



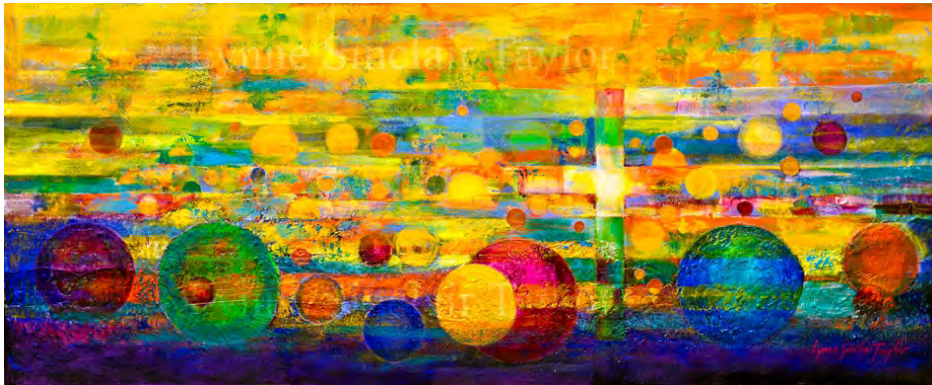
Kensington Presbyterian Church

Who's lost?

November 13, 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)



Universe - Lynne Sinclair Taylor

Contacts

Church Office: 514-486-4559info@Kensingtonchurch.ca
Rev. Peter Rombeek (pastor).....Peter@Kensingtonchurch.ca
514-773-4620
Antoinette (families).....Antoinette@Kensingtonchurch.ca
Zoé Dupont-Foisy (music director).....zoedupontfoisy@hotmail.com

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

Refreshments: Can you help serve (food & drinks provided)? If so, please speak to Rose or Carol

Christmas decorating: Friday November 18th after 6pm.
Please let Antoinette know if you can help.

Advent Party: Saturday November 26th at 12pm.

Come celebrate the start of a new year with crafts, treats and more. Please let Antoinette know if you're coming.

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).

Advent Discussions: The Rev. Bob Faris, moderator of the General Assembly, will be hosting discussions with church leaders of other denominations through advent. For more information visit:
presbyterian.ca/2022/11/01/ecumenical-advent

Vaccinations: Flu & Bivalent COVID Dec 6th
Here in our building. No registration required.

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.
presbyterian.ca/donate/giving-tree-kensington-presbyterian-church-montreal



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 (Revelation 15:3-4)

Great and marvellous are your deeds,
Lord God Almighty!

Just and true are your ways,

King of the ages.

Who will not fear you, O Lord,
and bring glory to your name?

For you alone are holy.

All nations will come and worship you!

♪ Hymn: To God Compose a Song of Joy.....pg 10 (tune 366)
www.youtube.com/watch?v=GgDGv4w-BDs (piano only)



Abrahams seed for web - Grace Carol Bomer



Prayer of Approach

God

Creator, Word, and Spirit,

You call us together in our inadequate diversity
to reflect Your perfect community in our world.

Be among us today so that we may express
the Most Sacred
in our ordinariness.

Jesus

our hearts are open to You,
our desires known to You,
even the assumptions and divisions
that lurk in them
that scar our world,
leaving millions of Your children
wounded, grieving, hungry.

Thank You that these assumptions and divisions
are what Christ came to break down.

Thank You that You have already forgiven
and made possible a new community in Your Spirit.

Turn our thoughts from our own safety and security
to the glory of Your name
that it may be expressed in our living for the wholeness of society,
beginning here in Kensington.

Amen²

² adapted from a prayer by Dr Mark Calder, Senior Humanitarian and Conflict Policy Advisor at World Vision, found on www.churchofscotland.org.uk/worship/weekly-worship/monthly/october-2022/30-october-21st-sunday-after-pentecost#prayers

✧ Assurance of Pardon

Hear the good news

To all who turn from sin in sorrow,
to all who turn to God in hope,
this is God's Word of grace:

We are accepted, we are forgiven, we are loved.

This gift we have from God.

Thanks be to God.

Amen.³



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

Have you ever felt lonely? Have you ever had people say bad things about you?

Both those things are happening in one of the stories we're going to hear today. It's about Zacchaeus. The people around him, like classmates, think they know him and don't like him.

Jesus doesn't listen to them, but instead joins Zacchaeus for lunch. He shows Zacchaeus that God is always his friend.

