Abbreviated Rubrics for the Feast of Palm Sunday: Entrance of Our Lord Jesus Christ into Jerusalem

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: **For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.**

Choir: **Lord, have mercy.**

Great Vespers on Saturday Evening

1.) Great Vespers begins as usual:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.
Come, let us worship and fall down before God our King.
Come, let us worship and fall down before Christ, our King and our God.
Come, let us worship and fall down before Christ Himself, our King and our God.

2.) The reader then says Psalm 103, and then the deacon offers the Great Litany.

*3.) We chant **"O Lord, I Have Cried" in Tone 6** with ten troparia:*

(Nassar 733-734; Kazan Triodion II, 187-192)

For Palm Sunday in Tone Six

Verse 10. *Bring my soul out of prison, that I may praise Thy Name.*
Today hath the grace of the Holy Spirit brought us together; and we all lift Thy Cross as we say: Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

Verse 9. *The righteous shall wait for me until Thou recompense me.*
Today hath the grace of… (*repeat above*)

Verse 8. *Out of the depths have I cried to Thee, O Lord, Lord hear my voice.*
The Word of God the Father, the Son Who is coeternal with Him, Whose throne is Heaven and Whose footstool is the earth, hath today humbled Himself, coming to Bethany on a dumb colt. Wherefore, the Hebrew lads praised Him, carrying in their hands branches, and crying: Blessed is He that cometh, King of Israel.

Verse 7. *Let Thine ears be attentive to the voice of my supplication.*
The Word of God the Father… (*repeat above*)

Verse 6. *If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.*
Let us also, the new Israel, come together today, the Church of the Gentiles, to shout with the Prophet Zachariah: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold Thy King cometh unto Thee: He is meek and having salvation, and riding upon an ass, and upon

a colt the foal of an ass. Wherefore, like babes, feast thou, carrying branches in thy hands, and praise Him, singing: Hosanna in the highest. Blessed is He that cometh, King of Israel.

Verse 5. *Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.*
Let us also, the new Israel… (*repeat above*)

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.*
O good Christ, when Thou didst foreshadow for us Thine exalted Resurrection, Thou didst raise from the tomb by Thine own command Thy breathless friend Lazarus, who had been dead for four days, and had become decomposed. Thou didst mount symbolically upon an ass, as one borne upon a chariot, thus indicating the Gentiles. Wherefore, beloved Israel did offer Thee the praise from the mouths of innocent babes and sucklings, having beheld Thee, O Savior, entering into the holy city six days before the Passover.

Verse 3. *For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.*
O good Christ, when Thou didst foreshadow … (*repeat above*)

Verse 2. *Praise the Lord, all ye nations; praise Him, all ye people.*
Before the six days of the Passover, Jesus came to Bethany, and His Disciples came to Him and say: O Lord, where wouldest Thou that we prepare for Thee to eat the Passover? And He sent them, saying: Go to the town that lieth before ye, and ye shall find a man carrying a jar of water. Follow him, and say to the lord of the house: The Master saith, I shall eat the Passover with My Disciples.

Verse 1. *For His mercy is great toward us, and the truth of the Lord endureth forever.*
Before the six days of the Passover… (*repeat above*)

(Nassar 733; Kazan Triodion II, 193-194)

DOXASTICON FOR PALM SUNDAY IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.
Today hath the grace of the Holy Spirit brought us together; and we all lift Thy Cross as we say: Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

*4.) The Entrance is made with the censer, and we chant "O Gladsome Light …" (**Chant**) (**Choral**) followed by the Prokeimenon "The Lord is King …" in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. *The Lord is robed; He is girded with strength. (Refrain)*

Verse 2. *For He has established the world so that it shall never be moved. (Refrain)*

- *The readers recite the three Old Testament readings from the Triodion.*

THE OLD TESTAMENT PASSAGES

The First Reading

Deacon: Wisdom!

Reader: The Reading from Genesis (49:1-2; 8-12).

Deacon: Let us attend!

