



Kensington Presbyterian Church

When you're sinking

July 4, 2021

WELCOME, during these times of physical isolation we are putting out these worship services that you can do at home.¹ This doesn't mean you have to do them alone. You can invite those who live with you, or connect with others through the phone or computer, or even in small groups outside.

If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca).

Announcements

Visiting: Today's service will touch on some issues that you may find sensitive and/or disturbing. If you would like a visit from Rev. Peter or other help please contact him and we can arrange a something you are comfortable with.

Communion this week: All those who wish to know Jesus better are welcome to join us for the Lord's Supper next week. You'll need to provide your own elements (juice/wine & bread)

Making Sensory Blankets: The St. Andrew's Homes Foundation is looking for volunteers to make sensory blankets. They give people with limited movement something interesting to explore. Fabric is provided. If you are curious, call Tracy at 514-916-7626.

Residential Schools: For those looking for more information, please visit these sites (or talk to Rev. Peter):

presbyterian.ca/2021/06/05/pcc-and-residential-schools/
presbyterian.ca/healing

NEW statement: presbyterian.ca/2021/06/15/moderator-joint-statement

¹ note: that the footnotes are not as thorough as an academic paper.



Book Study: first Wednesdays of the month at 7:30 - ex. July 7th
Brushing your teeth & God??? Join the discussion and see the connections. *The Liturgy of the Ordinary* helps you find God in all aspects of life... one chapter a month. If you are interested, please contact lnes.Rombeek@gmail.com.

This is also a good activity to invite a friend who is open to the idea of God or curious about what it means to be a Christian.

Sunday School: is available Sundays, noon to 1^{ish}

Join Antoinette for a chat, reflections on a Bible passage and an activity. For more information, contact Antoinette (below).

zoom.us/j/95177919687?pwd=K1hpWXJrVlxlQWpOMINKdkV1UGloQT09

VBS: two weeks of virtual VBS is being run by A&P - while not physically together, you do get a physical kit. For more information email Sharon at churchschool@standrewstpaul.com.

Prayer Group: Wed. at 11:30 a.m.

Weather permitting, we will try both Zoom and meeting in the courtyard at Benny Farm.

[us02web.zoom.us/j/78266904325?](https://us02web.zoom.us/j/78266904325?pwd=dkhMck1ZRxBKtmV2VsaHRIOFF1UT09)

[pwd=dkhMck1ZRxBKtmV2VsaHRIOFF1UT09](https://us02web.zoom.us/j/78266904325?pwd=dkhMck1ZRxBKtmV2VsaHRIOFF1UT09)

or phone: 438-809-7799

Meeting ID: 782 6690 4325

Passcode: 7864826

Re-opening: Session is currently making sure everything is well planned to keep people safe for re-opening the building in September.

Contacts

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Antoinette (families).....Antoinette@Kensingtonchurch.ca



Approaching God



Lighting of the Christ Candle
Jésus Chris est la lumière du monde.
Jesus Christ is the light of the world.



Call to worship

Jesus says, 'Ask and you will receive,
seek and you will find,
knock and the door will be opened.'

Amen.

Jesus says, 'Come to me all you who weary and burdened,
and I will give you rest.'

Amen.

Let us come
to God,
our light and
salvation.



The Lord Is
My Light
M Moyers

♪ Hymn: O Send thy light forth.....pg 12 (29)
www.youtube.com/watch?v=r1Hf_VRQsi4



Prayer of Approach

Eternal God, we take this time to praise you.
Through you, we have this desire to know you more;
and so we've come.
Through you, we are not alone;
Joining together with others in their homes, in their times;
Joining together with you.
Through you, we feel the brokenness in the world,
and you help us live into a better world.
Through you, we realize the brokenness we are a part of. . .
We are sorry for the damage we cause.
Through you, we can experience healing
in ourselves and the world;
May your Spirit help us with our burdens
and fill us with peace and hope.
In Jesus' name.
Amen.



