

# St. Jacob Melkite Greek-Catholic Church

Serving San Diego Since 1990



# كنيسة القديس يعقوب للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990

## FEAST OF THE OF THE ENCOUNTER OF OUR LORD, GOD AND SAVIOR JESUS CHRIST IN THE TEMPLE, AND PURIFICATION OF THE BLESSED VIRGIN MARY

عيد دخول ربنا يسوع المسيح الى الهيكل

Today we celebrate **THE MEETING [PRESENTATION] OF OUR LORD IN THE TEMPLE**. The fortieth day after His birth, the All-holy Virgin brought her divine Son into the Temple of Jerusalem, in accordance with the Law, to dedicate Him to God and to purify herself (Leviticus 12:2-7; Exodus 12:2). Even though neither the one nor the other was necessary, the Lawgiver did not want in any way to transgress His own Law, which He had given through Moses, His servant and prophet. At that time, the high-priest Zacharias, the father of John the Forerunner, was serving in the Temple. Zacharias placed the Virgin, not in the temple area reserved for women, but rather in the area reserved for virgins. On this occasion two very special persons appeared in the Temple: the Elder Simeon and Anna, the daughter of Phanuel. The righteous Simeon took the Messiah in his arms and said: *Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation* (Luke 2:29-30). Simeon also spoke the following words about the Christ-child: *Behold, this child is set for the fall and rising again of many in Israel* (Luke 2:34). Then Anna, who from her youth had served God in the Temple by fasting and prayer, recognized the Messiah and glorified God. She then proclaimed to the inhabitants of Jerusalem the coming of the long-awaited One. But the Pharisees who were present in the Temple, having seen and heard all, became angry with Zacharias because he had placed the Virgin Mary in the area reserved for virgins, and they reported this to King Herod. Convinced that this was the new king spoken of by the Magi from the East, Herod immediately sent his soldiers to kill Jesus. In the meantime, the holy family had already left the city and set out for Egypt under the guidance of an angel of God. The Feast of the Meeting of our Lord in the Temple was celebrated from earliest times, but the solemn celebration of this day was established in the year 544 A.D., during the reign of Emperor Justinian.

**Prior week's donations: \$1560** (including all cash, checks, and electronic deposits). Our weekly expenses run about **\$1700**. If we get 30 people (i.e., all the men, women, and children, combined), that amounts to about **\$57 per person**. We appreciate your generosity. St Jacob's couldn't survive without your support!

**How can you join in the mission and vision of St Jacob's, the only Melkite community in San Diego County?** First, by participating in the life of our community and attending our worship services. Second, if you cannot attend regularly, please pray for the well-being of our Melkite mission. Third, your financial support is crucial for the longevity of St Jacob's. Please give generously to Sunday collections, mail your donations to PO Box 231328, San Diego, CA 92193, or visit our online giving web page: <https://stjacobmelkite.org/giving> for electronic options. **St Jacob's can't exist without your support!**

**Remember in your prayers:** All who are sick, suffering or recovering from illness, especially Samir Khbais, Fr. Alexei Woltornist, Juliette Linholm, Dcn. Edward Bagdasar, Najib Bagdasar, Eduardo Rame, Alfonso Hababa, Suad Maria, Jamil Maria, Manuel Salazar, Matthew Medina, Samir Shamieh, Micheline Hagggar, Alice Boghos, Emil Shami and Nassim and Soumaya Nasser. All who have been and continue to be affected by the violence in Ukraine, Gaza and Lebanon. We remember the Christians being persecuted in Syria and throughout the Middle East. We remember also all who have fallen asleep in the hope of new life, especially Lisa Marie McCarthy.

### ANTIPHON OF THE FEAST:

1- Gird your sword upon your thigh, O Mighty One!  
**Refrain:** O Son of God who were carried in the arms of Simeon the Just, save us who sing to You: Alleluia!  
2- In Your splendor and majesty, ride triumphant in the cause of truth and for the sake of justice.  
3- Your arrows are sharp; peoples are subject to You; the king's enemies lose heart. A tempered rod is your royal scepter.

