



# SAINT ANDREW'S EPISCOPAL CHURCH

March 24, 2024 · 8:30 AM  
The Sunday of the Passion: Palm Sunday  
Holy Eucharist, Rite II, 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!



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 not familiar with Episcopal Church worship, we have tried to make our worship bulletin easy to follow. All of the prayers and responses for the congregation are printed in the bulletin. Page numbers that are prefaced by "**BCP**" reference pages in the **red Book of Common Prayer** found in the rack on the back of the pew in front of you. Hymns are referenced by hymn number and can be found in the **blue Hymnal** also in the pew rack.

As you depart worship, we hope you will enter your name and contact information in our **visitor's book** located on a stand in the narthex (the little room that you pass through on your way in and out of the main doors of the church). We would also love to have you join us for **coffee hour** in the Parish Hall immediately after the 10:30 AM mass. Thank you for blessing us with your presence!

#### **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.

#### **Nursery**

is available during the 10:30 AM Mass on the second floor of the Parish House.

#### **Link for Online Donations:**

[www.standrewsgreenville.org/giving](http://www.standrewsgreenville.org/giving)

#### **Link for Livestream:**

[www.standrewsgreenville.org/video](http://www.standrewsgreenville.org/video)

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#### **Jane Babb, Nursery Coordinator**

#### **Members of the Vestry**

Riley Owens, Senior Warden (2024); Allison Giambone-Wilson, Junior Warden (2024); Jenny Peer, Clerk (2025)  
Kelly Proffitt (2024); Phil Buck, Lee Gray (2025); Linda Fitzsimmons, Gilberto King-Huerta, Leigh Randall (2026)

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## The Sunday of the Passion: Palm Sunday

Palm Sunday marks the beginning of Holy Week. The procession with palms calls to mind the triumphal entry of Jesus, our Lord and King, into Jerusalem. The procession is fundamentally an act of worship, witness, and devotion to our Blessed Lord. The purpose of Jesus's journey to Jerusalem was to fulfill his Father's will; thus it is fitting that this service continues with the reading of the Passion, turning the emphasis to the days which lie ahead in Holy Week. We who hail him as king one moment, may in the next deny him, even joining with the crowd in shouting "Crucify him!"

– Adapted from *The Anglican Service Book*.

*The service will begin with the people gathered at the font for the Liturgy of the Palms. Please note that we have added hymns to this service as we enter Holy Week together.*

### 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 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. **Amen.**

*The Assisting Minister then reads the Gospel of the Triumphal Entry without introduction or customary Gospel responses.*

#### 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 also with you.**

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

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

*Celebrant* 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.

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

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.**

*As the following responsive words are said, the palms are distributed to those who have not yet received them. The words may be repeated until all have received.*

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

*People* **Hosanna in the highest.**

## The Procession

When all have received their palms, the following call to procession is said.

*Celebrant* Let us go forth in peace.

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

As Hymn 154 begins, the Server, carrying the Crucifix, leads the people in procession up the aisle to their respective pews where they continue to stand while holding their palms. The Celebrant and Assisting Minister follow the people. As the hymn continues, the Altar Party proceeds to the sanctuary where the service continues with the Collect.

## Processional Hymn, No. 154, v. 1, 3, & 5

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,

3 The peo - ple of the He - brews with palms be - fore thee went;

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.

3 our praise and prayers and an - thems be - fore thee we pre - sent.

5 who in all good de - light - est, thou good and gra - cious King.

## The Word of God

### The Collect for the Sunday of the Passion

*Celebrant* The Lord be with you.

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

*Celebrant* 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.**

After the Collect, the people sit.

**First Lesson**

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 verse)*

<sup>9</sup> Have mercy on me, O Lord, for I am in trouble;\*  
my eye is consumed with sorrow,  
and also my throat and my belly.

<sup>10</sup> For my life is wasted with grief,  
and my years with sighing;\*  
my strength fails me because of affliction,  
and my bones are consumed.

<sup>11</sup> 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.

<sup>12</sup> I am forgotten like a dead man, out of mind;\*  
I am as useless as a broken pot.

<sup>13</sup> 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.

<sup>14</sup> But as for me, I have trusted in you, O Lord.\*  
I have said, "You are my God.

