

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
22	Freda Ross Michael	66
23	Alice Khoury	32
23	Nadia Makhoulta	14
23	Patricia Daher	13
24	Antoin Safadi	2
25	Peter Awad	9
25	Ramsay Saba	11
25	Abdo Aziz	64
27	John Abraham	35
28	Louis Shatilla	49
28	Michel Dorkhom	14

**ETERNAL LIGHT**

- **June 28:** Eternal light is offered in loving memory of **Mitry & Violette Samaan** from Nabil Samaan
- **June 28:** For the good health of **Konstantin, Ioan-Constantine, Nicky-Constantine and Stoyanka**
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.

- **Dear Parishioners of St George:**

As promised, we want to keep you updated on everything that we are doing to facilitate your generous donations.

We have good response on the e-transfer and we thank all of you that used the e-transfer, we are happy to advise you that we added an additional method on our St. George website for contribution, we have now PayPal available for those who would like to use that method, please visit St George website.

[www.stgeorgeto.org](http://www.stgeorgeto.org)

Go to Donation Button and choose PayPal or e-transfer.

I would like to thank Kevin Boon & Wisam Hakim for their help in setting up PayPal.

**John Dahdaly**

Treasurer

- A call to all graduate from Universities and high schools : if your son/daughter are graduating this June, please send their names and the name of the degree and the school they are graduating from to **Fr. George** directly, to [frdahdouh@sbcglobal.net](mailto:frdahdouh@sbcglobal.net).
- Check our new website [www.stgeorgeto.org](http://www.stgeorgeto.org)
- Saturdays Vespers are cancelled during the month of July.

**Congratulations to the following graduates (the only names Father received):**

- **Joy Gideon**: Graduated from St. Elizabeth Catholic High School, she will be attending Ryerson University for Civil Engineering.
- **Katrina Boutros**: Graduated Brock University, she graduated with a degree in Child and Youth Studies.

- **Quinlan Chase El-Hage**: Graduated from University of Toronto, Bachelor of Science in Industrial Engineering.
- **Danielle Nassr**: Graduated from University of Toronto with Bachelor of Arts in Ethics and law.

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**The Following individuals will take your name(s) to attend the Liturgy on Sundays:**

**A-G Colette El-Hajj (416/558-8665)**

**H-N Ramzi Shnoudeh (647/500-2081)**

**O-T John Dahdaly (416/569-9900)**

**U-Z Samantha Nassar (416/523-5414)**

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## **The Holy Glorious and All-Praised Leaders of the Apostles, Peter and Paul (Taken from the OCA website)**



Commemorated on [June 29](#)

### [Troparion & Kontakion](#)

#### **Sermon of Saint Augustine, Bishop of Hippo**

Today the Holy Church piously remembers the sufferings of the Holy Glorious and All-Praised Apostles Peter and Paul.

St. Peter, the fervent follower of Jesus Christ, for the profound confession of His Divinity: "Thou art the Christ, the Son of the Living God," was deemed worthy by the Savior to hear in answer, "Blessed art thou, Simon ... I tell thee, that thou art Peter [Petrus], and on this stone [petra] I build My Church" (Mt.16:16-18). On "this stone" [petra], is on that which thou sayest: "Thou art the Christ, the Son of the Living God" it is on this thy confession I build My Church. Wherefore the "thou art Peter": it is from the "stone" [petra] that Peter [Petrus] is, and not from Peter [Petrus] that the "stone" [petra] is, just as the Christian is from Christ, and not Christ from the Christian. Do you want to know, from what sort of "rock" [petra] the Apostle Peter [Petrus] was named? Hear the Apostle Paul: "Brethren, I do not want ye to be ignorant," says the Apostle of Christ, "how all our fathers were all under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor.10: 1-4)....

