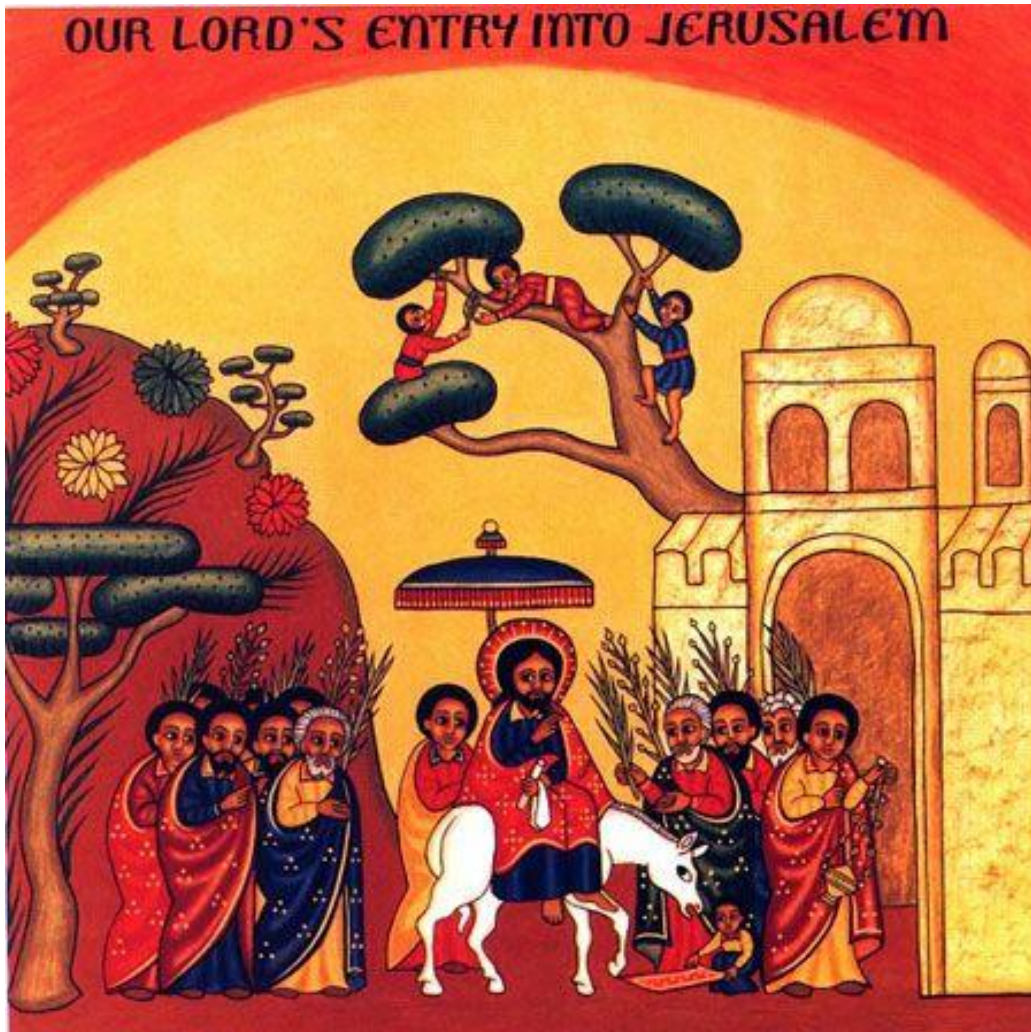


# The Sunday of the Passion: Palm Sunday

*with The Liturgy of the Palms*



*March 29, 2026*

*10:30 a.m.*

**Trinity Church, Swarthmore**

*"Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone ask you, 'Why are you untying it?' just say this, 'The Lord needs it.'"*

*~ Luke 19:30-31*

The congregation gathers outside by the ramp on the Chester Road lawn for the Liturgy of the Palms.

## LITURGY OF THE PALMS

*Cantor or Celebrant*

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

*People*

Peace in heaven and glory in the high - est.

*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.**

A Reading from the Gospel according to Matthew.

Matthew 21:1-11

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."

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Let us give thanks to the Lord our God.

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

*The Presider continues*

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 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.**

Motet


"Hosanna Filio David"

Franz Schubert

*Hosanna to the Son of David! Blessed is he who comes in the name of the Lord.  
O King of Israel, Hosanna in the Highest.*

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 sing the following hymn

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 - thems 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 ever-living 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*



**In - cline your ear to me, O LORD; make haste to de - liv - er me.**

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 Matthew.

Matthew 26:14-27:66

*The usual responses at the introduction and conclusion of the Gospel are omitted this day. Readers take their places. **The congregation reads the words in bold.** For Jesus' arrival at Golgotha, where indicated in the text, all are invited to rise or kneel.*

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, “What will you give me if I betray him to you?” They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” He answered, “The one who has dipped his hand into the bowl with me will betray me. 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.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all become deserters because of me this night; for it is written,

‘I will strike the shepherd,  
the sheep of the flock will be scattered.’

But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said

to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "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." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them 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, "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."

While he 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 them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they 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, "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?" At that hour Jesus said to the crowds, "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." Then all the disciples deserted him 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, he 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, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "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."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he 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. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." 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, "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."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he 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 them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." 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, "Which of the two do you want me to release for you?" And they said, "**Barabbas.**" Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "**Let him be crucified!**" Then he asked, "Why, what evil has he done?" But they shouted all the more, "**Let him be crucified!**" 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, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he 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 him 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, "Hail, King of the Jews!" They spat on him, 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.

