

Sixth Sunday after the Epiphany
February 13, 2022

Welcome and Announcements
 Birthday Celebration

Prelude Christopher A. McCroskey
 Call To Worship "Spirit of God, Descend upon My Heart" Choir
 Centering Words

*Hymn "Sweet, Sweet Spirit" 334

Prayer of the Day
 The Lord's Prayer 895

Proclamation of the Word

Prayer of Illumination

Old Testament Reading Jeremiah 17:5-10 Page 680 (O.T.)
 Psalter Psalm 1:1-6 738
 New Testament Reading 1 Corinthians 15:12-20 Page 167 (N.T.)

*Hymn "We'll Understand It Better By and By" 525

Gospel Reading Luke 6:17-26 Pages 63-64 (N.T.)
 Sermon Blessings and Woes Rev. John D. Jordan

Response to the Word

*Affirmation of Faith "The Apostles' Creed" 881

Presentation of Tithes & Offerings

Offertory Christopher A. McCroskey
 *Doxology "Praise God from Whom All Blessings Flow" 95

*Hymn "Leave It There" 522

*Dismissal With Benediction

*Benediction Response "Shalom to You" Choir

*Postlude Christopher A. McCroskey

*The Congregation May Stand

Leading in Worship Today

Pastor: John D. Jordan AV Director: Marie Stiles
 Choir Director: Christopher A. McCroskey AV Assistant: Chris Derrick
 Church Musician Time Together: Ruth Frady; Gale Frady

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** and in loving memory of her husband, **Mike Stamps**, on the tenth anniversary of his passing, by **Jan Stamps**.

"Those we love do not go away, they walk beside us every day, unseen, unheard, but always near; loved, always missed and very dear."

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

Jackie McNeill	Boots Morgan	Bill Perarson	Patsy Zeigler	Dale Wells	Charles McNeill
Jimmy Grahl	Oren Edwards	Latson Lewis	Irvin Wells	Steve Aiello	Patsy Shuler
George Taylor	Jimmy Grahl	Kay Jordan	Becky Derrick	John Ballentine	

Shut-Ins: Shirley Butler; Esther Carter; Nell Cooke; Carolyn Hardee; Gillett Hipp; June Hutto; Georgeann Pace; Shirley Padgett; Jean Raynor; Claudia Sineath; Irvin Wells; Pauline Wenner

Family and Friends: **Stacy Coggins** (daughter of Steve Aiello); **Dan & Leslie White** (brother & sister-in-law of Steve White); **Dolly Orth** (mother-in-law of Allison Frady Orth); **Sydney** (girlfriend of friend of Marty Johnson); **Alva Humphries** (friend of Marty Johnson); **Mildred Hart** (mother of Dee Senn); **Bill Areheart** (friend of Bonnie Ramsey); **Jane & Bob Bryant** (sister and brother-in-law of Patsy Zeigler); **Chal Whitaker** (brother-in-law of Edwa Meek); **Max Nova** (son of friend of Edwa Meek); **Addie Kinard** (cousin of coworker of Edwa Meek); **Stuart & Penny Lloyd** (son & daughter-in-law of Tom & Marilyn Lloyd); **Cindy Ellenberg** (friend of Ray Frady); **Megan Corby** (daughter of Carlis Edwards); **Chip Hooker** (Wayne Hooker's father); **Robert Bradley** (Business Associate of Simon Ross); **Dino & Wanda Moore** (friend 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); **Monnie Tiller** (friend of Chris Derrick); **Betty Jean Newton** (sister-in-law of Mary Kamoroff); **Adrin & Linda Hargett** (stepfather and stepmom of Christopher McCroskey); **Alexa Lookingbill** (wife of coworker of Kathy White); **Katelyn Rose** (daughter of co-worker of Kathy White); **Vickie Edwards** (neighbor of Kathy White); **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, Scott & Karen Nelson** (cousins 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); **Walt & Janet Beck** (friends of Jo Ann Heiting); **Jeff DuBrul** (son-in-law of Walt and Janet Beck); **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 02/06 SS: 7 Worship: 21

OUR GIFTS ...

General Fund 02/06 \$ 2,816.78

OUR SERVICE ...

OUR WITNESS."

Upcoming Events

TODAY Birthday Celebration



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



“Blessed are you
WHEN PEOPLE HATE YOU ...
BECAUSE OF THE
SON OF MAN.
Rejoice in that day ...
BECAUSE
GREAT IS YOUR
REWARD IN
HEAVEN.”
LUKE 6:22-23, NIV

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On Sunday, Feb. 13 and 20, Tom and I will meet with those who would be interested in participating in the Wesley Class Meeting. We will set a time and date to begin the Class. We will begin by studying *The Class Meeting* by Kenneth Watson. If you are interested but unable to meet on the 13 or 20, call John or Tom.



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Snacks & a Movie
Sunday, February 20
(Rescheduled from January)
4 p.m.

Join us on Sunday, February 20, at 4 p.m. for Snacks and a Movie. The movie will be *Quo Vadis* from 1951 starring Robert Taylor, Deborah Kerr and Peter Ustinov. A synopsis of the movie appears below:

Returning from a military campaign abroad, General Marcus Vinicius (Robert Taylor) discovers that a new religion has taken hold in Rome: Christianity. When Vinicius encounters Lygia (Deborah Kerr), a follower of the strange religion, he tries to win her affections but she is reluctant due to their differing beliefs. Complicating matters is the crazed Emperor Nero (Peter Ustinov), who blames the Christians for his own burning of Rome, beginning a wave of persecution.



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This passage is the beginning of Luke's Sermon on the Plain. This is Luke's equivalent to the more familiar Sermon on the Mount from Matthew. Though the Sermon on the Plain is much shorter than the Sermon on the Mount, it serves the same purpose.

