

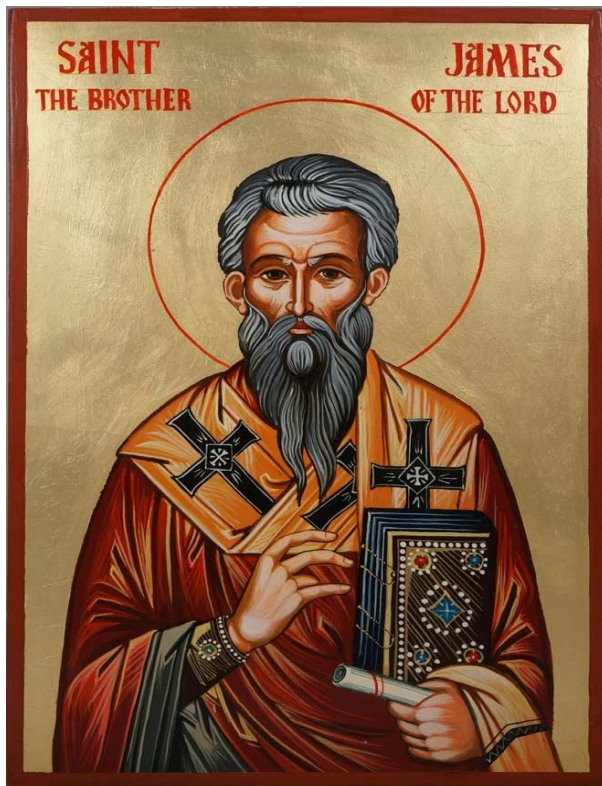
The Liturgy of St James

Once or twice a year in some Byzantine Churches, the Liturgy of St James is served. A form of the ancient Liturgy of Jerusalem with later additions, it was the rite used in the Church of Antioch throughout much of the first millennium. It eventually was replaced by the rite of Constantinople.

In the Liturgy of St James there are more priestly prayers, more litanies and more Scripture readings (from the Old Testament as well as the New). At the little entrance the Gospel Book is brought out to the bema – the platform outside of the sanctuary from which the Scriptures were read. The clergy do not return to the holy place until after the dismissal of the catechumens.

There are fewer hymns in this Liturgy than in the Liturgy of St John Chrysostom: there are no antiphons or troparia, for example. The kiss of peace is exchanged by everyone, followed by the “Prayer of the Veil” as the gifts are uncovered. The Anaphora follows, culminating in the Epiklesis, which is chanted aloud, and followed by lengthy commemorations of the departed and the whole Church. The faithful receive the Eucharist by intinction: the priest dips a particle of the Holy Bread into the chalice and places it on the recipient’s tongue.

The Syriac form of this Liturgy is still the ordinary rite used in the Syriac Catholic and Orthodox Churches of Antioch and in the Malankara Catholic and Orthodox Churches of India.



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Divine Liturgy: Sunday 10:00 AM
December 29, 2019



SUNDAY AFTER THE NATIVITY OF CHRIST
FLIGHT INTO EGYPT

Antiphon

1. The Lord has said to my Lord: Sit at my right until I make of Your enemies a footstool.

O Son of God, Who were born of the Virgin, save us who sing to You Alleluia!

2. The Lord shall send You from Zion a scepter of power: be the Master in the midst of Your enemies.

O Son of God, Who were born of the Virgin, save us who sing to You Alleluia!

3. With You was the beginning, on the day of Your might in the splendor of the holy ones.

O Son of God Who were born of the Virgin, save us who sing to You Alleluia!

Entrance Hymn

Priest: Before the Morning Star I have begotten You; the Lord has sworn and He will not repent: You are a priest forever according to the order of Melchizedek.

People: **O Son of God, Who were born of the Virgin, save us who sing to You Alleluia!**

Troparion of the Resurrection (Tone 4, Pg. 40)

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.”

Troparion of the Nativity (Tone 4)

Your Nativity, O Christ our God, has shed the light of knowledge upon the world. Through it, those who had been star-worshippers learned through a star to worship You, O Sun of Justice, and to recognize in You the One Who rises and Who comes from on high. O Lord glory to You!

Troparion of Holy Joseph (Tone 2)

O Joseph, proclaim to David, the ancestor of Christ our God, the great miracles you have witnessed: you have seen the Virgin with child, given praise with the shepherds, adored with the wise men, and an angel of the Lord has appeared to you. Intercede with Christ God that He may save our souls.