Does your school have a Buddy Bench?⁴ For those who don't know, it's a bench for people who are feeling lonely and would like somebody to play with. When others see someone on it they invite them to play, or sit with them - and it works.

If you have one, please keep an eye out. (You might even want to use it sometime.) If you don't have it, then you'll have to look harder, perhaps to the edges of the playground for people walking or sitting by themselves.

Dear Jesus,

Thank you for being our friend,

and help us to be friends with people who need one.

Amen.



3 Worship Sourcebook 2.4.39

4 www.bbc.com/news/stories-45958313
playpowercanada.ca/blog/what-is-a-buddy-bench

♪ Hymn: Lord, speak to me⁵.....pg 11 (767)

www.youtube.com/watch?v=iKmAZHK_VCg



Prayer for Illumination

Lord God,
help us turn our hearts to you
and hear what your Spirit,
as you open our minds and hearts
to the way you see the world.

Amen.



Intro to the readings

- The Gospel reading will be familiar... but pay attention. It may not be quite as you remember it.
- The book of Isaiah starts with God challenging the assumptions of what it means to be a good follower.
- The letter to the Thessalonians starts with celebration, and a reminder as to what the point is.



Reading: Please look up the passages in your own Bible,⁶ or click on the name to be taken to an online version.

[Luke 19](#): 1-10

[Isaiah 1](#): 10-18

[2 Thessalonians 1](#): 1-4, 11-12

[Psalm 119](#): 137-144



Sermon: Who is lost?

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

⁵ Here's a wee lecture about the hymn

<https://www.youtube.com/watch?v=-FT-DotPCK4>

⁶ 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

What does the Scripture have to say to us today?

Let's start with the last verse of the gospel reading, "For the Son of Man came to seek out and to save the lost." This is a key theme in this gospel. We are told parables of a lost sheep, a lost coin, a lost son. We are told about Jesus going to those who have lost a place in the community due to illness or association. We see and hear of Jesus bringing healing/salvation to people by bringing them back into a healthy relationship with God and their community. Just in case we didn't remember, we are reminded of this theme again, "For the Son of Man came to seek out and to save the lost."

So, who is lost in today's gospel?

The obvious answer is Zacchaeus. I learned this back in Sunday School. Everyone familiar with the Bible knows that tax collectors are bad. They take money from people. They work with the Romans. On top of that, Zacchaeus is rich - and we've heard the stories of the Rich Man who builds the barns to keep his harvest in, and the Rich Man who enjoys his feasts while ignoring Lazarus. Zacchaeus has obviously lost his way.

...but is that in today's text?



Rich Fool icon

There are issues with reading a translation that we have to live with - though a good study Bible can help.

For example, the Greek grammar is vague as to who is short. Is it Zacchaeus, or Jesus? I think it's most likely referring to Zacchaeus because otherwise this would be the only reference to Jesus being short - which seems unlikely. It's also unclear if Zacchaeus is physically short, or is this rich tax-collector socially coming up short? I think this is true, but that doesn't mean he wasn't also physically short. Does climbing the tree prove he was short? I don't think so. I've been in crowds and found it hard to see. An adult running ahead and climbing the tree now would be unusual; back then it was ridiculous and those listening would have laughed. They probably thought that not only was he a rich tax-collector, but also short a few marbles.

and there's no reason to think he wasn't physically short.

That's a fun example of translation issues, and I don't think it affects the story much. A more mind opening one is when Zacchaeus responds to Jesus.

We hear that Zacchaeus hurries ahead and climbs a tree to see Jesus. Jesus sees Zacchaeus and tells him to hurry down so that he can offer hospitality to Jesus - all that running around is funny, but the crowd in the story is grumbling. They know that Zacchaeus is the chief tax-collector - and rich. We know this means a bad person.

Do you remember what Zacchaeus says? "*Look, half of my possessions, Lord, I will give to the poor*" He answers he will give to the poor... in many English translations. It's what I learned as a kid. It's a story of being found by Jesus and repenting. Repentance is a good and strong theme in the Bible. It's a safe assumption ...but not accurate here.

If you were paying close attention you would have noticed a difference. The grammar is actually in the present tense - and our reading reflected that. Zacchaeus isn't admitting he did wrong and what he will do towards reconciliation. Instead, we have a crowd that is accusing him of being a sinner and Jesus gives him a public forum to say his side of things. Zacchaeus states before Jesus and the crowd that he not only follows the instructions of Moses, but does more. "*Look, half of my possessions, Lord, I give to the poor; and if I have defrauded anyone of anything, I pay back four times as much.*" It seems that Zacchaeus is actually a good person.

