



PALM SUNDAY

Sunday of The Passion

April 13, 2025 ♦ 10:00 a.m.

*Welcome to St. Barnabas, we are delighted that you're here.
We hope you'll participate fully in our worship through singing, praying,
hearing the Good News of Jesus Christ, and coming to communion.
May God richly bless you as you bless us!*

THE LITURGY OF THE PALMS

We gather outside on the plaza at the front of the church.

Cantor or Celebrant

Blessed is the King who comes in the name of the Lord;

People

Peace in heaven and glory in the high - est.

Let us pray.

Assist me mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

READER: A Reading from the Prophet Zechariah.

Zechariah 9:9-12

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the warhorse from Jerusalem; and the battle-bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

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

People Thanks be to God.

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Celebrant ... ev - er. *People* A - men.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our king, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and forever. **Amen.**

<p style="margin: 0;"><i>Deacon</i></p>	<p style="margin: 0;"><i>People</i></p>
<p>Let us go forth in peace. In the name of Christ. A - men.</p>	

We process into the church carrying our palm branches, singing a song of praise.

HYMNAL 154

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

1	Thou art the King of	Is - ra - el,	thou	Da - vid's	roy - al	Son,
2	The com - pa - ny of	an - gels is	prais - ing	thee on	high;	
3	The peo - ple of the	He - brews with	palms be - fore	thee	went;	
4	To thee be - fore	thy pas - sion	they sang	their hymns of	praise;	
5	Thou didst ac - cept	their	prais - es;	ac - cept	the prayers we	bring,

Repeat Refrain

1	who in the Lord's Name	com - est,	the	King and	Bless - ed	One.
2	and we with all	cre - a - tion	in	cho - rus	make	re - ply.
3	our praise and prayers	and an - thems	be - fore	thee	pre - sent.	
4	to thee, now high	ex - al - ted,	our	mel - o - dy	we	raise.
5	who in all good	de - light - est,	thou	good and	gra - cious	King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.
 Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889).

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

 *READER: A Reading from Paul's letter to the Philippians.*

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

People **Thanks be to God.**

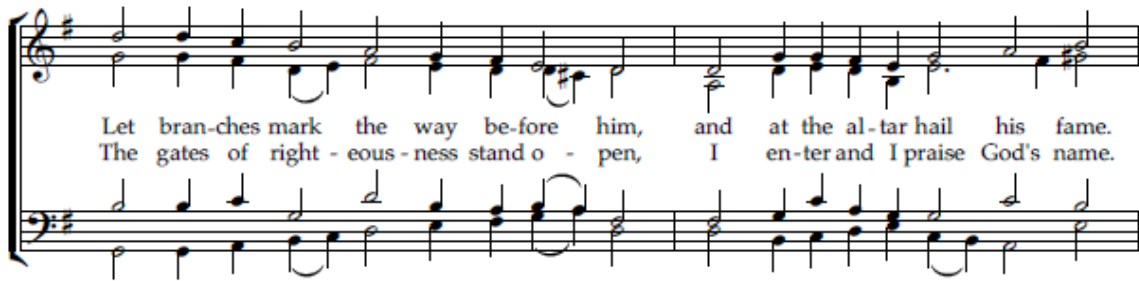
Silence.



Our voic-es join in glad con - fes - sion: "Your love for ev - er is the same."
Hark! righteous and vic-tor-ious sing - ing: "The Lord's right hand does val - iant - ly."



Most blest is he in our pro ces - sion who comes tri - um-phant in God's name.
For life re-stor'd my prais - es bring - ing: "The Lord's right hand does val-i-ant - ly."



Let bran-ches mark the way be-fore him, and at the al-tar hail his fame.
The gates of right - eous - ness stand o - pen, I en-ter and I praise God's name.



You are my God, and I will praise you: Your love for ev - er is the same.
This is God's gate; the right - eous en - ter. Your love for ev - er is the same.

The Holy Gospel of our Savior Jesus Christ according to Luke.

People **Glory to you, Lord Christ.**

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE SERMON

Karen Haig

Silence is marked by the ringing of a bell.

THE PRAYERS OF THE PEOPLE

Form II

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world; for Sean, our Presiding Bishop; Phil, our Bishop; Karen, our Rector; Dan, our Deacon; and Nancy, Judith, Patricia, Jim, Dennis, and Steve, priests among us; all who minister in Christ; and for all the holy people of God. Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found by God.

Silence

I ask your prayers for all in need of healing, peace, and comfort, especially... Pray for those who are suffering.

Silence

I ask your prayers for the departed, especially... Pray for those who have died.

Silence

Dear people of God, for whom else or what else shall we pray?

Members of the congregation offer prayers either silently or aloud.

Silence

The Presiding Priest adds a concluding Collect. The People respond "Amen."

