



JOIN THE MOVEMENT

Holy Week

Resources

During Holy Week, we mark moments in the life of Jesus and the disciples that catalyzed a movement rooted in the transformative power of radical love. How might these sacred days be inviting us to **Join the Movement?**

Palm Sunday: *Parades and Protests*

Palm Sunday Procession (from Luke 19:28-40 and words by Sharon Fennema, Assata Shakur, and freedom-fighters)

Reader 1: When they were approaching Jerusalem, at Bethphage and Bethany, near the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a donkey that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found the donkey as he had told them. Then they brought it to Jesus; and after throwing their cloaks on it, they set Jesus on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

Reader 2: Meanwhile, across town, a crowd was gathering. Roman soldiers, part of the occupying army, stood in lines, decked with uniforms and weapons, awaiting the arrival of their leader who would begin the parade. He rode in on a great horse, and with all the finery of royalty, bought and paid for by the taxes they extorted from the colonized people.

Reader 3: It is our duty to fight for our freedom.

Reader 4: Some say they are bums. Some say they are hoodlums and thugs. Some say they are illegals. Some say they are the alternatives to empire unfolding among us, showing up in the streets, happening on the wrong side of the tracks, in the empty lots made communities and warehouses turned to safehouses.

**Assembly: Hosanna. Hosanna. Hosanna.
Whose streets? Our streets.**

Reader 2: The parade across town began, a show of force to make sure that those who were coming to Jerusalem to celebrate the great story of liberation and the Passover meal, wouldn't get too many wise ideas about being free. As the royal governor rode along on his mighty horse, flanked by soldiers and weapons, people scattered out of the street in front of him, hiding in doorways so as not to be trampled or beaten.

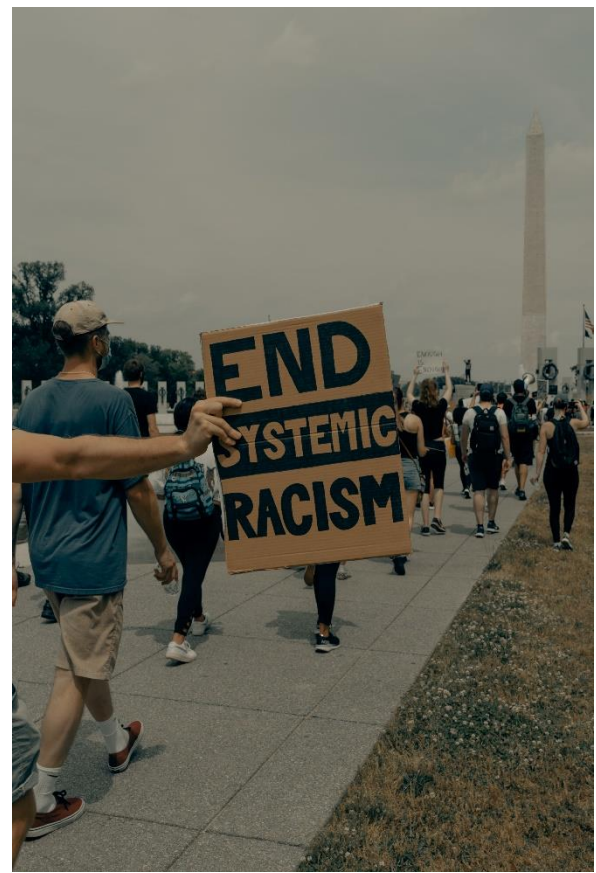
Reader 1: As Jesus and the crowd approached the city, all those marching began to praise God joyfully with a loud voice for all the healing and liberation that they had seen, saying,

"Hosanna..." which means, "save us, please, we're begging you."

Reader 3: It is our duty to win.



**It is our duty to
fight for our
freedom...we have
nothing to lose but
our chains.**



Reader 4: Some say that power and might will save us. Some say that wealth and status will bring freedom. Some say it is our privilege we need saving from, our ability to choose when we want to hear the voices that are crying out “save us” in our world. Some say that justice is what love looks like in public.

**Assembly: Hosanna. Hosanna. Hosanna.
What do we want? Justice.
When do we want it? Now!**

Reader 2: Things across town were winding down – the soldiers were packing up their gear and patting each other on the back for their precise formations and powerful displays. All that was left of the parade was some trash blowing in the street and a few trampled plants and leaves. Those who lived there hoped the soldiers would pack up and move out before they got wind of the other march that was happening.

Reader 1: But the marchers keeping step with Jesus kept chanting:
“Blessed is this king, our king, the one whose power is love.
This one comes in the name of the Lord!
Peace will reign, and glory in the highest heaven!”

Reader 3: We must love and support each other.

Reader 4: Some say it’s just group-think, going along with the crowd. Some say that marches and protests don’t change anything. Some say it’s the power of collective action, the strength of people together, this vision of beloved community that keeps us going and teaches us what we’re fighting for.

