

كنيسة القديس يعقوب  
للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990



St. Jacob Melkite  
Greek-Catholic Church

Serving San Diego Since 1990

## Feast of the First and Second Findings of the precious Head of the Honored and Glorious Prophet, Precursor and Baptist John

### Sunday of Meatfare

SAY GOOD-BYE TO MEAT. In the fasting practice common to all Byzantine Churches Meatfare Sunday is the last day on which meat would be eaten until Pascha. This is the first step towards the fuller discipline of the Great Fast when dairy products would not be eaten as well. This is why next Sunday is called Cheesefare Sunday (good-bye to dairy products). Why is meat targeted in the Fast? Certainly in most places meat is a special festive dish. We think of the fatted calf which the father ordered slain to welcome his prodigal son back home. In some disciplines other festive items like wine and oil are avoided as well. As Christ said when pressed by the Pharisees about His disciples' behavior, "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast" (Matthew 9:15). In many cultures to this very day meat is a luxury. Numerous people regularly get their protein from beans or pulses, not meat. It's too expensive. One of the reasons why American fast food has become so popular throughout the world is that it makes meat affordable to more people than ever before. There is another reason why we avoid meat on fast days. During the Lenten season we seek to focus on restoring the likeness to God within us, to stress the quality bestowed on us at the beginning and lost at the fall. During the Fast we seek to return to the Garden of Eden, as it were, to return to Paradise, and no one ate meat in the Garden. According to the Book of Genesis, "God said, 'See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in



to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in

which there is life, I have given every green herb for food'; and it was so" (Genesis 1:29-30). We were all vegetarians in Eden. By avoiding meat we are symbolizing our desire to return to Eden, to recover our nature as God meant it to be. The Book of Genesis paints a picture of human history in a downward spiral to the time of Noah and the flood. According to Genesis, after that catastrophe, God began restoring humanity on the earth. Part of that restoration included the addition of meat to our diet. God said to Noah, "Every moving thing that lives shall be food for you. I have given you all things, even as [I gave] the green herbs" (Genesis 9:15). Our fasting from meat, then, is not to avoid something bad but to express our desire for something better. As the Jewish people developed, the meat of certain animals, fish and other sea creatures came to be considered as "unclean," unfit for God's Chosen People. This served in part to stress their particular relationship to God and distinguish them from others. In the New Testament we see that this distinction is abolished; there would be no separation between Jews and Gentiles and no unclean foods. This is expressed in the Acts of the Apostles which records St. Peter's vision of a sheet lowered from the heavens containing all kinds of animals. Peter was told to eat but he refuses on the ground that these animals were unclean. Then a voice from heaven told him, "What God has cleansed you must not call common" (Genesis 10:15). Gentiles and all foods were acceptable to the Creator and were to be received by the followers of Christ.<sup>1</sup>

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**Remember in your prayers:** Those who have fallen asleep before us in the hope of resurrection, especially Romiya Shini and Vahe Lalayan. All who are sick, suffering or recovering from illness, especially Eihab Shahtout, Tanya Maria, Gabriel Michael, Nabil Kachi, Tony Baroud, Habib Metri and Sesel Safo.

**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.

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**BEING MELKITE - DID YOU KNOW?** How to give back to God: The practice of tithing arose at the start of the Israelite nation. These mandatory tithes were used to support the priests, manage the temple, and provide relief for foreigners, orphans and widows (see Numbers 18). The tithe was seen in the Torah as a recognition that all of creation was God's (see Leviticus 27: 30-32). Malachi distinguishes between tithes and offerings. The tithe was the required tenth of one's income which was God's by right. An offering was whatever was freely given over and above the tithe. Sometimes such gifts are called "love offerings," made from personal devotion rather than by law. Nowhere in the New Testament is tithing mandated. Generosity and openness in giving are recognized and praised while mean-spiritedness is condemned. In 2 Cor. 9, St. Paul sees the individual believer as responsible for determining the amount he can give "as he purposes in his heart". Instead of giving a set amount (the tithe), the believer is expected to give as his heart dictates, out of his faith that he is "in Christ."<sup>2</sup>

