



Kensington Presbyterian Church

# Good or bad example

September 25, 2022

**WELCOME**, to worship. We are offering a variety of ways for people to gather. We are welcoming people to worship in person (with singing), as well as through Zoom, YouTube, and this printable PDF.<sup>1</sup> If this is how you are worshipping, know that you are not alone... and if you like, you can invite those who live with you to join you, or connect with others through the phone or 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)



lost sheep - Bohlig

## Contacts

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<sup>1</sup> note: that the footnotes are not as thorough as an academic paper.

## Announcements

Clicking on or tapping blue text will take you to a web-site  
**Sunday School Teachers:** are needed to help our children know and celebrate God better. If you may be able to help crafts, storytelling, singing or caring, please contact Antoinette.

**Jesus & Java:**Join us as we share the joys and questions of faith.  
Thursday, 3:30 pm at Maté Latte, 5837 Sherbrooke @ Regent  
Thursday, 7 pm at 2<sup>nd</sup> Cup on Monkland

**Orange Shirt Day:** Friday, Sept 30  
A day to recognize the legacy of how the indigenous peoples have been treated. For more information, including Presbyterian involvement, visit [presbyterian.ca/2022/09/13/study-guide-orange-shirt-day](http://presbyterian.ca/2022/09/13/study-guide-orange-shirt-day)

**Thanksgiving Art Workshop:** Oct 1<sup>st</sup> noon - 2pm  
For more information, contact Antoinette Antoinette@gmail.ca

**Workshop: Conflict, Climate Crisis and Global Food Insecurity**  
Oct 13<sup>th</sup>, 1-3 pm over a computer/tablet/phone  
A workshop through the national church with experts from the UN and Canada Foodgrains Bank. Register here:  
[presbyterian.ca/justice/food-security-webinar-oct-13](http://presbyterian.ca/justice/food-security-webinar-oct-13)

**Pakistan Floods:** Donations made to the PSW&D before Sept 28<sup>th</sup> will be matched (up to \$2.5 million). You can support this life-saving assistance by donating to PWS&D through your church, mailing a cheque to the office, [donating online](#) or calling 1-800-619-7301 x291. Please mark donations as "Pakistan Relief."  
[presbyterian.ca/donate/donate-to-pwsd](http://presbyterian.ca/donate/donate-to-pwsd)

We will also be collecting for PWS&D with our Thanksgiving offering

**Drop Box:** We are now accepting food donations to help the St. Monica's Food Pantry, AND items to help the young parents program at Head & Hands (ex. clothing, diapers, toys).



## Approaching God



### Lighting of the Christ Candle

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



### Call to worship (based on Psalm 146:1-2, 10)

Praise the LORD!

**Praise the LORD, O my soul!**

We will praise the LORD as long as we live;

**We will sing praises to our God all our life long.**

The LORD will reign forever,  
our God, for all generations.

**Praise the LORD!**



A Mighty Fortress - Beth Stone

♪ Hymn: A Mighty Fortress.....pg 10 (315)  
[www.youtube.com/watch?v=PB5XvHq8UHk](http://www.youtube.com/watch?v=PB5XvHq8UHk)



### Prayer of Approach

Everlasting God,  
You are a mighty fortress  
protecting us from the worst the world throws at us  
You provide us with a solid foundation  
which allows us to climb above earthly powers.  
and you are more,  
because you will always reach out for us  
if we have become lost  
Lost because we chose to walk our own way;  
lost because we weren't paying attention.  
Please forgive us for the pain we have brought  
to others through our intentions, or inattention.  
Jesus, help us to see the consequences of our actions,  
and to help those affected by us,  
or affected by others.

Regardless of how we have squandered  
the fortune you've given us.  
Help us to use the gifts & talents we have  
to help everyone know they are precious in your sight.

*In Jesus name*

*Amen.*



### Assurance of Pardon

Hear the good news from the prophet Jeremiah 33:8.

