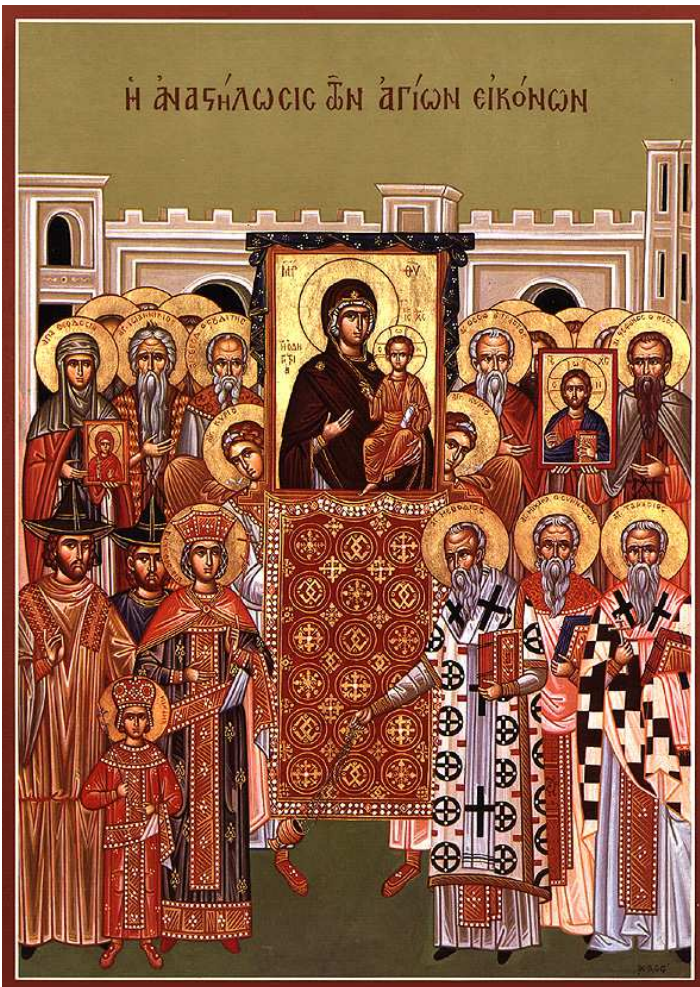




# St. Jacob Melkite Catholic Community

Serving San Diego Since 1990

## Sunday of Orthodoxy



On the first Sunday in Lent, we commemorate the decision of the Seventh Ecumenical Council in 787 A.D. upholding the use of holy icons in Orthodox worship. In the eighth and ninth centuries some Byzantine emperors and churchmen waged a struggle against the use of icons. This conflict was ultimately ended in 843 with the restoration of icons, called in the Church the “Triumph of Orthodoxy.” Today’s observance celebrates this act. Iconoclasm formally began in the 720s when certain bishops began questioning the excessive way some people were revering icons. In 730 Emperor Leo III took up their cause and issued a decree forbidding the veneration of religious images, “the evil art of painters,” as a later iconoclastic council called it. While iconoclasts saw images as a departure from the practice of the early Church, those who supported the veneration of icons did so precisely on the basis of tradition: the Church had done so for years and was not in error. It was St John of Damascus (676-749) who gave the Church the insight that the use of icons was the logical consequence of

*(Continued on page 2)*

the incarnation of Christ. As he wrote in his Treatise on the Divine Images, “In former times, God, who is without form or body, could never be depicted. But now when God is seen in the flesh conversing with men, I make an image of the God whom I see. I do not worship matter; I worship the Creator of matter who became matter for my sake.” St John’s teaching became normative in the Byzantine Church which, since the Triumph of Orthodoxy, has in the minds of many become identified as the “Church of Icons.”

