

SAINT ANDREW'S EPISCOPAL CHURCH

March 29, 2024 • 6:30 PM
The Holy Triduum • Good Friday

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). If you return on a Sunday, 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

Link for Livestream:

www.standrewsgreenville.org/video

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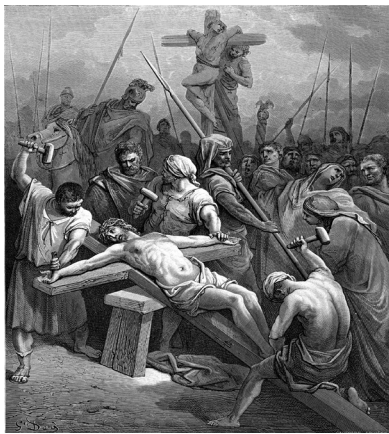
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Members of the Vestry

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



Good Friday, most solemn of days, should be marked by fasting, abstinence, and penance, leading us to focus on Jesus upon the cross. The bare, stark appearance of the church serves as a reminder of the solemnity and the sorrow of the day. The Lord of Life was rejected, mocked, scourged, and then put to death on the cross. The faithful need to be mindful of the part which our own sin plays in this suffering and agony, as Christ took all sin upon himself, in obedience to his Father's will. By the cross we are redeemed, set free from bondage to sin and death. The cross is a sign of God's never-ending love for us. It is a sign of life, in the midst of death.

The service on this day consists of three parts: lessons and prayers, including the recital of the passion; veneration of the cross, a devotion showing our love and thankfulness for the gift of life given us by Jesus' death; and, finally, the Mass of the Presanctified from the Sacrament consecrated on Maundy Thursday.

– Adapted from *The Anglican Service Book*

The Liturgy for Good Friday

On this day, the presiding priest and those assisting in the liturgy enter in silence and kneel or prostrate themselves before the Altar. All others then kneel as they are able for a period of silent prayer.

Silent Prayer

The presiding priest indicates the conclusion of the period of silent prayer by standing, and all others remain kneeling for the Acclamation and Collect.

The Acclamation

Priest Blessed ✠ be our God.

People **For ever and ever. Amen.**

The Collect for Good Friday

Priest Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. **Amen.**

After the Collect, the people sit.

The Lessons

The First Reading

Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 22 *(sung by the choir)*

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not
put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8“ He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in, and gangs of evildoers circle
around me; *
they pierce my hands and my feet;
I can count all my bones.
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog.
- 20 Save me from the lion’s mouth, *
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel; all you of
Jacob’s line, give glory.
- 23 For he does not despise nor abhor the poor
in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who
worship him.
- 25 The poor shall eat and be satisfied, and those who seek
the LORD shall praise him: *
“May your heart live for ever!”
- 26 All the ends of the earth shall remember
and turn to the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth
bow down in worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD’s for ever.
- 30 They shall come and make known to a people yet
unborn *
the saving deeds that he has done.

The Epistle

Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Lector The Word of the Lord.

People **Thanks be to God.**

Deliver me, O Lord, from the evil man: and preserve me from the wicked man. V. Who imagine mischief in their hearts: and stir up strife all the day long. V. They have sharpened their tongues like a serpent: and adder's poison is under their lips. V. Keep me, O Lord, from the hands of the ungodly: and preserve me from the wicked men. V. Who are purposed to overthrow my goings: the proud have laid a snare for me. V. And spread a net abroad with cords. Yea, and set traps in my way. V. I said unto the Lord; Thou art my God. Hear the voice of my prayers, O Lord. V. O Lord God, thou strength of my health. Thou hast covered my head in the day of battle. V. Let not the ungodly have his desire, O Lord. Let not his mischievous imagination prosper; lest they be too proud. V. The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

The Passion Gospel

John 18:1 – 19:42

The congregation remains seated for the first part of the Passion Gospel, which is read in parts led by 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 John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus Whom are you looking for?

Narrator They answered,

Reader Jesus of Nazareth.

Narrator Jesus replied,

Jesus I am he.

Narrator Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again Jesus asked them,

Jesus Whom are you looking for?

Narrator And they said,

Reader Jesus of Nazareth.

Narrator Jesus answered,

Jesus I told you that I am he. So if you are looking for me, let these men go.

Narrator This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in.

The woman said to Peter,

Reader You are not also one of this man's disciples, are you?

Narrator Peter said,

Reader I am not.

Narrator Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

Narrator When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Reader Is that how you answer the high priest?

Narrator Jesus answered,

Jesus If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator Then Annas sent Jesus bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. Those who were standing near the fire asked him,

Reader You are not also one of Jesus' disciples, are you?

