



# SAINT ANDREW'S EPISCOPAL CHURCH

March 28, 2021 · 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!



If you are not familiar with Episcopal Church worship, we have tried to make our worship bulletin easy to follow. This service of Holy Eucharist, Rite II can be found on page 355 in the Book of Common Prayer. However, all of the prayers and responses for the congregation are printed in the bulletin.



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.



In the midst of this time of social distancing, we are offering this outdoor service of Holy Eucharist at 8:30 AM in hopes that it will allow for more individuals to gather on the church grounds to worship together. In order to this safely, however, 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.

## Offering

We will not be taking up an offering within the mass.  
However, an offering can be placed in the offering  
container which should be found on the table with the  
face masks and hand sanitizer. You can also make an  
online offering via the following link:  
[www.standrewsgreenville.org/giving](http://www.standrewsgreenville.org/giving)  
Or by mailing your offering 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**  
rector@standrewsgreenville.org

**John Gilbert, Organist/Choirmaster**  
choir@standrewsgreenville.org

**Marie Ridolfo, Parish Administrator**  
office@standrewsgreenville.org

## 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)

## **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*.

## 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

*As you gather for our Palm Sunday liturgy, please remember that face masks are required throughout the service and that six foot distancing must be maintained with respect to anyone outside of your household.*

*After the opening announcements, the Officiant will invite you to stand for the opening of the service.*

### 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 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. 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.

*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 leads to eternal life; who lives and reigns in glory with you 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 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

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 awakens—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*)

<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

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.**

## 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 bow. You may cease bowing 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, all stand. 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*

*Intercesso* 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 Celebrant invites 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 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 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**

*As the altar is prepared, the people's offering would normally be collected. As a precaution, we are not passing the offering plate at this time. However, an offering can be placed in the offering container which is found on the table with the face masks and hand sanitizer. 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.*

### **The Great Thanksgiving Rite II, Prayer A**

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

*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 remain standing, 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 ✠ 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.**

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 before the following is said.*

*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 ✠ for the People of God.

*After the Celebrant receives the Blessed Sacrament, the Celebrant will then move about the congregation and distribute the Sacrament in one kind (the Bread) to any baptized Christians present who desire to receive. Those desiring the Sacrament are invited to remain standing at their chairs and indicate their desire by placing their open palm (one hand held within the palm of the other hand) before them as the Celebrant moves about. The Celebrant will place the wafer into each communicant's open palm using a eucharist pincer. Once you have received the wafer into your open palm, please wait until the Celebrant has moved on before briefly lifting your mask to consume the Sacrament. After receiving, you may be seated.*

## Postcommunion Prayer

*Upon the Celebrant's invitation to prayer, please stand for the remainder of the service.*

*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.**

## Dismissal

*Celebrant* Let us bless the Lord.

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

*Thank you for worshipping with us this morning. Please maintain six-foot social distancing as you depart. You are invited to either take your bulletin home or to place it in the recycle bin by the table with masks and sanitizer.*

# 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<sup>+</sup>

10:30 am, Mass with Palm Procession<sup>++</sup>

5:00 PM Outdoor Family Service (Monthly Youth Gathering)<sup>+</sup>

**Monday in Holy Week, March 29, 6:30 pm, Low Mass<sup>+++</sup>**

**Tuesday in Holy Week, March 30, 6:30 pm, Low Mass<sup>+++</sup>**

**Wednesday in Holy Week, March 31, 6:30 pm, Tenebrae<sup>+++</sup>**

### **Maundy Thursday, April 1**

6:30 pm, Mass with Stripping of the Altar<sup>++</sup>

followed by Vigil at the Altar of Repose in Lady Chapel

### **Good Friday, April 2**

12:00 noon, Outdoor Stations of the Cross<sup>+</sup>

6:30 pm, Proper Liturgy for Good Friday<sup>++</sup>

### **Holy Saturday, April 3**

10:00 am, Outdoor Proper Liturgy for Holy Saturday<sup>+</sup>

7:30 pm, Great Vigil with First Eucharist of Easter<sup>++</sup>

### **Sunday of the Resurrection, Easter Sunday, April 4**

9:00 am, Outdoor Family Mass with

Digging Up the Alleluias and Flowering of the Cross<sup>+</sup>

10:30 am, Sung High Mass<sup>++</sup>

<sup>+</sup> In-Person Only, No Sign Up Required

<sup>++</sup> Livestreamed and Limited In-Person with

Sign Up at [www.standrewsgreenville.org/signup](http://www.standrewsgreenville.org/signup)

<sup>+++</sup> Livestreamed, Limited In-Person, but No Sign Up Required

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## Special Reminders for Holy Week

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**Sign-Up Required for In-Church Services for Maundy Thursday, Good Friday, Easter Vigil, & Easter Sunday** | Sign up at [www.standrewsgreenville.org/signup](http://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!

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## Weekly Schedule

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### 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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