

كنيسة القديس يعقوب
للروم الملكيين الكاثوليك
بخدمة سان دييغو منذ عام 1990



St. Jacob Melkite
Catholic Community

Serving San Diego Since 1990

Fifteenth Sunday After Pentecost



THROUGHOUT THE NEW TESTAMENT we read that light is somehow an apt description of God. Thus in St Paul's Second Epistle to the Corinthians we read: "God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ" (2 Cor 4:6). Elsewhere we read even more explicit statements such as this, from the First Epistle of John: "God is light; in Him there is no darkness at all" (1 Jn 1:5). We also hear Christ telling us, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (Jn 8:12).

Reflecting on these statements prompts us to ask: Are these teachings merely employing metaphors or symbolic images, or is light of the essence of God, both in Himself and in our world?

It is hard to imagine the apostles believing that light merely represents or symbolizes God. John, along with Peter and James, had witnessed Christ's transfiguration on Mount Tabor when Christ's "...face shone like the sun, and his clothes became as white as the light" (Mt 17:2). St Paul was on his way to Damascus, when "suddenly a light from heaven flashed around him" (Acts 9:3)

and he was blinded at the appearance of the risen Christ. These were concrete manifestations of light, not simply poetic images.

The Church, reflecting on these Scriptures over the first millennium, struggled to understand how the immaterial God could "be" light. Fathers like St Gregory of Nyssa and St Gregory the Theologian affirmed that God is incomprehensible to us because He is so beyond our nature. God is an impenetrable darkness to us as "He whom the soul seeks transcends all knowledge, separated from every part by His incomprehensibility as by a darkness."

These Fathers, occupied with more pressing doctrinal issues such as the Trinity and the Incarnation, did not resolve the dilemma: how could God be both darkness and light. It was only in the fourteenth century that St Gregory Palamas, the archbishop of Thessalonika, came to interpret the Fathers' teachings by making a distinction which would resolve this quandary.

God as Essence and Energy St Gregory Palamas developed a patristic distinction between the essence of God, absolutely inaccessible to man, and His uncreated energies, which proceed from God and manifest His own Being, and by which He is present to us. In this way he affirmed that God is both knowable and unknowable, both light and darkness. We cannot know God as He is in Himself. As we read in the Gospel, "No one has ever seen God" (Jn 1:18). We can know God in His energies (to know what God does, and who He is in relation to His creation and to man), because God has revealed Himself to humanity.

Gregory adapted the classical image of the sun , its heat, and its light to describe how the unknowable

(Continued on page 7)

Saints of the Day

Commemoration of the Holy Martyr MAMAS and our Father among the Saints, JOHN THE FASTER, Patriarch of Constantinople

Mamas, a shepherd, was martyred in the year 275 under Emperor Aurelianus, in Caesarea of Cappadocia. He is commemorated in celebrated eulogies composed by Basil the Great and Gregory the Theologian.

John the Faster was born and raised in Constantinople, where he occupied the Patriarchal See from 582 to 595. He is called “the Faster” because of his ascetical life and penitential practices.

Credit: Byzantine Daily Worship



Remember in your prayers: Those who have fallen asleep before us in the hope of resurrection, especially +Richard Clasen. All who are sick, suffering or recovering from illness, especially Nassim Nasser and Sumaya Nasser. All who have asked us to pray for them, especially for Rosario and Damianus and for the health of Fr. Joe O'Brien.

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 or by telephone at 858-987-2864.

Good Stewards: All who attended and supported the summer picnic event last Sunday and brought food or equipment, especially Sally Provencio, Waled Qamoh and Deacon Tony. Each member of the Parish Advisory Council for their time and effort invested in planning and preparing for the picnic. May God bestow abundant blessings on all His faithful stewards.

Choir Practice: Saturday morning at 11am in the Religious Education Center.

Save the Date: Our 28th anniversary halfleah will be taking place on Saturday, October 20, at the Royal Palace Banquet Hall and will feature live entertainment from signer Rabih Samaan and DJ Bassam Nino! Keep you eyes peeled for more information as it becomes available.

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

Summary of offerings made on Sunday, August 26

Tithes and Sacrificial Offerings: Member envelopes returned: 4, Visitor envelopes used: 0, Basket offerings: \$729, Automated giving: \$125, Total tithes and sacrificial offerings: \$854, Picnic Proceeds: \$1,067

Average weekly expenses: \$1,200

Average offerings made: Members: \$7.97, Visitors: \$39.93

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 offering is a gift that is a true sacrifice for us to make.

Attendance: 55

1 member gave \$100
 1 member gave \$50
 2 members gave \$25
 2 members gave \$20
 1 member gave \$15
 Visitors gave \$599

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

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

Parish Advisory Council: Rami Maria (Chairman), Max Samaan (Co-Vice Chairman), Eihab Shahtout (Co-Vice Chairman), Rana Metri, Dani Maria, Anthony Porrello and Sam Abraham.

