

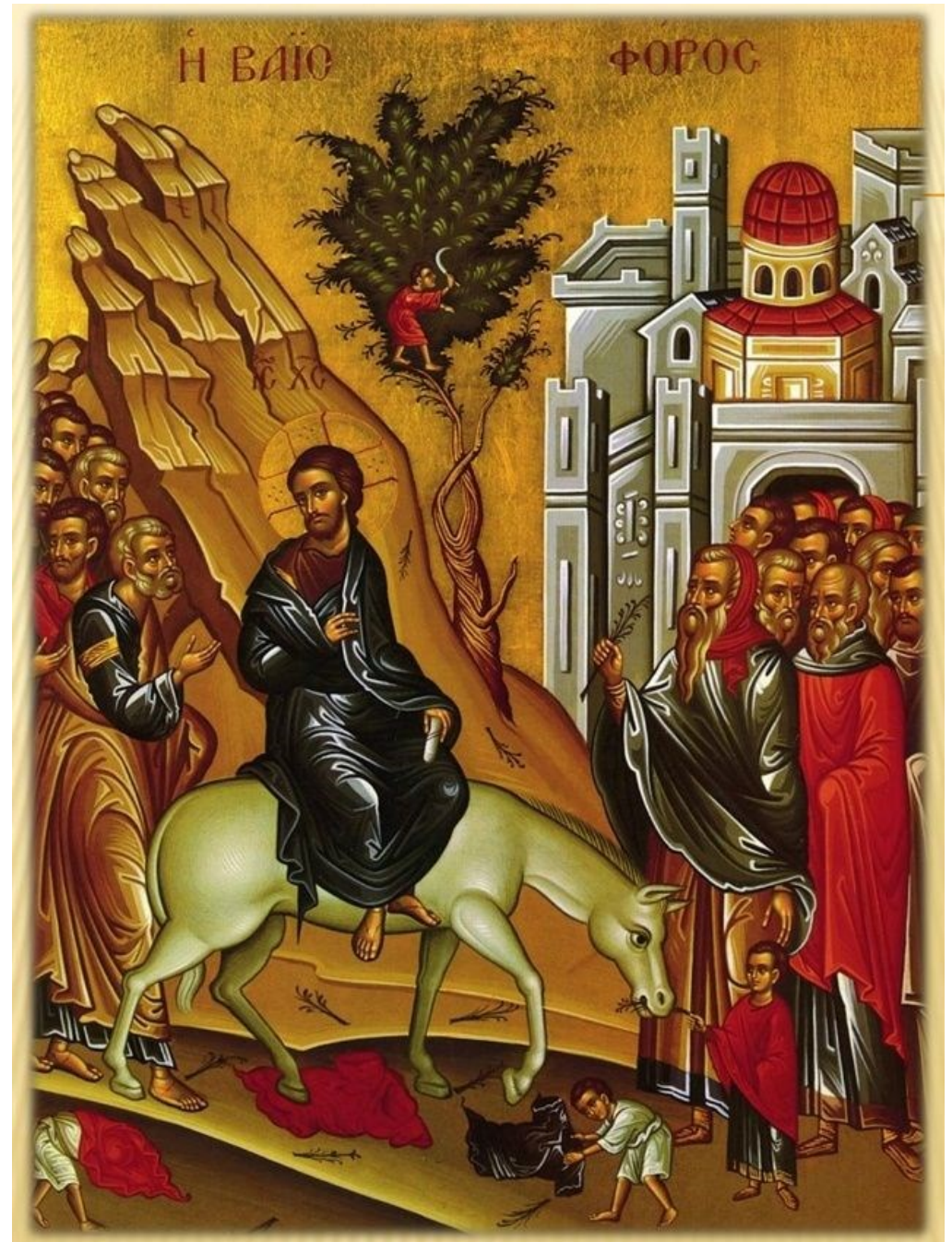
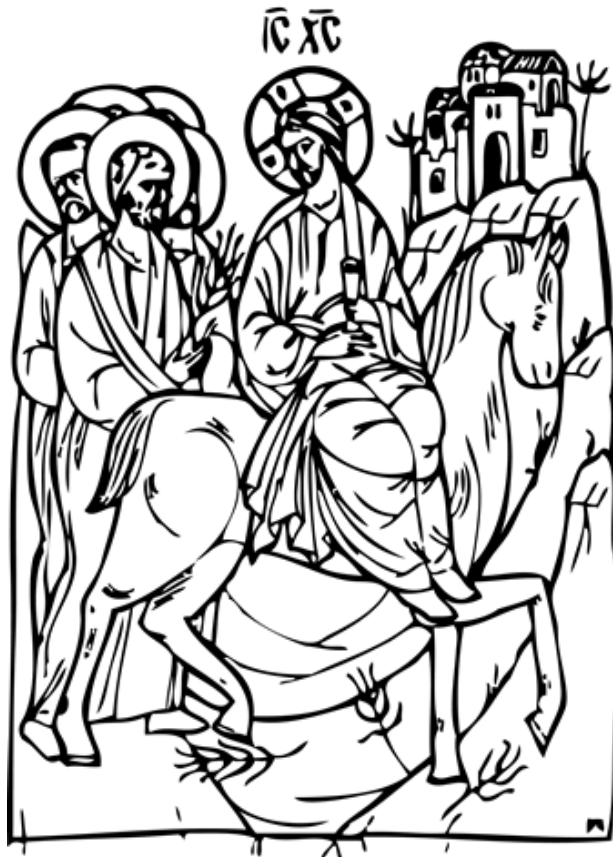
*From the Divine Office for Palm Sunday*

