

Sunday, November 24, 2019

الاحد، 24 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

Fourth Day of the Feast of the Entrance into the Temple of our Most Holy Lady, the Theotokos and Ever-Virgin Mary

After Saint Ann's miraculous birth-giving, the Most Holy Virgin having completed her second year, Joachim said to his wife: "Let us lead her to the Lord's Temple, as we promised Him." Ann said: "Let us yet wait until her third year, so that the child will not clamor for her father or mother, thus she will not walk straight before the Lord." When the child was three years old, Joachim said: "Let us call from among the daughters of the Hebrews those who are undefiled, and let them each take a lamp and let these lamps be lit, that the child not turn to look backward and her heart be not held captive outside the Lord's Temple." They did thusly. Zachary the priest received her and said to her: "May the Lord crown your name with glory!", and he set her down on the altar step.



There, Mary was nourished by an angel until she was twelve years old. When the time came for her to marry, Joseph received her from the priests' hands, and took her from the Lord's Temple.

The Church invites us to meditate on the mystery of the internal preparation of Mary for her vocation as Theotokos. This preparation is a total self-commitment, in the "immaculate victim," "as a most holy vessel" which must receive the body of the Word incarnate, "a living temple and throne of the King, elected to be his Mother," "the spiritual ark enclosing the incomprehensible Word." The miracle of her subsistence by the hand of the Archangel is the symbol of her spiritual life entirely nourished by the will of God. ¹

Saints of the Day

Commemoration of our Fathers among the
Saints, the Hieromartyrs
Clement, Pope of Rome and
Peter, Bishop of Alexandria

Remember in your prayers: Those who have fallen asleep before us in the hope of resurrection, especially the recently departed Manar Tannous, Esther White Harden Fr. Joseph Francavilla and Dareen Al-Nasser. All who are sick, suffering or recovering from illness, especially Fr. Stephen Casmus and 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: Today is Fr. Rezkallah's last Sunday with the St. Jacob Community. Please join us for lunch after the liturgy and to bid him farewell and wish him success and God's blessings. Authentic Jordanian mansaf, salad and drinks will be served for only \$15.



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 he 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 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

Summary of offerings made on Sunday, November 17

Tithes and Sacrificial Offerings: Member envelopes returned: 9, Visitor envelopes used: 2, Basket offerings: \$676, Automated giving: \$50, Social Hour: \$35, Total tithes and sacrificial offerings: \$761

Average weekly expenses: \$1,200

Average offerings made: Members: \$17.25, Visitors: \$15.82

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: 47

- 1 member gave \$200
- 2 members gave \$50
- 2 members gave \$40
- 1 member gave \$35
- 2 members gave \$30
- 3 members gave \$20
- 1 member gave \$10
- 1 member gave \$7
- Visitors gave \$174

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 11/24/2019 | Epistle Reading | EN: -- | AR: |
| | Welcoming Visitors | Dani Maria | |
| | Gospel Bearing | | |
| | Social Hall | | |
| Sunday 12/1/2019 | Epistle Reading | EN: | AR: -- |
| | Welcoming Visitors | Eihab Shahtout | |
| | Gospel Bearing | | |
| | Social Hall | | |

Divine Liturgy of St. John Chrysostom

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.

طروبارية القيامة (ألحن السابع)

لأشيتَ بصليبك الموت، وفتحت للصل الفردوس، وحولت نوحَ حاملات الطيب الى فرح، وأمرتَ رسلكَ أن يكرزوا مبشرين بأنك قد قمتَ، أيها المسيحُ الاله، مانحاً العالمَ عظيمَ الرحمة.

Troparion of the Entrance of the Theotokos into the Temple (Tone 4)

Today is the prelude to the benevolence of God, and the announcement of the salvation of men. In the Temple of God the Virgin is seen openly, foretelling to all the coming of Christ. Wherefore let us cry to her in a loud voice: "Hail, O Fulfillment of the Creator's Plan!"

طروبارية دخول العذراء الى الهيكل (ألحن الرابع)

اليومَ فاتحةً مسررةً الله، ومقدمةً التبشير بخلص البشر. فإن العذراءَ تظهرُ في هيكل الله ببهاء، وتسبقُ وتبشرُ الجميعَ بالمسيح. فلنهنف إليها نحنُ أيضاً بصوتٍ جهير: السلامُ عليكِ يا كمالَ تدبير الخالق.

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 تلميذٌ للرب قبلتَ الإنجيل، أيها الصديق. وبما أنك شهيدٌ لك عزمٌ لا ينتني، وبما أنك أخٌ للرب لك الدألةُ لديه. وبما أنك رئيسُ كهنة لك حقُ 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-Fourth Sunday after Pentecost Ephesians 2:14-22

PROKIMENON (Tone 7)

Reader: The Lord will give strength to his people; the Lord will bless his people with peace.

