



# St. Barnabas

## EPISCOPAL PARISH

The Holy Eucharist

June 2, 2024

The Second Sunday after Pentecost

### 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.**

*Deuteronomy makes clear that sabbath-keeping is meant for the welfare of all. God delivered the Israelites out of slavery so they could observe this freedom with a day of rest. No one should work seven days a week; even slaves and foreigners should be able to rest. Yet human beings can turn even the most liberating religious practice into a life-destroying rule. Jesus does not reject sabbath-keeping, but defends its original life-enhancing meaning. Our worship and our religious way of life are to lead to restoration: the hungry being fed and the sick being healed.\*\**

*A bell tolls.*

### THE GREETING AND ANNOUNCEMENTS

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

### THE PRELUDE

Sinfonia from *Solomon*

G. F. Händel

# The Liturgy of Gathering

Please stand in body or spirit.

## THE GATHERING HYMN \*

### The Church's One Foundation H-525

The church's one foun - da - tion is Je - sus Christ, her  
E - lect from ev - 'ry na - tion, yet one o'er all the  
Though with a scorn - ful won - der this world sees her op -  
Through toil and trib - u - la - tion and tu - mult of her  
Yet she on earth has u - nion with God, the Three in  
Lord; she is his new cre - a - tion by wa - ter and the  
earth, her char - ter of sal - va - tion one Lord, one faith, one  
pressed, by schisms rent a - sund - er, by her - e - sies dis -  
war, she waits the con - sum - ma - tion of peace for - ev - er -  
One, and mys - tic sweet com - mu - nion with those whose rest is  
word. From heav'n he came and sought her to be his ho - ly  
birth: one ho - ly name she bless - es, par - takes one ho - ly  
tressed, yet saints their watch are keep - ing; their cry goes up: "How  
more; till with the vi - sion glo - rious her long - ing eyes are  
won. Oh, bless - ed heav'n - ly cho - rus! Lord, save us by your  
bride; with his own blood he bought her, and for her life he died.  
food, and to one hope she press - es with ev - 'ry grace en - dued.  
long?" and soon the night of weep - ing shall be the morn of song.  
blest, and the great church vic - to - rious shall be the church at rest.  
grace, that we, like saints be - fore us, may see you face to face.

## THE OPENING ACCLAMATION

+Blessed be the one, holy, and living God:

Glory to God forever and ever.

## 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 KYRIE (7:45)

Lord, have mercy.

**Christ, have mercy.**

Lord, have mercy.

**THE HYMN OF PRAISE (9:30)\***

**Glory to God S-280**

Glo-ry to God in the high - est, and peace\_\_\_ to God's 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...O God, your never-failing providence sets in order all things

both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The Liturgy of the Word*

*Please sit.*

**THE HEBREW SCRIPTURES**

**Deuteronomy 5:12-15**

*This portion of the Ten Commandments instructs the Israelites to keep the sabbath. The Israelites are to rest, and they are to allow their slaves, their live-stock, and the foreigners living among them to do the same.\*\**

*The reading is introduced.*

A reading from Deuteronomy.

Observe the sabbath day and keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

*A brief silence, then:*

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

**Thanks be to God.**

**PSALM 81:1-10                      *Exultate Deo***

*The psalm is sung responsively between choir and congregation.*



Sing with joy to God our strength, \*  
and raise a loud shout to the god of Jacob.

**Raise a song and sound the timbrel, \*  
the merry harp, and lyre.**

Blow the ram's-horn at the new moon \*  
and at the full moon, the day of our feast.

**For this is a statute for Israel, \*  
a law of the god of Jacob.**

God laid it as a solemn charge upon Joseph, \*  
when he came out of the land of Egypt.

**I heard an unfamiliar voice saying, \*  
“I eased Israel’s shoulder from the burden;  
their hands were set free from bearing the load.”**

You called on me in trouble, and I saved you; \*  
I answered you from the secret place of thunder  
and tested you at the waters of Meribah.

