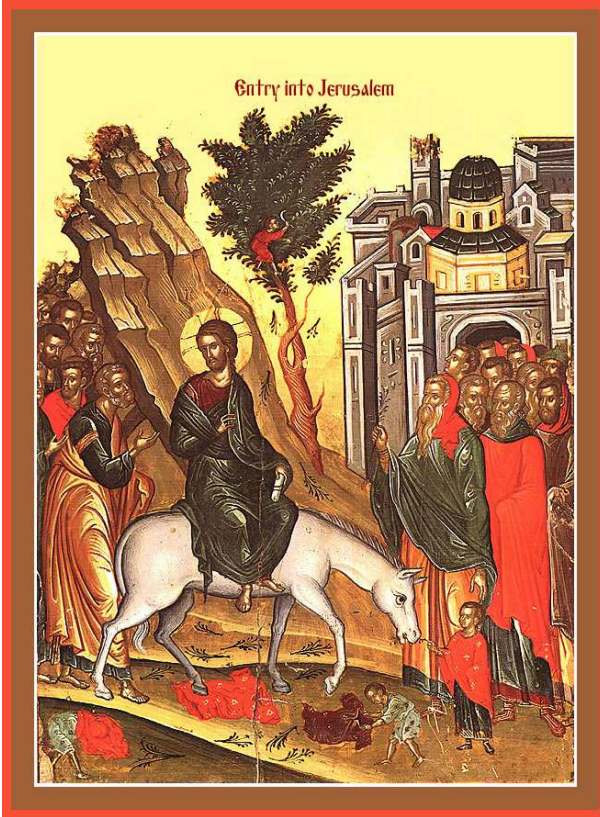




St. Jacob Melkite Catholic Community

Serving San Diego Since 1990

**Feast of the Annunciation of the Theotokos and Ever-Virgin Mary
& Feast of the Triumphal Entry of our Lord into Jerusalem**



The Feast of the Annunciation of the Theotokos recalls to us the Incarnation of the Divine Word in the womb of the Virgin Mary. This mystery merits for Mary her most beautiful name, Theotokos or Mother

(Continued from page 1)

of God. It is this title which merited for her all her graces. This is why the Angel greeted her on this day: "Rejoice, Full of grace, the Lord is with you. Blessed are you among all women."

In becoming the mother of the New Adam, Mary became by the same fact the Mother of the whole redeemed human race. By her voluntary acceptance ("let it be done to me according to your word"), she the only creature-actively participated in the realization of this grandiose mystery by which humanity would be saved. "All generations will call me blessed," she cried out in her enthusiasm. This is why the Church, in the name of the entire human race, today renders to the Virgin Theotokos the altogether exceptional honors to which she has a right.

Today we not only welcome the Lord riding on a colt into the city of Jerusalem, but Christ who comes in power and glory as King of the age to come. Yet this King comes in meekness and, humility, much different from the triumphal entry of earthly rulers. The multitudes beheld a man riding an ass's colt into the earthly city of Jerusalem to be proclaimed "King of the Jews" - Liberator from the Roman yoke. The Church sees the Son of God, the Prince of Peace, entering the heavenly Jerusalem to establish His eternal reign, after His self-emptying Crucifixion and soul-saving Resurrection.

By using palms (in Hebrew, the tender branch is called vaion, a palm branch), the crowds were signifying Christ's imminent victory over death. For it was the custom to honor the victors of contests or battles with triumphal processions and to lead them around with branches from evergreens. The meaning of Hosanna is "Save now, we pray" or "Therefore, save." The colt prefigured us, the Gentiles. The ass's colt was still an untamed animal and impure according to the Jewish law. Christ's sitting and resting on the "Gentiles" showed our taming and obedience to the "law" of the Holy Gospel and Christ as Champion, Victor, and King of all the earth.

Holy Week Service Schedule:

- Holy Thursday - Crucifixion Service and Washing of the Feet at 9pm
خميس الاسرار المقدس - الصلب وخدمة غسل الارجل الساعة 9 مساء
- Good Friday - Funeral Service at 9pm
الجمعة العظيمة - خدمة جناز المسيح الساعة 9 مساء
- Holy Saturday - Rush Service, Festal Orthros & Paschal Divine Liturgy at 10pm
followed by Agape Breakfast in the church hall
السبت النور - خدمة الهجمة وصلاة السحر وقداس الفصح المجيد الساعة 10 مساء
يتبعها فطور المحبة في قاعة الكنيسة
- Holy and Glorious Pascha Sunday - Christ is Risen! No Services
الاحد يوم العيد - المسيح قام! لن يكون هناك قداس

Remember in your prayers: All who are sick or suffering or recovering from illness, especially Madeline Maria and Dani Maria. Those who have fallen asleep in Lord before us in the hope of eternal life, especially †Victor Nasser.

