



# Kensington Presbyterian Church

## City Livin'

October 2, 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)



<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

**Communion this week:** All who want to know our Lord better are invited to join us the Lord's Supper next. If you are celebrating from home you will have to provide your own elements. Those who come in person will be offered a pre-packaged package.

**Thanksgiving Photos:** Do you have any summer photos you would like to share? Please send them to Rev. Peter.

**Refreshments:** Next week we will be restarting our 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.

**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

**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).

## Contacts

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## *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 (Psalm 122: 1-2, 9)

I was glad when they said to me,

**“Let us go to the house of the Lord!”**

**Our feet are standing**

**within your gates, O Jerusalem.**

**For the sake of the house of the Lord our God,**

**We will seek your good.**

♪ Hymn: Praise the Lord, the ground of goodness.....pg 13

[www.youtube.com/watch?v=FdAbmeZGFOY](http://www.youtube.com/watch?v=FdAbmeZGFOY) (tune only)



Prayer of Approach

Almighty God, you have called us here.

Here to Kensington

Here to worship

Here to our city.

Inviting us to create buildings and communities  
 that can share your love and hope with everyone.

May your Holy Spirit fill our souls with your vision  
 so that we can make Montreal into a reflection  
 of your love, grace and hope.

Amen.



## *Listening to God*

♪ Hymn: What Does the Lord Require.....pg 13 (720)

[www.youtube.com/watch?v=0QYMwr5z3K8](http://www.youtube.com/watch?v=0QYMwr5z3K8) (hymn book)

[www.youtube.com/watch?v=OqY5U\\_zl3GY](http://www.youtube.com/watch?v=OqY5U_zl3GY) (our tune)



Prayer for Illumination

Lord, open our hearts and minds

by the power of your Holy Spirit,

that as the Scriptures are read

and your Word is explored,

your light will fill us


and light up the whole city. Amen.



Intro to the readings

- Jeremiah: At this point in the story his years of depressing warnings that if the Israelites don't change, God will force a change on them have come to pass. Even after being shamefully dragged off into exile, God sends them messages through Jeremiah.

- Matthew: Familiar words from the Sermon on the Mount. Jesus is trying to change the way people see the world, and live in it.
- Psalm: ...good things to remember.

 Reading: Please look up the passages in your own Bible,<sup>2</sup> or click on the name to be taken to an online version.

[Jeremiah 29](#): 1-7

[Matthew 5](#) 1, 13-16

[Psalm 66](#): 1-12

✦ Sermon: City livin'  
Dear Lord, please bless these words  
and the meditations of our hearts.<sup>3</sup> Amen.

Have you thought about where you live? I suspect a great deal of thought went into the apartment or house you live in - along with quite a number of compromises, but what about on a larger scale? What sort of thoughts went into living where you live?

I suspect you would agree with Aristotle. Almost two and half thousand years ago he said that cities were great places to live. The reason I think you'd agree is because you've chosen to live in one. (Well, at least the people physically gathered. You reading this may have chosen elsewhere.)

If we were to look at how cities are often portrayed in stories, it's a wonder anyone chooses them. Cities are big. In stories they either are so big they don't notice us wandering around in them, or are places where evil lurks - in the shadows or behind the white-wash. These stories are birthed from the real news about

accidents & attacks that are tragic and horrible. Adding to these are stories of people who are oppressed by the struggle to meet their family's needs, or isolated in a claustrophobic mass of buildings & people, or lost in their mental illness and living on the streets. Cities have real issues. They can dominate the stories we tell. Thinking that way, it's a wonder we live here.



New Yorker 2021-05-24

<sup>2</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>3</sup> Psalm 19:14



But there are other stories. Bringing together so many people allows for wonders to happen: cradling the arts that can nourish our souls, providing economic opportunities, centres for learning & healing, allowing you to find others like you - and experiencing diversity to stretch your imagination. Cities can be bright lights.