THE PEACE

Presider The peace of the Lord be always with you.
People **And also with you.**

WELCOME, ANNOUNCEMENTS, BIRTHDAYS & ANNIVERSARIES

Prayer for a Birthday:

Watch over your child, O Lord, as *her* days increase; bless and guide *her* wherever *she* may be. Strengthen *her* when *she* stands; comfort *her* when discouraged or sorrowful; raise *her* up if *she* fall; and in *her* heart may your peace which passes understanding abide all the days of *her* life; through Jesus Christ our Lord. Amen.

Prayer for a Wedding Anniversary:

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE HOLY COMMUNION

An offering of money is collected. You may make an offering online by scanning the QR code.



ANTHEM

Hosanna, Loud Hosanna

Evelyn R. Larter

Hosanna, loud hosanna, the little children sang;
through pillared court and temple the lovely anthem rang.
O may we ever praise Him with heart and life and voice.
and in His blissful presence eternally rejoice.

PRESENTATION ANTHEM

Presider All things come from you, O Lord,
People **And of your own have we given you.**

THE GREAT THANKSGIVING

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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

HYMNAL S122

Ho - ly, ho - ly, ho - ly Lord, God of
power and might, hea - ven and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

Music: Plainsong; Mass 18; adapt. Mason Martens (1933-1991). Copyright © 1983 Mason Martens.

Holy and gracious Father: 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 and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He 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 disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he 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 we proclaim the mystery of faith:

- Christ has died.**
- Christ is risen.**
- Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 Son, the holy food and drink of new and unending life in him. 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 all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



And now, as our Savior Christ has taught us, we are bold to say,
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 BREAKING OF THE BREAD *The Presider breaks the consecrated Bread. A period of silence is kept.*

HYMNAL S170

Antiphon
 Cantor; then All
 Who - ev - er eats this bread will live for ev - er.

Cantor
 1. This is the true bread which comes down from hea - ven

Cantor
 and gives life to the world. [Ant.] 2. Who - cv - er

believes in me shall not hun - ger or thirst, for the bread

which I give for the life of the world is my flesh. [Ant.]

Music: Mode 1 melody; adapt. Mason Martens (1933-1991). Copyright © 1983 Mason Martens.

THE INVITATION TO COMMUNION

COMMUNION OF THE PEOPLE

*This is Jesus's table around which we gather, and all are welcome to receive communion.
If you prefer to receive a blessing, or not to receive wine, fold your arms across your chest as a sign.
Gluten-free wafers are available, please ask the priest.*

An Act of Spiritual Communion for those worshipping online.

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen. —*St. Alphonsus Liguori*

COMMUNION ANTHEM

Alas and did my Savior bleed

Robert Lehman

Well might the sun in darkness hide, and shut his glories in,
when God, the mighty Maker, died for man the creature's sin.

COMMUNION HYMN



Je-sus, re - mem-ber me when you come in - to your King - dom.

Je-sus, re - mem-ber me when you come in - to your King - dom.

Text: Luke 23:42; Taizé Community, 1981
Tune: Jacques Berthier, 1923-1994
© 1981, Les Presses de Taizé, GIA Publications, Inc., agent

 *The congregation remains seated and reads the words of the Crowd in bold type.*

NARRATOR: The Passion of our Lord Jesus Christ, according to St Mark.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

PILATE: “Are you the King of the Jews?”

NARRATOR: He answered him,

JESUS: “You say so.”

NARRATOR: Then the chief priests accused him of many things. Pilate asked him again,

PILATE: “Have you no answer? See how many charges they bring against you.”

NARRATOR: But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

PILATE: “Do you want me to release for you the King of the Jews?”

NARRATOR: For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

PILATE: “Then what do you wish me to do with the man you call the King of the Jews?”

NARRATOR: They shouted back,

CROWD: “Crucify him!”

NARRATOR: Pilate asked them,

PILATE: “Why, what evil has he done?”

NARRATOR: But they shouted all the more,

CROWD: “Crucify him!”

NARRATOR: So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

SOLDIERS: “Hail, King of the Jews!”

NARRATOR: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.



At the mention of Golgotha, all stand as able.

They compelled a passerby, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

BYSTANDERS: "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

NARRATOR: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

CHIEF PRIESTS: "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe."

NARRATOR: Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

JESUS: "Eloi, Eloi, lema sabachthani?"

NARRATOR: Which means,

JESUS: "My God, my God, why have you forsaken me?"

NARRATOR: When some of the bystanders heard it, they said,

BYSTANDERS: "Listen, he is calling for Elijah."

NARRATOR: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

BYSTANDERS: "Wait, let us see whether Elijah will come to take him down."

NARRATOR: Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

CENTURION: "Truly this man was God's Son!"




All kneel as able for a period of silence.

