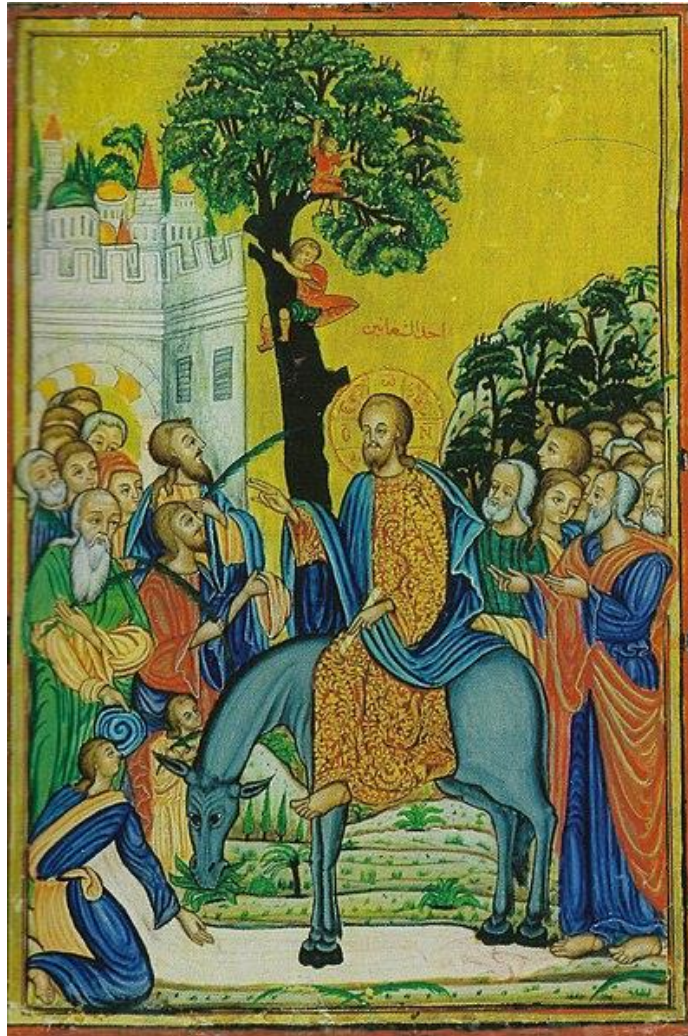


The Sunday of the Passion: Palm Sunday

March 24, 2024
10:00 a.m.



*Holy Eucharist, Rite Two
with The Liturgy of the Palms*

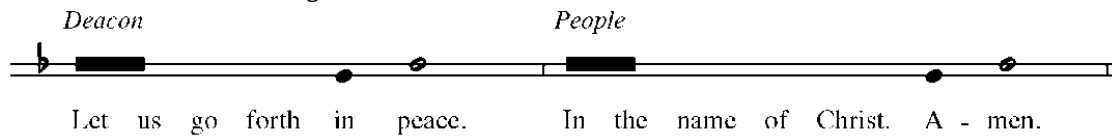
Trinity Church, Swarthmore

"Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'"

~ Mark 11:2-3

The Deacon bids the Procession, chanting

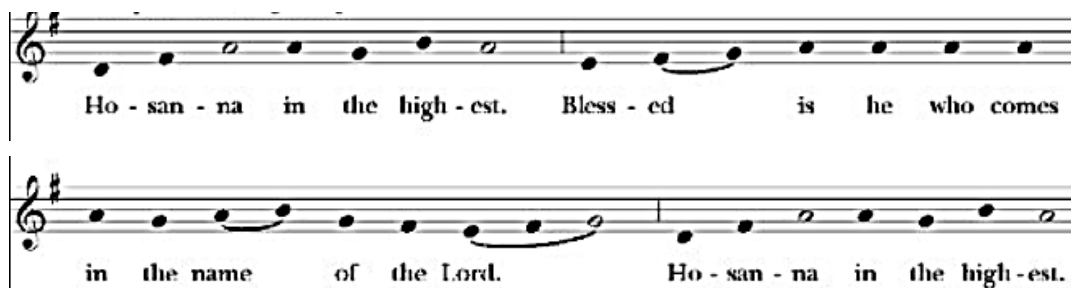
Deacon *People*



Let us go forth in peace. In the name of Christ. A - men.

