

Sunday, March 10, 2019

الاحد، 10 آذار 2019

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

المسيح فيما بيننا! كائن وسيكون!

كنيسة القديس يعقوب  
للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990



St. Jacob Melkite  
Greek-Catholic Church

Serving San Diego Since 1990

## Sunday of Orthodoxy (Restoration of the Holy Icons)



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 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.”<sup>1</sup>

### Saints of the Day

#### Commemoration of the Holy Martyr Quadratus of Corinth and his companions

Natives of Corinth, these holy martyrs lived under Emperors Decius and Valerian, and Jason, the Governor of Greece.<sup>2</sup>

**Remember in your prayers:** Those who have fallen asleep before us in the hope of resurrection, especially +Cecil Safo. 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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**THIS WEEK AT ST. JACOB:** Today: Potluck luncheon with His Grace, Bishop Nicholas in the social hall following the Divine Liturgy. Wednesday: 7:30pm - Great Compline. Friday: 7:30pm - Akathist Hymn.

## **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.

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**BEING MELKITE - DID YOU KNOW?** The Jesus Prayer has been around since at least the 7th century and pre-dates the use of the Hail Mary commonly prayed in the West. It is often prayed using a prayer rope or Komboskion, usually made of wool in which there is string of 33, 100, or 300 beads or knots with a large knot at each decade. This was the rosary prayed by Saint Basil the Great.

Saint Paul, in his first letter to the Thessalonians, calls upon us to “*pray without ceasing*” (1 Thessalonians 5:17). The Jesus Prayer is an adaptation of the humble prayer of the publican, derived from

the Gospel story of the Pharisee and the tax collector who cried out: “*O God, have mercy on me, a sinner.*” (Luke 18:13) The Lord Jesus said that he went out from his prayer “justified.” On each bead or knot Early Christians adopted this prayer for their own use, reciting what later became called The Jesus Prayer:

**“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”**

The prayer is prayed rhythmically, that is in time with the person's breathing. While inhaling, “Lord Jesus Christ, Son of God,” and while exhaling, “have mercy on me, a sinner.” With some practice, one will be praying constantly, as Saint Paul instructed. The Jesus Prayer helps the person who prays to reach a depth of peace and tranquility. In the first part of the prayer we call upon the name of the Lord, so that our prayer will be answered. In the second part, we acknowledge Christ's divinity and profess our faith. In the last part, we admit our fallen nature and ask God's mercy in humility. Breathe in, breathe out. Pray. Try it.<sup>3</sup>

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**O LORD GOD, BLESS THE SACRIFICIAL WORSHIP & STEWARDSHIP OF YOUR FAITHFUL SERVANTS**

**Summary of offerings made on Sunday, March 3**

Tithes and Sacrificial Offerings: Member envelopes returned: 17, Visitor envelopes used: 1, Basket offerings: \$750, Automated giving: \$250, Building Fund: \$135, Social Hour: \$52, Total tithes and sacrificial offerings: \$1,052

Average weekly expenses: \$1,200

Average offerings made: Members: \$27.42, Visitors: \$31.67

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

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.

Attendance: 44

- 1 member gave \$200
- 1 member gave \$150
- 2 members gave \$100
- 2 members gave \$50
- 2 members gave \$40
- 1 member gave \$30
- 1 member gave \$25
- 3 members gave \$20
- 2 members gave \$15
- 3 members gave \$10
- Visitors gave \$95

**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 and Anthony Porrello.

**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 clean-up, please see Hala Shahtout or Rana Metri.

**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 3/10/2019</b>	Epistle Reading	EN:	AR: Hanna Maria
	Welcoming Visitors	Rami Maria	
	Gospel Bearing	EN:	AR:
	Social Hall	Max Samaan	
<b>Sunday 3/17/2019</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Max Samaan	
	Gospel Bearing	EN:	AR:
	Social Hall	Alham Khbais	

