



THE TRANSFIGURATION OF OUR LORD

Sunday, February 19, 2023
11:00 A.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.
Bold text indicates the congregational response.

Hymn numbers refer to their corresponding pages in the back of the
cranberry-colored *Evangelical Lutheran Worship* hymnal.

Welcome

Prayer Requests

Prelude

Oh, Wondrous Image, Vision Fair

Healey Willan

ENTRANCE RITE

We stand as we are able.

Litany

P The Lord is king; let the people tremble.

C The Lord is enthroned upon the cherubim; let the earth shake.

P The Lord, great in Zion, is high above all peoples.

C Proclaim the greatness of the Lord and worship upon God's holy hill.

Hymn 834

Immortal, Invisible, God Only Wise

Greeting

P The grace of our Lord Jesus Christ, the love of God, and the communion of the
Holy Spirit be with you all.

C And also with you.

Standing is the posture of the resurrection. We stand when we sing hymns and for other parts of the service as an expression of resurrection joy. It is a way of proclaiming that Jesus is powerfully alive! Colossians 3:14-18

The Gloria ("Glory to God...") is a continuation of resurrection praise. With the angels we sing God's glory revealed in Je-sus Christ. (Luke 2:14).

Gloria

Assisting minister



Glory to God in the highest, and peace to God's peo - ple on earth.

All



Lord God, heav - en - ly King, al - might - y God and Fa - ther,



we wor-ship you, we give you thanks, we praise you for your glo - ry.



Lord Je-sus Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God,



you take a - way the sin of the world: have mer - cy on us;



you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.



For you a - lone are the Ho - ly One, you a - lone are the Lord,



you a - lone are the Most High, Je-sus Christ, with the Ho - ly Spir - it,



in the glo - ry of God the Fa - ther. A - men.

The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.

The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.

The first lesson is normally from the Old Testament.

A psalm is spoken or sung in response to the first reading.

Prayer of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

O God, in the transfiguration of your Son you confirmed the mysteries of the faith by the witness of Moses and Elijah, and in the voice from the bright cloud declaring Jesus your beloved Son, you foreshadowed our adoption as your children. Make us heirs with Christ of your glory, and bring us to enjoy its fullness, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen**



LITURGY OF THE WORD

Children's Sermon

First Lesson: Exodus 24:12-18

L A reading from Exodus.

¹²The 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." ¹³So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. ¹⁴To 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."

¹⁵Then Moses went up on the mountain, and the cloud covered the mountain. ¹⁶The 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. ¹⁷Now 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. ¹⁸Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

L The word of the Lord.

C **Thanks be to God.**

Psalm 2

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

¹Why are the nations [|] in an uproar?

Why do the peoples mutter [|] empty threats?

²Why do the kings of the earth rise up in revolt, and the princes [|] plot together, against the LORD and against the [|] LORD's anointed?

³**"Let us break their [|] yoke," they say;**

"let us cast off their [|] bonds from us."

⁴**God whose throne is in heav- [|] en is laughing;**
the LORD holds them [|] in derision.

⁵Then in wrath God [|] speaks to them,
and in rage fills [|] them with terror.

⁶**"As for me, I have anoint- [|] ed my king**
upon Zion, my [|] holy mountain."

⁷Let me announce the decree ¹ of the LORD,
 who said to me, “You are my son; this day have I be- ¹ gotten you.
⁸Ask of me, and I will give you the nations for ¹ your inheritance
 and the ends of the earth for ¹ your possession.

⁹You shall crush them with an ¹ iron rod
 and shatter them like a ¹ piece of pottery.”
¹⁰And now, you ¹ kings, be wise;
 be warned, you rulers ¹ of the earth.

¹¹Submit to the ¹ LORD with fear,
 and with trembling ¹ bow in worship;
¹²lest the LORD be angry, and you perish in a sudden ¹ blaze of wrath.
 Happy are all who take ref- ¹ uge in God!

The second reading, usually from the New Testament letters, bears the witness of the early church.

Second Lesson: 2 Peter 1:16-21
 L A reading from Second Peter.

¹⁶For 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. ¹⁷For 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.” ¹⁸We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

¹⁹So 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. ²⁰First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, ²¹because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

L The word of the Lord.
 C **Thanks be to God.**

We stand.

The Gospel Acclamation is the congregation’s response to the announcement and reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.

Gospel Acclamation

Al - le - lu - ia. Lord, to whom shall we go? You have the
 words of e - ter - nal life. Al - le - lu - ia. Al - le - lu - ia.

