

SAINT JACOB MELKITE-GREEK (BYZANTINE) CATHOLIC COMMUNITY

Sunday Divine Liturgy 11 a.m. at Holy Angels Byzantine Catholic Church (2235 Galahad Road, San Diego) Mailing address: 4772 Felton st, San Diego, CA 92116;

Phone: 858-987-2864 E-mail: rsamaan@stjacobmelkite.org Website: stjacobmelkite.org

Fr. Rezkallah Samaan, Administrator; Deacon Antoine Kabbane, Associate

St. Jacob Melkite Community is a Melkite-Greek Catholic Community of the Eparchy of Newton headed by His Grace, Bishop Nicholas. Liturgical services are in Arabic and English. The Eparchy (Diocese) is a part of the Patriarchate of Antioch, headed by His Beatitude, Gregorios III. "...and in Antioch the disciples were for first time called Christians" Acts 11:26). The Melkite-Greek Catholic Church maintains communion with the Roman Catholic Church.

Mysteries of Christian Initiation: 1 month advance notice. Parents and Sponsors must be practicing Catholics and properly registered in a parish.

Mystery of Holy Crowning: 6 months advance notice. Required: One meeting with Father Rezkallah and participation in a marriage preparation program approved by the Catholic Church. **Mystery of Reconciliation:** Before or after any service or by appointment

Mystery of Holy Anointing: Available for those who are ill or anticipating an operation.

- **Today, March 5** we have the memorial service for Fawaz Elias Khalifeh. Please call Fr. Rezkallah in case you have a special intention to pray for.

- **Wednesday, March 8, 2017** Presanctified Liturgy at 7pm at Holy Angels Church

- **Thursday, March 9, 2017** COMMEMORATION OF THE FORTY HOLY MARTYRS OF SEBASTEA.

- **Sunday, March 12, 2017** Holy Relics and Saint Gregory Palamas

We still have some Calendars for 2017, you can use them giving to the church whatever donation you want. May God bless all of you for your generosity.

Great Lent prayer services: we will celebrate THE PRESANCTIFIED LITURGY all together the two next WEDNESDAYS IN THE CHURCH AT 7 PM AND FOR THE FIVE FRIDAYS IN YOUR HOMES ALSO AT 7 PM; Thank you and may God bless your Families.

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Sunday, March 5, 2017

Christ in is our midst! He is and always will be!

Divine Liturgy of St. Basil the Great



St. Jacob Melkite Catholic Community

Serving San Diego Since 1990

First Sunday of Lent – Sunday of Orthodoxy

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.



The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God.

TODAY'S TYPICON

Antiphon Prayer (PLC p. 555 – in the 1992 publication)

O Christ God, You condescended to be incarnate, taking the form of a slave. You became like one of us by the body to make us participants in your glorious Likeness. Wherefore we paint your image on icons and we honor it by mouth and heart asking for the grace to be healed by its power.

For it belongs to You to have mercy on us and to heal us, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father, and your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

1- The Lord is King, in splendor robed; robed is the Lord and girt about with strength.

®. **Through the prayers of the Mother of God, O Savior save us!**

2- Who can tell the mighty deeds of the Lord, or proclaim all his praises?

3- Thus let the redeemed of the Lord say, those whom He has redeemed from the hand of the foe.

ISOZIKON : O Son of God who are risen from the dead,...

Hymns: Troparion of the resurrection (1st tone)

After the stone was sealed by the Jews * and the while the soldiers were watching Your spotless body, * You rose, O Savior, on the third day,* bestowing life to the world.* Therefore the heavenly powers cried out to You, O Giver of life:*“Glory to Your resurrection, O Christ! * Glory to Your kingdom! * Glory to Your economy, * O You Who alone are the lover of mankind!”

Troparion of the patron of the church القديس يعقوب أخي الرب النشيد لشفيع الكنيسة

Troparion of the Holy Icons, (BDW p. 794), (PLC p. 438), (ED p. 542)

Before Your most pure image, we bow in worship, O Good One, begging forgiveness of our stumbling, Christ God: because You chose of your own free will to ascend upon the cross in the flesh in order to deliver from the enemy’s yoke those You had created. For this reason we cry out to You in thanksgiving: “You our Savior have Filled all things with joy when You came to save the world.”

Kondakion of the Annunciation, 8th Tone Triumphant leader to you belongs our prize of victory! And since you saved us from adversity we offer you our thanks. We are your people O mother of God! So as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure. ... هنا، بالتناوب بين الكاهن والشعب، نختم بقنداق “نحن عبيدك”

TRISAGION: Holy God, Holy Mighty One, Holy Immortal one, have mercy on us.

Epistle of the 1st Sunday of Lent, Hebrews 11:24-26; 32-40; 12:1-2 Page 349 (English) – Page 393 (Arabic)

Prokimenon (Tone 4): Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

Stichon: For you are just in all you have done to us, and all your works are true and your ways right.

Reading from the Epistle of St. Paul to the Hebrews

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh’s daughter (CF. Ex, 2: 11) — choosing to be afflicted with God’s people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians’ treasures (Cf. Ex. 2:32): for he was considering the reward. By faith he left Egypt not fearing the king’s wrath: for he

persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land — whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers. And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies. Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground. And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

Alleluia

Prokeimenon: Moses and Aaron were among his priests and Samuel among those who called upon his name.

Stichon: They called upon the Lord, and he answered them; from the pillar of cloud he spoke to them.

Gospel of the 1st Sunday of Lent, John 1:43-51 (Call of Nathanael) Page 210 (English) – Page 135 (Arabic)

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, “Follow me.” Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, “We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming to him and said of him, “Look, a true Israelite in whom there is no guile!” Nathanael said to him, “Where do you know me from?” Jesus answered him and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered him and said, “Rabbi, you are the Son of God, you are King of Israel.” Answering, Jesus said to him, “Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see.” And he said to him, “Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”

HIRMOS: In You, O Full of grace, all creation rejoices ... إن البرايا بأسرها

KINONIKON: Praise the Lord from the highest. Alleluia! (Psalms 148:1) سبحوا الرب من السموات

POST-COMMUNION: We have seen the True Light, ... لقد نظرنا النور الحقيقي