



Kensington Presbyterian Church
Growing in Faith and sharing God's Love
 since 1786

What do you expect?
 March 12, 2023

WELCOME to worship. We are offering a variety of ways for people to gather. We are welcoming people to worship in person (with singing & snacks), as well as through Zoom, YouTube, and this printable PDF.¹ If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca)



Eucharist, Source & Summit - Garcia

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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

Communion this week: All who want to know our Lord better are invited to join us the Lord's Supper. If you are celebrating from home you will have to provide your own elements.

Anniversary: March 12

The first Presbyterian worship service in Montreal was held on March 12, 1786 (237 years ago). In honour of that, we'll be using the silver communion service that was given in 1832.²

Pizza & Movie Nights: Fridays at 6:30

March 24: Brave

March 31: Prince of Egypt

Please let Rev. Peter know if you want to come.

Seder (Passover) meal: Thursday April 6th 6 - 8:30

Please join us for this modern version of the last supper that Jesus shared with his disciples. It includes a pot-luck meal. If you have any questions, please contact Rev. Peter.

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 Beetz, 5914 Sherbrooke @ Clifton

PWS&D Scam: We received a warning that there is a PWS&D scam happening. The church, including the PWS&D, never asks for bank information over the phone. If you have any doubts, tell them it's a bad time and then call the church.

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).

² The first worship service on this site was in 1896



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 (from psalm 145)

Great is the Lord, and greatly to be praised;

there is no end to his greatness.

One generation shall praise your works to another

and shall declare your power.

All your works praise you, Lord,

and your faithful servants bless you.

They make known the glory of your kingdom

and speak of your power.

My mouth shall speak the praise of the Lord:

Let all flesh bless his holy name for ever and ever.

♪ Hymn: Sing praise to God.....pg 12 (327)

www.youtube.com/watch?v=aoyCWqCxGW4



We are all One in Jesus Christ - Soichi Watanabe



Prayer of Approach

Lord God, in your presence we find no discrimination.

You are a God who celebrates diversity.

In your presence we find no difference of treatment.

You are equally generous to all.

In your presence we find no holding back.

You are extravagantly gracious to all.

So we gather, knowing ourselves loved,

regarded and valued equally.

Jesus, forgive us when we fail to treat others the same,
thinking we're closer to the truth than they are.

Forgive us when we hold back,

when we save what we have

and when we fritter away the gifts that you have given.

Forgive us and make us generous:

not just to those who are like us,

but especially to those who are different.

Open us to giving and receiving,

honouring all that others offer to us.

Open our closed eyes,

our closed hearts

and our closed minds

to the injustice that exists all around us,

to your ways of justice that we don't see

In that spirit of openness,

help us to make room at your table for all who come.

In Jesus name.

Amen.

✦ Assurance of Pardon

Hear these words of assurance from the letter to the Ephesians³

You are no longer strangers and aliens,
but you are citizens with the saints
and also members of the household of God,
built upon the foundation of the apostles and prophets,
with Christ Jesus himself as the cornerstone.

In him the whole structure is joined together
and grows into a holy temple in the Lord;
in whom you also are built together spiritually
into a dwelling place for God.

Thanks be to God.



Listening to God

♪ Hymn: Oh for a thousand tongues to sing.....pg 11 (374)

www.youtube.com/watch?v=jbiQ17uulKU

🧎 Prayer for Illumination

Lord God,
may your Word be a lamp to our feet
and a light to our path
through Jesus Christ, our Lord.

Amen.

✦ Intro to the readings

- since last week...
 - Jesus speaks on divorce and how difficult it is for people to live ideally
 - He tells the disciples to let the children come
 - and there's the lead in to today's parable...

³ Ephesians 2:19-22

- a rich young man asks Jesus, “What must I do to have eternal life?” This introduces the idea of earning your way into Heaven. The disciples get in on this by pointing out to Jesus they’ve given everything up to follow him.
 - As you listen to the parable, what do you wonder about? Who do you relate to? Can you feel the surprise?
- Our psalm speaks of God’s nature... and includes some anniversary appropriate verses.



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

[Matthew 7: 1-14, 24-29](#)

[Psalm 138](#)



⁴ 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



Sermon: What do you expect?

