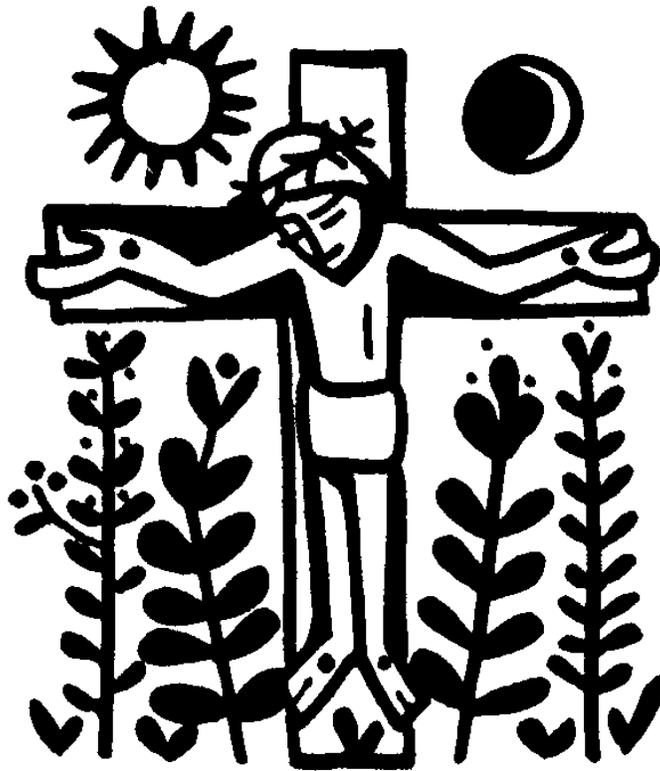


# THE SACRED THREE DAYS: GOOD FRIDAY

April 14, 2017 | 7:00pm



**Saint Barnabas Episcopal Church**

...reaching out through worship, prayer, and action  
to bring the reconciling peace of Christ to one another and this world.



# THE PASCHAL TRIDUUM: THE GOOD FRIDAY LITURGY

**Saint Barnabas Episcopal Church...reaching out through worship, prayer, and action to bring the reconciling peace of Christ to one another and this world.**

*We invite you to join as an active participant in the worship of God. This service is based on the Order for the Holy Eucharist: Rite One in the Book of Common Prayer. For ease of use, this leaflet contains the congregational portions of the liturgy and service music. HYMNAL refers to the blue book: The Hymnal 1982. BCP refers to the red Book of Common Prayer.*

Large-Print BCP and digital receivers for audio amplification are available during services for those requiring hearing assistance – just ask an usher.



*On this day the ministers enter in silence.*

(BCP p. 276)



*All then kneel as able for silent prayer, after which the Presiding Priest and congregation stands. The liturgy begins with the Collect of the Day.*



*Immediately before the Collect, the Presiding Priest says*

*Presiding Priest* Blessed be our God  
*People* **For ever and ever. Amen.**

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.**

## **First Reading**

Isaiah 52:13—53:12



*The people sit.*

*READER: A Reading from the book of the prophet Isaiah.*

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

*Remain seated.*

### Psalm 22:1-11



CANTOR:

1 My God, my God, why have you for/saken me? \*  
and are so far from my cry and from the words of \ my distress?

ALL:

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 de\livered them.

5 They cried out to you and were de/livered; \*  
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 de/liver him; \*  
let him rescue him, if he de\lights in him."