Monkland Grill - Carole Spandau

Often when we think about God we think of nature. This includes passages from the Bible. There is nothing wrong with this, unless you lump cities into the opposite. Not only is there no such thing as a God forsaken place, but cities are important God places in the Bible. The most obvious example is Jerusalem. It became the centre for Judaism in the Older Testament. This is where 'everyone' gathers for the special celebrations. It is where the ministry of Jesus heads. This is where the disciples are told to wait for the Holy Spirit to come (not out on a mountain). As the early church grows, the focus is on cities.

Cities are important.

Cities have dark aspects, and are places of light.

Cities are where most people on the planet live - including us.

T.S. Eliot asks a good question in his poem *Choruses from the Rock*. "What is the meaning of this city?"

What's the point of a city?

What story does it tell about us?

What would we like it to say?

Another poet, Wallace Stevens, writes that we always "live in the description of a place and not in the place itself." This raises interesting possibilities. Despite the city being so massive, it reminds us that we can shape it.

It's not by happenstance that you are here. You might feel that you just live here because you've always lived here, or it just kinda happened, or you had nowhere else. God calls us to where we live. Yes, you do have a say, and you can resist, but you will end up where God feels you need to be because you will feel it too.

Then the question comes, how much are you shaped by the city, and how much will you shape it?

Today's passage from Jeremiah is a message from God to the leaders who didn't listen earlier. They are now in exile. It sounds like they don't feel like it's where they should be - living in a different city - one that is not their own. They have the chance to be lost in it, or to find out who they really are. They can be apathetic about the city, tell stories against it, or "seek the welfare of the city". God tells them to do the last option.<sup>4</sup>

This is a message that is true for everyone, particularly those who are a minority - like us. We aren't to wall ourselves off in our

<sup>4</sup> Given that the city is the capital of the empire that defeated and shamed them - it's probably the last thing they want to do.

own little community. We aren't to look down on others. We aren't to play favourites. Well... that's not quite true. We are to look out for people who need help - regardless of who they are. We are called to be salt, blending in while helping the whole dish to shine - not to mention helping things not to go bad.

Kensington does a good job of this. We have chosen to let our building be used by groups that help people in the city God has placed us. Meeting here is a congregation that ministers in Korean. There are various groups to help people, including: AA, NA, AlAnon, Over Eaters, and a group that uses Cognitive Therapy. There are two seniors centres offering programs, including meals on wheels. All these groups, and others that meet here, help people out of isolation and into community. They help people learn more about themselves and others - who are also children of God. These relationships are very important.

Are we seeking out the welfare of the city where God has placed us?

I hope you said yes,  
because we are, and this is good.

I also hope you're prepared to reach for more. While God tells us to rest on a Sabbath, we aren't to stay there forever. We can do more.



Prayer is the best place to start. Learn your neighbours names and pray for them. When you see them, share struggles and joys. It will be hard at first, so start with, 'Bonjour/Hi, my name is \_\_\_\_\_. Have a nice day.' As you share your stories, they will come to trust you with their stories too. Pray for them, and the city.

We can also be advocates. This week I read a number of articles by Christians reflecting on cities - mostly American ones. Their cities have evolved slightly differently than ours, but our city development suffers from a similar issue - separation. It seems that when we build homes separate from work places, separate from shops, separate from public spaces and services. When we separate economic groups, and allow people to only go to school with others like them... then society doesn't do well. (We've even noticed the challenges of that within Kensington as we've been separated by COVID isolation safety measures. They were good and necessary, but created other issues.) In any context, people



living in separation from others stop understanding others needs and concerns. They stop living for the welfare of the city, and live

just for their own. A fun analogy is that a city should be like a pizza, with each neighbourhood a slice that has a bit of everything scattered around it.<sup>5</sup> As members of the city, we can advocate for better living. It need not be limited to urban planning, but can include resources. There's increased talk about the importance of mental health, but can that be made available? Can we help the city to meet the needs of the residents?

