



St. Barnabas EPISCOPAL PARISH

The Holy Eucharist

April 7, 2024

The Second Sunday of Easter

St. Barnabas Mission Statement

We experience God's redeeming love in all and through all and respond to love through faithful worship, life-long spiritual growth, and committed outreach.

Our community shares a progressive faith, opens our arms to all seekers, and works to make the world more just.

The Easter season is a week of weeks, seven Sundays when we play in the mystery of Christ's presence, mostly through the glorious Gospel of John. Today we gather with the disciples on the first Easter, and Jesus breathes the Spirit on us. With Thomas we ask for a sign, and Jesus offers us his wounded self in the broken bread. From frightened individuals we are transformed into a community of open doors, peace, forgiveness, and material sharing such that no one among us is in need.

A bell tolls.

THE GREETING AND ANNOUNCEMENTS

We invite you to quiet your hearts and minds as we prepare for worship.

THE PRELUDE

Carillon "He Rose"

Charles Callahan

The Liturgy of Gathering

Please stand in body or spirit.

THE GATHERING HYMN *

Good Christians All, Rejoice and Sing! H-205



Good Chris-tians all, re - joice and sing! Now is the tri - umph of our King! To all the
Praise we in songs of vic - to - ry that love, that life which can-not die, and sing with
Your Name we bless, O ris - en Lord, and sing to - day with one ac - cord the life laid
To God the Fa - ther, God the Son, to God the Spi - rit, al-ways One, we sing for



world glad news we bring: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
hearts up - lift - ed high:
down, the life re - stored:
life in us be - gun:

THE OPENING ACCLAMATION

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia!

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires are known, and from you no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy Name; through Christ our Savior. Amen.

THE TRISAGION (7:45)

The Trisagion is prayed three times.

Holy God, holy and mighty, holy immortal One

Have mercy on us.

THE HYMN OF PRAISE (9:30)*

Glory to God

Glo - ry to God in the high - est, and peace to his peo - ple on earth. Lord God,
heaven - ly King, al - might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,
Lamb of God, you take a - way the sin of the world: have mer - cy on us; you are
seat - ed at the right hand of the Fa - ther: re - ceive our prayer. For you a - lone are the
Ho - ly One, you a - lone are the Lord, you a - lone are the Most High, Je - sus Christ, with the
Ho - ly Spi - rit, in the glo - ry of God the Fa - ther. A - men.

THE SALUTATION AND COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray...Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE PRAYER OF DISCERNMENT FOR THE ELECTION OF THE PRESIDING BISHOP

Almighty God, source of all wisdom and understanding: Look graciously on your Church, and so guide the hearts and minds of those who will choose our next presiding bishop, that we may receive a faithful pastor who will care for all of your people, equip us for our ministries, and proclaim your word to us and to the world; through Jesus Christ our Lord. **Amen.**

The Liturgy of the Word

Please sit.

THE FIRST READING **Acts 4:32-35**

While the apostles testified to others about the resurrection of Jesus, the early Christian community shared what they owned or sold their possessions to help their fellow believers who were in need.

The reading is introduced.

A reading from the Acts of the Apostles.

The community of believers was of one mind and one heart. None of them claimed anything as their own; rather, everything was held in common. The apostles continued to testify with great power to the resurrection of Jesus Christ, and they were all given great respect; nor was anyone needy among them, for those who owned property or houses would sell them and give the money to the apostles. It was then distributed to any members who might be in need.

A brief silence, then:

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

Thanks be to God.

PSALM 133 **Ecce, quam bonum!**

The psalm is sung responsively between choir and congregation.



Oh how good and pleasant it is, *
when kindred live together in unity!

**It is like the fine oil upon the head *
that runs down upon the beard,**

Upon the beard of Aaron, *
and runs down upon the collar of his robe.

**It is like the dew of Hermon *
that falls upon the hills of Zion.**

For there has God ordained the blessing; *
life for evermore.

**Glory to God, Source of All Being, Incarnate
Word, and Holy ‘ Spirit; *
as it was in the beginning, is now, and will be
for ever. Amen. / Alleluia!**

THE SECOND READING *1 John 1:1—2:2*

The opening of this letter serves as a reality check. The reality of God is light, but our confessed reality has been sin. God cleanses us from our sinful reality through Christ’s death so that we live in fellowship with Christ and walk in God’s light.

The reading is introduced.

A reading from John’s first letter.

That which was from the beginning which we have heard, and seen with our eyes, and have looked at and touched with our hands: the Word, who is Life— this is the subject of our letter.

That life came to be; we saw it and bear witness to it. We proclaim to you the eternal life which was with Abba God and was manifested to us.