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

<sup>16</sup> Make your face to shine upon your servant,\*  
and in your loving-kindness save me."

**Second Lesson**

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.**

**The Passion Gospel**

*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. Tyler Proctor

*On Palm Sunday, the Creed is omitted. After the Sermon, the Assisting Minister introduces the prayers as follows.*

## **Prayers of the People, Form II**

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

*The people kneel. In the indicated silence after each bidding, the people may offer their own prayers, either silently or aloud.*

*Intercessor* I ask your prayers for God's people throughout the world; for Justin, the Archbishop of Canterbury; Michael, Presiding Bishop; Daniel, our Bishop; Gary, our Rector; Tyler, our Curate; Tommy, our Seminarian; John, our Nominee; 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 Bob, Brynn, Charlie, Chuck, Denise, Dick, Duane, Emily, Jamie, Jane, Jim, Jodi, Lauren, Leigh Ann, Linda, Lucy, Luke, Margaret Lee, Marvin, Mary, Millie, Nancy, Patt, Sandy, Shawn, Sommer, Stephanie, Sylvia, Theresa, and Weesie, 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 ☩. 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*

*The Celebrant then says a concluding collect to the prayers. Then, since the Confession is omitted on Palm Sunday, the people are invited to stand for the Peace.*



## The Peace

*Celebrant* The peace of the Lord be always with you.

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

*Then the ministers and people may greet one another in the name of the Lord.*

## Birthday and Anniversary Blessings

*After the Announcements, the Celebrant invites those celebrating their birthdays or anniversaries to come forward. If anyone comes forward, the Celebrant invites the people to stand and join in the following prayer*

*All* **Almighty and gracious God, we give you thanks for each of these your 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 your peace which passes all understanding abide in their hearts all the days of their lives; through Jesus Christ our Lord. Amen.**

## Holy Communion

### The Offertory

*After the opportunity for Birthday and Anniversary Blessings, the Celebrant says an Offertory Sentence and returns to the sanctuary. Then, after the people's offering of bread and wine are brought forward, the people sit as the altar is set and other offerings are collected from the people. (An offering can also be made by placing it in the offering plate located on the table in the aisle by the font or online at [www.standrewsgreenville.org/giving](http://www.standrewsgreenville.org/giving).) After the altar is set, the people stand again as the other offerings are brought forward and remain standing for the opening of the eucharistic prayer.*

### The Great Thanksgiving Rite II, Prayer A

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

*Then, facing the Holy Table, the Celebrant continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### Sanctus/Benedictus

*All* **Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory.  
Hosanna in the highest. Blessed is he ☩ who comes in the name of the Lord.  
Hosanna in the highest.**

*The people kneel or stand, and the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore we proclaim the mystery of faith:

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

*Celebrant* We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us  $\text{✠}$  also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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.

*All* **AMEN.**

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

### **The Lord's Prayer**

*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.**

### **Invitation to Communion**

*The Celebrant then faces the people and says the following Invitation*

*Celebrant* The Gifts of God  $\text{✠}$  for the People of God.

*After the priest and the server have received, all are welcome to come forward to the altar rail. At the altar rail, all baptized Christians are invited to receive the Blessed Sacrament, and those who are not yet baptized are invited to indicate a desire to receive a blessing by crossing their arms upon arrival at the altar rail. (Our rector is always eager to speak with anyone who is not yet baptized about preparing for and receiving the sacrament of Baptism.)*

*For those receiving the Blessed Sacrament, a wafer will be placed in the palm of your hand or upon your tongue after which the chalice is offered. If you need a gluten-free wafer, you may request one from the priest at the altar rail. Should you wish to receive wine by intinction (dipping), allow the chalice bearer to take the wafer from your open palm and intinct for you. Should you be unable to manage the steps, please notify the usher so that Holy Communion can be administered at your pew.*

### **Communion Hymn, No. 474**

*When I survey the wondrous cross*

ROCKINGHAM

### **Postcommunion Prayer**

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

*Celebrant* Let us pray.

*All* **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

### **The Solemn Prayer over the People for Holy Week**

*Celebrant* 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.**

*After the Solemn Prayer, the people stand, and the Assisting Minister leads the following dismissal prior to the procession.*



## **Dismissal**

*Minister* Let us bless the Lord.