This is also seeking the welfare of the city.  
Is meeting other people's needs the 'meaning of the city'?

No.

A city and our lives in it are about more than that.

Another aspect of being salt is that it doesn't do much just sitting in the container. There needs to be relationships with things different than itself. This is what the Bible is about: relationships between us and God, and with each other. Think about what Jesus did. God came down and lived with us, understood us, helped us to tell a new story about how to live. It was the answer to Coolio's Gangsta's Paradise. That song starts with a reference to the 23<sup>rd</sup> Psalm, then describes being trapped in the cycle of being "*raised by the street*." In the last verse he writes:

*They say I gotta learn, but nobody's here to teach me  
If they can't understand it, how can they reach me  
I guess they can't, I guess they won't  
but God did, and invites us to as well.*

One article I read was by Andrew Young, who was the Mayor of Atlanta. He talked about the importance of reaching out to everyone in the city: to the rich white businessmen, the marginalized, and even the drug dealers - they might have an 'Amazing Grace' moment.

Living in the city can be hard.

God tells the exiles through Jeremiah not to be exiles, but to make Babylon their home. To settle there.

Part of what made it hard was that they wanted to be elsewhere, and probably resented being there in the first place. It's hard to care about the welfare of the city that challenges your way of life.

The other hard part is remembering that your way of life isn't written by the city - it's the other way around. We are called to live in the city, *and* under God's reign - God's way of living. To share God's love and grace with those who also live here.

There a good poem I'll put on facebook & on page 12, but to end here's a bit more from T.S. Eliot.

*What is the meaning of this city?  
Do you huddle together because you love each other?  
What will you answer? 'We all dwell together  
to make money from each other'? or 'This is a community'?*

*To God be all the glory  
Amen.*

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<sup>5</sup> apparently from Léon Krier, an architect and urban planner



## Responding to God

♪ Hymn: Make me a channel of your peace.....pg 14 (740)  
[www.youtube.com/watch?v=daGWdbrSGBM](http://www.youtube.com/watch?v=daGWdbrSGBM)

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

Etching: What cities have you lived in?  
Have you lived not in a city?

Memories: Share something inspirational that a city has done.

Values: What do you like about living in the city?

Values: Go through [Psalm 66](#) and create your own version.

Wonder: In an ideal world, how could a city be that would be healthy for everyone?

What could be done to move us towards that now?

Actions: Write to a leader (political or otherwise) about a change you would like to see, or something you appreciate.

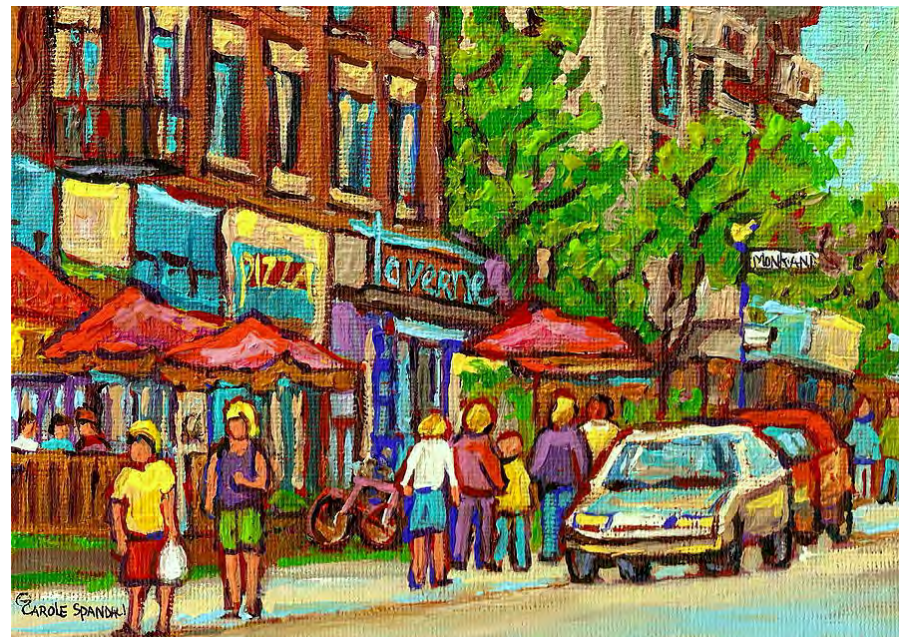
Prayer: ...for the city: its people; its leaders; its welfare.

