَذْكَرَ خَطَايَاهُمْ وَتَعْدِيَاتِهِمْ فِي
مَا بَعْدُ.

فَإِذَا قَالَ جَدِيدًا، عَتَقَ الْأَوَّلَ. وَأَمَّا
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ
الْإِضْمَحَالِ.

*نعمة الله الآب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ ἦν πε
πιασθῶν τὴν ἐπιστολὴν ἡ τε πενιὼν
Ἰωάννης. Ἀμὴν. Παμενρατ.

Ἰωάννης α: α - ιε

Πατερὶς τῆς ἐπιστολῆς τῆς ἀκαθαρσίας
καὶ τῆς ἀκαθαρσίας.

Παμενριτ τῆς ἀκαθαρσίας καὶ τῆς ἀκαθαρσίας
καὶ τῆς ἀκαθαρσίας καὶ τῆς ἀκαθαρσίας
καὶ τῆς ἀκαθαρσίας καὶ τῆς ἀκαθαρσίας.

Ἀρα τῆς ἀκαθαρσίας καὶ τῆς ἀκαθαρσίας
καὶ τῆς ἀκαθαρσίας καὶ τῆς ἀκαθαρσίας
καὶ τῆς ἀκαθαρσίας καὶ τῆς ἀκαθαρσίας.

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

3 John 1: 1 - 15

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

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

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

الكاثوليكون من رسالة معلمنا
يوحنا الرسول الثالثة، بركته
المقدسة تكون معنا. آمين. يا
أحبائي.

3 يوحنا 1: 1 - 15

السَّيِّحُ، إِلَى غَايُسَ الْحَبِيبِ الَّذِي
أَنَا أَحِبُّهُ بِالْحَقِّ.

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

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

Μουνητ̃ ἔμοτ γαρ εἶποι ἡνιωτ̃ ἐφαι
χίνα ἡτασωτεμ εῶβε ναῶηρι χε
σεμοῶι θεν οὔμεθυμι.

Πιάσαπητος οὔζωβ ὑπιστος
ἐτεκίρι ὑμοῦ ἐκερζωβ ἡθῆρι θεν
νίςνηοτ̃ οὔοζ φαι θεν νιωεμμοῶτ̃.

Ναι ἐταγερμεῶρε θα τεκὰσαπη
ὑπεμῶο ἡνοτεκκλήσιὰ: ναι ἐτε
καλως κηαδς εκνατῦωοτ̃ εὔὑπῶα
ὑΦνοτ̃.

Ετατὶ γαρ ἐβoλ̃ ἐχεν πιραν ἡσεβί
ἔλι αν ἡτεν νιεθνικος.

Δνον οὔν σῶε ναν ἐῶεπ ναι οὔον
ὑπαιρητ̃ ἐρον χίνα ἡτενερῶφηρ
ἡερζωβ ἐτ̃μεθυμι.

Δκςθαι ἡοτζωβ ἡτεκκλήσιὰ
αλλα Διοτρεφης πιαιερζογιτ̃
ἡδητοτ̃ ἡῆῶωπ ὑμοῦ ἐροῦ αν.

Εῶβε φαι αἰῶανὶ τ̃ναῶρεφερ φ̃μενί
ἡνεῦζβηνοτ̃ ἐτεῆρι ὑμωοτ̃
εῶερφλ̃τ̃αριν ὑμοῦ θεν χανσαχι
ὑπονηρος οὔοζ εῶκην αν θεν ναι
οὔδε ἡῶοῦ ἡῆῶωπ ἡνίςνηοτ̃ ἐροῦ αν:
οὔοζ νηεθoτ̃ωῶ εῶποποτ̃ ἡῆῶω ὑμωοτ̃
αν οὔοζ εῶριτ̃ ὑμωοτ̃ ἐβoλ̃ θεν
τεκκλήσιὰ.

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 فَرْحٌ أَكْثَمُ مِنْ هَذَا: أَنْ
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ
بِالْحَقِّ.

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

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

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

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

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

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

Παμενριτ ὑπερτενωнк
ἐπιπετρωοτ αλλα ἐπιπεθανανεϚ:
φηετιρι ὑπιπεθανανεϚ οτ ἐβολα δεν
ΦνοϚ† πε: φη δε ετιρι ὑπιπετρωοτ
ὑπεϚνατ ἐΦνοϚ†.

Δτερμεερε ἡΔιμητριος ζιτεν
οτον νιβεν νεμ ζιτεν ὁμη οτοζ ἄνον
τενερμεερε οτοζ κωοτη γε
τεμετεμεερε οθυη τε.

He οτον† οθυηϚ ἐςδῆτοτ νακ πε
αλλα ἡτοτωϚ αν ἐςδα νακ ἐβολα
ζιτεν ουμελα νεμ ογκαϚ.

Ⲭερελαπис δε саτοτ ἐνατ ἐрок
οτοζ ἡτενсази νεμ νενέρηοτ ἡρο
ογβε ро.

Ⲣειρηνη νακ: σεϚινη ἐрок ἡζε
νιϚφηρ: Ϛινη ἐνιϚφηρ κατα νοτραν.

*ⲡασηνοτ ὑπερμενρε πικοςμος
ογδε νηετωοπ δεν πικοςμος:
πικοςμος νασινη νεμ τεϚεπιθγμια: φη
δε ετιρι ὑφοτωϚ ὑΦνοϚ† ϚῆαϚωπι
Ϛα ἐνεζ: 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.*

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 بِحَبْرِ وَقَلَمٍ.

وَلَكِنِّي أَرْجُو أَنْ أَرَاكَ عَنْ قَرِيبٍ
فَنَتَكَلَّمَ فَمَا لِقَاءٍ.

سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحِبَّاءُ. سَلِّمُ
عَلَى الْأَحِبَّاءِ بِأَسْمَائِهِمْ.

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

The Acts الإبركسيس

ⲡραζις ἡτε νενιο† ἡἀποστολος:
ἐρε πογςμοτ εθογав Ϛωπι νεμαν.
ἀμην.

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

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

Φαι νατερμεορε εοβητηγ `νεε
νιςνηογ ετθεν λυστρα νευ ειكونιον.

Φαι αφοτωγ `νεε Παυλος εορεγι
εβολ νημαγ: οτοε εταφολγ
αφσονβητηγ εοβε νιλονδαι ετψοπ δεν
πιμα ετε υμαγ: νατσωογν γαρ τηρογ
ζε πεγιωτ νε Οτεινιν πε.

Εγκω† δε δεν νιπολις ναγ†
υμος ετοτογ εαρεε ενιζων
νηετατσεμνητογ εβολ ζιτοτογ
νηιαποστολος νευ νιπρεσβυτερος
ετθεν Ιερογσαλημ.

Πιεκκλησια μεν ογν ναγνηογ
ηταχρο δεν πιναε† οτοε ναγνηογ
ηαγαι δεν τογηπι υμνη.

*Πισαχι δε ητε Πβοις εγεαμει οτοε
εγεαγαι: εγεαμαει οτοε εγεταχρο:
δεν γαγια ηεκκλησια ητε Φνογ†:
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 لُسْتَرَا وَإِيقُونِيَا.

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

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

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

Synaxarium of the Small Month 5

سنكسار اليوم الخامس من الشهر الصغير

1. The Departure of Amos, the Prophet
2. The Departure of St. James, Bishop of Cairo
3. The Departure of St. Yoannis XV, 99th Patriarch of Alexandria
4. The Departure of St. Barsoum El-Erian

1. نياحة عاموس النبي
2. نياحة القديس يعقوب، أسقف مصر
3. نياحة القديس البابا يوانس الخامس عشر، البطريرك التاسع والتسعين من بطاركة الكرازة المرقسية
4. نياحة القديس برسوم العريان

1. The Departure of Amos, the Prophet

On this day, the righteous prophet Amos, departed.
He was one of the twelve Minor Prophets. He was born in

1. نياحة عاموس النبي
في مثل هذا اليوم تنبَّح الصديق عاموس النبي، أحد الاثني عشر نبياً الصغار. وُلِدَ هذا

Tekoa, south of Jerusalem, to a poor family. He tended to the sheep (Amos 1: 1) and was a tender of sycamore fruits (Amos 7: 14). He prophesied in the days of Uzziah, king of Judah, and Jeroboam the son of Joash, king of Israel. He was contemporary to Hosea the prophet, who succeeded him.

God had sent him to the children of Israel to caution them and advise them to bear fruits that befit repentance before the coming of the day of vengeance. He prophesied concerning the passion of The Lord and the darkness of the sun on that day. He also prophesied concerning the lamentation and sorrow, which should come upon the children of Israel after this. He also prophesied about how their feasts would turn into days of sorrow, and their joy into weeping, their dispersion among all countries and how they would be deprived of the help of God. He was called "the prophet of affliction," because of his harsh rebuke to the sinners. This prophet prophesied about eight hundred years before the advent of The Lord Christ, then departed in peace.

