

THE TRANSFIGURATION OF OUR LORD
FEBRUARY 11, 2024

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

'Tis Good, Lord, to Be Here
Settings: 1. Mark Sedio; 2. Keith Kolander

WELCOME

ENTRANCE HYMN

'Tis Good, Lord, to Be Here

LSB 414

- 1 'Tis good, Lord, to be here!
Thy glory fills the night;
Thy face and garments, like the sun,
Shine with unborrowed light.
- 2 'Tis good, Lord, to be here,
Thy beauty to behold
Where Moses and Elijah stand,
Thy messengers of old.
- 3 Fulfiller of the past
And hope of things to be,
We hail Thy body glorified
And our redemption see.
- 4 Before we taste of death,
We see Thy kingdom come;
We long to hold the vision bright
And make this hill our home.
- 5 'Tis good, Lord, to be here!
Yet we may not remain;
But since Thou bidst us leave the mount,
Come with us to the plain.

In the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

Our help is in the name of the Lord,
who made heaven and earth.

If You, O Lord, kept a record of sins, O Lord, who could stand?

But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God’s Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.

Amen.

KYRIE

LSB 204

Lord, have mercy; Christ, have mercy; Lord, have mercy.

HYMN OF PRAISE - “Gloria in Excelsis”

LSB 204

1 To God on high be glory

**And peace to all the earth;
 Goodwill from God in heaven
 Proclaimed at Jesus’ birth!
 We praise and bless You, Father;
 Your holy name, we sing—
 Our thanks for Your great glory,
 Lord God, our heav’nly King.**

**2 To You, O sole-begotten,
The Father's Son, we pray;
O Lamb of God, our Savior,
You take our sins away.
Have mercy on us, Jesus;
Receive our heartfelt cry,
Where You in pow'r are seated
At God's right hand on high—**

**3 For You alone are holy;
You only are the Lord.
Forever and forever,
Be worshiped and adored;
You with the Holy Spirit
Alone are Lord Most High,
In God the Father's glory.
"Amen!" our glad reply.**

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. O God,

in the glorious transfiguration of Your beloved Son You confirmed the mysteries of the faith by the testimony of Moses and Elijah. In the voice that came from the bright cloud You wonderfully foreshowed our adoption by grace. Mercifully make us co-heirs with the King in His glory and bring us to the fullness of our inheritance in heaven; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

2 Kings 2:1-12

When the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. And Elijah said to Elisha, "Please stay here, for the

LORD has sent me as far as Bethel.” But Elisha said, “As the LORD lives, and as you yourself live, I will not leave you.” So they went down to Bethel. And the sons of the prophets who were in Bethel came out to Elisha and said to him, “Do you know that today the LORD will take away your master from over you?” And he said, “Yes, I know it; keep quiet.”

Elijah said to him, “Elisha, please stay here, for the LORD has sent me to Jericho.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So they came to Jericho. The sons of the prophets who were at Jericho drew near to Elisha and said to him, “Do you know that today the LORD will take away your master from over you?” And he answered, “Yes, I know it; keep quiet.”

Then Elijah said to him, “Please stay here, for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. Fifty men of the sons of the prophets also went and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his cloak and rolled it up and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “Please let there be a double portion of your spirit on me.” And he said, “You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so.” And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. And Elisha saw it and he cried, “My father, my father! The chariots of Israel and its horsemen!” And he saw him no more.

This is the Word of the Lord.

Thanks be to God.

PSALM 50:1-6 (Sung responsively)

The Mighty One, God the LORD,
speaks and summons the earth
from the rising of the sun to its setting.
Out of Zion, the perfection of beauty,
God shines forth.

Our God comes; he does not keep silence;
before him is a devouring fire,
around him a mighty tempest.
He calls to the heavens above
and to the earth, that he may judge his people:
“Gather to me my faithful ones,
who made a covenant with me by sacrifice!”
The heavens declare his righteousness,
for God himself is judge!

