



THE ANGLICAN DIOCESE OF WANGARATTA

Wangaratta West and The Warbys

THE LAST SUNDAY AFTER EPIPHANY

TRANSFIGURATION SUNDAY

Eucharist 8.00am & Sung Eucharist 9.30am

2nd March 2025

GATHERING IN GOD'S NAME

The Acclamation

By the appearance on earth of our Saviour Jesus Christ
**God has broken the power of death
and brought life and immortality to light.**

Arise, shine, for your light has come
and the glory of the Lord has risen upon you.

For though darkness shall cover the earth
and thick darkness the nations,

the Lord will rise upon you
and his glory will be seen upon you.

By the appearance on earth of our Saviour Jesus Christ
**God has broken the power of death
and brought life and immortality to light.**

The Priest Welcomes and Greets the People

The Lord be with you.
And also with you.

Hymn: tune, St. George's Windsor [AHB 290]

- Sing of God made manifest
in a child robust and blest,
to whose home in Bethlehem
where a star had guided them,
magi came and gifts unbound,
signs mysterious and profound:
myrrh and frankincense and gold
grave and God and King foretold.**

2. **Sing of God made manifest
when at Jordan John confessed,
“I should be baptized by you,
but your bidding I will do.”
Then from heaven a double sign--
dove-like Spirit, voice divine--
hailed the true Anointed One:
“This is my beloved Son.”**
3. **Sing of God made manifest
when Christ came as wedding guest
and at Cana gave a sign,
turning water into wine;
further still was love revealed
as he taught, forgave, and healed,
bringing light and life to all
who would listen to God's call.**
4. **Sing of God made manifest
on the cloud-capped mountain's crest,
where both voice and vision waned
until Christ alone remained:
glimpse of glory, pledge of grace,
given as Jesus set his face
towards the waiting cross and grave,
sign of hope that God would save.**

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Let us pray.

**Father of glory, holy and eternal,
look upon us now in power and mercy.
May your strength overcome our weakness,
your radiance transform our blindness,
and your Spirit draw us to that love
shown and offered to us by your Son,
our Saviour Jesus Christ. Amen.**

CONFESSION AND ABSOLUTION

When Christ appears we shall be like him,
because we shall see him as he is.

As he is pure, all who have grasped this hope make themselves pure.

So let us confess our sins that mar his image in us.

**Almighty God, our heavenly Father,
we have sinned against you
in thought, and word, and deed,
and in what we have failed to do.
Have mercy on us,
forgive us all that is past,
and grant that we may serve you
and live a new life to your glory;
through Jesus Christ our Lord. Amen.**

The priest says this Absolution

Almighty God, who forgives all who truly repent,
have mercy on you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord. **Amen.**

The Hymn of Praise, Gloria in excelsis is said or sung

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heav'nly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The Collect is said or sung by the priest

O God, glorious and faithful,
you reveal the beauty of your face
to those who seek you with a sincere heart:
strengthen us in faith to embrace the mystery of the cross,
and open our hearts to its transforming power,
so that, clinging in love to your will for us,
we may walk as followers of your Son,
Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

THE MINISTRY OF THE WORD

A Reading from the Book Exodus [34. 29-35]

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterwards all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

Hear the word of the Lord.,
thanks be to God.

Psalm 99

**The Lord is king: let the nations tremble;
he is enthroned above the cherubim;
let the earth quake.**

**The Lord is great in Zion:
he is high above all peoples.**

**Let them praise your great and terrible name:
for holy is the Lord.**

**The Mighty One is king and loves justice:
you have established equity,
you have dealt righteousness and justice in Jacob.**

**O Exalt the Lord our God;
and bow down before his footstool, for he is holy.**

**Moses and Aaron among his priests
and Samuel among those who call upon his name;
they called to the Lord and he answered.**

**He spoke to them from the pillar of cloud;
they kept to his teachings
and the law that he gave them.**

**You answered them, O Lord our God;
you were a forgiving God to them
and pardoned their wrong doing.**

**O Exalt the Lord our God:
and bow down towards his holy hill
for the Lord our God is holy.**

A Reading from Second Corinthians [3. 12—4. 2]

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful

things that one hides; we refuse to practise cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

Hear the word of the Lord,
thanks be to God.

Please stand

Alleluia, alleluia, alleluia. Alleluia, alleluia, alleluia.