*"I will cleanse them from all the guilt of their sin against me,  
and I will forgive all the guilt of their sin and rebellion against me."*

 The Lord's Prayer (please use a version you are comfortable with)  
**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 Amen.**



### *Listening to God*

#### Children's story

Do you sometimes feel small?  
perhaps that others can do more than you?  
Maybe you think it's not important what you do?  
or that you can't make a difference?

Jesus tells lots of stories. One of them is about a mustard seed. [take out mustard seeds] Does anybody want one? I don't know about this one, but mustard seeds can grow big enough for birds to make their home in them. Something this small can become a home for others.

In today's readings Jesus tells two stories about people who are rich. We might assume that they are more important. But Jesus also says, "*Whoever is faithful in a very little is faithful also in much.*" It means that people who are little, or only have a little, are important too. It doesn't matter if somebody else has more money or stuff, or is better at doing something. You are

important. Whatever you can do to help is important - and good - and helpful.

Dear Jesus,  
Help us to see how we can help others,  
and to have the courage to do it.  
Amen.

♪ Hymn: Lord, speak to me<sup>2</sup>.....pg 11 (767)  
[www.youtube.com/watch?v=iKmAzhK\\_VCg](https://www.youtube.com/watch?v=iKmAzhK_VCg)

#### Prayer for Illumination

Lord God,  
you have declared that your kingdom is among us.  
Open our eyes to see it,  
our ears to hear it,  
our hearts to hold it,  
our hands to serve it.  
This we pray in Jesus' name.  
Amen.<sup>3</sup>

#### Intro to the readings

The readings will be split up a bit this morning. First we'll hear a passage from Amos. Most of this short book are warnings for people change, and giving specific examples. Last week it was merchants using their power to cheat their customers. Who is it this time? Who would it be now?

Our Psalm sings of who to trust and why. Why do you trust who you do?

2 Here's a wee lecture about the hymn  
<https://www.youtube.com/watch?v=-FT-DotPCK4>  
3 Worship Sourcebook 3.1.24

 Reading: Please look up the passages in your own Bible,<sup>4</sup> or click on the name to be taken to an online version.

[Amos 6](#): 1a, 4-7

[Psalm 146](#)

 Sermon: Good or Bad example

*Dear Lord, please bless these words  
and the meditations of our hearts. Amen.*

Our gospels readings include a couple of parables. I wonder if you've ever heard the first one preached on in worship. I don't think I have, despite it being in the lectionary. It raises some awkward questions about what to do with it. What's really the point? Where's the hero?<sup>5</sup>

The problem starts when we only read the Bible in little bits. This takes the stories out of context - and I'm sure you've all had experiences when something said out of context was misinterpreted.

In this case the parables are part of a series of parables.

- The lost sheep: in which the good shepherd will take risks to make sure everyone is found - and celebrate
- The lost coin: in which the woman will do what it takes to make sure the lost is found - and celebrate
- The Prodigal Son: in which the Father respects the wishes of his disrespectful son. Realizing the horrible consequences of his decisions, the son returns to ask for

forgiveness - but before he can, forgiveness is offered - and a celebration for the lost son starts. The older brother, who will inherit everything, is resentful. We are left not knowing if he goes in and embraces his lost brother, or stays out in the dark.



Prodigal Son - Fr Sieger Koder

Then there's the two parables we'll hear today. They're not ones that show up in children's Bibles or stained glass windows. Partially it's because we've lost some of the cultural understanding that those original listeners would have had. The two to three thousand years that have passed since they were first told present a problem with understanding Bible stories. It's miraculous that we still find them relevant. Here's some background that will help.

<sup>4</sup> 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

<sup>5</sup> Some scholars spend far too much time trying to figure out which words in the Bible go back to Jesus and which are adapted by the writers. They see the harder stories, or ones that would have been more embarrassing to the early church, as most likely original - because otherwise they would have been avoided. I say they spend too much time on this because even if the gospel writer adapted the story a bit to highlight a theme, it still tells us truth about Jesus, God & us.

