



The Cathedral & Metropolitan Church of St Peter in York

PALM SUNDAY

SUNG EUCHARIST

with Procession and Blessing of Palms
and singing of the Passion Gospel

with Sermon by
The Very Reverend Cynthia Briggs Kittredge,
Dean Emerita, Seminary of the Southwest,
Austin, Texas, USA
as part of a Holy Week Sermon Series
“The Long Goodbye”

Sunday 29th March 2026

at 10.30 am

We welcome you most warmly to this Palm Sunday Liturgy, which marks the beginning of Holy Week. On Palm Sunday the Church commemorates Christ's entry into Jerusalem to accomplish his saving work through his dying and rising again. The liturgy of the day has two distinctive features: the Procession and Blessing of Palms, plus the singing of the Passion Gospel.

The Procession with Palms is the first of the commemorative actions of Holy Week. The Procession is an act of praise to Christ the King who reigns and triumphs on the cross, and it expresses our own readiness to take up our cross and follow our Lord. The solemn singing of the narrative of the passion and death of Jesus Christ is an essential part of the Liturgy of Palm Sunday. Chanting of scripture is an ancient and widespread practice, as a mark of respect to its status. As sacred music developed, special attention was given to the Passion, with many Renaissance composers setting the crowd's parts, to alternate with the narrator's and soloists' plainsong. At today's service, we shall follow that pattern, using the setting of St Matthew's passion narrative, adapted from music by the Spanish composer Tomás Luis de Victoria (c 1548–1611).

The service begins on the South Piazza. The procession will move to the Great West Door, and enter the Minster during the second processional hymn. Members of the congregation not wishing to participate in the opening Procession are invited to receive a Palm Cross from one of the stewards, take their seats in the Nave and await the entry of the procession through the Great West Door.

The Sanctus, Benedictus and Agnus Dei are from the plainsong *Missa Orbis Factor*. The President is the Very Revd Dominic Barrington, Dean. The Preacher is the Very Reverend Cynthia Briggs Kittredge, Dean Emerita, Seminary of the Southwest, Austin, Texas, USA.



*Please join in singing the congregational responses, as well as in saying together the words printed in **bold** type. This service is being live-streamed, but care is taken to focus on the clergy and choir and not the congregation. Please follow the directions of the stewards. Where "Sit" or "Stand" are indicated, these are given simply as a guide. Throughout the service please feel free to adopt the posture that is most comfortable for you.*

The Chapter of York Minster is committed to the safeguarding and protection of children, young people, and vulnerable adults. If you therefore have any concerns about the welfare of a child, a young person or a vulnerable adult, or about the behaviour of someone in relation to safeguarding, please do not hesitate to contact our Safeguarding Officer, Caroline Wood: Tel: 01904 559542, Mobile: 07843 339980, Email: carolinew@yorkminster.org. If you believe someone is at immediate risk of harm, please call the emergency services on 999.

The Liturgy of the Palms

The choir, ministers and congregation assemble on the South Piazza.

The choir sings:

Hosanna to the Son of David.
Blessed be the King that cometh in the name of the Lord.
Hosanna, thou that sittest in the highest heavens.
Hosanna in excelsis Deo.

Words from MATTHEW 21 and LUKE 19

Music Thomas Weelkes (1576–1623)

The Greeting

The President says:

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you
and also with you.

Dear friends in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

The people hold up their palm crosses.

The President says:

God our Saviour,
whose Son Jesus Christ entered Jerusalem as Messiah
to suffer and to die,
let these palms be for us signs of his victory;
and grant that we who bear them in his name
may ever hail him as our King,
and follow him in the way that leads to eternal life;
who lives and reigns with you and the Holy Spirit,
now and for ever. **Amen.**

The Palm Gospel

The Deacon says:

Hear the Gospel of our Lord Jesus Christ according to John.

Glory to you, O Lord.

The great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting,

‘Hosanna!