### الأنديفون الثانية:

1- تَقَلَّدْ سَيْفَكَ عَلَى جَنْبِكَ أَيُّهَا الْقَوِيُّ  
اللازمة: خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ...  
2- اسْتَلْتُهُ وَسِرُّهُ إِلَى الْإِمَامِ. وَأَمَلَكْتَ فِي سَبِيلِ الْحَقِّ وَالذِّعَةِ وَالْبِرِّ، فَتَهْدِيكَ يَمِينِكَ هَدِيًّا عَجِيبًا  
3- نِبَالُكَ مَسْنُونَةٌ أَيُّهَا الْجَبَّارُ، شُعُوبٌ تَحْتَاكَ يَسْقُطُونَ، هِيَ فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. صَوْلَجَانُ مَلِكِكَ صَوْلَجَانُ اسْتِقَامَةٍ

**ENTRANCE HYMN:** The Lord has made his Salvation known; He has revealed his justice to all nations.

**Refrain:** O Son of God, Who were carried in the arms of Simeon the Just, save us...

### ترنيمه الدخول:

عَرَفَ الرَّبُّ خَلَاصَهُ، كَشَفَتْ أَمَامَ كُلِّ الْأُمَمِ عَدْلَهُ  
اللازمة: خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ...

### 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."

### نشيد القيامة: (باللحن الرابع)

إِنَّ تَلْمِيزَاتِ الرَّبِّ تَعْلَمْنَ مِنَ الْمَلَائِكَةِ بَشْرَى الْقِيَامَةِ الْبَهِيجَةِ. وَنَبَذْنَ الْقَضَاءَ عَلَى الْجَدِينِ، وَقَلْنَ لِلرَّسَلِ مَفْتَحَاتٍ: لَقَدْ سَلَبَ الْمَوْتَ، وَنَهَضَ الْمَسِيحُ الْإِلَهَ، وَاهْبَأَ لِلْعَالَمِ عَظِيمَ الرَّحْمَةِ.

### Troparion of the Feast: (2 times) (Tone 1)

Hail, O Full of grace, Virgin and Mother of God: for from you has arisen the Sun of Justice, Christ our God, enlightening those who stand in darkness. You too, O just Elder Simeon, rejoice, for you carried in your arms the Redeemer of our souls, our Resurrection.

### نشيد ال عيد: (2 مرات) (باللحن الاول)

إِفْرَحِي يَا وَالِدَةَ الْإِلَهَةِ الْعِذْرَاءِ الْمَمْتَلَنَةَ نِعْمَةً، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْإِلَهَ، مُنِيرًا الَّذِينَ هُمْ فِي الظُّلَامِ. وَافْرَحِي أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، قَابِلًا عَلَى ذِرَاعِيكَ مُعْتَقَ نَفْسِنَا، وَالْمَنْعَمَ عَلَيْنَا بِالْقِيَامَةِ.

### Kontakion of the Feast: (Tone 1)

O Christ our God, who through your birth have sanctified the virginal womb and have blessed the arms of Simeon, You have come today to save us. When wars prevail, keep your people in peace and strengthen our public authorities in every good deed, for you alone are the Lover of Mankind.

### القنداق: (باللحن الاول)

أَيُّهَا الْمَسِيحُ أَلَهَ، يَا مَنْ بَمَوْلِدِهِ قُدْسَ الْمَسْتَوْدَعِ الْبَتُولِي. وَبَارَكَ يَدِي سَمْعَانَ كَمَا يَلِيقُ. لَقَدْ بَادَرْتَ الْآنَ أَيْضًا وَخَلَصْتَنَا. فَاحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ. وَأَيَّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ. أَيُّهَا الْمَحَبُّ الْبَشَرَ وَحْدَكَ.

