



Kensington Presbyterian Church

Living in the border

October 23, 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.¹ 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)



Offas Dyke path - John Swinburne

Contacts

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¹ 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

Calendar: Howie is selling church calendars to raise money for the WMS (Women’s Missionary Society). They support a variety of good works. Please talk to him, or Peter, if you’re interested. (He’s sold 21 sold already!)

Refreshments: We are offering refreshments and conversation time after worship. To reduce the spread of germs, we will be serving people - which means we are looking for some people to help serve. If you can help, please speak to Rose or Carol.

Movie Night: Friday, Nov 4 @ 6 pm

Monster’s Inc: A fun family movie with funny monsters who are invaded by a scary human! Free food.
for more information, contact Antoinette

Choir: would like you to join them. We practice Sunday at 9:15.

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 2nd Cup on Monkland

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).

Christmas Presents: Are you wondering what to get friends and loved ones who don’t really need something more? We’re setting up a Giving Tree that will allow you to donate to a ministry of the Presbyterian Church in Canada (including PWS&D and Canada Ministries projects) to a project that you think would be most appreciated by the person you are giving the gift for/to.



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

In the beginning,
before time, before people,
before the world began.

God was.

Here and now,
among us, beside us,
clearer than air, closer than breathing,

God is.

Not despairing of earth, but delighting in it,
not condemning the world,
but redeeming it through Jesus Christ,
by the power of the Holy Spirit,

**God was,
God is,**

God will be.

♪ Hymn: Hark the glad sound.....pg 10 (118)

www.youtube.com/watch?v=B_A_CeFBZI4



Prayer of Approach

Before creation - you were.

**Before there were any journeys - you were there.
forming and shaping**

**beautiful places to explore
and creatures and people to journey them.
and you looked - and it was good.**

While you are the light through which the world is good,
as we journeyed, we continually looked to ourselves and not to
you.

**But you continued to travel with us,
inviting others to remind us
and coming yourself to heal us.**

and sometimes we follow Jesus' way,
bringing your healing to others on the way.
**and sometimes we hurt ourselves, others, and creation.
by things we do, or things we don't do.**

Lord Jesus, please forgive us. . . .

Thank you that there is nowhere we can go that is away from you,
that no situation is too dark for you.

That you know us inside and out
and still want to help us to be the best we can be.

**Thank you for your Spirit that is behind us, before us,
beside us and within us.**

**Help us to grow with you today and into the future.
Amen.**



Assurance of Pardon

Hear the good news

Christ died for us while we were yet sinners;
that proves God's love towards us.

in the name of Jesus Christ, you are forgiven!

**In the name of Jesus Christ, we are forgiven
Glory to God Amen.**

 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

Perseverance means to stick with something, or to not give up.

There are many great stories about people who have to persevere. Some I remember include: Sam & Frodo walking through the swamp & hanging from cliffs & walking into a volcano; two children standing at, and then falling off, a cliff into the land of Narnia.



Those are made up stories, here are some real ones

- When Alexander Graham Bell invented the telephone in 1876. After making a demonstration call, the U.S. President (Rutherford Hayes) said, "That's an amazing invention, but who would ever want to use one of them?"
- When Thomas Edison invented the light bulb, he tried over 2000 experiments before he got it to work. A young reporter asked him how it felt to fail so many times. He said, "I never failed once. I invented the light bulb. It just happened to be a 2000-step process."

Some Bible examples are when Moses is leading the Israelites through the wilderness; or Paul is threatened.

There are hard times for us as well, but we need to persevere.

How?

- friends help. Share your struggles and ask for help - then accept the advice and help.
- having good habits: ex. going some homework every day, starting and/or ending your day with prayer.
- make sure to rest as well as work. God designed us to need a Sabbath - a time to rest with God.

Dear Jesus,

*Help us to persevere when things are tough;
to reach out to others for help, and to help,
and to trust you.*

Amen.

🎵 Hymn: Your hand, O God, has guided.....pg 11 (477)

www.youtube.com/watch?v=IaI3cRtXqRw

Prayer for Illumination

Lord God,
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.²

Intro to the readings

- Micah: A prophet delivering warnings of God that their way of life will be destroyed if they don't change their ways. He does offer some hope in the midst of everything.
- Luke: Usually when hearing this passage we focus on thanksgiving - but today let's focus on where the story happens.
- Psalm: They are singing about how their situation isn't looking good. I wonder if their perspective is the best; and if their wish to be restored is ever possible

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

[Micah 5](#): 2-5a

[Luke 17](#): 11-16

[Psalm 80](#)

Sermon: Living at the border

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

² Worship Sourcebook 3.1.24

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

This is a beautiful weekend. It's warm, sunny, and there's still beautiful leaves on the trees - and many on the ground ready to be thrown (my boys like that). While I'm glad to provide a print version, I'm really hoping some people come in person.