In the first parable there is a lord. When we hear the word 'lord', especially in the Bible, we assume it means God. It doesn't have to. A lord was anyone who owned some property, especially one with servants or slaves. In this case it's a rich absentee landlord. There are a number of sources outside the Bible that talk about those with money buying the farms of families that are struggling (usually to pay taxes). They then charge large amounts for the family to work the land that was once theirs. They tended to live in the south and send people to manage the land, and collect, for them.

This story also has the manager. He's accused of squandering his lord's property - reminding us of the prodigal son who squandered his inheritance in the previous parable. The manager's role is to get as much money for the lord as possible. He also takes a cut for himself.

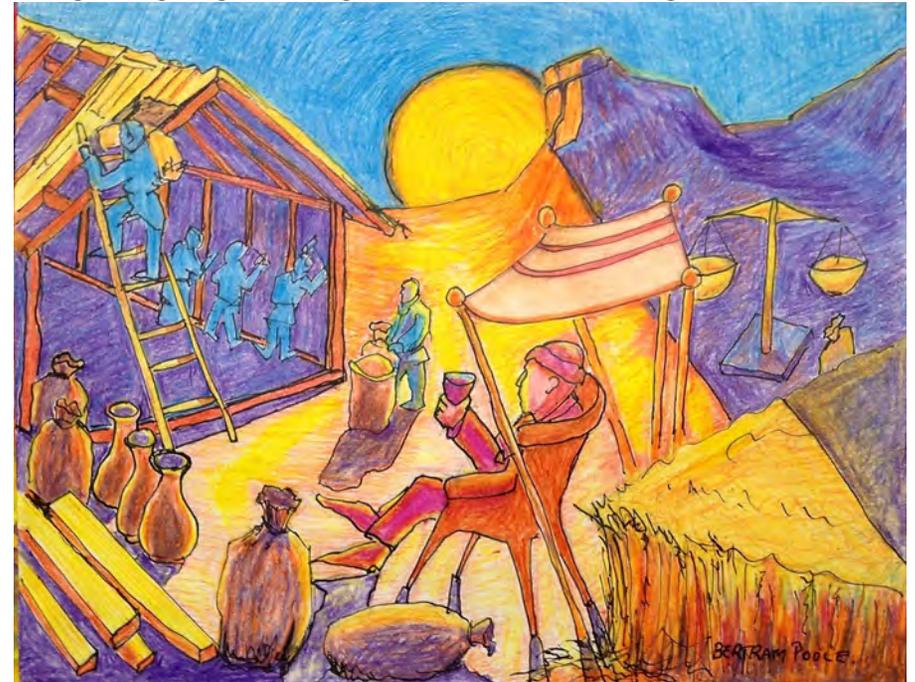
As Lynda reads the parables to us, remember the feelings of unfairness, power, and honour that would have been in the listener's context - and the themes of being lost from the literary context.

 Reading: Please look up the passages in your own Bible,<sup>6</sup> or click on the name to be taken to an online version.  
[Luke 16: 1-13](#)

What do you think? Is there anyone in this parable we're supposed to be like? Luke suggests the manager, but really? Even if the charges against him were false he still cheats his boss - not that his boss seems overly concerned about that. It seems that, like the Prodigal Father, he can take the hit. Then again, this lord is foolish enough to say he's going to fire the manager without

taking away the manager's power to renegotiate the debts.

He's not the only rich fool to show up in parables. There's the one who had a miraculous harvest, and builds barns to keep it for himself - only to die that night. This rich farmer doesn't realize a new order is coming and that what he thinks is his security will not matter. The manager in today's story gets it. He sees that things are going to change, and so he starts living into it.



Rich Fool - Bertram Poole

Now, we'd like him to be acting selflessly, like Jesus, but this man isn't a perfect example. Of course, neither are we. I think self-interest can cause lots of trouble, and it's good to admit it's there.

