

OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

"Enter the Church and repent ... for here is the physician, not the judge.

Here one is not investigated, one receives remission of sins." (St. John Chrysostom)

April 14, 2019



Palm Sunday



Parish Advisory & Finance Council:

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Sunday School Coordinator: MARTHA DAGHER

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HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the clergy in advance to arrange for the required baptismal instructions;

HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

THE ORDER OF TODAY'S LITURGY

Response to the Antiphon:

O Son of God who rode upon a donkey's foal, save us who sing to You! Alleluia!

The Troparion of Lazarus (1st Tone) 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!"

The Troparion of Palm Sunday (4th Tone)

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!"

Kondakion of Palm Sunday (6th Tone)

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."

THE PROKIMENON:

**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.
GOD IS THE LORD AND HE HAS APPEARED TO US!**

Sing to the Lord, for He is good, for His mercy endures forever!

Today's Readings: Philippians 4:4-9 and John 12:1-8

Hirmos of Palm Sunday (4th Tone)

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!"

LITURGY INTENTIONS

Saturday (April 13) 4:30 PM:

**For the health and salvation of all the members of the parish,
and of all our friends, relatives, and loved ones**

Sunday, (April 14) 10:30 AM:

**For the health and salvation of all the members of the parish,
and of all our friends, relatives, and loved ones**

Next Saturday evening and Sunday morning:

**For all of the members of the parish, and for our friends, relatives,
and loved ones, living and departed**

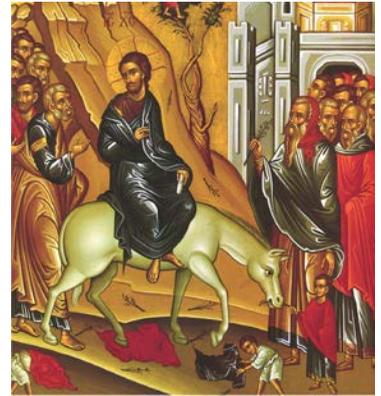


Palm Sunday – The Sunday Before Pascha

After the great miracle of raising Lazarus from the dead, Jesus triumphantly entered the Holy City of Jerusalem. Today we cheer Him as He enters the city gates, and proclaim that He is the Son of God.

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm branches are blessed in the Church. We take them in order to raise them up and greet the King, and to reaffirm our baptismal pledges. The One who raised Lazarus and entered Jerusalem to go to His voluntary Passion now stands in our midst, we are faced with the same question addressed to us at baptism: "Do you believe in Christ?" We give our answer by daring to take the branch and raise it up: "I believe in Him as King and God!"



Axios! Axios! Axios! Don't forget to mark the date of Sunday, May 5! Subdeacon Tom Moses will be ordained to the Holy Diaconate at the Divine Liturgy that morning!

**There will be a second collection this weekend
for the flowers for Holy Week and Pascha**

Sunday School News: There will not be any Sunday School classes next Sunday, April 21. Classes will resume at 9:30 AM the following Sunday.

Attendance Last Sat. 4:30 PM: 19 Sun. 10:30 AM: 91

Last Weekend's Collection: \$1,228.⁰⁰

The average Sunday envelope donation: \$31.³⁹

The balance on our mortgage is: \$65,876.²⁸

SERVICES FOR GREAT AND HOLY WEEK

Mon., Apr. 15	7:00 PM	The Bridegroom Service
Tues., Apr. 16	7:00 PM	The Bridegroom Service
Wed., April 17	7:00 PM	Vespers/Liturgy of the Last Supper, Holy Anointing
Thurs., April 18	7:00 PM	The Crucifixion Service
Fri., April 19	3:00 PM	Vespers for the Descent from the Cross
Fri., April 19	7:00 PM	The Burial Service with Lamentations
Sat., April 20	10:00 AM	Vespers/Divine Liturgy & Blessing of New Light
Sat., April 20	9:30 PM	Hajmeh, Matins, & the Divine Liturgy of the Resurrection
Sun., April 21	10:30 AM	The Divine Liturgy of the Resurrection

“Hosanna in the highest!”

