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*"This is my Son, the Beloved; with him I am well pleased; listen to him!"*

*Matthew 17:5b*

**St. John Evangelical Lutheran Church**

**Transfiguration of Our Lord – March 2, 2014**

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Rev. Mark Bringman, Pastor

Matt Claus, pianist

*We welcome you to St. John Lutheran Church. We are delighted to have you worship with us this morning. Should you have no permanent church-home in this community, why not consider making this one your own? Please sign the guest book as you leave worship today or the attendance pad in the pew. You are most welcome here at St. John! Most elements of our service can be found in the bulletin, everything else is in the hymnal. Page refers to the numbered pages towards the front of the hymnal, hymns are bold and towards the back. Please rise when there is an \*, congregational responses are in **bold**, and underlined elements of the service are found in the hymnal.*

**HOLY COMMUNION**  
**Transfiguration of Our Lord – March 2, 2014**

*Today's festival is a bridge between the Advent-Christmas-Epiphany cycle that comes to a close today and the Lent-Easter cycle that begins in several days. On the mount of transfiguration Jesus is revealed as God's beloved Son, echoing the words at his baptism. This vision of glory sustains us as Jesus faces his impending death in Jerusalem.*

*We turn this week to Ash Wednesday and our yearly baptismal journey from Lent to Easter. Some churches put aside the alleluia at the conclusion of today's liturgy. This word of joy will be omitted during the penitential season of Lent and will be sung again at Easter.*

***John Wesley, died 1791; Charles Wesley, died 1788; renewers of the church.***

*These brothers led a revival originally intended to remain within the Church of England, one that involved frequent communion and advocacy for the poor. Except for a brief time in America, they worked in England. Charles was also a prolific hymn writer. After their deaths, their work led to the formation of the Methodist Church.*

**PRELUDE:** 'Hymn to Peace' – David Paxton

**ANNOUNCEMENTS**

**\* THANKSGIVING FOR BAPTISM**

*Thanksgiving for baptism recalls some of the significant scriptural images of water that are foundational to our baptismal theology—creation and flood, exodus and baptism of Jesus. It also gives liturgical voice to the power of water to sustain life and the sacramental power of water connected to the word in baptism to renew God's people. In this way, it reinforces Luther's understanding of the continuing character of baptism and its presence in all of life for people of faith.*

*Finally, the language of thanksgiving for baptism does what contemporary Christians do so little in lives apart from worship: It shares a model of praise and adoration to the triune God. Our habits of prayer so often lack anything other than intercession—asking God for things. So to have language of adoration and praise is a gift in and of itself and models such thanksgiving for the people of God to appropriate in their own lives of prayer and devotion.*

Blessed be the holy Trinity, + one God, our life, our mercy, our might. **Amen.**

Joined to Christ in the waters of baptism, we are clothed with God's mercy and forgiveness. Let us give thanks for the gift of baptism.

**We give you thanks, O God, for in the beginning your Spirit moved over the waters and by your Word you created the world, calling forth life in which you took delight.**

**Through the waters of the flood you delivered Noah and his family. Through the sea you led your people Israel from slavery into freedom. At the river your Son was baptized by John and anointed with the Holy Spirit. By water and your Word you claim us as daughters and sons, making us heirs of your promise and servants of all.**

**We praise you for the gift of water that sustains life, and above all we praise you for the gift of new life in Jesus Christ. Shower us with your Spirit, and renew our lives with your forgiveness, grace, and love. To you be given honor and praise through Jesus Christ our Lord in the unity of the Holy Spirit, now and forever. Amen.**

**\*GATHERING SONG #317: *Jesus on the Mountain Peak***

## \*GREETING

The greeting is the formal beginning of the service. After our sins are declared forgiven in the rite of confession and forgiveness, the assembly would process in. The greeting (which comes from 2<sup>nd</sup> Corinthians 13:14) is that God is in community and brings us to community.

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

## KYRIE

The Kyrie points back to the Greek word for Lord (Kyrios). It is the only part of the liturgy that remained in Greek (our other parts point back to Latin, which was used in the Roman Catholic Church). It is a litany (a series of petitions) addressed to God in three persons: Father, Son and Spirit.

In peace, let us pray to the Lord.

Lord, have mer - cy.

For the peace from above, and for our salvation, let us pray to the Lord.

Lord, have mer - cy.

For the peace of the whole world, for the well-being of the church of God,

and for the unity of all, let us pray to the Lord.

Lord, have mer - cy.

For this holy house, and for all who offer here their worship and praise,

let us pray to the Lord.

Lord, have mer - cy.

Help, save, comfort, and de - fend us, gra - cious Lord.