*[All are invited to stand or kneel.]*

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "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." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "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 he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him 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, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." 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, "Wait, let us see whether Elijah will come to save him." 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, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled

a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

*(The usual ending to the Gospel Proclamation is omitted today.)*

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?**

**My days are few, O fail not,  
with thine immortal power,  
to hold me that I quail not  
in death's most fearful hour;**

**Oh, make me thine forever!  
and should I fainting be,  
Lord, let me never, never,  
outlive my love for thee.**

**that I may fight befriended,  
and see in my last strife  
to me thine arms extended  
upon the cross of life.**

Homily

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*

*People*            The peace of the Lord be always with you.  
**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 the printed music for the Agnus Dei.*

Offertory Anthem

“At the name of Jesus”

R. V. Williams

The Great Thanksgiving

Eucharistic Prayer A, BCP 361

*Presider*        The Lord be with you.

*People*            **And also with you.**

*Presider*        Lift up your hearts.

*People*            **We lift them to the Lord.**

*Presider*        Let us give thanks to the Lord our God.

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

*The Presider continues with an acclamation praising God in relation to the intention of the day. Then follows*

Sanctus

*Hymnal 1982 S-124*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and  
earth are full of your glo - ry. 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.

*After the Sanctus, the Great Thanksgiving continues with a history of God's love, to include Jesus's last meal with his followers in the event of the Last Supper. Then the congregation affirms the summary of the faith*

Memorial Acclamation

*BCP p. 363*

*Presider*        Therefore we proclaim the mystery of faith:

*Presider and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Presider continues, concluding*

...By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

The Lord's Prayer

**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.**

Breaking of the Bread and Invitation to Communion

*The Presider breaks the bread. Silence may be observed, then all may join the choir in singing the Agnus Dei*

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 –

*All are welcome to come to the altar rail. Those wishing to share in Communion should stand or kneel and extend their hands, palms up. Gluten-free wafers are available upon request. Wine-host may be received by sipping directly from the chalice or by intinction (dipping the bread) in the second chalice. Those wishing instead a spoken blessing from the priest may signal this by crossing their arms over chest.*

Communion Hymns

“Ah, holy Jesus, how hast thou offended”

*Hymnal 1982 #158*

“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

“Hail thou once despised Jesus!”

*Hymnal 1982 #495*

Dismissal

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

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

Postlude

“*Semplice*”  
Chelsea Haynes, *piano*

Gwyneth Walker

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Cover image: Jesus' entry into Jerusalem. Ethiopian icon. Date unknown. Downloaded from <https://www.pinterest.com/pin/471681760990767239/>

*Assisting this morning:*

Verger	Rich Englebach
Ushers	David & Rebecca Clemmer
Acolyte/Crucifer	Liam Hill
Torch bearers	Jensen Englebach, Ezra Hill
Lector for Liturgy of the Palms	Joseph Caruso
Lectors for Lessons	Tom Izbicki, Bella Englebach
Lectors for Passion Narrative	Catherine Caruso, Joe Caruso, David Herr, Liam Hill, Nate Hill, Tom Izbicki, Bill Scarborough, Rick Smith
Intercessor	Kiera Lyn Booth
Chalice Bearers	Jay Gillespie, AnnMarie Stanton
Music	Jared Agee, Director of Music
A/V Ministry	Sage Hofmann
Altar Guild	Betsy Breakell, Linda Howard, Barb Swartz

The Rev. Dr. Edward E. Thompson, preaching and presiding  
The Rev. Marjorie Oughton, assisting

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*Please Note: The office will be closed on Monday of Easter Week (April 6).*

## **SCHEDULE FOR HOLY WEEK and EASTER DAY, March 30-April 6**

<b>Monday – Friday</b>	<b>8:00 am</b>	<b>Daily Morning Prayer</b> ( <i>online, see website</i> )
<b>Tuesday, March 31</b>	<b>10:00 am</b>	<b>Diocesan Chrism Mass at the Cathedral</b> <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>
<b>Wednesday, April 1</b>	<b>12 noon</b>	<b>Holy Eucharist</b> <i>in the chancel</i>
<b>Maundy Thursday, April 2</b>	<b>7:30 pm</b>	<b>Holy Eucharist</b> , <i>with foot- (or hand-) washing and stripping of the altar</i>
<b>Good Friday, April 3</b>	<b>7:30 pm</b>	<b>Prayer Book liturgy</b> , <i>with Solemn Collects and choir (no Communion)</i>
<b>Holy Saturday, April 4</b>	<b>8:00 pm</b>	<b>Lighting of the Paschal Candle, Easter Vigil and first Eucharist of Easter</b> <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>
<b>Easter Day, April 5</b>	<b>8:00 am</b>	<b>Holy Eucharist, with hymns</b>
	<b>9:15 am</b>	<b>Holy Eucharist, with flower cross</b>
	<b>10:15 am</b>	<b>Easter Egg Hunt***</b>
	<b>11:00 am</b>	<b>Holy Eucharist, with festal choir and orchestra</b>

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

### *Vestry Members and Officers*

Bill Lawson (Rector's Warden)    Greg Bockman (People's Warden)  
Rebecca Clemmer \* Mike Donoghue \* Kelly Fitzpatrick \* Kristine Golden  
Jeff Orlando \* Bill Scarborough \* Tina Sheehan \* Tayler Sisko \* Jill Smith \* Lynda Todd

AnnMarie Stanton, Treasurer (non-voting)  
The Rev. Dr. Edward E. ("Ted") Thompson, Rector (non-voting)

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## **Trinity Church, Swarthmore**

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Web: [www.trinity-swarthmore.org](http://www.trinity-swarthmore.org)

*A parish of the Episcopal Diocese of Pennsylvania*