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### **Great Lent Prayer Service Schedule** (all services will be held at 7pm):

- GREAT COMPLINE aka Lord of Powers (صلاة النوم الكبرى المعروفة بصلاة يارب القوات) will be on the first, third and fifth Tuesdays (2/13, 2/27 and 3/13) of Lent at Holy Angels Church
  - LITURGY OF THE PRESANCTIFIED GIFTS (قداس السابق تقديسه) will be on the second, fourth and sixth Wednesdays (2/21, 3/7 and 3/21) of Lent at Holy Angels Church
  - The AKATHIST HYMN (رتبة المدائح) will be on every Friday during Lent as follows:
    - 2/16 - at Holy Angles Church starting at 7:30pm.
    - 2/23 - at the home of [*please volunteer at [www.stjacobmelkite.org/volunteer](http://www.stjacobmelkite.org/volunteer)*]
    - 3/2 - at the home of [*please volunteer at [www.stjacobmelkite.org/volunteer](http://www.stjacobmelkite.org/volunteer)*]
    - 3/9 - at the home of [*please volunteer at [www.stjacobmelkite.org/volunteer](http://www.stjacobmelkite.org/volunteer)*]
    - 3/16 - at the home of Fareez and Aber Maayah.
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**Remember in your prayers:** The victims of the high school shooting in Parkland, Florida. May our gracious God grant them peace, rest the souls of the departed and console the families who lost their loved ones. Also, for the perpetrator, that he may repent of his actions.

**Know someone in need of a prayer?** Please notify Fr. Rezkallah by Wednesday to ensure they are included in the following Sunday’s special intentions. Reach Fr. Rezkallah online by visiting [www.stjacobmelkite.org/prayer-request](http://www.stjacobmelkite.org/prayer-request) or by telephone at 858-987-2864.

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**Forgot your envelope?** Not to worry. Visitor offering envelopes are available in the narthex.

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**Good Stewards:** Those who have volunteered to host the Akathist Hymns at their home. May God bestow abundant blessings on all His faithful servants.

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**Movie Night!** Living In Truth Youth and Young Adults will be going to the movies this Thursday evening to watch a movie on Genesis! For more information please see Dani Maria.

## **Holy Mysteries**

**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 Fr. 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 Unction:** Available for those who are ill or anticipating an operation.

**Summary of offerings made on Sunday, February 11**

Tithes and Sacrificial Offerings: Member envelopes returned: 16, Visitor envelopes used: 0, Basket collection: \$1,320, Building Fund: \$15, Electronic giving: \$125, Social Hour: \$22, Total tithes and sacrificial offerings: \$1,467

Average weekly expenses: \$1,200

Average offerings made: Members: \$24.91, Visitors: \$19.56

Are you a member or a visitor? Members have offering envelopes. If you consider yourself a member and don't have offering envelopes, please see Rami Maria.

Tithe: Represents 10% of our gross income returned to God. Sacrificial giving represents a gift that is a true sacrifice for us to give.

Attendance: 83

- 1 member gave \$300
- 1 member gave \$200
- 3 members gave \$100
- 1 member gave \$45
- 1 member gave \$40
- 1 member gave \$30
- 2 members gave \$25
- 6 members gave \$20
- 1 member gave \$15
- 1 member gave \$10
- 1 member gave \$5
- Visitors gave \$352

**Youth / Young Adults:** Please see Dani Maria if you are interested in joining Living In Truth.

**Choir Group:** Please see Suha Maria if you would like to join the English or Arabic choirs.

**Parish Advisory Council:** Rami Maria (Chairman), Max Samaan (Vice-Chairman), Rose Habash (Secretary), Majeda Maria (Ladies Society Chairwoman), Waled Qamoh, Rana Metri and Micheline Haggat.

**Volunteers wanted!** Please sign up online at [www.stjacobmelkite.org/volunteer](http://www.stjacobmelkite.org/volunteer) or with Fr. Rezkallah or Rami Maria for the unassigned tasks on the following page. For social hour preparation and clean-up, please see Hala Shahtout.

**Epistle Reading:** Sign up to read the Epistle in the church narthex or online.

**Volunteer Schedule**

Please sign up at [stjacobmelkite.org/volunteer](http://stjacobmelkite.org/volunteer) if you would like to help!

