

The Peace

BCP p. 332

The Liturgy of the Table: Holy Communion

All who wish to receive Holy Communion are welcome at the altar. We will receive at the rail, standing or kneeling. Wine-Host is available from the common chalice or in individual servings. Gluten-free wafers are available. If you wish only spoken blessing, simply cross your arms over your chest. Please inform an usher if you need to receive Communion in the pew.

Eucharistic Prayer I

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Sanctus

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The Lord's Prayer

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Fraction and Agnus Dei

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Prayer after Communion

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A Solemn Prayer

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. **Amen.**

The Dismissal

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Serving today:

Altar Guild

Kristin Cardi, Tom Izbicki

Gale Donoghue

Verger

Rich Englebach

Chalice Bearers

Jean Arnold, Rich Englebach

Readers

Peter Atsaves, Bill Lawson

Intercessor

Bill Lawson

The Rev. Dr. Edward E. Thompson ("Fr. Ted"), presiding

Trinity Church (Episcopal)

301 N. Chester Rd. * Swarthmore, Pennsylvania

610-544-2297 * www.trinity-swarthmore.org

A parish of the Episcopal Diocese of Pennsylvania

The Sunday of the Passion: Palm Sunday

March 24, 2024

8:00 a.m.



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

Trinity Church, Swarthmore

The Liturgy of the Palms

The Liturgy of the Palms can be found in the 1979 Book of Common Prayer (BCP) beginning on page 270.

All stand, holding the palms given out by the usher. The Presider begins, the People responding with the words in bold.

Blessed is the King who cometh in the name of the Lord.
Peace in heaven and glory in the highest.

A Reading Mark 11:1-11

The Presider continues

The Lord be with you.
And also with you.

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

The Presider then blesses the palms and bids the Procession.

Let us go forth in peace.
In the name of Christ. Amen.

During the recitation of the psalm, the altar party processes to the front.

Psalm 118:19-29 BCP p. 762

The Liturgy of the Word

The Salutation BCP p. 323

Collect of the Day p. 325

The First Lesson: Isaiah 50:4-9a Insert

Psalm 31:9-6 BCP p. 623

The Second Lesson: Philippians 2:5-11 Insert

The Passion Gospel: Mark 15:1-39 Insert

*The customary responses before and after the gospel reading are omitted on this day. The People read the **words in bold**. Please remain seated until the account of Jesus' arrival at Golgotha, then rise where indicated.*

Pastoral Reflection

The Prayers of the People

Our Confession today is incorporated into the prayers. The People following the Prayer Leader, responding with the words in bold.

O God, you search us out and know us; 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.

FOR THE LITURGY OF THE PALMS**Mark 11:1-11**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "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.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others

spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

FOR THE LITURGY OF THE EUCHARIST**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?

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.

Mark 15:1-39

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, "**Crucify him!**"

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

But they shouted all the more, "**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).

[All rise.]

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,

"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, "**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!"