Blessed is the one who comes in the name of the Lord—
the King of Israel!’

Jesus found a young donkey and sat on it; as it is written:

‘Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey’s colt!’

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, ‘You see, you can do nothing. Look, the world has gone after him!’

JOHN 12.12–19

This is the Gospel of the Lord.

Praise to you, O Christ.

The Procession

The President says:

Let us go forth, praising Jesus our Messiah.

The choir, ministers and congregation move in procession to the Great West Door, singing:



*All glory, laud, and honour
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.*

3. The people of the Hebrews
with palms before thee went;
our praise and prayer and anthems
before thee we present.

All glory...

1. Thou art the King of Israel,
thou David's royal Son,
who in the Lord's name comest,
the King and blessed One.

All glory...

4. To thee before thy passion
they sang their hymns of praise;
to thee, now high exalted,
our melody we raise.

All glory...

2. The company of angels
are praising thee on high,
and we with all creation
together make reply.

All glory...

5. Thou didst accept their praises,
accept the prayers we bring,
who in all good delightest,
thou good and gracious King.

All glory...

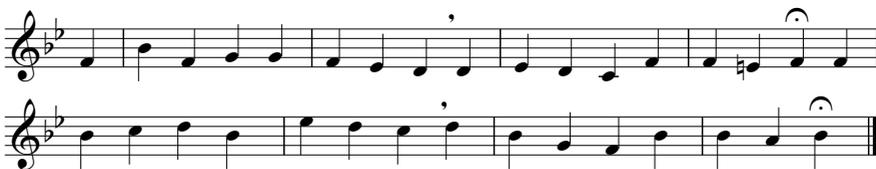
Words NEH 509, Latin, St Theodulph of Orleans (d 821)

translated into English by the Reverend John Mason Neale (1818–1866) alt.

Tune ST THEODULPH, NEH 509, melody by Melchior Teschner (1584–1635)

adapted by Johann Sebastian Bach (1685–1750)

When the procession arrives at the Great West Door, an organ fanfare sounds and the following hymn is sung.



1. Ride on, ride on in majesty!
 hark, all the tribes hosanna cry,
 thy humble beast pursues his road
 with palms and scattered garments strowed.
2. Ride on, ride on in majesty!
 in lowly pomp ride on to die:
O Christ, thy triumphs now begin
 o'er captive death and conquered sin.
3. Ride on, ride on in majesty!
 the wingèd squadrons of the sky
look down with sad and wondering eyes
 to see the approaching sacrifice.
4. Ride on, ride on in majesty!
 thy last and fiercest strife is nigh;
the Father on his sapphire throne
 awaits his own anointed Son.
5. Ride on, ride on in majesty!
 in lowly pomp ride on to die;
bow thy meek head to mortal pain,
 then take, O God, thy power, and reign.

Words NEH 511, Henry Milman (1791–1868)

Tune WINCHESTER NEW, NEH 511, adapted from a chorale
in *Musicalisches Hand-Buch* (Hamburg, 1690)

Remain standing.

The Liturgy of the Passion

The Collect

Let us pray.

Silence is kept.

Almighty and everlasting God,
who in your tender love towards the human race
sent your Son our Saviour Jesus Christ
to take upon him our flesh and to suffer death upon the cross:
grant that we may follow the example of his patience and humility,
and also be made partakers of his resurrection;
through Jesus Christ your Son our Lord,
who is alive and reigns with you, in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

Sit.

The Liturgy of the Word

New Testament Reading

A Reading from the Letter of Paul to the Philippians.

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.

PHILIPPIANS 2.5–11

This is the word of the Lord.

Thanks be to God.

Stand.

Gradual Hymn



1. Drop, drop, slow tears,
and bathe those beauteous feet,
which brought from heaven
the news and Prince of peace.
2. Cease not, wet eyes,
his mercies to entreat;
to cry for vengeance
sin doth never cease.
3. In your deep floods
drown all my faults and fears;
nor let his eye
see sin, but through my tears.