A - men, a - men.

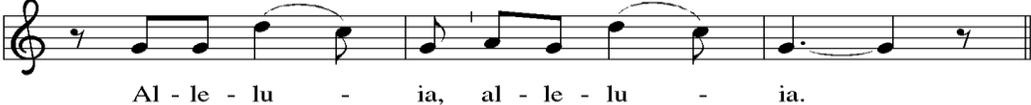
## HYMN OF PRAISE

The hymn of praise reflects the many praise songs of the Bible – from many Psalms to the chorus of the angels sung to shepherds to the hymns of Revelation. This is the Feast was written from the Lutheran Book of Worship and is a gift of the ELCA's predecessor bodies to the rest of the church. It draws directly from the Revelation for its lyrics: Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing (Revelation 5:12). We sing it because God is beyond all other praising.

*Refrain*

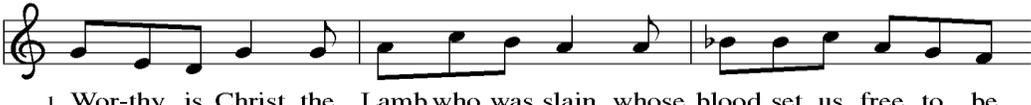


This is the feast of vic - to - ry for our God.

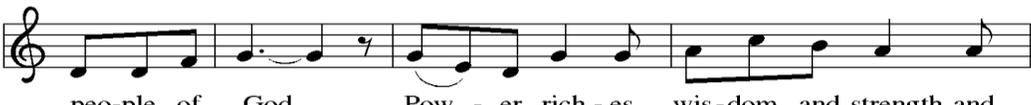


Al - le - lu - ia, al - le - lu - ia.

1 Wor - thy is Christ, the Lamb who was slain, whose blood set us free to be

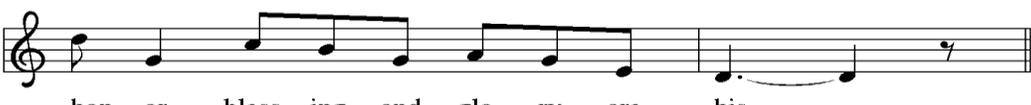


peo - ple of God. Pow - er, rich - es, wis - dom, and strength, and



hon - or, bless - ing, and glo - ry are his.

*Refrain*



This is the feast of vic - to - ry for our God.



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

2 Sing with all the peo - ple of God, and join in the hymn of



all cre - a - tion: Bless - ing, hon - or, glo - ry, and might be to



God and the Lamb for - ev - er. A - men.

*Final refrain*

This is the feast of vic - to - ry for our God,  
 for the Lamb who was slain has be - gun his reign.  
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

**\*PRAYER OF THE DAY**

*This comes from the gathering of the people together (the term in the Latin was collecta) was a prayer used at the beginning of the service before the procession in to worship. The prayer of the day typically has five parts: 1) the addressee, 2) a celebration of a divine attribute, 3) a petition or request, 4) an explanation of the reason for the petition and finishing with 5) a reminder that we ask this through Jesus Christ our Lord.*

*In short the prayer of the day is a description of the Christian life together.*

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.

**Amen.**

**FIRST READING: Exodus 24:12-18** (page 70 in the Old Testament in the front)

*At Mount Sinai, Moses experienced the presence of God for forty days and forty nights. The "glory of the Lord" settled on the mountain, and on the seventh day God called out to Moses. On the mountain God gave Moses the stone tablets inscribed with the Ten Commandments.*

<sup>12</sup>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." <sup>13</sup>So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. <sup>14</sup>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."

<sup>15</sup>Then Moses went up on the mountain, and the cloud covered the mountain. <sup>16</sup>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. <sup>17</sup>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. <sup>18</sup>Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

The word of the Lord.

**Thanks be to God.**

**PSALM 2**

*The psalms were songs that were chanted or sung and used in worship in Israel and Judah. They have many different authors (most were anonymous) but were reflective of the liturgy (lit. work of the people) used by the Jewish people for centuries before Christ's birth. These songs reflect many different emotions and the breadth of human experience.*

**Refrain:** *You are my son; this day have I begotten you. (Ps. 2:7)*

## Psalm 2

Carolyn Jennings



You are my son; this day have I be - got - ten you.

<sup>1</sup>Why are the nations | in an uproar?

Why do the peoples mutter | empty threats?

<sup>2</sup>**Why do the kings of the earth rise up in revolt,  
and the princes | plot together,**

**against the LORD and against the | LORD's anointed?**

<sup>3</sup>"Let us break their | yoke," they say;

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

<sup>4</sup>**God whose throne is in heav- | en is laughing;  
the LORD holds them | in derision. R**

<sup>5</sup>Then in wrath God | speaks to them,

and in rage fills | them with terror.