## ✦ Spirit Sighting

I heard a sad and encouraging thing on the radio. While the station didn't normally do this sort of thing, they shared what was a bit like a classified ad or a personal listing in the newspaper. It was about a man, and I don't have the impression he was elderly, who was walking with his wife when she fell while crossing the street. She bumped her head and was bleeding. He admits to being somewhat flustered, when somebody swooped in and helped them to the sidewalk. After turning down further offers of help, the person went away... only to come back with napkins for the blood. They were shocked that somebody would do that; that a stranger would stop and help somebody in need.

They reached out to the radio station because they wanted to find the person who helped and thank them.

It's sad that this was shocking to someone. It's great that it happened. It also shows the impact one person can have in reaching out - the 'good Samaritan' revealed a whole new way of living to the couple, and everyone the couple witnesses to.



Monkland village - Carole Spandau

## ✦ 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.



## Communion

Communion Hymn: We come as guests invited.....pg 15 (524)  
[www.youtube.com/watch?v=3fZXch9NHk0](http://www.youtube.com/watch?v=3fZXch9NHk0) (familiar tune)



### Invitation to the table

While we are not gathered at one table, or even at one time,  
we have all been gathered by one Lord, the creator of Heaven  
and Earth.

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 have tried to follow  
and you how struggle.<sup>6</sup>

<sup>6</sup> very adapted from Iona Wee Worship Book 4<sup>th</sup> ed

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.**



Creator of all:  
of light and freedom,  
of love and hope.  
Since the beginning you have invited us to share  
in your creating a better world.  
To help, you have sent guides to lead us through the wilderness,  
such as Jeremiah, Tommy Douglas, and people in our city.

Along the way we have created amazing advances  
that help people  
and that hurt them.

Please forgive us  
for the ways our creations hurt others  
for the ways the hurt can be ignored or lost  
for when we feel powerless to create a difference

and help us to celebrate  
when our creations do help your kingdom come  
because, you have plans for our welfare. (Jeremiah 29: 11)

Therefore, 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.**



Road to Emmaus - Michael Torevell

We shout hosanna because of glorious things you have done.  
in not just sending people, but coming yourself  
to walk among us  
teaching  
healing  
offering hope,  
and life  
and love.

Challenging us to live into your kingdom  
coming into the broken we are exiled in.  
One that was so broken,  
that you were rejected and killed.

And will death seems like a final darkness,  
it isn't.

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

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

As we live in this city you have called us to,  
we are grateful that you continue to walk these streets  
with us

and with everyone else

We pray for our neighbours...  
and for our leaders, political and otherwise...  
and for those being elected tomorrow.  
may they be moved by your Spirit...

We also pray for places of turmoil  
throughout our global village...

We also pray for healing,  
for those drained by stress,  
or held back by mental or physical illness...

and we thank you for the light that shines here  
and Kensington  
and in Montréal.

Help us to see this

and celebrate the goodness that can be  
in this diverse community.

A goodness that can get lost in the ordinariness of everyday.

But you can transform that.

As you do when 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 approach this table, let us come together and pray the  
prayer that you taught us.



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.**



## 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]*



liturgical table  
Jan Richardson



## Prayer after Communion

Amazing God, you walk up and knock on our door,  
inviting us to a holy table  
open for anyone who will come  
Jésus, tu nous invites toujours à te rejoindre.  
We thank you for bring us together with you,  
and each other, through your echo of the feast to come.  
Vous êtes ici maintenant avec espoir et amour.  
Help us to feel your love, hope and healing,  
and to share it for all the world.

