

كنيسة القديس يعقوب  
للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990



St. Jacob Melkite  
Catholic Community

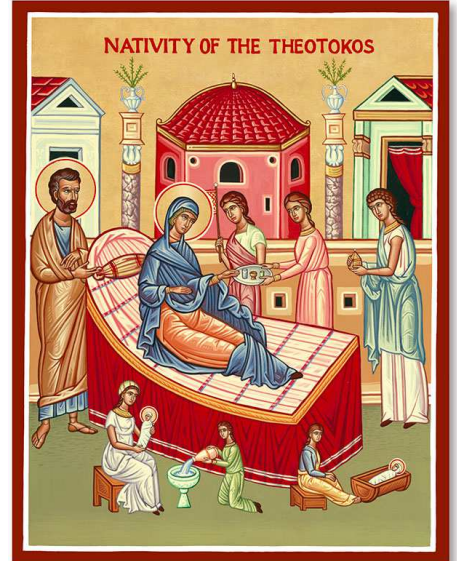
Serving San Diego Since 1990

## Second day of the Feast of the Nativity of the Theotokos

This feast in its origin was that of the dedication of Saint Ann's Church in Jerusalem, in the place where tradition places the home of Saints Joachim and Anne, where the Virgin was born. This feast was later adopted by Byzantium and, in the Seventh Century, by Rome.

According to an ancient tradition, inserted in an apocryphal writing of the Second century (The Nativity of Mary) and later taken up again in the proto-gospel of James, Joachim and Ann, who did not have children, received a visit from an angel of the Lord, who announced to them the conception of a daughter who was reserved for an exceptional destiny. After their daughter's birth, they carefully looked after her education until the day when they could take her to the temple where the virgin-child would live, miraculously nourished by an angel.

The Divine Liturgy invites us to especially consider the participation of Mary in the redemptive work. Mary is the collaborator of her Son, by the very fact that she conceived and begot Him. Destined before all ages for the accomplishment of this marvelous work, she represents herself from the day of her birth as the spotless one, humanity. Saint John Damascene cries out, addressing himself to the parents of the Virgin: "Blessed pair, all creation is indebted to you. Indeed, it is by you that she could offer to the Creator a gift above all gifts, the chaste mother, who alone was worthy of this Creator. Rejoice, Joachim, as the Son is born to us by your daughter."



### Saints of the Day

#### Commemoration of the Holy Ancestors of Christ JOACHIM AND ANNE

According to its practice, the Byzantine Church celebrates on the day following the Feast of the Nativity of the Theotokos, the Saints who have held a preponderant role in it, the parents of the Mother of God, Joachim and Anne.

(Continued from page 1)

## Commemoration of the Holy Martyr SEVERIAN

The Holy Martyr Severian (+ 320) suffered for Christ in Armenian Sebaste during the governorship of Licius, when Christians were persecuted under the emperor Licinius. Even before his martyr's deed, Saint Severian had shown sincere compassion for 40 Christian soldiers, suffering for confessing the Name of Christ. He visited the captives in prison, raised their spirits, and appealed to their valor and stoic strength. These martyrs met their death at Lake Sebaste (March 9).

Half a year later, Severian was also brought to trial for confessing the Christian Faith, and he was subjected to cruel tortures. Deeply devoted to the will of God, Saint Severian called out to the Lord during his torment, imploring Him for the strength to endure the suffering and to complete his deed of martyrdom.



Credit: OCA

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**Remember in your prayers:** Those who have fallen asleep before us in the hope of resurrection and all who are sick, suffering or recovering from illness.

**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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**Bring your crosses next Sunday!** We will be celebrating the Feast of the Exaltation of the Holy Cross (September 14) next Sunday. Please bring your crosses for the customary procession at the end of the liturgy.

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**Choir Practice:** Today after the Divine Liturgy.

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**28th Anniversary Party:** Saturday, October 20, at Royal Palace Banquet Hall featuring live entertainment from signer Rabih Samaan and DJ Bassam Nino! Tickets going on sale very soon. Check the website for more information.

