



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

CHURCH AT HOME

Announcements:

Welcome to Trinity's worship resource for February 27, 2022, celebrating the Transfiguration of Our Lord – The Last Sunday after Epiphany.

Pastor Jack Dressler (**519-250-7210**) is our interim Pastor. Please contact him for any pastoral needs.

We are sad to announce the passing away of Walter Graf, Steve Nolan and Katie Dienesch. Please pray for their families – our sympathies to their families.

Dienesch, Katharina (Katie) – 1943-2022

78 years, passed away peacefully at home on February 22, 2022. Beloved wife of the late Michael Dienesch. Loving mother of Linda Pinchak (Rick), Erica Pollock (Todd) and Kevin Dienesch. Cherished Oma of Jennifer, James, Madeline and Carter. Dear daughter of the late Frank and Katharina Hotz. Dear sister of Anna Grimme (Helmut), Rosemary Rauch (Paul), Frank Hotz (Hanne) and Heidi Hotz Nourse (Phillip). Sister-in-law of John Dienesch (Helga). She will be missed by many nieces, nephews, cousins and friends. A private family service has taken place. If desired, memorial donations made to St. Paul's Lutheran Church, Trinity Lutheran Church or the Canadian Cancer Society would be appreciated by contacting the Reid Funeral Home, 14 Russell Street, Leamington (519-326-2631).

Upcoming services:

March 2 - Ash Wednesday Service 10 a.m. ** Note the time **

** No Wednesday Lenten Service **

Pastor Jack will be leading the following services:

March 2 Ash Wednesday

March 13 and March 27

Palm Sunday April 10

**** There will be NO Maundy Thursday service ****

Good Friday April 15

Easter April 17

Honoring the wishes of Pastor Mike and adhering to COVID restrictions, there will be no farewell service or farewell send-off. If you wish to call him, send him a letter or arrange a pre-approved visit, please do so.

Thank you again for your support for Trinity. Please continue to mail in cheques, or drop them off in the church's mailbox or make your donation either through PAR or through the Donate button on the church's website, at "www.trinitylutheran.ca".

Introduction

Witnesses to the glory of God in the face of Jesus reflect that glory in the world. It was true for Moses. It was doubtless true for Peter, James, and John. We pray that it will be true of all of us who see God's glory in the word and in the supper and who are being "transformed into the same image" by God's Spirit.

Worship

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all! **And also with you!**

Prayer of the Day

Holy God, mighty and immortal, you are beyond our knowing, yet we see your glory in the face of Jesus Christ. Transform us into the likeness of your Son, who renewed our humanity so that we may share in his divinity, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Gospel Acclamation

Alleluia. This is my Son, my Chosen, listen to him!. Alleluia.

First Reading: Exodus 34:29-35

Moses' face shone with the reflected glory of God after he received the Ten Commandments on Mount Sinai. The sight caused the Israelites to be afraid, so Moses wore a veil to mask the radiance of God's glory, taking it off when he spoke directly with God.

²⁹Moses 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. ³⁰When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. ³¹But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. ³²Afterward all the Israelites came near, and he gave them in commandment all that the LORD had spoken with him on Mount Sinai. ³³When Moses had finished speaking with them, he put a veil on his face; ³⁴but 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, ³⁵the 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.

Psalm: Psalm 99

Proclaim the greatness of the LORD; worship upon God's holy hill.

¹The LORD is king; let the people tremble.

The LORD is enthroned upon the cherubim; let the earth shake.

²**The LORD, great in Zion,
is high above all peoples.**

³Let them confess God's name, which is great and awesome;
God is the Holy One.

⁴**O mighty king, lover of justice, you have established equity;
you have executed justice and righteousness in Jacob.**

⁵Proclaim the greatness of the LORD and fall down before God's footstool;
God is the Holy One.

⁶**Moses and Aaron among your priests, and Samuel among those who call upon
your name, O LORD,
they called upon you, and you answered them,**

⁷you spoke to them out of the pillar of cloud;
they kept your testimonies and the decree that you gave them.

⁸**O LORD our God, you answered them indeed;
you were a God who forgave them, yet punished them for their evil deeds.**

⁹Proclaim the greatness of the LORD and worship upon God's holy hill;
for the LORD our God is the Holy One.

Second Reading: 1 Corinthians 3:12-4:2

In his debates with the Corinthians, Paul contrasts the glory of Moses with the glory of Christ. The Israelites could not see Moses' face because of the veil. But in Christ we see the unveiled glory of God and are transformed into Christ's likeness.

¹²Since, then, we have such a hope, we act with great boldness, ¹³not 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. ¹⁴But 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. ¹⁵Indeed, to this very day whenever Moses is read, a veil lies over their minds; ¹⁶but when one turns to the Lord, the veil is removed. ¹⁷Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸And 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.