The Gospel: Matthew 17:1-9
 P The Holy Gospel according to St. Matthew, the 17th chapter.
 C **Glory to you, O Lord.**

¹Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. ²And he was transfigured before them, and his face shone like the sun, and his clothes

The Liturgy of the Word culminates in the reading of the gospel and the sermon by which Christ comes among his people

and speaks to us in our own context. Because of this we stand to listen to the good news of our Lord.

became dazzling white. ³Suddenly there appeared to them Moses and Elijah, talking with him. ⁴Then 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." ⁵While 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!" ⁶When the disciples heard this, they fell to the ground and were overcome by fear. ⁷But Jesus came and touched them, saying, "Get up and do not be afraid." ⁸And when they looked up, they saw no one except Jesus himself alone. ⁹As 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."

P The Gospel of the Lord.
C Praise to you, O Christ.

We sit.

Sermon

Pastor James Armentrout

We stand as we are able and sing the hymn.

This hymn complements the day's scripture readings and sermon.

Hymn

Oh Wondrous Image, Vision Fair

1. Oh, won-drous im-age, vi-sion fair of glo-ry
 2. With Mo-ses and E-li-jah nigh the'in-car-nate
 3. With shin-ing face and bright ar-ray, Christ deigns to
 4. And faith-ful hearts are raised on high by this great
 5. O Fa-ther, with the'e-ter-nal Son, and Ho-ly

that the church may share, which Christ up-on the
 Lord holds con-verse high, and from the cloud, the
 man-i-fest to-day what glo-ry shall be
 vi-sion's mys-ter-y; for which in joy-ful
 Spir-it, ev-er one, we pray you, bring us

moun-tain shows, where bright-er than the sun he glows!
 Ho-ly One says, "This is my be-lov-ed Son."
 theirs a-bove who joy in God with per-fect love.
 song we raise the voice of prayer, the hymn of praise.
 by your grace to see your glo-ry face to face.

The Apostles' Creed (which begins, "I believe...") is traditionally attributed to the first apostles, working under the inspiration of the Holy Spirit. It has been known to the church since at least the fourth century.

We join our hearts in prayer as we pray for the Church, for the well-being of creation, for peace and justice, for those in need. 1 Timothy 2:1-2

Much more than a pleasant greeting—we do this to proclaim God's promise of peace. 2 Corinthians 13:11

Our gifts are received and dedicated to our Lord's service. These offerings support the ministries of this congregation, the Virginia Synod, ELCA, and our global mission partners.

Creed

P Living together in trust and hope we confess our faith.

C **I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen**

The Prayers



Each petition concludes:

P Lord, in your mercy,

C **hear our prayer.**

THE EUCHARISTIC LITURGY

The Peace

P The peace of the Lord be with you always.

C **And also with you.**

We greet one another, saying "Peace be with you."

The Offering

Offertory Anthem

Beautiful Savior

David Cherwien

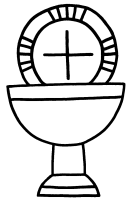
The choir sings stanzas 1 through 3; we stand as we are able and sing stanza 4 together.

Beautiful Savior, King of creation, Son of God and Son of Man!
Truly I'd love thee, truly I'd serve thee, light of my soul, my joy, my crown.

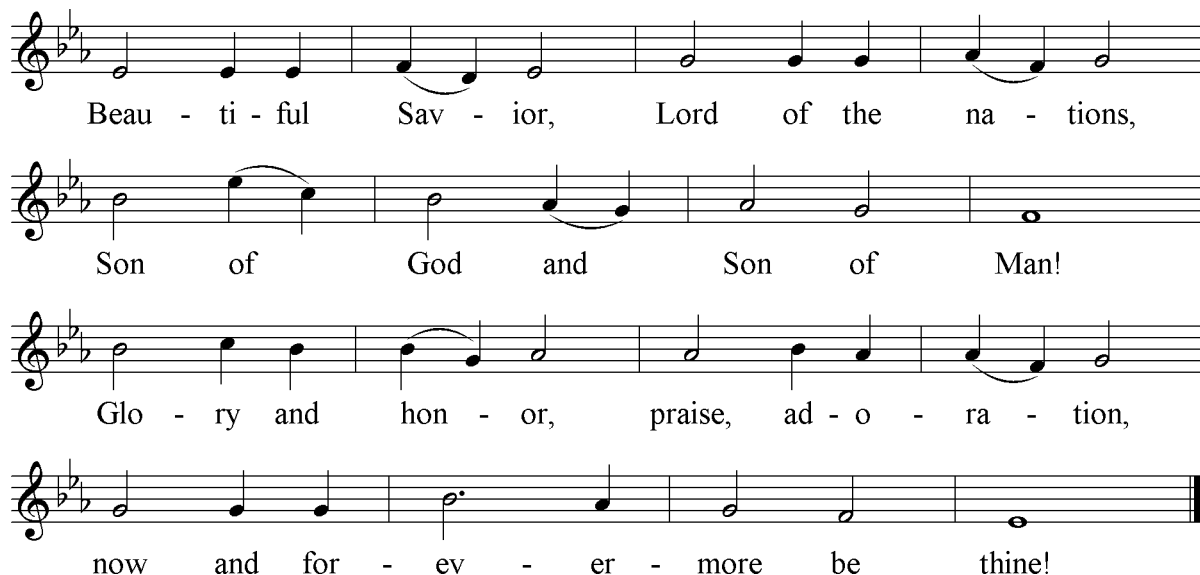
Fair are the meadows, fair are the woodlands, robed in flow'rs of blooming spring;
Jesus is fairer, Jesus is purer, he makes our sorrowing spirit sing.