Reader: Jacob called his sons, and said: Gather yourselves together, that I may tell you what shall befall you in days to come. Assemble and hear, O sons of Jacob, and hearken to Israel your father. Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. Judah is a lion's whelp; from the prey, my son, you have gone up. He stooped down, He couched as a lion, and as a lioness; who dares rouse Him up? The scepter shall not depart from Judah, nor the ruler's staff from between His feet, until He comes to whom it belongs; and to Him shall be the obedience of the peoples. Binding His foal to the vine and His ass's colt to the choice vine, He washes His garments in wine and his vesture in the blood of grapes; His eyes shall be red with wine, and His teeth white with milk.

The Second Reading

Deacon: Wisdom!

Reader: The Reading from Zephaniah the Prophet (3:14-19).

Deacon: Let us attend!

Reader: These things doth the Lord say: Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you; He has cast out your enemies. The King of Israel, the Lord, is in your midst; you shall fear evil no more. On that day it shall be said to Jerusalem: "Do not fear, O Zion; let not your hands grow weak. The Lord, your God, is in your midst, a Warrior Who gives victory; He will rejoice over you with gladness, He will renew you in His love; He will exult over you with loud singing as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. Behold, at that time I will deal with all your oppressors. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth.

The Third Reading

Deacon: Wisdom!

Reader: The Reading is from Zachariah the Prophet (9:9-15).

Deacon: Let us attend!

Reader: These things doth the Lord say: Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your King comes to you; triumphant and victorious is He, humble and riding on an ass, on a colt the foal of an ass. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and He shall command peace to the nations; His dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of My covenant with you, I will set your captives free from the

waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double. For I have bent Judah as my bow; I have made Ephraim its arrow. I will brandish your sons, O Zion, over your sons, O Greece, and wield you like a warrior's sword. Then the Lord will appear over them, and His arrow goes forth like lightning; the Lord God will sound the trumpet, and march forth in the whirlwinds of the south. The Lord of hosts will protect them.

5.) The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer "Vouchsafe, O Lord." The deacon offers the Litany of Supplication, and the priest offers "The Peace" and the Prayer of the Bowing of Heads.

- *Immediately before the Aposticha, parishes may offer the Service of Litia and Artoklasia for Palm Sunday. (Liturgikon P. 32-38) The full service is posted at the Online Liturgical Guide.*

(Kazan Triodion II, 736-737)

THE DOXASTICON OF THE LITIA PROCESSION IN TONE THREE

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Six days before the Passover, Jesus came to Bethany to call Lazarus, who had been dead for four days, and to preach beforehand of the Resurrection. And the two women, Mary and Martha, the sisters of Lazarus, met Him crying: Lord, if Thou hadst been here our brother wouldst not have died. Then He saith unto them: Have I not told ye that whosoever believeth in Me, though he die, he shall live again? Show Me where ye have laid him. And the Creator of all cried out to him: Lazarus, come forth.

6.) At the Aposticha, we chant the following:

(Nassar 737; Kazan Triodion II, 195-197)

THE APOSTICHA FOR PALM SUNDAY IN TONE EIGHT

Rejoice and be happy, O city of Zion. Be joyful and glad, O Church of God; for behold, thy King is come sitting upon a colt and praised by youth. Hosanna in the highest. Blessed art Thou Who art possessed of bountiful mercies: have mercy upon us.

Verse 1. *Out of the mouths of infants and of sucklings Thou hast perfected praise.*

Today hath the Savior come to Jerusalem to fulfill the Scriptures; and all did take in their hands branches of palm trees. And they spread their clothes for Him, knowing that it was He, our Lord, to Whom cherubim unceasingly call out, Hosanna in the highest. Blessed art Thou Who art possessed of bountiful mercies: have mercy upon us.

Verse 2. *O Lord, our Lord, how admirable is Thy Name in all the earth!*

O Thou Who ridest upon the cherubim, and Who art praised by the seraphim, Thou didst ride upon a colt, O holy, Davidic One. And the youths were praising Thee as befitteth God. And the Jews did blaspheme against Thee wickedly. Thy sitting on an ass foreshadowed the transformation of the bolting of the Gentiles from infidelity to faith. Glory to Thee, O Christ, Who alone art merciful and the Lover of mankind.

(Nassar 733; Kazan Triodion II, 198)

DOXASTICON FOR PALM SUNDAY IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Today hath the grace of the Holy Spirit brought us together; and we all lift Thy Cross as we say: Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

*7.) We then say the Prayer of St. Simeon (**Chant**) (**Choral**) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 725; Kazan Triodion II, 199)

APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE

O Christ God, when Thou didst raise Lazarus from the dead, before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we, like children, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord.

APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE

Glory to the Father, and to the Son, and to the Holy Spirit.

O Christ God, when Thou didst raise Lazarus from the dead, before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we, like children, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord.

(Nassar 737; Kazan Triodion II, 200)

APOLYTIKION OF PALM SUNDAY IN TONE FOUR

Both now and ever, and unto ages of ages. Amen.

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

8.) The Priest then offers the Dismissal.

THE DISMISSAL

Priest: May He Who accepted to make the foal of a donkey His throne for our salvation, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Festal Orthros on Palm Sunday Morning

1.) Orthros begins as usual:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) The people then say the Trisagion Prayers.

3.) The three troparia starting with "O Lord, save Thy people" are always read plainly or simply intoned but NEVER chanted in an assigned tone.

4.) All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:

In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, "Glory to God in the highest, and on earth* ***peace*, goodwill toward men." Please make this correction in your books.*

5.) After the Great Litany and the priest's exclamation "For unto Thee are due…" we chant "God is the Lord" with its stichoi and the apolytikia of the day.

"GOD IS THE LORD" IN TONE ONE

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord's doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 725; Kazan Triodion II, 201)

APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE

O Christ God, when Thou didst raise Lazarus from the dead, before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we, like children, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord.

APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE

Glory to the Father, and to the Son, and to the Holy Spirit.

O Christ God, when Thou didst raise Lazarus from the dead, before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we, like children, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death: Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord.

(Nassar 737; Kazan Triodion II, 202)

APOLYTIKION OF PALM SUNDAY IN TONE FOUR

Both now and ever, and unto ages of ages. Amen.

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

6.) The Little Litany and the priest's exclamation "For Thine is the might..."

7.) The Poetic Kathismata are from the Triodion for Palm Sunday (Nassar 738; Ware's Lenten Triodion 493-494).

PALM SUNDAY KATHISMATA (**Plain Reading**)

First Kathisma

Let us come with branches to praise Christ the Master in faith like babes, purifying our souls, and crying to Him with a loud voice: Blessed art Thou, O Savior, Thou Who didst come into the world, and did become a new, spiritual Adam from the first curse, and didst prepare all things for the best, O Thou Word, Lover of mankind, glory to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O Lord, Thou didst raise Lazarus from the tomb after four days, and Thou didst teach all to shout to Thee with palm leaves and branches: Blessed art Thou that comest.

Second Kathisma

O Christ Savior, Thou didst shed tears in secret over Thy friend Lazarus lying dead. Thou didst raise him from the dead, thereby declaring Thy pity in love to mankind. And when the multitude of little children knew of Thy presence they went out today carrying branches in their hands and crying to Thee: Hosanna! Blessed art Thou Who didst come to save the world.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Give praise with one accord, O peoples and nations, for the King of the angels rides now upon a foal, and He comes to smite His enemies with the Cross in His almighty power. Therefore the children sing to Him with palms in their hands: Glory to Thee Who hast come as Conqueror! Glory to Thee, O Christ the Savior! Glory to Thee, our God, for Thou alone art blessed!

Third Kathisma

He Who sits upon the throne of the Cherubim, for our sake sits upon a foal; and 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 Thou hast created, blessed Jesus, since for this cause Thou hast come, that we may know Thy glory."

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

He Who sits upon the throne… (*repeat above*)

*8.) Benedictions (Evlogetaria) in Tone 5 are **NOT** sung; instead, we sing the Polyeleos.*

THE POLYELEOS IN TONE ONE (ABRIDGED)

To be sung in place of the Evlogetaria. End each numbered verse with "Alleluia."

1. O ye servants praise the Lord.
2. Praise ye the Name of the Lord, O ye servants of the Lord.
3. Ye that stand in the house of the Lord, in the courts of the house of our God.
4. Praise ye the Lord, for the Lord is good. Chant unto His Name, for it is good.
5. For the Lord hath chosen Jacob unto Himself, Israel for His own possession.
6. For I know that the Lord is great and that the Lord is above all gods.
7. All that the Lord hath willed He hath done in Heaven and on the earth, in the seas and in the abysses.
8. Bringing clouds from the uttermost parts of the earth, lightnings for the rain He hath made.
9. He bringeth winds out of His treasuries; He smote the first-born of Egypt, from man unto beast.
10. He sent forth many signs and marvels in the midst of thee, O Egypt, on Pharaoh and on all his servants.
11. He smote many nations and slew many kings.

