

ST. ANDREW'S PARISH CHURCH

Established 1706



PALM SUNDAY

The Family Service at 9:00 a.m.

March 28, 2021



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL *Historian*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret
Assistant Bishop, The Dominican Republic, Ret.
Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

Kathy Abraham 2024
William Adams 2024
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023, *Junior Warden*
Tommy Compton, 2022
Carrie Davis, 2023
Roxanne Erskine, 2024
Jenny Fogle, 2023
Herb Huser, 2024
Michael Ulmer, 2022, *Senior Warden*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*

THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*

SERVING TODAY

Fr. Donnie McDaniel
HOMILIST

Michael Jenkins
James Little
LECTORS

The Jenkins
THE FAMILY OF THE DAY

VESTRY IN CHARGE - William Adams, Mandy Beckmann, Gene Arner

ALTAR GUILD - Millie Strobel, Janet Bex, Leigh Smalley, Naomi Radcliff

PALM SUNDAY

28 March 2021

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Acclamation (*Please remain seated*)

Celebrant: Hosanna to the Son of David, the King of Israel:

People: **Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Celebrant: Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

The Preparatory Gospel Lesson (*Please remain seated*)

Luke 19 verses 29-40

When Jesus drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" So those who were sent went away and found it just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. And as he rode along, they spread their cloaks on the road. As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works 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!" And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

Welcome!

to our historic, living church
where the saints have
gathered to worship
since 1706!

If you are visiting with us today, please take a **welcome brochure** (located in the envelope rack on the back of each pew) and fill out the **visitor card**. Please place it in the offering plate or leave it with an usher.

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of child - dren made sweet ho - san - nas ring.

1. Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2. The com - pa - ny of an - gels is prais - ing thee on high;
3. The peo - ple of the He - brews with palms be - fore thee went;
4. To thee be - fore thy pas - sion they sang their hymns of praise;
5. Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

who in the Lord's Name com - est, the King and Bless - ed One.
and we with all cre - a - tion in cho - rus make re - ply.
our praise and prayers and an - thems be - fore thee we pre - sent.
to thee, now high ex - alt - ed, our mel - o - dy we raise.
who in all good de - light - est, thou good and gra - cious King.

Text: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.
Music: VALET WILL ICH DIR GEBEN, melody Melchoir Teschner (1584-1635), alt.

Celebrant:

Dear brothers and sisters, from the beginning of Lent until now we have been preparing our hearts by repentance and self-sacrifice. Today, with the whole Church, we herald the beginning of the celebration of the 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.

The Collect of the Day, *standing*

(BCP page 125)

Leader: The Lord be with you.

People: **And with your spirit.**

Leader: Let us pray.

Almighty and everlasting God, in your tender love for us you sent your Son our Savior Jesus Christ to take upon himself 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 come to share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the Lessons.

We Hear God's Word

THE OLD TESTAMENT LESSON

Zechariah 9:9-17

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. 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 speak peace to the nations; his rule 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 prisoners 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 stir up your sons, O Zion, against your sons, O Greece, and wield you like a warrior's sword.

Then the LORD will appear over them, and his arrow will go forth like lightning; the Lord GOD will sound the trumpet and will march forth in the whirlwinds of the south. The LORD of hosts will protect them, and they shall devour, and tread down the sling stones, and they shall drink and roar as if drunk with wine, and be full like a bowl, drenched like the corners of the altar.

On that day the LORD their God will save them, as the flock of his people; for like the jewels of a crown they shall shine on his land. For how great is his goodness, and how great his beauty! Grain shall make the young men flourish, and new wine the young women.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Collect is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

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.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The SPARK Bible Reading, *seated*

Palm Sunday
SPARK Bible, pg.454

The Gospel Song, *standing*

Hosanna (Praise is Rising)

1. Praise is ris - ing, eyes are turn-ing to You, we turn to You;
2. Hear the sound of hearts re - turn-ing to You, we turn to You;

hope is stir - ing, hearts are yearn-ing for You, we long for You;
in Your King - dom, brok - en lives are made new, You make us new;

When we see You, we find strength to face the day;

In Your pres - ence all our fears are washed a-way, washed a - way.

Refrain
Ho - san - na! Ho - san - na! You are the God who saves us,
wor-thy of all our prais-es; Ho - san - na! Ho - san - na!
come have Your way a - mong us; We wel-come You here, Lord Je - sus.

© 2005, 2006 Integrity's Hosanna! Music/Thankyou Music (adm. EMI CMG). Used by permission CCLI #1984772.

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Luke.

People: **Glory to you, Lord Christ.**

And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation." And he entered the temple and began to drive out those who sold, saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers." And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words.

Gospeller: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**



Illustration:
Jesus casting out the money changers at the Temple
Carl Bloch (1834-1890)

The Homily, *seated*

Father Donnie McDaniel

We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

Celebrant: Let us stand and confess our faith in the words of the Nicene Creed.

People: **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.**

(continued on next page)

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word "creed" comes from the Latin word "credo" which means "I believe."

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People, *standing*

(BCP page 128)

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Lawrence; Bishop Skilton, Father Marshall, Father Donnie, Father Joe, Father David, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; for San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Biden, Governor McMaster, Mayor Tecklenburg, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

The Prayer for the Selection of a Bishop

(BCP Page 648)

Celebrant or Priest:

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a Bishop for this Diocese that we may receive a faithful pastor who will preach the Gospel, care for your people, equip us for ministry, and lead us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. Amen.