Words NEH 82, Phineas Fletcher (1582–1650)

Tune SONG 46, NEH 82, first strain of *Song 46* by Orlando Gibbons (1583–1625)

Remain standing.

The Passion Gospel

The choir sings:

Narrator The Passion of our Lord Jesus Christ according to Matthew.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying:

Judas I have sinned, in that I have betrayed the innocent blood.

Narrator And they said:

What is that to us? See thou to that.

Choir And he cast down the pieces of silver in the temple, and departed, and went, and hanged himself. And the chief priests took the silver pieces, and said:

Choir It is not lawful for to put them into the treasury because it is the price of blood.

Narrator And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood,

unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him saying.

Pilate Art thou the King of the Jews?

Narrator And Jesus said unto him,

Jesus Thou sayest.

Narrator And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him,

Pilate Hearest thou not how many things they witness against thee?

Narrator And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said unto them,

Pilate Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Narrator For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying:

Pilate's wife Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Narrator But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them,

Pilate Whether of the twain will ye that I release unto you?

Narrator They said:

Choir Barabbas.

Narrator Pilate saith unto them,

Pilate What shall I do then with Jesus, which is called Christ?

Narrator They all say unto him:

Choir Let him be crucified.

Narrator And the governor said:

Pilate Why, what evil hath he done?

Narrator But they cried out the more, saying:

Choir Let him be crucified.

Narrator When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying:

Pilate I am innocent of the blood of this just person, see ye to it.

Narrator Then answered all the people, and said:

Choir His blood be on us and on our children.

Narrator Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of

soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying:

Choir

Hail, King of the Jews.

Narrator

And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall. And when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there, and set up over his head his accusation written, this is Jesus the King of the Jews. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying:

Choir

Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.

Narrator

Likewise also the chief priests mocking him, with the scribes and elders, said:

Choir

He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Narrator

The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying:

Jesus

Eli, Eli, lama sabachthani?

Narrator

That is to say:

Jesus

My God, my God, why hast thou forsaken me?

Narrator

Some of them that stood there, when they heard that, said:

Choir

This man calleth for Elias.

Narrator

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said:

Choir

Let be, let us see whether Elias will come to save him.

Narrator

Jesus, when he had cried again with a loud voice, yielded up the ghost.

Silence is kept.

Narrator And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying:

Choir Truly this was the Son of God.
This is the Passion of the Lord.

MATTHEW 27.1-54

Silence is kept.

Sit for the sermon.

Sermon

The Long Goodbye: Behold your King is coming

The Very Reverend Cynthia Briggs Kittredge,
Dean Emerita, Seminary of the Southwest, Austin, Texas, USA

The organist plays a musical response to the sermon.

Stand.

The Liturgy of the Sacrament

The Peace

The President introduces the Peace:

Once we were far off,
but now in union with Christ Jesus we have been brought near
through the shedding of Christ's blood,
for he is our peace.

The peace of the Lord be always with you
and also with you.

A Deacon says:

Let us offer one another a sign of peace.

All are invited to exchange a sign of peace.

Offertory Hymn



1. My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.
O, who am I,
that for my sake
my Lord should take
frail flesh, and die?
2. He came from his blest throne,
salvation to bestow:
but all made strange, and none
the longed-for Christ would know.
But O, my friend,
my friend indeed,
who at my need
his life did spend!
3. Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
Hosannas to their King.
Then 'Crucify!'
is all their breath,
and for his death
they thirst and cry.
4. Why, what hath my Lord done?
what makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries!
yet they at these
themselves displease,
and 'gainst him rise.
5. They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet cheerful he
to suffering goes,
that he his foes
from thence might free.
6. In life no house, no home,
my Lord on earth might have;
in death no friendly tomb,
but what a stranger gave.
What may I say?
Heav'n was his home;
but mine the tomb
wherein he lay.
7. Here might I stay and sing,
no story so divine;
never was love, dear King,
never was grief like thine!
this is my Friend,
in whose sweet praise
I all my days
could gladly spend.

