

كنيسة القديس يعقوب  
للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990



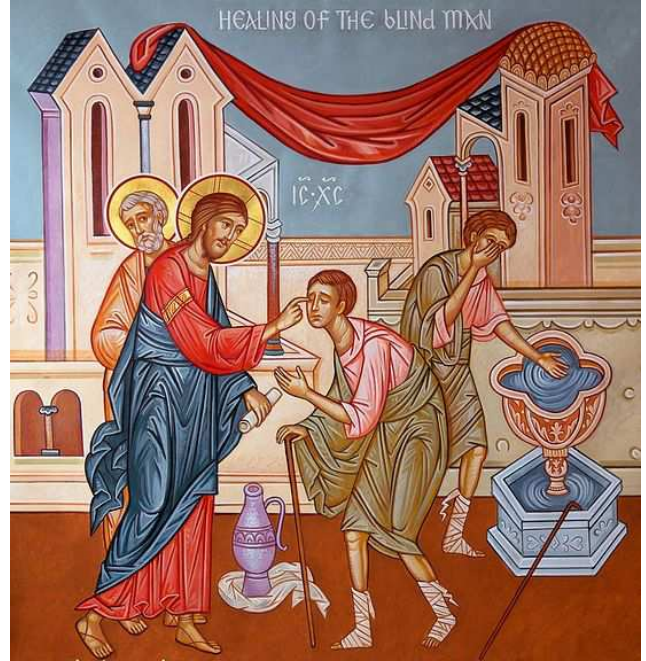
St. Jacob Melkite  
Greek-Catholic Church

Serving San Diego Since 1990

## Sunday of the Man Born Blind

Science tells us that in order for one to see, light is required. Without light, there is only darkness. Knowing this, we can better understand today's Gospel as a lesson about our own spiritual illumination than a story of physical healing.

In the Middle East Holy Saturday is still the most popular day for baptisms. Christians of all traditions call this day *sabt al-noor*, the Saturday of Light, from another early image of baptism. Very early in the Church's life baptism came to be called Holy Illumination. The term is used by St Justin the Philosopher in Rome and St Clement of Alexandria in the second century to say that when we come to know God, then we are able to see clearly. Like the man once blind, we are delivered from darkness and, most particularly, we are able to see the divine plan. Our "spiritual eye becomes full of light" and we can recognize the hand of God at work among us. At a baptism our radiant new nature is represented by the shining white garments the newly baptized puts on while we sing, "Give me a robe of light, O You who clothe Yourself with light as with a garment, O most merciful Christ our God." We find the same image described beautifully in Agathangelos' description of the baptism of the first Armenian Christians in the fourth century: "They went forth in great joy, in white garments, with psalms and blessings and lighted lamps and burning candles and blazing torches, with great rejoicing and happiness, illuminated and become like the angels." For the same reason the Church describes the Feast of the Theophany, the remembrance of Christ's baptism, as the Feast of Light. As we say in Kondakion for the feast, actually the first verse of St. Romanos' Kondakion on the Life of Christ: *Today you have appeared to the inhabited world, and your light, O Lord, has been signed upon us, who, with knowledge, sing your praise, 'You have come, You have appeared, the unapproachable Light.'* The Gospels say that, at Christ's baptism, the heavens were opened, which the Fathers assumed to mean that the mystery of the Trinity was revealed. Christ is the Light who enables us to see by revealing the mystery of God and His plan for our regeneration to the world. Clement of Alexandria also speaks of this light as being



“signed” upon us. He describes this sign as a “seal,” a mark of belonging – in this case, to Christ. At our chrismation, the completion of our baptism, we receive this “seal of the gift of the Holy Spirit” who affirms that we belong to the Lord. We are His, and He is ours, as a pledge of the life that awaits us in glory. <sup>1</sup>

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**Remember in your prayers:** Those who have fallen asleep before us in the hope of resurrection. All who are sick, suffering or recovering from illness, especially the victims of the attack in Burkina Faso, Fr. Ed Kakaty, Fr. Christopher Manuele and 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](http://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 next Sunday during the social hour after the Divine Liturgy. Please be sure to participate!

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**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](http://www.olfoundation.net/ecumenical-pilgrimage) for details and registration.