*This is my Son, my Chosen One;
listen to him!*

Alleluia, alleluia, alleluia.

The Gospel of Our Lord Jesus Christ According to Luke [9. 28-36]

Glory to you Lord Jesus Christ

Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah'—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, 'This is my Son, my Chosen; listen to him!' When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

For the Gospel of the Lord.
PRAISE TO YOU LORD JESUS CHRIST

The Sermon

A time of quiet for reflection may follow the sermon

Let us together affirm the faith of the Church:

**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 worshipped 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. Amen.

THE MINISTRY OF PRAYER

Let us pray for the world and for the Church.

Lord, we pray that the glory of your presence may fill our lives
and be reflected in all that we do.

We ask that our churches may be radiant with your glory,
that the gospel is not veiled from sight
but revealed in our actions and witness.

We pray for all ministers of the word and the sacraments,
that they will reveal to us the face of our Lord Jesus Christ.

We remember especially all who are suffering for their faith.

Lord, let your glory be about us

and fill our hearts and minds.

We give thanks for all who add beauty and glory to our world.
We pray for artists, writers, musicians and craftspeople;
for gardeners, architects, planners
and for all who influence our daily life.
We pray for all who live in desolate areas and places of deprivation.

Lord, let your glory be about us
and fill our hearts and minds.

We give thanks for all who have enriched our lives and improved our environment.

We pray for those who work to meet our daily needs.
We ask your blessing upon our homes and places of work,
upon our friends and our loved ones.

Lord, let your glory be about us
and fill our hearts and minds.

We pray for all who are finding life dull or drab,
for all who are getting no joy or satisfaction out of their life.
We remember the stressed and the distressed,
the over-worked and the over-anxious.
We pray also for all who suffer from defective hearing or vision,
especially any who are losing the use of their faculties.
We ask for comfort and strength for all who are ill, especially

Lord, let your glory be about us
and fill our hearts and minds.

Lord, we pray that we may be changed from glory to glory.
We pray for all who now see you face to face,
all who rejoice in the glory of your nearer presence.

We pray especially for

Lord, let your glory be about us
and fill our hearts and minds.

Accept our prayers through Jesus Christ our Lord, who taught us to pray.

**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.
Save us from the time of trial and deliver us from evil.**

**For the kingdom, the power and the glory are yours,
now and for ever. Amen.**

THE GREETING OF PEACE

Christ will transfigure our human body
and give it a form like that of his own glorious body.

We are the Body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

Offertory Hymn TiS 520. tune, St. Helen

- 1. Lord, enthroned in heavenly splendour,
first-begotten from the dead,
you alone our strong defender,
lifting up your people's head:
alleluia, alleluia,
Jesus, true and living bread.**
- 2. Here our humble homage pay we,
here in loving reverence bow;
here for faith's discernment pray we,
lest we fail to know you now:
alleluia, alleluia, you are here, we ask not how.**
- 3. Though the lowliest form now veils you
as of old in Bethlehem,
here as there your angels hail you,
branch and flower of Jesse's stem;
alleluia, alleluia, we in worship join with them.**
- 4. Paschal Lamb, your offering, finished
once for all when you were slain,
in its fullness undiminished
shall for evermore remain,
alleluia, alleluia, cleansing souls from every stain.**
- 5. Great High Priest of our profession
through the veil you entered in;
by your mighty intercession
grace and mercy you can win:
alleluia, alleluia, only sacrifice for sin.**
- 6. Life-imparting heavenly manna,
stricken rock with streaming side,
heaven and earth with loud hosanna**

**worship you, the Lamb who died,
alleluia, alleluia, ris'n, ascended, glorified!**

George Hugh Bourne 1840–1925 alt.
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Offertory prayers response: **Blessed be God forever.**

THE GREAT THANKSGIVING

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.

Loving God, we thank you for this world of wonder and delight.

You have given it to us to care for,
so that all your creatures may enjoy its bounty.

Lord our God,

we give you thanks and praise.

We thank you that when we turned away from you,
you sent Jesus to live and work as one of us,
and bring us back to you.

He showed us how to love you
and set us free to love and serve one another.

Lord our God,

we give you thanks and praise.

You anointed him as Messiah, the light of the nations, and revealed
him as the hope of all who thirst for righteousness and peace.

