

In the narrative accounts, the meeting of the two processions in the Valley of Jehoshaphat is associated with the arrival of the Jerusalemite forces carrying the dead body of the king. What was the „real” course of the events in 1118 is less important than the fact that the Baldwin I's last return on Palm Sunday to Jerusalem was remembered as taking place in this very moment when entire gathering adores the Cross in the Valley of Jehoshaphat. Such a precisely expressed association of the dead king's last advent with the concrete point of the Palm Sunday's liturgy contains numerous meanings to interpret from the political as well as theological perspective. By triple solemn singing of the antiphon Ave Rex noster the entire community of Jerusalem venerated their king in the frame of the public liturgical celebration. The relic of the True Cross, adored in this moment, played a role of the symbol of the Crusader Monarchy, on the other hand, the Cross symbolized Jesus Christ. Furthermore, also the patriarch himself imitated Christ by carrying the Cross. Notwithstanding, the veneration of Christ and veneration of the king were in some sense inseparable, what is especially evident in Palm Sunday liturgy focused on royal dignity of Christ. Crucially, considering theological-political ideas, the Latin Kingdom of Jerusalem was not distant from North France and Normandy. The patriarch Arnulf directly derived from Norman intellectual elite. At the time of Christ-like kingship, it was evident that there existed a similarity between the king, anointed in Time, and Christ, anointed in Eternity. The rulers of the Crusader Monarchy enjoyed particular possibilities to manifest power through an imitation of Christ by locating themselves in the centre of the liturgical celebrations performed at the sites described in Gospel.