The realization the manager has is good. He understands that money is not where it's at. It's relationships. He uses (or abuses) his power to make the debt load of the farmers livable - improving everybody's lives and relationships. The farmers are

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better (and like him better). The lord may be less rich (assuming the farmers would manage to pay their debt), but he has gained honour as a generous man. Even the lord and the manager seem to be back on speaking terms.

Luke gives us an interpretation of the parable suggesting it's the manager's shrewdness that is to be admired; that it's good to know the ways of the world and be able to work within society's expectations. If you were to take on everything wrong in society all at once I expect you would face so much resistance that nobody would be helped. Being able to get things done within the rules is helpful.

Luke also gives us the message of being faithful with what you are given. Was the manager faithful? Not to his lord who trusted him to make money, but perhaps to the Lord of lords who wants people to help others in need.

I wonder if the Prodigal's brother ever had this realization. Did he stay tied to his sense that it was unfair to celebrate that the relationship with his younger brother was restored and the poor provided for - did he stay focused on the property or go in?

Let's hear the final parable and see what themes it brings out. It is more common than the previous one, though not as popular as the first three in the series. It is also about a rich man - and Lazarus. This is something unique about this parable. One of the characters has a name - and it's not the rich man.

A few notes on words in this parable. The rich man ends up in Hades. While it sounds like Hell, this isn't how we think of it. Hades is just the place where dead people go. Like any place, some parts are nicer than others. It's also fun to know that while the English translation tells us the Rich Man wore "*fine linen*", a more precise translation would be 'fine Egyptian underwear.'



Reading: Please look up the passages in your own Bible,<sup>7</sup> or click on the name to be taken to an online version.  
[Luke 16: 19-31](#)

You might be wondering if being rich is bad. It's not. The Prodigal Father was rich. We know this by the amount of land and servants he had - even after liquidating half of it. The issue seems to come when that is how you're identified - the rich one. When this is who you are, then you're in trouble.

The unnamed Rich Man has feasts every day - which is wildly extravagant. Moses left instructions on who to invite to feasts: your slaves, aliens, and the needy.<sup>8</sup> It seems the Rich Man didn't listen; we know he didn't do it. This wasn't out of ignorance. In the second part of the parable he calls Lazarus by name. He knows poor sick Lazarus, and did nothing to help him - not even tossing him table scraps.

There are various themes in this parable. When the Rich Man's metal is tested in Hades (which is what the Greek word translated as "*tormented*" means: testing a coin to see what it's made out of) - when he's tested/tormented it is revealed that he was lost. Lazarus, though appearing lost, was found and brought to the great feast.

And there's the theme of actions. People seeking out the lost sheep, coin, older son. People trying to help others. Except here: where the Rich man doesn't help. Even in torment he doesn't recognize Lazarus as a person deserving respect. He tries to get Lazarus sent on errands like a slave. His metal is tested, and he doesn't learn how to live in the new order - in the realm of God.

Linking back to the Prodigal Son, Abraham calls the Rich

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

<sup>8</sup> [Deuteronomy 16:11](#)

Man 'child' - using the exact same word the Father called his older son. I wonder if the older son would learn to use what he has to help others, or remain focused on what he feels should be his. Which world is he going to live in?

Which one do we live in?

That's what parables are about - challenging the way we see the world. Sometimes they are nice stories, and sometimes they test our metal. These ones invite us to know that everyone matters to God: you, me, and those who are lost or ignored (rich or poor). That is reassuring. These parables also invite us to help as we are able.

Which means we need to consider who it is in our world that is ignored? The war in Ukraine is horrible, but what about Afghanistan or Somalia or Burundi? What about those 'living' in refugee camps, or unable to get to them?

Who is ignored in our community? Who needs help being heard? or navigating 'the system'? or meeting their basic needs?

What about the indigenous people living here? Orange Shirt Day is coming, but do we pay attention for more than a day?

Who needs help meeting that basic need of socialization? of knowing they matter and are loved?

Parables are a challenge to how we see, and live, in the world. They can be a little overwhelming if you dig into them. They also



offer hope. God is reaching out to all of us. We are all invited to help - and to share in the celebration.

