



St. Barnabas' Episcopal Church

MAUNDY THURSDAY | APRIL 17, 2025

6:00 pm Seder – 7:00 pm Eucharist



Artist: JESUS MAFA – Jesus Washes His Disciples Feet

God's discerning, inclusive, Christ-centered church, engaged in outreach ministry, growing discipleship, and life changing worship.

Welcome to Indoor Worship at St. Barnabas'!

Welcome to our in-person indoor worship service. In order to worship safely we will:

- Have doors and windows open to provide fresh airflow,
- Be limited to those who have no COVID-19 symptoms and have not recently tested positive for COVID.
- Recommend that a mask be worn at all times, however, masks are optional for those who have been vaccinated and are healthy,
- Please note that we do not require COVID vaccination to attend worship at St. Barnabas.

Distribution of bread and wine:

- Starting from the balcony and then the back of the room, Ushers will invite you forward to receive the bread and wine.
- Then you may take a small bowl of wine from the tray and consume the wine before returning to your seat. Empty bowls may be placed in the baskets along the side of the room.
- If you prefer, instead of an individual bowl, you may drink wine from the common chalice.
- If you are unable to come forward, let the ushers know so the bread can be brought to you.

Four courtyard and two narthex bathrooms are available for your use. Please use the disinfecting spray that is in the bathroom. If you have any questions or concerns, the Ushers are available to assist you.

Welcome to Online St. Barnabas!

Welcome to those joining our virtual worship with Facebook Live. We are glad to have you with us in this new way. You may access our livestream starting at 9:45 am at facebook.com/StBarnabasAG/

A recording of the live-stream will be posted on the St. Barnabas YouTube Channel (bit.ly/StBYouTube) the afternoon following the service.

Bidding (intercessory prayer) Book – If you would like to add a prayer to be read during the church service, you may add it to the “Bidding Book” located at the back of the church to the left of the doors. If you cannot join us in person and would like to add a prayer to be read during the church service you can email the name of the person to our parish office at saintbarnabas.ag@gmail.com (before Wednesday morning), or add it to the comments section on Facebook Live during the livestream.

Flower and Candle Dedications – Candles are lit by Bill Cockshott in memory of his mother, Bea Cockshott and in celebration of Zachary Manos’ birthday.

Flowers have been placed on the altar by the children of Charles and Lucille Shepherd in memory of the anniversary of Charles and Lucille Shepherd.

In addition to our Sunday morning Eucharist at 8:00 am and 10:00 am, we offer the following...

Notable Events

**FRIDAY
SUNDAY**

**APRIL 18
APRIL 20**

**Good Friday 7:00 pm
Easter Eucharist 8:00 am
Easter Breakfast 8:45 am
Easter Eucharist 10:00 am
Easter Egg Hunt 11:30 am
(No 8:00 am worship) Lessons & Carols 10:00 am**

SUNDAY APRIL 27

The eucharistic banquet is a transformation of the Israelites' religious banquets, especially of the paschal feast in the course of which Jesus instituted the Eucharist. This transformation is radical, for it fulfills the promises of the ancient rites while illuminating them with a brilliance before inconceivable. It is with the ancient rites that we must begin, then, if we are to explain this banquet of reconciliation, just as it was with the ancient prophecies that we had to start in order to explain the Gospel of the New Covenant, the tidings of that reconciliation."

THE SEDER

Following is a Christian version of the Jewish Passover Seder, or ritual meal, modified for use by Christian families. It is most effective in teaching children (and parents, too) the tradition of the Eucharist, a representation of the Last Supper of our Lord with his apostles, where He instituted the sacrifice of the Eucharist and the priesthood.

ELEMENTS OF THE MEAL

Lamb The word 'pesach' (Passover) applies to the Lamb of sacrifice as well as to the deliverance from Egypt and to the feast itself.

Unleavened bread (Matzoh) called "bread of affliction" because it recalls the unleavened bread prepared for the hasty flight by night from Egypt.

Bitter herbs (Moror) is a reminder of the bitterness of slavery and suffering in Egypt.

Green herbs to be dipped in salt water.

Salt water represents tears of sorrow shed during the captivity of the Lord's people.

Charoseth (or 'haroses') represents the mortar used by Jews in building palaces and pyramids of Egypt during their slavery.

READERS IN THE CEREMONY

The Father: leads the service.

The Mother: lights candles, blesses the light.

A Young Person: asks "the four questions" about the meaning of Passover.

I - KINDLING OF THE FESTIVAL LIGHTS

Symbolizes the coming of the Messiah, the Light of the World

The mother lights the candles. All stand.

