

The Aftermath

Matthew 27:51-66

*Were You There?*

288 UMH

**Were you there when they laid him in the tomb?**

**Were you there when they laid him in the tomb?**

**Oh, sometimes it causes me to tremble, tremble, tremble.**

**Were you there when they laid him in the tomb?**

Meditation

Rev. Rachel G. May

THE SENDING

\*Hymn

*Jesus, Keep Me Near the Cross*

301 UMH

\*Benediction



WITNESS

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

{Together}

MAUNDY THURSDAY is an act of worship. It is also an opportunity to bear witness to God's presence and activity when we gather around a table. Last year, hearing the story of the last supper and from one another was grace upon grace, thanks to Rev. Melody Porter. She is again offering herself to this holy night. 7:30 pm, in our Chapel: Come. Help us express what makes us people of supper and service.

THE UNITED METHODIST CHURCH

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

Boulevard  
United Methodist  
Church



Jesus' was the counter-procession. Pilate was marching his men because the Jewish Feast Days were beginning, and that stirred a restlessness in the people. He was sending a message: Any trouble would be crushed. The Pax Romana, Caesar's peace, would be enforced.

Nancy Rockwell

April 13, 2014

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

## A Service of Worship for Palm and Passion Sunday

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

Introit *All Glory, Laud, and Honor (1-4)* UMH 280  
Stand, as able, and sing with the choir.

### THE PALMS

\*The Entrance

Matthew 21:1-9

“The crowds that went ahead of him and that followed were shouting... (v. 9)”

**All: Hosanna to the Son of David!**

Reader: Blessed is the one who comes in the name of the Lord!

**All: Hosanna in the highest heaven!**

Matthew 21:10-11

Be seated, please.

Anthem *The King of Glory Comes*

Greeting and Invitation

Philippians 2:5-11

One: God, you defy our expectations.

Many: **We ask people to change;**

You teach us acceptance.

**We ask to be loved;**

You ask *us* to love.

**We ask for ease;**

You say, go, give *others* rest.

**We glorify the up and coming;**

Meanwhile, you are downwardly mobile.

**Ride on, King of peace.**

Ride on.

### THE PASSION

Passover *Matthew 26:17-29* 2254 TFWS  
*In Remembrance of Me*

On the Mount *Matthew 26:30-39*

In the Garden

*Tis Midnight and on Olive's Brow*

Sold Out  
Handed Over

Matthew 26:40-56

*We Sang Our Glad Hosannas (1,3)* 2111 TFWS

**We sang our glad Hosannas,  
and waved our branches high,  
but some were silent, frowning,  
as Jesus rode on by.**

**They sought a royal Savior  
but did not understand  
a king could rule by loving,  
instead of by command.**

**We served him at the table  
with wine, unleavened bread.**

**"The one who will betray me  
now eats with me," he said.**

**His friends would not believe him,  
but one by one that night,  
as soldiers came to take him,  
they scurried out of sight.**

Tried by Religion

Matthew 26:57-68

*Jesus Walked This Lonesome Valley (1)* 2112 TFWS

Je - sus walked \_\_ this lone - some valley;

He had to walk \_\_ it by him - self. \_\_

\_ Oh, no-bod - y else \_\_ could walk it for him;

He had to walk \_\_ it by him - self.

Meditation

Rev. Rachel G. May

And by the State

Matthew 27:1-26

*Jesus Walked This Lonesome Valley (3)* 2112 TFWS

**You must go \_\_ and stand your tri - al;**

**You have to stand \_\_ it by your - self. \_\_**

\_ **Oh, no-bod - y else \_\_ can stand it for you;**

**you have to stand \_\_ it by your - self.**

Executed

Matthew 27:27-50

*Were You There?*

288 UMH

**Were you there when they nailed him to the tree?**

**Were you there when they nailed him to the tree?**

**Oh, sometimes it causes me to tremble, tremble, tremble.**

**Were you there when they nailed him to the tree?**

# NURTURE

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

**{Inward}**

## A LENTEN CALENDAR:

April 13	Liturgy of the Palms Liturgy of the Passion	
April 17	Maundy Thursday	7:30 pm service, Boulevard UMC
April 18	Good Friday	12:00 pm service St. Paul's Episcopal (Rachel offering the second of several mini-sermons)
April 20	Easter Morning Holy Communion	6:30 am community sunrise service, Hollywood Cemetery (Rachel preaching)  Sanctuary worship, Boulevard UMC

OUR PRAYERS INCLUDE Jim Rickards, Jay McKinney, Brittany Cooper, Lowell and Louis, those grieving Bernice Flynn, Jeremy, Magoo Gelehrter, Kimberly and Timothy, Jamie and Lanier May, William Wagner, and Porter Anderson. Wish to add a name? Use the offering plate or contact the main office, to say so.

ROY EARL BURGESS II (1935 – 2014): For your love for this city, this congregation, and all things that bring people together to behold truth and beauty, we are richer. Claim your place among the communion of saints with holy boldness! We will look for you this Easter morning and beyond.