*O good Christ, You foretold Your glorious Resurrection to us when, by Your command, You raised Your beloved friend Lazarus who had been dead four days and whose flesh was in the process of decomposition. You rode the foal of a donkey in place of a chariot, symbolizing the Gentiles. Wherefore, Your beloved Israel offered You a hymn of praise from the mouth of innocent children as he saw You entering the Holy City six days before the Pascha. (Vespers)*

*Before Your voluntary Passion, O Christ God, You gave us all an assurance of the general resurrection: for at Bethany You raised up Lazarus who had been dead for four days, by Your almighty power. As Giver of Light, O Savior, You gave sight to the blind. With Your disciples, You entered the Holy City, seated upon the foal of a donkey, as though upon the Cherubim. Thus You have fulfilled the preaching of the prophets. The children of the Hebrews with palms and branches came to meet You. Therefore, we also, bearing palms and branches, cry aloud to You in thanksgiving, "Hosanna in the highest! Blessed is He who comes in the Name of the Lord!" (Orthros)*

**PALM SUNDAY  
MARCH 24, 2024**

·ENTRY INTO JERUSALEM·



**Our Lady of Perpetual Help Melkite Catholic Church**  
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Rev. Deacon Elias Bailey  
Divine Liturgy: Sunday 10:00 AM

### Antiphon (Festal)

1) I believed even when I said “I am greatly afflicted.”

***O Son of God, who rode upon a donkeys foal, save us who sing to You: Alleluia!***

2) How shall I make a return to the Lord for all the good He has done to me?

***O Son of God, who rode upon a donkeys foal, save us who sing to You: Alleluia!***

3) My vows to the Lord I will pay in the presence of all His people.

***O Son of God, who rode upon a donkeys foal, save us who sing to You: Alleluia!***

### Entrance Hymn

**Priest:** Blessed is He who comes in the Name of the Lord; the Lord is God and He has appeared to us.

**People:** ***O Son of God, who rode upon a donkeys foal, save us who sing to You: Alleluia!***

### Troparion (Tone 1) twice

O Christ God, when You raised Lazarus from the dead before the time of Your Passion, You confirmed the future resurrection of all. We too, like the children of old, carry before You the symbols of victory and cry out to You, O Conqueror of Death: “Hosanna in the highest! Blessed is He who comes in the name of the Lord!”

### Troparion (Tone 6) once

We have been buried with You in Baptism, O Christ our God, and we merited eternal life through Your Resurrection. Wherefore, we cry out to you, singing a hymn of praise: “Hosanna in the highest! Blessed is He who comes in the Name of the Lord!”

### Kontakion (tone 6)

O Christ God, enthroned in Heaven and on earth riding upon a colt, You have accepted the praise of the Angels and the hymns of the children who were crying out to You: “Blessed are You who come to restore Adam!”

### **Jesus as Son of David**

By the first century AD, it was commonly taught that the Messiah would be this “son of David” and, therefore, from Bethlehem. As we read in John’s Gospel, some who heard Jesus speak “...said ‘Truly this is the Prophet.’ Others said, ‘This is the Messiah.’ But some said, ‘Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?’ So, there was a division among the people because of Him” (Jn 7:40-43).

