

St. Barnabas' Episcopal Church

Maundy Thursday | April 2, 2026

6:00 pm Agape Dinner/Seder – 7:00 pm Eucharist

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

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Christ the Teacher
by Robert R. Thurman
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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.

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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.

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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.

Notable Events

Friday April 18 **Good Friday 7:00 pm**
Sunday **April 20** **Easter Eucharist 8:00 am**
 Easter Breakfast 8:30 am
 Easter Eucharist 10:00 am
 Easter Egg Hunt 11:30 am
Sunday **April 27** (No 8:00 am worship) **Lessons & Carols 10:00 am**

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

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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?

MOTHER:

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

*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.

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

All stand.

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

People 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, 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."

Tonight we welcome

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People Praise to you, Lord Christ.

Sequence Hymn **Three holy days** **Verse 3**
Prior page

The SERMON **The Rev. Ken Kaisch**

*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.

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your feet.

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."

*As you feel called you may remove your footwear and come forward to have your feet washed by the clergy of the parish.
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You are welcomed to join the choir in singing the **Foot Washing Hymns**. Or, you may elect to listen.

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foot washing Hymn **Jesu, Jesu, fill us with your love**

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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

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

The parts of the prayer in **bold** are said out loud together.
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The parts of the prayer in **bold** are said out loud together.
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: Olivia Torres, Lonnie Cismoski, Caleb Burleson, Natalie, Robin, Nancy, Rick, Joe, Darla, Raphael, Auriela, Bill Grenek, Rhiannon, Robert, Valerie Harrison, Lisa, Lyn, Melissa Slavin, Tomalene, Carl, Leia & Jim Thomas, Mike, Miro, Luke, and John Totten.**
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: **Jack Barclay, Liz van Camp, Jimmy Gracey, Thaddeus Mosley, Robert Bradley Raynor, Liliias Folan, and Robert Mueller.**
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.

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.

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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

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), Saudia Arabia, Iraq, Bahrain, Kuwait, Oman, Jordan, and Lebanon. Ships and vessels from other countries have also been attacked.

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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.**

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.

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. *Where charity and love are, God is there.*

Congregavit nos in unum Christi amor. *Christ's love has gathered us into one.*

Exultemus, et in ipso iucundemur. *Let us rejoice and be glad in Him.*

Timeamus, et amemus Deum vivum. *Let us fear, and let us love the living God.*

Et ex corde diligamus nos sincero. *And may we love each other with a sincere heart.*

Amen. *Amen.*

Text: Latin, 9th century Music: Maurice Duruflé

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.*

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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

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

And 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.**

*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.*

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The Celebrant says

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

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

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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,

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.

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**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.

Miserere mei Deus Sung by the Chancel Choir

*Miserere mei Deus, secundum magnam misericordiam tuam,
et secundum multitudinem miserationum tuarum dele iniquitatem meam.*

Have mercy on me, O God, according to thy great mercy.
And according to the multitude of thy tender mercies blot out my iniquity.

Words: Psalm 51 Music: Antonio Lotti (1667-1740)

Said by All.

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

The People depart in silence.

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

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

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. We meet for open sewing at St. Barnabas' Tuesdays from 9 am to 2 pm on the following dates:

- April 7, 2026
- April 14, 2026
- April 21, 2026
- April 28, 2026

For more information contact Melissa Biel at (562) 400-4704 or melissabiel@yahoo.com.

Good Friday Offering– Our Presiding Bishop, The Most Rev. Sean Rowe, has invited all churches to send the offering money received on Good Friday to The Diocese of Jerusalem. As you can imagine, there is a lot of God's work going on in that part of the world. You may contribute to this offering by putting money in the plate on Good Friday, or at other times writing Diocese of Jerusalem on the memo line of your check, or with this QR code.

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.

6 + 2 Dinner Groups – Join a Dinner Group. St. Barnabas folks enjoy eating together so we are putting together 6 + 2 Dinner Groups. We will have six adults in each group with slots for two new people to be added at the last minutes. Fill out a Dinner Group Survey and we will add you to a Dinner Group.

Spring Renewal 2026 – May 1- 2 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

This year, we welcome Canon David Link, liturgical musician and teacher, as he leads us in exploring the role of music in worship and the life of the Church. The weekend includes a Friday evening Awards Banquet and a full day of program and table conversations on Saturday.

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

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 is 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.

Donations of time and talent are just as important as financial donations.

SERVING TODAY	
Presider	Rev. Rob Keim
Deacon	Rev. Dcn. Susan Arnold
Preacher	Rev. Ken Kaisch
Music Choral Scholars	Janis Johnson Catryna Benander, Helena Fuller, Wyatt Traski, Zach Allen, Blake Wiley
Eucharistic Minister	Nancy Taylor
Lector	Lorrie Erno
Chalice	Pamela Jones
Ushers	Pat & Penny Chambers
Livestream	Cole Martinez
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