Assurance of Pardon

Here the Good News
God the Creator brings you new life,
forgives and redeems you.
Take hold of this forgiveness,
and live your life in the Spirit of Jesus.²
Amen.

² Worship Sourcebook 2.4.35



Listening to God

♪ Hymn: Just as a lost and thirsty deer.....pg 12
www.youtube.com/watch?v=XM8uUwTepy8

🕯️ Prayer for Illumination
We pray, Lord,
that you will open our hearts
so that we can receive your
wisdom and
understanding
to nourish our hearts and
minds.
strengthening our faith
and love
for you and the world.
Amen.



Even though I Walk through a Valley
Dark of Death - Soichi Watanabe

- ✦ Intro to the readings
- 2 psalms of lament. There many types of psalms, but psalms of lament are the most common - about a third of them
 - There are many examples of people crying out to God, especially as Jesus, in the Newer Testament. This is the most famous.

📖 Reading: Please look up the passages in your own Bible,³ or click on the name to be taken to an online version (NRSV).

[Psalm 13](#)

[Psalm 69](#) (online well just use 69: 1-5, 10-17, 30-33 for time)

[Mark 15](#): 24-37

✦ Sermon: When you're sinking
Dear Lord, please bless these words
and the meditations of our hearts.⁴ Amen.

Have you ever had an idea come into your head, and then it keeps coming up all over the place? Maybe the examples are always there and you just notice them more... or maybe not.

There's a book I'm going through about being a post-COVID church.⁵ It starts with considering what a church is - which we did last week.⁶ The second chapter is on lament.

Already having that idea in my head, here are some things that came up for me this week.

I saw a TV show called StarGate in which a group of scientists and soldiers are stranded in another Galaxy. While the woman in charge was a highly successful mediator on Earth, this type of responsibility is new. She has difficulty dealing with the idea that people in her care may die, and tries to bury those ideas and feelings.

I had a conversation with an elderly person who lives by themselves. They don't have any family in town. Their neighbours are new. They normally suffer from isolation, but with the

³ If you'd like a new Bible with helpful notes, I recommend the 'Life with God Bible' NRSV from Renovaré. ISBN 0061834963

or for the more academically inclined, The New Oxford Study Bible NRSV

⁴ Psalm 19:14

⁵ *Faithful Innovations: beginning a conversation for a post-covid church* Cyclical Publishing 2020

⁶ You can read it or watch it from here. Look for *What is church?* - June 27

kensingtonchurch.ca/covid-opportunities/

pandemic this was much worse. On top of it all, their cat died - said that way it sounds like a joke, but it's not.

I had a conversation with somebody who became a foster parent for the first time this year. They had been vetted and trained and passed with flying colours. They had a whole 2 hours notice before their new child was brought. This led to a very hard few months as they tried to help this child who has so many issues, and comes from a situation with issues possibly going back generations. They did their best, but are now both on stress leave and the child had to be passed onto another family.

In the news were heard about people losing their homes as an apartment collapsed in Florida and how Lytton, BC, was unexpectedly destroyed by fire.

Thursday was Canada Day, but it wasn't celebrated everywhere. There were debates across the nation as to whether it was appropriate to celebrate a Fête National in the light of the residential school graves. There were solidarity marches recognizing the damage of this past.



In these examples there are feelings of fear, anxiety, loneliness, frustration, sorrow, grief, anger, inadequacy, doubt, failure, betrayal, pain & suffering. These are powerful feelings. Often in our society we try to bury them. We're told to be strong - not to complain. One of our techniques to do this is to observe that somebody else has it worse, 'so we shouldn't complain.' It is true

(picture: The Scream - E Munch)

that somebody else always has it worse. Their story can inspire and give you hope - but it does not negate your feelings.

Burying and ignoring these feelings is not a healthy response. Being made in God's image, we feel the pain of living in a broken world. Pushing these feelings underground, they will shape how your roots grow. And when the ground of your life shifts, which it will, they will rise to the surface.

So, what do we do about it?

