

**St. Stephen's Episcopal Church, Santa Clarita**  
**The Sunday of the Passion — Palm Sunday**  
**10:30 AM — March 29, 2026**

*Service begins in the courtyard. — The first part of the service will not be livestreamed. Service begins at the first hymn.*

Priest: Blessed is the King who comes in the name of God.

People: **Peace in heaven and glory in the highest.**

Let us pray.

Assist us mercifully with your help, O 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 Savior. **Amen.**

**The Gospel Reading Matthew 21:1-11**

Priest: The Holy Gospel of our Savior Jesus Christ according to Matthew.

People: **Glory to you, O 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."

Priest: The Gospel of the Savior.

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

*Blessing of the palms.*

Priest: God be with you.

People: **And also with you.**

Priest: Let us give thanks.

People: **It is right to give God 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 Savior. 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 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 in glory with you and the Holy Spirit, now and for ever. **Amen.**

Priest: Blessed is he who comes in the name of God.  
People: Hosanna in the highest.

## The Procession

Priest: Let us go forth in peace;  
People: In the name of Christ. Amen.

*Sing while processing*

### Processional Music

*Hosanna Introit*

arr. by Joshua Wentz

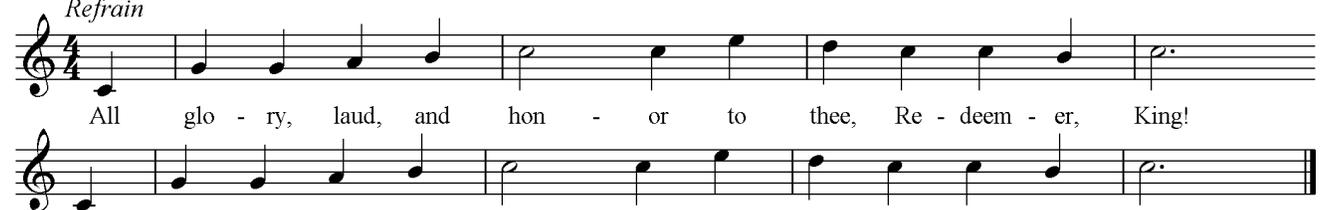
*Begin when in the Narthex.*

### Hymn #154

“All glory, laud and honor”

*Valet will ich dir geben*

*Refrain*

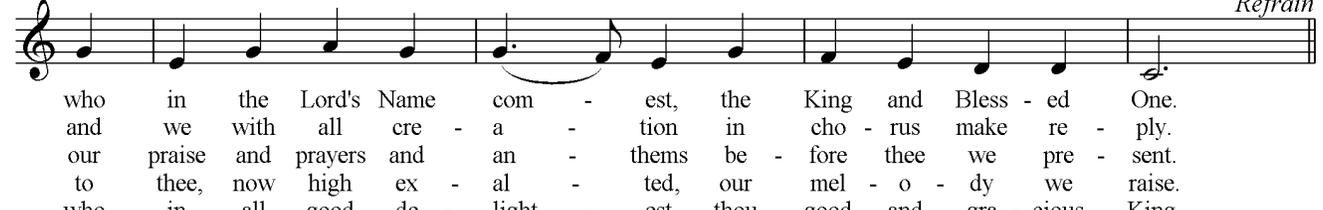


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of chil - dren made sweet ho - san - nas ring.



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,

*Refrain*



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 - al - ted, our mel - o - dy we raise.  
who in all good de - light - est, thou good and gra - cious King.

## THE LITURGY OF THE WORD

*-The opening acclamation is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-*

Priest: Blessed be the God of our salvation:  
People: Who bears our burdens and forgives our sins.

*-A Collect is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People. The Collect of the Day is a specific prayer that reflects upon the lectionary readings for the given day of the liturgical year.-*

### The Collect of the Day

Priest: God be with you.  
People: And also with you.  
Priest: Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take 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 Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

## THE LESSONS

### The First Reading Isaiah 50:4-9a

Reader: Helen Barlow

A Reading from the Book of Isaiah.

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?