During the procession, all join in chanting the Psalm, the congregation responding after each verse with "Hosanna in the Highest".

Psalm 118: 19-29 *Confitemini Domino*



Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

19 Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the Lord.

20 "This is the gate of the Lord; *
he who is righteous may enter."

21 I will give thanks to you, for you answered me *
and have become my salvation.

22 The same stone which the builders rejected *
has become the chief cornerstone.

23 This is the Lord's doing, *
and it is marvelous in our eyes.

24 On this day the Lord has acted; *
we will rejoice and be glad in it.

25 Hosannah, Lord, hosannah! *
Lord, send us now success.

26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the Lord.

27 God is the Lord; he has shined upon us; *
form a procession with branches up to the
horns of the altar.

28 "You are my God, and I will thank you; *
you are my God, and I will exalt you."

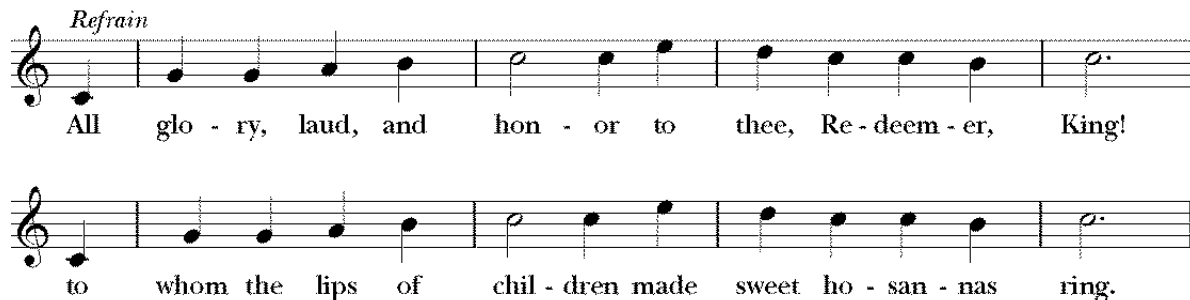
29 Give thanks to the Lord, for he is good; *
his mercy endures for ever.

Hymn

"All glory, laud, and honor"

Hymnal 1982 #154

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,

Repeat Refrain
 1 who in the Lord's Name com - est, the King and Bless - ed One.
 2 and we with all cre - a - tion in cho - rus make re - ply.
 3 our praise and prayers and an - them's be - fore thee we pre - sent.
 4 to thee, now high ex - al - ted, our mel - o - dy we raise.
 5 who in all good de - light - est, thou good and gra - cious King.

LITURGY OF THE WORD

The Collect of the Day

Presider The Lord be with you.
People **And also with you.**
Presider 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 Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The First Lesson

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.

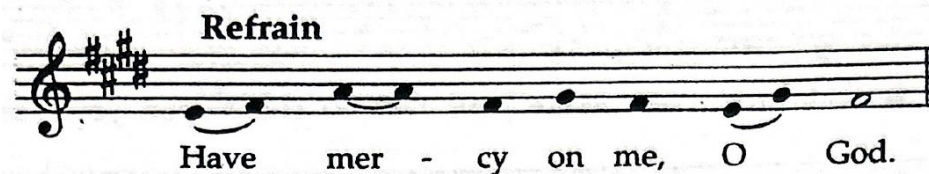
Who are my adversaries?
 Let them confront me.

It is the Lord God who helps me;
 who will declare me guilty?

Reader The Word of the Lord.
People **Thanks be to God.**

Psalm of the Day

Psalm 31:9-16 *In te, Domine, speravi*



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 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.

Hymn

"O sacred head, sore wounded"

1982 Hymnal #168, stanzas 1-2

**O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendor
the hosts of heaven adore!**

**Thy beauty, long-desiréd,
hath vanished from our sight;
thy power is all expiréd,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,**

the brightness of thy face.

The Passion of our Lord Jesus Christ, according to Mark

Mark 14:1-15:47

The usual responses at the introduction and conclusion of the Gospel are omitted this day. Those with assigned parts take their places.

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people."

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written,

'I will strike the shepherd,
and the sheep will be scattered.'

But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the

same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and

'you will see the Son of Man
seated at the right hand of the Power,'
and 'coming with the clouds of heaven.'"

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

... Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?"

They shouted back,
[Congregation, all together shout] "**Crucify him!**"

Pilate asked them, "Why, what evil has he done?"

