



SAINT ANDREW'S EPISCOPAL CHURCH

March 28, 2021 · 10:30 AM
The Sunday of the Passion: Palm Sunday
Holy Eucharist, Rite I, with Liturgy of the Palms

Called to **Worship**. Sent to **Witness**. Led to **Welcome**.

A special welcome to all visitors. We are delighted you have joined us for worship!



If you are joining us via live-stream, we should “go live” at approximately 10:20 AM (about 10 minutes before the start of the mass). You have two options for viewing the livestream: www.facebook.com/standrewsgvl www.standrewsgreenville.org/video If you arrive on the page prior to 10:20 AM, you may need to reload it once the livestream has started.

Saint Andrew's is a parish of the **Episcopal Church within the Diocese of Upper South Carolina**. Over time, our identity as a parish has come to be defined by our commitment to **worship** in the distinctive splendor of Anglo-Catholic tradition, to **witness** through word and deed to the life changing implications of Jesus Christ's reconciling love, and to **welcome** unreservedly all God's children into Christ's Body, the Church.

If you are joining us as one of the limited number who can be with us in person, please note the **Covenant for In-Person Worship** found on the next page, and remember that we are requiring that everyone participating in this service wear **face masks** and maintain at least **six foot social distancing** from anyone who is not a member of your household.

Restrooms

are located on the first floor of the Parish House.
Use the door to the left of the church,
closest to the parking lot.

Link for Online Donations:

www.standrewsgreenville.org/giving

Your donations can also be mailed to the Parish Office
at 1002 S. Main St. Greenville, SC 29601

The Rt. Rev'd Andrew Waldo, Bishop

The Rev'd Gary Eichelberger, Rector
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John Gilbert, Organist/Choirmaster
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Members of the Vestry

Erin Culbertson, Senior Warden (2022); Scott Chastain,
Junior Warden (2023); Rusty Infinger, Clerk (2021);
Jim Arnau and Helen Farmer (2021);
Cheryl Banks and Ethan Cashwell (2022)
John Rhodes and Charles Shields (2023)

Covenant for In-Person Worship

(from Diocesan Guidelines)

Please note that, pursuant to our Diocesan guidelines, those attending worship at this time commit themselves to the following norms:

- If you have any symptoms associated with COVID-19, you will not attend in-person worship.
- If you develop symptoms or are diagnosed after a liturgy, you will report it immediately to the priest.
- You will not attempt to shake hands or hug anyone, and will do your best to maintain a distance of 6 feet from anyone outside of your family group.
- You will wash your hands immediately before coming to worship.
- You will wear a mask at all times while with the worshipping community.

Thank you for helping us worship together as safely as possible!

The Sunday of the Passion: Palm Sunday

Voluntary

Prelude on *O Lamb of God, unblemished* (S. 656)
(*O Lamm Gottes, unschuldig*)

J.S. Bach
(1685-1750)

Weather-permitting, we will gather on the lawn in front of the church for the Liturgy of the Palms and then process into the church together. Palm branches to be carried in the procession will be distributed to the people gathered. The service will begin with the Liturgy of the Palms as printed below.

Liturgy of the Palms

Opening Anthem and Prayer

Celebrant Blessed is the King who comes in the name of the Lord:

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

Celebrant Let us pray.

Assist us mercifully with thy help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby thou hast given us life and immortality; through Jesus Christ our Lord. **Amen.**

The Prophetic Anthem (*cantors*)

O Jerusalem, look toward the East, and behold: lift up thine eyes, O Jerusalem and behold the power of thy King!

The Gospel of the Triumphal Entry

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.

The Blessing of the Palms

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

Celebrant It is right to praise thee, Almighty God, for the acts of love by which thou hast redeemed us through thy 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.

Those who have already received their palms now raise their palms in the direction of the Celebrant for the blessing.

Bless, O Lord, these branches. Let them 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 leadeth to eternal life; who liveth and reigneth in glory with thee and the Holy Spirit, now and for ever. **Amen.**

Blessed is he who comes in the name of the Lord:

People **Hosanna in the highest.**

The Procession

Celebrant Let us go forth in peace.