**EPISTLE of the Feast, Hebrews 7: 7-17**  
**PROKIMENON: Luke 1:46-48**

My soul magnifies the Lord and my spirit rejoices in God my Savior.

**Stichon:** Because He has regarded the lowliness of his handmaid, for, behold, henceforth all generations shall call me blessed.

**READING** from the Epistle of St. Paul to the Hebrews  
Brethren, certainly the lower is blessed by the higher. And in one case indeed mortal men receive tithes, while Scripture testifies that this man lives on. And even Levi, the receiver of tithes, was also, so to speak, through Abraham made subject to tithes (Cf. Gn. 14:20), for he was still in his father's loins when Melchisedek met him.

If then perfection was by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise, according to the order of Melchisedek, and said not to be according to the order of Aaron? For when the priesthood is changed, it is necessary that a change of law be made also.

For the one of whom these things are said is from another tribe, from which no one has ever done service at the altar. For it is evident that our Lord has sprung out of Judah (Cf. Is. 1:2), and Moses said nothing at all about priests when referring to this tribe.

And it is yet far more evident if there arises another priest, according to the likeness of Melchisedek, who has become so not according to the law of carnal commandment, but according to a life that cannot end. For it is testified of him, "You are a priest forever, according to the order of Melchisedek (Ps. 109:4)."

**ALLELUIA: Luke 2:29 & 32**

Now you shall dismiss your servant, O Lord, according to your word in peace; because my eyes have seen your salvation.

**Stichon:** A light of revelation to the Gentiles, and the glory of your people, Israel.

**GOSPEL: of the Feast, Luke 2:22-40**

At that time the parents of Jesus took him up to Jerusalem to present him to the Lord according to the Law of Moses, (as it is written in the Law of the Lord: "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves or two young pigeons." And behold, there was in Jerusalem a man named Simeon, and this man was just and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law, he also received him into his arms and blessed God, saying, "Now you release your servant, O Lord, according to your word, in peace; because my eyes have seen your salvation, which you have prepared before the face of all peoples: A light of revelation to the Gentiles, and a glory for your people Israel." And Joseph and his mother were marveling at the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, "Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And your own soul a sword shall pierce, that the thoughts of many hearts may be revealed." There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after she was first married and by herself as a widow to eighty-four years. She never left the temple, with fastings and prayers worshipping night and day. And coming up at that very hour, she began to give praise to the Lord, and spoke of him to all who were awaiting the redemption of Jerusalem. And when they had fulfilled all things prescribed in the Law of the Lord, they returned to Galilee, into their own town of Nazareth. And the child grew and became strong in spirit. He was full of wisdom and the grace of God was upon him.

**Hymn to the Theotokos:** Hirmos of the 9<sup>th</sup> Ode (Tone 3)

O Mother of God, hope of all Christians, watch over those who have placed their hope in you. Let us, O faithful, glorify the First-born, the Eternal Word of God, born of a Virgin all-pure, for we have seen, beyond the shadow and letter of the Law, a sign of Christ in the words: "Every male opening the womb shall be called holy to the Lord."

**Kinonikon of the Feast:** (Tone 3)

I will take the chalice of salvation and call upon the name of the Lord. Alleluia