In their teaching about Jesus, the Gospels all present Him as the Son of David. Matthew’s Gospel begins with the genealogy of Jesus which opens with these words: “The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham” (Mt 1:1).

When the magi came seeking the One whose birth they had read of in the stars, they were sent to Bethlehem as the prophet Micah had foretold, “‘But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel” (Mt 2:6). The Ruler to come out of Bethlehem was presumed to be the Son of David.

The greatest witness to Jesus’ role as Son of David is the Archangel Gabriel. In the Gospel story of the Annunciation, Gabriel says of Jesus that “...the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Lk 1:32, 33). The Lord Jesus is clearly depicted here as fulfilling the words of the prophets.

Throughout His ministry people referred to Jesus as the Son of David. The most graphic representation of their belief came when Jesus was escorted into Jerusalem as a king while people cried out “‘Hosanna to the Son of David! ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!” (Mt 21:9). Thus, the proclamation which the angel made at Jesus’ conception is repeated by His people as He approached His passion.

The final allusion to the Lord Jesus as Son of David is found in the Book of Revelation, the last New Testament book, which speaks of the Lord’s return in glory. In one of the author John’s last visions, Christ proclaims, “I am the Alpha and the Omega, the Beginning and the End, the First and the Last... I am the Root and the Offspring of David” (Rev 22: 13, 16). Christ is not only the descendant of David, but his Creator (root) as well: a claim that only the eternal Word of God incarnate could make.

### **Fully Us, Fully Other**

In many societies, it is customary to take one’s paternal name as part of one’s own. This expresses a person’s roots in a particular family or clan. If a person’s ancestor was of some repute, he would emphasize the connection by laying claim to his name in particular. It is in this sense that an angel addresses St Joseph as son of David (see Mt 1:20). Calling the Lord Jesus “son of David” says that He is a part of human history in this particular family.

The Gospels of Matthew and Luke both include genealogies which expressly connect Jesus to Abraham (Mt) and Adam (Lk) as well as David. Emphasizing these human connections, the Gospels indicate that the Lord Jesus is truly one of us, fully man, in order to transform us, as later theology would express it: “Today is the announcement of joy, today is the virginal festivity, today Heaven is joined to earth, Adam is renewed and Eve released from sorrow; the dwelling-place, our own essence, has become God’s temple because a portion of it has been deified!” (Vespers for the Annunciation)

The Messianic title “Son of David” also points to Christ’s role as our Creator and Redeemer. As Messiah, the Son of David is unique, completely different from His creation. In this sense, calling Jesus Son of David emphasizes how different Jesus is from us. The Son of David is like no other. Thus on Palm Sunday we sing, “He who sits upon the throne of the Cherubim, for our sake sits upon a foal. Coming to His voluntary Passion, today He hears the children cry, *Hosanna!*, while the crowd replies, “*O Son of David, make haste to save those whom You have created, blessed Jesus, since You have come for this reason: that we may know Your glory!*”

## DIVINE LITURGY INTENTIONS

**Today** Our families and friends, living and deceased

**Next Sunday** Our families and friends living and deceased

**This morning's Coffee Hr. is hosted by Anthony & Diana Esper**  
**We will have eggs and Ka'ak after both Liturgies next Sunday**

**Please remember in your prayers:** Lorraine Lian, George Arraj, Jr., Peter Abraham, Robert Ghiz, Sadie Mirante, Archie Opatka, Charlotte Stockhaus, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Joe Najemy, Michael Mooradian, Dennis Desplaines, Michael McNeil, Jeff McNeil, Billy Rahall, Dan Rahall, Lauren Abraham, Nicholas Haddad, Nicholas Halal, Elaine Foley, David Ahlin, Elio Kanaan, Sandra Hanlan, Susan Bailey, Jacqueline Ventriglia, Margaret Giaquinto, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in the Middle East.

