Palm Sunday—Christ’s Triumphal Entry into Jerusalem

Rejoice in the Lord always. I will say it again: Rejoice!

The Epistle of St Paul to the Philippians 4:4-7

Triumphal entry of Jesus
A short interpretation of the Scripture reading

2: A short interpretation of the Scripture reading

There is no textual content provided in the image.
As they were leaving Jericho, a large crowd followed Him. And two blind men sitting by the road, hearing that Jesus was passing by, cried out, “Lord, have mercy on us, Son of David!” The crowd sternly told them to be quiet, but they cried out all the more, “Lord, Son of David, have mercy on us!” And Jesus stopped and called them, and said, “What do you want Me to do for you?” They said to Him, “Lord, we want our eyes to be opened.” Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.

The Triumphal Entry

When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. “If anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately He will send them.” This took place to fulfill what was spoken through the prophet:

“SAY TO THE DAUGHTER OF ZION, ‘BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.’”

The disciples went and did just as Jesus had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. The crowds going ahead of Him, and those who followed, were shouting, “Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!”

When He had entered Jerusalem, all the city was stirred, saying, “Who is this?” And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee.”

Cleansing the Temple

And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves.

And He said to them, “It is written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER’; but you are making it a ROBBERS’ DEN.”

And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, “Hosanna to the Son of David,” they became indignant and said to Him, “Do You hear what these children are saying?” And Jesus said to them, “Yes; have you never read, ‘OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF?’” And He left them and went out of the city to Bethany, and spent the night there.
Commemoration of Raising of Lazarus

On the 41st day of the period of Great Lent, the Armenian Church commemorates Lazarus being raised from the dead. The Gospel according to St. John (Jn 11:11-46) relates the story. Lazarus was from a family loved by Jesus Christ. He was the brother of Mary and Martha, who often received Jesus. Lazarus dies after succumbing to an illness. Upon hearing that His friend has died, Christ goes to visit the family, and says to Martha, “I am the Resurrection and the Life. Whoever believes in me will live, even though he dies…” Christ asks Martha if she believes this, to which she replies, “Yes, Lord. I do believe that you are the Messiah, who was to come into the world.” Christ, standing before the grave, commands Lazarus to come forth, and he appears, being restored to life. By doing so, Christ proves that He is, in fact “Life and Resurrection.”

The Gospel story telling about the raising of Lazarus contains the passage: “Jesus wept.” The Jews, seeing Jesus expressing grief, said: “See how much he loved him!”

The raising of Lazarus is an example of the coming resurrection of all those who have fallen asleep in Christ. The weeping of Jesus demonstrates His great love towards mankind.

Palm Sunday

One week before the Feast of the Glorious Resurrection of Our Lord Jesus Christ, the Armenian Church celebrates the Feast of Palm Sunday, celebrating the Triumphant Entry of Christ into Jerusalem. Jesus comes into Jerusalem riding atop a donkey and the people gather to meet Him with reverence, thus fulfilling the words of the prophet from the Old Testament.

The Gospel of St. Matthew, in relating the story, refers to the prophecy, “All this was done, that it might be fulfilled, that which was spoken by the prophet, saying "Tell the daughter of Zion, Behold, your king is coming to you! He is humble and sitting on an ass, and a colt, the foal of an ass." (Mt 21:4-5).
On His arrival, a large crowd of people gathers to greet Him, and spread their cloaks on the road before Him, while others cut branches from palm trees and place them on the path. The crowd exclaims: “Hosanna! Blessed is the King of Israel that comes in the Name of the Lord” (Jn 12:13).

On Palm Sunday, churches are decorated with branches from willow trees and palm trees. Following a solemn morning service, the blessed branches are distributed to the faithful. This passage from the Gospels reminds each of us about the Coming of Christ, and teaches us to live in a manner that can make us worthy to stand before the Lord and exclaim:

**HOLY WEEK**

*Look at the full timetable for all services at St Yeghiche Church*

Although the Holy Week is a very short period, it is the most eventful and important Church period for all Christians. The Church follows closely the last scenes of our Lord’s life. On the last three days of the Holy Week, the Church even reproduces, in a kind of sacred drama, the last acts of the Passion of our Lord.

The Holy Week begins with **Palm Sunday**, which commemorates the last and solemn entry of our Lord into the city of Jerusalem, five days prior to His death. It was a triumphant occasion for Jesus and His disciples. The multitude came out of town to welcome Him, waving palms and olive branches on this Sunday.

