



Kensington Presbyterian Church  
*Growing in faith and sharing God's love*  
*since 1786*

## *Come to the Banquet*

*July 21, 2024*

**WELCOME**, we come to you from the un-ceded lands of the Kanien'kehá:ka Nation.

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).



### *Announcements*

*Clicking on or tapping blue text will take you to a web-site*

**Zoom Prayer Group:** Wednesday at 6:30 a.m.

[us04web.zoom.us/j/773730107?](https://us04web.zoom.us/j/773730107?pwd=eUo2M09YMEw5dkZvdm9uQmpHNIUrUT09)

[pwd=eUo2M09YMEw5dkZvdm9uQmpHNIUrUT09](https://us04web.zoom.us/j/773730107?pwd=eUo2M09YMEw5dkZvdm9uQmpHNIUrUT09)

**Jesus & Java:** Join us as we share the joys and questions of faith.

Thursday, 3:30 pm at Beetz, 5914 Sherbrooke @ Clifton

**Summer Film Series:** Fridays 6:30 pizza, 7 movie (please RSVP)

July 26: Chariots of Fire

Aug 2: The Mission

Aug 9: Gattaca

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



Liturgical Table - Jan Richardson

### *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 81: 1-3)

Sing aloud to God our strength;

**shout for joy to the God of Jacob.**

Raise a song, sound the tambourine,  
the sweet lyre with the harp.

**Blow the trumpet at the new moon,  
at the full moon, on our festal day.**

♪ Hymn: Good Christians, all rejoice.....pg 9 (141)

[www.youtube.com/watch?v=g8pBFybbd54](https://www.youtube.com/watch?v=g8pBFybbd54)



Dance of Grace - Mark Keathley



### Prayer of Approach

Lord God, King of the universe,  
we thank you for inviting us here.

For coming into our souls,  
and leading us to this time with you,  
to listen to you and be nourished.

We are sorry for the times during the week  
when we lose our focus on your invitation.

The excuses of the late night,  
busy lives,

family problems,  
the desire not to be hypocritical.

For those times when we do not reject your invitation,  
but just set it aside for later  
as our focus turns from you to our lives  
- as if that were something separate.

Please forgive us our excuses.

May your Spirit continue to invite;  
may your rod and staff guide us,  
so that we may hear your compassion  
and recognize your grace

Always calling

inviting

waiting

longing

for us to enjoy the life you have for us.

In Jesus name.

Amen.



## ✧ Assurance of Pardon<sup>2</sup>

The Lord God said:

I will give you a new heart and put a new spirit within you;  
I will remove from you your heart of stone  
and give you a heart of flesh.

Hear the good news: Through Christ,  
our minds and hearts are cleansed, healed, and renewed!

Let us sing the Lord's Prayer together.

✧ 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*

♪ Hymn Sing: This is a time when we sing several hymn requests.

You can join in on YouTube:

[www.youtube.com/channel/UC\\_EPsf2FuWoeen7j1iGcz\\_w](https://www.youtube.com/channel/UC_EPsf2FuWoeen7j1iGcz_w)

✧ Prayer for Illumination

Lord, open our hearts and minds

through the power of your Holy Spirit,

so that may join your banquet. Amen.

<sup>2</sup> based on Ezekiel 36:26; 2 Corinthians 1:20

## ✧ Sermon: Come to the Banquet

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

Our first scripture reading is going to be from the psalms. It would have been familiar to everyone in the following passages, and those originally listening to them... but perhaps like we sometimes find with a familiar hymn - they are familiar words we can sing without thinking about.

Psalm 81 starts with celebration (you may remember that from our call to worship), before dipping into challenges of life. When it mentions enemies and foes, don't just think people.

### Psalm 81: 1, 10-16

♪

<sup>1</sup>Sing aloud to God our strength;  
shout for joy to the God of Jacob.

<sup>10</sup>**I am the LORD your God,  
who brought you up out of the land of Egypt.  
Open your mouth wide and I will fill it.**

<sup>11</sup>"But my people did not listen to my voice;  
Israel would not submit to me.

<sup>12</sup>**So I gave them over to their stubborn hearts,  
to follow their own counsels.**

<sup>13</sup>O that my people would listen to me,  
that Israel would walk in my ways!

<sup>14</sup>**Then I would quickly subdue their enemies,  
and turn my hand against their foes.**

<sup>15</sup>Those who hate the LORD would cringe before me,  
and their doom would last forever.