**Hear, O my people, and I will admonish you; \*  
O Israel, if you would but listen to me!**

There shall be no strange god among you; \*  
you shall not worship a foreign god.

**I am your God,  
who brought you out of the land of Egypt and said; \*  
“Open your mouth wide, and I will fill it.”**

**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 CHRISTIAN SCRIPTURES      2 Corinthians 4:5–12**

*When we carry out God’s ministry we do so not for our own glory but for the sake of Jesus Christ whom we proclaim as Lord. The power for ministry comes from God, not us, so that we persevere no matter what, trusting in God’s power and promises at work through us.\*\**

*The reading is introduced.*

A reading from Paul’s letter to the Corinthians.

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake. For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus’ sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

*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 \***

**Alleluia, Alleluia, Alleluia**



*Cantor: Your word, O Lord, is truth; sanctify us in the truth.\*\**

**Alleluia, Alleluia, Alleluia**



**THE HOLY GOSPEL      Mark 2:23—3:6**

*Jesus challenges the prevailing interpretation of what is lawful on the sabbath and tells his critics that the sabbath was made for humankind, not the other way around. Healing the man with the withered hand is work that cannot wait until the next day.\*\**

*The Holy Gospel is announced.*

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

**Glory to you, O Christ.**

One sabbath Jesus and his disciples were going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath."

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

*A brief silence, then:*

The Gospel of Christ.

**Praise to you, O Christ.**

*Please sit.*

**The Homily**            The Rev. Stephanie Kopsch

*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. \* (9:30)*

**Hear our Prayer ELW-178**

Hear our prayer, hear our prayer, Lord, make us whole: peace to all peo - ple,  
hope for each soul. God of grace, in this place, hear now our prayer.

*Bidder:* Trusting that the power that fell on early Christians on the first Pentecost may now fall afresh on us, we offer these intercessions to you, our God.

For all who seek a deeper faith, and especially for the Anglican Communion and Archbishop Welby, Presiding Bishop of the Episcopal Church Curry, and Bishop of the Episcopal Church in Colorado Lucas, as they lead us through these challenging times, we offer this prayer:

**Trusting in your guidance.**

For the leaders of the world, that they may discover and employ peaceful manifestations of their power so that our world may become a safe place for all its inhabitants, we offer this prayer:

**Trusting in your guidance.**

For the election of 2024, that all of us will work to become informed and then turn out to vote, we offer this prayer:

**Trusting in your guidance.**

For Interim Priest Stephanie, Pastoral Associate Patti, Senior Warden Jolene, our Vestry, and all the leaders and staff leading us as we discover and articulate our call as the parish of St. Barnabas, we offer this prayer:

**Trusting in your guidance.**

For a vision of caring for our planet, stabilizing and healing it, and energizing people to make necessary changes, we offer this prayer:

**Trusting in your guidance.**

For all those for whom we have been asked to pray—for mending of health or relationships, especially Atlee, Carolyn, Presiding Bishop Michael Curry, Jim, Bill, Christine, Meghann and Kai, RJ, Greg, the Benson and Manning families, the people of Ukraine, the people of Sudan, the children in Gaza, those who suffer from conflict and natural and human disaster, and those we name aloud or in silence (*silence*), we offer this prayer:

**Trusting in your guidance.**

For those now fully with you and no longer with us here, especially Kailei Benson and those we name aloud or in silence (*silence*), we offer this prayer:

**Trusting in your guidance.**

*Celebrant:* For your hearing these intercessions that we have faithfully offered, we give you thanks, O God.  
**Amen.**

*The refrain is sung once more. \**

**Celtic Alleluia**



Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia.

The image shows a musical score for a Celtic Alleluia. It is written on a single staff in treble clef with a key signature of two sharps (F# and C#) and a time signature of 6/8. The melody consists of eight measures. The lyrics 'Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia.' are written below the staff, with hyphens indicating syllables across notes.