Good Stewards: The Maayah Family for preparing the palm crosses. All the ladies who helped bake Paschal Pastries. May God grant abundant blessings to all His faithful stewards.

Forgot your envelope? Not to worry. Visitor offering envelopes are available in the narthex.

Parish Photo! Following the procession with the palms, please stay outside in front of the church for our annual Palm Sunday Photo. Your cooperation and patience are appreciated.

Summary of offerings made on Sunday, March 18

Tithes and Sacrificial Offerings: Member envelopes returned: 18, Visitor envelopes used: 0, Basket collection: \$777, Automated giving: \$225, Social Hour: \$35, Total tithes and sacrificial offerings: \$1,037

Average weekly expenses: \$1,200

Average offerings made: Data Not Available

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.

Tithe: Represents 10% of our gross income returned to God. Sacrificial giving represents a gift that is a true sacrifice for us to give.

Attendance: Data N/A

- 1 member gave \$200
- 3 members gave \$100
- 3 member gave \$50
- 2 members gave \$40
- 2 members gave \$25
- 5 members gave \$20
- 2 members gave \$15
- 1 member gave \$12
- 1 member gave \$10
- Visitors gave \$45

Youth / Young Adults: Please see Dani Maria if you are interested in joining Living In Truth.

Choir Group: Please see Suha Maria if you would like to join the English or Arabic choirs.

Parish Advisory Council: Rami Maria (Chairman), Max Samaan (Vice-Chairman), Rose Habash (Secretary), Waled Qamoh, Rana Metri and Micheline Hagggar.

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 preparation and clean-up, please see Hala Shahtout.

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)	
Palm Sunday 3/25/2018	Epistle Reading	EN:	AR:
	Welcoming Visitors	Rami Maria	
	Gospel Bearing	EN:	AR: Adli Hanna
	Social Hour	Mary Hanna	
Holy Saturday 3/31/2018 - Pascha 4/1/2018	Epistle Reading	EN:	AR:
	Welcoming Visitors	Waled Wamoh	
	Gospel Bearing	EN:	AR:
	Social Hour	Midnight Agape Breakfast	

Divine Liturgy of St. John Chrysostom

Variable parts of the Liturgy:

Antiphon Prayer

O Christ God, Who are before Eternity, your all-holy Virgin Mother, Mary, conceived You as she accepted the peaceful message of the Annunciation. That event was the beginning of our Salvation. Wherefore, we joyfully cry out to You: O God Who were incarnate of the Virgin without undergoing change, grant your peace and your great mercy to the world.

For You are our light, our peace and our salvation, O Christ our God, and to You we render glory, and to your Eternal Father, and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

℟: Amen.

صلاة الأنديفوننة

أَيُّهَا الْمَسِيحُ الْإِلَهُ الَّذِي قَبْلَ الدَّهْوَرِ، لَقَدْ حَبَلْتُ بِكَ مَرْيَمُ الْبَتُولُ الْفَائِقَةُ الْقَدَاسَةُ، لَمَّا قِيلَتْ بِإِيْمَانٍ أَقْوَالَ الْبِشَارَةِ وَالسَّلَامِ فَكَانَ بَدْءُ الْخِلَاصِ. فَلِذَلِكَ نَهْتَفُ إِلَيْكَ بِفَرَحٍ قَائِلِينَ: أَيُّهَا الْإِلَهُ الَّذِي تَجَسَّدَ مِنَ الْعِذْرَاءِ وَلَمْ يَنْتَغَيَّرْ، إِمْنَحِ الْعَالَمَ سَلَامَكَ وَعَظِيمَ رَحْمَتِكَ، لِأَنَّكَ أَنْتَ نَوْرُنَا وَسَلَامُنَا وَفِدَاؤُنَا، أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ
الشَّعْبُ: آمِينَ.