## Divine Liturgy of St. Basil the Great

### 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 ever and unto the ages of ages.

### صلاة الأنديفوننة

أَيُّهَا الْمَسِيحُ الْإِلَهِي، إِنَّكَ قَدْ تَنَزَّلْتَ وَتَجَسَّدْتَ أَخْذًا صُورَةَ عَبْدٍ، صَائِرًا بِالْجَسَدِ شَرِيكًا لَنَا لِتَجْعَلَنَا شُرَكَاءَكَ فِي صُورَةِ مَجْدِكَ. فَلِذَلِكَ نَرَسُمُ شَكْلَ صُورَتِكَ عَلَى الْأَيْقُونَاتِ، وَنُصَافِحُهَا بِالْقَلَمِ وَالْقَلْبِ، مُلْتَمِسِينَ مِنْهَا نِعْمَةَ الشِّفَاءِ. لِأَنَّ لَكَ أَنْ تَرْحَمَنَا وَتَشْفِينَا، أَيُّهَا الْمَسِيحُ الْإِلَهِي، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانَ...

### First Antiphon of the Feast

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!

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

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

Glory be...,now and always.... Only begotten Son and Word of God...

### الانديفونة الاولى

1- الرَّبُّ قَدْ مَلَكَ وَالْجَلالَ لَيْسَ، لَيْسَ الرَّبُّ الْفُدْرَةَ وَتَمَنَّقَ بِهَا.

اللازمة: بِشَفَاعَةِ وَالِدَةِ الْإِلَهِي يَا مُخَلَّصُ خَلِّصْنَا

2- لِأَنَّهُ تَبَّتِ الْمَسْكُونَةُ فَلَنْ تَنْزَعَزَغَ.

3- مَنْ يَتَكَلَّمُ بِجَبَرُوتِ الرَّبِّ، وَيَجْعَلُ تَسَابِيحَهُ كُلَّهَا مَسْمُوعَةً.

المجد اللأب...الآن... يا كلمة الله الابن الوحيد...

### Troparion of the Resurrection (Tone 1)

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, giving life to the world. Wherefore, 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!"

### نشيد القيامة (ألحن الاول)

إن الحجر ختمه اليهود، وجسدك الطاهر حرسه الجنود. لكنك قمت في اليوم الثالث، أيها المخلص، واهباً للعالم الحياة. لذلك قوات السماوات هتفت اليك، يا مُعْطِي الحياة: المجد لقيامتك أيها المسيح. المجد لملكك. المجد لتدبيرك، يا محب البشر وحدك.

### Troparion of the Holy Icons (Tone 2)

Before Your most pure Image, we bow in worship, O Good Lord, begging forgiveness of our sins, O 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 bondage those You had created. For this reason we cry out to You in thanksgiving: "You have filled all things with joy, O our Saviour, when You came to save the world."

طروبارية العيد للإيقونات (ألحن الثاني)

لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ. مَلْتَمِسِينَ الصَّفْحَ عَن زَلَاتِنَا. أَيُّهَا الْمَسِيحُ الْإِلَهَ. فَإِنَّكَ رَضِيتَ بِاخْتِيَارِكَ أَنْ تَصْعَدَ بِالْجَسَدِ عَلَى الصَّلِيبِ. لِتُنْقِذَ الَّذِينَ جَبَلْتَهُمْ مِنْ عُبودِيَّةِ الْعَدُوِّ. فَلذَلِكَ نَهْتَفُ إِلَيْكَ شَاكِرِينَ. لَقَدْ مَلَأْتَ الْكُلَّ فَرِحًا يَا مَخْلَصَنَا. لَمَّا أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ

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

O holy James, as a disciple of the Lord, you received the Gospel; as a martyr, you displayed an 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 (ألحن الرابع)

بِمَا أَنْكَ تَلْمِذٌ لِلرَّبِّ قَبْلَتَ الْإِنْجِيلِ، أَيُّهَا الصِّدِّيقُ. وَبِمَا أَنْكَ شَهِيدٌ لَكَ عِزْمٌ لَا يَنْتَنِي، وَبِمَا أَنْكَ أَخٌ لِلرَّبِّ لَكَ الدَّالَّةُ لَدَيْهِ. وَبِمَا أَنْكَ رَئِيسُ كَهَنَةٍ لَكَ حَقُّ الشَّفَاعَةِ. فَاشْفَعْ إِلَى الْمَسِيحِ الْإِلَهَ فِي خِلَاصِ نَفُوسِنَا.