**Assembly: Hosanna. Hosanna. Hosanna.
The people united will never be defeated.**

Reader 2: Before all the soldiers had gone home, on the other side of the city, one battalion leader had a second thought, and sent some of them back into the streets to walk around and “keep the peace,” that pax romana that the king was so fond of publicizing.

Reader 1: Some of the Pharisees in the crowd said to him,

Voices from the crowd: “Teacher, order your disciples to stop.”


Reader 3: We have nothing to lose but our chains.

Reader 4: Some say we should get permits, stay orderly, be respectful. Some say we should stay home and be safe. Some say the disruption not only inconvenient, it’s inexcusable. Some say that we can’t keep going along with business as usual when business as usual means death. Some say that the times call us to shut it down. Some say that our silence will not protect us.

Reader 1: Jesus answered, “I tell you, if these were silent, the stones would shout out.”

**Assembly: Hosanna. Hosanna. Hosanna.
It is our duty to fight for our freedom. It is our duty to win.
We must love and support each other.
We have nothing to lose but our chains.**

**It is our duty to fight for our freedom! It is our duty to win!
We must love and support each other!
We have nothing to lose but our chains!**



*Like a basin
when Love comes
let it find our hearts
like this
shaped like something
that knows how to receive
what is given*

Jan Richardson



**Take and eat:
this is my body.
The bread of
brokenness, the
taste of repair.**



Maundy Thursday **Interdependence & Reparatory Justice**

Water Blessing: what Covid has taught us about interdependence

all water is connected to all water everywhere
so this water is sacred
these hands/feet are sacred
all that these hands/feet will touch is sacred
this washing is sacred because
the well-being of all creatures is sacred
this act of care is sacred because
touch is sacred and
all that these hands/feet will touch is sacred
these hands/feet are sacred
this water is sacred
all water is connected to all water everywhere

Words of Institution: Embodying Repair

We celebrate the echoes of your last meal in this meal
as we remember:

On the night he was arrested
while the powers and principalities
of Empire, and supremacy, and dominance raged,
Jesus—
a brown skinned, radical, healer, community organizer, revolutionary—
gathered people
invited their fears and longings
invited people into radical solidarity
justice-love-in-action
healing of and in the world
to which, for which, he poured out his life over and over and over.

Jesus took bread
broke it
shared it, and said:
Take and eat: this is my body.
The bread of brokenness, the taste of repair.
Share this, and remember.

Then Jesus took the cup
blessed it
gave thanks for it, and said:
Take and drink: this is the power of my life-blood.
The salve of salvation, the taste of amends.
Share this, and remember.



We break this bread
remembering the brokenness of our world
and declaring our commitment to repair.

We hold this cup
remembering the pain and bloodshed of our world
and declaring our hope in overflowing love
and the possibility of amends.

This is the feast of God's love.
Let us taste and see repair made visible.
Let us bear witness to what emerges
in the brokenness of wounded wholeness.

Reflection: The People's Kitchen and Eating as Repair

"We're Black and brown people at a table together in a Black and brown neighborhood, claiming space, and that's political...At every meal we want you to be moved, moved out into a place where you're publicly advocating for the issues that matter." <https://vimeo.com/277920203>



Good Friday: Witnessing Crucifixion

And yet another type of imagination is necessary—the imagination to relate the message of the cross to one’s own social reality, to see that “They are crucifying again the Son of God” (Heb 6:6). (158)

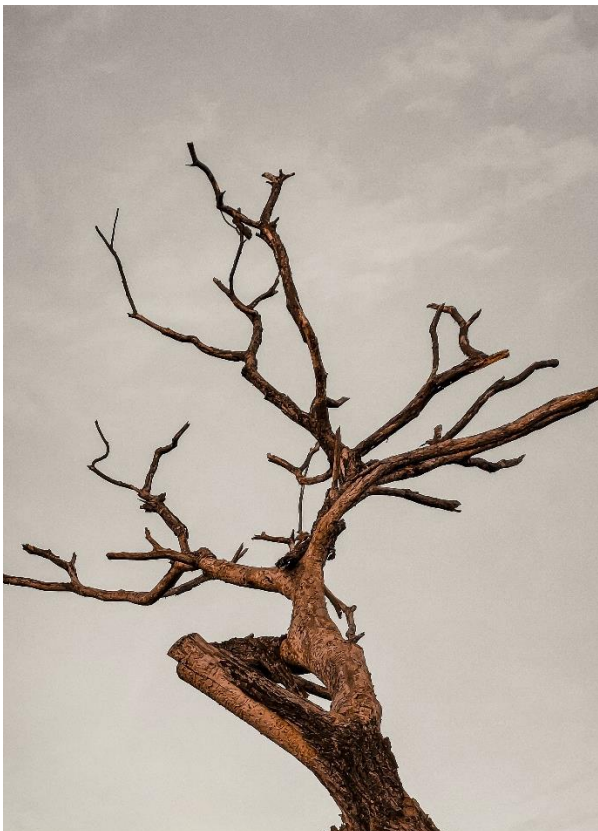
White theologians in the past century have written thousands of books about Jesus’ cross without remarking on the analogy between the crucifixion of Jesus and the lynching of black people. One must suppose that in order to feel comfortable in the Christian faith, whites needed theologians to interpret the gospel in a way that would not require them to acknowledge white supremacy as America’s great sin. (159)

The cross is a reminder that the world is fraught with many contradictions—many lynching trees. (159)

Though the pain of Jesus’ cross was real, there was also joy and beauty in his cross. This is the great theological paradox that makes the cross impossible to embrace unless one is standing in solidarity with those who are powerless. (162)

It is one thing to think about the cross as a theological concept or as a magical talisman of salvation and quite another to connect Calvary with the lynching tree in the American Experience.

