



ST.
BARNABAS
EPISCOPAL CHURCH

HOLY EUCHARIST, RITE II

The Second Sunday in Lent

Year A

March 1, 2026 ♦ 10:30 a.m.



Welcome to St. Barnabas

Your presence is a blessing.

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

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

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



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

Silent Procession

Opening Acclamation | Penitential Order, Rite II

BCP, p. 351

Presider Bless the Lord who forgives all our sins.

People **God's mercy endures forever.**

The Decalogue

BCP, p. 350

Scripture Sentence

BCP, p. 351-352

Confession & Absolution

BCP, p. 352

Hymnal S 95

BCP, p. 356

The musical notation consists of two staves. The first staff has three measures: the first measure is labeled 'Cantor or Choir' and contains the lyrics 'Lord, have mer - cy.'; the second measure is labeled 'All' and contains the lyrics 'Lord, have mer - cy.'; the third measure is labeled 'Cantor or Choir' and contains the lyrics 'Christ, have mer - cy.' The second staff has three measures: the first measure is labeled 'All' and contains the lyrics 'Christ, have mer - cy.'; the second measure is labeled 'Cantor or Choir' and contains the lyrics 'Lord, have mer - cy.'; the third measure is labeled 'All' and contains the lyrics 'Lord, have mer - cy.' The music is written in a single melodic line on a treble clef staff with a key signature of one flat (B-flat).

Music: From the Litany of the Saints; adapt. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

Collect of the Day

Presider God be with you.

People And also with you.

Presider Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

The Liturgy Of The Word

The First Lesson

Genesis 12:1-4a

The Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the Lord had told him; and Lot went with him.

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

People Thanks be to God.

Silence.

The Second Lesson

Romans 4:1-5, 13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

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

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

Silence.

Gospel Acclamation *Cantor, then all.*



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

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

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

The Gospel of the Lord.

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

 **The Sermon**

The Reverend Dianne Andrews

Silence.

 **The Nicene Creed**

BCP, p. 358

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

Let us respond with contemplative silent 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. Amen.

 **The Peace**

BCP, p. 360

 **Welcome & Announcements**

 **Birthdays & Anniversaries**

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

The Liturgy of the Table



The Offering

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

Offertory *Lord, for thy tender mercy's sake*

Richard Farrant

 **Presentation Anthem**

<i>Presider</i>	All things come from you, O God,
<i>People</i>	And of your own have we given you.

The Great Thanksgiving *Eucharistic Prayer A*

BCP p. 361

Sursum Corda

BCP, p. 361

Celebrant God be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them up to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Hymnal S 124, *Sanctus*

BCP, p. 362

Memorial Acclamation

BCP, p. 363

People Christ has died.

Christ is risen.

Christ will come again.

The Lord's Prayer

BCP, p. 364

The Breaking of the Bread

Presider Christ our Passover is sacrificed for us;

People Therefore let us keep the feast.

Hymnal S 161, *Agnus Dei*

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.

Hymnal 635, *If thou but trust in God to guide thee*

or The Post-Communion Prayer

BCP, p. 366



Wednesday Night Soup Suppers | 6 p.m. | Through March 18

The St. Barnabas tradition of coming together for a simple soup supper on Wednesdays in Lent continues. Dianne+ will offer a series based on Richard Rohr's work Embracing an Alternative Orthodoxy. Details about weekly offerings in the series can be found on our website. Questions? Email Rev. Dianne, revdianne@stbbi.org. Sign-up to bring soup and/or bread on the sign-up sheet in the parlor or parish hall, or email info@stbbi.org and we will add your items to the sign-up.



Episcopalianism 101

Are you new to The Episcopal Church or want a refresher course about Episcopalianism? Interested in baptism, confirmation, being received into The Episcopal Church, or reaffirm your baptismal vows? This class is for you! Those who are interested in receiving sacramental rites on Cathedral Day, Saturday, April 25 should prepare by joining Episcopalianism 101. Classes will cover topics such as "What is an Episcopalian?," "Sacraments," "Anglican History," and much, much more! All are welcome to drop in on one or all of the classes!

If you are interested in baptism, confirmation, reception into the Episcopal Church from another Christian tradition, or formal reaffirmation of baptismal vows on Cathedral Day at St. Mark's, Seattle on April 25, please contact Rev. Dianne, revdianne@stbbi.org to register.



Lenten Journey Concert | Saturday, March 7 | 2 p.m.

Join St. Barnabas Music Director and Organist Sheila Bristow and Cellist Nathan Whittaker on Saturday, March 7 at 2 p.m. for a Lenten journey concert. Treat yourself to an afternoon of organ music by Distler, Howells, and Böhm; J.S. Bach's Cello Suite No. 2; with vocal music by Schütz and Cozzolani featuring cantors Cassandra Willock & Rae Hyra.



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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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