



Queen Anne

LUTHERAN CHURCH

Called to Proclaim God's Love in Christ for Every Person

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✠ *In Worship Today* ✠

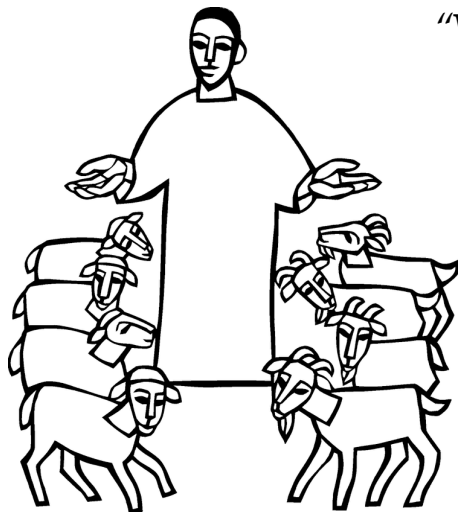
Pastor	The Rev. Dr. Dan Peterson
Guest Preacher	Rev. Chelsea Globe <i>UW Lutheran Campus Ministry</i>
Cantor	Kyle Haugen
Lector and Intercessor	Rev. Chelsea Globe

This service of worship can also be listened to online. Go to queenannelutheran.org and click on "WORD OUT" to find audio, video, and print resources for worship at home, as well as resources to use with children..

CHRIST THE KING SUNDAY

November 22, 2020

“Word Out” audio transcript



Prelude

Chorale prelude on DARWALL'S 148TH
Percy Whitlock (1903–1946)

Welcome

P: Welcome, this Christ the King Sunday at Queen Anne Lutheran Church. Wherever you are listening, whatever challenges you might be facing, we invite you into this space: one where you can hear the good news in proclamation, spoken and sung; a time where you can be still, and know God is God.

On this final Sunday of the church year our gospel is Jesus' great story of judgment. In the end, the faithful are those who served Christ by ministering to those who are poor, hungry, naked, sick, or estranged. We gather this day in spirit to celebrate the reign of Christ and his victory over death, even as the church awaits the consummation of all things. Acknowledging the new reign of Christ, a reign unlike any other, a kingdom that turns things upside down, making the least the greatest and the greatest the least, we go forth that his reign may be known in our loving words and deeds.

Greeting

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

G: **And also with you.**

C:

Al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia.

Repeat alleluia

P: Blessed is the one who comes in the name of the Lord.
 Blessed is the coming kingdom of our ancestor David.

C:

Al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia.

The Holy Gospel:

Matthew 25:31-46

A: The Holy Gospel according to Matthew, the twenty-fifth chapter.

C: **Glory to you, O Lord.**

A: [Jesus continued:] ³¹“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³²All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³and he will put the sheep at his right hand and the goats at the left. ³⁴Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and

you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ ³⁷Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹And when was it that we saw you sick or in prison and visited you?’ ⁴⁰And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family you did it to me.’ ⁴¹Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ ⁴⁴Then they will also answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ ⁴⁵Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life.”

A: This is the Gospel of our Lord.

G: Praise to you, O Christ.

Sermon

Pastor Chelsea Globe

Hello, and greetings, Queen Anne Lutheran Church. It’s so wonderful to be worshiping with you today. Thank you so much for inviting me to preach for you and worship together with you today.

A little bit about me: My name is Pastor Chelsea Globe. And I just started as the new pastor for Lutheran Campus Ministry at the University of Washington. A little more about me: I’ve lived in the Puget Sound region my whole life, grew up in Enumclaw in the south end of King County, then moved to Seattle after college. So, I’ve been here for quite a while in the city. I even attended Queen Anne Lutheran Church a few times during a couple of years that I lived on Queen Anne after college. I did seminary locally as well, at Seattle University School of Theology and Ministry, which is actually how I first met Pastor Dan. He taught my Lutheran confessions class and was a very good professor.

Then I served as solo pastor for church in Federal Way for the past five years, and now I am in this call to Campus Ministry at UW, which is just a complete

dream come true for me and I'm so excited to get this ministry up and running again.

So I hear that this congregation has always been a big supporter of UW Campus Ministry, which is just so wonderful. You and your congregation have realized something very important, that faith formation and those transitional years from childhood to adult is incredibly important. Think about it: the church is always wondering where the young people are, right?

And there they are! Campus Ministry is one of the easiest, best ways we can show up for young adults and make a difference in their lives. We can show them with real love and action that the church is their place, a place of acceptance and community; no matter where they might live in the world, they can turn to the church.

