

During the sixth and the seventh centuries the procession took place in the morning. It was at this time that the blessing of palms and other branches was introduced. The feast then spread to the West, where it received its present name: Palm Sunday. By the prayer we are reminded that Jesus Christ, entering the Holy City on Palm Sunday, voluntarily accepted His passion and death for our salvation, and that the triumphant procession with palm branches heralded His glorious resurrection. And now we, continues the prayer, carrying blessed branches in our hands, wish to associate ourselves with Christ in order that we also may participate with Him in the joy and happiness of His resurrection. The blessed branches should

be carried home as a sacramental, as a visible symbol of Christ's presence. They should be entwined on the crucifix or used to decorate an icon, and to serve as a "sign of salvation," and a "pledge of protection and blessing" during the coming year.

#### Вход Господень в Иерусалим

Вскоре после воскрешения Лазаря, за шесть дней до еврейской Пасхи, Иисус Христос совершил торжественный вход в Иерусалим, чтобы показать, что Он есть истинный Христос Царь и идет на смерть добровольно. Множество народа, собравшегося отовсюду к празднику Пасхи, вышло к Нему навстречу. Многие снимали с себя верхние одежды и постлали их Ему по дороге; другие срезали пальмовые ветви, несли их в руках и бросали по дороге. И весь народ, сопровождавший и встречавший Его, в радости восклицал: "осанна (спасение) Сыну Давидову! благословен грядущий во имя Господне (т. е. достоин хвалы, идущий от имени Господа, от Бога посланный) Царь израилев! Осанна в вышних!"

Приблизившись к Иерусалиму, Спаситель со скорбью смотрел на него. Он знал, что народ отвергнет Его, - своего Спасителя, - и Иерусалим будет разрушен.

Когда Иисус Христос вошел в Иерусалим, весь город пришел в движение, и спрашивали незнавшие Его: "Кто это?" Народ отвечал: "это - Иисус, пророк из Назарета Галилейского", и рассказывали при этом, что Он вызвал из гроба Лазаря и воскресил его из мертвых. Войдя в храм, Христос снова, как и в первый год Своего учения, выгнал из него всех продающих и покупающих, говоря им: "написано: - Дом Мой домом молитвы наречется для всех народов - а вы сделали его вертепом разбойников". Слепые и хромые обступили Его в храме, и Он их всех исцелил. Народ, видя чудеса Иисуса Христа, еще больше стал прославлять Его. Даже малые дети, бывшие в храме, восклицали: "осанна Сыну Давидову!" Первосвященники же и книжники негодовали на это и сказали Ему: "слышишь ли, что они говорят?" Иисус Христос ответил им: "да разве вы никогда не читали: - из уст младенцев и грудных детей Ты устроил хвалу?" (Псал. 8, 3).

В следующие затем дни Иисус Христос учил в храме, а ночи проводил вне города. Первосвященники, книжники и старейшины народа искали случая погубить Его, но не находили, потому что весь народ неотступно слушал Его. Вход Господень в Иерусалим празднуется в воскресенье, неделю до Пасхи. Во время богослужения освящается и раздается пальмовых веток.





## Midday Readings

**Zecharia 9:9-15; Philipians 4:4 -7; Matthew 20:29-21:1-17**



**ZECHARIAH 9:9-15:** The prophecy concerning the Prince of Peace, who will come to the children of the Covenant (The Church) in triumph and victory.

**PHILIPPIANS 4:4-7:** A hymn of joyful trust in the coming of the Lord, concluded by a committal to the Peace of God.

#### **MATTHEW 20:29-21:1-17:**

Jesus enters into Jerusalem, greeted with shouts of Hosanna, a Hebrew word which means Save us now, we pray. He then proceeds to the Temple where religion had become so commercial; it degenerated into no more than business transactions, giving emphasis to the giving of money in order for the business of the Temple to continue. Jesus drives out the money changers and those who sold animals for sacrifice, calling them thieves. What would he do if Jesus came to your church?

## TO ALL OUR PARISHIONERS

On Tuesday April 19, from 3:30 pm – 4:15 pm, Der Hayr and our WG are calling all of you who can come to the church to clean the sanctuary and narthex just a week before the Glorious Resurrection of our Lord Jesus Christ.



