

✠ TRANSFIGURATION OF OUR LORD ✠

March 2, 2025



Nain Evangelical Lutheran Church

1665 South 57th St.
West Allis, WI 53214

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About Our Worship Service

Welcome in the name of our Lord and Savior, Jesus Christ! Our message is as old as God's Word to mankind: Jesus Christ, crucified and risen to take away our sins. We gather for the Divine Service not merely for the sake of ritual or tradition. Nor do we come to worship primarily to give something back to God. Rather, we meet together to hear and receive what God has done for us. In Word and Sacrament, our gracious Lord gives those who believe in him forgiveness of sins, unity with him in new life, and the promise of eternal salvation in heaven! Through this same gospel he motivates and equips us to follow his holy will for our lives. We hope that you are comforted with the message of Jesus Christ's love for you as you worship today. Please join us again soon!

Visitors

Thank you for joining us for worship! Please read the following notes about our congregation. If you have any questions or need any assistance, please speak with the pastor.

Our Practice of Closed Communion

If you have not communed with us before, please read the notes printed later in this bulletin under the section titled "Our Holy Communion Practices."

Restrooms

Restrooms are located in the downstairs fellowship hall. A wheelchair accessible restroom is located at the front of the church, through the doors to the left of the chancel.

Guest Book

If you feel comfortable doing so, please sign our guest book located in the narthex so we can have a record of your visit.

Parent's Room

Parents with crying children are welcome to use the parent's room, located off the narthex.

Chair Lifts

Chair lifts are located off the northwest entrance for those who need to go to the fellowship hall on the lower level but have difficulty with stairs.

Last Sunday after Epiphany

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Epiphany

Epiphany Moments

Epiphany comes from a Greek word that means “reveal.” When someone has an epiphany, it’s not that reality changed. The way they see that reality is what changed, for a deeper truth has been revealed. An epiphany is an “a-ha!” moment causing us to look at things very differently.

In the Church Year, Epiphany is the season where we see Jesus begin his ministry, revealing the reason the Son of God came to earth. In this season we will hear that when we have Jesus in our lives, it does not always mean our reality drastically changes. It simply means that we see reality differently and better. Jesus always provides an abundance of epiphany moments.

Transfiguration of Our Lord

Glory Is Hidden in Order to Be Revealed

Would you like to look directly at God? It sounds wonderful in theory. Yet Scripture describes God’s glory as being brighter than the sun. Moreover, one component of God’s glory is his holiness. Being holy doesn’t just mean God loves good. It also means he hates evil with burning intensity. And we sin every day. No wonder the Lord once told Moses, “No one may see me and live” (Exodus 33:20). Sinners would die of fear if they saw God in all his holy glory.

So, how then can we possibly know God? How can we draw near to him without dying of terror? In our final epiphany moment of this season, God explains. God hides his glory in order to reveal himself. To carry out his good and glorious work of salvation, Jesus hid his glory and went to the cross. To allow sinners to stare at his glory without fear or harm, God hides it in the gospel. In the gospel, we see the glory of Christ’s love, power, and salvation. The reality is that when God’s glory is hidden, it is most on display.

The Service

Setting Four

Welcome to God's house in the name of our Lord and Savior, Jesus Christ!

Please enter the sanctuary quietly so you and others can prepare your hearts for God's worship service.

A personal prayer for before worship is printed on the first page of the blue hymnal.

The hymns are located in the middle to back portion of the blue hymnal.

The Preparation

Tolling of the Bells

Opening Hymn

629 "O God from God, O Light from Light"



1 O God from God, O Light from Light, O Prince of
2 For deep in proph - ets' sa - cred page, and grand in



Peace and King of kings, to you in heav - en's
po - ets' wing - ed word, slow - ly in type, from



glo - ry bright the song of praise for - ev - er rings.
age to age the na - tions saw their com - ing Lord;



To him who sits up - on the throne, the Lamb once
till through the deep Ju - de - an night rang out the



slain but raised a - gain, be all the glo - ry
song, "Good will to men!" What an - gels sang in

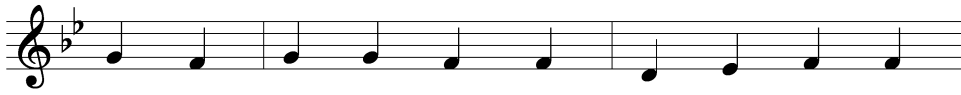


he has won, all thanks and praise! A - men, a - men.
heav'n - ly light re - ech - oes now, "Good will!" A - men.