MOTHER'S PRAYER:

Blessed are You, O Lord our God, King of the universe, Who has sanctified us by Your commandments and commanded us to kindle the festival lights. Blessed are You, O Lord our God, King of the universe, Who has kept us alive and sustained us and brought us to this season. May our home be consecrated, O God, by the Light of Your countenance, shining upon us in blessing and bringing us peace.

ALL: AMEN

II – THE BLESSING

The Cup of Thanksgiving - Blessing of the Feast

On a plate before each person are a dish of salt-water, some horseradish, green herb (e.g. parsley) and charoseth. A bowl of wine is set at the father's place.

FATHER'S PRAYER:

Blessed are You, O Lord our God, King of the Universe, Who has hallowed us with Your commandments. In love have You given us, O Lord our God, seasons for gladness, holy-days, and times for rejoicing, this day of the feast of the unleavened bread, the time of our freedom, an assembly day of holiness, and a memorial to the Hebrew Exodus from Egypt.

The Cup of Thanksgiving is distributed. Holding the wine, the people say,

ALL:

Blessed are You, O Lord our God, King of the Universe, Who creates the fruit of the vine.

All drink.

The father ceremonially washes his hands by pouring water from a small pitcher into a basin, wiping his hands with a napkin, while praying,

FATHER:

Blessed are You, O Lord our God, King of the Universe, Who has hallowed us with Your commandments and has commanded us concerning the washing of hands.

All take the green herb, dip it in the salt-water, and say:

ALL:

Blessed are You, O Lord our God, King of the Universe, Who creates the fruit of the soil.

All eat the green herb.

The father uncovers and lifts slightly the first of the three large pieces of unleavened bread which are each wrapped in a linen napkin on a plate before him.

FATHER:

Behold! This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. May it be God's will to redeem us from all evil and from all slavery.

III – THE INSTRUCTION

The story of deliverance from Egypt

The Cup of Instruction, the second cup of wine, is poured. The youngest person present asks the four traditional questions.

YOUNGEST CHILD:

Why is this night different from all other nights?

On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?

On all other nights we eat all kinds of herbs. Why on this night do we eat especially bitter herbs?

On all other nights we do not dip herbs in any condiment. Why on this night do we dip them in salt water and haroses?

On all other nights we eat without special festivities. Why on this night do we hold this Passover service?

FATHER:

The Syrians pursued our ancestors who went down into Egypt and stayed there in a very small number, and grew into a nation great and strong and of an infinite multitude. And the Egyptians afflicted us and persecuted us, laying on us most grievous burdens. And we cried to the Lord God of our fathers, Who heard us, and looked down upon our affliction and labor and distress. And He brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders.

Therefore, it is our duty from year to year to tell the story of our deliverance from Egypt.

The Paschal Lamb is brought in and placed upon the tables. The father lifts the lamb, and all ask:

ALL:

What is the meaning of pesach?

FATHER:

Pesach means the paschal lamb which our ancestors sacrificed to the Lord in memory of that night when the Holy One passed over the houses of our fathers in Egypt, as it is written: "When your children shall say to you: What is the meaning of this service? You shall say to them: It is the victim of the passage of the Lord, when He passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses."

The father again uncovers the first piece of unleavened bread and holds it.

ALL:

What is the meaning of matzoh?

FATHER:

This is the bread of affliction which our ancestors took with them out of Egypt as it is written: "And they baked the meal, which a little before they had brought out of Egypt, in dough: and they made earth cakes unleavened: for it could not be leavened, the

Egyptians pressing them to depart, and not suffering them to make any stay: neither did they think of preparing any meat."

The father lifts up the bitter herb, while all ask:

ALL:

What is the meaning of moror?

FATHER:

Moror means bitter herb. We eat moror to recall that the Egyptians embittered the lives of our fathers, as it is written: "And the Egyptians hated the children of Israel, and afflicted them and mocked them: And they made their life bitter with hard works in clay, and brick, and with all manner of service wherewith they were overcharged in the works of the earth."

IV – THE PSALM

Thanksgiving for deliverance from Egypt

As a preface to the psalm, the father, lifts his cup of wine and says,

FATHER:

In every generation everyone ought to regard themselves as though they had personally come out of Egypt, as it is written: "And you shall tell your son in that day, saying: This is what the Lord did to me when I came forth out of Egypt." Therefore, it is our duty to thank, praise, laud, glorify, extol, bless, exalt and adore Him Who did all of these miracles for our ancestors and for ourselves. He has brought us forth from slavery to freedom, from sorrow to joy, from mourning to festive day, from darkness to a great light, and from subjection to redemption. Let us then recite before Him a new song.

He sets down his cup of wine without drinking it.