Our Lord Jesus Christ, in the final days of His earthly life, in the days of His mission to the race of man, chose from among the disciples His twelve Apostles to preach the Word of God. Among them, the Apostle Peter for his fiery ardor was vouchsafed to occupy the first place (Mt.10:2) and to be as it were the representative person for all the Church. Therefore it is said to him, preferentially, after the confession: "I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in the heaven: and whatsoever thou shalt loose on earth: shall be loosed in heaven" (Mt.16: 19). Therefore it was not one man, but rather the One Universal Church, that received these "keys" and the right "to bind and loosen." And that it was actually the Church that received this right, and not exclusively a single person, turn your attention to another place of the Scriptures, where the same Lord says to all His Apostles, "Receive ye the Holy Spirit" and further after this, "Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, are retained" (John 20: 22-23); or: "whatsoever ye bind upon the earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosened in heaven" (Mt.18:18). Thus, it is the Church that binds, the Church that loosens; the Church, built upon the foundational cornerstone, Jesus Christ Himself (Eph 2:20), doth bind and loosen. Let both the binding and the loosening be feared: the loosening, in order not to fall under this again; the binding, in order not to remain forever in this condition. Therefore "Iniquities ensnare a man, and everyone is bound in the chains of his own sins," says Wisdom (Prov 5:22); and except for Holy Church nowhere is it possible to receive the loosening.

After His Resurrection the Lord entrusted the Apostle Peter to shepherd His spiritual flock not because, that among the disciples only Peter alone was pre-deserved to shepherd the flock of Christ, but Christ addresses Himself chiefly to Peter because, that Peter was first among the Apostles and as such the representative of the Church; besides which, having turned in this instance to Peter alone, as to the top Apostle, Christ by this confirms the unity of the Church. "Simon of John" -- says the Lord to Peter -- "lovest thou Me?" -- and the Apostle answered: "Yea, Lord, Thou knowest that I love Thee"; and a second time it was thus asked, and a second time he thus answered; being asked a third time, seeing that as it were not believed, he was saddened. But how is it possible for him not to believe That One, Who knew his heart? And wherefore then Peter answered: "Lord, Thou knowest all; Thou knowest that I love Thee." "And sayeth Jesus to him" all three times "Feed My sheep" (John 20:15-17).

Besides this, the triple appealing of the Savior to Peter and the triple confession of Peter before the Lord had a particular beneficial purpose for the Apostle. That one, to whom was given "the keys of the kingdom" and the right "to bind and to loose," bound himself thrice by fear and cowardice (Mt.26:69-75), and the Lord thrice loosens him by His appeal and in turn by his confession of strong love. And to shepherd literally the flock of Christ was acquired by all the Apostles and their successors. "Take heed, therefore unto yourselves,

and to all the flock,” the Apostle Paul urges church presbyters, “over which the Holy Spirit hath made you overseers, to feed the Church of the God, which He hath purchased with His own blood” (Acts 20:28); and the Apostle Peter to the elders: “Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly: not for filthy lucre, but of a ready mind: neither as being lords over God’s heritage, but being examples to the flock. And when is appeared the Prince of pastors, ye will receive unfading crowns of glory” (1 Pet. 5:2-4).

It is remarkable that Christ, having said to Peter: “Feed My sheep,” did not say: “Feed thy sheep,” but rather to feed, good servant, the sheep of the Lord. “Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” (1 Cor.1:13). “Feed My sheep”. Wherefore “wolfish robbers, wolfish oppressors, deceitful teachers and mercenaries, not being concerned about the flock” (Mt.7:15; Acts 20:29; 2 Pet 2:1; John 10:12), having plundered a strange flock and making of the spoils as though it be of their own particular gain, they think that they feed their flock. Such are not good pastors, as pastors of the Lord. “The good shepherd giveth his life for the sheep” (John 10:11), entrusted to Him by the chief Shepherd Himself (1 Pet 5:4). And the Apostle Peter, true to his calling, gave his soul for the very flock of Christ, having sealed his apostleship by a martyr’s death, is now glorified throughout all the world.

The Apostle Paul, formerly Saul, was changed from a robbing wolf into a meek lamb. Formerly he was an enemy of the Church, then is manifest as an Apostle. Formerly he stalked it, then preached it. Having received from the high priests the authority at large to throw all Christians in chains for execution, he was already on the way, he breathed out “threatenings and slaughter against the disciples of the Lord” (Acts 9:1), he thirsted for blood, but “He that dwells in the Heavens shall laugh him to scorn” (Ps 2:4). When he, “having persecuted and vexed” in such manner “the Church of God” (1Cor.15:9; Acts 8:5), he came near Damascus, and the Lord from Heaven called to him: “Saul, Saul, why persecutest thou Me?” and I am here, and I am there, I am everywhere: here is My head; there is My body. There becomes nothing of a surprise in this; we ourselves are members of the Body of Christ. “Saul, Saul, why persecutest thou Me; it is hard for thee to kick against the goad” (Acts 9:4-5). Saul, however, “trembling and frightened”, cried out: “Who art Thou, Lord?” The Lord answered him, “I am Jesus Whom thou persecutest.”

