

Sunday, November 17, 2019

الاحد، 17 تشرين الثاني 2019

Christ is among us! He is and always will be!

المسيح فيما بيننا! كائن وسيكون!

كنيسة القديس يعقوب
للروم الملكيين الكاثوليك

بخدمة سان دييغو منذ عام 1990



St. Jacob Melkite
Greek-Catholic Church

Serving San Diego Since 1990

Ninth Sunday after Holy Cross

Saints of the Day



Commemoration of our Father among the Saints Gregory the Wonderworker, Bishop of Neocaesarea

Saint Gregory, a pagan's son, was born about 213 in Neocaesarea, in Pontus Plemoniacus. He studied for five years, from 233 to 238, in Caesarea in Palestine, under the direction of Origen, who taught him the Christian faith.

He was ordained bishop of his birth-place by Phaidimos of Amasia. When newly appointed he found seventeen Christians there, and when dying, there was about that many pagans left. During Decius' persecution (250-251), he advised the faithful to flea and he himself hid. He was present, with his brother Athenagoras, at the synod held in Antioch, Syria, in 264-265 against the author of heresy, Paul of Samosata. He died in peace under Emperor Aurelian, 270-275, leaving various theological and canonical treatises to the Church. Etymologically his name Gregory signifies in Greek "he who watches."¹

Remember in your prayers: Those who have fallen asleep before us in the hope of resurrection, especially the recently departed Fr. Joseph Francavilla, Lucio Moles and Dareen Al-Nasser. All who are sick, suffering or recovering from illness, especially Fr. Stephen Casmus, Fr. Saba Shofany.

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 or by telephone at 858-987-2864.

Farewell Luncheon: Fr. Rezkallah's last Sunday with St. Jacob will be next week on Nov. 24. Please join us to bid him farewell and wish him success and God's blessings at his new home in Chicago. Authentic Jordanian mansaf, salad and drinks will be served for only \$15.

Good Stewards: All the donors and sponsors who gave generously to help make last week's anniversary party a great success. May God abundantly bless all His faithful stewards!



Do you have your prayer rope? Prayer ropes will be for sale in the social hall for a limited time. Various lengths and colors are available but they are in short supply. Don't forget to get yours while you can!

BEING MELKITE - DID YOU KNOW? What do the Bishops of Rome have to say about the Eastern Church? Below is the papal quote for the month of November:

"We keep altogether intact the Greek Catholic Liturgies which we truly honor, although they differ in some ways from the Liturgy of the Latin Church. These liturgies have been equally honored by our predecessors, as being commendable through their great antiquity, and through the fact that they are written in languages spoken by the Apostles and Fathers, and by their comprising ceremonies of the splendor and incomparable magnificence, suited to sustain and nourish the veneration of the faithful towards the divine mysteries." ²

THE NATIVITY FAST The American shopping season is at hand. Some people will spend it jostling for bargains; others will pass the time lamenting the commercialization of Christmas. The Eastern Churches, on the other hand, encourage their faithful to prepare for this feast by fasting. Each of these Churches has a pre-Nativity Fast, but each Church observes it to a different degree. Like the feast of Christ's Nativity itself, this fast originated in the West. In ad 380 the Council of Saragossa in Spain mandated daily church attendance beginning on December 17. Pope St Leo the Great (400-461) described four Fasts, one in each season, "so that over the course of the year we might recognize that we are constantly in need of purification." He indicated that the "winter fast" was to begin when the "ingathering of the crops was complete." In France it was specified in the next century that this Fast begin on November 11, the feast of St Martin; the Fast was called "St Martin's Lent." The Eastern Churches began observing this Fast between the 6th and 8th centuries. Originally it lasted one week, as in the Armenian Church today. In the eleventh century Pope Christodoulos lengthened it to forty days for the Coptic Church. The Byzantine Church followed suit in the next century. The Syrian Churches (Chaldeans, Indians, etc.) keep it for three to four weeks in December.

WHY DO WE FAST? St Simeon of Thessalonika, writing in the fifteenth century, explained the purpose of this Fast in terms of its length. "The Nativity Forty-day Fast represents the fast undertaken by

Continued on pg. 7...

