

Worship Leaders

The Rev. Timothy Merrill, the Rev. John Willison,
Stephen Minister Judy Kim

Our musicians: Sara Preus and Ignatius Banda

Acolytes: Masha Doering, Natalie Williamson, Alexandra Cimpian

Greeters: Tony and Dechelle Lagares

Communion Bread Provider: Meg Ideker

Set-up, Clean-up & Ushering: Roger Liu, Patrick Carroll, Cailen McNair

Altar Flowers: Kristi Jones

Please feel free to contact our pastors:

Pastor Timothy: revtfmerrill@aol.com;

Pastor John: jpwillison@yahoo.com;

Stephen Minister Judy: judyxkim@gmail.com

Weekly News & Updates

Want to receive Trinity emails? Send Pastor Timothy an email at: revtfmerrill@aol.com. Or drop your business card in the offering plate.

ANNOUNCEMENTS

NO SERVICE NEXT WEEK!

Our next worship service is Sunday, February 25

CONFIRMATION CLASS: Please remember that the Confirmation class originally scheduled for February 25 has been pushed forward to March 4.

PRAYER REQUESTS

For Meg and John Ideker's brother-in-law who is being treated for prostate and bone cancer.

For Dai Sheng and her visa application for Germany, and her studies in church music.

For Tom Stanley's dad who was diagnosed with pancreatic cancer.

For Erik Paulson concerning his ongoing treatment.

For the neighbors of Eleanor and Sam Williamson who have a friend who died suddenly (Matt) and left behind a child.

For Chris and Megan, the parent of little Will, a transplant recipient, who passed away recently.

For everyone who will be traveling over the CNY holidays.

Electronic Giving or Giving in the USA

Would you prefer to give electronically?

Please see our Treasurer, John Ideker, for details.

根据中华人民共和国的法律，只允许外国护照持有人在场参加。
In accordance with the laws of the People's Republic of China, only foreign passport holders are allowed to attend services here at Trinity Congregation.

Visit us at: TrinityShanghai.org

SERMON NOTES

Mark 9:2-9 recounts the transfiguration of Jesus upon a high mountain. The audience to the transfiguration is a select group of the Twelve. Only Peter, James and John are witness to the event. This is the same elite assembly that was invited to observe the healing of Jairus' daughter (5:37).

Verse 3 provides a detailed description of the effect of the transfiguration on Jesus' clothing: his garments become whiter than they could possibly be bleached. In the book of Daniel, white and sparkling clothing is a mark of a transcendent being (Daniel 7:9; 12:3). It seems that Mark intends a similar effect. It is notable that where this pericope occurs in Matthew and Luke, Jesus' face is also described as taking on a luminous appearance (Matthew 17:2; Luke 9:29). It seems likely that both Matthew and Luke are attempting to make clear the parallel between Jesus and Moses as the latter is described in Exodus as descending from Mount Sinai with a face that is shining as a result of an encounter with the divine (Exodus 34:29). Mark, however, makes no mention of Jesus' face, only his clothing. Yet, if Mark does not make the potential parallel between Jesus and Moses clear, the sudden appearance of both Moses and Elijah in verse 4 firmly connects Jesus with his OT predecessors.

The transfiguration of Jesus and the sudden appearance of Elijah and Moses have the expected effect of confusing the disciples. After Peter speaks in verse 5, verse 6 explains that Peter did not know what to say. Such an explanation is warranted after Peter inexplicably asserts that the disciples' presence is good and offers to build three dwellings. Some commentators have suggested that the dwellings (literally, in Greek, "tents") that Peter volunteers to construct might be allusions to OT features such as the feast of tabernacles (Leviticus 23:43) or the tent of meeting (Exodus 33:7-11). While this possibility cannot be ruled out, it perhaps is more natural to understand Peter's statement as yet another example in Mark of the disciples appearing to be clueless. Frequently, in this gospel, Jesus' disciples are portrayed as failing to understand or needing to seek further clarification in order to comprehend Jesus and his teachings.

Nonetheless, Peter's confused speech is overtaken by another voice, this one from a cloud. A reader who is familiar with the OT might pick up a resonance here of Exodus 24:15-18 which also describes a cloud on a mountain. In that case, the cloud evinces the Lord's presence with Moses. Here in Mark, the cloud also seems to signify the presence of the divine. The voice from on high may be reminiscent of the occasion of Jesus' baptism in Mark where a voice from heaven identifies Jesus as a beloved son (1:11). Likewise, a voice from on high again identifies Jesus as a beloved son here in 9:7. Unlike the voice at the baptism, however, this voice also provides instructions: "Listen to him!" Jesus' identity as God's son will be repeated once more in the gospel as the centurion witnessing the crucifixion pronounces Jesus as the son of God (15:39).

As immediately as Jesus' transfiguration and the appearances of Elijah, Moses and the heavenly voice happen, these phenomena disappear again. Verse 8 narrates the departure of these wonders, and only Jesus is left behind with Peter, James and John. It would be natural to expect these three disciples to be eager to share their experience with others. However, as they descend the mountain, Jesus prohibits the disciples from talking about what they had seen "until after the Son of Man had risen from the dead."