One of the reasons that The Fall is so beautiful here is that Montréal is on the margins - in this case, ecologically speaking. I spent three weeks in Kelowna one summer. It was nice, but the hills looked weird. I knew they were steeper, but there was something else. Finally I figured out they didn't have deciduous trees in the wild. The hills were strangely bland. We live in the margins between two different growing zones. This allows for the diversity of both. Life in these 'edge zones' leads to more resilience and sustainable ecologies⁴ - not to mention more to look at and appreciate.

But living in the margins isn't without its edges. I remember going for a Fall hike in Gatineau Park, north of Ottawa. After



⁴ This, and some other ideas, from Diana Butler Bass 'on the edge'
dianabutlerbass.substack.com/p/on-the-edge

walking up through the forest we came out to a view of the Ottawa Valley. For some it was magnificent - looking over the forests with bands of Reds, oranges, yellows & greens - and then the farmers fields along the blue river. I was more focused on the edge that fell down the cliff into those forests. Living in the margins can stop us from seeing the beauty of where we are.

Living in the margins is also unsettling because it's neither here nor there. In the case of the cliff: is it beautiful or dangerous? Is this season summer or winter (today is summer)? Do we do this, or that?

Last Thursday the discussion at Jesus & Java included some reflections back to High School. Do you remember your high school experience? We remembered that there were groups, and people on the margins. That being one of the people on the margins was hard, but could make you more resilient - and the people there were more interesting.

Why all this talk of living on the margins? because that's where today's Gospel story is set. "*Jesus was going through the region between Samaria and Galilee.*" Jesus and his students are not in either one - or are in both. There Jesus meets people who need to live in the margins. They are sick without knowledge of a cure; they are isolated for the good of society - the rest of society. They aren't driven away or ignored - they just aren't allowed in. They don't live in the wilderness, or in the town. They live in the margins. This is a hard way to live.

Psychologists often see people struggling with life in the margins - life on the edge. "Edge Theory" tells us that people who don't give in to fear, or throwing others off the edge, can learn to cooperate in creative ways to survive. There's two important parts

to that. There's the survival, and the creative ways.

The children's time covered the basics of survival, or perseverance. I was reminded of them at a leaders workshop that was focused on perseverance. As with much of social science, it's obvious when we hear it, but we need to be reminded to remember. This happened to me as we talked, and I invite you to hear it again too.



In our small group chat the first thing people said that helped them survive in these uncertain times is friends. We need people that we can talk to; people that we can share our joys and troubles with; people to laugh and cry with; people to give us perspective and to walk with us. We need friends.

That is plural. One person isn't enough to help carry another through life in the margins. Also, it's good to have people who can relate to your different struggles. That's one of the important reasons why we have church - to support each other when we're in unsettling times. As with any friendship, this needs spending time together. It is important to come to church and to talk with each other. Friendships need honest sharing of your thoughts and feelings. This isn't being a burden, it's being part of the

community. Friendships also need the gracious listening to others. We're pretty good at that. To be resilient or persevere you need friends.



Grace - Enstrom

The speaker at the workshop did say friends were important, though he started with having a rhythm to life. This means to have a schedule in your life that includes things that need to get done, and things that nourish you. I've heard many people say how coming to church on Sunday morning is important because it shapes the rest of their week. Another one is praying. You can pray anytime. That is good. It's also important to have a time everyday when you pray. It could be in the morning, or before bed, or in the bathroom. Have a time when you can relax and settle into the friendship that God is offering you. God did design us to need rest - to need Sabbath. Do you schedule rest?

Yet another element is looking after your body with exercise and good food. Is it starting to get to be too much? Start with something easy for you - it will help you when you're in the margins.

One of the things to remember about all these ways to be safe along the edge is that they're not all focused on you. For example, scheduling rest. By having a time when you're not busy dealing with life the Holy Spirit may have an easier time helping you notice something - perhaps to see something beautiful around you, or perhaps to see a path forward. ...which sounds pretty focused on you, but they can help the whole community.

That was some of the survival from 'edge theory.' There's also the surprising new ways that emerge; wonder-full new ways.

