

Sunday, December 1, 2019

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

الاحد، 1 كانون اول 2019

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

Twenty-Fifth Sunday after Pentecost

Saint of the Day

Commemoration of the holy Prophet Nahum

The Holy Prophet Nahum, whose name means "God consoles," was from the village of Elkosh (Galilee). He lived during the seventh century B.C. The Prophet Nahum prophesied the ruin of the Assyrian city of Nineveh because of its iniquity, the destruction of the Israelite kingdom, and the blasphemy of King Sennacherib against God. The Assyrian king Ashurbanipal died in 632 B.C., and over the next two decades, his empire began to crumble. Nineveh fell in 612 B.C.

Nahum differs from most of the prophets in as much as he does not issue any call to repentance, nor does he denounce Israel for infidelity to God.¹



Remember in your prayers: Those who have fallen asleep before us in the hope of resurrection, especially the recently departed Manaar Isaac (3rd and 9th memorial services today) and Esther White Harden. All who are sick, suffering or recovering from illness.

Know someone in need of a prayer? Please notify Fr. Shaun by Wednesday to ensure they are included in the following Sunday's special intentions. Reach Fr. Shaun online by visiting www.stjacobmelkite.org/prayer-request or by telephone at 619-333-2772.

Welcome Fr. Shaun! Today is Fr. Shaun's first Sunday with the St. Jacob Community. Let us give him a warm welcome and make him feel at home.



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 December:

"The august age which ennobles these diverse rites is a great glory for all the church, and affirms the divine unity of the Catholic faith. No witness perhaps better brings to light the Catholicity of the Church of God in a more admirable manner than the unique homage which is rendered to it by the differing ceremonies and the noble ancient languages all made more venerable by their use by the Apostles and Fathers." 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 24

Tithes and Sacrificial Offerings: Member envelopes returned: 12, Visitor envelopes used: 0, Basket offerings: \$1,512, Automated giving: \$50, Farewell Luncheon: \$1,480, Total tithes and sacrificial offerings: \$1,562

Average weekly expenses: \$1,200

Average offerings made: Members: \$19.20, Visitors: \$25.50

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: 92

- 2 members gave \$200
- 3 members gave \$100
- 4 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 \$510

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. Shaun 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 12/1/2019	Epistle Reading	EN: AR: --
	Welcoming Visitors	Eihab Shahtout
	Gospel Bearing	
	Social Hall	
Sunday 12/8/2019	Epistle Reading	EN: -- AR:
	Welcoming Visitors	Anthony Porrello
	Gospel Bearing	
	Social Hall	

Divine Liturgy of St. John Chrysostom

Troparion of the Resurrection (Tone 8)



You de-scen-ded from on high, O Com-pas - sion-ate



One; and con-sen - ted to bu - ri - al for three days



that You might free us from suf - fer - ing.



O Lord, our life and our re-sur - rec-tion, glo - ry



to You.

طروبارية القيامة (ألحن الثامن)

إنحدرت من العلاء أيها التحنن، وقبلت الدفن ثلاثة أيام، لكي تعتنقنا من الآلام، فيا حياتنا وقيامتنا، 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 ينثني، وبما أنك أخ للرب لك الدألة لديه. وبما أنك رئيس كهنة لك حق الشفاعة. فاشفع إلى المسيح الإله في خلاص نفوسنا.

Kondakion of the Preparation for the Nativity of our Lord (Tone 3)

Today the Virgin is on her way to the cave where she will give birth to the Eternal Word of God in an ineffable manner. Rejoice therefore O Universe when you hear this news, and glorify with the angels and the shepherds, Him who shall appear as a new Child being God from all eternity.

قنداق مقدمة ميلاد ربنا يسوع المسيح (اللحن الثالث)

اليوم العذراء تأتي الى المغارة، لتلد الكلمة الكائن قبل الدهور، ولادة يُعجزُ ببيائها. فأطربي ابنتها المسكونة اذا سمعت، ومجدي مع الملائكة والرعاة، مَنْ شاء ان يظهر طفلاً جديداً. وهو الاله الذي قبل الدهور.

EPISTLE of the Twenty-Fifth Sunday after Pentecost Ephesians 4: 1-7

PROKIMENON (Tone 8)

Reader: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

All: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Reader: God is renowned in Judah; in Israel, great is His name.

All: Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Reader: Make vows to the Lord your God and fulfill them ...

All: ... let all round about Him bring gifts to the awesome Lord.

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



Brethren, I the prisoner in the Lord exhort you to walk in a manner worthy of the calling by which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace; one body and one Spirit, even as you were called to a single hope in your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in all. But to each one of us, grace was given according to the measure of Christ's imparting.

