

ST+BARTS

EPISCOPAL CHURCH

GOOD FRIDAY

COMMUNION FROM THE RESERVED SACRAMENT

April 3rd, 2026
7:30 PM



St. Bart's Mission is to restore all people to unity with God and each other in Christ. We are committed to doing this through prayer, worship, proclaiming the Gospel, and promoting justice, peace, and love.

The Catechism, The Book of Common Prayer, p. 855

We live out our mission, with God's help, by continuing in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers. We do our best to resist evil and whenever we fall into sin, we repent and return to the Lord. We proclaim by word and example the Good News of God in Christ. We seek and serve Christ in all persons, loving our neighbor as ourselves, and we strive for justice and peace among all people, respecting the dignity of every human being.

The Baptismal Covenant, The Book of Common Prayer, p. 304-305



THE GOOD FRIDAY OFFERING



This evening's Collection will be donated to the Province of Jerusalem and the Middle East.



The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.

Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the three dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help the Christian presence in the Land of the Holy One to be a vital and effective force for peace and understanding among all of God's children.

For 102 years, Episcopalians have generously shared their love, compassion, and financial gifts to support the ministry of the Anglican Communion Province of Jerusalem and the Middle East. These gifts have made an astounding difference in the lives of many people in the homeland of Jesus and beyond.

Source: <https://www.episcopalchurch.org/good-friday-offering/>



WE GATHER IN THE NAME OF GOD



The stones used in tonight's service can symbolize our burdens and sins, our concerns and disappointments, our anger and sorrows. We invite you to pray about those things during the service.

At the Veneration of the Cross, you will have an opportunity to bring your stone and all that it represents and lay it at the foot of the Cross.

The confession stones will be gathered into a basket after the Veneration of the Cross, and that basket will be placed on the Altar before communion.

On this day the worship leaders enter in silence.

OPENING OF WORSHIP

Presider Please kneel as you are able.

When the clergy reach the front of the altar, they will lie flat on the floor, a prayer posture called prostration. This shows complete submission to God, and is used by priests only at the beginning of the Good Friday service. It recalls an ancient tradition of falling on your face before a king.

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

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.**

✠ THE LITURGY OF THE WORD ✠

THE FIRST LESSON

Please be seated.

Isaiah 52:13—53:12

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 PSALM

- 1 My God, my God, why have you forsaken me? * **and are so far from my cry and from the words of my distress?**
2 O my God, I cry in the daytime, but you do not answer; * **by night as well, but I find no rest.**
3 Yet you are the Holy One, * **enthroned upon the praises of Israel.**
4 Our forefathers put their trust in you; * **they trusted, and you delivered them.**
5 They cried out to you and were delivered; * **they trusted in you and were not put to shame.**
6 But as for me, I am a worm and no man, * **scorned by all and despised by the people.**
7 All who see me laugh me to scorn; * **they curl their lips and wag their heads, saying,**
8 "He trusted in the Lord; let him deliver him; * **let him rescue him, if he delights in him."**
9 Yet you are he who took me out of the womb, * **and kept me safe upon my mother's breast.**
15 My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

THE SECOND LESSON

Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Reader The Word of the Lord.
People **Thanks be to God**

THE PASSION OF OUR LORD JESUS CHRIST, ACCORDING TO JOHN

Please be seated.

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

Priest Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?"

Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

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

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

Please stand.

Priest There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They

also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it."

This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Deacon Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Please kneel as you are able.

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

THE SERMON

The Rev. Dr. Jeff Littlefield

✠ SOLEMN COLLECTS ✠

Please stand.

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.

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 all Christians in this community; that God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

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

Deacon Let us pray for all nations and peoples of the earth, and for those in authority among them; for the President of the United States; for the Congress and the Supreme Court; 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

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

Deacon Let us pray for all who have not known Christ, that they may receive the light of Christ.

Silence

Priest Almighty and everlasting God, grant that all who seek you may find you and be found by you; that all may know your truth and your love; through Jesus Christ our Lord. **Amen.**

Deacon Let us pray for all who seek God, or do not yet know God, that they may find and be found by God.