<sup>16</sup>**I would feed you with the finest of the wheat,  
and with honey from the rock I would satisfy you."**

♪

Did you notice how it ended?  
a feast of the finest wheat and most satisfying honey - at least for those who listen to the LORD.



Breakfast on the Beach - Peter Koenig

When we flip through to the Gospels we hear about Jesus going to feasts - with an implication that there's more than bread and honey going on. Our passages are going to be from the Gospel According to Luke - in which Jesus goes to so many parties he's accused (in chapter 7:34) of being a "glutton and a drunkard".

As you hear about the first party Jesus goes to in Luke, listen for why there's a celebration, and who Jesus celebrates with. It takes place after Jesus healed the paralyzed person lowered through the roof.

#### **Luke 5: 27-31**

<sup>27</sup> After this Jesus went out and saw a tax collector named Levi sitting at the tax-collection station. He looked straight at him and said, "Follow me." <sup>28</sup> And Levi got up, left everything,

and followed him.

<sup>29</sup> Then Levi gave a great banquet for him in his house, and there was a large crowd of tax collectors and others reclining at the table with them. <sup>30</sup> The Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" <sup>31</sup> Jesus answered them, "Those who are well have no need of a physician but those who are sick;

Why the celebration?

Levi had changed how he was going to live. Assuming he fits the stereotype for a tax collector, he would have taken advantage of his collaboration with the Roman occupiers to make himself a comfortable life... literally at the expense of his fellows. But not anymore. Now his focus is on Jesus.

And so Jesus celebrates with him.

...and joining them are various tax collectors and sinners. Jesus doesn't take Levi to the synagogue to celebrate, or have a nice party with his disciples. They party with Levi's friends.

Why?

Jesus is asked, and he points out that these are the people who need to change the focus of their lives - not the Pharisees who already focus on God.

This week I saw a talk that included the minister from St. Andrew's in Nanaimo. He shared about a new church they are helping birth. (I think I've mentioned this before, but it ties in so well.) A few years ago a young adult wandered into St. Andrew's. He hadn't grown up with any religion or faith, but the Holy Spirit was working in him anyways - and so he'd showed up. He also had friends who were looking for something, but definitely not

church. With the help of St. Andrew's he not only got to know God better, but started a weekly worship at the nightclub where he DJed - like Jesus going to parties with tax collectors and sinners. It doesn't look or sound like a normal Sunday church service, but people are encountering God.



St. Andrew's Presbyterian, Nanaimo

Who around here needs to see God?  
How could the celebration be brought to them?

Let's jump forward to another dinner party - this time at a Pharisee's house. Jesus was probably invited for some interesting conversation. I wonder if the host appreciated what Jesus had to say?

### **Luke 14: 1-24**

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the Sabbath, they were watching him closely. <sup>2</sup> Just then, in front of him, there

was a man who had edema. <sup>3</sup> And Jesus asked the experts in the law and Pharisees, "Is it lawful to cure people on the Sabbath or not?" <sup>4</sup> But they were silent. So Jesus took him and healed him and sent him away. <sup>5</sup> Then he said to them, "If one of you has a child or an ox that fell into a well, wouldn't you immediately rescue it even on a Sabbath day?" <sup>6</sup> And they could not reply to this.

It seems that people and problems can intrude into anyone's plans.

<sup>7</sup> When Jesus noticed how the guests chose the places of honour, he told them a parable. <sup>8</sup> "When you are invited by someone to a wedding banquet, don't sit down at the place of honour, in case someone more important than you has been invited by your host, <sup>9</sup> and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would need to take the lowest place. <sup>10</sup> But when you are invited, willingly go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, we have a much better place for you'; then you will be honoured in the presence of all who sit at the table with you. <sup>11</sup> For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

<sup>12</sup> Then Jesus turned to the one who had invited him, "When you give a luncheon or a dinner, don't invite your friends or family or rich neighbours, in case they may repay the honour. <sup>13</sup> But when you give a banquet, invite the poor, the crippled, the lame, and the blind. <sup>14</sup> And you will be blessed because they cannot repay you, for you will be repaid at the resurrection of the righteous."

<sup>15</sup> One of the dinner guests, on hearing this, announced, “Blessed is anyone who will eat bread in the kingdom of God!”

<sup>16</sup> Then Jesus said to him, “Once upon a time someone planned a great dinner and invited many important people.

