



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

Marilyn Lloyd Ruth Frady Rhett Hook Kaye Floyd Libby Strickland Christopher McCroskey  
John Ballentine Diane Muszynski Ray Frady Latson Lewis English Pearcy Jeanette Hornsby  
Hannah Glanz

**Shut-Ins:** Gillett Hipp; Linda Maloch; Jean Raynor

**Family and Friends:** **Dave Griffin** (*husband of Chantel Griffen*); **Matt Imel** (*husband of Holley Gleaton Imel*); **Cayla Watters** (*friend of Karen Carter*); **Tommy Stokes** (*nephew of Joyce Robinson*); **Kati Flowers** (*mother of friend of Blake Kamoroff*); **Wayne Young** (*brother of Faye Grahil*); **Berry Cochran** (*son-in-law of Charlyn McNeill*); **Jim Lewis** (*father of Mark Lewis*); **Christina Lindemuth** (*daughter of Karen Carter*); **James Leonard** (*previous coworker of Mark Lewis*); **Kathleen Varnadore** (*Ted & Ruth Frady's neighbor*); **Paul Frenzel** (*friend of Chris Derrick*); **Sissy Henry** (*former member of Trinity*); **Sonny Hardee** (*brother of Lynn Martin*); **Colby Martin** (*son of Donna Muszynski*); **Lynne Powell** (*friend of the Ballentines and Branham*s); **Bryan Collard** (*brother-in-law of Mary Sue Lewis*); **Michael McNeill** (*brother of Mary Sue Lewis*); **Mary Davis** (*daughter of Bob & Libby Strickland*); **Chuck Hardee** (*cousin of Lynn Martin*); **Bruce Beatty, Sandra Hornsby, Gloria Erd** (*friends of Lynn Martin*); **Nancy Wilson** (*friend of Jeanette Hornsby*); **David & Kristen Turner** (*brother and sister-in-law of Pam Turner*); **Chip Mixon** (*friend of Tommy Gleaton*); **James Boggs** (*father of Claire Boggs*); **Robert Bradley** (*Business Associate of Simon Ross*); **Monnie Tiller** (*friend of Chris Derrick*); **Adrin & Linda Hargett** (*stepfather and stepmom of Christopher McCroskey*); **Haidee Baehr** (*friends of Ruth Frady*); **Denise Paul, Scott & Karen Nelson** (*cousins of Gale Frady*); **Dan Conner, Max Johnson** (*friends of Gale Frady*); **Janet Beck** (*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](mailto:trinityumcwc@sc.rr.com).

**OUR PRESENCE ...**

Attendance 11/02 SS: 13 Worship: 64

**OUR GIFTS ...**

General Fund 11/02 \$ 5,022.00

**OUR SERVICE...**

**OUR WITNESS."**

**Upcoming Events**

**TODAY** Birthday Celebration

Epworth Children's Home following Worship

**11/10** Exercise, 10:30 a.m.

**11/11** Grieving with God, 11 a.m.

**11/12** Choir, 6 p.m.

T.a.G., 7 p.m.

**11/13** Exercise, 10:30 a.m.

Killingsworth Gala, 6 p.m.

**11/14** Office Closed



Ministers

Pastor

Resident Bishop

District Superintendent

The Congregation

Darlene L. Kelley

Leonard Fairley

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*



EVERY DAY  
I WILL  
BLESS YOU  
AND PRAISE  
YOUR NAME  
FOREVER  
AND EVER.

PSALM 145:2

1201 Mohawk Drive  
West Columbia, SC 29169  
Telephone: 803.794.7777  
E-mail: [trinityumcwc@sc.rr.com](mailto:trinityumcwc@sc.rr.com)  
Website: [www.trinityumcwc.org](http://www.trinityumcwc.org)



## Program Practice

### Attention All Children

Practice for our Christmas program, "Happy Birthday Jesus", will be held before worship at 10 a.m. every Sunday morning, and on Saturday, December 6, we will have a dress rehearsal. Our Christmas program will be on December 7 during the Children's Sermon! All children through elementary school age are invited and encouraged to join us.

## EPWORTH CHILDREN'S HOME Today Following Worship

We will be going to Epworth Children's Home right after church today. Light fare from 12:00 to 12:30 will be provided in our Fellowship Hall for anyone going to Epworth. We will get on the bus at 12:30, and off we will go to meet some of our neighbors at the children's home. We will worship with the kids at Epworth at 1:00 p.m., share a meal and finish with a tour of the home. We should be finished around 3:30 p.m. Please join us if you are able. Meeting kids in our own community who don't have their own families may be a transformative experience.



## Grieving with God Tuesday, November 11 11 a.m.

All who are on the journey of grief are invited to join us on **Tuesday, November 11, at 11 a.m.** in the Conference Room. Retired Hospice and Palliative Care Chaplain from Richland Hospital, Jerry Fonte, will facilitate the discussion.



## Next Sunday, November 16

Consecration Sunday will be held next Sunday, November 16. Our District Superintendent, Rev. Fran Elrod, will give the sermon. It will be a covered dish meal following the service, so think about what you might want to bring. Meat will be provided. Please plan to be present.



We will continue our ministry to **The Pines on Saturday, November 22 at 2:00 p.m.** We are collecting socks, large print word search (and other large print books), shawls, lap rugs, items to warm the body and soul. We will collect the items between now and our visit. Deepest thanks for your generosity!



## Saturday, November 22 9:30 a.m.

The Ladies Group will have their Saturday morning breakfast on November 22. We will again meet at the Lizard's Thicket on Highway #1 in Lexington, at 9:30 a.m. Reminders will go out through the weekly update emails and Marie Stiles will ask for your RSVP if you have signed up for the group texts.

