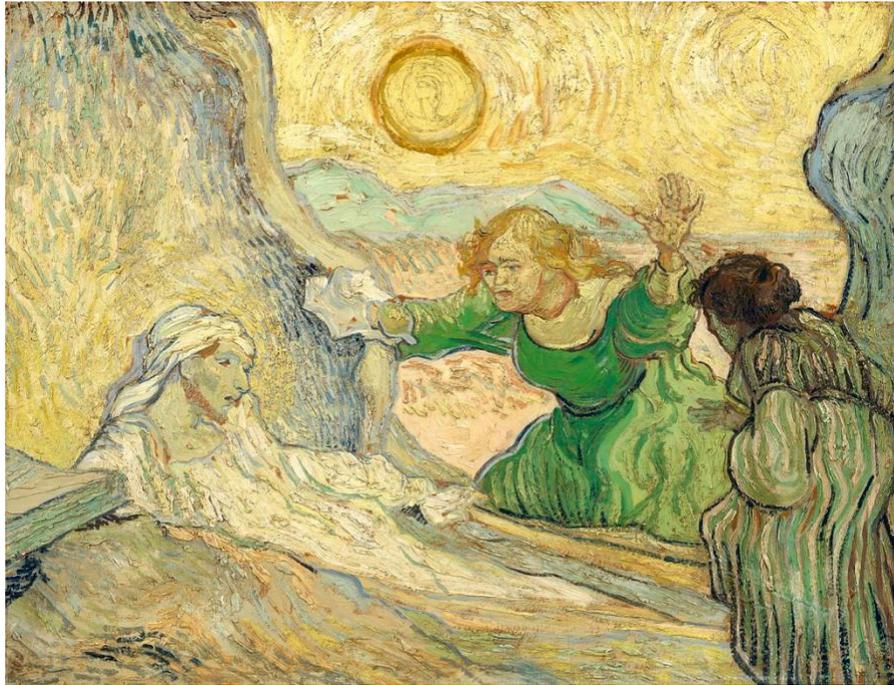




# St. Barnabas' Episcopal Church

FIFTH SUNDAY IN LENT | MARCH 22<sup>ND</sup>, 2026

8:00 am & 10:00 am



*Raising of Lazarus*  
by Vincent van Gogh

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

### Welcome to Worship at St. Barnabas!

All are welcome to receive communion. If you are not baptized the Spirit may be calling you to communion and baptism. Baptism is our YES to the love God enfolds us in and our pledge to live that love. We'll accompany you on a journey towards baptism (which is actually the first part of the communion service). In the meantime you are always welcome at God's table. We are glad you are here.

Distribution of bread and wine:

- The musicians are served first so they can lead us in our Communion Hymns.
- Then, starting front of the main floor and then the balcony, Ushers will invite you forward to receive the bread and wine.
- You may either stand or kneel at the rail to receive the bread. You may also cross your arms for a blessing instead of receiving the bread.
- You may then drink from the common cup (chalice), and return to your seat. Some of those who don't drink from the common cup, make the sign of the cross with the bread over the cup.

Four courtyard and two narthex bathrooms are available for your use. 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/](https://facebook.com/StBarnabasAG/)

A recording of the live-stream will be posted on the St. Barnabas YouTube Channel ([bit.ly/StBYouTube](https://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](mailto:saintbarnabas.ag@gmail.com) (before Wednesday morning), or add it to the comments section on Facebook Live during the livestream.

#### Flowers and Candle Dedications:

Candles are lighted by Jerri Pence in memory of her husband, Jack Pence.

Greens are placed by Art Delgadillo in loving memory of his brother, Javier Delgadillo.

