



**JESUS IS TRANSFIGURED AND  
MANIFESTS HIS GLORY**

*The Transfiguration of Our Lord*

*Sunday, January 21, 2018*

## WELCOME TO GOOD SHEPHERD!

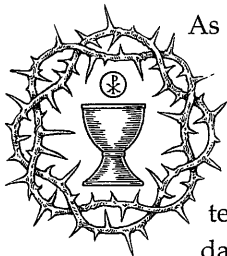
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

For your convenience, **Listening Devices** are available for those who need assistance in hearing the service. Please speak with an usher if you need one. A **Large-Print Service Folder** is also available if you are in need of it. A **Nursery** is also available and is equipped with a speaker so that a minimal amount of the service is missed. The nursery is located in the hallway just off the entryway (first door on left).

## SERVICE NOTES FOR THIS SUNDAY

The Lord appeared to Moses in the light of the burning bush (Ex. 3:1–14). Later Moses' face would shine with the light of God's glory when he came down from Mount Sinai (Ex. 34:29–35). At the Transfiguration, Moses and Elijah appeared with the One who is the Light of Light Himself (Matt. 17:1–9). Jesus' glory as God shines with brilliant splendor in and through His human nature. By this epiphany, our Lord confirmed the prophetic word (2 Pet. 1:16–21), revealing that He is the fulfillment of the Law and the Prophets. He manifested His majesty as the eternal Son of the Father, and He wonderfully foreshadowed our adoption as sons (Collect). We who have been baptized into Christ's body are given a glimpse of the glory that we will share with Him in the resurrection on the Last Day.

## HOLY COMMUNION IS OFFERED TODAY



As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy Word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn't understand this teaching or who denies this real presence of Christ's body and blood will do damage to his or her soul if not properly taught first (1 Corinthians 11:27-29).

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord’s Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

## SERVING IN THE DIVINE SERVICE

**Preaching & Presiding Minister** .....Pr. Nathanael P. Seelow  
**Keyboardist** .....Michelle Reinsch  
**Greeter**.....Tom & Marlene Hansen  
**Ushers**.....Randy Webb & Tony Wenz

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# THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



## HYMN

Jesus, Take Us to the Mountain | CWS 712



1 Je - sus, take us to the moun - tain Where, with Pe - ter,  
2 What do you want us to see there That your close com -  
3 What do you want us to hear there That your dear dis -  
4 Take us to that oth - er moun - tain Where we see you  
5 We who have be - held your glo - ry, Ris - en and as -



James, and John, We are daz - zled by your glo - ry,  
pan - ions saw? Your di - vin - i - ty re - vealed there  
ci - ples heard? Once a - gain the voice from heav - en  
glo - ri - fied, Where you shout - ed, "It is fin - ished!"  
cend - ed Lord, Can - not help but tell the sto - ry,



Light as blind - ing as the sun. There pre - pare us  
Fills us with the self - same awe. Clothed in flesh like  
Says of the in - car - nate Word: "Lis - ten, lis - ten,  
Where for all the world you died. Hear the stunned cen -  
All that we have seen and heard, Say with Pe - ter,



for the night By the vi - sion of that sight.  
ours you go, Matched to meet our dead - liest foe.  
ev - 'ry - one; This is my be - lov - ed Son!"  
tu - ri - on: "Tru - ly this was God's own Son!"  
James, and John: "You are God's be - lov - ed Son!"

*The hymn writer reminds us that the glimpse of glory seen in Jesus' transfiguration foreshadows the ultimate glory of Christ displayed at Calvary, hidden under the cross.*

# INVOCATION

Matthew 28:19

*Please stand.*

**M** In the name of the Father and of the ☩ Son and of the Holy Spirit.



# CONFESSION OF SINS

**M** Our help is in the name of the LORD.

*Psalm 124:8*

**C** Who made heaven and earth.

**M** I said, I will confess my transgressions to the LORD.

*Psalm 32:5*

**C** And you forgave the iniquity of my sin.

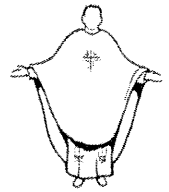
**M** Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

*Silence for meditation on God's Word and for self-examination as you consider your thoughts, words, and actions according to the Ten Commandments.*

**M** Holy and merciful Father, **C** I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

# LORD, HAVE MERCY — Kyrie

*Matthew 20:30; Mark 10:47; Psalm 6:2*



The chasuble is a poncho-shaped garment that is the principal vestment for the celebrant (the minister who speaks the Words of Institution in the service) of the Communion service. Like all vestments, its purpose is to cover the person of the minister and to give glory to Christ. It is adorned with the colors of the season of the Church Year.

