

Lectionary Texts for April 14, 2019 • *Palm Sunday* - Year C
Isaiah 42:1-9a • Psalm 118:1-2, 19-29 • Philippians 2:5-11 • Luke 19:28-40



Luke 19:28-40

Batrashil (Detail; Full Batrashil on page 4), 1335 or 1534-1535, depending on source
Silk backed with heavy linen belonging to Bishop Athanasius Abraham Yaghmur of Nebek, Syria
Metropolitan Museum of Art, New York City, New York

A “batrashil” is an outer liturgical garment worn by bishops in the Syriac Orthodox Church, extending down both the front and the back and worn over other liturgical garments. This batrashil has scenes from Jesus’ life down the front and the Four Evangelists on the back. Arabic and Syriac inscriptions name the bishop, Athanasius Abraham Yaghmur, who was a scribe in the region of Homs, Syria, during the mid-sixteenth century. For a period of time he was located at the Monastery of Mar Musa al-Habashi (Monastery of Saint Moses the Abyssinian), approximately 50 miles north of Damascus. The woman who wove this batrashil inscribed her name and likely spoke Arabic. The frontal poses, round heads, and simplified noses and brows are similar to those on thirteen- and fourteenth-century embroidered vestments. *Continued*

This scene of the Entry into Jerusalem contains standard iconographic convention, except that Christ's movement is right to left rather than left to right. He is riding a donkey, branches are being laid down before him, the rightmost onlooker has climbed a tree to get a better view. Halos are shown on Christ and the four upright onlookers, but not on the ones near His feet. The scenes from Jesus' life on the front of the batrashil (see last page), top to bottom, are: Pentecost, Ascension, Resurrection, Crucifixion, Entry into Jerusalem, Presentation in the Temple, Baptism, nativity, and Annunciation.

— Art curated and narrative provided by Norman Mahan

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Isaiah 42:1-9a

Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.

Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

Psalm 118

O give thanks to the Lord, for he is good; his steadfast love endures forever!

Let Israel say, "His steadfast love endures forever."

Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord.

This is the gate of the Lord; the righteous shall enter through it.

I thank you that you have answered me and have become my salvation.

The stone that the builders rejected has become the chief cornerstone.

This is the Lord's doing; it is marvelous in our eyes.

This is the day that the Lord has made; let us rejoice and be glad in it.

Save us, we beseech you, O Lord! O Lord, we beseech you, give us success!

Blessed is the one who comes in the name of the Lord. We bless you from the house of the Lord.

The Lord is God, and he has given us light. Bind the festal procession with branches, up to the horns of the altar.

You are my God, and I will give thanks to you; you are my God, I will extol you.

O give thanks to the Lord, for he is good, for his steadfast love endures forever.

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Luke 19:28-40

After he had said this, he went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’”

So those who were sent departed and found it as he had told them.

As they were untying the colt, its owners asked them, “Why are you untying the colt?”

They said, “The Lord needs it.”

Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!”

Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.”

He answered, “I tell you, if these were silent, the stones would shout out.”