Priest: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

*-The Book of Common Prayer has always placed great importance on the Psalms in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy.*

### Psalm 31:9-16

Reader: Erick Castro-Gaeta

- 9 Have mercy on me, O Lord, for I am in trouble; \*  
my eye is consumed with sorrow,  
and also my throat and my belly.
- 10 For my life is wasted with grief, and my years with sighing; \*  
my strength fails me because of affliction,  
and my bones are consumed.
- 11 I have become a reproach to all my enemies and  
even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; \*  
I am as useless as a broken pot.
- 13 For I have heard the whispering of the crowd;  
fear is all around; \*  
they put their heads together against me;  
they plot to take my life.
- 14 But as for me, I have trusted in you, O Lord. \*  
I have said, "You are my God.

15 My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.

16 Make your face to shine upon your servant, \*  
and in your loving-kindness save me.”

### The Second Reading Philippians 2:5-11

Reader: Erick Castro-Gaeta

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.

Priest: Hear what the Spirit is saying to God’s people.

People: **Thanks be to God.**

*-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-*

*Please stand as you are able.*

### Gradual Hymn #435

“At the Name of Jesus”

*King’s Weston*

1. At the Name of Je - sus ev - ery knee shall bow,  
2. Hum - bled for a sea - son, to re - ceive a Name  
3. bore it up tri - um - phant, with its hu - man light,  
4. Name him, Chris - tians, name him, with love strong as death,  
ev - ery tongue con - fess him King of glo - ry now;  
from the lips of sin - ners, un - to whom he came,  
through all ranks of crea - tures, to the cen - tral height,  
name with awe and won - der and with bat - ed breath;  
'tis the Fa - ther's plea - sure we should call him Lord,  
faith - ful - ly he bore it spot - less to the last,  
to the throne of God - head, to the Fa - ther's breast;  
he is God the Sa - vior, he is Christ the Lord,  
who from the be - gin - ning was the might - y Word.  
brought it back vic - to - rious, when from death he passed;  
filled it with the glo - ry of that per - fect rest.  
ev - er to be wor - shipped, trust - ed, and a - dored.

*Please be seated.*

THE PASSION OF OUR SAVIOR JESUS CHRIST  
ACCORDING TO MATTHEW

Readers: Erick Castro-Gaeta, Fred Chavez, Sally Drake, Cathy Gero  
Ryan Hubbard, Marilyn Pisa, Marianne Zinkewicz

*-Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or who are in any trouble, and for the departed.-*

*Please stand as you are able.*

**Prayers of the People**

Reader: Ken Higginbotham

Though willing in spirit, we are still weak in the flesh. So let us appeal to God's mercy, saying, "Help us, O God. God, have mercy."

O God, let the same mind be in your Church that was in Christ Jesus. With bended knees and confessing tongues, make us able to live his way of humility and obedience.

*Silence*

Intercessor: Help us, O God.

**People: God have mercy.**

Almighty God, in your tender love you sent your Son our Savior Jesus to take upon him our human nature, and to suffer death upon the cross, giving us the example of his great humility: give us hearts also to love every human being.

*The congregation may add their own thanksgivings.*

*Silence*

Intercessor: Help us, O God.

**People: God have mercy.**

O God, bless the trees: In celebration of your Son we waved their branches; in our sinful violence we took what you made good and crafted a wooden cross. O God, bless the trees.

*Silence*

Intercessor: Help us, O God.

**People: God have mercy.**

Merciful God, look upon our beautiful city. Forgive us our violent ways. Even in hard times, let us not become a reproach to our neighbors. Make your face to shine upon the city.

*Silence*

Intercessor: Help us, O God.

**People: God have mercy.**

O God, we pray for those who are wasted by grief, whose years are filled with sighing. We pray for those whose strength has failed and whose bones are consumed. In your lovingkindness save them. We pray for all those on the prayer list, especially Jeff, Shireen, Peggy, Ken and Sara.

*The congregation may add their own petitions.*

*Silence*

Intercessor: Help us, O God.

**People: God have mercy.**

Christ Jesus, you took human form; you died on the cross. You shared with us life and death. We trust the dead to your care, especially Maria Borelli. We trust our lives to you.

*Silence*

Intercessor: Help us, O God.

**People: God have mercy.**

### *Celebrant*

Most Holy God, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in our Savior Jesus Christ. **Amen.**

## Confession

Let us confess our sins to God.

