

The Worship of Almighty God



FIRST UNITED
METHODIST CHURCH
Salisbury, North Carolina

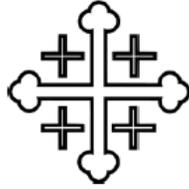
THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

Last Sunday after the Epiphany

THE LORD'S DAY, 14 February, Anno Domini 2021 Eleven o'clock in the morning | The Sanctuary

✠ denotes the People stand, in body or in spirit, as able.

The People's responses are printed in **bold**.



SILENT PRAYER of PREPARATION for WORSHIP

Holy God, upon the mountain You revealed our Messiah, who by His death and resurrection would fulfill both the Law and the Prophets. By His transfiguration enlighten our path that we may dare to suffer with Him in the service of humanity and so share in the everlasting glory of Him who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen. – UMH No. 259

GREETING

The Rev^d Stacey Lundy, Associate Pastor

Please see our [website](#) or [newsletter](#) for more information about upcoming ministry opportunities.

PROCESSION of LIGHT

Miss Stella Smeltzer, Acolyte

PRELUDE

Prelude on "Deo Gracias"

Mr. Joshua Starnes, Director of Music

arr. Brenda Portman

O, wondrous sight! Oh, vision fair
Of glory that the Church shall share,
Which Christ upon the mountain shows,
Where brighter than the sun He glows!

From age to age the tale declare,
how with the three disciples there
where Moses and Elijah meet,
the Lord holds converse high and sweet.

With Moses and Elijah nigh
The Incarnate Lord holds converse high;
And from the cloud, the Holy One
bears record to the Only Son.

The law and prophets there have place,
two chosen witnesses of grace;
the Father's voice from out the cloud
proclaims His only Son aloud.

With shining face and bright array
Christ deigns to manifest today
what glory shall be theirs above
who joy in God with perfect love.

And faithful hearts are raised on high
by this great vision's mystery;
for which in joyful strains we raise
the voice of prayer, the hymn of praise.

O Father, with the Eternal Son
and Holy Spirit ever One,
We pray You, bring us by Your grace
to see Your glory face to face.

–Words: Sarum Breviary, 1495;
trans. John Mason Neale, 1851.

✦ CALL to WORSHIP (*responsively*)

The glory of God shines like a consuming fire.
We have seen the glory of God in the face of Jesus Christ.
The voice of God thunders like a mighty storm.
Out of the cloud, God speaks:
“This is My beloved Son; listen to Him!”

✦ GATHERING HYMN (*in unison*)

RATISBON

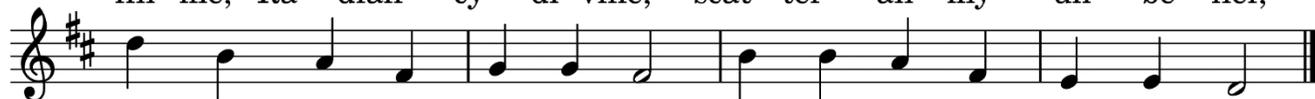
In his 1780 “Collection” John Wesley used portions of this hymn, originally titled “A Morning Hymn,” as a prayer for the beginning of the Christian life. The imagery of light and darkness evokes the beginning of the life of faith with each new day and the inauguration of Jesus’ ministry in history. Therefore, the hymn is a fitting hymn of praise, especially at Epiphany or on Transfiguration Sunday.



1. Christ, whose glo - ry fills the skies, Christ, the true, the on - ly light,
2. Dark and cheer-less is the morn un - ac - com - pa-nied by thee;
3. Vis - it then this soul of mine; pierce the gloom of sin and grief;



Sun of Righ-teous-ness, a - rise, tri-umph o’er the shades of night;
joy-less is the day’s re-turn, till thy mer-cy’s beams I see;
fill me, Ra - dian - cy di-vine, scat - ter all my un - be - lief;



Day-spring from on high, be near; Day-star, in my heart ap - pear.
till they in - ward light im-part, cheer my eyes and warm my heart.
more and more thy - self dis-play, shin - ing to the per - fect day.

✦ CALL to LAMENT and REPENTANCE

Mr. Tom Disseler, *Liturgist*

God alone is Righteous;
God alone is Perfect;
God alone is Judge.

Yet this Holy, Righteous God comes to us in love, to save us.

Rejoicing in God’s grace, let us humbly confess our sins to God and one another:

(A brief moment of silence follows for private confession.)

