



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

Is that God?

October 6, 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.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).



Announcements

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

Choir: Sunday mornings at 9:45.

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

Bible Study: Fridays: pizza 6:30, film 7 with discussion to follow.
 will be continuing to share a vision for what it might have been like to be among Jesus' first students as the tension mounts.
 There will also be also be a children's program.

¹ note: that the footnotes are not as thorough as an academic paper.



Golden Cross - from Turkey

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 106: 1, 48)

Praise the Lord!

Give thanks to the Lord, for the Lord is good;

God's steadfast love endures forever.

Blessed be the LORD, our God,

from everlasting to everlasting.

And let all the people say,

Amen. Praise the Lord!

♪ Hymn: The Heavens Declare your Glory Lord.....pg 11 (495)

www.youtube.com/watch?v=bZQMIw_bKNc



Prayer of Approach²

God of grace,

you have given us minds to know you,

hearts to love you, and voices to sing your praise.

Fill us with your Spirit,

that we may celebrate your glory

and worship you in spirit and in truth

through Jesus Christ, our Lord.

Amen.

² Wqorship Sourcebook 1.4.29

Listening to God



Children's Time

Say you were having a birthday party, and you invited some friends to come... except they didn't show up?

How would you feel?

After waiting a while you go looking for them and discover they had gone to a neighbours house because they heard a party there, and they joined it instead of looking for you!

How would you feel?

What would you do?



In Sunday school you're going to hear a story Jesus tells about a great party. Here we're going to hear about a different party and how God feels when people go to their own party instead of God's.

Prayer

*Dear Jesus, help us to go to your party,
so we can celebrate you.*

Amen

♪ Hymn: Come thou font of every blessing.....pg 11
www.youtube.com/watch?v=XKOoeTbjSel (celtic)
www.youtube.com/watch?v=rFu-MgXTDcM (Tabernacle choir)

✠ Prayer for Illumination

Lord,
open our hearts and minds
by the power of your Holy Spirit,
that we may know you more clearly
Amen.

✠ Intro to the readings

Since last week's passage the Israelites escaped Egypt and set out through the wilderness. Here they learned to trust God to provide for their daily needs of water & food - and God did. God also clearly led them to the mountain where Moses had met God in the Burning Bush. Here Moses went up to meet with God and learn more about how the people were to live. He would return with the 10 Commandments... but before that today's incident happened.

What do you think the Israelites were feeling?

Who do you relate to?

Today's Psalm remembers the incident during the exodus, others we won't include today, and their current situation... which at the time reflected not being loyal to God's way - and seeing their society suffer because of it.

📖 Reading: Please look up the passages in your own Bible,³ or click on the name to be taken to an online version.
[Exodus 32: 1-14](#)

³ If you'd like a new Bible with helpful notes, I recommend the 'Life with God Bible' NRSV from Renovaré. ISBN 0061834963
or for the more academically inclined, The New Oxford Study Bible NRSV

[Psalm 106: 1-6, 19-23, 43-48](#)

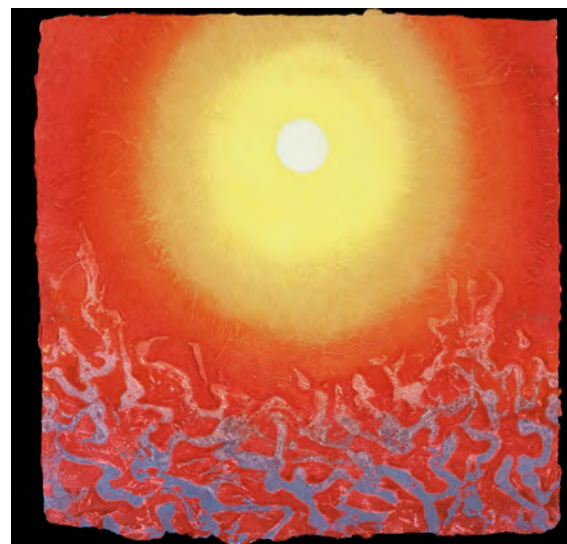
Sermon on the mount - Jesus MAFA

✠ Sermon: Do this...

Dear Lord, please bless these words
and the meditations of our hearts.⁴ Amen.

I asked you to consider what the Israelites were feeling, and we'll get to that. First though, what are *you* feeling after those passages?

What did you think of the section where God tells Moses to take a walk around the block while he lets his anger "*burst into flame and incinerate them.*" Is that God?