Second Antiphon of the Feast of the Annunciation of the Theotokos

He shall be like rain coming down on the meadow, like showers watering the earth.

℟: O Son of God who were incarnate of the Virgin, save us who sing to you Alleluia!

There is a stream whose runlets gladden the city of God, the holy dwelling of the Most High.

May the Lord our God come and be not deaf to us.

Glory be...,now and always.... Only begotten Son and Word of God...

الانديفونة الثانية

يَنْزِلُ كَالْمَطَرِ عَلَى الْجَزَّةِ، كَالْقَطْرِ عَلَى الْأَرْضِ
الْمَلْزَمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَسَّدَ مِنَ الْبَتُولِ، نَحْنُ الْمُرْنَمِينَ لَكَ هَلْلُويَا
لَقَدْ قَدَّسَ الْعَلِيُّ مَسْكَنَهُ
اللَّهُ يَأْتِي جِهَارًا وَلَا يَصْمُتُ
الْمَجْدُ اللَّاب...الآن... يا كلمة الله الابن الوحيد...

Eisodikon of the Annunciation

Announce the salvation of our God, day after day.

℟: O Son of God who were incarnate of the Virgin, save us who sing to You: Alleluia!

ترنيمه الدخول

بشروا من يوم إلى ويوم بخلص إلهنا

الشَّعْبُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَسَّدَ مِنَ الْبَتُولِ، نَحْنُ الْمُرْنَمِينَ لَكَ: هَلْلُويَا

Troparion of the Annunciation (Tone 4) (Twice)

Today is the beginning of our salvation and the revelation of the mystery that was planned from all eternity: the Son of God becomes the Son of the Virgin and Gabriel announces this grace. Let us join him in crying out to the Mother of God: Hail, O full of grace! The Lord is with you.

نشيد لعيد البشارة بالحن الرابع (مرتين)

اليوم بدء خلاصنا، وظهور السر الذي منذ الأزل. فإن ابن الله يصير ابن البتول، وجبرائيل بالنعمة يبشر. فلنهنف معه نحو
والدة الإله: السلام عليك يا ممتلئة نعمة الرب معك.

First Troparion of Palm Sunday (Tone 1)

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, the conqueror of Death: "Hosanna in the highest! Blessed is He who comes in the name of the Lord!"

شيد احد الشعانين- بالحن الاول

أيها المسيح الإله، لما أقمت لعازر من بين الاموات قبل الآمك، مؤكداً القيامة العامة. فنحن أيضاً مثل الفتيان، نحمل رموز
الانتصار، هاتفين اليك يا غالب الموت: هوشعنا في الاعالي. مبارك الآتي باسم الرب.

Kondakion of the Annunciation (Tone 8)

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity we offer you our thanks. We are your people O mother of God! So as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

قنداق الختام بالحن الثامن

نحن عبيدك يا والدة الإله، نكتب لك آيات الغلبة يا جندية قاهرة. ونقدم الشكر لك وقد أنقذتنا من الشدايد. لكن بما أن لك
العزة التي لا تُحارب، أعتقينا من أصناف المخاطر لكي تصرخ إليك: أفرحي يا عروسة لا عروس لها.

EPISTLE of the Feast of the Annunciation of the Theotokos Hebrews 2: 11-18 (pg. 372)

PROKIMENON (Tone 3) (pg. 486)

Reader: My soul magnifies the Lord and my spirit rejoices in God my Savior.

People: *My soul magnifies the Lord and my spirit rejoices in God my Savior.*

Reader: Because he has regarded the lowliness of his handmaid, for, behold, henceforth all generations shall call me blessed.

People: *My soul magnifies the Lord and my spirit rejoices in God my Savior.*

Reader: My soul magnifies the Lord...

People: *...and my spirit rejoices in God my Savior.*

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

BRETHREN, the sanctifier and the sanctified are all of one nature: therefore he is not ashamed of calling them brethren and saying, "I will declare your name to my brethren; in the midst of the church I will sing your praise. (Ps. 21: 22)" And again, "I and my children whom God has given me (Is.8: 17, 18)."

Now, since children have blood and flesh in common, so he likewise has shared in the same, that through death he might destroy the one who had the power of death, that is, the devil; and might deliver those who throughout their life were kept in slavery by the fear of death. For of course it is not angels he is assisting, but the offspring of Abraham. Wherefore it was right that he should in all things be made in the likeness of his brethren, so that he might become a merciful and faithful high priest before God to expiate the people's sins. For because he himself has suffered and was tempted, he is able to help those who are tempted.

