



ST.  
**BARNABAS**  
EPISCOPAL CHURCH

**HOLY EUCHARIST, RITE II**  
**The Last Sunday after Epiphany**  
Year A  
February 15, 2026 ♦ 10:30 a.m.



*The Transfiguration*  
Greta Lasko



## 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.

## Prelude

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

The service begins with sung praise to God. During penitential seasons, service may begin in silence, or with spoken or sung prayer rather than hymns.

## Hymnal 135



1 Songs of thank-ful - ness and praise, Jes - us, Lord, to thee we raise,  
2 Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su - preme;  
3 Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;  
4 Man - i - fest on moun - tain height, shin - ing in re - splen-dent light,

man - i - fest - ed by the star to the sa - ges from a - far;  
and at Ca - na, wed - ding guest, in thy God-head man - i - fest;  
man - i - fest in val - iant fight, quell - ing all the dev - il's might;  
where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;  
man - i - fest in power di - vine, chang - ing wa - ter in - to wine;  
man - i - fest in gra - cious will, ev - er bring - ing good from ill;  
When from there thou led - dest them stead - fast to Je - ru - sa - lem,

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984). St. 4, Copyright © The Church Pension Fund. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750).

## Opening Acclamation

*Presider* Blessed be the one holy and living God;  
*People* Glory to God for ever and ever.

## Collect for Purity

*Presider and People*

**Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

## Song of Praise

1. Arise, shine, for your light has come, and the glory of the Lord has dawned on you.  
2. Nations will stream to your light, and kings to the brightness of your dawn - ing.

For behold, darkness co - vers the land; deep gloom enshrouds the peo - ples.  
Your gates will always be o - pen; by day or night they will nev - er be shut.

But over you the Lord will rise, and his glory will ap -  
Arise,\_\_\_\_\_ shine, for your light has come, and the glory of the Lord has

pear dawnd up - on you. you.

*Continue >*

3. They will call you, "The Ci - ty of the Lord," The Zion of the Holy One of Is - ra - el.  
 4. The sun will no more be your light by day; by night you will not need the brightness of the moon.

Violence will no more be heard in your land, ruin or destruction within your bor - ders.  
 The Lord will be your ev - er - last - ing light, and your God will be your glo - ry.

You will call your walls, "Sal - va - tion," and all your  
 Arise, shine, for your light has come, and the glory of the Lord has

por - tals, "Praise." you.  
 dawned up on

Music: Alexander Arkhangelsky (1846-1924), adapt. Scott R. King (b. 1955). [www.ScottKingComposer.com](http://www.ScottKingComposer.com)  
 Words: Third Song of Isaiah. Copying for local use is permitted and encouraged.

## COLLECT OF THE DAY

*Presider* God be with you.

**People** And also with you.

*Presider* Let us pray.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

During The Liturgy of the Word, lessons from The Holy Bible are read. The lessons follow a three-year cycle of scripture readings called a Lectionary. The set of lessons we are hearing are being read in churches across denominations and around the world this day.

## **The Liturgy Of The Word**

### **The First Lesson**

**Exodus 24:12-18**

**T**he Lord said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them." Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

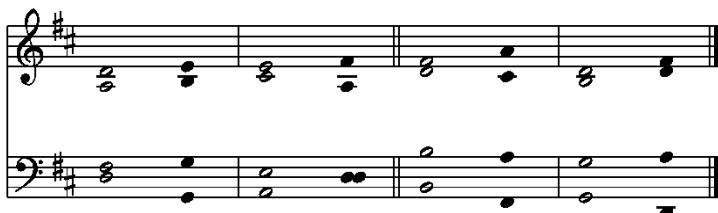
*Reader*      Hear what the Spirit is saying to God's people.

*People*      **Thanks be to God.**

*Silence.*

**The Response** *Please join us in song.*

**Psalm 112**



© 1956, Jerome Webster Meachen.

**1 The Lord is King; let the people | tremble; \***  
**he is enthroned upon the cherubim; let the earth | shake.**

**2 The Lord is great in | Zion; \***  
**he is high above all | peoples.**

**3 Let them confess his Name, which is great and | awesome; \***  
**he is the Holy | One.**

**4 "O mighty King, lover of justice, you have established | equity; \***  
**you have executed justice and righteousness in | Jacob."**



© 1956, Jerome Webster Meachen.