All: *The Lord will give strength to his people; the Lord will bless his people with peace.*

Reader: Give to the Lord, you Sons of God, give to the Lord glory and praise.

All: *The Lord will give strength to his people; the Lord will bless his people with peace.*

Reader: The Lord will give strength to his people ...

All: *... the Lord will bless his people with peace.*

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



RETHREN, Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in his flesh. He has voided the Law of commandments expressed in decrees, so that of the two he might create in himself one new man, and make peace, and reconcile both in one body to God through the cross, having destroyed their enmity within himself. And as he came, he announced the good tidings of peace to you who were far away, and of peace to those who were near: because through him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God's household: you are built upon the foundation of the apostles and prophets (Cf. Is. 28: 16) with Christ himself as the chief cornerstone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the Spirit.

ALLELUIA (Tone 7)

It is good to give thanks to the Lord, to sing praises to your name, O Most High!

Stichon: To proclaim your kindness at dawn and your faithfulness throughout the night.

رسالة الاحد الرابع والعشرون بعد العنصرة افسس 2: 14-22

مقدمة الرسالة

القارئ: الرب يؤتي شعبه قوّة، الرب يبارك شعبه بالسلام

الجميع: الرب يؤتي شعبه قوّة، الرب يبارك شعبه بالسلام

القارئ: قدموا للرب يا أبناء الله، قدموا للرب أبناء الكباش

الجميع: الرب يؤتي شعبه قوّة، الرب يبارك شعبه بالسلام

القارئ: الرب يؤتي شعبه قوّة ...

الجميع: ... الرب يبارك شعبه بالسلام

فصل من رسالة القديس بولس الرسول إلى أهل أفسس

يا اخوة، ان المسيح هو سلامنا. هو جعل الأثنين واحداً، ونقض في جسده حائط السياج الحاجز، أي العداوة. وأبطل ناموس الوصايا بتعاليمه، ليخلق الاثنين في نفسه انساناً واحداً جديداً بإجرائه السلام، ويصالح كليهما في

جسدٍ واحدٍ مع الله بالصليب، بقتله العداوة في نفسه. وجاءَ وبشركم بالسلام، أنتم البعيدين وأنتم القريبين. لأنَّ به لنا كلنا التوصلُ إلى الأب في روح واحد. فلستم اذن بعدُ غرباءَ ولا نزلاء، بل انما انتم مواطنو القديسين وأهل بيتِ الله. وقد بُنيتم على أساس الرسل والانبياء. ورأس الزاوية هو يسوع المسيح نفسه، الذي يُنسَقُ فيه البنيان كله، فينمو هيكلاً مقدساً في الرب. وفيه أنتم أيضاً تُبنونَ معاً مسكناً لله في الروح.

هللوا

صالح الاعترافُ للربِّ، والاشادةُ لاسمك أيها العليُّ
لُخْبِرُ برحمتك بالعادة، وفي الليل بحوك

GOSPEL of the Thirteenth Sunday after Holy Cross Luke 18: 18-28



At that time a certain man approached Jesus and asked him, saying, "Good Master, what shall I do to gain eternal life?" But Jesus said to him, "Why do you call me good? No one is good but only God. You know the commandments; 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and mother.'" And he said, "All these I have kept ever since I was a child." But when Jesus heard this, he said to him, "One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me." When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, "With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." And they who heard it said, "Who then can be saved?" He said to them, "Things men cannot do alone, they can do with God's help."

انجيل الاحد الثالث عشر بعد الصليب لوقا 18: 28-28

في ذلك الزمان، دنا الى يسوع انسانٌ مجرباً له وقائلاً: أيها المعلمُ الصالح، ماذا أعمل لأرث الحياةَ الأبدية؟ فقال له يسوع: لماذا تدعوني صالحاً؟ لا صالحٌ إلا واحدٌ هو الله. أنتَ تعرفُ الوصايا: لا تزن، لا تقتل، لا تسرق، لا تشهد بالزور، أكرم أبك وأمك. فقال: هذا كله قد حفظته منذ صباي. فلما سمع يسوع ذلك، قال له: واحدةٌ تعوزك بعد: بع كل شيء لك ووزعه على المساكين، فيكون لك كنزٌ في السماء، ثم تعال اتبعني. فلما سمع ذلك، حزن لأنه كان غنياً جداً. فلما رآه يسوع قد حزن قال: ما أعسرَ على ذوي الأموال أن يدخلوا ملكوت الله! إنه لأسهلُ ان يدخلَ الجملُ في ثقبِ الأبرة من أن يدخلَ غنيٌ ملكوت الله. فقال السامعون: فمن يستطيعُ إذن ان يخلص؟ فقال: ما لا يستطيعُ عند الناس مُستطاعٌ عند الله.

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... إذ قد نظرنا النور الحقيقي...

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), Zephaniah (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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