

ST. JAMES ARMENIAN APOSTOLIC CHURCH
ՍՐ. ՅԱԿՈՒ ՀԱՅԱՍՏԱՆԵԱՅՅ
ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՅԻ



ՌՎՍԱՆՆԱ

Օրհնեա՛լ եկեալ անուամբ Տեառն

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Rev. Father Hovhan Khoja-Eynatyan, Pastor

816 Clark Street, Evanston, IL 60201

Tel: 847-864-6263, e-mail: office@stjamesevanston.org

www.stjamesevanston.org

ՄԱՐՏ 29, 2015

MARCH 29, 2015

ԾԱՂԿԱԶԱՐԴ ԿԻՐԱԿԻ
PALM SUNDAY



Morning Service: 9:00 AM

Divine Liturgy: 10:00 AM

Opening of the Doors

Bible Readings: Song of Solomon 1:1-2; 3 Zechariah 9:9-15
Philippians 4:4-7 Matthew 20:29- 21:17

Celebrant Very Reverend Father Daniel Findikyan

Առաւոտեան Ժամ 9:00

Մուրբ Պատարագ 10:00

Դոնբացէք

Ընթերցումներ Երգ 1:1-2; 3 Զաք. 9:9-15
Փիլ. 4:4-7 Մատթ. 20:29-21:17

Armenian Historical Year 4507 (ՏՇԷ)
Armenian Calendrical Year 1464 (ՌՆԿԴ)



WELCOME, VERY REVEREND FATHER DANIEL FINDIKYAN

St. James Armenian Church welcomes
the Director of the Diocese's Krikor and Clara Zohrab Information Center

Very Reverend Father Daniel Findikyan
ԲԱՐԻ ԳԱՆՈՒՍ, ՍԻՐԵԼԻ ՀԱՅՐ ՍՈՒՐԲ:

VERY REVEREND FATHER DANIEL FINDIKYAN

A native of Fort Worth, TX, the Very Rev. Fr. Daniel Findikyan is a graduate of St. Nersess Armenian Seminary in New Rochelle, NY. While studying at the Seminary, Fr. Daniel earned a master's degree in musicology at City University of New York.

After a year sojourn in Armenia, he studied for five years in Italy. In 1997, he received a doctorate degree in liturgy from the Pontifical Oriental Institute in Rome, a renowned institute dedicated to the study of the history, theology, liturgy, and spirituality of the Greek, Russian, Armenian, Syrian, Coptic, and other ancient Eastern churches. Fr. Daniel's doctoral thesis dealt with the history of the daily services of the Armenian Church, comparing them with the liturgical traditions of other Eastern churches.

He has published numerous articles in scholarly journals, and served as the general editor of the Divine Liturgy pew book published in 1999, which is used throughout the Eastern Diocese of the Armenian Church of America.

Fr. Daniel is a member of several scholarly and ecumenical associations. Ordained a celibate priest by Archbishop Khajag Barsamian in 1997, Fr. Daniel served as dean of St. Nersess Armenian Seminary until 2012. He has also served as a visiting pastor of the St. Sarkis Church of Charlotte, NC.

In November 2012, he was appointed director of the Diocese's Krikor and Clara Zohrab Information Center. He is also a visiting professor of liturgy at the University of Notre Dame and at the Pontifical Oriental Institute, Rome.

PALM BRANCHES AND PALM SUNDAY ARRANGEMENTS



DONATED IN MEMORY OF

NESHAN AND SYBIL KESHIAN



NEW LANTERNS

Mrs. Arpine Hovnanian and Mrs. Arda Hovnanian donated two lanterns for acolytes in loving memory of Rafi Ralph Hovnanian.

PLEASE PRAY FOR OUR SICK

Let us remember all those here at St. James who are suffering health problems and are in need of God's healing and comfort. Let us keep them in our prayers and thoughts, especially:

Patriarch Mesrob Moutafian	Archbishop Yeghishe Gizirian	
Alexander Adajian	Shoushan Altun	Veronica Dadourian
Karen Demirdjian	Babken Dilanjian	Seda Dilanjian
Lucy Genian	Jirayr Gerardo	Vartges Goorji
Hoyle Green	Pat Green	Mary Haidarian
Nargez Hamayak	Dn. Garabed Hardy	Sirvart Hintlian
Elizabeth Krikorian	Berjouhi Moukhtarian	Diramayr Sirarpi Nalbandian
Yalcin Oral	Dn. Hagop Papazian	Anik Sarkis
Surpik Simon	Joseph Summer	Vigen Ter-Avakian
Mari Yegiyayan	Carla Ziegler	

If you know of anyone that needs our special prayers, please call the church office (847) 864-6263 or Der Hovhan (847) 644-7389 so that their names can be included on this list.