Narrator Peter denied it and said,

Reader I am not.

Narrator One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Reader Did I not see you in the garden with Jesus?

Narrator Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Reader What accusation do you bring against this man?

Narrator They answered,

Crowd **If this man were not a criminal, we would not have handed him over to you.**

Narrator Pilate said to them,

Reader Take him yourselves and judge him according to your law.

Narrator The Jews replied,

Crowd **We are not permitted to put anyone to death.**

Narrator (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Reader Are you the King of the Jews?

Narrator Jesus answered,

Jesus Do you ask this on your own, or did others tell you about me?

Narrator Pilate replied,

Reader I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator Jesus answered,

Jesus My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.

Narrator Pilate asked him,

Reader So you are a king?

Narrator Jesus answered,

Jesus You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

Narrator Pilate asked him,

Reader What is truth?

Narrator After Pilate had said this, he went out to the Jews again and told them,

Reader I find no case against him. But you have a custom that I release someone or you at the Passover. Do you want me to release for you the King of the Jews?

Narrator They shouted in reply,

Crowd **Not this man, but Barabbas!**

Narrator Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Reader Hail, King of the Jews!

Narrator and striking him on the face.

Pilate went out again and said to the Jews,

Reader Look, I am bringing him out to you to let you know that I find no case against him.

Narrator So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Reader Here is the man!

Narrator When the chief priests and the police saw Jesus, they shouted,

Crowd **Crucify him! Crucify him!**

Narrator Pilate said to them,

Reader Take him yourselves and crucify him; I find no case against him.

Narrator The Jews answered him,

Crowd **We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**

Narrator Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Reader Where are you from?

Narrator But Jesus gave him no answer. Pilate therefore said to him,

Reader Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Narrator Jesus answered him,

Jesus You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.

Narrator From then on Pilate tried to release Jesus, but the Jews cried out,

Crowd **If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**

Narrator When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha.

Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the Jews,

Reader Here is your King!

Narrator They cried out,

Crowd **Away with him! Away with him! Crucify him!**

Narrator Pilate asked them,

Reader Shall I crucify your King?

Narrator The chief priests answered,

Reader We have no king but the emperor.

Narrator Then Pilate handed Jesus over to them to be crucified.

All stand.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Then the chief priests of the Jews said to Pilate,

Reader Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."

Narrator Pilate answered,

Reader What I have written I have written.

Narrator When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

Reader Let us not tear it, but cast lots for it to see who will get it.

Narrator This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus Woman, here is your son.

Narrator Then he said to the disciple,

Jesus Here is your mother.

Narrator And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus I am thirsty.

Narrator A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus It is finished.

Narrator Then he bowed his head and gave up his spirit.

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.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Solemn Collects

All stand as the presiding priest leads the Solemn Collects as follows.

Dearly beloved: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world;

- For its unity in witness and service
- For all bishops and other ministers and the people whom they serve
- For Daniel, our Bishop, and all the people of this diocese
- For all Christians in this community
- For those preparing to be baptized

That God will confirm his Church in faith, increase it in love and preserve it in peace.

Let us pray. Let us bow the knee. *(Kneel in silent prayer.)* Arise.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all members of thy holy Church; that in their vocation and ministry they may truly and devoutly serve thee; through Jesus Christ our Lord. **Amen.**

Let us pray for all nations and peoples of the earth, and those in authority among them;

- For Joseph, the President of the United States
- For the Congress and the Supreme Court
- For the Members and Representatives of the United Nations
- For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Let us pray. Let us bow the knee. *(Kneel in silent prayer.)* Arise.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with thy wisdom those who take counsel for the nations of the earth; that in tranquility thy dominion may increase, until the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;

- For the hungry and the homeless, the destitute and the oppressed
- For the sick, the wounded, and the crippled
- For those in loneliness, fear, and anguish
- For those who face temptation, doubt, and despair
- For the sorrowful and bereaved
- For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Let us pray. Let us bow the knee. *(Kneel in silent prayer.)* Arise.

Gracious God, the comforter of them that mourn, the strength of them that travail: We beseech thee to hear the cries of those in misery and need, that they may find thy mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the Gospel of Christ;

- For those who have never heard the word of salvation
- For those who have lost their faith
- For those hardened by sin or indifference
- For the contemptuous and the scornful
- For those who are enemies of the cross of Christ and persecutors of his disciples
- For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Let us pray. Let us bow the knee. *(Kneel in silent prayer.)* Arise.