Last year Jen DeCombe, the Associate Secretary of Canada Ministries, preached ([Sept 26, 2021](#)). She shared the stories of three congregations that were growing in creative ways. *Heritage Green Family Church* started when a couple of ministers realized how stressed families were in their Hamilton suburb. This led to restarting a congregation that was focused on meeting the needs of family - including needs for supportive friends, prayer, space - and other spiritual needs. *The Well Church* started with listening and realizing that children of Korean immigrants were people in the margins between two cultures. They needed a place that could support them. Her third example also started from conversations between friends who liked baking bread - and has grown into an online community that worships and bakes together. This reminds me of another Presbyterian congregation in Guelph. It also started when a group of friends gathered and wondered about being church with neighbours and friends in urban Guelph. Their focus became small groups and eating together - physical food and the food of God.



Responding to God

These are all places in the margins. They all visibly started with conversations and wondering - and grew in wonderful new ways. Thinking of the psalms, I don't think it's how they would have described "restore us, o God", but it is. The ministries don't look like the church of 50 years ago, but they are sharing God's love, hope and healing - fruit that, I expect, ripens best in the margins.



Just an ending reminder. That is how those churches visibly started their new life, but it's not how they started. They started because Jesus is working in the margins. The Holy Spirit is raising ideas in people - possibly ideas that are different and scary, for how to reach out to neighbours and friends. This healing or rejuvenation in the margins is only possible through God - and God is planting and caring for fruit. As we practice our survival strategies of friendships and rhythms, we can pray to discover our own fruit in the margins.

*Thanks be to God
Amen.*

♪ Hymn: O Come, O Come Emmanuel.....pg 12 (122)
www.youtube.com/watch?v=7xtpJ4Q_Q-4

☞ 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 was high school like for you?
- Values: How do you nourish friendships?
- Values: What are important rhythms in your life?
- Values: When do you pray?
- Wonder: How is God calling Kensington to share love, hope & healing with our neighbours and friends?
- Prayer: ...for people in the margins, that they may do more than survive. That they grow.

✦ Spirit Sightings

There were several examples within the sermon, and more in the Prayer partnership on page 9. Their highlight is on ruling elders. These are people volunteer their time and talents when asked to be leaders in a congregation. This includes looking after our building, assets, programs, visiting, and visioning - amongst other things. The current people serving as elders are: Anne Blott, Carol Miyamoto, Damien Concie, Elizabeth Macdonnell, Kathryn Baldwin, Masa Fukushima, Mike McGregor, Rose Ngo Mbenoun, Stewart Blott, & Yuka Fukushima. The work they do is a sign of the Spirit's presence.

✦ 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.

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

Prayers of the people

Jesus, we come to you because you first came to us
...because you first loved us.

You come to us when we are in,
and when we are out.

You come to us when we are right
and when we are wrong.

You come when we only feel like 'none of the above'
when we are in the margins.

Dear Lord,
help us.
guide us
give us friends to share with
and rhythm to our lives that give us strength.

Lord, who sees all and knows all,
we pray for people in the margins:

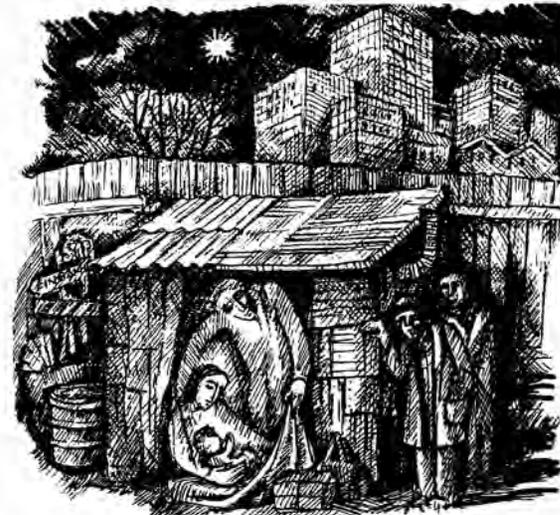
- those between cultures
 - children with different language
 - children of immigrants
- refugees
- homeless
- chronic illness
 - pain, cancer, addictions,

stress, and other mental illnesses

- differently abled
and how society honours them
- and those who don't feel settled or a part of the norm

We also pray for organizations that are on the margins,
such as Action Réfugiés Montréal, Head and Hands, and churches.

May your Spirit help us, and others in the margins, to persevere,
to have friends, to be a part of creative solutions, and to experience peace to hear you.