But they shouted all the more,
[Congregation, all together shout] **“Crucify him!”**

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

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” And with him they crucified two bandits, one on his right and one on his left.

Those who passed by derided him, shaking their heads and saying,

[Those in pews on right side, facing altar say in a loud voice] **“Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!”**

In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o’clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said,

[Those in pews on left side, facing altar say in a loud voice] **“Listen, he is calling for Elijah.”**

And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.”

Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was God’s Son!”

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

Hymn

“O sacred head, sore wounded” (continued)

1982 Hymnal #168, stanzas 4-5

**What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
Oh, make me thine forever!**

**and should I fainting be,
Lord, let me never, never,
outlive my love for thee.
My days are few, O fail not,
with thine immortal power,**

**to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,**

**and see in my last strife
to me thine arms extended
upon the cross of life.**

A Pastoral Reflection

Prayers of the People

The Confession is incorporated today into the following prayers. The Intercessor begins

We pray to you, O God, for the needs of the World, the Church, and of this congregation.

Silence

O God, you search us out and know us, and all that we are is open to you. We confess that we have sinned.

Be merciful, Lord, and fill us with your grace.

When we avoid examining ourselves, but jump to examine our neighbors:

Be merciful, Lord, and fill us with your hope.

When we show great discipline in pursuit of worldly wealth, but invest neither energy nor enthusiasm in the treasures of the Spirit:

Be merciful, Lord, and fill us with your light.

When we clamor for your crown, but refuse to shoulder your cross:

Be merciful, Lord, and fill us with your love.

When we confess you amongst your friends, but deny you when your enemies close in:

Be merciful, Lord, and fill us with your Spirit.

When we build our comforts and pleasures on the sacrifices of others, instead of sacrificing our privileges to build a world that all can share:

Be merciful, Lord, and fill us with your truth.

When we would rather crucify the prophets than unweave the web of injustice.

Be merciful, Lord, and fill us with your justice.

When we demand instant results and scorn those who find value in waiting, in yearning, even in suffering, even in dying:

Be merciful, Lord, and fill us with your life.

When we look for an easier Gospel, a lighter cross, a less demanding Savior:

Save us from our sin, O Lord, and guide us on Your path.

The Presider offers a concluding collect and bids the sharing of a sign of God's peace, saying

The peace of the Lord be always with you.

People

And also with you.

Following brief announcements and instructions for Holy Communion, bread and wine are brought to the altar for consecration and offerings for the work of the church.

LITURGY OF THE TABLE: HOLY COMMUNION

All are welcome at the altar rail, and all who are drawn to God in the way of Jesus Christ are welcome to receive the consecrated bread and wine in this community. Instructions for Holy Communion follow printed music for the Agnus Dei

Offertory Anthem

"Ride on King Jesus!"

African American Spiritual
Arr. Parker/Shaw

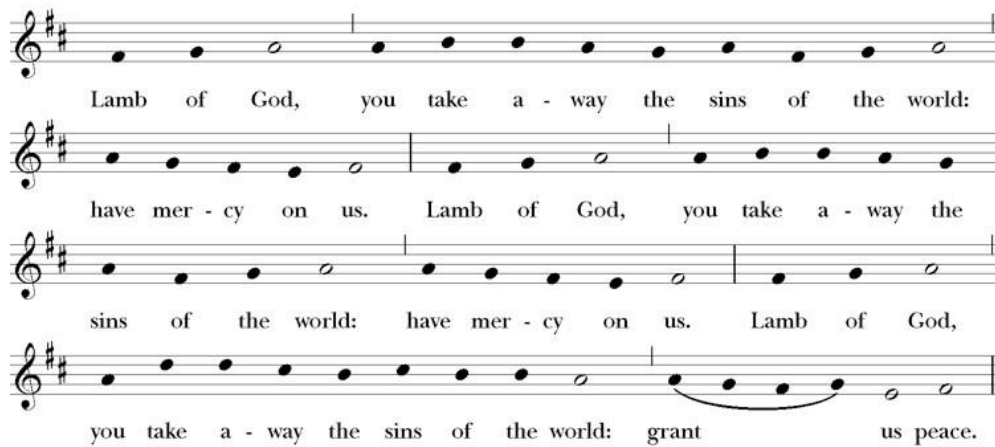
The Lord's Prayer (*sung*)

Hymnal 1982 S-119

Breaking of the Bread and Invitation to Communion

Agnus Dei

Hymnal 1982 S-161



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.