What we have seen and heard we declare to you, so that you may be one with us— as we are one with Abba God and with the Only Begotten, Jesus Christ.

We write this to fulfill our joy.

This, then, is the message we heard from Jesus and declare to you: God is light, and in God there is no darkness at all.

If we say we have intimacy with God while still living in darkness, we are liars and do not live in truth.

But if we live in the light, as God is in the light, we are one with each other, and the blood of Jesus, the Only Begotten, purifies us from all sin.

If we say we are without sin, we lie, and the truth is not in us.

But if we admit our sins, God, the faithful and just One, will forgive our sins and cleanse us from all injustice.

If we say we have not sinned, we call God a liar and show that God’s Word is not in us.

My little ones, I am writing this to keep you from sin. But if anyone should sin, we have an Advocate with God— Jesus Christ, who is just.

Jesus is the full payment for our sins, and not for our sins only, but for those of the whole world.

A brief silence, then:

Hear what the Spirit is saying to God’s people.

Thanks be to God.

Please stand in body or spirit.

THE GOSPEL ACCLAMATION *

Halle, Halle, Halleujah

Hal - le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu -
jah. Hal - le - ha - le, hal - le - lu - jah. Hal - le - lu - jah. Hal - le - lu - jah.

Cantor: Blessed are those who have not seen and yet have come to believe.

THE HOLY GOSPEL *John 20:19-31*

The story of Easter continues as the risen Jesus appears to the disciples. Jesus' words to Thomas offer a blessing to all who entrust themselves in faith to the risen Lord.

The Holy Gospel is announced.

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

Glory to you, O Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Temple authorities, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

A brief silence, then:

The Gospel of Christ.

Praise to you, O Christ.

Please sit.

The Homily

The Rev. Steven Wilson

Please stand in body or spirit.

THE NICENE CREED

**We believe in one God,
the Creator, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the Beloved One of God,
eternally begotten of the Creator,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Creator.
Through Christ all things were made.
For us and for our salvation
Christ came down from heaven:
and by the power of the Holy Spirit,
was incarnate from the Virgin Mary,
and became one in Being with us.
For our sake, Jesus was crucified under Pontius Pilate,
suffered death, and was buried.
On the third day Jesus rose again
in accordance with the Scriptures,
ascended into heaven,
and is seated at the right hand of the Creator.
Christ will come again in glory to judge the living and the dead,
whose realm will have no end.**

**We believe in the Holy Spirit, the Giver and Sustainer of life,
who proceeds from the Creator.
With the Creator and the Beloved One they are worshiped and
glorified.
They have spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for +the resurrection of the dead,
and the life of the world to come. Amen.**

Please stand in body or spirit.

THE PRAYERS OF THE PEOPLE

*It is our custom to light candles for those who are sick or distressed and to remember those who have died.
The prayer stations are on either side of the Altar. The refrain is sung once. **

Celtic Alleluia



THE PEACE

The peace of the risen Christ be always with you.

And also with you.

All share a greeting of peace.

The Liturgy of the Meal

THE OFFERTORY

The Offertory Sentence

Please sit.

The Presentation of the Bread and Wine

The Choir Anthem

Christ the Lord is Risen Today Lynne K. Pickett

Please stand in body or spirit.

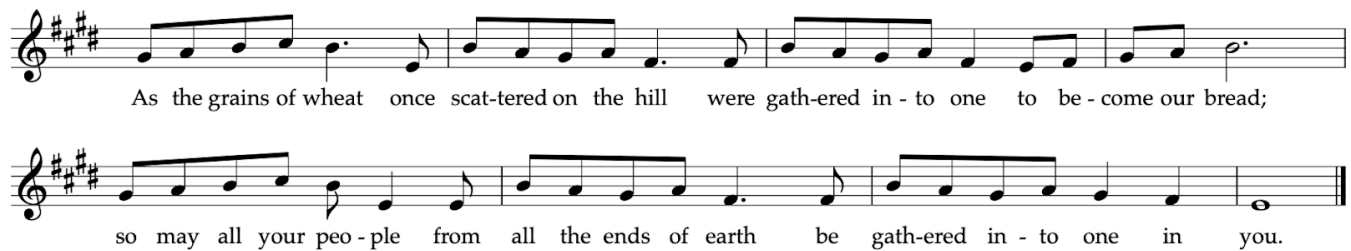
The Presentation of the Gifts

The Offertory Response (7:45)

All things come of thee, O Lord,
and of thine own have we given thee.

The Offertory Hymn* (9:30)

As the Grains of Wheat ELW-465



THE GREAT THANKSGIVING

The Preface and Proper Preface (7:45)

God be with you.

And also with you.