ALLELUIA (Tone 2) (pg. 487)

He shall come down like rain upon a fleece, like showers he shall gently fall upon the ground.

Stichon: His name shall be praised forever; as long as the sun, his name shall last.

رسالة عيد البشارة (ص 424)

مقدمة الرسالة

القاري ٤: تُعْظِمُ نَفْسِي الرَّبِّ، فَقَدْ ابْتَهَجَ رُوحِي بِاللَّهِ مَخْلَصِي

الشَّعْبِ: تُعْظِمُ نَفْسِي الرَّبِّ، فَقَدْ ابْتَهَجَ رُوحِي بِاللَّهِ مَخْلَصِي

القاري ٤: لِأَنَّهُ نَظَرَ إِلَى ضِعَةِ أُمَّتِهِ. فَهَا مِنْذُ الْآنَ تُعْطِنِي جَمِيعُ الْأَجْيَالِ

الشَّعْبِ: تُعْظِمُ نَفْسِي الرَّبِّ، فَقَدْ ابْتَهَجَ رُوحِي بِاللَّهِ مَخْلَصِي

القاري ٤: تُعْظِمُ نَفْسِي الرَّبِّ...

الشَّعْبِ: ...فَقَدْ ابْتَهَجَ رُوحِي بِاللَّهِ مَخْلَصِي

الرسالة (عبرانيين 2: 11-18)

يا إخوة، ان المقدس والمقدسين كلهم من واحد. فلهذا السبب لا يستحي ان يدعوهم إخوة، قائلاً: سأخبرُ باسمِكِ إخواني، وفي وسط الجماعة أسبحك. وأيضاً: سأكون متوكلاً عليه. وأيضاً: هاءنذا والاولاد الذين اعطانيهم الله. إذن إذ قد اشترك الاولاد في اللحم والدم، إشتراك هو كذلك فيهما، لكي يُبطلَ بالموت من له سلطان الموت، أعني إبليس، ويُعتقَ جميع الذين كانوا مدة حياتهم خاضعين للعبودية مخافة من الموت. فإنه ولا شك لم يتخذ الملائكة، بل إنما يتخذ نسل ابراهيم. فمن ثم كان يجب أن يكون شبيهاً بإخوته في كل شيء، ليصير رئيس كهنة رحيماً وأميناً في ما لله، حتى يُكفرَ عن خطايا الشعب. لأنه إذ قد تألم وجرب فهو قادر على أن يُغيثَ المُجربين.

هللوا

ينزل كالمطر على الجزة، كالقطر على الأرض

يكون اسمه مباركاً الى الدهور. ما دامت الشمس يدوم اسمه

GOSPEL of Palm Sunday John 12:1-18 (*The Glorious Entry into Jerusalem*)

Six days before the Passover, Jesus came to Bethany the home of Lazarus, he had raised from the dead. And they made him a supper there; and Martha served, while Lazarus was one of those sitting at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. Then one of his disciples, Judas son of Simon the Iscariot, the one who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be: she was to keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, the man he had raised from the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus. Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took up palm fronds and went out to meet him. And they cried out, "Hosanna! Blessed is the one who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass." These things his disciples did not at first understand. But when Jesus was glorified, then they remembered these things were written about him, and that they had done these things to him. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard he had worked this sign.

انجيل احد الشعانين (يوحنا 12 : 1 - 18)