Though... even if he does this he's still a part of the system. Is it possible to do good while working for the bad guys?⁷ I was thinking about this as the news reported the fossil fuel industry has a record number of people at the UN environment conference. Are they automatically bad because they work in the industry? Can people work for change from within the system?

I would like to think so?

Though part of me remembers that the first UN climate conference was 30 years ago and the industry hasn't made the radical changes being looked for. They can't stand there like Zacchaeus did. ...but should I be painting all of them with the same 'bad-guy' brush? Do I need to treat everyone individually?

Does Jesus tell Zacchaeus that he's doing good, but he needs to stop being a tax-collector? to step out of the system?



⁷ and were the bad-guys all bad? We have references to some soldiers who believed - even a centurion. We also know that the Romans allowed freedom of religion, and provided safe roads for travel and trade, and aqueducts, and...

It's so easy to let assumptions shape the story that is told. In this case it's because Zacchaeus is a collaborator with the Roman Empire. He's not only a tax collector, but the chief tax collector who gets his salary from the other tax collectors. He's obviously cheating the people as he's rich. But it seems he isn't.

It raises the question about assumptions.

Assumptions always have reasons.

In this case tax collectors and rich people are often portrayed as bad in the Gospels. Perhaps that's why this story happens so late in Luke - to play with our expectations ...to shock us out of our assumptions.

However, for those paying attention to the whole of the Gospel According to Luke, you'll know it's not quite so clear cut. Before Jesus gets started we have a scene with John the Baptist preparing the way. People are coming to repent and are being baptized. We are told in chapter 3: 12-13 that "*Even tax-collectors came to be baptized, and they asked him, 'Teacher, what should we do?' He [John] said to them, 'Collect no more than the amount prescribed for you.'*" Tax collectors are coming, and being encouraged to continue being tax collectors. Jesus also does not tell Zacchaeus to stop.⁸ It seems that being a tax-collector, or rich, doesn't automatically make you bad. It definitely doesn't exclude you from God's love or community.

Which is all very interesting as it upsets some of our Sunday School assumptions, but it's important to keep going. What about our assumptions outside the Bible? When do we not look at what a person does, but make assumptions based on their job, or background, or politics?

I've encountered some Québécois who treat me with disdain because I'm not a native Francophone. The provincial, sorry, national government doesn't help this feeling. However, it would be completely unfair to assume this is true about all Québécois. Based on everyone I've met, the vast majority are lovely.

I remember several conversations with people passionate about politics. They seem to assume that the people with other political perspectives are out to destroy the country. Having talked to people in different political parties, that's not true. They all want to help make things better. The difficulty is they have very different ideas of how to help - and they're not good at listening to each other.

On a more personal level, I remember two friends who had a falling out because one assumed the other meant something that she didn't. Then the group ran with this assumption so that the one person was vilified and no longer welcome. It sounds like high school, but it wasn't.

I know two neighbours who don't talk because they assume the other doesn't want to.. when in reality they both miss each other.

What are your assumptions?

about politicians? the police? the homeless? the poor? the person with the messy yard? the person with the expensive car? your neighbours?

or even assumptions about other people who call themselves Christians?



Begging Jesus - T Schmalz

⁸ in another example, Jesus invites a tax-collector to become one of his disciples. Luke 5: 27-30.

What do their lives show? Remember God's frustration in the first chapter of Isaiah? Basically God says, 'I don't care about those animal sacrifices. What's important is that you *"cease to do evil; learn to do good; seek justice; rescue the oppressed; defend the orphan; plead for the widow."* It seems that Zacchaeus does this. What about the people you assume are bad? Are they trying to help?

What about us?

Getting back to the gospel reading, who do you assume is 'the lost' in the story?

Sunday school teachers told us it was Zacchaeus - and they were right. He was lost because he lived with a broken relationship with his community. We know this because the



Prodigal Son - Fr Sieger Koder

crowd grumbled when Jesus invited himself over. They grumbled because they believed he was a sinner. Zacchaeus gets a chance to respond to this and clear his name. We don't know if the community accepts him after this, but we do know that Jesus does... even before hearing what he does.

There is at least some healing.