^{4:1}Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. ²We have renounced the shameful things that one hides; we refuse to practice 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.

Gospel Reading: Luke 9:28-36 [37-43a]

The conversation about Jesus' suffering and death is enclosed in a dazzling foreshadowing of the resurrection. God affirms Jesus' identity, the disciples are stunned speechless, and Jesus resumes his mission with a demonstration of his power over evil.

²⁸Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. ²⁹And while he was praying, the appearance of his face changed, and his clothes became dazzling white. ³⁰Suddenly they saw two men, Moses and Elijah, talking to him. ³¹They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. ³²Now 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. ³³Just 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. ³⁴While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. ³⁵Then from the cloud came a voice that said, "This is my Son, my Chosen; listen to him!" ³⁶When 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.

[³⁷On the next day, when they had come down from the mountain, a great crowd met him. ³⁸Just then a man from the crowd shouted, “Teacher, I beg you to look at my son; he is my only child. ³⁹Suddenly a spirit seizes him, and all at once he shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. ⁴⁰I begged your disciples to cast it out, but they could not.” ⁴¹Jesus answered, “You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here.” ⁴²While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. ^{43a}And all were astounded at the greatness of God.]

The gospel of the Lord. **Praise to you, O Christ.**

The Sermon: They Saw His Glory (Pastor Jack Dressler)

Today the disciples have gone up on a mountain. They’ve gone up there with Jesus to pray. Have they gone up there to get away from it all? That’s often the reason we give for vacation, retreats, pandemics, some crises we’ve been struggling with in life and such. The demands of daily life can be so consuming. We need to get away.

But sometimes, in getting away from it all we are surprised when what was to be a retreat becomes engagement, encounter. I had a friend who decided to take off from work, extricated himself from daily, family responsibilities in order to walk the South Bruce Peninsula Trail. He only lasted a few days, came home saying it was one of the most disarming experiences of his life. Why? He said, “I got out there alone, on the trail, no distractions, nobody out there but me and God. All the time in the world to think about all the things I usually avoid thinking about. I just about went crazy.”

The disciples have gone up on a mountain with Jesus to pray. If they think that prayer on the mountain is a good way to get away from it all, they are mistaken. When we pray, we are usually in the habit of piously closing our eyes. We close our eyes, shutting out the world so that we can better focus on God.

On the mountain and in prayer the disciples have their eyes opened and they see who Jesus is. Their time on the mountain is for them a stunning moment of revelation. The veil is pulled back and they see the glory of Jesus as the Messiah.

Who is Jesus? That’s a question on many of our minds every time we gather here for church. In here, in the quietness of this sanctuary, we come to worship and pray. For about an hour every week we disengage from the cares of our weekday, work-a-day

world. We come here hoping to meet Jesus. Who is Jesus? Throughout the centuries we have had archaeologists, scholars, the Jesus Seminar people try to historically work to uncover who Jesus really was and is. Even his own disciples asked in Mark's gospel, "Who is this that even the wind and sea obey him?" Still, there is not enough for a definitive, exhaustive historical answer to, "Who is Jesus?"

Years ago, Albert Schweitzer noted that the Jesus described in books about Jesus ends up looking a great deal like the authors of the books. Schweitzer said that those who attempted to render a life of Jesus looked down a dark well, hoping to see Jesus and down at the bottom saw only a reflected image of themselves. The Jesus who we get, is too often the Jesus we want, even before we began the quest of "Who is Jesus?"

There's got to be a distinction between the Jesus we want and the Jesus we need. The Jesus we need as the one who is able to stand against us in order to stand with us, the one who is enough like us to be with us, enough unlike us to redeem us. We need to be called forth out of our caughtness in sin. We need forgiveness. However, we want approval, affirmation, to be consoled, on our terms. Yet, we need forgiveness, reconciliation, redemption, on God's terms.

We are those who, like the prodigal son, have wandered into a far country. How can we find our way back home? If once we fall, do we fall forever? If once we make a terrible mistake are we terribly fixed forever in our error? When we have received all the world has to offer only to have the prize crumble in our hands as dust, is there any way to start over, fresh, at the beginning? Is there a Jesus who is what we need?

And so this morning we are on the mountain. This is where the confrontation occurs between the Jesus we want and the Jesus we need. Jesus is dramatically transfigured, changed, before them. The cloud, the dazzling white garments are all biblical ways of describing a transcendent moment. A moment that's beyond one's limits of possible experience. And so for a moment on the mountain, the veil is pulled back and the disciples see the glory of Jesus. "This is my son, listen to him!" says the voice. Moses and Elijah, both great figures of the faith of Israel, are transcended by this Jesus, God's very son.