**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 Theotokos! 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 لاحد مرفع اللحم (ألحن الثامن)

نَحْنُ عِبِيدُكَ يَا وَالِدَةَ الْإِلَهِ، نَكْتُبُ لَكَ آيَاتِ الْعَلْيَةِ يَا قَائِدَةَ قَاهِرَةٍ. وَنَقْدَمُ الشُّكْرَ لَكَ وَقَدْ أَنْقَذْنَا مِنَ الشَّدَائِدِ. لَكِنْ بِمَا أَنْ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَعْتَقِينَا مِنْ أَصْنَافِ الْمَخَاطِرِ لِكَيْ نَصْرُخَ إِلَيْكَ: أَفْرَحِي يَا عَرُوسَةَ لَا عَرُوسَ لَهَا.

**EPISTLE of the First Sunday of Lent** Hebrews 11:24-26; 32-40; 12:1-2

**PROKIMENON (Tone 4)** Dn.3: 26,27

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

**All: 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.

**All: 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 ...

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

**A READING** from the Epistle of St. Paul to the Hebrews



RETHREN, 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) Ps.98: 6,7

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 الأحد الاول من الصوم أحد الارثوذوكسية عبرانيين 11 : 24 – 26 ، 32 – 40

### مقدمة الرسالة

القارئ: مُبَارِكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمَسِيحٌ وَمَمَجَّدٌ أَسْمُكَ إِلَى الدُّهُورِ

الجميع: مُبَارِكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمَسِيحٌ وَمَمَجَّدٌ أَسْمُكَ إِلَى الدُّهُورِ

القارئ: لِأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ، وَطَرْفُكَ أَسْتِقَامَةٌ

الجميع: مُبَارِكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمَسِيحٌ وَمَمَجَّدٌ أَسْمُكَ إِلَى الدُّهُورِ

القارئ: مُبَارِكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا ...

الجميع: ... وَمَسِيحٌ وَمَمَجَّدٌ أَسْمُكَ إِلَى الدُّهُورِ

فصل من رسالة القديس بولس الرسول إلى العبرانيين

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبِرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. وَآخْتَارَ الْمَشَقَّةَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَنُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَأَعْتَبَرَ 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 وَصَمُوئِيلَ وَالْأَنْبِيَاءَ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ وَعَمَلُوا الْبِرَّ، وَتَأَلَّوْا الْمَوَاعِدَ وَسَدُّوا أَفْوَاهَ الْأَسُودِ، وَأَطْفَأُوا قُوَّةَ النَّارِ، وَنَجَّوْا مِنْ حَذِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْقِتَالِ وَكَسَرُوا مَعْسَكَاتِ الْأَجَانِبِ. وَأَسْتَرْجَعْتَ نِسَاءً أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَآخَرُونَ قَدْ عَدَّبُوا بِتَوَتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا النِّجَاةَ لِيَحْصُلُوا عَلَى قِيَامَةٍ أَفْضَلِ. وَآخَرُونَ قَدْ دَافُوا الْهَزْءَ وَالسَّيْطَانَ وَالْقُبُودَ أَيْضًا وَالسَّجْنَ. رُجِمُوا، نُشِرُوا، أَمْنَحُوا، مَاتُوا بِحَذِّ السَّيْفِ، سَاحُوا فِي جُلُودِ الْغَنَمِ وَالْمَعْرَ، مُعْزِينَ، مُضَايِقِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ، تَأْهِينَ فِي الْبِرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَتَنْظَرَ لَنَا شَيْئًا أَفْضَلَ، لِكَيْ لَا يَكْمَلُوا بِمَعْزَلٍ عَنَّا.