Like the story of the Prodigal Son back in chapter fifteen, we have another who is

lost. Then it was the good brother who is lost in his grumbling. In this case: the crowd. Like the Pharisees back then, they are now disapproving of who God is including. They are trying to control how God works, and who has access.

You can probably think of groups that do that. Your assumptions might be right. However, perhaps it's best to start by thinking if there are ways that we make it hard for people to access God? It could be openly, like our facilities, or how we do things, or our language and music styles. I think we're pretty good, but it's always good to ask.

Perhaps what we need to work at is not the barriers we raise, but a lack of opportunities. Do we make sure others know about opportunities? Do we let others know about what we have found in Christ? When we do things without credit because of the values we find through God, are we just humble - or do we bury God in that humility? Do we give others access to God through Kensington and our lives?

And then there's the question of what assumptions we make about others and who God can work with. What do you assume? What do you see in their actions? How do you know where they are in their journey? and what you can learn?

Incidentally, one last translation issue to learn about. Zacchaeus, the name, means 'righteous'. Does that change any of your assumptions?

Please don't assume that everything you learned in Sunday school was wrong,



or that you can't read the Bible because you don't know Greek. (I can help you find a good Bible with notes if you like.) We are all a little lost and looking to see Jesus. The good news is that Jesus is looking at us and calling us into community.

*In the name of the Father, the Son, and the Holy Spirit.
Holy and One.*

Amen.



Responding to God

♪ Hymn: What Does the Lord Require.....pg 11 (710)
www.youtube.com/watch?v=wV5TPulkHS0

💬 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: Share a time when you made an assumption about a person or situation, and were wrong. (it can be funny)

Etching: Share about a time when you were frustrated or hurt by an assumption made about you.

Wonder: Why do we make assumptions?

Actions: How can we treat everyone as beloved children of God?

Prayer: ...that God will reveal our assumptions to us and help us to be open.

✦ Spirit Sightings

Please see the Buddy Bench in the children's story. While I heard about it first here in Canada, here's a link to a good BBC article. www.bbc.com/news/stories-45958313

✦ 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.



Zacchaeus - John Steel



Prayers of the people

Creator God,

Thank you that you don't make assumptions.

That you know us inside and out,
that you know everyone individually.

Help us not to make assumptions about people,
but to treat them as your children;
as our sisters and brothers.

Thank you that you are always looking out for people,
trying to find those who are isolated

Whether it'd due to income,
or health,

or race or gender or anything else.

Thank you that you search the crowd
for people who need your love.

That you will cross through anything to reach out
and invite people to your loving company.

Please help us to accept this invitation for ourselves,
and to accept your invitation to others.

Help us also to share your invitation and love.

We thank you that you continually reach out to offer healing,
even if it's through ways we don't understand.

While it feels odd, we thank you that B had a minor fall,
and is now gaining relief from loneliness.

Lord, sometimes we appreciate that you invite us to share in
creation, and in bringing about your Kingdom.

But we grieve that this also allows for horrible things to happen.

We pray for the environment,

and that the leaders will not only decide on a way to heal our
planet, but will actually do it...

We pray for those who are living in violence,
and who never know when they are safe...

We pray for those living suffering from within,
due to physical, mental or spiritual illness...

We pray for those who are struggling with housing and food.
May doors be opened to them...

We pray for those that are losing hope.
Help them to look,

and to see you looking into their eyes with love,
and to hear your invitation into a community.
of love and support...

And may Kensington be a part of this.

In Jesus name.

Amen.

♪ Hymn: Jesus calls us here to meet him.....pg 12 (528)
www.youtube.com/watch?v=wwBGtFPd6TQ



Sending & Benediction

If you're looking for Jesus, don't climb a tree,
look for 'the Lost' and help out.

*The grace of the Lord Jesus Christ,
the love of God,*

*and the communion of the Holy Spirit
be with you all.*

Amen



Village Safe Motherhood Committees are a vital part of Presbyterian World Service & Development's maternal, newborn and child health programming in Malawi.

The people who run the committees work tirelessly to ensure that pregnant women and their partners are informed about the community services available to them before, during and after the birth of their child—and why these services are so important. Committee staff advise women to attend check-ups and deliver at a health-care facility, as well as encourage partner participation. They also educate parents about the importance of vaccination and proper nutrition. This is life-saving work for many pregnant women and infants in Malawi.



DAILY PRAYERS

Sunday, November 13 We give thanks and pray for caregivers in Malawi who work to ensure that children have a safe environment to live, play and learn, as well as access to vital health-care services.