Having entered God's presence, the Kyrie (Latin for "Lord") serves as our earnest plea for his grace and peace. Notice how this tune and the tune of the Agnus Dei ("Lamb of God" p. 16) are very similar. Martin Luther composed this setting of the Kyrie based on the melody of the Agnus Dei to foreshadow the climax of the Divine Service in the Holy Supper.

## ABSOLUTION

- M** God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son  $\clubsuit$  and of the Holy Spirit.



- M** In the peace of forgiveness, let us praise the Lord!

## GLORY BE TO GOD — *Gloria in Excelsis*

*Luke 2:14; John 1:29*

Together with the Opening Hymn and Kyrie, a Hymn of Praise concludes the first part of the Divine Service with a song of joy and praise to God for all the things he has done for us through Jesus Christ. The traditional Hymn of Praise, the "Gloria in Excelsis" (which means "Glory in the highest"), finds its New Testament roots in the Christmas song which the angels sang to the shepherds at the birth of Jesus Christ.

C: **Glory be to God on high, and on earth peace, good will toward men.**

**We praise you, we bless you, we wor-ship you, we glorify you,**

**we give thanks to you, for your great glory, O Lord God, heav'n-ly King,**

**God the Fa-ther al - mighty. O Lord, the only begotten Son, Je-sus Christ;**

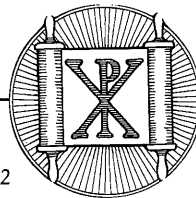
**O Lord God, Lamb of God, Son of the Father, you take away the**

**sin of the world; have mercy on us. You take away the**



sin of the world; re - ceive our prayer. You sit at the right hand of  
 God the Father; have mercy on us. For you on - ly are holy;  
 you on - ly are the Lord. You only, O Christ, with the Ho - ly Spirit,  
 are most high in the glory of God the Father. A - men.

## The Service of the Word



### SALUTATION

Ruth 2:4; 2 Timothy 4:22

**M** The Lord be with you.



C: And al - so with you.

### PRAYER OF THE DAY

**M** 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

*The Collect (also called the "Prayer of the Day") is a concise prayer which "collects" the thoughts of the day and presents them to God in his mercy. Most of these prayers have been in use in the Church for more than 1,500 years. By praying these prayers, we join with the great body of believers, the communion of saints, and with the*

generations yet to come. The congregation makes the Collect its own with its "Amen," a declaration that what has been said is true and affirming its trust in the Lord's promise; "Yes, yes, this is most certainly true."

God does not want to deal with us in any other way than through the spoken Word and the Sacraments. Whatever is praised as from the Spirit—without the Word and the Sacraments—is the devil himself. God wanted to appear even to Moses through the burning bush and spoken Word. No prophet, neither Elijah nor Elisha, received the Spirit without the Ten Commandments or the spoken Word.

— Smalcald Articles

Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



Be seated.

## FIRST LESSON

Exodus 3:1-14

**N**OW MOSES WAS SHEPHERDING the flock of Jethro, his father-in-law, a priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. <sup>2</sup> The Angel of the LORD appeared to him in blazing fire from within a bush. Moses saw that the bush was on fire, but the bush was not burning up. <sup>3</sup> So he said, "I will go over and look at this amazing sight—to find out why the bush is not burning up."

<sup>4</sup> When the Lord saw that Moses had gone over to take a look, God called to him from the middle of the bush and said, "Moses! Moses!" Moses said, "I am here."

<sup>5</sup> The LORD said, "Do not come any closer. Take your sandals off your feet, for the place where you are standing is holy ground." <sup>6</sup> He then said, "I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob."

Moses hid his face, because he was afraid to look at God.

<sup>7</sup> The LORD said, "I have certainly seen the misery of my people in Egypt, and I have heard their cry for help because of their slave drivers. Yes, I am aware of their suffering. <sup>8</sup> So I have come down to deliver them from the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>9</sup> Now indeed, the Israelites' cry for help has come to me. Yes, I have seen how the Egyptians are oppressing them. <sup>10</sup> Come now, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."



11 But Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the Israelites out of Egypt?"

12 So he said, "I will certainly be with you. This will be the sign to you that I have sent you: When you have brought the people out of Egypt, you will serve God on this mountain."

13 But Moses said to God, "If I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what should I say to them?"

14 So God replied to Moses, "I AM WHO I AM." He also said, "You will say this to the Israelites: I am has sent me to you."