**In Jesus name**

**Amen.**

♪ Hymn: To God be the glory.....pg 16 (350)

[www.youtube.com/watch?v=-15v9iworAU](https://www.youtube.com/watch?v=-15v9iworAU)



## Benediction

May the grace of our Lord Jesus Christ,  
the love of God,  
and the fellowship of the Holy Spirit  
be with you all. <sup>7</sup>

Amen.





**Babylon** - by Ann Bell Worley

Not simply an evil territory  
or a dirty word,  
as we are prone to believe.  
But a place where God's people were sent  
in exile  
on purpose  
on mission  
to offer their culture there  
in love.  
For God so loved the world.

Like Israel in exile, still we hope  
for our homecoming in the city of God,  
where there will be no more tears.

Let us hope not  
in closed communion  
in isolated sanctuaries  
apart from the Babylon-world.

Rather let us hope  
in the fullness of God's love  
in the life of the cities and towns  
where we work  
an love  
and worship  
and plan.

And remember  
that God so loved not only us,  
but the world.

Let us hope for Babylon  
as we hope for ourselves.  
Let us embrace  
its people  
its buildings  
its streets  
and fill them with the beauty  
of God's temple.  
Let us hope  
with doors wide open,  
welcome the city in  
and pour ourselves out.  
For God so loves the world.



## Praise the Lord, the ground of goodness



1. Praise the Lord, the ground of good-ness, source of si-lence, sound, and time,
2. Praise the Lord with cit-y voic-es, pitched in con-crete, sweat, and steel,
3. Praise the Lord as science ad-vanc-es, found-ries roar, com-put-ers flair.
4. Praise the Lord for hu-man pleas-ure: fond em-brace, sur-pris-ing news,
5. Praise the Lord as church-es cho-rus Quak-er-quiet, Sal-va-tion-brassed,
6. Praise the Lord, the world's Cre-a-tor; praise our host and guest, the Son;



nour-ish-er of fed and food-less, cat-a-lyst of sense and rhyme.  
 let the thou-sand ur-ban choic-es bi-as to what's right and real.  
 Hu-man need, set bar-riers break-ing o-p'ning paths to cure and care.  
 soul-filled thought, cre-a-tive treas-ure, skill to coun-sel or a-muse.  
 Cath-'lic, Or-tho-dox, u-nit-ed, show-ing one-ness meant to last.  
 praise the ev-er-rov-ing Spir-it, pulse of life for ev-'ry-one.

Text: John L. Bell, b.1949 and Graham Maule, b. 1958; © 1989, WGRG, c/o Iona Community, GIA Publications, Inc., agent  
 Tune: STUTTGART; *Psalmodia Sacra*, 1715 CCLI #4440603

710

## What does the Lord require

SHARPTHORNE 666666

Unison Dm /C Gm/Bb C Fmaj7-6 Gm /Bb Amsus4-3 Dm /C



1. What does the Lord re-quire for praise and of-fer-ing?
2. Rul-ers of earth, give ear! Should you not jus-tice show?
3. Still down the a-ges ring the pro-phet's stern com-mands.
4. How shall my soul ful-fil God's law so hard and high?



Bb F/A Gm C Am7 F/A Bbmaj7 C F6 Dm6

What sac-ri-fice de-sire, or trib-ute bid you  
 Will God your plead-ing hear, while crime and cruel-ty  
 To mer-chant, work-er, king, he brings God's high de-ty  
 Let Christ en-due our will with grace to for-ti-



Am Dm Cm (6/Eb) Bbmaj7-6 Gmsus Gm6



bring?  
 grow?  
 mands.  
 fy. Do just-ly; love mer-cy; walk  
 Then just-ly, in mer-cy we'll



1. -3. 4.



hum-bly with your God. hum-bly walk with God.