Summary of offerings made on Sunday, November 10

Tithes and Sacrificial Offerings: Member envelopes returned: 11, Visitor envelopes used: 0, Basket offerings: \$311, Automated giving: \$200, Building Fund: \$100, Social Hour: \$15, Total tithes and sacrificial offerings: \$526

Average weekly expenses: \$1,200

Average offerings made: Members: \$21.19, Visitors: \$16.50

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: 27

- 1 members gave \$200
- 1 member gave \$60
- 2 members gave \$50
- 1 member gave \$40
- 1 member gave \$20
- 1 member gave \$15
- 1 member gave \$10
- Visitors gave \$66

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: Dani Maria (Chairman), Sally Provencio (Vice-Chairwoman/Treasurer), Reem Rame (Secretary), Anthony Porrello, Eihab Shahtout and Rusty Barghout.

Volunteers wanted! Please sign up online at 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 Reem Rame.

Epistle Reading: Sign up to read the Epistle in the church narthex or online.

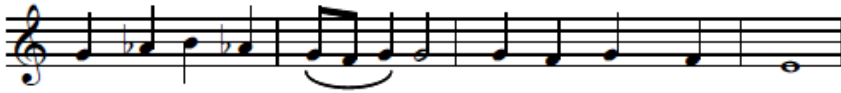
Volunteer Schedule

Please sign up at stjacobmelkite.org/volunteer if you would like to help!

| Date | Task | Responsible Member(s) |
|------------------------------|--------------------|------------------------------|
| Sunday 11/17/2019 | Epistle Reading | EN: AR: -- |
| | Welcoming Visitors | Anthony Porrello |
| | Gospel Bearing | |
| | Social Hall | |
| Sunday 11/24/2019 | Epistle Reading | EN: -- AR: |
| | Welcoming Visitors | Dani Maria |
| | Gospel Bearing | |
| | Social Hall | |

Divine Liturgy of St. John Chrysostom

Troparion of the Resurrection (Tone 6)



The an - ge - lic Pow - ers were a - round Your tomb,



and the guards be - came as dead; and Ma - ry



stood at the tomb seek - ing Your spot - less bo - dy;



then You des - poi - led Ha - des with - out be - ing



tried by it, and You met the Vir - gin, O Be - stow - er of



Life. O Lord who rose from the dead, glo - ry to You.

طروبارية القيامة (ألحن السادس)

إن القوات الملائكية ظهرت على قبرك، والحراس صاروا كالأموات، ومريم وقفت عند القبر، طالبة جسدك الطاهر. فسلبت الجحيم ولم تنلك بأذى، ولاقيت البتول واهباً الحياة. فيا من قام من بين الأموات، يا رب المجد لك.

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.

طروبارية القديس يعقوب أخي الرب (ألحن الرابع)
بما أنك تلميذ للرب قبلت الإنجيل، أيها الصديق. وبما أنك شهيد لك عزم لا يبتني، وبما أنك أخ للرب لك الدأه
لديه. وبما أنك رئيس كهنه لك حق الشفاعة. فاشفع إلى المسيح الإله في خلاص نفوسنا.

Kondakion of the Presentation of the Theotokos (Tone 4)

The most pure Temple of our Holy Savior, and the most precious and bright bridal chamber, the Virgin, sacred treasury of the glory of God, openly appears today in the temple of the Lord, bringing with her the grace of the most Holy Spirit. Wherefore the angels of God are singing: "This is the heavenly tabernacle!"

قنداق دخول العذراء الى الهيكل (ألحن الرابع)
ان هيكل المخلص الاطهر، البتول الحجلة الوافرة الكرامة، وكنز مجد الله المقدس، تدخل اليوم الى بيت الرب،
وتدخل معها نعمة الروح الالهي. فيسبحها ملائكة الله: هذه هي المظلة السماوية.

EPISTLE of the Twenty-Third Sunday after Pentecost Ephesians 2: 4-10

PROKIMENON (Tone 6)

Reader: O Lord, save your people and bless your inheritance!

All: O Lord, save your people and bless your inheritance!

Reader: To You, O Lord, I have called: O my Rock, be not deaf to me!

All: O Lord, save your people and bless your inheritance!

Reader: O Lord, save your people ...

All: ... and bless your inheritance!

