

Second Sunday after the Epiphany
January 17, 2021

(If you are home read the prayers and scripture readings and recite the Creed aloud, even if you are by yourself, in order to hear with the ears each one. Sing or read the final hymn aloud. If you are worshipping in person, please follow along silently.)

Prepare for worship: Sit in silence or with soft music for a few moments

Call to Worship:

Jesu, Jesu (Refrain)

Jesu, Jesu,
fill us with your love,
show us how to serve
the neighbors we have from you.

From *The United Methodist Hymnal* Copyright 1989 The United Methodist Publishing House, (432).

Centering Words:

We come today to hear the Gospel of Jesus Christ so we may live out that Gospel tomorrow.

Prayer of the Day:

Teach us, Ruler of the universe, to see people by the light of the faith we profess, that we may check in ourselves all ungenerous judgments, all presumptuous claims, that, recognizing the needs and rightful claims of others, we may remove old hatreds and rivalries and hasten new understandings, that we may bring our tributes of excellence to the treasury of our common humanity; through Jesus Christ our Lord who taught us to pray:

From *The United Methodist Book of Worship*. Copyright 1992 The United Methodist Publishing House. (519).

The Lord's 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.

Affirmation of Faith: Apostles' Creed

I believe in God, the Father Almighty, maker of heaven and earth;

And 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, dead, and buried; 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.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Prayer of Illumination:

Open our ears that we may hear and our hearts and minds that we may receive your word O Lord our rock and redeemer.

(After each reading take two to three minutes to reflect upon the meaning of the passage to you today.)

Old Testament Reading: 1 Samuel 3:1-10

Psalm 139

New Testament Reading: 1 Corinthians 6: 12-20

Special Music

Gospel Reading: John 1: 43-51

Sermon: *The Jesus We Present*

Hymn: *When Cain Killed Abel*

1. When Cain killed Abel in a fight,
and Jacob stole another's right,
when Joseph's brothers gave him chase,
God wept and mourned their fall from grace.

2. In every family, small or great,
when jealousy twists love to hate,
and rivals turn to enemies,
God weeps at our hostilities.

3. And when in church and world today
such feelings still come into play,
when brothers, sisters stand apart,
God weeps for every broken heart.

4. Good Christians, join in God's lament,
weep now and mourn, be penitent,
and pray to God: Forgive us all.
Restore us as before the fall.

From *The Faith We Sing* Copyright 2000, Abingdon Press, (2135)

Benediction:

Let us present to the world the Jesus of the Gospel: the Jesus who is the Prince of Peace, the Jesus who comes to save, not condemn, the Jesus who restores us to God and to each other so all may come and see the real Jesus in us. Amen.

Response: *God Be with You till We Meet Again*

God be with you till we meet again;
by his counsels guide, uphold you,
with his sheep securely fold you;
God be with you till we meet again.

From *The United Methodist Hymnal* Copyright 1989 The United Methodist Publishing House, 673

Leading in Worship Today

Pastor: John D. Jordan AV Assistant: K. C. Warble
Choir Director: Christopher A. McCroskey
Church Musician

“AS MEMBERS OF THIS CONGREGATION, WE WILL FAITHFULLY PARTICIPATE IN ITS MINISTRIES BY OUR PRAYERS...”

Francis Hipp Oren Edwards Patsy Shuler John Ballentine Steve Aiello
Jimmy Grahl Steve White Esther Carter Latson Lewis George Taylor

Shut-Ins: Shirley Butler; Carolyn Hardee; Francis & Gillett Hipp; June Hutto; Georgeann Pace; Shirley Padgett; Jean Raynor; Grover Shuler; Claudia Sineath; Wayne Tallon; Irvin Wells

