



# ST. BARNABAS EPISCOPAL

Friday, March 29, 2024 – 7:00pm  
*Good Friday*

**Rite II – Eucharist from Reserved Sacrament**  
Rev. Clint Moore, *Celebrant*

Please Note: **This service is being recorded**

**Welcome to worship** at Saint Barnabas Episcopal Church! This service leaflet will guide you through worship today and is yours to take home if you wish.

### **About us**

*Worship – Serve – Talk*  
We trust in the Life, Death, and Resurrection of Jesus of Nazareth and believe that Jesus is the Messiah of Israel. We ground our lives in Holy Eucharist, which includes beautiful Music; we seek to Serve people from many different walks of life, as Jesus did; and we believe that the life of faith is one of constant conversation - with God, each other and the great Tradition of Wisdom. We are a parish in *The Diocese of Chicago*, and nationally, we belong to The Episcopal Church. Join us as we seek to live out our Baptismal Covenant together and walk the Way.

### **About you**

*We want to get to know you!*  
Please fill out a **Connection Card** in the pews and place them in the offering plate or give to an usher. The back of the cards also has space for prayer requests so that our community may pray intentionally.



**Title:** Christ Bound and Crowned with Thorns

**Artist:** Andrea Solario (1465-1520)

*Used with permission – Vanderbilt Library (Art in the Christian Tradition)*

# GOOD FRIDAY - 2024

Good Friday is the most solemn day of the Church year. On this day, we remember Christ's passion and death. Jesus, who was without sin, freely offered his life for the redemption of the world. "No one has greater love than this, to lay down one's life for one's friends." (John 15:13). And because the second person of the Trinity knew suffering in his human nature, God knows and understands our suffering.

The liturgy for this day is in **three** parts:

## I. THE LESSONS

The Lessons, the Passion from St. John's Gospel, and Solemn Collects remind us once again of the events of Good Friday and connect the prophesies of the Hebrew scriptures. Combined they call us to a prayerful remembrance of the salvation which has been offered to us all.

## II. THE VENERATION *of* THE CROSS

The Veneration of the Cross is a special act of devotion in which the faithful are invited to pay homage to "the wood of the cross on which was hung the world's salvation." Those who wish to do so may come forward and bow before the cross. Some people also choose to kiss the cross as they venerate. Veneration is a physical way of recognizing the suffering and death of Christ that has become for us the way of salvation. If you are carrying your own suffering, it is also a way to bring your pain to Jesus on this most holy day.

## III. THE COMMUNION

The communion of the people is simple and stark. The Sacrament (which was reserved from the night before) is brought to the altar and the people receive our Lord's precious Body and Blood in silence.

We leave the church in silence, bleak and bare as Jesus' tomb.

# GOOD FRIDAY

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## THE LITURGY *of* THE WORD

### ■ THE GREETING

*Celebrant:* Blessed be our God.

*People:* **For ever and ever. Amen.**

### COLLECT *of* THE DAY

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

***All:* 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.**

*Please be seated for the readings.*

### ■ THE OLD TESTAMENT LESSON

A reading from Isaiah.

Isaiah 52:13-53:12 | *Reader:* Anne Ramirez

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:* The Word of the Lord.

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

■ **THE RESPONSE** *ANTHEM* Psalm 22:1-11 | *Why Have You Forsaken Me?* T. Wibbels

My God, my God, why hast Thou forsaken me? Why art Thou so far from saving me?  
O my God, I cry out to Thee both day and night, but Thou dost not answer me.  
And yet Thou art enthroned in holiness. Thou are He whose praise Israel sings.  
In Thee our fathers put their trust. They trusted Thee and Thou didst rescue them.  
To Thee they cried and they were spared. They trusted Thee and were not put to shame.  
My God, my God, why hast Thou forsaken me? Why art Thou so far from saving me?

■ **THE EPISTLE**

A reading from Hebrews.

Hebrews 10:16-25 | *Reader:* Suzanne Scott

The Holy Spirit testifies saying, "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:* The Word of the Lord.