The command to silence is not unknown in Mark's gospel. After healing Jairus' daughter, Jesus issues a similar command (5:43). Likewise, after healing a deaf man, Jesus orders silence (7:36). Indeed, Jesus has warned even unclean spirits and Peter about publicizing his messianic identity (3:12; 8:30). Thus, for an audience who has been following along in the gospel thus far, Jesus' command to remain silent is hardly odd. Rather, this has become a typical characteristic of the Markan Jesus who would prefer to keep his identity and miraculous deeds under wraps. As the rest of the gospel narrative will show, however, this identity becomes known to the wrong people and eventually results in the arrest, crucifixion and death of the narrative's protagonist.

TRINITY CONGREGATION

OF ABUNDANT GRACE

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SHANGHAI



TRANSFIGURATION SUNDAY

FEBRUARY 11, 2018, 11 AM

Please remember to silence your smartphone and other devices during the worship service! Thank you!

THE GUIDE TO MORNING WORSHIP

** All who are able may rise to praise God.*

Prelude: Ignatius Banda

Organ Sonata in A Major: Andante Tranquillo, by F. Mendelssohn

***Processional Hymn:** *O Wondrous Sight!* No. 258

*Call to Worship

Leader: We do not know what to say,

People: For we are afraid.

Leader: But a cloud overshadows us,

People: And a voice comes to us—

Leader: "This is my Son, the Beloved; listen to him!"

ALL: Lord, we listen today!

***Invocation** Pastor John

Welcome and Announcements

New Testament Reading: *2 Corinthians 4:3-6, Lette Malipe, Reader*

And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God. For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. ⁶For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ.

Reader: The Word of the Lord

All: Thanks be to God.

***Gospel Reading:** *Mark 9:2-9* Pastor John, *Reader*

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, 'Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.' He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, 'This is my Son, the Beloved; listen to him!' Suddenly when they looked around, they saw no one with them any more, but only Jesus.

Reader: The Gospel of the Lord

All: Praise to you Lord Christ.

Sermon: Pastor John

***Hymn of Response:** *We Meet You, O Christ* No. 257

Pastoral Prayer and the Lord's Prayer No. 895

Offering and Offertory

***Hymn before Communion** No. 599

"Break Thou the Bread of Life"

*Offertory Prayer:

Leader: Let us pray. Merciful God—

***People: Everything in heaven and earth belongs to you. We joyfully release what you have entrusted to us. May these gifts be signs of our whole lives returned to you, dedicated to the healing and united of all creation, through Jesus Christ. Amen.**

HOLY COMMUNION



Celebrant: The Lord be with you;

People: And also with you.

Celebrant: Lift up your hearts;

People: We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God;

People: It is right to give our thanks and praise!

Celebrant: It is our duty and delight to everywhere and always offer our praise to you, O God, through Jesus Christ our Lord, who by his death and resurrection broke the bonds of sin and brought life to all creation. And so with the church here on earth, all creation and the host of heaven, we praise your name and join their unending hymn:

People (singing): "Sanctus"

Congregation:

Ho - ly, ho - ly, ho - ly are you, God of pow - er and
might; Heav - en and earth are filled with your
glo - ry. Ho - san - na in the high - est! Bless - ed is the
One who comes in your name. Ho - san - na in the
high - est, ho - san - na in the high - est!

Celebrant: You indeed are holy, gracious and merciful God. Everything is filled with your glory. We thank you for your promise and presence which has sustained the faithful in this and every generation. Above all, we thank you for Jesus, who in word and deed, announced your gentle rule of justice, reconciliation and peace.

The Lord Jesus, on the night in which he was betrayed, took bread and broke it, and gave it to his disciples, saying, "This is my body which is given for you. This do you as often as you eat it in remembrance of me." And in the same manner, after they had supped, he took the cup, and said, "This cup is the new covenant in my blood which is given to you and for all for the remission of sins. This do you as often as you drink it in remembrance of me."

Remembering, therefore, his command that we love one another, and remembering his life and death, resurrection and ascension, we pray for his coming again, even as we cry:

Celebrant sings first; people repeat

Christ has died, Christ is ris - en, Christ will come a - gain! gain!

Celebrant continues: Send now we pray, your Holy Spirit that all your promises may come to us and your whole creation. We ask this in the name of Jesus Christ, our Savior and Friend. Through Christ, and with Christ and in Christ, in the unity of the Spirit, all honor, glory and praise to you, O God, now and forever.

***People (singing): "Amen"**

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

Celebrant: We break this bread to share in the Body of Christ.

People: We who are many are one body,
for we all share in one bread.

[Ushers will release each row in turn and each row will go to the front by the SIDE aisles, and return by the CENTER aisle. The following instructions may help you feel comfortable as you take communion. First, receive the bread from the server and then either dip it in a bowl with grape juice, or dip it in the cup with wine and then partake and return to your seat. Or, you may receive the bread and partake, and then proceed to the Common Cup in the center which is wine, and drink from it, and return to your seat. Do be afraid to ask a question of the server if you are unsure. No worries!]

Communion Servers: The Rev. John Willison, Meg Ideker,
Ginger Merritt

After you have taken Holy Communion, use the remaining time as others commune, to pray and meditate as the organ plays

Unison Prayer after Communion

Faithful God, you have adopted us as your children, made us members of the body of Christ and chosen us as inheritors of your kingdom. We thank you that at Your table, you renew your promises within us, empower us by your Spirit to witness and to serve, and send us out as disciples of your Son, Jesus Christ our Lord. Amen.

***Recessional Hymn:** *Christ, Whose Glory Fills the Skies* No. 173

***Benediction** Pastor John

Postlude: Ignatius Banda

Organ Sonata in A Major: Con Moto Maestoso, by F. Mendelssohn