



I give you a new commandment: love one another as I loved you

THE PASCHAL TRIDUUM

Maundy Thursday

April 6, 2023 ♦ 6:00 p.m.

We enjoy a time of fellowship until 6:15 when the singing bowl rings and we are seated for dinner.

Our offering tonight will go to Bainbridge Youth Services. Please be generous. Thank you.

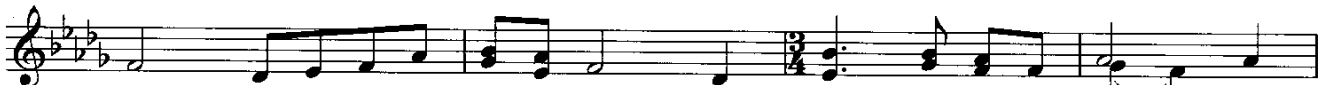
Our evening begins with a spoken introduction and prayer, after which we sing together:



cantor 1. Is not the cup we bless and share the Blood of Christ out-poured?
all sing 2. You give your - self to us, O Lord; then self - less let us be,



Do not one cup, one loaf, de - clare our one - ness in the Lord?
to serve each oth - er in your name in truth and char - i - ty.



all sing You sat - is - fy the hun - gry heart with gift of fin - est wheat; come



give to us, O sav - ing Lord, the bread of life to eat.

EUCCHARISTIC PRAYER AND BLESSING OF OUR SHARED MEAL.

Blessed are you, O God, for you have brought forth bread from the earth.

Blessed are you, O God, for you have created the fruit of the vine.

In the beginning you watered the earth that man and woman might have food and drink.

You gave to your servant Sarah bread to strengthen her family on their journey, and wine to make them glad.

You called Moses and his people out of bondage and refreshed them with food in the wilderness.

You gave Mary and Jesus their daily bread to share.

And here at your table you offer us bread and wine for the journey to nourish us as sons and daughters.

And so with all our sisters and brothers, before us and beside us, we praise you from our hearts for your unending greatness.

Ho - ly, ho - ly, ho - ly Lord, God of po - wer, God of might: _____
 Bless - ed is the One who comes in your Name, for us to greet; _____

all that is pro - claims your Name; _____ glo - ry to your ho - ly reign.
 sing ho - san - na to our King, _____ and pre - pare for him to meet.

music: Dorothy Howell Sheets, arr. Charles Rus

Among friends, gathered round a table, Jesus took bread, and, having blessed it, he broke the bread and gave it to his disciples, saying,

“This is my body which is given for you.”

In the same way he took wine, and, having given thanks for it, he poured it out and gave the cup to his disciples, saying,

“This cup is the new relationship with God, sealed with my blood. Take this and share it. I shall drink wine with you next in the coming kingdom of God.”

So now, following Jesus' example, we take this bread and this wine; the ordinary things of the world through which God will bless us.

And, as Jesus offered thanks for the gifts of the earth, let us also celebrate God's goodness.

Lord Jesus Christ, present with us now, as we do in this place what you did in an upstairs room, breathe your Spirit upon us and upon this bread and this wine, that they may be heaven's food and drink for us, renewing, sustaining and making us whole, and that we may be your body on earth, loving and caring in the world.

**You are above us, O God, You are beneath.
 You are in air, you are in earth, you are beside us, you are within.**

O God, you are in the betrayed and suffering people of our world just as you were in the broken body of Jesus.

We pray now for all that concerns us as we are at table together. Let us offer our own prayers, both spoken and unspoken.

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 Bread is broken.

Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

As the Bread is brought to the tables all sing.

Song leaders, then all and after the verses:

James E. Moore, Jr.

Taste and see, taste and see the good - ness of the Lord. O
taste and see, taste and see the good - ness of the Lord, of the Lord.

We pass the consecrated Bread to each other saying these words: "The Body of Christ, the Bread of Heaven."

After we have received the Bread, we enjoy dinner in silence, listening to music and readings from John's Gospel.

After supper the Presider says:

St. Luke tells us that as supper was ending, Jesus took the cup, filled it with wine and passed it among his friends, saying "This is my blood of the new covenant which is shed for you and for all for the forgiveness of sins. Whenever you drink it, remember me."

We pass the Cup to each other saying these words: "The Blood of Christ, the Cup of Salvation".

As the wine is brought to the tables all sing:

Eat this bread, drink this cup, come to me and nev-er be hun-gry.
Eat this bread, drink this cup, trust in me and you will not thirst.

Text: John 6; adapt. by Robert J. Batastini, b.1942, and the Taizé Community
Tune: Jacques Berthier, 1923-1994
© 1984, Les Presses de Taizé, GIA Publications, Inc., agent

After all have received the wine, we hear the sound of the bell and follow the Sacrament into the church, singing. Please find a pew at the front of the church and be seated for the reflection.