Well, we look to the Bible.

Today we heard two psalms of lament. Their writers would not have started without admitting their feelings first.

This is the first step - acknowledging the feelings you have. This isn't denying God. It's not a lack of faith - in fact, it's a sign of great faith that you will bring you're whole self to God and have faith that God will not turn away.

Then they wrote.

and there's a pattern to their writing that may help us. They start by turning to God. Often they aren't feeling God's presence, but they cry out to God anyway. *"How long, O Lord? Will you forget me for ever? How long will you hide your face from me?"*

Then they say what is going on. What they are feeling. Who is doing what. They name it. *"I sink in deep mire, where there is no foothold;...What I did not steal must I now restore? ...I am the subject of gossip for those who sit in the gate"* or *"How long must I bear pain in my soul, and have sorrow in my heart all day long?"*

After naming their feelings, those negative ones that you may have been taught good people don't have, they ask for help, and they chose to trust that God will help. *"For the Lord hears the needy, and does not despise his own that are in bonds."* or *"But I*

trusted in your steadfast love; my heart shall rejoice in your salvation.”

The psalms help us to turn our suffering into prayer - into a lament. They suggest we acknowledge what we feel, be specific, ask God for help, and trust (have faith) in God’s unfailing love.

There are other examples in the Bible. There’s a whole book called Lamentations. There’s examples in the Newer Testament in those asking Jesus for help, and throughout the letters. There’s Jesus on the cross quoting psalm 22, “My God, my God, why have you forsaken me?”

This is a good way to lament. Chose a psalm and pray it. Try including pauses for your feelings to come out. You might try writing your own poem or song (psalm)... or another art form. The arts have an ability to hold different emotions at the same time, such as loss and hope - feeling death and resurrection.

Recognize that lament is okay. Give it the time it needs. Lament is the start of healing. There’s no promise that things will return to the way they were. God doesn’t even promise take the pain away or give and understandable reason. God does promise to be there with you. God does promise that things will get better. Lament is not the end, but part of the journey to new life.

*In the name of God:
Creator, Son & Spirit - Holy
and One.
Amen.*

Resurrection - Granlund



Granlund, Resurrection



Responding to God

♪ Hymn: **Note:** This hymn includes some disturbing issues. If you would like to talk, please contact Rev. Peter or somebody else. We sing for those whose song is silent.....pg 13
www.youtube.com/watch?v=Btb28mJc4PE

🗨️ FaithTalk

These are some questions for you to discuss with somebody... or many somebodies. Do what you feel safe (and practice stretching a little).

Memories: Psalm 69 talks about “sinking into deep mire”. What other images can you come up with for being overwhelmed by life.

Memories: Thinking of songs, dance, paintings, sculptures, etc., can you think of some are laments... expressing the overwhelmedness and the have hope/faith?

Etching: What are your struggles with lamenting?

Actions: What are you grieving now?

What will you do with it in the next week?

Wonder: Who should be with you in this (in addition to God)?

✦ Spirit Sighting

In response to the devastating confirmation of unmarked graves on the grounds of former Residential Schools the Presbyterian Church in Canada issues a statement signed by both the present and previous Moderators. I received a notice of it last week along with the suggestion that we share it. This is one small step of us following the Holy Spirit to healing.

~ ~ ~

June 15, 2021

We issue this statement of repentance and commitment to action today, aware of our own responsibility with regard to the sin of colonialism and our operation of residential schools, both of which we recognize today as instruments of a genocide against Indigenous people in what is today called Canada. The devastating revelation of 215 unmarked graves on the grounds of Kamloops Residential School in British Columbia leads the church to a time of listening to learn what is needed to continue its work of reconciliation, and so we have prepared this statement in consultation with the National Indigenous Ministries Council of The Presbyterian Church in Canada. We also offer lament, in humility, for the lives of all the children who were lost; those we already knew, those who were just found, and any more still to be found.

