

All Saints Sunday

November 6, 2022

Welcome and Announcements

Prelude Christopher A. McCroskey
(As the Prelude begins, prayerfully prepare your hearts and minds for worship.)

Call to Worship “Come, Ye Thankful People, Come” Choir

Greeting
*Hymn “For All the Saints” verses 1-4 711

Opening Prayer
(Please register your attendance on the pew pads provided.)

Prayer for Illumination

Old Testament Reading Daniel 7:1-3, 15-18 Pages 784-785 (O.T.)
Psalter Psalm 145:8-21 857-858

*Hymn “The Day of Resurrection” 303

New Testament Reading Ephesians 1:11-23 Page 182 (N.T.)
Gospel Reading Luke 20:27-38 Page 82 (N.T.)
Sermon “Rethinking Death” Rev. John D. Jordan

Response to the Word “The Apostles’ Creed”
Pastoral Prayer

Invitation
Confession and Pardon
Passing of the Peace

Presentation of Tithes & Offerings
Offertory “Shall We Gather at the River” Choir
*Doxology “Praise God from Whom All Blessings Flow” 95

The Great Thanksgiving
The Lord’s Prayer

Breaking the Bread
The Naming of the Saints/Giving the Bread and Cup
Prayer

*Hymn “Hymn of Promise” 707

*Dismissal With Benediction
*Benediction Response “Give Thanks” Choir
*Postlude Christopher A. McCroskey

*The Congregation May Stand

Leading in Worship Today

Pastor: John D. Jordan Time Together: Wayne & Charlie Hooker
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** in honor of all **Veterans that have served in the U. S. Military**, by the family of **George Hardee**.

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

Patsy Zeigler	Kaye Floyd	Ruth Frady	Charlie Hooker	Hilda Edwards	Christopher McCroskey
Jimmy Grahl	Lynn Martin	Marty Johnson	Steve Aiello	Patsy Shuler	George Taylor
John Ballentine	Jackie McNeill	Dale Wells	Latson Lewis	Becky Derrick	Kenny Long

Shut-Ins: Shirley Butler; Esther Carter; Gillett Hipp; June Hutto; Linda Maloch; Georgeann Pace; Jean Raynor; Claudia Sineath

Family and Friends: **Beverly Lipscomb** (sister-in-law of John Jordan); **Bucky** (nephew of friend of Hilda Edwards); **Ross Deal** (grandson of Mary Kamoroff); **Jimmy Dawkins** (friend of Jeanette Hornsby); **David Turner** (brother of Pam Turner); **Chip Mixon** (friend of Tommy Gleaton); **Ron Walker** (friend of Tommy & Chris Gleaton); **Merit Takach** (friend of Joyce and Brent Robinson); **Frankie Hendrix** (cousin of Billy Pearson); **Howard Stephens** (former church member); **James Boggs** (father of Claire Boggs); **Stacy Coggins** (daughter of Steve Aiello); **Dan & Leslie White** (brother & sister-in-law of Steve White); **Cindy Bassett, Alva Humphries** (friends of Marty Johnson); **Bill Areheart** (friend of Bonnie Ramsey); **Hayley Beaudoin** (niece 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); **Megan Corby** (daughter of Carlis Edwards); **Chip Hooker** (Wayne Hooker's father); **Robert Bradley** (Business Associate of Simon Ross); **Gary Becton** (friend of Mark Branham); **Wade Albert Payne** (friend of Mary Louise Robinson); **Florence Lee Carter, Monnie Tiller** (friends 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); **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); **Bryson Raszewski** (grandson of Caroline Hutton Raszewski); **Amelia Zinski** (great-niece of Linda Maloch); **Wayne Blair** (son of Dot Johnson); **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 10/30 SS: 11 Worship: 26

OUR GIFTS ...

General Fund 10/30 \$ 1,675.69

OUR SERVICE...

OUR WITNESS.”

Church Calendar

11/07 Exercise Class, 10:30 a.m.
FH Reserved, 6 p.m.
11/09 T.a.G., 7 p.m.
11/10 Exercise Class, 10:30 a.m.