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

### *Notable Events*

<b>Sunday, March 29</b>	<b>Palm Sunday</b> Eucharist with procession of the palms 8:00 am and 10:00 am
<b>Wednesday, April 1</b>	Stations of the Cross 4:00 pm
<b>Thursday, April 2</b>	<b>Maundy- Thursday</b> – Agape dinner and foot washing 6:00 pm Eucharist and stripping of the altar 7:00 pm
<b>Friday, April 3</b>	<b>Good Friday</b> – The Passion and Solemn Prayers 7:00 pm
<b>Sunday, April 5 –</b>	<b>Easter Eucharist</b> 8:00 am and 10:00 am Easter Breakfast 8:30 am Easter Egg Hunt 11:30 am

*During the Season of Lent we are emphasizing **SILENCE** as a spiritual practice.*

*Please enter in silence and sit in silence as we begin our worship of God.  
You might practice one or more types of meditation as you sit.*

**VOLUNTARY**

Aria

Flor Peeters  
(Belgian Organist 1903-1986)

**INTROIT**

Our Father

Sung by the Choral Scholars

MUSIC: THE LORD'S PRAYER

SETTING: CRAIG COURTNEY

*During the Season of Lent we are emphasizing **SILENCE** as a spiritual practice. Please enter in silence and sit in silence as we begin our worship of God. You might practice one or more types of meditation as you sit.*

*Enter in Silence.*

## THE WORD OF GOD

*Stand as you are able.*

### ENTRANCE HYMN

### What wondrous love is this

*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 people standing, the Celebrant says*

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.  
*People* And blessed be God's kingdom, now and for ever. Amen.

## A PROFESSION OF ONEING

*In Lent we will be kneeling and observing a minute of silence at this point in our worship.*

**Celebrant** The divisions of the world can only be overcome by a unitive consciousness at every level: personal, relational, social, political, cultural, and in spirituality and religion in general.

**People** **As a transformed people we unite all within ourselves, so that we can do the same in the world.**

**Celebrant** By myself I am nothing at all, but in general, I am in the oneing of love.

**People** **For it is in this oneing that the life of all people exists.**

**Celebrant** The love of God creates in us such a oneing that, when it is truly seen, no person can separate themselves from another person.

**People** **In the sight of God, all humans are oned, and one person is all people and all people are one person.**

**Celebrant** As we see Christ in all people we now profess together.

**People** **May each of us be so fortunate as to be overtaken by God in the midst of little things. May we each be blessed by the Holy Spirit, swooping down from above or welling up from beneath, to extinguish the illusion of separateness that perpetuates our fears. May we, in having our illusory, separate self, slain by God, be born into a new and true awareness of who we really are: one with God forever. May we continue on in this true awareness, seeing in each and every little thing, the fullness of God's presence in our lives. May we also be someone in whose presence others are better able to recognize God's presence in their lives, so that they, too, might know the freedom of the children of God.**

**Lord, have mercy**

*Cantor or Choir*      *All*      *Cantor or Choir*  
Lord, have mer - cy.    Lord, have mer - cy.    Christ, have mer - cy.

*All*      *Cantor or Choir*      *All*  
Christ, have mer - cy.    Lord, have mer - cy.    Lord, have mer - cy.

*This year our theme for the season of Lent is union, communion, and oneing. "Oneing" is an old English word that was used by Julian of Norwich, back in the fifteenth century, to describe the encounter between God and the soul. Please join in reciting a **Profession of Oneing** as we commit to bringing the Kingdom of God into our world.*

*At the 8 am worship the Celebrant **says** the phrase and is **echoed** by the People.*

*At the 10 am worship the Cantor **sings** the phrase and is **echoed** by the People.*

## THE COLLECT OF THE DAY

*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Let us pray.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## THE LESSONS

*The people sit.*

### FIRST READING: Ezekiel 37:1-14

A Reading from the book of Ezekiel.

