



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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RT. REV. ANDRE ST. GERMAIN (retired)

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)*

March 25, 2018



## Palm Sunday



# The Feast of the Annunciation

Parish Advisory & Finance Council:

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Sunday School Coordinator: MARTHA DAGHER

N.A.M.Y. Advisor: ROBIN ANDERSON

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**

## **Antiphons are for the Feast of the Annunciation**

### **Response to the Antiphon:**

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

### **Troparion of the Annunciation (Fourth Tone)-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!

### **The Troparion of Lazarus (1<sup>st</sup> Tone)**

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 (4<sup>th</sup> 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!"

### **The Kontakon of the Annunciation (Eight Tone): Page 16**

#### **THE PROKIMENON:**

**MY SOUL MAGNIFIES THE LORD,  
AND MY SPIRIT REJOICES IN GOD MY SAVIOR!  
*Because He has regarded the humility of His handmaid,  
for behold, henceforth all generations shall call me blessed!***

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**Today's Readings: Hebrews 2: 11-18 and John 12: 1-18**

## **LITURGY INTENTIONS**

### **Saturday, (March 24) 4:30 PM:**

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

### **Sunday, (March 25) 10:30 AM**

**For the health and salvation of all the members of the parish,  
and of all or 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**

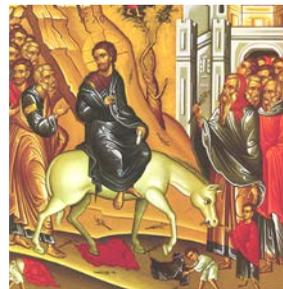


## Palm Sunday – The Sunday Before Pascha

After dramatically raising Lazarus, who had been dead for four days, 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. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"



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**Sunday School News:** There will not be any Sunday School classes next Sunday, April 1 (Pascha). Classes will resume on April 8.

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**This weekend there is a special collection for the flowers for Easter.**

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**Many thanks** to all who worked to make our annual Lenten Dinner such a success. It was wonderful food, wonderful company, and a wonderful time was had by all!

**Many thanks also** to Jeanine Notter, and all who helped her for their work in cleaning the church in preparation for Holy Week and Pascha.

**Finally, congratulations** to the winners of the Lenten Raffle. They are: First Prize (\$2,000) Nicholas Dagher; Second Prize (\$1,000) Fr. Tom & Khouriyeh Kathy; Third Prize (\$500) Peter & Marilyn Detone. Thanks to all of you who generously supported the raffle!

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**Attendance - Last Sat. 4:30 PM: 19    Last Sun. 11:00 AM: 130**

**Last Weekend's Collection: \$ \$1,205.<sup>00</sup>**

*The average Sunday envelope donation: \$31.<sup>22</sup>*

*The balance remaining on our mortgage is: \$75,978.<sup>01</sup>*

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### SERVICES FOR GREAT AND HOLY WEEK

Mon., Mar. 26	7:00 PM	The Bridegroom Service
Tues., Mar. 27	7:00 PM	The Bridegroom Service
Wed., Mar. 28	7:00 PM	Vespers/Liturgy of the Last Supper, Holy Anointing
Thurs., Mar. 29	7:00 PM	The Crucifixion Service
Fri., Mar. 30	3:00 PM	Vespers for the Descent from the Cross
Fri., Mar. 30	7:00 PM	The Burial Service with Lamentations
Sat., Mar. 31	10:00 AM	Vespers/Divine Liturgy & Blessing of New Light
Sat., Mar. 31	9:30 PM	Hajmeh, Matins, & the Divine Liturgy of the Resurrection
Sun., April 1	10:30 AM	The Divine Liturgy of the Resurrection

# The Icon of Palm Sunday

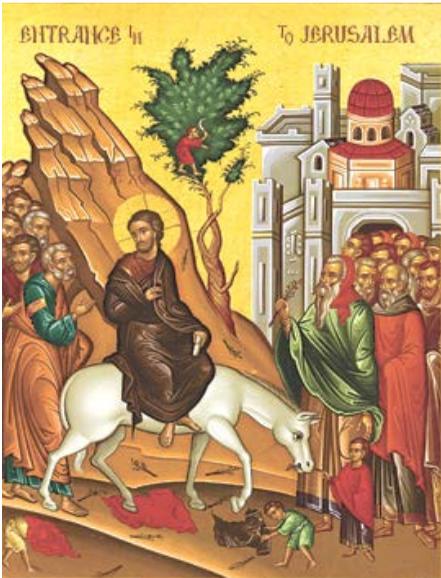
In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9. Christ is blessing with His right hand, and in His left hand is a scroll, symbolizing that He is the fulfillment 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!’ “





# The Son of David

THERE ARE TWO ICONS put forth for veneration this Sunday in those Byzantine churches which follow the Gregorian calendar. Because it is March 25, we are celebrating the Great Feast of the Annunciation. Because it is Palm Sunday, we are commemorating Christ's entry into Jerusalem a few days before His passion.