To God be all the glory

Amen.



## Responding to God

♪ Hymn: Servant Song.....pg 11 (635)  
[www.youtube.com/watch?v=d9atbM9FNyc](http://www.youtube.com/watch?v=d9atbM9FNyc) (good for sing)  
[www.youtube.com/watch?v=FejoxTNwbiY](http://www.youtube.com/watch?v=FejoxTNwbiY) (choir)  
[www.youtube.com/watch?v=4iu\\_T\\_FRvbY](http://www.youtube.com/watch?v=4iu_T_FRvbY) (different)

🗣 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: What is your favourite parable?

What Bible story to you have difficulty with?

Values: What are you rich in?

Values: How do you balance meeting your needs with what you've been given, and helping others in need?

Wonder: Who is 'lost' in our world? community? church?

Actions: Brainstorm how you could you help someone this week - and hold each other accountable.

Prayer: ...help us to see people as you do: to realize when we are lost, and when we can help.

## ✧ Spirit Sightings

In the daily prayer found on page 12 it highlights several ways that Presbyterians Sharing uses donations to help congregations to seek justice, love kindness, and walk humbly with our God. One of them is the *Presbyterian Connections* newspaper that came out a couple of weeks ago. Most of you who are interested have arranged to have it delivered straight to your house, but I've still get extras delivered to the church. In fact, I'm going to ask for more. The ones I put out in our entrance way disappeared within a week. The copy on the coffee table under the stairs was read by several people and generated some positive discussions.

The *Presbyterian Connections* newspaper is an example of how the Holy Spirit is celebrating other ways that God is working in our world, and telling others about it - including in our lobby.



## ✧ 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 now donate through **interac e-transfer**. Our name is Kensington Presbyterian Church and the e-mail address is [info@kensingtonchurch.ca](mailto:info@kensingtonchurch.ca).

Mailing a cheque or signing up for Pre-Authorized Remittance (**PAR**) are also good options.

## 🙏 Prayers of the people

Jesus, you are a great storyteller.

Telling us truths about the world and ourselves.  
Truths that can be important reminders  
of how to see the world.

We pray Lord for those who are feeling lost or alone,  
and for those who are ignored or forgotten.

We pray for those in need of help,  
but must wait and wait

to reach the relative safety of a refugee camp or a shelter.  
and for those that can't leave  
the conflicts we don't even hear about.

We pray for the murdered and missing indigenous women;  
We pray for those suffering from the legacy of how indigenous  
peoples have been treated.

We pray for those whose relationships are broken,  
and trust is lost.

These are tragic truths about the world we live in.

We thank you that you are in it too,  
Shining your light to right injustice,  
to warm the souls of those in need,  
and to draw those who are able to help.

We pray for those that some might consider rich.

That they may not be identified by their possessions,  
but by their willingness to help those in need  
with what they have.

That they might live into your coming Kingdom.  
Thank you for the riches that you have given us,  
both in possessions and skills.

Help us to use these generously  
to help the lost find your love, hope and healing.  
We thank you that even small attempts help:  
some time or money,  
a letter, a smile  
We thank you that all of us can help in ways that we are able,  
and that you will be with us.

We pray for those in need of healing:  
physically, mentally & spiritually.  
We thank you for our health system.  
Bless those that work in it  
with peace and strength.

This weekend we pray for those suffering from natural disasters,  
in forgotten corners of the world,  
and here in the Maritimes and the Magdalen Islands  
as they try to rebuild after the Hurricane.  
We thank you that we had advanced notice,  
and there are resources of people, skills, and money to help.

and Thank you Jesus,  
for your stories that remind us that you will go to any length  
to try and bring us back into relationship with you.

Amen.