Living Faith reminds us that God is always calling us to seek justice in the world, and that justice is seen when we strive to change customs that oppress and enslave, protect the rights of others and protest anything that destroys human dignity. (8.4.1–3) Justice requires commitment and action. In 2019, The Presbyterian Church in Canada repudiated the Doctrine of Discovery⁷ and terra nullius—major components of colonialism, and in 2016 we committed ourselves to the *United Nations Declaration on the Rights of Indigenous Peoples*⁸ as framework for reconciliation. It is in acknowledging these requirements and calls of our faith that the church commits itself to the work and repentance named here.

The Presbyterian Church in Canada operated eleven residential schools for Indigenous children, with the first opening in the mid 1880s. The names of those schools are: Ahousaht Residential School in British Columbia, Alberni Residential School in British Columbia, Birtle Residential School in Manitoba, Cecilia Jef-

frey Residential School in Kenora Ontario, Crowstand Residential School in Saskatchewan, File Hills Residential School in Saskatchewan, Muscowpetung (later known as “Lakesend”) Residential School in Saskatchewan, Portage la Prairie Residential School in Manitoba, Regina Industrial School in Saskatchewan, Round Lake Residential School in Saskatchewan, and Stoney Plain Residential School in Alberta. In 1925 all but two of the schools that were still open were transferred to the United Church of Canada which was established as a result of the Church Union Movement. The two schools the PCC continued to operate after 1925 were Birtle Residential School and Cecilia Jeffrey Residential School. Though the church first offered formal apology and confession⁹ to God and to Indigenous peoples in 1994 for our role in running these schools—places from which many students never returned and which caused emotional scars and trauma on generations of Indigenous communities—the harm from these schools and other colonial practices continues today and so too does our need for confessing.

Meaningful apology and the reconciliation¹⁰ that can come of it requires listening to the Indigenous communities and families we have harmed, asking what work is needed for healing and then acting on it. The work that is required will change over time, as circumstances change; as more information is uncovered that may reopen wounds; as the depth of harm of colonialism is understood; as ways are found that the church can be an ally and a voice for justice again. The work required will change too as healing happens.

The listening required is also not a one-time event, but part of a relationship that develops over time. In listening, we have heard that even the children or grandchildren of those who attended

7 [presbyterian.ca/justice/doctrine-of-discovery/](https://www.presbyterian.ca/justice/doctrine-of-discovery/)

8 www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html

9 [presbyterian.ca/downloads/34144/](https://www.presbyterian.ca/downloads/34144/)

10 [presbyterian.ca/healing/](https://www.presbyterian.ca/healing/)

Indian Residential Schools are more likely to have serious physical or mental health concerns, more likely to be taken from their homes into foster care, and more likely to attempt suicide than Indigenous children who do not have a parent or grandparent that attended residential school. This is because of intergenerational trauma, that can cause cycles of harm and broken relationships in families if not healed.

Hearing this, we have asked what we could do that would help heal that trauma; reconciliation requires no less. And in conversations with Indigenous members of this community, The Presbyterian Church in Canada, we have heard what is needed today:

We have heard The Presbyterian Church in Canada must work to ensure the grounds of the residential schools we ran—and especially Birtle and Cecilia Jeffrey, which we ran the longest—are searched for any unmarked graves. We must also ensure any search is taken in respectful consultation with the Indigenous communities and families impacted; this would include financial support from the church for those searches. **We commit to this work.**

We have heard that any work to address the legacy of Indian Residential Schools must also address the ongoing inequity faced by today's Indigenous children, and we are asked to seek justice through advocacy for the rights of all Indigenous children. **We commit to this work.**

We have heard The Presbyterian Church in Canada must confront and address colonialism and systemic racism against Indigenous people in both the church and Canadian society. This systemic racism and colonialism shape the daily lives of Indigenous people in the church and in society in daily acts many take for granted, such as accessing healthcare, access to clean drinking water, equity in education, and equitable treatment in court systems. We have seen how this systemic racism has resulted in incidents

like how Joyce Echaquan was treated before her death when she sought access to health care, in significantly higher rates of violent encounters with police, and in significantly higher rates of child apprehension into foster care systems, to name just a few examples. As disciples of Christ, the church is called to work for justice by advocating for an end to these and other similar injustices against Indigenous people. **We commit to this work.**