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.**

## Absolution

Almighty God have mercy on us, forgive us all our sins through the grace of Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

*-The Peace is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. Members are encouraged to greet one another with a sign of God's peace with the clasp of hands, a reverential bow, a hug, or a peace sign.-*

## The Peace

Priest: The peace of Christ be always with you.  
People: **And also with you.**

*Members of the congregation are encouraged to post "Peace be with you" in the comments or to use the "like" or "love" reaction button to take part in the virtual exchange of God's peace with the rest of the congregation at this time.*

*Please be seated.*

## Welcome and Announcements

We are pleased to celebrate the following birthdays: Issy Foley & Paula Olivares on March 29<sup>th</sup>, Cinda Noonan on April 2<sup>nd</sup>, and Harper Branch on April 3<sup>rd</sup>.

## Offertory Prayer

*The People remain seated and say together:*

Loving God, you alone are the source of every good gift. Everything we have, and all that we are, comes from you. Now, help us to be grateful, accountable, and, with praise and thanksgiving, to give of

ourselves generously, through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

## THE LITURGY OF THE TABLE

### Offertory

*Let the Rocks Cry Out*  
St. Stephen's Parish Choir

Robert Sterling

*-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.*

*As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.-*

*Please stand as you are able.*

### Doxology

*Old 100<sup>th</sup>*

Praise God from whom all bless - ings flow, Praise God all crea - tures,  
here be - low. Praise God, you hosts in heav'n a -  
bove; Praise God the Trin - i - ty of Love. A - men.

*-The Sursum Corda (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."*

Priest: God be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them to God.**

Priest: Let us give thanks.

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

*-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-*

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say:

*-The holiness of God is a strong theme in the Old Testament, present here in the Sanctus, which echoes the words of the high angels in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).*

*Our worshipful cry, "Holy, Holy, Holy," is coupled with the acclamation "Blessed is he who comes in the name of the Lord. Hosanna in the highest."*

## Sanctus

Baity

Ho-ly, ho - ly, ho-ly Lord, God of pow-er and might, — Ho-ly, ho - ly, ho-ly Lord,  
God of pow-er and might, — Heav-en and earth are full of your glo-ry, heav-en and earth are  
full of your glo-ry. Ho-san-na in the high - est, ho - san-na in the high - est.  
Blest is he — who comes in the name, comes in the name, comes in the name of the Lord.  
Ho - san-na in the high - est, ho - san - na in the high - est.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.  
Christ is risen.  
Christ will come again.**

*-The epiclesis is the point at which the church, through the voice of the Celebrant, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and also the gathered community.*

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your beloved children, that with Stephen and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

## The Breaking of the Bread

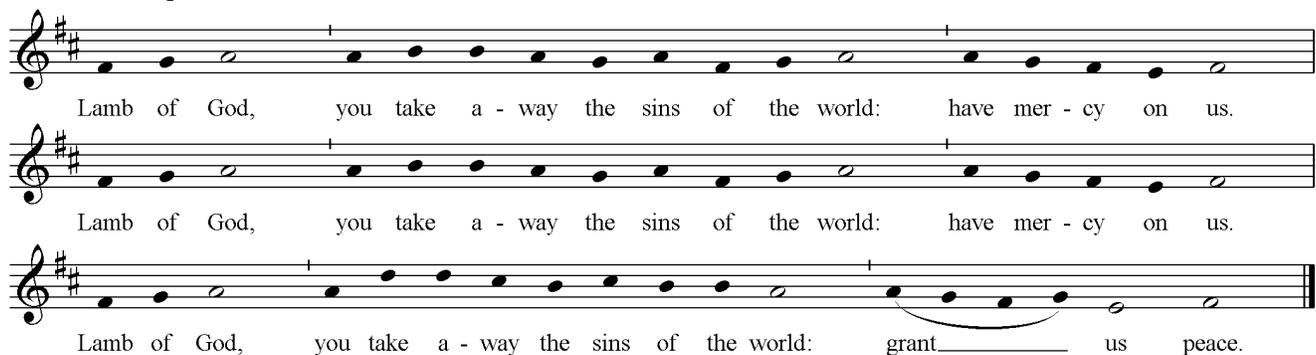
*A period of silence is kept.*

*-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-*

*Please remain standing during the Fraction Anthem.*

### Fraction Hymn #S 161

Hurd



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.