Dear Lord, please bless these words
and the meditations of our hearts.⁵ Amen.

What were you thinking as Yuka read the parable today?
It's quite possible you were already familiar with this parable.
Parables are common in our Sunday lessons - and they're
memorable. That can both help and dull them.

Could you imagine yourself in it?

Were you able to wonder about something?

Could you feel the surprise at the end?

Like many stories, this parable plays with expectations. A basic
expectation in the world now, as in Jesus' day, is that if you're
hired by somebody and you do the work, then you should get
paid. That's fair. For the original listeners to Jesus, and Matthew's
gospel, they would know that farmers often hired day labourers.
They would know that the work day goes from sunrise to
sundown (basically 6 to 6), and that a denarii is the normal wage.
The deal at the beginning of the parable was fair.

Then the odd things start happening. The owner keeps going
back and hiring more people. You might think the owner would
appear foolish for not hiring them to begin with, but he doesn't.
It seems the people just weren't there. There's no reason given for
that either - and no criticism. There's no suggestion they slept in,
or were lazy, or anything. It's simply presented as the owner finds
people in need of work, and offers it to them for a fair wage.

This can raise another wonder... what would that fair wage be?
A fair wage for a day is a denarii, so presumably those hired at
noon would get half. That would be fair, right?

And then it starts to get ridiculous. With one hour to go he
hires more people. There's no indication of urgency back at the
farm, yet he hires more. Why bother? Is the effort to work out a
fair price worth the effort? Even for those hired, is it worth
walking out to the farm for what they'll get out of it?

Then the workers are lined up with the last to start first -
which is odd. Isn't it normal for those who arrive first to get first
choice? or for those who did the most get to go first? How do you
feel when you're in line and somebody buds in front of you?

And then there's the part you're supposed to be most
surprised at - shocked even. Those who had only worked an hour
are paid a full day's wage.

Imagine how they felt:

surprise, shock, joy, disbelief, suspicion, loyalty,
relief (thinking of bills), gratitude, urge to tell the news, ...

Imagine how those at the back felt:

surprise, shock, anticipation, excitement
after all, they had put in more time - shown more dedication. It is
only fair that they get more (much more) than those who only
worked an hour.

...and then they are paid a single denarii. Now how do they
feel? Frustrated? Bitter? Cheated?

There's a lot going on here.

One is the idea of what is fair; what is 'just'.

There is a feeling that many of us have for equality. It doesn't
matter who you are, you do the same work then you get the same
pay. This is a good thing, and one that Canadian society still
struggles with. Is this parable about not paying equal wages?

There's an important difference between the parable and, for example, professional women athletes. Nobody here is underpaid. Instead, it shows that in the Kingdom of Heaven how much you earn won't be important - because you will have earned enough.

It reminds me of a workshop I went to about offering Sunday School for children with special needs. This means adapting lessons, instruction, and activities to individual students - including behaviour expectations. They found that the volunteer teachers struggled with not giving everyone in the class the same activities and rules. That was equal and fair. However the children were fine with the different expectations. They were used to it from school, where equal wasn't being treated the same, but the same chance of success.

What is fair? It seems that in the Kingdom of Heaven 'fair' is all the workers receiving the answer to "give us our daily bread."



Angels Unawares - Timothy Schmalz

This theme of what is 'fair' and 'just' is linked to the big theme of God's abundant grace. The landowner keeps looking for people in need - way more than makes sense. The landlord invites everyone to go and join the work - and everyone who did is rewarded. What they get isn't based on what they did, it's based on the generosity of the landowner.

While its in the previous chapter, this seems to still be an answer to the question the rich young man asks, "What can I do to have eternal life?", and to Peter's comment "Look, we have left everything and followed you. What then will we have?"

What can they do? join the work.

What will they have? the same as everyone else who comes

How do we translate this into now?

There's the idea of somebody budding in front of you and getting helped first. Do you remember group projects at school? When somebody doesn't do any work, but gets the same mark? What about somebody who starts work at your office as their first job... and gets paid the same as you? or somebody who just starts coming to church and starts rearranging everything - and the way things were isn't respected? Any of these situations would, quite reasonably, make somebody frustrated, maybe bitter - which reminds me of a couple of Bible stories.

