

Our mission is to learn the way of Jesus together as we invite others to join us at His Table.

Our Common Practices

We Gather

We gather for worship more often than not.
We gather in smaller groups to connect, learn, and grow.

We create hospitable space for one another.

We Grow

We attend the means of grace daily. (i.e. We attend to the presence of God through Scripture reading and meditation, prayer on behalf of others and myself, breath prayer, spiritual reading and study...).

We nurture our faith.

We attend to relationships that promote growth.
We develop and learn as human beings made in the image of God.

We Give

We are a generous people who give our time and resources to the mission of God and the world.

We tithe as the means through which our community enjoys fiscal health so as to minister generously.

We Go

We follow Jesus into the world as His healing presence.

We help the vulnerable among us.

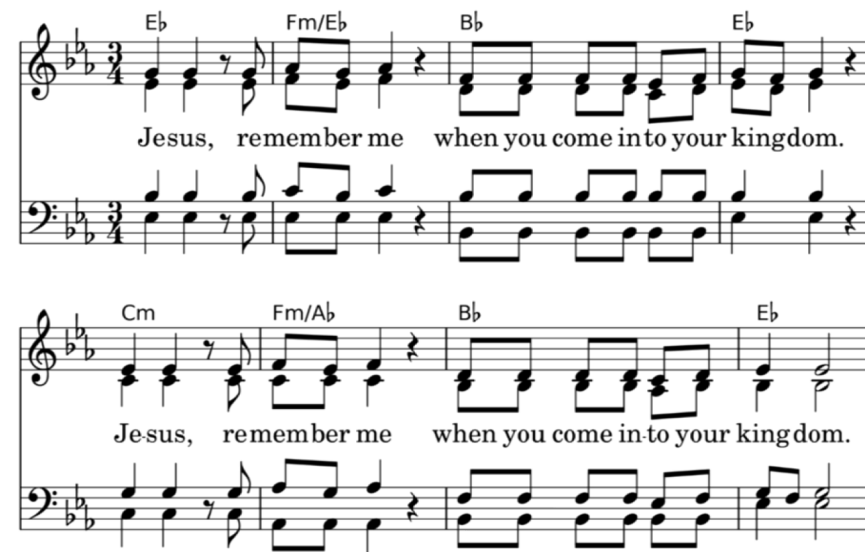
We go into the world offering Jesus' invitation to gather at His Table.

A Breath Prayer for the Lenten Season:

"Lord Jesus Christ, Son of God, have mercy on me."

Jesus, Remember Me

J. Berthier
Taizé



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CHURCH OF
 THE NAZARENE

TABLELIFE
CHURCH



Order of Worship
29 March 2020
The Fifth Sunday in Lent

We Gather to Worship God

Prelude Music
Welcome
Call to Worship
Worship Reading

We Listen to the Scriptures

Pastoral Prayer
Sermon Series: Singing in the Dark
Sermon: "A Song for Those Who Wait"
Scripture Reading: Psalm 130; John 11.1-11

We Come to the Table

Passing the Peace of Christ
Song of preparation
Prayer of Consecration
The Lord's Prayer
We Eat and Drink Together
Prayer of Thanksgiving

We Go to Live in the Reign of God

Community Life
Gossiping the Good Stuff
Doxology
Blessing and Sending

Sermon Reflection Guide

Psalm 130

Out of the depths I cry to you, O Lord.
Lord, hear my voice!
Let your ears be attentive
to the voice of my supplications!
If you, O Lord, should mark iniquities,
Lord, who could stand?
But there is forgiveness with you,

so that you may be revered.
I wait for the Lord, my soul waits,
and in his word I hope;
my soul waits for the Lord
more than those who watch for the morning,
more than those who watch for the morning.
O Israel, hope in the Lord!
For with the Lord there is steadfast love,
and with him is great power to redeem.
It is he who will redeem Israel
from all its iniquities.

John 11.1-11

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him."

Question for Everyone:

(1) While I'm not fond of waiting, I tend to be a patient person and am able to wait with a high degree of poise.
(10) I am a devotee of instant gratification. I want it yesterday and if I don't get it now, get ready for all hades to break loose! Where are you on this waiting/patience range?

Waiting

Waiting for something good to happen is hard. Waiting for something bad to end is harder. Talk about a time you had to wait, for something good to happen or something bad to end.

Singing in the Dark

We are nearing the end of the Lenten season and thus nearing the end of this sermon series entitled: "Singing in the Dark." We had no idea that we would be singing these songs in a pandemic. The title of this sermon series takes on meaning we could have never anticipated. How has the pandemic affected your Lenten formation? For good or for ill?

The Depths

"The depth" is a freighted phrase in the OT. It is often related to the "depth of the sea." It is the place of inconceivable distance from God. It is closely related to Sheol, the place of the dead, about as far away from God that an Orthodox Jew could imagine. Talk about the time you experience "the depths." How did you respond? How did you survive?

Iniquity

The Singer of Psalm 130 is in a deep dark place and he confesses his culpability for his predicament. There is, to our knowledge, no one person to blame for this pandemic. But perhaps the pandemic calls us to consider how we are treating creation? And perhaps for God's people who have been given the mission of caring for creation, this Pandemic is a sign for the ways we have been derelict in our duty. Response? What might we learn about creation care from this pandemic?

A Theological Error Corrected

The Singer corrects a grave error among God's people and it is the error of assuming that God keeps a meticulous ledger of our many infractions and it poised to use the list against us at a moments notice. James Mays says it this way: "The error is to understand the Lord as a God whose principal way with human beings it to watch for iniquities." Have you ever made this error?

While We're Waiting

The Singer gives us a song to sing while we're waiting. It is a song rooted in the steadfast love of God. Why do you think the God of steadfast love require us to wait?

Covid19 will not change the fact that the God who made the hump back whale and humming bird is not postured for our destruction. Our God is poised for our delight, our restoration, our flourishing.