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**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. <sup>2</sup>

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

**Summary of offerings made on Sunday, May 19**

Tithes and Sacrificial Offerings: Member envelopes returned: 16, Visitor envelopes used: 0, Basket offerings: \$1,217, Automated giving: \$150, Social Hour: \$20, Total tithes and sacrificial offerings: \$1,387

Average weekly expenses: \$1,200

Average offerings made: Members: \$35.94, Visitors: \$13.56

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: 59

- 1 member gave \$490
- 2 members gave \$100
- 3 members gave \$50
- 2 members gave \$35
- 2 members gave \$30
- 2 members gave \$25
- 5 members gave \$20
- 1 member gave \$15
- 1 member gave \$10
- 1 member gave \$5
- Visitors gave \$217

**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 5/26/2019</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Eihab Shahtout	
	Gospel Bearing	EN:	AR:
	Social Hall		
<b>Sunday 6/2/2019</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Rami Maria	
	Gospel Bearing	EN:	AR:
	Social Hall		

## Divine Liturgy of St. John Chrysostom

### **Antiphon Prayer**

O Christ God, Sun of Justice, You touched the man who was blind since his birth and restored to him his sight. Enlighten our minds. Make us children of Light, so that we may cry out to You full of faith: your mercy is beyond description. For You are our Light and our Sanctification, 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 to the ages of ages.

✠: Amen.

### **صلاة الأنديفوننة**

أَيُّهَا الْمَسِيحُ الْإِلَهَ، يَا شَمْسَ الْعَدْلِ، يَا مَنْ لَمَسَ الْفَاقِدَ الْنُّورِ مِنْذُ وِلادَتِهِ، فَأَعَادَ إِلَيْهِ الْبَصَرَ، أُنِرُ أَيْضاً أَبْصَارَ نَفُوسِنَا، وَأُظْهِرْنَا أَبْنَاءَ النَّهَارِ، فَنَهْتَفُ إِلَيْكَ بَايْمَانَ: "إِنَّ تَحَنُّنَكَ عَلَيْنَا لَا يُوصَفُ". لِأَنَّكَ أَنْتَ نُورُنَا وَتَقْدِيسُنَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَيْبِكَ الْأَزَلِيِّ، وَرُوحِكَ الْقُدُّوسِ الصَّالِحِ وَالْمَحْيِيِّ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.  
**الشَّعْبُ: آمِينَ.**

### **Troparion of the Resurrection (Tone 5)**

Let us, O faithful, \* praise and worship the word, \* coeternal with the Father and the Spirit, \* born of the Virgin for our Salvation; \* for He was pleased to be lifted in the flesh upon the cross \* and to endure death \* and to raise the dead by His glorious resurrection.

### **طروبارية القيامة (ألحن الخامس)**

لننشُد نحن المؤمنين ونسجد للكلمة، الأزلي مع الأب والروح، المولود من العذراء لخلصنا. لأنه ارتضى أن يصعد بالجسد على الصليب، ويحتمل الموت، وينهض الموتى بقيامته المجيدة.

### **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 تلميذٌ للرب قبلتَ الإنجيل، أيها الصديق. وبما أنك شهيدٌ لك عزمٌ لا ينتهي، وبما أنك أخٌ للرب لك الدألة لديه. وبما أنك رئيسُ كهنة لك حقُّ 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 قلت أفرحن. ولرسلك وهبت السَّلام، يا مانحِ الواقعين القيام.

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

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

### **EPISTLE of the Sunday of the Man Born Blind Acts 16: 16-34**

**PROKIMENON (Tone 5)** Ps.11: 8, 2

Reader: You, O Lord, will keep us and preserve us always from this generation.

**All: You, O Lord, will keep us and preserve us always from this generation.**

Reader: Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

**All: You, O Lord, will keep us and preserve us always from this generation.**

Reader: You, O Lord, will keep us ...

**All: ... and preserve us always from this generation.**

**A READING** from the Acts of the Apostles



In those days it came to pass that as we the disciples were going to pray, we were met by a girl who had a spirit of divination and brought her masters much profit by her soothsaying. Now, she was following Paul and us, and kept crying out loudly, "These men are servants of the most high God, and they announce to you a way of salvation!" This she did for many days. But Paul could not stand it, so he turned and said to the spirit, "I order you in the name of Jesus Christ: get out of her!" And it went out of her that very moment. But seeing that their hope of profit was gone, her masters seized Paul and Silas and dragged them to the market-place before the authorities; and bringing them to the magistrates, they said, "These men are disturbing our city. They are Jews, and they advocate practices it is not permitted for us to adopt or observe, since we are Romans." And the crowd opposed them too, and the magistrates tore off their cloaks and ordered them to be beaten with rods. And after inflicting many blows on them, they threw them in jail, ordering the jailer to keep them under safe guard. And he, receiving this command, consigned them to the inner jail and fastened their feet in the stocks.