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

**Summary of offerings made on Sunday, February 17**

Tithes and Sacrificial Offerings: Member envelopes returned: 10, Visitor envelopes used: 0, Basket offerings: \$268, Automated giving: \$250, Social Hour: \$39, Total tithes and sacrificial offerings: \$557

Average weekly expenses: \$1,200

Average offerings made: Members: No Data, Visitors: No Data

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: No Data  
 2 members gave \$100  
 2 members gave \$50  
 1 member gave \$40  
 3 members gave \$30  
 1 member gave \$25  
 1 member gave \$20  
 1 member gave \$15  
 1 member gave \$10

**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 2/24/2019</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Dani Maria	
	Gospel Bearing	EN:	AR:
	Social Hall	Rana Sibani	
<b>Sunday 3/3/2019</b>	Epistle Reading	EN:	AR:
	Welcoming Visitors	Eihab Shahtout	
	Gospel Bearing	EN:	AR:
	Social Hall	Rana Sibani	

## Divine Liturgy of St. John Chrysostom

### **Antiphon Prayer**

O Christ, Our God, You were sent by the Father, not to judge the world, but to save it. We ask You in your boundless Compassion: Assist our weakness. Overcome our selfishness. Teach us to feed the hungry, to clothe the naked and to serve all people faithfully for your sake. Then we shall deserve to hear your Divine Voice saying: "Come you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world."

For You are our Life and our Hope, 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 unto the ages of ages.

### **صلاة الأنديفونَة**

أيها المسيحُ إلهنا، يا من أرسلهُ الله الآب لا ليدينَ العالم بل ليخلصَ به العالم، نسألُ حنوكَ الذي لا قياسَ له أن تُساعدَ ضعفنا، وتُحدِّدَ من أنانيتنا، فنتعلمَ كيف نُطعمُ الجياعَ ونكسو العراةَ ونُحنو على المتألمين، ونخدمُ الجميع بإخلاص حياً لك، فنستحقُّ أن نسمع من فمك الإلهي: تعالوا يا مباركي أبي، رثوا الملك المُعد لكم منذُ إنشاء العالم. لأنك أنتَ حياتنا ورجاؤنا، أيها المسيحُ الإله، واليك نرفعُ المجد والشكرَ والسجود، وإلى ابيك الأزلي وروحك القدوس الصالح والمحبي، الآن وكلَّ أوان ...

### **Troparion of the Resurrection (Tone 7)**

You destroyed Death by Your cross. \* You opened paradise to the thief. \* You changed the weeping of the myrrhbearers,\* and commanded Your apostles to proclaim \* that You, O Christ God have risen, \* granting to the world great mercy.

### **نشيد القيامة (ألحن السابع)**

لاشيتَ بصليبك الموت، وفتحت للصل الفردوس، وحولت نوحَ حاملات الطيب الى فرح، وأمرتَ رسلكَ أن يكرزوا مبشرين بأنك قد قمت، أيها المسيحُ الإله، مانحاً العالم عظيمَ الرحمة.

### **Troparion of the Head of the Forerunner (Tone 4)**

The head of the Forerunner arose from the earth like a star, sending out rays of healing and immortality. In heaven, it gathers together the choirs of angels, while on earth it assembles the human race in a single voice to sing the glory of Christ God.

### **طروبارية العيد (ألحن الرابع)**

بزغت من الأرض هامة السابق. مرسله إلى المؤمنين أشعة الأشفية والخلود. فمن العلاء تجمع جماهير الملائكة. ومن الأرض تستدعي جنس البشر. ليمجدوا المسيح الإله بأصواتٍ متفقة

### **Troparion of St. James, Brother of the Lord (Tone 4)**

O holy James, as a disciple of the Lord, you received the Gospel; 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 الدالةٌ لديه.  
وبما أنك رئيسٌ كهنة لك حقُّ الشفاعة. فاشفع إلى المسيح الإله في خلاص نفوسنا.

### Kondakion of Meatfare (Tone 1)

When You shall come down, O God, upon earth in your glory, every creature shall tremble before You. A river of fire shall flow before your judgment-seat, the books shall be opened and all secrets revealed. On that day, O Righteous Judge, deliver me from unquenchable fire and make me worthy to stand at your right!