And Saul suddenly undergoes a change: “What wantest Thou me to do?” -- he cries out. And suddenly for him there is the Voice: “Arise, and go to the city, and it shall be told thee what thou must do” (Acts 9:6). Here the Lord sends Ananias: “Arise and go into the street” to a man, “by the name of Saul,” and baptize him, “for this one is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel” (Acts 9: 11, 15, 18). This vessel must be filled with My Grace. “Ananias, however, answered: Lord, I have heard from many about this man, how much evil he hath done to Thy saints in Jerusalem: and

here he hath authority from the chief priests to bind all who call on Thy Name” (Acts 9:13-14). But the Lord urgently commands Ananias: “Search for and fetch him, for this vessel is chosen by Me: for I shall show him what great things he must suffer for My name’s sake” (Acts 9:11, 15-16).

And actually, the Lord did show the Apostle Paul what things he had to suffer for His Name. He instructed him the deeds; He did not stop at the chains, the fetters, the prisons and shipwrecks; He Himself felt for him in his sufferings, He Himself guided him towards this day. On a single day the memory of the sufferings of both these Apostles is celebrated, though they suffered on separate days, but by the spirit and the closeness of their suffering they constitute one. Peter went first, and Paul followed soon after him. Formerly called Saul, and then Paul, having transformed his pride into humility. His very name (Paulus), meaning “small, little, less,” demonstrates this. What is the Apostle Paul after this? Ask him, and he himself gives answer to this: “I am,” says he, “the least of the Apostles... but I have labored more abundantly than all of them: yet not I, but the grace of God, which was with me” (1 Cor.15:9-10).

And so, brethren, celebrating now the memory of the holy Apostles Peter and Paul, remembering their venerable sufferings, we esteem their true faith and holy life, we esteem the innocence of their sufferings and pure confession. Loving in them the sublime quality and imitating them by great exploits, “in which to be likened to them” (2 Thess 3: 5-9), and we shall attain to that eternal bliss which is prepared for all the saints. The path of our life before was more grievous, thornier, harder, but “we also are compassed about with so great a cloud of witnesses” (Heb 12: 1), having passed by along it, made now for us easier, and lighter, and more readily passable. First there passed along it “the author and finisher of our faith,” our Lord Jesus Christ Himself (Heb 12: 2); His daring Apostles followed after Him; then the martyrs, children, women, virgins and a great multitude of witnesses. Who acted in them and helped them on this path? He Who said, “Without Me ye can do nothing” (John 15: 5).

## **The Summer Lent: Celebrating the Feast of SS. Peter & Paul**

*by Catherine K. Contopoulos*

On June 29, we celebrate the feasts of Saints Peter and Paul, two men whose dedication to the formation and sustenance of Christianity in the first century AD made them true pillars of the Church. Both men were chosen by Christ to minister to the world and both were given new names to mark their new life in Christ. They both embraced their martyrdom in Rome circa 67 AD. On June 30 we also celebrate the Holy Apostles whose ministry to all ends of the known world spread the message of God's Word further. (The Fast of the Holy Apostles Peter & Paul begins the Monday after All Saints to June 29/July 12. It requires the same preparation as any Lenten period.) Their resolve, commitment and enthusiasm gave our Church life and firm ground. We should look to them for inspiration as we work towards the support and growth of our Church.

