

THE PASCHAL TRIDUUM: GOOD FRIDAY

April 15, 2022 ♦ 12:00 p.m.

Welcome to St. Barnabas, we are delighted that you're here. We hope you'll participate fully in our worship through singing, praying, hearing the Good News of Jesus Christ, and receiving communion. May God richly bless you as you bless us!



On this day the ministers enter in silence.



All then kneel as able for silent prayer, after which the Presiding Priest says the Collect for Good Friday.



All stand as able.

Presiding Priest Blessed be our God
People **For ever and ever. Amen.**

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

First Reading

Isaiah 52:13-53:12



The people sit.

READER: A Reading from the book of the prophet Isaiah.

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

anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

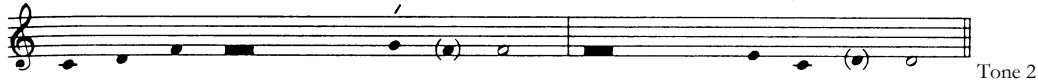
Reader Hear what the Spirit is saying to God's people.

People Thanks be to God.

Silence is marked by the ringing of a bell.

Remain seated.

Psalm 22:1-11



CANTOR:

1 My God, my God, why have you for/saken me? *
and are so far from my cry and from the words of \ my distress?

ALL:

2 O my God, I cry in the daytime, but you do not / answer; *
by night as well, but I \ find no rest.

3 Yet you are the / Holy One, *
enthroned upon the praises \ of Israel.

4 Our forefathers put their / trust in you; *
they trusted, and you de\livered them.

5 They cried out to you and were de/livered; *
they trusted in you and were not \ put to shame.

6 But as for me, I am a worm and / no man, *
scorned by all and despised by \ the people.

7 All who see me laugh me / to scorn; *
they curl their lips and wag their \ heads, saying,

8 "He trusted in the Lord; let him de/liver him; *
let him rescue him, if he de\lights in him."

9 Yet you are he who took me out of / the womb, *
and kept me safe upon my \ mother's breast.

10 I have been entrusted to you ever since / I was born; *
you were my God when I was still in my \ mother's womb.

11 Be not far from me, for trouble / is near, *
and there is \ none to help.

READER: A Reading from the Letter to the Hebrews.

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader Hear what the Spirit is saying to God’s people.
People Thanks be to God.

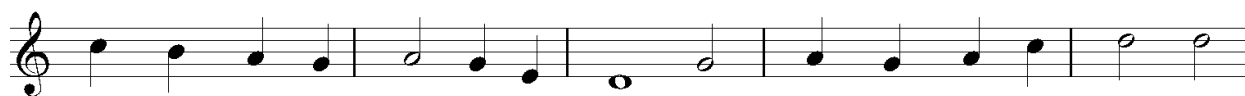
Silence is marked by the ringing of a bell.

 All stand as able and join in singing “What wondrous love is this”.

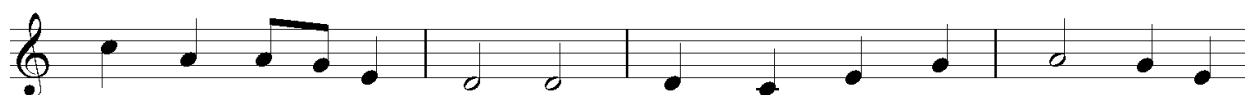
Unison



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.

Words: American folk hymn, ca. 1835 Music: *Wondrous Love*, from *The Southern Harmony*, 1835

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

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

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.' When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was

born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' Pilate asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.



All kneel as able, for a moment of silence.



Then all stand as able.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

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



The people sit.

The Sermon

Jim Friedrich



All stand as able and sing "O crucified Redeemer" found on the next page.

1. O cru - ci - fied Re - deem - er, whose life-blood we have spilt,
 2. We hear your cry of an - guish, we see your life out-poured
 3. The groan-ing of cre - a - tion wrung out by pain and care,

to you we raise our guilt - y hands, and hum-bly own our guilt.
 where bat - tle-fields run red with blood, our neigh-bors' blood, O Lord;
 the an-guish of a mil-lion hearts that break in dumb de - spair;

To - day we see your pas-sion spread o - pen to our gaze;
 and in that oth - er bat - tle, the fight for dai - ly bread,
 O cru - ci - fied Re - deem - er, these are your cries of pain;

the crowd-ed street, the coun - try road, its Cal - va - ry dis - plays.
 where might is right and self is king, we see your thorn-crowned head.
 O may they break our self-ish hearts, and love come in to reign.