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know thee as thou art revealed in thy Son Jesus Christ; let thy Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to thy fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and died in the peace of Christ, together with those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Let us pray. Let us bow the knee. *(Kneel in silent prayer.)* Arise.

O God of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Veneration of the Cross

All stand as a wooden cross is brought into the church to be placed in the sight of the people. At three places, the bearer of the cross stops, and the following is said, during which the people may kneel or bow.

Priest Behold the Wood of the Cross, whereon was hung the world's Salvation.

People **O come, let us worship.**

After the presiding priest and those assisting in the service have venerated the cross, the people may come forward to venerate the cross. The veneration may be made by kneeling in front of the cross and kissing it or placing one's finger tips gently upon the base of the cross. During the veneration, the following will be sung by the choir.

Anthems at the Veneration of the Cross

Good Friday Anthems

Robert J. Powell
(b. 1932)

Good Friday Offering

As the presiding priest, the assisting minister, the server, and the vergers depart to retrieve the Blessed Sacrament from the Altar of Repose in the Lady Chapel, the people remain seated while an offering is received. As has been a Good Friday tradition for many parishes in the Episcopal Church, this offering will be received on behalf of the Episcopal Church in Jerusalem and the Middle East, symbolizing unity with and concern for those who witness to Christ throughout that region.

Upon the return of the altar party, the people stand as the Blessed Sacrament is carried into the assembly, and the people's offerings are brought forward. The people remain standing in silence as the Sacrament is prepared for distribution.

Mass of the Presanctified

On Good Friday, we fast from celebrating the Eucharist, but not from receiving the Blessed Sacrament itself. While there is no offering of bread and wine and no Eucharistic prayer, we receive the Body of the Risen Christ in the presanctified Bread reserved from Maundy Thursday's Eucharistic celebration.

Confession and Absolution

Once the Blessed Sacrament is prepared for distribution, the assisting minister will invite the people to Confession.

Minister Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort and make your humble confession to Almighty God, devoutly kneeling.

All kneel.

All **Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.**

Priest Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon ✠ and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

Following the Absolution, the people remain kneeling for the Lord's Prayer.

The Lord's Prayer

Priest 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 Invitation

Priest Behold, the Lamb of God; behold him that taketh away the sins of the world.

All **Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my soul shall be healed.**

After the Blessed Sacrament has been distributed to the altar party and the choir, all are welcome to come forward to the altar rail at the direction of the ushers. 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 one of the ushers so that Holy Communion can be administered at your pew.

Final Prayer

After all present have received, any remaining Sacrament is consumed at the altar, and the presence candle is extinguished, as a powerful acknowledgement of that time during which the world knew only of Christ's death. The presiding priest then leads the Final Prayer as follows

Priest Let us pray.

All kneel.

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and for ever. **Amen.**

After the Final Prayer, the presiding priest and those assisting in the service process out in silence. There is no dismissal. Please also depart in silence. In the absence of the Sacrament, no reverences should be made to the altar.

The Holy Triduum liturgy will conclude with the Easter Vigil on Saturday evening starting at 7:30 pm.

SAINT ANDREW'S HOLY WEEK SCHEDULE

Holy Saturday, March 30

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

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

Special Reminders for Holy Week

Special Dedication of Good Friday Offering | As is the tradition for many Episcopal churches, our Good Friday Offering 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/>

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 bring bells or keys with to the Great Vigil to ring at the Easter Acclamation!

Easter Sunday Flowering of the Cross | 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.

Announcements & Upcoming Events

* *Announcements with an asterisk indicate online registration available at www.standrewsgreenville.org/sign-up*

Upcoming Events:

- **Saint Andrew's Book Club** | Sunday, April 7 | 12:45 PM | At the Home of Kay Friddle
- **Children's Formation** | Catechesis of the Good Shepherd | Starting on the Second Sunday of Easter, April 7 | 9:30 AM
- ***Bible Study in Easter Season (and beyond)** | Mark's Gospel | Starting on Tuesday, April 9 | 4 PM
- ***GOAL Justice Nehemiah Action** | Monday, April 15 6:30 PM | Bethlehem Baptist Church
- ***Easter Season Wednesday Night Supper Class** | God's Saving Deeds: Learning Our Faith Through the Liturgy | Wednesdays, Beginning April 17 | 6:30 PM
- ***Hands on Greenville Day** | Saturday, April 20 | 8 AM - 11 AM | Sterling School (99 John McCarroll Way)
- ***Marian Tea** | Saturday, May 4 | 2:00 PM
- ***Newcomer's Gathering at the Rector's House** Sunday, May 5 | 5 to 7 PM

Weekly Schedule

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 4/2*)

Wednesdays

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