

**DIVINE LITURGY VARIABLES FOR JUNE 29<sup>TH</sup>  
COMMEMORATION OF THE FOREMOST APOSTLES PETER AND PAUL**

**THE SECOND ANTIPHON**

Save us, O Son of God, Who art wondrous in the Saints; who sing to Thee. Alleluia.

**APOLYTIKION OF SS. PETER AND PAUL IN TONE FOUR**

O foremost in the ranks of Apostles, and teachers of the world, Peter and Paul, intercede with the Master of all to grant peace unto the world, and to our souls the Great Mercy.

أَيُّهَا الْمُتَقَدِّمَانِ فِي كِرَاسِي الرُّسُلِ، وَالْمُعَلِّمَانِ لِلدُّنْيَا،  
تَشْفَعَا إِلَى سَيِّدِ الْكُلِّ، أَنْ يَهَبَ السَّلَامَ لِلْعَالَمِ، وَلِنَفُوسِنَا  
الرَّحْمَةَ الْعُظْمَى.

- *During the Little Entrance, chant the Apolytikion above. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art wondrous in the saints..." After the Little Entrance, chant the apolytikia in the following order:*

**APOLYTIKION OF SS. PETER AND PAUL IN TONE FOUR**

O foremost in the ranks of Apostles, and teachers of the world, Peter and Paul, intercede with the Master of all to grant peace unto the world, and to our souls the Great Mercy.

أَيُّهَا الْمُتَقَدِّمَانِ فِي كِرَاسِي الرُّسُلِ، وَالْمُعَلِّمَانِ لِلدُّنْيَا، تَشْفَعَا إِلَى  
سَيِّدِ الْكُلِّ، أَنْ يَهَبَ السَّلَامَ لِلْعَالَمِ، وَلِنَفُوسِنَا الرَّحْمَةَ الْعُظْمَى.

**APOLYTIKION OF ST. GEORGE IN TONE FOUR**

As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.

بِمَا أَنْكَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ  
عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَيِّبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ  
مُكَافِحٌ وَمُحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوَرِجِيُوسُ  
الْبَلْبَسِ الظُّفْرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خِلَاصِ نَفُوسِنَا.

**ORDINARY KONTAKION IN TONE TWO**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ  
غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ  
الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ  
الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي  
الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

**EPISTLE (for Saints Peter and Paul)**

*Their sound hath gone forth into all the earth.  
The heavens show forth the glory of God.*

**The Reading from the Second Epistle of St. Paul to the Corinthians. (11:21-12:9)**

Brethren, whatever any one dares to boast of—I am speaking as a fool—I also dare to boast of that. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants

إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ

السَّمَاوَاتُ تُذَبِّحُ مَجْدَ اللَّهِ

\*فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ إِلَى

كُورِنْثُوسَ (9:12-21:11)

يَا إِخْوَتِي، أَقُولُ هَذَا عَلَى سَبِيلِ الْهَوَانِ كَأَنَّنا قَدْ ضَعُفْنَا. فَالَّذِينَ

of Abraham? So am I. Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus, He Who is blessed forever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but He said to me,