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

2. The Departure of St. James, Bishop of Cairo

On this day also, of the year 804 of the martyrs, 1088 AD, St. James, the bishop of Cairo, departed. This saint longed since his young age for the monastic life, so he went to the wilderness of St. Macarius, where he became a monk. Then he was ordained a deacon at St. John monastery.

Because of his virtuous life, great knowledge and piety, he was ordained bishop for Cairo. Having been enthroned upon the episcopal throne, he added to his prayer, asceticism, and worship. During his episcopate, he was a teacher and a spiritual guide for his people.

When he completed his good endeavor, he fell ill for a short time then departed in peace.

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

3. The Departure of St. Yoannis XV, 99th Patriarch of Alexandria

On this day also, of the year 1346 of the martyrs, 1629 AD, Pope Yoannis XV (John), the 99th Patriarch of Alexandria, departed. He was born in the city of Mallawy, to Christian parents, who raised him in piety and godliness. When he grew, he became a monk in the monastery St. Antonius. He lived a righteous monastic life and he was upright and loved to read books and

الصديق في تقوع، جنوب أورشليم، من أسرة فقيرة وكان راعياً للأغنام (عاموس 1: 1) وجاني جميز (عاموس 7: 14). تنبأ في زمان غزياً ملك يهوذا ويربعام ابن يواش ملك إسرائيل. وعاصره هوشع النبي وخلفه في النبوة.

أرسله الله إلى بني إسرائيل لينصحبهم أن يعملوا أعمالاً تليق بالتوبة قبل حلول يوم الانتقام. كما تنبأ عن آلام الرب وعن ظلام الشمس في ذلك اليوم. كما تنبأ أيضاً عن الألم والحزن الذي أصاب بني إسرائيل فيما بعد والذي قلب أعيادهم إلى حزن وفرحهم إلى بكاء وتفرقهم في جميع البلاد وحرمانهم من معونة الرب. لذلك سمي "نبي الويلات" بسبب شدته في تبكي الخطاة. وقد سبق مجيء السيد المسيح بما يقرب من ثمانمائة سنة وتنبأ بسلام. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس يعقوب، أسقف مصر وفيه أيضاً من سنة 804 للشهداء، سنة 1088 ميلادية، تنيح الأنبا يعقوب، أسقف مصر. اشتاق هذا القديس منذ حدثته إلى حياة الرهبنة فمضى إلى برية القديس مكاريوس وترهب هناك ثم رسموه شماساً في دير الأنبا يحنس. ونظراً لحسن سيرته وعظم فضله وتقواه، رسموه أسقفاً على مصر (القاهرة). ولما جلس على كرسي الأسقفية، زاد في عبادته واستمر مدة رئاسته معلماً ومرشداً لشعبه. ولما أكمل جهاده مرض قليلاً ثم تنيح بسلام. بركة صلواته فلتكن معنا. آمين.

3. نياحة القديس البابا يوانس الخامس عشر، البطريرك التاسع والتسعين من بطارقة الكرازة المرقسية وفيه أيضاً من سنة 1346 للشهداء، سنة 1629 ميلادية، تنيح القديس البابا يوانس الخامس عشر، البطريرك التاسع والتسعون من بطارقة الكرازة المرقسية. وُلد في مدينة ملوي من أبوين مسيحيين رباه على التقوى والفضيلة. ولما كبر ترهب بدير الأنبا

manuscripts.

When Pope Marcus (Mark) V, departed, the bishops, priests and archons unanimously agreed to choose him for the patriarchate. He was consecrated on the 7th day of Tout, in the year 1336 of the martyrs, 1619 AD. He had a strong personality and was impartial and just in his judgements, so he earned the title, "the just judge."

He was kind and loving to the priests, merciful to the needy and compassionate to the poor. Because of his piety and godliness, he never asked for anything from anyone all the days of his life.

During his days, a grave epidemic spread in Upper Egypt, which led to the death of many people. Pope Yoannis visited his flock in Upper Egypt many times. During his return from Upper Egypt, after his last visit, he visited the village of Abnoub and spent the night there, where he felt seriously ill. He asked for a boat, which he sailed on to El-Bayadiah, nearby Mallawy. He departed there and the people wept much for him, and they prayed over him, as befitting his honor and buried him in the monastery of the Saint Anba Bishoy in Dair El-Barsha.

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

أنطونيوس وسار سيرة رهبانية فاضلة فكان عفيفاً محباً للقراءة في الكتب والمخطوطات. ولما تنيح البابا مرقس الخامس، اجتمع رأى الآباء الأساقفة والكهنة والأراخنة على اختياره بطريركاً ورسموه يوم 7 توت، سنة 1336 للشهداء، سنة 1619 ميلادية، وكان قوى الشخصية لا يحابى أحداً وعادلاً في أحكامه حتى نال لقب "القاضي العادل". كما كان عطوفاً على الكهنة، محباً للمساكين حنوناً على الفقراء. ولورعه وتقواه، لم يطلب من أحد شيئاً طوال أيام حياته. حدث في أيامه وباء في الصعيد مات بسببه كثيرون، فلهذا افتقد أبنائه في الصعيد مرات عديدة. وفي أثناء عودته من الصعيد بعد زيارته الأخيرة، زار قرية أبنوب وبات ليلة هناك أحس فيها بمرض شديد. فطلب قارباً ليسافر، فتوجهوا به إلى البياضية بالقرب من ملوي. وتنيح هناك، فبكاه شعبه كثيراً وأقاموا له جنازة ودفنوه في دير القديس الأنبا بيشوي بدير البرشا. بركة صلواته فلتكن معنا. آمين.

4. The Departure of St. Barsoum El-Erian

On this day also, of the year 1033 of the martyrs, 1317 AD, the great saint Anba Barsoum El-Erian (the Naked), who was perfect in the love of God, departed. He was born in Cairo and his father was called El-Wageeh, who was the scribe of the Queen Shagaret El-Dor.

When his parents departed, his uncle took possession of all that they had left him. Barsoum did not dispute with his uncle, but forsook the world and lived the life of the hermits. He lived outside the city for five years suffering the harshness of the summer heat and the winter cold. He wore no clothing except a hairy sackcloth. Then he shut himself up in a cave inside the church of St. Marcurius Abu-Saifain in Old Cairo, for twenty years in ceaseless prayer and fasting.

There was a huge serpent in that cave. When he entered the cave and saw this serpent, he prayed to God, then he made the sign of the cross over himself, and moved toward the serpent, reciting the psalm saying, "You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot" (Psalm 90:10 / 91:13). Then he said to the serpent, "O blessed one stand still in your place," and then he made the sign

4. نياحة القديس برسوم العريان وفيه أيضاً من سنة 1033 للشهداء، سنة 1317 ميلادية، تنيح القديس العظيم برسوم العريان الكامل في محبة الله. وُلِدَ بمصر وكان والده يسمى الوجيه، كاتب الملكة شجرة الدر. ولما تنيح أبواه استولى خاله على كل ما تركاه، فلم ينازعه بل ترك العالم وعاش حياة السواح خارج المدينة خمس سنوات يقاسي حر الصيف وبرد الشتاء، ولم يكن يلبس سوى عباءة من الصوف. وعاش في مغارة داخل كنيسة القديس مرقوريوس أبي سيفين بمصر القديمة مدة عشرين سنة ملازماً الأصوام والصلوات. وكان في تلك المغارة ثعباناً ضخماً. فلما دخل ورآه صلى إلى الله ثم رسم ذاته بعلامة الصليب وتقدم نحو الثعبان وهو يرغم بالمزمور قانلاً: "تطأ الأفعى وملك الحيات وتسحق الأسد والتنين" (مزمور 90:10). ثم قال للثعبان: "أيها المبارك قف مكانك". ورسم عليه بعلامة الصليب وطلب من الله أن ينزع منه طبعه الوحشي. ولما انتهى من

of the cross over it. He entreated God to remove the beastly nature from it. As he finished his prayer, the serpent changed its nature and became tame. The saint told the serpent, "Henceforth, O blessed one, you shall not have power or might to harm anyone, but you shall be subject and obedient to what I say to you." The serpent manifested signs of submission and obedience, and dwelt with the saint, as the lions were with Daniel the prophet, in the den. Later on, he left the cave and lived on the top of the roof of the church. He endured the summer heat and the winter cold, until his skin became dark from much worship and asceticism.

During his days, a great persecution befell the Christians and the ruler seized the saint, severely smote him, then imprison him. When he was released, he went to the monastery of El-Shahran, where he lived on the roof of the church and he increased in his asceticism. When his fame and virtues became well known, the rulers of that time from princes, judges and others, visited him asking for his blessing and advice. The saint continually entreated and supplicated God to take his anger away from His people and to lift up the hardships from them.