Monday, November 14 We pray for the members and work of the Committee on Church Doctrine.

Tuesday, November 15 We pray for the people who gather and serve at Place of Hope Indigenous Presbyterian Church in Winnipeg, Manitoba, and we give thanks for their ministry.

Wednesday, November 16 We pray for members of the church who work to preserve the history of their congregations.

Thursday, November 17 We pray for the house church ministry of Two Rivers Church in Guelph, Ontario, as the congregation grows in outreach to their neighbours with the transforming love of Christ.

Friday, November 18 We give thanks for the Rev. Martin Kalimbe, outgoing Executive Director of Theological Education by Extension in Malawi, and we pray for his successor.

Saturday, November 19 We remember those who have died because of transphobic violence. We lament the church's role in contributing to prejudice and hatred of transgender people; and we commit to working for a future where transgender people can flourish.

To God compose a Song of Joy

RICHMOND 8 6 8 6 CM

1. To God com - pose a song of joy; To
 2. Be - fore the na - tions God re - veals A
 3. In ev - 'ry cor - ner of the earth. God
 4. With trum - pet, with the sound of horns, With
 5. Let seas in all their full - ness roar; Sing,
 6. The God of jus - tice comes to save; Let

God make mel - o - dy, Whose arm is strength does
 just and right - eous will, Re - mem - ber - ing in
 comes to save and free; Break forth with shouts of
 strings, yes, with the lyre, With voic - es praise the
 peo - ple of all lands; Let moun - tains join and
 earth make mel - o - dy; For God will judge with

won - drous things, Whose hand brings vic - to - ry!
 faith - ful love The house of Is - ra - el.
 ho - ly joy; All lands make mel - o - dy.
 sov - 'reign God, A lus - ty, joy - ous choir.
 shout for joy; Let riv - ers clap their hands.
 right - eous - ness And rule with eq - ui - ty.

Lord, speak to me

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 - gering 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

Rev. Peter Rombeek
 Kensington Presbyterian Church

What does the Lord require

SHARPTHORNE 6 6 6 6 6 6

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 -
 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. Dm /F G/B A 4. Dm Bb Gm6 D

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

Words: Albert F. Bayly (1901-1984) Music: Erik Routley (1917-1982)

Words: paraphrase, copyright © Oxford University Press Music: copyright © 1969 by Hope Publishing Co. CCLI #4440603

Jesus calls us here to meet him

JESUS CALLS US 8 7 8 7 D

Union F Gm7 F/A Bb6 Am7

1. Je - sus calls us here to meet him as, through
 2. Je - sus calls us to con - fess him Word of
 3. Je - sus calls us to each oth - er: found in
 4. Je - sus calls us to his ta - ble root - ed

Dm Gm7 Csus4 - 3 F Gm7

word and song and prayer, we af - firm God's
 Life and Lord of all, shar - er of our
 him are no di - vides. Race and class and
 firm in time and space, where the church in

F/C Bb6 Am7 Dm Gm7 Csus4 - 3

prom - ised pres - ence where his peo - ple live and care.
 flesh and frail - ness sav - ing all who fail or fall.
 sex and lan - guage: such are bar - riers he de - rides.
 earth and heav - en finds a com - mon meet - ing place.

F Gm7 F Dm Bb6

Praise the God who keeps his* prom - ise; praise the
 Tell his ho - ly hu - man sto - ry; tell his
 Join the hands of friend and strang - er; join the
 Share the bread and wine, his bod - y; share the

Am7 Gm7 Csus4 - 3 F Gm7

Son who calls us friends; praise the Spir - it
 tales that all may hear; tell the the faith - ful
 hands of age and youth; join the the feast
 love of which we sing; share the feast for

F/A Bb6 Am7 Dm Gm7 F

who, a - mong us, to our hopes and fears at - tends.
 Christ in glo - ry came to earth to meet us here.
 and the doubt - er in their com - mon search for truth.
 saints and sin - ners host - ed by our Lord and King.

* the

Words: Iona Community (Scotland) Music: Gaelic melody; adaptation, Iona Community (Scotland)

Words: copyright © WGRG The Iona Community (Scotland), 1989. Used by permission of G.I.A. Publications Inc., exclusive agent. All rights reserved. Music: arrangement, copyright © WGRG The Iona Community (Scotland), 1989. Used by permission of G.I.A. Publications Inc., exclusive agent. All rights reserved. CCLI #4440603