We have heard that it is important to support the recommendations recently issued by the Native Women's Association regarding ending the crisis of Missing and Murdered Indigenous Women and Girls as well as continuing to support the Truth and Reconciliation Commission's Calls to Action and the Calls for Justice that stem from the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. **We commit to this work.**

Because the residential schools operated for almost nine decades, harming generations of communities, true healing and reconciliation will require a lengthy journey over generations and a great deal of work to heal that harm. The discoveries of unmarked graves continues to lead to unspeakable grief and ongoing harm in communities across our country. Reconciliation is a long road that requires acknowledgement of harm, apology for taking part in that harm, concrete steps to redress the harm, and the rebuilding of broken relationships. We are called as disciples of Christ to reconciliation and to justice; **this is work the church must do and commits to doing.**

The Rev. Dr. Daniel Scott, Moderator of the 2021 General Assembly

The Rev. Amanda Currie, Moderator of the 2019 General Assembly



Offering

Financially, we have set up a donation option on **our website**. Just click the '[Donate Now](#)' button, and then the pretty button. It gives you various options that are easy to follow. You can also donate through **interac e-transfer**. Our name is [Kensington Presbyterian Church](#) and the e-mail address is info@kensingtonchurch.ca. And you can sign up for Pre-Authorized Remittance (**PAR**) are also good options, or simply mail or drop off a cheque or cash.



Communion



♪ Hymn: For the bread which you have broken #1, 3....pg 14 (549)
youtu.be/Z2FZ3_C7P4c?t=47



Invitation to the table

You are invited to come to the LORD's table.
 Wherever you are, Christ is with you.
 offering bread broken for our journeying
 and wine poured out for our tears.
 In this symbol of the Feast,
 where loss finds comfort in promise
 and despair is transformed into hope,
 we come together.

Whoever you are, whatever your bring,
 hear the risen Christ call your name;
 and accept God's invitation to new life.¹¹

C'est la volonté de Dieu
 que tous ceux qui veulent connaître Jésus
 devraient partager ce repas.

As we come together to share the Lord's Supper,
 we also come together with a statement of faith that we share with
 Christians of many types, around the world and through the
 centuries.

Apostles' Creed

I believe in God, the Father almighty,
 creator of heaven and earth.
 I believe in Jesus Christ, his only Son, our Lord,
 who was conceived by the Holy Spirit
 and born of the virgin Mary.
 He suffered under Pontius Pilate,
 was crucified, died, and was buried;
 he descended to hell.
 The third day he rose again from the dead.
 He ascended to heaven
 and is seated at the right hand of God the Father almighty.
 From there he will come to judge the living and the dead.
 I believe in the Holy Spirit,
 the holy catholic church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life everlasting. Amen.

¹¹ portions by Jan Berry from *Fire & Bread*. ed Ruth Burgess

 Great prayer of thanksgiving & the Lord's Prayer

The Lord be with you.

and also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

and it is right to give you thanks and praise.

for the love that shines from you

spreading throughout creation.

We catch glimpses in the beauty patterns of a flower pedal,

in the complex movements of atoms and stars.

Looking back,

we see your movement in the lives of people in history

reaching out to help them in their broken world,

and broken lives.

Looking now,

we see your movement in our lives,

reaching out to help us

offering us hope for those who practice looking.

So praise your name with song,

and we join with the whole creation

to lift our hearts in joyful praise.

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.

Always caring about your creation,

you feel pain at the way it isn't the way your created it to be.

and so you sent prophets to point the way,

and then you came as Jesus to live with us,

to show us how to live

and how strong your love is.

Through Jesus, you show that your love is stronger than anything

we might feel. You show us that you reach for us, walk with us,

listen to us, challenge us, and bring healing... to us and the

world.