Words NEH 86, Samuel Crossman (1624–1683) alt.

Tune LOVE UNKNOWN, NEH 86, John Ireland (1879–1962)

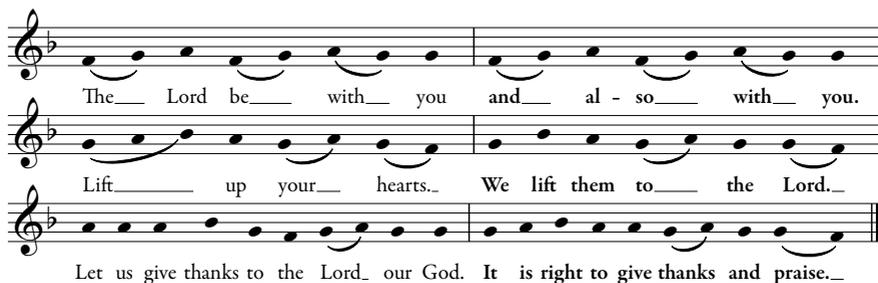
Taking of the Bread and Wine

Let us pray.

Jesu, true vine and bread of life,
ever giving yourself that the world might live,
let us share your death and passion:
make us perfect in your love.

Amen.

The Eucharistic Prayer



The Lord be with you and al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God. It is right to give thanks and praise.

It is indeed right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ your Son our Lord.
For as the time of his passion and resurrection draws near
the whole world is called to acknowledge his hidden majesty.
The power of the life-giving cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.
He is the victim who dies no more, the Lamb once slain, who lives for ever,
our advocate in heaven to plead our cause,
exalting us there to join with angels and archangels,
for ever praising you and singing:

The choir sings:

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth,
pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.*

Benedictus qui venit in nomine
Domini. Hosanna in excelsis.

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

Remain standing.

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.
On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

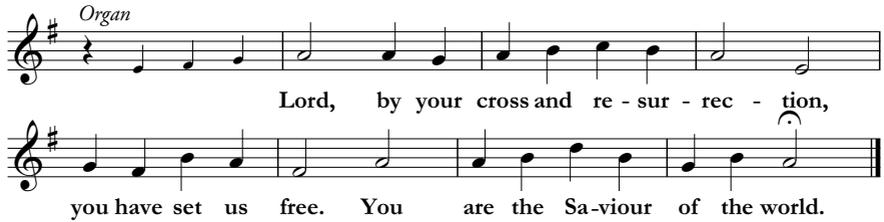
When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

A Deacon says:

Jesus Christ is Lord:

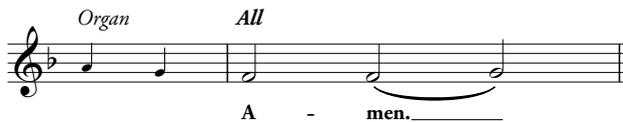


Organ

Lord, by your cross and re - sur - rec - tion,
you have set us free. You are the Sa-viour of the world.

Lord of all life,
help us to work together for that day when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with the Blessed Virgin Mary,
Peter the Apostle, William of York, and all the saints,
to feast at your table in heaven.
Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.



Organ

All

A - men.

A short silence is kept.

The Lord's Prayer

Gathered at the foot of the cross,
let us pray with confidence as our Saviour has taught us:

**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,
the power and the glory,
for ever and ever.
Amen.**

Breaking of the Bread

The President breaks the consecrated bread, saying:

Every time we eat this bread and drink this cup.
We proclaim the Lord's death until he comes.