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## 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, September 2**

Tithes and Sacrificial Offerings: Member envelopes returned: 14, Visitor envelopes used: 1, Basket offerings: \$843, Automated giving: \$225, Building Fund: \$131, Social Hour: \$60, Total tithes and sacrificial offerings: \$1,128

Average weekly expenses: \$1,200

Average offerings made: Members: \$30.51, Visitors: \$66.40

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: 50

- 1 member gave \$200
- 1 member gave \$125
- 1 member gave \$100
- 4 members gave \$50
- 2 members gave \$25
- 4 members gave \$20
- 1 member gave \$15
- 1 member gave \$10
- 1 member gave \$6
- Visitors gave \$332

**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](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 9/9/2018</b>	Epistle Reading	EN: Rami Maria	AR:
	Welcoming Visitors	Dani Maria	
	Gospel Bearing	EN:	AR:
	Social Hour	Max Samaan	
<b>Sunday 9/16/2018</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Max Samaan	
	Gospel Bearing	EN:	AR:
	Social Hour	Bishara Karam	

## Divine Liturgy of St. John Chrysostom

### **Antiphon Prayer**

O Christ our God, who took flesh from the all-pure Virgin for our salvation, You adorned her soul beforehand with the gifts of the Holy Spirit, preparing her as a receptacle and throne for your Divinity.

Through her, Adam and his descendants obtained renewal of life. And through her birth today, the whole creation rejoices with the dawn of salvation to come.

We ask You through her intercession, to renew our mind, enlighten our souls and grant us your joy and peace.

For You are the King of Peace and the Savior of our souls, O Christ God, and to You we render glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

℟: Amen.

### **صلاة الأنديفوننة**

أيها المسيح إلهنا الذي تجسّد من البتول الكاملة الطاهرة، لأجل خلاصنا، وقد سبقَ وزَيّنَ نفسَهَا بمواهب الروح القدس، وأعدّها إناءً وعرشاً للاهوت وسلماً للخلاص، وبها حصل آدمُ ونسله على التجديد والحياة، وبميلادها اليوم تفرحُ البريةُ كلّها بفجر الخلاص الآتي. نسألك، بشفاعتها، أن تُجدّدَ عقولنا وتُنيرَ نفوسنا وتُنعمَ علينا بفرحك وسلامك لأنك أنتَ هو ملك السّلام ومُخلصُ نفوسنا، واليك نرفعُ المجدَّ والشكرَ والسجود، وإلى أبيك الأزليّ ورُحك القدّوس الصّالح والمُحيي، الآن وكلّ أوان وإلى دهر الدهارين.  
الشعب: أمين.

### **Troparion of Resurrection (Tone 7)**

You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrhbearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy.

### **نشيد القيامة (لحن السابع)**

لاشيتَ بصليبك الموت، وفتحت للص الفردوس، وحولت نوحَ حاملات الطيب الى فرح، وأمرتَ رسلك أن يكرزوا مبشرين بأنك قد قمت، أيها المسيح إله، مانحاً العالم عظيم الرحمة.

### **Troparion of the Nativity of the Theotokos (Tone 4)**

Your Nativity, O Mother of God, heralded joy to the whole universe, for from you rose the Sun of Justice, Christ our God. He canceled the curse and poured forth His grace: He vanquished death and granted us eternal life.

### **نشيد لميلاد السيدة (لحن الرابع)**

ميلادك يا والدّة الإله، بشرّ بالفرح المسكونة كلّها. لأنه منك أشرقَ شمسُ العدل المسيح إلهنا. فحلّ اللعنة ووهبَ البركة، وأبطلَ الموتَ ومنحنا الحياة الأبدية.

### **Troparion of Joachim and Ann (Tone 8)**

We celebrate the memory of your Holy Ancestors, O Lord, and through them we beseech You to save our souls.

نشيد للقديسين يواكيم وحنه (لحن الثامن)  
اننا نحتفلُ بتذكّار جديكَ الصديقين. وبهما نبتهل اليك يا ربّ، فخلص نفوسنا.

### **Kondakion of the Nativity of the Theotokos (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 لميلاد السيدة (لحن الرابع)  
ان يواكيم وحنة من عار العقر أطلقا، وآدمَ وحواءَ من فساد الموتِ أعتقا، بمولدك المقدّس أيتها الطاهرة. فله يُعيّدُ شعبك أيضاً، وقد أنقذَ من تبيّة الزلات، صارحاً اليك: العاقرُ تليدُ والدّة الاله مُعدّيّة حياتنا.

