

St. Jacob Melkite Greek-Catholic Church

Serving San Diego Since 1990



كنيسة القديس يعقوب للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990

رفع الصليب الكريم المحيي – The Exaltation of the Holy Cross

Today we celebrate the Exaltation of the Holy Cross (September 14). We spoke here briefly last week as we prepared to celebrate this great feast. Let us now turn to St Andrew of Crete of added insight to what this glorious feast means for us: “Had there been no cross, Christ could not have been crucified. Had there been no cross, life itself could not have been nailed to the tree. And if life had not been nailed to it, there would be no streams of immortality pouring from Christ’s side, blood and water for the world’s cleansing. The legal bond of our sin would not be cancelled, we should not have attained our freedom, we should not have enjoyed the fruit of the tree of life and the gates of paradise would not stand open. Had there been no cross, death would not have been trodden underfoot, nor hell despoiled.”

Remember in your prayers: All who are sick, suffering or recovering from illness. We pray for peace throughout the world, especially for those suffering in the Middle-east and Afghanistan. We pray for those who have fallen asleep before us in the hope of resurrection.

Antiphons of the Holy Cross

1 - O God, why have You cast us off forever? Why does Your anger smolder against the sheep of Your pasture?

O Son of God Who were crucified in the flesh, save us who sing to You: Alleluia!

2 - Remember Your flock which You built up of old, Your tribe You redeemed as Your inheritance, Mount Zion where You took up Your abode.

3 - Yet God is our King from all eternity: He has wrought salvation in the midst of the earth.

Entrance hymn:

Extol the Lord our God and worship at His footstool for He is Holy. O Son of God, Who were crucified in the flesh...

Troparion of the Feast (Tone 1) 3 times

O Lord, save Your people and bless Your inheritance, granting peace to the world. And preserve Your community by the power of Your Cross.

Kondakion of the Feast (Tone 2)

O Christ God, who chose by Your free volition to be elevated upon the Holy Cross, grant Your mercies to Your new people who are called by Your name. In Your power gladden the hearts of our public authorities. Strengthen them in every good deed so that Your true alliance may be for them a weapon of peace and a standard of victory.

Instead of the Trisagion:

We bow in worship before Your Cross, O Master, and we give praise to Your Holy Resurrection.

Epistle of the Feast: 1 Corinthians 1: 18-24, p. 392, Ar. p. 449

PROKIMENON (Tone 7) Ps 98:5,1

Exalt the Lord our God, and worship at His footstool, for He is holy.

Stichon: The Lord is reigning: let the peoples’ rage; He is enthroned upon the Cherubim: let the earth quake.

READING from the First Epistle of St. Paul to the Corinthians BRETHREN, the doctrine of the cross is foolishness to those who perish, but to those who are saved, that is, to us, it is the power of God. For it is written, “*I will destroy the wisdom of the wise and the prudence of the prudent I will reject* (Is. 29: 14; 33: 18).” Where is the “wise man,” where is the scribe? Where is the disputant of this world? Has not God turned into foolishness the “wisdom” of this world? For since, in God’s wisdom, the world did not come to know God by “wisdom,” it pleased God, by the foolishness of our preaching, to save those who believe. For the Jews ask for signs, and the Greeks ask for “wisdom” — but we for our part preach a crucified Christ, to the Jews indeed a stumbling-block and to the Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.

ALLELUIA (Tone 1) Ps.73: 2, 12

Remember Your congregation which You have acquired from the beginning: You redeemed the scepter of Your inheritance.

Stichon: God is our King forever: He brought about salvation in the midst of the earth.

الأنديفون الثانية

1- أَللَّهُمَّ لِمَاذَا اقْصَيْتَنَا إِلَى النِّهَائِيَّةِ، اسْتَقَرَّ غَضَبُكَ عَلَى غَنَمِ رِعْيَتِكَ

خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ بِالْجَسَدِ، نَحْنُ الْمَرْنَمِينَ لَكَ هَلْلُويَا

2- أَذْكَرُ جَمَاعَتَكَ الَّتِي اقْتَنَيْتَهَا مِنْذُ الْقَدِيمِ، لَقَدْ اقْتَدَيْتَ صَوْلَجَانَ مِيرَاثِكَ

3- أَمَا اللَّهُ فَهُوَ مَلَكُنَا قَبْلَ الدَّهْوَرِ، أَجْرَى الْخَلَاصِ فِي وَسْطِ الْأَرْضِ

الْمَجْدِ لِلْأَبْنِ... الْآنَ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ

ترنيمه الدخول--ارفعوا الرب الهنا واسجدوا لموطئ قدميه، فانه قدوس

خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ بِالْجَسَدِ، نَحْنُ الْمَرْنَمِينَ لَكَ هَلْلُويَا

نشيد الصليب الكريم المقدس: (باللحن الاول ثلاث مرات)

خَلِّصْ يَا رَبِّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ مَانَحًا الْعَالَمَ السَّلَامَ، وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ رِعْيَتَكَ.