يَجْرُؤُونَ عَلَيْهِ - وَكَلَامِي كَلَامَ جَاهِلٍ - أَجْرُؤُ عَلَيْهِ أَنَا أَيْضًا \*  
 أَعِبْرَانِيُونَ هُمْ؟ فَأَنَا كَذَلِكَ، أَسْرَانِيَلِيُونَ هُمْ؟ فَأَنَا كَذَلِكَ، أَمِنْ  
 ذُرِّيَّةِ إِبْرَاهِيمِ هُمْ؟ فَأَنَا كَذَلِكَ \* أَحْدَامُ الْمَسِيحِ هُمْ؟ أَقُولُ هَذَا  
 كَمُخْتَلِّ الْعَقْلِ فَأَنَا أَفُوقُهُمْ: أَفُوقُهُمْ فِي الْمَتَاعِبِ وَتَحْمَلِ الْجُلْدِ  
 وَفِي السُّجُونِ، وَفِي التَّعَرُّضِ لِلْمَوْتِ مِرَارًا \* جَلَدَنِي الْيَهُودُ  
 خَمْسَ مَرَّاتٍ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً \* وَضَرَبْتُ بِالْعِصِيِّ ثَلَاثَ  
 مَرَّاتٍ، وَرَجِمْتُ مَرَّةً وَاحِدَةً، وَانكسرت بِي السَّفِينَةُ ثَلَاثَ مَرَّاتٍ،  
 وَقَضَيْتُ يَوْمًا بِنَهَارِهِ وَلَيْلِهِ فِي عَرَضِ الْبَحْرِ، \* وَكُنْتُ فِي  
 الْأَسْفَارِ مَرَّاتٍ كَثِيرَةً، وَفِي أخطَارِ السُّيُولِ، وَفِي أخطَارِ  
 اللَّصُوصِ، وَفِي أخطَارِ مِنْ جِنْسِي، وَأخطَارِ مِنَ الْأُمَمِ،  
 وَأخطَارِ فِي الْمَدِينَةِ، وَأخطَارِ فِي الْبَرِّيَّةِ، وَأخطَارِ فِي الْبَحْرِ،  
 وَأخطَارِ مِنَ الْإِخْوَةِ الْكَذَّابِينَ، \* وَعَانَيْتُ النَّعَبَ وَالكَدَّ وَالْأَسْهَارَ  
 الْكَثِيرَةَ، وَالْجُوعَ وَالْعَطَشَ، وَالْأَصْوَامَ الْكَثِيرَةَ، وَالْبَرْدَ وَالْعَرْيَ، \*  
 وَمَا عَدَا هَذِهِ الَّتِي هِيَ مِنْ خَارِجِ مَا يَتَقَاظَمُ عَلَيَّ كُلَّ يَوْمٍ مِنْ  
 تَدْبِيرِ الْأُمُورِ وَمِنْ الْإِهْتِمَامِ بِجَمِيعِ الْكِنَائِسِ \* فَمَنْ يَضْعُفُ وَلَا  
 أَضْعُفُ أَنَا؟ أَوْ مَنْ يُشَكِّكَ وَلَا أَحْتَرِّقُ أَنَا؟ \* إِنْ كَانَ لَا بُدَّ مِنْ  
 الْإِفْتِخَارِ فَإِنِّي أَفْتَخِرُ بِضِعْفِي \* وَيَعْلَمُ اللَّهُ أَبُو رَبَّنَا يَسُوعَ  
 الْمَسِيحِ الْمُبَارَكُ إِلَى الْأَبَدِ أَنِّي لَا أَكْذِبُ \* كَانَ عَامِلُ الْمَلِكِ  
 أَرْتَاسَ بَدِمَشَقَ، يَحْرُسُ الْمَدِينَةَ لِيَقْبِضَ عَلَيَّ. \* فَذَلَيْتُ فِي  
 زَنْبِيلٍ مِنْ كَوَّةٍ عَلَى السُّورِ وَنَجَوْتُ مِنْ يَدَيْهِ \* وَإِنْ كَانَ لَا بُدَّ  
 لِي مِنَ الْإِفْتِخَارِ مَعَ أَنَّهُ لَا خَيْرَ فِيهِ. فَانْتَقِلْ إِلَى الْكَلَامِ عَلَى  
 رُؤْيِ الرَّبِّ وَإِعْلَانَاتِهِ \* إِنِّي أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ مُنْذُ أَرْبَعِ  
 عَشْرَةَ سَنَةً اخْتُطِفَ إِلَى السَّمَاءِ الثَّلَاثَةِ، أَبَالْجَسَدِ؟ لَا أَعْلَمُ أَمْ  
 بِغَيْرِ الْجَسَدِ؟ لَا أَعْلَمُ، اللَّهُ يَعْلَمُ \* وَإِنَّمَا أَعْرِفُ أَنَّ هَذَا الْإِنْسَانَ  
 اخْتُطِفَ إِلَى الْفِرْدُوسِ، أَبَالْجَسَدِ أَمْ بِغَيْرِ الْجَسَدِ لَسْتُ أَعْلَمُ،  
 اللَّهُ يَعْلَمُ، \* وَهَنَاكَ سَمِعَ كَلِمَاتٍ سِرِّيَّةً لَا يَحِلُّ لِنَسَانٍ أَنْ  
 يَنْطِقَ بِهَا \* أَمَّا هَذَا الرَّجُلُ فَأَفْتَخِرُ بِهِ، وَأَمَّا مِنْ جِهَةِ نَفْسِي  
 فَلَا أَفْتَخِرُ إِلَّا بِأَوْهَانِي \* فَإِنِّي لَوْ أَرَدْتُ الْإِفْتِخَارَ لَمَّا كُنْتُ  
 جَاهِلًا، لِأَنِّي أَقُولُ الْحَقَّ، لَكِنِّي أَتَحَاشَى الْإِفْتِخَارَ لِئَلَّا يَظُنُّ  
 بِي أَحَدٌ فَوْقَ مَا يَرَانِي عَلَيْهِ أَوْ يَسْمَعُهُ مِنِّي. \* وَلِئَلَّا أَسْتَكْبِرَ  
 بِفَرْطِ الْإِعْلَانَاتِ أُعْطِيتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ الشَّيْطَانِ  
 لِيَلْطَمَنِي لِئَلَّا أَتَكَبَّرَ \* وَلِهَذَا طَلَبْتُ إِلَى الرَّبِّ ثَلَاثَ مَرَّاتٍ أَنْ

