



**Pilgrim Uniting Church**  
**12 Flinders Street, Adelaide**  
**8.00am MORNING WORSHIP**



**Christ the King/Reign of Christ November 26th, 2017**

**WELCOME and GREETING**

Grace to you, and peace from the One who is and who was and who is to come. May this be a time and place of peace, that everyone who enters, enters in peace; and everyone who leaves, leaves in peace.

Today is both the end and climax of the Christian year, which began in Advent last December. Today we celebrate the reign of Christ, Christ the King, and the paradox of the one named king who lays down the power to destroy, a leader who treads through the costly journey and into the shadow places of night, that we might find the rising of life before us. Christ the King, born to witness to God's truth, whose might lies in mercy.

When we speak of Christ as king, we speak of one who: is the first child of a village woman, born in a stable; is a story teller among the common people: welcomes children that gather around him, lays his hands on unclean lepers, makes disciples out of fishermen tax collectors, dines with traitors and other dregs of society, washes the feet of his followers, tramps around the country on foot, allows a prostitute to publicly wipe his feet with her hair. His only crown - a wreath of thorns. His only throne - two crossed planks of wood. (adapted, Bruce Prewer)  
In him, there is no shadow or darkness, but a light wherein the humble and poor may walk secure forever and ever! Praise his name!

**Call to worship:** Psalm 100

**HYMN** TiS 106 Now thank we all our God

**The prayers of who we are**

*(adapted, Moira Laidlaw)*

We thank you, O God, that you give to us a different royalty, one which is bereft of privilege and wealth, one whose power lies in truth, in faithfulness and in grace for all people. As we think today about Christ as King, we confess that we hesitate, as it suggests turning our understanding of power and authority upside down and setting aside ideas of self-importance and grandeur. We know those times when we enjoy prestige and acknowledgement, and know within ourselves those times we may even enjoy lording it over another person. It happens in meetings, at work, in our families and even here in this community.

**Forgive us, O God, and help us to hear anew Jesus' words that whoever wants to be first must be last of all and servant of all.**

**Song:** The Kingdom of God (sung twice)

We confess our failure to grasp that your reign, O God, is found whenever domination is overcome, whenever justice is experienced, and whenever people are released from prejudice and exploitation.

**Forgive us, O God, for any involvement in the pursuit of power that exploits or demeans others.**

**Song:** The Kingdom of God (sung twice)

**The kingdom of God**

The king-dom of God is jus-tice and peace and joy in the Ho-ly Spi-rit.

Come, Lord, and o-pen in us the gates of your... king-dom. The

*♩ Kró-les-two Two, Pa-nie, poś-ród nas jest: Twój Duch, spra-wie-dli-wość, po-kój, więc przyjdź, wpro-wadź nas do bram kró-les-twa Bo-że-go.*

The image shows a musical score for the hymn 'The kingdom of God'. It consists of two systems of music. The first system has a treble clef and a common time signature. The melody is written on a single staff, and the lyrics 'The king-dom of God is jus-tice and peace and joy in the Ho-ly Spi-rit.' are written below it. The second system also has a treble clef and a common time signature. The melody continues on a single staff, with lyrics 'Come, Lord, and o-pen in us the gates of your... king-dom. The' written below. At the bottom of the image, there is a Polish translation of the lyrics: '♩ Kró-les-two Two, Pa-nie, poś-ród nas jest: Twój Duch, spra-wie-dli-wość, po-kój, więc przyjdź, wpro-wadź nas do bram kró-les-twa Bo-że-go.'

Music: Tabzé  
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We confess our lack of commitment in seeking to transform systems that leave people powerless. Too often we prefer to leave the difficult tasks to others so that we can get on with our own safe agendas.

**Forgive us, O God, when we forget that following your way is the way of shalom.**

**Song:** The Kingdom of God (sung twice)

**BIBLE READINGS:** Ezekial 34:11-16, 20-24; Matthew 25: 31-46

## REFLECTION

**HYMN** TiS 697 All the sleepy\* (*the offering is collected*)

## PRAYER OF DEDICATION

Generous God, you invite us to share in generous hospitality. Help us not

only to accept it with thanksgiving, but to freely share it with those whose lives are restricted or crushed by the meanness of this world. **Amen.**

## **PRAYERS FOR OTHERS**

Prayer is an act of hope: hope for inspiration, hope for communion with one another, hope for consolation and renewal. We enter a time of prayer to collect our hopes for ourselves, for others, for our world.

*Prayers are offered* (this is my prayer/**this is our prayer**)

Add your prayers to ours, Holy Spirit, stretch our wisdom and expand our hope. Wait with us as we seek to understand our part in the well-being of those who wait for love. Watch over them as they hope for a world that cares enough to act with a new justice and compassion. Give to us here an energy and passion for good change and a faithfulness so that we never give up, even when we cannot see the way ahead.

**Grant to us a spirit of adventure, Loving God,  
as we walk together towards our dreams of a better world.**

We pray these prayers in the name of Jesus who taught us to pray:

## **THE LORD'S PRAYER**

### **COMMUNION**

#### **THE INVITATION**

All are welcome to share in this time of remembrance. We bring bread, made by many people's work in a world where some have plenty and most go hungry. At this table, all are fed and no one turned away.

**Thanks be to God!**

We bring the juice of the vine, made by many people's work in a world where some have leisure and most struggle to survive. At this table, all share the cup of pain and celebration. And no one is denied.

**Thanks be to God**

These gifts shall be for us the life of Christ, a witness against hunger, our cry against injustice, and our hope for a world where God is fully known and every child is fed and safe. **Thanks be to God!** *(adapted, Brian Wren)*

## **THE GREAT PRAYER OF THANKSGIVING**

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

It is indeed right to give you our thanks and praise, O God.....

.....So, we lift our voices, filled with joy, joining them with the glad songs of every place and generation, all creation praising your name:

**Holy, holy, holy Lord, God of power and might  
Heaven and earth are full of your glory. Hosanna in the highest  
Blessed is the one who comes in the name of the Lord  
Hosanna in the highest.**

## **THE NARRATIVE OF THE LAST SUPPER**

We remember.....

## **PRAYER OF CONSECRATION**

Hospitable God, you invite us to the table where the last may be first, and the humble and the mighty trade places. We give thanks that we can share your abundance with no fear of scarcity, and welcome others around this table. Send your Spirit now upon us, and upon these elements of bread and wine, that they may be the life of Christ for us. Amen.

## **PRESENTATION OF THE BREAD AND WINE** *Communion is shared*

## **PRAYER AFTER COMMUNION**

May this meal we have shared renew us and inspire us to join more hopefully in seeking peace, justice and reconciliation in the world. Amen.

## **WORDS OF MISSION AND BLESSING** *Candles are extinguished*

We have gathered, and we are sent. It is time to take our leave. Time to re-engage with the world beyond this place of gathering. Time to put faith into deeds. Time to practice uncalculating love. Time to meet the Christ who waits for us. And may the way of Jesus be our path, and hope be our guide as we walk together in the love of God. **Amen.**

May there be peace within and between us. God's peace be with you.

**And also with you!** *The sign of the peace is exchanged*