Light - Bowden

It reminds me of how the Roman gods (and in other societies) imitate the behaviour of the people who invented them - although they generally care less about actual people than our angry God in today's passage.

⁴ Psalm 19:14

But where is this ‘steadfast love’ that the psalms are often singing about? Well... one thing is that it is possible to be really angry with someone and also love them. Thankfully I haven’t felt that yet with either of my kids, but I know parents who have. And it’s not a one time incident - with parents, or God. The Bible tells us about other times when God feels this; such as when Jesus comes down the mountain after the Transfiguration. Jesus has just met with Moses & Elijah. He received direct affirmation from God. He’s literally glowing from the experience as he returns to his students... to find them completely failing. Jesus blurts out, “*You faithless generation, how much longer must I be among you? How much longer must I put up with you?*”⁵ But Jesus takes a deep breath and keeps trying.

In today’s story, Moses reminds God of who God is. God is one who helps; One who is the source of hope for the future - a better future. Sometimes we need to be reminded who we are before we do something that isn’t true to ourselves. And like a good parent, God doesn’t follow through with those feelings of frustration and anger. While the outburst from God is not how we like to think of God, this reminds us that God does get frustrated, even angry, with us... and that God’s steadfast love is stronger.

Let’s turn back to the people. They are also asking, ‘is that God?’ but from a different perspective. They know that God exists. They know God brought them out of Egypt, but where is God now? The one whom God speaks through, Moses, has even disappeared.

They are having difficulty seeing God - so they build a representation. They do this in a way that Presbyterians can appreciate. It’s a collective decision. It’s how we work. We believe

5 [Mark 9:19](#)

that God’s Spirit speaks through people - and that involving more people increases the chance of hearing the message clearly. The leader who is left, Aaron, was selected by God - and he agrees.

The precious statue is built, and they consider whether this is God - and they decide yes.



Except they get so much wrong. They forget who God is.

While they had very dramatic experiences with God, we still have the advantage of more experiences - especially through the stories of Jesus. In Jesus we see that God is humble, living as an ordinary person... perhaps even less well off as he doesn’t have a steady income.⁶ We see Jesus stopping to help people, with no judgment or demands. We see Jesus push for justice - especially

6 This is one of the points in last Friday’s episode of *The Chose* as the disciples have to do their own laundry - like an ordinary person. Judas, the newby, is struggling with this when he thinks they should be saving the world.

when it comes to allowing people access to God. Which is the other big thing we see about Jesus - everything is connected to God. Through Jesus, we see that God is humble, caring, helpful, and seeking justice... all ways of sharing 'steadfast love' with those who need to experience it.

The people in our story don't get it. They make a lovely statue to honour the gods that brought them out of Egypt - which has two problems. For one is that God is the one and only. They have reverted back to the Egyptian concept of multiple gods. (If you go back and check, it's plural.) There's also the golden statue. While it's good to honour God with nice things, such as a statue, God isn't fixed in anything. It doesn't matter if it's a statue or a church. God is bigger. God is everywhere.

God is about helping people so that everyone has a better life. Part of this is justice, also seen as looking after others. The people's behaviour in having the sacrifices and party may seem like a way to honour God - it may even have started out that way - but it became focused on them. In the original language this party comes across as a drunken orgy. This isn't helpful to anyone. It won't lift their spirits the next morning. It won't help them see God more clearly. It's not a reflection of who God is, or how God wants us to live.

Just a quick reminder from last week: God is okay with celebrations and parties. They can be helpful in lifting people's spirits, and in sharing important stories. They can remind us who we are, and whose we are. ...but not if they get out of hand so that people and God aren't respected.

The reason this story is more than a footnote is it still applies. It looks different, but we can also think of God as just here in the church. or let celebrations become an end in themselves, or even act like there are other gods (allowing other things than God to

set priorities). This can even happen collectively - like it did with the people in our story.



But we can be, and often are, better than that. So let us, collectively, remind each other who God is: humble, giving, helpful, just... and share the good news that God's "*steadfast love endures forever.*"

*To God be all the glory
Amen.*



Responding to God

This next hymn may seem an odd choice given that God in our passage does not seem very soft or tender... but I'm glad it was suggested as it reminds us of other aspects to our God.

