

TRANSFIGURATION OF THE LORD



THE SERVICE FOR THE LORD'S DAY

February 14, 2021
10:45 a.m.

First Presbyterian Church, Bryan, Texas
Link to worship videos available at: www.fpcbryan.org

ANNOUNCEMENTS

PREPARATION FOR WORSHIP

Arioso, Part 1

J.S. Bach

WELCOME

Chapter 9 of Mark's Gospel reports that Jesus takes Peter, James, and John to the summit of a mountain. They experience a vision with Moses and Elijah, and hear a voice from God saying:
"This Jesus is my son, the one I love."

HYMN NO. 12 (st. 1,3,4)

Immortal, Invisible, God Only Wise

ST. DENIO

**Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
almighty, victorious, thy great name we praise.**

**To all, life thou givest, to both great and small.
In all life thou livest, the true life of all.
We blossom and flourish like leaves on the tree,
then wither and perish; but naught changeth thee.**

**Thou reignest in glory; thou dwellest in light.
Thine angels adore thee, all veiling their sight.
All praise we would render; O help us to see
'tis only the splendor of light hideth thee!**

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Text in **bold face type** is to be read by all.

## PRAYERS OF PRAISE AND CONFESSION

Expressing praise and confession to God, let us pray . . . **From stars above to the soil beneath our feet, O Holy One, we observe the wonder of your creation. From babes in arms and toddlers learning balance step by step, to times in life when being ambulatory is difficult to no longer possible, we honor you for drawing near with love to one and all. In these moments of silence, also hear our confessions of the ways we have failed you and your people . . .**

*(pausing in silence for prayer)*

Forgive us all our sin. Restore us to a repaired and empowered life, for faithfully and steadfastly serving you in the way and spirit of Jesus Christ. Friends, let us hear and share with gladness the blessed news of the Gospel:

**In Jesus Christ, we are forgiven. Thanks be to God!**

HYMN OF RESPONSE NO. 606

Praise God, from Whom All Blessings Flow

OLD HUNDREDTH

**Praise God, from whom all blessings flow;  
praise him all creatures here below;  
praise him above, ye heavenly host;  
praise Father, Son, and Holy Ghost. Amen.**

SCRIPTURE READING

Job 1:1-5,18-21; Mark 9:2-8;  
Luke 14:26; Micah 6:8; I John 4:19

This is the Word of the Lord. **Thanks be to God.**

GOSPEL PROCLAMATION

Verbs Revealing Jesus as a Jobian Character: Love

PRAYERS OF THANKSGIVING, CONSECRATION, INTERCESSION, AND THE LORD'S PRAYER

Let us pray . . . O One upon the throne of the Universe, outpouring your very self in redeeming love among persons of all backgrounds and in all times and places: Receive our thanks for your gifts in abundance and for abundant life. Tune melodies of gratitude within us: for the sacrifices of previous generations; for the virtues of democracy; for liberation from whatever enslaves; for the generosity of time, talent, and resources which persons contribute to aid one another and increase the common good. Accept our joyful whistling-while-we-work and singing-as-we-serve both in respectful fellowship and venturesome collaboration with others – in ways which share your wondrous blessing of care and love for each girl and boy, woman and man.

Deliver each one of us – and all persons – from fears and self-absorption; from envy and resentment; from apathy and miserliness; from debilitating illness and injury – physical and emotional; from unhealthy guilt and unhelpfully reliving the past; from regrettable words and actions; from resistance to reconciliation and new relational possibilities; from capitulation to cultural pressures and destructive influences. With strength and compassion, O Source of Goodness, heal, save, and re-constitute us as only you can. In the way and spirit of Jesus Christ, change and guide us: to cherish your wisdom and to sense the communion you create among those of past and present, those we've known and those unknown to us.