<sup>6</sup>**"As for me, I have anoint- | ed my king  
upon Zion, my | holy mountain."**

<sup>7</sup>Let me announce the decree | of the LORD,

who said to me, "You are my son; this day have I be- | gotten you.

<sup>8</sup>**Ask of me, and I will give you the nations for | your inheritance  
and the ends of the earth for | your possession. R**

<sup>9</sup>You shall crush them with an | iron rod  
and shatter them like a | piece of pottery."

<sup>10</sup>**And now, you | kings, be wise;**

**be warned, you rulers | of the earth.**

<sup>11</sup>Submit to the | LORD with fear,

and with trembling | bow in worship;

<sup>12</sup>**lest the LORD be angry, and you perish in a sudden | blaze of wrath.**

**Happy are all who take ref- | uge in God! R**

**SECOND READING: 2 Peter 1:16–21** (page 236 in the New Testament in the back)

*At the transfiguration, God's voice was heard, declaring Jesus to be the beloved Son. By the activity of the Holy Spirit, God's voice continues to be heard through the word of scripture.*

<sup>16</sup>For 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. <sup>17</sup>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." <sup>18</sup>We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

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

The word of the Lord.

**Thanks be to God.**

### **\*GOSPEL ACCLAMATION**

*The gospel acclamation recalls some of the praise language of the psalms, of Jesus' entry into Jerusalem, Revelations, etc. The words we say are those of Peter at the end of the bread of life discourse, when many are leaving Jesus. It is a reminder that Jesus, the Word of God, alone is the one with the words of life. The gospel is our words of life.*

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

**\*GOSPEL READING: Matthew 17:1-9** (page 18 in the New Testament in the back)

*Shortly before he enters Jerusalem, where he will be crucified, Jesus is revealed to his disciples in a mountaintop experience of divine glory called the transfiguration.*

The gospel according to Matthew.

**Glory to you 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. <sup>2</sup>And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. <sup>3</sup>Suddenly there appeared to them Moses and Elijah, talking with him. <sup>4</sup>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." <sup>5</sup>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!" <sup>6</sup>When the disciples heard this, they fell to the ground and were overcome by fear. <sup>7</sup>But Jesus came and touched them, saying, "Get up and do not be afraid." <sup>8</sup>And when they looked up, they saw no one except Jesus himself alone.

<sup>9</sup>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.

**Praise to you, O Christ.**

**CHILDREN’S SERMON**

**SERMON**

**\*HYMN OF THE DAY #316: *Oh, Wondrous Image, Vision Fair***

*The hymn of the day is a gift of the Lutheran denomination to the wider church. It is a hymn that is to center on the themes of the lectionary texts (particularly those that form the focus of the sermon) – whereas the other hymns are pointed to various parts of the service. This hymn, centrally placed, is the focus hymn for the service.*

**NICENE CREED**

*The Nicene Creed is one of the three creeds (statements of religious belief) that Lutherans say are universal – that is that all Christians should agree with. The Nicene Creed was first written in 325 at the first gathering of the church – the council of Nicea and was revised in 381. It focuses who Jesus is as a person.*

*The Nicene creed is used for festivals (Christmas, Easter and every other festival Sunday).*

*A creed is used in every worship service to remind us what we believe, to teach us about God and to center and unify us as a group. Though the translations may change, behind the changing words is the eternal, almighty presence of God, the love of the Son, and the Holy Spirit, who inspires our words and worship.*

**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.**

**\*PRAYERS OF INTERCESSION**

*These are prayers spoken by the assisting minister, but their words are ones that reverberate in our thoughts and prayers. These prayers are a summation of our life, praying, petitioning, praising God for all that he does and giving thanks for his continued presence among us.*

Guided by the light of Christ, who has been made known to the nations, we offer our prayers for the church, the world, and all people in need.