### **EPISTLE of the Sunday before the Feast of the Holy Cross Galatians 6: 11- 18**

**PROKIMENON (Tone 6)** Ps. 27:9, 1 (pg. 388)

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

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

**Reader:** O Lord, save your people ...

**All:** ***... and bless your inheritance!***

**A READING** from the Epistle of St. Paul to the Galatians (pg. 236)

BRETHREN, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

**ALLELUIA (Tone 1)** Ps. 88:20, 22

I have exalted one chosen out of my people. I have found David my servant, and anointed him with holy chrism.

**Stichon:** For my hand shall support him, and my arm shall make him strong.

مقدمة الرسالة

القارئ: خُصَّ يا ربُّ شعبك، وبارك ميراثك  
الجميع: خُصَّ يا ربُّ شعبك، وبارك ميراثك  
القارئ: إليك يا ربُّ أصرُخ. إلهي لا تتصاممَ عني  
الجميع: خُصَّ يا ربُّ شعبك، وبارك ميراثك  
القارئ: خُصَّ يا ربُّ شعبك ...  
الجميع: ... وبارك ميراثك

فصل من رسالة القديس بولس الرسول إلى ههل غلاطية

يا اخوة، أنظروا بأيِّ حروفٍ كتبتُ لكم بيدي. ان جميع الذين يُريدون أن يُرضوا بحسب الجسد، هؤلاء يُلزموكم أن تختبئوا. وانما ذلك لنألا يضطهدوا من أجل صليب المسيح. لان المختونين أنفسهم لا يحفظون الناموس، لكنهم يُريدون أن تختبئوا ليقتخرُوا بأجسادكم. أما أنا فحاشى لي أن افتخرَ إلا بصليب ربنا يسوع المسيح، الذي به صُلبَ العالمُ لي، وأنا صُلبتُ للعالم. لأنه في المسيح يسوع لا يستطيعُ الختانُ شيئاً ولا القُلف، بل الخليقة الجديدة. وكلُّ الذين يسلكون هذه الطريقة، عليهم السلامُ والرحمة، وعلى اسرائيل الله. فلا يُعَيِّنِي أحدٌ فيما بعد، لأنني حاملٌ في جسدي سماتِ الربِّ يسوع. نعمهُ ربنا يسوع المسيح مع روحكم أيها الاخوة، أمين.

هللويَا

رفعتُ مختاراً من شعبي، ووجدتُ داودَ عبدي، بزيتٍ مقدَّسٍ مسحتهُ  
لأنَّ يدي تعضدهُ، وساعدي يقويهُ

**GOSPEL of the Sunday before the Feast of the Holy Cross** John 3: 13-17 (*The Son of Man*

*Must be lifted up*) (pg. 279)

The Lord said, "No one has gone up into heaven except the One Who has come down from heaven: the Son of Man Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in Him may not perish, but may have life everlasting." For God so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting. For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him.

**انجيل الاحد الذي قبل عيد رفع الصليب** يوحنا 3: 13 - 17 (ص. 182)

قال الرب: لم يصعد احدٌ الى السماء، إلا الذي نزلَ من السماء، ابنُ البشر الكائنُ في السماء. وكما رفعَ موسى الحيةَ في البرية، هكذا ينبغي ان يُرْفَعَ ابنُ البشر، لكي لا يهلكَ كلُّ من يؤمنُ به، بل تكونَ له الحياة الابدية. هكذا أحبَّ اللهُ العالم، حتى إنه بذلَ ابنه الوحيد، لكي لا يهلكَ كلُّ من يؤمنُ به، بل تكونَ له الحياة الابدية، لأنه لم يرسل اللهُ ابنه الى العالم ليدينَ العالم، بل ليخلصَ به العالم.

**Hirmos:** It is truly right ...

نشيد لوالدة الاله: 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 ...

## SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS

**BOASTING IS NOT SOMETHING** we expect to find promoted in religious writing. We see it is very definitely something of this world, of egos and the very worldly habit of stroking them. Yet in both Old and New Testaments, believers are encouraged to specific kinds of boasting.

Several centuries before Christ, the prophet Jeremiah wrote, *“Let not the wise boast of their wisdom or the strong boast of their strength, or the rich boast of their riches, but let the one who boasts boast about this: that they have the understanding to know Me”* (Jer 9:23, 24). Knowing God was the greatest pride of the Israelite people, something of which they boasted before the other nations. They knew the only true God, who had revealed Himself to them.