People **In the name of Christ. Amen.**

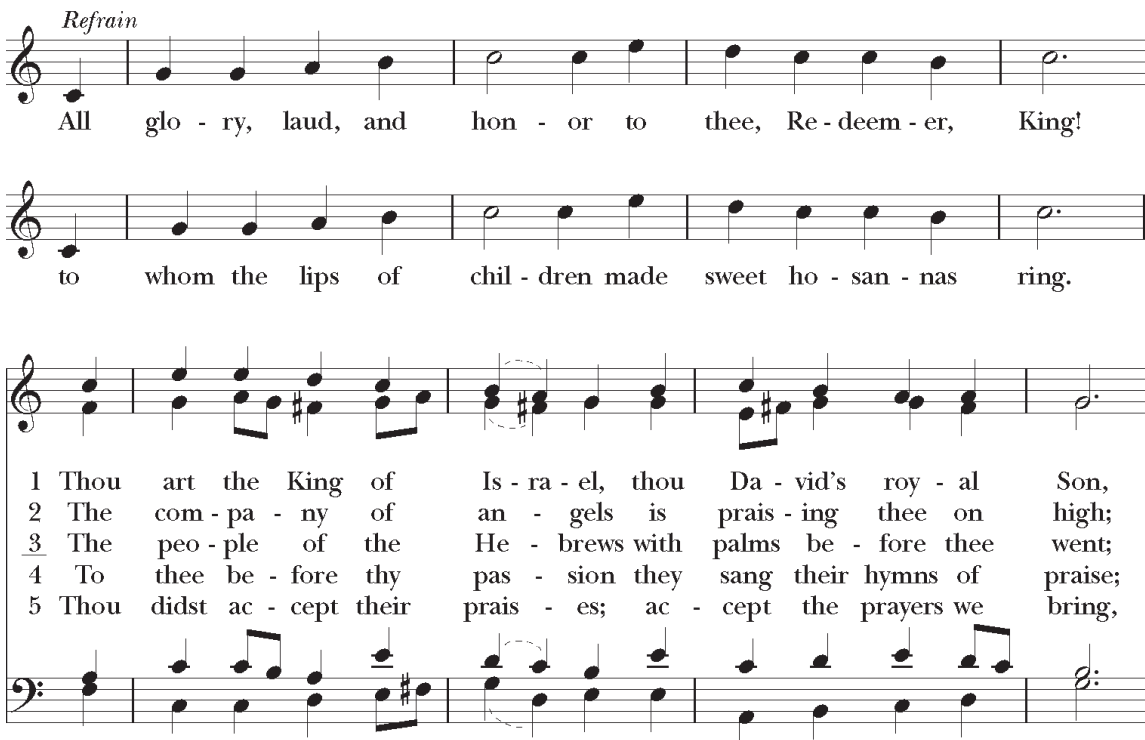
As Hymn 154 begins, the procession into the church is led by the altar party and cantors followed by the congregation. During the procession, all hold branches in their hands. In lieu of continued health concerns, we will only sing verse 1 of Hymn 154. Please maintain six-foot social distancing between households as you process—and sit on alternating ends of the pews as signs with arrows on the pews indicates.