PALM SUNDAY LUNCHEON

hosted by St. James Armenian Church Sunday School

LECTURE

"New Saints for the Armenian Church: Our Genocide Martyrs"

by Very Reverend Father Daniel Findikyan

*Professor of Liturgical Studies at St. Nersess Armenian Seminary
Director of the Diocese's Krikor and Clara Zohrab Information Center*

UNITY GATHERING AT ST. NICHOLAS CATHOLIC CHURCH

On Thursday, April 16, the parish community of St. Nicholas Catholic Church in Evanston, on their own initiative, will be having a program to honor the 100th Anniversary of the Armenian Genocide. St. Nick's is going out of their way AND on their own initiative to show solidarity with Armenians at this most solemn time in our nation's history. So, it is quite important that we have a solid turnout from our parish so that our gracious hosts are not left crestfallen from a lack of interest on our part, which would also paint us in not a very positive light. To make sure that we have a solid turnout, we ask that you please sign up in Nishan Hall. Please arrive at St. Nick's by 6:30 for a reception followed by dinner at 7:00. Der Hovhan and St. Nick's Deacon Chris will then have a short program from 8:00-9:00.

BLESSING OF PALM BRANCHES

Distributing blessed palm and olive branches to the faithful on the feast of Palm Sunday (or Our Lord's Entrance to Jerusalem on a Donkey) is one of the many spiritual customs of the Armenian Church as well as of the other Churches belonging to the Universal Church. The tradition commemorates Christ's triumphant entry to Jerusalem when the Jews greeted Him with olive and palm branches (Matthew 21:1-11, Mark 11:1-11, Luke 19:28-40 and John 12:12-19). By Divine Grace, these branches grow, blossom and give fruit to remind us to keep Christ's Commandment, "But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty" (Matthew 13:23).

The offering of branches symbolizes several things. First, it shows God's mercy towards man (i.e., a reminder of the dove of peace that brought an olive branch to Noah signifying that the flood waters had receded). It is also a symbol of Christ's victory over sin, death and Satan through His crucifixion and resurrection.

Moreover, ancient peoples worshipped the palm tree and offered its branches to their idols. Using this same gesture, the Jewish people, inspired by the Holy Spirit, offered branches to Jesus after they discovered that He was the True God. This is the same gesture as when the Three Wise Men presented their mysterious gifts—gold, frankincense and myrrh—to baby Jesus in the cave in Bethlehem.

The faithful also laid green branches in front of the Lord in order that He spare them the curse that He laid upon the earth for Adam and Eve's Original Sin—"thorns and thistles it shall bring forth for you" (Genesis 3:18).

Finally, we should remember that during the Olympic Games in ancient times, the winners were crowned with olive wreaths. Thus, the faithful understood that Jesus defeated death by resurrecting Lazarus (John 11:30-46) and met Him with palm branches as He was the victorious King.

It is customary that the faithful offer green palm and olive branches to the church for this ceremony. Afterwards, it is also tradition for the blessed branches to be kept the whole year round until the next Palm Sunday. It is desirable that the blessed branches decorate the sacred corner of the home. According to accepted tradition, each year, after replacing the old branches with new ones, the old branches must be burnt during the fire lit on the eve of the Feast of the Lord's Presentation to the Temple (*Tyarnendaraj*).

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

Օրհննայ է Ան՝ որ կու գայ Տէրոջ անունով:

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, which marks Christ's Triumphant Entry into Jerusalem.

Jesus came into Jerusalem riding atop a donkey, and the people gathered to meet Him with reverence, thus fulfilling the words of Old Testament prophets.

The Gospel of St. Matthew, in relating the events of Palm Sunday, refers to this 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" (21:4-5).

On His arrival, a large crowd of people gathered to greet Him and spread their cloaks on the road before Him, while others cut branches from palm trees and placed them in His path. The crowd exclaimed, "Hosanna! Blessed is the King of Israel that comes in the Name of the Lord" (John 12:13).