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

*After the dismissal, the Altar Party silently process out 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 remain for a time of silent prayer and reflection. When departing the church, please do so in silence.*

*Although the ministers will not remain at the church doors, they will be available for conversation in the columbarium courtyard. Thank you for worshipping with us this morning.*

The presence candle is given by Jerry and Jenny Batte to the glory of God  
and in honor of a blessed Palm Sunday and Holy Week.

# 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. The following prayer from the Palm Sunday liturgy offers an appropriate intention for the entire week: “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, 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 “Crucify him!” 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 Parish Hall, 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 24**

8:30 AM, Low Mass with Hymns  
10:30 AM, Solemn High Mass with Palm Procession

### **Good Friday, March 29**

12:00 noon, Stations of the Cross  
6:30 PM, Proper Liturgy for Good Friday

**Monday in Holy Week, March 25**, 6:30 PM, Low Mass

**Tuesday in Holy Week, March 26**, 6:30 PM, Low Mass

### **Holy Saturday, March 30**

10:00 AM, Proper Liturgy for Holy Saturday  
7:30 PM, Great Vigil with First Eucharist of Easter

### **Wednesday in Holy Week, March 27**

6:30 PM, Tenebrae

### **Sunday of the Resurrection, Easter Sunday, March 31**

8:30 AM, Low Mass with Hymns  
10:00 AM, Flowering of the Cross  
and Digging Up the Alleluias  
10:30 AM, Solemn High Mass

### **Maundy Thursday, March 28**

6:30 PM, Sung High Mass with Foot-Washing  
& Stripping of the Altar  
followed by Vigil at the Altar of Repose in Parish Hall

### **Special Reminders For Holy Week Services:**

**Maundy Thursday** | If you plan to participate in the Washing of the Feet, remember to wear shoes and socks that can be easily removed.

**Vigil at the Altar of Repose** | The Vigil with the Reserved Sacrament at the Altar of Repose is an opportunity for each of us, during Holy Week, to respond to and reflect upon Christ's words to his disciples, "Could you not keep watch with me for one hour?" Following the Maundy Thursday service, the Reserved Sacrament will be kept in the Parish Hall until the Good Friday evening service. We have arranged for an officer to be in the parking lot from 9 PM to 8 AM to ensure the safety of those coming during the night. Please consider signing up for an hour (online at [www.standrewsgreenville.org/sign-up](http://www.standrewsgreenville.org/sign-up) or e-mail to [office@standrewsgreenville.org](mailto:office@standrewsgreenville.org)).

**Proper Liturgy for Good Friday with Communion from the Reserved Sacrament** | As is the tradition for many Episcopal churches, we will collect a Good Friday Offering this year that will go to support Christians in the Middle East – specifically, the Episcopal Church in Jerusalem and the Middle East.

**Great Vigil With the First Eucharist of Easter** | Please bring bells or keys with you to the Great Vigil to ring at the Easter Acclamation!

**Easter Sunday: The Sunday of the Resurrection** | If you have children – or just a childlike spirit, please plan to arrive by 10 AM to participate in the Flowering of the Cross and the Digging Up the Alleluias! For the Flowering of the Cross, please bring cut flowers from your home to decorate the cross that will be on the lawn in front of the church.

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## Announcements & Upcoming Events

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\* *Announcements with an asterisk indicate online registration available at [www.standrewsgreenville.org/sign-up](http://www.standrewsgreenville.org/sign-up)*

**Guest Organist at our 8:30 AM Mass Today and Easter Sunday** | In celebration of Palm Sunday and Easter Sunday, we welcome Saint Andrew's parishioner, Lee Gray, as our guest organist for the 8:30 AM service. We are grateful for Lee's offering of his gifts in service to our worship as we celebrate mass this day.

**\*Sign Up for Vigil at the Altar of Repose** | The Vigil with the Reserved Sacrament at the Altar of Repose is an opportunity to reflect upon Christ's words to his disciples, "Could you not keep watch with me for one hour?" Following the Maundy Thursday service, the Reserved Sacrament will be kept on an altar downstairs in the Parish Hall until the Good Friday evening service. An officer will be in the parking lot 9 PM - 8 AM to ensure the safety of those coming at night. Please consider signing up for an hour (sign up online or email the office).

