



ST.
BARNABAS
EPISCOPAL CHURCH

HOLY EUCHARIST, RITE I

The Fifth Sunday in Lent

Year A

March 22, 2026 ♦ 8 a.m.



Welcome to St. Barnabas

Your presence is a blessing.

If you are unfamiliar with the ritual customs of The Episcopal Church, simply relax into worship and let the congregation carry you through the liturgy.

Please know that *all* are welcome at Christ's table.

In The Episcopal Church, we primarily use two books during service, which can be found in the pew rack. The Book of Common Prayer (BCP) is the red book, and The Hymnal 1982 (Hymnal) is the blue book. Page numbers for each book are detailed in this service bulletin to help you follow along.



 *All stand as able at the sound of the tower bell.*

Silent Procession

Opening Acclamation | Penitential Order, Rite I

BCP, p. 319

Presider Bless the Lord who forgiveth all our sins.

People **God's mercy endureth for ever.**

Scripture Sentence

BCP, p. 319-320

Confession & Absolution

BCP, p. 320

Kyrie eleison

BCP, p. 324

Collect of the Day

Presider The Lord be with you.

People **And with thy spirit.**

Presider Let us pray.

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

The Liturgy Of The Word

The First Lesson

Ezekiel 37:1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal,

these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

Reader Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

Silence.

The Psalm

Psalm 130



1 Out of the depths have I called to you, O / Lord;
Lord, hear my / voice; *
let your ears consider / well
the voice of my suppli- / cation.

2 If you, Lord, were to note what is done a- / miss, *
O Lord, who could / stand?

3 For there is forgiveness with / you; *
therefore you shall be / feared.

4 I wait for the Lord; my soul waits for / him; *
in his word is my / hope.

5 My soul waits for the Lord, more than watchmen for the / morning, *
more than watchmen for the / morning.

6 O Israel, wait for the / Lord, *
for with the Lord there is / mercy;

7 With him there is plenteous re- / demption, *
and he shall redeem Israel from all their / sins.

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

People **Thanks be to God.**

Silence.

The Holy Gospel

John 11:1-45

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

People **Glory be to thee, O Lord.**

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days.

Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

People The Gospel of the Lord
Praise be to thee, O Christ.



The Lamentation Over the Dead Christ
Andrea Mantegna, c. 1480

Silence.

 The Nicene Creed

BCP, p. 326

 or  The Prayers of the People

With all our hearts and with all our minds, let us pray to the Lord.

Response: silent prayer.

Collect for Our Time of Transition

Gracious, loving, and changeless God: you bless us with your steadfast presence here at St. Barnabas known in the gifts of beautiful music, worship, caring, and serving in our midst. We offer joy and thanksgiving for the life we share, for the stable foundation on which we stand, for all that has been and all that is yet to come. Grant us wisdom, patience, and joyful anticipation as we navigate this time of transition. Keep our hearts and minds open to new possibilities. Help us to grow, even as we patiently wait. Direct us toward a partner in ministry who will support us in becoming ever more your Beloved Community, that we may live the Gospel in the world loving our neighbors as ourselves. With grateful hearts we praise you, compassionate and loving friend, source of life and all goodness. We pray this in the name of Jesus. Amen.

 **The Peace**

BCP, p. 332

 **Welcome & Announcements**

 **Birthdays & Anniversaries**

Prayers for birthdays and anniversaries are found on the pew card in the rack in front of you.

The Liturgy of the Table

The Offering

An offering of money is collected. You may make an offering online by scanning the QR code found on the back of your bulletin.

Offertory

Lord Jesus, think on me

arr. Georgiann Toole

 **Presentation Anthem**

Presider

All things come of thee, O Lord,

People

And of thine own have we given thee.

The Great Thanksgiving Eucharistic Prayer I

BCP, p. 333

Sursum Corda

BCP, p. 333

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Lift up your hearts.

People **We lift them up unto the Lord.**

Celebrant Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

Sanctus

BCP, p. 334

The Lord's Prayer

BCP, p. 336

The Breaking of the Bread

Presider Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast.**

Agnus Dei **BCP, p. 337**

Prayer of Humble Access **BCP, p. 337**

The Invitation to Communion

 **Communion of the People** **BCP, p. 338**

All are welcome to come forward to receive Holy Communion. Gluten-free wafers are available in addition to bread. Wine may be received either directly from the chalice or by using an individual plastic cup. Cups are located on a table in front of the first pew on the right as you face the altar. We ask that you not intinct the bread (dip the bread into the chalice). After receiving communion, please deposit your cup in the glass container located on the right as you head back down the aisle. If you prefer a blessing, please cross your arms over your chest to indicate your desire to the priest.

Communion Music *Parce Domine* Plainchant

Hymnal 314 *Humbly I adore thee*

 or  **The Post-Communion Prayer** **BCP, p. 339**

Solemn Prayer Over the People

Silent Recession & Dismissal **BCP, p. 339-340**

All are warmly welcome to join the first of three sessions at The Bridge devoted to St. Barnabas's Newcomer Ministry, *Invite Welcome Connect*. This session will feature the **INVITE** component of IWC, emphasizing evangelism proclaimed in Matthew 28:19, "Go forth and make disciples of all nations."

In this time of transition and in partnership with our future rector, we are all valued participants in this ministry. After a short presentation we will select a few initiatives to pursue. Bring your experiences, ideas, creativity, and enthusiasm. Subsequent Bridge Sessions are on **April 12** and **May 3**.

Let's all rally for St Barnabas and our community!

Ministers of the Liturgy

Presider and Preacher | The Reverend Dianne Andrews

Music Director & Organist | Sheila Bristow

Musicians | Early Risers Choir

Eucharistic Ministers | Marcia Williams, Amanda Davies

Lectors | Marcia Williams, Amanda Davies

Ushers | Phil and Laurie Fergusson

Altar Guild | Kathy Anderson, Lynn Duncan, Beth Gudmundson, Sue Thompkins

Coffee Hour | Steve and Helene Schmitz



1187 Wyatt Way NW
Bainbridge Island, WA 98110
206/842-5601 | stbbi.org | info@stbbi.org
Wi-Fi Network: St. Barnabas Guest | Password: barnabas1187

Our Mission

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.



Land Acknowledgment

St. Barnabas Episcopal Church acknowledges that the land on which we gather is within the ancestral territory of the “People of Clear Salt Water,” the Suquamish People. Expert fisherman, canoe builders, and basket weavers, the Suquamish live in harmony with the lands and waterways along Washington’s Central Salish Sea as they have for thousands of years. Here, the Suquamish live and protect the land and waters of their ancestors for future generations as promised by the Point Elliot Treaty of 1855.



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