<sup>17</sup> At the time for the dinner he sent his servant to tell those who had been invited, ‘Come, for everything is ready now.’

<sup>18</sup> But they all gave excuses. The first said to him, ‘I have bought a piece of land and I must go out and see it; please excuse me.’

<sup>19</sup> Another said, ‘I have bought five yoke of oxen and I am going to try them out; please excuse me.’ <sup>20</sup> Another said, ‘I have just been married and therefore I cannot come.’ <sup>21</sup> So the servant returned and reported this to his master. Then the owner of the house became angry and said to his servant, ‘Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.’ <sup>22</sup> And the servant said, ‘Sir, what you ordered has been done, and there is still room.’ <sup>23</sup> Then the master said to the servant, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled. <sup>24</sup> For I tell you, none of those who were invited will taste my dinner.’ ”

The dinner party sparks Jesus to share some parables set at dinner parties. First he suggests to the guests that they should take a less honourable seat than they think they should have - in the hopes that the host will agree and move them up. Added to this is that it's a marriage feast, which is often used when talking about the celebration at the end of the age. I wonder if the guests felt targeted or insulted at the suggestion they might not be as good as they assume they are.

How good do you assume you are?

Can you imagine people you think are less worthy being given more honourable places? What's it mean to think you're doing a

good job? ...Perhaps that's the problem? Perhaps instead of focusing on who's good or bad our focus should be somewhere else?

Then Jesus looks at the host, whom he encourages to rethink why he invited the people he did. Again there's the theme that the host shouldn't think about how this might be nice for him, but about who might normally be left out. Who could not reciprocate as expected? who needs to be valued? Is this the sort of sparkling discussion the host expected from Jesus? I wonder how the guests felt about this story? Fascination as the host is targeted by a guest? pleased they weren't lumped in with the poor and sick? concerned about what sort of people might start appearing?

At least one of the guests approves and offers Jesus a blessing to encourage people to live for the feast to celebrate the coming Kingdom of God.

And Jesus turns to him with a parable about a great banquet. This is one of those parables that might be so familiar you've forgotten how it might have been heard. First is to remember that checking out a newly bought property is a reasonable reason not to go to a dinner party. As is confirming that your investment in some expensive business equipment (oxen)... and your honeymoon. These are all good excuses, so how's that make Jesus look?

How do you think the second group of people felt at being invited? Glad for a meal? or shocked? uncomfortable? awkward? unworthy? How would you feel if you were invited to join the Olympic Athletes in the opening parade? Would you be like those in the parable and need compelling to come? But once they are



there with everyone else... how do you think they felt? joy? wonder? valued? gratitude to the master?

What about those originally listening to the story? In The Chosen<sup>3</sup> Jesus sends the disciples off 2 by 2 - and one pair shares this parable. People get angry. The Jews are angry that the servant is sent outside to the roads and invites the Gentiles to the banquet. The Gentiles are insulted for being invited only to fill in for the original guests. Some conservative Jews are offended that the original guests (like them) don't get to join later. Other Jews remember Isaiah's talk of God doing a new thing and start breaking the social norms.



Wind Blows Wherever - Phil Irish

There's different ways for us to respond to these passages. Jesus challenges the people, the early listeners, and us.

What makes you uncomfortable?

What if we had worship outside so people didn't have to come inside to join us? What if we all wore a blatant Christian symbol - all the time? - unless you work in a public job receiving government money. The government thinks this is a powerful thing to do. What if they're right? Would wearing it change your behaviour? your focus? What if somebody asked you why? Could you humbly explain? How uncomfortable would you be?

There were people at or near these feasts with Jesus who were offended. What would make you feel offended like them? angry? Is there something about God you think is unfair? Do you feel you're a good person - and that you deserve a few more breaks?

or perhaps you don't identify with those who are good people. Do you see your faults and the need to fix them before accepting the invitation to the banquet? because that's really not the lesson here. The point is that everyone is invited. Jesus even goes out of the normal ways to invite those who should, some would say, be excluded. Accepting that there is space for anyone and everyone at the Lord's table is wonder-full - something to celebrate.

Which loops us back to where we started: celebrations. The psalm celebrates that God promises a delicious feast for those who are paying attention. Jesus parties with both the expected and the unexpected - and celebrates when they return his look and focus their lives on God.

Let's join the celebration.