Having completed his good endeavor, he departed at a good old age and he was sixty years old. He was buried in the monastery of El-Shahran, in Ma'asara, Helwan. Later on, the name of the monastery was changed to carry his name, the monastery of St. Barsoum El-Erian.

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

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

صلاته، تغيرت طبيعة الثعبان وأصبح أليفاً. فقال له القديس: "من الآن يا مبارك لا تكن لك قوة أن تؤذي أحداً، بل تكون مستأنساً ومطيعاً لما أقوله لك". ف أظهر الثعبان علامة الخضوع والطاعة وعاش مع القديس كما كانت الأسود مع دانيال في الجب.

بعد ذلك صعد القديس برسوم العريان من المغارة إلى سطح الكنيسة وأقام زمناً طويلاً صابراً على الحر والبرد حتى اسودَّ جلده من كثرة النسك.

وفي أيامه لحق المسيحيين اضطهاد عظيم. وقد قبض الوالي على هذا القديس وضربه كثيراً ثم سجنه. ولما أفرج عنه، ذهب إلى دير شهران وأقام فوق سطح الكنيسة وزاد في نسكه وتقشفه. ولما ذاعت شهرته وغرقت فضائله، كان الأمراء والقضاة يزورونه طالبين بركته ومشورته. وقد أكثر القديس من الطلبة والتضرع إلى الله حتى رد غضبه عن شعبه ورفع عنه الاضطهادات. ولما أكمل سعيه الصالح تنبَّح في شيخوخة حسنة وكان عمره ستين سنة، فدفنوه في دير شهران بمعصرة حلوان وتسمى الدير بعد ذلك باسمه.

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 ᾧ: ε, ϛ

Psalm 99: 6, 7

مزمور 98: 5, 6

Μωϋσῆς καὶ Ἀαρὼν ὅτε προσεφώνησαν
καὶ Σαμουὴλ ὅτε ἠετίμων
ὑπεφάνη· κατέφωβεν ὑπὸ τοῖς οὐρανοῖς ὁ θεός
καὶ ἀπεκρίθη ἐρωτοῦ· ὅτε οὐκ ἔλαλθεν
ἐν ῥήματι καὶ ἐκαστοῦ. Ἀλληλουία.

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

**Blessed is He who comes in the Name of The lord,
our Lord, God, Savior, and King of us all, Jesus Christ
the Son of the Living God, 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>Οὐ ἀνασῃς ἐβόλ θεν</p> <p>πλεῖστα ἐλὼν εὐοῦα κατὰ ἰωάννην</p> <p>ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ἰωάννην ἰϛ: κ - ἀς</p>	<p>John 16: 20 - 33</p>	<p>يوحنا 16: 20 - 33</p>
<p>Ἀμην ἀμην ἥτω ἡμῶς νῶτεν καὶ ἡσώτεν τετενναριμὸν οὐοῦ</p> <p>τετενναερῆβι: πικρομοῦς Δε ἡσώ</p> <p>ῆναρῶν ἡσώτεν τετενναερῆκα</p> <p>ἡσῆτ ἀλλὰ πετενῆκα ἡσῆτ ῆναρῶν</p> <p>νῶτεν εἴρα.</p> <p>Ἦς ῆμῶν ἀσῶννοῦ ἔμῳ</p> <p>ῶαερῆκα ἡσῆτ καὶ ἀσὶ ἡσ</p> <p>τεσοῦνοῦ: ἔρα ῶν Δε ἀσῶνμῳ</p> <p>ἡπῶν ἡπῶερῆμῶν καὶ ἡπῶρῶ</p> <p>εῶβε πῶν καὶ ἀμῶς οῦρῶν</p> <p>ἐπικρομοῦς.</p> <p>Οὐοῦ ἡσώτεν ῶτεν ἥνοῦ μῶν</p> <p>ἐρετενῆβι ἡσῆκα ἡσῆτ: πῶν ὀν</p> <p>ἥναρῶν ἔρῶτεν οὐοῦ τετενναρῶν</p> <p>οὐοῦ πετενρῶν ἡμῶν ἐλὼν ἀσῶν</p> <p>ἡτενῶνοῦ.</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>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>Therefore, you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.</p>	<p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ سَتَبْكُونَ وَتَحْزَنُونَ وَالدُّنْيَا تَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّلُ إِلَى فَرَحٍ.</p> <p>الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وَلَدَتِ الطِّفْلَ لَا تَعُودُ تَذْكُرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p> <p>فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ. وَلَكِنِّي سَأَرَاكُمْ أَيْضًا فَتَفْرَحُ قُلُوبُكُمْ وَلَا يَنْزِعُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.</p>

Οτοϑ ζεν πιεζοοτ ετε υμιατ
 τετενναυεντ εζλι αν: αμην αμην
 †χω υμοϑ νωτεν φηετετενναερετιν
 υμοϑ ητοτοϑ υφιωτ ζεν Παραν
 ερετηιϑ νωτεν.

Υα †νοτ υπατετενερετιν ηεζλι ζεν
 Παραν: αριετιν οτοϑ τετενναβι ϑινα
 ητε πετενραυι ωπι εϑζηκ εβολ.

Μαι δε αιχοτοτ νωτεν ζεν
 ζανπαροιμια: σνηοτ δε ηξε οτοτνοτ
 ζοτε ειναζαζι νεμωτεν αν ξε ζεν
 ζανπαροιμια αλλα ζεν οτπαρρησια
 †ναταμωτεν εβε Φιωτ.

ζεν πιεζοοτ ετε υμιατ
 ερετενερετιν ζεν Παραν: οτοϑ
 †ναχοϑ νωτεν αν ξε ανοκ εθνα†ζο
 εΦιωτ εβε θηνοτ.

Πθοϑ γαρ ζωϑ Φιωτ εμει υμωτεν
 ξε ηνωτεν αρετενμενριτ οτοϑ
 αρετενναζ† ξε εται εβολ ζα Φιωτ.

Αη εβολ ζεν Φιωτ οτοϑ αι
 επικομοϑ παλιν οη †ναχω
 υπικομοϑ οτοϑ †ναυενηι ζα Φιωτ.

Πεξε νεϑμαθητηϑ ναϑ ξε ζηππε
 †νοτ κκαζι ζεν οτπαρρησια οτοϑ κξε
 εζλι αν υπαροιμια.

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

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

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

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

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

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

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

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

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

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

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

لَأَنَّ الآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ
 أَحْبَبْتُمُونِي وَآمَنْتُمْ أَنِّي مِنْ عِنْدِ اللَّهِ
 خَرَجْتُ.

خَرَجْتُ مِنْ عِنْدِ الآبِ وَقَدْ أَتَيْتُ إِلَى
 الْعَالَمِ وَأَيْضًا أَتْرُكُ الْعَالَمَ وَأَذْهَبُ
 إِلَى الآبِ.

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

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

ΔΙΕΡΟΥΤΩ ΝΩΟΥ ΝΧΕ ΙΗΣΟΥΣ ΧΕ †ΝΟΥ
 ΤΕΤΕΝΝΑΖ†.

ΘΗΠΠΕ ΣΗΝΟΥ ΝΧΕ ΟΥΟΥΝΟΥ ΟΥΟΖ ΑΣΙ
 ΖΙΝΑ ΝΤΕΤΕΝΧΩΡ ΕΒΟΛ ΦΟΥΑΙ ΦΟΥΑΙ
 ΜΜΩΤΕΝ ΕΠΕΨΑ ΟΥΟΖ ΝΤΕΤΕΝΧΑΤ
 ΜΜΑΤΑΤ: ΟΥΟΖ †ΧΗ ΜΜΑΤΑΤ ΔΗ ΧΕ
 ΕΨΗ ΝΕΜΗ ΝΧΕ ΠΑΙΩΤ.

ΠΑΙ ΔΙΧΟΤΟΥ ΝΩΤΕΝ ΖΙΝΑ ΝΤΕ
 ΟΥΖΙΡΗΝΗ ΨΩΠΙ ΝΩΤΕΝ ΝΘΡΗ ΝΘΗΤ:
 ΟΥΟΝ ΝΤΩΤΕΝ ΜΜΑΤ ΝΟΥΖΟΧΕΧ ΔΕΝ
 ΠΙΚΟΣΜΟΣ: ΑΛΛΑ ΧΕΜΝΟΥ† ΑΝΟΚ ΔΙΘΡΟ
 ΕΠΙΚΟΣΜΟΣ.

*Πίωορ φα Πεννορ† πε ψα ένεε
 ΝΤΕ ΝΙ ΕΝΕΕ: ΔΜΗΝ.*

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

Jesus answered them,
 “Do you now believe?

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

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

Glory be to God forever.