God of glory and grace, you call us to wait upon your name. Give your church on earth the strength and patience to be the people you would have us be. Lord, in your mercy, **hear our prayer.**

You created mountains and hills, caverns and valleys. Help us to be good stewards of the heights and depths of your creation. Lord, in your mercy, **hear our prayer.**

Raise up leaders in this day with wisdom like Moses, so that all will know your peace and justice (*especially*). Lord, in your mercy, **hear our prayer**

You provide us with mercy and love through your beloved Son. Shine the light of his love to heal the sick, feed the hungry, and comfort the grieving. Be with all who suffer, especially Frieda, Cindy, Bill & Kathy, Jim, Raymond, George, Wanda Jean, Helen, Francis & Grace, Kathryn, Ed, Fred & Jane, and David & Ellen. Lord, in your mercy, **hear our prayer.**

You raise up your children and counsel us not to be afraid. Help this community of faith to be fearless in proclaiming the gospel. Lord, in your mercy, **hear our prayer.**

Holy Spirit, keep us in your care until you gather us with (*John and Charles Wesley and*) all the saints from every time and place in the company of our sovereign God. Lord, in your mercy, **hear our prayer.**

Radiant God, hear the prayers of your people, spoken or silent, for the sake of the one who has made his dwelling among us, your Son, Jesus Christ our Savior. **Amen.**

**\*PEACE**

The peace of Christ be with you always.  
**And also with you.**

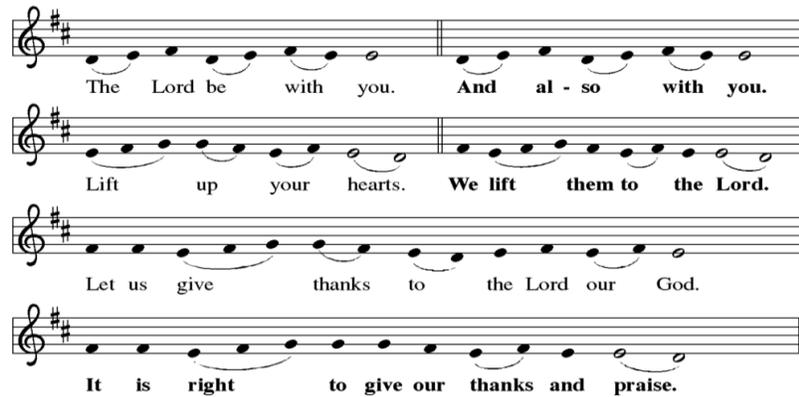
## OFFERING

OFFERTORY – ‘And Then There is God’ – James W. Krug

### \*OFFERING PRAYER

Let us pray. God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord. **Amen.**

### \*DIALOGUE



The Lord be with you. And al - so with you.  
Lift up your hearts. We lift them to the Lord.  
Let us give thanks to the Lord our God.  
It is right to give our thanks and praise.

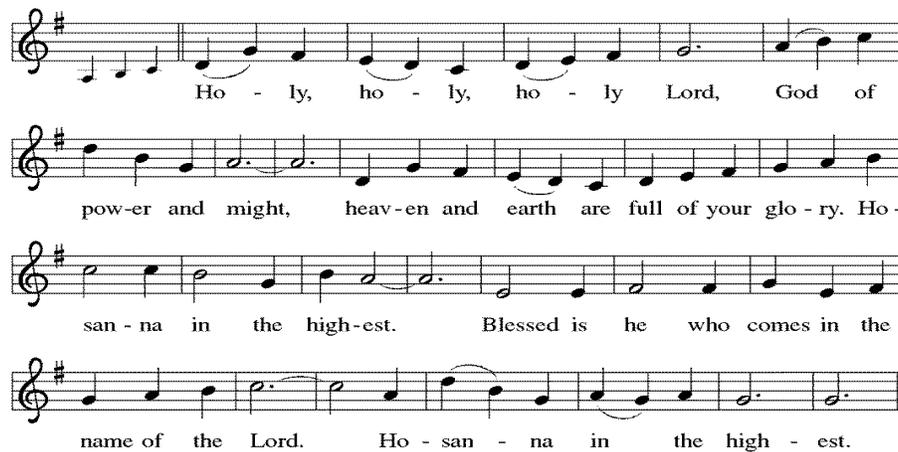
### \*PREFACE

*Words of thanksgiving that are said before communion. They are pointed towards the particular season (or all Sundays during normal time) and are often chanted by the pastor.*

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ. By the leading of a star he was shown forth to all nations; in the waters of the Jordan you proclaimed him your beloved Son; and in the miracle of water turned to wine he revealed your glory. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

### \*HOLY, HOLY, HOLY

*Literally comes from Isaiah 6:3 where the seraphim flying around God's throne constantly sing out "Holy, Holy, Holy". There are a number of different ceremonies that have been associated with the singing of these words. The most common one today is in two parts: for one to bow down at the beginning of the piece, in deference and respect for God. Then when we sing "Blessed is he who comes in the name of the Lord" to stand straight – for it is Jesus, the one who comes in God's name, who cleanses us from all sin and redeems us for all eternity – in him we are righteous and holy.*



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

### **\*THANKSGIVING AT THE TABLE**

Blessed are you, O holy God: you are the Life and Light of all. By your powerful word you created all things. Through the prophets you called your people to be a light to the nations. Blessed are you for Jesus, your Son. He is your Light, shining in our darkness and revealing to us your mercy and might.