قبل الفصح بستة ايام، أتى يسوع الى بيت عنيا، حيث كان لعازرُ الذي ماتَ وأقامه يسوعُ من بين الاموات. فصنعوا له هناك عشاءً، وكانت مرتا تخدم، وكان لعازرُ أحد المتكئين معه. أما مريم فأخذت رطل طيبٍ من مائع الناردين كثير الثمن، ودهنت قدمي يسوعُ ومسحت قدميه بشعرها، فعبق البيت برائحة الطيب. فقال أحد تلاميذه، يهوذا بن سمعان الإسخريوطي، الذي كان مزمعاً أن يُسلمه. لم يُع هذا الطيبُ بثلاث مئة دينارٍ ويعطى للمساكين؟ وإنما قال هذا لا اهتماماً منه بالمساكين بل لأنه كان سارقاً، واذ كان الكيسُ عنده كان يأخذ ما يلقي فيه. فقال يسوع: دعها إنما حفظته ليومٍ دفني. فإن المساكين هم عندكم في كل حين، وأما أنا فليست معكم في كل حين. وعلم جمعٌ كثيرٌ من اليهود أنه هناك، فجاؤوا لا من أجل يسوع فقط بل لينظروا أيضاً لعازر الذي أقامه من بين الاموات. فقصد رؤساء الكهنة أن يقتلوا لعازر أيضاً. لأن كثيراً من اليهود كانوا يسبونه يذهبون فيؤمنون بيسوع. وفي الغد لما سمع الجمع الكثير الذين جاؤوا الى العيد بأن يسوع يأتي إلى اورشليم، أخذوا سعف النخل وخرجوا لاستقباله وهم يصرخون قائلين: هوشعنا، مبارك الاتي باسم الرب ملك إسرائيل. وان يسوع وجد جحشاً فركبه، كما هو مكتوب. لا تخافي يا ابنة صهيون، ها إن ملكك يأتيك راكباً على جحش ابن أتان. هذه الاشياء لم يفهمها تلاميذه أولاً، ولكن لما مُجد يسوع، حينئذٍ تذكروا أن هذه إنما كتبت عنه وأنهم عملوها له. وكان يشهد له الجمع الذين كانوا معه حين نادى لعازر من القبر وأقامه من بين الاموات. ومن أجل هذا استقبله الجمع لانهم سمعوا بأنه قد صنع هذه الآية.

Hirmos of the 9th Ode of the Annunciation: O Earth, proclaim the glad tidings of our great joy! And you heavens, sing a hymn of praise to the glory of God. No profane hand may touch the living ark of God, but the lips of the faithful will never cease to sing your praise, repeating with joy the Angel's words: "Hail, O full of grace! The Lord is with you."

نشيد لوالدة الاله: إستبشري أيتها الأرض بالفرح الأعظم. ويا سموات سبّحي مجدّ إليها. إنّ والدة الإله تابوتٌ حيّ لله. فلا تلمسها أبداً يدٌ مدنّسة. أمّا شفاه المؤمنين فلتهتّف إليها على الدوام مُبتهجة ومُنشّدة قول الملاك: السلام عليك يا ممتلئة نعمة الربُّ معك.

Kinonikon of the Annunciation: The Lord has chosen Zion, He prefers her for his dwelling place. Alleluia!

ترنيمة المناولة: ان الربّ قد اختار صهيون. إصطفاها مسكناً له. هلوليا

Post-communion hymn: We have seen the true light... بعد المناولة: إذ قد نظرنا النور الحقيقي...

Holy Mysteries

Mysteries of Christian Initiation: 1 month advance notice. Parents and Sponsors must be practicing Catholics and properly registered in a parish.

Mystery of Holy Crowning: 6 months advance notice. Required: One meeting with Fr. Rez-kallah and participation in a marriage preparation program approved by the Catholic Church.

Mystery of Reconciliation: Before or after any service or by appointment

Mystery of Holy Unction: Available for those who are ill or anticipating an operation.

SAINT JACOB MELKITE CATHOLIC COMMUNITY

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: stjacobmelkite.org

Fr. Rezkallah Samaan, Pastor/Administrator Deacon Antoine Kabbane, Associate

Saint Jacob Melkite Community is a Greek-Catholic (Eastern Catholic) Community of the Eparchy of Newton, headed by His Grace, Bishop Nicholas. Liturgical services are celebrated in Arabic and English. 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.

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March 2018

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11 Divine Liturgy John Climacus	12	13 Great Compline صلاة النوم الكبرى	14	15	16 Akathist Hymn رتبة المدائح	17
18 Divine Liturgy Mary of Egypt	19	20	21 Presanctified Liturgy قداس السابق تقديسها	22	23	24 Lazarus Saturday
25 Divine Liturgy Annunciation Palm Sunday	26 Synaxis of the Archangel Gabriel	27	28	29 9pm Holy Thursday يوم الخميس المقدس	30 9pm Good Friday يوم الجمعة العظيمة	31 10pm Holy Saturday Rush Svc. الهجمة Agape Breakfast