

Transfiguration

February 15, 2026

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WELCOME

Welcome to Saint James, a congregation of the Evangelical Lutheran Church in America, and the Southeast Michigan Synod. Thank you for being part of this gathered assembly as we worship God, and receive the sacrament. If this is your first time worshipping with Saint James, we extend a special greeting to you and invite you to introduce yourself to your neighbor in the pew. If you have questions about Saint James or are looking for a spiritual home, please reach out to Pastor Grant (pastor@stjamesgp.org).

TODAY'S SCRIPTURES

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 a high mountain 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.

HOLY EUCHARIST

The celebration of the sacrament, **Holy Eucharist** (also called the Lord's Supper and Holy Communion), is central to our worship. Saint James practices an open table for Holy Communion, which means that all people are invited to participate in the sacrament. Jesus is the host of the meal and extends a wide welcome. Children are welcome to participate, but may also come forward with folded arms to receive a blessing. Distribution information is found on page 11.

FINDING GOD IN THE CLOUDS

a reflection for Transfiguration Sunday

We often speak of mountaintop experiences as those joyous times we look forward to with excitement and look back upon fondly, such as summer camp or an annual hiking trip. The mountaintop moments in today’s readings were different: awe-inspiring, yes, but also full of devouring fires, clouds, and fear. Vision is obscured, the familiar becomes unknown, and nothing is the same. People get lost in fires, clouds, and fear, unable to find their way, but God’s presence is where we get both lost *and* found. Many biblical encounters with God involved fear, pointing to the awesome reality of God that is much more than the gentle shepherd we often imagine (though God is that, too). God is, as C. S. Lewis famously said, “not a tame lion” (*The Lion, the Witch and the Wardrobe*, London: HarperCollins Children’s Books, 2001, p. 197). The truth is, we can no more plan our mountaintop times with God than we can stay there forever, as much as we think we would like to. God’s place is to invite, ours to respond, faces bowed to the ground.

Eventually, of course, the time comes to leave that mountain, walking with Jesus down to the valley and getting dusty with the ashes of daily life. Many churches symbolically “roll up the Alleluias” today, recognizing that this is the end of a glorious season celebrating Christ’s light and the entrance to a no-less-real season of Jesus’ and our own lives, the “valley” season of Lent. But that doesn’t mean there is nothing to do down in the valley. On the contrary, the traditional disciplines of Lent—fasting, prayer, and gifts to the poor—all help us maintain the eyes, ears, and heart to see and hear God whenever and however God appears.

~Sundays and Seasons, 2026

PREPARATION FOR WORSHIP

PRELUDE *I Love Your Kingdom, Lord* Sandra Eithun
Saint James Handbells

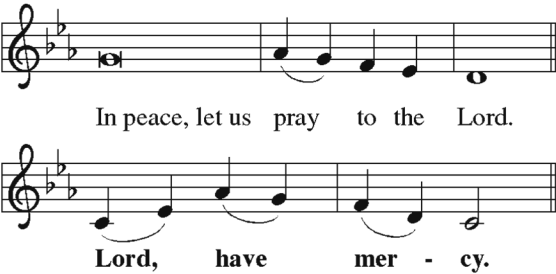
GATHERING

STAND ENTRANCE HYMN *How Good, Lord, to Be Here!* ELW 315

The sign of the cross is made as we remember God’s promises, sealed in the sacrament of Holy Baptism.

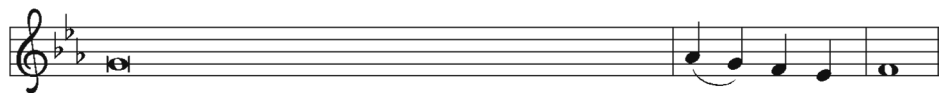
INVOCATION & APOSTOLIC GREETING

KYRIE



In peace, let us pray to the Lord.

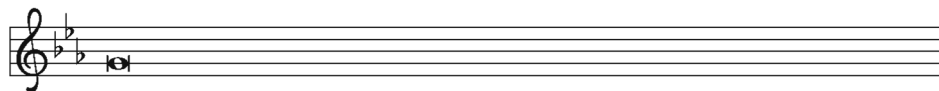
Lord, have mer - cy.



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



Lord, have mer - cy.



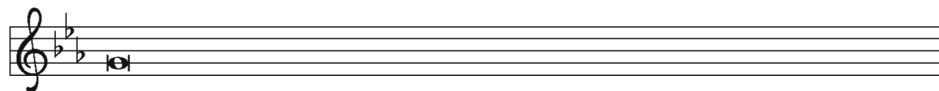
For the peace of the whole world, for the well-being of the church of God,



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.

