



# Transfiguration

February 15, 2026

SAINT JAMES LUTHERAN CHURCH | [stjamesgp.org](http://stjamesgp.org) | 313.884.0511

170 McMillan Rd. Grosse Pointe Farms, MI 48236

Pastor Denise M. Grant | [pastor@stjamesgp.org](mailto:pastor@stjamesgp.org)

## **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](mailto: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

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### PRELUDE

*I Love Your Kingdom, Lord*  
Saint James Handbells

Sandra Eithun

## GATHERING

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### STAND

### ENTRANCE HYMN

*How Good, Lord, to Be Here!*

ELW 315

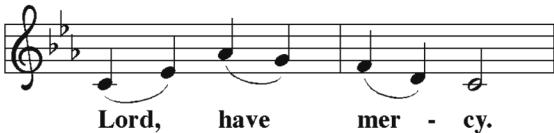
*The sign of the cross is made as we remember God's promises, sealed in the sacrament of Holy Baptism.*

### INVOCATION & APOSTOLIC GREETING

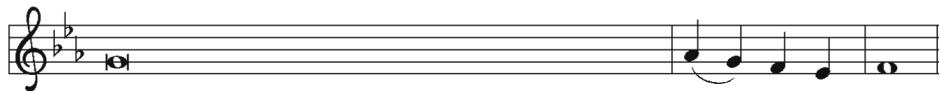
### KYRIE



In peace, let us pray to the Lord.



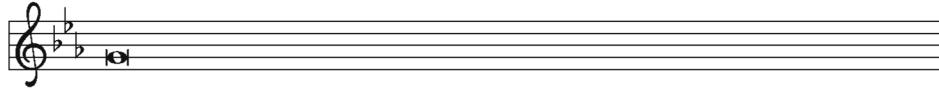
Lord, have mer - cy.



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



Lord, have mer - cy.



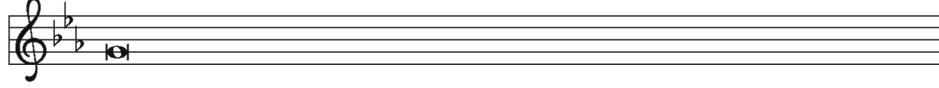
For the peace of the whole world, for the well-being of the church of God,



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.

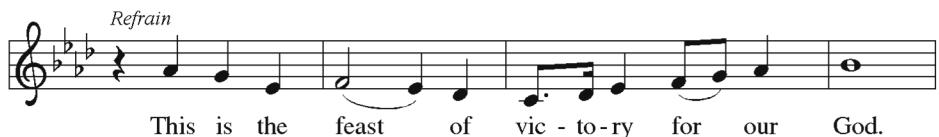
*When we ask God for mercy, we asking for God's unconditional love that is born of grace.*

*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

*Refrain*

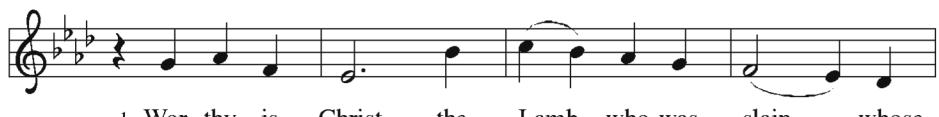


This is the feast of vic - to - ry for our God.

*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.*



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



1 Wor - thy is Christ, the Lamb who was slain, whose  
2 Sing . . with all the peo - ple of God, and

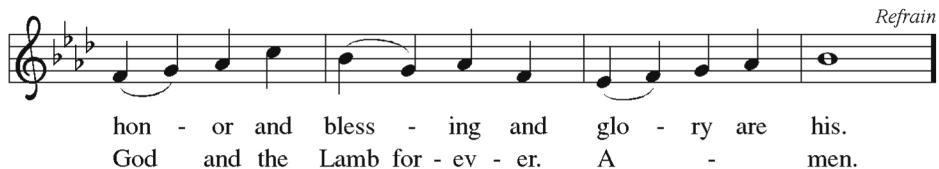


blood set us free to be peo - ple of God.  
join in the hymn of all cre - a - tion:

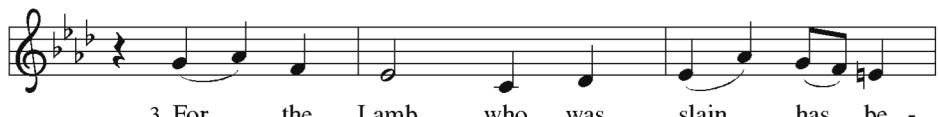


Pow - er and rich - es, wis - dom and strength, and  
Bless-ing and hon - or, glo - ry and might be to

*Refrain*



hon - or and bless - ing and glo - ry are his.  
God and the Lamb for - ev - er. A - men.



3 For the Lamb who was slain has be -  
gun his reign.

*Refrain*



Al - - le - lu - ia.

