



ST.
BARNABAS
EPISCOPAL CHURCH

HOLY EUCHARIST, RITE I

The Last Sunday after Epiphany

Year A

February 15, 2026 ♦ 8 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 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).

Opening Acclamation

Presider Blessed be God: Father, Son, and Holy Spirit.

People And blessed be God's kingdom, now and for ever. Amen.

Collect for Purity

Presider and People

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

Gloria

Presider and People

Glory be to God on high, and on earth peace, good will towards all. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Collect of the Day

Presider God be with you.

People And with thy spirit.

Presider Let us pray.

O God, who before the passion of thy only-begotten Son didst reveal his glory upon the holy mount: Grant unto 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 the same Jesus Christ our Lord, who liveth and reigneth with thee 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

The 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.**

The Response

Psalm 99

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.”

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.

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

THE HOLY GOSPEL

Matthew 17:1-9

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

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

Six 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 be to thee, O Christ.**

The Sermon is designed to help illumine God's Word for our time and place and to 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.

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all people: 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. Receive our prayers which we offer unto thy divine Majesty beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord, and grant that those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Lord in your mercy, **hear our prayer.**

Give grace, O God, to all bishops and other ministers, especially the recently installed Sarah Mullally, Archbishop of Canterbury; Sean, Presiding Bishop of the Episcopal Church; Phil, our diocesan bishop; Dianne, our interim; Dan, our deacon; and for Patricia, Nancy, Steve, and Judith, priests among us; that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

Lord in your mercy, **hear our prayer.**

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

Lord in your mercy, **hear our prayer.**

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially all elected and appointed officials, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Lord in your mercy, **hear our prayer.**

Guard and protect all those who serve in harm's way, both in lands far away and here at home, returning them to safe reunion with their families and all who love them.

Lord in your mercy, **hear our prayer.**

Bestow upon us the gift of gracious hospitality, welcoming into fellowship your beloved in Christ who are visiting, remembering that in welcoming strangers we may be welcoming angels unaware.

Lord in your mercy, **hear our prayer.**

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

Lord in your mercy, **hear our prayer.**

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor..., and all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Lord in your mercy, **hear our prayer.**

I invite your petitions and thanksgivings aloud or silently....

Lord in your mercy, **hear our prayer.**

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, especially..., beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Barnabas and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Lord in your mercy, **hear our prayer.**

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.

Presider

Grant these our prayers, O God, for Jesus Christ's sake, our only Mediator and Advocate.

Amen.

Confession of Sin & Absolution

Presider

Let us humbly confess our sins unto Almighty God.



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 thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the glory of thy Name. Amen.

Presider

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **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.

Presentation Anthem

Presider All things come of thee, O Lord,
People **And of thine own have we given thee.**

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 the same 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, *Eucharistic Prayer II*

BCP P. 340

Presider The Lord be with you.
People **And with thy spirit.**
Presider Lift up your hearts.
People **We lift them up unto the Lord.**
Presider Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. ...

Proper preface.

... Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Presider and People

**Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.**

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.



Then the Presider gives thanks for God's work in creation and for the salvation of the world through Christ, and prays over the bread and wine.

All glory be to thee, O Lord our God, for that thou didst...

cont. BCP p. 341

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.

...By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **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

BCP, P. 336

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!**

Prayer of Humble Access

Presider and People

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

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.

or The Post-Communion Prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Blessing

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,

an - thems be to thee ad-dressed, God in man made man-i - fest.
 an - thems be to thee ad-dressed, God in man made man-i - fest.
 an - thems be to thee ad-dressed, God in man made man-i - fest.
 cross and Eas - ter Day at - test God in man made man-i - fest.

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).

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 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



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.



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 & Preacher | The Reverend Dianne Andrews

Music Director & Organist | Sheila Bristow

Eucharistic Ministers | Su Beecham, Stu Case

Lectors | Su Beecham, Stu Case

Usher | Mike Meston

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

Coffee Hour | Princie and Bob Falkenhagen



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 Steve Best,

Dr. Judith M. McDaniel, Nancy Tiederman,

Patricia Rome Robertson

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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THIS WEEK AT ST. BARNABAS

Weekly Services & Events

Sunday

8 a.m. | Holy Eucharist, Rite I
Post-Service Coffee Hour | Parlor
10:30 a.m. | Holy Eucharist, Rite II
Post-Service Coffee Hour | Parish Hall

Monday

9 p.m. | Compline | Zoom

Tuesday

9 a.m. | Centering Prayer | Sanctuary

Wednesday

9 p.m. | Compline | Zoom

Thursday

9 a.m. | Healing Eucharist | Sanctuary

Friday

9 p.m. | Compline | Zoom

Ministry, Meetings, & Special Events

Monday | February 16

1 p.m. | Knitting Circle

Tuesday | February 17

5:30 p.m. | Shrove Tuesday,
Mardi Gras Party

Ash Wednesday | February 18

Noon | Holy Eucharist &
Imposition of Ashes

1:30 p.m. | Senior Ministry @ Fieldstone

7 p.m. | Holy Eucharist &
Imposition of Ashes

Thursday | February 19

1:45 p.m. | Senior Ministry @ Madison

3 p.m. | Campus Stewards Meeting

7 p.m. | Parish Choir Rehearsal

Sunday | February 22

10:15 a.m. | Godly Play

9:30 a.m. | The Bridge, The Gospel of
Matthew with Rev. Dianne

Noon | Youth Group



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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