

**Divine Liturgy Variables for Feast of Palm Sunday:
Entrance of Our Lord Jesus Christ into Jerusalem**

THE FIRST ANTIPHON

1. I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me, the perils of hell beset me.
2. I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living.

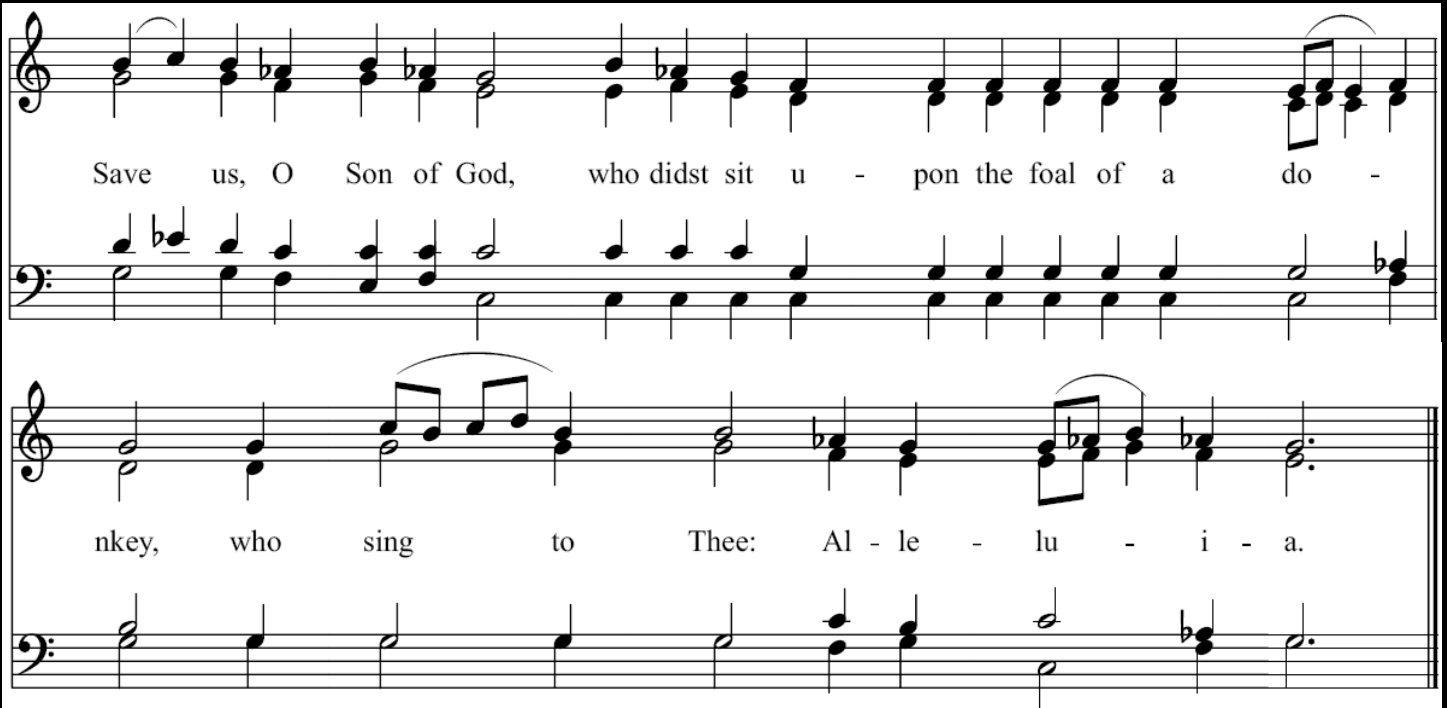
THE SECOND ANTIPHON

Palm Sunday verses:

Reader: I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me? (*Refrain*)

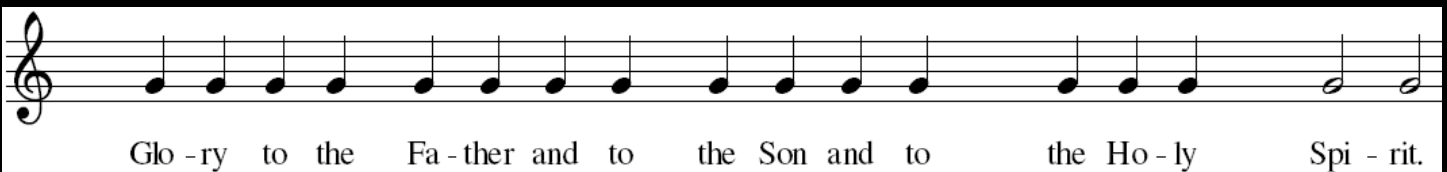
Reader: I will take the cup of Salvation, and call upon the Name of the Lord. I will pay my vows unto the Lord in the presence of all His people. (*Refrain*)

Refrain:



Save us, O Son of God, who didst sit upon the foal of a donkey, who sing to Thee: Alleluia.