A READING from the Epistle of St. Paul to the Ephesians



RETHREN, God, who is rich in mercy, by reason of His very great love with which He has loved us even when we were dead by reason of our sins, brought us to life together with Christ, and you have been saved by grace. [God] raised us up together, and enthroned us together in heaven in Christ Jesus, so that He might show in future ages the overflowing riches of His grace, through His kindness to us in Christ Jesus. For by grace you have been saved through faith: and that, not on your own, for it is God's gift, and not the result of work which might have been a pretext for anyone to boast. For we are His workmanship, we who were created in Christ Jesus through good works which God has pre-planned so that we could walk in them.

ALLELUIA (Tone 6)

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

Stichon: He will say to the Lord, "My wall, my refuge, my God in whom I will trust!"

رسالة الاحد الثالث والعشرون بعد العنصرة أفسس 2: 4-10
مقدمة الرسالة

القارئ: خِص يا ربُّ شعبك، وبارك ميراثك
الجميع: **خِص يا ربُّ شعبك، وبارك ميراثك**
القارئ: اليك يا ربُّ أصرخ، إلهي لا تتصامم عني
الجميع: **خِص يا ربُّ شعبك، وبارك ميراثك**
القارئ: خِص يا ربُّ شعبك ...
الجميع: **... وبارك ميراثك**

فصل من رسالة القديس بولس الرسول إلى اهل أفسس
يا اخوة، ان الله لكونه غنياً بالرحمة، من أجل كثرة محبته التي أحبنا بها، حين كنا أمواتاً بالزلاتِ أحيانا مع
المسيح، فإنكم بالنعمة مُخلصون، وأقامنا معه وأجلسنا معه في السماويات في المسيح يسوع، ليُظهرَ في الدهور
المستقبليةَ فرطَ غنى نعمته، باللطف بنا في المسيح يسوع. فإنكم بالنعمة مُخلصون بواسطة الايمان. وذلك ليس
منكم، وانما هو عطيةُ الله. وليس من الاعمال لئلا يفخر أحد. لأننا نحن صنعه مخلوقين في المسيح يسوع
للأعمال الصالحة، التي سبق الله فأعدها لنسلك فيها.

هللوا

الساكن في كنف العلي، يسكن في حمى إله السماء
يقول الرب: أنتَ ناصري وملجائي، إلهي الذي عليه أتوكل

GOSPEL of the Ninth Sunday after Holy Cross Luke 12:16-22

The Lord told this parable: "The land of a certain rich man brought forth abundant crops. And he began to consider, saying, 'What shall I do, for I have no room to store my crops?' And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. And I will say to my soul, 'Soul, you have many good things laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'You fool, this very night, you must give up your life; and the things you have provided, whose will they be?' So is the man who lays up treasure for himself, and is not rich as regards God." After he had said this, He cried out, "He who has ears to hear, let him hear."

انجيل الاحد التاسع بعد الصليب لوقا 12: 16-22

قال الربُّ هذا المثل: أنسانٌ غنيٌ أخصبت ضيعته. فجعل يفكر في نفسه قائلاً: ماذا افعل؟ فإنه ليس لي موضعٌ
أخزن فيه غلالي. ثم قال: أفعلُ هذا، أهديمُ أهرائي، وأبني أوسعَ منها، وأخزنُ هناك جميعَ غلالِي وخيراتي.
وأقولُ لنفسِي: يا نفس، لكِ خيراتٌ كثيرةٌ موضوعةٌ لسنينَ كثيرة، فاستريحِي وكلي واشربي وتنعمي. فقال له الله:
يا جاهل، في هذه الليلة تُطلبُ منك نفسك، فهذا الذي أعددتُه لمن يكون؟ هكذا من يدخرُ لنفسه ولا يعتني لأجل
الله. ولمّا قال هذا صاح: من له أذنان للسمع فليسمع.

Hirmos: It is truly right ...

الأرمس: 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...