Processional Hymn, No. 154, v. 1

All glory, laud, and honor

VALET WILL ICH DIR GEBEN

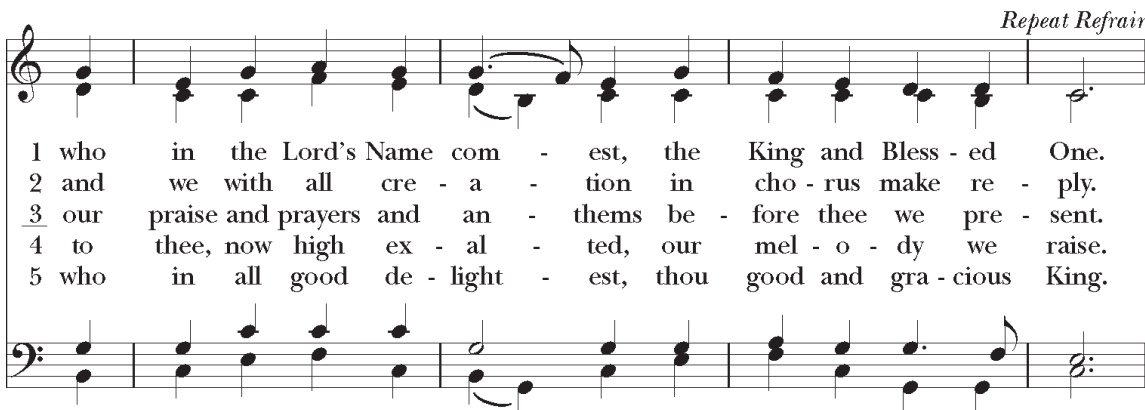
Refrain



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,

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.

Once you are in your pew, please remain standing for the Collect.

The Word of God

The Collect for the Sunday of the Passion

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

After the Collect, the people sit.

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?

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 31:9-16 (*said responsively by whole or half verse, as announced*)

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."

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.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn, No. 168 (*organ*)

O sacred head sore wounded

HERZLICH TUT MICH VERLANGEN
(PASSION CHORALE)

The Passion Gospel

Mark 15:1-47

The congregation remains seated for the first part of the Passion Gospel, which is read in parts led by a narrator with the congregation speaking the parts denoted "Crowd." The customary responses before and after the Gospel are omitted.

Narrator The Passion of Our Lord Jesus Christ according to Mark.

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,

Pilate Are you the King of the Jews?

Narrator Jesus answered him,

Jesus You say so.

Narrator Then the chief priests accused Jesus of many things. Pilate asked him again,

Pilate Have you no answer? See how many charges they bring against you.

Narrator But Jesus made no further reply, so that Pilate was amazed.

Now at the festival Pilate 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 Pilate answered them,

Pilate Do you want me to release for you the King of the Jews?

Narrator For he realized that it was out of jealousy that the chief priests had handed Jesus over. But the chief priests stirred up the crowd to have Pilate release Barabbas for them instead. Pilate spoke to them again,

Pilate Then what do you wish me to do with the man you call the King of the Jews?

Narrator The crowd shouted back,

Crowd **Crucify him!**

Narrator Pilate asked them,

Pilate Why, what evil has he done?

Narrator But they shouted all the more,

Crowd **Crucify him!**

Narrator So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, Pilate handed him over to be crucified. Then the soldiers led Jesus into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed Jesus in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him saying,

Soldier Hail, King of the Jews!

Narrator 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.

The soldiers compelled a passer-by, who was coming in from the country, to carry Jesus' cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then the soldiers brought Jesus to the place called Golgotha (which means the place of a skull).

All stand.

And they offered him wine mixed with myrrh; but he did not take it. And the soldiers crucified Jesus, 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 Jesus. The inscription of the charge against him read, "The King of the Jews," And with Jesus they crucified two bandits, one on his right and one on his left.

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

Passer-by Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

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

C. Priest He saved others; he cannot save himself.

Scribe Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

Narrator Those who were crucified with Jesus 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,

Jesus Eloi, Eloi, lema sabachthani?

Narrator which means,

Jesus My God, my God, why have you forsaken me?

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

Bystndr 1 Listen, he is calling for Elijah.

Narrator And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to Jesus to drink, saying,

Bystndr 2 Wait, let us see whether Elijah will come to take him down.

Narrator Then Jesus gave a loud cry and breathed his last.

A period of silence is kept, during which all are invited to kneel or bow. Those who are kneeling or bowing stand when the narrator continues.

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 Jesus breathed his last, he said,

Centurion Truly this man was God's Son!

Narrator 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 Jesus 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 Jesus were already dead; and summoning the centurion, he asked him whether Jesus had been dead for some time. When Pilate learned from the centurion that Jesus 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. Joseph then rolled a stone against the door of the tomb.

Mary Magdalene and Mary the mother of Joses saw where the body was laid.

The Sermon

The Rev'd Fr. Gary Eichelberger

On Palm Sunday, the Creed is omitted, and the Prayers of the People follow.