So, I could talk a lot longer about this ministry and what we're doing and planning, but I probably should do some preaching at some point. So I'll just say to keep an eye on your congregational newsletter for a more detailed update on Lutheran Campus Ministry and what we're up to these days, and I'll also put in a quick note to say that we are always recruiting more Board members right now. And as former supporters of this ministry, we'd love to have someone from your congregation on the Board, you know, including a new Treasurer, if anybody's got some treasurer skills that you wanted to share with our Campus Ministry folks, that would be excellent. And if that sounds interesting, contact me later. Pastor Dan has all of my current contact information. Okay. Commercial is over; now, on to the sermon.

So, today is a very special day in our church year, on the church calendar. It is Christ the King, or you might hear it called Reign of Christ, Sunday.

It is the final Sunday of the church year. I like to think of it like our Christian New Year's Eve. But I learned this year some additional facts about this festival, and how it came to be part of the Christian calendar. I learned that it is a relatively recent addition to the church year.

This festival was created in 1925, so not even 100 years ago, by Pope Pius the 11th as a response to World War I and the rise of fascism in Europe. The Pope at the time wanted a way to remind Christians that they did not serve earthly rulers, but they were subjects of a higher power, of a king whose rule was unlike anything we have ever experienced here on Earth.

I think that's a timely message for us here and now, isn't it? I know for me these past few weeks I've been thanking God that our hope is not in earthly rulers, or elected officials, or any particular political party, but in Christ alone. Can I get an *Amen*?

So it's interesting to me that this Gospel reading from Matthew 25 is the one that was chosen for today for Christ the King Sunday. Because actually, I don't think it's a great choice. I mean, it's a good story. It's a great story, but maybe not for today.

It's supposed to tell us something, I think, about what *kind* of king Christ is. But instead, we get this story of a ruler who punishes some and rewards others for their actions. That's what we Lutherans call good ol' "works righteousness," right? And that's a belief system we threw out a long time ago, with indulgences and priestly celibacy and Latin masses, right?

We believe that Christ is our King, yes. And we believe that he is our judge, as is the king in this story; but we also believe that Christ our King has already pronounced His judgment, and it is "not guilty." Despite our failings, despite the times that we do not give food to the hungry or welcome the stranger, or clothe the naked, Christ has already given His judgment. And it is one of mercy and love.

So, if this story isn't about pleasing this king, pleasing Christ the King, with our actions, if it isn't about salvation or working our way to heaven, what is it about?

You know, this is actually one of my favorite stories, one of my favorite parables in Scripture. I actually chose it as the Gospel reading for my ordination service, which was just over six years ago, and I chose it not because it tells us about some angry God who is judging our every move. I chose it because it tells us about *us*, and how we are to live in service to a loving God who forgives our every mistake.

Because yes, even though we are saved by grace through faith and not our works, we've still got some work to do, when it comes to living out our faith here on Earth. We still have an obligation to our fellow humans on the planet. Not because it's what saves us, but *because we are saved already*. As Martin Luther said it, "We are freed from worry about sin and salvation in order to love and serve each other."

I think the story is showing us two choices we can make; two different ways of operating in the world:

Either you love and serve your neighbors, all the time, no matter what, or, you love and serve your neighbors only when you think someone is watching.

Basically, it's do we love and serve, because that is who we are? Or do we love and serve because we think it's going to do something for us?

The sheep, on the king's right hand, are the ones who love and serve their neighbors, not because someone is telling them to, or because they will be rewarded. Remember, in the story they don't even *know* that there's going to be any kind of reward involved. They simply serve, because it's the right thing to do.

The goats, on the other hand – poor goats, I don't know why they got to be the bad guys in this story, but there you go – the goats are the ones who only love and serve their neighbors when they think someone is watching. When they're trying to earn favor with the king and go around saying, "Look at me, see how good I am, look what I'm doing."

But as we've already noted, that's not how God's favor works. There's no need to earn God's grace and love, because we already have it. What the story is telling us is, if you only love and serve your neighbors when it's convenient for you, or because you think you need to impress God, or because it looks good to other people, then the only person you are really loving and serving is yourself.

But, when we fully, really comprehend the gift of God's eternal love and grace and forgiveness and mercy, and realize that there is nothing we need to or *can* do, good or bad, to make God love us any more or less, and when we start to live our lives with *that* as the starting point – that, my friends, gets us to that good sheep life, a life lived in service and care of others, always.

Now, are we always going to do that perfectly?

Are we always going to choose to love and serve, no matter what? No! We are, after all, only human. We will fail. We will have times when our insecurities our stubbornness or selfishness, take over. And we don't love and serve, like we are called to do. And even in those times, even in those times, friends, God's love and forgiveness is there, pointing the way, waiting to bring us back into the fold.