And may the prayer Jesus taught be ours again this morning as we turn to you, saying together:

**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 debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.**

**“Go, my children, with my blessing, never alone.  
waking, sleeping, I am with you, you are my own.  
In my love’s baptismal river I have made you mine forever.  
Go, my children with my blessing, you are my own.”**

**“Go, my children, sins forgiven, at peace and pure.  
Here you learned how much I love, you, what I can cure.  
Here you heard my dear Son’s story; here you touch him, saw his glory.  
Go, my children, sins forgiven, at peace and pure.”**

**“Go, my children, fed and nourished, closer to me.  
Grow in love and love by serving, joyful and free.  
Here my Spirit’s power filled you; here my tender comfort stilled you.  
Go, my children, fed and nourished, joyful and free.”**

## DISMISSAL AND BLESSING

## POSTLUDE

Once to Every Man and Nation

arr. Melody Bober

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**ASSISTED LISTENING DEVICES** are available in the narthex. Please help yourself or ask an usher for assistance.

**NEW MEMBERS** may be received any Sunday by profession of faith, reaffirmation of faith, or transfer of membership. If you feel led to inquire about becoming a church member or deepening your commitment as a disciple of Jesus Christ, please indicate your desire on the fellowship folder. You may also call the church (979.823.8073) or email Pastor Ted Foote ([tfoote@fpcbryan.org](mailto:tfoote@fpcbryan.org)) or Associate Pastor Emily Béghin ([ebeghin@fpcbryan.org](mailto:ebeghin@fpcbryan.org)). They will be glad to arrange a mutually convenient Sunday when you can be received by the Elders and introduced to the congregation.

By vote of Session on December 30, First Presbyterian moved to **an altered Sunday morning format for an indefinite time (hopefully not long), that began January 3<sup>rd</sup>**. Due to the COVID-19 infection, active case, and hospitalization rates, FPC – to assist the efforts of health providers and public officials – is suspending Sunday morning “full worship” in the sanctuary. **The sanctuary will be open in this calendar period each Sunday, from 10:40 a.m. to 11:30 a.m. (regular time) for “come-and-go” contemplation, prayer, and receiving the Lord’s Supper. All who choose to participate in this opportunity are encouraged to wear a mask and observe physical distancing.**

**Visit us on the web!** [www.fpcbryan.org](http://www.fpcbryan.org) for the newsletter, announcements, worship bulletins, updates, etc.

**Check us out on Facebook** [www.facebook.com/FPCBryan](http://www.facebook.com/FPCBryan)

**NEW!!! on Instagram** [www.instagram.com](http://www.instagram.com) Search for and follow **fpcbryantx1867** and/or **fpcbryan\_youth**

**BE THE FIRST TO KNOW** when **WORSHIP** and **ACTIVITY** videos are uploaded to our **YouTube channel!**

Go to [www.youtube.com](http://www.youtube.com), search for First Presbyterian Church of Bryan, Texas, then click **SUBSCRIBE**

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is FPC-Bryan’s online tool for YOU to post church-related announcements, ways to serve, and your current prayer needs. While users receive a weekly reminder email on Thursdays to view new posts, this online tool is “REAL TIME.”

Contact Karen in the church office, 979.823.8073 or [office@fpcbryan.org](mailto:office@fpcbryan.org) to set up your account.

Then, login at <https://fpcbtx.churchupdates.org/login> to create your password-protected account.



## A WARM WELCOME!

*We are delighted that you chose to worship with us today.*



### WORSHIP NOTES

#### PREACHER

Rev. Ted Foote

#### LITURGISTS

Rev. Emily K. Béghin

Rev. Dr. George E. Klett

#### MUSICIANS

Kathrine MacNeil, *organ*

Michelle Lassiter, *piano*

David Kipp,

*Director of Music Ministries*

### AUDIO-VISUAL | SOUND

Nicole McKinley

Jerry Norris

#### COVER ART

“The Transfiguration  
of Our Lord”

by He Qi

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Hymns from *Glory to God:*

*The Presbyterian Hymnal*

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### THIS WEEK AT FIRST PRESBYTERIAN CHURCH

