

Sunday, May 19, 2019

الاحد، 19 ايار 2019

Christ is Risen! Indeed He is Risen!

المسيح قام! حقا قام!

كنيسة القديس يعقوب
للروم الملكيين الكاثوليك

بخدمه سان دييغو منذ عام 1990



St. Jacob Melkite
Greek-Catholic Church

Serving San Diego Since 1990



Sunday of the Samaritan Woman

Arguments about religion are a favorite Middle Eastern pastime. Some are simply talk for talk's sake: my faith is the oldest, the truest or the best. Sometimes these disagreements have become causes for acrimonious divisions between believers as the number of Jewish, Christian and Muslim factions show. One of the most vehement in the ancient world is mentioned in the Gospel passage about the Woman at the Well (John 4:5-42): the conflict between Jews and Samaritans. The division between Jews and Samaritans can be traced to the division of David's kingdom into northern and southern realms after the death of King Solomon. The northern kingdom, known as Israel, was overrun by the Assyrians in the 8th century BC. The South was called Judah and its inhabitants ultimately became known as Jews. The southern kingdom would remain until conquered by Babylon almost 200 years later. The Samaritans claimed that they were the true Israel, descendants of the tribes of Ephraim and Ma-

nasseh who survived the destruction of the Northern kingdom of Israel by the Assyrians in 722 BC. To this day Samaritans prefer to call themselves Israelites (the word Samaritan means "Keeper of the Law"). Although they may have numbered around one million in the 1st century AD, only about 750 remain as a distinct community today. Both Jewish and Samaritan religious leaders taught that it was wrong to have any contact with the opposite group, and neither was to enter each other's territories or even to speak to one another. This is why the Samaritan woman responded to Jesus' request for a drink by saying, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans" (John 4:9).

Despite this, our Lord talked—the longest recorded discourse between Christ and a human in the entire Bible—with Saint Photini (as she is known through Tradition), read her heart, revealed her

(Continued on page 2)

secrets and gave her the “Living Water”—the grace of the Holy Spirit that leads to eternal life and flows to all humanity—to drink. Saint Photini immediately ran throughout the city to proclaim Christ, and through her, many other Samaritans believed in Jesus. ¹

Remember in your prayers: Those who have fallen asleep before us in the hope of resurrection, especially +Madlin Maria (1 year memorial). All who are sick, suffering or recovering from illness, especially Elie Haggar.

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.

Parish Council Elections: Three new members will be elected soon to replace Rami Maria, Max Samaan and Rana Metri. The elections will be held during the social hour after the Divine Liturgy on June 2. Please be sure to participate!

Ecumenical Pilgrimage: Space is still available on the Orientale Lumen’s Light of the East pilgrimage to Constantinople, the Holy Land and Rome on July 10-25. Don’t miss this once-in-a-lifetime trip! Visit www.olfoundation.net/ecumenical-pilgrimage for details and registration.

BEING MELKITE - DID YOU KNOW? On December 25, 1970, Archbishop Joseph Tawil delivered his first pastoral letter as Exarch in America. It remains today a valuable and influential document for all Eastern Christians in Diaspora. Below is this month’s excerpt from the letter:

OUR MISSION TO ROMAN CATHOLICS

For a long time the principle of the superiority of the Roman rite, which had become general during the Middle Ages, prevailed in the West. The Latin tradition was considered the only true Catholic tradition, and this led to a certain fixedness among Catholics: the Latin way is the only way! Events of the succeeding centuries only served to heighten the feeling among Latin Catholics that to be Catholic one had to be Roman. Vatican II put an end to this provincialist view of the Church once and for all. The Church cannot be identified, it stressed, with any one culture, nation, or form of civilization without contradicting that universality which is of the essence of the Gospel. The existence of Eastern Churches as part of the Catholic family, although they have distinct customs and traditions in all areas of Church life, dramatically shows that to be Catholic one does not have to conform to the Roman model. Indeed, the Roman Church, as the Council affirmed, has learned many lessons of late from the East in the fields of liturgy (use of the vernacular, Communion in both kinds, baptism by immersion), of Church order (collegiality, synodal government, the role of the deacon), and spirituality. In a very real sense, the Western Church “needs” a vibrant Eastern Church to complement its understanding of the Christian message. ²