### قنداق لمرفع اللحم (ألحن الاول)

متى اتيت يا الله على الارض بمجد، وارتعد كل شيء، وجرى نهر النار أمام المنبر، وفُتحت الكتب، وأعلنت الخفايا، حينئذٍ أنقذني من النار التي لا تطفأ، وأهمني للوقوف عن يمينك، أيها القاضي العادل.

### EPISTLE of the Feast 2 Cor 4:6-15 (pg. 483, 192)

#### PROKIMENON (Tone 7) Ps.63: 11,2

Reader: The just shall rejoice in the Lord and place his hope in him. All those with an upright heart shall be praised.

**All: The just shall rejoice in the Lord and place his hope in him. All those with an upright heart shall be praised.**

Reader: O God, hear my voice when I pray to you; save my life from the dreadful enemy.

**All: The just shall rejoice in the Lord and place his hope in him. All those with an upright heart shall be praised.**

Reader: The just shall rejoice in the Lord and place his hope in him. ...

**All: ... All those with an upright heart shall be praised.**

#### A READING from the Second Epistle of St. Paul to the Corinthians



Brethren, God who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of God's glory, shining in Christ Jesus' face. But we carry this treasure in vessels of clay, to show that its superabundant power is God's, and not ours. In all things we suffer tribulation but we are not destitute, we endure persecution but we are not forsaken, we are cast down but we do not perish: always carrying around in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. For we, the living, are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. Thus death is at work in us, but life in you.

But since we have the same spirit of faith, as shown in that which is written, I believed, and so I spoke, (Ps.115:1) we also believed, wherefore we also speak. For we know that the one who raised up the Lord Jesus will raise us up also together with Jesus, and will place us with you. For all things are for your sakes, so that the grace that abounds through the many may cause thanksgiving to abound for God's glory.

**ALLELUIA** (Tone 4) Ps.91: 13,14

The just shall bloom like the palm tree; he shall grow like the cedar of Lebanon.

**Stichon:** Those who are planted in the Lord's house shall flourish in the court of our God.

**رسالة العيد 2 كورنثس 15-4:6**

**مقدمة الرسالة**

القارئ: يفرح الصديق بالرب ويتوكل عليه، ويمتدحون كل مستقيمي القلوب  
**الجميع:** **يفرح الصديق بالرب ويتوكل عليه، ويمتدحون كل مستقيمي القلوب**  
القارئ: استمع يا الله صوتي عند تضرعي اليك، ومن خوف العدو نجي نفسي  
**الجميع:** **يفرح الصديق بالرب ويتوكل عليه، ويمتدحون كل مستقيمي القلوب**  
القارئ: يفرح الصديق بالرب ويتوكل عليه، ...  
**الجميع:** ... **ويمتدحون كل مستقيمي القلوب**

**فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثس**

يا اخوة، إن الله الذي أمر أن يُشرقَ من ظلمة نور، هو الذي أشرق في قلوبنا لإنارة معرفة مجد الله في وجه يسوع المسيح. ولنا هذا الكنز في أنية خزفية، ليكون فضل القوة لله لا منا. وفي كل شيء نحن متضايقون لكننا غير منحصرين ومتحيرين لكننا غير يائسين، ومضطهدون لكننا غير مخذولين، ومطروحون لكننا غير هالكين. حاملون في الجسد كل حين إمامة يسوع، لتظهر حياة يسوع أيضاً في جسدنا. لأننا نحن الأحياء نُسلمُ دائماً من الموت من أجل يسوع، لتظهر حياة يسوع أيضاً في جسدنا المائت. فالموتُ إذن يُجرى فينا والحياة فيكم، فإذ فينا روح الإيمان الواحد، على حسبما كُتب: إني أمنتُ ولذلك تكلمت، نحن أيضاً نومن ولذلك نتكلم. عالمين أن الذي أقام الرب يسوع سيقمنا نحن أيضاً بيسوع ويجعلنا معكم. لأن كل الأشياء هي من اجلكم، حتى إذا تكاثرت النعمة بشكر الأكثرين تفيضُ لمجد الله.

