

St. Jacob Melkite Greek-Catholic Church

Serving San Diego Since 1990



كنيسة القديس يعقوب للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990

أحد الارثوذكسية - The Sunday of Orthodoxy

The First Sunday of Lent is the Sunday of Orthodoxy. We remember how, in 843, Emperor Michael III, his mother the regent, Theodora, and Patriarch Methodios convoked the Synod of Constantinople to reassert the teachings of the Seventh Ecumenical Council (787) and restore holy icons to churches. The synod declared this event be commemorated in perpetuity with this feast on this day.

Today we also remember St Eustathius, Patriarch of Antioch. He defended the faith against Arianism at the Council of Nicaea (325). His fight against other Arians began to grate on the nerves of other bishops who convened a synod in 330 and deposed him for adultery, of which he was falsely accused, and later was falsely decried as not being Orthodox. He was eventually exiled. He was loved and his followers in Antioch continually refused to recognize the bishops placed over them by the Arians. He bore his injustices with patience and reposed in the Lord ca. 360.

We also remember St Timothy the Righteous. He became a monk at a young age and attained a high degree of spiritual perfection. He spent many years as a hermit, roaming the wilderness, the mountains and forests, both day and night offering up prayer to the Lord God. He died at a great old age, in the year 795.

Great Lenten services: For Great Lent we will have services at Holy Angels on Wednesday and Friday at 7:30 pm. We will alternate Great Compline and the Pre-sanctified Liturgy on Wednesdays and celebrate the Akathist on Fridays. We hope you will join us.

Antiphons of the Feast

1- 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!

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

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

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 has willed to be lifted in the flesh upon the Cross, and to endure death, and to raise the dead by his glorious Resurrection.

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

As a disciple of the Lord, you received the Gospel, O holy Jacob. As a martyr, you displayed unyielding will. As a brother of God, you have special power with Him. As a hierarch, you have the right of intercession. Intercede, therefore, with Christ God that he may save our souls.

Kondakion of the Annunciation

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 mother of God! 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.

Epistle of the 1st Sunday of Lent, Hebrews 11:24-26; 32-40; 12:1-2 Page 349 (English) – Page 393 (Arabic)

Prokimenon (Tone 4)

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

Stichon: For you are just in all you have done to us, and all your works are true and your ways right.

Reading from the Epistle of St. Paul to the Hebrews

Brethren, 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

الأنديفوننة الاولى

1- الرَّبُّ قَدْ مَلَكَ وَالْجَلالَ لَيْسَ، لَيْسَ الرَّبُّ الْفُدرَةَ وَتَنطَقَ بِهَا.

اللازمة: بِشفاعةِ وَالِدَةِ الإلهِ يَا مُخلصِ خَلصنا

2- لِأَنَّهُ تَبَّتِ الْمَسْكُونَةُ فَلَنْ تَنْزَعَزَغَ

3- مَنْ يَتَكَلَّمُ بِجَبْرُوتِ الرَّبِّ، وَيَجْعَلُ تَسابيحَهُ كُلَّهَا مَسْمُوعَةً.

نشيد القيامة بالحن الخامس

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

طروبارية القديس يعقوب أخي الرب (بالحن الرابع)

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

فدائق الختام بالحن الثامن

نَحْنُ عبيدك يا وَالِدَةَ الإلهِ، نَكْتُبُ لَكَ آياتِ الْعَلْبَةِ يَا قَائِدَةَ قَاهِرَةَ. وَنُقَدِّمُ الشُّكْرَ لَكَ وَقَدْ أَنْقَدْنَا مِنَ الشَّدَائِدِ. لَكِنْ بِمَا أَنَّ لَكَ الْعُرَّةَ الَّتِي لَا تُحَارِبُ، أَعْتَقِينَا مِنْ أَصْنَافِ الْمُخَاطِرِ لِكَيْ نَصْرُخَ إِلَيْكَ: أفرحي يا عروسَةَ لا عروسَ لَهَا.