Readings for November 13

Isaiah 65:17-25
Psalm 118
2 Thessalonians 3:6-13
Luke 21:5-19



Ministers
Pastor
Resident Bishop
District Superintendent

The Congregation
John D. Jordan
Jonathan Holston
Rev. Fran M. Elrod

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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Website: www.trinityumcwc.org



**Sunday, November 13
12:15 p.m.**



**Tuesday, November 15
7 p.m.**

Tuesday, November 15, at 7:00 pm, we will have a discussion on *Grief and the Holidays* with Rev. Dr. Charles Pollock and Rev. John Jordan. Dr. Pollock has been chaplain at Prisma Health for twenty years, mostly in hospice. He has led the Grief Support Group at Prisma Baptist. He presently works in the Spiritual Care and Education Department. He is the president of the South Carolina Society of Chaplains. Rev. Jordan is the pastor at Trinity UMC West Columbia. Prior to entering the ministry, Rev. Jordan worked as a social worker with the South Carolina Department of Mental Health for eighteen years. He has also worked as a hospice Chaplain/Social Worker for four years. We will meet in the sanctuary. The discussion will be live streamed and archived on the Trinity UMC West Columbia, YouTube Channel.



**Saturday, November 26
9 a.m. – 12 p.m.**

Join us on Saturday, November 26, as we decorate for the Advent season. We will start at 9 a.m. and hope to finish by noon.

REMEMBERING OUR SAINTS

Members

*Wayne Tallon
Pauline Wenner
Bill Pearson
Carolyn Hardee
Chuck Martin
Boots Morgan
Oren Edwards
Charles McNeill
Shirley Padgett*

Constituents and Former Member

*Buddy Hudson
Paul Robinson
Irvin Wells
Ray Culbreth*

Family of Members and Constituents

*Bob Bryant (Brother-in-law of Patsy Zeigler)
Jane Bryant (Sister of Patsy Zeigler)
George Rentz (Father of Marty Johnson)
Libby Rentz (Cousin of Marty Johnson)
Judy Bauer (Cousin of Marty Johnson)
Janet Caulk (Aunt of Chris Derrick)
Diane Bourne (Friend of Christopher McCroskey)
Eugenia Bolton Ford (Friend of Christopher McCroskey)*



Instead of purchasing poinsettias this year, we ask that you give an honorarium or memorial for a loved one. All money given in lieu of poinsettias will go to **United Methodist Committee on Relief (UMCOR) for their Hurricane Ian Disaster Response**. We would like to have all donations in by December 11. A special insert listing memorials and honorariums will be in the bulletin on December 18.

In Memory of _____ By _____

In Memory of _____ By _____

In Memory of _____ By _____

In Memory of _____ By _____

In Honor of _____ By _____

In Honor of _____ By _____

In Honor of _____ By _____

In Honor of _____ By _____

Total Donation Attached \$ _____ **Please make checks out to Trinity and write UMCOR on the memo line.**

Additional forms will be available in the Church Office.



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A few years ago the United Methodist Church came out with a church renewal program called *Rethink Church*. The premise of this program was that church was not a building or something we did on Sunday mornings; church occurred whenever the people met to worship, fellowship, learn, and serve. The program called congregations to rethink and perceive church differently.

On this All Saints Sunday, I want to take this same premise of rethinking and apply it to death. As Christians, how can we rethink our perceptions of death?

The concept of an afterlife is found in all cultures. In most ancient cultures there is a place where the soul goes after death. In Greco-Roman culture, the soul goes to Hades. In Norse culture, a warrior went to Hel or Valhalla depending on if they died in battle. Sheol was the place of the dead in early Jewish thinking.

Most Eastern religions believe that one is reincarnated into a different life form depending upon how one lived their life. One continues to be reincarnated until one lives a perfect life and reaches Nirvana.

As Christians, we believe in the resurrection of the dead as stated in all the ancient creeds. The first specific mention of the resurrection of the dead in the Bible occurs in Daniel 12: 2: “Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (NRSV).” The concept of resurrection was popular among some Jewish sects, though not all, at the time of Jesus.