*To God be all the glory  
Amen.*



## Responding to God

♪ Hymn: Take my life and let it be.....pg 9 (637)

[www.youtube.com/watch?v=blxWaucRinA](http://www.youtube.com/watch?v=blxWaucRinA)

💬 FaithTalk: These are some questions for you to discuss with somebody... or many somebodies.

Do what you feel safe (and practice stretching a little).

Values: How important was it in your family to eat together?

Memories: Share a story of unexpected or unusual guests coming for dinner?

Memories: Tell of a time when you felt unworthy or awkward at a meal, or other occasion?

Wonder: How could you focus more on Jesus?

Actions: Arrange to meet for lunch/dinner/coffee with someone from Kensington that you haven't done this with before.

Actions: Consider volunteering with a meal at a mission or shelter,  
or just attending The Depot's restaurant or New Hope lunch (not during construction holiday).

Prayer: ...and express to God what you find amazing.

💬 Spirit Sightings

This week I saw the Spirit moving in a number of ways. One was in a conversation with a visitor to New Hope. She shared her concern for the lack of interaction between people. (She was living in Toronto, but somebody else made the same comment about NDG.) She especially feels that sharing meals with others is important.

In terms of sharing meals, summer is a great time to get together with neighbours, or people from Kensington, or

strangers. Even those who are normally excluded from eating out can go to the NDG Food Depot restaurant (and they appreciate those who can to go too . It's important to bridge social/class differences).

These ideas of bringing people together are a glimpse of God's Kin-dom.



Three elderly gentlemen - Matthias Mross

✦ Offering

Financially, we have set up a donation option on our **website**: [kensingtonchurch.ca](http://kensingtonchurch.ca). Just click the 'Donate Now' button, and then the pretty button. It gives you various options that are easy to follow.

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

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





## Prayers of the people

Master of the Feast,  
we thank you for inviting us to join you.

We thank you that you came as Jesus  
to show us what your Banquet will be like.  
And that your Holy Spirit comes  
into our lives  
and so many others  
Inviting us to look back at you  
and accept your invitation to leave our lives  
and join in your great celebration.

We pray for those who can't look up  
because their lives have become so filled with problems  
they can't see you.  
May your Spirit bring light to those with  
food issues...  
housing issues...  
refugees from war... economics... or disasters...  
health issues in themselves...  
or their loved ones...

We pray for those who can't accept your invitation  
because their pride makes them think  
they must fix their own problems  
forgetting that you love them  
and want to help.

We pray for those who are too busy  
to recognize that you are more important than  
property & investments  
or even family.

Help us all to return your gaze  
and accept your invitation to the Banquet  
where life will be better than we can imagine.

Thank you

*In Jesus name*  
*Amen*

🎵 Hymn: Jesus calls us here to meet him.....pg 10 (528)

[www.youtube.com/watch?v=wvBGtFPd6TQ](https://www.youtube.com/watch?v=wvBGtFPd6TQ)

General Assembly 2024 Rainbow



## Benediction

*May the grace of our Lord Jesus Chris,*  
*the love of God*  
*and the fellowship of the Holy Spirit*  
*be with you all.*<sup>4</sup>  
*Amen.*



## Good Christians, all rejoice

IN DULCI JUBILO Irregular

F Bb/F F Bb/F F Bb/F C/F F Bb/F F Bb/F F Bb/F C

Good Chris-tians, all re-joice with heart and soul and voice;

F/A Bb C 7 F C7 F Bb6 F/C C7 F

1. now give heed to what we say: Je - sus Christ is born to-day,  
 2. now you hear of end-less bliss: Je - sus Christ was born for this.  
 3. now you need not fear the grave: Je - sus Christ was born to save,

F/A Bb C C7/E F C7 Dm F/A Bb6 F/C C7 F

ox and ass be - fore him bow, and he is in the man-ger now.  
 He has o-pen-ed heav-en's door, and we are blest for - ev - er-more.  
 calls you one and calls you all to gain the ev - er - last-ing hall.

Dm/F A7sus4-3/E Dm C F Dm Bb6 C F

Christ is born to - day; Christ is born to - day.  
 Christ was born for this; Christ was born for this.  
 Christ was born to save; Christ was born to save.