✦ CORPORATE PRAYER of CONFESSION (*in unison*)

God of all glory, beauty, and grace,
We have tried to hide from You – to hide our faces, to hide our sin –
yet You have never hidden Your love for us.
We have tried to search for You – in temples, in clouds, on mountaintops –
yet You have already revealed Yourself to us in the face of Jesus Christ.
Forgive us, and transform us
so that our lives may shine with Your glory, beauty, and grace;
through Jesus Christ our Lord. *Amen.*

✦ ASSURANCE of GOD’S PARDON (*responsively*)

Our God comes and does not keep silence;
God speaks to us with grace and love, saying:
“You are My beloved child.”
This is the Good News of the Gospel:
In Jesus Christ we are forgiven.
Thanks be to God!

✦ DOXOLOGY (*in unison*)

LASST UNS ERFREUEN

Although this is commonly called “The Doxology,” there are in fact many Doxologies or expressions of praise to God. They are found in the Book of Psalms and elsewhere in the Old Testament. Trinitarian language appears in the late third century when the doctrine of the Trinity was in dispute. A doxological stanza was added to office hymns, and this practice was carried over into English hymnic tradition. This Doxology by Bishop Thomas Ken was originally the closing or doxological stanza for each of the three hymns he wrote for the scholars at Winchester College in England to sing every morning, noon, and night; the last of these is hymn no. 682 in our hymnal. This is the Doxology most widely sung by American Protestants and is used in churches around the world. Set to the German tune “Lasst uns Erfreuen,” it takes on added excitement and exuberance because of the interpolated Alleluias, which is seasonally appropriate on this last Sunday before Lent.

The musical notation is written on four staves in a treble clef with a key signature of one sharp (F#) and a 3/4 time signature. The lyrics are: Praise God from whom all blessings flow; praise him, all creatures here be- low; al-le-lu-ia, al-le-lu-ia! praise him a-bove, ye heav'n-ly host; praise Fa-ther, Son, and Ho-ly Ghost. al-le-lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

PRAYER for ILLUMINATION (*in unison*)

Speak to us, O Lord our God,
and let the fire of Your Spirit burn brightly in our hearts.
Open our minds to receive the wisdom of the Law,
the hope of the Prophets,
and the life of the Gospel: Jesus Christ, Your living Word.
Amen.

FIRST LESSON

[Exodus 24.12-18](#)

¹² The LORD said to Moses, “Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” ¹³ So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. ¹⁴ To the elders he had said, “Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them.”

¹⁵ Then Moses went up on the mountain, and the cloud covered the mountain. ¹⁶ 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. ¹⁷ 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 people of Israel. ¹⁸ Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

Here ends the reading.

A PSALM OF ASAPH.

Psalm 50 carries many of the themes of the Prophet Isaiah into a song of worship. We see God summoning His people to a court judgment scene, God clarifying the point of sacrifices that avail nothing if they are but empty religion and rote activity, and finally, God rebuking those who dare to pose as religious followers of the covenant when their lives are far from righteous. Jesus had similar words of rebuke to say in His day, echoing both the prophets and the psalms. The warning of this psalm calls us to consider these things, to make sure our hearts are right, and that our words are congruent with our actions. We want to make sure that we are worshiping the true and living God, and not some god or idol of our own making. Then, when we call upon Him, He will rescue us; then He will show us the salvation of God. May the light of Christ shine upon our hearts, revealing all that needs to be purged and set right so that we may be ready to see and embrace the salvation of the true and living God!

**¹The Mighty One, true God, the LORD, speaks to the earth around;
He summons all from rising sun to where the sun goes down.**

²From Zion, beautiful and pure, God shines in every age.

³God comes and will not silent be – fire, tempest 'round Him rage.

⁴He summons heav'n above and earth that He might judge with right:

⁵“Come, gather those who cov'nant made with Me by sacrifice.”

⁶And then the heavens shall declare His righteousness abroad:

Because the LORD Himself does come; no one else is Judge but God!

17 Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. ²And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. ³Suddenly there appeared to them Moses and Elijah, talking with him. ⁴Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I^[a] will make three dwellings^[b] here, one for you, one for Moses, and one for Elijah.” ⁵While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved;^[c] with him I am well pleased; listen to him!” ⁶When the disciples heard this, they fell to the ground and were overcome by fear. ⁷But Jesus came and touched them, saying, “Get up and do not be afraid.” ⁸And when they looked up, they saw no one except Jesus himself alone.