Towards the end of the fourth century the Spanish nun Egeria, on pilgrimage to the newly-adorned holy places of Palestine, described what she saw on that Palm Sunday:

“As the eleventh hour draws near ... all the children who are [gathered at the top of the Mount of Olives], including those who are not yet able to walk because they are too young and therefore are carried on their parents’ shoulders, all of them bear branches, some carrying palms, others, olive branches. And the bishop is led in the same manner as the Lord once was led. ... From the top of the mountain as far as the city and from there through the entire city ... everyone accompanies the bishop the whole way on foot, and this includes distinguished ladies and men of consequence.” The scene Egeria witnessed has been repeated ever since.



While today this procession is held at the end of Orthros or the Divine Liturgy, Egeria describes it as taking place “at the eleventh hour,” our 5 PM. This practice echoed the Gospel witness that “*Jesus went into Jerusalem and into the temple. So when He had looked around at everything, as the hour was already late, He went out to Bethany with the Twelve*” (Mk 11:11).

Our Holy Week and Jerusalem

In 326-28 the Empress Helena, mother of the Roman Emperor Constantine the Great, traveled to Palestine at the behest of her son to mark the places where Christ lived and died by constructing shrines and churches. According to Eusebius of Caesarea she was chiefly responsible for two churches, the Church of the Nativity, in Bethlehem (still in existence), and a church on the Mount of Olives, the site of Christ’s ascension. Jerusalem. She also took part in the excavations at the site of the Lord’s death and burial where the Great Church of the Resurrection stands today. It soon became the practice for great celebrations to take place at these sites, particularly when the events which took place there were observed. It was at these shrines that historical commemorations of the events of the Lord’s passion were first conducted. In time, local Churches throughout the Mediterranean world began to imitate the appealing Jerusalem practices, developing the historical observances of Holy Week as we know them today.

The Power of the Redemption

The first observances of Pascha in both East and West, however, were not attempts to recreate the events of the Lord’s passion. Rather they were focused on the effects of the Lord’s death and resurrection in the lives of the faithful. Thus the highpoint of the Resurrection celebration was the baptism of catechumens, which took place before the Paschal Liturgy, and the reconciliation of penitents on Holy Thursday: those whose serious sins had excluded them from the community. In the same spirit Byzantine Churches today offer the Mystery of Holy Unction on Holy Wednesday. People are anointed for the healing of their spiritual infirmities, uniting with Christ in the power of His death and resurrection.

Behold Your King

IN THE YEAR AD 75, the Jewish historian Flavius Josephus described the recent Jewish revolt against Roman rule and how the imperial army, led by Vespasian and his son Titus, had crushed the rebels. Vespasian was proclaimed emperor and an elaborate victory celebration was held. The treasures of Jerusalem were carried through Rome in a triumphant display of imperial power. Josephus describes it this way: “Vespasian and Titus came forth crowned with laurel, and clothed in purple ... At this all the soldiers shouted for joy...”

A great triumphal march followed with Roman senators and uniformed troops. Treasures taken from the defeated Jews were paraded through the city. “...they made the greatest display carrying what had been taken from the temple in Jerusalem: the golden table, the golden lampstand ... and the last of all the spoils, the Torah of the Jews” (The Jewish Wars, VII, 5).

What a contrast to the scene remembered by the Church today: the Lord Jesus, “humble and sitting on a donkey, a colt, the foal of a donkey” (Mt 21:9). He was acclaimed, not by a conquering army, but by a ragtag crowd of children, pulling branches from the trees. Their shout was not “Hail, Caesar!” but “Hosanna to the Son of David!”