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

*Reader* The Word of the Lord.  
*People* **Thanks be to God.**

*Each Sunday, our worship includes a reading from (a) the Old Testament, (b) the Psalms, (c) the New Testament, and (d) the Gospels.*

*Our readings are on a pre-set three-year cycle called "The Revised Common Lectionary" or RCL. We are currently in **Year A** of that three-year cycle.*

*We respond to the reading of Scripture by thanking God for the gift it is to us.*

## PSALM 130

- <sup>1</sup> Out of the depths have I called to you, O Lord;  
Lord, hear my voice; \*  
**let your ears consider well the voice of my supplication.**
- <sup>2</sup> If you, Lord, were to note what is done amiss, \*  
**O Lord, who could stand?**
- <sup>3</sup> For there is forgiveness with you; \*  
**therefore you shall be feared.**
- <sup>4</sup> I wait for the Lord; my soul waits for him; \*  
**in his word is my hope.**
- <sup>5</sup> My soul waits for the Lord,  
more than watchmen for the morning, \*  
**more than watchmen for the morning.**
- <sup>6</sup> O Israel, wait for the Lord, \*  
**for with the Lord there is mercy;**
- <sup>7</sup> With him there is plenteous redemption, \*  
**and he shall redeem Israel from all their sins.**

8 & 10 am: Spoken

## SECOND READING: Romans 8:6-11

A Reading from Paul's letter to the Church in Rome.

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

*Reader*            The Word of the Lord.  
*People*            Thanks be to God.



The *Sequence Hymn* leads us into and out of the Gospel reading.

## SEQUENCE HYMN

In deep despair I cry to you (v. 1-2)



1 In deep de - spair I cry to you—Lord, hear my voice, my  
 2 The sound - less whis - per of your voice, your hov - ering pres - ence  
 3 Be - cause your love is stead - fast, Lord, on you our hope re -

prayer. If you should mark in - i - qui - ties, who  
 near, for these my long - ing spir - it waits as  
 lies; you will re - deem your Is - ra - el from

would stand guilt - less there? But Lord, with you for -  
 for the morn - ing clear, as those who watch through -  
 all in - i - qui - ties and turn to songs of

give - ness dwells and love be - yond com - pare.  
 out the night till morn - ing shall ap - pear.  
 thanks and praise our sor - row and our sighs.

## GOSPEL: John 11:1-45

*All stand.*

*Deacon*

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

*People*

Glory to you, Lord Christ.

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.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, “Lord, he whom you love is ill.” But when Jesus heard it, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.” Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, “Let us go to Judea again.” The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?” Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.” After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, “Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.” Thomas, who was called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.”

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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

## SEQUENCE HYMN

In deep despair I cry to you (v. 3)  
Page 8

## THE SERMON

*Followed by a moment of silent meditation.*

**Dr. Todd Long**

*Todd Long has completed the year-long diocesan preaching class and been licensed by the Bishop to preach at St. Barnabas. We welcome Todd back to our pulpit and thank him for sharing his voice with us.*

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. **And in our own community we pray for: Carol, Diane, Doug, Dave, John & Maria Martinez, V.S. Verma, Rachel Gleason, and Manny Wilcox.**

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: Irene Janzen, Paula Doress-Worters, and Ray Abdnur-Nor.**  
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.

*Silence may be kept.*

*Minister and People*

**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.**

*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.*

## A LITANY FOR PEACE

O God of peace, whose will it is that all Your children live in harmony, hear our prayer for peace among the people and nations of the Middle East.

**Lord, hear us.**

We pray for Palestine, we pray for Israel, we pray for Iran, we pray for these United States. Empower us through our prayers to be instruments of peace and reconciliation, that Your light of justice may burn brightly even in the middle of conflict and war.

**Lord, hear us.**

We pray for the leaders of the nations, that they may actively seek the welfare of all people, putting aside the hatred and violence resulting from past conflicts and past wrongs.

**Lord, hear us.**

We pray for all whose lives and livelihood are imperiled by continued violence that they may be spared the agony and terror of war.

**Lord, hear us.**

We pray for all who are caught in the path of warfare and are powerless to defend themselves; we pray they find shelter in Your love.

**Lord, hear us.**

We pray for all who are deployed in the service of peace, that You will keep them safe and allow them to work toward achieving a just and lasting peace.