We see this in Jesus' life, death and resurrection - through Jesus'

hope, lament, and rebirth.

We have witnessed the signs of it in the lives of people around us,

and even in us.

and so together, we proclaim the mystery of the faith.

Christ has died.

Christ is risen.

Christ will come again.

Lord Jesus, as we wait for your return,

we thank you that your Spirit is continually at work in this

world - moving in all of our lives, bringing healing and drawing

us closer to you.

We pray for:

- Canada. There are times when Canada has been a good example for justice and healing. We celebrate developments like medicare and minimum wage and when we reduce barriers for refugees
 - but Lord, we also pray for the brokenness that exists - such as the racism that we try to bury.
- for those damaged by the residential schools program, the 60s scoop, by the denials of the extent of those who are missing, and by systematic racism.

- issues related to the pandemic. We celebrate the easing of restriction, and we pray for those whose health and lives are still affected...
 - As we look forward to life after COVID, help us to acknowledge and heal from the suffering we have experienced
- those who suffer from other physical or mental health issues. . .
 - we celebrate Pat B's return home
 - for Peter M ongoing battle with his cancer
- and for those who are trying to support others. . .

And we thank you for turning ordinary things (like a table, bread & juice) into holy things
so that we are reminded that you are with us - always.

As we share your bread and your cup,
we pray that your Spirit will make them alive
so that we may be closer to you
and be strengthened by you until you come again.

As we prepare to share this symbol of the feast to come, we come together to say the prayer you teach us:
(feel free to use another version/translation)

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as it is 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.**



We are all One in Jesus Christ - Soichi Watanabe



Words of Institution

On the night before he met with death, Jesus took bread, and after giving thanks to God he broke the bread and shared it, saying
“This is my body; it is broken for you.”
“Ceci est mon corps, qui est rompu pour vous”
[take and eat]

In the same way, he took the cup of wine after dinner and said,
“This is the new relationship with God, sealed in my blood
Take this, all of you, in remembrance of me.”

“Cette coupe est la nouvelle alliance en mon (saunt) sang;
faites ceci en mémoire de moi”

These are the gifts of God for the people of God.

[take and drink]

Prayer after Communion

Jésus, il n'y a rien qui puisse te séparer de nous.

Vous êtes ici maintenant avec espoir et amour.

Your Spirit nourishes us and offers us strength.

Send us out with tenderheartedness

to touch our neighbours as you would

to share your justice, hope and love.

Amen.

🎵 Hymn: For the bread which you have broken #2, 4....pg 14 (549)

youtu.be/Z2FZ3_C7P4c?t=73

Benediction

*Now to him who by the power at work within us
is able to accomplish abundantly far more
than all we can ask or imagine,
to him be glory in the church and in Christ Jesus
to all generations, forever and ever. Amen.¹²*



¹² Ephesians 3: 20-21

Protecting Frontline Health-Care Workers in Malawi

COVID-19 cases were increasing rapidly in Malawi in January 2021. Mphatso Nguluwe, Director at the Synod of Livingstonia Health Department, asked the PCC for help. There was an acute shortage of personal protective equipment (PPE) for health-care workers at the David Gordon Memorial Hospital, which serves a population of 80,000 people. With funds from Presbyterians Sharing, the hospital purchased waterproof hazmat suits, heavy-duty gloves, gowns, face shields and essential drugs. Nurse Sella shared: “The availability of PPE enabled me to work wholeheartedly. After seeing so many of my fellow staff being infected with COVID-19 while on duty, it gave me chills to do my work. Now that we have the PPE, I am ready to work and save lives.”



DAILY PRAYERS

Sunday, July 4 We give thanks and pray for the Synod of Livingstonia Health Department as it provides hospitals and frontline health-care workers in Malawi with essential supplies to save lives.

Monday, July 5 We pray for those who have medical issues related to COVID-19. May their caregivers provide healing.