Fair is the sunshine, fair is the moonlight, bright the sparkling stars on high;
Jesus shines brighter, Jesus shines purer than all the angels in the sky.

All sing stanza 4 on the next page:



As our gifts of offerings and tithes are brought forward we sing a canticle of thanksgiving for God's generous goodness.



Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.

Offertory Prayer

P Let us pray. Liberating God,

C **you break the bonds of injustice
 and let the oppressed go free.**

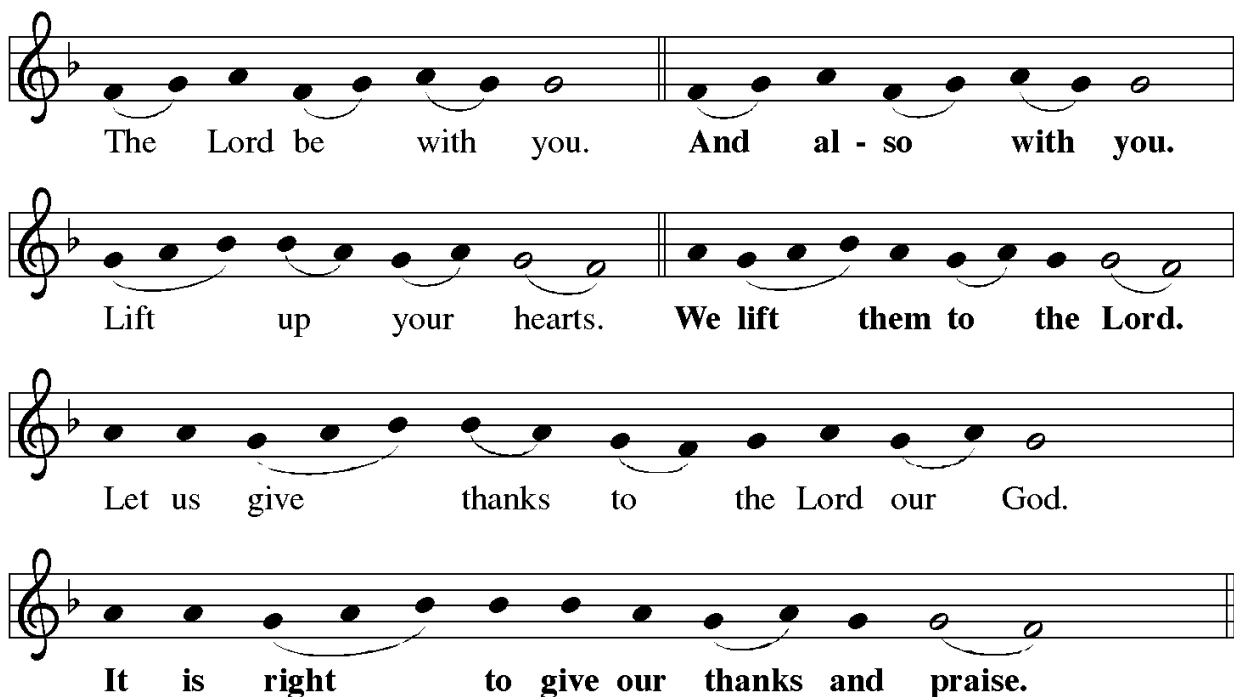
**Receive these offerings in thanksgiving
 for all your works of merciful power,**

and shape us as people of your justice and freedom.

**You we magnify and adore, through Jesus our Savior,
 Amen**

The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.

Thanksgiving Dialogue



The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.

The Sanctus echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility.