♪ Hymn: Softly and tenderly.....pg 12 (640)
www.youtube.com/watch?v=eUgEOKEfYng
www.youtube.com/watch?v=Qf_glkmbNbQ (choir)

✧ Spirit Sighting

Just in brief, we had a good turn out for watching *The Chosen*. You can think of it as a fun social event, but it's also a Bible Study that breathes new life into old passages. Last week we appreciated seeing Elizabeth and Zachariah say their Biblical speeches with the passion that was likely there - and to consider John's end.



💬 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: Who is God? Who would you describe God? (feel free to use more than words: visual, texture, smells, music, ...)

Etching: Who are you?

Values: What are some specific examples of when we limit where God is?
or when our celebrations (ex. worship) becomes about us?
or when we let other gods/priorities guide our decisions?

Actions: What can we do about your answers above?
Memories: How have you experienced love? God's love?
Prayer: ...that we will remember who we are, and who God is.

✧ 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.

If you are donating online, or through a transfer, you can specify where the money goes, such as offering or the Thanksgiving Appeal (towards the PWS&D 'where it's needed most' fund).

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

All donations are gratefully received and support God's work in our local and extended community.



Communion

♪ Hymn: Bread of the world.....pg 13 (551)
www.youtube.com/watch?v=8382PrTBOVY

✧ Invitation to the table

There are times when people gather and get it all wrong,
but God still works to bring people together
as a way to know the Divine better.

One way is with The Lord's Supper
and it's a special one as it is World Communion Sunday
(meaning that congregations throughout Montréal and the

world are celebrating Communion today).



Supper at Emmaus - Barredo Maximino Cerezo

All who want to know Jesus better
may share in communion
with our Lord, and each other.

So come,
you who hunger and thirst for a deeper faith,
for a better life,
for a fairer world.
God's Holy Spirit has brought you to this table,
and Jesus the Christ,
invites you to be fed with love, peace & healing.

C'est la volonté de Dieu
que tous ceux qui veulent connaître Jésus
partager ce repas.

As we come together to share this taste of Lord's Supper,
we are united with Christians of many types,
around the world and through the centuries.
Let us also join with them in a common confession of our faith.

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 the dead.
On 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.

Holy God,
unseen, invisible to our eyes,
but still here with us.

in the patterns of creation (like crystals)
and the exceptions (like the platypus)
in little flowers
that birth crunchy apples.
in stories from the Bible
that teach us about you
in the prophets of the Bible
who point out the problems with not living right
in prophets around us
whom your Holy Spirit uses to help us
see and share your steadfast love.

We may not see you like other people,
but you are here.

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.**

We can shout Hosanna in the highest
because you came down low.
In Jesus we can see you more clearly
and remember who you are:
humble & helpful,
challenging & welcoming,
sharing the best kind of love
so the world can see and know.

Though some closed their eyes to your light...
sometimes we do too
whether we forget you can be in every situation. . .
or become impatient and try to move ahead of you. . .
or we stop focusing on you
and try and stay in a good moment. . .
or our attention is turned away. . .

Please forgive us
for the role we play in crucifying you.

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

Christ has died.

Christ is risen.

Christ will come again.


We thank you Jesus
that you are merciful and forgiving.
We thank you God that even when we make you angry
you don't turn away from us.
We thank you that your Holy Spirit
continues to share your steadfast love in ways we experience,
and in ways we can't imagine.
Thank you.

Knowing that you are in and around us,
we share with you situations that are on our hearts:

- we pray for the conflicts we hear about, such as those involving Israel & Russia, ...and those we don't hear about
- we pray for Cathy and Michael as they have surgery
- the families and friends of Enid Bissessar & Joyce Smith as their funerals are celebrated
- we share with you other concerns. . .

May your Holy Spirit be seen and felt
in all our prayers.

May we also be shaped by the prayer that Jesus taught us to say:

 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.**

Lord God,
as we gather at your table,
May your Holy Spirit settle on the bread and cups,
and fill them with the fullness of Jesus.

And let the same Spirit rest on us,
converting us
from the patterns of this passing world
into the body of the one who now shares this table.
Amen.



We are all One in Jesus Christ - Watanabe



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 sang;
faites ceci en mémoire de moi”
Take and drink.

[take and drink]



Prayer after Communion

Loving God,
We thank you for this time with you,
uniting us with Christ,
and with each other.
Let us go out, filled with the power of your Spirit,
sharing your steadfast love, hope & healing to the world.
In Jesus name,
Amen.