Prayers of the People, Form II

Upon the invitation to prayer, the people kneel. In the indicated silence after each bidding, the people may offer their own prayers, either silently or aloud.

Celebrant Let us pray for the whole state of Christ's Church and the world.

Intercessor I ask your prayers for God's people throughout the world; for Justin, the Archbishop of Canterbury; Michael, our Presiding Bishop; Andrew, our Bishop; Gary, our Rector; Tommy, our Postulant; for this gathering; and for all ministers and people. Pray for the Church.

Silence

Intercessor I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence

Intercessor I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison, especially for Barbara, Bill, Brett, Broughton, Chuck, Corinne, Dick, Ena, Gail, Ginger, Hannah, Isaac, Jane, Jerry, Joanne, Jodi, Ken, Kevin, Kurt, Leigh Ann, Levi, Margaret Lee, Marvin, Mary, Nancy, Ray, Raymond, Sandy, Steve, Weesie, Windell, Winnie, and Yvonne, as well as those whom you are invited to name now, either silently or aloud [*pause for people to add names*]. Pray for those in any need or trouble.

Silence

Intercessor I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him.

Silence

Intercessor I ask your prayers for the departed ✠, especially Bobby Boggs, uncle of Scott Chastain. Pray for those who have died.

Silence

Additional prayers of intercession and thanksgiving may then be offered by the Intercessor.

Intercessor Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day.

Silence

Celebrant Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

On Palm Sunday, the Confession is omitted. Thus, following the prayers, the people stand for the Peace.

The Peace

Celebrant The peace of the Lord be always with you.

People **And with thy spirit.**

Then the ministers and people may greet one another with words of Peace and/or a slight bow.

Birthday and Anniversary Blessings

After the exchange of the Peace, the Celebrant invites the people to join in the following prayer

All **Almighty and gracious God, we give thee thanks for each of these thy servants as they celebrate their special day. Watch over them as they begin another year, and give them grace to keep the vows and promises they have made. Bless and guide them wherever they may be; strengthen them when they stand; raise them up if they fall; comfort them when discouraged or sorrowful; and may thy peace which passes all understanding abide in their hearts all the days of their lives; through Jesus Christ our Lord. Amen.**

Holy Communion

After the Birthday and Anniversary Blessings, the Celebrant says an Offertory Sentence and returns to the sanctuary to begin preparing the Altar as the Offertory is played.

Offertory Hymn, No. 458, vv. 1-2, 7 (*cantors*) *My song is love unknown*

LOVE UNKNOWN

As the altar is prepared, the people's offering would normally be collected. However, as a precaution, we are not passing the offering plate at this time. Instead, it will remain on the table by the baptismal font. [If you would like to make your offering online, you may do so by going to www.standrewsgreenville.org/giving](http://www.standrewsgreenville.org/giving) after the mass. Once the altar is set, the following is said.

Celebrant All things come of thee, O Lord.

People **And of thine own have we given thee.**

The Great Thanksgiving Rite I, Prayer II

The people stand for the opening of the Eucharistic Prayer, which begins as follows.

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Lift up your hearts.

People **We lift them up unto the Lord.**

Celebrant Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

Then, facing the Holy Table, the Celebrant continues

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus/Benedictus

All **Holy, holy, holy, Lord God of Hosts; heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High. Blessed is he ☩ that cometh in the name of the Lord.
Hosanna in the highest.**

The people kneel or stand as the Celebrant continues, speaking the Eucharistic prayer on behalf of the people (full text found on page 340 of the prayer book). As the prayer is concluding, the Celebrant says the following, and the people respond with the Great Amen.

Celebrant By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

All **AMEN.**

The Lord's Prayer

Celebrant And now, as our Savior Christ hath taught us, we are bold to say,

All **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast.**

Agnus Dei

Celebrant O Lamb of God, that takest away the sins of the world,

All **have mercy upon us.**

Celebrant O Lamb of God, that takest away the sins of the world,

All **have mercy upon us.**

Celebrant O Lamb of God, that takest away the sins of the world,

All **grant us thy peace.**

Prayer of Humble Access

All **We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.**

Invitation to Communion

Celebrant The Gifts of God ☩ for the People of God.

