



The Sunday of the Passion: Palm Sunday

Church of the Holy Comforter – Vienna, Virginia
The Holy Eucharist Rite II

March 29, 2026 at 10:00 A.M.

The liturgy follows the Book of Common Prayer, beginning at page 270.

THE LITURGY OF THE PALMS

The people gather outside the main entrance to the church.

OPENING ANTHEM

Cantor or Celebrant

Blessed is the King who comes in the name of the Lord;

People

Peace in heaven and glory in the highest.

Presider 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.

People **Amen.**

THE GOSPEL OF THE TRIUMPHAL ENTRY

Matthew 21:1-11

The Holy Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” This took place to fulfill what had been spoken through the prophet, saying, “Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.” The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!” When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

The Gospel of the Lord.

Praise to you, Lord Christ.

THE BLESSING OVER THE BRANCHES

The people raise their palm branches to be blessed.

Celebrant

The Lord be with you. *People* And al - so with you.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that

upon him 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 also 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.**

THE WORD OF GOD

THE LESSON [*The people are seated.*]

Isaiah 50:4-9a

The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

The Word of the Lord.

Thanks be to God.

AT THE GRADUAL, HYMN 495 (stanzas 1-3) “Hail, thou once despised Jesus!”
Sung by all, standing.

In Babilone

THE SECOND LESSON

Philippians 2:5-11

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.

The Word of the Lord.

Thanks be to God.

HOMILY The Rev. Matthew Streett

A brief period of silence is observed for reflection. The people stand for the Prayers of the People.

THE PRAYERS OF THE PEOPLE

Form V, Book of Common Prayer, p. 389

The leader of the Prayers will begin with prayers for the church and the world. Throughout you are invited to add your own petitions either silently or aloud.

Intercessor ...we pray to you, O Lord.

People **Lord, have mercy.**

The Intercessor concludes

Rejoicing in the fellowship of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

People **To you, O Lord our God.**

THE PEACE

The peace of the Lord be always with you.

And also with you. [*The people greet one another with a sign of God's peace and are then seated.*]

WELCOME & ANNOUNCEMENTS

THE HOLY COMMUNION

THE OFFERTORY SENTENCE

The people remain seated while an offering is received to support Holy Comforter's work of sharing God's love with the world. As the offering is brought forward to the altar, all stand.

AT THE OFFERTORY, ANTHEM: “Jesus, so lowly”

Harold Friedell

Jesus, so lowly,

Jesus, so lonely,

Jesus, so broken,

Jesus, victorious,

Child of the earth:

Weary and sad;

Silent and pale;

Mighty and free;

Christen me wholly,

Teach me that only

Be this the token

Teach me how glorious

Bring me new birth.

Love maketh glad.

Love will not fail.

Death is to be.

THE LORD'S PRAYER

Presider And now, as our Savior Christ has taught us, we are bold to say,

People **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 BREAKING OF THE BREAD, MASS OF THE HOLY COMFORTER

David Boulware-Kelley

Sung by all.

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

INVITATION [The People are seated.]

As Jesus welcomed all to his table, so do we at Holy Comforter. The bread and the wine are the central symbols of God's presence and we invite you to share in the Eucharist in whatever way feels comfortable to you, regardless of age or tradition. We also offer gluten-free bread—just let the priest know. If you prefer to receive a blessing, cross your arms in front of your chest. The Holy Eucharist is an outward and visible sign of an inward and spiritual grace, a mutual indwelling of Christ in us and us in him. Come to the table and be joined into Christ's ministry of love and reconciliation.

COMMUNION MUSIC [Sung by all.]

HYMN 439 "What wondrous love is this"

Wondrous Love

HYMN 474 "When I survey the wondrous cross"

Rockingham

THE POSTCOMMUNION PRAYER [Said by all.]

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

Matthew 26:36—27:54

The people are seated until directed otherwise. The congregation reads the portions printed in boldface type.

Narrator Jesus went with his disciples to a place called Gethsemane; and he said to them,

Jesus "Sit here while I go over there and pray."

Narrator He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

Jesus "I am deeply grieved, even to death; remain here, and stay awake with me."

Narrator And going a little farther, Jesus threw himself on the ground and prayed,

Jesus "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."

Narrator Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

Narrator Again Jesus went away for the second time and prayed,

Jesus "My Father, if this cannot pass unless I drink it, your will be done."

Narrator Again Jesus came and found the disciples sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

Jesus "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Narrator While Jesus was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given the crowd a sign, saying,

Judas "The one I will kiss is the man; arrest him."

Narrator At once Judas came up to Jesus and said,

Judas "Greetings, Rabbi!"

Narrator and kissed him. Jesus said to him,

Jesus "Friend, do what you are here to do."

Narrator Then the crowd came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

Jesus "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?"

Narrator At that hour Jesus said to the crowds,

Jesus "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled."