### **St. Paul**

Saul grew up in a devout Jewish family in Tarsus, Syria. He saw Christianity as a threat to Judaism and therefore was determined to eradicate it. He is first mentioned in Acts 7:58 as a zealous persecutor of Christians in Jerusalem. On his way to Damascus to arrest Christians and bring them back to Jerusalem, he was struck by a vision of heavenly light and fell to the ground (see Acts 9). "Saul, why are you persecuting Me!" asked the Lord. "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting." Trembling and astonished, Saul asked, "Lord, what do You want me to do?" "Arise and go into the city, and you will be told what you must do." Saul was blinded from this holy light and remained so and in prayer in Damascus. Three days later, Ananias, a devout Christian who followed the Lord's command to find Saul, healed him and baptized him so that he would receive the Holy Spirit. He changed his name to Paul. Paul began to preach to the people about Jesus and had to flee Damascus when the Jews plotted to kill him. In Jerusalem he tried to join the Apostles, but they were afraid of him, having known him as the harsh persecutor of Christians. But Barnabas believed in him and brought him to the Apostles. Barnabas and Paul went on many missionary travels together throughout Syria, Asia Minor, Cyprus and Greece. With others and on his own, Paul continued his ministry to the people in these lands again and traveled to Ephesus, Corinth, Athens, Thessalonica, Thrace, Crete, Malta, Sicily and Italy to Rome. He was the greatest Apostolic missionary and is often referred to as the "Apostle to the Gentiles." His great courage, stamina and fierce intelligence were the hallmarks of his ministry. As Fr. George Poulos notes in his *Orthodox Saints* series, "Paul was a brilliant orator and writer, and he was sensitive to the needs and moods of various tribes of both Greek and Near Eastern peoples. His extraordinary letters or epistles make up almost half of the New Testament.

"In Rome Paul was arrested and beheaded in 67 AD. [Editor's Note: Roman citizens were beheaded rather than crucified.] In his last letter, 2 Timothy, he states, "I have fought the good fight, I have finished the race, I have kept the faith."

### **St. Peter**

Simon first met Jesus through his brother Andrew, the "first-called" Apostle. Both brothers were fishermen at the Sea of Galilee who gave up their work when Jesus told them, "I will make you fishers of men" (Read Matthew 4:18-25 and John 1:40-42). In Matthew 16:16-19, Simon tells Jesus, "You are the Christ, the Son of the living God." And Jesus, pleased with His Disciple's faith, blessed him with a sacred trust, "You are Peter (Petros) and on this rock I will build my Church and the gates of Hades shall not prevail against it." [Editor's Note: Orthodox Christians understand that the "rock" that Jesus refers to here is Peter's statement, not the person of Peter.] Peter was with Jesus throughout his ministry. And just as Christ had foretold, Peter denied knowing the Lord upon His arrest for fear of being persecuted, but later repented.

After Christ's Resurrection and Ascension and the grace of Pentecost, Peter helped foster the Christian community in Jerusalem. In Jerusalem Peter was arrested by the Jewish authorities, and an angel of the Lord freed him from prison (Acts 12). He journeyed throughout Asia Minor, Syria, Palestine and Italy teaching people about Christ. He performed many miracles of healing and resurrections as well (see the Book of Acts). He established the first church in Antioch and became its first bishop. In Rome he converted many to the faith.

Legend has it that when the great persecutions against Christians began in Rome at that time, Peter was advised to leave the city. On the road he saw Jesus heading in the opposite direction towards Rome. "Lord where are you going?" Peter asked. Jesus responded, "I am going to be crucified a second time." Peter realized his fate and returned to Rome where he was arrested and condemned to be crucified in 67 AD. He asked to be crucified upside down, as he felt unworthy of the same punishment as his Lord. Two of Peter's letters, probably written during his imprisonment in Rome, are included in the New Testament.

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**DIVINE LITURGY VARIABLES FOR SUNDAY, JUNE 28, 2020  
TONE 2 / EOTHINON 3; TRANSFER OF THE COMMEMORATION OF  
THE HOLY, GLORIOUS APOSTLES PETER AND PAUL**

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.*

**Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.**

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ  
وَالْمَطْرَانَ يوحنا وفك أسرهما وعودتهما  
سالمين، إلى الرب نطلب.

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

**APOLYTIKION OF THE RESURRECTION IN TONE TWO**

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عندما انحدرت إلى الموت أيها الحياة الذي لا يموت، حينئذ أمت الجحيم ببرق لاهوتك. وعندما أقت الأموات من تحت الثرى، صرخ نحوك جميع القوات السماويين: أيها المسيح الإله، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

**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.

أيها المُتَقَدِّمَانِ فِي كِرَاسِي الرُّسُلِ، وَالْمُعَلِّمَانِ لِلدُّنْيَا، تَشَفَّعَا إِلَى سَيِّدِ الْكُلِّ، أَنْ يَهَبَ السَّلَامَ لِلْعَالَمِ، وَلِنَفُوسِنَا الرَّحْمَةَ الْعُظْمَى.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