\+ *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

\+ Alleluia, Alleluia, Alleluia: glory to Thee, O God. (THRICE)

\+ O our God and our Hope, glory to Thee.

9.) The Little Litany and the priest's exclamation "For blessed is Thy Name..."

10.) The Festal Anabathmoi and Prokeimenon in Tone 4. (Serv. Bk. 64; Kazan Orthros 63-64; Kazan Triodion II 203-205)

FESTAL ANABATHMOI IN TONE FOUR

\+ From my youth up many passions have warred against me. But do Thou help and save me, O my Savior. (REPEAT)

\+ Ye who hate Zion shall be put to confusion of the Lord; like grass in the fire shall ye be withered up. (REPEAT)

\+ *Glory to the Father and to the Son and to the Holy Spirit.*

\+ Through the Holy Spirit is every soul quickened and exalted in purity, and made resplendent by the Triune Unity in mystic holiness.

\+ *Both now and ever and unto ages of ages. Amen.*

\+ Through the Holy Spirit the channels and streams of grace overflow showering all creation with invigorating Life.

PALM SUNDAY PROKEIMENON IN TONE FOUR

Out of the mouths of infants and of sucklings Thou hast perfected praise. (TWICE)

***Stichos**: O Lord, our Lord, how admirable is Thy Name in all the earth.*

Out of the mouths of infants and of sucklings Thou hast perfected praise.

11.) The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2 (Serv. Bk. 65; Kazan Orthros 65):

LET EVERYTHING THAT HATH BREATH

Let everything that hath breath praise the Lord. (TWICE)

***Stichos**: Praise ye God in His saints; praise Him in the firm foundation of His power.*

Let everything that hath breath praise the Lord.

12.) The festal Orthros Gospel (Matthew 21:1-11, 15-17) is chanted from the Beautiful Gate.

*13.) We do **NOT** read "In that we have beheld the Resurrection of Christ..."*

14.) We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Orthros, 66)

15.) Festal Troparia following Psalm 50. (Nassar 740; Kazan Triodion II 205-207)

PALM SUNDAY TROPARIA AFTER PSALM 50 IN TONE TWO

Glory to the Father, and to the Son, and to the Holy Spirit.
Today Christ entereth the Holy City, sitting on a donkey to loosen the barren bestiality of the Gentiles, long in an evil state.

Both now and ever, and unto ages of ages. Amen.
Today Christ entereth the Holy City, sitting on a donkey to loosen the barren bestiality of the Gentiles, long in an evil state.

(TONE SIX) *Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.*
Today hath the grace of the Holy Spirit brought us together; and we all lift Thy Cross as we say: Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

16.) Next follows the Intercession for Orthros.

THE INTERCESSION[1]

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy,

[1] Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings "Lord, have mercy" twelve times, and the priest exclaims "Through the mercies and compassions…"

17.) Next follows the Kontakion, Oikos and Synaxarion.

KONTAKION AND OIKOS FOR PALM SUNDAY (**Plain Reading**)

Seated in Heaven upon Thy throne and on earth upon a foal, O Christ our God, Thou hast accepted the praise of the angels and the songs of the children who cried out unto Thee: Blessed art Thou that comest to call back Adam.

O immortal Lord, Thou hast bound Hell, slain Death, and raised the world: therefore the children, carrying palms, sing praise to Thee as Victor, O Christ, and they cry aloud to Thee this day: "Hosanna to the Son of David! For no more," say they, "shall the little children be slain because of Mary's Child; but Thou alone art crucified for all, both young and old. No more shall the sword be drawn against us, for Thy side is pierced by a spear." With great rejoicing, then, we cry: Blessed art Thou that comest to call back Adam.

THE SYNAXARION (**Plain Reading**)

On this day in the Holy Orthodox Church, the Sunday of Palms, we celebrate the radiant and glorious festival of the Entrance of our Lord Jesus Christ into Jerusalem.

Verses

He Who stretcheth out the firmament and sat on the foal,
Seeketh to release mortals from un-reason.