Trinity UMC  
November 9, 2025  
Rev. Darlene L. Kelley

Alive

We've been hanging out with Luke for a while; it's his year, and because I found this morning's Scripture lesson a bit difficult to get started on—I thought I'd get a little more mileage out of Luke before moving on.

According to my trusty New Interpreter's commentary: *Each of the Gospels presents the story of Jesus in a different way, and much of their richness is lost if one tries to harmonize them into one consistent account. Each Gospel contains a different structure, develops different themes, and portrays the person of Jesus in its own unique way. The Markan Jesus is an enigmatic and tragic figure, misunderstood and abandoned. Being a disciple of the Markan Jesus means taking up the cross and following him. The Matthean Jesus is a new Moses who fulfills the Scripture and establishes the authority of his own words. Being a disciple of the Matthean Jesus, therefore, means keeping his teachings and making other disciples. The Johannine Jesus is the Word incarnate, the heavenly revealer who is not of the world but who was sent to reveal the Father. Being a disciple of the Johannine Jesus means responding to the revelation with belief, being born from above, imbibing living water and eating the bread of life, and fulfilling one's place and vocation in the community of the "children of God."*

*The Lukan Jesus is compassionate, friend to outcasts. Luke also relates Jesus to the history of Israel, the Scriptures, contemporary world history and the unfolding of God's redemptive purposes in human history. Jesus is the Savior sent to seek and to save the lost.<sup>1</sup>*

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<sup>1</sup> R. Alan Culpepper, *The Gospel of Luke*, The New Interpreter's Bible, Volume IX, pg. 4

And early tradition and most scholars believe the writer of Luke's Gospel to be a beloved friend and companion of Paul's, a physician, and an Old Testament scholar, who gives us the story of Jesus through rich story telling.<sup>2</sup> Week after week here at Trinity, Luke has given us a Jesus with parables to unfold and questions to wrestle, and today is no exception.

Today we meet the Sadducees, and though not that much is known about them, and this is the only time they appear in Luke's Gospel, they are the guys with money, the movers and shakers in those smoky back rooms, who controlled the Sanhedrin—the supreme court and top dog religious authorities of ancient Israel.

At this point in the Gospel, those religious authorities are watching Jesus, sending spies out, who according to Luke, “pretend to be honest in order to trap Jesus by what he said” (Lk.20: 20).

Not long after the spies question Jesus, along come the Sadducees and Luke tells us: *Some Sadducees, those who say there is no resurrection, came to him and asked him a question, 'Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be?'* (Lk. 20: 27-33).

If this sounds like a ridiculous question to you, you are right and it's meant to be. For the Sadducees, folks who didn't believe in an after life and were always arguing with the Pharisees about it, the question was meant to sound ridiculous, ridiculing the law and the whole idea of husbands and wives after death. One question gave the Sadducees a double opportunity to take a swipe at the Pharisees and perhaps if they were really lucky challenge Jesus at the same time.

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<sup>2</sup> Ibid, pg. 8

But Jesus surprises them as he always does: *Jesus said to them, 'Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die any more, because they are like angels and are children of God, being children of the resurrection.*

*And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive.' Then some of the scribes answered, 'Teacher, you have spoken well.' For they no longer dared to ask him another question (Lk.34-40).*

Our trusty commentary says it best: *Jesus' words on the nature of life after death are at once intriguing, reassuring and disturbing. The question is as old and as timeless as the struggles of Job, who asked, "If mortals die, will they live again?" (Job 14:14).<sup>3</sup> Because Jesus said so little about the subject—a parable about Lazarus and the rich man, a word to the thief on the cross—this pronouncement is all the more important.*

Yet, our commentary admits: *Critical questions remain.... Sometimes it is best to recognize the mystery of the unknown and the limitations of our understanding.<sup>4</sup>*

It may have been nice if Jesus had cleared up a few more of those questions, but perhaps death and what might happen in the afterlife remain a mystery for a reason. One thing is certain; death is a scary subject that we generally avoid. But one of the foundations of our faith rests on a Savior who conquered sin and death. So why are we afraid?

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<sup>3</sup> R. Alan Culpepper, *The Gospel of Luke*, The New Interpreter's Bible, Volume IX, pg. 389.

<sup>4</sup> Ibid, 389-90

In his book, “Immortal Diamond: The Search for the True Self”, Father Richard Rohr teaches us this: *The goodness of God fills all the gaps of the universe... The space in between everything is not space at all but Spirit. God is the “goodness glue” that holds the dark and light of things together, the free energy that carries all death across the Great Divide and transmutes it into Life.*<sup>5</sup>

Jesus is the Way, the Truth and the Life (John 14:6). ) Say it with me!) So why are we afraid?

As people of the Way, we can cling to the Gospel message of LIFE, abundant and eternal, for as Jesus himself declares today: *Now he is God not of the dead, but of the living; for to him all of them are alive* (Lk 20: 38).

My prayer is that we are all alive in Christ, trusting in God even on those dark nights of the soul when fear and heartbreak and anxiety and doubt plague our sleep and haunt our dreams—even in the darkness, I pray we cling to the Light of the World, the One who conquered sin and death with Love, the One who came that all might have Life abundant and eternal, for as Jesus proclaims: *He is God not of the dead, but of the living; for to him all ...are alive*—even us!

Hallelujah! Amen.

Will you pray with me? God of the living, fill us with the courage and the faith to keep fear at bay and to trust in your grace, your love and your salvation, for we pray in the name of the One who walked out of the tomb just to show us the way, Jesus the Christ. Amen.

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<sup>5</sup> Richard Rohr, “Immortal Diamond: The Search for the True Self”, Jossey-Bass, 2013, xix-xx.