

CONCERNING PALM SUNDAY

Palm Sunday marks the beginning of Holy Week. The procession with palms, which was already observed in Jerusalem in the fourth century, calls to mind the triumphal entry of Jesus, our Lord and King, into Jerusalem. The procession is fundamentally an act of worship, witness, and devotion to our Lord.

Palm Sunday is unique in having two Gospel readings. Originally there were two distinct liturgies. The palms were blessed and the Triumphal Entry Gospel was read outside of the church building. The door of the church represented the gate through which Jesus entered the city.

The purpose of Jesus' journey to Jerusalem was to fulfill his Father's will; thus it is fitting that this service continues with the reading of the Passion Gospel in which the whole story of the week is anticipated. The emphasis of the liturgy turns to the days that lie ahead in Holy Week. We who hail Jesus as King one moment, may in the next deny him, even joining with the crowd in shouting, "Crucify him!"

PALM SUNDAY

THE LITURGY OF THE PALMS

When circumstances permit, the Congregation may gather at a place apart from the church, so that all may go into the church in procession. Palms or other branches to be carried in the procession may be distributed to the people as they arrive, or after the prayer of blessing.

The following or some other suitable anthem is said or sung.

Celebrant Hosanna to the Son of David, the King of Israel.
People **Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.**

The Celebrant then greets the people and gives a brief introduction, inviting them to participate in the celebration using these or other similar words

Dearly beloved brethren, from the beginning of Lent until now we have been preparing our hearts by penance and self-sacrifice. Today, with the whole Church, we herald the beginning of the celebration of our Lord's Paschal Mystery. On this day our Lord Jesus Christ entered Jerusalem and was welcomed as King with palms and shouts of praise. Today we greet him as our King, though we know his crown was a crown of thorns, and his throne a Cross.

Therefore, I invite you to follow our Lord this Holy Week, from his triumphal entry, through his suffering and death, to the glory of his resurrection.

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Assist us mercifully with thy help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby thou hast given us life and immortality; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

All standing, the Deacon or Priest reads the Triumphal Entry Gospel, first saying

Deacon The Holy Gospel of our Lord Jesus Christ according to _____.

People **Glory be to thee, Lord Christ.**

Year A MATTHEW 21:1-11

Year B MARK 11:1-11A

Year C LUKE 19:28-40

Deacon The Gospel of the Lord.

People **Praise be to thee, Lord Christ.**

The Celebrant then says

Let us pray.

We praise thee, Almighty God, for the acts of love by which thou hast redeemed us through thy Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was hailed as King by those who spread their garments and branches of palm along his way. Sanctify these branches with thy blessing, we humbly beseech thee, that they may be for us signs of his victory. Grant that we who bear them in his Name may ever hail him as our King, and follow him in the way that leadeth to eternal life; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end.
Amen.

The opening anthem may be repeated.

Celebrant Hosanna to the Son of David, the King of Israel.
People **Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.**

THE PROCESSION

Deacon Let us go forth in peace.
People **In the Name of Christ. Amen.**

During the procession all hold palms or branches, and appropriate hymns or anthems are sung, such as "All glory, laud and honor" and Psalm 118:19-29.

At a suitable place, the procession may halt while the following, or some other appropriate Collect, is said.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. **Amen.**

In the absence of a Bishop or Priest, the preceding service may be led by a Deacon or lay reader.

AT THE EUCHARIST

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day.

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our nature, and to suffer death upon the Cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also be made partakers in his resurrection; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

ISAIAH 52:13—53:12

PSALM 22:1-22^v, 22:1-11^v or 31:10-18^v

PHILIPPIANS 2:5-11

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ
according to _____.

The customary responses before and after the Gospel are omitted.

Year A MATTHEW (26:36-75) 27:1-54 (55-66)

Year B MARK (14:32-72) 15:1-39 (40-47)

Year C LUKE (22:39-71) 23:1-49 (50-56)

The Passion Gospel may be read or chanted by clergy and lay persons. Specific roles may be assigned to individuals, the choir or Congregation taking the part of the crowd.

The Congregation may be seated for the first part of the Passion. All stand at the verse that mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33). All may kneel in silence after the verse that mentions Christ's death (Matthew 27:50, Mark 15:37, Luke 23:46).

Following the Sermon, when the Liturgy of the Palms has preceded, the Nicene Creed and Prayers of the People may be omitted at the Eucharist.

The Preface of Holy Week is used.