Lord our God,

we give you thanks and praise.

We thank you that on the cross Jesus took away our sin,
all that keeps us from each other and from you.

He frees us from hate and fear,
from all that destroys love and trust.

Lord our God,

we give you thanks and praise.

We thank you because the divine glory of the incarnate Word
shone forth upon the holy mountain;

and your own voice from heaven proclaimed your beloved Son.

And so with everyone who believes in you,
with all the saints and angels,

we rejoice and praise you, saying/singing:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

And now we thank you for these gifts of bread and wine;
may we who receive them, as Jesus said,
share his body and his blood. ✠

On the night he was betrayed,
Jesus took bread and gave you thanks.
He broke the bread and gave it to his friends, and said,
'Take and eat. This is my body given for you.
Do this in remembrance of me.' ✠

After supper he took the cup and gave you thanks.
He shared the cup with them and said,
'This is my blood poured out so that sins may be forgiven.
Do this in remembrance of me.' ✠

You have gathered us together to feed on Christ
and to remember all he has done for us:

**Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory.**

Fill us with your Spirit
that we may follow Jesus in all we do and say,
working for justice and bringing your peace
to this world that you have made.

Accept our prayers through Jesus Christ our Lord.

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

THE BREAKING OF THE BREAD AND THE COMMUNION

We break the bread of life
and that life is the light of the world.

**God here among us,
light in the midst of us,
bring us to light and life.**

The Agnus Dei

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sin of the world:
grant us peace.**

The priest gives the Invitation.

Jesus is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

AFTER COMMUNION

The Priest says

Holy God,
we see your glory in the face of Jesus Christ.
May we who are partakers of his table
reflect his life in word and deed,
that all the world may know
his power to change and save.

**Almighty God, we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory. Amen.**

Notices may be given at this point.

Hymn: TiS 243 [tune, St Albinus—AHB 294]

- 1. Christ upon the mountain peak
stands alone in glory blazing;
let us, if we dare to speak,
with the saints and angels praise him —
Alleluia!**

2. **Trembling at his feet we saw
Moses and Elijah speaking:
all the Prophets and the Law
shout through them their joyful greeting —
Alleluia!**
3. **Swift the cloud of glory came,
God proclaiming in its thunder
Jesus as his Son by name!
Nations, cry aloud in wonder —
Alleluia!**
4. **This is God's beloved Son;
Law and Prophets sing before him,
First and Last, and only One:
let creation now adore him —
Alleluia!**

Brian Arthur Wren 1936–
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Blessing

Christ Jesus, the splendour of the Father
and the image of his being,
draw you to himself that you may live in his light
and share his glory;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

The Dismissal

Let us go in peace.

**We go into the world to walk in God's light,
to rejoice in God's love
and to reflect God's glory. Amen.**

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The Sunday Next Before Lent

Exodus 34:29–35

2 Corinthians 3:12–4:2

Luke 9:28–36

Today's lectionary readings give us the rare chance to see one biblical author doing a thorough exegesis of another. In the passage from 2 Corinthians, Paul is referring directly to today's reading from Exodus. But his take on the story is eccentric in the extreme. In Exodus, there is no suggestion that the people of Israel are to be blamed for the veiling of Moses' face. It is natural that the after-effect of an encounter with God should be so dazzling. But Paul implies that the veil is a sign of the Israelites' determination not to see what is offered to them. He suggests that they deliberately choose to put a barrier between God and themselves, and that that barrier remains until Jesus removes it.

Paul does not choose to dwell on the figure of Moses, which has a certain poignancy in the Exodus account. As a result of his meeting with God, Moses is able to give his people the law, which shows them the nature of God, and how to be his people. But Moses also pays a price. He can now be himself only in God's presence. With everyone else, he must be veiled. Gift and cost go together.

Instead, Paul wants to home in on other images of 'veiling'. In particular, he is exhorting his readers not to copy the Israelites by choosing to 'veil' things. Christians, he urges, have had the veil removed by the Lord, the Spirit, and must now learn to live and speak openly. Subterfuge and deceit are 'veiled' things. Christians live with the open truth. Is it too much to believe that Paul also has in mind the veil of the temple, torn in two at the crucifixion? If he has, then he is interpreting the Exodus story in a way that has at least some things in common with today's reading from Luke.