**Lord, hear us.**

We pray for aid workers and medical professionals who serve the casualties of war, that they may minister with grace and compassion, finding their comfort and strength in You.

**Lord, hear us.**

We pray for the wounded, for all who grieve the loss of loved ones, and for those who will lose contact with family members through the fog of war, that they may receive strength and consolation through You.

**Lord, hear us.**

We pray for those who have died through violence.

**Lord, hear us.**

We pray for all the earth, that it may not be destroyed by incessant bombing and fire.

**Lord, hear us.**

We pray for ourselves as we watch and wait and pray, that You will show us your mercies and strengthen our trust in You.

**Lord, hear us.**

O Lord our God, accept the fervent prayers of Your people; in the multitude of your mercies, look with compassion upon us and all who turn to You for help; for You are gracious, O lover of souls, and to You we give glory, Father, Son, and Holy Spirit, now and forever. **Amen.**

*Our prayer is an incomplete list of those nations and peoples that have seen violence. Some of those other countries include: the United Arab Emirates (UAE), Saudi Arabia, Iraq, Bahrain, Kuwait, Oman, Jordan, and Lebanon. Ships and vessels from other countries have also been attacked.*

## THE PEACE

*All stand.*

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

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

## ANNOUNCEMENTS

*The people sit.*

### Birthday Prayer

Gracious God, who made us in your own image, we thank you for life, love, and joy. Send your blessing upon these your children, who have completed another year. Surround them with your grace, fill them with your love, and strengthen them to be your servants in the world. This we ask through Jesus Christ our Lord. Amen.

### Anniversary Prayer

We thank you, Gracious God, for the love you have implanted in the hearts of your servants and for your continued blessings upon them. Give them kind and loving hearts, always ready to ask forgiveness as well as to forgive. Support them through times of trial, strengthen their love for one another, and may that love empower them to be instruments of God's love in the world. This we ask through Jesus Christ our Lord. Amen.

### Prayer for Travelers

O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: Preserve those who travel; surround them with your loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. Amen.

## THE HOLY COMMUNION

*The Celebrant says*

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.

### OFFERTORY ANTHEM

**When Jesus Wept  
Sung by the Chancel Choir**

When Jesus wept, the falling tear in mercy flowed beyond all bound.  
When Jesus groaned, a trembling fear seized all the guilty world around.

“Take up your cross,” the Saviour said, “If you would my disciple be;  
Take up your cross with willing heart, and humbly follow after me.”

Take up your cross, then, in his strength, and calmly sin's wild deluge brave;  
Twill guide you to a better home, it points to glory o'er the grave.

MUSIC: AN ARRANGEMENT OF THE CLASSIC CANON BY WILLIAM BILLINGS, WITH ADDITIONAL TEXT  
FROM A HYMN BY CHARLES WILLIAM EVEREST

*If you have a birthday or anniversary you are celebrating you invite you to come up front for the blessings. If you have a family member or friend with a birthday or anniversary you may stay seated in your pew as you let us know about the life event.*

*William Billings (1746-1800) was an American choral composer, thought by some to be the father of American choral music. His father died when Williams was 14, and he was forced to drop all formal education and take up tanning to get by. With no formal music training he began to compose, and his songs were well-loved and traveled quickly. However, due to unsubstantial copyright laws, Billings received hardly a penny from the publication of his music. After a period of fame and prosperity, his music was forgotten, and his last decade was one of decline. Married with six children, he died in poverty, though his music would be resurrected after his death and sung to this day.*

## DOXOLOGY

*The people stand and sing*

Praise God, from whom all bless - ings flow; Praise him, all  
crea - tures here be - low; Praise him a - bove, ye  
heav'n - ly host; Praise Fa - ther, Son and Ho - ly Ghost.