# OUTREACH

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

**{Outward}**

CHILDREN OUT OF POVERTY IN VIRGINIA, Volunteers in Mission, Initiatives of Hope, Imagine No Malaria...These efforts are widely respected outside of Methodism, but made possible by the generosity within. The basics: Givers give money throughout April, at which point the sum of your gifts will set aside for a single check, to be hand-delivered later. Why all of this? Because it allows Boulevard to be part of a holy moment in June. Boulevard's lay member to Conference (with Rachel) will walk it down and add it to the offerings coming in from congregations throughout Virginia.



## Crossing Boulevard

with Rev. Rachel

### <sup>17</sup> **WHERE DO YOU WANT US?** Matthew 27

That they asked was perfectly appropriate. [Rabbis ask questions. Rabbis expect questions to be asked of them.] What they asked...now, that was where it so often had gone awry.

There is beauty to behold in the first disciples. I say that without the qualifier. I don't much like it when people talk about me that way, so I have decided to ease up on the kind of affirmation that insists on slipping in a reprimand.

Among my favorite moments is this one. They are with Jesus on the cusp of our most holy week and as Matthew tells it, they reach out, simply to say that they will be where Jesus needs them to be. 'Where do you want us?'

No pretense. No arguing. No preoccupation with fringe issues. They are wholly available.

*Here I am, Lord*, a hymn loved by many, offers a lens through which to see the yes's—those uttered by our saints, our mentors, the biblical persons for whom we feel affection. Singing it, I sometimes glimpse these two or three (or maybe it was all twelve?) scurrying through the city.

They are looking for the "certain man". They have reservations about how they would know him when they saw him; which is to say nothing of how this gentleman, if found, is going to respond to the news that a whole host of unexpected others were fixing to celebrate Passover at his place (vv.18-19). But they are where they are, for the love of their Lord.

I cannot speak to where God wants you, in the days to come; at least I will not attempt to do that geographically. Some of us must be there our health can be attended. Others are heading out of town. Still others are in the midst of circumstances that I cannot fathom.

Enter the qualifier: All the same, part of what it means to grow more fully into the vows I took, and mean to keep, is to dare to express expectation. I believe God wants you to pay attention. And I believe that this is a week, if ever there is one, for you and me to press the silence button of our habitual "I cannot". Show up. Figure out how your week will be holy before your routine rules out the possibility.

Does showing up mean coming to this or that service that Boulevard promotes? Maybe. Does it mean making a sacrificial gift to your church or to the Richmond

community? It could. Does it mean that you get online and search for places to be amidst brothers and sisters in Christ on your way to work, on your way home, during lunch? Possibly.

Whatever you discern to be your means of minding, involve the story. It is through our interaction with the Word that God gets us where we are wanted: Near. Morning, noon, night; breakfast, lunch, dinner; waking, breaking, and about to be sleeping; our rhythms can act as our cue. *Where is he now?*

Here is one something to go by, though by no means the best of what is out there. I have left out the Scripture references for simplicity's sake.

**T**his is **Palm Sunday**. The quiet of the morning gives way to chaos in the streets. In at least one pocket of Jerusalem, it is electric. *When will Jesus come into view?* Come evening, he will take his leave and without the fanfare. Eating your supper, imagine Jesus sharing his with Martha, Mary and Lazarus. He bears the weight of the days to come.

Jesus has woken before you, to make his way back into the city. What he sees us putting first grieves him deeply. He is furious. **Monday** is moment after moment of Jesus coming face to face with all that needs redemption. Again, he leaves for the night. He knows tomorrow will be contentious.

All day, **Tuesday**, he is confronted for what did yesterday. Listen for the voices questioning his authority. Still, he teaches, sharing among others, the parables of the vineyard and the wedding banquet. The last stories he told... do you know which they were?

**Wednesday:** First thing, Judas is conspiring. Meanwhile, Jesus rests. This evening, Mary will pour upon him, costly perfumed oil. Judas shifts from his scheming long enough to object. If there is table in sight, look for Jesus there. He is making a place for Mary's offering and suggesting that her gift is one that will even more by week's end.

Later today a new commandment is issued and makes this **Thursday, Maundy** (from the Latin, *mandatum*). But before the evening meal, and the "Love one another as I have loved you," the disciples are preparing, creating sacred space. Our nighttime coincides with the Garden. If at midnight, you are yet asleep, this hour marks the arrest.

While we slept, Jesus endured a dungeon. It is **Good Friday**. See him standing before various accusers, the whole morning long. Lunchtime: Soldiers are walking him through the city and up the hill. For the next three hours, he hangs. Our 3:00 is his last. And because they want him out of sight before the start of the Sabbath, the getting him down from there is hurried. By 6:00, he is buried.

For all of **Holy Saturday**, it is what it is. Jesus is gone. The disciples are dying inside. Nothing went the way it was supposed to and perhaps, their lives no longer mattered. The last three years: *Was a miracle? Would the mob come for them too?*