Please stand for the last stanza and direct your attention to the processional cross as it is brought to the chancel



3 That life of truth, those deeds of love, that death of



pain mid hate and scorn— these all are past, and



now a - bove he reigns, our King once crowned with thorn.



Lift up your heads, you heav'n - ly gates! So sang his



hosts, un - heard by men. Lift up your heads, for



you he waits. We lift them up. A - men, a - men.

Invocation

(Matthew 28:19; 2 Corinthians 13:14)

In the name of the Father and of the † Son and of the Holy Spirit.
Amen.

Confession

(1 John 1:8-9; Luke 18:13)

If we claim to be without sin, we deceive ourselves and the truth is not in us.

**If we confess our sins, God is faithful and just
and will forgive us our sins
and purify us from all unrighteousness.**

Let us confess our sins to the Lord.

Silence for meditation and reflection

Holy God, gracious Father,

I am sinful by nature

and have sinned against you in my thoughts, words, and actions.

I have not loved you with my whole heart;

I have not loved others as I should.

I deserve your punishment both now and forever.

But Jesus, my Savior, paid for my sins

with his innocent suffering and death.

Trusting in him, I pray: God, have mercy on me, a sinner.

Silence for meditation and reflection

Absolution

(Matthew 16:19; John 20:21-23)

Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. 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 and of the Holy Spirit.

Amen.

Transfiguration Dialogue

The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. *(Isaiah 9:2, NIV)*

Arise, shine, for your light has come, and the glory of the LORD rises upon you.
(Isaiah 60:1, NIV)

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind.
(John 1:1-4, NIV)

The light shines in the darkness, and the darkness has not overcome it. *(John 1:5, NIV)*

Jesus said, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." *(John 8:12, NIV)*

There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. *(Matthew 17:2)*



4 Then sing to Christ a might - y song; ex - tol his
name, his mer - cies tell! Sing, heav'n - ly hosts, your
praise pro - long, and all on earth, your an - them swell!
All hail, O Lamb for sin - ners slain! For - ev - er
let the song as - cend! To Christ the King, en -
throned to reign, all glo - ry, pow'r! A - men, a - men.

The Word

Salutation

(Ruth 2:4; 2 Timothy 4:22)

The Lord be with you.

And also with you.

Prayer of the Day

(Matthew 7:7-11; Philippians 4:6)

Let us pray.

O God, in the glorious transfiguration of your only-begotten Son, you confirmed the mysteries of the faith by the testimony of Moses and Elijah, and in the voice that came from the bright cloud, you foreshadowed our adoption as your sons. In your mercy, make us co-heirs of glory with Jesus our King, and bring us at last to heaven; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Please be seated

Children's Choir Anthem

391 w 1, 5 "O Wondrous Type! O Vision Fair"

- 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!

- 5 O Father, with th' eternal Son
and Holy Spirit ever one,
we pray you, bring us by your grace
to see your glory face to face.

Text: Latin hymn, 15th cent.; tr. John Mason Neale, 1818-1866, alt. Tune: English, 15th cent. Text and tune: Public domain

First Reading

Exodus 34:29-35

The glory of God was reflected in the two-sided covenant of the law which God established through Moses. It made people afraid. Through Christ God would establish a new and greater covenant which would remove all our fears.

²⁹ When Moses came down from Mount Sinai, with the two tablets of the Testimony in his hand as he came down from the mountain, Moses did not realize that the skin of his face was shining because he had been speaking with the LORD. ³⁰ When Aaron and all the people of Israel saw Moses, they were amazed that the skin of his face was shining, so they were afraid to come close to him. ³¹ Moses called to them, so Aaron and all the rulers of the community returned to him, and Moses spoke to them. ³² Afterward all the people of Israel came close to him, and he gave them all of the commands that the LORD had spoken to him on Mount Sinai. ³³ When Moses was finished speaking with them, he put a veil over his face. ³⁴ But whenever Moses went in before the LORD to speak with him, he would take the veil off until he came out again. Then he would come out and tell the people of Israel what he had been commanded. ³⁵ Whenever the people of Israel saw Moses' face, they would see that the skin of Moses' face was shining. Then Moses would put the veil on his face again, until he went in to speak with the LORD again.

The Word of the Lord.

Thanks be to God.