ALL STAND

ALL:

HALLELUJAH, praise the Lord!

FATHER:

When Israel went out of Egypt: The house of Jacob from a barbarous people:

ALL:

All Judea was made his sanctuary: Israel his dominion.

FATHER:

The sea saw and fled: Jordan was turned back.

ALL:

The mountains skipped like rams: And the hills like the lambs of the flock.

FATHER:

What ailed you, O sea, that you fled:

And you, O Jordan, that thou was turned back?

ALL:

The mountains, that skipped like rams:

And the hills like lambs of the flock?

FATHER:

At the presence of the Lord the earth was moved:

At the presence of the God of Jacob:

ALL:

Who turned the rock into pools of water:

And the stony hill into fountains of waters.

HALLELUJAH, Praise ye the Lord!

All are seated.

V. THE SOLEMN BLESSING OF THE FOOD

The father takes the cup in his hand and says:

FATHER:

Blessed are You, O Lord our God, King of the Universe, Who has redeemed us and has redeemed our ancestors from Egypt, and has permitted us to live unto this night, to partake on it of the unleavened bread and the bitter herbs. So may the Lord our God and the God of our fathers, permit us to live unto other festive seasons and holy days. May Your will be done through Jacob, Your chosen servant, so that Your name shall be sanctified in the midst of all the earth, and that all peoples be moved to worship Thee with one accord. And we shall sing new songs of praise unto You, for our redemption and for the deliverance of our souls. Blessed are You, O Lord, who redeems Israel.

ALL:

Blessed are You, O Lord our God, King of the universe, Who creates the fruit of the vine.

All drink the second cup of wine, the Cup of Instruction.

The father then takes up the matzoh and blesses it with the following prayer:

FATHER:

Blessed are You, O Lord our God, King of the Universe, Who brings forth bread from the earth.

He then breaks the matzoh into pieces and gives a piece to each person. Holding the bread in their hands, they say:

ALL:

Blessed are You, O Lord our God, King of the Universe, Who has sanctified us by Your commandments and has commanded us concerning the eating of unleavened bread.

All eat the bread.

FATHER:

Let us combine the unleavened bread and the bitter herbs and eat them together, as it is written: "With unleavened bread and with bitter herbs they shall eat it."

All place bitter herb and charoseth between two pieces of unleavened bread and say together:

ALL:

Blessed are You, O Lord our God, King of the Universe, Who has sanctified us by Your commandments and has commanded us concerning the eating of bitter herbs.

VI - THE PASCHAL SUPPER

The people eat the meal. The second matzoh may be consumed with the meal.

VII - THE FINAL CUP OF BLESSING

At the end of the meal, the father takes the last matzoh from the plate, breaks and distributes it to all.

As it was the custom to end the Passover meal with eating this final piece of unleavened bread, it was probably at this point that Our Lord blessed the bread, broke it and gave it to his disciples saying: "This is my body, which is given for thee."

All hold the bread in their hands while the father says:

FATHER:

Let us bless the Lord.

ALL:

May the name of the Lord be blessed from now unto eternity.

FATHER:

Blessed are You, O Lord our God, King of the Universe, Who feeds the entire world with Your goodness, with grace, with loving kindness and with pity. He gives bread to all flesh,

for His loving kindness endures forever. And in His great goodness, food has not been, and shall not be lacking for us, forever and ever, for the sake of His great name; for He is God, Who feeds and supports all, and does good unto all, and prepares food for all His creatures, which He did create.

ALL:

Blessed are You, O Lord, Who feeds all Your creatures.

All eat the bread.

The third cup of wine, The Cup of Blessing, is poured.

ALL STAND.

FATHER:

What shall I render to the Lord: For all the things that he hath rendered to me?

ALL:

I will take the chalice of salvation: And I will call upon the name of the Lord.

FATHER:

I will pay my vows to the Lord: Before all His people.

ALL:

Precious in the sight of the Lord: Is the death of His saints.

FATHER:

O Lord, for I am Your servant and the son of Your handmaid.

ALL:

You have broken my bonds: I will sacrifice to You the sacrifice of praise, and I will call upon the name of the Lord.

FATHER:

I will pay my vows to the Lord in the sight of all His people: In the courts of the house of the Lord, in the midst of thee, O Jerusalem.

ALL:

Blessed are You, O Lord our God, King of the Universe, Who has created the fruit of the vine.

All drink the Cup of Blessing.

ALL:

Praised are You, O Lord our God, King of the Universe, Who has created the fruit of the vine.

FATHER:

The Lord bless you and keep you: The Lord make His face to shine upon you and have mercy on you! May the Lord lift up His countenance upon you and give you peace!