Both of these occasions are among our Church's greatest feasts, each pointing to a different moment in the life of Christ. On the Annunciation we reflect on the conception of the Word of God as a man in the womb of the Theotokos. On Palm Sunday we join in welcoming Him as the One who comes in the name of the Lord, the Savior. These seem to be very different aspects of the mystery of Christ; on both occasions, however, He was glorified with the same title, Son of David.

## Why "Son of David"?

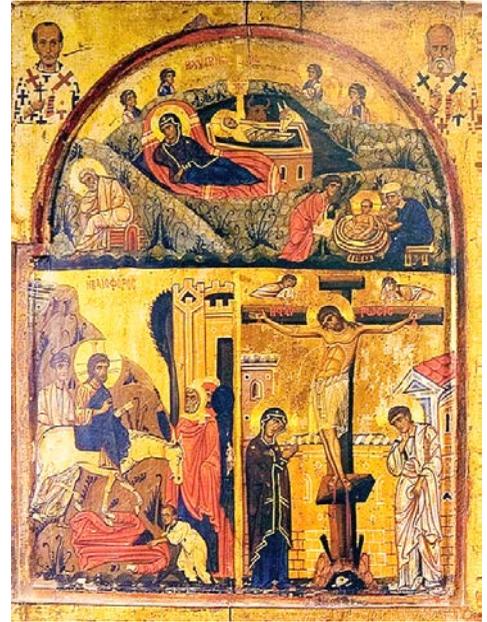
David, the son of Jesse, was the second king of the united kingdom of Israel, reigning at c. 1000 BC. The Old Testament describes his era as the golden age of Israel. Variant versions of his life are found in 1 and 2 Samuel, 1 Chronicles and the Book of Ruth. As king, David conquered Jerusalem and established it as his capital, bringing the Ark of the Covenant to the city. David wished to build a temple there to house the Ark, but the prophet Nathan related to him a message he had received from God: "*When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son*" (2 Sm 7:12-14).

David's son Solomon did, indeed, succeed his father as king and built the first temple in Jerusalem, fulfilling the first part of the prophecy. After Solomon's death, his son Rehoboam became king, but he could not hold the nation together. The northern tribes broke away and formed their own kingdom and so the second part of the prophecy – "*I will establish the throne of his kingdom forever*" – was not fulfilled in him.

When the independence of these kingdoms was threatened, the prophets foretold that a "son of David" would establish a lasting kingdom giving rise to the belief among many Jews that the Messiah would be, in fact, of David's lineage.

## Jesus as Son of David

By the first century AD, it was commonly taught that the Messiah would be this "son of David" and, therefore, from Bethlehem. As we read in John's Gospel, some who heard Jesus speak "*...said 'Truly this is the Prophet.' Others said, 'This is the Messiah.' But some said, 'Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?'*" So, there was a division among the people because of Him" (Jn 7:40-43).



In their teaching about Jesus, the Gospels all present Him as the Son of David. Matthew's Gospel begins with the genealogy of Jesus which opens with these words: "*The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*" (Mt 1:1).

When the magi came seeking the One whose birth they had read of in the stars, they went to Bethlehem as the prophet Micah had foretold, "*But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel*" (Mt 2:6). The Ruler to come out of Bethlehem was presumed to be the Son of David.

The greatest witness to Jesus' role as Son of David is the Archangel Gabriel. In the Gospel story of the Annunciation, Gabriel says of Jesus that "*...the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end*" (Lk 1:32. 33). The Lord Jesus is depicted here as fulfilling the words of the prophets.

Throughout His ministry people referred to Jesus as the Son of David. The most graphic representation of their belief came when Jesus was escorted into Jerusalem as a king while people cried out "*Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD! Hosanna in the highest!'*" (Mt 21:9). Thus, the proclamation which the angel made at Jesus' conception is repeated by His people as He approached His passion.