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

■ **THE PASSION** *of* **OUR LORD JESUS CHRIST**

*CANTORS:* James Keables, Cathy Kuna, Richard Shields

*Please remain seated until the verse: "... to what is called the Place of the Skull ...", at which point the congregation stands.*

*NARRATOR:* The Passion of our Lord Jesus Christ according to John. Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, when there with

lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them:

JESUS: "Whom do you seek?"

NARRATOR: They answered him,

PRIESTS & POLICE: "Jesus of Nazareth."

NARRATOR: Jesus said to them,

JESUS: "I am he."

NARRATOR: Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them,

JESUS: "Whom do you seek?"

NARRATOR: And they said,

PRIESTS & POLICE: "Jesus of Nazareth."

NARRATOR: Jesus answered them,

JESUS: "I told you that I am he. So if you seek me, let these men go."

NARRATOR: This was to fulfill the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

JESUS: "Put your sword into its sheath. Shall I not drink the cup which the Father has given me?"

NARRATOR: So the band of soldiers and their captain and the officers seized Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who counseled that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter,

WOMAN: "Are not you also one of this man's disciples?"

NARRATOR: And he said,

PETER: "I am not."

NARRATOR: Now the servants and the officers had made a charcoal fire, because it was cold, and they were standing and warming themselves: Peter was also with them, standing and warming himself.  
The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him:

JESUS: "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the people come together. I have said nothing secretly. Why do you ask me? Ask those who have heard what I said to them; they know what I said."

NARRATOR: When he had said this, one of the officers standing by struck Jesus with his hand, saying:

POLICE: "Is that how you answer the high priest?"

NARRATOR: Jesus answered him:

JESUS: "If I have spoken wrongly, bear witness to the wrong. But if I have spoken rightly, why do you strike me?"

NARRATOR: Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him,

POLICE: "Are not you also one of his disciples?"

NARRATOR: He denied it and said,

PETER: "I am not."

NARRATOR: One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked,

SLAVE: "Did I not see you in the garden with him?"

NARRATOR: Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said,

PILATE: "What accusation do you bring against this man?"

NARRATOR: They answered him,

PRIESTS & POLICE: "If this man were not an evil doer, we would not have handed him over to you."

NARRATOR: Pilate said to them,

PILATE: "Take him yourselves and judge him by your own law."

NARRATOR: They said to him:

PRIESTS & POLICE: "It is not lawful for us to put any man to death."

NARRATOR: (This was to fulfil the word which Jesus had spoken to show by what death he was to die.)  
Pilate entered the praetorium again, and called Jesus, and said to him,

PILATE: "Are you the King of the Jews?"

NARRATOR: Jesus answered him,

JESUS: "Do you say this of your own accord, or did others say it to you about me?"

NARRATOR: Pilate answered,

PILATE: "Am I a Jew? Your own nation and the chief priests have handed you over to me. What have you done?"

NARRATOR: Jesus answered him,

JESUS: "My kingship is not of this world. If my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world."

NARRATOR: Pilate said to him,

PILATE: "So you are a king?"

NARRATOR: Jesus answered,

JESUS: "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice."

NARRATOR: Pilate said to him,

PILATE: "What is truth?"

NARRATOR: After he had said this, he went out again and told them,

PILATE: "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?"

NARRATOR: They cried out again,

CROWD: "Not this man, but Barabbas!"

NARRATOR: Now Barabbas was a robber.  
Then Pilate took Jesus and had him scourged. And the soldiers plaited a crown of thorns and put it on his head, and arrayed him in a purple robe; they came up to him saying,

SOLDIERS: "Hail, King of the Jews!"

NARRATOR: and struck him with their hands. Pilate went out again, and said to them,

PILATE: "See, I am bringing him out to you, that you may know that I find no crime in him."

NARRATOR: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

PILATE: "Here is the man!"

NARRATOR: When the chief priests and the officers saw him, they cried out, saying

CROWD: "Crucify him! Crucify him!"

NARRATOR: Pilate said to them,

PILATE: "Take him yourselves and crucify him; I find no fault in him."

NARRATOR: They answered him,

CROWD: "We have a law, and by that law he ought to die, because he has made himself the Son of God."