ALL:

Amen. Amen. Amen.

PROCESS TO THE SANCTUARY

All stand and move to the worship space.

The Word of God

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

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

Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE READING: 1 Corinthians 11:23-26

A reading from Paul's first letter to the Corinthians.

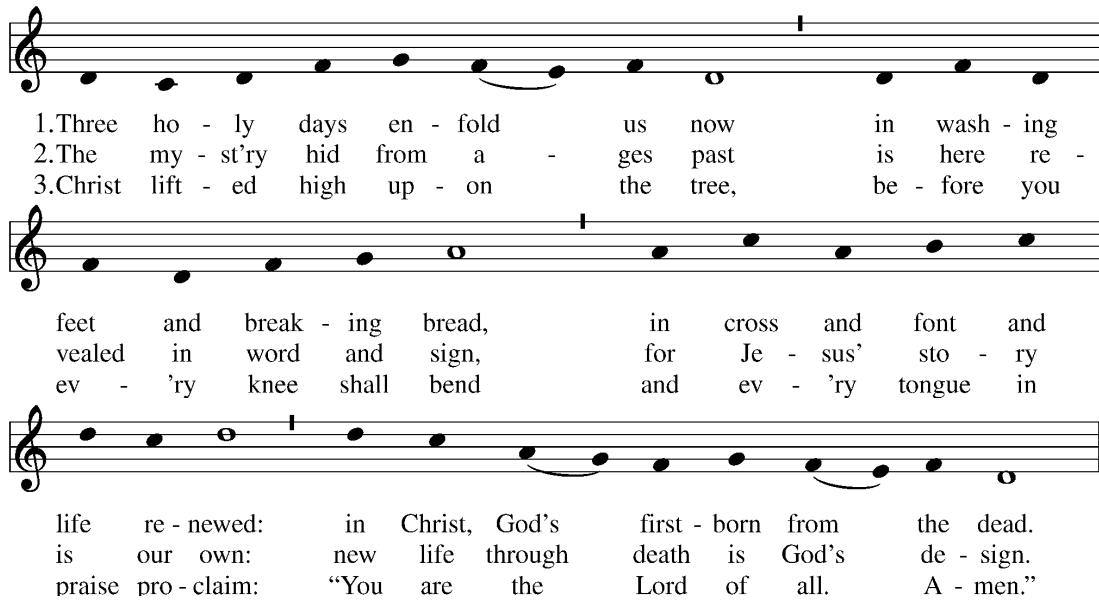
I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Reader The Word of the Lord.

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

SEQUENCE HYMN

Three Holy Days Verses 1-2



1. Three ho - ly days en - fold us now in wash - ing
 2. The my - st'ry hid from a - ges past is here re -
 3. Christ lift - ed high up - on the tree, be - fore you

feet and break - ing bread, in cross and font and
 vealed in word and sign, for Je - sus' sto - ry
 ev - 'ry knee shall bend and ev - 'ry tongue in

life re - newed: in Christ, God's first - born from the dead.
 is our own: new life through death is God's de - sign.
 praise pro - claim: "You are the Lord of all. A - men."

GOSPEL: John 13:1-17, 31b-35

All stand.

Deacon

People

The Holy Gospel of our Lord Jesus Christ according to John.
 Glory to you, Lord Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason, he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you.

Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment,

It is traditional for the people to stand as the Gospel Book is lifted high by the Deacon.

As the Gospel is announced, some people use their thumb to make the sign of the cross on their forehead, mouth, and heart. These three locations indicate that the Gospel reading is to enter the mind, voice, and heart. Some people also bow as a sign of reverence for Jesus who is depicted in the Gospels.

that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

Deacon The Gospel of the Lord.
People Praise to you, Lord Christ.

SEQUENCE HYMN

Three holy days

Verse 3
Prior page

THE SERMON

Gerti Reagan Garner

FOOT WASHING

The Deacon say the following and the People respond.

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

I give you a new commandment: Love one another as I have loved you.

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

By this shall the world know that you are my disciples: That you have love for one another.

FOOT WASHING HYMN

As in that upper room

1. As in that up - per room you left your seat
2. I bow be - fore you, all my sin con - fessed,
3. So in re - mem - brance of your life laid down

and took a towel and chose a ser - vant's part, so for to - day, Lord,
to hear a - gain the words of love you said; and at your ta - ble,
I come to praise you for your grace di - vine; Saved by your cross, and

Tonight we welcome
Gerti Reagan Garner
back to our pulpit. Gerti
is currently in our
diocesan preaching class
to become a Licensed Lay
Preacher.