Psalm of the Day

Psalm 2 B “Why Do the Nations Conspire”

The Church sings Psalm 2 in services that emphasize the relationship of the Father and the Son. The Son rules with the same authority as the Father even when government officials try to thwart God’s rule. The New Testament frequently quotes this psalm as applying to Christ, the Son of David.

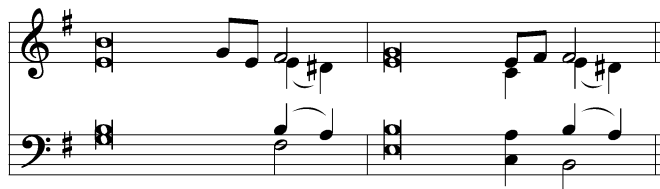
Refrain



Music notation for the Refrain, featuring a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter and eighth notes.

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

Tone



Music notation for the Tone, featuring a treble and bass clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter and eighth notes.

The Congregation will sing the refrains and the “Glory be to the Father...”

The Cantor will sing the verses

Congregation: (Refrain)

Cantor: Why do the nations / conspire
and the peoples / plot in vain?
The kings of the earth rise up and the rulers band together a- / gainst the LORD
and against his A- / nointed.

Congregation: (Refrain)

Cantor: The One enthroned in / heaven laughs;
the Lord / scoffs at them.
He rebukes them in his anger and terrifies them in his wrath, / saying,
“I have installed my King on Zion, my holy / mountain.”

Congregation: (Refrain)

Cantor: I will proclaim the / LORD’s decree:
He said to me, “You are my Son; today I have become your / Father.”

**Congregation: Glory be to the Father and / to the Son
and to the Holy / Spirit,
as it was in the be- / ginning,
is now, and will be forever. / Amen.**

Congregation: (Refrain)

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Second Reading

2 Corinthians 3:7-18

Paul declares that the glory of the New Covenant of grace far surpasses the Old Covenant of law. The glory of the New Covenant is hidden in the work of Christ and revealed through the work of the Holy Spirit.

⁷ If the ministry that brought death (which was engraved in letters on stone) came with glory, so that the Israelites could not look directly at the face of Moses because of the glory of his face (though it was fading), ⁸ how will the ministry of the spirit not be much more glorious? ⁹ For if the ministry that brought condemnation has glory, the ministry that brought righteousness has even more glory. ¹⁰ In fact, in this case, what was glorious is no longer very glorious, because of the greater glory of that which surpasses it. ¹¹ Indeed, if what is fading away was glorious, how much more glorious is that which is permanent!

¹² Therefore, since we have this kind of hope, we act with great boldness. ¹³ We are not like Moses, who put a veil over his face, so that the Israelites could not continue to look at the end of the radiance, as it was fading away. ¹⁴ In spite of this, their minds were hardened. Yes, up to the present day, the same veil remains when the Old Testament is read. It has not been removed because it is taken away only in Christ. ¹⁵ Instead, to this day, whenever Moses is read, a veil lies over their hearts. ¹⁶ But whenever someone turns to the Lord, the veil is taken away. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸ But all of us who reflect the Lord's glory with an unveiled face are being transformed into his own image, from one degree of glory to another. This too is from the Lord, who is the Spirit.

The Word of the Lord.

Thanks be to God.

Please stand as the Gospel Acclamation is introduced

Gospel Acclamation

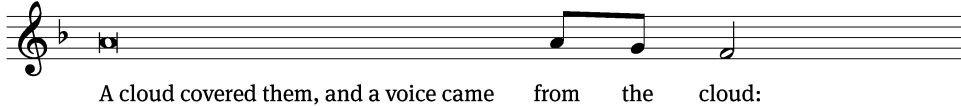
Mark 9:7



Refrain



Tone



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The minister processes to the nave floor for the Gospel, symbolizing Christ's presence among us in his Word

Gospel

Luke 9:28-36

The glory of God, hidden in Christ, shines through on the Mount of Transfiguration.

²⁸ About eight days after he said these words, Jesus took Peter, John, and James and went up on the mountain to pray. ²⁹ While he was praying, the appearance of his face changed, and his clothing became dazzling white. ³⁰ Just then, two men, Moses and Elijah, were talking with him! ³¹ They appeared in glory and were talking about his departure, which he was going to bring to fulfillment in Jerusalem.

