

Singing Our Faith
2nd Sunday of Lent – March 17, 2019

How Good, Lord, to Be Here!



1. How good, Lord, to be here! Your
2. How good, Lord, to be here, Your
3. Ful - fill - er of the past And
4. Be - fore we taste of death, We
5. How good, Lord, to be here! Yet



glo - ry fills the night; Your face and gar - ments,
beau - ty to be - hold Where Mo - ses and E -
hope of things to be, We hail your bod - y
see your king - dom come; We long to hold the
we may not re - main; But since you bid us



like the sun, Shine with un - bor - rowed light.
li - jah stand, Your mes - sen - gers of old.
glo - ri - fied And our re - demp - tion see.
vi - sion bright And make this hill our home.
leave the mount, Come with us to the plain.

Text: Luke 9:32-33; Joseph A. Robinson, 1858-1933, alt.
Tune: SWABIA, SM; Johann M. Speiss, 1715-1772; adapt. by William H. Havergal, 1793-1870

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Mountaintops hold a significant place in the scriptures, especially when we look at the significant events of salvation history. In Sunday's gospel, Jesus takes the disciples to the mountaintop where he will be transfigured. Other significant mountaintop moments in salvation history include...

Mount Moriah - Abraham takes his only son, Isaac, to be sacrificed, per the command of God.

Mount Sinai - Moses received the ten commandments

Mount Zion - the Last Supper was celebrated here; the Holy Spirit descended upon the Apostles here at Pentecost.

Mount Calvary - Jesus was crucified

Mount Olivet - Jesus prayed in the Garden of Gethsemani after the Last Supper, and later ascended to God after the resurrection.

The truth is that we have the privilege each week to have a mountaintop experience – the Mass! The Eucharist is the ultimate mountaintop experience where we see the elements of bread and wine transformed into the Body and Blood of Christ. This is the perpetual sacrifice of the new covenant—the new passover. This **is** salvation history.

The hymn above is the hallmark hymn for the Transfiguration. This text begins by quoting the Transfiguration gospel in the first two

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stanzas. The following three stanzas, although part of the Transfiguration story, have several parallels to the here-and-now.

Stanza three: Like the apostles seeing the glorious image of the Messiah, we see him in the Eucharist - our strength and redemption.

Stanza four: In Luke 9:33, Peter says, “Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah.” Peter wants the experience to last! Like all mountaintop experiences, our experience of the Mass is only temporary. We enter the sacred world—the church, God’s time—to be nourished by Word and Sacrament, but then we have to turn around and leave. Since both the Transfiguration and the Eucharist are foretastes of heaven ([Catechism 554-556](#)), we should share Peter’s sentiment and long for the day where we are eternally in God’s presence. “We long to hold the vision bright, **and make this hill our home.**”

Stanza five takes us back to reality where everything is temporary. Through the Eucharist we just received, the Holy Spirit accompanies us on our journey back into the secular world. We take our glorious experience of the Mass “to the plain” to share with others and be a mirror image of Christ to those who have yet to encounter him.

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