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

Summary of offerings made on Sunday, May 12

<p><u>Tithes and Sacrificial Offerings</u>: Member envelopes returned: 12, Visitor envelopes used: 0, Basket offerings: \$378, Automated giving: \$150, Total tithes and sacrificial offerings: \$528</p> <p><u>Average weekly expenses</u>: \$1,200</p> <p><u>Average offerings made</u>: Members: \$19.00, Visitors: \$10.60</p> <p><u>Tithe</u>: Represents 10% of our gross income returned to God. Sacrificial offering is a gift that is a true sacrifice for us to make.</p> <p><u>Are you a member or a visitor?</u> Members have offering envelopes. If you consider yourself a member and don't have offering envelopes, please see Rami Maria.</p>	<p><u>Attendance</u>: 33</p> <p>1 member gave \$100 3 members gave \$50 1 member gave \$40 1 member gave \$35 1 member gave \$30 2 members gave \$25 2 members gave \$20 1 member gave \$15 1 member gave \$10 1 member gave \$5 Visitors gave \$53</p>
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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 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 if you would like to help!

Date	Task	Responsible Member(s)	
Sunday 5/19/2019	Epistle Reading	EN: Hanna Maria	AR: Jamil Maria
	Welcoming Visitors	Dani Maria	
	Gospel Bearing	EN:	AR:
	Social Hall		
Sunday 5/26/2019	Epistle Reading	EN:	AR:
	Welcoming Visitors	Eihab Shahtout	
	Gospel Bearing	EN:	AR:
	Social Hall		

Divine Liturgy of St. John Chrysostom

Antiphon Prayer

O Only begotten Son and Word of God, You ordered all people to come to You and drink the Water of Life that purifies from sins. Quench the thirst of our sinful souls with the flow of your Divine Blood. Make us bear the fruits of the divine virtues. Fill us with wisdom by the Grace of your Divine Spirit.

For You are our Light and our Resurrection, 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 ever and to the ages of ages.

✠: Amen.

صلاة الأنديفوننة

يا كلمة الله الابن الوحيد، يا مَنْ أمر جميعَ الناس بأن يُقبلوا إليه ويستقوا ماءَ الحياة المُطهر من الخطايا، أرو بمجاري دمانك نفوسنا العطشى بسبب الخطيئة، وأظهرها حاملةً ثمرَ الفضائل، وأملأنا حكمة، واهباً لنا الروح الإلهي. لأنك أنت هو ماء الحياة ونور العالم، وإليك نرفعُ المجد، وإلى ابيك الأزلي وروحك القدس، الآن وكلّ أوان والى دهر الداهرين.
الشعب: آمين.

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.”

طروبارية القيامة (ألحن الرابع)

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

Troparion of Mid-Pentecost (Tone 8)

At the middle point of this festive season, give my thirsty soul to drink of the waters of true worship, for You called out to all men: “Whoever is thirsty, let him come to Me and drink.” O Christ God, Fountain of Life, glory to You!

طروبارية نصف الخمسين (ألحن الثامن)

في أنتصاف العيد أسقي نفسي العطشى من مياه التقوى، لأنك يا مخلصي، هتفتَ بالجميع: إن عطش أحد فليأتي إلي ويشرب، فيا أيها المسيح الإله، ينبوع الحياة، 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 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)

بما أنك تلميذ للرب قبلت الإنجيل، أيها الصديق. وبما أنك شهيد لك عزم لا يئنثي، وبما أنك أخ للرب لك الدالة لديه. وبما أنك رئيس كهنه لك حق الشفاعة. فاشفع إلى المسيح الإله في خلاص نفوسنا.