Volunteers wanted! Please sign up online at 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 if you would like to help!

Date	Task	Responsible Member(s)	
Sunday 9/2/2018	Epistle Reading	EN:	AR:
	Welcoming Visitors	Sam Abraham	
	Gospel Bearing	EN:	AR:
	Social Hour	Janitte Qamoh	
Sunday 9/9/2018	Epistle Reading	EN:	AR:
	Welcoming Visitors	Dani Maria	
	Gospel Bearing	EN:	AR:
	Social Hour	Max Samaan	

Divine Liturgy of St. John Chrysostom

40-day Memorial for +Richard Clasen

Antiphon Prayer

O You who have granted us to pray together in harmony, and who promised that when two or three are gathered to call upon Your name, You will give what they ask, do You now fulfill what Your servants ask, so far as it is good, granting us in this world the knowledge of Your truth, and in the world to come, eternal life.

For You are good, O our God, and You Love mankind and we render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

✠: Amen.

صلاة الأنديفوننة

يامن انعم علينا بأن نقيم هذه الصلوات المشتركة المتفقتة، ووعده بأنه متى اتفق اثنان او ثلاثة باسمه يمنحهم ما يسألون، أنت تم الآن لعبيدك سؤلهم بحسب ما يوافقهم، واهباً لنا في الدهر الحاضر معرفة حقك، ومنعماً علينا في الآتي بالحياة الابدية.

لأنك إله صالحٌ ومحِب للبشر، وإليك نرفع المجد، ايها الآب والابن والروح القدس، الآن وكل اوان والى دهر الدهارين.

الشعب: آمين.

Troparion of Resurrection (Tone 6)

The angelic powers were around Your tomb, * and the guards became as dead; * and Mary stood at the tomb, * seeking Your spotless body; * Then You despoiled Hades without being tried by it, * and You met the Virgin O Bestower of life. * O Lord, who rose from the dead, * glory to You!

نشيد القيامة (لحن السادس)

إن القوات الملائكية ظهرت على قبرك، والحراس صاروا كالأموات، ومريم وقفت عند القبر، طالبة جسدك الطاهر. فسلبت الجحيم ولم تتلك بأذى، ولاقت البتول واهباً الحياة. فيا من قام من بين الاموات، يا رب المجد لك.

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 (لحن الرابع)

بما أنك تلميذ للرب قبلت الإنجيل، أيها الصديق. وبما أنك شهيدٌ لك عزمٌ لا ينتهي، وبما أنك أخٌ للرب لك الدالةٌ لديه. وبما أنك رئيسٌ كهنة لك حق الشفاعة. فاشفع إلى المسيح الإله في خلاص نفوسنا.

Kondakion of the Nativity (Tone 4)

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, celebrate your birth crying out to you: “the barren one gives birth to the Mother of God the Sustainer of our life!”

قنداق الختام لميلاد السيدة (لحن الرابع)

ان يواكيمَ وحنة من عار العقر أطلقا، وأدمَ وحواءَ من فساد الموتِ أعتقا، بمولديك المقدّس أيتها الطاهرة. فله يُعيّدُ شعبكُ أيضاً، وقد أنقذَ من تبعَةِ الزلاّت، صارحاً اليك: العاقرُ تِلدُ والدةُ الإلهِ مُعدّيّة حياتنا.

EPISTLE of the Fifteenth Sunday after Pentecost 2 Corinthians 4:6-15

PROKIMENON (Tone 6) Ps. 27:9, 1

Reader: O Lord, save your people and bless your inheritance!

All: You, O Lord, save your people and bless your inheritance!

Reader: To you, O Lord, I have called: O my Rock, be not deaf to me!

All: You, O Lord, save your people and bless your inheritance!

Reader: O Lord, save your people ...

All: ... and bless your inheritance!

A READING from the Second Epistle of St. Paul to the Corinthians

BRETHREN, God who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of God's glory, shining in Christ Jesus' face. But we carry this treasure in vessels of clay, to show that its superabundant power is God's, and not ours. In all things we suffer tribulation but we are not distressed, we are sorely pressed but we are not destitute, we endure persecution but we are not forsaken, we are cast down but we do not perish: always carrying around in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. For we, the living, are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. Thus death is at work in us, but life in you.

But since we have the same spirit of faith, as shown in that which is written, I believed, and so I spoke, (Ps. 115:1) we also believed, wherefore we also speak. For we know that the One Who raised up the Lord Jesus will raise us up also together with Jesus, and will place us with you. For all things are for your sakes, so that the grace that abounds through the many may cause thanksgiving to abound for God's glory.