³² Peter and those with him were weighed down with sleep, but when they were completely awake, they saw his glory and the two men standing with him.

³³ As the men were leaving Jesus, Peter said to him, “Master, it is good for us to be here. Let’s make three tents: one for you, one for Moses, and one for Elijah.” He did not realize what he was saying.

³⁴ While he was saying these things, a cloud came and overshadowed them. They were afraid as they went into the cloud. ³⁵ Then a voice came out of the cloud, saying, “This is my Son, whom I love. Listen to him!” ³⁶ After the voice had spoken, they found Jesus alone. They kept this secret and told no one in those days any of the things they had seen.

The Gospel of the Lord.
Praise be to you, O Christ!

Please be seated

Hymn of the Day

388 "Down from the Mount of Glory"



1 Down from the mount of glo - ry came Je - sus Christ, our Lord.
2 Trans - fig - ured, Christ, the low - ly, stood ra - dian - t in the light,
3 Yet mark this glo - ry hid - den! See him the mount de - scend
4 Strange how his jour - ney end - ed! In love that is his fame
5 Then hail the dou - ble glo - ry of Je - sus Christ, our Lord,



Re - call the won - drous sto - ry, rich gem in sa - cred Word.
light found in God - head sole - ly, for hu - man eyes too bright.
and, by the Fa - ther bid - den, his will - ing foot - steps bend
our Lord a - gain as - cend - ed a mount—the hill of shame.
and let the won - drous sto - ry full peace and joy af - ford!



A - gain your faith will view him in dou - ble glo - ry here;
Then came a voice from heav - en, con - firmed what here we see;
to seek hu - mil - i - a - tion in deep - est depths of woe,
Up - on the cross he prof - fered him - self to ag - o - ny;
The ho - ly mount ac - claims him the maj - es - ty di - vine;



the great - er hom - age due him will in your life ap - pear.
the words "my Son" were giv - en to seal his de - i - ty.
to suf - fer deg - ra - da - tion no mind can probe or know.
his ho - ly soul he of - fered to set the guilt - y free.
Mount Cal - va - ry pro - claims him Re - deem - er—yours and mine.

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Nicene Creed *Credo*

(Romans 10:9-10; Philippians 2:10-11)

Please stand

**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 in unity with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy Christian 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. Amen.

Please be seated

O Lord, Our Lord (CW 939)

(Psalm 8:1; 103:2-4; John 1:1,14,18; Romans 8:32)

Refrain

O Lord, our Lord, how glo-rious is your name in all the earth.

Al-might-y God, mer-ci-ful Fa - ther, you crown our life

with your love. You take a-way our sin; you com-fort our spir-it;

you make us pure and ho-ly in your sight. You did not spare your

Refrain

on-ly Son, but gave him up for us all. O Lord, our Lord,

how glo-rious is your name in all the earth. O Son of

God, e-ter-nal Word of the Fa-ther, you came to live with us;

you made your Fa-ther known; you washed us from our sins in

your own blood. You are the King of glo-ry; you are the Lord!

Refrain

O Lord, our Lord, how glo-rious is your name in all the earth.

Prayer of the Church

Transfiguration Sunday

Let us pray.

Eternal God and Father, we pray for the Church around the world. Always keep your people faithful to you. Lift the veil from our eyes and guide us to see Christ in the Word and sacraments. During all the distractions of life, help us set our sights on Jesus. Keep us safe and protect us from the tricks and treachery of the devil. Lord, in your mercy:

Hear our prayer.

We pray that you move us to have compassion on those stumbling in the darkness and empower us to proclaim Christ to all who have no faith. Give us courage to be unashamed of the light you have given us and to carry it willingly with joy wherever we go and whatever we do. Lord, in your mercy:

Hear our prayer.

Hear our prayers for Christians everywhere who are being persecuted because of the light they bear. Give them the strength to endure the hardships they are undergoing and give them the peace and hope of Christ as they battle on. Lord, in your mercy:

Hear our prayer.

We pray that Christ reveals his gracious presence to all who suffer. We pray especially for our families and those in our circle of friends who are sick or in need and for everyone whose needs we hold in our hearts. Lord, in your mercy:

Hear our prayer.

Be with us, Lord, as we think about the coming days of Lent. Let your law convince us that we indeed deserve your punishment and would be lost forever without Christ. As our hearts fill with sorrow and regret, lift us up to see the Savior's sacrifice on the cross and give us hearts full of faith in him. Lord, in your mercy:

Hear our prayer.