NARRATOR: When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus:

PILATE: "Where are you from?"

NARRATOR: But Jesus gave no answer. Pilate therefore said to him,

PILATE: "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?"

NARRATOR: Jesus answered him,

JESUS: "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

NARRATOR: Upon this Pilate sought to release him, but they cried out:



CROWD: "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar."

NARRATOR: When Pilate heard these words, he brought Jesus out and sat him down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. Now this was the day of Preparation for the Passover it was about the sixth hour. He said to them:

PILATE: "Behold your King!"

NARRATOR: They cried out,

CROWD: "Away with him! Away with him! Crucify him!"

NARRATOR: Pilate asked them,

PILATE: "Shall I crucify your King?"

NARRATOR: The chief priests answered,

PRIESTS: "We have no king but Caesar."

NARRATOR: Then he handed him over to them to be crucified.

*(At the mention of Golgotha, all stand as able.)*

NARRATOR: So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross. And it read, "Jesus of Nazareth, the King of the Jews." Many of them read this title, for the place where Jesus was crucified was near the city and it was written in Hebrew, in Latin, and in Greek.

PRIESTS: "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

NARRATOR: Pilate answered,

PILATE: "What I have written I have written."

NARRATOR: When the soldiers had crucified Jesus, they took his garments and made four parts, one for each soldier, also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another:

SOLDIERS: "Let us not tear it, but cast lots for it to see whose it shall be."

NARRATOR: This was to fulfil the scripture: They parted my garments among them, and for my clothing they cast lots. So the soldiers did this.

But standing by 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 disciple whom he loved standing near, he said to his mother:

JESUS: "Woman, behold your son."

NARRATOR: Then he said to the disciple,

JESUS: "Behold your mother."

NARRATOR: And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, to fulfil the scripture said:

JESUS: "I thirst."

NARRATOR: A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said:

JESUS: "It is finished."

NARRATOR: And he bowed his head and gave up his spirit.

*(A Long Silence is Kept.)*

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness – his testimony is true, and he knows that he tells the truth – that you also may believe.

For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him 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 HOMILY – *The Rev. Clint Moore*

HYMN

Hymnal 172 – *Were You There?*

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, trem-ble.  
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble.  
 Some-times it caus - es me to trem-ble, 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?  
 — Were you there when they nailed him to the tree?  
 — Were you there when they pierced him in the side?  
 — Were you there when they laid him in the tomb?

African-American spiritual; harm. Charles Winfred Douglas

## ■ THE SOLEMN COLLECTS

*Please kneel or stand as you are able for the prayers.*

*Deacon:* 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.

*Deacon:* 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 Paula, our Bishop, and all the people of this diocese  
For all Christians in this community  
For those about to be baptized  
That God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Silence*

*Celebrant:* 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.**

*Deacon:* Let us pray for all nations and peoples of the earth, and for those in authority among them;  
For Joseph, the President of the United States  
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*

*Celebrant:* 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.**

*Deacon:* 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*

*Celebrant:* 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.**

*Deacon:* 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*

*Celebrant:* 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.**

*Deacon:* Let us commit ourselves to 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*

*Celebrant:* 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.**

HYMN

Hymn 158 *Ab, Holy Jesus*

Words: Johann Heermann, tr. Robert Seymour Bridges Music: *Herzliebster Jesu*, Johann Crüger

■ **THE PRESENTATION OF THE CROSS - *Veneration***

*The people standing, a wooden cross is carried down the center aisle.*

*The Celebrant stops three times to say:*

*Celebrant:* Behold the wood of the cross, on which was hung the world's salvation.

*People:* **Come, let us adore him!**

*The cross is placed at the front.*

*Those who wish to do so may come forward and bow before, or kiss, the cross.*

# MUSIC DURING THE VENERATION

## ANTHEM – *Adoramus Te* G. Palestrina

Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum. Qui passus es pro nobis, Domine, Domine, miserere nobis.

We adore Thee, O Christ, and we bless Thee, who by Thy Holy Cross hast redeemed the world. He who suffered death for us, O Lord, O Lord, have mercy on us.