#### TRANSFIGURATION OF THE LORD, FEBRUARY 14, 2021

9:00am Loose Leaf Church School Class-via Zoom

9:20am Seekers Church School Class-via Zoom

**10:40am Sanctuary** \* open for prayer, meditation, and Lord's Supper;

WORSHIP pre-recorded, viewable via [www.fpcbryan.org](http://www.fpcbryan.org), with click on homepage “sentence about worship” or small red YouTube box in far top right of homepage screen

#### MONDAY, FEBRUARY 15, 2021

5:30pm Cub Scout Pack 350-FH

7:00pm Boy Scout Troop 976-FH

#### TUESDAY, FEBRUARY 16, 2021

9:30am Circle V-P/via Zoom

6:00pm Worship Committee-L

7:00pm Children's Center Ministry Committee-via Zoom

#### ASH WEDNESDAY, FEBRUARY 17, 2021

##### RECORDED ASH WEDNESDAY WORSHIP SERVICE

available on our website at [www.fpcbryan.org](http://www.fpcbryan.org)

11:00am Staff Meeting-L

5:00pm Stewardship & Finance Committee-P/via Zoom

#### THURSDAY, FEBRUARY 18, 2021

11:00am Mission Committee-L

#### FRIDAY, FEBRUARY 19, 2021

#### SATURDAY, FEBRUARY 20, 2021

8:45am Stated Session Meeting-P/via Zoom

#### FIRST SUNDAY IN LENT, FEBRUARY 21, 2021

9:00am Loose Leaf Church School Class-via Zoom

9:20am Seekers Church School Class-via Zoom

**10:40am Sanctuary** \* open for prayer, meditation, and Lord's Supper;

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\* During COVID-19, Room 108 is available for your nursery needs.

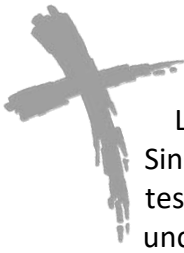
The deadline for the next issue of the newsletter is Noon, Sunday, February 21. It will be distributed on Wednesday, February 24, 2021. This newsletter will cover news from March 4-17.

First Presbyterian Church | 1100 Carter Creek Parkway | Bryan, Texas 77802

PH. 979.823.8073 | FAX. 979.822.7063 | Website: [www.fpcbryan.org](http://www.fpcbryan.org) | Email: [office@fpcbryan.org](mailto:office@fpcbryan.org)

Find “First Presbyterian Church of Bryan, Texas” on FACEBOOK

## ASH WEDNESDAY BEGINS LENTEN SEASON



Join us this **Ash Wednesday (February 17)** for worship with scattering of ashes and Lord's Supper—**viewable on our website at [www.fpcbryan.org](http://www.fpcbryan.org)**. Lenten Season is a time of prayer, fasting, and self-examination in preparation for the celebration of the resurrection of the Lord at Easter. It is a period of 40 days—like the flood of Genesis, Moses' sojourn at Mount Sinai, Elijah's journey to Mount Horeb, Jonah's call to Ninevah to repent, and Jesus' time of testing in the wilderness. Sometimes we all find ourselves in a wilderness, and though it is uncomfortable, it can be a place of growth.

## SOUPER BOWL OF CARING

The **Souper Bowl of Caring Offering** for local, regional, and national hunger relief (normally received on "NFL Super Bowl Sunday") will be received through Wednesday, February 17. Checks may be made to First Presbyterian-Bryan, with "Souper Bowl of Caring" – or SBC – written on the memo line. Coins and currency can also be contributed, bringing these by the church office during the week. If your name is on an offering envelope containing the gift, you certainly can receive church giving credit.



## PUZZLE SWAP



**Tired of working on the same old puzzles?** Then box them up and participate in FPC's Puzzle Swap organized by Congregational Care Committee. The puzzles will be available in the Indoor Patio **Friday, February 12, thru Friday, March 12**. Bring in one puzzle, take one. Bring in two puzzles, take two. **Just want to clean out old puzzles? We'll take them!** BRING IN COMPLETE PUZZLE SETS (No missing pieces, please). Remember, children like to work puzzles, too. (NOTE: Donated puzzles will not be returned.)