الآن نَعْلَمُ أَنَّكَ عَالِمٌ بِكُلِّ شَيْءٍ
 وَلَسْتُ تَحْتَاجُ أَنْ يُسْأَلَكَ أَحَدٌ. لِهَذَا
 نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

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

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

والمجد لله دائماً.

Katameros Readings for the 6th Day of the Small Month

قطمارس قراءات اليوم السادس من الشهر الصغير المبارك

Coṛcooṛ ḡèzooṛ ḡΠιὰβοṭ ḡπικοṛχι ḡὰβοṭ

Poṛzi

Vespers Psalm

مزمور العشية

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

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

Ψαλμος τῷ Δαυὶδ ριη: οα, οβ

Psalm 119: 95, 96

المزمور 118: 71، 72

Ἀνιρεφερνοβι ὀβι νηι ἔτακοι:
νεκμετμεορεν δε δικα† ἔρων:
cṛντελιὰ νιβεν δινα† ἔποϛζωκ:
εcοṛεcῶων ḡζε νεκεντολη ἔμωω.
Ἀλληλοῖα.

The sinners have waited for me to destroy me; but I understood Your testimonies. I have seen an end of every perfection; but Your commandments are very broad. Alleluia.

إياي انتظر الخطاة ليهلكوني، ولشهادتك فهمت. لكل تمام رأيت منتهى. أما وصاياك فواسعة جداً. هليلويا.

Vespers Gospel

إنجيل العشية

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

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

Οὔανασνωcic ἔβολ ζεν
πιεταcτελιον εθοṛαβ κατὰ λoṛκαν
αcιοṛ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λoṛκαν ιc: ι - ιζ

Luke 13: 10 - 17

لوقا 13: 10 - 17

Παc†cῶω δε πε ζεν οὔ
ḡνιcṛηαcωση ζεν πcαββατον.

Now He was teaching in one of the synagogues on the Sabbath.

وكان يُعَلِّمُ فِي أَحَدِ الْمَجَامِعِ فِي السَّبْتِ.

ΟΥΟΖ ΖΗΠΠΕ ΙC ΟΥCΖΙΜΙ ΕΟΤΟΝ
 ΟΥΠΝΕΥΜΑ ΝΨΩΝΙ ΧΗ ΝΕΜΑC ΜΙΜΗΤ
 ΨΥΜΗΝ ΝΡΟΜΠΙ: ΟΥΟΖ ΝΑCΚΩΛΧ
 ΝΨCΩΟΥΤΕΝ ΜΙΜΟC ΑΝ ΕΠΤΗΡΥ.

ΕΤΑΥΝΑΥ ΕΡΟC ΝΧΕ ΙΗCΟΥC ΑΥΜΟΥΤ
 ΕΡΟC ΟΥΟΖ ΠΕΧΑΥ ΝΑC: ΧΕ ΤCΖΙΜΙ ΤΕΧΗ
 ΕΒΟΛ ΘΕΝ ΠΕΨΩΝΙ.

ΟΥΟΖ ΑΥΧΑ ΝΕΥΧΙΖ ΖΙΧΩC ΟΥΟΖ
 ΑCΩΟΥΤΕΝ CΑΤΟΤC ΟΥΟΖ ΑCΤΨΟΥ
 ΜΦΝΟΥΤ.

ΑΥΕΡΟΥΩ ΔΕ ΝΧΕ ΠΑΡΧΗ
 CΥΝΑCΩCΗ ΕΥΧΩΝΤ: ΧΕ Α ΙΗCΟΥC
 ΕΥΦΑΘΡΙ ΕΡΟC ΘΕΝ ΠCΑΒΒΑΤΟΝ ΝΑΥCΩ
 ΜΙΜΟC ΜΠΙΜΗΨ: ΧΕ CΟΟΥ ΝΕΖΟΟΥ ΕΤΕ
 CΨΥΕ ΝΕΡΖΩΒ ΝCΗΤΟΥ: ΝCΡΗΙ ΟΥΝ
 ΝCΗΤΟΥ ΑΜΩΙΝΙ ΝΤΟΥΕΡΦΑΘΡΙ ΕΡΩΤΕΝ:
 ΟΥΟΖ ΘΕΝ ΠΙΕΖΟΟΥ ΜΠCΑΒΒΑΤΟΝ ΑΝ.

ΑΥΕΡΟΥΩ ΔΕ ΝΑΥ ΝΧΕ ΠΒΟΙC ΟΥΟΖ
 ΠΕΧΑΥ: ΧΕ ΝΨΩΒΙ ΦΟΥΑΙ ΦΟΥΑΙ
 ΜΩΥΤΕΝ ΕΨΟΥΩ ΝΤΕΥΕΘΕ ΕΒΟΛ ΑΝ ΙΕ
 ΠΕΥΕΩ ΕΒΟΛΘΕΝ ΠΙΟΥΟΝCΥ ΕΝ
 ΠCΑΒΒΑΤΟΝ ΟΥΟΖ ΝΤΕΥΒΙΤΟΥ
 ΝΤΕΥΤCΩΟΥ.

ΘΑΙ ΔΕ ΝΘΟC ΟΥΨΕΡΙ ΝΤΕ ΑΒΡΑΑΜ
 ΤΕ: ΕΑΠCΑΤΑΝΑC CΟΝC ΙC ΜΗΤ ΨΥΜΗΝ
 ΝΡΟΜΠΙ: ΝΕ ΠΕΤΕ CΨΥΕ ΑΝ ΠΕ ΕΒΟΛ
 ΕΒΟΛΘΕΝ ΠΑΙ CΝΑΥΘ ΘΕΝ ΠΕΖΟΟΥ

And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.

But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.”

And He laid His hands on her, and immediately she was made straight, and glorified God.

But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath] and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.”

The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it?

So ought not this woman, being a daughter of Abraham, whom Satan has bound, think of it, for eighteen years, be loosed from this bond on the Sabbath?”

وَإِذَا امْرَأَةٌ كَانَ بِهَا رُوحٌ ضَعْفٌ ثَمَانِي عَشْرَةَ سَنَةً وَكَانَتْ مُنْحَنِيَةً وَلَمْ تَقْدِرْ أَنْ تَنْتَصِبَ الْبَنَةُ.

فَلَمَّا رَأَاهَا يَسُوعُ دَعَاهَا وَقَالَ لَهَا: «يَا امْرَأَةُ إِنَّكَ مَحْلُوتَةٌ مِنْ ضَعْفِكَ».

وَوَضَعَ عَلَيْهَا يَدَيْهِ فَفِي الْحَالِ اسْتَقَامَتْ وَمَجَّدَتِ اللَّهَ.

فَرَنِيْسُ الْمَجْمَعِ وَهُوَ مُغْتَظٌ لِأَنَّ يَسُوعَ أَبْرَأَ فِي السَّبْتِ قَالَ لِلْمَجْمَعِ: «هِيَ سَبْتَةٌ أَيَّامٍ يَنْبَغِي فِيهَا الْعَمَلُ فَفِي هَذِهِ آتُوا وَاسْتَشْفُوا وَلَيْسَ فِي يَوْمِ السَّبْتِ».

فَأَجَابَهُ الرَّبُّ: «يَا مُرَانِي أَلَا يَحُلُّ كُلُّ وَاحِدٍ مِنْكُمْ فِي السَّبْتِ ثَوْرَهُ أَوْ حِمَارَهُ مِنَ الْمَذُودِ وَيَمْضِي بِهِ وَيَسْقِيهِ؟»

وَهَذِهِ وَهِيَ ابْنَةُ إِبْرَاهِيمَ قَدْ رَبَطَهَا الشَّيْطَانُ ثَمَانِي عَشْرَةَ سَنَةً أَمَا كَانَ يَنْبَغِي أَنْ تَحُلَّ مِنْ هَذَا الرِّبَاطِ فِي يَوْمِ السَّبْتِ؟»

ἡΠCABBATON.

ΟΤΟZ ΝΑΙ ΕΓΧΩ ἡΜΩΟΤ ΝΑΤΩΠΙ
ΤΗΡΟΤ ΠΕ ΝΧΕ ΝΗΕΤ΄ ΟΥΒΗΨ: ΟΤΟZ
ΠΙΛΑΟC ΤΗΡΨ ΝΑΨΡΑΨΙ ΠΕ ΕΧΕΝ ΨΩΒ
ΝΙΒΕΝ ΕΤΤΑΙΗΟΤΤ ΝΗΕΤΑΤΩΠΙ ΕΒΟΛ
ΖΙΤΟΤΨ.

*Πιῶοτ φα Πεννοτ΄ πε ψα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

Glory be to God forever.