♪ Hymn: A Mighty Fortress.....pg 14 (315)
www.youtube.com/watch?v=PB5XvHq8UHK



Benediction

and may we know - in our souls
that God is above us and beneath us
before us and behind us
walking beside us
and living within us all.
Amen.



MISSION MOMENT

Sunday, October 6

Chandha Kumari is a 16-year-old girl living in a rural village in India. She's the eldest of five siblings and the financial strain weighs heavily on her family. Amid these daily struggles is the threat of child marriage, which remains a common practice in her village. Financial and social pressures led Chandha's parents to consider marrying her off despite her age. This all changed when her mother attended a community awareness session on child marriage hosted by PWS&D's local partner. Chandha's mother shared with her husband what she learned during the session. Armed with knowledge about the legal age for marriage and the detrimental effects of child marriage, they decided to prioritize Chandha's education and seek other financial resources to prevent her early marriage.



DAILY PRAYERS

Sunday, October 6 (World Communion Sunday) We give thanks for the global Christian community and all who gather around God's Holy Table this Sunday.

Monday, October 7 We give thanks for the Pinuyumayan Church District of the Presbyterian Church in Taiwan for 65 years of mission history and the publication of their very first translated New Testament.

Tuesday, October 8 We pray for the Rev. Dr. George Sabra as he retires after serving faithfully for 38 years as a faculty member, Academic Dean, and President of the Near East School of Theology in Lebanon.

Wednesday, October 9 We pray for congregations that are envisioning new forms of mission and ministry. May God's Spirit bless their conversations and new visions and give them strength and patience as the ministry grows.

Thursday, October 10 We pray for international students studying at Vancouver School of Theology. May God bless them with good friends and a sense of welcome and delight in the work.

Friday, October 11 (International Day of the Girl Child) We give thanks and pray for PWS&D programs in India that help reduce the incidence of child marriages and advocate for girls' education.

Saturday, October 12 We pray for good health for ministers and directors of the eight Indigenous ministries of the PCC, and for their families and friends who support them.

495 The heavens declare your glory, Lord

Bb D/F# Bb F7 Gm Eb Bb

1. The heavens de - clare your glo - ry, Lord! In
 2. Sun, moon and stars con - vey your praise to
 3. Nor shall your spread - ing gos - pel rest till
 4. Great sun of right - eous - ness, a - rise and
 5. Your no - blest won - ders here we view in

Bb F/A Gm Dm/F C/E C 7 F Cm/Eb D7sus4-3

eve - ry star your wis - dom shines, but when our eyes be -
 all the earth, and nev - er stand, so when your truth be -
 through the world your truth has run, till Christ has all the
 bless the world with heaven - ly light! Your gos - pel makes the
 souls re - newed and sins for - given: Lord, cleanse my sins, my

Gm Eb/G F7sus4-3 Bb /Ab Eb/G Cm F 7 Bb

hold your word, we read your name in clear - er lines.
 gan its race, it touched and glanced on eve - ry land.
 na - tions blest who see the light or feel the sun.
 sim - ple wise; your laws are pure, your judge - ments right.
 soul re - new, and make your word my guide to heaven.

Words: Isaac Watts (1674-1748), alt Music: J.W. Elliott (1833-1915)

Words: public domain Music: public domain

Rev. Peter Rombeek
 for Kensington Presbyterian Church

Come, Thou Fount of Every Blessing 475

1 Come, thou Fount of ev - ery bless - ing; tune my heart to sing thy grace;
 2 Here I raise my Eb - e - ne - zer; hith - er by thy help I'm come;
 3 O to grace how great a debt - or dai - ly I'm con - strained to be!

streams of mer - cy, nev - er ceas - ing, call for songs of loud - est praise.
 and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
 Let that grace now, like a fet - ter, bind my wan - dering heart to thee.

Teach me some me - lo - dious son - net, sung by flam - ing tongues a - bove;
 Je - sus sought me when a strang - er, wan - dering from the fold of God;
 Prone to wan - der, Lord, I feel it, prone to leave the God I love;

praise the mount! I'm fixed up - on it, mount of God's un - chang - ing love!
 he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 here's my heart; O take and seal it; seal it for thy courts a - bove.

Written for Pentecost by a British Baptist pastor, this text is full of biblical terms like "Ebenezer" (1 Samuel 7:12), Hebrew for "a stone of help" set up to give thanks for God's assistance. The tune name honors hymnal compiler Asahel Nettleton, who probably did not compose it.