This year we are including
foot washing in our
Maundy Thursday
worship service. Scripture
shows us that before his
arrest and death, Jesus
washed the feet of his
disciples. His example of
humility is one that we
want to mirror in our own
lives. There is also a sense
of letting go when you let
someone else wash
your feet.

As you feel called you
may remove your
footwear and come
forward to have your
feet washed by the
clergy of the parish.

wash a - gain my feet, who in your mer-cy died to cleanse my
as your hon-ored guest, I take and eat the true and liv - ing
sub - ject to your crown, strength - ened for ser-vice by this bread and
heart.
Bread.
wine.

1. 2. 3.

2. I
3. So

FOOT WASHING HYMN

What wondrous love

Unison

1 What won - drous love is this, O my soul, O my soul! What
2 To God and to the Lamb, I will sing, I will sing, to
3 And when from death I'm free, I'll sing on, I'll sing on, and
won - drous love is this, O my soul! What won - drous love is this that
God and to the Lamb, I will sing. To God and to the Lamb who
when from death I'm free, I'll sing on. And when from death I'm free I'll
caused the Lord of bliss to lay a - side his crown for my
is the great I AM, while mil - lions join the theme, I will
sing and joy - ful be, and through e - ter - ni - ty I'll sing
soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mil - lions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

The Episcopal Church does not have a separate statement of faith or list of things we believe. Instead, we hold the ancient **Creeds**, such as the Apostles' and Nicene, to be our statements of faith. They contain the core of our belief as Christians, but do not limit our faith.

In this Season of Lent we are using the **Apostles Creed**.

In this Season of Lent, our **Prayers of the People** include our theme of union, communion, and oneness.

The parts of the prayer in **bold** are said out loud together.

THE APOSTLES' CREED

All stand.

I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

THE PRAYERS OF THE PEOPLE

All remain standing.

With compassion, justice, and reconciliation in our hearts, let us pray for the needs of all people and creation.

We pray for all who hold authority in every community and every nation, that their actions and decisions show regard for our common humanity, that they seek to build up even the most vulnerable and that they protect earth's natural resources.

God of unity and justice, **Hear our prayer.**

We pray that all may come to know and follow the way of Jesus's compassion; that seeking to serve him in all persons, we may find unity in the diversity of life.

God of unity and compassion, **Hear our prayer.**

We pray that, in the respect for our oneness with the earth and all that is in it, we may be emboldened to act to restore and protect all of God's creation on land, in the seas and oceans, and in the air.

God of unity and respect, **Hear our prayer.**

We pray that in our own struggles we may remember with love our connection to others who are struggling with poverty, hunger, and disease throughout the world and that, in your mercy, we may support and promote ways that help every person to have the resources they need to live and thrive in safety. **In our own community we pray for:**

Deanna Slanagan, Abbie Diehl, Laura Talon, Sandy H., Lyn, Michael Boyer, Carolyn Tasse, David M., Durt, Gret, Alvelina Flore, Chantelle Powell, Janet Tacy & family, Janet, Deborah, and Jessica Main.

God of unity and mercy, **Hear our prayer.**

We pray that all who have died may be received into the unity of your glory; we pray for repose of soul for: **Sgt. Joe Harris**
God of unity and glory, **Hear our prayer.**

With the love Christ instills in us, we give you thanks for all who support the work of Episcopal Relief & Development, Ministry Partners, and Disaster Volunteers and we pray your guidance for their staff as they facilitate healthier, more fulfilling lives in communities.
God of unity and love, **Hear our prayer.**

(The Intercessor then reads the petitions from the bidding book and from the comment section of FB Live.)
God of unity and grace, **Hear our prayer.**

And after a moment of silence, the Deacon adds a concluding Collect.

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Minister and People say

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed, by what we have done,
and by what we have left undone.

We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Priest stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

THE PEACE

All stand.

Celebrant

People

In union with one and all, may the peace of Christ be always with you.
And also with you.

Then the Ministers and the People may greet one another in the name of the Lord.

ANNOUNCEMENTS

The people sit.

In response to the
Confession *the Priest*
says the **Absolution**
signifying the grace that
we have already
received through Jesus.
As the Absolution is said
some choose to make
the sign of the Cross by
using the fingers to
touch the forehead,
heart, left shoulder and
right shoulder, and back
to the heart again.

After the Confession and
Absolution we share
The Peace *with one*
another as a
preparatory step for the
Eucharist.

THE HOLY COMMUNION

The Celebrant says

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

OFFERTORY ANTHEM

Ubi Caritas

Sung by the Chancel Choir

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exulemus, et in ipso iucundemur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Simul quoque cum beatis videamus,
Glorianter vultum tuum, Christe Deus:
Gaudium quod est immensum, atque probum,
Saecula per infinita saeculorum. Amen.

Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be glad in Him.
Let us fear, and let us love the living God.
And may we love each other with a sincere heart.
Together with the blessed,
Let us see your face in glory, Christ our God:
With joy so immense and pure,
Through the infinite ages of ages. Amen.

TEXT: LATIN, 9TH CENTURY

MUSIC: RUSSELL FARNELL AND LAURA FARNELL

DOXOLOGY

The people stand and sing



During the season of Lent we are using **Eucharistic Prayer D** from the Episcopal Book of Common Prayer (1979). All Eucharistic Prayers follow a set format, though some have more contemporary and inclusive language. Eucharistic Prayer D is the most ancient of the ones we use.

THE GREAT THANKSGIVING

The People remain standing.

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.

The Celebrant continues

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we say,

The Sanctus is sung by the Celebrant and People

Ho - ly ho - ly, ho - ly, Lord God of pow'r and might. Heav-en and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed, bless-ed is he who comes in the name of the Lord. Ho -
san - na in the high - est, Ho - san - na in the high - est.

The Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People

We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with St. Barnabas and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **Amen.**

The Deacon says

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

People and Celebrant

**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.**

Celebrant and People sing together

Lamb of God, you take a - way the
sins of the world: have mer - cy on us.
Lamb of God, you take a - way the sins of the
world: have mer - cy on us. Lamb of God, you
take a - way the sins of the world:
grant us peace.

The Celebrant says

The Gifts of God for the People of God, all are welcomed at God's table.

COMMUNION HYMN

Ubi Caritas

You are welcomed to
join the choir in singing
the **Communion**
Hymns. Or, you may
elect to listen.

Refrain: All



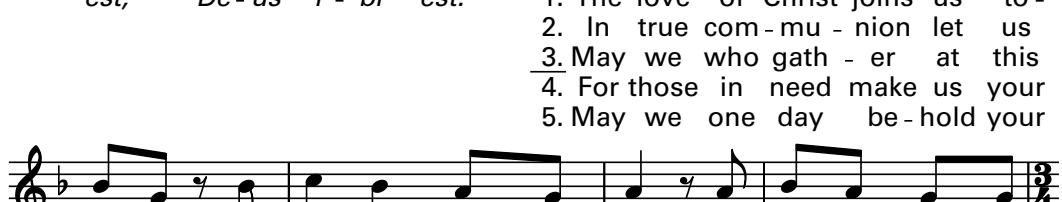
*U - bi ca - ri - tas est ve-ra, est ve-ra: De-us i - bi

Verses: Cantor/Choir



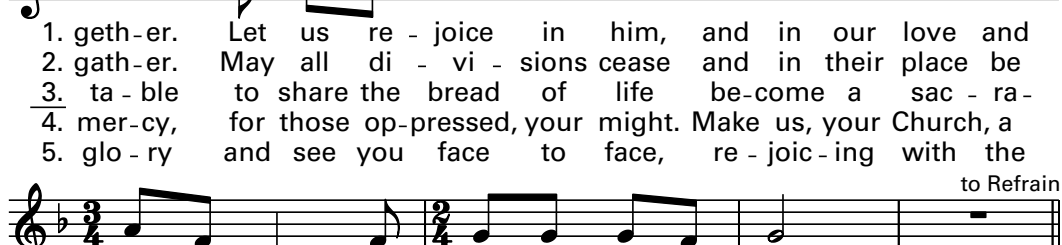
est, De-us i - bi est.

1. The love of Christ joins us to -
2. In true com-mu - nion let us
3. May we who gath - er at this
4. For those in need make us your
5. May we one day be - hold your



1. geth-er. Let us re - joice in him, and in our love and
2. gath-er. May all di - vi - sions cease and in their place be
3. ta - ble to share the bread of life be-come a sac - ra -
4. mer-cy, for those op-pressed, your might. Make us, your Church, a
5. glo - ry and see you face to face, re - joic - ing with the

to Refrain



1. care for all now love God in re - turn.
2. Christ the Lord, our ris - en Prince of Peace.
3. ment of love, your heal - ing touch, O Christ.
4. ho - ly sign of jus - tice and new life.
5. saints of God to sing e - ter - nal praise.

After Communion, the people kneel and the Celebrant says

Let us pray.

Celebrant and People say together

Almighty and ever living 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 Christ,
and heirs of your eternal kingdom.

**And now, send us out to do the work you have given us to do,
to love and serve you as faithful witnesses of Christ our Savior.**

**To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

THE STRIPPING OF THE ALTAR

The people may kneel for the traditional stripping of the Altar

Said by All

They divided my garments among them; they cast lots for my clothing.