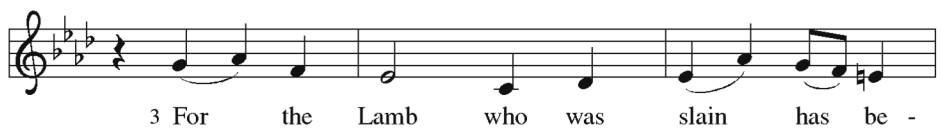
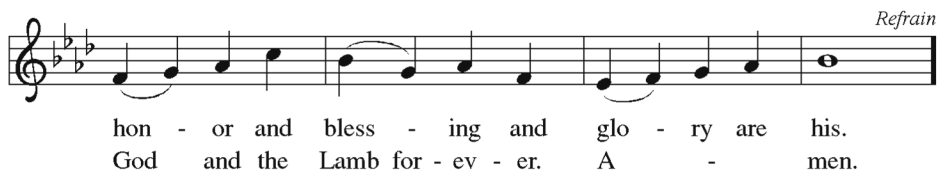
*When we ask
God for mercy,
we asking
for God's
unconditional
love that is born
of grace.*

*If God were to
judge humans
and exact
punishment
according to
what is deserved,
the result would
be condemnation
and eternal
separation from
God.*

*Since Jesus' death and
resurrection
defeats sin and
destroys death,
the people of
God are assured
that judgement
will not be
according to
what we deserve,
but according to
God's grace,
unconditional
love, and mercy.*

HYMN OF PRAISE

The Hymn of Praise is sung in unison. We rejoice and sing in celebration of the presence of our Lord, who comes to us in Word, font and table, and the gathered community.



PRAYER OF THE DAY

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.**

A silence of 5 to 10 seconds is kept; we prepare to speak and listen to God in prayer.

SIT

WORD

THE FIRST LESSON *see page 14 of this bulletin*

PSALM *see page 14 of this bulletin*

SECOND LESSON *see page 15 of this bulletin*

GOSPEL ACCLAMATION

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

Verse: *This is my Son, my Chosen, listen to him! (Luke 9:35)*

REPEAT ALLELUIA

HOLY GOSPEL *see page 16 of this bulletin*

RETURN ACCLAMATION

*The acclamation
is sung as
the procession
returns to
the chancel.*

1 Let our glad-ness have no end, Hal-le-lu-jah!

for to earth did Christ de-scend. Hal-le-lu-iah!

Refrain

On this day God gave us Christ, the Son, to

save us; Christ, the Son, to save us.

**4 Into flesh is made the Word, Hallelujah!
our true refuge and our Lord. Hallelujah! *Refrain***

SIT **HOMILY**

STAND **HYMN OF THE DAY** *Oh, Wondrous Image, Vision Fair* **ELW 316**

NICENE CREED

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;**

through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.

INTERCESSIONS

Lord, in your mercy,
hear our prayer.

PEACE

The Nicene Creed, like the Apostles Creed, is a statement of what the church teaches about God.

The Creed is in three parts, with each part revealing the basic ideas about that part of the Trinity.

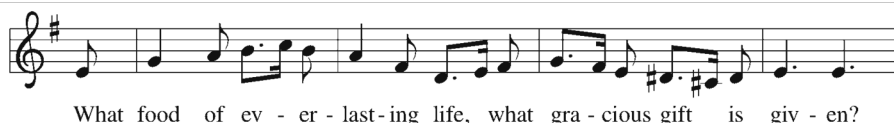
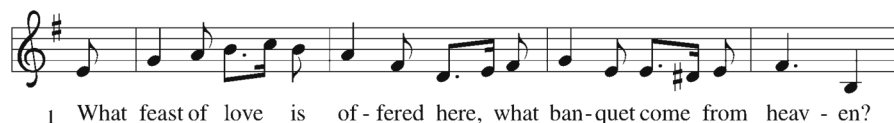
For example, God the Father is also Creator. God, the Son, is Jesus who died and rose and will come again. The Holy Spirit, makes us one body, stirs our faith, and enlivens our belief.