♪ Hymn: Forth in thy name.....pg 12 (alt 652)  
<https://www.youtube.com/watch?v=BGzmlJLVcDU>

✦ **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



# A mighty fortress is our God

Ein' feste Burg 878766667

C /E F G Am D G Am Em F G Am/C

1. A might - y for - tress is our God, a ref - uge nev - er  
 2. Did we in our own strength con - fide, our striv - ing would be  
 3. And though this world, with e - vil filled, should threat - en to un -  
 4. That Word a - bove all earth - ly powers—no thanks to them!—a -

C /E F Dm6 C Em Am 6 G/B Am/C D G F

seeks to work us woe with craft and pow - er great and,  
 Je - sus, liv - ing, true. Lord Sab - ba - oth by name, from  
 God will sure - ly quell: their rage we can en - dure, for  
 goods, all earth - ly love. Earth's pow - ers waste a - way; God's

Dm G7 C /E F G Am D G Am Em F

fail - ing, our help - er sure a - mid the flood of mor - tal  
 los - ing, were not a Sav - iour on our side, the One of  
 do us, we will not fear, for God has willed the truth to  
 bid - ing, en - sures that all God's gifts are ours, through Christ in

F C A/C# Dm A Am Em F C Am Dm G7 C

armed with cru - el hate, on earth has not an e - qual.  
 age to age the same, al - read - y wins the bat - tle.  
 look! their doom is sure: one lit - tle word will fell them.  
 word en - dures al - way, whose reign will last for - ev - er.

G Am Dm G7 C Em D G/B D G C/E

ills pre - vail - ing. For still our an - cient foe yet  
 God's own choos - ing. Who is this Sav - iour, who? Christ  
 tri - umph through us: the powers of death and hell our  
 us re - sid - ing, whose sum - mons rings a - bove all

Words: Psalm 46; paraphrase, Martin Luther (1483–1546), translation, Frederick H. Hedge (1805–1890), alt  
 Music: Martin Luther (1483–1546); arrangement Hans Leo Hassler (1564–1612)

Words: this version, copyright © The Presbyterian Church in Canada, 1997 Music: public domain

1. Lord, speak to me, that I may speak in liv - ing  
 2. Oh lead me, Lord, that I may lead the wan - dering  
 3. Oh teach me, Lord, that I may teach the pre - cious  
 4. Oh fill me with your full - ness, Lord, un - til my  
 5. Oh use me, Lord, use e - ven me just as you

ech - oes of your tone; as you have sought, so  
 and the wa - vering feet; oh feed me, Lord, that  
 truths that you im - part, and wing my words, that  
 heart shall o - ver - flow in kin - dling thought and  
 will, and when, and where, un - til at last your

let me seek your err - ing chil - dren lost and lone.  
 I may feed your hun - gery ones with man - na sweet.  
 they may reach the hid - den depths of man - na heart.  
 glow - ing word, your love to tell, your praise to show.  
 face I see, your rest, your joy, your glo - ry share.

Words: Frances Ridley Havergal (1836-1879) Music: Samuel Sebastian Wesley (1810-1876)

Words: public domain Music: public domain

SERVANT SONG 8787

E♭ (Fm/E♭E♭maj7) A♭/E♭ (E♭maj7 Fm/E♭E♭) Cm (Fm/C Cm7) E♭/G Fm7 (E♭/G) B♭

1. Broth - er, sis - ter, let me serve you; let me be as Christ to you;  
 2. We are pil - grims on a jour - ney, and com - pan - ions on the road;  
 3. I will hold the Christ - light for you in the night - time of your fear;  
 4. I will weep when you are weep - ing; when you laugh I'll laugh with you;

A♭ E♭/G B♭7/F E♭ A♭/C (B♭6 A♭6 E♭/G) Fm (E♭/G Fm/A♭) Cm A♭6 B♭7 E♭

pray that I may have the grace to let you be my serv - ant too.  
 we are here to help each oth - er walk the mile and bear the load.  
 I will hold my hand out to you, speak the peace you long to hear.  
 I will share your joy and sor - row, till we've seen this jour - ney through.

5. When we sing to God in heaven,  
 we shall find such harmony,  
 born of all we've known together  
 of Christ's love and agony.