We also thank you for the beauty and wonder that can be found
in the margins. For:

- autumn colours
- freshness in the air, without being too cold or icy yet
- opportunities to meet our neighbours on the margins
between our private spaces
- for the interesting and resilient people we can meet
- and for the way your Spirit works unexpected goodness -
leading us all into your Kingdom.

You are the beginning and the end,
thank you for being everywhere in between.
Amen.



♪ Hymn: Lead Us, Heavenly Father,.....pg 10 (647)
www.youtube.com/watch?v=PGsvbqErM2A

✦ Benediction

*The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.
Amen*



Sunday, October 23 ————— **MISSION MOMENT**

The importance of elders who serve in congregational leadership is often understated. But the Bible describes elders as playing a very important role—they are leaders that Christ has appointed to oversee the church. **Elders are at the heart of Cariboo Presbyterian House Church Mission in British Columbia**, continually providing prayer, comfort and support to the congregation and community. The authentic and humble ways in which the elders live out their faith is a compelling testimony and example for other members. Their wisdom teaches them about God's deep love and purpose for their lives. Presbyterians Sharing supports congregations serving remote communities.



DAILY PRAYERS

Sunday, October 23 We remember Chanie Wenjack, who died of hunger and exposure on this day in 1966 after running away from Cecilia Jeffrey Indian Residential School, which The Presbyterian Church in Canada operated. We pray for Survivors and all those who carry deep pain and trauma from Residential Schools.

Monday, October 24 We pray for the people who gather and serve at the house churches in the Cariboo region of British Columbia, and we give thanks for their ministry.

Tuesday, October 25 We pray that the Holy Spirit guides the National Indigenous Ministry Council in their work to develop a statement of faith.

Wednesday, October 26 We give thanks for those who have been working hard to help the Presbyterian Church Heritage Centre complete the move into its new home in Carlisle, Ontario, where the rich history and accomplishments of the PCC will be proudly displayed.

Thursday, October 27 We pray for the people, ministries and mission of the Presbytery of Western Han-Ca.

Friday, October 28 We give thanks and pray for those seeking clarity in God's will as we discern ways to bring together different theological views in the denomination.

Saturday, October 29 We pray for the members of the Canadian Ecumenical Anti-Racism Network of the Canadian Council of Churches as they collaborate to end racism in churches across Canada.

Hark the glad sound

RICHMOND 8 6 8 6 CM

G D/F# D C/E (D7/F#) G C D7 G Em6

1. Hark the glad sound! The Sav - iour comes, the
 2. You come the pris - oners to re - lease in
 3. You come the bro - ken heart to bind, the
 4. Our glad ho - san - nas, Prince of Peace, your

D/F# Em/G D/A A7 D /C G/B Em Am D/C

Sav - iour prom - ised long; let eve - ry heart pre -
 Sa - tan's bond - age held; the gates of brass be -
 wound - ed soul - age held; the gates of brass be -
 wel - come shall pro - claim, and heaven's e - ter - nal

G7/B G7 C G/B C/B Am6 G Cmaj7 G/D D G

pare a throne, and eve - ry voice a song!
 fore you burst, the i - ron fet - ters yield.
 of God's grace, good ti - dings for the poor.
 arch - es ring with your most hon - oured name.

Words: Philip Doddridge (1701-1751), Scottish Paraphrases, alt Music: Thomas Haweis (1734-1820);
 arrangement, Samuel Webbe the younger (1770-1843)

Words: public domain Music: public domain

Discipleship

647

Lead us, heavenly Father, lead us

MANNHEIM 8 7 8 7 8 7

Eb Bb/D Eb Ab Bb Ab/C(D) Eb Cm Ab Eb/G Cm Eb/G Bb7 Fb

1. Lead us, heaven-ly Fath-er, lead us o'er the world's tem - pest-uous sea;
 2. Sav-iour, breathe for-give-ness o'er us, all our weak-ness thou dost know;
 3. Spir - it of our God de-scend-ing, fill our hearts with heaven-ly joy,

Ab/Eb Eb Eb7/G Ab /Eb Eb Bb/D Bb Eb Cm Bb/D(Eb)F 7 Bb

guard us, guide us, keep us, feed us, for we have no help but thee,
 thou didst tread this earth be - fore us, thou didst feel its keen - est woe;
 love with eve - ry pas-sion blend-ing, pleas-ure that can nev - er cloy;

Eb/G Eb Bb/DEb Ab Bb Ab/C(D) Eb Cm Fm Bb/DEb /Bb Bb7 Eb

yet pos-sess-ing eve - ry bless-ing if our God our guide shall be.
 lone and drea-ry, faint and wea - ry through the des-ert thou didst go.
 thus pro-vid-ed, par-doned, guid - ed noth - ing can our peace de-destroy.