Jonah is asked by God to go and tell the Ninevites that if they don't start behaving well, they'll be smitten. Jonah figures it would serve them right. He's frustrated at having to go, and bitter when God forgives them - which Jonah figures was what would have happened anyway.

And then there's the Older Brother in the Prodigal Son story. He is definitely bitter that his father is celebrating the return of the young man who doesn't deserve to be called his brother.

Jonah, the Older Brother, and all the people who worked all day in today's parable are probably asking the same question. 'Why did I bother?' Why bother telling the Ninevites, working hard for his father, working through "the burden of the day and the scorching heat"? After all, God's just going to show abundant grace anyway. Do you ever wonder that?

And there's the feelings of those who started at the end. Martin Luther suggests they don't go earlier because they don't feel worthy - and definitely don't feel they've done enough to receive a full share from the Master. Do you ever feel unworthy?

And Jonah's right. This shouldn't be surprising. So far in Matthew Jesus has been with various good Jews, like the Pharisees, and many bad Jews, like tax collectors. He's touched the sick. He's even helped gentiles! He doesn't stay at home, but goes out looking for people - especially those who don't feel worthy. He helps all who will accept it - and he does it beyond everyone's dreams. Take the feeding of the multitude back in chapter 14. Not only are thousands of people fed, but there are 12 baskets left over.

So, why bother?

Well, there's other Bible passages that answer that. In a couple of chapters Jesus will tell the parable of the wedding banquet. Those who don't accept the invitation are left out and replaced with all the "unworthy" who would accept the invitation. And then there's the parables about not knowing when the master will return... and how you don't want to be caught not paying attention. Mostly, there's all the stories of people who said yes to Jesus & God - people who received love, hope and healing.

The Kingdom of Heaven is a place like what we expect... and yet it still surprises us. It's a place where you never know who will walk in - and they will be as welcome as you are. It's a place where there's work to do - work that's not all the same. But everyone who comes will be well looked after.

*Through God the Father, God the Son, & God the Holy Spirit
Three in one
Amen.*



Responding to God

♪ Hymn: Seek Ye First.....pg 13 (625)
www.youtube.com/watch?v=SsnQn6KaY4U (Malibu Pres)
www.youtube.com/watch?v=xVhDeGmFFpl (more trad)

- 🗣️ FaithTalk: These are some questions for you to discuss with somebody... or many somebodies. Do what you feel safe (and practice stretching a little).
- Wonder: What would it be like if people didn't work for having more? What would people work for?
- Etching: Share about a time when you felt hard done by because someone else 'got it easy'. What did you feel like doing? What did you do?
- Values: What about being a Christian do you struggle to do?
- Actions: Find somebody who has experienced something good, and share their joy.
- Prayer: ...thank God for what you have.
If you are in need, ask God to provide.

✦ Spirit Sighting

Despite what you can read in the official histories of Montreal, the Presbyterian Church has been active here for 237 years. Places of worship were built, and people reached out to bring education and health care to those in need. We've been trying to reform the city into a better place. It hasn't been perfect, and Howie has some very interesting stories he'll share, but we try. This is the past, but its not dead. It reminds us that we can dream big, and make a difference. When we put our assumptions aside and dream God's dreams - anything is possible.

Speaking of the future. Here's some photos from Joe preaching his first sermon last Tuesday at St. Andrew's Hall, Vancouver.



✦ 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.



Communion

♪ Hymn: All who hunger, gather gladly.....pg 14 (534)
www.youtube.com/watch?v=dEJSJskgcb0

Invitation to the table

For thousands of years people have gathered around the dinner table to remember what God has done. In less than a month our Jewish relations will celebrate the Passover - including the Seder meal at which Jesus brought a new depth to the relationship between God and all those who come and sit.

Today I'll be using a goblet dedicated in 1833 to the meal we are about to share. It has helped bring people together with each other and God in Montreal for almost 200 years.

I would like to invite you to the table.

It's not my table, or the churches. This is God's table.