So I ask you, where are *you* right now?

Are you with the sheep?

Or with the goats?

Or maybe a little of both, depending on the day or the time? Let's be honest.

If you find yourself a little on the goat side, maybe, holding back from really loving and serving your neighbor; or unsure, or fearful of how to do that right now; first of all, don't waste your time feeling bad or guilty, or feel like you have to go out and do something now to make God happy with you, because remember: that's not how it works.

What I want you to do is dig down deep; maybe read a helpful scripture, like the end of Romans, chapter eight, that assures us of God's love for us – that cannot be separated from us, no matter what – and ask God to help you know and believe that God's love and forgiveness for you are real. Remember, God has already judged. That even with your mistakes and your flaws, you are worth it. You are enough.

Can I get another *Amen*?

And with this knowledge, with knowing our worth, and our value that comes from the love and forgiveness and mercy of God, now, we go out and serve, in the name of the one true and only King, Jesus Christ our Lord.

Amen, and thanks be to God!



- 1 Rejoice, for Christ is king!
Your Lord and king adore;
rejoice, give thanks, and sing,
and triumph evermore:

Refrain

Lift up your heart, lift up your voice;
rejoice, again I say, rejoice!

- 2 Our Savior Jesus reigns,
the God of truth and love;
when he had purged our stains,
he took his seat above: *Refrain*

- 3 His kingdom cannot fail;
he rules o'er earth and heav'n;
the keys of death and hell
are to our Jesus giv'n: *Refrain*

- 4 He sits at God's right hand
till all his foes submit
and bow to his command
and fall beneath his feet: *Refrain*

Text: Charles Wesley, 1707-1788, alt.

Prayers of the Church

A: Longing for Christ's reign to come among us, we pray for the outpouring of God's power on the church, the world, and all in need.

A brief silence.

A: Sovereign of all, train our ears to hear your cry in the needs of those around us. Bless all social ministries of the church through which we seek to serve others as we ourselves have been served. Lord, in your mercy,

G: **hear our prayer.**

A: You cause rain to fall on the just and unjust alike. Direct our use of creation to provide for the needs of all people in ways that are sustainable for the earth. Lord, in your mercy,

G: **hear our prayer.**

A: Bring peace to every place where conflict rages. Grant opportunities for ending divisions among us and usher in your reign of unity and reconciliation. Lord, in your mercy,

G: **hear our prayer.**

A: Heal the sinful divisions we erect between us and release us from systems of oppression and prejudice. Restore our capacity to see your image in those whose dignity we have stripped away.

Lord, in your mercy,

G: **hear our prayer.**

A: Pour out the gifts of your Spirit on children and youth throughout the church. Sustain those who work in children's ministry, youth ministry, and campus ministry as they nurture the gifts of young people.

Lord, in your mercy,

G: **hear our prayer.**

A: For whom or what do the people of God pray?

A silence is given so that your prayers may be offered.

A: Lord, in your mercy,

C: **hear our prayer.**

A: Thank you for saints now departed who fed the hungry, clothed the naked, and tended to the sick. Inspire us by their example, that we may see your presence in those in need around us. Lord, in your mercy,

C: **hear our prayer.**

A: Receive our prayers in the name of Jesus Christ our Savior, until that day when you gather all creation around your throne where you will reign forever and ever.

C: **Amen.**

Lord's Prayer

P: Lord, remember us in your kingdom and teach us to pray.

C: **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.

Amen.

Announcements

P: We thank you for joining us for this service. If you would like to hear other services or access the newest edition of *the Quill*, our newsletter, we invite you to go to our website at queenannelutheran.org.

P: Receive now the blessing:

Benediction

A: Let us bless the Lord.
Thanks be to God.

P: Almighty God, the Father, † the Son, and the Holy Spirit,
bless and preserve you.

G: Amen.

Dismissal

P: Go in peace. Serve the Lord.

G: Thanks be to God.

Postlude

Fanfare
William Mathias (1934-1992)

About Today's Music

For the last Sunday of the church year the music is big and bold! I have often associated today's postlude (the "Fanfare" by 20th century Welsh composer William Mathias) with today and other Sundays when the End Times are considered. Scripture gives us details and metaphors about the Last Day that evoke beauty and comfort – but also warning and alarm. Similarly, I find today's postlude at times to be unexpectedly beautiful, while other portions of the piece are difficult to listen to. Perhaps that's why I find the piece fitting for today's Gospel reading. What's your reaction – what do you hear?

--Cantor Kyle Haugen