وَإِذْ قَالَ هَذَا أَخْجَلَ جَمِيعَ الَّذِينَ
كَانُوا يُعَادُونَهُ وَفَرِحَ كُلُّ الْجَمْعِ
بِجَمِيعِ الْأَعْمَالِ الْمَجِيدَةِ الَّتِي
فَعَلَهَا مِنْهُ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοc τω Δαυιδ ρηι: οα, ζζ

Psalm 119: 89, 90

المزمور 118: 67

ΠΕΚCΑΧΙ ΠΒΟΙC ΨΟΠ ΨΑ ΕΝΕΕ, ΞΕΝ
ΝΙΦΗΟΤΙ: ΟΤΟZ ΤΕΚΜΕΘΥΗ ΨΟΠ ΙCΧΕΝ
ΧΩΟΤ ΨΑ ΧΩΟΤ: ΑΚΖΙCΕΤ΄ ἡΠΚΑΖΙ:
ΟΤΟZ ΨΨΟΠ ΝΕΡΗΙ ΞΕΝ ΠΕΚΟΤΑΖCΑΖΝΙ.
ἈΛΛΗΛΟΥΙΑ.

Your word, O Lord, abides in the heavens forever. Your truth endures from generation to generation. You have founded the earth, and it abides by Your command. Alleluia.

يا رب كلمتك دائمة في السموات
إلى الأبد، وإلى جيل فجيل حقك.
أسست الأرض فهي ثابتة بأمرك.
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.

ΟΤΑΝΑΞΗΩCΙC ΕΒΟΛ ΞΕΝ
ΠΙΕΤΑΞΞΕΛΙΟΝ ΕΘΟΤΑΒ ΚΑΤΑ ΛΟΤΚΑΝ

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

ΔΣΙΟΥ.		
ΛΟΥΚΑΝ Δ: ΚΣ - Λ	Luke 4: 23 - 30	لوقا 4: 23 - 30
<p>ΟΤΟΥ ΠΕΧΔΟΥ ΝΩΟΥ ΧΕ ΠΑΝΤΩΣ ΤΕΤΕΝΝΑΧΕ ΤΑΙ ΠΑΡΑΒΟΛΗ ΝΗΙ: ΧΕ ΠΙΣΗΝΙ ΑΡΙ ΦΑΘΡΙ ΕΡΟΚ ΞΥΛΑΤΑΚ: ΝΗΕΤΑΝΣΟΘΟΥ ΕΑΥΨΩΠΙ ΘΕΝ ΚΑΦΑΡΝΑΟΥ ΑΡΙΤΟΥ ΞΠΑΙΜΑ ΘΩΟΥ ΘΕΝ ΤΕΚΒΑΚΙ.</p> <p>ΠΕΧΔΟΥ ΔΕ ΝΩΟΥ ΧΕ ΔΑΜΗΝ ΤΧΩ ΞΥΜΟΣ ΝΩΤΕΝ ΧΕ ΞΥΜΟΝ ΕΛΙ ΞΠΡΟΦΗΤΗΣ ΕΥΨΩΠΙ ΘΕΝ ΤΕΚΒΑΚΙ.</p> <p>ΠΑΦΩΜΗ ΔΕ ΤΧΩ ΞΥΜΟΣ ΝΩΤΕΝ: ΧΕ ΝΕ ΟΥΟΝ ΟΥΜΗΨ ΝΧΗΡΑ ΠΕ ΘΕΝ ΠΙΣΡΑΗΛ ΘΕΝ ΝΙΕΘΟΥ ΝΤΕ ΗΛΙΑΣ: ΘΟΥΤΕ ΕΤΑΨΩΘΑΜ ΝΧΕ ΤΦΕ ΝΨΩΜΤ ΝΡΩΜΠ ΝΕΜ ΣΟΥΤ ΝΑΒΟΥ: ΘΟΥΤΕ ΝΤΕΨΩΠΙ ΝΧΕ ΟΥΝΙΨ Τ ΝΕΒΩΝ ΘΙΖΕΝ ΠΙΚΑΘΙ ΤΗΡΨ.</p> <p>ΟΤΟΥ ΞΠΟΥΟΥΡΠ ΝΗΛΙΑΣ ΘΑ ΕΛΙ ΞΥΜΟΥ ΕΒΗΛ ΘΑ ΟΥΣΩΜ ΝΧΗΡΑ ΘΗΕΨΩΠΙ ΘΕΝ ΣΕΡΕΒΤΑ ΝΤΕ ΤΣΥΔΩΝΙΑ.</p> <p>ΟΤΟΥ ΝΕ ΟΥΟΝ ΟΥΜΗΨ ΝΚΑΚΣΕΨΤ ΠΕ ΘΕΝ ΠΙΣΡΑΗΛ ΝΑΘΡΑΨ ΝΕΛΙΣΕΟΣ ΠΙΠΡΟΦΗΤΗΣ: ΟΤΟΥ ΞΠΕ ΕΛΙ ΕΒΟΛ ΝΘΗΤΟΥ ΤΟΥΒΟ ΕΒΗΛ ΕΠΗΜΑΝ ΠΙΣΥΡΟΣ.</p>	<p>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.’”</p> <p>Then He said, “Assuredly, I say to you, no prophet is accepted in his own country.</p> <p>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;</p> <p>but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow.</p> <p>And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”</p>	<p>فَقَالَ لَهُمْ: عَلَى كُلِّ حَالٍ تَقُولُونَ لِي هَذَا الْمَثَلُ: أَيُّهَا الطَّبِيبُ اشْفِ نَفْسَكَ. كَمْ سَمِعْنَا أَنَّهُ جَرَى فِي كَفَرْنَاهُومَ فَأَفْعَلْ ذَلِكَ هُنَا أَيْضًا فِي وَطَنِكَ.</p> <p>وَقَالَ: الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَيْسَ نَبِيٌّ مَقْبُولًا فِي وَطَنِهِ.</p> <p>وَبِالْحَقِّ أَقُولُ لَكُمْ إِنَّ أَرَامِلَ كَثِيرَةً كُنَّ فِي إِسْرَائِيلَ فِي أَيَّامِ إِيلِيَّا حِينَ أُغْلِقَتِ السَّمَاءُ مُدَّةَ ثَلَاثِ سِنِينَ وَسِتَّةِ أَشْهُرٍ لَمَّا كَانَ جُوعٌ عَظِيمٌ فِي الْأَرْضِ كُلِّهَا.</p> <p>وَلَمْ يُرْسَلْ إِيلِيَّا إِلَى وَاحِدَةٍ مِنْهَا إِلَّا إِلَى أَرْمَلَةٍ إِلَى صَرْفَةِ صَيْدَاءَ.</p> <p>وَبَرَصٌ كَثِيرُونَ كَانُوا فِي إِسْرَائِيلَ فِي زَمَانِ الْيَشَعَ النَّبِيِّ وَلَمْ يُطَهَّرْ وَاحِدٌ مِنْهُمْ إِلَّا نَعْمَانُ السَّرِّيَانِيُّ.</p>

Οἱ τοὺς αὐτοὺς τῆρου ἡχωντ
εἴςωτεμ ἔναι.

Οἱ τοὺς αὐτῶν τοῦ αὐτῶντ σαβολ
ἡτβακι: οἱ τοὺς αὐτῶντ ἔβολ ἔχεν πῶσι
ἡτε πιτωτ: φῆναρε τοτβακι κητ
χιχωτ: ζωστε ἡτε οἱ τοὺς αὐτῶντ ἔδρη.

Πῶς δὲ ἐταρσινι ἔβολθεν
τοῦμτ ναρμωγι πε.

*Πῶς φα Πεννοττ πε ὡς ἐνεθ
ἡτε νι ἐνεθ: ἀμην.*

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.

فَامْتَلَأَ غَضَبًا جَمِيعُ الَّذِينَ فِي
الْمَجْمَعِ حِينَ سَمِعُوا هَذَا.

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

أَمَّا هُوَ فَجَاَزَ فِي وَسْطِهِمْ وَمَضَى.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἡτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῶκ ὑπενδοις Ἰησοῦς
Πιχριστος: πιαποστολος εἰσαδου:
φῆταρταυτ ἐπιζωεννοττ ἡτε
Φνοττ.

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

فصل من رسالة معلمنا بولس
الرسول إلى أهل كولوسي، بركته
علينا. آمين.

Κολακσις ̅Ϛ̅: ̅η̅ - ̅ιζ̅

Colossians 3: 8 - 17

كولوسي 3: 8 - 17

Ἡ τοῦ δὲ ζω ἔδρη ζωτεν ἡ ζω
νιβεν: πιχωτ πμβον τκακια πιχεοτ
νισασι εἰπωοττ ὑπενθροτ ἔβολθεν
ρωτεν.

But now you yourselves
are to put off all these:
anger, wrath, malice,
blasphemy, filthy language
out of your mouth.