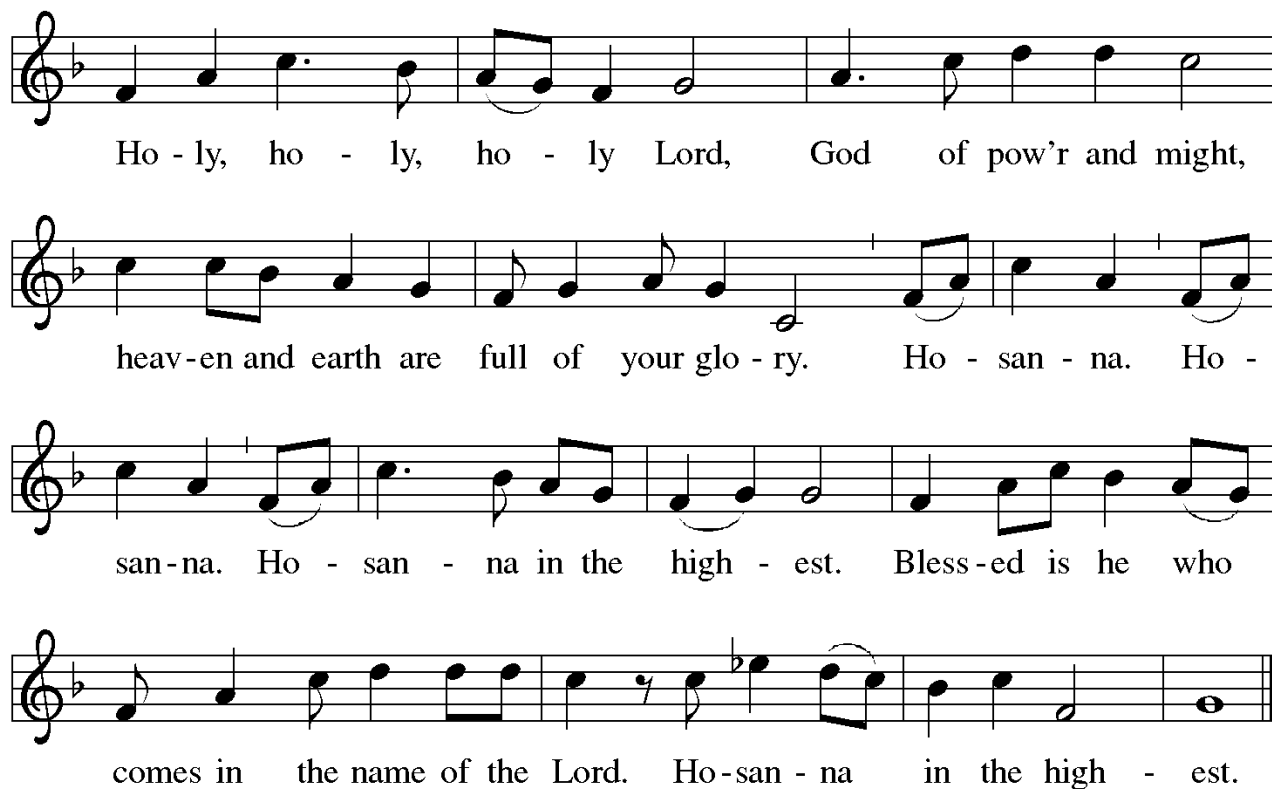
The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.

The Proper Preface

The presiding minister continues: "It is indeed right ..."

The proper preface concludes: "we praise your name and join their unending hymn."

Sanctus



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
 heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
 san-na. Ho - san - na in the high - est. Bless-ed is he who
 comes in the name of the Lord. Ho-san - na in the high - est.

Eucharistic Prayer

P Holy, mighty, and merciful Lord,
 heaven and earth are full of your glory.
 In great love you sent to us Jesus, your Son,
 who reached out to heal the sick and suffering,
 who preached good news to the poor,
 and who, on the cross, opened his arms to all.

In the night in which he was betrayed,
 our Lord Jesus took bread, and gave thanks;
 broke it, and gave it to his disciples, saying:
 Take and eat; this is my body, given for you.
 Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
 and gave it for all to drink, saying:
 This cup is the new covenant in my blood,
 shed for you and for all people for the forgiveness of sin.
 Do this for the remembrance of me.
 Remembering, therefore, his death, resurrection, and ascension,
 we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.

C Amen

The Lord's Prayer brings the Great Thanksgiving to a conclusion.

Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15

The Lord's Prayer

P Lord remember us in your kingdom and teach us to pray:

C **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;

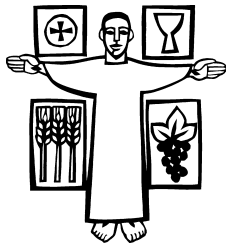
and lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever and ever.

Amen

We are seated.

Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing, prayer, and singing.



**COMMUNION WITH OUR RISEN LORD
WELCOME TO CHRIST'S TABLE**

COMMUNION DISTRIBUTION

We come forward by way of the center aisle, forming two lines to receive communion in front of the chancel steps. We return to our pews by way of the side aisles.



Post-Communion Blessing

P The body and blood of our Lord Jesus Christ strengthen you
and keep you in his grace.

C Amen

Nunc dimittis

The Nunc dimittis (lit. "Now let depart") is the Song of Simeon, found in Luke 2:29-32. During the Sundays after Epiphany, we sing this after our encounter with the Light of the world in the bread and wine of communion.



Lord, now you let your ser- vant go in peace; your word has been ful- filled.



My own eyes have seen the sal - va - tion which you have pre- pared in the



sight of ev - 'ry peo - ple: A light to re- veal you to the



Post-Communion Prayer

P Let us pray. Holy One,

C we thank you for the healing
that springs forth abundantly from this table.
Renew our strength to do justice,
love kindness,
and journey humbly with you.
Amen

Blessing

P The God of glory dwell in you richly,
name you beloved,
and shine brightly on your path;
and the blessing of almighty God,
the Father, the + Son, and the Holy Spirit,
be upon you and remain with you always.

C Amen

Hymn

We Have Come at Christ's Own Bidding

We have come at Christ's own bid - ding to this high and
Light breaks through our clouds and shad - ows, splen - dor bathes the
Strength - ened by this glimpse of glo - ry, fear - ful lest our

ho - ly place, where we wait with hope and long - ing for some
flesh - joined Word, Mo - ses and E - li - jah mar - vel as the
faith de - cline, we, like Pe - ter, find it tempt - ing to re -

to - ken of God's grace. Here we pray for new as - sur - ance
 heaven - ly voice is heard. Eyes and hearts be - hold with won - der
 - main and build a shrine. But true wor - ship gives us cour - age

that our faith is not in vain, search - ing like those first dis -
 how the Law and Proph - ets meet: Christ with gar - ments drenched in
 to pro - claim what we pro - fess, that our dai - ly lives may

- ci - ples for a sign both clear and plain.
 bright - ness, stands trans - fig - ured and com - plete.
 prove us peo - ple of the God we bless.

Dismissal

P Go in peace loving God and loving your neighbor.

C Thanks be to God.

We are dismissed from worship knowing that our service does not end. Rather, having been in the presence of the risen Lord, we leave so that our service may truly begin.

Postlude

Hyfrydol

Ralph Vaughan Williams

THIS WEEK AT ST. MARK'S

Sunday, February 19 <i>Transfiguration of Our Lord</i>	11AM	Worship with Holy Communion
Monday, February 20	10AM	Bible Study
	5PM—7PM	The Lion's Share open
Tuesday, February 21	5:30PM	Pancake Supper
Wednesday, February 22 <i>Ash Wednesday</i>	7PM	Holy Communion with Imposition of Ashes
	8PM	Choir rehearsal (Nave)
Thursday, February 23		
Friday, February 24	10AM—noon	The Lion's Share open
Saturday, February 25	8PM	NA meeting (Fellowship Hall)
Sunday, February 26 <i>First Sunday in Lent</i>	11AM	Worship with Holy Communion

SERVING IN WORSHIP

	<u>Today</u>	<u>Next Week</u>
Greeter		
Lector		
Communion Assistant		
Coffee Hour		



**St. Mark's
Lutheran Church**
Loving God, Loving Our Neighbor

Ministers and Staff

Ministers: Congregation of St. Mark's Lutheran Church
Secretary / Financial Administrator: Kathy Bryant
Organist / Choir Director: Jacob Gordon
Pastor: James Armentrout

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Oh Wondrous Image, Vision Fair—text: Sarum, 15th cent., tr. John Mason Neale, alt.; music: WAREHAM, William Knapp.

Beautiful Savior—text: *Gesangbuch*, Münster, 1677, tr. Joseph A. Seiss; music: SCHÖNSTER HERR JESUS, Silesian folk tune, arr. David Cherwien.

We Have Come at Christ's Own Bidding—text: Carl. P. Daw, Jr.; music: HYFRYDOL, Rowland H. Prichard. Text © 1988 Hope Publishing Company. Used by permission, ONE LICENSE, License #A-729546