Special prayers and intercessions

Hear us, Lord, as we pray in silence.

Silent prayer

Lord God, hear the prayers we offer and let your grace and mercy flow to us and all for whom we pray. We ask this through Jesus Christ our Lord, the Light of the world.

Amen.

Please stand

The Sacrament

Visitors, before approaching the altar, please read the notes printed later in this bulletin under the section titled "Our Holy Communion Practices"

Prefaces

(2 Timothy 4:22; Colossians 3:1; Psalm 107:1)

The Lord be with you.



And al - so with you.

Lift up your hearts.



We lift them up to the Lord.

Let us give thanks to the Lord our God.



It is right to give him thanks and praise.

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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 lived among us as a human being and revealed his glory as your only Son, full of grace and truth.

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)

Ho - ly, ho - ly, ho - ly Lord, God of pow - er, God of might.
Heav'n and earth are full of your glo - ry. Ho - san -
na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san -
na in the high - est, ho - san - na in the high - est!

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Prayer of Thanksgiving

(John 1:3; Romans 8:32)

Blessed are you, O Lord of heaven and earth. We praise and thank you for sending your Son, Jesus Christ, and we remember the great acts of love through which he has ransomed us from sin, death, and the devil's power.

By his incarnation, he became one with us.

By his perfect life, he fulfilled your holy will.

By his innocent death, he overcame hell.

By his rising from the grave, he opened heaven.

Invited by your grace and instructed by your Word, we approach your table with repentant and joyful hearts. Strengthen us through Christ's body and blood, and preserve us in the true faith until we feast with him and all his ransomed people in glory everlasting.

Amen.

Lord's Prayer

(Matthew 6:9-13; Luke 11:2-4)

**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.**

Words of Institution *Verba*

(Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25)

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."

Peace of the Lord *Pax Domini*

(John 14:27; 20:19; 2 Thessalonians 3:16)

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

O Christ, Lamb of God *Agnus Dei*

(John 1:29; Isaiah 53:4-7; 1 Peter 1:18-19)

The musical score is written on ten staves, each with a treble clef. The lyrics are printed below the notes. The first staff is an instrumental introduction. The lyrics are: "O Christ, Lamb of God, you take a - way the sin of the world; have mer - cy on us." This phrase is repeated on the second and third staves. The fourth staff continues the lyrics: "O Christ, Lamb of God, you take a - way the sin of the world; grant us your peace." The final two staves conclude with the word "A - men." repeated twice.

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; grant us your peace.
A - men. A - men.

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Please be seated

Our Holy Communion Practices

(Matthew 10:32-33; Romans 16:17; 1 Corinthians 10:16-17; 11:27-29; Ephesians 4:4-6; 1 John 1:3; 2 John 9-11)

Visitors

Before approaching the altar to receive Holy Communion, please read the following notes:

The Holy Bible teaches the celebration of the Lord's Supper is an expression of unity in faith and teaching. To be "in communion" means to share and hold in common. By receiving Holy Communion, we are not only sharing Christ's true body and blood, but we are also confessing that we publicly hold in common the same teachings of God's Holy Word.

We therefore invite to Holy Communion only those Christians who share the same teachings to which we hold, all the while recognizing the true spiritual unity and fellowship of all believers in God's Holy Christian Church (i.e. the Communion of Saints). Confirmed members of Nain and confirmed visiting members of sister congregations in the WELS (Wisconsin Evangelical Lutheran Synod) and the ELS (Evangelical Lutheran Synod) are welcome to commune with us.

If you are a member of another Lutheran synod, another Christian denomination, or of another belief, we ask that you refrain from communing with us at this time. We do this out of love and in accordance with God's words through St. Paul in 1 Corinthians 11:27-29. The pastor would be happy to speak with you if you have interest in communing in the future or have any other questions or concerns about our practices. Thank you for your patience and understanding, and for respecting our beliefs.

Communicants

"Christian Questions," a guide for personal preparation before receiving Holy Communion is printed on pages 295-296 in the hymnal. Prayers for before and after communing are printed on the first page of the hymnal.

The usher will direct you to the front of the nave, where you will commune. When the pastor distributes the bread and body of Christ, he will say, "The body of Christ, given for you." When he distributes the wine and blood of Christ, he will say, "The blood of Christ, poured out for you." Before consuming the sacramental elements, you may respond to the pastor's words by saying, "Amen" (which is Hebrew for, "Truly," or "Yes, it is so") as a way to confess your belief that the body and blood of Jesus are truly present in the Lord's Supper for the forgiveness of your sins.