The final allusion to the Lord Jesus as Son of David is found in the Book of Revelation, the last New Testament book, which speaks of the Lord's return in glory. In one of the author John's last visions, Christ proclaims, "*I am the Alpha and the Omega, the Beginning and the End, the First and the Last... I am the Root and the Offspring of David*" (Rev 22: 13, 16). Christ is not only the descendant of David, but his Creator (root) as well: a claim that only the eternal Word of God incarnate could make.

### **Fully Us, Fully Other**

In many societies, it is customary to take one's paternal name as part of one's own. This expresses a person's roots in a particular family or clan. If a person's ancestor was of some repute, he would emphasize the connection by laying claim to his name in particular. It is in this sense that an angel addresses St Joseph as son of David (see Mt 1:20). Calling the Lord Jesus "son of David" says that He is a part of human history in this particular family.

The Gospels of Matthew and Luke both include genealogies which expressly connect Jesus to Abraham (Mt) and Adam (Lk) as well as David. Emphasizing these human connections, the Gospels indicate that the Lord Jesus is truly one of us, fully man, in order to transform us, as later theology would express it: "Today is the announcement of joy, today is the virginal festivity, today Heaven is joined to earth, Adam is renewed and Eve released from sorrow; the dwelling-place, our own essence, has become God's temple because a portion of it has been deified!" (Vespers for the Annunciation)

The Messianic title "Son of David" also points to Christ's role as our Creator and Redeemer. As Messiah, the Son of David is unique, completely different from His creation. In this sense, calling Jesus Son of David emphasizes how different Jesus is from us. The Son of David is like no other. Thus on Palm Sunday we sing, "He who sits upon the throne of the Cherubim, for our sake sits upon a foal. Coming to His voluntary Passion, today He hears the children cry, *Hosanna!*, while the crowd replies, "*O Son of David, make haste to save those whom You have created, blessed Jesus, since You have come for this reason: that we may know Your glory!*"

**Please remember** to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, 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, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, MaryJo Pond, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, and Iris Angelina Velasquez.

**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.



  <p><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p> <p><b>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		 <p><b>Stephen LAW GROUP P.L.C.</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
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## Today's Readings:

### Reading from the Epistle of St. Paul to the Hebrews: 2: 11-18

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.

### عبرانيين 2 : 11-18

يا إخوة، ان المُقَدِّسَ والمُقَدَّسِينَ كلهم من واحد. فلهذا السَّبَبِ لا يستحي ان يَدْعُوهُمْ إِخْوَةً، قَائِلًا: سَأخْبِرُ بِاسْمِكَ إِخْوَتِي، وفي وَسَطِ الجَمَاعَةِ أُسَبِّحُكَ. وأيضاً: سأكونُ مُتَوَكِّلاً عَلَيْهِ. وأيضاً: هاءنَذَا والاولادُ الذينَ اعطانيهم الله. إذنِ إذ قد اشترَكَ الاولادُ في اللحمِ والدَّمِ، إِشْتَرَكَ هو كذلكَ فيهما، لكي يُبْطِلَ بالموتِ من له سلطانُ الموتِ، أعني إبليسَ، ويُعْتَقَ جَمِيعَ الذينَ كانوا مُدَّةَ حَيَاتِهِمْ خاضعينَ للعبوديةِ مَخَافَةَ مِنَ الموتِ. فَإِنَّهُ وَلَا شَكَّ لَمْ يَتَّخِذْ المَلَايِكَةَ، بل إنما يَتَّخِذُ نَسْلَ ابراهيمِ. فَمِنْ ثَمَّ كَانَ يَجِبُ أَنْ يَكُونَ شَبِيهاً بِإِخْوَتِهِ في كُلِّ شَيْءٍ، ليصيرَ رَئِيسَ كَهَنَةٍ رَحِيماً وَأَمِيناً في ما لله، حتى يُكْفَرَ عن خَطَايَا الشَّعْبِ. لِأَنَّهُ إِذْ قَدْ تَأَلَّمَ وَجُرِبَ فَهُوَ قَادِرٌ عَلَى أَنْ يُغَيِّثَ المَجْرَبِينَ.

### 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 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.

### 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 مرثا تخدم، وكان لعازر أحد المتكئين معه. أما مريم فأخذت رطل طيب من مائع الناردين 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 يُبع هذا الطيب بثلاث مئة دينارٍ ويعطى للمساكين؟ وإنما قال هذا لا اهتماماً منه بالمساكين بل لأنه كان سارقاً، وإذ 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.