*The **sign of peace** is a greeting between believers that invites the peace of God to draw each person to the other through the peace of Christ. This means that sharing the peace is much more than an act of hospitality or hello.*

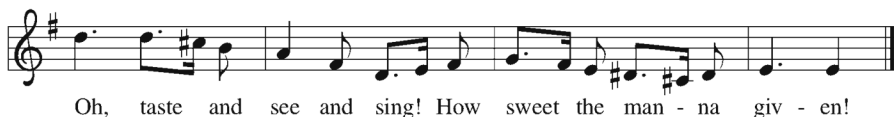
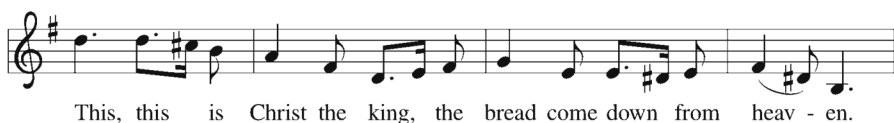
REMAIN STANDING

TABLE SETTING***What Feast of Love*****ELW 487:1,3**

*Remain
STANDING and
SING as the gifts
are brought
forward.*



*The ushers
bring the gifts
of bread and
wine to the
altar.*



- 3 What wine of love is offered here,
what crimson drink from heaven?
What stream of everlasting life,
what precious blood is given?
This, this is Christ the king,
the sweetest wine of heaven.
Oh, taste and see and sing!
The Son of God is given!**

OFFERTORY PRAYER

O God we bring offerings of bread and wine, and the offerings of our lives, to dedicate ourselves and all we have to you. Since everything is useful to make your kingdom come, encourage us by a vision of your generous salvation to live for the welfare of your glorious creation. Through Jesus Christ, your Son, our Lord.

Amen.

MEAL

THE GREAT THANKSGIVING

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 our thanks and praise.

The Great Thanksgiving is understood as an act of praise and thanksgiving. Following Jewish customs, the emerging Christian liturgies blessed God (that is, thanked God) for God's kindness and love.

PREFACE

SANCTUS

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.

The Sanctus (sanctus, Latin, means holy) is a series of angelic acclamations which accompanied Isaiah's vision of God (Isaiah 6:3 also Psalm 118:26).

EUCCHARISTIC PRAYER

Blessed are you, O Holy God, you are the life and light of all.

By your word you created all things;
through the prophets you called your people
to be a light for the nations.

*In the Eucharistic
Prayer, the church
gives thanks for
God's mighty works
in the past, in
creation and
redemption
through
Jesus Christ, and
thereby proclaims
its faith in the
blessings that come
in the future both
in this life and in
eternal life yet to
come.*

Blessed are you, for Jesus your Son.
He is your light shining in our darkness
and revealing to us your mercy and might.

The Words of Institution are prayed.

Let us proclaim the mystery of faith:



By your Spirit bless us and this meal,
that refreshed with this heavenly food,
your body and blood,
we may be light for the world,
revealing the brilliance of your Son.

To you be honor and glory, O God: Father, Son, and Holy Spirit, now
and forever.



Matthew 6:9-13 **LORD'S PRAYER**

INVITATION TO COMMUNION

When we eat this bread, we share the Body of Christ.
When we drink this cup, we share the Blood of Christ.

**Reveal yourself to us, O Lord, in the breaking of bread,
as once you revealed yourself to your disciples.**

LAMB OF GOD

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.

*The Agnus Dei
or Lamb of God
is drawn from the
Gospel of John;
John 1:29*

SIT

DISTRIBUTION

HYMN

Beautiful Savior

ELW 838

POST COMMUNION BLESSING

STAND

SAINT JAMES COMMUNION PRACTICE

Distribution

Come forward via the central aisle.

Communion Distribution is offered by **intinction**.

Receive the host (bread/Jesus' body) in the hand, hold it and then **dip it** into the cup with wine (Jesus' blood). Or consume it and take an individual cup of wine (purple) or juice (golden). *Dip don't sip.*

A gluten free host is offered by saying "gluten free" to the pastor.

If mobility keeps you from coming forward to receive, you may receive the sacrament in the pew. Please let an usher know, before worship, that this is your preference.

Return to your place via the outside aisles for private prayer.

SENDING

SENDING CANTICLE

Nunc Dimittis

The Nunc Dimittis, or Song of Simeon, is a traditional canticle from Luke 2:29–32.

In Latin, Nunc Dimittis translates to "now you dismiss". It represents the prayer of Simeon upon seeing Jesus at the Temple, praising God for bringing salvation.



Now, Lord, 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 na - tions

and the glo - ry of your peo - ple Is - ra - el.

Now, Lord, you let your ser - vant go in peace.

SENDING PRAYER

O God, our life, our strength, our food, we give you thanks for sustaining us with the body and blood of your Son. By your Holy Spirit, enliven us to be his body in the world, that more and more we will give you praise and serve your earth and its many peoples, through Jesus Christ, our Savior and Lord. **Amen.**

The sign of the cross is made in remembrance of Holy Baptism.