## 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,

*At 8:00 am the Sanctus is said by the Celebrant and People*

**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.**

*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, and is attributed to St. Basil (d. 379). In 1974 an ecumenical group of American Christians came up with these words which are used by Roman Catholic, Episcopal, Lutheran and Methodist churches.*

*At 10:00 am 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.**

*This is a key moment in the Eucharistic Prayer in which the priest asks God to send the Holy Spirit upon the bread and wine. Its purpose is to sanctify the offering, transforming them into the Body and Blood of Christ. This is called the "epiclesis" and it is signified by the sign of the Cross made by the priest over the bread and wine.*

*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.**

# THE BREAKING OF THE BREAD

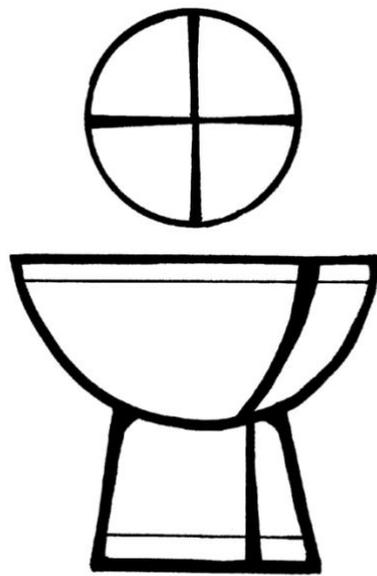
*Celebrant and People sing together*

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 musical score is written in treble clef with a key signature of three sharps (F#, C#, G#) and a 3/2 time signature. It consists of six staves of music. The lyrics are written below the notes. There are three-measure rests at the beginning of the first staff and at the end of the sixth staff.

*The Celebrant says*

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



Drinking from the **common cup (Chalice)** is a long-standing tradition in the Episcopal Church. The "common" cup signifies many things including the connection we have to all of the others who are drinking from the same cup. By extension we are connected to all others across the world who are also drinking from a common cup. Christ is in all people and the common cup helps us remember this truth.

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

## COMMUNION HYMN

## Breathe on me, breath of God

1 Breathe on me, Breath of God, fill me with life a - new,  
 2 Breathe on me, Breath of God, un - til my heart is pure,  
 3 Breathe on me, Breath of God, till I am whol - ly thine,  
 4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.  
 un - til with thee I will one will, to do or to en - dure.  
 till all this carth - ly part of me glows with thy fire di - vine.  
 but live with thee the per - fect life of thine e - ter - ni - ty.

## COMMUNION HYMN

## O Love of God, how strong and true

1 O Love of God, how strong and true, e - ter - nal  
 2 (O wide - em - brac - ing, won - drous) Love, we read thee  
 3 (We read thee best in him who) came to bear for  
 4 (We read thy power to bless and) save e'en in the

and yet ev - er new; un - com - pre - hend - ed and un -  
 in the sky a - bove; we read thee in the earth be -  
 us the cross of shame, sent by the Fa - ther from on  
 dark - ness of the grave; still more in re - sur - rec - tion

bought, be - yond all know - ledge and all  
 low, in seas that swell and streams that  
 high, our life to live, our death to  
 light we read the full - ness of thy

1-3 thought. 2 O wide - em - brac - ing, won - drous  
 flow. 3 We read thee best in him who  
 die. 4 We read thy power to bless and  
 might.

*Final Ending*

*During the Season of Lent we will have a moment of silence at this point in our worship as we reflect on what God has done for us through Jesus.*

Let us pray.