Kondakion of Pascha (Tone 2)

Though You went down in the tomb, O immortal One, You overthrew the power of Hades and rose victorious, O Christ God. You greeted the ointment bearing women, saying “Rejoice!” You gave peace to Your apostles, and to those who had Fallen resurrection.

القنداق الفصح (ألحن الثاني)

وإن كنت نزلت إلى القبر يا مَنْ لا يموت، إلا أنك سحقت قوة الجحيم وقمت ظافراً، أيها المسيح الإله. وللنساء حاملات الطيب قُلت افرحن. ولرسلك وهبت السلام، يا مانح الواقعين القيام.

Instead of the Trisagion: All of you who have been baptized...

بدل التريصاجيون نرثم: أنتم الذين بالمسيح اعتمدتم. المسيح قد لبستم. هلوليا.

EPISTLE of the Sunday of the Samaritan Woman Acts 11:19-30

PROKIMENON (Tone 4) Ps.103: 24,1

Reader: How great are your works O Lord! In wisdom you have wrought them all.

All: *How great are your works O Lord! In wisdom you have wrought them all.*

Reader: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

All: *How great are your works O Lord! In wisdom you have wrought them all.*

Reader: How great are your works O Lord! ...

All: ... *In wisdom you have wrought them all.*

A READING from the Acts of the Apostles



In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the Lord.

And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called "Christians."

Now in those days some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

ALLELUIA (Tone 4) Ps.44: 5, 8

String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully.

Stichon: You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

رسالة احد المخلع اعمال الرسل 11: 19 – 30

مقدمة الرسالة

القارئ: ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة

الجميع: ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة

القارئ: باركي يا نفسي الرب، أيها الرب إلهي لقد عظمت جداً

الجميع: ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة

القارئ: ما أعظم أعمالك يا رب ...

الجميع: ... لقد صنعت جميعها بحكمة

فصل من اعمال الرسل

في تلك الأيام، لما تبدد الرسل من أجل الضيق الذي حصل بسبب استفانس، اجتازوا الي فينيقية وقبرص وانطاكية، وهم لا يكلمون أحداً بالكلمة إلا اليهود فقط. ولكن قوماً منهم كانوا قبرسيين وقبروانيين. فهؤلاء لما دخلوا انطاكية أخذوا يكلمون اليونانيين، مبشرين بالرب يسوع. وكانت يد الرب معهم، فأمن عدد كثير ورجعوا الى الرب. فبلغ خبر ذلك الى مسامع الكنيسة التي بأورشليم، فأرسلوا برنابا ليجتاز الى انطاكية. فلما اقبل ورأى نعمة الله فرح، ووعظهم كلهم بأن يثبتوا في الرب بعزيمة

القلب. لأنه كان رجلاً صالحاً وممتلئاً من الروح القدس ومن الايمان. فانضمَّ الى الرب جمعٌ كثير. ثم خرجَ برنابا الى طرسوسَ في طلب شاول، ولما وجدَه أتى به الى انطاكية. وتردداً معاً سنةً كاملةً في هذه الكنيسة، وعلماً جمعاً كثيراً. وفي انطاكية اولاً دُعِيَ التلاميذُ مسيحيين. وفي تلك الايام انحدرَ أنبياءُ من أورشليم الى انطاكية. فقام واحدٌ منهم أسْمُهُ أَغَابُسُ، فأنبأ بالروح ان ستكونُ مجاعةٌ شديدةٌ في جميع المسكونة. وقد وقعَ ذلك في أيام كلوديوس. فعزمَ التلاميذُ أن يُرسلوا بحسب ما تيسرَ لكل واحدٍ منهم خدمةً الى الاخوة الساكنين في اليهودية. ففعلوا ذلك وبعثوا الى الشيوخ على أيدي برنابا وشاول.