BENEDICTION

FAREWELL TO ALLELUIA

Alleluia is an acclamation in anticipation of the Lord who is present in his Word.

Alleluia is a Hebrew word meaning, ‘Praise the Lord.’ It has been used in liturgies of the church from the earliest time. It became a characteristic expression of joy and was sung especially in the Easter season. Because of its festive nature, the Alleluia is never sung during the penitential season of Lent which begins on Ash Wednesday.

In keeping with the ancient Christian tradition, the word Alleluia will not be sung or spoken in our liturgies throughout the Lenten season, ‘buried,’ so to speak, until its glorious return at the Easter Vigil.

Join now in saying farewell to the Alleluia, our song of gladness, by singing the hymn. During the hymn, the Alleluia will be carried out of the sanctuary, buried so to speak, and will return again when we celebrate the Lord’s resurrection from the dead, and we are really able to shout once more: ALLELUIA!

ALLELUIA!

*The Alleluia is ‘buried’ this Sunday as it is the last gathering of the church community before Lent begins on Wednesday of this week—
Ash Wednesday*

**Ash Wednesday
Worship**

**12:00 noon
St. Paul**

**7:00 pm
Saint James**

HYMN

Alleluia Song of Gladness

ELW 318

DISMISSAL

Go forth in joy and gladness to love and serve the Lord. Alleluia!
Thanks be to God. Alleluia! Alleluia!

POSTLUDE

Rigaudon

André Campra

SIT

Alleluia! Alleluia!

FIRST LESSON Exodus 24:12-18

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.


¹²The Lord said to Moses, “Come up to me on the mountain and wait there; 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 onto the mountain of God. ¹⁴To the elders he had said, “Wait here for us, until we come back to you. Look, Aaron and Hur are with you; whoever has a dispute may go to them.”

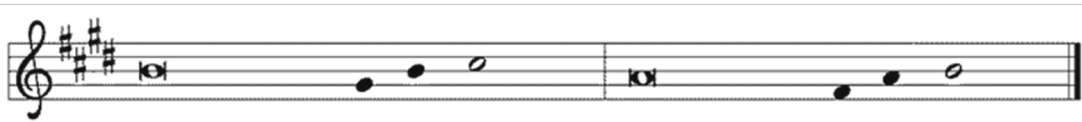
¹⁵Then Moses went up on the mountain, and the cloud covered the mountain. ¹⁶The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. ¹⁷Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the Israelites. ¹⁸Moses entered the cloud and went up on the mountain. Moses was on the mountain for forty days and forty nights.

following the lesson

The Word of the Lord.
Thanks be to God.

PSALM 2





Why are the nations ¹ in an uproar?
Why do the peoples mutter ¹ empty threats?
²Why do the kings of the earth rise up in revolt, and the princes ¹ plot together,
against the LORD and against the ¹ LORD's anointed?
³"Let us break their ¹ yoke," they say;
"let us cast off their ¹ bonds from us."

⁴God whose throne is in heav- | en is laughing;
the LORD holds them | in derision. *Refrain*
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 | of the LORD,
who said to me, "You are my son; this day have I be- | gotten you.
⁸Ask of me, and I will give you the nations for | your inheritance
and the ends of the earth for | your possession. *Refrain*
⁹You shall crush them with an | iron rod
and shatter them like a | piece of pottery."
¹⁰And now, you | kings, be wise;
be warned, you rulers | of the earth.
¹¹Submit to the | LORD with fear,
and with trembling | bow in worship;
¹²lest the LORD be angry, and you perish in a sudden | blaze of wrath.
Happy are all who take ref- | uge in God! *Refrain*

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SECOND LESSON 2 Peter 1:16-21

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.

¹⁶We 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.

following the lesson

The Word of the Lord.
Thanks be to God.

Return to page 5 for Gospel Acclamation

HOLY GOSPEL Matthew 17:1-9

Shortly before he enters Jerusalem, where he will be crucified, Jesus is revealed to Peter, James, and John in a mountaintop experience of divine glory called the transfiguration.

before the Gospel

The Holy Gospel according to Matthew.

Glory to you, O Lord.

¹Six days later, Jesus 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 became bright as light. 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 set up three tents here, one for you, one for Moses, and one for Elijah." ⁵While he was still speaking, suddenly a bright cloud overshadowed them, and a voice from the cloud 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 raised their eyes, 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."

following the Gospel

The Gospel of our Lord.

Praise to you, O Christ.

Return to page 6 for the Gospel Acclamation