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**Visit us on social media!**

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## Verbs Revealing Jesus as a Jobian Character: Love

Job 1:1-5,18-21; Mark 9:2-8; 12:28-31; Luke 14:26; Micah 6:8; I John 4:19

February 14, 2021

Ted V. Foote, Jr.

First Presbyterian Church, Bryan, Texas

Beginning February 14 and following over the next eight Sundays, our First Presbyterian preaching in worship will be going against the best wisdom of tour-guide practices. Tour-guides do best when they have made the tour themselves previously. Emily and I have not traveled this exact “tour” previously, but we think, with God’s help, it is possible, even “off the customary route.” This is not because we are so bright (speaking for myself), but because we are convinced that exploring Job and Jesus on parallel paths is worth the effort, although not usual or customary.

Customary methods (1) have attempted to emphasize Job as (a) “patient,” or as (b) “bull-headed,” or as (c) deserving pity. Customary methods (2) have attempted to emphasize Jesus as super-human – even in Jesus’ suffering; and in related fashion, if compared and contrasted, customary methods (3) have viewed Jesus as a “perfection of Job,” or as a “perfection of the Jobian character.” Emily and I prefer a perspective that characterizes Job not as patient, bull-headed, or deserving pity, at least not as the purpose of the book. Neither are we preferring to see Jesus as super-human, or as being a “perfection of Job,” or as a “perfection of the Jobian character.” We will attempt to “let Job be Job” and to “let Jesus be Jesus,” yet with a strong suspicion that Jesus is a Jobian character, as are we all. To avoid what we find unhelpful in the conventional or customary, we intend to take a tour – or journey – with you of the Biblical presentations of Job and Jesus by exploring ten verbs in nine sermons, the ten verbs of which we are convinced characterize both Job and Jesus.

Job was one of the latest books to be included in the list of the Old Testament’s 39. Several writers likely shared in editing it across at least a few centuries; and Job, as a literary presentation, travels a different theological path from the other thirty-eight books. Jesus knew the Hebrew Scriptures. Some probability exists that Jesus knew of the Book of Job. While the four New Testament Gospel accounts of Jesus’ life and teachings indicate he quoted from sixteen of the thirty-nine Old Testament books, Job is not one of the sixteen from which Jesus quoted.

This first week, the verb we consider is “love.” Love certainly can be a noun. At the same time, philosophers, teachers, and lyricists tell us: “Love is a verb. Love is something you do.” That’s the angle or perspective from which to consider Job and Jesus: Love as a verb. Love is something you do. Today, February 14, is St. Valentine’s Day on our calendar, a day in this culture which thematically emphasizes romantic love. Romantic love is super. Yet it is but one of at least three general forms of love. There is the friendship type of love. And there is the respect-giving, dignity-recognizing, and care-offering type of love. All three are from God. All three are found in the Bible. (1) Romantic. (2) Friendship. And (3) respect-giving, dignity-recognizing, and care-offering.

This Sunday also immediately precedes Ash Wednesday, which is the beginning of the forty weekday season called “Lent,” during which Christians focus on Jesus’ ministry moving to the increasing conflict resulting in his death by execution. On this Sunday prior to Ash Wednesday, the traditional Scripture reading is about the Transfiguration: Jesus on the mountain with three close disciples who behold a vision of God’s love for Jesus – in the religious tradition of Moses and Elijah. Moses and Elijah represent the teachings of God and the prophetic declarations of God – who reveals and expects steadfast love in the middle of life. Jesus inherits and embodies this tradition of God’s steadfast love in the middle of life, with blessing, joy, hardship, and agony. So, with the story of Jesus on the mountain, we hear of God’s love for and through Jesus.