Jesus came to Bethany on the Sunday falling before the six days of the Mosaic Passover. On the following day He sent two of His Disciples, who brought Him a donkey on which He sat to enter the city. And when the great multitude heard that Jesus was coming to Jerusalem, they immediately took palm branches in their hands and went out to meet Him. All cried, "Hosanna! Blessed is He that cometh in the Name of the Lord, King of Israel!" The branches of palm trees were a symbol of Christ's victory over Satan and Death. And the meaning of "Hosanna" is, "We pray Thee, save." The donkey's colt, which was still an untamed animal, and impure according to the law, as well as Christ's sitting thereon, symbolize the former savagery and impurity of the Gentiles; and their subsequent taming and obedience to the holy law of the Gospel.

By Thine ineffable compassion, O Christ our God, make us victors over the irrational passions, and make us worthy to see Thy tangible victory over death, Thy radiant and life-bearing Resurrection, and have mercy on us. Amen.

18.) We chant the katavasias of the Canon of Palm Sunday (Nassar 740-741; Kazan Triodion II 207-213). Instead of the magnificat "More Honorable," chant the entire ninth ode of the Canon.

KATAVASIAS OF THE PALM SUNDAY CANON IN TONE FOUR

Ode 1. The springs of the deep appeared dry, and the foundations of the tumultuous sea were uncovered; for Thou didst rebuke the tempest with a sign, and Thou didst save Thy chosen people singing to Thee, O Lord, a triumphant song.

Ode 3. At Thy command the children of Israel drank from a hard, cloven rock. As for the rock, it is Thou, O Christ, the Life by which the Church gaineth strength, crying: Hosanna, blessed art Thou that comest.

Ode 4. Christ our Lord clearly cometh and delayeth not; from a thick and shadowy mountain, from a Virgin who giveth birth without knowing man, as was told by the Prophet of old. Wherefore, we all shout together: Glory be to Thy power, O Lord.

Ode 5. O Thou bringer of good tidings to Zion, ascend the mountain; and O thou watchman of Jerusalem, raise thy voice with strength. Glorious things have been spoken of thee, O city of God. Peace to Israel, and salvation of the Gentiles.

Ode 6. The souls of the righteous have shouted with joy, saying: Now a new covenant hath been given the world, let the people be renewed with the drops of divine blood.

Ode 7. O Thou Who didst preserve the Abrahamite youths safe from fire, and didst kill the Chaldeans who preyed unjustly upon the innocent, O most praised Lord, blessed art Thou, God of our fathers.

We praise, we bless, and we worship the Lord.
Ode 8. Rejoice, O Jerusalem, and feast O lovers of Zion; for the Lord of power, Who ruleth forever, hath come. Let the earth be solemn before His face, and let it shout: Praise the Lord, all ye His works.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

THE NINTH ODE OF THE PALM SUNDAY CANON IN TONE FOUR

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ. With palms and branches let us raise our voices unto Him with praise, saying: Blessed is He that cometh in the Name of the Lord, our Savior.

Glory to Thee, our God, glory to Thee.
Why did ye tremble, O ye Gentiles? And ye priests and scribes, why did ye rant in falsehood, saying: Who is this to Whom the youths with palms and branches shout: Blessed is He that cometh in the Name of the Lord, our Savior?

Glory to the Father, and to the Son, and to the Holy Spirit.
He is the God Whom no one may equal. He hath devised every just way, and hath bestowed it upon beloved Israel, after He appeared, and walked with the people. Blessed, therefore, is He that cometh in the Name of the Lord, our Savior.

Both now and ever, and unto ages of ages. Amen.
O rebellious ones! Why have ye placed stumbling-blocks in our ways? Your feet are fast to shed the blood of the Master, but He shall rise to save those who cry unto Him: Blessed is He that cometh in the Name of the Lord, our Savior.

Ode 9. God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ. With palms and branches let us raise our voices unto Him with praise, saying: Blessed is He that cometh in the Name of the Lord, our Savior.

19.) The Little Litany and the priest's exclamation "For all the powers of Heaven..."

