

Church of the Divine Love

THE LAST SUNDAY AFTER THE EPIPHANY

FEBRUARY 15, 2026 10:15 A.M.

HOLY EUCHARIST, RITE II

A Morning Prayer

Morning Prayer: Heavenly Father, Thank You For allowing us to see a brand -new day. For this, we give You Praise! Lord, we lift up our concerns, worries, and burdens before You, knowing that You are with us in every step of the way. Fill us with Your peace that surpasses all understanding, calming our hearts and reassuring us of Your unfailing presence. Deliver us from the evil one and keep us safe from all harm, known and unknown. In the precious name of Jesus. Amen

THE WORD OF GOD

Processional Hymn #

Opening Acclamation page 355

Gloria page 356

Collect for Last Epiphany page 217

First Lesson: **Exodus 24:12-18** (*pages 67 in the Bible*)

Psalm 99 page 728

Second Lesson: **2 Peter 1: 16-21** (*page 1062*)

Gradual Hymn #

Gospel: **Matthew 17:1-9** (*page 851*)

Sermon – The Rev. Jean Lenord Quatorze

The Nicene Creed page 358

Prayers of the People, Form IV page 388

The Confession page 393

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Offertory Hymn #

Doxology (sung)

The Great Thanksgiving:

Eucharistic Prayer A page 361

Sanctus (S-130 in hymnal)

The Lord's Prayer page 364

The Breaking of the Bread, Anthem & Prayer page 337

Hymn to be sung during the consecration:

Father, I adore you, Lay my life before you, How I love you.

(repeat twice with 2nd verse starting with Jesus, and 3rd verse starting with Spirit)

The Communion of the People - All baptized Christians, regardless of age, are welcome to receive Communion.

Communion Hymn #

Post Communion Prayer page 365

Prayer for Peace page 815

Prayer for the Parish page 817

Prayer of St. Francis page 833

Sermon Sunday February 15, 2026

Exodus 24: 12-18; Psalm 99; 2 Peters 1: 16-21; Matthew 17: 1-9.

Sisters and brothers in Christ,

Today's gospel (**Matthew 17:1-9**), the transfiguration of Jesus, is often thought of, described, or spoken of, as a mountaintop experience. And I think it is a mountaintop experience, but I'm beginning to think it's not the mountaintop experience we often understand it to be. For most of us, the mountaintop experience is a big deal. We're on the pinnacle. We're on top of the world. Everything has come together in just the right way.

It's a time in our life that we never want to end. We want to stay there and keep it just like it is. It's the fulfillment of what we've hoped for and dreamed about. Everything is just right. It often looks like success or accomplishment. It just doesn't get just any better than this. Today's gospel has all of those qualities about it. Jesus has taken Peter and John and James up a high mountain, and then things begin to happen. Jesus' face shines like the sun. His clothes become dazzling white. And then Moses and Elijah show up and start talking to Jesus. And Peter's having a mountaintop experience. Peter says 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." Peter doesn't want the moment to end. He wants to capture and contain it. I think it's what most of us want when we have a mountaintop experience.

Then a bright cloud envelops all of them. More light. A voice from the cloud says, "This is my son, the beloved. This one I am well pleased with. Listen to him. "But here's what I wonder. What if that's not the mountaintop experience? What if the shining face of Jesus, his dazzling white clothes, the presence of Moses and Elijah, the bright cloud, the voice from the cloud, what if at their best those are just pointers to the mountaintop experience, and at their worst they're distractions from the mountaintop experience? What if the real mountaintop experience happens when Jesus says to Peter, James, and John, "Get up and do not be afraid"?

Whatever is happening for Peter, James, and John on the mountain is something they've never experienced before. It's beyond their understanding. They can't make sense of it. It is so big, so overwhelming, so overshadowing, that they fall to the ground. And they're terrified. Maybe there are afraid for their own safety. Maybe they're terrified because they don't know what's going to happen next. Maybe it is a fearful thing to fall into the hands of the living God (**Hebrews 10:31**). Maybe they're terrified because it's just so amazing and they can't comprehend or take it all in. You know what that's like, right? I do. I suspect we'll all been terrified in those and a thousand other ways. They're experiencing something bigger than they ever imagined, more than they could have ever dreamed. And we've had those times too when life has overwhelmed us with more than we could handle. And we've had times when life asked more of us than we thought we were able to give. And we bumped up against our limits and wondered if we were up the task.