## Make me a channel of your peace

MAKE ME A CHANNEL 8 10 10 8

**D**

Make me a chan-nel of your peace:

1. where there is ha-tred,  
2. where there's des-pair in  
4. it is in par-don-

Make me a chan-nel of your peace:

**A7**

let me bring your love; where there is in-jur-y, your heal-ing  
life let me bring hope; where there is dark-ness, on-ly  
ing that we are par-doned, in giv-ing to all that we re-

where there is ha-tred let me bring your love, your heal-ing  
where there's des-pair in life let me bring hope; on-ly  
it is in par-don-ing that we are par-doned, that we re-

**D A7 D Fine**

power, and where there's doubt, true faith in you.  
light, and where there's sad-ness, ev-er joy.  
ceive, and in dy-ing that we're born to e-ter-nal life.

power, and where there's doubt, true faith in you.  
light, and where there's sad-ness, ev-er joy.  
ceive, and in dy-ing that we're born to e-ter-nal life.

**(D7) G D Em**

3. O Spir-it, grant that I may nev-er seek so much to be con-

**A7 D A7 D (7) G**

soled as to con-sole, to be un-der-stood as to un-der-

**D Bm E A D.C. al Fine**

stand, to be loved as to love with all my soul.

Words: Saint Patrick of Ireland (372-466) Music: Sebastian Temple (1928-);  
arrangement, the compilers of Praise Ways

Words: public domain Music: copyright © Franciscan Communications Centre, 1968



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## We come as guests invited

1. We come as guests in - vit - ed when Je - sus bids us dine,  
 2. We eat and drink, re - ceiv - ing from Christ the grace we need,  
 3. One bread is ours for shar - ing, one sin - gle fruit - ful vine,

the bread of life is bro - ken, the wine is free - ly poured  
 with won - der and thanks - giv - ing for love that knows no end,  
 re - newed, sus - tained and giv - en by to - ken, sign and word,

his friends on earth u - nit - ed to share the bread and wine;  
 and in our hearts be - liev - ing on him by faith we feed;  
 our fel - low - ship de - clar - ing re - newed in bread and wine

Words: Timothy Dudley-Smith (1926-) Music: Finnish hymn melody;  
 arrangement, David Evans (1874-1948)

for us, in sol - emn to - ken of Christ our dy - ing Lord.  
 we find in Je - sus liv - ing our ev - er - pres - ent friend.  
 the pledge and seal of heav - en, the love of Christ our Lord.

Words: copyright © 1944 by Hope Publishing Co. Music: arrangement, copyright © Oxford University Press from The Revised Church  
 Hymnary OCL14440603

## To God be the glory

G /B D 7 G /B D G

1. To God be the glo - ry, who great things has done!  
 2. Oh per - fect re - demp - tion, the pur - chase of blood,  
 3. Great things God has taught us, great things God has done

C G (/B) A9 (/C#) D

God so loved the world!—free - ly send - ing the Son,  
 to eve - ry be - liev - er the pro - mise of God,  
 and great our re - joic - ing through Je - sus the Son,

7 G /B D 7 G /B D G

who yield - ed his life an a - tone - ment for sin,  
 that when the of - fen - der, re - pent - ing, be - lieves,  
 but pur - er and high - er and great - er will be

7 Csus2 C6 G D G/D D7 G

and o - pened the life - gate that all may go in.  
 through Je - sus' a - tone - ment, full par - don re - ceives!  
 our won - der, our glad - ness, when Je - sus we see!

Refrain G G/B D7/A G D

Praise the Lord! Praise the Lord! Let the earth hear God's voice!

D G/B D7/A G

Praise the Lord! Praise the Lord! Let the peo - ple re - joice!

D7 G /B D 7 G /B D G

Oh come to the Fa - ther through Je - sus the Son,

G7 Csus2 C6 G/D D G/D D7 G

and give God the glo - ry, who great things has done.

Words: Fanny J. Crosby (1820–1915), alt Music: William H. Doane (1832–1916)

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