Children and Non-Communicants

Children and other non-communicants are welcome to approach the altar to receive a blessing from the pastor. He will make the sign of the cross on the head of each and say, "The Lord bless you." Non-Communicant adults are asked to cross their arms over their chest to indicate that they do not intend to commune.

Distribution Hymn

390 "Jesus, Take Us to the Mountain"



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!"

Text: Jaroslav J. Vajda, 1919–2008 Tune: Carl F. Schalk, 1929–2021

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Distribution Hymn

543 "O Jesus, King Most Wonderful"



1 O Je - sus, King most won - der - ful,
2 When once you vis - it dark - ened hearts,
3 O Je - sus, light of all be - low,
4 May ev - 'ry heart con - fess your name,
5 Oh, may our tongues for - ev - er bless



O Maj - es - ty re - nowned, O Con - quer - or in -
then truth be - gins to shine, then earth - ly van - i -
O Fount of life and fire, sur - pass - ing all the
for - ev - er you a - dore, en - kin - dled with the
and hon - or you a - lone, and may we in our



vin - ci - ble, in whom all joys are found,
ty de - parts, then kin - dles love di - vine.
joys we know, all that we can de - sire,
Spir - it's flame to love you more and more.
lives ex - press the im - age of your own!

*Text: attr. Bernard of Clairvaux, 1091-1153, abr.; tr. Edward Caswall, 1814-1878, alt.
Tune: John B. Dykes, 1823-1876 Text and tune: Public domain*

Distribution of Holy Communion

(1 Corinthians 11:23-26; Acts 2:42)

As he distributes the elements, the minister says to the communicants:

The body of Christ, given for you.

Amen.

The blood of Christ, poured out for you.

Amen.

As he dismisses the communicants, the minister says:

The true body and blood of our Lord Jesus Christ strengthen and preserve you to life everlasting. Go † in peace.

Amen.

Thank the Lord and Sing His Praise (CW 948)

(Psalm 105:1-5; Isaiah 55:12)

Please stand as the canticle is introduced



Thank the Lord and sing his praise; tell ev-'ry-one what he has done.



Let all who seek the Lord re - jice and proud-ly bear his name.



He re-news his prom - is - es and leads his peo - ple forth in joy with



shouts of thanks - giv - ing. Al - le - lu - ia! Al - le - lu - ia!

Text: Lutheran Book of Worship, 1978 Tune: Richard W. Hillert, 1923-2010

Text and tune: © 1978 Lutheran Book of Worship, admin. Augsburg Fortress. Used by permission: OneLicense no. 726758

Thanksgiving

(Psalm 118:1)

Give thanks to the Lord, for he is good;
his mercy endures forever.

Proclamation

(1 Corinthians 11:26)

Whenever we eat this bread and drink this cup,
we proclaim the Lord's death until he comes.

Post-Communion Prayer

(Romans 15:1-2; 1 Thessalonians 3:12, 5:11)

We give you thanks, O Lord, for the foretaste of the heavenly banquet you have given us in this Sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit, help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Blessing

(Numbers 6:24-26)

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.

Amen.

Farewell to Alleluia

Brothers and sisters in Christ, when we next gather for worship, it will be Ash Wednesday, the first day of Lent. On that day we will begin our solemn journey to the Savior's cross. While the joy of faith remains undiminished throughout the year, our rejoicing during Lent is muted and quiet. For centuries, therefore, Christian churches have omitted their most jubilant songs during this season, including the word *alleluia*, which means, "praise the Lord."

Now for a time we say farewell to *alleluia*. We do this to prepare ourselves for the quieter days of Lent. The *alleluias* will return on Easter dawn as we gather to shout our praise to the risen Lord.

Please remain standing for the first stanza of the closing hymn and direct your attention to the processional cross and "Alleluia" banner as they are brought out of the nave

Closing Hymn

977 "Alleluia, Song of Triumph"



1 Al - le - lu - ia, song of tri - umph, sound of joy that
can - not die; al - le - lu - ia is the an - them
ev - er dear to choirs on high; saints a - dorned in
robes of glo - ry join the great an - gel - ic cry.