Luke is reflecting on the same passage from Exodus, but he is not interested in the concept of veiling, except insofar as the meaning of the event is veiled to the disciples until later. Instead, Luke concentrates on the 'transfiguration'—the dazzling sign of an encounter with God. But his account is also a dense and evocative study of the connection between Jesus' transfiguration and his death.

Like a number of other vital occurrences in Luke's account, the transfiguration happens after prayer. You might like to compare this section with the choosing of the disciples in Luke 6:12ff., and notice that they both happen on the mountain.

Luke's use of the Exodus passage is less direct than Paul's, though the allusion is unmistakable. But although we are meant to recognize the parallel in the transfigured faces of Moses and Jesus, Moses is actually here with Elijah as representative figures—the great lawgiver and the great prophet, symbols of God's covenant relationship with his people.

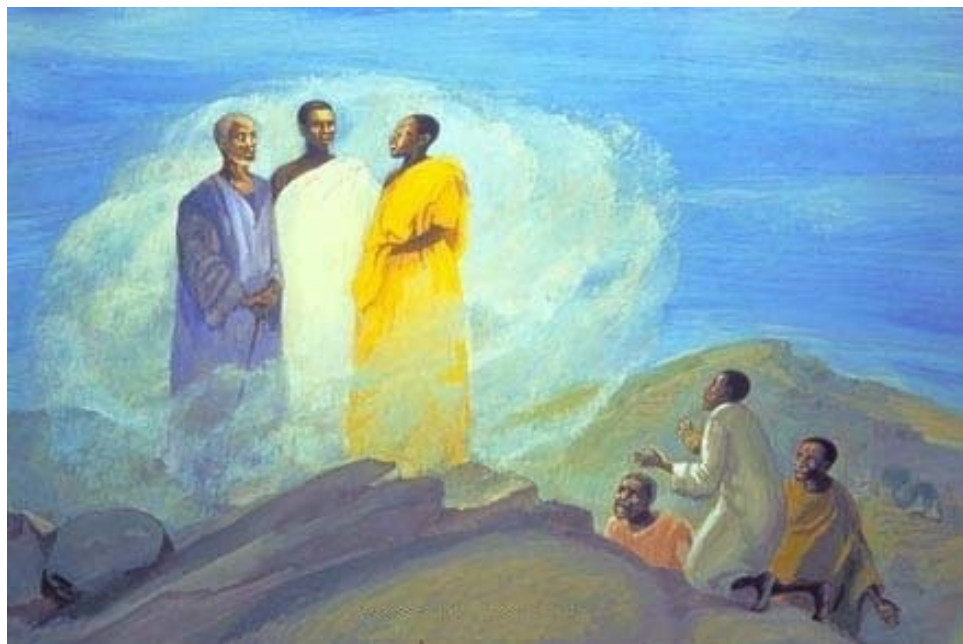
The transfiguration comes at a pivotal moment in Jesus' mission. Moses and Elijah talk to Jesus about his 'departure' (the word is exodus, of course). This might mean nothing more than that he is soon to leave for Jerusalem, but if you put the word together with the fact that the disciples are wrestling with sleep, just as they will in Gethsemane, you see where Luke is pointing us.

Peter, James and John have no idea how to interpret what they have seen but again, Luke gives us, the readers, the clues. The voice from the terrifying cloud echoes the words that were heard at Jesus' baptism. Just as his baptism is a confirmation of his ministry, so his transfiguration is a confirmation of the next, terrible stage of the journey. After this, Jesus begins to try to prepare himself and his followers for what will happen in Jerusalem. But the words spoken by God—words of acceptance, reassurance and commissioning—are also echoed in the jeering words of the crowd at the cross. 'Let him save himself if he is the Messiah of God, his chosen one', Luke writes in 23:35, for it is exactly this certainty of who Jesus is in God's eyes that seems called into question by his death on the cross.

Luke tells us that Peter, James and John did not understand, 'in those days' (9:36), what had happened on the mountain of transfiguration, but he implies that they had been given a key that they would learn to use after Jesus' death and resurrection. They will have the guide to help them see that to be the chosen One of God, the One who fulfils the law and the prophets, is not incompatible with death on the cross.

Williams, J. (2003). *Lectinary Reflections: Year C* (pp. 40–41). SPCK.





JESUS MAFA.

Transfiguration, from Art in the Christian Tradition,

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