U - bi ca - ri - tas et a - mor, u - bi ca - ri - tas De - us i - bi est.

All are seated.

A REFLECTION AND INVITATION TO FOOT WASHING

Karen Haig

All are welcome to come forward and wash each other's feet as we listen to the foot washing gospel.

GOSPEL (chanted)

Chant setting adapted by Jim Friedrich

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

Before the feast of Passover, Jesus knew that his hour had come to depart from this world and to return to the Father. He had always loved his own who were in the world and he loved them to the end. They were at supper and the evil one had put it in the mind of Judas Iscariot, son of Simon, to hand him over. Jesus knew that the Father had entrusted everything to him and that he had come from God and he was returning to God. He arose from the table, removed his outer garments, and wrapped a towel around his waist. Then he poured water into a basin and began to wash the disciples' feet. When he came to Peter, Peter said to him: Lord, you are going to wash my feet? Jesus replied, what I am doing you do not understand, but later you will understand. Never, said Peter. You shall never wash my feet. Jesus said, if I do not wash you, you will have no share in me. Then Lord, said Peter, not my feet only wash all of me. Jesus said to him, one who has bathed does not need to wash, but is clean all over. You too are clean, though, not all of you are. For he knew who was to betray him. And for this reason, he said, not all of you are clean. When Jesus had washed their feet, he put on his robe and sat down. Then he said: do you understand what I have done to you? You call me Teacher and Lord, and rightly so, for that is what I am. So if I your Lord and Teacher have washed your feet, you must wash one another's feet. I have given you an example so that you may imitate what I have done for you.

The Gospel of the Lord. Praise to you Lord Christ.

HYMN (next page)

God is Love

Mandatum

All sing the refrain; the choir sings the verses.

Descant (after stanzas 2 and 3)

God is love, God is love,

Refrain

God is love, and where true love is

1-3

Final Ending

God him - self is there. there.

God him - self is there. there.



1 Here in Christ we gath - er, love of Christ our call - ing.
 2 When we Chris - tians gath - er, mem - bers of one Bo - dy,
 3 Grant us love's ful - fill - ment, joy with all the bless - ed,



Christ, our love, is with us, glad - ness be his greet - ing.
 let there be in us no dis - cord but one spi - rit.
 when we see your face, O Sa - vior, in its glo - ry.



Let us fear and love him, ho - ly God e - ter - nal.
 Ban - ished now be an - ger, strife and ev - ery quar - rel.
 Shine on us, O pur - est Light of all cre - a - tion,



Repeat Refrain
 Lov - ing him, let each love Christ in one an - oth - er.
 Christ, our God, be al - ways pres - ent here a - mong us.
 be our bliss while end - less a - ges sing your prais - es.

HYMN (sung by all, next page)

Jesu, Jesu, fill us with your love



Je - su, Je - su, fill us with your love, show



us how to serve the neigh - bors we have from you.



1 Kneels at the feet of his friends, si - lent - ly wash - es their
 2 Neigh - bors are rich and poor, neigh - bors are black and
 3 These are the ones we should serve, these are the ones we should
 4 Lov - ing puts us on our knees, serv - ing as though we were



Repeat Chorus
 feet, Mas - ter who acts as a slave to them.
 white, neigh - bors are near - by and far a - way.
 love. All are neigh - bors to us and you.
 slaves; this is the way we should live with you.

The musical score is written for a four-part setting in G major and 4/4 time. It consists of two systems of music. The first system includes a vocal line with lyrics and a bass line. The second system also includes a vocal line with lyrics and a bass line. Chord symbols are placed above the vocal lines. The key signature has one sharp (F#) and the time signature is 4/4.

Chord symbols: D, G, Bm, Em7, A, G, D, G/B, Em/G, Em, G, A, D.

1 Will you let me be your ser- vant, let me be as Christ to you?
 2 We are pil-grims on a jour-ney; we are trav-ers on the road.
 3 I will hold the Christ-light for you in the night-time of your fear.

Pray that I may have the grace to let you be my ser - vant too.
 We are here to help each oth - er walk the mile and bear the load.
 I will hold my hand out to you, speak the peace you long to hear.

4 I will weep when you are weeping;
 when you laugh, I'll laugh with you.
 I will share your joy and sorrow
 till we've seen this journey through.

5 Will you let me be your servant,
 let me be as Christ to you?
 Pray that I may have the grace to
 let you be my servant too.