9 Yet you are he who took me out of / the womb, \*  
and kept me safe upon my \ mother's breast.

10 I have been entrusted to you ever since / I was born; \*  
you were my God when I was still in my \ mother's womb.

11 Be not far from me, for trouble / is near, \*  
and there is \ none to help.

## Second Reading

Hebrews 10:16-25

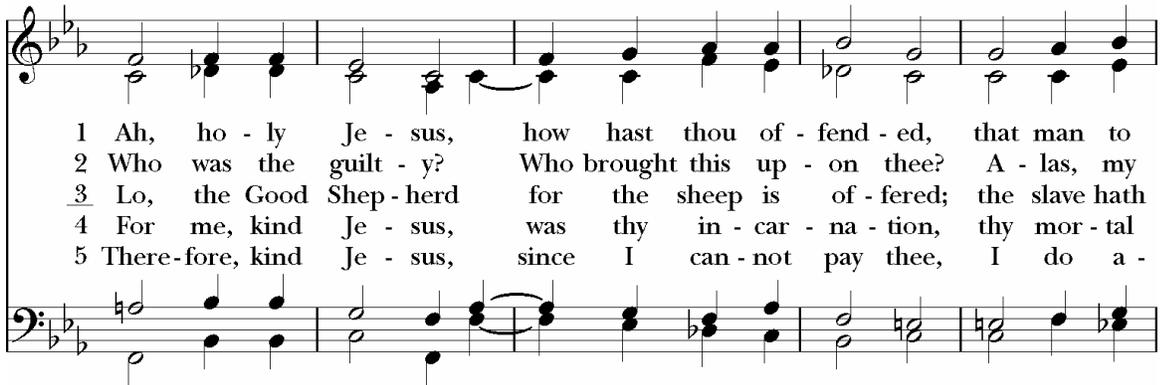
*READER: A Reading from the Letter to the Hebrews.*

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

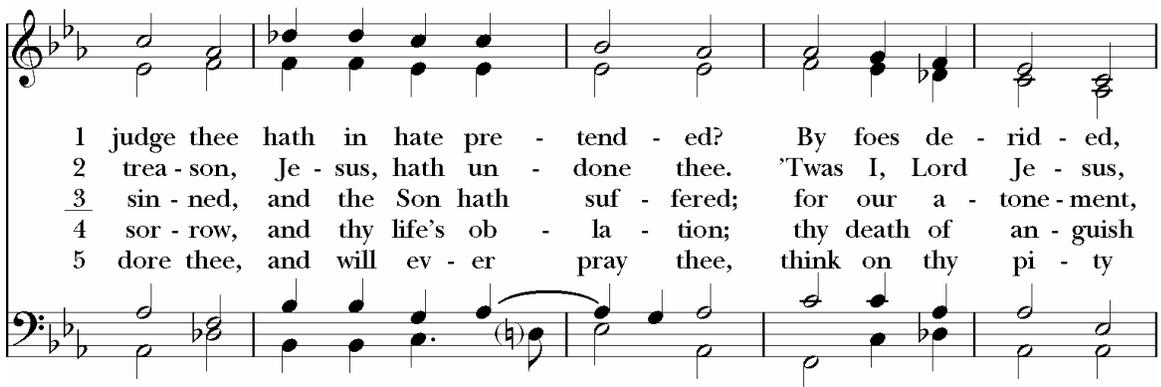
*Reader*            Hear what the Spirit is saying to God’s people.  
***People***            **Thanks be to God.**

 All stand as able and join in singing:

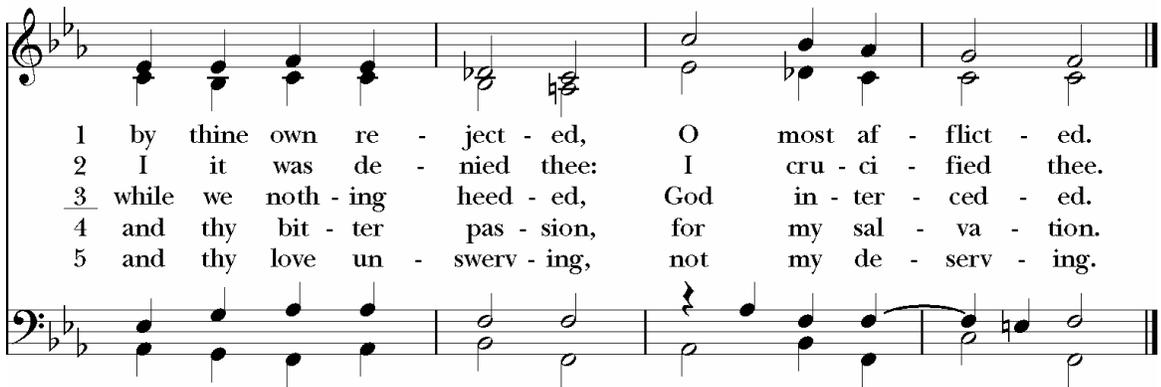
Ah, holy Jesus, how hast thou offended



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal  
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
4 sor - row, and thy life's ob - la - tion; thy death of an - guish  
5 dore thee, and will ev - er pray thee, think on thy pi - ty



1 by thine own re - ject - ed, O most af - flict - ed.  
2 I it was de - nied thee: I cru - ci - fied thee.  
3 while we noth - ing heed - ed, God in - ter - ced - ed.  
4 and thy bit - ter pas - sion, for my sal - va - tion.  
5 and thy love un - swerv - ing, not my de - serv - ing.

 *The customary responses before and after the Gospel are omitted. The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, all stand.*

**The Passion Gospel is announced in the following manner:**

**THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST. JOHN:**

EVANGELIST: Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

JESUS: Whom are you looking for?

**CONGREGATION: Jesus of Nazareth.**

JESUS: I am he.

EVANGELIST: Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he”, they stepped back and fell to the ground. Again he asked them,

JESUS: Whom are you looking for?

**CONGREGATION: Jesus of Nazareth.**

JESUS: I told you that I am he. So if you are looking for me, let these men go.

EVANGELIST: This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

JESUS: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

EVANGELIST: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

GATEKEEPER: You are not also one of this man’s disciples, are you?

PETER: I am not.

EVANGELIST: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

JESUS: I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

EVANGELIST: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

ONE OF THE POLICE: Is that how you answer the high priest?

JESUS: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

EVANGELIST: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

**CONGREGATION: You are not also one of his disciples, are you?**

EVANGELIST: He denied it and said,

PETER: I am not.

EVANGELIST: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

SLAVE: Did I not see you in the garden with him?

EVANGELIST: Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

PILATE: What accusation do you bring against this man?

**CONGREGATION: If this man were not a criminal, we would not have handed him over to you.**

PILATE: Take him yourselves and judge him according to your law.

EVANGELIST: The Jews replied,

**CONGREGATION: We are not permitted to put anyone to death.**

EVANGELIST: (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

PILATE: Are you the King of the Jews?

JESUS: Do you ask this on your own, or did others tell you about me?

PILATE: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

JESUS: My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.

PILATE: So you are a king?

JESUS: You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

PILATE: What is truth?

EVANGELIST: After he had said this, he went out to the Jews again and told them,

PILATE: I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

EVANGELIST: They shouted in reply,

**CONGREGATION: Not this man, but Barabbas!**

EVANGELIST: Now Barabbas was a bandit.

\*\_\_\*\_\_\*

EVANGELIST: 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,

**CONGREGATION: Hail, King of the Jews!**

EVANGELIST: and striking him on the face. Pilate went out again and said to them,

PILATE: Look, I am bringing him out to you to let you know that I find no case against him.

EVANGELIST: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

PILATE: Here is the man!

EVANGELIST: When the chief priests and the police saw him, they shouted,

**CONGREGATION: Crucify him! Crucify him!**

PILATE: Take him yourselves and crucify him; I find no case against him.

**CONGREGATION: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**

EVANGELIST: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

PILATE: Where are you from?

EVANGELIST: But Jesus gave him no answer. Pilate therefore said to him,

PILATE: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

JESUS: 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.

EVANGELIST: From then on Pilate tried to release him, but the Jews cried out,

**CONGREGATION: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**

EVANGELIST: 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,

PILATE: Here is your King!

**CONGREGATION: Away with him! Away with him! Crucify him!**

PILATE: Shall I crucify your King?

EVANGELIST: The chief priests answered,

**CONGREGATION: We have no king but the emperor.**

EVANGELIST: Then he handed him over to them to be crucified.