**M** This is the Word of the Lord.

**C** Thanks be to God!

## PSALM OF THE DAY

*Psalm 2* | CW p. 65

*Refrain*

Great are the works of the Lord. Al-le - lu - ia! Al-le-lu - ia! Great are the works of the Lord.

*Psalm tone* \*

\*

### *Refrain*

Why do the nations | conspire  
and the peoples | plot in vain?

The kings of the earth take their stand and the rulers  
gather together a- | gainst the LORD  
and against his A- | nointed One.

### *Refrain*

*"Let us laugh at raging Satan and the world (yes, even at sin and our conscience in us). Truly, because the punishment of the godless is delayed up to now, it is certain that God is also laughing, God, who is in heaven and cannot be driven from there by impious men. Therefore He rightly laughs at their vain attempts. We may think that we would also laugh if we were seated in such a high*



the will of man, but men spoke from God as they were being carried along by the Holy Spirit.

**M** This is the Word of the Lord.

**C** Thanks be to God!

## VERSE OF THE DAY

*Psalm 96:2,3*

*Please stand.*

**M** Alleluia! Alleluia! Sing to the LORD. Praise his name. Proclaim the good news of his salvation from day to day. Tell about his glory among the nations, about his marvelous deeds among all peoples. Alleluia!



## THE HOLY GOSPEL

*Matthew 17:1-9*

**M** The Holy Gospel appointed for the Transfiguration of Our Lord, from the Gospel of St. Matthew, chapter seventeen.



**S**IX DAYS LATER JESUS TOOK WITH HIM Peter, James, and John the brother of James; and he led them up onto a high mountain by themselves. <sup>2</sup> There he was transfigured in front of them. His face was shining like the sun. His clothing became as white as the light. <sup>3</sup> Just then, Moses and Elijah appeared to them, talking with Jesus.

<sup>4</sup> Peter said to Jesus, "Lord, it is good for us to be here. If you want, I will make three shelters here: one for you, one for Moses, and one for Elijah."

*The transfiguration of Jesus confirms for the disciples that he truly is the Messiah, the Son of the living God, as Peter confessed. The transfiguration is a foretaste of coming glory: Christ's resurrection and his earthly appearances afterward, his ascension, and finally heaven. Comfort one another*



and is seated at the right hand of the Father.	Heb. 1:13
He will come again in glory	Mt. 25:31
to judge the living and the dead,	2 Tim.4:1
and his kingdom will have no end.	Lk. 1:33
<b>We believe in the Holy Spirit, the Lord, the giver of life,</b>	Job 33:4
<b>who proceeds from the Father and the Son,</b>	Jn. 15:26
<b>who in unity with the Father and the Son</b>	Jn. 4:24
<b>is worshiped and glorified,</b>	
<b>who has spoken through the prophets.</b>	2 Pet.1:25
<b>We believe in one holy Christian</b>	Mt. 16:18; Eph. 2:19-20
<b>and apostolic Church.</b>	
<b>We believe in one baptism for the forgiveness of sins.</b>	Eph. 4:5; Ac. 2:38
<b>We look for the resurrection of the dead</b>	1 Cor. 15:21-22
<b>and the life ❖ of the world to come. Amen.</b>	Rev. 22

*Be seated.*

**HYMN OF THE DAY**

*The Only Son from Heaven | CW 86*

**SERMON**

*Exodus 3:1-14*

*He is who He says He is.*

**OFFERTORY**

*Psalm 51:10-12*

*Please stand.*

C: Cre - ate in me a clean heart, O God, and re -  
 new a right spir - it with - in me. Cast me not a -  
 way from your pres-ence, and take not your Ho - ly Spir - it

*Using the words of the Psalmist (Psalm 51), we pray in the Offertory that God use the Word on which we have just listened and mediated to "create a pure heart" inside of us. We pray that he "does not cast us away," but instead show us his salvation—which he is about to do in the Holy Supper.*

from me. Re-store un - to me the joy of your sal - va -  
 tion, and up - hold me with your free Spir - it. A - men.