But at midnight, while Paul and Silas were singing hymns to God, the prisoners listened to them. And suddenly, there was such a violent earthquake that the foundations of the jail were shaken, and at once all the doors flew open and everyone's chains came loose. But when the jailer woke up and saw all the doors of the jail open, he drew his sword and was about to kill himself, thinking the prisoners had escaped.

But Paul cried out in a loud voice, saying, "Do not hurt yourself, for we are all here!" Then calling for a light, he ran in, and trembling with fear, fell at the feet of Paul and Silas. And he let them out and asked, "Sirs, what must I do to be saved?" And they replied, "Believe in the Lord Jesus and you shall be saved together with your household." And he spoke to him the word of the Lord, and also to all his household. And he took them at that same hour of the night, and washed their wounds; and he himself was baptized, and all those of his household immediately after. And taking them into his house, he set a table before them, and rejoiced with all his household over his faith in God.

**ALLELUIA** (Tone 5) Ps.88: 2, 3

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.

**Stichon:** For you have said, "My kindness is established forever." In heaven you have confirmed your faithfulness.

رسالة أحد الاعمي اعمال الرسل 16 : 34 -

مقدمة الرسالة

القارئ: أنت يا رب تحفظنا وتحمينا من هذا الجيل والى الدهر  
الجميع: أنت يا رب تحفظنا وتحمينا من هذا الجيل والى الدهر  
القارئ: خلصني يا رب فإن البار قد فني لأن الحقيقة قد ضعفت عند بني البشر  
الجميع: أنت يا رب تحفظنا وتحمينا من هذا الجيل والى الدهر  
القارئ: أنت يا رب تحفظنا وتحمينا ...  
الجميع: ... من هذا الجيل والى الدهر

فصل من اعمال الرسل

في تلك الايام، فيما نحن الرسل ذاهبون الى الصلوة، استقبلتنا جارية بها روح عرافة، وكانت تكسب موالها كسبا جزيلاً بعدافتها. فطفت تمشي في اثر بولس واثرنا وتصبح قائلة: هؤلاء الرجال هم عبيد الله العلي، وهم يبشرونكم بطريق الخلاص. وفعلت ذلك اياماً كثيرة. واذ ضجر بولس، التفت وقال للروح: ايني امرك باسم يسوع المسيح ان تخرج منها. فخرج في تلك الساعة. فلما رأى موالها أنه قد ذهب رجاء مكسبهم، قبضوا على بولس وسيلا، وجرؤهما الى السوق عند الحكام، وقدمؤهما للولاة قائلين: ان هذين الرجلين يبيلان مدينتنا. وهما يهوديان، ويناديان بعبادات لا يجوز لنا قبولها ولا العمل بها إذ نحن رومانيون. فقام عليهما الجمع. ومزق الولاة ثيابهما وأمرؤا أن يضربا بالعصي. ولما أنخؤهما بالجراح، ألقؤهما في السجن،

وأوصوا السَّجَّانَ بأن يجرُسُهُمَا بضَبْطٍ. وإذ أوصى السَّجَّانُ بمثل تلك الوصية، ألقاهما في السَّجْنِ الدَّاخِلِي، وضَبَطَ أرجلُهُمَا في المقطرة، وعند نصف الليل، كان بولس وسيلا يُصلِّيَانِ وَيُسَبِّحَانِ الله، والمحبوسون يسمعونُهُمَا. فَحَدَّثَتْ بَعْتَهُ زلزلة شديدة حتى تَزَعَزَعَتْ أسُسُ السَّجْنِ، فانفجحت في الحال الأبوابُ كُلُّهَا، وانفجكت فيؤدُّ الجميع. فلَمَّا استيقظ السَّجَّانُ ورأى أبوابَ السَّجْنِ مَفْتُوحَةً، استلَّ السَّيْفَ وهَمَّ أن يَقْتُلَ نَفْسَهُ، لَظَنَهُ أَنْ المحبوسين قد هربوا. فنادهُ بولسُ بصوت عالٍ قائلاً: لا تفعلْ بنفسك سوءاً، فإننا جميعاً ههنا. فاستدعى بمصباح ووثبَ الى داخل، وخرَّ لبولس وسيلا وهو مُرتعد. ثم خرجَ بهما وقال: يا سيدي، ماذا ينبغي لي أن أصنع لأخلص؟ فقالا: آمنْ بالربِّ يسوع المسيح، فتنخلص أنت وأهل بيتك. وكلماهُ وجميع من في بيته بكلمة الربِّ. فأخذهُمَا في تلك الساعة من الليل، وغسلَ جراحَهُمَا، واعتمدَ من وقتِهِ، هو وذووه أجمعون. ثم أصعدَهُمَا الى بيته، وقدمَ لهما مائدةً، وابتهجَ مع جميع أهل بيته، إذ كان قد آمن بالله.