Softly and tenderly

THOMPSON 11 7 11 7 with refrain

Ab /C Eb/Bb Ab Db /Ab Ab Fm6 Bb7/I

1. Soft - ly and ten - der - ly Je - sus is call - ing, call - ing for you and for
2. Why should we tar - ry when Je - sus is plead - ing, plead - ing for you and for
3. Oh for the won - der - ful love he has prom - ised, prom - ised for you and for

Eb Ab (/C Eb7/Bb Ab) Db /Ab Ab

me: pa - tient - ly Je - sus is wait - ing and watch - ing,
me? Why should we lin - ger and heed not his mer - cies,
me; though we have sinned, he has mer - cy and par - don,

/C Db Ab/Eb Eb7 Ab Refrain

watch - ing for you and for me.
mer - cies for you and for me?
par - don for you and for me. "Come

Eb7 Ab Eb Ab Eb/Bb /G F7 Bb7 Eb (Bb7/F Eb7)

home, come home, ye who are wea - ry, come home";
(come home,) (come home)

Ab (/C Eb/Bb Ab) Db Ab /C Db Ab/Eb Eb7 Ab

ear - nest - ly, ten - der - ly, Je - sus is call - ing, call - ing, O sin - ner, "Come home!"

Words: William J. Thompson (1847-1909) Music: William J. Thompson (1847-1909)

Words: public domain Music: public domain

Bread of the world

RENDEZ À DIEU 9898D

G /B C D Em G/B C6 Am G/B Cmaj7 D Bm /D

Bread of the world, in mer - cy bro - ken, wine of the
Pain vi - vant don - né pour nos â - mes, vin pour nos

Em Am G/B/C D 7 G Em /D C D/C G/B Em D C G /B D

soul, in mer - cy shed, by whom the words of life were spo - ken,
ê - tres ré - pan - du, pa - ro - les d'a-mouret de flam - mes,

G Am6 G/B C6 Cmaj7 Dsus4-3 G Am6 G/B Cmaj7 D Em D/F#

and in whose death our sins are dead: look on the heart by sor-row
mort où l'es - poir nous est ren - du; vois no-tre des - tin mi - sé -

G6 A D G/B C D Em C C/B Am 6 E Em D/F#

bro - ken, look on the tears by sin - ners shed, and be thy
ra - ble, les pleurs ver - sés sur nos mal heurs, nour - ris-nous

G Em C /D E 7 Am 6 G/B C G Am Cmaj7 Dsus4-3 G

feast to us the to - ken that by thy grace our souls are fed.
à ta sain-te ta - ble par ta bon - té, par tes dou-leurs.

Words: Reginald Heber (1783–1826) Music: Louis Bourgeois (c.1510–1561)

Words: public domain Music: public domain

315

A mighty fortress is our God

EIN' FESTE BURG 8 7 8 7 6 6 6 7

1. A might-y for-tress is our God, a ref-uge nev-er
 2. Did we in our own strength con-fide, our striv-ing would be
 3. And though this world, with e-vil filled, should threat-en to un-
 4. That Word a-bove all earth-ly powers—no thanks to them!—a-
 fail-ing, our help-er sure a-mid the flood of mor-tal
 los-ing, were not a Sav-iour on our side, the One of
 do us, we will not fear, for God has willed the truth to
 bid-ing, en-sures that all God's gifts are ours, through Christ in
 ills pre-vail-ing. For still our an-cient foe yet
 God's own choos-ing. Who is this Sav-iour, who? Christ
 tri-umph through us: the powers of death and hell our
 us re-sid-ing, whose sum-mons rings a-bove all

seeks to work us woe with craft and pow-er great and,
 Je-sus, liv-ing, true. Lord Sab-ba-oth by name, from
 God will sure-ly quell: their rage we can en-dure, for
 goods, all earth-ly love. Earth's pow-ers waste a-way; God's
 armed with cru-el hate, on earth has not an e-qual.
 age to age the same, al-read-y wins the bat-tle.
 look! their doom is sure: one lit-tle word will fell them.
 word en-dures al-way, whose reign will last for-ev-er.

Words: Psalm 46; paraphrase, Martin Luther (1483–1546), translation, Frederick H. Hedge (1805–1890), alt
 Music: Martin Luther (1483–1546); arrangement Hans Leo Hassler (1564–1612)

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