ST. JAMES' EASTER BAKE SALE

The Women's Guild is pleased to announce the sale of hot *boreg*, *choreg* and other delicious delicacies in celebration of Easter. Please join us on Easter Sunday, April 8, as we celebrate the Feast of the Glorious Resurrection of Our Lord Jesus Christ. The Women's Guild will be selling hot *boreg* to eat right after church, smaller trays of *boreg* you can take home and bake and several other delicious pastries. Anyone wishing to donate items for the bake sale should kindly drop off the items (packaged and ready to sell) at church on Saturday, April 4.

NOTE: Absolutely no items will be sold until the end of *Badarak*.

HOME BLESSING

All parishioners who wish to have their homes blessed on the occasion of Easter should call Der Hovhan (847) 644-7389 to make arrangements. Have a piece of bread, dish of salt and glass of water available for the blessing.

Տ Ե Օ Ր Տ Ն Է Ք

Անոնք, որոնք կը փափաքին Ս. Զատիկի առիթով իրենց բնակարանները օրհնել տալ. թող բարեհաճին հնաճայնել Տէր Յովհանին
(847) 644-7389:

BUS SERVICE TO DALEY CENTER ON APRIL 24TH

To make it easier for our parishioners to attend the April 24th commemoration ceremony at the Daley Center downtown, St. James will arrange for a bus service if there is enough interest.

Please contact Vartan Paylan at 847-309-9299 to reserve a seat.

Pickup/Drop-off location to be determined.

EASTER YUGHAKIN

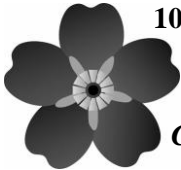
In the Holy Season of Easter, it has become tradition in our church to donate Easter *Yughakins* as gifts of love in memory or in honor of our loved ones.

The *Yughakin* tradition is an ancient custom that goes back to the Old Testament. The faithful would bring oil to the temple of God so that His servants would have enough to eat. Later on, this custom entered Christianity when the faithful would bring oil to church in order to illuminate it by lighting the lamps in the church. *Yughakin* in Armenian means "price of oil."

In our churches today, we obviously do not burn oil in order to illuminate the sanctuary, but rather gas and electricity. Thus, *Yughakin* now is simply a donation made to cover operating expenses.

Let us continue the custom of *Yughakin* to keep the lights of St. James forever burning! Please use the special *Yughakin* form and envelope that have been created for your convenience.

ԻԻՂԱԳԻՆԸ Հայկական բարեպաշտական աւանդութիւն մըն է, որով հաւատացեալները հին աստն իւղ կամ դրամ նուիրելով վառ կը պահէին եկեղեցիին կանթեղները եւ կը հոգային այլազան ծախսերը: Իւղագինը կը խորհրդանշէ նաեւ եկեղեցւոյ ԿԵԱՆՔՆ ՈՒ ԱՌԱՋԵԼՈՒԹԻՒՆԸ: Ներփակեալ պահարանը Սուրբ Զատիկի ամթիւ ձեր նուէրի համար է:



100th ANNIVERSARY OF THE ARMENIAN GENOCIDE COMMEMORATION IN CHICAGO

Sunday, April 19 (10:00 AM)

Chicagoland Armenian Churches' Joint Badarak
Armenian All Saints Apostolic Church



Friday, April 24 (11:00 AM)

Armenian Genocide Commemorative Program
Daley Plaza, 50 West Washington Street, Chicago, IL 60602



Friday, April 24 (7:30 PM)

Vesper Service

Each Chicagoland Armenian Church gathers in its own sanctuary



April 21 - 26 (Preview); April 27 - June 6 (Regular Run)

Beast on the Moon

Richard Kalinoski's internationally recognized play about Armenian immigrants in America after the Genocide

Raven Theatre Company, 6157 N. Clark Street, Chicago, IL 60660

Dear Parishioners, Friends,

It is indeed a very dramatic week ahead of us. Today we celebrate Palm Sunday with our beloved Very Rev. Fr. Daniel Findikyan. On Great or Holy Thursday, we will perform the ceremony of the Order of Foot Washing (*Gark Vodnlvai*) followed by Divine Liturgy. Christ's Crucifixion and Burial will be remembered on Great Friday, and Holy Week services will culminate with the Saturday night Candlelight Liturgy (*Jrakalooys*) and the Easter Sunday Liturgy when we celebrate the GLORIOUS RESURRECTION OF OUR LORD JESUS CHRIST!