*20.) Exaposteilaria: we chant **"Holy is the Lord our God"** thrice (Kazan Orthros 81) but "Exalt ye the Lord..." is **NOT** chanted from now until Pentecost.*

- *NOTE: Because Palm Sunday does not have an exaposteilarion, "The Prayer of the Palms" is performed in its place. The clergy carry with them the sprinkler filled with Holy Water, and exit the sanctuary to stand before the table where the palm leaves have been placed.*

THE PRAYER OF THE PALMS

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord our God, Who sittest upon the Cherubim, Who hast raised up the might of Thine Only-begotten Son, our Lord Jesus Christ, that through His Cross, Grave and Resurrection He might save the world; and at Whose coming today to Jerusalem, unto His voluntary Passion, the people that sat in darkness and in the shadow of Death taking the symbols of victory, the boughs of trees and the branches of palms, did go forth and proclaim the Resurrection, by anticipation. Do Thou, the same Lord, preserve and keep us also who in imitation of them do bear in our hands palms and boughs of trees, on this day of the feast. And like unto those multitudes and children who offered unto Thee "Hosanna," may we also in hymns and spiritual songs, attain unto the Life-giving Resurrection on the third day, in the same Christ Jesus our Lord, with Whom Thou art blessed, together with Thine all-holy, good and Life-giving Spirit; now and ever, and unto ages of ages.

Choir: Amen.

- *The priest now sprinkles the palms with Holy Water three times, saying each time:*

Priest: These palms are blessed by the Grace of the All-holy Spirit, through the sprinkling with this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit.

Choir: Amen.

- *The clergy return to the sanctuary, and Orthros continues.*

*21.) We chant **"The Praises" in Tone 4** with four troparia:*

(Nassar 741-742; Kazan Triodion II 214-220)

For Palm Sunday in Tone Four

***Verse 1.** Praise God in His sanctuary: praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness.*

O Lord, great multitudes spread their garments in the way, and others cut down branches from the trees and carry them. Those who went before them and those who followed cried: Hosanna to the Son of David, Thou Who hast come and wilt yet come, in the Name of the Lord.

Verse 2. *Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.*
O Lord, when Thou wast about to enter the Holy City, the Gentiles did carry tree branches, praising Thee, O Lord of all. In seeing Thee mounted on the colt, they saw Thee as sitting on the Cherubim, and therefore shouted thus: Hosanna in the highest; blessed are Thou Who comest and wilt yet come, in the Name of the Lord.

Verse 3. *Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.*
Go ye out, O people! Go ye out, O Gentiles, and see today the King of Heaven sitting on a humble colt as on a sublime throne, coming to Jerusalem. And ye corrupt and unbelieving generations of Jews, come ye out and see Him Whom Isaiah saw coming in the body for our sakes. How He would take unto Himself the new Zion as a pure bride, and cast out the confounded council. And the young, innocent and unpolluted have come out together, praising as it were an incorrupt and immaculate marriage. With them let us cry out with the praise of angels: Hosanna in the highest to Whom belongeth the Great Mercy.

Verse 4. *Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.*
O Christ God, when before Thy voluntary sufferings Thou didst explain to all the confirmation of universal resurrection; Thou didst raise Lazarus in Bethany by Thine exalted might, after he had been dead for four days. And to the blind Thou didst give sight; for Thou art the Giver of light, O Savior. Thou didst also enter the city with Thy Disciples, sitting on a colt, fulfilling the preaching of the Prophets, as though riding upon the Cherubim, and the Hebrew youths received Thee with palms and branches. Wherefore, we also carry olive branches and palms, crying out to Thee in gratitude: Hosanna in the highest, blessed is He that cometh in the Name of the Lord.

(Nassar 734; Kazan Triodion II 220-221)

THE DOXASTICON OF PALM SUNDAY IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.
Six days before the Passover, Jesus came to Bethany, and His Disciples came to Him and asked: O Lord, where wouldest Thou that we prepare for Thee to eat the Passover? And He said to them: Go to the town that lieth before ye, and ye shall find a man carrying a jar of water. Follow him, and say to the lord of the house that the Master saith: I shall eat the Passover here with My Disciples.

22.) We chant the ***Great Doxology in Tone 6*** *(Red Service Book 75-76, Kazan 225-229), followed by:*

(Nassar 737; Kazan Triodion II 222)

APOLYTIKION OF PALM SUNDAY IN TONE FOUR

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

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