**5 Proclaim the greatness of the Lord our God and fall down before his | footstool; \*  
he is the | Holy One.**

**6 Moses and Aaron among his | priests,  
and Samuel among those who call upon his | Name, \***

**they called upon the | Lord,  
and he | answered them.**

**7 He spoke to them out of the pillar of | cloud; \*  
they kept his testimonies and the decree that he | gave them.**

**8 O Lord our God, you answered them | indeed; \*  
you were a God who forgave them, yet punished them for their evil | deeds.**

**9 Proclaim the greatness of the Lord our God and worship him upon his holy | hill; \*  
for the Lord our God is the | Holy One.**

## The Second Lesson

## 2 Peter 1:16-21

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

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

*Silence.*

For the reading of the Holy Gospel, we stand to indicate the importance we place on Jesus's words and actions. The Gospel book comes to the people and all turn toward the Gospeller.

## **Gospel Acclamation**

**Antiphon** *Cantor, then All*



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

Music: Tone 2; refrain from *Tibi, Christe, splendor Patris*, Moissac MS., 12th cent.; adapt. Marilyn L. Haskel (b. 1945).  
Copyright © 1997 The Church Pension Fund.

## **The Holy Gospel**

## **Matthew 17:1-9**

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

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

**S**ix days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone. As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

The Gospel of the Lord

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

The Sermon is designed to help make the Word a living, transforming reality in our lives. A time of silence follows the sermon.

## **The Sermon**

The Reverend Dianne Andrews

*Silence.*

The Episcopal Church does not have a statement of faith. Instead, we hold to the ancient creeds, such as the Apostles' and Nicene Creeds, as our statements of faith. They contain our core Christian beliefs, but do not limit our faith.

We are using the English Language Liturgical Consultation (ELLC) text of the Nicene Creed that was approved for use in The Episcopal Church in 1994. The use of "We believe" is appropriate as the creed is a statement of faith of the whole Church, at all times and places, and not only that of a particular congregation or person. The Nicene Creed was created in the late 4th century at the Council of Nicaea.

## **The Nicene Creed**

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

The Prayers of the People are a set of petitions of and for God's people, the Church, and the world. You are welcome to add your own prayers—aloud or silently—at the indicated time.

## **The Prayers of the People**

*The Leader and People pray responsively.*

In peace, we pray to you, our God.

For all people in their daily life and work;

**For our families, friends, and neighbors, and for those who are alone.**

For this community, the nation, and the world; that your liberating power will shatter the shackles of oppression, that violence will end, and that your abiding peace will reign for ever and ever.

**For all who work for justice, freedom, and peace.**

For the just and proper use of your creation;

**For the victims of hunger, fear, injustice, and oppression.**

For all who are in danger, sorrow, or any kind of trouble; Help us to see your face in the faces of all your people, and strengthen us to be your hands and heart in the world.

**For those who minister to the sick, the friendless, and the needy.**

In our Anglican Cycle of Prayer, we pray for The Church of the Province of the Indian Ocean. In our Diocesan Cycle of Prayer, we pray for St. Thomas, Medina; Emmanuel, Mercer Island; and Holy Cross, Redmond. In our St. Barnabas Cycle of Prayer, we pray for our Worship Commission. For the peace and unity of the Church of God;

**For all who proclaim the Gospel, and all who seek the Truth.**

For Sean our Presiding Bishop; Phil, our Bishop; and for all bishops and other ministers; For the ministry of all the baptized who serve in Christ's name.

**For all who serve God in the Church.**

For the special needs and concerns of this congregation. We pray for those on our prayer list, especially... and for those we now name.... Hear us, God.

**For your mercy is great.**

We thank you, God, for all the blessings of this life.... We will exalt you, our God of life; **And praise your Name for ever and ever.**

We pray for all who have died, especially..., that they may have a place in your eternal kingdom. Lord, let your loving-kindness be upon them;

**Who put their trust in you.**

And now, let us say together the 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.**

*Presider*

O God our rock and refuge: keep us safe in your care and strengthen us with your grace, that we may pray to you faithfully and love one another boldly, following the example of Jesus, who with you and the Holy Spirit lives for ever and ever. **Amen.**

### **Confession of Sin**

*Presider*

Let us confess our sins against God and our neighbor.



*Silence may be kept.*

The Confession of Sin helps us to unburden our hearts by acknowledging the things we have done or left undone that draw us away from God's healing, life-giving love.