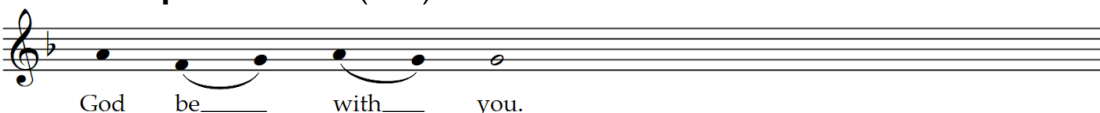
Lift up your hearts.

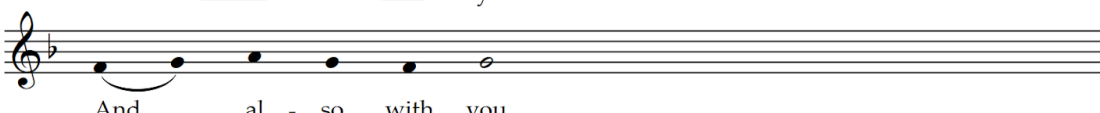
We lift them to God.

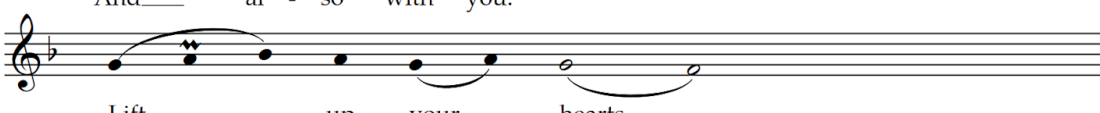
Let us give thanks to our God.

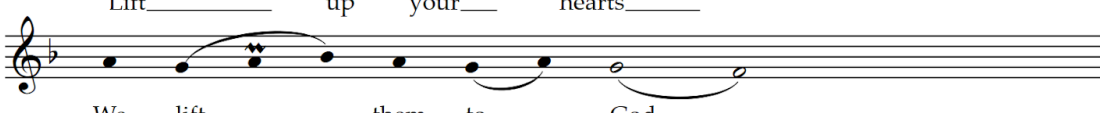
It is right to give our thanks and praise.

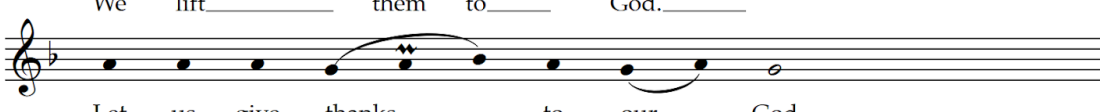
The Preface and Proper Preface* (9:30)

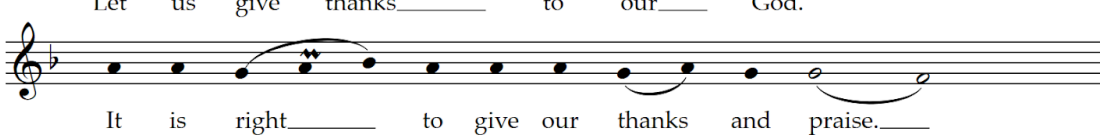
Celebrant 
God be with you.

People 
And also with you.

Celebrant 
Lift up your hearts

People 
We lift them to God.

Celebrant 
Let us give thanks to our God.

People 
It is right to give our thanks and praise.

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Beloved One, Jesus Christ our Savior; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By Christ's death he has destroyed death, and by Christ's rising to life again he has won for us everlasting life.

Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Sanctus (7:45)

**Holy, Holy, Holy, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

The Sanctus* (9:30)

Holy, holy, holy God

Ho - ly, Ho - ly, ho - ly God, God of power and might,___
heaven and earth are full___ of your glo - ry. Ho-san-na in the high - est.
Bless-ed is the one who comes in the name of___ God. Ho-san-na in the high-est.

The Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life. At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus 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."

Therefore, according to his command, O God,

Celebrant and People

**We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's coming in glory;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Maker of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being +sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the blessed Virgin Mary, blessed Barnabas, blessed Ed, blessed Ann, and all your saints, we may enter the everlasting heritage of your children;

through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and forever. **Amen.**

The Lord's Prayer (7:45)

It is our custom at St. Barnabas to hold hands during The Lord's Prayer.

As Jesus has taught us, we pray those words that bind us together:

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

The Lord's Prayer* (9:30)

It is our custom to hold hands during The Lord's Prayer.