وَأَمَّا الْآنَ فَاطْرَحُوا عَنْكُمْ أَنْتُمْ
إِيضًا كُلَّ: الْغَضَبِ، السَّخَطِ،
الْخُبْثِ، التَّجْدِيفِ، الْكَلَامِ الْقَبِيحِ
مِنْ أَفْوَاهِكُمْ.

ὑπερχυεθονοῦ ἐνετενερνοῦ:
ἐὰ τετενβεῦ θηνοῦ ὑπιρωμι ἡ ἀπας
neu neuπραξις.

Ουοζ ἀτετεν† εἰ θηνοῦ ὑπιρωμι
ὑβερι φηεθναερβερι ζεν οτσωοτη
κατα τζικων ὑφηεταϋcontq.

Πιμα ἐτε ὑμον Ουεινιν ὑμοϋ neu
Ιουδαί σεβι neu μετατσεβι βαρβαρος
ἐκτῶος βωκ ουοζ ρευζε: ἀλλὰ ζωβ
νιβεν ζεν οτον νιβεν Πιχριστος.

Υοι οτη εἰ θηνοῦ ὑφρη†
ἡδανσωtp ἡ τε Φνοῦ† ετοταβ ουοζ
ὑμενριτ: ἡδανμετωανῶμαδτ ἡ τε
οτμετρεϋωνεητ ἡ οτμετρελχε
ἡ οτθεβιὸ ἡητ ἡ οτμετρεμρατυ
ἡ οτμετρεϋων ἡητ.

Ερετενεράνεχεσθε ἡνετενερνοῦ:
ουοζ ἐρετενχω ἐβολ ἡνετενερνοῦ
ἐϋωπ ἐοτον οτὰρικι οττε οται neu
οται: κατα φρη† ἐτα Πιχριστος χω
νωτεν ἐβολ παρη† ἡῶτεν ζωτεν.

Εὐρηι δε ἐχεν ναι τηροῦ †ἀσαπη
ἐτε πιμοῦρ πε ἡ τε πιχωκ ἐβολ.

Ουοζ †ζιρηνη ἡ τε Πιχριστος
μαρεσταχω ἡδρηι ζεν νετενητ: θαί
ἐτατῶαζεμ θηνοῦ ἐρος ζεν οτσωμα
ἡ οτωτ ουοζ ϋωπι ἐρετενοι

Do not lie to one
another, since you have put
off the old man with his
deeds,

and have put on the new
man who is renewed in
knowledge according to the
image of Him who created
him,

where there is neither
Greek nor Jew, circumcised
nor uncircumcised,
barbarian, Scythian, slave
nor free, but Christ is all
and in all.

Therefore, as the elect
of God, holy and beloved,
put on tender mercies,
kindness, humility,
meekness, longsuffering;

bearing with one
another, and forgiving one
another, if anyone has a
complaint against another;
even as Christ forgave you,
so you also must do.

But above all these
things put on love, which is
the bond of perfection.

And let the peace of
God rule in your hearts, to
which also you were called
in one body; and be
thankful.

لَا تَكْذِبُوا بَعْضُكُمْ عَلَى بَعْضٍ، اِذْ
خَلَعْتُمْ الْإِنْسَانَ الْعَتِيقَ مَعَ اَعْمَالِهِ.

وَلَبَسْتُمْ الْجَدِيدَ الَّذِي يَتَجَدَّدُ
لِلْمَعْرِفَةِ حَسَبَ صُورَةِ خَالِقِهِ.

حَيْثُ لَيْسَ يُونَانِيَّ وَيَهُودِيَّ، خِتَانٌ
وَعَزْلَةٌ، بَرِبَرِيَّ، سَكِّيْتِيَّ، عَبْدٌ،
حُرٌّ، بَلِ الْمَسِيحِ الْكُلِّ وَفِي الْكُلِّ.

فَالْبَسُوا كَمَخْتَارِي اللَّهِ الْقَدِيسِينَ
الْمَحْبُوبِينَ احْسَاءَ رَأْفَاتٍ، وَلُطْفًا،
وَتَوَاضُعًا، وَوِدَاعَةً، وَطُولَ اَنَاقَةٍ.

مُخْتَمِلِينَ بَعْضُكُمْ بِبَعْضٍ،
وَمُسَامِحِينَ بَعْضُكُمْ بِبَعْضٍ اِنْ كَانَ
لِأَحَدٍ عَلَى أَحَدٍ شَكْوَى. كَمَا غَفَرَ
لَكُمْ الْمَسِيحُ هَكَذَا أَنْتُمْ أَيْضًا.

وَعَلَى جَمِيعِ هَذِهِ الْبَسُوا الْمَحَبَّةَ
الَّتِي هِيَ رِبَاطُ الْكَمَالِ.

وَلْيَمْلِكْ فِي قُلُوبِكُمْ سَلَامُ اللَّهِ الَّذِي
إِلَيْهِ دُعِيتُمْ فِي جَسَدٍ وَاحِدٍ،
وَكُونُوا شَاكِرِينَ.

ἡρεψεν ἐπεὶ οὐκ.

Πισαχὶ Δε ἡτε Πβοις μαρεψωπι
θεν ὁηνοῦ ὅθεν οὐμετραυλὸ ὅθεν
οὐκοφίᾳ νιβεν: ἐρετεν ἱς βω οὐοῦ
ἐρετεν ἱς βω ἡμωτεν ὅθεν
ἡανψαλμοῦς νεμ ἡανῶμοῦς νεμ
ἡανῶωδῆ ἡπνευματικόν: ἐρετεν ὅω
ἐφνοῦ ἱς ὅθεν νετεν ὅητ ὅθεν
οὐρεψεν ἐπεὶ οὐκ.

Οὐοῦ ὅω νιβεν ἐτε τενηαδιτοῦ
ὅθεν ἡσαχὶ ἱε ὅθεν ἡῶω νιβεν ὅθεν φραν
ἡΠενβοις ἡκοῦς Πιχριστοῦ:
ἐρετεν ἐπεὶ οὐκ ἡτεν φνοῦ ἱς φιωτ
ἐβωλῶιτοτε.

*Πῶμοτ γαρ νεμωτεν νεμ
τῆρινην ἐκοπ: χε ἡμην ἐσεῶωπι.*

Let the word of Christ
dwell in you richly in all
wisdom, teaching and
admonishing one another in
psalms and hymns and
spiritual songs, singing with
grace in your hearts to the
Lord.

And whatever you do in
word or deed, do all in the
name of the Lord Jesus,
giving thanks to God the
Father through Him.

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

لَتَسْكُنَنَّ فِيكُمْ كَلِمَةُ الْمَسِيحِ بِغْنَى،
وَأَنْتُمْ بِكُلِّ حِكْمَةٍ مُعَلِّمُونَ
وَمُنْذِرُونَ بَعْضُكُمْ بَعْضًا، بِمَزَامِيرَ
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةٍ، بِنِعْمَةٍ،
مُتَرَنِّمِينَ فِي قُلُوبِكُمْ لِلرَّبِّ.

وَكُلُّ مَا عَمَلْتُمْ بِقَوْلٍ أَوْ فِعْلٍ،
فَاعْمَلُوا الْكُلَّ بِاسْمِ الرَّبِّ يَسُوعَ،
شَاكِرِينَ اللَّهَ وَالْآبَ بِهِ.

*نعمة الله الآب تكون مع جميعكم
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικόν ἐβωλ ὅθεν ἱεπιστολῆ
ἡτε πενιωτ ἡκωβος. Ἀμην.
ἡαμενρα ἱς.

ἡκωβος εἰ: ἱε - κ

Οὐωηῶ οὐη ἡτετενηνοβὶ ἐβωλ
ἡνετεν ἐρηνοῦ: οὐοῦ τωβῶ ἐχεν
νετεν ἐρηνοῦ ὅωω ἡτετενοῦχαἱ: οὐον
οὐηω ἱς ἡχομ ὅθεν ἡπροσεῦχῆ ἡπιῶμῆ
ἐσερῶω.

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

James 5: 16 - 20

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.

الكاثوليكون من رسالة معلمنا
يعقوب الرسول، بركته المقدسة
تكون معنا. آمين. يا احبائي.

يعقوب 5: 16 - 20

اعترفوا لبعضكم لبعض بالزلات،
وصلوا لبعضكم لأجل بعض لكي
تشفوا. طلبه البار تقدر كثيرا في
فعلها.

Ηλιας νε οὔρωμι ζωϋ πε
 ἡρεϋϋεῖκαζ ὑπερηϋ οὔοζ αϋτωβζ
 ἡοῦἡροσεϋχἡ ἔϋτεμḡρε τḡε ζωοῦ
 ζιζεν πικαζι οὔοζ ὑπεζωοῦ ἡϋομϋ
 ἡρομπι νεμ соοῦ ἡḡβοτ.