**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.

يا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنَ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتِ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بَايْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، 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.*

إِلَى كُلِّ الْأَرْضِ حَرَجَ صَوْتُهُمْ  
السَّمَاوَاتُ تُذِيْعُ مَجْدَ اللَّهِ

**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 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

**\*فصلٌ من رسالة القديس بولس الرسول**

**الثانية إلى كورنثوس (9:12-21:11)**

يا إخوة، أقول هذا على سبيل الهوان كأننا قد ضَعُفْنَا. فالَّذِينَ يَجْرُؤُونَ عَلَيْهِ -وَكَلَامِي كَلَامٌ جَاهِلٌ- أَجْرُؤُ عَلَيْهِ أَنَا أَيْضًا \* أَعِبْرَانِيُونَ هُمْ؟ فَأَنَا كَذَلِكَ، الْإِسْرَائِيلِيُّونَ هُمْ؟ فَأَنَا كَذَلِكَ، أَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ هُمْ؟ فَأَنَا كَذَلِكَ \* أَخْدَامُ الْمَسِيحِ هُمْ؟ أَقُولُ هَذَا كَمُخْتَلِّ الْعَقْلِ فَأَنَا أَفْوَقُهُمْ: أَفْوَقُهُمْ فِي الْمَتَاعِبِ وَتَحْمَلِ الْجَلْدِ وَفِي السُّجُونِ، وَفِي التَّعَرُّضِ لِلْمَوْتِ مِرَارًا \* جَلَدَنِي الْيَهُودُ خَمْسَ مَرَّاتٍ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً \* وَضَرَبْتُ بِالْعَصِيِّ ثَلَاثَ مَرَّاتٍ، وَرُجِمْتُ مَرَّةً وَاحِدَةً، وَانكسرت بي السفينة ثلاث مرَّاتٍ، وقضيت يوماً بنهاره وليلته في عرض البحر، \* وكنت في الأسفار مرَّاتٍ كثيرةً، وفي أخطار السُّيُولِ، وفي أخطار اللُّصُوصِ، وفي أخطار من جنسي، وأخطار من الأمم، وأخطار في المدينة، وأخطار في البرية، وأخطار في البحر، وأخطار من الإخوة الكذَّابِينَ، \* وعانيتُ التعبَ والكَدَّ والأَسْهَارَ الكثيرةَ، والجُوعَ والعَطَشَ، والأَصْوَامَ الكثيرةَ، والبرْدَ والعُزْيَ، \* وَمَا عَدَا هَذِهِ اللَّيِّ هِيَ مِنْ خَارِجٍ مَا يَتَّفَاقَمُ عَلَيَّ كُلَّ يَوْمٍ مِنْ تَدْبِيرِ الْأُمُورِ وَمِنْ الْإِهْتِمَامِ بِجَمِيعِ الْكِنَائِسِ \* فَمَنْ يَضْعُفُ وَلَا أَضْعُفُ أَنَا؟ أَوْ مَنْ يُشَكِّكُ وَلَا أَحْتَرِقُ أَنَا؟ \* إِنْ كَانَ لَا بُدَّ مِنَ الْإِفْتِخَارِ فَإِنِّي أَفْتَخِرُ بِضَعْفِي \* وَيَعْلَمُ اللَّهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحَ الْمُبَارَكُ إِلَى الْأَبَدِ أَنِّي لَا أَكْذِبُ \* كَانَ عَامِلُ الْمَلِكِ أَرْتَاسَ بِدِمَشْقَ، يَحْرُسُ الْمَدِينَةَ لِيَقْبِضَ عَلَيَّ. \* فَذُلِّيتُ فِي زَنْبِيلٍ مِنْ كَوَّةٍ عَلَى السُّورِ وَنَجَوْتُ مِنْ



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, “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.