⁹As 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.” ¹⁰And the disciples asked him, “Why, then, do the scribes say that Elijah must come first?” ¹¹He replied, “Elijah is indeed coming and will restore all things; ¹²but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands.” ¹³Then the disciples understood that he was speaking to them about John the Baptist.

This is the Word of the Lord.

Thanks be to God.

SERMON

Please feel free to use the space provided below for notes – a brief moment of silence follows for personal reflection.

SONG of RESPONSE (in unison)

HYFRYDOL

In the section "For Believers Groaning for Full Redemption" in John Wesley's 1780 "Collection," this Charles Wesley text sounds the depths of Christian praise and perfection. Perfecting grace is centered in Christ's presence by the Spirit (John 14.16-23; 20.22), yet it involves an ever-deepening process – "changed from glory into glory" (II Corinthians 3.18; 5.17) – which is finally communal and cosmic in scope (Revelation 4.9-11). This is one of the ten most widely sung hymns among United Methodists.



1. Love di - vine, all loves ex - cell-ing, joy of heaven, to earth come down;
2. Breathe, O breathe thy lov-ing Spir-it in - to ev - ery trou - bled breast!
3. Come, Al - might - y to de - liv - er, let us all thy life re - ceive;
4. Fin - ish, then, thy new cre - a - tion; pure and spot - less let us be.



fix in us thy hum - ble dwell-ing; all thy faith - ful mer - cies crown!
 Let us all in thee in - her - it; let us find that sec - ond rest.
 sud - den - ly re - turn and nev - er, nev - er - more thy tem - ples leave.
 Let us see thy great sal - va - tion per - fect - ly re - stored in thee;



Je - sus, thou art all com - pas - sion, pure, un - bound - ed love thou art;
 Take a - way our bent to sin - ning; Al - pha and O - me - ga be;
 Thee we would be al - ways bless - ing, serve thee as thy hosts a - bove,
 changed from glo - ry in - to glo - ry, till in heaven we take our place,



vis - it us with thy sal - va - tion; en - ter ev - ery trembling heart.
 end of faith, as its be - gin - ning, set our hearts at lib - er - ty.
 pray and praise thee with - out ceas - ing, glo - ry in thy per - fect love.
 till we cast our crowns be - fore thee, lost in won - der, love, and praise.

I believe in God the Father Almighty,
Maker of heaven and earth.

I believe in Jesus Christ, His only Son our Lord:

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and buried.

On the third day He rose from the dead;

He ascended into heaven,

and sitteth at the right hand of God the Father Almighty;

from thence He shall come to judge the quick* and the dead.

[*living]

I believe in the Holy Spirit,

the holy catholic** Church,

[**universal]

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. *Amen.*

RECEPTION of GOD'S TITHES and OUR OFFERINGS

You may support the ministries of FUMC by making a donation via our secure [Online Giving](#) portal.

PRAYERS of INTERCESSION and THANKSGIVING (responsively)

Following each petition:

...Lord, in Your mercy:

Hear our prayer...

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. *Amen.*

✠ SENDING HYMN (*in unison*)

PICARDY

A *lleluia*, song of gladness, voice of joy that cannot die;
Alleluia is the anthem ever raised by choirs on high;
In the house of God abiding thus they sing eternally.

2. *Alleluia*, thou resoundest, true Jerusalem and free;
Alleluia, joyful mother, all Thy children sing with thee;
But by Babylon's sad waters mourning exiles now are we.
3. *Alleluia* though we cherish and would chant forevermore
Alleluia is our singing, let us for a while give o'er,
As our Savior in His fasting pleasures of the world forbore.
4. *Alleluia* cannot always be our song while here below;
Alleluia, our transgressions make us for a while forego;
For the solemn time is coming when our tears for sin must flow.
5. Therefore in our hymns we pray Thee, grant us, blessed Trinity,
At the last to keep Thine Easter with Thy faithful saints on high;
There to Thee forever singing *Alleluia* joyfully!

✠ BENEDICTION *and* COMMISSION

...*Amen.* Thanks be to God!

POSTLUDE

Christ, Upon the Mountain

arr. Robert Lehman

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!

Trembling at His feet we saw
Moses and Elijah speaking.
All the prophets and the law
shout through them their joyful greeting: Alleluia!