We sing together:



*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
4 Oh, make me thine for - ev - er! and should I faint - ing be,
4 Lord, let me nev - er, nev - er, out - live my love for thee.

NARRATOR: There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

 *All rise with the Altar Party and, following the choir, depart in silence.*

MINISTERS OF THE LITURGY

Presider and Preacher | The Reverend Karen Haig
Assisting Priest | The Reverend Jim Friedrich
Deacon | The Reverend Dan Fowler
Music Director and Organist | Sheila Bristow
Musicians | The Parish Choir; Rae Hyra and Naomi Henn, cantors
Lectors | Michael Ditmore, Barbara Bolles, David Powell, Rev. Jim Friedrich
Eucharistic Ministers | Claire Hicks, Elaine Percival
Usher | Bil Galvani
The Altar Guild
Coffee Hour | Heidi O'Brien, Karen Beierle, Elaine Percival, Laurie Ferguson,
David & Jeanne Powell, Sheila Cronan
Welcome Table | Dennis Tierney
Videographer | Michael Ditmore, Charlie Helming

CLERGY

Presiding Bishop | The Most Reverend Sean Rowe
Bishop | The Rt. Reverend Dr. Philip LaBelle
Rector | The Reverend Karen Haig
Deacon | The Reverend Dan Fowler
Assisting Priests | The Reverends Dr. Judith M. McDaniel, Nancy Tiederman,
Patricia Rome Robertson, Jim Friedrich, and Steve Best

STAFF

Music Director & Organist | Sheila Bristow
Parish Administrator & Family Ministry Coordinator | Etienna Wright
Day School Director | Julia Rose
Sexton | George Cole
Kitchen Manager | Tim Shelly
Bookkeeper | Bow Reyes-Sor
Housekeeping | Kitsap Cleaning Crew, LLC

VESTRY

Rector's Warden | Barbara Bolles
Property Warden | Mary Anne Smith
People's Warden | Phil Fergusson
Members | Trip Duncan, Mike Killion, Evan Lenz,
Elaine Percival, Dave Powell, Melanie Roth
Clerk | Rebecca Ditmore
Treasurer | Kirk Eichenberger
Chancellor | Katherine Bolles

CONVENTION DELEGATES

Delegates | Brian Andvik, Laura Carroll, Peggy & Kirk Eichenberger
Alternates | Sue Ellen Case, Beth Gudmundson, George Robertson, Michael Ditmore

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HOLY WEEK & EASTER

Holy Week is a time to reflect on the life, death, and resurrection of Jesus Christ. During this sacred time, we remember Jesus's actions, reflect on his teachings, and recommit to living as his disciples here on Earth. We hope this schedule serves as a tool in helping you to plan your observance of these holy days, both on your own and with your church family here at St. Barnabas. May you have a blessed Holy Week and Easter.

SUNDAY OF THE PASSION, PALM SUNDAY, APRIL 13

- 8 a.m. Liturgy of the Palms & Holy Eucharist, Rite I
- 10 a.m. Liturgy of the Palms & Holy Eucharist, Rite II
- 8 p.m. Tenebrae

MONDAY IN HOLY WEEK, APRIL 14

- 9 a.m. Morning Prayer
- 11 a.m. to 3 p.m. Private Confession by Appointment

TUESDAY IN HOLY WEEK, APRIL 15

- 9 a.m. Centering Prayer with Mary Magdalene and Anointing
- 6 p.m. Private Confession
- 7 p.m. Holy Eucharist for Healing & Reconciliation

WEDNESDAY IN HOLY WEEK, APRIL 16

- 9 a.m. Morning Prayer
- 11 a.m. to 3 p.m. Private Confession by Appointment

MAUNDY THURSDAY, APRIL 17

- 6 p.m. Dinner with Holy Eucharist, followed by Foot Washing & Stripping of the Altar

GOOD FRIDAY, APRIL 18

- Noon Good Friday Liturgy with Communion
- 7 p.m. Good Friday Liturgy with Communion

HOLY SATURDAY, APRIL 19

- 8 p.m. The Great Vigil of Easter

EASTER SUNDAY, APRIL 20

- 9 a.m. Holy Eucharist, Rite II
- 10 a.m. Easter Egg Hunt, Hot Cross Buns, Coffee & Mimosa Hour
- 11 a.m. Holy Eucharist, Rite II



HOLY WEEK & EASTER OFFERINGS



PALM SUNDAY | SUNDAY, APRIL 13 | 8 & 10 A.M.

Holy Week begins with a liturgical “overture,” summarizing the major themes of Jesus’s last week in a powerful blend of ritual, hymns, and story. The Triumphal Entry with palms, a dramatic reading of the Passion Gospel, and celebration of Holy Eucharist initiate our “contemplation of those mighty acts” by which Christ has redeemed the world, preparing us for the great three-day journey of Maundy Thursday, Good Friday, and the Easter Vigil. Bring an open and joyous heart.