Οὔοζ αϋτωβζ οἡ ἂ τḡε
 ϋἡοῦοῦἡζωοῦ οὔοζ ἂ πικαζι ρωτ
 αϋϋ ὑπεϋοῦταζ.

ἡḡςἡοῦ ἔϋωπ ἂρεϋἡν οῦαι ζεν
 ḡἡοῦ σωρεμ ἔβολ ζα ϋμωιτ ἡτε
 ϋμεḡἡἡ οὔοζ ἡτεϋταζḡοϋ ἡζε οῦαι.

ἡḡρεϋḡἡ ἡζε ϋἡεḡἡαταζḡο
 ἡοῦρεϋερἡοβἡ ἔβολζα ϋμωιτ ἡτε
 τεϋἡλἡἡ ζε ḡἡἡḡοζεμ ἡτεϋψῡχἡ
 ἔβολ ζεν ϋμωοῦ: οὔοζ ḡἡḡḡωβς ἔβολ
 ἔζεν οῦἡἡϋ ἡἡοβἡ.

*ἡḡςἡοῦ ὑπερμεἡρε πἡκοζμοζ
 οῦδε ἡἡεῡϋοπ ζεν πἡκοζμοζ:
 πἡκοζμοζ ἡḡςἡἡἡ νεμ τεϋḡἡἡἡἡἡ: ϋἡ
 δε εῡἡἡἡ ὑḡḡοῡωϋ ὑḡἡοῡϋ ḡἡḡḡωπι
 ḡḡ ἔἡεζ: ἂἡἡἡ.*

Elijah was a man with a
 nature like ours, and he
 prayed earnestly that it
 would not rain; and it did
 not rain on the land for three
 years and six months.

And he prayed again,
 and the heaven gave rain,
 and the earth produced its
 fruit.

Brethren, if anyone
 among you wanders from
 the truth, and someone turns
 him back,

let him know that he
 who turns a sinner from the
 error of his way will save a
 soul from death and cover a
 multitude of sins.

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

كَانَ إِيلِيَّا إِنْسَانًا تَحْتَ الْآلَامِ مِثْلَنَا،
 وَصَلَّى صَلَاةً أَنْ لَا تُمْطَرُ، فَلَمْ
 تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ
 وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ
 مَطَرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا.

أَيُّهَا الْإِخْوَةُ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ
 عَنِ الْحَقِّ فَرُدَّهُ أَحَدٌ.

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالٍ
 طَرِيقِهِ يَخْلُصُ نَفْسًا مِنَ الْمَوْتِ،
 وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.

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

The Acts الإبركسيس

Πραζις ἡτε ἡεἡἡἡ ἡḡποστολοζ:
 ἔρε ποῦζμοῦ ἔḡḡḡḡḡ ḡωπι νεμἡἡ.
 Ἀἡἡἡ.

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، ببركتهم تكون معنا. آمين.

Πραζις ἡḡ: ἡḡ - ἡḡ

Acts 11: 12 - 18

أعمال 11: 12 - 18

<p>Πεχε Πίπνευμα δε νηι γε μαωυενακ νεμωοτ νήκοι νήητ σνατ αν νήλι: ατὶ δε νεμη νχε ναικε σοοτ νσον οτορ ετανωε εδοτην επιηι μπρωι.</p>	<p>Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house.</p>	<p>فَقَالَ لِي الرُّوحُ أَنْ أَذْهَبَ مَعَهُمْ غَيْرَ مُرْتَابٍ فِي شَيْءٍ. وَذَهَبَ مَعِيَ أَيْضًا هَؤُلَاءِ الْإِخْوَةُ السِّتَّةُ. فَدَخَلْنَا بَيْتَ الرَّجُلِ.</p>
<p>Αιταμον δε μφρητ εταφνατ επιστευλος δεν πεφνι εαφορι ερατφ οτορ αφχοι γε οτωρπ ελοπη οτορ μοτ εσιμων φηετομοτ εροφ γε Πετρος.</p>	<p>And he told us how he had seen an angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter,</p>	<p>فَأَخْبَرَنَا كَيْفَ رَأَى الْمَلَكَ فِي بَيْتِهِ قَائِمًا وَقَائِلًا لَهُ: أَرْسِلْ إِلَى يَافَا رَجُلًا وَاسْتَدْعِ سِمْعَانَ الْمُلَقَّبَ بِطَرُسَ.</p>
<p>Φαι εθνασαι νεμακ νθανσαι ναι ετεκνανοθεμ νηητοτ νθοκ νεμ πεκνι τηρφ.</p>	<p>who will tell you words by which you and all your household will be saved.'</p>	<p>وَهُوَ يُكَلِّمُكَ كَلَامًا بِهِ تَخْلُصُ أَنْتَ وَكُلُّ بَيْتِكَ.</p>
<p>Εταιερηητς δε νσαι αφι εερνι εχωοτ νχε Πίπνευμα εθοταβ μφρητ εταφι εερνι εχων εων νωορπ.</p>	<p>And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.</p>	<p>فَلَمَّا ابْتَدَأْتُ أَتَكَلَّمُ حَلَّ الرُّوحُ الْقُدُسُ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضًا فِي الْبِدْءَةِ.</p>
<p>Αιερεμενι δε υπσαι υπβοις μφρητ ναφχω υμοις γε Ιωαννης μεν αφτωμοι δεν οτωμοτ: νωωτεν δε σεναεμοι θηνοτ δεν οπινευμα εφοταβ.</p>	<p>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.'</p>	<p>فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنَّ يُوحَنَّا عَمَّدَ بِمَاءٍ وَأَمَّا أَنْتُمْ فَسَتُعَمَّدُونَ بِالرُّوحِ الْقُدُسِ.</p>
<p>Ισχε οτην α φνοτφ αφτ νωοτ νηετσοι νηδωρεα εταφναετ εΠβοις Ιησοϋς Πιχριστοϋ υπενρητ εων: ανοκ νιμ δε εταενο μφνοτφ.</p>	<p>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?"</p>	<p>فَإِنْ كَانَ اللَّهُ قَدْ أَعْطَاهُمْ الْمَوْهِبَةَ كََمَا لَنَا أَيْضًا بِالسَّوِيَّةِ مُؤْمِنِينَ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَمَنْ أَنَا؟ أَفَادِرُّ أَنْ أَمْنَعَ اللَّهَ؟»</p>
<p>Ετατσωτεμ δε εναι ατχαρωοτ οτορ ναττωοτ μφνοτφ εττω υμοις γε εαρα α φνοτφ αφτ νημετανοια</p>	<p>When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."</p>	<p>فَلَمَّا سَمِعُوا ذَلِكَ سَكَتُوا وَكَانُوا يُمَجِّدُونَ اللَّهَ قَائِلِينَ: «إِذَا أُعْطِيَ اللَّهُ الْأُمَمَ أَيْضًا التَّوْبَةَ لِلْحَيَاةِ».</p>

ἸΝΗΚΕ ΕΘΝΟΣ ΕΠΩΝΔ.

Πισασι Δε ἡτε Πβοις ἐχέαιαι ογοθ
ἐχέῳαι: ἐχέῳασι ογοθ ἐχέταχρο:
δεη ἴαγια ἡεκκλῆσια ἡτε Φνοῖ:
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 the Small Month 6

سنكسار اليوم السادس من الشهر الصغير

1. A Thanksgiving To God

1. A Thanksgiving To God

Come all you faithful people, whom you have been bought by the pure Blood of our Lord, God and Savior Jesus Christ. Let us glorify Him for what He bestowed upon us from His benevolence, goodness, and abundantly gave us from His blessings and richness. He brought us to this day, which is the last day of the Coptic year, and we are physically healthy, steadfast in our faith, and following the way of The Lord with the blessing of our holy fathers.

We greatly thank God for He did not deal with us according to our bad deeds, but He lingered on us, and kept us, to this day, in peace, awaiting our return to Him in repentance, so that He might grant us forgiveness.

Let us repent from all our hearts of all what we had committed, from inequities and trespasses. Let us weep and shed our tears before Him for the transgressions and sins that we have committed. Let us commit ourselves before Him to live pure and chaste lives. We ask Him to confirm us in the True Faith, to preserve us from the snare of Satan, to grant us His perfect peace, which surpasses all understanding, and to repose the souls of our departed ones, through the intercession of the Virgin Lady St. Mary, and all the choir of the angels, the pure apostles, the martyrs and all the saints, who pleased God with their good deeds.