## HYMN

### Hymn 474 – *When I Survey the Wondrous Cross*

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

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

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

Words: Isaac Watts Music: ROCKINGHAM

# THE COMMUNION

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*The Blessed Sacrament is brought from the Altar of Repose in silence. The people kneel as they are able. Good Friday is the one day of the year on which the Eucharist in its fullness is not customarily celebrated. The Prayer of Consecration is not offered, and the Sacrament reserved from the celebration of Maundy Thursday is distributed.*

## ☐ CONFESSIO*N* of SIN

*Deacon:* Let us confess our sins against God and our neighbor.

*Celebrant and People:*

**Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.**

*Celebrant:* The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

## ☐ THE LORD'S PRAYER

*Celebrant* And now, as our Savior Christ has taught us, we are bold to pray,  
*All* **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.**

*All baptized Christians, children and adults, are welcome at the Feast of the Lord. Please come forward in the center aisle and return to your seats via the side aisles. If you wish to receive a gluten-free wafer instead of the bread, please let the Celebrant know.*



*If you do not wish to receive the Sacrament, please come forward to receive a blessing. Cross your arms over your chest as a sign that you desire the blessing.*

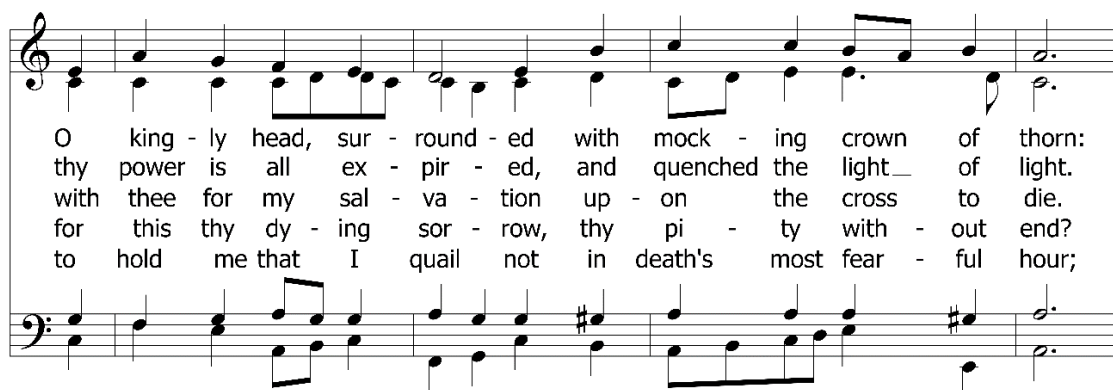
## COMMUNION

### HYMN

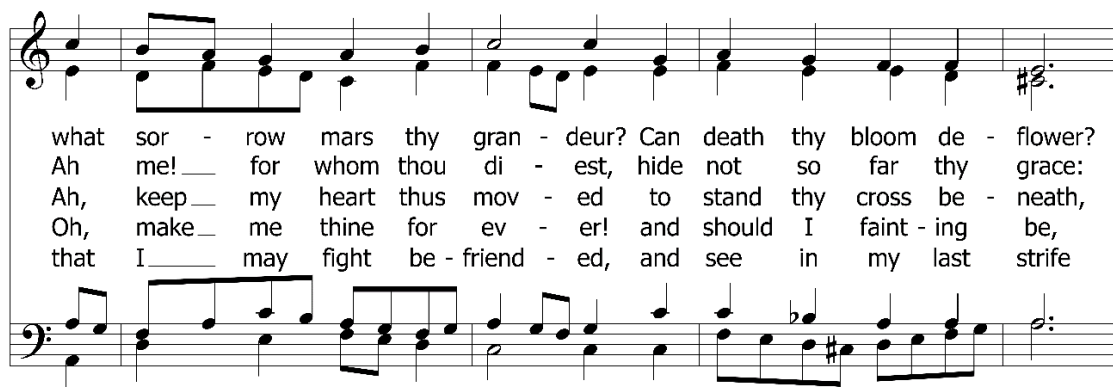
Hymn 168 – *O Sacred Head, Sore Wounded*