Words and Music (THE SERVANT SONG 8.7.8.7): Richard Gillard (b. 1953); harm. Betty Pulkingham (b. 1929)
 © 1977 Scripture in Song, a div. of Integrity Music/Maranatha Music, admin. Music Services

CHOIR


Ubi caritas

Bob Hurd

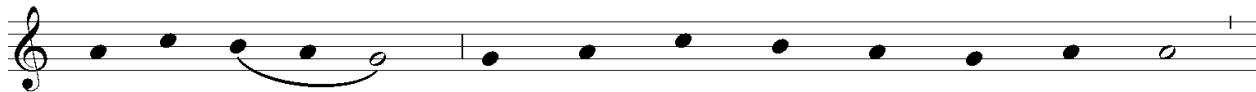
The singing bowl signals the end of Foot Washing.

 or  THE SACRAMENT IS TAKEN FROM THE CHURCH

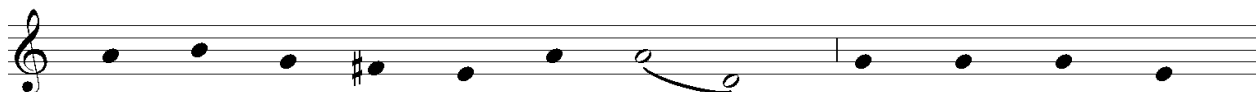
All stand or kneel as able and sing "Now my tongue the mystery telling".



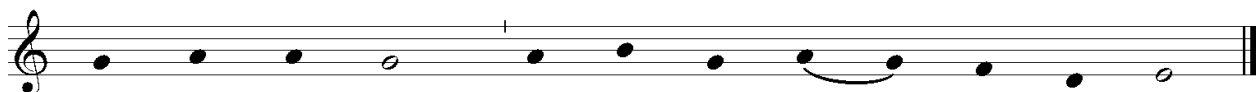
1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 *5 There - fore we, be - fore him bend - ing, this great Sac - ra -
 *6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing,
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,
 5 ment re - vere; types and sha - dows have their end - ing,
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the
 5 for the new - er rite is here; faith, our out - ward
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - ter - y.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.
 6 love con - fess - ing who from both with both is One.

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941) Copyright ©1984, Jackson Hill. All rights reserved. Used with permission.

THE STRIPPING OF THE ALTAR

The church is now stripped of all signs of life. After the altar is stripped, it is then washed by the priest and the following psalms are sung by the choir. The stripped altar is a sign for us of the desolation Jesus experienced as all fled when he was arrested in the garden. For us, as all signs of hope, all signs of life, all signs of Jesus are removed from the church, we too begin to experience that desolation.

PSALMS 88 and 22 (sung by the choir)

The Gospel telling of Judas' betrayal is read. (Matthew 26:47-56)

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.' At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him. Jesus said to him, 'Friend, do what you are here to do.' Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, 'Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?' At that hour Jesus said to the crowds, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.' Then all the disciples deserted him and fled.

Bitter Was The Night

Sydney Carter

We join the choir singing "Stay with me" as we make our way to the parlor and the Altar of Repose where the Sacrament remains.

Stay with me, re - main here with me, watch and
No - ho pū, no - ho mai me ia'u, ki - a'i a

pray watch and pray.
pu - le, kiai a pule.

The watch vigil lasts until noon on Good Friday.

You may stay or return to the Altar of Repose at any time during the watch for meditation and prayer.



MINISTERS OF THE LITURGY

Presiding Priest & Preacher
Assisting Priest
Deacon
Organist & Choirmaster
Song Leaders
Readers
Ushers
Bread Bakers
Altar Guild

The Rev. Karen Haig
The Rev. Jim Friedrich
The Rev. Dan Fowler
Paul Roy
The Parish Choir
Mari Bickford, Karen Haig, Jim Friedrich
Angie Bickerton, Robin Cook
Peggy Eichenberger, Laurie Fergusson, Elaine Percival
All Hands

You may make your offering by scanning the QR code below. Thank you for your generosity.



*We are a community of faith that welcomes and values all people.
We commit to follow Christ, serve others, grow in faith,
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.*

CLERGY

Bishop Provisional | The Most Reverend Melissa Skelton
Assisting Bishop | The Right Reverend Brian Prior
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 | Lisa-Marie MacKenzie
Bookkeeper | Jessica Edmonds
Sexton | Tom Clark
Kitchen Manager | Tim Shelly
Housekeeper | Natalia Perez
Interium Tender | Joe Salter

VESTRY

Rector's Warden | Barbara Bolles
Property Warden | Brian Andvik
People's Warden | Steve Schmitz
Members of our Vestry | Laura Bainbridge, Tom Beierle,
Michael Ditmore, Judith Hanna, Claire Hicks, Mary Anne Smith
Clerk of the Vestry | Rebecca Ditmore
Treasurer | Kirk Eichenberger
Chancellor | Katherine Bolles