مقدمة الرسالة

مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبائنا، وَمُسَبِّحٌ وَمُمَجِّدٌ اسْمُكَ إِلَى الأَدْوَارِ لِأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ، وَطَرَفُكَ استقامة

الرسالة (عبرانيين 11: 24 - 26 ، 32 - 40)

يَا إِخْوَةَ، بِالإيمانِ مُوسَى لَمَّا كَبِرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. واختار المشقة مع شعب الله على التمتع الوقي بالخطيئة. واعتبر عار المسيح غنى أعظم من كنوز مصر، لأنه كان ينظر إلى التواب. وماذا أقول أيضاً؟ إنه يضيئ بي الوقت إن أخبرت عن جدعون وباراق وشمشون، ويفتاح وداود وصموئيل والأنبياء، الذين بالإيمان قهرؤا الممالك وعملوا البر، ونالوا المواعيد وسدوا أفواه الأسود، وأطفأوا قوة النار، ونجوا من حد السيف، وتقووا من ضعف، وصاروا أشداء في القتال وكسروا معسكرات الأجانب. واسترجعت نساء أمواتهن بالقيامة. وأخرون قد غدبوا بتوتير الأعضاء والضرب،

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 jailings. 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)

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.

Gospel of the 1st Sunday of Lent, John 1:43-51 (Call of Nathanael) Page 210 (English) – Page 135 (Arabic)

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."

Hymn to the Theotokos:

In you, O Full of grace, all creation rejoices: the orders of angels, and the human race as well. O sanctified Temple, spiritual Paradise and Glory of virgins, from whom our God, who exists from all eternity, took flesh and became a little Child. He has taken your womb as His throne, making it more spacious than the heavens! Therefore, O Full of grace, in you all creation rejoices: Glory to you!

Kinonikon: Praise the Lord ...

وَلَمْ يَقْبَلُوا النَّجَاةَ لِيَحْصُلُوا عَلَى قِيَامَةِ أَفْضَل. وَأَخْرُورَنَ قَدْ دَأَفُوا الْهَزَّ وَالسِّيَاطَ وَالْفَيُودَ أَيْضاً وَالسَّجْنَ. رُجْمُوا، نُشِرُوا، أَمْتُجِنُوا، مَاتُوا بِحَدِّ السَّيْفِ، سَاحُوا فِي جُلُودِ الْعَنَمِ وَالْمَعَزِ، مُعَوِزِينَ، مُضَاقِبِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَجِيباً لَهُمْ، تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَوْلَاءِ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمُوعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَتَطَّرَ لَنَا شَيْئاً أَفْضَلَ، لِكَيْ لَا يُكْمَلُوا بِمَعْزَلٍ عَنَّا.

هللوا

مُوسَى وَهَرُونَ بَيْنَ كَهَنَتِهِ، وَصَمُويِيلُ بَيْنَ الدَّاعِينَ بِاسْمِهِ. كَانُوا يَدْعُونَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، فِي عَمُودِ الْعَمَامِ يُكَلِّمُهُمْ.

الانجيل (يوحنا 1: 43-51)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ، فَوَجَدَ فِيلِبُّسَ، فَقَالَ لَهُ: أَتَبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبُطْرُسَ. فَصَادَفَ فِيلِبُّسُ نَتْنَائِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي الْأَنْمُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يُوْسُفَ مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ مِنَ النَّاصِرَةِ يَمَكُنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِبُّسُ: تَعَالِ وَانظُرْ. فَلَمَّا رَأَى يَسُوعُ نَتْنَائِيلَ مَقْبِلاً إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غَشٍّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ، وَأَنْتَ تَحْتَ التَّنْبَةِ، رَأَيْتُكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مَعْلَمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَيِّ قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّنْبَةِ أَمَنْتَ. إِنَّكَ سَتَعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

النشيد لوالدة الاله

إن البرايا بأسرها تفرح بك يا ممتلئة نعمة. محافل الملائكة وأجناس البشر لك يعظمون. أيها الهيكل المتقدس والفرديوس الناطق وفخر البتولية، التي منها تجسد الاله وصار طفلاً، وهو الهنا قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك، يا ممتلئة نعمة تفرح بك كل البرايا وتمجّدك.

نشيد المناولة: سبحوا الرب من السموات ...

SAINT JACOB MELKITE GREEK-CATHOLIC CHURCH

Sunday Divine Liturgy 11:00 a.m. at Holy Angels Byzantine Catholic Church

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Fr. Shaun Brown, 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.

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.

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