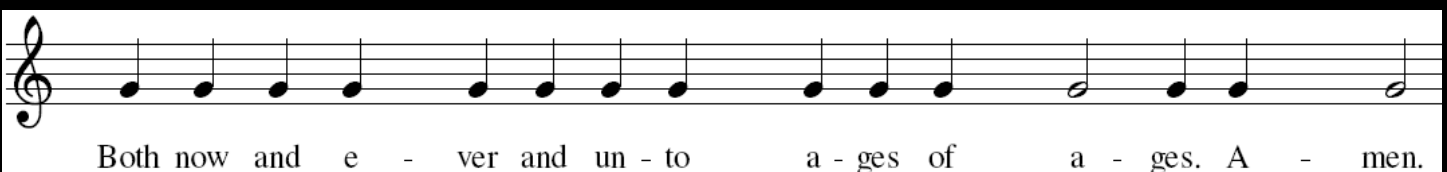
All:



Glorry to the Father and to the Son and to the Holy Spirit.

All: (*Refrain*)

All:



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

THE THIRD ANTIPHON

Reader: O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.

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 babes, / carry the insignia of triumph and victory, / and cry unto Thee, / O Vanquisher of death: / Hosanna in the highest. / Blessed is He that cometh in the Name of the Lord. (**cadence**)

THE LITTLE ENTRANCE (GEBG)

Deacon: Wisdom! Let us attend!

The image shows a musical score for the Little Entrance (GEBG) in G major. It consists of four staves of music with lyrics underneath. The first staff begins with a treble clef and a key signature of one sharp (F#). The lyrics are: "Bless - ed is He that cometh in the name of the Lord: the Lord". The second staff continues the melody: "is God and hath ap-peared un - to us. Save us, O Son of God,". The third staff continues: "who didst sit up - on the foal of a don - key, who sing to". The fourth staff concludes with: "Thee: Al - le - lu - i - a." The music features various note values including quarter, eighth, and sixteenth notes, with some notes beamed together. There are also rests and a final double bar line at the end of the fourth staff.

APOLYTIKION OF LAZARUS SATURDAY IN TONE **ONE**

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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.

DO NOT SING “WHEN THOU O LORD”

KONTAKION OF PALM SUNDAY IN TONE **SIX**

Upborne upon the heavenly throne, and seated upon the earthly foal, O Christ our God, receive the praises of angels and the hymns of men, exclaiming before Thee: Blessed is He that cometh to restore Adam. (**ending**)

THE EPISTLE

Blessed is He Who cometh in the Name of the Lord.

O give thanks unto the Lord, for He is good; for His mercy endures forever.

The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, these do; and the God of peace will be with you.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

MEGALYNARION FOR PALM SUNDAY 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. (**ending**)

KOINONIKON (COMMUNION HYMN) FOR PALM SUNDAY IN TONE **EIGHT**

Blessed is He Who cometh in the Name of the Lord. Alleluia.

THE CLERGY COMMUNION

Palm Sunday koinonikon:

Refrain:

Soprano
Alto

Bless - ed is He, bless - ed is He,

Tenor
Bass

who com - eth in the Name, in the Name of the Lord.

Verses:

- (1) We have blessed you out of the house of the Lord.
God is the Lord and hath appeared unto us. (*Psalm 117:26*)
- (2) Ordain a feast with thick boughs, even unto the horns of the altar.
(*Psalm 117:27*)
- (3) Thou art my God and I will confess Thee; Thou art my God and I will exalt Thee.
(*Psalm 117:28*)
- (4) I will give thanks unto Thee, for Thou hast heard me, and Thou art become my salvation.
(*Psalm 117:29*)
- (5) O give thanks unto the Lord, for He is good, for His mercy endureth forever.
(*Psalm 117:30*)

- *Post-Communion Hymn: Instead of “We have seen the true light”, sing the Apolytikion of Lazarus Saturday.*

APOLYTIKION OF LAZARUS SATURDAY IN TONE **ONE**

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- *During the customary procession around the exterior of the church which follows “Blessed be the Name of the Lord”, the choir sings the Apolytikia of Lazarus Saturday and Palm Sunday, “Rejoice, O Bethany” and the Trisagion Hymn.*

see **PALM_SUNDAY_LITURGY_PROCESSION.PDF**