هللوييا

استل وسرِّ الى الأمام. وأملك في سبيل الحقِّ والدعة والبرِّ، فتهديك يمينك هدياً عجبياً أحببت البرِّ وأبغضت الإثم، لذلك مسحك الله إلهك بذهن البهجة أفضل من شركائك

GOSPEL of the Sunday of the Samaritan Woman John 4:5-42



At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink," for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, "How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered and said to her, "If you only knew the gift of God, and who it is who says to you, 'Give me to drink,' you perhaps would have asked of him, and he would have given you living water." The woman said to him, "Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting." The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw." Jesus said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly." The woman said to him, "Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship." Jesus said to her, "Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that the Messiah is coming (who is called Christ), and when he comes he will tell us all things." Jesus said to her, "I who speak with you am he." And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What do you seek?" or "Why do you speak with her?" The woman therefore left her water-jar and went away into the town, and said to the people, "Come and see a man who has told me all I have ever done. Can he be the Christ?" They went out from the town and came to meet him. Meanwhile, his disciples begged him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." The disciples therefore said to one another, "Has someone brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me, to accomplish his work. Do you not say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, 'One sows, another reaps.' I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors." Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all I have ever done." When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, "We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world," the Christ.

انجيل احد المرأة السامرية يوحنا 4: 5-42

في ذلك الزمان، أتى يسوع إلى مدينة من السامرة تُسمى سبخار، بقرية القرية التي أعطاها يعقوب ليوسف ابنه. وكانت هناك عين يعقوب. وكان يسوع قد تعب من المسير. فجلس على العين. وكان نحو الساعة السادسة. فجاءت امرأة من السامرة تستقي ماءً. فقال لها يسوع: أعطني لأشرب. وكان تلاميذه قد مضوا إلى المدينة لبيتاعوا طعاماً. فقالت له المرأة السامرية: كيف تطلب أن تشرب مني وأنت يهودي وأنا امرأة سامرية. واليهود لا يخالطون السامريين؟ أجاب يسوع وقال لها: لو كنت تعرفين عطية الله ومن الذي قال لك أعطني لأشرب. لكنت تسألينه فيعطيك ماءً حياً. قالت له المرأة: يا سيّد إنه ليس معك ما تستقي به والبرّ عميقة. فمن أين لك الماء الحي؟ ألعنك أعظم من أبنينا يعقوب الذي أعطانا هذه البرّ. ومنها شرب هو وبنوه وماشيئته؟ أجاب يسوع وقال لها: كل من يشرب من هذا الماء يعطش أيضاً. وأما من يشرب من الماء الذي أنا أعطيه له فلن يعطش إلى الأبد. بل الماء الذي أعطيه له يصير فيه ينبوع ماء ينبع إلى الحياة الأبدية. قالت له المرأة: يا سيّد أعطني من هذا الماء لكيلا أعطش. ولا أحيء أستقي من هنا. قال لها يسوع: إذ هيبي وأدعي رجلك وهلمي إلى هنا. أجابت المرأة وقالت إنه لا رجل لي. فقال لها يسوع: قد أحسنت حيث قلت إنه لا رجل لي. لأنه قد كان لك خمسة رجال والذي معك الآن ليس رجلك. هذا قلته بالصدق. قالت له المرأة: يا سيّد أرى أنك نبي. أبأنا سجدوا في هذا الجبل. وأنتم تقولون إن المكان الذي ينبغي أن يسجد فيه هو في اورشليم. قال لها يسوع: أيها المرأة أمني بي. إنها ستأتي ساعة تسجدون فيها للآب لا في هذا الجبل ولا في اورشليم. أنتم تسجدون لما لا تعلمون. ونحن نسجد لما نعلم. لأن الخلاص هو من اليهود. ولكن ستأتي ساعة وهي الآن حاضرة. إذ الساجدون الحقيقيون يسجدون للآب بالروح والحق. أن الآب إنما يريد مثل هؤلاء الساجدين له. إن الله روح. والذين يسجدون له فيالروح والحق ينبغي أن يسجدوا. قالت له المرأة: قد علمت أن ماسياً الذي يقال له المسيح يأتي. فإذا جاء ذلك فهو يُخبرنا بكل شيء. قال لها يسوع: أنه المتكلم معك هو. وعند ذلك جاء تلاميذه، فتعجبوا أنه يتكلم مع امرأة. ومع ذلك لم يقل أحد ما تريد أو لماذا تكلمها. فتركت المرأة جرتها وانطلقت إلى المدينة. وقالت للناس: تعالوا انظروا إنساناً قال لي كل ما فعلت. ألعن هذا هو المسيح؟ فخرجوا من المدينة وأقبلوا نحوه. وفي أثناء ذلك ألح تلاميذه قائلين: يا معلم كل ما هو فقال لهم: إن لي طعاماً أكله لا تعرفونه أنتم. فقال التلاميذ فيما بينهم: ألعن أهدأ بما يأكل؟ قال لهم يسوع: إن طعامي أن أعمل مشيئة من أرسلني وأتمم عمله. أفما تقولون إن الحصاد يأتي بعد أربعة أشهر؟ وما أنا ذا أقول لكم: ارفعوا أعينكم وانظروا إلى المزارع، فإنها قد أبيضت للحصاد. والذي يحصد يأخذ أجره، ويجمع ثمراً للحياة الأبدية. لكي يفرح الزارع والحاصد معاً. وفي هذا يصدق القول: إن واحداً يزرع وآخر يحصد. وأنا أرسلتكم لتحصدوا ما لم تتعبوا فيه. لأن آخرين تعبوا وأنتم دخلتم على تعبهم. فأمن به من تلك المدينة سامريون كثيرون، من أجل كلام المرأة التي كانت تشهد أن قد قال لي كل ما فعلت. ولما سار إليه السامريون طلبوا إليه أن يقيم عندهم. فمكث هناك يومين. فأمن أناس أكثر من أولئك جداً من أجل كلامه. وكانوا يقولون للمرأة: لسننا بعد من أجل كلامك تؤمن، ولكن لأنا قد سمعنا وعلمنا أن هذا هو بالحقيقة المسيح مخلص العالم.