### هللوا

مُوسَى وَهَرُونَ بَيْنَ كَهَنَتِهِ، وَصَمُوئِيلُ بَيْنَ الدَّاعِينَ بِأَسْمِهِ  
كَانُوا يَدْعُونَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، مِنْ عَمُودِ الْعَمَامِ يَكْلِمُهُمْ

## **GOSPEL of the First Sunday of Lent** John 1:43-51 (*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 الأحد الاول من الصوم أحد الارثوذكسية يوحنا 1: 43-51**

في ذلك الزمان، أراد يسوع الخروج إلى الجليل، فوجد فيلبس، فقال له: اتبعني. وكان فيلبس من بيت صيدا من مدينة أندراوس وبطرس. فصادف فيلبس نثنائيل فقال له: إن الذي كتب عنه موسى في التاموس والأنبياء قد وجدناه، وهو يسوع بن يوسف من الناصرة. فقال له نثنائيل: أمن من الناصرة يمكن أن يكون شيء صالح؟ قال له فيلبس: تعال وانظر. فلما رأى يسوع نثنائيل مقبلا إليه، فقال عنه: هذا في الحقيقة إسرائيلي لا عشاء فيه. فقال له نثنائيل: من أين تعرفني؟ أجاب يسوع وقال له: قبل أن يدعوك فيلبس، وأنت تحت التينة، رأيته. أجاب نثنائيل وقال له: يا معلم، أنت هو ابن الله، أنت هو ملك إسرائيل. أجاب يسوع وقال له: لأني قلت لك إنني رأيته تحت التينة آمنت. إنك ستعطيني أعظم من هذا. وقال له: الحق الحق أقول لكم، إنكم من الآن ترون السماء مفتوحة، وملائكة الله يصعدون ويهزلون على ابن البشر.

**Hirmos:** In You, O full of grace ...

نشيد لوالدة الاله: إن البرايا ...

**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 ...

*Credits: 1. Eparchy of Newton, 2. R. Golini, 3. Adapted from M.Liles and St. Joseph Melkite Church*

**St. Jacob Mission Statement:** To foster a Catholic and Godly renewal with worship through the awe-inspiring Liturgy of the Byzantine Rite and by safeguarding our Orthodox Faith and Tradition; in order to bring the message of the Living Lord to the faithful and seekers of truth.

## **SAINT JACOB MELKITE GREEK-CATHOLIC CHURCH**

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 Catholic Church** is an Eastern Catholic Community of the Eparchy of Newton, headed by His Grace, Bishop Nicholas. Liturgical services are celebrated in English and Arabic in the Byzantine Rite. 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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### **March 2019**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
3 Divine Liturgy Cheesefare Sunday	4 Great Fast Begins بداية الصوم الكبير	5	6 Confessions Pre-sanctified Liturgy قداس السابق تقديسه	7	8 Akathist Hymn المديح لوادة الإله	9 Lenten Retreat Great Vespers 40 Holy Martyrs of Sebastea
10 Hierarchical Divine Liturgy Sunday of Orthodoxy	11	12	13 Great Compline صلاة النوم الكبرى	14	15 Akathist Hymn المديح لوادة الإله	16
17 Divine Liturgy Holy Relics Gregory Palamas	18	19	20 Pre-sanctified Liturgy قداس السابق تقديسه	21	22 Akathist Hymn المديح لوادة الإله	23
24 Divine Liturgy Holy Cross	25 Annunciation	26 Synaxis of Archangel Gabriel	27 Great Compline صلاة النوم الكبرى	28	29 Akathist Hymn المديح لوادة الإله	30
31 Divine Liturgy John Climacus						