<b>Date</b>	<b>Task</b>	<b>Responsible Member(s)</b>	
<b>Sunday 2/18/2018</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Waled Qamoh	
	Gospel Bearing	EN: Emile Shahtout	AR: Adli Hanna
	Social hour	Bishara Karram	
<b>Sunday 2/25/2018</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Max Samaan	
	Gospel Bearing	EN:	AR:
	Social hour	Majeda Maria	

## Divine Liturgy of St. Basil the Great

### Variable parts of the Liturgy:

#### **Antiphon Prayer**

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.

#### **صلاة الأنديفوننة**

أَيُّهَا الْمَسِيحُ الْإِلَهِي، إِنَّكَ قَدْ تَنَزَّلْتَ وَتَجَسَّدْتَ أَخِذًا صُورَةَ عَبْدٍ، صَائِرًا بِالْجَسَدِ شَرِيكًا لَنَا لِتَجْعَلَنَا شُرَكَاءَكَ فِي صُورَةِ مَجْدِكَ. فَلِذَلِكَ نَرَسُمُ شَكْلَ صُورَتِكَ عَلَى الْأَيْقوناتِ، وَنُصَافِحُهَا بِالْفَمِ وَالْقَلْبِ، مُتَمَسِّينَ مِنْهَا نِعْمَةَ الشِّفَاءِ. لِأَنَّ لَكَ أَنْ تَرْحَمَنَا وَتَشْفِينَا، أَيُّهَا الْمَسِيحُ الْإِلَهِي، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَيْبِكَ الْأَرْلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانَ...

### Antiphons of the Feast

#### **First Antiphon**

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.

#### **الأنديفوننة الاولى**

1- الرَّبُّ قَدْ مَلَكَ وَالْجَلالَ لَيْسَ، لَيْسَ الرَّبُّ الْفُذْرَةَ وَتَنَطَّقَ بِهَا.

اللازمة: بِشَفَاعَةِ وَالِدَةِ الْإِلَهِي يَا مُخَلَّصُ خَلِّصْنَا

2- لِأَنَّهُ تَبَّتِ الْمَسْكُونَةُ فَلَنْ تَنْزَعَزَعَ

3- مَنْ يَتَكَلَّمُ بِجَبْرُوتِ الرَّبِّ، وَيَجْعَلُ تَسَابِيحَهُ كُلِّهَا مَسْمُوعَةً.

**Eisodikon:** ... who are risen from the dead ...

**نشيد الدخول:** خَلِّصْنَا ..... يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ ...

#### **Troparion of the Resurrection (Tone 4)**

The women disciples of the Lord, having learned from the angel the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told the apostles: Death is despoiled. Christ God is risen, bestowing to the world great mercy."

#### **نشيد القيامة باللحن الرابع**

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسل مفترحات: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

#### **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."

نشيد الايقونات المقدسة بالحن الثاني  
لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، مُلْتَمِسِينَ الصَّفَحَ عَن زَلَاتِنَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ. فَإِنَّكَ رَضِيتَ بِاخْتِيَارِكَ أَنْ تَصْنَعَ  
بِالْجَسَدِ عَلَى الصَّلِيبِ. لِتُنْقِذَ الَّذِينَ جَبَلْتَهُمْ مِنْ عِبُودِيَّةِ الْعَدُوِّ. فَلِذَلِكَ نَهْتَفُ إِلَيْكَ شَاكِرِينَ. لَقَدْ مَلَأْتَ الْكُلَّ قَرَحًا يَا مُخْلِصَنَا، لَمَّا  
أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

#### **Troparion of St. Jacob, Brother of the Lord (Tone 4)**

As a disciple of the Lord, you received the Gospel, O holy Jacob. As a martyr, you displayed unyielding will. As a brother of God, you have special power with Him. As a hierarch, you have the right of intercession. Intercede, therefore, with Christ God that he may save our souls.

#### **طروبارية القديس يعقوب أخي الرب (شفيح الرعية)**

بما أنك تلميذ للرب قبلت الإنجيل، أيها الصديق. وبما أنك شهيد لك عزم لا يبتني، وبما أنك أخت للرب لك الدالة لديه. وبما  
أنت رئيس كهنة لك حق الشفاعة. فاشفع إلى المسيح الإله في خلاص نفوسنا

#### **Kondakion of the Annunciation (Tone 8)**

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.