James Cone, *The Cross and the Lynching Tree*



Were You There: Reimagined

by Rev. Lynice Pinkard and Second Acts
Liturgical Direct Action Affinity Group

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble...
Were you there when they crucified my Lord?

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

Were you there when he said, "I cannot breathe?" ...

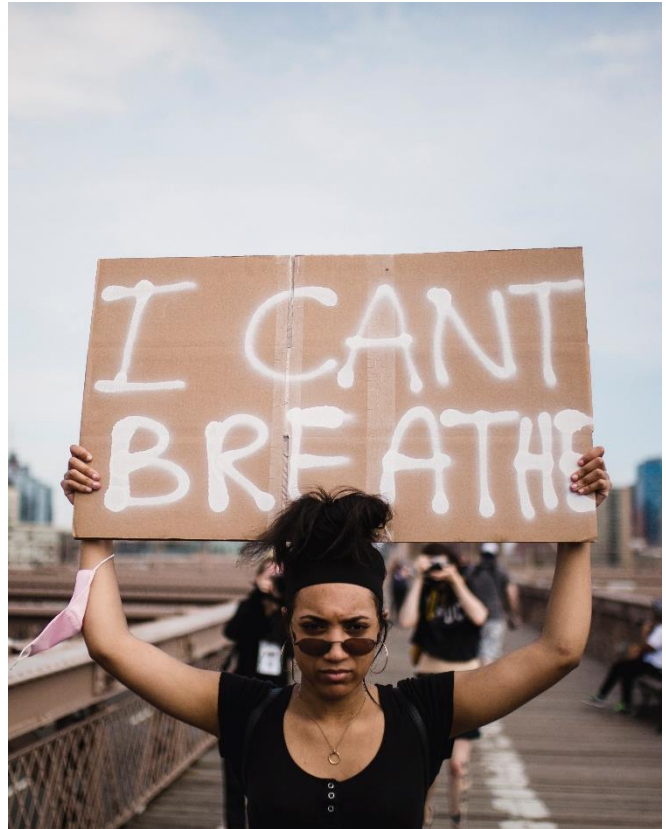
Were you there when they heard his mother scream? ...

Were you there when they beat him at the scene? ...

Were you there when the juries turned away? ...

Were you there when they locked him in the cage? ...

Were you there when she bled out in the street? ...




Reflection: James Cone – Strange Fruit: The Cross and the Lynching Tree

Please note: An image of the lynching of a person of African descent is present throughout the video.

<https://youtu.be/JxowgG4TYUQ>

Have You Died Before by Lyndsey Nye <https://youtu.be/FFcvlegPYP4>





The challenge of trauma is the challenge of witnessing to a phenomenon that exceeds the categories by which we make sense of the world.

Holy Saturday: What Remains

“The story of trauma is a story about the storm that does not go away. It is a story of remaining... The pressure to get over, to forget, to wipe away the past, is often reinforced by one particular way of reading Christian redemption. The narrative of triumphant resurrection can often operate in such a way as to promise a radically new beginning to those who have experienced a devastating event. A linear reading of cross and resurrection places death and life in a continuum; death is behind and life is ahead; life emerges victoriously from death. This way of reading can, at its best, provide a sense of hope and promise for the future. But it can also gloss of the realities of pain and loss, glorify suffering, and justify violence.”

— Shelly Rambo, *Spirit and Trauma: A Theology of Remaining*



I have no cause to linger beside this place of death, no reason to keep vigil where life has left, and yet I cannot bring myself to cleave myself from here...

[Therefore I Will Hope: A Blessing for Holy Saturday](#) by Jan Richardson

Perhaps the silences, absences, breathlessness of the inbetween space of Holy Saturday invite us to remain with our traumas. Consider trying out some of the body-centered somatic practices of healing and being present to trauma that Resmaa Menakem describes in his book *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Our Bodies*, found here: <https://cathedralofhope.org/wp-content/uploads/2021/02/Practices-from-My-Grandmothers-Hands-for-Lenten-Packets.pdf>

“Healing from white-body supremacy begins with the body — your body. But it does not end there. In order to heal the collective body that is America, we also need social activism that is body centered. We cannot individualize our way out of white-body supremacy. Nor can we merely strategize our way out. We need collective action — action that heals.”
— Resmaa Menakem, *My Grandmother's Hands*