



CHRIST THE KING - ONLINE LITURGY

Christ the king, king of compassion

Abstract

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.
Matthew 25:31–32(NIV)

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Christ the King - Online Liturgy

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Sunday, November 22, 2020 | After Pentecost | Christ the King | Proper 29 | Year A

Old Testament & Psalm, Option I

Old Testament Ezekiel 34:11–16, 20–24

Psalm Psalm 100

or

Old Testament & Psalm, Option II

Old Testament Ezekiel 34:11–16, 20–24

Psalm Psalm 95:1–7a

New Testament Ephesians 1:15–23

Gospel Matthew 25:31–46ⁱ

Matthew 25.31-46

In a dramatic image, a king separates people into two camps based on how they behaved towards vulnerable people: did they act with compassion towards them, or not?

This week's resources explore: an instinctive response to human need.

Further resources are available at: <https://www.dejongs.id.au/home/church/>

<p>Pre-Service We fall down Tomlin</p>
<p>Greeting</p> <p>May the grace of our Lord Jesus Christ The Love of God and the fellowship of the Holy Spirit be with us all</p>
<p>We Gather</p> <p>We have been called into the pastures of God, where there is nurture, a place to rest, safety, and kindness to all.</p> <p>Let us draw near, in the goodness of God, to be with each other, and to praise the shepherd who has gathered us here.</p> <p>Acknowledgements</p> <p>Let us pray God, we have been an isolated yet scattered people, Locked away in our own isolated places Yet looking for places to call home.</p> <p>You have gathered us in, given us a place of belonging where all are welcome.</p>

You have sought us out, brought us in,
and held us in Your great story.
Amen.

Hymn/song

CH4 356 / SCE 353 / various Meekness and majesty Kendrick

Welcome

Today is the last Sunday in the Season of Pentecost.
It is also the end of our Liturgical year A.
Next Sunday is the first Sunday of Advent, Year B

Our Theme today is "Christ the King"

'Christ the King' was first instituted in 1925 by Pope Pius IX,
and over time, it has become an ecumenical celebration.

Christ the King

The one enthroned

is also the one who takes the role of the servant and washes feet,
and he is the one that wears a crown of thorns.

He is concerned for the outcast the sick the lonely and weak
And asks us to continue that mission in His name.

Let us pray

We come to you,

people who are hungry, thirsty
strangers, imprisoned, exposed,

knowing that you have come to us, too,
in these same guises.

In our brokenness, welcome us.

And open our defenses as we come to you,

O Lord that comes to us in the many guises of the world around us.

Readings

Matthew 25:31–46

³¹ "When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. ³² All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. ³³ He will put the sheep on his right and the goats on his left.

³⁴ "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. ³⁵ For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶ I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

³⁷ "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and invite you in, or needing clothes and clothe you? ³⁹ When did we see you sick or in prison and go to visit you?'

⁴⁰ "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

⁴¹ “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. ⁴² For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, ⁴³ I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’

⁴⁴ “They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’

⁴⁵ “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’

⁴⁶ “Then they will go away to eternal punishment, but the righteous to eternal life.” ³¹ “When the Son of Man comes in his glory, and all the angels withⁱⁱ

respond

For the word of the Lord

Thanks be to God

Hymn/song/video

TIS 721/LFB He became poor Bell

We say Sorry

Let us pray

God, hiding in all strangers, all around us,
we are sorry for what we have done,
and what we have not done.

We ask you to deepen your welcome in us,
so that we might deepen our welcome around us.

Amen.

Hymn/Song

17 You Are My King (Amazing Love)

The Sheep and The Goats

Matthew 25:31-46

Before I start today, I'd like to apologise to all goats
Like it or not, judgment is a fact of life.
That is true whether we are talking about the histories of nations
or the events of our own personal life.
We can't escape judgment in life.

Jesus rarely spoke about the final judgment,
but on one occasion he did paint a picture for us in one of his stories.
Today's parable gives a strong jolt to those of us
who are heavy on doctrine but short on ethics.

A shepherd divides the sheep from the goats, said Jesus,
and the same division will happen on the final day.
Those on the right hand will be allowed entrance into the kingdom,
while those on the left will be denied it.
And the great surprise is that those who thought they were religious
turn out to be not as good as they thought,
and those who thought they failed were told they did a better job than they supposed.

The parable suggests that we are to view each person we meet
as though he or she was Christ himself.

“Lord, when did we feed you, or clothe you, or visit you in prison?”
was the question that was asked.

And the response:

When you did it unto the least of these my friends, you did it to me.”

Here is an old children’s story.

The king’s aide told the mayor of a small village

that his majesty was going to be making a visit to their humble little village.

With great fanfare the mayor began to make the appropriate arrangements.

Then on the day the mayor, dressed in his finery, waited in joyful anticipation.

But on the day, time slowly ticked away but no one ventured into the village.

