



*Holy Eucharist, Rite II,  
with the Blessing of Palms and Procession*

## **PALM SUNDAY**

*March 29, 2026*

**10:30 AM**

**HISTORIC CHURCH & MARKLEY CHAPEL**

**CHRIST CHURCH EPISCOPAL**

*Greenville, South Carolina*

WHY WE NEED

# HOLY WEEK

Stories shape our lives in profound ways. From the whimsical bedtime stories of childhood to the significant family narratives that are shared over celebratory meals and holiday gatherings each year, these stories become part of us. The retelling of important stories satisfies a deep need to remember that which we hold dear. Whether we are remembering beloved people in our lives, deeply held beliefs, or momentous occasions, stories help us keep these things alive and fresh in our memories.

Since the 4th century, the church has set aside a week each year for profound story telling. At their core, the celebrations of Holy Week are an elaborate, theatrical, and beautiful way of retelling our most important story. The story we tell each year during Holy Week is nothing less than the most magnificent love story ever told. Each chapter of the story, while adding new dimensions and perspectives, continues to underpin the theme of God's relentless, extravagant, and boundless love for us.

Good story telling involves the careful use of drama. Nowhere else in the church's liturgical year is this more evident than Holy Week. The colorful and elaborate rituals of the Holy Week liturgies have a significant purpose. The embellishment of the liturgy, particularly during the Triduum ("The Three Days" of Maundy Thursday, Good Friday, and Holy Saturday), is intended to help us enter into the story in tangible and meaningful ways. The ancient patterns of these reenactments connect us to our past as a Christian people.

The prospect of attending all or most of these Holy Week services can seem daunting and perhaps even fanatical. I can fully appreciate that sentiment. But I would also submit to you that, if we are honest with ourselves, we need to enter into this journey. Not because God needs our worship - God certainly desires and commands our worship, though God does not need our worship - but because we need to worship. We need to be assured of the forgiveness of our sins. We need to learn how to love and serve others. We need to know that death is not the end, but the beginning. We need to hear that ancient story of God's unyielding love for us. This is why we need Holy Week.

Donald W. Duncan  
*Director of Liturgy & Music*

## Welcome

In the name of our Risen Lord Jesus Christ, we welcome you to Christ Church Episcopal.

Known as the “Parish in the Heart of the City,” Christ Church is blessed by the beauty of its church, chapel, and setting, which have been preserved and expanded by the energy and vision of faithful stewards, both past and present.

For more than two centuries, we have been gathering to worship God and demonstrate our faith in our daily lives. With the guidance of the Holy Spirit, we are inspired to be *a joyful community sharing life in Jesus Christ.*

We hope you will experience God’s blessings during this service as we have been blessed by your presence.



The Altar Greenery in the Church is given to the glory of God.

### **CHRIST CHURCH CLERGY**

The Right Reverend Daniel P. Richards, *Bishop*  
The Reverend Scott Fleischer, *Associate for Pastoral Care*  
The Reverend Lindy Bunch, *Associate for Parish Life*  
The Reverend David Upton, *Priest Associate*  
The Reverend Wallace Adams-Riley, *CCES Senior Chaplain*

## Order of Service

*Welcome to this Palm Sunday service at Christ Church! We are so glad you are here today to begin Holy Week with us. Today we remember Jesus' triumphal entry into Jerusalem, a moment filled with both joy and foreshadowing of the events to come. As we prepare to begin our procession, we invite you to gather on the south side of the churchyard, facing the south transept. Please make your way towards that area, being mindful to avoid stepping over any of the graves as you move to join us. Once gathered on the south side of the churchyard, our service will begin with the blessing of the palms. We will then process from our gathering place, led by the stirring sounds of bagpipes and our special guest donkey and friends, to Markley Chapel and the Historic Church for our two 10:30 am services.*

### The Opening Acclamation

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.

**People Amen.**

### The Gospel of the Triumphal Entry

Matthew 21:1-11

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

### 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.

**People Amen.**

Celebrant Blessed is he who comes in the name of the Lord.

**People Hosanna in the highest.**

## **The Procession of the Palms**

Celebrant Let us go forth in peace.

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

*We now make our way to Markley Chapel or the Historic Church for the continuation of the services inside.  
The procession will be led by bagpipes, vergers, crucifers, and our donkey friend.*

*The congregation stands as the procession enters the worship spaces.*

## **The Hymn of Praise, No. 154**

*All glory, laud and honor*

## **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.

**People Amen.**

## **The Epistle Lesson**

Philippians 2:5-11

Lector A reading from the Epistle of St. Paul to the Philippians.