6. Brother, sister, let me serve you;  
 let me be as Christ to you;  
 pray that I may have the grace to  
 let you be my servant too.

Words: Richard Gillard (1953-) Music: Richard Gillard (1953-)

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# Forth in Thy Name, O Lord

(United Methodist Hymnal, No. 438. See No. 101 for Key of D)

Advanced: E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> A<sup>b</sup> B<sup>7</sup> E<sup>b</sup> F<sup>7</sup> B<sup>b</sup>  
 Basic: E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> A<sup>b</sup> B<sup>7</sup> E<sup>b</sup> F<sup>7</sup> B<sup>b</sup>

1. Forth in thy name, O Lord, I go,  
 2. The task thy wisdom hath assigned,  
 3. Thee may I set at my right hand,  
 4. For thee de-light-ful-ly em-ploy

E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> B<sup>b</sup>  
 E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> B<sup>b</sup>

my dai-ly la-bor to pur-sue;  
 O let me cheer-ful-ly ful-fill;  
 whose eyes mine in-most sub-stance see,  
 what-e'er thy boun-teous grace hath given;

E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> B<sup>b</sup>  
 E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>7</sup> E<sup>b</sup> B<sup>b</sup>

thee, on-ly thee, re-solved to know  
 in all my works thy pres-ence find,  
 and la-bor on at thy com-mand,  
 and run my course with e-ven joy,

E<sup>b</sup> A<sup>b</sup> B<sup>7</sup> E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>7</sup> E<sup>b</sup>  
 E<sup>b</sup> B<sup>7</sup> B<sup>7</sup> E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>7</sup> E<sup>b</sup>

in all I think or speak or do.  
 and prove thy good and per-fect will.  
 and of-fer all my works to thee.  
 and close-ly walk with thee to heaven.

WORDS: Charles Wesley, 1749  
 MUSIC: Attr. John Hatton, 1793

DUKE STREET  
 LM

The United Methodist General Board of Discipleship, Center for Worship Resourcing, PO Box 340003, Nashville, Tennessee 37203-0003. Telephone (615) 340-7070; Website <http://www.umcworship.org>; Email Address: [WorshipCenter@gbod.org](mailto:WorshipCenter@gbod.org). This item is in the public domain.  
 Kensington Presbyterian Church

## Giving to Presbyterians Sharing means participating in Christ's mission together.

Our gifts bring hope and transformation to vulnerable individuals and communities in Canada. We equip congregations and leaders through resources and webinars. We connect Presbyterians across the country through the *Presbyterian Connection* newspaper. We provide free websites for congregations, synods, presbyteries, camps and specialized ministries. We equip ministers through our theological colleges. We help congregations discern God's call and create a plan for their future through renewal programs. We support the PCC's efforts of confession, truth and reconciliation with Indigenous peoples and communities. We live out the biblical call to seek justice, love kindness and walk humbly with God. And so much more. Together, with Presbyterians across Canada, we are making mission and ministry happen!



## DAILY PRAYERS

**Sunday, September 25 (Presbyterians Sharing Sunday)** We give thanks for generous gifts to Presbyterians Sharing as we carry out the mission and ministry of the PCC together.

**Monday, September 26** We pray for the Presbytery of Kingston, the Presbytery of Lindsay-Peterborough, and other presbyteries having deep conversations about the shape of ministry for congregations within their bounds.

**Tuesday, September 27** We pray that all of us be kept steadfast in faith and service. May we be assured that the fullness of God's glory be shown and shared with others through us.

**Wednesday, September 28** We pray for the people who gather and serve at Cedar Tree Ministries on Vancouver Island, British Columbia, and we give thanks for their mission and ministry.

**Thursday, September 29** We pray for ministers of our church as they continue in faithful ministry through challenging times.

**Friday, September 30 (National Day for Truth and Reconciliation/ Orange Shirt Day)** We honour Survivors of Residential Schools, children who died because of Residential Schools and members of their families. Having rejected the Doctrine of Discovery, we commit to walk in ways that will end anti-Indigenous racism.