*Be seated.*

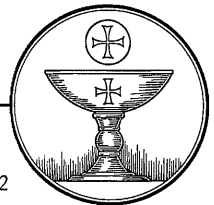
### OFFERING

*Moved by God's love in Christ, by our offering we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.*

### PRAYER OF THE CHURCH

*Please stand.*

## The Service of the Sacrament



*The Service of the Sacrament begins with the **Salutation** (as did the Service of the Word). Once again, the congregation assents that the Pastor has their approval to speak on their behalf. Additionally, the Pastor encourages the congregation to "lift up their hearts" and "to give thanks" as he gives thanks on their behalf in the Preface and, if used, the Eucharistic Prayer.*

### SALUTATION

*Ruth 2:4; 2 Timothy 4:22*

**[M]** The Lord be with you.

**C:** And al - so with you.

### PREFACE

**[M]** Lift up your hearts.

*Lamentations 3:41*

**C:** We lift them up un - to the Lord.

**M** Let us give thanks to the Lord our God.

Psalm 136



**C:** It is good and right so to do.

**M** It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, *who at his transfiguration revealed his glory to his disciples that they might be strengthened to proclaim his cross and resurrection and with all the faithful look forward to the glory of life everlasting.* Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

**HOLY, HOLY, HOLY — Sanctus**

Isaiah 6:3; Matthew 21:9



**C:** Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:



heav'n 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, bless - ed is he, bless - ed is he who



comes in the name of the Lord. Ho - san -



na, ho - san - na, ho - san - na in the high - est.

The opening words of the Preface are among the oldest sentences in the Christian liturgy. The responses are followed by the Proper Preface (*italics*), which are specific to the "proper" season of the church year. The entire liturgy is composed of ordinary elements, which remain the same from week to week, and propers, which change from week to week or season to season.

The Sanctus (Latin for "holy") is the song the Seraphim sing without ceasing before the Throne of God in Heaven. In the Divine Service, it is joined with the Benedictus, the song with which the Hebrew believers greeted Jesus upon his Triumphant Entry into Jerusalem on Palm Sunday. Combined, the Sanctus and the Benedictus represent the meeting place of Heaven and Earth; the song of the saints on earth joins with the praise of the hosts of heaven to greet the King of Kings and Lord of Lords as he deigns to dwell among us in the Holy Supper.

## PRAYER OF THANKSGIVING

**M** All glory and splendor, thanks and praise are yours, O Lord, heavenly Father. You pierced the gloomy darkness of sin and unbelief with the brilliant light of your Son. You guided the Magi to worship the Christ and revealed the mystery of your eternal plan to save both Jew and Gentile. You declared Jesus your beloved Son at the Jordan River and, with your Spirit, you anointed him to be the Savior of all people.

Bless our reception of your Son's body and blood that we may shine with the joy of faith. Use this most Holy Sacrament to illumine our lives and minds with Christ's forgiveness, peace, and comfort. Refresh our faith, and help us to reflect his truth and grace to the world. We ask this that you may receive endless honor, glory, and praise from every tribe and language and people and nation.

**C** Amen.

## LORD'S PRAYER — *Pater Noster*

*Matthew 6:9-13; Luke 11:2-4*

**M** Lord, remember us in your kingdom and teach us to pray:

**C** **Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins,  
as we forgive those  
who sin against us.  
Lead us not into temptation,  
but deliver us ♣ from evil.  
For the kingdom, the power,  
and the glory are yours  
now and forever. Amen.**

*The Pater Noster, Latin for "Our Father," is the prayer by which Jesus teaches us to pray. It is not a personal prayer, but rather a prayer of a Christian for his or her fellow man (Notice the 1st person plurals "us" and "our").*

*Worshippers may make the sign of the cross in the seventh petition as they pray to be "delivered from evil." This action serves as a remembrance of baptism and its connection to Christ's death on the cross, the means by which God has delivered us all from evil.*



**WORDS OF INSTITUTION** — *Verba*

*Matthew 26:26-30; Mark 14:22-24;  
Luke 22:19-20; 1 Corinthians 11:23-25*

**M** Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: "Take and eat. This is ✠ my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is ✠ my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

*With the body and blood of our Lord Jesus in his hands, the Celebrant speaks the Pax Domini (Latin for "peace of the Lord") to those assembled. The Pax is drawn from Jesus' greeting to the Apostles after his resurrection from the dead: "Peace be to you" (John 20:19). The Pastor, as Christ's called servant, offers us the same peace in the presence of the risen Christ.*

**PEACE OF THE LORD** — *Pax Domini*

*John 20:19*

**M** The peace of the Lord be with you always.

C: A - men.