We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

Celebrant: Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

People: **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

We are sinful people. "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the Confession, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

The Absolution, *kneeling*

The Bishop when present, or the Priest, stands and says:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness." - 1 John 1:8

The Peace, *standing*

(BCP page 131)

Celebrant: The peace of the Lord be always with you.

People: **And with your spirit.**

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Hosanna

Sung by the Family Service Music Team

The Presentation Song, *standing*

Doxology

Praise God from whom all blessings flow; praise Him, all creatures here be -
low; praise Him above, ye heavenly host: praise Fa-ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant:

(BCP page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People: **And of your own have we given you.**

We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Lift up your hearts.

People: **We lift them up to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

The Celebrant continues:

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the Cross, that he might draw the whole world to himself; and by his suffering and death he became the author of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

The Sanctus and Benedictus

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.
san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts
Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

Celebrant:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ has risen.

Christ will come again.

Celebrant:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ. When we eat of this bread, we most certainly receive our daily bread.

The Lord's Prayer

Celebrant: And now, as our Savior Christ has taught us, we are bold to pray:

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done on earth, as it is in heaven.**

Give us this day our daily bread.

**And forgive us our trespasses,
as we forgive those who trespass against us.**

And lead us not into temptation, but deliver us from evil.

**For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

The Fraction

Celebrant: Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast.**

The Prayer of Humble Access

(BCP page 135)

Celebrant and People;

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen

The Prayer for Spiritual Communion

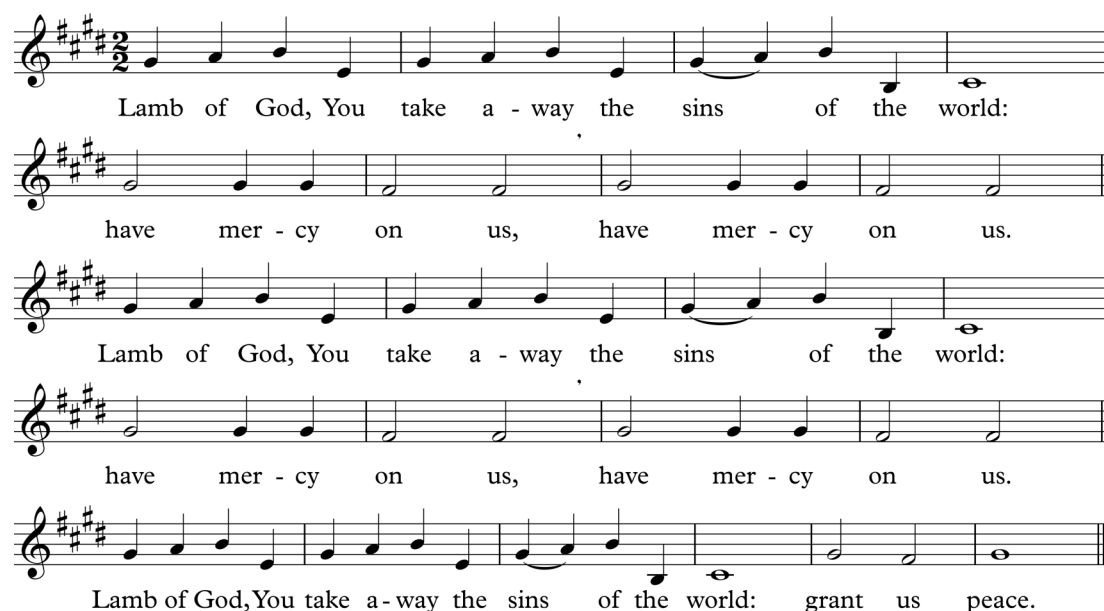
(BCP page 677)

Celebrant:

Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen.**

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words. At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The Agnus Dei (Lamb of God)



Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).
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The Invitation to Communion

(BCP page 136)

Celebrant:

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Communion Song, *seated*

In the Garden

1. I come to the gar - den a - lone, while the dew is still on the
2. He speaks, and the sound of His voice is so sweet the birds hush their
3. I'd stay in the gar - den with Him though the night a - round me be

ros - es; and the voice I hear, fall - ing on my ear, the Son of God dis - clos - es.
sing - ing; and the mel - o - dy that He gave to me with - in my heart is ring - ing.
fall - ing; but He bids me go, through the voice of woe; His voice to me is call - ing.

Refrain

And He walks with me and He talks with me, and He tells me I am His
own; and the joy we share as we tar - ry there none oth - er has ev - er known.

Text & Music: Charles Austin Miles (1868-1946)

The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

Soon and very soon, we are going to see the King!
Soon and very soon, we are going to see the King!
Soon and very soon, we are going to see the King!
Hosanna, Hosanna, we're going to see the King!

No more crying there, we are going to see the King!
No more crying there, we are going to see the King!
No more crying there, we are going to see the King!
Hosanna, Hosanna, we're going to see the King!

No more dying there, we are going to see the King!
No more dying there, we are going to see the King!
No more dying there, we are going to see the King!
Hosanna, Hosanna, we're going to see the King!

Hosanna! Hosanna! Hosanna! Hosanna!

We Go Out to Serve God

The Dismissal

(BCP page 138)

Priest or Deacon: Go in peace to love and serve the Lord.
People: **Thanks be to God!**

After hearing his holy Word and eating and drinking of his precious Body & Blood, we are sent out into the world to proclaim the great things Jesus has done for us.

Please leave the church one pew at a time to avoid congestion in the aisle.

If you are sitting in the transept, please use the side door to exit.

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!"

from The Book of Common Prayer, ACNA, 2019