Centuries later, the Israelites’ boast of intimacy with God had been transformed by many into pride in keeping the Law. Christ’s parable of the publican and the Pharisee demonstrates that boasting about one’s love for God can easily become a reason to glorify oneself. In that story the Pharisee seems to be thanking God: *“God, I thank You...”* he begins, but quickly moves to boasting of his religious observance: he is not *“like other people – robbers, evildoers, adulterers. I fast twice a week and give a tenth of all I get”* (Lk 18:11, 12). Although the Pharisee seems to be talking to God, he is actually talking to himself, congratulating himself on his spirit of piety.

It is difficult to avoid the Pharisee’s boasting, when we start cataloging our acts of devotion. When we decide to go to church twice a week, for example, we may find ourselves feeling superior to those who only go once a week or less. When we commit ourselves to a Prayer Rule, we may begin to look down on those who have not done so. When we count the number of times we say the Jesus Prayer or make prostrations, we may take pride in how our proficiency at these practices has grown. There was a time, not too long ago, when such spiritual arithmetic was encouraged, particularly in the West. That is generally not the case today; nevertheless the temptation to engage in self-praise is there.

Like Jeremiah, St Paul seems to say *“Let not the pious boast of their piety, but boast instead about the saving power of the cross.”* It is, after all, not our acts of religious devotion that bring us life, but the gift of Christ’s life, offered for us on the cross.

St Paul was especially disturbed by those among the early Christians who were insisting on one particular Jewish practice, as if accepting the saving death of Christ was not enough. Some believers were insisting that converts needed to be circumcised according to the Law of Moses to be numbered among the Christians. Paul strenuously denied this, insisting that these Old Testament practices had lost their obligatory character because Christ’s self-offering was sufficient to unite us to God.

**Boasting in the Cross** Still, boasting is not the first thing that comes to mind when we consider the cross of Christ. Some people are no doubt saddened by the thought of it, grieving at the sight of Christ suffering His passion. Some will be thankful that the Son of God offered Himself for us. But what does it mean to “boast” in the cross?

When we think of people boasting of their accomplishments, their children, or their vacations, we know that, first of all, these aspects of their lives are frequently in their thoughts and in their conversation. It may seem that they talk of nothing else. A person first boasts in his heart, then publicly for all to hear. No one can doubt how proud the boaster is of his life’s joys.

How often are our thoughts focused on the cross? Our almost incessant making of the sign of the cross suggests that the cross is often on our Church’s mind. There are other indicators as well. Every Wednesday and Friday, in the hymns appointed for the daily services, our Church “boasts” liturgically about the cross in words such as these: *“The precious cross of the Savior is our unshakable wall, for all of us who put our hope in it will be saved”* (Tone One Vespers).

The Church encourages us to fast on most Wednesdays and Fridays precisely because Christ was betrayed on a Wednesday and crucified on a Friday. Participating in these fasts is another opportunity to “boast” in the cross, acknowledging that Christ’s death on the cross witnesses to an unparalleled display of divine love.

The Divine Liturgy is our opportunity to be mystically present at the cross. While the deacon lifts up the holy gifts crosswise, the priest prays, *“Remembering ... everything that was done for our sake: the cross, the tomb... we offer You Your own...”* By joining Christ in this offering we are exalting the saving power of His cross.

If these traditions are central to our personal spirituality, we would find it natural to boast about the cross in other ways as well. Publicly boasting about the cross can take many forms. The easiest is to publicly display the cross on our person or in our homes. Many people do this, however, without thinking about the meaning of the cross they are exhibiting. The cross witnesses that the death of the Son of God was a victory, not a defeat. By the cross Christ triumphed over death.

Unlike certain Evangelicals, Eastern Christians are reluctant to speak publicly about the faith or even invite acquaintances to their church. One notable exception seems to be at the annual Food Festivals, when church tours are often organized for Festival visitors. Those parishes which have made the church tours the highpoint of the Festival report that these opportunities for “boasting” have often been a source of new parishioners. The arrangement of our church is not haphazard; rather it has developed over the centuries as a graphic proclamation of Christ – crucified, buried, risen and living in His Body, the Church. Participating in developing a church tour (and appropriate follow-ups) is a way for any of us to boast publicly in the Christ whom we revere in our hearts.

## **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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### **September 2018**

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9 Divine Liturgy Joachim and Ann	10	11	12 Leave-taking of Nativity of the Theotokos LIT Bible Study	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
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30 Divine Liturgy						