The priest offers Absolution with the assurance that God calls us to well-being and fullness of life as individuals, as a community, and as a world.

*Presider and People*

**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.**

In sharing The Peace, we affirm our reconciliation with one another in preparation for receiving communion.  
(Matt. 5:23-24).

In the Early Church, Christians would greet each other with “the kiss of peace.” Today we shake hands, hug, or make a slight bowing gesture. There are no set words to use, though “Peace,” “God’s Peace,” and “Peace be with you,” are commonly used. This is not a time for conversation, rather this is a time to acknowledge our connections with one another as beloved of God.

With the Welcome and Announcements, we deliver any information that is important for the community.

Following announcements, we invite anyone who is celebrating a birthday, anniversary, or major life event to come forward for prayers.

## **The Peace**

**Presider** The peace of Christ 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 second part of the liturgy moves to The Table. We begin with the Offertory. Collecting financial gifts serves as a visible reminder that our whole lives are offered to God. The riches God has given to us are offered back to God in thanksgiving.

## **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 383

1 Fair - est Lord Je - sus, Ru - ler of all na - ture, O thou of  
 2 Fair are the mea - dows, fair - er still the wood - lands, robed in the  
 3 Fair is the sun - shine, fair - er still the moon - light, and all the

God and man the Son; thee will I cher - ish,  
 bloom - ing garb of spring: Je - sus is fair - er,  
 twink - ling, star - ry host: Je - sus shines bright - er,

thee will I hon - or, thou, my soul's glo - ry, joy, and crown.  
 Je - sus is pur - er, who makes the woe - ful heart to sing.  
 Je - sus shines pur - er, than all the an - gels heaven can boast.

Words: German composite; tr. pub. New York, 1850, alt. Music: *St. Elizabeth*, melody from *Schlesische Volkslieder*, 1842; harm. Thomas Tertius Noble (1867-1953).

## Presentation Anthem

*Presider*

All things come from you, O God,

*People*

**And of your own have we given you.**

Eucharistic Prayers used to consecrate bread and the wine are found in *The Book of Common Prayer* and in the supplemental liturgical resource *Enriching Our Worship*. Though the prayers vary slightly, they all contain essential elements. We are invited into the Eucharistic Prayer with the responsive *Sursum Corda* which literally means, “Lift up your hearts.” In the prayer, God’s saving deeds are recounted, and God is praised for the gift of salvation offered through the life, death, and resurrection of Jesus Christ. Very importantly, the prayer recounts the night in which Jesus was at table with his disciples and told them that whenever they share the bread and the wine, “...do this in remembrance of me.” Another essential part of the prayer is the invocation of the Holy Spirit, “... Send your Spirit upon these gifts.” Christ’s “real presence” is then known in the communal partaking of the consecrated bread and wine, “...that he may dwell in us, and we in him.”

## **The Great Thanksgiving Enriching Our Worship, Eucharistic Prayer I**

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

## *Proper Preface*

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

The Sanctus (Holy, holy, holy) recalls the words of the prophet Isaiah, who was overwhelmed by the presence of God in the sanctuary. These same words were sung by the people who welcomed Jesus into Jerusalem on Palm Sunday.

## Sanctus, Wonder, Love, Praise 853

3

Ho - ly, ho - ly, ho - ly Lord,

Manual I

3

Manual II

God of pow-er and might, Heav-en and earth are

full of your glo-ry. Ho - san - na in the high-est.

Music: John Karl Hirten (b. 1956). Copyright © 1995 John Karl Hirten.

The words that Jesus said over the bread and wine, as recorded in Holy Scriptures, are repeated. These words have been spoken in many languages throughout the world by generations of God's people.

Through repeating the words and actions of Jesus's last meal with his disciples, we ourselves join the story and make it our own.

While the bread and wine remain the bread and wine, they are not unchanged. They become outward and visible signs of an inward and spiritual grace. That grace, or gift from God, is Jesus's real presence known through the power of the Holy Spirit.



Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said:

“Take, eat: This is my Body which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

***Presider and People***

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ’s Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with... and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

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

The Lord's Prayer offers an ancient bridge between our daily bread and the spiritual food we receive in the Eucharist. In the Lord's Prayer, we ask for daily bread, meaning those things we need to get us through each day. Likewise, the bread symbolizes God's presence in leading us through our days.