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 congregation is seated following the hymn.*

**The Passion According to St. Matthew**

Matthew 27:11-54

*The Passion Gospel is read in parts, led by a narrator who begins by saying:*

NARRATOR: The Passion of our Lord Jesus Christ according to Saint Matthew.  
NARRATOR: Now Jesus stood before the governor; and the governor asked him,  
PILATE: “Are you the King of the Jews?”  
NARRATOR: Jesus said,  
JESUS: “You say so.”  
NARRATOR: But when he was accused by the chief priests and elders, he did not answer.  
Then Pilate said to him,  
PILATE: “Do you not hear how many accusations they make against you?”  
NARRATOR: But he gave him no answer, not even to a single charge,  
so that the governor was greatly amazed.  
Now at the festival the governor was accustomed to release a prisoner for the crowd,  
anyone whom they wanted. At that time they had a notorious prisoner, called Jesus  
Barabbas. So after they had gathered, Pilate said to them,  
PILATE: “Whom do you want me to release for you,  
Jesus Barabbas or Jesus who is called the Messiah?”  
NARRATOR: For he realized that it was out of jealousy that they had handed him over.  
While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to  
do with that innocent man, for today I have suffered a great deal because of a dream about  
him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas  
and to have Jesus killed. The governor again said to them,  
PILATE: “Which of the two do you want me to release for you?”  
NARRATOR: And they said,  
CONGREGATION: **“Barabbas.”**  
NARRATOR: Pilate said to them,  
PILATE: “Then what should I do with Jesus who is called the Messiah?”  
NARRATOR: All of them said,  
CONGREGATION: **“Let him be crucified!”**  
NARRATOR: Then he asked,  
PILATE: “Why, what evil has he done?”  
NARRATOR: But they shouted all the more,  
CONGREGATION: **“Let him be crucified!”**  
NARRATOR: So when Pilate saw that he could do nothing, but rather that a riot was beginning,  
he took some water and washed his hands before the crowd, saying,  
PILATE: “I am innocent of this man’s blood; see to it yourselves.”  
NARRATOR: Then the people as a whole answered,  
CONGREGATION: **“His blood be on us and on our children!”**  
NARRATOR: So he released Barabbas for them; and after flogging Jesus,  
he handed him over to be crucified.  
Then the soldiers of the governor took Jesus into the governor’s headquarters,  
and they gathered the whole cohort around him. They stripped him and  
put a scarlet robe on him, and after twisting some thorns into a crown,  
they put it on his head. They put a reed in his right hand and knelt before him  
and mocked him, saying,

**CONGREGATION: “Hail, King of the Jews!”**

NARRATOR: They spat on him, and took the reed and struck him on the head.  
After mocking him, they stripped him of the robe and put his own clothes on him.  
Then they led him away to crucify him.

*The congregation stands and remains standing for the remainder of the reading.*

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

CHOIR: Then two bandits were crucified with him, one on his right and one on his left.  
Those who passed by derided him, shaking their heads and saying,  
“You who would destroy the temple and build it in three days, save yourself!  
If you are the Son of God, come down from the cross.”

NARRATOR: In the same way the chief priests also, along with the scribes and elders,  
were mocking him, saying,

CHOIR: “He saved others; he cannot save himself.  
He is the King of Israel;  
let him come down from the cross now,  
and we will believe in him.

He trusts in God;  
let God deliver him now, if he wants to;  
for he said, ‘I am God’s Son.’”

NARRATOR: The bandits who were crucified with him also taunted him in the same way.  
From noon on, darkness came over the whole land until three in the afternoon.  
And about three o’clock Jesus cried with a loud voice,

JESUS: “Eli, Eli, lema sabachthani?”

NARRATOR: that is,

JESUS: “My God, my God, why have you forsaken me?”

NARRATOR: When some of the bystanders heard it, they said,

CHOIR: “This man is calling for Elijah.”

NARRATOR: At once one of them ran and got a sponge, filled it with sour wine,  
put it on a stick, and gave it to him to drink. But the others said,

CHOIR: “Wait, let us see whether Elijah will come to save him.”

NARRATOR: Then Jesus cried again with a loud voice and breathed his last.

*Silence is now kept in honor of Our Lord’s Passion.*

NARRATOR: At that moment the curtain of the temple was torn in two, from top to bottom.  
The earth shook, and the rocks were split. The tombs also were opened,  
and many bodies of the saints who had fallen asleep were raised.

After his resurrection they came out of the tombs and entered the holy city  
and appeared to many. Now when the centurion and those with him,  
who were keeping watch over Jesus, saw the earthquake and what took place,  
they were terrified and said,

CHOIR: “Truly this man was God’s Son!”

NARRATOR: Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

CHOIR: “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.”

NARRATOR: Pilate said to them,

PILATE: “You have a guard of soldiers; go, make it as secure as you can.”

NARRATOR: So they went with the guard and made the tomb secure by sealing the stone.