After the Celebrant receives the Blessed Sacrament, it is then distributed in one kind (the Bread) to any baptized Christians present who desire to receive. After distributing the Sacrament to the altar party, the Celebrant will stand at the bottom of the chancel steps, where those desiring the Sacrament can come forward up the center aisle one at a time while continuing to wear their masks. The Celebrant will then place the wafer into the communicants open palm using a eucharistic pincer. After receiving the wafer into your open palm, please turn and walk the length of the front aisle along your respective side of the nave before stopping to lift your mask and consume the wafer. Please then return to your pew via the outer side aisle. Please maintain six-foot social distancing from other participants as you await your turn to receive.

A Prayer of Spiritual Communion

In union, O Lord with the faithful at every altar of Thy Church, where the Holy Eucharist is now being celebrated, I desire to offer Thee praise and thanksgiving. I present to Thee my soul and body with the earnest wish that may always be united to Thee. And since I can not now receive Thee sacramentally, I beseech Thee to come spiritually into my heart. I unite myself to Thee, and embrace Thee with all the affections of my soul. Let nothing ever separate Thee from me. May I live and die in Thy love. Amen.

Communion Hymn, No. 158 (organ) *Ah, holy Jesus, how hast thou offended*

HERZLIEBSTER JESU

Postcommunion Prayer

Upon the Celebrant's invitation to prayer, the people kneel.

Celebrant Let us pray.

All **Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

The Solemn Prayer over the People for Holy Week

Celebrant Almighty God, we pray thee graciously to behold this thy 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 liveth and reigneth for ever and ever. **Amen.**

After the Solemn Prayer, the people stand and the Celebrant leads the following dismissal prior to the procession.

Dismissal

Celebrant Let us bless the Lord.

People **Thanks be to God.**

After the dismissal, the altar party silently processes out as the Voluntary begins to play in somber recognition of our entry into the profound events that we will mark together through the services of Holy Week. You are invited to offer silent prayer and reflection as the Voluntary continues.

Voluntary

Chorale Prelude: O Lamb of God, unblemished (S. 618)

J. S. Bach

Thank you for worshipping with us this morning. For those who are worshipping with us in person, please maintain six-foot social distancing as you depart.

Walking in the Way of the Cross The Journey of Holy Week

by Father Gary Eichelberger

Through the enduring liturgies of Holy Week, we have the opportunity each year to recognize and appreciate the ways in which our lives are bound up with and defined by the journey to the cross that Jesus of Nazareth took almost two thousand years ago.

As we enter Holy Week through the Procession of the Palms on Palm Sunday, we are invited to pray the following: “Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace.” It would be my hope for you that, as you prepare for Holy Week, you would consider this prayer and that, through the liturgies of Holy Week – as you walk in the way of the cross, you would recognize it to be just that – the way of life and peace.

On Palm Sunday, we start our journey by commemorating the triumphal entry of Jesus into Jerusalem, where he was welcomed and lauded with “Hosannas!” as “the one who comes in the name of the Lord.” However, within a matter of minutes, we find ourselves, in the reading of the Passion Gospel, joining in the demands of the gathered crowd that has now turned against him. As we shout together “Let him be crucified!” we acknowledge that, through our sins, we are counted amongst those responsible for his suffering.

On Monday and Tuesday evenings of Holy Week, through our special services of Holy Eucharist, we first hear the account of Mary anointing Jesus’s feet with costly oil – which foreshadows both Jesus’s washing of the disciples’ feet on Maundy Thursday and his entombment on Good Friday – followed on Tuesday by the account of Jesus’s proclamation that “The hour has come for the Son of Man to be glorified.”

On Wednesday evening, following a Holy Week tradition in the church dating back to the eighth century, we gather for the Tenebrae service, where we will have the opportunity to meditate on a succession of scripture readings as a series of candles are extinguished until we find ourselves in near darkness—symbolizing the dwindling devotion of the disciples over the course of the trials of Holy Week.