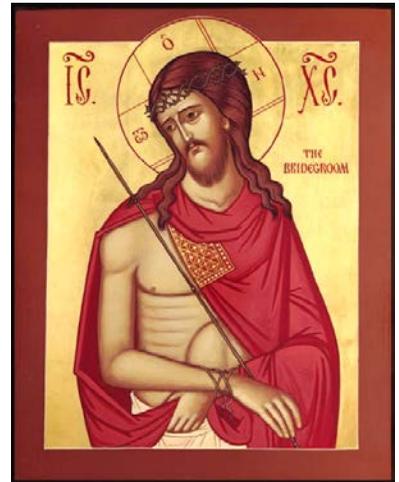
Christ as King

The Gospels consistently proclaim that the coming of Kingdom of God was at hand. The presence of the Kingdom was the main focus of the Lord Jesus’ teaching. The Apostles depicted Christ as One in whom the Kingdom was present and that He Himself was “the Son of David,” its King. What kind of kingdom He ruled was regularly misunderstood, however. People assumed that the Messiah-King would re-establish an Israel free of Roman oversight.

When Jesus fed the multitudes with a few barley loaves and two small fish, people thought that this was a sign that, with Jesus, God was restoring Israel’s independence. “*Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone*” (Jn 6:15).

When the Jewish authorities accused Jesus before Pilate, it was that He had made Himself a king. Because of this, Pilate asked Him, “*Are You the King of the Jews?*” (Mt 27:11). Much of what followed – the soldiers’ mockery, the purple robe, the crown and scepter, and the charge nailed over His head on the cross – point to the Romans’ belief that Jesus was claiming to rule the land of Israel.

The Lord had told Pilate explicitly that this was not so. “*Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here*” (Jn 18:36). Finally, Jesus is buried in a manner worthy of a king, surrounded with “*a mixture of myrrh and aloes, about a hundred pounds*” (Jn 19:39) provided by Nicodemus. That people saw Jesus as a (supposed) Messiah-King is clear; that they misunderstood the nature of His kingship is undisputed.



A Kingdom “Not of This World”

It is in the Gospel records of Jesus’ teaching – particularly the Parables – that we see what His kingdom was, and what it was not. This teaching is summarized in the Beatitudes (Mt 5:3-10). This text is so familiar to us that we may not see it as describing the lifestyle of God’s Kingdom:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

It is safe to say that the Lord is not describing the ruling elite of any worldly state.

Elsewhere we see that His Kingdom is based on:

Putting God First – *“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Mt 6:31-33);*

Child-like Simplicity - *“Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven” (Mt 18:3, 4); “Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, ‘Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven’” (Mt 19:13, 14);*

Imitating the Way He Empties Himself – *“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross” (Phil 2:5-8);*

Servant-Leadership – *“Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, ‘The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. “But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel” (Lk 22:24-30). “So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet” (Jn 13:12-14).*

This is the Kingdom we celebrate today.

The Icon of Palm Sunday

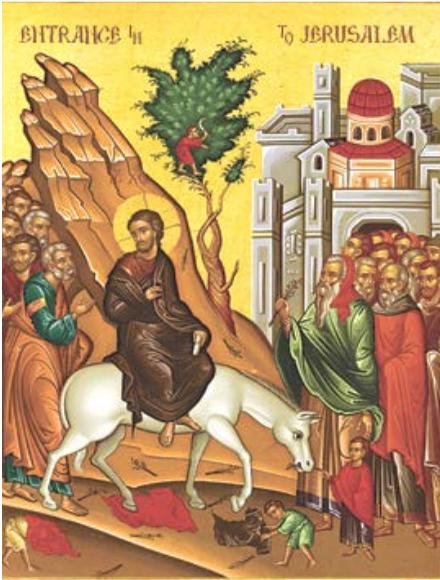
In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9. Christ is blessing with His right hand, and in His left hand is a scroll, symbolizing that He is the fulfillment of the Old Testament prophecies concerning the Messiah, the Anointed One who has come to redeem us from our sins and break the power of death.

To the left is the Mount of Olives and to the right is the city of Jerusalem, often depicted with the domed Temple (in later icons it may also anachronistically be topped by a Cross, like a church). The common understanding is that it was the donkey upon which Christ rode into Jerusalem, even though He commanded both a colt and a donkey to be brought to Him. Both animals would have been shocking to the Jews in Jerusalem: the donkey because it is an animal of peace and the Jews expected a conquering, war-like, Messiah; the colt because it was an animal associated with the Gentiles, whilst the Jews expected the Messiah to be only for them.