1. O sa - cred head, sore wound - ed, de - filed and put to scorn;  
2. Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
3. In thy most bit - ter pas - sion my heart to share doth cry,  
4. What lan - guage shall I bor - row to thank thee, dear - est friend,  
5. My days are few, O fail not, with thine im - mor - tal power,



O king - ly head, sur - round - ed with mock - ing crown of thorn:  
thy power is all ex - pir - ed, and quenched the light of light.  
with thee for my sal - va - tion up - on the cross to die.  
for this thy dy - ing sor - row, thy pi - ty with - out end?  
to hold me that I quail not in death's most fear - ful hour;



what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
Ah me! for whom thou di - est, hide not so far thy grace:  
Ah, keep my heart thus mov - ed to stand thy cross be - neath,  
Oh, make me thine for ev - er! and should I faint - ing be,  
that I may fight be - friend - ed, and see in my last strife



O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
show me, O Love most high - est, the brightness of thy face.  
to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
Lord, let me ne - ver, ne - ver, out - live my love for thee.  
to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt, vs. 1-3, 5; tr. by Robert Seymour Bridges; vs. 4, tr. James W. Alexander. Music: Hans Leo Hassler, harm. J.S. Bach

## ▣ THE CLOSING PRAYER

*Celebrant:* Let us pray.

*Celebrant:* 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 the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

† *Please depart in silence.*

## ▣ WORSHIP LEADERS & ASSISTANTS

*Celebrant:* The Rev. Clint Moore  
*Deacon:* The Rev. Mark Ramirez  
*Acolyte:* Rodney Clapp  
*Music:* Kuna; Consort

*Readers:* Anne Ramirez/Suzanne Scott  
*Altar Guild:* Bonnie Pollworth  
*Ushers:* Ramon Ortiz/Jay Baum

*The liturgy in this worship resource is taken directly from The Book of Common Prayer, 1979 according to the use of the Episcopal Church, ©The Church Hymnal Corporation. Music images from The Hymnal 1982 and/or licensed with OneLicense #A-704502*

## HOLY WEEK SCHEDULE of SERVICES

<b>Sunday, March 24</b>	Palm Sunday	9:30 am
<b>Wednesday, March 27</b>	Tenebrae	7:00 pm
<b>Thursday, March 28</b>	Maundy Thursday	7:00 pm
<b>Friday, March 29</b>	Stations of the Cross	2:00 pm
	Good Friday	7:00 pm
<b>Saturday, March 30</b>	<b>Easter Vigil</b>	<b>8:00 pm</b>
<b>Sunday, March 31</b>	<b>Easter Sunday</b>	<b>9:30 am</b>



**A parish of the Diocese of Chicago**  
The Rt. Rev. Paula E. Clark *Bishop*

**WORSHIP TIMES**

9:30am Sundays – Holy Eucharist Rite II  
*In-person and on Zoom*

8:00pm Mon., Wed., Fri. – Evening Prayer/Compline

*More information and worship opportunities on our website  
[www.barnabasencourager.org](http://www.barnabasencourager.org)*

**The Rev. Tim R. O’Leary** *Rector*

**Our Clergy and Staff:**

The Rev. Tim R. O’Leary, *Rector*  
The Rev. Carol J. Kraft, *Deacon*  
The Rev. Mark L. Ramirez, *Deacon*  
Ms. Cathy Kuna, *Music Director*  
Ms. Angela D’Onofrio, *Parent’s Day Out*  
Ms. Chris Ponstein, *Bookkeeper*  
Mr. Daniel Segner, *Parish Administrator*

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**Vestry**

Patty Dixon *Senior Warden*  
Kim Kucaba *Junior Warden*  
Richard Shields *Treasurer*  
Jane Messah-Erickson *Clerk*  
Jay Baum  
Phil Gieschen  
Mark Slaven  
Suzanne Scott  
Nancy Moran

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**OFFICE HOURS** Monday-Tuesday **10-3pm** Wednesday **1pm-4pm** Thursday/Friday **Closed**