

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 coming week:

"There is now no condemnation for those who are in Christ Jesus."

Holy Spirit, Come to Us



Taizè: Berthier

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CHURCH OF
 THE NAZARENE

TABLELIFE
CHURCH



Order of Worship
09 August 2020
The Season after Pentecost

We Gather to Worship God

Prelude Music
Welcome
Call to Worship
Worship Reading from Psalm

We Listen to the Scriptures

Pastoral Prayer
Sermon Series: Paul's Letter to the Romans
Sermon: "Beautiful Feet "
Scripture Reading: Romans 10:5-15

We Come to the Table

Prayers of the People
Song of Preparation
The Peace
Prayer of Confession and Consecration
We Eat and Drink Together
The Lord's Prayer
We Celebrate the Eucharist in Song
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

Romans 10:5-15

Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down) "or 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). But what does it say?" The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

Question for Everyone:

(1) I love getting a pedicure. It is one of my favorite things in the world to do. (10) Never had a pedicure, never will. Where are you on this range?

Beautiful Feet

"How beautiful are the feet of those who bring the good news!" What a strange sentence! What does the beauty of one's feet have to do with anything related to the Gospel? Also, if you had to explain the Gospel to a person unfamiliar with Christian soteriology, how would you explain the concept of Gospel?

The Gospel

In their book *Romans Disarmed*, Sylvia Keesmaat and Brian Walsh offer this insight: "In that time the word gospel or *euangelion*, often referred to the "good news" of an imperial military victory. Paul declares in his Roman epistle the gospel of Jesus, not Caesar. In so doing, Paul is on very dangerous political grounds here. Rome, like all empires has a gospel,

but Paul wants to make sure that his readers understand from the outset that he is proclaiming the alternative gospel of Jesus. In the face of an imperial gospel that proclaims that all salvation lies in Rome, and that identifies the emperor as both lord and savior, while bringing crosses, crippling taxes, agricultural exploitation, economic destruction, war, and violence wherever it goes, Paul brings a gospel of deep, transformative, creation-restoring salvation that turns the empire on its head. Response? Does this expand or challenge your understanding of the gospel of Jesus?

The Goodness of the Good News

The goodness of the gospel is not dependent upon your telling of it. We are not Christian hope. We are to be messengers with beautiful feet. This beauty is about the immensity of the gospel not the result of a new pedicure. The beauty is about the message of a God who has saved us from a death-dealing world into a New Creation community. God has done what we could not have done for ourselves. God has come to us in Christ. Response?

Faith is Knowing that God Has Come to Us

Faith is gazing upon the historical fact of the crucified Christ and placing one's trust in this fact. Salvation is complete trust in the trustworthiness of the God revealed in Jesus. In his book *Conversations with Barth on Preaching*, Will Willimon says, "The Bible is not about how we might climb up to God. Karl Barth explained scripture is always how God has miraculously, triumphantly descended to us." Basing our hope of salvation on our trustworthiness, our faithfulness, or our piety is a fool's errand. Response?

Be Impeccable with Your Words

"The word is near you, on your lips and in your heart (Deut. 30:14)" God's promise becomes expressed in speech and when we receive it in faith, we discover that "the word is near us, on our lips and in our heart." Confession is a form of revelation. God reveals God's presence in faithful words; therefore, we must attend carefully to our words both in the form of thoughts and in spoken form. When you think about the words you use, do you give ample opportunity for God to be revealed in your speech? Are faithful words on your lips and in your heart?