

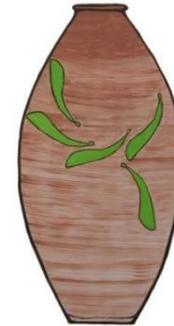
## WITNESS

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

**{Together}**

KEEPING HOLY TIME is an expression of faith. The season of Christmastide lasts until the Baptism of the Lord, which we celebrated last Sunday; or, until the Presentation of the Lord in the Temple on February 2 (Candlemas). The entire Christmas Cycle is a building or blossoming of the revelation of God in Christ. The Scriptures appointed for these Sundays invite us to consider what God is telling us about God's story and our story.

# Boulevard United Methodist Church



“John tells us that this is the first sign of the reign of God. Immanuel doesn't call a prayer meeting as a first act of power. Rather, he empowers a party! How did the church lose its sense of mischievous abandon, which we see exemplified in Our Lord?”

Peter Woods

January 17, 2016

321 N Boulevard  
Richmond, Virginia 23220  
[www.boulevardumc.org](http://www.boulevardumc.org)

UNITED METHODIST CHURCH

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

## Second Sunday after the Epiphany/Human Relations Day

(UMH) - The United Methodist Hymnal

(TFWS) - The Faith We Sing

\* Please stand, as able.

### Gathering

*Outside the Lines*

Introit

Greeting

Rev. Rachel G. May

\*Call to Worship

\*Hymn

*Joyful, Joyful We Adore Thee*

UMH 89

Prayers of the People

Joys and Concerns

Pastoral Prayer

Interlude

### Proclamation and Response

First Lesson

Isaiah 62:1-5

Time with Children

\*Gospel Lesson

John 2:1-11

Sermon

Nick Deere

Pastoral Resident, First Baptist

\*Hymn

*Are Ye Able?*

UMH 530

Offering Tithes and Gifts

Offertory

*They'll Know We Are Christians*

\*Prayer of Thanksgiving and The Lord's Prayer

### Sending Forth

\*Hymn

*Lift Every Voice and Sing*

UMH 519

\*Dismissal with Blessing

## NURTURE

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

### {Inward}

WE ARE PRAYING for Maria, persons suffering because of addiction, the working poor, and incarcerated residents of metropolitan Richmond. Wish to add or restore a name? Say so via the offering plate or the church's e-mail address.

REVISED COMMON LECTIONARY READINGS typically shape our order of service, including the sermon. Next Sunday:

Nehemiah 8:1-3, 5-6, 8-10

Psalm 19

I Corinthians 12:12-31a

Luke 4:14-21

GIVING GROWS YOU and us.

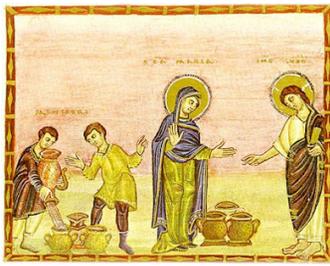
	Ministry Costs	Your Gifts
January 1- 9	10,276	2,234

## OUTREACH

*participating in ministries of compassion, justice, and advocacy*

### {Outward}

STAY TUNED for a synopsis of Saturday morning's outreach planning session. If you couldn't make it but have thoughts about building upon 2015 initiatives or an urge to do something for or with our neighbors, speak with Rachel.



## Crossing Boulevard

with Rev. Rachel

### ! ON THE THIRD DAY John 2

There's something about the third day. The third day insists on a new thing—a new thing that comes not from thin air, but through what we have. It's *water* that's available in Cana.

There was a wedding. Folks were thirsty. They retreated into scarcity-mode. “No wine (v.3),” they said, Mary within earshot. *We might as well pack up and go home.*

The miracle here is in the eye of the beholder—literally. A friend had to point this out to me: It's *the servants* who recognize the resource and resourcefulness in their midst. The steward (i.e., master of ceremonies): “He did not know (v.9).”

Sure enough, while those keeping their safe, privileged distance mumbled about the impossibility of the night ending well, those whose role it was to do the hard work of hospitality were given insight. They saw God working with what they had. Not the me-me birds, but the servants came face to face with the glory.

Me-me birds are those for whom anything and everything comes back to *me, me, me*. For a moment, it is as if Jesus is leaning into this *modus operandi*. Mary gives him the green light but he is hesitant. “My hour has not yet come (v.5),” he says.

The difference between Jesus' momentary me-me-ness and say, mine, is that his is fully tied to the reality of what will come, once his public ministry is set into motion. Would not you and I not be beyond hesitant, wearing his shoes?

Jesus knows. This first miracle won't sit well with those who capitalize on fear and despair. Choosing to show people the kingdom of God and inviting others into it, means putting ourselves out there...our there amidst those who may lash out in defense of their worldview. Do the kingdom-oriented thing anyway.

Because we are people of third day, dagnabbit! You are enough. I am enough. We have enough. Let us, like the disciples, leave Cana of Galilee believing that the key to this truth is unlocked by choosing to abide in the servant's quarters. It is a rich, rich place, where anything can happen and where our eyes are opened to the glory.

### John 2:1-11

On the third day there was a wedding in Cana of Galilee. Jesus' mother was there, and Jesus and his disciples were also invited to the celebration. When the wine ran out, Jesus' mother said to him, “They don't have any wine.”

Jesus replied, “Woman, what does that have to do with me? My time hasn't come yet.”

His mother told the servants, “Do whatever he tells you.” Nearby were six stone water jars used for the Jewish cleansing ritual, each able to hold about twenty or thirty gallons.

Jesus said to the servants, “Fill the jars with water,” and they filled them to the brim. Then he told them, “Now draw some from them and take it to the headwaiter,” and they did. The headwaiter tasted the water that had become wine. He didn't know where it came from, though the servants who had drawn the water knew.

The headwaiter called the groom and said, “Everyone serves the good wine first. They bring out the second-rate wine only when the guests are drinking freely. You kept the good wine until now.” This was the first miraculous sign that Jesus did in Cana of Galilee. He revealed his glory, and his disciples believed in him.