If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

### Last Week's Collection

<b>Weekly</b>	<b>\$1,170</b>
<b>Coffee Hr.</b>	<b>\$ 69</b>
<b>Candles</b>	<b>\$ 29</b>
<b>Rent</b>	<b>\$ 600</b>
<b>Diocesan</b>	<b>\$ 20</b>
<b>TOTAL</b>	<b>\$1,888</b>

**Just a reminder that we need a minimum of \$2,000 per week to meet our financial obligations.**

**God bless you for your generosity to our Parish!**



**Welcome to any visitors we have with us this morning! We are happy to have you worship with us.**

**Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.**

## LITURGICAL SCHEDULE FOR HOLY WEEK & PASCHA

**SUN 3/24 6PM – Bridegroom Service**

**MON 3/25 6PM – Divine Liturgy- Feast of the Annunciation**

**TUE 3/26 6PM – Anointing Service**

**WED 3/27 6PM – Vesper Liturgy of St. Basil (Institution of the Last Supper)**

**THU 3/28 6PM – Crucifixion Service (Service of the Gospels)**

**FRI 3/29 Noon – Descent from the Cross**

**FRI 3/29 6PM – Lamentations**

**SAT 3/30 9PM -Hajmeh, Orthros, Divine Liturgy of Pascha**

**SUN 3/31 10AM – Divine Liturgy of Pascha**





## **Palm Sunday/Annunciation Occurrence**

THERE ARE TWO ICONS put forth for veneration this Sunday in those Byzantine churches which follow the Gregorian calendar. Because it is March 25, we are celebrating the Great Feast of the Annunciation. Because it is Palm Sunday, we are commemorating Christ's entry into Jerusalem a few days before His passion.

Both of these occasions are among our Church's greatest feasts, each pointing to a different moment in the life of Christ. On the Annunciation we reflect on the conception of the Word of God as a man in the womb of the Theotokos. On Palm Sunday we join in welcoming Him as the One who comes in the name of the Lord, the Savior. These seem to be very different aspects of the mystery of Christ; on both occasions, however, He was glorified with the same title, Son of David.

### **Why "Son of David"?**

David, the son of Jesse, was the second king of the united kingdom of Israel, reigning at c. 1000 BC. The Old Testament describes his era as the golden age of Israel. Variant versions of his life are found in 1 and 2 Samuel, 1 Chronicles and the Book of Ruth. As king, David conquered Jerusalem and established it as his capital, bringing the Ark of the Covenant to the city. David wished to build a temple there to house the Ark, but the prophet Nathan related to him a message he had received from God: *"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son"* (2 Sm 7:12-14).

David's son Solomon did, indeed, succeed his father as king and built the first temple in Jerusalem, fulfilling the first part of the prophecy. After Solomon's death, his son Rehoboam became king, but he could not hold the nation together. The northern tribes broke away and formed their own kingdom and so the second part of the prophecy – *"I will establish the throne of his kingdom forever"* – was not fulfilled in Rehoboam.

When the independence of these kingdoms was threatened, the prophets foretold that a "son of David" would establish a lasting kingdom. As Isaiah foretold repeatedly:

*"Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this";*

*- "There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots"; and*

*"In mercy the throne will be established; and One will sit on it in truth, in the tabernacle of David, judging and seeking justice and hastening righteousness"* (Is 9:7, 11:1, and 16:5).

Similarly, the prophet Jeremiah foretold: *"Behold, the days are coming," says the LORD, "that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth"* (Jer 23:5). These and similar prophecies gave rise to the belief among many Jews that the Messiah would be, in fact, of David's lineage.

## **Prokimenon**

**Reader:** Blessed is He who comes in the name of the Lord. God is the Lord, and He has appeared to us.

**People:** Blessed is He who comes in the name of the Lord. God is the Lord, and He has appeared to us.

**Reader:** Sing to the Lord, for He is good, for His mercy endures forever.

**People:** Blessed is He who comes in the name of the Lord. God is the Lord, and He has appeared to us.

**Reader:** Blessed is He who comes in the name of the Lord.

**People:** God is the Lord, and He has appeared to us.

## **Epistle: Phil 4:4-9**

### **Alleluia**

Sing to the Lord a new song; for the Lord has done wonderful works.

**Verse:** All the ends of the earth have seen the salvation of our God.

## **Gospel: Jn 12:1-18**

### **Hirmos (Tone 4)**

The Lord is God and He has appeared to us! Let us celebrate and rejoice! Come, let us glorify Christ, and with palms and branches sing to Him canticles of praise: Blessed is He who comes in the name of the Lord, our Savior!

### **Kinonikon (Tone 8)**

Blessed is He who comes in the name of the Lord, Alleluia!

### **After Communion**

O Christ God, when you raised...