On Thursday, we enter the Paschal Triduum, consisting of Maundy Thursday, Good Friday, and the Easter Vigil – the three holiest days of the church year. As we approach the services on Maundy Thursday, Good Friday, and the Easter Vigil, it is helpful to recognize that, though they span three days, the services actually constitute one continuous liturgy taking us from the Last Supper to the Empty Tomb. Thus, there is no dismissal at the conclusion of either the Maundy Thursday or the Good Friday service.

On the evening of Maundy Thursday, we are called upon to remember the Last Supper that Christ shared with his disciples

on his way to the Cross and to recall how, through that meal, Christ washed the feet of his disciples and instructed them in preparation for the Eucharistic banquet that would become the center of the Church’s worship life after his resurrection.

As we then celebrate the Eucharist together on Maundy Thursday, we also prepare for an important distinction accorded to the two days that will follow. That is, Good Friday and Holy Saturday are the only two days of the church year when the Eucharist may not be celebrated. In anticipation of this absence, we sanctify additional bread and wine such that the Body and Blood of Christ may be reserved for distribution at the Good Friday service and available to be taken to the sick, if needed, over the course of the following two days. These reserved gifts of bread and wine are then veiled and processed to an altar of repose in the Lady Chapel, where parishioners will be invited to keep vigil in prayer in the presence of the Blessed Sacrament in the hours between the conclusion of the Maundy Thursday service and the beginning of the Good Friday service.

Before the Maundy Thursday service ends, however, the sanctuary must be prepared for the somber nature of the day that follows. Thus, as the congregation remains kneeling, the stripping of the altar takes place, whereby all ornaments are removed from the sanctuary. With the linens, altar hangings, sacred vessels, candles, and other adornments removed, the sanctuary is left dark and bare in anticipation of the continuation of the Triduum liturgy on Good Friday.

On Good Friday, a day of heightened self-examination, prayer, and fasting, we return to the church at noon and again in the early evening in solemn commemoration of the momentous events of this day. At noon, we gather at the church for the Stations of the Cross and symbolically walk the way of the cross, recalling, through prayers, images, and devotions, Christ’s journey from condemnation to cross. Then, in the early evening, we return for the Good Friday Liturgy, where we pray the Solemn Collects, we kneel in adoration for the Procession of the Cross, and we receive the Body and Blood of Christ from the Reserved Sacrament. We then depart in somber silence.

On the morning of Holy Saturday, we gather in the garden outside the church to engage in a simple, brief liturgy of prayer and readings marking this time in which our Savior was laid in the tomb. We then disburse and await the setting of the sun – so that we can come together again for the Great Vigil of Easter and complete the paschal liturgy with great joy and fanfare.

Having walked in the way of the cross together, we will then know it as the way of life and peace as we experience the present power and reality of the Risen Christ and together acclaim: “The Lord is risen indeed!”

SAINT ANDREW'S HOLY WEEK SCHEDULE

Palm Sunday, March 28

8:30 am, Outdoor Mass with Liturgy of Palms⁺

10:30 am, Mass with Palm Procession⁺⁺

5:00 PM Outdoor Family Service (Monthly Youth Gathering)⁺

Monday in Holy Week, March 29, 6:30 pm, Low Mass⁺⁺⁺

Tuesday in Holy Week, March 30, 6:30 pm, Low Mass⁺⁺⁺

Wednesday in Holy Week, March 31, 6:30 pm, Tenebrae⁺⁺⁺

Maundy Thursday, April 1

6:30 pm, Mass with Stripping of the Altar⁺⁺

followed by Vigil at the Altar of Repose in Lady Chapel

Good Friday, April 2

12:00 noon, Outdoor Stations of the Cross⁺

6:30 pm, Proper Liturgy for Good Friday⁺⁺

Holy Saturday, April 3

10:00 am, Outdoor Proper Liturgy for Holy Saturday⁺

7:30 pm, Great Vigil with First Eucharist of Easter⁺⁺

Sunday of the Resurrection, Easter Sunday, April 4

9:00 am, Outdoor Family Mass with

Digging Up the Alleluias and Flowering of the Cross⁺

10:30 am, Sung High Mass⁺⁺

⁺ In-Person Only, No Sign Up Required

⁺⁺ Livestreamed and Limited In-Person with

Sign Up at www.standrewsgreenville.org/signup

⁺⁺⁺ Livestreamed, Limited In-Person, but No Sign Up Required

Special Reminders for Holy Week

Sign-Up Required for In-Church Services for Maundy Thursday, Good Friday, Easter Vigil, & Easter Sunday | Sign up at www.standrewsgreenville.org/signup