TENEBRAE | SUNDAY, APRIL 13 | 8 P.M.

The ancient monastic liturgy of Tenebrae (“Shadows”) is a sequence of chanted Psalms, readings, and prayers contemplating Christ’s Passion. Throughout this unique Holy Week service, candles and other church lights are gradually extinguished until a single candle, symbolizing Christ, remains. This candle is then hidden from view, as if the Light of the World were extinguished by darkness and death. But then a great noise is made—the earthquake of resurrection—and the Christ candle reappears. As it burns with hope on the altar, the people depart in silence. Bring an open and contemplative heart.

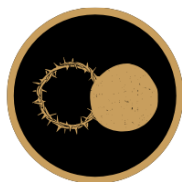


HEALING & RECONCILIATION | TUESDAY, APRIL 15 | 7 P.M.

Each Sunday before we come to the altar to receive communion, we make our public confession, asking God’s forgiveness for things done and left undone. When we find ourselves confessing the same grievances, the same inability to forgive, the same hurts week after week, public confession may not be enough to bring us God’s peace. The Rite of Reconciliation offers the opportunity for private confession and absolution that gives a profound experience of God’s forgiveness, love, and grace. Join us Tuesday of Holy Week at 6 p.m. for a Service of Healing and Reconciliation, where you will have the opportunity to make a private confession, or to spend time in quiet reflection before we celebrate Holy Eucharist together. Whether or not you wish to make confession, you are welcome at this quiet, contemplative service. Bring an honest heart and self-compassion.

MAUNDY THURSDAY | THURSDAY, APRIL 17 | 6 P.M.

At the last supper with his friends, Jesus showed them (and us!) what it is to be God’s love in the world. Maundy Thursday holds within its liturgy an unspeakable tenderness that invites us into humble and vulnerable love and reflection. In the intimacy of table fellowship, we will listen to the words Jesus said on that last night, offer heartfelt prayers, share a simple supper, and receive the blessed sacrament Jesus gave to us on the night before he died. Then we will enact one of the holiest and most tender gestures Jesus ever offered as we stoop to wash each other’s feet. This deeply moving liturgy concludes with the Stripping of the Altar and prayers at the Altar of Repose. Bring a hungry heart.



GOOD FRIDAY | FRIDAY, APRIL 18 | NOON & 7 P.M.

This uniquely powerful liturgy takes us to the foot of the cross with eloquent prayers, somber hymns, compelling rituals, and profound silences. In word, gesture, and symbol—from the Veneration of the Cross to Christ’s transformative sacrament of self-offering—we enact and embody the meaning of compassion (“suffer with”), not to glorify suffering, but to participate in the healing mystery of Love poured out for us on this “good” day—God’s Friday. Bring your worried, wounded, longing heart, and prepare to receive the immeasurable riches of the Holy One who knows us all by heart.

THE GREAT VIGIL OF EASTER | SATURDAY, APRIL 19 | 8 P.M.

This is a night like no other, the Christian dreamtime when we pass through darkness and mystery into the risen life! You won’t want to miss this most glorious, vibrant, and essential liturgy of the entire church year—a visionary, multi-sensory, wondrous, festive, Spirit-filled evening of song, chant, story, drama, sacraments, processions, candles, bells, fire, water, prayer, praise, Baptismal Renewal, Holy Eucharist, abundant joy, and so much love! Bring your children! Let them wear their jammies and stay up late. This is the night when heaven and earth are joined! Experience the mystery, and share the joy. Bring noisemakers, your families, and joyful hearts! *The journey is how we know.*



EASTER SUNDAY | SUNDAY, APRIL 20 | 9 & 11 A.M.

Christ is risen! Join us to celebrate the Resurrection at 9 or 11 a.m., with an Easter Egg hunt, hot cross buns, mimosas, and coffee in between services! Easter Sunday continues the great celebration begun at the Easter Vigil, with glorious music by organ, choir and brass, a gorgeous festive liturgy, and the boundless joy of resurrection! Bring your family and friends, and hearts filled with joy and gratitude!



WHO WE ARE

We are a community of faith that welcomes and values all people.

We commit to follow Christ, serve others, grow in faith,
and transform the world by sharing God's love.

St. Barnabas Episcopal Church acknowledges that we gather on the traditional land
of the first people of this island, the Suquamish People, who are still here,
and we honor with gratitude the land itself and the life of the Suquamish Tribe.

NEWS IN THE PEWS

Scan the QR code to read our weekly newsletter
and find out what's going on at St. B!



JOIN OUR COMMUNITY ONLINE

Scan the QR code to join us on social media!



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