We tend to connect the resurrection of the dead with the day of judgment. Jesus returns, and everyone is judged to go to heaven or hell. Then they are reunited with the body.

Then what is death? Is death a holding pattern for the soul until it is reunited with the body or is it something else?

No matter how we try to conceptualize what death is, death is a mystery. In the Biblical sense, a mystery is not something to be figured out. A mystery is something that is revealed for our understanding but cannot be completely understood for it leads into the depth of God.¹ Since death is a mystery that cannot be understood, we cannot rethink what death is but we can rethink how we perceive death.

To begin to rethink our perception of death, we must turn to the beginning. God created all things. God created Adam and Eve and placed them in the garden. In this garden were the Tree of Life and the Tree of Knowledge of Good and Evil. God told Adam and Eve they could eat fruit from all but one tree.

Everything was fine until the serpent showed up. The serpent tempted Eve, while Adam sat and watched. They both ate from the tree God had forbidden. Most people tend to assume that the forbidden tree was the Tree of Life, but it was the Tree of Knowledge of Good and Evil. The humans were punished for their disobedience by being expelled from the garden and into a state of sin.

Since humans were originally granted access to the Tree of Life, one can assume that God intended for humans to live as long as they partook of the fruit of the Tree of Life, the life-giving essence of God. But since humans were expelled from the garden, they no longer had access to the Tree of Life. Therefore, death was perceived as punishment. This perception has been the predominant view of death throughout most of history and remains in many Christian circles today.

¹ Kallistos Ware, *The Orthodox Way*, (Crestwood NY: St Vladimir's Press, 1979), 15.

However, this view of death as punishment goes against the nature of God. It would fit if God was vengeful and full of wrath, but listen to the nature of God as proclaimed in Exodus 34: 6-7:

a God merciful and gracious, slow to anger, and abounding in thousandth generation, forgiving iniquity and transgression iniquity of the parents upon the children and the children's

steadfast love and faithfulness, keeping steadfast love for the and sin, yet by no means clearing the guilty, but visiting the children to the third and fourth generation.

This does not sound like a God that would keep creatures made in the divine image separated from the life essence that is God. This does not sound like a God that would punish forever. While God does punish, the punishment is not eternal. God, in divine mercy and forgiveness, had to have a means by which humans could once again partake of the life-giving essence of God. God could not leave the beloved creatures to continually wallow in a state of sin. According to the Eastern Orthodox Bishop and theologian, Kallistos Ware,

In consequence of the fall, men and women also became subject to the separation of soul and body in physical death. Yet, physical death should be seen, not primarily as punishment, but as a means of release provided by a loving God. In his mercy God did not wish [humans] to go on living indefinitely in a fallen world, caught forever in the vicious circle of their own devising; and so he provided a way of escape. For death is not the end of life but the beginning of its renewal. We look, beyond physical death, to the future reunion of body and soul at the general resurrection on the Last Day.²

I would contend with Bishop Ware on one point. Death is not the beginning of renewal, but a continuation of renewal. Renewal, or new life, begins as we become aware of our need for God's grace, receive God's grace, and turn from a life of sin to a life with God. God transforms us into holy people living with God in us. As Frederick Buechner states, "...to live Eternal Life in the full and final sense is to be with God as Christ is with him, and with each other as Christ is with us."³

Death is not the end of life. Death is the continuation of life. Death is God taking us out of the sinful world and restoring us completely to the image of God. We become the creatures God intended us to be. We are returned to the life-giving fruit that is the essence of God. We can eat from the Tree of Life!

These, whom we shall name in a few minutes, have passed through that portal of death. God has removed them from this world which is tainted with sin and restored them into the divine image.

I do not know the mystery of death and what happens from the time of death to the day of resurrection. I do believe our souls remain in God's presence until the restoration of creation is complete and we are reunited with all the saints.

² Ibid, 60.

³ Fredreck Buechner, *Wishful Thinking: A Theological ABC*