Kondakion of the Nativity (Tone 3)

Today the Virgin gives birth to the Transcendent in Essence, and the earth presents a cave to the Inaccessible. The angels with the shepherds sing his glory, and the Wise Men with the star travel on their way, for to us is born a New Child, being God from all eternity.

Luke begins his genealogy of Jesus by saying that He “...*began His ministry at about thirty years of age, being (as was supposed) the son of Joseph...*” (Lk 3:23). Jesus’ contemporaries thought Him to be Joseph’s son (“*And they said, ‘Is this not Joseph’s son?’*” – Lk 4:22), but the evangelists – and the Church - knew better.

James, the Lord’s Brother

Two of the Twelve, Jesus’ closest followers, were called James. The James whom we remember today was not one of them. He is the James described in the Gospel of Mark as one of Jesus’ brothers (see Mk 6:3). How James is related to the Lord has been a subject of much discussion and controversy among Christians of all ages. Some early sects held that James was Jesus’ actual blood brother, the son of Joseph and Mary. St Jerome, insisting that Mary was ever a virgin, taught that James was Jesus’ cousin, saying that “brother” here meant “relative.” The more common teaching in the East – recorded in the second-century *Proto-evangelium of James* – is that James is the older half-brother of Jesus, Joseph’s son by an earlier marriage. Thus icons often portray a teen-aged James helping Joseph on the flight into Egypt.

The Gospels record that at first Jesus family’ was skeptical when He began His public ministry. They were not among His disciples (see Mt 12:46-50). There is no reason to think than James’ reaction to Jesus was any different from that of His other relatives. St Paul gives us the first indications that things were to change drastically. He reports that the risen Christ appeared to James (see 1 Cor 15:7), making him, like the Twelve and the women, an eye-witness to the resurrection. Presumably James and the rest of his family now accepted Jesus as the Messiah. Acts 1:14 places them among Jesus’ disciples in the upper room after His Ascension. James and Jesus’ other relatives were counted quickly as among the foremost members of the Church (see 1 Cor 9:5).

As the oldest of his brothers, James was presumably the head of the family and a logical choice to be the leader of the Jerusalem Church. Peter and the rest of the Twelve were “apostles” – sent forth throughout the world – while James remained at the center of the local community. He figures importantly in the Acts of the Apostles as the head of the local Church, the foremost representative of the native Judaeans believers. For these reason he has come to be revered as “the first bishop” of Jerusalem.

According to a late second-century memoir cited by the fourth-century historian Eusebius, St James was martyred by a mob in Jerusalem for proclaiming that Jesus was the Messiah: “One of them, a fuller, took the club which he used to beat out the clothes and brought it down on the head of the Righteous one. Such was his martyrdom.”

DIVINE LITURGY INTENTIONS

Today +Archimandrite Frank Milienewicz, +Archimandrite Joseph Francavilla.
Requested by Tom Syseskey

+Joseph Mirante. Requested by Sadie Mirante

Jan. 5 +Amelia Filewicz, Michael Filewicz, deceased members of Filewicz & Harayda Families. Requested by the Filewicz Family

ANNOUNCEMENTS

- ◆ Last Week's Attendance/Donations: 32/\$2,304.
- ◆ Christmas Attendance/Donations: 58/\$683
- ◆ Thanks to all who made Christmas flower donations. Your contributions helped to make the church beautiful during this holy season! A full list of donors is forthcoming.
- ◆ Your Christmas donations will allow us to purchase new a Gospel Book and cover. Thank you for your generosity! We will also be purchasing new altar cloths through the generosity of one of our parishioners.

If you would like to send Fr. Paul a note or card, his new address is:

Rt. Rev. Paul G. Frechette
St. George Melkite Church
1617 W. State St.
Milwaukee, WI 53233

HOUSE BLESSINGS

In our Byzantine tradition, it is customary to have one's house blessed after the feast of Theophany. I would like to come and bless your homes and spend time getting to know you a little better. Please call the Rectory or email me (Brymc56@comcast.net) to schedule a time for me to bless your home after January 6. - Fr. Bryan



Theophany Divine Liturgy

Monday January 6 @ 7:00PM - Divine Liturgy followed by the Great Blessing of Water

COME CELEBRATE THE FEAST WITH US!

Welcome to those who are visiting today. We are happy to have you worship with us. If this is your first time here, please come downstairs to the Hall, introduce yourself, have some refreshments, and get to know the Community. If you have any questions about the Melkite Church and its traditions, please don't hesitate to ask Fr. Bryan.

Weddings — One year notice. Contact Fr. Bryan for Sacramental Preparation.