## 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

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### 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)*

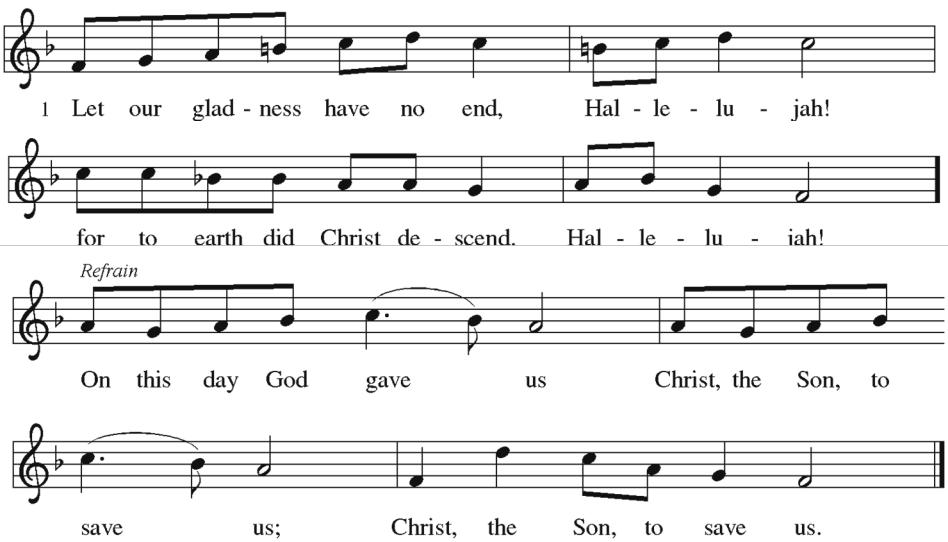
### REPEAT ALLELUIA

### 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.*



1 What feast of love is of - fered here, what ban - quet come from heav - en?



What food of ev - er - last - ing life, what gra - cious gift is giv - en?



This, this is Christ the king, the bread come down from heav - en.



Oh, taste and see and sing! How sweet the man - na giv - en!

**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

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### 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.**

### 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 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.*

*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).*

### EUCARISTIC 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:

Christ has died. Christ is ris - en. Christ will come a - gain.

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.

A - men, a - men, a - men.

*Matthew 6:9-13    LORD'S PRAYER*

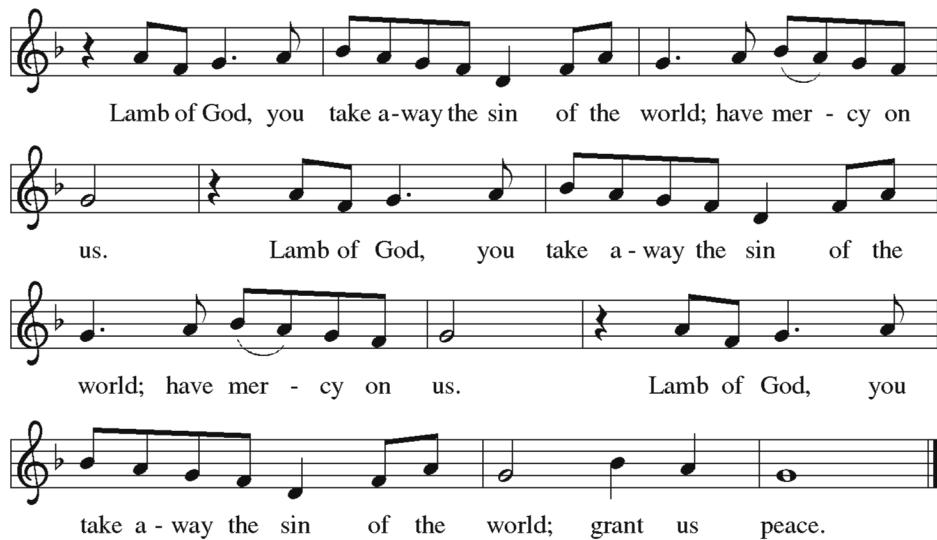
### INVITATION TO COMMUNION

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.**

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## 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

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### 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!

HYMN	<i>Alleluia Song of Gladness</i>	ELW 318
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### DISMISSAL

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

**Thanks be to God. Alleluia! Alleluia!**

POSTLUDE	<i>Rigaudon</i>	André Campra	SIT
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# 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*

## 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.

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

<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 Israelites. <sup>18</sup> Moses entered the cloud and went up on the mountain. Moses was on the mountain for forty days and forty nights.

*following the lesson*

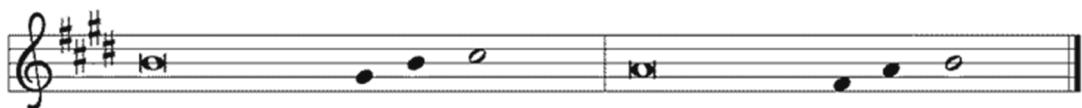
The Word of the Lord.

Thanks be to God.

## PSALM 2



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



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

Why do the peoples mutter <sup>1</sup> empty threats?

<sup>2</sup>Why do the kings of the earth rise up in revolt, and the princes <sup>1</sup> plot together,  
against the LORD and against the <sup>1</sup> LORD's anointed?

<sup>3</sup>"Let us break their <sup>1</sup> yoke," they say;  
"let us cast off their <sup>1</sup> bonds from us."

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

<sup>5</sup>Then in wrath God l speaks to them,  
and in rage fills l them with terror.

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

<sup>7</sup>Let me announce the decree l of the LORD,  
who said to me, "You are my son; this day have I be- l gotten you."

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

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

<sup>10</sup>**And now, you l kings, be wise;  
be warned, you rulers l of the earth.**

<sup>11</sup>Submit to the l LORD with fear,  
and with trembling l bow in worship;

<sup>12</sup>**lest the LORD be angry, and you perish in a sudden l blaze of wrath.  
Happy are all who take ref- l ige 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.*

<sup>16</sup>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.

*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.**

<sup>1</sup>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 bright as light. <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 set up three tents 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 a voice from the cloud 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 raised their eyes, 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.”

*following the Gospel*

The Gospel of our Lord.

**Praise to you, O Christ.**

*Return to page 6 for the Gospel Acclamation*