Hirmos (Tone 1)

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail, again! For your Son is risen from the tomb on the third day!" Shine, shine, O new Jerusalem, for the glory of the Lord has shone upon you. Rejoice and be glad, O Sion; and you, O Pure One, O Mother of God, exult in the resurrection of your Son!

أرمس (لحن الاول)

إن الملاك خاطب الممتلئة نعمة: أيتها العذراء النقية افرحي. وايضاً اقول افرحي، لأن ابنك قد قام من القبر في اليوم الثالث أستتيري أستتيري، يا اورشليم الجديدة لأن مجد الرب قد أشرق عليك. افرحي الآن وابتهجي يا صهيون. وأنت يا نقيّة يا والدة الاله افرحي بقيامة ولدك.

Kinonikon

Receive the Body of Christ and taste the Source of immortality. Alleluia!

نشيد المناولة

جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هللوا.

Post-communion hymn: Christ is risen... (once)

بعد المناولة: المسيح قام... (مرة واحدة)

SAINT JACOB MELKITE GREEK-CATHOLIC CHURCH

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

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

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

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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.

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.

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5 Divine Liturgy Sunday of the Myrrh-bearers	6	7	8 Apostle and Evangelist John the Theologian	9	10	11
12 Divine Liturgy Sunday of the Paralytic	13	14	15 Mid-Pentecost	16	17	18
19 Divine Liturgy Samaritan Woman	20	21 Constantine and Helen, Equals-to-the-Apostles	22	23	24	25 Third Finding of the Head of John the Baptist
26 Divine Liturgy Man Born Blind	27	28	29	30	31	