C'est la volonté de Dieu

que tous ceux qui veulent connaître Jésus
devraient partager ce repas.

So, come,
you who have much faith,
and you who would like to have more,
you who have come often
and you who have not joined for a while,
you who try to follow
and you who wander.


Let us join with Christians everywhere
in sharing this sign of the feast to come.

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.

 Great prayer of thanksgiving
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.

We praise you Lord for all that you are,
or at least, all that we can know.
for you are more vast than the heavens
We thank you for your creation,
the smell of mud,
the birds that sing
we thank you Lord, for everything.

We thank you that you are continually involved.
That we can see your fingerprints throughout history.
The Bible, and the stories of the church,
tell us of struggles that people have
to understand your Kingdom
struggles with outsiders,
and others who believe.
but our heritage also tells us the warmth of your love
We hear of you continually reaching out
to bring people back
into the healthiest and most glorious of relationships

Now 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.

Jesus, you are a blessing.

In you, we see that our God is not just the God of the universe
but is approachable.

sharing meals and talking,
sharing stories and answering questions
and healing people
through God's invitation to live into the Kingdom.

In you, we see that our God approaches us
inside the church,
and outside.

That our God will go anywhere that's needed to connect.
even if it's hard
even if it means joining us in suffering
...or death.

...Together, we proclaim the mystery of the faith.

Christ has died.

Christ is risen.

Christ will come again.

Dear Lord, we praise you for the way you continue to reach out.

Inviting those born into the church
and spending their whole lives supporting it
and working with those who come later
or come and go, come and go,
and even those who don't head your call
until the 11th hour.
whether because of distractions
or feeling unworthy.

Thank you for believing that we are worthy,
each one of us
and us together.

We pray that we will remember this,
and have the courage to live out your way of loving.


We pray that the hope in today's parable
will be felt by all who need hope.

- in lives experiencing conflict
- in lives hurt by mistaken assumptions
- in lives filled with the stress of not having enough,
...or not accepting when enough is enough.
- in lives the need healing.

We come to you with these concerns
because you came to us
and invite us to join you.
and so we gather at your table.

We pray that as we share your bread and your cup,
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 taste your story of good news, let us once again
speak the words Jesus taught us to pray, saying:

 Lord's Prayer (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.



The Last Supper Painting 2 - Ivan Guaderrama

 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;
 faites ceci en mémoire de moi”

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

[take and drink]

 Prayer after Communion

Loving God,
 you graciously feed us
 now and through your Spirit.


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

We thank you for bringing us together with you and each other
 through your Word and your table.

Vous êtes ici maintenant avec espoir et amour.

Help us to feel your love,
 and to share it with all the world.

In Jesus name
 Amen.

 Hymn: O Servants of God.....pg 15 (459)

 Benediction

May the grace of our Lord Jesus Christ
 the love of God
 and the fellowship of the Holy Spirit
 be with you
 Amen.

Oh for a thousand tongues to sing

RICHMOND 8 6 8 6 CM

G D/F# D C/E G C D7 G Em6 D/F# G6 D/A A7 D /C

1. Oh for a thou-sand tongues to sing my great Re-deem-er's praise, the
 2. Je - sus, the name that charms our fears, and bids our sor - rows cease—'tis
 3. He speaks, and lis - tening to his voice new life the dead re - ceive; the
 4. Hear him, you deaf; you voice - less ones, your tongues a - gain em - ploy; you
 5. My gra - cious Mas - ter and my God, as - sist me to pro - claim, and

G/B Em Am D/C G7/B G7 C G/B C/B D7/A G C G/DD G

glo - ries of my God and King, the tri - umphs of God's grace.
 mu - sic in the sin - ner's ears; 'tis life and health and peace.
 mourn - ful, bro - ken hearts re - joice; the hum - ble poor be - lieve.
 blind, be - hold your Sav - iour comes, and leap, you lame, for joy.
 spread through all the earth a - broad the hon - ours of thy name.

