

Third Sunday in Lent
March 20, 2022

Welcome and Announcements

Prelude		Christopher A. McCroskey
Call To Worship	<i>“Turn Your Eyes upon Jesus”</i>	Choir
Centering Words		

*Hymn	<i>“God of Grace and God of Glory”</i>	577
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Prayer of the Day		
The Lord’s Prayer		895

Proclamation of the Word

Prayer of Illumination

Old Testament Reading	Isaiah 55:1-9	Page 650 (O.T.)
Psalter	Psalm 63	788

*Hymn	<i>“Savior, Like a Shepherd Lead Us”</i>	381
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New Testament Reading	1 Corinthians 10:1-13	Pages 162-163 (N.T.)
Gospel Reading	Luke 13:1-9	Page 74 (N.T.)

Sermon	<i>The Capriciousness of Life</i>	Rev. John D. Jordan
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Response to the Word

*Affirmation of Faith	<i>“The Apostles’ Creed”</i>	881
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Presentation of Tithes & Offerings

Offertory		Christopher A. McCroskey
*Doxology	<i>“Praise God from Whom All Blessings Flow”</i>	95

*Hymn	<i>“A Charge to Keep I Have”</i>	413
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*Dismissal With Benediction

*Benediction Response	<i>”Psalm 147”</i>	Choir
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*Postlude		Christopher A. McCroskey
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*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: 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.***

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

Jackie McNeill	Boots Morgan	Becky Derrick	Patsy Zeigler	Dale Wells	Charles McNeill
Jimmy Grahl	Oren Edwards	Latson Lewis	Steve Aiello	Patsy Shuler	George Taylor
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

Family and Friends: **Gene Waldrep** (father-in-law of Joey Hardee); **Stacy Coggins** (daughter of Steve Aiello); **Dan & Leslie White** (brother & sister-in-law of Steve White); **Alva Humphries** (friend of Marty Johnson); **Mary Ann Rentz** (stepmother of Marty Johnson); **Judy Bauer** (cousin of Marty Johnson); **Neal Hart** (uncle of Dee Senn); **Bill Areheart** (friend of Bonnie Ramsey); **Jane & Bob Bryant** (sister and brother-in-law of Patsy Zeigler); **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); **Beverly Jordan** (sister-in-law of John Jordan); **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); **Earle Watson** (father of friend 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 03/13 SS: 9 Worship: 16

OUR GIFTS ...

General Fund 03/13 \$ 3,838.39

OUR SERVICE ...

OUR WITNESS."

Upcoming Events

03/23 Wesley Class Meeting

03/24 GLIA Articles Due

PLEASE NOTE: Church Council will meet on Sunday, March 27, at 2 p.m.

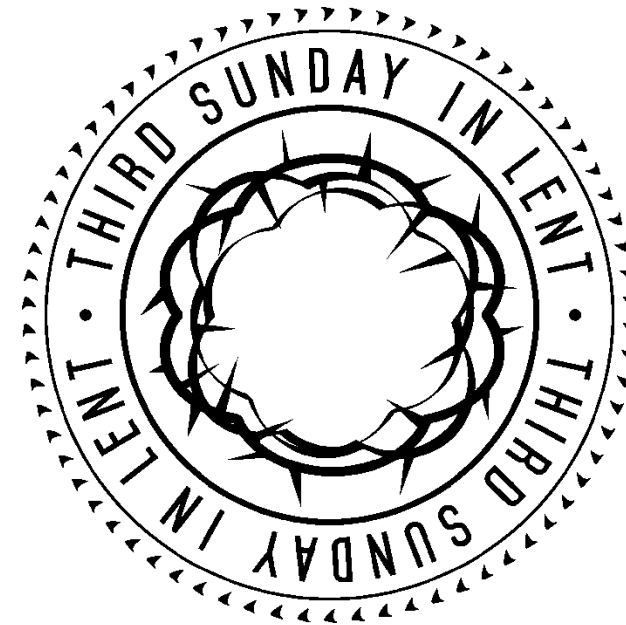


Ministers
Pastor
Resident Bishop
District Superintendent

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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**Wesley Class Meeting
Changed to Wednesday, March 23
7 p.m.**

There were a number of people who were interested in the Wesley Class meetings that are going to be out of town on March 16. Therefore, we will delay starting until March 23 at 7:00 pm.



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The CDC has released new guidelines based on the incidence of CoVid 19 by the local community. A map is available on the CDC website. At present the rate for Lexington County is medium. This means that masks are not necessary except for people who have compromised immune systems. I know people have different opinions but we as Christians respect each other. Masks at service will be optional. We continue to urge people to get vaccinated and get tested if you have symptoms or have been exposed. We continue to want to keep people as safe as possible.