Tuesday, July 6 We pray for people in India whose lives have been dramatically affected by a devastating second wave of COVID-19, and we give thanks for our partners who are responding to their immediate needs for hospital beds, essential medicines and oxygen.

Wednesday, July 7 We pray for people living in long-term care and retirement homes who have been without visitors due to COVID-19 restrictions.

Thursday, July 8 We pray for chaplains in hospitals and long-term care homes as they offer comfort and support to the staff and residents.

Friday, July 9 After many months of living under pandemic restrictions, we pray that God will replenish us, in body, mind and soul.

Saturday, July 10 We give thanks and pray for Palestinian and Israeli organizations working towards a just and lasting peace in the troubled region.

Oh send thy light forth

G D G D/F# Em C6 D G

1. Oh send thy light forth and thy truth; let
 2. Then to God's al-tar I will go, to
 3. Why art thou then cast down, my soul? What
 4. Thou art my ref-uge and my help, my

D 7 G/B Am6 G D G D/F# G C G

them be guides to me, and bring me to thine
 God, my chief-est joy; O God, my God, to
 should dis-cour-age thee? And why with vex-ing
 God that doth me raise. I hope in God; I

D Em6 D G/B C Am7 G/D D 7 G

ho-ly hill, for there thy dwell-ings be.
 praise thy name my harp I will em-ploy.
 thoughts art thou dis-qui-et-ed in-me?
 will a-gain have cause to give thee praise.

Words: Psalm 43; paraphrase, Scottish Psalter 1650, alt Music: James Chalmers' Collection, 1749

Words: public domain Music: public domain

Just as a lost and thirsty deer

1. Just as a lost and thirst-y deer longs for a
 2. Both day and night I cry a-loud: tears have be-
 3. Bro-ken and hurt I call to mind how in the
 4. Why am I now so lost and low? Why am I

cool and run-n ing stream, I thirst for you, the
 come my on-ly food; while all a-round cruel
 past I served the Lord, wor-shipped and walked with
 trou-bled and con-fused? Giv-en no an-swer,

liv-ing God, anx-ious to know that you are near.
 voic-es ask, "Where is your God? Where is your God?"
 hap-py crowds sing-ing and shout-ing praise to God.
 still I hope and trust my Sav-ior and my God.

Words: John L Bell & Graham Maule © Iona Community

MUSIC: Second Supplement to Psalmody in Miniature, 1783; harm. Edward Miller, 1790

We sing for those whose song is silent

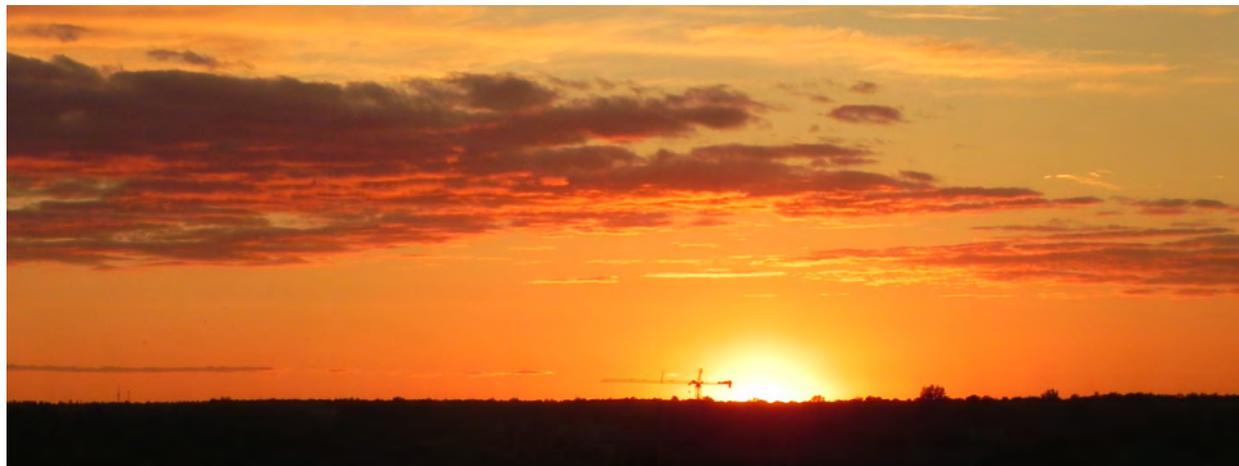
1. We sing for those whose song is si - lent, whose hid - den
 2. We sing for those whose lives were man - gled when friend - ship
 *3. We sing for those who bear with - in them scars in the
 4. We pray for those who know temp - ta - tion worse than our
 5. We sing that through be - liev - ing peo - ple lives may be