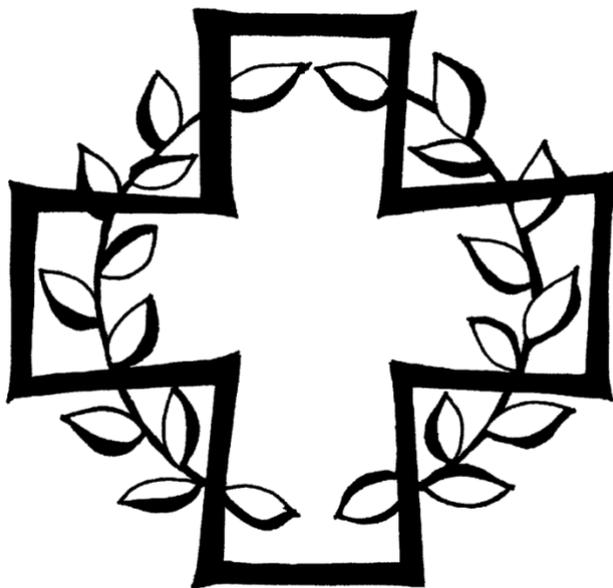
*Celebrant and People say together*

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

*The people stand and the Priest blesses the people, saying*

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen**

*The blessing by the Priest is a reminder of the many blessings we already have from God. We are aware of some of the blessings and unaware of others. Our response to these blessings is gratitude and joy.*



CONCLUDING HYMN

When I survey the wondrous cross

1 When I sur - vey the won - drous cross where the young  
 2 For - bid it, Lord, that I should boast, save in the  
 3 See, from his head, his hands, his feet sor - row and  
 1 Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I  
 cross of Christ, my God: all the vain things that  
 love flow min - gled down! Did e'er such love and  
 of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

*Deacon* Let us go forth to love and serve the Lord.  
*People* Thanks be to God.

VOLUNTARY

Sicilienne (for Cello & Piano)

Maria Theresia von Paradis

## LIFE AT ST. BARNABAS

**OPEN SEWING** – Join other quilters and crafters as we spend the day sewing together. Open to all! Bring your sewing supplies, sewing machine, table light, and cutting board. Refrigerator and microwave available – bring your lunch.

### **Tuesdays, 9 am – 2 pm**

- March 24, 2026
- March 31, 2026
- April 7, 2026
- April 14, 2026
- April 21, 2026
- April 28, 2026

St. Barnabas Episcopal Church  
301 Trinity Ave.  
Arroyo Grande  
Parish Hall

For more information contact  
Melissa Biel  
562-400-4704  
melissabiel@yahoo.com

**ANNUAL EASTER EGG HUNT** – It is that time of year, Easter Sunday is early this year. I am starting to gather stuffers for our Annual Easter Egg hunt. We are looking for small wrapped candy, stickers, little toys and anything you would think the children would enjoy finding in their Easter eggs. If you have any questions please email or call Pam Pano at (805) 550-8324. Thank you for your continued support of our Sunday School program.

**AARP TAX-AIDE** – will offer free income tax preparation services at St Barnabas's church on Thursdays, beginning February 5<sup>th</sup>. Reservations can be made now at [ccfreetax.org/appointment.html](http://ccfreetax.org/appointment.html) or by calling (805) 931-6308. A photo ID is required for the principal taxpayers and Social Security cards are required for every person in the tax return.

### **SCHEDULE FOR HOLY WEEK AND EASTER** –

<b>Sunday, March 29</b>	8:00 am – <b>Palm Sunday</b> Eucharist with procession of the palms 10:00 am – <b>Palm Sunday</b> Eucharist with procession of the palms
<b>Wednesday, April 1</b>	4:00 pm – Stations of the Cross
<b>Thursday, April 2</b>	6:00 pm – <b>Maundy- Thursday</b> – Agape dinner and foot washing 7:00 pm – Eucharist and stripping of the altar
<b>Friday, April 3</b>	7:00 pm – <b>Good Friday</b> – The Passion and Solemn Prayers
<b>Sunday, April 5 –</b>	8:00 am – <b>Easter Eucharist</b> 8:35 am – <b>Easter Breakfast</b> 10:00 am – <b>Easter Eucharist</b> 11:30 am – <b>Easter Egg Hunt</b>
<b>Sunday, April 12 –</b>	8:00 am (no 8:00 am worship) 10:00 am – <b>Easter Lessons &amp; Carols</b>

## 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/](https://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](https://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** – Now Hybrid on Zoom and the church library in person. 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](https://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** – Now Hybrid on Zoom and the church library in person. 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 our former-Presiding Bishop's "The Way of Love.". Feel free to contact Gerti Garner at [ggrgarner@gmail.com](mailto:ggrgarner@gmail.com) for more information.