**Holy Monday** The Gospel readings tell us about the story of the “cursed fig tree.” On his way back to Jerusalem Jesus was hungry. He saw a fig tree by the side of the road and went to it, but found nothing on it except leaves. So He said to the tree, “You will never again bear fruit!” At once the fig tree dried up. The disciples saw this and were astounded. “How did the fig tree dry up so quickly?” they asked. Jesus answered, “If you believe you will receive whatever you ask for in prayer” (Mt 21:22). According to the historian Stepannos of Syounie, living in the 7th century, the fig tree “is the circumcised people to whom hungry Jesus came and found no fruit on it, but only seeming life, so as the result of His coming the tree dried up.”

**Holy Tuesday** “The Parable of the Ten Virgins” is commemorated (Mt 25:1-13). This parable from the Gospel, tells the story about the five foolish and the five wise virgins. The message exhorts us to be vigilant and prepared for the Coming of Our Lord Jesus Christ.

On Holy Tuesday, during the Evening Service, ten young women approach the Holy Altar of the Church. Five of the girls have burning candles or oil lamps in their hands, symbolizing the wise maidens, and the other five have extinguished candles or unlit lamps in their hands, symbolizing the foolish maidens. **There will be a special service at St Yeghiche starting at 18:30. Come and join us.**

**Holy Wednesday** Holy Wednesday anointing of Jesus Christ by a woman in Bethany and the Betrayal of Christ are commemorated.

In the Gospel of St. Matthew, we learn that while Jesus was dining with his Apostles, a woman came in with an alabaster jar filled with valuable perfume. She opened the jar and poured the perfume on Jesus’ head. The disciples witnessing this act become upset, as the perfume could have been sold and the proceeds could have been given to the poor. Jesus hearing their displeasure said, “Why do you trouble the woman? For she has done a good work for me. For you always have the poor with you; but me you do not always have me.” The woman’s actions foreshadowed His preparation for burial. “For in that she has poured this ointment on my body, she did it for my burial,” said Christ (Mt 26:6-13). The Gospel reading on Holy Wednesday exhorts us not to abuse the love and promise of God, and by remembering His tortures and death for the sake of mankind, to never deviate from the correct path which is to worship and give glory to Him alone.

**Holy Thursday** Holy Thursday is dedicated to the Last Supper of our Lord Jesus Christ and symbolizes the establishment of the Sacrament of Communion. In the morning, Divine Liturgy is celebrated in our churches. In the evening takes place the dramatic ceremony of the **Washing Of Feet**, in memory of our Lord’s washing of the feet of His disciples, giving a sublime lesson of humility. During the night of Maundy Thursday, an all night vigil is kept, in memory of the last sleepless night of our Lord on earth. This nocturnal service in Armenian is called ‘Khavaroum’, i.e. Darkness. During the service a time comes when all the lights of the church are put out, commemorating the awful darkness which
time comes when all the lights of the church are put out, commemorating the awful darkness which fell upon the earth on the betrayal of the one who said, ‘I am the light of the world’. On this night the last words of Christ are read, long and mournful Church songs are sung, which aim specifically to portray the last sad hours of our Lord at Gethsemane and before the human law courts. **Good Friday** is the most solemn and sad day for Christians. It commemorates the unspeakable suffering, crucifixion, death and entombment of our Lord.

**Holy Saturday, Eve of Feast of the Glorious Resurrection of Our Lord Jesus Christ or the Easter Feast, Candlelight Divine Liturgy** On Holy Saturday, Christ’s destruction of hell and His liberation of righteous souls are commemorated. According to Church tradition, the new day begins following the Evening Service. An evening Divine Liturgy is celebrated, at the end of which the good tidings of the glorious resurrection of the Savior is proclaimed: “Christ is Risen from the dead; Blessed be the Resurrection of Christ!” The period of the Great Lent is thus concluded.

The feast of the Glorious Resurrection of Our Lord Jesus Christ or the Easter Feast starts on the eve and is continued after the midnight. On the eve a solemn Candlelight Divine Liturgy is celebrated and a solemn Divine Liturgy is celebrated. Following the conclusion of the Liturgy, the assembled faithful welcome each other on the occasion of the Glorious Resurrection of Christ conveying the great tidings: “Christ is Risen from the dead” and receive the answer: “Blessed is the Resurrection of Christ” and take lit candles home, symbolizing the Light that Christ brought into the world. The Divine Liturgy celebrated on the eve is the end of the Great lent and the start of the festive ceremonies. **Easter** is the most solemn feast of the Church. It commemorates the glorious Resurrection of our Lord. The joyous character of Easter is shown by the drastic change in the atmosphere and tone of the worship in the Church.