Narrator Then all the disciples deserted Jesus and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, Peter sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

Witnesses "**This fellow said, 'I am able to destroy the temple of God and to build it in three days.'**"

Narrator The high priest stood up and said to Jesus,

High Priest "Have you no answer? What is it that they testify against you?"

Narrator But Jesus was silent. Then the high priest said to Jesus,

High Priest "I put you under oath before the living God, tell us if you are the Messiah, the Son of God."

Jesus "You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

Narrator Then the high priest tore his clothes and said,

High Priest "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?"

Narrator The scribes and elders answered,

Scribes "**He deserves death.**"

Narrator Then they spat in Jesus' face and struck him; and some slapped him, saying,

Elders "**Prophecy to us, you Messiah! Who is it that struck you?**"

Narrator Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

Servant 1 "You also were with Jesus the Galilean."

Narrator But Peter denied it before all of them, saying,

Peter "I do not know what you are talking about."

Narrator When Peter went out to the porch, another servant-girl saw him, and she said to the bystanders,

Servant 2 "This man was with Jesus of Nazareth."

Peter "I do not know the man."

Narrator After a little while the bystanders came up and said to Peter,
Bystanders **“Certainly you are also one of them, for your accent betrays you.”**

Narrator Then Peter began to curse, and he swore an oath,
Peter “I do not know the man!”

Narrator At that moment the cock crowed. Then Peter remembered what Jesus had said:
Jesus “Before the cock crows, you will deny me three times.”

Narrator And Peter went out and wept bitterly.
When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.
When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. Judas said,
Judas “I have sinned by betraying innocent blood.”

Narrator But the chief priests and elders said,
Chief Priests “What is that to us? See to it yourself.”

Narrator Throwing down the pieces of silver in the temple, Judas departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,
Chief Priests “It is not lawful to put them into the treasury, since they are blood money.”

Narrator After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day.
Then was fulfilled what had been spoken through the prophet Jeremiah,
Jeremiah ‘And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter’s field, as the Lord commanded me.’

Narrator Now Jesus stood before the governor; and the governor asked him,
Pilate “Are you the King of the Jews?”
Jesus “You say so.”

Narrator But when Jesus was accused by the chief priests and elders, he did not answer. Then Pilate said to him,
Pilate “Do you not hear how many accusations they make against you?”

Narrator But Jesus gave him no answer, not even to a single charge, so that the governor was greatly amazed.
Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to the crowd,
Pilate “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”

Narrator For Pilate realized that it was out of jealousy that the chief priests and the elders had handed Jesus over. While Pilate was sitting on the judgment seat, his wife sent word to him,
Wife “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.”

Narrator Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,
Pilate “Which of the two do you want me to release for you?”

Narrator And the crowd said,
Crowd **“Barabbas.”**

Narrator Pilate said to them,
Pilate “Then what should I do with Jesus who is called the Messiah?”

Narrator All of them said,
Crowd **“Let him be crucified!”**

Pilate “Why, what evil has he done?”

Narrator But the crowd shouted all the more,

Crowd **“Let him be crucified!”**

Narrator So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Pilate “I am innocent of this man’s blood; see to it yourselves.”

Narrator Then the people as a whole answered,

People **“His blood be on us and on our children!”**

Narrator So Pilate released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped Jesus and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

Soldiers **“Hail, King of the Jews!”**

Narrator They spat on Jesus, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, the soldiers came upon a man from Cyrene named Simon; they compelled this man to carry Jesus’ cross.

Narrator And when the soldiers came to a place called Golgotha (which means Place of a Skull), they offered Jesus wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when the soldiers had crucified Jesus, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him.

Over Jesus’ head they put the charge against him, which read,

Soldier ‘This is Jesus, the King of the Jews.’

Narrator Then two bandits were crucified with Jesus, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Passersby **“You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”**

Narrator In the same way the chief priests also, along with the scribes and elders, were mocking Jesus, saying,

Mockers **“He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if God wants to; for this man said, ‘I am God’s Son.’”**

Narrator The bandits who were crucified with Jesus also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice,

Jesus ‘Eli, Eli, lema sabachthani?’

‘My God, my God, why have you forsaken me?’

Narrator When some of the bystanders heard it, they said,

Bystanders **“This man is calling for Elijah.”**

Narrator At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

Bystanders **“Wait, let us see whether Elijah will come to save him.”**

Narrator Then Jesus cried again with a loud voice and breathed his last.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many.

Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Centurion “Truly this man was God’s Son!”

THE SOLEMN PRAYER OVER THE PEOPLE

In Lent, in place of a seasonal blessing, a solemn Prayer over the People is used. The Presider says

Bow down before the Lord. *[All kneel.]*

The Presider continues with the prayer; the people respond

Amen.

AT THE CLOSING, HYMN 435 (stanzas 1-4) "At the Name of Jesus"

King's Weston

Sung by all, standing.

DISMISSAL *[The people respond,]*

Thanks be to God.

CLOSING VOLUNTARY: Prelude on *Valet will ich dir geben* (Hymn 154)

Johann Sebastian Bach