-The outward and visible sign in the sacrament of the Eucharist is the bread and the wine. We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.-

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 church teaches that temporal isolation cannot constrain the sacrament's ineffable power. Calling us to "massive, corporate, spiritual communion,"*

## The Invitation to Holy Communion

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

*Priest and People say together:*

**Grant, O Christ, that as the hem of your garment, touched in faith, healed the woman who could not touch your body, so the soul of your servant may be healed by like faith in you, whom I cannot now sacramentally receive; through your tender mercy and love. Amen.**

*Please be seated.*

*Please follow usher instructions for taking communion.*

## Communion

### Post Communion Hymn #158

"Ah, holy Jesus"

*Herzliebster Jesu*

1. Ah, ho - ly Je - sus, how hast thou of - fend - ed,  
 2. Who was the guilt - y? Who brought this up - on thee?  
 3. Lo, the Good Shep - herd for the sheep is of - fered;  
 4. For me, kind Je - sus, was thy in - car - na - tion,  
 5. There - fore, kind Je - sus, since I can - not pay thee,  
 that man to judge thee hath in hate pre - tend - ed?  
 A - las, my trea - son, Je - sus, hath un - done thee.  
 the slave hath sin - ned, and the Son hath suf - fered;  
 thy mor - tal sor - row, and thy life's ob - la - tion;  
 I do a - dore thee, and will ev - er pray thee,  
 By foes de - rid - ed, by thine own re - ject - ed, O most af - flict - ed.  
 'Twas I, Lord Je - sus, I it was de - nied thee: I cru - ci - fied thee.  
 for our a - tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.  
 thy death of an - guish and thy bit - ter pas - sion, for my sal - va - tion.  
 think on thy pi - ty and thy love un - swerv - ing, not my de - serv - ing.

*-In the post communion prayer we give thanks for the sacramental signs of Christ's presence to us and we ask God to empower and accompany us into the world to witness to God's love.-*

*Please stand as you are able.*

## **Post Communion Prayer**

Let us pray.

**God of compassion,  
through your Son Jesus Christ  
you have reconciled your people to yourself.  
As we follow his example of prayer and fasting,  
may we obey you with willing hearts  
and serve one another in holy love;  
through Jesus Christ our Lord. Amen.**

*-The blessing is God's promise to be with us as we leave communal worship and return to the world to serve God and God's people.-*

## **Blessing**

May God,  
who does not despise the broken spirit,  
give to you a contrite heart.

May Christ,  
who bore our sins in his body on the tree,  
heal you by his wounds.

May the Holy Spirit,  
who leads us into all truth,  
speak to you words of pardon and peace.

And the blessing of God Almighty,  
the one, holy and undivided Trinity be among  
you and remain with you always. **Amen.**

*-The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.-*

## **The Dismissal**

**Priest:** Go in peace to love and serve Christ.

**People:** **Thanks be to God.**

*-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.*

*Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-*

Prayers of the People taken from *Praying the Scriptures* by Jeremiah D. Williamson, ©2014 by Jeremiah D. Williamson. All Rights Reserved.  
From *The Hymnal 1982* #154 "All glory, laud and honor", Words: Theodulph of Orleans (d. 821), tr. John Mason Neale (1818-1866), alt.; Music: *Valer will ich dir geben*, melody Melchior Teschner (1584-1635), alt., harm. William Henry Monk (1823-1889); #158 "Ah, holy Jesus", Words: Johann Heermann (1585-1647), tr. Robert Seymour Bridges (1844-1930), alt.; Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.; #168 "O sacred, bleed sore wounded", Words: Paul Gerhardt (1607-1676), sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930), st. 4, tr. James Waddell Alexander (1804-1895), alt.; Music: *Herzlich tut mich verlangen* *Passion Chorale*, Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750) #474 "When I survey the wondrous cross", Words: Isaac Watts (1674-1749) Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1970; harm. Edward Miller (1731-1807) #S 161 Fraction Anthem: Lamb of God *Agnus Dei*; Setting From *New Plainsong*; David Hurd (b. 1950).  
"Sanctus", Setting 3 - Judith M. Baity. Copyright ©2014, Celestial Melodies Publishing Sherman Oaks, CA. All Rights Reserved.  
*Doxology* - Music Old 100%, melody from *Pseumes octante trois de David*, 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).