*(Here, all stand, if they are not doing so already.)*

EVANGELIST: 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. 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,

**CONGREGATION: Do not write, “The King of the Jews,” but, “This man said, I am King of the Jews.”**

PILATE: What I have written, I have written;

EVANGELIST: 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,

**CONGREGATION: Let us not tear it, but cast lots for it to see who will get it.**

EVANGELIST: 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. 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,

JESUS: Woman, here is your son.

EVANGELIST: Then he said to the disciple,

JESUS: Here is your mother.

EVANGELIST: 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),

JESUS: I am thirsty.

EVANGELIST: 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,

JESUS: It is finished.

EVANGELIST: Then he bowed his head and gave up his spirit.

*(Silence is kept for a few moments, during which some may wish to kneel.)*

EVANGELIST: 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.”

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 *The people sit.*

**The Sermon**

Jan C. Heller

**Music**

*He was despised*  
from "Messiah"

G. F. Handel

He was despised and rejected of men,  
a man of sorrows and acquainted with grief.

TEXT: Isaiah 53:3

Solemn Collects

 *All stand as able*

*Presiding Priest*

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.

 *All kneel.*

*Leader*            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 *Gregory* our Bishop, and all the people of this diocese  
For all Christians in this community  
That God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Silence*

*Presiding 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.**

*Leader* Let us pray for all nations and peoples of the earth, and for those in authority among them;

For *Donald*, the President of the United States, and for *Jay*, our governor  
For the Congress and the Supreme Court  
For the Members and Representatives of the United Nations  
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*

*Presiding 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.**

*Leader* Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed  
For the sick, the wounded, and the crippled  
For those in loneliness, fear, and anguish  
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 his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

*Presiding 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; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

*Leader* Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin or indifference  
For the contemptuous and the scornful  
For those who are enemies of the cross of Christ and persecutors of his disciples  
For those who in the name of Christ have persecuted others  
That God will open their hearts to the truth, and lead them to faith and obedience.

*Silence*

*Presiding Priest*

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

*Presiding Priest*

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

*Silence*

*Presiding Priest*

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

### **Entrance of the Cross**



*All stand as able. As the cross is shown to the assembly, the following is said*

*Presiding Priest* Behold the wood of the Cross, on which was hung the world's salvation.

***People* Come, let us adore him.**

*The earliest Christians venerated (to look with awe upon) the cross on Good Friday. The rose petals are symbols of our griefs, our sorrows, our losses, and our sins. The people are invited to come forward to pray silently at the cross, to place rose petals on the cross, and thus leave their sorrows and sins with Christ.*

*As the assembly comes forward to venerate the cross, the following chant is sung by the cantor then all:*

Chant

*Adoramus te, Christe*

Taize

*Meditating* ♩ = 60

A - do - ra - mus te Chri - ste, be - ne - di - ci - mus ti - bi,  
 qui - a per cru - cem tu - am re - de - mi - sti mun - dum.

TRANSLATION: We adore you, O Christ, and we bless you,  
 because by your cross you have redeemed the world.

*The following hymn is then sung by all*

When I survey the wondrous cross

1 When I sur - vey the won - drous cross where the young  
 2 For - bid it, Lord, that I should boast, save in the  
 3 See, from his head, his hands, his feet sor - row and  
 4 Were the whole realm of na - ture mine, that were an  
 Prince of Glo - ry died, my rich - est gain I  
 cross of Christ, my God: all the vain things that  
 love flow min - gled down! Did e'er such love and  
 of - fering far too small; love so a - maz - ing,  
 count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

# Holy Communion

*The Table is prepared for Communion and the consecrated bread and wine are brought from the altar of repose to the Table.*



*All stand as able as the sacrament is carried to the altar.*

## Confession of Sin



*All kneel.*

*The Presiding Priest says*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31*

*The Presiding Priest then says*

Let us confess our sins against God and our neighbor.

*A period of silence is observed.*

*Minister and People together say*

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.