No one, that is, except a lonely lame beggar

who asked the mayor for a drink to quench his thirst.

Irritatingly the mayor had brushed him aside.

At the end of the day the mayor stood alone; the King had never arrived.

Furiously, he wrote the King’s aide asking what had gone wrong,

only to be told that the King had indeed passed through his village that day.

The aide said, “He was traveling incognito.”

He had come in the disguise of a lonely lame beggar.

Who is Christ? Christ is everyone.

And there will be those who say,

“But master if we had only known that it was you
we would have responded.”

That’s precisely the point.

If the Bethlehem innkeeper had known

that Mary was carrying within her womb the long awaited Messiah,

no doubt he would have made room for them on that fateful night.

If the Sanhedrin had known that it was God they were arresting

on that fateful night in the Gethsemane garden,

no doubt they would no doubt they would not have done what they did.

But we are told, our goodness must be uncalculated.

If we do a kind act simply because we think that it will assist us,

then our motivation was not love but selfishness.

The parable suggests that in the end the criteria we will be judged by
will be our simple acts of kindness.

In the story the King allows entrance into his kingdom

not by affiliation with any particular religious group,

or fame, or fortune, or credential that might be listed in an obituary.

No, the final judgment is based upon how kind an individual was:

feeding those who were hungry,

showing concern for those in prison,

taking care of those who did not have sufficient clothing.

Jesus is saying that the main business that we are in is the business of kindness,

and it is on this basis God will view our life.

Ignore the law of kindness and we perish.

In the Sound of Music, Baron Van Trapp ruling his household with an iron fist.
 he would blow a whistle and the children would come marching like soldiers.
 Maria, the new governess, quickly informs him that she does not answer to whistles,
 and slowly the children begin to respond to her
 and the house is transformed from a military barracks into a home.
 Of course, you cannot miss the point. It's kindness that has won the day.

But kindness means nurturing and nurturing takes time.
 Blowing a whistle will get you a more immediate result.
 But in the end shouting and ultimatums will never win the day.
 The Apostle Paul admonished the church at Ephesus:
 "Stop being mean, bad tempered and angry. Instead, be kind to one another,
 just as God has forgiven you because you belong to Christ Jesus." Eph 4:31-32

The parable also suggests that in the end
 we will be judged not on the bad that we do, but the good that we do not do.
 Those on the left hand of the King were denied entrance into the Kingdom.
 Why? Because he said, I was thirsty and you gave me no water,
 I was in prison and you never came to see me,
 I was without clothes and you never gave me any.

We think that the thing that will get us into heaven by refraining from certain sins.
 Conversely, we think sin will send us to hell.
 A religious person is one who does not smoke, does not drink, does not curse.
 Maybe that misses the point, my friends.

There are many in church who are fine,
 decent respectable people who are not doing anything for Christ.

Jesus told the story about a man who took his talent and buried it.
 Why did Jesus condemn him?
 Not because he gambled it away, not because he frivolously spent it,
 but because he did nothing with it,
 Those on the left hand side were kept out of the Kingdom of God,
 not because of what they did but because of what they failed to do.
 In the old language, it was not sins of commission, but sins of omission.

We are asked to look upon each person
 as though he or she was Christ.
 Kindness is the criteria by which we will be judged.

It is not the bad that we do that will keep us out of heaven
 (we have been forgiven for our sin deeds);
 rather, it is the good we fail to do
 that that will make us a sheep or a goat.

With apology to all goats!
 Amen.

Hymn/song

01 King of Kings Hillsong
<p>Prayers for all people <i>Let us pray</i> Lord we pray for your vulnerable people of this world.</p> <p>We pray for those who sit in prison cells, Whether of their own making or ours; for animals who sit in cages; for the lonely who sit and await a visit; for the sick who wait for comfort and relief.</p> <p>We pray for those who visit the forgotten; those who free the trapped; those who bring joy to the downhearted; those who speak words of hope.</p> <p>Loving God, bless each one with the courage of your Son, and unite us in our mutual need and caring. Amen.</p>
<p>Lord's Prayer Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. AMEN¹</p>
<p>Hymn/song Christ Is The World's Light</p>
<p>We are sent out O God of kindness, send us out with more time for interruptions, and more generosity for kindness, so that we, and those we meet might see you within our walls and those beyond them walls.</p> <p>May the Lord bless us and keep us May His face shine upon us</p>

¹ English Language Liturgical Consultation, 1988

	and be gracious to us May he lift up His countenance upon us and give us peace
	Benediction 21 Come and See (feat. Faye Simpson)
	Thank you

ⁱ [*Revised Common Lectionary*](#). (2009). Bellingham, WA: Faithlife.

ⁱⁱ [*The Holy Bible: New Revised Standard Version*](#). (1989). (Mt 25:31). Nashville: Thomas Nelson Publishers.