The whole drama of Holy Week and Easter Sunday will be more meaningful and rewarding with your participation. Please make every effort to be a part of this spiritual experience.

May God reward you accordingly and bless you all.

Fr. Hovhan Khoja-Eynatyan, Pastor

HOLY WEEK & EASTER SCHEDULE

GREAT THURSDAY, APRIL 2, 2015

Canon for Penitence and Absolution	9:00 AM
Divine Liturgy (<i>Soorp Badarak</i>)	10:00 AM
Order of Foot Washing (<i>Gark Vodnlvai</i>)	7:00 PM
Commemoration of the Passion of Our Lord Jesus Christ (<i>Khavaroom</i>)	8:30 PM

GREAT FRIDAY, APRIL 3, 2015

Canon for the Crucifixion (<i>Gark Khachelootian</i>)	6:30 PM
Canon for the Burial (<i>Gark Taghman</i>)	7:30 PM

HOLY SATURDAY, APRIL 4, 2015

Easter Eve Holy Scripture Readings	6:00 PM
Lucernarium (<i>Jrakalooys</i>) of Easter - Divine Liturgy	7:00 PM
<i>The Youth Choir will join in singing the Divine Liturgy under the direction of Dn. Kavork Hagopian</i>	
Home Blessing, Fellowship and Refreshments in Nishan Hall	8:30 PM

EASTER SUNDAY, APRIL 5, 2015

Feast of the Glorious Resurrection of Our Lord Jesus Christ	
Morning Service	9:00 AM
Divine Liturgy (<i>Soorp Badarak</i>)	10:00 AM
Blessing of the World (<i>Antasdan</i>)	12:00 Noon

ՀՈՎԻԻՔՆ ԵՐԿՈՒ ԽՕՍՔ

Խորհրդաւոր եւ խորապէս ներշնչող շաբաթ մըն է մեր դէմը: Հինգշաբթի օրուան Ոսնկուան, Ուրբաթ օրուան Թաղման արարողութիւնը, Շաբաթ օրուան Ճրագալոյցը եւ Քրիստոսի Յաղթական եւ Հրաշափառ Յարութիւնը: Այս բոլորը աւելի իմաստ կը ստանան միայն ձեր մասնակցութեամբ: Եկէք այս առիթներով միասին ըլլանք՝ միասնաբար աղօթելու, միասնաբար ներշնչուելու Քրիստոսով եւ Անոր տուած Յարութեան Յաղթանակին բաժնեկից դառնալու:

Աստուած վարձատրէ բոլորդ եւ օրհնէ ամէնքդ:

Տ. Յովհան Քինյ. Խոջա-Էյնաստեան

ԺԱՄԱՆԱԿԱՅՈՅՑ ԱԻԱԳ ՇԱԲԹՈՒԱՆ

ԱԻԱԳ ՀԻՆԳՇԱԲԹԻ, Ապրիլ 2, 2015

Կարգ Ապաշխարութեան եւ Արձակման	Առաւօտեան	9:00-ին
Սուրբ Պատարագ	Առաւօտեան	10:00-ին

Կարգ Ոսնկուայի	Երեկոյեան	6:30-ին
Խաւարում	Երեկոյեան	8:00-ին

Յիշատակ Չարչարանաց Քրիստոսի

ԱԻԱԳ ՈՒՐԲԱԹ, Ապրիլ 3, 2015

Կարգ Խաչնկութեան	Երեկոյեան	6:30-ին
Կարգ Թաղման	Երեկոյեան	7:30-ին

ԱԻԱԳ ՇԱԲԱԹ, Ապրիլ 4, 2015

Երեկոյեան ժամերգութիւն	Երեկոյեան	6:00-ին
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Ընթերցում Սուրբ Գրոց Դպրոցի աշակերտներու կողմէ

Ճրագալոյց Զատիկի- Սուրբ Պատարագ	Երեկոյեան	7:00-ին
Տնօրինէք Եկեղեցոյ Նշան Սրահին մէջ	Երեկոյեան	8:30-ին

ՍՈՒՐԲ ԶԱՏԻԿ, Կիրակի, Ապրիլ 5, 2015

Առաւօտեան ժամերգութիւն	Առաւօտեան	9:00-ին
Սուրբ Պատարագ	Առաւօտեան	10:00-ին
Անդաստան	Կէսօրուայ	12:00-ին

CENTENNIAL LAPEL PIN

Commemorative "Forget-Me-Not" lapel pins, replicas of the official Genocide Centennial emblem, were produced by Chicago Centennial Committee. Those who wish to have lapel pins (we ask for \$5 donation) may contact Parish Council members. Wear "Forget-Me-Not" pin in honor of our holy martyrs.