Swift the cloud of glory came,
God proclaiming in its thunder
Jesus as the Son by name!
Nations, cry aloud in wonder: Alleluia!

This is God's beloved Son!
Law and prophets fade before Him;
First and last and only One,
Let creation now adore Him: Alleluia!

-Words: Brain Wren, 1962; ©1977 Hope Publishing Co.

Christ, upon the mountain stands
Vision of the Father's blessing
Blazing forth to all the lands,
Saints and angels now professing: Alleluia!

Law and prophets have their place,
in the cloud of wondrous glory.
Chosen witnesses of grace,
there to see and tell the story: Alleluia!

God, in majesty, descends,
Then proclaims to all before Him,
This is my Beloved Son!
Nations, come now and adore Him: Alleluia!

Faithful hearts are lifted high.
Joyful strains, our voices raising
For this vision's mystery,
Songs of wonder, hymns of praising. Alleluia!

Radiant Son of God divine;
Jesus, now in glory shines!

-Words: Mark Schweizer; ©2017 St. James Music Press.
St. James Music Press ID No. 20985.

✦ DEPARTURE into THE MISSION FIELD

God of glory and mercy, before His death in shame Your Son went to the mountain top, and You revealed His life in glory. Where prophets witnessed to Him, You proclaimed Him Your Son, but He returned to die among us. Help us face evil with courage, knowing that all things, even death, are subject to Your transforming power. We ask this through Christ our Lord. Amen.

- UMBW No. 319



Our Liturgical banner depicts a phoenix on a golden cross. The white and gold represent Christ: white as a symbol of resurrection and gold as majesty and the presence of God. In mythology, the phoenix ignites, bursts into flames, and rises again anew from the ashes. On this Transfiguration Sunday we celebrate the fullness of the Christ we worship – both the humanity and divinity of Jesus. We stand in open-mouthed wonder, in this in-between moment, before we launch into Lent, to catch our breath by standing on the mountaintop of Transfiguration with Peter, James, and John.

A special "thank you" to all those serving in worship today, including:
Ms. Jen Fogt, Director of Youth Ministry, for her service as Audio/Visual Technician & Producer,
and The Reverend Stacey Lundy, Associate Pastor, for compiling and editing the service video.



THE ROSE ADORNING THE ALTAR TABLE is LOVINGLY GIVEN to THE GREATER GLORY of GOD
in HONOR and THANKSGIVING for THE BIRTH of MCKENNA ROWIYN COX
on FRIDAY, JANUARY 22, 2021,
DAUGHTER of SAVANNAH and PARKER COX,
and GRANDDAUGHTER of LUGENE and GARY COX.



Week of February 14-20



EXODUS 21-22
MATTHEW 5
PSALM 5

EXODUS 23-24
MATTHEW 6-7

EXODUS 25-26
MATTHEW 8-9

EXODUS 27-28
MATTHEW 10-11

EXODUS 29-30
PSALM 133
MATTHEW 12



PERMISSIONS

Cover Art: *Transfiguration* by Kelly Latimore, 2014 (Glendale, Ohio); Commissioned by Father Tom Fehr for the Community of the Transfiguration in Glendale, Ohio. From *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <http://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=57114> [retrieved February 4, 2021]. Original source: <https://kellylatimoreicons.com/contact/>. "I started painting icons in 2011 while I was a member of the Common Friars from 2009-2013. Our collective work was about being more connected: to ourselves, each other, our surrounding community and the land. This manifested itself as a place called "The Good Earth Farm" where we held weekly services and meals, and grew produce for our community and local food pantries. Iconography has since become a practice of more considerations: of color and light, of brush stroke and form, symbol and meaning...However, I do not wish to approach Iconography as an art form that simply follows an inherited tradition, knowledge and practice. I want it to be a creative process, meditation, and practice that brings about new self-knowledge for the viewer and myself. Who are the saints that are among us here and now? I was not taught by a traditional Iconographer, and so to some, I am breaking many rules. There are icons here that people may find theologically unsound and wrong, or for others, helpful and inspiring. I think both reactions are important. My hope is that these icons do what all art can potentially do, which is, to create more dialogue. The other may have something to teach us about what we know, about who God is, the world we live in and who are our neighbors. This is the real work of being human and of art. Being more present." [from: <https://kellylatimoreicons.com/about-2/>].

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The Mission of First United Methodist Church is:
"To Make and Nurture Christian Disciples through the Presence and Power of God."