



ST.
BARNABAS
EPISCOPAL CHURCH

Holy Eucharist, Rite I

Palm Sunday

Year A

March 29, 2026 ♦ 8 a.m.



Please gather on the plaza in front of the church for the Liturgy of the Palms.



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.

A Pastoral Note Regarding Palm Sunday

On Palm Sunday it is a tradition to proclaim the passion narrative so that Jesus Christ's love for all is made clear. Over time, this narrative has been used to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this claim cannot be found in Scripture. Christians must remember that Jesus, his mother Mary, and his early disciples were Jewish. We must affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God's saving and reconciling love to the world.



The Liturgy of the Palms

Presider

Beloved in Christ, for these forty days we have journeyed with Jesus from the wilderness up to the gates of Jerusalem. As we join with all the faithful and celebrate his entry in both triumph and humility, let us welcome him with cries of "Hosanna," and may his praise be on our lips even as we walk with him toward the cross and the grave, confident in God's power to save.

Let us pray:

Assist us mercifully with your help, O Lord God of our salvation, that as we greet our Savior with joy at his entry into Jerusalem, we may follow him in humility and contemplation of those mighty acts, whereby you have given us life and immortality, through Jesus Christ our Lord. **Amen.**

Presider Hosanna to the Son of David.

People Blessed is he who comes in the name of the Lord.

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. *Zechariah 9:9*

Ride on in the cause of truth and for the sake of justice. *Psalms 45:4*

Your throne is the throne of God, it endures forever; and the scepter of your kingdom is a righteous scepter. You have loved righteousness and hated evil. Therefore God, your God, has anointed you with the oil of gladness above your fellows. *Psalms 45:7-8*

Presider Hosanna to the Son of David.

***People* Blessed is he who comes in the name of the Lord.**

Presider God be with you.

***People* And also with you.**

Presider Let us give thanks to the Lord our God.

***People* It is right to Give God thanks and praise.**

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.**

Presider Hosanna to the Son of David.

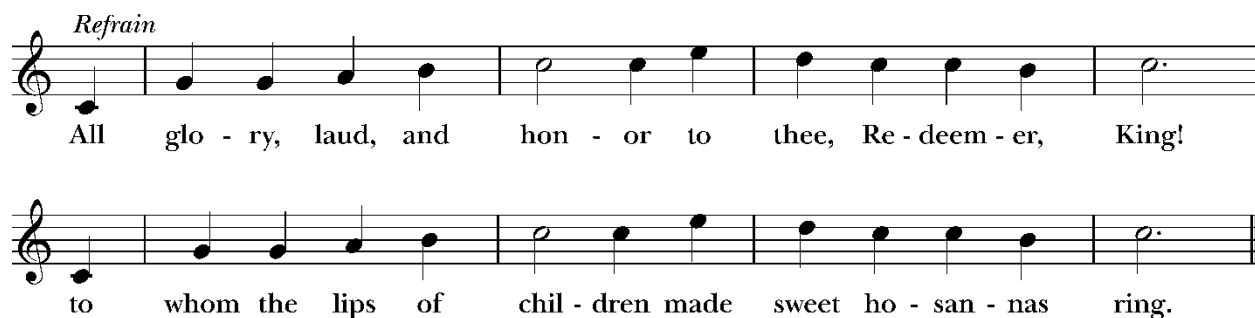
***People* Blessed is he who comes in the name of the Lord.**

Presider Let us go forth in peace.

***People* In the name of Christ. Amen.**

Procession, Hymnal 154

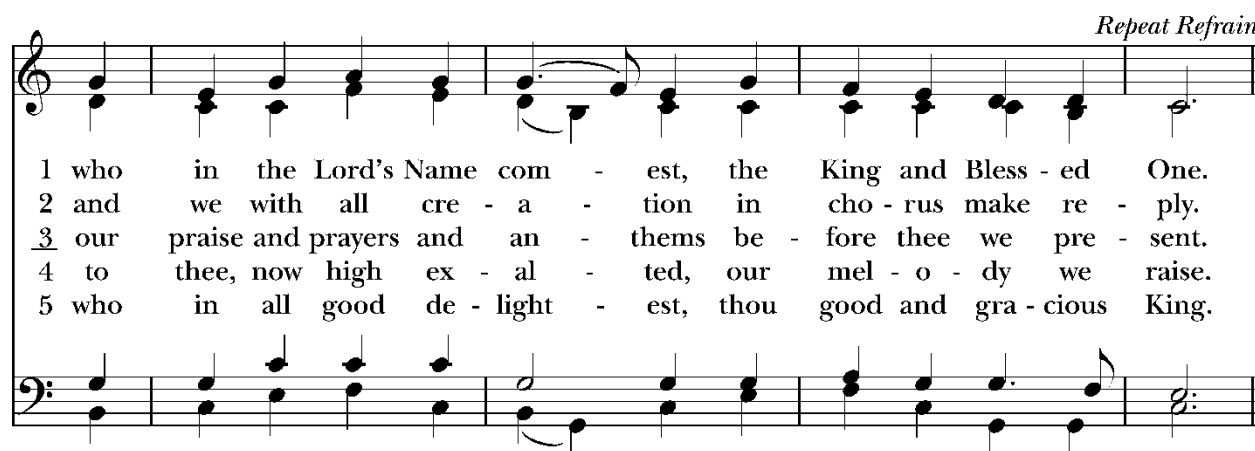
Refrain



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 we 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).