Baptisms — One month notice. Contact Fr. Bryan for Sacramental Preparation.

Please let Fr. Bryan know about anyone who is sick, in the hospital, or homebound so that he can visit and bring them the Eucharist on a regular basis.

On December 29, we commemorate the Holy Innocents, slain by King Herod. After being tricked by the Magi, King Herod flew into a jealous rage and commanded that all boys under two years of age, born in and around Bethlehem, be killed. As we heard in today's Gospel lesson, "Then was fulfilled what was spoken by Jeremiah the prophet saying, 'A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping form her children, refusing to be comforted, because they are no more.'"

The Synaxarion, or Book of the Saints, tells us that these Holy Innocents were, "The first-fruits and flowers of the martyrs, who died for Christ and instead of Him."

"Born of the Virgin, O Lord who existed before time, and coming down as an Infant in Your goodness, You accepted the choir of holy innocents as an offering. Their pure souls, radiant in the blood of martyrdom, are most worthy of the light. For shaming forever the wickedness of Herod and his foolish cruelty, You established them in the dwellings of eternal life." (Vespers)

Through the prayers of your Saints, O Savior, save us!

Rejoicing in Their Kinship to Christ

IN SEVENTEENTH-CENTURY EUROPE devotion to Jesus, Mary and Joseph as “the holy family” became popular. It originated in New France (French territories now in Canada and the U.S.), then spread to Western Europe. It was promoted to give the newly-emerging middle class a model for “Christian family life.”

The Scriptures make a point of teaching that Jesus, Mary and Joseph were *not* a family in the ordinary sense. Matthew, for example makes a point of the way the angel directs Joseph to “*take the young child and his mother into Egypt*” (Mt 2:13). Commentators have noted that he does not say “take your wife and your son.”

In the Christian East a more Scriptural perspective has been maintained: Jesus is the Son of God incarnate and Mary is the Theotokos, she who gave birth to God by the operation of the Holy Spirit. The “family of God” consists of God and His adopted children. As St Paul writes to the Galatians, “*you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.*”

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Gal 3:26-29).

This Biblical “Holy Family,” then, is not about middle-class family values but about deification, the partaking of all the faithful in the life of God. Because we are united to Christ, we are sharers in His divine nature, what we might call His spiritual DNA.

What About St Joseph?

In the Byzantine Churches St Joseph is commemorated among those closely related to Christ on the Sunday after Christmas along with King David, the ancestor of Christ. The third figure remembered today is James, whom St Paul calls “*the Lord’s brother*” (Gal 1:19).

In the Gospels, Joseph only appears as a character in the narratives of Christ’s conception and infancy. This has led commentators to assume that Joseph had died before Jesus began His public life. Would His neighbors say of Him: “*Is this not the carpenter, the Son of Mary...*” (Mk 6:3), if Joseph were still alive?

Otherwise, Joseph is only mentioned in terms of his relationship to Christ. In John’s Gospel, Philip expresses the common perception when he tells Nathaniel, “*We have found Him of whom Moses in the law, and also the prophets, wrote — Jesus of Nazareth, the son of Joseph*” (Jn 1:45).

Elsewhere the evangelists are careful to say outright – or at least to infer – that Joseph is not the father of Jesus. In Matthew’s genealogy of Jesus, after listing all His ancestors who begat those who came after them, he is careful to say that Joseph did not beget Jesus. Rather he was described as “*the husband of Mary, of whom was born Jesus who is called Christ*” (Mt 1:16).

Instead of the Trisagion:

All of you who have been baptized into Christ, have put on Christ, Alleluia!

Prokimenon

Reader: Awesome in his saints is God, the God of Israel.

People: Awesome in his saints is God, the God of Israel.

Verse: In the churches, bless God, the Lord out of Israel’s wellsprings.

People: Awesome in his saints is God, the God of Israel.

Reader: Awesome in his saints is God,

People: The God of Israel.

Epistle: Gal 1:11-19 , Sunday After the Nativity

Alleluia Verses

O Lord, remember David and all his anxious care!

Verse: The Lord has made a truthful oath to David from which he shall never depart: “Of the fruit of your loins, I will place one upon your throne.”

Gospel: Matthew 2: 13-23, Sunday After the Nativity –Flight into Egypt

Hirmos (Tone 1):

Magnify , O my soul, the Virgin more glorious than the heavenly Powers. Behold, a strange and wonderful mystery: the cave is heaven, the Virgin a Cherubic throne, the manger a noble place where reposes Christ, the Uncontainable God. Let us praise and magnify Him!

After Communion: Troparion of the Nativity