Silence

Priest Almighty and everlasting God, you made us for yourself, and our hearts are restless until they find their rest in you: Grant that all who seek you may find you, and rejoice in your presence; through Jesus Christ our Lord. **Amen.**

Deacon Let us pray for all who suffer and for all in any kind of trouble: for the hungry and the homeless, the destitute and the oppressed; for the sick, the wounded, and the dying; for those in loneliness, fear, and anguish; for those living with mental illness; 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 mercy will comfort and relieve them.

Silence

Priest Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; through Jesus Christ our Lord. **Amen.**

Deacon Let us pray for ourselves and for all people, that we may respond faithfully to God's grace and live as disciples of Jesus Christ in the world.

Silence

Priest Almighty and everlasting God, by your Spirit you guide your people into all truth: Grant that we may follow faithfully where you lead, and bear witness to your love in the world; through Jesus Christ our Lord. **Amen.**

✠ THE VENERATION OF THE CROSS ✠

Please feel free to bring your stone and all that it represents and lay it at the foot of the Cross during the Anthem or the Hymn.

Some people choose to touch the cross, kiss the cross and/or leave their stone at the foot of the cross.

ANTHEM	Ave Verum Corpus	W.A. Mozart
HYMN 172	Were you there when they crucified my Lord	Were you there

✠ COMMUNION FROM THE RESERVED SACRAMENT ✠

“The Reserve Sacrament” is the bread and wine that has already been consecrated.

THE CONFESSION OF SINS *Please kneel as you are able.*

Deacon Let us confess our sins against God and our neighbor.
Silence

All **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.**

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

THE LORD’S PRAYER

Presider 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.**

THE COMMUNION FROM THE RESERVED SACRAMENT

Please join us around the altar rail and feel free to stand or kneel.

All Baptized Christians are welcome to communion.

If you do not want to receive the wine, please cross your arms over your chest while the chalice bearer says the words of administration. Individually sealed gluten-free communion is available – please ask!

If you don’t want to drink from the common cup, please let the chalice bearer intinct the bread for you.

HYMN 158 Ah, Holy Jesus Herzliebster Jesu

After Communion, the clergy will consume any remaining bread and wine.

The sanctuary lamp is blown out to show the presence of Christ is not in the church; there is no more consecrated bread or wine in the church.

THE CONCLUDING PRAYER *Please kneel as you are able.*

Presider Let us pray.

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

You are invited to remain for silent prayer.

When leaving the church please maintain silence.

Offerings may be placed in the basket in the rear of the church.

❖ WELCOME TO ST. BART'S ❖

SERVICE TIMES

Sunday 8:00 AM Rite I

Sunday 10:30 AM Rite II

Wednesday, 6:00 PM

Evening Prayer via Zoom.

See our homepage for details

Thursday, Noon

Brownbag & Eucharist in the Library.

Bring your lunch and join us.

OFFICE HOURS

Monday-Thursday

9:30-4:30

OFFICE PHONE

503-644-3468

ST. BART'S STAFF

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ST. BART'S VESTRY

Class of 2027

Nancy Johnson

Anne Madden

John Ratliff

Doug Smith-*Rector's Warden*

Ben Rhodes-*Clerk*

Class of 2028

Paul Cotton

Robert Keeler

Ben Rhodes

Carla Staub-*People's Warden*

Diana Powe-*Treasurer*

Class of 2029

Ron Dobias

David Morrissey

Sandy Rogers

Peggy Toole

Fr. Jeff Littlefield-*Rector*

Baptism Dates: Epiphany-Baptism of Our Lord, January 4, 2026; The Easter Vigil, April 4, 2026. Pentecost, May 24, 2026; St. Bart's Day, August 23, 2026; All Saint's Day, November 1, 2026.

Incense Dates: We do not use incense at the 8AM service. We use incense at the following services:

Epiphany January 5, 2026(10:30), Easter Vigil April 4, 2026 (7:30 pm), Pentecost May 24, 2026 (10:30), All Saints November 1, 2026 (10:30), Christmas Eve, December 24, 2025 (4 pm)

Music Credits Psalm 31 from "*A Hymn Tune Psalter*", Revised Common Lectionary Edition © 2007 by Carl P. Daw, Jr. and Kevin R. Hackett. Church Publishing Incorporated. All rights reserved. Used by permission. "Our Father" by Joyce Stammers. All rights reserved. Used by permission.