### **The Lord's Prayer**

**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.*

The Breaking of the Bread is also known as The Fraction. This moment both recalls Jesus breaking bread at the Last Supper, and Jesus's death on the cross. In awe, we keep a moment of silence after the fraction. We then offer our grateful response, spoken and/or sung.

*Presider Alleluia. Christ our Passover is sacrificed for us;*

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

### **The Invitation to Communion**

#### **Communion of the People**

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.

Through their choral music, the choir prays on behalf of the congregation.

## Communion Music

*There is a high place in the upper air*

## Alan Hovhaness

*The Lord is my light*

## *Taize*



or  **The Post-Communion Prayer**

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

## Blessing



## Vespers with Schola Nova | TONIGHT, February 15 at 6 p.m.

St. Barnabas Schola Nova invites you to Vespers **tonight at 6 p.m.** Please join us for a contemplative, sung service on this Last Sunday in Epiphanytide as we celebrate The Transfiguration of Jesus. We hope to see you there.



## The Bridge: February 22 – Gospel of Matthew with Rev. Dianne

This year, our parish Lenten Devotions are focusing on the Gospel according to Matthew. In this Bridge session, we will explore the content and theological focus of Matthew's Gospel in comparison with the Good News as it has been conveyed in Mark, Luke, and John.

 **Hymnal 618**

*Unison*



1 Ye watch - ers and ye ho - ly ones, bright ser - a - phs, cher - u -  
 2 O high - er than the cher - u - bim, more glo - rious than the  
 3 Re - spond, ye souls in end - less rest, ye pa - tri - archs and  
 4 O friends, in glad - ness let us sing, su - per - nal an - them

*Harmony*

bim, and thrones, raise the glad strain, Al - le - lu - ia! Cry  
 ser - a - phim, lead their prais - es, Al - le - lu - ia! Thou  
 pro - phets blest, Al - le - lu - ia, al - le - lu - ia! Ye  
 ech - o - ing, Al - le - lu - ia, al - le - lu - ia! To

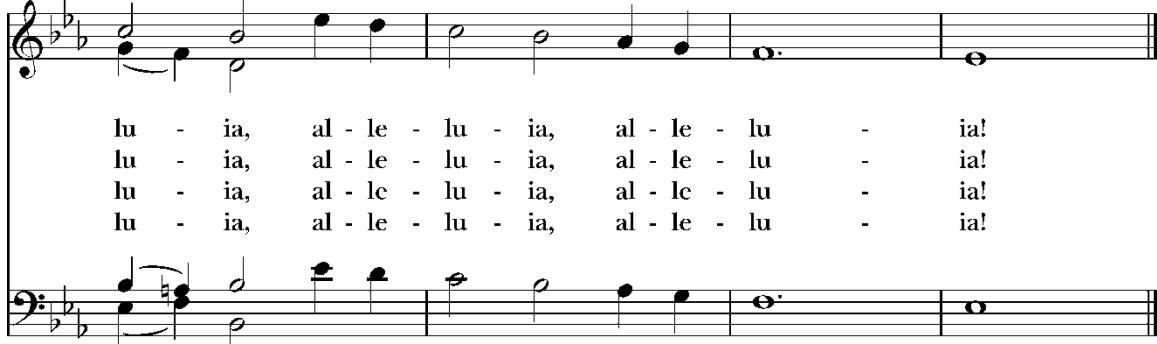
*Unison*

out, do - min - ions, prince - doms, powers, vir - tues, arch - an - gels, an - gels'  
 bear - er of the e - ter - nal Word, most gra - cious, mag - ni - fy the  
 ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the  
 God the Fa - ther, God the Son, and God the Spi - rit, Three in

*Harmony*

choirs, Al - le - lu - ia, al - le - lu - ia, al - le -  
 Lord, Al - le - lu - ia, al - le - lu - ia, al - le -  
 song, Al - le - lu - ia, al - le - lu - ia, al - le -  
 One, Al - le - lu - ia, al - le - lu - ia, al - le -

*Unison*



The musical notation consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in B-flat major (two flats) and common time (indicated by a 'C'). The lyrics 'Alleluia, Alleluia' are repeated four times in a call-and-response style, with the congregation responding after each line.