Psalm 22

Sung by the Chancel Choir

Refrain: My God, my God, why have you abandoned me?

All who see me scoff at me; they mock me with parted lips, they wag their heads:
“He relied on the LORD, let him deliver him, let him rescue him, if he loves him.”

My God, my God, why have you abandoned me?

Indeed, many dogs surround me, a pack of evildoers closes in upon me;
They have pierced my hands and my feet; I can count all my bones.

My God, my God, why have you abandoned me?

They divide my garments among them, and for my vesture they cast lots.
But you, O LORD, be not far from me; O my help, has ten to aid me.

My God, my God, why have you abandoned me?

I will proclaim your name to my brethren; in the midst of the assembly I will praise you;

“You who fear the LORD, praise him; all you descendants of Jacob give glory to him,

Revere him, all you descendants of Israel!”

My God, my God, why have you abandoned me?

Said by All.

They divided my garments among them; they cast lots for my clothing.

The People depart in silence or join the clergy at the Side Altar.

In this season of Lent there are several times in worship when you may kneel as you are able. Kneeling before God has a different feel and it signifies our humbleness. Some people do not like to kneel or cannot kneel. Feel free to stand or sit as an alternative to kneeling.

This evening's Maundy Thursday worship is the entre into the desolation of Good Friday and the death of Jesus on the Cross. We observe this transition with the stripping of the altar and the removal of all ornaments from the worship space. We also move into darkness, as the light of the world departs.

LIFE AT ST. BARNABAS

SCHEDULE FOR HOLY WEEK AND EASTER –

Friday, April 18	7:00 pm – Good Friday – The Passion and Solemn Prayers
Sunday, April 20 –	8:00 am – Easter Eucharist
	8:45 am – Easter Breakfast
	10:00 am – Easter Eucharist
	11:30 am – Easter Egg Hunt
Sunday, April 27 –	8:00 am (no 8:00 am worship)
	10:00 am – Easter Lessons & Carols

NEW BIBLE STUDY CLASS – Our Tuesday morning Bible Study class is shifting to a new study book, *“The Social Justice Bible Challenge.”* This study book bridges the gap between knowing the Bible and living it. For those who are invested in the work of social justice, each of the forty meditations connect their compassion to God’s Word. For those who are deeply engaged in scripture, the readings, questions, and prayers of the study book command action. Featuring forty reflections by spiritual leaders and writers from around the world, *“The Social Justice Bible Challenge”* is an extension of The Bible Challenge, a global initiative to encourage engagement with scripture and an exploration of the Word of God. Please join us on Zoom as we go deeper in our spiritual journey with God.

CONFIRMATION CLASSES – In preparation for Bishop Lucinda’s annual visit with us at St. Barnabas on Sunday, June 1st, we are going to have a **three-week series** of Confirmation Classes on Tuesday May 6, 13, and 20 at 6:30 pm. These confirmation classes are appropriate for those who want to be “confirmed” in the Episcopal Church or who want to be “received” from another Christian tradition. At times it is appropriate for a person who has already been confirmed as an Episcopalian to “re-affirm” their baptismal vows. Contact Dcn. Susan for additional information.

SPRING RENEWAL 2024 – May 16-17 at All Saint Day School in Carmel

- Spring Renewal is the new annual gathering for the Diocese of El Camino Real
- Spring Renewal is for worship, thanksgiving and celebration
- Spring Renewal is for shared learning and growth
- Spring Renewal is for everyone in the Diocese

Our presenters for the 2025 Spring Renewal are the Rt. Rev. Barry Beisner, Bishop Provisional of the Missionary Diocese of Navajoland, and Canon Cornelia Eaton, a Navajo priest who serves as Canon to the Ordinary for that diocese. On Saturday May 17th, they will share presentations about their ministry together in Navajoland, the challenges and joys of the work they share, and the unique experience of meeting Navajo spirituality and the spiritual tradition of The Episcopal Church, which they both embody in their respective roles. Our presenters are candid, thoughtful, and deeply committed to the calling they will share with us.

Visit the diocesan website <https://www.realepiscopal.org> to register for Spring Renewal.

OPPORTUNITIES TO GATHER VIRTUALLY

Sunday morning WORSHIP at 10:00 am – We live-stream our Sunday 10:00 am worship services on the St. Barnabas' Facebook page: facebook.com/StBarnabasAG/

All you need is a computer or device with an internet connection and speakers to watch the live stream; you do not need to have a Facebook account. A recording of the live stream will be posted on the St. Barnabas YouTube Channel: (bit.ly/StBYouTube) following the service.