**هللويَا**

بمرآحك يا ربُّ أرثم الى الأبد، الى جيلٍ فيجيل أعلنُ حَقَّك بقمي  
لأنك قلت: إن الرحمة تُبنى الى الأبد، وفي السموات يُبنيتُ حَقَّك

**GOSPEL of the Sunday of the Man Born Blind** John 9:1-38



At that time as Jesus was passing by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither has this man sinned nor have his parents, but the works of God were to be made manifest in him. I must do the works of the one who sent me while it is day; night is coming, when no one can work. As long as I am in the world I am the Light of the world." When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over the man's eyes, and said to him, "Go, wash in the pool of Siloam (which is interpreted 'sent')." So he went away, and washed, and returned seeing. The neighbors therefore and those who had seen earlier that he was blind began saying, "Is not this the man who used to sit and beg?" Some said, "It is." But others said, "He only looks like him." Yet, the man declared, "I am the one." They therefore asked him, "How were your eyes opened?" He answered and said, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloam and wash.' And I went and washed, and I see." And they asked him, "Where is he?" He said, "I do not know." They took the man who had been blind to the Pharisees. Now, it was a Sabbath on which Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him: how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner work these signs?" And there was a division among them. Again therefore they said to the blind man, "What do you say of the one who opened your eyes?" But he said, "He is a prophet." he Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, and questioned them, saying, "Is this your son, of whom you say he was born blind? How then does he now see?" His parents answered them and said, "We know this is our son, and that he was born blind; but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." These things his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. This is why his parents said, "He is of age; question him." They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know this man is a sinner." He therefore said, "Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see." They therefore asked him again, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, but you did not listen. Why would you hear a second time? Would you also become his disciples?" They heaped abuse on him therefore and said, "You are his disciple, but we are disciples of Moses. We know God spoke to Moses; but as for this man, we do not know where he is from." In answer the man said to them, "Why herein is the marvel, that you do not know where he is from, and yet he opened my eyes. Now we know God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. Not from the beginning of the world has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They

answered and said to him, "You were altogether born in sins, and do you teach us?" And they turned him out. Jesus heard they had turned him out, and when he had found him, said to him, "Do you believe in the Son of God?" He answered and said, "Who is he, Lord, that I may believe in him?" And Jesus said to him, "You have both seen him, and he it is who speaks with you." And he said, "I believe, Lord." And falling down, he worshipped him.