Collect of the Day

Presider God be with you.

***People* And also with you.**

Presider Let us pray.

Almighty God, whose Son entered the gates of Jerusalem to acclamations of reverence and homage from those who recognized him; grant that the eyes of your people may remain opened, that we too may see, believe, and worship him, through Christ our Sovereign and Redeemer. **Amen.**

The Liturgy Of The Word

The First Lesson

Zechariah 9:9-10

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! See, 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 war horse 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.

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

***People* Thanks be to God.**

Silence.

- 1 I was glad when they said to me, *
"Let us go to the house of the Lord."
- 2 Now our feet are standing *
within your gates, O Jerusalem.
- 3 Jerusalem is built as a city *
that is at unity with itself;
- 4 To which the tribes go up, the tribes of the Lord, *
the assembly of Israel, to praise the Name of the Lord.
- 5 For there are the thrones of judgment, *
the thrones of the house of David.
- 6 Pray for the peace of Jerusalem: *
"May they prosper who love you.
- 7 Peace be within your walls *
and quietness within your towers.
- 8 For my brethren and companions' sake, *
I pray for your prosperity.
- 9 Because of the house of the Lord our God, *
I will seek to do you good."

The Second Lesson

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.

<i>Reader</i>	Hear what the Spirit is saying to God's people.
<i>People</i>	Thanks be to God.

Silence.

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

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

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

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

Silence.

The Nicene Creed, Confession, and Absolution are omitted on this day.

or **The Prayers of the People**

On this day we follow the steep road into Jerusalem as pilgrims continue to do, recalling the love that was poured out for all. As our “Hosannas!” fade into the distance, and we head into the solemnity of Holy Week, let us offer our prayers for God’s people everywhere, according to their needs, saying: **Lord, we walk with you.**

Call: Let us pray to the Lord.

Response: Lord, we walk with you.

Presider

Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant for the sake of your Son Jesus Christ our Savior. **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.

Hymnal 435, At the Name of Jesus

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

Panis Angelicus

Guiseppe Baini

 or  **The Post–Communion Prayer**

Let us pray

Lord Jesus Christ, you set your example before us as one who came not to be served but to serve: Give us the courage to be your faithful disciples, following your way even to the cross, and proclaiming you as Savior and King. Amen.

 The Passion of our Lord Jesus Christ according to St. Matthew.

 *All stand at the mention of Golgotha.*

Silence follows the reading.

Solemn Prayer Over the People

Silent Recession & Dismissal

BCP, p. 339-340

Ministers of the Liturgy

Presider and Preacher | The Reverend Dianne Andrews

Music Director & Organist | Sheila Bristow

Cantors | Maria Drury, Rae Hyra

Eucharistic Ministers | Stu Case, Su Beecham

Lectors | Stu Case, Su Beecham

Ushers | Jodi and Wade Cressman

Altar Guild | Rebecca Ditmore, Chris Davis, Princie Falkenhagen, Pat Todd

Coffee Hour | Melanie Roth, Mike Killion

Holy Week & Easter

AT ST. BARNABAS EPISCOPAL CHURCH

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, March 29

8 a.m. Liturgy of the Palms & Holy Eucharist, Rite I
10:30 a.m. Liturgy of the Palms & Holy Eucharist, Rite II
8 p.m. Tenebrae

Monday in Holy Week, March 30

9 a.m. Morning Prayer

Tuesday in Holy Week, March 31

9 a.m. Centering Prayer with Mary Magdalene and Anointing

Wednesday in Holy Week, April 1

6 p.m. Evening Prayer

Maundy Thursday, April 2

6 p.m. Agape Dinner in the Parish Hall, followed by
7 p.m. Holy Eucharist with Foot Washing & Stripping of the Altar

Good Friday, April 3

Noon Good Friday Liturgy
1 p.m. Stations of the Cross, The Art of Good Friday
7 p.m. Good Friday Liturgy with string quintet

Holy Saturday, April 4

8 p.m. The Great Vigil of Easter, Holy Eucharist, Rite II

Easter Sunday, April 5

9 a.m. Holy Eucharist, Rite II
10 a.m. Hot Cross Buns, Coffee, Mimosas, & Fellowship
11 a.m. Holy Eucharist, Rite II

Easter Egg Hunt follows the second service!





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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