

Fifth Sunday in Lent

April 3, 2022

Welcome and Announcements

Prelude		Christopher A. McCroskey
	<i>(As the Prelude begins, prayerfully prepare your hearts and minds for worship.)</i>	
Call to Worship	<i>“Jesus, Remember Me”</i>	Choir
Greeting		6
*Hymn	<i>“O How I Love Jesus”</i>	170
Opening Prayer		6
	<i>(Please register your attendance on the pew pads provided.)</i>	
Prayer for Illumination		6
Old Testament Reading	Isaiah 43:16-21	Pages 638-639 (O.T.)
Psalter	Psalms 126	847
*Hymn	<i>“Something Beautiful”</i>	394
New Testament Reading	Philippians 3:4b-14	Pages 188-189 (N.T.)
Gospel Reading	John 12:1-8	Page 102 (N.T.)
Sermon	<i>“Two Responses to Jesus”</i>	Rev. John D. Jordan
Response to the Word	<i>“The Apostles’ Creed”</i>	7
Invitation		7
Confession and Pardon		8
Passing of the Peace		
Presentation of Tithes & Offerings		
Offertory	<i>“Beneath the Cross of Jesus”</i>	Choir
		Dan Greshel, Soloist
*Doxology	<i>“Praise God from Whom All Blessings Flow”</i>	95
Thanksgiving and Communion		9-11
*Hymn	<i>“More Love to Thee, O Christ”</i>	453
*Dismissal With Benediction		
*Benediction Response	<i>“Where He Leads Me”</i>	Choir
*Postlude		Christopher A. McCroskey

*The Congregation May Stand

Leading in Worship Today

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

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	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: **Howard Stephens** (friend of Sue Ballentine); **James Boggs** (father of Claire Boggs); **Stacy Coggins** (daughter of Steve Aiello); **Dan & Leslie White** (brother & sister-in-law of Steve White); **Jorge Dominguez** (husband of friend of Marty Johnson); **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); **Monnie Tiller** (friend of Chris Derrick); **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); **Renea Eshleman, 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 ...

Attendance 03/27 SS: 12 Worship: 41

OUR GIFTS ...

General Fund 03/27 \$ 1,690.39

OUR SERVICE...

OUR WITNESS.”

Church Calendar

TODAY Lunch Bunch

Dementia Through the Lens of Grace @ Mt. Hebron, 3 – 5 p.m.
Snacks and a Movie, 4 p.m.

04/04 Exercise Class Resumes, 10:30 a.m.

04/06 Deadline for Lieu of Lilies Information
Class Meeting, 7 p.m.

04/07 Exercise Class, 10:30 a.m.

04/08 Columbia Community Concert Band's Spring Concert, 7:30 p.m.

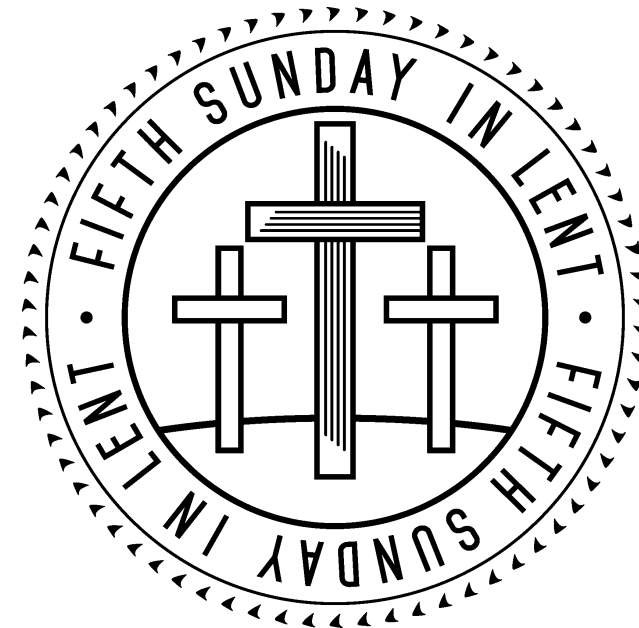


Ministers
Pastor
Resident Bishop
District Superintendent

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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**Snacks and a Movie
Today
4 p.m.**

Join us on Sunday, April 3, at 4 p.m. for Snacks and a Movie. The movie will be *The Robe* from 1953 starring Richard Burton and Jean Simmons. A synopsis of the movie appears below:

Marcellus is a tribune in the time of Christ and is in charge of the group that is assigned to crucify Jesus. He is tormented by nightmares and delusions after the event. Hoping to find a way to live with what he has done, and still not believing in Jesus, he returns to Palestine to try and learn what he can of the man he killed.



Starts Back on Monday, April 4

The Exercise Class will start back on Monday, April 4, at 10:30 a.m. The class will meet every Monday and Thursday at 10:30 a.m. The class is open to everyone.



**Columbia Community Concert Band
Friday, April 8 @ 7:30 p.m.**

The **Columbia Community Concert Band's Spring Concert** will be held on Friday, April 8 at 7:30 p.m. The concert will be held at McGregor Presbyterian Church located at 6505 St. Andrews Road in Columbia. The bus will leave the Gunter Circle parking lot at **6:30 p.m.** A sign-up sheet will be in the Gathering Area. Admission is free.