*The congregation is seated.*

## **The Sermon**

*Following the sermon the congregation kneels for the prayers.*

## **The Prayers of the People**

Intercessor Father, we pray for your holy Catholic Church;

**People That we all may be one.**

Intercessor Grant that every member of the Church may truly and humbly serve you;

**People That your Name may be glorified by all people.**

Intercessor We pray for all bishops, priests, and deacons;

**People That they may be faithful ministers of your Word and Sacraments.**

Intercessor We pray for all who govern and hold authority in the nations of the world;

**People That there may be justice and peace on the earth.**

Intercessor Give us grace to do your will in all that we undertake;

**People That our works may find favor in your sight.**

Intercessor Have compassion on those who suffer from any grief or trouble;

**People That they may be delivered from their distress.**

Intercessor Give to the departed eternal rest;

**People Let light perpetual shine upon them.**

Intercessor We praise you for your saints who have entered into joy;

**People May we also come to share in your heavenly kingdom.**

Intercessor Let us pray for our own needs and those of others.

*Additional intercessions and thanksgivings are offered.*

Celebrant Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord.

**People Amen.**

*The congregation stands for the Peace.*

## **The Peace**

Celebrant The peace of the Lord be always with you.

**People And also with you.**

*The People greet each other in the name of the Lord. Following the exchanging of the peace, the congregation is seated.*

## **The Words of Welcome**

### **The Anthem at the Offertory**

*When I survey the wondrous cross on which the Prince of glory died, my richest gain I count but loss, and pour contempt on all my pride. Forbid it, Lord, that I should boast, save the death of Christ, my God! All the vain things that charm me most, I sacrifice them to his blood. See from his head, his hands, his feet, sorrow and love flow mingled down! Did ever such love and sorrow meet, or thorns compose so rich a crown? Were the whole realm of nature mine, that were an offering far too small; Love, so amazing, so divine, demands my soul, my life, my all! Amen.*



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*The congregation stands for the Presentation Hymn.*

### **The Presentation Hymn, No. 380 verse 3**

Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host:  
Praise Father, Son, and Holy Ghost. Amen.

### **The Great Thanksgiving**

Eucharistic 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.**

Celebrant 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:

**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 congregation kneels.*

Celebrant    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.

**People**    **AMEN.**

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

**People**    **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 Fraction Anthem**

Cantor Christ our passover is sacrificed for us.

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

## **The Invitation to Communion**

The gifts of God for the people of God.

Take them in remembrance that Christ died for you,  
and feed on him in your hearts by faith, with thanksgiving.

*All baptized Christians are welcome to receive Holy Communion in this Church. If you are receiving communion, you are invited to come forward at the direction of the ushers and receive the bread (a wafer) in the palm of your hands. (For those with special dietary needs, gluten-free wafers are available upon request to the priest at the altar rail.) The wine which follows may be received either by drinking from the chalice as it is extended to you, or by retaining the wafer and dipping it lightly into the chalice. You are also welcome to receive the bread only. If you do not wish to receive the sacrament, you may cross your arms over your chest and receive a blessing.*

## **The Communion Music**

*At the Markley Chapel Service, Communion Music is offered by the Markley Chapel Musicians.*

*At the Historic Church Service, the following music is offered by the Parish Choir.*

**Communion Motet** | *See what love hath the Father*, Felix Mendelssohn

**Hymn No. 160** | *Cross of Jesus, cross of sorrow*

**Hymn No. 474** | *When I survey the wondrous cross*

*The congregation kneels for the Post Communion Prayer.*

## **The Post Communion Prayer**

Celebrant Let us pray.

**All Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

## **The Solemn Prayer Over the People**

Celebrant Bow down before the Lord.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever.

**People Amen.**

**The Dismissal.**

Priest      Let us bless the Lord.  
People      **Thanks be to God.**

*A closing voluntary is not played today.*

***A note about the Blessing of Palms in today's liturgy***

*The palm crosses that are distributed to the congregation as you entered today are blessed during the liturgy for the Blessing of Palms and are then considered sacramentals. A sacramental is a "material object or action that is ritually blessed by a priest to signify its association with the sacraments and so to incite reverence during acts of worship." The Biblical basis for the use of sacramentals can be traced back to Jesus' healing of the blind man. Before the man was told to go and wash in the pool at Siloam, Jesus made a paste of mud and placed it on his eyes as a sign of the healing he was about to receive. The Christian Church has long used sacramentals to point to and highlight the means of grace imparted by the sacraments. Some of the most common sacramentals used in Anglicanism are holy water, ashes imposed on Ash Wednesday, holy oils, crosses and crucifixes, wedding rings, the sign of the cross, among many others. You are encouraged to keep your blessed palm crosses as a reminder of today's liturgy and to treat them with reverence when disposing of them.*