Family and Friends: Kelly Knapp (wife of Laurie Knapp's nephew); Paul Kidney (son-in-law of Charles & Jackie McNeill); Ruby Pennington (friend of Laurie Knapp); Rick Baldwin (nephew of Tommy Johnson); Judy Bauer (cousin of Marty Johnson); Iris Turlington (aunt of John Zeigler); Billy & Betty Jean Newton (brother and sister-in-law of Mary Kamoroff); Jimmy Brooks (Brother-in-law of Boots Morgan); Tonya Spires (friend of the Derricks); J. B. & Stephanie Martindale (cousins of Christopher McCroskey); Linda Hargett (stepmom of Christopher McCroskey); Ollie Shelly (friend of the Derricks); Brenlee Carnes; Danielle Spotts (co-worker of Kathy White); Vickie Edwards (neighbor of Kathy White); George Duke, Maime Keels, Vicki Beatty, Connie Mason, Brenda Grier (friends of Lynn Martin); Allen & Lisa Fort (cousins of the Jordans); David Price & Family, Mark Leonhart, Ty Moore, Julie Stroud, Fran Huck, George Dorn (friends of Kay Jordan); Teddy Derrick (uncle of Arvan Derrick); Haidee Baehr (friends of Ruth Frady); Dianne Schmotzer (sister-in-law of Gale Frady); Denise Paul (cousin of Gale Frady); Billy Johnson, Max Johnson, Beth Branham (friends of Gale Frady); Ray Culbreth's Group House; Nellie Gantt (mother of friend of Ray Culbreth); Amelia Zinski (great-niece of Linda Maloch); Wayne Blair (son of Dot Johnson); Xavier Crane (grandnephew of John Ballentine); Janet Beck (friend of Jo Ann Heiting); Vera Von Glahn (sister-in-law of Jo Ann Heiting); Michael Carter (son of Esther Carter); Adam Lavender (son of Phil Lavender)

If you have a friend or family member on the Prayer List, we ask you to please keep us updated. If no word is received, we will trust that our prayers have been answered and remove the name. To update us, please call the office or e-mail us at trinityumcwc@sc.rr.com.

OUR PRESENCE ...

In-Person Attendance 01/10 Worship: 18

OUR GIFTS ...

General Fund 01/10 \$ 4,950.00

OUR SERVICE ...

OUR WITNESS.”

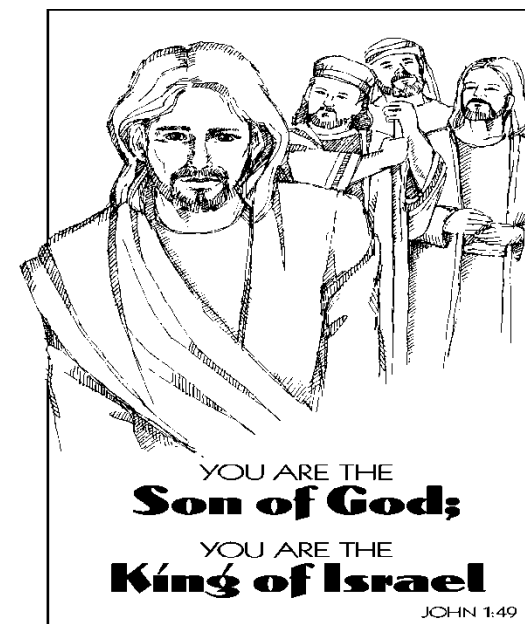


Ministers
Pastor
Resident Bishop
District Superintendent

The Congregation
John D. Jordan
Jonathan Holston
Rev. Dr. Cathy Jamieson

Our mission is to make disciples of Jesus Christ for the transformation of the world.

Our vision is to Connect, Nurture, Inspire and Transform



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John 1: 43-51

Come and see. This is the first and probably most effective evangelistic sermon in the Bible. Phillip tells Nathaniel that Jesus from Nazareth in Galilee is the one who Moses and the prophets wrote about. Nathaniel utters his famous reply, “Can anything good come out of Nazareth?” Phillip’s response is this simple request, “come and see.”

Phillip is saying to Nathaniel, don’t just take my word for it. Come and see. Come and experience Jesus for yourself. Come and experience this man from Nazareth and see for yourself if he is the one the prophets wrote about. Come and see.

Nathaniel goes with Phillip to see this Jesus of Nazareth. Jesus, even though he had never met Nathaniel, praises Nathaniel for his faithfulness in coming to see him even though he had doubts. Jesus reveals knowledge of who Nathaniel is even though he had not met Nathaniel. Because he accepted Phillip’s invitation to come and see, Nathaniel sees the one who truly knows him and comprehends that Jesus was the one the prophets wrote about.

Come and see is a simple invitation, one we should still use today. We should simply ask people to come and see, to come with us and see Jesus. Come to church. Come to Trinity. Come to see Jesus.

I believe that there are many out there who need to see Jesus. I believe that there are many young and old who are looking, searching for something to give meaning to their lives. There are those who are looking for healing of body, mind, and spirit. There are those searching for reconciliation with God or others. There are those who are looking for a way to God. The number of Americans that do not identify with any religion was 20% in 2012 yet a great number of those consider themselves to be spiritual and most say that they believe in God.

So why is the Church declining? Are we not inviting people to come and see? This may be a factor. We need to invite people to come and see Jesus. But it seems that even when we invite people to come and see Jesus, they don’t.

We find this mystifying. Why would someone not want to come and see the Prince of Peace? Who would not want to come and see the Lamb of God that takes away the sin of the world? Who would not want to come and see the Savior?