Reading from the first chapter of the Book of Job, we are told of Job’s love for his children, sons and daughters who enjoyed each others’ company. From what little we hear, they were supportive of each other and were close. A tornado or wind-shear strikes and collapses the house where they partied. All ten brothers and sisters are killed. At times life is much too short before death comes, and

agony becomes an unwelcome companion for way too many of the days through the rest of a survivor's life. Thus begins the story of Job we consider today and over eight more Sundays.

Among Jesus' teachings on the way to Jerusalem where he experiences death by crucifixion, he offers a teaching that's head-spinning: "If anyone comes to me and does not hate his own father and mother, one's own wife, children, brothers, and sisters, and, yes, even one's own life, that one cannot be my disciple. Whoever does not bear one's own cross and come after me, cannot be my disciple" (Luke 14:26-27). While we realize "hate" is the opposite of love, Jesus here gains our attention by exaggeration, yet meaning that God's claiming love can have no rival. Healthy love in the human community flows from God's love. Any other love with primary loyalty to family, friend, or self, to personal cause or to past or future creates an unhelpful and unhealthy rivalry with God's love. Growing into God's love leads us beyond dependency or co-dependency in family relationships and personal values to live in human relationships by the greater standard of Moses, Elijah, and Jesus.

Beyond our family affections, personal loyalties, and/or co-dependencies, the greater standard and source is God's love, as Jesus taught in that last week of his life, quoting the Hebrew Scriptures (Deuteronomy 6:5 and Leviticus 19:18), saying: "The primary teaching for life is, 'The Lord our God is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this: 'You shall love your neighbor as yourself'" (Mark 14:29-31). Additionally, from the Hebrew prophet Micah (6:8), there are the words about how God's love is acted out in the theatre of history and on the stage of human events: "O human being: What does the Lord require of you but to do justice, and to love the practice of God's steadfast love, and to walk humbly with your God?" Then, sixty years or so after Jesus was crucified and his disciples experienced him resurrected beyond death, a disciple-teacher wrote in the letter called First John: "We love, because God first loved us" (I John 4:6).

In 1952, when he was 77 years old, Swiss psychoanalyst Carl Gustav Jung wrote, "Answer to Job," an essay of one hundred and a few pages, in which – even more than exploring Job (as a person) from the perspective of people and God – Dr. Jung explores God from God's relationship with Job. In some ways, Dr. Jung's essay is more helpful than many customary "religious" examinations of the Book of Job. While the Book of Job may have been one of the last books "voted in" and included among the Hebrew Scriptures, it may have "made the cut" because enough religious teachers voting judged the struggle between faith and grievous loss to be an invaluable struggle. Love, which begins with God, is a verb, and such love abides even through devastation, even during years when we feel that meaningful love has died and been taken from us; and love is a verb beyond any individual life.

Amanda Gorman spoke at the President's inauguration on January 20. Her poem contained these lines: "But while democracy can be periodically delayed it can never be permanently defeated. In this truth, in this faith, we trust. For while we have our eyes on the future, history has its eyes on us ... We did not feel prepared to be the heirs of such a terrifying hour but within it we find the power to author a new chapter ... While once we asked, how could we possibly prevail over catastrophe? Now we assert: How could catastrophe possibly prevail over us? We will not march back to what was but move to what shall be: A country that is bruised but whole, benevolent but bold, fierce and free, we will not be turned around or interrupted by intimidation, because we know our inaction and inertia will be the inheritance of the next generation: Our blunders become their burdens. But one thing is certain: If we merge mercy with might, and might with right, then love becomes our legacy."

IF injustice, unfairness, excruciating loss all exist, and if God is good, there always will be spiritual wrestling matches and fist-clenched prayer between us and God. Expect that. Respect that. Yet remember: Flawed as we are and injured as we become, when practicing the verb love – with God's love shaping and transforming us over time – we will, as Jesus taught of prayer, be journeying toward "the Kingdom of God on earth, as it is in heaven." – All honor and praise be to God.