Please be seated



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



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 East - er,



jus - ti - fied, re - deemed, re - stored, and with all his
make us for a while for - go. For the sol - emn
here, and then e - ter - nal - ly, when we shall once



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!

Text: tr. John Mason Neale, 1818–1866, alt.; Latin, c. 11th cent. Tune: John Goss, 1800–1880 Text and tune: Public domain



Ash Wednesday & The Imposition of Ashes

Ash Wednesday marks the beginning of the season of Lent. During the 40 days of Lent (which exclude Sundays), Christians prepare for the Savior's journey to the cross with humble repentance, acknowledging that it was our sins that sent Jesus to the cross to suffer and die.

Please join us this Wednesday, March 5, at either 4:00 or 7:00 pm for our Ash Wednesday service. The 7:00 pm service will be live streamed. Please visit our website to be directed to our YouTube channel.

To prepare yourself for this special service, and to learn more about the "Imposition of Ashes," you are encouraged to read the explanation printed later in this bulletin.



When a wayward child wanders far from home, how does a loving parent pursue them without driving them further away? One thing the parent can do is let the child know that there is an ongoing open-door policy, so the child knows they will always be welcomed back home. Likewise, when we wander from God, he always keeps his door open for us. But God doesn't just passively wait for us to return. He lovingly pursues sinners in ways that make them long to return to their home. In this 40-day journey to the cross and tomb, we will see the surprising strategies our heavenly Father uses for getting sinners back home, close to him and the loving care he offers.

Lent & Holy Week Service Schedule

Ash Wednesday	March 5	Wednesday	4:00 pm	7:00 pm
First Sunday in Lent	March 9	Sunday	- - -	10:00 am
Midweek of Lent 1	March 12	Wednesday	4:00 pm	7:00 pm
Second Sunday in Lent	March 16	Sunday	- - -	10:00 am
Midweek of Lent 2	March 19	Wednesday	4:00 pm	7:00 pm
Third Sunday in Lent	March 23	Sunday	- - -	10:00 am
Midweek of Lent 3	March 26	Wednesday	4:00 pm	7:00 pm
Fourth Sunday in Lent	March 30	Sunday	- - -	10:00 am
Midweek of Lent 4	April 2	Wednesday	4:00 pm	7:00 pm
Fifth Sunday in Lent	April 6	Sunday	- - -	10:00 am
Midweek of Lent 5	April 9	Wednesday	4:00 pm	7:00 pm
Palm Sunday	April 13	Sunday	- - -	10:00 am
Holy Thursday	April 17	Thursday	- - -	7:00 pm
Good Friday	April 18	Friday	- - -	7:00 pm
Holy Saturday	April 19	Saturday	- - -	7:00 pm
Easter Sunday (Dawn)	April 20	Sunday	- - -	6:30 am
Easter Sunday (Day)	April 20	Sunday	- - -	10:00 am



Ash Wednesday & The Imposition of Ashes

“Ash Wednesday marks the beginning of Lent, the Christian’s 40-day journey with the Lord to the cross and tomb, preparing for the proclamation of Easter. The 40 days are reminiscent of several biblical events: Jesus’ 40-day fast at the beginning of his ministry, Moses’ stay on Mount Sinai at the giving of the Law, Elijah’s fast on his way to the mountain of God.

Ash Wednesday begins the Christian’s Lenten journey with a reminder of our mortality and a call to repentance (Genesis 18:27; Job 42:6; Jeremiah 6:26; Matthew 11:21). The ancient practice of imposing ashes on the foreheads of the faithful gives Ash Wednesday its name. The church father Tertullian (c. A.D. 160-215) writes of the practice as a public expression of repentance and of our human frailty that stands in need of Christ. The ashes remind us forcefully of our need for redeeming grace as they recall words from the rite for Christian burial: ‘...earth to earth, ashes to ashes, dust to dust...’ words that will someday be spoken over us all. The imposition of ashes has never been an exclusively Roman Catholic practice and today is observed widely by Christians of many traditions.”

Christian Worship: Occasional Services (Milwaukee, Northwestern Publishing House, 2004), 151

On Ash Wednesday (March 5), we will mark the beginning of the penitential season of Lent. Services will be held at 4:00 and 7:00 pm. Each service will begin with the opening hymn, followed by the reading of Psalm 51, a paragraph of Instruction for the Beginning of Lent, Confession of Sins, and then a rite called the “Imposition of Ashes.” After the rite, the service will continue with the Absolution – the proclamation that though we deserve eternal death, we are forgiven by the death and resurrection of our Lord Jesus Christ.