In the night in which he was handed over, 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 preaching and healing, his dying and rising, and his promise to come again, we await that day when all the universe will rejoice in your holy and life-giving light. By your Spirit bless us and this meal, that refreshed with this heavenly food, we may be light for the world, revealing the brilliance of your Son.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever. **Amen.**

### **\*LORD'S PRAYER**

*The Lord's Prayer comes from the Sermon on the Mount, which we are reading through now. The end of the prayer comes from one of the earliest catechisms – the Didache. Jesus used it to teach his disciples the manner in which to pray. In the original language, the first word was similar to a Papa or Daddy – indicating a warm familiarity and love.*

*This is one of the first prayers that we teach our children. It is always the prayer used with communion – when we share communion with our homebound, prayers, scripture and this prayer make for the liturgy of communion. This particular translation of the Greek words is very similar to the one used in the Book of Common Prayer in 1662, making this the oldest English translation we typically use in worship.*

*This prayer has been translated in every language and is used by all Christians to pray in the manner our Savior taught us.*

**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**

### **INVITATION TO COMMUNION**

*The invitation to communion is spoken as the presiding minister breaks the bread and prepares for us to dine with Jesus.*

Behold the Lamb of God who takes away the sin of the world! Blessed are all who are called to the supper of the Lamb.

### **COMMUNION**

*In response to Jesus' invitation, all are welcome to come forward and experience the real presence of Christ in the bread and wine of communion. Through this meal, we know forgiveness, life and salvation as the blessings of God's sacramental grace. All are invited forward for communion or a blessing. The area of cups bordered by green tap contains grape juice.*

### **AGNUS DEI: Lamb of God**

*This song title literally means Lamb of God, a title for Jesus that comes from today's gospel reading and from the book of Revelation. In Judaism, the Passover lamb is a symbol of the greatest act of salvation God gave his people and is a part of the Passover meal – the holiest service in the Jewish year. In Passover (c.f. Exodus 12) the blood of the lamb saves the people from the Destroyer.*

*In Christianity, we know that Jesus is God's lamb sent to save the entire world, not just from Pharaoh but from the powers of sin and death. As we gather around the table for our holy meal, we are gather to eat the flesh and drink the blood of the lamb, who takes away our sin, who gives us mercy and who grants us peace.*

Lamb of God, you take a - way the sin of the world; have  
mer - cy on us. Lamb of God, you take a - way the sin of the  
world; have mer - cy on us. Lamb of God, you take a -  
way the sin of the world; grant us peace, grant us peace.

**COMMUNION HYMN #631: Love Divine, All Loves Excelling**

**\*POST-COMMUNION BLESSING**

The body and blood of our Lord Jesus Christ strengthen and preserve you in grace.

**Amen.**

**\*PRAYER AFTER COMMUNION**

*This is spoken by the assisting minister (and prayed by all the rest of us in silence) and gives thanks for the meal of salvation that we have just received.*

Let us pray. Lord, it is good for us to be here, for we have tasted your glory in this holy meal. Continue your goodness as we go out from here. Open our eyes to see your face shining in every person, and send us to be your servants in every place, for you are the life and light of all, both now and forever. **Amen.**

**\*BLESSING**

*The benediction is a final blessing at the end of worship. This blessing is given as an example of blessing in Numbers (and is the best known part of that book). This is what the Lord gives as an example for priests to bless the people in Numbers 6:24 – 26.*

The Lord bless you and keep you.

The Lord's face shine on you with grace and mercy.

The Lord look upon you with favor and + give you peace.

**Amen.**

**\*SENDING SONG #318: Alleluia, Song of Gladness**

**POSTLUDE:** 'O Worship the King' – Johann Michael Haydn

**\*DISMISSAL**

*This is a commissioning for the week, reminding us of our calling as Christians and sending us into the world.*

Go in peace. Christ is with you.

**Thanks be to God.**

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**8:00 am****Assisting Minister:** Matt Claus**Communion Assistant:****Acolyte:****Lector:****Usher:****Attendance Last Week:** 70**Weekly Budgeted Need:** \$ 2,640.27**YTD Budgeted Expenses:** \$ 23,762.42**YTD Actual Expense:** \$ 20,273.39**10:30 am****Assisting Minister:** Missy Kramer**Communion Assistant:****Acolyte:****Lector:****Usher:** Leikauf**Attendance last year:** 78**Last Week's Giving:** \$ 2,016.55**Year to Date Receipts:** \$19,363.07

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