SECOND LESSON

2 Corinthians 3:12-18; 4:1-6

Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

Therefore, having this ministry by the mercy of God, we do not lose heart. But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God’s word, but by the open statement of the truth we would commend ourselves to everyone’s conscience in the sight of God. And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN’S SERMON

Alleluia, alleluia, alleluia.

**These things are written that you may believe that Jesus is the Christ,
the Son of God.**

Alleluia, alleluia, alleluia.

GOSPEL

Mark 9:2-9

The Holy Gospel according to St. Mark, the 9th chapter

Glory to You, O Lord.

After six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, and his clothes became radiant, intensely white, as no one on earth could bleach them. And there appeared to them Elijah with Moses, and they were talking with Jesus. And Peter said to Jesus, “Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.” For he did not know what to say, for they were terrified. And a cloud overshadowed them, and a voice came out of the cloud, “This is my beloved Son; listen to him.” And suddenly, looking around, they no longer saw anyone with them but Jesus only.

And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.

This is the Gospel of the Lord.

Praise to You, O Christ

SERMON (Be seated)

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

The Festival of our Lord’s Transfiguration is always held on the last Sunday of the Epiphany Season. It’s placed there so that we can celebrate this joyful revealing of Christ’s glory before we head off into the more somber and serious season of Lent. Our celebration prepares us to focus closely on the cross’s message in the days ahead, just as the original transfiguration prepared Christ’s disciples to witness his journey to the cross.

The Transfiguration may be celebrated every year, but the Old Testament and Epistle readings chosen to accompany it vary each year according to the church’s three-year

cycle. Some years also offer alternate readings, so that, all told, there are five different readings from the Old Testament which the church pairs with the Transfiguration story.

Four of these readings involve Moses. There's his calling via the burning bush, his ascent of Mount Sinai, his descent of Mount Sinai, and his death. In each of these readings we hear of God's glory being revealed to Moses or to the people of his time.

The fifth Old Testament reading for Transfiguration is the one we just read today. This reading tells us of Elijah – the other character who appeared at Christ's Transfiguration. In this reading, God's glory is seen as Elijah is taken up into heaven in a whirlwind.

Moses and Elijah were both great Old Testament figures. Moses may have been the greater of the two because of the covenant God gave through him and the great acts of redemption accomplished in his time, but both men had very important roles and callings. At the Transfiguration, Moses no doubt represented the Law while Elijah represented the Prophets. And Elijah represented a future promise as well, since it was said that he would return as a sign of the Messiah's imminent appearance.

All this being said, today I'd like us to first focus on those details of our Old Testament reading beyond the taking up of Elijah in the whirlwind. For in this reading we see interactions between Elijah and his protégé Elisha that we can learn from. The reading highlights how these two interact as teacher and student, and this can serve to help us think about our interaction with Jesus, our great teacher. May God then bless our learning and understanding in this time.

The scriptures portray Elijah as a very powerful prophet of God – one who faithfully ministered to the people of Israel and did so through great miracles. Stories of his work include the raising of a young boy from the dead, and also a great public victory over the prophets of the false-god Baal, when Elijah trusted God to send fire from heaven to consume the sacrifice on the altar. This last story, in particular, captures Elijah's great faith and power.

Elijah was not perfect. One time he ran away in fear and seemed to lose hope in God. But God then spoke to him in a still, small voice, and Elijah returned to his work.

In today's text, Elijah is near the end of his life. We see him walking with Elisha, a man whom he had chosen, sometime earlier, to carry on his work as a prophet. Elijah knows that he will be taken away from the world soon, and he tells Elisha to leave him so he

can spend his last days by himself. But Elisha insists upon staying with his master and continues to follow him.

The two end up going on a long journey – one that includes stops at many of Israel’s most important religious sites. The journey had begun earlier at Gilgal, where the Hebrews first made camp after crossing the River Jordan. Now they were going to Bethel, one of the sacred temple sites of Israel and the place where the national shrine was constructed for the Northern Kingdom. From Bethel, they would return to Jericho, the site of the Hebrew’s first triumph on the western side of the Jordan. Finally they would go to the Jordan River itself and cross it in miraculous fashion, much like Israel had done when they first entered the promised land.