Words: John Athelstan Laurie Riley (1858-1945). By permission of Oxford University Press. Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

The final and essential moment in the worship service is when the Priest or Deacon dismisses the congregation. During worship, we are nourished in Word and Sacrament for the purpose of being strengthened to live our faith out in the world, every day of the week. We stand during The Dismissal as a symbol of readiness to love and serve as the hands and feet of Christ out in the world—at home, at school, at work—wherever we go! This is our faithful response to the love of God we know in Christ Jesus.

## Dismissal

**People      Thanks be to God.**

## Postlude



### Shrove Tuesday, Mardi Gras Celebration!

Join us on Shrove Tuesday, February 17 at 5:30 p.m. for our fabulous Mardi Gras celebration! This year we're trying something new and our resident Cajuns, Etienna and Peter Wright, will cook us up some gumbo in addition to our traditional pancake dinner! Eat your fill of gumbo AND pancakes as we feast on Fat Tuesday, the night before we begin our Lenten journey. We will have gumbo with traditional Cajun potato salad, pancakes with all the trimmings, Cajun music, dancing, pancake races, and we'll decorate Alleluia signs before having a Second Line to bury them in the interrium before Lent begins! It will be a fun-filled night! Bring your neighbors, your children, and your grandchildren, and join us in the Parish Hall any time between 5:30-8:30 p.m. All are welcome! Laissez les bons temps rouler (let the good times roll)!



**Ash Wednesday | February 18 | Noon & 7 p.m.  
Holy Eucharist with Imposition of Ashes**

**"Remember that you are dust, and to dust shall you return."**

On Ash Wednesday, our physical bodies are marked with a reminder of our mortality as we are invited to explore the wild, open landscape of the Lenten season.

## **LENT WEEKDAY OFFERINGS**

**Monday, 9 am | Morning Prayer**

**Tuesday, 9 am | Centering Prayer**

**Wednesday, 6 pm | Soup Supper, Class\*, & Compline**

*\*Embracing an Alternative Orthodoxy*

**Thursday, 9 am | Healing Eucharist**

**Friday, Noon | Stations of the Cross**



**Scan for a full list of Lent and Holy Week services and events.**

# MINISTERS OF THE LITURGY

Presider and Preacher | The Reverend Dianne Andrews

Music Director & Organist | Sheila Bristow

Musicians | The Parish Choir; Rae Hyra, cantor

Eucharistic Ministers | Barbara Bolles, Rebecca Ditmore

Lectors | Jeffrey Miller, Heidi O'Brien

Ushers | Borgan Anderson, Robin Cook

Greeters | Beth Gudmundson, Mo Godman

Welcome Table | Dick Eversole

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

Coffee Hour | Jannie Best, Sue Bunn, Dick Eversole, Judy Jackson, Joy & Isa Best

Streaming | Charlie Helming, Michael Ditmore



This February in our St. Barnabas Cycle of Prayer, we pray for our Worship Commission. We give thanks to God for the gifts that our greeters, ushers, lectors, Eucharistic ministers, Altar Guild members, and choir bring to our church community. Sundays at St. Barnabas are made better by their presence! Please keep them in your prayers this month and always.

## CLERGY

Presiding Bishop | The Most Rev. Sean Rowe

Bishop | The Rt. Reverend Philip LaBelle

Interim | The Reverend Dianne Andrews

Deacon | The Reverend Dan Fowler

Assisting Priests | The Reverends

Dr. Judith M. McDaniel, Nancy Tiederman,  
Patricia Rome Robertson, Steve Best

## VESTRY

Senior Warden | Elaine Percival

People's Warden | Evan Lenz

Property Warden | Phil Fergusson

Members | Trip Duncan, Lynn Eggers,

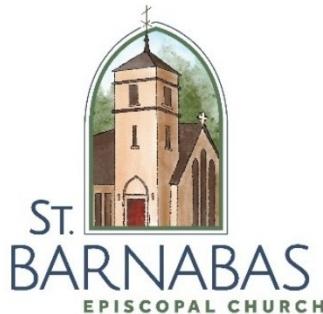
Peggy Eichenberger, Mike Killion,  
Dave Powell, Pat Todd

Clerk | Rebecca Ditmore

Treasurer | Kirk Eichenberger

Chancellor | Katherine Bolles

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1187 Wyatt Way NW  
Bainbridge Island, WA 98110  
206/842-5601 | [stbbi.org](http://stbbi.org) | [info@stbbi.org](mailto: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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