Instrumental Descant

Words: Charles Wesley (1707–1788), alt Music: Thomas Haweis (1734–1820);
 arrangement, Samuel Webbe, the younger (1770–1843); descant, C.S. Lang (1891–1971)

Words: public domain Music: descant, copyright © Novello & Co. Ltd. CCLI #4440603

When Sieglinde—a single mother living in the Little Burgundy area of Montreal, Quebec—first arrived in Canada, she wasn't sure where to turn for help to integrate her son into their new surroundings. Tyndale St-Georges Community Centre provided a safe space where she and her son received the assistance they needed.

"My son learned so much from his experience at Tyndale: how to be

independent and play with other children, how to be confident and learn to regulate his emotions. But most importantly, he was happy." **Gifts to Presbyterians Sharing are helping Tyndale St-Georges have a positive impact in the lives of people in the community of Little Burgundy.**



DAILY PRAYERS

Sunday, March 12 (Third Sunday in Lent) We pray for those who are keeping a Lenten devotion and discipline.

Monday, March 13 We thank God for the staff and volunteers of Tyndale St-Georges Community Centre, who create a safe, loving and empowering space for the community of Little Burgundy in Montreal, Quebec.

Tuesday, March 14 We pray for Donna McIlveen, serving as clerk for the Synod of Quebec and Eastern Ontario.

Wednesday, March 15 We pray for the members and work of the Committee on Church Doctrine.

Thursday, March 16 We pray for those in the Order of Diaconal Ministries who are called to serve the church in the areas of Christian education, pastoral care and social ministries.

Friday, March 17 We pray for the people who gather and serve at Hummingbird Ministries in Vancouver, British Columbia, and we give thanks for their ministry.

Saturday, March 18 We pray for the people, ministries and mission of the Presbytery of Lanark and Renfrew.

327 Sing praise to God who reigns above

MIT FREUDEN ZART 8787887

D A7/E D/F# G /B D /C B Em D/F#

1. Sing praise to God who reigns a - bove, the God of
 2. The an - gel host, O King of kings, your praise for -
 3. What God's al - might - y power has made in mer - cy
 4. Then all my glad - some way a - long I sing a -
 5. All you that name Christ's ho - ly name, give God all

A /G D/F# Em7 Asus4-3 D A7/E D/F# G /B

all cre - a - tion, the God of power, the God of
 ev - er tell - ing, in earth and sky all liv - ing
 God is keep - ing; by morn - ing glow or eve - ning
 loud your prais - es, that all may hear the grate - ful
 praise and glo - ry: all who con - fess Christ's power, pro -

D /C B Em D/F# A /G D/F# Em7 Asus4-3 D Bm

love, the God of our sal - va - tion; with
 things be - neath your sha - dow dwell - ing, a -
 shade, nor slum - ber - ing nor sleep - ing. Wher -
 song my voice un - wear - ied rais - es: be
 claim a - loud the won - drous sto - ry. Cast

C#sus4-3 F#m Bm A/C# E A /G D/F# A7/E D /C#

heal - ing balm my soul is filled, and eve - ry faith - less
 dore the wis - dom which could span, and power which formed cre -
 e'er God rules in sov - ereign might there all is just and
 joy - ful in the Lord, my heart; both soul and bo - dy
 eve - ry i - dol from its throne, for Christ is Lord and

Bm E7 A /G D7/F# G Em A /G D/F# Em7 Asus4-3 D

mur - mur stilled:
 a - tion's plan:
 all is right: to God all praise and glo - ry!
 bear your part:
 Christ a - lone:

Words: German, Johann Jakob Schütz (1640-1690), translation, Frances Elizabeth Cox (1812-1897), alt
 Music: Bohemian Brethren's Kirchengesänge 1566

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

Lord, whose love

BEACH SPRING 8787D

F Gm/F F /E Dmsus4-3 Bb C/Bb

1. Lord, whose love through hum-ble ser - vice bore the weight of
 2. Still your chil - dren wan-der home - less; still the hun - gry
 3. As we wor - ship, grant us vi - sion, till your love's re -
 4. Called by wor - ship to your ser - vice, forth in your dear

Bb 6 F Gm/F F F /E Dmsus4-3

hu - man need, who up - on the cross, for - sak - en,
 cry for bread; still the cap - tives long for free - dom;
 veal - ing light in its height and depth and great - ness
 name we go to the child, the youth, the a - ged,