The scriptures don’t tell us why this path was followed. But the path itself seems to suggest the idea of preparation, much like the Transfiguration account does. If Elisha was going to continue the work of Elijah, he would need to be prepared for such work. A tour of important places would be an excellent way of teaching and learning, for it would allow Elisha’s education to be grounded in the history of what God had done among his people.

In the same way, you and I are followers of a teacher, Jesus, who desires that we continue his work in the world. And Jesus prepares us for this as we walk with him in our daily lives. But he especially does this as we think about the things he did and said as recorded in the scriptures. The Gospels exist to give us accounts of his ministry. By studying them we learn about God’s methods, desires and priorities in his mission, and this equips us to share these things with others.

When we go to Bible class or attend worship or read the scriptures, it is as if we are journeying with Jesus, and he is teaching us. To get the most out of this teaching requires the discipline of attention. For just as Elisha knew that he would benefit from more time in Elijah’s presence, we, too, know that we will always benefit from more time listening to Jesus. Today is a day to commit ourselves to hearing and learning from him once again – both in the coming season of Lent, and through all life’s seasons.

After Elijah and Elisha’s long journey was finished, Elijah offered to fulfill a request of his student. Students today might ask their teacher for a good recommendation, or a good grade, or an introduction to an influential person. Elisha asks for Elijah’s blessing in being able to continue the prophetic work. The “double portion of your spirit,” he requests was not asking to be greater than his mentor, but simply asking for the typical,

first-born son's inheritance. Elisha wanted to continue Elijah's great work, not for his own sake but because he recognized that it came from God. He asked for both the calling and the ability to carry on Elijah's work.

Elijah knew that such a blessing can only come from God. It is God who chooses his workers, not men. So Elijah tells him that if Elisha is blessed to see him taken away, then he will know that God has chosen him as requested. As we see, Elisha did witness the great scene – and also cried out with great emotion as it happened. Elisha then went forward to carry on a strong prophetic ministry just like his mentor.

As people of the Church today who seek to carry on the prophetic work of Christ in the world, we, too, are to listen to those who have taught us and base our message on the revealed Word of God that has been passed down through the generations. We are to train workers for the Kingdom, and each consider our own part in the many tasks of the Kingdom, recognizing, too, that it is God who fills prophetic roles through the guiding of the Spirit and the prayers of his people. The tasks of calling and ordaining, preaching and administering the sacraments are important works of the church, and we are thankful for God's provision of this work, which he carries out through those who heed his leading and calling.

Lastly, let's also take a closer look at what our text says about Elijah being taken up into heaven. Notice that the text repeatedly employs the language of "taking away" instead of dying. Those who heard the original conversations no doubt assumed that these words indicated his death. It's only after hearing about his miraculous entrance into heaven that one can look back at the conversations and see why this phrasing was used.

Elijah himself probably thought he would die like all others. What seemed more important to him was the place this would happen. Led by the Spirit, Elijah crossed the Jordan – in the opposite direction that Israel had first come into the Promised Land – in order to go to his final destination. And perhaps that's because this was the place where Moses, the great giver of the Law, spent his last day. Moses had gone there, on his own, to see the Promised Land before he died. The Bible tells us that he died and was buried there and that "no one knows where his grave is."

Some might think that because Elijah was taken up to heaven in a whirlwind, riding in a chariot of fire, he was therefore greater than Moses, who died. But that's not the case. Rather, Elijah is shown as having a continuing task. Elijah would return, as the prophet

Malachi points out in the last verses of the scriptures, to prepare the way for the Messiah.

The Law had been given by Moses and the Law would continue, but a prophet would someday come to introduce a new, Messianic age. As Christians we know that Elijah's prophetic presence was found in the person of John the Baptist. And that the Messiah is the one he introduced – Jesus of Nazareth.

When Moses and Elijah appeared with Jesus on the Mount of Transfiguration, they showed that Jesus stood with them in their teachings. Furthermore, they tell us that Jesus is the fulfillment of the Law and the Prophets, for on the Mount of Transfiguration it is Jesus who becomes radiant and shines as no other. The voice of God, so wonderfully given in the Law and the Prophets, speaks that day also and proclaims: "This is my beloved Son; listen to him."

