

Twelfth Sunday after Pentecost

August 15, 2021

Welcome and Announcements

Prelude Christopher A. McCroskey

Centering Words

Call To Worship "Into My Heart" v. 1 Dan Greshel

Opening Prayer
The Lord's Prayer 895

*Affirmation of Faith "The Apostles' Creed" 881

Presentation of Tithes & Offerings

Offertory Christopher A. McCroskey

*Doxology "Praise God from Whom All Blessings Flow" 95

Prayer of Illumination

Old Testament Reading 1 Kings 2: 10-12, 3: 3-14 299 & 301 (O.T.)

*Hymn "Be Thou My Vision" 451

Psalter Psalm 111 832-833

*Hymn "O Worship the King" vv. 1-3 73

Epistle Reading Ephesians 5:15 -20 185 (N.T.)

*Hymn "Take Time to Be Holy" 395

Gospel Reading John 6:51-58 95 (N.T.)

Sermon True Food and Drink Rev. John Jordan

*Hymn "I Am Thine, O Lord" 419

*Dismissal With Benediction

*Benediction Response "God Be with You till We Meet Again" Dan Greshel

*Postlude Christopher A. McCroskey

Leading in Worship Today

Pastor: John D. Jordan AV Assistant: K. C. Warble
Choir Director: Christopher A. McCroskey Soloist: Dan Greshel
Church Musician Time Together: Dee Senn; Linda Maloch

VISITORS ARE WELCOME in the service of worship! Please make use of the visitor's tags (located in the pew backs) to help us better welcome you as a visitor to Trinity this morning. We ask that you also please fill in the pew pad as it passes to register your attendance with us. **Large print hymnals** are available from the ushers.

You may join as a member into the life and work of this congregation by Confession of Faith or by Transfer of Membership from another church. If you would be interested in becoming a member, please speak to the pastor.

Today's Lovely Flowers are given to the Glory of God.

*The Congregation May Stand

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

Pauline Wenner Patsy Shuler Kathy Aiello George Taylor Steve Aiello
Ted Frady Oren Edwards Latson Lewis Cristen Hipp

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

Family and Friends: **Matthews McCormick** (brother of Kelsey Tolliver); **Bert & Marie McCrackin** (friends of Oren & Hilda Edwards); **Stuart & Penny Lloyd** (son & daughter-in-law of Tom & Marilyn Lloyd); **Cindy Ellenberg** (friend of Ray Frady); **Mary Collard** (daughter of Jackie McNeill); **Megan Corby** (daughter of Carlis Edwards); **Mitch Kelly** (Dale Wells' nephew); **Chip Hooker** (Wayne Hooker's father); **Robert Bradley** (Business Associate of Simon Ross); **Dave Burrell** (Business Associate of Tommy Gleaton); **Gary Becton** (friend of Mark Branham); **Wade Albert Payne** (friend of Mary Louise Robinson); **Audrey Cassady** (sister-in-law of Mary Louise Robinson); **Rusty Browning** (friend of Erin Derrick); **Monnie Tiller** (friend of Chris Derrick); **Ruby Pennington** (friend of Laurie Knapp); **Mary Rentz** (sister of Marty Johnson); **John Bassett** (friend of Marty Johnson); **Shannon Bassett** (daughter-in-law of John Bassett); **Betty Jean Newton** (sister-in-law of Mary Kamoroff); **Beth Ann Feimster** (sister of Christopher McCroskey); **Adrin & Linda Hargett** (stepfather and stepmom of Christopher McCroskey); **Danielle Spotts** (co-worker of Kathy White); **Vickie Edwards** (neighbor of Kathy White); **George Duke, Brenda Grier** (friends of Lynn Martin); **Heather Stevens, Ty Moore, 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); **Dan Conner, Max Johnson** (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); **Vera Von Glahn** (sister-in-law of Jo Ann Heiting); **Walt & Janet Beck** (friends of Jo Ann Heiting); **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 08/08 SS: 8 Worship: 23

OUR GIFTS ...

General Fund 08/08 \$ 3,780.00

OUR SERVICE ...

OUR WITNESS."

Upcoming Events

TODAY Church Council, 6:30 p.m.

8/16 Exercise, 10:30 a.m.

8/19 Exercise, 10:30 a.m.

8/20 Office Closed

Church Council

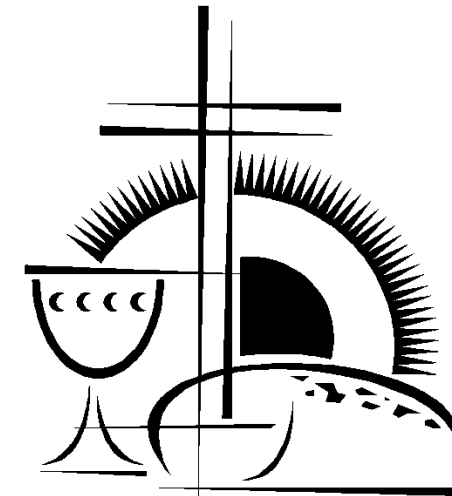
Church Council will meet today at 6:30 p.m. in the Fellowship Hall.



