

# OUTREACH

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

## {Outward}

OUR MONTHLY MISSION FOCUS is United Methodist Family Services. We help them put hope into the holidays for children and families in Virginia. There is more than one way to contribute. Making a check out to Boulevard UMC and designating it UMFS is one avenue. Walkers, joggers, and runners: Consider taking on the December 5<sup>th</sup> Nutzy Rotary Funn Run. UMFS is a beneficiary.

SHERBOURNE UMC FOOD PANTRY November and December Items of the Month are canned harms and holiday meal fixings -- corn, gravy, cranberry sauce, green beans, peas, instant potatoes, stuffing mix, flour, sugar, tea bags, and dessert mixes, icings, and puddings. Volunteers are always needed. Aaron Bell can connect you to this ministry (after defending his dissertation on the 24<sup>th</sup> ☺).

# WITNESS

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

## {Together}

GIVING BEARS WITNESS to an attentive and generous God; as does offering to read Scripture or greet/usher (via SignUp Genius or by calling our office).

	Ministry Costs	Your Contributions
November 1 - 7	4,157	1,491

SING FOR A STINT. It's an experiment in seasonal music ministry. Next Sunday, November 29, arrive at 10:45 and join the choir in learning an easy-enough piece that will be offered as a gift to God and to neighbor, later in the Advent season. There is no need to formally sign-up. Feel free to speak with Joshua Kennedy directly following our service. Or email him drphlog@gmail.com.

On the Cover: Church Year Calendar on Pinterest, Homegrown Learners.

THE UNITED METHODIST CHURCH

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

# Boulevard United Methodist Church



When Jesus said that his kingdom was "not of this world" he didn't mean that it was merely spiritual, or relegated to a future age beyond history or in heaven. The kingdom of God that Jesus announced and embodied is what life would be like on earth, here and now, if God were king and the rulers of this world were not.

Daniel B. Clendenin

November 22, 2015

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

# Order of Worship for Christ the King Sunday

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

\* Please stand, as able.

## Gathering

Words of Welcome

\*Call to Worship

Psalm 100

UMH 821

\*Hymn

*Come Ye Thankful People Come*

UMH 694

Time with Children

Prayers of the People

Joys

Litany

Violin Solo

Jennifer Johnson

## Proclamation and Response

Time

**Christmas and Epiphany**

Text

John 1:1-4

Anthem

*Jesus the Light of the World*

Time

**Lent**

Text

Luke 4:16-28

Hymn

*You Lord Are Both Lamb and Shepherd vv. 1-3*

Time

**Easter**

Text

Acts 10:34-43

\*Hymn

*Now the Green Blade Riseth vv. 1, 3-4*

Time

**Pentecost**

Text

John 20:19-22

Anthem

*Spirit, Open My Heart*

Sermon

John 18:33-38

"Thy Kin-dom Come"

Rev. Rachel G. May

Time

**Advent**

Our Offering

Prayer of Thanksgiving and The Lord's Prayer (895 UMH)

## Sending Forth

\*Hymn

*The King of Glory Comes*

TFWS 2091

\*Benediction

## John 18:33-38

Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?"

Jesus answered, "Do you say this on your own or have others spoken to you about me?"

Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?"

Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here."

"So you are a king?" Pilate said.

Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice."

"What is truth?" Pilate asked.

## A LITANY FOR CHRIST THE KING SUNDAY

Christ the King, you have been made head over all things for the Church. Awaken us to live as your body. Work in and through us.

*Silence*

We give you thanks, O Lord;  
**and call upon your Name.**

Christ the King, you gather all the nations of the world to yourself. Apply your mercy to all suffering. Extend your justice to the voiceless.

*Silence*

We give you thanks, O Lord;  
**and call upon your Name.**

Christ the King, it is from your hand that all are fed. Inspire us to see to it that the hungry eat well and the thirsty drink clean water.

*Silence*

We give you thanks, O Lord;  
**and call upon your Name.**

Christ the King, you care for those in prison. Give us hearts for those who are incarcerated. Where there is violence in our city, offer your peace.

*Silence*

We give you thanks, O Lord;  
**and call upon your Name.**

Christ the King, you are good. Seek the lost, bind up the injured and strengthen the weak. Help us to receive your healing ministry for ourselves.

*Silence*

We give you thanks, O Lord;  
**and call upon your Name.**

Christ the King, your faithfulness endures. Remember to your followers the hope to which you have called us and the riches of your reign.

*Silence*

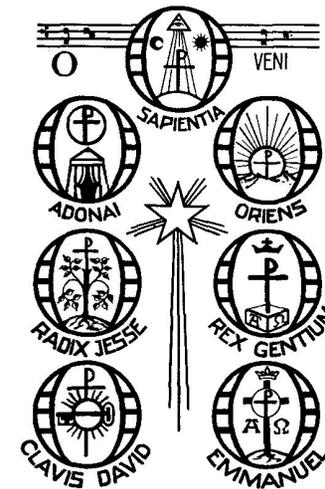
We give you thanks, O Lord;  
**and call upon your Name.**

## NURTURE

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

**{Inward}**

O REX GENTIUM: O King of the Gentiles (or nations) is third in the O Antiphons. Each "O" is a title for the Messiah based on Isaiah's prophecy. These are a way to tap into the fullness of what Christians have longed for in this season.



For today, Christ the King Sunday: What might it mean to ask God to come as 'Ruler of nations'?

BIBLE STUDY begins again on Tuesday evening, November 24. This is a once a week for seven weeks opportunity to travel through Advent and Christmas together. The setting is a living room. If you believe you can make five of the seven sessions, consider yourself qualified! Questions? Speak with Rachel.

WE ARE PRAYING for David McConnell, Jamie and Lanier May, June Robinson, Joe Morgan and family, Jane Frisa 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.



THE FLOWERS are given to glorify God in memory of Fred Monroe.

# kin

## Crossing Boulevard

with Rev. Rachel

<sup>36</sup> **IF IT WERE, MY FOLLOWERS WOULD** John 18

I can give you more than one ~~good~~ reason to care less about this Sunday.

- (1) It is Christ the King Sunday and it is in the DNA of Americans to say no thank-you to kings. [See First Continental Congress.]
- (2) Pope Pius XI initiated it. Protestants are therefore exempt.
- (3) Naming Christ as “king” buys into hierarchical ways of imagining good order that can finally only be maintained by force (M.H. Shore).

That’s called naming the resistance; which we talked a bit about that this week at Roslyn, those of us participating in the Virginia Clergy Leadership Program.

Resist. Hold the king stuff at arm’s length. Deem it irrelevant. *After* considering that Scripture almost never calls Jesus “king” except in the context of his downfall.

A red flag rises, light flashes, the signal is sent: God is fixing to take an idea with which we are familiar and turn it inside out. It’s called gracious subversion. Jesus is a king. Which means there’s a kingdom. But it’s tied up, not with kicking butt and taking names, but with truth.

Truth—what is truth? Pilate’s question may also be ours (v.38).

It is the truth about the kingdom of God. And it is the truth about this world and its subjection to the powers of evil. It is the truth about how people will be saved from the violence of this world by a transformation of their spirit, by believing in the power of the Spirit (T. Boomershine).

It’s also the truth about how Jesus will allow the kingdom to be defined. Because Peter put away the sword, after Jesus made it clear that disciples were not security guards (Jn 18:10), Jesus could say to Pilate: *My followers tell you what you need you to know about the nature of my rule.*

That was then. How about now? It’s one of the questions posed by this Sunday. And it’s a good one. If how we live life together is what Jesus allows to define the reign of God, family, how are we doing? Standing there before Pilate, can he still point to us?