**Saturday, April 16
10:30 a.m. – 12 p.m.**

Join us for a morning of fun as we meet in the Fellowship Hall on Saturday, April 16, at 10:30 a.m. for an Easter Egg Hunt!

If you would like to donate candy to fill the eggs, please deliver it to the church by Thursday, April 14.

HOLY WEEK



WORSHIP SCHEDULE

The West Metro UMC's will once again have Holy Week services. The pastors of each church are glad we are finally able to renew this long-standing tradition.

Date	Place	Preacher
Sunday 4/10	Mt. Hebron	Jon Hoin from Platt Springs
Monday 4/11	Trinity	Meg Cook from Cayce
Tuesday 4/12	Platt Springs	C. Mark Payne from Brookland
Wednesday 4/12	Cayce	Kevin Cooley from Mt Hebron.

Services will begin at 6:00 p.m. and light refreshments and fellowship will follow each service.

There will be a Maundy Thursday Service at Trinity at 6 p.m.

An Easter Sunrise Service will be held at Trinity at 7 a.m.

This episode of Mary anointing Jesus' feet comes after the raising of Lazarus from the dead. The Pharisees, after many believed in Jesus because Lazarus was raised, now plot to kill Jesus. This is before Jesus' entry into Jerusalem. This episode points both backward and forward.

It points backward to the death and raising of Lazarus. They were in the house of Lazarus, Martha, and Mary. The smell of death may still have hung in the air. Nard was often mixed with other oils and spices to anoint the body so that the smell of the tomb would not be so bad. I have a two-ounce bottle of spikenard, which is not pure, but when I open it the scent quickly fills my office. A pound of pure nard would permeate the whole house and quickly cover the scent of death.

The anointing also points to the nearness of the death of Jesus. Mary is symbolically preparing Jesus for death and being laid in the tomb. She is also preparing for the wounds Jesus will suffer as nard also has medicinal properties. She is, in a way, telling Jesus she is prepared for his suffering and death. This story prepares the readers for what comes next, the week of the passion, death, and resurrection of Jesus.

However, the story goes beyond just the story itself. The story points out the two responses to Jesus in the dialogue between Jesus and Judas. This goes beyond the gospel itself and asks the readers, both then and now, "How do you respond?"

Both Mary and Judas knew Jesus. The Gospel indicates that Jesus loved Martha, Mary, and Lazarus (11:5). We do not know anything else, but we may surmise that they had known Jesus for some time and were disciples. This story introduces Judas who we also assume was a disciple for some time. The fact that he kept the common purse indicates he was trusted by Jesus.

Both Mary and Judas knew Jesus but responded to him in very different ways.

Mary responds to Jesus by applying expensive ointment to his tired feet and wiping them with her hair. Her response is extravagant love and devotion. Her response is one of gratitude for raising her brother. She does not hold back. She uses the whole pound of perfume, not part of it. She responds with extravagant love, devotion, and gratitude.

Her response is an act of service, pointing to Jesus washing the feet of the disciples in chapter 13. Her act is a precursor to Jesus telling the disciples that they are to serve, not be served. Her act is an act of true discipleship as disciples are to serve.

Her act is a humble act. She humbles herself to anoint Jesus' feet. She humbles herself even further by wiping his feet with her hair. She acts in humble service out of extravagant love, devotion, and gratitude.

She performs this act because she recognizes the reality that Jesus will not be with them much longer. She realizes that she may not have another opportunity to show her extravagant love, devotion, and gratitude to Jesus. She understands the truth that Jesus will not always be with them and she has to act now.

Judas's response to Jesus is seen in his reaction to Mary's act. He reacts to Mary with disdain. He questions her extravagant act as a waste. The perfume could have been sold and put to much better use. He counters Mary's action from a human, "practical" point of view.

The writer delegitimizes Judas' response by calling him a thief. The word translated as "thief" is also the word used in chapter 10, the Good Shepherd Discourse. In 10:10 Jesus says, "The thief comes only to kill and steal and destroy." The writer is saying that Judas' response will kill and destroy the flock. This also points ahead to Judas' betrayal of Jesus, scattering the disciples.

Jesus' rebuke of Judas points to the fact that Judas has not recognized that Jesus' hour is near. Judas sees an earthly problem that the money could have been used for, but not the example of faithful discipleship Mary has enacted. Mary has recognized that Jesus' time is near therefore she has shown Jesus extravagant love, devotion, and gratitude. Judas' response is to a problem that has always been and will be a part of the human condition. He does not recognize that Jesus will not be with them much longer. Ironically it is Judas' response that leads to Jesus' final hour.

Though this passage gives two responses to Jesus, there is only one legitimate response as a true disciple of Jesus. That is Mary's response. To be a true disciple of Jesus one responds with extravagant love, devotion, and gratitude.

We respond to Jesus with gratitude for the atoning acts of Jesus for our sin. We are grateful that through Jesus we are delivered from slavery to sin and death. We are grateful that our relationship with God is being restored.

We respond to Jesus by humbling ourselves. We kneel at the feet of Jesus and devote our lives completely to him. We give up our devotion to self and the world and follow Jesus every day.

Since true devotion can only come through love, we respond to Jesus with love. We love God and neighbor. We give our love to Jesus extravagantly for God gave to us extravagant love: His Son.

May we be true disciples and respond to Jesus with extravagant gratitude, extravagant devotion, and extravagant love.