Words: Latin, anonymous; translation, John Mason Neale (1818-1866), alt Music: German carol melody, 14th century; arrangement, anonymous

Words: public domain Music: public domain

## Take my life, and let it be consecrated

LÜBECK 7777

C Am G C F G7/D C G C/E G/B Em C6 D G

1. Take my life and let it be con - se - crat - ed, Lord, to thee;  
 2. Take my hands and let them move at the im - pulse of thy love;  
 3. Take my voice and let me sing al - ways, on - ly for my King;  
 4. Take my sil - ver and my gold: not a mite would I with-hold;

C F/A G C/E Dm/F A7/E Dm Am Dm G/B C Gsus4-3 C

take my mo-ments and my days: let them flow in cease-less praise.  
 take my feet and let them be swift and beau - ti - ful for thee.  
 take my lips and let them be filled with mes - sa - ges from thee.  
 take my in - tel - lect, and use eve - ry power as thou shalt choose.

5. Take my will and make it thine;  
 it shall be no longer mine;  
 take my heart: it is thine own;  
 it shall be thy royal throne.

6. Take my love; my Lord, I pour  
 at thy feet its treasure store;  
 take myself and I will be  
 ever, only, all for thee.

Alternate tune: Mozart

Words: Frances Ridley Havergal (1836-1879) Music: Freylinghausen's Geistreiches Gesangbuch 1704

Words: public domain Music: public domain

## Jesus calls us here to meet him

JESUS CALLS US 8 7 8 7 D

Unison F Cm7 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 - er of our  
 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 Cm 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 that  
 tales that all may hear; tell the world faith - ful  
 hands of age and youth; join the world faith - ful  
 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)

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## Looking for more information?

The Social Action Hub on the PCC website provides study guides, advocacy tools, liturgies and other resources to help individuals and congregations discern and live out the biblical call to do justice, love kindness and walk humbly with God (Micah 6:8). Organized thematically, you will find positions and actions the church has taken, as well as links to letters, reports and resources it has produced. The Hub is an ongoing project that is continually being updated and expanded with new information and resources, so we encourage you to check back often, and take time to explore all the many ways Presbyterians can seek justice through social action. Visit [presbyterian.ca/social-action](https://presbyterian.ca/social-action).

A graphic for the Social Action Hub. On the left is a vertical blue and green abstract shape. To its right, the text 'Visit the PCC's' is above the large bold title 'Social Action Hub'. Below the title is the subtitle 'to find current resources and history of the church's involvement in justice issues!'. To the left of a laptop is a QR code with a 'b' logo and the URL 'bit.ly/justice-social-action' below it. The laptop screen displays a grid of nine images related to social justice, including a person in a wheelchair, a rainbow, hands holding a heart, and various community scenes. The Presbyterian Church of Canada logo is in the bottom right corner of the laptop screen.

Visit the PCC's

# Social Action Hub

to find current resources and history of the church's involvement in justice issues!

bit.ly/justice-social-action

## MISSION MOMENT

Sunday, July 21

In Pakistan, Jimtee is challenging cultural traditions in her community so that her daughter-in-law can remarry after Jimtee's son's death. As part of the Humanitarian, Early Recovery and Development project, she is learning how to confront long-held beliefs, particularly concerning underage marriages and gender roles within the household. Through the project, Jimtee recognized the injustices widows like her daughter-in-law, Mdam, faced. Determined to challenge tradition and ensure Mdam's well-being, Jimtee advocated for Mdam's remarriage despite social norms that wouldn't allow it. She successfully arranged a match for Mdam, allowing her to start a new life. Jimtee's actions demonstrated a new understanding of gender equality and women's rights and are helping reshape the narrative surrounding widowhood in her community.



## DAILY PRAYERS

**Sunday, July 21** We pray for those who are living with dementia and for their families and friends who love and support them.

**Monday, July 22** We pray for the people of Somalia who receive vital food assistance from PWS&D's ecumenical local partner. May this support provide them with the sustenance they need to thrive and overcome the challenges they face.

**Tuesday, July 23** We pray for PCC camps that provide opportunities through summer programming for children and youth to experience outdoor adventures, meet lifelong friends and be affirmed in the love of God.

**Wednesday, July 24** We give thanks for the many ways Atlantic Mission Society members share Christ's love in their communities, the Church and around the world.

**Thursday, July 25** We pray for survivors of conversion therapy who are seeking support to heal from trauma and shame.

**Friday, July 26** We pray for all who work in the medical profession to support health and healing

**Saturday, July 27** We pray for students considering programs at The Presbyterian College, Montreal in the fall.