قنداق الختام لرفع الصليب: (اللحن الرابع)

يَا مَنْ رُفِعَ عَلَى الصَّلِيبِ طَوْعًا، أَيُّهَا الْمَسِيحُ الْإِلَهِي، امْنَحْ رَأْفَتَكَ لِشَعْبِكَ الْجَدِيدِ الْمَلْقَبَ بِاسْمِكَ. فَرِّحْ بِقُدْرَتِكَ مَلُوكَنَا الْمُؤْمِنِينَ. مَانَحًا إِيَّاهُمْ الْغَلْبَةَ عَلَى مُحَارِبِيهِمْ. لِنَكُنْ لَهُمْ نُصْرَتَكَ سَلَامٍ وَسِعَارٍ انْتِصَارٍ.

بدل قدوس لصليبك ياسيدنا نسجد، ولقيامتك المقدسة نمجد

رفع الصليب الكريم المقدس

مقدمة الرسالة

ارفعوا الرب الهنا واسجدوا لموطئ قدميه، فانه قدوس

الرب قد ملك فلتنسخط الشعوب، هو جالس على الشيروبيم، فلترتجف الارض

الرسالة: (1 كورنثس 1: 18 – 24)

يا اخوة، ان كلمة الصليب عند الهالكين جهالة. واما عندنا نحن المخلصين فهي قوة الله. لانه قد كتبت: سابيذ حكمة الحكماء، وأردل فهم الفهماء. ابن الحكيم؟ ابن الكاتب؟ اين محجاج هذا الدهر؟ أليس الله قد جهل حكمة هذا العالم؟ فانه اذ كان العالم، وهو في حكمة الله، لم يعرف الله بالحكمة، حسن لدى الله ان يخلص بجهالة الكرازة الذين يؤمنون، لان اليهود يسألون آية، واليونانيين يطلبون حكمة، أما نحن فنركز بالمسيح مصلوباً، شكاً لليهود وجهالة لليونانيين، اما للمدعوين يهوداً ويونانيين، فالمسيح قوة الله وحكمة الله

هللويَا

أذكر جماعتك التي اقتنيتها منذ القديم، لقد اقتديت صولجان ميراثك

أما الله فهو ملكنا قبل الدهور، أجرى الخلاص في وسط الارض.

Gospel of the Feast: John 19: 6-11/13-20/25-28/30-35 p 282
(Christ's trial and crucifixion)

At that time the chief priests and the elders took counsel among themselves against Jesus to put Him to death. And they went to Pilate saying, "Crucify Him! Crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him. for I find no guilt in Him." The Jews answered him, "We have a Law, and according to that Law He must die, because He has made Himself Son of God." Now when Pilate heard this statement, he feared the more. And he again went back into the praetorium, and asked Jesus. "Where are You from?" But Jesus gave him no answer. Pilate therefore said to Him, "Will You not speak to me? Do You not know I have power to release You?" Jesus answered, "You would have no power at all over Me were it not given you from above." Pilate therefore, when he heard these words, brought Jesus outside, and sat down on the judgment seat, at a place called Lithostrotos, but in Hebrew, Gabbatha. Now it was the Preparation Day for the Passover, about the sixth hour. And he said the Jews, "Behold, your king!" But they cried out, "Away with Him! Away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed Him over to them to be crucified. And so they took Jesus and led Him away. And bearing the cross for Himself, He went forth to the place called the Skull, in Hebrew, Golgotha, where they crucified Him, and with Him two others, one on each side and Jesus in the center. And Pilate also wrote an inscription and had it put on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews therefore read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek and in Latin. Now there were standing by the cross of Jesus His mother and His mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw His mother and the disciple He loved standing by, He said to His mother, "Woman, behold, your son." Then He said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, Jesus, knowing all things were now accomplished, bowing His head, He gave up His spirit. The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), asked Pilate that their legs be broken, and that they be taken away. The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him. But when they came to Jesus, and saw He was already dead, they did not break His legs; but one of the soldiers opened His side with a lance, and immediately there came out blood and water. And the one who saw it has borne witness, and his witness is true.