Like Moses and Elijah, Jesus would walk a glorious path. And this path would be filled with great miracles and great teachings as well. But Jesus' path would end differently than theirs. For his "taking up" was both a death and an ascension. The amazing death, resurrection and ascension of Jesus Christ were in fact his greatest works. For through them our sins were paid for, and death was defeated.

This means that Jesus is our teacher, yes, but also our savior. He has saved us from our sin. And he saves us from death. Jesus is the savior we all need, and the one who opens the path of glory to all.

The Transfiguration of Jesus gives great insight into Jesus' ministry. And it encourages us for the road ahead. What's important is that we continue walking with Jesus even when the road gets difficult – as it did when Jesus went to the cross.

In those times God's glory may be hard to see. But then we can recall how we have seen his glory before – in his word proclaimed and in lives transformed. These will remind us that he is with us still, and that he is helping us according to his promise. These times can even help us grow, for through them we learn what it means to endure.

Praise be to God for those times when we see his great glory! And praise be to God for his promise that glory always awaits his children.

May God then bless our walking, our learning, our serving and our growing, for the sake of Jesus and his kingdom. Amen.

- 1 O wondrous type! O vision fair
Of glory that the Church may share,
Which Christ upon the mountain shows,
Where brighter than the sun He glows!
- 2 With Moses and Elijah nigh
The incarnate Lord holds converse high;
And from the cloud the Holy One
Bears record to the only Son.
- 3 With shining face and bright array
Christ deigns to manifest today
What glory shall be theirs above
Who joy in God with perfect love.
- 4 And faithful hearts are raised on high
By this great vision's mystery,
For which in joyful strains we raise
The voice of prayer, the hymn of praise.
- 5 O Father, with the eternal Son
And Holy Spirit ever one,
We pray Thee, bring us by Thy grace
To see Thy glory face to face.

APOSTLES' CREED

Hymnal, back cover

**I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His 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 into hell.
The third day He rose again from the dead.
He ascended into heaven**

**and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

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

OFFERING

Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH

In peace, let us pray to the Lord: **Lord, have mercy.**

For the proclamation of Christ in our world, that it would flow from a right understanding of the Holy Scriptures and be centered upon all that Christ has done and continues to do for our eternal salvation; and for those who are called and ordained to serve in Christ's stead and by His command, that they would be faithful in this proclamation, let us pray to the Lord: **Lord, have mercy.**

For our congregation, that God would guide us in our task of boldly and lovingly reaching out to our community with the Gospel of Christ; and that we would each joyfully serve in our various vocations, striving to love God and neighbor in all that we say and do, let us pray to the Lord: **Lord, have mercy.**

For all families, that parents would teach the faith to their children, children would grow in wisdom and the fear of the Lord, and that the forgiveness of sins would be proclaimed and generously extended each day, let us pray to the Lord: **Lord, have mercy.**

For all those who have been placed in authority over us, that they would serve with integrity and honor, having the welfare of all in mind; and for our country, that division, conflict and strife would give way to unity, graciousness and peace, let us pray to the Lord: **Lord, have mercy.**

For those in need of help and healing, especially those on our prayer list and those we name in our hearts at this time... that God would grant them relief from their sufferings and comfort them with the promise of eternal glory in Christ, let us pray to the Lord: **Lord, have mercy.**

For all the baptized, that we would heed our heavenly Father's admonition to listen to his Son Jesus as he speaks to us through his Holy Word and Sacraments; and that we would behold Him in His glory by grace through faith as He continues to dwell among us, delivering forgiveness, life and salvation through the same, let us pray to the Lord: **Lord, have mercy.**

Lord God, heavenly Father, as we gratefully remember on this day the glorious manifestation of Your Son's divinity on the Mount of Transfiguration, teach us to listen to him and ever fix our eyes on his innocent suffering and death for our forgiveness. By Your grace and mercy, strengthen us to remain faithful in all circumstances of trial, temptation and persecution. And preserve us to the end, that we may die a blessed death believing in Your beloved Son with whom You are well pleased; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY VERSE

O Living Bread from Heaven

LSB 642

**O living Bread from heaven,
How well You feed your guest!
The gifts that You have given
Have filled my heart with rest.
Oh, wondrous food of blessing,
Oh, cup that heals our woes!
My heart, this gift possessing,
With praises overflows.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

LSB 208-210

The Lord be with you.
And also 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 Him thanks and praise.

