

FROM OUR HYMNS: The following is the first verse of the Processional Hymn for Palm Sunday - *VOR VERORHNIIS*. In order to acquaint the students with the full impact of Jesus's entry into Jerusalem on that first Palm Sunday, it would be well to have them read the Gospel selection for Palm Sunday - Matthew 20:29-21:17. We should also ponder the words of the hymn: *You who are praised from the throne of the Cherubim were pleased to sit upon the colt. Blessed are You who came to give life.* We are now ready to learn the Processional Hymn for Palm Sunday.

eulogistically, ♩ = 76

Որ վերորհնիս հառտօրհնիս
 Vor verorh nis ha to

արքեօրհնիտ
 rus ke rovitz

էվերահնս զիս հառտօրհնիս
 ee ve rah nus dil ha va na

գիհա՛ յէջարքարքանյալ
 gi ha je tzar pa re pan yal

որհրդէրդիւցեցա՛նք
 vor ye girt ee ge tzo tza nel

MINI-BIBLE STUDY

Malachi: The Book of Malachi (Maghakia) is the 45th book of the Holy Bible. This book contains 4 chapters. The name *Malachi* means *my messenger*. More than likely, it was written between 500-450 B.C. The author was devoted to the Temple and held a high view of the priesthood and its responsibilities. In presenting his message, the author uses a question-answer method. He upholds the necessity of remaining faithful to the Covenant and accordingly condemns any abuses and indifference.

LIVING LITURGY: (from *A BRIEF COMMENTARY OF THE DIVINE LITURGY* by Bishop Tiran Nersoyan.)

ON THE ORIGIN AND DEVELOPMENT OF THE ARMENIAN RITE OF THE LITURGY

There are five Armenian texts of the Liturgy now extant. These were probably texts evolved in different centers in Armenia, or in centers to the west and south of it. One of these five texts has later dominated the others and eventually put them out of use in the course of the fifth and following centuries.

Of these five Armenian Liturgies one was that of St. Basil of Caesarea. We have evidence from the first half of the fifth century that the Liturgy of St. Basil, as it was known and used in the great metropolis of Caesarea, was in common use in Armenia.* We now have the text of this Liturgy, which can be called *Caesarean Basil*, because it is considerably different from the Liturgy known

in the Greek Church as the Liturgy of St. Basil, which was subjected to changes much later than the time of St. Basil. This later form of St. Basil's Liturgy could conveniently be called *Byzantine Basil*.

Besides the *Caesarean Basil* four other liturgies were used in the Armenian Church during and after the fifth century. These were probably all translations from Greek texts, which are now presumably lost. One of these four liturgies is the most complete. This is the one which, after undergoing certain modifications and changes, mainly consisting of additional hymns and litanies, has been in general use in the Armenian Church since the tenth century at the latest.

(to be continued)