# H O L Y      W E E K

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Holy Week is the last week of Lent, the week immediately preceding Easter Sunday. It is observed in our Church as a time to commemorate and enact the suffering (Passion) and death of Jesus.

**SUNDAY - April 17, 2011 - PALM SUNDAY - 10:30 a.m. with Dn. Hagop Injajgian.** At the conclusion of Service the “Opening of the Doors” ceremony and procession.

**TUESDAY-April 19, 2011 – GREAT TUESDAY- Evening Service at 4:30 p.m.**

**THURSDAY - April 21, 2011 – GREAT THURSDAY 7:00 p.m.** (Remembrance of the Last Lord’s Supper. ) **Washing of the Feet-/Vodunluva/** – our Priest will kneel and will wash the feet of 12 men as Christ did with his disciples.

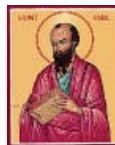
**At 7:45 p.m. Memorial of the Passion, - KHAVAROOM -** Great Vigil with Passion Gospels and Extinguishing of Candles and the beautiful hymn “Oor es Mayr eem”.

**FRIDAY April 22, 2011 at 7:00 p.m. - Commemoration of the Passion, Memorial of the Crucifixion and the Burial of Jesus.** Bible readings from the Old and New Testaments shows how the Prophets foretold the death of Christ.

**GREAT SATURDAY April 23, 2011 at 7:00 p.m. – Vigil of the Resurrection of our Lord Jesus Christ /JRAKALOOYTS/.** Reading of Sacred Prophecies and Easter Eve’s Divine Liturgy.

**SUNDAY April 24, 2011 at 10:30 a.m. - EASTER CELEBRATION - RESURRECTION** Divine Liturgy followed by the Blessing of the Four Corners of the World, and by the traditional Easter Brunch.

KRISDOS HARYAV EE MERELOTZ.



## St. Paul Armenian Apostolic Church

1958

Sunday Bulletin

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## PALM SUNDAY

Zechariah 9:9-15; Philippians 4:4-7; Matthew 20:29-21:17



The triumphant entry of Jesus into the city of Jerusalem before His passion was celebrated with particular solemnity since the first centuries of Christianity. It is always celebrated on the Sunday before Easter with the blessing of branches. In liturgical books the feast is referred to as Palm Sunday, palm-branches were blessed and distributed to the faithful. Popularly it was also called Willow Sunday because in Europe, pussy-willows were blessed instead of palms. It is also known as Flower Sunday since in and near Constantinople they used to distribute early spring flowers, such as branches of lilac or elder, to the faithful.

From ancient times, palm-branches were symbols of victory and triumph. It seems that the Jews followed that custom (Lev. 23:40; I Macc. 13:37) of carrying palm-branches on their festive occasions. That is what happened during the solemn entry of Jesus into the Holy City before His last Passover (Jn. 12:13)

In the New Testament, the palm-branches become a symbol of martyrdom meaning victory over death. For this reason in Christian art martyrs were usually represented with palms in their hands. Since the end of the fourth century, the palm-branch became a symbol of the Resurrection. Jesus Christ, after raising Lazarus (Jn. 11:1-44), was finally recognized by some of Jewish people as their Messiah. When He arrived in Jerusalem to celebrate the Passover, they greeted Him with a triumphant welcome. The Evangelist, however, hastened to remark that it was done in fulfillment of a prophecy (Mt. 21:4-5). The people spread their cloaks and strewed “branches from the trees” (Mt. 21:8) on the road in front of Jesus. Others took “branches of palms” (Jn. 12:13) in their hands and, cheering, cried out: “Hosanna, Hosanna to the Son of David! Blessed is He Who comes in the name of the Lord! Hosanna in the highest!” (Mt. 21:9).

As Jesus was entering the city, surrounded by the excited crowds, the Scribes and the Pharisees became alarmed and decided to stop Him at any cost. But the people kept acclaiming Him as their Messiah, saying: “This is the Prophet, Jesus from Nazareth in Galilee!” (Mt. 21:10).