*The Presiding Priest stands and says*

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 Presiding Priest then continues*

And now, as our Savior  
Christ has taught us,  
we are bold to say,

*People and Presiding Priest*

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 Presiding Priest says*

The Gifts of God for the People of God.

*This is the Lord's table around which we gather. All are invited to come forward and receive the Body and Blood of Christ in the bread and wine of the Eucharist. If you do not wish to receive Holy Communion but would like to receive a blessing, please come forward and cross your arms*

### **Post communion Prayer**



*Please stand as able.*

*Presiding Priest and People*

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.**

*All leave the church in silence.*

## MINISTERS OF THE LITURGY

Presiding Priest & Preacher  
Organist  
Song Leader  
Acolytes  
Eucharistic Ministers  
Lectors  
Intercessor  
Usher  
Altar Guild

The Rev. Dr. Jan C. Heller  
Paul Roy  
Robert Engel  
Linda Heller, Mary Anne Smith  
Linda Heller, Mary Anne Smith  
Maggie Ball, Brian Andvik  
Brian Andvik  
Brian Andvik & Laura Carroll  
All Hands



### HOLY WEEK AT ST. BARNABAS Schedule of Liturgies & Events | 2017

#### **THE WAY OF THE CROSS**

This medieval devotion takes its participant on a “virtual” tour of the Passion of Christ by praying in front of fourteen pictures depicting those terrible events in Jerusalem. This year, we invite all to take the journey as a private devotion. Booklets are available to assist you in the narthex. Whenever the church is open, please do take this spiritual journey during Lent.

#### **THE GREAT VIGIL OF EASTER | APRIL 15**

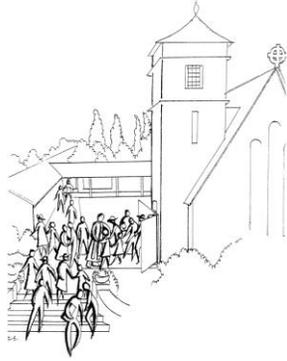
8PM | The First Service of Easter and Festal Eucharist | Incense will be used

#### **EASTER SUNDAY | APRIL 16**

9AM | Festal Easter Eucharist Rite II

10:15AM | Easter Egg Hunt (please meet in the Close)/Coffee & Rolls

11AM | Festal Easter Eucharist Rite II



**Saint Barnabas Episcopal Church**  
1187 Wyatt Way NW | Bainbridge Island | WA | 98110

**Phone 206-842-5601**  
**info@stbbi.org | www.stbbi.org**

Presiding Bishop & Primate | The Most Reverend Michael B. Curry  
Bishop of Olympia | The Right Reverend Gregory H. Rickel  
Interim Priest | The Reverend Dr. Jan C. Heller  
Assisting Priests | The Reverend Dr. Judith M. McDaniel and  
The Reverend Nancy Tiederman  
Assisting Priest for Contemplative Ministries | The Reverend Patricia Rome Robertson  
Deacon | The Reverend Dan Fowler  
Director of Music | Paul Roy

Parish Administrator | Kathy Irvin  
Receptionist/Building Coordinator | Henry Lant  
Bookkeeper | Julie Houck  
Kitchen Managers | Caroline Cox and Jamie Villella  
Wedding Coordinator | Connie Albrecht  
Sexton | Les Heinrich  
Housekeeper | Maria Perez

Senior Warden | Virginia Walker  
Junior Warden | Stu Case  
Vestry Members | Bethany Anderson, Kathy Anderson, John Baker,  
Roger Clairmont, Sylvia Dunning, Ed Ellis, Hootie Warren  
Clerk of the Vestry | Mark Morris  
Treasurer | Mike Killion Treasurer Emerita | Carol Milton

Convention Delegates | Linda & Randy Krause,  
Karen & Tom Beierle, Kathy & Michael Lacey  
At-Large Delegates | Joan Collins, George Robertson

Day School Director | Carrie Corns  
Teachers | Kristi Barr, Candace Beck, Sandy Dreiling,  
Mary Feeney, Karen Kolthoff, Elsa Trail