Notice that the passage reads that Jesus looked up at his **disciples** and said these words. Even though a multitude of people was there, these words were intended for the disciples. The passage also follows the listing of the twelve. This sermon is intended as instructions for Jesus' disciples both then and now. These are our instructions as disciples of Jesus.

Like the Sermon on the Mount, Luke begins with a series of blessings. However, Luke's blessings differ radically from Matthew's. Also, Luke follows the blessings with a series of woes which are carefully balanced to the blessings.

Before we examine these blessings and woes, we need to look at the definition of the Greek *makarioi* and *ouai*. *Makarioi* does mean to bless but it goes a bit further than being happy. It means *how fortunate*. It is blessings that provide fortunes, not just emotional happiness. The interjection, *ouai*, can mean *how horrible!*

We can read these blessings and woes like this:

How fortunate are you who are poor.

How fortunate are you who are hungry now.

How fortunate are you who weep now.

How fortunate are you when people hate, exclude, revile and defame you.

How horrible to you who are rich.

How horrible to you who are full now.

How horrible are you who are laughing now.

How horrible when people speak well of you.

Wait a minute! This can't be right, The poor, hungry, and weeping are fortunate? We are fortunate when people hate, exclude, revile, and defame us? It is horrible to be rich, full, and laughing? It is horrible when people speak well of us? None of this seems right. Shouldn't it be the other way around?

According to the social mores and popular theology of the time, it should be the other way around. The popular theology was that God blesses the wealthy. They must be blessed, look at all their riches. You obey God and you will receive blessings and wealth. The social mores were based on honor and shame. Wealth was honorable and poverty was shameful. You were honored when people spoke highly of you.

Things aren't that much different today. Many adhere to the prosperity gospel, that God will prosper and give you riches if you believe rightly. We look up to those of higher status. We want people to speak highly of us, to love and adore us.

But Jesus flips all that upside down. He says The Kingdom of God belongs to the poor. Jesus is not talking about the spiritually poor or lacking, but the economically poor. He is talking about the person standing on the roadside with a tattered cardboard sign. Hunger and weeping are the results of poverty. God favors the poor. This is not anything new. The Mosaic Law in Exodus, Leviticus, and Deuteronomy makes provisions to care for the poor. Also, the law states that the poor should receive equal justice. The Kingdom of God, both at the end times and in the present, favors the poor so there will be no hunger or weeping but all shall be full and laughing.

Jesus is also saying that the rich have received their reward. They received their reward on earth. They had their fill and more on earth. They were able to laugh on earth for they did not know the pain of poverty.

We may wonder if God's favor towards the poor is because the poor are somehow morally superior. God's favor may be that the poor have nothing to rely on but God and they easily recognize their need for God. This is not necessarily the case. As Gustavo Gutierrez has pointed out,

God has a preferential love for the poor not because they are necessarily better than others, morally or religiously, but simply because they are poor and living in an inhuman situation that is contrary to God's will. The ultimate basis for the privileged position of the poor is not in the poor themselves but in God, in the gratuitousness and universality of God's *agapeic love*.

God's favor to the poor is not because there is some moral superiority to poverty but because poverty is a state that is not of God's will. God does not will people to be poor.

Then why the woes upon the rich? Does this mean that rich people will not enter the Kingdom of God? Does this mean rich people will not get fed in heaven? Does this mean that if you laugh now, you can't laugh in heaven?

No, the woe is not that rich people cannot enter into the Kingdom of God but rich people often believe they are already in the Kingdom of God because of their riches. They are satisfied with earthly riches and seek more earthly riches instead of heavenly riches. The woe is that they do not live in the Kingdom of God on earth and use their wealth as God wills. They do not use their wealth to improve the condition of the poor but only seek to further their wealth.

This does not mean that all wealthy people are not getting into heaven. One of the last interactions Jesus had on his way to Jerusalem was with Zacchaeus, a wealthy tax collector. Jesus said of Zacchaeus that salvation had come to his household. A rich man was saved because Zacchaeus said that he would give half his possessions to the poor and repay fourfold any he had cheated. Zacchaeus vowed to live according to the Kingdom of God, according to God's rule. So the Kingdom of God is not closed to the rich.

What Jesus is doing in these three blessings and woes is telling his disciples to take economics out of the equation. One's economic situation has nothing to do with entering the Kingdom of God. Entrance into the Kingdom of God at the end times depends on how one lives according to the Kingdom of God on earth, not their wealth or poverty.

Let's face it, we often judge people according to their economic condition. We see the homeless person with their tattered cardboard sign and we choose to ignore them. We think to ourselves that he or she must have done something wrong to end up in that state. We think they don't deserve our help because if we give them money they will only use it for booze or drugs. But we think that the wealthy person is doing something right. We look up to and admire someone wealthy.

In the last blessing and woe, Jesus also turns things upside down. Jesus is telling the disciples that they may well be excluded, reviled, hated, and defamed for proclaiming the Gospel. They may not be honored by everyone. The reality is that the Gospel is not always what people want to hear. When people speak well of you it is often because you are proclaiming what people want to hear, which is not necessarily the truth. The disciples are to proclaim the truth and live according to the Kingdom of God, not for worldly favor.

As disciples today we are to live according to the rule of God's Kingdom. We are to speak the truth of the Gospel even if it is not what people want to hear. There are many false prophets today who are well renowned but do not proclaim the Gospel of Jesus Christ. Sometimes what we do not want to hear is what we need to hear.

We are to live upside-down lives. We are not to serve others according to their economic status. We are not to invite into the church just those like us. We are to serve based on their need, not status. We are to invite all into the church so they may enter into the Kingdom of God. We live according to the Kingdom of God, not the Kingdom of this world, now and forever. Amen.