### انجيل أحد الإعمى يوحنا 9: 1-38

في ذلك الزمان، فيما يسوع مجتازاً رأى إنساناً أعمى منذ مولده. فسأله تلاميذه قائلين: يا معلم من أخطأ. أهذا أم أبواه حتى يولد أعمى؟ أجاب يسوع: لا هذا أخطأ ولا أبواه، لكن لتظهر أعمال الله فيه. ينبغي لي أن اعمل أعمال من أرسلني ما دام النهار. سيأتي الليل الذي لا يستطيع احد فيه عملاً. ما دمت في العالم فأنا نور العالم. قال هذا وتقل على الارض وصنع من تفلته طيناً وطلّى بالطين عيني الأعمى. وقال له: اذهب واغتسل في بركة سلوام - ومعنى الكلمة: المرسل- فمضى واغتسل وعاد بصيراً. فالجيران والذين كانوا يرونه قبلاً أعمى قالوا: أليس هذا هو الذي كان يجلس ويتوسل؟ فقال بعضهم: أنه هو. وقال آخرون إنه يشبهه. واما هو فكان يقول: انا هو. فقالوا له: كيف انتفتحت عينك؟ أجاب ذاك وقال: هذا الرجل الذي يقال له يسوع، صنع طيناً وطلّى عيني. وقال لي اذهب الى بركة سلوام واغتسل. فمضيت واغتسلت فأبصرت. فقالوا له: أين ذاك؟ فقال: لا أعلم. فأثروا بالذي كان قبلاً أعمى إلى الفريسيين. وكان حين صنع يسوع الطين وفتح عينية يوم سبت. فسأله الفريسيون أيضاً كيف أبصر. فقال لهم: جعل على عيني طيناً واغتسلت فأبصرت. فقال قومٌ من الفريسيين: هذا الرجل ليس من الله. لأنه لا يحفظ السبت. وآخرون قالوا: كيف يقدر رجل خاطئ أن يعمل مثل هذه الآيات؟ فوقع بينهم شقاقٌ. فقالوا أيضاً للأعمى: أنت ماذا تقول عنه بما انه فتح عينيك؟ فقال إنه نبيٌّ. ولم يصدق اليهودُ عنه أنه كان أعمى فأبصر حتى دعوا أبوي الذي أبصر، وسألوهما قائلين: أهذا هو ابنكما الذي تقولان إنه ولد أعمى؟ وكيف أبصر الآن؟ فأجابهم أبواه وقالوا: نحن نعلم أن هذا ولدنا، وانه ولد أعمى. وأما كيف أبصر الآن فلا نعلم. أو من فتح عينيه فلا نعرف، وهو كامل السن فأسالوه، فهو يتكلم عن نفسه. قال أبواه هذا لأنهما كانا يخافان من اليهود. لأن اليهود كانوا قد تعاهدوا على أنه إن اعترف أحد بأنه المسيح يخرج من المجمع. فلذلك قال أبواه إنه كامل السنُ فسالوه. فدعوا الرجل الذي كان أعمى مرة ثانية وقالوا له: أعط مجدداً لله، فإننا نعلم أن هذا الرجل خاطئ. فأجاب ذاك وقال: إن كان خاطئاً فلا أعلم إنما أعلم شيئاً واحداً هو أنني كنت أعمى والآن أبصر. فقالوا له من جديد: ماذا صنع بك، كيف فتح عينيك؟ أجابهم قد أخبرتكم قبلاً فلم تسمعوا فماذا تريدون أن تسمعوا أيضاً، ألعلمكم تريدون أنتم أيضاً أن تصيروا له تلاميذاً؟ فشتموه وقالوا: أنت تلميذٌ ذاك. فأما نحن فإننا تلاميذ موسى. ونحن نعلم ان الله كلم موسى. فإما هذا فلم نعلم من أين هو. أجاب الرجل وقال لهم: إن في هذا لعجباً، أنكم لا تعرفون من اين هو وقد فتح عيني. ونحن نعلم ان الله لا يسمع للخطاة، ولكن إذا أحدٌ اتقى الله وعمل مشيئته فله يستجيب. ولم يسمع منذ الدهر أن أحداً فتح عيني من ولد أعمى. فلو لم يكن هذا من الله لما أستطاع أن يفعل شيئاً. أجابوا وقالوا له: إنك بجملتك قد ولدت في الخطايا وأنت تعلمنا؟ فطرده خارجاً. وسمع يسوع أنهم طردوه خارجاً، فوجده وقال له: أتومن أنت بأبن الله؟ فأجاب ذاك وقال: ومن هو يا سيدي لأومن به؟ قال يسوع: قد رأيته وهو الذي يكلمك فقال له أنا أومنُ يارب، وسجد له.

### 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)

ان الملاك خاطب الممتلئة نعمة: أيتها العذراء النقية افرحي. وايضاً اقولُ افرحي، لأن ابنك قد قام من القبر في اليوم الثالث أستثيري أستثيري يا، 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!

**تشيد المناولة:** جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هلوليا.

**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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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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Sun	Mon	Tue	Wed	Thu	Fri	Sat
<b>26</b> Divine Liturgy Man Born Blind	27	28	29 Leave-taking of Pascha	30 Feast of the Ascension	31	1
2 Divine Liturgy Fathers of Nicea I PAC Elections	3	4	5	6	7	8
9 Divine Liturgy Pentecost	10	11	12	13	14	15
16 Divine Liturgy Sunday of All Saints	17	18	19	20	21	22
23 Divine Liturgy	24 Nativity of St. John the Baptist	25	26	27	28	29 Saints Peter and Paul