ALLELUIA (Tone 6) Ps. 90:1, 2

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

Stichon: He will say to the Lord, "My wall, my refuge, my God in whom I will trust!"

رسالة يوم الاحد الخامس عشر بعد العنصرة 2 كورنثس 4: 15-6

مقدمة الرسالة

القارئ: خُصّ يا ربُّ شعبك، وبارك ميراثك

الجميع: خُصّ يا ربُّ شعبك، وبارك ميراثك

القارئ: إلبك يا ربُّ أصرُخ. إلهي لا تتصامم عني

الجميع: خُصّ يا ربُّ شعبك، وبارك ميراثك

القارئ: خُصّ يا ربُّ شعبك ...

الجميع: ... وبارك ميراثك

فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثس

يا إخوة، إنَّ اللهَ الذي أمرَ أنْ يُشْرِقَ من ظِلْمَةِ نُورٍ، هُوَ الذي أُشْرِقَ في قلوبنا لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللهِ فِي وَجْهِ يَسُوعَ المسيحِ. ولنا هذا الكنزُ في أُنِيَّةِ خَزْفِيَّةٍ، لِيَكُونَ فَضْلُ القُوَّةِ لِهَلَاكِ مِثْلًا. وفي كلِّ شيءٍ نحنُ مُتضايِقون، لكنَّا غيرُ منحصرين، ومتحيرين لكنَّا غيرُ يائسين، ومضطهدون لكنَّا غيرُ مخذولين، ومطروحون لكنَّا غيرُ هالكين، حاملون في الجسدِ كلَّ حينٍ إِمَاتَةَ يسوع، لتُظهِرَ حياةَ يسوعَ أيضاً في جسدنا. لأنَّنا نحنُ الأحياءُ نُسَلِّمُ دائماً للموتِ من أجلِ يسوع، لتُظهِرَ حياةَ يسوعَ أيضاً في جسدنا المائت. فالموتِ اذُنٌ يُجْرِي فينا والحياةُ فيكم. فاذا فينا رُوحُ الإيمانِ الواحد، على حسبِ ما كُتِبَ، إني أمنتُ ولذلك تكلمت، نحنُ أيضاً نُؤمِنُ ولذلك نتكلَّم، عالمينَ أنَّ الذي أقامَ الربُّ يسوعَ، سيُقيمُنَا نحنُ أيضاً بيسوعَ ويجعلُنَا معكم. لأن كلَّ الأشياءِ هي من أجلكم، حتى إذا تكاثرتِ النعمةُ بشكرِ الأكثرينَ تفيضُ لمجدِ الله.

هللوا

السَّاكِنُ فِي كِنْفِ العَلِيِّ يُقِيمُ فِي حِمَى إِلَهِ السَّمَاءِ
يَقُولُ الرَّبُّ: أَنْتَ نَاصِرِي وَمَلْجَائي، إِلَهِي الَّذِي عَلَيْهِ أَتَوَكَّلُ

GOSPEL of the Fifteenth Sunday After Pentecost Matthew 22: 35-46 (The Greatest Commandment)

AT that time one of the doctors of the Law, putting Jesus to the test, asked him, "Master, which is the great commandment in the Law?" Jesus said to him, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it, Thou shalt love thy neighbor as thyself. On these two commandments depend the whole Law and the Prophets." Now while the Pharisees were gathered together, Jesus questioned them, saying, "What do you think of the Christ? Whose son is he?" They said to him, "David's." He said to them, "How then does David in the Spirit call him Lord, saying, 'The Lord said to my Lord: Sit thou at my right hand till I make thy enemies thy footstool?' If David, therefore, calls him Lord, how is he his son?" And no one could answer him a word; neither did anyone dare from that day forth to ask him any more questions.

انجيل الاحد الخامس عشر بعد العنصرة متى : 22 : 35 – 46

في ذلك الزمان، دنا الى يسوع واحد من علماء الناموس مجرباً له وقائلاً: يا معلم، ما أعظم الوصايا في الناموس؟ فقال له يسوع: أحبب الربَّ إلهك بكلِّ قلبك، وكلِّ نفسك، وكلِّ ذهنك. هذه هي الوصية الأولى والعظمى. والثانية تُشبهها، أحبب قريبك كنفسيك. بهاتين الوصيتين يتعلَّق الناموسُ كلهُ والأنبياءُ. وفيما القُرَّيسِيُّونَ مُجتمعونَ سألهم يسوعُ قائلاً: ماذا تظنون في المسيح، ابنُ مَنْ هو؟ قالوا له: ابنُ داود. قال: كيف يدعو داود بالروح ربَّه قائلاً: قال الربُّ لربي، اجلس عن يميني حتى اجعل أعداءك موطناً لقدميك؟ فإن كان داود يدعو ربَّاً، فكيف يكون هو ابنه؟ فلم يستطع أحدٌ أن يجيبه بكلمة. ومن ذلك اليوم، لم يعد يجسرُ أحدٌ أن يُلقِي عليه سؤالاً.