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

1. شكر إلى الله ربنا جميعاً

1. شكر إلى الله ربنا جميعاً
تعالوا أيها المؤمنون يا من اشتراكم ربنا
ومخلصنا يسوع المسيح بدمه الطاهر لنمجده
على ما أعطانا من جوده وإحسانه وخيره
وبركاته حتى أوصلنا إلى هذا اليوم، الذي هو
آخر أيام السنة القبطية، ونحن أصحاء في
أجسادنا، ثابتين في إيماننا، سالكين في طريق
الرب ببركة آبائنا القديسين.
إننا نشكره لأنه لم يعاملنا حسب أعمالنا، بل
تمهل علينا وحفظنا إلى هذا اليوم بسلام
منتظراً رجوعنا إليه بالتوبة ليمنحنا الغفران.
لنتقدم إليه بالتوبة ولنندم من كل قلوبنا على
ما ارتكبناه من خطايا وآثام ولنذرف أمامه
الدموع على ما اقترفنا من السيئات والزلات
ولنراجع نفوسنا ونتعهد أمامه أن نحيا حياة
نقية طاهرة، ولنترك ما هو وراء ونمتد إلى
ما هو قدام. ولنسأله أن يثبتنا على الإيمان
المستقيم وأن يحرسنا من مكائد الشيطان
الأنثيم ويهبنا سلامه الكامل الذي يفوق كل
عقل ويُنِج نفوس الراقيين، بشفاعته الطاهرة
البتول القديسة مريم والدة الإله وجميع
صفوف الملائكة والرسل الأطهار والشهداء
والقديسين الذين أرضوا الرب بأعمالهم
الصالحة.
ولربنا المجد دائماً ابدياً. آمين.

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαβιδ ρη: στ, οδ	Psalm 119: 97, 98	مزمور 118: 73، 74
<p>Ὡς οὐνοῦ μενιτε πε πεκραν Πῶς: ὑπὲρ οὐ τῆς ἡμέρας νη: ἀκτῆς νη ἐνεκεν τοῦ ἐξοτε ναχαχι: καὶ σεῶν νη ὡς ἐνεξ. Ἀλληλουῖα.</p>	<p>How beloved is Your name, O Lord. It is my meditation the whole day. You have instructed me more than my enemies in Your commandments; for they are mine forever. Alleluia.</p>	<p>محبوب هو اسمك يا رب. فهو طول النهار تلاوتي. علمتني وصاياك أفضل من أعدائي. لأنها ثابتة لي إلى الأبد. هلللويا.</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.

Οὐασις ἐβόλ θεν Περασσελιον εθοταβ κατὰ 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 β: α - ια	John 2: 1 - 11	يوحنا 2: 1 - 11
<p>Ουος ηδρη θεν πιεροο μιαρμουτ ονροπ αρωπι θεν τΚανα ητε τΓαλιλαα ουος ηρε θαρ ηληκοις μιαρ πε. Αθαρεμ πεληκοις δε νεμ νεμααθης επιροπ.</p>	<p>On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding.</p>	<p>وفي اليوم الثالث كان عرس في قانا الجليل، وكانت أم يسوع هناك. ودُعِيَ أيضًا يسوع وتلاميذه إلى العرس.</p>

Οτοϑ ἐταϑμοϑηκ ἵχε πιηρπ πεχε
ἔματ ἵηκοϑς ναϑ χε ἕμοητοϑ ηρπ
ἕματ.

Οτοϑ πεχε ἵηκοϑς νας χε ἁῑο
νεμη ζωι ἱςζιωι: ἕπατες ἵχε
ταϑηνοϑ.

Πεχε τεϑματ δε ἵηηδιακων χε
φηετεϑηαχος ηωτεη ἁριτϑ.

Ἡαϑχη δε ἕματ πε ἵχε ἵκοοϑ
ἵεϑδρια ἵῶηι κατα ἵτοϑβο ἵτε
ἵηηοηδαι εϑῶλι ἕμετριϑης ḱνατ ιε
ῡομτ εῑοϑι.

Πεχε ἵηκοϑς ηωοϑ χε μοϑ
ἵηηεϑδρια ἕμοοϑ: ἵῑωοϑ δε αϑμαϑοϑ
ῡα ἵῡωι.

Πεχαϑ ηωοϑ χε οϑωτϑ ἱηοϑ οτοϑ
ἁηιοϑ ἕπιαρχιἱτρικλινος: ἵῑωοϑ δε
αϑιηι.

Ζοστε ἐταϑχεμἱπ ἕπμωοϑ ἵχε
πιαρχιἱτρικλινος ἐαϑερ ηρπ οτοϑ
ναϑεμ αη πε χε οϑ ἐβολ ῑων πε:
ηηδιακων δε ναῑεμ πε ηηεταϑμαϑ
πμωοϑ: ἁ πιαρχιἱτρικλινος δε μοϑἱ
εἱπατωελετ.

Πεχαϑ ναϑ χε ρωμ ηιβεν ἐῡαϑχω
ἕπηρπ εῑηαηεϑ ἵῡορπ: οτοϑ ἐῡωπ
αϑῡαηοηῑ ῡαϑιηι ἕφηετςβοκ εῑοϑ:

And when they ran out
of wine, the mother of Jesus
said to Him, “They have no
wine.”

Jesus said to her,
“Woman, what does your
concern have to do with Me?
My hour has not yet come.”

His mother said to the
servants, “Whatever He says
to you, do it.”

Now there were set there
six waterpots of stone,
according to the manner of
purification of the Jews,
containing twenty or thirty
gallons a piece.

Jesus said to them, “Fill
the waterpots with water.”
And they filled them up to
the brim.

And He said to them,
“Draw some out now, and
take it to the master of the
feast.” And they took it.

When the master of the
feast had tasted the water
that was made wine, and did
not know where it came
from, but the servants who
had drawn the water knew,
the master of the feast called
the bridegroom.

And he said to him,
“Every man at the beginning
sets out the good wine, and
when the guests have well
drunk, then the inferior. You

وَلَمَّا فَرَغَتِ الْخَمْرُ، قَالَتْ أُمُّ يَسُوعَ
لَهُ: لَيْسَ لَهُمْ خَمْرٌ.

قَالَ لَهَا يَسُوعُ: مَا لِي وَلَكَ يَا
امْرَأَةً، لَمْ تَأْتِ سَاعَتِي بَعْدُ.

قَالَتْ أُمُّهُ لِلْخُدَّامِ: مَهْمَا قَالَ لَكُمْ
فَاعْمَلُوهُ.

وَكَانَتْ سِتَّةَ أَجْرَانِ مِنْ جَارَةِ
مَوْضُوعَةٍ هُنَاكَ، حَسَبَ تَطْهِيرِ
الْيَهُودِ، يَسَعُ كُلُّ وَاحِدٍ مِطْرَيْنِ أَوْ
ثَلَاثَةً.

قَالَ لَهُمْ يَسُوعُ: اْمَلَأُوا الْأَجْرَانَ
مَاءً. فَمَلَأُوهَا إِلَى فَوْقِ.

ثُمَّ قَالَ لَهُمْ: اسْتَقُوا الْآنَ وَقَدِّمُوا
إِلَى رَبِّيسِ الْمُتَكَا. فَقَدِّمُوا.

فَلَمَّا ذَاقَ رَبِّيسُ الْمُتَكَا الْمَاءَ
الْمُتَحَوِّلَ خَمْرًا، وَلَمْ يَكُنْ يَعْلَمُ مِنْ
أَيْنَ هِيَ، لَكِنَ الْخُدَّامُ الَّذِينَ كَانُوا قَدْ
اسْتَقُوا الْمَاءَ عَلِمُوا، دَعَا رَبِّيسُ
الْمُتَكَا الْعَرِيسَ.

وَقَالَ لَهُ: كُلُّ إِنْسَانٍ إِنَّمَا يَضَعُ
الْخَمْرَ الْجَيِّدَةَ أَوَّلًا، وَمَتَى سَكِرُوا
فَحِينَذِ الدُّونَ. أَمَّا أَنْتَ فَقَدْ أَبْقَيْتَ
الْخَمْرَ الْجَيِّدَةَ إِلَى الْآنَ.

ἡθοῦς Δὲ ἀκάρους ἐπιήρπ εἶθινανεῖ ψα
†νοῦ.

Φαι πε πιζοῦτ ὡμῖνι ἐταῖαι
ἦχε Ἰησοῦς θεν ἸΚανα ἦτε ἸΣαλιλᾶ
οὔτοῦ ἀφῶτωνῶ ὡπεῖων ἔβωλ οὔτοῦ
ἀγῆαζ† ἔροῖ ἦχε νεῖμααθηῖς.

*Πῶοῦ φα Πεννοῦ† πε ψα ἐνεῖ
ἦτε νι ἐνεῖ: ἀμῖν.*

have kept the good wine
until now.”

This beginning of signs
Jesus did in Cana of Galilee,
and manifested His glory;
and His disciples believed in
Him.

Glory be to God forever.

هذه بداية الآيات فعلها يسوع في
قانا الجليل، وأظهر مجده، فأمن
به تلاميذه.

والمجد لله دائماً.