**THE CONFESSION AND FORGIVENESS**

Let us confess our sins against God and our neighbor.

*A brief silence is kept.*

**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 Beloved One 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.**

Almighty God have mercy on you, +forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

## **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**

*Behold, How Good*                      Michael John Trotta

*Please stand in body or spirit.*

### **The Presentation of the Gifts**

### **The Offertory Acclamation (7:45)**

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

### **The Offertory Hymn\* (9:30)**

## **Praise God, from whom all blessing flow**

Praise God, from whom all bless - ings flow; praise God, all crea-tures here be - low; praise  
God a-bove, ye heaven - ly host: praise Fa-ther, Son, and Ho - ly Ghost. A - men.

## **THE GREAT THANKSGIVING**

### **The Preface and Proper Preface**

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 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. Because in Jesus Christ our Lord you have received us as your children, made us citizens of your realm, and given us the Holy Spirit to guide us into all truth.

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)**

**Sanctus S-125**

Ho-ly, ho-ly, ho - ly One, God of pow-er and might, heaven\_ and earth\_\_ are full\_\_ of your  
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is one who comes in the  
name\_ of\_\_ God. Ho - san - na in the high-est. Ho - san-na in the high- est.\_\_\_\_\_

*The Celebrant continues*

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only-begotten One, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Maker of all. Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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.”

*Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Celebrant continues*

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ’s death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Beloved One, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with the blessed Virgin Mary, blessed Barnabas, blessed Kailei, and all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Lord. 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 for ever. 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:

Our Fa-ther in hea ven, hal-owed 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-against 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 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 Gifts of God for the People of God.

*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\*

### In Christ There is No East or West H-529

In Christ there is no East or West, in him no South or North, but  
Join hands, dis - ci - ples of the faith, what - e'er your race may be! Who  
In Christ now meet both East and West, in him meet South and North, all  
one great fel - low - ship of love through - out the whole wide earth.  
serves my Fa - ther as his child is sure - ly kin to me.  
Christ - ly souls are one in him, through - out the whole wide earth.

*Please stand in body or spirit.*

## THE PRAYER AFTER COMMUNION

Let us pray...Shepherding God,

**you have graciously accepted us as living members of your Beloved One Jesus Christ, and you have fed us with spiritual food in the Sacrament of Christ's Body and Blood. Send us now into**

the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

## *The Liturgy of Sending*

### **THE SENDING OUT OF EUCHARISTIC VISITORS** (Occasional)

N., in the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us the communion of Christ's Body and Blood.

### **THE BLESSING**

Life is short, and we do not have much time to gladden the hearts of those who travel the way with us. So be swift to love, make haste to be kind; and +the blessing of the One who made us, who loves us, and who walks the way with us still be with us this day and remain with us always. **Amen.**

### **THE SENDING HYMN\* (9:30)**

#### Great Is Thy Faithfulness ELW-733



Great is thy faith-ful-ness, O God my Fa-ther; there is no shad-ow of turn-ing with thee;  
Sum-mer and win-ter and spring-time and har-vest, sun, moon, and stars in their cours-es a -bove  
Par-don for sin and a peace that en-dur-eth, thine own dear pres-ence to cheer and to guide;



thou chang-est not, thy com-pas-sions they fail not; as thou has been, thou for - ev - er wilt be.  
join with all na-ture in man - i - fold wit-ness to thy great faith - ful-ness, mer - cy, and love.  
strength for to - day and bright hope for to - mor - row, bless-ings all mine, with ten thou-sand be-side!



Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by morn-ing new mer-cies I see;



all I have need - ed thy hand hath pro - vid-ed; great is thy faith - ful-ness, Lord, un - to me.

### **THE DISMISSAL**

Go in peace to love and serve the Lord. Alleluia! Alleluia!

**Thanks be to God. Alleluia! Alleluia!**

### **POSTLUDE**

“Psalm 104 (Pentecost)”

Emma Lou Diemer

\*Hymns reprinted under One License #A-729701.

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