Shalom,
John



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Luke 13: 1-9

Jesus was preaching about interpreting the signs and coming judgment. He was telling the people that they see the signs of the weather but fail to see the signs of the coming of God's kingdom. He was telling the people to get ready for judgment when some people in the crowd interrupted him.

These people told Jesus of a recent incident where Pilate's troops killed some Galileans as they were on their way to make their sacrifices. It seemed the point they were trying to make was that these Galileans must have received a deserved punishment. These people were echoing the common belief that one who falls under such calamity must be a sinner because bad things happen to bad people.

Jesus refuted this theology. He questioned if these people were worse sinners than anyone else in Galilee. These may have been good pious people going to make their sincere sacrifices and worship God. He brought up eighteen people killed when the tower of Siloam fell on them to make the same point. Were those people worse sinners than anyone else in Jerusalem?

Jesus also drives home the point that calamities are not caused by God to punish sinners. If God is the immediate cause of calamities then there is no room for free will. However, God does give free will because loving obedience can only come from free will. People can choose to disobey God and sin. Also, there is freedom in the created order. Certain atmospheric events occur and storms happen.

Jesus took the argument that the people were trying to make and turned it into a lesson about the capriciousness of life. The Galileans were killed by the capricious order of a bloodthirsty oppressor, not because of their sin. The people killed when the tower of Siloam fell, were at the wrong place at the wrong time, not because of their sin. Calamities happen.

The Ukrainian women and children killed in the invasion of their country were killed by the acts of Vladimir Putin, not because they were sinners. The 98 people killed in the Surfside Condominium collapse were killed because of shoddy workmanship, not their sin. Calamities happen.

Did my brother die at age 40 because he was a sinner? No, he died of a heart attack. Was my nephew paralyzed from the chest down because he was a sinner? No, he was paralyzed because a tornado struck his house.

Calamities happen because of the capriciousness of life and nature. The pain and death caused by calamities are not the works of God's hands to punish sinners but consequences of the created order and free will.

The message Jesus gives is life is capricious. Calamities can happen in the blink of an eye. War, natural disasters, human disasters, and diseases have occurred throughout history and will always be a part of the human condition. The possibility of sudden death by a Roman soldier, a storm, a falling tower, or disease was the reality in ancient Palestine.

The possibility of sudden death is our reality. We may be struck by a car crossing the street. We may suffer a heart attack. We may be caught in a flood. I can go on with so many ways in which life can capriciously end.

Jesus urges repentance now because of the capriciousness of life. Life is uncertain and we never know when calamity and death may happen. Jimmy Fixx, who wrote *The Complete Book of Running* and was one of the early running and fitness gurus, was the epitome of health. Yet, he died of a heart attack at age 52 while running. Life may end even for one who may appear to be in the best of health.

Because life is capricious we need to repent. The repentance Jesus is talking about here is not a simple one-time event. In the sense of the Greek word, repentance is a three-step process.

The first step is awareness. We become aware that we have sinned. We have done something or hold a belief that separates us from God and neighbor. We may have said or done something that hurt someone. This awareness comes through prevenient grace. It may be someone pointing out our sin like when I had someone point out that I cussed a lot. It may be an epiphany, like when I became aware of embedded prejudice as I thought I did not like Ashton living in a neighborhood with Blacks and Hispanics. By prevenient grace, we become aware of our sin.

After we become aware of our sin we move to the second step of repentance. We experience regret and sorrow. We are displeased with ourselves because of our sin. I was displeased with myself for having thoughts of not wanting Ashton to live in a neighborhood with Blacks and Hispanics. I had regret for those thoughts. I was sorry that my language had hurt my coworkers. We have an emotional reaction of sorrow and regret. We find our actions displeasing to us. These emotions lead us to ask for forgiveness which leads to the third step of repentance.

The third step is to change. We change our actions. We change our actions so that we quit doing whatever is separating us from God and neighbor. I watch my language more. We change our attitudes that may be leading us to act sinfully. I examine myself more closely to see if there are any further prejudicial thoughts in me. We not only change our actions and attitudes but our entire lives are changed. They are changed by justifying grace which leads us to turn from the world and have our lives aligned with God's will.

The only step we can perform in this process is asking forgiveness. God through prevenient grace makes us aware of our sin. We, out of our displeasure with ourselves and sorrow, ask for forgiveness. Then justifying grace is imputed upon us and the Holy Spirit aligns us to God's will. Then we can bear fruit for God.

We are like the tree in the parable. The tree cannot make itself bear fruit, particularly if it is not receiving enough nutrients from the soil. We are deserving to be cut down and burned. If we repent, the Holy Spirit will dig around our roots loosening the soil of our souls making us aware of our sin. Then the Spirit will fertilize us, leading us to what we need to be nurtured to bear fruit - prayer, Bible Study, small group support and accountability, worship, service to others - whatever will align ourselves to God's will. Then we will be able to bear fruit for God, ready to come before God for judgment despite the capriciousness of life.