BREAKFAST WITH SARKIS

Saturday, April 11, 2015

Details forthcoming

FINDING JESUS: FAITH. FACT. FORGERY

New CNN Series - Sundays 9:00PM

Finding Jesus presents fascinating new historical insights into the life of Jesus utilizing the latest scientific techniques and archaeological research. The series will air across six, one hour episodes culminating on Easter Sunday.

ՃԱՇՈՒ ԾԱՐԱԿԱՆ

Ծաղկազարդ Կիրակիի ԴԿ

Անըսկիզբն Բանըն Հօր

Հօր անսկիզբ Բանը որ քերովբէներու վրայ կը հանգչի, այսօր նոր աւանակի վրայ նստած է. օրհնեալ ըլլայ եկող Արքան, անյաղթելի Թագաւորը:

Նախայաւիտեան Որդին որ քառակերպներուն վրայ կը բազմի, այսօր ծերերէն եւ երիտասարդներէն փառաւորուեցաւ. օրհնեալ ըլլայ Արքան, անյաղթելի Թագաւորը:

Նոր Ժողովուրդներ, եկէք անմարմիններու բազմաթիւ դասերուն հետ քաղցրաձայն երգ հնչեցնելով փառաւորենք ասիկա; օրհնեալ ըլլայ Արքան, անյաղթելի Թագաւորը:

(Աշխարհաբարի վերածննց Եփրեմ Արք. Թապազնան)

MIDDAY HYMN

For Palm Sunday *Mode 8*

The Eternal Word of the Father

The eternal Word of the Father, who does rest on the cherubim was this day seated on the new colt; blessed is the prince who comes, the invincible king.

The Son, who was before all ages and does repose upon the four-faced creatures, this day was glorified by the old and by the young; blessed is the prince who comes, the invincible king.

Come, ye new people, together with the multitude of the heavenly host, let us glorify him with a resounding hymn in sweet voices, saying: blessed is the prince who comes, the invincible king.

(translated by Tiran Abp. Nersoyan)

SCRIPTURE READINGS

MATTHEW 20:29-21:17

29 And as they went out of Jericho, a great crowd followed him. **30** And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, "Have mercy on us, Son of David!" **31** The crowd rebuked them, telling them to be silent; but they cried out the more, "Lord, have mercy on us, Son of David!" **32** And Jesus stopped and called them, saying, "What do you want me to do for you?" **33** They said to him, "Lord, let our eyes be opened." **34** And Jesus in pity touched their eyes, and immediately they received their sight and followed him. **1** And when they drew near to Jerusalem and came to Beth'phage, to the Mount of Olives, then Jesus sent two disciples, **2** saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. **3** If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately." **4** This took place to fulfill what was spoken by the prophet, saying, **5** "Tell the daughter of Zion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass." **6** The disciples went and did as Jesus had directed them; **7** they brought the ass and the colt, and put their garments on them, and he sat thereon. **8** Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. **9** And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" **10** And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" **11** And the crowds said, "This is the prophet Jesus from Nazareth of Galilee." **12** And Jesus entered the temple of God and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. **13** He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers." **14** And the blind and the lame came to him in the temple, and he healed them. **15** But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant; **16** and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of babes and sucklings thou hast brought perfect praise'?" **17** And leaving them, he went out of the city to Bethany and lodged there.