**Friday 4:00 pm CENTERING PRAYER** – Every Friday afternoon at 4 pm we hold a Centering Prayer group. After gathering, we practice 20 minutes of silent Centering Prayer. Following the practice, we read and discuss a passage from Mother Teresa's "Love Without Measure." The reading will be sent out in advance of the meeting.

We meet on Fridays from 4:00 pm to 5:00 pm over Zoom

(<https://us02web.zoom.us/j/86777561670?pwd=OEV0ajx1WXhuSGJINTIwbu1LUWR6Zz09>).

We meet in person on the second Friday of the month at St. Barnabas. We meet next **in person** on **Friday, April 10.**

## 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](mailto: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](mailto: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](mailto: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.

### THANK YOU TO EVERYONE WHO HELPS SERVE EACH SUNDAY!

**Vestry Members** – The governing board of our parish is made up of the following:

Class of 2027 – Leslie Campbell, Tom DeNatale, Corey Kielan

Class of 2028 – Deb Habr, Candace Kincade, Paula Mason

Class of 2029 – Joy Fisher, Gerti Garner, Kevin Pence

#### **Altar Guild Team:**

Marigay Ross, Barbara Conry, Paula Mason

#### **Sunday School Teachers:**

Pam Pano, Aly Magno

#### **Last Week's Coffee Ministry Hosts**

8 am: Rev. Ken Kaisch, Karen Reinecke

10 am: The Pano & Kielan families

**CALENDAR**  
**March 22 – March 29**

<b>TODAY</b>	Holy Communion.....	8:00 am
	Holy Communion.....	10:00 am
	Children’s Sunday School.....	10:00 am
Tuesday	Morning Prayer (Hybrid Zoom & Church Library) .....	9:30 am
	Biblical Roundtable (Hybrid Zoom & Church Library).....	10:00 am
	12-Step Meeting (outdoors) .....	12:00 noon
Wednesday	Senior Fitness & Stretching with Sigrid .....	12:15 pm
	Writing From Life class.....	2:00 pm
	Choir Rehearsal.....	5:30 pm
Thursday	AARP Tax Prep.....	9:00 am
	Morning Yoga with Sigrid.....	9:30 am
Friday	Senior Fitness & Stretching with Sigrid .....	12:15 pm
	Centering Prayer .....	4:00 pm
Saturday		
Sunday	<b>Palm Sunday</b> Holy Communion .....	8:00 am
	<b>Palm Sunday</b> Holy Communion .....	10:00 am
	Children’s Sunday School.....	10:00 am

*\*In-person and via Facebook Live*

**SERVING TODAY**

PRESIDER	Rev. Rob Keim
DEACON	Rev. Susan Arnold
PREACHER / CHALICE	Dr. Todd Long
8 AM MUSIC	Sharon Williams
10 AM MUSIC	Janis Johnson
CHORAL SCHOLARS	Zach Allen, Matthew Vanderkelen
<b>8 am</b>	
EUCCHARISTIC MINISTER	Robert Merritt
LECTOR	Lorrie Erno
USHERS	Karen Reinecke, Ann Mathias
VESTRY ON CALL	Paula Mason
COFFEE MINISTRY HOSTS	David & Sharon Williams
<b>10 am</b>	
EUCCHARISTIC MINISTER	Nancy Taylor
LECTOR	Melissa Biel
CHALICES	Bob Taylor, Pamela Jones
USHERS	Jim & Audrene Burress
VESTRY ON CALL	Tom DeNatale
COFFEE MINISTRY HOSTS	SBTS Thursday PM crew
LIVESTREAM	Corey Kielan



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 Website: [saintbarnabas-ag.org](http://saintbarnabas-ag.org)