يَدِيهِ \* وَإِنْ كَانَ لَا بُدَّ لِي مِنَ الْإِفْتِخَارِ مَعَ أَنَّهُ لَا خَيْرَ فِيهِ. فَانْتَقَلُ إِلَى الْكَلَامِ عَلَى رُؤْيِ الرَّبِّ وَإِعْلَانَاتِهِ \* إِنِّي أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ مُنْذُ أَرْبَعِ عَشْرَةَ سَنَةً اخْتُطِفَ إِلَى السَّمَاءِ الثَّالِثَةِ، أِبَالْجَسَدِ؟ لَا أَعْلَمُ أَمْ بِغَيْرِ الْجَسَدِ؟ لَا أَعْلَمُ، اللَّهُ يَعْلَمُ \* وَإِنَّمَا أَعْرِفُ أَنَّ هَذَا الْإِنْسَانَ اخْتُطِفَ إِلَى الْفِرْدَوْسِ، أِبَالْجَسَدِ أَمْ بِغَيْرِ الْجَسَدِ لَسْتُ أَعْلَمُ، اللَّهُ يَعْلَمُ، \* وَهُنَاكَ سَمِعَ كَلِمَاتٍ سِرِّيَّةً لَا يَحِلُّ لِنَسَانٍ أَنْ يَنْطِقَ بِهَا \* أَمَا هَذَا الرَّجُلُ فَأَفْتَخِرُ بِهِ، وَأَمَا مِنْ جِهَةِ نَفْسِي فَلَا أَفْتَخِرُ إِلَّا بِأَوْهَانِي \* فَإِنِّي لَوْ أَرَدْتُ الْإِفْتِخَارَ لَمَا كُنْتُ جَاهِلًا، لِأَنِّي أَقُولُ الْحَقَّ، لَكِنِّي أَتَحَاشَى الْإِفْتِخَارَ لِنَلَّا يَظُنُّ بِي أَحَدٌ فَوْقَ مَا يَرَانِي عَلَيْهِ أَوْ يَسْمَعُهُ مِنِّي. \* وَلِنَلَّا أَسْتَكْبِرَ بِفَرْطِ الْإِعْلَانَاتِ لِيَلْطَمَنِي لِنَلَّا أَتَكَبَّرُ \* وَلِهَذَا طَلَبْتُ إِلَى الرَّبِّ ثَلَاثَ مَرَّاتٍ أَنْ تُقَارِفَنِي، \* فَقَالَ لِي: « تَكْفِيكَ نِعْمَتِي. لِأَنَّ قُوَّتِي فِي الضُّعْفِ تَكْمُلُ » \* فَبِكُلِّ سُرُورٍ أَفْتَخِرُ بِالْحَرِيِّ بِأَوْهَانِي، لِتَسْتَقِرَّ فِي قُوَّةِ الْمَسِيحِ.

### GOSPEL (For Saints Peter and Paul)

#### The Reading from the Holy Gospel according to St. Matthew. (16:13-19)

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

\* فِصْلٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (16:13-19).  
فِي ذَلِكَ الزَّمَانِ لَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فِيلِيبُّسَ سَأَلَ تَلَامِيذَهُ قَائِلًا: 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 هُوَ؟ \* أَجَابَ

<p>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>سَمْعَانُ بُطْرُسُ قَائِلًا: أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ * فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سَمْعَانُ بَنُ يُونَا. فَإِنَّهُ لَيْسَ لَحْمٌ وَلَا دَمٌ كَشَفَ لَكَ هَذَا، لَكِنْ 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 مَرْبُوطًا فِي السَّمَاوَاتِ، وَكُلُّ مَا حَلَلْتَهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا 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>Their sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia.</p>	<p>فِي كُلِّ الْأَرْضِ حَرَجَ مَنْطِقُهُمْ، وَإِلَى أَقَاصِي الْمَسْكُونَةِ كَلَامُهُمْ.</p>
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#### THE DISMISSAL

<p><b>Priest:</b> May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles—<b>especially Peter and Paul, whose memory we now celebrate</b>—of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim</p>	<p>الكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهَنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمَشْرَفِيْنَ الرَّسُلِ - خَاصَّةً بُطْرُسَ وَبُولُسَ، الَّذِيْنَ نُقِيمُ تَذْكَارَهُمَا الْيَوْمَ - وَسَائِرِ الرَّسُلِ الْمَشْرَفِيْنَ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصِّدِّيقِيْنَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِيمَ وَحَنَّةَ؛</p>
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and Anna; and of all the saints: have mercy on us and save us, for as much as He is good and loveth mankind.	وَجَمِيعِ قَدِّيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.
<b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.	الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.
<b>Choir:</b> Amen.	الجوقة: آمين.
<p><i>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.</i></p>	