#### **قنداق الختام بالحن الثامن**

تَحْنُ عَيْدِكَ يَا وَالِدَةَ الْإِلَهَ، نَكْتُبُ لَكَ آيَاتِ الْعَلْبَةِ يَا جَنْدِيَةَ قَاهِرَةٍ. وَنُقَدِّمُ الشُّكْرَ لَكَ وَقَدْ أَنْقَدْنَا مِنَ السَّدَائِدِ. لَكِنْ بِمَا أَنْ لَكَ  
الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَعْتَقِينَا مِنْ أَسْوَافِ الْمَخَاطِرِ لِكَيْ نَصْرُخَ إِلَيْكَ: أَفْرَاحِي يَا عَرُوسَةَ لَا عَرُوسَ لَهَا.

#### **EPISTLE of the First Sunday of Lent Hebrews 11:24-26; 32-40; 12:1-2 (pg. 349)**

#### **PROKIMENON (Tone 4)**

**Reader:** Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

**People: Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.**

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

**People: Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.**

**Reader:** Blessed are you, O Lord, God of our fathers...

**People: ...and your name is worthy of praise and glorious forever.**

**A 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 (Tone 4)**

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.

رسالة (ص 393)

مقدمة الرسالة

القاري ء: مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمَسِيحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الدُّهُورِ  
الشعب: مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمَسِيحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الدُّهُورِ  
القاري ء: لِأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ، وَطَرَفُكَ اسْتِقَامَةٌ  
الشعب: مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمَسِيحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الدُّهُورِ  
القاري ء: مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا...

الشعب: ...وَمَسِيحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الدُّهُورِ

الرسالة (عبرانيين 11 : 24 - 26 ، 32 - 40)

يَا إِحْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبِرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. وَآخْتَارَ الْمَشَقَّةَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَنُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَاعْتَبَرَ عَارَ الْمَسِيحِ عَنِّي أَعْظَمَ مِنْ كُتُورِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ إِلَى الثُّوَابِ. وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ وَبَارَاقَ وَشَمْشُونَ، وَيَفْتَاحَ وَدَاوُدَ وَصَمُؤِيلَ وَالْأَنْبِيَاءَ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ وَعَمَلُوا الْبِرَّ، وَتَأَلَّوْا الْمَوَاعِدَ وَسَدَّوْا أَفْوَاهَ الْأَسُودِ، وَأَطْفَأُوا قُوَّةَ النَّارِ، وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَثَقَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْقِتَالِ وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ. وَاسْتَرْجَعَتْ نِسَاءُ أَمْوَاتِهِنَّ بِالْقِيَامَةِ. وَآخَرُونَ قَدْ عَدَّبُوا بِتَوَتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا النِّجَاةَ لِيَحْصُلُوا عَلَى قِيَامَةٍ أَفْضَلَ. وَآخَرُونَ قَدْ دَافَعُوا الْهَزْءَ وَالسِّيَاطَ وَالْقَيْوَدَ أَيْضًا وَالسَّجْنَ. رُجِمُوا، نُشِرُوا، أَمْتَحِنُوا، مَاتُوا بِحَدِّ السَّيْفِ، سَاحَرُوا فِي جُلُودِ الْعَنَمِ وَالْمَعْرِزِ، مَعُوزِينَ، مُضَايِقِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ، تَأْهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَوَّلَاءَ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَظَنَرَ لَنَا شَيْئًا أَفْضَلَ، لِكَيْ لَا يَكْمَلُوا بِمَعْزَلٍ عَنَّا.

هللوا

مُوسَى وَهَرُونَ بَيْنَ كَهَنَتِهِ، وَصَمُؤِيلُ بَيْنَ الدَّاعِينَ بِاسْمِهِ  
كَانُوا يَدْعُونَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، فِي عَمُودِ الْعَمَامِ يَكْلُمُهُمْ

## **GOSPEL of the First Sunday of Lent** John 1:43-51 (pg. 210) (*Call of Nathanael*)

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."