Hirmos: It is truly right ...

نشيد لوالدة الإله: انه واجب حقا ...

Kinonikon: 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 ...

God can be perceived by His creation. St Gregory considered the sun as signifying God's essence: God's deepest self. God, he taught, was completely unknowable in His essence. In this he was in agreement with St Thomas Aquinas, who wrote in his commentary on Boethius' tract On the Holy Trinity that "His essence is beyond all that can be known down here."

And yet we are told in the Church that God touches us and is accessible to us. We say that the Spirit of God dwells in us and that Christ is in our midst. We have knowledge of and even communion with the unknowable God. According to Gregory, it is God's energies – the light of God, His grace and His love – which touch us, not His essence. These energies are of God: they radiate from His essence as rays from the sun, but are not the essence itself.

The Uncreated Light St Gregory asserted that what Peter, James and John witnessed at the Transfiguration of Christ was, in fact, the uncreated light of God, the divine energies which have been manifested to many saints who have come close to Him through repentance and unceasing prayer. According to Gregory, they saw "the essential majesty of God... the ultra-luminous brightness of the archetypal beauty, the formless kind of Divine comeliness... they saw the inconceivable and ineffable Light... they saw the Grace of the Holy Spirit, which they subsequently received, and it abided in them" (Third Homily in Defense of the Holy Hesychasts). This was not a sensory vision or an exercise of reason, but a deifying illumination by God, a gift of the Holy Spirit. In this St Gregory echoed St Maximos the Confessor who says that the Apostles saw the uncreated Light "by a transformation of the activity of their senses, produced in them by the Spirit." The vision of the uncreated energy of God is theosis, our transformation by the indwelling presence of God.

In the Face of Christ There are several recorded instances of people seeing the uncreated light of God, but most Christians have not had this experience. We are rather like the apostle Philip who asked the Lord Jesus, "*Lord, show us the Father and that will be enough for us.*" Jesus answered, "*Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father*" (Jn 14:8, 9).

Philip had not witnessed Christ's transfiguration, so when the Lord reminds him that he has seen the Father, Jesus is not speaking of the uncreated light. Rather, Jesus is referring to the spiritual witness of His teaching and His miracles. God's presence is uniquely reflected in the words and works of the incarnate Lord for those who are given to see Him. Even when the light of His face is veiled by His humanity, it is possible to see God's energies manifested in Christ. As He goes on to tell Philip, "*How can you say, 'Show us the Father'? ... The words I say to you I do not speak on my own authority. Rather it is the Father, living in me, who is doing His work*" (Jn 14:9, 10).

One way in which we see the Father through Jesus' teachings is through the parables and images He puts forth for us to consider. Many of them are incomprehensible to us on the basis of our experience alone. The father in the parable of the Prodigal Son displays an unconditional love beyond our ability to love. The steward who pays a full day's wage for one hour's work, the Samaritan who pays for a stranger's care out of his own pocket, and the shepherd who leaves ninety-nine sheep in order to search for one which was lost present us with standards of love which shed a new and divine light on the Father. "The light of Christ," as we say in the Presanctified Liturgy, "enlightens all" who allow His teachings to transform them.

In the Life of the Age to Come St Gregory Palamas described the vision of the uncreated light, the experience of theosis, as a kind of betrothal, anticipating in this life the Light of the future Second Coming of Christ. It is the Light of the future age, which will be visible with the eyes of the heart and which will transform the hearts of those who behold it. The sight of the light of Christ in its fullness cannot but transform the beholder. At that point our divinization will be complete. As we read in the First Epistle of St John, "*We know that when Christ appears, we shall be like him, for we shall see him as he is*" (1 Jn 3:2).

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 Web site: 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.

Follow



StJacobMelkite

Visit



StJacobMelkite.org

Like



StJacobMelkite

Follow



St. Jacob Melkite Comm.

September 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
2 Divine Liturgy	3	4	5	6 Miracle at Colossae, later named Chone	7	8 Nativity of the Theotokos Choir Practice
9 Divine Liturgy Joachim and Ann	10	11	12 Leave-taking of Nativity of the Theotokos	13 Dedication of the Church of the Holy Resurrection	14 Exaltation of the Venerable and Life-giving Cross	15
16 Divine Liturgy All-Extolled Euphemia	17	18	19	20	21 Leave-taking of Exaltation of the Holy Cross	22
23 Divine Liturgy Conception of the Precursor John	24	25	26 Death of John the Evangelist Bible Study	27	28	29
30 Divine Liturgy						