**هللوا**

الصديق كالنخلة يزهر وكأرز لبنان ينمو

المغروس في بيت الرب يزهر في ديار الهنا

**GOSPEL of the Sunday of Meatfare** Matthew 25, 31-46 (The Last Judgment)



he Lord said, "At that time when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on the left. Then the king will say to those on his right hand, Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.' Then the just will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you to drink? And when did we see you a stranger, and take you in; or naked, and clothe you? Or when did we see you sick, or in prison, and come to you?' And answering, the King will say to them, 'Amen I say to you, every time you did it for one of these, the least of my

brethren, you did it for me.' Then he will say to those on his left hand, 'Go away from me, accursed ones, into the everlasting fire which was prepared for the devil and his ministers. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; I was a stranger and you did not take me in; naked and you did not clothe me; sick, and in prison, and you did not visit me.' Then they also will answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?' Then he will answer them, saying, 'Amen I say to you as long as you did not do it for one of these least ones, you did not do it for me.' And these will go into everlasting punishment, but the just into everlasting life."

### انجيل أهد مرفع اللحم متى 25: 31-46

قال الرب: متى جاء ابن الانسان في مجده، وجميع الملائكة القديسين معه، حينئذ يجلس على عرش مجده. وتجمع لديه كل الامم فيميز بعضهم من بعض، كما يميز الراعي الخراف من الجداء. ويقوم الخراف عن يمينه والجداء عن يساره. حينئذ يقول الملك للذين عن يمينه: تعالوا يا مباركي ابي، رثوا الملك المعد لكم منذ انشاء العالم. لأنني جعلت فاطمتموني، وعطشت فسقتموني، كنت غريباً فأويتموني، وعرياناً فكسوتموني، ومريضاً فعدتُموني، وكنت محبوساً أتيتم إلي. حينئذ يجيبه الصديقون قائلين: يارب، متى رأيناك جائعاً فاطعمناك، أو عطشان فسقيناك، ومتى رأيناك غريباً فأوييناك، أو عرياناً فكسوناك. ومتى رأيناك مريضاً أو محبوساً فأتينا إليك؟ فيجيب الملك ويقول لهم: الحق أقول لكم، إنكم كلما فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبي فعلتموه. حينئذ يقول أيضاً للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الابدية المعدة لأبليس وملائكته. لأنني جعلت فلم تطعموني، وعطشت فلم تسقوني، وكنت غريباً فلم تؤوني، وعرياناً فلم تكسوني، ومريضاً ومحبوساً فلم تزوروني. حينئذ يجيبونه هم أيضاً ويقولون: يا رب متى رأيناك جائعاً أو عطشان أو غريباً أو عرياناً أو مريضاً أو محبوساً ولم نخدمك؟ حينئذ يجيب ويقول لهم: الحق أقول لكم، كلما لم تفعلوا ذلك بأحد هؤلاء الصغار فبي لم تفعلوه. فيذهب هؤلاء إلى عقاب أبدي، والصديقون إلى الحياة الابدية.

**Hirmos:** It is truly right ...

**نشيد لوالدة الاله:** انه واجب حقا ...

**Kinonikon:** Praise the Lord ...

**نشيد المناولة:** سبحوا الرب من السموات ...

**Post-communion hymn:** We have seen the true light ...

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

*Credits: 1,2. Adapted from Eparchy of Newton*

**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.

## **SAINT JACOB MELKITE GREEK-CATHOLIC CHURCH**

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

Worship address: 2235 Galahad Road, San Diego, CA 92123

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

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

Phone: 858-987-2864    E-mail: [rsamaan@stjacobmelkite.org](mailto:rsamaan@stjacobmelkite.org)    Web site: [stjacobmelkite.org](http://stjacobmelkite.org)

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.

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### **February 2019**

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					1	2 Feast of the Encounter
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10 Divine Liturgy Tridion Begins	11	12	13	14	15	16
17 Divine Liturgy	18	19	20	21	22	23 Saturday of the Dead
24 Divine Liturgy Meatfare Sunday Second Finding of the head of John the Baptist	25	26	27	28		