### **انجيل (يوحنا 1: 43-51) (ص 135)**

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الخُرُوجَ إِلَى الجَلِيلِ، فَوَجَدَ فِيلِبُّسَ، فَقَالَ لَهُ: أَتَبْعَنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبَطْرُسَ. فَصَادَفَ فِيلِبُّسُ نَنَّايِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَنَّايِيلُ: أَمِنْ مِنَ النَّاصِرَةِ يَمَكُنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِبُّسُ: نَعَالَ وَانظُرْ. فَلَمَّا رَأَى يَسُوعُ نَنَّايِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غَشَّ فِيهِ. فَقَالَ لَهُ نَنَّايِيلُ: مِنْ أَيْنَ تُعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ، وَأَنْتَ تَحْتَ التَّنَّيِيلِ، رَأَيْتَكَ أَجَابَ نَنَّايِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنَّي رَأَيْتُكَ تَحْتَ التَّنَّيِيلِ آمَنْتَ. إِنَّكَ سَتُعَايِنُ أُعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ

**Hirmos:** In you, O full of grace, all creation exults, the hierarchy of angels together with the race of men: in you, sanctified Temple, spiritual Paradise, Glory of virgins of whom God took flesh from whom our God who exists before the world, became a child! For He has made your womb his throne, making it more spacious than the heavens. In you, O Woman full of grace, all creation exults: glory to you!

**نشيد لوالدة الاله:** إن البرايا بأسرها تفرح بك يا ممثلة نعمة. محافل الملائكة وأجناس البشر لك يعظمون. أيها الهيكل المقدس والفردوس الناطق وفخر البتولية، التي منها تجسد الاله وصار طفلاً، وهو هنا قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك، يا ممثلة نعمة تفرح بك كل البرايا وتمجّدك.

**Kinikon:** Praise the Lord...

**نشيد المناولة:** سبحوا الرب من السموات...

**Post-communion hymn:** We have seen the true light...

**بعد المناولة:** إذ قد نظرنا النور الحقيقي...

**Special Instructions:** Processing of the Holy Icons after the Liturgy.

## **SAINT JACOB MELKITE CATHOLIC COMMUNITY**

Sunday Divine Liturgy 11 a.m. at Holy Angels Byzantine Catholic Church

Worship address: 2235 Galahad Road, San Diego, CA 92123

Mailing address: PO Box 231328, San Diego, CA 92193

Pastor office address: 4772 Felton Street, San Diego, CA 92116

Phone: 858-987-2864 E-mail: [rsamaan@stjacobmelkite.org](mailto:rsamaan@stjacobmelkite.org) Web site: [stjacobmelkite.org](http://stjacobmelkite.org)

Fr. Rezkallah Samaan, Pastor/Administrator Deacon Antoine Kabbane, Associate

**Saint Jacob Melkite Community** is a Greek-Catholic (Eastern Catholic) Community of the Eparchy of Newton, headed by His Grace, Bishop Nicholas. Liturgical services are celebrated in Arabic and English. The Eparchy (Diocese) is a part of the Patriarchate of Antioch, headed by His Beatitude, Patriarch Joseph. "...and in Antioch the disciples were for the first time called Christians" (Acts 11:26). The Melkite Greek-Catholic Church professes the Orthodox Faith and maintains full communion with the See of Rome.

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### **February 2018**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2 Feast of the Encounter	3 Saturday of the Dead Encounter
4 Divine Liturgy Encounter Meat-Fare	5 Encounter	6 Leave-taking of the Encounter	7	8	9	10
11 Divine Liturgy Cheese-Fare Forgiveness Vespers	12 Great Fast Begins بداية الصوم الكبير	13 Great Compline صلاة النوم الكبرى	14	15	16 Akathist Hymn رتبة المدائح	17
18 Divine Liturgy Sunday of Orthodoxy	19	20	21 Pre-sanctified Liturgy قداس السابق تقديسه	22 LIT: Movie Night	23 Akathist Hymn رتبة المدائح	24 Findings of the Head of John the Baptist
25 Divine Liturgy Holy Relics & Gregory Palamas	26	27 Great Compline صلاة النوم الكبرى	28			