/C Bb C/Bb Bb 6 F C/E (Dm7)C (sus2-1)

of - fered mer - cy's per - fect deed: we, your serv - ants, bring the
 still in grief we mourn our dead. As, O Lord, your deep com -
 dawns up - on our quick - ened sight, mak - ing known the needs and
 love in liv - ing deeds to show; hope and health, good will and

Dm Am F/A Bb (maj7) C(sus2-1) Dm

wor - ship not of voice a - lone, but heart, con - se - crat - ing
 pas - sion healed the sick and freed the soul, use the love your
 bur - dens your com - pas - sion bids us bear, stir - ring us to
 com - fort, coun - sel, aid and peace we give, that your serv - ants,

/C Bb6 (maj7) F/A Gm7 F/A Bb F

to your pur - pose eve - ry gift that you im - part.
 Spir - it kin - dles still to save and make us whole.
 tire - less striv - ing your a - bun - dant life to share.
 Lord, in free - dom may your mer - cy know, and live.

Words: Albert F. Bayly (1901–1984) Music: attributed to Benjamin Franklin White (1800–1879)
 from Sacred Harp 1844; harmony, Ronald A. Nelson (1927–) CCLI #4440603

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All who hunger, gather gladly

HOLY MANNA 8 7 8 7 D

Unison

F Dm Gm Dm Am Gm7

1. All who hung - er, gath - er glad - ly; ho - ly man - na
 2. All who hung - er, nev - er strang - ers, seek - er, be a
 3. All who hung - er, sing to - geth - er; Je - sus Christ is

Bbmaj7 Dm C/E Dm C Bbmaj7

is our bread. Come from wil - der - ness and wan - dering.
 wel - come guest. Come from rest - less - ness and roam - ing.
 liv - ing bread. Come from lone - li - ness and long - ing.

Am Bbmaj7 C6 F F /E Dm7 /C

Here, in truth, we will be fed. You that yearn for
 Here, in joy, we keep the feast. We that once were
 Here, in peace, we have been led. Blest are those who

Bbmaj7 /A Gm7 Dm Bbmaj7 C6 Bbsus2 Am7 Bbmaj7 Gm7 Csus2 - 3

days of full - ness, all a - round us is our food.
 lost and scat - tered in com - mun - ion's love have stood.
 from this ta - ble live their days in grat - i - tude.

F Dm C Gm7 Am Bbmaj7 C6 C F

Taste and see the grace e - ter - nal. Taste and see that God is good.

See also: Holy Manna 305

Words: Sylvia G. Dunstan (1955-1993) Music: attributed to William Moore (fl.1825); harmony, Charles Anders (1929-)

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O servants of God

LAUDATE DOMINUM 10 10 11 11

Bb /D Eb6 F Bb/D Eb Cmsus4 F7 Bb

1. O serv - ants of God, your Mas - ter pro - claim, and
 2. God rules from on high, al - migh - ty to save; yet
 3. Sal - va - tion to God, who sits on the throne! Let
 4. Then let us a - dore, give God what is right: all

Bb/D Cm7 Bb7/D Eb Bb/D Cm Bb/D Cm/Eb F /Eb

name all - vic - to - rious of Je - sus ex - tol, whose
 great con - gre - ga - tion God's tri - umph shall sing, a -
 prais - es of Je - sus the an - gels pro - claim, fall
 hon - our and bless - ing, with an - gels a - bove, and

Gm6 F/A Bb/D C7/E F Adim Bb6 C7 F /Eb

pub - lish a - broad that won - der - ful name: the
 ev - er is nigh, whose pres - ence we have. The
 all cry a - loud, and hon - our the Son. The
 glo - ry and power, all wis - dom and might, and

D7 (Em7b5) D7/F# Gm Cm7 Bb/F F7 Bb

reign, ev - er glo - rious, shall rule o - ver all,
 scrib - ing sal - va - tion to Je - sus our King.
 down on their fac - es, and wor - ship the Lamb.
 thanks nev - er ceas - ing, and in - fi - nite love.

Words: Charles Wesley (1707–1788), alt Music: Charles Hubert Hastings Parry (1848–1918)

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