**LAMB OF GOD** — *Agnus Dei*

*John 1:29*

C: O Christ, Lamb of God, you take a - way the sin of the world;  
have mer - cy on us. O Christ, Lamb of God,  
you take a - way the sin of the world; have mer - cy on us.  
O Christ, Lamb of God, you take a - way the sin of the world;

*The Agnus Dei (Latin for "Lamb of God") is based on John the Baptist's acclamation of Christ: "Behold, the Lamb of God, who takes away the sins of the world!" This canticle recollects the sacrifice of the Lamb of God on Good Friday, reminding us that, through the Holy Supper, we "proclaim the Lord's death until he comes" (1 Cor. 11).*



*Be seated.*

## DISTRIBUTION

*Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28)*

*Prayer suggestions for before and after receiving the Lord's Supper can be found in the hymnal on pages 10-11 and 134-139.*

*In dismissing the communicants, the minister says:*

**[M]** Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

## SONG OF SIMEON — *Nunc Dimittis*

*Luke 2:29-32*

*Please stand.*

Musical notation for the Song of Simeon (Nunc Dimittis) on four staves. The melody is in a major key with a common time signature. The words are: Lord, now you let your servant de - part in peace ac-cord-ing to your word. For my eyes have seen your salvation, which you have pre-pared be - fore the face of all people, a light to light - en the Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

**C:** Lord, now you let your servant de - part in peace ac-cord-ing  
to your word. For my eyes have seen your salvation, which you have pre-  
pared be - fore the face of all people, a light to light - en the  
Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

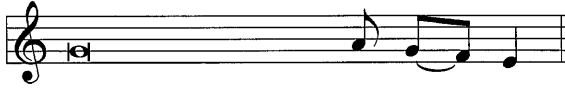
*Good Shepherd confesses and practices the Biblical teaching of a Closed Communion. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.*

*The words of the Nunc Dimittis (Latin for "Now you dismiss") are appropriately sung after receiving the Lord's Supper because we held in our hands the body and blood of Christ, the Son of God. Like Simeon, we now depart this place in peace because we have (tasted and) seen the salvation of all people.*

## POST-COMMUNION ANTIPHON

Psalm 107:1

**M** O give thanks to the LORD, for he is good.



C: And his mercy endures for - ev - er.

## PRAYER FOR GRACE

**M** O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

## BLESSING

Numbers 6:22-27

**M** The LORD bless you and keep you.  
The LORD make his face shine on you and be gracious to you.  
The LORD look on you with favor and ✠ give you peace.



C: A - men. A - men. A - men.

*Be seated.*

## FAREWELL TO ALLELUIA

**M** Brothers and sisters in Christ, next week we begin our transition into the Lenten season. While the joy of faith remains undiminished throughout the year, our rejoicing during Lent is muted and quiet.

*This prayer, which we often pray, was included in a version of the Divine Service written by Martin Luther in 1526. We ask God to work powerfully in our lives through what he has just given to us in the Supper.*

*The blessing of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them."*

Over the next few weeks, we will gradually prepare ourselves and the church for this most blessed season. Today, we say “farewell” to “alleluia.” For centuries, Christian churches have omitted their most jubilant songs during Lent, including the word “alleluia,” which means, “praise the Lord.” The alleluias will return at the Easter Vigil as we gather to shout our praise to the risen Lord. May we use these few weeks to prepare our hearts for the quiet season of Lent, in which we reflect on our sins and long for the rising of God’s Son in glory.

## ALLELUIA, SONG OF TRIUMPH

Tune: FORTUNATUS NEW [CW 122]

*Today we bid “farewell” to alleluia. It is the custom that alleluia is not spoken or sung in the church from Transfiguration until Easter morn. It is omitted from the Verse of the Day, the hymns, and liturgical songs. We stifle our joy during the season of Lent as we prepare and observe the Passion of our Lord. But don’t worry; the church will shout it again on Easter morning as she rejoices at the entrance to the empty tomb.*



1 Al - le - lu - ia, song of tri - umph, sound of joy that  
 2 Al - le - lu - ia we are sing - ing, voic - ing hymns in  
 3 Al - le - lu - ia can - not al - ways be our song while  
 4 May our hymns be filled with long - ing—hear us, Ho - ly



can - not die; Al - le - lu - ia is the an - them  
 pure ac - cord, With Christ’s ho - ly Church u - nit - ed,  
 here be - low; Al - le - lu - ia our trans - gres - sions  
 Trin - i - ty— As we look to your blest Eas - ter,



ev - er dear to choirs on high; Saints a - dorned in  
 jus - ti - fied, re - deemed, re - stored, And with all his  
 make us for a while fore - go. For the sol - emn  
 here, and then e - ter - nal - ly, When we shall once



robes of glo - ry join the great an - gel - ic cry.  
 faith - ful peo - ple raise our songs to praise the Lord.  
 time is com - ing when our tears for sin must flow.  
 more be sing - ing al - le - lu - ia joy - ful - ly!