

NURTURE

caring for one another, for our space, and for our growth as disciples

{Inward}

WE START AGAIN, occasionally. It keeps us current, fair, and focused. Here, per your request, we publish a prayer list. Wish to add or restore a name? Say so via the offering plate. Or leave a message with the main office.

REVISED COMMON LECTIONARY READINGS typically shape our order of service, including the sermon. If you'd like to prepare:

Next Sunday—15th Sunday After Pentecost

Exodus 16:2–15

Psalms 105:1–6, 37–45 or Psalm 78 (UMH 799)

Philippians 1:21–30

Matthew 20:1–16

FLOWERS are given to glorify God by Marjorie W. Lyons in memory of her husband, Gerald O. Lyons.

WITNESS

telling our stories, offering expressions of faith, being Christ-like

{Together}



A LOVER OF LIFE, an Army Veteran, a member of Alpha Phi Alpha, and an accomplished artist died this week. In lieu of flowers, contribute to Wounded Warrior Project P.O. Box 758517 Topeka, KS 66675. Ted Liles: In your living and in your dying, you bore witness to a goodness we were graced to have in this place. Godspeed, our friend~

Boulevard United Methodist Church



At creation, God's spirit (*ruach*), the mighty wind, hovered over the deep. God created light in a place of darkness and gathered together the waters of the earth so that dry land might appear. God again makes light in darkness and, by a fierce wind or spirit (*ruach*), reveals land, and divides waters. Exodus, the road out from slavery to freedom, is a new creation.

Anatea Portier-Young

September 14, 2014

321 N Boulevard
Richmond, Virginia 23220
www.boulevardumc.org

THE UNITED METHODIST CHURCH

We make disciples of Jesus Christ for the transformation of the world (Matthew 28).

Order of Worship for the 14th Sunday After Pentecost

(UMH) - The United Methodist Hymnal
(TFWS) - The Faith We Sing

* Please stand, as able.

Gathering

Call to Prayer and Praise

*Hymn *Spirit, Spirit of Gentleness* 2120 TFWS

Words of Welcome

Prayers of the People

Joys and Concerns

Pastoral Prayer

Anthem

O Mary Don't You Weep

Proclamation and Response

Time with Children

Scripture Lesson Exodus 15 135 UMH
Trisagion and the Reproaches

Sermon "All About That Drum" Rev. Rachel G. May

*Hymn *Joyful, Joyful We Adore Thee* 89 UMH

*Affirmation of Faith

Offering Tithes and Gifts

Offertory *Freely, Freely*

*Prayer of Thanksgiving

Sending Forth

*Hymn *There's a Wideness in God's Mercy* 121 UMH

*Benediction

OUTREACH

participating in ministries of compassion, justice, and advocacy

{Outward}

FROM OUR DISTRICT SUPERINTENDENT:

I hope you have heard about my effort to raise funds for the Annual Conference's goal of saving 100,000 lives through Imagine No Malaria. I am going to run the Chicago Marathon in October, and I am asking each church on the Richmond District to support my 26.2-mile run with a contribution of at least \$100. My hope is that every church will contribute at least \$100, and enable me to raise \$7,500.

Five churches responded immediately to this effort; I am grateful to them for leading the way: Bethel UMC Centenary UMC Fairmont UMC Shady Grove UMC (Short Pump) St. Andrew's UMC I hope you will join them - and me - in being a part of this amazing ministry!

In Christ,



Rev. Steve Jones

IMAGINE NO MALARIA is our monthly mission focus. Consider helping Boulevard help our district superintendent who is helping Virginia's Bishop save 100,000 lives. That's some connectional ministry right there! Bishop Young Jin Cho's determination to save 100,000 lives, is steeped in United Methodism's premise: We can do more together, "across the connection", than alone. Get cash or checks (made out to Boulevard UMC) to us. We'll pay it forward.

WHEN MUSIC BRINGS TRADITION TO LIGHT: We sometimes miss it. Our choir is fixing to offer Trisagion and the Reproaches. Unfamiliarity can invite us to tune out; or, to tune in. Courtesy of Joshua Kennedy:

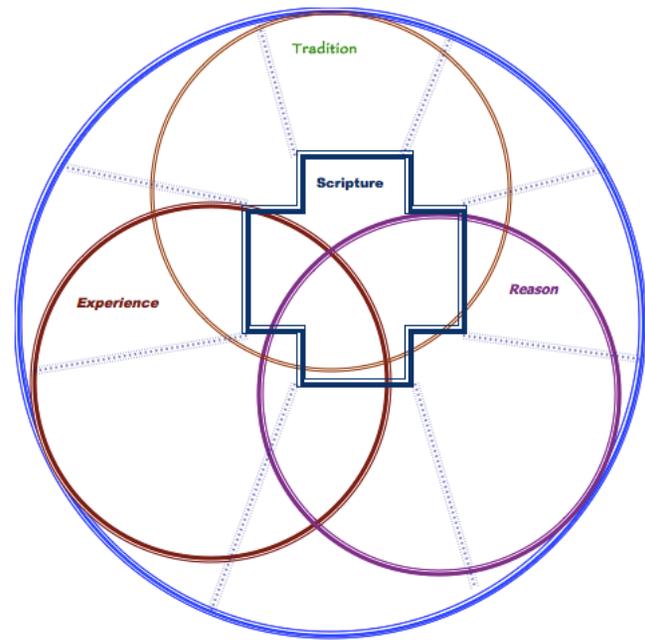
The "Trisagion" (from Greek, meaning "Thrice Holy") is an ancient Christian prayer, possibly derived from Isaiah 6:3 or Revelation 4:8. It proclaims God as holy in three ways and asks for divine mercy. It was incorporated into Latin liturgy as "Sanctus" and used as a congregational or choral response.

"The Solemn Reproaches of the Cross" are known in Latin as "The Improperia" and date from the ninth century of the Christian era. They were typically chanted on Good Friday. *The first two sections relate directly to this week's lectionary reading from Exodus.



What do we do with what was "traditional" before our time? United Methodists among others recognize that tradition *has*, and continues to exercise influence. See the flip side for how everyday people have diagrammed four sources and criteria that we use to better know and more carefully speak of God.

A.



Scripture has been shaped by Tradition, suggests illustration A. [It was collected and shared orally for hundreds of years before becoming The Bible as we know it.] The outer circle represents grace—an all-encompassing reality.

B.

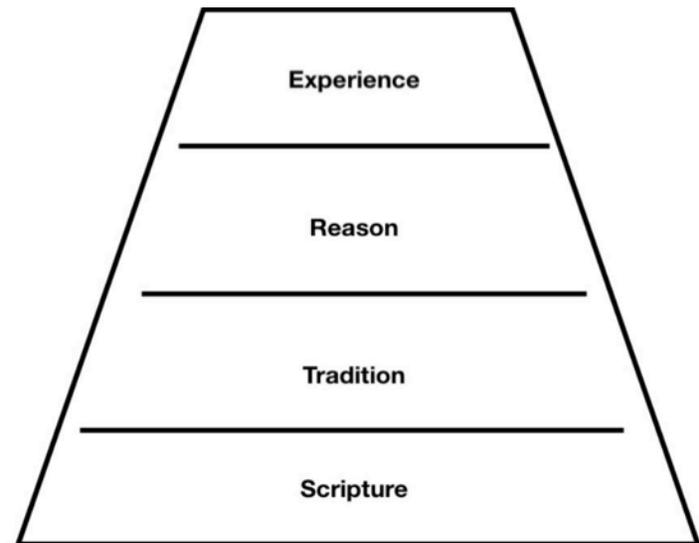


Diagram B emphasizes how Scripture is the foundation. We start there; and then bring tradition, reason, and experience to it in lesser degrees.



Crossing Boulevard

with Rev. Rachel

20 **THEN THE PROPHET MIRIAM** Exodus 15

Was it a drum or a tambourine? If you're asking me, Miriam could play both and it didn't much matter which of the two happened to be nearest, that day. She was dancing. Singing too. God had just pulled off the unimaginable.

I love this woman. I love all that she meant and could mean for Christ's Church in our time. She waits her turn. [Moses going first is a non-issue.] She is the cheerleader. [The kind that everyone takes seriously.] She sings to God by singing to those around her. [God dwells among and within—she gets that.]

We haven't a clue how well she performed. Those inspired by God to record our sacred texts may have thought it went without saying: This prophet is no diva. All that she is, and all that she has, it bangs the drum for others...so that *they* might feel the life source and force a' rising.

She lived in the man who used to write me letters about Sunday's sermon. Suppose he knew that someone had to do the encouraging and figured he was as well suited as any, given his propensity for trips to the post office and all.

Miriam lives across the street from me in someone who never forgets to say: *You'll do great*. She is written on the faces of those who, mid-sermon, unwittingly convey: *I'm with you. Preach*. She sometimes shows up in the main office, here, and gets to celebrating the stuff over which I'd cry, if I did not laugh.

And wouldn't you know it, she abides with a 7-Eleven clerk on Patterson Avenue. This morning, he saw the sweat and tossed a stack of brown paper bags in the air with a big ole' grin. Having made it through an hour-long spin class was something to name and claim, he insisted.

Tell me, have you seen her? Where have you heard her?

She plays that you and I make awaken to the drum that has been ours to beat on all along. She plays that we might realize it is never too late to start, for there is no sweeter gift than to sound for our neighbor what they might hear to be the heartbeat of God. Play y'all. Indiscriminately! The kingdom has a pep band and all of us a place, therein.