ՄՍՏԹԷՆՍ 20:29- 21:17

29Երբ անոնք դուրս ելան Երիքովէն, մեծ բազմութիւն մը հետեւեցաւ անոք: **30**Եւ ահա՛ երկու կոյրեր նստած էին ճամբային եզերքը. երբ լսեցին թէ Յիսուս կ'անցնի, աղաղակեցին. «Ողորմէ՛ մեզի, Տէ՛ր, Դաւիթի՛ Որդի՛»: **31**Բազմութիւնը կը յանդիմանէր զանոնք՝ որ լռեն, բայց

անոնք ա՛լ աւելի կ'աղաղակէին. «Ողորմէ՛ մեզի, Տէ՛ր, Դաւիթի՛ Որդի»: **32**Յիսուս կանգ առնելով՝ կանչեց զանոնք եւ ըսաւ. «Ի՞նչ կուզէք որ ընեմ ձեզի»: **33**Ըսին անոր. «Տէ՛ր, թող մեր աչքերը բացուին»: **34**Յիսուս գթալով՝ դպաւ անոնց աչքերուն. իսկոյն անոնց աչքերը բացուեցան, ու հետեւեցան անոր: **1**Երբ մօտեցան Երուսաղէմի ու հասան Բեթփագէ, Ձիթենիներու լեռան մօտ, Յիսուս դրկեց երկու աշակերտ՝ **2**ըսելով անոնց. «Գացէ՛ք այդ ձեր դիմացի գիւղը, ու իսկոյն պիտի գտնէք կապուած էջ մը, եւ անոր հետ՝ աւանակ մը. արձակեցէ՛ք զանոնք ու բերէ՛ք ինձի: **3**Եթէ մէկը բան մը ըսէ ձեզի, ըսէ՛ք. “Տէրոջ պէտք են”, եւ իսկոյն պիտի դրկէ զանոնք»: **4**Այս ամենը կատարուեցաւ, որպէսզի իրագործուի մարգարէին միջոցով ըսուած խօսքը. **5**«Ըսէ՛ք Սիոնի աղջիկին. “Ահա՛ Թագաւորդ կու գայ քեզի, հեզ եւ հեծած իշու վրայ, իշու ձագի՝ աւանակի վրայ”»: **6**Աշակերտները գացին, եւ ըրին ինչպէս Յիսուս պատուիրած էր իրենց. **7**բերին էջն ու աւանակը, դրին անոնց վրայ իրենց հանդերձները, եւ նստաւ անոնց վրայ: **8**Ահագին բազմութիւն մը փռեց իր հանդերձները ճամբային վրայ. ուրիշներ ճիւղեր կը կտրէին ծառերէն ու կը տարածէին ճամբային վրայ: **9**Եւ առջեւէն գացող ու իրեն հետեւող բազմութիւնները կ'աղաղակէին. «Ովսաննա՛ Դաւիթի Որդիին: Օրհնեա՛լ է ան որ կու գայ Տէրոջ անունով: Ովսաննա՛ ամենաբարձր վայրերուն մէջ»: **10**Երբ ան մտաւ Երուսաղէմ, ամբողջ քաղաքը շարժեցաւ եւ ըսաւ. «Ո՛վ է ասիկա»: **11**Բազմութ իւնը ըսաւ. «Ա՛յս է Յիսուս մարգարէն՝ Գալիլեայի Նազարէթէն»: **12**Յիսուս մտաւ Աստուծոյ տաճարը, դուրս հանեց բոլոր անոնք՝ որ տաճարին մէջ կը ծախէին ու կը գնէին, եւ տապալեց լումայափոխներուն սեղաններն ու աղանի ծախողներուն աթոռները, **13**եւ ըսաւ անոնց. «Գրուած է. “Իմ տունս աղօթքի տուն պիտի կոչուի”, բայց դուք աւագակներու քարայր ըրիք զայն»: **14**Կոյրեր ու կաղեր եկան իրեն՝ տաճարին մէջ, եւ բուժեց զանոնք: **15**Երբ քահանայապետներն ու դպիրները տեսան անոր գործած սքանչելիքները, եւ մանուկները՝ որոնք տաճարին մէջ կ'աղաղակէին. «Ովսաննա՛ Դաւիթի Որդիին», ընդվզեցան **16**եւ ըսին անոր. «Կը լսե՛ս ի՛նչ կ'ըսեն ատոնք»: Յիսուս ըսաւ անոնց. «Այո՛, բնաւ չէ՛ք կարդացած գրուածը. “Երախաներուն ու ծծկերներուն բերանով գովաբանութիւն կատարեցիր”»: **17**Ապա ձգեց զանոնք, գնաց քաղաքէն դուրս՝ Բեթանիա, ու կեցաւ հոն գիշերը:

Writing above altar:

"Draw near to God, and He will draw near to you" (James 4:8).