

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

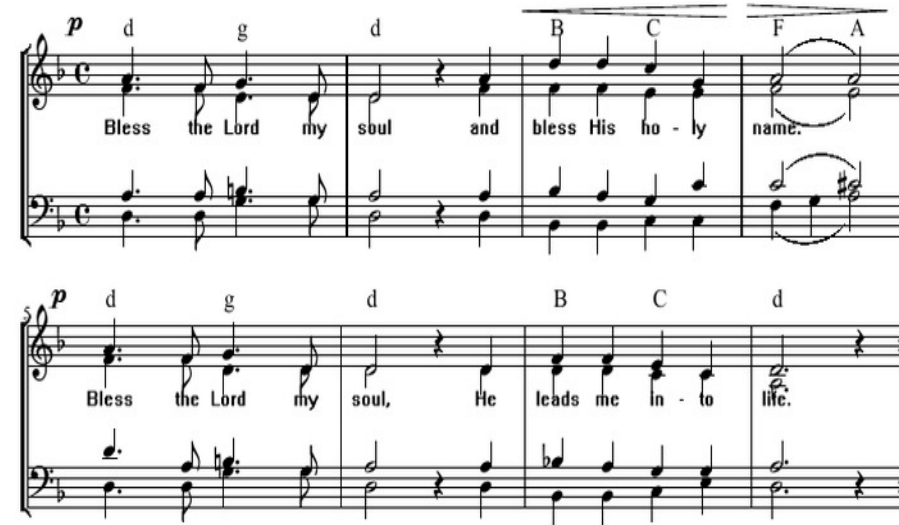
We are a generous people who give our time and resources to the mission of God and the world.
We tithe as the means through which our community enjoys fiscal health so as to minister generously.

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.

Bless the Lord my soul

m.: J.Berthier, Taizé



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A Breath Prayer for the coming week:

"I put my trust in Your unfailing Love."

CHURCH OF
 THE NAZARENE

TABLELIFE
CHURCH



Order of Worship
13 September 2020

The Season after Pentecost

We Gather to Worship God

Prelude Music

Welcome

Call to Worship

Worship Reading from the Te Deum Laudamus

We Listen to the Scriptures

Pastoral Prayer

Sermon Series: Prophetic Imagination: They Teach Us To See

Sermon: "John Woolman"

Scripture Reading: Jeremiah 22.1-10

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

Jeremiah 22.1-10

Thus says the LORD: Go down to the house of the king of Judah, and speak there this word, and say: Hear the word of the LORD, O King of Judah sitting on the throne of David—you, and your servants, and your people who enter these gates. Thus says the LORD: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place. For if you will indeed obey this word, then through the gates of this house shall enter kings who sit on the throne of David, riding in chariots and on horses, they,

and their servants, and their people. But if you will not heed these words, I swear by myself, says the LORD, that this house shall become a desolation. For thus says the LORD concerning the house of the king of Judah:

You are like Gilead to me,

like the summit of Lebanon;

but I swear that I will make you a desert,

an uninhabited city.

I will prepare destroyers against you,

all with their weapons;

they shall cut down your choicest cedars

and cast them into the fire.

And many nations will pass by this city, and all of them will say one to another, "Why has the LORD dealt in this way with that great city?" And they will answer, "Because they abandoned the covenant of the LORD their God, and worshiped other gods and served them."

Do not weep for him who is dead,

nor bemoan him;

weep rather for him who goes away,

for he shall return no more

to see his native land.

Question for Everyone

(1) I have been given the gift of exquisite imagination. I can see clearly what could be (the dreamers). (10) My imagination is severely muted. I am sequestered to this present moment (the realists). Where are you on this imagination range?

Jeremiah

Jeremiah was called to help the people of God see the truth of their predicament: Their imminent destruction was due to their collective unrighteousness before their God revealed in their willingness to exploit the weak. Response? Do prophets exist today? If so, what do they do?

Prophetic Imagination

In this sermon series, we listen to the lives of eight persons whose faith, witness, and actions bear witness to what it means to embrace a prophetic ministry among God's people. They help us to see with "prophetic imagination." What is the role of imagination in Christian formation? How do you respond to the phrase "prophetic imagination?"

Prophetic Vision Today?

In an article entitled, "Prophets Today?" one of my former OT professors, Dr. Dennis Bratcher, says: "The prophets stood as a counter voice to those who would allow the allure of power, ambition, and self-serving self-righteousness to blind them to the things of God: doing justice, loving mercy, and walking

humbly with God. They were, in the best sense of the term, 'counter-culture' Israelites. The prophets called the people to abandon the status quo shaped by those who benefited from it the most, to embrace a new future shaped empowered, and energized by God." Are you a counter-cultural person? If so, how so?

Righteousness and Justice

Justice, according to the prophets, does not mean making sure everyone gets exactly what they deserve under the rule of law. Prophetic justice means to practice grace and mercy toward those who have no power to secure it for themselves. Prophetic justice means to protect and defend those who are helpless and powerless. Righteousness is what we owe God because we are recipients of grace and mercy. As a result of our righteous relationship with God, we will be about the doing of justice. Can one be righteous before God without participating in God's justice?

John Woolman

John Woolman serves the church as an example of a Christian saint who experienced God so profoundly that the Spirit empowered him to work prophetically among the people of God. His primary work of justice was to help his brothers and sisters see that the status quo support of the slave trade was an unthinkable abomination among God's people.

Status Quo

Support for the slave trade, even among Christians in Woolman's day, was the status quo. It was just the way the world worked. Slavery propped up the economy, especially in the South. For many, the slave trade was merely an essential reality and the end of slavery would have been unimaginable. But prophets help us imagine the unimaginable. John Woolman was one such prophet. What is a part of our status quo that needs the critique of prophetic vision?

Conduct is More Convincing than Language

Woolman's prophetic work led to the eventual refusal of Quakers to own enslaved persons voluntarily within 25 years of his death. His prophetic method was simple: moral persuasion backed up by consistent practice. Woolman said: "Conduct is more convincing than language." Response?

Becoming Tenderhearted

John Woolman wrote in his journal: "God, whose tender mercies are over all his works, has placed a principal in the human mind that incites us to practice goodness toward every living creature. If they only pay attention to this, people become tenderhearted and sympathizing." With whom is God calling you to be tenderhearted and sympathizing?