Giving of Communion

The President says an invitation to receive Holy Communion:

Jesus is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

*Sit or kneel whilst making your preparation to receive communion
and for prayerful reflection afterwards.*

During the distribution of Communion the choir sings:

Agnus Dei, qui tollis peccata mundi: *Lamb of God, you take away the sin of
miserere nobis. the world, have mercy on us.*

Agnus Dei, qui tollis peccata mundi: *Lamb of God, you take away the sin of
dona nobis pacem. the world, grant us peace.*

and

Christus factus est pro nobis *Christ was made obedient
obediens usque ad mortem, for us unto death,
mortem autem crucis. even the death of the cross.
Propter quod et Deus exaltavit illum, *Wherefore God also hath highly exalted
et dedit illi nomen, him, and given him a name
quod est super omne nomen. which is above every name.**

*Words Gradual of Maundy Thursday, after PHILIPPIANS 2.8–9
Music Anton Bruckner (1824–1896)*

Communion is administered at a number of places. You will be guided by the stewards.

Prayer after Communion

Stand.

The President says:

Let us pray.

Lord Jesus Christ,
you humbled yourself in taking the form of a servant,
and in obedience died on the cross for our salvation:
give us the mind to follow you and to proclaim you as Lord and King,
to the glory of God the Father.

Amen.

**Faithful God,
may we who share this banquet
glory in the cross of our Lord Jesus Christ,
our salvation, life and hope,
who reigns as Lord now and for ever.**

Amen.

Hymn



1. There is a green hill far away,
without a city wall,
where the dear Lord was crucified
who died to save us all.
2. We may not know, we cannot tell,
what pains he had to bear,
but we believe it was for us
he hung and suffered there.
3. He died that we might be forgiven,
he died to make us good;
that we might go at last to heaven,
saved by his precious blood.
4. There was no other good enough
to pay the price of sin;
he only could unlock the gate
of heaven, and let us in.
5. O dearly, dearly has he loved,
and we must love him too,
and trust in his redeeming blood,
and try his works to do.

Words NEH 92, Cecil Frances Alexander (1818–1895)

Tune HORSLEY, NEH 92, William Horsley (1774–1858)

The Dismissal

The Blessing

May the Father, who so loved the world that he gave his only Son, bring you by faith to his eternal life. **Amen.**

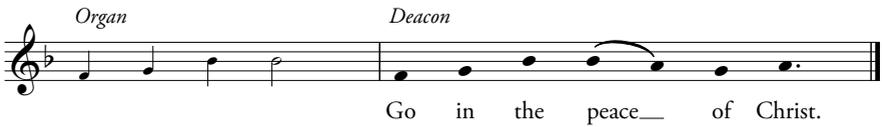
May Christ, who accepted the cup of sacrifice in obedience to the Father's will, keep you steadfast as you walk with him the way of his cross. **Amen.**

May the Spirit, who strengthens us to suffer with Christ that we may share his glory, set your minds on life and peace. **Amen.**

And the blessing of God almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always. **Amen.**

Dismissal

The Deacon sings:



Musical notation for the Deacon's dismissal. It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (half). The lyrics are: "Go in the peace of Christ." The word "peace" is followed by a long horizontal line indicating a sustained note.

Everyone responds:



Musical notation for the response. It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (half). The lyrics are: "Thanks be to God." The word "Thanks" is followed by a long horizontal line indicating a sustained note.

As the ministers and choir depart, the choir sings:

1. The royal banners forward go,
the cross shines forth in mystic glow;
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.
2. Fulfilled is all that David told
in true prophetic song of old,
the universal Lord is he,
who reigns and triumphs from the tree.
3. O tree of beauty, tree of light!
O tree with royal purple dight!
Elect on whose triumphal breast
those holy limbs should find their rest.
4. O cross, our one reliance, hail!
So may thy power with us prevail
to give new virtue to the saint,
and pardon to the penitent.
5. To thee, eternal Three in One,
let homage meet by all be done:
whom by the cross thou dost restore,
preserve and govern evermore. Amen.

Words Venantius Fortunatus (530–609), Latin, translated into English
by the Reverend John Mason Neale (1818–66)
Tune VEXILLA REGIS, Mode i melody

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