It is truly good, right, and salutary ... Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

SANCTUS

LSB 208

**Holy, holy, holy Lord God of Sabaoth adored;
Heav'n and earth with full acclaim shout the glory of Your name.
Sing hosanna in the highest, sing hosanna to the Lord;
Truly blest is He who comes in the name of the Lord!**

PRAYER OF THANKSGIVING

LORD'S PRAYER

**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.**

THE WORDS OF OUR LORD

PAX DOMINI

The peace of the Lord be with you always.
Amen.

AGNUS DEI LSB 210

**1 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.**

**2 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

DISTRIBUTION (Be seated)

Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.

COMMUNION HYMN

Beautiful Savior

LSB 537

**1 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.**

**2 Fair are the meadows,
Fair are the woodlands,
Robed in flow'rs of blooming spring;
Jesus is fairer,
Jesus is purer,
He makes our sorr'wing spirit sing.**

**3 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.**

**4 Beautiful Savior,
Lord of the nations,
Son of God and Son of Man!
Glory and honor,
Praise, adoration
Now and forevermore be Thine!**

BLESSING

NUNC DIMITTIS (Stand)

LSB 211

**1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.**

**2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.**

PRAYER

BENEDICTION

SENDING HYMN

Alleluia, Song of Gladness

LSB 417

- 1 Alleluia, song of gladness,
Voice of joy that cannot die;
Alleluia is the anthem
Ever raised by choirs on high;
In the house of God abiding
Thus they sing eternally.
- 2 Alleluia, thou resoundest,
True Jerusalem and free;
Alleluia, joyful mother,
All thy children sing with thee,
But by Babylon's sad waters
Mourning exiles now are we.
- 3 Alleluia cannot always
Be our song while here below;
Alleluia, our transgressions
Make us for a while forgo;
For the solemn time is coming
When our tears for sin must flow.
- 4 Therefore in our hymns we pray Thee,
Grant us, blessèd Trinity,
At the last to keep Thine Easter
With Thy faithful saints on high;
There to Thee forever singing
Alleluia joyfully.

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Deo Gracias
Setting: Stephan Gabrielson

FELLOWSHIP: Board of Youth

Those serving:

8:00 a.m.

Greeter: Steve Janssen
Comm. assist: Jim Easterly
Reader: Rich Kauzlarich

10:30 a.m.

Greeter: Lynn Jacquez
Comm. assist: Judy Koucky
Reader: Arthur Erbert
Acolyte: Noah Starck
AV Assistants: Hannes Buuck
Andreas Buuck

Acknowledgments

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642 O Living Bread from Heaven Text: Johann Rist, 1607–67; tr. Catherine Winkworth, 1827–78, alt.

Tune: Musae Sioniae, 1609, vol. 7, Wolfenbüttel, ed. Michael Praetorius Text and tune: Public domain

414 'Tis Good, Lord, to Be Here Text: Joseph A. Robinson, 1858–1933, alt. Tune: Johann Sebastian Bach, 1685–1750, adapt. Text and tune: Public domain

413 O Wondrous Type! O Vision Fair Text: Sarum Breviary, 1495, Salisbury; tr. John Mason Neale, 1818–66, alt. Tune: English, 15th cent. Text and tune: Public domain

537 Beautiful Savior Text: Münsterisch Gesangbuch, 1677, Münster; tr. Joseph A. Seiss, 1823–1904
Tune: Silesian, 19th cent. Text and tune: Public domain

417 Alleluia, Song of Gladness Text: Latin, c. 11th cent.; tr. John Mason Neale, 1818–66, alt. Tune: John Goss, 1800–80 Text and tune: Public domain