No Sign Up for In-Church Services on Monday, Tuesday, and Wednesday or for Outdoor Services (Stations of the Cross; Holy Saturday Morning Liturgy; and 9 AM Easter Sunday)

Maundy Thursday | A Note on Foot-Washing | At this service, prior to the present pandemic, we normally followed our Lord's example at the Last Supper by engaging in the ritual of foot-washing. However, given continuing health concerns, we will not wash each other's feet in the church again this year. (We do hope that, next year, we will be able to return to the practice.) However, we will have a time in the service where the cantors will sing a hymn in acknowledgment of that example, and, for those joining via live-stream, we encourage you to wash each other's feet within your household. So, as you prepare for this liturgy at home, you might gather a large bowl, a pitcher of warm water, and some towels.

Sign up for the Vigil at the Altar of Repose | The Vigil with the Reserved Sacrament at the Altar of Repose will be in the Lady Chapel from the conclusion of the Maundy Thursday service until the Good Friday service. (Sign-up online or contact the office to be added.) Officer Hannah Stoeber will be in the parking lot from 9 pm to 8 am to ensure the safety of those coming during the night. If you would like to participate in the Vigil but will have difficulty making it up the stairs to the Lady Chapel, please let us know so that we can make arrangements to have an hour set aside when the Reserved Sacrament will be brought downstairs.

Stations of the Cross | Good Friday At Noon | Weather-permitting, we are now planning for this liturgy to take place outside in the churchyard.

Proper Liturgy for Good Friday with Communion from the Reserved Sacrament

- **Good Friday Offering** | As is the tradition for many Episcopal churches, we will collect a Good Friday Offering that will go to support Christians in the Middle East—specifically, the Episcopal Church in Jerusalem and the Middle East. Donations may also be made online at <https://www.episcopalchurch.org/good-friday-offering/>
- **Veneration of the Cross** | For those planning to participate via live-stream, you might want to find or prepare a cross that you can have with you at home during the liturgy.

Proper Liturgy for Holy Saturday | Weather permitting, the simple liturgy of prayers and readings for Holy Saturday will take place outside the church in the garden at 10:00 AM.

Great Vigil with the First Eucharist of Easter | Please sign up to be with us for this joyous liturgy – and bring bells or keys with to the Great Vigil to ring at the Easter Acclamation. Also, note that we will have incense in the church for the first time since Christmas Eve—and we will have some limited chanting for the eucharistic prayer—and singing of the closing processional hymn. For those joining us via live-stream, please note that, with our camera now fixed in the church, you will likely be able to hear—but not see—the opening Service of Light outside in the courtyard. If you are watching from home, you can gather candles to light at home during the service of light—and have keys or bells ready for the Proclamation of Easter.

Easter Sunday

- **Flowering of the Cross** | After the Easter Vigil, we will place the Cross for flowering on the church lawn. Please plan to bring cut flowers from home to decorate the cross whenever you can on Easter Sunday!
- **Outdoor Family Mass at 9 AM** | Come with flowers for the Cross – and be prepared to help us start this service with the Digging Up of the Alleluias!
- **In-Church Sung High Mass at 10:30 AM** | Please note that sign-up is required—and that we will have incense, chanting of the eucharistic prayer, and singing of the closing processional hymn!

Weekly Schedule

Sundays

8:30 AM, Morning Prayer, Rite II (outside)
(*Low Mass, Rite II, on First Sundays*)
10:30 AM, Low Mass, Rite I (via livestream)

Wednesdays

6:30 PM, Healing Mass, Rite II (via livestream)

Every Third Wednesday of the Month

5:30 PM Rosary in Church (via Zoom)

Every Fourth Wednesday of the Month

Benediction of the Blessed Sacrament follows the 6:30 PM Mass (via livestream)



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