Then Peter, overcome by the glory of it all, wants to build booths, to stay up on the mountain forever. But this Jesus is on the way. The mountain is merely a moment on a journey. Jesus is on his way to Jerusalem, or more specifically to Calvary. There his once dazzling white robes will be soaked in blood. There, there will be no divine voice, no cloud, no dazzling light, no "If you are the Son of God, throw yourself down off the cross!" This time on a mountain is a detour from his main journey towards the cross.

Thus we have here a story about the peculiar way Jesus combines the glory with the shame, the mountaintop spiritual high with the cruel degradation of the cross. The one revealed to be the “Son of God” is the crucified.

On this Sunday we stand on the threshold of Lent, that forty-day resumed journey with Jesus to the cross. On the way, before the journey’s end, there will be opposition, betrayal, resistance, cruelty, and death. Are we willing to listen to that Jesus for the next forty days? Are we willing to be led by him down from the glorious mountaintop to the valley of the shadow of death?

Who is Jesus? When he escapes from our grip, our pale, accommodated images of him, when he speaks, “Follow me down into the valley,” that is when we discover, if we’re honest, our problem with who Jesus is. Why? Because our problem is that we have been to the mountaintop, we’ve heard the voice, we’ve seen the glory, and we are unsure if we have the guts to follow Jesus from Gethsemane to Golgotha, from Bethlehem to Calvary. I wanted Jesus to be the one who rescues me from evil. He turns out to be the one who leads us into confrontation with evil. “Father, forgive,” he says.

On the mountain, Jesus was transfigured. In a stunning moment of revelation, we see who he is. Yet in a curious way, on the mountain, two of his disciples were transfigured as well. They saw who they, as his followers, were. The glory we see in Jesus is the glory that we are to reflect.

There is a character in one of Iris Murdock’s novels that says, “Saints are those who are able to absorb evil without passing it on.” Just like Jesus. Someone else has said that saints are these who, like windows in our church, some of the glory of God shines through. We come down from the mountain, having heard the voice, having seen the glory, changed, determined, amid the great brokenness and evilness of life, to listen to Jesus. And that listening changes us.

We see not only who Jesus is – God’s very Son – but also who we are, his disciples who are to listen to him. **Amen.**

Peace

The peace of the Lord be with you always.

The Prayers of Intercession

The Spirit of the Lord is poured out upon us in abundance; so we are bold to pray for the church, the world, and all that God has made.

Transform us by your greatness, O God. Send us down the mountain to share joy with all

people. Make us agents of change, confident that your hope will vanquish despair and your goodness will conquer evil. God of grace, **hear our prayer.**

The mountains and valleys sing your praise. Dazzle us with your presence in every landscape: bluffs built by ancient glaciers, canyons carved by flowing rivers, flat horizons with uninterrupted views, and sands shaped by ocean tides. God of grace, **hear our prayer.**

You love justice and establish equity. Strengthen leaders of local governments, community non-profits, and grassroots campaigns. Bless them with gifts of integrity, creativity, and sound conscience. Build up safe and joyful communities where all people may thrive. God of grace, **hear our prayer.**

Heal those who are in distress. Give patience to those waiting for answers. Grant hope to those who have reached the limits of treatment. Give compassionate hearts to those who accompany loved ones through illness and uncertainty. God of grace, **hear our prayer.**

Today we shout alleluia from the mountaintop; this week we enter the wilderness of Lent. Bless all who prepare and lead us in worship during this change of season: pastors, deacons, musicians, and all who contribute to our worship life. God of grace, **hear our prayer.**

God of presence, bless those of this community who cannot be with us this morning, and those who walk with them, especially:

In Residence: Margaret; Maria; Stan; Katie; Katherine; Cordelle

Needing our prayers: Peter; Brenda; Doug; Dorothy; Bill; Bev; Ed; Marilyn; Jordan; Audrey; John; John; Greg; Sam; Hart; Frank; Pastor Mike & Patti, Donna, Paul, Hilda; Sharon B

Recovering: Katherine; Carol; Betty; Greg; Kati; Bill; Mary

And all those we name in our hearts...

God of grace, **hear our prayer.**

Transform us from glory into glory, and give us your peace, that we do not lose heart. God of grace, **hear our prayer.**

Since we have such great hope in your promises, O God, we lift these and all of our prayers to you in confidence and faith; through Jesus Christ our Savior. **Amen.**

Lord's Prayer

Lord, remember us in your kingdom, and teach us to pray:

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.

Benediction

God, who leads you in pathways of righteousness, who rejoices over you, and who calls you by name, bless your going out and your coming in, today and forever. **Amen.**

Dismissal

Go with Christ into a weary world. Share the good news. **Thanks be to God.**