**Post-communion:** We have seen the true Light...

**الرسالة: (عبرانيين 7: 7 - 17)**

يا إخوة، ممّا لا خلاف فيه أنّ الاصغر يأخذ البركة من الأكبر. وههنا انما يأخذ العشور أناس يموتون، اما هناك فالمشهود له بأنّه حيّ. حتى إنه يسوغ أن يُقال: إنّ لاوي نفسه الذي يأخذ العشور قد ادى العشور في ابراهيم. لأنه كان بعد في صلب ابيه، حين لاقاه ملكيصادق. ولو كان بالكهنوت اللاوي كمالاً، وقد أخذ الشعب الناموس تحته، اذن اي حاجة بعد ان يقوم كاهن آخر على رتبة ملكيصادق؟ ولا يقال على رتبة هرون. لأنه عند تحول الكهنوت لا بدّ من تحول الناموس ايضاً. والحال أنّ الذي يقال هذا فيه انما نسبه في سبط آخر لم يلازم احد منه المذبح. لأنه من الواضح ان ربنا خرج من يهوذا، من السبط الذي لم يصفه موسى بشيء من الكهنوت. وممّا يزيد الامر وضوحاً أنه يقوم على مشابهة ملكيصادق كاهن آخر، لا يُنصب على حسب ناموس وصية جسدية، بل على حسب قوة حياة لا تزول. لأنه يشهد أنّ انت كاهن على الابد على رتبة ملكيصادق.

**هللوا:**

الآن تطلق عبدك ايها السيد على حسب قولك بسلام، فان عيني قد ابصرتا خلاصك  
نوراً ينجلي للأمم، ومجداً لشعبك إسرائيل

**الانجيل: (لوقا 2: 22 - 40)**

في ذلك الزمان، صعد ييسوع ابواه الى اورشليم ليقدماه للرب، على حسب ما كتب في ناموس الرب من أن كلّ ذكرٍ فاتح رحمٍ يدعى مقدساً للرب، وليقرّباً ذبيحة على حسب ما قيل في ناموس الرب، زوجي يمام او فرخي حمام. وكان في اورشليم انساناً اسمه سمعان. وكان هذا الانسان صديقاً وتقياً ينتظر تعزية اسرائيل، والروح القدس كان عليه. وكان الروح القدس قد أوحى اليه أنه لا يرى الموت ما لم يعاين مسيح الرب. فأقبل بالروح الى الهيكل. وعندما دخل بالطفل يسوع ابواه ليقوما بما يفرضه الناموس بشأنه، حملهُ هو على ذراعيه، وبارك الله وقال: الآن تطلق عبدك ايها السيد على حسب قولك بسلام. فان عيني قد ابصرتا خلاصك، الذي اعدته امام وجوه الشعوب كلها، نوراً ينجلي للأمم ومجداً لشعبك اسرائيل. وكان يوسف وامّة يتعجبان ممّا يقال فيه. وباركهما سمعان وقال لمريم امه: ها إنّ هذا قد جعل لسقوط وقيام كثيرين في اسرائيل، وهدفاً للمخالفة. وانت سيجوز سيف في نفسك، لكي تُكشف افكار من قلوب كثيرة. وكانت ايضاً حنة النبيّة ابنة فنوتيل من سبط اشير. هذه كانت قد تقدمت في الايام كثيراً، وكانت قد عاشت مع رجلها سبع سنين بعد بكوريتها. ولهذه الارملة من العُمر نحو اربع وثمانين سنة، وهي لا تفارق الهيكل، متعبدة بالأصوام والصلوات ليلاً ونهاراً. فهذه حضرت في تلك الساعة تعترف للرب، وتحدث عنه كلّ من كان ينتظر فداءً في اورشليم. ولما أتوا كل شيء على حسب ناموس الرب، رجعوا الى الجليل، الى مدينتهم الناصرة. وكان الصبي ينمو ويتقوى بالروح ممثلناً حكماً. وكانت نعمة الله عليه.

**النشيد لوالدة الاله: (باللحن الثالث)**

يا والدة الاله رجاء كلّ المسيحيين صوني واسترّي واحفظي المتكلمين عليك. في الناموس الذي هو ظل وحرف رأينا، نحن المؤمنين، رمزاً: هو أنّ كلّ ذكرٍ فاتح رحمٍ يكون مقدساً لله. فلنعظم إذن الكلمة البكر ابن الاب الأزلي. المولود بكراً من أم لم تعرف رجلاً.

**ترنيمة المناولة: (باللحن الثالث)**

كأس الخلاص أقبل، وباسم الرب ادعو، هللوا

**بعد المناولة:** إذ قد نظرنا النور الحقيقي ...