Words: James Edmeston (1791-1867) Music: Friedrich Filitz (1804-1876)
 Words: public domain Music: public domain

477 Your hand, O God, has guided

THORNBURY 7 6 7 6 D

Unison
D A7 Bm G D/F# E7 A /G D/F# G Em A7 Dsus2 - 1



1. Your hand, O God, has guided your flock from age to age;
2. Your heralds brought glad tidings to great-est, as to least;
3. And we, shall we be faith-less? Shall hearts fail, hands hang down?
4. Your mercy will not fail us, nor leave your work un-done;

A7 Bm G D/F# E7 A /G D/F# G Em7 A7 Dsus4-2-3



the wondrous tale is written full clear on every page;
they summoned all to hasten to share the great King's feast,
Shall we evade the conflict, and cast away our crown?
with your right hand to help us, the victory shall be won,

F#m /A Bm6 D F#m/C# C#7 F#m C#/E# F#m /A Bm C# 7



our fore-bears knew your goodness, and we their deeds re-
and this was all their teaching, in every deed and
Not so; in God's deep counsels some better thing is
and then by earth and heaven your name shall be a -

F#m (Bm/F# F#m) A7/G D/F# Em D /C# G/B D/A E7/G# A



cord, and both of this bear witness,
word, to all alike proclaiming, "One
stored: we will maintain, unflinchingly,
dored, and this shall be their anthem,

D/F# (G D/A) A7 Bm /A G A9/G D (Em/D A/D) D



church, one faith, one Lord."

Words: Edward Hayes Plumptre (1821-1891), alt Music: Basil Harwood (1859-1949)
Words: public domain Music: copyright © the executors of Dr. Basil Harwood. Used by permission.

Oh come, oh come, Emmanuel

Unison

1. Oh come, oh come, Em-man - u - el, and ran-som cap-tive
 2. Oh come, oh come, thou Lord of might, who to thy tribes on
 3. Oh come, thou Wis-dom from on high, and or-der all things
 4. Oh come, thou Branch of Jes - se, free thine own from Sa-tan's
 5. Oh come, thou Key of Da - vid, come and o - pen wide our

Em Bm G Am Em D Bm C

Refrain

un - til the Son of God ap - pear.
 in cloud and maj - es - ty and awe.
 and cause us in her ways to go. Re-joyce, re-joyce!
 and give them vic-tory o'er the grave.
 and close the path to mis - er - y.

Em D G Am Em G D Em Bm

Is - ra - el, that mourns in low - ly ex - ile here,
 Si - nai's height, in an-cient times didst give the law
 far and nigh; to us the path of knowl - edge show,
 tyr - an - ny; from depths of hell thy peo - ple save,
 heaven - ly home; make safe the way that leads on high

Am Bm Em Am Em Bm

Em-man - u - el shall come to thee, O Is - ra - el.

G Am D Em C/B Em Am Bm Em

6. Oh come, thou Dayspring, come and cheer
 our spirits by thine advent here;
 disperse the gloomy clouds of night,
 and death's dark shadows put to flight. Rejoice!...
7. Oh come, desire of nations, bind
 all peoples in one heart, one mind;
 bid envy, strife and discord cease,
 and be thyself our source of peace.
 Rejoice!...

1. Oh! viens bientôt, Emmanuel,
 nous délivrer du joug cruel,
 et du péché briser la loi;
 ton peuple entier s'attend à toi.
 Joyeux, levez les yeux au ciel,
 voici venir Emmanuel!

3. Oh! viens bientôt, descends vers nous,
 Saint Fils du ciel, aimant et doux.
 Aux cœurs troublés apporte donc
 la paix divine du pardon.
 Joyeux, levez les yeux au ciel,
 voici venir Emmanuel!

2. Oh! viens bientôt, que ta clarté
 dissipe nos obscurités.
 Errants et tristes dans la nuit,
 nous appelons le jour qui luit.
 Joyeux, levez les yeux au ciel,
 voici venir Emmanuel!

4. Oh! viens bientôt, puissant Sauveur,
 nous réveiller de nos langueurs!
 Il n'est que toi, céleste Pain,
 qui puisse apaiser notre faim.
 Joyeux, levez les yeux au ciel,
 voici venir Emmanuel!

Words: Latin, 13th century; translation, John Mason Neale (1818-1866); French, H. Écuyer
 Music: Gregorian plainsong; arrangement, Healey Willan (1880-1968)

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