...continued from pg. 2

Moses, who—having fasted for forty days and forty nights—received the Commandments of God, written on stone tablets. And we, fasting for forty days, will reflect upon and receive from the Virgin the living Word—not written upon stone, but born, incarnate—and we will commune of His Divine Body.” As Moses received the Law after his 40-day fast, we will receive the living Word incarnate at the end of this Fast. One thread running through this Fast is the remembrance of the time before the Incarnation. Mankind was in one sense disconnected from God, having lost the intimacy with Him which we were meant to have because we were created in His image. Fasting is our way to express our sorrow at man’s loss of fellowship with God. The process of recovering this intimacy with God climaxed with the Incarnation, but was prepared for centuries by the Old Testament prophets. During the Nativity Fast we commemorate the prophets Nahum (12/1), Habakkuk (12/2), Zepheniah (12/3), Daniel and the Three Young Men in the Furnace (12/17). On the second Sunday before the feast we remember all those in sacred history who came before Christ and prepared the way for Him, His ancestors and ours.

WHEN AND HOW DO WE FAST? Each patriarchate and other local Byzantine Church has a slightly different way of keeping this Fast. According to one tradition a person should fast from meat and dairy for the forty days, but only need fast from fish after December 17. Another tradition holds that fish may be eaten throughout the Fast, but only on Saturdays and Sundays. In Greece and the Middle East it is customary to limit the fast to Tuesdays and Thursdays until December 12 (Greece) or December 19. In the Melkite Church the fast has been shortened to begin on December 10 but to continue uninterrupted after then. The number of feast days at the beginning of the forty days may account for these practices. Besides the Great Feast of the Entrance of the Theotokos into the Temple (November 21 to 25), we observe feasts in honor of these popular saints: the Apostles Matthew (11/16) and Andrew (11/30), Sts Catherine of Alexandria (11/25), Barbara, and John of Damascus (12/4), Sabbas the Sanctified (12/5) Nicholas the Wonder-worker (12/6), the Maternity of St Ann (12/9), and St Spyridon the Wonderworker (12/12). In addition, of course, we in the U.S. also have the national holiday of Thanksgiving during this time. That doesn’t leave much time for fasting! There are no penitential services appointed for this Fast like those we know during the Great Fast. Greeks, who do not generally do so otherwise, have the custom of serving the Divine Liturgy daily during these forty days. This practice echoes the idea that the Nativity Fast is a joyous fast, celebrating the immanent coming of Christ. Other Churches may serve the Akathist or the Paraclisis to the Theotokos during these days.

CHARACTER OF THE NATIVITY FAST Many contemporary Eastern writers have encouraged the observance of the Nativity Fast in contrast to the popular Western “pre-celebration” of Christmas, which focuses on decorating, spending, and partying. They emphasize preparation for the feast in quietness and a simplified way of life. Instead of a harried pursuit of gifts and cards for people who will likely “re-gift” them for the next Christmas party, the Fast enables believers to focus on the mystery of the Incarnation, the “reason for the season.” Many see this Fast as essential for us at this time of the year, to shift our focus from ourselves to others, spending less time worrying about our appearance, our cuisine and our home decor in order to use our time in increased prayer and caring for the poor. The Greek Orthodox Patriarch of Antioch, John X, emphasized the Nativity as the “feast of almsgiving” in which we celebrate and perpetuate Christ’s love for mankind. “The Nativity of Christ is primarily the feast of divine dispensation – the feast of charity and of almsgiving... Through acts of mercy, extended to one another and to everyone, no matter what race we belong to, we implore the tender mercies of the divine Child, whose springs of mercies and bounties we will never be able to surpass. As the pious Augustine says, “the lamp of our love toward our neighbors causes the divine compassion to abide in this creation.”³

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 Web site: www.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.

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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November 2019

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|--|--------------------------|-----|------------------------|---------------------------------|--|---------------------------------------|
| | | | | | 1 | 2 |
| 3 Divine Liturgy | 4 | 5 | 6 | 7 | 8 Synaxis of the Holy Angels | 9 St. Jacob 29th Anniversary Party |
| 10 Divine Liturgy | 11 | 12 | 13 John Chrystostom | 14 Apostle Philip | 15 Traditional Nativity Fast Begins | 16 Evangelist Matthew |
| 17 Divine Liturgy | 18 | 19 | 20 | 21 Entrance of the Theotokos | 22 | 23 |
| 24 Divine Liturgy Fr. Rezkallah Farewell Lunch | 25 All-Wise Catherine | 26 | 27 | 28 | 29 | 30 Apostle Andrew |