WORDS: Timothy Rees, 1946

MUSIC: Welsh hymn melody; harm. by David Evans, 1927

LLANGLOFFAN

76.76 D

Words by permission of Community of Resurrection, Mirfield, UK; harm. by permission of Oxford University Press

Solemn Collects

Presiding Priest

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

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



Leader Let us pray for the holy catholic church of Christ throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For *Gregory* our Bishop, and all the people of this diocese
For all Christians in this community
That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

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

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

For our elected and appointed Officials
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good
That by God's help they may seek justice and truth, and live in peace and concord.

Silence

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

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

For the hungry and the homeless, the destitute and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger
That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Presiding Priest Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

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

For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and
persecutors of his disciples
For those who in the name of Christ have persecuted others
That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Presiding Priest

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

Presiding Priest

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

Silence

Presiding Priest

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**



All stand as able and join in singing "There is God's garden".

TUNE: Ah, holy Jesus (Herzliebster Jesu)

There in God's garden stands the Tree of Wisdom,
Whose leaves hold forth the healing of the nations:
Tree of all knowledge, Tree of all compassion,
Tree of all beauty.

Its name is Jesus, name that says, "Our Savior!"
There on its branches see the scars of suffering;
See where the tendrils of our human selfhood
Feed on its life blood.

Thorns not its own are tangled in its foliage;
Our greed has starved it, our despite has choked it.
Yet, look! It lives! Its grief has not destroyed it,
nor fire consumed it.

See how its branches reach to us in welcome;
Hear what the Voice says, "Come to me, ye weary!
Give me your sickness, give me all your sorrow,
I will give blessing."

Entrance of the Cross



All stand as able.

Crucifer Behold the wood of the Cross, on which hung the Savior of the world!
All Come, let us adore him.

When the cross is placed before the altar, all kneel as able.

The earliest Christians venerated (to look with awe upon) the cross on Good Friday. The rose petals are symbols of our grief, our sorrow, and our devotion. All who wish may come forward to pray silently at the cross, to place rose petals on the cross.

The people may sit or kneel as able, to sing, "Were you there", next page. The first verse is sung by the soloist.

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you


there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,


trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: Afro-American spiritual Music: *Were You There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944)
 Copyright © The Church Pension Fund. All rights reserved. Used with permission.


Then all sing "Sing, my tongue, the glorious battle".



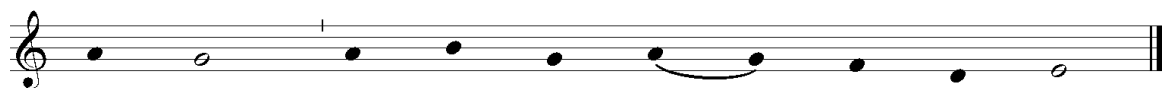
1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (560?-600?); ver. *Hymnal* 1982, after John Mason Neale (1818-1866) Copyright © The Church Pension Fund.
 Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. David Hurd (b. 1950) Copyright ©1984, David Hurd.
 All rights reserved. Used with permission.

Holy Communion



All stand, as able, to sing "Let all mortal flesh keep silence" as the Sacrament is carried from the Altar of Repose.



1 Let all mo - rtal flesh keep si - lence, and with fear and
2 King of kings, yet born of Ma - ry, as of old on
3 Rank on rank the host of hea - ven spreads its van - guard



trem - bling stand; pon - der noth - ing earth - ly -
earth he stood, Lord of lords in hu - man
on the way, as the Light of Light de -



mind - ed, for with bless - ing in his hand
ves - ture, in the Bo - dy and the Blood
scend - eth from the realms of end - less day,



Christ our God to earth de - scend - eth,
he will give to all the faith - ful
that the powers of hell may va - nish



our full hom - age to de - mand.
his own self for heaven - ly food.
as the dark - ness clears a - way.

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885) Music: Picardy, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906

Confession of Sin



All kneel as able.

The Presiding Priest says

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

Mark 12:29-31

The Presiding Priest then says

Let us confess our sins against God and our neighbor.

A period of silence is observed.

Minister and People together 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 Presiding 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 Presiding Priest then continues

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

People and Presiding Priest

**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 Presiding Priest says

The Gifts of God for the People of God.

*This is Jesus' table where all are welcome to share in the bread and wine of Holy Communion.
If you prefer to receive a blessing, fold your arms across your chest as a sign.*

Post communion Prayer



Please stand as able.

Presiding Priest and People

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

Then all sing "My song is love unknown", next page.