**2019 Holy week Timetable at St Yeghiche Amenian Church**

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Palm Sunday</strong></td>
<td>14th April</td>
<td>Divine Liturgy, Սուրբ Պատարագ Opening of the Doors, Դռնբացք</td>
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<td>11:00</td>
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<td>1:00</td>
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<tr>
<td><strong>Holy and Great Tuesday</strong></td>
<td>16th April</td>
<td>Remembrance of The Ten Virgins, Evening Service Սարք ուտերի իշատակութիւն պատուհանային</td>
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<td>18:30</td>
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<tr>
<td><strong>Maundy Thursday</strong></td>
<td>18th April</td>
<td>Washing of the Feet (Ոտնլուայ)</td>
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<td>16:30</td>
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<td>20:00</td>
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<td>Grand Vigil-(հապավում) Betrayal Service</td>
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<tr>
<td><strong>Good Friday</strong></td>
<td>19th April</td>
<td>Evening Burial Service, Կարգ Թաղման Յիսուսի Քրիստոսի Procession around the Church.</td>
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<td>16:30</td>
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<tr>
<td><strong>Holy Saturday</strong></td>
<td>20th April</td>
<td>Divine Liturgy, Սուրբ Պատարագ</td>
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<tr>
<td>17:30</td>
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<tr>
<td><strong>Easter Sunday</strong></td>
<td>21st April</td>
<td>Divine Liturgy Սուրբ Պատարագ</td>
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<td>11:00</td>
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<tr>
<td><strong>Monday</strong></td>
<td>22nd April</td>
<td>Blessing of the Graves A clergy will be available at Gunnersbury Cemetery to conduct individual prayers. If you require prayers at any other cemetery, please contact us to arrange with the Clergy.</td>
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Հրեշտակով: Թող այս հրեշտակները ձեզ էլ այցելեն:

կեանք: 

հրեշտակների օրհներգութիւնը երգող մանուկների՝ օրհնելով Փրկչի գալուստը Երուսաղէմ եւ մեր մանկան պէս անկեղծ սկսում գովերգել, օրհնել ու փառաբանել Տիրոջը: Եկէ՛ք այսօր մենք եւս միանանք

Այդ քարերը մարդկանց քարեղէն սրտերն են, որոնք հալչում են աստուածային բժշկող սիրոյ առաջ եւ պատասխանում է քահանայապետները պնդում են, որ Քրիստոս լռեցնի Իրեն փառաբանողների, Քրիստոսի

թողել, որ Քրիստոս մեր հոգու քաղաք մտնի հոգեւոր կուրութիւնն ու կաղութիւնը բժշկի: Երբ

Տիրոջ անունով Եկողը

մանուկներն ու տարեցները, ամէն ազգի ու մշակոյթի մարդիկ, որոնք իրենց կեանքի որեւէ փոփոխութիւնն ու ներքնապէս հարցնում է՝ ո՞վ է սա: Հարցնում են իւրայիններ եւ օտարներ, և մեծ խնդութեամբ միասին երգում Աստծոյ փառաբանութիւնը:

առնելով ապաշխարողների, որոնց դիմաւորում է յաղթական թագաւորի զգեստներով հոգեւորականը

առաջնորդողն ասում է՝ այս վայրը ոչ միայն արդարների համար է, այլ մեղքերից զղջումով ու մեզ Տէր, ողորմութեան դուռը, քանզի ողբալով քեզ եմ կանչում

օրն է, որ Դռնբացէքի կարգով բացւում էին եկեղեցու դռները եւ ժողովուրդը խնդութեամբ ներս էր

Պահքի ամբողջ շրջանում պատարագները փակ դռներով եկեղեցիների գաւիթներում էր լինում եւ ա՛յս

համար էլ ցնծութեան պատճառ է, քանզի ո՛չ միայն երկրային Երուսաղէմի դարպասներին են բացւում

կոչեց սատանային) Յաղթողի զօրքի մաս կազմելու:

Քրիստոսին ընդառաջ, մեր մեղքերն էլ փռելու Իր առաջ եւ աշխարհի իշխանին (Քրիստոս այսպէս

dեսպանագնացների: Սրանով ակնարկ կայ, որ բոլոր ազգերի մէջ մեզ եւս կանչը կար՝ ելնելու