Regardless of how that comes about it's always brings change. Sometimes we want the change, and other times we don't want the change. Sometimes we've worked hard to make the change and we're disappointed when it doesn't happen. Sometimes it feels like life brings us changes we never wanted or

asked for. Jesus did not become something he was not before that night on the mountain. He was always filled with the glory of God, radiating the divine light. Jesus didn't change and become something new but the disciples did. Their sight was healed, their vision corrected, and their blindness removed. They saw the world transfigured, capable of revealing the beauty of God's holiness. They experienced all of life and creation as sacramental. They saw and experienced life and the world as God sees and intends it.

Every time we experience a transfiguring event our vision is healed and we see in a new a different way. We see with God's eyes. Transfiguration is not so much about what we see but how we see. It's the difference between seeing with physical eyes and seeing with transfigured eyes. As long as we see only with physical eyes, we will always be looking for love, bored with life, bereft of joy, bound by guilt, and in fear of death. Will we continue to live as if what we see is all we get or will we let our seeing bring us face to face with the Mystery? Transfigured eyes do not deny or ignore the circumstances of our life or world. They show us, rather, that in the midst of and sometimes despite those circumstances there is nothing but God, there is only God; there is nothing but life, there is only life; there is nothing but lovethere is only love; and there is nothing but light, there is only light.

This deeper seeing, this transfigured vision, is what allows us to face, endure, and respond to the circumstances of our life and world. It is why we can get up and not be afraid. It is the source of our thanksgivings. This transfigured vision sustained the disciples through Jesus' crucifixion and to his resurrection. Perhaps that is why the Church asks us to hear the transfiguration story every year on the Last Sunday after the Epiphany. It is the beginning of our Lenten preparation. It functions as the hinge between the Season of Epiphany and the Season of Lent. Throughout the Season of Epiphany God has turned his face towards humanity. Lent is the season when we learn anew to turn our face toward God, that we might look up and see Jesus himself alone everywhere we look.

We are to take our transfiguration moments, our God moments with us, to remind us why we are on this journey, especially when things are difficult. Like Peter, James, and John, we may not always understand what we have witnessed, but we know that we are loved and called by the God who shares them with us. As we prepare to enter the spiritual wilderness of Lent, we already know how this book ends. The story of Jesus requires us to take the brilliance of the Transfiguration into our own journeys, so that God can give the ending meaning.

May we be given the courage to be transformed, so that we can bear the light and mystery of God to others, setting the whole world aglow as **2 Peter declares**: "a lamp shining in a dark place, until the day dawns and the morning star rises" in our hearts. **Amen.**

LAST SUNDAY AFTER THE EPIPHANY

10:15 AM

HOLY EUCHARIST RITE II

COFFEE HOUR FOLLOWS

MONDAY	8:00 PM	AA MEETING
SHROVE TUESDAY	6:00 PM	PANCAKE SUPPER
ASH WEDNESDAY	7:00 PM	HOLY EUCHARIST< RITE II IMPOSITION OF ASHES AL-ANON MEETING
THURSDAY	10AM-2PM	THRIFT SHOP
SATURDAY	10AM-2PM	THRIFT SHOP
1 LENT	10:15 AM	HOLY EUCHARIST, RITE II COFFEE HOUR FOLLOWS
	11:15 AM	VESTRY MEETING

	Today	Next Week
Eucharistic Minister	Roe Prosser	Deb Giordano
Coffee Hour	Giordanos	Prossers

SUPPORT THE FOOD BANK, DROP OFF IN THE KITCHEN

PARISH PRAYER LIST

Loving God, comfort and heal all those who suffer in body, mind or spirit. Give them courage and hope in their troubles and bring them the joy of your salvation. Especially we remember before you:

Barbara Curran	Betty Curley	Martin
Bob Curley	Steve Curley	Joseph
Chris Dickson	John Roccoo	Donny

John Mulligan	Marjorie Guerrier	Bobby
Scottie Credendino	Michael	Ryan
Sister Eddie	Bernie Walther	Celeste
Beverly Noel	Phil Ryder	Jill
Anthony Paribello	Jonathan	Aika
Donna Amundsen	Kate Jones	Jan
Timothy Treasure	Vincent & Barbara	Sandy
Mary & Family	Wendy	Jay
Gladys Hadija	Sophia	Aidan
Michael & Family	Donna A	Mo
Michelle & Family	Christopher	Annie
Moises Parra	Misael Varas	Cary
Warren		

All people and countries suffering from violence, hatred and natural disaster.

The homeless and food insecure.

Help us speak words of encouragement and offer deeds of kindness to them.

Bring us, with them, into the unending joy of your kingdom. Amen.

To add or make changes to the prayer list during the week,

email Janet Croft at jmc220@optonline.net.