hurt no tune could bear - chil - dren whose in - no - cence of
 turned to vile a - buse, as those they trust - ed trad - ed
 * bo - dy, mind, and soul, fears from the past and, for to -
 ear - nest words can tell, who co - vet pow'r, who lie in
 hal - lowed and made good, and ask that God in ev - 'ry

lov - ing has long since gone be - yond re - pair. God, who con -
 kind - ness for cru - el - ty be - yond ex - cuse. God, in whose
 * -mor - row, yearn - ings that they might yet be whole. God, who in
 wait - ing with e - vil lusts de - signed in hell. Je - sus, through
 vic - tim shall see faith, hope, and love re - newed. This is our

-ceived and gave us birth, lis - ten for those who've lost their worth.
 im - age all were made, feel for the nes who've been be - trayed.
 * Christ was touched by pain, make your hurt chil - dren whole a - gain.
 whom the world is saved, con - quer the sin, heal the de - praved.
 prayer, this is our song to God, to whom we all be - long.

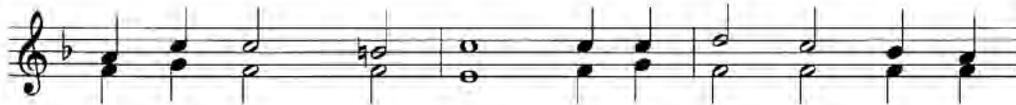
WORDS: John L Bell & Graham Maule ©2017 Iona Community
 MUSIC: Georg Neumark, 1641



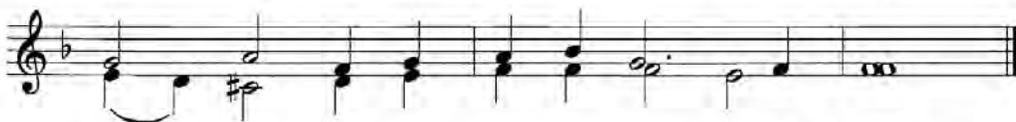
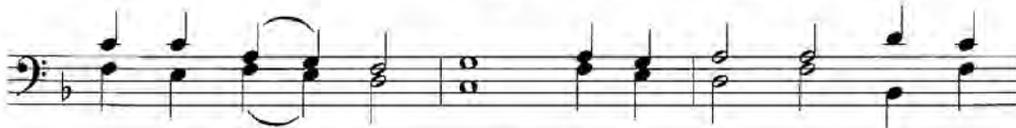
549 For the bread which you have broken



1. For the bread which you have bro - ken, for the
 2. By this prom - ise that you love us, by your
 3. With the ho - ly ones be - fore you, feast - ing
 4. In your serv - ice, Lord, de - fend us; in our



wine which you have poured, for the words which you have
 gift of peace re - stored, by the call to heaven a -
 on your grace out - poured, may the church now wait - ing
 hearts keep watch and ward; in the world where now you



spo - ken, now we give you thanks, O Lord.
 bobe us, hal - low all our lives, O Lord.
 for you keep love's tie un - bro - ken, Lord.
 send us, may your king - dom come, O Lord.



Words: Louis Fitzgerald Benson (1855–1930), alt Music: Corner's Gesangbuch 1631;
 arrangement, W.S. Rockstro (1823–1895)



Comforting - Daphne Odjig