Who would not want to come and see Jesus? Perhaps the problem is the Jesus we present. Perhaps it is the Jesus they see Christians present.

As I watched the scenes from January 6th, the most disturbing and distressing to me was the Christian Flag, one just like the one we have here in our sanctuary, being waved at the top of the capital steps as the rioters stormed our capital. Another in that mob had a large flag with a faith fish with JESUS imprinted on it, waving people on to the capital.

Now I do agree with the right of people to protest. But I cannot condone violence, be it Black Lives Matter or Proud Boys. As Christians there are times we should protest injustices in our society, but not through violence. These images I saw on January 6th presented a Jesus of violence and destruction, not the Prince of Peace.

I wonder how people who are searching will think about Christianity as they see these symbols of our faith being used in support of this violent act. Does this present a Jesus that people would want to follow? Does it present the real Jesus?

These are questions that we must ask ourselves. We profess faith in Jesus. We desire to lead seekers to Jesus. We want to invite people to come and see Jesus. We are Jesus' representatives in the world. As Christians we are to re-present Jesus to the world, not in what we say we believe but how we live. We re-present Jesus to the world by our actions, our words in speech and our written words on paper and social media. But do we present a Jesus that people want to come and see or one from which they want to run and flee?

Do we present, in any aspect of our lives, a Jesus that condones violence such as leading a mob carrying a Christian flag, or even liking a post that endorses violence? Do we present a Jesus that bullies people or even tortures and kills them because of their race, religious beliefs, or sexual orientation? Do we present a Jesus that looks down on others because of their socioeconomic status? Do we present a Jesus that only blesses with wealth and power? Do we present a Jesus that only looks like us and is only for us? Do we present a Jesus that harasses women who are making painful decisions to terminate pregnancy and the doctors that help them? Do we present a Jesus that condemns all who do not think like us? Is this the Jesus we present to the world?

We may be tempted to say "Oh no, not me." But Jesus has been presented in these ways by Christians. There has been so much evil perpetrated in the name of Jesus. I am not talking ancient history but even today. Let's be honest with ourselves. We may not act in some of the more awful ways I have said Jesus has been presented. While we may not present a negative image of Jesus overtly in our actions, we may present a negative image of Jesus in the thoughts and attitudes that we express. When we say, or post, things like (fill in the blank) _____ Democrats or Republicans or kill Trump, Pence, or Pelosi, then follow with saying Jesus loves you, we are presenting Jesus in a negative light. While it is not always our political beliefs that present Jesus in a negative light, it can be the way in which we express our political beliefs. When we express our beliefs with anger, hostility, condemnation, or violence we present a Jesus from whom people, me included, would want to run and flee.

Too often we present a Jesus that is the Jesus we want. We want a Jesus that fits our values, our beliefs and our desires. We want the Jesus that the media and the televangelists say Jesus is. We want our Jesus, and maybe not the real Jesus.

Finding the real Jesus is simple. He is in the Gospels: Matthew, Mark, Luke and John. He is the Prince of Peace who tells us to turn the other cheek rather than resort to violent retaliation. He is the Jesus that reached out to the marginalized: lepers, tax collectors, prostitutes, Samaritans, Greeks, women and children. He is the Jesus that says that the poor are blessed and woe upon the rich. He is the Jesus that feeds the hungry. He is the Jesus that calls all people to him, Jew and Gentile. He is the Jesus that engages in dialogue instead of violence. He is the Jesus that heals body, mind, and spirit. He is the Jesus that forgives rather than condemns. He is the Jesus that was sent not to condemn the world but to save the world. He is the Jesus that obeyed the will of God the Father even to the point of death on a cross. This and more is the real Jesus.

If we want people to come and see, we must present the real Jesus. Sadly, that is not always easy. It is not easy to present a Jesus of love and grace when you are being attacked and abused, but that is the real Jesus. It is not easy to present the real Jesus when he is so radical from the norms of society. It is not easy to present the real Jesus when others are presenting a different Jesus. Presenting the real Jesus is not easy.

Like Nathaniel, who thought nothing good could come from Nazareth, others may have their doubts about the church. They may wonder if anything could come from an institution that presents a false Jesus. But if they come and see the real Jesus, they will confess as Nathaniel confessed.

Let us look to the Gospels to find the real Jesus, reading and studying them over and over. For each time we read and study, a new aspect of Jesus may be revealed to us. When we find the real Jesus, let us live lives that re-presents the real Jesus to those around us and to the world. Instead of a Jesus from whom people would want to run and flee, let us present the real Jesus who they would want to come and see.