Ministers	The Congregation
Pastor	John D. Jordan
Resident Bishop	Jonathan Holston
District Superintendent	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



Those who eat my flesh and drink my blood abide in me, and I in them.

JOHN 6:56, NRSV

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John 6: 51-58

Justin Martyr was one of the early Christian apologists. An apology in the Greco-Roman world differed from what we tend to think an apology is now. In the ancient world, an apology was a speech for the defense. Many of the early Christian fathers, such as Justin, wrote apologies as a defense of the Christian faith.

In *The First Apology of Justin the Martyr*, he writes to Emperor Antoninus Pius a defense of the Christian faith. Part of his apology includes a description of early church worship, including the Eucharist. This is one of the most detailed descriptions of early Christian worship. What makes this interesting and pertinent to our Gospel reading today is the reason Justin wrote the apology.

Justin wrote his description and meaning of Christian worship, including the Eucharist, as a response to accusations of horrific worship practices by Christians. It was rumored that those Christians ate flesh and drank blood! They were cannibals and vampires! Their founder, this Jesus Christ, told them to eat human flesh and drink human blood! These horrible practices had to be ended. These Christians had to be stamped out.

This may seem a little ludicrous to us but imagine overhearing a group of people saying “this is my body, take and eat, and this is my blood, drink it”. It does sound pretty horrible if you do not know that bread and wine are being used as representations of the body and blood of Christ. In our Gospel reading today Jesus says that his flesh is true food and his blood is true drink. I see how accusations of cannibalism could be made.

Of course, we know that cannibalism was not what Jesus meant when he spoke of his flesh being the true food and his blood being the true drink. Most scholars consider this passage to be John’s Eucharistic theology, particularly verses 56-57: “Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me.”

So we use bread to represent the flesh and wine to represent the blood of Christ. We remember the atoning sacrifice of Jesus by eating the bread and drinking the wine, remembering that Jesus gave his flesh and blood for the forgiveness of our sins. But there is much more in this passage as we delve deeper into the Greek words and the context in which they are used.

First, let’s look at the flesh. The word, *sartz*, means flesh, meat, sinew. But in this context, the flesh is being used to represent the whole. In the same way, we say a head of cattle when speaking of one cow out of a herd, the head representing the whole cow. So here the flesh represents the whole life of Jesus, not just his muscles or his physical body.

Next is the blood. The word, *aima*, means blood, the red stuff that comes out when you cut yourself. To Jews, blood was the life force. In their concept, it was the blood that gave life. One bleeds to death when too much of their blood runs out of the body. Thus, there were the Levitical prohibitions against consuming blood. Animals were to be slaughtered in such a way that all the blood would run out. To drink the blood of Jesus was to take in the life-giving effects of his sacrifice.

Another word for eating and drinking is to consume. When we consume something, food or drink, it goes into us. It enters into us to nourish and sustain us. When we consume the flesh and blood of Jesus, we take in the whole life and the life-giving effects of Jesus. We abide in Jesus and he in us.

This brings us to our next word, abide. The word *meno* carries multiple meanings. It is translated as abide, dwell, remain, continue, tarry, stay, and endure. It carries the connotation of entering into and becoming a part of someone. We enter into the whole life of Jesus and Jesus enters into us. Jesus' life becomes our life. We live our lives so we become one with Christ and one with each other as we say in The Great Thanksgiving at communion.

Jesus was sent by the living Father which gave him life. Therefore as we eat the flesh and drink the blood of Jesus we live eternally. It is the life of Jesus in which we dwell and remain and he dwells and remains in us that gives eternal life.

There is one final word we must look at before getting the full meaning of this passage. The word, *trogo*, means to eat. It means to chew or gnaw, the physical act of eating. Think of chewing on dried meat. You chew and chew before you can swallow. It can be satisfying and sustaining but it is not easy. It takes work.

The flesh and blood of Jesus is the true food and drink that gives eternal life. This life is given as we dwell and remain in Jesus and Jesus remains and dwells in us. But eating the flesh of Jesus is not easy. It is like eating shoe leather, not pudding. Drinking the blood of Jesus is like drinking mud, not spring water. Asking Jesus to come into our lives may be easy, but letting Jesus' life become our life may not be as easy.

Being a disciple of Jesus is not easy. Next Sunday we will look at some of the difficulties in being a disciple of Jesus and how we become true disciples of Jesus. It is not easy but the reward is great, having our lives bound in Jesus' life which is eternal.