ALLELUIA (Tone 8)

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!

Stichon: Let us greet His presence with thanksgiving; let us joyfully sing psalms to Him!

رسالة الاحد الخامس والعشرون بعد العنصرة افسس 4: 1-7

مقدمة الرسالة

القارئ: أنذوا وأوفوا الربَّ إلهنا، كلُّ الذين حوله يأتونَ بهدايا
الجميع: أنذوا وأوفوا الربَّ إلهنا، كلُّ الذين حوله يأتونَ بهدايا
القارئ: الله معروفٌ في يهوذا واسمه عظيمٌ في اسرائيل
الجميع: أنذوا وأوفوا الربَّ إلهنا، كلُّ الذين حوله يأتونَ بهدايا

القارئ: أنذوا وأوفوا الربَّ إلهنا ...

الجميع: ... كلُّ الذين حولَه يأتونَ بهدايا

فصل من رسالة القديس بولس الرسول إلى أهل أفسس

يا إخوة، أحرصُكم أنا الأسيرَ في الربِّ، أن تسلكوا بكل تواضع ووداعةٍ وطول أناة، كما يحقُّ للدعوة التي دُعيتم بها، محتلمين بعضكم بعضاً بحمبة، مجتهدين في حفظ وحدة الروح برباط السلام، ليس إلا جسداً واحداً وروحاً واحداً، كما دُعيتم إلى رجاء دعوتكم الواحد. ليسَ إلا ربُّ واحد، وإيمانٌ واحد، ومعمودية واحدة، وإلهٌ واحد، وأبٌ واحد للجميع، هو فوق الجميع. وبالجميع وفي جميعكم. على أنَّ النعمة قد أعطيت لكلِّ واحدٍ منَّا على مقدار موهبة المسيح.

هللوا

هلمُّوا نبتهجُ بالربِّ، ونهلِّلُ الله مخلصنا

لنبادرُ إلى وجهه بالاعتراف، وبالمزامير نُهلِّلُ له

GOSPEL of the Fourteenth Sunday after Holy Cross Luke 18:35-43



At that time when Jesus came close to Jericho, a certain blind man was sitting by the wayside, begging; but hearing a crowd passing by, he inquired what this might be. And they told him that Jesus of Nazareth was going past. And he cried out, saying, "Jesus Son of David, have mercy on me!" And those who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" Then Jesus stopped and commanded that he should be brought to Him. And when he came close, He asked him, saying, "What would you have me do for you?" And he said "Lord, that I may see." And Jesus said to him, "Receive you sight, your faith has saved you." And at once he received his sight and followed him, glorifying God. And all the people upon seeing it gave praise to God.

انجيل الاحد الرابع عشر بعد الصليب لوقا 18: 35 – 43

في ذلك الزمان، لمَّا اقترب يسوعُ من أريحا، كان أعمى جالساً على الطريق يستعطي. فلَمَّا سَمِعَ الجُمعَ المجتازَ، سألَ ما هذا، فأخبرَ بأنَّ يسوعَ الناصريَّ عابر. فصرخَ قائلاً: يا يسوعُ ابنَ داودَ أرحمني. فجعلَ المُتقدمونَ يزجورونه ليسكتَ، أمَّا هو فكانَ يزدادُ صراخاً: يا ابنَ داودَ أرحمني. فوقفَ يسوعُ وأمرَ أن يُقادَ إليه. فلَمَّا قُربَ سألَهُ قائلاً: ماذا تُريدُ أن أصنعَ لك؟ فقال: يا سيدي أن أبصر. فقال له يسوع: أبصر، إنَّ إيمانَكَ قد خلصَكَ. وفي الحال أبصرَ وتبعه وهو يُمجِّدُ الله. وإذ رأى الشعبُ كُلُّه ذلك سبَّحوا 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 Spiridon 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

Phone: 619-333-2772 E-mail: frshaun@stjacobmelkite.org Web site: www.stjacobmelkite.org

Fr. Shaun Brown, 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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December 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Divine Liturgy	2	3	4 Great-martyr Barbara and Father John Damascene	5 Sabbas the Sanctified	6 Nicholas the Wonderworker	7
8 Divine Liturgy	9 Conception of Saint Ann	10	11	12 Spiridon the Wonderworker	13	14
15 Divine Liturgy Holy Ancestors	16	17	18	19	20	21
22 Divine Liturgy Genealogy of Christ	23	24 Paramony of the Nativity	25 Nativity of our Lord, God and Saviour Jesus Christ	26 Synaxis of the Theotokos	27 Joseph, James and David	28
29 Divine Liturgy	30	31				