Behind Christ, His disciples follow, usually headed by Peter and John – both Apostles being described as “pillars of the Church” by the Fathers. The Twelve Apostles are often shown deep in conversation with expressions mixing wonder with apprehension. They are perplexed not only at Christ’s choice of transport, but also because of Jesus’ insistence in returning to Judea in spite of the threats of the Jewish authorities, who were determined to kill Him. *“These things His disciples understood not at first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things unto Him”* (John 12:16) For this reason, in some Icons, Christ is shown turning back to the Apostles, as if exhorting them to continue.

Out of Jerusalem’s gates the people come to greet Jesus, crying out: *Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!*” (Matthew 21:9) Traditionally, children play a prominent role in the representation of the Entry into Jerusalem. The children are the small people, some of whom are depicted high in a tree cutting the palm branches others are greeting Christ with the palm branches and laying these and their garments on the ground before Christ as tokens of honor for one who is acknowledged as a King.

Though the gospels do not specify the children’s presence, the Church sees in them the very embodiment of the biblical reference: “Out of the mouths of babes and sucklings, You have fashioned praise.” (Psalm 8:3). Related to this is the call of Palm Sunday Vespers: “Wherefore, like babes, rejoice, carrying branches in your hands and praise Him singing, ‘Hosanna in the highest! Blessed is He who comes, the King of Israel!’ “



Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, Raymond Sherburne, Lody Slaybe, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled *“Welcome to this Holy House,”* located on the table in the back of the church.



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Today's Readings:

The Epistle of St. Paul to the Philippians (4: 4-9)

Brethren, rejoice in the Lord always; again I say rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving, let your petitions be made known to God. And may God's peace that surpasses all understanding guard your hearts and your minds in Christ Jesus.

For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything is worthy of praise: consider these things. And what you have learned and received and heard and seen in me, these things practice — and the God of peace will be with you.

الرسالة (فيلبي) 4 : 4 - 9

يا اخوة، افرحوا في الرب كل حين، وأقول أيضاً افرحوا. ليكن حلمكم معروفاً عند جميع الناس. الرب قريب. لا تهتموا بشيء، بل في كل شيء فلتكن طلباتكم معلومةً لدى الله بالصلاة والتضرع مع الشكر. وسلام الله الذي يفوق كل فهم، يحفظ قلوبكم وبصائرکم في المسيح يسوع. وبعد أياً الاخوة، مهما يكن من حق، أو أدب، أو عدل، أو نقاوة، أو صفة محببة، أو حُسن صيت، إن تَكُنْ فضيلةً أو مديح، ففي هذه فلتكن أفكاركم. وما تعلمتموه وتسلمتموه وسمعتموه ورأيتموه فيّ فبهذا اعملوا، وإله السلام يكون معكم.

The Holy Gospel according to St. John (12: 1-18)

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 Zion; 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.

الانجيل (يوحنا 12 : 1 - 18)

قبل الفصح بستة ايام، أتى يسوع الى بيت عنيا، حيث كان لعازر الذي مات وأقامه يسوع من بين الاموات. فصنعوا له هناك عشاءً، وكانت مرتا تخدم، وكان لعازر أحد المتكئين معه. أما مريم فأخذت رطل طيب من مائع الناردین كثير الثمن، ودهنت قدمي يسوع ومسحت قدميه بشعرها، فبعق البيت برائحة الطيب. فقال أحد تلاميذه، يهوذا بن سمعان الإسخريوطي، الذي كان مزماً أن يُسلمه. لم لم يُبع هذا الطيب بثلاث مئة دينارٍ ويعطى للمساكين؟ وإنما قال هذا لا اهتماماً منه بالمساكين بل لأنه كان سارقاً، واذ كان الكيس عنده كان يأخذ ما يلقي فيه. فقال يسوع: دعها إنما حفظته ليوم دفني. فإن المساكين هم عندكم في كل حين، وأما أنا فلست معكم في كل حين. وعلم جمع كثير 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 بسببه 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.