Hymn to the Theotokos (Tone 8):

O Mother of God, you became a mystical paradise when without tilling you brought forth Christ our God by Whom the life-giving tree of the Cross was planted on earth. Therefore, seeing Him on the Cross, we adore Him and we magnify you.

Kinonikon:

Let the light of your countenance shine upon us, O Lord. Alleluia.

Post-communion Hymn: Troparion of the Feast.

الإنجيل: (يوحنا 19: 6-11 و 13-20 و 25-28 و 30-35)

في ذلك الزمان، تشاور رؤساء الكهنة والشيوخ على يسوع ليهلكوه. وذهبوا الى بيلاطس قائلين: اصلبه اصلبه. فقال لهم بيلاطس: خذوه أنتم واصلبوه، فاني لا اجد فيه علة. اجابه اليهود: إن لنا ناموساً، وبحسب ناموسنا هو مستوجب الموت لأنه جعل نفسه ابن الله. فلما سمع بيلاطس هذا الكلام ازداد خوفاً، ودخل من جديد الى دار الولاية وقال ليسوع: من اين انت؟ فلم يرد يسوع عليه جواباً، فقال له بيلاطس: ألا تكلمني؟ أما تعلم أن لي سلطاناً ان أصليتك ولي سلطاناً أن أطلقك؟ فأجاب يسوع. ما كان لك على من سلطان لو لم يعط لك من فوق. فلما سمع بيلاطس هذا الكلام، اخرج يسوع. ثم جلس على كرسي القضاء في موضع يقال له ليتستروتوس، وبالعبرانية جبعثا. وكانت تهيئة الفصح، وكان نحو الساعة السادسة. فقال لليهود: هوذا ملككم، اما هم فصرخوا: ارفعه ارفعه اصلبه. قال لهم بيلاطس: أصلب ملككم؟ اجاب رؤساء الكهنة: ليس لنا ملك غير قيصر. حينئذ اسلمه اليهم ليصلب. فأخذوا يسوع ومضوا به، فخرج وهو حاملاً صليبه الى الموضع المسمى موضع الجمجمة، وبالعبرانية يسمي الجلجلة، حيث صلبوه وآخرين معه، من هنا ومن هنا ويسوع في الوسط. وكتب بيلاطس عنواناً ووضع على الصليب. وكان المكتوب فيه: يسوع الناصري ملك اليهود وهذا العنوان قرأه كثير من اليهود، لان الموضع الذي صلب فيه يسوع كان قريباً من المدينة. وكان مكتوباً بالعبرانية واليونانية والرومانية. وكانت واقفة عند صليب يسوع أمه واخذت أمه مريم التي لكلاوبا، ومريم المجدلية. ولما رأى يسوع أمه والتلميذ الذي كان يحبه واقفاً قال لأمه: يا امرأة هوذا ابنك. ثم قال للتلميذ: هذه أمك. ومن تلك الساعة اخذها التلميذ الى بيته الخاص. وبعد هذا رأى يسوع أن كل شيء قد تم، فأمال رأسه وأسلم الروح. ثم اذ كان يوم التهيئة، فلنلا تبقى الاجساد على الصليب في السبت، لان يوم ذلك السبت كان عظيماً، طلب اليهود من بيلاطس أن تكسر سوئهم ويذهب بهم، فجاء الجنود وكسروا ساقي الاول وساقى الآخر الذي صلب معه، واما يسوع فلما انتهوا اليه ورأوه قد مات، لم يكسروا ساقيه، لكن واحداً من الجنود فتح جنبه بحرية. فخرج للوقت دم وماء، والذي عاين شهد، وشهادته حق.

النشيد لوالدة الاله: (بالحن الثامن)

يا والدة الاله، انت الفردوس السري، اذ انك انبت المسيح بغير فلاحه، الذي به نصبت في الارض شجرة الصليب الحامل الحياة. فالآن نسجد له مرفوعاً، وإياك نعظم.

ترنيمة المناولة

قد ارتسم علينا نور وجهك يا رب، هلوليا

بعد المناولة: طروبارية العيد: خلص يا رب شعبك...

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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