If you would like to participate more fully in the service, the order of service booklet is available for download on the St. Barnabas website by clicking the big blue "Weekly Bulletin" button on our website. Sunday morning worship bulletin is available starting at 1:00 pm on Thursday.

TUESDAY MORNING PRAYER at 9:30 am – **This gathering is only on Zoom.** If you have a Book of Common Prayer at home that will be useful to have on hand.

Click this link to attend via your computer or device: bit.ly/stbarnabasmorningprayer

To dial in call 1-669-900-6833. When prompted put in the Meeting ID of **878 6513 4138#** and when prompted for a password put in **365072#**, and then hit **#** a second time.

BIBLE STUDY Tuesdays at 10:00 am – **This gathering is only on Zoom.** Bible Study will start at 10:00 am immediately following Morning Prayer. The Zoom login is the same as Morning Prayer (above). We are studying Scripture passages that inform us about Social Justice. Feel free to contact Gerti Garner at ggrgarner@gmail.com for more information.

Friday 4:00 pm CENTERING PRAYER – Each Friday afternoon at 4pm we will hold a Centering Prayer Service. After first gathering for a few minutes, we practice our 20 minutes of silent Centering Prayer. Following the practice, we will be reading and discussing a passage from Hildegard of Bingen, a mystic from the 11th and 12th centuries. She was a mystic (perhaps Germany's first) and a visionary, but she was also a prophet, a reformer, a scientist, an encyclopedist, a composer, and a dramatist – a Renaissance personality well before the Renaissance.

We are using *Let There Be Light* an edited collection of prayers and writings introducing some of her visions and spiritual insights.

We meet every Friday from 4:00 pm -5:00 pm. We next meet **in person** on **Friday, April 11th** (and every 2nd Friday) at St Barnabas. On all other Fridays we meet via Zoom: bit.ly/stbarnabascenteringprayer.

To dial in call 1-669-900-6833. When prompted put in the Meeting ID of **867 7756 1670#** and when prompted for a password put in **034979#**, and then hit **#** a second time.

Thank you to Everyone on the Altar Guild preparing for Holy Week:

Marigay Ross, Barbara Conry, Paula Mason,
Janette Sofranko, Ann Mathias, Michele Davenport, Susan DeNatale,
Tricia Ottesen, Marsha Fasse, Paula Smith. Jeff Diehl
Jane Delgadillo, Pam Pano, Jerri Pence, Charmaine Petersen, Gerti Garner

MAKING DONATIONS TO ST. BARNABAS

ELECTRONIC TRANSFER: You can make an electronic transfer to St. Barnabas using Quick Pay with Zelle set up. Many banks and financial institutions offer this method of funds transfer. Donations can be set up as one-time or recurring. To transfer money, use the email address of the Financial Secretary (stbarnabas.financial@gmail.com) as the recipient. If you have questions or difficulties setting it up, call Cassidy Rowland at 805-536-1598. There are no fees associated with this type of transfer.

PayPal is another option for electronic transfer. You can find St. Barnabas using the email address of the Financial Secretary: stbarnabas.financial@gmail.com PayPal does charge St. Barnabas a processing fee.

AUTO PAY FROM YOUR FINANCIAL INSTITUTION: Many banks and financial institutions offer a service often called Auto Pay or Bill Pay. It's fairly easy to set up online or at the bank. The donation can be set up as one-time or recurring. The bank will issue the check on the date you give them and mail the check to St. Barnabas.

MAIL YOUR CHECK: You can also mail your check to St. Barnabas. Please put "Attn Financial Secretary" on the envelope. The address is: 301 Trinity Ave., Arroyo Grande, CA 93420

If you have any questions on how to make your donation, please feel free to contact Cassidy Rowland, Financial Secretary, at 805-536-1598. You can also send an email to stbarnabas.financial@gmail.com. Thank you for your continued support of St. Barnabas.

DONATE

DONATIONS OF TIME AND TALENT ARE JUST AS IMPORTANT AS FINANCIAL DONATIONS.

SERVING TODAY

Presider	The Rev. Rob Keim
Deacon	The Rev. Dcn. Susan Arnold
Preacher	Gerti Garner
Minister of Music	Janis Johnson
Choral Scholars	Catryna Benander, Leah Coffey, Zach Allen, Alexander Miller

Eucharistic Minister	Adrienne Kielan
Chalice/Usher	Paula Mason
Lector	Lorrie Erno
Usher	
Livestream	Jeff Diehl



301 Trinity Avenue, Arroyo Grande, CA 93420
Phone: (805) 489-2990 | Email: saintbarnabas.ag@gmail.com
Website: saintbarnabas-ag.org