**The Rite of Reconciliation of a Penitent (Confession) in Lent** | While it is appropriate to make confession at any point during the year, it is especially so in Lent. Fr. Gary and Fr. Tyler are available by appointment to hear confessions. If you would like to know more about the Rite of Reconciliation (BCP 447-452), we have copies of Fr. Martin L. Smith's *Reconciliation: Preparing for Confession in the Episcopal Church* in the parish library, or you may contact Fr. Gary or Fr. Tyler with questions.

### Upcoming Events

- **Saint Andrew's Book Club | Sunday, April 7 | 12:45 PM | At the Home of Kay Friddle** | We will be discussing *The Gilded Age* by Samuel Clemens.
- **\*GOAL Justice Nehemiah Action | Monday, April 15 6:30 PM | Bethlehem Baptist Church**

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### Weekly Schedule

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(see *Holy Week Schedule* on page 11)

#### Sundays

8:30 AM Low Mass, Rite II  
10:30 AM Sung High Mass, Rite I (also via livestream)

#### Tuesdays

8:30 AM Morning Prayer, Rite I  
4:00 PM Clergy Led Bible Study (*not on 3/26 or 4/2*)

#### Wednesdays in Easter Season

5:30 PM Healing Mass, Rite II

#### Thursdays

8:30 AM Morning Prayer, Rite I

#### Every Third Wednesday of the Month

5:00 PM Rosary in Church

#### Every Fourth Wednesday of the Month

Benediction of the Blessed Sacrament follows Healing Mass (*not on 3/27*)

**Children's Formation | Catechesis of the Good Shepherd | Starting on the Second Sunday of Easter, April 7 | 9:30 AM** | For the Easter Season, we will offer Catechesis to children ages 3 to 9, with Fr. Gary as the lead catechist (teacher).

**\*Bible Study in Easter Season (and beyond) | Mark's Gospel | Starting on Tuesday, April 9 | 4 PM** | Our study of the Book of Lamentation concluded this past Tuesday. We will have a two week break before embarking on a study of Mark's Gospel, which is our primary source for our Gospel readings during this lectionary year (Year B)..

**\*Easter Season Wednesday Night Supper Class | God's Saving Deeds: Learning Our Faith Through the Liturgy | Starting on Wednesday, April 17, 6:30 PM** | This class will focus on how liturgy, in particular the liturgy of the Easter Vigil, provides us with an outline for understanding and living out our faith. This class will be open to all—and will also provide formation necessary for those seeking to be confirmed or received at our next Bishop's visitation on Sunday, August 11.

**Bishop's Visit | Opportunity for Confirmation, Reception, and Reaffirmation | Sunday, August 11, 10:30 AM** | Our next regular visit from The Rt. Rev. Daniel Richards will provide an opportunity for individuals seeking confirmation, reception, or reaffirmation. We have planned our Easter Season Wednesday Night Supper Class (described above) to be an opportunity for those seeking to prepare for confirmation or reception. Fr. Gary encourages any active parishioners (currently in high school or older) who are interested in confirmation or reception to plan to take those classes.

**\*Hands on Greenville Day | Saturday, April 20 | 8 AM - 11 AM | Sterling School** (99 John McCarroll Way) | Saint Andrew's is sponsoring a team of 15 to participate in United Way's HOG Day. We will meet at the school and spread mulch and pick up debris. There is an afterparty at Fluor Field 11 AM - 2 PM. We have available slots for adults or youth aged 10 & above accompanied by an adult. For more info, contact Jenny Peer, [jpeer060606@gmail.com](mailto:jpeer060606@gmail.com). Sign up in Parish Hall or online.

**\*Newcomer's Gathering at the Rector's House Sunday, May 5 | 5 to 7 PM** | All newcomers, both recent visitors and new members, are invited to a casual get together with the vestry, Father Gary, and leaders of various church ministries, on the evening of Sunday, May 5, at the Eichelbergers' house. RSVP to [office@standrewsgreenville.org](mailto:office@standrewsgreenville.org) or online.