<p>“My grace is sufficient for you, for My power is made perfect in weakness.” I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.</p>	<p>تُفَارِقْنِي، * فَقَالَ لِي: « تَكْفِيكَ نِعْمَتِي. لِأَنَّ قُوَّتِي فِي الضَّعْفِ تَكْمُلُ » * فَبُكِّلَ سُورِراً أَفْتَخِرُ بِالْحَرِيِّ بِأَوْهَانِي، لِئَسْتَقِرَّ فِي قُوَّةِ الْمَسِيحِ.</p>
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**GOSPEL (for Saints Peter and Paul)**

<p><b>The Reading from the Holy Gospel according to St. Matthew. (16:13-19)</b>          At that time, when Jesus came into the district of Caesarea Philippi, He asked His Disciples, “Who do men say that the Son of man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father Who is in Heaven. And I tell you, you are Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth shall be bound in Heaven, and whatever you loose on earth shall be loosed in Heaven.”</p>	<p>*فَصَلُّ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ (16:13-19).</p> <p>فِي ذَلِكَ الزَّمَانِ لَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فِيلِبُّسَ سَأَلَ تَلَامِيذَهُ قَائِلاً: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْبَشَرِ؟ * فَقَالُوا: قَوْمٌ يَقُولُونَ إِنَّكَ يُوْحَنَّا الْمَعْمَدَانُ، وَآخَرُونَ إِنَّكَ إِبِلْيَا، وَآخَرُونَ إِنَّكَ أَرْمِيَاءُ، أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ * قَالَ لَهُمْ يَسُوعُ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي هُو؟ * أَجَابَ سِمْعَانُ بُطْرُسُ قَائِلاً: أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ * فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سِمْعَانُ بَنُ يُونَا. فَإِنَّهُ لَيْسَ لَحْمٌ وَلَا دَمٌ كَشَفَ لَكَ هَذَا، لَكِنَّ أَبِي الَّذِي فِي السَّمَاوَاتِ * وَأَنَا أَقُولُ لَكَ، أَنْتَ بُطْرُسُ، وَعَلَى هَذِهِ الصَّخْرَةِ سَأَبْنِي كَنِيسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا * وَسَأُعْطِيكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ * فَكُلُّ مَا رَبَطْتَهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطاً فِي السَّمَاوَاتِ، وَكُلُّ مَا حَلَلْتَهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولاً فِي السَّمَاوَاتِ.</p>
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- *The Divine Liturgy of St. John Chrysostom continues as usual. The only remaining variable is the Koinonikon.*

**KOINONIKON (COMMUNION HYMN) FOR THE APOSTLES IN TONE EIGHT**

<p><b>Refrain:</b> Their sound hath gone forth into all the earth, and their words unto the ends of the world.  <i>Verse 1</i> In the sun hath He set His tabernacle.  <i>Verse 2</i> He, like a bridegroom coming forth from his chamber, will rejoice like a giant to run his course.  <i>Verse 3</i> From the outermost border of heaven is His going forth.          Alleluia. Alleluia. Alleluia.</p>	<p>فِي كُلِّ الْأَرْضِ خَرَجَ مَنْطِقُهُمْ، وَإِلَى أَقْصَايِ الْمَسْكُونَةِ كَلَامُهُمْ.</p>
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*These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.*