Like all rites and ceremonies used in the Christian Church, the Imposition of Ashes must remain a servant of Christ and his gospel. This practice has value only in so far as it recalls and enables a deeper understanding of a spiritual truth. Therefore, since this custom is relatively new to us here at Nain, all worshippers are asked to read the following notes prior to our Ash Wednesday service...

- **Meaning and Purpose:** The Imposition of Ashes is intended to serve as a sign of Christ-centered penitence and baptismal remembrance. The use of ashes proclaims God’s holy law in a dramatic way. Ashes are a visual reminder that “the wages of sin is death” (Romans 6:23) and that death means our bodies return to dust from which Adam was made (Genesis 3:19). As ashes are a Scriptural picture of repentance (Job 42:6; Matthew 11:21), the use of ashes eventually became associated with the penitential season of Lent. The ashes placed on the worshipper in the shape of the cross also proclaim God’s holy gospel. The cross reminds us that because Christ gave his holy life as a sacrifice to pay for our sins, our guilt has been removed and we are made righteous in God’s sight by faith. Some associate ashes with purification and renewal since they were once used as a cleaning agent. Thus, ashes imposed in the shape of a cross also can remind us of the spiritual cleansing and new life we receive in Holy Baptism, having been baptized into Christ’s death and resurrection (Romans 6:4-6).
- **Participation:** Taking part in this rite is voluntary. Worshippers will not be required or expected to participate. Observing this custom or not doing so does not make one’s repentance more real, or one’s faith more sincere. In matters where God has neither commanded nor forbidden something in Scripture (i.e. matters of adiaphora), we enjoy the Christian freedom to make certain God-pleasing decisions in life and express our saving faith in various ways. Offering worshippers the opportunity to express their faith in Jesus by participating in this rite is a God-pleasing use of such freedom.
- **Instructions:** Those who wish to receive ashes will be ushered up to the foot of the chancel single file where Pastor will use ashes to draw a cross on their forehead (or the back of their hand) while saying, “Remember that you are dust, and to dust you shall return” (cf. Genesis 3:19). After receiving the ashes, participants will walk back to their pew.
 - Participants who want the ashes placed on their forehead are asked to simply step forward in front of pastor. If they have bangs, they are asked to move them out of the way of their forehead.
 - Participants who want the ashes placed on the back of their hand are asked to extend that hand toward pastor.
 - Parents who bring their children with them are asked to make it clear if they do not want them to receive ashes. Otherwise, pastor will assume that they do and place ashes on their forehead.



A *personal prayer for after worship* is printed on the first page of the hymnal.

You will not be ushered out. You may depart any time after the closing hymn.

If you haven't done so already, **please write your name in the Friendship Register before you leave.**

If you have an offering, you can place it in the collection box located in the narthex.

If you wish to give your offering via [PayPal](#), you can scan the QR code on the last page of this bulletin.

Thank you for your financial support of our congregation!

Thank you for joining us as we together worshiped our Triune God. The Lord be with you this week!

Special thanks to: Darik Mischke for playing organ... Amy Hermanson for serving as cantor... the Sunday School students of the Children's Choir for singing, and Peter Hermanson for directing them... Ben Leyrer for serving as crucifer and distribution assistant... Michael Kraft for serving as usher... Joe Lopina for operating the A/V equipment for the live stream... and Joanne Kohler for serving on Altar Duty.

For more information about today's Scripture readings, the current season of the Church Year, and the words and symbols featured on the paraments, please visit the "[Worship Resources](#)" page of our website to read this Sunday's "**About the Propers**," a weekly document that explains the changeable parts of the service.

All worshipers are encouraged to take home a copy of our **weekly newsletter, the "Nain Messenger"** to stay informed about all congregational news. Printed copies are available on the countertop in the narthex.

"**The Congregation at Prayer**," a document offering suggestions for daily devotions and Scripture readings, is also posted on the "[Worship Resources](#)" page of our church website.

Nain is a member congregation of the **Wisconsin Evangelical Lutheran Synod.**

For more information about our synod, please visit its website: www.wels.net



Scripture taken from: The Holy Bible, Evangelical Heritage Version™ (EHV™)

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Setting Four from Christian Worship

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Psalm introduction from Christian Worship: Psalter

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