1. My song is love un - known, My
 2. He came from his blest throne, Sal -
 3. In life, no house, no home My
 4. Here might I stay and sing, No

Sav - ior's love for me, Love to the love - less
 va - tion to be - stow, But all made strange, and
 Lord on earth might have; In death, no friend - ly
 sto - ry so di - vine; Nev - er was love, dear

shown That they might love - ly be. O
 none The longed - for Christ would know. But
 tomb But what a stran - ger gave. What
 King, Nev - er was grief like thine. This

who am I That for my sake My
 O my friend, My friend in - deed, Who
 may I say? Heav'n was his home; But
 is my friend. In whose sweet praise I

Lord shall take Frail flesh, and die?
 at my need His life did spend.
 mine the tomb Where - in he lay.
 all my days Could glad - ly spend.

Text: Samuel Crossman, c.1624-1683
 Tune: LOVE UNKNOWN, 6 6 6 6 4 4 4; John Ireland, 1879-1962, © John Ireland Trust

All leave the church in silence.

MINISTERS OF THE LITURGY

Presiding Priest
Preacher & Crucifer
Assisting Priest
Deacon
Organist
Song Leader
Lectors
Ushers
Altar Guild

The Rev. Karen Haig
The Rev. Jim Friedrich
The Rev. Dr. Judith M. McDaniel
The Rev. Dan Fowler
Paul Roy
Andrew Etherington
Sue Ellen Case, Heidi O'Brien
Angie Bickerton, Phil Fergusson
All Hands



EASTER AT ST. BARNABAS

Schedule of Services | 2022

THE GREAT VIGIL OF EASTER | April 16th

8pm | New Fire, Sacred Stories, Baptism and the First Eucharist of Easter

*The Great Vigil of Easter is the most multi-sensory and thrilling ritual of the entire Christian year! In a festival of darkness and light, fire and water, images and symbols, singing and story-telling, we conclude our Triduum journey that is the mystery of dying and rising with Christ. **Please note that incense will be used at this service.***

The Light of Christ Comes into the World: We gather outside around the blazing New Fire, Christ's light returning to the world after the darkness of Good Friday. Following the flame of the Paschal Candle, we hear the singing of the Exultet, a haunting Easter chant from the ancient Church. Then, in the darkness of the parish hall's Story Space, our sacred stories come alive with powerful retellings of God's love for us through time and history. This year, several of the stories will be wonderfully cinematic, told on the big parish screen with dramatic images.

After the stories, we process to the church for Holy Baptism. Gathered round the font by candlelight, we will welcome 5 beautiful souls into the household of God. Then, with an outburst of joyful noise, the first Eucharist of Easter begins. As light fills the church, Alleluias are shouted, the organ plays, gongs are struck, and bells ring to celebrate our Risen Lord. Bring your own bells and noisemakers to join in! Finally, we will sing our favorite Easter hymns and share the Sacrament at God's table.

It's a night like no other—The Christian dreamtime, a luminous passage to the place of resurrection. Be there! Bring the family, or a friend who needs to hear the good news: Death is conquered! We are free! Christ has won the victory!

The journey is how we know.

EASTER SUNDAY | APRIL 17th

9am | Festal Easter Eucharist Rite II

10:15am | Easter Egg Hunt/Festive Coffee Hour

11am | Festal Easter Eucharist Rite II

Join us on Easter Sunday at either 9am or 11am for a Festal Holy Eucharist complete with choir and brass! We'll celebrate with a festive coffee hour between services (around 10:15am), with great conversation, hot cross buns, coffee, lemonade and champagne mimosas... AND an Easter Egg Hunt for the children – bring your baskets, all are welcome!

*We are a community of faith that welcomes and values all people.
We commit to follow Christ, serve others
and transform the world by sharing God's love.*



*St Barnabas Episcopal Church acknowledges that we gather on the traditional land
of the first people of this island, the Suquamish People, who are still here,
and we honor with gratitude the land itself and the life of the Suquamish Tribe.*

ST. BARNABAS STAFF & LEADERSHIP

CLERGY

Rector | The Reverend Karen Haig
Deacon | The Reverend Dan Fowler
Assisting Priests | The Reverends Dr. Judith M. McDaniel, Nancy Tiederman,
Patricia Rome Robertson, Dr. Jan C. Heller and Jim Friedrich

STAFF

Director of Music | Paul Roy
Parish Administrator | Cera Rodriguez
Bookkeeper | Francie Brown
Sexton | Tom Clark
Kitchen Manager | Tim Shelly
Godly Play Coordinator | Sue Thompson
Housekeeper | Natalia Perez
Interim Tender | Joe Salter

VESTRY

Senior Warden | Barbara Bolles
Junior Warden for Buildings & Grounds | Brian Andvik
Junior Warden for the People | Steve Schmitz
Members of our Vestry | Laura Bainbridge, Angie Bickerton,
Kirk Eichenberger, Judith Hanna, Claire Hicks, Michael Ditmore
Clerk of the Vestry | Rebecca Ditmore
Treasurer | Mike Killion
Chancellor | Katherine Bolles