As Jesus has taught us, we pray those words that bind us together:

The musical notation consists of five staves of music in a single system, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, mostly quarter and eighth notes, with some rests. The lyrics are written below the notes, aligned with the music. The lyrics are: "Our Fa-ther in hea ven, hal-losed be your Name, your king-dom come, your will be done, on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-gainst us. Save us from the time of tri-al, and de-liv-er us from e-vil. For the king-dom, the power, and the glo-ry are yours, now and for-ev-er. A-men." The word "Amen" is written with a long horizontal line underneath it, indicating a sustained note.

THE BREAKING OF THE BREAD AND THE FRACTION ANTHEM (7:45)

Alleluia, alleluia, alleluia

Christ our passover is sacrificed for us;

Therefore let us keep the feast.

Alleluia, alleluia, alleluia

THE BREAKING OF THE BREAD AND FRACTION ANTHEM* (9:30)

Christ our Passover S-154

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,
Christ our Pass - o - ver is sac - ri - ficed for us; There-fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

THE INVITATION TO COMMUNION

The risen Christ is made known to us in the breaking of the bread. Come and eat at God's Table.

Please sit. Jesus welcomed everyone to his table, and so we at St. Barnabas welcome everyone to this table. Gather around the Altar as you are directed. You may stand or kneel as is your custom. The Celebrant will place the gluten-free bread into your hand. You have two options to receive the wine. A Chalice Bearer will offer the Common Cup from which you may drink, or you may dip the bread in the wine when a second chalice comes in turn. You may also choose not to partake of the Cup. When you have received the Sacrament, please return to your seat. If you or your children prefer only to receive a blessing, please indicate this by crossing your hands over your chest.

THE HYMN DURING COMMUNION*

Day of Delight and Beauty Unbounded ACS-933

Day of de - light and beau - ty un - bound - ed, tell the news, the gos - pel
Day of de - light and beau - ty un bound - ed, tell the news, the gos - pel
spread! Day of all won - der, day of all splen - dor, praise Christ ris - en from the
spread! Day of all won - der, day of all splen - dor, praise Christ ris - en from the
dead! Sing of the sun from dark-ness ap - pear - ing, sing of the seed from bar - ren earth
dead! Sing now of mourn - ing turned in - to danc - ing; sing now the mys - t'ry, hope, of our
green - ing, sing of cre - a - tion, al - le - lu - ia! Sing of the stream from Je - sus' side
glo - ry; sing with thanks - giv - ing, al - le - lu - ia! Sing now of fast - ing turned in - to
flow - ing sing of the saints in wa - ter made ho - ly; sing of sal - va - tion, al - le - lu - ia!
feast - ing; sing of God's fa - vor last - ing for - ev - er; sing, all things liv - ing, al - le - lu - ia!

Please stand in body or spirit.

THE PRAYER AFTER COMMUNION

Let us pray...Shepherding God,

You have prepared a Table before us and nourished us with your love. Send us forth from this banquet to proclaim your goodness and share the abundant mercy of Jesus, our redeemer and friend. Amen.

The Liturgy of Sending

THE BLESSING

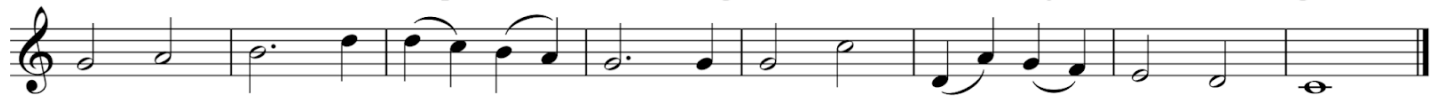
The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, furnish you with all that is good, so that you may do all that is pleasing to God; and the blessing of +most holy, glorious, and undivided Trinity, one God, be upon you, and remain with you forever. **Amen.**

THE SENDING HYMN* (9:30)

Christ is Alive! H-182



Christ is a - live! Let Chris - tians sing. His cross stands emp - ty__ to the sky. Let
Christ is a - live! No long - er bound to dis - tant years in__ Pal - es - tine, he
In ev - ery in - sult, rift, and war where co - lor, scorn or__ wealth di - vide, he
Christ is a - live! His Spi - rit burns through this and ev - ery__ fu - ture age, till



streets and homes with prais - es__ ring. His love in death shall nev - er die.
comes to claim the here_ and_ now and con - quer ev - ery__ place and time.
suf - fers still, yet loves the__ more, and lives, though ev - er__ cru - ci - fied.
all cre - a - tion lives_ and_ learns his joy, his just - tice,_ love, and praise.

THE DISMISSAL

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia!

Go in peace. Rejoice and be glad. Alleluia! Alleluia!

Thanks be to God. Alleluia! Alleluia!

POSTLUDE

"Day of Delight" J. S. Bach

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**Liturgical pieces are from *Sundays and Seasons: Year B 2024*, Augsburg Fortress, Publishers, Minneapolis.