Ավետարանչի՝ այս դրուագի մէջ յիշած հեթանոսներին մատնանշում է իբրեւ Հայոց Աբգար արքայի

ազգերի: Երբ Յիսուս քաղաղ մտաւ, քաղաքը դղրդաց եւ բնակիչները ելան դիմաւորելու: Տօնական այդ

պսակներով: Յիսուս Քրիստոս թագաւորն է երկնքի եւ երկնային Երուսաղէմի և Իր հոգեւոր

կերպով մուտք գործել Սուրբ Քաղաք:

մուտքի խոկումի առաջ ենք: Ինչո՞ւ Քրիստոս ուզեց, որ այս անգամ, ի տարբերութիւն նախորդ

Մեկնութիւն եւ պատգամ Աւետարանի այս օրուայ ընթերցուածից.

Բաց
Holy and Great Tuesday 16th April 2019 Սբ Երքուսնին
St Yeghiche Armenian Church is pleased to inform our Faithful that this year we will be holding Remembrance of The Ten Virgins evening Service prayers (Տասը կոյսերի յիշատակութեամբ ժամերգութիւն) starting at 18:30. We invite all our Community Members to this unique service.

Maundy Thursday 18th April 2019 Սբ Հինգույթի
St Yeghiche Armenian Church is pleased to inform our Faithful that this year too we will be holding Washing of the Feet Service prayers (Ոտնլուայ ժամերգութիւն) starting at 16:30. We encourage parents to register the names of their boys with Parish Council Members for this act.

DOONORHNEK
St Yeghiche Armenian Church is accepting all House Blessing requests “DOONORHNEK” from this Sunday and onwards. We invite and encourage our congregation to register their request with members of the Parish Council who will be glad to take down your request at the entrance of the church, or call our church desk on 020 7373 8133 or write to info@styeghiche.org.uk. This is a long established Armenian church tradition handed over to us. Let us keep and enjoy its benefits.

Please Pray For Our Sick: Please notify the Pastor whenever you know of anyone who is sick, whether at home or in the hospital. Let us pray for one another

Rev Fr Nshan Alaverdyan is available to visit parishioners in the hospital, nursing homes, or home visitations. He is also available to conduct Home Blessings, administering Holy Communion, consultations and other sacramental needs. Please call the church office at 020 7373 8133 or Fr Nshan at 07548 777 147.

ENQUIRIES:
For ecclesiastical/parish matters including requests for Christenings, Home Blessing (Dnorhnek), Donations in Lieu of Flowers, arrangements for Marriages and other church administrative matters please contact Mr Viken Haladjian, phone: 07970 146 280 or 020 7373 8133 or by emailing info@styeghiche.org.uk
Alternatively please approach a member of the Parish Council at church every Sunday after Badarak.

Requiem Service (Hokehankisd)
For Requiem Service (Hokehankisd), please call the church office at 020 7373 8133, or e-mail us your request to info@styeghiche.org.uk by Thursday, in order to include the name(s) of your beloved one(s) in the Sunday bulletin. There is no set monetary amount for requesting Hokehankisd; any amount donated is appropriate and appreciated. Please remember our Church in your prayers. Your kind donations are gratefully accepted.

ANNOUNCEMENT:
St Yeghiche Armenian Church Parish Council would like to invite members of the Armenian community to become registered members and take part in Parish activities. Become a dues paying member and let your voice be heard, be eligible to vote and be elected to one of Parish offices. Please contact a member of the Parish Council at the side entrance desk of the Church or visit our website www.styeghiche.org.uk

St Yeghiche Parish Council appeals to all members for prompt payment of their annual membership dues and generous donations, thus saving your parish administrative and postage costs.

Please hand in your membership dues and donations to the members of the Parish Council at the side entrance desk of the Church. Alternatively please post your cheque to: St Yeghiche Armenian Church Parish, 13b Cranley Gardens, Kensington, London, SW7 3BB. Please make your cheques pay-able to: “St Yeghiche Armenian Church”. You can also pay by bank transfer to St Yeghiche Armenian Church Parish Ltd Account at: HSBC, Acc.no: 42674432, Sort code: 40-02-26, IBAN: GB13HBUK40022642674432, BIC: HBUKGB4106F

St Yeghiche Armenian Church is a Registered Charity, Reg No 1173403. Please complete a Gift Aid Form with your donation. Forms are available from Parish Council.