Instructions for Holy Communion – There will be two stations for receiving: one at the altar rail as usual and a standing station at the baptismal font for those who wish to receive bread-host. At the altar rail, you may stand or kneel to receive. If you would prefer only a priestly blessing, simply cross your arms in front of your chest. For a gluten-free wafer, simply show your hands palms-down. Elements can brought to you in the pew by informing an usher.

Communion Hymn

“Let thy blood in mercy poured”

Hymnal 1982 #313

Prayers after Communion

All join in saying

Almighty and everlasting God, you have given us bread from heaven to nourish our faith, increase our hope, and strengthen our love: teach us, we pray, to hunger for him who is the true and living bread, and enable us to live by every word that proceeds from your mouth: through Jesus Christ our Lord. Amen.

A Solemn Prayer

(Book of Occasional Services)

Presider

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever.

People

Amen.

Hymn

“At the name of Jesus”

Hymnal 1982 #435

Dismissal

A deacon or priest bids the congregation go forth, to which the people respond

People

Thanks be to God.

Postlude

“All glory laud and honor”

Valet will ich dir geben, arr. Gail Smith

The image at the top was contributed as part of a Wikimedia of the Levant activities. Wikimedia Levant is the Wikimedia user group to promoting Wikimedia projects and activities related to free content and open access to knowledge in Levant Region (Jordan, Lebanon, Palestine and Syria). We work diligently with our members to ensure that media contributed to Wikimedia Commons are of acceptable copyright status. *Entry of Christ into Jerusalem, Palm Sunday*; 19th century icon, tempera on wood

Assisting this morning:

Ushers
Intercessor
Readers
Passion Readers

Altar Guild
Verger
Chalice Bearers
Crucifer
A/V Tech support

Linda Sauer, Andy Millett
Laura Matheny
Shannon Elliot, Rick Smith
Jean Arnold, Catherine Caruso, the Elliot family,
Jay Gillespie, John Ogden, Nancy Plum
Kristin Cardi, Tom Izbicki
AnnMarie Stanton, Rich Englebach
Jay Gillespie, Bill Scarborough
Rich Englebach
Andy Millett, with Mason Hartley

The Rev. Dr. Edward ("Fr. Ted") Thompson, presiding
The Rev. Marjorie Oughton, deacon, assisting

This Easter Week, the office will be closed on Monday, April 1.

SCHEDULE FOR HOLY WEEK and EASTER DAY (March 25 - 31)

Monday – Friday	8:00 am	Daily Morning Prayer (<i>online, see website</i>) <i>Fr. Ted is available for pastoral conversation this week by appointment.</i>
Tuesday, March 26	10:00 am	Diocesan Chrism Mass at the Cathedral <i>The annual Chrism Mass gathers the clergy of the Diocese with the Bishop for renewal of vows and the blessings of oils to be used in pastoral care. All are welcome.</i>
Wednesday, March 27	12 noon	Holy Eucharist <i>in the chancel</i>
Maundy Thursday, March 28	7:30 pm	Holy Eucharist , <i>with foot- (or hand-) washing and stripping of the altar</i>
Good Friday, March 29	7:30 pm	Prayer Book liturgy , <i>with Solemn Collects and choir (no Communion)</i>
Holy Saturday, March 30	8:00 pm	Lighting of the Paschal Candle, Easter Vigil and first Eucharist of Easter <i>The evening begins at 8pm with the Lighting of the Paschal Candle in the Memorial Garden, followed in the Sanctuary by the Easter Vigil and first Eucharist of Easter.</i>
Easter Day, March 31	8:00 am 9:15 am 10:00 am 11:00 am	Holy Eucharist, with hymns Holy Eucharist, with flower cross Easter Egg Hunt*** Holy Eucharist, with festal choir and orchestra

****The **EASTER EGG HUNT** will be held in the back playground, following the 9:15am service.*

Trinity Church, Swarthmore
301 N. Chester Rd. * Swarthmore, PA 19081
Tel: 610-544-2297 * Email: office@trinity-swarthmore.org
Web: www.trinity-swarthmore.org

A parish of the Episcopal Diocese of Pennsylvania